

Edited Version and Translation  
of the Na Manuscript

## The Process of Editing and Translating

As is common with most Mayan manuscripts, the *Na* manuscript has many problems, which range from simple misspellings to improper segmentation of words, to omitted words and phrases. Fortunately, many parts of the *Na* have parallel texts in the other Books of Chilam Balam, not the least of which is the *Chilam Balam of Tekax*, from which pages 3 through 37 of the *Na* are copied. To translate the *Na* as is, without comparing it to the parallel passages from the other texts, especially in those areas where the *Na* is difficult to understand, would be to ignore a source of information and correction to the *Na*.

Before the actual translation process could begin, an edited version of the *Na* had to be made. First the *Na* was transcribed as is. Then, because of the lack of certain symbols in the computer, some substitutions had to be made in the process of making this transcript. These substitutions are **dz** for **ɟ**, **pp** for crossed **p**, and **yetel** for crossed **y**. Subsequently, a preliminary edited version was made from the transcript of the original, with several alterations to the original. For example, the orthography was standardized, based on the usage of the 19th century, especially as shown in the works of Don Juan Pío Pérez, who based his orthography on the work of Fray Pedro Beltrán, whose grammar of the Mayan language was published in 1746. Essentially, these changes are as follows: 1) uniformly representing the **s** sound in Mayan words, which in the original is written with **ç**, **s**, and **z**, only with **z**; 2) uniformly representing the vowel **u** and the consonant **w** in Mayan words, which in the original is written with **u** and **v**, only with **u**; 3) uniformly representing the vowel **i** in Mayan words, which in the original is written with **i**, **j**, and **y**, only with **i**; 4) making certain that reduplicated glottal-stopped vowels which should be represented with double vowels are so represented. At the same time word segmentation was corrected and abbreviations were written out in full. Also, at this stage of editing noticeable problems with the text were compared with parallel texts and preliminary corrections were made. These alternations and corrections are marked with square brackets [].

Then the actual process of translation was begun. Despite its many short-comings, the *Dzibil* translation was frequently consulted. Also, whenever translations of parallel texts have been made by other translators, these were also consulted. This is especially true of the medical recipe section (pp. 30-54), since most of the recipes were transcribed and translated by Roys in his book *The Ethno-Botany of the Maya*. As the translation process progressed, when it became clear that particular passages still did not make sense in their present form, then the parallel passages from the other Books of Chilam Balam, and also from other medical recipe books such as the *Judío*, were consulted in greater detail. As noted above, all significant changes are given in square brackets [], and are footnoted, giving the source of the information which affected the change. The reader will notice that in particular the *Book of Chilam Balam of Kaua* was a great help in clearing up obscure passages in the *Na*. Also of significant help was the *Códice Pérez*.

So that the reader can more easily locate the parallel passages which aided in the editing process, a listing of these passages is given with each text, usually in the introduction to that text. However, where the text is built up of fragmented parts, as is the case with pages 21 through 29, then at the head of each part a listing of the parallel passages is given, or in the case of the medical recipes, the Roys number for that recipe. For the medical recipes, by consulting Roys the reader can then locate the various parallel texts for any particular recipe.



## YEAR PROGNOSTICATIONS

Based of the weekday on which the first of January falls.

The following is the final portion of a longer group of prognostications for the year based on which day of the week the 1st of January falls. *Kaua* (pp. 22-23, 26), *Pérez* (pp. 41-43), and *Tizimin* (p. 21v) have approximately the same material. However, they are complete, and give the prognostications for Sunday, Monday, and Tuesday as well as the ones presented here.

It is evident that the *Na* is missing at least one folio, the verso of which would have contained the missing prognostications for Sunday, Monday, and Tuesday. Since this, as well as the remaining calendric section was copied from the *Tekax*, one must assume that the manuscript from which *Na* copied was also missing these, and possibly more, pages.

He tu cultal<sup>1</sup> enero ti miercoles yutzil haab, yutzil kin xan.  
Bin utzac u bel ah tanlahobi.  
Bin ix yanac ah zubtalil uinicobi  
heuac bin ix yanac pah zubtal xani.  
Lay bin u nahalte hencen hach utz u can.  
Bin yanac baltabal cux olal tumenel uamac uinicil bin chicanace.  
He ix ah numul beob, ah xinximbalobe bin cemic tu xinximbaloob.  
Lay xan bin ix cimlahac tan tancelemobi  
yetel ix tampamobi bay ix lolokbayenobe.  
Bin ix yanac uah dzedzeci.  
He ix ah tzucilobe hach pec oltzil u zataloob  
tumen ti u lubul u kocholobie ti uinicil.

He tu cultal enero ti juevese  
ma tan u yantal u lol cheobi utial alakbil cabobi  
tumen bin hach chouac kintunyabil  
tumen bin xanac u kaxal hai.

He tu cultal enero ti viernese heuac utz tolobale.  
Bin ix hach ticinac luumi.  
Bin ix yanac chapahali.  
Heuac pec oltzil u talel ix ma ok olalobi<sup>2</sup>  
utial u nuppintoob balcah,  
heuac tumenel u numyaob bin taleloob.  
Dzedzili nahal bin yanaci.

He tu cultal enero ti sabadoe bin yanac kintunyabilil.  
Ca hatz yanil tumen c' yumil ti Dios.  
Toon bin ix yanac uihi.  
Hach dzedzili dzayatzil bin yanaci.  
Ma lahcet bin yanhebali.

Cu zut Domingo tu caten.

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<sup>1</sup>The word **cultal** (= to be seated) is consistently written **cotal** on pages 1 and 2.

<sup>2</sup>The *Pérez* reads **ma oc olalobi** = “unbelievers”, whereas the *Kaua* and the *Tizimin* agree with the *Na* in reading **ma ok olalobi** = “unrepentant”.

If January is seated on Wednesday it will be a good year,  
a propitious time as well.  
Those who serve will do good work.  
There will be people who are respectful,  
but there will be insolent ones as well.  
This is (the augury which will be their lot)<sup>3</sup> no matter how good their word is.  
There will be people who hide their prudence.  
The pilgrims, the walkers will die as they walk.  
The young men and the young women<sup>4</sup> will die as well.  
There will only be very little bread.  
The lustful are in danger of being lost<sup>5</sup>  
because they fall prey to the sins of the body.

If January is seated on Thursday  
there will be no flowers for the bees  
because drought will be very prolonged,  
because rain will be delayed.

If January is seated on Friday (the year) will probably be good.  
The earth will be very dry.  
There will be sickness.  
But there is danger that the unrepentant will come  
to cause dissension in the world;  
because of them suffering will come.  
Very little will be reaped.<sup>6</sup>

If January is seated on Saturday there will be drought.  
Partially it will be because of our lord God.  
We will be hungry.  
There will be very little mercy.  
(The augury for the year) will be uneven.

Then Sunday comes around again.

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<sup>3</sup>The verb **nahaltic** means “to earn”. See for example *Motul II*, p. 120r: Ganancia y ganar: nahal.t. and Ganar algo: nahal.t.; nahinah.

<sup>4</sup>The Mayan text gives two alternative words for “young women”, **tampam**, and **ix lokbayen**. The *Motul I* makes this distinction between the two: *Motul I*, p. 228v: ix lokbayen: moça o moçetona de quinze a veinte años. *Motul I*, p. 413v: tanpam: mocetona de 25 años.

<sup>5</sup>Meaning, “lost to the Devil”.

<sup>6</sup>Again, as noted above, the verb **nahaltic** means “to earn”, but in this context “to reap” seems to be more appropriate.



**U Kinil Uinaloob**  
(The Days of the **Uinaloob**)<sup>7</sup>

The following text, called **u kinil uinaloob**, is a list of the **uinaloob** or 20-day months in the year. There are six versions of this material given in the various Books of Chilam Balam. Three of these are essentially the same, and are derived from a single source: *Na* (pp. 1-2), *Pérez* (p. 50), and *Kaua* (p. 72). The other three sources are *Tizimin* (p. 20v), *Ixil* (p. 20r), and *Chumayel* (p. 23). The last three sources are each distinct from the first three in their presentations of this material. However, all with the exception of the *Ixil*, which gives no Christian dates, agree with each other and with Landa on when each of the **uinaloob** should begin according to the Julian calendar.

There are three aspects of this list which reflect the Colonial Yucatecan Mayan view of how the Mayan calendar worked: 1) that the first of **Poop** falls on July 16th, 2) that several month names are descriptive of the **uinal** which they name, and 3) that certain agricultural and natural events occur during specific **uinaloob**. These points are supported throughout the Colonial literature and the implication is that the Maya had some method of intercalating for the solar year. Unfortunately, in all the material presented in the Books of Chilam Balam and in all the other source material for Yucatecan Mayan Colonial literature there is not one clear reference to a leap year system, although such terms as **ixma kaba kin**, **lamay tun**, and **mol box katun** are imperfectly understood and may hold the key to how and when leap years were computed, if in fact they were.

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<sup>7</sup>The term **uinal** is applied to the Mayan month of 20 days.

U yax chun licil u naatabal uinaloob.  
 Cu cultal ichil u xoc kinoob ichil u tuliz haab.  
 Hun hunkal kin licil u cultal.  
 Heklay u tzolaanoob cabal lae. /

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En 12 enero	cu cultal u kinil	Yax	
En 1 febrero	cu cultal u kinil	Zac	
En 21 febrero	cu cultal u kinil	Ceh	
En 13 marzo	cu cultal u kinil	Mac	
En 2 abril	cu cultal u kinil	Kan Kin	
En 22 abril	cu cultal u kinil	Muan	
En 12 mayo	cu cultal u kinil	Pax	oc nal kin
En 1 junio	cu cultal u kinil	Kayab	oc nal kin, [yoc chicam]
En 21 junio	cu cultal u kinil	Cum Ku	
Ca tun culac hoppel <b>chic haban kin</b> , <sup>8</sup> ixma kaba kin.			
En 16 julio	cu cultal u kinil	Poop	oc nal kin
En 5 agosto	cu cultal u kinil	Uoo	oc nal kin
En 25 agosto <sup>9</sup>	cu cultal u kinil	Zip	yoc buul
En 14 septiembre	cu cultal u kinil	Zodz	
En 4 octubre	cu cultal u kinil	Zec	
En 24 octubre	cu cultal u kinil	Xul	
En 13 nobiembre	cu cultal u kinil	Dze Yax Kin	
En 3 diziembre	cu cultal u kinil	Mool	
En 23 diziembre	cu cultal u kinil	Cheen	

Enero tu caten

<sup>8</sup>The ms. reads **chich: aban kin**. This is written in the *Kaua* as **chichaban kin**. The meaning is unclear: perhaps **u chic haban kin**, from which Roys gets a meaning "Festival of the Pisote and branches." (Tozzer, 1978:157) or **u chichahaan kin**, which would be "impaled days", is meant. However, if this name is related to the fiesta **Chic Kaban** which Landa placed in the last five days of **Xul**, then either Landa has misplaced this fiesta or the scribes who placed **chic haban kin** with **ixma kaba kin** / **u uayab haab** are mistaken. The Landa entry is as follows (Landa, 1966:99):

Hasta el primer día de Yaxkin andaban los farsantes estos cinco días por las casas principales haciendo farsas, y recogían los presentes que les daban y todo lo llevaban al templo, donde acabados de pasar los cinco días repartían los dones entre los señores, sacerdotes y bailadores y cogían las banderas e ídolos y se volvían a casa del señor y de allí cada a la suya. Decían y tenían muy creído, que el postrer día bajaba Cuculcán (Kukul Can) del cielo y recibía los servicios, vigiliias y ofrendas. Llamaban a esta fiesta Chickabán.

It should be mentioned that there is a medicinal plant named **chic haban**, said to be an escorzonera, but it is difficult to see the connection between this plant name and the calendrical notation.

<sup>9</sup>In the left-hand margin there is a note that is partly illegible because of a worm hole. What is visible appears to read ...**hal ...gost 5...ua**.



**U Xoc Kin**  
(The Count of the Days)

Pages 3 through 14 each contain a month (page 3 with January, page 4 with February, through page 14 with December) with the Saints' days, whether the days are good or bad, the **Xoc Kin** day names, and various other notes. This **U Xoc Kin** (also called **U Tzol Kin**) is copied from pages 1-11 of the *Tekax* and is similar to the material presented on pages 54-71 of the *Kaua*.

Early in the Colonial period, most probably about the same time the **Cuceb**<sup>11</sup> was written in 1595, the 260 day calendar round, **U Xoc Kin**, was laid out alongside the Christian calendar. Since there are only 260 days in **U Xoc Kin**, this meant that 105 days had to be transcribed twice to fill up the Christian calendar of 365 days. This process is quite evident in the copies of **U Xoc Kin** which have survived in the manuscripts which are more Mayan in character and in which these 105 days are obviously repeats of the earlier days. These more Mayan copies are to be found on the following pages: *Pérez* pp. 2-24, *Pérez* pp. 51-64, *Pérez* pp. 140-150, *Ixil* pp. 36v-40r, and *Tizimin* pp. 22r-27r.

The **U Xoc Kin** found in the *Kaua*, pp. 54-71, is an intermediate step between the above more conservative sources and the material presented below from the *Tekax/Na*. The *Kaua* shares many of the same characteristics with the material in the *Tekax/Na*, but apparently pre-dates these because it still has many Mayan notes which are not to be found in the *Tekax/Na*. It is evident that the writer of the *Kaua* material took the older material to be found in the *Pérez*, *Ixil*, and *Tizimin*, incorporated it into the Christian almanac information, and eliminated much of the Mayan information. The writer of the *Tekax* material then discarded even more of the Mayan material.

So that the interested reader can compare the *Tekax/Na* with the *Kaua*, the beginning lines from the *Kaua* are transcribed below:

Enero Tiene 31 dias

- |   |   |
|---|---|
| A | 1++ La circuncion del Sr. lahun oc v ppol kak       |
| b | 2 San Ysidro Obispo, buluc chuen yutz kin           |
| c | 3 lahca eb yutz kin San Abato confesor              |
| d | 4 oxlahun ben yutz kin San Aquilino Mar.            |
| e | 5 hun yx v lob kin San telesforo y Sta evilana      |
| f | 6++ Ca men v lob kin la adoracion de los Stos Reyes |
| g | 7 Ox Cib yutz kin San Crespín Obispo                |
| A | 8 Can Caban yutz kin San teotilo Mart.              |

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<sup>11</sup>The **Cuceb** gives the prognostications for each of the years in the 52-year cycle, or **U Xocaan U Bubukil Haaboob**. However, the **Cuceb** which is presently available to us is incomplete, and only gives prognostications for 21 years, from the year **13 Kan** through the year **7 Kan**. This material is to be found in the *Tizimin*, pp. 1r-7r, and the *Pérez*, pp. 101-115.

- b 9 ho edznab yutz kin San Julian Mart.
- c 10 Vacil Cauac yutz kin San Agaton papa /Aquario/
- d 11 Vuc ahau yutz kin San Higinio papa
- e 12 Vaxac v lob kin Sn. Nicanor Mart. /Yaax/
- f 13 Bolon yk chaphal yani Sn. Leonisio obispo
- g 14 lahun akbal v lob kin Sn. Hylario obispo
- A 15 Bulucil Kan yutz kin: Sn. pablo v xul v kaxal ha
- b 16 V lob kin lahca chicchan Sn. Marcelo papa
- c 17 yutz kin oxlahun cimi San Antonio abad
- d 18 V lob kin v kalal u koch San Pedro
- e 19 V lob kin Cabil lamat San ---- Re
- f 20 V lob kin oxil muluc SS. Fab y Sebastian M Ref
- g 21 V yutz kin Canil oc yalkaba tiaoc Sta Ynes Vir
- A 22 V lob kin hoil chuen San visente Mart. / p. 55
- b 23 V yutz kin Vacil eb San Yldefonso arzoobispo
- c 24 V lob kin Vuc ben San timoteo obispo Mart.
- d 25 V lob kin vaxac yix la convesecion de S. pablo
- e 26 V lob kin bolon men San policarpo Mart.
- f 27 V lob kin lahun cib San Juan Crisostomo
- g 28 V yutz kin buluc caban San Junlian Obispo
- A 29 V lob kin lahca edznab San Francisco de Sales
- b 30 V yutz kin oxlahun cayac Sta. Martina Vir.
- c 31 V lob kin hun ahau San Pedro Nolasco confe---

Febrero Tiene 28 Dias

si el año fuexe Bisexto tendra 29 y Sn. Matias sera el dia 25.

- d 1 V lob kin cabil ymix San Cecilio /Saac/
- e 2 ++ V lob kin oxil yk la purificacion de Ntra S.
- f 3 V lob kin canil akbal San Blas obispo Mart.

There are several differences to be pointed out between the *Kaua* and the *Tekax/Na*, first of all, the list of saints at the beginning, from January 2 through January 8. Throughout the rest of the almanac there are other differences, but in general from January 9 through the end for the most part the names are the same. The other variation is that at the beginning the writer of the *Kaua* put the Mayan day name first and then the prognostication, but beginning with January 16, **Lahca Chic Chan**, he reversed the order, placing the **yutz kin** (good day) / **u lob kin** (bad day) prognostication in front of the Mayan day name. This order continues throughout the rest of the almanac. It may well be from this later order that the *Tekax* scribe then built his order of “prognostication - Christian calendar - Saint's name - Mayan day name”. Notice also that the *Tekax/Na* does not have the coefficients for the Mayan days whereas the *Kaua* does.

For the day January 15 / **Bulucil Kan** there is a note in the *Na* which reads **u xul ha**. As shown in the *Kaua*, this should read **u xul u kaxal ha** (the end of rain). In four

instances, in the various sources for this day this is the standard way of giving this phrase. However, there are two instances of **u kaxal ha** (it rains) and one instance each of **u kin pec chac** (it begins to rain) and **u zian chac** (rain is born?), which is quite contradictory to **u xul u kaxal ha**.

Both entries for **Ah Toc** given in the *Kaua* transcript above are garbled. The first given on January 1 should be **u hoppol kak** (The fire (of **Ah Toc**) begins) and the second given on January 21 should be **yal kaba Ah Toc** (**Ah Toc** is proclaimed). Unfortunately, the photocopy of the *Kaua* is very difficult to read, but it seems that the last mention of **Ah Toc** is on April 21, **U Xoc Kin** day of **4 Ahau**, with the entry **v cha kak Ah Toc**.

Given below are the days on which events of **Ah Toc** take place:

For the four Chic Chan days:

3 Chic Chan	u cha kak	(he takes the fire)
10 Chic Chan	u hoppol kak	(the fire begins)
4 Chic Chan	yal kaba Ah Toc	(Ah Toc is proclaimed)
11 Chic Chan	u tupic u kak	(he puts out the fire)

For the four Oc days:

3 Oc	u cha kak	(he takes the fire)
10 Oc	u hoppol kak	(the fire begins)
4 Oc	yal kaba Ah Toc	(Ah Toc is proclaimed)
11 Oc	u tupic u kak	(he puts out the fire)

For the four Men days:

3 Men	u cha kak	(he takes the fire)
10 Men	u hoppol kak	(the fire begins)
4 Men	yal kaba Ah Toc	(Ah Toc is proclaimed)
11 Men	u tupic u kak	(he puts out the fire)

For the four Ahau days:

3 Ahau	u cha kak	(he takes the fire)
10 Ahau	u hoppol kak	(the fire begins)
4 Ahau	yal kaba Ah Toc	(Ah Toc is proclaimed)
11 Ahau	u tupic u kak	(he puts out the fire)

As can be seen, the events for **Ah Toc** take place on successive **Chic Chan**, **Oc**, **Men**, or **Ahau** days, and then 5 days are counted to the next group. Thus, there are 60 days in the **Chic Chan** group, from **3 Chic Chan** to **11 Chic Chan**, plus the 5 intervening days until the **Oc** group, giving 65 days to the **Chic Chan** group. 65 days x 4 groups = 260 days, or one **U Xoc Kin** cycle.

As noted above, many of the notes about **Ah Toc** in the *Kaua* have been eliminated, and all mention of **Ah Toc** was deleted in the *Tekax/Na*.<sup>12</sup> The *Kaua* also has other notes in Mayan which are hold-overs from **U Xoc Kin** which are no longer found in the *Tekax/Na*. There is, however, in the *Tekax/Na* the note “vigilia” (= vigil) which in a couple of instances is matched by the Mayan word **ppix ich** in the other more conservative **U Xoc Kin** sources. It is difficult to determine if this is coincidental or whether in fact the days on which vigil takes place are derived from the Mayan **U Xoc Kin** or vice-versa.

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<sup>12</sup>Interestingly, the *Chan Cah* has several entries for the **Ah Toc**.



## THE CALENDAR SECTION OF THE NA

Some aspects of the calendric section and the listing and placement of saints' days in the *Na* need to be commented on.

In consulting Butler's *Lives of the Saints* (1969), the *Dictionary of Saints* (Delauney, 1980); *A Biographical Dictionary of Saints* (Holweck, 1969), the *Books of Saints* (1947), and others, some differences became evident. Although there is general consistency in the data, one or the other source may not agree on what saint's name falls on a particular date, or give a different date for a specific saint's day. In comparing the above sources with the parallel section of the *Na*, we find that some saints listed therein may appear in some, but not all of the above sources, or that they do not fall on the same date. For example, St. Nicanor corresponds to January 10 in the *Na*, but falls on the 12th in the *Book of Saints* (1947:437).

There may also be slight differences in nomenclature; for example, in the *Na* we find "The Circumcision of the Lord" given for January 1, while in the *Book of Saints* (1947:619), it is listed as "the Circumcision of our Lord Jesus Christ and the Octave Day of His Nativity". Also, the above sources give many more surnames or distinctive appellations than does the *Na*, and in the case of multiple saints for a given day, not all of them may be listed in the latter. For example, six saints are listed for January 9 in the *Book of Saints* (1947:621) but only one (Julian) appears in the *Na*. However, such differences are not pertinent to our translation of the calendar as such, so only a few examples will be given for January, as noted below.

For January 4th, none of the Octaves listed in the *Na* are listed in the above sources; however, the Octave of St. Stephen appears in one of the almanacs of the *Códice Pérez* (Craine and Reindorp, 1979:20).

The dictionaries are also more explicit. For example, the "Festival of the (Three) Kings" is given for January 6 in the *Na*, while in the *Book of Saints* (1947:620) they are also named individually: "Sts. Balthassar, Caspar and Melchior, The Magi". The Epiphany of the Lord is also given. For January 9, the *Na* gives St. Julian, Martyr as the corresponding saint, while the *Book of Saints* additionally lists Basilissa, Antony, Anastasius, Celsus, Marcionilla and Companions

In addition, the *Books of Saints* associates specific saints with specific places: St. Leontius with Caesarea, St. Hilary with Poitiers, St. Ines of Beniganim, St. Vincent with Saragossa, etc.

Enero 31 dias		
yutz kin	1. + La circuncion del Señor	Oc <sup>13</sup>
yutz kin	2. La octaba de San Esteban	Chuen
yutz kin	3. La octaba de San Juan	Eb
yutz kin	4. La octaba de los Santos Ynosentes	Ben
u lob kin	5. San Thelosphoro Papa Mart[ir]. Vigilia <sup>14</sup>	Hiix
u lob kin	6. + La fiesta de los Reyes	Men
yutz kin	7. San Luciano Martir	Cib
yutz kin	8. San Maximo Obispo Confesor	Caban
yutz kin	9. San Julian Martir	Edznab
yutz kin	10. San Agaton Papa Confesor	Cauac
yutz kin	11. San Higinio <sup>15</sup> Papa Martir	Ahau
u lob kin	12. San Nicanor Martir	Yaax Imix
(blank)	13. San Leonicio Obispo	Ik
u lob kin	14. San Hilario Obispo	Akbal
yutz kin	15. San Pablo primer ermitaño u xul [u kaxal] ha <sup>16</sup>	Kan
yutz kin	16. San Marselo Papa Martir	Chic chan
yutz kin	17. San Antonio Avad	Cimi
u lob kin	18. La Cathedro de San Pedro <sup>17</sup>	Man Ik
u lob kin	19. San Ximo Martir	Lamat
u lob kin	20. San Fabian & Sebastian M. Reg. Papa	Muluc
yutz kin	21. Santa Ynes Virgen Martir <sup>18</sup>	Oc
u lob kin	22. San Bisente Martir	Chuen
yutz kin	23. San Yldefonso Ar[sobispo] de Toledo	Eb
u lob kin	24. San Timoteo Obispo Martir	Ben
u lob kin	25. La conbercion de San Pablo Apostol	Hiix
u lob kin	26. San Policarpio Martir	Men
u lob kin	27. San Ju[an] Chrisostomo	Cib
yutz kin	28. San Santiago ermitaño	Caban
u lob kin	29. San Francisco de Soles	Edznab
yutz kin	30. Santa Martina Virgen & Martir	Cauac
u lob kin	31. San Pedro Nolasco Rufine	Ahau

<sup>13</sup>The *Kaua* has this note: **v ppol kak**. It should read **u hoppol kak**, and generally in **U Xoc Kin** this reads **u hoppol u kak Ah Toc**.

<sup>14</sup>The *Kaua* reads “San telesforo y Sta evilana”.

<sup>15</sup>The ms. reads “chigino”.

<sup>16</sup>The ms. reads **uxul hâ Kam**.

<sup>17</sup>The *Kaua* reads **v kalal u koch San Pedro**.

<sup>18</sup>The *Kaua* reads **yalkaba tiaoc = yal kaba ti ah toc**.

## January; 31 days

good day	1. The Circumcision of the Lord		Oc
good day	2. The Octave of St. Stephen		Chuen
good day	3. The Octave of St. John		Eb
good day	4. The Octave of the Holy Innocents		Ben
bad day	5. St. Telesphorous, Pope, Martyr. Vigil		Hiix
bad day	6. The Festival of the (Three) Kings		Men
good day	7. St. Lucian, Martyr		Cib
good day	8. St. Maximus, Bishop, Confessor		Caban
good day	9. St. Julian, Martyr		Edznab
good day	10. St. Agatho, Pope, Confessor		Cauac
good day	11. St. Hyginus, Pope, Martyr		Ahau
bad day	12. St. Nicanor, Martyr	Yaax	Imix
(blank)	13. St. Leontius, Bishop		Ik
bad day	14. St. Hilary, Bishop		Akbal
good day	15. St. Paul, The First Hermit.		
	Rain comes to an end.		Kan
good day	16. St. Marcellus, Pope, Martyr		Chic Chan
good day	17. St. Antony, Abbot		Cimi
bad day	18. The Cathedral of St. Peter		Man Ik
bad day	19. St. Simon, Martyr		Lamat
bad day	20. Sts. Fabian & Sebastian, M. Reg. <sup>19</sup> Pope		Muluc
good day	21. St. Ines, Virgin, Martyr		Oc
bad day	22. St. Vincent, Martyr		Chuen
good day	23. St. Ildephonsus, Archbishop of Toledo		Eb
bad day	24. St. Timothy, Bishop, Martyr		Ben
bad day	25. The Conversion of St. Paul Apostle		Hiix
bad day	26. St. Polycarp, Martyr		Men
bad day	27. St. John Chrysostom		Cib
good day	28. St. James, the Hermit <sup>20</sup>		Caban
bad day	29. St. Francis of Sales		Edznab
good day	30. St. Martina, Virgin & Martyr		Cauac
bad day	31. St. Peter Nolasco, Rufine <sup>21</sup>		Ahau

<sup>19</sup>Perhaps "M. Reg." stands for "Maria Regina". Alternately, it may be an error and stand for R.M., listed in the Book of Saints as Martirología Romana, i.e. Roman Martyrology.

<sup>20</sup>The *Kaua* reads "San Junlian Obispo".

<sup>21</sup>Rufinus, Rufina, Rufinian and Rufus are listed in the *Book of Saints*, but Rufine and Rufino are not. Inexplicably, these names appear throughout the *Na*, although no others are ever listed so repeatedly.

Febrero 28 Dias <sup>22</sup>		
u lob kin	1. San Ygnacio Obispo Martir	[Zac] <sup>23</sup> Imix
u lob kin	2. + la pu[ri]ficacion de Nuestra Señora	Ik
u lob kin	3. San Blas Obispo Martir Rufin	Akbal
u lob kin	4. San Ysidro Confesor	Kan
u lob kin	5. San Phe[ilpe] de Jesus	
	y los 3 Meses de conp: de g.s.	Chic Chan
yutz kin	6. Santa Dorotea Virgen Martir	Cimi
yutz kin	7. San Adau[c]to Martir	Man Ik
u lob kin	8. San Honorato Obispo	Lamat
u lob kin	9. Santa Apolonia Virgen Martir	Muluc
yutz kin	10. + San Guillerño Conf[esor] + ynosente	Oc
(blank)	11. Santa Euforsina Virgen	Chuen
u lob kin	12. Santa Olaya Virgen Martir	Eb
u lob kin	13. San Agab. Propheta <sup>24</sup>	Ben
u lob kin	14. San Balentin Martir	Hiix
(blank)	15. San Faustino Martir	Men
u lob kin	16. Santa Juliana Virgen Martir	Cib
(blank)	17. San Policrenio Martir	Caban
u lob kin	18. San Simon Obispo Martir	Edznab
u lob kin	19. San Marcelo Martir	
	y San Coronado Confe[sor]	Cauac
u lob kin	20. San Eleuterio Martir	Ahau
u lob kin	21. San Severiano Obispo	Ceh <sup>25</sup> Imix
u lob kin	22. [La] Catedra <sup>26</sup> de San Pedro	Ik
yutz kin	23. San Papais Obispo. Vigilia	Akbal
u lob kin	24. + San Matias Apostol	Kan
u lob kin	25. San Sesario Confesor	Chic Chan
u lob kin	26. San Nestor Martir	Cimi
u lob kin	27. San Leandro <sup>27</sup> Arsobispo	Man Ik
u lob kin	28. San Ramon Confesor	Lamat

<sup>22</sup>The *Kaua* has this note: si el año fuexe Bisexto tendra 29 y Sn. Matias sera el dia 25.

<sup>23</sup>The **uinal** name is missing here. The *Kaua* reads "San Cecilio /Saac".

<sup>24</sup>The ms. reads "Phropeta".

<sup>25</sup>The *Tekax* appears to read **Ceeh**.

<sup>26</sup>The ms. and *Tekax* read "San Catedra".

<sup>27</sup>The ms. reads "San Lea Andro".

February; 28 days			
bad day	1. St. Ignatius (of Antioch), Bishop, Martyr	Zac	Imix
bad day	2. The Purification of Our Lady		Ik
bad day	3. St. Blaise, Bishop, Martyr, Rufin		Akbal
bad day	4. St. Isidore, Confessor		Kan
bad day	5. St. Philip of Jesus and the three computed months. <sup>28</sup>		Chic Chan
good day	6. St. Dorothy, Virgin, Martyr		Cimi
good day	7. St. Adaucus, Martyr		Man Ik
bad day	8. St. Honoratus, Bishop		Lamat
bad day	9. St. Apollonia, Virgin, Martyr		Muluc
good day	10. St. William, Confessor, Innocent		Oc
(blank)	11. St. Euphrosyne, Virgin		Chuen
bad day	12. St. Olalla (Eulalia), Virgin, Martyr		Eb
bad day	13. St. Agabus, Prophet		Ben
bad day	14. St. Valentine, Martyr		Hiix
(blank)	15. Sts. Faustinus (and Jovita), Martyr		Men
bad day	16. St. Juliana, Virgin, Martyr		Cib
(blank)	17. St. Polychronius, Martyr		Caban
bad day	18. St. Simeon, Bishop, Martyr		Edznab
bad day	19. St. Marcellus, Martyr and St. Coronado, Confessor		Cauac
bad day	20. St. Eleutherius (of Tournai), Martyr		Ahau
bad day	21. St. Severian, Bishop	Ceh	Imix
bad day	22. St. Peter's Chair		Ik
good day	23. St. Papias, Bishop. Vigil		Akbal
bad day	24. St. Matthias, Apostle		Kan
bad day	25. St. Caesarius (of Nazianzus), Confessor		Chic Chan
bad day	26. St. Nestor, Martyr		Cimi
bad day	27. St. Leander, Archbishop		Man Ik
bad day	28. St. Raymond, Confessor		Lamat

<sup>28</sup>The ms. reads “y los 3 Meses de conp: de g.s.”, but it is unclear what the meaning of “conp: de g.s.” is.

## Marzo = 31. dias

yutz kin	1. San Albino Obispo	Muluc
u lob kin	2. San Pablo Martir	Oc
u lob kin	3. Santa Cu[n]jegunda	Chuen
u lob kin	4. San Cacimiro Confesor y Luciano Papa Martir	Eb
u lob kin	5. San Eusebio Martir	Ben
u lob kin	6. San Victori Martir	Hiix
(blank)	7. San Tomas de Cuino Doct. Rufine	Men
u lob kin	8. San Juan de Dios	Cib
u lob kin	9. San F[r]an[cis]co Romana	[Caban] <sup>29</sup>
yutz kin	10. Los Santos Cuarenta Martir	Edznab
u lob kin	11. San Eulegio Martir	Cauac
u lob kin	12. San Gregorio Magno Papa	Ahau
u lob kin	13. Santa Eufracia, Virgen	Mac Imix
u lob kin	14. Santa M[at]ilde <sup>30</sup>	Ik
u lob kin	15. San Longinos Martir	Akbal
yutz kin	16. San Julian Martir	Kan
yutz kin	17. San Patricio Obispo	Chic Chan
yutz kin	18. San Gabriel Arcangel	Cimi
u lob kin	19. + Señor San Jose, espos[o] de la virg[en] N[uestr]a s[a]g[rada] señora]	Man Ik
u lob kin	20. + Sr. S[an] Juachin, padre de la virgen N[ues]tr[a] s[agra]da [señora]	Lamat
yutz kin	21. + San Ben[i]to Abad Rufine	Muluc
u lob kin	22. San Pablo Obispo	Oc
u lob kin	23. San Victorino Martir	Chuen
u lob kin	24. San Cimon niño Martir	Eb
u lob kin	25. + La Anunciacion <sup>31</sup> de Nuestra S[eño]ra	Ben
u lob kin	26. San Eploto Martir	Hiix
(blank)	27. San Roberto <sup>32</sup> Obispo	Men
yutz kin	28. San Sixto Papa Martir	Cib
yutz kin	29. San Eustachio Abad	Caban
yutz kin	30. San Juan Clinaco Conpesor	Edznab
yutz kin	31. Santa Balbina, Virgen	Cauac

<sup>29</sup>The ms. has **edznab** written here and the next line where **Edznab** should be is left blank.

<sup>30</sup>The ms. reads "Medilde".

<sup>31</sup>The ms. and *Tekax* read "Anuntacion".

<sup>32</sup>The ms. appears to read "reberno" and the *Tekax* "Roberno".

## March; 31 days

good day	1. St. Albinus, Bishop		Muluc
bad day	2. St. Paul, Martyr (and companions)		Oc
bad day	3. St. Cunegund		Chuen
bad day	4. Sts. Casimir (of Poland), Confessor and Lucius, Pope, Martyr		Eb
bad day	5. St. Eusebius, Martyr		Ben
bad day	6. St. Victor, Martyr		Hiix
(blank)	7. St. Thomas Aquinas, Doctor (of the Church), Rufine		Men
bad day	8. St. John of God		Cib
bad day	9. St. Frances of Rome		Caban
good day	10. The Forty (Armenian) Martyrs		Edznab
bad day	11. St. Eulogius (of Cordova), Martyr		Cauac
bad day	12. St. Gregory the Great, Pope		Ahau
bad day	13. St. Euphrasia, Virgin	Mac	Imix
bad day	14. St. Matilda		Ik
bad day	15. St. Longinus, Martyr		Akbal
good day	16. St. Julian (of Anazarbus), Martyr		Kan
good day	17. St. Patrick, Bishop		Chic Chan
good day	18. St. Gabriel, Archangel		Cimi
bad day	19. St. Joseph. Spouse of the Blessed Virgin, Our sacred Lady		Man Ik
bad day	20. St. Joachim, Father of the Blessed Virgin, Our sacred Lady		Lamat
good day	21. St. Benedict, Abbot, Rufine		Muluc
bad day	22. St. Paul, Bishop		Oc
bad day	23. St. Victorian (and companions), Martyrs		Chuen
bad day	24. St. Simon (of Trent), Infant Martyr		Eb
bad day	25. The Annunciation of Our Lady		Ben
bad day	26. St. Eplotus, Martyr		Hiix
(blank)	27. St. Robert, Bishop		Men
good day	28. St. Sixtus, Pope, Martyr		Cib
good day	29. St. Eustace, Abbot		Caban
good day	30. St. John Climacus, Confessor		Edznab
good day	31. St. Balbina, Virgin		Cauac

## Abril 30. dias

1. Santa Teodora Martir		Ahau
2. San Fra[ncis]co de Paula	Kan Kin	Imix
3. San Ricardo Obispo		Ik
4. San Ysidro Arsobispo		Akbal
5. San Bisente Fereti		Kan
6. San Yrinco Obispo Martir		Chic Chan
7. San Saturnino Obispo		Cimi
8. San Dionicio Obispo		Man Ik
9. Santa Casilda, Virgen		Lamat
10. San Ap[o]lonio <sup>33</sup> Obispo		Muluc
11. San Leon Papa		Oc
12. San Julio Papa		Chuen
13. San Hermenegildo Martir		Eb
14. San Tribucio		Ben
15. Santa Baucilia Martir		Hiiix
16. San Toribio Obispo		Men
17. San Anizeto Papa Martir		Cib
18. San Perfecto Martir		Caban
19. San Crecencio Confesor		Edznab
20. Santa Ynes de Monte		Cauac
21. San Anse[l]mo <sup>34</sup> Obispo		[Ahau] <sup>35</sup>
22. San Sotero Papa Martir	Muan	Imix
23. San George Martir		Ik
24. San Alexandro Martir		Akbal
25. San Marcos Ebangelixta Rufine		Kan
26. San Cleto y San Marcelino Papa Martir		Chic Chan
27. San Anaflacio Papa		Cimi
28. San Vital Martir		Man Ik
29. San Pedro Martir		Lamat
30. Santa Catalina de Sena, Virgen		Muluc

<sup>33</sup>The ms. reads “Aploñio”, and the *Tekax* “Aplonío”.

<sup>34</sup>The ms. reads “ansermo”, but is given correctly in the *Tekax*.

<sup>35</sup>The ms. reads **Chuen**.

## April; 30 days

1. St. Theodora, Martyr		Ahau
2. St. Francis of Paola	Kan Kin	Imix
3. St. Richard (of Chichester), Bishop		Ik
4. St. Isidore (of Seville), Archbishop		Akbal
5. St. Vincent Ferrer		Kan
6. St. Irenaeus, Bishop, Martyr		Chic Chan
7. St. Saturninus, Bishop		Cimi
8. St. Dennis (of Corinth), Bishop		Man Ik
9. St. Casilda, Virgin		Lamat
10. St. Appolonius (and companions), Bishop		Muluc
11. St. Leon (the Great), Pope		Oc
12. St. Julius, Pope		Chuen
13. St. Hermenegild, Martyr		Eb
14. St. Tiburtius (and companions)		Ben
15. Sts. Basilissa <sup>36</sup> (and Anastasia), Martyrs		Hiiix
16. St. Toribius, Bishop		Men
17. St. Anicetus, Pope, Martyr		Cib
18. St. Perfectus, Martyr		Caban
19. St. Crescentius, Confessor		Edznab
20. St. Agnes of Montepulciano		Cauac
21. St. Anselm, Bishop		Ahau
22. St. Soterus, Pope, Martyr	Muan	Imix
23. St. George (the Great), Martyr		Ik
24. St. Alexander (and companions), Martyr		Akbal
25. St. Mark, Evangelist, Rufine		Kan
26. St. Cletus and St. Marcellinus, Pope, Martyr		Chic Chan
27. St. Anaplatius, Pope		Cimi
28. St. Vidal, Martyr		Man Ik
29. St. Peter, Martyr		Lamat
30. St. Catherine of Siena, Virgin		Muluc

<sup>36</sup>The masculine equivalent is Basil. Baucilio, as given for June 14th, does not appear in any of the books of saints.

## Mayo 31. dias

1. San Ph[e]lipe y Santiago Apostol	Oc
2. San Atanalino Obispo y San Antonio	Chuen
3. + La ynbencion de la San[ta] Cruz	Eb
4. Santa Monica	Ben
5. San Pio Quinto, Papa	Hiix
6. San Juan at portamtim	Men
7. San Estanislao Obispo	Cib
8. La Aparicion San Miguel Arcangel	Caban
9. San Gregorio [N]iseanseno <sup>37</sup> Obispo Confesor	Edznab
10. San [G]ordiano <sup>38</sup> Martir	Cauac
11. San Antonio Martir	Ahau
12. Santo Domingo de la Calsada Pax <sup>39</sup>	Imix
13. San Micio Martyr	Ik
14. San Bon[i]facio Martir	Akbal
15. + San Ysidro Labrador	Kan
16. San Ubaldo Obispo	Chic Chan
17. San Pasqual Baylon	Cimi
18. San Benancio Martir	Man Ik
19. Santa Prudenciana, Virgen	Lamat
20. San Bernardino de Sena	Muluc
21. San Siaesio Martir	Oc
22. Santa Rita y Santa Quiteria, Virgen Martir	Chuen
23. San Desiderio Obispo Martir	Eb
24. San[ta] Agripina, Virgen Martir	Ben
25. San Urbano, Papa Martir	Hiix
26. San Felipe Neris Confesor	Men
27. San Juan Papa Martir	Cib
28. San German Obispo Confesor	Caban
29. Santa Teodosia Martir	Edznab
30. San Felis, Papa Martir	Cauac
31. Santa Petronila, Virgen	Ahau

<sup>37</sup>The ms. reads "Miseanseno" whereas the *Tekax* reads "Niseanseno".

<sup>38</sup>The ms. and the *Tekax* read "Cordiano".

<sup>39</sup>This is spelled **Paax** in the *Tekax*.

## May; 31 days

1. St. Philip and St. James the Apostle		Oc
2. St. Athanasius, Bishop, and St. Antony		Chuen
3. The Invention of the Holy Cross		Eb
4. St. Monica		Ben
5. St. Pius V, Pope		Hiix
6. St. John before the Lateran Gate		Men
7. St. Stanislaus, Bishop		Cib
8. The Apparition of St. Michael, Archangel		Caban
9. St. Gregory Nizianzen, Bishop, Confessor		Edznab
10. St. Gordian, Martyr		Cauac
11. St. Antony, Martyr		Ahau
12. St. Dominic de la Calzada	Pax	Imix
13. St. Mucius, Martyr		Ik
14. St. Bonifacius, Martyr		Akbal
15. St. Isidore the Farmer		Kan
16. St. Ubald, Bishop		Chic Chan
17. St. Paschal Babylon		Cimi
18. St. Venantius, Martyr		Man Ik
19. St. Prudentina, Virgin		Lamat
20. St. Bernardine of Siena		Muluc
21. St. Sisoës, <sup>40</sup> Martyr		Oc
22. St. Rita and St. Quiteria, Virgins, Martyrs		Chuen
23. St. Desiderius, Bishop, Martyr		Eb
24. St. Agrippina, Virgin, Martyr		Ben
25. St. Urban, Pope, Martyr		Hiix
26. St. Philip Neri, Confessor		Men
27. St. John, Pope, Martyr		Cib
28. St. Germanus (of Paris), Bishop, Confessor		Caban
29. St. Theodosia, Martyr		Edznab
30. St. Felix (I), Pope, Martyr		Cauac
31. St. Petronila, Virgin		Ahau

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<sup>40</sup>This is the nearest equivalent, although in the Book of Saints it falls on July 4. This source lists Aloysius and Eusebius among others for this day.

## Junio 30 dias

1. San Panphio Martir	Kayab	Imix
2. San Marcelino Martir		Ik
3. San Luciano Martir		Akbal
4. San Quirino Martir <sup>41</sup>		Kan
5. San Doroteo Martir		Chic Chan
6. San No[r]berto <sup>42</sup> Confesor		Cimi
7. San Pablo Obispo Martir		Man Ik
8. San Maximo Obispo		Lamat
9. San Primo y San Felici[a]no <sup>43</sup> Martir		Muluc
10. Santa Margarita		Oc
11. San Bernabe Apostol Rufine		Chuen
12. San Onofre Anacoreta		Eb
13. + San Antoño de Padua, Confesor		Ben
14. San Baucilio Obispo Confesor		Hiix
15. San Bito Martir		Men
16. Santa Lugada, Virgen		Cib
17. San Manuel Martir		Caban
18. San Marcos y Marcelino Martir		Edznab
19. San Gerbacio y Brotacio Martir		Cauac
20. San Sirberio, Papa Martir		Ahau
21. San Luis Gonsaga	Cum Ku	Imix
22. San Paulino Obispo Confesor		Ik
23. San Semon Martir. Vigilia		Akbal
24. + San Juan Bautista		Kan
25. San Maximo Obispo		Chic Chan
26. San Juan y San Pablo		Cimi
27. San Ladislao Rey Confesor		Man Ik
28. San Leon, Papa Confesor. Vigilia		Lamat
29. + San Pedro y Pablo, Apostol		Muluc
30. San Marcial Obispo		Oc

<sup>41</sup>Following this there are the letters “ka”, the beginning of the word **Kan**.

<sup>42</sup>The ms. reads “Nolberto” but in the *Tekax* “Norberto”.

<sup>43</sup>The ms. reads “felicino” and the *Tekax* “felisllano”.

## June; 30 days

1. St. Pamphilus (and companions), Martyrs	Kayab	Imix
2. St. Marcellinus, Martyr		Ik
3. St. Lucillian (at Tarsus), Martyr		Akbal
4. St. Quirinus, Martyr		Kan
5. St. Dorotheus (of Tyre), Martyr		Chic Chan
6. St. Norbert, Confessor		Cimi
7. St. Paul (of Constantiople), Bishop, Martyr		Man Ik
8. St. Maximinus, Bishop		Lamat
9. St. Primus and St. Felician, Martyrs		Muluc
10. St. Margaret (of Scotland)		Oc
11. St. Barnabas, Apostle, Rufine		Chuen
12. St. Onuphrius (Humphrey), Hermit		Eb
13. St. Antony of Padua, Confessor		Ben
14. St. Basil, <sup>44</sup> Bishop, Confessor		Hiix
15. St. Vitus, Martyr		Men
16. St. Lutgardis, Virgin		Cib
17. St. Manuel, Martyr		Caban
18. Sts. Mark & Marcellian, Martyrs		Edznab
19. Sts. Gervase & Protase, Martyrs		Cauac
20. St. Silverius, Pope, Martyr		Ahau
21. St. Aloysius Gonzaga	Cum Ku	Imix
22. St. Paulinus, Bishop, Confessor		Ik
23. St. Zeno, Martyr. Vigil		Akbal
24. St. John the Baptist		Kan
25. St. Maximus (of Turin), Bishop		Chic Chan
26. St. John and St. Paul		Cimi
27. St. Ladislav (Lancelot), King, Confessor		Man Ik
28. St. Leo, Pope, Confessor. Vigil		Lamat
29. Sts. Peter & Paul, Apostles		Muluc
30. St. Marcian, Bishop		Oc

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<sup>44</sup>The female equivalent, Baucilia, is given on April 15.

## Julio 31. dias

1. San Secundino Obispo		Chuen
2. + La bicitacion de Nuestra Señora		Eb
3. San Yrinco Martir		Ben
4. San Lauriano Martir		Hiix
5. San Atanacio Martir		Men
6. San Tranquilino Martir		Cib
7. San Cla[u]dio Martir		Caban
8. San Procopioso Martir		Edznab
9. San Sirilo, Obispo Martir		Cauac
10. Santa Me M berga uirgen <sup>45</sup>		Ahau
11. San Pio, Papa Martir	(blank) <sup>46</sup>	Imix
12. San Nabor Martir		Ik
13. San Anacleto, Papa Martir		Akbal
14. San Buenabentura, Doctor		Kan
15. San Enrique, Emperador		Chic Chan
16. el trium[f]o de la Santa Cruz	Poop	Cimi
17. San Alexo Confesor		Man Ik
18. Santa Himporosa Martir		Lamat
19. Santas [J]usta [y] Rufina, <sup>47</sup> Virgen Martir		Muluc
20. San[ta] <sup>48</sup> Margarita, Virgen Martir		Oc
21. Santa Praxedis, Virgen		Chuen <sup>49</sup>
22. Santa Maria Magdalena		Eb
23. San Apolinar Obispo Martir		Ben
24. Santa Christina, Virgen Martir. Vigilia		Hiix
25. + Santiago Apostol +		[Men
26. + Señora Santa Ana Ma[dre] de Nuestra Señora		Cib
27. San Pantaleon Martir		Caban]
28. Santa Nasario C[e]lso Bictor Martir		Edznab
29. Santa Marta Birgen		Cauac
30. Santos Ab[d]on y Senen Martir		Ahau
31. San Ygnacio de Loyola fundador d[e] C[om]p[ani]a de Jesus		Imix

<sup>45</sup>Compare with the entries on the 9th and 23rd of August: “Virgen Bg<sup>a</sup>”.

<sup>46</sup>There should be here the note **u uayab haab**.

<sup>47</sup>The ms. reads “Santas hustai Rufina” and the *Tekax* “Santas Justai Rufina”.

<sup>48</sup>The *Tekax* reads “Santa”.

<sup>49</sup>From July 21 through July 30 the Mayan **uinal** day names were misplaced and three are missing, namely **Men**, **Cib**, and **Caban**.

