

A TRANSLATION  
OF THE EDITED TEXT OF  
POST CONQUEST MAYAN LITERATURE

by

David Bolles

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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](http://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](http://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.*<sup>1</sup>

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.<sup>2</sup> 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

<sup>1</sup> 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.

<sup>2</sup> 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 **ɔocol than**,<sup>3</sup> **emel u koch**,<sup>4</sup> **u lubul u koch**,<sup>5</sup> **hun ye ciil**<sup>6</sup> and **haxbom kak tu teel chacil yoc**<sup>7</sup> 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.

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<sup>3</sup> 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 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.

<sup>4</sup> **Emel u koch** means to endure trials and tribulations / to quit an official position / absolve one’s conscience. (See lines e438, e705) See CMM: Emel koch: caer enfermo o padecer trabajo. ¶ emi in koch .l. emaan in koch tumen Dios: estoy enfermo que dios me ha enbiado trabajos o enfermedades. ¶ Item: descargarse vno del officio que tenia y desculpase. / BMTV: Descargar la consciencia: emel v koch .l. lukçah koch. ¶ Descarga de culpa tu alma: lukez v koch a pixan. Compare with **u lubul u koch** below. See Appendix D.

<sup>5</sup> The expression **u lubul u koch** appears in the following lines: b285, b334, b344, b345, b357, b360, c362, c437, j425. 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.

<sup>6</sup> See footnote to line f102: Literally, “one point of henequen”. See CMM: Hun ye cijl: diluuo general en que dezian los indios que no auia faltado sino vna punta de maguey (que es el cañamo desta tierra) para llegar el agua al cielo.

<sup>7</sup> See the footnote to line 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 bachel. ¶ Cometió así pecado con su hija: v haxah kak tu chac bachel yetel yix mehen.” From this it can be deduced that some similar metaphorical meaning is meant here, namely “Incest shall be committed.”

## The Process of Translating the Cuceb

A good example of how I used the translations of Roys and of Bricker and Miriam can be seen by how I translated Section C, the Cuceb. 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 (happened occasionally), exact or close proximity expressions (happened fortunately more often), or those searches failing at least grammatical constructions for which I can substitute the root word (rarely failed). Thus, while the Roys’ translation provided the backbone from which I worked there are in the end very few lines of Roys which are not altered. Should the reader take the time to do so, he will notice that from time to time a line of text in my translation is the same as Roys. There was no reason to try to change what he did for change sake alone. That said, this is not very frequent. With some frequency I have had a difference in opinion about such things as the meaning of individual words, the gender of personal pronouns and adjectives, or the tense of verbs. And at times there are several lines together in which I feel that Roys misinterpreted the Mayan text completely.

In the end, all of the Sections beginning with Section C were translated using this method with some few exceptions in those areas where material was supplied by the source texts which had not been translated by either Roys or Bricker and Miriam.

On the website alejandrasbooks.org there are two companion articles to this book which are referenced throughout this book: **Ti Can Titzil Caan** (“To the Four Corner of the Sky”) and **An Alternative Way of Looking at U Kahlay U Xocaa Katunoob. Ti Can Titzil Caan** is an in-depth view of how the world directions are intergrated with world direction colors and their corresponding **ah cuch haaboob** and related deities. **An Alternative Way** investigates the colonial contention that the Ahau Katuns were comprised of twenty 365 day years plus an extra four 365 day years, making the total length of the Ahau Katun 24 years.

Also on the website alejandrasbooks.org there are two works which the person making a concerted effort to learn the Mayan language might find useful: *A Grammar And Anthology Of The Yucatecan Mayan Language* and *Combined Mayan-Spanish and Spanish-Mayan Vocabularies*. Pages 5-15 of the *Grammar* will be helpful to the reader in knowing how to pronounce the various vowels and consonants used to write the Mayan language. Also, while the main purpose of the *Grammar* is to help with the learning of modern Mayan, much attention is paid to modern Mayan’s colonial roots which often helps one to understand why something is said in a particular way in today’s language. The *Combined Vocabularies* has within it not only all of the various known Franciscan vocabularies produced in the late XVI - early XVII centuries but also word lists found in various works from Franciscan grammars to translation efforts by Roys and Bricker and Miriam to ethno-botanical works including those of Ralph Roys and don Alfredo Barrera Vásquez.

I would like to thank Michael Coe, Victoria Bricker and René Acuña for their encouragement and support over the years. Each one has contributed in various ways to making this work more complete and thus hopefully a more useful tool for understanding the literature produced by the Maya of Yucatan.

Glossary of Abbreviations Used

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

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 Uinaloob** (The dates of the Uinals, limes 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.<sup>8</sup> 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 has 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: cuzcas o picchas que seruian a los indios de moneda y de adorno al cuello. BMTV: Piedras cuzcas en general: maya kan.)	
Chic Chan	Snake bite. (DMSF: Chibal: comer carne, pescado o huevos. Ꝕ yan ua a chiic bak; a chibal bak tu kinil zukin: ¿has comido carne en día del ayuno? DB: Chan: an old word for snake, also the word for “snake” used in Chontal.)	
Cimi	Death. (BMTV: Muerte en general: cimil.)	

<sup>8</sup> For a much fuller and somewhat different exposition of this material see Thompson, 1960, pp. 66-103. See in particular page 89.

Man Ik	Pass wind / pass spirit. (The meaning appears to be that the spirit ( <b>ik</b> ) passes ( <b>man</b> ) through bodies, giving them life.)	
Lamat	Venus. (The word <b>Lamat</b> 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 <b>mul</b> = “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 .l. 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 <b>uchben</b> , <b>tumben</b> , <b>tzichen</b> , etc.	
Hiix	Undesignated and unregistered species of wildcat. Perhaps "male Jaguar". See line a177: Hiix; ah balam, holcan, kikel yichac, kikel u chi, baknal xan, (Hiix; male jaguar, soldier, bloody fingernails, bloody mouth, butcher also.) <sup>9</sup>	
Men	Maker, fabricator. (CMM: Men: ocupacion; ocuparse, hazer algo, entender algo.)	

<sup>9</sup> Mayanists typically write the name of this day as “ix”, most probably because Landa spelled it that way. However it is clear from the colonial Mayan manuscripts, principally the “Books of Chilam Balam”, that this day name was generally spelled as “hix” or “hiix” with the “h” being pronounced as in English. Given that the scribes were often lax about the use of the double vowel the indicate that the vowel is a reduplicated glottal-stopped vowel, the assumption can be made that in fact “hiix” is the correct spelling of this word.

Cib	Wax and by extension candle. (BMTV: Çera comoquiera: cib. / DMM: Vela de çera: chamal cib.)	
Caban	Earth. (CMM: Cab: el mundo.)	
Eonab	Meaning uncertain. Thompson (1960, p. 89) tentatively suggests “knife blade”, perhaps based on the fact that in the Mexican calendar this day is called Tecpatl (flint, flint knife). As a possible confirmation of this the BMTV gives: Lança con cabo de pedernal: nabte. For another possible meaning see CMM: Eo.ah,eb: afixar o 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. <sup>10</sup> (CMM: Ahau: Rey o emperador, monarca, principe, o grand señor.)	
Imix	Abundance. This meaning is uncertain and unregistered in the vocabularies, but <b>imix</b> 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.) <sup>11</sup>	

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



<sup>10</sup> 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.

<sup>11</sup> 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.



503

	The Names of the Days
a001	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.
a005	Know the truth therefore.
	Kan
	Chic Chan
	Cimi
a010	Man Ik
	Lamat
	Muluc
	Oc
	Chuen
a015	Eb
	Ben
	Hiix
	Men
	Cib
a020	Caban
	Eɔnab
	Cauac
	Ahau
	Imix
a025	Ik
	Akbal

	U Kaba Kin
a001	U kaba kin amal yahal cab ich uinal. U tzolaan kin ti tu zanzamal kin: hun hunkaltuba. Ti cici tzolaan ti zignoil;
a005	oheltabal u hahail lae.
	Kan
	Chic Chan
	Cimi
a010	Man Ik
	Lamat
	Muluc
	Oc
	Chuen
a015	Eb
	Ben
	Hiix
	Men
	Cib
a020	Caban
	Eɔnab
	Cauac
	Ahau
	Imix
a025	Ik
	Akbal



**U Kinil Uinaloob**  
(The dates of the Uinals)

The text called **U Kinil Uinaloob**<sup>12</sup> 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 Kaua sources, which in almost all essentials are the same, and the Tizimin, the Ixil, 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 Ixil, 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 16<sup>th</sup>, 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 katun** 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 Uoohil u Zanzamal Kin Xocoob**<sup>13</sup> and **Zac Patay Haabil**<sup>14</sup> there are discussions of how the calendar worked, but no definite discussion of a leap year system is to be found.<sup>15</sup>

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 16<sup>th</sup> 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 **Cuceb**<sup>16</sup> there is the statement **lay tun u kinil tu bulucte Chuen, tu holahunpiz kin febrero 1544 haab** (thus then on the day 11 Chuen, on the 15<sup>th</sup> day of February in the year 1544). Two lines above the day is given in relationship to the uinal date: **tu uaxaclahunte Zac ti bulucte Chuen** (on the 18th of Zac on 11 Chuen). Given the intercalating mechanism alluded to by Solís Alcalá on pages 365-366 of his

<sup>12</sup> Lines A030-054.

<sup>13</sup> Lines A320-428.

<sup>14</sup> Lines A600-650.

<sup>15</sup> 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.”

<sup>16</sup> Line C568.

edition of the Códice Pérez, and which will be discussed below,<sup>17</sup> 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*<sup>18</sup> 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 **ꠘam** which means “dais”. As an example: **culaan tu poop, culaan tu ꠘam**: “seated on his mat, seated on his dais”. See BMTV: Asiento de rreyes o señores: cuch, poop .i. ꠘam. / 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 CMM is not very precise in this case: “Uo: unas ranas de mucho unto y manteca, buenas de comer.” Today the animal is called **uoo much** or **becerro much**, and it becomes common and vocally active in the henequen fields during the month of August.



**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.



<sup>17</sup> See below in the discussion entitled “An Apparent Contradiction: July 16<sup>th</sup> Julian does not always fall on a recognized **Ah Cuch Haab**.”

<sup>18</sup> 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.



**Ɔe Yax Kin**, or at times **Yax Kin**: **yax kin** is the term used today for “dry season”. **Ɔe** means “little”. When a noun is commonly combined with **Ɔe** the second **Ɔ** is frequently dropped.<sup>19</sup> **Ɔe 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 **Ɔe**. 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 seca.” 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.<sup>20</sup> 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.<sup>21</sup> 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 variant of “imix”) with the grapheme for **ca** at the bottom. The DMSF has the following entry: Mac: galápago o concha.



<sup>19</sup> Some examples: **Ɔe na** gives “little mother”, meaning “aunt”, and **Ɔe yum** gives “little father”, meaning “uncle”. See Thompson, 1960, p. 110 for a similar observation on the meaning of **Ɔe**.

<sup>20</sup> Thompson, 1960, pp. 106, 110.

<sup>21</sup> 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 (?)

**Kan Kin** means “yellow day” or “yellow sun”. April is the time for burning the slash in the garden 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 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.



**Paax** means “music” / “to play music”. See CMM: Pax: atabal, tambor, tamboril, y pandero; clauicordio, monocordio, harpo, y organo, y tañer estos instrumentos y otros semejantes de cuerdas. Alternatively, the root word **paax** can have the same meaning as the verb root **paa**: CMM: Paaxbal: quebrarse o quebrantarse. ¶ Ti paaxbi in ppul:



**Kayab**: while this is registered only as a month name it appears to be related to the word **kay**: “song” / “to sing”. It might be worth noting that this is the time when the **Cha Chaac** ceremonies are held.



**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.<sup>22</sup>



<sup>22</sup> See BMTV: Lucifer, príncipe de los demonios: Cum Hau, Hum Hau .l. Hum Ahau. For an alternative meaning of **Cum Ku** see CMM: Cum ku: horno de olleros o alfarar.

**U Uayab 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 haban**<sup>23</sup> 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 sanct 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 Kinil Uinaloob** 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

<sup>23</sup> 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 camino abierto, no se por que causa; tambien dicen que se llama matzab kuch; curase con ella calenturas 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 should be 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**.<sup>24</sup> He will plant the appropriate varieties to take advantage of the predicted weather. The planting dates in **U Kinil Uinaloob**, 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 uinals, has among other notes these two notes: “œeyaxkin = 13 Nobe = ti cu uaal nali” (œe Yax Kin, 13<sup>th</sup> of November, this is when the corn is bent) and “yaax = 12:hemero u kin hoch utz” (Yax, 12<sup>th</sup> 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 Pisté mentioned that he usually starts to harvest in earnest on January 12<sup>th</sup>, 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 uinal 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 tenian de a xx dias a los quales llaman Vinal Hunekeh.”<sup>25</sup> Destas seis horas se hazian hazianse cada quatro años vn dia, y assi tenian de quatro en quatro años el año ccc lxvi dias.”<sup>26</sup>

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

<sup>24</sup> “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 Mayanist **U Tzol Kin**.

<sup>25</sup> Probably **U Kinil Uinaloob** is meant here. Landa is not very precise about the spelling of Mayan words and in fact is frequently quite far off the mark.

<sup>26</sup> Landa, facsimile, page 28r.

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.”<sup>27</sup> 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 Izcalli), 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.”<sup>28</sup>

Diego Muñoz Camargo, who wrote a description of Tlaxcala in the 1580’s, gives a similar explanation of the leap year system.<sup>29</sup>

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.”<sup>30</sup>

#### 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

<sup>27</sup> 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.

<sup>28</sup> Durán, 1971, page 471-472.

<sup>29</sup> Muñoz Camargo, pp. 170v-171r: Del Bisiesto. Para que este calendario no carezca de bisiesto, como no es razón, ase de notar que siempre será bisiesto en el año Tecpatl Xihuitl, de quatro en quatro años, y no en otra de las quatro figuras, pues los años de Tecpatl Xihuitl, son bisiestos en esta man[er]a: El año de 1552 fue Ocho Tecpatl Xihuitl, y fue bisiesto el primer dia de aquel año, y fue Tecpatl Xihuitl, que fue a 24 de Feb[r]ero que es ansi mismo çinquenta y çinco <171r> dias del año que fue á 15 de su terçero mes sobre la figura Malinalli, y ansi siempre sera en este dia de Malinalli bisiesto. Exempli gratia: el año de 1552 fue su año de Ocho Tecpatl Xihuitl, fue bisiesto aquel año á los 15 dias del terçero mes sobre la figura Diez Malinalli que cayo á 24 de Febr[er]o, y sobre esta figura se haran dos Dies diziendo oy Diez Malinalli, mañana Diez Malinalli, y luego proceder el dia sig[uent]e Onze Malinalli. El año de 1560 fue el primer dia del año Doze Tecpatl Xihuitl, fue el bisiesto a los 15 dias de su terçero mes, y ansi de todos los otros años sobre la misma figura Malinalli, Çe Malinalli, que es el quinzentro dia del terçero mes, y ansi de todo los otros años de bisiesto yran por esta forma regulado...

<sup>30</sup> Villa Rojas, 1990, 756.

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,<sup>31</sup> 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**.<sup>32</sup> In fact, in the colonial literature the term **U Mol Box Katun** is applied to two of the **Ahau Katunoob** in which the year **13 Cauac** appears: **2 Ahau Katun**<sup>33</sup> and **11 Ahau Katun**.<sup>34</sup> This would lend support to Solís’ statement.

