A TRANSLATION
OF THE EDITED TEXT OF
POST CONQUEST MAYAN LITERATURE

by

David Bolles
Copyright © 2003 by David Bolles

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.


LABYRINTHOS, 3064 HOLLINE COURT, LANCASTER, CALIFORNIA 93535
INTRODUCTION

In this book the edited version of the material presented in Post Conquest Mayan Literature is given along with an English translation of that version. For a description of how the edited version of the various texts presented in P.C.M.L. was arrived at see page xi of the Introduction to P.C.M.L. For the reader who is interested in knowing how the edited version of any given line was arrived at the pdf of Post Conquest Mayan Literature is available on the website alejandrasbooks.org. In this work the line in question is easily locatable and all of the source texts for the line can be easily compared as they are given in parallel to the edited version. If the reader has any doubts about the transcriptions of the original texts most of these facsimiles are also available on alejandrasbooks.org in the Facsimile section. The line in question can be located in these sources by noting the page of the facsimile on which this line appears as noted at the top of the column of the transcription of the text given in P.C.M.L.1

Please note that in the transcript of the edited version of P.C.M.L. given here there are usually line numbers given every five lines. E.g. j030, j035, j040, j045, etc. These line numbers refer to lines of text in P.C.M.L. At times the actual number of lines given in this book from one line number to the next is more or less than five lines, this due to space considerations. This is especially true when the line of English translation is longer than space will allow and so the line in question had to be broken into two parts resulting one line of text from P.C.M.L. taking up two lines of text in this book.

The Process of Translating

Almost all of the texts presented in this work have been translated previously, some of the translations being fairly well done and others not so well done.2 In the end, there are two translation efforts which I paid close attention to when making the translations presented in this book; those of Ralph L. Roys in his translations of The Book of Chilam Balam of Chumayel and The prophecies for the Maya tuns or years in the Books of Chilam Balam of Tizimin and Mani, and that of Victoria Bricker and Helga-Maria Miriam in their translation presented in An Encounter of Two Worlds; the Book of Chilam Balam of Kaua. Attention was paid not only to the translations offered by these works but also to the numerous footnotes and commentaries which they added to their work. Many of these footnotes are of great value and are included here with code letters at their head so the reader will know the source of those footnotes.

Despite the care with which these translations were done, there are areas in which I felt some

---

1 A commentary should be made here about the quality of copies of the various Books of Chilam Balam made by the 18th century Mayan scribes and to some extent the Codex Pérez which was copied in the first half of the 19th century from various manuscripts by Juan Pío Pérez. These manuscripts, especially the Chumayel, show a lack of accuracy and continuity for the various parallel texts. This feature is especially true of the Chumayel when various portions of the Chumayel are compared with parallel texts presented in the other Books of Chilam Balam. Compounding this problem, Juan Pío Pérez had what amounts to a terrible habit of altering texts when he felt that what he was reading was incorrect and thereby introduced unreliable readings.

2 For a sample of translation efforts see Appendix B. There the reader will find the translation given in this work side by side with those of Roys, Barrera Vásquez, Solís Acalá, Edmonson and Makemson.
improvement could be made. This is especially true of the translations by Roys. That is because he did his work at a time when there was limited access to the Franciscan vocabularies and grammars. Since that time all of the known Franciscan vocabularies and grammars have been computerized making the search for words and phrases which are within these works, as for example those words or phrases used in examples of usage, possible. This is especially important in the cases of the Bocabulario de Maya Than de Viena and the Calepino Maya de Motul, both of which are particularly rich in examples of usage. Not only are there words in these sources which are not easily locatable were the vocabularies not computer-searchable, but also in these examples of usage there are variations of grammatical usage which are of great help in understanding how to translate a particular word or phrase.

Furthermore, as in any language there are colloquialisms and metaphorical expressions which, if one tries to translate merely based on the words given in the phrase, would be completely missed. Things like socool than,1 emel u koch,2 u lubul u koch,3 hun ye cii4 and havonm kaku teel chacil yoc4 would leave both the translator and the reader perplexed as to the meaning of these colloquialisms and metaphors. Fortunately, for some of these items an explanation is to be found in the vocabularies.

1 See the footnote to line c388: Logic dictates that the correct translation of this line is “Now he comes to fulfill his command.” The problem with this is that the final phrase should read u socool than instead of u socool than. As a conjecture: it is well known that Mayan clothing carry messages woven into their designs. Perhaps the expression socool than, which in this case could be translated “finished speaking”, means exactly that: that the clothing because it has become used up and ragged no longer carries the message which was originally designed into it, and has literally “finished speaking”. For the phrase socool than see CMM: socool than: envejezese a gastarse la ropa. ¶ socool v cah than in camisas: gastandose va mi camisa.

2 Emel u koch means to endure trials and tribulations / to quit an official position / absolute one’s conscience. (See lines e438, e705) See CMM: Emel koch: caer enfermo o padecer trabajo. ¶ emi in koch J. emaen in koch tumen Dios: estoy enfermo que dios me ha enbiado trabajos o enfermedades. ¶ Item: descargarse vno del officio que tenia y desculparse. / BMTV: Descargar la consciencia: emel v koch. J. lukâçh koch. ¶ Descarga de culpa tu alma: luqek v koch a paxan. Compare with u lubul u koch below. See Appendix D.

3 The expression u lubul u koch appears in the following lines: b285, b334, b344, b345, b357, b360, c362, c363, 437, j25. The word koch has various meanings, but amongst them is “burden”. It appears that this expression, which literally translated is “the burden falls upon (the subject)”, means “destiny”. See Appendix D for a look at the various meanings of koch and phrases in which the word koch occurs.

4 See footnote to line f102: Literally, “one point of henequen”. See CMM: Hun ye cii: diluuo general en que dezián los indios que no auia faltado sino vna punta de maguey (que es el cañamo desta tierra) para llegar el agua al cielo.

5 See footnote to line f032: Metaphorical meaning: “Incest shall be committed.” The term havonm kacill means “thick root”, but is also used metaphorically much as we do in English, as for example “the root of all evil”. This line could be translated literally as “Fire shall be started (with a fire drill) at the root of the leg”. The BMTV gives a parallel phrase, “Comete peccado insozioso, por metáfora: haz kak a chic bacel. ¶ Cometoq aish peccado con su hija: v havonm kak tu chic bacel yetel yix mehen.” From this it can be deduced that some similar metaphorical meaning is meant here, namely “Incest shall be committed.”
### Glossary of Abbreviations Used

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>BELMS</td>
<td>Beltrán’s Arte, Mayan-Spanish</td>
</tr>
<tr>
<td>BELSM</td>
<td>Beltrán’s Arte, Spanish-Mayan</td>
</tr>
<tr>
<td>BM</td>
<td>Bricker and Miriam</td>
</tr>
<tr>
<td>BMTV</td>
<td>Bocabulario de Maya Than, Viena</td>
</tr>
<tr>
<td>CAM</td>
<td>Pérez’s Coordinación Alfábética, 1898</td>
</tr>
<tr>
<td>CMM</td>
<td>Calepino de Maya Than</td>
</tr>
<tr>
<td>DESF</td>
<td>Diccionario de San Francisco, Spanish-Mayan</td>
</tr>
<tr>
<td>DMM</td>
<td>Combined Solana / Motul II / S.F. Spanish-Mayan</td>
</tr>
<tr>
<td>DMSF</td>
<td>Diccionario de San Francisco, Mayan-Spanish</td>
</tr>
<tr>
<td>EBL</td>
<td>Roys’ Ethno-Botany of the Maya, Latin-Mayan</td>
</tr>
<tr>
<td>EBM</td>
<td>Roys’ Ethno-Botany of the Maya, Mayan-English</td>
</tr>
<tr>
<td>JPP</td>
<td>Pío Pérez, Diccionario de la Lengua Maya</td>
</tr>
<tr>
<td>KAL</td>
<td>Bricker &amp; Miram’s An Encounter of Two Worlds, Appendix C</td>
</tr>
<tr>
<td>KAM</td>
<td>Bricker &amp; Miram’s An Encounter of Two Worlds, Appendix A</td>
</tr>
<tr>
<td>NAM</td>
<td>Glossary from the Chilam Balam of Na</td>
</tr>
<tr>
<td>RBM</td>
<td>Roys’ Ritual of the Bacabs</td>
</tr>
<tr>
<td>RC</td>
<td>Roys’ The Book of Chilam Balam of Chumayel</td>
</tr>
<tr>
<td>RR</td>
<td>Roys’ The prophecies for the Maya tun or years in the Books of Chilam Balam</td>
</tr>
<tr>
<td>TIC</td>
<td>Ticul 1898</td>
</tr>
<tr>
<td>VNS</td>
<td>Bocabulario de Maya Than de Viena</td>
</tr>
<tr>
<td>YHM</td>
<td>Yerbas y Hechizaurías</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SECTION A

Section A is a collection of miscellanea concerned with the Yucatecan Mayan calendar as put forth in the various source books. The selections are ordered so as to start with the simplest ideas and to proceed with the more complex. It begins with **U Kaba Kin** (The Names of the Days, lines a001-a026), then proceeds to **U Kinil Uinalooob** (The dates of the Uinals, lines a030-a055) and after looking at other calendrical considerations ends with a listing of the Christian dates for the 24 year Ahau Katuns in **U Buk Xoc Ahau Katun** (The Count of the Ahau Katuns, a730-a755), beginning with 1392 = 8 Ahau Katun.

**U Kaba Kin**
(The Names of the Days)

Lines a001-a026 give a simple listing of the names of the days of the Mayan calendar.

The Meaning of the Day Names of the Uinal

Below is an attempt to give meaning to the various day names of the uinal. While some of the names are still intelligible, others have lost their meaning over the centuries, even, apparently, to the Maya at the time of conquest (mid 1500's) when the earliest vocabularies and pieces of Mayan colonial literature were written.

Some of the words for these day names have multiple meanings. However, there is a text given in the *Book of Chilam Balam of Chumayel* on pp. 60-64 (see lines a060-a113) which lists the twenty days of creation. Each of the 20 days have a certain event happening on that day. In some cases it can be deduced which of the various meanings of the day names correspond to that day name based on the activity which takes place during that day.

**Kan** Jade bead. (CMM: Kan: cucuas o picchas que seruian a los indios de moneda y de adorno al cuello. BMTV: Piedras cucuas en general: maya kan.)

**Chic Chan** Snake bite. (DMSF: Chibal: comer carne, pescado o huevos. ¶ yan ua a chiic bak; a chibal bak tu kinil zukin: ¿has comido carne en dia del ayuno? DB: Chan: an old word for snake, also the word for “snake” used in Chontal.)

**Cimi** Death. (BMTV: Muerte en general: cimil.)

**Man Ik** Pass wind / pass spirit. (The meaning appears to be that the spirit (ik) passes (man) through bodies, giving them life.)

**Lamat** Venus. (The word **Lamat** for the planet Venus is not registered in the vocabularies, nor is it used for the planet Venus in the colonial Mayan manuscripts. See for example CMM: Chac ek: luzero del dia.)

**Muluc** Perhaps from **mul** = “to gather into a pile”. JPP: Mul: v.n. reunirse en monton, amontonarse.

**Oc** Foot or leg / enter. Meaning uncertain. (CMM: Oc: pie de hombre y brutos animales, y de mesa y vana. CMM: Ocçah J. oceçah: meter; actiuo de ocol.)

**Chuen** Maker, artisan. (CMM: Ah chuen: artifice oficial de algun arte.)

**Eb** Stairway. (CMM: Eb: escalera.)

**Ben** Go. (DMM: Yr e yda: ben; benel.) Also a suffix which converts verbs and other parts of speech into adjectives as in **uchben**, **tumben**, **tzichen**, etc.

**Hiix** Undesignated and unregistered species of wildcat.

**Caban** Earth. (CMM: Cab: el mundo.)

---

8 For a much fuller and somewhat different exposition of this material see Thompson, 1960, pp. 66-103. See in particular page 89.
Esnab  Meaning uncertain. Thompson (1960, p. 89) tentatively suggests “knife blade”, perhaps based on the fact that in the Mexican calendar this day in called Tecpatl (flint, flint knife). As a possible confirmation of this the BMTV gives: Lanca con cabo de pedernal: nabte. For another possible meaning see CMM: Es.ah.eb: afirmar o asentar alguna cosa que quede firme. / Naab: palmo o medida de palmo. Line a096 which comes from the Chumayel seems to favor this second meaning.

Cauac  Meaning uncertain. Thompson (1960, p. 89) shows “Rain / Storm”, again based on the Mexican calendar equivalent Quiauitl (rain), but there is no confirmation of this in the various vocabularies.

Ahau  Lord.9 (CMM: Ahau: Rey o emperador, monarca, principe, o grand senor.)

Imix  Abundance. This meaning is uncertain and unregistered in the vocabularies, but imix appears to have something to do with “abundance” as shown in various of the texts given in this book.

Ik  Wind / spirit. (DMM: Viento y espiritu vital: ik.)10

Akbal  Darkness. (CMM: Akbil: cosa nocturna, o cosa de noche.)

---

9 Throughout this translation the word ahau, when it relates to ruling personages, will be translated variously as king, ruler, lord, depending on the context and what seems most appropriate.

10 As an interesting side note, throughout the Anasazi ruins in the American southwest the doorways are often in the form of a T very much like the central feature of T503. It makes one wonder if there is some connection between the meaning of the hieroglyph and the idea that the doorway is where the air can pass through into the room.
The Names of the Days

<table>
<thead>
<tr>
<th>U Kaba Kin</th>
</tr>
</thead>
<tbody>
<tr>
<td>a001</td>
</tr>
<tr>
<td>a001</td>
</tr>
<tr>
<td>a005</td>
</tr>
<tr>
<td>a010</td>
</tr>
<tr>
<td>a015</td>
</tr>
<tr>
<td>a015</td>
</tr>
<tr>
<td>a015</td>
</tr>
<tr>
<td>a020</td>
</tr>
<tr>
<td>a020</td>
</tr>
<tr>
<td>a020</td>
</tr>
<tr>
<td>a020</td>
</tr>
<tr>
<td>a020</td>
</tr>
<tr>
<td>a025</td>
</tr>
<tr>
<td>a025</td>
</tr>
<tr>
<td>a025</td>
</tr>
<tr>
<td>a025</td>
</tr>
<tr>
<td>a025</td>
</tr>
<tr>
<td>a001</td>
</tr>
<tr>
<td>a001</td>
</tr>
<tr>
<td>a001</td>
</tr>
<tr>
<td>a001</td>
</tr>
<tr>
<td>a001</td>
</tr>
</tbody>
</table>

These are the names of the days which dawn each day within the uinal.
This is a list of the days for each and every day: there are 20 of them.
They are carefully accounted for by their signs.
Know the truth therefore.
U Kinil Uinaloob
(The dates of the Uinals)

The text called U Kinil Uinaloob is a list of the uinals or 20-day months in the year. There are six sources from which the composite edited version is derived: the Códice Pérez, Na, and Kaau sources, which in almost all essentials are the same, and the Tizimin, the Ixlí, and the Chumayel sources. While these last three sources are each distinct in their presentations of this material from the first three, all with the exception of the Ixlí, which gives no Christian dates at all, agree with each other and with Landa on when each of the uinals should begin according to the Julian calendar.

There are three points which emerge from this list which concern the colonial Yucatecan Mayan view of how the Mayan calendar worked: 1) that 1 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 in specific uinals. These points are supported throughout the colonial literature. The implication of these points 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, chek oc catun and mol box katun are imperfectly understood and may hold the key to how and when leap years were accomplished, if in fact they were. In particular, in the calendar discussions given in U Uichoob u Uoolih u Zanzamal Kin Xocoob and Zac Patay Haabíl there are discussions of how the calendar worked, but no definite discussion of a leap year system is to be found.

Before considering how and when the intercalating day was added, let us consider why such an event must have occurred based on the evidence given by these three points.

The first point is that 1 Poop falls on the 16th of July in the Julian calendar. Rarely is a date given throughout the Yucatecan Mayan literature in which this point is not substantiated, even in texts in which the primary purpose is not related to working with calendrical material. For example, at the end of the text called the Cucelb there is the statement lay tun u kinil tu bulute Chuen, tu holahunpiz kin febrero 1544 haab (thus then on the day 11 Chuen, on the 15th day of February in the year 1544). Two lines above the day is given in relationship to the uinal date: tu uaxchalhunte Zac ti bulute Chuen (on the 18th of Zac on 11 Chuen). Given the intercalating mechanism alluded to by Solís Alcalá on pages 365-366 of his edition of the Códice Pérez, and which will be discussed below, this would be the correct correlation of the Christian and Mayan dates.

The second point is that certain uinal names are related to the solar - agricultural year. Thompson in Maya Hieroglyphic Writing gives an extensive review of the names of the uinals in the various Mayan languages and their meanings. Concerning the Yucatecan names and their relation to the calendar let me review the ones which are pertinent to the question of whether or not the Mayan calendar and the solar - agricultural year were interrelated.

The meaning of the uinal names are as follows:

Poop means “mat”. Often spelled pop both in the colonial manuscripts and in literature about the Maya. Poop is still used in highland areas as sleeping mats which are rolled up during the days and laid out on the floor at night. In the colonial texts the word poop is often accompanied by the word zo which means “dais”. As an example: culaan tu poop, culaan tu zo: “seated on his mat, seated on his dais”. See BMTV: Asiento de reyes o señores: cuch, poop . / CMM: Poop: estara o petate hecho del guano de sus cogollos.

Uoo means “frog”, and from evidence of usage today in particular means bull frog. The meaning of the uinal names are as follows:

Zip appears to have three different meanings: 1) error, 2) to remove someone from office, and 3) to let loose. No particular meaning can be derived from the context in which this uinal name appears.

Zoo means “bat”. The hieroglyphic representation shows clearly that this is the intended meaning.

---

11 Lines A030-054.
12 Lines A320-428.
13 Lines A600-650.
14 Roys in his “The Ethno-Botany of the Maya”, page 348, makes a similar observation: “Some note must also have been taken of intercalary days, although these do not ostensibly figure in the Maya calendar, otherwise hardly a generation would pass before a calculation based on the year-bearer would begin to be out of accord with the seasons.”
15 Line C568.
16 See below in the discussion entitled “An Apparent Contradiction: July 16th Julian does not always fall on a recognized Ah Cuch Haab.”
17 Thompson, 1960, pages 107-119.
Zec is not registered, nor does the context in which it appears shed any light on the meaning of this uinal name.

Xul means “end”; the end of the rainy season is in October.

Yax, or at times Yax Kin: yax kin is the term used today for “dry season”. Yoe means “little”. When a noun is commonly combined with yoe the second oe is frequently dropped. Yoe Yax Kin literally translated would be “little dry season”. November is the beginning of the dry season. Incidentally, the hieroglyphic representation of this month has always been yax-kin or in some instances yax-kin-il, without an indication that there should be the syllable oe. In any case, at the time the Motul Mayan-Spanish dictionary was written, that is about 1580-1620, the term yax kin had much the same meaning as it does today: “Yax kin: el estio y otoño desta tierra en que no llueve y se secan y agostan los campos; tiempo de secá.” It seems reasonable to assume that the term yax kin = “dry season” is of long standing and extends back into the pre-Columbian era. Furthermore, the uinal Yax Kin, or variants thereof, and the meaning of yax kin = “dry season” is to be found in several other Mayan languages. This wide acceptance of the term yax kin in the month of November fits the weather for that month throughout the Mayan area.

Mol means “gather”, and December is the time when the corn harvest gets underway.

Cheen means “well”. There is some conjecture that this month is so named because it is the time when people who are out in their milpas where they have depended on rain water for their water supply must move to areas where there are wells for their source of water. The hieroglyphic representation is “black cauac”.

Yax means “green / blue”. The hieroglyphic representation is “green cauac”.

Zac means “white”. The hieroglyphic representation is “white cauac”.

Ceh means “deer”. Because of a lull in the slash and burn process, namely during the time that the newly cut forest is drying out so that it burns well, there is time for alternative activities. Today during the month of March one of the various alternative activities is deer hunting. Aside from the increased amount of time which can be allotted to this alternative activity, it should be noted that deer hunting is made easier at this time of the year because most of the deciduous trees have lost their leaves, thus giving the hunters a better view of what is in the forest. The hieroglyphic representation is “red cauac”.

Mac has various meanings, among them being “cover”, “trap”, “man”, “person”. However, one of the versions of the hieroglyph appears to show the grapheme for ma (“no, not”) over the hieroglyph for ac (“turtle”), with the other giving ma over T556 (considered to be a varient of “imix”) with the grapheme for ca at the bottom. The DMSF has the following entry: Mac: galápagos o concha.

Beginning with Cheen there are four uinals which have colors associated with the hieroglyph for Cauac. Thompson (1960, p. 112) notes the following:

The four cauac months, therefore, have the following associations:

- Ch’en - black (west) - moon goddess
- Yax - green (south?) - Venus monster
- Zac - white (north) - frog constellation (?)
- Ceh - red (east) - god of the (eastern) sky (?)

---


19 Thompson, 1960, pp. 106, 110.
Kan Kin means “yellow day” or “yellow sun”. April is the time for burning the slash in the gardens plots in preparation for the new planting season. During April the sky turns orange from the smoke and everything one looks at has an orangish tinge. Some examples of the hieroglyph for this month are significant in this case. These show what looks like a leafless tree, sometimes with the sun in the branches. The trees at this time of year are in fact generally leafless because of the drought. The sun which is represented in the hieroglyph is cross-hatched, and conveys the feeling one gets about the sun at this time of the year, since it is somewhat obscured by the smoke. Incidentally, the implication of this hieroglyphic representation is of course that even during the classic period the Yucatecan Mayan calendar was tied to the solar-agricultural year.

Muan, often spelled Moan, is by all accounts a bird which announces the beginning of the rainy season. There is some confusion as to what this bird actually is. Thompson (1960, 1972) and Barrera (1980) list the bird as being an owl, in particular the Yucatecan screech owl (Otus choliba thompsoni). Some people though have considered that some of the hieroglyphic representations of Muan is not owl-like, and that the bird being represented is of the macaw or parrot family. The word moo is the Mayan word for “macaw”, and there may be a relationship between the words moo and Muan / Moan. In Quintana Roo, where there are a considerable number of parrots, when a rain shower begins these birds do make a lot of a noise. In any case, whether the Muan is in fact an owl or a parrot, it seems that the function of the bird in part is to announce rain. In this context, since late April or early May is when the rainy season begins, the uinal Muan is properly placed as the uinal which announces the coming of rain.

Puax means “musick” / “to play music”. See CMM: Pax: atabal, tambor, tamboril, y panderoc, clauicordio, monocordio, harp, voz, organo, y tañer estos instrumentos y otros semejantes de cuerdas. Alternatively, the root word puax can have the same meaning as the verb root paa: CMM: Paaxbal: quebrarse o quebrantarse. ¶ Ti paaxbi in pipul: Kayab: while this is registered only as a month name it appears to be related to the word kay: “song” / “to sing”.

Cum Ku, or occasionally Hum Ku: the derivation of this name is unclear, although in this context Ku means “god”. However, Cum Ku / Hum Ku could be parallel to the name of the lord of the underworld, Hum Ahau / Cum Ahau, in which hum / cum means a loud noise and Ahau means lord, ruler. U hum chac, literally “the noise of the rain god Chac”, means thunder. If Cum Ku / Hum Ku is parallel in meaning to Hum Ahau / Cum Ahau and u hum chac, then Cum Ku / Hum Ku would also mean “the noise of god”, and by extension thunder. June and July are the months when thunder is most frequent.

U Nayab Haab: the enchanted / bewitched (days) of the year. As shown, there are also alternative names for these five days: ix ma kaba kin (nameless days), u tich kin (left-over days), and an undetermined name hoppel chic haban kin (five chic haban22 days).

Aside from the meaning of specific uinal names cited above, in the Motul Mayan-Spanish dictionary there are two entries which specify the time in which a milpa is planted. These entries are Macil te and Poopil te. In both instances, the time is specified by giving the uinal name in which the planting occurs.

Macil te: On page 283r of the Motul Mayan-Spanish dictionary there is this entry: “Macil te: milpa temprana, que siembran en el mes de marzo llamado Mac.” The fact that the early planting of a milpa is tied by name to the month in which it is planted would seem to indicate that this month comes at a specific time of the year, and is not a movable event. Note that the dictionary specifies that Mac is in the month of March, which is in line with the colonial calendar.

Poopil te: On page 381r of the Motul Mayan-Spanish dictionary there is this entry: “Poopil te: milpa tardia que se siembra despues de sant Juan en el mes llamado Poop.” ¶ In poopil te lo: esta milpa mia es tardia.” As noted above for Macil te, the fact that the late planting of a milpa is tied by name to the month in which it is planted would seem to indicate that this month comes at a specific time of the year, and is not a movable event. Note that the dictionary specifies that Poop comes after the feast day of Saint John (June 24), which is in line with the colonial calendar.

Because the above uinal names, or in these last two instances activities which carry the names of these uinals, are linked to the solar-agricultural year, it would seem difficult to imagine that the uinals wandered throughout the solar year for lack of some intercalary system to keep them synchronized with the seasons and seasonal activities which are related to their names. Further, it would seem quite coincidental that the European calendar should be introduced into Yucatan and fix the Mayan calendar at a time when the uinals happened to be in the position to correspond with their namesakes. From the foregoing it would seem that contrary to the common belief of Mayan scholars, based on the meanings of the uinal names the uinals should be tied to the solar-agricultural year.

The third point raised in U Kiniil Uinaloolob is that certain corn planting dates and other corn farming activities, and also certain natural events are linked with certain uinals. Corn planting dates (oc nal kin) among some of the present day Maya vary widely and depend in part upon the variety of corn being planted. The length of growing season for different varieties of corn varies considerably. Some varieties require one and a half months to reach maturity (nal thel), others two months (x-mehen nal), and still

---

21 See BMTV: Lucifer, principe de los demonios: Cum Hau, Hum Hau. 1. Hum Ahau. For an alternative meaning of Cum Ku see CMM: Cum ku: homo de efferos o elfilah.

22 For one possible meaning of chic haban see YHM: Esta yerva chic haban es fresca, algunos dicen que es escorconera porque tiene su virtud, llamase asi que es decir camino abierto, no se por que causa; tambien dicen que se llama matzab kuch; curase con ella calentura de noche. (Note: see CMM: Haban be: camino abierto y ancho. / matzab kuch (“eyelash ringworm”): EBL Oxalis yucatanensis / YHM: Iostephane heterophylla.) See the footnotes to line a053 for further discussion and a fuller discussion of Chic Haban Kin in the Glossary.
others as long as four to five months (x-nuc nal). The Mayan farmers with whom I have talked on the subject of variety selection say that ideally the corn variety is fully developed when the rainy season stops. Earlier ripening in constant rain results in moldy corn, and ripening after the rain has stopped yields drought-stricken corn. The good farmer, they say, will recognize the type of weather the growing season will bring through the use of a U Xoc Kin.24 He will plant the appropriate varieties to take advantage of the predicted weather. The planting dates in U Kinił Uinalool, while not specific about the varieties of corn to be planted, do fall when the planting is being done. These planting notes are supplied by three of the six sources: Códice Pérez, Kaua, and Na. The Chumayel, which is different from the other sources in its presentation of the material on the unials, has among other notes these two notes: “meyeaxin = 13 Nobe ti cu uazal nal” (Yax, 13th of November, this is when the corn is bent) and “yaax = 12:hemero u kin hoch unz” (Yax, 12th of January, a good time for harvest). The bending of the corn stalks is still an important part of corn growing in Yucatan, and takes place as the corn dries, usually in October or November. The harvest begins any time after the corn dries, which may be any time after November. However, recently a friend of ours in Piste mentioned that he usually starts to harvest in earnest on January 12th, which matches the note in Chumayel. How it is that he chooses this date is something which we have not been able to determine.

Again, just as above where a floating calendar would render the unial names useless, so too would a floating calendar render these agricultural notes useless. The implication again is that the Maya had some way of intercalating.

As was noted in the opening paragraph of this commentary, it is generally assumed by Mayanists that there was no system for intercalating days. However, in the colonial sources written by Spanish friars, one from Yucatan and the others from the Mexican highlands, it is stated that a leap year system did exist. Relating to the Yucatecan Mayan calendar, Landa, not always a reliable source, states that the Maya added a day every four years, although he does not write exactly how this was done: “Otra manera de meses tenían de a xx días a los cuales llaman Vinal Hunekeh.” Destas seis horas se hazian hazianse cada quatro años vn día, y asi tenian de quatro en cuatro años el año ccvcxvi días.”

Both Sahagún and Durán, in writing about the Aztec calendar, a system which while not exactly the same as the Mayan calendar is parallel in most aspects, corroborate Landa’s statement. Sahagún has this to say about the extra days at the end of the year following the 360 days of the regular year (i.e. 18 months of 20 days each): “The five remaining days of the year, which are the four last of January and the first of February, they named Nemontemi, which meaneth barren days. And they regarded them as unlucky and of evil fortune. There is conjecture that when they pierced the boys’ and girls’ ears, which was every four years, they set aside six days of Nemontemi, and it is the same as the bissextile which we observe every four years.” Durán agrees that a day was added every four years, and gives the following rather vague description of the leap year mechanism: “These people observed the leap year much as we do. If we look closely at the illustration (for the month Izcaili), we shall see that the dominical symbol is on top of a small hill, thus beginning the new month. Even though the last day fell under the sign of Flower, this other sign was added in order to pass from Flower to Head of Serpent. It is similar to the way in which we change the a to g in our leap year.”

Diego Muñoz Camargo, who wrote a description of Tlaxcala in the 1580’s, gives a similar explanation of the leap year system.

In a more recent description of the Mayan calendar as used by the Tzeltals during the 1930’s and 1940’s, Villa Rojas has this to say about the leap year: “Por lo que respecta al día que se intercala en los años bisiestos, es cosa que ninguno de mis informantes ya citados pudo explicar; parece probable que no existan años bisiestos en este calendario y que el día que corresponde a ellos se pase sin contar, logrando así que no se altere la equivalencia con ciertas fechas católicas en las que se efectúan las fiestas de los santos patronos de cada municipio.”

Possible Methods of Intercalating Leap Year Days

If indeed the Maya had a true solar year as the above information would indicate, then of course there must have been a method in intercalating leap year days. Landa gives us one option which would require an

---

23 “Count of the days”, a tabulation of cloud formations during the month of January with the first 12 days being the months counted forwards, the second 12 days being the months counted backwards, the next 6 days being the months counted forwards every half day, and the last day of January being the months counted forwards for each hour from 6 a.m. through 6 p.m. This U Xoc Kin is not to be confused with the pre-Columbian U Xoc Kin or calendar round of 260 days, often called by Mayanists U Tzoł Kin.

24 Probably U Kinił Uinalool is meant here. Landa is not very precise about the spelling of Mayan words and in fact is frequently quite far off the mark.


26 Anderson and Dibble, 1981, Book 2, page 35. See also Book 4, page 144: They observed another feast every four years, in honor of the fire [god], during which they pierced the ears of all the boys and girls; and they called it Pillauanaliztli. And during this feast it is likely, and there are conjectures, that they held their leap year, reckoning six [days] of Nemontemi.


28 Muñoz Camargo, pp. 170v–171r: Del Bisiesto. Para que este calendario no careasca de bisiesto, como no es razón, ase de notar que siempre será bisiesto en el año Tepcatl Xihuitl, de cuatro en cuatro años, y no en otra de las cuatro figuras, pues los años de Tepcatl Xihuitl, son bisiestos en esta manera: el año 1552 fue Ocho Tepcatl Xihuitl, y fue bisiesto el primer día de aquel año, y fue Tepcatl Xihuitl, que fue a 24 de Feb[rero] que es ansi mismo cinco y cinco <171r> días del año que fue a 15 de su tercero mes sobre la figura Malinalli, y ansi siempre sera en este día de Malinalli bisiesto. Exempli gratia: el año de 1552 fue su año de Ocho Tepcatl Xihuitl, fue bisiesto aquel año los 15 días del tercero mes sobre la figura Diez Malinalli que cayo a 24 de Feb[rero], y sobre esta figura se hanar dos Dias diciendo oy Diez Malinalli, mañana Diez Malinalli, y luego proceder el dia siguiente Onze Malinalli. El año de 1560 fue el primer día del año Doce Tepcatl Xihuitl, fue bisiesto a los 15 días de su tercero mes, y ansi de todos los otros años sobre la misma figura Malinalli, Cè Malinalli, que es el quinzenario dia del tercero mes, y ansi de todo los otros años de bisiesto yran por esta forma regulado...

interruption of the U Xoc Kin (the 260 day sacred round) once every four years. A more specific description of the mechanism of intercalating has been suggested by Ermilo Solís Alcalá in his book on the Códice Pérez. He suggests that there were in fact two alternative methods of intercalating. For the official count, such as that found on monuments, he states that a day was added in every Cauac year, which clarifies Landa’s statement somewhat. For the short count however he states that the intercalating days were allowed to accumulate during the 52 year cycle called U Bubukil Haaboob in the colonial texts, and then at the end of the year 13 Cauac thirteen nameless days (ixma kaba kin) are counted before the seating of 1 Kan on 1 Poop. Solís contends that the first method is called U Box Katun and the second method is called U Mol Box Katun. In fact, in the colonial literature the term U Mol Box Katun is applied to two of the Ahau Katunoo in which the year 13 Cauac appears. 2 Ahau Katun and 11 Ahau Katun. This would lend support to Solís’ statement.

An Apparent Contradiction: July 16. Julian does not always fall on a recognized Ah Cuch Haab. Despite the insistence that 1 Poop falls on July 16, Julian, this fact is not always born out by the various texts in the Books of Chilam Balam. A very good example of this is that the various copies of U Xoc Kin given in the Books of Chilam Balam all show that July 16 = 1 Poop which falls on 11 Cimi. The fact that all the sources show the same set of dates means of course that they are all derived from the same original source, written in a particular year within the U Bubukil Haaboob. If we make the assumption that the Kan, Muluc, Hiix, and Cauac years were still in fact the year bearers or Ah Cuch Haaboob when this U Xoc Kin was written, since from various footnotes in the Tizimin it is clear that this U Xoc Kin had to be written in or before 1627, then it seems that the Ah Cuch Haab was 9 Kan, which is two days before 11 Cimi, and the year 9 Kan fell in 1589. To illustrate the kind of problems we would get ourselves into if we are to take the colonial literature literally all the time, if we were to take the U Xoc Kin at its face value then we would have to accept that at the time it was written the Ah Cuch Haaboob were Cimi, Chuen, Cib, and Imix. Since there is no other indication in the Books of Chilam Balam that the Ah Cuch Haaboob during the colonial period were anything but Kan, Muluc, Hiix, and Cauac, then taking the U Xoc Kin as it is would be difficult to do.

30 Lines A440-A480.
32 Tizimin, pp. 19–19v.
33 Line D509.
34 Pérez pp. 2-24, Pérez pp. 51-64, Pérez pp. 140-150, Ixil pp. 36v-40v, Tizimin pp. 22r-27v, Kaua pp. 54-71, and Na/Tekax.
35 The previous year 9 Kan was 1537 and the next one was 1641, neither of which are possible for various reasons: 1537 being too early because it was before the final conquest, and 1641 being later than the footnotes given in the Tizimin. There is however an alternative choice, but not a likely one. It has to be asked is how quickly did the people of New Spain adopt the Gregorian calendar? The people of northern Europe were rather slow in adopting it, with the English, for example, waiting until 1751, and of course the Russians until 1917. Did the adoption of the Gregorian calendar by Spain in 1582 immediately carry weight in New Spain, or was there some delay of its adoption in Mexico? If New Spain adopted the Gregorian calendar quickly, could it thus be possible that the Christian calendar part of the U Xoc Kin given in the Books of Chilam Balam be based on the Gregorian calendar while the notations about the Mayan calendar be hold-overs from a Julian calendar correlation? If that is the case, perhaps the year in question is Ucél Hiix = July 24. Ucél Hiix happened to fall in the years 1547 and 1599. 37 To illustrate the kind of problems we would get ourselves into if we are to take the Colonial literature literally at all the time, if we were to take the U Xoc Kin at its face value then we would have to accept that at the time it was written the Ah Cuch Haaboob were Cimi, Chuen, Cib, and Imix. Since there is no other indication in the Books of Chilam Balam that the Ah Cuch Haaboob during the colonial period were anything but Kan, Muluc, Hiix, and Cauac, then taking the U Xoc Kin as it is would be difficult to do.

36 Lines C566-568.
37 There is a calendar commentary which is to be found in the Códice Pérez (pp. 100-101) and Kaua (pp. 275-276), which reads in part:

Hay que no忘记 que en acabándose los díez y ocho meses y uinales después del postrero día de Cum Ku se han de interpolacion de Buk Xoc como parece, de manera que aunque los díchos cinco días se dicen mal días ó Ixma Kaba no se entiende en acabando al nombrarlos por sus nombres sino en cuanto que no entran por algun Uinal ó mes. See lines ca01 through ca39 for the full text of this commentary.

1) The Kaua gives 1796, 1797, and 1798 respectively for this and the following years.
2) The Kaua gives 2 Kan, 3 Muluc, and 4 Hiix, respectively.
3) The ms. read “21 de julio”. Kaua reads “12 de Julio”.
4) The text possibly should read “El primer día de Poop”, or alternatively “Del postrero día de Yail Haab”.
In fact, there is the following table from Solís Alcá, pp 365-366, which gives the day of the Julian calendar on which 1 Poop would fall, depending on the Ah Cuch Haab: 41

<table>
<thead>
<tr>
<th>Ah Cuch Haab</th>
<th>Julian Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Kan</td>
<td>2 Muluc</td>
</tr>
<tr>
<td>4 Cauac</td>
<td>5 Kan</td>
</tr>
<tr>
<td>8 Cauac</td>
<td>9 Kan</td>
</tr>
<tr>
<td>12 Cauac</td>
<td>13 Kan</td>
</tr>
<tr>
<td>3 Cauac</td>
<td>4 Kan</td>
</tr>
<tr>
<td>7 Cauac</td>
<td>8 Kan</td>
</tr>
<tr>
<td>11 Cauac</td>
<td>12 Kan</td>
</tr>
<tr>
<td>2 Cauac</td>
<td>3 Kan</td>
</tr>
<tr>
<td>6 Cauac</td>
<td>7 Kan</td>
</tr>
<tr>
<td>10 Cauac</td>
<td>11 Kan</td>
</tr>
<tr>
<td>1 Cauac</td>
<td>2 Kan</td>
</tr>
<tr>
<td>5 Cauac</td>
<td>6 Kan</td>
</tr>
<tr>
<td>9 Cauac</td>
<td>10 Kan</td>
</tr>
<tr>
<td>13 Cauac</td>
<td></td>
</tr>
</tbody>
</table>

Terminado el 13 Cauac debían pasar, pues no los incluían en sus cuentas, tres días sin nombre que correspondían con los días 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 y 15 de julio. Al día siguiente, 16 de julio, comenzaba otro Katun de 52 años con el 1 Kan. 42

Note that, whether coincidentally or not, the two problems we have been looking at above, that of why 1 Poop does not fall on a recognized Ah Cuch Haab in U Xoc Kin, and that of why 18 Zac 11 Chuen is equated with the Julian date of February 15, 1544, are resolved of by this table. In the first instance it is clear that, using the above table, the U Xoc Kin should have read July 14 = 9 Kan. 1 Poop, and that all other Mayan month notations in the U Xoc Kin should be advanced two days. In the second instance it is clear that Ah Kauil Chel is correct in giving 18 Zac 11 Chuen = February 15. If this table is in fact correct, then Landa may be in error by showing 12 Kan = July 16, in which fact he should have shown 12 Kan = July 10, 1553. 43 However, Solís Alcá has an explanation for this discrepancy. 44

The Colonial Mayan Calendar And Climate Change

As noted in the above discussion, the Mayan calendar presented in the colonial sources reflected the annual cycle of a rainy season of about 105 days from mid-May through late August and a dry season of about 260 days from late August through the following mid-May. Recent world events have changed the weather patterns on the Yucatecan peninsula. Rainfall is no longer predictable. The result is that climate change, coupled with the hard labor involved in raising crops by hand, has made it so that one no longer sees corn fields throughout the Yucatecan peninsula like there used to be. It has proven to be easier and safer for the Maya from both small towns and large to find work in cities, especially in those cities which cater to the tourist trade.

41 For introductory comments on this table Solís Alcá has the following on page 365:
Breves explicaciones de algunos puntos históricos y cronológicos del “Códice Pérez”, hechas por el traductor.

El año maya romano descrito en las varias copias sacadas del archivo de la iglesia de Mani, decimos que es el 1589, porque en el 14 de julio anota el día maya 9 Kan. Cuando Montejo llega a Thío a fines del año 1541 se contaba el año maya 13 Kan. Retrocediendo cuatro años encontramos un año 9 Kan, en 1537. Los años mayas se repiten cada 52 años, por lo cual, otros años 9 Kan cayeron en 1589, 1614, 1693 y 1745.

No puede ser el 1537 porque es anterior a la conquista, y estos pueblos fueron escritos después. De los otros cuatro solamente pudo ser el 1589, porque es el único de ellos que comenzó en domingo, como lo indica la letra dominical puesta en la copia que aparece en el folio 87 del manuscrito de Tizimin.

Los mayas tenían dos maneras de contar sus años bisiecastos: agregando un día en cada uno de los años Cauac de los Ahau Katanes; y dejando pasar 13 días al fin de cada Katun de 52 años. En la cuenta general que anotaban en sus monumentos usaban del primer modo; y en su cuenta pequeña, la del uso común, empleaban el segundo. Esto último es la causa de la variación de la fecha del calendario romano para el principio de los años mayas. Aunque el P. Landa asegura que empezaban el 16 de julio, en realidad no era así, pues solamente los años 1 Kan, 2 Muluc y 3 Hiix comenzaban en 16 de julio. Y como consecuencia de nuestro bisiecasto, cada cuatro años adelantaba un día la fecha, como se verá en el siguiente cuadro que hemos venido formando en el que están anotados los 52 años del Katun.

42 O’Crouley, 1972:6, apparently based on comments by Gemelli Careeri, has a similar observation about a leap year system for the Mexican calendar: “They had knowledge and rules for leap year, and hence the three first years of their cycle began on the 10th of April, but the fourth (because it was leap year) began on the 9th; the eighth year on the 8th, the twelfth on the 7th, the sixteenth on the 6th, and so on until the end of the cycle, which was on the 28th of March. On this day the festivities began, which lasted the thirteen days of leap year until the 10th of April.” Compare with Gemelli Careeri, 1700: pp.73-74:


Prim’a di cominciare il nuovo secolo, rogmplevano i vasi, e imoravano il fuoco; stimando che avendo da finire il Monde in una fine di secolo; forse farebbe stato quello. Venendo il primo giorno, facciano gran festa con tamburi, ed altri loro strumenti; ringraziando Iddio d’aver loro fatto dono d’un’altro secolo: compravano nuovi vasi, e ricevevano il nuovo fuoco dal Sommo Sacerdote, con solenne Processione.”

43 During the time that Landa was in Yucatan the year 12 Kan would have been 1553. The previous year 12 Kan was in 1501 and the next year 12 Kan was in 1605.

44 See the remarks given on page 365 of his Códice Pérez, shown in footnote 40 above.

45 What is obvious, no matter what else one can conclude from the U Xoc Kin and the above discussion, is that we have eight available copies of the U Xoc Kin, and not one of the scribes thought to set the record straight and make changes to it according to when he was making his copy. For example, while it is clear that the dates correlating the Mayan calendar to the Christian calendar are from the Julian correlation, all of the copies we have of the U Xoc Kin are from the Gregorian era. Thus, if the scribes had considered this factor, we should have seen July 26th rather than July 16th being equated to 1 Poop.
The Dates of the Uinals

To start with it is to be understood on which dates the uinals are seated in the count of the days during the whole year. One twenty day period is the burden of one month. They are given here below:

<table>
<thead>
<tr>
<th>Uinal</th>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poop</td>
<td>July 16</td>
<td>Corn planting time</td>
</tr>
<tr>
<td>Uoo</td>
<td>August 5</td>
<td>Corn planting time</td>
</tr>
<tr>
<td>Zip</td>
<td>August 25</td>
<td>Plant beans, plant late corn</td>
</tr>
<tr>
<td>Zos</td>
<td>September 14</td>
<td></td>
</tr>
<tr>
<td>Zec</td>
<td>October 4</td>
<td></td>
</tr>
<tr>
<td>Xul</td>
<td>October 24</td>
<td>Fish spawn</td>
</tr>
<tr>
<td>Ñe Yax Kin</td>
<td>November 13</td>
<td>Corn plants are bent</td>
</tr>
<tr>
<td>Mol</td>
<td>December 3</td>
<td></td>
</tr>
<tr>
<td>Cheen</td>
<td>December 23</td>
<td></td>
</tr>
<tr>
<td>Zac</td>
<td>January 12</td>
<td>Good time to harvest</td>
</tr>
<tr>
<td>Ceh</td>
<td>February 1</td>
<td>White (plumeria flowers) blossom</td>
</tr>
<tr>
<td>Mac</td>
<td>March 13</td>
<td>Turtles lay eggs</td>
</tr>
<tr>
<td>Kan Kin</td>
<td>April 2</td>
<td></td>
</tr>
<tr>
<td>Muan</td>
<td>April 22</td>
<td>There is a halo around the noonday sun</td>
</tr>
<tr>
<td>Paax</td>
<td>May 12</td>
<td>Corn planting time</td>
</tr>
<tr>
<td>Kayab</td>
<td>June 1</td>
<td>Corn planting time, plant jicama</td>
</tr>
<tr>
<td>Cum Ku</td>
<td>June 21</td>
<td></td>
</tr>
<tr>
<td>U Uayab Haab</td>
<td>July 11</td>
<td>Then are seated five chic haban days, 46 nameless days, the extra days</td>
</tr>
</tbody>
</table>

46 The meaning of “five chic haban days” is unclear. If this name is related to the fiesta Chicckaban in honor of Kuluk Can which Landa placed in the last five days of the uinal Xul, then either Landa has misplaced this fiesta or, more probably, the scribes who placed hoppel chic haban kin with ixma kaba kin / u uayab haab are mistaken. There is a medicinal plant named chic haban. (literally, “flea bush”) said to be a scorzonera. (Scorzonera is a genus of the sunflower family (Asteraceae)), although, as noted in a previous footnote about hoppel chic haban kin, an alternative name for this plant is matzab kuch (“eyelash ringworm”) and this plant is identified as Oxalis yucatanensis. In any case it is difficult to see the connection between this plant name and the calendrical notation. Perhaps u chic haban kin, from which Roys gets a meaning “Festival of the Pozote and branches.” (Tozzer, 1978, p. 157, footnote 802) is meant. See the Glossary under Chic Haban Kin for more including Landa’s commentary and a look at a possible connection the jesters called chic (note that this is a simple ch) which are talked about in Landa’s commentary and this festival name.

47 The Na and the Kaua which are the sources for this term both write it as hoppel chic ahan kin. However, there is no other instance in either the texts or the vocabularies where there is a combination of letters ch. It is either chic or chic. The assumption is made here that the trailing h actually belongs to the following word, thus chic haban which is the name of a flowering plant as noted in the adjoining footnote. In the Landa manuscript this name appears to be written as chicchaban although various authors such as Tozzer and Garabedian have for some unknown reason transcribed it as Chic Kaban. Incidentally, if Landa’s name for these days is actually chicchaban and is divided up as chic chaban, the word chic is both the name for the pozote (from the Nahuatl pitzotl: Nasua narica) and a jester and the word chaban is the name for anteterats (Tamandua mexicana) and the suffix –an having various grammatical uses, principal among them being to transform a noun or other part of speech into a verb, imparting a sense of being or becoming. An alternative division is chic chaban in which chaban means “loose, loosen”, thus “let the jester loose.”
Lay u Kay uchci u Zihci Uinal (This is the Song of when the Uinal was Born)

*Lay u Kay uchci u Zihci Uinal* (lines A060-A134) is the Mayan version of genesis. Just as the Judeo-Christian world was created in seven days because there are seven days in our calendar (or vice versa depending on one’s point of view) so too is the Mayan world created in 20 days because there are 20 named days in their uinal. In some cases the creative action taken on a day is related to the meaning of the day name. Examples: “Chuen” has the meaning of creating, especially a work of art or utility, and on this day sky and earth were created; “Eb” means ladder or stairway, and on this day the first ladder from the heart of the sky, the heart of the water, was made (seemingly so that the gods could send things down to earth); “Men” means to do or to make, and on this day everything was made to work; “Cib” means candle or wax, and on this day the first candle was made to give light when there was neither sun nor moon. See Roys (1933, p.39) for more details.
This is the Song of when the Uinal was Born

This was told by the first sage Melchizedek, the first prophet Na Puc Tun, priest, the first priest. This is the song of how the Uinal was born when the world was still not created. Then it began to go by itself. Then said his maternal grandmother, then said his maternal aunt, then said his paternal grandmother, then said his sister-in-law: “What will we say if we see a man on the road?”

Then they arrived there in the east, then they began to say.

Here are the footsteps, measure it with your foot.” That is what the woman of the world said, Then she measured the footstep of our lord god the father. This was the reason they say “count off the whole world with footsteps.”

Thus it is said that (the world) was born because of this.

This was when footsteps were used to measure (the world), beginning in the east. Then the names were said at the time when the days had no name.

He went with his maternal grandmother, with his maternal aunt, with his paternal grandmother, with his sister-in-law. The uinal was created. The names of the days were created. Heaven and earth were created. Water, earth, rock and trees descended.

He manifested himself on the day when he made heaven and earth.

He made the first stairway. It descended from the center of heaven, in the center of the water, when there was neither earth nor rocks nor trees.

49 Compare with Roys, 1933, pp. 116-118 for an alternative translation. Roys gives numerous footnotes to this text which the interested reader should look at.

49 Note that the coefficient of Oc inexplicably goes from 12 to 13.

50 The word nupp tanba means to place one thing next to another. See for example BMTV: Juntarse dos caminos: nupp tanba be.

51 It appears here that the word eb is being used as a verb. Normally eb means stairway or ladder. See the day Eb below for the normal usage.

52 On page 38 of the 1576 MS, in question 19, Melchizedek is mentioned as the first priest of the world. There his name is spelled Me chise dech. Derived from the Hebrew: מַלְכִּי-צֶדֶֿק (malkī-ṣēḏeq), "king of righteousness".

53 While in modern Mayan colel cab means specifically the native stingless honey bee, the fact that in this case it is preceded by the possessive adjective u would indicate what is being talked about is "the woman of the world". In Christian writings there is reference to e' colel, e' colel yix ahau caan, etc. which are various names for the virgin Mary. Perhaps there is some connection between those names and u colel cab.

54 The use of the word baal in front of some physical object such as the sea, the land, the trees, etc. really means the animals which inhabit these places. Today most of these terms have been replace by the generic baalche, "thing of the trees". See lines a089-a090 for more examples of the usage of baal in this context.
3 Ben He made all things, however many things there are, the things of the heavens, and the things of the sea and the things of the earth.
4 Hiix Sky and earth were overturned.
5 Men Everything was made to work.
6 Cib He made the first candle. It became light when there was neither sun nor moon.
7 Caban The earth was first created at the time we did not exist.
8 Eznab His hand and his foot were firmly placed: then he gathered grain one by one on the land.
9 Cauac The temptation of the underworld was first considered.
10 Ahau This was when wicked men went to the underworld because god the father did not appear at that time.
11 Imix He formed rocks and trees; this he did during this day.
12 Ik This was when he created the breath of life. The reason it is called Ik is because there is no death in it.
13 Akbal This was when he took water and watered the ground. Then he shaped it and it became man.
14 Chic Chan This was when evil showed itself wherever it was seen in the face of the population.
15 Cimi Death was invented. This was when the first death was invented by our lord god. This was when spirit passes into the soul of man.
16 Lamat Then Uuc Lam Chac was established on the shore of the sea.
17 Muluc This was when all the ravines were inundated when the world was not yet created.

55 Ik means both “wind” and “spirit / soul”.
56 Here the word tuzci is translated according to the following entry from the CMM: Tuz.ah,ub: imantar, compomer, ordenar, constituir, y establecer. ¶ v tuzah v sacramentoi confesion:
57 See Can Man Ik in the Mayan column for a note about the source of this line.
58 Uuc Lam Chac = “Seven Submerged Chac”. This is the only appearance of this deity, so nothing is known of him.
59 Here the word tuzci is translated according to the entry from the CMM as shown for the line a110. A possible alternative translation could be based on the following CMM entry: Tuz.ah,ab: no refiriendose a persona singnifica fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho. ¶ v tuzah v cimil: fingo estar enfermo.
60 The line for this day is missing in the Chumayel manuscript. The scribe realized that this line was missing, perhaps in the manuscript he was transcribing, and left space where this line should have been. See page 31v / 61 of the facsimile. The information in this line was supplied by a woman who originally came from Ñit Nupp but was living in Eb Tun at the time she supplied it. When I asked her how she knew that this was the information for the day Man Ik she replied that her father had books, one of which contained this passage, and often he read these books to the family.
61 The word mucchahal has various meanings depending on the context: to be covered, to be buried, to be drowned, to be submerged. Roys translates this word as “submerged”. There is of course the concept of the flood which according to the Mayan creation myth covered the whole world, but then why here are only the ravines or valleys submerged?
Then it happened upon the order of our lord god of everything when then there was no word in heaven, when there were neither rocks nor trees then.

When these things began to be considered, then he spoke thus: "Thirteen piles, seven piles, one." So he spoke when the word became manifest when there was no word for it. Then was sought the beginning by the first big day.

The meaning of the word to them was not revealed; then they talked amongst themselves. Then they went to the center of heaven. Then they joined hands with each other. Then they were set up in the middle of the region: Here they are:

(See Ah Tocoob (lines a220-a252) and U Kaba Kin (lines a007-a026) for the material in this space.)

Thus the uinal was created and the earth was created. Sky, earth, trees and rocks were accounted for. All things were created by our lord god the father when there was neither heaven nor earth.

Thus he was there in his divinity in the clouds alone when he created the entire world. Then the heavens was moved by his divinity. Thus it happened that there was the great sovereign. The order of the days for every day is counted beginning with the east as it was ordered.

The meaning behind this phrase is not clear. The number classifier tuc refers to piles or small mounds. See CMM: Tuc: monton de cosas menulas asintadas, como sal, iserra, piedras, lefia, etc. There is one other instance where the numbers 13, 7 and 1 are given in the same line. Ca08. There are also four other instances in which the numbers 13 and 7 are given in the same line, three of which are as follows: a707: Ualci ti oxlahun, tu uuc yahal cab. / f214: oxlahun pic xac tu uuc xoxcaan yahal cab / j440 oxlahun ti uuc likez a katuneex. Note that in first two instances this combination has to do with the creation of the world as is the case of the numbers 13 and 7 on line a117. The fourth instance of this combination of 13 and 7 is to be found on line a335. This line is part of a table which helps the user know what u xoc kin number coefficient (that is, the numbers 1 through 13) begins the first day of each uinal. In this particular instance the line means that the uinal Ceh begins with the u xoc kin number 13 and the following uinal Mac begins with the u xoc kin number 7. Note that the creation calendar given in this text “This is the Song of when the Uinal was Born” that the creation of the world begins on 13 Oc and ends 20 days later on 6 Muluc. The following day would thus be 7 Oc as indicated in the table. As a possibility, the meaning of line a117 is that the numbers 13 through 7 give 1 uinal. Another possibility is that this is calling to mind the number sequence as shown on line ca08.

Lay uchi yokol u tuz thanil c’ yumil ti dios tulaca41 ti minaan tun than ti caan, ti minaan tunich yetel che cuhi. Ca tun binoob u tumtabaob, ca yalah tun bay lae; oxlahun tuc, uuc tuc, hun. Lay yalah ca holol u than ti minaan than ti. Ca katab u chun tunen yax ahau kin.44 Mix hepahac u mucul than tiob; uchebal u thanicubaobe. Ca binoob tun yel caan. Ca tu machah u kab tu batanbaobe. Ca tu ualacu tun chumuc Peten. Heklayob lae:


For the expression tuz than see DMM: Ordenar o estatuir: tuz than; tuz can. The Mayan text reads yax ahau kin. While it is possible that the translation should be “the first day Ahau”, the sentence structure should be in that case somewhat different. For the word ahau meaning “big” see DMSF: Ahau; noh: grande. It should be noted that the CMM gives the following entry: Ah yax ahau: momo, contrahazard. Should this be pertinent then the line would be translated as “Then was sought the beginning by the counterfeit day” or perhaps “Then was sought the beginning by the jesting day.”
This text is called **U Mutil Uinic Zanzamal**, literally “The Daily Prognostication for a Person”, or better said, the prognostication for a person born on a particular day of the **uinal**. There are five principal sources for the material given in this text: three from the Chilam Balam of Kaua, one from the Chilam Balam of Chan Cah, and one from the Codex Pérez. A secondary source is from the Chilam Balam of Ixil which gives only the prognostication for the first two days, **Kan** and **Chic Chan**, which are similar to first of the Kaua sources.

Two of these sources, the Chan Cah and the Pérez, include the world direction for each of days which are also the year bearers. However, based on the information supplied by pages 75-76 of the Madrid Codex and page 1 of the Fejérváry-Mayer Codex, each day is assigned a successive world direction. Based on information derived from these two sources, the corresponding world directions are placed in brackets for each of the days of the **uinal**.

---

65 Kaua, pp. 11-12, p. 14 and p. 21.
66 Chan Cah, pp.1-4.
67 Codex Pérez, pp. 94-95.
68 See the comments in Appendix F of the article Ti Can Tiztil Caan about pages 75-76 of the Madrid Codex and page 1 of the Fejérváry-Mayer Codex for a possible method by which the world directions are allocated to the **uinal** days. It appears from the way the Fejérváry-Mayer Codex is laid out that each day of the **uinal** is assigned the successive world direction, beginning, in the case of the Mayan calendar, with **Kan** to the East, **Chic Chan** to the North, **Cimi** to the West, **Man Ik** to the South, **Lamat** to the East, **Muluc** to the North, etc. The fact that the mathematics of this system makes for an orderly progression of world directions for the year bearer days is in keeping with other features of the Mayan and Central Mexican calendars.
The Daily Prognostication for a Person

What is to be seen here is the prognostication of anyone born under the affect of each day on a daily basis. There are 20 days in the count thus, (and applies) whether male or female also.

To the East
Kan; little yellow parrot and thrush are his birds of omen, cantor, student, red ceiba is his tree.

(To the North)
Chic Chan; rattle snake is his prognostication, Jamaica dogwood is his tree, wrathful, he walks with his staff, his ways are bad, killer of people.

(To the West)
Cimi; cuy owl is his bird of omen, he goes with his walking stick, killer of people, very bad are his ways also.

An undetermined variety of small parrot. See BMTV: Papagayo, el menor: ix kan .l. ix kan puta.

Merula grayi Bonaparte. Gray’s Thrush.

The word mut is translated in two ways in this translation depending on the context. If the subject is a bird then the phrase “bird of omen” is used, but if the subject is not a bird then “prognostication” is used.

Imix che is the ritual name for yaxche = ceiba. See the corresponding footnote for this line in the Mayan column.

The brackets indicate that these world directions were not part of the original text, but are assumed to be part of the attributes of the day based on information from the Madrid Codex and the Fejérváry-Mayer Codex. See Appendix F of the article Ti Can Titzil Caan. See also Appendix H of the article Ti Can Titzil Caan which has a figure showing the relationship between the year bearers and the world directions.

Ichthyomethia communis, Blake or Piscidia erythrina, L. Some common names: Dogwood, Fish poison, Fishfuddletree, Fishpoisontree.

An unidentified variety of owl. See CMM: Ah cuy: especie de lechuças.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>a140</td>
<td>The Daily Prognostication for a Person</td>
</tr>
<tr>
<td></td>
<td></td>
<td>What is to be seen here is the prognostication of anyone born under the affect of each day on a daily basis. There are 20 days in the count thus, (and applies) whether male or female also.</td>
</tr>
<tr>
<td></td>
<td>a145</td>
<td>To the East</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kan; little yellow parrot and thrush are his birds of omen, cantor, student, red ceiba is his tree.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(To the North)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chic Chan; rattle snake is his prognostication, Jamaica dogwood is his tree, wrathful, he walks with his staff, his ways are bad, killer of people.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(To the West)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cimi; cuy owl is his bird of omen, he goes with his walking stick, killer of people, very bad are his ways also.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>U Muti Uunic Zanzamal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Licil u yikal u muti u unice hemax cu zihiloob yanal u chernil kin zanzamal. U xocod ti kin hunkaluba lae, ua xibalal ua ix chupal xan.</td>
</tr>
<tr>
<td></td>
<td>a145</td>
<td>Ti Lakin</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kan; ix kan yetel ik kokoba u mut, kayum, ixat, chac imix che u che.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Ti Xaman)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chic Chan; ah tzab u mut, habin u che, kak yol, yet man u che, lob u bel, ah cimzah unic</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Ti Chikin)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cimi; cuy u mut, yet man u che, ah cimzah unic, hac lob u bel xan</td>
</tr>
</tbody>
</table>

69 An undetermined variety of small parrot. See BMTV: Papagayo, el menor: ix kan .l. ix kan puta.

70 Merula grayi Bonaparte. Gray’s Thrush.

71 The word mut is translated in two ways in this translation depending on the context. If the subject is a bird then the phrase “bird of omen” is used, but if the subject is not a bird then “prognostication” is used.

72 Imix che is the ritual name for yaxche = ceiba. See the corresponding footnote for this line in the Mayan column.

73 The brackets indicate that these world directions were not part of the original text, but are assumed to be part of the attributes of the day based on information from the Madrid Codex and the Fejérváry-Mayer Codex. See Appendix F of the article Ti Can Titzil Caan. See also Appendix H of the article Ti Can Titzil Caan which has a figure showing the relationship between the year bearers and the world directions.

74 Ichthyomethia communis, Blake or Piscidia erythrina, L. Some common names: Dogwood, Fish poison, Fishfuddletree, Fishpoisontree.

75 An unidentified variety of owl. See CMM: Ah cuy: especie de lechuças.

76 Throughout this book the reader will see the word imix, either alone as a name of one of the days of the uinal, or combined with other words as the name of a tree: imix che, imix yaxche. It is assumed that these alternative names are the ritual names of the ceiba or kapok tree, Ceiba pentandra (L.) Gaertn., which is normally called yaxche in Yucatec Mayan.

77 Kak yol: literally, “fiery spirit”. There is no vocabulary entry for this term, but I am assuming it is the antonym for either ziz ol or tup ol. See DMM: Zizhal ol: Aplacarse el ayudado: temel ol; temhal ol; çijçhal ol; chalhal ol. / CMM: Tup ol: desenganarse y satisfazerse de la duda o sospecha que se tiene. BMTV: Harto estar de comer y beuer: tup ol: .l. tupçah ol ti hanal, ti vkul.
(To the South)
Man Ik; macaw, blue bird is his bird of omen, cacao is his tree, bloody are his fingernails, his prognostication is that he dwells in the hills, bad also.

(To the East)
Lamat; drunkard, duck dog is his prognostication, head of a jaguar, rear end of a dog, cruel, talks a lot, braggart, full of insults, he abhors everyone, he is a troublemaker thus.

(To the North)
Muluc; shark is his prognostication, eater of children of men, rich, killer of children, killer of wives, a killer of opossums also.

(To the West)
Oc; magpie is his bird, he who gets drunk on tortilla, ignorant, not intelligent, sparrow hawk, screech owl are his birds of omen, weak, troublemaker also.

(To the South)
Chuen; carpenter, weaver are his prognostications, a maker of things, very rich, all his ways are very good, he does every thing, intelligent also.

78 Perhaps a type of hunting dog. Bricker and Miram read this line as “5 hoil lamat ah calan / ah cutz al / pek u mut”, in which the suggestion is made that “ah cutz al” is to be read as “ah cutz ach”. See DMSF: Co chi; coch cep; ah cutz; ah cutz ach; ah on: hombre chocarrero, afable.
79 Ah cacach than is given in the vocabularies with two different meanings. See CMM: Ah cacach than: baladron, hablador. DMM: Baladron, parlero: ah cacach than.
80 Ah xoc can be a couple of things: “shark” or “reader / student”. In this case, given the rest of the prognostication it seems that “shark” is the correct translation. However, the writer of the Chan Cah writes this as ah xooc hunbi, which means specifically “reader of books”.
81 Here, instead of using the word mut the text uses chichil which means specifically “bird”.
82 The expression cal uah is unregistered. Cal is the root word for “drunk” and uah means tortilla.
83 The ix op is an unidentified variety of macaw. See Roys, 1965, p. 138: Op, or ix op. A large macaw with red plumage, bluish wings, a long tail, a yellowish or reddish beak, and a yellowish circle around the eye. / BMTV: Papagallo de Honduras: op. The yaxum is Cotinga amabilis / Lovely Cotinga. See the footnote to line c008 for more on the yaxum and its relationship with the bird kuk, Pharomachrus mocinno / quetzal.
84 Perhaps “biter of children” would be an alternative, but the following lines states that this person is a killer. Compare with lines a197, e258. See CMM: Chibil: ser comida carne, huevos, y pescado, etzt, y ser mordido y picado. passiuo de chibal.
85 See CMM: Ocol cab: sentir mucho la fuerça de algun o, o de algun trabajo o pena; rendirse, descaecerse, desfallecerse, desmayarse, o ser vencido por ello.
(To the East) a170 Eb; the hill cowbird is his bird of omen, scandal monger, rich, solicitor for the rich, good rich person, the gatherer of material wealth, born a good person, not stingy, very good also.

(To the North) a175 Ben; provider of sustenance is his prognostication, false quetzal is his bird of omen, poor person, lowly person, poverty-stricken.

(To the West) a180 Men; colorful scribe is his prognostication, weaver, very good thus, a quick talker, a holy talker also.

(To the East) a185 Cib; sinner is his prognostication, robber, inhumane, soldier, killer of people, his ways are not good, bad also.

(To the North) a190 Eɔnab; turquoise-browed motmot is his bird of omen, blood-letter, a puncturer of fever, esnabul puncturer is his prognostication, curer, soldier also.

86 See CMM: lay v kax than v mol can lic a saic ten le: este escandalo me das.
87 While mahan normally means “borrow”, I think in this case the meaning as shown in the following entry from the CMM is meant: Mahan kulel: abogado procurador y solicitador que uno tiene pagado para sus regalos.
88 See the footnote to line a193 for an examination of the word kaul.
89 Kuk or kukum is the quetzal. The suffix -liz means “something like ---”. An unidentified bird.
90 This line has three different descriptions of a person who cures by blood-letting through the use of a sharp flint. Blood-letting continues to be a common practice in Yucatan and is usually accomplished today by taking sharp pieces of broken glass and using them as the tool to puncture veins. While there are various connotations as to the meaning of esnab, none are satisfying. See the comments about the day Esnab in the introduction to U Kaba Kin.
91 The term ah acaut is unregistered but appears to be related to acaut = “pot, ink pot”. If it was just ah acat then “he of the inkpot”, or better said “scribe” would probably be correct. The word acaut however throws the whole meaning into doubt. Acaut is the basis for the name of hummingbird, acaut. From the BMTV we see that acaut is taken metaphorically to mean “happy and very contented”, and since the suffix –aun/aum means that the object it is appended to is a bird, perhaps the root word acaut also means “happy and very contented”. However, elsewhere in the BMTV we read that the feathers of the acaut are used to create images. There thus seems to be two possible translations: “happy scribe” or “colorful scribe”, the second based on the idea that the feathers of the acaut are used to create colorful images. For parts of this title see BELSM: Tintero: Acat, breve la ultima a. / CMM: Acat: estuche de cirujano o escribania donde estan las plumas y tijeras y cuchillo del escriuano, y caxa de lancetas. / BMTV: Alegre y muy contento en demasia, y se dice por metáfora: acaut al. acaut cal. / BMTV: Pájaro de cuyas plumas hacen ymágines: acaut al. caç acaut.
To the South
Cauac; quetzal is his bird of omen, fruitful\textsuperscript{92} cacao is his tree, scribe, the offspring of kings
every time this day is a year bearer sickness is his way.

\textsuperscript{92} Compare with the translation above of \textit{ah kauil} in the prognostication for the day Ben. The word \textit{kauil}, used here as an adjective, is difficult to translate appropriately. The god \textit{Kauil} is thought to be an aspect of the god \textit{Itzam Na} and is occasionally referred to as \textit{Itzam Na Kauil}, and also \textit{Uaxac Yol Kauil} and \textit{Amayte Kauil}. See the Glossary of Proper Names for a fuller examination of this god's name. See Roys, 1965:155: “Kauil. The name of a god representing some aspect of food or corps. Kauil-yah means ‘to beg for alms.’ Kauil is a title of Itzamna, and we frequently find it in colonial Maya literature. (Cf. Thompson, \textit{Maya Hieroglyphic Writing}, 82, 169, 286; Roys, \textit{Chilam Balam of Chumayel}, 152, 165, 168; \textit{The Prophecies for the Maya Tuns}, 170; \textit{The Maya Katun Prophecies}, 38, 48). … Cf. Uaxac-yol-kauil.” Bricker and Miram, 2002:108, give an alternative reading in which they translate \textit{kauil} as “boat-tailed grackle”. The vocabularies do not list \textit{kauil} as “grackle”, only \textit{kau} and \textit{kauiz}, as for example Beltrán: “Grajo, ò sonate: Kau, kauiz,” making the translation of \textit{kauil} as “grackle” unsubstantiated. For an alternative example of the use of the word \textit{kauil} see BMTV: Çigarrón verde: ah kin poc ħib, ix tahil çak.Ix kauil.

\textsuperscript{93} An unidentified raptor.

\textsuperscript{94} The plumeria flower is a symbol of carnal lust. See CMM: Nicté: deshonestidad, vicio de carne, y travesuras de mugeres.

\textsuperscript{95} From the usage in the vocabularies it appears that \textit{ikom} is derived from \textit{ik}, “wind / air” and means windy or airy. See for example CMM: İkom: cometa caudata., meaning literally “windy tail / airy tail”. The more common name for comet is \textit{buz ek}, literally “smoking star”.

\textsuperscript{96} For \textit{zoyem} see BMTV: Madre o matriz donde concibe la muger y qualquier hembra: v naa chupal, çayomal.\textit{I. çoyemal}.

\textsuperscript{97} The word \textit{coil} can mean both crazy, demented and lewd, licentious. See CMM: Coil: loquear, hazer locuras, travesuras, y vellaquear. / Coil: luxuria, deshonestidad, y putaeria.
Ah Tocoob (The Burners)

Ah Tocoob (lines A220-A252), translated directly as “the burners”, gives the dates during the 260 day calendar round or U Xoc Kin on which the burners do certain activities. These activities are to take the fire (u cha kak), to begin the fire (u hopol kak), to be proclaimed (yal kaba), and to put out the fire (u tupic u kak). In U Xoc Kin (lines B001-B519) these dates are generally substantiated. These are also the only dates which can be arrived at through computation, whereas all other events in U Xoc Kin are seemingly random.

The entries from Ah Tocoob can be compared with the Codex Dresden, pp. 42c-45c. This relationship is suggested by Thompson (1950, pp. 99-100 and figure 61; 1972, pp. 106-107). As can be seen, very little is to be gained from this comparison, although the relationship seems to be clear. That is, the date of the first glyph from each scene in the Codex Dresden corresponds with what seems to be the principle date of each “ah toc” group, namely the date on which “ah toc” “is titled” or “is proclaimed” (“yal kaba”).

These dates are 4 Chic Chan, 4 Oc, 4 Men and 4 Ahau. The world directions for these events also correspond.

There is another problematical reading in Ah Tocoob. While the overwhelming majority of source texts both here and in Section B read “hopol” (to begin) instead of “hopol” (to light a fire, to inflame a passion, desire, injury or sore) in the phrase “u hopol kak”, there is reason to believe that the phrase should read “u hopol kak”. However, the edited version both here and in Section B shows the majority reading. Before going on to the next subject, U Ziyan Chac, it should be noted that just as Ah Tocoob and U Ziyan Chac are textually related in the Codex Dresden (U Ziyan Chac appears on pp. 43b-45b of the Codex Dresden, just above Ah Tocoob), so too are the two subjects tied together in the Kaua manuscript, p. 20, and the Codex Pérez, p. 94, although the material in the Codex Pérez about Ah Tocoob is very meager, since only the word “ah toc” is given.

In Landa there are two references to a portion of a ritual involving Ah Tocoob, namely the tup kak ceremony. In the month of Mac he writes the following:

En cualquiera dia desta mes de Mac hazian la gente ançiana y mas viejos una fiesta a los chaces, dioses de los panes, y a izamna. Y un dia o dos antes hazian la siguiente ceremonia a la cual llamauan en su lengua Tuppak. Tenian buscados todos los animales, y saundijas del campo, que podian auer y en la tierra ania y con ellos se juntauau en el patio del templo, en el qual se ponian los chaques, y el sacerdote sentados en las esquinas como para echar al demonio solian con sendos cantaros de agua que alli les traian a cada vno. En medio ponian vn gran manojo de varillas secas atadas, y enhiestas, y quemando primero de su encienso en el brazero pegauan fuego a las varillas y en tanto que ardian sacauan con liberalidad los corazones a las aues y animales, y echauan los a quemar en el fuego; y sino podia auer los animales grandes como tigres, leones, o lagartos, hazian corazones de su encienso, y si las matauau trayanles los corazones para aquel fuego. Quemados todos los corazones ahí los matauau el fuego con los cantaros de agua los chaces. Esto hazian para con ello y la siguiente fiesta alcanzar buen año de aguas para sus panes luego celebrouan la fiesta. Esta fiesta celebrouan differentemente de las otras ca para ella no ayunauan el muñidor della que este ayunauan su ayuno. Venidos, pues a celebrar la fiesta se juntauau el pueblo y sacerdote y los oficiales en el patio del templo donde tenian hecho vn monton de piedras con sus escaleras, y todo muy limpio y adereçado de frescuras: dava el sacerdote encienso preparado para el muñidor el cual lo quemauan en el brasero, y así diz a(ue) haya el demonio. Esta hecho con su deuocion acostumbrada vntauan el primero escalon del monton de las piedras con lodo del poço, y los demas escalones con betun azul, y echauan muchos saumerios, y inuocauan a los chaces, y a Yzamna con sus oraciones y deuociones, y ofrecian sus presentes. Esto acabado se consolauan comiendo, y beuiendo lo ofrecido, y quedauan confiados del buen año con sus seruicios e inuocaciones.

In the month of Paax he makes a very brief reference to the tup kak ceremony:

Hazian pues primera la ceremonia y sacrificios del fuego como dixe en el mes de Mac.

Note that Landa does not specify the actual date that this ceremony takes place. Quite the contrary, Landa states that “en cualquiera dia desta mes de Mac” which is not at all the case. We know these dates because of the material presented here and in U Xoc Kin. I would even venture to say that Landa was not fully aware of the nature of U Xoc Kin and its recurring nature every 260 days. For more about U Xoc Kin see the introduction to Section B.

99 For the term yal kaba see CMM: hal kaba: nombrar qualquiera cosa, dezir su nombre o como se llama.

98 In some sources, incorrectly, yalcaba (“runs”) is given. The Codice Pérez and the Itzl are inconsistent in their spelling of the term yal kaba, giving not only yal kaba, but also yalcab, yalcaba and other variations both here in this text and also in the U Xoc Kin.
The Chronicle of The Burners which are in the Uinals

a220 This is the chronicle of The Burners which are in the uinals: there are four of them.

Here are the four Chic Chans;

a230 3 Chic Chan he takes the fire
10 Chic Chan he begins the fire
4 Chic Chan his name is proclaimed
11 Chic Chan he puts out the fire
The burden of the uinal is to the east

a235 Here are the four Ocs;

3 Oc he take the fire
10 Oc he begins the fire
4 Oc his name is proclaimed
11 Oc he puts out the fire
The burden of the uinal is to the north

Here are the four Mens;

a240 3 Men he takes the fire
10 Men he begins the fire
4 Men his name is proclaimed
11 Men he puts out the fire
The burden of the uinal is to the west

Here are the four Ahaus;

a250 3 Ahau he takes the fire
10 Ahau he begins the fire
4 Ahau his name is proclaimed
11 Ahau he puts out the fire
The burden of the uinal is to the south

U Kahlay Ah Tocoob yan ichil Uinal

a220 U kahlay Ah Tocoob yan ichil uinal: cantultubaob.

He can Chic Chane;
a230 oxil Chic Chan u cha kak
lahun Chic Chan u hoppol kak
canil Chic Chan yal kabu
buluc Chic Chan u tupic u kak
ah euch uinal ti lakin

He can Oce;
a235 oxil Oce u cha kak
lahun Oce u hoppol kak
canil Oce yal kabu
buluc Oce u tupic u kak
ah euch uinal ti xaman

He can Mene;
a240 oxil Men u cha kak
lahun Men u hoppol kak
canil Men yal kabu
buluc Men u tupic u kak
ah euch uinal ti chikin

He can Ahaue;
a250 oxil Ahau u cha kak
lahun Ahau u hoppol kak
canil Ahau yal kabu
buluc Ahau u tupic u kak
ah euch uinal ti nohol
U Ziyan Chac
(The Beginning of Rain?)
(The Birth of the rain god Chac?)
(The Offering of the rain god Chac?)

U Ziyan Chac (lines A260-A299) gives some dates for this activity (the birth of Chac?, the beginning of rain?). From the manuscript versions alone it is not readily apparent how these dates should be ordered, but upon comparison of these dates with those given on pp. 43b-45b of the Codex Dresden it becomes clear that the sequence of dates given in the Dresden are the ones to be used. How the phrase “u ziyan chac” is to be related to the glyphic material on the Dresden pages is not clear. Unlike Ah Tocoob, the dates given in U Ziyan Chac are not substantiated by either U Xoc Kin (lines B001-B519) or U Tzolaan Ah Cuch Haaboob (lines B550-B809), although entries do exist in both of these calendrical lists. That is, the entry “u ziyan chac” occurs randomly throughout these two calendrical lists, and attempts to come up with an ordered sequence from these entries has so far not met with success.

Because of the uncertainty of the true meaning of the word ziyan in this context the phrase u ziyan chac is not translated in the following text. However, from notes in U Tzolaan Ah Cuch Haaboob it appears from the context that the most likely translation should be “the beginning of rain”.

The sources texts from the Kaua and the Pérez give only eleven lines, whereas the edited version gives forty lines. This number of lines is derived from the information given on pages 43b-45b of the Codex Dresden.

On page 21 of P.C.M.L. to the lower right of the material from the pages from Codex Dresden in question there is a series of distance numbers which read “19 to 9”, “19 to 2”, “19 to 8” and “21 to 3”. These are the number of days to be counted forward the initial day coefficient “3” which begins each set of four dates. Thus, for the group which begins with the day 3 Cimi the count goes forward 19 days to the day 9 Chic Chan, then another 19 days to the day 2 Kan, then another 19 days to the day 8 akbal, and finally 21 days to the next group beginning with the day 3 Kan.

As can be seen in the edited version there are 10 groups of 4 days each, and the beginning days of these groups is given in the Codex Dresden, with the days 3 Cimi, 3 Kan, 3 Ik, 3 Ahau and 3 Enab being given just to the left of the distance numbers and the days 3 Cib, 3 Hiix, 3 Eb, 3 Oc and 3 Lamat being given above this group.

---

100 For some of the vocabulary entries which deal with the word ziyan, alternatively spelled zian, zijan and variations thereof see the following:

Ziyan: Historiar, escribir historia. (cam)
Ziyan: natalicio; dia de nacimiento, historia. / estirpe, generacion por ascendencia ó descendencia. (jpp)
Contar vida de alguna: can çian; can tu tzolan beel. (dmm)
Çian: hechizo o encantamiento. ¶ A uohel ua v çian can, çhuplal: sabes por ventura encentar o hechizar las culebras, mugeres. (mtm)
Descendencia o linage de donde uno desciende: çijan. ¶ Contaré su descendencia del linaje de nuestro señor Jesuchristo: yuunil v çijan ca yunnil tu Jesuchristo. (vns)
Edad o años de naçimiento: çijyan .l. haabil. ¶ ¿Quanta hedad tienes?: bahunx a çijyan? .l. bahunx a vabil? ¶ Era entonces de hedad de un año: hun haaben in çijyan cuchil. ¶ Edad asl: yaabil .l. v katunil cuxtal. ¶ El bino demaçiado corrompe la edad y acarrea la muerte: hppentacach vkul cie, lic v kaçic yaabil v katunil cuxtal lic ix çeçebcunic v tal cimil. ¶ Edad yugal con otro: et haabil .l. et çijyan. (vns)
Edad: haab; çian. (dmm)
Generacion de donde uno desciende: Ziyan. / Generacion por ascendencia: Tan chubal, çi ziyan. (belsm)
Igual en edad y en calidad: et hoommal, et çian. (vns)
Ofrecida cosa, que se a ofrecido: çijan, çijlbil .l. ɔabilan. (vns)
Pasqua de natiuidad: pascua natiuitas; v çijyan. (dmm)
Ziyan; haab: edad. ¶ bahunx a ziyan: ¿cuanta edad tienes? ¶ hun katun; hun kal haabil: edad de 20 años. (dsfm)
<table>
<thead>
<tr>
<th>a260</th>
<th>3 Cimi</th>
<th>u ziyan chac</th>
</tr>
</thead>
<tbody>
<tr>
<td>a260</td>
<td>oxil Cimi</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Chic Chan</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a260</td>
<td>bolon Chic Chan</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Kan</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a260</td>
<td>cabil Kan</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Akbal</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a260</td>
<td>uaxac Akbal</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Kan</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a260</td>
<td>oxil Kan</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Akbal</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a265</td>
<td>bolon Akbal</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Ik</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a265</td>
<td>cabil Ik</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Imix</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a265</td>
<td>uaxac Imix</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Ik</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a265</td>
<td>oxil Ik</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Imix</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a270</td>
<td>bolon Imix</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Ahau</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a270</td>
<td>cabil Ahau</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Cauac</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a270</td>
<td>uaxac Cauac</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Ahau</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a270</td>
<td>oxil Ahau</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Cauac</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a270</td>
<td>bolon Cauac</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Eznab</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a270</td>
<td>cabil Eznab</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Caban</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a275</td>
<td>uaxac Caban</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Eznab</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a275</td>
<td>oxil Eznab</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Caban</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a275</td>
<td>bolon Caban</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Cib</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a275</td>
<td>cabil Cib</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Men</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a275</td>
<td>uaxac Cib</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Cib</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a280</td>
<td>oxil Cib</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Men</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a280</td>
<td>bolon Men</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Hiix</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a280</td>
<td>cabil Hiix</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Ben</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a280</td>
<td>uaxac Ben</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Hiix</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a280</td>
<td>oxil Hiix</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Ben</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a285</td>
<td>bolon Ben</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Eb</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a285</td>
<td>cabil Eb</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Chuen</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a285</td>
<td>uaxac Chuen</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Eb</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a285</td>
<td>oxil Eb</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Chuen</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a290</td>
<td>bolon Chuen</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Oc</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a290</td>
<td>cabil Oc</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Muluc</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a290</td>
<td>uaxac Muluc</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Oc</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a290</td>
<td>oxil Oc</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Muluc</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a290</td>
<td>bolon Muluc</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Lamat</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a290</td>
<td>cabil Lamat</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>a295</td>
<td>bolon Man Ik</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Man Ik</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a295</td>
<td>uaxac Man Ik</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>3 Lamat</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a295</td>
<td>oxil Lamat</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>9 Man Ik</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a295</td>
<td>bolon Man Ik</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>2 Cimi</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a295</td>
<td>cabil Cimi</td>
<td>u ziyan chac</td>
</tr>
<tr>
<td>8 Chic Chan</td>
<td>u ziyan chac</td>
<td></td>
</tr>
<tr>
<td>a295</td>
<td>uaxac Chic Chan</td>
<td>u ziyan chac</td>
</tr>
</tbody>
</table>

26
U Ichooob U Uoohil U Zanzamal Kin Xocoob
(The appearances of the hieroglyphs of the calendar)

U Ichooob U Uoohil U Zanzamal Kin Xocoob (lines A320-A428) is a general calendar description with a few lines on the bar and dot notation. This description comes from two sources in the Codex Pérez, and each copyist left his date, one of 1689 and the other of 1793.

Lines a320-a326: It is apparent that these lines are actually the concluding lines of the prophecy for 10 Ahau Katun as shown on page 165 of the Codex Pérez. However, on pages 90-93 of the Codex Pérez these lines are detached from this katun prophecy by 10 intervening pages, since the prophecy for 10 Ahau Katun is given on page 81. As a note of interest, on these lines it is stated that at the conclusion of the katun 10 Ahau the katun round begins again with the katun 8 Ahau. This is in contrast to the generally accepted concept that the katun round begins with 11 Ahau Katun.

Lines a327-a335 appear to be the real introductory remarks to this section. The writer brings up the question of what is really to be believed in.

---

As noted in the footnote to line a397, there is some question about the date 1689. See lines xa590-xa592 in P.C.M.L. or Appendix A, Crónica de Oxkutzcab, in this book for a transcript from a page of the Xiu Chronicles and for more on 1685 / 1689 and Juan Xiu:

he lel en 29 de mayo de 1685 años tin hoogag vcg ben hun
hek lae calac te res v kaba Ana res
ten cen don D Joan Xiu

Translation:

Today on May 29 in the year 1685 I copied an old book.
Here are the characters of the book called Analte.
I, don Joan Xiu.
The Appearances of the Hieroglyphs of the Calendar

a320 At the end of 10 Ahau Katun that is when one fold of the katuns is finished. Thirteen katuns return again. Their faces are written on the katun wheel. It is called one fold of the katuns. When it has finished its mandate then it begins again.

a325 Thus I began to write when the next katun was seated. When 8 Ahau Katun was finished then (the katun round) began again. Thus I began to write this in the book. Nothing can be confided in. Only that which is known. Our ancestors passed their lives in blindness. There will be the burden of the prophecies. There are those which are also not true and therefore are not to be believed in. Only our lord god alone is to be believed in. Here is the calendar of our ancestors: 20 days within a month they say. 18 is the count of the months in one year because of this. They call these one uinal. 20 days is the burden of one uinal they say. 18 of them are gathered together every time their burden passes within a year. Then 5 nameless days are seated, the enchanted days of the year, the painful days. Then everything is dangerous: danger of sudden death, danger of being bitten by jaguars, danger of being bitten by snakes, danger of splinters penetrating the body they say. That is the reason why this is called the enchanted days of the year, the painful days, the nameless days.

a340 There is they say one god which they adore. Thus they say that they obey (him) during these four days. Not even in the least they say are they to be pleasurable. They received it on the first day. The very good day is offered to god thus.
On the second day they are not very extreme in their obedience. The statue is not given form when it is first situated in its place. However on the third day it is situated in the center of the house. On the fourth day it is situated in the doorway of the house.

When the fifth day dawns it is thrown out; they go and throw it out. But on the sixth day this then is the first day of the year bearer. Then is seated the first (day) of the new year and the first (day) of the new month Poop.

Here are the Mayan letters written with the months of the Roman calendar which is counted by the holy mother catholic church. It is good to know how to equate the count of the days, the count of the months, the count of the years of the calendar.

There are three methods of counting which I write here. They are given below, 12 months in the calendar which are the individual parts of the Spanish counting system. Thus are the count of the days which are in each month.

There are two different appearances of the hieroglyphs used in the daily count. There are dots followed by stripes. One dot they say represents one. Two dots they say is two. Three dots they say is three.

Four dots they say is four. One stripe they say represents five. One dot over one stripe they say is six. Two dots over one stripe they say is seven. Three dots over one stripe they say is eight.

Four dots over one stripe they say is nine. Two stripes they say represents ten. One dot over two stripes they say is eleven. Two dots over two stripes they say is twelve. Three dots over two stripes they say is thirteen.

Both of the source texts read canppel, but from the following text this should read cappel. It should be mentioned that the number classifier is not what one would expect. The number classifier –ppel is for counting objects such as will be seen below beginning with line a377 whereas the number classifier –piz is specific to such things as days. See CMM: Piz: cuenta para dias y años y reales.
Here are the four orders which I write in letters. Thus their names are clearly created and copied here to be very well understood. Here they are: see them in a single year thus.

Here is the book of don Juan Xiu of Oxkutzcab: I copied it, I Diego Chi, town registrar here in Mani on July 16 in the year of 1689. This is the day when a contingent from Oxkutzcab went to Mérida because Lorenzo and the English had come there: Captain Diego Balam, the governor, Pedro Puc and Diego Tuin, city councilmen, Pascual Noh, the principal magistrate.

312 years makes one fold of the katuns at which time the beginning is seated once again. Thus it begins.

Here are the writings which I copied. Not all of it, just the account of the word of 8 Ahau Katun. There is one year to go with the burden of the year bearer, 4 Ahau Katun thus. Its burden runs for 8 years. There are 13 years to go and then 4 Ahau Katun ends thus. But on the 13th I copied it thus.

Not all of it. Only the calendar put together with the Roman calendar. The Christian (calendar) begins with the birth of our redeemer Jesus Christ. Thus falls whatever day within the days of the Christian count which is used by the holy mother church. My masters, my teachers will compare (my work). that they should forgive me, I the worst of their students thus, whether it is not the way they recounted it or whether there are errors. They will add to that which I have done because my understanding is not much. Thus because I ask them that they should forgive my errors.

The following are two different final paragraphs to the foregoing text. The first paragraph is purportedly written in 1689. However, as noted in the footnote about Lorenzo, there appears to be a problem with the year. Further, lines a401-a402 seem to be unconnected to the rest of the paragraph and probably belongs to some other text, such as lines a320-a326 which is a concluding statement which comes at the end of the book.

The second paragraph was purportedly written in 1793 and is given on lines a402-a428. It is principally an exercise in describing how the writer tries to correlate the Christian calendar with the Mayan calendar.

---

Footnote:

103 The following are two different final paragraphs to the foregoing text. The first paragraph is given on lines a393-a402 and was purportedly written in 1689. However, as noted in the footnote about Lorenzo, there appears to be a problem with the year. Further, lines a401-a402 seem to be unconnected to the rest of the paragraph and probably belongs to some other text, such as lines a320-a326 which is a concluding statement which comes at the end of the book.

The second paragraph was purportedly written in 1793 and is given on lines a402-a428. It is principally an exercise in describing how the writer tries to correlate the Christian calendar with the Mayan calendar.

104 Probably Laurens Cornelis Boudewijn de Graaf, known to the Spanish as Lorenzillo. (c. 1653, Dordrecht, Dutch Republic – 24 May 1704, Cap-Français, Saint-Domingue) The date July 16, 1689 is possibly in error. De Graaf led a raid on Campeche on 6 July 1685 and remained there for about six weeks. (Restall, 2009) An alternative possibility is the raid on Tihosuco in February of 1686. In either case, though, it is clear from this text that the contingent from Oxkutzcab was on its way to Mérida, and one would have thought that that would be the wrong direction for them to march if their purpose was to go to defend either Campeche or Tihosuco.
Today at the end of the 20th day of Zec
on which works 6 Chic Chan
of the year bearer 9 Muluc thus
on February 14 of the year 1793 then I finished learning to write the Maya unals.
Maya calendar for the ancient people before the beginning of Christianity.

That my lords should forgive my errors, those who guard knowledge, teachers,
astrologers, acentricals, concentricals, those who guard wisdom.
They know the movements of the sun and the moon and the stars and everything
which was created by our lord god here on earth.

The day 6 Chic Chan, 20 Zec given on lines a420-a421, which is said to belong to the year 9 Muluc, must be a bogus date because the soc kin day which falls on 20 Zec in the year 9 Muluc is 4 Lamat. Furthermore, the year 9 Muluc fell in the following years, none of which is 1792-1793: 1706-1707, 1758-1759, 1810-1811, 1862-1863. The date February 14, 1793 fell in the Mayan year 5 Kan and the Mayan day would be, taking into account the fact that the year 5 Kan actually began on July 15, Julian, 11 Eknab, 15 Zac. There is thus no way to reconcile the date given on lines a420-a421 with a real Mayan day.

Probably in reference to those who believe that the earth and other planets revolve around the sun (acentric) as opposed to those who believe that all heavenly bodies revolve around the earth (concentric).
Pages 122 through 128 of the Codex Pérez

Lines A440-A755 have pages 122 through 128 of the Codex Pérez as their source, with additional sources being supplied by the Tizimin, the Ixil, the Kaua, the Xiu Chronicles, and other portions of the Codex Pérez. This collection of calendrical information is divided into various subsections, which are as follows:

- **U Uichoob U Uoohil**
  - A320-A428

- **U Xocaan U Bubukil Haaboob**
  - A440-A480

- **U Buk Xoc Kin**
  - A520-A542

- **U Buk Xoc Tun**
  - A560-A599

- **Zac Patay Haabil**
  - A600-A650

- **Uchic Tu Cuch Haab Uaxae Ahau**
  - A680-A724

- **U Buk Xoc Ahau Katun**
  - A730-A755

---

**U Xocaan U Bubukil Haaboob**
(The Reckoning of the Count of the Years)

*U Xocaan U Bubukil Haaboob* (lines A440-A480) gives the names of the year bearers ("ah cuch haaboob") through a 52 year cycle.
The account of the Count of the Years

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Kan</td>
<td>1 Hiix</td>
<td>1 Cauac</td>
<td>1 Muluc</td>
</tr>
<tr>
<td>2 Muluc</td>
<td>2 Cauac</td>
<td>2 Hiix</td>
<td>2 Kan</td>
</tr>
<tr>
<td>3 Hiix</td>
<td>3 Kan</td>
<td>3 Muluc</td>
<td>3 Cauac</td>
</tr>
<tr>
<td>4 Cauac</td>
<td>4 Muluc</td>
<td>4 Hiix</td>
<td>4 Kan</td>
</tr>
<tr>
<td>5 Kan</td>
<td>5 Hiix</td>
<td>5 Cauac</td>
<td>5 Muluc</td>
</tr>
<tr>
<td>6 Muluc</td>
<td>6 Cauac</td>
<td>6 Hiix</td>
<td>6 Kan</td>
</tr>
<tr>
<td>7 Hiix</td>
<td>7 Kan</td>
<td>7 Muluc</td>
<td>7 Cauac</td>
</tr>
<tr>
<td>8 Cauac</td>
<td>8 Muluc</td>
<td>8 Hiix</td>
<td>8 Kan</td>
</tr>
<tr>
<td>9 Kan</td>
<td>9 Hiix</td>
<td>9 Cauac</td>
<td>9 Muluc</td>
</tr>
<tr>
<td>10 Muluc</td>
<td>10 Cauac</td>
<td>10 Hiix</td>
<td>10 Kan</td>
</tr>
<tr>
<td>11 Hiix</td>
<td>11 Kan</td>
<td>11 Cauac</td>
<td>11 Muluc</td>
</tr>
<tr>
<td>12 Cauac</td>
<td>12 Muluc</td>
<td>12 Hiix</td>
<td>12 Kan</td>
</tr>
<tr>
<td>13 Kan</td>
<td>13 Hiix</td>
<td>13 Cauac</td>
<td>13 Muluc</td>
</tr>
</tbody>
</table>

U Xocaan u Bubukil Haaboob

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Kan</td>
<td>1 Hiix</td>
<td>1 Cauac</td>
<td>1 Muluc</td>
</tr>
<tr>
<td>2 Muluc</td>
<td>2 Cauac</td>
<td>2 Hiix</td>
<td>2 Kan</td>
</tr>
<tr>
<td>3 Hiix</td>
<td>3 Kan</td>
<td>3 Muluc</td>
<td>3 Cauac</td>
</tr>
<tr>
<td>4 Cauac</td>
<td>4 Muluc</td>
<td>4 Hiix</td>
<td>4 Kan</td>
</tr>
<tr>
<td>5 Kan</td>
<td>5 Hiix</td>
<td>5 Cauac</td>
<td>5 Muluc</td>
</tr>
<tr>
<td>6 Muluc</td>
<td>6 Cauac</td>
<td>6 Hiix</td>
<td>6 Kan</td>
</tr>
<tr>
<td>7 Hiix</td>
<td>7 Kan</td>
<td>7 Muluc</td>
<td>7 Cauac</td>
</tr>
<tr>
<td>8 Cauac</td>
<td>8 Muluc</td>
<td>8 Hiix</td>
<td>8 Kan</td>
</tr>
<tr>
<td>9 Kan</td>
<td>9 Hiix</td>
<td>9 Cauac</td>
<td>9 Muluc</td>
</tr>
<tr>
<td>10 Muluc</td>
<td>10 Cauac</td>
<td>10 Hiix</td>
<td>10 Kan</td>
</tr>
<tr>
<td>11 Hiix</td>
<td>11 Kan</td>
<td>11 Cauac</td>
<td>11 Muluc</td>
</tr>
<tr>
<td>12 Cauac</td>
<td>12 Muluc</td>
<td>12 Hiix</td>
<td>12 Kan</td>
</tr>
<tr>
<td>13 Kan</td>
<td>13 Hiix</td>
<td>13 Cauac</td>
<td>13 Muluc</td>
</tr>
</tbody>
</table>
This is the account of the count of the years as I said: each year has it burden, thus they are accounted for. Thus right after the end of counting 13 Cauac, then begins to count 1 Kan again. Thus it returns as given above. The four groups are called one katun. That is the truth.
U Buk Xoc Kin
(The count of the 260 day calendar round)

U Buk Xoc Kin (lines A520-A542) presents a table for finding the initial numerical coefficient of each uinal in any given numbered year. The way this table functions is that if the first day of the year falls on a year bearer with the coefficient 1 (i.e. 1 Kan, 1 Muluc, 1 Hiix or 1 Cauac) then the total designation of that day is 1 (year bearer), 1 Poop. (v.g., for the Kan years: 1 Kan, 1 Poop) Going down the first column and counting forward 20 days the first day of the next uinal of the year, Uoo, would have the designation 8 (year bearer), 1 Uoo. (v.g., for the Kan years: 8 Kan, 1 Uoo) etc. through the rest of the year.

The last day of the year 1 Kan is 1 Lamat, 5 U Uayab Haab. The next year will begin with the coefficient 2 as shown and is 2 Muluc, 1 Poop. Now column 2 supplies the series of coefficients which apply to this year, so the first day of the uinal Uoo would be 9 Muluc, 1 Uoo, etc.

This table is useful for going in both directions. Not only does it make it easier to know what the coefficient for any day throughout the year should be, but the converse is true in that for any given day this table makes it easier to find out what year that day belongs to. Thus, for example, on line c565 the date 1 Chuen, 18 Zac is given. This would make the year bearer Hiix with the Xoc Kin coefficient for the next uinal, Ceh, being 1. Going across the table 1 Hiix, 1 Ceh is seen to be in the year 2 Hiix (July 1543-July 1544) which indeed is the Christian year given on line c568. Using this table it is also easier to determine if there is a problem with a date. For example, the day 6 Chic Chan, 20 Zec given on lines a420-a421, which is said to belong to the year 9 Muluc, must be bogus because the Xoc Kin day which falls on 20 Zec in the year 9 Muluc is 4 Lamat.

Line Ca08 from the “Prologue to the Cuceb” presents a representative sequential list of these numbers.

---

### Table A520: Initial Coefficients

<table>
<thead>
<tr>
<th>Coefficient</th>
<th>Year Bearer</th>
<th>Haab</th>
<th>Uinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1 Kan</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2 Muluc</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>3 Cauac</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>4 Uayab Haab</td>
<td>1</td>
<td>4</td>
</tr>
</tbody>
</table>
The count of the days

Here then are the count of the months, 18 in number thus, and the nameless days, 5 days is the burden.

1 to 8 Poop
2 to 9 Zip
3 to 10 Zec
10 to 4 Xul
4 to 11 Oł Yax Kin
11 to 5 Mol
5 to 12 Cheen
12 to 6 Yax
6 to 13 Zac
13 to 7 Ceh
7 to 1 Mac
1 to 8 Kan Kin
8 to 2 Muan
2 to 9 Paax
9 to 3 Kayab
3 to 10 Cum Ku
10 to 2 U Uayab Haab

u buk xoc kin

u buk xoc kin yetel u maya uinaloolb, ;U:ob lae
he ix tun u xoc yuile, uaxaclahunpiz lae
hun hunkal kin u cuch lae
yetel ixma kaba kine, hoppel kin u cuch

hunen ti uaxace poop
caen ti bolone zip
oxen ti lahune zec
lahunen ti canoe xul

øe yax kin
mol cheen xul

ceh mac kan kin
caen ti boluone paax

36
**U Buk Xoc Tun**  
(The count of the Tun)

**U Buk Xoc Tun** (lines A560-A599) presents a table of coefficients for the day Ahau at the beginning of a 360 day cycle, or “tun”. It is an extrapolation of what seems to be the intent of the tables from the sources (Kaua, the Crónica de Oxtutzcab of the Xiu Chronicles, and Codex Pérez), even though none of the sources is complete on this point. The number sequence for the day Ahau is the same as the second number sequence from the “Prologue to the Cucceb” (see line Ca14). The first thirteen columns of numbers are all coefficients of Ahau. The final column, to the right, gives the day coefficient and the uinal for the tun beginning. It is interesting to note that here the day coefficients for the uinals on the day Ahau are 16, 11, 6, and 1, which would imply that the year bearers are Chic Chan, Oc, Men, and Ahau. In the following is a list of the possible year bearers and the coefficients that the months would take for the day Ahau:

<table>
<thead>
<tr>
<th>Year Bearer Set</th>
<th>Uinal Coefficients which would fall on the day Ahau</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cimi, Chuen, Cib, Imix</td>
<td>20, 15, 10, 5</td>
</tr>
<tr>
<td>Manik, Eb, Caban, Ik</td>
<td>19, 14, 9, 4</td>
</tr>
<tr>
<td>Lamat, Ben, Esnab, Akbal</td>
<td>18, 13, 8, 3</td>
</tr>
<tr>
<td>Kan, Muluc, Hiix, Cauac</td>
<td>17, 12, 7, 2</td>
</tr>
<tr>
<td>Chic Chan, Oc, Men, Ahau</td>
<td>16, 11, 6, 1</td>
</tr>
</tbody>
</table>

It must be emphasized that the source texts are very inconsistent in giving the coefficients for the day Ahau. For the edited version of the table the number sequence 16,11,6,1 was chosen because it is the most prevalent sequence in the three sources. However, given that the year bearer set in the colonial times was Kan, Muluc, Hiix, Cauac there is reason to think that in fact the sequence in the edited version of the table should be 17,12,7,2. At this time there is no reasonable explanation for this inconsistency.

To shift the year bearers for the table of lines A560-A599 the uinal coefficients would have to be shifted to those shown above. The sets of year bearers known from classic monuments and the hieroglyphic codexs are Kan, Muluc, Hiix, Cauac; Manik, Eb, Caban, Ik; and Lamat, Ben, Esnab, Akbal. It is intimated in **U Xoc Kin** (lines B001-B519) that Cimi, Chuen, Cib, Imix also form a year bearer set. If the table of lines A560-A599 is correct, and Chic Chan, Oc, Men, Ahau are also a year bearer set, then it seems that all possible year bearer sets in fact do become year bearer sets. The question then is how was this done, and how often were year bearer sets changed if this was a standard procedure. Giving support to the idea that all possible year bearer sets were used is the contention that **U Tzolaan Ah Cuch Haaboob** (lines B550-B808), as the name implies, gives prognostications for the year bearers. Every day in the uinal is listed, seemingly indicating that every day is a possible year bearer. (See Proskouriakoff (1933) for a more complete discussion of the material presented on lines A560-A599).

As an example of the uncertainty on how this table functioned, on line C004 there is a date which gives the day 5 Ahau 15 Zec. This appears to be in error because in a year 13 Kan the day 5 Ahau would fall on 17 Zec. See the table on lines A524-a542, last column, to confirm this. However, if the year bearer set used for figuring out what day the day Ahau would fall on in the uinal is Imix, Cimi, Chuen, Cib, then the coefficient 17 is correct. See pages 49-50 of **Ti Can Titzil Caan** for a closer look at the significance of the day 1 Imix in relationship to initializing the Mayan calendar.

For a the facsimile, transcript, translation and commentary on the Crónica de Oxtutzcab see Appendix A. There the reader will notice that there is an inconsistency in the number sequence of the coefficients which would fall on the day Ahau, with both the number sequence 17,12,7,2 and the sequence 16,11,6,1 being given, indicating that at the beginning the year bearer set is Kan, Muluc, Hiix, Cauac but that at the end the year bearer set is Chic Chan, Oc, Men, Ahau. To further confuse things the sequence 16,11,7,2 is given for the middle years 9 Kan, 10 Muluc, 11 Hiix, 12 Cauac, implying that during these year the year bearer set was switching back and forth.
Zac Patay Haabil

and

Uchic tu Cuch Haab Uaxac Ahau Katun

(That which happened in the Year Bearers of 8 Ahau Katun)

Zac Patay Haabil (lines A600-A650) and Uchic tu Cuch Haab Uaxac Ahau Katun (lines A680-A724) are calendar discussions, with the second sequence describing a historical narrative about the 8 Ahau Katun before the arrival of the Spanish.

The meaning of the phrase Zac Patay Haabil is unclear and unfortunately unregistered in the vocabularies, nor is the phrase zac patay which appears to be an adjectival phrase. Zac means “white” but can also mean “false” or “imperfect”. Patay is unregistered, but is a nominative form\(^{107}\) of pat which can mean “to declare”, “to even accounts”, “to invent” and “to form (specifically from clay)” among other meanings. Haabil means “year”. There are four examples of this phrase in the Books of Chilam Balam.\(^{108}\) Barrera translates Zac Patay Haabil as “años esteriles” and Roys translates a parallel phrase zac patay chacil\(^{109}\) as “rains of little profit”. I am inclined to think that at least here in this context Zac Patay Haabil means “false / imperfectly formed year reckoning”.

\(^{107}\) Compare with akay, bolay, hauay, molay, mukay, etc.

\(^{108}\) See lines a600, d190, d317, d487.

\(^{109}\) See line e327.
Zac Patay Haabil
Here is Ahau which will come at the fold of the katuns.
Thus is to be understood the seating of the katun;
Cauac on 1 Poop is the Year Bearer
which dawns again as the day of the year.
The Ahau Katun is seated (the day) after the day which is called Cauac is seated.
This is not a lie.
Twenty years is the burden of one Ahau Katun,
but then (there are) four nameless years.
The fifth year comes into play with (the year) Cauac,
even though the katun is seated on the day Kan.  
Its name and all its power is called upon.
Thus there are five nameless days every year.
Thus every time there is the end of the katuns
five years come into play with the U Mol Box Katun.

Here then are the reckonings of the aspect of the katuns;
there are four reckonings thus:

Here then is the first reckoning:
It is the year in which our redeemer Jesus Christ was born
which is the most correct count above all of the counts.
It is followed by the ancient Mayan count,
the count of our ancestors.

There is no justification for this statement given the rest of the information provided here. Perhaps reference is being made to U Bubukil Haaboob, which does begin with the year 1 Kan.

U Mol Box Katun: In the colonial literature the term U Mol Box Katun is applied to the Ahau Katunoob in which the year 13 Cauac appears. As shown in a table given in the introductory remarks to U Kinil Uinaloob, apparently at the end of the year 13 Cauac 13 nameless days (ixma kaba kin) are allowed to pass during which neither the xoc kin days nor the uinal days of Poop are part of the count. This is done in order to bring the Mayan calendar back into sync with the solar year. At the end of these 13 days the calendar begin again with the day 1 Kan, 1 Poop. While this method is not as exact as our present calendar, it is as good as the Julian calendar which preceded our present mode of reckoning.

There are in fact six reckonings as will be seen.
Here is the second reckoning: these are the year bearers to the four world directions. These are the katuns. The Lamay Tun, the painful (time of) the year are to be understood. Then happen pestilences and dangers they say. but it is not to be believed today even by those few who take it to be so.

Here is the fourth reckoning. 20 days are said to be revealed.

Here is the fifth reckoning. It is to be seen that it is to be known when to plant sustenance, plant corn, the time of the garden, plant beans, plant lima beans, plant chili, plant jicama, plant cotton, every thing of the garden.

This refers to lines a447-a472. There is some question as to the meaning of this calendrical notation. Below is the entry in the dictionary opus of Juan Pío Pérez, but I differ in my interpretation. It is my impression that the word lamay is derived from one of the meanings of the verb lamal: “lost from sight”. The meaning of lamay tun, based on this, would be “the invisible tun”, meaning the four years which come at the end of the 20 years which make up the body of the Ahau Katun. The Pío Pérez dictionary has the following: Lamay tun: piedra cuadrada. / el curso de los veinte años que se grababan en una piedra llamada así y eran los principales que formaban la época ó siglo, ahau katun; sin incluir en el cuadro que se formaba con esta serie los cuatro años complementarios que formaban el pedestal de dicho cuadrado. Translating lamay as “cuadrada” is probably based on the word amay, which is given in the BMTV as “angle”. See BMTV: Angulo o esquina: amay.

The term uyail haab is an alternative name for the last 5 days of the year, usually called uyab haab. For another use of this term see line Ca27 in which the term is clearly explained in Spanish.

Translating lamay as “cuadrada” is probably based on the word amay, which is given in the BMTV as “angle”. See BMTV: Angulo o esquina: amay.

Throughout this translation the word uil will usually be translated as “sustenance” but of course it is an honorific title for corn. Corn also had the alternative name kaul which is also thought to be the name of the corn god. Today corn is referred to as cichelem gracia when speaking of it in honorific terms, the implication being that this is a male entity, the word cichelem being applied to male goodness and beauty. However, the word uil when used in conjunction with war means the death of people resulting from it, or to put it another way, “the food / sustenance of war”. For this meaning see line c417 and its footnote.
Here then is the sixth reckoning.
No matter how many uinals are in it, they fall in the appointed places.
But the other god loves and respects that which is written on the tribute textile.\(^{119}\)
Whoever has a soul knows that not just once it happens that it is written.

\(\text{a645}\)

Then the tun is given.
Four Ahau Katuns are the burden of one section of the katuns
Thus then it is said that it is 96 (years)
with the nameless katun which comes every time the tun is erected.
If the tun does not show itself then the fold of the katun has to pass.
If it is not found by the end of the tun then it will be called a collection.

\(\text{a650}\)

Then the tun will exist whether it is of two sections or three sections thus.\(^{120}\)

\(\text{he tun u uac tzole} \)
lay ua bahun uinal il yan ichil, lubaan tac ti kinbezabal
he tun u chayan ku u yama yetel u nahma u xibtabal yube
ua mac yan yol yohelte ma humpeltuba uchac ca sibtic tilobie\(^{121}\)

\(\text{a645}\)

can cantul ti Ahauob cuchie hun xit katunoob
ti tun lic u yalabale cankal haab catac uaclahunpizi
yetel ixma kaba katun amal u uatal tun
ua ix ma u chicaantul tune yan u man u unob katun
ti ma u axaantal tumen tu xoc tune mol cab\(^{122}\) bin ualhebal

\(\text{a650}\)

can bin yanac u tunil ua ca xit ua ox xit lae

\(^{119}\) Apparently a reference to the fact that sometimes cloth which was written on, often called lienzo in Spanish, was at times used to record events. See BMTV: Cortinas de camas asi: yub. ¶ De manta: yub nok. / CMM: Yubte: manta de tributo o pierna de estas mantas que son de tres quartas en ancho y de quatro varas de largo. Compare with the expression \text{yibnel cab} (“the cloth of the land”) which is to be found on lines a704, c486 and c568.

\(^{120}\) This “reckoning” is very obscure in its meaning. Further, it is unclear as to which of the various tables or texts it might be referring to. It is true, given that the writer is using the 24 Ahau Katun system, that 4 Ahau Katuns add up to a time period of 96 years. However, given that there are 13 Ahau Katuns within a Ahau Katun cycle, how that fact plays any role in the overall scheme of the 312 year Ahau Katun cycle remains unclear.

\(^{121}\) For \text{tilobie} see BMTV: Pero, sino, mas no: tilob .l. tilohlobal.

\(^{122}\) For \text{mol cab} see BMTV: Juntarse o aiuntarse muchas cosas: mol .l. mol cab.
That which happened in the Year Bearer of 8 Ahau Katun

Today on the 10th day of the month of May in the year 1756 in the Year Bearer 7 Cauac on the 19th day of Mu'an, I begin to write down the years of the katuns however many days which have been set down in the writings of our ancestors. They read it in the katun round of the katuns.

Here is the beginning because of those (years) which happened in the Year Bearer of 8 Ahau Katun. In the beginning because of them thus I pursue whether there is a small beginning in the writings. However, 11 Ahau Katun was in force when the Spanish entered here in our land that is when the holy men entered into treachery. However it was then that they knew that the day would arrive when they would be enlightened in the blindness of their lives.

Thus was the beginning of their entry into treachery. They knew that the day would arrive when thirteen plumeria flowers sprout because of Hunac Ceel, the governor inside the fortification at Mayapan.

Thus the odor of plumeria flowers begins to come out of his nose so that he desires women. But because of this the day approaches and the day, the katun arrives when it is given to them because of the great lords. Here are Quetzal Coatl and Eleven Spider as they are called.

While it is true that the year 7 Cauac began in the year 1756, the month of Mu'an actually fell in the month of May, 1757. To be precise, in the year 7 Cauac the final Mu'an would have begun on May 7 and ended on May 26, which means that May 10 fell on the day 4 Mu'an. The full Mayan date for May 10 would have been 4 Ik, 4 Mu'an. If, on the other hand, we take the day 19 Mu'an in the year 7 Cauac as being the correct day then the Christian date would be May 25th, 1757. Finally, the day 19 Mu'an could never fall on May 10th. The range for the day 19 Mu'an is from May 19 in the year 13 Cauac to May 31 in the years 1 Kan, 2 Muluc and 3 Hiix.

While the word xul is most often translated as “Spaniard” or as “foreigner” by other translators, and indeed in this case refers to the Spaniards, what the word really means is “master / owner / overseer”, and is translated as “master” in this translation when the word does not specifically mean “Spaniards”. See CMM: Xul: llaman los indios al encomendero de algun pueblo.

The name Mayapan is generally thought to mean “Flag of the Maya”, from Maya and pan, “flag”. (CMM: Pan: vandera o pendon.) However, given that there is another place name which has what appears to be a Nahautl suffix -apan meaning “in/on the water”, namely Zacayapan, perhaps the name Mayapan has a similar root structure in which the parts are may and -apan. See the Glossary for more discussion.

123 While he knows that the day would arrive when thirteen plumeria flowers sprout because of Hunac Ceel, the governor inside the fortification at Mayapan. Thus the odor of plumeria flowers begins to come out of his nose so that he desires women.

125 See the introductory remarks to Section H and Appendix E for more on Hunac Ceel.

126 The name Zacayapan is generally thought to mean “Flag of the Maya”, from Maya and pan, “flag”. (CMM: Pan: vandera o pendon.) However, given that there is another place name which has what appears to be a Nahautl suffix -apan meaning “in/on the water”, namely Zacayapan, perhaps the name Mayapan has a similar root structure in which the parts are may and -apan. See the Glossary for more discussion.

127 While while xul is most often translated as “Spaniard” or as “foreigner” by other translators, and indeed in this case refers to the Spaniards, what the word really means is “master / owner / overseer”, and is translated as “master” in this translation when the word does not specifically mean “Spaniards”. See CMM: Xul: llaman los indios al encomendero de algun pueblo.

128 See BMTV: Elada o yelo recio, que es frío mucho: hunac ceel.

129 The names Quetzal Coatl and Kulul Can, meaning “Precious-feathered Serpent” in Nahuaat and “Feathered Serpent” in Mayan, are the Nahuaat and Mayan equivalents for the name of the god-king who by many accounts originated in what is now known as Tula, a town and archaeological site in the state of Hidalgo. As will be seen in the following line as well as on line c242, Ah Buluc Am (Eleven Spider) is the Mayan name for Motecuzona.
by the priests and sages; to wit of Moteuczoma.\textsuperscript{130}
by the priests Chilam Balam\textsuperscript{127} and Na Puc Tun and Ah Kin Pech.

The book enlightens them when 13, 7 returns at dawn.
Thus they understand that the day has arrived because they read about it in the book of the katan,

\textbf{Ah Xupan Naut} and \textbf{Ah Teppan Ciz}.
They will be gathered together says the great priest Chilam Balam.
Thus then I memorize the count of the katuns because of them.
That is what the master understood, the Spanish conqueror Cosme de Burgos.

It was in the 8 Ahau Katun when everything happened.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.


\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the stone of the land, the cloth of the land will be gathered together and embraced.

Thus then I memorize the count of the katuns because of them.

They will be gathered together says the great priest Chilam Balam.
Thus then I memorize the count of the katuns because of them.

It is uncertain what is meant by both \textit{u tunil cab} and \textit{yibnel cab}. The expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

300 years plus 80 years plus 4 years.

Today I begin it: 384 thus.
Thus then it begins to run.
Thus I took it out of that which is given below; I will follow it.

Whoever knows can compare it to see if there are errors.
Here are the aspects of the Ahau Katuns.
Look upon them as I expose them.

In the year 1392 when the year bearer was 7 Cauac then 8 Ahau Katun was seated; such was the katan.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.

Thus the expression \textit{u tunil cab} could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for \textit{yibnel cab}, most probably in this instance the word \textit{cab} has the same meaning as that of \textit{u tunil cab}, i.e. land. What “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as \textit{u tunil cab}, i.e. an instrument such as a lienzo used to record historical data. This expression shows up again on lines e486 and e568.

As will be seen in Section J, there were six priests who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Naut, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacon Chilam Balam. Four of them are named in this text. For the office of chilam and how the chilam works as a prophetic priest see Section J, lines j049-j056.