July: 31 days

1. St. Secundinus, Bishop	Chuen
2. The Visitation of Our Lady	Eb
3. Sts. Irenaeus (and Mustiola), Martyr	Ben
4. St. Laurianus, Martyr	Hiix
5. St. Athanasius (the Athonite), Martyr	Men
6. St. Tranquillinus, Martyr	Cib
7. St. Claudius, Martyr	Caban
8. St. Procopius, Martyr	Edznab
9. St. Cyril, Bishop, Martyr	Cauac
10. St. Mary, Virgin Mother	Ahau
11. St. Pius (I), Pope, Martyr	U Uayab Haab Imix
12. St. Nabor, Martyr	Ik
13. St. Anacletus, Pope, Martyr	Akbal
14. St. Bonaventure, Doctor (of the Church)	Kan
15. St. Henry, Emperor	Chic Chan
16. The Triumph of the Holy Cross	Poop Cimi
17. St. Alexis, Confessor	Man Ik
18. St. Symphorosa (and companions), Martyrs	Lamat
19. Sts. Justina & Rufina, Virgins, Martyrs	Muluc
20. St. Margaret, Virgin, Martyr	Oc
21. St. Praxedes, Virgin	Chuen
22. St. Mary Magdalene	Eb
23. St. Apollinaris, Bishop, Martyr	Ben
24. St. Christina, Virgin, Martyr.	Vigil Hiix
25. St. James the Apostle	Men
26. St. Anne, Mother of Our Lady	Cib
27. St. Pantaleon, Martyr	Caban
28. Sts. Nazarius (&) Celsus Victor, Martyrs	Edznab
29. St. Martha, Virgin	Cauac
30. Sts. Abdon & Sennen, Martyrs	Ahau
31. St. Ignacius of Loyola, Founder of the Company of Jesus	Imix

## Agosto 31. dias

	1. San Pedro ad vincula		Ik
	2. San Esteban, Papa Martir		Akbal
	3. [La] conbe[r]tion <sup>50</sup> San Esteban proto M[ar]t[i]r		Kan
	4. Santo Domingo Confesor Rufine		Chic Chan
	5. Nuestra Señora de Nieves	Uoo	Cimi
	6. la tra[ns]fig[uracio]n de nuestra Señora		Man Ik
	7. San Cayetano Confesor		Lamat
	8. San Sir[i]arco Martir		Muluc
	9. San Roman Martir, Virg[en] Bg <sup>a51</sup>		Oc
	10. + San Lorenzo, Martir virg[en]		Chuen
	11. San Tribucio, Martir virg[en]		Eb
	12. Santa Clara, Virgen		Ben
	13. San + Ypolito y Casiano		Hiix
	14. + San Vacilio Martir		Men
u yax chun <sup>52</sup> u yoc bul	15. + La Ansumcion de Nuestra Señora		Cib
	16. San Roque y Jasinto Confesor Rufine		Caban
	17. San Anastasio Obispo Confesor		Edznab
	18. Santa Clara de Monte[f]alco <sup>53</sup>		Cauac
	19. San Luis Obispo Confesor		Ahau
	20. San Bernadino A[ba]d		Imix
	21. San Maximiano Martir		Ik
	22. San Timoteo Martir		Akbal
	23. San Felipe y Florentino, Virgen Bg <sup>a</sup>		Kan
	24. + San Bartolomen Apostol		Chic Chan
	25. San Luis Rey de Francia	Zip	Cimi
	26. San Siperiano, Papa Martir		Man Ik
	27. San Sesario Obispo Confesor		Lamat
	28. + San Agustin Obispo Confesor		Muluc
	29. La dec[api]tation San J[ua]n Ba[utis]ta <sup>54</sup>		Oc
	30. Santa Rosa Perbana		Chuen
	31. San Ramon Nonato		Eb

<sup>50</sup>The ms. reads “yn Conbention” and in the *Tekax* “Inbention”. The *Kaua* reads “la ynvencion de S. esteban”.

<sup>51</sup>Here and again for the 23rd day of this month there is the undetermined entry “virgen Bg<sup>a</sup>”. Compare with July 10th: Santa Me M berga uirgen.

<sup>52</sup>The ms. reads **chuen**, but *Tekax* gives this as **chun**.

<sup>53</sup>The ms. reads “monte balco”.

<sup>54</sup>The ms. reads “La decolation San Jn B<sup>a</sup> p. tâ”.

## August; 31 days

The beginning of bean planting	1. St. Peter ad vincula (in chains)	Ik
	2. St. Stephen (I), Pope, Martyr	Akbal
	3. The Conversion of St. Stephen, Proto-Martyr	Kan
	4. St. Dominic (of Guzman), Confessor, Rufine	Chic Chan
	5. Our Lady of Nieves Uoo	Cimi
	6. The Transfiguration of Our Lady	Man Ik
	7. St. Cajetan, Confessor	Lamat
	8. St. Cyriacus, Martyr	Muluc
	9. St. Romanus (Ostiarius), Martyr Virgin Bg <sup>a55</sup>	Oc
	10. St. Laurence (of Rome), Martyr, Virgin	Chuen
	11. St. Tiburtius, Martyr, Virgin	Eb
	12. St. Clare (of Assisi), Virgin	Ben
	13. Sts. Hippolytus & Cassian	Hiix
	14. St. Basil, Martyr	Men
	15. The Assumption of Our Lady	Cib
	16. Sts. Roque & Hyacinth, Confessor, Rufine	Caban
	17. St. Anastasius, Bishop, Confessor	Edznab
	18. St. Clare of Montefalco	Cauac
	19. St. Louis (of Toulouse), Bishop, Confessor	Ahau
	20. St. Bernard (of Clairvaux), Abbot	Imix
	21. St. Maximian, Martyr	Ik
	22. St. Timothy, Martyr	Akbal
	23. Sts. Philip & Florentine, Virgins Bg <sup>a56</sup>	Kan
	24. St. Bartholomew, Apostle	Chic Chan
	25. St. Louis, King of France Zip	Cimi
	26. St. Zephyrinus, Pope, Martyr	Man Ik
	27. St. Caesarius (of Arles), Bishop, Confessor	Lamat
	28. St. Augustine (of Hippo), Bishop, Confessor	Muluc
	29. The Beheading of St. John the Baptist	Oc
	30. St. Rose the Peruvian (of Lima)	Chuen
	31. St. Raymond Nonnatus	Eb

<sup>55</sup>The meaning of “virgen Bg<sup>a</sup>”, given here and on the 23rd of this month, and of “berga virgen” given on July 10th, is unknown.

<sup>56</sup>See the note for August 9th above.

## Septiembre 30. días

1. San Gil Abad		Ben
2. San Antolin Martir		Hiix
3. San Ceripia, Virgen		Men
4. Santa Rosaria, Virgen		Cib
5. San Bictoriano Obispo		Caban
6. San Onesiporo Martir		Edznab
7. Santa Regina, Virgen Martir		Cauac
8. + La natibidad de nuestra Señora		Ahau
9. San Gorgoñio Martir		Imix <sup>57</sup>
10. San Nicolas de Tolentino, Rufino		Ik
11. Santo P[rot]o <sup>58</sup> y Jasinto Martir		Akbal
12. San Mercedoñio Martir		Kan
13. San Felipe Martir		Chic Chan
14. La exaltacion de la Santa Cruz	Zodz	Cimi
15. San Nicodemus Martir		Man Ik
16. San Cornelio y Sipiryano Martir		Lamat
17. [La] llaga <sup>59</sup> de San Fran[cis]co		Muluc
18. Santo Tomas de Bi[ll]anoba		Oc
19. San Yabario Obispo Martir		Chuen
20. San Eustachio Martir. Vigilia		Eb
21. + San Mateo Apostol y eu[angelista]		Ben
22. San Mauricio y sus comp[añeros] <sup>60</sup>		Hiix
23. San Lino Martir y San Tecla, Virgen Ma[rtir]		Men
24. Santa Mercede de N[uestr]a S[eño]ra		Cib
25. San Cleofas Obispo Martir		Caban
26. San Sipriano Obispo Martir		Edznab
27. Santo Cosme y Damllan Martir		Cauac
28. San Estacio Martir		Ahau
29. + San Miguel Arcangel		Imix
30. San Geronimo Doctor		Ik

<sup>57</sup>From here to the next **Imix** the scribe shifted the **uinal** day names by one, placing **Akbal** for **Ik**, etc., and then saw his error and crossed out the incorrect entries and wrote in the correct days.

<sup>58</sup>The ms. reads “pao”.

<sup>59</sup>The ms. reads “San llaga”.

<sup>60</sup>The ms. appears to read “comp nas”.

September; 30 days

1. St. Giles, Abbot		Ben
2. St. Antoninus, Martyr		Hiix
3. St. Serapia, Virgin		Men
4. St. Rosalia, Virgin		Cib
5. St. Victorinus, Bishop		Caban
6. Sts. Onuphrius (and Porphyrius), Martyr		Edznab
7. St. Regina, Virgin, Martyr		Cauac
8. The Nativity of Our Lady		Ahau
9. St. Gorgonius, Martyr		Imix
10. St. Nicholas of Tolentino, Rufino		Ik
11. Sts. Protus & Hyacinth, Martyrs		Akbal
12. St. Macedonius, Martyr		Kan
13. St. Philip, Martyr		Chic Chan
14. The Exaltation of the Holy Cross	Zodz	Cimi
15. St. Nicomedes, Martyr		Man Ik
16. Sts. Cornelius & Cyprian, Martyrs		Lamat
17. The Stigmata of St. Francis		Muluc
18. St. Thomas of Villanueva		Oc
19. St. Januarius, Bishop, Martyr		Chuen
20. St. Eustace, Martyr.	Vigil	Eb
21. St. Matthew, Apostle & Evangelist		Ben
22. St. Maurice and his companions		Hiix
23. St. Linus, Martyr		
and St. Thecla, Virgin, Martyr		Men
24. Our Lady of Mercies		Cib
25. St. Cleophas, Bishop, Martyr		Caban
26. St. Cyprian, Bishop, Martyr		Edznab
27. Sts. Cosmas & Damian, Martyrs		Cauac
28. St. Eustochium, Martyr		Ahau
29. St. Michael, Archangel		Imix
30. St. Jerome, Doctor (of the Church)		Ik

Octubre 31. dias

1. San Renigio Obispo		Akbal
2. El Santo Angel de la Guarda		Kan
3. San Ge[r]ardo Abad <sup>61</sup>		Chic Chan
4. San + Fran[cis]co Confesor	Zec	Cimi
5. San Atilno Obispo		Man Ik
6. San Bruno Confesor		Lamat
7. San Marcos, Papa confesor		Muluc
8. Santa Brigida viuda		Oc
9. San Dionicio Obispo		Chuen
10. San Fran[cis]co de Borja		Eb
11. San Luis Beltran		Ben
12. San Maximo Obispo		Hiix
13. San Eduard[o], <sup>62</sup> Rey Confesor		Men
14. San Calist[o], <sup>63</sup> Papa Martir		Cib
15. Santa Teresa de Jesus Rufina		Caban
16. San Florentino Obispo		Edznab
17. San Andres Martir		Cauac
18. San Lucas, Evangelista Rufino		Ahau
19. San Pedro de Alcantara		Imix
20. Santa Marta, Virgen Martir		Ik
21. S[an]ta Vrsula y sus compañeras, Virgen Martir		Akbal
22. Santa Maria Salome		Kan
23. San Pedro Pascual		Chic Chan
24. San Rafael Arcangel	Xul	Cimi
25. San Crisanto y Dario Martir		Man Ik
26. San Esteban, Papa Martir		Lamat
27. San Visente, Martir virgen		Muluc
28. San Simon Judas D. Apostol		Oc
29. San Narsiso Obispo Martir		Chuen
30. San Marselo Martir		Eb
31. San Fulgencio <sup>64</sup> Martir		Ben

<sup>61</sup>The ms. and *Tekax* read "San gelardo Abad".

<sup>62</sup>The ms. and *Tekax* read "eduardi".

<sup>63</sup>The ms. and *Tekax* read "Calisti".

<sup>64</sup>The ms. reads "flugencio" and the *Tekax* "Nemesio".

October; 31 days

1. St. Remigius, Bishop		Akbal
2. The Holy Guardian Angel		Kan
3. St. Gerard (of Brogne), Abbot		Chic Chan
4. St. Francis (of Assisi), Confessor	Zec	Cimi
5. St. Attilanus, Bishop		Man Ik
6. St. Bruno, Confessor		Lamat
7. St. Mark, Pope, Confessor		Muluc
8. St. Brigid (of Sweden), Widow		Oc
9. St. Denis, Bishop		Chuen
10. St. Francis Borgia		Eb
11. St. Louis Bertran		Ben
12. St. Maximus, Bishop		Hiix
13. St. Edward, King, Confessor		Men
14. St. Callistus (I), Pope, Martyr		Cib
15. St. Theresa of Jesus, Rufina		Caban
16. St. Florentius, Bishop		Edznab
17. St. Andrew, Martyr		Cauac
18. St. Luke, Evangelist, Rufino		Ahau
19. St. Peter of Alcantara		Imix
20. St. Martha, Virgin, Martyr		Ik
21. St. Ursula and her companions Virgins, Martyrs		Akbal
22. St. Mary Salome		Kan
23. St. Peter Pascual		Chic Chan
24. St. Raphael, Archangel	Xul	Cimi
25. Sts. Chrysanthus & Darius, Martyrs		Man Ik
26. St. Stephen, Pope, Martyr		Lamat
27. St. Vincent, Martyr, Virgin		Muluc
28. Sts. Simon & Jude Thaddaeus, Apostles		Oc
29. St. Narcissus, Bishop, Martyr		Chuen
30. St. Marcellus, Martyr		Eb
31. St. Fulgentius, Martyr		Ben

## Nobiembre 30. dias

1. + La fiestas de todos Santos		Hiix
2. La comemoracion de Difu[n]ctos		Men
3. San Ylario, Obispo		Cib
4. San Carlos, Arsobispo Confesor		Caban
5. San Eusebio Martir		Edznab
6. San Leandro Confesor		Cauac
7. San Erculano Martir		Ahau
8. Los quatro Coronados		Imix
9. San Teodoro Martir		Ik
10. San Trifon Martir		Akbal
11. San Martin, Obispo Confesor		Kan
12. San Diego Confesor		Chic Chan
13. San Esflaogutila	Dze yaxkin	Cimi
14. San Serapini Martir		Man Ik
15. San Eugeneio Arsobispo de Toledo		Lamat
16. Santa Getrudes, Virgen		Muluc
17. San Gregorio Taumaturgo Rufino		Oc
18. San Gesiquio Martir		Chuen
19. San Ponciano, Papa Martir		Eb
20. San Felis de Valois		Ben
21. La presentacion al templo d[e] l[a] u[ir]g[en] m[aria] n[uestr]a S[eñora] <sup>65</sup>		Hiix
22. Santa Secilia, Virgen Martir		Men
23. San Clemente. Papa Martir		Cib
24. San Crissostomo Martir		Caban
25. Santa Catalina, Virgen Martir rufina		Edznab
26. La desposetion de Señ[or] S[an] Jose p[adre]		Cauac
27. Santiago Martir		Ahau
28. San Sostenes		Imix
29. San Turinño Martir. Vigilia		Ik
30. + San Andres Apostol		Akbal

<sup>65</sup>The ms. reads “d.l.u.g.m.n<sup>a</sup>.S.”

## November; 30 days

1. The Feast of All Saints	Hiix
2. The Commemoration of the Departed	Men
3. St. Hilary, Bishop	Cib
4. St. Charles, Archbishop, Confessor	Caban
5. St. Eusebius, Martyr	Edznab
6. St. Leonard, Confessor	Cauac
7. St. Herculaneus, Martyr	Ahau
8. The Four Crowned (Martyrs)	Imix
9. St. Theodore (of Tyro), Martyr	Ik
10. St. Trypho, Martyr	Akbal
11. St. Martin (of Tours), Bishop, Confessor	Kan
12. St. James, Confessor	Chic Chan
13. St. Esflaogutila <sup>66</sup>	Dze Yaxkin Cimi
14. St. Serapion, Martyr	Man Ik
15. St. Eugenius, Archbishop of Toledo	Lamat
16. St. Gertrude (the Great), Virgin	Muluc
17. St. Gregory Thaumaturgus, Rufino	Oc
18. St. Hesychius (of Antioch), Martyr	Chuen
19. St. Pontian, Pope, Martyr	Eb
20. St. Felix of Valois	Ben
21. The Presentation of the Virgin Mary, Our Lady, in the temple	Hiix
22. St. Cecilia, Virgin, Martyr	Men
23. St. Clement (I). Pope, Martyr	Cib
24. St. Chrysogonus, <sup>67</sup> Martyr	Caban
25. St. Catherine (of Alexandria), Virgin, Martyr, Rufina	Edznab
26. The Espousal of St. Joseph, the father	Cauac
27. St. James, Martyr	Ahau
28. St. Sosthenes	Imix
29. St. Turibius, Martyr. Vigil	Ik
30. St. Andrew, Apostle	Akbal

<sup>66</sup>No corresponding English name is listed in the sources. There are, however, some alternatives: Ethelfleda, Ethelburga, Ethelreda, Gudelia, etc., though these are given for other months.

<sup>67</sup>Compare with January 27, St. John Chrysostom.

## Diciembre 31. dias la luna

1. San Diodario Martir		Kan
2. Santa Bibiana, Virgen Martir		Chic Chan
3. San Fran[cis]co Xavier Rufino	Mol	Cimi
4. Santa Barbara, Virgen Martir		Man Ik
5. San Saba Abad		Lamat
6. San Nicolas Obispo Confesor		Muluc
7. San Abroncio Obispo Doctor. Vigilia		Oc
8. + La Conseption de Nuestra Señora		Chuen
9. Santa Leocardia, Virgen Martir		Eb
10. San Mechiades, Papa Confesor		Ben
11. San Damasco, Papa Confesor		Hiix
12. + La fiesta d[e Nues]tra S[eño]ra Guadalupe		Men
13. Santa Lucia, Virgen Martir		Cib
14. San Espirdilion, Obispo Confesor		Caban
15. San [F]austino <sup>68</sup> y sus compañeros Martires		Edznab
16. Santa Albina, Virgen Martir		Cauac
17. San Lasaro Obispo		Ahau
18. La expectacion de N[ues]tra S[eño]ra		[Imix] <sup>69</sup>
19. San Da[r]io Martir <sup>70</sup>		[Ik]
20. San Julio Martir. Vigilia		Akbal
21. Santo Tomas Apostol		Kan
22. San De[me]trio Martir		Chic Chan
23. San Serbulo Confesor	Chen	Cimi
24. San Eutimo Martir. Vigilia		Man Ik
25. + La natibidad de N[ues]tro S[eño]r JesuChristo		Lamat
26. + San Esteban, proto Martir		Muluc
27. + San Juan Euangelista		Oc
28. + Los Santos ynosenes Martires		Chuen
29. Santo Tomas, Obispo Martir		Eb
30. San Sabino, Obispo Martir		Ben
31. San Si[l]b[e]stre, <sup>71</sup> Papa Confesor		Hiix <sup>72</sup>

fines. u dzooc lae

<sup>68</sup>The ms. reads “paustino” but “faustino” in the *Tekax*.<sup>69</sup>This and the next **uinal** day are wrongly transcribed as **Cimij** and **man yk**.<sup>70</sup>The ms. reads “Dabio” and in the *Tekax* “Davio”.<sup>71</sup>The ms. reads “Sirbistre”.<sup>72</sup>The ms. reads **himix**.

December; 31 days    The Moon		
1. St. Diodorous, Martyr		Kan
2. St. Viviana, Virgin, Martyr		Chic Chan
3. St. Francis Xavier, Rufino	Mol	Cimi
4. St. Barbara, Virgin, Martyr		Man Ik
5. St. Sabbaas, Abbot		Lamat
6. St. Nicholas, Bishop, Confessor		Muluc
7. St. Ambrose, Bishop, Doctor (of the Church).		
Vigil		Oc
8. The Immaculate Conception of Our Lady		Chuen
9. St. Leocadia, Virgin, Martyr		Eb
10. St. Melchiades, Pope, Confessor		Ben
11. St. Damasus, Pope, Confessor		Hiix
12. The Feast of Our Lady of Guadalupe		Men
13. St. Lucy, Virgin, Martyr		Cib
14. St. Spiridion, Bishop, Confessor		Caban
15. St. Faustinus and his martyred companions		Edznab
16. St. Albina, Virgin, Martyr		Cauac
17. St. Lazarus, Bishop		Ahau
18. The Expectation of Our Lady		Imix
19. St. Darius, Martyr		Ik
20. St. Julius, Martyr.	Vigil	Akbal
21. St. Thomas, Apostle		Kan
22. St. Demetrius, Martyr		Chic Chan
23. St. Servulus, Confessor	Cheen	Cimi
24. St. Euthymius, Martyr.	Vigil	Man Ik
25. The Nativity of Our Lord Jesus Christ		Lamat
26. St. Stephen, Proto-Martyr		Muluc
27. St. John, Evangelist		Oc
28. The Holy Innocents, Martyrs		Chuen
29. St. Thomas, Bishop, Martyr		Eb
30. St. Sabinus, Bishop, Martyr		Ben
31. St. Silvester, Pope, Confessor		Hiix

*Fines.* This is the end.

## The Zodiac

Translated from a Spanish Almanac

Pages 15 through 21 contain month prognostications which are translated from a Spanish Almanac. Parallel or similar zodiacs are to be found in *Kaua* (pp. 73-79), *Pérez* (pp 1-24), and of course in the source from which these pages are copied, pages 12-19 of the *Tekax*.

In making the edited transcript offered here, the *Kaua* and the *Pérez* were consulted. When either or both supplied material which made understanding the material presented by the *Na* more intelligible, then the transcript was consequently adjusted and such changes were footnoted.

There is a certain rhythm to the prognostications for each month with the following general format:

(Month name)

He u cuch u kinil U lae: (number of days), bay lae (in Roman #).

He tun u kinil yuile: (number of days), bay lae (in Roman #).

He ix oras yan ichil u kinile: (number of hours).

He tun akabe: (number of hours) oras.

Signo (horoscope sign)

Tu (day when sign begins) u cuch u kinil U lae

cu yocol kin tu yotoch Signo (sign) u kaba.

Lay ix u kinil licil u hoppol yahaulil (over certain parts of the body).

(Whether purges can or can not be given.)

(Whether bleeding can be done.)

He ix unicoob bin zihicoob tu kinil yahaulil Signo lae:

(description of the type of person)

He ix tu kinil U lae:

(types of agricultural activities which take place during this month).

Translated:

(Month name)

This is the burden of days of this month: (number of days),  
like this (in Roman #).

These are the days of the moon: (number of days),  
like this (in Roman #).

Here are the number of hours in the day: (number of hours).

Here in the night: (number of hours).

Signo (horoscope sign)

On the (day when sign begins) day of the month

the sun enters the house of the sign which is called (sign).

At this time it begins to rule over (certain parts of the body).

(Whether purges can or can not be given.)

(Whether bleeding can be done.)

People born during the time this sign rules are as follows:

(description of the type of person)

During this month:

(types of agricultural activities which take place during this month).

Of course each month is different in particulars. For example, some months do not include agricultural activities while others include certain items not covered in this general outline.

Enero

He u cuch u kinil U lae: lahu[n] cakal catac hunppel,<sup>73</sup>

bay lae XXXI.

He ix u xocaa u kinil licil u hokol U lae

ti latulah u thubule: lahu[n] cakalili, bay lae XXX.

Bay ix chicbezahaaniloob ti calendario lae.

He ix u orail u kinile: uaxacppel.

He tun u orail akabe: uaclahunpiz.

Signo<sup>74</sup> Aquario

Tu bulucpiz u cuch u kinil U lae

yocol kin ti yotoch Signo Aquario u kaba.

Lay ix u kinil licil u hoppol yahaulil Signo tac tzelec lae

yetel tulacal tac uinicil latulah u cultal u yanal [Signo].

He Signo lae ma uchac u dzabal halab dzac ti uinicobi.

Halil utz u tokol uinicie.

Ua yan u uilal u tokole hach utz ix ichili

yetel u tahal hanalil heuac chacautac hanal u nah hantabalie.

He ix uinicoob lic u zihiloob tu kinil yahaulil Signo lae:

Dzedzlah uinic u uinicil.

Lay lae okom yol zanzamal yilabale tu nukul u uinicil.

Yan loe hach u yama chuplaloob uinic loe.<sup>75</sup>

Ti kalah caanale u chacautacil hanal.

Bin hantabacie kinaltacoob.

Yaab ix u ciilte ah maax.

Layob ix chacautacoob tu zihnaliloob lae.

<sup>73</sup>The ms. reads **lahu cakal catac hunppel**: While supposedly this means 31, literally it means “10 before 40 + 1”. There is something strange about this system, perhaps resulting from the Spanish missionaries' incorrect concept of how the Mayan number system worked. In any case, according to Beltrán (1746:152) the number 31 should be **buluc tu cakal** (11 before 40), but according to the early colonial Mayan writers the number should be **hunkal catac buluc** (20 plus 11). In **lahun cakal catac hunppel** we have a combination of both.

<sup>74</sup>Here, and for the rest of the prognostications, both in the *Na* and in the *Tekax*, this reads “Signos”.

<sup>75</sup>Normally, this should read **chuplal uinicoob**, with the plural suffix **-oob** after the phrase which it modifies. See the *Vienna Dictionary*, p. 6r: Afeminado, mugeril y cobarde: chuplal ol .l. chuplal uinic.

## January

This is the burden of days of this month: thirty one,  
like this XXXI.

These are the number of days of the moon from when it rises  
until it sets: thirty, like this XXX.

That is the way they appear in the calendar.

Here are the number of hours in the day: eight.

Here those in the night: sixteen.

## Sign Aquarius

On the eleventh day of the month  
the sun enters the house of the sign which is called Aquarius.

At this time it begins to rule over the calf muscle  
and the whole body until the next sign is seated.

During this sign purges should not be given.<sup>76</sup>

It is only good to bleed.<sup>77</sup>

If it is necessary to bleed, a bath is very good,  
and well cooked or hot food should be eaten.

People born during the time this sign rules are as follows:  
(They) have thin bodies.

Then there will be continuous sadness among older people.

Effeminate men will weep copiously.

Hot food causes heartburn.<sup>78</sup>

(Food) should be eaten warm.

Much chile **ah maax**<sup>79</sup> is used as seasoning.

It is their nature to be hot.

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<sup>76</sup>Note that on page 24 listing purges and bleeding to be done during specific signs, there is not always agreement with the indications given in this Zodiac. For example, here it says that purging should not be done and on page 24 it says that it is not bad.

<sup>77</sup>Note that in the Mayan text the word **uinic** = “person” is given, but in English this is obvious and not necessary. Throughout the translation, especially in the medical recipes, the word **uinic** is omitted in the translation when it is not required in English.

<sup>78</sup>The Mayan text should be translated as “Hot food was stuck up”, but probably “heartburn” is meant.

<sup>79</sup>**ah maax** = *Capsicum frutescens* L. or *Capsicum baccatum* L., the native chile plant. (RR:264)

He ix tu kinil u chupul U lae tuliz yalabale  
lay u kinil utzil u kupul pasas  
lauac u chacla u kab pakaloob.  
Lay lic u dzocol u hutul u leobe bay ix u cimenil u kabobe  
utz u lukzabal.  
Ua yan pasas dzocaan u hutul u leobe ca kupuc.  
Lay ix u kinil utztacil u likil pakaloob.  
Ci oltzil u chihiloob ca bin pakac tu yanal luumoob.  
Utz ix u pakal lauac baal ti cheil tu kab tu batambaobe  
ti bay hunppelili ti cappel u chelile  
bay u caah nicté yetel u baalobe.  
Ma ix u mukic yukchahal uinic.  
Tan u hanal tu kinil U lae yetel tu kinil Signo lae.

During the time of the full moon, called complete (moon)  
is the best time to prune grape vines,  
or any orchard plant whose branches are to be pruned.  
Thus when the leaves have dropped so that the branches look dead, then is a good  
(time) to prune them.  
If they are grape vines, once the leaves have dropped, prune them.  
During this time it is good to transplant orchard plants.  
They will grow very well if they are planted in different soil.  
It is good to plant cuttings of any type of tree with its own kind,  
a pair of cuttings in one place,  
as for example the plumeria with its own kind.  
A person does not have to endure being thirsty.  
He has food<sup>80</sup> during this month and this Sign.

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<sup>80</sup>The Mayan text says “is eating “.

Febrero

He u cuch u kinil U lae: uaxac tu cakal, bay lae XXVIII.  
 He tun u kinil yuile: lahu[n] cakal, bay lae XXX.  
 He ix oras yan ichil u kinile: lahunpiz.  
 He ix u orasil akabe: canlahunpiz.

Signo Pises

Tu lahunpiz u cuch u kinil U lae  
 cu yocol kin tu yotoch Signo Pises u kaba.  
 Lay ix u kinil binil ahaulilnac [Signo] tu pach u xau yoc uinic  
 yetel tu uinicil.  
 He Signo lae hach tibil u dzabal halab dzac ti uinici.  
 He ix tok yahie: helaan helaan u kinil.  
 Ma lahcet tok yah ti kinili.  
 He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
 Cichcelemtac u uiniciloob.  
 Ektac ix u tzotzel u poloob  
 Ma xan u talel okom olal tiob yetel ya olal.  
 Chapahch tumen u lob olaloob.  
 He ix ca bin chupuc U lae  
 lay u kinil hach tibil u kupul u kaboob pasasie.  
 Hach utzi xan u pakal melonesie yetel pepinos.  
 Heuac ti pal U lae hach u kinil u pakal naranhaob tu yanal luum  
 yetel u manzic ci oltzil u chihiloob yetel u uichanciloob.  
 Hach u kinil u pakal u kab cheob tu batambaobe  
 ti hunppelili ti cappel u chel.  
 Utz ix chuybil ti pudz.  
 Hach u kinil ix utzil u puztabal u hobnil alakbil cabobi.  
 Hach ci oltzil yilabaloob ca ix utzac yilabal  
 ua yan u yanal babaaloob ppuhicoob yetel chic yikliloob.<sup>81</sup>

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<sup>81</sup>It is not clear what Na meant to do with the word **yiklil** = “worm”. Unfortunately the corresponding the *Tekax* is illegible in the area. It seems though that Na meant to cross out the last two letters of the line, which look like **ob**, and completed the word properly on the next line with **lob**, so that the end of the line should be: **yetel chic yikliloob**.

February

This is the burden of days of this month: twenty eight,  
like this XXVIII.

These are the days of the moon: thirty,  
like this XXX.

Here are the number of hours in the day: ten.

Here those in the night: fourteen.

Sign Pisces

On the tenth day of the month  
the sun enters the house of the sign which is called Pisces.  
At this time it begins to rule over the instep  
and over the whole body.

During this sign it is very good for purges to be given.

The appropriate time for bleeding varies.

Not every day is equally good for bleeding.

People born during the time this sign rules are as follows:

These people are handsome.

Their hair is black.

It does not take much to bring sadness and suffering to them.

They become ill because of ill-will.

When the moon becomes full,

this is a very good time to prune the runners of grape vines.

It is also very good to plant melons and cucumbers.

But during the new moon, this is the very moment to plant orange trees in different  
soil, and with this move they will grow and bear fruit very well.

This is the best time to plant cuttings of trees amongst their own kind, as for  
example two in one place.<sup>82</sup>

It is good to sew with a needle.<sup>83</sup>

This is the best time to clean out the beehive.

The (bees) will become very contented but if there are other creatures (in the hive  
the bees) will chase them out and move the larvae.

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<sup>82</sup>While this passage is almost identical to the parallel passage for the January agricultural note, notice the difference between **hach** and **utz**, “very / precisely” and “good”, respectively.

<sup>83</sup>The text does not specify what is sewn.

Marzo

He u cuch u kinil U lae: lahu[n] cakal catac hunppel, bay lae XXXI.  
He ix u kinil yuile: lahu[n] cakalili, bay lae XXX.  
He ix oras yan ichil u kinil: lahcapiz oras.  
He ix akabe: lahcapiz oras xan.

Signo Aries

Tu bulucpiz u cuch u kinil U lae  
cu yocol kin tu yotoch Signo Aries u kaba.  
Lay ix u kinil licil [u hoppol] yahaulil tac tu pol  
yetel tac uinicil.  
Ma utz u dzabal halab dzac ti uinici  
heuac utz tok yahi.  
He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
Hach mambal u chun licil u leppel yoloob.  
He ix ti U lae lay u kinil licil u miztabal yetel u pactabal  
ichil tumbul pakaloob bay ix oczabil pakaloob.  
He ix ti pal U lae lay u kinil utzil pakaloob  
lauac baal cheil / pakbenobe.  
Lay ix u kinil licil yaabtal u lobol kin ti uinic  
yetel u lobol yah ti uinicoob,<sup>84</sup> malos umores lic yalabale,  
yetel kuxtaciloob u uinicil uinic.  
Hach pec oltzil ix u yantal kux pol ti uinicoob ti U lae  
yetel tu xicine x-mama u yanal ti uinice.<sup>85</sup>

Na p. 17

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<sup>84</sup>The ms. reads **u lobol kim ti uinic yetel u lobol yaah ti uinicob**.

<sup>85</sup>The ms. reads **tu xicine**. The *Pérez* supplies the word **chibal**, making the phrase **tu chibal xicine**, but it would seem that the malady **tu xicin** = “pussy ear” is meant.

## March

This is the burden of days of this month: thirty one,  
like this XXXI.

These are the days of the moon: thirty,  
like this XXX.

Here are the number of hours in the day: twelve hours.  
Here those in the night: twelve hours also.<sup>86</sup>

### Sign Aries

On the eleventh day of the month  
the sun enters the house of the sign which is called Aries.  
At this time it begins to rule over the head  
and the body.

It is not good to purge,  
but it is good to bleed.

People born during the time this sign rules are as follows:  
They become angry very quickly.

This month is the time to clean and weed the new plantings,  
as well as to plant.

During the new moon it is a good time to plant any tree which is to be planted.

During this time there is a multitude of evil days and bad sicknesses, which are  
called *malos umores*,  
and pains in the body.

It is very dangerous for people to have headaches during this month and to have ear  
infections which not only affect people.

---

<sup>86</sup>Note the word **xan** which is superfluous.

Abril

He u cuch u kinil U lae: lahu[n] cakalil, bay lae XXX.  
He tun u kinil yuile: hunkal catac bolonpiz, bay lae XXIX.  
He ix u orail u kinile: canlahunpiz.  
He ix akabe: lahunpiz oraili.

Signo Taurus

Tu bulucpiz u cuch u kinil U lae<sup>87</sup>  
cu yocol kin tu yotoch Signo Taurus u kaba.  
Lay ix u kinil licil u hoppel yahaulil tu chel u cal uinic yetel tu chuch u cal uinic.  
Ma utz u dzabal halab dzac ti uinici.  
Ma ix utz tok xani.  
He ix uinicoob [bin zihicoob] tu kinil yahaulil Signo lae:  
Hach yaab u tenel bin talel baal numya tiob tumen u caxaan zipil tu hunaloob.  
Layob ix bin xachetic tumenobe.<sup>88</sup>  
He ix ti U lae:  
utz u pichil cabi lauac u puztabal u hobnil cabobie.  
Heuac ix mac yanil palomae he yeelobe bin yanac ti U lae.  
U nah hach yacuntabal  
yoklal hach paynum u nuctaloob  
yetel u cici chihloob tu toppoloob ichil U lae  
ti ma bay u chucaan Uob tulacale.  
He ix ti U lae ichil U lae: lic u paynumhal u kikel uinicobie.  
Ua bin u manezoob yetel u helcobe  
hach toh olal bin yanac ti uinici.  
Ua ix bin yanac lauac baal ti yail tu koch uinice hach pec oltzil.  
U nohlaili u pec oltzilil u dzabal lauaci chu[hu]l  
ti chacau mazcabe.<sup>89</sup>

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<sup>87</sup>The misspelled word **lahuacalili** was misplaced here, but it obviously belongs to line 6.

<sup>88</sup>The ms. reads **lao bici** which should be **laobixi = layob ix**.

<sup>89</sup>The ms. reads **U nohlaili u pec oltzilil u dzabal lauaci chucil ti chacau mazcabe**. Compare with page 18, lines 6-7: **Ma ix uchac u chuhul ti chacau mazcabe** in which the idea is that a wound is cauterized. Most probably, in the present instance the text should read **chuhul** instead of **chucil**. Later on in the ms. on page 26, in the month of April, this sentence occurs again: **Ma ix uchac u chuhul ti chacau mazcab xani**.

April

This is the burden of days of this month: thirty,  
like this XXX.

These are the days of the moon: twenty nine,  
like this XXIX.

Here are the number of hours in the day: fourteen.  
Here those in the night: ten hours.

Sign Taurus

On the eleventh day of the month  
the sun enters the house of the sign which is called Taurus.  
At this time it begins to rule over the throat and the nape of the neck.

It is not good to purge.

It is also not good to bleed.<sup>90</sup>

People born during the time this sign rules are as follows:

Frequently they will be the cause of their own suffering, due to their sins.

They will bring (suffering) upon themselves because of this.

During this month

it is good to extract honey whenever the hive is cleaned.

Whoever owns doves will have eggs during this month.

It is necessary to care for these (eggs) well

so that the (hatchlings) will develop surpassingly.

Those which hatch during this month do grow very well  
which is not true of the rest of the months.

During this month<sup>91</sup> people have an overabundance of blood.

If they will pass it and change it,<sup>92</sup>

then people will be healthy.

If there is some other type of pain in the throat,  
this is very dangerous.

The greatest danger is to cauterize with a hot iron.

---

<sup>90</sup>Again there is no concordance between the Zodiac and the indications given on page 24, where it is said purges and bleedings are not bad.

<sup>91</sup>The Mayan text says "During this month in this month".

<sup>92</sup>It is unclear what is meant by "passing and changing" blood.

Mayo

He u cuch u kinil U lae: lahu[n]cakal catac hunppelil, bay lae XXXI.

He tun u kinil yuile: lahu[n] cakalili, bay lae XXX.

He ix u orail u kinile: uaclahunpiz.

He ix akabe: uaxacppel oraili.

Signo Geminis

Tu lahcapiz u cuch u kinil U lae

cu yocol kin tu yotoch Signo Geminis u kaba.

Lay ix u kinil licil [u hoppol] yahaulil tac noh kabil  
tu cahmatil loe.

Heuac helaan helaan u kinil [u dzabal] halab dzaci.

Bay ix helaan helaan tok yah xani. /

He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:

Hach zil oloob, hach maixnan baalba ti xan.

Bin ix u dza u baaluba.

U tanle u chun thanoob tu cabal ahaulil.

U ximbaloob yetel ti yotoch u cohtacil yumbiloob.

He ix u kinil U lae:

u kinil u kozol u tzotzel tamanoob ovejasobe.

U kinil ix yilabal cab.

Ua ix bin yanac kuxucil lauac ix chibal kabe hach pec oltzil  
bay ix ti yichac uinice.

Ma ix uchac u chuhul ti chacau mazcabe.

Na p. 18

May

This is the burden of days of this month: thirty one,  
like this XXXI.

These are the days of the moon: thirty,  
like this XXX.

Here are the number of hours in the day: sixteen.  
Here those in the night: eight hours.

Sign Gemini

On the twelfth day of the month  
the sun enters the house of the sign which is called Gemini.  
At this time it begins to rule over the right hand  
and over both (hands).

The time for purging varies.

It also varies for bleeding.

People born during the time this sign rules are as follows:

They are very generous, but they (themselves) own nothing.

They will give their goods away.

They serve the magistrates who are under the kings.

They walk with them to the house of the esteemed lords.

During this month

it is the time to shear sheep.

It is the time to look after the bees.

If there is pain or any wound on the hand or fingernails  
it is very dangerous.

One should not cauterize with a hot iron.

Junio

He u cuch u kinil U lae: lahu[n] cakal, bay lae XXX.  
He tun u kinil yuile: hunkal catac bolonpiz, bay lae XXIX.  
He ix oras yan tu kinile: uaclahunpiz.  
He ix akabe: uaxacppel ora.

Signo Canser

Tu canlahunpiz u cuch u kinil U lae  
cu yocol kin tu yotoch Signo Canser u kaba.  
Lay ix u kinil licil [u hoppol] yahaulil tu zac ol uinic lae.  
Utz u dzabal halab dzac ti uinici.  
He tun tok yahe: helaan helaan xachebil.  
Yutzil kin utial u make.  
He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
Cichcelemil u uiniciloob; chich yol; hach hol can.  
He ix tu kinil U lae:  
lay u kinil utzil u pakal u cheil higosooob lae.  
Ua ix bin yanac kuxucil tu zac ol uinice lauac tu tamnele  
hach pec oltzil ti hun lukul.

June

This is the burden of days of this month: thirty,  
like this XXX.

These are the days of the moon: twenty nine,  
like this XXIX.

Here are the number of hours in the day: sixteen.  
Here those in the night: eight hours.

Sign Cancer

On the fourteenth day of the month  
the sun enters the house of the sign which is called Cancer.

At this time it begins to rule over the lungs.

It is good to purge.

As for bleeding: one must be aware that the time for it is variable.

It is a good time for eating soft foods.

The people born during the time this sign rules are as follows:

They have handsome bodies; are courageous; very war-like.

During this month

it is a good time to plant fig trees.

If there is pain in the lungs or in the liver  
it is always very dangerous.

Julio

He u cuch u kinil U lae: lahu[n] cakal catac hunppel, bay lae XXXI.

He ix u kinil yuile: lahu[n] cakalili, bay lae XXX.

He ix u orail ichil u kinile: uacлахunpiz.

He ix akabe: uaxacppel oraili.

Signo Leon

Tu canlahunpiz u cuch u kinil U lae

cu yocol kin tu yotoch Signo Leon u kaba.

Lay ix u kinil licil u [ho]ppol yahaulil tu homtanil uinic,  
estomago [u kaba].<sup>93</sup>

Ma utz u dzabal halab dzac ti uinici.

Ma ix utz tok yah xani.

Hach zahbentzil ix chun kin ueneli.

Ma ix utz ichcil ti U lae.

Heuac malob u hantabal arrosi

ua bin yanac chibal puczik[al] ti uinici yetel u yail / u homtanile. Na p. 19

Ti u kinil U lae hach pec oltzil halil arros bin dzalice ukulbil.

He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:

kolcab u lec tumen minaan u tzotzel.

Hach al mehen u uiniciloob.

Tzicbentziloob.

Hach pacatbenobi xan.

Caanal puczikaloob.

Hach yaab yohelahoob.

Ah cux olaloob xan.

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<sup>93</sup>The phrase **u kaba** is supplied by the *Pérez*.

## July

This is the burden of days of this month: thirty one,  
like this XXXI.

These are the days of the moon: thirty,  
like this XXX.

Here are the number of hours in the day: sixteen.  
Here those in the night: eight hours.

### Sign Leo

On the fourteenth day of the month  
the sun enters the house of the sign which is called Leo.  
At this time it begins to rule over the abdomen,  
called estómago.

It is not good to purge.

It is not good to bleed either.

Sleeping in the middle of the day is dangerous.

It is not good to bathe during this month.<sup>94</sup>

However, it is good to eat rice<sup>95</sup>

if a person has heartburn and stomach pain.

During this month it is very dangerous to give only rice to drink.<sup>96</sup>

People born during the time this sign rules are as follows:

their foreheads are balding because they have receding hairlines.

They have a very noble bearing.

They are respectful.

They are also very good-looking.

They are good hearted.

They know very much.

They are also discreet.

---

<sup>94</sup>This is very inconsistent with Mayan practice. In the 16th century Landa pointed out the extreme cleanliness of the Mayan people, and this is still the case today.

<sup>95</sup>This is of course not an indigenous food.

<sup>96</sup>Because of the use of the verb to drink, there are two possible explanations, either watered-down rice or horchata.

Agosto

He u cuch u kinil U lae: lahu[n] cakal catac hunppel, bay lae XXXI.  
He ix u kinil yuile: lahu[n] cakalili, bay lae XXX.  
He ix oras yan ichil u kinile: canlahunpiz.  
He ix akabe: lahunpiz oras yani.

Signo Virgen

Tu canlahunpiz u cuch u kinil U lae  
cu yocol kin tu yotoch Signo Virgen u kaba.  
Lay ix u kinil licil u hoppel yahaulil tulacal u kinil U lae  
te tu bel ha uinice hek tu cuchil uixe.  
Ma ix utz u dzabal halab dzac ti uinici.  
Ma ix utz u tok yah xan ichil U lae.  
He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
Hach tu bal uba, heuac hach koyom.<sup>97</sup>  
Lic ix u nonohcantic yamemal tu hunal.<sup>98</sup>  
He ix u kinil U lae:  
Lay u kinil U ciil yoczabal pakaloob lic u yantaloob ti cuaresma,  
heklay nabos yetel sebollas.  
Hach ma utz u lakintabal chuplalobi ti U lae.  
Bay ix mail utz chun [kin] uenel xanie.<sup>99</sup>  
Hach zahbentzil ix ichcili.  
Bay ix banban hanalie ma uchci ma ix utz xa[n].  
Ma ix utz halab dzac xani, ma ix utz tok yah xani  
yetel lauac baal medicinail ua ma tumen hach kohaaniil u uilale.

---

<sup>97</sup>There is some question about how this line should read. The *Na* gives **hach tubal vbâ hevac hach Koyom** and the *Tekax* appears to read **hach tu bal ubã, heuac hach koyom**. The *Pérez* reads **hach banban zatal u balubaob lae, hach kayumobixan**, and the *Kaua* reads **hach ah banban satal v balba hach Kayumixan**.

<sup>98</sup>In the *Pérez* this is given as **lic ix u cantic yan u malob tu hunal u zihanil loe** and in the *Kaua* as **lic ix u hach cantic yan numal tu hunal v sivanilob**. The first part of the sentence is clear: He proclaims / he greatly proclaims. Then comes the problem. **yamemal tu hunal** has no meaning in itself. The *Dzibil* translator by translating it the way he did changed it to **yan u emal tu hunal** = “he should descend by himself”. However, it is possible that the phrase should be **yanemal tu hunal** = he can exist by himself / he can procreate by himself”. Unfortunately, the *Pérez* does not seem to be correct because it reads **yan u malob tu hunal u zihanil** = “he alone has goodness which is his birthright”. The *Kaua* is no improvement with **yan numal tu hunal v sivanilob** = “he alone informs about his gifts”.

<sup>99</sup>**kin in u chun kin** supplied by the *Pérez*.

## August

This is the burden of days of this month: thirty one, like this XXXI.

These are the days of the moon: thirty, like this XXX.

Here are the number of hours in the day: fourteen.

Here those in the night: there are ten hours.

### Sign Virgo

On the fourteenth day of the month

the sun enters the house of the sign which is called Virgo.

At this time it begins to rule over every day of this month

over the urinary tract as well as over the bladder.

It is not good to purge.

It also is not good to bleed during this month.

People born during the time this sign rules are as follows:

He really hides himself, but he is very much an ejaculator.<sup>100</sup>

He greatly proclaims that he can exist by himself.<sup>101</sup>

This is the month

when it is good to plant crops which are harvested during Lent,

like turnips and onions.

It really is not good to be in the company of women during this month.<sup>102</sup>

It is also not good to sleep at midday.

It is very dangerous to bathe.

Also one should not eat too much; it is not good.

Purging is also not good, nor is bleeding, nor any other type of remedy unless it is necessary because the person is really ill.

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<sup>100</sup>As indicated by the footnotes to the corresponding lines of the Mayan text, the meaning of this line and the next is very problematical. The word **koyom** has not yet been found in any dictionary. The verb root **koy** means “to dig out with the finger”, and the noun **koy** means “sperm”. Believing that there is some relationship between this line and the following one in which, if we have interpreted it correctly, the idea is expressed that the person born in this month can exist by himself, we have chosen the word **koy** = sperm; the suffix **-om** being a common agentive suffix. As shown in the note for this line in the Mayan text, the *Pérez* and the *Kaua* give an alternative reading. The translation of this alternative reading is “He very readily loses his possessions, however he is a chanter as well.”

<sup>101</sup>The phrase **yanemal tu hunal** is translated as if it should read **yanemal tu hunal**. See the corresponding note in the Mayan transcript for other alternative translations.

<sup>102</sup>This is a euphemism for sexual relations.

## Septiembre

He u cuch u kinil U lae: lahu[n] cakalili, bay lae XXX.  
He ix u kinil yuile: hunkal catac bolonpiz, bay lae XXIX.  
He ix oras yan ichil u kinile: lahcapiz.  
He ix akabe: lahcapiz oras xan.

## Signo Libra

Tu canlahunpiz [u c]uch u kinil U lae  
cu yocol kin tu yotoch Signo Libra u kaba.  
Lay ix u kinil licil u hoppol yahaulil tu ppuc yit uinic  
lauac tu bobox uinic.  
Heuac hach / u dzabal halab dzac tiob ua yan u uilale.  
Bay ix utzil ix tok yah xani.<sup>103</sup>  
He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
Hach tibil [u uiniciloob].<sup>104</sup>  
U tzic yetel u cux olal.  
Hach zak ol ix ti meyah tulacal ix uinicoob bin etialtic xan.  
Lay ix u kinil licil yuxlahal [v]iñas.<sup>105</sup>  
Ti utzcinabal ti vinoile.  
Ua bin a uolte a uuxuba a tacuntobe ti ca bin chupuc U lae.  
Uchac ix u tokol ti ix mama pec olali.  
Hach pec oltzil ix u yatal u bobox uinici  
yetel ti yit uinic tu kinil U lae.