An Apparent Contradiction:  
July 16<sup>th</sup> Julian does not always fall  
on a recognized **Ah Cuch Haab**.

Despite the insistence that **1 Poop** falls on July 16<sup>th</sup> 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<sup>35</sup> 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.<sup>36 37 38</sup>

<sup>31</sup> Lines A440-A480.

<sup>32</sup> Solís, 1949, pages 365-366. See below in the discussion entitled “An Apparent Contradiction: July 16<sup>th</sup> Julian does not always fall on a recognized **Ah Cuch Haab**.”

<sup>33</sup> Tizimin, pp. 19r-19v.

<sup>34</sup> Line D509.

<sup>35</sup> 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.

<sup>36</sup> 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.

<sup>37</sup> 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

In the **Cuceb** we can see a similar discrepancy between the idea that the **Ah Cuch Haab** ideally falls on July 16<sup>th</sup>, Julian, and the date that it really falls on. As was noted above, in the final lines of the **Cuceb**<sup>39</sup> **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 Julian 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**. Now the year **2 Hiix** fell in the years 1543-1544, but it also fell in the years 1595-1596 which is the year in which the material given in the Códice Pérez, pp. 100-101 was written.<sup>40</sup>

If we take **1 Poop** = July 16 as being an absolute, then as Tozzer points out,<sup>41</sup> February 15<sup>th</sup> is in error, and this should read February 18<sup>th</sup>. However, if **Ah Kauil Chel** is in fact correct, then the year **2 Hiix** began on July 13<sup>th</sup>.

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 **Uacil Hiix** = July 24. **Uacil Hiix** happened to fall in the years 1547 and 1599.

<sup>38</sup> 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.

<sup>39</sup> Lines C566-568.

<sup>40</sup> 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:

Hase de notar que en acabándose los diez y ocho meses y uinales después del postrero día de Cum Ku se han de contar los cinco días de una Yail Haab por su nombre, y al sexto numero cae el Cuch Haab que entran y suceden como fue este año de 1595,<sup>1</sup> que fue Ah Cuch Haab Ca Hiix.<sup>2</sup> Que el primer día de Cum Ku del año de 1596 será Can Hiix que cae el 21 de ju[n]io<sup>3</sup> del d[ic]ho año. Del postrero día de Poop<sup>4</sup> será Oxil Cauac para del dicho año de 1596 y parte del año de 1597, al cual le sucedera Canil Kan, succediendo por su orden los Ah Cuch Haabes sin interpolacion de Buk Xoc como parece, de manera que aunque los d[ic]hos cinco dias se dicen mal dias 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”.

<sup>41</sup> See Tozzer, 1978, p. 151, footnote 748.

In fact, there is the following table from Solís Alcalá, pp 365-366, which gives the day of the Julian calendar on which **1 Poop** would fall, depending on the **Ah Cuch Haab**:<sup>42</sup>

	1 Kan,	2 Muluc,	3 Hiix,	16 de julio.
4 Cauac,	5 Kan,	6 Muluc,	7 Hiix,	15 de julio.
8 Cauac,	9 Kan,	10 Muluc,	11 Hiix,	14 de julio.
12 Cauac,	13 Kan,	1 Muluc,	2 Hiix,	13 de julio.
3 Cauac,	4 Kan,	5 Muluc,	6 Hiix,	12 de julio.
7 Cauac,	8 Kan,	9 Muluc,	10 Hiix,	11 de julio.
11 Cauac,	12 Kan,	13 Muluc,	1 Hiix,	10 de julio.
2 Cauac,	3 Kan,	4 Muluc,	5 Hiix,	9 de julio.
6 Cauac,	7 Kan,	8 Muluc,	9 Hiix,	8 de julio.
10 Cauac,	11 Kan,	12 Muluc,	13 Hiix,	7 de julio.
1 Cauac,	2 Kan,	3 Muluc,	4 Hiix,	6 de julio.
5 Cauac,	6 Kan,	7 Muluc,	8 Hiix,	5 de julio.
9 Cauac,	10 Kan,	11 Muluc,	12 Hiix,	4 de julio.
13 Cauac,				3 de julio.

Terminado el 13 Cauac dejaban pasar, pues no los incluían en sus cuentas, trece *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 Katún de 52 años con el 1 Kan.<sup>43</sup>

<sup>42</sup> For introductory comments on this table Solís Alcalá 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 llegó a Thóo 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, 1641, 1693 y 1745.

No puede ser el 1537 porque es anterior a la conquista, y estos papeles 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 bisiestos: agregando un día en cada uno de los años Cauac de los Ahau Katunes; 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. Con motivo de nuestros bisiestos, 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.

<sup>43</sup> O’Crouley, 1972:6, apparently based on comments by Gemelli Careri, 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

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, when in fact he should have shown **12 Kan** = July 10, 1553.<sup>44</sup> However, Solís Alcalá has an explanation for this discrepancy.<sup>45 46</sup>

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.

10th of April.” Compare with Gemelli Careri, 1700: pp.73-74:  
“Regolavano il bisestile in questa forma. Cominciava il primo anno del secolo a’ 10. di Aprile, e’l 2. e 3. medesimamente; però il 4. Bisestile a’ 9., l’ottavo agli 8., il duodecimo a’ 7., il decimosesto a’ 6. sino al termine del secolo, ch’era a’ 28. di Marzo ; nel quale si consumavano in seste i 13. di di bisestile, sino a’ 10. di Aprile.  
“Prima di cominciare il nuovo secolo, ro[m]pevano i vasi, e imorzavano il fuoco; stimando che avendo da finire il Monde in una fine di secolo; forse farebbe stato quello. Venendo il primo giorno, facevano 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.”

<sup>44</sup> 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.

<sup>45</sup> See the remarks given on page 365 of his Códice Pérez, shown in footnote 40 above.

<sup>46</sup> 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 26<sup>th</sup> rather than July 16<sup>th</sup> being equated to 1 Poop.

The Dates of the Uinals

a030	To start with it is to be understood on which dates the <b>uinals</b> 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:		
a035	Poop	July 16	Corn planting time
	Uoo	August 5	Corn planting time
	Zip	August 25	Plant beans, plant late corn
	Zoo	September 14	
	Zec	October 4	
a040	Xul	October 24	Fish spawn
	Oe Yax Kin	November 13	Corn plants are bent
	Mol	December 3	
	Cheen	December 23	
a045	Yax	January 12	Good time to harvest
	Zac	February 1	White (plumeria flowers) blossom
	Ceh	February 21	
	Mac	March 13	Turtles lay eggs
	Kan Kin	April 2	
a050	Muan	April 22	There is a halo around the noonday sun
	Paax	May 12	Corn planting time
	Kayab	June 1	Corn planting time, plant jicama
	Cum Ku	June 21	
	U Uayab Haab	July 11	Then are seated five <b>chic haban</b> days, <sup>47</sup> nameless days, the extra days

<sup>47</sup> The meaning of “five **chic haban** days” is unclear. If this name is related to the fiesta **Chicckaban** in honor of **Kukul 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 Pisote and branches.” (Tozzer, 1978, p. 157, footnote 802) is meant. See the Gloassary 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.

U Kinil Uinaloob

a030	U yax chun licil u naatabal u kinil uinaloob cu cultal ichil u xoc kinoob ichil u tuliz haab. Hun hunkal kin u cuch hunppel :U:. He u tzolaanoob cabal lae.		
a035	Poop	16 julio	oc nal kin
	Uoo	5 agosto	oc nal kin
	Zip	25 agosto	yoc buul, yoc pachal nal
	Zoo	14 septiembre	
	Zec	4 octubre	
a040	Xul	24 octubre	licil u yalancal cayi
	Oe Yax Kin	13 nobiembre	ti cu uaoal nali
	Mol	3 diziembre	
	Cheen	23 diziembre	
a045	Yax	12 enero	u kin hoch utz
	Zac	1 febrero	licil u lolancal zacoob
	Ceh	21 febrero	
	Mac	13 marzo	licil u yalancal aci
	Kan Kin	2 abril	
a050	Muan	22 abril	licil u mumtal u nak u caanil kini
	Paax	12 mayo	oc nal kin
	Kayab	1 junio	oc nal kin, yoc chicam
	Cum Ku	21 junio	
	U Uayab Haab	11 julio	ca tun culac hoppel chic haban kin, <sup>48</sup> ixma kaba kin, u tich kin

<sup>48</sup> The Na and the Kaua which are the sources for this term both write it as **hoppel chic aban kin**. However, there is no other instance in either the texts or the vocabularies where there is a combination of letters **chich**. It is either **chich** or **chich**. 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 **chicckaban** although various authors such as Tozzer and Garabay 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 chab an**, the word **chic** is both the name for the pozote (from the Nahuatl **pitzotl**: *Nasua narica*) and a jester and 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”.

### **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 <sup>49</sup>	
a060	This was told by the first sage Melchizedek, the first prophet <b>Na Puc Tun</b> , 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,	
a065	then said his paternal grandmother, then said his sister-in-law:	
	“What will we say if we see a man on the road?”	
	they said as they went along.	
	There was no man at that time.	
	Then they arrived there in the east, then they began to say.	
a070	“Who passed by here?”	
	Here are the footprints, 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.”	
a075	12 Oc.	
	Thus it is said that (the world) was born because of this.	
	13 Oc <sup>50</sup>	This was when footsteps were used to measure (the world), <sup>51</sup> beginning in the east.
	Then the names were said at the time when the days had no name.	
a080	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. <sup>52</sup>	
a085	The things of the sea and the things of the land were created.	
	1 Chuen	He manifested himself on the day when he made heaven and earth.
	2 Eb	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.

<sup>49</sup> 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.

<sup>50</sup> Note that the coefficient of **Oc** inexplicably goes from 12 to 13.

<sup>51</sup> The word **nupp tanba** means to place one thing next to another. See for example BMTV: Juntarse dos caminos: nupp tanba be.

<sup>52</sup> 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.

	Lay u Kay uchci u Zihil Uinal	
a060	Bay tzolci yax ah miatz Merchise, <sup>53</sup> yax ah bobat Na Puc Tun, sacerdote, yax ah kin.	
	Lay u kay uchci u zihil uinal ti ma to ahac cab cuchie.	
	Ca hoppi u ximbaltuba tu hunal.	
	Ca yalah u chich, ca yalah u ʔe naa,	
a065	ca yalah u mim, ca yalah u muu,	
	“Baal bin c’alab, ca bin c’ilab uinic ti be”	
	cu thanoob tamuk u ximbaloob cuchie.	
	Minaan uinic cuchi.	
	Ca tun kuchioob te ti likine, ca hoppi yalicoob	
a070	“Mac ti mani uay lae.	
	He yocoob lae, ppiz ta uoci.”	
	Ci bin u than u colel cab. <sup>54</sup>	
	Ca bin u ppizah yoc c’ yumil ti dios citbil.	
	Lay u chun yalci xoc lah cab oc lae:	
a075	Lahca Oc.	
	Lay u tzolaan zihci tumen	
	Oxlahun Oc	uchci u nupptamba yoc likciob te ti likine.
	Ca tu yalah u kaba ti minaan u kaba kin cuchi;	
a080	ximbalnaci yetel u chich yetel u ʔe na	
	yetel u mim yetel u muu.	
	Zihci uinal; zihci kin u kaba;	
	zihci caan yetel luum;	
	eb ha, luum, tunich, yetel che;	
a085	zihci u baal kaknab yetel luum. <sup>55</sup>	
	Hun Chuen	u hokzicuba tu kinil u mentci caan yetel luum
	Ca Eb	u mentci yax eb emci likul tan yol caan, tan yol ha minaan luum yetel tunich yetel che

<sup>53</sup> 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־שֶׁדֶק (malkī-šēdeq), "king of righteousness".

<sup>54</sup> 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 **c’ colel**, **c’ colel yix ahau caan**, etc. which are various names for the virgin Mariy. Perhaps there is some connection between those names and **u colel cab**.

<sup>55</sup> 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.

a090	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.
a095	7 Caban	The earth was first created at the time we did not exist.
	8 Eɔnab	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.
a100	11 Imix	He formed rocks and trees; this he did during this day.
	12 Ik	This was when he created the breath of life. <sup>56</sup> The reason it is called Ik is because there is no death in it.
a105	13 Akbal	This was when he took water and watered the ground. Then he shaped it and it became man.
	1 Kan	Jealousy was first created because of the evil creation.
	2 Chic Chan	This was when evil showed itself wherever it was seen in the face of the population.
a110	3 Cimi	Death was invented. This was when the first death was invented by our lord god. <sup>57</sup>
	[4 Man Ik	This was when spirit passes into the soul of man.] <sup>58</sup>
	5 Lamat	Then Uuc Lam Chac <sup>59</sup> was established on the shore of the sea. <sup>60</sup>
	6 Muluc	This was when all the ravines were inundated when the world was not yet created.

<sup>56</sup> **Ik** means both “wind” and “spirit / soul”.

<sup>57</sup> Here the word **tuzci** is translated according to the following entry from the CMM: Tuz.ah,ub: inuentar, componer, ordenar, constituir, y establecer. ¶ v tuzah v sacramentoil confession:

<sup>58</sup> See Can Man Ik in the Mayan column for a note about the source of this line.

<sup>59</sup> **Uuc Lam Chac** = “Seven Submerged Chac”. This is the only appearance of this deity, so nothing is known of him.

<sup>60</sup> 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,ub: no refriendose a persona singnifica fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho. ¶ v tuzah v cimil: fingio estar enfermo.

a090	Ox Ben	u mentci tulacal baal, hi bahun baal u baal caanoob yetel u baal kaknab yetel u baal luum
	Can Hiix	uchci u nixpahal caan yetel luum
	Ho Men	uchci u meyah tulacal
	Uac Cib	uchci u mentci yax cib uchci u zazilhal ti minaan kin yetel :U:
a095	Uuc Caban	yax zihci cab ti minaan toon cuchi
	Uaxac Eɔnab	eɔlahci u kab yetel yoc ca u chichah yokol luum
	Bolon Cauac	yax tumtabci metnal
	Lahun Ahau	uchci u binoob u lobil uinicoob ti metnal tumen dios citbil ma chicaanac cuchi
a100	Buluc Imix	uchci u patic tunich yetel che; lay u mentah ichil kin
	Lahca Ik	uchci u zihzic ik; lay u chun u kabatic ik tumen minaan cimil ichil lae
a105	Oxlahun Akbal	uchci u chaic ha, ca yakzah luum ca patah, ca uinichi
	Hunil Kan	u yax mentci u leppel yol tumenel u lobil zihzah
	Ca Chic Chan	uchci u chictahal u lobil hibaal yilah ichil u uich cahe
a110	Ox Cimi	u tuzci cimil; uchci u tuzci yax cimil c’ yumil ti dios
	[Can Man Ik	uchci u manzic ik tu yol uinic] <sup>61</sup>
	Ho Lamat	lay u tuzci uuc lam chac hal kaknab
	Uac Muluc	uchci u mucchahal <sup>62</sup> kopooob tulacal ti ma to ahac cabe

<sup>61</sup> 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 Oit 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.

<sup>62</sup> 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?

a115 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.”<sup>63</sup>  
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.  
a120 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.  
a130 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.