\textbf{Ah Xupan Naut} yetel Ah Teppan Ciz.
The Count of the Ahau Katuns

In the year 1392 then was seated 8 Ahau Katun in the year 7 Cauac
In the year 1416 then was seated 6 Ahau Katun in the year 5 Cauac
In the year 1440 then was seated 4 Ahau Katun in the year 3 Cauac
In the year 1464 then was seated 2 Ahau Katun in the year 1 Cauac
In the year 1488 then was seated 13 Ahau Katun in the year 12 Cauac
In the year 1512 then was seated 11 Ahau Katun in the year 10 Cauac
In the year 1536 then was seated 9 Ahau Katun in the year 8 Cauac
In the year 1560 then was seated 7 Ahau Katun in the year 6 Cauac
In the year 1584 then was seated 5 Ahau Katun in the year 4 Cauac
In the year 1608 then was seated 3 Ahau Katun in the year 2 Cauac
In the year 1632 then was seated 1 Ahau Katun in the year 13 Cauac
In the year 1656 then was seated 12 Ahau Katun in the year 11 Cauac
In the year 1680 then was seated 10 Ahau Katun in the year 9 Cauac
In the year 1704 then was seated 8 Ahau Katun in the year 7 Cauac
In the year 1728 then was seated 6 Ahau Katun in the year 5 Cauac
In the year 1752 then was seated 4 Ahau Katun in the year 3 Cauac
In the year 1776 then was seated 2 Ahau Katun in the year 1 Cauac
In the year 1800 then was seated 13 Ahau Katun in the year 12 Cauac

Thus then are the Ahau Katuns: its burden goes for 7 years.

This is the beginning of burden today:

This is the end of which time the year bearer for the year 1776 will come to an end.
Here is the word and the path of its rule.
Thus is the word which is in the year bearer
because of the prophets (such as) Chilam Balam.

U Buk Xoc Ahau Katun

In the year 1392 ca culhi Uaxac Ahau Katun tu haabil 7 Cauac
In the year 1416 ca culhi Uac Ahau Katun tu haabil 5 Cauac
In the year 1440 ca culhi Can Ahau Katun tu haabil 3 Cauac
In the year 1464 ca culhi Cabil Ahau Katun tu haabil 1 Cauac
In the year 1488 ca culhi Oxlahun Ahau Katun tu haabil 12 Cauac
In the year 1512 ca culhi Buluc Ahau Katun tu haabil 10 Cauac
In the year 1536 ca culhi Bolon Ahau Katun tu haabil 8 Cauac
In the year 1560 ca culhi Uac Ahau Katun tu haabil 6 Cauac
In the year 1584 ca culhi Ho Ahau Katun tu haabil 4 Cauac
In the year 1608 ca culhi Ox Ahau Katun tu haabil 2 Cauac
In the year 1632 ca culhi Hun Ahau Katun tu haabil 13 Cauac
In the year 1656 ca culhi Lahca Ahau Katun tu haabil 11 Cauac
In the year 1680 ca culhi Lahun Ahau Katun tu haabil 9 Cauac
In the year 1704 ca culhi Uaxac Ahau Katun tu haabil 7 Cauac
In the year 1728 ca culhi Uac Ahau Katun tu haabil 5 Cauac
In the year 1752 ca culhi Can Ahau Katun tu haabil 3 Cauac
In the year 1776 ca culhi Cabil Ahau Katun tu haabil 1 Cauac
In the year 1800 ca culhi Oxlahun Ahau Katun tu haabil 12 Cauac

Lay tun Ahau Katun: cu binel u cuch tu uucppel haab.

Lay u chun u cuch helelae:
oxlahun pie haab u binel
cu hococ u cuch haab lae tu haabil 1776 u socol uale,
He u than yetel u bel tu yahaulil lae,
Lay u than yan ichil u cuch haabil lae
tumelenloob ab bobatoob Chilam Balam lae.
INTRODUCTION TO SECTION B

U Xoc Kinoob
(The Count of the Days)

Section B is composed of two different types of u xoc kinoob (u xoc kin: count of the days, or more precisely, a 260 day calendar round in which each day is given a prognostication. Also called U Tzol Kin, "the account of the days", and tonalpohualli in Nahuatl). The difference between the two u xoc kinoob may be significant as pointed out in the discussion of the second u xoc kin called U Tzolaan Ah Cuch Haaboob (the account of the year bearers).

U Xoc Kin
(lines B001-B519)

Sources for U Xoc Kin are far more common than are those for U Tzolaan Ah Cuch Haaboob. They occur not only in the Codex Pérez, the Ixil, and the Tizimin which are the sources for the transcriptions of U Xoc Kin presented in P.C.M.L., but also in the Kaua, the Nah, and the Tekax. The u xoc kinoob from the Kaua, the Nah, and the Tekax differ from the ones transcribed in the P.C.M.L by being highly Christianized. They give the saint’s name for each day of the Christian calendar and are limited in their presentation of Mayan calendrical material.

In the colonial sources, the format of these u xoc kinoob is different from the presentation here. These u xoc kinoob begin on January 1 with 10 Oc and continue with the exception of the Ixil through December 31 with 10 Hiix. The Christian day is given first, and then the Mayan day with its prognostications is given. Since the U Xoc Kin is only 260 days long, there are 105 days of the U Xoc Kin which are repeated so that the total of 365 days is reached. Thus the U Xoc Kin is repeated from 10 Oc (line b252) to 10 Hiix (line b460), giving two entries for each day for the U Xoc Kin between these two days. As is obvious from these entries, the original version of these u xoc kinoob came from a 260 day calendar. The original copyist transcribed his 260 day u xoc kinoob along side the Christian calendar, and then copied the first 105 days of the u xoc kinoob he was working for a second time to fill out the Christian calendar. Because the 260 day calendar is our concern, the process has been reversed in presenting the transcriptions here, and the sacred round is reformed. In making this transcription the day 1 Kan has been arbitrarily chosen as the starting point because it is featured as the starting point elsewhere, e.g. in U Kaba Kin and U Mutil Uinic Zanzamal.

The Quality of “Good” and “Bad”
as applied to each day of the Uinal
and how this might affect the fortune of the Year Bearers

As shown in U Mutil Uinic Zanzamal, the prognostications for the quality of each day of the uinal, that is whether it is a “good” day or “bad” day, is not specified. There are however two texts which are to be found in the Books of Chilam Balam which do supply these qualities. In this book these texts are referred to as U Xoc Kin and U Tzolaan Ah Cuch Haaboob.

U Xoc Kin or the 260 day sacred calendar round as it comes to us in the Books of Chilam Balam is laid out along the Christian year beginning with 10 Oc on January 1, 1589. As pointed out in Endnote 4 on page 133 of Ti Can Titzil Caan, in the process of so doing 105 days of U Xoc Kin are given twice (365-260 = 105), and the information given for these reduplicated days confirms that which is given for the corresponding days in the first 260 days.

Tabulation for Good and Bad Days for Days of the Uinal in U Xoc Kin

<table>
<thead>
<tr>
<th>Day</th>
<th>utz</th>
<th>lob</th>
<th>utz, lob, xan</th>
<th>not given</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kan</td>
<td>4</td>
<td>7</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Chic Chan</td>
<td>4</td>
<td>6</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Cimi</td>
<td>9</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man Ik</td>
<td>5</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Lamat</td>
<td>2</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muluc</td>
<td>6</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Oc</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Chuen</td>
<td>2</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eb</td>
<td>3</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Ben</td>
<td>4</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hiix</td>
<td>1</td>
<td>10</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>4</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Cib</td>
<td>6</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caban</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Esnab</td>
<td>7</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Cauac</td>
<td>6</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Akhau</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Imix</td>
<td>4</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ik</td>
<td>2</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Akbal</td>
<td>2</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Using the arbitrary criteria that 9 days or greater for either “good” or “bad” days out of 13 days total would show a tendency towards good or bad for any given day, note that in this table only the day Cimi is predominantly good. This is especially strange considering the fact that from both its name and from the prognostication for a person born on this day that it would be seem that Cimi would be considered to be a bad day. It should also be noted that there are 7 days which are predominantly bad: Lamat, Eb, Ben, Hiix, Imix, Ik and Akbal.

In order to see if the quality of a day of the uinal was affected by its numerical coefficient the following table was extracted from the information given in the U Xoc Kin. As can be seen, there seems to be no statistical edge one way or another for most of the coefficients with only the number 2 showing a specific tendency, in this case towards bad days.
Tabulation of Day Coefficients for Good and Bad in U Xoc Kin

<table>
<thead>
<tr>
<th>Day Coefficient</th>
<th>utz</th>
<th>lob</th>
<th>utz, lob xan</th>
<th>not given</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6</td>
<td>12</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>4</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>6</td>
<td>12</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>8</td>
<td>10</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>7</td>
<td>12</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>7</td>
<td>13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>5</td>
<td>14</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>6</td>
<td>13</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>7</td>
<td>9</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>5</td>
<td>12</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>8</td>
<td>8</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>7</td>
<td>10</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>10</td>
<td>8</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

It is difficult to see how the above information would in any way be related to the prognostications for the year bearers, which is our purpose here in looking at this question.

Trecenas or the Grouping of Days by the Numerical Coefficients 1 through 13

In the Primeros Memoriales, on pp. 283r – 303r, there are prophecies for the 20 trecenas, or sets of 13 days which are group by the numerical coefficients 1 through 13. For U Xoc Kin, these would be the sets of days which begin with 1 Kan, 1 Caban, 1 Oc, etc. While there is no overt indication that the Maya were interested in this grouping of days, it is interesting to note that statistically at least 7 of these trecenas show a marked tendency towards being either good or bad, indicating that perhaps there is something of a unified prophetic nature at work for at least these trecenas. The trecenas in question are 1 Muluc and 1 Ahau, which show 10 or more good days, and the trecenas 1 Ik, 1 Men, 1 Ben, 1 Cimi and 1 Chuen which have 10 or more bad days. If we widen the envelope to include those trecenas which have 9 days either good or bad, we can add another 3 trecenas to this list: 1 Imix in the good column and 1 Cauac and 1 E n nab in the bad column.137

For a thought about the reason for the number 13 see O’Crouley, 1972:5: “The method of counting by thirteens was observed not only in years but also in months; although the latter consisted of only 20 days, the Indians began to count on reaching 13. This seems to be a lunar calculation since they divided the movement of that planet into two sequences: the first from its rising after the sun to reaching opposition, 13 days; the second, an equal number of days from [in the manuscript a blank] to its appearing in the morning.”

This statement appears to be based on Gemelli, 1700:52: “Questo contare per tredici, oltre l’osservarsi negli anni, si praticava eziandio ne’ mesi; imperocché quantunque il lor mese fusse di 20. giorni, ad ogni modo giunti al

Year Bearer Dresden Trecenas

Kan "good" "somewhat bad"
Muluc "good" "good"
Hiix "bad" "somewhat good"
Cauac "bad" "bad"

Should the information from this table have any bearing on the fortune of the year bearers then it is somewhat at odds with the good and bad years as shown in the Dresden.138

137 For a thought about the reason for the number 13 see O’Crouley, 1972:5: “The method of counting by thirteens was observed not only in years but also in months; although the latter consisted of only 20 days, the Indians began to count on reaching 13. This seems to be a lunar calculation since they divided the movement of that planet into two sequences: the first from its rising after the sun to reaching opposition, 13 days; the second, an equal number of days from [in the manuscript a blank] to its appearing in the morning.”

138 See Appendix G in Ti Can Titzil Caan, in particular the comments by Thompson about Dresden pp. 25-28.
Entries in U Xoc Kin which are related to
Events given in the Hieroglyphic Codices
As pointed out in the introductory remarks to Ah Tocob (lines A220-A252), the dates given for Ah Tocob and U Ziyan Chac in the P.C.M.L. are related to dates given in the Dresden Codex on pages 42c-45c. In the U Xoc Kin there is yet another set of notations which can be related to hieroglyphic texts, namely pages 103b-106b of the Madrid Codex which are about bee keeping.
The bee almanacs of U Xoc Kin and the Madrid Codex, pages 103b-106b
The bee almanac given on pages 103b-106b of the Madrid Codex can be compared with the corresponding days from u xoc kin. While the Madrid is consistent in the opening statement for the prognostication for each set of days, giving the phrase u pakal u cab (“he populates his hive”), U Xoc Kin only has three mentions of honey, in the seventh, eight and twelfth rounds of uazak pachoob, and of these prognostications only one states “utz kin utial ah cabmalob, lieil u pakal cab” (“good day for the bee keepers, hives are populated), but unfortunately without stating who is doing the populating as is the case in the Madrid. This may be an example of the number of incidences (i.e. 3 out of 39) which prognostications in U Xoc Kin correspond with prognostications in the various hieroglyphic codices.
It appears that Landa also mentions ceremonies which are related to bee keeping which may be related to the U Xoc Kin rather than to the annual calendar as intimated by Landa. See the following page for a comment on Landa’s entries.

Fiestas Related to U Xoc Kin Given in Landa
As pointed out in the introductory remarks to U Xoc Kin (lines b001-b519) above, that calendar is based on a 260 day calendar which was extended to include the entire 365 day year. The extra 105 days have for the most part to same prognostications as their counterparts in the days in the first group making it most probable that the original was just the 260 U Xoc Kin and then it was laid out alongside the 365 day calendar repeating the extra 105 days. The Landa calendar on the other hand was from all appearances originally a 365 day calendar, but one which before being given by Landa began on 1 Poop, the first day of the Mayan calendar. The extra 105 days which begin with 12 Kan and continues through 12 Lamat have notations which are not the same as those which are contained in the first 260 days, a strong indication that these notations are related to activities related to the 365 day calendar and not to the 260 day U Xoc Kin.

Thus, while Landa has various events and fiestas listed alongside his calendar, most appear to be related to the annual 365 day calendar. However, there are two fiestas which are definitely related to the 260 day U Xoc Kin. They are as follows:

The Fiesta of 7 Ahau: En qualquier dia que cayess e este septimo de Ahau hazian vna muy gran fiesta que duraaua tres dias de saumerios y ofrendas, y su gentil borrachera; y porq[ue] esta es fiesta movible tenian los cuidadosos sacerdotes cuidado de echarla con tiempo paraq[ue] se ayunasse deuidamente.

Note that the purpose of this fiesta is not specified. However, for the third day of this fiesta as given on line b275, day 9 Ik, there is the note u kukum tok which is translated as “the mustering of soldiers”. Perhaps this fiesta has something to do with a review of warriors in preparation for war. See BMVT: Alarde y rereña de la jente de guerra: v kukum katun, v kukum tok.

The tup kak ceremony which occurs on 11 Chic Chan, 11 Oc, 11 Men and 11 Ahau. The following is a notation given in the uinal Mac in which the U Xoc Kin day 11 Oc occurs. From the language of the note it is clear that Landa is not aware of the dates on which the tup kak ceremony occurs:

En qualquiera dia desta mes de Mac hazian la gente ançiana y mas viejos vna fiesta a los chaces, dioses de los panes, y sauandijas del campo, que podian auer y en la tierra auia las esquinas como para echar al demonio solian con sendos cantaros de agua que alli les traian a cada vno. En medio ponian vn gran manojo de varillas secas atadas, y enhiestas, y quemando primero de su encienso las aues y animales, y echauan los a quemar en el fuego; y sino podia auer los animales grandes como tigres, leones, o lagartos, hazian corazones de su encienso, y si las matauan trayanles los corazones para aquel fuego. Quemados todos los corazones …los matauan el fuego con el agua de los cantaros, y continuauan el fuego con sus cantaros, y quemauan el fuego con los cantaros de agua; y quemauan en el brasero, y assi diz q[ue] huya el de monio. Esta hecho con su deuocion acostumbrada por los officiales en el patio del templo donde tenian hecho vn monton de piedras con sus escaleras, y todo muy limpio y aderezado de frescuras: daua el sacerdote encienso preparado para el muñidor el qual lo quemauan en el brasero, y asi diz q[ue] huya el demonio. Esta hecho con su deuocion acostumbrada, quemauan el primero escalon del monton de las piedras con lodo del poço, y los demas escalones con betun azul, y echauan muchos saumerios, y inuocauan a los chaces, y a Yzamma con sus oraciones y deuociones, y ofrecian sus presentes. Esto acabado se consolauan comiendo, y beuiendo lo ofrecido, y quedauan confiados del buen año con sus seruicios e inuocaciones.

One would think that if there is such an elaborate ceremony held on the days of tup kak that there would be something similar held on the days that Ah Toc is proclaimed (yal kaba), those being 4 Chic Chan, 4 Oc, 4 Men and 4 Ahau. As pointed out in the introduction to Ah Toc (lines a220-a252) the date of the first glyph from each scene in the Codex Dresden, pp. 42c-45c, corresponds with what seems to be the principle date of each Ah Toc group. Landa makes no mention of such a ceremony. It should also be noted that five days after tup kak, namely on the days 3 Oc, 3 Men, 3 Ahau and 3 Chic Chan respectively, there are the days in which Ah Toc takes the fire (u cha kak) to begin the next set of events for Ah Toc, most probably with further ceremony.
As mentioned above, a third event which could well be also related to **U Xoc Kin** and not to the annual calendar is a ceremony related to bee keeping. Landa has these two comments:

For the month of **Zoo**: En al mes de Tzoz\(^{141}\) se aparejaun los señores de los colmenares para celebrar su fiesta en Tzec,\(^{141}\) y aun[u]e el aparejo principal destas sus fiestas era el ajuno no obligaua mas de al sacerdote y los oficiales que le ajudauý y en los demas era voluntario. Venido el día de la fiesta se juntuan en la casa en que se celebraua, y hazian todo lo [u]en las demas saluo que no derramaan sangre. Tenian por avogados a los Bacabes, y especialmente a Hobnil. Hazian ofrendas muchas y especial a los quatro chaces dauan 4 platos con sendas pelotas de encienso en medio de cada vno, y pintadas a la redonda vnas figuras de miel que por la abundancia della era esta fiesta. Concluyan la con vino como solian, y harto, porq[u]enauan para ello los dueños de las colmenas de miel en abundancia.

For the month of **Yax Kin**: En este mes tornauan los colmeneros a hazer otra fiesta como la que hizieron en Tzec paraq[u]e los dioses proveiessen de flores a las auejas.

It is clear from the Madrid that this ceremony should occur in every **uazak pach** (20 day period) on the days **Cib**, **Caban** and **Enab**. However, the **U Xoc Kin** gives only three indications of this ceremony and Landa has mentioned this event only twice as noted above.

---

\(^{140}\) This is of course **Zoo**, meaning “bat”.

\(^{141}\) In the colonial Mayan sources this month name is given as **Zec**.
The Count of the Days

b001  The First Round
1 Kan  bad; suffocating sky, suffocating air, rain, the end of sustenance
2 Chic Chan  bad
b005  3 Cimi  bad
4 Man Ik  good
5 Lamat  good
b010  6 Muluc  good; planting day is read (in the prognostication), a day of big rain
7 Oc  bad; there is thunder
b015  8 Chuen  bad
9 Eb  good, bad also
10 Ben  bad
b020  11 Hiix  bad
12 Men  bad; rain falls in the year bearer Muluc, not bad for the second planting of sustenance
b025  13 Cib  good; clouds pass by
1 Caban  good
2 Ennab  good; a good time for setting up a home
b030  3 Cauac  good; it begins to rain, a day of rain
4 Ahau  bad; the Burner is proclaimed
b035  5 Imix  bad
6 Ik  bad; a day of rain
7 Akbal  bad

U Xoc Kin
b001  u yax uazak pach
Hunil Kan  lob; cup caanil, cup ikal, chac, u soc uili
Ca Chic Chan  lob
b005  Oxil Cimi  lob
Canil Muluc  utz
Hoil Lamat  utz
b010  Uacil Muluc  utz; u xocol yoc kin, u kin noh hai
Uucil Oc  lob; pec chac yani
b015  Uaxacil Chuen  lob
Bolon Eb  utz, lob xan
Lahun Ben  lob
b020  Buluc Hiix  lob
Lahca Men  lob; u lubul hai tu euch haabil Muluc, u cappel yoc uili ma lob
b025  Oxlahun Cib  utz; yaleb mayal
Hunil Caban  utz
Cabil Ennab  utz; utz kin utial cahtal
b030  Oxil Cauac  utz; u hoppol hai, u kin u kaxal hai
Canil Ahau  lob; yal kaba Ah Toc
b035  Hoil Imix  lob
Uacil Ik  lob; u kin hai
Uucil Akbal  lob
<table>
<thead>
<tr>
<th>b040</th>
<th>8 Kan</th>
<th>bad</th>
<th>b040</th>
<th>Uaxacil Kan</th>
<th>lob</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 Chic Chan</td>
<td>good, bad also</td>
<td></td>
<td>9 Chic Chan</td>
<td>good, bad also</td>
<td></td>
</tr>
<tr>
<td>10 Cimi</td>
<td>good</td>
<td></td>
<td>10 Cimi</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b045</td>
<td>11 Man Ik</td>
<td>bad</td>
<td>b045</td>
<td>Buluc Man Ik</td>
<td>lob</td>
</tr>
<tr>
<td>12 Lamat</td>
<td>bad</td>
<td></td>
<td>Lamat</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>b050</td>
<td>13 Muluc</td>
<td>good; a day of great rain</td>
<td>b050</td>
<td>Oxlahun Muluc</td>
<td>utz; u kin noh chac</td>
</tr>
<tr>
<td>1 Oc</td>
<td>good; a day of great rain</td>
<td></td>
<td>1 Oc</td>
<td>good; a day of great rain</td>
<td></td>
</tr>
<tr>
<td>2 Chuen</td>
<td>bad</td>
<td></td>
<td>2 Chuen</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>b055</td>
<td>3 Eb</td>
<td>bad</td>
<td>b055</td>
<td>Oxl Eb</td>
<td>lob</td>
</tr>
<tr>
<td>4 Ben</td>
<td>bad</td>
<td></td>
<td>Ben</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>b060</td>
<td>5 Hiix</td>
<td>bad</td>
<td>b060</td>
<td>Hool Hiix</td>
<td>lob</td>
</tr>
<tr>
<td>6 Men</td>
<td>bad; scanty rains(^{142})</td>
<td></td>
<td>6 Men</td>
<td>bad; scanty rains(^{142})</td>
<td></td>
</tr>
<tr>
<td>7 Cib</td>
<td>bad; rain all day</td>
<td></td>
<td>7 Cib</td>
<td>bad; rain all day</td>
<td></td>
</tr>
<tr>
<td>b065</td>
<td>8 Caban</td>
<td>bad</td>
<td>b065</td>
<td>Uaxacil Caban</td>
<td>lob</td>
</tr>
<tr>
<td>9 Esnab</td>
<td>good</td>
<td></td>
<td>Esnab</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b070</td>
<td>10 Cauac</td>
<td>good</td>
<td>b070</td>
<td>Lahun Cauac</td>
<td>utz</td>
</tr>
<tr>
<td>11 Ahau</td>
<td>good; the Burner puts out the fire</td>
<td></td>
<td>11 Ahau</td>
<td>good; the Burner puts out the fire</td>
<td></td>
</tr>
<tr>
<td>12 Imix</td>
<td>good</td>
<td></td>
<td>Imix</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b075</td>
<td>13 Ik</td>
<td>bad</td>
<td>b075</td>
<td>Oxlahun Ik</td>
<td>lob</td>
</tr>
<tr>
<td>1 Akbal</td>
<td>bad</td>
<td></td>
<td>Akbal</td>
<td>bad</td>
<td></td>
</tr>
</tbody>
</table>

\(^{142}\) Literally, “rabbit sky rain”. See also lines c015, d143, e328, e484.

---

\(^{143}\) Pérez, p. 144, which is the sole source for this entry, writes this as thol caan chac. However, as pointed out previously elsewhere, Pérez often altered spelling to something which made sense to him. The word thol means “lined up/to put in a row”. A secondary meaning is a variety of iguana.
The Third Round

<table>
<thead>
<tr>
<th>No.</th>
<th>Month</th>
<th>Sign</th>
<th>Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>b080</td>
<td>2 Kan</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>3 Chic Chan</td>
<td>the Burner takes the fire</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 Cimi</td>
<td>good; the gods are born</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b085</td>
<td>5 Man Ik</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>6 Lamat</td>
<td>bad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b090</td>
<td>7 Muluc</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>8 Oc</td>
<td>good</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 Chuen</td>
<td>bad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b095</td>
<td>10 Eb</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>11 Ben</td>
<td>bad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b100</td>
<td>12 Hiix</td>
<td>the day of the ferocious year(^{144})</td>
<td></td>
</tr>
<tr>
<td>13 Men</td>
<td>good; merchants hold vigil</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cib</td>
<td>bad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b105</td>
<td>2 Caban</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>3 Eznab</td>
<td>good; this is the first day in which gifts are given</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b110</td>
<td>4 Cauac</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>5 Ahau</td>
<td>bad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 Imix</td>
<td>good</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b115</td>
<td>7 Ik</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>8 Akbal</td>
<td>bad</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Month</th>
<th>Sign</th>
<th>Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>b080</td>
<td>Cabil Kan</td>
<td>lob</td>
<td></td>
</tr>
<tr>
<td>Oxil Chic Chan</td>
<td>u cha kak Ah Toc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canil Cimi</td>
<td>utz; u ziyan ku(^{145})</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b085</td>
<td>Hoil Man Ik</td>
<td>utz</td>
<td></td>
</tr>
<tr>
<td>Uacil Cimi</td>
<td>lob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b090</td>
<td>Uacil Muluc</td>
<td>lob</td>
<td></td>
</tr>
<tr>
<td>Uaxacil Oc</td>
<td>utz</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bolon Chuen</td>
<td>lob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b095</td>
<td>Lahun Eb</td>
<td>lob</td>
<td></td>
</tr>
<tr>
<td>Buluc Ben</td>
<td>lob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b100</td>
<td>Lahca Hiix</td>
<td>u kin balam haabil</td>
<td></td>
</tr>
<tr>
<td>Oxlahun Men</td>
<td>utz; ppix ichnebal ppolom</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hunil Cib</td>
<td>lob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b105</td>
<td>Cabil Caban</td>
<td>lob</td>
<td></td>
</tr>
<tr>
<td>Oxil Eznab</td>
<td>utz; payanbe utial u zabal ziił</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b110</td>
<td>Canil Cauac</td>
<td>lob</td>
<td></td>
</tr>
<tr>
<td>Hoil Ahau</td>
<td>lob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uacil Imix</td>
<td>utz</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b115</td>
<td>Uucil Ik</td>
<td>lob</td>
<td></td>
</tr>
<tr>
<td>Uaxacil Akbal</td>
<td>lob</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^{144}\) The meaning of balam haabil (literally “jaguar year”) is unknown, but on lines c418-c419 it is associated with a time of mass die-off of the Maya.

\(^{145}\) There are two things to note about the phrase u ziyan ku. The first is that in most instances the source texts write ziyan / çian. From the vocabulary entries it appears that in its various meanings ziyan and zian are spelling variations for the same word. The spelling ziyan is chosen here and in the following examples of this phrase because of its parallel nature to the phrase u ziyan chac which is explored in the introduction to the chapter U Ziyan Chac given in Section A, lines a260-a299. The second item is that, as pointed out in that introduction, there is little certainty as to which of the various meanings of ziyan is to be used here. An alternative translation might be “an offering of god”. See line e080 where it appears that this latter translation is the right one in that instance.
<table>
<thead>
<tr>
<th>Cycle</th>
<th>Day</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>b120</td>
<td>9 Kan</td>
<td>good; in this moment a gift is given here; to the jicama</td>
</tr>
<tr>
<td>10 Chic Chan</td>
<td>good; the Burner begins the fire</td>
<td></td>
</tr>
<tr>
<td>11 Cimi</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b125</td>
<td>12 Man Ik</td>
<td>good day for plants</td>
</tr>
<tr>
<td>13 Lamat</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>b130</td>
<td>1 Muluc</td>
<td>good; suffocating sky for plants</td>
</tr>
<tr>
<td>2 Oc</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>3 Chuen</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b135</td>
<td>4 Eb</td>
<td>good day for the deer hunters</td>
</tr>
<tr>
<td>5 Ben</td>
<td>good; air is detained, the flint bites[^146]</td>
<td></td>
</tr>
<tr>
<td>b140</td>
<td>6 Hiix</td>
<td>bad</td>
</tr>
<tr>
<td>7 Men</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>8 Cib</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b145</td>
<td>9 Caban</td>
<td>good</td>
</tr>
<tr>
<td>10 Esnab</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b150</td>
<td>11 Cauac</td>
<td>bad</td>
</tr>
<tr>
<td>12 Ahau</td>
<td>good; this is when sages and scribes are born, whoever might be born</td>
<td></td>
</tr>
<tr>
<td>13 Imix</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>b155</td>
<td>1 Ik</td>
<td>good day for nobles</td>
</tr>
<tr>
<td>2 Akbal</td>
<td>bad</td>
<td></td>
</tr>
</tbody>
</table>

[^146]: Probably in reference to blood letting.

---

u uazak pach tu canten

b120 Bolon Kan utz; ti tach u xabal ziil telae; ti chicam

Lahun Chic Chan utz; u hoppol u kak Ah Toc

Buluc Cimi utz

b125 Lahca Man Ik utz kin utial pakal

Oxlahun Lamat lob

b130 Hunil Muluc utz; cup caanil utial pakal

Cabil Oc utz

Oxil Chuen utz

b135 Canil Eb utz kin utial ah cehoob

Hoil Ben utz; u kal ikal, u chibal tok

b140 Uacil Hiix lob

Uucil Men utz

Uaxacil Cib utz

b145 Bolon Caban utz

Lahun Esnab utz

b150 Buluc Cauac lob

Lahca Ahau utz; licil u zihil ah miatzooob yetel ah xibhuunooob, he max bin zihci

Oxlahun Imix utz

b155 Hunil Ik utz kin utial al mehenoob

Cabil Akhal lob
The translations for both the words \textit{kalab} and \textit{tzacul} are tenious. The translation of \textit{kalab} is based on the entry from the CMM: Hun kalab akab; hun kalab kin: toda vna noche; todo vn dia. The translation for \textit{tzacul} is based on the entry from the CMM: Tzacom: el anatema y descomulgado. The particle –ul means a person who does the described action.

147 The translations for both the words \textit{kalab} and \textit{tzacul} are tenious. The translation of \textit{kalab} is based on the entry from the CMM: Hun kalab akab; hun kalab kin: toda vna noche; todo vn dia. The translation for \textit{tzacul} is based on the entry from the CMM: Tzacom: el anatema y descomulgado. The particle –ul means a person who does the described action.

148 Apparently an alternative name for \textit{Chacmitan Ahau}. The two parts of this name are given in the BMTV: \textit{Chacmitan}: Grande cosa, como hambre, sed y trabajos: chacmitan vijh, vlah, l. numya. ¶ Grandes y recios son los tormentos del Infierno: chacmitan v numyail Mitnal. / \textit{Chooc}: Salamanquesa que, con grasa que tiene, eponçónia: chooc l. chooc can. See also lines b312, c484.
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>b200</td>
<td>10 Kan</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>11 Chic Chan</td>
<td>the Burner puts out the fire</td>
</tr>
<tr>
<td></td>
<td>12 Cimi</td>
<td>bad</td>
</tr>
<tr>
<td>b205</td>
<td>13 Man Ik</td>
<td>bad; the paw of the jaguar gets stuck</td>
</tr>
<tr>
<td></td>
<td>1 Lamat</td>
<td>bad; the paw of the jaguar gets stuck</td>
</tr>
<tr>
<td>b210</td>
<td>2 Muluc</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>3 Oc</td>
<td>bad; the Burner take the fire, ferocious year, there is wind</td>
</tr>
<tr>
<td></td>
<td>4 Chuen</td>
<td>bad</td>
</tr>
<tr>
<td>b215</td>
<td>5 Eb</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>6 Ben</td>
<td>bad</td>
</tr>
<tr>
<td>b220</td>
<td>7 Hiix</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>8 Men</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>9 Cib</td>
<td>good</td>
</tr>
<tr>
<td>b225</td>
<td>10 Caban</td>
<td>the birth of rulers</td>
</tr>
<tr>
<td></td>
<td>11 Eznab</td>
<td>good</td>
</tr>
<tr>
<td>b230</td>
<td>12 Cauac</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>13 Ahau</td>
<td>good; there is wind</td>
</tr>
<tr>
<td></td>
<td>1 Imix</td>
<td>good</td>
</tr>
<tr>
<td>b235</td>
<td>2 Ik</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>3 Akbal</td>
<td>good; there are showers here</td>
</tr>
<tr>
<td>b200</td>
<td>Lahun Kan</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Buluc Chic Chan</td>
<td>u tup kak Ah Toc</td>
</tr>
<tr>
<td></td>
<td>Lahca Cimi</td>
<td>lob</td>
</tr>
<tr>
<td>b205</td>
<td>Oxilahun Man Ik</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Hunil Lamat</td>
<td>lob; u takal u kab balam</td>
</tr>
<tr>
<td>b210</td>
<td>Cabil Muluc</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Oxil Oc</td>
<td>lob; u cha kak Ah Toc, balam haabil, ik yani</td>
</tr>
<tr>
<td></td>
<td>Canil Chuen</td>
<td>lob</td>
</tr>
<tr>
<td>b215</td>
<td>Hoiil Eb</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Uacil Ben</td>
<td>lob</td>
</tr>
<tr>
<td>b220</td>
<td>Uucil Hiix</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Uaxacil Men</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Bolon Cib</td>
<td>utz</td>
</tr>
<tr>
<td>b225</td>
<td>Lahun Caban</td>
<td>u ziyan ahau</td>
</tr>
<tr>
<td></td>
<td>Buluc Eznab</td>
<td>utz</td>
</tr>
<tr>
<td>b230</td>
<td>Lahca Cauac</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Oxilahun Ahau</td>
<td>utz; ik yani</td>
</tr>
<tr>
<td></td>
<td>Hunil Imix</td>
<td>utz</td>
</tr>
<tr>
<td>b235</td>
<td>Cabil Ik</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Oxil Akbal</td>
<td>utz; hahal telae</td>
</tr>
<tr>
<td>Cycle</td>
<td>Name</td>
<td>Event Description</td>
</tr>
<tr>
<td>--------</td>
<td>------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>b240</td>
<td>4 Kan</td>
<td>Good; there are showers here</td>
</tr>
<tr>
<td></td>
<td>5 Chic Chan</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>6 Cimi</td>
<td>Good; the gods are born, on this day there is rain</td>
</tr>
<tr>
<td>b245</td>
<td>7 Man Ik</td>
<td>Bad; Hun Ahau bites his teeth, his face is rabid</td>
</tr>
<tr>
<td></td>
<td>8 Lamat</td>
<td>Bad; Hun Ahau bites his teeth, his face is rabid</td>
</tr>
<tr>
<td>b250</td>
<td>9 Muluc</td>
<td>Bad</td>
</tr>
<tr>
<td></td>
<td>10 Oc</td>
<td>The Burner begins the fire</td>
</tr>
<tr>
<td></td>
<td>11 Chuen</td>
<td>Good</td>
</tr>
<tr>
<td>b255</td>
<td>12 Eb</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>13 Ben</td>
<td>Good</td>
</tr>
<tr>
<td>b260</td>
<td>1 Hiix</td>
<td>Bad; kings are born, people die at the end of it</td>
</tr>
<tr>
<td></td>
<td>2 Men</td>
<td>Bad</td>
</tr>
<tr>
<td></td>
<td>3 Cib</td>
<td>Good day for the bee keepers, hives are populated</td>
</tr>
<tr>
<td>b265</td>
<td>4 Caban</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>5 Enab</td>
<td>Good</td>
</tr>
<tr>
<td>b270</td>
<td>6 Cauac</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>7 Ahau</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>8 Imix</td>
<td>Bad</td>
</tr>
<tr>
<td>b275</td>
<td>9 Ik</td>
<td>Bad; the mustering of soldiers, there is infection, there is sickness, astute people will be born</td>
</tr>
<tr>
<td></td>
<td>10 Akbal</td>
<td>Bad</td>
</tr>
</tbody>
</table>

150 For a comment about a three-day fiesta which begins on 7 Ahau see the introduction to Section B.

151 The words *u kukum tok* are followed by the words *chapahal yani*. Given the context it would seem that *kukum tok* was some sort of feathered dagger perhaps related to the practice of bleeding sick patients. However, the translation offered here is based on various vocabulary entries. See for example BMTV: *Alarde y reçeña de la jente de guerra: v kukum katun, v kukum tok.*

152 *Hun Ahau* ("One Lord") is an alternative name for the god of death. See Landa, facsimile, p. 27v: "Tenian avia en este lugar v[n] demonio princepe de todos los demonios al qual obedecian todos y llamane en su lengua Hunhau."
The Eighth Round

b280 11 Kan  good; the end of rain, a day of thunder, the beginning of rain\textsuperscript{153}
12 Chic Chan  bad; a great wind falls (upon the land)
13 Cimi  good; u ziyan chac
b285 1 Man Ik  it is the destiny of little children; there is sickness
little children have their errors hidden
2 Lamat  bad
b290 3 Muluc  bad
4 Oc  the Burner is proclaimed
5 Chuen  bad
b295 6 Eb  good; a return to walking in the forest, for the deer hunters
7 Ben  bad
b300 8 Hiix  bad
9 Men  bad
10 Cib  bad
b305 11 Caban  good, bad also; honey
12 Eznab  bad; the conch closes, there is death, the day when great pain comes forth
b310 13 Cauac  good
1 Ahau  bad; Chacmitan Choc comes out of the underworld day and night.
Cizin knocks rocks together. There is sudden pestilence.
2 Imix  bad
b315 3 Ik  bad; storm
4 Akbal  bad

u uazak pach tu uaxacten
b280  Buluc Kan  utz; u xul u kaxal hai, u kin pec chac, u ziyan chac
12 Lacha Chic Chan  lob; u lubul u noh ikal lae
13 Oxlahun Cimi  utz; u ziyan chac
b285  Hunil Man Ik  u lubul u koch mehen palaloob; chapahal yani
u kalal u koch mehen palaloob
2 Cabil Lamat  lob
b290  Oxil Muluc  lob
4 Canil Oc  yal kaba Ah Toc
5 Hoil Chuen  lob
b295  Uacil Eb  utz; zut ti kax xinximbale, utial ah ceohoob
Uacil Ben  lob
b300  Uaxacil Hiix  lob
9 Bolon Men  lob
5 Lahun Cib  lob
b305  Buluc Caban  utz, lob xan; cabil
12 Lacha Eznab  lob; u kalal hub, cimil yani,
u kin u hokol chacmitan ya
b310  Oxlahun Cauac  utz
13 Hunil Ahau  lob; u hokol chacmitan chooc\textsuperscript{154} tac metnal ti kin, ti akab,
u nupptun cizin, chetun maya cimil yani
2 Cabil Imix  lob
b315  Oxil Ik  lob; chac ikal
4 Canil Akbal  lob

\textsuperscript{153} See the introductory comments to lines a260-a299, U Ziyan Chac, for some thoughts about the meaning of this phrase. However, considering that the phrase u ziyan chac comes directly after u pec chac in line a280 it seems most probable that the beginning of rain is meant. Note that the numerical coefficient for the day Kan on line 280 and Cimi on the line a283 are not corroborated in the text given on line a260-a299.

\textsuperscript{154} The name Chacmitan Chooc is apparently an alternative name for the god of death, Cizin / Chacmitan Ahau / Hun Ahau. The two parts of this name are given in the BMTV: Chacmitan: Grande cosa, como hambre, sed y trabajos; chacmitan vijh, vkah. J. namyu. ¶ Grandes y recios son los tormentos del Infierno; chacmitan v numyail Mitnal.
/ Chooc: Salamanquesa que, con grasa que tiene, enponçoña; chooc. J. chooc can. See also lines b192, c484.
The Ninth Round

b320 5 Kan bad
6 Chic Chan bad; smoke come out in the sky, this happens in the west
7 Cimi good; the beginning of rain, thunder, dry thunder, a day of rain, you are extinguished by the heavy rains also
8 Man Ik good; a second day of rain, good day for the poor
9 Lamat bad
b325 10 Muluc bad
11 Oc good; the Burner puts out the fire, clouds pass by
12 Chuen bad; it is the destiny of the priests, the nobles and the prophets to hold vigil
13 Eb bad; a day of vigil
1 Ben bad; there is sickness, fever, infirmity happens
b330 2 Hiix bad
3 Men bad; the Burner takes the fire
4 Cib bad; it is the destiny of the nobles to hold vigil
5 Caban bad; it is the destiny of the nobles to sicken
6 Eznab bad
b335 7 Cauac bad
8 Ahau bad; the devil knocks rocks together, mass die-off
9 Imix bad
b340 10 Ik bad
11 Akbal it is the destiny of the town administrators to die

u uazak pach tu bolonten
b320 Hoil Kan lob
Uacil Chic Chan lob; licil u hokol u bucil ti caan, ti chikin cu yuchul
Uacil Cimi utz; u ziyan chac, u pec chac, ticin pec, u kin hai, u tup cech altac hai xan
Uaxacil Man Ik utz; u ca kin hai, utz kin ti ah numyaob
Bolon Lamat lob
b330 Lahun Muluc lob
Buluc Oc utz; u tup kak Ah Toc, yalcab muyal
Lahca Chuen lob; u lubul u koch ah kinoob yetel al mehenoob yetel ah bobatob, licil ppix ich lae
Oxlahun Eb lob; u kin ppix ich
Hunil Ben lob; chapahal, chacuil yani, licil u lubul kohaanil
b335 2 Hiix lob
Oxil Men lob; u cha kak Ah Toc
Canil Cib lob; u lubul u koch al mehenoob ti ppix ich
b340 Hoil Caban lob; u lubul u koch al mehenoob ti chapaahal
Uacil Eznab lob
b345 5 Caban lob; u lubul u koch al mehenoob ti chapaahal
Uacil Cauac lob
b350 Uaxacil Ahau lob; licil u nupp tun cizin, chetun cimil
Bolon Imix lob
b355 Lahun Ik lob
Buluc Akbal lob; u lubul u koch ah kuleloob ti cimil

The meaning of the phrase “u tup cech altac hai xan” is highly uncertain. This phrase occurs in only one of the 10 sources for this day’s prognostication, namely in the Tizimin on page 22v.

156 See CMM: Ah kulel: cierto oficial de la republica, menores que los ah cuch cabe, y mayores que los tupiles. ¶ Item: abogado, medianero, y tercer entre algunos.
The Tenth Round

b360 12 Kan it is the destiny of the ruling people to die and sicken vigil will happen

13 Chic Chan bad

1 Cimi bad; a bad day for those of the underworld, the Cizins, thus a very trying day

2 Man Ik bad

3 Lamat bad

b365 4 Muluc good; a day of thunder, clouds return, cloudy sky, the gods prepare

5 Oc bad

6 Chuen bad; there is the closing of the conch, the biting of the conch, a painful day

7 Eb bad

8 Ben bad

b380 9 Hiix bad

10 Men bad; the Burner begins the fire, thunder

11 Cib bad

b385 12 Caban bad

13 Eznab plant sustenance, plant corn first, it there is rain, it is west rain

b390 1 Cauac bad; there is cold

2 Ahau bad, cold also, great cold

3 Imix bad

b395 4 Ik bad; a day of rain, sustenance is killed

5 Akbal bad; a day of rain also

u uazak pach tu lahunten

While the usual meaning of the word hub is “conch”, perhaps it has some alternative meaning which is not registered, but which would make more sense in this context. See also line b307.

b360 Lahca Kan u lubul u koch ahaulil uinicoob ti cinil yetel chahalal, ppxix ich bin yanaci

b365 Oxlahun Chic Chan lob

Hunil Cimi lob; u lob kin ti xabalbaob, cizinoob, luyu hach talanil kin

b365 Cabil Man Ik lob

Oxil Lamat lob

b370 Canil Muluc utz; u kin u pec chac, u zut mual, nocoy caan, u chaalba ku

Hoil Oc lob

Uacil Chuen lob; u kalal hub, u chibal hub yani, u yail kin

Uacil Eb lob

Uaxacil Ben lob

b380 Bolon Hiix lob

Lahun Men lob; u hoppol u kak Ah Toc, u pec chac

Buluc Cib lob

b385 Lahca Caban lob

Oxlahun Eznab yoc uiil, yoc noh uah payanbe, Utu tu kaxal hai, chikin chac

b390 Hunil Cauac lob; ceel yani

Cabil Ahau lob; ceel xan, chac ceel

Oxil Imix lob

b395 Canil Ik lob; u kin hai, zataan uiil lae

Hoil Akhal lob; u kin ha xan

Noh uah literally is “big tortilla”, but of course one can not plant tortillas.
The Eleventh Round

b400  6 Kan  good; rain begins
    7 Chic Chan  good
    8 Cimi  good

b405  9 Man Ik  bad
    10 Lamat  bad

b410  11 Muluc  good
    12 Oc  bad; there is western thunder
    13 Chuen  bad

b415  1 Eb  bad
    2 Ben  bad

b420  3 Hiix  bad
    4 Men  good; the Burner is proclaimed
    5 Cib  good; plant sustenance

b425  6 Caban  good; plant sustenance
    7 Esnab  good; the day of planting sustenance, plainting corn\(^{159}\)

b430  8 Cauac  good
    9 Ahau  good; the gods prepare, the gods are born
    10 Imix  bad

b435  11 Ik  air comes out the the conch, a day of rain, then it rains
    12 Akbal  good

---

\(^{159}\) See line b386 for a similar entry.
<table>
<thead>
<tr>
<th>Cycle</th>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>b440</td>
<td>13 Kan</td>
<td>a demented day of the great god</td>
</tr>
<tr>
<td></td>
<td>Chic Chan</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Cimi</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Man Ik</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Lamat</td>
<td>good; rain falls, very heavy rain</td>
</tr>
<tr>
<td></td>
<td>Muluc</td>
<td>bad; rain takes this day</td>
</tr>
<tr>
<td></td>
<td>Oc</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>Chuen</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>Eb</td>
<td>good, bad also</td>
</tr>
<tr>
<td></td>
<td>Ben</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Hiix</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>good; the Burner puts out the fire</td>
</tr>
<tr>
<td></td>
<td>Cib</td>
<td>good</td>
</tr>
<tr>
<td></td>
<td>Caban</td>
<td>good; beekeepers are born</td>
</tr>
<tr>
<td></td>
<td>Ennab</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>Cauac</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>Ahau</td>
<td>the Burner takes the fire</td>
</tr>
<tr>
<td></td>
<td>Imix</td>
<td>bad</td>
</tr>
<tr>
<td></td>
<td>Ik</td>
<td>bad; storm</td>
</tr>
<tr>
<td></td>
<td>Akbal</td>
<td>bad</td>
</tr>
<tr>
<td>b440</td>
<td>Oxlahun Kan</td>
<td>u coil kinal ahau ku</td>
</tr>
<tr>
<td></td>
<td>Hunil Chic Chan</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Cabil Cimi</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Canil Lamat</td>
<td>utz; licil u lubul ha, hach kam chac</td>
</tr>
<tr>
<td></td>
<td>Hoil Muluc</td>
<td>lob; u cha u kin hai</td>
</tr>
<tr>
<td></td>
<td>Uacil Oc</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Uacil Chuen</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Uaxacil Eb</td>
<td>utz, lob xan</td>
</tr>
<tr>
<td></td>
<td>Bolon Ben</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Lahun Hiix</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Buluc Men</td>
<td>utz; u tup kak Ah Toc</td>
</tr>
<tr>
<td></td>
<td>Lahca Cib</td>
<td>utz</td>
</tr>
<tr>
<td></td>
<td>Oxlahun Caban</td>
<td>utz; licil u zihil cabnal</td>
</tr>
<tr>
<td></td>
<td>Hunil Ennab</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Cabil Cauac</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Oxil Ahau</td>
<td>u cha kak Ah Toc</td>
</tr>
<tr>
<td></td>
<td>Canil Imix</td>
<td>lob</td>
</tr>
<tr>
<td></td>
<td>Hoil Ik</td>
<td>lob; chac ikal</td>
</tr>
<tr>
<td></td>
<td>Uacil Akbal</td>
<td>lob</td>
</tr>
</tbody>
</table>
The Thirteenth Round

b480 7 Kan  bad  b480  Uucil Kan  lob  u uazak pach tu oxlahunten  
b480 8 Chic Chan  bad  Uuxacil Chic Chan  lob  
b480 9 Cimi  good  Bolon Cimi  utz  

b485 10 Man Ik  bad  b485  Lahun Man Ik  lob  

b490 11 Lamat  bad; the devil knocks rocks together for three days, then vigil takes place, a day of abstinence  

b490 12 Muluc  [a day of] abstinence, three nights of vigil, the second day that the devil knock rocks together  

b490 13 Oc  good; a day of water, a day of rain  

b490 1 Chuen  bad; if rain will fall, drought will be its burden  

b495 2 Eb  bad; plant sustenance  b495  Cabil Eb  lob; yoc uil  

b495 3 Ben  bad; the walkers return to the forest  

b500 4 Hiix  the sins of the rulers of the world stick [to them]  b500  Canil Hiix  u takal u keban yahaulil cabooob  

b500 5 Men  bad  Hoil Men  lob  u takal u keban yahaulil cabooob  

b500 6 Cib  bad; much walking for those who go about in the forest  

b505 7 Caban  bad; a good day for those who call to the deer  

b505 8 Esnab  bad for holy people  

b505 9 Cauac  good for the rulers of the world  b505  Uucil Caban  lob; utz kin ti ah paazal ceahoob  

b510 10 Ahau  the Burner begins the fire, a day of rain  b510  Uaxacil Esnab  lob ti ah kuyan unicoob  

b510 11 Imix  bad for town officials  b510  Bolon Cauac  utz ti yahaulil caboob  

b515 12 Ik  bad; astute people will be born  

b515 13 Akbal  bad; there is vigil, a day of rain  b515  Lahca Ik  lob; ik tan yol unicoob bin zihici  

160 Perhaps “tramp” would be a better word. What is probably meant is the homeless who walk through the forest in search for food. Compare with line b504.

161 I.e. hunters who lure deer by making deer-like sounds. See DMSF: Puazal: reclamo con que llaman las aves o vendados.
U Tzolaan Ah Cuch Haaboob
(The Account of the Year Bearers)

While U Xoc Kin refers to the well-known entity of the Mayan calendar, the 260 day calendar round, the text called U Tzolaan Ah Cuch Haaboob is rather obscure in its purpose. It has the appearance of wanting to give all 13 of the uazak pachob which make up the calendar round of 260 days, but the source texts only give six distinct uazak pachob. Whether this is because the other 7 uazak pachob are missing or because of some other factor can not be determined.

The reason for saying the purpose of this text is rather obscure is that while the U Xoc Kin treats each day of the uinal as a day proper, the U Tzolaan Ah Cuch Haaboob treats some of the days of the uinal as if they are year bearers, even those which are not considered to be the year bearers at the time of Spanish contact. This is really very perplexing since in general the Mayan calendar as given in the Books of Chilam Balam gives only the four days, Kan, Muluc, Hiix and Cauac, as the year bearers. Even the introductory remarks to U Tzolaan Ah Cuch Haaboob only talk about the standard year bearer set. How then are we to interpret the material presented in the rest of the section?

The introduction to U Tzolaan Ah Cuch Haaboob states that “this (presumably the material which follows, namely the material found on lines b570-b808) is the account of the year bearers”. The standard year bearer set of the colonial times is then given (Kan, Muluc, Hiix, Cauac) and then the introduction goes on to state that “20 is their burden and their omen”, seemingly indicating that all 20 days of the uinal somehow become year bearers. This idea is supported by the wording of some of the prognostications for the days themselves where there are such comments as “ma kazi u cuch haabi” (the burden of the year is not bad), “utzul haabil” (jaguar / mysterious / ferocious year?), “lintunyabail” (year of sun, i.e. drought), “muan haabil” (muan-bird year?) all seemingly indicating that these prognostications are indeed year prognostications and not just day prognostications, as was the case for the prognostications of U Xoc Kin. In contrast, in the U Xoc Kin the prognostications frequently give “u kinil” (the day of) whatever activity. Two other features distinguish U Tzolaan Ah Cuch Haaboob from U Xoc Kin:

1) As can be seen by comparing the table of U Tzolaan Ah Cuch Haaboob with the table of U Xoc Kin, more days are good than bad in U Tzolaan Ah Cuch Haaboob. This is in contrast to U Xoc Kin in which the ratio is decidedly in favor of bad days.

2) In U Tzolaan Ah Cuch Haaboob there is little change in the prognostication for a given named day from uazak pach to uazak pach. The numerical coefficients are virtually unimportant to the prognostication. In contrast, in U Xoc Kin there is no apparent order to good or bad days or other comments about any particular day or coefficient aside from those days which constitute the days pertaining to Ah Tocoob. The question is, then, was there some intercalary system in which all the uinal days at some time became year bearers? If it were not for this intercalary system why then were year bearer shifts necessary, if indeed these year bearer shifts existed as a common feature of the Mayan calendar? If we say “leap year” in our language, we expect our listener to immediately to understand both what we mean and the workings of the leap year system. It may well be that one of the terms used throughout this material (e.g. ixma kaba kin, lamay tun, u chek oc katun, u lafh oc katun, oc na haab, u mol box katun) holds the key to the finer workings of the Mayan calendar system. Most of these terms are used without any thorough explanation of their meanings, just as we would normally not have to stop to explain the term “leap year” to our listeners.

### Tabulation for Good and Bad Days for Days of the Uinal in U Tzolaan Ah Cuch Haaboob

<table>
<thead>
<tr>
<th>Day</th>
<th>utz</th>
<th>lob</th>
<th>utz, lob xan</th>
<th>not given</th>
<th>haab comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kan</td>
<td>6</td>
<td>6</td>
<td></td>
<td></td>
<td>2 (ma kazi u cuch haab)</td>
</tr>
<tr>
<td>Chic Chan</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cimi</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man Ik</td>
<td>5</td>
<td></td>
<td></td>
<td>1</td>
<td>1 (utzul haab)</td>
</tr>
<tr>
<td>Lamat</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muluc</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oc</td>
<td>4</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Chuen</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eb</td>
<td>5</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Ben</td>
<td>4</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Hiix</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>(lintunyabail)</td>
</tr>
<tr>
<td>Cib</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td>3 (balam haabil)</td>
</tr>
<tr>
<td>Caban</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Embab</td>
<td>4</td>
<td></td>
<td></td>
<td>2</td>
<td>3 (utzul haab)</td>
</tr>
<tr>
<td>Cauac</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahau</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imix</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ik</td>
<td>3</td>
<td></td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Akbal</td>
<td>4</td>
<td>2</td>
<td></td>
<td>1</td>
<td>(muan haabil)</td>
</tr>
</tbody>
</table>

---

162 The 20 day weeks of the uinal.

163 It is not clear what the meaning of balam haabil is nor what purpose it serves. In U Xoc Kin there are two day entries which also have the notation balam haabil: 12 Hiix and 3 Oc. For 12 Hiix the entry reads u kin balam haabil, which makes the meaning of balam haabil even less clear. That is, how can the day also be a year? In the year 4 Muluc in the Cucub, line c418, the term comes up again, this time in connection with death and destruction, both through war and through famine. See lines b100, b212, b595, b674, b754, c418, c439, c327, f065, f434.

164 If the month of Muan is the month in which the rainy season begins, then perhaps muan haabil means in essence “a year of rain”. See the introduction to U Kinil Uinaloob for more about the name Muan.

165 See PCML, a220-a252.
If it is true that in this text we are looking at the characteristics of year bearers, then based on the information supplied by the above table we have the following information for the year bearers Kan, Muluc, Hiix and Cauac:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kan</td>
<td>good</td>
</tr>
<tr>
<td>Muluc</td>
<td>good</td>
</tr>
<tr>
<td>Hiix</td>
<td>good</td>
</tr>
<tr>
<td>Cauac</td>
<td>good</td>
</tr>
</tbody>
</table>

There are several problems with this. First, the attributes of “good” for Hiix and Cauac are at odds with the prognostication for these years in Dresden, pp. 25-28, where it appears the attributes of Hiix and Cauac should be bad.

Second, this listing of “good” years for all these year bearers is at odds with the text called the **Cuceb**\(^{166}\) in which most of the years have bad prognostications.

---

\(^{166}\) **Cuceb** (that which revolves), PCML c001-c568.
This is the account of the year bearers. They are called uinals within the year. Each one begins (a year). Here they are: Kan, Muluc, Hiix, Cauac. They begin (the years) to the four corners of the sky. Twenty is their burden and their prognostication. First there is Kan to the east. Then falls Muluc to the north. Then falls Hiix to the west. Then falls Cauac to the south. These are the uinals to the four corners of the sky they say.
The Fourth Round

9 Kan; good, not bad, the burden of the year is not terrible
10 Chic Chan; bad, terrible, but not very terrible too

11 Cimi; bad, the beginning of rain, good
12 Man Ik; good, not terrible, good year thus
13 Lamat; good, not terrible, a time for jicama, lima beans, beans, cotton, chili, squash seed, yam, sweet potatoes

1 Muluc; good, not bad, half sun, half rain
2 Oc; bad also, not [bad] too, a time of the burden of the Burner

3 Chuen; if rain falls, sun is the burden thus, it falls to the priests to hold vigil
4 Eb; good, not bad, a time for jicama, lima beans, and all types of food
5 Ben; good, rain, northers, half bad

6 Hiix; good, rain, the time of the Burner, a time for jicama, beans, lima beans, everything
7 Men; lob, there is sun, good too

8 Cib; good, the beginning of ferocious rain and ferocious year also
9 Caban; good rain, good garden for everything whatever is planted
10 Eben; good, the beginning of rain, good year thus

11 Cauac; good, not bad, a time for jicama, sweet potatoe, yam, beans, and lima beans
12 Ahau; bad, not terrible, sun is its burden, good also

13 Imix; good, a time of corn, not bad for food
1 Ik; good, bad also, a day of storms, drenching rain as well
2 Akbal; bad, not good, macaw year, somewhat good
The Fifth Round

3 Kan; good, not bad, a time of corn, a time of food
4 Chic Chan; bad, the time of the Burner, long day

5 Cimi; the beginning of rain, rain is the burden, deer die, When it begins its burden on this day, it is a time of sun thus
6 Man Ik; good year for the garden also
7 Lamat; a time of rain, a time of beans, jicama, lima beans, sweet potatoes, yam

8 Muluc; good, not bad, cold northerly winds for half (of the year)
9 Oc; lob, the Burner also, sun is its burden

10 Chuen; bad, if rain will fail, sun is its burden
11 Eb; good, bad also, wind is its burden, drenching rains, killer of sustenance also, rain
12 Ben; good, not bad for the garden

13 Hiix; good too, sun also, not a bad year thus also
1 Mend; bad, the Burner, a year of drought, deer die, a talker thus, it is not auspicious for demented people to return to the forest

12 Cib; good, not bad, it rains
3 Caban; good, a time for honey even in the forest, good for the beasts of the forest also
4 Eznab; not bad, the beginning of rain, a time of beans, lima beans, watermelon, melon, sweet potatoes, all the garden
5 Cauac; good, a time of rain, good for all of the garden also
6 Ahau; bad, not good, northern winds, sun is its burden

7 Imix; good, a time of sustenance, a time of corn, beans, lima beans and everything also
8 Ik; good also, wind and rain is its burden also, rain
9 Akbal; bad, not good, dry rain, good also
The Ninth Round

5 Kan; good, not bad, the burden of the year is not terrible
6 Chic Chan; bad, terrible, not very terrible also
7 Cimi; bad, the beginning of rain, good the the farmers
8 Man Ik; good, not terrible, a good year thus
9 Lamat; good, not terrible, a time for the things of the garden

10 Muluc; good, not bad
11 Oc; bad, and not so much also, sun is its burden
12 Chuen; good, not bad

13 Eb; good, not bad also
14 Ben;

2 Hiix; good also
3 Men; not good, the sun shines
4 Cib; good, the beginning of a ferocious year

5 Caban; good
6 Ennab; a good year
7 Cauac; good
8 Ahau; bad, not good
9 Imix; good, a time of corn, a time of food
10 Ik; good, not terrible
11 Akbal; bad, not good
The Tenth Round

12 Kan; good, not bad
13 Chic Chan; bad, not good
1 Cimi; terrible, a time of death

2 Man Ik; that which will happen will be what befalls it
3 Lamat; good, a time for beans, lima beans, jicama, cotton

4 Muluc; good
5 Oc; bad, not good
6 Chuen; bad, sustenance dies on its own also

7 Eb; good, wind is its burden, flooding rains, sustenance dies also
8 Ben; good, not bad

9 Hiix; a good time also
10 Men; bad, the Burner, sun is its burden
11 Cib; good, not bad

12 Caban; a good time for bees and animals
13 Eznab; the beginning of rains

1 Cauac; good, not bad
2 Ahau; bad, not good
3 Imix; good, a time of rain

4 Ik; a day of storms, drenching rain also
5 Akbal; bad, not good

u uazak pach tu lahunten
Lahca Kan; utz, ma lob
Oxlahun Chic Chan; lob, ma utzi
Hunil Cimi; kaz, u kin cimil

Cabil Man Ik; bin uchbal ca bin lubuc
Oxil Lamat; utz, u kin buul, ib, chicam, taman

Canil Muluc; utz
Hoil Oc; lob, ma utzi
Uacil Chuen; lob, u cimzahbail uuii xan

Uucil Eb; utz, ik u cuch, bul hail, cimzah uiil xan
Uaxacil Ben; utz, ma lobi

Bolon Hiix; utz kin xani
Lahun Men; lob, Ah Toc, kin u cuch
Buluc Cib; utz, ma lobi

Lahca Caban; utz kin ti caboob yetet ti balcheob
Oxlahun Eznab; u ziyan chac hahal

Hunil Cauac; utz, ma lobi
Cabil Ahau; lob, ma utzi
Oxil Imix; utz, u kin hahal

Canil Ik; u kin chac ikal, bul hail xan
Hoil Akbal; lob, ma utzi
The Eleventh Round

6 Kan; good, not bad
7 Chic Chan; bad, terrible, not good, a time of the Burner also
8 Cimi; the beginning of rains

9 Man Ik; good year, not bad
10 Lamat; good, not bad, a time of sweet potatoes, jicamas, yams

11 Muluc; good, not bad
12 Oc; bad, the Burner also
13 Chuen; if rain fails, sun it its burden

1 Eb; good
2 Ben; good

3 Hiix; good
4 Men; drought, very terrible, it is not auspicious for demented people
5 Cib; not terrible, ferocious year

6 Caban; good
7 Ezkab; the beginning of rain, good year

8 Cauac; good
9 Ahau; good, not bad
10 Imix; good, a time for corn

11 Ik; good, storm
12 Akbal; bad, not good

u uazak pach tu buluncten
Uacil Kan; utz, ma lobi
Uucil Chic Chan; lob, kaz, ma utzi, u kin Ah Toc xan
Uaxacil Cimi; u ziyan chac hahal

Bolon Man Ik; utzul haab, ma lobi
Labun Lamat; utz, ma lobi, u kin iz, chicam, macal
Buluc Muluc; utz, ma lobi
Lahca Oc; lob, Ah Toc xan
Oxlahun Chuen; ua bin lubuc hai, kin u cuch

Hunil Eb; utz
Cabil Ben; utz
Oxil Hiix; utz
Canil Men; kintunyab'il, hach kaz, ma u nah coil uinicil
Hoil Cib; ma kazi, balam haab
Uacil Caban; utz
Uucil Ezkab; u ziyan chac, utzul haab

Bolon Ahau; utz, ma lobi
Lahun Imix; utz, u kin ixim
Buluc Ik; utz, chac ikal
Lahca Akbal; lob, ma utzi
The Twelfth Round

13 Kan; good, not bad
 1 Chic Chan; bad
 2 Cimi; bad

3 Man Ik; good
 4 Lamat; good

5 Muluc; good
 6 Oc; bad
 7 Chuen; good

8 Eb; good
 9 Ben; good

10 Hiix; good
 11 Men; bad
 12 Cib; good

13 Caban; good
 1 Eznab; good

2 Cauac; good, not bad
 3 Ahau; good also
 4 Imix; good

5 Ik; wind and rain
 6 Akbal; bad, not good

u uazak pach tu lahcaten
 13 Kan; utz, ma lobi
 1 Chic Chan; lob
 2 Cimi; lob

3 Man Ik; utz
 4 Lamat; utz

5 Muluc; utz
 6 Oc; lob
 7 Chuen; utz

8 Eb; utz
 9 Ben; utz

10 Hiix; utz
 11 Men; lob
 12 Cib; utz

13 Caban; utz
 1 Eznab; utz

2 Cauac; utz, ma lobi
 3 Ahau; utz xan
 4 Imix; utz

5 Ik; ikal hail
 6 Akbal; lob, ma utzi
INTRODUCTION TO SECTION C

Cuceb

Section C is divided into two parts; the Prologue to the Cuceb and the Cuceb itself. The word cuceb, “that which revolves” is derived from cuc, “turn, revolve”, and -eb, an instrumental affix. Both the word cuc and the word cuceb are applied to the animal “squirrel” as well. As is noted under the comments about the Cuceb, it seems that this name in the context of the material presented in this section is meant to be applied to the 52 year cycle.

Prologue to the Cuceb

In the Codex Pérez there is a short calendar explanation in Spanish which perhaps coincidentally talks about the same years (1595-1597: 2 Hiix, 3 Cauac, and 4 Kan) which begin the Cuceb. This calendar explanation is called in this book “Prologue to the Cuceb” although its function is quite different. There is a parallel but less complete version of this calendar discussion in the Kaua which is not followed by the Cuceb. The Kaua version gives dates 201 years later, namely 1796-1798.

It has been noted by various Spanish scholars that the Spanish in this calendar explanation seems rather stilted. The suggestion is that the explanation is not written by a native speaker of the Spanish language. This leads one to the conclusion that the explanation is written by a Mayan scribe, and most probably by the scribe who transcribed the Cuceb. A possible candidate for this work is Gaspar Antonio Chi Xiui.

Of principal interest in this calendar discussion are the uinal and katun numerical coefficient series. Since more complete tables of these coefficient orders is given in Section A, line numbers from Section A are given as cross references.

The first series of numbers gives the order of the coefficients of the first day of each uinal during the year (see table on lines A520-A542). This number series also coincidentally gives the coefficients of the day Ahau after it has completed a cycle as shown in the table on lines A560-A599. This latter point may be of no importance.

The second series of numbers gives the coefficients of the day Ahau every 360 days (360 days is one tun). The vertical columns of the table on lines A560-A599 shows this sequence of numbers.

The third series of numbers gives the coefficients which the day Ahau has as the second day of a new katun in the 24 year Ahau Katun cycle (lines A730-A755) or after every 20 tuns (lines A560-A599). The combination of the coefficient plus the day name Ahau gives the name of the katun.

Following the third series of numbers there is a discussion of how one Mayan year ends and the next begins. Unfortunately there seems to be some confusion in this discussion, especially about on which day of the Christian calendar the first day of the uinal Cum Ku should fall. In the Codex Pérez the day is given as 21st of July, whereas in the Kaua it is given as the 12th of July. I have assumed that in fact the 21st of June is meant, which is in line with table comparing the uinals with the Christian calendar given on lines A030-A053. If one works on the assumption that the Maya had no way of intercalating their years then there would be a shift in the day on which Cum Ku starts in the Christian calendar, but the shift would be backwards and not forwards as is the case here, and also the shift would have amounted to only about 10 days, assuming that the mid 1550’s is when the 1st of Poop fell on the 16th of July. It would seem therefore that this confusion has nothing to do with the problem of whether or not a method of intercalation existed.

The Kaua version of this calendar explanation has been translated by Bricker and Miram. See pages 465-467 of their book An Encounter of Two Worlds for this translation which is accompanied by numerous footnotes.
The Indians of the provinces of Yucatan which are called Maya counted in the year 18 months of 20 days and at the end there were 5 days left over which remained without name and the former they call “Within the House of the Year”\textsuperscript{168} as it seems how the uinals functioned

\textit{Uinals: 1. 8. 2. 9. 3. 10. 4. 11. 5. 12. 6. 13. 7.}\textsuperscript{169}

There was another set of numbers which they call “House – Katun” which served almost like a key to search for and fix the katuns and according to the order of its movement falls on the second day of the Uayeb Haab and turns at the end of some years.

\textit{Tunes: 13. 9. 5. 1. 10. 6. 2. 11. 7. 3. 12. 8. 4.}\textsuperscript{170}

Katuns: the number and length of an age of 20 years in which the old people celebrated very great festivals in honor of the god of that age

\textit{Katuns: 13. 11. 9. 7. 5. 3. 1. 12. 10. 8. 6. 4.}\textsuperscript{171}

For a possible alternative meaning of \textit{oc na haabil} compare with BMTV: Renobar templo: \textit{oc nabil}.\textsuperscript{167}

The source text reads cincuenta y tres años, probably from the habit of including the first year of the next cycle.\textsuperscript{168}

See U Buk Xoc Kin, lines a520-a559 and U Buk Xoc Tun, lines a560-a599 reading across the table.\textsuperscript{169}

See U Buk Xoc Tun, lines a560-a599 reading down the table.\textsuperscript{170}

See U Buk Xoc Ahau Katun, lines a730-a755.\textsuperscript{171}
It should be noted that at the end of the 18 months and uinals after the last day of Cum Ku, 5 days of a “Painful Year”, as it is called, have to be counted and on the 6th number falls the “Year Bearer” which entered and happened in this year of 1595, which was the Year Bearer of 2 Hiix that the first day of Cum Ku of the year 1596 will be 4 Hiix which falls on June 21 of said year.

and that the first day of Poop would be 3 Cauac for said year of 1596 and a part of 1597 after which comes (the year) 4 Kan following the order of the Year Bearers without the interruption of the Buk Xoc which appear in the manner which even though the said 5 days are called bad days or “Without Names” it is not to be understood that they are not known by their names but rather that they do not enter into some uinal or month.

Hase de notar que en acabándose los diez y ocho meses y Uinales después del posterior día de Cum Ku se han de contar los cinco días de una Yail Haab por su nombre y al sexto número cae el Cuch Haab que entran y suceden como fue este año de 1595, que fue Ah Cuch Haab Ca Hiix que el primer día de Cum Ku del año de 1596 será Can Hiix que cae el 21 de Junio del dicho año que el primer día de poop será Oxil Cauac para el dicho año de 1596 y parte del año de 1597 al cual sucedería Canil Kan sucediendo por su orden los Ah Cuch Haabes sin interpolación de Buk Xoc como parece de manera que aunque los dichos cinco días se dicen mal días o Ixma Kaba no se entiende en acabando al nombrarlos por sus nombres sino en cuanto que no entran por algun Uinal o mes.

As noted in the introductory remarks, in the Codex Pérez this day is given as 21st of July, whereas in the Kaua it is given as the 12th of July.
The Cuceb (lines C001-C568)

The Cuceb is a series of year prognostications. It is probably incomplete, as there should be 52 years with their prognostications instead of the 21 listed here. The 22nd year given in the Cuceb, 8 Muluc, does not have a prognostication, but rather is a statement by Ah Kauil Chel that he, along with Ah Na Puc Tun and Ah Xupan Nauat, is responsible for “taking this out of the hieroglyphs” (line C560). (See Section J for more on these three men.) Fifty-two years would make a complete cycle of u bubukil haaboob (see table on lines AA40-475) and would be more in keeping with the name Cuceb and the nature of all the other prognosticatory material presented by the colonial sources.

On lines C566-568 Ah Kauil Chel writes that he wrote the Cuceb with Ah Na Puc Tun in the Mayan date of 18 Zac 11 Chuen, which he equates with the Christian date of February 15, 1544. This Mayan date of 18 Zac 11 Chuen happens only in the year 2 Hiix when the year bearer set is Kan, Muluc, Hiix, Cauac. The year 2 Hiix did fall in the Christian years 1543-1544 if one assumes the colonial method of dating, but it also fell in the years 1595-1596 which is the year in which the “Prologue to the Cuceb” was written. While the following thought is just speculation on the compiler’s part, it could well be that the Cuceb was in fact originally written in 1544 in hieroglyphs and then renewed on its anniversary date 52 years later in 1596, but this time in Latin script.

A Commentary about the Prophecies in the Cuceb

The Cuceb is an incomplete set of year prognostications which begin with the year 13 Kan (1593-1594) and ends with the year 7 Kan (1613-1614). It goes through 6 iterations of Kan years and 5 iterations for the Muluc, Hiix and Cauac years. The following is a commentary about these years:

The Kan years appear to be years of drought. The first two, 13 Kan and 4 Kan, contain the phrase ox multun tshek / ox kokol tshek. Further indication that these are years of drought is the frequent reference to fire burning over the land, causing the bedrock to explode (8 Kan, 12 Kan) and drought (12 Kan). Deities mentioned in these years: Ah Chaante / Kinich Chaante, Ah Buluc Chaatan, Chac Uayab Xooc, Ix Kan Itzam Thul, Hunab Ku, Ah Uaxac Yol Kaay.

The Muluc years again appear to be years of drought, except that there is at least some little to eat, with both water and tortillas being rationed. There are also bloody conflicts in which the roads and resting places run with blood. Deities mentioned in these years: Chac Mumul Ain, Ah Buluc Chaatan, Bulucte ti Chuen, Ah Uuc Chapat, Ah Uuc Yol Zip.

The Hiix years also appear to dire years, with references to fighting and to animals such as the bob (perhaps a variety of wildcat), cuy and icim (varieties of owls) scavenging, presumably on human remains, thus indicating a large scale die-off of the human population. There is also reference to clothing, particularly the lack thereof. Deities mentioned in these years: Ah Bolon Yoche, Ah Bolon Kanan, Ah Buluc Chaatan, Ah Uuc Eb, Chac Mumul Ain, Chac Uayab Xooc, Chac Uayab Cab, Ah Uuc Zuhuy Zip, Ah Uuc Tut, Ah Piltec, Ah Tepan Ciz, Ah Buluc Am / Moctecuzoma. Ah Co Pauhahtun, Ix Cha Chuuah.

The Cauac years are again dire, with pestilence, hunger, and the change of clothing, perhaps in reference to clothing styles imposed by the Spanish. Again various meat-eating animals are referenced. Deities mentioned in these years: Ah Uucte Cuy, Ah Uuc Chapat, Ah Buluc Chaatan, Ah Chacmitan Chooc, Chac Uayab Cab, Chac Uayab Xooc, Ix Ten Be, Kukul Can. Also, three of the four Bacabs are mentioned in the Cauac years: Ah Can Tzic Nal (4 times), and Ah Can Ek and Ah Zac.3u (one time each).

While these prophecies are supposedly for the years 1593-1614, it should be remembered that they are probably based on historical fact and reflect what happened in the years 1541-1562. In about 1540 an event termed by some to be a mega-drought hit Mexico and lasted into the 1570’s. In the highlands of Mexico in particular there was an attendant series of plagues called in Nahuatl Cocoliztli, which is equivalent to the Mayan term of Maya Cimlal.

It thus should not be surprising that most of these years should have dire predictions. Extracting what we can of the above in terms of “good” or “bad” we have the following:

<table>
<thead>
<tr>
<th>Year</th>
<th>Good</th>
<th>Bad</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kan</td>
<td></td>
<td>bad</td>
</tr>
<tr>
<td>Muluc</td>
<td>somewhat bad</td>
<td></td>
</tr>
<tr>
<td>Hiix</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>Cauac</td>
<td>bad</td>
<td></td>
</tr>
</tbody>
</table>

This is of course almost the complete opposite of the information given by U Tsooaa Ah Cuch Haaboob. Thus, in the end there is no definitive answer to be found here as to what the quality of the year bearers should be in terms of being either “good” or “bad”.

---

173 The Mayan words for “squirrel” are variously spelled cucc, cuceb and cuuc. Based on present-day pronunciation it should be spelled as shown in the later: cuceb or cuceb. The word is also incorporated in the name of a type of diviner: BMTV: Sortilego, hechiçero que mide a palmos la bida de un hombre: ah nab cuuc.

174 “Three piles of skulls” / “three lots of skull”, in which kokol in this case appears to be related to a great quantity. See DMSF: Kokol; bolon: gran. ¶ kokol ah tuz: gran mentiroso, o como se dice: la madre de las mentiras.

175 BMTV: Descansadero en que descansan los indios la carga: heleb, lub.1. luby.

176 From one of the texts it appears that Ah Buluc Am (“Eleven Spider”) is an alternative name for Moctecuzoma.

177 CMM: Maya cimlal: vna mortandad grande que vuo en Yucatan, y tomase por cualquier mortandad y pestilencia que lleua mucha gente.
Cuceb  13 Kan  13 Kan on the first of Poop the clay idol of the katun. On the 15th of Zec it is proclaimed. Thus will be the days which will be bred by the katun. At this time the sustenance of the quetzal bird, the sustenance of the blue bird will descend. At this time it seems the children of women are eaten, the children of men are eaten. At this time there are three piles of skulls. Vigil at dawn, vision at dawn. The trunk of the ceiba tree will be thrice stamped. At this time the water will dry up. Thus it will happen in 13 Kan, which falls in the years 1593 and 1594.

176 Generally the word *laa* means a deep dish ranging in depth from a soup dish to a pie dish to a casserole dish. In most cases in this translation *laa* means "clay idol". See CMM: Laa: pronunciada brevemente; plato, o cavete en que comen los indios, y tomase por qualquier plato escudilla. ¶ Item: llaman assi los ydolatras a los ydolos que hazen de barro. The day 15 Zec appears to be in error because in a year 13 Kan the day 5 Ahau would fall on 17 Zec. See the table on lines a524-a542, last column, to confirm this. However, if the year bearer set used for figuring out what day the day Ahau would fall on in the *ninal* is Imix, Cimi, Chuen, Cib, then the coefficient 17 is correct. See pages 49-50 of *Ti Can Titzil Caan* for a closer look at the significance of the day 1 Imix in relationship to initializing the Mayan calendar.

177 There is probably some metaphorical meaning to this phrase, but that meaning has yet to be found. See lines c230 and d015 for similar wording.

178 Literally "Lady Written in the Heart of the Plumeria Flower" but probably meaning as shown. It is not clear if this is to be considered personal entity. *Ix Jibaan Yol Nicté* appears twice more on lines d086 and d507 and once without the feminine prefix *ix* on line d543. On line d085 is a companion entity: *Ix Bolon Yol Nicté*. It should be mentioned that the expression *ib ol* means both carnal desire and imagination.

179 The birds *luk* (*Pharomachrus mocinno* / quetzal) and *yaxum* (*Cotinga amabilis* / Lovely Cotinga) are often paired together in the texts given in this work. See lines d104, d454, e203, e733, f150, j067, j069, j236. There is the suggestion that when so paired that the meaning is metaphorical for "precious children". See Rémi Siméon 1977, page 426, entry Quetzaltototl and page 770, entry Xiutototl.

180 Literally, "rabbit sky rain". See also lines b062, d143, e328, e484.

181 For the word *aa* in this context see DMSF: *aa*: tierra en medio de cuevas donde hay agua. See lines c101 and d105 for a similar phrase: *uaan ti aa*, *uaan tu xul ix tan beil ha* okorn yol ix jibaan yol nicte tu kinil uil tu katinil uile ti tali u yalan than yokol ah chaante, kinich chaante. It is not clear if this is to be considered personal entity. See lines d085, d507 and once more on line d086 and d507 and once without the feminine prefix *ix* on line d543. On line d085 is a companion entity: *Ix Bolon Yol Nicté*. It should be mentioned that the expression *ib ol* means both carnal desire and imagination.

182 While the word *yaal* is derived from *ha* = water and in fact usually means "water", I feel that when it is specifically applied to food that "sustenance" is a better word. In this context *yaal* is usually paired with *uah*, tortilla. See for example line d067: *yan u uah, yan u yaal* and line d087: *nicte uah u yaal*. Generally the word *lac* means a deep dish ranging in depth from a soup dish to a pie dish to a casserole dish. In this context the word *lac* means "clay idol". See CMM: Lac: pronunciada brevemente; plato, o cavete en que comen los indios, y tomase por qualquier plato escudilla. ¶ Item: llaman assi los ydolatras a los ydolos que hazen de barro.

183 The birds *luk* (*Pharomachrus mocinno* / quetzal) and *yaxum* (*Cotinga amabilis* / Lovely Cotinga) are often paired together in the texts given in this work. See lines d104, d454, e203, e733, f150, j067, j069, j236. There is the suggestion that when so paired that the meaning is metaphorical for "precious children". See Rémi Siméon 1977, page 426, entry Quetzaltototl and page 770, entry Xiutototl.

184 For the word *aa* in this context see DMSF: *aa*: tierra en medio de cuevas donde hay agua. See lines c101 and d105 for a similar phrase: *uaan ti aa*, *uaan tu xul ix tan beil ha* okorn yol ix jibaan yol nicte tu kinil uil tu katinil uile ti tali u yalan than yokol ah chaante, kinich chaante. It is not clear if this is to be considered personal entity. See lines d085, d507 and once more on line d086 and d507 and once without the feminine prefix *ix* on line d543. On line d085 is a companion entity: *Ix Bolon Yol Nicté*. It should be mentioned that the expression *ib ol* means both carnal desire and imagination.

185 Literally "Lady Written in the Heart of the Plumeria Flower" but probably meaning as shown. It is not clear if this is to be considered personal entity. *Ix Jibaan Yol Nicté* appears twice more on lines d086 and d507 and once without the feminine prefix *ix* on line d543. On line d085 is a companion entity: *Ix Bolon Yol Nicté*. It should be mentioned that the expression *ib ol* means both carnal desire and imagination.

186 For the word *aa* in this context see DMSF: *aa*: tierra en medio de cuevas donde hay agua. See lines c101 and d105 for a similar phrase: *uaan ti aa*, *uaan tu bulux*. For the use of the expression *tan beil* see CMM: Tan beil: ¶ Tan beil e, tan beil tunich: arbol o pi德拉 que esta asi.

187 It is not clear if *kinich chaante* is reference to a behavior in general or if it is a specific person, such as some sort of deity. The term *kinich chaante* once again on c376 and shows some sort of a relationship with *Buluc Chabtan*. 76
1 Muluc
Thus then will be seated 1 Muluc,
perhaps at the time when the hills speak to one another
over the surrounding land, over Ah Uuc Chapat. 188
perhaps in the second tun lost is your loincloth, lost is your clothes, 189
because of the children of the sterile men. 180
Tortillas are taken away, water is away from their mouths. 191

Hunil Muluc
lay ca bin culac Hun Muluc
ual tu kinile ti u thantamba uitzi
yokol u zuyil cab, yokol ah uuc chapat
uucte u cuch, uucte u ppic 125
ti ul tu capiz tun u zatal a uex, u zatal a nok
tunen yal u mehen zatay uinicil
tocaan u uah, tocaan u ha ti tu chii

188 Ah Uuc Chapat appears four times in these texts, on lines c024, c056, c445 and d053. Roys has the following footnote for this line: Ah Uuc-Chapat (“7-centipede”) is the first of a number of names containing a numerical coefficient. It is evidently the same as Beltran’s Ahuachapat (1859, p. 22), explained as “serpent with seven heads.” A few actual fauna names have such coefficients, such as bolon-chac (“9-chac”) for quail, buluc-luch (“11.calabash”) for whale, and buluc-tok (“11-flint”) for a variety of partridge (Roys, 1931, p. 328; Pacheco Cruz, 1939, passim).

189 RR: The reference to the loss of loincloth and mantle recalls the naked captives in a fresco in the Temple of the Warriors at Chichen Itza (Morris, Chariot, and Morriss, 1931 p. 139; Morley, 1946, p. 24). This practice may have been introduced by invaders, since roped captives of the classical Maya are portrayed wearing loncloths (Maler, 1901, p. 21).

190 Compare lines c026-c027 with lines c167-c168 in which the root word zat is replaced by the root word zac. It is not clear whether or not this substitution is in error, either here or in lines c167-c168. For the expression zatay uinicil see CMM: Çaatay: perecedera que se ha de perder y acabar. ¶ De aqui: çatay vinic: hombre sin hijos, sin sucesor. Roys translates this as “lost men” and has the following note: The Tizimin expression, satay uinicil, which could also mean “men without successors,” may refer to the Itza, whose conquest of the Yucatecan Maya is likened to that of the Spaniards (Tizimin, p. 36).

191 At the end of many of the year prognostications there is abbreviation for the word “mandata” = edict. Roys notes: The abbreviations, ma in the Tizimin and mta or mata in the Mani version, probably mean mandata (“edict”) from the Latin mandatum. Some of the katun prophecies are called “ordenansas” (Kaua, p. 171; Roys, 1933, p. 106). This indicates the mandatory character of these predictions.
2 Hiix shall be the time of fighting with blowguns. The meaning of *son bacal tza* is not clear, but literally is “blowgun corncob strike”. While Roys in his footnote to this line claims that the blowguns used only clay pellets, there are plenty of examples from other neighboring cultures that darts were also used. There are four examples of this phrase, the others being on lines e458, f398, f437. See in particular line e458 in which *son bacal tza* is listed with a variety of other types of fig. *RR*: Since the missile of the Maya blowgun was only a clay pellet, so far as we know, this reference probably indicates riot or the plundering of a town, rather than actual battle (Roys, 1933, p. 79).  

Lost shall be the tortillas, lost shall be the sustenance. The *cuy* owl shall cry, the horned owl shall cry at the crossroads, all over the world, all over the sky. The wasps shall buzz; the poor shall clamor at the word of Ah Bolon Yocte and Ah Bolon Kanan. Fallen are the fruits of the savanna, fallen are the fruits of the walled (garden). At this time the remainder of the royal jelly is taken away. 

Fallen are the fruits of the savanna, fallen are the fruits of the walled (garden). At this time the remainder of the royal jelly is taken away. 

Fire shall flare up in the middle of the region; it shall burn on earth, it shall burn high. At this time they take the stored provision of garden stuff. The mouth of Chac Uayab Xoox is open. At this time the wasps gather at the remainder of the water, at the remainder of the food. During three folds of the katuns it seems... 

The mouth of Chac Uayab Xoox is open. At this time the wasps gather at the remainder of the water, at the remainder of the food. During three folds of the katuns it seems... 

At this time they take the stored provision of garden stuff. The mouth of Chac Uayab Xoox is open. At this time the wasps gather at the remainder of the water, at the remainder of the food. During three folds of the katuns it seems... 

At this time the wasps gather at the remainder of the water, at the remainder of the food. During three folds of the katuns it seems...
3 Cauac would be the time there are tremors at the well, there are tremors at the cave. He goes to search for sustenance. He talks while he walks about in the night. He begs water where he should be able to drink water. With hunger pains for left-over tortillas; then it seems he hungers for left-over tortillas. Then is taken his heart by Ah Uucte Cuy, Ah Uuc Chapat. Still at this time, during this katun it seems he shall feed on trees, he shall feed on rocks. He cries seated at the well, at the cave. He points with the plumeria flower fan, the plumeria flower fan is his tortilla in this reign. Such are his tortillas. At the time he takes his burden, in the 3rd tun it seems. Still there would be Lord 13 Ahau it seems, Buluc Chabtan, Buluc Ahau, Bolon Ahau. Thus its burden is removed. Thus is the end of lowly corn gruel, for 5 years is the burden. Then his reign is taken away. Such is the time of 3 Cauac.

The word pec has various meanings, but in this case I have chosen the meaning as shown in the entry from the BMTV: Temblar la tierra, moverse haciendo ruido, y temblor o terremoto: yukba, pec. l. pecancil. ¶ Tenbló la tierra: yukbani. l. pecni luum. See line c089 for the same meaning for pec. RR: These caves are probably cave cenotes. “7 Owl” and “7 centipede”. From the Popol Vuh it is clear that owls are the messengers for the gods of the underworld. Ah Uucte Cuy is mentioned again on line c484, this time in connection with Chacmitan Choc which is an alternative name for the lord of the underworld Hun Ahau. RR: “7-owl” and “7-centipede.” While I have translated nicte ual as “plumeria flower fan”, the word ual usually means in these texts “it seems”, so the alternative translation would be “plumeria flower it seems...” Buluc Chabtan means “Eleven Penitent”. While Buluc Ahau and Bolon Ahau could mean specifically these respective Katuns, these names could also be on deities. See BMTV: Ydolos, otros: Ah Bolon Ahau. l. Ah Bolonil. RR: For the Maya these were unhappy katuns. In 13 Ahau and 11 Ahau occurred the Spanish invasion and conquest; and Landa’s inquisition took place in Katun 9 Ahau. It is unclear what the true meaning of cabal kol is. Since cabal is also applied to people of low social position a thought might be that when applied to the word kol it might mean this food of little value. For kol see BMTV: Guisado espeso, con masa o con pan rallado: koolbil. l. kool. ¶ Veut un guisado assi: yukah v koolil. ¶ Tenemos guisado assi de guajolote o de masa con guajolote: koolbil ah tzoo. l. kool çacanbil ah tzoo.
4 Kan Kan would be the time of the decline of the Katun 5 Ahau.

At this time, in this katun there are three lots of skulls.

The flies shall cry at the crossroads, at the four resting places.

At this time there shall be Ah Uuc Chuuah.

The face shall burn on the earth, at the well, the frog shall cry out at midday.

There shall come another prophecy upon the white wildcat, upon the red wildcat, upon the mazuy bird.

Then it seems in the 5th tun of Lord 5 Ahau Buluc Chabtan moves.

The trees shall be felled, the rocks shall sink.

Now is coming the time when the prophecy of the day, the prophecy of hieroglyphs is declared. It shall overwhelm here the great Itza.

RR: The tzelep, or decline, of the day or sun designated the early afternoon and, that of the night, about two hours after midnight. It is hard to explain such a “decline” so early in the katun.

The literal meaning of the phrase ox kokol tzek is as shown in the translation. For kokol as “a lot, much, a grand quantity”, see DMSF: Kokol; bolon: gran. ¶ kokol ah tuz: gran mentiroso, o como se dice: la madre de las mentiras. However, perhaps the more common meaning of kokol is meant here, and the translation should be “three dirty skulls”. As Roys points out: Ox kokol tzèk.. See also line c419.

The word num generally can be translated as “much”, “great” or “greatly”, and the word nun tender towards num, making the matter even more difficult. While in most cases the translation of this phrase is as given here, on line f249 and f251 perhaps the meaning is “stammerer”.

RR: The expression tal u caah is very common in the vocabularies. Some examples: CMM: Ahal cab: amaneçer. ... / BMTV: Llouer: kaxal haa. ¶ Llouer quiere: tal v cab v kaxal haa / BMTV: Espirar, dando el alma o muriendo: benel ik. ¶ Ya quiere espirar: tal v cab v benel ik.

RR: Ah num itza; perhaps so called in contrast to “the remainder of the Itza” (yala ah itza), who are frequently mentioned elsewhere.
This is the prophecy which wants to arrive. Then recently the son of day, the son of the night declares the prophecy. Meanwhile the time shall come when the burrowing opossum and the red puma bite one another.

Then arrives another prophecy. In 4 Kan it seems is the time that the sky moves, that the earth moves. The priests shall come together, the earth comes together within the region, the navel of the katun; then he is seated and thus it seems he shall enjoy the benefits at this time it seems, at this katun it seems.

This is the only example of the expression **u tuch katun**. It must have some metaphorical meaning which is now unknown.

223 For *holil och* see BMTV: Lirón: holil och. For *chac bolay* see DMM: Leon: coh; chac bolay. Compare with CMM: Bolay: nombre generico a todo animal brauo y que mata. RR: Apparently these animals represent the military orders introduced from Mexico. Here the reference may be to a conflict between two groups of the Mexican intruders, possibly between two different factions of the Itza. We find a somewhat similar statement in a prophecy for Katun 5 Ahau (Roys, 1933, pp. 153, 196).

224 This is the only example of the expression **u tuch katun**. It must have some metaphorical meaning which is now unknown.
5 Muluc
5 Muluc is the time when he accepts his office;225 it is the time when he leaves his office.226

It is the time when he accepts his office;
It is the time when he leaves his office.

Then it is said he vomits his prophecy, he vomits what he swallowed from his mouth.
They take each other's skirt.
On 5 Ahau it seems is the day in [the year] 5 Muluc
At this time there shall perhaps be tortillas in another part of the province,
there shall perhaps be water.
He reigns alone so that he can forget his prophecy.

Standing in the pool, standing in the pond.227
Plumeria is drunk by day, by night in the middle of the water ditch.
All over the world,
at this time reigns meanwhile one round trip, one shot, it seems.228

At this time it seems the wells, the caves move
because thus it happened to the Iza,
Then they departed in painful sadness
when they left their wells, their caves.
At this time they come forth from the land of trees, from the land of rocks.
So says the prophecy for the remainder of the days, the remainder of the katun it seems.

---

225 For the expression chaic u bel (literally “takes his office / position”) see TIC: Aceptar oficio: cha be; kam be.
RR: Alternative translation: “the time when he takes office.”

226 For the expression choch ich (“literally “untie / unbind the eyes / face”) see CMM: Choch ich: dexar o cabar vno su officio. RR: The Mani variant, “u choch ich,” could mean “his eyes are unbound”; but the following sentence seems to confirm the Tizimin version.

227 This phrase is given again on line d105. The word bulux is not given in the vocabularies.

228 This phrase, which appears with variations four times in the texts, is enigmatic. The core of the phrase, hun uua, hun soun means literally “one bend, one blowgun”. For hun uua see CMM: Hun va: vna vez o vn camino, yda y venida. Alternatively the expressions hun uaa and hun son might be measurements of distance. See for example BMTV: Medida, desde el suelo, asta la rodilla: hun px, hun pxib j. hun va: se. A similar phrase which implies distance is hun auat, hun lub. It literally translates as “one scream, one resting place” (luhoob or resting places being usually about one league or 3 miles from one to the next) but means metaphorically “at a distance” The word uulac means “at this time” or “meanwhile”. The final words, hi uale, make up a stock phrase meaning “it seems” or “perhaps”. CMM: Hij ual: particula de subintenso con este romance; haria, yria, tendria, etzc. See lines c134, c221 and f403 for similar phrases.

229 For an explanation of hun yuklah see line c037.

230 See CMM: Cal ya: dolorido y triste de dolor.

---
6 Hiix  
C112 6 Hiix is the time when augury231 of the katun falls. Then it seems there is pulling off the loincloth, pulling off the clothes, a time of abstinence. At this time he looks at the sky,232 he seizes land from Chac Bolay.233 Then arrives the time of hitting at the sky with a shot. He observes the occupant of the mat on the podium, the occupant of the dais on the podium. It came to pass that he vomits that which he had swallowed through his mouth. This what forcefully passes from his throat that which was not doused by of his begging, because the rogue sells his son. Then he went it seems to spread apart the loosened loincloth the rogue of the day, the rogue of the katun,234 the phantom of the underworld whatever is the prophecy. His loincloth is red.

C125 He came from the north, he came from the west,235 on this day, in this katun Uuc Zuhuy Zip sells his children.236 At this time there is error in his prophecy, error in his reason.237

Uacil Hiix  
C112 Uacil Hiix u kinil u lubul u tzol chac katun ti ual u colal ex, u colal nok, chahtan kin tu kinil u habic caan tu pachil lum ti chac bolay
C115 lay ul tu kin trazayal caan u pacte ah tem poop, ah tem xam238 ti tali u xec lay u lukaha tu chie lay het man tu cal ti ma tapani tumen u tzootz
C120 tumen u conic u mehen ah max can bini ul u haultic u choch u yex u max kin, u max katun u manab cabal he bal u than chac u uex
C125 tali ti xaman, tali ti chikin tu kinil, tu katunil u conic yal u mehen ah uuc zuhuy zip tu kin yan zip u than, zip u chi

---

231 RR: In one of the Manial almanacs the five unlucky days at the end of the year are called ch’ich’ (literally ‘bird’). Cf. Perez, p. 49.
232 See CMM: Habahlab caan: mirar al cielo.
233 One of the meanings of tzayal is “to hit the mark” as for example with an arrow or a shot from a gun. Another meaning is “to stick”. See CMM: Tzayal: acento en la última; cosa pegada o asida. / Tzayal: acertar a lo que se tira o dar en ello. RR: A possible alternative is “the serpents cling”; since in this source caan (“sky”) is often written can (“serpent”).
234 For the expressions max kin and max katun see CMM: Maax katun, v maax katun, ʃ. v maaxil katun: refino vellaco. ʃ v maaxech katun ʃ. v maaxiltech katun: eres grandissimo vellaco. ʃ v maax katun ʃ. v maaxil katun Juan: es Juan refino vellaco. / Maax kin ʃ. v maaxil kin: lo mismo que v maaxil katun. RR: In the temple called “Las Cabecitas” at Chichen Itza are two immodest atlantean statues with disarranged loincloths. This is a feature foreign to the art of the classical Maya or of the Valley of Mexico.
235 The meaning of this phrase appears to be “from all directions”. See BMTV: A todas partades, aca y allá, unas veces al norte, otras al poniente: hun xaman, hun chikin.
236 RR: An alternative translation is: “Uuc-Zuhuy-Zip sells her (?) children.” This name (“7-virgin Zip”) resembles that of Ah Uuc-Yol-Sip (note 50, infra.) According to the present belief, the Zip, or deer god, permits the hunter, who has made an offering, to shoot one of his deer. Cf. Redfield and Villa, 1934, pp. 140, 350.
237 While chi usually means “mouth” or “edge”, in this case I think the following meaning applies: CMM: Chi: palabra o razon.

238 The word tem means some sort of ledge-like feature as for example a bench or a step on a stairway. See DMM: Poyo o grada: tem. The words poop (“mat”) and xam (“dais”) are terms which signify high office. The expression ah tem poop, ah tem xam occurs on the following lines: c116, c269, c300, c315, d116, d195, d212, d251, d364, d375, d397, d414, d418, f232, f233, f234, f235. As an afterthought: in depictions of rulers on their mats and daises there is often someone sitting or standing off to one side. Would this be an ah tem poop or ah tem xam, “he who is on the step of the mat, he who is on the step of the dais”, someone we would call a chamberlain?
Then it seems shall be drumming earthwards, rattling skywards, the augury of the katun.\footnote{RR: This phrase recurs in Maya literature; and it may mean merely that the drum was set on the ground and the rattle held aloft. Cf. fresco at Santa Rita apud Roys, p. 78.}

at this time clothes are torn apart. The sky shall be forcefully divided from itself, the clouds shall be divided from each other, from the face of the sun, from the face of the moon.\footnote{RR: Here the turn of the hotun may be meant.}

None of you will give [something], you who are disobedient to your mothers, you who are disobedient to your fathers, you who are bending, you who are the end of the katun.\footnote{RR: In a prophecy for Katun 3 Ahau we read that these “unfilial ones shall mourn their thrones, their mats” (bin yokte u tz’am u pop ah mab yum ah mab na). I take this to be a reference to the Itza, since in Katun 8 Ahau they are associated with the punishment for guilt (koch) at Chichen (Tizimin, pp. 25, 27).}

Lost is its teaching, it would be lost with it. At this time dry leaves are heaped on top of you. You have no loincloth, you have no clothes, at a bad time for the temporary representative,\footnote{RR: Literally, “your borrowed mask”; but koh, the word for mask has also the derived meaning of “one who represents or acts in place of another.”} the temporary private secretary.\footnote{This translation is based on the conjectural reading of the words *ix mahan nacile*. Note that it appears that this private secretary appears to be female.}

\footnote{This line is given only in the Tizimin. Both Roys and Edmonson read the line as *tech u uux teku uoi katune*. However, the trailing letter for the word which begins with the letters *ox* looks more like a *e* than an *i* in the facsimile making the word *ooc* which is more in keeping with the expressions *u uux katun*, *u uu katun* and *u oc katun*.}

\footnote{For the two meanings of *koh* see CMM: Koh: carátula o mascara. / Koh: el que esta en lugar de otro, que es su teniente y representa su persona. ¶ v kohen rey: In this translation, in part because of the following phrase, the word “representative” has been chosen as the meaning of *koh* in this instance.}

\footnote{The Pérez reads *ma tu kin utial ah mahan koh*, *ix mahan nacile*. There is reason to wonder if there is a problem with the Tizimin reading, and that perhaps some other word, such as *nacile* is meant. See BMTV: Carátula o máscara: koh, kohob l. l. nac. ¶ Hurtádome an la carátula de negro: oclab toon v nacil ek box. / DMM: Priuado; su segunda persona en algun cargo: v caan; v ca. However, if the Pérez is correct in its reading there are a couple of entries from the CMM which might be applicable: Hol ahau: representante o farsante. / Hol poop: principe del combite. ¶ Item: el casero dueño de la casa llamada poopol na donde se juntan a tratar cosa de republica y enseñarse a bailar para las fiestas del pueblo.}
At this time the rogue of the day, the rogue of the katun takes soot, a pile of skulls. At this time the red wildcats scratch each other's backs; at this time his teeth are broken, at this time the claws of the kinkajou are ripped out.

He went to his seat of office on his knees; he went it seems to serve hand and foot because he craves tortillas, he craves water.

Then he departed because of Buluc Chahtan. During this time it seems the rest of the Itzas, the remainder of the Itzas extinguish their fire. The third fold of the katun it seems.

The Pérez has extra material: “u kin, u kin u uuɔ;” which is not translated here. If uuɔ katun is meant by this extra material, then it is good to note that the year 7 Cauac was the uuɔ katun in 1392 and again in 1704, these being the years that the katuns 8 Ahau began. The date 1704 may be of some significance in that this may be an indication as to when the a copyist made a copy of the Cuceb which eventually was the source for the material in the Pérez. RR: [the day of its fold]. Supplied from the Mani version.

In this case the “taking of soot” may indicate mourning. See BMTV: Luto que se ponen por el muerto: çabac nok.l. ek ppulen nok. The final phrase, multun tzek (usually given as ox multun tzek = three piles of skulls) reinforces the idea that there is mourning for the death of people. RR: Removing the smut, apparently a black body paint, implied a loss of power and prestige (Roys, 1933, p. 99).

While Roys believe that the animal cab coh is the kinkajou (Potos flavus aztecus), the various vocabularies call it lobo (wolf), lobillo (coyote or fox?), lion or even oso (bear). However the CMM seems to indicate that kinkajou might be correct: Cab coh: leoncillo de casta pequeña. RR: A reference to the military orders (Roys, pp. 196, 199). Since these prophecies are from Xiu sources and the Xiu proudly related that their own ruler had instituted “lordships and knighthood” (Relaciones de Yucatan, 1: 193), it seems evident that it means similar institutions of their enemies of Itza descent.

Today the word kanche means simply seat, stool, but formerly the concept also included the idea of “seat of office”. See CMM: Kanche: vanquillo, escabello, o silla. ¶ Item: el officio o cargo o mando de alguno. ¶ lukan Juan tu kanche: quitadole an a Juan el officio, cargo, o mando. ¶ kancheil: carreta; el exe de la carreta.

This line and the next have several problems in the two source texts. The Tizimin reads “bini ual u taninte yoc, u tan ukab, tumen uzi bic uah uzi bic haa,” and the Pérez reads “bini ual u tanint yoc u tan u kab: tumen u zizbic haa.” In the translation the decision was made to treat the phrase taninte yoc u tan u kab as being equivalent to the English idiomatic expression “serve hand and foot”.

Today the word zibic whereas the Pérez writes it as zibic. The words zibic, while not given in the vocabularies, is given several times in Coronel’s Discursos Predicables. The phrase “licil y zibic yetel yulotic nahancil tu vocb hanal kekenob” is particularly revealing as to the meaning of zibic because it is paired with the expression hul ol. See BMTV: Apetecer de cualquiera manera: hul ol.l. 1. çis ba, zib ol.l.
8 Kan
c155 8 Kan on the 1st of Poop is the 8th tun it seems be. During 5 Ahau it seems is the time when he is squatted in his cave. It seems that the hills shall burn, it seems that the ravine between the hills shall burn, the land shall burn. The fire shall set alight in the great province. It seems that the sea shall burn at the edge of the [beach] sand.

The squash seeds shall burn, the squash shall burn, the yam shall burn. The fire shall set alight in the great province. It seems that the sea shall burn at the edge of the [beach] sand.

c165 Ix Kan Itzam Thul shall be scattered onto the savanna, into the hills, then it seems in the face of ah matoob, the Ah May Cuc. This is the time, this is the katun for whitening [of faces]. During this year white are their loincloths, white are their clothes. At this time are larvae in the water.

He will want to arrive during the remaining time, the rest of Buluc Chatban in the 11th tun. In the 8th tun this shall come to pass it seems.

257 For ah matoob: literally: "those who have nose plugs". The Tizimin version gives ah matoob while the Pérez gives ah ni tob. Both give Ah May Cuc. As an outside possibility, perhaps ah matoob refers to the people who wear nose ornaments. See BMTV: Cuenta que traen los yndios en las naríces: mat.1. matun. Perhaps the Pérez should read ah matoob but Pérez either misread it or changed it to something which he thought would be a correction. As for Ah May Cuc this appears to be a family name. See Roy’s comments as follows: RR: The expressions “on the hill” and “Ah Nitob” are supplied from the Mani version. I can not identify the “yellow-lizard-rabbit” (ix kan itzam t’ul). We are reminded of Itzam’tulil, a variant for Itzam haab;≈ on the savanna.” The latter is associated with Sulim Chan. a historical personage connected with the Hunac Ceel episode (Roys, 1933, p. 69). I know nothing of Ah May-Cuc. May is a familiar Maya patronymic meaning “hoof” or “fawn”; cuuc is a squirrel. One is reminded of a lineage ancestor named Ah Mex-Cuc or Ah Mex Cuc Chan (Roys, 1933, pp. 69, 75, 147).

258 As noted for lines c026-c027, for those lines the root word was zat = “lost” in zatay uinicil and u zatay a uex, u zatay a nok, whereas here the root word is zac = “white” in zactanil and zac u yex, zac u nok. The expression zac tan, when applied to animals such as birds, means “white breast”. I am assuming here that the suffix –il implies some actor upon which the expression “white breast” is acting, and have chosen “people” which would make this line parallel with line c027. As a guess, this may be in reference grieving for the dead as a result of famine and war referred to in the beginning of the prophecy for this year. For other lines with zac u yex, zac u nok see d462 and h242.

259 In the sources this tree is spelled sucte / tzucte. Probably tzucte, apparently an alternative spelling of tzucubte, “province”, is meant. Or alternatively the tzucte tree is meant: Lysiloma bahamense Benth. See also line c292 which is similar in reading.

260 RR: The macal was a native edible tuber or root, but the name is now applied to the yam, which is of Old World origin.

261 Compare with lines c291, e646. The word xob has different meanings in English depending on the animal making the noise. The Spanish equivalents to xob are various: bufar, silbar, pitar, chiflar.

262 As an outside possibility, perhaps ah matoob refers to the people who wear nose ornaments. See BMTV: Cuenta que traen los yndios en las naríces: mat.1. matun. Perhaps the Pérez should read ah matoob but Pérez either misread it or changed it to something which he thought would be a correction. As for Ah May Cuc this appears to be a family name. See Roy’s comments as follows: RR: The expressions “on the hill” and “Ah Nitob” are supplied from the Mani version. I can not identify the “yellow-lizard-rabbit” (ix kan itzam t’ul). We are reminded of Itzam’tulil, a variant for Itzam haab;≈ on the savanna.” The latter is associated with Sulim Chan. a historical personage connected with the Hunac Ceel episode (Roys, 1933, p. 69). I know nothing of Ah May-Cuc. May is a familiar Maya patronymic meaning “hoof” or “fawn”; cuuc is a squirrel. One is reminded of a lineage ancestor named Ah Mex-Cuc or Ah Mex Cuc Chan (Roys, 1933, pp. 69, 75, 147).

263 Ix Kan Itzam Thul: “female yellow lizard rabbit”. See also line f051. Lines f417, f420 and f426 mention Ah Itza.

264 It should be noted that the CMM gives another meaning to the expressions cuuch haab and cuuch katun: Cuuch haab; v cuuch haab; v cuuch katun; v cuuch katun. j los trauajos, hambre, pestilencias que suceden en esta vida.

265 Perhaps yilkil haa is meant. See DMM: Aue o animalejo de agua: yilkil haa.
9 Muluc
9 Muluc on 1 Poop shall then come the declaration of the name of 5 Ahau.

Ah Uuc Yol Zip tells his prophecy.

During this time there is much ingenuity, much industry. At this time it comes about that the old man begets; the old woman bears children. Carnal abstinence, the prophecy for the surrounding land shall be created. The rogue of the day, the roguish Itza.

At this time there are Tzintzin Coc Xuul; at this time there are Tzintzin Bac Toc.

His face is a skull, his face laughs. They shall be scattered on the roads; they shall be scattered at the resting places; the roads shall run with blood, the resting places shall run with blood. Where to the north, where to the west? Raised would be his face. He sits erect like a rattlesnake.

He rebels against his mother, his father, using stick and stones because of Ah Uuc Yol Zip, because of seven-fold avarice, seven-fold importunity. At this time there shall be a real warrior. Our burden is the aspect which rules. He will fulfill his prophecy; perhaps his face is that of the observer. There shall descend mud upon the face of the boy.

At this time he will walk at night, he will walk during day with his face skywards in the 9th tun.

9 Muluc
Bolon Muluc on 1 Poop shall then come the declaration of the name of 5 Ahau.

Ah Uuc Yol Zip tells his prophecy.

During this time there is much ingenuity, much industry. At this time it comes about that the old man begets; the old woman bears children. Carnal abstinence, the prophecy for the surrounding land shall be created. The rogue of the day, the roguish Itza.

At this time there are Tzintzin Coc Xuul; at this time there are Tzintzin Bac Toc.

His face is a skull, his face laughs. They shall be scattered on the roads; they shall be scattered at the resting places; the roads shall run with blood, the resting places shall run with blood. Where to the north, where to the west? Raised would be his face. He sits erect like a rattlesnake.

He rebels against his mother, his father, using stick and stones because of Ah Uuc Yol Zip, because of seven-fold avarice, seven-fold importunity. At this time there shall be a real warrior. Our burden is the aspect which rules. He will fulfill his prophecy; perhaps his face is that of the observer. There shall descend mud upon the face of the boy.

At this time he will walk at night, he will walk during day with his face skywards in the 9th tun.

9 Muluc
Bolon Muluc on 1 Poop shall then come the declaration of the name of 5 Ahau.

Ah Uuc Yol Zip tells his prophecy.

During this time there is much ingenuity, much industry. At this time it comes about that the old man begets; the old woman bears children. Carnal abstinence, the prophecy for the surrounding land shall be created. The rogue of the day, the roguish Itza.

At this time there are Tzintzin Coc Xuul; at this time there are Tzintzin Bac Toc.

His face is a skull, his face laughs. They shall be scattered on the roads; they shall be scattered at the resting places; the roads shall run with blood, the resting places shall run with blood. Where to the north, where to the west? Raised would be his face. He sits erect like a rattlesnake.

He rebels against his mother, his father, using stick and stones because of Ah Uuc Yol Zip, because of seven-fold avarice, seven-fold importunity. At this time there shall be a real warrior. Our burden is the aspect which rules. He will fulfill his prophecy; perhaps his face is that of the observer. There shall descend mud upon the face of the boy.

At this time he will walk at night, he will walk during day with his face skywards in the 9th tun.

RR: This name has the familiar coefficient 7 and is probably referable to the hunters’ patron deity, Zip, since Ah Uuc-Yol-Sip is said to “receive his donation in the heart of the forest” (Tizimin, p. 30). Cf. Roys, 1933, p. 157, note 2. The Sip is still considered to be a supernatural deer and the protector of these animals. Sip can mean “sin,” “error,” and “to miss one’s shot.”

The meaning behind these two names is not known. However, based on the thoughts given in the footnotes to the Mayan line c180, perhaps the literally meaning of tzintzin coc xuul is “leaping deprived skate” and of tzintzin bac toc is “leaping emaciated sierra”. Because the tzintzin coc xuul have children (line c496) and pay tribute (line j245) it would seem that these are clan, group or tribal names. This is somewhat unusual in that these clans have fish names whereas most clans or warrior societies have terrestrial animal names. See for example line c147 and its footnote.

RR: U max kin and u max katun are defined in the Motul as “great knave or rascal.” Here the former expression is definitely associated with the Itza; and we find similar epithets which are specifically meant to apply to these people (Roys, 1933, p. 106). Max, or maax, could mean either “he who shields himself well” or a certain small monkey. In Chol maax is defined as this monkey (mico) and maxil, as “juego, burla” (Morán, 1935). Long-tailed monkeys appear in a mythological scene in a panel of the Mexican period at Chichen Itza (Rupper, 1931, pl. 13; Roys, 1933 pl. L c). Cf. Tizimin, pp. 26, 31 Chumayel, p. 107; Roys, 1933, p. 169. These phrases could probably be translated as “vile or knavish jester.” Like the “comedian opossum,” these jesters seem to play a sinister part in Maya literature.

While the word kaacbal see JPP: Kaacbal: cosa erguida como el pescuezo de la víbora estar flotante en el agua. For the expression u cal ti see CMM: oceaan cab; oceaan kinam; oceaan v cal ti j; sentir mucho vno la fuerça y fortaleza de otro, o de cualquier cosa penosa.

For the word kaacbal see JPP: Kaacbal: cosa erguida como el pescuezo de la víbora estar flotante en el agua. For the expression u cal ti see CMM: oceaan cab; oceaan kinam; oceaan v cal ti j; sentir mucho vno la fuerça y fortaleza de otro, o de cualquier cosa penosa.

For the word kaacbal see JPP: Kaacbal: cosa erguida como el pescuezo de la víbora estar flotante en el agua. For the expression u cal ti see CMM: oceaan cab; oceaan kinam; oceaan v cal ti j; sentir mucho vno la fuerça y fortaleza de otro, o de cualquier cosa penosa.
Hiix
Hiix on 1 Poop, this is the time, this is the katun of the reign of 5 Ahau.

Lahun Hiix
Lahun Hiix tu Hunte Poop; tu kinil tu katunil u tepal Ho Ahau

The fan shall descend from the heaven, the bouquet shall descend from the heaven, the fan and the bouquet of the sovereign.

He points with the fan, he stands up [to take his office].

At this time he takes over the reign of his government.

Amayte Ku is expected to stand up [to take his office], he stands to take [his office], his command, his cup, his dais, his seat

Now he is seated. Then will he be seated at his food.

Now taken away is his command, taken away is his cup, taken away is his plate, because now begins the time of slavery.

At this time he takes over the reign of his government.

At this time the Ah Piltec receives alms.

At this time the snakes chase one another, the wildcats chase one another.

RR: The fan and bouquet were important insignia of a ruler, whether god or man (Roys, index; Ciudad Real, 1932, p. 327; Xiu Chronicle, picture of family tree). This must refer to the new guest, Lord 3 Ahau.

RR: In this long prophecy the tun is not mentioned, but it is the year in which the 10th tun should end. At that time the idol of Katun 3 Ahau would he set up in the temple with 5 Ahau; and the latter would begin to lose his power, though his prognostics would continue to be followed (Tozzer, 1941, pp. 168-69). Although Ahau still has ten more years to serve, the references to his expulsion suggest that from now on, his prestige will continue to wane.

RR: Abstaining from salt was a form of fasting (Tozzer, 1941, pp. 152, 158). The Mani variant is choch ich: dexar o cabar vno su officio.

RR: The name of Amayte-Ku (“angular god”) resembles that of Amayte-Kauil, patron deity of Katuns 7, 1, and 8 Ahau (Tizimin, pp. 24, 25, 27, 30; cf. note 104, infra). The latter is probably referable to the well-known Itzamna-Kauil (Roys, 1933, pp. 152, 153, 165, 168).

RR: Like the throne, the mat was a symbol of government. This conception, as pertaining to the lord of the priests” (Sanchez de Aguilar, 1892, p. 96). Cf. Roys, 1933, p. 142.

RR: At Chichen Itza is a relief showing serpents following one another in this manner (Seler, 1902-23, 5: 363). The Mani version adds that the boob do the same. Since bobil-che (literally, “forest boob”) is defined as “jaguar” (Roys, 1931, p. 328, cites authorities), it is probably referable to the jaguar friezes on the buried Castillo structure and the Ball Court Temple at Chichen Itza. Cf. Pio Perez dictionary, p. 28.

RR: At Chichen Itza is a relief showing serpents following one another in this manner (Seler, 1902-23, 5: 363). The Mani version adds that the boob do the same. Since bobil-che (literally, “forest boob”) is defined as “jaguar” (Roys, 1931, p. 328, cites authorities), it is probably referable to the jaguar friezes on the buried Castillo structure and the Ball Court Temple at Chichen Itza. Cf. Pio Perez dictionary, p. 28.
Ah Uuc Yol Zip takes the fire. At this time there is total avarice; there is lack of water. At this time the rest of the mat, the rest of his cup, the rest of his plate is taken away. The priest is kneeling erect. Blue are the knees of the rest of the mat, the rest of his cup, the rest of his plate is taken away. At this time there is lack of water. At this time the rest of the mat, the rest of his cup, the rest of his plate is taken away. At this time the rest of the mat, the rest of his cup, the rest of his plate is taken away. At this time it was one round trip, one shot, it seems. This is the time when it will happen that the katun will turn back it seems. At this time the soul of Ah Ziyah Tun Chac cries out. At this time it was one round trip, one shot, it seems. This is the time when Ah Ni Poop, Ah Ni Toch, Ah Mazuy beseech Ahau Tun. This is the time of awakening. Then shall descend the man from Kinichil, Ah Chac Chibal; and some of the children here in the province of Ziyan Caan Mayapan. Then it fulfills its last part at this time seems. While the word toc has various meanings (“to burn,” “to deprive,” “to rob,” etc.) it seems that in this instance the best meaning is that offered by the DMSF: Toc: todo, de raiz. Toc chacate: corteal de raiz o del todo. Toc bini: todos se fueron o de presto.

RR: This expression reminds us of the “burner period.” Cf. Roys, 1933, p. 118. While generally it appears from the context that the meaning of ah ni toc refers specifically to the heel bone, it would seem that in this case because it is paired with ah toc, the kneecap bone is meant. While the word toc has various meanings (“to burn,” “to deprive,” “to rob,” etc.) it seems that in this instance the best meaning is that offered by the DMSF: Toc: todo, de raiz. Toc chacate: corteal de raiz o del todo. Toc bini: todos se fueron o de presto.