Na p. 20

<sup>103</sup>At the beginning of page 20 lines 2-3 are crossed out because Na saw that he had left out a good many words. These lines are given correctly on lines 4-5.

<sup>104</sup>It is assumed that the reference is to **u uiniciloob** = “the people” who are born under this sign. See parallel expressions in February, June, and July.

<sup>105</sup>The Pérez gives **viñas** instead of **pinñias** and the Kaua gives **ubehas** (= uvas).

## September

This is the burden of days of this month: thirty,  
like this XXX.

These are the days of the moon: twenty nine,  
like this XXIX.

Here are the number of hours in the day: twelve.  
Here those in the night: twelve hours also.

## Sign Libra

On the fourteenth day of the month  
the sun enters the house of the sign which is called Libra.  
At this time it begins to rule over the buttocks  
and over the coccyx.

If it is necessary, purges should certainly be given.

It is also good to bleed.

People born during the time this sign rules are as follows:

They are very good.

They are respectful and discreet.

They are also very diligent, working together with others.

This is the time to pick grapes.

They will make good wine.

If you want to pick them, cover them until the full moon.

Bleeding can be done when there is no longer any danger.

There is grave danger if the coccyx

or the buttocks begin to hurt during this month.

Octubre

He u cuch u kinil U lae: lahu[n] cakal catac hunppel, bay lae XXXI.

He ix u kinil yuile: lahu[n] cakalili, bay lae XXX.

He ix oras yan ichil u kinile: lahunpiz.

He ix akabe: canlahunpiz oras yan xani.

Signo Escorpius

Tu canlahunpiz u cuch u kinil U lae

cu yocol kin tu yotoch Signo Escorpius u kaba.

Lay ix u kinil licil u hoppol yahaulil tu zubtal uinic.

Utz ix u dzabal halab dzac ti uinici.

He tun tok yahe helaan helaan u kinil bin uchebal.

He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:

hach ah zacach thanoob.

Zac thah ix u uichoob heklay zac thah zaat u uichobe.

Ti yan u tuculoob tu yail chuplalobe.

He ix ca bin chupuc U lae lay u kinil utzil yuxul granadas

yetel lauac baal ti chahucoob.

Ti tacuntabal ua bin yanac u yail.

Bay ix kuxucil tu cal uinic ti U lae

hach pec oltzil ix ti hun lukul.

## October

This is the burden of days of this month: thirty one,  
like this XXXI.

These are the days of the moon: thirty,  
like this XXX.

Here are the number of hours in the day: ten.

Here those in the night: there are fourteen hours as well.

## Sign Scorpio

On the fourteenth day of the month  
the sun enters the house of the sign which is called Scorpio.

At this time it begins to rule over a person's shameful parts.

It is good to purge.

However, the days for bleeding are variable.

People born during the time this sign rules are as follows:

They are very talkative.

They have cataracts and will lose their eyesight because of them.

They give their thoughts to love of women.

When there is a full moon, then is a good time to pick pomegranates  
and any kind of sweet fruit.

If there is pain it is to be kept secret.

During this month, if there is pain in the neck,  
it is always very dangerous.

Noviembre

He u cuch u kinil U lae: lahu[n] cakalil, bay lae XXX.  
He ix u kinil yuile: hunkal catac bolonpiz, bay lae XXIX.  
He ix oras yan ichil u kinile: uaxacppel.  
He ix akabe: uaclahuniz oras yani.

Signo Sagitarius

Tu yoxlahunpiz u cuch u kinil U lae  
cu yocol kin tu yotoch Signo Sagitarius u kaba.  
Lay ix u kinil licil u hoppol / yahaulil tu chac bacel uinicoob lae. Na p. 21  
He ix ti yuile Signo lae hach utz tok yahi.  
Utz ix halab dzac xani.  
He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
Ma tan u tzicil tumen u mehenooob.  
Hach zublac uinicoob heuac ah tzic tu yanal uinicoob.  
He ix tu kinil u chupul U lae  
lay u kinil utzil u pakal lauac baal ti cheil.  
Hach u nah pakalobe.  
He ix ti pal U lae utz u pakal sidrai  
lauac u likil u caniloob ti pakal.  
Lay ix u kinil utzil dzac yah ti kuxucilobe  
bay u caah [reuma] u kabae yah<sup>106</sup>  
likul tu pol lic yalcabtlic u uinicil uinicie  
ua ix bin yanac ya tu chac bacel uinice.  
Hach pec oltzil heuac uchac u tokol.  
Utz ix ichcil xani lauac ti baxalbil hae.

---

<sup>106</sup>The ms. reads **bai u cah benas u kabae**. Both the *Kaua* and the *Pérez* agree that the word is **reuma**, not **benas**.

November

This is the burden of days of this month: thirty,  
like this XXX.

These are the days of the moon: twenty nine,  
like this XXIX.

Here are the number of hours in the day: eight.  
Here those in the night: there are sixteen hours.

Sign Sagittarius

On the thirteenth day of the month  
the sun enters the house of the sign which is called Sagittarius.

At this time it begins to rule over the thigh bones.

Under the sign of this month it is very good to bleed.

It is good to purge as well.

People born during the time this sign rules are as follows:

Their children do not obey them.

They are very timid people and obey others.

During the full moon of this month  
it is a good time to plant any type of tree.

They really should be planted now.

But during the new moon it is good to plant apple trees<sup>107</sup>  
or any other plant which sends out new shoots.

This is a good time to cure pains,  
for example, the pain which is called rheumatism,  
which starts at the head and runs throughout the body,  
and is caused by pain in the thigh bone.

It is very dangerous for bleeding to occur.

It is good to bathe or swim.

---

<sup>107</sup>Needless to say, apple trees do not grow in Yucatan.

Diciembre

He u cuch u kinil U lae: lahu[n] cakal catac hunppel, bay lae XXXI.  
He tun u kinil yuile: lahu[n] cakal, bay lae XXX.  
He ix oras yan ichil u kinile: uaxacppel.  
He tun akabe: uaclahunpiz oras.

Signo Capricornio

Tu lahcapiz u cuch u kinil U lae  
cu yocol kin tu yotoch Signo Capricornio u kaba.  
Lay ix u kinil licil u hoppel yahaulil tac uinicil.  
yetel tu pol u pix uinice.  
Hauac ma utz u dzabal halab dzac ti uinici.  
Ma ix utz tok yah xani.  
He ix uinicoob bin zihicoob tu kinil yahaulil Signo lae:  
Ua u nohol uinicobe hach u nup yidzinoob.  
Ua ix u dzedzil uinicobe hach u nup u zucunoob.  
Heuac yan u tzic ti u yanal uinic.  
Hach zil ol ix ti u yanal uinic xan.  
Ti hunpay yanil u yacunah yetel yutzul olal  
heuac ma xan u talelob [okom] olal ti.<sup>108</sup>  
He ix [tu kinil] U lae utz u pakal cheob hencex pakbenobe.  
Tu kinil tulacal babaloob ti chacautac hanaloob  
utz u hantabalobie.  
Ti hach alab oltzile.  
Heuac utz ix u tokol u pol uinic  
ua ti yan [u] uilale utial kohanile.

---

<sup>108</sup>The word **okom** in **okom olal** is supplied by the *Pérez*.

December

This is the burden of days of this month: thirty one,  
like this XXXI.

These are the days of the moon: thirty,  
like this XXX.

Here are the number of hours in the day: eight.  
Here those in the night: sixteen hours.

Sign Capricorn

On the twelfth day of the month  
the sun enters the house of the sign which is called Capricorn.  
At this time it begins to rule over the body  
and the knee caps.

It is not good to purge.

It also is not good to bleed.

People born during the time this sign rules are as follows:

If they are elder siblings,<sup>109</sup> they are very antagonistic towards their younger siblings.

If they are younger siblings, they are very antagonistic towards their older siblings.

However, they will obey other people.

They are also very generous to other people.

Towards others they show love and good will,

but it does not take much for sadness to come over them.

During this month it is good to plant trees or any plant.

During this time it is good to eat any kind of hot food.

It is very beneficial (to one's health).

It is good to bleed a person's head  
when illness makes this necessary.

---

<sup>109</sup>The Mayan texts reads "larger people", but obviously sibling rivalry is meant here.



Planets and Signs of the Zodiac and Their Influences  
And Material Concerning Bleeding and Purging

The following material, from the bottom portion of page 21 through the end of page 29, is concerned mainly with the relationship of the planets and signs of the Zodiac with the various parts of the body, the illnesses caused by them, etc. In most cases, parallel passages to these texts can be found in other Books of Chilam Balam, and these were consulted to aid in making the transcription. At the beginning of each text the location of the parallel passage or passages is given so that the reader can refer to them. The *Tekax* is not referenced since it is completely parallel to the *Na*, and therefore the parallel passages are readily locatable.

(*Kaua* p. 35, *Pérez* p. 27)

He ix uucppel planetasoob lae ti ix lic yahauliloob tac uiniciloob. Heklayobi lae yan ichil semana planetas.<sup>110</sup>

Sol Kin<sup>111</sup>

He ix uucppeloob:

[1.q.] Kin, Sol lic yahaulil tac puczikal yetel tac homtanil

[tu yax chun] ora ti Domingo. /

Na p. 22

2.q. U, Luna lic yahaulil tac pol

[t]u yax chun ora ti Lunes.

3.q. Mars [lic yahaulil] tu kab uinic

[tu yax chun] ora ti Martes.

4.q. Mercurio lic yahaulil tu zac ol uinic

[tu yax chun] ora ti Miercoles.

---

<sup>110</sup>This is a very truncated and miserably written section relating the planets to certain parts of the body. The last three planets are missing. In this section and again later in the same subject matter given on page 22 and again on page 25-26 there is the collection of letters **.j. ho.** After comparing similar sources it became clear that this is short-hand for “**u yax chun ora**” (the first hour), and in fact on page 22 line 1 this expression is written out. Again, as in the case of the prognostications given on pages 15-21, there is a rhythm to these three sections, and in the transcript this rhythm is restored: (planet) lic yahaulil (body part) tu yax chun ora (weekday).

(planet) rules over (body part) from the first hour on (weekday).

<sup>111</sup>These words are in the margin. It is unclear why they are placed there.

Here are the seven planets that rule over the body. Here are the planets in the week.

Sol Sun

Here are the seven.

- 1st. Sun, Sol rules over the heart and the abdomen  
from the first hour on Sunday.
- 2nd. Moon, Luna rules over the head  
from the first hour on Monday.
- 3rd. Mars rules over the person's hand  
from the first hour on Tuesday.
- 4th. Mercury rules over the person's lungs  
from the first hour on Wednesday.

(*Chan Cah* pp. 15-18, *Kaua* pp. 35, 36-37, *Na* p. 25, *Pérez* pp. 24-25, 27)

1. Sol: tu can yal caan yan Domingo.<sup>112</sup>

[Tu yax chun ora ti Domingo]<sup>113</sup> lic yahaulil tac puczikal  
yetel tac homtanil.

Lay ix u kinil lic yahaulil yokol ahauob yetel yumbilob,  
ah xot kinobe yetel ah almah xicinobe,  
yetel yokol leonob yetel ah chibalobe.

2. U: tu hun yal caan yan Lunes.

Tu yax chun ora ti Lunes lic yahaulil tac pol.  
He ix U lae tu hun chauactac u ua[an] uinicob.  
Bin zihicobi pakte ix u moh tun.  
Hach ah xoc hunob tilob heuac ma xan u tubul tiob.  
Hach zeb ix u ximbalob.

3. Mars: tu ho yal caan yan Martes.

[Tu yax chun ora ti] Martes lic yahaulil tu kab uinic.  
[Lay ix u kinil lic yahaulil yokol] hol canob.  
Lic u zihili hach ah ocolob yetel ah men mazcabob, ah dzac yahob,  
u yumil pekob yetel zinanob yetel cheob yan u kixle.

4. Mercurio: tu ca yal caan yan Miercoles.

[Tu yax chun ora ti] Miercoles lic yahaulil tac zac ol.  
He ix bin zihicobie ppolomob yetel letrados yetel kayomob  
yetel ah men hochobob, pintorobe. Lay bin zihicob ti U lae.

5. Jupiter: tu uac yal caan yan Jueves.

[Tu yax chun ora] ti Jueves lic yahaulil tac tamnel.  
U zian ah miazob.  
Ti dzoc lukantac u uinicilob  
U yumil ix balcheob cutz yetel mukay.

6. Venus: tu yox yal caan yan Viernes.

[Tu yax chun ora ti] Viernes lic yahaulil ti yiz uinic.  
U zianob cichpamil yetel cichcelemil.  
He ix dzib olale yetel yacunahe.  
Mamac uchac u lukzicubai.

---

<sup>112</sup>The first line of each prognostication appears as a marginal note.

<sup>113</sup>The ms. reads **He ti kin. lae.**, but it is apparent that there is a formula which each prognostication should follow which includes the words in brackets.

1. Sun is in the fourth layer of heaven on Sunday.<sup>114</sup>

From the first hour, Sunday rules over the heart  
and over the abdomen.

This is the time which rules over kings and lords,  
judges and counselors,  
and over lions and predators.<sup>115</sup>

2. Moon is in the first layer of heaven on Monday.

From the first hour, Monday rules over the head.

The moon by itself increases people's height.

Those born (on this day) have eyebrows that grow close together.

They probably are scholars, but they do not take long to forget.

They walk very quickly.

3. Mars is in the fifth layer of heaven on Tuesday.

From the first hour, Tuesday rules over the hand.

This is the day which rules over warriors.

(Those) born (on this day are) dexterous thieves, blacksmiths, pharmacists,  
owners of dogs, scorpions, and thorny trees.

4. Mercury is in the second layer of heaven on Wednesday.

From the first hour Wednesday rules over the lungs.

Those born (on this day) are merchants, scholars, chanters,  
and painters. These will be born in this month.<sup>116</sup>

5. Jupiter is in the sixth layer of heaven on Thursday.

From the first hour, Thursday rules over the liver.

Wise men are born.

They are completely fulfilled people.

They are owners of animals such as turkeys and cochineal.

6. Venus is in the third layer of heaven on Friday.

From the first hour, Friday rules over the kidneys.

Those born (on this day) are beautiful women and handsome men.

They are amorous and loving.

No one will be able to part them.

---

<sup>114</sup>The Mayan text really reads "Sun: in the fourth layer of heaven is Sunday."

<sup>115</sup>Of course there are no lions in Yucatan, but reflects the influence of European almanacs.

<sup>116</sup>The scribe gives the word U where he should have given **kin**.

7. Saturno: tu uuc yal caan yan Sabado.  
[Tu yax chun ora ti Sabado] lic yahaulil ti yal pek u nak uinic,  
baso u kabae.  
Tu yax chun ora ti Sabado [u zianob] u yumil ah bulob  
yetel ah ocolob yetel kayomob  
yetel pakal ci o[l]tzil tac u pactabalobe.

Bisiesto (*Chan Cah* pp. 4-5, *Kaua* pp. 36-38)

U kinilob U huhunppel:  
Abril, Junio, Septiembre, Noviembre:  
lalahu[n]cakil u cuchma u kinilob bay lae XXX.  
He tun u chuyanobe lalahu[n]cakil catac huhunppel  
tu cuch u kinilob.  
Febrero uaxac tu c[a]kal u cuch u kinile. /  
Ua u bisiesto haabie bolon tu c[a]kal u cuch u kinil.  
Amal bisiesto cancanppel haab u talel  
u lubul yaabil U lae.

Na p. 23

7. Saturn is in the seventh layer of heaven on Saturday.  
From the first hour, Saturday rules over the spleen, called *bazo*.  
From the first hour on Saturday, those born (on this day) rule over gamblers and robbers and chanters.  
Orchard trees are pleasant to behold.

#### Leap Year

The days of each of these months:  
April, June, September, November:  
thirty is the burden of the days, like this XXX.  
The burden of the rest of them is thirty one.

February has a burden of twenty eight days.  
If it is a leap year the burden of days is twenty nine.  
Leap year comes every four years  
and falls in this month of the year.

(*Chan Cah* pp. 18-21, 120-121, *Kaua* p. 60, *Pérez* p. 60)

U yax chunob u letrail u cuch u kinilob Uob. Lay bin a naatic u uoohilobe bersoob lae. Lay cu talel lae u dzoclic:

Alti tonos Dominos dibina gerens bonus estas

gratuito calis pert aurea dona fidelis =<sup>117</sup>

Layobi lahca tzuc versob.

Lay ix chicunic u uoohilob u yax chun u cuch u kinilob:

lahcapiz Uob lae ichil haabobe.

Ti lic u hoppol ti eneroe catac tu cadzic tu tzol u binel Uob

tac tu dzoc tulacali.

Mahanceni uuctulili planetasob lae ohelan ix tumen tulacal:

lay Kine, Ue, Mars, Mercurio, Jupiter, Venus, Saturno.

Lay ix u nukul. Lay ix u cuchma lae.

Sol: yalan kin yan alab olal,

nahal numutku kam balba, eredero yalabale; ayikalhal.

Luna: yalan palacio yotoch ahau uenel [nicib] uayak ppolmal, ocol.

Layobi u cuchma hunhun tzuc lae.

Mars: katun, kalal ti mazcab yetel atancal nupancil.

Mercurio: oc yail, chapahal, maya cimlal,

pa cotz, ppax, [caltal, zat olal,] zahacil.

Jupiter: nohcinabal, tzicil, dzib olal, ayikal,

bucancil, buchezah.

Benus: etailil, mul ximbal, yetaililtabal chuplal, numul beil.

Saturno: cuxtal pak na, cambezah, helbezah,

bin chac tok yae. Layobi lae bay astronomicob.

---

<sup>117</sup>This sentence comes from a Latin text which has not been properly transcribed. The *Chan Cah* gives “vestrais” instead of “estas”. According to Fr. (First Name?) Neumann, of St. Mary's University, San Antonio, Texas, neither of these words is appropriate. Further, the insertion of this word makes the sentence 13 words long rather than 12, as specified in the next sentence. For the translation see the corresponding footnote to the corrected text.

Here at the beginning are the letters which are the burden of the days of the months.  
You will understand the symbols of the verses as follows:

Alte tonans Dominus divina gerens bonus  
gratuito calicis fert aurea dona fidelis.<sup>118</sup>

These are the twelve verses.

This is how the symbols of the beginning of the burden of the days of the month appear: there are twelve months in the year, which begins in January, and then the order of the coming months is predicted until the last of them.

It is clear that there are seven planets which are known by all: they are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. This is their meaning. This is their burden.

Sun: under the Sun there is the optimist, earner of an unhappy inheritance, he is called *heredero*; he becomes rich.

Moon: under the palace, the king's house, nodding off, he dreams of merchants, thieves. The burdens vary.

Mars: war, locked in jail, married, discordant.

Mercury: resentfulness, illness, pestilence, thief, debtor, drunk, fainter, a little fearful.

Jupiter: pretentious, obedient, desirous, rich, clothe oneself, clothe others.

Venus: companion, walks with others, accompanies women, pilgrim.

Saturn: lives in a masonry house, teacher, changer, will be a great blood-letter. They are like astronomers.

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<sup>118</sup>Friar Neumann has kindly provided the corrected Latin sentence given here plus the following translation. Friar Neumann notes that every three Latin words represents a season:

Winter                      Spring  
Thundering on high, the good Lord, / bearing things divine,

Summer                      Fall  
freely brings forth / the golden gifts of the unfailing cup.

Ora Angelia:<sup>119</sup>

Lay ix lic u nucic loe u[u]cob planetasob ti hunhuntulii.  
Layobi ti c'alahe. He ix u angelob kin ti c'alahe.  
Lailob lae: Sol: Rafael, Luna: Gabriel, Mars: Samuel,  
Mercurio: Michael, Jupiter: Saquiel, Benus: Arael, Saturno: Capciel.

Hach yaabtuba licil yalabal Signo  
licil u tal yalabal chiculil lic ix yalabal testigoil.  
He ix u chun licil yalabal testigoile:  
lic u dzaic tu dzoc u dzib escribanob tu dzaicoob.  
He u hahil than.  
Ua minan tu dzahe yetel testimonioe  
manbal u uilal lic u dzaice ma ix oczahben ti olili.  
Heklay tun u caah ekob ti kin lae.  
Lay ix chicunic u kinilob lae  
ua minan tu dzahe testimonioe ma hahil. /

Na p. 24

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<sup>119</sup>Both the *Chan Cah* and the *Pérez* are clearer in that the following names are those of the angels related to these planets. The ms. gives **uacob planetasob** which should of course be **uucob planetasob**. Incidentally, the word **Angel** is often used in modern Yucatecan Spanish and Mayan as an alternative word for “child”. Perhaps these names would also be ones given to children born on the corresponding weekdays.

Hour of the angels.  
Thus, each of the seven planets gives the answer.  
Thus, we said that here are the angels for the days.  
They are: Sun: Rafael, Moon: Gabriel, Mars: Samuel,  
Mercury: Michael, Jupiter: Saquiel, Venus: Amael, Saturn: Capciel.

There is much which the signs tell us,  
which the signs come to say, which the witnesses say.  
For this reason the witnesses say  
that it is presented in the last of the writings of the scribes.  
Here is the truth.  
If it was not given with testimony  
it is nothing of value, (nor) if it is given to those who do not believe.  
That is when these heavenly bodies exert their influence.  
This is the way it happens on these days  
if false testimony is not given.

Signos		Purgas		Sangrias
Aries		helan helan		utz
Aries		helan helan		utz
Taurus		ma utzi		ma utzi
Taurus		ma utzi		ma utzi
Geminis		helan helan		helan helan
Geminis		helan helan		helan helan
2. Canser	2.	tibil	2.	helan helan <sup>120</sup>
Leon		ma utzi		ma utzi
Leon		ma utzi		ma utzi
Virgo		ma utzi		ma utzi
Virgo		ma utzi		ma utzi
Libra		tibil		tibil
Libra		tibil		tibil
Escorpius		tibil		helan helan
Escorpius		tibil		helan helan
Sagitaris		tibil		tibil
Sagitaris		tibil		tibil
Capricornius		ma utzi		ma utzi
Capricornius		ma utzi		ma utzi
Aquarius		ma utzi		tibil
Aquarius		ma utzi		tibil
Pises		tibil		helan helan
Pises		tibil		helan helan /

Na p. 25

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<sup>120</sup>The 2. is placed here to indicate that this line should be duplicated as in all the other cases.

Signs	Purges	Bleedings
Aries	indifferent	good <sup>121</sup>
Aries	indifferent	good
Taurus	not bad	not bad
Taurus	not bad	not bad
Gemini	indifferent	indifferent
Gemini	indifferent	indifferent
Cancer	good	indifferent
Cancer	good	indifferent
Leo	not bad	not bad
Leo	not bad	not bad
Virgo	not bad	not bad
Virgo	not bad	not bad
Libra	good	good
Libra	good	good
Scorpio	good	indifferent
Scorpio	good	indifferent
Sagittarius	good	good
Sagittarius	good	good
Capricorn	not bad	not bad
Capricorn	not bad	not bad
Aquarius	not bad	good
Aquarius	not bad	good
Pisces	good	indifferent
Pisces	good	indifferent

---

<sup>121</sup>Both **utz** and **tibil** are translated as “good” here, but there appears to be a fine nuance in meaning: the difference between **utz** and **tibil** is something like that between “good” and “fine”.

He uucppel planetasob lae chiculob te ti caane  
uchebal yohetabal tiil chican u yahil  
yokol u cucutil uinicoob.<sup>122</sup>  
He ix uucppel chiculob lae natabal  
uatub citen yan ya tu cucutil uinicoob.<sup>123</sup>

Bay dzibanil ti huntul uinic uayazba, figura lae.  
Lay yan tanil pachile.  
Heklay lic u talel u tzolic lae:

1. Tu hun yal caan [yan] U lae.  
Ti chican u yahil chumuc u pol uinic tu yah[a]le.
2. Tu ca yal caan yan Mercurio yetel hunppel ek caanamaile.  
Lay chican u yahil tu yit uinic tu yah[a]le.<sup>124</sup>
3. Tu yox yal caan yan Venus.  
Hek[lay] chican u yahil tu zac ol uinic tu ya[ha]le.
4. Tu can yal caan yan Kin, Sol.  
Heklay u yahil chican tu puczikal uinic tu yah[a]le  
tumen uchac uile.
5. Tu ho yal caan yan Mars.  
Lay u yahil chican tu kab uinic ti lic yah[a]le.
6. Tu uac yal caan yan Jupiter.  
Heklay u yahil chican tu tamnel uinic ti lic yah[a]le.
7. Tu uuc yal caan yan Saturno.  
Heklay u yahil chican tu yal pek u nak uinic, baso u kabae,  
yetel tu ca tzucil uinic tu yahale.

---

<sup>122</sup>The word **chican** (= appear) is occasionally written as **chican** (= pierce) in this text and in the *Tekax*, and later in the text on pages 27-28 is always written as **chican**. However the parallel *Kaua* and *Chan Cah* texts always give **chican**.

<sup>123</sup>It would seem that in the original there was an actual drawing of a figure of a person, front and back, showing the various body parts mentioned here.

<sup>124</sup>**Yit uinic**: in the parallel passage from the *Kaua* this is given as **yis uinic** = a person's kidney.

Here are the seven planets which have their signs in the sky.  
They are known for the influence they exert,  
as it is reflected in ailments that afflict people's bodies.  
Here are the seven signs which are clearly understood  
whenever they are evident as afflictions on people's bodies.  
(The signs and their influences are)  
represented on the figure of a person, called *figura*.<sup>125</sup>  
Here are the front and the back.  
Here comes the account of these signs:

1. In the first layer of heaven is the moon.  
(Its influence) becomes evident at dawn as it affects the crown of the head.
2. In the second layer of heaven is Mercury and a guardian star.  
(Its influence) becomes evident at dawn as it affects the buttocks.
3. In the third layer of heaven is Venus.  
(Its influence) becomes evident at dawn as it affects the lungs.
4. In the fourth layer of heaven is the Sun, Sol.  
(Its influence) becomes evident at dawn as it affects the heart  
when it becomes necessary.<sup>126</sup>
5. In the fifth layer of heaven is Mars.  
(Its influence) becomes evident at dawn as it affects the head.
6. In the sixth layer of heaven is Jupiter.  
(Its influence) becomes evident at dawn as it affects the liver.
7. In the seventh layer of heaven is Saturn.  
(Its influence) becomes evident at dawn as it affects the spleen, called *bazo*,  
and intestine.

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<sup>125</sup>See *Almanaque de Hostetter para 1881*, page 2.

<sup>126</sup>It is not clear why the phrase “when it becomes necessary” is placed here.

(*Chan Cah* pp. 15-18, *Kaua* pp. 35, 36-37, *Na* p. 22, *Pérez* p. 27)

Domingo: Sol: he Kin lae

[Tu yax chun ora ti Domingo] lic yahaulil yokol ahauoob  
yetel yumilbilobe yetel ah almah xicinobe  
yetel yokol oro yetel plata yetel tunichoob coohtacobe  
yetel yokol leonob yetel ah chibalobe.

Lunes: U: he U lae

[Tu yax chun ora ti Lunes lic yahaulil tac pol uinic.  
He ix U lae tu hun] cha[ua]ctac u uaan uinicob.  
Lic u zihil tu kinil pakte u mohtun.  
Hach ah xoc hun tilob heuac ma xan u tubul ti.  
Hach zeb ix u ximbal.

Martes: Mars

[Tu yax chun ora ti Martes lic yahaulil tu kab uinic.]  
Hol canob  
Lic u zihili hach ah ocolob, ah men mazcabobi xan  
yetel ah dzac yahob,  
u yumilob balche, pekob yetel zinanob,  
yetel cheob kixel u cahob. /

Na p. 26

Miercoles: Mercurio

[Tu yax chun ora ti Miercoles] lic yahaulil tu zac ol uinic.  
He ix bin zihicobie ppolomob yetel letrados  
yetel kayomob, pintorobe.

Jueves: Jupiter

Tu yax chun ora ti Jueves lic yahaulil tu tamnel.  
U zian ah miazob.  
Hach dzoc lukantac u uinicilob.  
U yumil ix cutz yetel mukay.

Biernes: Venus

Tu yax chun ora ti Viernes lic yahaulil ti yiz uinic.  
U zian cichcelemil yetel cichpamil.  
He ix dzib olal yetel yacunahe.  
Mamac uchac u balicubai.

Sabado: Saturno

Tu yax chun ora ti Sabado lic yahaulil ti yal pek u nak uinic, vaso u kabae.

(Compare *Na*, page 22)

Sunday: Sol: the Sun.

From the first hour Sunday rules over kings  
and lords and counselors  
and over gold and silver and precious stones  
and over lions and predators.

Monday: Moon: the Moon.

From the first hour Monday rules over the head.  
The moon by itself increases a person's height.  
Those born on this day have eyebrows that grow close together.  
They will probably be scholars  
but they do not take long to forget.  
They walk very quickly.

Tuesday: Mars.

From the first hour Tuesday rules over the hand.  
Warriors.  
Born are great thieves, blacksmiths, and pharmacists,  
owners of animals, dogs and scorpions,  
and thorny trees.

Wednesday: Mercury.

From the first hour Wednesday rules over the lungs.  
Those born on this day will be merchants and scholars  
and chanters (and) painters.

Thursday: Jupiter.

From the first hour Thursday rules over the liver.  
Wise men are born.  
They are completely fulfilled people.  
They are owners of animals such as turkeys and cochineal.

Friday: Venus.

From the first hour Friday rules over the kidneys.  
Those who are born are beautiful women and handsome men.  
They are amorous and loving.  
No one will be able to hide them.<sup>127</sup>

Saturday: Saturn.

From the first hour Saturday rules over the spleen, called *bazo*.

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<sup>127</sup>Note the difference between the verb **balic** on this page and **lukzic** on page 22.

(*Chan Cah* pp. 22-23, *Kaua* pp. 38-40)

He lahcapiiz Uob lae licil yilabal u kinilob tok yah  
yetel dzac yah bay ix halab dzacob ti yahob xane.  
Heklay u yax chunob tzolan cabal lae.

1. Enero: Utz tok yahi.

Ma utz u dzabal halab dzac ti uinici.

2. Febrero: Utz tok uatub citan yan ya tu cucutil uinic,  
heuac ma uchac u tokol u yail yoc uinic,  
bay uchac chilbal oc baix u chibal oc baix bal tacunbile.<sup>128</sup>  
Utz ix halab dzaci.

Bay chicanil tu yax chun Ue ti ix yilabali,

3. Marso: utz tok yahi.

Ma utz u dzabal halab dzac ti uinici.

Lay ix u kinil licil u dzacal u lob kik ti uinic lae, malos umores u kabae.

Pec oltzil u yahal u pol uinic yetel yahal u xicin uinicie.

4. Abril: ti lic u dzacal u yabal kiki.

Uchac purgar xani.

Hetun yah lic yulel tu yoc uinice ma uchac u tokoli.

Ma ix uchac u chuhul ti chacau mazcab xani.

Pec oltzil u hach yatal.

5. Mayo: ma uchac u tokol uinici.

Ma ix utz u tokol u yail u kab uinic xani.

Helan helan utzil u kinil tok yahi.

Helan ix helan ix u kinil halab dzac xani. /

Na p. 27

6. Junio: ma utz tok yahi

yoklal pec oltzil u yahal u tzen uinici yetel u tamnel.

Utz u dzabal halab dzac ti uinici.

Helan helan ix u kinil tok yahi.

---

<sup>128</sup>Na misread the *Tekax* which has **u ca chibal** instead of **u chaibal**. The whole sentence should read  
**Bay uchac chilbal oc baix u ca chibal oc baix bal tacunbile.**

Here are the twelve months which are seen as times for bleeding and medication as well as for purging (in cases of) illness. Here is the beginning of the account which is given below:

1. January: good for bleeding.  
Not good for purging.

2. February: Good for bleeding wherever an ailment is evident on a person's body. However, it is not permissible to bleed an ailment of the foot, whether it is a pain in the foot or something else which is not visible. Good for purging.  
Thus these ailments appear at the beginning of the month.

3. March: good for bleeding.  
Not good for purging.  
This is the time to cure bad blood, called *malos humores*.  
It is dangerous for a person to have head-aches and ear-aches.

4. April: overabundance of blood is cured.  
Purges should be given as well.  
But if pain returns to the foot it is not permissible to bleed.  
It is also not permissible to cauterize with a hot iron.  
Grave ailments are very dangerous.

5. May: it is not permissible to bleed.  
It is not good to bleed an ailment of the hand either.  
Good days for bleeding are variable.  
Days for purging are variable as well.

6. June: not good for bleeding  
because pains in the chest and the liver are dangerous.  
Good for purging.  
Days for bleeding are variable.

7. Julio: ma uchac tok yahi.  
Ma ix utz halab dzac xani  
yoklal pec oltzil u yahal u puczikal uinici.<sup>129</sup>

8. Agosto: ma utz tok yahi.  
Ma ix utz purgas xani.

9. Septiembre: utz tok yah xani.  
Utz ix halab dzaci.  
Ua yan ya tu yoc uinice ma uchac u tokoli.

10. Octubre: ma uchac tok yahi.  
Hach pec oltzil u yahal u ton uinici  
heuac utz halab dzaci  
helan u kinil tok yah.

11. Noviembre: utz tok yahi.  
Utz ix halab dzac xani bay ichil yuil septiembre.

12. Diciembre: utz tok yahi.  
Ma utz halab dzaci.  
Ua ix yan ya tu pol u pix uinici ma uchac u tokoli.

---

<sup>129</sup>There is a strange symbol **ð** in the word **yðh**. In the first instance this symbol does not appear in the *Tekax*, so it is hard to know why Na put it here. In the second instance it occurs where the word **yoklal** appears in similar lines of parallel passages.

7. July: bleeding should not be undertaken.  
Not good for purges either  
because pains in the chest are dangerous.

8. August: not good for bleeding.  
Not good for purging either.

9. September: good for bleeding  
as well as for purging.  
If there is pain in the foot it is not permissible to bleed.

10. October: it is not permissible to bleed.  
It is very dangerous if there is pain in a person's penis.  
But it is good to purge.  
The time for bleeding is variable.

11. November: good for bleeding.  
Also good for purging as in the month of September.

12. December: good for bleeding.  
Not good for purging.  
If there is pain in the knee-cap, bleeding should not be undertaken.

Planetas (*Chan Cah* pp. 5-15, *Kaua* pp. 38-40.)

F. XI 1. Tu bulucpiz u kinil Enero  
lic u lubul u kinil Acuqrio.  
Lay u chicul huntul uinic lic u babic ha ti tinajae.<sup>130</sup>  
Lay u yahil chican tu tzelec uinic lae  
kuchan ix u kinam u chacuil kini.

F. X[II] 2. Tu lahcapiz ua tu lahunpiz u kinil febrero Uei X, XII,  
lic u lubul u kinil catul caye, Pises u kaba.  
Lay chican u yahil tu pach u xau yoc uinic.  
Chacau ix u kinam kini.

F. XI 3. Tu bulucpiz u kinil Marso  
lic u lubul u kinil Aries.  
Tamane u uinbaile.  
Tamcaz kalic.  
Ti ix lic u lubul u yahil kin tu pol uinic tu yahal loe  
yetel tu uinicile.

F. XI 4. Tu bulucpiz u kinil Abril  
lic u lubul u kinil Taurus u kaba.  
Lay uacax u uinbaile.  
Lay chican u yahil yalan u cal uinice.

F. XII 5. Tu canlahunpiz<sup>131</sup> u kinil Mayo  
lic u lubul Gemines u kaba.  
Lay catul uinicob ichob [u uinbaile].  
Heklay chican u yahil tu noh kabil uinic  
tu cahmatil tu yahale. /

Na p. 28

F. XII 6. Tu lahunpiz u kinil Junio  
lic u lubul u kinil Canser.  
Lay chiuoh yetel ix baul u chicule.  
Heklay chican u yahil tu puczikal uinic tu yahal yetel tu cale.

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<sup>130</sup>The ms. reads **tenahae**.

<sup>131</sup>The ms. reads **Tu canlahun pis pis**.

## Planets

F. XI 1. It is on the eleventh day of January  
that Aquarius (begins its rule).  
Its symbol is a person pouring water from an amphora.  
If a malady appears in the calf muscle,  
its throbbing pain comes on hot days.

F. XII 2. It is on the twelfth or tenth day of the month of February, X or XII,  
that the two fishes, called Pisces, (begin their rule).  
If a malady appears in the instep of the foot,  
its throbbing pain comes on hot days.

F. XI 3. It is on the eleventh day of March  
that Aries (begins its rule).  
The sheep is its symbol.  
Crazy people are locked up.  
The malady of this time-period affects the head at dawn  
and also the body.

F. XI 4. It is on the eleventh day of April  
that Taurus, as it is called, (begins its rule).  
The bull is its symbol.  
The malady appears under the throat.

F. XIII 5. It is on the fourteenth<sup>132</sup> day of May  
that Gemini, as it is called, (begins its rule).  
Two people (who are) twins (are its symbol).<sup>133</sup>  
The malady appears at dawn on the right hand  
or on the other (hand).

F. XII 6. It is on the tenth<sup>134</sup> day of June  
that Cancer (begins to rule).  
The tarantula and the crab are its signs.  
The malady appears at dawn in the heart and neck.

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<sup>132</sup>There is a discrepancy between this date, given here as of the 14th, and the 12th, as given on page 17.

<sup>133</sup>An alternative translation could be "Two human faces (are its symbol)." **Ich** has the following meanings: eye, face, fruit, twins, in / within.

<sup>134</sup>There is a discrepancy between this date, given here as the 10th, and the 14th, as given on page 18.

F. XI 7. Tu bulucpiz u kinil Julio  
lic u lubul u kinil Leon.  
Lay coh u uinbaile.  
Lay u kinil licil yahaulil u homtanil uinic  
yetel u chibal u puczikal yetel u kinam tu ca tzucil uinice  
hach pec oltzil [l]ae.

F. XIII 8. Tu canlahunpiz u kinil Agosto  
lic u lubul u kinil Birgen.  
Heklay zuhuy chuplal u uinbaile.  
Heklay chican u yahil tu yiz uinic tu yahale.

F. XIII 9. Tu canlahunpiz u kinil Septiembre  
lic u lubul u kinil Libra.  
Lay ppiz u uinbaile.  
Lay chican u yahil tu thet u bobox uinice  
bay ix tu puc yite heklay cu kinam tu yahale.

F. XIII 10. Tu [can]lahunpiz u kinil octubre  
lic u lubul u kinil Escorpius.  
Lay chapat u uinbaile.  
Lay u yahil chican tu kazal uinic tu yahle.

F. XIII 11. Tu yoxlahunpiz u kinil Nobiembre  
lic u lubul u kinil Sagitarius.  
Lay uinic u hol, tzimin yit, hul u cah.  
Lay yahil chican tu xibil uinic lauac tu chac bacel uinic tu yahale.

F. XII 12. Tu lahcapiz u kinil Diciembre  
lic u lubul u kinil Capricornius u kaba.  
Lay yuc u uinbaile.  
Lay yahil chican tu pol u pix uinic tu yahale.

F. XI 7. It is on the eleventh<sup>135</sup> day of July  
that Leo (begins to rule).  
The puma is its symbol.  
This is the time which rules over the abdomen;  
(there is) heart pain and throbbing pain in the stomach.  
It is very dangerous.

F. XIII 8. It is on the fourteenth day of August  
that Virgo (begins to rule).  
A virgin woman is its symbol.  
The malady appears at dawn in the kidneys.

F. XIII 9. It is on the fourteenth day of September  
that Libra (begins its rule).  
The scales are its symbol.  
The malady appears in the pelvic bones  
and at dawn (there is) a throbbing pain in the buttocks.

F. XIII 10. It is on the fourteenth day of October  
that Scorpio (begins its rule).  
The centipede is its symbol.  
The malady appears at dawn in the genitals.

F. XIII 11. It is on the thirteenth day of November  
that Sagittarius (begins its rule).  
The head is that of a person, the hindquarters that of a horse; he is shooting arrows.  
The malady appears at dawn in the penis or in the thigh.

F. XII 12. It is on the twelfth day of December  
that Capricorn, as it is called, (begins to rule).  
The brocket deer is its symbol.  
The malady appears at dawn in the knee cap.

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<sup>135</sup>There is a discrepancy between this date given here as the 11th, and the 14th, as given on page 18.

(*Chan Cah* pp. 24-26, *Kaua* pp. 41-44, *Pérez* pp. 39-41)

Lai u tzolan u bel nohol lic yilabal tumen ah tok yahob lae yetel uatub citan yan u nah tokol ti uinice.

1; He u bel nohol yan tu chumuc u lec uinice.  
Lay lic u tokol tu hauai kux hol ti uinic lae.

2; He u bel nohol yan tu tuk u uich uinice.  
Lay lic u tokol tu zaztal u pacat uinice. /

Na p. 29

3; He u bel nohol yan yanal u boxel u chi uinic.  
Lay lic u tokol tu hauai pupudz tub ti uinic lae.

4; He u bel nohol yan tu uadz u kab uinice lay likul tu puczikale  
yetel tu zac ol yetel tu pol baix tu cucutil uinic tulacal xan.  
Lay lic u tokol tu hauai u kuxucil tu puczikal yetel tu zac ol  
yetel tu pol yetel tu ca tzucil [yetel] tu cucutil uinic tulacal xane.

5; He u bel nohol yan yalan u cal uinice.  
Lay lic u tokol tu hauai u chibal u uich uinic lae.

6; He u bel nohol yan tu yam u na u kab uinic<sup>136 137</sup>  
yetel tun tu tuchube.  
Lay lic u tokol tu hauai u yail u uich  
baix chibal pol lauac kux pol xan.

7; He u bel nohol yan tu yam u thupil u kab uinice.  
Lay lic u tokol tu hauai u yail u kinam yal pek tu nak uinic yan ti uinic,  
vaso u kabae.

8; He u bel nohol yan chumuc u pol uinic  
yetel tun tu pach cae.  
Lay lic u tokol tu hauai u kuxucil u pol uinice.

9; [He] oxppel u bel nohol yan yalan [u pol] u pix uinice loe.  
Lay lic u tokol tu dzumul lauac tu hauai bocan tu yit uinice.

10; He oxppel u bel nohol yan tu uadz yoc uinice.  
Lay lic u tokol tu yutztal u pacat uinic loe.

---

<sup>136</sup>The words **yalan u cal uinice lai lic u tok** are crossed out.

<sup>137</sup>**U yam** is the fleshy part at the bottom of the fork between two fingers or toes.

Here is the account of where the veins are to be located by the blood-letter and where in particular they have to be lanced.

1; Here is the vein which is in the middle of the skull.  
This is where it is lanced to stop a headache.

2; Here is the vein in the corner of the eye.  
This is where it is lanced to brighten a person's sight.

3; Here is the vein on the lip.  
This is where it is lanced to stop salivation.

4; Here is the vein on the wrist.  
This comes from the heart and the lungs and the head and all the skin as well.  
This is to be lanced to stop pain in the heart, the lungs, the head,  
and the stomach and all the skin.

5; Here is the vein under the neck.  
This is where it is lanced to stop pain in the eye.

6; Here is the vein which is in the fork of the thumb  
and of the index finger.  
This is where it is lanced to stop an ache in the eye  
or a headache or a migraine headache as well.

7; Here is the vein which is in the fork of the little finger.  
This is where it is lanced to stop pain of a throbbing spleen,  
called *bazo*.

8; Here is the vein which is in the middle of the head  
and also in the back of the skull.  
This is where it is lanced to stop migraine headaches.

9; Here is the vein which is under the knee cap.  
This is where it is lanced to deflate or relieve hemorrhoids.

10; Here are the three veins which are on the ankle.  
This is where they are lanced to clear a person's vision.

11; [He] canppel u bel nohol yan ichil u mucul bakel uinic  
[tu pach] u xiblil uinic.  
Lay lic u tokol tu hauual u yail puczikal uinice.

12; [He] humppel u bel nohol yan yokol u chalatil uinic.  
Lay lic u tokol tu hauual bocaan [yoklic kakobe]  
yetel tu hauual u chalatil uinice.

13; [He] cappel u bel nohol yan bahlic u tzelec uinic  
ua ix te tu xaxe  
lay lic u tokol tu hauual kikin chocuil ti uinic lae  
tu hauual u kuxlacil u moc bacel uinic yetel chibal okol ti uinic

14; [He] hunppel u bel nohol yan [tu yam] u na yoc uinic  
yetel tun u ca dzice yoc  
lay lic u tokol tu hauual hach lauac yilah u chuplaloob<sup>138</sup>  
yetel u dzumul bocaan tu chuplalobe  
ca tun yalcabantez u kikelob tu catene<sup>139</sup>

finis /

Na p. 30

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<sup>138</sup>**Yilah u chuplal**: in modern Yucatec the expression **yilah u nok** (see her clothes) means menstruation, and apparently this is what is meant here. On the other hand, both the word **xibil** (male) and **chuplal** (female) are used for the genitalia, so perhaps something else is meant.

<sup>139</sup>From the *Tekax* it is clear that the apparently disconnected phrase “lob tu catene” is the final part of the preceding sentence.

11; Here are four veins which are in the subcutaneous muscle on the back of the penis.

This is where they are lanced to stop heart pain.

12; Here is one vein above the rib cage.

This is where it is lanced to clear up the abscess (where pox erupts) and to clear (it up in) the rib-cage.

13; Here are two veins stuck in the calf-muscle or on the sides.

This is where they are lanced to stop the high fever, to stop pain in the joints and pain all over the body.

14; Here is one vein in the fork of the big toe and the second toe.

This is where it is lanced to stop menstruation and to deflate abscesses in women when blood is flowing once again.

end

Lay huntul uinic u uayazba hibicil u chicancunic u chicul yahob  
yan yokol u cucutil uinicob  
hibahun zihantacob uay yokol cab lae.  
Ti ix yilabal ua bic u nah u tuntabal  
tumenel ah dzac yahobe yetel u nana olobe.

El dia 18 de Diciembre de 1857 tu haabil katun<sup>140</sup>  
Ten Jose Ma. Na    Ten Jose Secundino Na

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<sup>140</sup>The phrase **tu habil katun** seems rather strange. Perhaps the writer is referring to the ongoing War of the Castes, because in this case it would seem that the word **katun** does not refer to the 20 / 24 year cycle.

This is how a person dreams how a sign of a malady appears  
on a person's body  
when they are born here on earth.  
Thus it can be seen how it should be interpreted  
by the curers and the meditators.

On the 18th of December of 1857<sup>141</sup> in the year of the katun (war?).  
I José María Na      I José Secundino Na

---

<sup>141</sup>Here José Secundino Na gives the date of December 18th, 1857 in place of April 13th, 1833, which is given on the corresponding page of the *Tekax*. Apparently Na began work on this book, which bears his name, by copying the *Tekax* which, as he notes here, he finished on December 18th, 1857. Then he continued to copy other material from medical recipes which, as he says on page 53, he finished on August 15th, 1873. The death of José Secundino Na in Teabo on May 15th, 1885, is recorded in this book on page 59, and the book continued to be used to make notes right on through the last decade of the 19th century.



## Na Medical Texts

As pointed out in the Introduction, the following medical recipes can be found in other sources, such as the *Kaua*, the *Libro del Judío*, etc. In the 1920's William Gates asked Ralph L. Roys to work on these recipes. The result of this work was published in 1931 by The Department of Middle American Research of Tulane University under the title of *The Ethno-Botany of the Maya*. In making both the transcript and the translation of the *Na*, given here, the Roys work as well as the manuscripts from which Roys got his material were consulted.

The reader will see that each recipe has two numbers in the format of 1. (181), neither of which exists in the manuscript. The first number is the one which Roys gave to that particular recipe, and the number in parentheses refers to the recipe number in Roys' work. For some reason from time to time Roys would skip a recipe, and in those cases the number given here is in the nature of 1a, where the "a" indicates an unnumbered recipe.

Unless otherwise noted, all references to Roys in the footnotes in the following material is to *The Ethno-Botany of the Maya*. Where the reference is given as "Roys", then it refers specifically to the medical recipe (listed in the parentheses), as given in *The Ethno-Botany of the Maya*.

For some unknown reason, Na copied several recipes twice. Where this is the case there is the notation 119. [=5] (142), which means that recipe number 119 is the same as number 5, and that this recipe can be found in Roys as number 142.

If the reader should compare the recipes given here with those given in Roys, he might be surprised that in some instances the latter is almost unrecognizable. This is due to the fact that Roys often combined various recipes from different sources which treat a specific illness with the same herbs and medicines. Thus, should a recipe from another source give more information than that found in the *Na*, then that other material would be included in the recipe as well. Unfortunately, no note was made by Roys as to which portion of the recipe was derived from which source.

Throughout the translation of these recipes the Mayan plant names remain untranslated. The reader is referred to the Glossary of Plant and Animal Names, where the plant names are listed with their botanical names, when known. In as much as the color prefix frequently results in a different species, even the color prefixes have remained untranslated. Also, when there is uncertainty about an animal or insect name, then the Mayan name is given in the translation, and is listed in the glossary.

## Libro utial dzacob

1. (181) He u yalmahobe lic yalabalobe.

Lay lic u hokol tu mah uinice lac ix tu heeh uinice<sup>142</sup>

ua ix tu chac bacel uinic lac ix yubac<sup>143</sup> uinic

[lac ix] yalan u xik uinic lauac ix yalan u cal uinic.

Ua yan u bulic u zippile he ix u xiuil u dzacale: zac beeb, chac ak, buul che.