<sup>63</sup> The meaning behind this phrase is not clear. The number classifier **tuc** refers to piles or small mounds. See CMM: Tuc: monton de cosas menudas aiuntadas, como sal, tierra, piedras, leña, ettz. 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: Ualcil ti oxlahun, ti uuc u yahal cab. / f214: oxlahun pic ɔac tu uuc u xocaa yahal cab / j440 oxlahun ti uuce 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 a535. 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 uchci yokol u tuz thanil c’ yumil ti dios tulacal<sup>64</sup>  
a115 ti minaan tun than ti caan,  
ti minaan tunich yetel che cuchi.  
Ca tun binoob u tumtabaob, ca yalah tun bay lae;  
oxlahun tuc, uuc tuc, hun.  
Lay yalah ca hokol u than ti minaan than ti.  
Ca katab u chun tumen yax ahau kin.<sup>65</sup>  
a120 Mix hepahac u nukul than tiob; uchebal u thanicubaobe.  
Ca binoob tan yol caan.  
Ca tu machah u kab tu batanbaobe.  
Ca tun ualah tan chumuc Peten.  
Heklayob lae:

a125 Lay zihci uinal yetel uchci yahal cab.  
Tzolci caan yetel luum yetel cheob yetel tunich.  
Zihci tulacal tumen c’ yumil ti dios citbil  
ti minaan caan yetel luum.  
a130 Ti bay yan tu diosil tu muyaliltuba tu hunal  
ca u zihzah baalcah tuzinil.  
Ca pecnahi tu caanil tu kuil.  
Ti bay uchuc yanil ah noh tepale.  
U tzolaan kin zanzamal  
licil u xocol u chun ti likine hebix tzolaanile.

<sup>64</sup> For the expression **tuz than** see DMM: Ordenar o estatuir; tuz than; tuz can.

<sup>65</sup> 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, contrahazedor. 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.”

### U Mutil Uinic Zanzamal

(The Fate of a Person Born on Each Day of the **Uinal**)

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,<sup>66</sup> one from the Chilam Balam of Chan Cah,<sup>67</sup> and one from the Codex Pérez.<sup>68</sup> 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**.<sup>69</sup>

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<sup>66</sup> Kaua, pp. 11-12, p. 14 and p. 21.

<sup>67</sup> Chan Cah, pp.1-4.

<sup>68</sup> Codex Pérez, pp. 94-95.

<sup>69</sup> See the comments in Appendix F of the article **Ti Can Titzil 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

- a140 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.
- a145 To the East  
Kan; little yellow parrot<sup>70</sup> and thrush<sup>71</sup> are his birds of omen,<sup>72</sup>  
cantor, student,  
red ceiba<sup>73</sup> is his tree.
- (To the North)<sup>74</sup>  
Chic Chan; rattle snake is his prognostication,  
Jamaica dogwood<sup>75</sup> is his tree,  
wrathful, he walks with his staff,
- a150 his ways are bad, killer of people.
- (To the West)  
Cimi; cuy owl<sup>76</sup> is his bird of omen,  
he goes with his walking stick,  
killer of people, very bad are his ways also.

<sup>70</sup> An undetermined variety of small parrot. See BMTV: Papagayo, el menor: ix kan .l. ix kan puta.

<sup>71</sup> *Merula grayi Bonaparte*. Gray’s Thrush.

<sup>72</sup> 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.

<sup>73</sup> **Imix che** is the ritual name for **yaxche** = ceiba. See the corresponding footnote for this line in the Mayan column.

<sup>74</sup> 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.

<sup>75</sup> *Ichthyomethia communis*, Blake or *Piscidia erythrina*, L. Some common names: Dogwood, Fish poison, Fishfuddletree, Fishpoisontree.

<sup>76</sup> An unidentified variety of owl. See CMM: Ah cuy: especie de lechuças.

U Mutil Uinic Zanzamal

- a140 U mutil uinic zanzamal  
Licil u yilabal u mutil uinic hemax cu zihiloob  
yanal u chuenil kin zanzamal.  
U xocol ti kin hunkaltuba lae,  
ua xiblal ua ix chuplal xan.
- a145 Ti Lakin  
Kan; ix kan yetel ix kokobta u mut,  
kayum, ioat,  
chac imix che u che<sup>77</sup>
- (Ti Xaman)  
Chic Chan; ah tzab u mut,  
habin u che,  
kak yol,<sup>78</sup> yet man u che,
- a150 lob u bel, ah cimzah uinic
- (Ti Chikin)  
Cimi; cuy u mut,  
yet man u che,  
ah cimzah uinic, hach lob u bel xan

<sup>77</sup> 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.

<sup>78</sup> **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 ayrado: temel ol; temhal ol; çijçhal ol; chalhal ol. / CMM: Tup ol: desengañarse y satisfacerse 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,  
a155 his prognostication is that he dwells in the hills, bad also.

(To the East)  
Lamat; drunkard, duck dog<sup>79</sup> is his prognostication,  
head of a jaguar, rear end of a dog,  
cruel, talks a lot, braggart,<sup>80</sup>  
a160 full of insults, he abhors everyone, he is a troublemaker thus.

To the North  
Muluc; shark<sup>81</sup> 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,<sup>82</sup>  
he who gets drunk on tortilla,<sup>83</sup> ignorant, not intelligent,  
a165 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.

(Ti Nohol)  
Man Ik; ix op, yaxum u mut,<sup>84</sup>  
cacau u che, kikel yichac,  
a155 ah uitz u mut, lobil xan

(Ti Lakin)  
Lamat; ah calaan, ah cutzal pek u mut,  
balam u pol, pek yit,  
ah ta chi ach, ah zacach than,  
a160 ah tzutzuc than, ah kuxlantanba, ah oczah ya lae

Ti Xaman  
Muluc; ah xooc u mut,  
chibil mehen,<sup>85</sup> ayikal,  
cimcim palaloob, cimcim atanoob, ah cimzah och xan

(Ti Chikin)  
Oc; ix kili u chichil,  
ah cal uah, ma cux ol, ma naat,  
a165 ah cen, ah culi u mut,  
ah ocen cab,<sup>86</sup> ah oczah ya xan

(Ti Nohol)  
Chuen; ah men che, ah men zacal u mut,  
ah men, hach ayikal, tulacal u bel hach utz,  
tulacal baal bin u bete, ah cux ol xan

<sup>79</sup> 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.

<sup>80</sup> **Ah zacach than** is given in the vocabularies with two different meanings. See CMM: Ah çacach than: baladron, hablador. DMM: Baladron, parlero: ah çacach than.

<sup>81</sup> **Ah xooc** 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 xoc hunbi**[l], which means specifically “reader of books”.

<sup>82</sup> Here, instead of using the word **mut** the text uses **chichil** which means specifically “bird”.

<sup>83</sup> The expression **cal uah** is unregistered. **Cal** is the root word for “drunk” and **uah** means tortilla.

<sup>84</sup> 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.

<sup>85</sup> Perhaps “biter of children” would be an alternative, but the following lines states that this person is a killer. Compare with lines a197, c009 and e258. See CMM: Chibil: ser comida carne, hueuos, y pescado, ettz, y ser mordido y picado. passiuo de chibal.

<sup>86</sup> See CMM: Ocol cab: sentir mucho la fuerça de alguno, o de algun trabajo o pena; rendirse, descaecerse, desfallecerse, desmayarse, o ser vencido por ello.

a170 (To the East)  
Eb; the hill cowbird is his bird of omen, scandal monger,<sup>87</sup> rich, solicitor for the rich,<sup>88</sup> good rich person, the gatherer of material wealth, born a good person, not stingy, very good also.

a175 (To the North)  
Ben; provider of sustenance is his prognostication,<sup>89</sup> false quetzal<sup>90</sup> is his bird of omen, poor person, lowly person, poverty-stricken.

To the West  
Hiix; male jaguar, soldier, bloody fingernails, bloody mouth, butcher also, eater of meat, killer of people.

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

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

(To the North)  
Caban; woodpecker is his bird of omen, a born merchant, traveler, blood-letter, pharmacist also, good thus, intelligent, carpenter also.

(To the West)  
Eɔnab; turquoise-browed motmot is his bird of omen, contented,

a190 blood-letter, a puncturer of fever, eɔnabil puncturer is his prognostication,<sup>91</sup> curer, soldier also.

<sup>87</sup> See CMM: lay v kax than v mol can lic a ɔaic ten lo: este escandalo me das.

<sup>88</sup> 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.

<sup>89</sup> See the footnote to line a193 for an examination of the word **kauil**.

<sup>90</sup> **Kuk** or **kukum** is the quetzal. The suffix **-liz** means “something like ---”. A unidentified bird.

<sup>91</sup> 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 conjectures as to the meaning of **eɔnab**, none are satisfying. See the comments about the day **Eɔnab** in the introduction to **U Kaba Kin**.

(Ti Lakin)  
a170 Eb; ah uitz ɔiu u mut, ah mol can, ayikal, ah mahan ayikal, utzul ayikal, u multial u baaluba, zihol utzul uinic, ma coci, hach utz xan

(Ti Xaman)  
a175 Ben; ah kauil u mut, ah kukliz u mut, ah numya, ah chen bel uinic, otzil

Ti Chikin  
Hiix; ah balam, holcan, kikel yichac, kikel u chi, baknal xan, ah hantah bak, ah cimzah uinic

(Ti Nohol)  
a180 Men; ah ɔun acat u mut,<sup>92</sup> ah men zacal, hach utz lae, ah zeb u than, ah cilich than xan

(Ti Lakin)  
a185 Cib; ah zip u mut, ah ocol, ah ceel ol, holcan, ah cimzah uinic, ma utz u beli, lob xan

(Ti Xaman)  
Caban; ah colomte u mut, ah ziyan ppolom, ah ximbal, ah tok ya, ah ɔac ya xan, utz lae, ah cux ol lae, ah men che xan

(Ti Chikin)  
Eɔnab; ah toh u mut, ah toh olal,

a190 ah tok ya, ah tok chacuil, eɔnabil tok u mut, ah ɔac ya, holcan xan

<sup>92</sup> The term **ah ɔun acat** is unregistered but appears to be related to **acat** = “pot, ink pot”. If it was just **ah acat** then “he of the inkpot”, or better said “scribe” would probably be correct. The word **ɔun** however throws the whole meaning into doubt. **ɔun** is the basis for the name of hummingbird, **ɔunun**. From the BMTV we see that **ɔunun** is taken metaphorically to mean “happy and very contented”, and since the suffix **-un** / **-um** means that the object it is appended to is a bird, perhaps the root word **ɔun** also means “happy and very contented”. However, elsewhere in the BMTV we read that the feathers of the **ɔunun** 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 **ɔunun** 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 lançetas. / BMTV: Alegre y muy contento en demasia, y se dice por metáfora: ɔunun .l. ɔunun cal. / BMTV: Pájaro de cuyas plumas hacen ymáginés: ɔunun .l. ɔac ɔunun.

To the South  
 Cauac; quetzal is his bird of omen, fruitful<sup>93</sup> cacao is his tree,  
 scribe, the offspring of kings  
 every time this day is a year bearer sickness is his way.

a195 (To the East)  
 Ahau; the lifting eagle<sup>94</sup> is his bird of omen,  
 the eater of children of men, the eater of children of women,  
 killer of children, rich, intelligent, soldier, good also.

(To the North)  
 Imix; windy is his prognostication,  
 plumeria is his tree, corn tortilla plumeria is his prognostication,  
 in utero plumeria person,<sup>95</sup> lustful, a very lewd person.

a200 (To the West)  
 Ik; he has wind, windy is his prognostication,  
 plumeria is his tree, a very lewd person,  
 lustful also, a very lewd person, his way is bad.

(To the South)  
 Akbal; his prognostication is lowly,  
 poor person, miserable person, deer hunter,  
 just a lowly person, he has no skills.

a205

Ti Nohol  
 Cauac; ah kukum u mut, kauil cacau u che,  
 ah oib, al mehen ahau  
 amal u lubul u cuch haabe kohaaniil u bel

a195 (Ti Lakin)  
 Ahau; ah chuuah cot u mut,  
 ah chibil mehen, ah chibil al,  
 ah cimcim palaloob, ayikal, ah cux ol, holcan, utz xan

(Ti Xaman)  
 Imix; ikom u mut,<sup>96</sup>  
 nicté u che, iximil uah nicté u mut  
 nicté zoyem<sup>97</sup> uinic, ah tzuc ach, u hach coil uinic<sup>98</sup>

a200 (Ti Chikin)  
 Ik; yan u ik, ikom u mut,  
 nicté u che, hach coil uinic,  
 ah tzuc ach xan, hach tzutzuc uinic, lob u bel

(Ti Nohol)  
 Akbal; yalan u mut,  
 ah numya, ah otzil, ah ceh,  
 ah chen bel uinic, ma ix baal u bel

a205

<sup>93</sup> Compare with the translation above of **ah kauil** in the prognostication for the day Ben. The word **kauil**, used here as an adjective, is difficult to translate appropriately. 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**. See the Glossary of Proper Names for a fuller examination of this gods 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, *Maya Hieroglyphic Writing*, 82, 169, 286; Roys, *Chilam Balam of Chumayel*, 152, 165, 168; *The Prophecies for the Maya Tuns*, 170; *The Maya Katun Prophecies*, 38, 48). ... Cf. Uaxac-yol-kauil.” Bricker and Miram, 2002:108, give an alternative reading in which they translate **kauil** as “boat-tailed grackle”. The vocabularies do not list **kauil** as “grackle”, only **kau** and **kauiz**, as for example Beltrán: “Grajo, ò sonate: Kau, kauiz,” making the translation of **kauil** as “grackle” unsubstantiated. For an alternative example of the use of the word **kauil** see BMTV: Çigarrón verde: ah kin poch ib, ix tahl çak .l. ix kauil.

<sup>94</sup> An unidentified raptor.

<sup>95</sup> The plumeria flower is a symbol of carnal lust. See CMM: Nicté: deshonestidad, vicio de carne, y traesuras de mugeres.

<sup>96</sup> From the usage in the vocabularies it appears that **ikom** is derived from **ik**, "wind / air" and means windy or airy. See for example CMM: Ikom ne: cometa caudata., meaning literally "windy tail / airy tail". The more common name for comet is **buo ek** , literally "smoking star".

<sup>97</sup> For **zoyem** see BMTV: Madre o matriz donde concibe la muger y qualquier hembra: v naa chuplal, çayomal .l. çoyemal.

<sup>98</sup> The word **coil** can mean both crazy, demented and lewd, licentious. See CMM: Coil: loquear, hazer locuras, travesuras, y vellaquear. / Coil: luxuria, deshonestidad, y putañeria.



**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 hoppol kak**), to be proclaimed (**yal kaba**), and to put out the fire (**u tunic 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**”).<sup>99 100</sup> 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 “**ahtoc**” 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 qualquiera dia desta mes de Mac hazian la gente ançiana y mas viejos vna fiesta a los chaces, dioses de los panes, y a izamna. Y vn dia o dos antes hazian la sigiente ceremonia a la qual llamauan en su lengua *Tuppkak*. Tenian buscados todos los animales, y sauandijas del campo, que podian auer y en la tierra auia y con ellos se juntauan 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 cora[ç]ones 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 coraçones de su encienso, y si las matauan trayanles los cora[ç]ones para aquel fuego. Quemados todos los corazones ...los matauan el fuego con los cantaros de agua los chaces. Esto hazian para con ello y la siguiente fiesta alcançar buen año de aguas para sus panes luego celebrauan la fiesta. Esta fiesta celebrauan differentemēte de las otras ca para ella no ayunauan saluo el muñidor della que este ayunauan su ayuno. Venidos, pues a celebrar la fiesta se juntauan 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: daua el sacerdote encienso preparado para el mu[ñ]idor el qual lo quemauan en el brasero, y assi diz q[ue] huya 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 primero 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 qualquiera 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.