RR: This expression reminds us of the “burner period.” Cf. Roys, 1933, p. 118. While the word toc has various meanings (“to burn,” “to deprive,” “to rob,” etc.) it seems that in this instance the best meaning is that offered by the DMSF: Toc: todo, de raiz. Toc chacate: corteal de raiz o del todo. Toc bini: todos se fueron o de presto.

RR: A possible alternative is “the stone, or precious green stone, is set up.” Idols of green stone were more common in Tabasco apparently than in northern Yucatan. Pixed could also mean “knee.”

RR: Probable similar to the expression in Spanish “ojos cuadrados” (“square eyes”), meaning that a person is showing surprise or astonishment his face by opening his eyes wide. RR: Amay means “angle” or “corner,” and can amay means “square.” We are reminded of Amayte-Ku and Amayte-Kauil (note 94, supra). Ich, the word for “face,” can also mean “eye”; the head glyph for the numeral 4 has an eye with a squarish pupil in the corner. Gods of numbers 4, 6, 7, and 13 have squarish to rounded eyes (Thompson, in press, figs. 24, 2a). Thompson suspects that this square eye with rounded corners is to represent a god with animal parentage.
10 Hiix it seems is the last tun.\textsuperscript{300}
At this time the child of the monkey are a great burden
\textsuperscript{c230}
The trunk of the ceiba tree are thrice stamped.\textsuperscript{301}
Three vessels of holy water are hung up,\textsuperscript{302}
At this time the Ah Piltec receives alms.\textsuperscript{303}
At this time he takes charity, the poor takes his alms.
At this time he takes his alms at the four crossroads, at the four resting places.
\textsuperscript{c235}
Then shall descend the burden of the hill upon the mazuy bird.\textsuperscript{304}
Here it shall occur Mayapan at the hoof of the deer,
at the claw of the wild turkey of Mani.\textsuperscript{305}
Here everything comes to pass; here the end happens thus.
This is the katun in which the cardinal
and the small red parrot will dance on the stone table.\textsuperscript{306}
which is set up in the middle of the savanna.\textsuperscript{307}
\textsuperscript{c240}
This is to happen it seems; these are the bird, the augury,
of the governor.
Then will hop about the ix uixum,\textsuperscript{309} the bird of the ruler.

\textsuperscript{300} RR: Here the translation follows the Mani variant.
\textsuperscript{301} See also lines e013 and f014.
\textsuperscript{302} See also lines e332 and f016. \textit{Chuyula}, literally “suspended water”, is given in the dictionaries as a drink offering for the deities. Even today the gourd in which offerings to the spirits are placed is called a \textit{chuyuh}. The word \textit{xuthen} is applied to the vessel in which drinks such as chocolate are mixed.
\textsuperscript{303} See also lines c210, c504, f195, f197, f199, f201, f203.
\textsuperscript{304} See lines c081 for more about the mazuy bird. See also lines c223, c487, d126, f026. RR: The Mani variant, may zuy, suggests the name Masuy. Cf. note 42, supra.
\textsuperscript{305} See lines c243-c244 for another instance where Mayapan / tu may ceh and Mani are mentioned together.
\textsuperscript{306} RR: Alternative translation: “in the dust of the cave.”
\textsuperscript{307} RR: The name of the Province of Chakan means “the savanna.” The following passage in brackets is supplied from the Mani version.
\textsuperscript{308} RR: Mut, defined as “news or report, good and bad” (Motul); in other words, “that which is said about something.” In the prophecies its context usually suggests an augury. Mut, however, is also the name of a bird of the Cracidae family (Roys, 1931, p. 337), and it is frequently associated with the word ch’ich’ (“bird”), which often seems to be referable to an augury.
\textsuperscript{309} The uixum is an undefined bird. The name means “pissing bird”, from uix meaning urine and –um denoting a bird.

Lahun Hiix uale ti u soc tun uale
tu kinil ox cuchlahom yal max\textsuperscript{310}
\textsuperscript{c230}
\textit{ox xalab} u nak yaxche
\textit{ox chuyuh xuthen}
tu kin u cha u matan ah piltec\textsuperscript{311}
tu kin u cha tzootz, u cha u matan oyotz
tu kin u chaic u matan tu hol can be, tu hol can lub
\textsuperscript{c235}
ti emon u cuch uitz yokol mazuy
uy uchom Mayapan tu may ceh,
tu xau cutz Mani
uy u manel nalacal; uay u yuchu u soc lae
lay u katun ca bin okotnac chacixib
yetel chacux puliz tu mayactun
lay uaan tan chakan
\textsuperscript{c240}
ti u yuchul uale; lay u chichil, u mutul halach unicil\textsuperscript{112}
lay ca bin babal xithnac ix uixum, u chich ahau

\textsuperscript{310} This line is also given in lines e333 and f015. The max is a small monkey like the spider monkey but the term is also applied to spirits such as elves and goblins. Roys disagrees with this reading completely and gives “At that time there shall be much defeat in battle.” He bases his reading on the expression \textit{cuch chimal} which literally means “to bear the shield on the back,” but metaphorically means “to be defeated'. \textit{Max} is another, mostly unused word for ‘shield’. However, the sticking point is the word yal and how to incorporate it into the meaning of the phrase. RR: Ox cuchlahom yal max, literally, “many bear the shield on their backs” (Roys, 1933, p. 154, note 9).
\textsuperscript{311} RR: The Chumayel tells of four personages called P’iltec at the four world quarters who, perhaps like courtiers, conducted people or brought things to their lord. One of these was Lahun-Chan (Roys, 1933, p. 101). The term appears to be of Mexican origin. It may be referable either to the sun god Piltepecutli or to the word tecpilli, “hidalgos” (Thompson, 1932, p. 120; Kirchhoff, communication).
\textsuperscript{112} The Tizimin is missing lines c240-c246.
It is the fulfillment of the prophecy of Buluc Am who is Montezuma. Here is the end at the hoof of the deer. Here passes everything; that is why they called [this place] Mani.

Here in the town of the Itza as was told to them by Montezuma, the precious stones of the Ah Itza [as was told to them] by Ab Buluc Am, his name. It shall occur still in this katun; they say it seems that it shall come happen because of this. This is its katun when Hayap Can happened. At that time the teeming children of women marry. The quail on the branch of the ceiba tree shall cry out. The end of the fiscal tyranny in the reign of Lord 5 Ahau it seems. At this time he sets up his cup, he establishes his mat. Now he takes from the priest the change of the priest who is the master of ceremonies. This is for your loincloth, for your clothes, his garment according to his command. This is the obligation of the 10th tun it seems.

Then it will come out of the well, out of the cave. u xoc u than Buluc Am, lay Moteuczoma uaye u xoc tu may ceh uaye u manel tulacale; ca ix bin u yalahoob Mani uaye u cahal Ah Itzaob, alab tiob tumenel Ah Moteuczoma u tunil Ah Itzaob tumenel Ah Buluc Am u kaba uchom ti ti to tu katunil; bini ual uchom tumen lay u katunil ca uchi Hayap Canil tu kinil u chatamba232 mumul al aquiattom bech tu kab yaxche u xoc cotz, u xoc zil tu yahaulil Ho Ahau uale tu kinil u ualucintic u luch, u yeucintic u uop a cha u caah ti yah kin u kex ah kine tu hol poop122 he ix lay tu uex yetel ta nok, u buc tu than lay u koch233 tu lahun tun uale ca bin hokoc tu cheenil, ti yactunil

313 For Buluc Am see lines a702, c242, c246, c364 and the Glossary of Proper Names. RR: Literally, “11-spider.” This name occurs only in the tun prophecies and on page 127 of Codex Perez, where it is also associated with Montezuma. I do not recall that either name is mentioned elsewhere in Maya literature.

314 See line 236 for another reference to Mayapan / tu may ceh and Mani.

315 RR: “A crowded brood.”

316 Taken as separate entities the words cotz and zil would mean “begging” and “avarice” and the phrase would be translated as “The end of begging, the end of avarice”. However, the words cotz and zil are paired five times throughout these texts, and further cotz is never given without being accompanied by zil. (See lines c301, d217, e453, f438) The only instance where such pairing occurs in the vocabularies is in TIC. Tirano: ah zil, ah cotz balba. In this instance because of the word baalba (personal effects or wealth) it would appear that the meaning of “tirano” is the tyranny of a merchant who sells his wares at an exorbitant price.

317 RR: In the Dresden (pp. 46-48) the cup appears to be a symbol of authority.

318 Alternative translation: “it shall be heard at his command.”

319 RR: This prophecy is for the 10th, not the 17th, tun.

320 For other lines mentioning Hayap Can see f410, f413, f416, f418, f426, h092. RR: The Chumayel mentions Hayap-Can (“sucking snake”) in a narrative about Hunac Ceel; but it is also the name of an evil spirit among the modern Lacandon (Roys, 1933, p. 67; Tozzer 1907, p. 94). From Tozzer’s account, it seems possible that Hayap-Can was the serpent with thick scrolls, portrayed at Chichen Itza and identified by Seler (1902-23, 5: 310) as Mixcoatl, the “cloud serpent.”

321 For the meaning of the expression cha tamba / cha tanba see CMM: Cha tanba: casarse. / BMTV: Ylejítimos para casarse: ma vchac v cha tanbaob. RR: Alternative translation: “they prepare one another.”

322 For the meaning of hol poop see CMM: Ah hol poop: principe del conbinte. ¶ Item: el casero dueño de la casa llamada poopol na donde se juntan a tratar cosa de republica y enseñarse a bailar para las fiestas del pueblo.

323 See Appendix D for various possible meanings of koch.
11 Cauac
11 Cauac of the first of Poop is in the 11th tun of the katun. when it was still the reign of those of the two-day mat, the two-day dais. 324

Now the cup of he of the weeping mask is set in place. Now Bacab's representative stands up. Ah Can Tzic Nal at the seating of the tun it seems in the 11th tun of the katun. Ah Can Tzic Nal, Ah Can Ek and Ah Zac Oiu manifest themselves. 326

At this time, in this katun Ah Can Tzic Nal accepts his office. 325

At this time he steeps the wine of the katun; on 11 Xul it would be. Another prophecy, another word is issued. Then it seems there is imploring to god on high. At that time the sky is hit with a shot. He takes a different loincloth, different clothes, a different occupant of the mat on the podium, occupant of the dais on the podium.

324 RR: The “two-day” occupants of the mat and throne were evidently considered temporary rulers who were later expelled. In a prophecy for Katun 5 Ahau we read: “you then called them the Itza” (Roys, 1933, p. 153). So it would appear that the same people are meant here, since these prophecies are also ascribed to a Katun 5 Ahau. From what we can learn of the length of Itza rule at Chichen Itza and Mayapan, it is hard to see how even their bitter enemies could call them “two-day rulers.”

325 RR: Literally, “he with the mask of the bacab.” According to Landa the Bacab Can-Tzicnal was associated with the Muluc years, but here we have a Cauac year (Tozzer, 1941, p. 145; Thompson, p. 211). In spite of the predominant emphasis placed on the year bearers in these prophecies in their present form, in this case it would appear that the prediction was not originally intended for a year 11 Cauac.

326 These are three of the four Bacabs mentioned by Landa. In all cases he misspelled their names: Ah Can Tzic Nal as Canzicnal, Ah Can Ek as Hozanek and Ah Zac Oiu as Zacciui. RR: Can-Ek was the name of the ruling family among the Itza on Lake Peten, who claimed to have come from Chichen Itza (Villagutierre Soto-Mayor, bk. 1, ch. 5). It has been explained that Can and Ek are both Maya patronymics, and it is indeed true that we occasionally find such hyphenated names (Roys, 1940, p. 36). It is hard to find a meaning for Ah Sac-Tziu, although Tziu is a Maya patronymic, The Mani variant, Ah Zac-Tziu, could mean “white cowbird.”

327 RR: Alternative translation: “he takes the part of Ah Can Tzicnal, he takes it in the role of the comedian (or actor) opossum (ix tol och).” Tolyah was a stage performance and ix tol a buffoon or actor (Motul; Vienna dictionary, f. 179v). This reference to the “masked bacab,” apparently an actor playing the part of this god, explains why in the Motul dictionary the word bacab is defined as “actor,” or “comedian” (representante). It is, however, hard to reconcile the idea of a comedian with the sinister character imputed to the tolil och in a prophecy for Katun 5 Ahau (Roys, 1933, p. 153). The passage here would appear to be definitely referable to the persons wearing an opossum mask and playing a leading part in the New Year ceremonies in the Dresden, pp. 25-28. Indeed, if we are to believe this passage in the tun prophecies, it is the opossum representing the bacabs. Cf. Seeler, 1902-23, 4: 508-09.

Buluc Cauac
Buluc Cauac tu Hunte Poop, tu bulucpiz tun katune 328 ti to cu tepal ah ca kin poop, ah ca kin ɔam
estat u caa u lach ah okol koh
uataal u caah ah koh bacab, 325 ah can tzic nal
ti culit ti tun nal tu bulucpiz tun katune
hokaan ah can tzic nal, hokaan ah can ek, ah zac ɔiu
tu kini, tu katunil u chaic u bel ah can tzic nal
tu kini u chaic u bel ix tolil och 326

tu kini u ɔamic u ci katun tu bulacte xul uale
u hokol u yanal than, u yanal can
ti ul tun okotba ti ku caanal; tu kini u tzayal caan
u chaic u yanal u yex, u yanal u nɔk,
u yanal ah tem poop, ah tem ɔam. 331

328 Both source texts read “bulucpiz katun”. See line c262 for the correct reading: “bulucpiz tun katune”; RR: Obviously the tun and not the katun is meant here; but the same error occurs in both versions.

The word koh has two possible meanings in this context: “substitute / representative” and “mask”. I have chosen “representative”. See CMM: Koh: el que esta en lugar de otro, que es su teniente y representa su persona. / Koh: caratula o mascara. For the bacabs see the Glossary of Proper Names”.

330 “Opossum Representation” / “Truant Opossum”. This personage ix tolil och appears in lines c265, c390, c454, d110, d133, d149, d170, e279. See the Glossary of Proper Names for more information.

331 See footnote to line c116.
There is his face in the sky in his reign. Here comes the katun for giving up the office.\textsuperscript{332} Chac Bolay Can accepts his office with Chac Bolay Ul.\textsuperscript{333} During this time the Itza marry in the depths of the forest, among the bushes.\textsuperscript{334} Then the soul of Ziyah Tun Chac cries out.\textsuperscript{335} At this time, during this katun there is misery here; it could be that the misery is because of pain. The children of the Itza pass the rest of their days, the rest of the nights.\textsuperscript{336} At this time the bees swarm because of the chac uayab cab.\textsuperscript{337} You who speak the language poorly, the lost ones.

\textsuperscript{332} DMM: Renunçiar el ofiçio: ppat be. RR: The Mani variant could mean “at the declaring of the course of the katun.”

\textsuperscript{333} RR: See note 55, supra. Bolay-Can might mean “fierce serpent.” The repetition of the syllable ul, after names apparently meaning jaguar, suggests that it means “spotted,” like the mottled snail called ul.

\textsuperscript{334} See line 249 for this meaning of chatamba.

\textsuperscript{335} RR: See notes 105 and 106, supra.

\textsuperscript{336} For a possible (but not likely) alternative translation see JPP: Xotemal: generation, descendencia. RR: The Mani version adds: “the children of the Itza.” The frequent repetition of expressions of this sort suggests that few people still called themselves Itza in northern Yucatan, but their enemies, like the Xiu, kept the name alive.

\textsuperscript{337} For a possible alternative translation see CMM: Hol che: lo mismo que hol chakan. § ma tan v manezob tu hoel v chelob: no los pasaron de los turnos de su provincia. / Hol chakan: termino de provincia o pueblo o fin de territorio donde alcanza su tierra y montes, o territorio. RR: Alternative translation: “in the openings in the forest.”

\textsuperscript{338} The insect named chac uayab cab also appears in lines c357 and e276. In both those cases it appears with the xulab ant which is known for causing damage to bee hives. RR: Here the Mani variant has been followed. Pacheco Cruz (1939, p. 142) describes the chacuayacab as a red stinging ant.

\textsuperscript{339} See CMM: Cal ya: dolorido y triste de dolor.

\textsuperscript{40} For ah nun see BM: Bocal, persona que no sabe el lenguaje que se habla en la tierra: nunal, ah nun .l. nun. While the word zatmail is not included in the vocabularies it is based on the verb root zat meaning “lost”. It appears again on line e805. See CMM: Ma: postpuesta al cuerpo de los verbos activos y a algunos nombres denota tener hecha su operacion... § Ten ohmaic .l. ten ohmail: yo lo tengo sabido. For parallel constructions see JPP: Nolmail: obstinacion, dureza. / Yamail: amor, estimacion, aprecio.
12 Kan  

12 Kan on the 1st of Poop is the 12th tun.  

At this time he declares the prophecy of the day.  

The sons of the day, the sons of the night tell each other their true destiny, whether it would be on earth or on high, it would be in the 12th tun.  

The sky shall burn, the earth shall burn. The end of avarice.  

It is not clear that drought shall not happen. For this reason there will be imploring to the one and only god.  

The sovereign will perhaps weep.  

[There will be] seven years of drought.  

The bedrock will explode; the lofty bird’s nest will burn;  

The province will be set alight at the opening to the savanna, in the valley between the hills.  

Then he shall return to his well, to his cave.  

He takes the stored provisions.  

Kneeling erect the priest implores; the green-backed priest with his green garments.  

Thirteen times he pulls apart the knots of his belt.  

The priest is wide eyed [with astonishment].  

Then he will be about to enter the well, the cave again.  

He will receive his prayer it is said in his cave.  

The occupant of the mat on the podium, the occupant of the dais on the podium  

will kill himself in his filth.  

Then would be the end of fiscal tyranny.  

Then he returns to his cave, to his well again.

RR: Reported as the greatest of the gods, of whom there was no idol (Motul; Roys, 1944, p, 100).
RR: Cf. Beltram, 1859, p. 206. Alternative translation: “13 are his surcharges, knotted is his girdle.” Above the tile usual pack or burden, the Maya carried an additional bundle (p’ic), which I have called the surcharge.  

See line c217.
For the specific meaning of ochal see CMM: Ochal: cosa que esta a punto de entrar. ¶ ochal ti yotoch tin than: ya se quiere entrar en su casa a mi parecer.
For this meaning of kokolil see BMTV: Sucia cosa, llena de tierra, como rostro, narices, frente o manos: kokol.
See the footnote to line c251. RR: Alternative translation: “an end of donations.” I suspect that here a forced donation to the Itza is meant.

While there are various meanings to the word kuch, the one that seems to fit best here is given in the CMM: Kuch: cosa verdadera y cierta que se cumple. ¶ kuch v than in vayak: salida ha verdadero mi sueño.
This may be a reference to the fact that there was a prolonged period of drought in the 1540’s and 1560’s. While these prophecies are supposedly for the years 1593-1614, it should be remembered that they are probably based on historical fact and reflect what happened in the years 1541-1562. In about 1540 an event termed by some to be a mega-drought hit Mexico and lasted into the 1570’s.

Compare with lines c163, e646.
 Normally cal means “neck” but in this case, while I can not find a substantiating example, I think here cal is analogous to its use in the expression cal camisa, the opening at the collar of a shirt.

See line c215 for a similar phrase.
Then comes another prophecy, another word. 352
So says the great Chilam Balam; perhaps it will so, perhaps not.
They shall be established in the land of Zac Nictel, 353 in the region of Cuzamil.
Mayapan. 354 shall come to pass
at the mouth of the well, at the mouth of the cave in the middle of the bleached savanna.

At this time there are faced dry stone walls; 355 at this time there are walled enclosures.
Then it seems it shall happen in the undulating land, the undulating hills. 356
Suddenly there is the rogue of the day, the rogue Itza.
Then it seems the fatherless, the motherless ones declare the prophecy;
at this time, in this katun it seems. This then is the time the remainder of the children of the Itza declare of the prophecy.

It will seem in the time of 5 Ahau in the 12th tun
there shall be the drinking of sour wine at the fiesta of the katun. 357
The wood mask laughs. Firmly set is his cup, firmly set is his bowl, firmly set is his seat, in the katun of 5 Ahau in the 12th tun it seems.

352 RR: Alternative translation: “another sky or heaven.”
353 Since this particular place Zac Nictel is said to be in the province of Cuzamil it is not one of the known place names. The three known places are as follows: There is a small town named Zac Nicte about 20 km north of Ich Caan Ziho (Mérida). RR: The maps show an hacienda named Sacnicte between Sotuta and Huchi; another of the same name is reported to be in the region of Izamal (Berendt MS., no. 48).
354 RR: Also in a prophecy for Katun 13 Ahau we read of “the great towns, whatever their names, as well as the small towns all over our province of Maya Cuzamil Mayapatan” (Roys, 1933, p. 163).
355 It seems that in this case the word zam is related to worked stone. The difference between cot and pak is that a cot type wall is made by laying up stones without mortar while a pak type wall is made with mortar. For cot there are in fact three types: unfaced, single faced and double faced. The unfaced cot is made without trying to present a smooth surface on either side of the wall, while the faced cot presents one or both side which have been worked to present smooth surfaces. See BMTV: Labrar piedra, que quede llana: zam pol. ¶ Piedra allanada o pulida así: zam polbil tunich.
356 For one other use of the term buc chanil see line c377. RR: Translation doubtful. It is based on Beltran (1859, p. 238): “Ola, que viene en capillada. Bucchan.” Cf. note 171, infra.
357 RR: Alternative translation: “the power of the katun.”

358 The translation of this line is based on the following entry from the BMTV: Tomar asiento para fundar pueblo: hez cab 1. laum. However, based on the information given in line c310, as a possible alternative perhaps this line should read “ti hezom tuluumil zak nichel tu petenil Cuzamil”: “The fort Zac Nichel shall be established in the province of Cuzamil”. It should be noted though that, there is only one reference to the word tuluumil in the combined vocabularies and none other in the texts, this in contrast to various examples of the phrase tu lumil given throughout the texts. See BMTV: Çerca de pueblo o güerta: tuluum l. v tuluumil v pach cah.
359 For the word paa in this context see CMM: Paa: muralla o baluarte, castillo, torre, o fortaleza. RR: Possible alternative: “at that time there is a throne of dry stone, at that time there is a fortress”; but I doubt that these meanings are applicable here.
360 The text actually reads “ti ual uchom yokol u chanil cab, u buc chanil uitz”; thus not having the word buc before the first chanil. It would seem though that since cab and uitz are terrestrial features that in both instances the text should read buc chanil.
13 Muluc
13 Muluc on 1 Poop is the 13th tun.
Then 1 Oc will fall on 1 Poop, the time of his reign. Then the mat shall descend, the dais shall descend in the 13th tun it seems.

Infinite is his cup, infinite is his bowl, at this time there is joint government, the remaining government of heaven. At this time there is joint government, the remaining government of heaven.

Hunacil u luch, hunacil u lac uchebal u mumulchitic u yala ha, u tzootz ha u ppuyul u xelel yala uah, yala u tzootz uah.

Chac Mumul Ain comes forth. Then he was seated in his reign in the 5-bush-flint katun. Here it seems that Chac Nacul Tun shall happen at Ich Caan Ziho, at Zaclactun in the middle of Chakan, in the heart of the peninsula.

At this time the katun points its finger over the region of the Itza. It shall happen in the middle of Chakan where he will seek the son of the day, the son of the night.

Whether it happens, or whether it does not happen, this is your prophecy, you who are disobedient to your fathers and mothers.

It is unclear why the text does not say that 1 Oc will fall on 2 Poop. RR: 1 Oc is the day following the year bearer.

In Maya literature a “joint government” (mul tepal) is mentioned only in connection with the fall of Mayapan about the middle of the fifteenth century, although another statement has been interpreted as implying the same (Brinton, 1882, pp. 102, 103, 147; Roys, 1933, p. 137). Since this item is associated with a year 13 Muluc, it is of interest to read elsewhere: “13 Muluc was when occurred fighting with stones in the fortress [of Mayapan] in the 7th [tun] of Katun 8 Ahau” (Perez, p. 153). A year bearer 13 Muluc fell in the year 1450, but not in the 7th tun of Katun 8 Ahau, which began on April 21, 1441.

Habnal, translated as “bush” in this obscure expression, might be referable to the patronymic Abnal, which is also written Haban.

Although most probably the province of Chakan is meant, maybe just “savanna” is meant instead. RR: The ruins of Mayapan are a short distance south of the border of the Province of Chakan in the direction of Mani.

In this case peten probably means the whole of the Yucatecan peninsula. See the CMM for the various meanings of peten. Peten: ysla o prouincia o region o comarca. / vay tu petenil Yucatan: aqui en la provincia de Yucatan. / Peten: vnos campos llanos de esta tierra junto a la mar a manera de yeytas donde ay lagartos y tortugas y algunas pescadillos.

RR: Apparently the Itza are meant here. Cf. note 65, supra.

Both texts read katun when clearly tun is meant.

The pieces of bread must be miniscule indeed. See BMTV: Mendrugo de pan: v xelel vah. l. v ppuyul vah.

The final word uah is not given in the source texts, but it would seem to be in keeping to have it here just as in the foregoing line the word uha is given after the word tzootz.

RR: “great or red muddy crocodile”.

There is no vocabulary entry which explains the word nacul in chac nacul tun. However, as was seen in line c140, the word nac has two meanings: “mask” and “representative”. The -ul suffix make a person out of the word it is attached to, from which it might be surmised that chac nacul tun is some sort of personage. The name could be translated as either “red/great stone masked person” or “red/great representative Tun”, tun also being a family surname.

Zaclactun, probably more properly Zac Lac Tun, is apparently an alternative name and also a companion name for Mayapan. The meaning of Zac Lac Tun might be “White Stone Idol”. For lac meaning “idol” see BMTV: Ydolo de barro, llamane o invócanle los idólatras: lac.

There is apparently some metaphorical meaning to the word tuchub which is not apparent either from the context or from the various vocabulary entries. See lines c059 and c196 for other examples.
Thirteenth Katun
The fold of the katun
In the fifteenth (tun) which is 2 Cauac

At this time, in this katun Ah Xixteelul, Chac Uayab Xoce cleans themselves of lice. This at time there are fiestas everywhere. At this time the face of the sun is covered, the face of the moon is covered.

Thus it seems it is struck; the sky, the clouds are struck with a shot. At this time, in this katun Ah Kak Ne Xoc is successful in fishing. Chac Uayab Xoce is one of the gods of fishermen. Here it seems to be a celestial monster. Cf. Tozzer, 1941, p. 156, note 789.

Lost are the descendents of the governors. There are no replacements, there shall be no precious beads to replace them. At this time there is much misery, a pile of skulls.

We will give no one at this time a fiesta; in this katun it seems.

---

For xixticuba see DMSF: Chuc uk; chac chic; xixtah ba; espolgar, despiojar.

In the following footnote various meanings of tzay are given. The meaning shown in gloss number 6 is used here because according to Landa Ah Kak Ne Xoc is one of the gods of fishermen.

This line and the previous one show a play on the various meanings of tzay. See CMM: Tzay kak: pegar fuego a la leña, o encender otro, y en baxel con otro. / Tzay: amancebarsese. / hach tzayic hun payil chupal: no te amancebes o no te juntes con muger agena. / Tzay: cosa pegajosa. / hach tzay cib la: muy pegajosa es esta cera. / Tzay: coser; surcir vna cosa con otra y junta manas cosiendo assi. / Tzay: el dichoos o venturoso en la caza o pesca, o en sembrar, o en criar colmenes, o en mercadear. / Tzay: en la primera, asirse, pegarse, o allegarse a trauarse vna cosa con otra. / Tzay in chimtic inba yetel batab: concluyose mi obra, mi concierto con el batab....

RR: Referable to the Nahauatl xiuitl: “year,”“plant,”“turquoise,” also “a great comet, which appears like a globe or great flame” (Molina, 1880, 1: f. 27v and 2: 159v; cf. Brinton, 1882, p. 109.)

For the phrase numen chuen, numen celem see lines c17b, f272. Somewhat similar is f250: hun ua chuen, hun ua celem

Probably meaning “no new children”. Perhaps one of the metaphorical meanings of kan = cucatzil in Nahauatl might be of help here. Molina: Cucatzil queatzall: hijos o hijas. Metaphora. RR: Translation uncertain; kan has various meanings.

---

Yoxlahunipiz katun
u uux katun
Tu holhunte cabal canuc

Hunil Hiix
Hunil Hiix tu Hunte Pootu u canlahunipiz tun
tu kinil tu katunin uauxi u xixticuba ah xixteelul, Chac Uayab Xoce
tu kinil u tzyak ne xooc
lay ual tzaylic; ca tzyak ti caan, ti muyal tu kinil yulkah chaam
tu kinil u macal u uich kin, u macal u uich :U:
tu canlahunipiz tun uale zataan xiuit tumen ah koh che
num chi tu na, num chi tu yum
numen chuen, numen celem
zataan yala halach unic
mananhom u bel, mananhom u hel kan
zataal u caah tu chaah Chac Uayab Xoce
tu kinil multun numya, multun tzek

Both the Tizimin and Pérez have marginal glosses in this area of the text. The glosses in the Tizimin read Yox la hun pi katun (“Thirteenth katun”) and y vux katun (“the fold (change) of the katun”). The Pérez gloss reads Tu holhunte cabal canuc (“In the fifteenth (tun) is 2 Cauac”). The significance of these glosses is that in fact according to colonial chronology the year 2 Cauac (July 1608-July 1609) is the first year of 3 Ahau Katun. See the table given on lines a730-a747. What is not clear is why these notations are placed in a position to seemingly indicate that they refer to the year 1 Hiix, which is the last year of 5 Ahau Katun...

Probably “he who strains”. See JPP: Xix, xixtah: colar. and CMM: vl: postpuesta a verbos actiuos; cosa a quien ma a tzayic hun payil c

Probably meaning “no new children”. Perhaps one of the metaphorical meanings of kan = cucatzil in Nahauatl might be of help here. Molina: Cucatzil queatzall: hijos o hijas. Metaphora. RR: Translation uncertain; kan has various meanings.
mamac bin ca sab tu kinal chaan, tu katunil uale
There shall be it seems no remainder of the descendants of the Itza; neither in the north nor in the west it seems do they encounter one another.

This is the destiny of the governors.

Then it happens here that there are foreign town officials in the 14th tun it seems.

The last four years of the 24 year Ahau Katun are considered to be outside of the katun and are called ixma kabha haab (nameless years) and also u latlic katun (the pedestal of the katun). While not substantiated in the vocabularies, it appears that uppical katun (the surcharge of the katun) is an alternative name for these four years. As noted in the footnote to line c337, the year 1 Hiix is the last of these extra four years.

RR: Landa identifies “Hunhau” as the chief god of the underworld (Tozzer, 1941, p. 132); but Thompson notes that this was the day when the planet Venus went to the underworld, before coming forth as the morning star. His “sin” reminds us of that of Lahun-Chan according to the Chumayel (Roys, 1933, p. 105); and this god, as we have seen (p. 161, supra), represented one phase of Venus. Another name for Hun-Ahau was probably Cumhau (“seated lord?”) who is explained in the Motul as “Lucifer, the prince of the demons”; here again the morning star is probably meant.

Roys translates this as “the book of seven generations”, a possible alternative.

RR: Teppan-Cis (“bursting stink” or “enveloped in stench”) was a priest, apparently of historical importance (Roys, 1933, p. 74). It sounds like a “jesting name” (Roys, 1940, p. 39). Perhaps it is an allusion to the sickening odor of the decomposed blood with which his hair was smeared as a symbol of death and the charnel house that was the home of the dead (cf. note 208, infra). For Ah Buluc-Am see note 122, supra.

Meaning “in all directions. See line c125, c183 and elsewhere.

The word zatay has various meanings: sterile, infertile, perishable, mortal, but also foreign. See CMM: Çatay: cosa estrangera y aduenediza. While the first impulse is to translate this as “sterile headmen” perhaps as an alternative translation this should be “foreign headmen” with the illusion here being the coming of the Spanish encomendedados which take over the positions of the batal ("town’s official") in the villages.
Cauac
Cauac on 1 Poop is the 15th tun

This is the katun of animals mounting each other.
During the rule of 5 Ahau the flint knife shall descend, the penis shall descend. The cord comes out, the arrow comes out in this 15th tun it seems.
At this time the eyes are torn out of the face of him who clings to the chair, who dries meat in the sun, the burner, the shriveled one.
Then the eyes are torn out of the face of him who clings to the chair, who dries meat in the sun, the burner, the shriveled one.
Thus then is the time of crushing precious green stones, of crushing jade beads.

Cabil Cauac
Cabil Cauac tu Hunte Poop u holahunpiz tun u ale.
At this time the arrows are piled in heaps.
The revered observer comes forth; so prophesizes Buluc Chabtan.
His lineage will be established over the masters of the land, of the undulating hills.
The middle-class woman does not take alms. At this time there is sudden death.

Thus the scandalous of the katun in 5 Ahau Katun is mitigated in this year it seems.

Cabil Cauac tu Hunte Poop u holahunpiz tun u ale.

For the expression tu lah see CMM: Tu lah kin. lud u lah kin: durante el día.

As pointed out by Roys in the following comment, the words ta (flint, flint knife) and ton (penis) are paired several times, both throughout these texts and also in the Rituals of the Bacabs. See for example line d236: ox kaz u ton.

Perhaps a reference to fighting and the capturing of slaves. Alternatively, considering the following line in which col ich, a form of punishment, is mentioned, perhaps the reference is to being tied to a stake and being shot at with arrows.

Then blood vomit comes to stay.

The middle-class woman does not take alms. At this time there is sudden death.

Thus blood vomit comes to stay.

The literal meaning of chektamba, as shown by Roys, “trample one another”. The term can be used for human copulation, but generally it is reserved for animal copulation. See BMTV: Brama, el tiempo en que los benados andan en ceno. v kiml v baxal ceh, v kiml v zayomal ceh. I: v kiml v chek tanba coh.

Perhaps a reference to fighting and the capturing of slaves. Alternatively, considering the following line in which col ich, a form of punishment, is mentioned, perhaps the reference is to being tied to a stake and being shot at with arrows.

The literal meaning of chektamba, as shown by Roys, “trample one another”. The term can be used for human copulation, but generally it is reserved for animal copulation. See BMTV: Brama, el tiempo en que los benados andan en ceno. v kiml v baxal ceh, v kiml v zayomal ceh. I: v kiml v chek tanba coh.

Cabil Cauac tu Hunte Poop u holahunpiz tun u ale.

The river comes out, the arrow comes out in this 15th tun, tu lah kin.

As pointed out by Roys in the following comment, the words ta (flint, flint knife) and ton (penis) are paired several times, both throughout these texts and also in the Rituals of the Bacabs. See for example line d236: ox kaz u ton.

The middle-class woman does not take alms. At this time there is sudden death.

Thus the scandalous of the katun in 5 Ahau Katun is mitigated in this year it seems.
In the first day of the katun, in the first of the year it seems the Itza build a wall around their corn fields. They make a fence of tree branches around their fields, because of the demented day, the demented katun. Their heart it seems turns because of the demented day, because of the demented katun, then the scepter of the bacab Ah Can Tzic Nał was taken away from him. Now comes the wearing of old ragged clothing.

This is time it seems in 2 Cauac when there happens a disturbance among the people, then came the headlong descent of the katun, the softened katun, the conjured katun, the disobedient katun. This will be understood if there is a priest whose soul is healed.

This translation is based on an entry from the DMSF: Paa: habil na: castillo, fortaleza, torre, cerca. u paail in col: cerca de mi milpa. An alternative translation would be: “The corn fields of the Itza are destroyed”. See CMM: Paa: cosa quebrada, quebrantada, desecha y rompida que vno ha quebrado y runpido etz. The reading here is based on a continuation of the idea expressed in the previous line.

RR: Here again the bacab Can-Tzicnal is associated with a Cauac year, not a Muluc year as we should expect. For the removal of the insignia (canhel) see Roys, 1933, pp. 67, 99. Beltran (1859, p. 228) defines canhel as “dragon.” Canhel might possibly be also the Maya name for a constellation corresponding to the European Draco.

Logic dictates that the correct translation of this line is “Now he comes to fulfill his command.” The problem with this is that the final phrase should read u ɔocol u than instead of u ɔocol than. As a conjecture: it is well known that Mayan clothing carry messages woven into their designs. Perhaps the expression ɔocol than, which in this case could be translated “finished speaking”, means exactly that; that the clothing because it has become used up and ragged no longer carries the message which was originally designed into it, and has literally “finished speaking”. For the phrase ɔocol than see CMM: ɔocol than: enuejezerse o gastarse la ropa. ɔocol v cah than tin camissa: gastandose va mi camissa.

See line c382 for a comment about munal. RR: Alternative translation: “the weakening of the katun.”

See CMM: Yukba cab: alborotarse y turbarse la gente yendo de vnos lugares a otros, como en tiempo de mucha hambre. ɔyukanbani cab: alborotose y turbose asi la gente. ɔyukanbamon cab: alborotarse ha. RR: Alternative translation: “the shaking of the earth.”

For this reading see CMM: Ah baxal na: abaxal yum: ʃ hijo-desobediente y grand bellaco que burla de sus padres. RR: Alternative translation: “the manipulation of the katun.”


101

406 This translation is based on an entry from the DMSF: Paa: habil na: castillo, fortaleza, torre, cerca. ʃ u paail in col: cerca de mi milpa. An alternative translation would be: “The corn fields of the Itza are destroyed”. See CMM: Paa: cosa quebrada, quebrantada, desecha y rompida que vno ha quebrado y runpido etz.

407 The reading here is based on a continuation of the idea expressed in the previous line. See CMM: Kax chel: cercar la milpa o eredad atando ramos grandes de arboles al seto o cerca de palos que tiene echo porque no entra vacas.

408 RR: Here again the bacab Can-Tzicnal is associated with a Cauac year, not a Muluc year as we should expect. For the removal of the insignia (canhel) see Roys, 1933, pp. 67, 99. Beltran (1859, p. 228) defines canhel as “dragon.” Canhel might possibly be also the Maya name for a constellation corresponding to the European Draco.

409 Logic dictates that the correct translation of this line is “Now he comes to fulfill his command.” The problem with this is that the final phrase should read u ɔocol u than instead of u ɔocol than. As a conjecture: it is well known that Mayan clothing carry messages woven into their designs. Perhaps the expression ɔocol than, which in this case could be translated “finished speaking”, means exactly that; that the clothing because it has become used up and ragged no longer carries the message which was originally designed into it, and has literally “finished speaking”. For the phrase ɔocol than see CMM: ɔocol than: enuejezerse o gastarse la ropa. ɔocol v cah than tin camissa: gastandose va mi camissa.

410 See CMM: Yukba cab: alborotarse y turbarse la gente yendo de vnos lugares a otros, como en tiempo de mucha hambre. ʃ yukanbani cab: alborotose y turbose asi la gente. ʃ yukanbamon cab: alborotarse ha. RR: Alternative translation: “the shaking of the earth.”

411 See line c382 for a comment about munal. RR: Alternative translation: “the weakening of the katun.”

412 For this reading see CMM: Ah baxal na: abaxal yum: ʃ hijo-desobediente y grand bellaco que burla de sus padres. RR: Alternative translation: “the manipulation of the katun.”


414 Alternatively: “In the first day of every month of the katun, in the first day of every month of the year”, in which the word uil (pronounced u-il as opposed to wil for the dubitative particle) means “month” and is not a dubitative particle. See BMTV: Dia primero de cada mes: v hunte V.

415 Variants of the phrase u coi kin, u coi katun occur four times in these texts. See lines c386, f259, j126.

416 The word canhel as “scepter” is not listed in the vocabularies, but rather is listed only as “serpent”. However, from the various depictions of scepters it appears that they are often in the form of a snake. The phrase col canhel with grammatical variants also appears in lines f149, f163, h94-907, j270.

417 See CMM: Pacax: cabeça abaixo. ʃ pacax yemel balam yabet miztun:
3 Kan on 1 Poop is the 16th tun. The slanderous katun.\(^{418}\)

Here then are the rulers of the world, bribed and corrupted while they reign. No one will declare the disobedient katun in the time of 3 Kan the black spots of the red wildcat, the white wildcat shall be removed. The jaguars [warriors] of the Itza shall have their claws pulled out, their teeth pulled out.\(^{419}\)

At this time a great rainstorm, a great windstorm passes by. The idol is brought forth to the occupant of the mat, to the occupant of the dais so that it comes to pass that he goes into the forest, in amongst the rocks. He looks at his image. His cup departs, his chair departs, his mat departs, 3 Ahau [Katun] accepts his office it seems.\(^{420}\)

Then came another prophecy. There is a change in the ruler, a change in the priest when one katun changes for another. It comes to pass that he changes his cup, he changes his bowl, he changes his reign. Then it comes to pass that the son of the gathered shells gathers things together, then there comes a change of command, a change of rule.\(^{421}\)

Now from the north, now from the west, still in the 16th tun. The region returns to the rule of the katun. Still even now 5 Ahau reigns it seems both forwards and backwards it seems.\(^{418}\) See also line c382. DMSF: Kax cuch; buth cuch: calumniar.

RR: The so-called “jaguars of the town” (u balamil cah) are explained as “the priests of the town, the caciques and regidors who protect it with their strength” (Motul). Here, however, “the jaguars of the Itza” probably refers to the military order of “jaguars.” Cf. Roys, 1933, app. F.

In his note to this line Roys note the gradual increasing of power of an Ahau Katun during its reign. The fact that this is now the second year of the 3 Ahau Katun by colonial reckoning would seem to confirm this conjecture. RR: Here again the accession of Lord Ahau is anticipated. For five tuns he has now been set up in the temple and is increasing in power; but it will be another five tuns before he is full ruler.\(^{421}\) RR: Supplied from the Mani version.

Meaning “from all directions” See lines c125, c183, c354.

\(^{418}\) See also line c382. DMSF: Kax cuch; buth cuch: calumniar.

\(^{419}\) RR: For the expression kaxaan ich see BMTV: kaxan ich: el que tiene vendados los ojos, y el que esta sobornado y el que ignora y no lo sabe. ¶ kaxaan v uich, ma toh v xot kin: sobornada esta; no juzgo bien. ¶ kaxaan a ich ta batabil: ignoras lo que has de hazer en tu officio de cacique; tienes vendados o atapados los ojos.

\(^{420}\) For ich ku see BMTV: Ydolo, estatua que se adora: eculehe: 1. v vich Ku.

\(^{421}\) While it is true as pointed out by Roys in his note to this line which follows that the term mol box is an important calendrical term concerning the workings of the Mayan calendar as viewed by the colonial Maya, that does not seem to apply here. If it does then, as shown in the introduction to U Kinil Uinalool, this notation is improperly positioned here. As pointed out in that introduction, the operation of mol box takes places at the end of the year 13 Cauac and before the year 1 Kan begins. RR: This expression, mol box, is apparently an important chronological term. Elsewhere in the Tizimin (pp. 35-36) the mol box of the katun is explained, but in terms of an alleged 24-year katun.
4 Muluc

The day arrives for inciting war. At this time the dead from the war are piled up so that the dead from the war are buried. Three piles of skulls, three lots of skull, the sweeper the region, drought, pestilence. At this time there is thirst, at this time there is hunger. Water will be lacking. The springs will dry up in the south of the land. The roads will be bloody, the resting places will be bloody. The blue-tail flies shall cry at the entrance to the town. Buluc Chabtan, 11 Chuen is the aspect of his reign. God shall mourn, the world shall mourn. Then he remembers his mother, his father. For three fold of the katuns they die, they are lost under the trees, under the bushes, because of the prophecy of the day, the prophecy of the night.

Canil Muluc

Canil Muluc tu Hunte Poop u uuclahunpiz tun u kuchul u kinil u tsay katun tu kin mumul uil uil katun u mucul uil katun u kuchul u kinil zac haylah bac yokkal balam haabil ox multun tzek, ox kokol tzek ah miz peten; kintunyaabil; maya cimla tu kinil ukah, tu kinil uiih bin u manac ha bin u ticmac zayabohoh tu noholil luum bin kikhalac hebe, bin kikhalac helbe

Buluc Chabtan, 11 Chuen is the aspect of his reign.

RR: Here again is a day name with its coefficient employed as the name of a person or deity, apparently. It may be another name for Buluc-Chabtan, or it might be referable to the day 11 Chuen cited at the end of these prophecies.

RR: Apparently a reference to people fleeing to the forest to live on wild fruit and roots because of a drought. Cf. Roys, 1939, pp. 54, 291.

The word uill usually means sustenance, specifically corn, but when used in conjunction with war it means the carnage which results from war. See BMTV: Matanza granda haber en la guerra, y hazerse ésta: vijt tok l. vijt halal. DMSF: Mul chi; mumul ukul: repartir bebida bebiendo cada uno un poco. RR: The Maya propensity to pun, which was probably inspired partly by the vast number of homonyms in the language, suggests that these references to “assembling” (mumul) and “concealing” (mucul) are referable to the name of the year bearer Muluc. If these are puns, I would consider them interpolations by a later compiler, who considered the series to be year prophecies rather than for the tuns. As puns they are poor. See Roys, 1933, pp. 70-73.
This is what will happen in the 17th tun.
just as in the eternal hieroglyphic book given the priest Chilam Balam to read.\(^{432}\)
Then he read it in the role of the katun\(^{431}\) with the priest Na Puc Tun.
the priest of Hun Uitzil Chac\(^{434}\) of Uxmal.
c435
This they say he took from the hieroglyphs in the book\(^{438}\) they say.
This is the word of Ah Kin Chel,\(^{436}\) the first wise man.
He saw the destiny.
This Chilam Balam told them because of Hunab Ku, Oxlahun ti Ku\(^{437}\)
A year of war, a really demented year will happen it seems.
c433
This they say he took from the hieroglyphs in the book\(^{435}\) they say.
This is the word of Ah Kin Chel,\(^{436}\) the first wise man.
He saw the destiny.
Then he read it in the role of the katun with the priest Na Puc Tun.
the priest of Hun Uitzil Chac of Uxmal.
c435
This they say he took from the hieroglyphs in the book\(^{438}\) they say.
This is the word of Ah Kin Chel,\(^{436}\) the first wise man.
He saw the destiny.
This Chilam Balam told them because of Hunab Ku, Oxlahun ti Ku\(^{437}\)
A year of war, a really demented year will happen it seems.

If it does not happen for us, it shall happen that they cry for tortillas or they cry for water
because of the heavy burden of the decree of the katun.
Thus it is manifested in the hieroglyphs of the katun in the book.
Here then in the north land, in the south land, here in the walled city\(^{438}\) of Mayapan,
c445
Then it seems Ah Uuc Chapat will appear as a specter.
Then also it seems Ah Uuc Yol Zip will appear as a specter it seems.

---

\(^{432}\) RR: A famous Maya prophet, believed to have predicted the coming of the Spaniards. See Roys, 1933, app. D.
\(^{435}\) RR: Apparently referring to the rolling up of the mat of the katun. This phrase is supplied from the Mani version.
\(^{434}\) Hun Uitzil Chac, literally “one / unique hill rain god”, is said to be the founder of the Xiu family lineage, but it also appears to be the baxal kaba or nickname used by the rulers of Uxmal. The full name of these personages is given on line 549: Hun Uitzil Chac Tutul Xiu. RR: There is a portrait of this ruler on the Xiu family tree. Cf. Roys, 1943, p. 175.
\(^{436}\) Perhaps the priest who is also known as Ah Kaull Chel, or perhaps some earlier priest with the family name of Chel. Chel is also the name of the local jay bird, Cyanocita yucatanica. Dubois. See the glossary of proper names for more on this person. RR: This was the name of a province founded by a certain priest, Ah Ch’el, after the fall of Mayapan; but I think the prophet Ah Kaull Ch’el is meant here.
\(^{437}\) Note that here the text equates Hunab Ku with Oxlahun ti Ku. See the Glossary for further commentary. RR: “Thirteen gods,” presumably those of the thirteen heavens (Roys, 1943, p. 73).
\(^{438}\) For a possible alternative for tan caah see the item in CMM: Tan caah: en medio del pueblo. ¶ Item: ciudad por cercar. Thus, the alternative would be “in the middle of Mayapan”.

lay bin uchbel tu uclahun tun
bayili ichel uuc oocab uoooh sab u xocoob ah kin Chilam Balam
c435
c433
c435
lay bin u hokzah tu uoooh anahte bin
tu ah kin chel, yax naatab
ti yilah licil u lubul u koch
lay abal tiob Chilam Balam tunen Hunab Ku, Oxlahun ti Ku
lay bin lubul zinic balam haabil,\(^{436}\) huu co yol yaabil uale
cyoal ox koch u than katun lae\(^{441}\)
bay chican ichil u uoooh katun ichel anahte
uy ual tu xaman cab, tu nobol cab, uay tan caah Mayapan
ti uil u manabticuba ah uuc chapat
ti ix uil u manabticuba ah uuc yol zip uale

---

\(^{439}\) There has been a lot of speculation as to the meaning of the name Uxmal. My conclusion is that the place name means “place of harvest”, from the verb root ux meaning “to harvest” and –mal being a standard suffix meaning “the place of”. See BMTV: Cojella, generally: ux. ¶ Cojel el ají o chile, y los frisoles: ux ic .l. ux buul. / CMM: Ux.ah,ub: coger los frisoles en las matas, y otras frutas y chile verde y flores con sus peçones y el algodon con sus capullos. It has been suggested by various researchers that Uxmal served as the breadbasket for the northern cities such as Chi Cheen Itza. See for example page 71 of Handbook to Life in the Ancient Maya World by Lynn V. Foster.
\(^{440}\) See CMM: Zin balam: pelear o guerrear. ¶ v çinah v balam Juan yetel Pedro: peleo Juan con Pedro. ¶ çin balam v cañob: estan peleando. See lines f065 and f434 where this phrase is also accompanied by the phrase hun co yol yaabil. See also lines f327.
\(^{441}\) For a possible alternative for the phrase koch u than see CMM: Koch: cosa verdadera que sale verdadera, infalible, y cierta. ¶ koch vayak: sueño verdadero que se cumple y sale verdadero. ¶ koch v than Juan ca yahah v kaxal haa hele, caix ti kaxi: verdadero y cierto salio Juan, dixo que auia de llouer oy y llouio. ¶ ma koch v than: su contrario.
5 Hiix
5 Hiix is the 18th tun,
The burden of the day of the end of the katun arrives.

At this time the burden of 5 Ahau bound.
Then Ah Co Pauahtun is rejuvenated.
Misery shall arrive.
The wooden drum shall resound; it shall speak from the middle of the water.
The time has arrived for the truant opossums to screen at each other,
Then came a change of command.
Ah Uuc Tut is seated to reign.
This is the command of the 18th tun,
Then it seems the Itza return to the region with their head hanging low.
It seems that the mask of wax man shall walk about
but his command comes to an end in the middle of the water, in the middle of the rain water.
The perishable rule is abandoned.

This is the literal sense of the kaxal u cuch. Obviously there is some particular meaning behind it but unfortunately the vocabularies do not include this expression. Perhaps though this expression is somehow related to the expression kax cuch. See lines c382 and 396. DMSF: Kax uch; buth uch: calumniar.

Up to this point the word munal has been translated as some form of softening, mitigating. However, here because it applies to a person perhaps “rejuvenated” is more appropriate. See DMSF: Mun uinic; hun yal al uinic: mozo, muchacho.

RR: The pax, an erect wooden drum with a single head and carved feet, played by hand. Haa (“water”) also means rain; this may mean thunder.

RR: Another fauna name with a coefficient. Tut is a Maya patronymic, probably referable to the Nahua tlotli, “hawk,” or totol, “bird.” The lineage name Tutul appears to be simply a variation of Tut, since the names Uitz and Uitzil are still considered to be the same in Yucatan. The famous name Tutul Xiu is, in part no doubt, referable to both Tut and Tutul.

RR: The Mani variant is “when the wooden mask is damaged.”
But 11 Ahau is the time the mat is taken away. The wooden masks are face to face. The mask of wood and metal shall laugh because two days of drinking, three days of feasting. At this time they return to their wells, to their caves. The shall happen that legitimate children marry, those who their legs are skinny. They bow their heads because of the completed commandment. At this time the Itza return from misery because of thirst. Thus it seems they will return. They want to arrive at other caves. Then shall heaven move, then shall the earth shake. The red wild bees shall swarm at the wells, at the caves. The wooden mask shuffles backwards because of the great villain, the impudent rouge. The arc made of flint is the spectacle of the katun.

451 Roys believes that this is reference to the katun 11 Ahau, but it might be the day 11 Ahau. RR: This reference to Katun 11 Ahau suggests a relationship with the Xiu Chronicle, which includes the first part of this katun.

452 RR: The Mani variant is “the remainder of the power.”

453 For paclam pacat see CMM: Paclam ich; paclam pacat: cara a cara, y mirarse vno a otro.

454 RR: Supplied from the Mani version.

455 See c249 for a note on chatamba. RR: Alternative translation: “they intermarry with the legitimate sons.”

456 For cucul it see BMTV: Recular, como el caballo quando quiere dar coses: cucul it.t.

457 RR: Alternative translation: “the competent one of the katun.”

458 For the meaning of he in this instance see CMM: He: al principio de la oracion significa “el que”, “la que”, “lo que”, “aquello que”, “los que”, “las que”, y corresponde esta letra “e”.

459 See TIC: Cumplirse el pronóstico: kuchul than; bohol than. ¶ Ut: kuchi u than Dios yokolob.

460 For the expressions chac uen co and zac uen co see CMM: Chac ven co: gran vellaco refino. / Çac uen co: vellaco refino y desuergonçado. For the word zac as a diminuative, as opposed to chac / “great”, see CMM: Çac en composicion de algunas diciones disminuye la significacion o denota cierta imperfecion, como çac cinil, çac cheh, çac yum, ettz., lo qual se pondra adelante.
108
The time comes when everyone holds hands. Then it seems at this time, in this year there is pestilence and Ah Uucte Cuy and Ah Chacmitan Cōoc have really destroyed everything in the shell rattle katun.

This shall happen at the seashore there at Ah Mazuy, at Ɔiomtun, at Chac Hubil Ahau, Zihomal.

This is the time when Kukul Can strung out intestines.

In this katun the rattle shaker shuffles backwards.

Then the rattle shaking katun happened. He comes forth to take his alms. Then he will beckon to it in the 19th tun during the time of the rattle shaking katun again.

The nation of the quail and those of the middle of the water gather together to talk.

As pointed out in the following comment by Roys, kokol box would be parallel to kokol che, gourd rattle. RR: Katun can also mean “war” or “army”; attacking warriors beat large turtle shells with deer antlers (Tozzer, 1941, p. 49). These instruments are portrayed under more peaceful conditions in a fresco at Bonampak. I still feel somewhat uncertain, however, whether the kokol box could also mean the shell of a gourd or calabash. The kokol che (che means wood or wooden) is defined as a matraca (Beltran, 1859, p. 237), which is a sort of wooden rattle or percussion instrument.

In this instance, Ah Mazuy, which in most of the other entries appears to be a name of some sort of bird of prey, is a place name. Given that Ɔiomtun is a town near the north coast with its attendant port called Ɔiomtun, it seems most probable that Ah Mazuy was also located somewhere along the north coast.

RR: Here again Ah Masuy is associated with the north coast. Cf. note 42, supra. Te’itz’omtun, the modern Dzidzantun, was a large coast town in the Province of Ah Kin Ch’el, where fishing was an important industry. The name Chac-Hubil-Ahau might be derived either from hub, a conch trumpet, or from its homonym meaning “to overthrow and demolish walls” (Motul).

Because of the suffix -mal in Zihomal there is reason to suspect that this is a place name. Perhaps it is the port town related to Yal Zihon which is located near the north coast about 30 km. northwest of Panaba (Panab Ha in the Chumayel).

RR: Supplied from Mani version.
c495 The lewd issue of conception, the lewd child\textsuperscript{473} take its alms, the children of the Tzintzin Coc Xul.\textsuperscript{474} He does not declare his command in case he will be seen at this time in the year 6 Cauac. He stands to look for compassion,\textsuperscript{475} Amayte Ku is his aspect.

c500 Then it is stretched over the ceiba tree of the blue bird, thrown over the sustenance of the rest of the katun.\textsuperscript{476} Leading will be the hunchback, leading will be the mask; behind will be Chac Uayab Xooe. Ah Piltec shall come forth to take his alms.\textsuperscript{477} At this time it seems in the west they hit one another, they bite one another, This is the fulfillment of the command of 5 Ahau. It stands thrice greeted.\textsuperscript{478} In the 19\textsuperscript{th} tun seizing one another happens. During its reign, during its command come what will.

c510 This is at the extra burden of the katun.

\textsuperscript{473} RR: This strange cosmic idea is expressed in the Ritual of the Bacabs (p. 14), where we read: “then was born the lewdness of darkness, the lewdness of creation” (Ca sihu u coil akab u coil ch’ab lae). We are reminded of the plumeria flower, which was a symbol both of eroticism and of legitimate marriage (Roys, 1933, p. 121).

\textsuperscript{474} See the footnotes to line c180 for information about this entity.

\textsuperscript{475} As mentioned by Roys in the following, this translation is based on CMM: Num ol: padecer por otro. However, there are other meanings to num ol: CMM: Num ol: ymaginar. BMTV: Considerar algo consigo mismo: nana ol, num ol. RR: Maya numen yol. The translation is based on “num ol.”

\textsuperscript{476} RR: This account of raising the “coati tree” and the ceiba seems referable to the modern ceremony of the coati and the ceiba described by Thompson (1930, pp. 111-12) and Redfield (1936, pp. 231-43). Yaxum could mean either the querzal or an unidentified tree, but I am unable to translate “yaxum pul.” Pul means “to carry” or “to throw.”

\textsuperscript{477} RR: The Mani variant is ah p’iltec. Cf. note 116, supra.

\textsuperscript{478} RR: Here the Mani variant, oxtezcum, has been followed. It is still a common invocation in Maya prayers (Redfield and Villa, 1934, app. C).

\textsuperscript{479} For the meaning of chic che see CMM: Chic che:t.: buscar.
The occupant of the mat on the podium, the occupant of the dais on the podium is now coming to accept the office of the katun. He will give up his cup because of misery, because of abject poverty at the end of the katun. Because he bloated himself with sustenance Ah Uaxac Yol Kauil will stand up. Then shall come the time, the katun it seems when the four colored roads come from the sky; the earth shall open up. The dearth of sustenance sky shall return in the west, in the east which is the seat of its rule. Now comes to gathering at the seat of its reign. Then is the end the deprivations of the katun. Bribed and corrupted, its dais departs, its mat departs; and with them goes its command of the avaricious katun in 7 Kan. This is the day he calls for poison, but there is the tortillas of the katun. This shall happen in the avaricious katun of 7 Kan.

RR: This is a name with the coefficient 8. Ol could mean the heart or interior of something, and kauil can refer to food in general or to the god Itzamna Kauil. Thompson (in press, fig. 43,44,45) finds a glyph enclosing the numeral 8 in Dresden, which appears to be the symbol of the maize god, so it seems more likely that Ah Uaxac-Yol Kauil was the usual name of this deity than Yum-Kax, which has been ascribed to him but which means literally “lord of the forest lands.” The latter name has long been employed by a number of Maya investigators and may well be one of the names of this god, but I have not seen its source cited, as applied to the god of the growing maize (Schellhas, 1904, p. 25).

RR: Probably a reference to the four world direction colors: red / east, white / north, black / west and yellow / south.

RR: Supplied from Mani. Pio Perez defines saban as snake poison, but I am unable to find his source. It is associated with rope in a prophecy for Katun 11 Ahau (Roys, p. 148).

RR: Maya pay tok, defined by Pio Perez as “to weed by hand,” but this does not seem to fit into the present context.

RR: For an expression similar to ppul uiil see CMM: Ppulmeçah: ahitar. ¶ v ppulmeçahen hanal: ahitome la comida.

RR: For an expression similar to ualac oyoch see BMTV: Zatay ualac ixim:: Encareçerse los bastimentos: çaat vah, çatal vah. l. çatay valac xim.

RR: It would seem that here and in the following line the word cuch means seat or place of office. See DMM: Asiento de principales: cuch; poop; sam.

RR: Here is another use of the word cuch. See CMM: Cuch haab; v cuch haab; cuch V. lo’ v cuch katun:) los trauajos, hambre, pestilencias que suceden en esta vida.

RR: See line c396 for the expression kaxaan u uich.
It seems that this is the turn of the fold of the katun.\textsuperscript{490} At this time he gives up his mat, his dais. Now comes a change of the cup, a change of the mat, a change of the dais, a change of rules. The burden of 5 Ahau falls.

He will look back to when he took his donation. Gone is his cup, gone is his mat, gone is the bearer of his command. Now the change of the world stands up. This shall only happen with the end of the burden of the katun, in the ceiba trees, in \textit{tzucte} trees of the land. This shall only happen with the end of the burden of the katun\textsuperscript{492} it seems over Mayapan, Gone is his cup, gone is his mat, gone is the bearer of his command.

As pointed out by Roys, the \textit{chek oc katun} are the last 4 years of the 24 year \textit{Ahau Katun} and are considered to be extra years, much like the 5 days of the \textit{uayab haab} are considered to be extra days of the 365 day year. It is apparent from some comments that Roys was not fully aware as to how the 24 year \textit{Ahau Katun} works. Be that as it may, what is perplexing here is why this subject is being brought up in this year of 7 Kan, which began in July of 1613, now 6 years into 3 Ahau Katun which began in the year 2 Cauac, 1608. RR: Chek oc, here translated as "pacing off," has also been defined as a pedestal or footstool, and the chek oc katun is explained as the last four years of the alleged 24-year katun (Pio Perez dictionary; Codex Perez, p. 151). 13 Oc would fall 70 days before 5 Ahau, the end of the katun; but we should expect "the turn of the fold of the katun" to be on 5 Ahau and not on the preceding day, 4 Cauac. I suspect this was added by a later copyist, who thought a day Ahau began a katun. Cf. Codex Perez, pp. 153-154. It is noteworthy, however, that 5 Ahau follows 4 Cauac in the glyphs here.

While \textit{tzucteil cab} is translated on line f029 as "provinces of the world", given that genitive form of the tree \textit{yaxche} is given in this line, perhaps the tree \textit{tzucte} (\textit{Lysiloma bahamense} Benth.) is meant. However, on line f029 this phrase seems most certainly to mean "provinces of the world". See CMM: Tzuc: cuenta para pueblos, para partes, parrafos, articulos, razones, diferencias, y vocablos y montones. There is yet another possibility, and that is that \textit{yaxchei} has another meaning. Perhaps: "in the physical structure, in the provinces of the world." See CMM: Carnadura mala: yax cheil vinic; ya ta achil.

\textsuperscript{490} As pointed out by Roys, the \textit{chek oc katun} are the last 4 years of the 24 year \textit{Ahau Katun} and are considered to be extra years, much like the 5 days of the \textit{uayab haab} are considered to be extra days of the 365 day year. It is apparent from some comments that Roys was not fully aware as to how the 24 year \textit{Ahau Katun} works. Be that as it may, what is perplexing here is why this subject is being brought up in this year of 7 Kan, which began in July of 1613, now 6 years into 3 Ahau Katun which began in the year 2 Cauac, 1608. RR: Chek oc, here translated as "pacing off," has also been defined as a pedestal or footstool, and the chek oc katun is explained as the last four years of the alleged 24-year katun (Pio Perez dictionary; Codex Perez, p. 151). 13 Oc would fall 70 days before 5 Ahau, the end of the katun; but we should expect "the turn of the fold of the katun" to be on 5 Ahau and not on the preceding day, 4 Cauac. I suspect this was added by a later copyist, who thought a day Ahau began a katun. Cf. Codex Perez, pp. 153-154. It is noteworthy, however, that 5 Ahau follows 4 Cauac in the glyphs here.

\textsuperscript{491} RR: The Mani variant is: "he has no cup, he has no mat."

\textsuperscript{492} RR: The primary meaning of cuch ("charge") is burden; but cuch katun is defined in the Motul dictionary as "the hardships, famine, and epidemics which occur in this life."

\textsuperscript{493} RR: See note 149, supra. Here, and sometimes elsewhere, Maya Cuzamil is shortened to "maya cu" or "may cu" (Chumayel, p. 73; Codex Perez, pp. 8, 156).
Then we arrived, I Ah Kauil Chel with Na Puc Tun and Ah Xupan Nauat, the priests of the great governor Hun Uitzil Chac Tutul Xiu at Uxmal, of the land of the province, the jurisdiction of May Cu Mayapan.

There the idol of Ahau is created. Thus then it seems that its command is declared here at Ni Tun Āala, here at Pacat Ha on the swamp.

I have told the prophecy of the katun, which truly originated in the burden of the katun which comes from only one katun. At the beginning of the katun of 1 Ahau, the rule entered into perdition, and then happens at the original birth

495 RR: These prophets predicted the coming of the Spaniards, it was believed (Roys, 1933, app. D). Hun Uitzil Chac was said to have been a native of Mexico and the first Xiu ruler in Yucatan (Relaciones de Yucatan, 1: 287). The supplied phrases here are from the Mani version.

496 Point Āala, perhaps the point of land now called Rocky Point on the Belizean side of the Chetumal Bay. This place name is mentioned again on line 493. Most probably Āala is a variety of plant as is common with place names. Perhaps it is an alternative spelling for Tzalam: Lysiloma bahamensis, Benth. (Standl.) / L. latisiliqua, L. (Millsp.).

497 Pacat Ha means “water view” and chulte, or properly chulte, probably means “swamp”, from chul, “wet” and te, “tree”. The word chulte is given once again in line 493. Most probably Āala is a variety of plant as is common with place names. Perhaps it is an alternative spelling for Tzalam: Lysiloma bahamensis, Bentham. (Standl.) / L. latisiliqua, L. (Millsp.).

498 RR: These places were probably all near Chetumal Bay. Cf. Roys, 1933, p. 146.

499 RR: The term lamay tun seems to refer to the final 4 years of the 24 year Ahau Katun. See the footnote to lamay tun in line 493. RR: The lamay tun has been discussed for more than a century, but its significance as a chronological term remains uncertain (Pio Perez apud Stephens, 1843, 1: 441). It could mean either “planted stone” or “sunken stone,” but not “square stone,” as has been claimed. In the Chumayel the context suggests that it here refers to the rock beneath which the maize was originally hidden, until the woodpecker found a soft spot, enabling one of the gods to open it with a blast of thunder (Roys, 1933, p. 111; Thompson, 1930, pp. 132-34).

500 It is often claimed the the name Tutul Xiu is of Mexican origin, but both the words tutul and xiu are legitimate Mayan words, tutul meaning “cover, completely covered” and xiu meaning “vegetation”. See BMTV: Cubierta cosa de yerbas: tul xiu. l. tutul xiu. There is the Nahuatl word xiuitl, glossed by Molina as “añó, cometa, tuquesa e yerua”, so that, plus statements by chroniclers of the Xiu family stating that they are of Mexican origin may account for the idea that the name Tutul Xiu is of Mexican origin.

501 See CMM: Chocte: capturiero o esclavonía de esclavo. ¶ ma a xachetic a chocte: no busques tu capturiero o tu daño, perdicion, o muerte.
Then the sovereign great ruler took form.\textsuperscript{502}

This I declared here at Bak Halal.

c560 I took it out of the hieroglyphs.

I said that whomever knows [how to read them] will confirm it; whomever is a sage.

It will be seen if it is not true that I have declared
here in the land, in the town\textsuperscript{503} of Salamanca, Bak Halal
here in the division of the region, the great province,\textsuperscript{504}

c565 here in the walled city of Chactemal,

in the land of the province in the walled city of Uaymil.\textsuperscript{505}

I completed putting it in hieroglyphs on 18 Zac, 11 Chuen;\textsuperscript{506}
we, Ah Kauil Chel and Ah Na Puc Tun in the town of Uxmal.

Here then is the day 11 Chuen,
the 15\textsuperscript{th} day of February, in the year 1544.

\textsuperscript{502} RR: Here again is a reference to the descent of Venus to the underworld on a day 1 Ahau (note 165, supra). I suspect, however, that to the late eighteenth-century compiler of the Mani version, where we find the passage, it represented the descent of Christ into Limbo.

\textsuperscript{503} RR: Here, as in the reference to Uxmal, “villa” is supplied from the Mani version.

\textsuperscript{504} RR: Supplied from Mani version.

\textsuperscript{505} RR: Salamanca de Bacalar and the native district called Uaymil, or Tahuaymil were in the region of Lake Bacalar.

\textsuperscript{506} RR: This date and its significance have been widely discussed. It corresponds to a Maya year 2 Itz, which could have begun in 1543. According to Landa 18 Zac fell on February 18 (OS.); but if we equate Landa’s calendar with the year 1553, in 1543 the Maya year would have begun three days later. In any case Zac could have fallen in 1544. I do not know how early Maya began to be written in European letters; the first example we know is dated 1557. Certainly was not done as early as 1544, and a correlation of Christian and Maya dates at this time seems quite impossible.

\textsuperscript{507} Bak Halal means “surrounded by rushes”. When one takes a trip by water around the edges of the lake of Bacalar it quickly becomes obvious why the lake has this name because of the quantity of halal on the shores of the lake. Halal has been ascribed both to Phragmites communis, Trin., a reed, and to Scripus validus, Vahl., a bulrush. In two of its entries, g015 and g026, its full name is Ziyan Caan Bak Halal = “born in heaven surrounded by rushes”. On line c563 its Spanish name is also given, Salamanca. However, there were several place names which carried Salamanca in the Yucatan peninsula so each one also carried its Mayan name to distinguish it from the others. Today Bak Halal is called Bacalar. See BMTV: Cerca rodeando a la redonda: bak / CMM: Halal: cañas delgadas de que los indios hazen flechas.

\textsuperscript{508} Chactemal, present-day Chetumal, from chaate = Caesalpinia platyoba, S. Wats. (Standl.) / C. bijuga, L. Brazil. (Gaumer.) from which red dye is made and –mal = place of.

\textsuperscript{509} As noted on line c444, the term tan cah is translated as “walled city” based on the entry from CMM: Tan cah: en medio del pueblo. ¶ Item: cintal por cercar. Note that the term tan cah is applied to the cities of Mayapan, Chactemal, Uaymil

\textsuperscript{510} See comments about this date and its correlation with the Mayan calendar on page 7 and later on pages 10-12 in the paragraphs in the discussion under the title “Possible Methods of Intercalating Leap Year Days”.

112
INTRODUCTION TO
“U UU ŌKATUNOOB I” AND “U UU ŌKATUNOOB II”

In the collection of texts presented in Post Conquest Mayan Literature there are two complete sets of Katun prophecies. Section D contains U Uu Ō Katunoob I and Section E contains U Uu Ō Katunoob II. While there are substantial differences in these two sets of Katun prophecies, there are in fact phrases within these sets which share common material, raising the question of whether indeed both sets are derived from some single hieroglyphic source which was transcribed by different people. Lending credence to this idea is the fact that U Uu Ō Katunoob II is in itself derived from two different sources, which while showing very similar origins, are also very different in their own way. This factor will be discussed more fully in the Introduction to U Uo Katunoob II.

The following material is a comparison of those phrases from U Uu Ō Katunoob I and U Uu Ō Katunoob II which are the same or which express similar ideas. These common phrases seem to be the core of the katun prophecies, intimating that there may well have been some basic formula upon which katun prophecies were built. This basic formula may well have been written down in hieroglyphs. There seems to be an example of a basic formula for the 11 Ahau Katun on page 60 of the Dresden Codex although on initial inspection there are few directly relatable ideas expressed in the known glyphs which are also to be found in either of the colonial katun prophecies dealing with 11 Ahau Katun. The Paris Codex also has a series of katun prophecies, but again there seems to be little presently known material relatable to the colonial material on the katun prophecies presented in this book. Perhaps as the hieroglyphs become better known more relationships will be found.

Aside from the phrases which are the same or similar, the phrase about the aspect of the katun (“(deity’s name) u uich” or “(deity’s name) u uich ti yahaulil”) is also given if present in either of the katun prophecies. This phrase is such a common feature in katun prophecies that the lack of this phrase would seem to indicate an oversight on the part of the scribe transcribing the passage.

A phrase which is always given in each katun prophecy is the place where the katun is established (“(place name) u he katun”). It is interesting to note that the place names given for four of the katuns (from 9 Ahau Katun through 3 Ahau Katun) in U Uu Ō Katunoob I differ from those given in U Uu Ō Katunoob II. U Uo Katunoob II gives Ich Caan Ziho (Merida) (Merida) in all instances. Perhaps these place names changed depending on political situations, power structures, etc., and U Uo Katunoob II reflects the realities of Spanish colonial rule which was seated in Merida. In the following comparison the place names given in U Uu Ō Katunoob I are used since it is felt that these place names reflect the pre-Columbian political situation.

The texts in the comparison of U Uo Katunoob I and U Uo Katunoob II are untranslated, in part so as not to distract from the comparison. For the translation of any given line see the line in question in the pages of translation.

511 Page 60 of the Dresden Codex is shown on page 120 after the Comparison of U Uo Katunoob I & II.
COMPARISON OF U UUO KATUNOOB I & II

U Uuo Katunooob I

Buluc Ahau Katur

D003 Iczaanuho uheu katuin ti buluc ahau katuin
D005 yaxal chuc u uich tu yahualil ti caanal
D013 okban caan
D015 xotom u cal yaxal chuen
D021 ti yulat u uukinex, u uukinex
D024 xolob ol, ah mexoob

Bolon Ahau Katur

D043 Uuol Yabnual u heo katuin ti bolon ahau katuin
D044 tu kin yan okiiztubu
D050 ti yemel tab ti ah bolon ahau lae; D065 ca tali yemel tabe
D057 ca kinchil zac uac nai u uich ti yahauil

Uuc Ahau Katur

D082 Mayapan u heo katuin ti uuc ahau katuin
D083 ek chuua u uich ti yahualil tu pop, tu sam
D084 amayte kauil u uich tu caanal ti yahauil
D086 yan olbaan tu yol niecte; niecte uah u uah, niecte ha u yaal
D089 zat u yol tunemel niecte lae
D100 hach coil than u than, coil ximbil ximbil ximbil
D102 yuklahom ti cab, yuklahom ti balch tulaal
D104 ca tali yemel u uah ix kux, u uah ix xaxum, yaal ix ku, yaal ix xaxum

Ho Ahau Katur

D123 Zoaul u heo katuin ti ho ahau katuin
D139 yuklah uil ti cab; D145 ichil u cuch haab chaomitan uih
D158 ca likom u cal balam; D169 ca likom u cal kokob y ahau can

Ox Ahau Katur

D183 Zuyuia u heo katuin to ox ahau katuin
D188 yax cooy mut u uich ti yahauil
D190 zac patay paatay haabil
D198, D218 okom yol yaxchac, okom yol bulcum tu hol can be
D214 ti u hoyabal u cal ah ox kin tepali, ah ox kin oami
D226 chaquitun numya

U Uuo Katunooob II

Buluc Ahau Katur

E051 Iczaanuho uheu katuin ti buluc ahau katuin
E054 bay okba coon ti taliob; E011T okliz u than hahal ku ta uoleex
E070 hogom hiift oalli, yet ulic u zabanoob y u taboob yokol balcach
E066 ti tali u uukinex, u uukinex
E052 ti lakin u tael ca ulioib uay taj humilte u uulioob cab, zac uiniciob
E053 chac u mex u mehen kin zac uiniciob, chac uiniciob, ah mexoob
E067 kameex a uulaex, ah mexoob, ah puloob tu chicil ku

Bolon Ahau Katur

E131 Iczaanuho uheu katuin ti bolon ahau katuin
E144 ti ix hogi tu caanal santo okolali
E153 emom tab

Uuc Ahau Katur

E191 Iczaanuho uheu katuin ti uuc ahau katuin
E192 yaxal chuc u uich ti yahaulil, ti vah miatzil
E204 amayte kauil u uich
E194 niecte uah u uah, niecte ha u yaal
E213 zatol tun u nast, zatol tun u miatz
E205 bin u tuz coil than, coil uich ti yahaulil
E202 yuklahom ti balch
E203 yumyah u netzil uit kux yaxum

Ho Ahau Katur

E251 Iczaanuho uheu katuin ti ho ahau katuin
E262 ti u hogol uih, yuklahom ti balch
E283 ti u likil u cal holil och ti chibali, ti u likil u cal ahau can ti chibali

Ox Ahau Katur

E321 Iczaanuho uheu katuin ti ox ahau katuin
E322 ek cooy mut u uich ti yahaulil, ti vah miatzil
E326 zac patay patay haabil
E341 okom bulcum, okom yaxchac tu can xay be
E338 banban hiift cal u cuch katur
E339 ti tali u cuch numya
COMPARISON OF U UUC KATUNOOB I & II

Comparison
Buluc Ahau Katun
Ichcaanzih o heo katun ti buluc ahau katun
yaxal chac u uich tu yahaulil ti caanal
okban caan
kotom u cal, hidhom u cal
ti tali a uioineex, a zucunex
kameex a uulaex, ah mexoob, u ouliooob cab, zac uinicoob

Bolon Ahau Katun
Uucil Yabnal u heo katun ti bolon ahau katun
ca kinchil zac uac nal u uich ti yahaulil
tu kin yan okliztuba
emom tab

Uuc Ahau Katun
Mayapan u heo katun ti uuc ahau katun
ek ohuual, yaxal chao, amayte kaulil u uich ti yahaulil
nicte uah u uah, nictel ha u yaal
zatal tun u yoi, zatal tun u naat, zatal tun u miatz tumenel nictel lae
coil than u than, coil ximbol u ximbol, coil uich u uich ti yahaulil
yuklahom ti balach
yumyah u netzil uit kuk y. yaxum

Ho Ahau Katun
Zoolil u heo katun ti ho ahau katun
chacmitan uiih; yuklahom ti balach
ca likom u cal balam, ca likom u cal kokob y. ahau can,
ca likom u cal holil och tu chibali

Ox Ahau Katun
Zuyua u heo katun ti ox ahau katun
yax cocay mut, ek cocay mut u uich ti yahaulil
zac patay haabil, zac patay chacil
okom bulcum, okom yaxach tu hol can be
hich cal
chactun numya
U Uuo Katunoob I

Hun Ahau Katun

D233 Emal u heo katun ti hun ahau katun E421 Emal u heo katun ti hun ahau katun
D234 emom tabi, emom zumi E423 hum u heo katun
D235 tu kin yan ca emom ix puc yorha, ix ual icim E422 tu kinil yemel ix puc yorha, ix ual icim
D236 ox kax u ta, ox kax u ton E424 ox kax u thar, ox kax u ton, ox kax u tucul
D237 ox kax yor ti yahaulil, ox kax u tueul ti yahaulil E426 ox kax u yor ti yahaulil, ti yah misril
D239 ti hun ahau katun amayte kauli u uich ti yahaulil E426 amayte kauli u uich ti yahaulil
D240 pecnom peteni, pecnom balcabi; D241 pecnom tan chumuc cab tu po peten E431 pecnom u xik cab, pecnom chumuc cab, pecnom chumuc luum
D245 bin u oocbal u zioil yahaulil; D254 lay u ooc zioil ti hun ahau katun lae E452 ti tali chac zioil; E453 u ooc zioil, u ooc cotz, u ooc numya ti balcabi
D242 ti yan yokol ah tzoott (cotez?), ah matani E454 he ix ma tac kulunicobe; minan toc lukzh, minan zioil y pochil
D247 okom yaxcac, okom bulcumi E450 okom yaxcac, okom bulcumi tu hol can be, tu hol can heleb
D257 ti tali u haabil oioi al, oioi mehen, mucuy al, mucuy mehen E475 alan ioiini; oioi al, oioi mehen tali ti balcabi
D258 okom yor ti yahaulil E428 bin ix okomac yor balcabi tuzinil; E429 bin okomac yorolob u halach uinicyi balcabi
ti yuilel u yanal thani, u yanal cani
D259 ti ulom u yanali tu cuch hun ahau katun lae E427

Laahca Ahau Katun

D273 Zaelactun Mayapan u heo katun ti lahca ahau katun E551 Zaelactun u heo katun ti lahca ahau katun
D274 yaxal chuen u uich ti yahaulil tu caanil E552 yaxal chuen u uich ti yahaulil
D275 ti uchom hunac ah menil y. hunac ah iaatil E589 ti u katabal u takin ahau hunac ah menil, hunac ah iaatil
D276 ti uchom hunac ah ezil E556 ti yemel chaetun uzil
D277 okom yan tu caanil ah kin E554 okom yan tu caanil kin, yan tu caanil akab
D280 ti uchom ci ci battabi, ci ci auhailil; D281 y. cici uinicyi, cici al menenili E597 cici battabi, cici halach uinicyi, cici olal bin yanac ti balcabi tuznil
D283 cuhipachom holili ochi E555 cuhipachom holili ochi
D287 manaan cab cohi, manaan chamaci; D288 manaan zabini utzial u oucic u kikel/ E594 manaan tun chamaci, manaan tun cab cohi ti chibali
ti uchom ubab uchom u babi; D289 ou babi uchom u babi; uinicyi E565 tancob katun utzi, tancob katun lob; E566 uagel haab lob, uagel haab utzi
D297 uacet haab utzi, uacet haab lob; D300 uacet uchom yor uchom yor uchom u babi E591 xotom ahau xotic u yichac ah dhuymum thuli
D304 hooom u yichac balam, hooom u yichac cohi E592 ti u lach lam pac cab cohi, y. chamaci

Lahun Ahau Katun

D313 Lahun Chable u heo katun ti lahun ahau katun E641 Lahun Chable u heo katun ti lahun ahau katun
D315 cit bolon uah u uich tu caanil, cit bolon uah tu kiu kax eb chei E644 can uathom u kax eb cheeb yokol yahaulil cabi
D318 manaan u uah; D319 ox u. cuip u uah y yeal E646 oxil uah u uach; E648 kiintunyabil u cuch katun, u ye katun

Uaxac Ahau Katun

D343 Lahun Chable u heo katun ti uaxac ahau katun E671 Itzmal u heo katun ti uaxac ahau katun
D344 amayte kauli u uich ti yahaulil; D346 cit bolon uah u uich ti yahaulil E672 kinich kakmo u heo katun
D355 ti emom kinich kakmo tu tepali E674 emom chimal, emom halal yokol chakan putun tu pac yahaulil cabi
D363 emom halal, emom chimal yokol paxebalooob E676 u ooc zioil, u ooc numya ti balcabi
D367 pudd tun yani, pacabal u ooc tumen ah zioil auhailil
Comparison of U UUC Katun 008 I & II

Hun Ahau Katun
Emal u heo katun ti hun ahau katun
amayte kauil u uich ti yahaulil
emom tab, emom zum
emom ix puc yol ha, ix ual icim
ox kaz u ta, ox kax u than, ox kaz u ton, ox kaz u tucul
ox kaz u yol ti yahaulil
pecnom u xik cab, pecnom chumuc cab, pecnom peten
u ooc zioil, u ooc cotz, u ooc tzootz
okom bulcum, okom yaxcaeh tu hol can be
ocioil al, oicioil mehen
okom yol ti yahaulil
ulom u yanal thani, u yanal cani

Lahec Ahau Katun
Zacactun Mayapan u heo katun ti lahec ahau katun
yxal chuen u uich ti yahaulil, bulb caan chac u uich ti yahaulil
ti uchom hunac ah menil, hunac ah loahtil
ti uchom hunac ah ezil, ti yemel chaclton uezil
okom yan tu caanil kin, yan tu caanil akab
cici batalib, cici halach uinicil, cici ahauilil, cici al mehenil
cuchpachhom holil och
manaan chmahic, manaan caab coh, manaan zabin ti chibali
uachte haab utzi, uachte haab lobi
hooom u yiftes, xotom u yibrac caab coh, balam, y. chuyum thul

Lahun Ahau Katun
Lahun Chable u heo katun ti lahun ahau katun
cit bolon uah u uich tu caanil; u kax eb chei
manaan u uah; ox y. cup u uah y. yaal; kintunyabil u uch katun

Unahec Ahau Katun
Lahun Chable, Itzmal u heo katun ti unahec ahau katun
amayte kauil u uich, cit bolon uah u uich ti yahaulil
kinich kakmo
emom halal, emom chimal
u ooc zioil

118
<table>
<thead>
<tr>
<th>Code</th>
<th>U Uuo Katunoob I</th>
<th>Code</th>
<th>U Uuo Katunoob II</th>
</tr>
</thead>
<tbody>
<tr>
<td>D393</td>
<td>Uucil Yabnal u heo katun ti uac ahau katun</td>
<td>E701</td>
<td>Uxial u heo katun ti uac ahau katun</td>
</tr>
<tr>
<td>D394</td>
<td>kinih kakmo u uich ti yahaulil</td>
<td>E703</td>
<td>chic u uich, chic u than ti yahaulil</td>
</tr>
<tr>
<td>D395</td>
<td>chic u uich, co u than</td>
<td>E702</td>
<td>ti uchom okliztuba</td>
</tr>
<tr>
<td>D396</td>
<td>ti uchom okliztuba; D398 ti uchom okliztuba tu caanil, tu ekil</td>
<td>E706</td>
<td>xotic u caolob tumenei u keban thanaloob</td>
</tr>
<tr>
<td>D404</td>
<td>xotom u cal u halach uinicil cahi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D442</td>
<td>Uucil Yabnal u heo katun ti can ahau katun</td>
<td>E731</td>
<td>Chicheen Itza u heo katun ti caanil ahau katun</td>
</tr>
<tr>
<td>D444</td>
<td>uae chuaah na u uich ti nohol</td>
<td>E733</td>
<td>ulom kuk, ulom yaxum, ulom ah kantenal</td>
</tr>
<tr>
<td>D464</td>
<td>ulom kuk, ulom yaxum tu kab kaxte</td>
<td>E734</td>
<td>ulom xe kik tu can uao</td>
</tr>
<tr>
<td>D461</td>
<td>xe kik u cucuh katun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D483</td>
<td>Zaciyapan u heo katun ti cabil ahau katun</td>
<td>E751</td>
<td>Gabil Ahau Katun</td>
</tr>
<tr>
<td>D484</td>
<td>Zacialtun, May cu Mayapan</td>
<td></td>
<td>Maya uae Cuzamil, Maya Tzuc Pom u heo katun ti ca ahau katun</td>
</tr>
<tr>
<td>D492</td>
<td>tancoch u cucuh haabil utz; yanil u uah, yanil yaal</td>
<td>E752</td>
<td>tancochhom yan u uah, tancochhom yan u yaal</td>
</tr>
<tr>
<td>D524</td>
<td>Kinchiil Coba u heo katun ti oxlahun ahau katun</td>
<td>E791</td>
<td>Oxlahun Ahau Katun</td>
</tr>
<tr>
<td>D525</td>
<td>May Cu Mayapan</td>
<td></td>
<td>Kinchiil Coba u heo katun ti oxlahun ahau katun</td>
</tr>
<tr>
<td>D528</td>
<td>itzem ne, itzem tzob, ohoz zabin u uich ti yahaulil</td>
<td>E792</td>
<td>Cabal Ixbach Can u heo katun</td>
</tr>
<tr>
<td>D538</td>
<td>yaxal chac u uich tu caanil, tu ekil</td>
<td>E793</td>
<td>etlahom ual, etlahom uoub yahaulil cabi</td>
</tr>
<tr>
<td>D536</td>
<td>etlahom ual, etlahom uoub yahaulil cabi</td>
<td></td>
<td>nocpahom u uich kin, nocpahom u uich U</td>
</tr>
<tr>
<td>D540</td>
<td>chibon kin, chibon U; D658 chian u uich kiniloob, chian u uich yuilob</td>
<td>E794</td>
<td></td>
</tr>
</tbody>
</table>
Comparación

Uac Ahau Katun
Uucil Yabnal, Uxmal u heo katun ti uac ahau katun
kinich kak mo u uich ti yahaulil
chic u uich, chic u than
ti uchom okilztuba
xotom u cal

Can Ahau Katun
Uucil Yabnal, Chiccheen Itza u heo katun ti can ahau katun
uuc chueh nel u uich ti nohol
ulom kuk, ulom yaxum
xe kik

Cabil Ahau Katun
Zaciapan, Maya uaz Guzamil, Maya Tzuc Pom u heo katun ti cabil ahau katun
Zacactun, May Cu Mayapan
tancoch yan u uash, tancoch yan u yaal

Oxlahuun Ahau Katun
Kinichil Coba u heo katun ti oxlahun ahau katun
May Cu Mayapan, Cabal Ix Bach Can u heo katun
itzam na, itzam tzab, chac zabin u uich ti yahaulil
yaxal chac u uich tu caanil, tu yekil
etlahom ual, etlahom uchub yahaulil cabi
chibon u uich kin, chibon u uich U; nocpahom u uich kin, nocpahom u uich U
Page 60 of the Dresden Codex is thought to be the first page of a U Uu Katun prophecy cycle. Thompson, in his “A Commentary of the Dresden Codex” (pp. 78-80), gives his reason why he feels that the rest of the pages dealing with this matter are missing.

Thompson also gives a number of reasons why he feels that the material on this page is a Katun prophecy, and in particular for the 11 Ahau Katun. One is that the hieroglyph for Katun 11 Ahau is given in glyph 13. Another is the appearance of the hieroglyph for the god Bolon Yocte, shown in glyph 7 and again in glyph 20. On line D007 of the 11 Ahau Katun prophecy Bolon Yocte is mentioned. (Pecnom pax, pecnom zoot Ah Bolon Yocte / the drum and the rattle of Ah Bolon Yocte shall resound) However, there are two other instances of the mention of Bolon Yocte, in line C039 of the Cucub and in line D553 of the 13 Ahau Katun prophecy. There is another appearance of Bolon Yocte, on page 23 of the Ritual of the Bacabs.

In his commentary Thompson notes that glyph 11 represents war. There is in fact a stock phrase which indicates this, “emom halal, emom chimal” (the arrow shall descend, the shield shall descend). This phrase is to be found in line D363 of the prophecy for 8 Ahau Katun, series I and again in line E674, in the prophecy for 8 Ahau Katun, series II.
INTRODUCTION TO SECTION D

U Uu Katunoob I

There are four principal sources for U Uu Katunoob I. Three of these sources are substantially similar; the two sources from Codex Pérez and the one from the Tizimin. The one, somewhat different source is that from the Kaua. The Chumayel supplies incomplete material from three different locations in the book (page 13, page 19, and pages 73-74). The Kaua and pages 73-74 from the Chumayel seem to have a common origin, even though the Chumayel is not complete, giving only 17 Ahau Katun, 4 Ahau Katun, 2 Ahau Katun, and 13 Ahau Katun. The Kaua is apparently copied from some loose-leaf book because it begins and ends in the middle of 5 Ahau Katun. The Tizimin may also be copied from some loose-leaf book because 2 Ahau Katun and 13 Ahau Katun are separated from the rest of the Ahau Katun prophecies by intervening material. Furthermore 13 Ahau Katun comes to an abrupt and incomplete end at the bottom of page 19 indicating that the Tizimin may be missing more pages than is generally thought to be the case.

The prophecies of Pérez III and of 4 Ahau Katun and 2 Ahau Katun of the Tizimin have an interesting feature not found in the other sources. Accompanying each of the prophecies is a table of 24 years giving the Mayan “ah cuch haaboob” (year bearers) and the corresponding Christian years. The table for 4 Ahau Katun on pages 19-19v of the Tizimin is as follows:

| 1752 oxil cauac | 1753 canil kan | 1754 ho muluc |
| 1755 uacil liix | 1756 uacil cauch | 1757 uacil kan |
| 1758 bolon muluc | 1759 lahun hix | 1760 buluc ahau |
| 1761 lahab cabil kan | 1762 oxlahun muluc | 1763 hunil hix |
| 1764 cabil cauc | 1765 oxil kan | 1766 canil muluc |
| 1767 hoil hix | 1768 uacil cauc | 1769 uacil kan |
| 1770 uacac muluc | 1771 bolon hix | 1772 uacac can ahau katun catun culac campel hab ix ma kaba u hiil katun / | 1773 buluc kan | 1774 lah cab muluc |

On page 155 of the Codex Pérez there is a similar table for 4 Ahau Katun except that the Christian dates are shifted 12 years earlier so that 3 cauac falls in 1740, 4 kan falls in 1741, etc. Actually, according to Don Pío Pérez, these dates are in fact shifted 300 years later. Since 312 years according to the system put forth in the Yucatecan Mayan colonial literature is one “u u katunoob” or katun cycle, a shift of 12 years later or of 300 years earlier will bring the dates in the Codex Pérez in line with the dating practice generally used throughout the Yucatecan Mayan colonial literature. By subtracting 300 years from the dates in the Codex Pérez then the historical data presented in these tables falls into place. This historical data is as follows:

8 Ahau Katun
1398 - Oxlahunil muluc: Uchichi puchtun ichpa tu uucpel u uacac ahau.

11 Ahau Katun
1526 - Bulucil Muluc - ulic ahmak op gulpob
1531 - Oxil hix - u lah oc katun hoppelob.
1533 - hoil kan - tocbaci españolesob Xebna.
1534 - Uac Muluc - noh ah ocoba yetel kumunob

9 Ahau Katun
1541 - Oxlahun kan - caahlaci españolesob ti ho
1542 - hunil Muluc - hac herob españolesob teci u herobob ti ho.
1544 - Oxil Cauac - hoppci christianoil fr. Luis de Villapando comisso.
1549 - Uacacil kan - molayci caah Mani
1550 - Bolonil Muluc - Cahi Padres yokhah
1551 - Lahunil hix - Cahi Pe. Ytzmal
1555 - hunil hix - u lak oc katun lay pecoizilbob lae - u heach caah Pe. humun

Titular Heads of the Ahau Katuns

Given below is an illustration from Cogolludo showing the 13 Murdered Lords of the Xiu. Each Ahau Katun has a titular head mentioned in the first line. These men are apparently ones murdered by the Cocom during a pilgrimage by Mani priests as they went through the Cocom territory on their way to Chi Cheen Itza. Faces similar to the ones represented here, and for the most part similar with the same names attached to them, are given in the Ahau Katun prophecies which are to be found on pages 75-86 of the Códice Pérez and on pages 155-171 of the Kaua.

In his description of the murderous event Cogolludo notes that the murder happened at the end of a banquet hosted by the Cocom under the shade of a Sapote tree, and thus the importance of the tree in this illustration.
World Directions
As Applied to the Katun Wheels

There are four Katun wheels depicted in the source material. In order of dates drawn they are: Landa’s Relación (1560’s?), Chilam Balam of Chumayel (1782), Chilam Balam of Kaua (1789) and Códice Pérez (1837). While all show similar features, each is different in its own particular way. In their basic format, each wheel, with the exception of the Chumayel, is segmented into 13 sectors, each containing a representation of a king, which in the Landa and Pérez wheels is done with the hieroglyph for Ahau. (The Chumayel is inexplicably divided into 14 sectors, with one sector left unnumbered.)

One of the most significant feature of these wheels is that the 13 Ahaus which reside in these 13 sectors are presented in a clockwise direction, with the numbers following the usual order of a katun count. As was shown in the article, both the days and the years are given in a counterclockwise direction. This clockwise presentation of the katun count may well have something to do with keeping the world directions in their proper positions.

From Landa’s Relación de las Cosas de Yucatán

From the Mayan literature it is evident that 11Ahau is the first katun of the series. In Landa this is reflected by the fact that 11 Ahau has a cross placed over it and further by the fact that it is placed at the top of the wheel. Of the other three wheels only the one in the Pérez is so explicit, although in the Chumayel one could deduce this from the space left between 13 Ahau and 11 Ahau.
From the Mayan literature the world directions are given as follows: 11 Ahau to the east, 5 Ahau to the south, 12 Ahau to the west and 6 Ahau to the north. Unfortunately, there is no such clarity or uniformity of the relation between world directions and the Ahau in these katun wheels. Landa shows no world directions at all, unless the presence of the cross could be considered a sign for the east. The Chumayel does have notations, with the notation for the east being before 11 Ahau and within the radial lines for the unnumbered sector. The other notations are placed after their respective Ahau of 5 Ahau, 12 Ahau and 6 Ahau within the radial lines for each of these sectors. The Kaua groups the Ahau in quadrants, with 2 Ahau, 13 Ahau and 11 Ahau being to the east, 9 Ahau, 7 Ahau and 5 Ahau being to the south, 3 Ahau, 1 Ahau and 12 Ahau being to the west, and 10 Ahau, 8 Ahau, 6 Ahau and 4 Ahau being to the north. Also in each of these quadrants their are the days of the uinal, with Kan, Chic Chan, Cimi, Man ik and Lamat being in the eastern quadrant, Cauac, Ahau, Imix, Ik and Akbal being in the southern quadrant, Hiix, Men, Cib, Caban, Esnab being in the western quadrant and Muluc, Oc, Chuen, Eb and Ben being in the northern quadrant.

Note that for the Kaua, in order for these days to be read sequentially the names of the days within each quadrant should be given in a counterclockwise direction rather than being given in the clockwise direction as shown. The Pérez only shows only each member of the year bearer set above their respective Ahau sector, but since each of these year bearers are tied to a world direction as noted throughout the article then by inference the world direction is known for each sector so designated. Thus, Kan = east for 11 Ahau, Cauac = south for 5 Ahau, Hiix = west for 10 Ahau and Muluc = north for 4 Ahau. Note that the Pérez shows 10 Ahau and 4 Ahau rather than the expected 12 Ahau and 6 Ahau.

In summary, it is clear that specific Ahau Katuns have associated world directions. What is not clear is whether this is true for only these specific Ahau Katuns, or whether these world directions apply to quadrants as shown in the Kaua.
The Folds of the Katuns I

11 Ahau Katun

d001 Its names is Yiban Caan

This quadrant is to the east.
The 11 Ahau Katun is established at Ich Caan Ziho.
It shall be seated on the mat, it shall be seated on the dais
during its command, during its reign.

d005 Yaxal Chac is the aspect which rules on high.
The fan shall be held high, the bouquet shall be held high.
Ah Bolon Yocte shall beat the drum, shall shake the rattle.
At this time there is the blue wild turkey.

This is in reference to the quadrants in the katun wheel. See pages 69-72 of *Ti Can Titzil Caan* for the depictions of the katun wheels in Landa, Chumayel, Kaua and Código Pérez. In the Kaua the Ahau Katuns of 2, 13 and 11 are in the east quadrant, 9, 7 and 5 are in the south quadrant, 3, 1 and 12 are in the west quadrant and 10, 8, 6 and 4 are in the north quadrant. For the use of the word *cotz* in this context see BELMS: Cotz: Para quiebras de hilos, cordeles, varas, o pedazos de tiempo.

516 This is in reference to the quadrants in the katun wheel. See pages 69-72 of *Ti Can Titzil Caan* for the depictions of the katun wheels in Landa, Chumayel, Kaua and Código Pérez. In the Kaua the Ahau Katuns of 2, 13 and 11 are in the east quadrant, 9, 7 and 5 are in the south quadrant, 3, 1 and 12 are in the west quadrant and 10, 8, 6 and 4 are in the north quadrant. For the use of the word *cotz* in this context see BELMS: Cotz: Para quiebras de hilos, cordeles, varas, o pedazos de tiempo.

517 See Dresden, p. 60 for a depiction and the hieroglyphs of *Ah Bolon Yocte*.

518 See Roys’ Chumayel: Yaxal Chaen appears to be an important deity and probably a constellation as well. The name might be translated as the green or first artisan.

519 While the word *kay* usually means “sing / to sing”, but also “to cry out in public”, such as a street vendor, here it seems that the word “wail” is more appropriate.

512 See the note about the murder of the Xiu by the Cocom in the introduction to this section. Meaning: “Melted Sky”? / “Placenta of the Sky”?  

513 “Spying snakes”? “Peeping sky”? Perhaps this should be spelled *zulim chaan*: “a spying look” or better said “a furtive look”. See also lines f051, h109.

514 See glossary.

515 As a very uncertain reading the meaning of this name could be “bitter eat shit” or better said “eaters of bitter shit’, from *ka* = bitter, *nul / nol* = eat soft things and *ta* = shit. None of the source text really agree as to what the name of this entity is. Tizimin: *kay u than*, Kaua: *yx kanyulta*, Pérez II: *ixkanyulta*, Pérez III: *ix kanul tan*. I take the consensus reading to be *ix kanulta*, but this is the only instance of this entity given in the literature and so there is nothing to compare it with. Given that there is a bird called *ix kokol ta* perhaps this entity is also something similar. An alternative might be *ix kan ul ta*: “yellow snail shit”.

516 This is in reference to the quadrants in the katun wheel. See pages 69-72 of *Ti Can Titzil Caan* for the depictions of the katun wheels in Landa, Chumayel, Kaua and Código Pérez. In the Kaua the Ahau Katuns of 2, 13 and 11 are in the east quadrant, 9, 7 and 5 are in the south quadrant, 3, 1 and 12 are in the west quadrant and 10, 8, 6 and 4 are in the north quadrant. For the use of the word *cotz* in this context see BELMS: Cotz: Para quiebras de hilos, cordeles, varas, o pedazos de tiempo.

517 See Dresden, p. 60 for a depiction and the hieroglyphs of *Ah Bolon Yocte*.

518 See Roys’ Chumayel: Yaxal Chaen appears to be an important deity and probably a constellation as well. The name might be translated as the green or first artisan.

519 While the word *kay* usually means “sing / to sing”, but also “to cry out in public”, such as a street vendor, here it seems that the word “wail” is more appropriate.
Then your younger siblings, your older brother arrive.
The comes a change in your loincloth, a change in your clothes.
Your garments are white, your loincloth is white.
The kneeling masters, the bearded ones.

Ich Caan Ziho establishes the katun, establishes the land.
Here are the priests of the living god, the true god.
He will be adored in all the world.
Then comes down a faint-hearted reign of the fatherless ones, the motherless ones.

Jaguar is its head, deer is the body of the faint-hearted town’s people.
Then came the beginning of lascivious reign of Ich Caan Ziho.
Such is the burden of 11 Ahau Katun.

ti yulel a uixineex, a zucuneex

ti yulel u hel a uex, u hel a nok
u zacil a buc, u zacil a uex
xoloob sul, ah mexoob

Ich Caan Ziho u hez katun, u hez luum
he ix yah kine cuxul ku, hahal ku
lay bin kultabac tu hun yuklah ti baalcah

ti yemel u hoyaan tepal
ix ma yum, ix ma na

balam u pol, ceh u unicil
hoyaan cah
ti tali u cham u ox kaz tepali Ich Caan Ziho lae
lay u cuch Buluc Ahau Katun lae

520 The word hoyaan both in this line, in line c030 and in subsequent lines in Section D, which is the only section in which this word is found, is translated as “faint-hearted” based on CMM: Oyan ol: el que esta medio so, timido, acouradtado, comenciado, desacecido, desfallecido, rendido, o venci do en el animo, y el tibo y flaco en el proposito.

521 The translation of the phrase ox kaz in this instant is based on CMM: Ox kaz ol: lasciuo, luxurioso, y que tiene consigo tocamientos suzios o dessa cosas lasciuas o torpes con vehemencia, y describes asist. ¶ ox kaz olech va chaplat: por ventura has desseado con vehemencia alguna muger. ¶ ox kaz oltah hutil viniç; desseo asist vn hombre y vna muger. An alternative translation could be based on CMM: Kazteçah; kaz.t.:} atajar alguna casa echandole pared por mediano haziendo retretes y aposentos en ella. ¶ ca kazah tex: hazed dos aposentos y retretes. ¶ ox kaz tex: hazed tres, &.

522 For an explanation of hun yuklah see line c037.
9 Ahau Katun

d040 Pacab is his name.

9 Ahau Katun is established at Uucil Yaab Nal523

At this time there is supplication.

d045 The governor will be told this.
Not only did he take the place of the town official and the priest
but also that of the war captain.
Meanwhile he reigns from his mat, from his dais.
He is of two minds. 524

d050 The rope descends in 9 Ahau Katun.
His word is sinful, his mouth is sinful, the katun in which he reigns is sinful.
He of the nine days, he of the nine daises.
The time of Ah Uuc Chapat rules,
the cigar katun.

d055 Then came the descent of the rope.
Black corn tortilla was the tortilla of 9 Ahau Katun.
Ca Kinchil Zac Uac Nal525 is the aspect which rules,
There is a cry for water, there is a cry for tortillas, the tortillas of the katun,
Then the terrifying katun shall happen,
d060 the katun of hunger, the katun of thirst, the katun of wandering.
In his heart he desires to talk very little
to the servants of god, to the governor of 9 Ahau Katun,
the days of 9 sovereigns,
the katun of demented nights.

d065 Then he will give himself to war-like speech at the end of his reign.
Then there is much disputation.
There are tortillas, there is sustenance.
In the end the mat is spread out to be obeyed.
Then there is much adultery.

d070 Such is the command of 9 Ahau Katun.

523 Uucil Yaab Nal, “Seven Quantities of Corn”, the ancient place name of Chi Cheen Itza.

524 Literally: “his spirit is divided in two.”

525 Literally: “Two 3,200,000 White Emerging Corn”, apparently an alternative name for Uucil Yaab Nal, “Seven Quantities of Corn”, the ancient place name of Chi Cheen Itza.

Bolon Ahau Katun

Bolon Ahau Katun u kaba

Uucil Yaab Nal u hez katun ti Bolon Ahau Katun
tu kin yan okliztubu

d045 bin yalab halach unichil ti
ma lay chen u uacunahuba ti batabil yetel ti ah kinil
bay ix ti naconame


526 It is possible that the deity Ah Bolon Ahau and not the katun Bolon Ahau is meant here and in line d062. See BMTV: Ydolos, otros: Ah Bolon Ahau. l. Ah Bolonil.

527 While the source texts are in agreement as to this reading it would seem more appropriate if the reading was something like u chimal katun, “the shield of the war”, or “uchemal katun, “war happens”.

128
7 Ahau Katun established at Mayapan.

Ek Chuuah is the aspect which rules on high. Amayte Kauil is the aspect on high which rules.

Then it happens that the woman of great carnal desire, the woman of carnal desire begins to finish burgeoning. Plumeria flower tortilla is his tortilla, plumeria flower water is his sustenance. They have lost their senses because of the plumeria flower.

Nobody will save himself in the true heaven from those who are returning. There is his aspect and his heart in all of the world. This shall be much adultery, everyone does this all the time. Such is his thought by day, such is his thought by night; the sin of day, the sin of night. The hearts of the governors and the prophets soften. The motherless ones, the fatherless ones show their sticks, show their rocks. The 7 Ahau Katun looks on as the people cautiously search.

"Black wild bee". See BMTV: Abejas silvestres que los indios traen del monte y las ponen en sus colmenas: ix chuuah cab. / CMM: Ah chuuah cab: unas avejas silvestres. Presumably meaning "wet from plumeria flower water". See DMSF: Nayzah ol: descuidar, asegurar a otro para engañarle, consolar. ¶ Cizin iuil nayezic a uolex ca bailac; a xamilcex ta kebanex: el demonio os debe descuidar para que os esteis empapados en vuestros pecados.

For the expression hunac tzuc ti cab see BMTV: Nunil uinic:: Barbaro, hombre rudo o bozal: nun .l. v nunil vinic. ¶ Pedricaron el Evangelio a barbaras naçiones por todo el mundo, donde el nombre de Christo no se sabía: v tzuc ti cab hunac tzuc ti cab, mali obadan v kaba Christo cuchj.

Ix Bolon Yol Nicte, Ix: Literally, “Lady Nine Heart of the Plumeria Flower, Lady Written in the Heart of the Plumeria Flower”, but it seems that these are in fact metaphorical expressions and their meanings are “woman of great carnal desire, woman of carnal desire”. It is not clear if these are to be considered personal entities. Ix. Ibhaan Yol Nichte appears twice more on lines c017 and d507 and the phrase ibhaan yol nicte appears on line d543. For the meaning of bolon in this context see DMSF: Bolon; kokol: gran. For the meaning of yol in bolon yol see CMM: O: voluntad y gana. For the meaning of ñib ol see CMM: ñib ol: ganoso y deseoso que tiene deseo carnal, y el que esta assim enamorado. For the meaning of nicte in this context see CMM: Nicte: deshonestidad, vicio de carne, y trauesuras de mugeres.

For the meaning of xamilc as given here see DMSF: Nayzah ol: descuidar, asegurar a otro para engañarle, consolar. ¶ Cizin iuil nayezic a uolex ca bailac; a xamilcex ta kebanex: el demonio os debe descuidar para que os esteis empapados en vuestros pecados.

7 Ahau Katun

Kan Caba is his name.

Mayapan u heb katun ti Uuc Ahau Katun

Ek Chuuah u uich ti yahaulil tu poop, tu am

Amayte Kauil ti yahaulil tu caanil ti yahaulil ix bolon yol nicte, ix xamilcex u ichu.

There is his aspect and his heart in all of the world. This shall be much adultery, everyone does this all the time. Such is his thought by day, such is his thought by night; the sin of day, the sin of night. The hearts of the governors and the prophets soften. The motherless ones, the fatherless ones show their sticks, show their rocks.

Uucil Ahau Katun

Kancaba u kaba

Mayapan u hez katun ti Uuc Ahau Katun

Ek Chuuah u uich ti yahaulil tu poop, tu am

Amayte Kauil ti yahaulil tu caanil ti yahaulil ix bolon yol nicte, ix xamilcex u ichu.

There is his aspect and his heart in all of the world. This shall be much adultery, everyone does this all the time. Such is his thought by day, such is his thought by night; the sin of day, the sin of night. The hearts of the governors and the prophets soften. The motherless ones, the fatherless ones show their sticks, show their rocks.

The 7 Ahau Katun looks on as the people cautiously search.

Literally: “Angular Corn God”. The corn god Kauil is thought to be an aspect of the god Itzam Na and is occasionally referred to as Itzam Na Kauil, and also Uuxac Yol Kauil and Amayte Kauil.

Ix Bolon Yol Nicte, Ix. Ibhaan Yol Nicte: Literally, “Lady Nine Heart of the Plumeria Flower, Lady Written in the Heart of the Plumeria Flower”, but it seems that these are in fact metaphorical expressions and their meanings are “woman of great carnal desire, woman of carnal desire”. It is not clear if these are to be considered personal entities. Ix. Ibhaan Yol Nichte appears twice more on lines c017 and d507 and the phrase ibhaan yol nicte appears on line d543. For the meaning of bolon in this context see DMSF: Bolon; kokol: gran. For the meaning of yol in bolon yol see CMM: O: voluntad y gana. For the meaning of ñib ol see CMM: ñib ol: ganoso y deseoso que tiene deseo carnal, y el que esta assim enamorado. For the meaning of nicte in this context see CMM: Nicte: deshonestidad, vicio de carne, y trauesuras de mugeres.

For the meaning of xamilc as given here see DMSF: Nayzah ol: descuidar, asegurar a otro para engañarle, consolar. ¶ Cizin iuil nayezic a uolex ca bailac; a xamilcex ta kebanex: el demonio os debe descuidar para que os esteis empapados en vuestros pecados.
Very delirious words are their words, delirious walking is their walking. Ich Caan Ziho is where it shall begin, and afterwards it shall be in all the land, it shall be everywhere in the world. Everlasting tortillas are its tortillas, everlasting water is its sustenance. Then came the descent of the tortillas of the quetzal, the tortillas of the blue bird, the sustenance of the quetzal, the sustenance of the blue bird.

Standing in the water hole in the cave, standing in the pond, the goodness of the beautiful woman, whether she shall be beautiful or not beautiful. She will awaken, whether she shall awaken or not awaken. Then came a time of whether there is a seven day reign unforeseen reign, precipitous reign, for seven days it seems is its reign. There are its people; here are the people, the truant opossum. The lowly bee keepers will reign.

The mask of a deer, with the body of a rabbit. His face shall laugh at the land, at the region. The borrower of the mat, the borrower of the dais reigns, he rules; the occupant of the mat on the podium, the occupant of the dais on the podium.

The mask of a deer, with the body of a rabbit. His face shall laugh at the land, at the region. The borrower of the mat, the borrower of the dais reigns, he rules; the occupant of the mat on the podium, the occupant of the dais on the podium. Such is the prophecy. The governors of the towns with their avaricious rule will be ignored.

An alternative meaning for **mahan** is rented. See CMM: Mahan: lo alquilado o lo tomado emprestado. For three possible meanings of **muc chek** see CMM: Muc chel: t.: negar o encubrir lo que ay. ¶ v muc chektah v ppax ten: negome lo que me deuia. ¶ Item: gastar y consumir. ¶ v muc chektah u tzoy: gasto y consumo su hacienda comprando cosas. ¶ Item: despreciar y tener en poco a los mayores. ¶ ma a muc chektic a yum: no menosprecias a tu padre.

For this meaning of **koh** see BM TV: Secarse comida, barro y árboles, quedándose sin jugo: kohba. J. kohmal.

In July of 1896 7 Ahau Katun ended and the year 4 Cauac issued in 5 Ahau Katun. BM: A Katun 7 Ahau ended in 1896 in the calendrical system based on twenty-four-year katuns (see Table 20 and note 1762).
5 Ahau Katun

Kupul is his name. This quadrant is in the south. 541
5 Ahau Katun is established at Zo'il. 542
The face of the rulers of the world shall be lumpy. The face of the rulers of the world shall be deformed. The children of the revered mazuy 543 are line up in a row. He will make friends with the coyotes of the pillars of the world. 544
The people of the towns kneel. The governor hide his thoughts. No one will have confidence in the rulers of the world. Rolling about he walks by himself. Those who are forgetful of their tortillas, forgetful of their water will buried. The truant opossums of the avaricious rulers bite one another. The tortilla of the katun is a heavy burden. Plumeria flower tortillas are his tortillas, plumeria flower water is his sustenance. Then happens walking about together Much adultery shall happen. The people are naturally bad. Great it seems is the world. 545

BM: The fourth “bending” of the cycle is described as occurring at the beginning of Katun 5 Ahau, this time from east to south (see notes 1789, 1815, and 1843), whereas it occurs between Katuns 11 Ahau and 9 Ahau in the calendar wheel on page 10 of the Kaua. The reference to the “bending” of the cycle is written in a different ink (perhaps a different color of ink). Roys places Zo'il north of Chubul Na (Chuburna) and west of Cumkal (Conkal) which would mean that it would be in the vicinity of what is today called Yobil Chaltun. There is also a place name Lahun Chable which appears to be connected with Yobil Chaltun, this based on the name of the adjoining town, Chablekal. Since the archaeological zone of Yobil Chaltun is very extensive, and since there are other important central sites within this zone, as for example just west of the small town of Cosgaya, it is entirely possible that one of these other central sites is meant. There is also a less well-defined site, in terms of archaeology, just east of Cordemex called Hacienda Zo'il.

In line c223 it seems that the Ah Mazuy is some sort military order. Thus, it is not clear here whether the bird of prey mazuy is meant or the military order Ah Mazuy. Perhaps this is an illusion to a warrior clan which guards the four pillars which holds up the sky. It is not certain to which of the various specific meanings cuculnac belongs. See CMM: Cucul ha: robolcarse. / Cucul.l.: lleuar o traer rodando. / Cucul: cosa llena o cubierta como de cadillos, piojos, pulgas, etc.
I am not sure if this is the correct translation because it seems to be a non sequitur.

Hoil Ahau Katun

Kupul u kaba ti nohol yan u coo
Zo'il u heo katun ti Ho Ahau Katun ppuzlahom u uich yahaulil cabobi mohchalhom u uich yahaulil cabobi hun tzolol mazyuben palal 547 bin yosezuba tu chamacil u yoymaloob cab 548 u yolobaloob cahi u balic u tacu u halach uiniciil mamac bin u yaaluntic yol yahaulil cabobi cuculnac u ximbil tu hunal bin mucchilac ah tubul uah, ah tubul ha ti u chibalamba toli ochi u xisiloob ahautil ox kok u uah katun lae niteil uah u uah, niteil hu u yaal ti yuchil cacatuli ximbiil ppencech cal pach uchomi ox uen kaz u uinicoob 549 yuklah uil ti cab

See lines c081 for more about the mazuy bird which appears to be the name of a raptor. The addition of the suffix -ben has a reverential connotation or something worthy of the meaning of the root word to which it is suffixed. See for example CMM: Beeltaben: cosa hazedera o digna de ser hecha o obrada. / Cambeçaben: cosa digna de ser enseñada. / Canben: cosa digna de ser contada. / Katunben: el que tiene tantas veintenas de años según el numeral que se le junta. / Tzeectaben: cosa digna de ser castigada o corregida. For other mentions of mazuy see lines c236, c487, f026.

See CMM: Ocçah ba: reconcilo ansi con otro; hazer pazes, o convertirse. ¶ Ocçah vba tu yam v nupob: reconciliase con sus contrarios; metieo entre ellos; hizose su amigo.

See CMM: Ox ven kaz: llamaron asi a Adam porque presto se maleo perdiendo la justicia original caiendo en pecado.
Such is the katun. The tortillas are not far away.

Scanty rain is its sustenance, streaky is its sustenance.

There shall it seems to be tortillas in the other part of the forest, on the other side of the hill.

Within this year there is great hunger.

Then another prophecy for Ich Caan Ziho arrives which it shares with another person.

Then the kokob snakes and the jaguars bite each other.

Then the truant opossums bite each other.

Then the word of the faint-hearted town officials will be fulfilled,

the children of beggars, of alms takers,

the married women who do not embrace their men,

the servants of the office of 5 Ahau Katun.

The borrower of the mat, the borrower of the dais

the little children of the middle-class women.