Ua zakal yae ca dzabac tabi yetel ix che ichi yetel ix dzudzuh

yetel zac ix mahan chun yetel ne tab [yetel] buul ak: u uiob.

Huchbil, ca pakacie.

1a. (406) Yan ix bocan xane

hun tzuc lay dzon koch kake<sup>144</sup> tu cal uinic;<sup>145</sup>

ta[c] chac yulen, zac yulen ua ix chac yulen xane

ca [tun] tac u kulen caanil.<sup>146</sup>

Lay bin dzabac xiuob dziban caanale.

Ua ix bin tac u cocile ticin zen u cuch

lay bin chabac xiu lae:

chac mol ak yetel ne tab yetel ix mahan chun yetel coc che: u uiob

yetel kan coc che yetel yax coc che

yetel ix kulim che: u uiob yetel u leob.

Huchbil, ca pakaci yokol tulacal yae u dzacal.

2. (23) U dzacal zac zen, etico,

kinkin chacuil u cuch, ya nakil u cuch:

Ca chac u le halal, cici chacbil.

Ca chacac ca tun yichinte, cancanppel kin yichinte.

Latulah yubic u dzamal yol ca hauac yichinte

ca ix kuchuc lahunten yichinte.

Hach u dzacal lae.

---

<sup>142</sup>An opening statement identifying this malady is missing here. Judging from recipe 1a, the opening statement should probably be **U dzacal bocan**; the medicine for abscesses.

<sup>143</sup>The word **yubac** is written in the *Na* as **llubac**, = collar bone, from **u** = collar and **bac** = bone.

<sup>144</sup>While there is no known dictionary entry for **dzon koch kak** there are entries for **dzon kak** and **dzon koch** which are both given as quinsy or inflammation of the throat. Note that **kak** as a medical term refers to pustule such as that caused by smallpox.

<sup>145</sup>See recipe 23 for a similar version.

<sup>146</sup>The reading **tun** supplied by *Kaua*.

## Book of medicines

1. (181) Here are the indications as they have been given.

When it (a boil, cyst, or tumor) appears on the groin or in the scrotal area or on the thigh or below the armpit or under the throat.

If the cyst is filling up, here are the herbs of the medicine:

**zac beeb, chac ak, buul che.**

If it is an itching sore, then apply salt and **ix che ichi** and **ix dzudzuh** and **zac ix mahan chun** and **ne tab** (and) **buul ak**; their tubers.

Grind<sup>147</sup> them and poultice (the affected area).

1a. (406) There is an abscess in a person's throat called quinsy;

it becomes very glossy red, either glossy white or glossy red and appears on the upper smooth part (of the throat).

The plants which are listed above are applied.

If there is asthma as well, accompanied by a dry cough, then these herbs are to be taken:

**chac mol ak**<sup>148</sup> and **ne tab**

and **ix mahan chun** and **coc che**; their tubers

and **kan coc che** and **yax coc che**

and **ix kulim che**; their tubers and their leaves.

Grind them and apply the poultice over the affected area.

2. (23) The medicine for white phlegm, consumption, accompanied by moderate fever and stomach pains:

Cut up the leaves of **halal**, very finely cut.

Boil them and then bathe (the patient); bathe him for four days.

When he feels relief, stop the baths.

(Up to) ten baths (may be given).

This is the real remedy.

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<sup>147</sup>There is not an adequate English equivalent to **huch** / **huchbil**. An alternative word is “mill”.

<sup>148</sup>This plant is often spelled **chac mo ak**. However, there are also the plants named **chac mol**, **chac mol che**, and **chac mol muul**, so perhaps **chac mol ak** is the correct spelling.

3. (32) U dzacal u kalal ibin<sup>149</sup> ti chuplal,  
 lay ix ual ibin<sup>150</sup> tu thanobe  
 tumen ma utz u yalintabali.  
 Lay u dzacale: tu zebal ca chabac u yal chooch yetel u pak.  
 Ca yachtabac, ca yuke. Tu zebal yalinte.  
 Kinal ca dzabac ti himac yanile. /

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4. (123) U dzacal xan kik ti chuplal u machan tie:  
 Ma ix yutzal ti dzacile.  
 Ca xic caxantabil u yal [kan] kub.<sup>151</sup>  
 Tocbil, ca hokzabac yal, ca yachtabac.  
 Ca yuke u dzacal lae kinkinal.

5. (142) U dzacal akab chacuil:<sup>152</sup>  
 Ca chabac bacal che yetel tamay  
 yetel habin yetel chac ya  
 yetel akab xiu yetel tamcaz che  
 yetel lay tunich yan keluc zanzamalie  
 yetel kanan yetel zac chichi be yetel ix catz cab na  
 yetel kutz aban lay hayalhay ti luume  
 yetel u [yoyol] ni chacah yetel dzulub tok.  
 Chacbil, ca yichinte yokol tulacal u uinicil.

119. [=5] (142) [U dzacal] akab chacuil:  
 Ca chabac bacal che yetel tamay  
 yetel habin yetel chac ya yetel akab xiu yetel tamcaz che  
 yetel lay tunich yan keluc zanzamale  
 yetel kanan yetel zac chichi be yetel ix catz cab na  
 yetel kutz aban lay hayalhay ti luume  
 yetel u yoyol ni chacah yetel dzulub tok.  
 Chacbil tulacal. Ca yichinte yokol tulacal u uinicil kohan lae.

<sup>149</sup>**Kal ibin** = retained placenta, from **kal** = to close and **ibin** = placenta, after-birth.

<sup>150</sup>Roys translates **x-ual ibin** as “late after-birth”, from **ual** = after, in a while and **ibin** = placenta, after-birth. However, the *Motul I* (p. 31v) gives ah ual: enemigo capital y contrario que mata y destruye. / ah ual: cosa muy dañosa y pernicioso. It appears that the sense of **ual** in these definitions is what is meant here.

<sup>151</sup>See the corresponding note in the English translation for the source of the word **kan** in the insect name **kan kub**.

<sup>152</sup>The following recipes, 5 through 11, are paired with recipes 119 through 125 from the *Na*, page 54. These are the same recipes, and any significant differences will be noted.

3. (32) The medicine for the retention of the after-birth,  
which they call the pernicious after-birth  
because it does not make for a good delivery.  
Here is the medicine: quickly let the hive and the larva of the **chooch** be taken.  
It is crushed and then drunk. She will deliver quickly.  
It is given warm to whomever has (this malady).

4. (123) The medicine for a woman's hemorrhaging<sup>153</sup>  
when it makes her ill:  
(If) it can not be cured with medicine go and find the larvae of **kan kub**.<sup>154</sup>  
(The hive) is burnt, then the larvae are taken out and crushed.  
The medicine is drunk warm.

5. / 119. (142) The medicine for night fever:  
Take<sup>155</sup> **bacal che** and **tamay**  
and **habin** and **chac ya**  
and **akab xiu** and **tamcaz che**  
and that stone which sweats every day<sup>156</sup>  
and **kanan** and **zac chichi be** and **ix catz cab na**  
and **kutz aban** which spreads out on the ground  
and the tender shoots of **chacah** and **dzulub tok**.  
Boil them all. Then bathe the patient's entire body.

---

<sup>153</sup>The term **xan kik** is a general term for hemorrhage, from **xan** = slow and **kik** = blood and is equated to the term “flujo de sangre” in Spanish. In fact in the *Kaua* (p. 182) “Flujo de sangre” is written in a marginal note to this recipe. It seems that in this particular instance that menstruation is meant, but the term **xan kik** is also applied to dysentery and the elements of this recipe are included in a larger general recipe for dysentery given in Roys, so it is not absolutely certain that menstruation is meant here.

<sup>154</sup>The word **kan** in **kan kub** is supplied by other texts. See Roys, pp. 60, 128. Roys lists this as a variety of yellow insect, from **kan** = yellow and **kub** = ?. However, from the text on page 128 of Roys it is clear that this insect constructs a nest very much like that of the wasp called **xux**. In the *Cordemex* there is the following listing:

Kanku: 13ddp: avispa brava, pone su avispero dentro de troncos huecos de árboles viejos y secos.

<sup>155</sup>**Ca chabac** should really be translated as a passive verb: “Then let (the following herbs) be taken”, but that makes for a rather awkward sentence.

<sup>156</sup>There are certain stones in Yucatan which are always moist. It is apparent from this medical recipe that the writer attributes some healing power to this kind of stone.

6. (161) U dzacal u hadz ik, tamcaz lae:<sup>157</sup>

[Lay u] xiuil hadz [ik]:

hatabale u le choh yetel u le chooch

yetel ix chal che yetel zac chuen che

yetel x- chiople yetel yax kanan

yetel ix hatz yetel u le zac bacal can

yetel zip che yetel ix mahan chun<sup>158</sup>

yetel u le naranjas yetel u le yax muc

yetel u le xuul yetel ich luumil tunich canppel.

Ca tzahac tu kabil xiuob lae ca tun yichint kohan lae.

120. [=6] (161) U dzacal u hadz ik, tamcaz:

Lay u xiuil u hadz [ik]:

hatabal u le choh yetel u le chooch

yetel ix chal che yetel zac chuen che

yetel x- chiople yetel yax kanan

yetel hatz yetel u le zac bacal can

yetel zip che yetel ix mahan chun

yetel u le naranjas yetel u le yax muc

yetel u le xuul yetel u yich luumil tunich canppel.

Ca tzahac tu kabil xiuob lae ca tun yichint kohaän. Cananbil.

7. (61) U dzacal u chibal xacat be:

Ca chabac ix cambalhau<sup>159</sup> yetel kinbil ha ca ukuc.

Cici chuhibil u hol tuux cu chibal

yetel kuxub u yoyol ni yetel ox ual u ni chac mol che.

121. [=7] (61) U dzacal u chibal xacat be:

Ca chabac ix cambalhau yetel kinbil ha. Ca yuke.

Chuchbil u hol tuux cu chibil

yetel kuxub u zaya ni yetel ox ual u ni chacahe.

Lay u dzacal huntén.

---

<sup>157</sup>Both the words **hadz ik** and **tamcaz** are equated with the Spanish word *pasmo* = spasm; convulsion, and in the *Kaua* (p. 182) the word *pasmo* is written in the margin of this recipe.

<sup>158</sup>The ms. reads **ix mahan chũ**.

<sup>159</sup>The ms. reads **ix canbalhau**. Throughout the ms. this plant name is spelled both **ix canbalhau** and **ix cambalhau**. The spelling has been standardized to **ix cambalhau**.

6. / 120. (161) The medicine for convulsions or spasms.  
Here are the herbs for convulsions:  
Break into pieces the leaf of **choh** and the leaf of **chooch**  
and **ix chal che** and **zac chuen che**  
and **x- chiople** and **yax kanan**  
and **hatz** and the leaf of **zac bacal can**  
and **zip che** and **ix mahan chun**  
and the leaf of an orange-tree and the leaf of **yax muc**  
and the leaf of **xuul** and four stones from the ground.  
Then simmer the juice of the herbs and bathe the patient. Be careful.

7. / 121. (61) The medicine for the bite of **xacat be**<sup>160</sup>:  
Take **ix cambalhau** and warm water which is then drunk.  
Cauterize<sup>161</sup> the hole of the bite very well  
and chew<sup>162</sup> the tender shoots and three leaves of **chac mol che**.<sup>163</sup>

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<sup>160</sup>**Xacat be**: Roys, p. 341, has the following entry: "Ash-colored insects resembling a locust, only larger. They are so named because they jump in such a way as to deceive anyone trying to catch them. They are common." (Pacheco Cruz, 1919, p. 49).

<sup>161</sup>Notice that recipe 121 has **chuchbil** (= suck) rather than **chuhbil** (= cauterize), but the *Kaua* (p. 182) gives **chuhbil**. In Roys, p. 27, the verb given is **nanakbil** = poultice, so probably **chuhbil** is correct.

<sup>162</sup>The other sources for the same recipe give other grammatical variants of the verb **kux** = to chew, so apparently the verb to chew and not the herb **kuxub** = achiote is meant.

<sup>163</sup>Recipe 121 has two significant differences in this line. The first is **zaya ni** = branching tips is given instead of **yoyol ni** = tender shoots. The second is that **chacah** instead of **chac mol che** is given.

8. (58) U dzacal u chibal kan pet kin, kanal u kaba:  
Ix cambalhau yetel ix dzoc chan kanil  
yetel u chun dzoc yetel u seboil u kazal uinic.  
Lay u chucan ca bin yuk uinic u dzacal.  
Ca pakac tu hol tuux chian uinic lae.

122. [=8] (58) U dzacal u chibal kan pet kin, kanal u kaba:  
[Ca chabac]<sup>164</sup> ix cambalhau yetel ix dzoc chakanil  
yetel u chun dzoc yetel u seboil u kazal uinic xan.  
Lay u chucan ca bin yuk uinic u dzacal.  
Ca pakac tu hol tuux chian uinic lae.

9. (207) U dzacal yaya ich:  
U yitz xanab mucuy tume[n] lay cu chaic  
u zayam u dzacal te u uich yalob.  
Ca u ppic kuxteob u ni u le lay xanab mucuyo.  
Lay tun chabac u yitz ca dzabac tu uich uinic lae.  
Mehen u le, hayalhay ti luume.

123. [=9] (207) U dzacal yaya ich:  
U yitz xanab mucuy tumen lay cu chaic  
u zayam u dzacal te u uich yalob.  
Ca ppic kuxteob u ni u le lay xanab mucuy.  
Lay bin a chaob u yitz. Ca dzabac tu uich uinic.  
Lay hach mehen u le, hayalhay ti luume.

---

<sup>164</sup>The verb, most probably **chabac**, is missing here.

8. / 122. (58) The medicine for the bite of **kan pet kin**, (also) called **kanal**:<sup>165</sup>

(Take) **ix cambalhau** and **ix dzoc chakanil**

and the trunk of **dzoc** and the fatty secretion from a man's penis.<sup>166</sup>

When this is done, the person is to drink the medicine.

Then apply it on the hole where the person was bitten.

9. /123. (207) The medicine for sore eyes:<sup>167</sup>

The sap of **xanab mucuy** is taken for this purpose.

Squeeze the medicine into the watery eyes.

Then nibble<sup>168</sup> the tip of the leaf of this **xanab mucuy**.

Afterwards take the sap and place in the person's eye.

(**Xanab mucuy** has) small leaves and spreads out over the ground.

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<sup>165</sup>**Kan pet kin**, also called **kanal**, is a variety of wasp. Roys, p. 334: "An insect resembling the Holon (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting." (Pacheco Cruz, 1919, p. 43).

<sup>166</sup>Roys, p. 26, gives semen-viri (?) for the expression **u seboil u kazal xiblal**, showing that he is unsure of his translation. The *Dzibil* translator give "sebo de semen de hombre". However, the word **kazal** is applied both to the genitals and to the semen (*Motul I*, p. 232v: **kazal**: las verguenzas y tambien la simiente genital.) and it seems that the grease mentioned here is the grease which accumulates under the foreskin.

<sup>167</sup>This recipe is rather confused in its presentation. The parallel recipe from *Kaua* p. 182 is more straight-forward:

**V dzacal ya ich xan: v yitz xanab macuy; lay bin v chhab yitz. Ca dzabac tu uich uinic v dzacal.**  
(The medicine for sore eyes also: the sap of xanab mucuy; take the sap. Then place the medicine in the person's eye.)

<sup>168</sup>It seems that the verb **ppic kuxtuc** = nibble, from **ppic** = to pick off leaves, flowers, fruits, etc. from a plant and **kux** = to chew. It is not clear why the verb is given here in plural form.

10. U dzacal kik nak:  
kan tun bub yetel u motz nappal che  
yetel kik aban yetel lay xanab mucuye.  
Ca chacac. Ca yuk mac yan kik nak tie. U dzacal lae.

124. [=10] U dzacal kik nak:  
kan tun bub yetel u motz nappal che  
yetel kik haban yetel lay xanab mucuye.  
Ca chabac. Ca chacac. Ca ukuc tumen mac yan kik nak tie.

11. (86) U dzacal hub nak:  
Caxantac cantul zinan.  
Ca a pul ichil hunppel jarro ha ca pukuc u aceiteil.  
Ca tun nabzabac tu chun u nak uinic kinkinal u dzacal. /

Na p. 32

125. [=11] (86) U dzacal hub nak:  
Ca caxantac cantul zinan.  
Ca a pul ichil hunppel jarro ha ca pukuc u aceiteil.  
Ca tun kinalcuntac. Ca nabzabac tun u nak uinic.

12. (127) U dzacal ix tu tamnel:  
Lay u chicul tu xeic kike.  
Ca dzabac u kabil contrapeste ti hokzabil ix u kabil ti alquitara.  
Ca ukuc u kabil.  
Lay ix chilim yalabal xan.  
Ua minaan u cuchil u hokzabale, utz u huchul.  
Ca pukuc yetel ma yaab [ca a chachte]<sup>169</sup>.  
Ca tun ukuc ma takancunbili,  
halil u kinaltale ua ix zut kakbil yetel luch xan.

---

<sup>169</sup>The phrase **ca a chachte** (= and then you strain it) is supplied by Roys.

10. / 124. The medicine for dysentery:

**kan tun bub** and the roots of **nappal che**  
and **kik aban** and that **xanab mucuy**.

Take these (plants and) boil them. (The potion) is then drunk by the person who has dysentery. This is the medicine.

11. / 125. (86) The medicine for diarrhea.

Find four scorpions.

Throw them into a jar of water so that their oil is dissolved.

Then the lukewarm medicine is rubbed on the lower part of the person's abdomen.<sup>170</sup>

12. (127) The medicine for rotten liver:

The symptom is vomiting blood.

The juice of **contrapeste**<sup>171</sup> is placed in a still<sup>172</sup> to extract its essence.

Then the liquid is drunk.

It (contrapeste) is also called **ix chilim**.

If there is no apparatus for extracting (the liquid) it is good to grind (the plant).

Steep it and strain it a little.

Then it is drunk uncooked,

only warmed or quickly passed over the fire in a gourd.

---

<sup>170</sup>Roy translates the phrase **u chun u nak** two different ways: page 41; the base of the abdomen, and pages 49 and 124; the rectum. It is our feeling that the area between the navel and the pubic hairs is meant.

<sup>171</sup>**Contrapeste**: an undefined plant name also called **ix chilim** and **ix chilim kak**. There is the plant **chilim zi**: *Dalea domingensis* DC. (NEM:234), but perhaps this is an unrelated plant.

<sup>172</sup>alquitara = alambique = still.

13. (99) U dzacal u chacil kik nak lay hach chace:  
Ca chabac u motz chac catzim yetel u motz xax  
yetel u motz chac pichi yetel u boxel u pach chac ya.  
Chacbil ca ukuc ti kohanil.

14. (99) U nup u dzacal kik nak xan:  
Ca chabac u yoyol ni u lee chac pichi yetel u zac ta pek.  
Ca chacac. Ca tun dzabac u chacau ta tzim[in]<sup>173</sup> ichil,  
lay dzocol u caahi u hokol tu yite.  
Lay ca dzaic u kabil ichil.  
A chacale ca tun a dza dzedzec azucar ichil.  
Ca tun a hokez t[i] yeeb.  
Cu zasztale ca tun ukuc tumen ah kik nak lae.

15. (99) U nup u dzacal kik nak xan:  
Ca chabac u motz chim tok yetel u motz chacte.  
Ca ix chacac, ca ukuc.

16. (99) U nup u dzacal kik nak xan:  
Ca a cha u chachac cuxum che  
yetel u chacil [yoyol] ni u le chac catzim  
yetel u cuxum luum chachace lay chachac u tuch luum  
hach tu u boce.  
Ca chac ca ukuc lae.

16a. U dzacal u lubul uinic ti kak u ca chuhuce:<sup>174</sup>  
Tu zebal ca chabac u le ib ua ma a uohele chabac u le ic tun.  
Ca pakac yol chuhule.

---

<sup>173</sup>Roy and *Kaua*, p. 183, give **ta tzimin** (= horse shit).

<sup>174</sup>This recipe is intrusive to a contiguous collection of recipes dealing with dysentery.

13. (99) The medicine for reddish dysentery which is very red:  
Take the root of **chac catzim** and the root of **xax**  
and the root of **chac pichi** and the bark of **chac ya**.  
Boiled, it is drunk by the patient.

14. (99) Another medicine, also for dysentery:  
Take the tender tips of the leaves of the **chac pichi** and white dog excrement  
Boil them. Then add hot horse excrement to it,  
that which just came out of its anus.  
Then add the juice.<sup>175</sup>  
Boil it and add a little sugar.  
Place it outdoors in the dew.  
At dawn it is to be drunk by the person who has dysentery.

15. (99) Another medicine for dysentery also:  
The roots of **chim tok** and **chacte** are gathered.  
Then they are boiled, (and the potion) is drunk.

16. (99) Another medicine for dysentery also:  
Take reddish tree mold  
and the red tender tips of the leaves of **chac catzim**  
and the reddish earth mold (which is to be found) in the belly button of the earth<sup>176</sup>  
which has a very reddish color and which stinks very much.  
(This concoction) is to be boiled and then drunk.

16a. The medicine for a person who falls into the fire and burns himself:  
Quickly take the leaves of the lima bean or if you do not know (this plant),<sup>177</sup> take  
chile leaves.  
Place them on the burn.

---

<sup>175</sup>The writer is inconsistent as to whether the liquid from the horse excrement, or the excrement itself, is put in the mixture. Horse excrement is a frequent ingredient in the *Libro de medicinas muy seguro...* (1751), and is also often used by present-day **h-menoob**.

<sup>176</sup>**u tuch luum**: the belly button of the earth, from **tuch** = belly button, **luum** = earth: perhaps the floor of a cave is meant. Also possible is the mispositioning of letters and the reading should be **tu uich luum** = on the surface of the earth, a common phrase.

<sup>177</sup>It is hard to imagine that a person in Yucatan would not know what the lima bean plant looks like.

17. (99) U nup u dzacal kik nak:  
Ua ma tan u hual yetel ukubile  
ca a cha u motz kan thirix yan ti lakine /  
yetel u motz pay che yetel canppel ah maax ic escurre.  
Ca huchuc tulacal.  
Ca ca uollahac ca toboc u pach yetel bi.  
Ca tun dzilabac tu chun uinic.

Na p. 33

17a. (99) Bay xan ua ma tan u hual kik nak lae  
ca chabac huntul xib cax ua chuplale yanile ca ximbalnac.  
Payanbe ca chabac pimienta de castilla.  
Ca muxuc ca tun tozoc ichil u homel x- cax lae.  
Ca tun pak [k]axac tu chun u nak uinic lae.

18. (99) U dzacal kik [nak]<sup>178</sup> xan:  
Ca huchuc u pach kokob che yetel kokob ak  
yetel ah maak yetel chac luzub tab yetel hoppel cheche cacau.  
Ca huchuc ca ukuc u dzacal lae.

---

<sup>178</sup>The word **nak** in **kik nak** is missing in the ms.

17. (99) Another medicine for dysentery:  
If it does not stop with the (above) potions  
then take the root of **kan thirix** which (grows) in the east  
and the root of **pay che** and four **maax escurre** chilies.<sup>179</sup>  
Grind everything.  
Then make a ball of it and wrap it in cotton  
and stuff it in the person's anus.

17a. (99) And also if the dysentery does not stop,  
take a cock or a hen which is walking about.  
First take a Castilian peppercorn.<sup>180</sup>  
Grind it and sprinkle it in the chicken's intestines.<sup>181</sup>  
Then bind<sup>182</sup> (the chicken) on the lower part of the abdomen.<sup>183</sup>

18. (99) Another medicine for dysentery also:  
Grind the bark of **kokob che** and **kokob ak**  
and **ah maak** and **chac luzub tab**<sup>184</sup> and five green **cacau** beans.  
Grind and drink this medicine.

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<sup>179</sup>The ms. reads **ah max yc escurre**. In NEM (216) **maax ic** is given as *Capsicum frutescens* L. and **escurre ic** as *Capsicum annum* L. This is the only time they are to be seen mentioned together. In other recipes **escurre ic** is mentioned either as **escurre ic**, **escurre**, or rarely **ic escurre**. Therefore the question is whether the writer intended to indicate that **maax ic** is an alternative name for **escurre ic** or whether he meant that the recipe calls for either **maax ic** or **escurre ic**. See recipe 110 for the other example of usage in the *Na*.

<sup>180</sup>I.e., standard black pepper.

<sup>181</sup>**Homel** is an unusual spelling for intestinal cavity / entrails. Roys gives **hobnil** and *Kaua*, p. 184 gives **hobnel**, both of which are common spellings. The choice of intestinal cavity versus entrails has to be made by the context, and here it seems clear that entrails is meant.

<sup>182</sup>Although written **pakaxac**, apparently what is meant is **pak kaxac** = to bind something against an object, from **pak** = to stick and **kax** = to tie. See recipe 35 for another example of this word.

<sup>183</sup>As noted in recipe 11, the phrase **u chun u nak** probably means the area between the navel and the pubic hairs.

<sup>184</sup>Roys gives this as **chac lutzubteob** and the *Kaua*, p. 184, gives this as **chac lusubteob**. Roys, p. 106, gives a variety of avocado called **chac lubte on**, and the *Vienna Dictionary* (p. 7r) has the following entry: Aguacates de cáscara colorada: chac lukub te.

19. (103) U dzacal kokob kik nak, zintun kik nak [ulak u kaba]<sup>185</sup>:  
Ca chabac kik, lay kik cu kabi[I]tic<sup>186</sup> paxe thuncul u kabae<sup>187</sup>  
yetel kik che yetel kik aban yetel kik ni och.  
Chacbilob tulacal ca tun ukuc lae.

20. (363) U dzacal xux can kak:  
Ca chabac u pak xux yetel kanal yetel ix chamal kin  
yetel u pak bobote yetel ix tulix hobom  
yetel u pak kan pet kin yetel hoch.  
Can chuc [hu]chuc<sup>188</sup>  
ca pak yokol uinic tuux yan yae u dzacal lae.

21. (125) U dzacal xe kik tu kinil ix tu ta[m]nil:<sup>189</sup>  
Ca chabac dzi[n] can<sup>190</sup> yetel ix can t[a] dz[i]<sup>191</sup>  
yetel chilim yetel u yala elel  
[yetel] chac muc yetel can chac che ak.  
Ca chacac hunppel akab.  
Ca ukuc lae ppiz u zappal yaalil.  
Hun ppul ca bin chacace.

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<sup>185</sup>Supplied by Roys.

<sup>186</sup>Roys, pp. 49 and 51, gives **kabiltic**. As far as can be determined, the meaning of **kabiltic** = to squeeze out, to exude sap, resin or gum, or other actions involving sap, resin or gum, such as to anoint or massage with these substances.

<sup>187</sup>The *Judío*, p. 23r, is much more explicit about this: **lay kik cu dzabal tu kab tumkule**. (the resin which is put on the drum stick.)

<sup>188</sup>The **hu** in **huchuc** is supplied by Roys.

<sup>189</sup>While the ms. spells this malady **ix tu tanil** it is apparent that **ix tu tammel** = “rotten liver” is meant, in part because of the association with **xe kik**. See recipe 12 above and recipe 127 in Roys, p. 63, for other examples of **xe kik** with **ix tu tammel**. Since **kanchikin** is the Mayan word for jaundice, it is not clear what “rotten liver” could really be.

<sup>190</sup>The ms. reads **dzim can**.

<sup>191</sup>The ms. reads **ix cante dzu**. Roys gives this as **ix canta dzii**. There is a known plant, **tadzi**: *Hippocratea* sp. and also an unknown plant **can ta ui**.

19. (103) The medicine for **kokob**<sup>192</sup> dysentery, also called **zintun**<sup>193</sup> dysentery.  
Take **kik**<sup>194</sup>, the resin which is used for making drumsticks,  
and **kik che** and **kik aban** and **kik ni och**.  
They are all boiled and then drunk.

20. (363) The medicine for “wasp-snake-eruption”.<sup>195</sup>  
Take the nests of **xux** and **kanal** and **ix chamal kin**  
and the nests of **bobote** and **ix tulix hobom**  
and the nests of **kan pet kin** and **hoch**.  
Grind them well.<sup>196</sup>  
Then place the medicine on the affected area.

21. (125) The medicine for blood vomit<sup>197</sup> during the time of rotten liver.  
Take **dzin can** and **ix can ta dzi**  
and **chilim** and **yala elel**  
and **chac muc** and **can chac che ak**.  
Boil for one night.  
It is drunk just as the liquid is boiling off.  
Boil one jar (of liquid).

---

<sup>192</sup>**Kokob** is the poisonous snake fer de lance (*Bothrops atrox*).

<sup>193</sup>**Zintun** means “flat rock”, but in particular it is a type of rock which is used for heating water in sweat baths.

<sup>194</sup>**Kik** means resin, sap or gum of a tree as well as blood. According to Roys, pp 254-255, **kik**, **kik aban** and **kik che** are alternative names for *Castilla elastica*, Cerv. (the rubber tree). However, if that is true, why then are these mentioned as seemingly individual plants in this recipe?

<sup>195</sup>Roys gives this disease as cacoehymia of the skin.

<sup>196</sup>The number classifier **-chuc** in **canchuc** is not registered, but generally the number four means greatly or much when used with verbs.

<sup>197</sup>Roys wonders if yellow fever is meant by **xe kik**. See also recipes 50, 52, 66 & 70.

22. (289) U dzacal bocan tu hachunhach uinic<sup>198</sup>  
 yetel u chun u xicin yetel tu cheel u cal  
 ua [i]x uaan u hokol ua ix katan u hokol  
 ca ix tac u chac yulenil ca ix tun tac u chac onoob canil tumen:  
 ca tzuc u talel u cha yilabal tumen mac ohelmail. /  
 Ca pakac xiu lae:  
 chac mol ak, buul ak, ne tab,  
 yetel ix mahan chun, zazac u yee.  
 [Ca] chacac<sup>199</sup> u le [yetel] u uiob.  
 Bin dzabaci huchbil. Ca pakac ti yae u dzacal lae.

Na p. 34

23. (291) U dzacal bocaan, dzon koch u kaba, tu koch uinic:<sup>200</sup>  
 Lic u yulel zac yulen, ca tac u chac yulental xan.  
 Ca tun tac u kulen caanil.  
 Lay xiuob u dzacale, lay tzolaan caanale:  
 chac mo[l] ak,<sup>201</sup> buul ak, ne tab  
 yetel kulim che yetel ix mahan chun [yetel] coc che.  
 Huchbil. Ca chococuntabac ca pakaci. Lay u dzacal lae.

24. (337) U dzacal noh pol kak u kaba  
 ti cu yulel tu ppuc<sup>202</sup> uinice  
 lac ix tu chi u lec uinic  
 lic u hokol uay ix tu chumuc u buclen uinic:  
 Lay u xiuil<sup>203</sup> dzon kak bin dzabacie  
 uac ix ca chabac u motz abal ac yetel ixim che yetel tamay.  
 Huchbil. Ca kinalcuntabac, ca pakac hetuux citan yan yae.

<sup>198</sup>See recipe 87 for the same, but shortened, version of this recipe.

<sup>199</sup>The ms. gives **chachac** = strain. Roys gives **ca u chac** = then boil, and this would be a more logical sequence.

<sup>200</sup>See recipe 1a for a similar version of this recipe.

<sup>201</sup>The ms. reads **chac mo ak**.

<sup>202</sup>The ms. reads **pucsikal** = heart, but the parallel version in Roys from the *Sotuta* gives **ppuc** (= cheek). Since the other parts of the body affected by this malady are on the head it seems most probable that this part should also be on the head.

<sup>203</sup>This is written **xibilil** (= genitals) in the ms. but given as **xiu** (= herb) in Roys. Because of the sentence structure it seems that **xiuil** is meant.

22. (289) The medicine for an abscess on a person's temple and under the ear and on the neck whether it emerges vertically or cross-wise<sup>204</sup> and becomes glossy red or like red ringworm. It comes in two forms and is recognized by a person who knows. Poultice (with the following) herbs: **chac mol ak, buul ak, ne tab,** and **ix mahan chun**, the tips of which are very white. Boil the leaves and the tubers, and grind them. Then apply the medicine to the sore.

23. (291) The medicine for an abscess in a person's throat, called quinsy: It becomes glossy white, then it also becomes glossy red. It appears on the upper smooth part (of the throat). These are the herbs for the remedy which have been mentioned above:<sup>205</sup> **chac mol ak, buul ak, ne tab** and **kulim che** and **ix mahan chun** (and) **coc che**. Grind, then warm and apply them. That is the remedy.

24. (337) The medicine for that which is called “big head eruption”<sup>206</sup> which appears on a person's cheek or on the forehead or which appears in the middle of the crown of the head: Then the herbs for quinsy are to be given or the roots of **abal ac** and **ixim che** and **tamay**. Grind them, warm (the resulting poultice) and apply directly to the sore.

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<sup>204</sup>It is not clear what these two expressions are referring to in terms of how the abscess appears on the skin.

<sup>205</sup>Notice that the final part of recipe 1, recipe 1a, recipe 22, recipe 23 and recipe 87 have many plants in common.

<sup>206</sup>*Motul I*, p. 331r: noh pol: enfermedad muy mala de fuego con que se hincha toda la cabeça y garganta.

25. (337, 404) U dzacal dzon kak,  
 xotom kak licil yulel tu yak uinic,  
 xotol u cah yak uinic tumen:  
 Ca dzabac takani niini ua zaake.  
 Ca dzabac dzedzec tabi.  
 Ca dzabac tu yak uinic.

26. (319) U dzacal kabak licil yulel tu chun u co uinic  
 yetel tu chuch u uich uinic yetel tu xay u chi uinic:  
 Ca chabac u ui put yetel xicin ceh.  
 Ua chauace ca xot kupuc.  
 Ca tun chacaucuntabac, ca chuhuci.  
 Yetel lo cu haul.

27. (395) U dzacal lucum can k[i]k<sup>207</sup> ua ix och can kik<sup>208</sup>  
 licil u kuxul u chun u co uinic:  
 Ca chabac x- cambalhau yetel alumbre  
 yetel ah maax ic hun dzit.  
 Ca hihici<sup>209</sup> u dzacal lae.

28. (131) U dzacal ya [n]akil:<sup>210</sup>  
 Lahca piz kin dzamaan u ta cho yetel u canil ac /  
 yetel haben tunil<sup>211</sup> yetel u ta tzimin.  
 Dzambil, ca yukuc lae.

Na p. 35

<sup>207</sup>The ms. has **kak**, but Roys and the next clause both show **kik**. There is also another recipe, #107, in Roys, p. 53, for **lucum can kik**. **Lucum can** = earth worm.

<sup>208</sup>The ms. gives **hoch can kik**, but Roys gives **och can kik**. **Och can** = boa constrictor.

<sup>209</sup>The ms. is rather faint here, but it seems that the collection of letters is **cahi bicij** or perhaps **cahi hicij**. If it is **ca hihici** then it means to rub.

<sup>210</sup>The **n** in **nakil** is supplied by Roys. Note that in the ms. there is a space, plus what looks like the remains of a letter, before the **a** in **akil**.

<sup>211</sup>Roys treats **haben tunil** as an adjective to **ta tzimin**, and translates it as “year-old”. However, the way **haben tunil** is given in the text, grammatically speaking, would appear to indicate that this is a plant name.

25. (337, 404) The medicine for quinsy,  
a cutting eruption which appears on a person's tongue;  
it causes the tongue to crack.  
Cooked Coccus axin or locust is applied.  
Then a little salt is placed  
on the person's tongue.

26. (319) The medicine for the inflammation<sup>212</sup> which appears on the gums and at  
the corner of the eye and at the corner of the mouth.  
Take the tubers of **put**<sup>213</sup> and **xicin ceh**.  
If they are long, chop them into pieces.  
Then heat them up and cauterize (the inflamed area).  
With that it will stop.

27. (395) The medicine for earth worm blood or boa constrictor blood<sup>214</sup>  
which causes pain in the gums.  
Take **x- cambalhau** and alum  
and one piece of **ah maax ic**.  
Then rub the medicine (on the affected area).<sup>215</sup>

28. (131) The medicine for stomach ache:  
For twelve days steep rat / mouse<sup>216</sup> excrement and **canil ac**  
and **haben tun** and horse excrement.  
Steep, then drink.

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<sup>212</sup>**Kabak** normally means hemorrhoids, but in this case since it is at the root of a tooth (probably what we would call an abscessed tooth) as well as at the corners of the eye and mouth it is an inflammation. It is presumed that this inflammation is caused by the swelling of the blood vessels as happens in hemorrhoids.

<sup>213</sup>Roys gives **pich** (*Calliandra portoricensis*, Jacq.) rather than **put** (*Carica papaya*, L.).

<sup>214</sup>We have no idea what either “earth worm blood” or “boa constrictor blood” could be, nor does Roys have any explanation.

<sup>215</sup>Recipe #395 on Roys, p. 189, is more complete about how to apply the medicine: **Huchbil. Chocotunbil ca a chuh yetel. Bin hauac tumen.** (Grind. Heat it up and cauterize with it. It will be stopped by it.)

<sup>216</sup>The word **cho** is applied to both rat and mouse.

29. (367) U dzacal yaya calil, [l]a[m]paron<sup>217</sup>,  
 castran zob:  
 Ca chabac culic yol chelem.  
 Ca cici huchuc.<sup>218</sup>  
 Paybe ca tun ppoboc yetel akzah.  
 Ppiz u lukul u puhil u tuil tulacal  
 ca tun pakac tu yokol yai.  
 Kinalcunbil hele.  
 Tan tun u manele ca kelabac u le zac bec.  
 Ca tozoci yokol lay bin.

30. (366) U dzacal castran zob, yaya calil:  
 Chabac zuhuy akzah palal.  
 Ca ppoboci.  
 Ca tun chabac u motz chimay.  
 Ca zuzabac u zol u pach u chacil chimaye.  
 Ca dzamac yetel akzah.  
 Lay u kabile ca tun hibic ti yaile.  
 Cu dzocol u betabale u ppobole ca tun chabac u munmun le pay che.  
 Ca pakabaci, ca tun taklahac tu uich yae.  
 U dzacal lae.

---

<sup>217</sup>The ms. gives “Raparon”.

<sup>218</sup>The ms. gives **ca cici chuchuc**, although the **c** at the beginning of **chuchuc** is not very distinct. Roys for some reason has decided that the phrase should be **ca cici chuhuc** (Let it be burnt to charcoal). Perhaps what the *Tekax* had was **ca cicii huchuc** and Na did not notice the dot over the second **i** in **cicii**.

29. (367) The medicine for sores on the neck, scrofulous tumor on the neck,  
Spanish scrofulous tumor:<sup>219</sup>  
Take the bottom of the heart<sup>220</sup> of **chelem**.  
Let it be ground well.  
First wash (the infected area)<sup>221</sup> with urine.  
As soon as all the pus from the infection is removed  
apply (the medicine) to the sore.  
Replace it with warm (medicine).  
As (the sores dry up), brown the leaves of **zac bec**.  
Then sprinkle (the powder) over (the infected area).

30. (366) The medicine for Spanish scrofulous tumor, sores on the neck:  
Take the fresh urine of a child  
and wash (the infected area).  
Then take the roots of **chimay**.  
Peel the bark from the root<sup>222</sup> of **chimay** and steep it in the urine.  
Then wash (the infected area).  
The liquid is then rubbed on the sore.  
After this is done take the young leaves of **pay che** and apply them,  
covering the surface of the sore.  
This is the medicine.

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<sup>219</sup>The *Dzibil* translator has treated **lamparon** and **castran zob** as a single entity, but the term **castran zob** (Spanish buboes, pustule, scrofulous tumor) exists without the term **lamparon** (as can be seen in the next recipe #30) and vice-versa.

<sup>220</sup>I.e., the site in a plant where tissue is created. If we were talking about hair this would be the hair follicle.

<sup>221</sup>From the following sentence it is apparent that it is the neck and not the ground **chelem** which is to be washed.

<sup>222</sup>The term **chacil** also means root, as for example in *Motul I*, p. 416r: teel chac .l. teel chacil: raizes largas y gruesas de arboles que suelen estenderse mucho y descubrirse por el campo y caminos. v teel chacil che.

31. (108, 436) U dzacal yah opilacion,<sup>223</sup>  
 u hach lobol yah,  
 heklay zac yom can,<sup>224</sup> kamaz can ziz:  
 Ca a cha u yitz yax halal che.  
 Ppizbil yetel dedal yetel hunppel escudilla ha.  
 Kinam ca ukuc lae.  
 Lic u hauzic u kazil yah lae.

32. (188) U dzacal chibal xicin:  
 [Caxant]<sup>225</sup> u motz ix kan lol lay yan u kixile.  
 Ca tun huchuc.  
 Ca tun toboc yetel bii.  
 Ca tun tzilic tu hol u xicin uinic.  
 Kinkinal ca bin a dza u kabil.

33. (310) U dzacal hadz ne can ziz  
 cu yulel tu yoc uinic bay u pach cane:  
 Ca chabac ne tab yetel can che  
 yetel can chac che yetel dzin can yetel ton can.  
 Ca huchuc ca tun pakaci chacau lae. /

Na p. 36

34. (93) U dzacal kan kaxil ti uinic,  
 kankan u othel u uinic tumen lae:  
 Ca chabac kanchikin che yetel kan tun bub  
 yetel kan mucuy che yetel yotoch kanal.  
 Chacbil hun cum yaalil.  
 Yan ix ya nakil u cuch xanie hach dzoyaan u uinicil yanile;  
 lay u chicul lae:  
 He ix bin chabac utiale ix chemte, ix naban che u kaba,  
 yetel ca chabac zizim yetel yitz pom yetel u le chuhuc lima.  
 Hunppel akab u chacal. Ca tun ukuc.  
 U dzacal akab chacuil xan.

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<sup>223</sup>The ms. gives **óporiuacion**, but as is apparent both from the context and from the parallel recipe given in Roys, p. 53 (#108), the word is **opilacion** and not **privacion**.

<sup>224</sup>**Zac yom can** is comprised of the words **zac** = white / false, **yom** = foam / pregnant, and **can** = snake / worm. Roys (pp. 54, 56, 210) consistently translates this as “false pregnancy”, and on page 210, has this gloss: Zac-yom-can. Lit. false pregnancy. The term **zac yom can** is given again in recipe 106.

<sup>225</sup>Supplied by Roys.

31. (108, 436) The medicine for the malady opilation / amenorrhea,  
a very bad malady,  
which is (called) false pregnancy worm, **kamaz can ziz**:<sup>226</sup>  
Take the resin of **yax halal che**.  
Measure one thimbleful into one cup of water.  
Let it be drunk warm.  
The evil malady will be stopped.

32. (188) The medicine for earache:  
Find the root of **ix kan lol** which has thorns.  
Grind it  
and wrap it in cotton.  
Then squeeze it into the ear canal.  
The liquid is to be administered warm.

33. (310) The medicine for “beaten with snake's tail” cold<sup>227</sup>  
which appears on a person's leg and resembles snake skin:  
Take **ne tab** and **can che**  
and **can chac che** and **dzin can** and **ton can**.  
Grind them and apply them hot.

34. (93) The medicine for yellow stools  
(causing) a person's skin to become yellow:  
Take **kan chikin che** and **kan tun bub**  
and **kan mucuy che** and the nest of the **kanal** wasp.  
Boil in a pot of water.  
If (this malady) is accompanied by stomach aches and the body is very thin;  
if these are the symptoms,  
take **ix chemte**, called **ix naban che**,  
and take **zizim** and copal resin and the leaf of sweet lime.  
Boil for one night. Then it is drunk.  
This is also the medicine for night fever.

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<sup>226</sup>**Kamaz** is a variety of white ant and **can** = snake, worm. However notice that the word **can** is used in the previous clause, and there is the observation by the Maya that swollen abdomens are often caused by worms. See recipe 67 for a full array of **kamaz can** diseases and recipe 96 for the disease **kamaz can kak**.

<sup>227</sup>Notice that in recipe 31 there is **kamaz can ziz**. However, there is no connection between the two maladies. There is also a malady called **hadz ne can kak** which Roys translates as “a contagious skin-disease accompanied by pustules.” In some dictionaries **ziz** = paralysis, spasm, numbness, swelling, but today the term is used is to describe the numbness brought on when a part of the body go to sleep due to a lack of adequate blood supply.

35. (109, 110) U dzacal ppulba ik, zotzotci:  
Ca chabac u ceboil uacax yetel u ceboil ceh.  
Kinal ca dzabac tu nak pak kaxbil yetel nok  
latulah yubic yutztal lae.

36. (105) U dzacal u lom tokil hub nak:  
Ca chabac u uich op ua ix u le op; lay zuhuy ope  
ua ix u uich pichi.  
Ticincunbil u polvosil.  
Ca tun thothabac ichil za kuum, ma ppoan u kuumil.  
Ca bin huchuci. Ca yuk kohan lae.

37. (286) U dzacal bobote<sup>228</sup> kak:  
Ca chabac bobote ak yan ti chakane  
yetel u lab otoh h- bobote, ca ix ma lab xan; le chachochene  
yetel u yotoch kanal.  
Ca huchuc. Ca tun hoppoc pakal yokol yae ua tuux citan yane.

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<sup>228</sup>Written as **bobante** in the ms. Roys gives **bobote**.

35. (109, 110) The medicine for gas caused by indigestion, bloating:  
Take beef lard and deer lard.  
Place it warm on the stomach, covering it with a cloth,  
until the patient feels relief.

36. (105) The medicine for the stabbing pains of diarrhea:  
Take the fruit of **op** or the leaf of **op**; the virgin **op**<sup>229</sup>  
or the fruit of **pichi**.  
Dry its powder.  
Then sprinkle it into the liquid of the corn dough which has not been washed.<sup>230</sup>  
Grind it. Then it is drunk by the sick person.

37. (286) The medicine for **bobote** eruption:<sup>231</sup>  
Take the **bobote ak** which is in the savannah  
and an old **bobote** nest, or one that is not old; one which is glowing red,<sup>232</sup>  
and (also) a **kanal** nest.  
Grind them. Then begin to apply on the sore wherever it is most prevalent.

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<sup>229</sup>It is not clear what the word **zuhuy** = virgin is alluding to here; whether it means that this is an **op** tree from which fruit has never been picked or just that this is the first fruit for the year. See recipe 85 for a similar example in **zuhuy chacah**.

<sup>230</sup>What this is referring to is the stage of corn meal preparation which is just after corn has been boiled in lye water. After the corn has been cooked, then the pot is set aside to cool before the slaked lime and corn hulls are washed out. It is at this stage that the corn, slaked lime, and water are used to make this medicine.

<sup>231</sup>Some unknown type of pox or eruption. Roys, in Bacabs, p. 130, has the following comment: Bobote. Apparently the name of a certain wasp, for there is a reference to its nest and it is associated with the kanpetkin-wasp (Roys, Ethno-Botany, 139). It is also the name of a certain eruption (MS p. 103).

<sup>232</sup>The word **chachochen** is not given in the dictionaries. Presumably it is related to the words **chachilen**, **chacholen**, and **chachopen**, the suffixes **-hilen**, **-holen**, and **-hopen** indicating that the colors they are modifying have a glow to them.

38. (368) U dzacal lamparon,<sup>233</sup>  
 castran zob cu yulel tu cal uinic:  
 Ca chabac u le zac tab can.  
 U yax chun lae pocbil ca takaci;  
 ua citac u dzabal ca bin takaci u dzacal.  
 Hetun ua bin yanac [u] pu[h]i[l] ca lu[k]zabaci.<sup>234</sup>  
 Ca tun chabac u ui chac mol ak,<sup>235</sup> lay chachac u toppol u lole.  
 Huchucbil, ca pakaci.  
 Ua bin / chichaci u dzacal  
 latulah u manel ca hauac u dzabali.  
 Ua bin yanac u puhile ca lukzabac xan.  
 Chabac u le zizbic hom.  
 Ca tun pakac ti yaile.  
 Ua bin yanac u puhil ca tun lukzabac xan.  
 Ca tun chabac u kan heil x- hun lub eel x- cax  
 yetel u bi poop yetel u le chabak.  
 Huchucbil ca xakbezac yetel kan heil.  
 Ca chabac u xethel bretaña.  
 Ca tun dzabac yokol yae.  
 Bacix tan u kiname ca lukzabac zazame ca tun pakaci  
 U dzoce ca chabac u le zac bec yetel u le x- tutu ak.  
 Ca mentac u polvosil. Ca tun tozoc yae. U dzacal lae.

Na p. 37

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<sup>233</sup>Once again spelled **raparon** as above in recipe 29.

<sup>234</sup>This line has been corrected in accordance with line 10 and 13 below which are in essence the same.

<sup>235</sup>The ms. reads **chac moõ ak**.

38. (368) The medicine for scrofulous tumor on the neck,  
 Spanish scrofulous tumor which appears on the neck:  
 Take the leaf of **zac tab can**.  
 First roast<sup>236</sup> it so that it is cooked;  
 just after it is placed (on the hot coals) the medicine will be cooked.<sup>237</sup>  
 If there is pus, it must be removed.  
 Then take the tuber of **chac mol ak**, the one which has red flower buds.  
 Grind, then apply it.  
 If the medicine should become hard,  
 when (the malady) passes stop giving (the medicine).  
 If there is pus, it must be removed.  
 Take the leaf of **zizbic hom**  
 and apply it to the sore.  
 If there is pus, it must be removed.  
 Then take the yolk of a freshly laid chicken egg  
 and the cotton from **poop**<sup>238</sup> and the flower and leaf of **chabak**.  
 Grind them and mix with the yolk.  
 Then take a piece of linen gauze,  
 and place it over the sore.  
 If it starts to hurt, take it off for a little while and then apply it again.  
 Afterwards, take the leaf of **zac bec** and the leaf of **x- tutu ak**.  
 Make a powder, then sprinkle it on the sore. This is the medicine.