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

<sup>100</sup> In some sources, incorrectly, **yalcaba** (“runs”) is given. The Codice Pérez and the Ixil 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 Uinal

a220 This is the chronicle of The Burners which are in the uinal:  
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

a240 The burden of the uinal is to the north

Here are the four Mens;

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

a245 The burden of the uinal is to the west

Here are the four Ahaus;

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

a250 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 kaba  
buluc Chic Chan u tupic u kak  
ah cuch uinal ti lakin

a235 He can Oce;

oxil Oc u cha kak  
lahun Oc u hoppol kak  
canil Oc yal kaba  
buluc Oc u tupic u kak

a240 ah cuch uinal ti xaman

He can Mene;

oxil Men u cha kak  
lahun Men u hoppol kak  
canil Men yal kaba  
buluc Men u tupic u kak

a245 ah cuch uinal ti chikin

He can Ahaue;

oxil Ahau u cha kak  
lahun Ahau u hoppol kak  
canil Ahau yal kaba  
buluc Ahau u tupic u kak

a250 ah cuch 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.<sup>101</sup> 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”.

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<sup>101</sup> 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; día 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, chuplal: sabes por ventura encentar o hechizar las culebras, mugeres. (mtm)

Descendencia o linage de donde uno desçiende: çijan. ¶ Contaré su descendencia del linaje de nuestro señor Jesuchristo: yuunil v çijan ca yumil ti Jesuchristo. (vns)

Edad o años de naçimiento: çijyan .l. haabil. ¶ ¿Quanta edad tienes?: bahunx a çijyan? .l. bahunx a vabil? ¶ Era entonces de edad de un año: hun haaben in çijyan cuchi. ¶ Edad así: yaabil .l. v katunil cuxtal. ¶ El bino demaçiado corrompe la edad y acarrea la muerte: he ppentacach vkul cie, lic v kaçic yaabil v katunil cuxtal lic ix çeçebcunic v tal cimil. ¶ Edad yguar con otro: et haabil .l. et çijan. (vns)

Edad: haab; çian. (dmm)

Generacion de donde uno desciente: Ziyan. / Generacion por ascendencia: Tan chibàl, ó zian. (belsm)

Igual en edad y en calidad: et hoolmal, et çijan. (vns)

Ofrecida cosa, que se a ofrecido: çijan, çijlbil .l. çabilan. (vns)

Pasqua de natiuidad: pascua natiuitas; v çijan. (dmm)

Ziyan; haab: edad. ¶ bahunx a zian: ¿cuanta edad tienes? ¶ hun katun; hun kal haabil: edad de 20 años. (dsfm)

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 Eonab 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.

a260	3 Cimi	u ziyan chac
	9 Chic Chan	u ziyan chac
	2 Kan	u ziyan chac
	8 Akbal	u ziyan chac
a265	3 Kan	u ziyan chac
	9 Akbal	u ziyan chac
	2 Ik	u ziyan chac
	8 Imix	u ziyan chac
a270	3 Ik	u ziyan chac
	9 Imix	u ziyan chac
	2 Ahau	u ziyan chac
	8 Cauac	u ziyan chac
a275	3 Ahau	u ziyan chac
	9 Cauac	u ziyan chac
	2 Eʼonab	u ziyan chac
	8 Caban	u ziyan chac
a280	3 Eʼonab	u ziyan chac
	9 Caban	u ziyan chac
	2 Cib	u ziyan chac
	8 Men	u ziyan chac
a285	3 Cib	u ziyan chac
	9 Men	u ziyan chac
	2 Hiix	u ziyan chac
	8 Ben	u ziyan chac
a290	3 Hiix	u ziyan chac
	9 Ben	u ziyan chac
	2 Eb	u ziyan chac
	8 Chuen	u ziyan chac
a295	3 Eb	u ziyan chac
	9 Chuen	u ziyan chac
	2 Oc	u ziyan chac
	8 Muluc	u ziyan chac
	3 Oc	u ziyan chac
	9 Muluc	u ziyan chac
	2 Lamat	u ziyan chac
	8 Man Ik	u ziyan chac
	3 Lamat	u ziyan chac
	9 Man Ik	u ziyan chac
	2 Cimi	u ziyan chac
	8 Chic Chan	u ziyan chac

a260	oxil Cimi	u ziyan chac
	bolon Chic Chan	u ziyan chac
	cabil Kan	u ziyan chac
	uaxac Akbal	u ziyan chac
a265	oxil Kan	u ziyan chac
	bolon Akbal	u ziyan chac
	cabil Ik	u ziyan chac
	uaxac Imix	u ziyan chac
a270	oxil Ik	u ziyan chac
	bolon Imix	u ziyan chac
	cabil Ahau	u ziyan chac
	uaxac Cauac	u ziyan chac
a275	oxil Ahau	u ziyan chac
	bolon Cauac	u ziyan chac
	cabil Eʼonab	u ziyan chac
	uaxac Caban	u ziyan chac
a280	oxil Eʼonab	u ziyan chac
	bolon Caban	u ziyan chac
	cabil Cib	u ziyan chac
	uaxac Men	u ziyan chac
a285	oxil Cib	u ziyan chac
	bolon Men	u ziyan chac
	cabil Hiix	u ziyan chac
	uaxac Ben	u ziyan chac
a290	oxil Hiix	u ziyan chac
	bolon Ben	u ziyan chac
	cabil Eb	u ziyan chac
	uaxac Chuen	u ziyan chac
a295	oxil Eb	u ziyan chac
	bolon Chuen	u ziyan chac
	cabil Oc	u ziyan chac
	uaxac Muluc	u ziyan chac
	oxil Oc	u ziyan chac
	bolon Muluc	u ziyan chac
	cabil Lamat	u ziyan chac
	uaxac Man Ik	u ziyan chac
	oxil Lamat	u ziyan chac
	bolon Man Ik	u ziyan chac
	cabil Cimi	u ziyan chac
	uaxac Chic Chan	u ziyan chac

**U Uichoob U Uoohil U Zanzamal Kin Xocoob**  
(The appearances of the hieroglyphs of the calendar)

**U Uichoob 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<sup>102</sup> 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 accept 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.

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<sup>102</sup> 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 hocgag 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.
- a330 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
- a335 who is everywhere with his commandments.
- 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.
- a340 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,
- a345 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.
- a350 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.
- a355 The very good day is offered to god thus.

U Uichoob u Uoohil u Zanzamal Kin Xocoob

- a320 U hioil Lahun Ahau u xocol hun uux katun  
u zut tu caten oxlahunpiz katun  
xibaan tu uichoob tu pet katun lae  
hun uux katun u kaba  
ca bin xococ u than lae, ca u hoppel tu caten
- a325 bay hoppci in xib lae ca tun culac u yanal katun lae  
ca bin xococ Uaxac Ahau lae ca hoppel tu caten lae
- bay hoppci tin xibtah ti picil huun lae  
ma ix baal yalab oltziloob  
chambel oheltabal baal
- a330 manci u cuxtal c' kilacabiloob ichil yekmayiloob  
yan ix bin kochac tu bobat thanoob  
yan ix ma hah xani  
heuac ma oczaben ti oli  
hayli bin oczabac ti olil c' yumil ti dios tu hunale
- a335 uchuc tumen u zinil yetel yalmah thanil
- lay u calendario c' kilacabiloob lae  
hun hunkal kin hunppel :U: tu thanoob  
uaxacлахunpiz u xocol yuil ti hunte haab tumeneloob  
hun uinal yalicoob
- a340 hunkal kin u cuch hunppel uinal tu thanoob  
he tu nuppul uaxacлахunpizobe amal u manel u cuchoob ichil haabe  
ca tun culac hoppel ixma kaba kin, u uayab haab, u yail kin  
ti yan tulacal pec oltzilobi  
pec oltzil chetun cimil
- a345 pec oltzil u chibal balami  
pec oltzil u chibal cani  
pec oltzil yocol che ti uinic tu thanoob  
lay u chun licil u yalabal u uayil haab,  
u yail kin, ixma kaba kin lae
- a350 yan bin huntul ku  
lic u kulticoob  
lay bin lic u tzicicoob ichil canppel kin lae  
ma xexec bin u cici oltziltabal  
licil u kamicoob tu yax chun u kinil
- a355 cu xabal u hach tibilil kin ti ku lae

On the second day<sup>103</sup> 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.

a360 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.

a365 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.

a370 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.

a375 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.

a380 Four dots they say is four.  
One stripe they say represnts 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.

a385 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.

tu cappel kinile ma tun hach coil u tzicili  
ma ix u ðabal u uinicil tu uinbail tu yax chun u cuche  
hunpay ix tu yoxppel kinile u cuchil chumuc na  
tu canppel kinil u culcinabal tu chi na

a360 lic tun u zaztal tu hoppel kinile  
ca tun tohlabac ca xic u tohlicoob  
hetun tu uacppel kinile lay tun u yax chun u kinil ah cuch haab  
lic tun u cultal u yax chun tumbul haab  
yetel u yax chun u yuil tumulben poop

a365 heklay u maya letrasoob  
ðibaanoob tu xocol yuil u calendarioil romanesoob  
lic u xocol tumenel cilich nabil iglesia catolica lae  
ca utzac yoheltabal hun cetil u xocaan u kinil,  
u xocaan yuil, u xocaan haabil u calendarioil

a370 ox tzol u tzolol in ðib lae  
yanoob yalanoob, lahcapiz yuil calendario lae  
u hun tzuctac lae castilla xoc  
lay u xocol kinoob yan ichil hun hunppel :U:e

a375 ca tzuc u uichoob u uoohil u zanzamal kin xocoob  
yan tac thun yetel payche tu pachooob  
hunppel thune bin halbezabal hunpiz  
cappel thune bin capiz  
oxppel thune bin oxpiz

a380 canppel thune bin canpiz  
hunppel payche bin halbezabal hopiz  
hunppel thune yokol hunppel payche bin uacpiz  
cappel thune yokol hunppel payche bin uucpiz  
oxppel thune yokol hunppel payche bin uaxacpiz

a385 canppel thune yokol hunppel payche bin bolonpiz  
cappel payche bin halbezabal lahunpiz  
hunppel thune yokol cappel payche bin bulucpiz  
cappel thune yokol cappel payche bin lahcapiz  
oxppel thune yokol cappel payche bin oxlahunpiz

<sup>103</sup> 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.

s390 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.<sup>104</sup>

Here is the book of don Juan Xiu of Oxkutzcab:  
I copied it, I Diego Chi, town registrar here in Mani  
a395 on July 16 in the year of 1689.  
This is the day when a contingent from Oxkutzcab went to Mérida  
because Lorenzillo and the English had come there:  
Captain Diego Balam, the governor,  
Pedro Puc and Diego Tuin, city councilmen,  
a400 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.  
a405 Its burden runs for 8 years.  
There are 13 years to go and then 4 Ahau Katun ends thus.  
But on the 13<sup>th</sup> I copied it thus.  
Not all of it.  
Only the calendar put together  
with the Roman calendar.

a410 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.  
I separate the placement of the count of the year from the count of the month thus.  
My masters, my teachers will compare (my work).

a415 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.  
in the name of our lord god in which my understanding is not much.

<sup>104</sup> The following are two different final paragraphs to the forgoing text. The first paragraph is given on lines a393-a402 and was purportedly written in 1689. However, as noted in the footnote about Lorenzillo, 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 **u uuṵ katunoob**.

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.

a390 he tun u can tzole in oib ti letrasobe  
lay u mahancenil u kabaob chuenoob hochoob hach naatabal  
heklayobi lae; chaanteob hun hunppel haab lae

Heklay yuun don Juan Xiu Oxkutzcab:  
tin hochah cen Diego Chi, escribano cofradia uay Mani lae  
a395 en 16 de julio ti yaabil 1689.  
Lay u kinil binoob Ah Oxkutzcaboob ti Ho  
tumenel u talel Lorenzillo yetel Inglesoob ti lae.<sup>105</sup>  
Capitan Diego Balam gobernador,  
Pedro Puc yetel Diego Tuin, alcaldesoob,  
a400 Pascual Noh, u noh regidor.  
312 años yokol hun uuṵ katun ca culac tu chun tu caten.  
Bay hoppice;

he ix oiboob tin hochah lae.  
Ma tulacali, chen bel u tzolol u than Uaxac Ahau.  
Hun tzol u binel yetel u cuch ah cuch haab, Canil Ahau Katun lae,  
a405 tan u yalcab uaxacppel u haabil u cuch  
oxlahunpiz u binel ca Ꞩococ Can Ahau lae.  
Heuac tu yoxlahunil tin hochah lae:  
ma tulacali.  
Hayli u calendarioil tin paktecuntah  
yetel u calendarioil romanesoob.

a410 Cu ximbanzic cristianoile u ziyan c’ah lohil Jesu Cristo lae.  
Lay licil u lubul hencen cu kinbezabal ichil kinobe  
tu xoc cristianoile yetel cilich nabil iglesia.  
Tin hun paycunah u lubul u xoc haab yetel u xoc yuiloob lae.  
Bin u cetbezoob in yumoob, maestrosoob  
a415 ca u zatezoob ten, ten u kazil u palaloob lae.  
Ua ma bay tzolaanile ua yan zipaanile.  
Bin u chucbezoob ten tumenel ma cetel in naati  
lay tumenel cin katic tiob ca u zatezoob in zipil.  
Tu kaba c’ yumil ti dios ichil u ma cetel in naat.

<sup>105</sup> Probably Laurens Cornelis Boudewijn de Graaf, known to the Spanish as Lorençillo. (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.



a420 Today at the end of the 20<sup>th</sup> day of Zec  
on which works 6 Chic Chan  
of the year bearer 9 Muluc thus  
on February 14 of the year 1793<sup>106</sup>  
then I finished learning to write the Maya uinals,  
Maya calendar for the ancient people before the beginning of Christianity.  
a425 That my lords should forgive my errors, those who guard knowledge, teachers,  
astrologers, acentricals, concentricals,<sup>107</sup> 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.

a420 Helel tu ꝑoc u hunkal u kinil Zec  
tu chuenil uacil Chic Chan  
tu cuch haab Bolon Muluc lae  
en 14 de febrero de 1793 años:  
ti ꝑoci in cambal in ꝑibtic maya uinal,  
maya calendario utial uchben uinicoob ti ma hoppoc cristianoile.  
a425 Ca u zatezoob in zipil in yumooob, ah canaan naatoob, maestrosoob,  
astrologosoob, asentricosoob, consentricosoob, ah canaan miatzoob  
u yoheloob u ximbal kin yetel :U: yetel ekoob yetel tulacal baal  
u zihzahma c’ yumil ti dios uay yokol cabe.

<sup>106</sup> 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 **xoc 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 Eꝑnab, 15 Zac. There is thus no way to reconcile the date given on lines a420-a421 with a real Mayan day.