Bribed and corrupted, they do not see

that other owners of the mat, other owners of the dais are seated.

he u katun lae

ma nach yan u uah

hun pach kaaxil, hun pach buktunil

thu caan chachil yaal, tholinhohl yaal

yanchom uil uah hun pach kaaxil, hun pach buktunil

ichil u cuch haab chacmitan uiih

heuac yanhom hoyaan bataboob lay ti Ho Ahau lae

tu yueld u yanal thanil Ich Caan Ziho

u beelabal yetel u yanal unici

ti ix u chibaltamba kokobi yetel balami

ti ix u chibaltamba tolil ochi

oocaan u than hoyaan bataboob,

u bataboob Ho Ahau Katun

mehenob ah tzootz, ah matan yolobi

ix ma mek ix hilis be u unincilob

yah tanalahu u bel Ah Ho Ahau Katun

ah mahan poop, ah mahan xum

mehen yal ix titi beob554

kaxaan u uichoob, ma tan yilaboob

yanil tah poop, yanil tah xum cumilicoob

550 Literally, “rabbit sky rain”. This is apparently an allusion to the fact that a rabbit passes very little urine when it urinates. For phrases about rabbit urine see CMM: Abich thulyan. Abich thulyen: cosa tiiba en lueares, esto es, ni caliente ni fria, porque dizen es alla la orina del conejo. / Abich thulyan. Abich thulyen: cosa vn poco seca o enjuta despues que se mojo. See also lines b062, c015, e328, e489

551 Literally, “lined up in columns”. See BMTV: Coluna de libro: thol. J. tholol. ¶ Lo que ba a columnas: tholen thol.

552 The kokob is by all accounts a very poisonous snake, but there is no actual species description of it. Folklore says that the kokob bites both by the head and by the tail.

553 ix hilis be: probably “Married woman”. The name of this entity appears to be related to the phrase socel beel, literally “to finish the road / position” but in English “to get married”. There is a parallel entity structurally called ix titi be which is to be found on lines c378, d154, d246 and e583, but the meaning of that entity appears to be “middle-class woman”.

554 This line is given only on page 160 of the Pérez and there it reads u mehen yal ixitibibeob. However there is an entity ix titi be which appears on lines c378, d246 and e583, and in as much as this line and line d246 have similar wording it would seem that here Pérez or the scribe of the book he was copying from was copying from made a mistake in transcription. For the translation of ix titi be given here see DMM: Mediano: tuntun; tij tij; chun chumuc.

Unfortunately, there is an entity called ah tibil be which confuses the issue as to what the correct reading for all these four lines should be, but since the other three lines are in agreement I have chosen to give ix titi be in the edited version. See CMM: Ah tibil be: bueno y virtuoso. It should be added that there is reason to suppose that this line and line d246 should read:

u mehen ah chin cot, ah chin pacab, yal ix titi beob

There are two reasons to suppose this. First, while it is perfectly acceptable grammatically speaking for the leading phrase to read u mehen yal, “the little children” as shown in the translation, this is very unusual and is not to be found elsewhere either in the texts nor in the vocabularies. As shown in line d246, u mehen is possessed by ah chin, and since the entity ah chin is male, then of course u mehen, which by itself means the children of a male, is correctly placed in this context. In this same way, yal ix titi be is also correct because yal ix titi be is also correct because it means children of a female, and ix titi be is a feminine entity. The second reason is that ah chin cot, ah chin pacab is in the vocabularies the only instance where the words ah chin appear together. The metaphorical meaning of this phrase is a person who is disobedient of his parents or of his ruler. (See CMM: Ah chin cot, ah chin pacab: atrevio y desobediente a sus padres o sus señores.) I would suggest that the correct translation of this line is actually: the children of the disobedient men, the children of the middle-class women in which the men and the women are contrasted.
Their command shall be finished.
Then the jaguar shall lift its head.\textsuperscript{555}

Then the kokob snake and the rattle snake shall lift their heads at the end of 5 Ahau Katun.

In the end the Itza, the avaricious rulers, ejaculate their semen.
The pet dogs will bite their owners.
It is not very long when this returns upon them
with the children of those who are disobedient to their mothers,
those who are disobedient to their fathers.
They are envious of the mats, envious of the dais of others.
Stoned to death is the end of avarice.

And then descends suffocating air.
The eyes of the reigning magistrate of the region are dug out.
Then paying attention to the true god will arrive.
Here is the burden; pestilence.
That is the end they say, or not also.

Then paying attention to the true god will arrive.
In the year 1921 5 Ahau Katun will vacate its rule.\textsuperscript{556}

\textsuperscript{555} Literally \textit{lik cal} means “lift the neck”, but the illusion is that the jaguar, the kokob snake and the rattle snake are lifting their heads in preparation for striking their victim. As a thought, these may actually be military orders which are preparing to make war.

\textsuperscript{556} The Mayan year for July 1920-July 1921 is 2 Cauac, the first year of 3 Ahau Katun. It is not clear why the year 1921 and not 1920 is given, but perhaps this has something to do with the residual effect of 5 Ahau Katun lasting into 3 Ahau Katun. BM: A Katun 5 Ahau ended in 1920 (not 1921) in the calendrical system based on twenty-four-year katuns (see Table 20 and note 1762).
3 Ahau Katun

d180 Ah Na Pot Xiu is his name.  

3 Ahau Katun is established at Zuyua from which comes its prophecy and its position.

d185 The skin of a snake is spread out, the pelt of a jaguar is spread out at Ich Caan Ziho. 
For three days the black clothing of mourning return from heaven.
The rule of 3 Ahau Katun happened at Zuyua. Yax Cocay Mut is the aspect which rules.
Breadnut tortillas are its tortillas.

It is the Zac Patay Haabil.

Only air will pass by but he shall look at the sky.

Buluc Chahtan pays homage to its reign.
The rulers of the world shall look at their mat, at their dais.

The throat of the occupant of the mat on the podium, the occupant of the dais on the podium shall be slit;
Red puma, red wildcat and white wildcat are the jaguars of the land.
He imagines the rumbling which comes after the ruler of the world.

Oxil Ahau Katun

d180 Ah Na Pot Xiu u kaba

Zuyua u heo katun ti Ox Ahau Katun licil u than yetel u bel

d185 haylic u keulel can, haylic u keulel balam ti Ich Caan Ziho ti ox kin u zut ekel nok caanal
Zuyua uchi yahaulil ti Ox Ahau Katun lae Yax Cocay Mut u uich ti yahaulil ooxl uah u uah

It is Zac patay haab’il652

cchen ik bin manaci
heuac pacatnom tu caanil
tu tricil tu tepal Buuc Chahtan
pacatnom yahaulil cabobi tu poop, tu xam

d195 xotom u cal ah tem poop,
ah tem xam
u balamil cab chac bolay,653 chac bob, yetel Zac bob
num yol ualac yacan tu pach yahaulil cab

---

557 BM: Napot Xiu, the ruler of Mani and a priest, was one of the thirteen men ambushed at Otzmal in 1536 (see note 1762).
558 Considering that Zuyua is sometimes referred to as Holtun Zuyua (Port Zuyua), this must be a site on or near the coast. See Barrera in the “Chronicle” (page 27): Suyua is the name of another place east of Nonoual; this would appear to indicate that Nonoual was inland, whereas Suyua was along the coast. However, the relative position of the two regions is not clear, since it would seem that both really were along the coast, one slightly east of the other, which could have been the case only if Suyua were considered to have been an island, or on the mainland, on the other side of the Laguna de Terminos. (The map which accompanies the article shows Zuyua to be located on the island which is now occupied by Ciudad del Carmen.)
559 BM: A metaphorical reference to going to war (cf. Roys 1933: 154 n 2).
560 BM: Reading yax cocay mut as yax cocah mut. Yax Co caah Mut was a god venerated during the ceremonies that ushered in years beginning on days named Muluc. Offerings were made to this god to prevent droughts and famines (Tozzer 1941:1:145; see the reference to famine in the next line). According to Fray Andrés de Avendalio y Loyola (1696:folio 29v; cited in Means 1917:135), the Itza of Tayasal worshiped a god with the name Ah Cocah Mut.
561 The pit of the fruit of the breadnut tree (Brosimum alicastrum Swartz) was made into a kind of bread during famines. See note 1130.
562 As noted in the introduction to Zac Patay Haabil (lines A600-A650), the meaning of this phrase is unclear. Zac means “white” but can also mean “false” or “imperfect”. Patay is unregistered, but pat can mean “to declare”, “to even accounts”, and “to invent”, among other meanings. Haabil means “year”. There are four examples of this phrase in the Books of Chilam Balam. Barrera translates Zac Patay Haabil as “años esteriles”. Roys translates zac patay chacil as “rains of little profit” and note that the words zac patay mean literally white or pale profit. I am inclined to think that at least here in this context Zac Patay Haabil means “false / imperfect year reckoning”. It is interesting to note that in the prophecy for 3 Ahau Katun in the U Uu Katunob II, line e328, there is among other types of rain zac patay chacil which Roys translates as “rains of little profit”.
563 BM: chac bolay has been identified as Felis hernandesii goldmani, Meams (Roys 1931:331).
The flies shall cry, the blue-tail flies shall cry at the crossroad.  

_Buluc Chabtan_ shall look on.

d200  The great villain, the impudent rouge shall become miserable and poor,  

those who are disrespectful and disobedient of their parents.  

At the end of avarice a miracle will happen in heaven.  

Then it will arrive or perhaps not.  

_Hunab Ku_ knows.

d205  It shall happen over Ich Caan Zihó and all over the world.  

It will become inflated with air,  

it shall be dispersed over the land, it shall be dispersed over the region,  

His eyes shall be untied, his hands shall be untied, his feet shall be untied.  

Whether by the destruction of the towns, whether by pestilence, whether by deluge  

then there will be an end to avarice:  

d210  “It is miraculous,” we said.  

Such will be what happens the rule of 3 Ahau Katun.  

Here then is the occupant of the mat on the podium, the occupant of the dais on the podium  

the borrower of the mat, the borrower of the dais.  

He will vomit that which he had swallowed through his mouth.  

Then he who reigns for three days, he who sits on the dais for three days calms down.

d215  He stands in the road every day.  

Very sweet, very delicious is that which he swallows, but painfully  

he who prepetrates fiscal tyranny,  

he who fights while snatching purses,  

he who borrows houses will vomit it.

---

564 BM: According to Roys (1949b: 160 n 38), yax cach tu holcan be is “evidently a reference to flies swarming over the corpses after a battle at the crossroads. Elsewhere certain large hairy flies and the butterfly are mentioned in the same connection.” See also Roys 1933: 103 n 8. Perhaps this is a reference to the massacre at Ozmal, where Napot Xiu and his companions were murdered (see note 1762).

565 For the expressions chac uen co andzac uen co see CMM: Chac ven co: gran vellaco refinó. / Çac u an co: vellaco refinó, y desuergonçando. BM: Reading chac hen co as chac uen co, as in line 4 on page 12 (folio 6v) of the Tizimin.

566 See CMM: Hunab ku: vnico dios viva y verdadero y era el mayor de los dioses de los de yucatan y no tenia figura, porque dezian que no podia figurarse por ser incorporeo.

567 See for example CMM: vaan ti be: lo que esta de cam ino o a pique de partirse. ¶ vaanen ti be. Another possible reading is “Every day he is ready to depart.” See for example CMM: vaan ti be: lo que esta de camino o a pique de partirse. ¶ vaanen ti be. Another possible reading is “Every day he shows the way.” See BMTV: Encaminado: van ti be.

570 Note that here the phrases _okom yol_ is used whereas on lines d218, d247, d378, e342, e450, f275, i120 which are similar in nature the word _okom_ alone is used. In those cases the word “swarm” is used because it is felt that the meaning is the noise which the flies make while buzzing around the rotting meat. Here though since there is the word _yol_ it appears specifically to mean “cry”. Earlier, on lines c073 and c426 the word _auatnom_ was used in place of _okom_. See BMTV: Okom olal: fatiga, pena, dolor, pessar, passion, angustia y amargura del alma, y tenerla.

571 BM: buluc chab tan means ‘eleven penances.’ It seems to be functioning as a name in this context.

572 For these two couplets see CMM: Ah c cotz, ah c cotz: to pull / to pull off / to pull. Another possible reading is “Every day he shows the way.” See CMM: vaan ti be: lo que esta de camino o a pique de partirse. ¶ vaanen ti be. Another possible reading is “Every day he shows the way.” See BMTV: Encaminado: van ti be.

574 Roys uses the term “purse-snatching strife” for _hoc mucuc tza_. The word _hoc_ means “to pull / to pull off / to pull out”, and _mucuc_ means a type of bag, as for example a saddle bag or a purse. In the original texts this term is often given as _hoc muc tza_. On line e458 there is a list of a variety of ways to fight.
The flies shall swarm, the blue-tail flies shall swarm at the crossroads.

He who does not know his father, does not know his mother will cry for his dais, cry for his mat

d220 Such is 3 Ahau Katun.
The aspect, the word and the office of Ah Pauahtun is different.575
Then Ah Kin Chel of Okilam took on his official position.576
Then came the bloated children.
Perhaps then according to the word of Okilam he will take his stone.

d225 So said Chilam Balam that when the tun ends that will be the end of its command.
Then ends the bloated children; great misery and poverty
because in this year avarice rules.
That is the final word of the prostrate priest.577
Then the burden of 3 Ahau Katun was accounted for.

575 For Ah Pauahtun is the Glossary of Proper Names.
576 For this meaning of uacunah see BMTV: Elección hacer de alguno para obra u oficio: vacunah. For other possible meanings see CMM: Vacunah: apreciar o apresar a alguno para yr camano, o para hazer algo. / Vacunah: guiar o acompaña: J vacunon l vacun toon mehene: guianos hijo. J vacunex cimenob tu kochetabal ti macul: acompañad los muertos quando los lleuan a enterrar. / Vacunah: poner en pse o enhiesta alguna cosa; de vatal por enتصرفse, ponerse en pse. J vacun abac: ponte en pse.
577 The way a priest of the class chilam receives a prophecy is that he lies prostrate face down. For a full description of how the priest Chilam Balam received his prophecy see lines j040-j077. CMM: Chilan than; chijlan .l. ah chijlan: } interprete o naguato.

578 Okilam today is called Dzilam González. It is about 40 km. north of Itzmal.
579 For this meaning of xisil see BMTV: Henchid así de chile la cesta: xisile .l. xisilex ic tu xuxac. J Lleno assi: xisil .l. níl buthan. An alternative meaning is to be seen in JPP: .xisil: medio descortezado. For other examples of this expression see lines d227, d257, e477, e804.
580 While haycabal is generally glossed as “destruction of the world” the parts of the word mean either “flattening of the world” or “watering of the water”, i.e. flood. See DMM: Destrucción del mundo: hay cabal .l. hay cabil. / DMSF: Bucabali; chupcabal; haycabal: dihevio.
1 Ahau Katun is established at Emal.

The cord shall descend, the rope shall descend. It is the time when Ix Puc Yol Ha and Ix Ual Icim shall descend. His flint knife is lascivious, his penis is lascivious, During his reign he is lascivious, during his reign his thinking is lascivious. It will be seen to be living even though the rulers are bad in the 1 Ahau Katun. Amayte Kauil is the aspect which rules.

The region shall shake, the world shall shake, the middle of the land shall shake to the head of region, Ich Caan Ziho. The temporary representative, the borrower of the mat, the borrower of the dais rule over the beggars, over the seeker of alms. Amayte Kauil is the aspect which rules. It will be seen to be living even though the rulers are bad in the 1 Ahau Katun.

Then it happens that they carry each other. Avaricious rule will come to an end. The flies shall swarm, the blue-tail flies shall swarm, The world shall go crazy, the land will go crazy on its own, then the world will be depopulated. Even so it comes to be leveled, even so it comes to be raised up.

Emal u hez katun ti Hun Ahau Katun emom tabi, emom zumi u mehen ah cokom yaxcach, okom bulcum bin copahom baalcahi, bin u cocouba cabi; ca bin paxac baalcahi xik peten, y hacerla: çum. It is assumed that the expression has to do with people being put to death by hanging or conversely committing suicide by hanging. See for example the picture at the bottom of page 53 of the Dresden Codex in which the person being hanged is suspended by a rope issuing from the sky. There are two very different and seemingly contradictory meanings to ah matan: CMM: Ah matan: el privilegiado que tiene algun privilegio. / Ah matan: franco y privilegiado. / Ah matan: mendigo pobre. For an extensive note on this line see line d154.

137
It will be mitigated because of the decree of the katun. For one night, one day, the occupant of the mat on the podium, the occupant of the dais on the podium reigns.
The great villain, the impudent rouge scoff. Thus it seems perhaps that three sharp points of the phlebotomist will be gathered together.\textsuperscript{588}
Such is the end of avarice in 1 Ahau Katun.

The younger brother who carry the burden together shall return. The whole land is under its command.
Then came the year of the bloated children, the children of female doves, the children of male doves.\textsuperscript{589}
It shall cry as it rules. Then a different prophecy arrives as the burden of 1 Ahau Katun.

The prophecy of the priest Chilam Balam.
Then the burden of katun was accounted for, its prophecy, its time.

---
\textsuperscript{588} This reading is based on BMTV: Punta de cosa aguda: e. ¶ Punta de maguri: ye ci. ¶ Punta de cuchillo: ye cuchillo. ¶ Punta hacer o sacar así: ebeçah l. epaheçah. ¶ El neutro: epahal. As a alternative see BMTV: Compañón: yel ton. ¶ Copado animal no castrado: ah ton l. vacan y ton.


---
\textsuperscript{590} For \textit{ah tok} see CMM: Ah tok: sangrador.

\textsuperscript{591} The expression \textit{cuchlum i} also occurs in lines j092 and j406, but with the feminine prefix \textit{ix}.

\textsuperscript{592} For the expression \textit{ixil al, ixil mehen} see line d223.
I2 Ahau Katun

12 Ahau Katun is established at Zaclactun Mayapan. 593

Yaxal Chuen is the aspect which rules on high. 594

There shall be a great artisan and a great apprentice. 595

There shall be a great swindler.

The priest shall cry to the sky.

He shall be seated on the dais, the mat of the jaguar kokob snake. 596

There are six successions of sovereigns

There shall be satisfied town officials, satisfied rulers, and satisfies people, satisfied nobles.

It shall happen all over the land, it shall happen all over the world.

The burrowing opossum shall be treacherous. 597

The borrowed mat, the borrowed dais will be abandoned.

Then he will go out into the woods.

The people of the world shall be really poor.

593 See line c331 for this place name.

594 See line d015.

595 While there are various interpretations of the meaning of both ah men and ah ixat, the following seem to be the closest to the present-day concept: CMM: Ah men: maestro o artífice de algún arte o oficio, y oficial. / BMTV: Dócil cosa y enseñable: ah y, ah ko ol, ko ol. I. ah tak ol.

596 See line d148 for a comment on the kokob snake. While balam is literally “jaguar”, there is reason to believe that when used as an adjective as in this case it means something like brave, ferocious.

597 The hollil och is given the by the BMTV as Lirón (dormouse) and in EBM as Marmosa gaumeri, which is now designated as Tlacuatzin canescens. In these texts there is also the tolil och which appear to be related to the animals shown on pages 25-28 of the Dresden Codex. It does not appear that there is any relationship between the hollil och and the tolil och.

598 For the use of the word ɔac in this context see BELMS: ɔac: Para gradas, escalones, coronas, y cosas que van puestas una sobre otra; y para una cosa, que va sucediendo a otra, como un Gobernador a otro, y entonces es número ordinal. V. g.: u ca ɔac Halach uinic tali uaye, el segundo Gobernador que vino aca.

599 There are two possible meanings for the word cuchpach: “go backwards / from the backside” and “treacherous”. See BMTV: A traición, bueltas las espaldas: ti cuchpach.

600 In the translation nak tancab, nak pocche is conflated as shown. However, nak tancab means out of the immediate area.
There are no kinkajous, there are no coyotes, there are no weasels which suck the blood of people. There are no offensive rulers, there are no offensive sovereigns.

Borrowed fakers. The temporary representative shall not happen. Such is the burden of 12 Ahau Katun. There is its reign, there is its rule, there is its obedience. But there are no tortillas; the end of destruction of the town or pestilence.

Stoned to death will be the end of avarice. Six good year, six bad years then it becomes good again afterwards. But just exactly half of the katun will be straight, will be manifest.

The land shall live, the region shall live in the 13th fold of the katun, 12 Ahau Katun it seems. Such is the way and the prophecy which the great priest Chilam Balam told. There will be many generations, it will happen as foretold. That is what the prophet said.

601 EBM: Cab coh, or Ah Cab coh. Potas flavus aztecus, Thomas. (Goldman.) Oso melero. (Gaumer, 1917, p. 220) Aztec Kinkajou. The mention of this animal in the Maya prophecies probably refers to an order of Toltec warriors. (Chilam Balam of Tizimin, p. 26). BM: cooh has been identified as Felis concolor L. (Roys 1931:330). It is likely, however, that this is a metaphorical reference to human tormentors, not animals (see Roys 1933:196). See line c146 for further information.

602 EBM: chamac has been identified as Urocyon cinereoargenteus fraterculus, Elliot (Roys 1931:331). It is likely, however, that this is a metaphorical reference to cunning human beings, not foxes (see Roys 1933:196).

603 Zabin: EBM: Zabin, or Zabim: Mustela tropicalis, Merriam. Comadreja. (Goldman.) "There are other animals which are of no use, such as the çabin, which is like a ferret." (Rel. de Yuc. I, 302). "A ferret or weasel of this land; it is drab or brown (parda)." (Motul.) The name symbolized a certain hated military class, probably of Toltecs. (Chilam Balam of Tizimin, p. 26). The "weasels of the army" were the scouts and spies. (Motul.)

604 See line c122.
10 Ahau Katun

Xul Kum Chen is his name. 10 Ahau Katun is established at Lahun Chable. Lahun Chan is the aspect which rules. Cit Bolon Uah is the aspect on high, forming four pathways from heaven. There is Zac Patay Haabil. There aren’t any tortillas. Breadnut and jicama are its tortillas and sustenance.

Lahun Chable is the aspect which rules. 10 Ahau Katun is the lord of the Chumayel. His name is Xul Kum Chen. (cf. López de Cogolludo 1688:133). Line 23 on page 84 of the Códice Perez has Xul Kum Chan in this context. There is some question as to the location of Lahun Chable. My personal belief that it is related to the town of Chablekal which is located on the edge of the ruins at Obil Chaltun. This belief is based on part because there is a port east of Progreso named Chable Puerto which is a translation of Holtun Chable, a port mentioned in the Chumayel. RC: Chablé was a town of some importance in the district of Bacalar at the time of the Conquest, but it was already depopulated in Cogolludo’s time (Cogolludo 1868, Book 2, chap. 6). Berendt lists a port of that name in Yucatan, also a town in Tabasco (Berendt, Nombres propios en lengua Maya). It is still a family name in Yucatan.

BM: The picture of the lord of Katun 10 Ahau on page 97 of the Chumayel depicts a ladder next to the lord. See the footnote to line d190.

Bribed and corrupted, his reign is tied to the sky. The governors and their subjects are lost. Hunger is their burden. The world cries about its sins. The drum shall be beaten, the rattle shall be shaken, the four Bacab shall be moved. The bark of the ceiba tree of the world is scratched. And then the stars are pulled in because of the stagnant air. This is the true prophecy of the rolled-up mat. There are errors of the world. This is the burden of 10 Ahau Katun. There is sadness at the rule of this year bearer.

Note the three different translations for the verb root pec.
8 Ahau Katun

d340 Tucuch is his name.

When 8 Ahau Katun was seated there was the destruction of Mayapan. 8 Ahau Katun is established at Lahun Chable.  

A Mayte Kauil is the aspect which rules.

d345 There is a cry for tortillas, there is a cry for water.  

Clit Bolon Uah is the aspect which rules on high.  

Flinty tortillas are the tortillas; flinty water is the water.  

The snakes are soldiers. Nobody obeys; less tortillas, less water is given.

d350 The savanna shall be miserable, the hills shall be miserable and poor.  

Everything will be searched for.  

There is no water in the savanna, there is no water in the hills in the whole of the land, in the whole of the region.  

Everybody there are Bacabi.

d355 Then Kinich Kak Moo shall descend to reign.  

Then also another land shall descend.  

There is vengeance because of those who are disrespectful and disobedient of their parents.  

This is the burden of the rulers at the mouth to the well and the rulers at the edge to the sea.

d360 He of the north land is the Bacab.  

Then it seems that the burdens will arrive for everyone. Perhaps they will rule.

---

611 “Powerful / respected fiery macaw”. It has long been assumed that the meaning of kinich is “sun-eyed” or some variant thereof, where kin is thought to equal “sun” and ich is thought to equal “eye”. While, when taken out of context it would seem that these are the correct equivalents, there is reason to believe that the word kinich actually has a totally different meaning. Given that there is a closely allied word kinam, meaning “power” or “respect”, the conclusion is that the correct meaning of kinich is “powerful, respected”. See the article “The Meaning Of Kinich As It Relates To Gods D And G” which begins on page 99 of Ti Can Titzi Caan. BM: kin ich kak mo means “sun-eye fire-macaw.” It functions as a personal name in this context, rather than as the name of the large pyramid in the city of Izamal.

612 BM: This may be a reference to the city of Chichen Itza.
The arrow shall descend, the shield shall descend over the depopulated towns, the faint-hearted sovereigns, the occupant of the mat on the podium, the occupant of the dais on the podium, the children of the faint-hearted Itza, the children of the married women. Such is the truth of the decree of the katun. There is death by stoning ending in destruction because of the avaricious rulers. It will be manifest when Kinich Kak Moo arrives. in the 8 Ahau Katun it seems. Kinich Kak Moo will enter with destruction. Then it came to pass that the sky shall be turned face up, the earth shall be turned face down. Then it shall happen that the sky shall be turned face up. The sins of the governors of the towns will become manifest. Then the rulers of the world will stick out their necks to look about. Such is the truth of the decree of the katun. There is death by stoning ending in destruction because of the avaricious rulers. It will be manifest when Kinich Kak Moo arrives.

In the 8 Ahau Katun it seems.

Then it came to pass that the sky shall be turned face up, the earth shall be turned face down. Then it shall happen that the sky shall be turned face up. The sins of the governors of the towns will become manifest. Then the rulers of the world will stick out their necks to look about.

They shall be buried by the occupant of the mat on the podium, the occupant of the dais on the podium. Here the humble, the lowly enter the earth which is turn face down. The flies shall swarm, the blue-tail flies shall swarm; they shriek at the crossroads. Such is the prophecy of 8 Ahau Katun.

Here then happened the destruction of Mayapan. The decree of the katun is evil. Such will be the prophecy when it will arrive once again. The word of the priest Chilam Balam who wrote in hieroglyphs the aspect of the katun 8 Ahau Katun.

For the expression thi cal see BMTV: Thi cal:: Asechar asomando la cabeza: thi cal . thijcunah cal. ¶ No esté asechando asi: baci a thijcun a cal.

The word paxebal is a verbal form of paxal. CMM: Paaxal: desamparar y despoblar pueblo y deshacerse y esparcirse alguna junta o congregacion assi de hombres como de animales yendose cada vno por su parte, y tambien aquejas y hormigas.
6 Ahau Katun

Cit Couat Chumayel is his name. The quadrant is to the north.

Cit Couat Chumayel is his name. The quadrant is to the north.

6 Ahau Katun is established at Uucil Yaab Nal. Kinich Kak Moo is the aspect which rules on high.

Shameless is his aspect, raving is his word.

Then there shall be supplication.

The occupant of the mat on the podium, the occupant of the dais on the podium set themselves up.

Then there shall be supplication which come from heaven, from the stars.

The men of those who will come will begin fighting precipitously, fighting while snatching purses, such is the way of 6 Ahau Katun.

Wood shall be eaten; stone shall be eaten.

Great hunger is the burden. They shall die seated on their mats, seated on their daises.

The governors of the towns shall have their throats cut.

by the unknown people, because they resisted while fighting. Such is the prophecy, there is no end to imagination.

Then it comes out from within the land of the woods, within the land of the rocks. It shall perhaps happen that jicama tortillas, breadnut tortillas are cooked.

Uucil Ahau Katun

Cit Couat Chumayel u kaba ti xaman yan u co

Uucil Yaab Nal u hez katun ti Uac Ahau Katun Kinich Kak Moo u uich ti yahaulil tu caanil

chic u uich, co u than ti uchom okliztuba ti u uacucituba ah tem poop, ah tem xam ti uchom okliztuba tu caanil, tu yekil tu zihnalil bin u tuzub homol tza, hoc mucuc tza u uinicil yah tanhalul,

u bel Uac Ahau Katun uiilnom che, uiilnom tunich chacniit uiiil u uich, cimom cu laan tu poop, cu laan tu xam xotom u ca u halach uinicil cahi

bin culacooab nak cot, nak tancab ti uchom okliztuba tu caanil, tu yekil tu zihnalil

Such is the prophecy, there is no end to imagination.

618 BM: Note that Cit Couat Chumayel is shown without a beard here.

617 BM: The second “bending” of the cycle is described as occurring at the beginning of Katun 6 Ahau, from west to north (see notes 1789, 1842, and 1861), whereas it occurs between Katuns 12 Ahau and 10 Ahau in the calendar wheel on page 10 of the Kaau. The reference to the “bending” of the cycle is written in a different ink (perhaps a different color of ink).

616 See CMM: Chic ich co: gran desuergonçado y vellaco. / DMM: Descarado; sin verguença: chic u uich; coyen u pacat; bohcabal v lec. ¶ Vide: desuergonçado; ojieçento.

615 See CMM: Zihnal: cosa que sale, o procede, o tiene origen y principio de otra.

614 For a meaning of homol see CMM: Homol: acento en la primera; el que esta de priessa. ¶ De aqui: homol ol. / homolech va: estas por ventura de priesa. ¶ De aqui: homol puççkal ti menyah, ettz.: el apresurado, acelerado para trabajar. ¶ bin a tuz a calanil: fingiras que estas borracho.

613 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

612 For a meaning of homol see CMM: Homol: acento en la primera; el que esta de priesa. ¶ De aqui: homol ol. / homolech va: estas por ventura de priesa. ¶ De aqui: homol puççkal ti menyah, ettz.: el apresurado, acelerado para trabajar. ¶ bin a tuz a calanil: fingiras que estas borracho.

611 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

610 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

609 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

608 For a meaning of homol see CMM: Homol: acento en la primera; el que esta de priesa. ¶ De aqui: homol ol. / homolech va: estas por ventura de priesa. ¶ De aqui: homol puççkal ti menyah, ettz.: el apresurado, acelerado para trabajar. ¶ bin a tuz a calanil: fingiras que estas borracho.

607 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

606 For a meaning of homol see CMM: Homol: acento en la primera; el que esta de priesa. ¶ De aqui: homol ol. / homolech va: estas por ventura de priesa. ¶ De aqui: homol puççkal ti menyah, ettz.: el apresurado, acelerado para trabajar. ¶ bin a tuz a calanil: fingiras que estas borracho.

605 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

604 There are two principal meanings for the word tuz: to feign and to invent, compose, establish, etc. Eventhough a parallel grammatical example of the phrase bin u tuz is given in the CMM as “fingiras” it appears in the way this phrase is used here that the meaning is along the lines of the second meaning. The expression bin u tuz is used again on lines e205 and e704. See CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y estableçer. / Tuz.ah,ub: no refriendese a persona signifika fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.
A great famine is the burden. Destruction shall happen. Such is the burden of 6 Ahau Katun. Lavious is his reign. There will be three occupants of the mat on the podium, occupants of the dais on the podium in the fourth tun. He watches his back. There is the reign, there is the rule. In the end in little time the earth will be turned face up and then turned face down again. There shall not pass a day that the occupants of the mat on the podium, occupants of the dais on the podium do not stretch their necks to look about. They shall do nothing while they rules, but even so they are happy. Such is the prophecy of 6 Ahau Katun. Here is the aspect and the hieroglyphs of 6 Ahau Katun.
4 Ahau Katun

UI Uac Chan is his name.

4 Ahau Katun is established at Uucil Yaab Nal. Seven times there is danger at the mouth of the well. Uac Chuuah Nal is its aspect to the south.

He hurts his tail while shaving it. The emaciated thief is its aspect, death is its aspect. He cries for his tortillas, he cries for his sustenance. He hides and obeys alone; they alone extend their prophecy. He wants to obey but he does not know how to obey.

Such is the way of the rulers of the world the servants of the way of 4 Ahau Katun. There are few tortillas, there is little sustenance. His obedience will end. He is of two different minds.

He does not obey; he only likes to obey alone. He does not desire to obey. To the west shall be his mat, his dais. Pertinence is its burden. Then came the foreign town officials. The governors of the towns shall be buried. Blood vomit is the burden of the katun.

Canil Ahau Katun

UI Uac Chan u kaba

Uucil Yaab Nal u het katun ti Can Ahau Katun uuucten u yaif129 tu chi cheen Uac Chuuah Nal u uich ti nohol ah bac ocol u uich, cimen u uich yokol u uah, yokol u yaal u balic u tzicic tu hunal; u zinciloob u than tu hunal u kat tzicil, ma yolah tzicil bay u bel yahaulil cabi yah tanalal u bel Can Ahau Katun lae coc ach tu uah, coc ach tu yaal130 bin sococ ti tu tzicilil hun pay u yol ma tan u tzicil; hayli ci tu cal u tzicil tu hunal manaan u yol u tzicil chikintanhom u poop, u zam maya cimil u cuch ti tali zatay batabili mucchahom u halach uinicil cahi xe kik u cuch katun

625 Apparently yet another alternative name for Chi Cheen Itza. Ah Uuc Chuuah is perhaps a bee deity. See line c077. How that is to be combined with the word nal = corn is uncertain.

626 BM: Reading ab bac ococ as ab bac ocol, as in lines 20, 1, and 25 on pages 38, 129, and 154, respectively, and lines 24 and 26 on page 156 of the Códice Perez and in line 9 on page 73 of the Chumayel.

627 BM: Compare with line 23 on page 30 (≈ folio 1 5v) of the Tizimin: cimen u uich y ok u uah y okol y aal: Dead is his face above his bread, Above his water.

628 For this meaning of yail see BMTV: Peligro, por trabajo, hambre y miseria: v yail l. v kamil.

629 For the translation of zaztamba given here see CMM: Çaç ba: afeitarse el rostro. ¶ ah çaç ba: la que se afeita.

630 For this meaning of coc ach see BMTV: Escaso o mesquino: coc l. coc ach.
On that day your loincloth shall be white, your clothes shall be white. Plain tortillas are his tortillas. The quetzal shall arrive, the blue bird shall arrive to the branch of the kaxte.  

The quetzal shall arrive, the blue bird shall arrive.

The horseman shall arrive to being idle; the horseman shall arrive. The tribute is buried at the mouth of the well. Thus the kettle-rim star will reign in the sky, the blue/green turtle star, the Yax Cocoy Mut star, the morning star. Nobody shall be awaken by the mut-bird. Everything is silent. Such is the aspect of 4 Ahay Katun. There was pestilence; vultures enter houses. In this manner building will be knocked down in this fold [of the katun] once again. When the fold of the katun will return. The year bearer is seated in its rule. So says the priest Chilam Balam in the burden of the katun 4 Ahau it seems.

It is not clear whether kaxte is a variety of tree or what is meant is “the trees of the forest”. This may be a reference to Chichen Itza.

Since the word pahbal and grammatical variants thereof do not exist in the vocabularies it should probably be written paabal. See CMM: Paabal: passiuo de paa.ah,ab en todos sus significados. / Paa.ah,ab: quebrar o deshazer cosas de barro y piedra y de madera y derribar casas y edificios y abrir y romper pared y edificio, deschar pajizas, quitarles la paja y las varas delgadas llamadas hil. ¶ Vnde: paaex monumentos: deshazed el monumento.

There are four star entities listed in lines d469-d470: ah chi cum ek, yax aclam, yax cocay mut, and ah ahzah. Of these four two are listed in the vocabularies: CMM: Ac. l. ac ek: las estrellas juntas que estan en el signo de geminio, las quales con otras hazen forma de tortuga. CMM: Ah ahçah cab; ah ahçah cab ek:} luzero de la mañana. Ah chi cum ek is unlisted, but probably means “kettle-rim star”. Yax Aclam is possibly the same or at least related to the Ac Ek = the turtle star constellation. The name yax aclam is composed of the word yax which can mean either blue or green, ac which in this case means turtle, and the suffix –alam which indicates the object it is attached to is a group, from which we can deduce that this is a constellation and not a single star, just as the CMM entry indicates. Yax Cocay Mut means “blue/green firefly mut-bird”. Roys, in his Ethno-Botany has these comments: Cocay. firefly. The god Itzamná may be associated with the firefly, as one of his names was Yax-Cocay-Mut. (Cogolludo 1688, p. 192). / Yax-Cocay-Mut is one of the names of the sky-god, Itzamná. Ah Ahzah, or as shown in the CMM, Ah Ahzah Ek, is Venus as the morning star. The name means “he who awakens”.

631 It is not clear whether kaxte is a variety of tree or what is meant is “the trees of the forest”.
632 This may be a reference to Chichen Itza.
633 Since the word pahbal and grammatical variants thereof do not exist in the vocabularies it should probably be written paabal. See CMM: Paabal: passiuo de paa.ah,ab en todos sus significados. / Paa.ah,ab: quebrar o deshazer cosas de barro y piedra y de madera y derribar casas y edificios y abrir y romper pared y edificio, deschar pajizas, quitarles la paja y las varas delgadas llamadas hil. ¶ Vnde: paaex monumentos: deshazed el monumento.
634 For alternative meanings of cuch haab and cuch katun see CMM: Cuch haab; v cuch haab; cuch. V. ha/ v cuch katun;] los trauousos, hambre, pestilencias que suceden en esta vida.
635 The word poy is normally part of the expression poy ach. See BMIV: Haragán o harón: ah mak ol, hob ach, ah hob ach, hoy cep j. poy ach.
636 There are four star entities listed in lines d469-d470: ah chi cum ek, yax aclam, yax cocay mut, and ah ahzah. Of these four two are listed in the vocabularies: CMM: Ac. l. ac ek: las estrellas juntas que estan en el signo de geminio, las quales con otras hazen forma de tortuga. CMM: Ah ahçah cab; ah ahçah cab ek:} luzero de la mañana. Ah chi cum ek is unlisted, but probably means “kettle-rim star”. Yax Aclam is possibly the same or at least related to the Ac Ek = the turtle star constellation. The name yax aclam is composed of the word yax which can mean either blue or green, ac which in this case means turtle, and the suffix –alam which indicates the object it is attached to is a group, from which we can deduce that this is a constellation and not a single star, just as the CMM entry indicates. Yax Cocay Mut means “blue/green firefly mut-bird”. Roys, in his Ethno-Botany has these comments: Cocay. firefly. The god Itzamná may be associated with the firefly, as one of his names was Yax-Cocay-Mut. (Cogolludo 1688, p. 192). / Yax-Cocay-Mut is one of the names of the sky-god, Itzamná. Ah Ahzah, or as shown in the CMM, Ah Ahzah Ek, is Venus as the morning star. The name means “he who awakens”.

147
2 Ahau Katun is established at Zaciyapan.\(^6^{37}\)

Zaclactun, May Cu Mayapan.

A katun of supplication.

At this time the rope shall descend, poison shall descend, pain shall descend.

Pestilence, three piles of skulls, Zac Patay Haabil.\(^6^{38}\)

Such is the burden, such is the feast of the katun of 2 Ahau Katun.

Buluc Chaiban is bribed and corrupted

Then came, then began a strong dry wind.

Breadnut tortillas are its tortillas, jicama tortillas are its tortillas.

Half of the burden of the year is good; there are tortillas, there is sustenance.

with its reign, with its rule.

For half there is great misery and poverty.

There is its dais, there is its mat.

He worships his tortillas, he worships his sustenance to the ruler of the world.

Then there is the trampling of the foreigners.

This is the katun when it happens that the priest of the white people, the bearded ones come.

It happens that your fathers, your brothers arrive.\(^6^{38}\)

---

\(^{637}\) BM: A Katun 2 Ahau began in 1776, not 1596, in the calendrical system based on twenty-four-year katuns, and a Katun 2 Ahau ended in 1776, not 1596, in the calendrical system based on twenty-tun katuns (see Table 20 and note 1762). No Katun 2 Ahau began or ended in 1596 in either the old or the new system of katuns (see Table 20).

\(^{636}\) See the footnote to line d190.

\(^{639}\) Probably in reference to the return of Kukul Can.

---

\(^{640}\) Apparently an alternative name, or perhaps the original name for Zac II / Valladolid. Zac II means “white hawk”. There is a question whether this name might be a combination of Mayan and Nahuatl, because apan in Nahuatl means “on/in the water”, and one of the important features of Zac II is the cenote of the same name.
That is what the great Itza are told by the priest Chilam Balam. You will intermarry, you will put on their clothes, you will wear their hats, you will speak their language. But these are their merchants: privateers.

At this time the plumeria flower blossoms, the unopened plumeria flower. There is nobody who shall not fall at this time into having carnal desire. Then they will arrive the carnal katun in 2 Ahau Katun it seems before the 11 Ahau Katun gathers the shells of the katun together it seems. This is the burden of this Katun 2 Ahau. 1800 is when 2 Ahau will end.

The year 1800 was the end of Katun 2 Ahau in the calendrical system based on twenty-four-year kaiuns (see Table 20 and note 1762).

---

641 Compare with lines d017, d086 and d543 It is presume that here the parts are ɔib ol, “desire” and nicte, plumeria flower, the symbol of carnal desire. See CMM: ɔib ol: ganoso y deseoso que tiene deseo carnal, y el que esta asis enamorado; ɔib olech va ti chupalal: tienes deseo de juntarte carnalmente con muger? / Nict: deshonestad, vicio de carne, y trauersuras de mugereres.

642 The year 1800 was the end of Katun 2 Ahau in the calendrical system based on twenty-four-year kaiuns (see Table 20 and note 1762).

643 For hun tuliz see DMM: Flor sin abrir: umul um; hun tuliz.

644 See line a614 for mol box katun.
13 Ahau Katun

d520 Ah Kin Chi is his name.645

13 Ahau Katun is established at Kinchil Coba.

d525 May Cu Mayapan

Thus will the prophecy be said, thus is its aspect.
Here then is the katun.
Itzam Na, Itzam Tzab, Great Weasel are its aspects which rule.
A great famine is the burden.

Itzam Na tortillas are the tortillas, breadnut tortillas are the tortillas for five years.
For three years the jicama and breadnut are dead.
Then a plague of locusts comes.
There are locust tortillas, there is locust sustenance for ever.
Locust is the burden.646

d535 He has to give reverence to his tortillas, he has to give reverence to his sustenance.
The rulers of the world shall show their fans, shall show their bouquets.
Because of them the fans and the bouquets of the rulers of the world are held up.
Yaxal Chac is the aspect on high, in the stars.
This is the time when the unfulfilled women arrive.
The sun shall be eclipsed, the moon shall be eclipsed.
Sterile are the town officials, sterile are the priest because of the unfulfilled women.
Sterile governors, sterile rulers, sterile prophets, sterile priests, sterile wise men because of their carnal desires.

The name Kinchil Coba can have a couple of meanings. Kinchil means in this context “innumerable”. There is a pheasant-type bird ah coba: CMM: Ah coba: especie de los faisanes llamados bach. (Roys Ethno-Botany: Bach: Ortalis vetula pallidiventris, Ridgway. Yucatan Chachalaca.) Alternatively, because Coba is located on numerous lakes perhaps these entries from the BMTV have some import as to the meaning: Alberca de agua: koba. / Koba:: Lago o laguna de agua: koba. / Piélago de río: koba. This would imply that the writer of the BMTV mistakenly used k when he should have used c when writing out the word coba.

650 Normally this phrase is given as bolon acab, oxlahun acab in the vocabularies. See for example JPP: Bolon acab, oxlahun acab: cosa eterna. desusado.

The word zatay has various meanings: sterile, infertile, perishable, mortal, but also foreign. For the usual meaning see DMSF: Zatay: cosa sin fruto (estéril), perdible, sin generación como hombre o calabaza que se ha secado lo de adentro. ¶ zatay Pedro manan u c ṣ ḥ ibal: no tiene generación Pedro. For the meaning “foreign” see CMM: Çatay: cosa estrangera y adunenediza.

652 Here síbaan yol nicte appear without the feminine prefix ix so it is assumed that this is the actual carnal desire and not the personage which seems to be the subject of line d086, and perhaps of lines c017 and d507.

150
Much lustfulness, much adultery will begin; there are sterile town officials. They hide and obey by themselves. They will despise the governors of the towns in the land of the trees, in the land of the rocks, of the lewd children of women, of the lewd children of men, those who are disrespectful and disobedient of their parents. The children of emaciated thieves do not know their fathers. The burden of the katun is that there is no chocolate. These are its people, Ah Bolon Yocte.

Those of the day of the two-day mat, the two-day daisy, the motherless ones, the fatherless ones of the lewd children of women, of the lewd children of men.

They talk a lot, they talk little. There are eclipses of the sun, there are eclipses of the moon. Even the jaguars will speak, even the deer will speak. He receives his stick while it seems he clamours for his payment in honey. Such is sudden death, pernicious death. Not just once is the burden of pertinence, then great hunger will come to an end. So is the burden of the katun 13 Ahau hidden.

In the sixth year of 9 Ahau do the two of them renounce [their position], 13 Ahau and 9 Ahau. So it happens that the priest Chilam Balam says as much in the year 1824 when 13 Ahau will end.

There are four mentions of the drink “hot chocolate” in P.C.M.L., the other mentions being on lines i233, i282 and i520. Here is is spelled as chucua but in Section I it is spelled chucua. In the earlier vocabularies and Artes “hot chocolate” is given as chacau haa (literally “hot water”) and it is not until Beltran’s Arte of 1746 that the word for “hot chocolate” is given as chucua.

While both sources for this line read macul cab, perhaps macul kah is meant. See CMM: Macul; v macul kah: premio, galardon, paga, o soldada que uno recibe. / Macul; v macul ppax: paga tomando algo en lugar de lo que le deuen.

653 “He of nine feet”. See Glossary of Proper Names.

654 The meaning of this calendrical note in reference to 13 Ahau and 9 Ahau is obscure. BM: Reading ti lakin yan Lae u coo as ti lakin yan u coo, lae. The third “bending” of the cycle is described as occurring at the beginning of Katun 13 Ahau, this time from north to east (see notes 1789, 1815, and 1861), whereas it occurs between Katuns 4 Ahau and 2 Ahau in the calendar wheel on page 10 of the Kaau. The reference to the “bending” of the cycle is written in a different ink (perhaps a different color of ink).

655 BM: A Katun 13 Ahau did end in the year 1824 in the calendrical system based on twenty-four-year katuns (see Table 20 and note 1762).
INTRODUCTION TO SECTION E

Section E, U Uu Katunoob II, is by far the most difficult section to edit because the two sources, the Tizimin and the Chumayel, while being similar, are not parallel in the presentation of the source material. It is almost as if each of these two texts was passed on orally from a single original version before being written down or even possibly was transcribed by two different copyists from the same hieroglyphic text.

Because of the non-parallel presentation of the two sources, the numbering system for this section has been altered. The two sources are presented in their original order side by side with no attempt made to keep parallel or similar phrases from the two sources juxtaposed as is the case of all other texts presented throughout this book. Here instead of the juxtaposition of parallel phrases there is a column of numbers to the right of the Chumayel text which gives the line number of the matching Tizimin phrase, or in cases where the number is followed by a “C” (e.g. E008C), of the line number of a matching Chumayel phrase. Since neither source text is consistently preferable in the order in which it presents its material, the edited texts is frequently substantially different from either of the source texts in the order in which the material of the katun prophecy is presented. For this reason it is felt best to give a different set of line numbers to the edited text so that the edited text order will not be construed as being related to the order of either of the source texts. The way the line numbering is done is that the source texts are given the first available set of numbers for a katun prophecy and then the edited text for that katun prophecy is given the next available set of numbers. Thus lines E001-E047 for the source texts for the 11 Ahau Katun prophecy become lines E050-E094 for the edited version of that prophecy, etc. To the right of the edited version there is a column of numbers which gives the line numbers of the source texts from which each line of edited text comes. Thus line E050 is followed by the numbers E001T and E001C, indicating that line E050 originates from lines E001 of the Tizimin and E001 of Chumayel.

Of the two sources, the Tizimin is much more conservative and Mayan in character, while the Chumayel shows much more Spanish influence. For example, on line E104 Tizimin / E106 Chumayel there is a phrase saying that the construction of the cathedral in Merida was begun (“tix uho pol upa kal kuna yan chumuc ti ho”: Tizimin / “tiix elahi u chun santa iglesia mayori”: Chumayel). While both phrases have essentially the same meaning, the Tizimin phrase is more conservative in its choice of words.

In editing the Tizimin text is generally given preference over the Chumayel text both in choice of words for phrases of similar meaning and in the order in which the material is presented. Overriding the order of phrases from the sources are the considerations of grouping phrases of like ideas together and arranging this material in logical order. This reordering of phrases along with the standardization of certain phrases and the changes in orthography makes the edited version sometimes remote from either of the two sources.
The Folds of the Katuns II

They are expounded here in the land of Point Dzala Chactemal, Tah Uaymil, Holtun Itza, Chichimila so that the burden of the course of the katun be known. Then the day will arrive when each measure of a katun is seated, the burden of the katuns.

It is understood whatever the burden of misery which is recounted even in the days to come. Then goes endless days which are to come. Anyway, the great rascal pleads. The katuns are miserly. There are tears in their eyes.

Ka85

Whether there is good or bad. Thus it is written by the godly scribes, it is the word of the lord of heaven and earth Colop u Uich Kin who comes from on high.

It has no error; it was seen to be carefully placed in the book.

In the list of place names there are two geographical descriptions or features, Ni Tun and Holtun, neither of which are given in the vocabularies. Ni Tun means “point / cape”, from ni, “nose” and tun, “rock”. Holtun means “port”, from hol, “isole” and tun, “rock”. Holtun Itza might be translated as “the gate of the Itzá.” The district was the embarking point for considerable commerce with what is now the Republic of Honduras. Ah-uaymil is defined as an animal resembling the opossum (Motul). Holtun Itzá might be translated as “the gate of the Itzá.” The district was the embarking point for considerable commerce with what is now the Republic of Honduras. Cf. Relaciones de Yucatan, II, page 179. There is a town named Chichimila a few miles south of Valladolid. There was also a town of Chactemal, or “Chetemal,” located by Cogolludo (Bk. 9, Chap. 6) on what is now Chetumal Bay, three leagues east of the mouth of the Rio Hondo, called Nohukum by the Maya. This town was the capital of the native province of the same name and the residence of Nachan Can, the ruler or one of the rulers of the province (Herrera 1726, Dec. 3, book 4, chap. 2).

RC: This is the book mentioned on pages 13 and 29 of the Tizimin MS. and on page 115 of the Codex Perez. This book is stated to have been either written or copied on a day 11 Chuen, 18 Zac, February 15th, 1544.

RC: The idea of a seal on a book was probably taken from the Spaniards, but the Maya were familiar with clay stamps used to decorate pottery and possibly also to mark designs on the human body.

RC: Written “Repuldoryo” in the text. Evidently the writer knew little Spanish.
Here, because of them there are the four lineages from heaven, he which is the liquid of heaven, he which is the dew of heaven,

666 RC: Maya: kab caan itz caan. When asked who he was, Itzamat-ul, a deified ruler of Izamal, replied: “Itz en caan, itz en muyal.” This has been translated: “Yo soy el rocío, ó sustancia del cielo y nubes” (Cogolludo 1868, Book 4, chap. 8).

Zacal Puc, Holtun Balam, Hochtun Poot, Ah Mex Cuc Chan.

Here within seven score years Christianity is introduced.

Then the rulers make much noise.

667 RC: Cf. p. 89, note 4. The reference is to the catechism which the chiefs were obliged to undergo every katun to prove that they held their positions legitimately.

This is the katun in which disputes break out amongst themselves.

Then the sages appear;
then there is the katun of examination.

The aspect of Chac Chuen Coyi shall become miserable and poor.

Then the lord of the church which is in the middle of the town of Hoo will arrive.

The governors, the rulers of the land:

668 RC: Nothing is known of this personage. Coyi is a well-known family name among the Maya

669 RC: The Maya name for Merida.

670 RC: Mention has already been made in this book of Hochtun Balam and Ah Mex-cuc. They appear to have been contemporaries of Hunac Ceel (Cf. pp. 69 and 74). Zacal Puc is probably the “Cacal Puc” referred to in the famous Valladolid law-suit of 1618 (Cf. Brinton 1882, p. 117). He was one of several leaders who came to found towns at Chichen Itza, Bacalar and on the coast of Yucatan to the north. It is specifically stated that these men came from Mexico, and that they ruled in Yucatan for a long time. The period of their arrival is not recorded here, but we find the statement elsewhere that the Maya had been subject to certain Mexicans six hundred years prior to the Spanish Conquest (Aguilar 1892, p. 92).

Then the rulers make much noise.

665 This is the katun in which disputes break out amongst themselves.

Then the sages appear;
then there is the katun of examination.

The aspect of Chac Chuen Coyi shall become miserable and poor.

Then the lord of the church which is in the middle of the town of Hoo will arrive.

He shall come from the east, from the north,
from the west, from the south.

The word of Christianity is heard in the 17th tun.

Then it happens that Christianity truly arises.
The padres shall arrive; the bishops shall arrive, the holy inquisition,

The word of god will be done.
No one will stop it.
11 Ahau Katun

11 Ahau Katun is the beginning of the katun count, the first katun.
11 Ahau Katun is established at Ich Caan Ziho.
From the east they come when they arrive here to our land, the masters of the land, the white men. We cry in supplication when they came.

The beards of the children of the priest of the white men, the red men are red.671

We cry in supplication when they came.

This is the beginning of plumeria tortillas for tortillas, plumeria water for sustenance. So prepare yourselves Itza!
The earth shall burn.
Then came a white circle in the sky,672 then came the white wooden standard from heaven.673
Then arrives the white-faced boy from heaven, from one league, one shout away he comes.674

You see the dawn of a new day, you see the mut-bird.675
The multitudes who gather stone, the multitudes who gather wood arrive.676
Gather stone is the word, gather stone is the command; primary sin is the word, primary sin is the command
The word of the true god makes you contrite; it arrives with the lord of our souls, Thus the word of the god of gods on high will fill the entire world.
Thus he is put in prison, thus he is taken out, then he is bound, then he is whipped.
Then came your younger brothers, your older brothers.
Receive your guests, the bearded ones, those who throw down the symbols of god. Then came your older brothers, those of Tan Tun.

Buluc Ahau Katun

Buluc Ahau Katun yax chun u xocol katun, u hun xit katun
Ich Caan Ziho u hec katun ti Buluc Ahau Katun ti lakin u tateul ca uilooch uay tac huumile u uilooch cab, zac uinicooch chac u mex u mehen kin zac uinicooch, chac uinicooch, ah mexooob bay okba coon ti taliob u chun niche uah u uah, niche ha u yaal bey chaaba Ah Itza e055 elom ti cab ti tali zac petahom caanal, ti tali zac uaom che caanal ti yulel zac tunlah pal ti caan,677 hun lub, hun auat u talef678 a uliceex yahal cab, a uliceex mut ulicooch hunac ah mol cheob, hunac ah mol tunchoob mol tun u can, mol tun u than; hun zipl u can, hun zipl u than okliz u than hahal ku ta uoleex, yet yulel u yumil c’ pixani lay bin yet kalalpahac ti baalcah tuzinul u than kuli k caanal lay u saic ti mazcab, lay ti hokzic ca u kaxtiz, ca u hazab ti tali u uyineex, a zucunex kameex a uulaex, ah mexooob, ah puloob tu chicul ku ti tali a zucunex, ah tan tunooob679

671 RC: A reference to the red beards of some of the Spaniards.
672 RC: Here instead of the Maya word for circle, a ring is drawn. There is a stereotyped expression in Maya meaning the same thing: zac petahom canal, which frequently occurs in the prophecies and is usually associated with drought (p. 164). Here, as in Christian legends, it appears to be a halo encircling a celestial vision, the child Jesus, "the fair-skinned boy."
673 RC: Maya, uaom che. The Spanish missionaries translated this as cross (Villagutierre 1701, p. 37). It was probably the symbolic tree of Maya mythology. According to the prophecy of Chilam Balam a bird was perched on it (cf. p. 167).
674 See lines e570 and j368 for other examples of the use of this expression. RC: Literally, the distance a cry can be heard, the distance after which the traveler sets down his pack and rests.
675 RC: Maya, mut, may mean either news, or an unidentified bird of the Cracid family (Maler 1908, p. 132). In Chol, Chontal and Tzotzil mut is a general term meaning bird (Stoll 1884, p. 54). Cf. page 100, note 4.
676 RC: Probably a reference to the construction of Spanish cities and churches with native labor.
677 Zac tunlah: compare with chac tunlah: BMTV: Colorado como flamenco de rostro: chac lah vinic. 1. chac tunlah vinic.
678 See DMM: Media legua: tancoch lub; hun auat. and BELMS: Auat: Para cuentas de millas, o quartos de legua.
679 On line h084 tan tun is associated with the island of Cozumel.
Fire shall flame up at the tips of the branches of the Zac Ibetil Caboob.\textsuperscript{680} The katan will be demented,\textsuperscript{681} evil will be demented. Who then it seems is the priest, who then it seems is the prophet. Maya tribute comes to the middle of the city of Chi Cheen Itza. Tribute is paid even to the first cup, but you even throw yourselves under the yoke of tribute. Tomorrow, the day after it came: children, prepare yourselves to be subjugated to the burden of misery and poverty. Oh the children of younger siblings.\textsuperscript{683} In the 11 Ahau Katun came misery, abject poverty. It comes into the middle of your towns. Here is the katan which is seated thus; a katan of misery, a katan of fighting incited by the devil. That was seated in the 11 Ahau Katun.

Then they will ask to make offering to your god with them. Here is the name of the priests, Ah Miz Ni Lac Pe.\textsuperscript{685} demented is their aspect. At that time much misery comes upon you, children. The word of god is not a lie; the burden of the katun is heavy. Then comes the time when things are done; this is the word of the lord of heaven and earth.

680 It seems to me that the term u ni u kab is different from u ni kab, which in the vocabularies is always defined as "finger tip".

681 This line is given again on line e136. RC: Alternative translation: their fathers.

682 Perhaps in this instance the word katun means "war" and not the calendrical meaning. So, alternative translation: "War will be crazy, evil will be crazy." Roys segments the words in this line differently and translates as "Niggard is the katan; scanty are its rains."

683 While the word ininil means "younger sibling" the term is also applied to the Maya as the younger siblings of the Spanish, who are called zucun or "older brother". See RC, p. 149, note 1: "A term probably applied to the natives by the Toltec invaders." See also RC, p. 169, note 1: "In the various prophecies believed to foretell the coming of the Spaniards, the Indians are called "the younger brothers," and the new-comers, "the elder brothers." The name Ah Miznilac Pe is unknown. This is the only example of this name in the literature. It does not appear to have Nahuatl roots, so perhaps it is somehow a Mayan deity. If this is a correct assumption, maybe the name should be really written Ah Miz Ni Lac Pe. Most of these words, with the exception of pe, are meaningful, and in fact pe can also be construed as a meaningful particle. Ah = "male", miz = "to sweep, to clean with a broom", ni = "nose. point", lac = "clay idol" and pe = "to carry a vase or cup by its lip". (See JPP: Pe: la accion y efecto de llevar en la mano algun vaso ó jícara, tomándole por la orilla.) If the name were Ah Miz Ni Lac then the translation would be straightforward: "He who cleans the nose of the clay idol". How the particle pe is supposed to fit into this is questionable.

684 Zac Ibetil cab / zac Ibetil cach: this expression appears in lines e069, e137, e433 and e471. From lines e069 and e137 it would appear that this item is some sort of tree or bush. In line e433 zac Ibetil cach is paired with nictie, so it seems still possible that this item is some sort of tree or bush. However, the context of line e471 seems to indicate some sort of personage or lineage. The meaning of Zac ib is "white lima bean", and is to be seen in the ritual given in lines h008-h039. See in particular line h020. A similar occurrence of the placement of -teil behind a word is nic / nictie. See CMM: Nic: Ilor o rosa denotando cuya. / BMTV: Agua rosada que sacan de rosas: yaalil nictie. That would seem to be a scribal error since it is the 11 Ahau Katun which is being talked about here.

685 Zac Ibetil cach / zac Ibetil cach: this expression appears in lines e069, e137, e433 and e471. From lines e069 and e137 it would appear that this item is some sort of tree or bush. In line e433 zac Ibetil cach is paired with nictie, so it seems still possible that this item is some sort of tree or bush. However, the context of line e471 seems to indicate some sort of personage or lineage. The meaning of Zac ib is "white lima bean", and is to be seen in the ritual given in lines h008-h039. See in particular line h020. A similar occurrence of the placement of -teil behind a word is nic / nictie. See CMM: Nic: Ilor o rosa denotando cuya. / BMTV: Agua rosada que sacan de rosas: yaalil nictie.

686 While most of the time tan cach is translated as "walled city" here the alternative meaning as shown in CMM is used. See CMM: Tan cach: en medio del pueblo. ¶ Item: ciudad por cercar.

687 Roys has translated cul based on CMM: Cul: caliz. ¶ v chun va a vukicex v bal cul bin vukube: potestis bibere calicem quem ego bibiturus sum? However, the word cul also has other meanings, among as the root word for being seated. As a possibility perhaps yax cul means "first seat" in reference to the highest office in the land.

688 The source text reads titali chil = uuc ahau: katun. That would seem to be a scribal error since it is the 11 ahau Katun which is being talked about here.
So very heavy is the burden of the katun which is seated in the time of Christianity. Then comes servile talk, servile throwers of stones, enslaved men. Here are the governors; those of the two-day dais, the two-day mat. During the unlucky days at the end of the year there are in the days of madness. Eleven measures is the cup, the gathering of the almud is the aspect of its reign is gathered, you will die; you will live; Here then you understand the word of the living hieroglyphs. The Mayapan has children on his own. Then he comes to be seated, then he son is admonished. There was a hat on his head, there are sandals on his feet; There is a cord was tied about his waist; here he comes.

Perhaps there is a play on the various meanings of the root word ppentac. See the note to the corresponding Maya text for the justification of this reading. Possibly Ah Mayapan, the man of Mayapan, is intended. We have already noted a similar distortion of Christian teaching in these pages. Cf. page 107, note 2 and Appendix G.

The word ppentac comes at the end of one line and the beginning of the next line has a blotch on it. The first clearly visible letters of this line are nich, but both Roys and I believe that the letters tu are also discernable, making the word tunich. Since it is rare that the letters nich appear by themselves and further since they are almost always part of the word tunich, there is little doubt that this is the word intended. What comes before this word is highly conjectural, but a good candidate is čiň. See TIC: Tiro de piedra: u čiň tunich.

Roys translates bulucpiz u luch as “11 is the cup <of the katun>”. However, it appears from the context that bulucpiz u luch should be some sort of being. See Beltrán: Ballena: Itzam čab ain, buluc lich.

The meaning of mol yam u mut is unknown. The parts are mol = “together”, yam = “space in between” and mut = “prognostication / mut-bird”. However, perhaps this phrase should be written as mol yam u mut, in which the –yan suffix indicates “the thing which is …”, and thus in this case “the thing which is gathered”. An alternative meaning for mut is a measure of about a peck. See BMTV: Çelemín o almud, que es lo mismo: partícula para contar: mut.
9 Ahau Katun

9 Ahau Katun is the second katun which is counted.
9 Ahau Katun is established at Ich Caan Ziho.
It shall happen all over the world in all direction here in our land.
Then begins the building of the church which is in the middle of Mérida.
the public house, the flowering house of god the father.

Then begins the building of the church which is in the middle of Mérida,
the public house, the flowering house of god the father.
Much word in the middle of the town is the burden of the katun, the misery of the world.
Hangings shall begin; they arrive bringing with them poisons and ropes throughout the world.
Fire shall flame up at the tips of the branches of the Zac Ibteil Caboob.
Then came the children of younger siblings because of disputation, because of tribute.
Then enters the time of great tribute, of Christianity.
Then begins the teaching of Christianity. Then begins the teaching of the holy faith.
Then begins the baptizing.
Then the seven sacraments were established.
Then the two ??? stood up.
This is the word of god; it shall come slowly from the mouth of god the father.
Then arrives the white-faced boy from heaven.
Virgin Woman is the name of the mother of the seven planets.
It was taken in the ninth year of 9 Ahau Katun.
She served Christianity.
on the nine-stamped rock on high; 13 Eɔnab is the day on high.
So is it here on earth.
the staff on high, the fan on high.
The cord shall descend.
Nine measures is its plate, nine measures is its cup.
Prepare yourselves Itza.
Receive your guests; your older brother are coming.

Nowhere are you giving your guests
You will give them food and they will give you food as well; this came to pass.

696 It would appear that the allusion here is to the gathering of the Maya from their scattered settlements into towns or encomiendas so that they could be better controlled and proselytized by the Spanish
697 The item missing has to be in reference to personages because of the number classifier –tul, but the identification of these personages is unknown. As an outside chance, perhaps the missing letters spell out padresoob.
7 Ahau Katun

E190 7 Ahau Katun is the third katun which is counted.
E190 7 Ahau Katun is established at Ich Caan Ziho.
E190 Yaxal Chac is the aspect which rules, which gives its wisdom.
He beats the drum on the ground, he shakes the rattle on high.
Plumeria flower tortillas are his tortillas, plumeria flower water is his sustenance.
E195 Then the sages begin their lewdness.
Then begins the beckoning of carnal sin, the beckoning of war. E703
Then begins the hopping war. E704
Rolling up is his eyes, twisting is his neck, twisting is his mouth,
winking his eyes, slavering at the mouth,
plumeria is his clothing, plumeria is his face, plumeria is his head,
plumeria are his sandals, plumeria is his walking,
at men, at women,
at town officials, at justices, at town’s leaders, E708
at scribes, at teachers, at the great, at the small.
So will it happen all over the world.
The quetzal and the blue bird smooth out their ruined tail feathers.
Amayte Kauil is its aspect.

703 Roys translates katun as katun, but it seems to me that the other meaning of katun which is “war” is meant here.
704 For the meaning of tzintzin lok see the “Glossary of Proper Names”. Despite this, what is meant by a “hopping war” or alternatively a “hopping katun” is unknown.
705 It is not entirely clear what the difference between a batab and a chunthan is, although batab is generally glossed as “caçique” while chunthan is glossed as “principal del pueblo”. However, from the root words of these two personages one could surmise that the batab was more of a military title while the chunthan was more of a political or religious title. That is, the word batab probably comes from bat meaning “ax”, and the underlying meaning of chunthan is related to speaking.

Uucil Ahau Katun

E190 Uuc Ahau Katun you xit katun cu xocol
Ich Caan Ziho u hek katun ti uuc Ahau Katun
Yaxal Chac u uich ti yahaulil, ti yah miatzil
tan u pax cabal, tan u zoot caanal
nicte uah u uah, nicte ha y yaal
E195 ti u hoppol u tzuc achil ah miatzobi
ti u hoppol u bechka beetil, u bechka katunil
ti u hoppol u tzintzin lok katun
cocbal u uich, kuy u cal, kuy u chi,
mu u uich, pu u tab
nicte u buc, nicte u uich, nicte u pol,
nicte u xanab, nicte u xinbal

E200 tu xibaliil, tu chupalil,
tu batalil, tu justiziaa, tu chuanhil,
tu escribanoil, tu ah camzahil, tu nochohil, tu chanchanil
lay bin hun yuklahom ti baalcal
706 yulma u netzil uit kux yetel yaxum
Amayte Kauil u uich

706 For an explanation of hun yuklah see line c037.
707 In the source texts the verb is mostly written as yuma, a verb not registered. There appear to be two very contradictory possibilities for this verb: yulma and yumyah. The more logical is yulma. See CMM: Yulmal: yrse alisando como encalado quando lo bruñen. For the meaning of yumyah see DMSF: Umyah: machucar, despachurrar. ¶ um um ni ax boxel hee: despachurra la cáscara del huevo. This line is also given in lines j067 and j069. See comments in the “Glossary of Metaphorical Expressions”.

159
Raving, deliriousness will begin; craziness is the aspect of the rulers, of the governors, of the great villains, ferocious opossums, ferocious coyotes. Nowhere is the decree of the katun sealed. There is not even a great prophecy.

Then heaven and earth is really lost to them. Then they have really lost all modesty. Then the governors of the town are hung, the rulers of the world, the prophets of the town, the priests of the Maya; much hanging is the burden of the katun. Lost then is their understanding, lost then is their wisdom.

Oh prepare yourselves Itza. Your children will certainly see the end of the katun, the jesting katun. Seven is its plate, seven is its cup. Receive your guests who come into your towns. They come to asks you to Christianize yourselves from that day forward it seems.
5 Ahau Katun

5 Ahau Katun is the fourth katun which is counted. 5 Ahau Katun is established at Ich Caan Ziho. The great rascal reigns; hardened is his aspect, difficult is the prognostication which rules. Then happens hanging in the world. Then hanging happens to the older people. Then the great lineages die. There is a lot of hanging in this katun if the town officials are hung at this time. Then begins the eating of children of women, the eating of children of men, the lewdness of children of women, the lewdness of children of men, the selling of children of women, the selling of children of men.

Then the great lineages die. Then happens hanging in the world. Then hanging happens to the older people. Then the great lineages die. There is a lot of hanging in this katun if the town officials are hung at this time. Then begins the eating of children of women, the eating of children of men, the lewdness of children of women, the lewdness of children of men, the selling of children of women, the selling of children of men.

Then begins fighting incited by the devil throughout the world. Then also arrives the time of much leprosy. Then shall begin hunger and thirst in the world. The burrowing opossum raises its neck to bite. The great rattle snake raises its neck to bite. Plumeria is his stool; seated on his dais he of the two-day dais, the two-day mat watches the festivity in the middle of the plaza, in front of his mat. Ferocious opossum, ferocious coyote; dog is their lot. Town official of the opossum, town official of the coyote, town official of the bed bug, a sucker, the wizard of the towns. He shall take a hold of the heart. Every other person digs.

The aspect of the time shall be poverty which is the burden of the katun.

As Roys points out, the word chibil can either be the passive of “to eat” or “pain”. In his translation he chose the “pain” alternative, translating the word as “affliction”. Compare with lines a163, a197, c009.

As pointed out in footnote 103 in Ti Can Titzi Caan, the maize god Kauil is thought to be an aspect of the supreme god Itzam Na. It is probably this god who is meant by the word ku. What exactly is meant by these gods going blind has not been determined. That they don’t see the suffering of the people because of drought and famine?

Perhaps a reference to the activity of digging up roots for survival in the time of famine.

Hoil Ahau Katun

Ho Ahau Katun u can cito katun cu xocol
Ich Caan Ziho u heo katun ti Ho Ahau Katun
u tepal u maaxikatun; chich u uich, chich u uich ti yahaulil
ti u yuchul chay tab ti baalcah
ti u yuchul hic cal ti nuic uinicoob
ti u cicmil noh chibali
banban hic cal u cuch katun
na cu hicchi u cal batabal cal tela
ti u hoppol chibal al, chibal mehen,
coco al, coco mehen
concon al, concon mehen
ti tali u binel u uich ku, u uich Kauil
ti u hoppol u tra cizin ti baalcahi
ti u yuleli u kin chac uezil
ti u hoppol uiih, yukchahom ti baalcahi
ti u likil u cal holil och ti chibali
ti u likil u cal chac ahau can ti chibali
niete u kanche; culic tu xam
u chaan tan kicin, tan poop ah ca kin xam, ah ca kin poop
balam och, balam chamak, pek u mut
batab och, batab chamak, batab ah pic
ah zux, u zutanih cabobi
machom u caah u puczikal
pan u ca sic uinici
otzilhom u uich ti kiniil uil u cuch katun

704 For the expression binel u uich see DMM: Ciego del todo: ek may; chop v uich; binan v uich.
712 The heleb be are resting places where people carrying loads on their backs using tump lines are able to back up and place the load onto a raised platform. These resting places were and in back road areas still are placed about a league or 5 kilometers apart. They are also called lub which is at the same time the word for “league”.
713 The exact nature of the infirmity called uez is not clear. See CMM: Ah uez: leproso de lepra llamado vez. / Vez: vsagre, especie de sarna o empienes que desuella el cuerpo y pocas vezes se quita.
714 See CMM: Pic J. ah pic: pronunciado breue; chinches grandes que buelan. However, perhaps “the skirted ones” is what is meant.
715 Perhaps these are town officials in the capacity of war captains which are in charge of these military clans or orders.
Then came, then also descended the cigar butt\textsuperscript{716}, which was created by the lord of the world. On this day they say the prophet heard the dance of the very starry sky,\textsuperscript{717} the red xulab, the chac uayah cab.\textsuperscript{718} The giver of our hearts hides the rattle within the tribute because of misery, because of fighting. Perchance noisily he come when I beat your drum, you younger brothers, elder brothers of the crawling dogfish.

Then it happened that there are two guardians of the hive: the town official of the opossum and the crawling dogfish.

They deceived the town. Then it happened that there are two guardians of the hive: the town official of the opossum and the crawling dogfish.

They were called the Itza then as now. The rattle of the katun is shaken; there is the treachery of the katun in the walled city of Mayapan. They were called the Itza then as now. The rattle of the katun is shaken; there is the treachery of the katun in the walled city of Mayapan.

The shall be the word of god on high it seems. ti tali, ti ix emi u hool chamal chaabci u yumil baalcah tu kin yan bin yubah okot bobat ox chac nicen, chac xulab, chac uayab cab\textsuperscript{723} u balic u zoot yah saul c’ puczikal ichil patan cu cal ya, cu cal tza cum u tal xin ca in labah ix a pax, cech uisin, zucun ah xaclam pat\textsuperscript{724} tech u uichile ix toli och u katunile tu tabzah cahaan uchi u balamil cab\textsuperscript{725} tu catul, babat och yel ah xaclam pat maya cimial bin saicoob; u chun u xobe eseecil cuchic tu kabatah tuni Ah Itza hele lae tu chichic u zoot katun, tu keban than katun tan cah Mayapan chac xuyua patan\textsuperscript{726} tu lachlam pach balam ah cab coh tu chibal katun, tu chibal haab\textsuperscript{727} zisil yahauil,\textsuperscript{728} u xul u numya maya cimil ti u zeb tael ah uaymiloom u chaic u toh ti baalcahi u than ku caamal uchom uale

\textsuperscript{716} RC: Chamal, a roll or tube of tobacco for smoking (Motul). The modern Maya believe in four supernatural protectors, the Balams, who move abroad at night. The shooting stars are believed to be glowing stumps of the cigar smoked by the Balams, which they throw away (Brinton 1890, p. 174). Chamal-\textvis�utan is a small comet (Motul).

\textsuperscript{717} For chac nicen see BMTV: Estrellado cielo: tul ekil caan. chacnicen caan.

\textsuperscript{718} Lines e274-e276 seem to deal with celestial objects. In line e274 the reference is to the myth that the “lord of the world” will throw his cigar butt down to burn up the world. See the anthology, page 265. The last two items on lines e275-276 might be star clusters.

\textsuperscript{719} RC: The meaning of this expression is uncertain. Och is the opossum, and tolil difficult to translate in this context. There was a certain dance called “ix tolil.”

\textsuperscript{720} RC: For the figurative use of the word, kinkajou, see Appendix F.

\textsuperscript{721} RC: Alternative translation: to collect the debts of the world. Uaymil was another name for the native province of Chetumal, or Chaactal, in southeastern Yucatan, just north of what is now British Honduras.

\textsuperscript{722} RC: Xulab: defined as certain stinging ants (Motul). They move in battalions, have long legs, are found in dry places and destroy the leaves of plants (Pacheco Cruz 1919, p. 50). Their sting caused an eclipse of the moon (Aguilar 1900, p. 83).

\textsuperscript{723} RC: Chac uayah-cab, described as a red stinging ant which lives underground (Pacheco Cruz 1919, p. 50). The translator does not understand the connection between these insects and the diviner’s rattle. Compare the mention of “coagulated blood on the red rosette of the rattle” on page 90 of the present work.

\textsuperscript{724} For ah pat see CMM: Ah pat: tollo. ¶ Caçon de todo genero. It is not clear what species of shark the pat is, although as pointed out the the CMM entry it is not very species specific. Roys calls pat “dogfish” which in itself encompasses a number of shark-like fishes. It is also unclear whether or not the appellation xaclam (crawling, walking on all fours) makes this a terrestrial animal, or at least an amphibious animal.

\textsuperscript{725} For u balamin cab see DMM: Portera de las colmenas: v balamil cab.

\textsuperscript{726} The text reads xuyua but there is reason to believe that the correct reading is Zuyua.

\textsuperscript{727} “Bite”, “pain” or “affliction” can be meant by the word chibal.

\textsuperscript{728} Because of the following phrase there is reason to believe that the first part of this line should read the same as line d245: bin zocebal u zisil yahauil. The translation reflects this reading.
3 Ahau Katun

e320 3 Ahau Katun is the fifth katun which is counted.
3 Ahau Katun is established at Ich Caan Ziho
Ek Cocay Mut279 is its aspect which rules, which gives its wisdom.
Wax-like is his face, forceful is his face, clay-like is his face.
The avaricious peddler is the cause of fighting incited by the devil.

Then descend three leaves of the zilil.279
Then came the burden of the katun.
For seven years there is the pain because of three leaves of the zilil.
A year of locust, a ferocious year, a year of war.
Spotty rains,279 scanty rains,279 thunder sky rains, rains from a woodpecker sky, high rains, rains from a vulture sky,
e330 crested rains, wind-driven rains.

Oxil Ahau Katun

e320 Ox Ahau Katun is ho nit katun cu xocol
Ich Caan Ziho u heo katun ti Ox Ahau Katun
ek cocay mut u uich ti yahaulil, ti yah miatzil
chibal ox ualah u le zilili279
zac patay chacil, thul caan chacil, bohol caan chacil279
thelen chacil, cehil chacil279 739

729 RC: Literally, the Black Cocah-mut. Yax-Cocah-mut was one of the regents of the Muluc Years (Landa 1929, p. 28). The name is spelled Yax-Cocay-mut in the Tizimin MS. which might be translated as “the green fire-fly bird.” Avendaño saw at Tayasal a mask set in a stone column which he identified as Ah-Cocah-mut. “I came to recognize it, since I had already read about it in their old papers and had seen it in their Anales, which they use, which are books of the barks of trees, polished and covered with lime, in which by painted figures and characters, they have foretold their future events. By which means I knew that there was found in the said Peten Itzá the said idol of Yaxchechab, that of Cocahmut, that of Ytzimna (Itzamna) Kauil, which means “horse of the devil” (Bawditch, unpublished translation p. 67, Avendaño, original MS., f. 29 r.). Yax-Cocah-mut is probably one of the names of Itzamna. None of the hieroglyphic prophecies has survived, but it is evident that the present series follows the original model.

730 Zibil: Diospyros cuneata Standley. A tree of the ebony family. See the note about the phrase ox ualah u le zilili in the Glossary of Metaphorical and Allusionary Expressions. RC: The zil is reported as an unidentified variety of palm (Martínez letter). ceremonial significance is unknown, but the Tizimin version of this prophecy treats it as a misfortune (Tizimin MS., p. 30).

731 Compare with ceh ik: BMTV: Manga de biento rrecio: ceh ik.

732 Literally, “rabbit sky rains”. See also lines b062, c015, d143, e484. RC: The precise significance of these figures of speech is nowhere explained. We find “rain from a rabbit sky” (thul caan chacil) associated with a period of drought on page 1 of the Tizimin MS.

733 Perhaps meaning rain from cumulus clouds. RC: Maya thelen chacil. Thelen chacil would mean interrupted rains.

734 Originally this line reads cib yan u uich muk yan u uich pat yan u uich. Using this reading, the question is what are the entities cib, muk and pat which “are the face / aspect”. From the most common meanings these items seems that they are a dissimilar collection of items. These meanings are as follows: cib means wax, and in particular beeswax, muk means strength, and pat means dogfish. However, there is an animal called ah cib (CMM: Ah cib: un animalejo que pareçe al ah cab coh: aunque tiene color de leon.), which would now put two of the three items in the same category and further would make more sense in the context in which they are found. Unfortunately there is no known equivalent alternative meaning for muk. As an outside possibility perhaps this sentence should have been written as cibyan u uich, mukyan u uich, patyan u uich, in which the particle -yan means “like”, i.e. “wax-like”, “forceful” and “clay-like”, from an alternative meaning of pat having to do with forming clay into shapes. The translation given here reflects this reading.

735 As noted on line d286, “bite”, “pain” or “affliction” can be meant by the word chibal. Here I have chosen “pains” because it seems that what is being talked about here is the liquid extracted from leaves to the zilil tree (Diospyros cuneata Standley) which has some toxic properties. See CMM: Chibal: dolor escoziendo, o escorciendo la llaga, la cabeza, oydos, &, y el tal dolor y escozimiento que parece muerde. (Martínez letter). ceremonial significance is unknown, but the Tizimin version of this prophecy treats it as a misfortune (Tizimin MS., p. 30).

736 See CMM: Zin balam: pelear o guerrear. ¶ v cinah v balam Juan yetel Pedro: peleo Juan con Pedro. ¶ çin balam v balam Juan yetel Pedro: peleó Juan con Pedro.

737 The adjective zac patay Haabil means “falsely / imperfectly formed year reckoning”. “Falsely / imperfectly formed year reckoning” does not sound very good, so hopefully the translation as given is acceptable. RC: Literally, white or pale profit. “Zac, in composition with certain expressions, diminishes their significance and denotes a certain imperfection” (Motul).

738 The translation bohol appears to be applied to something which is hollow or spacious inside but it is also applied to something which makes a noise as if hollow. Thus, here it is translated as “resounding” and probably “resounding sky” should be interpreted as “thunder”. See CMM: Bohol: dolor escoziendo, o escorciendo la llaga, la cabeza, oydos, &, y el tal dolor y escozimiento que parece muerde.

739 RC: Literally, the Glossary of metaphorical and allusionary expressions. RC: Literally, white or pale profit. “Zac, in composition with certain expressions, diminishes their significance and denotes a certain imperfection” (Motul).

740 Original this line reads cib yan u uich muk yan u uich pat yan u uich. Using this reading, the question is what are the entities cib, muk and pat which “are the face / aspect”. From the most common meanings these items seems that they are a dissimilar collection of items. These meanings are as follows: cib means wax, and in particular beeswax, muk means strength, and pat means dogfish. However, there is an animal called ah cib (CMM: Ah cib: un animalejo que pareçe al ah cab coh: aunque tiene color de leon.), which would now put two of the three items in the same category and further would make more sense in the context in which they are found. Unfortunately there is no known equivalent alternative meaning for muk. As an outside possibility perhaps this sentence should have been written as cibyan u uich, mukyan u uich, patyan u uich, in which the particle -yan means “like”, i.e. “wax-like”, “forceful” and “clay-like”, from an alternative meaning of pat having to do with forming clay into shapes. The translation given here reflects this reading.

741 As noted on line d286, “bite”, “pain” or “affliction” can be meant by the word chibal. Here I have chosen “pain” because it seems that what is being talked about here is the liquid extracted from leaves to the zilil tree (Diospyros cuneata Standley) which has some toxic properties. See CMM: Chibal: dolor escoziendo, o escorciendo la llaga, la cabeza, oydos, &, y el tal dolor y escozimiento que parece muerde. (Martínez letter). ceremonial significance is unknown, but the Tizimin version of this prophecy treats it as a misfortune (Tizimin MS., p. 30).

742 The adjective zac patay Haabil means “falsely / imperfectly formed year reckoning”. “Falsely / imperfectly formed year reckoning” does not sound very good, so hopefully the translation as given is acceptable. RC: Literally, white or pale profit. “Zac, in composition with certain expressions, diminishes their significance and denotes a certain imperfection” (Motul).

743 The translation bohol appears to be applied to something which is hollow or spacious inside but it is also applied to something which makes a noise as if hollow. Thus, here it is translated as “resounding” and probably “resounding sky” should be interpreted as “thunder”. See CMM: Bohol: dolor escoziendo, o escorciendo la llaga, la cabeza, oydos, &, y el tal dolor y escozimiento que parece muerde.

744 Compare with ceh ik: BMTV: Manga de biento rrecio: ceh ik.

745 Such a listing of the rain god chac is still a common feature to be found in rituals today. What is especially intriguing is that some of the chac enumerates in this colonial passage are still called upon today. For example, in Redfield’s Chan Korn there are listed chac caan chac and bohol chac caan chac.
Projectiles are dug up,
  Three vessels of holy water shall be hung up.\textsuperscript{740}
The child of the monkey shall be a great burden\textsuperscript{741}
Leprosy shall arrive to the world.
  Fire shall be lit in the horn of the brocket deer at Ich Caan Ziho.\textsuperscript{742}
The skin of the jaguar shall be place on its back in the marketplace.\textsuperscript{743}
three piles of skulls
There is pox
  There is a lot of hanging during this katun.
Then came the burden of misery.
  Rolled up is the face of he of the two-day mat, the two-day dais
The flies shall swarm, the blue-tail flies shall swarm at the crossroad.\textsuperscript{744}
\textsuperscript{740} Chuyula, literally “suspended water”, is given in the dictionaries as a drink offering for the deities. Even today the gourd in which offerings to the spirits are placed is called a chuyub. The word xuthen is applied to the vessel in which drinks such as chocolate are mixed.
\textsuperscript{741} This line and the previous two are also given in another text in the Tizimin, p. 16v, and this line and the next are given in the Chumayel, p. 92. See lines f015-f017.
\textsuperscript{742} RC: Possibly a reference to the firing of a pistol, which may have looked like the horn of a brocket or that of a goat to the natives.
\textsuperscript{743} Both source texts read hualahom but Roys has decided that it should read haylahom. Apparently what is meant is that the jaguar skin is placed with the skin side up, fur side down on the ground. There is no indication as to what the significance of this act is. RC: Maya, haylahom u keuel chac-bolay. This expression evidently has the same figurative meaning as that of zin balam (literally “spread the jaguar”) which is defined as “to fight or to go to war” (Motul).
\textsuperscript{744} While the phrase xay be literally means “fork in the road” and the phrase tu can xay be should really be translated as “at the four forks in the road” it is apparent that this phrase also came to mean “crossroad”. See CMM: Xay be: division o encrucijada de camino. BM: According to Roys (1949b: 160 n 38), xay cach tu holcan be is “evidently a reference to flies swarming over the corpses after a battle at the crossroads. Elsewhere certain large hairy flies and the butterfly are mentioned in the same connection.” See also Roys 1933: 103 n 8. Perhaps this is a reference to the massacre at Otzmal, where Napot Xiu and his companions were murdered (see note 1762). RC: At a time of civil disorder and revolution we found the “havoc” occurring in the courtyards of the nobles (p. 91, note 7). Now, however, there is defeat in war. Possibly the retreating soldiers are ambushed at a cross-road. The Tizimin version adds the detail that flies swarm, presumably over the corpses (Tizimin, p. 30).
\textsuperscript{745} This and the following two lines are to be found again on lines f015-f017.
\textsuperscript{746} RC: Ox chuylah u xuthen, or ox chuilah xothen, is a stereotyped phrase which Brinton has translated: “three generations hang there” (on the tree). An alternative translation would be: the diminished remainder are driven far away. Cf. Brinton 1882, page 127.
\textsuperscript{747} RC: Maya, ox cuchlahom yal max, is another stereotyped phrase. Cuch-chimal means to be defeated in war, i. e. to bear one's shield on one's back in retreat. Chimal, however, is a borrowed Nahuatl word, and we find the original Maya expression only in the verb, maax-cinah, to employ a shield in defense, and its derivative maax, a man who defends himself well with his shield. Yał max could be a little shield.
\textsuperscript{748} See CMM: Pom kak: enfermedad de viruelas gruesas.
Then they came out from the depths of the forest, then it seems that Ah Uuc Yol Zip receives his alms. Contusions on the body are its tidings. Behold, I am Katun 3 Ahau. I am seated in Ich Caan Zīho. Behold, I am Cæsar Augustus. While I am seated I receive my alms in the depths of the forest, among the bushes. This is the end of the decree of the katun. The word of the god of gods on high is not a lie, you my younger siblings.

For this meaning see CMM: Pek: empienes blancos o manchas blancas que salen en algunas partes del cuerpo. For other possible meaning of the word pek see: CMM: Pek: perro en general. / BMTV: Estanque de agua generalmente hecho de argamasa, pila: pek. / TIC: Bazo: pek; yal pek; ep. / RC: The Maya word pek primarily means a dog, and among its rather numerous secondary meanings are water-tank, chills and fever, and a certain skin disease. We might conclude that the “tidings,” or fortunes, of the katun were chills and fever; but the statement following that it was a period of drought suggests rather that people were obliged to use the stagnant water of the tanks, when the rains failed. It is also quite possible that pek, the dog, had a symbolic meaning unknown to us, perhaps merely that the news is bad.

For the expression tah katun see BMTV: Acometer al enemigo: tah katun. / RC: Alternative translation: the masters of the katun.

While normally throughout the texts of P.C.M.L. the word baalcah has been translated “world” based on the majority of the vocabulary entries, in this case “entrance to the world” does not fit the context. / RC: The text is unsatisfactory and the translation here is uncertain. Also the manuscript is water-stained. One mutilated sentence has been left untranslated: “nomal Ytza e ... talii.”

RC: Written “Cæsar Augusto” in the original. A discussion of the use of this name will be found on page 157, note 2.

RC: There is a break in the text here indicating that one or more pages are missing.
1 Ahau Katun

e420 1 Ahau Katun is the sixth katun which is counted.\(^754\)
1 Ahau Katun is established at Emal.
At that time Ix Puc Yol Ha, Ix Ual Icim, Ix Ual Cuy descend. The rope shall descend, the cord shall descend.\(^755\)
His speech is lascivious, his penis is lascivious, his thinking is lascivious

e425 In his reign, in his wisdom he is lascivious.
Amayte Kauil is the aspect which rules. Then arrives a different prophecy, a different saying. Throughout the world there will be sadness. The rulers of the world will be grief-stricken.

a430 Some believe, some do not believe.
The edge of the world shall move, the center of the world shall move, the center of the earth shall move.
Then comes down the justice the holy god in heaven, the word of the true god due to the sins of the world because of lasciviousness, because of Zac Itseil Cah, because of the great villain, the great rascal.

Then Hun Pic ti Ax\(^756\) arrives to cause affliction, then the Canul\(^757\) arrive to cause affliction.

e435 Then the jaguar arrives to bite.\(^758\)
For seven years there is the affliction of Hun Pic ti Ax; for seven years there is the affliction of the Canul.

---

Hunil Ahau Katun

e420 Hun Ahau Katun u uac sit katun cu xocol.
Emal u hec katun ti Hun Ahau Katun.\(^759\)
Tu kinil yemel ix puc yol ha, ix ual icim, ix ual cuy\(^760\)
emom zum, emom tab ox kaz u than, ox kaz u ton, ox kaz u tucul
ox kaz u yol ti yahaulili, ti yah miatzili
Amayte Kauil u uich ti yahaulil ti yulel u than hah al ku
Amayte Kauil u uich ti yahaulil ti yulel u yanal thani, u yanal cani
bin ix okomac yol baalcahi tuzinil
bin ix okomac yoloob u halach uinicil baalcah
pecnom u xik cab, pecnom chumuc cab, pecnom chumuc luum
tu kin ca em ix puc yol ha, ix ual icim, tas yemel u justicia kulil ku ti caanil, u than hahal ku u hoch baalcah yokol niec, yokol zac itseil cab, yokol chac uen co, u maximil katun
Amayte Kauil u uich ti yahaulil ti yulel u yanal thani, u yanal cani, u xaxil katun ti yulel hun pic ti chibal, ti yulel Canul ti chibal
uucpel haab u chibal hun pic ti ax, uucpel haab u chibal Canul

---

754 RC: This is the sixth katun. The reason for starting a new count here is not apparent.
755 RC: Perhaps a reference to the “living rope” (cuxan zum), which is a road suspended in the sky and extending from Tulum and Cobá to Chichén Itzá and Uxmal (Tozzer 1907, p. 153).
756 This is the first of three mentions of the entity Hun Pic ti Ax which Roys translates as “eight thousand warts”. See also lines e436 and e571. RC: Literally, “eight thousand warts”. Possibly a disease and not a personage is meant.
757 Canul, aside from being a family name, is also the title of an official position. It is composed of the parts can and –ul. The -ul suffix converts the root word it is attached to into a person who does that activity. There are two possible meanings for the root word can in this context: “to speak” and “to care for”. From the following entry from the CMM it appears that the correct meaning for can is “to speak”, but on lines h109-h112 it appears that the word canul means some sort of guardian or watchman. See CMM: Ah kul: mandador, a quien el cañil enbia a que trate algo con la gente. ¶ Ah kul chan, ah kul camal: el mandador así llamado, /o/ canul. Roys claims that the Canul are of Nahua origin, but there is nothing in the name which would indicate that such is the case. RC: Canul is probably a reference to an important family of Nahua origin. They settled in the province of Ah Canul after the fall of Mayapan. Landa calls them Mexican mercenaries.
758 As noted on line d286, “bite”, “pain” or “affliction” can be meant by the word chibal.
759 RC: On page 82 it was implied that Emal was another name for Izamal, and the same city may be meant here, but there is another Emal on the northern coast of Yucatan.
760 Here there is some confusion as to what the names of these two entities is. However, as noted by Roys which follows, on line d235 the source texts give the two name in a fairly uniform manner: Is Puc Yol Ha and Is Ual Icim. Here however instead of Is Ual Icim the Tizimin gives Is Ual Cuy. For a commentary on these names see the Glossary of Proper Names. What is actually written on page 16v of the Tizimin is “tu tal yemel ix puc yol hai ix ual cuyi”. What Roys is referring to is what is written on page 14r of the Tizimin, the source for line d235, which gives “tu kin ca em ix puc yol ha ix val icim”. RC: Written Is Puc-yol-ha and Is Ual-icim on page 25 of the Tizimin MS.
761 Compare with lines d236-d237.
762 It is not clear what the xik cab might mean, although from the rest of the sentence one might assume that in this case “the edge of the world” is meant. See CMM: Xik: ala de qualquier aue, y el braço del hombre. Roys has this comments about the use of the word xik in this context: It will be seen that the country is thought of as a vast bird whose wings extend from Campeche to Valladolid (Zaci). (Chumayel, p. 126, footnote 3)
763 This name is given previously on line e069. See the notes to this line.

166
Then trials and tribulations descend on everything which comes from heaven, the trials and tribulations of all the world, the trials and tribulations of the savanna. The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna.

The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, t he trials and tribulations of the savanna. The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna.

The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna. The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna.

Then descend obedience to the bentenal lords. Then descend obedience to the bentenal lords. Then descend obedience to the bentenal lords. Then descend obedience to the bentenal lords.

Then descend obedience to the bentenal lords. Then descend obedience to the bentenal lords. Then descend obedience to the bentenal lords. Then descend obedience to the bentenal lords.

Then, the five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna. The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna. The five towns of the Savannah shall arise to fight, the trials and tribulations of all the world, the trials and tribulations of the savanna.

Then descend the eternal rulers, the justice-dispensing rulers; judgment is the burden of misery. Then descend the eternal rulers, the justice-dispensing rulers; judgment is the burden of misery. Then descend the eternal rulers, the justice-dispensing rulers; judgment is the burden of misery. Then descend the eternal rulers, the justice-dispensing rulers; judgment is the burden of misery.

The claws of the hawk, of the kinkajou, of the fox of the town are cut. The claws of the hawk, of the kinkajou, of the fox of the town are cut. The claws of the hawk, of the kinkajou, of the fox of the town are cut. The claws of the hawk, of the kinkajou, of the fox of the town are cut.

The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties. The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties. The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties. The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties.

The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea. The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea. The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea. The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea.

The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties. The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties. The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties. The remainder of the guardians of the seashore, the guardians of the sea shall gather in three groups of twenties.

The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea. The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea. The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea. The remainder of the people of Uaymil as well as the people of Emal shall gather in three groups at the edge of the sea.

Pestilence, death from famine, great hunger, the vomiting of blood. Pestilence, death from famine, great hunger, the vomiting of blood. Pestilence, death from famine, great hunger, the vomiting of blood. Pestilence, death from famine, great hunger, the vomiting of blood.

For the phrase see CMM: Emel koch: caer enfermo o padecer trabajo. ¶ eni in koch. 1. emaan in koch tume Dios: estoy enfermo que dios me ha enbiado trabajos o enfermedades. As pointed out in the introduction to this work, the word koch has various meanings, but amongst them is “burden”. Emel u koch means to endure trials and tribulations; absolute one’s conscience. See CMM: Emel koch: caer enfermo o padecer trabajo. ¶ eni in koch. 1. emaan in koch tume Dios: estoy enfermo que dios me ha enbiado trabajos o enfermedades. ¶ Item: descargarse vno del officio que tenia y desculparse . / BMTV: Descargar la consçiençia: emel v koch .l. luçah koch. ¶ Descarga de culpa tu alma: luçez v koch a p ixan. See Appendix D for an examination of the various meaning of the word koch and phrases in which the word koch occurs.

Ho Tzuc Chakan appears also to be a place name if the appearance of this name on lines f072 and f073 in conjunction with other places names is anything to judge by. The meaning is “Five towns of the Savannah / Five divisions of the Savannah”. For the word tzuc as used here see CMM: Tzuc: cuenta para pueblos, para partes, parras, articulos, razones, diferencias, y vocablos y montones. RC: Chakan was the name of the native province or geographical division in which Merida was founded. We have no record of any outstanding family ruling there, as the Xius, Chels, Cocoms, Cupuls, Peches, Cochius and Camuls ruled in other provinces. Nor do we know of any war in Chakan in a Katun 1 Ahau. The battle fought by Montejo near Merida in 1541 took place in Katun 11 Ahau; also the actual fight was just over the border of Chakan in the Province of Ceh Pech. The Can family is said to have been predominant in the Province of Chetumal (Chactemal), and there was an uprising of the natives there in 1636, which lasted all during the Katun 1 Ahau which ensued. Very little fighting occurred, however (Cogolludo 1868, Book 11, Chap. 12).
Then came great avarice. The end to fiscal tyranny. The end of misery in the world, of the peddlers. However when the respected men had not yet come there was no redemption, there was no avarice and belittling. Then descended the burden of tribute, then descended the burden of fighting. Then the fighting incited by the devil ends: fighting with deer-snares, fighting while snatching purses, fighting with blowguns, fighting by sitting on people, fighting by throwing stones. Dog is its prognostication, vulture is its prognostication. The secretary digs. Opossum is the aspect which rules. The eater of sustenance, the destroyer of corn, sustenance for the boboch, the destroyer of food. The Maya people do not believe. Amongst them are those who make known the word of god, the lord of heaven. Then they will correct themselves. Then the evil of the ways of the old Maya people will crumble. They do not want to listen to the word of god but rather to their fathers the judges. But you say the guardians of the land have been happy forever. Fire shall be lit in front of the sign of the Maya virgin Hunab Ku is in his only virgin church.

---

774 See CMM: õutul õut: regatonear y rescatar con bohoneria y el tal rescate. The term õutul õut is given again in line e491.
775 See CMM: Kul vinic: muy hombre de respecto y de hecho, y llaman así los indios a los españoles. RC: A term applied to the Spaniards.
776 Apparently the words toc and lukzah together mean “salvation”, “redemption”, “liberation”. See for example BMTV: Salbar o librar: lukçah. l. toc.ah, ob.
777 In order not to repeat the word “sustenance” for both uill and kauil here “corn” is used for the translation of kauil.
778 While Roys indicates that zuhuy means a female virgin, the BMTV indicates that the word zuhuy can also be applied to a male: Donçella o virgen: zuhuy (dícese también del barón). RC: During the colonial period the most famous shrine in Yucatan was that of the Virgin of Izamal, where many cures were performed. Here, however, we are reminded of Zuhuy-kak, the Fire-Virgin, who was the deified daughter of a ruler, a member of an order of virgins or nuns who served the gods (Lizana 1893, ff. 39-40).
779 RC: Hunab-ku was “the only living and true god, also the greatest of the gods of the people of Yucatan” (Motul 1930, p. 404).
780 See the footnote to line c251 for a comment on the use of zisil and cotz together.
781 CMM: Poch: el desprecio o menosprecio o desacato.
782 Literally “fighting by piercing with flint points”. For the term lom tok see BMTV: Tranpa para cojer benados y cogerlos así: lom tokil. lom tahil. ¶ Tranpa del benado: v lom tokil cel.
783 See BELMS: Cum tan.tah,te: Sentar sobre otro, o cogerlo debajo.
784 See BMTV: Matar a pedradas: puc tun. l. puc tun.
785 For the term ca õic see DMM: Priuado; su segunda persona en algun cargo: v ca õic.
786 The Chumayel reads bo bo chil uiil, but perhaps the source text is in error and the word should read bobobchil uiil. See IPP: Boboch: un animal fabuloso.
787 The BMTV shows hanal and uiil to be equivalent: Alimento: hanal .l. vil.
788 There is probably some sub meaning of the term balamil cab which unfortunately does not show up in the vocabularies. See for example CMM: Balamil: de aqui sale y se dice v balamil cabi: rey de avejas. v balamil cab: la portera de las avejas. v balamil cab: las avejas machos que son grandes.
e470 There he cries out; there is heard the word of the lord of heaven, the lord on earth.  
Then a great war descends upon the Zac Itzel Cahi.  

e475 Then the flag is raised.  
At the end of the katun the ruler becomes enigmatic.  
The eyes of the children of gods shall look upwards.  
The great war which has been prophesized will come to pass.  
Then the bishops arrive, the holy Inquisition as it is called, with Xau Ul.

e480 Then the bishops arrive, the holy Inquisition as it is called, with Xau Ul.  
He asks for penitence and Christianity.  
There is a sudden end to planting.  
Then proof is sought in the cloth of the land which is seven fathoms long.  
Then serving god becomes firmly established.

790 RC: Here the meaning of the Maya phrase, ti uchaan ua pani, is doubtful. It may be an archaic expression, but it seems more like a corruption of the original text.
791 RC: We are unable to explain this allusion, but it is of interest to note that in the Tizimin version of the preceding prophecy we find the name of Ah Uuc-yol-zip substituted for that of Cesar Augustus in what is practically the same statement; “ti talob tan yol che ti ual tu kamic u matan Ah Uuc-yol-zip uale.” Tizimin, page 30. Ah Uuc-yol-zip might be the modern Zip, or protector of the deer, to whom Dr. Redfield still finds the hunters making offerings.
792 RC: Maya, okosal. It seems likely that ocalol is intended, which would give the passage the meaning: there is an inquiry into their faith.
793 While this is translated as a weather phenomena in fact it could be the name of one of the aspects of the rain god Chac. RC: Maya, kakal mozon chac, lit. parched or fiery whirlwind storm. Dr. Redfield reports that the kakal-mozon (wind) is a disease bringing wind which comes from cenotes and caves containing water. It is summoned by whistling to burn the fields when cleared for planting.
794 On lines e328-e330 there is listed a series of various types of rain, amongst them being thul caan chacil. See the notes to these lines.
795 For a comment on yibnel cab see the footnote to line a704, in which it is conjectured that this is cloth or lienzo. Dr. Redfield reports that the expression is given again but with the numerical modifier of uuc sacab, “seven innumerable”. RC: Following the two words, yibnel cab, have not been translated. Ibnol is defined as “a cloth or net, or else the placenta in which the fetus is wrapped at birth. Item, the umbilical cord of the fetus at birth” (Motul). Cab could mean honey, hive, town, region, world, low and red earth.

169
This is the end of Antichrist receiving his money; Antichrist does not come. Our lord god does not want it.

Here the region is not destroyed by the wars because of us who are born here in the region. This is the origin of anti-Christianity: peddling. The descendents of the other lineage suffer misery, suffer eating alone. Then come five fruits of the tree for the food of the kinkajou; ah bentenal. 

Alas, there is sorrow in the heart of the lord of heaven. Smallpox is the end of the decree of the katun. War shall begin in Havana with a fleet of thirteen ships.

RC: Alternative translation: the army is not ruined, etc. This does not fit the context.

For a couple of different meanings of the word sutul suti see BTMV: Logrear o bender en más de lo que bale: suti suti y sal con bomeni, y rescatar asi: suti suti. As noted on page 120, this period was distinguished for its epidemic of yellow fever rather than for any conspicuous outbreak of smallpox.

RC: Maya, tu muk, literally: at the suffering or endurance, etc. RC: Cf. Appendix F, for the significance of this animal. The preceding reference is obscure.

As mentioned in the footnote to line e441, the name ah bentenal could mean "he who uses up something with moderation".


RC: Maya, tu muk, suitul suti. The word also means peddling something from house to house. For a reference to Antichrist, cf. page 79, note 6.

RC: Cf. Appendix F, for the significance of this animal. The preceding reference is obscure.

There are two possible meanings for the word kikel: blood and semen. See CMM: Kikel: sangre denotando cuya. ¶ emel v cah in kikel: saleme sangre. Kikel: semen viri. ¶ v baxtah vba caix hoki v kikel: contr ajose sus verguenças y cayo en poluçion. Perhaps though what is meant here is “descendents”. See for example CMM: Et kikel; et kikelit:} consanguíneo; pariente carcano en concanguinidad.
12 Ahau Katun

Kahk 12 Ahau is the seventh katun which is counted. The 12th Ahau Katun is established at Zaclactun. Yaxal Chuen is the aspect which rules, Buleb Caan Chac is the aspect which rules. There shall be entreaties to the heaven by day; to the heaven by night.

The burrowing opossum shall be treacherous. There is an epidemic of leprosy. The eyes of the great rascal are gouged out. The administrators of the land shall tremble with fear because of the disturbances of war: bellicose majesty, bellicose reign, bellicose command, bellicose food, bellicose drink, bellicose walk, bellicose public office.

Then comes the war of the old men, the war of the old women, the war of the children, the war of the warriors, the war of the young men. Then comes the miserly town administrators, the miserly town officials. For one day, one night the dais, the mat is theirs. Skirmish wars, dissention amongst the rulers; fighting with sticks and stones.

RC: This katun is really the seventh in the series.
RC: This place-name has survived only as the name of a hacienda in the Department of Izamal. It is, however, frequently associated with Mayapan in these pages and may be another name for this city.

“First artisan”, from yaxal = first and chuen = artisan. See CMM: Yax: en composicion de nombre; cosa primera. / Ah chuen: artifiçe ofiçial de algun arte. RC: Yaxal Chuen appears to be an important deity and probably a constellation as well. The name might be translated as the green or first artisan. We find on pp. 23, 24 of the Codex Peresianus a glyph composed of the elements, yax and chuen, which may refer to this deity (Gates 1910, p. 30). These are the pages containing the figures which represent the thirteen divisions of the Maya zodiac.

As noted in the Glossary of Proper Names, there are various aspects of the rain god Chac which include the word Caan. A couple of example: Bohol Caan Chac, Thul Caan Chac. According to Beltrán buleb is a type of water jar: Jarro: Buleb, zuleb. Buleb could also be related to the verb root bul: to submerge. RC: The text appears to be corrupt here.

There are two possible meanings for the word cuchpach: “go backwards / from the backside” and “treacherous”. See BMTV: A traiçón, bueltas las espaldas: ti cuchpach. To distinguish between batab and belnal the position of batab is translated as “official” and the position of belnal is translated as “administrator”. See CMM: Batabil ca: v batabil ca: los principales que aiudan al caçique. / DMM: Administrador anssi: ah belnal.

For the expression hun uay see CMM: Vay: cuenta para vn dia con su noche. Hun yvayen tin col: vn dia y vn noche estare en mi milpa.
Half of the katun is good, half of the katun is bad.

Six years are bad, six years are good even though there is perpetual war.

Then the administrators of the land ask contrition. Then they ask for the eternal cloth of the land.

Then they come, receive your guest; from half a league, from one league they come.

Hun Pic ti Ax is the burden of the katun with his licentiousness and carnal lust. He will fight with his father and his mother during the katun of turmoil of those who exchange their fathers, exchange their mothers.

Hunab Ku desires to be on his chair of office; he wants to possess the mat of 12 ahau Katun, the wealthy katun. Such is also the change of the colors of the land, the colors of the region, the colors in the middle of the land. The arrow shall return to the middle of the region. Then comes another reign over the world. It will be very difficult.

The administrators of the land are played with. Then the running katun, the katun of shooting arrows, the blowgun katun is seated.

Then comes the paying of tribute. A rules descends, he has to heads.

The administrators of the land are played with. Their faces are blotchy black because of the katun of turmoil. The burden of caring for the land is divided. Then the money of the rulers is demanded by the great artisans, the great students.

---

816 This expression shows up on lines a704 and e486. As noted in the footnotes to those line, from the context it appears that yibnel cab is a cloth or lienzo on which historical records are written. The following line seems to confirm this meaning.

817 See the footnote to this name in line e143.

818 For a fuller meaning of the word kanche as given here see CMM: Çip.ah,ib (originally given Cip.ah,ib): quitar a vno del officio o cargo que tenia. ¶ in chipah Juan tu kanche: quite o priue a Juan de su silla del officio que tenia.

819 For an extensive note on this entity yal ix titi be see line d154.

820 The relationship between a ah men and ah iatil is that of the master of some art and his student. RC: Maya, hunac ah-men. Among the modern Maya ah-men means sorcerer.

---

821 For the word than with this meaning see BMTV: Conoser carnalmente, vocablo onesto: ohel, than. l. ilmah.

822 The word punob is unregistered. The translation is based on BELMS: Pum.ah,e: Embarnizarlo, untarlo con colores. However, an alternative might have to do with the tree called punab in Mayan and cedro in Spanish from which idols were made. See BMTV: Çedro, árbol: ku che l. punab.

823 The expressions emom halal and zutnom halal seem to indicate war.
Then it comes out from within the land of the woods, within the land of the rocks.

Then the ruler shall cut; he cuts off the claws of the hawk.

The kinkajou and coyote scratch each other. The caves shall burn. There are therefore no coyotes, there are therefore no kinkajous that bite.

Big tortillas are the tortillas of the katun, stacks of tortillas is the masa of the katun. Rich year, rich katun.

Good town officials, good governors; There will be joy and pleasure throughout the entire world. At the edge of the sea those from deep in the forest find their food at the beginning of the katun.

Drought, vomiting of blood, the end of joy and pleasure. Riddles are asked in exchange for food. There isn’t then misery, but rather joy and pleasure during that time, during the katun it seems.

Poor men become rich. It is also a good katun to become wealthy. Good rains will happen.

Then they come forth from within the land of the rocks to Christianity; they come with God. Then they ask for contrition from the town administrators at the golden doors with the marriages of the town’s people in the church. Then our sandals are sought for in the time of our Christianity. This was a new day which dawns upon us.

As a result of the five years of famine, 1650 to 1654, enormous numbers of Indians had left their towns and were scattered in the forests. In 1652 an unsuccessful attempt had been made by the Spanish authorities to bring them back to their homes, but it seems likely that during the following katun they gradually returned to their homes. Cf. Molina Solís 1910, p. 231.

Called can kaz na or “building with four division” because of the way churches are constructed.

The golden gates (u puertail takin) are probably the gilded gates to the chancel of the church. The town marriages perhaps refer to the marriages of many people at one time, when the people had returned to the towns after living for some years in the forests and mating without ecclesiastical sanction. Can-kaz-na, here translated as the official building, means literally “the house of four apartments.”

The return to the towns meant also a return to the regulations governing the Indians. One such law regarding dress reads: “that all shall manage to wear footgear, at least hemp sandals” (Cogolludo 1868, book 5, chap. 19).
This is what we say today. This will be the end of the katun of carnal sin. It will be sold in the end. The law of the ruler arrives. Then the seven good planets will appear to the darkened sky. There are contrary rains in the 17th tun.

RC: Maya, nicte katun, literally the katun of the Plumeria flower. Cf. page 104, note 15. This is the fourth katun-prophecy in which we find this reference; the others were Katuns 11, 7 and 5 Ahau. While Roys notes that conbil could mean soon there is no vocabulary entry which would give this alternative meaning to the word. RC: Maya, conbil, also means that which is for sale. See the note to this line in Mayan for why I have a different interpretation from Roys for this line. RC: We are reminded of the “Nine Mountains” mentioned on page 139.

RC: Maya, chac ek, the morning star. (Motul.) Cf. p. 150, note 4. In Mexican mythology we find a close association between Quetzalcoatl and the planet Venus. Compare with BMTV: Contrario biento: paa hool ik. ¶ A contraviento va el navío: paa hool v binel chem. RC: The text reads pa hool chac, which we have rendered as Ppap-hool-chac and which is probably the Ppapholchac mentioned by Lizana, who translates it “casa de las cabezas y rayos.” It was the name of one of the pyramids at Izamal and was said to be the dwelling of the priests of the gods (Lizana 1893, p. 5).

RC: Maya, chac ek, the morning star. (Motul.) Cf. p. 150, note 4. In Mexican mythology we find a close association between Quetzalcoatl and the planet Venus. Compare with BMTV: Contrario biento: paa hool ik. ¶ A contraviento va el navío: paa hool v binel chem. RC: The text reads pa hool chac, which we have rendered as Ppap-hool-chac and which is probably the Ppapholchac mentioned by Lizana, who translates it “casa de las cabezas y rayos.” It was the name of one of the pyramids at Izamal and was said to be the dwelling of the priests of the gods (Lizana 1893, p. 5).

In the manuscript this line reads tii cabin uluc: uuc uitzil: uch chac ek: y tupem caane. Roys has translated tii cabin uluc: uuc uitzil as “Then there shall come the Seven Mountains”. However, on page 48r of the Chumayel there is a graphic representation of what the manuscript calls uscopp chachac ek, or “the seven deep-red stars”, meaning the planets. See line e150. I feel that the Chumayel scribe made a mistake by introducing the “i” in uitzil and that what it should read is utzil.
10 Ahau Katun

e640 Katun 10 Ahau is the eighth katun which is counted.
The 10 Ahau Katun is established at Chable.
The katun is established at Zaclactun.646
Then they arrive in their towns.
The ladders which are set up over the rulers of the land shall be erected four times.

e645 The hoof shall burn; the sand shall burn, the turtledove shall burn at the edge of the seashore
The bird's nest shall burn, the bedrock shall crack explode.
Breadnut tortillas are its tortillas.
Drought is the burden of the katun, the castigating katun.
It is the word of god on high and of the mistress of heaven.
It will come to pass before us and after us it seems.
No one shall stop the word of our lord god the son,
the lord of heaven and earth.
Holy Christianity will arrive to spread its news.

e650 It is the word of god on high and of the mistress of heaven,
It will come to pass before us and after us it seems.
No one shall stop the word of our lord god the son,
the lord of heaven and earth.
It shall not fail come to pass through his power all over the world.
Holy Christianity will arrive to spread its news.
Then the stupid ones who speak our language badly turn from their evil ways.
No one shall prevent the drought.
The Maya priests approve of the message which has come upon them.

Lahun Ahau Katun

e640 Lahun Ahau Katun u uaxac sit katun cu xocol
Lahun Chable u hec katun ti Lahun Ahau Katun
Zaclactun u hec katun
ti yuleloob tu cahaloob
can uathom u kax eb cheob yokol yahaubil cabi
elom xio, elom zuz, elom mucuy tu chi kaknab
elom u ku chich, uakom chaltun644
oxil uah u nahu
kintunyaabil u cach katun, u ye katun
u than ku caanal yetel u coel caan
bin ooc u lukuc tac pach, tac tan uale646
mamac bin hauzic u than c’ yumil ti dios mehenbil
u yumil caan yetel luum lae
ma manomi bin uchuc tu cal ti baalcali tuzinil
bin ulec santo cristianol pulic u kin
ca u ualkezubaob ah nunoob tu lobil u beloob
mamac bin au hauzic lay tun kintunyaabil
chabil u than yokoloob maya ah kinoa lae

836 RC: This place-name has survived only as the name of a hacienda in the Department of Izamal. It is, however, frequently associated with Mayapan in these pages and may be another name for this city.
839 RC: Extensive forest fires have never been reported from Yucatan, and we probably have here only an exaggerated description of extreme heat and drought.
840 For this interpretation of the phrase ye katun see BMTV: Roseta de disciplina o de espuela: ye. RC: Maya, u ye katun, literally, that which the katun sets before us. U yekabtun would mean an offering of precious stone.
841 RC: Maya, u coel caan, a term usually applied to the Holy Virgin.
842 For ah nun see CMM: Nun. 1. ah nun: boçal que no sabe la lengua de la tierra, o que es balbuciente o tartamudo, y el rudo que no aprovecha enseñarle. RC: Maya, ah nunob, a term applied several times to the Itzá in these pages. This would indicate a foreign origin for the Itzá.
844 There are two principal meanings for the verb uatal: CMM: Uatal. valhi, valac: enhestarse, ponerse en pie, o pararse y detenerse así. ¶ Item: ser puesto o proveydo alguno para hazer alguna obra, o promovido y proveydo a algun officio. / Uatal: acento en la primera; ser quebrada alguna cosa larga y dura.
845 When a forest fire burns over exposed bedrock there is an audible exploding sound.
846 Even now those older people who experienced famine remember that one can gather the nuts from the breadnut tree (Brosimum alicastrum Swartz) in order to make a type of tortilla which will take the place of corn tortillas.
847 For the expression ooc lukul see CMM: Ooc lukul: acabarse, cumplirse y perfeccionarse.
8 Ahau Katun

Kan 8 Ahau is the ninth katun which is counted. The 8 Ahau Katun is established at Itzmal. Kinich Kak Moo is the aspect which rules at the establishment of the katun. Then they arrive in their towns once again. The shield shall descend, the arrow shall descend upon Chakan Putun together with the rulers of the land.

The heads of the foreigners to the land were cemented into the wall at Chakan Putun. There is an end of greed; there is an end to causing vexation in the world. Much fighting shall be done by the natives of the land.