---

<sup>236</sup>Generally the verb **poc** means to cook something on or in hot coals, depending on the object. It seems that “roast” is a little more accurate, but certainly “toast” will do as well.

<sup>237</sup>It is not clear what the meaning of **tak** in the sentence is. The two options are “to be cooked” and “to stick, to glue, as for example paper to the wall”. The phrase “to be cooked” has been chosen because it fits better with the sentence structure.

<sup>238</sup>**U bi poop** means the cotton-like material which forms on the seed pod of the reed called **poop**, a variety of cattail.

39. (421) U dzacal uix puh:  
 Ca chabac ix dzal chac che.  
 Ca tun ppicic cab tu zol tuk.  
 Bolonten u dzabal ichil lay dzal chac che lae  
 yetel u pach abale ix houen.  
 Ca chacaucuntac. Ca dzabac yuk himac yanile.

40. (414) U dzacal kal uix:  
 [Ca chabac]<sup>239</sup> mukay yetel cheche cacau  
 yetel ca chabac huntul maaz.  
 Huhuchbil ichil, ca kintabac. Ca ukuc lae.

41. [≈ 114] (415) U nup u dzacal kal uix:<sup>240</sup>  
 Ca chabac xux xan, lay bay culic limetae.  
 [Ca chabac]<sup>241</sup> tu hol muluche ti ek luumoob yantal ti kaax  
 dzedzecili u le yan tu ni.<sup>242</sup>  
 Ca chabac u dzu hunppel libra u noy.  
 Ca chacac. Bay hun ppul yaalile ca bin dzabac ti kake.  
 La tu ppiz zappal, bay hunppel escudilla yaala,  
 ca bin dzabac yuk himac yanile.  
 Hoppel yahal cab bin yuke oxppel kin. U dzac lae.<sup>243</sup>

---

<sup>239</sup>The phrase **ca chabac** (= take) is apparently missing here.

<sup>240</sup>Earlier we saw that recipes 6 through 11 were reduplicated later in the ms. in recipes 120 through 125. For this recipe and recipes 42 and 43 there are also very similar recipes, namely recipes 114, 115 and 116, but since they are not similar to the same degree as the above mentioned recipes they have not combined in the same manner. Compare recipes 41, 42, and 43 with 114, 115, and 116.

<sup>241</sup>A verb is missing from this sentence. The logical one is **ca chabac** (= take).

<sup>242</sup>These three lines are very puzzling. The parallel lines from recipe 41 read:

ca chabac xux xan lay Bay culic limetae.  
 tu hol muluche t ek lumob cu yantal t kaax  
 dzedzecili u lee yan tu nij

and from recipe 114:

cachabac xux xan lay bay culic limeta  
 t kakex  
 dzedzecilii u lee yan tu nii

It seems obvious that the middle line in recipe 114 is lacking most of its parts and that **kakex** should read **kaax**. Beyond that though there are several problems. The first is the function of the word **xan** in the phrase **ca chabac xux xan**. Taking the lead from Roys, **xan** is translated as “also”, but perhaps there is some undefined plant or animal called **xux xan**. Next comes the phrase **lay bay culic limeta**. The word **culic** seems improperly positioned here. By taking the word **xan** and changing it to **yan** and repositioning the word **culic** a reasonable sentence can be constructed:

Ca chabac xux yan lay culic bay limetae tu hol muluche ti ek luumoob cu yantal ti kaax, dzedzecili u lee yan tu nij. (Take the xux wasp nest which is seated like a bottle at the top of a muluche growing in the black earth in the forest which has a few leaves at the tips.) However, taking what is given in the ms. as is, it seems best to translate these three lines as given in the translation here.

<sup>243</sup>Following this line there is the number “25”.

39. (421) The medicine for pus in the urine:

Take **ix dzal chac che**.

Then fill<sup>244</sup> the shell of the **tuk** nut with honey.

Nine times it is dipped in the (tea made from) **dzal chac che**

with the skin of the **ix houen** plum.<sup>245</sup>

Warm it up. It is given to be drunk by whoever has (this malady).

40. (414) The medicine for the retention of urine:

Take cochineal and raw **cacau**

and take a cricket.

Grind this all together and warm it. Then it is drunk.

41. (415) Another medicine for the retention of urine:

Also take **xux** wasps,<sup>246</sup> enough to fill the bottom of a bottle.

Take from the top of a **muluche**<sup>247</sup> (growing) in the black earth in the forest some of the leaves which are at the tips.

Take one pound of the starchy substance of the pith (of this tree) and boil it.<sup>248</sup>

About one jar of liquid will be placed on the fire.

Just as the last of the liquid (is about to) evaporate, about a cupful is given to be drunk by the person has (the malady).

It is to be drunk for three days at five in the morning. This is the medicine.

---

<sup>244</sup>The ms. gives **ppicic**. Normally this verb means to pick, to pick apart, but here it seems to be related to **ppic** = sobrecargo.

<sup>245</sup>It is not clear what is actually happening here. It seems that some sort of tea is made from the **dzal chac che** and the skin of the **ix houen** plum and then the **tuk** shell full of honey is dipped into the tea nine times.

<sup>246</sup>As noted in the corresponding note for the Mayan text, perhaps **xux xan**, or properly **xux xaan**, is a variety of palm which has not yet been recorded. In recipe 43 there is a plant called **xux ox**, "wasp breadnut tree", or *Solanum verbascifolium*, L. See the corresponding note for the alternative translation.

<sup>247</sup>Perhaps **mulche** = *Bumelia retusa*, Swartz (RR:267) is meant.

<sup>248</sup>It is assumed that **dzu** is referring to the pith of the tree, but it could be referring to the pith of the stems of the leaves.

42. [≈ 115] (419) U dzacal uix kik:<sup>249</sup>

Ca chabac u motz x- ek tu ak yan ti lakine,  
bay hun noh ppel librae  
yetel tancoch ppul ha.  
Ca chacac la tu ppiz u zappal  
bay hebix tin ualah tu yax payanbeili.  
Ca dzabac yuk oxppel kine. /

Na p. 38

43. [≈ 116] (422) U nup u dzacal uix puh:<sup>250</sup>

Ca chabac u le xux ox lay kikixel u le.  
Ca chabac hun lappi ca tun cici chacac bay tancoch ppul yaalile.  
Ca bin dzabac ti kake  
yetel u pak xux minaan yikilil  
lay yantac tu kab oxe.  
Hunppel escudilla yaala ca bin dzabac yuk himac yanil uix puh lae.

44. (196) U dzacal buy tu uich uinic lay buy zize:

Ca cha u chun mehen xaan.  
Dzambil ti ha, ca pukuc u kabil.  
He ca bin dzococ u pukule ca tun dzabac u ta u xicin uinic ichil.  
Ca tun yadzac tu uich uinic lae.  
Yan ix ulak xan; ca chabac buul che yetel haban can,  
lay chac yalan u le,  
yan ix u zazacil xan u uiob.<sup>251</sup>  
Bin chablahac. Ca tun kinalcuntac ca yadzac tu uich uinic lae.

---

<sup>249</sup>Compare with recipe 115, pp. 51-52.

<sup>250</sup>Compare with recipe 116, p. 52.

<sup>251</sup>It is not certain whether the phrase **u uiob** (its tubers) should go at the end of this sentence or with the next sentence **Bin chablahac**. However, the construction **U uiob bin chablahac** is grammatically unusual, although this is the way Roys has treated this.

42. (419) The medicine for blood in the urine:  
Take the root of **x- ek tu ak** which is in the east,  
a full pound,  
and half a jar of water.  
Boil it until it almost evaporates  
just as I said before.  
It is given to be drunk for three days.

43. (422) Another medicine for pus in the urine:  
Take the leaf of **xux ox**, the one with thorny leaves.  
Take one handful and boil them very well in about 1/2 a pot of water.  
Put this<sup>252</sup> on the fire  
with a wasp's nest which has no larvae<sup>253</sup>  
and which is found in the branches of the **ox** tree.  
One cup of the liquid is to be given to whoever has pus in the urine.

44. (196) The medicine for cataracts (called) cold cataract:<sup>254</sup>  
Take the trunk of **mehen xaan**.  
Steep it in water so that its resin is leached out.  
When the resin has been leached out, add ear wax.  
Then squeeze it into the person's eye.  
There is also another (remedy); take **buul che** and **haban can**,  
the one whose leaf has a red underside.  
There are others which also have very white tubers.  
Take these. Warm them and squeeze (the juice) into the eye.

---

<sup>252</sup>It is not clear what precisely is being put on the fire, but perhaps what is meant is that the pot is placed on the fire again after the wasp's nest is mixed in the liquid.

<sup>253</sup>Possibly the discarded nest after the **xux** larvae have been roasted for eating.

<sup>254</sup>It seems that the idea of the phrase **lay buy zize** is to give a more specific name to this variety of cataract.

45. (202) Ulak u dzacal ya ich:  
 Ca chabac u ui buy ak yetel zac muyal xiu hayalhay ti luum  
 bay u nacal munyal yalan u le.  
 Ca tun chabac u ui yetel ix chac mol che.  
 Yadzbil tu uich uinic.  
 Ua yan zacie, [cha] u chun mehen xaan yetel chac mol ak<sup>255</sup>  
 yetel xanab mucuy yetel ek luum chac bay chac yalan u le,  
 yetel ix niche, u noy u uich, yetel ix mehen buul cappel.  
 Yadzbil tu uich uinic.  
 Lic u haua lae.<sup>256</sup>

46. (204) Ulak u dzacal ya ich, x- hauay yalabal:  
 Ca chabac cacau ak yetel can ak yetel hauay che  
 yetel cabal h- muc, lay hach kah tu hahile.  
 Ca cici chacaucunbil ca chuhuci.  
 Lic u haua lae.

47. (205) Ulak u dzacal ya ich:  
 Ca chabac ca haxal halac. /  
 Ca yadzac tu uich uinic.  
 Ua ma tu hauzahe ca chabac albayalde  
 lay licil u dzabal uich santoe.  
 Ca tun pukuc ichil dzedzec ha.  
 Ca thahac tu uich uinic.  
 Lic u haua lae.

Na p. 39

48. (317) U dzacal incordio, [bay] bocaan u lukule:<sup>257</sup>  
 Ca chabac u le haban can yetel u motz.  
 Huchbil, ca pakaci.  
 Ua tun chac yulene, pocbil yetel u uich naranjas.

---

<sup>255</sup>The ms. reads **chac mō ak**.

<sup>256</sup>Following this line there is the number “26”.

<sup>257</sup>The word **bay** (= like) is supplied by *Sotuta*.

45. (202) Another medicine for sore eyes:

Take the tuber of **buy ak** and **zac muyal** which spreads out on the ground and whose leaf has an underside (which looks) like a rising cloud.

Take its tuber and (that of) **ix chac mol che**.

Squeeze (the juices) into the eye.

If there is whiteness (in the eye), take the trunk of **mehen xaan** and **chac mol ak** and **xanab mucuy** and **ek luum chac** whose leaf has a red underside, and the pit of the fruit of **ix niche**, and two small beans.

Squeeze (the juices)<sup>258</sup> into the eye.

The soreness in the eye ceases because of this.

46. (204) Another medicine for sore eyes which is called leprosy:

Take **cacau ak** and **can ak** and **hauay che** and **cabal h- muc**, which is truly very bitter.<sup>259</sup>

Heat them very well and then cauterize (the sore).

It is cured with this.

47. (205) Another medicine for sore eyes:

Take and twist **halac**<sup>260</sup>

and squeeze (the juice) into the eye.

If this does not stop it, then take lead carbonate which is used for the whites of the eyes of saints.<sup>261</sup>

Dissolve it in a little water

and drip it into the eye.

This stops (the soreness).

48. (317) The medicine for a tumor which is removed like an abscess:

Take the leaf of **haban can** and its root.

Grind them, and poultice (the affected area).

If it is glossy red, rub it hard with an orange.

---

<sup>258</sup>In both cases it has been assumed that **yachbil** means to squeeze the juices from the previously mentioned plants, but no mention is made of how the juices are to be extracted.

<sup>259</sup>Roys translates this phrase as “which is very bitter when it is the genuine plant”.

<sup>260</sup>Roys gives **halac** as a plant but does not identify it. He also transcribes **haxal** as **huxul**.

<sup>261</sup>Roys translates this as “the sort applied to the faces of images of the saints”. It is difficult from the text to know whether “face” or “eye” is meant, but it is clear that the lead carbonate is used in painting the images of saints.

49. (170) U dzacal u nunil ik cu tzayal ti uinic lae;  
 minaan u than, ca bin lubuc:  
 Ca chabac pandzil yetel pak can  
 yetel bacal che yetel ix tu ciz can<sup>262</sup>  
 yetel kuxub can yetel yuyum can  
 yetel kokob can yetel can chac che  
 yetel can xolob yetel cabal x- tu ak.  
 Ca c[h]ablahac<sup>263</sup> yantac ti nohol che yetel xiuob lae.  
 Ca dzabac ti nohoch che cum chacbil.  
 Ca tun dzedzec yukei, ca ichzabac uinicilil.  
 Ca tun pakac u ta xiuob<sup>264</sup> tu uichil lae.  
 Ca tun dzabac chuc yalan  
 ca u kilcabte tulacal.

50. (127) U dzacal xe kik:  
 Ca chabac lay om a[k]<sup>265</sup> yetel u yoyol ni<sup>266</sup> u le kuxub  
 yetel cabal xaan yetel u yoyolcil u ni chac dzulub tok  
 yetel u yoyolcil u ni u le pucim yetel u nucil u le.  
 Chabac chac zinkin yetel ca dzit maax ic.  
 Ca huchuc yetel kinalcunbil ca u yukuc lae.

---

<sup>262</sup>The ms. gives this plant as **yx tu citz can**. However in a similar recipe, Roys # 171, the plant name is given as **x- tu ciz can**. The NEM (227) substantiates this name: *Corallocarpus Millspaughii* cogn: Xtu'kiskan, and RR (287) concurs.

<sup>263</sup>The ms. reads **chablahac**. See the note for the corresponding English line.

<sup>264</sup>The ms. reads **u ta xi ooob**.

<sup>265</sup>The ms. reads **omae**. This plant is referred to again on the last line of this page as **oma** which Roys transcribes as **omak** based on the reading from *Sotuta*. See RR (321): *Gouania dominguensis* L. om-ak, x-om-ak., and NEM (243): *Gouania lupuloides* (L.) Urban.: chebez-ak, om-ak, x-om-ak, xpahuy-ic (bejuco leñatero). However, there is also a plant named **yom ha**, and perhaps that is what is meant here. See NEM (272): *Pilea microphylla* (L.) Liebm.: ziizalxiu, yomha (frescura, hierba de la viruela).

<sup>266</sup>Notice that the next two examples of this phrase are given as **u yoyolcil u ni**.

49. (170) The medicine for **u nunil ik**<sup>267</sup> which strikes a person; he does not speak, and then he falls down:

Take **pandzil** and **pak can**  
and **bacal che** and **ix tu ciz can**  
and **kuxub can** and **yuyum can**  
and **kokob can** and **can chac che**  
and **can xolob** and **cabal x- tu ak**.

Take those which grow on the south side of trees and plants.<sup>268</sup>

Place them in a big wooden pot to boil.

A little bit (of the liquid) is drunk, then the body is bathed (with it).

The remains of the plants are poulticed on the face.

Then place (burning) charcoal under (the hammock where the patient is lying) so he will sweat all over.

50. (127)<sup>269</sup> The medicine for blood vomit:

Take **om ak** and the tender tips of the leaves of **kuxub**  
and **cabal xaan** and the tender tips of **chac dzulub tok**  
and the tender tips of the leaves of **pucim**<sup>270</sup> and the thick part of the leaf.  
Take **chac zinkin** and two **maax ic**.  
Grind and heat this so it can be drunk.

---

<sup>267</sup>Roy's translates **u nunil ik** as "loss of speech (epilepsy?)" based perhaps on the *Motul I* definitions "ah nun: boçal, que no sabe hablar la lengua de la tierra, o balbuciente tartadumudo, o rudo que no aprovecha enseñarle." (p. 24r), and "nun .l. ah nun: boçal que no sabe la lengua de la tierra, o que es balbuciente o tartadumudo, y el rudo que no aprovecha enseñarle. ¶ v nunil vinic: hombre rudo o boçal." (p. 337v). However, the *Cordemex*, from Beltrán, Pérez and Solís gives "nunil: pasmo, enfermedad. tankas: idem.", and it seems that this is where the *Dzibil* translator derives his translation "el pasmo que da el aire".

<sup>268</sup>There are several problems in this line. First, the ms. shows **chablahac** which is the fourth form intransitive of the verb root **cha** = to untie, to let loose, to leave, and Roy's translates this verb as "Let it be pulled loose;..." However, it is entirely possible that **chablahac** as given by the *Dzibil* transcript, which is the fourth form intransitive of **cha** = to take, is meant, and thus "que se tome..." would be correct. Fortunately the end result is the same, so either verb will do in this instance.

The next problem is with the word **nohol**. The meaning of this word, in order of importance in terms of usage, is "south", "vein", "largest", and "right". The *Dzibil* translator chose the world direction association, but missed by a couple of quadrants by translating this as "Norte". Roy's has translated this phrase as "it will be on the large trees and plants."

The translation of this line is based on what makes the most sense syntactically.

<sup>269</sup>Roy's shows in the *Sotuta* that the following recipe is one of the various alternatives to cure **xe kik** (= blood vomit which Roy's glosses as "yellow fever"). See also recipes 21, 52, 66 & 70.

<sup>270</sup>For the plant name **pucim** see RR (319): *Callicarpa acuminata* H.B.K. zac-puc-yim, zac-pucim. and RR (319): *Colubrina greggii* Wats. puc-yim, pucim, yax-puc-yim, dzulub-may.

51. (433) U dzacal tzitz mo ik ti uinic:  
 Ca chabac u yitz pom yetel xik mo.  
 Ca zopp kaktac u kukumil  
 yetel kukmel chac dzidzib ua ix u kukmel chactun piliz  
 ua macal mac kukmel bin caxantabac tu zebal.  
 Ca ppultabac tu zebal ichil u kab pome.  
 Ca tun ukuc lae.

52. (127) U dzacal u chacil xe kik lay chachac<sup>271</sup> yan ti uinice:  
 Ca chabac u le pucimi yetel u le kuxub  
 yetel x- cabal xaan  
 yetel u niob u motzoob<sup>272</sup> chac om a[k]<sup>273</sup> /  
 yetel u chacil chac zinkin  
 yetel u chacil<sup>274</sup> bol yan ti pintore licil u dzabal oroe  
 yetel u chacil u cuxum che lay petelpete  
 yetel hach chacil<sup>275</sup> chachac ic lay x- muc ic yalabale  
 yetel u kabil limones  
 yetel u kabil u ta tzimin lay castañoe yalabale  
 yetel cambalhau yetel zu[hu]y<sup>276</sup> cab likul ti hobnil.  
 Lay bin ukuc tumen kohan lae.

Na p. 40

53. (122) U dzacal xan kik cu pulic chuplal:  
 Ca chabac u motz pomo[l] che<sup>277</sup> yan ti lakine  
 yetel u motz chii yetel u pach abal ix houen.<sup>278</sup>  
 Huchbiloob, ca mucuc.  
 Ca tun dzabac yuke.  
 Canten bin u mucbal.  
 Cacabeh u dzabal yuke,  
 can canten bin yukic xan.

<sup>271</sup>The ms. shows **chach chac**. Probably **chachac** = bright red is meant, but alternatively it could be **hach chac** = very red.

<sup>272</sup>Roys shows that the *Sotuta* gives **u uiioob yetel u motzob** = their tubers and their roots. Either reading will do in this instance.

<sup>273</sup>See the note about **omak** in recipe 50 above.

<sup>274</sup>The ms. reads **chach cil**, but the second **ch** has been crossed out giving **chacil**.

<sup>275</sup>Again the ms. shows **chach chac**, this time with the suffix **-il**. In this case grammatically speaking it must be **hach chac**.

<sup>276</sup>The ms. reads **suy** = around the edge, but Roys shows the *Sotuta* as giving **zuhuy** = virgin, and this seems more in character.

<sup>277</sup>The ms. reads **pomoche**.

<sup>278</sup>The ms. reads **yx jouen**.

51. (433) The medicine for **tzitz mo ik**.<sup>279</sup>

Take the resin of **pom** and the wing of a macaw.

Burn<sup>280</sup> the feathers,

together with the feathers of a cardinal or the feathers of a **chactun piliz**

or whatever feathers can be found quickly.

Smoke them in the (smoke of the) **pom** resin.

This is drunk.<sup>281</sup>

52. (127)<sup>282</sup> The medicine for red blood vomit which is bright red:

Take the leaves of **pucim** and the leaves of **kuxub**

and **x- cabal xaan**

and the tips of the roots of **chac om ak**

and the red (part) of **chac zinkin**

and red bole<sup>283</sup> which painters use for gilding

and the red (part) of **cuxum che**, which is round,

and very red bright red chile, that which is called **x- muc ic**,

and lemon juice,

and the juice from the feces of horses, which are called *castaño*,<sup>284</sup>

and **cambalhau** and virgin honey just taken from the hive

This is drunk by the sick person.<sup>285</sup>

53. (122) The medicine for dysentery which is only found in women:

Take the roots of **pomol che** which (grows) in the east

and the roots of **chii** and the skin of the **abal ix houen**.

Grind and then cover them.

Then give the (potion) to be drunk.

Four times (the roots) are covered.

Every third day (the potion) is given to be drunk.

(The patient) has to drink it four times.

---

<sup>279</sup>Roys translates this as “spotted-parrot-spasm”. There are two other **mo ik** infirmities: **am can mo ik** and **yaax mo ik**.

<sup>280</sup>The word **zopp** is an adverb meaning to perform an action without being careful or fastidious about how it is done. Rather than dryly translating **zopp kaktac** as “burn” one could translate it as “toss the feathers on the fire”.

<sup>281</sup>Notice that the actual preparation of the drink is not mentioned. However it may be somewhat like an abortion remedy in which the smoked cobwebs from the thatched roof of the kitchen are mixed with boiling water and honey to make a drink.

<sup>282</sup>As above with recipe 50, Roys shows in the *Sotuta* that the following recipe is one of the various alternatives to cure **xe kik** (= blood vomit).

<sup>283</sup>Bole = a red earth, used chiefly by gilders. The use of this material is to be found again in recipe 117a.

<sup>284</sup>A reddish brown horse. Interestingly, various remedies in the *Libro de medicinas muy seguro...* specify that the feces of this chestnut-colored horse be used.

<sup>285</sup>Roys shows the *Sotuta* giving the extra word **chacbil** = boiled which starts off this sentence.

54. (135) U dzacal zac kik nak bay puhe:  
Ca çhabac u le ich huh<sup>286</sup> yetel xolte x- nuc.  
Ca ichintabac kinalcunbil.  
Ca ukuc lae.

55. (262) U dzacal kan cu tzayal ti uinic,  
kan u kaba lae lic yulel ti uinic lae:<sup>287</sup>  
Ca çhabac u pach çhoben che.  
Ca cocohtuntac.  
Ca tun dzamac ti ha, ca yuke.  
Ulak dzac kankan<sup>288</sup> xan:  
U ni cabal kum che yetel ix kum che lae<sup>289</sup> u kaba.  
Ukulbilob xan.  
Cu hual tumenob xan.

56. (135) Ulak u dzac kik nak xan:  
Ca çhabac u yoyol<sup>290</sup> ni dzudzuc yetel u motz pichi che.  
Cohbil xan.  
U kabil ziz ca bin dzabac yuke.  
U dzacal lae.

57. (135) Ulak u dzacal zac kik nak xan,  
[kik nak] hunppel akab licil yalici xan:<sup>291</sup>  
U chacal u yitz pom<sup>292</sup> yetel tahte, u yitz tahte lae.  
Lay bin dzabac yuke u dzacal.  
Ix cu hauzic lay zac kik nak lae.

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<sup>286</sup>The ms. reads **ych juj**.

<sup>287</sup>According to Roys, the *Sotuta* and *Mena* read quite differently here: **Le kan cu tzayal uinice, kankan u kab**,. The question is whether the phrase should be **kankan u kab** (his hands are yellow) or **kan u kaba lae** (its name is **kan**), and unfortunately either is possible. However, four lines below the alternative name for this sickness is given, namely **kankan**, so perhaps indeed this line should really read **kankan u kaba lae**, indicating that the sickness is called both **kan** and **kankan**.

<sup>288</sup>The ms. reads **kankam**.

<sup>289</sup>The ms. reads **lâ**.

<sup>290</sup>The word **yoyol** is given twice; at the end of the first line and again at the beginning of the second line. It is assumed here that a mistake was made and that there should be only one **yoyol**.

<sup>291</sup>The phrase **licil yalici xan** (it is called also) needs to have something more concrete than **hunppel akab** (one night). Roys shows the word **kik nak** given twice in this recipe with the second time positioned as given here.

<sup>292</sup>The ms. shows this written as **pom te** with the **te** crossed out.

54. (135) The medicine for “white dysentery”<sup>293</sup> which is like pus:  
Take the leaves of **ich huh** and **xolte x- nuc**.  
(The patient is given) a warm bath.  
Then (the potion) is drunk.<sup>294</sup>

55. (262) The medicine for “yellow color” (jaundice) which strikes a person,  
its name is “yellow color” when it recurs in this manner:<sup>295</sup>  
Take the bark of **choben che** and pound it with a stone.  
It is immersed in water,  
then it is drunk.  
Another medicine for “yellow color” also:<sup>296</sup>  
The tips of **cabal kum che** and **ix kum che**, such is its name.  
This is also drunk.  
(The illness) stops because of (the medicine).

56. (135) Another medicine for dysentery:  
Take the tender shoots of **dzudzuc** and the roots of **pichi che**  
and pound them.  
The juice is given to be drunk cold.  
This is the medicine.

57. (135) Another medicine for “white dysentery”,  
“one night dysentery”, as it is also called:  
Boil the sap of **pom** and **tahte**, the resin of **tahte**.  
The medicine is given to be drunk.  
This is how “white dysentery” is stopped.

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<sup>293</sup>The infirmity is called **zac kik nak**. The term **kik nak** is usually equated with our term “dysentery”, and **zac** = “white”, and also “false”.

<sup>294</sup>There are two uncertainties in these two last lines. The first is whether the word **kinalcunbil** (= warmed”) refers to the bath or to the drink. The second is whether the patient merely takes a warm bath before drinking the remedy or he is both bathed in and drinks the concoction, a frequent practice today.

<sup>295</sup>See the footnote for the corresponding Mayan line about the question of how this line should be read.

<sup>296</sup>Notice the alternative name for this sickness, **kankan**. See the footnotes for the corresponding Mayan text.

58. (70) U dzacal u chibal nak:

Paybe bin purgartabac ua yan u ppulbail.

Ca chabac hoppel cheche cacau yetel u nek ix kan lol.

Ca ppi[z]ic<sup>297</sup> ti takin hunppel tumin.

Ca tun huchuc.

Yuke.

Lic u hauzic chibal nak lae. /

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59. (119) U dzacal tippte tu nak uinic:

Ca chabac lahunpiz limones.

Ca yadzac u kabil ti luch ocnal kin.

U yadzac yetel lahundzit ah maax ic ichil.

Hatzcab tune ca bin dzabac yuke lae habana ic lay u kabil limones.

Ca kabilitice.

Ma u dzabal hai.

He tun ua lay hach ya nakile hach dzoyan u uinicile:

Ca tun dzamac u ta chœ.

Lahunpiz kin dzamllic lay u ta chœ.

Hunppel escudilla yaalil bin yuk lae.

Cacappel kin bin yuke mac yanil.

Canten bin u yukebal lay loe.

60. (15) U dzacal u chacil ticin zen cu tzayal ti uinic lae:

Ca chabac u motz zac catzim lay yan ti tzeke kaxe.

Ca tun huchuc yetel uac dzit h- maax ic yetel hu[n]ppel<sup>298</sup> u co tab.

Ca kintabac ca tun hoyabac u cali oxppel kin.

Ca betac u [n]up<sup>299</sup> ti lae u ppiz canten ua ix uacten xan.

Ti bin hauac.

---

<sup>297</sup>The ms. reads **ppicic**. Roys shows that this is given in the *Sotuta* as **ppiz**. The verb root **ppic** means to pick, such as beans, flowers, etc. and also to pick apart. The verb root **ppiz** means to measure. Since **tomin** is both a unit of weight and an alternative name for a *real*, it seems that what is meant here is that **ix kan lol** seeds are weighed out against a *real* coin.

<sup>298</sup>The ms. reads **huppel**.

<sup>299</sup>The ms. reads **umup**.

58. (70) The medicine for abdominal pains:  
First, if there is indigestion, a purge is to be given.  
Take five green **cacau** (seeds) and the seeds of **ix kan lol**.  
Weigh (the seeds)<sup>300</sup> against one real coin  
and then grind them.  
Drink (the potion).  
This stops abdominal pains.

59. (119) The medicine for pulsations in the abdomen:<sup>301</sup>  
Take ten lemons  
and squeeze out their juice into a gourd during the twilight hours.  
Then squeeze in (the juice) of ten **ah maax ic**.  
At dawn the lemon juice is given to be drunk (with) **habana ic**.  
Squeeze out the juice  
but do not mix in water.  
But if the abdomen is very painful (and) the body very thin,  
steep rat excrement.  
Steep the rat excrement for ten days.  
One cup is to be drunk.  
Every other day<sup>302</sup> it is to be drunk by the person who has (the malady).  
Four times it is to be drunk.

60. (15) The medicine for severe<sup>303</sup> dry cough which afflicts a person:  
Take the roots of **zac catzim** which grows in the rocky part of the forest.  
Grind them with six **maax ic** and one grain of salt.  
Warm (the potion) and gargle for three days.  
Then repeat this four times or also six times.  
Then (the malady) will stop.

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<sup>300</sup>It is not clear if only the **ix kanlol** seeds are to be weighed or all the seeds, that is the **cacao** and **ix kanlol** seeds, are to be weighed against a *real*. See the note for the corresponding Mayan line for more comments about this.

<sup>301</sup>See *Motul I* (p. 423v): *tippte*: dolor de tripas o de vientre de ventosidad que fatiga mucho con latidos que en medio., and *Motul II* (p. 231v): *ventosida*; *enfermedad*: *tippte*. Generally the word **tippte** is understood as something having to do with pulsation.

<sup>302</sup>There is reason to believe, from the parallel texts as given by Roys, that the number should be **canppel** (four) instead of **cacappel** (two by two), although it would seem that the end result is the same.

<sup>303</sup>**Chacil** can also mean red, but it seems that here the sense is that of a grave infection.

61. (283) U dzacal lay bacab zob  
 cu tzayal yokol uinic tulacale;<sup>304</sup>  
 Matech u tzayal tu yanal:  
 Ca chabac u bacel ahau can<sup>305</sup> yetel lay mehen u lil petelpet lae.  
 Ca kelabac ca tun huchuc yetel lay u bacel ahau cane.  
 Ca dzabac yuk hemax yanil bacab zob lae.  
 Cu hauual tune.

62. (339) U dzacal onoob can<sup>306</sup> cu hokol yokol palal  
 ca [i]x nu[cu]ch<sup>307</sup> uinic xan lic u tal ti:  
 Ca chabac u boxel u pach ix kulim che yetel mukay<sup>308</sup>  
 yetel mukay che yetel kulim can cu ximbal ti<sup>309</sup> luume.  
 Ca dzabac yuk himac yanil onobe.

63. (146) U dzacal chacuil hobonte kak:  
 Ca chabac zac dziman<sup>310</sup> yetel mukay che  
 [yetel] zizal tunich, lay mehen xiuob  
 cu hokol ti<sup>311</sup> tuniche uacix nak pake, zizal tunich u kaba  
 yetel hunppel limones, u kabil,  
 yetel dzedzec u kab x- ppol cab tu hobnile u talel.  
 Ca bin dzabac / ichil.  
 Yuke.  
 Licil u hauzic chacuil lae.

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<sup>304</sup>The phrase **cu tzayal yokol uinic** is written out twice.

<sup>305</sup>Here and in the next line the word for rattlesnake is written **ahau caan**.

<sup>306</sup>Again the ms. reads **caan** instead of **can**.

<sup>307</sup>The ms. reads **cax n nuch uinic**.

<sup>308</sup>It is not clear whether a plant name is meant here, or whether this is the cochineal itself. Inasmuch as there is no plant name listed as simply **mukay**, we have translated this as cochineal.

<sup>309</sup>The ms. reads **t**.

<sup>310</sup>The ms. reads **dziman** whereas Roys shows the *Sotuta* reading **dzunan**. (RR:308) Neither plant name, **zac dziman** or **zac dzunan**, is registered in other sources.

<sup>311</sup>Again the ms. reads **t**.

61. (283) The medicine for **bacab** tumors<sup>312</sup>  
 which attack a person all over (the body);  
 It is not contagious.<sup>313</sup>  
 Take rattlesnake bones and the small round rattles.<sup>314</sup>  
 Then roast and grind them with the rattlesnake bones.  
 This is given to be drunk by anyone afflicted with **bacab** tumors.  
 Then it stops.

62. (339) The medicine for ringworm that afflicts children  
 and also older people:  
 Take the bark of **ix kulim che** and cochineal  
 and **mukay che** and **kulim can** which creeps on the ground.<sup>315</sup>  
 It is given to be drunk<sup>316</sup> by anyone afflicted with ringworm.

63. (146) The medicine for fever (caused by) erysipelas:<sup>317</sup>  
 Take **zac dziman** and **mukay che**  
 and **zizal tunich**, the little herb  
 which grows on rocks or on the sides of walls, called **zizal tunich**  
 and the juice of a lemon.  
 A little liquid of **x- ppol cab**,<sup>318</sup> taken from the hive,  
 is added to (the potion).  
 Drink.  
 This stops the fever.

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<sup>312</sup>Roy's translates **bacab zob** as "pseudopustules", perhaps on the presumption that **bacab** has something to do with "representative".

<sup>313</sup>The Mayan text says "It does not attack another."

<sup>314</sup>The verb root **lil** means to shake, and the assumption here is that in this case **lil** is being used as a noun.

<sup>315</sup>The Pérez (1898) dictionary has these two entries for **kulim can**: **ixkulimcan**: hemorragia de sangre por las narices; **xkulimcan**: flujo de sangre, but these entries can not be applied to the **kulim can** given here. Roy's notes that **kulim** is "a variety of garrapata (tick) with a flat rectangular body." While it is not definite that **kulim can** refers to a plant name, the use of the verb **ximbal** (to walk) rather than **hayal** (to spread) does seem to indicate that the name **kulim can** refers to an animal and not a plant.

<sup>316</sup>Notice that the method of preparing the drink is not described.

<sup>317</sup>**Hobonte kak** is apparently some variety of pox. In the *Ritual of the Bacabs* Roy's translates this disease as erysipelas, and in the *Ethno-Botany* as "an eruption of livid spots". Arzápalo in the *Ritual of the Bacabs* agrees with Roy's on the disease being erysipelas.

<sup>318</sup>See *Motul I* (p. 391v): **ppool**: las bexigas en que esta la miel en las colmenas. There is also the entry in the *Vienna Dictionary*, p. 156r: **Panel de miel**: **cab tu cibil**; **de abejas**: **u ppolol yal cab**. Roy's shows that the Sotuta has **hobnil cab** in place of **x- ppol cab**. **Hobnil cab** has the meaning "honey", or alternatively "bee hive", from **hobnil** = cavity and **cab** = honey. There are five examples of the use of **hobnil cab** in the *Ethno-Botany*. Roy's generally translates **hobnil cab** as "fresh honey from the hive". However, from the *Motul I* entry, it would seem that **x- ppol cab** means "honey cell".

64. (149) U dzacal chacuil chac [h]ulubte kak<sup>319</sup> lae:

Ca chabac payhul

yetel u canil ac yetel u motz halal.

Yachbil.

Ca ukuc lae.

65. (358) U dzacal uez<sup>320</sup> lic u yulel ti uinic:

Ca chucuc x- bekech cu ximbale.

Ca cici kaktabac, ca dzabac t[i] hantal.

Ua mae cici chanchambil

ca u hante yetel zacaan cici mucbil.

Cu dzocole ca tun yuk zinic che

lay chach ci u boce.

U dzacal xan.

Lic u hauzic uez ti uinic lae.

66. (120) U dzacal tub kik;

mae<sup>321</sup> lay xe kike, chenbel tub kik:

Ca chabac u motz zinan<sup>322</sup> che

yetel tulix kik yan ti lutz.<sup>323</sup>

Matech u nohochtal u cheil xiu lae.

Ukbil xan.

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<sup>319</sup>The ms. reads **chac bulubte kak**, but the word **bulubte** does not exist elsewhere in the Mayan texts. There is however the infirmity **chac hulubte kak** (**chac** = red, **hulubte** = lance, and **kak** = pox) which appears to be a variety of pox as well as a name for the plant *Asclepias curassavica* L., also called **anal**, **anal kak**, **anal xiu**, and a variety of other names.

<sup>320</sup>The word **uez** is variously translated as leprosy, eczema, or mange in the dictionaries. Roys translates **uez** here as “an itching rash” and in recipe 80 as “an itching rash or eczema”.

<sup>321</sup>It is difficult to determine if this is written **mae** (= not) or **mac** (= person) in the ms. However, Roys shows the phrase from parallel ms. as being **la ma xe kiki** and translates this as “this is not blood-vomit”. Further, the line ends with the phrase **chenbel tub kik** (= it is only spitting blood), and this is an indication that **mae** is the correct reading.

<sup>322</sup>The ms. reads **siman**.

<sup>323</sup>Roys shows the other texts as having this plant, **tulix kik** (= *Opuntia* sp.?), accompanied by the qualifying phrase **yan ti luum**, which he translates as “it lies on the ground”.

64. (149) The medicine for fever (caused by) **chac hulubte kak**.<sup>324</sup>

Take **payhul**

and the shoots of **ac** and the roots of **halal**.

Mash (them).

Then drink (the remedy).

65. (358) The medicine for recurring eczema:

Catch a **x-bekech** (lizard) while it is walking.

Roast it very well; then give it (to the patient) to eat.

Otherwise,<sup>325</sup> (cut up the lizard) into very small pieces  
and hide it in corn dough so that it can be eaten.

Afterwards (have the patient) drink **zinic che**  
which when chewed has a sweet smell.

This is also medicine.

This is how the patient's eczema is cured.

66. (120) The medicine for spitting blood;  
not vomiting blood<sup>326</sup>, just spitting blood.

Take the roots of **zinan che**

and **tulix kik** which has hook-like (thorns).<sup>327</sup>

The stalk of this plant does not grow very big.  
[The potion] is also drunk.<sup>328</sup>

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<sup>324</sup>See the note for the corresponding line in the Mayan text.

<sup>325</sup>Apparently meaning “if he is not able to eat the lizard”.

<sup>326</sup>Roys glosses “blood vomit” as yellow fever. See also recipes 21, 50, 52 & 70.

<sup>327</sup>See the note for the corresponding Mayan line for an alternative reading and translation.

<sup>328</sup>No directions are given on how to prepare the medicine.

67. (327) U dzacal kamaz can kak, kamaz can ziz,  
 kamaz can u kaba,  
 cu yulel ti [xib yetel ti]<sup>329</sup> chuplal;  
 bay yomobe lic u pec  
 bay u pec uinice yikal tu h[u]nal:<sup>330</sup>  
 Ca chabac [cabal] kamaz<sup>331</sup> yetel mun luch.  
 Mucbil.  
 Ca yadzac u kabil lay luce yetel chuy che  
 lay yan tu kab che caanal kamaze.  
 Ca tu[n] huchuc, ca pukuc ichil u kabil luch lae.  
 Ca tun<sup>332</sup> yuk himac kohan lae.

68. (252) U dzacal u chupul u cucutil xiblal:  
 Ca chabac u ui ix can t[a] dz[i] yetel dzin can  
 yetel ton can, maxcal u kaba.  
 Ca tun huchuce ca pakaci.  
 Ca tun chabac u noy hochil munmun luch ua u noh chochil h- huaz.  
 Ca lukzabac u noy tancoch.  
 Ca tun dzabac ti chicix taan ca chocoac lae  
 ca tun thubcinabac<sup>333</sup> u xibil uinic ichil.  
 Ca u cha yoxou lay chupe ca kilcabnac<sup>334</sup> ichil yoxou luce lae.  
 U dzac lay ci ualico.

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<sup>329</sup>The ms. reads **ti p chuplal**=. Roys shows the parallel text from *Sotuta* as reading **ti xib yetel ti chuplal**.

<sup>330</sup>Roys shows the parallel texts as giving **tu hunal** (= alone) rather than **tu hanal** (= in the food).

<sup>331</sup>The parallel texts supply the word **cabal**, and it is used to distinguish this **kamaz** ant from the one given a couple of lines later, the **caanal kamaz**. Roys (RR:158) has this comment about **cabal kamaz** and **caanal kamaz**: Ground kamaz and high kamaz. These are probably both varieties of ants described by Pacheco Cruz as a white ant that builds its nest on the branches of trees. The nest is made of mud, shaped like a volcano, often half a meter in height and circumference.

<sup>332</sup>The phrase **ca tun** is repeated twice.

<sup>333</sup>Roys shows the parallel version from *Sotuta* as giving the transitive form of the verb, **ca tun a thubcint** (= then you submerge).

<sup>334</sup>The ms. reads **kilcab mac**, but the parallel texts give **kilcabnac**.

67. (327) The medicine for **kamaz can kak**, **kamaz can ziz**,  
**kamaz can**, as it is called,<sup>335</sup>  
 which afflicts men and women;  
 it moves like foam,<sup>336</sup> by itself,<sup>337</sup>  
 the same way a person moves when he is breathing.  
 Take the low **kamaz** (ant) with a fresh **luch**<sup>338</sup>  
 and bury them.  
 Then squeeze out the juice of the **luch** and **chuy che**  
 which grows in the branch of a tree (where) the high **kamaz** (ant has its nest).  
 Grind (the nest) and dissolve it in the juice of the **luch**.  
 This is drunk by the sick person.

68. (252) The medicine for the swelling of the penis:  
 Take the tuber of **ix can ta dzi**<sup>339</sup> and **dzin can**  
 and **ton can**, called **maxcal**.  
 These are to be ground and then poulticed.  
 Then take the center of a hollow green **luch** or the pulp<sup>340</sup> of the **h- huaz**;  
 Remove half of it  
 and place it in hot ashes to warm it up.  
 Cover the penis with this  
 and let the swollen (penis) warm up so that it perspires in the hot **luch**.  
 That is truly the medicine for this (ailment,) they say.

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<sup>335</sup>The term for the disease **kamaz can ziz** is given in recipe 31 and for **kamaz can kak** in recipe 96. **Kamaz** is a variety of white ant and **can** = snake, worm. It is presently impossible to determine what sickness **kamaz can** and its derivatives could be. However, notice that the word **can** is used in recipe 31 in the clause previous to the clause which contains **kamaz can ziz**, and there is the observation by the Maya that swollen abdomens are often caused by worms.

<sup>336</sup>The word **yom** could also be translated as “pregnant”, but most other cases of the use of the word **yom** in the medical texts is as the English equivalent “foam”. The exception is in the phrase **zac yom can**.

<sup>337</sup>It is difficult to know which phrase the clause **tu hunal** (= by itself) is modifying.

<sup>338</sup>Alternative translation: Take the low **kamaz** (ant) and a green **luch**.

<sup>339</sup>Again, as in recipe 21, this is written **yx cante dzu**.

<sup>340</sup>The Mayan reads “large intestine”.

69. (253) U lak u dzacal u chupul u yeel yokol xiblal lae.<sup>341</sup>  
 Ca chabac takan nij[n].<sup>342</sup>  
 Ca nabzab[ac] tu pach.<sup>343</sup>  
 Cu dzocole ca tzahac cappel he.<sup>344</sup>  
 Ca pocaci yetel tzahbil he kinkinal  
 ua ix ca pakac tu pach.  
 U dzac lae. /

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70. (81) He ix u dzacal xe kik ti uinic;  
 ma ix hach chacie, ma ix hach kik;  
 bay u kab yabacnae:  
 Ca chabac limones yetel chac ak yetel chac ac lay yan ti lakine  
 yetel ppac can yetel kik aban.  
 Ca yachtabac cheche.  
 Ma takan ca dzabac yuke lae.

71. (319) U dzacal kabak:  
 He ix bin betace: ca xic chabac<sup>345</sup> u yoyol ni put  
 yetel xa[n]ab mucuy<sup>346</sup> yetel u ni u le op yetel x- tzah.  
 Ua chauac lay kabake ca xot kupuc.  
 Ca huchuc lay xi[u]ob<sup>347</sup> lae.  
 Chacaucuntabil ca hoppoc u chuhlil.  
 Utz ix chacbil xan.  
 Ca hoppoc u chuhuli yetel lay xi[u]ob<sup>348</sup> lae.

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<sup>341</sup>Roys shows the parallel text as reading **u chupul yeel u xiblal uinic**, which is a better way of saying this. That is, the word **yokol** (= above) seems to be uncalled for.

<sup>342</sup>Roys shows the parallel text from the *Sotuta* as giving this word as **niin** = *Coccus axin*, an insect which contains an oil employed for varnish and lacquer. (Roys, p. 125).

<sup>343</sup>The ms. reads **ca nabsab tu pach**. Roys shows the parallel text from the *Sotuta* as giving this phrase as **ca nabzabac tu pach**, and thus brings the tense for this verb in line with the other verbs in this recipe.

<sup>344</sup>Roys shows the parallel text from the *Sotuta* as giving this number as **canppel** (= four).

<sup>345</sup>It is difficult to determine if the word as given in the ms. should be **chabil** or **chabac**; both are grammatically possible.

<sup>346</sup>The word is written **xamab mucuy**.

<sup>347</sup>The ms. reads **xiob**.

<sup>348</sup>The ms. reads **xioob**.

69. (253) Another medicine for swollen testicles:

Take cooked *Coccus axin*  
and apply to (the testicles).

Afterwards fry two eggs  
and warn (the testicles)<sup>349</sup> with the hot fried eggs,  
or apply them to (the testicles).

This is the medicine.

70. (81) Here is the medicine for blood vomit;<sup>350</sup>

it is not very red, not very much (like) blood;  
(but rather it resembles) the juice from soot:

Take lemons and **chac ak** and **chac ac** which (grows) in the east<sup>351</sup>  
and **ppac can** and **kik aban**.

These are crushed raw and,  
uncooked, (the potion) is given to be drunk.

71. (319) The medicine for hemorrhoids:

Here is how it is prepared: get the tender shoots of **put**  
and **xanab mucuy** and the tips of the leaves of **op** and **x- tzah**.

If the hemorrhoid is elongated, cut it off.

Then grind the herbs,  
heat them up and begin to cauterize (the hemorrhoid).

It is also good to boil the (herbs).

Then begin to cauterize (the hemorrhoids) with these herbs.

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<sup>349</sup>The verb **poc** usually describes the action of cooking a thing by burying it in hot ashes. Here it would seem that the testicles are covered with the hot eggs. However there is another verb **poc** which means to wash by vigorously rubbing, and perhaps that is the verb which is meant to be used here.

<sup>350</sup>Roys glosses "blood vomit" as yellow fever. See also recipes 21, 50, 52 & 66.

<sup>351</sup>Roys shows that the parallel text from *Sotuta* has **chakan** (= savannah) rather than **lakin** (= east).

72. (30) He ix u dzacal yalancal chuplal  
ua ma tan yalancal lae:  
Ca chabac u chun xaan lay yoyoloe bay yoyome  
yetel hun acal yetel caanal huhub.  
Ca tun yuke yetel ca tokoc u na yoc tu yam yoc.  
Lic u yoltic c' yumil ti Dios yalancal chuplal tumen lae.<sup>352</sup>

73. (34) He ix u dzacal ca hauac yalancal chuplal lae:  
Ca chabac u chuch ic yetel u hacay<sup>353</sup> u pach na  
yetel u hacay xiu yetel u hacay u hol cheen<sup>354</sup>  
yetel u pukil munmun luch.  
Ca pibtabac.  
Ca tun yadzac u kabil cappel u munmun luch.  
U kabil tulacal bin dzabaci huchucbil.  
Lay u chucanile ca pukuc yetel ma yaab lay u kabil lae lay luce.  
Hach hatzcab tune ca bin yuke.  
Cu haua! yalancal chuplal tum[en]el.<sup>355</sup>

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<sup>352</sup>Following this last line there is the notation “55 +”.

<sup>353</sup>From the use in the texts, **hacay** appears to be some type of mold, in particular the black mold which appears on the sides of wells and on housewalls.

<sup>354</sup>The ms. reads **cheem**.

<sup>355</sup>This word is rather difficult to read but appears to be **tumel** in the ms.

72. (30) Here is the medicine so that a woman can give birth if she is unable to so:

Take the trunk of a **xaan** which is round like a foetus.<sup>356</sup>  
and one **acal** and **caanal huhub**.<sup>357</sup>

This is (given to be) drunk and the large toe is bled between the toes.  
It is our lord God's will that the woman will deliver because of this.

73. (34) Here is the medicine to bring birth to a close:<sup>358</sup>

Take the stem of chile and the black mold from the wall of a house  
and the black mold on herbs and the black mold on the wall of the well and the juice  
from a green **luch**.