<sup>107</sup> 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:

<b>U Uichoob U Uoohil</b>	A320-A428
<b>U Xocaan U Bubukil Haaboob</b>	A440-A480
<b>U Buk Xoc Kin</b>	A520-A542
<b>U Buk Xoc Tun</b>	A560-A599
<b>Zac Patay Haabil</b>	A600-A650
<b>Uchic Tu Cuch Haab Uaxac Ahau</b>	A680-A724
<b>U Buk Xoc Ahau Katun</b>	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

a440	This is the story of the account of the years which falls to the four corners of the sky: Kan to the east, Muluc to the north, Hiix to the west, Cauac to the south.	
a445	That they say is how it goes.	
a450	1 Kan	1 Hiix
	2 Muluc	2 Cauac
	3 Hiix	3 Kan
	4 Cauac	4 Muluc
	5 Kan	5 Hiix
	6 Muluc	6 Cauac
	7 Hiix	7 Kan
	8 Cauac	8 Muluc
a455	9 Kan	9 Hiix
	10 Muluc	10 Cauac
	11 Hiix	11 Kan
	12 Cauac	12 Muluc
	13 Kan	13 Hiix
a460		
a465	1 Muluc	1 Cauac
	2 Hiix	2 Kan
	3 Cauac	3 Muluc
	4 Kan	4 Hiix
	5 Muluc	5 Cauac
	6 Hiix	6 Kan
	7 Cauac	7 Muluc
	8 Kan	8 Hiix
a470	9 Muluc	9 Cauac
	10 Hiix	10 Kan
	11 Cauac	11 Muluc
	12 Kan	12 Hiix
	13 Muluc	13 Cauac

U Xocaaan u Bubukil Haaboob

a440	U tzolaan u xocol haab u lubul tu can titzil caan: Kan ti lakin Muluc ti xaman Hiix ti chikin Cauac ti nohol	
a445	Bay bin u ximbal lae.	
a450	hunil Kan	hunil Hiix
	cabil Muluc	cabil Cauac
	oxil Hiix	oxil Kan
	canil Cauac	canil Muluc
	hoil Kan	hoil Hiix
	uacil Muluc	uacil Cauac
	uucil Hiix	uucil Kan
	uaxac Cauac	uaxac Muluc
a455	bolon Kan	bolon Hiix
	lahun Muluc	lahun Cauac
	buluc Hiix	buluc Kan
	lahca Cauac	lahca Muluc
	oxlahun Kan	oxlahun Hiix
a460		
a465	hunil Muluc	hunil Cauac
	cabil Hiix	cabil Kan
	oxil Cauac	oxil Muluc
	canil Kan	canil Hiix
	hoil Muluc	hoil Cauac
	uacil Hiix	uacil Kan
	uucil Cauac	uucil Muluc
	uaxac Kan	uaxac Hiix
a470	bolon Muluc	bolon Cauac
	lahun Hiix	lahun Kan
	buluc Cauac	buluc Muluc
	lahca Kan	lahca Hiix
	oxlahun Muluc	oxlahun Cauac

a475      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.

a475      Lay u xocaa u bubukil haaboob tin ualahe:  
              hun hunppel haab u cuch, lay tzolaantacoob lae.  
Lay tu pak u xocol u xocol lay oxlahun Cauac lae,  
              ca tun hoppoc u xocic hunil Kan tu caten.  
Layli cu zute bay saanil caanal lae:  
              hun oit katun u yalabal tu canppelil.  
Lay hah lae.

**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 11 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.

A520	u buk xoc kin ꝑ u maya uinaloob, Uob lae he ix tun u xoc yuile, uaxaclahunpiz lae; hun hunkal kin u cuch lae ꝑ ixma kaba kine, hopel kin u cuch														
A525	hunen ti uaxace	poop	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7
	uaxacen ti cae	uoo	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1
	caen ti bolone	zip	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8
	bolonen ti oxo	zoo	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2
	oxen ti lahune	zec	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9
A530	lahunen ti cane	xul	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3
	canen ti buluce	oeyaxkin	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10
	bulucen ti hoe	mol	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4
	hoen ti lahcae	cheen	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11
	lahcaben ti uace	yax	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5
A535	uacen ti oxlahune	zac	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12
	oxlahunen ti uuce	ceh	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6
	uucen ti hune	mac	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13
	hunen ti uaxace	kankin	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7
	uaxacen ti cae	muan	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1
A540	caen ti bolone	paax	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8
	bolonen ti oxo	kayab	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2
	oxen ti lahune	cum ku	3 ti 10	4 ti 11	5 ti 12	6 ti 13	7 ti 1	8 ti 2	9 ti 3	10 ti 4	11 ti 5	12 ti 6	13 ti 7	1 ti 8	2 ti 9
	lahunen ti cae,	u uayab haab	10 ti 2	11 ti 3	12 ti 4	13 ti 5	1 ti 6	2 ti 7	3 ti 8	4 ti 9	5 ti 10	6 ti 11	7 ti 12	8 ti 13	9 ti 1

The count of the days

a520	The count of the days and the Maya uinals, months thus. Here then are the count of the months, 18 in number thus, 20 days is the burden thus and the nameless days, 5 days is the burden.	
a525	1 to 8	Poop
	8 to 2	Uoo
	2 to 9	Zip
	9 to 3	Zoo
	3 to 10	Zec
a530	10 to 4	Xul
	4 to 11	Ōe Yax Kin
	11 to 5	Mol
	5 to 12	Cheen
	12 to 6	Yax
a353	6 to 13	Zac
	13 to 7	Ceh
	7 to 1	Mac
	1 to 8	Kan Kin
	8 to 2	Muan
a540	2 to 9	Paax
	9 to 3	Kayab
	3 to 10	Cum Ku
	10 to 2	U Uayab Haab

u buk xoc kin

a520	u buk xoc kin yetel u maya uinaloob, :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	
a525	hunten ti uaxace	poop
	uaxacen ti cae	uoo
	caen ti bolone	zip
	bolonen ti oxe	zoo
	oxen ti lahune	zec
a530	lahunen ti cane	xul
	canen ti buluce	œ yax kin
	bulucen ti hoe	mol
	hoen ti lahcae	cheen
	lahcaen ti uace	yax
a535	uacen ti oxlahune	zac
	oxlahunen ti uuce	ceh
	uucen ti hune	mac
	hunten ti uaxace	kan kin
	uaxacen ti cae	muan
a540	caen ti bolone	paax
	bolonen ti oxe	kayab
	oxen ti lahune	cum ku
	lahunen ti cae	u uayab haab

**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 Oxkutzcab 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 Cuceb” (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 table is a list of the possible year bearers and the coefficients that the months would take for the day Ahau:

Table of Year Bearer Sets and their Coefficients

Ah Cuch Haaboob	uinal coefficients which would fall on the day Ahau
Cimi, Chuen, Cib, Imix	20, 15, 10, 5
Manik, Eb, Caban, Ik	19, 14, 9, 4
Lamat, Ben, Eonab, Akbal	18, 13, 8, 3
Kan, Muluc, Hiix, Cauac	17, 12, 7, 2
Chic Chan, Oc, Men, Ahau	16, 11, 6, 1

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, Eonab, 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 Oxkutzcab 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.

A560	Edited									
	13	9	5	1	10	6	1	1	1	1
A565	7	3	12	8	11	4	1	1	1	1
	13	9	5	1	10	6	1	1	1	1
A570	13	9	5	1	10	6	1	1	1	1
	13	9	5	1	10	6	1	1	1	1
A575	13	9	5	1	10	6	1	1	1	1
	13	9	5	1	10	6	1	1	1	1
A580	13	9	5	1	10	6	1	1	1	1
	13	9	5	1	10	6	1	1	1	1
A585	13	9	5	1	10	6	1	1	1	1
	13	9	5	1	10	6	1	1	1	1
A590	13	9	5	1	10	6	1	1	1	1
	13	9	5	1	10	6	1	1	1	1
A595	13	9	5	1	10	6	1	1	1	1
	13	9	5	1	10	6	1	1	1	1



**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<sup>108</sup> 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.<sup>109</sup> Barrera translates **Zac Patay Haabil** as “años esteriles” and Roys translates a parallel phrase **zac patay chacil**<sup>110</sup> 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”.

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<sup>108</sup> Compare with **akay**, **bolay**, **hauay**, **molay**, **mukay**, etc.

<sup>109</sup> See lines a600, d190, d317, d487.

<sup>110</sup> See line e327.

a600 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.  
a605 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,  
a610 even though the katun is seated on the day Kan.<sup>111</sup>  
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.<sup>112</sup>  
a615 Here then are the reckonings of the aspect of the katuns;  
there are four reckonings thus:<sup>113</sup>  
  
Here then is the first reckoning:  
It is the year in which our redeemer Jesus Christ was born  
a620 which is the most correct count above all of the counts.  
It is followed by the ancient Mayan count,  
the count of our ancestors.

a600 zac patay haabil  
he ix Ahau bin tac te lae tu uuʼ katun lae  
lay licil u naatabal u cumtal katun lae  
Cauac tu Hunte Poop u ah cuch haab  
yahal cab tu caten u kinil haab lae  
a605 u cultal Ahau Katun lae tu pach u kinil Cauac tu kaba ix cu cultal  
ma tuzbili  
hun hunkal haab u cuchoob hun huntul Ahau Katun  
he tun canppel ixma kaba haaboob  
licil u baxal hoppel haabi yetel Cauace  
a610 bacac ix ti lic u cultal katunie tu kin Kan  
licil u yalic u kaba yetel u than tulacal  
bay hoppel kin ixma kabae amal haabe  
bay ix amal u hioil katunoob lae  
hoppel haab u baxal u mol box katun lae  
a615 he ix tun u tzolaan u uich katunoob lae  
can tzoloob lae  
  
he ix u yax chun u tzolole  
lay yaabil u ziyah lohil jesu cristo  
a620 u tohil xoc yokol tulacal xocoob  
lay ix licil u thulabal u pach tumen u uchben maya xoc  
u xoc c’ kilacabiloob

<sup>111</sup>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**.

<sup>112</sup> **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.

<sup>113</sup> There are in fact six reckonings as will be seen.

a625        Here is the second reckoning:  
             these are the year bearers to the four world directions.<sup>114</sup>

             Here is the third reckoning:  
             These are the katuns.  
             The Lamay Tun,<sup>115</sup> the painful (time of) the year<sup>116</sup> are to be understood.

a630        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.  
             It is the daily count of the days which are in the uinal.

a635        20 days are said to be revealed.<sup>117</sup>

             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.<sup>118</sup>

a625        he u ca tzole  
             lay u cuch haaboob tu can tukil caanobe

             he u yox tzole  
             lay katunobe  
             licil u naatabal u lamay tun, u yail haab

a630        licil u yuchul maya cimlaloob yetel pec oltziltacoob tu thanobe  
             heuac ma oczaben ti oli helelae babahunili uchuc u chabalobie

             he u can tzole  
             heklay zanzamal kin xoc yan ichil uinal

a635        hunkal kine bin alab chacancunte u nah

             he u ho tzole  
             yilabal lic yoheltabal yoc uiil,<sup>119</sup> yoc nal, u kin col,  
             yoc buul, yoc ib, yoc ic, yoc chicam,  
             yoc taman, tulacal u baal colobe

a640

<sup>114</sup> This refers to lines a447-a472.

<sup>115</sup> 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 tuns”, 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.

<sup>116</sup> The term **u yail haab** is an alternative name for the last 5 days of the year, usually called **u uayab haab**. For another use of this term see line Ca27 in which the term is clearly explained in Spanish.

<sup>117</sup> This refers to lines a007-a026.

<sup>118</sup> This probably refers to the list of planting dates given in lines a030-a051.

<sup>119</sup> Throughout this translation the word **uiil** will usually be translated as “sustenance” but of course it is an honorific title for corn. Corn also had the alternative name **kauil** which is also thought to be the name of the corn god. Today corn is referred to as **cichcelem gracia** when speaking of it in honorific terms, the implication being that this is a male entity, the word **cichcelem** being applied to male goodness and beauty. However, the word **uiil** 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.<sup>120</sup>  
Whoever has a soul knows that not just once it happens that it is written.  
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.  
a650 Then the tun will exist whether it is of two sections or three sections thus.<sup>121</sup>

<sup>120</sup> 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 así: 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 **yibnel cab** ("the cloth of the land") which is to be found on lines a704, e486 and e568.

<sup>121</sup> 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.

he tun u uac tzole  
lay ua bahun uinalil yan ichil, lubaan tac ti kinbezabal  
he tun u chayan ku u yama yetel u nahma u ÷ibtabal yube  
ua mac yan yol yohelte ma hunppeltuba uchac ca ÷ibtic tilobie<sup>122</sup>  
a645 ti lic u ÷abal tun lae  
can cantul ti Ahauob cuchie hun ÷it katunoob  
ti tun lic u yalabale cankal haab catac uaclahunpizi  
yetel ixma kaba katun amal u uatal tun  
ua ix ma u chicaantal tune yan u man u uu÷ katun  
ti ma u caxaantal tumen tu ÷oc tune mol cab<sup>123</sup> bin ualhebal  
a650 ca bin yanac u tunil ua ca ÷it ua ox ÷it lae

<sup>122</sup> For **tilobie** see BMTV: Pero, sino, mas no: tilob .l. tilolobal.

<sup>123</sup> For **mol cab** see BMTV: Juntarse o aiuntarse muchas cosas: mol .l. mol cab.

That which happened in the Year Bearer of 8 Ahau Katun

- a680 Today on the 10<sup>th</sup> day of the month of May in the year 1756  
in the year bearer 7 Cauac on the 19th day of Muan<sup>124</sup>  
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.
- a685 Here is the beginning because of those (years)  
which happened in the Year Bearers of 8 Ahau Katun.  
In the beginning because of them thus I pursue  
whether because there is a small beginning in the writings.  
However, 11 Ahau Katun was in force when the Spanish entered here in our land
- a690 so that they introduce us to Christianity.  
This then was the beginning they say.  
However then in the 8 Ahau Katun thus, before the coming of the Spanish,  
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
- a695 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**,<sup>125</sup> the governor inside the fortification at Mayapan.<sup>126</sup>  
Thus the odor of plumeria flowers begins to come out of his nose  
so that he desires women.
- a700 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

<sup>124</sup> While it is true that the year 7 Cauac began in the year 1756, the month of Muan actually fell in the month of May, 1757. To be precise, in the year 7 Cauac the uinal Muan would have begun on May 7 and ended on May 26, which means that May 10<sup>th</sup> fell on the day 4 Muan. The full Mayan date for May 10<sup>th</sup> would have been 4 Ik, 4 Muan. If, on the other hand, we take the day 19 Muan in the year 7 Cauac as being the correct day then the Christian date would be May 25<sup>th</sup>, 1757. Finally, the day 19 Muan could never fall on May 10<sup>th</sup>. The range for the day 19 Muan is from May 19 in the year 13 Cauac to May 31 in the years 1 Kan, 2 Muluc and 3 Hiix. See the footnote to lines a420-a421 which talks about a similar problem with the date given there.

<sup>125</sup> See the introductory remarks to Section H and Appendix E for more on **Hunac Ceel**.

<sup>126</sup> The name **Mayapan** is generally thought to mean “Flag of the Maya”, from Maya and **pan**, “flag”. (CMM: Pan: vandra 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 **Zaciyapan**, perhaps the name **Mayapan** has a similar root structure in which the parts are **may** and **-apan**. See the Glossary for more discussion.