Uaxacil Ahau Katun

Uaxac Ahau Katun u bolon oit katun cu xocol Itzmal u heö katun ti Uaxac Ahau Katun Kinich Kak Moo u iuch ti yahaulil, u heö katunui uale ti yuleloob tu cahaloob tu ca uao emom chimal, emom halal yokol Chakan Putun tu pach yahaulil cabi pakom u poloo ob ich paki Ah Chakan Putunoob, u zulil cabi u soc ziiil, u soc numya ti baalcah banban katun ya bin bechabaci tunenel ah otoch nalobe

RC: Supplied from the Tizimin version of this prophecy which is more complete (Tizimin p. 32). One of the objects in the accompanying picture may be intended for a shield and two arrows.

RC: Supplied from Tizimin (p. 32). The Maya pak, here translated as wall, can also mean a water-tank. Motul, Spanish-Maya portion. This is the only mention of the episode of cementing human heads into a wall that we find anywhere. Possibly what is meant is that a tzompantli was erected, and the stakes transfixing the heads were set in a wall of masonry.

RC: For the accounts of the sojourn of the Itzá at Chakanputun see page 136 and page 141, note 4. Chakanputun is generally believed to be the modern Champoton in southwestern Yucatan. The translator is uncertain whether or not to accept this identification, as excellent reasons could be cited both for and against it.

RC: This reference to Kinich Kakmo is capable of two explanations. It may be merely a reference to the god of this name as the idol or presiding deity of the katun. It is very possible, however, that it is a historical allusion to the man, Kinich Kakmo, who was later deified. Gaspar Antonio Chi collaborated with Cristóbal Sánchez in writing a report which states that “in course of time the inhabitants of the said town (Izamal) were conquered by Kak-u-pacal and a hundred valorous captains formerly of the town of Mayapan, and that those who founded this place were called Kinich-Kabul, Kinich Kakmo and others from whom descend the Xool, Mo and Coyi families”, Indians so named in this province” (Relaciones de Yucatan, I, pp. 119-120). Mo or Moo (parrot) is still a common family name among the Maya, and it will be noted that it is one of the elements of the name, Kinich Kakmo, which means sun-eyed fire-parrot. Cf. p. 141, note 2.
Katun 6 Ahau is the tenth katun which is counted. The 6 ahau Katun is established at Uxmal.\textsuperscript{851} There is supplication. Shameless is his speech, shameless his face as the rules,\textsuperscript{852} Deliriousness, lewd speech will begin.\textsuperscript{853} This shall be the trials and tribulations which will befall them.\textsuperscript{854} Their throats are cut because of their sins. Then they shall be resurrected. They await the judgment of our lord god. Then they enter into Christianity with their families. As many as are born here on earth will enter into Christianity. Such is the burden of 6 Ahau Katun.

\textsuperscript{851} RC: It is suggested here that at Uxmal they erected stelae as katun monuments.

\textsuperscript{852} RC: The reference is probably to the idol of the katun.

\textsuperscript{853} RC: Here doubtless referring to the introduction of certain erotic religious festivals like the one described by Landa (1928, p. 156).

\textsuperscript{854} RC: The Tizimin version of this prophecy substitutes the expression “u kochob (the punishment of their guilt) shall descend,” instead of “God the Father.”

\textsuperscript{855} See the footnote to line e438 for a look at the expression \textit{emom u koch}. 

\[855\]
4 Ahau Katun

e730  Katun 4 Ahau is the eleventh katun which is counted.  
The 4 Ahau Katun is established at Chi Cheen Itza.  
The Itza shall arrive in the town.\textsuperscript{835}  
The quetzal shall arrive, the blue bird shall arrive.\textsuperscript{837}  
Ah Kantenal shall arrive.  
Blood-vomit shall arrive.\textsuperscript{838}  
e735  Kukul Can\textsuperscript{839} shall arrive with the Itza for the second time.  
This is the decree of the katun.

2 Ahau Katun

e750  Katun 2 Ahau is the twelfth katun which is counted.  
The 2 Ahau Katun is established at Maya Uaz Cuzamil,\textsuperscript{850} Maya Tzuc Pom.  
For half of the katun there shall be tortillas; for half of the katun there will be sustenance.  
For half of the katun there shall be a temple\textsuperscript{861} for the rulers  
during the katun 2 Ahau it seems.  
e755  This is the final word of god.

Canil Ahau Katun

e730  Can Ahau Katun u bhuc sit katun cu xoccol  
Chi Cheen Itza u he's katun ti Canil Ahau Katun  
ulum tu cahal Ah Itza  
ulum kuk, ulom yaxum, ulom ah kantenal\textsuperscript{862}  
ulum xe kik tu can uao  
e735  ulom Kukul Can tu pach Ah Itza tu caten  
U than katun uale  
Cabil Ahau Katun

e750  Cabil Ahau Katun u lahca sit katun cu xoccol  
maya uaz cuzamil, maya tzuc pom u he's katun ti Ca Ahau Katun\textsuperscript{863}  
tancochhom yan u uah, tancochhom yan u yaal  
tancochhom yan u templo ti yahaulil  
Tu katunil cabil ahau uale  
e755  U xul u than\textsuperscript{864} dios lae

\textsuperscript{835}  RC: This agrees with the Maya chronicles which place the second occupation of Chichen Itzá by the Itzá in a Katun 4 Ahau which fell in the Tenth Century A.D.

\textsuperscript{837}  RC: Cf. page 63, note 6, and page 121, note 4.

\textsuperscript{838}  RC: Cf. page 133, note 11.

\textsuperscript{839}  RC: This statement is important as it enables us to date the beginning of the worship of Kukulcan at Chichen Itzá which was accompanied by a number of new architectural features at that city. Cf. Landa 1928, pages 62-68, and Relaciones de Yucatan, I, page 121. The Tizimin version of this prophecy is even more explicit than the Chumayel, for it says: "Kukulcan shall come with the Itzá." Although Torquemada (Book 3, chap. 7) says that Quetzalcoatl went to "Onoñualco," a term comprising Tabasco, Campeche and Yucatan, the writer is inclined to doubt that the Kukulcan who came to Chichen Itza in the Tenth Century was the actual culture-hero, who is supposed to have lived about the Seventh Century. Like the Kukulcan mentioned in the Tizinim (p. 23) in connection with the Hunac Ceel episode about 1200 A.D., this was probably also a ruler who bore as a title the name of the deified hero.

\textsuperscript{840}  RC: Probably Maya Cuzamil, Mayapan, is intended as stated in the following prophecy.

\textsuperscript{841}  RC: Alternative translation: Its bread, water and temple are halved.

\textsuperscript{842}  RC: Nothing is known of this personage. Kante is a tree which yields a yellow dye.

\textsuperscript{850}  RC: This agrees with the Maya chronicles which place the second occupation of Chichen Itzá by the Itzá in a Katun 4 Ahau which fell in the Tenth Century A.D.

\textsuperscript{851}  RC: Cf. page 63, note 6, and page 121, note 4.

\textsuperscript{852}  RC: Cf. page 133, note 11.

\textsuperscript{853}  RC: This place names Maya Uaz Cuzamil and Maya Tzuc Pom appear only here. For the first place name it is logical to assume that Cuzamil / Cuzamel is meant, but it could be some other place as well. The word uaz is an alternative name for Crescentia cujete L., normally called luch but also called homa. For the second place name: it is not uncommon for a place name to begin with the word tzuc (slope / grove) followed by the name of a tree. See CMM: Tzuc: montecillo de arboles pequeños. ¶ tzuc abal: , etz.

\textsuperscript{854}  Literally: "the end of the word". For an example of the expression u xul u than see CMM: Xul: fin, cabo, paradero, termino, remate, o estremo o limite. ¶ v xul custal: el fin de la vida. ¶ v xul in than la: este es el fin de mis palabras. This expression appears twice more in PCML: lines e811 and f089. It is somewhat reminiscent of Native American discourse during the 19th century when the speaker would end his dialogue with "That is all I have to say."
Katun 13 Ahau is the thirteenth katun which is counted.

The katun is established at Kinchil Coba. The fan and the bouquet of the rulers of the world shall be displayed.

The face of the sun shall be turned over, the face of the moon shall be turned over.

Blood shall descend from the tree and stone. The sky shall burn, the earth shall burn. There is the universal judgment upon the living, upon the dead. They shall climb up the good road, they shall descend the bad road to the center of the earth.

There will be no strength in heaven and earth. Those of the big cities will enter into Christianity, in the town where they eat corn, the large towns, whatever their names, in all of the settlements, in all of the region Maya Cuzamil, Maya Patan. There will be two-day men because of lewdness, the bloated children.

In the end then abomination and shame are forgiven. Prudent our sons from carnal sin. There is no lucky day for us. It is the cause of death from bad blood.

The moon rises, the moon sets, the entire moon. This happened when blood was healthy.

---

RC: Cf. page 77, note 5.
RC: A space is left in the text indicating that the Maya compiler was unable to read a few words in the manuscript which he was copying. What is meant by the “two-day men” is uncertain. Cf. page 83, note 6.

RC: Kinchil Coba u hez katun ti Oxlahun Ahau Katun. Oxlahun Ahau Katun u yoxlahun xit katun cu xocol
Kinchil Coba u hez katun ti Oxlahun Ahau Katun Cabal Is Bach Can u hez katun
elthahm ual, elthahm uub yahaulil cabi nocpahom u uich kin, nocpahom u uich :U:
emom u kikel che yetel tunich elom caan, elom huum u yuk xotkin yokol cuzaanoob, yokol cimenoob cuzaahom cimenoob uchlahom caanal
naklahom ti tibib beob caanal, emom ti lobol beob tu su huum
minaaanac u muk caan yetel huum bin ococ ti cistianoin nucuch caaob u cahal mac nalob, u nohochil cah, max u kaba tu yukol mehen caaob, tu yukol petenil, maya cuzaan, maya patan licsil ca kin unicic tu caal coil, xical aic, xicil mehenil

... prudent our sons from carnal sin. There is no lucky day for us. It is the cause of death from bad blood.

The moon rises, the moon sets, the entire moon. This happened when blood was healthy.

---

So it was with the good planets which are looked upon as good; it is the final the word of god. Then they will come to ask for the waters of the second birth for the holy spirit. They receive the holy volition. They are not forced to go to go. Many become Christians through the holy faith, the Itza and the balams. At the end of the final katun, the word of the lord of heaven and earth. That is the burden of 13 Ahau Katun at the time of the last katun it seems.

bay tu utzul planetasobe ilabal yutzil lae; u xul u than dios bin tac yokotoob yaalil caput zihil santo pixan u kamoob santo olal ma xalbil u pachobi tal ti dios hach manal bin cristianoabaloob tu santo oc yolal Ah Itzaob yetel balamoob u xul u hixibte katun, u than u yumil caan yetel luum lay yan u cuch ah Oxlahun Ahau Katun tu kin u coco katun uale

---

873 RC: Literally, the jaguars, probably a reference to the pagan priests of the Itzá. Many renegade Christians fled to the Itzá at Tayasal during the Sixteenth and Seventeenth Centuries.
INTRODUCTION TO SECTION F

Section F, called in this book U Uu ɔ Katunoob III, is not a complete cycle of katun prophecies, and perhaps is not intended to be. The katun prophecies in this series are of 13 Ahau Katun, 11 Ahau Katun, 3 Ahau Katun, and 8 Ahau Katun.

There are three sources for the material presented in this section. Two of the sources, the Codex Pérez and the Tizimin, are essentially the same in the presentation of this material. They cover 13 Ahau Katun, 11 Ahau Katun, and 8 Ahau Katun. The third source, the Chumayel, on the other hand is defective in some areas but at the same time supplies material not found in the other two sources. It begins with introductory remarks which could serve as an introduction to the whole section, and then gives the prophecies for 11 Ahau Katun and 3 Ahau Katun. Thus the Chumayel is lacking in the prophecies for 13 Ahau Katun and 8 Ahau Katun but supplies material on 3 Ahau Katun which is lacking in the other two sources.

The Chumayel seems to be copied from a source which had suffered damage and may have been loose leafed. For example, a portion of the prophecy for 3 Ahau Katun given here on lines F241-F290 has as given in the Chumayel been inserted in the middle of the prophecy for 11 Ahau Katun. For continuity reasons, the transcription given in this book leaves the prophecy for 3 Ahau Katun in the middle of the prophecy for 11 Ahau Katun. There is also other material dealing with 3 Ahau Katun which is to be found at the end of this section on page 47 of the Chumayel and the transcript of this has been moved to join with the rest of the material on 3 Ahau Katun. Despite the confusion in the Chumayel, notably on lines F238 and F265, the Chumayel text seems to have a certain continuity with the texts preceding and following its solo passages suggesting that it may contain material lost to the other two sources. Lines F193-F238 which are supplied only by the Chumayel continue the ritual material which began on line F111, and lines F265-F290, also supplied only by the Chumayel, seem to provided a natural lead-in to lines F294-F356, with lines F284-F290 talking about 13 Ahau Katun, the katun prior to 11 Ahau Katun.

To add to the confusing situation in the Chumayel, at the end of line F238, which is the last phrase on page 44, there seems to be a break in the text. The word “xeli” is in a position that the copyist of the Chumayel used to indicate the first word on the next page, but the first word on the next page, page 45, is “lic” (line F265). The copyist also put the number 29 after “xeli”, seemingly referring to folio 29 (page 52), but this does not seem to be the case as the word “xeli” does not appear on that page nor anywhere else in the Chumayel. Further, the first few words of page 45 show signs that the copyist had difficulty in reading his source because there are some disjointed letters.

An interesting feature in Section F is the greater use of ritualistic passages than commonly found in other material presented in this book. For example, rituals involving the world direction colors are found in the following lines: F169-F192, F193-F203, F228-F235.

Unlike “U Uu ɔ Katunoob I” and “U Uu ɔ Katunoob II” which show a certain continuity in structure and style between all the katun prophecies, “U Uu ɔ Katunoob III” shows no real continuity between the various prophecies. Even within the katun prophecies there seem to be breaks in continuity. This is why it is suggested above that Section F does not represent a portion of a cycle of katun prophecies but rather a loose collection of these prophecies. In fact, Barrera in his “El Libro de los Libros de Chilam Balam” has treated these prophecies as distinct and separate.
13 Ahau

f001 Here is the word of Oxlahun ti Ku as it is recounted by the priest Chilam. Thus they say comes this day which is spoken of:

Thus they say comes this day which is spoken of:

f005 Drink, drink the water which you bought.

On this day the back becomes hunched, On this day the fruit becomes withered, On this day the clouds rise up, On this day the hills rise up,

f010 On this day disputes break out amongst themselves, On this day there is discord.

On this day the center leaf of the wild sisal curl s up, On this day ugly faces are made, On this day the trunk of the ceiba tree will be thrice stamped,

f015 On this day the child of the monkey shall be a great burden.

On this day three vessels of holy water shall be hung up.

874 In Section F there are frequent references to Oxlahun ti Ku and his apparent adversary Bolon ti Ku. See the Glossary for comments about these two deities. The closest English translation of these names, namely “Thirteen God” and “Nine God”, is not very successful. Thus in this translation their names are left untranslated.

875 It is not clear whether the word chilam here refers to the post of interpreter of omens or to the particular Chilam Balam from whom the sacred Mayan books get their names.

876 See CMM: Vien: come tu. ¶ vienex: comed vosotros; y no se diye viex.

877 See CMM:: vken: beue tu. vkenex:

878 There is an indication that lines f004-f006 where written at the time of extreme drought. One such period occurred in the early 1570's which caused famine, and at the end in 1575 an epidemic.

879 Hubul hub can also mean to throw down buildings.

880 The chelem is the wild relative of the domesticated sisal plant. When its center leaves curl up from drought then the drought is sever indeed.

881 See also lines c013 and c230. As stated in the footnote to line c013, the metaphorical meaning of this phrase is unknown.

882 This line and the next two are also given in another text in the Tizimin, p. 16v, and this line and the next are given in the Chumayel, p. 92.

883 Chuyula, literally “suspended water”, is given in the dictionaries as a drink offering for the deities. Even today the gourd in which offerings to the spirits are placed is called a chuyub. The word xuthen is applied to the vessel in which drinks such as chocolate are mixed.

884 Lines f001 through f109 are given in the Tizimin and Pérez but not in the Chumayel.

885 Line f006 of the Pérez reads uien, uien, bin á man uah whereas in the Tizimin the particle bin is lacking and added it. For the phrases a man uah and a man ha see CMM: Man: cosa comprada, que vno ha comprado. ¶ xupi in man ixim: acabadoseme ha el maiz que yo auia comprado. ¶ a man tzimin xalo?: es por ventura esse el cauallo que has comprado.

886 The particle –hum used here and in the following lines has usually been interpreted as the word luum = “earth” in other translations. For the meaning and function of this particle see pages 109-110 of the Grammar. As noted there, this particle and its companion particles usually transform the root word into an adjective or adverb indicating that the action becomes a group action or brings the objects of the action together.

887 For some reason the making of ugly faces is extremely distressing to the Maya, especially when it includes the showing of the teeth of the lower jaw. Even today there are loud screams of anguish when one child shows his teeth to another who then screams Tan u yeicen u coh!

888 The max is a small monkey like the spider monkey but the term is also applied to spirits such as elves and goblins. Roys disagrees with this reading completely and gives “They are defeated in war.” He bases his reading on the expression cuch chimal which literally means “to bear the shield on the back” but metaphorically means “to be defeated”. Maax is another, mostly unused word for “shield”. However, the sticking point is the word yal and how to incorporate it into the meaning of the phrase.

889 There is little agreement on the word given here as xuthen in the original texts. Tizimin, pp. 11r & 16v: xotem (cigar butt); Pérez p. 115: xuthlem (meaning unknown); Chumayel 92: xuthen (usually the wooden vessel used for mixing chocolate, often called bobok xuthen).
On this day projectiles are dug up, and they are scattered under the trees, under the bushes. A great hunger shall descend.

The road to war shall be loudly proclaimed, it shall sweep in from the west, from the north and pass over the children of god. The children of the great Itza shall be lost under the trees, under the bushes to great misery. The seaside sand will burn, the edge of the sea shall burn.

Ah Mazuy bird shall climb into the tree. The cloven hoof shall burn up to the first line of mats of the people of Omte Om tuntun it seems.

Thirteen years is its burden. The greater part of the world, the provinces of the land will be taken by Lahun Chan. The red seated ruler shall be destroyed.

The pronoun “they” probably refers to the Itza as will be shown in the lines f023-f024 where the idea of living “under the trees, under the bushes” is reiterated.

The expression tali ti chikin, tali ti xaman, while literally meaning “comes from the west, comes from the north”, metaphorically means “comes from everywhere”.

The Mazuy bird has not been identified. It appears a number of times in the Books of Chilam Balam, variously spelled mazuy, maçuy, may quy, may quy and other variants. See also lines c081, c235, c487, d126.

Lahun Chan means both “Ten Sky” and “Ten Snake”. While his hieroglyphic representation is normally “10 sky” (see below), in the Madrid Codex there are various depictions of sky snakes, some of which have the markings of 10 and the Chic Chan infix on the body. An example of one of these depictions is to be found on page 14 of the Madrid Codex.

The word chin means “to throw rocks at each other” and probably by extension the rocks themselves. Note that in the gloss the words “naranjo” and “naranjazo” is used. This refers to cannon shot the size of an orange. BMTV: Tirar con piedra, y naranjas y otras cosas: chin ah, b. ¶ Tirar una piedra a una gallina: en chinah chum. ¶ Tirar mucho a lo largo con piedra: nachcunah chin. ¶ Tirar un bulo piedra o naranjazo: çopp chin ah, hom chin ah. ¶ Tirarse unos a otros con piedras: chin chin l. chinil chin tanba.

The sources texts read ah num itza in the Tizimin and ahun itza in the Pérez. There is some question as to what is meant by this phrase and therefore which is the correct reading. The word num generally can be translated as “much”, “great” or “greatly”, and the word nun most often means “stammerer” or is applied to a person who can not speak Mayan well. Throughout the Books of Chilam Balam this phrase appears using both spellings, and no one context points to a definite meaning one way or the other, with some seeming to indicate one meaning and others indicating the other. Perhaps it is a matter of context, just as in English “right / write / right” depends on the context in which these homophones are found. It should be remembered that, as pointed out on page 14 of the Grammar, trailing n’s tend towards m, making the matter even more difficult.

The word tenel in the names chac tenel ahau and cac tenel ahau is translated as a derivative of the root word tem = “seat / bench”. See DMM: Poyo o grada: tem. However, tem has various meanings, among them being “altar”, “ledge”, “step of a stairway”, “satisfied”, etc., but it is hard to apply these meanings here. All four world direction colors are associated with this four-in-one deity which appears 11 times in the Books of Chilam Balam. See lines i337, i338, i409, i539, i668, i232, i253, i254, i255. Roys notes the difficulty with translating the name of this deity in Chumayel, page 102, footnote 8. Temen in the vocabularies usually means “times”, as in yaub u temel = “many times”, but that meaning does not appear to apply here either.
The fire shall be lit at the base of the leg.  
The branches of the ceiba tree shall be chopped off.  
The branches of the plumiera flower tree shall be chopped off.  

f035  
The wings of the turtledove shall be chopped off.  
On this day there is lightning in the sky  
The red seated ruler shall scream  
The white seated ruler shall be destroyed  
during the time of 13 Ahau it seems.  

f040  
Here is Chi Cheen Itza, 13 is its burden.  
The region shall be swept to the edge of the well.  
Fires shall begin in the middle of the towns.  

f045  
The priest say that today is the time for rain.  
Even though there is no rain, there is filling for sustenance.  

f050  
At this time there is the “trod road” katun.  

Ix Kan Itzam Thul.  
shall wander about in the savanna.  

907 Metaphorical meaning: “Incest shall be committed.” The term hax kak, while literally meaning “to light a fire with a fire drill”, is used metaphorically to indicate incestuous sexual relations. The term teel chac means “thick root”, but is also used metaphorically much as we do in English, as for example in “the root of all evil”. This line could be translated literally as “Fire shall be started (with a fire drill) at the root of the leg”. The BMTV gives a parallel phrase, “Cometer peccado insestuoso, por metáfora: hax kak ti chac bacel. ¶ Cometió así pecado con su hija: v haxah kak tu chac bacel. ¶ Cometió así pecado con su hija: v haxah kak tu chac bacel yetel yix mehen.” From this it can be deduced that some similar metaphorical meaning is meant here, namely “Incest shall be committed.” Incidentally, amongst the Maya, even today, having sexual relations with anyone within either the immediate or extended family is a very great sin. This loathing is carried out to the extent that people having the same name either from the mother’s side or from the father’s side should not marry. Thus, a person with the patronymic and matronymic names of Chan Canul, for example, should not marry someone with either of these last names.  

908 It would appear that these two lines, f041 and f042, refer to forest fires which result from a severe draught. The verb root miz (to sweep) is often used when referring to milpa fires which are started in order to clean the milpa of the brush and trees which have been cut done in order to make the milpa.  

909  
Ix Kan Itzam Thul: “female yellow lizard rabbit”. See also line c165. Lines f417, f420 and f426 mention Ah Itzam Thul.  

910 “Spying snake”? “Peeping sky”? Perhaps this should be spelled zulim chaan: “a spying look” or better said “a furtive look”. See also lines d009, h109.  

911 While both source texts give the verb root as kax, with the Tizimin reading kax bom kak and the Pérez reading kaxan kak, there are no other instances of the verb root kax (to tie) being used in conjunction with kak (fire), whereas the phrase hax kak (to light a fire using a fire drill) is quite common. I am making the assumption that at some point in the process of being transcribed and retranscribed the h in hax got changed to k.  

912 The word tut as a noun is not registered. The meaning given here is based on an entry from the CMM: Tut: passear o visitar el pueblo y la milpa o huerta.  

913 The translation of the final phrase of this line is based on the expression u el uah, meaning the filling which goes into a tortilla, whether derived from animal or vegetable sources.  

914 The exact expression chek be is not given in the vocabularies but from the related expressions it appears to mean as translated. The presumption is that this is yet another way to say that people have to migrate or forage in the forests for food. See the expression yalan che, yalan aban (“under the trees, under the bushes”: c429, f018, f023, g063, g259) which appears to have the same metaphorical meaning.
Then comes the time when the burden of the katun is examined. Thirteen is the burden of the savanna. The people of the region were impressed with what they heard. Then comes the rolling up of the mat. Then comes the time when they shall have to endure pain. The black seated ruler shall cry out. Then there shall be a pile of skulls. There shall descend a great many vultures, a great hunger. At this time there shall be rattlesnakes. When the katun is seated there is a year of war, a really demented year. It is when the bullfrog shall cry in the middle of the day. Then the hearts of the people of Emal are softened, as well as those of the port of Zuyua. Such is the fate of katun 13 Ahau. The burden of 13 Ahau falls on the people of Emal, as well as those of the port of Zuyua and those of the five towns of the Savanna. Then it seems that a frightening mask is the burden of the five towns of the Savanna. The Canuls will live in poverty. Then they will paint each other blue. The Canuls will become miserable and poor here on the plaza of the Canuls. Then the extra burden was taken off. Here at Zacaltun Ah Ek Uilu is seated. Here also were enclosed many loads at the summit of the hill. The word Canul is given as the family name. However, Canul means “guardian” and perhaps that is what is meant. But from how the word Canul is used in line f077 it would appear that the family name is meant in this instance. See the commentary in line e434 and in the glossary. Perhaps “be the black Uilu” with uilu being of an unknown meaning.

f055 The people of the region were impressed with what they heard. This is the time when the people of Emal are loaded with a burden. Then comes the rolling up of the mat. Then comes the time when they shall have to endure pain. The black seated ruler shall cry out. Then there shall be a pile of skulls. There shall descend a great many vultures, a great hunger. The eyes of the rulers at this time shall be gouged out. The time of death. At this time there shall be rattlesnakes. When the katun is seated there is a year of war, a really demented year. It is when the bullfrog shall cry in the middle of the day. Then the hearts of the people of Emal are softened, as well as those of the port of Zuyua. The black seated ruler shall cry out, the white seated ruler shall be destroyed. Such is the fate of katun 13 Ahau. The burden of 13 Ahau falls on the people of Emal, as well as those of the port of Zuyua and those of the five towns of the Savanna. Then it seems that a frightening mask is the burden of the five towns of the Savanna. The Canuls will live in poverty. Then they will paint each other blue. The Canuls will become miserable and poor here on the plaza of the Canuls. Then the extra burden was taken off. Here at Zacaltun Ah Ek Uilu is seated. Here also were enclosed many loads at the summit of the hill. The word Canul is given as the family name. However, Canul means “guardian” and perhaps that is what is meant. But from how the word Canul is used in line f077 it would appear that the family name is meant in this instance. See the commentary in line e434 and in the glossary. Perhaps “be the black Uilu” with uilu being of an unknown meaning.

f055 For the expression kaxi u puczikal see TIC: Imprimirsele lo que oyen: kaxac tu puczikal.

f060 What the symbolism of this line is is unknown. Perhaps it is an indication that people will have to leave their homes in search of food.

f065 The word bitun has various related meanings, the underlying of which is plaster made of slake lime. For the meaning given here see BMTV: Suelo encalado o pared así: bitun; v bitunil v vich luumil yotoch Ku.

f070 Quite possibly now called Ciudad del Carmen which is located at the western end of the island at the mouth of Laguna de Terminos. See the footnote to line d183.

f075 This is the only appearance of this name. The meaning of Uilu is unregistered. However, there is a personage mentioned on line g262, Tec Uilu, which appears to be of NahuaT origin and perhaps there is a mistranscription of this name either here or in line g262.
Here is the end of all of the decrees of the katun.

Here it seems there are seven years of drought.
Here are seven years of war,
seven years of pestilence.
Whatever will be established will end with the burden of the katun.

Whatever person, then again he was measured.
There are Ah Muuen Cab and Ah Zahac Na throughout the rule of 13 Ahau, 1 Ahau.

There will be a judgement day for the living on earth.

There is however registered an insect also called Bolon, perhaps a type of honey-gathering insect if the Pio Perez dictionary is correct. Roys in the RB glossary: Bolon ("nine-" or "many-times-salted"). Cited in an incantation for tarantula-eruption (chiuoh kak) and tarantula-seizure (chiuoh tancaz) (MS p. 41).

If the various vocabularies are correct in how the word tuc functions as a number classifier, this sum amounts to 777 years, derived from (18 x 20) + 400 + 17. See for example DMM: Quinientos: hol tuc bak. (being the sum of (5 x 20) + 400).

813 While this is the only appearance of bolon choch in these texts, the expression also appears in the Ritual of the Bacabs on page 19. There is also the entity Bolon Chocho which appears in the RB on pages 33 and 41. Bolon choch literally means “nine salt”. However, the number nine is also used as an adjective giving a superlative meaning to the word it modifies. Chocho, when combined with various words such as be and ik, means to investigate or interrogate. However, neither “extremely salty” nor “closely interrogated” seem to fit this phrase. There is however registered an insect also called choch, perhaps a type of honey-gathering insect if the Pio Perez dictionary is correct. Roys in EBM: Chocho. A species of bee or honey-fly. (Pio Perez, 1866-77) Medical text 480. Seler identifies this insect as a variety of beetle. (Seler, 1923, p. 729). Roys in the RB glossary: Bolon chochol (“nine-” or “many-times-salted”). Cited in an incantation for tarantula-eruption (chihuoh kak) and tarantula-seizure (chihuoh tansaz) (MS p. 41).

814 Here is the first appearance of this entity in the texts. See also lines h160, h267, h269. Literally: “he of the sooty house”. From line h160 it appears that Zahac Na is a place name but its location is uncertain.

815 This is the first mention of this mythological earth monster in these texts. See also lines h160, h267, h269. Literally: “he of the sooty house”. From line h160 it appears that Zahac Na is a place name but its location is uncertain.

816 This is the first appearance of this entity in the texts. See also lines h008, h017, h025, h034. Literally, “he who bring forth honey”; from the verb root mu = “to issue forth, to gush forth” and cab = “honey”.

817 This is the first appearance of this entity in the texts. See also lines h160, h267, h269. Literally: “he of the sooty house”. From line h160 it appears that Zahac Na is a place name but its location is uncertain.

818 Literally, “one point of henequen”. See CMM: Hun ye cijl: diluino general en que dezian los indios que no auia faltado sino vna panta de maguey (que es el cañamo desta tierra) para llegar el agua al cielo.
Then he slits the throat of Itzam Cab Ain. Then he took the region on his back.\footnote{187}

Here is Ah Uooh Ppuc\footnote{81} as he is called.

He didn’t give his name to them.

Thus the ruler was persuaded to look the other way.

Then he took the region on his back. Here is Ah Uooh Ppuc as he is called.

He didn’t give his name to them. Thus the ruler was persuaded to look the other way.

11 Ahau

It is really necessary to believe this. Such is the stela which our lord father left us. This is what they drank.\footnote{921}

We, the ruling people, obey the command here, the very first to adore the true gods. Thus then was seated the true god, the lord of heaven and earth, the true god.

Even though they were the first gods, they were perishable gods.

That is the end of the command of those who were adored, destroyed because of the benediction of the lord in heaven. That was the end of the redemption of the world.

That was the end of the true god, the true dios being born again.

Then he blessed heaven and earth.

That is when your gods were destroyed, you Maya people. Forget your gods.

That is the history of the world at that time because so it is written because the time for it to be enforced had not arrived.

Thus it is written in the book; thus it is spoken in the sermons, so that it can be asked of the Mayan people.

Here they know how they were born here in the region with the founding of the world.

\footnote{921}{For a possible alternative meaning of cha pach see BMTV: Buscar la caza o ojearla así: cha pach. \textit{¡} Andan buscando los benados: cha v cahob tu pach ceh. / Cha pach: Cercar atajando ganado para cogerlo: cha pach. \textit{¡} Cercad así las obejas porque no se uygan: chax v pach tanam ca achac v puuch.}

\footnote{922}{Literally: “he with hieroglyphs on the cheeks.”}

\footnote{923}{The expression kam chi is glossed both as breakfast and as lunch. See for example BMTV: Almorçar y almuerço, por desayunarse: kam chi. \textit{¡} Ain no he almçorado: ma to in kamah in chij.}

\footnote{924}{The material in lines f11-f131 is to be found only on page 42 of the Chumayel.}
In the Region
In 11 Ahau then Ah Muzen Cab arose.

The face of Oxlahun ti Ku is blindfolded.
They did not know his name.
Holy father and son.
Thus was the name they called him by.
Nor was his face seen by them either.

Then the world was created.
but they did not know when it will come.
And then Oxlahun ti Ku was seized by Bolon ti Ku.
Then fire descended, then chord descended, then rocks descended, then sticks descended.

Then came the beating of sticks and stones.
And then Oxlahun ti Ku was seized by Bolon ti Ku.
Then his head was wounded, then his face was batted.
Then he was spit upon, then he was turned around.

Then his sceptor and his hool zabac were taken from him.
Then the quetzal was taken, then the blue bird was taken,
then the cloth was taken.

He crumbles the leftovers of sustenance with his heart.
He crumbles squash seeds, he crumbles large squash seeds,
he crumbles beans.

Yax Bolon Ē acab covered himself with his seeds.

While the expression ahal cab usually means “to dawn”, in this case it probably means as shown according to the CMM:

ahal cab: ser el mundo criado.

Ti ma to ahac cab: antes de la creacion del mundo.

RC: Bolon-ti-ku, or Nine Gods, appear to be treated as one god. We find them represented in the inscriptions, and it seems likely that they represent the nine underworlds and correspond to the Nine Lords of the Night of the Mexicans. (Cf. J. E. Thompson 1929, p. 225, and Seler 1923, p. 31).

RC: Cf. Motul, p. 346: “Eman u che u tunich Dios coklal: The punishment of God has come upon us with deaths or pestilence.”

RC: Perhaps meaning that his image was turned so that it was no longer visible. RC: Cf. p. 67, note 5.

See line c008 for a comment about the pairing of the birds kuk and yaxum. RC: We have a Maya homonym here, and possibly quetzal plumage is meant by ix kukil ix yaxum.

See NEM: Xka': Cucurbita spp. – Cucur. RC: The seeds of the unidentified striped squash called ca.

RC: Lit. nine generations, or eternal. According to Landa (1929, p. 20), Bolon ē acab was set up in the house of the chief as a sort of tutelary god of the Kan years. He appears to be closely associated with the rain-god, Chac, and is identified by Seler as the god usually designated by the letter K. Seler 1902, p. 377. We are reminded of the Mexican image of Tlaloc composed of seeds.
Then he went to the thirteenth layer of heaven.\footnote{RC: Lit. “the 13th layer of the sky.”}

Then the pericarp and the tips of corn-cobs remained here on earth.

Then his heart went because of Oxlahun ti Ku,\footnote{RC: See p. 67, note 5.}

They did not know that the heart of the sustenance\footnote{Here again what is meant by the word uil or sustenance is corn.} was gone.

After that the fatherless ones, the miserable ones, and those without husbands became powerless.\footnote{The Chumayel shows hul la hi. RC: “pierced through.” The Tizimin and Mani versions say: “fell to pieces” (hutlahi).}

They were alive although they had no hearts.

Then they were buried in the middle of the sand, in the middle of the sea.\footnote{RC: See p. 67, note 5.}

There will be a sudden rush of water arriving.

Then the scepter was taken.

Then there is a loud noise in the sky, then there is a loud noise on the earth as well.

when the katun completes its round.

The youngest child will be killed by the older brothers.

Such is the katun round; 3 Oc is the day when it will arrive here.

One Cimi is the day when the decree of the katun will come to an end.

ca bini tu oxlahun taz caan

ca culhi u macil yetel u ni baciil uay yokol cabe
cu tun bini u puczikal tumenel Oxlahun ti Ku
ma ix yoheltahooob binci u puczikal uil lae
cu hutlahi ix ma yumoob yetel ah numyaob
yetel ix ma ichamooob

cuxaanooob ix ti minaaan u puczikal
ca mucchahiob tu yam zuz, tu yam kaknab
hun uu hail, ulom hail
ti uchi u col canheli
ti homocnac caanal, ti homocnac cabal xan\footnote{For this meaning of the word homocnac see CMM: Homocnac: cosa rezio y brava que haze ruido. ¶ homocnac ik: viento rezio y brauo que haze ruido. ¶ homocnac kaknab: anda la mar braua y alterada.}
tu katunil u nupp u uuo
cimci u thupil mehen tumenel u zucunoob
lay u uuo u katunil, Oxil Oc u kinil ulci uaye
Hun Cimi u kinil soci u than katun
Then the four gods, the four bacabooob stood up.

Thus then they destroyed the world by flood. Then, after the destruction of the world:

The red tree of abundance was set up in the east of the region. This then is the pillar of the sky. Then the bacab bent the tree.

To seat the red breasted pisoy, red male oriole, red retiring mut-bird.

The white tree of abundance was set up in the north of the region. This then is the pillar of the sky. Then the white coati stands up. This then is the sign of the destruction of the world by flood.

It seats the black breasted pisoy, black male oriole, black retiring mut-bird.

The black tree of abundance was set up in the west of the region. This then is the pillar of the sky. This then is the sign of the destruction of the world by flood.

The yellow tree of abundance was set up in the south of the region. This then is the pillar of the sky. This then is the sign of the destruction of the world by flood.

It seats the green breasted pisoy, green male oriole, green retiring mut-bird.

The green tree of abundance was set up in the center of the region. This then is the pillar of the sky. This then is the sign of the destruction of the world by flood.

The word oyal is probably related to oyol and has various meanings from “defeated” to “fainting” depending on the context. “Retiring” in the sense of “shy” is chosen here, but perhaps some other of the various English equivalents is what is actually meant.

Both from the context and by association it is clear that three species of birds are being talked about here. The yuy, or usually yuyum, is the oriole, Icterus mesomelas mesomelas, Wagler. Mut is a bird of the Cracidae family. (Mut also means the fame or prognostication of a person.) This leaves the pisoy which is unregistered, but because it has different colored breasts matching the world direction colors this indicates that it is also a bird.

The word imix che is not listed in the vocabularies, but it is assumed that it is an alternative name, used mainly in rituals, for yaxche, the ceiba or kapok tree (Ceiba pentandra (L.) Gaertn.). On lines h009, h017, h025 and h034 there is given another alternative name: imix yaxche. It is traditional to plant a ceiba tree in the central plaza or kiuic of a town, and has sacred significance.

While hay cabil is usually glossed as “destruction of the world” in the vocabularies, its components indicate that this is destruction by flood. See DMM: Dilubio: bul cabil; hai cabil. In the Popol Vuh there is the story of the destruction of a previous creation of the world by flood. Even today there is memory of this event, which in Yucatan is said to precede our present world, which in turn will be destroyed by fire. While one could say that this cycle of destruction and rebirth is based on Judeo-Christian beliefs, there are in fact various features within these stories which indicate that they are native to Mesoamerica.
The plate, the cup, the mat, the dais of another katun is seated.\(^{947}\)

He beckons to his lord by hand, he beckons to his lord with his foot.

f195

Red Piltec desires to be seated in the east.

He beckons his lord by hand, he beckons his lord with his foot.

White Piltec desires to be seated in the north.

He beckons his lord by hand, he beckons his lord with his foot.

Lahun Chan, the Black Piltec desires to be seated in the west.

f200 He beckons his lord by hand, he beckons his lord with his foot.

Yellow Piltec desires to be seated in the south.

He beckons his lord by hand, he beckons his lord with his foot.

Green Piltec desires to be seated in the middle of the world.

And here on the edge of the sea it is said is Ah Uuc Chek Nal.\(^{948}\)

f205 He came from the seventh layer of the earth.

Then he descended to step on the back of Itzam Cab Ain.\(^{949}\)

It was then that suffering descended as the sky oppressed the earth.\(^{950}\)

\(^{947}\) RC: Mention of the “plate” and “cup” of the katun is found several times in the Books of Chilam Balam. It is probably a reference to the ceremonies connected with the so-called idol of the katun (Cf. Landa 1929, p. 98). These articles appear to symbolize the numerical coefficient of the day Ahau from which the katun took its name. On page 150 it is said of Katun 9 Ahau: “Nine was its plate, nine was its cup.”

\(^{948}\) “He who steps on corn seven times” This is the only mention of this deity. Compare with the place name Uucil Yaab Nal. RC: Ah Uuc Chek-nal: he who fertilizes the maize seven times.

\(^{949}\) The Chumayel shows tzam kab ain but in other instances this name is given as shown. See lines f095, f100, f105, f409. RC: Itzam-kab-ain: literally, the whale with the feet of a crocodile. Martinez 1913, reprint p. 5. Betran spells it Itzam-cab-ain, and defines it simply as whale, though it could mean literally Itzam-the-earth-crocodile. In either case, we are forcibly reminded of the fabled earth-monster which appears in the Dresden Codex (pp. 4 and 5) with the head of Itzamná between its jaws. The Mexicans believed that the gods created “in the water a great fish, which is called ciptchil and which is like a crocodile, and from this fish they made the earth” (Hist. de los Mexicanos por sus pinturas, Chap. 2). On page 27 of the Codex Borgia we see this earth-monster with the head and claws of a crocodile and with maize sprouting from its back (Seler 1923, pp. 10, 11).

\(^{950}\) RC: A change of one letter (tu muk to tamuk) would give to this sentence the meaning: then he descended while the heavens rubbed against the earth.

Cumtal u caah u lac, u luch, u poop, u nam, u yanal katun lae

ah pay kab tu yum, ah pay oc tu yum\(^{951}\)\(^{952}\)

f195

Cumtal u caah Chac Piltec\(^{953}\) tu lakin cab

ah pay kab tu yum, ah pay oc tu yum
cumtal u caah Zac Piltec tu xaman cab

ah pay kab tu yum, ah pay oc tu yum
cumtal u caah Lahun Chan, Ek Piltec tu chikin cab\(^{954}\)

f200 ah pay kab tu yum, ah pay oc tu yum
cumtal u caah Kan Piltec tu nohol cab

ah pay kab tu yum, ah pay oc tu yum
cumtal u caah Yax Piltec tu chumuc cab

he ix u uol cab ualic Ah Uuc Chek Nale

\(^{951}\) From this line f194 through line f290 the source of this material is to be found only in the Chumayel.

\(^{952}\) While one can picture how one beckons to someone by hand, it is not clear how one goes about beckoning someone with the foot. As a side note, when the hand is used to beckon someone the motion is done the palm down and starts with the hand about breast-high and goes downward. In some eastern and near-eastern cultures, for example in Iran, the motion is similar.

\(^{953}\) The mention of Piltec occurs in the following lines: c210, c232, c504, f195, f197, f199, f201, f203.

\(^{954}\) For other mentions of Lahun Chaan see lines d314, f030, f339. If in this instance, Lahun Chaan is mentioned as an alternative name for Ek Piltec. Does this mean that the other Piltecs also have alternative names?
They walk among the candles, among the four layers of the stars.

There was no light in the world; everywhere there was no sun, everywhere there was no night, everywhere there was no moon. Then they perceived that the world was being created.

Then the world was created. Even at that moment the world was created.

Thirteen infinite series plus seven is the count for the creation of the world.

Then a new world was created for them. The two-day dais, the three-day dais listened intently. Then Oxlahun ti Ku began to weep.

Then they weep while ruling.

The reign appeared then, the mat also appeared, the first tree of the world appeared.

The greater part of the world appeared because of the Uuc Yol Zip. This was not during the time of his reign, thus Bolon ti Ku began to weep.

Then came the setting of the heart of the mat in order. Red is the mat on which Bolon ti Ku sits.

His buttock is sharply rounded as he sits on his mat. Then descended greed from the center of heaven.

The meaning of can cib see DMM: Candela: cib; can cib; kan cib; chamal cib. RC: Maya, can cib, literally four wax candles. Cib is also the word for beeswax, but we find no record of candles being used prior to the Spanish conquest. The Maya employed torches of pitch-pine (tahté) or of the Viguiera dentata HBK (taht) for lighting. Thompson believes, however, that wax was used by the Maya for ceremonial purposes before the Conquest (J. E. Thompson, 1930, p. 105).

For the combination of the numbers 13 and 7 as used in conjunction with the creation of the world see line 117.

This is probably a pun on the name of the sacred tree, the ceiba tree which is called yaxche in Mayan.

For other mentions of Uuc Yol Zip see lines c175, c186, c212, c446, c343.

Compare with line c208. RC: Cf. p. 72, note 13.

RC: Maya: polbil. Polbil is defined as either rounded or shaped. The description fits the representations of the death-god in the Dresden Codex. (Pp. 10, 11, 12, 13 and 19.) As ruler of the ninth and deepest hell, he sits upon the mat, the symbol of authority, and comprises in himself the idea of the gods of the nine under-worlds. Cf. Codex Vaticanus No. 3738, f. 11 v. apud Seler 1923, p. 21.

ximbal u caahoob tu can cib, tu can taz ti ek ma zazil cab; ti hun minaan kin

ti hun minaan akab, ti hun minaan :U:

ahubaab ti ix tan u yahal cab
cu tun ah cab

tuac ci yahal cab

oxlahun pic xac961 tu uuc xocaan yahal cab
tu uuc xocaan yahal cab
tu ah cab tiob

ci uba ca kin xam, ox kin xam
cu ix hoppi yokol Oxlahun ti Ku

okol u caahoob ti yahaul

chacaan tun tepal, chacaan ix poop

chacaan u yax cheel cab962

chacaan u numteil cab tumeneloob uuc yol zip

ma ix tu kin u tepal, lay lic yokticooob Bolon ti Ku lae
ti ca tali u tzoj yol poop

chac ix u poop culic Bolon ti Ku

ut polbil ix yit ti culic tu poop
cu emi zio tali tan yol caan

lay u zisol tepal, u zisol ahaulil

961 For the expression pic xac see BMTV: Número mai grande, innumerável: pic xac; pic xacab. RC: xac, here translated as series, also means degrees, steps, stairs and other things which go above one another. Motul.

962 RC: The yax-cheel-cab, or first tree of the world is believed to be a giant ceiba which grows in the exact center of the earth and rears its branches through successive holes in the various heavens (Tozzer 1907, p. 154). Avendaño describes the representation of this mythological tree as "the fragment of a column, of round stone, the circumference of each part of which is about three quarters of a yard across and one quarter high. It is made of stones placed on top of each other with mortar of lime and cañacab (zahcab), which is usually used for that purpose; and the middle is filled in with bitumen, so that it is like a table with a round pedestal, upon which and set in the foundation of the said stone column, there stands out toward the West a stone mask, very ill-formed ... The said column is called, in the name by which they worship it, Yax cheel cab, which means in their language, 'the first tree in the world,' and, as it is understood in their old songs (which few people understand) they wish to have it known they worship it because it was the tree of whose fruit our first father Adam ate, who in their language is called Ixanom" (Means 1917, p. 135).
Then the red monkey was seated in the east. Then the white face-making ruler monkey was seated in the north.

Then the black monkey was seated in the west. Then the yellow monkey was seated in the south.

Then the red seated ruler was seated, the occupant of the mat on the podium, the occupant of the dais on the podium.

Then the black seated ruler was set up, the occupant of the mat on the podium, the occupant of the dais on the podium.

Then the yellow seated ruler was set up, the occupant of the mat on the podium, the occupant of the dais on the podium.

As a god, it is said; or perhaps not a god, they don’t have tortillas, they don’t have water.

One part...

For this meaning of the word ek see CMM: Ah ek mono, que contrahaze algo. Confirming this is the DMM: Cocos hazer o coccar como mono: e.RC: Probably the bases or pedestals on which the following deities were set.

RC: The Red, White, Black and Yellow “Rulers” appear to be the four gods who presided at the four cardinal points. Each is qualified by the adjective, tenel, which we believe to mean “raised up.” It is probably an obsolete word, and we find temal substituted for it in the Mani MS. (Codex Perez, p. 116.) A discussion of the gods of the cardinal points will be found in Appendix A.

See the footnote to line c116. Other occurrences are to be found on lines c269, c300, c151, d116, d195, d212, d251, d364, d375, d397, d414, d418. RC: Written ah ten pop ah ten sam in our text, but in the Mani and Tizimin MSS., ah tem pop ah tem sam. Tem is an altar or bench, and in compounds something set above something else. Tem is also a verbal stem meaning to alleviate. The mat (pop) and throne (sam) have the figurative significance of toil, misery and misfortune. (Motul, 1930, p. 694.) Consequently the expression could also mean “he who alleviates misfortunes.” Cf. Tizimin, pp. 7, 8 and 25; Codex Perez, pp. 78, 82, 83, 107, 108, 153 and 161.

For a comment about this four-in-one personage see the footnote to line f031.

As stated in the introductory comments to Section F, because the word xeli is in a position on the bottom of the page which indicates that it should be the first word on the next page, but that does not happen, one can conjecture that the Chumayel lacking continuity at this point and that perhaps it is missing one or more leaves.
3 Ahau Katun
Here is Bolon ti Ku.
Bolon Chan967 is the aspect of the ruler of men, he of the two-day mat, the two-day dais.
Thus he came in 3 Ahau Katun.
And then there will be another lord of the region, he who establishes the decree of another katun.
Then the decree of 3 Ahau Katun will have come to an end.969
At that time all of the children are sold.
Thus will it happen to the Itza who speak our language brokenly.
In the first tun the Itza who speak our language brokenly return payment for their sins.
Such is Bolon ti Ku.
Thus will the decree of 3 Ahau Katun come to an end.

When the decree of the katun ends.
Then those of the lineage of the nobles, of the lineage of town officials show themselves971 with the other men of discretion, with those of the lineage of the town officials.
Their faces were covered with dirt.
Then they were annihilated because of the demented day, the demented katun, the son of an evil man, the son of a stupid woman.
Thus they were born at dawn in the 3 Ahau Katun.
Thus shall end the power of those who are two-faced toward our lord god.
Here then will be the end of the decree of the katun.

RC: It seems likely that the Maya compiler has inadvertently written Bolon Chan for Lahun Chan. Bolon means nine, and lahun means ten. No personage by the name of Bolon Chan is known to the translator, while Lahun Chan is well known. See p. 101, note 2.

RC: The than of the katun is translated as its “law,” following the explanation on page 171 of the Kaua MS., where it is defined as “ordenanzas.” The expression recurs so frequently in this book that an explanation seems to be required. Primarily than means word, speech or language, but it also has a number of different meanings when employed figuratively. If it were not for this definition in the same context in the Kaua MS., we should be inclined to translate it as “the force, power and duration” of the katun. See Motul 1930, p. 875.

For the meanings of chuen and celem see CMM: Ah chuen: artífice oficial de algun arte./ Ah celem: varon fuerte y rezio, como de veinte años. Roys has a completely different translation for this line. RC: Maya, chuen. The translation is based on the word, ah-chuen, defined as artisan (Motul).


RC: It seems likely that the Maya compiler has inadvertently written Bolon Chan for Lahun Chan. Bolon means nine, and lahun means ten. No personage by the name of Bolon Chan is known to the translator, while Lahun Chan is well known. See p. 101, note 2.

RC: The than of the katun is translated as its “law,” following the explanation on page 171 of the Kaua MS., where it is defined as “ordenanzas.” The expression recurs so frequently in this book that an explanation seems to be required. Primarily than means word, speech or language, but it also has a number of different meanings when employed figuratively. If it were not for this definition in the same context in the Kaua MS., we should be inclined to translate it as “the force, power and duration” of the katun. See Motul 1930, p. 875.

For the meanings of chuen and celem see CMM: Ah chuen: artífice oficial de algun arte./ Ah celem: varon fuerte y rezio, como de veinte años. Roys has a completely different translation for this line. RC: Maya, chuen. The translation is based on the word, ah-chuen, defined as artisan (Motul).


RC: See the footnote to line c084 for a commentary about the difference between nun and num, especially when applied to Ah Itza. Up until now it has been assumed that num meaning “great” has been meant, but here it appears that “stammerer” or a person who speaks the language brokenly is meant. RC: “Nun, or ah nun: A stupid foreigner who does not know the language of the country, or a stammerer or a stutterer; also a stupid person whom it is of no use to teach” (Motul 1930, p. 695). 

RC: The meaning of kex as translated here see BMTV: Paga, retorno o recompensa de qualquiera cosa: v hel, v kexul l v pacul.

RC: For a similar phrase see line f273. See Section I for a sample of these types of riddles which rulers and officials of various ranks are asked in order to see if they are legitimate rulers.
They are accustomed to eat together. Nowhere it will be said that he puts power in the prophecy. It came during his reign, when he arrived to sit upon his mat. Colop u Uich Kin begins his fire across the sky burning the earth. Such is the garment in his reign. This is the reason for mourning his reign. At this time there is much ingenuity, much industry. At that time there are the riddles for the rulers. Strong palisades of sharpened sticks are set up. Such is the garment in his reign. This is the reason for mourning his reign. At this time there is much ingenuity, much industry. At that time there are the riddles for the rulers. Strong palisades of sharpened sticks reinforced with ah muc cordage are set up. At that time the butterflies swarm. Then there came great misery. This comes for three uinaloob at the time of 3 Ahau Katun for three years. Thus will it come to pass in 3 Ahau Katun.

RC: Referring to Bolon-ti-ku.
RC: A reference to the interrogation of the chiefs. Cf. Chapter IX.
RC: Maya, colop, translated as though it were colob.
RC: Maya, zatay babalil. This has been translated as it stands, but in connection with the “riddle for the rulers” we suspect that zatay babalil is intended. This would mean that the chiefs who are about to perish are assembled. Cf. Chapter IX.
RC: Maya, bul cum, might mean “all down” literally. Its translation here is based on the contexts in which it occurs. Always it is sad and to be mourned. On page 91 of the previous chapter it occurs in the courtyards of the nobles on an occasion when a number of chiefs are killed for failing to pass the test. Here it occurs at the crossroads. In the prophecy for Katun 1 Ahau we shall find it closely associated with the flies (swarming on the corpses?) and mentioned in the same category with pestilence, famine and sudden death. It is an archaic expression and does not occur in any of the old dictionaries.
RC: For this meaning of the word ualic see BMTV: Hazerse de costumbre: lac, lic. ¶ Que se haze de costumbre?: bal va lac?, bal lac. ¶
While the phrase cal kin usually means “sluggish because of the heat” from the literally translation of the phrase, “force of the sun”, in this case, because it appears in the middle of the phrase ti cúcile cal numya it would appear that one of the other meanings of kin is meant. The most reasonable candidate is one related to the activities of the ah kin or Mayan priest and diviner. See CMM: Cultal ti yi t numya /o/ tu cal numya: estar en suma pobreça.
See also lines c176, c347.
See line f254.
Apparently what is meant by chic che in this case is a palisade made of sharpened sticks, a structure often employed by the North American Indians. See BMTV: Hincar y clavar, hincando sin golpe: chijc.ah,ib. ¶ Hincar assí algún madero o estaca: chijc che.
This line is the same as line f275 but with the addition of the words ah muc. While Roys thought that ah muc should be translated as “grave-diggers” I suspect it refers to a shrub whose inner bark is used for cordage. See Roys’ Ethno-Botany: Cibix, or Cibix che. Amerimnon cibix (Pittier) Standl. A scandent shrub, employed for bands to reinforce boxes. Cibix means soiled or dirty. See Ah Muc.
 Apparently Roys was not aware of the following entry from BMTV: Moscas: yaxcach. ¶ Moscas brabas, que pican: ah chibil yaxcach. ¶ Mosca, otra grande, peluda: bulcum.
Then another katun will be seated. Breadnut tortillas are its tortillas, breadnut water is its drink;\(^{989}\) 990

That is what they eat, that is what they drink. Primarily\(^{991}\) chichin chay is what they eat. That is what settled here in the town of misery lord in the ninth tun.,\(^{994}\) at the time when there were the foreigners.\(^{995}\)

The burden of the katun passes through all the years of 13 Ahau Katun.\(^{996}\)

If we are to take line f290 at its word then from this line to f290 the text is talking about 13 Ahau Katun, mid-1488-mid-1512 according to the chronology of the Books of Chilam Balam. Perhaps these lines actually belong to the material presented on lines f001-f109 which deal with the 13 Ahau Katun. As pointed out in the introductory comments to Section F, the Chunayel, which is the sole source for these lines, seems to be disjointed, meaning that perhaps the book from which these lines was copied was loose-leaf and out of order.

RC: The fruit of the ramon (Brosimum alicastrum Sw.) is boiled and eaten alone or with honey or corn-meal, and a sort of bread is made of the ground seeds.

RC: The root of the Jícama cimarrona (Calopogonium caeruleum, Benth.) is eaten in time of famine. Dic c. San Francisco.

RC: Ix-batun, or batun, is probably an unidentified wild plant or tree. Batun is a common family name among the Maya.

RC: Chinchin-chay, a very spiny variety of Jatropha aconitifolia Mill., is boiled like cabbages and eaten when the corn crop fails (Relaciones de Yucatan, 1, p. 299).

RC: A record of the misfortunes of each of the twenty years of a certain Katun 5 Ahau is found in the Tizimin (pp. 1-13) and Mani (pp. 135-156) manuscripts.

In this case I have used the more common translation of the word uilili, “foreigner”, because what is meant in this instance is the Spaniards. If we take the chronology of the Books of Chilam Balam as being the chronology given here, then 13 Ahau Katun began in the middle of 1488 and ended in the middle of 1512. That would place the 9th tun of 13 Ahau Katun in the year 8 Kan (1497-1498), about the time that the Maya became aware that the Spanish were landing on the Caribbean island.

RC: Most of the preceding paragraph concerning Katun 3 Ahau appears to be an interpolation. It is not found in the Tizimin and Mani versions.
Ah Bolon Jacob Miatz descends when the fold of the katun returns. Then descended the burden of the katun throughout, great was its burden. Then in the days 4 Kan it descended it seems. Then the burden ended when it descended.

Baptism came from the center of heaven.

The word of Ah Bolon acab Miatz ti ca hekah yoc. Ah Buluc Ahau

On that day the word of Ah Bolon acab Miatz descends. On line f303 and again on line f308 the verb hokol is translated as “to sprout”. See CMM: Hokol: nace r la descendida. Kom means something bent, curved or hollowed out in general, and a socket or a depression in the earth in particular. Kom lac is a deep plate. In view of the context here, the calyx of a flower seems to be meant.

On line f322 this flower becomes personified and takes Ppizlim Tec for a husband. As a note, the plumeria is a five-petaled flower. RC: Maya, ix-ho-yal. Ho means five, and, yal, after a numeral, means thin layers, folds or sheets. Literally this would mean five circles of floral leaves composing the perianth.

Note that this flower is given in Mayan as ix ho nicté above on line f307. RC: Macuil Xochitl is Nahuahtl for Five Flower, the Mexican god of music and dancing, probably introduced into Yucatan by the Toltecs. Five Flower, the edible cacao flower, the ix chabil tok, the ix bac nicté, the ix macuil xuchit, the ix bac nicté, the ix kouol nicté.

Sweet is his mouth, sweet is the tip of his tongue, sweet are his brains.

Baptism came from the center of heaven.

On line f305 and again on line f308 the verb hokol is translated as “to sprout”. See CMM: Hokol: nace r la descendida. Kom means something bent, curved or hollowed out in general, and a socket or a depression in the earth in particular. Kom lac is a deep plate. In view of the context here, the calyx of a flower seems to be meant.

I suspect that in this case náb means the water lily. See Roys’ Ethno-Botany: Nymphaea ampla, DC. Naab, nab, ix bac nicté for a husband. As a note, the plumeria is a five-petaled flower. RC: Maya, ix-ho-yal. Ho means five, and, yal, after a numeral, means thin layers, folds or sheets. Literally this would mean five circles of floral leaves composing the perianth.

Note that this flower is given in Mayan as ix ho nicté above on line f307. RC: Macuil Xochitl is Nahuahtl for Five Flower, the Mexican god of music and dancing, probably introduced into Yucatan by the Toltecs. Five Flower, the edible cacao flower, the ix chabil tok, the ix bac nicté, the ix macuil xuchit, the ix bac nicté, the ix kouol nicté.

The material from lines f293 through f356 is given in all three sources with varying degrees of completeness.

For the expression hek oc see BMTV: Ahorcajar los niños, poniéndolos a orcajados sobre las caderas: hek oc.

In this case bolon is translated as great. See DMSF: Bolon; kokol: gran. ¶ kokol ah tuz: gran mentiroso. For an alternative to the expression bolon mayel see DMM: Agua bendita: tzitzabil haa; bolon mayel. Literally “great were-bat”.

On line f305 and again on line f308 the verb hokol is translated as “to sprout”. See CMM: Hokol: nacer la yerua, legumbres, y lo sembrado y cosas asís. RC: Unfolded calyx (hoch kom): hoch has a number of different meanings, but in the Tizimin and Mani versions choch is substituted, which is a synonym for hoch in the sense of “to untie, to unfold.” Kom means something bent, curved or hollowed out in general, and a socket or a depression in the earth in particular. Kom lac is a deep plate. In view of the context here, the calyx of a flower seems to be meant.

I suspect that in this case náb means the water lily. See Roys’ Ethno-Botany: Nymphaea ampla, DC. Naab, nab, ix bac nicté for a husband. As a note, the plumeria is a five-petaled flower. RC: Maya, ix-ho-yal. Ho means five, and, yal, after a numeral, means thin layers, folds or sheets. Literally this would mean five circles of floral leaves composing the perianth.

Note that this flower is given in Mayan as ix ho nicté above on line f307. RC: Macuil Xochitl is Nahuahtl for Five Flower, the Mexican god of music and dancing, probably introduced into Yucatan by the Toltecs. Five Flower, the edible cacao flower, the ix chabil tok, the ix bac nicté, the ix macuil xuchit, the ix bac nicté, the ix kouol nicté.

An unregistered flower. However, there are various flowering shrubs which have the word tok in them, principal among them the xalub tok. Principal among them the xalub tok.

Lines f308 through f311 give a list of flowers, some of which are known and some of which have not been recorded in other sources. RC: In the Maya treatises on medical plants this word, nicté, always designates the Plumeria, but here the definition found in all the Maya dictionaries has been followed: “Nicté. A rose, or a flower, not indicating from what tree, bush or plant.” Motul. A secondary meaning is: “Nicté. Deshonestidad, vicio de carne y travesturas de mugeres.”
Thus sprouted the plumeria flowers of the vendors of fragrant scent. Such is the house of the plumeria flowers. Then sprouted the bouquet of the priest, the bouquet of the ruler, the bouquet of the warrior, the bouquet of the captain. Such is the burden of the plumeria flower-king.

Then the burden of the plumeria flower katun descended, there was not another word. The burden of the katun is that there are no tortillas. Such is the house of the plumeria flowers. Then sprouted the bouquet of the priest, the bouquet of the ruler, the bouquet of the warrior, the bouquet of the captain. Such is the burden of the plumeria flower-king.

Then the burden of the plumeria flower katun descended, there was not another word. The burden of the katun is that there are no tortillas.

Bolon ti Ku sinned for three years. The time had not come when Bolon Ocab as the god in hell was created. Then descended Ppizlim Tec to take the plumeria flower. He took the figure of a humming-bird with green plumage. Then he descended. Then he sucked the nectar from the plumeria flower, the nine-petaled flower. Then the five-petaled plumeria flower took him for her husband.

Thereupon the figure of a humming-bird with green plumage. Then he descended. Then he sucked the nectar from the plumeria flower, the nine-petaled flower. Then the five-petaled plumeria flower took him for her husband. Then the five-petaled plumeria flower took him for her husband.

Ah Kin Xocbil Tun was seated in the center. Then it happened that Oxlahun ti Ku came forth but he did not know that sin had descended upon the mat. Then the word arrived. Plumeria flower is his mat, plumeria flower is his chair.

He sits in envy, he walks in envy. Envy is his plate, envy is his cup. There is envy in his heart, envy in his understanding, Envy in his thoughts, envy in his speech. Very lewd is his word during his reign.

RC: Possibly the pollen-bearing insects and humming-birds are meant here. We find a masculine prefix.

RC: Alternative translation: there was no other food than this, so they say.

RC: Alternative translation: to the root of the flower.

RC: Alternative translation: of the flower. “Although they had a god of song whom they called Xochi’tum, they worshipped the idol, the statue of an Indian who, they said, was a great singer and musician named Ah Kin Xooc. They adored him as the god of poetry and also called him Pizlimtec.” Cogolludo Bk. 4, chap. 8.

RC: “The five-petaled flower, or nicté, is without doubt the Plumeria. The red Plumeria and the white Plumeria are considered the father and mother respectively of Nohochacyum, the head of the Lacandon Pantheon (Tozzer 1907, p. 93).”

RC: Here the flower, probably a Plumeria, is closely associated with the idea of carnal sin. Cf. p. 104, note 15.

RC: In the Tizimin and Mani versions we find: “there was the house of the flowers.”

RC: See CMM: Ah yax bac: un paxaro de plumas verdes ricas, y las plumas.

I am assuming that a nine-petaled flower is not a plumeria flower and am thus not including the word plumeria here.

RC: See line f308 where this appears to be a flower only.

Probably what is meant by “the plate of the flower” is facial characteristics of the flower. In this case that would be a flower with 4 petals. RC: Maya, can-hek: literally, four-branched.
At that time there are cries for sustenance, there are cries for drink. He eats at the corner of his mouth. He eats his sustenance from the instep of his foot, he cries for drink. He shows a stick, he holds a stone. Great is the craziness in the face of Lahun Chan.

While he sits sin is in his face. Sin in his speech, sin in his talk, sin in his understanding, sin in his walk. His eyes are blindfolded. While he sits he seizes, he demands his mat. He sits while he reigns.

Forgotten is his father, forgotten is his mother. He does not know the father who fathered him nor does he know his mother who bore him. All by itself the heart starts burning in the fatherless one who despises his father, in the motherless one who will walk abroad. Known as a drunkard, he is without understanding in company with his father, in company with his mother. There is no virtue in him, there is no goodness in his heart, only a little on the tip of his tongue. He does not know how the end will be.

Thus then will be the end his time in power. RC: “his food cries out, his drink cries out:” here the Mani and Tizimin versions of the narrative have been followed in the translation.

While he sits sin is in his face. Sin in his speech, sin in his talk, sin in his understanding, sin in his walk. His eyes are blindfolded. While he sits he seizes, he demands his mat. He sits while he reigns.

Forgotten is his father, forgotten is his mother. He does not know the father who fathered him nor does he know his mother who bore him. All by itself the heart starts burning in the fatherless one who despises his father, in the motherless one who will walk abroad. Known as a drunkard, he is without understanding in company with his father, in company with his mother. There is no virtue in him, there is no goodness in his heart, only a little on the tip of his tongue. He does not know how the end will be.

Thus then will be the end his time in power. RC: Xau, translated here as claw, also means the toes of a man.

RC: Alternative translation: He holds in his hand a tree


RC: A blindfolded god is pictured on page 50 of the Dresden Codex, and the blurred faces of the Lords of the Katuns on page 144 of the Chumayel are believed to represent the same thing.

RC: As on page 103, we have here another interpolation which also treats of the interrogation of the chiefs in Katun 3 Ahau. Cf. p. 89.

RC: “his food cries out, his drink cries out:” here the Mani and Tizimin versions of the narrative have been followed in the translation.

RC: Xau, translated here as claw, also means the toes of a man.

RC: Alternative translation: He holds in his hand a tree


RC: A blindfolded god is pictured on page 50 of the Dresden Codex, and the blurred faces of the Lords of the Katuns on page 144 of the Chumayel are believed to represent the same thing.

RC: As on page 103, we have here another interpolation which also treats of the interrogation of the chiefs in Katun 3 Ahau. Cf. p. 89.

RC: “his food cries out, his drink cries out:” here the Mani and Tizimin versions of the narrative have been followed in the translation.

RC: Xau, translated here as claw, also means the toes of a man.

RC: Alternative translation: He holds in his hand a tree


RC: A blindfolded god is pictured on page 50 of the Dresden Codex, and the blurred faces of the Lords of the Katuns on page 144 of the Chumayel are believed to represent the same thing.

RC: As on page 103, we have here another interpolation which also treats of the interrogation of the chiefs in Katun 3 Ahau. Cf. p. 89.
There was an end to the burden of alms to Bolon ti Ku.  

Ix Uuc Zatay descended.  
Then he lost his soul, then he lost his spirit.  
Then he slit his throat, thus he hung himself.  
Ten layers of the enemy of men were standing erect at that time.  
They did not know that the word of the katun was at an end.  
Then the warriors rose up.  
They carried slings in the hands at that time.  
The face of the katun was not blindfolded at that time.  
They gave their chests to be pierced.  
Lewd desire killed the priest, the sages and the kings and the warriors.  
The word manifests itself in another katun, in the 9th tun.  
Then it seems that the town officials desire to be rulers, 
The children of Ah Kinchil Coba and Ah Mizcit.  
This is the word of Oxlahun ti Ku, not my word.  
Then there were three times that people appeared here on earth.  
Then there were three rounds of katuns it seems.  
On this day they climbed the hills.  
On this day the corn withered.  
On this day there is great misery for the children of the great Itza.  
Dishonest will be the end of the lewd people, the lewd katun in their Christianity it seems.

1035 The personage Uuc Zatay, "seven mortal one", is mentioned four times in these texts, here as a female and the rest as a male. From the remaining references this deity pair is connected with Ich Caan Zicho / Chun Caan. See lines j260, j441, j443.  
1036 For other mentions of Kinchil Coba see lines d524 and e791.  
1037 This name appears to be derived from the family name Mizquitl, a common name in the Mexican highlands.  
Alternatively it could be derived from the name of the people called mizquiteca which seems to be applied to the people who lived in one of the districts of Cholula called Mizquitl. The Nahualt word mizquitl means the mesquite bush or tree, Prosopis juliflora. For other mentions of the family name Mizcit see lines h045 and h279.  
1038 For the meaning of chuchul chuch see DMSF: Chuchul chuch: anublado (la fruta).  
1039 There are various meanings to the verb root hau. Even though in the following line the antonym to hauhali, namely noclahi meaning to turn something face-down, is given, it does not seem to make sense that words are turned face-up, unless that is it is some metaphorical expression which is not given in the vocabularies.  
1040 Perhaps meaning the dart or lance thrown using an atlatl. See BMTV: Dardo: hulte, nabte. l. xolche.  
1041 The word uac means "round trip", but that does not make much sense here in English. I have tried not to distort the meaning of the sentence too much with the translation given for this line. This line seems to be implying that there were three creations of different types of people as mentioned in various creation myths.
8 Ahau Katun
8 Ahau Katun is the time when the Ix Chaan Cab sweep the town square.

f390 Then the word of Oxlahun ti Ku descended.
8 Ahau Katun (was established) at Chi C'een; Oxlahun ti Ku is its aspect. Then comes the word of Oxlahun ti Ku.

Then it was written by the ruler of Uxmal. Then the word of Oxlahun ti Ku descended.

f395 Then it happened that the back of Chac Xib Chac was trampled upon at Chi C'een; Oxlahun ti Ku is its aspect.

Thus then happens the cleaning of the ceiba tree.
So then it happens again because of Chac Xib Chac at Chi C'een.
Perhaps something is a burden at that time it seems one round trip, one shot, it seems.

In 8 Ahau Katun then there is Ah Ulil of Itzmal.

This then is the time when his nose was bent.
Then lord Ah Ulil was hung because he sinned with the woman who was the wife of a fellow ruler.
Thus the katun was established in the 16th katun.

This is the only mention of this entity. There are too many possibilities for me to hazard a guess as to what the meaning of ix chaan cab might be.

This is the first mention of the Xib Chacoob in these texts. The Xib Chacoob are manifestations of the Bacabs. The Bacabs have various alternative names which according to various sources are as follows: for the year Kan (to the east, red): Ah Can Tzic Nal, Chacal Bacab, Chac Pauahtun, Chac Xib Chac; for the year Muluc (to the north, white): Ah Zaciu, Zacal Bacab, Zac Pauahtun, Zac Xib Chac; for the year Hiix (to the west, black): Ah Can Ek, Ekel Bacab, Ek Pauahtun, Ek Xib Chac; for the year Cauac (to the south, yellow): Hobnil, Kan Bacab, Kan Pauahtun, Kan Xib Chac.
Then **Yax Bolay** arrived, then he arrived from the center of haven with **Chac Bolay** and **Chac Xib Chac**.

$f420$ Very great is the pain in the soul of **Ah Itzam Thul** while he endured misery here in Itzmal. He was hung because of the sin of the rulers of the Canul, thus because of the paying of tribute be the children of **Hapay Can**. At the point then it was understood by **Ah Kuuk Can**.

$f425$ Then his throat was slit, then he was killed by **Ah Kuuk Can**. The children of **Itzam Thul** saw and heard everything. They paid tribute of that which **Hapay Can** swallows. They endured the burden of the sins of their rulers. Then **Ah Itzam Caan** began to consider.

$f430$ Then it happened that the **Ah Canul** entered into sin. Then a rattlesnake came out at Chi Cheen. Here at Max Canul at the edge of the puuc hills$^{1048}$ there came forth rulers. Thirteen is the burden when they were born because of their father. Thus it was a really demented year, a year of war.

$f435$ **Ah cup chan tokil**$^{1049}$ has a frightening large mask. Vultures enter houses, pestilence, drought, fighting while snatching purses, fighting with blowguns, he who perpetrates fiscal tyranny. Such is the burden of the katun.

$f440$ at the time of Christianity, at the time of the lustful katun at the time of the lustful katun at the time of misery of the great Itza. when the 13 katuns end their cycle with Ah 8 Ahau Katun it seems. Its word falls upon the governors, the lords of the great Itza. Dishonesty will be the end of the lustful people.

$f445$ Such are the nine lords. They await the end to shields and the end to arrows. That is what will happen at the end of the katun round, one shot away it seems.

---

$^{1048}$ The Puuc hills is a range of hills beginning near Max Canul and continuing in a southeasterly direction passing a number of important settlements including Muna, Ticul and Oxkutzcab.

$^{1049}$ This is the only example of this name. Even parts of it are not to be found together in any source. Individually the parts are: **ah** = male; **cup** = jicama / to hold back; **chan** = little / to look, to watch / snake; **tokil** = flint / to bleed. “He who stops watching bleeding???”

$^{1050}$ For the meaning of **u chi caan** see BMTV: Cordillera de sierra: puuc .l. v chi caan.

$^{1051}$ See BMTV: Deshonestas cosa: ma v cetel, ma cetel, ma v cetan .l. ppetayen. ¶ Deshonestas nuebas: ma v cetel pectzil.
INTRODUCTION TO SECTION G

Section G contains three historical narratives called variously U Tzolaan Katunoob, U Kahlay Katunoob, and U Kahlay U Xocaan Katunoob, all of which when roughly translated mean “the history of the katuns”. All three of these narratives are given in the Chumayel and appear in this section in the same order in which they are presented in that book. Only “u kahlay u xocaan katunoob I” has similar but not exactly parallel versions which appear in the Codex Pérez and the Tizimin.

U Kahlay U Xocaan Katunoob I is primarily a history of the founding and subsequent destruction and abandonment of settlements by the Itzas. 8 Ahau Katun is frequently the katun in which the destruction of these settlements took place. The three sources are inconsistent in their presentation of the katun count. The material presented on lines G130-G150 in particular shows much confusion between the three sources. In the edited version some of the lines are repositioned based on the count of the number of score of years since one of two destructions of Mayapan. Lines G113-G114 seemingly refer to a destruction of Mayapan four score and three years before an 11 Ahau Katun, i.e. in an 8 Ahau Katun, by “the foreigners from the mountains”. This is the same katun in which seven men from Mayapan with Nahuatl names destroyed Chi Cheel Itza (lines G084-G099). These men might well be “the foreigners from the mountains”. Lines G122-G126 relate of another destruction of Mayapan, also in an 8 Ahau Katun. To further complicate matters in the Tizimin and to a lesser extent in the Codex Pérez there are incomplete and apparently superfluous katun cycles. In editing it has been decided not to included these seemingly superfluous counts, thus bringing the total number of katun cycles covered in this history to 4, that is from 8 Ahau Katun through four cycles to 7 Ahau Katun.

U Kahlay U Xocaan Katunoob II is primarily an account of the gathering of the Itzas from the four corners of the world at Chi Cheel Itza. In this account this event happened in 4 Ahau Katun, but this date is not confirmed by the other two histories. There are also mentions of the destruction of settlements, in the first instance “because of the treason of Hunac Ceel”, which in “u kahlay u xocaan katunoob I” happened in a 8 Ahau Katun (see lines G085-G086) although no specific katun is given here, and in the second instance in an 8 Ahau Katun which is confirmed on lines G123-G126 of “u kahlay u xocaan katunoob I”.

U Kahlay U Xocaan Katunoob III is, as stated in the first line of this history, a history of the katuns for the Itzas. While some of the events given in this history are also given in either or both of the previous ones, such as the mention of Hunac Ceel, the dates given here do not generally match with the dates given in the previous two histories. This history is one katun short of being three complete katun cycles in length. Throughout most of the last cycle there is mention of in which place the stone of the katun is created (“(katun name) te chabi (place name) u tunile”). There is a discussion of the place names given here and in another source in the introduction to the “Comparison of ‘u uzu katunoob I’ and ‘u uzu katunoob II’.

For a much more detailed discussion of the material presented here in Section G see Barrera and Morley’s article “The Maya Chronicles” in “Contributions to American Anthropology and History”, Volume X, Number 48.

Concerning what Christian dates the Maya Ahau Katun dates correspond to see Alternative Way of Looking at U Kahlay U Xocaan Katunoob. There the Morley correlation is given as well as the correlation if one takes into account that in the colonial era at least the Maya were using the 24 year Ahau Katun system. For a quick overview here are the 8 Ahau Katun dates given counting backwards:

<table>
<thead>
<tr>
<th>Morley Colonial Maya</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 Ahau Katun</td>
</tr>
<tr>
<td>8 Ahau Katun</td>
</tr>
<tr>
<td>8 Ahau Katun</td>
</tr>
<tr>
<td>8 Ahau Katun</td>
</tr>
<tr>
<td>8 Ahau Katun</td>
</tr>
<tr>
<td>8 Ahau Katun</td>
</tr>
</tbody>
</table>

At the time these texts were written in the late 1500’s or early 1600’s, the Maya were generally using the 24 year Ahau Katun system when dating events. The question thus has to be asked: were the people (or person) writing these texts also applying the 24 year Ahau Katun system to these texts in Section G, and if so how far back were they applying this system? The date 8 Ahau Katun = 1392 seems to be a pivotal point in the texts, with that perhaps being about the time when a calendar reform took place which included the introduction of the 24 year Ahau Katun system. In as much as there exists no commentary by the Maya about how and why the 24 year Ahau Katun system came into being one can only make conjectures.

1052 Gaspar Antonio Chi Xin was active during this period writing down various historical documents, such as transcribing the Mani Land Treaty of 1557, which he attended some 40 years earlier, and helping with various Spaniards write their Relaciones. While there is no direct evidence that he had a hand in some of the material included in the Books of Chilam Balam, it does not seem out of the question. Mention should be made of the fact that the 1576 MS. shares some stylistic similarities with various texts presented in this book. It is a reasonable question as to whether he also had a hand in compiling that manuscript.

1053 See lines a723-a724 and a730. See also page viii and the article “The Mayan Calendar, The Solar - Agricultural Year, and Correlation Questions” in Ti Can Titzil Caan.
The History of the count of the Katuns I

This is the history of the count of the katuns since the discovery of Chi Cheen Itza occurred.

It is written below in order that it may be known by anyone who wishes to know the count of the katuns.

This is the history of the katuns since they left their land, their homes in Nonoalco, their land where they come from is Tulapan Chiconautlan.

It is said that it took them four katuns of wandering until they arrived here with Holon Chan Tepeuh and his followers.

Then they came forth from the Peten. It is said that that was in 8 Ahau Katun.

In 4 Ahau Katun the province of Ziyan Caan Bak Halal was discovered. 2 Ahau Katun After forty one years, in the first year of 2 Ahau Katun they arrived here from the Peten.

This is the history of the count of the katuns II

An Alternative Way of Looking at U Kahlay U Xocaan Katunoob

In An Alternative Way of Looking at U Kahlay U Xocaan Katunoob there is a listing of the Ahau Katuns giving their dates using both the 24 year Ahau Katun system and the 20 tun Katun system. In this instance 8 Ahau Katun fell in the years 144-168 AD using the 24 year Ahau Katun system and 435-455 AD using the 20 tun system.

u kahlay u xocaan katunoob

u kahlay u xocaan katunoob uchci u chichatal u Chi Cheen Itza uchi lae lay zihaan ti cab lae uchebal yohealtabal tumen himac yolah yoheltah u xoclo katun lae

g005

lay u tloaan katunoob ca luksi ti cab ti yotoch Nonoalco
cante katunoob anhilo Tutul Xiu ti chikin Zuyua u luumil u taleloob Tulapan Chiconautlan
g010
cante bin u katunoob lic u imhaloob ca uliob uayet yelot Holon Chan Tepeuh
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau

g001

u kahlay u xocaan katunoob

u kahlay u xocaan katunoob uchci u chichatal u Chi Cheen Itza uchi lae lay zihaan ti cab lae uchebal yohealtabal tumen himac yolah yoheltah u xoclo katun lae

g005

lay u tloaan katunoob ca luksi ti cab ti yotoch Nonoalco
cante katunoob anhilo Tutul Xiu ti chikin Zuyua u luumil u taleloob Tulapan Chiconautlan
g010
cante bin u katunoob lic u imhaloob ca uliob uayet yelot Holon Chan Tepeuh
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau

g001

u kahlay u xocaan katunoob

u kahlay u xocaan katunoob uchci u chichatal u Chi Cheen Itza uchi lae lay zihaan ti cab lae uchebal yohealtabal tumen himac yolah yoheltah u xoclo katun lae

g005

lay u tloaan katunoob ca luksi ti cab ti yotoch Nonoalco
cante katunoob anhilo Tutul Xiu ti chikin Zuyua u luumil u taleloob Tulapan Chiconautlan
g010
cante bin u katunoob lic u imhaloob ca uliob uayet yelot Holon Chan Tepeuh
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau

g001

u kahlay u xocaan katunoob

u kahlay u xocaan katunoob uchci u chichatal u Chi Cheen Itza uchi lae lay zihaan ti cab lae uchebal yohealtabal tumen himac yolah yoheltah u xoclo katun lae

g005

lay u tloaan katunoob ca luksi ti cab ti yotoch Nonoalco
cante katunoob anhilo Tutul Xiu ti chikin Zuyua u luumil u taleloob Tulapan Chiconautlan
g010
cante bin u katunoob lic u imhaloob ca uliob uayet yelot Holon Chan Tepeuh
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau

g001

u kahlay u xocaan katunoob

u kahlay u xocaan katunoob uchci u chichatal u Chi Cheen Itza uchi lae lay zihaan ti cab lae uchebal yohealtabal tumen himac yolah yoheltah u xoclo katun lae

g005

lay u tloaan katunoob ca luksi ti cab ti yotoch Nonoalco
cante katunoob anhilo Tutul Xiu ti chikin Zuyua u luumil u taleloob Tulapan Chiconautlan
g010
cante bin u katunoob lic u imhaloob ca uliob uayet yelot Holon Chan Tepeuh
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau
can ahau uchci u chichatal tuzcute Ziyan Caan Bak Halal lae cabi ahau

g001
For 81 years they gather together and wandered. Then they left their lands, then they came here from the Peten, Chac Nabil Ton. They arrived at Chac Nabil Ton. One year short of 100 years they were in Chac Nabil Ton. Thirty years they ruled in Ziyan Caan Bak Halal and then they came down here. Such were the years that they ruled Bak Halal swamp.

Ah Mekat Tutul Xiu arrived at Chac Nabil Ton. Ahau Katun was when Chi Cheen Itza was discovered. Ahau Katun was when Chi Cheen Itza was discovered. Ahau Katun was when Chi Cheen Itza was discovered. Ahau Katun was when Chi Cheen Itza was discovered. Ahau Katun was when Chi Cheen Itza was discovered.

One hundred years they ruled Chi Cheen Itza. Then Chi Cheen Itza was destroyed. Thirteen folds of katuns past when they went to settle Chakan Putun. There the Itza were in their homes, those holy men. 6 Ahau Katun the land of Chakan Putun was captured.

Ahau Katun when Chi Cheen Itza was discovered. Ahau Katun when Chi Cheen Itza was discovered. Ahau Katun when Chi Cheen Itza was discovered. Ahau Katun when Chi Cheen Itza was discovered. Ahau Katun when Chi Cheen Itza was discovered.

Starting on line g017, when the number of years are counted between one event and another this is done using a system of 20 haab or years.

The Chumayel give 6 Ahau for the date of this event.

Lines g006 through g030 are principally derived from the Perez with the Chumayel and the Tizimin providing little information.

One could break up this place name as shown which results in the name meaning “great house of penis”, from chac = great, nabil = house and ton = penis.

While it was shown in the footnote to line c548 that the name Tutul Xiu has a meaning in Mayan and could be assumed to be legitimately Mayan, the word Mekat appears to be Nahuatl, from mecatl = rope, cord.

See line c208 and its footnote for the expression tzol poop.
In 8 Ahau Katun Chakan Putun was destroyed. For 260 years Chakan Putun was ruled by the Itza men. Then they came to look for their homes again. Thirteen fold of katuns they lived at Chakan Putun. This then was the katun in which the Itza men left to go under the trees, under the bushes, under the vines to their misery. In 6 Ahau Katun then they lost the road to Chakan Putun. This then was the katun in which the Itza men left to go under the trees, under the bushes, under the vines to their misery.

In 4 Ahau Katun Forty years after they lost the road to Chakan Putun they came to establish their homes again. In 2 Ahau Katun Ah Zuy Tok Tutul Xiu established the town of Uxmal. In 13 Ahau Katun Ah Zuy Tok Tutul Xiu Uxmal

It had been 200 years since Ah Zuy Tok Tutul Xiu established the town of Uxmal. It had been 200 years since the lands of Uxmal were established. For 200 years they had ruled along with the governors of Chi Cheen Itza and Mayapan. In 8 Ahau Katun the governors destroyed Chi Cheen Itza. The treachery happened to Chac Xib Chac of Chi Cheen Itza because of Hunac Ceel.

1069 This forename of Tutul Xiu appears to be of Mayan origin. It probably means “cut around with a flint knife”. Compare with CMM: Zuy kup.t.: cercenar, cortar sin golpe o a la redonda como hostias o ropa.
1071 As shown in the CMM, the word cab when used as it is here has two meanings: Cab: pueblo o region. ¶ in cab: mi pueblo donde yo soy natural. ¶ v yanal cab: otra region. In the translations given here I will try to use the meaning which seems contextually most appropriate.
1072 As mentioned in the footnote to line c434, the place name Uxmal most likely means “place of harvest.”.
Ninty years, in the tenth tun of 8 Ahau Katun: That was the year it was destroyed by Ah Cintli Iuitl Chan and Ah Tzontecomatl and Ah Tlaxcalo and Ah Pantli Mitl and Ah Xochi Ueuetl and Ah Itz Coatl and Ah Kakal Tecatl. Such are the names of men, the seven men of Mayapan.

It was still the 8 Ahau Katun when they went to destroy Ah Ulmil Ahau, because of the giving of the questionnaire of the Itza. After thirteen folds of katuns then it was destroyed by Hunac Ceel. They were forced out of their homes by the people of Itzmal, by the treachery of Hunac Ceel. Twenty years after this, in 1 Ahau Katun, Ah Ulmil Ahau was destroyed by the people outside the palisade, by the Itzas and Ulmil Ahau. Eighty-three years before 11 Ahau Katun Mayapan was destroyed by the lords from the mountains who lived inside the walls of Mayapan.

---

Some of these names are wholly Nahuatl and some are a mixture of Mayan and Nahuatl. Ah Cintli Iuitl Chan: Presumably Chi Ceen Itza. RC: Maya, uahahuah, literally an occasion when there is an abundance of bread for everyone. Brinton's translation of the term as a banquet seems appropriate, and it accords with the Itza legend of the wedding feast from which the bride was stolen. For the ruler Ah Ulil see line f404 and its footnote. RC: Here the Maya word, Ah Itzmal, could be equally well translated as the ruler of Izamal.

RC: Maya, u sabal u natob. This a passive form of the expression, na-naat, which we find on page 30, and which is applied to the questionnaire of the chiefs in Chapter IX. The primary meaning of naat is to understand something; and the Motul dictionary also defines it as "to foretell by conjectures and prophecy in this manner," although the translator has not found the expression employed in this sense in any Maya text.

RC: There are a number of references in Maya literature to the episode so briefly recorded here. Cf. Appendix C. Palisade is tulum or tulumun in Mayan. See BMTV: Cerca de pueblo o güerta: tulum. l. v. tulumun v pach cah. ¶ Cerca o muro de la ciudad: v paal v pach cah. See also TIC: Lleno de tierra; tul luum; tulum.

cankal haab catac lahunpiz haab:

g90

tu lahun tun Uaxac Ahau cuchie

cyah paCrafti tunentel Ah Tzontecomatl yah fah Aeucto Ah Tsaxcalo yetel Ah Pantli Mitl yetel Ah Xochi Ueuetl yetel Ah Itz Coatl yetel Ah Kakal Tecatl1079

g95

uyucuhoob ah Mayapanoob lae

layl y u katunil Ah Uxaxac Ahau lay ca binoob u paah ulmil ahau lae1080
tumen y uahal uahaoob yetiel Ah Itzmal Uitl Ahau lae

oxlahun uau y katunil ca paxci tumen Hunac Ceel tumen y sabal u naatoob Ah Itzaob lae

g100

uac ahau

can ahau
cakal haab ca chuuc y uumil ich paa Mayapan

g105
tumen Ah Itza unicob yetel Ulmil Ahau likioloob yi yotoche tumen Ah Itzmaolob tumen u kebann than Hunac Ceel cabil ahau

oxlahun ahau

g110

buluc ahau ca chuuc u Huunil ich paa Mayapan tumenel u pach tulum
tumenel u mul tepal ich paa Mayapan

tumenel Ah Ulmil unicob yetel Ah Ulmil Ahau lae
cankal haab caxelop haab yocoll buluc ahau cuchi

pxaci Mayapan tumenel ah uitzil uul1081
tan cah Mayapan1082

---

1079 Some of these name are wholly Nahuatl and some are a mixture of Mayan and Nahuatl. Ah Cintli Iuitl Chan: Chan is a standard Mayan surname. For the Nahautl words Cintli and Iuitl see Molina: Cintli: maçorcas de m ayz ħeen Itza. RC: Maya, uahahuah, literally an occasion when there is an abundance of bread for everyone. Brinton's translation of the term as a banquet seems appropriate, and it accords with the Itza legend of the wedding feast from which the bride was stolen. For the ruler Ah Ulil see line f404 and its footnote. RC: Here the Maya word, Ah Itzmal, could be equally well translated as the ruler of Izamal.

RC: Maya, u sabal u natob. This a passive form of the expression, na-naat, which we find on page 30, and which is applied to the questionnaire of the chiefs in Chapter IX. The primary meaning of naat is to understand something; and the Motul dictionary also defines it as "to foretell by conjectures and prophecy in this manner," although the translator has not found the expression employed in this sense in any Maya text.

RC: There are a number of references in Maya literature to the episode so briefly recorded here. Cf. Appendix C. Palisade is tulum or tulumun in Mayan. See BMTV: Cerca de pueblo o güerta: tulum. l. v. tulumun v pach cah. ¶ Cerca o muro de la ciudad: v paal v pach cah. See also TIC: Lleno de tierra; tul luum; tulum.
That is when Mayapan was destroyed. That was the katun in which there was death by stoning in the fortress of Mayapan, by the people who lived outside the walls, outside the palisade because of the joint rule in the city of Mayapan.

It was sixty years since the fortress of Mayapan was destroyed. It has been 280 years since the destruction of the city of Mayapan by the masters from the mountains. Pestilence occurred, vultures entered the houses within the fortress of Mayapan.

Small pox occurred. 13 Ahau Katun

It was 93 years since the fortress of Mayapan was destroyed. In the 13th tun: that was the year in progress when the Spanish first passed by, when they first saw our land the province of Yucatan.

If we take the chronology as presented in lines a730-a755 as being what the colonial scribes were working with, then this date would be the correct year for this event. According to line a734, 13 Ahau Katun began on the 7th of July, 1488, Julian. Thirteen years later would be mid-1501-mid-1502. By July 30, 1502, Columbus had passed the east coast of Yucatan and arrive at the island of Guanaja where the expedition meet with a large trading canoe, assumed to have been man by Mayan traders. Fernando Columbus gives the following description of this canoe: “by good fortune there arrived at that time a canoe long as a galley and eight feet wide, made of a single tree trunk like the other Indian canoes; it was freighted with merchandise from the western regions around New Spain. Amidships it had a palm-leaf awning like that on Venetian gondolas; this gave complete protection against the rain and waves. Underneath were women and children, and all the baggage and merchandise. There were twenty-five paddlers aboard, but they offered no resistance when our boats drew up to them.”

RC: Katun 8 Ahau ended 1457-1460. The reference is to the well-known destruction of the capital in which the Cocom and Xiu families had long governed the rest of the country. The Xius, whose power had been inferior to that of the Cocoms, organized a conspiracy among the subject chiefs, killed most of the Cocom family and destroyed the city. Subsequently northern Yucatan was divided among a number of petty states. Cf. Landa, 1928, p. 82.

From this point on the three sources are equally inconsistent about the presentation of the material given here. The edited version is an attempt to make sense of the conflicting information provided by the three sources. The reader would do well to consult “Post Conquest Mayan Literature” where the texts are given in parallel to see for himself if the edited text given here is justified or not.

RC: Maya, oc-na-kuchil. This expression is a stereotyped one employed as a synonym for pestilence.

RC: The Maya term, ich-paa, was one of the names for Mayapan, but that city was now destroyed.
4 Kan was seated on the 1st of Poop in the east. Here then are the results of my investigating in depth concerning the years of the katun. On the 15th of Zip plus three, 9 Imix being the day, such was the day that the water carrier, Na Pot Xiu, was killed in the year 1493. From the east they came when they returned here to our lands of us, the Mayan people in the year 1513. In 9 Ahau Katun Christianity began; there were baptisms. It was still in this katun that the first bishop named Toral arrived. Here also the hangings stopped. This was the year in progress: 1544. In 7 Ahau Katun Bishop Landa died. In the katun 5 Ahau the friars came to dwell in Mani. It was in this katun that the first bishop na med Toral arrived. Here also the hangings stopped. This was the year in progress when the mediator arrived, when the town of Espita was founded, 1559. This was the year in progress when the men of Tekax were hung, 1610.

For the meaning of kul uinic see CMM: Kul vinic: muy hombre de respecto y de hecho, y llaman asi los indios a los españoles. ¶ De aqui: halex ta kul vinicilex: dezidlo a vuestros españoles; esto es, a vuestros encomenderos. See also line e454 and its footnote. RC: The present writer has followed the translation given here by both Brinton and Martinez, but the Maya expression y-ah-talzah-ul simply means "those who brought something or someone." Cf. San Buenaventura 1888, f. 27 v. As previously noted, an epidemic of smallpox swept through Yucatan in Katun 2 Ahau, and it may have been brought by the party of Spaniards who were shipwrecked and cast on the east coast in 1511 (Landa 1928, p. 34). The Tizimin chronicle states that white men first came in tun 13 of Katun 2 Ahau (Martinez 1927, p. 17).

4 Kan was seated on the 1st of Poop in the east. Here then are the results of my investigating in depth concerning the years of the katun. On the 15th of Zip plus three, 9 Imix being the day, such was the day that the water carrier, Na Pot Xiu, was killed in the year 1493. From the east they came when they returned here to our lands of us, the Mayan people in the year 1513. In 9 Ahau Katun Christianity began; there were baptisms. It was still in this katun that the first bishop named Toral arrived. Here also the hangings stopped. This was the year in progress: 1544. In 7 Ahau Katun Bishop Landa died. In the katun 5 Ahau the friars came to dwell in Mani. It was in this katun that the first bishop na med Toral arrived. Here also the hangings stopped. This was the year in progress when the mediator arrived, when the town of Espita was founded, 1559. This was the year in progress when the men of Tekax were hung, 1610. This was the year in progress when census was taken by the judge Diego Pareja, 1611.
The History of the count of the Katuns I

U Kahlay U Xocaan Katunoob II  g200 Can Ahau u kaba katun uchci u zihiloob pauah;  
Oxlahunte ti katun lic u tepaloob; lay u kabaob tamuk u tepaloob lae.  
Can Ahau u kaba katun emciob  Noh Emal, Æ Emal\textsuperscript{1099} u kabaob lae.  
Oxlahunte ti katun lic u tepaloob, lic u kabaticoo b, u yahauoob.  

For thirteen katuns they reigned; these were their names while they ruled.  
While they were settled, thirteen were their settlements.\textsuperscript{1096}  

U kabaob lae.  

Ahau was the name of the katun when they descend;  
the great descent, the little descent they were called.\textsuperscript{1095}  
For thirteen katuns they were called rulers.  
While they were settled, thirteen were their settlements.\textsuperscript{1096}  

Leaving for the east; to Kin Colah Peten went one division.  
Leaving for the north; to Na Cocob went one division.  
To the west went one division; to Holtun Zuyua.  
To the south went one division; to Four-peaked Mountain,  
Nine Mountains is the name of the land.\textsuperscript{1093}  

It is clear that the scribe had a difficult time reading the text here. Parts seem to be missing. The word \textit{cuh} does exist and means “to file, to sharpen”.  
Cuh does not exist and changing the c to ç giving \textit{çuh} is of little help.  
The result is that I deem it best to leave the fractured part untranslated.  
RC: Part of the text here is corrupt: pauah emci u yahauoob, and has been changed to pauah emci u yahauoob, to obtain the reading given above. For the Pauah or Pauahtun, see page 110, note 4. Chichen Itzá was once ruled by Chac-xib-chac, a name associated with Pauahtun. Cf. page 67. Mr. T. A. Willard has made a study of this important passage and translates it: “In 4 Ahau, the name of the katun, were born (again) those who had been destroyed by water (i.e. the flood or the rain).” The word cuh may be intended for cah, the town which was destroyed; pa could mean to destroy, and ha, water, either flood or rain. We know that the old Maya era with which the Initial Series dates began was a day 4 Ahau, and we have seen both largely historical. It emphasizes the fact already noted, that most of the historical events recorded by the Maya occurred either in a Katun 4 Ahau or a Katun 8 Ahau. Besides the translations already cited, Tozzer has also translated this passage (Tozzer 1920, p. 131).  

RC: The following is a chant or song rather than an actual chronicle, and the events recorded are not set in chronological order. Nevertheless it has usually been included with the Maya chronicles because its content is largely historical. It emphasizes the fact already noted, that most of the historical events recorded by the Maya occurred either in a Katun 4 Ahau or a Katun 8 Ahau. Besides the translations already cited, Tozzer has also translated this passage (Tozzer 1920, p. 131).  

RC: “In former times they called the East Cenial (œ-emal), the Little Descent, and the West Nohenial (noh-emal), the Great Descent. The reason they give for this is that on the east of this land a few people descended, and on the west a great many; and with that syllable they understand little or much, to the east and the west; and that few people came from one direction and many from another.” Lizana 1893, ff. 3 and 4, apud Brinton 1882, page 182.  

RC: There is a tradition that Yucatan was divided into thirteen provinces or divisions in ancient times. Cf. Avendaño apud Appendix D.  

RC: “In former times they called the East Cenial (œ-emal), the Little Descent, and the West Nohenial (noh-emal), the Great Descent. The reason they give for this is that on the east of this land a few people descended, and on the west a great many; and with that syllable they understand little or much, to the east and the west; and that few people came from one direction and many from another.” Lizana 1893, ff. 3 and 4, apud Brinton 1882, page 182.  

RC: Given for this line is Roys’ translation with the precautionary note that the verb he is using is actually \textit{cutul} and only in modern times, as far as I know, is it pronounced \textit{cutal}. RC: There was a tradition that Yucatan was divided into thirteen provinces or divisions in ancient times. Cf. Avendaño apud Appendix D.  

RC: Like the typical Nahua tribe, the Maya nation was composed of four main divisions. As we shall see in the next chronicle, when Mayapan was destroyed, the head-chief Tutul Xiu went out with his chiefs and with the “four divisions of the nation.” It is not impossible that the system was a Nahua innovation. Here it is suggested that this method of organization was the result of the amalgamation of four different peoples into one nation. The places of origin are not fully identified. We have discussed Zuyua on page 88, note 1. Holtun may mean a stone gate. For “Nine Mountains, see page 64, note 3. Kincolah-peten is mentioned on page 132.  

1093 RC: The following is a chant or song rather than an actual chronicle, and the events recorded are not set in chronological order. Nevertheless it has usually been included with the Maya chronicles because its content is largely historical. It emphasizes the fact already noted, that most of the historical events recorded by the Maya occurred either in a Katun 4 Ahau or a Katun 8 Ahau. Besides the translations already cited, Tozzer has also translated this passage (Tozzer 1920, p. 131).  

1095 RC: The following is a chant or song rather than an actual chronicle, and the events recorded are not set in chronological order. Nevertheless it has usually been included with the Maya chronicles because its content is largely historical. It emphasizes the fact already noted, that most of the historical events recorded by the Maya occurred either in a Katun 4 Ahau or a Katun 8 Ahau. Besides the translations already cited, Tozzer has also translated this passage (Tozzer 1920, p. 131).  

1096 RC: Given for this line is Roys’ translation with the cautionary note that the verb he is using is actually \textit{cutul} and only in modern times, as far as I know, is it pronounced \textit{cutal}. RC: There was a tradition that Yucatan was divided into thirteen provinces or divisions in ancient times. Cf. Avendaño apud Appendix D.  

1098 RC: Given for this line is Roys’ translation with the cautionary note that the verb he is using is actually \textit{cutul} and only in modern times, as far as I know, is it pronounced \textit{cutal}. RC: There was a tradition that Yucatan was divided into thirteen provinces or divisions in ancient times. Cf. Avendaño apud Appendix D.  

1099 RC: While the object of the verb \textit{kapatic} is missing it seems that what is implied here is that they were called rulers.  

1100 The location of Kin Colah Peten has not been determined, nor can something of any certainty be said about its name.  

1101 If this name was written Na Kokob then it would mean “house of the kokob snake”. Again, the location is unknown.  

1102 See the footnote to line 8067 for the possible location of this place. This is indeed in the west of the Maya area.  

1103 A parallel name, bolonppel uitz, is given on line h006. Roys has the following to say about that name: “Maya, Bolonppel-uitz, probably a place-name in the south. The name may survive in that of Salinas de los Nueve Cerros on the Chixoy River.” If Roys is correct then again this is placed properly in the south of the Maya area.  

1104 It is clear that the scribe had a difficult time reading the text here. Parts seem to be missing. The word \textit{haen} does exist and means “to file, to sharpen”. Cuh does not exist and changing the c to ç giving \textit{çuh} is of little help. The result is that I deem it best to leave the fractured part untranslated. RC: Part of the text here is corrupt: pauah emci u yahauoob, and has been changed to pauah emci u yahauoob, to obtain the reading given above. For the Pauah or Pauahtun, see page 110, note 4. Chichen Itzá was once ruled by Chac-xib-chac, a name associated with Pauahtun. Cf. page 67. Mr. T. A. Willard has made a study of this important passage and translates it: “In 4 Ahau, the name of the katun, were born (again) those who had been destroyed by water (i.e. the flood or the rain).” The word cuh may be intended for cah, the town which was destroyed; pa could mean to destroy, and ha, water, either flood or rain. We know that the old Maya era with which the Initial Series dates began was a day 4 Ahau, and we have seen both largely historical. It emphasizes the fact already noted, that most of the historical events recorded by the Maya occurred either in a Katun 4 Ahau or a Katun 8 Ahau. Besides the translations already cited, Tozzer has also translated this passage (Tozzer 1920, p. 131).  

1105 Given for this line is Roys’ translation with the cautionary note that the verb he is using is actually \textit{cutul} and only in modern times, as far as I know, is it pronounced \textit{cutal}. RC: There was a tradition that Yucatan was divided into thirteen provinces or divisions in ancient times. Cf. Avendaño apud Appendix D.  

1106 RC: While the object of the verb \textit{kapatic} is missing it seems that what is implied here is that they were called rulers.  

1107 The location of Kin Colah Peten has not been determined, nor can something of any certainty be said about its name.  

1108 If this name was written Na Kokob then it would mean “house of the kokob snake”. Again, the location is unknown.  

1109 See the footnote to line 8067 for the possible location of this place. This is indeed in the west of the Maya area.  

1110 A parallel name, bolonppel uitz, is given on line h006. Roys has the following to say about that name: “Maya, Bolonppel-uitz, probably a place-name in the south. The name may survive in that of Salinas de los Nueve Cerros on the Chixoy River.” If Roys is correct then again this is placed properly in the south of the Maya area.
4 Ahau was the katun when the four divisions were called together. The four divisions of the land they were called when they descended to become lords. Then they descended upon Chi Cheen Itza; the Itza they were then called.

For thirteen katuns they ruled. Then they went deep into the forest to Tan Xuluc Muul as it was called. Then they were called when they descended to become lords. Then they went deep into the forest to Tan Xuluc Itza; the Itza they were then called.

4 Ahau was the katun when their souls cried out. Thirteen katuns they ruled in their misery. Then their town was destroyed. Then they went deep into the forest to Tan Xuluc Muul as it was called.

For thirteen katuns they ruled. Then they went deep into the forest to Tan Xuluc Muul as it was called. Then they were called when they descended to become lords. Then they went deep into the forest to Tan Xuluc Itza; the Itza they were then called.

8 Ahau was the katun when the arrive of the remainder of the Itza, as they were called, occurred. They arrived and there their reign endured in Chakan Putun.

13 Ahau was the katun when they founded the town of Mayapan; the Maya men they were called. In 8 Ahau their towns were destroyed and they were scattered throughout the entire Peten.

In the sixth katun after they were destroyed and they ceased to be called Maya men.

11 Ahau was the name of the katun when the Maya men ceased to be called Maya. They were all called Christians as subjects to Rome, to St. Peter and the reigning King.

1105 Tan Xuluc Muul: “in the middle of the last man-made mound”. Although Roys states that Tan Xuluc Muul is a short distance from Lake Peten from my reading of Avendaño’s account I get the feeling that it is somewhat further away. From Avendaño’s description of ascending one of the pyramids at the site I would venture to say that the site is Tikal, or at least a site very similar in the size of its pyramids. This place name shows up again on line g259. RC: Avendaño reports a pond named Tan-xuluc-muul a short distance west of Lake Peten. Above it towered a high hill crowned by a ruined building in which a noted idol was said to be worshipped. This would indicate that some of the Itzá at least migrated to Tayasal at this time (Means 1917, p. 128).

1106 RC: The reference here is to the destruction of Mayapan in Katun 8 Ahau. Counting this katun as the first, 11 Ahau, the katun of the actual Spanish conquest, was the sixth.

1107 RC: R. B. Weitzel considers the preceding a presentation of the Nahua penetration of the peninsula of Yucatan, and if we are to consider the so-called arrival of Kukulkan (perhaps the introduction of the Quetzalcoatl cult) a Nahua intrusion, some support for this opinion will be found in the prophecy for Katun 4 Ahau on page 161. His suggestion that a folk-song of this kind is the original form of a Maya chronicle is not unreasonable. It is indeed possible that the other chronicles were later compilations made from the material found in such songs. The prophecies would also furnish historical data. Such a hypothesis would explain the long sequences of katuns in the chronicles for which there are no historical entries (Weitzel 1931, p. 323).
The History of the count of the Katuns I

A record of the katuns for the Itza, called the Maya katuns.

12 Ahau.
10 Ahau.
8 Ahau.
6 Ahau was when the people of Conil were dispersed.

4 Ahau.
2 Ahau.
13 Ahau.
11 Ahau.
9 Ahau.

Ah Itamal, Kinich Kak Moo and Poop Hol Chan were destroyed by Hunac Ceel.

3 Ahau.
1 Ahau was when the remainder of the Itza at Chi Cheen were destroyed.

It was the third tun of 1 Ahau Katun when Chi Cheen was destroyed.

12 Ahau.
10 Ahau.
8 Ahau was the katun when the remainder of the Itza established their town, coming forth from beneath the trees, from beneath the bushes at Tan Xuluc Muul it was called.

They left from where they were and established the land named Zac lactun Mayapan in the seventh tun of the katun 8 Ahau.

This was the katun when the people of Chakan Putun perished at the hands of Kak u Pacal and Tec Uilu.

RC: Of the five chronicles found in the Books of Chilam Balam this is the most puzzling. Much of its material is found in the others, but the dates and sequence of events are different. Here Hunac Ceel is said to have lived prior to the destruction of Chakanputun, and the fall of Mayapan is placed in Katun 1 Ahau, three katuns prior to its well established date in Katun 8 Ahau. Nevertheless a number of events are dated within the katun with an apparent precision not found in the other chronicles.

The port of Conil has been identified as being that which today is called Chiquila, QR. RC: Alternative translation: when the merchants were dispersed. This might be a reference to some occasion when foreign merchants were driven from the country. Brinton's translation, “the well-dressed ones” is based on a slight error by Berendt in copying the original manuscript. He wrote ah oni for ah coni.

See the footnote to line d355 and the Glossary of Proper Names for more on this deity, RC: Kin-ich Kak-moo, lit. sun-eyed fiery macaw, was a sort of sun-god whose rays descended and consumed sacrifices to him. This deity, whose idol was at Izamal, was a protector against disease (Cogolludo 1868, Book 4, Chap. 8).

RC: The place-name Zac lactun has survived only in that of the hacienda of Salactun in the district of Izamal (Berendt: Nombres propios en lengua Maya, f. 73 v.).

RC: We find the names of these leaders mentioned in the historical reports of the first Spanish settlers. “The inhabitants of the said city (Izamal) were conquered by Kak-u-pacal and Uilo, valorous captains of the Itzá who were the people who founded Mayapan” (Relaciones de Yucatan, I, p. 269). “In the course of time the inhabitants of the said town (Motul) were conquered by Kak-u-pacal and one hundred valorous captains formerly of the city of Mayapan” (Ibid, I, p. 119). Evidently the fall of Chakanputun, the establishment of Mayapan and the Itzá conquest of the important cities of northern Yucatan all took place within a single generation. Kak-u-pacal, literally fiery glance, was deified and worshipped at the time of the Spanish Conquest (Cogolludo 1868, Book 4, Chap. 8).

See line f078 and its footnotes for some thoughts about the name Uilu. The word Tec is probably derived from the Nahualt word tecuili, given in the Molina Vocabulary as “cauallero o principal”. Also in the Molina Vocabulary is an alternative meaning of this name: Tecuilonti, el que lo haze a otro, pecando contra natura, presumably meaning sodomite. Should this be the derivation of this name then it should be written as a single word: Tecuilu.
6 Ahau.
4 Ahau.
g265
2 Ahau.
13 Ahau.
11 Ahau.
9 Ahau.
7 Ahau.
g270
5 Ahau was when foreigners arrived to eat people. Their name is foreigners without skirts. The region was not depopulated by them. 1114
3 Ahau.
1 Ahau was when the region of the walled city named Mayapan was destroyed. It was in the first tun of the katun 1 Ahau.
g275
The governor Tutul Xiu departed with the town officials of the land and the four divisions of the land. 1115
This was the katun when the people of the walled city Mayapan1116 were dispersed and the town officials of the land were scattered. 12 Ahau. The stone was created at Oxlahun.
g280
10 Ahau. The stone was created at Zizal.
8 Ahau. The stone was created at Kancaba.
6 Ahau. The stone was created at Hunac Thi.
4 Ahau. The stone was created at Atikuh.
This was the katun when the pestilence occurred. 1117

g285
It was in the fifth tun of Katun 4 Ahau.
2 Ahau. The stone was created at Chacal Na.

uac ahau
can ahau
g265
cabil ahau
oxlahun ahau
buluc ahau
bolon ahau
uuc ahau
g270
Ho Ahau ucul sul ti chibil uinic. 1118
ix ma pic sul u kaba; ma paxi peten tumenelobi ox ahau
hun ahau paxci peten tan cah Mayapan u kaba
tu hunpiz tun ichil hun ahau u katunile
g275
luuki halach uinic Tutul Xiuetel u batalibel cabe
yetel can trucul cabobe
lay u katunile paxci uinicoob tan cah Mayapan1119
cu uchchali u batalibel cabe
lahcubahau te chabi Ortzmal u tunile
g280
lahun ahau te chabi Zizal u tunile
Uaxac Ahau te chabi Kancaba u tunile
uac ahau te chabi Hunac Thi u tunile
can ahau te chabi Atikuhu u tunile
lay u katunile uchchi maya cimtal
g285
tu hopiz tun ichil can ahau u katunile lae
cabil ahau te chabi chacal na u tunile

1114 RC: Brinton and Martinez both consider these invaders to have been Caribs because of the cannibalism and nudity mentioned. Down to the middle of the Eighteenth Century Mosquito Indians in canoes from Rio Tinto, Honduras, were still making raids on the east coast of Yucatan. (MS. map of Yucatan by Juan de Dios Gonzalez, 1766.) It seems likely that similar incursions took place in pre-Columbian times. The skirt (Maya pic) referred to is certainly a woman's garment. Possibly ppic is intended. This was the sobre carga, a bundle carried above the usual traveler's pack. Cf. Motul.
1115 RC: Cf. p. 139, note 5.
1116 In making the following statement Roys must not have come across the CMM entry: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar. RC: Tan cah may refer to the portion of Mayapan lying outside the walls.
1117 RC: Cf. p. 133, note 11.
1118 This is the only overt reference in this collection of texts to the very common practice of cannibalism amongst the Maya and other Mesoamericans. Recent evidence, for example from excavations at Zultepec-Tecoacue (quail hill-where people were eaten), substantiate what earlier seemed to be exaggerated reports by various Spanish sources such as Sahagún and Bernal Díaz about cannibalism amongst the Mesoamericans. Here though it appears that some group, probably Caribbean, raided the coast of Yucatan to carry out the practice of cannibalism.
1119 The word Mayapan is missing from the original text, but given the statement on line g273 it would seem that Mayapan was meant to be part of this place name. As a reminder, tan cah, aside from meaning “in the middle of town”, also means “walled city”. See CMM: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar.
1124 buluc ahau u yax chun, te chabi Kin Colah Peten u tunile.

1125 Lay ix u kutunil cimci Ah Pul Ha, Na Pot Xiuj u kaba,

1126 Tu uacpiz tun Buluc Ahau.

1127 Lay u kutunil yax ulci españoloseob uyac lumil lae.

1128 Lay u kutunil yax ulci obispo fray Francisco Toral, ulci tu uacpiz tun ichil Ah-Bolon Ahau Katun lae.

1129 Tu uacpiz tun ichil Ah-Bolon Ahau Katun lae.

1130 Ti ix uli u hel obispo xani.

1131 RC: “Verbi gratia. The Indians state that the Spaniards completed their arrival at the city of Merida in the year A.D. 1541, which was exactly the first year of the era 11 Ahau” (Landa 1929, p. 98). The truth of this statement is open to question, but it agrees with the date mentioned in the present chronicle.

1132 RC: In these chronicles Christianity is usually said to have begun in Katun 9 Ahau. The present reference may be to the arrival of Fr. Villalpando in 1546. On page 145 we shall see the statement that the missionaries arrived in 1545.

1133 For Roys the date 1519 does not seem important, but he fails to take into account the tremendous disruption to the trade routes which must have taken place due to the downfall of the Aztec empire, not to mention the death which followed in the wake of introduced European diseases. RC: In the Books of Chilan Balam the year 1519 is given an importance out of all proportion to the fact that it was the year when Cortez landed and remained for a short time in Cozumel. On page 81 we have seen this date associated with a treaty with the Spaniards which must have occurred much later; again on page 84 we have seen the foundation of Merida and that of the Convent of San Francisco ascribed to the same year. The Maya text is not divided into sentences, and the present translation is based on a sentence arrangement which changes the meaning materially from that of Brinton's translation, which is as follows: “The eleventh ahau: in the time of its beginning, the stone of Coloxpeten was taken; in this katun died Apula Napotxiu, this second Na Pot Xiu was killed along with other nobles from Uxmal at Otzmal by the Cocomes of Zutuba while on their way to a pilgrimage to Chiichen Itza. In the Xiu Chronicle in fact (line xa565) the plural form Ah Pul Haob is given indicating that all of these nobles killed at Otzmal where of this priesthood. RC: In the Mani, Tizimin and first Chumayel chronicles this event was placed in Katun 13 Ahau but confused with some unknown episode which occurred much later; again on page 84 we have seen the foundation of Merida and that of the Convent of San Francisco ascribed to the same year. The Maya text is not divided into sentences, and the present translation is based on a sentence arrangement which changes the meaning materially from that of Brinton's translation, which is as follows: “The eleventh ahau: in the time of its beginning, the stone of Coloxpeten was taken; in this katun died Apula Napotxiu, this second Na Pot Xiu was killed along with other nobles from Uxmal at Otzmal by the Cocomes of Zutuba while on their way to a pilgrimage to Chiichen Itza. In the Xiu Chronicle in fact (line xa565) the plural form Ah Pul Haob is given indicating that all of these nobles killed at Otzmal where of this priesthood. RC: In the Mani, Tizimin and first Chumayel chronicles this event was placed in Katun 13 Ahau but confused with some unknown episode which occurred in a year 4 Kan, presumably 1545 (cf. p. 138, note 3). The year 4 Kan fell in Katun 11 Ahau, and in this chronicle the actual death of the rain-bringer is ascribed to the latter katun.

1134 From the various dates given here this one is incorrect. Francisco del Toral arrived in Yucatan on August 11, 1562 and died in Yucatan on April 20, 1571. The sixth tun of 9 Ahau Katun would be mid-1542-mid-1543, i.e. about the time Spanish friars were arriving in Merida. RC: Bishop Toral arrived in Yucatan in 1562.

1135 On line g160 a similar statement about Landa is made. Seven Ahau Katun lasted from 1560 to 1584. Landa died on April 29, 1579.
INTRODUCTION TO SECTION H

Section H is a transcription of the first 12 pages of the Chumayel. This material in this section is divided into two parts for which I have given the names ti can titzil caan (“to the four corners of the sky”) and lic u ximbal ah itza (“the wanderings of the Itzas”).