These are roasted in a fire pit.

Then the juice is squeezed out of two green **luch**.

The juice (and residue) of everything is then ground.

What is left is dissolved with a little of the juice of the **luch**.

It is to be drunk very early.

(Because of this) birth will come to a close.

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<sup>356</sup>Roys translates this as “roll it into a ball like a foetus”.

<sup>357</sup>Roys shows the *Sotuta* as giving this plant as **hulub**. Both **huhub** and **hulub** are registered plant names.

<sup>358</sup>There are various possibilities for the meaning of this sentence. The main cause of the problem is the verb **haua**. The *Motul I* (pp. 178r-v) has the following entry for this verb: **haua**: acento en la primera: cesar; acabarse; fenecer o parar y dejar de ser por cesar de cualquier obra. The question is how this verb operates on **yalancal chuplal**, which is generally agreed to have to do with childbirth. At least three options are possible: Roys translates this line as “The medicine to complete parturition”, and *Dzibil*: “He aquí la medicina para que la mujer no tenga más hijos”. The third option is that the text refers to abortion.

74. (56) U dzacal u chibal citam:  
Ca chabac u motz ix chacah yetel u motz citam che  
yetel u motz citam ac.  
Chacaucunbil.  
Ca tun chuhuc u hol u chibal citame.  
U dzac lae.

75. (386) U dzacal chac nich maax;  
labal u caah u nich uinic tumenel:  
Ca chabac maax ak yetel ne maax  
yetel ix kokob maax<sup>359</sup> yetel haaz maax che.  
Chacaucunbil.  
Ca [c]huhuc<sup>360</sup> u chun u nich uinic lae.

76. (250) U dzacal u chupul u chun u nak uinic:  
Ca chabac chac che yetel can che yetel macal  
yetel u motz zac bacal can yetel ne tab  
yetel ix bolon tibi, u uiob.  
Ca huchuc.  
Ca pakac. /

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77. (356) U dzacal uech kak:  
Ca chabac u yudzub ah cool yetel pay luch yetel zac chuen che  
yetel ix petel tun, u motzoob ua u leob.  
Ca huchuc tulacal, ca ix chacaucuntabac.  
Ca tun choboc tu yothel uinic.  
Lic u hau[z]ic<sup>361</sup> uech lae.

---

<sup>359</sup>The plant name **ix kokob max** is unregistered. However, Roys shows the parallel text from *Sotuta* as giving this plant name as **kolok maax** (*Crataeva tapia*, L., RR:257).

<sup>360</sup>The ms. reads **huchuc**. Roys show the *Sotuta* as giving this verb as **chuhuc**, which seems more probable. Compare this with the recipe directly above.

<sup>361</sup>The ms. reads **haucic**.

74. (56) The medicine for peccary-bite:  
Take the roots of **ix chacah** and the roots of **citam che**  
and the roots of **citam ac**  
and warm them up.  
Then cauterize the hole of the peccary-bite.  
This is the medicine.

75. (386) The medicine for red inflamed gums  
which causes the molars to rot:  
Take **maax ak** and **ne maax**  
and **ix kokob maax** and **haaz maax che**.  
Warm them up  
and cauterize the base of the molars.

76. (250) The medicine for the swelling of the lower part of the abdomen:  
Take **chac che** and **can che** and **macal**  
and the roots of **zac bacal can** and **ne tab**  
and the tubers of **ix bolon tibi**.  
Grind them,  
then poultice (the affected area).

77. (356) The medicine for pox caused by **uech**:<sup>362</sup>  
Take a bouquet of **ah cool** and **pay luch** and **zac chuen che**  
and **ix petel tun**, their roots or their leaves.  
Grind them up and warm them,  
then rub them on the (patient's) skin.  
The **uech** is stopped by this.

---

<sup>362</sup>The word **uech** is variously translated as eczema, ringworm, and mange. See the note about **uez** in recipe 65 for a similar ambiguity.

78. (59) U dzacal u chibal pek u[a] hach yae:<sup>363</sup>

Ca chabac ticin ta.

Ca tocaba.

Ca tun dzabac u taanili.

Canten xan u dzabali.

79. (320) U dzacal kak c[u] yulel<sup>364</sup> tu hobnel uinic:

Ca chabac<sup>365</sup> u ui tab can [yetel u ui halal]<sup>366</sup>

yetel u ui ix ca[m]balhau<sup>367</sup> yetel u ui put

yetel u ui kum can yetel u ui nokak.

Huchucbil tulacal.

Ca tun pakac yokol.

Ca hauac lae.

80. (357) U dzacal uez:

[Ca] cimzabac h- chom.

Ca mentabac ca tun u hante uinic.

Cu dzocol u hantice ca a puluc u nok nache xan.

Ca tun puluc chuc xan yalan cama ca chilac ca u kilcabte.

Cu dzocol u kilcabe ca chabac u le zabac abal.

Ca chacac hun cum [ha utial]<sup>368</sup> yichinte.

U dzacal<sup>369</sup> hunten lae.<sup>370</sup>

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<sup>363</sup>The ms. appears to read **uchach yae**. Roys shows the parallel texts from *Sotuta* and *Mena* as giving **ua hach yae**.

<sup>364</sup>The ms. reads **cil yulel yetel**. Roys shows the parallel text from *Sotuta* giving **cu yulel**.

<sup>365</sup>The ms. reads **cahabac**.

<sup>366</sup>Roys shows this herb given in the *Sotuta*.

<sup>367</sup>This is spelled **yx canbalhau** in the ms.

<sup>368</sup>Roys shows the other sources as supplying these words.

<sup>369</sup>The ms. reads **u dzac u dzacal**.

<sup>370</sup>This recipe is followed by the number “8”.

78. (59) The medicine for dog-bite if it is very painful:

Take dry excrement

and burn it

and apply the ashes.

These are applied four times.<sup>371</sup>

79. (320) The medicine for the pox which recurs in the abdominal area:

Take the tuber of **tab can** and the tuber of **halal**

and the tuber of **ix cambalhau** and the tuber of **put**

and the tuber of **kum can** and the tuber of **nokak**.

Grind all (of them),

then poultice (the affected area).

It will cure (the malady).

80. (357) The medicine for **uez**:<sup>372</sup>

Let a vulture be killed

and prepare it to be eaten by the (patient).

After he eats it, throw his clothes far away.

Throw charcoal under the bed so that he can lay down to sweat.

When he has finished sweating take a leaf of **zabac abal**.

Then boil (it in) one pot of water so that he can bathe.

This is the medicine to be used once.

---

<sup>371</sup>No mention is made about the kind of excrement, whether from a horse, or dog, or other animal, nor how or where the ashes are to be applied, that is whether dry or as a paste, etc., and whether just to the area of the bite, or over the entire body.

<sup>372</sup>As noted in recipe 65, the word **uez** is variously translated as leprosy, eczema, or mange in the dictionaries. Here Roys translates **uez** as “an itching rash or eczema”.

81. (232) U dzacal tukub:

Ca ix caxantabac huun can, lay petelpet yan tu pach [ch]e,<sup>373</sup>

bay huune, bay ix toyile u uinic[i]le,<sup>374</sup>

[yetel h- tukub]<sup>375</sup> yetel x- tuzil

yetel u macapil halal yetel u macapil x- koch

yetel [u motz ah-] maak<sup>376</sup> cu macintic frascoe.

Ca huchuc.

Ca kinalcuntabac.

Ca dzabac yuk himax yanil tukub lae.<sup>377</sup>

82. (231) U dzacal a[m] can tukub,<sup>378</sup>

lay yan u tuz ikile, am can u kaba:

Ca chabac am can xiu yetel am can ak

yetel u motz hokab [yetel] ix tuz ik che

yetel ix mamac luum lay yan tu pach che

yetel yotoch kanal yetel yotoch tup chac.

Ca huchuc.

Kinalcuntabil ca dzabac yuk himac yanile.<sup>379</sup>

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<sup>373</sup>The ms. reads **tu pache**. Roys shows the parallel texts from the *Sotuta* and *Judío* as giving this as **tu pach che**. See also the next recipe where this phrase is given again.

<sup>374</sup>The ms. reads **uinicle**.

<sup>375</sup>Roys shows parallel texts giving this plant name.

<sup>376</sup>Roys shows the parallel texts as supplying the words **u motz** (the roots of).

<sup>377</sup>This recipe is followed by “++”.

<sup>378</sup>The ms. reads **acam tukub** here but on the next line the three occurrences of **acam** are corrected to **am cam**. Roys shows the parallel text as giving **am can**.

<sup>379</sup>This recipe is followed by “++”.

81. (232) The medicine for hiccoughs:  
 Find **huun can**<sup>380</sup>, which is round (and found) on the bark of trees.  
 Its body is like paper, like that of the **ix toyil** spider,<sup>381</sup>  
 and **h- tukub** (insect)<sup>382</sup> and **x- tuzil** moth<sup>383</sup>  
 and the pith<sup>384</sup> of **halal** and the pith of **x- koch**  
 and the roots of **h- maak** with which bottles are corked.  
 Grind  
 and then warm them.  
 They are given to be drunk by whoever has the hiccoughs.

82. (231) The medicine for **am can**<sup>385</sup> hiccoughs,  
 which causes asthma called **am can**:  
 Take **am can xiu** and **am can ak**  
 and the roots of **hokab** and **ix tuz ik che**  
 and **ix mamac luum**<sup>386</sup> which grows on the bark of trees  
 and the hive of the **kanal** wasp and the hive of the **tup chac** wasp.  
 Then grind them.  
 Warmed up, they are given to be drunk by whoever has it.

---

<sup>380</sup>Perhaps a variety of spider because it is compared with the **x- toyil** which is a spider.

<sup>381</sup>See Pérez (1898): xtoyil: una especie de araña.

<sup>382</sup>Apparently this is also a variety of insect and not a plant name.

<sup>383</sup>See *Motul I* (p. 230v): ix tuzil: la polilla que [co]me los vestidos y ropa.

<sup>384</sup>The word **macap** has yet to be found in any dictionary, but Roys consistently translates it as “pith” in the *Ethno-Botany* and the *Ritual of the Bacabs*. Grammatically speaking, it must be some part of the plant.

<sup>385</sup>See *Motul I* (p. 36v): am can: cierta araña ponsoñosa que pelea con las bivoras.

<sup>386</sup>Roys lists this unidentified plant or animal under plant names without any identification, but it seems equally possible that it is in fact an animal. See the above recipe where the **huun can** is also to be found on the bark of trees.

83. (13) He ix xiu nac[h bac]<sup>387</sup> u kaba,  
 dzam chocouil ulak u kaba:  
 Laylie cu chacal ti ha  
 ca yichint uinic yanil kohanile nach bac tu thanob,  
 lay etico tu thanob españolesob lae.  
 Ca ix chabac u le ua hibahun u chayan  
 yetel u le xiu yan / cabal lae  
 yetel akab xiu ci u boce u le, hun cet u xiulob ti molcab.  
 Ca chacac ti chach takan xiu lae.  
 Ca chabac ti dzocan u zappal tancoch ha lae.  
 ca tun yichinte himac yanile chocou.  
 Ca bin yichinte canten ua ix bolonten.  
 He ix xiu lae hach utz u chabal sudori.  
 Ca chabac yoxou lay ix akab ak xiu lae,  
 bay u le cacau lae.  
 He ix xiu lae, dzudz mohoch u kaba,  
 ix mech luum mixe<sup>388</sup> ulak u kaba.  
 Ulak matech u chihil, zazactac u nic.  
 Lay u xak yichcil kohan tin ualah caanale.  
 Hach yaab u tibilil xiu lae.  
 Lic ix u dzumul chupil ya tumen.  
 Ca chabac xiu lae.  
 Ca huchuc.  
 Ca nabzabac ti chupil.  
 Ua chacau u cuch chupile ziz ca bin dzabaci.  
 He tun uamae, kinal ca bin dzabaci.  
 Oxten u dzabal hunppel kini.  
 Utz ix xan u dzabal lay xiu ti ya  
 tac tu ca zut ti cinpahal.  
 Ca chabac xiu lae yetel u motz.  
 Ca huchuc.  
 Ca toboc yetel bi ua ix yetel u xethel nok.  
 Ca yadzac u kabil ti yail.  
 Ca tun dzabac lay xiu huchan yokol u hol yaile.  
 Ca pedz kaxaci.  
 Lic u haua tumen lae.<sup>389</sup>

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<sup>387</sup>The ms. reads **Hexiux nachê hê** but it is clear from the parallel texts as given by Roys and from lines 3 and 4 of this recipe that the disease being talked about is **nach bacil** (= phtisis, consumption).

<sup>388</sup>The parallel texts given by Roys shows the alternative name to be **nich luum**.

<sup>389</sup>This recipe is followed by “+++”.

83. (13) Here are the herbs for that which is called consumption,  
 high fever<sup>390</sup> is another of its names:  
 Always boil the water  
 for bathing a person who has this sickness which is called consumption,  
 and which is called *etico* in Spanish.  
 Take the leaves, however many are needed,  
 and the leaves of the herbs given here below  
 and **akab xiu**, which has a sweet-smelling leaf,  
 along with the herbs which are listed.  
 Boil these herbs in a strainer until they are cooked.  
 After half of the water has evaporated take this and bathe the feverish (patient).  
 Bathe him four or nine times.  
 Here are the herbs from which it is very good to take their exudation.  
 Take the moisture exuded by **akab ak xiu**  
 which has leaves that resemble **cacau** leaves.  
 Here is the herb, its name is **dzudz mohoch**,  
**ix mech luum mixe** is its other name.  
 The other does not grow long<sup>391</sup> and has a very white flower.  
 This is mixed into the bath water for the sick person which I mentioned above.  
 This herb does a lot of good.  
 The swelling caused by the malady<sup>392</sup> goes down.  
 Take this herb  
 and grind it.  
 Then apply it on the swelling.  
 If the swelling is hot, then (the remedy) is applied cold;  
 but if not, it is applied warm.  
 It is applied three times a day.  
 It is good for this herb to be applied to the malady  
 even if it recurs to infect (the patient).  
 Take the herb and its roots,  
 and grind them.  
 Then wrap them in cotton or in a piece of cloth.  
 Squeeze out the juice over the affected area.  
 Then place the (ground) herb on the affected area,  
 and bind it to keep it in place.  
 This cures (the malady).

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<sup>390</sup>See *Motul I* (p. 126v): dzam chacauil: calentura o fiebre muy rezia.

<sup>391</sup>See *Motul I* (p. 157v): chihil: crecer, and chiyil: crecer. See also *Motul II* (p. 60v): Creçer: chiyil; nuchal; nohhal. Creçer el cabello: chiyil pol.

<sup>392</sup>The word **ya** is normally to be translated as “pain” or “sore”, but in this recipe it seem to have a more general meaning.

84. (416) U dzacal kal uix ti uinic  
 ua xiblal ua ix chuplale  
 lic u yulel tie tumen yohelticuba uinic yetel chuplal.  
 Tan u pulic u lobol kik tun yilah ua hemac:  
 Ua xiblal bin kalac u uixe  
 ca xot kuptac u ni u ne x- chupul x- kiix pach och.  
 Ca ticincuntabac, muxbil.  
 Utz ix lay u kixel u pach xane.  
 Ca tun dzabac yuke.  
 Ua chuplal bin kalac u uixe  
 u ni u ne xibil kix pach och  
 yoklal ca pukuc lay tunich kalaan tu bel akzahe.  
 Heklay mehen tunich kalaane lay u kazil kik cu yocol tunichil lae.  
 Utz ix ti uabal ti ochil xan.<sup>393</sup>

85. (287) U dzacal bocaan kak:  
 Ca chabac u le chac mol che, /  
 u le kante ceh, u le [bo]caan che,<sup>394</sup>  
 u le yax nic, u le ppelex cuch,<sup>395</sup>  
 u le pucim, u le zuhuy chacah,  
 u le yax kanan, u le puc ak, u le ek kanan,  
 u le buul ak lay bay u bin yakil h- muc caanale, yayax yakil,  
 yetel u le zip che.  
 Huchucbil tulacal.  
 Ca pakac tuux yan ya lae.

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<sup>393</sup>This recipe is followed by “++”.

<sup>394</sup>The ms. reads **chaccan che**, but there is no known plant of this name. Roys shows the parallel texts as giving **bocanche**.

<sup>395</sup>There are various scrawls in the middle of this plant name. However, it is mainly known as **ppelexcuch** or **perezcuch** in Yucatecan Spanish.

84. (416) The medicine for blockage of the urinary tract,  
 either in a man or a woman,  
 which afflicts them because they have known each other.<sup>396</sup>  
 The bad blood (in either of the partners) is eliminated.<sup>397</sup>  
 If it is a man whose urinary tract is blocked,  
 the tip of the tail of a female porcupine (is used).  
 It is cut, then it is dried and ground.  
 The quills from its back are also good.  
 This is given to be drunk.  
 If it is a woman whose urinary tract is blocked,  
 the tip of the tail of a male porcupine (is used)  
 so that it will dissolve the stone which is blocking the urethra.  
 This is the little stone which blocks (the urethra, and was caused by) evil blood.  
 Any of the various **och** animals<sup>398</sup> are also good.

85. (287) The medicine for abscess pox:  
 Take the leaves of **chac mol che**,  
 the leaves of **kante ceh**, the leaves of **bocaan che**,  
 the leaves of **yax nic**, the leaves of **ppelex cuch**,  
 the leaves of **pucim**, the leaves of virgin **chacah**,  
 the leaves of **yax kanan**, the leaves of **puc ak**, the leaves of **ek kanan**,  
 the leaves of **buul ak** which has vines that climb like **h- muc** and which are very  
 green,  
 and the leaves of **zip che**.  
 Grind everything, and poultice the infected area.

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<sup>396</sup>The verb **yoheltic** means to know, but in this context it means to copulate.

<sup>397</sup>Meaning passed from one partner to the other.

<sup>398</sup>**Och** = opossum. Other animals with the name **och** are: **bokol och** = beating opossum: murine opossum (*Marmosa murina mexicana*); **box och** = black opossum: opossum (*Didelphis yucatanensis*); **holil och** = burrowing opossum (*Marmosa gaumeri*); **ah kiix pach och**, or **kiix och** = thorny back opossum, porcupine (*Hystrix mexicanum*, *H. prehensilis*, *Coendu yucataniae*); **x- kuk x- och** = feathered opossum, a spiny sea fish of the mackerel family; **mehen och** = little opossum (*Marmosa mayensis* Osgood); **och can** = opossum snake, boa constrictor; **och cay** = opossum fish: zorro marino (?); **pay och** = stinking opossum: skunk (*Conepatus tropicalis* Merriam); **zac och** = white opossum (*Didelphis yucatanensis* Allen); **zac pib och** = white baked opossum (unidentified).

86. (284) U dzacal ba kak:

Ca chabac yak ba, tudzultudz u le, bay lanzetae u le,  
yetel [u le]<sup>399</sup> zac tab can, u le anicab yetel u ta ba.

Huchbil.

Ca a pakaci.

Lay u dzacal ba kak lae.

87. (289) U dzacal bocaan kak lic u yantal tu hachunhach uinic:

Ca chabac chac mol ak, buul ak, ne tab, yetel ix mahan chun.

Huchucbil tulacal.

Ca cici pakac tu pach chupil lae.

88. (147) U dzacal chacuil ma tan u kilcabchahal uinic:

[Ca]<sup>400</sup> chabac u motz muloch.

Cocohtunbil.

Ca tun pukuc.

Ca tu pak bay cabe.

Ca dzabac yuk mac yanil chacuil tie.

Ca tun nabzabac tu uincili.

Ca tun buc pixic le kohane hele u kilcabcubae.<sup>401</sup>

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<sup>399</sup>Supplied by Roys from parallel texts.

<sup>400</sup>The ms. is lacking the word **ca**.

<sup>401</sup>This recipe is followed by the number “8”.

86. (284) The medicine for **ba kak**.<sup>402</sup>

Take **yak ba** whose leaves are long and narrow like a lancet,  
and the leaves of **zac tab can**, the leaves of **anicab**, and gopher excrement.  
Grind,  
then poultice (the affected area).  
This is the medicine for **ba kak**.

87. (289) The medicine for abscess pox which appears on a person's temples:

Take **chac mol ak**, **buul ak**, **ne tab**, and **ix mahan chun**.  
Grind them,  
and then carefully apply the poultice around the swelling.

88. (147) The medicine for fever when the person does not sweat:

Take the roots of **muloch**.

Mash

and then dissolve them.

(The pulp) is poulticed like honey,

and then it is given to be drunk by the person who has the fever.<sup>403</sup>

Then it is applied on the body.

Afterwards completely cover the sick person to make him sweat.

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<sup>402</sup>There are divergent views about whether this infirmity is **bak ak** (*Dzibil*) or **ba kak** (Roys). It should be noted that in the recipe itself the animal **ba** (gopher) is mentioned twice; once in the plant name **yak ba** (gopher tongue; *Andira excelsa*) and then as the producer of the excrement that is to be used. This fact would seem to favor the reading **ba kak**, which is translated by Roys as “Gopher eruption”, but without any explanation of what this infirmity could be called in English.

<sup>403</sup>It seems that what is meant here is that after the mashed roots have been dissolved the remaining mash is applied to the body and the liquid is drunk.

89. (145) Ulak u dzacal chacuil xan:  
Ca cimzabac huntul nohoch ceh tu kin viernes.  
Ca chabac lay bac yan tu puczikale.  
Ca habac yetel hix cay ua ix tocbil.  
Cici huchucbil.  
Ca dzabac ichil ziz ha.  
Ca ukuc.

Ulak xan:  
Ca chabac chac h- mul, yetel u le yetel u motz [yetel] u cheel.  
Cici chacbil.<sup>404</sup>  
Cu ziztale ca tun dzabac yuk mac yanile chacuil lae.  
Ua ix [ca bin cimzabac ceh hach tzem bin].<sup>405</sup>  
Caxantabac tu zebal tu tzu[ci]<sup>406</sup> ceh lae  
ua ix tu cuchil u uix cu yantal piedra besal yalabal.  
Utz u tazic<sup>407</sup> uinic ca maac u tzayal pulbil yah ti.  
Cu yukuli xan ppizbil yetel un real takin.  
Lic u kilcab ah chacuil tumen. /

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90. (387) U dzacal chibal co:  
Ca chabac u co ua ix ya[k]<sup>408</sup> ah colomte.  
Ca tokoc u chun u co uinic,  
ua ix [u co] xiblale oxlahunten, ua ix u co chuplale bolonten.  
Bin chichan bel huppbil.  
Ua ix u tzahal che cu tazic chacbil yetel hix cay.  
Ca teppec yetel pidz.  
Ca dzabac ti co lae.

---

<sup>404</sup>The ms. reads **chabil**, but the parallel text as shown by Roys reads **chacbil**, which is more appropriate considering the following sentence.

<sup>405</sup>The parallel text supplies this material.

<sup>406</sup>The ms. reads **tutzuguel ceēh**.

<sup>407</sup>The ms. reads **tacic**, but the parallel texts reads **tazic** which makes more sense.

<sup>408</sup>The ms. reads **yan**.

89. (145) Another medicine for fever also:

A large deer is killed on a Friday.

Take the bone which is near the heart,<sup>409</sup>

grate it using ray skin<sup>410</sup> or burn it.

Grind it very well,

then put it in cold water.

(Give it to the patient) to drink.

Another (remedy):

Take **chac h- mul**, the leaves and its roots and its trunk,

and boil them.

When (the potion) is cool, give it to be drunk by the fever (patient).

Or let a very well-fed deer be killed.

Quickly find in the intestines of the deer

or in the bladder a stone called bezoar.

It is good for a person to carry this so he will not be afflicted by witchcraft.

(The medicine described above) is drunk as measured by a real piece.<sup>411</sup>

The feverish person sweats because of this.

90. (387) The medicine for toothache:

Take the bill or tongue of a woodpecker, and bleed<sup>412</sup> the gums;

if it is the tooth of a male thirteen times,

or if it is the tooth of a female nine times.

Just insert (the bill) a little way.

If there is a wooden splinter (in the bill), boil it with ray skin.<sup>413</sup>

Wrap it in cotton,

and place it on the tooth.

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<sup>409</sup>The parallel text gives **u puc puczikale** which means “above the heart” or “at the top of the heart”. That still does not tell us precisely which bone is meant.

<sup>410</sup>The skin of a variety of ray is used as sand paper.

<sup>411</sup>It is not clear how the medicine is to be measured by the real piece, whether by weight or, as Roys translates it, by height or thickness. This latter method seems improbable.

<sup>412</sup>The word **tok** means to bleed using a sharp instrument.

<sup>413</sup>This sentence differs very much from the sentence in the parallel text which reads **Bay xan letie che cu hadzal tumen chaace, ca a ixcayte...** (And also the wood which has been struck by lightning, you grate it...)

91. (186) U dzacal chibal xicin:  
 [Ca] chabac u le tupkin  
 lay takuntak tu pach dzidzil che yetel uabal cheil.  
 Petelpet u le.  
 Bay u me[hen] ni[c]<sup>414</sup> u tup palal u ni[c]e.<sup>415</sup>  
 Zopp kakbil.  
 Kinal u kabil ca bin yadzaci.  
 Utz ix u le mostaza.  
 Zopp kakbil xan.  
 Kinal ca yadzac u kabil.  
 Ca toboc yetel pidz ca bin dzabac tu xicin ah kohan lae.

92. (186) U nup u dzacal chibal xicin:  
 [Ca c]habac chachac x- nuc ic.  
 Holbil u pol citac<sup>416</sup> yan u nek ichile.  
 Ca chabac hobonil<sup>417</sup> cab.  
 Ca dzabac dzedzec ha ichil.  
 Ca dzabac tu zol chachac x- nuc ic.  
 Omanzabil ti chicix taan.  
 Ki[n]kinal<sup>418</sup> tune ca thohoc tu xicin.  
 Ua ix [ma ti hauic cha]<sup>419</sup> u uix xibil pal.  
 Dzabil ichil zol x- nuc ic.  
 Ca accun tac chicix taan.  
 Kinkinal ca dzabac tu xicin.

---

<sup>414</sup>The ms. reads **u mem ni**, but the parallel texts as given by Roys read as shown here.

<sup>415</sup>The ms. reads **nigue** or **niqye**.

<sup>416</sup>The ms. appears to read **ciitiac** or **catiac**.

<sup>417</sup>The ms. reads **jbonil**.

<sup>418</sup>The ms. reads **kikinal**. Roys shows the parallel texts as giving **kinkinal**.

<sup>419</sup>The ms. reads **uayx uayx** and is incomplete. The parallel texts as shown by Roys supply the missing part.

91. (186) The medicine for earache:

Take the leaves of **tupkin**

which clings to the bark of **dzidzil che** or any tree.

It has round leaves.

Its flowers are like the small flowers of **tup palal**.<sup>420</sup>

Roast them.

Their juice is squeezed (into the ear) while it is (still) warm.<sup>421</sup>

Also good are the leaves of the mustard plant.

Roast them too

and squeeze their juice (into the ear canal) while it is (still) warm.<sup>422</sup>

Wrap (the leaves)<sup>423</sup> in cotton and place this in the ear of the sick person.

92. (186) Another medicine for earache:

Take a large bright red chile.

Make a hole in the top, exactly where the seeds are.

Then take some honey

and add a little water to it.

(Pour)<sup>424</sup> it into the large red chile

and steam it in hot ashes.

While it is warm, drip (the liquid) into the ear.

If that does not stop (the earache), take the urine of a male child  
and pour it into the large chile.

Cover it with hot ashes

and drip the warm (liquid) into the ear.<sup>425</sup>

---

<sup>420</sup>Literally **u tup palal** means “child's earring”. Roys treats this as a plant name, but since there is known plant by this name, perhaps “child's earring” is really meant here, referring to something in the construction of these earrings which looks like a flower.

<sup>421</sup>While the recipe does not specifically say so, it is presumed that the juice is being squeezed into the ear.

<sup>422</sup>Again it is presumed that the juice is being squeezed into the ear.

<sup>423</sup>Presumably, it is the leaves which are to be wrapped in cotton.

<sup>424</sup>The actual verb is **dzabac** = then it is placed.

<sup>425</sup>Apparently in both these cases the large chile acts as the cooking vessel in which to warm up the liquids, in the first case the honey and in the second case the urine. The liquid is then poured from the chile into the ear.

93. (186) U nup u dzacal chibal xicin, cu hokol puhi ua ix cocil:  
Ca çhabac u canil zac ci lay binan ti lakine.  
Ca mucuc ti chicix taan.  
Ca yadzac u kabil.  
Ca dzabac dzedzec cab ichil yetel kinal ha.  
Lic u hauzic u chibal yetel u hokol puhi yetel cocil xan.  
Lay dzac lae.

94. (76) U dzacal chibal puczikal,  
lapp u caah,  
hulneb yalabal:  
Ca çhabac u xethel u le yax kutz.  
Cici dzambil ichil ha.  
Ca yadzac u kabil zudz pakal ichil.  
Ca tun puluc thabaan chuc ichil.  
Ti u tupli ca dzabac yuke.  
Cu dzocol yukice ca tun buc pixic ca u kilcabte.  
Bin ix u xe.  
He u chiculoob lay çapahanobe:  
çahpalac u zizil uinicil.  
Zahac u [ui]nicil<sup>426</sup> ti uinic ca ix ti boy uinice.  
Zahac ti tumen u hul kin yalabale.

---

<sup>426</sup>The ms. reads **u nicil**, but it is clear that **u uinicil** = the body is meant.

93. (186) Another medicine for earache, when there is secretion of pus and which (could cause) deafness:

Take the shoots of **zac ci** which grow on the western side (of the trunk.)<sup>427</sup>

Bury them in hot ashes and squeeze out their juice.

Then add a little honey to (the juice) and (some) warm water.

This stops the (ear)ache and the secretion of pus, and deafness (is averted).

This is the medicine.

94. (76) The medicine for pain in the heart  
which feels like the heart is being gripped,<sup>428</sup>  
called piercing pain:<sup>429</sup>

Take a piece of the leaf of **yax kutz**,  
and immerse it completely in water.

Then squeeze the juice of a sour orange into (the water)  
and throw in burning charcoal.

Once (the embers) die, (the potion) is to be drunk.

After it is drunk, cover (the patient) to make him sweat.

He will then vomit.

These are the symptoms of these maladies:

the body is cold even though (the patient) perspires;

he shivers<sup>430</sup> even though he is in the shade.

He shivers because it is said (that he) is being pierced by the sun.<sup>431</sup>

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<sup>427</sup> Apparently what is meant here are the tap roots which grow out of the base of the henequen plant a few centimeters above the ground. Why it is advantageous to take just the ones growing on the western side of the plant is unknown.

<sup>428</sup> The verb **lapp** is usually applied to the action of a bird of prey gripping something with its claws.

<sup>429</sup> The term **hulneb** has not been found in any colonial dictionary, and it is not a normal grammatical variation of the verb **hul** = to pierce. The **-eb** is often an instrumental suffix, as in **xot** = to cut, **xoteb** = knife, but there are a few other examples of the grammatical suffix **-neb** which seem to fulfill the same function. The term **hulneb** is used again in recipe 100.

<sup>430</sup> The word **zahac** usually is translated as “fear”, but here it seems to be used to indicate that the body is trembling, although of course not from fear.

<sup>431</sup> These last three lines are very difficult, and unfortunately these lines in the parallel texts as shown by Roys are not close enough to be considered exactly parallel.

95. (241) Chuchup imil; he ix u dzacale:

[Ca] chabac anal kak u le, yetel [u le] x- dzudzuc  
yetel u le xiu hul im kak, u kab matech u caanaltal,  
hayalhay tu uich luum, / ma [c]hauac<sup>432</sup> u chuch u le,  
hu[n]lukul<sup>433</sup> bay u le yetel u [tz]apil<sup>434</sup> cabal yax nice,  
chaczamen u xaxtacil u le.

Dzac ix xan ti mehen palal tu chuplob.

Cici huchucbil.

Ca pakac tu chupil yetel.

[Ua mae] u le ppi[x] t[h]on kak xiu<sup>435</sup>  
yetel u le zizal dzumya yetel [u] le zizal cu hokol tu hol chene,  
tu zizal pak, zizal tunich, [yetel] u motz chicix mo ak  
yetel u le payhul yetel u le petel tun ak.

Ca cici huchuc.

Ca tun pakaci.

Lic u hauzic u chupil mehen palal.

96. (244) Chuchup pix yetel u moc bacob

yetel kamaz can kak u yalabal; he ix u dzacale:

Ca chabac caanal zinic pixil pix<sup>436</sup> yotoch ti cheobe lauac ti ake,  
yetel u le ix bolontibi<sup>437</sup> yetel yotoch xuxe.

Huchbil.<sup>438</sup>

Ca pakac ti chupil.

Hach u dzacal chupil pix ua tun ziz u cuch chupil lae:

U dzacale put can, ibin can, chacah, zac catzim, yetel kik che;  
u le tulacal yetel ix cambalhau.

Huchbil.

Ca pakac ti chupil.

U dzacal lae.

<sup>432</sup>The ms. reads **mahauac**. Roys shows the parallel texts as giving **ma chouac**. **Chouac** and **chauac** are two alternative spellings for “long”.

<sup>433</sup>The ms. reads **hulukul**.

<sup>434</sup>The ms. reads **dzapil**.

<sup>435</sup>The ms. reads **yetel u leē ppis ton kak xiu**. Roys shows the parallel texts reading as shown.

<sup>436</sup>The ms. reads **cinic ppixil pix**.

<sup>437</sup>The ms. here reads **xibolon tibi** and again below **xicanbal hau** instead of **ix bolon tibi**, **ix cambal hau**.

<sup>438</sup>The ms. reads **xux chuchbil**.

95. (241) Swollen breast; this is the medicine for it:<sup>439</sup>

Take the leaves of **anal kak** and the leaves of **x- dzudzuc**  
and the leaves of the plant **hul im kak** whose branches do not grow very high.  
It spreads out over the surface of the earth, and the stem of the leaf is not long;  
its leaves and down are like those of **cabal yax nic**,  
the edges of whose leaves have a reddish hue.<sup>440</sup>

This medicine is also for swellings on small children.

Grind (the leaves) very well, then poultice the swelling with this.

If this does not work (take) the leaves of **ppix thon kak xiu**  
and the leaves of **zizal dzumya** and the leaves of **zizal**, (a plant found) growing at  
the mouth of the well,

or **zizal pak**, **zizal tunich**, and the roots of **chicix mo ak**

and the leaves of **payhul** and the leaves of **petel tun ak**.

Grind them very well.

Then poultice (the swelling with them).

This stops the swellings in small children.

96. (244) Swollen knees and joints

and that which is called **kamaz can kak**;<sup>441</sup> here is the medicine:

Take **caanal zinic**<sup>442</sup> whose covered nest is found in trees or on vines,  
and the leaves of **ix bolon tibi** and the nest of the **xux** wasp.

Grind these things,

then poultice the swelling.

Here is the real medicine for swollen knees if the swollen area is cold:

The medicine is **put can**, **ibin can**, **chacah**, **zac catzim**, and **kik che**;

the leaves of all (of these plants) and of **ix cambalhau**

are to be ground up, and then the swelling is poulticed.

This is the medicine.

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<sup>439</sup>Notice that here the introduction to the formula for a recipe changes from “**U dzacal** (for an infirmity)” to “(The infirmity’s name). **He ix u dzacale**” (= Here is the medicine”).

<sup>440</sup>It is not clear if this last line is referring to the leaves of **cabal yax nic** or of **hul im kak**.

<sup>441</sup>Roy translates this as “ant-contagion”.

<sup>442</sup>Roy has this note: Canal-zinic. A white ant which builds a volcano-shaped nest on the branches of trees.

97. (198) Ya ich, hadz mo ik u kaba:  
 He ix u chicul hadz mo i[k]<sup>443</sup> cu tza[y]il<sup>444</sup> ti yich uinic  
 bay u takic u tuknel yiche.  
 He ix u dzacale: tocbil u ne mo.  
 Huchbil yetel chac mol che.  
 Ca teppec yetel pidz.  
 Ca yadzac tu uich.  
 Yetel lelo bin hauac.

98. (200) U dzacal x- mudz cu tzayal ti mehen palal  
 ca ix ti nucuch uinic xan cu tzayal tu uich u hadz ik.  
 Ma uchac u pacati.  
 He ix u dzacale:  
 U le taman yetel u le [ojo]<sup>445</sup> ak, x- [h]oyoc u kaba.  
 Teppbil tu le platanos haaz.  
 Ca mucuc ti chicix taan.  
 He ca bin tahace ca teppec yetel pidz tu ni chilib.  
 Ca habac u uich uinici.  
 Bay u lukzabal bak ti ya iche.

99. (106) U lom tokil hub nak yetel loth cehil:  
 U dzacale u yoyol ni pixoy, u le tamay, u le [i]xim<sup>446</sup> che,  
 u le muloch, u le buhum coc kak.  
 Cheche yachbilob bay hunppel tumin cab yaalile.  
 Ziz ca bin dzabac yuke.  
 Ca ix yan u xeil ti yetel u loth cehil.

100. (9) Hulneb, u hul ik ua ix [tu tz]em:<sup>447</sup>  
 u dzacale u le x- naban che, / x- chite,  
 u le cha[l] che<sup>448</sup> yetel zizim,  
 u le chim tok yetel u le zip che, [u le] dzulub tok, u le payhul.  
 Chacbil tulacal.  
 Ua uchac u mukice ca chuhuci ua ix ppobil he ix tuux cu kiname.  
 Lay cu hidzbae ua ix cu chibale hul ik lae.

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<sup>443</sup>The ms. reads **hadz mō ylē**.

<sup>444</sup>The ms. reads **tzail**.

<sup>445</sup>The word **ojo** is supplied by Roys.

<sup>446</sup>The ms. reads **xim che**.

<sup>447</sup>The ms. reads **e dzem**. Roys shows the parallel text reading as shown.

<sup>448</sup>The ms. reads **chac chē**. Roys shows **chalche**.

97. (198) Sore eye, called **hadz mo ik**:<sup>449</sup>

This is the symptom of **hadz mo ik** which strikes a person's eye;  
(it looks) as if it were stuck to the cornea.

Here is the medicine for it:

burn the tail of a macaw and grind it with **chac mol che**.

Then wrap it in cotton, and squeeze (the juice) into the eye.

This will stop (the infection).

98. (200) The medicine for (when the eye) closes shut, which is (an infection of the eye) of a small child and also of an adult.

The **hadz ik** strikes the eyes so a person can not see.

Here is the medicine:

The leaves of **taman** and the leaves of **ojo ak**, called **x- hoyoc**.

Wrap them in banana leaves, and bury them in hot ashes.

When they are cooked, wrap them in cotton,

(which is rolled) on the tip of a twig, and swab the person's eye.

This is the way to remove the excrescence from a sore eye.

99. (106) The stabbing pains of diarrhea and cramps:

The medicine for this are the tender tips of **pixoy**, the leaves of **tamay**, the leaves of **ixim che**,

the leaves of **muloch**, the leaves of **buhum coc kak**.

Crush these raw in about one tomin of honey water.

This is given (to the patient) to be drunk cold.

Then (he) will have to vomit with the cramps.

100. (9) Piercing pains, called piercing wind if it is in the chest:

This is the medicine: the leaves of **x- naban che**, **x- chite**,

the leaves of **chal che** and **zizim**,

the leaves of **chim tok** and the leaves of **zip che**,

the leaves of **dzulub tok**, the leaves of **payhul**.

Boil all of these together.

If (the patient) can stand it, cauterize (the painful area) or else wash (the painful area) wherever he feels pain.

If there is pain from piercing wind, this will stop it.

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<sup>449</sup>Literally, "strike macaw wind".

101. (157) Yax ceel o[xpp]el<sup>450</sup> kin:  
 U dzacale cappel onza azucar yetel ca ual yax kutz.  
 Zopp kakbil.  
 Ca yedzec u kabil ichil azucare. [Chachtabal.]<sup>451</sup>  
 Citac u hoppol u lecele ca dzabac yuke.  
 Ua minaan azucare cax caña dulce.  
 Yetel lelo bin xe tulacal u flema[s]ilob<sup>452</sup>  
 chupil yetel kocheluc.<sup>453</sup>

102. (251) U chupul u kohbilan uinic yetel u uinicil xan.<sup>454</sup>  
 He ix u dzacale:  
 Hunppel onza pom.  
 Chabil hun ppul hae a dzaic ti kak.  
 Cici omanzabil.  
 Bay tun cappel kab zappacie.  
 Ca halabac.  
 Ca dzabac ti chichan tinaja cici macbil u hol.  
 Lay bin yuk kohaah lah ora lae.  
 Utz yukic kinale, utz yukic ziz xan.  
 Cu xupule ca chacac u nup  
 laylie tu catene hunppel onza pome.  
 Catenilie bin betabac  
 ca ppizic u hel bay yax chunace.  
 Ma kabet u bilal u taticuba<sup>455</sup> kohaah lae.

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<sup>450</sup>The ms. reads **oōpel**.

<sup>451</sup>This verb is supplied by the parallel sources as shown by Roys.

<sup>452</sup>The ms. reads **flemacil=ob**.

<sup>453</sup>The meaning of this line is difficult to determine, and it is also not certain whether it belongs as positioned here or whether it represents a false start for the following recipe. The problem lies with the collection of letters **kocheLuc**. It is not in itself a defined word, nor can any meaningful phrase be construed by separating it into various syllables. The phrase as it stands, combined with part of the foregoing line, is **tulacal u flemasilob chupil yetel kocheLuc** = all the phlegm full of **kocheLuc**. There is the word **keluc** = sweat, and perhaps **kocheLuc** is some variation of **keluc** or yet some other form of bodily secretion. The idea that this line might represent a false start for the following recipe is predicated on the thought that **kocheLuc** might be a misspelling of **kohbilan**.

<sup>454</sup>Roys shows the parallel texts as giving **tulacal uinicile** = all the body.

<sup>455</sup>The ms. reads **taticiuba**.

101. (157) Three day recurrent chills:  
The medicine is two ounces of sugar and one leaf of **yax kutz**.  
Roast (the leaf),  
then squeeze its juice into the sugar. Strain (the juice).  
As soon as (the chills) recur, give (the juice) to be drunk.  
If there is no sugar, look for **caña dulce**.<sup>456</sup>  
This will (make the patient) vomit all of the phlegm  
full of **kocheluc**.<sup>457</sup>

102. (251) The swelling of the face and of the body.  
This is the medicine for it:  
One ounce of **pom** incense.  
Take one jar of water and put it on the fire.  
Steam (the pom) very well.  
Do this twice until the juice evaporates.  
Take out (the **pom**)  
and place it in a little jar which is well covered.  
This is to be drunk by the sick person every hour.  
It is good to drink it warm, (but) it is also good when drunk cold.  
When (the potion) is used up,  
boil up another (portion) again with one ounce of **pom**.  
This is to be done twice,  
measuring out the (second batch of ingredients) the same as the first.  
It is not necessary to keep the sick person confined.<sup>458</sup>

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<sup>456</sup>Sugar cane.

<sup>457</sup>See the corresponding note in the Mayan text for the possible meanings of this word.

<sup>458</sup>The meaning of the verb **tac** is to hide. In this case what is meant is that it is not necessary to hide the patient from the **kakaz ikoob** (evil winds) by keeping him in an enclosed part of the house. Normally this is done by hanging sheets around the area where the patient is laying in his hammock, a practice common during child birth for example.

103. (239) Chupil ti cal ua ix yalan u xik uinic  
yetel tulacal ti uinic xane.  
He u dzacale:  
Dzedzec kaxil cab.  
Yedzbil u kabil limones ichil yetel tab.<sup>459</sup>  
Ca tun nabzabaci tu pach chupile yetel kukum lay cal lae.

104. (239) Chuchup cal ichil:  
U dzacale u yitz x- thuhuy nictē.  
Ca dzabac ti uinic u dzudze yitz ti tu cal chup ichil.  
U dzac lae.

105. (242) Chupil im.  
He u dzacale:  
U pach hulub lay lic u yantal nak kaknab.  
Zuzbil.  
Ca huchuc.  
Ca pukuc.  
Ca tun nabzabac ti ca ix chuchuc nabzabil yokol chupil.  
Lic u yutztal tumen lae.

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<sup>459</sup>Roys shows the parallel texts as giving **yetel hun yipp tab**.

103. (239) Swelling of the neck or under the armpit  
and other parts of the body as well.  
Here is the medicine:  
(Get) a little wild honey.  
Squeeze lemon juice into it and (add) salt.  
Then apply over the swelling of the neck with a feather.

104. (239) Swelling inside the neck:  
The medicine is the resin of **x- thuhuy nicte**.  
The person is given the resin to suck when the swelling is in the throat.  
This is the medicine.

105. (242) Swollen breasts.  
Here is the medicine:  
The bark of **hulub** which is to be found (growing) at the edge of the sea.  
Peel  
and grind it.  
Then dissolve (its juices)  
and anoint (the swelling) even if this burns on the swelling.  
(The swollen breast) will be cured with this.

106. (116) Noh nakil, cu chupul u nak uinic, zac yom can.  
 He ix u dzacale:  
 U munil yich h[u]az.<sup>460</sup>  
 Lukzabil u noy ichil.  
 Ti tun bin uixnac kohaam ichile.  
 Ca tun chuycintac yok kak.  
 Ca tun xic chabil u boxel u pach zac nite yan ti kaxe  
 yalan kin licil u tippile.  
 Bay xanab keuele chabil u ppiz yo[c]i.<sup>461</sup>  
 Ca dzabac u dzic yoc te tu boxel u pach nite.  
 Dzambil u kanil.<sup>462</sup>  
 Ca tun a chuycint tan kin.  
 Cu yahal cabe ca a cha cappel ajos.  
 Ca a muc chicix taan u hante kohaam  
 ti maili u kam u chie amal u zaztal zanzamal.  
 Latulah ukuc bahun yanile uixe yok kake  
 yetel u kak ba<sup>463</sup> u xanab keuel nite.  
 Bay bin u dzacic yetel u dzumul [u] chupil u nak kohaam lae. /

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<sup>460</sup>Roy shows the parallel texts as giving **huaz** (*Crescentia cujete*) instead of **haaz** (*Musa sapientum*). In order to do what the following directions dictate, the fruit most probably should be **huaz**.

<sup>461</sup>The ms. reads **pis yoli**, but it is evident from the context and from the parallel texts that **ppiz yoci** is meant to be written here.

<sup>462</sup>For the foregoing three lines the ms. reads:  
     ca dzabac u dzic yoc te tu boxl u pach nic te  
     dzambil u kanil  
     bay xanab keuele chabil u pis yoli

Roy shows the parallel texts from *Sotuta* and *Judío* as reading:  
     ca u cha ppiz yoc  
     u dzaic yok bay xanabe  
     le dza(m)bil u kanil

Note that, according to the parallel texts, the line **bay xanab keuele chabil u pis yoli** is misplaced and should come first. In terms of making a sensible reading, this would seem to be the proper order and these three lines have been reordered accordingly.

<sup>463</sup>The ms. reads **kak bak** but the parallel texts give **kak ba**.

106. (116) Big abdomen, swollen abdomen (resembling) false pregnancy<sup>464</sup>.  
 This is the medicine:  
 (Get) the green fruit of a **huaz** gourd.  
 Take out the insides,  
 and have the patient urinate into it.  
 (The gourd) is then suspended over the fire.  
 Then go and get the bark of **zac nictē** which (grows) in the forest  
 in the sun<sup>465</sup> just as (the sun) rises.  
 Measure the size of the foot as if (measuring for) a sandal  
 and place the bark of the **nictē** on the patient's left foot.  
 Soak the yellow (part of the bark)<sup>466</sup>  
 and hang it<sup>467</sup> in the sun.  
 At dawn take two garlic bulbs  
 and bury them in hot ashes, so that the patient can eat them  
 before breakfast every day at daybreak.  
 He will (have finished the remedy) when he has drunk an amount (of medicine  
 equal to the quantity) of urine over the fire  
 and the sandal-sole of the **nictē** bark is roasted.<sup>468</sup>  
 Thus the patient will be cured and the swelling of the abdomen will go down.

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<sup>464</sup>See the footnote to **zac yom can** in recipe 31.

<sup>465</sup>Apparently the meaning here is “the side of the **zac nictē** tree on which the sun is shining”.

<sup>466</sup>Roys translates this line as “so that it gives out its yellow coloring matter.”, but normally **dzambil** means “to submerge in water”, or “to soak”.

<sup>467</sup>It is presumed that what is meant here is that the bark now cut to the proper size is hung in the sun to dry.

<sup>468</sup>Exactly how this cure is supposed to be carried out is unclear. Literally the line **Latulah ukuc bahun yanile uixe yok kake** is translated as “Until be drunk whatever quantity urine over the fire”. Roys feels that the meaning of these phrases, which are somewhat different in the parallel texts, is that the action of eating roasted garlic before breakfast is repeated until the urine and the **zac nictē** bark are dried out.

107. (426-a) Cimpahal.  
 He ix u dzacale:  
 U le chiople ua ix x- chal che.  
 Zopp kakbil yetel ca yadzac u kabil.<sup>469</sup>  
 Chacau ca chuhucil.  
 Ma zamac yanac puhi ticincunbil.  
 Ca mentac u ticin polvosil.  
 Dzabil ti cimpahal lae.