Uchic tu cuch haab Uaxac Ahau Katun

- a680 Helel tu lahunpiz kinil u yuil mayo tu haabil 1756  
tu cuch haab Uucil Cauac tu bolonlahunpiz kinil Muan  
ti hoppi in oibtic u haabil katunoob  
hencen yaab kinil ca culhi ca tu oiboob c’ kilacabiloob.  
Licil u xocicoob u coo katun ah katunoob.
- a685 He ix u chunpahanil tumeneloob  
uchic tu cuch haab Uaxac Ahau Katun.  
Hoppaanil tumeneloob yoklal lay cin thulic u pach  
ua bay tumen yan hoyaan hoppaanil tu oibobe.  
Heuac Buluc Ahau Katun cu yahaulil ca oci ouloob<sup>127</sup> uay tac luumile
- a690 utial yocезoon tu cristianoile.  
Lay tun u chunpahanil tu thanoob.  
Heuac he tun Uaxac Ahau lae, ma talac ouloob cuchie  
lay uchci u yocol u keban than tiob kuyem uinicoob uchie.  
Heuac lay tu chun u yoheltaoob ix u kuchul u kin u yahal cab tiob
- a695 tu ekmayil u cuxtalooob.  
Lay u chunpahanci u yocol u keban than tiob.  
U naatoob u kuchul u kinil u toppol oxlahun tzuc nictе<sup>128</sup>  
tumenel Hunac Ceel,<sup>129</sup> u halach uinicil ich paa Mayapan.  
Lay u chunbezic u hokol u boc nictе tu ni  
utial u oiboltic chuplal,
- a700 heuac yoklal u naaаan u kinil  
yetel kuchul u caah u kinil, u katunil u аaan tiob  
tumenel u noh ahauob.  
Heklay Quetzal Coatl yetel Ah Buluc Am u kabaob<sup>130</sup>

<sup>127</sup> While the word **oul** 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: Oulil: llaman los indios al encomendero de algun pueblo.

<sup>128</sup> While **nictе** can refer both to the plumeria flower in particular and to small flowers in general, here is refers to the plumeria flower which is the symbol of carnal lust. See CMM: Nictе: rosa o flor, no denotando de que arbol, mata, o yerua. / Nictе: deshonestidad, vicio de carne, y traesuras de mugeres.

<sup>129</sup> See BMTV: Elada o yelo recio, que es frio mucho: hunac ceel.

<sup>130</sup> 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. 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.<sup>131</sup>  
Thus the stone of the land, the cloth of the land will be gathered together and embraced  
a705 by the priests **Chilam Balam**<sup>132</sup> 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 katun,  
a710 **Ah Xupan Nauat** and **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.  
a715 That is what I follow.  
Here is the beginning: 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.  
a720 Whoever knows can compare it to see of 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 katun.

<sup>131</sup> This is the first of four references to **Buluc Am** (Eleven Spider) and/or Moteuczoma. **Buluc Am** appears to be an alternative name for Moteuczoma. Moteuczoma is written as Montesuma and Montezuma in the Mayan colonial texts. His name is also written as Motecuzoma, Motecuzomatzin, Moteuczomatzin, Montezuma, Moctezuma, Moctezoma, 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: Moteuhçoma: "el que se enoja como señor". (from mo = his, teuctli = lord and zoma / zuma = to annoy.). Solís Ácalá claims that the name **Buluc Am** is the Mayan name for the Aztec god Tzontemoc (from tzontli = hair and temo = descending) which is an alternative name for the god Mictlan Tecutli (from mictlan = underworld and tecutli = lord), the lord of the underworld. Note that Tzontemoc is a near anagram to Moctezoma. The other mentions of these two are on:

c242 u çoc u than Buluc Am, lay Moteuczomae  
uaye u çoc tu may ceh  
uaye u manel tulacale; ca ix bin u yalahoob Mani  
c245 uaye u cahal ah itzaob, alab tiob tumenel Ah Moteuczoma  
c246 u tunil ah itzaob tumenel Ah Buluc Am u kaba  
c363 ca çab uuc çacab libro u xoc Ah Teppan Ciz  
yetel Ah Buluc Am lae

<sup>132</sup> For more on Chilam Balam see Appendix E.

tumenel u yah kinoob yetel u yah miatzoob, heklay Moteuczoma:  
lay bin u çaanil yetel u mekmail u tunil cab yetel yibnel cab<sup>133</sup>  
a705 ti ah kinoob Chilam Balam yetel Na Puc Tun yetel Ah Kin Pech.<sup>134</sup>  
U picil huunil u yahal cab tiob.  
Ualcil ti oxlahun, ti uuc u yahal cab.<sup>135 136</sup>  
Lay u naaticoob u kuchul u kinil  
tumenel lic u xocicoob tu picil huunil katun  
a710 Ah Xupan Nauat yetel Ah Teppan Ciz.  
Lay bin u çaanil tu than noh ah kin Chilam Balam.  
Lay tun tin çha ti ol u xocol katunoob tumenoob.  
Bay u naatmail çul, español conquistador señor don Cosme de Burgos.<sup>137</sup>  
Uchie Uaxac Ahau Katun tumen ti uchul tulacali baala.  
a715 Lay tin thulah u pach.  
He ix u chunpahanile holahun kal haab catac cankal haab caixtac canppel haab  
helelae licil in chunbezic 384 lae.  
Lay tun licil u bin yalcab lae.  
Lay tin hokzah yan cabal lae, bin in thul pachte.  
a720 He max yohele ca u cetbezic ua yan tuzie.  
Lay u uich ahaub lae;  
chaanteob tin hokzah tumen  
tu haabil 1392 cuchie Uucil Cauac ah cuch haab cuchi  
ca culhi Uaxac Ahau Katun lae tu katunil lae.

<sup>133</sup> It is uncertain what is meant by both **u tunil cab** and **yibnel cab**. The expression **u tunil 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 **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 **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.

<sup>134</sup> As will be seen in Section J, there were six priest who gathered together at the home of Chilam Balam, probably at Ecab: Ah Xupan Nauat, Ah Na Puc Tun, Ah Kauil Chel, Ah Natzin Yuban Chan, Ah Na Hau Pech and Ah Nacom Chilam Balam. Four of them are named in this text. For the office of chilam and how the chliam works as a prophetic priest see Section J, lines j049-j056.

<sup>135</sup> See the footnote to line a118 for a commentary on the numbers 13 and 7.

<sup>136</sup> Note the two different meanings of **yahal cab**. See CMM: Ahal cab ti: tener ya uso de razon, juicio y discrecion. / Ahal cab: amanecer. ¶ Ahal u cah cab: ya amanecer. ¶ Tal v cah yahal cab: ya quiere amanecer. ¶ Ix maaci tan c'ilab yahal cab çamal: por ventura no veremos el amanecer de mañana. / Ahal cab: ser el mundo criado. ¶ Ti ma to ahac cab: antes de la creacion del mundo.

<sup>137</sup> While there are various people with the last name of de Burgos who were involved in the conquest of Yucatan and Mexico, Cosme de Burgos is not mentioned in the various lists of Spanish conquerors given in the histories. The closest would be Sebastian de Burgos.

The Count of the Ahau Katuns

- a730

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
- a735

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
- a740

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
- a745

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
- a750

Thus then are the Ahau Katuns: its burden goes for 7 years.  
This is the beginning of burden today:  
Thirteen years to go  
at 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
- a755

because of the prophets (such as) **Chilam Balam**.

U Buk Xoc Ahau Katun

- a730

tu haabil 1392 ca culhi Uaxac Ahau Katun tu haabil 7 Cauac  
tu haabil 1416 ca culhi Uac Ahau Katun tu haabil 5 Cauac  
tu haabil 1440 ca culhi Can Ahau Katun tu haabil 3 Cauac  
tu haabil 1464 ca culhi Cabil Ahau Katun tu haabil 1 Cauac  
tu haabil 1488 ca culhi Oxlahun Ahau Katun tu haabil 12 Cauac
- a735

tu haabil 1512 ca culhi Buluc Ahau Katun tu haabil 10 Cauac  
tu haabil 1536 ca culhi Bolon Ahau Katun tu haabil 8 Cauac  
tu haabil 1560 ca culhi Uuc Ahau Katun tu haabil 6 Cauac  
tu haabil 1584 ca culhi Ho Ahau Katun tu haabil 4 Cauac  
tu haabil 1608 ca culhi Ox Ahau Katun tu haabil 2 Cauac
- a740

tu haabil 1632 ca culhi Hun Ahau Katun tu haabil 13 Cauac  
tu haabil 1656 ca culhi Lahca Ahau Katun tu haabil 11 Cauac  
tu haabil 1680 ca culhi Lahun Ahau Katun tu haabil 9 Cauac  
tu haabil 1704 ca culhi Uaxac Ahau Katun tu haabil 7 Cauac  
tu haabil 1728 ca culhi Uac Ahau Katun tu haabil 5 Cauac
- a745

tu haabil 1752 ca culhi Can Ahau Katun tu haabil 3 Cauac  
tu haabil 1776 ca culhi Cabil Ahau Katun tu haabil 1 Cauac  
tu haabil 1800 ca culhi Oxlahun Ahau Katun tu haabil 12 Cauac
- a750

Lay tun Ahau Katun: cu binel u cuch tu uucppel haab.  
Lay u chun u cuch helelae:  
oxlahun piz haab u binel  
ca xococ u cuch haab lae tu haabil 1776 u xocol uale.  
He u than yetel u bel tu yahaulil lae.  
Lay u than yan ichil u cuch haabil lae
- a755

tumeneloob ah 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 **xoc kin** along side the Christian calendar, and then copied the first 105 days of the **xoc kin** 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

Day	utz	lob	utz, lob xan	not given
Kan	4	7		2
Chic Chan	4	6	1	2
Cimi	9	4		
Man Ik	5	7		1
Lamat	2	11		
Muluc	6	6		1
Oc	5	6		2
Chuen	2	11		
Eb	3	9	1	
Ben	4	9		
Hiix	1	10		2
Men	4	8		1
Cib	6	7		
Caban	5	5	2	1
Eonab	7	5		1
Cauac	6	7		
Ahau	5	6		2
Imix	4	9		
Ik	2	10		1
Akbal	2	10		1

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				
Day Coefficient	utz	lob	utz, lob xan	not given
1	6	12		2
2	4	16		
3	6	12		2
4	8	10		2
5	7	12		1
6	7	13		
7	5	14	1	
8	6	13	1	
9	7	9	2	2
10	5	12		3
11	8	8	2	2
12	7	10		3
13	10	8		2

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 Eʼnab in the bad column.<sup>138</sup>

<sup>138</sup> 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 Gemilli, 1700:52: “Questo contar per tredici, oltre l’osservarsi negli anni, si praticava eziandio ne’ mesi; ìmperocchè quantunque il lor mese fusse di 20. giorni, ad ogni modo giunti al

Tabulation for Good and Bad Days in the Trecenas of U Xoc Kin				
Day	utz	lob	utz, lob xan	not given
1 Kan	4	7	1	
1 Caban	5	7	1	
1 Oc	5	8		
1 Akbal	4	7		2
1 Cib	6	7		
1 Muluc	11	2		
1 Ik	1	11		1
1 Men	0	11		2
1 Lamat	4	7		2
1 Imix	9	3		1
1 Hiix	7	6		
1 Man Ik	2	8	1	2
1 Ahau	10	3		
1 Ben	0	11		2
1 Cimi	1	11		1
1 Cauac	4	9		
1 Eb	7	4		2
1 Chic Chan	9	3	1	
1 Eʼnab	2	9		2
1 Chuen	1	10		2

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:<sup>139</sup>

Year Bearer	Dresden	Trecenas
Kan	“good”	“somewhat bad”
Muluc	“good”	“good”
Hiix	“bad”	“somewhat good”
Cauac	“bad”	“bad”

novero decimoterzo, tornavano da capo. Il voler indagare la cagione, perche ciò facessero, è un tentar l’impossibile; potrebbe esser però, che seguirassero anche in ciò il loro calcolo della Luna. Egliino distingueano il moto Lunare in due tempi; il primo di vigilanza, dall’ *Orto Heliaco*, o nascimento Solare, sino all’opposlzione, di 13. di; e’l secondo del sonno, d’altrettanti, sino all’occultazione mattutina.”

<sup>139</sup> 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 Tocoob** (lines A220-A252), the dates given for **Ah Tocoob** 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 or **uazak pachooob**, and of these prognostications only one states “**utz kin utial ah cabnaloob, licil u pakal cabi**” (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**.<sup>140</sup> They are as follows:

<sup>140</sup> It appears from the comments by Landa that he was not aware of the cyclical nature of **U Xoc Kin** in which a given day of **U Xoc Kin** reappeared every 260 days. The fiestas which are given here are definitely tied to the 260 day calendar and not to the 365 day calendar.

The Fiesta of 7 Ahau: En qualquier día q[ue] cayesse este septimo de Ahau hazian vna muy gran fiesta que duraua tres dias de saumerios y offrendas, y su gentil borrachera; y porq[ue] esta es fiesta movable 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 BMTV: Alarde y reçeña 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 añçiana y mas viejos vna fiesta a los chaces, dioses de los panes, y a izamna. Y vn día o dos antes hazian la sigiente ceremonia a la qual llamauan en su lengua Tuppkak. Tenian buscados todos los animales, y sauandijas del campo, que podian auer y en la tierra auia y con ellos se juntauan 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 cora[ç]iones 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 coraçones de su encienso, y si las matauan trayanles los cora[ç]iones para aquel fuego. Quemados todos los corazones ...los matauan el fuego con los cantaros de agua los chaces. Esto hazian para con ello y la siguiente fiesta alcançar buen año de aguas para sus panes luego celebrauan la fiesta. Esta fiesta celebrauan differentemête de las otras ca para ella no ayunauan saluo el muñidor della que este ayunauan su ayuno. Venidos, pues a celebrar la fiesta se juntauan 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: daua el sacerdote encienso preparado para el mu[ñ]idor el qual lo quemauan en el brasero, y assi diz q[ue] huya el demonio. Esta hecho con su deuocion acostumbra 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.





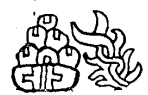
One would think that if there is such an elaborate ceremony held on the days of **tup kak** that there would be something similar held on the days that **Ah Toc** is proclaimed (**yal kaba**), those being 4 Chic Chan, 4 Oc, 4 Men and 4 Ahau. As pointed out in the introduction to **Ah Toc** (lines a220-a252) 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<sup>141</sup> se aparejauan los señores de los colmenares para celebrar su fiesta en Tzec,<sup>142</sup> y aunq[ue] el aparejo principal destas sus fiestas era el ajuno no obligaua mas de al sacerdote y los oficiales que le ajudauã y en los demas era voluntario. Venido el dia de la fiesta se juntauan en la casa en que se celebraua, y hazian todo lo q[ue] en las demas saluo que no derramauan 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[ue] dauan 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[ue] 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 **Eonab**. However, the **U Xoc Kin** gives only three indications of this ceremony and Landa has mentioned this event only twice as noted above.

u uazak pach tu uucten		
oxil cib	utz kin utial ah cabnaloob,	
	licil u pakal cabi	
canil caban	utz	
hoil eonab	utz	
		
oxil cib	u pakal	
		
canil caban	u cab	
		
hoil eonab	yax chan (god CH)	
	(holcan? )	
		
		

Comparison of **U Xoc Kin** given in the upper three lines with the third column of page 106b of the Madrid Codex

<sup>141</sup> This is of course **Zoo**, meaning “bat”.