Ti Can Titzil Caan

“Ti can titzil caan” contains what appear to be five different rituals. Of these five rituals the second, fourth, and fifth involve world directions.

Ritual 1 (lines H001-H006) gives the names of the founders of the Canul, Cauich, Noh and Puch lineages. From the folio numbering it is clear that the first folio of the Chumayel is missing. Since it seems evident that this ritual was already begun on the now missing folio, the founder’s name for the Canul lineage is actually not given but has been lost with the loss of the first folio.

Ritual 2 (lines H008-H039) lists the attributes of “ah muzen cab” (a deity of the bees) in his four aspects, each one with its world direction and corresponding world direction color.

Ritual 3 (lines H040-H047) tells of the measuring of the land in an unspecified 11 Ahau Katun and gives a list of the names of the people who took part in this project.

Ritual 4 (lines H049-H065) is a list of the names of people who became “hol poop” (“head of the mat”), a town official who oversaw the training of dancers and other participants for feast days and kept the paraphernalia which was needed for these occasions) and their associated world directions.

Ritual 5 (lines H067-H074) is a flower ritual. A men apprentice of Kom Cheen, Don Elutario, claims that these are the words one would say while placing the different colored “nicté” (plumeria) flowers in the pathway of a potential victim in order to kill him through witchcraft.

Maria Cristina Alvarez (1974) believes Rituals 1 and 2 to be related to Codex Dresden, pages 30c-31c. In fact, as can be seen from the accompanying comparison of Ritual 2 with pages 29c-31c of the Codex Dresden, if Alvarez’s assertion is correct there seems reason to think that Dresden 29c should be the beginning point for this comparison since that is where the ritual-almanac using glyphs T 15.667:47 and T 1.667:130 begins. Alvarez relates Ritual 1 to Dresden 30c-31c mainly because of the use of the phrase “u chun”, found in lines H001, H003, H004, and H005 in the phrase “u chun u uinicil”. While “chun” does mean trunk or base of a plant (“u chun che”, “the trunk of a tree”) thereby allowing Alvarez to equate Ritual 1 with the picture accompanying Dresden 30c-31c which shows four Chacs each seated on the trunk of a tree, the word “chun” as used in the phrase “u chun u uinicil” most certainly means “the beginning of” or “the first of”, the whole phrase being, as Roys translates it (1933/1967), “the first of the men of (family name)”. Of course, because of the fact that there are two or more meanings for many words in the Yucatecan Mayan language puns can be often employed and the use of one “chun” in a picture when in fact the other “chun” is meant might be an example of such a pun. Part 1 (lines H080-H112) is a list of persons and/or deities and the positions they held. Ruling either some or all of this group is Hunac Ceel whose other name is Ah Tapay Nok Cauich and who is a member of the Ah Mex Cuc lineage. His name appears on line H114, and it is not clear whether his subjects included the personages mentioned before line H109 or just those mentioned from H109 through H112. Aside from the name of Hunac Ceel which is mentioned here in Part 1 and in Part 3 (lines H255-H318), the names of Uayom Chich, Ah Chable, Ah Canul, and Ah Kin Coba are also mentioned in both Parts 1 and 3, leading to the conclusion that Part 1 is probably misplaced and should actually be incorporated in Part 3. Even if it is true that Part 1 is misplaced, it is not perfectly clear where it should be placed in Part 3, although it would seem that the conclusion that Part 1 should be appended to Part 3 since Hunac Ceel had only just become set up as ruler near the end of Part 3 (lines H295-H302). If the confusion about the order of the text were not enough, there seems to be confusion about when Hunac Ceel was ruling. In Part 3 in the lines before Hunac Ceel threw himself into the sonot at Chi Cheen Itza to receive the prophecies which prompted people to proclaim him ruler it is stated that the time is the tun 11 Ahau or 11 Ahau Katun (lines H263 and H284) but then it is stated that he became ruler in 13 Ahau (line H308: It is not clear if 13 Ahau here is meant to be the day, the tun, or the katun. From line H288 though it would seem that 13 Ahau Katun is meant.). From the historical data presented in Section G Hunac Ceel appears in an 8 Ahau Katun (lines G084-G088 with lines A697-A698 supporting this date), a 4 Ahau Katun (lines G212-G217), and a 5 Ahau Katun (lines G251-G252). Either Hunac Ceel was a personage of legendary proportions and thus was accorded a life span of biblical length or the name Hunac Ceel was assumed by various persons in Mayan History, one of whom we learn from the passage in Part 1 had the name of Ah Tapay Nok Cauich. For more on Hunac Ceel see Appendix E.

Part 2 (lines H122-H254) is the part from which the name “lic u ximbal ah itza” is derived since it is in this part that the names of the places which the Itzas passed through in their migration is given. In several instances the reason for a place name is also given.

Part 3 (lines H255-H318) describes the settlement of the land, presumably by the Itzas, and seems to be a natural extension of Part 2. The first half of Part 3 (H255-H290) gives the names of people, their positions, and the places they settled. The second half of Part 3 (lines H291-H318) is mainly about the raise of Hunac Ceel to power. The account ends rather abruptly unless the statement above about Part 1 is taken into account.

Part 4 (lines H320-H356) is either an historical account or a prophecy for an 8 Ahau Katun. If it is a prophecy it is not related to the prophecies for 8 Ahau Katun which are found in Sections D, E, or F.
To the four corners of the heaven

h001 --- --- is the progenitor of the Ah Canul lineage. White acacia, drum gumbolimbo tree is their little hut; black is their hut.\(^{1128}\)

The blue bird\(^{1129}\) is the progenitor of the Ah Cauich lineage. The king of the southerners is the progenitor of the Ah Noh lineage.

h005 Yellow large billed tyrant is the name of the progenitor of the Ah Puch lineage. They guard the nine rivers, they guard the nine hills.\(^{1130}\)

Red flint is the stone of the east. Red ceiba of abundance is the arbore of Red Muzen Cab.\(^{1131}\)

h010 Red bullet trees are his trees. Red vines are his camotes. Red parrots are his turkeys. Red toasted corn is his corn.

h015 White flint is the stone of the north. White ceiba of abundance is the arbore of White Muzen Cab. White bullet trees are his trees. White bullet trees are his camotes.

h020 White lima beans are his beans. White breasted turkeys are his turkeys. White corn is his corn.

ti can titzil caan

h001 --- --- u chun u uinicil Ah Canul\(^{1132}\) ix zac uaxim,\(^{1133}\) ix culun chacah yix mehen pazel, ek u pazel yaxum u chun u uinicil Ah Cauiche yahau ah nohol u chun u uinicil Ah Noh

h005 kan tacay u kaba u chun u uinicil Ah Puche bolonppel yoc ha u canaanmaob, bolonppel uitz u canaanmaob chac tok tun u tunil ti lakin chac imix yaxche u yulbal ah chac muzen cabe\(^{1133}\)

h010 chacal pucte u cheob ix chac yak yiziloob ix chac ak yibiloob chac ix kan uilen yulumoob ix chac oppool yiximoob

h015 zac tok tun u tunil ti xaman zac imix yaxche u yulbal ah zac muzen cabe zacal pucte u cheob ix zac pucte yiziloob

h020 zac yb yibiloob ix zac tan ulum yulumoob zac ixim yiximoob

\(^{1128}\) Roys shows an alternative translation: “the logwood tree is the hut...” The word ek has various meanings, among them “black” and “logwood” (Haematoxylon campechianum, L.) from which ink is made. However, if this ritual is in some way connected to Ritual 2 then it would seem that pazel (hut, arbor) should have a world direction color as is true of its synonym yulbal in Ritual 2. Ek u pazel would mean that this hut is in the west. This would also indicate that a phrase with the words kan u pazel (“yellow is their hut”, that is, the hut in the south) is missing after the line concerning the Ah Puch lineage, a problem not uncommon in the Chumayel.

\(^{1129}\) Cotinga amabilis.

\(^{1130}\) RC: The place name Bolonppel uitz may refer to Salinas de los Nueve Cerros on the Chixoy River in the Peten of Guatemala.

\(^{1131}\) For this family name see the commentary in line e434 and in the glossary. It should be noted that the family name Canul means “guardian”, from the verb root can, “to take care of”, and –ul, someone who carries out this action. See CMM: Ah kul chan, ah kul canal: el mandador asi llamado, bol canal.

\(^{1132}\) The tree uaxim is given as both Acacia angustissima (Miller) Kuntze and Leucaena glauca (L.) Benth. in the various sources. This tree name is used in both Mayan and Nahuatl. Both the leaves and the bark are eaten by various animals including livestock and the flavor imparted to the flesh of these animals has a very distinctive flavor because of this.

\(^{1133}\) For more on the Ah Muzen Caboob see line f091 and its footnote.
Black flint is the stone of the west.
Black ceiba of abundance is the arbor of Black Muzen Cab.
Black bullet trees are his trees.
Black tipped camotes are his camotes.
Black lima beans are his lima beans.
Black beans are his beans.
Black pigeons are his turkeys.
Black speckled corn is his corn, black dark little corn\textsuperscript{1134} is his corn.
Yellow flint is the stone of the south.
Yellow ceibas of abundance are the arbors of Yellow Muzen Cab.
Yellow bullet trees are his trees.
Yellow bullet trees are his camotes.
Yellow backed beans are his beans.
Yellow bullet tree pigeons are his turkeys.
Yellow corn is his corn.

\textsuperscript{1134} RC: Akab-chan is probably a dark variety of maize (Martinez letter). The Maya have corn of various colors, and there is a large vocabulary relating to maize (Standley 1930, p. 211).
Then there were treasons. Then there was Ah Ppizte, the measurer of leagues. Then came Ah Chaute Ahau in search of the leagues. Then came Ah Uucil Yaab Nał to mark the leagues with weeds. While Ah Mizit Ahau came to sweep clean the leagues, while the land-surveyor came to measure the leagues. These were wide leagues that were measured.

Then the land-surveyor first came. This was Ah Ppizte, the measurer of leagues. Then came Ah Chacte Ahau in search of the leagues. Then came Ah Uucil Yaab Nał to mark the leagues with weeds. While Ah Mizcit Ahau came to sweep clean the leagues, while the land-surveyor came to measure the leagues. These were wide leagues that were measured.

While the manuscript clearly reads Chacte aban, perhaps Chacte Ahau is meant. See line h274.

Ah Puch is the guardian of the poopol na in the north. Ah Mizcit Ahau came to sweep clean the leagues, while the land-surveyor came to measure the leagues. These were wide leagues that were measured.

Ah Puch is the guardian of the poopol na in the north. Ah Mizcit Ahau came to sweep clean the leagues, while the land-surveyor came to measure the leagues. These were wide leagues that were measured.

Ah Mizcit Ahau came to sweep clean the leagues, while the land-surveyor came to measure the leagues. These were wide leagues that were measured.

Ah Uucil Yaab Nal is the ancient name of Chi Cheen Itza. RC: It seems likely that Uuc-yab-nal is intended. This is a place-name associated with “the mouth of the well” in the prophecy for Katun 4 Ahau on page 133. In another prophecy for Katun 4 Ahau on page 161 the name Chichen Itza is substituted for Uuc-yab-nal, so it is possible that the latter was the ancient name for Chichen Itza before the Itza came and named it Chichen Itza, “the mouth of the well of the Itza.”

For the meaning of hol poop see CMM: Ah hol poop: prinipe del combite. ¶ Item: el casero dueño de la casa llamada poopol na donde se juntan a tratar cosa de republica y enseñarse a bailar para las fiestas del pueblo. / DMSB: Popol na/lo/ nictel na: casa donde se hace junta.

RC: Of the above names Uc, Batun, Balam, Ake, Cauich, Coub and Puc are well known family names in Yucatan. Ah Puch is one of the names of the Maya death-god (Morley 1915, p. 17). Tucuch and Yiban Can are two of the Lords of the thirteen katuns (Morley 1920, p. 472, and Chilam Balam of Kaua, pp. 167 and 189). Ah Yamaz may be intended for Ah Yamazi who is mentioned on page 71. Ah Chab is the Maya name of the three-toed ant-eater.
Ritual of the Female Wild Bees

Red female wild bees are the bees to the east.
Red flowers are their drinking gourds, deep red plumeria flowers are their flowers. \(^{1144}\)
White female wild bees are the bees to the north.
White flowers are their drinking gourds, white *Commelina elegans* flowers\(^{1145}\) are their flowers.
Black female wild bees are the bees to the west.
Black flowers are their drinking gourds, black laurel flowers are their flowers.
Yellow female wild bees are the bees to the south.
Yellow flowers are their drinking gourds, yellow conjured flowers are their flowers.

Note that there are two words for “flower”: *lol* and *nicte*. The word *lol* is applied to large petaled flowers such as squash flowers whereas *nicte* is applied not only specifically to the plumeria flower but also other flowers which are delicate in structure. For *lol* see CMM: *Lol*: rosa o flor de hojas anchas como de calabacas, de bexucos, de xicaras, de algodon, y otras assi grandes. For *nicte* see BMTV: *Flores y rosa, de yeruas o árboles pequeños: nic, nicte.*

RC: There is little doubt that here the *pah* is meant, which has been identified as *Commelina elegans* H. B. K. Here, however, the closely related *Callisia repens* L. with its white flowers may be intended.

Ix Chuuah Cab\(^{1146}\)

chac ix chuuah cab\(^{1147}\) u caboob ti lakin
chac lol u luchooob; chacac nicte u nicteiloob
zac ix chuuah cab u caboob ti xaman

\(^{1146}\) A *h-men* apprentice of Kom Cheen, Don Elutario, claims that these are the words one would say while placing the different colored *nicte* flowers in the pathway of a potential victim in order to kill him through witchcraft. However, it seems rather strange that the *Ix Chuuah Caboob* are included in this ritual.

\(^{1147}\) RC: Here the word for wild bees, *ix chuuahcab-ob*, has the feminine prefix. In the Motul Dictionary it is given as *ah chuuahcab* with the masculine prefix.
The journey of the Itzas

h080 Then there was a gathering of the greater part of the world at Je Cuzamal.1150 the maguexes of the land,1151 and the calabash trees of the land and the chulul trees of the land.1152 Ah Kin Pauahtun was their priest. He commanded a large army which was under the care of Ah Hulneb1153 at tan tun Cozumel, and the calabash trees of the land and the magueys of the land and the ceiba trees of the land and the chulul trees of the land.

h085 Ah Yax Ac1154 bowed before Kinich Kak Moo. Ah Itzam Thul Chac was their commander at Ich Caan Zihó. Uayom Chich1155 was their priest at Ich Caan Zihó. Ah Canul and 1x Poop ti Balami1156 were the two priests of Chable. The rulers of the Cabal Xiu were the priests of Uxmal.

1150 RC: Jezucumal means Little Cuzamal and may refer either to the Island itself or some place on the mainland of the east coast of Yucatan. Oy-cib was another name for Cozumel (Motul), and cib means beeswax.
1151 RC: Maya, u cil cab; it could also mean the sweet things of the land.
1152 RC: The chulul has been identified as Apoplanesia paniculata Presl.
1153 RC: Ah Hulneb, the Archer, was one of the principal deities of Cozumel which was a center of pilgrimage not only from every part of Yucatan but from Tabasco as well. Cf. Cogolludo, Book 4, Chap. 8.
1154 RC: Ah Yax-ac. Yax means green or first. Ac could mean turtle, dwarf, boar-peccary or a certain tall grass.
1155 RC: Here we have a new account of the conquest of Chichen Itzá by Hunac Ceel, the head-chief of Mayapan. Various versions of this episode will be found in Chapter: XIX, XX and XXI of the present work as well in the Mani and Tizimin chronicles (Brinton 1882, pp. 102, 146; Martinez 1927, pp. 8, 16). Cf. Appendix C.

Lic u ximbal Ah Itza

h080 ca tun yunhi u numtei cab Je Cuzamal u cil cab yetel u luchil cab yetel u yaxcheil cab yetel u chululil cab. Ah Kin Pauahtun1157 yah kinobi lay mektamnmai u picul katun lay cananmai ah hulneb tan tun Cuzamal1158

h085 Ah Yax Ac chinab Kinich Kak Moo1159. Ah Itzam Thul Chac was their commander at Ich Caan Zihó. Ah Canul yetel 1x Poop ti Balam u catul ah kinoob Chable1160. u yahauob Cabal Xia yah kinoob Uxmal

1156 RC: Here we have a new account of the conquest of Chichen Itzá by Hunac Ceel, the head-chief of Mayapan. Various versions of this episode will be found in Chapter: XIX, XX and XXI of the present work as well in the Mani and Tizimin chronicles (Brinton 1882, pp. 102, 146; Martinez 1927, pp. 8, 16). Cf. Appendix C.
1157 RC: Probably Kan Pauahtun, the wind-god of the south, is intended. Cf. Appendix A.
1158 RC: The place name Tan tun or Tantun appears to be related to Cuzamil since it also appears on page 85 of the Chamayel in similar context. It is perhaps similar to the phrase tan cah. Perhaps it also means a fortified city, in this case using stone as the building material. See CMM: Tan cah: en medio del pueblo. Item: ciudad por cercar.
1159 RC: Probably Kan Pauahtun, the wind-god of the south, is intended. Cf. Appendix A.
1160 RC: The place name Tan tun or Tantun appears to be related to Cuzamil since it also appears on page 85 of the Chamayel in similar context. It is perhaps similar to the phrase tan cah. Perhaps it also means a fortified city, in this case using stone as the building material. See CMM: Tan cah: en medio del pueblo. Item: ciudad por cercar.

220
h090  Chac\textsuperscript{1165} was the commander. Formerly he was their priest.
Then **Hapay Can**\textsuperscript{1166} was brought to Chem chan.\textsuperscript{1167} He was shot by an arrow, then the wall was bloodied there at Uxmal.
Then **Chac Xib Chac** was despoiled of his scepter.\textsuperscript{1168} **Zac Xib Chac** was despoiled of his sceptor. **Ek Xib Chac** was despoiled of his scepter. **Kan Xib Chac** was despoiled of his scepter. **Ix Zac Beeliz**\textsuperscript{1170} are the names of the maternal grandmothers of the **Chacs**. **Ek Yunan Chac** is their father.

RC: One of the first rulers of Uxmal was called Hun Uitzil-Chac (Relaciones de Yucatan, I, p. 287; Tizimin p. 13). Evidently the ruler at Uxmal still retained the title of Chac.

RC: Although not mentioned in any of the chronicles, Hapay Can figures prominently in a fragmentary account of the Hunac Ceel episode in the Tizimin (pp. 23-24) and Mani (pp. 166-167) manuscripts. The name, Hapay Can, means sucking-snake. The Lacandon Indians believe in a certain evil spirit of this name “in the form of a snake who draws people to him with his breath ... At the end of the world Nohochchacyum (the head of the Lacandon Pantheon) will wear around his waist as a belt the body of Hapay Can” (Tozzer 1907, p. 94).

RC: Chemchan is a suburb of Uxmal, recently located by Frans Blom.

RC: For this meaning of the verb root *hul* see BMTV: Asaetear o flechar: hul.ah,ub. RC: Possibly his head was pierced by a stake and the reference is to a tzompantli (the Aztec name of a wooden rack on which the skulls of sacrificed victims were displayed) at Uxmal.

RC: The canhel is probably the scepter with a snake head often shown in the hands of rulers. The vocabularies state simply that it is a serpent or dragon. See for example BMTV: Serpiente: can, x canhel. RC: To identify the insignia of which Chac-xib-chac was “despoiled” is more difficult. It is called canhel in Maya, a word which Beltran defines as “dragon.” There are reasons for believing that this canhel is the ceremonial staff carried by the God Impersonators of the fresco in the Chac Mool Temple. In the mixture of Christianity and paganism on page 50 of the present work we read of God the Father grasping in his hand his canhel, so it is evidently something that could be held in the hand. Again, the figure in Maya art most obviously suggested by Beltran’s “dragon” is the snake-like head of the God K and, as Ann Axtell Morris has conclusively shown in her analysis of the fresco, this ceremonial object is a vestigial form of the Manikin Scepter with its serpent handle and surmounted by the head or entire figure of the God K. Schellhas (1904, pp. 32-33) has shown the frequent association of God K with God B, who is impersonated in this case. Consequently the ceremonial staff retained its name canhel, even though it did not always bear the head of the god. In the Chumayel text canhel is written cangul, although the g is almost never employed in writing a Maya word.

RC: In the Chumayel text canhel is written cangul, although the g is almost never employed in writing a Maya word. Evidently the writer associated the word with the Spanish angel, and we are reminded of the so-called angel which Landa tells us was set on the back of the figure of Kan-u-uayab-haab, the spirit who ruled over the five unlucky days immediately preceding the Kan years. He says that these “angeles” were frightful in appearance, but that they presaged rain and a good year (Landa 1929, p. 22). In the picture of the New Year’s ceremony on page 25 of the Dresden Codex, a human figure with an animal’s head, apparently representing the last day of the old year, bears on his back the God K, quite like the angel of which Landa tells. The passage on page 110 of the Chumayel indicates that the canhel was closely connected with the winds. Solís Alcalá and Solís M. (1927, p. 245) have associated the canhel with the winds but identify it with the wheel-like object held in the left hand of the figure with the animal’s head mentioned above.
Hun Yuuan Chac was their youngest brother. Uooh Ppuc was his name. A glyph was written on the palm of his hand. A glyph was written below his throat. A glyph was written on the sole of his foot.

The Chacs were not gods. The only true god is our lord dios; They worshipped the word and the wisdom of Mayapan.

Ah Kin Coba was their priest there within the fortress. Zulim Chan was the guardian of the western section of the wall. Nauat was the guardian of the southern section of the wall. Couoh was the guardian of the eastern section of the wall. Ah Ek, his companion, was the guardian of the northern section of the wall. This was their ruler: Ah Tapay Nok Cauich was the name of the governor Hunac Ceel.

He was descended from the clan of Ah Mex Cuc. Then he asked for an unopened Plumeria flower. Then he asked for a white mat. Then he asked for a mantle faced on two sides. Then he asked for a green turkey.

Then he asked for his leaf. Then he asked for the white gourds called homa.

RC: This appears to have been the procedure followed by one who wished to set himself up as a leader. At the time of the fall of Mayapan, Ah Kin Chel also “wrote on the fleshy part of his left arm certain letters of great importance in order to be esteemed” (Landa 1928, p. 8; Cf. Spinden 1913, fig. 10).

RC: Nauat is still a family name in Yucatan. We may well infer that this Nauat was one of the Mexican guards of Mayapan mentioned by Landa, as it is a Mexican word.

RC: Maya, Ah-canul, which has been translated as guardian or care-taker (Tozzer 1921, p. 125). It is not unlikely, however, that the reference is to the people called Ah Canul, the so-called Mexican mercenaries who afterward settled in the Province of Ah Canul. Cf. p. 66, note 11.

RC: The Plumeria still has a mythological significance among the Lacandones (Tozzer 1907, p. 93).

Roys treats u le as one word in which ul means “snail”. RC: Maya, ul, “certain small mottled snails found among the bushes and rocks” (Motul). Priests wore snail-shells sewn on their robes (Relaciones de Yucatan, II, p. 27).

RC: The homa is a long narrow gourd with a small mouth. Dr. Redfield reports that it is still exclusively used to contain balché for religious ceremonies.

RC: Probably a reference to Hunahka, “the only living and true god, also the greatest of the gods of the people of Yucatan” (Motul).

Depending on how one reads u kaba u halach uinic, it is possible to translate the line as “Ah Tapay Nok Cauich was the name of the governor of Hunac Ceel” However, from line h294 it is clear that Hunac Ceel is on the family Cauich. RC: Literally, Cauich with the embroidered mantle. Cauich is still a common family name in Yucatan.

For a possible meaning of pulben see JPP: Pulbil pal: niño expósito, hijo de casa de cuna ó de expósitos. RC: Maya, pulben. Pul means to carry, to throw, to offer and to cast a spell. Pulben is a passive verbal noun meaning that which is to be carried, thrown or offered, probably the person who was carried in the place of or thrown into the cenote for Ah Mex Cuc.

RC: Ah Mex Cuc, literally whiskered squirrel, is said to have had the surname Chan and to have been one of the four greatest men of the Maya (Cf. p. 147, note 5). A squirrel of this description appears on one of the sculptured friezes of the Temple of the Warriors. Cf. Plate 1, b.

For the expression hun tuliz see DMM: Flor sin abrir: umul um; hun tuliz.
They departed. Then they arrived at Ppole. The remainder of the Itza increased in number.\textsuperscript{1183} They took the women of Ppole for their mothers. Then they arrived at Ake; there they were born at Ake.\textsuperscript{1184} Ake is its name here they said. Then they arrived at Kan Holmes. Then they came to Tixchel, where their words and discussions were prolonged. Then they arrived at Ni Num. There the words and conversations of the Itza were many. Then they arrived at Chikin \textsuperscript{\textsc{\textregistered}}; there their faces turned to the west. Then they arrived at Alaa; Alaa is its name here they said. Then they came to Kan Holmes. Then they came to Tixchel, where their words and discussions were prolonged. Then they arrived at Ni Num. There the words and conversations of the Itza were many. Then they arrived at Chikin \textsuperscript{\textsc{\textregistered}}; there their faces turned to the west. Then they arrived at Alaa; Alaa is its name here they said. Then they arrived at Tzuc Op; Tzuc Op is its name here they said. Then they arrived at Cahcab. Then the Itzas stirred the honey; it was drunk by Ix Koh Takin. Then they arrived at Kikil; Kikil is its name here they said. Then they arrived at Panab Ha; there they dug for water. Then they came to Cucuchil Ha; they settled at the deep water. Then they arrived at Yal Zihon; Yal Zihon is its name here; they settled the town. Then they arrived at X-Ppitah, also a town. Then they arrived at Kancab \textsuperscript{\textsc{\textregistered}}.

\textsuperscript{1183} RC: Here we have the beginning of what is evidently a migration legend referring to a much earlier period than the time of the Hunac Ceel episode.

\textsuperscript{1184} RC: This is not the Ake noted for its ruins, but no doubt the modern town of \textsuperscript{\textsc{\textregistered}}-ake, as it is here associated with Sucopo, Kikil and other towns in that neighborhood. Ake is also a family name.

\textsuperscript{1185} RC: Chikin-\textsuperscript{\textsc{\textregistered}} means west cenote. It was probably in the neighborhood of Tizimin, and not the village of that name south of Valladolid.

\textsuperscript{1186} RC: Tzuc-op, the modern Sucopo, probably means a clump of Anona trees, but tzucba means to remain apart, hence the pun.

\textsuperscript{1187} RC: X-koh-takin, literally she who wears a gold mask.

\textsuperscript{1188} RC: Cabileiba may be derived from cabil, sweet like honey, and neba (lit. gopher-tail) an unidentified plant. Many place-names are derived from plants.

\textsuperscript{1189} RC: Kikil means bloody, and Panabbaa, an artificial well.

\textsuperscript{1190} RC: Cucuchil-haa means very full of water and cuch can mean to settle.

\textsuperscript{1191} RC: Ppole was the port on the mainland from which travelers usually embarked for the Island of Cozumel (Aguilar 1900, p. 83). We have here a pun on the name, as ppol means to multiply or increase in numbers. The reference to taking the women of Ppole as their mothers is of interest, as it shows a recollection of the first Itzá taking the women of the country as their wives. These invaders were probably largely men.

\textsuperscript{1192} RC: The name Tixchel probably comes from Ix Chel, the goddess of medicine and the rainbow, but a pun is made on the verbal root, chel, which means to stretch out or prolong.

\textsuperscript{1193} The BMTV gives two alternatives for chel than: BMTV: Conçertadamente hablar: hunhunppel chelcunabil than. / Hablar de espacio: chan chanbel than. chelnac than.

\textsuperscript{1194} RC: This is probably a cape or point of land along the coast. Ni is a standard word for “point”, as in Ni Zunac. See DMSF: Ni cab; ecab: cahob de tierra en la mar. RC: Ninum may be derived from nun, a wild prickly pear (Acanthocereus pentagonus Britt. & Rose), but nun also means much or too much.

\textsuperscript{1195} RC: Ppole was the port on the mainland from which travelers usually embarked for the Island of Cozumel (Aguilar 1900, p. 83). We have here a pun on the name, as ppol means to multiply or increase in numbers. The reference to taking the women of Ppole as their mothers is of interest, as it shows a recollection of the first Itzá taking the women of the country as their wives. These invaders were probably largely men.

\textsuperscript{1196} RC: The name Tixchel probably comes from Ix Chel, the goddess of medicine and the rainbow, but a pun is made on the verbal root, chel, which means to stretch out or prolong.
They departed and arrived at Ñula.
Then they came to Pibhaal Ñonot.
Then they arrived at Tah Ac; Tah Ac it is named here they said.
Then they came to Ti Coh it is named;
There they bought expensive words, there they bought expensive sayings.

h145 Ti Coh is its name here. 1196
Then they arrived at Ti Kal; there they shut themselves in; Ti Kal is its name here.
Then they came to Ti Maax; there they made complete rogues of themselves.
Then they arrived at Buc Tzotz; there they covered the hair of their heads.
Buc Tzotz is its name here they said.

h150 Then they arrived at Ñonot; there disputes began to break out amongst themselves;
Thé Holtun is its name.
Then they arrived at Yob Ain; there the crocodile bewitched them
through their maternal grandfather Ah Yamazi, the ruler at the seashore. 1197
Then they arrived at Zinanche; there the devil bewitched them; Zinanche is its name here. 1198
Then they arrived at the town of Chac. 1199

h155 Then they arrived at Ñe Uc; their companions fought with one another.
Then the maternal grandfather, their companions, arrived to reconcile themselves altogether;
Ñe Muul it is called. 1200
Then they arrived at Kini at the home of Xkil Itzam Pech; the companions of Ñe Uc.
Then they arrived at Baca; there water was poured out for them; Baca here they said. 1201

h160 Then they arrived on the road to their mothers; there they remembered their mothers.

Ti likuloob, ca kuchooob Ñula.
ca ix talooob Pibhaal Ñonot
ca tun kuchooob Tah Ac; Tah Ac u kaba uaye cu thanooob
ta talooob Ti Coh u kaba;
ti u manahoob than coho, ti u manahoob can coho
Ti Coh u kaba uaye
cu kuchooob Ti Kal; ti u kalahabaobi; Ti Kal u kaba uaye 1203
ta talooob Ti Maax; ti u maaxtahuba katumobi 1204
cu kuchooob Buc Tzotz; ti u bucinahoob u tzooteul u polobi
Buc Tzotz u kaba uaye cu thanooob

h150 ca kuchooob Ñonot;
ti hoppoob chuclum Ñi; 1205 Ñi Holtun u kaba
cu kuchooob Yob Ain; ti u uayintahooob aini
tumen u mamobi ah yamazi, yahaulil tu chi kaknab
cu kuchooob Zinanche; ti u uayintahooob cizin; Zinanche u kaba uaye
cu kuchooob ti cah Chac.

h155 ca kuchooob Ñe Uc; ppizilha u caahooob u lakoob
cu kuchooob u mamooob, u lakoob, ti u nul zemlah yolobi;
Ñe Muul u kaba
cu kuchooob Kini yicnal Ñxil Itzam Pech; Ñx Ñe Uc u lakoob
cu kuchooob yicnal Ñxil Itzam Pech yah Kinioob
cu tun kuchooob Baca; ti buchahli ha tiobi; Baca uaye cu thanooob
cu tun kuchooob Zabac Nail yicnal u mamooob
u chun u umicil ah Naæ, lay Chel Naæ u mamooob
cu tun kuchooob te be naæ; 1206 ti kahi u na tiobi

1196 It is generally assumed that the real meaning of coh in the place name Coh is “puma”. RC: Coh means dear or high priced.
1197 RC: Maya, ain, or ayin.
1198 RC: Zinanche, lit. scorpion tree, is the Zanthoxylum caribus Lam.
1199 Probably Telchac is intended.
1200 Ñemul means little mound; Ñemlah yol means to reconcile.
1201 RC: Another Ñxil Ñtazam Pech was chief of Conkal at the time of the Spanish conquest (Brinton 1882, p. 219).
1202 RC: Baca, or bac-haa, means to pour water.
1203 RC: Kal means to shut in.
1204 See CMM: Máax katum, v máax katum, l. v maaxil katum: refino vellaco. ¶ v maaxech katum l. v maaxilech katum: eres grandissimo vellaco. ¶ v máax katum l. v máaxil katum Juan: es Juan refino vellaco. RC: Timaax is the modern Temax. Maax means a monkey or a rogue.
1205 See BLSLM: Chuc ecx.ta,te: Vencer, ó confundir á otro en disputa. RC: Maya, chuclum Ñi, a stock phrase. The Indians told Martin Sanchez that Ñoontun was so named because they had an idol which had a jacket of green and red beads and named Ah Kin Pekual (Relaciones de Yucatan, I, p. 299).
1206 In the manuscript this is written te be naæ. No town called anything similar to Tebena has come to my notice, so I have translated the various parts of this collection of letters.
Then they came to Ixil.
Then they went to Chulul.
Then they arrived at Chichi Caan.
Then they went to Holtun Chable.
Then they came to Izam Na.
Then they came to Chubul Na.
Then they arrived at Cauel; they became cold; Cauel is its name here they said.
Then they arrived at Ucu, where they said: "ya ucu." Then they went to Hunucma.
Then they arrived at Kinchil.
Then they went to Kan Na.
Then they arrived at Tix Peton Cah.
Then they arrived at Zahab Balam.
Then they arrived at Tahcum Chakan.
Then they arrived at Tix Balche.
Then they departed and arrived at Tix Yub Ak.
Then they went to Muna; there their words were softened, there their speech was softened.
Then they went to Ox Loch Hok.
Then they went to Chac Akal.
Then they went to Xoc Ne Ceh; the deer bewitched them when they arrived.
Then they went to Ppuz Tunich.
Then they went to Puc Nal Chac.
Then they went to Ppen Cuyut.
Then they arrived at Xaya.
Then they arrived at Tiztiz as it is called.
Then they arrived at Chi Caan.
Then they arrived at Tix Meuac.

RC: Cel, the last syllable in Cauel, means cold in Maya.

1207 RC: There are very few Mayan words which begin with the letters uc: ucan, uuch and ucum being those which I am aware of. Perhaps Roys' explanation is correct. RC: Ya ucu is probably an exclamation of sorrow or pain.

1208 RC: Maya, munhi (translated: "were soft,") is a pun on the name, Munaa, which the Indians themselves derived from muan-a, the water (or well) of the sparrow-hawk. Relaciones de Yucatan, I, p. 155.

1209 RC: Ceh, the last syllable in Xocneceh, means deer in Maya.

1210 Literally "port Chable", today called Chable Puerto, the ancient port for the city of Chable, now called Chablekal.

1211 RC: Chac-akal, literally red pond, may be modern Yakal.

1212 RC: Pax-ueuet is probably derived from the Maya pax, to drum with the hand, and ueuet, or huehuetl, the Nahuatl for drum.

1213 Literally "the edge of the sky". The town of Max Canul is said to be tu chi caan. See line f432. For Chichican mentioned by Roys see line h165. RC: Probably Chichican. Mani map of 1557 apud Stephens 1843, II, p. 264.
Then they arrived at Hunac Thi. Then they arrived at Titzal. Then they arrived at Tan uz Bul Na. Then they arrived at Tix Can. Then they arrived at Lop. Then they arrived at Cheemiuan. Then they arrived at Oxcauanka. Then they went to Zac Bacel Can. Then they arrived at Cetel Ac. These are the names of whatever towns there were and the names of the wells, in order that it may be known where they passed in their journey to see whether this district was good, whether it was suitable for settlement here. They set in order the names of the district according to the command of our Lord God. In such a manner the land was set in order; thus everything on earth was created; and thus there was order, here they are: they named the district, they named the wells, they named the villages, they named the land because no one had arrived here in Yucal Peten when we arrived here.

Zubinche, Kaua, Cum Canul, ti Emtun where the precious stones descended. Zizal, Zac ii, Ti Joc there the word of the katun was fulfilled. Ti Mozon, Poopola, where the mat of the katun was spread. Ti Pixoy, Uayum Haa, Zac Bacel Can, Ti Num where little was said to them.

cu kuchoob Hunac Thi cu kuchoob Titzal cu kuchoob Tan uz Bul Na cu kuchoob Tix Can cu kuchoob Lop cu kuchoob Chemil Uanuan cu kuchoob Ox CaH Uan Ka cu binoob Zac Bacel Can cu kuchoob Cetel Ac. U kaba cah macaloob yetel u kaba cheenooob cu utzac yoheltabal taux manoob tan u ximbaltooob yilahoob ua utz lay peten lae, ua u nahma u cahtaloob uay lae. Tzol peten u kaba tu thanooob c’ yumil ti dios. Lay u tzol peten; lay zihez yokol cab tulacal; lay ix tzol xan, heob lae; kabanzah peten u caa hoob, kabanzah cheen u caa hoob kabanzah cacab u caa hoob, kabanzah laum u caa hoob turnen mamac kuchuc uaye, uay Yucal Peten ca kuchoon uay lae. Zubinche, Kaua, Cum Canul; ti Emtun ti emoob tuni Zizal, Zac ii; Ti Joc ti soc u than katuni ti Mozon Poopola ti hayuc u poop katuni ti Pixoy, Uayum Haa, Zac Bacel Can Ti Num ti num chi thanlahobi

1215 RC: Mentioned on p. 142; evidently between Tixmeuac and Tetzal.
1216 This line originally reads cakuchob: ta mus bulna. As a possible name perhaps what is shown here, meaning "house full of gnats". For tan uz see CMM: Tan vz: mosquitos rodadores, y casi no se pronuncia la "n". RC: Located from description in Relaciones de Yucatan, I, p. 296.
1217 RC: Lop is probably the modern Tiholop.
1218 Roys keeps on claiming that the place name Yucal Peten is an imitation of the name Yucatan, but there is much evidence that this name is indeed what the Maya called their land. As Bernal Diaz points out in his history, the Indians of Yucatan did not call their land by the name of Yucatan. RC: Maya, u cal peten, in imitation of the Spanish name, Yucatan.
1219 RC: Instead of precious stones (tun) this may refer to the descent or arrival of the Tun family who are very numerous in this neighborhood (Titulos de Ebtun). The modern name, Ebtun, means a stone stairway.
1220 RC: Cetelac is the name of a hacienda close to the ruined city now named for the neighboring town of Yaxuná. These ruins are at the western end of the ancient causeway which extends to Cobá.
1221 RC: This is the end of the first migration narrative, apparently an intrusion here, as it refers to a time when much of northern Yucatan was not settled, and the events of this chapter occurred in the time of Hunac Ceel about the end of the Twelfth Century A. D. What follows may refer to the reduction of the country after the fall of Chichen Itzá.
Ti Macal, Poopola where the mat of the katun was set in order. Then they came to Muci, Zac Nicté Cheen, Zoól, where there was a council of war at Multumut, as it was called here, Motul. Then they went to Balam Kin in the district of the priests.

RC: Maya: ti tza xochi. RC: Pacaxua is on the border of the Province of Mani between Chumayel and Sotuta. Mani map of 1557 (Stephens 1843, 11, p. 264). RC: Puppulni-huh: lit. the iguana was swollen.
h245 Zic Pach, Yax Yukul, --- --- --- Tix Kokob, Cuca Cheen, Balam, Bolon Nictxe Xaan. Ek Ol; Ek Ol was the name of the well here. Tix Ueue; Tix Ueue was the name of the well here. Noisily one part came. Tix Kani Macal, Ti Xaan, Yum Xul; there they rocked their father-in-law to sleep.

h250 Yum Xul; there they rocked their father-in-law to sleep. Holtun Ake, Acan Ceh, Ti Coh, Ti Chahil, Ti Chac, Mayapan the fortress, Yokol Ha. Then they went to Na Bula, Tix Mucuy, Tix Kan Hube, Joolila. Then they arrived at Ti Zip; there their words were sinful, there their conversation were sinful.

h255 Then the rulers began to establish the country. There was the priest of Palon Cab. Such were the priests of Mutecpul as it was called. Then the rulers began to establish the country. There was the priest of Palon Cab. Ah May; the priest of Palon Cab. Here is priest of Palon Cab: Ah May. Here is priest of Mutecpul: Ah Canul and Uayom Chich who were also ambassadors.

h260 along with two men from Chable; a man of Ich Caan Ziho, Holtun Balam, his son. Thus they let the blue bird of the chakan go. At that point the other rulers arrived. These rulers were the intimate associates of the rulers in 11 Ahau Katun as it was called. Then they established the towns, then they established the country.

h265 Then they settled at Ich Caan Ziho. Then they came the people of Holtun Ake. Then they came the people of Zabac Na. Then they arrived with their fellow rulers. Here is the man of Zabac Na, he was the first of the men of the Na lineage. Then they gathered together at Ich Caan Ziho. There was Ix Poop ti Balam, there began the reign of Holtun Balam.

h270 Then they gathered together at Ich Caan Ziho, Holtun Balam, his son. Thus they let the blue bird of the chakan go. At that point the other rulers arrived. These rulers were the intimate associates of the rulers in 11 Ahau Katun as it was called. Then they established the towns, then they established the country. Then they settled at Ich Caan Ziho. Then they came the people of Holtun Ake. Then they came the people of Zabac Na. Then they arrived with their fellow rulers. Here is the man of Zabac Na, he was the first of the men of the Na lineage. Then they gathered together at Ich Caan Ziho. There was Ix Poop ti Balam, there began the reign of Holtun Balam.

1228 RC: A brief summary of the history of Motul is found in Relaciones de Yucatan, I, p. 77.

1229 For the word xanumil see CMM: Xanum: embaxada o mensagero que lleua la embaxada; denunciador o delegado assi. RC: Nun, or ah-nun means a newcomer who does not know the language of the country; a stammerer; a stupid unteachable person.

1230 RC: Cf. p. 147.

1231 RC: Maya, Yaxum, the symbol of Kukulcan, or Quetzalcoatl (Cf. p. 63, note 6). Yaxum is also the name of an unidentified tree.

1232 RC: Probably Ake, noted for the unique character of its ruins.

1233 At least one line of text is missing with the loss of the top of page 6r / 9.

1234 The verb yunctic appears to mean to rock someone to sleep, as for example in a hammock.” See DMSF Yumtah: mecer (como en cuna).

1235 RC: The chief priest of Yucatan was called Ah Kin May (Landa 1928, p. 72). May is still a common family name in Yucatan.

1236 RC: Ah Chable could mean a member of the Chable family or a man of the town of Chable. Probably the former is intended here. It is implied on page 67 that he was the chief of Ich Caan Ziho.

1237 On line h088 Ix Poop ti Balam is definitely a person because he is one of two priest at Chable. RC: Ix pop ti balam. Lit. the mat for the balam. Balam means jaguar, priest, and town officials generally, including the priesthood. It seems likely that the seat of government is meant (Cf. p. 66, note 11).
He was the first of the men of the Copo lineage; Tutul Xiu might have been there also. Chacte Ahau was searching for his land.

---

Then the priests of Teppan Ciz ruled, they were looked upon as such. It was Ah Ppizte who measured their land. But the land was measured in leagues; seven leagues were the league of the land of Ah May. But then it was fixed the corners; Ah Accunte fixed the corners of the land, Ah Miz swept the land; it was Mizcit Ahau.

---

It was Ah Ppizte who measured their land. But then it was fixed the corners; Ah Accunte fixed the corners of the land, Ah Miz swept the land; it was Mizcit Ahau.

---

Ah Accunte was the name of the katun. The word used here for the movement of the tribute is emi meaning descended. Perhaps just as New Englanders do when referring to Maine as “down east”, so to going from northern Yucatan to Holtun Zuyua, presumably at Lago de Términos, was considered “going down” the coast. RC: Lit. descended.

---

But then it dawned upon the thoughtful rulers, they considered the creation of the world. At Kuch arrived the tribute of the four men. Then the priests of Teppan Ciz ruled, they were looked upon as such. Tutul Xiu might have been there also. Chacte Ahau was the name of the katun. 13 Ahau was the name of the katun when the governors received the tribute.

---

Then began the introduction of tribute to them at Chi Ceen. Then began the introduction of tribute to them at Chi Ceen.

---

RC: Place-names in Yucatan are often derived from trees. Chacte is the Brazil tree, but if it were changed to chacet, the prophecies stopped. RC: Lit. “he who tramples on the conquered women.” (Cf. Naranjo, Stel 14, 21, and 24. Maler 1908 b, Pl. 33, 35 and 39).

---

The word used here for the movement of the tribute is emi meaning descended. Perhaps just as New Englanders do when referring to Maine as “down east”, so to going from northern Yucatan to Holtun Zuyua, presumably at Lago de Términos, was considered “going down” the coast. RC: Lit. descended.

---

RC: As we know that the Hunac Ceel episode occurred in Katun 8 Ahau, either this passage is an intrusion, or else Tun 13 Ahau of Katun 8 Ahau is intended. The same applies to the mention of Katun 11 Ahau a few lines above.

---

RC: Apparently a reference to the four main divisions of the typical Nahua tribe or nation.

---

RC: “Searching Lord”. Compare with line h043 where Chacte Aban (the searcher in the bushes) is mentioned. Based on line h274 Chacte Ahau in line h043 is incorrect and should read Chacte Ahau.

---

RC: A play on words: Ah May—amay (corner). The word used here for the movement of the tribute is emi meaning descended. Perhaps just as New Englanders do when referring to Maine as “down east”, so to going from northern Yucatan to Holtun Zuyua, presumably at Lago de Términos, was considered “going down” the coast. RC: Lit. descended.

---

1243 RC: As we know that the Hunac Ceel episode occurred in Katun 8 Ahau, either this passage is an intrusion, or else Tun 13 Ahau of Katun 8 Ahau is intended. The same applies to the mention of Katun 11 Ahau a few lines above.

1244 RC: Apparently a reference to the four main divisions of the typical Nahua tribe or nation.

1245 RC: Lit.endas. Perhaps just as New Englanders do when referring to Maine as “down east”, so to going from northern Yucatan to Holtun Zuyua, presumably at Lago de Términos, was considered “going down” the coast. RC: Lit. descended.

1246 RC: As we know that the Hunac Ceel episode occurred in Katun 8 Ahau, either this passage is an intrusion, or else Tun 13 Ahau of Katun 8 Ahau is intended. The same applies to the mention of Katun 11 Ahau a few lines above.

1247 RC: The word used here for the movement of the tribute is emi meaning descended. Perhaps just as New Englanders do when referring to Maine as “down east”, so to going from northern Yucatan to Holtun Zuyua, presumably at Lago de Términos, was considered “going down” the coast. RC: Lit. descended.

1248 RC: “Searching Lord”. Compare with line h043 where Chacte Aban (the searcher in the bushes) is mentioned. Based on line h274 Chacte Ahau in line h043 is incorrect and should read Chacte Ahau.

1249 RC: Place-names in Yucatan are often derived from trees. Chacte is the Brazil tree, but if it were changed to chacet, the prophecies stopped. RC: Lit. “he who tramples on the conquered women.” (Cf. Naranjo, Stel 14, 21, and 24. Maler 1908 b, Pl. 33, 35 and 39).
It was Hunac Ceel, Cauich was family’s name.

Then he went to take the prophecy, then he came out to declare the prophecy. Then began the taking of the prophecy, then began his prophecy. Then they began to declare him ruler. Then he was set in the seat of the rulers by them.

He was not the ruler formerly, but just of the Ah Mex Cuc clan. Now the descendant of the Ah Mex Cuc clan was declared ruler; they say his mother was from the Coot clan. Then they say he was found on his hill. Then they say he began to take the command as a ruler, that is what they said. Then he began to be carried up to the high office of the ruler. Then began the construction of the stairway. Then he was seated in the high office in 13 Ahau, the sixth reign. Then began to arrive the hearing of the prophecy of the news of the deception of Ah Mex Cuc as he was called. Then the news of Ah Mex Cuc was carried nearly to Baca. After he was placed there, then he began to be treated as a lord. Then began obedience to the name of Ah Mex Cuc. Then he was obeyed; then he was served there at Chi Ceen. Chi Ceen Itza was its name because the Itza went there.

Then he removed the stone of the land, the stone of the month at the place of Itzam Luk, then they went into the water, then began the introduction of misery there at Chi Ceen Itza. Then he went to the east, then he arrived at the home of Ah Kin Coba.

h295 lay Hunac Ceele, lay Cauich u kaba u unincile ti cu thical tu hol cheen ti nohol1262 ca tun bini chabal u than, 1267 ca tun hoki yalab u than ca hoppi u chabal u than, ca suni u than1264 ca hoppi yalabal ahauil ca culhi tu cuchil ahauob tumenoob

h300 ca hoppi yalabal halach unincil ma ahau cuchi, chen u bel Ah Mex Cuc ca ix alabi ahauil u pulben Ah Mex Cuc, Coot1268 bin u na ca bin caxtabi tu uitzil ca bin suni u chabal u than

h305 lay ahau lae, ci tun yalabal ca tun hoppi u naczabal caanal na ti yahaulil ca hoppi u pakal yebal ca tun culhi ti caanal na icil oxlahun ahau uac tepal ca suni u kuchul uyabal u than u kin u ua Ah Mex Cuc u kaba

h310 ca u pulah naxan Baca u kin Ah Mex Cuci ca yancuntabi, ca hoppi u yumintabali ca hoppi u tzicili tu kaba Ah Mex Cuc ca tun trizi, ca tun tanlabi te tu Chi Cheene Chi Cheen Itza u kaba tumen ti bin Ah Itza ca u lukah u tunil cabi, u tunil ul1269 cuh Itzam Luk1267 ca bin icil ha, ca tun hoppi yocol numya te Chi Cheen Itzae ca tun bini te likine, ca kuchi yicnal Ah Kin Coba

1254 Perhaps meaning “the sixth dynasty”. RC: Probably Tun 13 Ahau is meant, as it is known that Hunac Ceel lived in a Katun 8 Ahau. Why is the sixth reign is not clear.

1255 RC: Maya, kin. Besides meaning news, this word could also mean reign, sun, time, day and festival.

1256 See CMM: Ua: mentir y trampear. RC: Maya, ua, as in ua-cunah, to set up or erect something.

1257 RC: Baca is a town a few miles west of Motul.

1258 RC: Here the page has crumbled and Berendt’s copy has been followed. He gives this word as yancuntabi, and it is so translated. Yancuntabi would mean loved or guarded. It might be ye cuntabi, established.

1259 RC: Maya, yumintabali. This could also mean “treated as a father.”

1260 RC: Maya, tzicile. It means to honor or respect as well as obey.

1261 RC: We are reminded of the great stones which they threw into the Sacred Cenote when none of the victims returned with the prophecy. Appendix B.

1262 RC: The stone platform from which victims were flung into the cenote is still to be seen on the south side.

1263 RC: Maya, ca bini chabi; from the verb, cha, to take. Chabi usually a passive form, is here employed as an active verb. Cf. “Xiic pulbil huun Cumkal, let them go carry the letter to Cumkal.” Motul.

1264 RC: Maya, than. Literally, the word. One secondary meaning is “law,” and in the Chunyual it is frequently employed in contexts which plainly call for the meaning, prophecy.

1265 Coot is a standard patronymic but also means a type of eagle. See CMM: Coot: aguila bermeja.

1266 Probably meaning stelas. For a footnote about u tunil cab see line a704. RC: Maya, tunil. This usually means precious stones, unless the word occurs in a compound, when it can mean an ordinary stone. While it is true that many precious stones were thrown into the water at Chichen Itzá, the context indicates that landmarks are meant here.

1267 RC: The place of the Itzá may be meant. It is uncertain just who or what Itzam was. It is an element in the name Itzamná as well as in that of the whale or monster called Itzam-cab-an, discussed on page 101, note 4. We find also the name Xkil Itzal Pech (p. 71, note 9).
Then along came 8 Ahau Katun.  

Then there came a change of the katun, then there came a change of rulers.  

--- when our rulers increased in numbers said the priests to them.  

Then they introduced to drought.  “Here comes the drought” they said.  

Then the hoofs burned, then the seashore burned; the sea of misery.  

So it was said on high, so it was said to them.  

Then the face of the sun was eaten.  

Then the face of the sun was darkened.  

Then the hoofs burned, then the seashore burned; the sea of misery.  

They were terrified on high.  “It burned,” said the priest to them.  

Then the word of our ruler was fulfilled said the priest to them.  

Then began the idea of painting the exterior of the sun.  

They heard, then they saw the moon.  

Then came the rulers of the lands.  

Here is Ix Tziu Nene.  

He introduced sin to us, the slaves of the land.  

Then he came, then the law of the katun, the divination of the katun will be fulfilled.  

Then he was brought; careful about what you say, you, the rulers of the land.  

--- During lunar eclipses ... They say that the moon is dying, or that it is being bitten by a certain kind of ant (Aguilar 1921, p. 204). A similar belief was held of solar eclipses.

--- An alternative translation would be: “They began to imagine the reverse side of the sun.”

--- Tziu is a family name, and nen means mirror. Here it may be feminine.

--- u mun nal cab might also mean: “the tender green corn of the land.”

--- Than has many meanings in Maya. The than of the katun is interpreted as “ordenansas” by the Kaua MS, p. 171 (Gates Reproduction).

--- The bottom of page 7r / 11 has been lost and with it at least two lines of text.
Then the law of another katun was introduced. At the end of the katun Ix Tziu Nene was brought. Then a numerous army was seen. Then they began to be killed. Then a thing of terror was constructed, a gallows. There was death. Now began the shooting of arrows by Ox Halal Chan. Then the rulers of the land began praying. Their blood flowed. Then they were taken by the archers. They were terrified on high. The days ended, the katun ended for them. The order in which the place-names occur in the first migration narrative in this chapter indicates roughly a great eclipse which covers much of northern Yucatan, running west, south, east and north. The course of the second migration is much more irregular. Both narratives suggest that the people concerned in these movements started in the east and first traveled toward the west. It is significant that Uxmal was the only place southwest of the puuc, or low mountain range, which was visited, for this is the district which is so thickly occupied by the remaining remains of what must have been important cities, such as Sacbé, Kabah, Sayi, Tabi, Labná and Keuc, to mention only a few of the best-known sites. Hardly a tradition has come down to us regarding this once densely populated region, although the Xius must have come through it when they settled in Uxmal. Evidently it was a country apart, and the people from the east (or southeast) with whom this chapter is concerned did not attempt to penetrate it. Equally significant is the fact that in the area covered by these two lists of place-names we find no mention of the towns supposed to have been founded by the Cocoms after the fall of Mayapan, such as Sotuta, Tabi and Tibolon, nor of those settled by the Ah Canuls in western Yucatan, such as Calkini, Numkini and Maxcanu. These omissions are a confirmation of the historical value of these old migration narratives.

The bottom of page 7v / 12 has been lost and with it at least two lines of text. Only a fragment of the upper of these two lines is legible: nan v.

---

1274 RC: Maya, chulul. This word has a number of meanings. In the Maya texts it usually signifies either a bow or the chulul-tree from which bows were made (Apoplanesia paniculata Presl.).

1276 RC: Maya, ah-cehob. The term implies hunters who use the bow and arrow rather than warriors. Ah Cehob could also mean the men of the Ceh family.

---

1277 RC: The order in which the place-names occur in the first migration narrative in this chapter indicates roughly a great eclipse which covers much of northern Yucatan, running west, south, east and north. The course of the second migration is much more irregular. Both narratives suggest that the people concerned in these movements started in the east and first traveled toward the west. It is significant that Uxmal was the only place southwest of the puuc, or low mountain range, which was visited, for this is the district which is so thickly occupied by the remaining remains of what must have been important cities, such as Sacbé, Kabah, Sayi, Tabi, Labná and Keuc, to mention only a few of the best-known sites. Hardly a tradition has come down to us regarding this once densely populated region, although the Xius must have come through it when they settled in Uxmal. Evidently it was a country apart, and the people from the east (or southeast) with whom this chapter is concerned did not attempt to penetrate it. Equally significant is the fact that in the area covered by these two lists of place-names we find no mention of the towns supposed to have been founded by the Cocoms after the fall of Mayapan, such as Sotuta, Tabi and Tibolon, nor of those settled by the Ah Canuls in western Yucatan, such as Calkini, Numkini and Maxcanu. These omissions are a confirmation of the historical value of these old migration narratives.

1278 The bottom of page 7v / 12 has been lost and with it at least two lines of text. Only a fragment of the upper of these two lines is legible: nan v.
INTRODUCTION TO SECTION I

Section I, Zuyua Than yetel Naat, contains two lists of questions and their answers which town officials were expected to know to show that they rightfully held their positions. The first list, lines 1001-1458, comes from two sources: the Chumayel and the Tusik. The second list, lines 1460-1645, comes from the Chumayel only.

In the introductory remarks of the first list (lines 1001-1032) there are two interesting points. The first is the mention of a “gobernador mariscal” (military governor) to whom this list is presented (line 1001). The second is that the interrogation of the town officials with the material from the first list occurred on September 4, 1628, which according to the text is three years before the end of the 3rd Ahau Katun. This correlation between the Mayan and Christian calendars is in keeping with the calendar correlations generally presented throughout the Yucatecan Mayan colonial manuscripts. (See table of lines A730-A747 for an example of this correlation.)

If the dates given in the text are correct, then it would seem that the “gobernador mariscal” talked about was Diego de Cárdenas who arrived in Yucatan in 1621 and who was succeeded by Juan de Vargas Machuca who arrived in Merida on September 15, 1628, thus about 10 days after the event described in the text took place. Perhaps as confirmation that he is the “gobernador mariscal” mentioned here is that at the end of his administrative tenure he asked for and was granted a plot of land near Merida where he had a plantation with which he supported his family. He died in Yucatan, date unknown.

In the first list some of the questions or riddles are numbered. There seems to be some confusion about this numbering. In editing the numbering sequence of the questions has been restructured to form three separate groups of riddles. These groups are lines 1034-1112, 1171-1268, and 1275-1428. The questions of the second list were also numbered in the edited version even though there is no indication in the Chumayel source that they should be. This was done partly to be in keeping with the format of the first list and partly for the sake of clarity.

Some of the questions and/or answers of the second list are similar to questions and answers in the first list. In P.C.M.L. the line numbers for this similar material from the first list are put in the right hand margin of edited version the second list to aid in cross referencing.

In this collection of questions and answers hot chocolate is mentioned three times, from the first series in lines 1233 and 1282 and from the second series in line 1520. The word used here for hot chocolate is chucua, whereas in line d552 it is given as chucuah. Chucua is a word which appears in later vocabularies and Artes beginning with Beltrán’s Arte of 1746. The word for hot chocolate in the vocabularies and Artes prior to that is chacua haa. While the portion of the preamble which comes only from the Tuz Ik states that the material of the first series of questions and answers was created in 1628 actually one could question how far into the material of Zuyua Than does this date apply. Beginning with line 1171 there is a different way of presenting the material in the questions from the material preceding it. One could legitimately ask whether this later material beginning on line 1171, as well as the material from series 2 for which there is only the solo passage from the Chumayel, is derived from a different source and perhaps written at a different time period.

The word chucua occurs with some frequency in the medical recipes, about a dozen times. Most of these recipes have a later feeling to the way they were written and are probably contemporary with the time that the Kaua was compiled, that being most probably in the late 1700's.
The language and understanding of Zuyua

Here on the fourth day of the month of September in the year 1628, the unusual Mayan language was composed so that it appeared written in the heaven to be known to the men who need it written in the book of the Language and Understanding of Zuyua. It will be understood by the town officials and the governors, passed on to the mayors and aldermen. Thus it happened that he came to live in Tzuc Uaxim which is to the east of Merida. There is the land where his orchard and private land was built, where he came to live. The day will come he shall finish also. The word of the governor is delivered, his word is forceful. Then will arrive his great cape also. Thus will be the word, thus will be the interrogation of the governors of the towns. Then will arrive the day of the end of the rule of Three Ahau Katun. Then will be seated the other katun, One Ahau Katun. Thus therefore will happen in the other katun. Thus it is said.

The location of place name given here as Tzuc Uaxim (clump of Leucaena glauca (L.) Benth) is unknown. It is probably on the road which leads from the center of Merida to Izamal and eventually to Valladolid, that being the most easterly road and also presumibly the road most traveled in those days.

Perhaps Diego de Cárdenas who arrived in Yucatan in 1621 and was succeeded by Juan de Vargas Machuca, who arrived in Merida on September 15, 1628. RC: Probably Don Carlos de Luna y Arellano, governor of Yucatan from 1604 to 1612. Cogolludo Bk. 8, Chap. 12. His period of office was, however, in Katun 5 Ahau, and not 3 Ahau as stated here.

For the expression yan u uilal see BMTV: Conbenir o ser necesario: yan v nah, yan v vilal. 

In most of the text which follows these officials will normally be referred to as batabil cah. See CMM: Batabil cah; v batabil cah: los principales que aiudan al caçique.
Hallelujah, it is being given a feast by Three Ahau Katun.
Shame they say will be hidden in the town.
The examination which comes in the katun ends today.
The time has arrived for the town officials to be asked about their knowledge,
if they know that they come from the lineage of rulers,
whether it is said that they come from town officials, from governors,
whether they are from lineages of rulers or lineages of town officials;
To this they speak the truth.
1; Here is the first word which will be asked of them.
They will be asked for his food.
Gladly will the governor say to them; this will be spoken to the town officials:
“Son, bring me the sun in my plate, carry it in your hand.
A lance with a lofty cross is planted in the middle of its heart.
There is a green jaguar seated on top, it is bleeding its blood.”

Zuyua Language is being understood.
Here is what being asked of them:
that is a very large fried egg.
Here is the lance and the lofty cross which is stuck in its heart,
that of which he speaks, it is the benediction.
Here is the green jaguar seated on top, bleeding its blood:
it is green chile, it is very hot.
The language of Zuyua.

2; This is the second difficult word which will be asked, which will be told to them:
that they go to take the heaven’s brains so that the governor can see how much there is of it.
“I desire to see it, it has been a long time since I have seen it.” it is graciously told to them.
Here is the heaven’s brains, it is copal resin.
The language of Zuyua.

3; This is the third difficult word which will be asked of them, which will be told to them:
that they tie (build) a big house; six poles its length, one stick its post.
Here is the big house, it is a very large hat.
The language of Zuyua.

4; This is the fourth difficult word which will be asked of them, which will be told to them:
that they should get up on a large very white horse, its cloths and its cape are very white.
He holds a very white rattle while he rattles his horse.
This is the coagulated blood on the rosette of the rattle which is asked of them:
it is the gold in the middle, so that blood can blossom forth from it.
From this comes from the blood of the fatherless ones, the motherless ones.
The language of Zuyua.

1284 RC: Mexican rattles were certainly ornamented with rosettes. Cf. Seler 1904, pp. 674, 675 and 700. The Maya word here is lol, which usually means a large blossom.

1285 See DMM: Suela de capato: v tan yocil yanab.
That they go to his house and there they shall be told then:

"Children, when you will come you will see me at midday I think. You shall be children again. You will come crawling when you will arrive here. This is your pet dog. It carries in its teeth the soul of our holy mistress when you will arrive."

Then he will go to sit in his shadow. This is what is called crawling when he will arrive next to the governor. This is the pet dog which is asked of him: it is his wife. This is the soul of our holy mistress.

It is a collection of very large red wax candle.
The language of Zuyua.

6: This is the sixth difficult word which will be asked of them, which will be told to them:

That they go to get the heart of god the father in heaven.

"Here you will bring me thirteen layers of cloth. It is wrapped up in a very white liturgical vestment."

This is the heart of god the father which is said to them, it is a bead of precious stone. This is what the cloth of thirteen layers is which is told to them. It is an enormous tortilla with thirteen layers of beans in it. This is what the very white liturgical vestment is, it is a white mantle. This is what will be asked of them.

The language of Zuyua.

RC: Our holy mistress (ca cilich colel) is a term usually applied to the Holy Virgin.

For potz see DMM: Paramentar; colgar paramentos: čin nok; čin potz. RC: Probably a reference to the thirteen heavens of the Maya cosmos.

For this term see CMM: Kak chumuc: medio de dos extremos. ¶ kak chumuc akab: al punto de medio noche. ¶ kak chumuc kin: al pinto de medio dia.

For kan see CMM: Kan: cuzcas o picchas que servian a los indios de moneda y de adorno al cuello.
7. This is the seventh difficult word which will be asked of them, which will be told to them:
That they go and get the branch of the pochote tree, and a cord of three strands and a living liana.
“This will add flavor to my food tomorrow. It is my desire to eat it.”

It should not be bad to gnaw the trunk of the pochote tree, so they are told.
This is what the trunk of the pochote tree is: it is a lizard.
This is the cord of three strands, the tail of an iguana.
This is the living liana, it is the entrails of a pig.
This is the trunk of the pochote tree, it is the base of the tail of a lizard.

The language of Zuyua.

8. This is the eighth difficult word which will be asked of them, which will be told to them:
“Go and gather for me the thing which plugs the bottom of the cenote, two white ones, two yellow ones.
I desire to eat them.”

These are the things which plug the bottom of the cenote which are asked of them.
They are jicamas, two really white jicamas and two yellow jicamas.

This is the understanding of the language of Zuyua.

The town officials were rounded up and thrown before the ruler, the primary governor, the ruler of the indians.
There is sadness, pitch darkness at night, houses filled with fear.
There shall be sadness, the blue-tail fly shall cry in the middle of the courtyards of the nobles.
The dead do not understand; the living will understand.
The same pain shall be experienced by their surrogates.
Their rule will end.

1290 RC: Ceiba schottii Britt. & Baker.
1291 RC: Chop, a red and black lizard. The term is also applied to the dried lizards used by the native doctors.
1292 RC: Pachyrhizus erosus (L.) Urban. The Maya name, chicam, appears to be derived from the Nahuatl jícama, and this edible root may have been introduced by the Toltecs.
1293 Mazeual comes from the Nahuatl word maçeualli, meaning peasant, vassal.
1294 The Tuz Ik is missing lines i117 through i149.
1295 RC: Bulcum, a misfortune frequently associated in these pages with swarming flies.
1296 Yet ppizaan and hochbilaan appear together again in the same line below on line i149. For the meaning of these items see CMM: Et ppizaan: cosa que esta mediada con otra juntamente y cosa semejante o ygual a otra. / Uacunah hochbalte .l. hochbalante .l. hochbilante: sustituir en lugar de otro. ¶ vacun Juan a hochbalte: sustituye a Juan en tu lugar; sea tu presidente o vicario.
Their hands are bound in front of them to a wooden yoke. They are pulled along by a rope.\textsuperscript{1297}

They will be taken to the house of the ruler, the primary governor. Such is the end of the town officials. This will be lamenting for the demented day, the demented katun. They will feel anguish,\textsuperscript{1298} then the affairs of the town officials will end. This will happen at that time.

The rule of the katun will end when 3 Ahau Katun will end.\textsuperscript{1300}

For this reason the seizure of the town officials will occur. This is the history of how they give food to the primary governors when they will ask for their food.

They shall be hung by the neck, the tips of their tongues shall be cut off, their eyes shall be gouged out.\textsuperscript{1300}

On this day this will be done.\textsuperscript{1339}
But those who are of the lineage are brought in front of their lord. On bended knees it was made known that they have the knowledge.\textsuperscript{1300}

Then their mat and their dais was given to them as well.\textsuperscript{1300}

The same was seen by their surrogates.

\textsuperscript{1297} Here the Chumayel which is solo at this point reads \textit{cha pay} or perhaps \textit{cho pay}. On line i159 both texts read some variation of \textit{chocho pay}. For the expression \textit{cho pay} see DMM: Rastrando lleuar: \textit{cho pay t.}; \textit{hoc pay t.}

\textsuperscript{1298} RC: Alternative translation: There shall be weeping among, etc.

\textsuperscript{1300} RC: Prisoners are also portrayed as nude in one of the frescos of the Temple of the Warriors (Morris, Charlot and Morris 1931, Pl. 139).

\textsuperscript{1301} RC: Here, as among the Aztecs, the mat and throne are symbols of authority. Believing Cortez to be the returning Quetzalcoatl, Montezuma greeted him with these words: “My royal ancestors have said that you would come to visit your city and that you would sit upon your mat and chair when you returned” (Seler 1923, p. 447).
Those of the lineage of the primary governors of the land were delighted. They will live that day, and they will receive their first wand of office also. Thus those of the lineage of the Maya people are established here in amongst the population of Yucatan. This time around god will first accomplish things here on earth. He is the true ruler who will come to ask us. Such is what rules us, such is what is sacred to us: precious stones, precious beads; and he will ask for the planted wine, the balche. He who has none is to be killed. He who will obey, godly is his action they say. But perhaps god does not want everything which has been written to come to pass. Such, then, is the nobility, the lineage of the town officials. They know how they come from lineages and the rulers and of royalty. The discretion with which they govern their subjects shall be viewed with favor by the primary governor. Their mat and their dais will gladly be delivered to them by our lord, the primary governor. This is their mat and their dais. He was played with roughly, his face was covered with dirt. He was trampled into the ground, he was dirtied as he was dragged along. It was a demented day, a demented katun. The child of the crazy woman, the child of the harlot, the son of evil, the two-day occupant of the mat, the two-day occupant of the dais, the rogue of a ruler, the great rascal. In such a manner did they wander about in 3 Ahau Katun. Here it is said the lineage of the nobility, the ruling people are placated in the fullness of their hearts. They even say it to the town administrators. “Go and take the positions of the town officials.” Then they went and took them.

1302 RC: An intoxicating drink made of fermented honey and the bark of the Lonchocarpus longistylus Pitt. and used in religious ceremonies.
"Son, go and bring the flower of the night to me here"; this is what is said. At that point he goes on his knees before the governor who asks this of him. "Father, here is the flower of the night for which you ask me; I come with it and with the light of the night, it is with me"; gladly he speaks.

"Then, son, if it is with you, have you with you the green crab and the great alamo tree?"

"Father, they are with me, I have come with them."

"Then, son, if you have come with them, go and call your companions to me. These are an old man with nine sons and an old woman with nine children."

"Father," gladly he says when he replies, "I have come with them. Here they are with me. They first came to me when I came to see you."

"Then, son, if they are here with you, go and gather for me stones of the savannah, the birds of the savannah. These are an old man with nine sons and an old woman with nine children.

"Father," he says, "I have come with them. Here they are with me. They first came to me when I came to see you."

"Then, son, if they are here with you, go and gather for me stones of the savannah, the birds of the savannah. These are an old man with nine sons and an old woman with nine children."

The language of Zuyua. This is the flower of the night which is asked of him, a star in the sky. This is the light of the night: it is the moon.

This is the green crab and the great alamo tree. It is the town official named "swooner." The language of Zuyua.

This is the green crab and the great alamo tree. It is the town official named "swooner." The language of Zuyua.

This is the green crab and the great alamo tree. It is the town official named "swooner." The language of Zuyua.

This appears to be a play on the word ɔoy which also means vanquished. Apparently there is some colloquial connection between a crab and a weak-hearted person. Today in colloquial Yucatecan Spanish a "cangrejo" which really means crab is also applied to homosexual males, supposedly because they sidle up to other men side-ways. See BMTV: Cangrejos llamados jaibas: ɔoyeçah. / Rendir en la guerra: bacçah, ɔoy, ah, ob, ɔoyçah. ¶ Fue rendido así: ɔoyçabi. RC: Alternative translation: the green weak one.

The phrase otlom cabal is given again in lines i326 and i333. For the verb root ot see CMM: Otol: caerse la fruta de madura, o despegarse del peçon, y caerse o desrrumbarse la piedra del edificio, y caerse las lagrimas de los ojos. / Ot ol.1 oyol ol: desmayar.

RC: Ficus cotinifolia H. B. K. The miter-like head-dress of the Maya chiefs, like those seen on the sculptures of Chichen Itzá, was made of the bark of this tree (Relaciones de Yucatan, I, P. 82).

RC: We know little of the Maya conception of the moon. It is certain, however, that in their later history they were greatly influenced by the Mexicans among whom the moon was associated with the rabbit, the symbol of drunkenness, and with Tlacteotl, the goddess of sinful love.

RC: Maya, ah-cuch-cab, which could also mean the honey-bearer. The translator believes the town official is meant because he was so subservient before any higher authority.

Compare with line i622. RC: The quail is also associated with a stone on page 128.

RC: This appears to be a play on the word ɔoy which also means vanquished. Apparently there is some colloquial connection between a crab and a weak-hearted person. Today in colloquial Yucatecan Spanish a "cangrejo" which really means crab is also applied to homosexual males, supposedly because they sidle up to other men side-ways. See BMTV: Cangrejos llamados jaibas: ɔoyeçah. / Rendir en la guerra: bacçah, ɔoy, ah, ob, ɔoyçah. ¶ Fue rendido así: ɔoyçabi. RC: Alternative translation: the green weak one.

The phrase otlom cabal is given again in lines i326 and i333. For the verb root ot see CMM: Otol: caerse la fruta de madura, o despegarse del peçon, y caerse o desrrumbarse la piedra del edificio, y caerse las lagrimas de los ojos. / Ot ol.1 oyol ol: desmayar.
“Also, son, what about the smooth green thing that you were told about? Weren’t you told to look at its face?”

“Here it is with me, father.”

“Then, son, go and bring to me here the placenta of the sky. When you come from the east you will bring it with you, carried on your back.”

“So be it, father,” gladly he says, then he goes.

The language of Zuyua.

Here is the smooth green thing which is with him when he arrives: it is the rind of a squash. Here is the placenta of the sky which is asked of him.

It is molded copal-gum shaped into thirteen layers. Here is what he is told to carry on his back. It is the shadow behind him in the afternoon perhaps.

The language of Zuyua.

“Son, you are a governor; you are a ruler also. Go and get me the green beads with which you pray.”

These are the green beads which are asked of him, it is a bead of precious stone. Then he shall be asked how many days he prays.

“Father,” he says, “for one day I pray and for ten days I pray.”

“On what day do you rise up your prayer?”

“Father, on the ninth day and on the thirteenth day. It is to Bolon ti Ku and lord Oxlahun ti Ku that I count my beads.”

The language of Zuyua.

“Son, go and get me your loin-cloth that I can smell its odor here. With its odor spread far and wide, the odor of my loin-cloth, the odor of my clothes, the odor of my flesh is greater than the odor from the center of the sky and from the center of the clouds.

and that which first sticks to my mouth which is in my white engraved cup, if you are a governor.”

“Father, I will bring them,” he says gladly.

This is the odor of the loin-cloth which he asks for, which is greater than the odor from the center of the sky and the center of the clouds. It is copal resin set on fire, it is burning. This is that which first glues sticks to his mouth: it is ground cacao in hot chocolate.

The language of Zuyua.

RC: Maya, ca, a certain white and striped squash. The Maya word, haan, is variously defined as something made smooth or scrubbed, father-in-law and son-in-law.

For tzelep kin see BMTV: Tarde, después de mediodía: kak tzelep kin. ¶ Como a las dos: tzelep kin.

This is the first occurrence of the word chucua in Section I, a word not registered in the early vocabularies.
Then, son, go bring me the first blood of your daughter, and her head, and her entrails, and her thigh bone, and her arm, and her flesh, that which I saw you enclose in a new, unused jar, as well as the first stool of your daughter.

Show them to me. It is my desire to see them; I gave them to you some time ago. They were a short while ago in front of me, when I burst into weeping.

“So be it, father.” Then came the waiter to hear what he was saying.

“The day after tomorrow I will let you taste it.” Then he went.

Here is the first blood of his daughter for which he asks: it is Maya wine. Here is his daughter's head: it is a new unused jar for steeping wine. This is what his daughter's first stool is: it is the trunk of the balche tree. This is what his daughter's first blood is: it is the bark of the balche tree.

This is what he calls bursting out weeping: it is drunken speech.

Then he went to give these things to him while he seated himself. With gusto he spoke, he saluted him when he arrived.

“Father, here is your daughter whom you put in my care, of whom you speak lord, you are the ruler.” Gladly this is what his son says to him.

“Oh son, my fellow governor, my fellow ruler! Have you remembered, do you know.” he says happily.

“This, then, is the first blood of my daughter for which I ask you.”

Thirteen times the blood of his daughter flows, while he weeps for his daughter, lying there in the courtyard. Hii! Joyfully then he weeps, while he looks at her, he bows while he speaks.

“Oh son!” he says while he weeps, “you are a governor.

Oh son, you are a ruler also, my fellow governor.

5: bala mehene, xen tun talez ten u xay kikel a uix mehene yetel u pole, yetel u homtanile, yetel u chac bacele yetel u kabe, yetel u bake lay tin uilah a matic ti zuhuy cate yetel u xay kanche a uix mehene ez ten, yan in uol in uilae; uch in xab tech licil ui ya cal tin tane, licil ui u uakal uokole cay bayac be yume; yet tal u sic u xicin ah bol cabeh in pakech yetel, ca tun xic tun he ix u xay kikel yix mehen lic ic katic lae, lay maya cie he ix u homtanil yix mehene, lay u hobonil cabe he ix u pol yix mehene, lay zuhuy cat ti samic cie he ix u xay kanche yix mehene, lay u coooht tun cabe he ix u sic u xicin ah bole, lay u zuhl cie he ix u bakel yix mehene, lay u holdil balchee he ix u xah balcheel yix mehene, lay u xab balchee he ix u xab yix mehene, lay u kab balchee he ix u uakal yokole, lay calhal u than ca tun xic u xab ti tun le culuba chu u than, tezcun u than ca bin kuchuc yume, he lay u xix mehen ta x ta in cananate lic a uadic tech yume, tech ah tepale; ci tun u than u mehen tie bay tun mehene, uet halach uinicile, uet ah tepalile kahaan ua tech, a uohel ua; ci u than lay tun u xay kikel a uix mehen lic in katic tech lae oxlahun nun tun u manel u xikel yix mehen tu tun tu yokol yix mehen ti chelit tu tancabal; hii ci tun yokol tamuk yilic, ti chinic tamuk u than bay tun mehene; ci tun u than tamuk yokol; halach uiniciche bay tun mehene, ah tepalechi xan, bay uet halach uinicile
I will deliver your mat and your throne and your authority to you. To you son; yours is the government, yours is the authority also, you my son.”

The language of Zuyua.

Thus, then, the town officials are to obey him when they depart from being with the primary governor, there at the head of the province.\textsuperscript{1318}

Then they go to their homes. While they are at their homes they give the food of the governor. He asks them for his food also. So they went to give an account of this, that which is given below.

The language of Zuyua.

1: “Son, bring me four cardinals\textsuperscript{1319} which are at the mouth of the cave. I set them over the first thing which sticks in my mouth.\textsuperscript{120} It is red. I will set its crest over the first thing which sticks in my mouth. It shall be brought before me.”

“So be it, father.” Here are the four cardinals he ask for, they are little cakes of achiote. This is the crest of which he speaks: it is the froth on the chocolate. This is what first sticks in his mouth: it is cacao which has just been ground.

The language of Zuyua.

2: “Son, bring me the bird of the night and the drill of the night, and with them the brains of the sky. Great is my desire to see them here.”

“So be it, father.” Here is the bird of the night which he asks for. It is a spoon used to scrape copal resin from the tree.\textsuperscript{121}

This the drill of the night which he asks for; a bead of precious stone. Here are brains of the sky, it is copal resin.

The language of Zuyua.

\textsuperscript{1318} RC: Cumkal is called “the head of the land” on pages 86 and 126 of the Chumayel, so it is likely that the territory of Ceh Pech is the source of this ritual.


\textsuperscript{120} RC: The text reads: I am set over, etc. Probably an error.

\textsuperscript{121} RC: Tocabal could mean either “removed” or “burned.” In connection with hoyob, a stick for scraping something, the former definition is applied here. It is possible, however, that a spoonlike censer is meant.

\textsuperscript{1322} See CMM: Cui: achiote hecho ya en panecillos; son colorados. RC: *Bixa orellana* L., the butter-color of commerce.
3; “Son, bring me the bone of your father, the one you buried three years ago. Great is my desire to see it.”

“So be it, father.”

Here is the bone of his father which he asks for. It is cassava baked in a pit. Then he goes and gives it to the governor.

The language of Zuyua.

4; “Son, bring me an old man whose coat is not buttoned, the jacket of Hom to Chac1323 is his name.”

“So be it, father.”

Here is the old man which he asks for; it is a nine-banded armadillo, a female armadillo.

The language of Zuyua.

5; “Son, bring me three segments split from the sky. I want to eat them.”

“So be it, father.”

Here is three segments split from the sky which he asks for. It is poured atole, it is the froth of atole.

The language of Zuyua.

6; “Son, bring me the trunk of maguey, the body of the maguey without its leaves. Do not remove its center. Bring it with its three prongs stuck in the case.”

“It is well, father.”

Here is the trunk of the maguey which he asks for; a hog's head roasted in a pit.1324 Then he went to give it to him.

This is the center of which he speaks, is its tongue because it is fresh and tender.1325

The language of Zuyua.

7; “Son, bring me the hawks1326 of the night; I feel like eating them.”

“So be it, father.”

Here are the hawks of the night which he asks for; they are cockerels.

The language of Zuyua.

1323 RC: Hom-toch-ac could mean hollow stiff tortoise-shell.

1324 RC: Keeken originally was a large variety of peccary, but the term was later applied to European swine.

1325 RC: Ol is a tender tip or sprout. Ak means tongue, also something fresh or tender.


3; mehene, ca a talez ten u bacel a yum bay ta mucah oxqpep haabie huch yan in uol in uilae cay bayac be yume he ix u bacel u yum lic u katice lay zine pibil,1327 ca xic u xabil ti halach uinic zuyua than

4; mehene, ca a talez ten hun tul noh xib, lay ma kalaan u botonil u juboni1329 hom to chac u kabae cay bayac be yume he ix hun tul noh xib lic u katice, lay ibache, ix uechee zuyua than

5; mehene, ca a talez ten ox buh caan; yan in uol in hantante cay bayac be yume he ix u ox buh caan lic u katice, lay thohob zacae, lay yom zacae zuyua than

6; mehene, ca a talez ten u chun ci, u cucutil ci, minaan u kab1329 ma a lukzic yoli, yet tal ox thol yoe tzitzil cay bayac be yume he ix u chun ci lic u katice, lay u pol keken pibil ca bin xic u xabil tie he ix yol lic yalice, lay yake tumen he yakbale u yol zuyua than

7; mehene, ca a talez ten u cozil akab; yan in uol in hantante cay bayac be yume he ix u cozil akab lic u katice, lay pollos ah thel zuyua than

1327 Given that the supposed reason for the name Yucatan, at least according to Bernal Díaz, it is surprising that there is such limited mention of this root crop, this being the first in these texts.1329 I think that the Spanish word jubon, a type of Spanish protective jacket, is meant. RC: Habon, in the text, is assumed to be a corruption of the Spanish habito. The Maya hobon, hollow, may be intended.

1328 The term ci is usually applied to the commonly cultivated agave, Agave sp. While the word kab normally means, when applied to plants, “branch”, here it means the leaf of the agave plant.
8; “Son, say to the green crab named “the swooner” to bring me a basket of blackbirds, the ones caught beneath the great alamo tree, heaped up there in the shadow of the alamo.”

“So be it, father.”

Here are the blackbirds which he asks for. They are black beans that are in the house of the town official, These are the green crab and “swooner” of which he speaks. The language of Zuyua.

9; “Son, go and catch the jaguar of the cave, so that my food is tasty. I desire to eat the jaguar.”

“So be it, father.”

This is the jaguar for which he asks, it is an agouti. The language of Zuyua.

10; “Son, bring me the seven layers which cover the orphans. It is my desire to eat them. When I see them they will be eaten.”

“So be it, father.”

Here are the seven layers which cover the orphans which he asks for; it is stuffed chaya. The language of Zuyua.

11; “Son, bring me the green gallants here. Let them come and dance, that I may look on with pleasure. Here are the green gallants which he asks, it is a turkey-cock. Here is the drum, it is its crop. Here is the rattle, it is its head. Here is the fan, it is its tail. Here is the drum-stick, it is its leg. The language of Zuyua.

Yax ix oy could also be translated as “first fainter”. See the footnote to line i176 for a comment about ix oy.

RC: Dasyprocta punctata yucatana Goldman. Mexican agouti, haleu.

The expression otlom cabal u katische was also given on line i191.


RC: Chay: Jatropha aconitifolia Mill. “They eat the leaves of this tree much as they do cabbages, but they are not as tasty (“Relaciones de Yucatan, I, p. 56).
12; “Son, bring me the luminescence of the district. I desire to eat it.”
“So be it, father.”
Here is the luminescence of the district which he asks for; it is clarified honey.\textsuperscript{1336}
The language of Zuyua.

13; “Son, bring me a stone from the lime kiln, it is burning hot.
Bring with it the liquid for me to extinguish it, so it will crack here before me.”
“So be it, father.”
Here is the stone from the lime kiln which he asks for; it is a macal\textsuperscript{1337} baked in a pit.
This is the liquid to extinguish it, it is clarified honey.
The language of Zuyua.

14; “Son, bring me the firefly of the night
Its odor penetrates everywhere.\textsuperscript{1338}
Bring with it the resplendent tongue of the jaguar.\textsuperscript{1339}
“So be it, father.”
Here is the firefly of the night which he asks for; it is acigar.
This is the resplendent tongue of the jaguar which he asks for; it is fire.
The language of Zuyua.

15; “Son, bring me your daughter so that I may see her
Her face is very pale, very beautiful.
I greatly desire her.”
“So be it, father.”
Here is the daughter which he asks for;
It is a white calabash cup filled with atole\textsuperscript{1345}
The language of Zuyua.

16; “Son, bring me the thing called zabel so that I can eat it.
Fragrant is its odor.”
“So be it, father.”
Here is the zabel which he asks for; it is a melon.
The language of Zuyua.

\textsuperscript{1336} RC: Maya, caz. Probably çaz, something clear, is intended.
\textsuperscript{1337} RC: Xanthosoma yucatanse Engl.; also the yam, a European importation.
\textsuperscript{1338} RC: A reference to puffing tobacco smoke toward the four world-quarters.
\textsuperscript{1339} RC: The Maya were accustomed to make a furtive signal with the tongue. Motul.
\textsuperscript{1340} See BMTV: Horno de cal o de ladrillos: chuh cab.
\textsuperscript{1341} See BMTV: A todas partes, aca y allá, unas veces al norte, otras al poniente: hun xaman, hun chikin.
\textsuperscript{1342} Probably a play on the phrase for flame: lex kak. See CMM: Lex kak: llama o resplandor de fuego.
\textsuperscript{1343} See BMTV: Beuida ordinaria de los indios, de maíz cozido, agua y cacao: çaca. ¶ Beuida echa de cacao, maíz y pepitas de çapotes: tzune.
17; “Son, bring me a green earthworm, it is bright green along the back. I desire to eat it.”

“So be it, father.”
Here is the earthworm he asks; It is the neck of a tom turkey.
The language of Zuyua.

18; “Son, that you bring me a girl who has very white round calf muscles. Here I take off her slip from her calf muscles.”
“So be it, father.”
Here is the girl which he asks them about, it is jicama.
Taking off the slip means peeling off the skin of the jicama.
The language of Zuyua.

19; “Son, bring me a very beautiful woman with a very white face. I greatly desire her. I will throw her slip and her uipil in front of me.”

“So be it, father.”
This is the woman he asks for.
It is a turkey-hen for him to eat.
Here is what throwing her slip and uipil means. It is plucking its feathers.
Then it is roasted so that it can be eaten.
The language of Zuyua.

20; “Son, bring to me here an old man who takes care of the garden. I wish to see his face.”

“So be it, father.”
Here is the old man which he asks for; it is a cucut-macal\textsuperscript{1344} so that he can eat it.
The language of Zuyua.

21; “Son, bring me an old woman who takes care to the garden, dark colored is her body. She is seven palms across the hips. I desire to see her.”

“So be it, father.”
Here is the old woman he asks for; it is the first fruit of a ɔol squash.
The language of Zuyua.

\textsuperscript{1344} RC: This name is applied to the imported taro, but here probably a form of Xanthosoma is meant (Standley, 1930, p. 224).

17; mehene, ca a talez ten yax ix lucum can, yayax u pache yan in uol in hantante

“So be it, father.”
Here is the girl he asks for; it is the neck of a tom turkey.
The language of Zuyua.

18; mehene, ca a talez ten huntul chuplal hach zac uolol uol u ppul yoc uay in zilic u pic tu ppul yoce cay bayac be yume he ix u chuplal lic u katic, lay chicame he ix u zilic u pice, lay u silic u pache zuyua than

19; mehene, ca a talez ten huntul chuplal hach cichpam, hach zac u uich hach yan in uol ti, uay in pulic u pic yetel yipil tìn tane cay bayac be yume he ix u chuplal lic u katic lay hun cot ix tux uhum uital u hantante he ix u pulic u pice yetel yipile, lay u thocol u kumake ca tun kaktabac uital u hantantabale zuyua than

20; mehene, ca a talez ten huntul ah canaan col noh xib uaye yan in uol in ulabil u uich cay bayac be yume he ix u noh xib lic u katic, lay u cucutil macal uital u hantante zuyua than

21; mehene, ca a talez ten huntul ix canaan col ix nuc ek tunil u uinicile, uuc nab u tan yite cay bayac be yume he ix u ix nuc lic u katic, lay u yax iχ ɔol\textsuperscript{1345} zuyua than

\textsuperscript{1345} RC: ɔol. Certain green flatish squashes, good and palatable. Motul.
The time has arrived today. On this day our lord, the primary governor, trampled them under foot, when he arrived here in the land, in the land of Yucal Peten. He calls the town officials, that the town officials will come. They are called by our lord the governor.

"Are you town officials?"
"We are, lord." These are their words. "Sons, if you are governors of this land,"

they are told, go and get the winged jaguar. Then come and give it to me so I can look at it. Put his collar on him properly, put on his crest properly. Then come and give him to me to look at and go and hide immediately. This very day you have to come, sons. I greatly desire to look at him, sons, you who are governors."

Those who are ignorant shall be sad at heart and in countenance. They will say nothing. But those who know will be cheerful when they go to get the winged jaguar. Then he comes with it; "Is it you, son?" “Indeed I am, father.” "Are you of the lineage, son?"

"Where are your companions, son?"

"Father, they are in the forest; they are seeking the jaguar."

The jaguar, as they call it, does not exist, But then it goes before him. This is jaguar which he asks for; it is the town official’s horse which he wants to see. It is a horse raised at home.

This is the collar; it is its little bells. This is its crest: it is a very red thread. Here is what is to be put on it properly; it is the saddle and bridle. The language and understanding of Zuyua as is to be understood they say.  

---

1346 RC: Yucalpeten is an attempt to turn Yucatan into a name comprehensible in Maya.
1347 RC: The frequent mention of the language of Zuyua, a mythical place-name of the Nahua peoples, suggests that this interrogatory once abounded in terms familiar to the Toltec conquerors of Yucatan but not understood by the people of the country. In any case it came eventually to mean only mysterious words which were obscure to all but the ruling class. This example of the questionnaire has no doubt sadly degenerated. Nevertheless the mention of a number of things like the horse, known only to the Maya since the Spanish Conquest, indicates that this interrogatory continued to develop during the colonial period, although the Spanish rulers of the country were entirely unaware of its existence. A discussion of the traditions of caste and chieftainship among the Maya will be found in Appendix E.

1348 Meaning "the day of judgment."
1; Son, who enters into the house of god? Father, it is the one named Ix Kalem.1490

2; Son, what day did the virgin conceive? Father, she was conceived on 4 Oc.

3; Son, what day did he come forth from her womb? Father, on 3 Oc he came forth.

4; Son, what day did he die? Father, on 1 Cimi he died. Then he entered the tomb on 1 Cimi.

5; Son, what as put in his tomb? Father, a coffer of stone was put in his tomb.

6; Son, what entered in into his thigh? Father, it was the red arrowhead.

Thus it entered into the stone of the land there in heaven.

7; Son, and his arm? Father, the arrowhead; it is commemorated as well.

It entered into the red living rock in the east.

It entered into the white living rock in the north.

It entered into the black living rock in the west.

It entered into the yellow living rock in the south.

8; Son, how many deep hollows are there? Father, these are so the flute can sound when it is played.

1490 RC: Ix-Kalem is a feminine name, but it means little. Probably Ix-Kulem, the Holy One, is intended.

1491 RC: Maya, chac-bacel, which is the outside of the thigh or the thigh-bone.

1492 RC: The text actually reads chac haal-tun which would mean the red water-hole in the rock, but as an l between vowels is almost silent in Maya, we have made it read chac ha<l>al-tun, which conforms with the word haal-tun, arrow-stone, occurring in the answer to the following question.

1493 Exactly what u tunil cab could be is not clear. The phrase appears in lines a704 and h315. In both these instances it seems to have something to do with recording historical events, so as a guess it might mean stela.

1495 RC: Maya kinbezabal: this could mean either commemorated or warmed in the sun.

1496 RC: The balance of this chapter consists of a series of questions much resembling the series entitled The Interrogation of the Chiefs in Chapter IX. Here, however, no explanation is given as to the purpose of the catechism.
9, Son, where is the cenote which is completely submerge in water.

There is no gravel on its bottom; a bow is inserted over its entrance.

Father, it is a church.

10; Son, what about the first marriages? The strength of the king failed because of them, and the strength of the other governors failed because of them, and my strength failed because of them as well.

Father, it is tortillas.

11; Son, have you seen the green arrowhead?

Father, there are two of them; there a cross is raised in the middle of a man's face.

Son, what about the food which bursts forth and its brain, its rolled-up bottom is filled with dried fruit?

Father, it is the gizzard of a turkey.

Son, bring me that which hooks to the sky and the hooked tooth.

Father, they are a deer and a gopher.

Son, what about the old woman with buttocks seven palms wide, the woman with a dark complexion?

Father, it is the orlo squash.

9; mehene, tabx yan onot lah xam yaalile minaan u chichil yite, ti tacaan chulul tu hole

Father, it is a church.

10; mehene, cex yax casamiento sose, lubci u muk rey tumenelobe yetel ix lubci u muk uchi yanil halach uinic ocobumec tumenelobe yetel ix lubci in muk tumenelobe xan

Father, it is tortillas.

11; mehene, ta uilah uu yaxal halal tume yume, cappelobe; ti uaan cruz chumuce u uich uinic

Son, what about the food which bursts forth and its brain, its rolled-up bottom is filled with dried fruit?

Father, it is the gizzard of a turkey.

13; mehene, cex ix topplah kauile yetel u oonel cococ yit peheh yetel kulin paki yume, lay u tacil ulume

Father, they are a deer and a gopher.

14; mehene, talez ten hokbah caan yetel hokob cooe yume, lay ceh yetel bae

15; mehene, cex ix nuc, uuc nab u tan yite, ix ek tunilah chupiale yume, lay oole

157 RC: Evidently a reference to the cave type of cenote.
155 RC: Probably either the holy water or the water of baptism is meant.
159 RC: A reference to the arched doorway of the church.
161 RC: Written Rey in the text.
161 RC: The key to this riddle is not apparent.
162 RC: Maya peehe, a term applied to an inflated stomach or a full stomach. The question is based on fancied resemblances seen in removing and cutting up the giblets of a turkey.
161 RC: Maya ba, Heteroegomys torridus Merriam or Orthegeomys scalops Thomas, possibly both. It is called tuza in Spanish. The Maya eat it.

1360 RC: Peeu is a small early yellow maize which forms in forty days. The term is also applied to anything small or dwarfed (Motul).
1364 For ix ma yum see NEM: X ma yum: Una de las variedades del frijol.
1366 RC: Maya kaul, an obsolete word which has survived only in the term, kaul-yah, to beg for food. In the old prophecies it is associated with bread. Zatom uah, zatom kaul, bread shall be lost, food shall be lost, i.e. the crops shall fail (Tizimin, p. 1).
1367 Starting with the right-hand side of the middle row of page 44 of the Dresden and continuing on for the whole of the middle row of page 45 there are deer which appear to be hooked to the sky band.
1368 RC: Ool is a green flat squash and ca is another variety described as white and striped with thick seeds (Motul).
16; Son, fetch me the light complexioned woman with a striped colored slip. She sells white flints. Father, it is the ca squash.

17; Son, bring me two yellow animals, one well boiled, and one which will have its throat cut. I shall drink its blood also. Father, they are a quail and a dove.

18; Son, fetch me twenty of those who bear flat stones on their heads and two married ones. Father, they are a quail and a green calabash full of chocolate.

19; Son, bring me a cord of three strands, I wish to see it. Father, it is an iguana.

20; Son, bring a mutual confession of sin that I may see it here. Father, it is the maguey.

21; Son, bring me here that which covers the hole in the sky and the dew, the nine layers of the whole earth. Father, it is a very large maize tortilla.

1375 Here the word *koch* refers that the literal burden which is carried on the head, as oppose, say, to *cuch* which is the burden carried on the back. See TIC: Llevar en la cabeza: koch; koch pol.t.

1376 RC: Maya bec ħ, a name applied to Eupsychotrix nigrogularis Nelson (The Yucatan Bob-white), and Dactylortyx thoracicus sharpei Nelson (Yucatan Long-toed Grouse) (Bull. Mus. Comp. Zool. Harvard, vol. 50, p. 116). We have already seen the quail associated with a stone.

1377 RC: Maya mucuy, Columbignolina rufipennis Bonaparte (Ground dove), ibid, p. 117.

1378 RC: Here there is a hiatus in the text.

1379 RC: Mrs. S. G. Morley has called the translator's attention to a lintel at Piedras Negras on which a kneeling penitent is seen passing a cord of maguey spines through his tongue (Charnay 1887, p. 250).

1380 RC: This is evidently the "tutiiwa" consisting of nine layers of tortillas and beans and employed in connection with the Maya harvest festival and the rain-making ceremony called chachac (Tozzer 1907, pp. 160-162).

1372 For *ueuel uak* see CMM: veel vel: cosa listada de colores, y ropa assi listada. / vel vel: lo mismo. / vak.ah,ab: ordir tela. / BMTV: Ordir tela: vak.1 oc che.t. çacal.

1373 RC: Maya, ca, a certain white and striped squash. RC: Ca is also the name of a stone used to grind maize and cacao.

1374 RC: The word for sin used here, tanal, was considered antiquated already in the Sixteenth Century. It has the same meaning in Chol and may have been borrowed from that language (Motul Dictionary; LaFarge 1930, MS.). This mutual confession was an ancient Maya custom and was usually practiced in time of sickness when death was imminent (Landa 1928, p. 188).

1375 RC: Like the Mexicans, the Maya appear to have conceived that the world consisted of nine layers. The uppermost was the surface of the earth, and the other eight were the underworlds; in the lowest reign the god of the under regions variously called Cumhau and Xibalba in Maya (Motul Dictionary) and Mictlantecuhiti in Nahua (Seler 1923, pp. 17 and 22).
22; Son, have you seen an overturned comal who looks like an old man? He has a large stomach in front which reaches the ground. Father, it is a tom-turkey.

i540 23; Son, bring me the old men who take care of the garden. Their public hairs come to their navels with their wives. Father, it is a muddy arrowroot.

i545 24; Son, bring me here the women who take care of the garden, light-skinned women. Father, it is the jicama.

25; Son, bring me a big gallant so that I can watch him. Perhaps he will not dance badly when I watch him.

i550 Father, it is a tom-turkey.

26; Son, what about the first collector? Father, it is to take off one’s clothes, to take off one’s shirt, to take off one’s cape, to that off one’s hat, to take off one’s shoes.

27; Son, where did you pass by? Did you pass, perchance, the high rocky knoll which slopes down to the door of heaven where there is a gate in the wall which was open so you can pass through? Did you see men in front of you who were coming with you? They were Bolon Chaan and the primary town administrator.

father, they are the shameless and the vulgar comedians.

i560

1379 RC: Chac in the text. It is usually spelled chaac, Maranta arundinacea L.

1380 RC: Bolon Chaan is probably the name of a deity. It might be translated as Ninth Heaven. We find him mentioned on page 106.


1382 For the words ua and balsam see BMTV: Emboidor: ah ez .1. ah va. ¶ Embidior, el que tiene oficio de engañar: ah van va. / Comedia o representación: balsam .1. balsamil. ¶ Comediante: ah balsam ach.

1383 RC: Comal, the Spanish name for the dish or pan used for cooking tortillas, called xamach in Maya.

1384 Ko has two meanings. See CMM: Ko: barriga o pança de qualquer animal. ¶ v ko vinic; v ko ceh: barriga de hombre; de venado, etz. ¶ v ko ah tsoo: la papada de los gallos de la tierra. v ko ix tux; v ko chich: lugar donde las gallinas y las otras aves tienen el pavo.

1385 Note that while the rest of the riddle refers to the turkey in singular here for some unknown reason the verb is plural.

1386 RC: Ah-kulel means mediator or deputy and is the title of a certain class of town-officials. They were inferior to the ah-cuch-cab, or councillors, and superior to the tupil, whom the Spaniards considered a sort of constable.
28; Son, did you see the rain of god?
It passed beneath the mountains of god \(^{1387}\) and it entered beneath the mountains of god.
Father, there is a cross in the savannah which is surrounded by heaven.
There the rain of god passed by.

i565

29; Son, where has the water of god passed by?
Father, it comes forth from the living rock of a man's head and all the man's teeth,
it passes through man's throat and comes out his anus.

i570

30; Son, whom did you see on the road just now? ...

31; Son, where did you take your companions who were following you?
Father, here are my companions. I have not left them.
I await the judgment of god when I die.

i575

Here it is, a man's shadow.

32; Son, whom did you see on the road?
Did you see perchance old men accompanied by boys?
Father, here are the old men I saw on the road. They are with me.

i580

They will not leave me.
They are my big toe with the little ones.

33; Son, where did you see the old women carrying their step-children and the other boys?
Father, here they are. They are still with me.
When I eat I am not able leave them.
They are my thumb and the little ones.

i585

34; Son, where did you pass by a river?
Father, here is the river; it is right with me.
This is my dorsal furrow.

i590

---

\(^{1387}\) Probably meaning “pyramid”. RC: We can not but suspect that by the “mountain of God” the usual landmark consisting of a heap of stones surmounted by a cross is meant.

\(^{1388}\) A hiatus in the text.

---

28; mehene, ta uilah ua u kaxal yaal kue
ti mani yalan u uitzil kue, ti ix oci yalan u uitzil kue
yume, ti yan cruzi ti chakani copnebal caan,
ti mani yaal kui

i565

29; mehene, tabx cu manel yaal kue
yume, te cu hokol zuytune u hol uinic yetel yukul co uinic
tu manel tu uol u cal uinic, tu hokol tu chune

i570

30; mehene, max ta uilah ti be zame

31; mehene, tabx ta manzah a lakoob tzayaan u taleloob ta pache
yume, he in lakoob lae, matan in ppatab
lay in mucut u xotkin diose ca bin cimicene

i575

he lay u boy uinicce

32; mehene, max ta uilah ti be
ta uilah ua noh xiboob yan palal tu pachobe
yume, he noh xiboob tin uilah ti bee, ti yanoob tin pach

i580

ma ix tan u ppatbenobe
heklay u na oc yetel yalobe

33; mehene, tabx ta uilah ix nucoob yan u mek zac aloob yetel u lak palalobe

i585

yume, he ix lae, ti to yan tin pach
licil in hanal mai to uchac in ppatc
heklay u na in kab yetel yalobe

34; mehene, tabx ti manech yanil yoc hae\(^{1389}\)
yume, he yoc hae, ti ix yan te uicnale
heklay u bel in pache

---

\(^{1389}\) Maya yoc-ha. It also means river, but there are practically no rivers in northern Yucatan.
35; Son, where did you see an old man astride a horse crossing a river?
Father, here is the old man. He is still with me.

595
My shoulders are the horse on which you say the old man sits astride.
Son, this is the old man with you of which you spoke:
it is manifest truth and justice.

36; Son, go get the heart of the stone and the liver of the earth ...
Perhaps we will see them tomorrow.

595
One is of them was seen lying on its back, and one lying on its face
as though they are going to hell.
Father, they are a Mexican Agouti1391 and a Spotted Agouti,1392
also the primary town official and the primary town administrator.1393

Here is the heart of the stone.
It is the front teeth which cover the throat of hell.

600
Here is the liver of the earth. It is the front teeth which cover the throat of hell.

Father, here is the woman with watery teeth. It is an ear of corn cooked in a fire pit.

610
I will remove her slip and her outer garment.
Her odor is fragrant as I remove her outer garment.

37; Son, go and bring me here a woman with the watery teeth. Her hair is twisted into a tuft;
she is a very beautiful maiden.

610
Fragrant is her odor and her hair is twisted into a tuft.
Father, here is the woman with watery teeth. It is an ear of corn cooked in a fire pit.

38; Son, then you shall go and get an old man and the seaweed by the sea.

Father, here is the old man, it is the turtle.1395

615
Here is the seaweed by the sea, it is a crab.

1390 RC: A hiatus in the text in which the Maya copyist has inserted a few disjointed syllables. See text.
1391 RC: Maya, haleu, Cuniculus paca nelsoni Goldman (?); Spanish paca.
1392 RC: Maya, tzub, Dasyprocta punctata yucatanica Goldman; aguti pinto.
1394 RC: Maya iz, Ipomoea batatas L.
1395 RC: For this meaning of ac see CMM: Ac: tortuga, galapago, yucotea. RC: Ac is a tall grass employed for thatching
houses. It is called barbon in Spanish, which means a man with a thick beard. One Yucatecan writer states that it is
“Andropogon antillarum” (MacKinney, 1889). Ac is also a turtle.

1396 This could well be a play on the place name Jalisco. While Roys thinks the Jalisco is too far away for
the Maya to take the name into consideration for me it is not out of the question given the trade routes which the Maya
established in pre-Columbian time throughout the Caribbean Sea and the Gulf of Mexico. Landa (page 4r) records
that Marina (also known as Malinche or Malinalli) came from Xalisco / Jalisco. Perhaps there is a connection here.
The name Xalisco comes from Nahuatl:
\textit{xalli} (“sand”),
\textit{ixtli} (“face, surface”) and
\textit{-co}, a locative suffix, meaning
the place with a sandy surface. RC: Maya, ix ha-liz co. Ix is the regular feminine prefix. Haa means water, and -liz is
a suffix indicating possession of what precedes. Co means either a tooth or a kernel of maize. The phrase has been
interpreted as “a woman of Jalisco,” which would no doubt be rendered Is Halisco or Is Halicou in Maya, but Jalisco is
so distant from Yucatan that the metaphor seems rather unlikely. Cf. Mediz-Bolio 1930, p. 84.

1397 RC: Meat, maize and squashes were frequently cooked in a heated pit by the Maya. Here the ear of green corn was
evidently cooked in the husk, which would preserve the milky juice. The husk is compared to a garment and the
corn-silk to a twisted tuft of hair.
39; Son, then you shall go and get the stones from the bottom of a forest pond.\footnote{RC: Maya \textit{kax-ek}, defined by Avendaño, apud Means 1917, p. 159.}
Father, it is the \textit{tzac} fish.\footnote{Brasseur de Bourbourg notes that \textit{tzac} is “a little fish resembling a sardine which inhabits the senotes.” See CMM: Tzac: \textit{vnos pescadillos pequeños}. RC: The text reads \textit{ah-tzatzac}. The \textit{tzac} is an unidentified variety of small fish.}
i620
40; Son, go now therefore and bring the stones of the field here.
Father, it is the quail.
i620
41; Son, go now therefore and bring the first of the shamans here; there are four of them.
Father, here are the gopher and the spotted agouti and the Mexican agouti and the peccary.
i625
42; Son, go now therefore and bring the thigh bone of Earth here.
Father, it is the cassava root.
i630
43; Son, go now therefore and bring the green gallant and the first cantors here.
Father, they are the hen turkey and the tom turkey.
i635
44; Son, you will bring your daughters; tomorrow it is time to see them.
First the smaller one will be brought in, and then will come the larger one.
Her hair shall be bound with a feathered band; she shall wear a head-scarf.
I will take off her head-scarf and afterwards the town administrator.
You will return it so that we can see it when it is time to eat.
i635
46; Son, here I have returned your good name.\footnote{RC: Maya, \textit{pectzil}. This word usually means news or what is said of some one. Here something concrete appears to be intended, and the word has been divided into its component parts, pec and trzil, which give a very different meaning.}
There are many rolls of it in the cave next to you.
You will return it so that we can see it when it is time to eat.
i645
Father, it is a fried egg.
39; mehene, ca tun xicech a chab u tunichil yit kax eke yume, lay ah trace
40; mehene, ca tun xicech a chab u tunichil chakan uaye yume, lay beche
41; mehene, ca tun xicech a chab yax ah menobe uaye, cantulobe yume, heklay ba yetel tzub yetel haleb yetel citame
42; mehene, ca tun xicech a chab u chac bacel luum uaye yume, lay sine
43; mehene, ca tun xicech a chab yax tzublal yetel yax kayumoob uaye yume, lay cutz yetel ah tzo
44; mehene, bin a uulez a uix mehene; te yan kin zamal uilabe payanbe bin talebal u xesile, pachebal bin talebal u nohole
teni to ul bin lukzie u boche yetel ti yan ah kulel tu pache mehene, ca tun xicech a chab hun tzuc nici\footnote{RC: \textit{un trus nici}. Nictie is a flower, usually the Plumeria. Trus, since it contains an \textit{r} is probably a distorted Spanish word. The translation given here is derived from a comparison of the use of the expression on p. 118 of B.L.C. No. 43 and that of a similar Maya phrase, \textit{oxlahun tzuc nici} on page 174 of the same manuscript. The translator is inclined to associate this expression with the love-charm described by Aguilar (Aguilar 1892, p. 84; translated in Saville 1921, p. 207).}
yusbene\footnote{In the source text this word appears to be written as \textit{kuxben}, but neither it nor grammatical variations thereof are not registered in the vocabularies. Roys translates this word as “widely separated”. However, perhaps this word should read \textit{yusbene} or \textit{uusbene}. See BMTV: Oler otra cosa aplicando el olfato: \textit{vbenah} J. \textit{vshb.l.}}
te uil kin ulah zamale
yume, lay kelbil ixim yetel cabe
46; mehene, uay tin cucyah a pectzile yanyan coo ti actun yan a uixcane
ca ix a cucele c’iilab uay tu kintzil hanale
yume, lay tzablil hee
Similar Riddles from both lists

**Bech**
- i185: yeteloob ca tacech u lotmaob tu tzem ca tacoob
- i195: he ix u tunichil chakan, u chichil chakan lic u katabal tie u lotmaob u mehene
  - lay beche

**Cin**
- i295: bay ta musah oppel haabibe hach yan in uol in uliae
cay bayac be yume
he ix u bacel u yum lic u katice
lay sine pibil, ca xic u xabil ti halach uinic

**Haleb**
- i335: 9; mehene, ca a xic chuclub u balamil actun tumenel u ciilte in hanal
  - yam in uol in hantante balam
cay bayac be yume
he ix balam lic u katice, lay halebe

**Ah Tzo, Yax Tzubal**
- i350: yet talooob u pax yetel u zoot yetel u ual yetel u kab pax;
lay in pakooob
cay bayac be yume
he ix yax tszublaloob lic u katice, lay ah zoe
he ix u paxe, lay u koe
he ix u zoote, lay u pole
i355: he ix u uale, lay u nee
he ix u kab u paxe, lay u chac bacel

**Tzabil He**
- mehene, ca a talez ten kin tin plata, ca a lathab ta kab ti chichal lanza canil cruz tan chumuc u puczikal
ti ix culaan yax balam yokol, u kikic u kikele
- i621: 40; mehene, ca tun xicech a chap u tunichil chakan yuay yume, lay beche

**Quail**
- i621: 40; mehene, ca tun xicech a chap u tunichil chakan yuay yume, lay beche

**Cassava (Yuca)**
- i627: 42; mehene, ca tun xicech a chap u chac bacel luum yuay yume, lay sine

**Agouti**
- 36; mehene, xen cha u puczikal tunich yetel u tamnel luum
te uil kin c’ilie zamale
- i600: he ix uilah hunppelie haua, he ix hunppelie nocaan bey u binel ichil mitmapel
  - yume, heklay halebe yetel tzube,
- i625: 41; mehene, ca tun xicech a chap yax ah menobe uaye, cantulobe
  - yume, heklay ba yetel tzub yetel haleb yetel citame

**Tom Turkey, Green Gallant**
- i630: 43; mehene, ca tun xicech a chap yax tzublal yetel yax kayumooob uaye
  - yume, lay cutz yetel ah tzoe

**Fried Egg**
- 46; mehene, uay tin cucyah a pectzile yanyan coo ti actun yan u uicnale
cai a xucle cuilab uay tu kintzil hanale
- i645: yume, lay tzabil bee
Yax Ix Joy, Otlom Cabal, Na Oc, Na Kab, Noh Copo

he ix yax ix yoye yetel noh copoe
lay ah cuchcabe, otlom cabal u kabae
he ix huntul noh xib lic u katabal tie, bolontul u mehene
lay u na yoce
he ix huntul ix nuce lic u katabal tie, bolontul u yale
lay u na kabe

Boy, Ca, Pom

2; bay xan mehene, cex a yax haan alabi tech
ma alahaan a pachte u uiche
uay yan tin pache, yume
bala mehene, xen cha ten yibnel caan uaye
ti a tale ti jakin ca bin taceche, cuchpach u tal tech
cay bayac be yume; ci u than, ca xic tun
zuyua than
he ix u yax haan ti yan tu pach ca tu kuchie, lay u pach cae
he ix yibnel caane lic u katabal tie
lay patbil pome, oxlahun ual u patal
he ix licil yalabal tie cuchpachil u talel tie
ti yan u boy tu pache, tzelep kin cochom

Green Crab, Swooner, Big Toe, Thumb, Great Alamo

8; mehene, ca a ual yax ix yoy, otlom cabal u kabae
ti u talez ten hun xuac pichum
he ix u pichum lic u katice
lay yax ix yoye yetel otlom cabal lic yalice

32; mehene, maxa ta uiuah ti be
ta uiuah ta noh xiboob yan palal tu pachobe
yume, he noh xiboob tin uiuah ti bee, ti yanoob tin pach

Shade, Stripped Squash, Copal

2; he ix u ca chich than bin katabac, bin alabac tiobe
ca xicoob u chaob u somel caan utial yilah halach uinic bahun u caah
yan in uol in uile, uchi in uilae; ci yalabal tiebo
he ix u somel caane, lay pome
lic u conic zac toke
yume, lae cae
31; mehene, tabx ta manzah a lakoob tzayaan u taleloob ta pache
yume, he in lakoob lae, ma tan in patab
lay in mucut u xotkin diose ca bin cimicene
he lay u boy uinice
Yax Pakab Chi, Cacau, Chucua
yetel in **yax pakab chie** yan in zac hothe,
ua halach unicechi be
yunme, bin in talez; ci u than
i230 he ix u boc yex liu katabal tie
lay paynum u boc tu ou caane yetel tu ou muyale
lay pome thabil, elel u caah
he ix **yax pakab chi** liu u katabal tie, lay muxbil **cacau chucua**


First Sticks to his Mouth, Cacau, Chocolate Drink
i282 he ix u pput lic yalice, lay yom **chucua**
he ix u **yax pakab chie**. lay **cacau oocaan** u huchul

Ool Squash
i511 15; mehene, cex ix nuc, uuc nab u tan yite,
ix ek tunlah chuphale
yunme, lay oole

1404 RC: Ool is a green flat squash and ca is another variety described as white and striped with thick seeds (Motul).
INTRODUCTION TO SECTION J

Section J, U Tzol Than Ah Kinoob (the interpretation (of visions) of the priests), contains the prophecy by the priest Chilam Balam about the coming of foreigners bringing with them a new religion as well as prophecies by other priest. This is the portion of colonial Yucatecan Mayan literature which has received the most attention by outsiders to the Mayan culture since these prophecies became known by the Spanish friars. A portion of this section was published by Lizana in 1633. Since the prophecy by Chilam Balam is the most important of these prophecies, it is from this prophet that the whole body of native Yucatecan Mayan literature has received its name, namely “The Books of Chilam Balam”.

With the exception of lines J001-J037 which are introductory remarks found only in the Chumayel, the only complete and continuous source for this section is from pages 65-75 of the Codex Pérez. The Tizimin would also be a complete source were it not for the fact that its folio 9 has been lost, this being the folio where lines J224-J315 should be found. Since the Codex Pérez is the only complete source, its order is the one which is followed in the presentation of the transcripts given here even though all other sources have a reversed order in the presentation of two of the prophecies. Since it is not significant as to which order is followed as far as meaning is concerned, it seems best to keep the order as presented in the Codex Pérez in as much as it is the guide source.

The Chumayel again shows a lack of continuity, a feature about the Chumayel already noted in the introductions to Sections F and H. In this case some of the material is found on pages 64-67 and the rest on pages 103-107. Also, for the prophecies found on pages 103-107 of the Chumayel there are always some additional lines of material which are not to be found in the other sources. It is difficult to tell whether these extra lines are from some more complete older source or whether they are something which the Chumayel copyist added. This is because these extra lines are not out of character with the rest of the material presented in the prophecies.

On lines J048-J049 it is stated that six priests gathered at the house of Chilam Balam, but no mention is made of where this house was located. However, in the Chumayel on pages 16-17 it is stated a couple of times that Chilam Balam was living at Ecab at the time the Spanish were making their first landfalls. He ix bin u kaba ah otoch naloob u chucahobie Ecab, Nacom Balam u kaba.1405 (Here is the name of the householder which they captured at Ecab: Nacom Balam was his name.) tu yaabil u chicoluub tu Hol Ha Ecab tu cahal Nacom Balam tu yax chun u kinil u haabil u katunil Buluc Ahau Katun

---

1405 Nacom is variously listed as captain, war leader and standard bearer, and appears to be another official post which Chilam Balam held. I have not come across mention of his full family name which most probably would have been in the standard Mayan style of Na followed by his mother’s patronymic followed by his father’s patronymic. Thus something like Ah Na Chan Balam, where Chan, being a standard Mayan patronymic, is used here as a place holder and is not used to suggest that this is his full name. See Appendix E for more about Chilam Balam, what little we know about his life and the question of alternative names.