108. (318) Incordio, chupil u cap u heeh uinic, ua ix tu chun u xicin uinic,  
 ua yalan u cal, tu kab, tu yoc uinic.  
 He ix u dzacalobe:  
 U le bab ain, x- bak ain,  
 zac chuen che yetel che ic che<sup>470</sup> u cappel u kaba,  
 yetel u yoyol ni payhul, u le chauay<sup>471</sup> ic,  
 u motz ixim che, u motz tamay, u motz h- beeb,  
 Lay u motzoob.  
 Licil u hokol kine huchucbiloob.  
 Ca nabzabac yetel kukum tu pach chupil.  
 Yetel lelo bin utzac.

---

<sup>469</sup>The ms. reads **sopp kakbil u polbosil yetel ca yadzac u kabil**. Roys shows that the parallel text from the *Judío* does not include the word **u polvosil** in this position. Without the phrase **u polvosil** the sentence would be “Roast the leaves and squeeze out their juices.” However, below a dry powder, presumably made from grinding up the leaves, is applied to the wound as well, so apparently the phrase **u polvosil** was misplaced and what is meant here is that the leaves are roasted and the juice is squeezed out, and then a powder is made of the leaves after they have been dried.

<sup>470</sup>The ms. appears to read **che yeche**, but there is no mention of this plant in any other source. However, there is the plant **ic che** which is supposed to be another name for **ixim che** (*Casearia nitida*, L. (RR:249,319).

<sup>471</sup>The ms. read **chauayc**. Roys shows the parallel text from *Judío* as giving **chauay yc** which he translates as “sharp chile”. However, it does not seem that the word **chauay** can be used in this way. There are some plants which have the name **hauay** in them: **x- hauay** (*Parthenium hysterophorus*), **hauay che** (*Ageratum litorale*), and **hauay xiu** (*Sida diffusa*), and perhaps the plant name is really **x- hauay ic**. There is, however, no listing for such a plant name.

107. (426-a) Wounds.

Here is the medicine:

(Take) the leaves of **chiople** or of **x- chal che**.

Roast them, then squeeze out their juices.

(While the juice is) hot, cauterize (the wound).

Shortly (thereafter) the pus will dry up.

Then make a dry powder (from the leaves)

and apply it to the wound.

108. (318) Tumor on the groin, swelling of the groin, or at the base of the ear, or under the throat, on the arm, (or) on the leg of a person.

Here is the medicine:

(Take) the leaves of **bab ain**, **x- bak ain**,

**zac chuen che** and **che ic che** are its two names,

and the tender tips of **payhul**, the leaves of **chauay ic**,

the roots of **ixim che**, the roots of **tamay**, the roots of **h- beeb**.

These are the roots.

As the sun rises, grind

and apply them to the swelling with a feather.

With this (The patient) will be cured.

109. (389-390) Chibal coe.

He u dzacal chibal coe:

Huh lay kankan yalan u cale.

Chucbil. Chuybil u chi, moch kaxbil.

Ca tococ tu cuxaanil nupp xamachbil

latulah u tactal u taanil tu tan xamach lae.

Lay tun u taanil huhe lay bin a nabzabac ta uichac.

Ca a hodz u co uinic yetel a uichac.

Minaan u yail.

Heuac paybentzil a tuntic ti u co pek lay bin a hodz yax paybeil.

Hetun ua ma tu hodzah u co peke

ca chuc huh yayax yalan u cal.

Ca toc ti cuxan hebix ta mentah ti yax c[h]unace.<sup>472</sup>

Ca cha a hodz u co pek yetel a tuntic xan.

Ca tun a hodz u co uinici yetel hebix tin ualahe.

Bay bin a mentic.

Tuux citan ma u hodzol yetel mazcab

tumen hach ya tu hahil.

Lay bin betac lae.

110. (24) U dzacal zac zen, etico tu than dzuloob lae.

He u dzacale:

Ua ix zazak calil ua ix u pasmar u cal uinic

choco yol ca yuk ziz ha cu yulul ti.

Ca chabac cab bay hunppel tumine

yetel tancoch onza pimienta de castilla.

Ca huchuc ticin.

Ca tozoc ichil lay cabe yetel lahca dzit ic [e]scurre<sup>473</sup>

yetel tancoch ual kutz muxbil xan.

Ca dzabac ichil cab.

Ca chacac huybil ppiz u zappal ua ix u lu[l]ba.<sup>474</sup>

Ca a cha u ziztal.

Ca dzabac u ni ak lay ah zazak cale.

Ppiz u xupul tu ni ak

ca u cananteuba ma yukic ziz ha oxppel kin. /

Yetel lelo bin utzac lae. U dzac lae.

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<sup>472</sup>The ms. reads **ti yax cunace**.

<sup>473</sup>The ms. appears to read **yc sucurre**, but this is normally spelled **ic escurre** or **escurre ic**. See the corresponding footnote in recipe 17.

<sup>474</sup>The ms. reads **ludzba**, but we have not found a meaning for **ludz** which would fit here. The word **lul** = bubbles would be more in line with what the text is describing.

109. (389-390) Toothache.

Here is the medicine for toothache:

An iguana which is yellow under the neck.

Catch it. Sew its mouth closed (and) tie its feet.

Then burn it alive in a covered frying pan  
until it turns ashes on the surface of the pan.

Then put these ashes on your fingernail  
and pull out the person's tooth with your fingernail.

There is no pain.

But before you try this, pull out a dog's tooth first.

If you can't remove the dog's tooth,  
catch an iguana which is green under the neck.

Burn it alive, as you did the first time,  
and try to pull out the dog's tooth.

Then pull out the person's tooth, as I have already said.

That is the way you do it.

If it doesn't come right out, (do not take it out)<sup>475</sup> with a metal (probe)<sup>476</sup>  
because it will really be very painful.

This is the way to do it.

110. (24) The medicine for white phlegm, called consumption by the landowners.

Here is the medicine:

If the throat is irritated or if there are spasms in a person's throat,  
(or) if he feels hot, have him drink cold water when it comes upon him.

Then take about one tomin of honey  
and a half ounce of Castilian pepper.

Grind (the pepper) dry.

Then sprinkle it into the honey with twelve pieces of **escurre** chile  
and half a leaf of crushed tobacco.

Then put it in the honey.

Then boil (the mixture) swirling it about just as it is drying out or as it is getting  
foamy. Then let it cool.

Then put it on the tip of the tongue of the person who has the irritated throat.

Once it disappears from the tip of the tongue,  
take care that he does not drink cold water for three days.

With that he will become well. This is the medicine.

---

<sup>475</sup>There seems to be missing the phrase **ma a hodzie** = do not take it out.

<sup>476</sup>The word **mazcab** can mean "metal" but today it normally means "machete".

111. (20) U dzacal x- thuhu zen yetel xe kik zen xan:  
Ca chabac x- pucil cho.  
Ca dzolabac u keuel.  
Ca kaktabac minaan tabi.  
Ca dzabac u hante mac yanil.  
Ua lay cu hihidz cimile ca ix nohoch uinic yan tie ca dzabac ti u hante.  
Cu hauzic. U dzac lae.<sup>477</sup>

112. U dzacal chacuil yetel u zenil:  
Chabac kinal ha bay chuh kab yan u kinlile.  
Bay albae utial u zasztale ca dzabac yichinte kohan tin ualahe.  
Ca u pit u nok. Ca hoppoc u toxol lay kin ha ti yoce.  
Ti cu chu[n]pahali<sup>478</sup> ca nacac tac tu pol u pix.  
La tu ppiz u nacal caanal tac tu tzem.  
Ca u nacez u kab caanal tu cappel [u]al.<sup>479</sup>  
Ca tun hopac yetel luch lay hae, ca toxoc yokol tac tu pol.  
Cu dzocole chilac ca pixic.  
Ma u yax bucintic u nok.  
Ppiz u tihile ca u bucinte.  
Oxppel yahal cab bin betabal ti kohan lae cu chacuile.  
U dzacal lae.

113. (214) U dzacal u lubul bacix u nactantal yikal ha  
bay nohoch uinic ua ix palaloob xan.  
Citac u nactantic cu hoppol chacuil ti yetel u cursosil.  
Ma muculbili uich u kohaani.  
Citac u pactale hach manal yax cuchenil  
yetel lay u zazacil u uiche hach manel okomil yol.  
Ti tun ca kaholtici cech ah dzac yah uinice.  
Ti lic tun a tuntic bal halab dzac uchac a dzaic ti kohaani lae.  
Lay ix u xibil cin bin in tzole lae utial halab dzacal kohaane:  
U yax chune ca chabac u le ceh che yetel pichi che  
yetel zutup, zip che, chi ceh ic, hach anicab, bilim co[c],  
molcoh, ix tzah, chul ceh, chiople, chal che, pakal,  
hun lapp x- kanan, mizib coc yetel laal much.  
Ca cici chacac. Ca yichinte kohaani lae.

---

<sup>477</sup>Following this line, the first line of the recipe is repeated and then crossed out.

<sup>478</sup>The ms. reads **chupahali**.

<sup>479</sup>The phrase, which appears to read **cappel lal**, is not very clearly written in the ms.

111. (20) The medicine for whooping cough and also for the cough of blood-vomit:  
Take a female mouse<sup>480</sup>  
and peel off its skin.  
(Then) roast it without salt and give it to the person who has (the malady).  
If it is an older person who has the paroxysm (of this malady),  
have him eat (the roasted mouse).  
This stops (the cough). This is the medicine.

112. The medicine for fever and its cough:  
Take warm water which is very hot to the touch.  
At the first light of dawn give the sick person a bath, as I shall indicate to you.  
Take off his clothes, then begin by pouring warm water on his feet.  
Begin there and then work up to the knees.  
Continue up to the chest, then up both arms (and down) to the hands.  
Then with a **luch** take some water  
and pour it over the head.  
When this is done, have (the patient) lie down and cover him,  
Do not (let him) put on his clothes right away,  
but just (as his body) dries, he can put them on.  
Three mornings you are to do this to the patient with the fever.  
This is the cure.

113. (214) The medicine for falling, which is like being struck by the wind of a  
coming rain-storm.  
(This remedy) is for older people and also children.  
Just as he is struck, the fever and diarrhea begin.  
The face of the sick person can not hide (the illness).  
Immediately it is seen (that the face) has become very green  
and the whites of the eyes have sunken in.  
This is how you, who are a curer of pain, will recognize (this illness).  
Try to cure the sick person by purging him.  
This is (the remedy) for a male patient which I am going to give you, so that you can  
purge the sick person.  
First take the leaves of **ceh che** and **pichi che**  
and **zutup**, **zip che**, **chi ceh ic**, the real **anicab**,  
**bilim coc**,<sup>481</sup> **molcoh**, **ix tzah**, **chul ceh**, **chiople**, **chal che**,  
**pakal**, a handful of **x- kanan**, **mizib coc** and **laal much**.  
Boil them very well, then bathe the sick person.

---

<sup>480</sup>**x- pucil cho** = *Mus musculus*, L. (RR:338)

<sup>481</sup>The ms. reads **bilim coh**.

114. [≈41] (415) U dzacal kal uix  
 yetel uix kik bacix uix puh;  
 layob u dzacal cin bin in ual[ice]<sup>482</sup>  
 uchac u mentabal ti ah kohan lae kal uix:  
 Ca chabac xux xan lay bay culic limeta  
 [Ca chabac tu hol muluche ti ek luumoob yantal] ti kax,  
 dzedzecili u le yan tu ni.<sup>483</sup>  
 Ca chabac u dzu hunppel libra u noy.  
 Ca chacac yetel hun ppul ha.  
 Tu ppiz u zappal bay hunppel escudilla yaala tu cumile  
 ca tun yehtabac tu chi na.  
 Ca dzabac yuk lay ah kohane.  
 Oxppel yahal cab bin yuke

115. [≈42] (419) U dzacal uix kik.  
 Ca chabac u motz ek x- tu akil lay / ti lakine,  
 hunppel libra ua hach manal yacile yetel tancoch librae.  
 Dzocaan ca tun a chace yetel tun tancoch ppul ha.  
 Cu zappal hebix tin ualah tu yax chun  
 ca mentace hebix uchic in tzolice.  
 Ca dzabac yuke oxppel yahal cab.  
 Tu hauual u kohaaniil u dzacal lae.

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116. [≈43] (422) U dzacal uix puh.  
 Ca chabac u le xux ox lay kikiixel u le oxe.  
 Ca chabac hunppel libra  
 ca cici chacac yetel tancoch ppul ha ua chichan lay ppule.  
 Ca dzabac hun ppul yetel ix u pak xux  
 lay minaan yiklil lay yan tu kab oxe.  
 Bay tun hunppel escudilla yaala ca bin dzabac yuk lay kohane  
 heuac paybentzil a yebtic yalan u moy na.  
 Yetel laylo cu hauual uix puh lae.

<sup>482</sup>The ms. reads **layob dzacal cinbin ynual val**.

<sup>483</sup>These three lines are very puzzling. The parallel lines from recipe 41 read:

ca chabac xux xan lay Bay culic limetae.  
 tu hol muluche t ek lumob cu yantal t kaax  
 dzedzecili u lee yan tu nij

and from recipe 114:

cachabac xux xan lay bay culic limeta  
 t kakex  
 dzedzecilii u lee yan tu nii

It seems obvious the the middle line in recipe 114 is lacking most of its parts and that **kakex** should read **kaax**. Beyond that though there are several questionable problems. See the note for these lines in recipe 41.

114. [≈41] (415) The medicine for the retention of urine,  
and blood or pus in the urine.  
These are the medicines which I am going to talk about and  
which are prepared for the sick person who suffers from the retention of urine:  
Take the **xux** wasp,<sup>484</sup> enough to fill the bottom of a bottle.  
From the top of a **mulche**,<sup>485</sup> (growing) in the black earth in the forest  
take some of the leaves which (grow) at its tips.  
Take one pound of the starchy substance of pith (of this tree).<sup>486</sup>  
Boil them in one jar of water.  
Just as the liquid has evaporated, (leaving) about a cupful in the pot,  
place it to gather dew at the door of the house.  
This is given to the sick person to drink.  
It is to be drunk for three mornings.

115. [≈42] (419) The medicine for blood in the urine:  
Take the root of **ek x- tu ak** which (grows) in the east,  
a full pound, or if the odor is very strong, then (only) half a pound.  
Boil it in half a jar of water.  
When it has evaporated, as I indicated before (in the above recipe),  
prepare (the medicine) just as I said (above).  
It is given to be drunk for three mornings at dawn.  
This is the medicine for stopping this illness.

116. [≈43] (422) The medicine for pus in the urine:  
Take the leaf of **xux ox**, the **ox** which has thorny leaves.  
Take one pound (of leaves)  
and boil them very well in about 1/2 a pot of water, if the pot is small.  
This is then poured in a pot with a wasp's nest  
which no longer has any larvae,<sup>487</sup> and which is found in the branch of the **ox** tree.  
One cup of the liquid is to be drunk by the sick person  
but first you must set it out in the dew under the round part of the house.<sup>488</sup>  
With this (medicine he will) stop urinating pus.

---

<sup>484</sup>As noted in the corresponding note for the Mayan text in recipe 41, perhaps **xux xan**, or properly **xux xaan**, is a variety of palm which has not yet been recorded. In recipe 43 there is a plant called **xux ox**, “wasp breadnut tree”, or *Solanum verbascifolium*, L. See the corresponding note in recipe 41 for the alternative translation.

<sup>485</sup>Perhaps **mulche** = *Bumelia retusa*, Sw. is meant. (RR:266)

<sup>486</sup>It seems that **dzu** is referring to the pith of the tree, but it could be referring to the pith of the stems of the leaves.

<sup>487</sup>Possibly the discarded nest after the **xux** larvae have been roasted for eating.

<sup>488</sup>The traditional Mayan house is a one-room oval thatched hut, 2 to 3 meters wide and 4 to 6 meters long, the only openings being a front door and a back door in the middle of the flat parts of the oval.

117. (165) Lob<sup>489</sup>

U dzacal x- ca muk olal, lay lob cu yalabale:  
He ix u chicul lob yan ti uinice;  
citac yubic than ca ix chen<sup>490</sup> kam cach than cu yuchule  
cu hoppol u nach cha yik yetel cu hoppol u yokol ua chuplale  
tumenel dzocaan u kumtal u puczikal tumen yik  
yetel yalan u cal lay tu kom yalan u koch ua ix u noche  
lay cu hach luclucancal  
yetel u tan u kab hoxhoxci bay lab keuele ua ix cheche keuele.  
Hetun ua xiblale hach chiche bin dzacbal.  
La tu ppiz u chacal yichcilil ti ca hauac  
tumenel helaan u puczikal xiblal.  
Lay ca bin a uilab cech ah dzac yahe.

Lay ix u xiuil lay x- ca muk olal yantac tu yam be.  
Mehentac u bacel, mehen ix u le.  
Uolol uol dzedzec bay u le poleoe yan ichil dzulobe  
ua ix ti conventoe.  
He ix u uiche bay u uich ix kah yuce.<sup>491</sup>  
Lay tun ca hokic yetel u motz hunppel libra.  
Ci bin hoppoc u chacal yetel hunppel ppul ha.  
Cu hoppol yome ca halabac.  
Ca tun a hokez bay hunppel tumin ppiz cabe.  
Tanchumuc yichcil kohaane.  
Ca tun dzabac yuke yetel hunppel u zol he hohochil.  
Ca ppizic agua de asahari ca dzabac ichil.  
Lay ca bin yuke.<sup>492</sup>  
Oxten bin dzabal ti cu haua.  
U dzac lae.

---

<sup>489</sup>Throughout this recipe the sickness **lob** (= bad, evil) is spelled **loõb**.

<sup>490</sup>The ms. reads **chem**.

<sup>491</sup>The ms. reads **xikah yuce**.

<sup>492</sup>A possible alternative reading of these lines is:

Ca tun dzabac yuke.

Yetel hunppel u zol he hohochil ca ppizic agua de asahari.

Ca dzabac ichil lay ca bin yuke.

Grammatically speaking though, the sentence segmentation as presented here is more acceptable.

117. (165) Evil

The medicine for irritability which is called “evil”:

Here are the symptoms (which show) that a person has “evil”;

as soon he hears people speaking, or even if there is only chattering,

he begins to breathe with clenched teeth, and if it is a women she begins to cry

because her heart has become weak because of the (lack of) air.

(The area) under the throat in the hollow under the windpipe or else (under) the chin begins to tremble,

and the palms of the hands become rough like old or untanned leather.

If (the patient) is a male, then this is very difficult to cure.

The bath(water) has to be boiled just right to stop (this illness)

because a male's heart is different.

This will be noticed by you, the curer of pain.

This is the herb **x- ca muk olal** which (grows) in the middle of the road.

The stems are small, the leaves are also small.

They are rather round, like the leaves of *poleo* which (is grown) by the landowners or in the convent.

The fruit is like the fruit of **ix kah yuc**.

Pull out (the plant) with its roots, (and gather) one pound (in all).

Begin to boil this in a pot of water

and when it begins to foam, remove (the plants).

Then take about one tomin of honey

and with half (of the liquid in the pot) bathe the sick person.

Then (the liquid)<sup>493</sup> is given to be drunk in an empty egg shell.<sup>494</sup>

Measure out orange-blossom water and place it in (the shell).

This will (also be given to) drink.

When this is given three times (the illness) stops.<sup>495</sup>

This is the remedy.

---

<sup>493</sup>It seems that a mixture of the boiled liquid and honey is what is meant here.

<sup>494</sup>The process by which this remedy is made is not at all that clear. It appears to be as follows: The water with the plants is brought to a boil. When the liquid begins to foam (boil?) then the plants are taken out and discarded. The resulting liquid is then separated into two portions, one to be used to bathe the patient and one to be given to be drunk. In the portion to be drunk a tomin of honey is stirred in. The patient is bathed with the portion set aside for this purpose and then drinks the other portion out of an egg shell.

<sup>495</sup>It is not clear if it is the drink or the whole treatment which is to be given three times.

117a. Hetun u hach nohoch dzacal bay yanil ichil u libro  
c' yum San Juan de Dios yan ti Espital de Merida.  
Bay ix hokzahanil ichil u mayail.  
Lay cin bin in tzolea cech ah dzac yahe.  
Cici chenchén xicinte ma utial a bin t[i] tabzah ti a laki.  
Yetel u toh ol bin a mente tulacal te yan t[i] boticario.  
He cin bin in ualea: /

Na p. 53

1. Agua de asahar
2. oro utial pintor
3. plata utial pintor
4. bool licil u takal oro
5. corales<sup>496</sup> hoppel
6. cintas de doncella cappel
7. granates cappel bay tacila
8. u chachac xik x- kan oxppel
9. u ne h- mo ox ual
10. U macapil halal ticin oxppel
11. u macapil x- koch ticin oxppel
12. u macapil zit ticin [oxppel]
13. kab ua ix hunppel u pak holon lab yan yax oxppel

---

<sup>496</sup>The ms. reads **corrales**.

117a. Here, then, is the most important remedy  
 which is in the book of our lord San Juan de Dios  
 which is in the hospital of Merida.<sup>497</sup>  
 This has been translated into Maya.<sup>498</sup>  
 This is what I am going to tell you, the curer of pain.  
 Listen very quietly so as not to deceive your fellow men.  
 With a good conscience you will prepare everything which is in the pharmacy.  
 I will tell you here:

1. orange-blossom water
2. painter's gold
3. painter's silver
4. bole<sup>499</sup> which is used to apply on gold (leaf)
5. five corals<sup>500</sup>
6. two ribbons for virgins<sup>501</sup>
7. two pomegranates which are alike
8. three bright red wings of the **x- kan**<sup>502</sup>
9. three fans<sup>503</sup> of macaw tails
10. three dry piths of **halal**
11. three dry piths of **x- koch**<sup>504</sup>
12. three dry piths of **zit**
13. three liquids or else one layer of an old **holon** wasp hive  
 which is green<sup>505</sup>

---

<sup>497</sup>While not so stated here in the introduction, the following bizarre remedy is apparently an alternative cure for the sickness **lob** mentioned in the foregoing recipe, at least according to the next to last line of this recipe.

<sup>498</sup>It is interesting to note that this remedy is translated from Spanish (or perhaps Latin) into Mayan. It would be good to find the original text from which this recipe was translated, not only to verify several doubtful points about the translation of the Mayan text offered here, but also to see what other recipes are given with that text which have also been translated into Mayan.

<sup>499</sup>Bole = a red earth, used chiefly by gilders. This material is used also in recipe 52.

<sup>500</sup>It seems that what is meant here is the coral used for making jewelry, which would be in keeping with the silver, gold, and bole already mentioned above and the ribbon, red wings, and tail feathers mentioned below. How the coral is to be ground into the mixture is somewhat difficult to imagine.

<sup>501</sup>Again, it seems strange that this item is to be ground into the mixture.

<sup>502</sup>The bird named simply **x- kan** has not been found. Of the various bird names with the adjective **kan** the ones most likely are **kanbul** (*Crax globicera*), **kan tan mo** (yellow breasted macaw), and **ix kan dzul op** (a variety of parrot). It should be noted that in the next line the macaw is mentioned again, so perhaps here too it is the macaw that is meant.

<sup>503</sup>The term **ual** (= fan, broad leaf) refers to the tail feathers as a unit, often still embedded in the muscle tissue that held them.

<sup>504</sup>See recipe 81 for another use of the piths of these two plants.

<sup>505</sup>This line is very unclear and the translation offered here is only done so with the understanding that we really do not know the meaning of this line.

14. u lab pak x- tucil lay cimen yiklile  
hubilo x- papal xan  
lay cu pec tumen yike
- 15.
16. u lab pak xux lay bay chichan campanae
17. Lay nictu cu yantal tu tan u altar c' yum San Juan de Diose  
ua ix tu tan ca ix bal altaril  
tu nohochil altare yan ti iglaesia  
ca chaic oxppel xani.

Ca tun a chae tulacal layob tin tzolaho  
ca cici huchuc yetel lay Agua de asahare.  
Cu huchuc lay cu kabiltic.  
Ca tun a cici pukuc bay ziz.  
Ca bin dzabac yuk kohan hach hatzcab.  
Lay tun yala u noy yan tu yit u escudillaile ua ix u luchile.  
Ca tun a chae yetel u ni a kab.  
Ca a choe tu hoyu u cal.  
Lay ca pece yetel tu ni, tu tan u kab, tu tan yoc,  
tu than thon,<sup>506</sup> u pach ca, tu hol u xicin,  
tu uadz u kab, tu yokol u puczikal, tu uadz yoc.  
Minaan u uil u teppel.  
Ca tun a cha pidz.  
Ca a cici dzam ichil lay agua de asahare.  
Ca tun a chucte u uenel lay kohane  
ca a thalcunt tu ni.  
He ca bin ahac to  
yolahe tulacal u boc lay agua de asahare cu binel tu puczikal.  
Oxten bin mentabal tie.  
Cu hauallay lobe bay ti xiblal bay ti chuplal.  
U dzac lae.

---

<sup>506</sup>This phrase is very unclear in the ms. but appears to be written **tu than tu than thon..cil**. First, it is not clear that the three words are written as **thon** or as **than**. Furthermore, there appears to be the word **tu** written above and between the first **than / thon** and the second one, giving **tu than tu than** or **tu thon tu thon**. Finally there is some undecipherable letter or letters behind the third **than / thon**. The word **than** means the thick part of something, as shown in the *Vienna Dictionary*, p. 159r: Peda[ç]os grandes, como de carne o masa: than. The word **thon** can mean the calf muscle. Thus perhaps the phrase was meant to be as shown here, **u than thon**, but that does not explain the illegible letters behind the last **than / thon** and the suffix **-cil** on the next line. Another thought might be that the phrase was meant to be **tu than u thon toncuyil** = the thick part of the calf (which is attached to) the heel (by way of the Achilles tendon).

14. an old **x- tucil**<sup>507</sup> nest in which the larvae are dead  
and the cells are in disarray,  
the result of the wind blowing it about
15. (no entry)
16. an old **xux** wasp's nest which is shaped like a little bell
17. Flowers which are placed before the alter  
of our lord San Juan de Dios<sup>508</sup>  
or in front of any large altar in a church  
Take three as well.

Take all of these things which I have mentioned  
and grind them<sup>509</sup> with orange-blossom water.  
As (they are being) ground, the juice is squeezed out.  
Dissolve (the juice) very well in cold (water).<sup>510</sup>  
This is given to the sick person to drink in the early morning.  
The remainder of the dregs, which are in the bottom of the bowl or **luch** are to be  
scooped up with your fingertip.  
(With this) you daub the inside of his throat.  
Then you (continue applying it on) his nose, his palms, the soles of his feet, the thick  
part of his calf, the back of his skull, the inside of the ear canal, the inside of the  
wrist, (the area) above the heart, the instep of the foot.<sup>511</sup>  
It is not necessary to cover (the patient with a blanket).  
Then take cotton and immerse it well in orange-blossom water.  
Watch until the sick person is asleep  
and place it on his nose.  
When he awakens  
the smell of the orange-blossom water will go to his heart.  
This will be done three times.  
This will stop the "evil", whether (the patient) is male or female.  
This is the medicine.

---

<sup>507</sup>There is no reference to an insect named **tuc** in any other source.

<sup>508</sup>The church of San Juan de Dios is across the street from the North side of the Cathedral in Mérida.  
It is presently a museum run by INAH. Prior to this it was a hospital.

<sup>509</sup>How one is to grind many of the items mentioned above is a mystery.

<sup>510</sup>It is presumed that it is the juice which was extruded by the grinding process that is being dissolved  
in cold water.

<sup>511</sup>The location of **u uadz oc** is the upper part of the instep where the skin folds when the foot is  
flexed upwards.

He dzocic in hochic u cuaderno<sup>512</sup> dia cince de Agosto  
de mil ochocientos sesenta y tres años crusales.  
Ten max bin yilac ua yan tubi yetel ti kazil.  
Minaan ten kochili tumen ma dzocaan in canbali.  
Lay cin dzaic u hahil in than ten

ten Jose Secundino Na                      Jose Maria Na

118. (176) U dzacal u tzayal cursos ti uinice, ma tan hauile:  
Ca chabac laudano.  
Ca tun dzabac dos gotas ichil za u yuke.  
Ua ma tan u yutzale yetel tu yukaho  
ca dzabac tres gotas ichil kinbil ha.  
U ayudail ti himac yanile.  
U dzacale. /

Na p. 54

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<sup>512</sup>The ms. reads **cuadre no**.

Here I have finished copying the notebook on the 15th day of August of the current year of 1873.<sup>513</sup>

It is I who will see if there is anything forgotten or wrong.

It is not my fault because my learning is not complete.

This I swear by my word, I,

I José Secundino Na

José María Na

118. (176) The medicine for diarrhea which afflicts a person and does not stop:

Take laudanum.

Put two drops in **za**<sup>514</sup> (and give it) to drink.

If (the patient) is not cured with this drink,

then put three drops in warm water.

This is helpful to anyone (with this illness).

This is the medicine.

---

<sup>513</sup>On page 30 Na gives the date of December 18th, 1857 in place of the date of April 13th, 1833, which is given on the corresponding page of the *Tekax*. Considering that the death of José Secundino Na in Teabo on May 15th, 1885, was written in the book on page 59, it is possible that Na began his work by copying the *Tekax* which he finished on December 18th, 1857, then continued to copy other material from medical recipes which, as he states here, he finished on August 15th, 1873. The book continued to be used to make notes right on through the last decade of the 19th century.

<sup>514</sup>**Za** is a corn gruel drink called *atole* in Mexican Spanish.

119. [=5] (142) [U dzacal] akab chacuil:

Ca chabac bacal che yetel tamay yetel habin yetel chac ya yetel akab xiu  
yetel tamcaz che yetel lay tunich yan keluc zanzamale yetel kanan  
yetel zac chichi be yetel ix catz cab na yetel kutz aban lay hayalhay ti luume  
yetel u yoyol ni chacah yetel dzulub tok.  
Chacbil tulacal.

Ca yichinte yokol tulacal u uinicil kohan lae.

120. [=6] (161) U dzacal u hadz ik, tamcaz:

Lay u xiuil u hadz [ik]:

hatabal u le choh yetel u le chooch  
yetel ix chal che yetel zac chuen che  
yetel x- chiople yetel yax kanan  
yetel hatz yetel u le zac bacal can  
yetel zip che yetel ix mahan chun  
yetel u le naranjas yetel u le yax muc  
yetel u le xuul yetel u yich luumil tunich canppel.  
Ca tzahac tu kabil xiuob lae ca tun yichint kohaana. Cananbil.

Libroil dzacoob

121. [=7] (61) U dzacal u chibal xacat be:

Ca chabac ix cambalhau yetel kinbil ha. Ca yuke.  
Chuchbil u hol tuux cu chibil yetel kuxub u zaya ni yetel ox ual u ni chacahe.  
Lay u dzacal huntén.

122. [=8] (58) U dzacal u chibal kan pet kin, kanal u kaba:

[Ca chabac]<sup>515</sup> ix cambalhau yetel ix dzoc chan kanil  
yetel u chun dzoc yetel u seboil u kazal uinic xan.  
Lay u chucan ca bin yuk uinic u dzacal.  
Ca pakac tu hol tuux chian uinic lae.

123. [=9] (207) U dzacal yaya ich:

U yitz xanab mucuy tumen lay cu chaic u zayam u dzacal te u uich yalob.  
Ca ppic kuxteob u ni u le lay xanab mucuy.  
Lay bin a chaob u yitz. Ca dzabac tu uich uinic.  
Lay hach mehen u le, hayalhay ti luume.

---

<sup>515</sup>The verb, most probably **chabac**, is missing here.

119 - 123: For translations of these recipes, see the corresponding recipes, the numbers of which are given in the brackets. It should be noted that for some undetermined reason the material on page 54 is written upside-down. This is also true of several of the following pages, and this factor will be noted.

124. [=10] U dzacal kik nak:  
kan tun bub yetel u motz nappal che  
yetel kik haban yetel lay xanab mucuye.  
Ca çhabac. Ca chacac. Ca ukuc tumen mac yan kik nak tie.

125. [=11] (86) U dzacal hub nak:  
Ca caxantac cantul zinan.  
Ca a pul ichil hunppel jarro ha ca pukuc u aceiteil.  
Ca tun kinalcuntac. Ca nabzabac tun u nak uinic.

126. U dzacal noh kak,  
cappel kin hoppo[l]<sup>516</sup> u choquil ti uinice:  
U tokol.  
Ua tumen utz hokanil u kakile  
chen l[e]ntejas<sup>517</sup> utz yukint.  
Ua ma toc u haile ca çhabah yalcab.<sup>518</sup>  
Ca yedzec t[i] luch.<sup>519</sup>  
Ca pakac ti uinic yetel pluma.

127. U dzacal akab likil cu tzayal ti uinice:  
Ca çhabac u xik zodz, nueve.  
Ca tun han keltabac.  
Ca maytabac ti nok.  
Ca tun dzabac ichil za.  
Yuke himac yani kohanile.  
U dzac lae. /

Na p. 55

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<sup>516</sup>The ms. reads **hoppoh**.

<sup>517</sup>The ms. reads **lantehas**.

<sup>518</sup>The ms. reads **llalcab**.

<sup>519</sup>The ms. reads **lledzec t luch**.

124 - 125: For translations of these recipes see the corresponding recipes, whose numbers are given in the brackets.

126. The medicine for large pox,<sup>520</sup>  
(which erupts) two days after a person comes down with a fever:  
Bleed (the sick person).  
If because of this the pox erupts copiously,  
it is best to give only lentil (soup) to drink.  
If not, (drain) out the liquid and let it run off.  
Then squeeze (what is left) into a **luch**  
and poultice it on the person with a feather.<sup>521</sup>

127. The medicine for getting up at night which afflicts a person:  
Take the wings of bats, nine of them,  
and quickly roast them.  
Then sift (the ashes) through a cloth.  
This<sup>522</sup> is drunk by whoever has the sickness.  
This is the medicine.

---

<sup>520</sup>Roys translates this infirmity as “smallpox”.

<sup>521</sup>Apparently what is meant is that the liquid from the soup is to be poured off and the lentils pureed, making a paste which is to be applied to the patients's body.

<sup>522</sup>Apparently a liquid made by mixing the ashes with water.



## Family Records

Pages 55 through 64 record various births, baptisms, marriages, and deaths amongst people who probably in some way or other were related or connected to José Secundino Na, and then after his death, which is recorded on page 59, with members of the Na family. Also recorded are plagues of locust and pox.

Teabo, Abril 28 de 1871. Jueves las once Akab zazebal<sup>524</sup> Biernes ti zihi M<sup>a</sup> Baleria hij[a] legiti[ma]<sup>525</sup> de Modesto Ek u yal Juana Fran[cis]ca Moo.<sup>526</sup> Sol[a]mente<sup>527</sup> el Santo Bautismo de Baleria. Fueron Su Padrino D<sup>n</sup> Pedro Ramires y Su Madrina D<sup>a</sup> Petrona Estañol. Sr. Cura Fran[cis]co Muños.<sup>528</sup> = Teabo, F[e]bre[ro] 18 de 1873.

El dia F[e]bre[ro]<sup>529</sup> Jueves las ocho kin ti zihi Jose Tomas hijo lehitimo de Modesto Ek u yal Juana Fran[cis]ca Moo. Fueron su Padrino D<sup>n</sup> Pedro Ramirez y su Madrina Pabiana Sansores. Sr. Cura Fr[ancisc]o Muños.

El dia Jueves dos (2)<sup>530</sup> de Abirl de 1874 la una kin ti cimi Elario Na tu zebal cimil tumen Dolor.

Teabo, 4 de Julio de 1875 Miercoles ti cimi M<sup>a</sup> Bibyana Yah u yatan Juan B[autis]ta Hau.

El dia 6 de Agosto de 1875 Biernes ti cimi Camilo Ye tumen yum kak ocic ti Cah Teabo.

El dia 15 de Agosto Domingo ti cimi Pedro May S[an]to[s] u yal Dolores May. /Na p. 56

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<sup>523</sup>This page is written upside-down.

<sup>524</sup>Here and in several of the following Mayan words there is no obvious tail on the **ç**, and are spelled **zacebal**, **cihi**, **cebal**, etc. These are not Mayan words, and in order to have meaning must be spelled **zaçebal**, **çihi**, **çebal**, etc.

<sup>525</sup>The ms. appears to read **chijo legitino**.

<sup>526</sup>The ms. appears to read **v yal M<sup>a</sup> Franca Juana Franca Moo**, with the words **M<sup>a</sup> Franca** crossed out.

<sup>527</sup>The ms. reads **Solemente**.

<sup>528</sup>The ms. is not clear, and there is a large darker vertical line in the middle of the name which looks like an "I", but it would seem that the same priest presided at this baptism and the next baptismal record. The name **Muños** is somewhat clearer in the next baptismal record.

<sup>529</sup>The scribe forgot to write in the day, or perhaps didn't know. Compare this **Fbre** (= Febrero) with the one directly above.

<sup>530</sup>The **2** is written above the word **dos**.

Teabo, April 28, 1871. At 11 o'clock at night on Thursday before dawn on Friday was born María Valeria, the legitimate daughter of Modesto Ek, and child of Juana Francisca Moo. Only the holy Baptism of Valeria Juana (was given). Her godfather is D<sup>n</sup> Pedro Ramirez and her godmother is D<sup>a</sup> Petrona Estañol. Sr. Priest Francisco Muños = Teabo, February 18, 1873.

On a day in February on Thursday at 8 o'clock in the morning was born Jose Tomas, the legitimate son of Modesto Ek, and child of Juana Francisca Moo. Present were his godfather D<sup>n</sup> Pedro Ramirez and his godmother Fabiana Sansores. Sr. Priest Francisco Muños.

Thursday, April 2, 1874, at one in the afternoon Elario Na died. He died suddenly because of pain.<sup>531</sup>

Teabo, July 4, 1875, Wednesday, died María Viviana Yah, the wife of Juan Bautista Hau.

On the day of August 6, 1875, died Camilo Ye because of the pox<sup>532</sup> which entered in the town of Teabo.

On the day of August 15, (1875), died Pedro May Santos, the child of Dolores May.

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<sup>531</sup>The death of a child, José Eladio Na, son of Secundino Na and Petrona Moó, is recorded for April 3, 1874 in the death records of Teabo for the years 1872-1875 (volume 3, page 36 #148). Archivo del Arzobispado de Yucatan, Merida. Therein it is stated that he died of natural causes and was buried 24 hours later.

<sup>532</sup>It seems that **yum kak** is some variety of pox, even though such a pox has never come to our attention. There is a malady called **yum kak**, but that seems hardly appropriate here. For **yum kak** see Pérez (1898): yumkak: fuelle del herrero, and the *Vienna Dictionary* (p. 35r): Ca[ñ]ón de fuelles de fragua: yach fuelles, yach yum kak.

Teabo, N[oviem]bre 7 de 1878<sup>534</sup> Jueves las siete de la mañana ti cimi<sup>535</sup> M<sup>a</sup> Ramos  
Coyi tumen peste. Lay cin chicultic u kinil y[etel] u haabil. Na p. 56<sup>533</sup>

Teabo, D[eciem]bre 9 [de 1878]<sup>536</sup> Lunes las once [a]kab zazebal Martes ti cimi  
Concepcion Chulin tumen peste.

Teabo, Octubre 15 de 1882 ti hoki Señor Zaak uay ti Yucatan.

El dia 8 de Mayo de 1883 ti mani zaak tu cahal Teabo. / Na p. 57

128. U dzacal....Ca chacac yetel....Ca yukuc mac.... /

Na p. 58<sup>537</sup>

Teabo, 21 de Febrero de 1891 ti zihi Seberiana.

Teabo, Di[c]iembre 28 de 1892 Años ti zi[hi] Mierco[les] dia 27 la doce de la noche  
zazebal Jueves dia 28 ti zihi Teofilo Nah<sup>538</sup> hijo legitimo Juan Cin<sup>539</sup> Nah y su  
madre M<sup>a</sup> Monica Ucan.

Teabo, 2 de Marzo de 1896 ti zihi Pablo Nah las once de la maña[na] ti Lunes hijo  
legitimo Joaquin Nah y su madre M<sup>a</sup> Monica Ucan y su padrino Sr. D<sup>n</sup> Nestor  
Llanes. / Na p. 59

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<sup>533</sup>This page is written upside-down.

<sup>534</sup>Some undetermined pair of letters between **7** and **Jueves** are crossed out and **de 1878** is written above the line.

<sup>535</sup>The ms. reads **ti cimimi**.

<sup>536</sup>The year is not given. However, if the preceding entry giving Thursday on November 7 is correct, then a Monday does fall on December 9 of the same year.

<sup>537</sup>This page is written upside-down.

<sup>538</sup>Note the new spelling of the family name, that is **Nah** with an “h”.

<sup>539</sup>Sic. In the next entry it is evident that this should be **Joaquin**.

Teabo, November 7, 1878, Thursday at 7 o'clock in the morning María Ramos Coyi died because of the plague. Thus I make a note of the day and the year.

Teabo, December 9, (1878), Monday at 11 o'clock at night before dawn on Tuesday Concepcion Chulin died because of the plague.

Teabo, October 15, 1882 Lord Locust issued forth here in Yucatan.

On the day May 8, 1883, locust passed through the town of Teabo.

128. The medicine.... Then boil it with.... Then it is drunk by the person....

Teabo, February 21, 1891, Seberiana was born.

Teabo, December 28, in the year 1892: on Wednesday the 27th day at 12 midnight before dawn of Thursday the 28th was born Teofilo Nah,<sup>540</sup> legitimate son of Joaquin Nah and his mother María Monica Ucan.

Teabo, March 2, 1896, was born Pablo Nah at 11 o'clock in the morning of Monday the legitimate son of Joaquin Nah and his mother María Monica Ucan and his godfather Sr. D<sup>n</sup> Nestor Llanes.

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<sup>540</sup>On page 60 the death of a Teófilo Nah is again recorded for January 23, 1895. However, although the parents are the same, it must be another Teófilo because he is stated to have been one year old at the time of his death. In the archives his name is spelled without the h.

Teabo, Mayo 15 de 1885 ti cimi Jose Secundino Na Viernes la una akab zazeбал Sabado. Ti mucí las tres de la tarde.

Teabo, Enero 20 de 1892 ti cimi Jose Modesto Ek, Miercoles las ocho akab u zazeб[a]l<sup>541</sup> Jueves dia 21 de Enero. Ti mucí las tres de la tarde.

Teabo, Septiembre 25 de 1892 Años ti cimi Dicideria Aké Domingo las dos de la madrugada[da] u zazeбал Lunes. Las tres Lunes [c]a mu[c]i<sup>542</sup> Sotkal.

Teabo, Enero 4 de 1893 Años ti cimi Herculano Ek Miercoles la una akab u zazeбал Jueves. Las tres de la tarde ti mu[c]i.<sup>543</sup>

El dia 13 de Abril de 1893<sup>544</sup> ti cimi Maria A. Chan Juebes las dies<sup>545</sup> kin. Bier[n]es ca mucí ti Xaya.

El dia 19 de Dissiembre de 1893<sup>546</sup> Miercoles las 4 de la tarde ti cimi Matilde Chan. Jueves la una ca mucí ti Xaya.<sup>547</sup> /

Na p. 60<sup>548</sup>

Teabo, Enero 23 de 1895 el dia Miercoles las doce de la tarde fallecio de T[e]ofilo Nah.<sup>549</sup> Cuatro de la tar[de] ca mucí ti Mier[c]ol[es] ti cimi. / Na p. 61

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<sup>541</sup>The ms. reads **sasebel**.

<sup>542</sup>Note the use of **qu** instead of **c** in **qua muqui** for what should be written **ca mucí**.

<sup>543</sup>The ms. reads **muki**.

<sup>544</sup>The words **de 1893** are written above the line.

<sup>545</sup>The ms. appears to read **dise**.

<sup>546</sup>The words **de 1893** are written above the line.

<sup>547</sup>The ms. reads **xayah**, but the **h** is crossed out.

<sup>548</sup>This page is written upside-down.

<sup>549</sup>The ms. reads **Tiofilo Nah**.

Teabo, May 15, 1885, died José Secundino Na on Friday at one in the night before dawn on Saturday. He was buried at three in the afternoon<sup>550</sup>

Teabo, January 20, 1892, died José Modesto Ek, Wednesday at 8 o'clock in the evening before dawn on Thursday, on the day of January 21. He was buried at three in the afternoon<sup>551</sup>

Teabo, September 25, in the year 1892, died Desideria Aké on Sunday at two in the morning before dawn on Monday. She was buried Monday at three o'clock in Sotkal.

Teabo, January 4, in the year 1893, died Herculano Ek on Wednesday at one at night before dawn on Thursday. He was buried at 3 o'clock<sup>552</sup>

On the day of April 13, 1893, died María A. Chan Thursday at ten. Friday she was buried in Xaya.

On the day of December 19, 1893, Wednesday at 4 o'clock in the afternoon died Matilde Chan. Thursday at one she was buried in Xaya.

Teabo, January 23, 1895, on the day of Wednesday at 12 o'clock noon died Teófilo Nah.<sup>553</sup> At 4 o'clock in the afternoon he was buried. He died on Wednesday.<sup>554</sup>

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<sup>550</sup>In the archival death records for Teabo (vol.4, pages 106-107 #324) his burial is recorded for May 16, 1885, and he is stated to have been 58 years old at the time of his death (Archivo del Arzobispado de Yucatan, Merida).

<sup>551</sup>In the death records for Teabo volume 5, page 81 #285) the death of a Modesto Ek is recorded for that date.

<sup>552</sup>Herculano Ek's burial is registered In volume 5 (page 100 #346) of the Teabo death records. (Archivo del Arzobispado de Yucatan, Merida).

<sup>553</sup>Since the child who was buried on this date was one year old, it can not be the same Teófilo Nah listed on page 58.

<sup>554</sup>It is stated that he was buried 24 hours after his death.

Na p. 61

(Most of this page is illegible. Placed on the lower part of the page is a slip of paper on which the following words are visible.)

dzoc a balic.... ti Lunese kin yinac u dza.... u nohocil chap[a]hali.... ika u kin.... /Na p. 62

(This page is blank, but in the lower part is the same slip of paper mentioned just above.)

Na p. 63

Paulino Noh, u [hi]jo<sup>555</sup> Nico[las Noh, u] yal Bernaldina Eb, u kat dzocol [u bel] yetel Laudencia Chan, u [hi]ja Pedro Chan, u yal Martina Che. Ocan ha tu pol Fray ti [c]ilich nabil Yglesia ti Cah Xanaba. [U]a<sup>556</sup> yan max [h]ausic<sup>557</sup> le consiertoa ca chicbesac ti ca p[ix]nal Yum Padre Cura ti mayli dzoca[n] u belobe.

Alex[andr]o Chan u [v]iudo Sesilia May u kat dzocol u bel yetel Maria P[po]ol<sup>558</sup> u [v]iuda Ylario Chan. [U]ay macanob ti santo campo [u]ay ti Cah Xanaba. [U]a [y]an<sup>559</sup> max [h]ausic le consiertoa ca chicbesac ti ca pix[nal] [Y]um Padre Cura, ti mayli dzoc u belobe. /

Na p. 64

(The following appear to be Spanish restatements, but not direct translations of, the Mayan notes to be found on the recto side of this folio given above.)

Paulino Noh, hijo de Nicolas, y Bernardina Eb, con Laudencia Chan, hija de Pedro, y Martina, naturales y vecinos de Xanaba..... Hoy 17. de Junio de 1806.<sup>560</sup>

Alex[andro] Chan, viudo de Cecilia May ..... y ..... vecindad de Xanaba ..... de Kantunil con Mariana Ppool viuda de Ylario Chan..... Hoy 17, de Junio de 1806.

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<sup>555</sup>Here and for the rest of this page this is written **yjo** / **yja**.

<sup>556</sup>The text appears to read **Fa** instead of **Ua**. There are other examples of the use of **f** for **u** below.

<sup>557</sup>Here and below the ms. reads **jausic**.

<sup>558</sup>This name is spelled here **Pol**, which is a common spelling practice even today. However it is correctly spelled **Ppool** on the next page.

<sup>559</sup>The ms. reads **llan**, and below **Llum**.

<sup>560</sup>Note the date given here and below. Perhaps 1876, or even 1906, is meant.

Paulino Noh, the son of Nicolas Noh, and child of Bernaldina Eb, wishes to get married to Laudencia Chan, the daughter of Pedro Chan, and child of Martina Che. They are to be baptized by the friar in the holy house the church in the town of Xanaba. If there should be anyone who wishes to stop the contract they should make themselves known to our reverend father the priest before the wedding.

Alexander Chan, the widower of Cecilia May, wishes to get married to María Ppool, the widow of Ylario Chan. This is to take place in the holy field in the town of Xanaba. If there should be anyone who wishes to stop the contract they should make themselves known to our reverend father the priest before the wedding.

Paulino Noh, son of Nicolas, and Bernardina Eb, with Laudencia Chan, daughter of Pedro, and Martina, natives and neighbors of Xanaba..... Today, 17th of June, 1806.

Alexander Chan, widower of Cecilia May ..... and ..... neighborhood of Xanaba ..... from Kantunil with Mariana Ppool,<sup>561</sup> widow of Ylario Chan..... Today, 17th of June, 1806.

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<sup>561</sup>Note that here her name is given as **Mariana** instead of **Maria**.



## GLOSSARY OF PLANT AND ANIMAL NAMES

To aid the reader in locating specific the plants and animals listed in this Glossary, at the end of each entry one or more numbers are given in parentheses. These numbers, unless they read “page x”, refer to the recipe numbers in which the plant or animal name of this entry is to be found. The notation “page x” refers to the actual page in the *Na* in which this entry is to be found.