<sup>142</sup> 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 Eɔnab	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 ɔoc uiili
	Ca Chic Chan	lob
b005	Oxil Cimi	lob
	Canil Man Ik	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 cuch haabil Muluc, u cappel yoc uiil ma lob
b025	Oxlahun Cib	utz; yalcab muyal
	Hunil Caban	utz
	Cabil Eɔnab	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

	The Second Round	
b040	8 Kan	bad
	9 Chic Chan	good, bad also
	10 Cimi	good
b045	11 Man Ik	bad
	12 Lamat	bad
b050	13 Muluc	good; a day of great rain
	1 Oc	good; a day of great rain
	2 Chuen	bad
b055	3 Eb	bad
	4 Ben	bad
b060	5 Hiix	bad
	6 Men	bad; scanty rains <sup>143</sup>
	7 Cib	bad; rain all day
b065	8 Caban	bad
	9 Eɔnab	good
b070	10 Cauac	good
	11 Ahau	good; the Burner puts out the fire
	12 Imix	good
b075	13 Ik	bad
	1 Akbal	bad

	u uazak pach tu caten	
b040	Uaxacil Kan	lob
	Bolon Chic Chan	utz, lob xan
	Lahun Cimi	utz
b045	Buluc Man Ik	lob
	Lahca Lamat	lob
b050	Oxlahun Muluc	utz; u kin noh chac
	Hunil Oc	utz; u kin noh chac
	Cabil Chuen	lob
b055	Oxil Eb	lob
	Canil Ben	lob
b060	Hoil Hiix	lob
	Uacil Men	lob; thul caan chac <sup>144</sup>
	Uucil Cib	lob; man kin ha
b065	Uaxacil Caban	lob
	Bolon Eɔnab	utz
b070	Lahun Cauac	utz
	Buluc Ahau	utz; u tup kak Ah Toc
	Lahca Imix	utz
b075	Oxlahun Ik	lob
	Hunil Akbal	lob

<sup>143</sup> Literally, “rabbit sky rain”. See also lines c015, d143, e328, e484.

<sup>144</sup> 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	
b080	2 Kan	bad
	3 Chic Chan	the Burner takes the fire
	4 Cimi	good; the gods are born
b085	5 Man Ik	good
	6 Lamat	bad
b090	7 Muluc	bad
	8 Oc	good
	9 Chuen	bad
b095	10 Eb	bad
	11 Ben	bad
b100	12 Hiix	the day of the ferocious year <sup>145</sup>
	13 Men	good; merchants hold vigil
	1 Cib	bad
b105	2 Caban	bad
	3 Eɔnab	good; this is the first day in which gifts are given
b110	4 Cauac	bad
	5 Ahau	bad
	6 Imix	good
b115	7 Ik	bad
	8 Akbal	bad

<sup>145</sup> 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.

	u uazak pach tu oxten	
b080	Cabil Kan	lob
	Oxil Chic Chan	u cha kak Ah Toc
	Canil Cimi	utz; u ziyān ku <sup>146</sup>
b085	Hoil Man Ik	utz
	Uacil Lamat	lob
b090	Uucil Muluc	lob
	Uaxacil Oc	utz
	Bolon Chuen	lob
b095	Lahun Eb	lob
	Buluc Ben	lob
b100	Lahca Hiix	u kin balam haabil
	Oxlahun Men	utz; ppix ichnebal ppolom
	Hunil Cib	lob
b105	Cabil Caban	lob
	Oxil Eɔnab	utz; payanbe utial u ɔabal ziil
b110	Canil Cauac	lob
	Hoil Ahau	lob
	Uacil Imix	utz
b115	Uucil Ik	lob
	Uaxacil Akbal	lob

<sup>146</sup> There are two things to note about the phrase **u ziyān ku**. The first is that in most instances the source texts write **zian** / **ɕian**. 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 ziyān chac** which is explored in the introduction to the chapter **U Ziyān 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.

	The Fourth Round	
b120	9 Kan	good; in this moment a gift is given here; to the jicama
	10 Chic Chan	good; the Burner begins the fire
	11 Cimi	good
b125	12 Man Ik	good day for plants
	13 Lamat	bad
b130	1 Muluc	good; suffocating sky for plants
	2 Oc	good
	3 Chuen	good
b135	4 Eb	good day for the deer hunters
	5 Ben	good; air is detained, the flint bites <sup>147</sup>
b140	6 Hiix	bad
	7 Men	good
	8 Cib	good
b145	9 Caban	good
	10 Eɔnab	good
b150	11 Cauac	bad
	12 Ahau	good; this is when sages and scribes are born, whoever might be born
	13 Imix	good
b155	1 Ik	good day for nobles
	2 Akbal	bad

	u uazak pach tu canten	
b120	Bolon Kan	utz; ti tach u ɔabal 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 Eɔnab	utz
b150	Buluc Cauac	lob
	Lahca Ahau	utz; licil u zihil ah miatzoob yetel ah ɔibhuunoob, he max bin zihci
	Oxlahun Imix	utz
b155	Hunil Ik	utz kin utial al mehenooob
	Cabil Akbal	lob

<sup>147</sup> Probably in reference to blood letting.

	The Fifth Round	
b160	3 Kan	bad
	4 Chic Chan	bad; the Burner is proclaimed
	5 Cimi	bad
b165	6 Man Ik	bad
	7 Lamat	bad
b170	8 Muluc	continuous vigil by the inquisitors <sup>148</sup> good, suffocating air
	9 Oc	bad
	10 Chuen	bad; the beginning of sudden death, ends in five days, there is a storm
b175	11 Eb	bad
	12 Ben	bad
	13 Hiix	bad; there is sudden death
b180	1 Men	sudden death arrives the god's (spirit) is cooled
	2 Cib	bad; the gods are born
	3 Caban	bad
b185	4 Eɔnab	bad
	5 Cauac	bad; storm
	6 Ahau	bad; the great salamander comes out at dawn
b190	7 Imix	bad
	8 Ik	bad
	9 Akbal	bad

<sup>148</sup> The translations for both the words **kalab** and **tzacul** are tenuous. The translation of **kalab** is based on the entry from the CMM: Hun kalab akab; hun kalab kin: } toda vna noche; todo vn dia. The translation for **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.

	u uazak pach tu hoten	
b160	Oxil Kan	lob
	Canil Chic Chan	lob; yal kaba Ah Toc
	Hoil Cimi	lob
b165	Uacil Man Ik	lob
	Uucil Lamat	lob
b170	Uaxacil Muluc	kalab ppix ich u tzacul utz; cup caanil
	Bolon Oc	lob
	Lahun Chuen	lob; u ziyān chetun cimil, hoppel kin kalic, chac ikal yani
b175	Buluc Eb	lob
	Lahca Ben	lob
	Oxlahun Hiix	lob; chetun cimil yani
b180	Hunil Men	ti ulah chetun cimil u zizcunabal ti ku
	Cabil Cib	lob; u ziyān ku
	Oxil Caban	lob
b185	Canil Eɔnab	lob
	Hoil Cauac	lob; chac ikal
	Uacil Ahau	lob; u hokol chacmitan chooc <sup>149</sup> ti hatzcab
b190	Uucil Imix	lob
	Uaxacil Ik	lob
	Bolon Akbal	lob

<sup>149</sup> Apparently an alternative name for **Chacmitan Ahau**. The two parts of this name are given in the BMTV: **Chacmitan**: Grande cosa, como hambre, sed y trabajo: chacmitan vijh, vkah .l. numya. ¶ Grandes y recios son los tormentos del Infierno: chacmitan v numyail Mitnal. / **Chooc**: Salamancaesa que, con grasa que tiene, enponçoña: chooc .l. chooc can. See also lines b312, c484.



	The sixth Round	
b200	10 Kan	bad
	11 Chic Chan	the Burner puts out the fire
	12 Cimi	bad
b205	13 Man Ik	bad
	1 Lamat	bad; the paw of the jaguar gets stuck
b210	2 Muluc	bad
	3 Oc	bad; the Burner take the fire, ferocious year, there is wind
	4 Chuen	bad
b215	5 Eb	bad
	6 Ben	bad
b220	7 Hiix	bad
	8 Men	bad
	9 Cib	good
b225	10 Caban	the birth of rulers
	11 Eonab	good
b230	12 Cauac	good
	13 Ahau	good; there is wind
	1 Imix	good
b235	2 Ik	good
	3 Akbal	good; there are showers here

	u uazak pach tu uacten	
b200	Lahun Kan	lob
	Buluc Chic Chan	u tup kak Ah Toc
	Lahca Cimi	lob
b205	Oxlahun Man Ik	lob
	Hunil Lamat	lob; u takal u kab balam
b210	Cabil Muluc	lob
	Oxil Oc	lob; u cha kak Ah Toc, balam haabil, ik yani
	Canil Chuen	lob
b215	Hoil Eb	lob
	Uacil Ben	lob
b220	Uucil Hiix	lob
	Uaxacil Men	lob
	Bolon Cib	utz
b225	Lahun Caban	u ziyan ahau
	Buluc Eonab	utz
b230	Lahca Cauac	utz
	Oxlahun Ahau	utz; ik yani
	Hunil Imix	utz
b235	Cabil Ik	utz
	Oxil Akbal	utz; hahal telae

	The Seventh Round	
b240	4 Kan	good; there are showers here
	5 Chic Chan	good
	6 Cimi	good; the gods are born, on this day there is rain
b245	7 Man Ik	bad
	8 Lamat	bad; Hun Ahau bites his teeth, his face is rabid
b250	9 Muluc	bad
	10 Oc	the Burner begins the fire
	11 Chuen	good
b255	12 Eb	good
	13 Ben	good
b260	1 Hiix	bad; kings are born, people die at the end of it
	2 Men	bad
	3 Cib	good day for the bee keepers, hives are populated
b265	4 Caban	good
	5 Eɔnab	good
	6 Cauac	good
b270	7 Ahau <sup>150</sup>	good
	8 Imix	bad
b275	9 Ik	bad; the mustering of soldiers, <sup>151</sup> there is infection, there is sickness, astute people will be born
	10 Akbal	bad

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

<sup>151</sup> 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 reŋeña de la jente de guerra: v kukum katun, v kukum tok.

	u uazak pach tu uucten	
b240	Canil Kan	utz; hahal telae
	Hoil Chic Chan	utz
	Uacil Cimi	utz; u ziyan ku, u kin yan chac
b245	Uucil Man Ik	lob
	Uaxacil Lamat	lob; u nich co <sup>152</sup> hun ahau, <sup>153</sup> coil u uich
b250	Bolon Muluc	lob
	Lahun Oc	u hoppol u kak Ah Toc
	Buluc Chuen	utz
b255	Lahca Eb	utz
	Oxlahun Ben	utz
b260	Hunil Hiix	lob; licil u zihil ahauob, licil u cimil uinicoob u xul ti
	Cabil Men	lob
	Oxil Cib	utz kin utial ah cabnaloob, licil u pakal cabi
b265	Canil Caban	utz
	Hoil Eɔnab	utz
	Uacil Cauac	utz
b270	Uucil Ahau	utz
	Uaxacil Imix	lob
b275	Bolon Ik	lob; u kukum tok, chapahal yani, kohaaniil yani, ik tan yol uinic bin zihici
	Lahun Akbal	lob

<sup>152</sup> 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 j296. See BMTV: Mostrar los dientes haziendo jestos o bisajes: nich co .l. ninich co.

<sup>153</sup> **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 principe de todos los demonios al qual obedecian todos y llamanle en su lengua Hunhau.

The Eighth Round		
b280	11 Kan	good; the end of rain, a day of thunder, the beginning of rain <sup>154</sup>
	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 Eɔnab	bad; the conch closes, there is death, the day when great pain comes forth
b310	13 Cauac	good
	1 Ahau	bad; Chacmitan Chooc 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

<sup>154</sup> 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.

	u uazak pach tu uaxacten	
b280	Buluc Kan	utz; u xul u kaxal hai, u kin pec chac, u ziyan chac
	Lahca Chic Chan	lob; u lubul u noh ikal lae
	Oxlahun Cimi	utz; u ziyan chac
b285	Hunil Man Ik	u lubul u koch mehen palaloob; chapahal yani u kalal u koch mehen palaloob
	Cabil Lamat	lob
b290	Oxil Muluc	lob
	Canil Oc	yal kaba Ah Toc
	Hoil Chuen	lob
b295	Uacil Eb	utz; zut ti kax xinximbale, utial ah cehoob
	Uucil Ben	lob
b300	Uaxacil Hiix	lob
	Bolon Men	lob
	Lahun Cib	lob
b305	Buluc Caban	utz, lob xan; cablil
	Lahca Eɔnab	lob; u kalal hub, cimil yani, u kin u hokol chacmitan ya
b310	Oxlahun Cauac	utz
	Hunil Ahau	lob; u hokol chacmitan chooc <sup>155</sup> tac metnal ti kin, ti akab, u nupptun cizin, chetun maya cimil yani
	Cabil Imix	lob
b315	Oxil Ik	lob; chac ikal
	Canil Akbal	lob

<sup>155</sup> 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 trabajo: chacmitan vjh, vkah .l. numya. ¶ Grandes y recios son los tormentos del Infierno: chacmitan v numyail Mitnal. / **Chooc**: Salamanquesa que, con grasa que tiene, enponçoña: chooc .l. 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
b325	7 Cimi	good; the beginning of rain, thunder, dry thunder, a day of rain, you are extinguished by the heavy rains also <sup>156</sup>
	8 Man Ik	good; a second day of rain, good day for the poor
	9 Lamat	bad
b330	10 Muluc	bad
	11 Oc	good; the Burner puts out the fire, clouds pass by
b335	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
b340	2 Hiix	bad
	3 Men	bad; the Burner takes the fire
	4 Cib	bad; it is the destiny of the nobles to hold vigil
b345	5 Caban	bad; it is the destiny of the nobles to sicken
	6 Eɔnab	bad
b350	7 Cauac	bad
	8 Ahau	bad; the devil knocks rocks together, mass die-off
	9 Imix	bad
b355	10 Ik	bad
	11 Akbal	it is the destiny of the town administrators to die

<sup>156</sup> 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.

	u uazak pach tu bolonten	
b320	Hoil Kan	lob
	Uacil Chic Chan	lob; licil u hokol u buoíl ti caan, ti chikin cu yuchul
b325	Uucil 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
b335	Lahca Chuen	lob; u lubul u koch ah kinoob yetel al mehenooob yetel ah bobatoob, licil ppix ich lae
	Oxlahun Eb	lob; u kin ppix ich
	Hunil Ben	lob; chapahal, chacuil yani, licil u lubul kohaaniil
b340	Cabil Hiix	lob
	Oxil Men	lob; u cha kak Ah Toc
	Canil Cib	lob; u lubul u koch al mehenooob ti ppix ich
b345	Hoil Caban	lob; u lubul u koch al mehenooob ti chapahal
	Uacil Eɔnab	lob
b350	Uucil Cauac	lob
	Uaxacil Ahau	lob; licil u nupp tun cizin, chetun cimil
	Bolon Imix	lob
b355	Lahun Ik	lob
	Buluc Akbal	u lubul u koch ah kuleloob <sup>157</sup> ti cimil