---

1406 The year in which it happened that they arrived at Port Ecab, the village of Nacom Balam, was during the first days of the first year of 11 Ahau Katun.

---

1407 The first day of 11 Ahau Katun according to colonial sources is July 10, 1512.

---

1408 Included in this longboat were Gonzalo Guerrero and Jeronimo de Aguilar who out-lived the capture and subsequent sacrifice of most of the survivors. Date of landing at Cabo Catoche: late August, 1511.
The Interpretation (of Visions) of the Priests

Here are the words which have been put together:

they are to instruct the fatherless ones, the motherless ones.

These words are to be treasured

the way a precious jewel is treasured.

Then came the introduction of Christianity into the walled city of Mayapan, into Chi Cheen Itza, perhaps during the time of Zuyua, perhaps during the time of the Itza.

It shall dawn upon the whole world;

It shall come from the mouth of god the father.

Those who recorded it were the five priests, the holy priests who arrived in front of god.

They recorded the burden of misery when the introduction of Christianity came.

Here are their names written down:

1; Ah Xupan Nauat, priest.

2; Ah Na Puc Tun, priest.

3; Ah Kaul Chel, priest.

4; Ah Natzin Yabun Chan, priest.

5; Ah Na Hau Pech, priest.

6; Chilam Balam, priest of Mani, a servant of God who bends his back over virgin soil,

They recorded the burden of misery in front of our lord god.

Then comes introduction of Christianity thusly:

blood-vomit, pestilence, drought, a year of locusts, smallpox.

These are the burdens of misery, of fighting incited by the devil.

There shall be a white circle in the sky. It shall burn on earth in 3 Ahau Katun, in 1 Ahau Katun, the worst of three katuns.

So is it written by Chilam Balam.
It came from the mouth of the lord of heaven and earth. Then the priests set it down in holy writ at the time of the great drought at Lahun Chable in the time of Christianity. Then Xau Ul and Antonio Martínez will arrive to avenge their descendants. The day shall dawned. Thus are written the words of the great priest, the prophet Chilam Balam which are in the chest of manuscripts. The word of the true god which were understood by Chilam. This is the account of how it happened that the words of the one and only god, came down upon the priest Chilam Balam and the priest Ah Xupan Naut and the priest Ah Na Puc Tun and the priest Ah Kaulil Chel and the priest Ah Natzin Yabun Chan and the priest Ah Na Hau Pech. They went to gather together with the Nacom Balam, who was a chilam. Then speaking happened above the house of the chilam. Then was related a word of counsel to them. Then the parable was given to them. But they did not understand what the significance of what was said to them. He is named chilam thus because he goes to lie down. He does not move, he does not rise from where he lies within his house. No matter how much one tried, the face of the one who was speaking above the house could not be seen because there they say he straddles over the structure of the house. Then the word begun to be said. Then the priests gather together with Chilam Balam. Then begun to be said the word which came to them thus. They did not know who spoke to them thus. Then they said: true god, great lord of heaven; this they truly said. Then they bowed their faces towards the floor. Then they heard the word. Then they prostrated themselves face downwards. Chilam, the great priest, knows.

1411 Nacom = captain / sacrificial priest.
1412 Chilam = reclining prophet.

See the footnote to line e480 for an examination of this name. See also Appendix E in which the connection between Chilam Balam, Nacom Balam, Xau Ul and Antonio Martínez is explored.
Then arrived the time when the first katun was seated that morning comes upon you, that it dawns upon you.\footnote{1414} The quetzal and the blue bird smooth out their ruined tail feathers.\footnote{1417} Then it seems shall be Bolonte Utz.\footnote{1417} "The quetzal and the blue bird smooth out their ruined tail feathers."

No one will understand it. They say that the time of penitence comes to rule.\footnote{1418} Certainly no one will understand it. At this time they say that the time of penitence comes to rule.\footnote{1418} Justice is negligent.\footnote{1421}

In the twelfth katun\footnote{1419} it was proclaimed. Then the judge’s bull will come while being feted with a golden staff,\footnote{1420} with white wax candles.\footnote{1420} They are of white wax. Then justice will descend from heaven,\footnote{1422} raised up by Christianity it seems. Justice is negligent.

\footnote{1414} In colonial times 11 Ahau Katun is generally considered the first katun. Note however that the Chumayel has lanhunpis instead of humpis / hunpiz as given in the other two sources.

\footnote{1417} The normal meaning of ahal cab and cazhal cab are morning and dawn, but I gather from various instances of context that these expression can be used very much the way we use the word dawn in the expression “It dawned upon him...” some of these offer alternative meanings. To compare the various original source texts see the Glossary Of Metaphorical And Allusionary Expressions.

\footnote{1418} As mentioned in the footnote to this name in the Mayan column, perhaps \textit{uh may chiich} ("he who has bird claws for feet") is meant. There are depictions of gods with bird claws for feet in the Meso-American region, for example in the murals at Cacaxtla. However, as a word of caution, the word \textit{may} usually means hoof as for example that of a deer or horse. See for example BMTV: Pata endida en dos partes: may. ¶ Pie de cabra o puerco: v may yuc. \textit{Uña de animal patiendido, y aun de caballo}: may. Also as an alternative reading perhaps \textit{ah may ich} is meant. See BMTV: Cruel, sin mysericordia: ixma okçah ich. ¶ Ah may ich.

\footnote{1419} The place name Bolonte Utz / Bolonpuey Utz appears four times in the colonial texts and once in the Babacs. Roys (p.64 note 3) suggests that Salinas de Nueve Cerros on the Chixoy River might be the site meant by this place name.

\footnote{1420} It is interesting that the last two pairs of lines are repeated twice, just as the line yumah u netzil uit kuk yaxum is also repeated twice.

\footnote{1417} As mentioned in the footnote to this name in the Mayan column, perhaps \textit{ah may chiich} ("he who has bird claws for feet") is meant. There are depictions of gods with bird claws for feet in the Meso-American region, for example in the murals at Cacaxtla. However, as a word of caution, the word \textit{may} usually means hoof as for example that of a deer or horse. See for example BMTV: Pata endida en dos partes: may. ¶ Pie de cabra o puerco: v may yuc. \textit{Uña de animal patiendido, y aun de caballo}: may. Also as an alternative reading perhaps \textit{ah may ich} is meant. See BMTV: Cruel, sin mysericordia: ixma okçah ich. ¶ Ah may ich.

\footnote{1421} The place name Bolonte Utz / Bolonpuey Utz appears four times in the colonial texts and once in the Babacs. Roys (p.64 note 3) suggests that Salinas de Nueve Cerros on the Chixoy River might be the site meant by this place name.

\footnote{1422} It is interesting that the last two pairs of lines are repeated twice, just as the line yumah u netzil uit kuk yaxum is also repeated twice.

\footnote{1421} As mentioned in the footnote to this name in the Mayan column, perhaps \textit{ah may chiich} ("he who has bird claws for feet") is meant. There are depictions of gods with bird claws for feet in the Meso-American region, for example in the murals at Cacaxtla. However, as a word of caution, the word \textit{may} usually means hoof as for example that of a deer or horse. See for example BMTV: Pata endida en dos partes: may. ¶ Pie de cabra o puerco: v may yuc. \textit{Uña de animal patiendido, y aun de caballo}: may. Also as an alternative reading perhaps \textit{ah may ich} is meant. See BMTV: Cruel, sin mysericordia: ixma okçah ich. ¶ Ah may ich.

\footnote{1422} The place name Bolonte Utz / Bolonpuey Utz appears four times in the colonial texts and once in the Babacs. Roys (p.64 note 3) suggests that Salinas de Nueve Cerros on the Chixoy River might be the site meant by this place name.

\footnote{1423} It is interesting that the last two pairs of lines are repeated twice, just as the line yumah u netzil uit kuk yaxum is also repeated twice.
Here is the dawn of the world when it shall become light; perhaps you can understand this. Then earth will shake and heaven will thunder.

Such will be the end the katun of the Plumeria flower which comes.

Then comes the shaking of the Plumeria flower which is painful. You will ask for spousal tranquility. That is what Chilam Balam began to say.

So will it be with you governors. The time will arrive in the 12th katun when his name is proclaimed. Jaguar-like is his head, long is his tooth, rabbit-like is his body, dog-like is his body.

However, sweet is his drink, sweet is his food. Maybe he can speak, maybe he will not hear. He will concoct delirious speech.

Nowhere do the younger sisters who carry the burden together surrender themselves after they depart from here in the region. There the female children of the maidens bear their young.

Tomorrow, the day after tomorrow prepare yourselves, you younger brothers, older brothers. Submit to the burden of the katun which comes.

he ahom cab yetel zazhom ti le; ti ix a naatic cochom

ca bin pecnac luum yetel caan

lay bin zocebal nicte katun cu talele

tal u caah u lil nicte teex yahbebal

hun olal atan bin a kate lae

ci ix hoppi u yalic Chilam Balam lae

lay iule halach uniceixe

kuchi tu kin tu lahapiz katun u yalah u kaba

lay uile balam u pol, uaan u coo, thul u unicil, pek u unicil, manchacat hulite tu unicil, tu puczikal

heuac ci ix u yukal, ci ix u hanal

mala tu thani, mala bin yubi

bin ix u tuz coil than

ma tub u aicuba ix cuclum isinil

bin lukebal uay ti petene

bin bayacoob ah cuclum isinil

xi yalancil ix mehen ix lobjayenoob

zarnal, cabehe chaexabaex cexx uixinex, zucunex

manzeex u cuch katun cu tael lae

1427 RC: This may be the result of the earthquake mentioned in the following sentence, but Mediz Bolio suggests that a gallows is meant (1930, p. 76).

1428 RC: Evidently a reference to some ceremonial act, possibly the sprinkling of some consecrated liquid.

1429 RC: The Maya coo can mean either the tooth of an animal or man, or the bill of a bird.

1430 RC: The Tizimin version is “disgusting is his body.”

1431 Perhaps in reference to the dart or lance thrown by the atlatl. See the BMTV: Dardo: hulte, nabe .l. xolche. RC: Both the Mani and Tizimin versions read: “His heart is pierced by a dart.”

1432 RC: Supplied from the Tizimin version.


1434 RC: Literally, make way, etc.

1435 RC: The various Maya compilers of the Books of Chilam Balam appear to have been uncertain about this passage. The Chumayel text reads xeol which means withered or shriveled; the Mani version gives thu which could be translated: “like a rabbit;” while the Tizimin variant is tsatznai which means dove. Among the Mexicans Quetzalcoat was pictured as having a face not altogether human.
If you do not submit then it will fall on top of you. You will have to change if you do not submit. You will gnaw the roots of tree, the trunks of trees and leaves of herbs. If you do not submit then the deer will die. They go forth from your settlements. Then will come the time which this happens here in the middle of the province, May Cu Mayapan, Ziyan Caan it is called. Our region will get its name; Yucatan it will be called it seems. It comes from another language from another katun. It will happen that it returns to your settlements bearing nothing. It will happen that the vultures enter the houses, a time of great death among the wild animals. Then he will sit on his mat; his words are in error, his speech is in error. Thus the katun of errors it seems. There are three kinds of tortillas, bread-nut tortilla is the tortilla in the katun of the Plumeria flower. Then the time comes when he sits on thirteen layers of mats, he who sucks tit excessively, the adulterer. Then comes the six-part bull. Three times the bull will be sent out.

1436 RC: Many people fled to the forests to escape from the missionaries and Spanish officials (Cogolludo 1868, Book 10, Chap. 2).
1437 RC: Maya cim-cehil, when the deer die, i.e. when there is such a severe drought that the water holes in the rocks dry up and the deer die of thirst. Cf. Tizimin version.
1438 RC: In times of famine, practically always the result of drought, people of the affected area would leave their villages and wander about the country to exchange their personal property for food. We may infer from this passage that when the chief was obliged to do this, the situation was exceptionally serious.
1440 RC: It is difficult to explain what is meant by this general mortality of wild animals. The text indicates an epidemic.
1441 RC: Supplied from the Tizimin and Mani versions.
1442 For calam and chuch see BELMS: Calám: Muy, ñ mucho; desmastiado. / BMTV: Mamar el niño: chuch.ab.ab. j ¿Mama el niño?: yan va y chuch paal? RC: Madness and immorality are frequently associated in the Books of Chilam Balam.
1443 Concerning the name Yucatan: it is clear that this is not what the Maya called their homeland, in part because the suffix -tan suggests that this name is derived from Nahuatl. This line seems to be confirmation of the fact that before the coming of the Spanish the Maya did not call their land Yucatan. Bernal Díaz has this to say about the name Yucatan: y ansi mismo les mostravan los montones donde ponen las plantas de cuyas raizes se hace el pan caçabe, y llamase en la ysla de cuba yuca, y los yndios dezian, q[ue] las auia en su tierra, y dezian tlati por la tierra en que las plantauan, por manera que yuca con tlati quiere deçir yucatan, y para declarar esto deziánles los españoles questavan con el Velasq[juez] hablando juntamente con los yndios, señor, dizen estos yndios, que su tierra se dize yucatlan y ansi se quedo con este nombre que en su lengua no se dize ansi.
1444 RC: Maya ox, Brosimum alicastrum Sw., the ramon or bread-nut, the fruit of which was eaten especially in time of famine. The second kind of bread would be maize, and the third would be the cup (Calopogonium cumulatum Benth., or jícama cimarrona) usually also mentioned in this connection. Cf. p. 103, notes 10 and 11.
Then the judge’s bull will come while being feted with a golden staff,\footnote{RC: This may be a reference to the bishop's crozier.} white wax candles.\footnote{RC: Mediz Bolio (1930, p. 75, note 147) considers this a reference to votive offerings of wax.} They are of white wax. Then justice will descend from heaven,\footnote{RC: The Tizimin version reads: “when the eye of justice shall sleep.”} raised up by Christianity it seems. Justice is negligent. Perhaps this you can understand. Then heaven will thunder and earth will shake.\footnote{RC: This may be the result of the earthquake mentioned in the following sentence, but Mediz Bolio suggests that a gallows is meant (1930, p. 76).}

Very painful will be the end the katun of the Plumeria flower. No one will keep his word. The prop-roots of the trees will be bent over. There will be an earthquake all over the land. The fulfillment of the prophecy of the katun of the Plumeria flower will be for sale. There is no reason for you to submit to the Archbishop.\footnote{RC: Literally: “to give your heads to the Archbishop.”}

When he comes, you will go and hide yourselves in the forest. If you will surrender yourselves you shall follow the true god who comes from heaven. Christ they say is his name which shall be there it seems. Then his visitation will end.\footnote{RC: Written visita in the text. The Tizimin equivalent: “Ca bin ualac xolte takin, ualac zac cib bin uahilte, he ix zac cib lae ti bin emec justicia likul ti caan; nacebal cristianoil uale uenel u uich justicia ti a naatic cochom.”}

Then will come the shaking of the Plumeria flower.\footnote{RC: Possibly a reference to the money paid for indulgences, which are compared here to the prophecy of the Maya priests.}

This is what you say to god;\footnote{RC: Evidently a reference to some ceremonial act, possibly the sprinkling of some consecrated liquid.} then you will believe in god. Who knows who is the sage amongst you, who will understand enough to even pay attention to the depth of Christianity. Who will understand it?

cu bin uluc u juezil bula lae\footnote{RC: This line which is in only the Chumayel and Tizimin is probably the same as line j103 which is only in the Pérez. In both the Chumayel and the Tizimin the line appears to be mangled and I suspect the word atan as given in these two source is really the final portion of the word Yucatan.} ualac xolte takin, ualac zac cib bin uahilte, he ix zac cib lae ti bin emec justicia likul ti caan; nacebal cristianoil uale uenel u uich justicia ti a naatic cochom.

cu bin ualac xolte takin, ualac zac cib bin uahilte, he ix zac cib lae ti bin emec justicia likul ti caan; nacebal cristianoil uale uenel u uich justicia ti a naatic cochom.

cu bin ualac xolte takin, ualac zac cib bin uahilte, he ix zac cib lae ti bin emec justicia likul ti caan; nacebal cristianoil uale uenel u uich justicia ti a naatic cochom.
After only fourteen years of being a town official then he began to become the town official in charge of the opossums.

This is Don Antonio Martínez and Xau Ul as he is called.

Then his son arrived.

This is Don Antonio Martínez and Xau Ul as he is called.

Then he began a war with the land of Havana.

Then he equipped several fleets of ships.

Then he departed from heaven, from there he went to Tzimintan, there he saw a certain queen, and there died a certain captain. Then the certain queen said she would marry him. For seven years he was married. Then he departed from heaven, from there he went to Tzimintan, where he was seized. It was three months after he departed he was seized. Then he arrived at Tzimintan. Then the man who was seized was sentenced.

When he arrived at Tzimintan, and he said to them: “Go, man.” So he said to them.

“IT is three months since I arrived here,” he said.

“When you arrive (in Havana?), you are to be locked in prison. When I come I will take you out of prison. You two captains will follow me.” he said.

RC: Maya, mehenbil. The Tizimin substitutes the word, almehenil, the nobleman.

Called can kaz na or “building with four division” because of the way churches are constructed. RC: Probably a public building, such as the church, as we read that the “town marriages” were performed in the can-kaz-na, as it is called in Maya (Chumayel, p. 159). The idea of golden doors is a purely European conception and may refer to the entrance to the chancel.

For the bakal as it relates to chem, see BMTV: Bakal: muchedumbre o multitud. ¶ v bakal vinicob. ¶ v bakal alak: rebaño del ganado. ¶ v bakal castella chem: f lota de nauio. The number oxlahun in this case probably is figurative and not literal. RC: Maya, tuz-zihzah. The Mani and Tizimin versions read likzah which could mean “raised a fleet,” etc.

RC: Probably a piratical raid on the coast of Cuba is meant.

RC: Our text reads, Rey, while the Tizimin gives its Maya equivalent, ahau.

RC: Maya, mehenbil. The Tizimin substitutes the word, almenhil, the nobleman.

RC: Probably a piratical raid on the coast of Cuba is meant.

RC: Three and a half katuns are mentioned in the Tizimin version and four katuns in the Mani.

Throughout these texts there is mention of various types of opossums. One line e270 there is mentioned of town officials in charge of three groups: batab och, batab cāmac, batab ah pic. The supposition is that these animal names represent military clans or orders.

RC: The Spanish historians do not mention this personage. There is an allusion in the prophecy for Katun 1 Ahau (p. 158), which might place him some time during the fifth and sixth decades of the Seventeenth Century. His other name, Saul, is given as Xaul in the Tizimin and Mani versions.

In the Chumayel and the Tizimin this place name is spelled Tzimentan. However, in as much as the word tzimen is not part of the Mayan vocabulary I have opted for the spelling Tzimintan as shown of the Códice Pérez. It is supposed that this place name maybe the port due north of Tzimin (Tizimin) which was called Hol Koben and today called Rio Lagartos. RC: We are unable to identify this town. Mediz Bolio conjectures that it was some port on the northeastern coast of Yucatan frequented by the Protestant buccaneers, among whom were numbered the members of many strange sects (Mediz Bolio 1930, p. 77).
Great misery arose when the guns were seen.  

The sea will burn. It will raise up to where Kak Pacat is seated.  Sand and spray will be raised aloft.  The face of the sun will be darkened by the great tempest.  All the rocks and the land will be destroyed by the wind.  

Then he sits in his chair.  

Then comes several fleets of ships.  

"Prepare yourself, my lord! There come the French." These were his words.  

"We shall be killed by them." he said.  

"Man, why will your strength fail you because of your compatriots?  That is what you are told.  I will go the steer the ship in the middle of the fleet.  My spirit raises to the occasion." he said.  "Even if the sea burns I will make the sky cloudy.  But when I come down into all of his presence then the ship is lost.  'What man are you?' he said to me.  'I am without contrition.  You brought me here, you baptized me.'"  

Then he said:  "I am going to try out my name, Martinez is my name.  God the Father, God the Son, God the Holy Spirit is my name."  

The priests passed it around amongst themselves.  

Possible weather phenomena from Maya cosmology:  

While literally bolon ti yail means “nine miseries” the word bolon is often used to mean “many” / “great”.  

Cogolludo referenced a personage named Kak u Pacat. Perhaps this is the personage meant here. However, most probably Cogolludo was in error and the name should have been spelled Kak u Pacal. Cogolludo, Book IV Chapter VIII: Veneraban un ídolo de uno, que habia sido gran capitan entre ellos, llamábanle Kukulcan: y uno de otro que fingieron traia en las batallas una rodela de fuego, con que se abroquelaba, llamado Kakupacat, vista de fuego.  

While the verb root cen means “to adorn” perhaps the act of putting on armor was seen as adorning oneself.  

For this expression see BMTV: Añublado el çielo: nocol v vich caan .l. nocol v vich kin. ¶ Añublado así está el cielo: nocaan v vich caan, nocaan v vich kin.  

The verb tum.t. has various meanings, principal amongst them being “to consider”. For the meaning used here see CMM: Tum.t.: considerar, prouar, experimentar, arbitrar, deliberar, ordenar, traçar, y dar orden y traçar en algun negocio, y pensarlo bien: y la tal consideracion, deliberacion y orden.  

For an alternative meaning see CMM: Mançah baa; mançah oc:} morir.
Here is the beginning of the book of the tree of life which was given to them.

to Ah Xupan Nauat
and Ah Na Puc Tun
and Ah Kauil Chel
and Natzin Yabun Chan
and Na Hau Pech
and Chilam Balam

It is set down in the eternal book at the big lagoon, at the big mud flats.

Ah Kin Na Hau Pech and Ah Kin Kauil Chel began to pray.

There they were praying at the big mud flats, the big lagoon. 1470

Then the katun ended. Then it shall come to pass that the folds of the katuns are brought together.

Then I spoke the word, the word of the true god.

Now the town officials surrender themselves.

Then they said that they would give their towns to me.

My words will not cease, I Chilam Balam.

I, Xau Ul, this is what I say to you.” 1482

Then justice descended. It will happen that Christianity and blessedness arise to heaven it seems.

That will be the end the men of the Plumeria flower.

Then the rulers of the towns will questioned. If they do not know the answers they will go out into the forests, into the land of rocks.

There they become men; then towns are established. 1483

If Ecab where this meeting seems to have taken place is where Landa describes it as being and where the name implies then this is a apt description of the waters on the western side of Isla Blanca on which Ecab is situated.

RC: Supplied from the Tizimin and Mani versions.

Meaning that they will pay tribute to his town?

From these lines, j193–j199, it would seem that Chilam Balam is saying that he is the person who took on the names Antonio Martínez and Xau Ul. Since it was not unusual for native peoples, especially from the Mexican highlands, to take on Spanish names after the conquest this is a real possibility, and that thus Nacon Balam, Chilam Balam, Xau Ul and Antonio Martínez are alternative names for the same person. RC: The Tizimin and Mani versions read: “It is I, Xaul.” Here the story of Antonio Martínez ends, and the prophecy of Chilam Balam is continued.

RC: Supplied from the Tizimin and Mani versions. Cf. p. 121, note 1

he u yax chune yaxche libro sabi lae
he u yax chune yaxche libro

RC: The Tizimin and Mani versions read: “It is I, Xaul.” Here the story of Antonio Martinez ends, and the prophecy of Chilam Balam is continued.

RC: Supplied from the Tizimin and Mani versions. Cf. p. 121, note 1

he u yax chune yaxche libro sabi lae

RC: Supplied from the Tizimin and Mani versions.

Cf. p. 121, note 1

Somewhat like the use of “halbstarke” (half-strong) in German for male adolescents.

See CMM: Bolon pixon; ah bolon pixon; oxlahun pixon:afortunado; bien asenturado y dichoso.
There are no coyotes\footnote{There is some question as to exactly which of the canine family the name \textit{chamac} belongs to. Perhaps because they are so infrequently spotted it is applied to both coyotes and foxes. RC: Here the so-called foxes may refer to the Spanish captains and not to the Maya head-chiefs and warriors. See Appendix F.} to bite them. This arrives in Katun 9 Ahau it seems.\footnote{RC: Katun 9 Ahau covered approximately the seventh and eighth decades of the Sixteenth Century. By this time most of the thickly settled portions of the country had been pacified. Many people who had fled to the forests to escape the violence of the Spanish conquerors now returned to their homes again. The Spanish Governor at Merida seriously undertook to reconstruct the social and political organization of the country which had been disrupted by the Conquest. Much of this work was begun during Katun 11 Ahau, but it was probably Katun 9 Ahau before results began to be noted generally.}

Then I will go back on my word. Then arrives the time for the tribute to come down. Then there is an end to the misery of the rest of the children of the great Itzas. Then there is an end to poor harvests in the katuns 13 Ahau to 4 Ahau it seems. There is an end paying for the wars of our fathers it seems. Don’t say to your war lords. Then come the subjugated.

Then the time will soon come that the land is inundated by the French, those warriors. There is a priest who will say the burden of the katun. His eyes are blind because of the Plumeria flower katun. Such are his thoughts, such is his understanding, such is his wisdom. All day, all night is the Plumeria flower katun.

Only I can counsel you, but my words will make you wail, I Chilam Balam. I told the words of the true god which come from heaven; they will burn. The day will arrive when the misery of the remainder of the children of the Itza is lifted. Seven days is its reign.


\text{RC: Here the so-called foxes may refer to the Spanish captains and not to the Maya head-chiefs and warriors. See Appendix F.}
The counseling of Ah Xupan Nauat, priest.

Older brothers, younger siblings, prepare yourselves.

Our siblings, our older brothers are going to arrive, these white men, children of the white chested.

At that time, in that year they kneeled in the 8th year of 13 Ahau Katun it seems.¹⁴⁹⁰

Not many days rule when the aspect of Oxlahun ti Ku comes. 13 Cauac is the day in 13 Ahau Katun it seems.

He should be seated, he has his seat of office when he comes it seems.

It shall come that the jaguar is trampled. It shall come that the blue bird and the red eagle and the quetzal are trampled by the white men, the red men.

His teeth are bloody, his claws are bloody. Then came the well ants, then came the ants of ants.

Then came the mob wrangling, disputing. Then came the change of your clothes, the change of your attire in that day, in that katun.

Then came the second baptism, then arrives the overseer.

Then came the formation of Tzintzin Coc Xuul; we desire it.

Then came the descent of the red xulab ant to the edge of the heart of men, the child of the demented, the child of the insane, the one who is rebellious against his parents, stuttering, babbling.

Then came the blindfolding of his face seated on the mat, seated on the dais.

He will consider what is before his eyes; he will be made to inculpate himself it seems.¹⁴⁹⁵

¹⁴⁹⁰ The eighth year of the last 13 Ahau Katun before the conquest was 6 Hiix which went from July 12, 1495 to July 11, 1496.

¹⁴⁹¹ Yaxum = Cottinga amabilis. Kuk = Pharomarcus mocinno.

¹⁴⁹² Zay = Atta cephalotes.

¹⁴⁹³ See the footnote to line c180.

¹⁴⁹⁴ The meaning of the expression numen chi, numen than is not clear. The expression num chi than means to be laconic which may be more appropriate here. See CMM: Num chij than.t.: hablar poco o pocas palabras. ¶ v num chij thanahen Juan: hablar pocas palabras.

¹⁴⁹⁵ For kochin see CMM: Kochinah: obligarse y hazerse culpado.

¹⁴⁹⁶ In as much as there is no year 13 Cauac in the 13 Ahau Katun, 13 Cauac in this case has to be a day and not a year.

¹⁴⁹⁷ For an alternative meaning to the expression kaxaan u uich see BMTV: Cohechar al juez: kax ich. j chij.

¹⁴⁹⁸ This is written ah ecum in the source text. For ah ecum see CMM: Ah ecum: cualquiera ave de plumas negras. However, since the word for “black” is normally ek it would seem that the CMM is in error and that the word should be ah ekum. The suffix –um signifies “bird”.
Then came the change of the priest, then came the change of the prophet, great priest, great prophet.  Then came great wisdom.

j255 Then came that it came forth on the 19th day of 11 Ahau Katun it seems.

Then he is seated in the middle of the virgin house, the holy godly house it is called. It is written in the book. Such is the book given to the priests. They read, they see the extra burden of the katun come forth. It was given to them for that reason.

ti tali u hel ah kin, ti tali u hel ah bobat, noh ah kin, noh ah bobat

ti tali bolon maatz

j255 ti tali u hokol tu bolonlalahunpiz u kinil ah Bultuc Ahau Katun uale 1503

ti cuilau peten tan chumuc u holo 1504

ti ix u culul ti zuhab na, zuhuy kulbil na u kaba

sibaan ti uuc xacab libro lay u huuin jab ti ah kinoob lae

u xoocoob, u yilicob u hokol u picpil u cuch katun j260 jab tiob yokkal

j260 Bay u than u libro Ah Uuc Zatay 1503 yan Chun Caane

tumenel ti cu chaabal u than ti ix u Chun Caan xan

ti cahaan Ich Caan Zihó lae.

Lay u chun jab tiob noh anahte, uuc xacab libro

u xoocoob tumenel Hunab Ku

j265 ti ix u yantul u molay nicte,

ti ix u kamic hun tuliz nicte

te ti nabile nail, 1506 bacel na, tzekel na;

bin culhebal zuhuy ahaulil

u uniclil ma ix baal u yohel tumenel oxlahun hun tuliz nicte

u baal ix ul kulbil na;

chul u caah, hom u caah

Lahun Caacu u yocool u katunil Bultuc Ahau Katun

j270 uaan ix tu pach u canelobu ti yan u can, ca tzuc u than

ti ix ul yuchul atay chumuc peten

u chac ich katun, chikintanil u uich

ti tali u hokol bolon akab, bolon mayel 1507

ti tali ix banban coil, banban tzuc aclil

1502 There are three alternative names for present day Mérida in the colonial literature. The first two are Ich Caan Zihó and Chun Caan. The first means “Born in Heaven” from ich = in, caan = sky, heaven, and zih = verb root of to bear. The second means “The Base of Heaven”, from chun = base, trunk, and caan = sky, heaven. The third is derived from the shortened form of Ich Caan Zihó, namely Ho, from which comes the Spanish reference Tihó or T-Ho. Today amongst the Maya Mérida is know by this last name. For Ah Chun Caan see CMM: Ah Chun Caan: ydolo de los indios antiguos de Merida. ¶ Item: el cerro grande que esta tras Sant Francisco de Merida. The expression chun caan also means the horizon. See BMTV: Oriente: v chun caan.

1503 2 Caban 19 Poop = August 3, 1512.

1504 According to page 67 of the Chumayel the head of the Peten is Cumkal, today Conkal.

1505 Ah Uuc Zatay, literally “male seven mortal one”. Note the relationship between Ah Uuc Zatay and Chun Caan.

1506 The original text reads na uilic nail which does not seems to make sense. Given the standard shift between u and b the text as shown makes more sense. For the use of the word nabil for building or house see BMTV: Renobar templo: oc nabil.

1507 bolon akab, bolon mayel: probably flowers, although the CMM gives Bolon mayel: qualquer olor suavissimo y trascendente. See line f301 where bolon mayel is translated as “fragrant scent” and not as a type of flower. I am making the assumption that here bolon akab is a flowering plant equivalent to akab yom, known in Yucatecan Spanish as “Juan de Noche” (Cestrum diurnum, L.). See CMM: Akab yom: jazmines desta tierra, que solo de noche huelen. For this meaning of hokol see CMM: Hokol: nacer la yerua, legumbres, y lo sembrado y cosas assi.
Then arrived the time when the unopened flower blossoms.
Then were born children by the mother’s turtledove child, the father’s turtledove child.
Then were born children by old women, the lewd old women. This happens because in truth there are no youths.
Then came one child of mother, one child of father.
Then came the stuttering, the babbling of our children.
Then came the burden of you rowing along the edge of the sea, going along the edge with the boat, really rowing.
From nowhere comes his strength; he desires two sticks, three sticks of his wood.
He does not have his sandal on his lame foot. The payment was impeded and was not enough. He wanted many Mayan loincloths. Oh!, he wanted six strands of the loincloth chord.
We do not have them either. He does not stop when he follows the track. You are covered with piercing arrows.
Later came widely spread the mouth of the lineage of the powerful younger siblings.
At that time the lizard has to bite. At that time the memech lizard has to become a snake. At that time the ferret has to become a jaguar. At that time the jaguar and the red wildcat and the puma have to bite each other.
They wanted the lightening of the wood, the lightening of the burden in the 11 Ahau it seems. 11 Ahau is the time of making faces showing the teeth and the scratching of backs by the jaguar and the red wildcat and the puma have to bite each other.

What kind of allusion is the burden of rowing along the shore of the sea?

Solís Acalá: aunque estén atravesados por las flechas. The reference is perhaps to the arrow ceremony in which a sacrificial victim is tied to a sacrificial stake and shot full of arrows so that he may leave this earth and go to communicate the town's prayers to the god.

It is difficult to know where this date comes from. During the colonial period this year would be 13 Cauac = July 1736-July 1737. Perhaps though Uac Ahau Katun instead of Uac Ahatun is meant, in which case the year referred to is 12 Cauac = July 1592-July 1593, which perhaps coincidentally is about the time that the Cuceb was being written with Latin characters.

What kind of allusion is the burden of rowing along the shore of the sea?  

Solís Acalá: aunque estén atravesados por las flechas. The reference is perhaps to the arrow ceremony in which a sacrificial victim is tied to a sacrificial stake and shot full of arrows so that he may leave this earth and go to communicate the town's prayers to the god.

Later came widely spread the mouth of the lineage of the powerful younger siblings.
At that time the choco can lizard has to bite. At that time the memech lizard has to become a snake. At that time the ferret has to become a jaguar.
At that time the jaguar and the red wildcat and the puma have to bite each other.

The word cholep has not been found in the vocabularies, nor has any grammatical variation been found. Thus, the translation presented here is based on insufficient information. The idea of “piercing” is derived from the name of the agave plant called cholep the leaves of which have very sharp tips and thorns along the edges.

For the animal memech nothing more specific than “lizard” is to be found in the vocabularies.

Literally: “biting one’s teeth”. The showing of teeth by sticking out the lower jaw and biting the upper lip with the lower teeth thus exposing the lower teeth is a very serious insult amongst the modern-day Maya. For this expression see also line b248. See BMTV: Mostrar los dientes haciendo jestos o bisajes: nich co. J. ninich co.
The earth shall burn, there shall be circle on high.
Breadnut bread, alms bread is going to happen.
The earth shall burn, the cloven hoof shall burn.

During the katun it shall happen that his soul shall come.
He will see, he will say his word, he will cry because of his misery.
His soul transcends misery.
He will receive his recompense. He transends his misery thus.

When the katun is ended lord you shall not understand.
When it comes who will thus place it in the rolled up mat of the katun?

At that time it seems who shall be the priest, who shall be the prophet who will say the word of the hieroglyphs in 9 Ahau it seems.
You shall not understand in any part of the world it seems.
In one large compressed quantity goes the clouds of rain.
Thus contented it seems was the ruler happy it seems over the rulers of the land.
Acknowledge it in your heart, you of the Itza.

For this reading see CMM: Kauilyah: pedir limosna. ¶ bini ti kauilyah: fue a pedir limosna.

The intent of the phrase elom ɔi, "the cloven hoof shall burn", is, in my view, to say that the various game animals of cloven hoof will be burned by the fires caused by the severe drought.

Meaning: “It comes from everywhere.”

For ppitic see CMM: Ppit.ah,ib: saltar por encima de cosas altas sin tocar. ¶ in ppitah y cot:

---

1515 For ppitic see CMM: Ppit.ah,ib: saltar por encima de cosas altas sin tocar. ¶ in ppitah y cot:
4; The word of Natzin Yabun Chan, priest.

There was the word of the true god in the region.  
Thus its issuance was awaited, lord.  
His priests it seems will run away at that time.  
Thus will you give your understanding to his word, to his accounting?
Your souls will truly receive it.  
Disown your god Ah Itza.  
Forgo the true god, your perishable gods.  
Thus you will adore the true god thus.

Of all things he is the ruler, lord.  
The creator arrived to earth everywhere.  
Thus you are sad for that which I speak to you, Maya Ah Itza.  
You do not want to hear another god.  
Your god is real you say.

Thus you will believe therefore in the word of my preaching thus.

5; The word of Ah Na Hau Pech, priest.

At that time it seems the priest is understood, lord.  
when the ruler has compassion, it seems.  
Four counts of the katun it shall come to pass it seems,  
the true message of the holidays.  
Will you cry your eyes out by yourselves my indentured men in the path of your guests, Ah Itza?
The owner of the world shall then arrive.
Thus you should pay attention.  
This comes from the mouth of Ah Na Hau Pech, the priest.
At the time it seems of Katun 4 Ahau it seems at the end of the katun, lord.  
The sustenance of the ant men shall perish.  
They will have in their gardens sustenance because of the sustenance for the boboch,  
sustenance for the hawk, ant, cowbird, grackle, blackbird, and little mouse.

4; U than Natzin Yabun Chan, ah kin:
Uchi u than hahal ku ti Peten:  
Lay u pakte u hokole yum  
u yah kinob uil bin puxcoob tu kinile.

Aex ka a naat tu than tu tzacil kue.  
A pixaneex bin hahal kamiche.  
Xeth a uol ta kul Ah Itzae.  
Tubez a hanauy kue, a zatay kue.  
Lay a kulle u hahal ku lae.

Tulacal yanil ah tepale yume.  
Yah chab uli ti baalcah tuzinil.  
Lay ya ta uol in ualic teche, Maya Ah Itzae.  
Ma a kat a uyy yanil dios, hah a kul tu thano.

Lay u yocol tun ta uol tu than in tzec lae.

5; U than Ah Na Hau Pech, ah kin:  
Tu kinil uil u naatabal ah kine yume.  
Can sit u katumil uchorni uale.  
u hahal pul tu kin kue.  
Yoklac ka uba in kubene yume a uicheex  
tu bel a uulaex Ah Itzae  
u yunuil cab ca ulom.  
Ca a va a uol.  
Ti tali tu chi Ah Na Hau Pech, ah kin.  
Tu kinil uil Can Ahau Katun uale tu huizil u katumil yume.  
Zatom uil zinic uinicil.  
Bin yanac tu pacch uiil  
tumen u bobochil uil, u chuyum thulil uil.

Zinic, siu, kau, pich, ix pucil.

The only vocabulary which mentions boboch is the JPP: Boboch: un animal fabuloso. The name is perhaps a composite name composed of bob (an unidentified wildcat) and och (oppossum).

For this meaning of kuben see BMTV: Encomendar algo a alguno: kuben.t. ¶ Ése lo encomendado a Juan: in kubentah ti Juan.
6. The prophecy of Chilam Balam, the priest to the female cantor of Cabal Cheen Mani

On 13 Ahau the katun will end in the time of the Itza, in the time of Tan cah, lord, the sign of one and only god on high. The cross shall arrive. It shall be shown in the towns. Light (enlightenment) shall happen in the world, lord. Quarreling begins, jealousy begins when the bearers of the sign of god shall come. Then there shall be priests, lord. From one shout away, one league away they come. You see the mut bird which appears on top of the cross. It shall dawn in the north, in the west. Itzam Na Kauil shall awaken. Our lord is coming, men of the Itza. Our older brother is coming, (men of) Tan tun. Receive your guests, the breaded ones, the ones from the eastern lands, the bearers of the sign of god, lord. Will the word of god which comes amongst us be good?

The term Tan cah means “in the center of town” but the CMM says it also means “walled city”. In the Mayan texts Tan cah is often given in conjunction with Mayapan so Roys, perhaps based on the comments on this line by Lizana and/or Cogolludo, assumed that Tan cah Mayapan is meant. However, the word Tan cah is also applied to other places such as Chactemal and Uaymil so it can be only conjectured that Mayapan is meant here. See CMM: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar.

The word uaom che literally means “erect wood” or “erect tree”. Apparently it mostly is applied to gibbet or hanging post. In the various dictionaries the word for “cross” is the Spanish word “cruz”, perhaps because the friars who wrote the dictionaries did not want to associate a post for hanging with the cross. The term “uaom che” appears four times in the Books of Chilam Balam, and it appears from the context that the cross is meant.

The term zazhal, while literally means “to light up”, is also used metaphorically to mean “enlighten”. The expression hun auat, hun lub means metaphorically “at a distance”. The DMM gives hun auat as being a half a league whereas Beltrán gives it as being a quarter of a league. The word “mut” actually means a bird of the Cracidae family, but metaphorically means “prognostication”. While the expression hun xaman, hun chikin literally means as shown, it metaphorically means “everywhere in the world”.

Itzam Na Kauil is one of the aspects of the god Iztam Na (lizard house), who appears to have been the principal deity. The aspect Kauil appears to be associated with sustenance, in particular corn.

The well Cabal Ceh Mani is the fabled well / cenote a couple of blocks southwest of the main plaza of Mani. In legend this well will be the last place on earth which will have water, and the lady named Is Nuc Mani (Old Woman of Mani) will dispense one nut-shell of water for each child brought to her. The name Cabal Cheen Mani means “Low well of Mani”, so named because it sits in one of the lower depressions in the town.

6; U than Chilam Balam, ah kin tix Kayom Cabal Cheen Mani


Lizana and the Chumayel which appears to be derived from Lizana give Coyom whereas the Tizimin gives Kayom. In as much as the word Coyom is not to be found in the vocabularies nor in any other source it would appear that only the Tizimin is correct. Note that this is Is kayom, meaning that this cantor is female. Perhaps there is some connection with Is Nuc Mani mentioned in the following footnote. See BMTV: Cantores maiores, que señalán los indios en la escuela: kayom. / CMM: Kayom: cantor o musicos de canto. See Appendix E for further commentary on this personage.

The well Cabal Cheen Mani is the fabled well / cenote a couple of blocks southwest of the main plaza of Mani. In legend this well will be the last place on earth which will have water, and the lady named Is Nuc Mani (Old Woman of Mani) will dispense one nut-shell of water for each child brought to her. The name Cabal Cheen Mani means “Low well of Mani”, so named because it sits in one of the lower depressions in the town.

See DMM: Media legua: tancoch lub; hun auat. and BELMS: Auat: Para cuentas de millas, o quartos de legua.
The day is coming when we will live. Do not get lost here on earth, lord. You one and only god created us. Will the word of god be good, lord, the guardian of our souls? Whoever is going to receive the true belief in heaven is going with him, but there is the beginning of the two-day men. Even then the sign should be set up on high. Even then should our vision be set there today.

Even then the cross should be set up on high. Great was the change which came forth today, the successor to the ceiba of the world. It shall be shown today to the world. Thus is the sign of the one and only lord on high.

Thus shall you worship Itza. Then you shall worship today the sign of the holy god on high. Then you shall worship thus to the true belief. Then you shall worship thus our true god. Believe in the word of the one and only god.

Those who belong to us came from heaven. Animale yourselves Itza. Reason it seems shall come to them. They believe during the next katun it seems. My word shall spread throughout the world, I, Chilam Balam, now that I have interpreted the word of the true god everywhere here on earth. I go everywhere in the world. The word of the true god, lord of heaven and earth, in the ninth year of One Ahau Katun it seems. Will the word from heaven be very good lord?

We decry the rule, we also decry our souls, true god.

Talel u caah u kin c’ cuxtale. Ma a zatic uay yokol cabe, yume. Tech Hunab Ku chab ti coon. Utz tun uu u than ku yume, Yah Canul c’ pixan?

Hemac bin kamic hach ocan ti yole ti caan u bin tu pach, heuac u chun ca kin uinicil. Ca uacun to u chicul caanal. Ca uacun to c’ pacte hele.

Ca uacun to u uam che. Numetah u kexac hokol helele, u hel tu pach u yaxcheil cab. Ezahom helel ti baalcahe. Lay u chicul Hunab Ku caanal.

Lay a kultex Ah Itzaexe. Ca a kulte hele u chicul kuli ku caanale. Ca a kulte tu tu hahil oc olal. Ca a kulte to c’ hahal kue. Ocez ta uol tu than Hunab Ku.


Ca tin tzolah u than hahal ku tuzinile yokol cabe.Licil in binel huanac truc ti cab. U than hahal ku, yumlal caan yetel luum. Tu bolonpiz haabil Ah Hun Ahau Katun uale. Hach utz ka u than ti caan yume?

C’okol yahaulil, c’okol ix c’ pixan hahal ku.

Unfortunately the verb numte.t. is not registered in the dictionaries. However, num is often an adjective meaning “much / too much”, so perhaps the line should be translated as “Great was the change which came forth today”.

The ceiba tree, called yaxche in Mayan which could mean either “first tree” or “green tree”, is the sacred tree and is often to be found in the central plazas of towns.
But here they arrive thus, lord,  
the three offspring of lice, the younger sisters who carry the burden together.

Be alert! Dead are their hearts towards the plumeria flowers also

those who back talk, the captains of the archers.  
Nacxit Xuchit is the plumeria flower of the others,  
the two day rulers, 
the children of the men of Seven Deserted Houses,  
the children of the women of Seven Deserted Houses lord.

Who will be the prophet?  
Who will be the priest who will correctly speak the words of the hieroglyphs thus?

Heuac heob ti ulez lae yume  
ox alam ukil, ix cuclhum ixini.  
Jaman yol! Cimen ix u puczikal tu nicteob xan  
ah uauu tulupooob, ah uatan zinaob. 
Nacxit Xuchit tu nicte u lakoob, 
ca kin yahaulioob.

j410 
They will be demented on their daises,  
they will be demented in their plumeria flowers,  
two day men they say,  
Two day their chair, their cups, their hats,  
the demented day, the demented night, the hobgoblins of the world.  
They twist their necks, they close their eyes,  
they spit upon the rulers of the world lord.

j415 
Then it comes that there is no truth in the words  
of the lords of the towns.  
They shall say very difficult things,  
the children of the men of Seven Deserted Houses,  
the children of the women of Seven Deserted Houses lord.

Who will be the prophet?  
Who will be the priest who will correctly speak the words of the hieroglyphs thus?

1534 Both expressions, “ah uaua tulupoob” and “ah uatan zinaob” are uncertain and unregistered in the dictionaries. “Tulup” by itself means “to return”, but the CMM also gives “Tulup than”, meaning “to reply”. “Ah uatan” is “captain”, and “zin” is used in such terms as “zin chulul”, “to string a bow”.

1535 Nacxit Xuchit is a corrupted Nahuatl name, which properly spelled is Nacxitl Xochitl. Nacxitl is derived from “naui” = four and “icxitl” = foot, i.e. “four footed”. It is one of the aspect names of Kukul Can. “Xochitl” = flower. The word xuchit is also registered in the dictionaries with the meaning of “cacao pod (orejuelas para chocolate)”.

1536 The meaning of “two-day” is “temporary”.

1537 The word “max” really refers to a type of monkey, perhaps the spider monkey, but by extension also means elves or goblins. See DMM: Duende: ah max; otu max.

1538 While the word “mul” is frequently equated with “foreigner”, from its usage in today’s language and from my impression of the usage in the colonial dictionaries a better translation is “lord” / “owner”.

1539 The word “talanil” has two meanings: “difficult” and “mysterious”.

1540 Both expressions, “ox alam ukil” and “ix cuclhum ixini”, are uncertain and unregistered in the dictionaries. The first appears only here and only in the Chumayel. It reads “Ox alam v kil =”. Roys by translating as he does has changed it to read “ox al u mukiloob”. However, “ox alam” does have its own meaning: “three children”. The question then is should the final part of the phrase be read “u kil” or “ukil”. “Kil” can mean “sore, wound”, but it is hard to fit this concept in here. “Ukil” means “of or pertaining to lice”. But this is not really a good fit either.

1541 Uuc tocoy na = “seven deserted houses”. It is not clear if this is perhaps a specific place name.
This is the prophecy of the great priests, the great sages. These are the priests: Chilam Balam and Ah Xupan Nauat, Oxlahun Ahau Ah Xupan as he is called because they cared for the great book because that is their destiny. Hun Ahau brings forth the eternal book. Then the first ruler departs from heaven. Then the ruler of the underworld descends beneath the earth. That is why the count of the days falls on 1 Ahau. Chilam Balam yetel Ah Xupan Nauat, Oxlahun Ahau Ah Xupan as he is called because they cared for the great book because that is their destiny. Hun Ahau brings forth the eternal book.

They knew that the time would come that the Spanish would arrive. They read it in the hieroglyphs. Then they began to say the truth of what will happen to us.

It will not do to fight with them; they said we should pay them tribute.

Thus it happened that the priests, the prophets declared their words. They read it in the books, in the rolled-up mats, the extra burden of the katun. Together they said to the nobles and the warriors.

Three years after they came to arrive then god spoke above the prophet. Thus Cizin meanwhile says to them: "Warriors, a while ago was the beginning of the world. Thirteen to seven you begin a war."

Truly so says Cizin to them because of Ah Uuc Zatay, the name of the Cizin, the one who lives at the pyramid Chun Caan in Ich Caan Zihó. There they say the prophecy is taken at Chun Caan, where Ah Uuc Zatay dwells. There is sadness at the coming of the Spanish because the reign of Cizin was ended.

1542 The overwhelming meaning given in the vocabularies for the expression tzol than is "interpretation". See for example CMM: Tzol than: interpretar o interprete de una lengua en otra o naguatatear y relatar y hacer algún razonamiento y decir por orden lo que otro nos dice. As mentioned in the footnote to this same line given just above line j001, the words in parentheses are placed there so the reader will know what the priests are interpreting. See lines j067 and j069 for the vision, or oracle which they are interpreting.

1543 "male seven mortal one", from uuc = 7 and zatay = "mortal, finite". See for example BMTV: Mortal cosa, que muere o a de morir: ah cimil, cabyom, çaatay .l. hauay. / CMM: Çaatay: perecedera que se ha de perder y acabar.

1544 Note that in lines j441 and j443-444 Ah Uuc Zatay is also called a cizin, and is said to reside in the pyramid Ah Chun Caan ("the base of the heaven"), which was located just east of the market place in Mérida, in the area now occupied by La Casa del Pueblo. See BMTV: Ydolo, otro de los indios de Mérida, y por él llamase así el ku o cerro grande que está detrás de San Francisco, al oriente: Ah Chun Caan.

1545 Ich Caan Zihó: “In Heaven Born”, the Mayan name for Mérida, today called simply Ho.

1546 Hun Ahau ("One Lord") is an alternative name for the god of death. See Landa, facsimile, p. 27v: Tenian avia en este lugar vn[n] demonio princepe de todos los demonios al qual obedecian todos y llamane en su lengua Hunhau. See also line b247 and its footnote.

1547 The eighth year of 13 Ahau Katun was 1496-1497. See the footnote to line a117 for a comment about the numbers 13 and 7 being given in the same line. Here again somehow these two numbers are related to the dawn of the world.
Then they read it in the book which is in the book of prophecies. It was seen that the obligation came because of their spirit, Hun Ahau in the heaven, Hun Ahau on the land they used to say. They understood no matter what the burden was, and the children of the Itza will measure up beyond what is require. There will be misery. The soul will continue to have a good life during the overwhelming misery. That is the way it is in everything. Such is the story of the history of the world.

Ah Xupan Naut is his name, and Ah Na Puc Tun and Ah Kauil Chel and Ah Natzin Yabun Chan and Ah Na Hau Pech and Nacom Balam, Chilam Balam That is the account given by the priests who know the history of the world and the katuns. In the first year of 13 Ahau Katun arrived 13 Ahau at Mayapan.

ca ix tun hopp u xocicoob tu hunnil ichil ah ual kin licil yilabal u tael koch cuchi yoklal tu yol, yan Hun Ahau caanal, Hun Ahau ti cab tu thanoob cuchie u naatahoob ix he bal u cuchmae yetel bin u ppiculhe u ppizante yal u mehen Ah Itzae uchmade numya bin u cibe u pixani uil utz cuxlahebal ichil u pptic numyae lay yan ichil talacal lay bin tzole u tzolaan cab Ah Xupan Naut u kaba yetel Ah Na Puc Tun yetel Ah Kauil Chel yetel Ah Natzin Yabun Chan yetel Ah Na Hau Pech yetel Nacom Balam, Chilam Balam lay u kahlay ah kinnoob oheimaaltoob u tzolaan cab yetel katunoob tu hunpuz tun u Oxlahaun Ahau Katun kuch Mayapan Oxlahaun Ahau

Ah ual kin: perhaps meaning literally “leaves of the days”, from ual = “broad leaf”. See CMM: Ual: hoja de libro o de papel, de tauaco, platano, y de cosas assi.
Itza, from beel = the tribal name. The other possibility is that the name is derived from beeliz and se anda por tierra y ba por tierra. However, in this case one has to wonder why the third syllable “-ce” is pronounced in Spanish. See also Ix Zac Beeliz below.

Bentenah, Ah (e441, e494) On line 441 in the Tizimin the name is written ah ben tenal uli but in the Chumayel it is written ah ben tana ulobi. In either case this entity is otherwise unknown. The Chumayel gives this name once again on line e494, but as ah bentena. One possibility is that the name ah bentenah is derived from the verb root ben. See DMM: Endurar agastando: bento; ben. / BMTV: Gastar con tiento: benet. benetah. bente. ¶ Gasta así tu maiz: bentalib a cib ta vivox ixim. The suffix -ul is a common suffix indicating that the word pertains to the actor which accomplishes said action. Thus ah bentenah could mean “he who uses up something with moderation”. RC: Maya, ah bentena, and written ah bentena on page 158. The name has not been identified. Possibly the rendering should be: the obedience of the men of Bentana <to> the foreigners <and to> the word of God.

Amayte Kauil (c199, c499): RR: The name of Amayte-Ku (“angular god”) resembles that of Amayte-Kaual, patron deity of Katuns 7, 1, and 8 Ahau (Tizimin, pp. 24, 25, 27, 30; cf. note 104, infra). The latter is probably referable to the well-known Itzamna-Kaual (Roys, 1933, pp. 152, 153, 165, 168).

Bacab (c261, c383, d324, d354, d360, f169): The four deities stationed at the four world-quarters. They were sky bearers and apparently had other functions as well. The bacabs are also related to the four days which begin the Mayan year, Kan, Muluc, Hiix, and Caau, which in turn are related to the four world directions. The bacabs have various alternative names which are as follows: for the year Kan (to the east): Ah Can Tic Nal, Chac-Bacab, Chac Pauahtun, Chac Xib Chac; for the year Muluc (to the north): Ah Zac. Jiu, Zacal Bacab, Zac Pauahtun, Zac Xib Chac; for the year Hiix (to the west): Ah Can Ek, Ekel Bacab, Ek Pauahtun, Ek Xib Chac; for the year Caau (to the south): Hobnil, Kan Bacab, Kan Pauahtun, Kan Xib Chac. However, Landa in his discussion noted that Kan is aligned with the south / yellow, Muluc is aligned with east / red, Hiix is aligned with the north / white, and Caau is aligned with the west / black. This shift in alignment is probably due to the fact that Landa mistakenly placed the Kan (yellow) deities in the year Kan, and thus shifted all the year bearers clockwise one quadrant. See CMM: Bacab: representante, juglar[l], “Representante” can mean “performer, player, comedian” and “juglar” can mean “juggler, buffoon, mimic”. It is interesting to note that Mary H. Eastman, in her books about the Dakota, calls the medicine man “doctor, priest and juggler”.

Bak Halal (c559, c563, g015, g026, g029): Bak Halal means “surrounded by rushes”. When one takes a trip by water around the edges of the lake of Bacalar it quickly becomes obvious why the lake has this name because of the quantity of halal on the shores of the lake. Halal has been ascribed both to Phragmites communis, Trim., a reed, and to Scirpus validus, Vahl., a bulrush. In two of its entries, g015 and g026, its full name is Ixcan Caan Bak Halal = “born in heaven surrounded by rushes”. On line c563 its Spanish name is also given. Salamanca. However, there were several place names which carried Salamanca in the Yucatan peninsula so each one also carried its Mayan name to distinguish it from the others. Today Bak Halal is called Bacalar. See BMTV: Çercar rodeando a la redonda: bak. / CMM: Halal: cañas delgadas de que los indios hazen flechas.

Beeliz (h098): Belize / Beel Izta: There can be two interpretations of the meaning of the name Belize. If we take into account the Spanish pronunciation of the name then perhaps it is derived from Beel Itza, from beel = “road” and Itza = the tribal name. The other possibility is that the name is derived from the word beeliz, as shown in the Calepino Maya de Motul: Beeliz: caninante de a pie y cosa que se anda por tierra y ba por tierra. However, in this case one has to wonder why the third syllable “-ce” is pronounced in Spanish. See also Ix Zac Beeliz below.

Bolon Jacab (i013, i153, i295, i318): See MTM: Bolon jacab: cosa perpetua. ¶ bolon jacab a pixanex: RRC: Lit. nine generations, or eternal. According to Landa (1929, p. 20), Bolon jacab was set up in the house of the chief as a sort of tutelary god of the Kan years. He appears to be closely associated with the rain-god, Chac, and is identified by Seler as the god usually designated by the letter K. Seler 1902, p. 377. We are reminded of the Mexican image of Tlaloc composed of seeds. (p. 58)

Bolon Jacab Matiaz, Ah (f295): Literally: “he of eternal wisdom”. Bolon Kanan, Ah (c039): RR: Ah Bolon-Kanan might mean “the highly esteemed one.”

Bolon ti Ku (r094, r104, r142, r146, r222, r224, r241, r252, r317, r360, i222): RC: Bolon-ti-ku, or Nine Foot. ¶ Bolon-Yocteil (another name with the coefficient of 9), is said to beat the drum and sound the rattle in a prophecy for Katun it Ahau (Roys, 1933, pp. 133, 18—87). In one version (ibid., p. 77) this name is substituted by Ah Buluc.Ahau (“Lord ii Ahau”), so it may designate the patron deity of the katun. RRC: A comparison of this version of the prophecy with that on p. 20 indicates that Ah Bolon-yocte was the lord or idol of Katun 11 Ahau. The name might be translated as the nine-footed one, but its meaning is uncertain. (p. 87)

Bolon Yotice, Ah (c039, d007, d553): “Nine Foot”. RR: Ah Bolon-Yocte, or Ah Bolon-Yocteil (another name with the coefficient of 9), is said to beat the drum and sound the rattle in a prophecy for Katun it Ahau (Roys, 1933, pp. 133, 18—87). In one version (ibid., p. 77) this name is substituted by Ah Buluc.Ahau (“Lord ii Ahau”), so it may designate the patron deity of the katun. RRC: A comparison of this version of the prophecy with that on p. 20 indicates that Ah Bolon-yocte was the lord or idol of Katun 11 Ahau. The name might be translated as the nine-footed one, but its meaning is uncertain. (p. 87)

Bolon Yol Nichte. Ix (d085): Ix Bolon Yol Nichte, Ix Ibaan Yol Nichte: Literally, “Lady Nine Heart of the Plumeria Flower, Lady Written in the Heart of the Plumeria Flower”, but it seems that these are in fact metaphorical expressions and their meanings are “woman of great carnal desire, woman of carnal desire”. It is not clear if these are to be considered personal entities. Ix Ibaan Yol Nichte appears
twice more on lines c017 and d507 and the phrase *aibaan yol nict* appears on line d543. For the meaning of *bolon* in this context see DM5F: Bolon; kokol: gran. For the meaning of *yol* in *bolon yol* see CMM: O: voluntad y gana. For the meaning of *sib ol* see CMM: 3ib oł: ganso y deseo que tiene deseo carnal; el que esta asent enanorado. For the meaning of *nict* in this context see CMM: Nicte: deshonestidad, vicio de carne, y traer dusas de mugeres.

Buleb Caan Chac (c553): As noted in the Glossary of Proper Names under Chac, there are various aspects of the rain god Chac which include the word Caan. A couple of examples: Boleb Caan Chac, Thul Caan Chac. According to Beltrán *buleb* is a type of water jar: Jarro: Buleb, zuleb. *Buleb* could also be related to the verb root *buit*: to submerge.

Buluc Am (c702, c242, c246, c346): There are four references to Buluc Am (“Eleven Spider”). He appears to be an alternative name for Motecuzoma. Solís Ácal claims that the name Buluc Am is the Mayan name for the Aztec god Tzontemozc (from tzontli = heart and tectli = descending) which is an alternative name for the god Mictlan Tectli (from mictlán = underworld and tectli = lord), the lord of the underworld. Note that Tzontemozc is a near anagram to Moctezoma, RR: Literally, “11-spider.” This name occurs only in the tun prophecies and on page 127 of Codex Perez, where it is also associated with Montezuma. I do not recall that either name is mentioned elsewhere in Maya literature.

Buluc Chuen (c426): RR: Here again is a day name with its coefficient employed as the name of a person or deity, apparently. It may be another name for Buluc-Ch’abtan, or it might be referable to the day 11 Chuen cited at the end of these prophecies.

Buluc Chabtan (c042, c064, c082, c151, c170, c219, c376, c426, d193, d199, d489): “Eleven Penitent”. Said to be the son of Ah Uuc Eb (line a042). RR: Buluc-Ch’abtan (“11-panence” or “11-fortunate”) figures as a patron deity of Katun 3 Ahau (Tizimin, p. 25), and in a prophecy for 2 Ahau his burden is said to be bound (Roys, 1933, P. 134). RR: Here again is a day name with its coefficient employed as the name of a person or deity, apparently. It may be another name for Buluc-Ch’abtan, or it might be referable to the day 11 Chuen cited at the end of these prophecies.

*C’ yumil ti dios* (a110, a114, a334, a419, a428, e489, e708, f117, f262, h107, h204, j202): “our lord god”.

*C’ yumil ti dios cibitl* (a073, a128): “our lord god the father”.

*C’ yumil ti dios mehenbil* (e651) “our lord god the son”.

Ca Kinchil Zac Uac Nal (d057): “Two 3,200,000 White Emerging Corn”, apparently an alternative name for Uucil Yaab Nal, “Seven Quantities of Corn”, the ancient place name of Chi Cheen Itza. See Chi Cheen Itza below.

Calam Chuch: Ah (j11): “He who sucks tit excessively”. For *calam* and *chuch* see BE5MS: Caláem: May: 6 mucho; desmasiado. / BMTV: Manar el niño: chuch:ah.ub. ¶ *Marra el niño?: yan va v chuch paal?* RC: Madness and immorality are frequently associated in the Books of Chilam Balam.

Calkini: As a possibility see CMM: Cal kin: encalmamiento con sol.

Can Ek, Ah (c263): “Male Four Stars” / “Male Snake Star”. The Bacab of the West / the year Hiix. Written as “Hozanek” in Landa. The word *can* in the name *Can Ek* can mean either “snake” or “four”. There are unfortunately no examples of usage of this name in the Mayan literature which clarify the meaning of *can* in this context.

Can Tzic Nal, Ah (c261, c263, c264, c387): “Male four-times revered corn”. The Bacab of the East / the year Kan. Appears to be written as “Canzicnal” in Landa. There are a couple of things of note in the text from lines c261-c264. First, it is clear from the text that Ah Can Tzic Nal is one of the Bacabs, verifying the thought as shown on pages 2-3 of “*Ti Can Tzicnal*” that Landa has misspelled the name of Ah Can Tzic Nal, and by extension the names of two of the other three Bacabs. Second, these mentions of Ah Can Tzic Nal happen in the Cauac years. As shown on those pages, Landa relates Ah Can Tzic Nal to the Muluc years, but that appears to be in error and Ah Can Tzic Nal should be placed in the Kan years. Here though one might think that Ah Can Tzic Nal actually represents the Cauac years. However, as shown on line c263, two of the other three Bacabs are also mentioned in this Cauac year, Ah Can Ek and Ah Zac Jiu, making it uncertain who amongst these Bacabs really represents the Cauac year. It should be noted that neither of these last two Bacabs are mentioned anywhere else in the colonial texts, and that the fourth Bacab, Hobnil, is never mentioned. RR: Literally, “he with the mask of the bacab.” According to Landa the Bacab Can-Tzicnal was associated with the Muluc years, but here we have a Cauac year (Tozzer, 1941, p. 145; Thompson, p. 211). In spite of the predominant emphasis placed on the year bearers in these prophecies in their present form, in this case it would appear that the prediction was not originally intended for a year 11 Cauac.

Canul (c434, c436, f074, f076, f422, f430, f432, h001, h088, h109, h110, h111, h112, h210, h259, j380): Canul, aside from being a family name, is also the title of an official position. It is composed of the parts –ul. The suffix converts the root word it is attached to into a person who does that activity. There are two possible meanings for the root word *canul* in this context: “to speak” and “to care for”. From the following entry from the CMM it appears that the correct meaning for *canul* is “to speak”, but on lines h109-h112 it appears that the word *canul* means some sort of guardian or watchman. See CMM: Ah kul: mandador, a quien el cacique enbia a que trate algo con la gente. ¶ Ah kul C’ yumil ti dios citbil / C’ yumil ti dios cibitl / Ah kul ch’abtan / Ah kul chan: el mandador assi llamado, fol’ canul. Roys claims that the *Canul* are of Nahua origin, but there is nothing in the name which would indicate that such is the case. RC: Canul is probably a reference to an important family of Nahua origin. They settled in the province of Ah Canul after the fall of Mayapan. Landa calls them Mexican mercenaries.

Cintli Iuitl Chan, Ah (g091): The name is a mixture of Mayan and Nahualt. Ah Cintli Iuitl Chan: Chan is a standard Mayan surname. For the Nahualt words Cintli and Iuitl see Molina: Cintli: maçorcas de mayz secas y curdas. / Iuitl: pluma menuda. So perhaps “Corn Tassel Chan.”

Cit Bolon Uah (d315, d316, d346): *Cizin* (b313, b352, b364, b488, b491, e078, e262, e324, e457, h153, j025, j439, j441, j444): The devil. See his alternative names *Chacmuitan Choc* and *Hun Ahau.*
Co Pauahtun, Ah (c451): “The crazy Pauahtun”. See Pauahtun below.

Coba (d522, e791, f378, h108, h317): There are a couple of possible meanings for the word Coba: CMM: Coba: especie de los faisanes llamados bach. / BMTV: Lago o laguna de agua: koba. l. hoc akal. Given its environment it would appear that in fact the name should be spelled Koba and not Coba, but the Mayan texts are consistent in using the word Coba so it would seem that the first meaning is the correct one. See Kinchil Coba and Ah Kin Coba below.

Colop u Uich Kin (ea53, f269): “Snatcher-of-the-eye-of-the-sun” While there are only two examples of this name in the texts, the Bacabs has more than a dozen mentions of him. In the Bacabs Colop u Uich Kin is sometimes paired with Kinich Ahau, leading one to suspect that Colop u Uich Kin is one of the aspects of Kinich Ahau / Itzam Na. BMTV: Ydolo mayor que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop vwich Kin.

Cuzamil (c308, e751, e803, h080, h084): Cog/His/I:24: Era Cozumel el mayor Santuario para los indios que habia en este reino de Yucatan, y a donde recurrían en romeria de todo él por unas calzadas que le atraviesaban todo, y hoy permanecen en muchas partes vestigios dellas, que no se han acabado de deshacer, y asi había allí grandes kues (ku no), adoratorios de idolos. / Cog/His/I:250-251: Consérvase hoy la memoria, de mas lo escrito en las historias, de que la isla de Cozumel era el supremo santuario, y como romano de esta tierra, donde no solo los moradores de ella, pero de otras tierras concurrían á la adoracion de los idolos, que en ella veneraban, y se vén vestigios de calzadas que atraviesan todo este reino, y dicen rematan á lo oriental dél en la playa del mar, desde donde se atraviesa un brazo dél, de distancia de cuatro leguas, con que se divide esta Tierra Firme de aquella isla. Estas calzadas eran, como caminos reales, que guiaban sin recelo de perderse en ellos, para que llegasen <251> á Cozumel al cumplimiento de sus promesas, á las ofrendas de sus sacrificios, á pedir el remedio de sus necesidades, y á la errada adoracion de sus Dioses fingidos.

Chac (Chac:rain god: a113, a260-299, b280, b284, b324, b370, b382, b412, b598, b615, b758, c015, c220, c274, c434, d005, d143, d409, d538, e192, e328-330, e483-484, e553, e604, e615, f395, f401, f418, g078, h086, h090, h094-100, i016, j320; chac: el rayo. ¶ lemba chac: relampaguea. ¶ pec chac: el trueno. ¶ kaxal chac: llueve con truenos. ¶ v chac chac: llueve con truenos. ¶ v kual chac: la llueve con truenos.

Most often the rain god Chac is given with some attribute. For example, the first appearance of him in P.C.M.L is in line a113:

Ho Lamat lay u tuzi uuc lam chac hal kaknab

In several instances it is clear from the context that it is either the rain god Chac or the actual rain which he produces, chac, which is being talked about in the particular text, but there are some instances in which this is not obvious. A case in point is the text on lines e328-e330. Is this material talking about the types of rain during 3 Ahau Katun or about various aspects of the rain god Chac?:

d328 zac patay chacil, thul caan chacil, bohol caan chacil
d330 thelen chacil, cehil chacil

Note that here the name is chacil instead of chac, and this may be of some significance in that one of the functions of the suffix –il is that of an attributive nature.

Roys translates the entities in these lines as being varieties of rain. Of these entities, thul caan which he produces, chacil, which is being talked about in the particular text, but there are some entries of thul caan in various contexts

The entry of thul caan chacil, cehil chacil functions of the suffix –il is that of an attributive nature. Roys translates the entities in these lines as being varieties of rain. Of these entries, thul caan which he produces, chacil, which is being talked about in the particular text, but there are some entries of thul caan in various contexts:

Chac: el rayo. ¶ lemba v cah chac: relampaguea. ¶ v pec chac: el trueno. ¶ kaxal v cah chac: llueve con truenos. ¶ v kual chac: la llueve con truenos.

5 Lamat Then Uuc Lam Chac5150 was established on the shore of the sea.

By this time there will be the scanty rain god standing in the water hole in the cave, standing at the end in the middle of the canal.

Chac (rain god: a113, a260-299, b280, b284, b324, b370, b382, b412, b598, b615, b758, c015, c220, c274, c434, d005, d143, d409, d538, e192, e328-330, e483-484, e553, e604, e615, f395, f401, f418, g078, h086, h090, h094-100, i016, j320; chac: el rayo. ¶ lemba v cah chac: relampaguea. ¶ v pec chac: el trueno. ¶ kaxal v cah chac: llueve con truenos. ¶ v kual chac: la llueve con truenos.

Most often the rain god Chac is given with some attribute. For example, the first appearance of him in P.C.M.L is in line a113:

Ho Lamat lay u tuzi uuc lam chac hal kaknab

In several instances it is clear from the context that it is either the rain god Chac or the actual rain which he produces, chac, which is being talked about in the particular text, but there are some instances in which this is not obvious. A case in point is the text on lines e328-e330. Is this material talking about the types of rain during 3 Ahau Katun or about various aspects of the rain god Chac?:

d328 zac patay chacil, thul caan chacil, bohol caan chacil
d330 thelen chacil, cehil chacil

Note that here the name is chacil instead of chac, and this may be of some significance in that one of the functions of the suffix –il is that of an attributive nature.

Roys translates the entities in these lines as being varieties of rain. Of these entities, thul caan which he produces, chacil, which is being talked about in the particular text, but there are some entries of thul caan in various contexts:

Chac: el rayo. ¶ lemba v cah chac: relampaguea. ¶ v pec chac: el trueno. ¶ kaxal v cah chac: llueve con truenos. ¶ v kual chac: la llueve con truenos.

Most often the rain god Chac is given with some attribute. For example, the first appearance of him in P.C.M.L is in line a113:

Ho Lamat lay u tuzi uuc lam chac hal kaknab

In several instances it is clear from the context that it is either the rain god Chac or the actual rain which he produces, chac, which is being talked about in the particular text, but there are some instances in which this is not obvious. A case in point is the text on lines e328-e330. Is this material talking about the types of rain during 3 Ahau Katun or about various aspects of the rain god Chac?:

d328 zac patay chacil, thul caan chacil, bohol caan chacil
d330 thelen chacil, cehil chacil

Note that here the name is chacil instead of chac, and this may be of some significance in that one of the functions of the suffix –il is that of an attributive nature.

Roys translates the entities in these lines as being varieties of rain. Of these entities, thul caan which he produces, chacil, which is being talked about in the particular text, but there are some entries of thul caan in various contexts:

Chac: el rayo. ¶ lemba v cah chac: relampaguea. ¶ v pec chac: el trueno. ¶ kaxal v cah chac: llueve con truenos. ¶ v kual chac: la llueve con truenos.

Most often the rain god Chac is given with some attribute. For example, the first appearance of him in P.C.M.L is in line a113:
The mention of the entity thul caan chacil in line e328 can be either the rain god or rain itself as mentioned at the beginning of this discussion about the entity thul caan chacil.

Finally, the mention of the entity thul caan chacil in line e484 appears once again to be about rain.

It is worth mentioning that even today it is difficult to distinguish between rain and the rain god, and in fact one could say that they are one and the same. For example when it starts to rain it is common to say He cu tal yum chac: “Here comes father rain.” With such a close identification between rain and the rain god perhaps an attempt to distinguish between the two in an English translation is futile.

Such a listing of the various aspects of the rain god Chac as shown in lines e328-e330 is still a common feature to be found in rituals today. What is especially intriguing is that some of the Chacoob entries throughout the Xoc Kin are weather related.

The entity thul caan chacil in line b062 is assumed to be rain and not the rain god because in general the entries in the colonial passages are still called upon today. For example, in Redfield’s Chan Kom there are the following passages:

rr140 oxtezcuntabac cu lubul in than ti icnal ha
rr149 oxtezcuntabac cu lubul in than tu noh u kab
rr325 ti ah bohol lelem caan chac, ah lelem caan chac, ah xoc tun caan chacoob, ah chibal tun chacoob,

Of the various Chacoob listed above, bohol caan chac is also listed in line e328

1555 For at look at what the phrase zac patay might mean see the introductory remarks to Zac Patay Haabil, lines A600-A650. From the context it appears that Zac Patay Haabil means “falsely / imperfectly formed year reckoning”. “Falsely / imperfectly formed rain” does not sound very good, so hopefully the translation as given is acceptable. RC: Literally, white or pale profit. “Zac, in composition with certain expressions, diminishes their significance and denotes a certain imperfection” (Motul). (p. 106)

1556 Literally, “rabbit sky rains”. This is apparently an allusion to the fact that a rabbit passes very little urine when it urinates. For phrases about rabbit urine see CMM: Abich thulyan: cosa tuiba en licores, esto es, ni caliente ni fria, porque dizen es aßi la orina del conejo. / Abich thulyan: cosa vn poco seca o enjuta despuès que se mojo. See also lines b062, c015, d143, e484. RC: The precise significance of these figures of speech is nowhere explained. We find “rain from a rabbit sky” (thul caan chacil) associated with a period of drought on page 1 of the Tzimim MS. (p. 106)

1557 The adjective bohol appears to be applied to something which is hollow or spacious inside but it is also applied to something which makes a noise as if hollow. Thus, here it is translated as “resounding” and probably “resounding sky” should be interpreted as “thunder”. See CMM: Bohol che: matraca de tinieblas. / Bohan than: de bohol than: cosa que se ha cumplido como suerto, escritura y profecía.

1558 Perhaps meaning rain from cumulus clouds. RC: Maya thelen chacil. Thilen chacil would mean interrupted rains. (p. 106)

1559 Compare with ceh ik. BMTV: Manga de biento recio: ceh ik.

1560 See CMM: Aal: el agua que vno toma para beuer. ¶ Chax a ual tu qebal ca xijcex: tomad de presto vuestra agua, e ydos.

284
Chac Chibal, Ah (c224): For Ah Chac Chibal, literally “the great killer”, see the BMTV equates ah chibil with bolay: Animal, bestia braba que mata: ah chibal l. bolay. RR: Ah Chac-Chibal might be translated as “he of the great affliction.”


Chac Hubil Ahau (c487): BMTV: Caracol de la mar: hub l. kaan. ¶ Caracol grande: ah chac hub. RR: Here again Ah Masuy is associated with the north coast. Cf. note 42, supra. Tz’tiz’omtun, the modern Dzidzantun, was a huge coastal town in the Province of Ah Kin Ch’el, where fishing was an important industry. The name Chac-Hubil-Ahau might be derived either from hub, a conch trumpet, or from its homynom meaning “to overthrow and demolish walls” (Motul).

Chac Mool: “Red claw”, from chac = red and mool = claw. See DMM: Pies y manos del tigre: mool; ox. The name applies both to a type of wildcat (Felis hernandesii Goldman) and a type of plant which has burs (Gomphrena dispersa, Stand.)

Chac Mumul Ain (c044, c329): The exact meaning of this name is uncertain, mainly because there are various possible meanings for mumul. Making matters more uncertain is that in some instances mumul is also given as momol. Since, in the Bacabs, there is also Zac Mumul Ain, it can be supposed in this case chac means “red” and not “great”. Ain means crocodile, leaving in question the meaning of mumul. Based on the following entry from the BMTV, perhaps “wrinkled” is meant, making the meaning of the name “Red Wrinkled Crocodile”. BMTV: Arrugas en el roston: v momol ich. BMTV: Bullir mucha gente: momolancil l. mumulanci. CM: Mumul: cosa muy junta o amontonada. RR: Chac Mumul Ain: “great slimy crocodile” / “great or red muddy crocodile”.

Chac Tenel Ahau (i031, i037, i068, f232): “Red Seated Ruler”. The word tenel in the names chac tenel ahau, zac tenel ahau, ek tenel ahau and kan tenel ahau is translated as a derivative of the root word tem = “seat / bench”. See DMM: Poyo o grada: tem. However, tem has various meanings, among them being “altar”, “ledge”, “step of a stairway”, “satisfied”, etc., but it is hard to apply these meanings here. All four world direction colors are associated with this four-in-one deity which appears 11 times in the Books of Chilam Balam. See lines i037, i038, i049, i059, i068, f232, f253, f254, f255. Roys notes the difficulty with translating the name of this deity in Chumayel, page 102, footnote 8. Temel in the vocabularies usually means “times”, as in yaab u tenel = “many times”, but that meaning does not appear to apply here either. See also Zac Tenel Ahau, Ek Tenel Ahau, Kan Tenel Ahau. RC: The Red, White, Black and Yellow “Rulers” appear to be the four gods who presided at the four cardinal points. Each is qualified by the adjective, tenel, which we believe to mean “raised up”. It is probably an obsolete word, and we find temel substituted for it in the Mani MS. (Codex Perez, p. 116.) A discussion of the gods of the cardinal points will be found in Appendix A.

Chac Uayab Cab (c278, c357, e276): An unidentified variety of red ant. In lines c357 and e276 it appears with the xubal ant which is known to attack bee hives. However, the items named in e276 may be celestial objects, perhaps constellations. RBM: Chac uayab cab (“great” or “red-ominous-bee”). This obviously mythical name has survived as that of chac-uyayacab, a dark red ant which nests underground and inflicts a painful sting (Pacheco Cruz, Diccionario de la fauna yucateca, 101; Roys, Chilam Balam of Chumayel, 152). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 81), and for the placenta (u pe’el ibin) (p. 175). BMTV: Asolar colmenar y destruille: paa cab. ¶ Ciertas orugas llamadas chac uayab cab asolaron mi colmenar, destruyéndolo: v paah in cab chac uayab cab, paaxal cab.

Chac Uayab Xooc (c045, c075, c341, c350, c503): RBM: Chac uayab xoc (“great” or “red-ominous-shark”). Associated with Chac-mumul-ain (Roys, "The Prophecies for the Maya Tuns,” 166). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 113). RR: Chac-Uayab-Xoc (“great” or “red demon shark”) is apparently a mythological monster. RR: The same as Landa’s “Ah Kaknexoi,” which is evidently a clerical error for Ah Kak-Ne-Xoc (“fire-tailed shark”), a fisherman’s god. Here it seems to be a celestial monster. Cf. Tozzier, 1941, p. 156, note 789.

Chac Uayab Yox (f303): RR: Chac-Uayab-Xoc (“great” or “red demon shark”) is apparently a mythological monster. We are reminded of the two great demon bats, Chac-Uayab.Sotz’, who sucked the honey from the flowers (Tizimin. p. 21; cf. Roys, 1933, p. 104, note 8). Cf. note 159, infra.

Chac uen co, zac uen co (f378, d200, d252, e206, f433): For the expressions chac uen co and zac uen co see CMM: Chac en co: gran vellaco refino. ¶ Chac uen co: vellaco refino y desuergoncado. For the god of death, Cizin / Chacmitan C hoop can. RR: (“he of the great rotten stench”) Probably the word zac as a diminuative, as opposed to chac / “great”, see CMM: Cac en composicion de algunas dichiones disminuye la significacion o denota cierta imperfeccion, como cac cimil, cac cheh, cac yum, etz., lo qual se pondra adelante.

Chacmitan Choc (b192, b312, c484): The name Chacmitan Choc is apparently an alternative name for the god of death, Cizin / Chacmitan Ahau / Hun Ahau / Hun Aauh / Hun Ahau / The two parts of this name are given in the BMTV: Chacmitan: Grande cosa, como hambre, sed y trabajo: chacmitan vijh, vkah l. nunmy. ¶ Grandes y recios son los tormentos del Inferno: chacmitan v munyai Munial. / Choc: Salamanquesa que, con grasa que tiene, enponcoña: choco. l. choco can. RR: (“he of the great rotten stench”) Probably the same as Hun-Ahau, the planet Venus as the lord of the underworld, which was thought of as a foul-smelling chamber house. The owl is closely associated with the death god in the codices (Seler, l902-23, 4: 610). Cf. Tizimin, p. 50, and Codex Perez, p. 148, where we read that on the day l Aahau a fearful stench rise from hell. We are reminded of the evil-smelling Teppan.Ciz (note 166, supra).

Chacteumal (c565, ea42): Present-day Chetumal. From chacte = Caesalpinia platyoba, S. Wats. (Standl.) / C. bijuga, L. Brazil. (Gaumer.) and potom / tem = potom = potom = ah men pat. / Ollero, que haze ollas: ah men cum, ah potom l. pat. / Ollero, que haze ollas: ah men cum, ah potom l. pat. While this place name is commonly written as “Chan Putun” in Codice Pérez it is always written as Chakan Putun in the other sources. It might be mentioned that Spanish sources some times
abbreviate the consonant when writing out Mayan words, and there are other instances where the word *chakan* is written as *chan*, as for example for the political area around Mérida.

The *a-o-u* vowel shift in Mayan words is a common feature, as is the *m-n* consonant shift. In as much as there is not a logical meaning for the word *putun* (see for example the verb root *put* in the BMTV: Acarrear traiendo a cuestas: put:ah:ub) and further since the Spanish sources from the earliest times have written this word as *poton* this word, it seems to be the best fit. Added to this is the fact that the savanna at *Chakan Putun* is composed of a very sticky clay, suggesting the idea that the word *putun* is related to "clay".

Some authors have confused Potonchan, Tabasco (from Nahua meaning "stinking house", perhaps because of fish drying racks) with Champoton / Chakan Putun.

**Chel, ix**: conspicuous by her absence, *Ix Chel* is not mentioned in the texts presented in this book. However, it is conjectured that *Iz Zac Beitil* is one of her aspects. See *Iz Zac Beitil* below.

Chi Cheen Itza (d443, d467, e073, e731, f040, f041, f391, f432, g030, g032, g082, g083, g205, g214, g254, g255, h285, h313, h314, h316, j005): From *chi* = mouth, *cheen* = well and *Itza*, the tribal group. Also called *Chi Cheen*, *Ca Kinchil Zac Uac Nal*, *Uuc Chunun Naal* and *Uucil Vaab Naal*. See CMM: *Chaj*: la orilla o ribera de mar o rio o orilla de heredad, boca de pozo, la margen de la escritura o de papel escrito, de la hala de la vestidura o ropa. / Cheen: pozo o cisterna o cueva de agua. As a side note: the name for Chi Cheen Itza appears 14 times in Landa’s Relación, usually spelled Chi’eniza, but also once as Chiçeniza and once as Chicheniza. Just as in the case of Chi Cheen Itza, it appears that many of the spelling practices for place names in Yucatan originate with Landa and do not correctly reflect the way the name should be spelled according to the texts written by the Maya.

Chilam Balam (a705, a711, as55, c304, c432, c438, d225, d260, d307, d383, d477, d500, d568, j018, j029, j036, j042, j058, j084, j187, j193, j220, j560, j399, j424, j459): Literally "reclining prophet (chilam) in Mayan (a family name). The perplexing thing about Chilam Balam is that on line j199 it appears that *Xau Ul*, which is a pseudonym for Antonio Martínez, is saying that the name *Xau Ul* is an alternative name of *Chilam Balam*. Since it was not unusual for native peoples, especially from the Mexican highlands, to take on Spanish names this is a real possibility, and that thus Nacom Balam, Chilam Balam, *Xau Ul* and Antonio Martínez are alternative names for the same person. See Appendix E for further comments about Chilam Balam. RR: A famous Maya prophet, believed to have predicted the coming of the Spaniards. See Roys, 1933, app. D.

Chun Caan, Ah (j260, j261, j441, j442): There are three alternative names for present day Mérida in the colonial literature. The first two are Ich Caan Zihó and Chun Caan. The first means “Born in Heaven” from *ich* = in, *caan* = sky, heaven, and *zih* = verb root of to bear. The second means “The Base of Heaven”, from *chun* = base, trunk, and *caan* = sky, heaven. Note that in lines j441 and j443 Ah Uuc Zatayt is also called a *cizin*, and is said to reside in the pyramid *Ah Chun Caan* (“the base of the heaven”), which was located just east of the market place in Mérida, in the area now occupied by La Casa del Pueblo. See BMTV: Ydolo, otro de los indios de Mérida, y por él llamóse así el ku ñero grande que está detrás de San Francisco, al oriente: Ah Chun Caan. / CMM: Ah Chun Caan: ydolo de los indios antiguos de Merida. § Item: el cerro grande que esta tras Sant Francisco de Merida. The third is derived from the shortened form of Ich Caan Zihó, namely Ho, from which comes the Spanish reference Tiho or T-Ho. Today amongst the Maya Mérida is known by this last name. The expression *chun caan* also means the same.

**Chel**: (c436, c547, c567, d222, j015, j045, j184, j189, j310, j456): The surname of a family of some families in Yucatan. Their name is incorporated into the name of three provinces: Chikin Chel, Ah Kin Chel and Lakin Chel. Perhaps because of this there appears to be some confusion about the location of these provinces, especially Chikin Chel. According to Lizana1564 and Cogolludo,1564 Chikin Chel, which means “Western Chel”, was located in the territory now known as Campeche. The province Ah Kin Chel is located around the towns of *Itlán* (today Dzilam Gonzáles) and Holon *Itlán* (today Dzilam Puerto or Dzilam de Bravo). Lakin Chel, meaning “Eastern Chel” is located where many maps of the provinces of Yucatan locate Chikin Chel, i.e. along the inland waterway stretching from Hol Koben (today Rio Lagartos) to Hol Box. From this one could infer that the Chel family was involved in trade using the coastal waterways for their trade routes. The word *chel* is also the name of the local jay bird. Cyancocita yucatanica.

Chic Haban Kin (a053): Either Landa has misplaced this fiesta saying that occurs in the last five days of the month of Xul, or, more probably, the scribes who placed *Jc haban kin* with *ixna kaha kin* / *uuyab haab* in the Books of Chilam Balam are mistaken. For one possible meaning of *chic haban* see YHM: Esta yerva chic haban es fresca, algunos dicen que es escorçonera porque tiene su virtud, llamase así que es decir camins abincno, no se por que causa; tambien dicen que se llama matzab kuch; curase con ella calenturas.1565

Landa has this to say about a fiesta which he calls *chickabban*: En el decimo capítulo queda dicha la ida de Kulkulá de Yucatan despues de la cual vuo entre lo[s] Indios algunos que dixeron se hauia ido al cielo con los dioses, y por eso le tuvierio por dios y le señalaron tiempo en que como a tal le celebrasen. Entre el mes de Xul se celebrau en la prouincia de Mani solamente, y las demas prouincias en reconocimiento de lo que desian a Kukul can presentanua vn vn año, y otra u otro a Mani quatro, y a las vezes cinco muy galanas vanderas de pluma con las quales hazian la fiesta en esta manera, y no como las pasadas. A diez y seis de Xul se juntuau todos los [s]e[ñor]e[s] y sacerdotes en Mani y con ellos gran gentio de los pueblos, los quales venian ya preparado de sus ayunos y abstinencias. Aqquel dia en la tarde salia con gran procession de gente, y con muchos de sus farsantes de casa del señor donde juntos estauan, y yuan con gran sosiego al templo de...1565

1564 Lizana, 1633-78v: "...la gente que tocaua a la Prouincia de Campeche, que se llamanauen los ChiKincheles, y assi se llaman oy los del Territorio de Campeche entre los naturales,..."  
1565 Cogolludo, 1842-346: "...la provincia de Campeche, llamadas de los naturales los Chikin Chelos, ..."  
1566 Note: For “camino abierto” see CMM: Haban be: camino abierto y ancho. For *matzab kuch* (“eyelash ringworm”): EBL Oxalis yucatanensis / YHM: Iostephane heterophylla.
Kukul can el qual tenian muy adere[[ç]]ado, y llegados haziendo sus oraciones ponian las vanderas en lo alto del templo, y abaxo en el patio tendiã todos cada vno sus idolos sobre hojas de arboles q[ue] para ello auia,

Another some 15 km. north of the town is the port now known as Dzilam Bravo, earlier as Dzilam Ilam. It is a common practice to have ports named after their patron towns, especially along the north coast of Yucatan. Examples: Chuburna - Chuburna Puerto, Chicxulub - Chicxulub Puerto, Telchac - Telchac Puerto, etc. There are various reasons for this separation between port and mother town, amongst them being the effects of hurricanes on the coastal towns and the presence of a very annoying small biting fly called tan uz in Mayan (scientific name unknown) which is very abundant in the largely vacant terrain between the mother towns and the ports.

As stated, in the Landa manuscript this name is written as chicchaban although various authors such as Tozzer and Garabay have for some unknown reason transcribed it as Chic Chaban. Incidentally, if Landa’s name for these days is actually chicchaban and is divided up as chic chaban, the word chic is the name for the pozote (from the Nahautl pitzotl. Nasau narica) and a jester, the word chab is the name for anteater (Tamandua mexicana) and the suffix –an having various grammatical uses, principal among them being to transform a noun or other part of speech into a verb, imparting a sense of being or becoming. An alternative division is chic chaban in which chaban means “loose, loosen”, thus “let the jester loose”.

○Ibaan Yol Nite, Ix (c017, d086, d507, d543): Literally “Lady Written in the Heart of the Plumeria Flower” but probably meaning a “woman with carnal desires”. It is not clear if this is to be considered personal entity. IX ○Ibaan Yol Nite appears three times on lines c017, d086 and d507 and once without the feminine prefix IX on line d543. On line d085 is a companion entity: IX Bolon Yol Nite. For the meaning of bolon in this context see DMSF: Bolon; kokol: gran. For the meaning of yol in bolon yol see CMM: OI: voluntad y gana. For the meaning of sib ol see CMM: OI: ol: ganoso y deseo que tiene deseo carnal, y el que esta asi enamorado. For the meaning of nite in this context see CMM: Nite: deshonestidad, vicio de carne, y traesuras de mugeres.

Choc Chaban (d222, d224): Today this town is called Dzilam Gonzáles. It is about 40 km. north of Izmal. Another some 15 km. north of the town is the port now known as Dzilam Bravo, earlier as Dzilam Puerto and in Mayan as Holton Chicchaban. It is a common practice to have ports named after their patron towns, especially along the north coast of Yucatan. Examples: Chuburna - Chuburna Puerto, Chicxulub - Chicxulub Puerto, Telchac - Telchac Puerto, etc. There are various reasons for this separation between port and mother town, amongst them being the effects of hurricanes on the coastal towns and the presence of a very annoying small biting fly called tan uz in Mayan (scientific name unknown) which is very abundant in the largely vacant terrain between the mother towns and the ports.

Ek (d326, d398, d469, d470, d538, e150, e274, e276, e614, e811, f208, f348, i188): Star. When ek has the number uuc (seven) and the adjective chac / chacah (red / deep red) then it means the seven medieval planets: Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn: e150: uucp pel chac chak / e614: uuc utiz chac ek.

There are instances when it seems that star clusters or constellations are being named. For example, there are four star entities listed in lines d469-d470: ah chi cum ek, yax aclam, yax cocay mut, and ah ahzah. Of these four are two listed in the vocabularies: CMM: Ac. ic ek: las estrellas juntas que estan en el signo de geminio, las cuales con otras hazen forma de tortuga. CMM: Ah ahzah cab: ah ahzah cab ek / luzero de la mañana. Ah chi cum ek is unlisted, but probably means “kettle-rim star”. Yax Aclam is possibly the same or at least related to the Ac Ek = the turtle star constellation. The name yax aclam is composed of the word yax which can mean either blue or green, ac which in this case means turtle, and the suffix –lam in which yax can mean either blue/green firefly mut-bird. Roys, in his Ethnobotany has these comments: Cocay. firefly. The god Itzamná may be associated with the firefly, as one of his names was Yax-Cocay-Mut. (Cogolludo 1688, p. 192). / Yax-Cocay-Mut is one of the names of the sky-god, Itzamná, Ah Ahzah, or as shown in the CMM, Ah Ahzah Ek, is Venus as the morning star. The name means “he who awakens”. Another example of celestial objects, albeit much more tentative, is to be found on lines e274- e276. In line e274 the reference is to the myth that the “lord of the world” will throw his cigar butt (chamal) down to burn up the world.156 The last two items on lines e276 might be star clusters: the red xulab, the red uayah cab.

Ek Cocay Mut (e322): “Black firefly mut-bird”. In 3 Ahau Katun in U Ux Catunob I this deity is called Yax Cocay Mut. EBM: Cocay. Firefly. (Motul) The god, Itzamná, may be associated with the firefly, as one of his names was Yax cocay mut. (Cogolludo 1688, p. 192).


Ek Tenel Ahau (f059, f234): For commentary see Chac Tenel Ahau.

156 CMM: Chamal dzutan: cometas pequeñas.
Holil Och (d283, e285, e555): The holil och, “burrowing opossum”, is given the BMTV as Lirón (dormouse) and in EBM as Marmosa gaumeri, which is now designated as Tlacuatzin canescens. In these texts there is also the tolil och which appear to be related to the animals shown on pages 25-28 of the Dresden Codex. It does not appear that there is any relationship between the holil och and the tolil och.

Holton Zuyua (f067, g218, h286): The port of an unloaded place called Zuyua, probably located on the island where Ciudad del Carmen is now located. See Zuyua.

Hun Ahau (b247, c652, e554, j447): Hun Ahau (“One Lord”) is an alternative name for the god of death. See Landa, facsimile, p. 27v: Tenavía av este lugar v[n] demonio principe de todos los demonios al qual obedecian todos y llamane en su lengua Hinuah. See also Cizca and Chacmitan Chocor: RR: Landa identifies “Hinuah” as the chief god of the underworld (Tozzer, 1941, p. 132); but Thompson notes that this was the day when the planet Venus went to the underworld, before coming forth as the morning star. His “sin” reminds us of that of Lahun-Chan according to the Chumayel episode in the Tizimin (pp. 23-24) and Mani (pp. 166-167) manuscripts. The name, Hun Ahau, means sucking-snake. The Lacandon Indians believe in a certain evil spirit of this name “in the form of a snake who draws people to him with his breath ... At the end of the world Noohoch chac yum (the head of the Lacandon Pantheon) will wear around his waist as a belt the body of Hayapa Can” (Tozzer 1907, p. 94).

Hunac Ceel (a698, g086, g088, g098, g107, g216, j378, j398): “One and only god”. On the word Hunac Ceel see CMM: Hunab ku: vnico dios viuo y era el mayor de los dioses de los de yu catan y no tenia figura, porque dezian que no podia figurarse por ser incorporeo. RR: Reported as the greatest of the gods, of whom there was no idol (Motul: Royal, 1944, p. 100).

Hunab Ku (c288, c438, d204, e469, e574, j041, j263, j363, j378, j398, j434): “One and only god”. On lines c388 and j01 Hunab Ku is equated with Oxlahun ti Ku. CMM: Hunab ku: vnico dios viuo y verdadero y era el mayor de los dioses de los de yucatan y no tenia figura, porque dezian que no podia figurarse por ser incorporeo. RR: Reported as the greatest of the gods, of whom there was no idol (Motul: Royal, 1944, p. 100).

Hunac Ceel (a098, g088, g098, g107, g216, g252, h114, h294): A personal coco kaba or baxal kab nickname used by the rulers of Uxmal. The full name of these personages is given on line 549: Hun Uitzil Chac Tutul Xiu. RR: There is a portrait of this ruler on the Xui family tree. Cf. Royal, 1943, p. 175.

Hunab Ku (c288, c438, d204, e469, e574, j041, j263, j363, j378, j398, j434): “One and only god”. On lines c388 and j01 Hunab Ku is equated with Oxlahun ti Ku. CMM: Hunab ku: vnico dios viuo y verdadero y era el mayor de los dioses de los de yucatan y no tenia figura, porque dezian que no podia figurarse por ser incorporeo. RR: Reported as the greatest of the gods, of whom there was no idol (Motul: Royal, 1944, p. 100).

Hunac Ceel (a098, g088, g098, g107, g216, g252, h114, h294): A personal coco kaba or baxal kab nickname used by the rulers of Uxmal. The full name of these personages is given on line 549: Hun Uitzil Chac Tutul Xiu. RR: There is a portrait of this ruler on the Xui family tree. Cf. Royal, 1943, p. 175.

Hunac Ceel (a098, g088, g098, g107, g216, g252, h114, h294): A personal coco kaba or baxal kab nickname used by the rulers of Uxmal. The full name of these personages is given on line 549: Hun Uitzil Chac Tutul Xiu. RR: There is a portrait of this ruler on the Xui family tree. Cf. Royal, 1943, p. 175.

Hunac Ceel (a098, g088, g098, g107, g216, g252, h114, h294): A personal coco kaba or baxal kab nickname used by the rulers of Uxmal. The full name of these personages is given on line 549: Hun Uitzil Chac Tutul Xiu. RR: There is a portrait of this ruler on the Xui family tree. Cf. Royal, 1943, p. 175.

Ruling either some or all of this group is Hunac Ceel whose other name is Ah Tapay Nok Cauich and who is a member of the Ah Mex Cuc lineage or clan. His name appears on line 1114, and it is not clear whether his subjects included the personages mentioned before line H109 or just those mentioned from H109 through H112. Aside from the name of Hunac Ceel which is mentioned here and in lines H255-H318, the names of Uayom C, Ah Chable, Ah Canul, and Ah Kin Coba are also mentioned in both passages, leading to the conclusion that lines H080-H121 is probably misplaced and should actually be incorporated in lines H255-H318. Even if it is true that lines H080-H121 is
mal's sojourn (h221). In to "dew". Ytzmal Thul Kukul Can Itzam Thulil Itz Caan Matul it may well be that the suffix –
and, que era decir "yo soy el rozío o sustancia del cielo". This is consistent with the fact that the place
is the site of one of the largest pre-Columbian structures in Yucatán. The site is said to be dedicated to the principal god
of the deities of Itzmal as Ytzamatvl (once) and Ytzmatvl (8 times) means "el que recibe y posee la gracia o rocío o sustancia del cielo". 
Ytzmatvl = sky, heaven and perhaps the full name should be Ah Itzam Thul Chac. BMTV: Elada o yelo recio, que es frio mucho: hunac ceel. See further discussion about Hunac ceel in Appendix E.

Ich Caan Ziho (c160, c331, d003, d025, d031, d102, d147, d185, d205, d241, e051, e131, e191, e251, e321, e335, e346, h086, h087, h242, h260, h265, h270, i008, j262, j424): There are three alternative names for present day Mérida in the colonial literature. The first two are Ich Caan Ziho and Chun Caan. The first means “Born in Heaven” from ich = in, caan = sky, heaven, and zih = verb root of to bear. The second means “The Base of Heaven”, from chun = base, trunk, and caan = sky, heaven. The third is derived from the shortened form of Ich Caan Ziho, namely Ho, from which comes the Spanish reference Tiho or T-Ho. Today amongst the Maya Mérida is known by the nickname Chun Chun. See CMM: Ah Chun Caan: ydolo de los indios antiguos de Merida. ¶ Item: el cerro grande que esta tras Sant Francisco de Merida. The expression Chun Chun caan also means the horizon. See BMTV: Oriçone: v cane caan.

Itz Cotul, Ah (g093): “Obsidian Serpent”.

Itza (c084, c106, c152, c153, c161, c179, c225, c245, c246, c273, c276, c305, c312, c314, c333, c353, c382, c399, c458, c473, d160, d365, d500, e043, e056, e158, e225, e283, e372, e375, e816, f023, f249, f251, f384, f497, f441, f443, g043, g058, g062, g086, g099, g105, g112, g214, g220, g240, g254, g258, h122, h128, h133, h231, h314, j210, j222, j223, j322, j337, j343, j362, j371, j373, j390, j434): an ethnic group of Maya, perhaps speaking a somewhat different dialect from those Maya which are refer to as Yucatec, although studies by Otto Shuman show a very close relationship between the Itza dialect as spoken around the lake of Peten and Yucatec. It is thought that the Itza migrated north from Nohoonhalco. As pointed out in the entry Nohoonhalco, it is interesting that the Maya colonial texts refer to the Itza as Ah Nun Itza, meaning “the mute Itza”, or people who don’t speak intelligibly.

Itzam Cab Ain (f095, f100, f105, f206, f409): “Lizard Earth Crocodile”. It was thought that the earth floated on the back of this deity. BMTV: Vallenia, pexe grande que bala: itzam cab ain. J. naçan. BELSM: Ballena: Itzam cab ain, buluc lúch.

Itzmal Na / Itzam Na Kaul (d528, j371): Despite being a major figure in the Mayan pantheon Itzam Na is only mentioned twice. But then, his consort Itx Chel is not mentioned at all in the texts presented here. In Lizana there is the following: Hay en este pueblo de Itzmal cinco curvos o cerros muy altos, todos levantados de piedra seca, con sus fuesras y reparos que ayudan a levantar la piedra en alto. Y no se ven edificios enteros hoy, mas las señales y vestigios están patentes en uno dellos. De la parte de mediodía, <6r> tenían los antiguos a un ídolo, el más celebrado, que se llamava Ytzmatvl, que quiere decir “el que recibe y posee la gracia o rocío o sustancia del cielo” y este ídolo no tenía otro nombre, o no se le nombraban, porque dizen que fue este rey, gran señor esta tierra, que era obedecido por hijo de dioses. Y, quando le preguntavan cómo se llamava o quien era, no dezía más destas palabras: Ytz en caan, ytz en muyal, que era decir “yo soy el rocío o sustancia del cielo y nubes”.

Itzmal Thul, Ah (c165, f051, f417, f420, f426, h086, h221): “Male Lizard Rabbit”. Contained in the names Itx Kan Itzam Thul (c165, f051), Itzam Thul Chac (h186) and place name Itzam Thulil (h221). In the original texts this name is variously spelled Itzam Thul and Itzmal Thul / Ytzmal Thul. It has been conjectured that Itzam Thul maybe what Lizana intended when he gave the name of one of the deities of Itzmal as Itzam Thulil. However, Lizana writes that this name which he variously writes as Yztmatvl (once) and Yztmatvl (8 times) means “el que recibe y posee la gracia o rocío o sustancia del cielo”. See page 6r of the 1633 edition. If we look at the various parts of this name in fact Lizana was close to the meaning of the name. Working backwards: the particle -ul / -vl indicates that this person carries out the office of the root word to which it is attached. See CMM: vl: postpuesta a verbos actiuos; -ul: postpuesta a verbos pasivos. Itzul / itzul il / itzull / itzulul / itzulul may well be what Lizana intended when he gave the name of one of the deities of Itzmal as Itzam Thulil. However, Lizana writes that this name which he variously writes as Yztmatvl (once) and Yztmatvl (8 times) means “el que recibe y posee la gracia o rocío o sustancia del cielo”. The present-day place name Izamal is derived from the shortened form of Ich Caan Ziho, namely Ho, from which comes the Spanish reference Tiho or T-Ho. Today amongst the Maya Mérida is known by the nickname Chun Chun. See CMM: Ah Chun Caan: ydolo de los indios antiguos de Merida. ¶ Item: el cerro grande que esta tras Sant Francisco de Merida. The expression Chun Chun caan also means the horizon. See BMTV: Oriçone: v cane caan.

Itz Coatl, Ah (g093): “Obsidian Serpent”.

Itza (c084, c106, c152, c153, c161, c179, c225, c245, c246, c273, c276, c305, c312, c314, c333, c353, c382, c399, c458, c473, d160, d365, d500, e043, e056, e158, e225, e283, e372, e375, e816, f023, f249, f251, f384, f497, f441, f443, g043, g058, g062, g086, g099, g105, g112, g214, g220, g240, g254, g258, h122, h128, h133, h231, h314, j210, j222, j223, j322, j337, j343, j362, j371, j373, j390, j434): an ethnic group of Maya, perhaps speaking a somewhat different dialect from those Maya which are refer to as Yucatec, although studies by Otto Shuman show a very close relationship between the Itza dialect as spoken around the lake of Peten and Yucatec. It is thought that the Itza migrated north from Nohoonhalco. As pointed out in the entry Nohoonhalco, it is interesting that the Maya colonial texts refer to the Itza as Ah Nun Itza, meaning “the mute Itza”, or people who don’t speak intelligibly.
mornings, more so than in areas both nearer and further from this coast. The conjecture is backed up by a plaque which used to be located on the wall of the southwestern corner of the southern arcade of the Convento de San Antonio in Izamal. The plaque was made of a thin piece of stone measuring about 75 cm high and 50 cm wide. On it were inscribed several lines of text, the letters of which were filled in with red paint. The text essentially said the same as the foregoing. Unfortunately sometime between March of 2016 and August of 2017 the plaque was removed and its present location unknown, although the grounds caretaker mentioned that INAH took many artifacts to Mérida and perhaps the plaque was among those items. See CMM: Itz: leche, lagrima, sudor, o goma por quaxar de arboles y de matas y de algunas yerbas. Compare with BMTV: Lagartos, como iignanas de tierra y agua: ytzam. For the Cogolludo quote see pp. 255-256. In the pueblo of Ytzamal, junto a un cerro de los muchos que se ha dicho hay labrados á mano, que era morada de sacerdotes gentiles, y en él se fundó después el convento que hoy <256º> permanece, había un templo edificado á un idolo, que tenian muy celebrado, que se llamaba Ytzamal itl, que quiere decir él que recibe y posee la gracia, ó rocío del cielo. Decían los indios, que este fue un gran rey, señor de esta tierra, que era obediendo por hijo de Dioses, y cuando le preguntaban, como se llamaba, él quien era; no respondía mas de estas palabras, Yegecaan Ytzamal itl (itzen caan, itzam mual), que era decir: Yo soy el rocío, ó sustancia del cielo y nubes.

Kak Ne Xooc, Ah (c341): “Fire-tail-shark.” Roys states that Ah Kak Ne Xooc is the same as Chac Uayab Xooc. RR: The same as Landa’s “Ah Kaknexoy,” which is evidently a clerical error for Ah Kak Ne Xoc (“fire-tailed shark”), a fishermen’s god. Here it seems to be a celestial monster. Cf. Tozzer, 1941, p. 156, note 789.

Kak Pacat (j160): Perhaps Kak Pacat (“fire face”) is some sort of pseudonym much as the name Xau Ul (“snail foot”) is. Cogolludo referenced a personage named Kak u Pacat although from the hieroglyphs the name is clearly Kak u Pacal. Despite this, perhaps Kak u Pacal is the personage meant in line j160.

Kak u Pacal (g262): “Fire is his Shield”. See BMTV: Escudo, amparo del cuerpo: chimal 1. pacal. Chimal, from the Nahualt word chimalli, is the name for shield generally used throughout these texts, but here the less-used word pacal is used in this personal name. Cogolludo referenced a personage named Kak u Pacal. Cogolludo was in error and the name should have been spelled Kak u Pacol. Cogolludo, Book II Chapter VIII. Veneraban un idoló de uno, que habia sido gran capitán entre ellos. llamabanle Kakocol: y uno de otro que fingieron traia en las batallas una rodela de fuego, con que se abroqueaba, llamado Kakopacat, vista de fuego. Roys, probably based on Cogolludo, is also incorrect in his assessment of what the name Kak u Pacal means. RC: We find the names of these leaders mentioned in the historical reports of the first Spanish settlers. “The inhabitants of the said city (Izamal) were conquered by Kak-u-pacal and Ullo, valorous captains of the Itzá who were the people who founded Mayapan” (Relaciones de Yucatan, I, p. 269). “In the course of time the inhabitants of the said town (Motul) were conquered by Kak-u-pacal and one hundred valorous captains formerly of the city of Mayapan” (Ibid, I, p. 119). Evidently the fall of Chakanputun, the establishment of Mayapan and the Itzá conquest of the important cities of northern Yucatan all took place within a single generation. Kak-u-pacal, literally fiery glance, was deified and worshipped at the time of the Spanish Conquest (Cogolludo 1868, Book 4, Chap. 8).

Kakal Tescatl, Ah (g903): “Fire man” from the Mayan kakal = man. Or if kakal is supposed to be of Nahuatl origin then perhaps cacalli = skin is meant: “he who wears the skin of a man”.

Kan Itzam Thul, Ix (c165, f052): “Female Yellow Lizard Rabbit”. See lines f417, f420, f426 for mention Ah Itzam Thul and lines h086 and h221 for names containing the words Itzam Thul.

Kan Tenel Ahau (f235): For commentary see Chac Tenel Ahau.

Kauil (c517, d084, d239, d344, e204, e260, e426, j371): The god Kauil is thought to be an aspect of the god Itzam Na and is occasionally referred to as Itzam Na Kauil, and also Uaxac Yol Kauil and Amayte Kauil. The name Kauil is derived from the word kaa = abundance and uil / corn. See CMM: Kaa: lo que sobra. ¶ bahunx va v kaa lo: quanto sobra? ¶ yan v kauh hun heb: vna pierna de manta ay de sobra. ¶ Item: abundancia y sobra tener de alguna cosa. ¶ Kauil yah means ‘to beg for alms.’ Kauil is a title of Itzamna, Ytzamat ul, que quiere decir él que recibe y posee la gracia, ó rocio del cielo. Decían los indios, que este fue un gran rey, señor de esta tierra, que era obedecido por hijo de Dioses, and we frequently find it in colonial Maya literature. (Cf. Thompson, Maya Hieroglyphic Writing, 82, 169, 170; The Prophecies for the Maya Tuns, 152, 165, 168; The Prophecies for the Maya Tuns, 170; The Maya Katun Prophecies, 38, 48, ...). Cf. Uaxac-yol-kauli.” RR: The name of Amayte-Ku (“angular god”) resembles that of Amayte-Kuail, patron deity of Katuns 7, 1, and 8 Ahau (Tizimin, pp. 24, 25, 27, 30; cf. note 104, infra). The latter is probably referable to the well-known Itzamna-Kauil (Roys, 1933, pp. 152, 153, 165, 168).

Kauil Chel, Ah (c346, e547, e567, d222, j015, j045, j184, j189, j310, j456): Also known as Ah Kin Chel and Ah Kin Kauil Chel. The word chel is also the name of the local jay bird, Cyanocita yucatanica. See further comments above in the entry Chel. RR: This was the name of a province founded by a certain priest, Ah Ch’el, after the fall of Mayapan; but I think the prophet Ah Kauil Ch’el is meant here.

Kin Chel, Ah (e436, d222): See Kauil Chel.

Kin Coba, Ah (h108, h317): a priest mentioned in Section H in conjunction with the Hunac Ceel episode.


Kinchil (c224, h072): Kinchil, literally 3,200,000, is a town about 30 km WSW of Mérida / Ich Caan Ziho. The place name Kinchil is also an appellative for Coba. RR: Kinchil is probably a form of kin ich (“sun-eyed” or “sun-faced”). Kinchil is a Maya patronymic and an element in the names of the gods Kinich-Ahau and Kinich-Kakmo. Kinchil-Coba was a tutelary divinity, whose picture accompanies a
prophecy for Katun 13 Ahau and who has been associated with the town of Kinchil in northwestern Yucatan (Roys, 1933, pp. 81; 134, 162; Codex Perez, p. 85; Kaua, p. 169; Crónica de Calkini, p. 8).

Kinchil Coba (d524, e791, f378): The name Kinchil Coba can have a couple of meanings. Kinchil means in this context “innumerable”. There is a pheasant-type bird ah coba: CMM: Ah coba: especie de los faisanes llamados bach. (Roys Ethno-Botany: Bach: Ortalis vetula pallidiventris, Ridgway. Yucatan Chachalaca.) Alternatively, because Coba is located on numerous lakes perhaps these entries from the BMTV have some import as to the meaning: Alberca de agua: koba. J. pek. / Koba: Lago o laguna de agua: koba J. hoc akal. / Koba: Plieglo de río: koba. This would imply that the writer of the BMTV mistakenly used k when he should have used e when writing out the word coba.

The ruin site in Quintana Roo. Probably from cob = putrid and -a = water. See also CMM: Ah coba: especie de los faisanes llamados bach. Bach is the bird Ortalis vetula pallidiventris (Roys) or Cissolopia yucatanica (Folan), and is called chachalaca in Spanish. As noted below, Cabal ix Bach Can is an alternative name for the site, indicating that there is some connection through the bird chachalaca.

Most probably “Putrid Water” is meant, from cob = putrid and -a = water. However, see the following entries in the Viambra: Alberca de agua: koba; pek. / Lago o laguna de agua: koba; hoc akal. / Plieglo de río: koba., in which koba instead of coba is given from which one might assume that Koba is in fact the correct spelling of this word. However, the Books of Chilam Balam consistently spell this name as Coba. Given the the word for “putrid” is cebob the writer of the BMTV was mistaken in his choice of c instead of e.

Often the Chilam Balam texts refer to Coba as Kinchil Coba. (The numeric terms kinchil and hun tzootz celh (= all of the hair of a deer) are given as being equivalent in Beltrán’s Arte, and are glossed as “un million”. A rough English equivalent might be “innumerable”. Strictly speaking, kinchil equals 3,200,000.) In the context from the Chunyual which notes that 13 Ahau Katun is seated at Kinchil Coba, the parallel text from the Ti Tzimin gives the alternative site name Cabal ix Bach Can. The meaning of this alternative name is not absolutely certain. Cabal = low, ix = femmale, bach = chachalaca, can = snake. However, since the word for “skyheaven” is spelled both can and caan in the colonial texts, an alternative meaning might involve the word “heaven” rather than “snake”. Yet another alternative is that ix bach can is an yet unidentified plant name, this because the word caan is also a common term meaning “shoot”, and is to be found in various plant names. The use of cabal as given in this name is consistent with Mayan plant nomenclature. It is interesting to note that both from the Motul I entry given above and the Chilam Balam entry it appears that Coba and the bird bach are interconnected.

Cog/Hisl/184: Determinó el Adelantado salir de Cóñi para la provincia de Choča (Chauac Ha) and llegó al pueblo de Cobá (Coba).1560 que ahora está despoblado, y allí fué donde á los españoles los llamaron en su lengua Ahmakopob (ah mak op sülloob), que quiere decir los comedores de anonas, que es una fruta de esta tierra: admirados los Indios de verselas comer, sin reparar en si eran nocivas ó no.

Kinchik Ahau / Kinchik Ahau: This important deity, if we are to believe the Spanish historians concerning his place in the Mayan pantheon, is not mentioned in the texts presented in this book. His alternative name, Itzam Na, is mentioned twice as noted in the entry Itzam Na above.

However, in the Ritual of the Bacabs there are various references to Kin Chac Ahau, who, since the name is given along with the name Itzam Na on page 86, it can be assumed that for some reason the writer of the Bacabs used Kin Chac Ahau in place of Kinchik Ahau / Kinchik Ahau. The name Kin Chac Ahau is also given as an alternative name for the paired deity Colop u Uich Kin, Colop u Uich Akab. Given that Kin Chac Ahau is paired both with Itzam Na and Colop u Uich Kin, Colop u Uich Akab, it is not inconceivable that Colop u Uich Kin, Colop u Uich Akab is an alternative name for Itzam Na. The BMTV has this to say about Kinich Ahau / Itzam Na: Yielo, otro que[ue] adoraron, que fue hombre, por abar allado el arte de las letras destas tiè[r]ja: Ytzam Na, Kinchik Ahau. From this entry it appears that Kinchik Ahau and Itzam Na are alternative names for the same deity. As confirmation of this, see Beltrán’s Arte, p. 50: el primero que hallò las letras de la lengua Maya, è hizo el computo de los años, meses, y edades, y lo enseño todo á los Indios de esta Provincia, fue un Indio llamado Kinchahahu, y por otro nombre Tzamna.

Kinchik Chaante (c018, c376): “Powerful / revered observer”. (See the following entry for a commentary on the word kinchik.) RR: “The sun-eyed (or sun-faced) beholder.” We are reminded of Kinchik Ahau (“sun-eyed or sun-faced lord”), which was one of the names of the sky god Itzamna. A possible alternative would be “the beholdable one,” but I doubt that it means this here.