### Note on Orthography:

The plant name for each entry gives the standard colonial spelling, as used for the most part by Na, and in the transcript of the *Na* in this publication. However, if an alternative spelling given in the source or sources listed for the plant name then that is given. In most cases, these alternative spellings are based on the new official orthography as mandated by the Mexican government. However, the rules for this orthography are in a state of flux, and thus there are different orthographies given in the bracketed material, reflecting the rules in force at the time of publication of a particular work. This pertains particularly to *Nomenclatura Etnobotánica Maya*.

### Note on Plant Names:

The reader will notice that several plant names include a color prefix. These color prefixes are **box** (black), **chac** (red), **ek** (black), **kan** (yellow), **yax** (green), and **zac** (white). An alternative interpretation for the word **zac** can be “false”.<sup>562</sup> For example, **zac cimil** means “swoon / faint”, from **zac** (false) and **cimil** (death). The inclusion of a color in a plant name does not necessarily mean that the plant is a variety of the same species. Take for example the tree **catzim**, which is listed in NEM (92) as *Acacia gaumeri*, but in RR (224) as either *Prosopis chilensis* or *Acacia Gaumeri*:

<b>Catzim:</b>	<i>Acacia Gaumeri</i> / <i>Prosopis chilensis</i> .
<b>Box catzim:</b>	<i>Acacia Gaumeri</i> / <i>Mimosa</i> sp. / <i>Prosopis juliflora</i> .
<b>Catzim ek:</b>	<i>Prosopis juliflora</i> DC.
<b>Chac catzim:</b>	<i>Prosopis juliflora</i> DC.
<b>Ek catzim:</b>	<i>Prosopis juliflora</i> DC.
<b>Yax catzim:</b>	<i>Acacia riparia</i> .
<b>Zac catzim:</b>	<i>Mimosa hemiendyta</i> Rose et Robins

Notice that the plants listed here are of three different species: *Acacia*, *Mimosa*, and *Prosopis*.

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<sup>562</sup>See *Motul I*, p. 91v: çac: en composicion de algunas diciones disminuye la signifi[icaci]on o denota cierta imperfacion, como çac cimil, çac cheh, çac yum, ettz. lo qual se pondra adelante.

In the Glossary there are instances where a plant name is given with a color prefix, or some other modifying prefix, but this plant is as yet unlisted in the sources which we have at hand. Should the plant name without the color prefix or with a different color prefix be listed, then the reader is referred to that listing, with the understanding that it is quite possible that this other plant name may be of a different species.

#### Male and Female Prefixes in Plant Names:

Many plant names include a male (**ah**, **h-**) or female (**ix**, **x-**) prefix. It will be noticed that in some cases these prefixes are not obligatory. Because of this factor, plants are listed alphabetically both with and without these prefixes. However, for those plants which seem to always have these prefixes, the listing will include the prefix in both alphabetical areas. Thus **x- bak ain** is listed both in **B** and in **X**, but in both listings it is given as **x- bak ain**.

#### Key to Sources

BC:	Plantas Medicinales, Benjamin Cuevas, 1913.
EY:	Etnoflora Yucatanense, Sosa et al., 1985.
LJ:	El Libro del Judío, Andrews Heath de Zapata, 1979.
NEM:	Nomenclatura Etnobotánica Maya, Barrera Marín et al., 1976.
PM:	Plantas Medicinales, Maximino Martínez, 1987.
PMEY:	Plantas medicinales del Estado de Yucatán, Mendieta y del Amo, 1981.
RB:	Ritual of the Bacabs, Ralph L. Roys, 1965.
RR:	Ethnobotany of the Maya, Ralph L. Roys, 1931/1976.

## A

**Abal:** *Spondias purpurea* L. (NEM:45). Literally peccary plum (RR:213). (24)

**Abal ix houen:** see **ix houen**. **Abal** is a general term applied to various forms of *Spondias* (RR:213). (52)

**Ac:** *Andropogon* sp. (NEM:46). (64)

**Acal:** The *Judío* (LJ:84) lists **akal xiu** or **zisal**, which is prescribed for gout and bloody flux. (72)

**Ah cool:** unidentified plant. The *Na* says that its leaves resemble those of the cacao plant. (77)

**Ah maak:** *Annona glabra*, L. (RR:263). (18)

**Ah maax ic:** *Capsicum frutescens* (NEM:45). (page 15, 17, 27, 50, 59, 60)

**Ah maax ic escurre:** questionable plant name. See note to this plant in recipe 17. See also **ah maax ic**, **escurre ic**, **ic escurre**, and **maax ic**.

**Ajo:** garlic. (106)

**Akab ak xiu:** the *Na* says its leaves resemble cacao leaves. (83)

**Akab xiu:** *Blechnum pyramidatum* (Lam.) Urban (NEM:46). (5, 83, 119)

**Am can ak:** lit. **am can** vine, prescribed for an attack of hiccoughs believed to be caused by the **am can** spider (RR:215). (82)

**Am can xiu:** lit. **am can**-plant, prescribed for aching bones, convulsions and hiccoughs (RR:215). (82)

**Anal kak:** *Asclepias curassavica* L. (EY:28). It is listed as another name for **anal** (NEM:48) and **anal xiu**. (NEM:49). (95)

**Anicab:** *Arrabidaea floribunda* (H.B. et K.) Loes.; *Bignonia unguis-cati* L.; *Bignonia diversifolia* Bureau et K. Schum.; *Cydista aequinoctialis* (L.) Miers; *Cydista heterophylla* Seibert; *Cydista* spp. (NEM:49). (86, 113)

**Azucar:** sugar. (14, 101)

## B

**Ba:** *Heterogeomys torridus*, Merriam, or *Orthogeomys scalops*, Thomas, possibly both. (Goldman.) (RR:327) (86)

**Bab ain:** *Acrostichum aureum* L. (EY:11). (108)

**Bacal che:** *Bourreria pulchra*, Millsp. (NEM:49). (5, 49, 119)

**X- bak ain:** In the *Na* it is said that **cheyeche** (**che ic che?**) and **zac chuen che** are other names for it. According to Roys (RR:215), it is the same as **zac chuen che**. (108)

**Beeb:** *Pisonia aculeata* L. (NEM:51). (108)

**X- bekech:** A lizard 3 or 4 inches long, coffee-colored on the back and reluctant underneath. It somewhat resembles a snake and lives in wet places usually, though sometimes in houses. It is aggressive. (RR:328) (65)

**Bilim coc:** *Smilax* spp. (NEM:52). (113)

**Bobote:** Apparently the name of a certain wasp, for there is a reference to its nest and it is associated with the kanpetkin-wasp. (RR:139). It is also the name of a certain eruption. (RB:130) (20, 37)

**Bobote ak:** literally bobote vine, which grows in the open savannahs and is used for certain skin diseases (RR:217). (37)

**Bocaan che:** *Capparis flexuosa* L. (PMEY:76). Lit. abscess-tree, prescribed for abscesses and ulcers (RR:217). (85)

**Bol:** a red earth, used chiefly by gilders. (52, 117a)

**Ix bolon tibi:** *Cissus trifoliata* L. (NEM:53, 163). (76, 96)

**Buhum coc kak:** lit. **buhum**-asthma or **buhum**-fire, prescribed for asthma, diarrhea and cramps and post-partum headache (RR:218). (99)

**Buul:** *Phaseolus vulgaris*, L. (RR:218) (page 2, 45)

**Buul ak:** *Centrosema virginianum* (L.) Benth. (EY:112). (1, 22, 23, 85, 87)

**Buul che:** lit. bean-tree, used as a remedy for dislocations and eye complaints respectively (RR:219). It is not found listed in other sources, although we find **buyche'**: *Serjania adiantoides* Radlk.; *Serjania* aff. *atrolineata* Sauv. et Wright (NEM:56) and **bulceh** (LJ:22). (1, 44)

**Buy ak:** *Serjania adiantoides* Radlk.; *Serjania goniocarpa* Radlk. (NEM:56). (45)

## C

**Caanal huhub:** lit. high **huhub**. Roys shows the Sotuta as giving this plant as **hulub**. Both **huhub** and **hulub** are registered plant names. See below. (72)

**Caanal zinic:** Roys (RR:121) has this note: Canal-zinic. A white ant which builds a volcano-shaped nest on the branches of trees. (96)

**Cab:** honey. (page 17, 39, 52, 88, 92, 93, 99, 103, 110, 117)

**Cabal kum che:** *Asclepias longicornu* Benth. and **kabalk'uumche':** *Asclepias curassavica* L. (NEM:88). (55)

**Cabal h- muc:** *Rauvolfia heterophylla* Roemer et Schult.; *Rauvolfia hirsuta* Jacq.; *Rauvolfia tetraphylla* L. (NEM:88). (46)

**Cabal xaan:** *Cyperus* sp.; *Elytraria squamosa* (Jacq.) Lindau (NEM:89). (50, 52)

**Cabal x- tu ak:** lit. low stink-vine, prescribed for loss of speech (RR:221). See **x- tu ak:** *Paullinia cururu* L. (EY:170). (49)

**Cabal yax nic:** *Ruellia nudiflora* (Engelm. et Gray) Urban; *Ruellia tuberosa* L. (NEM:89). **kabalya'xnik:** *Lippia stoechadifolia* (L.) H.B. et K. (NEM:89). (95)

**Cacau:** *Theobroma cacao*, L. (RR:222). (18, 40)

**Cacau ak:** unidentified plant. (46)

**Cambalhau:** *Dorstenia contrajerva* L. (NEM:90). (7, 8, 27, 52, 79, 121, 122)

**X- ca muk olal:** unidentified plant. The *Na* says its leaves are like those of poleo. (117)

**Can ak:** *Alchornea latifolia* Swartz (NEM:96).). (46)

**Can chac che:** *Chiococca alba* (L.) Hitchc. (PMEY:98) (33, 49)

**Can chac che ak:** same as above? (21)

**Can che:** *Conocarpus erectus* L.; *Phyllostylon brasiliensis* Capan (NEM:91). (33, 76)

**Canil ac:** The *Judío* (LJ:104-105) lists **canil ak che**, a liana used for *mal de pinto*. (28)

**Ix can ta dzi:** see **ta dzi:** *Hippocratea Grisebachii*, Loes; *Hippocratea celastroides*, H.B. et K. (RR:284) (21, 68)

**Ix cante dzu:** see **ix canta dzi** above.

**Can xolob:** According to Roys (RR:223), the plant is boiled and given for loss of speech. EY:134 lists **kan jool:** *Abutilon gaumeri* Standley. (49)

**Caña dulce:** lit. sweet cane. (101)

**Ix catz cab na:** unidentified plant. (5, 119)

**Ceh:** *Odocoileus toltecus*, Saussure. (RR:329) (89)

**Ceh che:** lit. deer-tree, from whose leaves an infusion is made for the relief of aching bones, convulsions, giddiness and an unidentified illness called deer-breath (RR:224). (113)

**Citam:** *Pecari angulatus yucatanensis*, Merriam. (74)

**Citam ac:** lit. peccary grass (RR:225); its crushed root is applied very hot for peccary bite. (74)

**Citam che:** *Caesalpinia gaumeri* Greenman (NEM:93). (74)

**Coc che:** *Croton glabellus* L. (NEM:93). (1a, 23)

**Ah colomte:** *Ceophloeus scapularis*, Vigors. (RR:330) (90)

**Contrapeste:** unidentified plant also called **ix chilim** and **ix chilim kak**. There is the plant **chilim zi:** *Dalea domingensis* DC., but perhaps this is an unrelated plant. (12)

**Ah cool:** unidentified plant. The *Na* says that its leaves resemble those of the cacao plant. (77)

**Cutz:** *Agriocharis ocellatus*, Curvier. Ocellated turkey. (RR:330) (page 22, page 26)

**Cuxum che:** listed only in Roys (RR:227) as a remedy for dysentery, blood-vomit and liver-complaint. The nearest approximation is **k'uxubche':** *Croton glabellus* (NEM:107). (52)

## CH

**Chabak:** *Plumbago scandens* L. (PMEY:272) (38)

**Chac ac:** lit. red grass (RR:227). (70)

**Chacah:** *Bursera simaruba* (L.) Sarg; *Bursera* spp. (NEM:57) (5, 74, 85, 96, 119)

**Chac ak:** *Plumbago scandens* L. (PMEY:272). (1, 70)

**Chac catzim:** *Prosopis juliflora* DC. (PMEY:279). (13, 15)

**Chac che:** *Manihot aesculifolia* (H.B. et K.) Pohl (PMEY:210) (76)

**Chac dzidzib:** *Cardinalis cardinalis yucatanicus*, Ridgeway. (RR:331) (51)

**Chac dzulub tok:** *Bauhinia unguolata* L. (EY:107). (50)

**Chac h-mul / Chac mul:** Probably *Gomphrena globosa*, L. and *G. dispersa*, Standl. (RR:231) (89)

**Chac luzub tab:** According to Roys (RR:230) **chac-lutzubteob** whose bark is an ingredient in a beverage made as a remedy for dysentery. Roys (RR:106, 230) gives a variety of avocado called **chac lubte on**, and the *Vienna* (p. 7r) has the following entry: Aguacates de cáscara colorada: chac lukub te. (18)

**Chac mol ak:** *Alternanthera ramosissima* (Mart.) Chod. (PMEY:18). (1a, 22, 23, 38, 45, 87)

**Chac mol che:** *Erythrina standleyana* Krukoff (PMEY:145). (7, 45, 85, 97, 121)

**Chac muc:** *Rauwolfia hirsuta* Jacq. (PMEY:286). (21)

**Chac om ak:** See **om ak:** *Gouania lupuloides* (L.). (52)

**Chac pichi:** lit. red guava. **Pichi** is the *Psidium guajava*, L. (PMEY:280). (13, 14)

**Chacte:** *Caesalpinia platyloba* S. Watson (PMEY:67). *Sweetia panamensis* Benth (PMEY:326). (15)

**Chactun piliz:** a certain small red parrot. (RR:331) (51)

**Chac ya:** *Dipholis salicifolia* (L.) A. DC; *Manilkara zapota* (L.) van Royen (NEM:64). (5, 13, 119)

**Chac zinkin:** *Caesalpinia pulcherrima* (L.) Swartz. (PMEY:68); also *Jacquinia aurantiaca* Aiton (NEM:62). (50, 52)

**Chachac ic:** lit. bright red chile. (52)

**Chal che / Ix chal che:** *Parthenium schottii* Greenman; *Pluchea odorata* (L.) Cass. (NEM:65). (6, 100, 107, 113, 120)

**Ix chamal kin:** An insect 5 or 6 inches long. Its body is covered with variegated spines which produce itching when they touch the skin. (RR:331) (20)

**Chauay ic:** *Capsicum annum* L. (PMEY:78). (108)

**Che ic che:** spelled in the ms. **cheyeche**. There is the plant **ic che** which is supposed to be another name for **ixim che** (*Cascaria nitida*). See **zac chuen che** and **x- bak ain**, which according to the *Na* are supposed to alternative names. (108)

**Ix che ichi:** Prescribed as a poultice for quinsy, ruptures and dislocations (RR:234), but in the *Na* for itching sores. (1)

**Ix chemte:** also called **ix naban che** in the *Na* and said to be another name for **contrapeste**. (34)

**Chicam:** *Pachyrrhizus erosus*, (L.); *Cacara erosa*, L. (RR: 235). *Pachyrrhizus erosus*, (L.); *Pachyrrhizus palmatilobus* (Moc. et Sessé) (NEM: 68-69). (page 2)

**Chi ceh ic:** *Chrysophyllum mexicanum* T.S. Brandegees ex Standley; Perhaps the same as **chi cehil:** *Chrysophyllum cainito* L. (EY:172). (113)

**Chicix mo ak:** Lit. fiery parrot-vine. The *Judío* version of this prescription calls it **chicix mo**, which Cuevas describes as a shrub of ordinary size with dark-green leaves and a milky sap. (RR:119) A poultice of its ground roots is applied in cases of erysipelas (BC:28). (95)

**Chii / Chi:** *Malpighia glabra* L. (PMEY:206). (53)

**Chim tok:** *Krugiodendron ferreum* (Vahl) Urban (PMEY:194) (15, 100)

**Chiople:** *Eupatorium hemipteropodum* Robinson (PMEY:148). (6, 107, 113, 120)

**X- chite:** *Bursera graveolens* (H.B. et K.) Triana et Planchon (NEM:164). (100)

**Chooch:** *Casimiroa edulis* Llave et Lex. (PMEY:82). *Lucuma hypoglauca* Standley (PMEY:202). (6, 120)

**Chul ceh** lit. Deer-chul; used as a remedy for aching bones, convulsions and giddiness (RR:239) (113)

## CH

**Chelem:** *Agave silvestris* D'Utra (NEM:72). (29)

**Chilim:** see **contrapeste**. Possibly related **chilim zi:** *Dalea domingensis* DC. (EY:114). (12, 21)

**Chimay:** *Acacia macracantha* Humb. & Bonpl. (PMEY:6). *Pithecellobium albicans* (Kunth) Benth. (PMEY:264). (30)

**Cho:** mouse / rat. (28, 59, 111)

**Choben che:** *Trichilia arborea* C.DC (PMEY:342). (55)

**Choh:** *Indigofera anil*, L. (6, 120)

**Chooch:** A species of bee or honey-fly. Seler identifies this insect as a variety of beetle. (RR:332). (3)

**Chom:** *Catharista urubu*, Vieillot. (80)

**Chuy che:** is described as a hanging vine in the *Judío* (LJ:29) from whose flowers an infusion is made to cure jaundice. (67)

## DZ

**Dzal chac che:** unidentified plant. (39)

**Dzidzil che:** *Ageratum intermedium* Hemsl. (?) (RR:315). *Ageratum maritimum* H.B. et K.; *Gymnopodium antigonoides* (Robinson) Blake. (NEM:156) (91)

**Dzin can:** *Sesuvium portulacastrum* L. (NEM:155). (21, 33, 68)

**Dzoc:** unidentified variety of palm. The *Vienna* (p. 40r) has the following: Cogollo del **xan**, uano o palma: dzoc. [Tiempo de coger los cogollos:] u kinil cha dzoc. (8, 122)

**Ix dzoc chakanil:** unidentified plant. (8, 122)

**Dzulub tok:** *Bauhinia divaricata* L.; *Bauhinia spathacea* DC. (NEM:156-157). (5,

100, 119)

**Dzudz mohoch:** *Na* says its other name is **ix mech luum mixe**. Apud. Roys (RR:315), in *Yerbas y hechicerias de Yucatan*, f. 147 r. (apud. RR:315), this plant is said to resemble an insect called **ix mohoch** and is used for urinary diseases. (83)

**Dzudzuc:** *Cissampelos pareira* L.; *Diphyssa carthagenensis* Jacq. (NEM:157). (1, 56, 95)

**Ix dzudzuh:** unidentified plant. Roys (RR:91) believes that perhaps **ix dzudzuc** is meant. (*Diphyssa robinoides*, Benth. (or) *D. carthaginensis* Jacq. Lit. soft or delicate.) (1)

## E

**Ek kanan:** lit. black **kanan**. See **kanan** below. (85)

**Ek luum chac:** lit. black earth Maranta (RR:241); used as a remedy for sore eyes. (45)

**X- ek tu ak / ek x- tu akil:** lit. translates as “black stink vine” (RR:287). See **x- tu ak:** *Paullinia cururu* L. (EY:170). (42, 115)

**Escurre ic:** this is given in the *Na* as **ah max yc escurre** and **yc sucurre**. In NEM (216) **escurre-ik** and **sukure-ik** are given as *Capsicum annum* L. (vars.) (17, 110)

## H

**Haaz:** *Musa sapientum*, L. (RR:244) (98)

**Haaz maax che:** lit. monkey-mamey [tree]. (RR:244). See also **hatz-max** in the *Judío* (LJ:40); recommended for piorrhea and urinary complaints. (75)

**Habana ic:** chile habanero: *Capsicum frutescens* L. (EY:176). (59)

**Haban can:** *Isocarpha oppositifolia* (L.) R. Br. (NEM:77). (44, 48)

**Haben tun:** unidentified plant. (28)

**Habin:** *Piscidia communis* (Blake) Harms.; *Piscidia piscipula* (L.) Sarg.; *Piscidia* spp. (NEM:78). (5, 119)

**Hacay:** from the use in the texts **hacay** appears to be some type of mold, in

particular the black mold which appears on the sides of wells and on walls of houses. (DB) (73)

**Halac:** unidentified plant. (47)

**Halal:** *Arundo donax* L.; *Phragmites australis* (Steud.) Trin.; *Scirpus validus* Vahl (NEM:77). (2, 64, 79, 81, 117a)

**Halal che:** *Pedilanthus nodiflorus* Millsp. (NEM:77). (31)

**Hauay che:** *Ageratum litorale* A. Gray (NEM:78). (46)

**H- beeb:** *Pisonia aculeata* L. (NEM:51). (108)

**Hiix cay:** a variety of ray, the skin of which is used for sandpaper. (89)

**H- maak:** *Annona glabra* L. (NEM:80). (81)

**Hoch:** a wingless wasp, or ant, which has a very painful sting. Species unknown. (20)

**Hokab:** *Esenbeckia pentaphylla* (Macfad.) Griseb.; *Tabebuia pentaphylla* (L.) Hemsley; *Tabebuia rosea* (Bertol) DC. (NEM:82). (82)

**Holon:** a variety of mud wasp. (117a)

**Ix houen**<sup>563</sup>: *Spondias purpurea* L. (NEM:86) (39, 53)

**X- hoyoc:** *Morinda yucatanensis*, Greenman. (NEM:166). (98)

**Huaz / H- huaz:** *Crescentia cujete* L. (NEM:84). (68, 106)

**Huh:** iguana. (109)

**Huhub:** *Pinus caribaea*, Motelet. (RR:246) (72)

**Hul im kak:** unidentified plant. (95)

**Hulub:** *Bravaisia tubiflora* Hemsley; *Sclerocarpus divaricatus* (Benth. et Hook.) Hemsley (NEM:83). (105)

**Huun can:** Perhaps a variety of spider because it is compared with the **x- toyil** which is a spider. (81)

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<sup>563</sup>Literally, “five months”, probably referring to the time it takes for this native plum to ripen.

## I

**Ib:** *Phaseolus lunatus* L. (NEM: 84) (16a)

**Ibin can:** *Echites tuxtlensis* Standley (NEM:87). (96)

**Ic:** *Capsicum annum* L. (NEM:85). (16a, 73, 92)

**Ic escurre:** this is given in the *Na* as **yc sucurre**. In NEM (216) **escurre-ik** and **sukure-ik** are given as *Capsicum annum* L. (vars.) (110)

**Ich huh:** *Eugenia axillaris* (Swartz) Willd. (EY:143). (54)

**Ix bolon tibi:** *Cissus trifoliata* L. (NEM:163). (76)

**Ix cambalhau:** *Dorstenia contrajerva* L. (NEM:169). (7, 8, 27, 52, 79, 96, 121, 122)

**Ix can ta dzi:** see **ta dzi:** *Hippocratea Grisebachii*, Loes; *Hippocratea celastroides*, H.B. et K. (RR:284) (21, 68)

**Ix catz cab na:** unidentified plant. (5, 119)

**Ix chal che:** *Parthenium schottii* Greenman; *Pluchea odorata* (L.) Cass. (NEM:65). (6, 100, 107, 113, 120)

**Ix chamal kin:** An insect 5 or 6 inches long. Its body is covered with variegated spines which produce itching when they touch the skin. (RR:331) (20)

**Ix che ichi:** Prescribed as a poultice for quinsy, ruptures and dislocations (RR:234), but in the *Na* for itching sores. (1)

**Ix chemte:** also called **ix naban che** in the *Na* and said to be another name for **contrapeste**. (34)

**Ix chilim:** see **contrapeste**. Possibly related **chilim zi:** *Dalea domingensis* DC. (EY:114). (12, 21)

**Ix dzal chac che:** unidentified plant. (39)

**Ix dzoc chakanil:** unidentified plant. (8, 122)

**Ix dzudzuh:** unidentified plant. Roys (RR:91) believes that perhaps **ix dzudzuc** is meant. (*Diphyssa robinoides*, Benth. (or) *D. carthaginensis* Jacq. Lit. soft or delicate.) (1)

**Ix houen**<sup>564</sup>: *Spondias purpurea* L. (NEM:86) (39, 53)

**Ixim**: *Zea mays*. See **nal**.

**Ixim che**: *Caesaria nitida* (L.) Jacq.; *Citharexylum schottii* Greenman (NEM:86). (24, 99, 108)

**Ix kah yuc**: *Astrocasia phyllanthoides*, Robins et Millsp.; *Phyllanthus brasiliensis* (Aubl.) Poir. (NEM:96). (117)

**Ix kan lol**: *Argemone mexicana* L. (NEM:86); **k'anlol**: idem., and also *Tecoma stans* (L.) H.B. et K. (NEM:99). (32, 58)

**Ix kokob maax**: The plant name **ix kokob maax** is unregistered. However, Roys shows the parallel text from *Sotuta* as giving this plant name as **kolok maax** (*Crataeva tapia*, L.). (75)

**Ix kulim che**: *Exothea diphylla* (Standley) Lundell (*Talisia diphylla* Standley) (EY:170). (1a, 23, 62)

**Ix kum che**: *Jacaratia mexicana* DC. (NEM:106). (55)

**Ix mahan chun**: possibly **mahan chun kak**: *Peperomia glutinosa* Millsp. (NEM:109). (1a, 6, 22, 23, 87, 120)

**Ix mamac luum**: Roys lists this unidentified plant or animal under plant names without any identification, but it seems equally possible that it is in fact an animal. See recipe 81 where the **huun can** is also to be found on the bark of trees. (82)

**Ix mech luum mixe**: unidentified plant, said to be the same as **dzudz mohoch**. (83)

**Ix naban che**: *Bursera graveolens* (H.B. et K.) Triana et Planchon (NEM:115). The same as **ix chemte** according to the *Na*. (34, 100)

**Ix niche**: *Coccoloba uvifera* (L.) Jacq. (NEM:117). (45)

**Ix petel tun**: *Cissampelos pareira* L. (NEM:122). (77)

**Ix toyil**: See Pérez (1898): xtoyil: una especie de araña. (81)

**Ix tu ciz can**: *Corallocarpus millspaughii* Cogn. (NEM:185) (PMEY:112). *Ibervillea millspaughii* (Cogn.) C. Jeffrey (EY:63). (49)

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<sup>564</sup>Literally, “five months”, probably referring to the time it takes for this native plum to ripen.

**Ix tulix hobom:** *Libellula?* (RR:339). (20)

**Ix tuz ik che:** lit. asthma tree, a part of which serves as a remedy for hiccoughs (RR:289). (82)

**Ix tzah:** *Cnidoscolus aconitifolius* (Miller) I.M. Johnston (NEM:185). (71)

## K

**Ix kah yuc:** *Astrocasia phyllanthoides*, Robins et Millsp.; *Phyllanthus brasiliensis* (Aubl.) Poir. (NEM:96). (117)

**Kamaz:** A species of white ants which construct their nests on the branches of trees. These are of earth, in the form of a volcano and sometimes half a meter in height and circumference. Others construct them on the surface of the ground. These live together with the Kul-zinic. (Pacheco Cruz, 1919, p. 52). Medical texts 305 & 339. (RR:334) (67)

**Ix kan:** unidentified variety of bird. (117a)

**Kanal; Kan pet kin:** “An insect resembling the **Holon** (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting.” (Pacheco Cruz, 1919, p. 43). (RR:334) (8, 20, 34, 37, 82, 122)

**Kanan:** *Hamelia patens* Jacq. (PMEY:168). Seler (1960:565) found them numerous in Papantla, but in Yucatan only on the walls along the streets of Mani. (5, 113, 119)

**Kan coc che:** Several informants who have been consulted do not know this plant or the **yax coc che**, although they do know and use the **coc che**. See **coc che**. (1a)

**Kan chikin che:** *Picramnia antidesma* Swartz (NEM:97). (34)

**Kan kub:** identified as a type of wasp. In the *Cordemex* there is the following listing: Kanku: 13ddp: avispa brava, pone su avispero dentro de troncos huecos de árboles viejos y secos. (3)

**Kan lol:** *Argemone mexicana* L. (NEM:86); **k'anlol:** idem., and also *Tecoma stans* (L.) H.B. et K. (NEM:99). (32, 58)

**Kan mucuy che:** lit. yellow dove tree (RR:252); used for yellow stools and biliousness. (34)

**Kan pet kin; kanal:** “An insect resembling the **Holon** (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting.” (Pacheco Cruz, 1919, p. 43). (RR:334) (8, 20, 122)

**Kante ceh:** lit. deer-kanté (RR:253) whose crushed leaves are poulticed on ulcers and abscesses. (85)

**Kan tun bub:** *Sanvitalia procumbens* Lam. (EY:54) (10, 34, 124)

**Kan thirix:** *Acacia farnesiana* (L.) Willd. (NEM:100). (17)

**Kiix pach och:** *Hystrix mexicanum*, Kerr. (RR:335) (84)

**Kik:** *Castilla elastica*, Cerv (RR:254-255). Roys writes that **kik**, **kik aban**, and **kik che** are alternative names for *Castilla elastica*, Cerv. (the rubber tree). (19)

**Kik aban:** *Castilla elastica* Sesse (PMEY:87). (10, 70, 124)

**Kik che:** *Caesalpinia platyloba* S. Watson (NEM:93). But in NEM (p. 102) it is listed as *Castilla elastica* Cerv., and in EY (p. 106) as *Apoplanesia paniculata* Presl. (19, 96)

**Kik ni och:** lit. nose-bleed (RR:255); it serves as a remedy for dysentery. (19)

**Koch:** *Ricinus communis* L. (NEM:174). (81, 117a)

**Kokob ak:** *Aristolocha odoratissima* L. (NEM:103). (18)

**Kokob can:** lit. **kokob**-shoot (RR:256). (49)

**Kokob che:** *Pilocarpus racemosus* Vahl (NEM:103). Possibly an *Aristolochia*. (RR:87) (18)

**Ix kokob maax:** The plant name **ix kokob maax** is unregistered. However, Roys shows the parallel text from *Sotuta* as giving this plant name as **kolok maax** (*Crataeva tapia*, L.). (75)

**Kulim can:** unidentified plant. (62)

**Kulim che:** *Astronium graveolens* Jacq. (NEM:106); **k'ulinche:** *Exothea diphylla* (Standley) Lundell (NEM:106). *Exothea diphylla* (Standley) Lundell (*Talisia diphylla* Standley) (EY:170). (1a, 23, 62)

**Kum can:** lit. gourd-shoots. It has a succulent root like that of the **dzol-chakan** and its leaf resembles that of garlic. (RR:259) (79)

**Kum che:** *Jacaratia mexicana* DC. (NEM:106). (55)

**Kutz:** *Nicotiana tabacum*, L. (RR:259) (94, 101, 110)

**Kutz aban:** *Isocarpha oppositifolia* (L.) R.Br. (EY:51) (5, 119)

**Kuxub:** *Bixa orellana* L. (PMEY:51) (50, 52)

**Kuxub can:** *Rivina humilis* L. (PMEY:290) (49)

## L

**Laal much:** *Gronovia scandens* L. (NEM:108). (119)

**Limon:** lemon. (52, 59, 63, 70, 103)

**Luch:** *Crescentia cujete* L. (NEM:109). (67, 68, 112, 126)

## M

**Maak:** *Annona glabra* L. (NEM:80). (81)

**Maax; maax ic; putun ic:** *Capsicum frutescens* L. (PMEY:79). (page 15, 17, 50, 59, 60)

**Maax ak:** lit. chile vine (RR:264). Its leaves, roots and sap are used for a variety of ailments. (75)

**Maax ic:** same as **maax**, a chile pepper. See **maax** above.

**Maaz:** cricket. (RR:336) (40)

**Macal:** *Dioscorea alata* L. (PMEY:133) (76)

**Mahan chun:** lit. “trunk borrower”. Also called **Ix mahan chun** and perhaps **zac ix mahan chun**. Possibly **Mahan chun kak:** *Peperomia glutinosa* Millsp. (NEM:109). See also **Mahanchunkak** in Cuevas (BC:62). It has emollient properties and is recommended for inflammations. (1a, 6, 22, 23, 87, 120)

**Ix mamac luum:** Roys lists this unidentified plant or animal under plant names without any identification, but it seems equally possible that it is in fact an animal. See recipe 81 where the **huun can** is also to be found on the bark of trees. (82)

**Maxcal:** unidentified plant, which the *Na* says is the same as **ton can**. Roys writes: “A herb said to resemble the maguey (Standl.). Since the maxcal is associated with the acantun and with a mention of splotches of blood, it is suggested that its spines were employed to make blood sacrifices. The max-cal is cited in incantations for a certain seizure and for asthma.” (RB:123). See also PMEY:133. (68)

**Ix mech luum mixe:** unidentified plant, said to be the same as **dzudz mohoch**. (83)

**Mehen xaan:** lit. small xaan (RR:265), a remedy for sore eyes. (44, 45)

**Mizib coc:** *Turnera diffusa* Willd. (NEM:113). (119)

**Molcoh:** *Dalechampia scandens*, L. (PMEY:129). (113)

**Moo / mo:** macaw. (RR:337) (51, 97, 117a)

**Mostaza:** mustard weed. (91)

**Muc / ah muc:** *Dalbergia glabra* (Miller) Standley (PMEY:128). (85)

**X- muc ic:** *Capsicum annum* L. (var.) (NEM:176). (52)

**Mukay:** *Dactylopius coccus*; cochineal. (RR:337) (page 22, page 26, 62)

**Mukay che:** lit. cochineal tree; unidentified plant. (62, 63)

**Mul che:** *Bumelia mayana* Standley (NEM:114). *Bumelia retusa*, Swartz (RR:266) (114)

**Muloch:** *Triumfetta semitriloba* Jacq. (PMEY:345). (88, 99)

**Muluche:** unidentified plant. See **mul che:** *Bumelia mayana* Standley (NEM:114). (41)

## N

**Ix naban che:** *Bursera graveolens* (H.B. et K.) Triana et Planchon (NEM:115). The same as **ix chemte** according to the *Na*. (34, 100)

**Nal:** *Zea mays* L. (NEM:115). (page 2, 65)

**Nappal che:** unidentified plant. (10, 124)

**Naranja:** *Citrus sinensis*. (48)

**Ne max:** *Bignonia diversifolia* Bureau et K. Schum.; *Heliotropium angiospermum* Murr; *Heliotropium fruticosum* L.; *Heliotropium indicum* L. (NEM:116). (75)

**Ne tab:** an unidentified plant listed only in Cuevas (BC:113) and Roys (RR:269) and described as a rare shrub native to the coast. (1, 1a, 22, 23, 33, 76, 87)

**Nicte:** *Plumeria* sp. (RR:269). (page 15, 104, 106)

**Ix niche:** *Coccoloba uvifera* (L.) Jacq. (NEM:117). (45)

**Niin:** *Coccus axin* (RR:337) (25, 69)

**Nokak:** *Bacopa procumbens* (Miller) Greenman (PMEY:44). (79)

## O

**Och:** *Didelphis yucatanensis*. (RR:337) Other animals with the name **och** in them are: **bokol och** = beating opossum: murine opossum (*Marmosa murina mexicana*); **box och** = black opossum: opossum (*Didelphis yucatanensis*); **holil och** = burrowing opossum: *Marmosa Gaumeri*; **ah kiix pach och**, or **kiix och** = thorny back opossum, porcupine (*Hystrix mexicanum*, *H. prehensilis*, *Coendu yucataniae*); **x- kuk x- och** = feathered opossum, a spiny sea fish of the mackerel family; **mehen och** = little opossum (*Marmosa mayensis* Osgood); **och can** = opossum snake, boa constrictor; **och cay** = opossum fish: zorro marino (?); **pay och** = stinking opossum: skunk (*Conepatus tropicalis* Merriam); **zac och** = white opossum (*Didelphis yucatanensis* Allen); **zac pib och** = white baked opossum (unidentified). (84)

**Ojo ak:** the text says that it is also called **x- hoyoc**. (RR:271). **x- hoyoc:** *Morinda yucatanensis*, Greenman. (NEM:166). (98)

**Om ak:** *Gouania lupuloides* (L.) Urban (PMEY:162). (50, 52)

**Op:** *Annona cherimola* Miller (PMEY:28). (36, 71)

**Ox:** *Brosimum alicastrum* Swartz (PMEY:61) (43, 116)

## P

**Pak can:** *Solanum nigerium*, L. (RR:86) (49)

**Pakal:** *Citrus sinensis* (L.) Osb. (PMEY:105). (113)

**Pandzil:** *Suriana maritima* L. (PMEY:325). (49)

**Pay che:** *Petiveria alliaceae* L. (PMEY:248). (17, 30)

**Payhul:** *Phyllanthus brasiliensis* (Aubl.) Poir. (PMEY:253); *Sclerocarpus divaricatus* (Benth & Hook.) Hemsley (PMEY:301). (64, 95, 100, 108)

**Pay luch:** *Hintonia octomera* Bullock (EY:164) (77)

**Pek:** dog. (109)

**Ix petel tun:** *Cissampelos pareira* L. (NEM:122). (77)

**Petel tun ak / X- petel tun ak:** *Cissampelos pareira* L. (PMEY:99). (95)

**Pichi:** *Psidium guajava* L. (PMEY:280). (36)

**Pichi che:** *Psidium sartorianum* (Bergius) Nied. (PMEY:281). (56, 113)

**Pidz:** cotton. *Gossypium barbadense* L., *G. hirsutum* L. (NEM:123) (17, 32, 83, 91, 97, 98, 117a)

**Pimienta de castilla:** black pepper. (17a, 110)

**Pixoy:** *Guazuma ulmifolia* Lam. (PMEY:165). (99)

**Platanos haaz:** *Musa sapientum*, L. (RR:244) (98)

**Poleo:** *Clinopodium Brownei*, (Sw.) Kuntze. (RR:84). (117)

**Pom:** *Protium copal* (Engl.) Cham. et Schlechtendal; *Protium aff. copal* (Engl.) Cham. et Schlechtendal; *Protium schipii* Lundell (NEM:124). Also called **pom-te**. (34, 51, 57, 102)

**Pomol che:** *Jatropha gaumeri* Greenman (PMEY:191). (53)

**Poop:** *Scirpus validus* Vahl (EY:68). (38)

**Puc ak:** *Notoptera leptcephala* Blake (PMEY:232). (85)

**X- pucil cho:** *Mus musculus*, L. (RR:338) (111)

**Pucim:** *Colubrina greggii* S. Watson (PMEY:110). (50, 52, 85)

**Put:** *Carica papaya* L. (NEM:126). (26, 71, 79)

**Put can:** *Lepidium virginicum* L. (PMEY:197). (96)

## PP

**Ppac can:** *Physalis angula*, L.; *Physalis pubescens*, L.? (RR:272) (70)

**Ppelex cuch:** *Croton glabellus* L. (EY:75). Also written **ppelexcuch** / **pelexcuch** / **perezcuch** in the *Na*. (85)

**Ppix thon kak xiu:** *Ayenia fasciculata* Millsp. (NEM:129). (95)

## T

**Tab:** salt. (1, 25, 60, 103, 111)

**Tab can:** *Cissus rhombifolia* Vahl; *Cissus sicyoides* L. (PMEY:100). (79)

**Ta dzi:** *Hippocratea Grisebachii*, Loes; *Hippocratea celastroides*, H.B. et K. (RR:284) (21)

**Tahte:** a pine tree, lit. splinter-tree (RR:282). (57)

**Taman:** *Gossypium barbadense* L. (NEM:144). (98)

**Tamay:** *Zuelania guidonia* (Swartz) Britton & Millsp.; *Zuelania roussoviae* Pittier (PMEY:357). (5, 24, 99, 108)

**Tamcaz che:** *Zanthoxylum fagara* (L.) Sarg. (PMEY:353). (5, 119)

**Ton can:** lit. pouch-shoot (RR:286). The *Na* says it is also called **maxcal**. (33, 68)

**Ix toyil:** See Pérez (1898): xtoyil: una especie de araña. (81)

**X- tucil:** an unidentified insect, probably a wasp. (117a)

**Ix tu ciz can:** *Corallocarpus millspaughii* Cogn. (NEM:185) (PMEY:112).

*Ibervillea millspaughii* (Cogn.) C. Jeffrey (EY:63). (49)

**Tuk:** *Acrocomia mexicana*, Karw. (RR:288) (39)

**H- tukub:** unidentified insect. (81)

**Ix tulix hobom:** *Libellula*? (RR:339). (20)

**Tulix kik:** *Opuntia*, lit. dragon-blood (RR:288). Its crushed fruit is used for snake-bites and spitting blood (ibid.) (66)

**Tup chac:** An ash-colored wasp with a long thin body. (RR:115) (82)

**Tup palal:** Roys (RR:93) treats **tup palal** as a plant name. Literally it means “child's earring”. Perhaps though it really should be “child's earring” and there is something in the construction of these earrings which looks like a flower. (91)

**Ix tuz ik che:** lit. asthma tree, a part of which serves as a remedy for hiccoughs (RR:289). (82)

**X- tuzil:** a variety of moth. See *Motul I*, p. 230v: ix tuzil: la polilla que [co]me los vestidos y ropa. (81)

## TH

**X- thuhuy nicté:** *Plumeria pudica*, Jacq. (RR:289). (104)

## TZ

**Ix Tzah:** *Cnidoscolus aconitifolius* (Miller) I.M. Johnston (NEM:185). (71)

## X

**Xacat be:** Roys (p. 341) has the following entry: “Ash-colored insects resembling a locust, only larger. They are so named because they jump in such a way as to deceive anyone trying to catch them. They are common.” (Pacheco Cruz, 1919, p. 49). (7, 121)

**Xaan:** *Reinhardtia* sp; *Sabal mayarum* Bartlett (NEM:162). (72)

**Xanab mucuy:** *Euphorbia hirta* L.; *Euphorbia prostata* Aiton.; *Euphorbia* (Chamaesyce) spp. (NEM:161). (9, 10, 45, 71, 123, 124)

**Xax:** *Acacia angustissima* (Miller) Kuntze (NEM:162). (13)

**X- bak ain:** According to Roys (RR:215), this is the same as **zac chuen che**. The *Na* gives the same information and also states that it is the same as **che ic che**. (108)

**X- cabal xaan:** *Cyperus* sp.; *Elytraria squamosa* (Jacq.) Lindau (NEM:89). (52)

**X- cambalhau:** *Dorstenia contrajerva* L. (NEM:169). (7, 8, 27, 52, 79, 96, 121, 122)

**X- ca muk olal:** unidentified plant. The *Na* says its leaves are like those of poleo. (117)

**X- chal che** *Parthenium schottii* Greenman; *Pluchea odorata* (L.) Cass. (NEM:65). (107)

**X- chiople:** *Eupatorium aromatisans* DC.; *Eupatorium hemipteropodum* Robinson (PMEY:148). (6, 120)

**X- chite:** *Bursera graveolens* (H.B. et K.) Triana et Planchon (NEM:164). (100)

**X- hatz, hatz:** small prostrate euphorbia (RR:243). According to the *Motul I*, (p. 171r), it is called *yerba del pollo* and is used to stop bleeding. Pío Pérez says that it is the same as **xanab mucuy**. (RR:243). (6, 120)

**Xicin ceh:** lit. deer-ear (RR:295), a remedy for inflamed protuberances of the mouth and eyes. (26)

**X- kanan:** See **kanan** above. *Hamelia patens* Jacq. (PMEY:168). Seler (1960:565) found them numerous in Papantla, but in Yucatan only on the walls along the streets of Mani. (113)

**X- koch:** *Ricinus communis* L. (NEM:174). (81, 117a)

**X- muc ic:** *Capsicum annum* L. (var.) (NEM:176). (52)

**X- naban che:** *Bursera graveolens* (H.B. et K.) Triana et Planchon (NEM:115). The same as **ix chemte** according to the *Na*. (34, 100)

**Xolte x- nuc:** *Hyptis pectinata* (L.) Poit.; *Hyptis suaveolens* (L.) Poit.; *Lippia yucatanica* Loes. (NEM:177). (54)

**X- pucil cho:** *Mus musculus*, L. (RR:338) (111)

**X- tu ak:** *Paullinia cururu* L. (EY:170). Roys tentatively lists this as *Cassia* sp.

(RR:177) (38, 42, 115)

**X- tutu ak:** unidentified plant. See **x- tu ak**, which Roys tentatively lists as *Cassia* sp. (RR:177) (38)

**X- tuzil:** See *Motul I* (p. 230v): ix tuzil: la polilla que [co]me los vestidos y ropa. (81)

**X- thuhuy nicté:** *Plumeria pudica*, Jacq. (RR:289). (104)

**X- tzah:** *Cnidoscolus aconitifolius* (Miller) I.M. Johnston (NEM:185). (71)

**Xuul:** *Harpalyce arborescens* A. Gray (EY:117); *Lonchocarpus xuul* Lundell (EY:119). (6, 120)

**Xux:** a small common wasp with a mild sting. Species unknown. The larvae are considered to be a delicacy. (20, 41, 43, 96, 116, 117a)

**Xux ox:** *Solanum verbascifolium* L. (NEM:186-187). (43, 116)

## Y

**Yak ba:** *Andira inermis* (Swartz) H.B. et K. (EY:106). (86)

**Yala elel:** *Oxalis yucatanensis* (Rosa) Riley (PMEY:237). (21)

**Yax coc che:** unidentified plant. See **Coc che**. (1a)

**Yax halal che:** *Pedilanthus itzaeus* Millsp. (RR:299). (31)

**Yax kanan:** *Psychotria undata* Jacq. (Souza Novelo) (Martínez: 988). (6, 85, 120)

**Yax kutz:** lit. green tobacco. See **kutz**. (94, 101)

**Yax muc:** unidentified plant. The *Vienna* (p. 18v) has the following entry: Árbol cuia corteça aprobecha para dolor de ba[rr]iga: yax muc. (6, 120)

**Yax nic:** *Vitex gaumeri* Greenman (EY:188). (85)

**Yuyum can:** lit. oriole-shoots (RR:301) recommended for loss of speech. (49)

## Z

**Zaak:** locust. (RR:343) (25, page 56)

**Zac bacal can:** *Acalypha seleriana* Greenm. (EY:73); *Corynostilis arborea* (L.) Blake (EY:189). (6, 76, 120)

**Zac bec:** *Shoepfia schreberi* Gmel. (EY:147). (29, 38)

**Zac beeb:** *Pithecellobium pachypus* Pittier (EY:123). (1)

**Zac catzim:** *Mimosa hemiendyta* Rose et Robins (PMEY:221). (60, 96)

**Zac ci:** *Agave fourcroydes* Lemaire (EY:17). (93)

**Zac chichi be:** *Melochia tomentosa* L. (EY:180); *Corchorus siliquosus* L. (EY:182). (5, 119)

**Zac chuen che:** Cuevas (BC:86) describes it as a small shrub prescribed for inflammations. Texts in Roys (RR:304) prescribe it for various ailments: asthma, convulsions, delirium, tumefaction, etc. In the *Na* it is said that **cheyeche** and **x-bak ain** are other names for it. (6, 77, 108, 120)

**Zac dziman:** unidentified plant. (63)

**Zac dzunan:** In Roys (RR:308) an infusion from this plant is prescribed for a fever accompanied by red spots on the skin. See **zac dziman**.

**Zac ix mahan chun:** *Peperomia* sp. Mahan-chun-kak, Ix-mahan-chun? Zac-x-mahan-chun? (RR:323). *Peperomia glutinosa* Millsp. - Piper.: Exlabon-ak', Mahauchuunk'aak'. (NEM:268). Lit. white mahan chun (RR:307), prescribed for quinsy and ringworm. (1)

**Zac muyal:** Roys (RR:305) has **zac-muyal-xiu**, lit. white cloud plant whose root is a remedy for sore eyes. (45)

**Zac nicté:** *Plumeria alba* L. (EY:24). (106)

**Zac tab can:** *Cissus sicyoides*, L.? in Roys (RR:306). (38, 86)

**Zinan che:** *Zanthoxylum caribaeum* Lam. (Standl.) (PMEY:352). (66)

**Zinic che:** lit. ant-tree; used as a remedy for itching rashes (RR:309). (65)

**Zip che:** *Bunchosia glandulosa* Cav. (PMEY:63); *Malpighia glabra* L.

(PMEY:206). (6, 85, 100, 113, 120)

**Zit:** *Laciacis divaricata* (L.) Hitchc.; *Laciacis* sp. (NEM:139). (117a)

**Zizal:** *Agave fourcroydes* Lemaire (EY:17). (95)

**Zizal dzumya:** Roys (RR:310) suggests that it may be another name for **dzum-ya:** *Pereskia aculeata*, Mil. **Tzunya':** *Peperomia major* C.DC. (EY:155). (95)

**Zizal pak:** unidentified plant. (95)

**Zizal tunich:** *Euphorbia serpens* H.B. et K. (EY:79). (63, 95)

**Zizbic / zizbic kaax:** *Vanilla fragrans* (Salisb.) Ames (NEM:140).

**Zizbic hom:** unidentified plant. See **zizbic**. (38)

**Zizim:** *Artemisia vulgaris* L. (PMEY:37). (34, 100)

**Zodz:** bat. (127)

**Zudz pakal:** sour orange. (94)

**Zutup:** *Calonyction aculeatum* (L.) H.D. House (NEM:142). (113)

**Zuhuy chacah:** unidentified plant. Perhaps what is meant is virgin, or untouched **chacah**. See **chacah**. (85)

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