Kinchik Kak Moo1569 (d355, d368, d370, d394, e672, g252, h085): “Powerful / revered macaw”. It has long been assumed that the meaning of kinchik is “sun-eyed” or some variant thereof, where kin is thought to equal “sun” and ich is thought to equal “eye”. While, when taken out of context it would seem that these are the correct equivalents, there is reason to believe that the word kinich actually has a totally different meaning. Given that there is a closely allied word kinan.1570 meaning “power” or “respect”, the conclusion is that the correct meaning of kinich is “powerful, respected, revered”. As described by Lizana, the most important pyramid in Itzmal / Izamal is dedicated to Kinchik Kak Moo: Así mismo, halló otro cuyo o cero de la parte del norte, que hoy es el más alto, que se llamava Kinchik Kak Mo. Y era la causa, que sobre él hañau un templo y, en él, un idiolo que se llamava assi. Y significa su nombre, en nuestra

1560 For a similar name see BMTV: Fuego de el cielo, como el que descendiò sobre Sodoma y Gomorra: kinich kak ek.

1570 BMTV: Respeco o temor reuencial que a uno se tiene: kinan [1.1] tibib. CMM: Kinam: el temor y respecto que uno mae a Dios y las leyes de Dios. La pena y el consejo. ¶ maana v kinam babat teex: no tenes temor del caçique. ¶ Kinam: cosa venerable y respetable. ¶ kinam y uuch cah: venerable es mi padre en el pueblo. ¶ kinam v pacat, kinam v uich: tienes vista y rostro venerable que le respectan. ¶ Kinam: fuerça, rezitora, rigor, y fortaleza. ¶ v kinam kak, kin, chacual: la fuerça y fortaleza del fuego, del sol, de la calentura. ¶ v kinam vino: la fuerça y fortaleza del vino. ¶ De aqui: ya v kinam: cosa muy fuente. ¶ ya v kinam yuul ppizte: fuerte y rezito es el agi ppizte; siemtses mucho cuando le cogen.
lengua, “Sol con rostro, que sus rayos eran de fuego”. Y dizen que baxava a quemar el sacrificio a medio día, como baxava bolando la guacamaya con sus plumas de varias colores.

Kukul Can / Quetzal Coatl (a703, c488, c375, f396, f424, f425) The names Quetzal Coatl and Kukul Can, meaning “Precious-feathered Serpent” in Nahuatl and “Feathered Serpent” in Mayan, are the Nahuatl and Mayan equivalents for the name of the god-king who by many accounts originated in what is now known as Tula, a town and archaeological site in the state of Hidalgo. The names Quetzal Coatl and Kukul Can are etymologically analogous in Nahuatl and Mayan, with Quetzal / Kukul meaning “feather”, in particular “quetzal feather” and Coatl / Can meaning “snake”. See BMTK: Plumas berdes mui galanas y grandes que sacan en los bayles: kuk. l. kukul. / CMM: Can; culebra; nombre generico. Nacxitl is one of the aspect names of Kukul Can. It is derived from “nauí” = four and “iccxitl” = foot, i.e. “four footed”.

Lahun Chan (d314, f030, f199, f339): Lahun Chan means both “Ten Sky” and “Ten Snake”. While his hieroglyphic representation is normally “10 sky”, in the Madrid Codex there are various depictions of sky snakes, some of which have the markings of 10 and the Chic Chan infix on the body. An example of one of these depictions is on page 14 of the Madrid Codex.

RC: Lahun Chaan is doubtless the same as the “Lakunchan” described by Coggoludo as an idol with very ugly teeth. Lahun means ten in both Maya and Chol, and chan means sky, heaven and serpent in Chol. The Maya word for sky is caan. It seems likely that Lahun Chaan is a borrowed foreign word and means the god of the tenth heaven. On page 47 of the Dresden Codex we find a picture (fig. 24) accompanied by a glyph composed of the number ten and an element which is generally accepted as the symbol of the sky or heavens. The picture is that of a deity whose face resembles that of the God B, or rain-god; but it lacks the curved ornament over the nose, and instead of the protruding tooth at the side of the mouth there is a fleshless lower jaw. Also skeleton-like ribs are painted on the front of the torso. We recall that a fleshless jawbone is one of the symbols of the number ten on the monuments; but the figure appears to be the regent of the second Venus period in the Dresden Codex, and the regent of the first of these periods in the Mexican Codex Bologna also has a fleshless lower jaw. Since the above passage in the Chumayel implies that Lahun Chaan was set in the west, the translator is inclined to believe that this god was closely connected with the appearance of Venus as an evening star. Coggoludo’s mention of the “ugly teeth” may be a reference to the fleshless lower jaw in the picture (Cl. Coggoludo Bk. 4, Chap. 8).

Macuil Xochitl, ix (f310): RC: Macuil Xochitl is Nahuatl for Five Flower, the Mexican god of music and dancing, probably introduced into Yucatan by the Toltecs.

Mekat Tutul Xiu, Ah (g021): One of the forenames of Tutul Xiu. While it was shown the footnote to line c548 that the name Tutul Xiu has a meaning in Mayan and could be assumed to be legitimately Mayan, the word Mekat appears to be Nahuatl, from mecatl = rope, cord.

Mattob, Ah (c166): Literally: “those who have nose plugs”. See BMTV: Cuenta que traen los yndios en las nariçes: mat. j malum.

Max Canul (f432): The town now known as Maxcanu.

May Cu (c540, c549, d484, d525, j102): Apparently an appellative for Mayapan.

May Cuc, Ah (c166): A clan or lineage name composed of the family names May and Cuc. RR: May is a familiar Maya patronymic meaning “hoof” or “foal”; cuuc is a squirrel. One is reminded of a name which has what appears to be a Nahautl suffix –apun meaning “in/on the water”, namely Zaciyapan, perhaps the name Mayapan has a similar root structure in which the parts are may and -apun. There are several meanings for may: hoof, especially cloven hoof, a tamed deer brought up in a household, snuff powder made of tobacco and/or chili. In some cases Mayapan has an appellative prefix: c226, j102: Ziyan Caan Mayapan / c484, d483, d525, j102: May Cu Mayapan / d273, g260; Zaclactun Mayapan / d483: Zaclactun, may cu Mayapan / e284, g114 tan cah Mayapan / g104, g110, g124: ich paa Mayapan.

Mazy (c081, c223, c235, c487, d126, f026) The mazy bird has not been identified. It appears a number of times in the Books of Chilam Balam, variously spelled mazy, maçuy, may cu, may cuy and other variants. As a suggestion, because of its connection with animals of prey and also its connection with the seashore perhaps it is the frigate bird. The name is also used as a place name in line c487 and in line c223 as a military order. RR: Probably the Mani variant, mazuy, is the better reading. In the Tizimin (p. 19) we read: “the beach shall burn, the seashore shall burn; Ah Masuy shall climb to the tree.” Elsewhere also in the prophecies Ah Masuy is associated with the coast region.

Mazuy, Ah (c223, c487): While generally it appears from the context that the mazuy is a bird of prey in line c223 Ah Mazuy seems to refer to a military order and in line c487 as a place name.

Melchizedek (a606): This is written Merchise in the Mayan text but Roys believes with reason that Melchizedek is meant. He was mentioned in the 14th chapter of the Book of Genesis as being the king of Salem, and priest of El Elyon (“God most high”).

Mexc Cuc, Ah (ea62, h115, h301, h302, h309, h310, h312): While the name Ah Mex Cuc is standard for the Mayan naming system, from various contexts it appears the Ah Mex Cuc is also a clan or lineage designation. For example, on lines h115 and h305 the name is preceded by the word pulben.
which means “descended from”. For another example, in the 1576 MS. on page 169 there is a list of ethnic groups and one of them is given as Ah Mex Cuc, distinguished from Ah Maya unicooib. (Iaac ah mex cuc vincob - Iaac ah maya vincob =) In line a62f, because the name Ah Mex Cuc is followed by the Mayan surname Chan, it is presumed that this is a specific individual of the Ah Mex Cuc clan. The mentions of Ah Mex Cuc in Section H are all related to Hunac Ceel. RC: Mention has already been made in this book of Holton Balam and Ah Mex-cuc. They appear to have been contemporaries of Hunac Ceel (Cf. pp. 69 and 74). Zacal Puc is probably the “Cacal Puc” referred to in the famous Valladolid law-suit of 1618 (Cf. Brinton 1882, p. 117). He was one of several leaders who came to found towns at Chichen Itzá, Bacalar and on the coast of Yucatan to the north. It is specifically stated that these men came from Mexico, and that they ruled in Yucatan for a long time. The period of their arrival is not recorded here, but we find the statement elsewhere that the Maya had been subject to certain Mexicans six hundred years prior to the Spanish Conquest (Aguilar 1892, p. 92). RC: Ah Mex Cuc, literally whiskered squirrel, is said to have had the surname Chan and to have been one of the four greatest men of the Maya (Cf. p. 147, note 5). A squirrel of this description appears on one of the sculptured friezes of the Temple of the Warriors. Cf. Plate 1, b.

Moteuczoma (a705, c242, c245): Moteuczoma is written as Montezuma and Montezuma in the Mayan colonial texts. His name is also written as Moteucuzama, Moteucuzmatzin, Moteucoxmatzin, Montezuma, Montezoma, Motezuma, Moteuhzoma and other variations in other cultures. This is the name of two different rulers of the Aztecs, Moteuczoma II being the one which abdicated to Cortez in 1520. According to line c242, Buluc Am was an alternative name for Moteuczoma. For the meaning of the name Moteuczoma see Sim/Nah/291: Moteuhcama: “el que se enoja como señor.” (from mo = his, teuctli = lord and zoma / zuma = to annoy.). On line c242 there is a suggestion the Buluc Am (“Eleven Spider”) is his alternate name.

Muzen Cah, Ah (f091, f134, h008, b017, h025, h034): Literally, “he who bring forth honey”, from the verb root muz = “to issue forth, to gush forth”, and cab = “honey”. This bee deity is also mentioned in modern H-Men chants.

Na Hau Pech, Ah (a705, j018, j047, j186, j189, j342, j351, j458): Ah Na Hau Pech is one to the priest who gathered at Chilam Balam’s house at Ecab and heard the prophecy yulma u netzil u tik yetel yaxum, from which somehow these various prophets derived their prophecies which are given in Section J. The name “Ah Na Hau Pech” is a standard naming convention somewhat like “Mr. Smith” is in English, but the parts of it are Ah = “male”, Na probably being “mother”, Hau being the mother’s father’s surname and Pech being the father’s father’s surname.

Na Puc Tun, Ah (a606, a705, c433, c548, c567, j014, j044, j183, j300, j455): Ah Na Puc Tun is one to the priest who gathered at Chilam Balam’s house at Ecab and heard the prophecy yulma u netzil u tik yetel yaxum, from which somehow these various prophets derived their prophecies which are given in Section J. The fact that he is mentioned in line a606 in conjunction with Melchizedek means that Ah Na Puc Tun might have been considered a foremost priest somewhat along the line of Melchizedek. He was also responsible, along with Ah Kaulil Chel and Ah Xupan Nauat, for “taking this out of the hieroglyphs” (line C560). The name “Ah Na Puc Tun” is a standard naming convention somewhat like “Mr. Smith” is in English, but the parts of it are Ah = “male”, Na probably being “mother”, Puc being the mother’s father’s surname and Tun being the father’s father’s surname.

Nacom Balam (j048, j459): “Captain Balam” Another position which the priest Chilam Balam held. See the entries Chilam Balam and Xau UI for more about Chilam Balam.

Nacxit Kuluk Can (f396): Nacxit is derived from “naui” = four and “icxitl” = foot, i.e. “four footed”. It is one of the aspect names of Kuluk Can. See above for more on Kuluk Can.

Nacxit Xuchit (f409): Nacxit Xuchit is a corrupted Nahautl name, which properly spelled is Nacxit Xochitl. Nacxit is derived from “naui” = four and “icxitl” = foot, i.e. “four footed”. It is one of the aspect names of Kuluk Can. “Xochitl” = flower. The word xuchit is also registered in the dictionaries with the meaning of “cacao pod (orejuelas para chocolate)”.

Natzin Yabun Chan, Ah / Natzin Yuban Chan, Ah (j016, j046, j185, j325, j457): Ah Natzin Yabun Chan is one to the priest who gathered at Chilam Balam’s house at Ecab and heard the prophecy yulma u netzil u tik yetel yaxum, from which somehow these various prophets derived their prophecies which are given in Section J.

The word nantzin appears to be a hybred word with na (mother) being Mayan and the suffix -tzn being a Nahautl honorific suffix.

There is some confusion as to how the name Yabun / Yuban should be spelled. In the source texts for line j016 the name is spelled Yabun in the Chumayel which is the only source text giving that name while on line j325 the name is spelled Yabun four times and Yuban one time in the source texts. Independently, the Crónica de Na Kuk Pech spells the name nazimabun chan, from which the implication is that Yabun is the correct spelling.

Ni poop, Ah (c223): “he at the tip of the mat”, apparently some sort of official much like ah hol poop, “he at the head of the mat”. While Royes is probably correct about the name ah ni poop, it is not clear what the meaning of ah ni toc would be. Compare with mtn). Ah hol poop: príncipe del combite. ¶ Item: el casero dueño de la casa llamada poopol na donde se juntan a tratar cosa de republica y enseñarse a muz = “to issue forth, to gush forth”, and cab = “honey”. This bee deity is also mentioned in modern H-Men chants.

Na Hau Pech, Ah (a705, j018, j047, j186, j189, j342, j351, j458): Ah Na Hau Pech is one to the priest who gathered at Chilam Balam’s house at Ecab and heard the prophecy yulma u netzil u tik yetel yaxum, from which somehow these various prophets derived their prophecies which are given in Section J. The name “Ah Na Hau Pech” is a standard naming convention somewhat like “Mr. Smith” is in English, but the parts of it are Ah = “male”, Na probably being “mother”, Hau being the mother’s father’s surname and Pech being the father’s father’s surname.

Ni Tun Jalal (c551, ca041): “Point Jalal”, perhaps the point of land now called Rocky Point on the Belizean side of the Chetumal Bay. Most probably Jalal is a variety of plant. Perhaps it is an alternative spelling for Tauam: Lysiloma bahamensis, Benth. (Standl.) / L. latisiliqua, L. (Millsp.).

Nonoualco (g907): There are various spellings for this place name: Nonoualco, Nonoualco, Nonohualco. It is called in one case Nonouhalco Teolixco in Muñoz Camargo. Muñoz Camargo usually calls this place Onoalco. There is general agreement that Nonouhalco is the same as Onoalco /
idioma Maya, 228) to define can-hel as meaning "dragon." So I infer that the Pauahtuns were pictured as lizard monsters.

Piltec, Ah (c210, c232, c504, f195, f197, f199, f201, f203): For the word piltec see BMTV: Ambición y brío de mandar: piltec. Ah Piltec is apparently a Mexican deity which takes on the aspects of the four world directions and the center of the world. A text in Sahagún refers to a deity which it says is "the Wind Priest Piltizintecuhtli" (Book 2, p. 232). The word is perhaps derived from Nahuiatl: pilli = child / noble / piltiliz = child; and tecuhtli = noble; This term is somewhat reminiscent to al mehen = "noble" in Mayan, which is composed of al = "child of a female" and mehen = "child of a male".

Puc Yol Ha, Is (d235, e422): The pair of entities, ix puc yol ha and ix ual cuy, appears twice, once in line d235 and again in line e422, in both occasions with the verb root emel, "to descend". The literal translation of ix puc yol ha is uncertain because of the word puc. Yol ha means "in the center / middle of the water". Puc can mean "to weed" or "to disperse sand or dirt", from which the word pucub, "dust" is derived. Neither meaning seems to be adequate here. However, there is the word pucub which is part of the name of a raptor bird, ek pucub. (BMTV: Aues de rapíña, carniceras y suçias: ek pucub.) Given that the icim and cuy are both identified as species of owls it seems most probable that ix puc yol ha is also some variety of raptor-type bird, in particular some variety of raptor sea bird.

Ppoe (h122-h123): Meaning uncertain. Perhaps this name has to do with merchants. See Motul I: Ppolmal: mercadear, tratar y contratar, comprar y vender.; and Ppolum. I. ah ppolom: mercader. The location of this port is not specified in the sources known to us, but probably is in or about Puerto Morelos or Playa del Carmen. RC: Ppoe was the port on the mainland from which travelers usually embarked for the Island of Cozumel (Aguilar 1900, p. 83). We have here a pun on the name, as ppol means 'n' s tend towards m, making the matter even more difficult.

Oxlahun ti Ku (c438, f001, f904, f198, f135, f142, f146, f156, f217, f236, f379, f390, f391, f193, f222, j041, j232) RR: "Thirteen gods," presumably those of the thirteen heavens (Roys, 1943, p. 73). On lines e438 and j041 Munab Ku is equated with Oxlahun ti Ku. Oxlahun ti Ku also appears fifteen times in the Ritual of the Barabac, three of which he is associated with Bolon ti Ku.

Oxkutzcab / Ox Kutz Cab (c393, a396) Meaning uncertain. Ox can mean either the number three or the tree Bressimia alicastrum, plus several other meanings. See ox in the combined vocabularies. For one possibility for kutz cab see CMM: Kutz cab: gualque que es cierto bitun o engrudo con que los indios peguen los suelos a ollas desoladas o desfondadas, para que siruan de barreñones para atol. Hazese de cal y de la lana del ppyup, y del ciño de las malas desta tierra.

Pantli Mitl, Ah (g092): "he of the banded arrow".

Pauahtun (c451, d221, h082) Roys/Bacabs: Pauahtun. The four Pauahtuns, usually names with their respective colors, Chac ("red"), Sac ("white"), Ek ("black"), and Kan ("yellow") are each assigned to one of the four world-quarters. They are associated with the Chacs, or rain gods, and the Bacabs, or sky bearers; also occasionally with the "four chahnging winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Chilam Balam of Chumayel, 67, 110). The last association is sometimes called can-hel ("four-change"). This aspect of the Pauahtuns, I surmise, was what led Beltrán (Arte de el
Tan tun (e069, h084, j373): The place name Tan tun or Tantun appears to be related to Cuzamil since it also appears on page 85 of the Chumayel in similar context. It is perhaps similar to the phrase "Tan cah:
 en medio del pueblo." § Item: ciudad por cercar.

Tan Xuluc Muul (g217, g259): Perhaps "in the Abandoned Man-Made Hills", from tan = in the middle, xuluc = finished, ended, and muul = man-made hill. As will be noted in the two entries in the Books of Chilam Balam, it appears that Tan Xuluc Muul was a place of refuge for the Itza in a 4 Ahau Katun (816 A.D.) and then a place from which they departed again in a 9 Ahau Katun (1080 A.D.). While various researchers have considered Tan Xuluc Muul a yet undiscovered site, considering Avendaño's description it does not seem unreasonable that this site is now known as Ti Kal. Although Roys states that Tan Xuluc Muul is a short distance from Lake Peten from my reading of Avendaño's account I get the feeling that it is somewhat further away. From Avendaño's description of ascending one of the pyramids at the site I would venture to say that the site is Tikal, or at least a site very similar in the size of its pyramids. RC: Avendaño reports a pond named Tan-xuluc-mul a short distance west of Lake Peten. Above it towered a high hill crowned by a ruined building in which a noted idol was said to be worshipped. This would indicate that some of the Itza at least migrated to Tayasal at this time (Means 1917, p. 128). (p. 93)

Tec Uilu (g262): See line f078 and its footnotes for some thoughts about the name Uilu. This is the only appearance of this name. The meaning of Uilu is unregistered. However, there is a personage mentioned on line g262, Tec Uilu, which appears to be of Nahual origin and perhaps there is a mistranscription of this name either here or in line g262. The word Tec is probably derived from the Nahual word tecuil, given in the Molina Vocabulary as "cauallero o principal". Also in the Molina Vocabulary is an alternative meaning of this name: Tecuilonti, el que lo haze a otro, pecando contra natura, presumably meaning sodomite. Should this be the derivation of this name then it should be written as a single word: Tecuilu.

Tem poop, ah tem poop, ah tem am, ah (c116, c269, c300, c515, d116, d195, d212, d251, d364, d375, d397, d414, d418, f232, f233, f234, f235): The word tem means some sort of ledge-like feature as for example a bench or a step on a stairway. See DMM: Poyo o grada: tem. The words poop and am ("dais") are terms which signify high office. As an afterthought: in depictions of rulers on their mats and daises there is often someone sitting or standing off to one side. Would this be an ah tem poop or ah tem am, "he who is on the step of the mat, he who is on the step of the dais", someone who we would call a chamberlain?

Teppan Cis, Ah (a710, c363, h275): "Bursting fart" or perhaps "wrapped fart". RR: Teppan-Cis ("bursting stink" or "envelope in stool") was a priest, apparently of historical importance (Roys, 1933, p. 74). It sounds like a "jesting name" (Roys, 1940, p. 39). Perhaps it is an allusion to the sickening odor of the decomposed blood with which his hair was smeared as a symbol of death and the charnel house that was the home of the dead (cf. note 208, infra). For Ah Buluc-Am see note 122, supra.
Tulum (g110, g125): Palisade is tulum or in Mayan. See BMTV: Cerca de pueblo o güerta: tulum. l. tulumul v pach cah. ¶ Cerca o muro de la ciudad: v paal v pach cah. See also TIC: Lleno de tierra: tul num; tulum.

Tzintzin Coc Xuul (c180, c496, j245); Tzintzin Bac Toce (c180): The meaning behind these two names is not known. However, based on the thoughts given in the footnote to the Mayan line c180, perhaps the literally meaning of tzintzin coc xuul is “leaping deprived skate” and of tzintzin bac toc is “leaping emaciated sierra”. Because the tzintzin coc xuul have children (line c496) and pay tribute (line j245) it would seem that these are clan, group or tribal names. This is somewhat unusual in that these clans have fish names whereas most clans or warrior societies have terrestrial animal names. See for example line c147 and its footnote.

The meaning of the word tzintzin is not clear nor is it listed by itself in the vocabularies. It is used as an adjective in the following phrases: tzintzin coc xuul (lines c180, c496, j245); tzintzin bac toc (line c180); tzintzin lok (line e197). In the vocabularies the word tzintzin is given in the following representative entries: JPP: Tzintzin caanal: muy elevado, encumbado en las nubes. / DMSF: Tzintzin lok: andar el niño al cój cój. / BMTV: Saltar en un pie, llevando el otro para tras: tzintzin lok. / DMM: Andar a saltillos: pompom luth; tzintzin luth. It would seem from most of these entries that the meaning of tzintzin is related in some way to the action of jumping. For tzintzin lok1575 it seems that the closest English equivalent is “hop”, in particular to hop on one foot, as the BMTV entry notes, while holding the other foot behind in the manner that children do when playing hopscotch. The English equivalent for tzintzin luth1574 is not as certain, but perhaps it is also “hop”; but in this case to hop on both feet like a bird. Another English equivalent might be “bound”.

Tzintzin coc xuul: With the exception of the Pérez on line c180,1573 there is general agreement that tzintzin coc xuul is correctly given. From the context, especially in lines c496 and j245, it appears that tzintzin coc xuul is some type of group, clan or tribe. In line c496 the expression yal u mehen1576 means “his/her child”, making the line read “the children of tzintzin coc xuul”. In line j245 the words ti tali u patanhal means “Then came the paying of tribute”, making the line read “Then came the paying of tribute by the tzintzin coc xuul.”

The word coc has various meaning: asthma, deaf, poverty / scarcity, squash which is rotten and dry in the center. The word xul / xuul also has various meanings: end, dibble or pointed planting stick, maimed /

amputated, skate (a fish belonging to the family Rajidae).1577

Tzintzin bac toc: For the expression tzintzin bac toc / tzintzin bac tok there are unfortunately four possibilities for the words given as bac toc in the Tizimin and as bac tok in the Pérez: bac toc / bac tok / bak toc / bak tok. Of these possibilities there are two vocabulary entries given in the BMTV: Bak toc: Quemar alrededor: bak toc. / Bak toc: Padastro de la uña: v bak tok. l. ix tulub. Note that in neither case is the word spelled bac as is the case in both of the source texts.

The word bac has various meanings: bone, child (apparently derived from “bone”), a bony, emaciated animal1579, to pour water out of a narrow-mouthed jar. The word is also used in the white crane’s name: bac ha.1579 The word bak also has various meanings: meat / flesh, around, to turn around / to surround, hunter’s trap, 400, herd / fleet. The word toc can mean: to burn, to liberate / to defend, to take by force / to rob, the fish known as sierra in Spanish (Acanthocybium solandri?).1580 The word tok can mean: flint, to represent a flint. The fact that tzintzin coc xuul appears in the same line, that tzintzin bac toc appears in the same line, that the final word in both expressions can be names of fishes leads me to consider that these names apply to either types of fishes or more likely to clans.

Tzintzin lok (line e197): While this is given as tzintzin loc in both sources it would appear that the sources are in error and that tzintzin lok is meant. Loc means “to boil” and lok means “to jump”. Given that there is a parallel phrase tzintzin luth which is also a form of jumping I conclude that tzintzin lok is the correct spelling. As noted above, tzintzin lok means “hop”.

Tzontecomatl, Ah (g091): tzontecomatl = severed heads; literally, hair pots, hair gourds. So “he who severs heads.”

Uaxac Yol Kauil, Ah (c517): For a closer look at the name Kauil see above. RR: This is a name with the coefficient 8. Ol could mean the heart or interior of something, and kauil can refer to food in general or to the god Itzamna Kauil. Thompson (in press, fig. 43,44,45) finds a glyph enclosing the numeral 8 in Dresden, which appears to be the symbol of the maize god, so it seems more likely that Ah Uaxac-Yol-Kauil was the usual name of this deity than Yum-Kax, which has been ascribed to him but which means literally “lord of the forest lands.” The latter name has long been employed by a number of Maya investigators and may well be one of the names of this god, but I have not seen its source cited, as applied to the god of the growing maize (Schellhas, 1904, p. 25).

Ual cuy, Ix. Ix ual icim (d235, e422): The pair of entities, ix puc yol ha and ix ual icim / ix ual cuy, appears twice, once in line d235 and again in line e422, in both occasions with the verb root emel, “to descend”. The icim is the Bubo virginianus mayensis or Yucatan Horned Owl and the cuy is given in

1573 DMSF: Lok. loloknac: andar paso a paso.
1574 CMM: Luth: saltar de plaizer; brincar o trotar.
1575 Pérez, line c180: tu kinil yan xomin ca xuul, tu kinil yan tzintzin bac tok
1576 CMM: Tacaan: cosa participante, consorte, compañero, complice o complice con otro en algun negocio. ¶ ma tacanex: no sois consorates en ello; no habla con vosotros esa ley o regla. ¶ ma tacanexi: rel. ma tacanexi vas luc. ¶ bacac tu hualin ca xac yunum cophe, tij tacanomi, tix et mulon con yal v mehene: aunque solo nuestros padres primeros pecaron ali participamos de su pecado nosotros sus hijos.
1577 DMSF: Lok. loloknac: andar paso a paso.
1578 CMM: Ah bac: animal muy flaco en los guezos.
1579 BMTV: Garça branca: çac boc. l. bac haa.
1580 BMTV: Sierra, peje de la mar: xoc cay, ix cohem, ix toc.
Uuc Lam Chac (a112): “Seven Submerged Chac”. This is the only appearance of this deity, so nothing is known of him.

Uuc Tut, Ah (c456) RR: Another fauna name with a coefficient. Tut is a Maya patronymic, probably referable to the Nahuaui tiotli, “hawk,” or tototl, “bird.” The lineage name Tutul appears to be simply a variation of Tut, since the names Uitz and Uitzil are still considered to be the same in Yucatan. The famous name Tutul Xiu is, in part no doubt, referable to both Tut and Tutul.

Uuc Yol Zip, Ah (c175, c186, c212, c446, c343, f221) “Seven heart of Zip” For the meaning of Zip see the last sentence of the following comment by Roys. RR: This name has the familiar coefficient 7 and is probably referable to the hunters’ patron deity, Zip, since Ah Uuc-Yol-Sip is said to “receive his donation in the heart of the forest” (Tizimin, p. 30). Cf. Roys, 1933, p. 157, note 2. The Sip is still considered to be a supernatural deer and the protector of these animals. Sip can mean “sin,” “error,” and “to miss one’s shot.”

Uuc Zatay, Ah / Ix (f361, j260, j441, j443) “the seven mortal one”. Like the numbers bolon and oxlahun, the use of uuc is frequent in deity names and perhaps has some magical quality. On line f361 this is given as Ix Uuc Zatay and in the remaining instances it is given as Ah Uuc Zatay. Note that in lines j441 and j443-444 Ah Uuc Zatay is also called a cizin, and is said to reside in the pyramid Ah Chun Caan (“the base of the heaven”), which was located just east of the market place in Mérida, in the area now occupied by La Casa del Pueblo. See BMTV: Ydolo, otro de los indios de Mérida, y por él llamase aní el ku o cerro grande que está detrás de San Francisco, al oriente: Ah Chun Caan.

Uuc Zuhuy Zip, Ah (c126): RR: An alternative translation is: “Uuc-Zuhay-Zip sells her (?) children.” This name (“7-virgin Zip”) resembles that of Ah Uuc-Yol-Sip (note 50, infra.) According to the present belief, the Zip, or deer god, permits the hunter, who has made an offering, to shoot one of his deer. Cf. Redfield and Villa, 1934, pp. 140, 350.

Uucil Yaab Nal, Ah (c077): “7 wild bee”. See BMTV: Abejas silvestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab. / CMM: Ah chuuah cab: unas avejas silvestres. RR: “7-Chuuah.” This name may be referable to a certain wild bee called ah chuuah cab.

Uuc Chapat, Ah (c024, c056, c445, d053) Ah Uuc Chapat appears four times in these texts, on lines c024, c056, c445 and d053. Roys has the following footnote for this line: Ah Uuc-Chapat (“7-centipedes”) is the first of a number of names containing a numerical coefficient. It is evidently the same as Beltran’s Ahuacchapat (1859, p. 22), explained as “serpent with seven heads.” A few actual fauna names have such coefficients, such as bolon-chac (“9-chac”) for quail, buluc-luch (“11.calabash”) for whale, and buluc-tok (“11-flint”) for a variety of partridge (Roys, 1931, p. 328; Pacheco Cruz, 1939, passim).

The CMM as an unidentified variety of owl. While the word uuc as a noun means “fan”, from line i355 it appears that it can also mean the tail feathers of a bird: he ix u uale, lay u nee. See CMM: Icin: especie de lechuza; aue nocturna aguero de los indios. / Ah cuy: especie de lechuces.

Uaymil (c566, e42, e288, e443): A province which is either the same as Bak Halal or at least closely related to it. Note that on line c566 the place is called tan cah Uaymil, the implication being that Uaymil is also the name of a city or town. Uaymil is an alternative name or perhaps a varietal name for Spondias spp., the native plum. RR: Salamanca de Bacalar and the native district called Uaymil, or Tahuaymil were in the region of Lake Bacalar.

Uux (f078, g262): Uux is a personal name of unknown meaning and origin. In line f078 his full name is Ah Ek Uux, perhaps “he the black Uux”. On line g262 his full name is Tec Uux. The word Tec is probably derivated from the Nahuaui word tecuti, given in the Molina Vocabulary as “cauallero o principal”. Also in the Molina Vocabulary is an alternative possibility for this name: Tecuolonti, el que lo haza a otro, pecando contra natura, presumably meaning sodomite. Should this be the derivation of the name on line g262 then it should be written as a single word: Tecuul.

Ulil, Ah (lines f404, f406, f411, f415, g097): “Tha Snail”? He appears to be some historical personage, apparently a ruler of Itzmal. His name appears four times in Section F and once in the historical section in Section G where his name is given as Ah Itzmal Uilil Ahau. See CMM: Vl: vnos caracolitos pequeños pintadas que se crien en las matas y pedrgrales. ¶ Vdne: cuulan to yit vl: estamos en suma pobreza.

Uooch Ppuc, Ah (f107, h102, h105): Literally: “he with hieroglyphs on the cheeks.”

Uuc Chapat, Ah (c024, c056, c445, d053) Ah Uuc Chapat appears four times in these texts, on lines c024, c056, c445 and d053. Roys has the following footnote for this line: Ah Uuc-Chapat (“7-centipedes”) is the first of a number of names containing a numerical coefficient. It is evidently the same as Beltran’s Ahuacchapat (1859, p. 22), explained as “serpent with seven heads.” A few actual fauna names have such coefficients, such as bolon-chac (“9-chac”) for quail, buluc-luch (“11.calabash”) for whale, and buluc-tok (“11-flint”) for a variety of partridge (Roys, 1931, p. 328; Pacheco Cruz, 1939, passim).

Ah Uuc Xoc Kin (c042) Ah Uuc Xoc Kin is bad, but in the u tzoalan ah chuch haab dooh the days / ah chuch haab is as follows: 7 Eb; good, wind is its burden, flooding rains, sustenance dies also

Ah Uuc Eb, Ah (c042) Ah Uuc Eb is said to be the father of Ah Buluc Chbatan. In the U Xoc Kin the day 7 Eb is bad, but in the u tzoalan ah chuch haab dooh the days / ah chuch haab is as follows: 7 Eb; good, wind is its burden, flooding rains, sustenance dies also

Ah Uuc Yol Zip, Ah (c175, c186, c212, c446, c343, f221) “Seven heart of Zip” For the meaning of Zip see the last sentence of the following comment by Roys. RR: This name has the familiar coefficient 7 and is probably referable to the hunters’ patron deity, Zip, since Ah Uuc-Yol-Sip is said to “receive his donation in the heart of the forest” (Tizimin, p. 30). Cf. Roys, 1933, p. 157, note 2. The Sip is still considered to be a supernatural deer and the protector of these animals. Sip can mean “sin,” “error,” and “to miss one’s shot.”

Ah Uuc Zatay, Ah / Ix (f361, j260, j441, j443) “the seven mortal one”. Like the numbers bolon and oxlahun, the use of uuc is frequent in deity names and perhaps has some magical quality. On line f361 this is given as Ix Uuc Zatay and in the remaining instances it is given as Ah Uuc Zatay. Note that in lines j441 and j443-444 Ah Uuc Zatay is also called a cizin, and is said to reside in the pyramid Ah Chun Caan (“the base of the heaven”), which was located just east of the market place in Mérida, in the area now occupied by La Casa del Pueblo. See BMTV: Ydolo, otro de los indios de Mérida, y por él llamase aní el ku o cerro grande que está detrás de San Francisco, al oriente: Ah Chun Caan.

Ah Uuc Zuhuy Zip, Ah (c126): RR: An alternative translation is: “Uuc-Zuhay-Zip sells her (?) children.” This name (“7-virgin Zip”) resembles that of Ah Uuc-Yol-Sip (note 50, infra.) According to the present belief, the Zip, or deer god, permits the hunter, who has made an offering, to shoot one of his deer. Cf. Redfield and Villa, 1934, pp. 140, 350.

Ah Uucil Yaab Nal, Ah (d043, d393, d443, h044): “Seven Quantities of Corn”, an alternative name for Chi Cheen Itza. Ca Kinchil Zac Uac Nal: literally: “Two 3,200,000 White Emerging Corn”, is apparently an alternative name for Chichen Itza before the Itzá came and called it “the mouth of the well”. We know nothing of Uuc-yab-nal beyond what is stated here. In the prophecy for this same Katun 4 Ahau on page 161, it is said to be established at Chichen Itzá, and here Uuc-yab-nal is said to be “at the mouth of the well” (tu chi cheen). We can only conclude that Uuc-yab-nal was the ancient name of the old city of Chichen Itza before the Itzá came and called it “the mouth of the well of the Itzá.” Uuc means seven, and Abnal is still a well-known Maya family name. (p. 88) RRC: It seems likely that Uuc-yab-nal is intended. This is a place-name associated with “the mouth of the well” in the prophecy for Katun 4 Ahau on page 133. In another prophecy for Katun 4 Ahau on page 161 the name Chichen Itzá is substituted for Uuc-yab-nal, so it is possible that the latter was the ancient name for Chichen Itzá before the Itzá came and named it Chichen Itzá, “the mouth of the well of the Itzá.” (p. 21)
Xochi Ueuetl, Ah (c056, c484) “Seven Owl”. From the Popol Vuh it is clear that owls were the messengers for the gods of the underworld. Ah Xucte Cuy is mentioned again on line c484, this time in connection with Chacmitan Choc which is an alternative name for the lord of the underworld Hun Ahau.

Uxmal (c434, c548, g568, e701, f394, g068, g079, h089, h093, h178): While various sources claim that the meaning of Uxmal is based on the corruption of the word oxmal (literally “three times” from ox = 3 and –mal = times, but often glossed as “Three built”), there is reason to think that for a place name the suffix –mal has a different function. That is to say, there are several places in the Yucatan peninsula which have their names end in –mal, and none of these use numbers in their name, meaning that in these cases –mal is not a number classifier as in the case of oxmal. Some examples of the usage of the suffix –mal in this manner are in the place names Akumal, Chactemal (modern Chetumal), Emal, Izmal (modren Izamal), Otzmal / Ozotmal, Uhualm. Given the foregoing, it appears that there is principally one meaning of the word ux which would give the name Uxmal a meaningful name, and that is “to harvest”. If this is true, then Uxmal means “the place of harvest”. See DMM: Coger con la mano fruta y legumbres: ux. / BMTT: Cojella, generalmente: ux. ¶ Coger el aji o chile, y los frisos: ux ic I. ux buul. / CMM: Ux.ah,ub: coger los frisoles en las matas, y otras frutas y chile verde y flores con sus peçones y el algodon con sus capullos. It has been suggested by various researchers that Uxmal served as the breadbasket for the northern cities such as Chi Cheen Itza. See for example page 71 of Handbhook to Life in the Ancient Maya World by Lynn V. Foster.

Xaclamat, Ah (e278, e281): “Crawling Dogfish”. Like the tzintzin coc xuuul and tzintzin baac toc ah, xaclamat put appears to be some sort of living entity, and most probably a fish just as in the cases of the other two items.

Xalisco (i607): While this is given as IX Haliz Co in the text perhaps it is reference to Malinalli / Malinche who according to Landa came from Xalisco. The name Xalisco comes from Nahuahtl: xalli ("sand"), ixtli ("face, surface") and -co, a locative suffix, meaning the place with a sandy surface.

Xau Ul (e480, j033, j139, j199): This name is variously spelled Saul, xaul, xau ul and yaxul in the source texts. It appears to be what is termed to be a coca koka / baxal kaba or nickname. If the Códice Pérez is correct in the spelling of this name, it means “Snail Foot” which is in line with the nomenclature. The name is given twice (j033, j139) as an alternative name for an unknown personage Antonio Martinez. The perplexing thing about the occurrence of this name on line j199 is that it appears that Xau Ul is saying that this is an alternative name of Chilam Balam. Since it was not unusual for native peoples, especially from the Mexican highlands, to take on Spanish names this is a real possibility, and that thus Nacom Balam. Chilam Balam. Xau Ul and Antonio Martinez are alternative names for the same person. RC., p. 123, note 8: The Spanish historians do not mention this personage. There is an allusion in the prophecy for Katun 1 Ahau (p. 158), which might place him some time during the fifth and sixth decades of the Seventeenth Century. His other name, Saul, is given as Xaul in the Tizimin and Mani versions.

Xixteelul, Ah (c340): Probably “he who strains / he who sieves”.

Xochi Ueuetl, Ah (g092): “of the flower drum”. Compare with BELSM: Obispo: Ahau caan, ah xuch uetet, y umilan peten. 

Xupan Nauat, Ah (a710, c547, j013, j043, j182, j225, j227, j424, j454) Also called Oxlahun Ahau Ah Xupan. One to the priest who gathered at Chilam Balam’s house at Ecab and heard the prophecy yulma u netzil uit kuk yetel yaxum, from which somehow these various prophets derived their prophecies which are given in Section J. He was also responsible, along with Ah Kaulil Chel and Ah Na Puic Tun, for “taking this out of the hieroglyphs” (line C560).

Yax Cocay Mut (d188, d470): “Blue/green Firefly Mut-bird”. The entry in line d188 is the god himself whereas the entry in line d470 is a star cluster or constellation. It appears, at least according to Roys, that Uxmal that the meaning of Uxmal is based on the corrupti on of the word oxmal (literally “three times” from ox = 3 and –mal = times, but often glossed as “Three times”), from which somehow these various prophets derived their prophecies which are given in Section J. It was also responsible, along with Ah Kaulil Chel and Ah Na Puic Tun, for “taking this out of the hieroglyphs” (line C560).

Yax Cocay Mut (d188, d470): “Blue/green Firefly Mut-bird”. The entry in line d188 is the god himself whereas the entry in line d470 is a star cluster or constellation. It appears, at least according to Roys, that Yax Cocay Mut is an aspect of Itzam Na. Roys, Ethno-Botany: Cocay. firefly. The god Itzamna may be associated with the firefly, as one of his names was Yax-Cocay-Mut. (Cogolludo 1688, p. 192). / Yax-Cocay-Mut is one of the names of the sky-god, Itzamna. / Roys, Bacabs: Cocay (“firefly”). Cited in an entry in line C560. Yax-Cocay-Mut was a god venerated during the ceremonies that ushered in years beginning on days named Muluc. Offerings were made to this god to prevent droughts and famines (Tozzer 1941:145; see the reference to famine in the next line). According to Fray Andrés de Avendaño y Loyola (1696:folio 29v; cited in Means 1917:135), the Itza of Tayasal worshiped a god with the name Ah Cocah Mut.

Yaxal Chac (d005, d538, e192): “Green Rain God”. RRC: In the Mani version of this prophecy these objects are said to be held in the hand of Yaxal Chac (Perez Codex, p. 75). We are told that the Maya “were fond of fragrant odors, and so made use of bouquet of flowers and fragrant herbs of odd designs.” The bouquet was also a ceremonial object, for when children were baptized, the priest's assistant carried a bouquet of flowers. With this he made a threatening motion nine times at each child and then caused the child to smell it (Landa 1928, pp. 150 and 184). (p. 30) / Yaxal Chac could be translated: the green rain-god. “Chaac was similarly a giant who taught agriculture, whom they afterward considered the god of food, the harvest, water, and perhaps more specifically, the rain-god. “Chaac was similarly a giant who taught agriculture, whom they afterward considered the god of food, the harvest, water, and perhaps more specifically, the rain-god.” (Landa's “Relación,” 145) BM: Reading yax cocay mut as yax cocah mut. Yax Cocah Mut was a god venerated during the ceremonies that ushered in years beginning on days named Muluc. Offerings were made to this god to prevent droughts and famines (Tozzer 194 1:145; see the reference to famine in the next line). According to Fray Andrés de Avendaño y Loyola (1696:folio 29v; cited in Means 1917:135), the Itza of Tayasal worshiped a god with the name Ah Cocah Mut.
Yucatan. See the entry below for his explanation of the origin of the name Yucatan. RC: Maya, u cal peten, in imitation of the Spanish name, Yucatan.

**Yucatan** (g139, i43, j103, j130): Concerning the name Yucatan: it is clear that this is not what the Maya called their homeland before the coming of the Spanish, in part because the suffix -tan suggests that this name is derived from Nahuatl. Line j103 seems to be confirmation of the fact that before the coming of the Spanish the Maya did not call their land Yucatan. Bernal Diaz has this to say about the name Yucatan: y así mismo les mostravan los montones donde ponen las plantas de cuyas raizes se hace el pan caçabe, y llamase en la ysla de cuba yuca, y los yndios dezian, q[ue] las auia en su tierra, y dezian tlati por la tierra en que las plantauan, por manera que yuca con tlati quiere deçer yucatan, and para declarar esto dezianles los españoles questavan con el Velasquez[que] hablando juntamente con los yndios, señor, dizan estos yndios, que su tierra se dize yucatlan y así se quedo con este nombre que en su lengua no se dize ansi.

**Zahac Na, Ah** (f091, h160, h267, h269): Literally: “he of the sooty house”. From line h160 it appears that Zahac Na is a place name but its location is uncertain.

**Zac Beeliz, Ix** (h098): “she who walks on the white road”, from ix = she, zac = white, and beeliz = walker (bel = road and -eliz = property of, user of). An otherwise unknown and undefined set of deities which according to line h098 were the grandparents of the rain god Chac. However, it has been suggested that Ix Chel was a guardian of the Zac beeliz, or causeways, so perhaps Ix Zac Beeliz is an alternative name for Ix Chel. See also the entry **Beeliz** above. RC: Is Zacheliz could be translated either as “the white woman who travels on foot,” or “the woman who travels on the white causeway.”

**Zac Chiu, Ah** (c263): “White Crowbird”. The Bacab of the North / the year Muluc. Written as “Zaccuii” in Linda.

**Zac Ii** (h211): **Zac Li** is the Mayan name for Valladolid, Yucatan, the meaning of which is “white hawk”. Over the front north-facing door of the cathedral at the Zocolo of **Zac Li** is the image of the bird.

**Zac Luum Cheen** (h238): Roys thinks that Sacalum is the modern name for Zac Luum Cheen which appears on page 8 of the Chunyauil. It is one of the many places which the Itzas visited on their wanderings, and is listed in conjunction with Ticul, which makes sense in terms of location.

**Zac Patay Haabil** (a600, d190, d317, d487): As noted in the introduction to **Zac Patay Haabil** (lines A600-A650), the meaning of this phrase is unclear. Zac means “white” but can also mean “false” or “imperfect”. Patay is unregistered, but pat can mean “to declare”, “to even accounts”, “to invent” and “to form (specifically from clay)” among other meanings. **Haabil** means “year”. There are four examples of this phrase in the Books of Chilam Balam. Barrera translates **Zac Patay Haabil** as “ahos esteriles” and Roys translates a parallel phrase **zac patay chacil** (line e327) as “rains of little profit”. I am inclined to think that at least here in this context **Zac Patay Haabil** means “falsely / imperfectly formed year reckoning”.

**Zac Tenel Ahau** (f038, f049, f068, f233): For commentary see Chac Tenel Ahau.

**Zacactun** (c332, d273, d484, e551, e642, f078, f087, g260): **Zacactun**, probably more properly **Zac Lac Tun**, is apparently an alternative name and also a companion name for Mayapan. The meaning of **Zac Lac Tun** might be “White Stone Idol”. For lac meaning “idol” see BMTV: Ydolo de barro, llamále o invocarle los idólatras: lac.

**Zaciyaquin** (d483): Apparently an alternative name, or perhaps the original name for Zac Ii / Valladolid. **Zac Li** means “white hawk”. There is a question whether this name might be a combination of Mayan and Nahuatl, because apan in Nahuatl means “on/in the water”, and one of the important features of Zac Ii is the cenote of the same name.

**Ziyah Tun Chac** (c220, c274): This name, Ah Siaiyahut-Chac, has practically the same meaning as that of the Ah-ch’ibal-tun-chaacob (‘Chacs of all the generations’), who are still invoked in modern prayers (Redfield and Villa, 1934, p. 349). Ah Siah was a familiar “boy name” (Roys, 1940, pp. 38, 46).

**Ziyan Chac** (c226, g015, g026, j103): It is generally assumed that the place name prefix **ziyan caan** means “born in heaven”. It is used as a prefix for **Yucatan** and for **Bak Halal** (g026). However, as pointed out in the introductory remarks to the material called U **Ziyan Chac** (lines a260-a299), there are several meanings for the word **ziyan**. See the introductory remarks for a list of those meanings. Compare the meaning given here with the meaning of **Icah Caan Ziho** which also means “Born in Heaven”.

**Zulim Chan** (d009, d052, h109): “Spying snake”? “Peeping sky”? Perhaps this should be spelled *Culim Chan*. “a spying look” or better said “a furtive look”. RC: The green turkey (p. 70), Zulim Chan and its companion port Zuyua are probably of Mayan origin. It appears to indicate that Nonoual was inland, whereas Suyua was along the coast. However, the relative position of the two regions is not clear, since it would seem that both really were along the coast, one slightly east of the other, which could have been the case only if Suyua were considered to have been an island, or on the mainland, on the other side of the Laguna de Terminos. (The map which accompanies the article shows Suyua to be located on the island which is now occupied by Ciudad del Carmen.)
GLOSSARY OF METAPHORICAL AND ALLUSIONARY EXPRESSIONS

Balam Haabil (b100, b212, b595, b674, b754, c418, c439, c327, f065, f434): It is not clear what the meaning of balam haabil is nor what purpose it serves. In U Xoc Kin there are two day entries which also have the notation balam haabil: 12 Hiix and 3 Oc. For 12 Hiix the entry reads u kin balam haabil, which makes the meaning of balam haabil even less clear. That is, how can the day also be a year? In the year 4 Muluc in the Cucab, line c418, the term comes up again, this time in connection with death and destruction, both through war and through famine. There are however indications that the use of the word balam / balamil as an adjective can have an alternative meaning of “ferocious”, especially when applied to guards such as u balam cab, guardian bees which guard the hive entrance and u balamil cab which guard the town. See for example CMM: Balamil: de aqui sale y se dice v balamil cab: rey de anejas. v balamil cab: la portera de las anejas. v balamil cab: las anejas machos que son grandes. / Balamil cab: v balamil cab: los sacerdotes del pueblo, caçiques y regidores que con su fortaleza la guarnan.

Choch ich (c094): For the expression choch ich (literally “untie / unbind the eyes / face”) see CMM: Choch ich: dexar o cabar vno su oficio. RR: The Mani variant, “u choch ich”, could mean “his eyes are unbound”; but the following sentence seems to confirm the Tizimin version.

Chaia u bel (094): For the expression chaia u bel (literally “takes his office / position”) see TIC: Aceptar oficio: cha be; kam be. RR: Alternative translation: “the time when he takes office.”

U coil kin, u coil katun (c384, c386, f259, i126): “the demented day, the demented katun”. There is no known entry in the Colonial vocabularies which elucidates the meaning behind this phrase.

Cotz – zisil (c251, c301, d217, e453, f438): Taken as separate entities the words cotz and zisil would mean “begging” and “avarice” and the phrase in which these words appear together would be translated as “The end of begging, the end of avarice”. However, the words cotz and zisil are paired five times throughout these texts, and further zotz is never given without being accompanied by zisil. (See lines c301, d217, e453, f438) The only instance where such pairing occurs in the vocabularies is in TIC: Tirano: ah zisil, ah cotz balba. In this instance because of the word baalba (personal effects or wealth) it would appear that the meaning of “tirano” is the tyranny of a merchant who sells his wares at an exorbitant price.

Cum Tan Tzae (e457): “fighting while sitting on people”. See BELMS: Cum tan.tah:te: Sentar sobre otro, o cogerlo debajo.

Cup / Ox (d319, d409, d491, d530, d531, f284-f285): Cup (jicama) and the fruit of the ox tree (breadnut) are gathered and eaten in times of famine. EBM: Cup. Calopogonium coeruleum (Berth.) Hemsl. Jicama cimarron. (Standl. 1920-26, p. 506 & Gaumer.) Described as climbing or trailing; long spikelike racemes of violet flowers. “Cup. A kind of jicama.” (P.P. 1866-77). “Cup. u ixi cab. A root which is eaten in time of famine.” (Diccionario San Francisco.) The Cup is practically a symbol for famine in the prophecies of the Books of Chilam Balam. / Ox. Brorimum alicastrum, Swartz. Ramon, Bread-nut, (Standl. 1920-26, p. 213; Milisp. I, 14). “There is another very beautiful and fresh tree which never loses its foliage. It bears certain little figs which are very palatable. They call this Ox.” (Landa, 1900, p. 391). This foliage is the principal green fodder of the country from June to March, and the boiled fruit is eaten alone or with honey or corn meal. The small hard pits of the fruit were placed formerly in a gourd to form the topp-ox-kab, or diviner’s rattle. (Maler, 1908, IV, 55).


Cocot than, u (c388): For the phrase u cocot than see CMM: Cocot than: emejeseurje o gastarse la roja. ¶ u cocot v cab than tin camissa: gastandose va mi camis sa. This phrase appears in the sentence Taele u caah u cocot than. Logic dictates that the correct translation of this line is “Now he comes to fulfill his command.” The problem with this is that the final phrase should read u cocot than instead of u cocot than. As a conjecture: it is well known that Mayan clothing carry messages woven into their designs. Perhaps the expression cocot than, which in this case could be literally translated “finished speaking”, means exactly that; that the clothing because it has become used up and ragged no longer carries the message which was originally designed into it, and has literally “finished speaking”.

Son bacal tza (c031, e457, f398, f437): The meaning of son bacal tza is not clear, but literally is “blow-gun corncob strife”. While Roys in his footnote to this line claims that the blowguns used only clay pellets, there are plenty of examples from other neighboring cultures that darts were also used. There are three examples of this phrase, the other two being found on pp. 14 and 94 of the Chumayel. See for example line e458 in which son bacal tza is listed with a variety of other types of strife. RR: Since the missile of the Maya blowgun was only a clay pellet, so far as we know, this reference probably indicates riot or the plundering of a town, rather than actual battle (Roys, 1933, p. 79).

Elom sie (e645, f027, h330, j304): Elom sie: “the cloven hoof shall burn”. The intent of the phrase elom sie, “the cloven hoof shall burn”, is, in my view, to say that the various game animals of cloven hoof will be burned by the fires caused by the severe drought. This phrase is combined with other phrases such as elom zuz (the sand shall burn: e645). There is also a past tense variation: ti eli sie (then the hooves burned) which is combined with ti eli u chi kakanb (then the seashore burned: h330).

Emom halal, emom chimal (d363, e674): The expression emom halal, emom chimal appears to be a stock phrase which is derived from the hieroglyphic representation shown on page 60 of the Dresden Codex. In his commentary Thompson notes that glyph 11 represents war. The other example of this phrase is to be found on line e674 which is also in the 8 Ahau Katun.

Haxbom kak tu teel chacid yoc (f032): Metaphorical meaning: “Incest shall be committed.” The term hax kak, while literally meaning “to light a fire with a fire drill”, is used metaphorically to indicate incestuous sexual relations. The term teel chac means “thick root”, but is also used metaphorically much as we do in English, as for example in “the root of all evil”. This line could be translated literally
as “Fire shall be started (with a fire drill) at the root of the leg”. The BMTV gives a parallel phrase, “Cometer peccado inestuoso, por metáfora: hax kak ti chac bacel. ¶ Cometó así pecado con su hija: v haxah kak tu chac bacel yetel yix mehen.” From this it can be deduced that some similar metaphorical meaning is meant here, namely “Incest shall be committed.”

Hoc mucuc tza (d217, d399, e457, f398, f437): Roys uses the term “purse-snatching strife” for hoc mucuc tza. The word hoc means “to pull / to pull off / to pull out”, and mucuc means a type of bag, as for example a saddle bag or a purse. In the original texts this term is often given as hoc mucuc tza. On line e458 there is a list of a variety of ways to fight.

Homol tza (d399, f398): “Fighting precipitously” For a meaning of homol see CMM: Homol: acento en la primera; el que de prisa. ¶ homolech va: estas por ventura de presión. ¶ De aquí: homol ol.1. homol pucçikal ti menyah, ettc.: el apresurado, acelerado para trabajar, &. ¶ en composicion; es de prisa alguna cosa: homol sib in cah: estás secruiendo de prisa, ettc. homol hanal: comer de prisa; y assi otros en composicion. See also DMM: Andar de prisa: homol ximbal; aa oc; chicchumah oc.

Hun autat, hun lub (e059, e570, j368): Literally translates as “one scream, one resting place” (luboob or resting places being usually about one league or 3 miles from one to the next) but means metaphorically “at a distance”.

Hun uaa, hun son (c104, c134, j403): This phrase, which appears with variations four times in the texts, is enigmatic. The core of the phrase, hun uaa, hun son means literally “one bend, one blowgun”. For hun uaa see CMM: Hun uaa: vna vez o vn camino, yda y venida. Alternatively the expressions hun uaa and hun son might be measurements of distance. See for example BMTV: Medida, desde el suelo, asta la rodilla: hun pix, hun pixib .l. hun va oc. A similar phrase which implies distance is hun autat, hun lub. It literally translates as “one scream, one resting place” (luboob or resting places being usually about one league or 3 miles from one to the next) but means metaphorically “at a distance” The word uale means “at this time” or “meanwhile”. The final words, hi uale, make up a stock phrase meaning “it seems” or “perhaps”. CMM: Hiji ual: particula de subtiunio con este romance; haria, yria, tendria, ettc. See lines c134, c221 and f403 for similar phrases.

Hun Xaman, hun chikin / talli ti xaman, talli ti chikin / uualc xaman, uualc chikin (c125, c183, c354, c410, c470, f021, j372, j316, j370): The meaning of phrases with xaman and chikin together appear to be “from all directions”. See BMTV: A todas partes, acá y allá, unas veces al norte, otras al poniente; hun xaman, hun chikin.

Kaxaan ich (c396, c524, d155, d320, d489, f109, f135, f342, f372, j238): For the expression kaxaan ich see CMM: Kaxan ich: el que tiene vendados los ojos, y el que esta sobornado el que ignora y no lo sabe. ¶ kaxaan v uich, ma toh v xot kin: sobornada esta; no juzgo bien. ¶ kaxaan a ich ta batabil: ignoras lo que has de hazer en tu officio de cacique; tienes vendados o atapados los ojos.

Kintunyaabil (b494, b632, b752, c287, c290, c420, e473, e599, e648, e656, f082, f436, h328, h329, j204, j301): drought. See CMM: Kin tun yaabil: verano, tiempo de gran seca. Lom Tok Tza (e457): Literally “fighting by piercing with flirt points”. For the term lom tok see BMTV: Tranpa para cojer benados y cogerlos asf: lom tok.t., lam tah.t. ¶ Tranpa del benado: v lom tokil

Lubul u koch, u (b285, b334, b345, b357, b360, c362, c437, j425): The word koch has various meanings, but amongst them is “burden”. Beginning on line b285 there are various examples of the phrase lubul u koch.

Max kin, u max katun, u (c122, c144): For the expressions max kin and max katun see CMM: Max katun, v maax katun, .l. v maaxil katun: refino vel laco. ¶ v maaxech katun .l. v maaxilech katun: eres Hoc mucuc tza (d217, e457, f398): “Fighting precipitously” For a meaning of hoc see CMM: Homol: acento en la primera; el que de prisa. ¶ homolech va: estas por ventura de presión. ¶ De aquí: homol ol.1. homol pucçikal ti menyah, ettc.: el apresurado, acelerado para trabajar, &. ¶ en composicion; es de prisa alguna cosa: homol sib in cah: estás secruiendo de prisa, ettc. homol hanal: comer de prisa; y assi otros en composicion. See also DMM: Andar de prisa: homol ximbal; aa oc; chicchumah oc.

Mortandad pestilençial: ban cimil .l. maya cimilal.  / DMM: Mortandad o pestilençia: maya cimil; ban cimil. / CMM: Maya cimilal: vna mortandad grande que vuo en Yucatan, y tomase por qualquier de priessa alguna cosa: homol.

Ox cup (e449, f436): Literally translates as “one s cream, one resting place” (luboob or resting places being usually about one league or 3 miles from one to the next) but means metaphorically “at a distance”. The word uale means literally “one bend, one blowgun”. For ox see CMM: Ox uylah xuthen (c231, e332, f016): “Three vessels of holy water shall be hung up.”

Poniente: hun xaman, hun chikin.

U Mol Box Katun (a614, d509): In the colonial literature the term U Mol Box Katun is applied to the Ahau Katunoob in which the year 13 Cauac appears. As shown in a table given in the introductory remarks to U Mol Box Katun apparently at the end of the year 13 Cauac 13 names days (ixma kaba or resting places being usually about one league or 3 miles from one to the next) but means metaphorically “at a distance” The word uale means “at this time” or “meanwhile”. The final words, hi uale, make up a stock phrase meaning “it seems” or “perhaps”. CMM: Hiji ual: particula de subtiunio con este romance; haria, yria, tendria, ettc. See lines c134, c221 and f403 for similar phrases.

U Mol Box Katun (a614, d509): In the colonial literature the term U Mol Box Katun is applied to the Ahau Katunoob in which the year 13 Cauac appears. As shown in a table given in the introductory remarks to U Mol Box Katun apparently at the end of the year 13 Cauac 13 names days (ixma kaba or resting places being usually about one league or 3 miles from one to the next) but means metaphorically “at a distance” The word uale means “at this time” or “meanwhile”. The final words, hi uale, make up a stock phrase meaning “it seems” or “perhaps”. CMM: Hiji ual: particula de subtiunio con este romance; haria, yria, tendria, ettc. See lines c134, c221 and f403 for similar phrases.

Ul Mol Box Katun (a614, d509): In the colonial literature the term Ul Mol Box Katun is applied to the Ahau Katunoob in which the year 13 Cauac appears. As shown in a table given in the introductory remarks to Ul Mol Box Katun apparently at the end of the year 13 Cauac 13 names days (ixma kaba kin) are allowed to pass during which neither the uinal days nor the hun days of Poop are part of the count. This is done in order to bring the Mayan calendar back into sync with the solar year. At the end of these 13 days the calendar begin again with the day 1 Kan, 1 Poop. While this method is not as exact as our present calendar, it is as good as the Julian calendar which preceded our present mode of reckoning.

Nich co (b248, j296): The showing of teeth by sticking out the lower jaw and biting the upper lip with the lower teeth thus exposing the lower teeth is a very serious insult amongst the modern-day Maya. See CMM: Nich co: vna vez o vn camino, yda y venida. Alternatively the expression nich co appears to be “from all directions”. See BMTV: A todas partes, acá y allá, unas veces al norte, otras al poniente; hun xaman, hun chikin.

Oc na kuchil (e449, f436): Literally, when the vultures enter the houses. For oc see CMM: Oc na kuchil, ualac xaman, ualac chikin.

Oxil uah (d189, e647, j109, j303): (Note: in these lines ox appears without cup) Ox is the breadfruit tree, the fruit of which is used to make tortillas in times of famine. See cup / ox above.

Ox chuyah xuthen (c231, c323, f016): “Three vessels of holy water shall be hung up.” Chuyula, literally “suspending water”, is given in the dictionaries as a drink offering for the deities. Even today the gourd in which offerings to the spirits are placed is called a chuyuh. The word xuthen is applied to the vessel in which drinks such as chocolate are mixed.
This expression continued to be used and occurs in Caste War letters but seems to have gone out of use since then and is not heard today. It is somewhat reminiscent of Native American discourse during the 19th century when the speaker would end his dialogue with "That is all I have to say."

Yalan che, yalan aban: (e429, f018, f023, g063, g259) “under the trees, under the bushes”. A metaphorical phrase meaning that the people are forced to leave their homes and forage for food in the forest. Compare with tan yol che and tan yol aban.

Yibnel cab (e704, e486, e568): It is uncertain what is meant by both utunil cab and yibnel cab. The expression utunil cab could mean a stela set up as a historical marker. (See Roys (1930), p. 76, footnote 1.) As for yibnel cab, most probably in this instance the word cab has the same meaning as that of utunil cab, i.e. land. But what “cloth of the land” could possibly be referring to is unknown, but perhaps it serves the same function as utunil cab, i.e. an instrument used to record historical data.

Chaltun: peña viva y laja

Yulma u netzil uit kuk yetel yaxum (e203, j067, j069): “The quetzal and the blue bird smooth out their ruined tail feathers.” In the source texts the verb is mostly written as yuma, a verb not registered. There appear to be two very contradictory possibilities for this verb: yulma and yumyah. The more logical one is yulma. See CMM: Yulma: vrese alisando como encalado quando lo bruñen. For the meaning of yumyah see DMSF: Umyah: machucar, despachurrar. This is the cryptic prophecy heard by Chilam Balam in his house at Ecab. From these words he and his fellow priests constructed their prophecies which are given in Section J. The fellow priest were Ah kin Ah Xupan Nauat, Ah kin Ah Na Puc Tun, Ah kin Ah Kaulil Chel, Ah kin Ah Natzin Yuban Chan and Ah kin Ah Na Hau Pech.

Zinic Balam Haabil (e439, e327, f065, f434): “Year of war / year of fighting.”
Crónica de Oxkutzcab

Appendix A

Facsimile

Transcript of original

153—
pax u cah tu men ma ya cin la lae —chil hab 1534 años — ---

hu he tun vaxac la hun yax kine hoyl kan ah cuag hab tu h---

a hau he tun tu vuc te yax kin ne 1535 años vuc mu luc ag ---
hun te pop

1536

he tun tu bu luc te pop ceg años vuc hix ag cuag hab tu hunte pop oxh a hau ---

tu vuc te yax kine 1537 años vaxacil ca vuc tu hun te pop cin ci o ---
pul haob te ote male hek laob lae ah xun tutul xiun yetel ag ciya ---

na puc chi ye- na may cge ye- na may tun ye- ag men e van ha---
vinicob te manie ag pul haob tu chi egen y tza cu ci ge he u puo

be na hau vech na pot covoh tu la hun hi cip lah ca a haU hi he

tun tu ca te yax kine bay bin ka he bal

1538 años bo lo kan ag cuag hau tu hun te pop vchci gcag y kal v

hin tag ci mil lae vaxac a hau he tun tu vuc la hun xule

1539 años la hun mu luc tu tu hun te pop can a hau he tun tu bu la---
te xule

1540 años buluc hix tu hun te pop. ox jahuan ahau he tun tu vuc

1541 años lag ca bil ca vac tu hun te pop bo lon a hau he tun tu

can te xule

1542 años ox la hun kan tu hun tu pop, v hez ci cag espano resob
ti hoo cag ci ob yax hoppici pa ta no be tu men ag mani ob yet

v pro bin caiaiho a hau tu vuc lagun te cecce

1543 años hun muluc tu hun te pop cin ciob ag sioom tunob tu men

v ka tun es payo resob he v capitain nile alonso lopex

a hau hau ti tu bu luc te cecca ci hix tu vuc te xule

1544 años laguna hau tu va te cecce

1545 años ox lagun ca vac tu hun te pop hoppici xpotianoil tunen

fray le xob vay tu cag lae he v ka ba v pa dre ilob lae fra y

Luis vi llapan do fray diego de ve har fray Ju³ dela puer ta

fray me chor de be na ben te fray Ju³ de Herrera fray angel

po cob tok v hesob te cec cag ti hoo

vuc ahau he tun tu hun te cecce

he lel en 29 de mayo de 1685 años tin hoagag vcn ben hun hek lae

calac te res v kaba Ana res ten cen don

D Joan Xiu
153 años, los indios de la ciudad de Guatemala, en el año de 1534, el cual es el primer año que se cuenta desde el año de 1534, ya que en este año se fundó la ciudad de Guatemala.

En el año 1535, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de México.

En el año 1536, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Lima.

En el año 1537, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Quito.

En el año 1538, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Santiago.

En el año 1539, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Bogotá.

En el año 1540, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Lima.

En el año 1541, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Quito.

En el año 1542, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Santiago.

En el año 1543, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Bogotá.

En el año 1544, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Santiago.

En el año 1545, el año de la fundación de la ciudad de Guatemala, se fundó la ciudad de Bogotá.
1) 1533 años: 4 Muluc es el año portador en 1 Poop; las ciudades fueron abandonadas debido a la peste en el año de 1534.
2) 1534 años: 5 Kan es el tun en 18 Yax Kine.
3) 1535 años: 6 Muluc es el año portador en 1 Poop.
4) 1536 años: 7 Ahau es el tun en 11 Yax Kine.
5) 1537 años: 8 Cauac es el año portador en 1 Poop.
6) 1538 años: 9 Kan es el año portador en 1 Poop.
7) 1539 años: 10 Muluc es el año portador en 1 Poop.
8) 1540 años: 11 Ahau es el tun en 2 Yax Kine.
9) 1541 años: 12 Cauac es el año portador en 1 Poop.
10) 1542 años: 13 Kan es el año portador en 1 Poop.

Translation
1) The year 1533: 4 Muluc is the year bearer on 1 Poop:
Towns were abandoned because of pestilence in the year of 1534.
2) The year 1534: 5 Kan is the year bearer on 1 Poop:
3) The year 1535: 6 Muluc is the year bearer on 1 Poop:
4) The year 1536: 7 Hiix is the year bearer on 1 Poop:
5) The year 1537: 8 Cauac is the year bearer on 1 Poop:
6) The year 1538: 9 Kan is the year bearer on 1 Poop:
7) The year 1539: 10 Muluc is the year bearer on 1 Poop:
8) The year 1540: 11 Ahau is the year bearer on 1 Poop:
9) The year 1541: 12 Cauac is the year bearer on 1 Poop:
10) The year 1542: 13 Kan is the year bearer on 1 Poop:

1582 Probably meaning a glass baptismal font.
As is typical with many Mayan texts which are of a repetitive nature, there appears to be a certain rhythm to the Crónica de Oxkutzcab. The basis of this is:

[Christian year] años: [1,2,3,4, etc. year bearer] ah cuch haab tu hunte Poop
[13,9,5,1,10,6,2,11,7, etc.] Ahau he tun tu [16,11,6,1 / 17,12,7,2] Yax Kine / Xul / Zec

With the exception of the first stanza, notations about events which happen during any particular year are placed in between the opening line which gives the year bearer name, and the final line which states on what day of U Kinil Uinalool the tun Ahau falls.

Notice that for the first years, 1534 through 1537, the lines do not begin with the Christian year given first, but rather they are given in the middle of the text. Thus, in the left-hand margin the writer, whether Juan Xiu or the original writer, placed the Christian dates to notify the reader what year was being talked about in the text. Then, starting with 1538 the exposition of the text hits its stride and the Christian year is the lead-in for the following material. This method of exposition is not unusual and is to be seen in other colonial documents such as on pp. 122-124 and again on pp. 153-165 of the Códice Pérez.

Errors or inconsistencies in day and month coefficients:

In making the transcript of the text I tried to give exactly what I see. However, I noticed that the numbers 6 and 7 are very similar, i.e. “vac” versus “vuc”, and in one case most certainly what looks like “vuc” should definitely be “vac”. This is in stanza 3, where the text appears to read “vuc muluc”.

In as much as the coefficients for ah cuch haab in all other cases are given correctly, I suspect that in this case “vac” was intended but that either the writer did not close the “a” properly or the photograph, which does not have very good contrast, does not show the closure of the “a”. In any case, in the final edited version given in the column to the left I changed this coefficient to “vac”.

In contrast to this, I have left the coefficients of the Uinalool in which the tun Ahau falls as is rather than trying to figure out why there are inconsistencies in the numbering sequence and “correcting” these coefficients to some sequence which may well be in error.

It is unclear why in the original text the number sequence 17,12,7,2 is not used in every instance as the coefficients of the Uinalool in which the tun Ahau falls. Instead, there are instances when numbers from the number sequence of 16,11,6,1 are used, with the number 18 thrown in for the stanza 1 for good measure. Notice though that beginning with stanza 10 the number sequence is 16,11,6,1.

It should be noted that the number sequence of 16,11,6,1 would indicate that the year bearer set is Chic Chan, Oc, Men, Ahau, but none of these are given here as the year bearers.

In stanza 3 there is the problem of the inclusion of the phrase “bu luc te pop ceg”. Since “ceg” comes directly before the word “años”, I suspect that “ceg” is the misreading of the number 1536, and this belongs to stanza 4. I am not sure why the word “pop” is included in this phrase, but it is clear that the uinal “Yax Kin” is missing from this portion of the text.
1) … he tun uuxaclarum Yax Kine

2) 1534 años: Hofi Kan ah cuch haab tu hunte Poop
   pax u cah tumen maya cimilal lac chil haab 1534 años:
   Buluc Ahau he tun tu uclahunte Yax Kine

3) 1535 años: Uac Muluc ah cuch haab tu hunte Poop
   Uac Ahau he tun tu builcute Yax Kine

4) 1536 años: Uac Hix ah cuch haab tu hunte Poop
   Ox Ahau tu suute Yax Kine

5) 1537 años: Uuxacil Cauac: ah cuch haab tu hunte Poop
   Cimciob ah pul haob te Oxte mate
   Hikdaob lac, Ah Dinam Tulul Xiu yetel Ah Ci Ya yetel Na Pac Chi
   yetel Na Maye Che yetel Na May Tum yetel Ah Men Euan
   He uiniqic te manic ah pul haob tu Chi Cheen Itza cuchi
   He u padu be Na Hau Pech, Na Pot Coubtu tu lanuhui Zip
   Lahca Ahau hi he tun tu cante Yax Kine haob tun hikaheb

6) 1538 años: Bolon Kan ah cuch haab tu hunte Poop
   uchi cuch ika: u hintah cimil lac
   Uuxac Ahau he tun tu uclahun Xule

7) 1539 años: Lahun Muluc: ah cuch haab tu hunte Poop
   Can Ahau he tun tu builcute Xule

8) 1540 años: Buluc Hix tu ah cuch haab hunte Poop
   Oxlahum Ahau he tun tu suute Xule

9) 1541 años: Lahcabil Cauac ah cuch haab tu hunte Poop
   Bolon Ahau he tun tu cate Xule

10) 1542 años: Oxlahum Kan ah cuch haab tu hunte Poop
    u hecle ci ha espanolesoob lac Hoo hikacob
    yax hoppic patara tumen ah Manicob yetel u provincial
    Ho Ahau tu uclahunte Xeex

11) 1543 años: Hun Muluc ah cuch haab tu hunte Poop
    cimcob ah Dinamnubuob tumen u katan espanolesoob
    he u capitainile: Alonso Lopez
    Hun Ahau hi tu builcute Xule

12) 1544 años: Ca Hix: ah cuch haab tu hunte Poop
    Lahum Ahau tu suute Xeex

13) 1545 años: Ox Cauac ah cuch haab tu hunte Poop
    Hoppic xpotianol tumen fraylecoh uay lac cah lac.
    He u kaba u padrelhob lac: fray Luis Villapando, fray Diego de Bejar,
    fray Juan de la Puerta, fray Melchor de Benavente,
    fray Juan de Herreria, fray Angel Maldonado
    poccob tok u heziahob tu ci Hoo
    Uac Ahau he tun tu uclahunte Xeex

14) Helel en 29 de mayo de 1685 años tin hochah ubchen huan
    hikdai caracteres u kaba Anaitles
    ten cen don D Joan Xiu

Edited
Comparative Material

Most of the events listed in the Crónica de Oxkutzcab are substantiated in parallel passages to be found in other sources, in particular in the Chumayel, Tizimín, Pérez and Crónica de Na Kuk Pech. These passages are given on the preceding page in the column to the right with the edited version of the Crónica de Oxkutzcab given in the column to the left.

Problems with the Dates

The text which gives the date on which the Ahau Katuns begin, both for the 52 year calendar round or U Bubukil Haaboob, and for the Christian year, is the one which generally holds up when working with colonial texts. This equates, as an example, the year 1536 with the ah cuch haab 8 Cauac. This correlation is corroborated by the introductory remarks to the Cuceb which show 1595 equated to 2 Hiix and the Cuceb itself which show 13 Kan equated to 1593. However, there are other sources which corroborate the correlation given in the Crónica de Oxkutzcab, in which the year 1536 is equated to 7 Hiix, or one ah cuch haab earlier.

The Date of the Murder of Ah Pul Ha

The Pérez, p. 136, and the Tizimín, p. 19r, are in agreement that the murder of Ah Pul Ha took place in 1536, with Chumayel, p. 76 agreeing with these two that the event took place in the ah cuch haab 4 Kan. In contrast, the date given on Chumayel p. 85 agrees with the Crónica de Oxkutzcab that some murderous event took place in 1537 with the equivalent ah cuch haab not given. However, according to the generally accepted scheme of dates alluded to above, the ah cuch haab for 1536 should be 8 Cauac, and ah cuch haab 4 Kan would fall in the years 1493 and again in 1545. Since the sixth year of 13 Ahau Katun is 4 Kan (= July 12, 1493), as mentioned in Tizimín, Pérez and Chumayel, p.76, it would seem that the correct date for this event is 1493. There can be no question that the year this event took place was 4 Kan. In the 52 year calendar round the day 9 Imix, 18 Zip, as shown in the Tizimín, Pérez and Chumayel p. 76, occurs only in the year 4 Kan.

Roys suggests that two murderous events happened, one in 1536 and the other in 4 Kan = 1545, and thus the rather confusing situation about the dates. (See his Chumayel, p. 138, footnote 3.)

Cogolludo, at the end of Libro Tercero, Capítulo VI, notes that in the native documents the date of a similar event is given as 1536, but that must be in error and the date would be 1541. However, the event described by Cogolludo is the murder of an embassy sent by the Tutul Xiú of Mani to the CoCONS Ofotuta soliciting peace with the Spanish, and not that of a group of priests on a pilgrimage to Chi Cheen Itza as described in the Tizimín, Pérez and Chumayel, p. 76. It seems probable that Chumayel, p. 85, is describing this latter event while the Tizimín, Pérez and Chumayel, p. 76 are describing an earlier event. If this event took place in the year 4 Kan as stated, then it must have taken place in 1493.

The establishment of Ich Caan Ziho (Mérida) by the Spanish in 1542:

The Pérez gives this event as happening in 1542 = 1 Muluc. In contrast, the Na Kuk Pech, p. 9, gives the date of 1542 equal to the ah cuch haab of 13 Kan. This agrees with the Crónica de Oxkutzcab. This is in variance with the general dating scheme which would give 13 Kan as beginning on July 13, 1541.

Cogolludo gives the date of the meeting between Tutul Xiú and Montejo as being January 23, 1541, which would actually be in the year 12 Cauac.

The arrival of Spanish Friars in 1544 / 1545:

The Pérez gives the date of the arrival of Villalpando as 1544, which agrees with the date given in Cogolludo. However, in the Crónica de Na Kuk Pech the arrival of the Spanish friars is given as occurring in 1545. No ah cuch haab date is given in the Crónica de Na Kuk Pech, so this only substantiates the Christian date for the event as given in the Crónica.

---

See Códice Pérez, pp. 127-128, shown in P.C.M.L as lines a730-a747. For the edited version of the text see the commentary for the year Bolon Cauac (1628-1629).
Appendix B

Comparison of Translations for Lines c001-c021

Given on the following pages is a comparison of six translations of lines c001-c021, the first year of the Cuceb. As stated in the introduction to this book, in making the translation of the Cuceb first I placed the Roys 1949 translation in the translation column parallel to the Mayan text. Then as I read through the Mayan text if I had questions about items in Roys’ translation I went through the combined vocabularies to see what I could find, either as exact phrases (happens occasionally), exact or close proximity expressions (happens fortunately more often), or those searches failing at least grammatical constructions for which I can substitute the root word (rarely fails). When these various searches failed then I would turn to other translations to see if the translators managed to spot something which either I or Roys did not. Unfortunately, this was rarely the case, and it soon became obvious that certain translation efforts are seriously flawed and merited little attention. The exception to this is the translation by Barrera Vasquez.

The translations given here are from Roys, Barrera Vásquez, Solís Acalá, Edmonson and Makemson.

<table>
<thead>
<tr>
<th>Edited Version</th>
<th>Cuceb</th>
<th>Oxlahun Kan</th>
<th>Oxlahun Kan tu Hunte Poop chab u lac katun ti Ho Ahau ti haab 1593 cuchi ti holahun zec yal kaba</th>
</tr>
</thead>
<tbody>
<tr>
<td>c005</td>
<td>heklay u cuch licil u tael ualic lae</td>
<td>he uil tu kiniil hí u chabal katun lae</td>
<td>Mayapan u uich u kex katun tu kiniil u yemel yaal kuk, yaal yaxum</td>
</tr>
<tr>
<td>c008</td>
<td>tu kiniil uil chibil al, chibil mehen</td>
<td>pail akab ppix ich, pail akab chamil ox hublah cot ox zalab u nak yaxche</td>
<td>tu kiniil uil yan zappal hail</td>
</tr>
<tr>
<td>c010</td>
<td>tu kiniil yan ox multun tsek</td>
<td>pauk akab ppix ich, pail akab chamil ox hublah cot ox zalab u nak yaxche</td>
<td>tu kiniil uil yan zappal hail</td>
</tr>
<tr>
<td>c015</td>
<td>uuun ti saa, 1586 uuun tu xul ix tan beil ha 1587</td>
<td>uuun ti xul ix tan beil ha 1587 okom yol ix xibaan yol niete</td>
<td>tu kiniil uil tu katunil uale ti tali u yanal than yokol ah chaante, kinich chaante 1588</td>
</tr>
<tr>
<td>c020</td>
<td>tu haabil 1593 yetel 1594 u lubul lae</td>
<td>ca zihí ual tu caanile</td>
<td>lay bin utzac oxlahun kan lae</td>
</tr>
</tbody>
</table>

1584 While the word yaal is derived from ha = water and in fact usually means “water”, I feel that when it is specifically applied to food that “sustenance” is a better word. In this context yaal is usually paired with uah, tortilla. See for example line d067: yan u uah, yan u yaal and line d087: niche uah u uah, niche ha u yaal.
1585 The birds kuk (Pharomachrus mocinno / quetzal) and yaxum (Cotinga amabilis / Lovely Cotinga) are often paired together in the texts given in this work. See lines d104, d454, e203, e733, f150, j067, j069, j236. There is the suggestion that when so paired that the meaning is metaphorical for “precious children”. See Rémi Siméon 1977, page 426, entry Quetzaltototl and page 770, entry Xiutototl.
1586 For the use of the expression tan beil see CMM: Tan beil .l. ah tan beil: cosa que esta en medio del camino y no a la orilla. ¶ Tan beil che, tan beil tuch: arbol o piedra que esta asii.
1587 For the use of the expression tan beil see CMM: Tan beil .l. ah tan beil: cosa que esta en medio del camino y no a la orilla. ¶ Tan beil che, tan beil tuch: arbol o piedra que esta asii.
1588 It is not clear if kinich chaante is reference to a behavior in general or if it is a specific person, such as some sort of deity. The term kinich chaante once again on c376 and shows some sort of a relationship with Buluc Chaabant.
Bolles

c001 Cuceb
13 Kan

13 Kan on the first of Poop
the clay idol of the katun\footnote{1592} 5 Ahau was created
in the year 1593.

On the 15th of Zec it is proclaimed.\footnote{1590}

c005 Here is the burden which is said to come.
Thus will be the days which will be bred by the katun.
Mayapan is the aspect of the change of the katun.
At this time the sustenance of the quetzal bird, the sustenance of the blue bird will descend.
At this time it seems the children of women are eaten, the children of men are eaten.

c010 At this time there are three piles of skulls.
Vigil at dawn, vision at dawn.
The wall will be thrice thrown down.
The trunk of the ceiba tree will be thrice stamped.
At this time the water will dry up.

c015 At this time there will be rabbit-sky Chacs, standing in the water hole in the cave, standing at the end in the middle of the canal.

It shall be mourned, that which is painted in the heart of the plumeria flower,
at that time in that katun it shall be.
Then came another law over the beholder, Kinich-Chaante,\footnote{1594} when he was born in his sky.

c020 This shall be well accomplished [in the time of] 13 Kan,
in the haab of the years 1593 and 1594.

\footnote{1589} Generally the word lac means a deep dish ranging in depth from a soup dish to a pie dish to a casserole dish. In most cases in this translation lac will be translated as "plate". However in this instance the word lac means “clay idol”. See CMM: Lac: pronunciada breuemente; plato, o cavete en que comen los indios, y tomase por qualquier plato o escudilla. ¶ Item: llaman assi los ydolatras a los ydolos que hazen de barro.

\footnote{1590} The day 15 Zec appears to be in error because in a year 13 Kan the day 5 Ahau would fall on 17 Zec. See the table on lines a524-a542, last column, to confirm this. However, if the year bearer set used for figuring out what day the day Ahau would fall on in the uinal is Imix, Cimi, Chuen, Cib, then the coefficient 17 is correct. See pages 49-50 of “Ti Can Titzil Caan” for a closer look at the significance of the day 1 Imix in relationship to initializing the Mayan calendar.

\footnote{1592} Cuceb, which is defined as “squirrel.” Here the word is probably referable to cuc, “that which turns like a wheel.” We are reminded of the so-called wheels in the Books of Chilam Balam. The figures, with one exception, refer to glyphs accompanying text of the Mani version.

\footnote{1594} “The sun-eyed (or sun-faced) beholder.” We are reminded of Kinich Ahau (“sun-eyed or sun-faced lord”), which was one of the names of the sky god Itzamna. A possible alternative would be “the beholdable one,” but I doubt that it means this here.
Barrera Vasquez

c001  Año [1?] 13 KAN
13 Kan, Piedra-preciosa, 1 Poop, Estera.
Entonces fue tornado el Ídolo de barro del Katun 5 Ahau
en el año cristiano de 1593.
El día 15 Tzec dice su nombre

c005  y aquí declaramos la carga que viene.
El día que se tome este katun,
Mayapan, Estandarte-venado, será el lugar donde se cambie el katun,
donde baje el agua del Quetzal, del pájaro verde Yaxum,
cuando serán devorados hijos de mujer, hijos de hombre;
c010  será el tiempo de los grandes amontonamientos de calaveras,
y del amanecer y del permanecer alertas
cuando vengan las grandes destrucciones de las albarradas
y será resellada la superficie del tronco de la ceiba.
Será entonces cuando se sequen las fuentes de agua y será entonces

c015  cuando Thuhl Caan Chac, El-Chac-que-chorrea-serpientes,
se yerga hasta el fin de las aguas profundas y en los pantanos,
Triste estará Ix Jibán Yol Nicté, La. flor-de-corazón-pintado,
durante el transcurso del katun,
porque otro poder vendrá a manifestarse,
poder nacido en el cielo.
c020  Esto acontecerá durante el transcurso del año tun 13 Kan
entre los años de 1593 y 1594.

Solís Ácala

c001  La Ardilla
13 Kan es el primer día de Poop.
Se grabó la piedra del Katún en el 5 Ahau,
en el año 1593,
que pasó en 15 Zeec (el 5 Ahau),
c005  es el número que trae y el día
en que se grabó este Katún.
Mayapan erige Katún en la época de la Primavera,

c010  época en que los hijos ofenden,

c015  época en la que hay montones de osamentas humanas;
derrumbe de albarradas,
y tres signos en el tronco de la ceiba;

c020  escasea y se agota el agua en las venas de los pozos.
Lloramos mucho por lo que está escrito en los pétalos de la flor.
En los días del próximo Katún
oiremos otro idioma, diferente del que oímos desde que nacimos.
c020  Así sucederá que mejoraremos en este 13 Kan,
en los años 1593 y 1594 en que pasa.
Edmonson

c001
13 Kan (1593)
On 13 Kan On the first of Pop
Was taken the plate of the katun, Which was 5 Ahau.
In the year 1593 it occurred,
On 15 Tzec it dawned.

C005
The relation of the events Will be told as follows.
That was the moon At the sun: That was the creation Of this katun.
Mayapan was the face of the change of the katun,
In the sun Of the decline of the quetzal born, The blue bird born,
In the sun And moon Of the born heirs And engendered heirs.

C010
In the sun there were three ruins,
The stone walls of Akab P’ix,
In the three collapsed walls,
The three slabs near Yaxche.
In the Sun And moon It was white
At the seashore. In the sun was the track Of the four rain gods,
Standing in the open,
And standing at the edge of the salt water.
And done Is what was written In the middle of the Flower sun,
The moon of the return of the katun cycle.
It is coming: The realization of the word About Him of the Little Tree,
The Sun Eye of the Little Tree, Who was born And returned to heaven.

C020
This will be his word, This is 13 Kan again.

Makemson

c001
13 Kan on the first of Pop.
Katun 5 Ahau follows along its path,
the year being 1593,
save that one year still remains to be checked off
before the bearer of the future arrives. Now in those days
when Mayapan was captured in battle, they confronted the katun of affliction. During
the migration of the remnant of descendants, the remnant of the descendants of Yaxum,
good fortune should have come to generation after generation of his Sons;
but instead there came all at once castigation, oppression,
vigilance in the night. That was a long time ago.
Three earthen walls were wholly demolished.
Three symbols of the fatness of the Tree of Life failed.
Could there come a time when the magic drawing of the days should cease?
The sacred Long Count shall be kept in order by magic
enduring to the end!
With rivers of tears we mourned
our sacred writings amid the delicate flowers of sorrow in the days of the katun. Vale.
We poured ourselves out in supplication.
We entreated Ah Chaante the Wonderful, Kinich Chaan
who dwells in the heavens,
that he be kind. . . . Thirteen Kan passes.
### Appendix C

#### Listing Of Place Names

Giving Pre-Contact and Post-Contact Count

The following is a listing of place names which occur more than five times in the texts of P.C.M.L.

<table>
<thead>
<tr>
<th>Place Name</th>
<th>Pre-Contact</th>
<th>Post-Contact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ich Caan Ziho (40) / Ho (38) / Chun Caan (5)</td>
<td>Pre-Contact: 16, Post-Contact: 24</td>
<td>Ho: Pre-Contact: 0, Post-Contact: 38</td>
</tr>
<tr>
<td>Chun Caan: Pre-Contact: 0, Post-Contact: 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mayapan (40) / Zaclactun (7)</td>
<td>Mayapan: Pre-Contact: 35, Post-Contact: 5</td>
<td>Zaclactun: Pre-Contact: 5, Post-Contact: 2</td>
</tr>
<tr>
<td>Chi Cheen Itza (38) / Uucil Yaab Nal (4) / Ca Kinchil Zac Uac Nal (1) / Uuc Chuuah Nal (1)</td>
<td>Chi Cheen Itza: Pre-Contact: 19, Post-Contact: 19</td>
<td>Uucil Yaab Nal: Pre-Contact: 4, Post-Contact: 0</td>
</tr>
<tr>
<td>Ca Kinchil Zac Uac Nal: Pre-Contact: 1, Post-Contact: 0</td>
<td>Uuc Chuuah Nal: Pre-Contact: 1, Post-Contact: 0</td>
<td></td>
</tr>
<tr>
<td>Uxmal (16)</td>
<td>Uxmal: Pre-Contact: 10, Post-Contact: 6</td>
<td></td>
</tr>
<tr>
<td>Chakan Putun (14)</td>
<td>Pre-Contact: 12, Post-Contact: 2</td>
<td></td>
</tr>
<tr>
<td>Izmal (10)</td>
<td>Pre-Contact: 7, Post-Contact: 3</td>
<td></td>
</tr>
<tr>
<td>Zuyua (10)</td>
<td>Pre-Contact: 7, Post-Contact:3</td>
<td></td>
</tr>
<tr>
<td>Bak Halal (7)</td>
<td>Pre-Contact: 4, Post-Contact: 3</td>
<td></td>
</tr>
<tr>
<td>Coba / Kinchil Coba (6)</td>
<td>Pre-Contact: 4, Post-Contact: 2</td>
<td></td>
</tr>
</tbody>
</table>

There are several instances where it is difficult to know if the mention of a place name is a pre-contact or post-contact reference. This is especially true of the prophecies such as the Cuceb and the Katun Prophecies. For example, in the Cuceb it is mentioned in a couple of cases where it is obviously in relationship to the return of Ah Kaulil C'ech, Ah Na Puc Tun and Ah Xupan Nauat to Uxmal in 1544. However mentions of Uxmal in the body of the text is taken as being a pre-conquest reference.

Another example is that in the first series of Katun Prophecies the place names given as being where each Katun was seated appears to be based on pre-contact considerations. However in the second series Ich Caan Ziho is mentioned as the place where the Katun is seated five out of the 13 possible times, indicating the new political reality that Ich Caan Ziho was now the seat of power. Are thus all mentions of place names in this series to be considered post-contact?

**HISTORICAL REFERENCES ONLY**

The above mentioned count of the number of occurrences of place names takes into account all texts in the Books of Chilam Balam which appear to be pre-contact in nature. This includes both prophetic texts and historical texts. However, if we take only the historical texts known as the Chronicles (Section G in the P.C.M.L.) then we get a different picture. In the Chronicles the count of places mentioned more than 3 times is as follows:

<table>
<thead>
<tr>
<th>Place Name</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mayapan</td>
<td>20</td>
</tr>
<tr>
<td>Chi Cheen Itza</td>
<td>11</td>
</tr>
<tr>
<td>Chakan Putun</td>
<td>9</td>
</tr>
</tbody>
</table>

It should be noted that for all three places there are at times multiple mentions of the place for a given event. If we take the number of events each place name is mentioned then the count is:

<table>
<thead>
<tr>
<th>Place Name</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mayapan</td>
<td>11</td>
</tr>
<tr>
<td>Chi Cheen Itza</td>
<td>8</td>
</tr>
<tr>
<td>Chakan Putun</td>
<td>6</td>
</tr>
</tbody>
</table>
Appendix D

An Examination of the Various Meanings of Koch

The CMM shows several meanings for the word koch:

1) Koch: true, infallible, certain:
   - Koch: cosas verdaderas que salen verdaderas, infalibles y ciertas. ¶ koch vayak: sueño verdadero que se cumple y sale verdadero. ¶ koch v than Juan ca yalah v kaxal haa hele, caix ti kaxi: verdadero y cierto salio Juan, dixo que auia de llouer oy y llouio. ¶ ma koch v than: su contrario. ¶ ocan ti uol kochil v tepal sanct Pedro: creo que es cierta la gloria de sancto Pedro que reina con dios en el cielo. (mtm)

2) Koch: guilt, error, fault, offense, failure:
   - Koch: culpa. ¶ manaan v koch: no tiene culpa. ¶ in koch tumen dios va bin in mukub v çipil in paalil loe: seria yo culpado o tendria yo culpa ante dios si disimulase este pecado de mi hijo. ¶ a kochilo: tu tienes la culpa. ¶ ma in kochech: no me tienes tu la culpa. ¶ meni a koch: no te tengo yo la culpa. ¶ techi tak kochen: tu me tienes la culpa que me inputan. ¶ Escusarse hechando a otro la culpa: pul cachok. ¶ Escusarse asi conmigo, echándome la culpa: v pulah v koch vokol. (vns)

2a) Koch: infirmity brought on by the feeling of guilt:
   - Koch: enfermedad como efecto de la culpa. ¶ yan in koch tumenel Dios: ha me dado dios esta enfermedad. ¶ Talan koch cuch: enfermedad que da a los maizales. (mtm)

3) Koch: obligation:
   - Koch: obligacion. ¶ ma bahun v koch batabob: muchas son las obligaciones de los caciques; mucho tienen a que a cudir. (mtm)

4) Koch: to carry on the head:
   - Koch: lleuar o traer sobre si o en hombros como vna cruz, madero, o cosas semejantes. (mtm)

5) Koch: to strike with horns
   - Koch: ah.ob: corneor o dar cornada. ¶ v kochchahen vasac tu xulub: diome el toro vna cornada. (mtm)

There are a few instances in the vocabularies where koch (meaning 2) is shown as being parallel to cuch (guilt, error);

Some examples:

Culpa y obligación: koch; cuch. (dmm)

However, there are many more instances in the vocabularies where koch (meaning 4) is shown as being parallel to cuch (burden);

Consciencia, por el alma: pixan. ¶ Cargo de consciencia: v koch pixan .l. v koch pixan. ¶ Con esto descargaráis tu consciencia: lay bin emebal v cuch .l. v picp v pixan la. (vns)

Encargar la consciencia a otro: kochbeçah pixan. ¶ Encargar uno su consciencia: ma a yacx v koch a pixan .l. ma a cuchbeçah a pixan. (vns)

Lleuar en la cabeza: koch hol.t.; cuch hol.t. (dmm)

Pul; cuch; koch: llevar (a cuestas). ¶ cenx yah pulil en chicouitil: ¿a donde está él que ha de llevar mi chicouitil? (cesto o canasto, es mexicano). (sfr)

Here are the entries for koch from the CMM:

1595 Cuch: culpa. ¶ mabal in cuchi: no tengo culpa en esta. (mtm)
1596 Cuch: carga que el hombre o la bestia lleban a cuestas. (mtm)

Note that this is the present day meaning which is at variance with the examples. It is not certain if the idea of carrying on the shoulder is also a form of koch or whether it is a misinterpretation of its meaning. However, from the BMTV it appears that formerly when using the word koch the word had to be modified in order to indicate how the load was being carried. See for example BMTV: Cargarse algo en la cabeza: koch hool .l. koch pol.t. ¶ Cargarse algo en hombros: koch cal .l. tul koch.t.
6) Koch: windpipe; Adam’s apple: Koch: garguero o gaznate por donde va la comida y la nuez de la garganta. (ntm)
7) Koch: Ricinus communis L. Koch: higuerilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojas son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga. (ntm)

**Koch** Combined with other Words

As is typical of the Mayan language, the word **koch** is combined with various words, mainly verb roots, to form concepts. Some of these are as follows:

- **Cha u koch:** vouch for another.
- **Ja u koch:** find fault in oneself or in another / chastize.
  - CMM: Dza koch: buscar vno su mal, daño, o perdicion, o el de otro. ¶ ma a dzaic a koch tu hual; ma ix a dzaic v koch a lak xan: no busques tu daño ni el de tu proximo. / Dza koch: castigar y castigo con pena. ¶ dza koch v cah Dios toon heleta: castiganos Dios agora. ¶ v dza koch Dios ten lo: este es castigo de Dios con que me castiga.
- **Emel u koch:** endure trials and tribulations / absolve one’s conscience.
  - CMM: Emel koch: caer enfermo o padecer trabajo. ¶ emi in koch. ¶ ema in koch tuen Dios: estoy enfermo que dios me ha enbiado trabajos o enfermedades. ¶ Item: descargarse vno del officio que tenia y desculpase. / BMTV: Emel koch: Descargar la consciencia: emel v koch. ¶ Descarga de culpa tu alma: lukez v koch a pixan.
- **Emzah u koch:** cause trials and tribulations / quit a position / absolve guilt.
- **Et macal u koch:** pay for the obligation of someone else.
  - DMM: Libre de culpa: mabal v koch; mabal v xihul v beel.
- **Mac u koch / Macal u koch:** vouch for another, intercede for another.
  - BMTV: Abogar defendiendo: kal pach, lath than.., mac koch. ¶ Mac koch: pagar culpa propia o agena. ¶ bin in macab in koch: yo pagare mi culpa. ¶ v macab ca koch c’ah lohil: ¶ Item: abogar defendiendo, amparar y defender intercediendo. ¶ v macah in koch padre yicnal in yum dzulil: amparome el padre y defiendome con mi encomendero. ¶ v mac kochtahen padre yicnal halach vinicob: vosotros nos amparais y defendeis de los espanoles. ¶ Maacal koch: ser amparado y defendido con intercessiones. ¶ Maacal koch: ser amparado y defendido con intercessiones.

Hatal u koch: break one’s neck. (Here koch means neck.)

- BMTV: Romperse la garganta: haatal cal. ¶ Koch.

Kal u koch: hide the errors or sins of another.

- CMM: Kal koch: delimitar llamando o callar disimulando la culpa de otro. ¶ ma a kalic u koch a mehenob: no disimules las culpas de tus hijos.

Kam u koch: vouch for another.

- CMM: Kam koch: Fiar a otro: salir por su fiador por delito o pena y voluer por el. ¶ in kamah v koch Juan: sali por fiador de Juan. ¶ tech va yah kamal in koch: has por ventura de fiarme o voluer por mi.

Lubul u koch: destine.

- No vocabulary entries. Examples:
  - b344 canil Cib lob; u lubul u koch al mehenoob ti ppxix ich
  - b346 hoil Caban lob; u lubul u koch al mehenoob ut chahapal
  - b358 buluc Akbal lob; u lubul u koch al kuleLOB ti cimil

Lukul u koch: defend oneself against charges of guilt, sins or errors.

- CMM: Lukul koch: descargarse o desculpase de lo que le culpán.

Lukah u koch: defend oneself against the errors or sins which are imputed.

- CMM: Lukah koch: desculparse o descargarse o defienderte de la culpa que le imputan. ¶ v lukçah v koch: desculpose. / BMTV: Descargar la consciencia: emel v koch. ¶ Descarga de culpa tu alma: lukez v koch a pixan.

Mabal u koch: free from guilt.

- DMM: Libre de culpa: mabal v koch; mabal v xihul v beel.

Mac u koch / Macal u koch: vouch for another, intercede for another.

- BMTV: Abogar defendiendo: kal pach, lath than.., mac koch. ¶ Mac koch: pagar culpa propia o agena. ¶ bin in macab in koch: yo pagare mi culpa. ¶ v macah ca koch c’ah lohil: ¶ Item: abogar defendiendo, amparar y defender intercediendo. ¶ v macah in koch padre yicnal in yum dzulil: amparome el padre y defiendome con mi encomendero. ¶ v mac kochtahen padre yicnal halach vinicob: vosotros nos amparais y defendeis de los espanoles. ¶ Maacal koch: ser amparado y defendido con intercessiones. ¶ Maacal koch: ser amparado y defendido con intercessiones.

Mocan u koch: pass sentence.


Naczah u koch: to indict someone for more than is justified.

- CMM: Culpar mas de lo justo: naczah koch. ¶ Naczah koch: poner cargos a alguno; acusarle y culpalle mas de lo justo.
Numya koch: the pain of guilt.
   DMM: Pena de pecado o delito: numya koch; numya çipil.

Oczah u koch: pay for one’s obligations.
   CMM: Ocçah koch: pagar el tributo y lo que vno esta obligado. ¶ ca v dzaahob caix yocçahob v koch ti: dieronlo y pagaronle su tributo, lo que estauan obligados.

Pul u koch: to blame.
   DMM: Pul koch; pul cuch; cuchbezah; kochbezah: culpar, obligar.

Pul u koch okol: to place the blame on another.
   BMTV: Escusarse hechando a otro la culpa: pul cuch okol. ¶ Escusóse así conmigo, echándome la culpa: v pulah v cuch .l v koch vokol.

Tul koch: to be butted. (Here koch means to be butted.)
   CMM: Tul kochtah .l. koch.ah,ob: topar, topeteando con cuerno.

Tzutz u koch: defend oneself against an accusation.
   TIC: Librarse de lo que le imputan: mac koch; tzut koch. ¶ Ut: bin tzutzie a koch.

Xulub koch: to be butted. (Here koch means to be butted.)
   BMTV: Cornada dar el toro a otro animal: xulub koch.ah,ob.

Yacuntah koch: to cover up the errors or sins of another person.
   BMTV: Encubrir y disimular culpa de otro: muk çipil .l. yacuntah koch. ¶ Disque yo he encubierto su culpa: ten bin yacunmail v koch. ¶ Encubre y disimula el pecado de su hijo: muk v ca v çipil v mehen.

Of these various expressions u lubul u koch is the most common in the texts translated in this book. Oddly enough, it is the one expression for which a vocabulary entry has yet been found.
Aside from being a chilan Chilam Balam was also a nacon, glossed both as a war chief and as a sacrificial priest. Landa on page 22v of his Relaciones notes the following: Nacones eran dos officios, el vno perpetuo, y poco onroso, porq[ue] era el q[ue] abria los pechos a las personas que sacrificavan. El otro era vna eleccion hecha de vn capitan para la guerra, y otras fiestas q[ue] durava tres ays este era de mucha honra. In some of the Colonial texts, both Mayan and Spanish, Chilam Balam is at times referred to as Nacom Balam. He was an ah kin or priest for the Xius of Mani and seems to have been an ah kin to the ix kayom or female cantor, at Cabal Cheen Mani, the fabled well / cenote a couple of blocks southwest of the main plaza of Mani. During the first and second decades of the 1500’s he moved to Ecab to await the return of the Spaniards who were making landfalls along the Yucatecan coast. While never explicitly stated, it seems probable that he wanted to monitor the return of Quetzal Coatl / Kukul Can.

The text Ú Tzol Thah Ah Kinooth contains the prophecy by the priest Chilam Balam about the coming of bearded foreigners bringing with them a new religion as well as prophecies by other priest. This is the portion of colonial Yucatecan Mayan literature which has received the most attention by outsiders to the Mayan culture since these prophecies became known by the Spanish friars. The portion of this text which contains the actual prophecies by the five of the six priests included in Ú Tzol Thah Ah Kinooth was published in both Mayan and Spanish by Lizana in 1633. Since the prophecy by Chilam Balam is the most important of these prophecies, it is from this prophet that a whole body of native Yucatecan Mayan literature which is prophetic and historical in nature has received its name, namely ‘The Books of Chilam Balam’.

With the exception of introductory remarks found only in the Chumayel on page 103 found in lines j001–j037, the only complete and continuous source for this text is from pages 65-75 of the Codex Pérez. The Tizimin would also be a complete source were it not for the fact that its folio 9 has been lost, this being the folio where the material on pages 70 though 71 of the Codex Pérez is to be found. On lines j040-j048 it is stated that six priests gathered at the house of Chilam Balam, but no mention is made of where this house was located. However, in the Chumayel on pages 16-17 it is stated a couple of times that Nacom Balam was living at Ecab at the time the Spanish were making their first landfalls:

1598 Before continuing: the reader will note that there is a shift between /n/ and /m/ when these consonants are the final consonants of a syllable or word. This shift between /n/ and /m/ is common in both Mayan and Yucatecan Spanish: minaan - minaam, huntul - humpel / Juan - Juam, pan - pam, Cancín - Cancím.
As for why Chilam Balam chose Ecab as opposed to Isla Mujeres or Cabo Catoche near where a longboat carrying Spaniards from a shipwreck came ashore one can only speculate. Perhaps he felt that it was here that he could get news of the return of the bearded foreigners from either direction. As noted above, in the texts of the Books of Chilam Balam there is mention of a port at Ecab which would make sense given the topography. That is, behind the sharp point of land there is a little bay in which canoes could beach before continuing on. This would be especially true for those canoes rounding Ecab going eastward and then southward towards Cozumel. If the Caribbean was particularly rough of course they would want to put in here behind the sand spit of Ecab to await better weather.

In the first portion U Tzol Than Ah Kinoob there are various notes which makes one think that Chilam Balam had various alternative names. On line j033 the names Antonio Martínez and Xau Ul ("snail foot") are introduced. Three lines later Chilam Balam is mentioned, seemingly in connection with Antonio Martínez / Xau Ul. On line j048 we are informed that Nacom Balam is a chilam and thus the firm connection between Chilam Balam and Nacom Balam. Then on lines j138-j180 there is this strange story about Antonio Martínez / Xau Ul. On lines j150-j157 this person is captured and later released.

On lines j175-j178 this person says that he was trying out the name Martínez:

"What man are you?" he said to me. max a uinicil; cu than ten
"I am without contrition. teni ix ix ma ok olale, You brought me here. teni a chaalte.
You baptized me." teni a caput zihzahes
Then he said: "I am going to try out my name, ca tun yalahbe; bin ix in tunte in kaba,
Martínez is my name. lay Martínez in kaba
God the Father, God the Son, God the Holy Spirit
is my name."

And finally on lines j193-j199 there is an extended quote which begins with the line "My words will not cease, I Chilam Balam" and ends with "I, Xau Ul, this is what I say to you." In this extended quote we see a connection between Chilam Balam and Xau Ul.

"My words will not cease, I Chilam Balam. ma hauom in than, ten Chilam Balam
Then I spoke the word, the word of the true god. ca tin izolah u than, u than hahal ku
Now the town officials surrender themselves. he ix tun u manziubaaah ab belnalobeh
Then they said that they would give their towns to me. ti tun u yalahoob u sab u calahooob ten
My town is everywhere I said. You will pay my town. tancoch unicce, tub yan a cahal
My town is everywhere I say. You will pay mine. cen Xau Ule, lic tun u calich tech"
From the above lines it would seem that Chilam Balam is saying that he is the person who took on the mostró, á la cual no podrian llegar sus Dioses y huirian de ella. Y que esta gente habia de señorear la tierra, names Antonio Martínez and Xau Ul. It should be mentioned that the name Xau Ul is in keeping with no haciendo mal á los que con ellos quisiesen paz, y que dejarian sus ídolos y adorarian á un solo Dios, á quien aquellos hombres adoraban. Hizo tejer una manta de tributo, y que por cosa nueva la iban á ver muchas gentes, y la veneraban desde entónces. Y esta fué la causa, porque preguntaban á Francisco Hernandez de Córdova y á los suyos, si iban de donde nacia el sol. Y cuando el Adelantado Montejo entró en Yucatan, y los Indios vieron, que se hacia tanta reverencia á la Cruz, tuvieron por cierto lo que su profeta les había dicho.

Cogolludo 257-261
CAPITULO IX.
Hilllanse cruces en Yucatan, que adoraban, siendo idolatras gentiles, y lo que de esto se ha dicho.

Los mas escritores de las historias de estos reinos, refieren haber hallado los primeros españoles, que descubrieran á Yucatan en esta tierra cruces, acerca de lo cual han sido tambien diversos los pareceres.

Los padres Remesal, y Torquemada dicen, que el sacerdote llamado Chilam Cambal, ó Chilan Calcatl (y no se llamó sino Chilan Balam) poco antes que vinieran los españoles, profetizó su venida, que es la profecia, que dejó referida en el libro segundo, y que entónces les mostró la señal de la cruz, y que ha hecho de piedra; y la pusieron en los patios de los templos, adonde fuese vista, diciendo, que aquel era el árbol verdadero de el mundo, y que por cosa nueva la iban á ver muchas gentes, y la veneraban desde entónces. Esta fué la causa, dicen porque cuando llegó Francisco Hernandez de Córdova preguntaron los indios á los españoles, si venian de donde nace el sol. Esta fué la causa (dicen tambien) porque quando entró el Adelantado D. Francisco de Montejo, <258> y vieron los indios, que los españoles hacian tanta reverencia á la cruz, tuvieron por cierto lo que su gran profeta les había dicho.

El doctor D. Pedro Sanchez de Aguilar en su informe contra los indios idolatras de esta tierra, dice, que el origen de decirse, que se hallaron cruces en Yucatan, se ocasionó, de que cuando D. Hernando Cortés halló á Gerónimo de Aguilar en la isla de Cozumél, como se dijo en el primer libro; puso allí una cruz, qué mandó adorar, la cual despues el año de mil y seiscientos y cuatro, gobernando esta tierra Don Diego Fernandez de Velasco, envió al marqués del Valle, nieto de D. Hernando Cortés. “De esta cruz, dice, tomó, motivo un sacerdote de ídolos, llamado Chilam Cambal, de hacer una poesia en su lengua, que los nuestros, que estos indios pusieron esta cruz, y tuvieron por profecia la poesia de Chilan Cambal, y esta es la verdad, la cual averigué por saber la lengua de ello, y por la comunicacion de los indios viejos primeros Neofitos que alcance, los cuales iban á su romería al templo de Cozumél.” Estas son las palabras formales del doctor Aguilar.

Que D. Hernando Cortes les dejó una cruz á los de Cozumél, es cierto, y como testigo de visto lo refiere Bernal Diaz del Castillo en su historia, y aunque no dice allí viesen cruz alguna en Cozumél;
y en el corto tiempo referido parece aunque pocos años. El padre Torquemada conviene en este, y dice también, que cuando se descubrió Yucatan, no solo se halló una cruz, sino algunas, y entre ellas una de cal y canto, de altura de diez palmos, en un muy solemne, y visitado templo de la isla de Cozumel. La que puso D. Hernando Cortés fué de maderos, que nuevamente se labraron, como dice Bernal Díaz, que la vió labrar.

Afirma también Torquemada, que el año de mil y quinientos y cuarenta y cinco, y por lo que ellos que hubiese cruces, pues tuvo el origen, que se ha dicho antes. Ni en el corto tiempo referido parece haberse podido radicar tanto entre los indios la veneracion de la cruz, adorándola por Dios, fabricándole templo, y ofreciéndole sacrificios tan diversos. ... <261>

El padre Torquemada dice, que después que el indio Chilan Balam les manifestó la señal de la cruz, la tenían por el Dios de la lluvia; y cuando no llovía y habían falta de agua, iban á ella en procesión, y muy devotamente. Ofrecíanle codornices sacrificadas por aplacarle la ira y enojo, que con ellos tenía, o mostraba tener, con la sangre de aquella simple avecica. Quemaban también cierta resina á manera de incienso, y rociábanla con agua. Tras esto tenían por cierto, que luego lluvia. Tal era la religión de estos Acuzamilanos (Ah Cuzamil) (otro de los referidos) en su profecía. Ni tampoco parece la edad siguiente inmediata, pues no lapidó en aquel momento se levantó. El doctor Yllascas dice también en su pontificial, que tenían un Dios á manera de cruz, que llamaban el Dios de la lluvia. Confirmalo el aumento de la descripción latina de Ptolomeo, con estas palabras. "En lo interior, y escondido de esta isla había un templo cuadrado labrado de piedra, muy celebrado, al pie de ella había un altar labrado de piedra y cal muy bien lucido y almenado, en medio del cual había una cruz de cal tan alta, como diez palmos, á la cual tenían y adoraban por Dios de la lluvia (Chac), porque cuando no llovía y había falta de agua, iban á ella en procesión, y muy devotos. Ofrecíanle codornices sacrificadas por aplacarle la ira y enojo, que con ellos tenía, o mostraba tener, con la sangre de aquella simple avecica. Quemaban también cierta resina á manera de incienso, y rociábanla con agua. Tras esto tenían por cierto, que luego lluvia. Tal era la religión de estos Acuzamilanos (Ah Cuzamil) (otro de los referidos) en su profecía. Ni tampoco parece la edad siguiente inmediata, pues no la

Hunac Ceel

The second figure is Hunac Ceel.1609 I have tried to gather all of the references to him and place them in chronological order. See below. Chronologically speaking the first mention of Hunac Ceel is in 8 Ahau (1080-1104). After that, chronologically sequential mentions of him are in 4 Ahau (1128-1152), 5 Ahau (1272-1296) and the following 8 Ahau (1392-1416). Obviously, unless there is something I don’t understand about how dated events are presented in these texts, this is an impossibly long period of time for a single individual to have lived. The conclusion is that the name “Hunac Ceel” was used by at least three different people, and possibly more. In Meso-America this is not an uncommon occurrence. Names of famous people such as Moctezuma and Quetzal Coatl are used by various individuals.

The text given below begins with material from Section H. It is here that we read how Hunac Ceel became a ruler by throwing himself into the cenote at Chi Chén Itzá. As was stated in the Introduction to Section H, the presentation of information about Hunac Ceel is not sequential. To begin with, lines h080 through h121 seem not to be connected to the wandering of the Itza which begins on line h122. Also, it appears that the material on lines h107 through h121 which talk about Hunac Ceel have little to do with the preceding material. It seems logical that these lines should come at the end of how Hunac Ceel was set up as ruler because they end with Hunac Ceel asking for items which are symbols of his office.

1609 See BMTV: Elada o yelo recio, que es frio mucho: hunac ceel.

1610 These dates are those used by the colonial scribes. See An Alternative Way for a table by Barrera and Morley for the dates ascribed to these katuns using the 20 tun method.
One would think from the information given in lines h290-h317 that Hunac Ceel became ruler at Chi Cheen Itza, but on line h107 we are informed that he is at Mayapan and in all of the rest of the material presented here we are told that he was the halach uinic of Mayapan. This leaves one wondering whether the Hunac Ceel which threw himself into the well at Chi Cheen Itza is the same as the various ones mentioned as halach uinicoob of Mayapan.

For translation of the following material see the lines as indicated.

8 Ahau (1080-1104)

h290 ca hoppi u tepalobi, ca hoppi yahaulilib, ca hoppi u tanlabalobi ca hoppi u kuchul u pululoteob ca hoppi u pulicoob ich cheen ca uyacab u thanoob tumenel yahaulilibi, mahal u thanoob lay Hunac Ceele, lay Cauich u kaba u uinicile

h295 ti cu thical tu hol cheen ti nohol ca tun bini chabal u than, ca tun hoki yalab u than ca hoppi u chabal u than, ca tun u than ca hoppi yalabal ahail ca culhi tu cuchil ahuob tumenoob

h300 ca hoppi yalabal halach uinicil ma ahau cuh, chen u bel Ah Mex Cuc ca ix alabi ahaili u pulben Ah Mex Cuc, Coot bin u na ca bin caxtabi tu uitzil ca bin suni u chabal u than

h305 lay ahau lae, ci tun yalabal ca tun hoppi u naczabal caanal na ti yahaulilib ca hoppi u pakal yebal ca tun culhi ti caanal na ichil oxlahun ahau uac tepal ca suni u kuchul uyalabal u than u kin, u ua Ah Mex Cuc u kaba

h310 ca u pulah naxan Baca u kin Ah Mex Cuc ca yancuntabi, ca hoppi u yumintable ca hoppi u tricili tu kaba Ah Mex Cuc ca tun trici, ca tun tanlabi te tu Chi Cheene Hunac Cheen Itza u kaba tumen ti bin Ah Itza

h315 ca lukah u tunil cabi, u tunil ul cuch Itzam Luk ca bin ichil ha, ca tu hoppi yoloc numya ca Chi Cheen Itzae ca tu bini te likine, ca kuch yicnal Ah Kin Coba

h317 u kuiloob tu than tu yixatal Mayapan, Ah Kin Coba, ah kin te ich pae Zulim Chan Yah Canul tu uol paa ti chikin

h107 Nuat Yah Canul tu uol paa ti nohol Couch Yah Canul tu uol paa ti lakin Ah Ek u lak Yah Canul tu uol paa ti xaman he yahauobe Ah Tapay Nok Cauich u kaba u halach uinic Hunac Ceel

h115 u pulben Ah Mex Cuci ca u kath hun tuliz nicte ca u kath zac poop ca u kath cappel u tan nok ca u kath yax ulam

h120 ca u kath u le ca u kath zac homaob.

See CMM: Halach uinic: obispo, oydor, governador, prouinçial, o comissario. Es nombre para estas dignidades y otras semejantes.

Indeed, on the south side of the sonot at Chi Cheen Itza there is a platform at the end of the causeway leading from the pyramid of Kukul Can built for this purpose and one can visualize the scene in which Hunac Ceel threw himself into the sonot in order to retrieve the prophecy.

321
likiloob ti yotoche tumen Ah Itzmalooob
tumen u keban than Hunac Ceel

4 Ahau (1128-1152)
g215 oxlahunte ti katun lic u tepalobi
Ca oci u keban thanobi tumen Hunac Ceeli.
Ca paxi u caboob, ca binoob tan yol che, Tan Xulac Muul u kaba.
can ahau u katunil uchci yauat pixanobi

5 Ahau (1272-1296)
g251 Ho Ahau paxci u cab yahau Ah Itzmal;
Kinich Kak Moo yetel Poop Hol Chan
g253 tumenel Hunac Ceel.

8 Ahau (1392-1416)
a692 Heuac he tun Uaxac Ahau lae, ma talac xuloob cuchie
lay uchci u yocol u keban than tiob kuyem uinicooob uchci.
Heuac lay tu chun u yoheltahooob ix u kuchul u kin u yahal cab tiob
a695 tu ekmayil u cuxtaloob.
Lay u chunpahanci u yocol u keban than tiob.
U naatoob u kuchul u kinil u toppol oxlahun tzuc nicte
tumenel Hunac Ceel, u halach uinicil ich paa Mayapan.
Lay u chunbezic u hokol u boc nicte tu ni
utial u xibolitc chaplal.
a700 heuac yoklal u nana u kini
yetel kuchul u caah u kinil, u katunil u naan tiob
tumenel u noh ahauob.