<sup>157</sup> See CMM: Ah kulel: cierto oficial de la republica, menores que los ah cuch cabe, y mayores que los tupiles. ¶ Item: abogado, medianero, y tercero 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
b365	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
b370	4 Muluc	good; a day of thunder, clouds return, cloudy sky, the gods prepare
	5 Oc	bad
b375	6 Chuen	bad; there is the closing of the conch, the biting of the conch, <sup>158</sup> 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 Eɔnab	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

<sup>158</sup> 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.

	u uazak pach tu lahunten	
b360	Lahca Kan	u lubul u koch ahaulil uinicoob ti cimil yetel chapahal, ppix ich bin yanaci
	Oxlahun Chic Chan	lob
b365	Hunil Cimi	lob; u lob kin ti xabalbaob, cizinoob, lay u hach talanil kin
	Cabil Man Ik	lob
	Oxil Lamat	lob
b370	Canil Muluc	utz; u kin u pec chac, u zut muyal, nocoy caan, u chaalba ku
	Hoil Oc	lob
b375	Uacil Chuen	lob; u kalal hub, u chibal hub yani, u yail kin
	Uucil Eb	lob
	Uaxacil Ben	lob
b380	Bolon Hiix	lob
	Lahun Men	lob; u hoppol u kak Ah Toc, u pec chaci
	Buluc Cib	lob
b385	Lahca Caban	lob
	Oxlahun Eɔnab	yoc uiil, yoc noh uah <sup>159</sup> payanbe, Ua 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 Akbal	lob; u kin ha xan

<sup>159</sup> **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 Eɔnab	good; the day of planting sustenance, planting corn <sup>160</sup>
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

	u uazak pach tu bulucten	
b400	Uacil Kan	utz; u hoppol hai
	Uucil Chic Chan	utz
	Uaxacil Cimi	utz
b405	Bolon Man Ik	lob
	Lahun Lamat	lob
b410	Buluc Muluc	utz
	Lahca Oc	lob; licil u pec chikin chac
	Oxlahun Chuen	lob
b415	Hunil Eb	lob
	Cabil Ben	lob
b420	Oxil Hiix	lob
	Canil Men	utz; yal kaba Ah Toc
	Hoil Cib	utz; yoc uiil
b425	Uacil Caban	utz; yoc uiil
	Uucil Eɔnab	utz; u kinil yoc uiil, yoc noh uah
b430	Uaxacil Cauac	utz
	Bolon Ahau	utz; u chaalba ku, u ziyan ku
	Lahun Imix	lob
b435	Buluc Ik	u hokol yik hub, u kin hai, ca chac
	Lahca Akbal	utz

<sup>160</sup> See line b386 for a similar entry.

	The Twelfth Round	
b440	13 Kan	a demented day of the great god
	1 Chic Chan	good
	2 Cimi	good
b445	3 Man Ik	good
	4 Lamat	good; rain falls, very heavy rain
b450	5 Muluc	bad; rain takes this day
	6 Oc	bad
	7 Chuen	bad
b455	8 Eb	good, bad also
	9 Ben	good
b460	10 Hiix	good
	11 Men	good; the Burner puts out the fire
	12 Cib	good
b465	13 Caban	good; beekeepers are born
	1 Eɔnab	bad
b470	2 Cauac	bad
	3 Ahau	the Burner takes the fire
	4 Imix	bad
b475	5 Ik	bad; storm
	6 Akbal	bad

	u uazak pach tu lahcaten	
b440	Oxlahun Kan	u coil kinal ahau ku
	Hunil Chic Chan	utz
	Cabil Cimi	utz
b445	Oxil Man Ik	utz
	Canil Lamat	utz; licil u lubul ha, hach kam chac
b450	Hoil Muluc	lob; u cha u kin hai
	Uacil Oc	lob
	Uucil Chuen	lob
b455	Uaxacil Eb	utz, lob xan
	Bolon Ben	utz
b460	Lahun Hiix	utz
	Buluc Men	utz; u tup kak Ah Toc
	Lahca Cib	utz
b465	Oxlahun Caban	utz; licil u zihil cabnal
	Hunil Eɔnab	lob
b470	Cabil Cauac	lob
	Oxil Ahau	u cha kak Ah Toc
	Canil Imix	lob
b475	Hoil Ik	lob; chac ikal
	Uacil Akbal	lob

	The Thirteenth Round	
b480	7 Kan	bad
	8 Chic Chan	bad
	9 Cimi	good
b485	10 Man Ik	bad
	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
	13 Oc	good; a day of water, a day of rain
	1 Chuen	bad; if rain will fall, drought will be its burden
b495	2 Eb	bad; plant sustenance
	3 Ben	bad; the walkers <sup>161</sup> return to the forest
b500	4 Hiix	the sins of the rulers of the world stick [to them]
	5 Men	bad
	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 <sup>162</sup>
	8 Eɔnab	bad for holy people
b510	9 Cauac	good for the rulers of the world
	10 Ahau	the Burner begins the fire, a day of rain
	11 Imix	bad for town officials
b515	12 Ik	bad; astute people will be born
	13 Akbal	bad; there is vigil, a day of rain

<sup>161</sup> 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.

<sup>162</sup> I.e. hunters who lure deer by making deer-like sounds. See DMSF: Paazal: reclamo con que llaman las aves o vendados.

	u uazak pach tu oxlahunten	
b480	Uucil Kan	lob
	Uaxacil Chic Chan	lob
	Bolon Cimi	utz
b485	Lahun Man Ik	lob
	Buluc Lamat	lob; u nupptun cizin oxppel kin, lay uchuc ppix ich, hun chabtan kin
b490	Lahca Muluc	Hun chabtan, oxppel akab u ppix ich, u cappel u kinil u nupptun cizin
	Oxlahun Oc	utz; u kin hai, u kin chac
	Hunil Chuen	lob; ua bin lubuc hai, kintunyaabil u cuch
b495	Cabil Eb	lob; yoc uiil
	Oxil Ben	lob; zutoob ti kax ah ximbaloob
b500	Canil Hiix	u takal u keban yahaulil caboob
	Hoil Men	lob
	Uacil Cib	lob; xinximbal ah zutulzutoob ti kax
b505	Uucil Caban	lob; utz kin ti ah paazal cehoob
	Uaxacil Eɔnab	lob ti ah kuyan uinicoob
b510	Bolon Cauac	utz ti yahaulil caboob
	Lahun Ahau	u hoppel u kak Ah Toc, u kin hai
	Buluc Imix	lob ti bataboob
b515	Lahca Ik	lob; ik tan yol uinicoob bin zihici
	Oxlahun Akbal	lob; licil ppix ich, u kin hai



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 pachooob**<sup>163</sup> which make up the calendar round of 260 days, but the source texts only give six distinct **uazak pachooob**. Whether this is because the other 7 **uazak pachooob** 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 haab lae**” (a good year), “**balam haabil**” (jaguar / mysterious / ferocious year?),<sup>164</sup> “**kintunyaabil**” (year of sun, i.e. drought), “**muan haabil**” (muan-bird year?),<sup>165</sup> 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.

<sup>163</sup> The 20 day weeks of the **uinal**.

<sup>164</sup> 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 Cuceb, 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, e327, f065, f434.

<sup>165</sup> 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**.

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**.<sup>166</sup>

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 lath 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					
Day	utz	lob	utz, lob xan	not given	haab comments
Kan	6				2 ( <b>ma kaz u cuch haab</b> )
Chic Chan		6			
Cimi		2	2	2	
Man Ik	5			1	1 ( <b>utzul haab</b> )
Lamat	5			1	
Muluc	6				
Oc	4			2	
Chuen	2	2		2	
Eb	5		1		
Ben	4		1	1	
Hiix	6				
Men		4	1	1	2 ( <b>kintunyaabil</b> )
Cib	6				3 ( <b>balam haabil</b> )
Caban	6				
Eonab	4			2	3 ( <b>utzul haab</b> )
Cauac	6				
Ahau	2	3	1		
Imix	6				
Ik	3		1	2	
Akbal		4	2		1 ( <b>muan haabil</b> )

<sup>166</sup> 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:

Kan	good
Muluc	good
Hiix	good
Cauac	good

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 is 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**<sup>167</sup> in which most of the years have bad prognostications.

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<sup>167</sup> **Cuceb** (that which revolves), PCML c001-c568.

The Account Of The Year Bearers

b550    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.  
b555    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.  
b560    Then falls Cauac to the south.  
         These are the uinals to the four corners of the sky they say.

u tzolaan ah cuch haaboob

b550    lay tun u tzolaan ah cuch haaboob  
         uinal yalabal ti haab  
         hatzaan hun tzuc  
         heklay, Kan, Muluc, Hiix, Cauac  
         hatzaantacoob tu can tukil caan lae  
b555    Hunkal u cuchuloob yetel u mutiloob  
         u yax chun lay Kan ti lakin lae  
         Ca lubuc Muluc ti xaman  
         Ca lubuc Hiix ti chikin  
b560    Ca lubuc Cauac ti nohol  
         uinaloob tu can titzil caan tu thanoob

b570 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

b575 11 Cimi; bad, the beginning of rain, good  
12 Man Ik; good, not terrible, good year thus

b580 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

b585 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

b590 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

b595 8 Cib; good, the beginning of ferocious rain and ferocious year also  
9 Caban; good rain, good garden for everything whatever is planted  
10 Eɔnab; good, the beginning of rain, good year thus

b600 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

b605 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

b570 u uazak pach tu canten  
Bolon Kan; utz, ma lob, ma kazi u cuch haabil  
Lahun Chic Chan; lob, kaz, ma ix hach kazi xani

b575 Buluc Cimi; lob, u ziyān chac hahal, utz  
Lahca Man Ik; utz, ma kazi, utzul haab lae

b580 Oxlahun Lamat; utz, ma kazi, u kin chicam, ib,  
buul, taman, ic, zicil, macal, iz  
Hunil Muluc; utz, ma lobi, kin tancochi, hahal tancochi  
Cabil Oc; lob xan, ma ix xan, u kin u cuch Ah Toc

b585 Oxil Chuen; bin lubuc hai, kin u cuch lae,  
u lubul ah kinoob ti ppix ich lae  
Canil Eb; utz, ma lob, u kin chicam, ib, iz, yetel tulacal hanal  
Hoil Ben; utz, hahal, xaman caan, tancochi lob

b590 Uacil Hiix; utz, hahal, u kin Ah Toc,  
u kin chicam, buul, ib, tulacal  
Uucil Men; lob, kin cu betic, utz xan

b595 Uaxacil Cib; utz, u ziyān balam hail yetel balam haabil xan  
Bolon Caban; utzul hahal, utz pakalobi tulacal caxbal pakalil  
Lahun Eɔnab; utz, u ziyān chac, utzul haab lae

b600 Buluc Cauac; utz, ma lobi, u kin chicam, iz, macal, buul, yetel ib  
Lahca Ahau; lob, ma kazi, kin u cuch, utz xan

b605 Oxlahun Imix; utz, u kin ixim, u hanal ma lob  
Hunil Ik; utz, lob xan, u kin chac ikal, bubul hail xan  
Cabil Akbal; lob, ma utzi, muan haabil, utz ɔeɔeci

b610 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

b615 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

b620 8 Muluc; good, not bad, cold northerly winds for half (of the year)  
9 Oc; lob, the Burner also, sun is its burden

b625 10 Chuen; bad, if rain will fals, 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

b630 13 Hiix; good too, sun also, not a bad year thus also  
1 Men; bad, the Burner, a year of drought, deer die, a talker thus,  
it is not auspicious for demented people to return to the forest

b635 2 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

b640 4 Eɔnab; 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

b645 7 Imix; good, a time of sustenance, a time of corn,  
beans, lima beans and everything also  
8 Ik; good also, wind and rain isits beuden also, rain  
9 Akbal; bad, not good, dry rain, good also

b610 u uazak pach tu hoten  
Oxil Kan; utz, ma lobi, u kin ixim, u kin hanal  
Canil Chic Chan; lob, u kin Ah Toc, chouac kin

b615 Hoil Cimi; u ziyan chac, hahal u cuch, cim cehil,  
Ca hatz u cuch tu kin, u lubul kin lae  
Uacil Man Ik; utzul haab ti pakaloob xan  
Uucil Lamat; u kin hai, u kin buul, chicam, ib, iz, macal

b620 Uaxacil Muluc; utz, ma lobi, xaman caan tancochi  
Bolon Oc; lob, Ah Toc xan, kin u cuch

b625 Lahun Chuen; lob, ua bin lubuc hai, kin u cuch  
Buluc Eb; utz, lob xan, ik u cuch, bubul hail,  
cimzah uiil xan, hahal  
Lahca Ben; utz, ma lobi, utial pakal

b630 Oxlahun Hiix; utz xan, kin ix xan, ma lob haab bay ix xan  
Hunil Men; lob, Ah Toc, kintunyaabil, cim cehil, ah can lae,  
ma u nah coilnac uinic zutic ti kax

b635 Cabil Cib; utz, ma lobi, cu betic hahal  
Oxil Caban; utz, u kin caboob bay tac ti kax,  
utz utial balcheob xan

b640 Canil Eɔnab; ma lob, u ziyan chac hahal,  
u kin buul, ib, sandia, melon, iz, tulacal pakal  
Hoil Cauac; utz, u kin hahal, utz ti tulacal pakaloob xan  
Uacil Ahau; lob, ma utzi, xaman caan, kin u cuch

b645 Uucil Imix; utz, u kin hanal, u kin ixim,  
buul, ib, yetel tulacal xan  
Uaxacil Ik; utz xan, ik hahal u cuch xan, chac  
Bolon Akbal; lob, ma utzi, ticin chac, utzi xan

b650    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  
 b655    8 Man Ik; good, not terrible, a good year thus  
           9 Lamat; good, not terrible, a time for the things of the garden  
 b660    10 Muluc; good, not bad  
           11 Oc; bad, and not so much also, sun is its burden  
           12 Chuen; good, not bad  
 b665    13 Eb; good, not bad also  
           1 Ben;  
 b670    2 Hiix; good also  
           3 Men; not good, the sun shines  
           4 Cib; good, the beginning of a ferocious year  
 b675    5 Caban; good  
           6 Eɔnab; a good year  
 b680    7 Cauac; good  
           8 Ahau; bad, not good  
           9 Imix; good, a time of corn, a time of food  
 b685    10 Ik; good, not terrible  
           11 Akbal; bad, not good

b650    u uazak pach tu bolonten  
           Hoil Kan; utz, ma lobi, ma kaz u cuch haab  
           Uacil Chic Chan; lob, kaz, ma ix hach kaz xani  
           Uucil Cimi; lob, u ziyan chac hahal, utz utial ah pakaloob  
 b655    Uaxacil Man Ik; utz, ma kazi, utzul haab lae  
           Bolon Lamat; utz, ma kazi, u kin u baal coloob  
 b660    Lahun Muluc; utz, ma lobi  
           Buluc Oc; lob, ma ix xan, kin u cuch  
           Lahca Chuen; utz, ma lobi  
 b665    Oxlahun Eb; utz, ma lobi xani  
           Hunil Ben;  
 b670    Cabil Hiix; utz xan  
           Ox Men; ma utzi, kin cu betic  
           Canil Cib; utz, u ziyan balam haabil  
 b675    Hoil Caban; utz  
           Uacil Eɔnab; utzul haab  
 b680    Uucil Cauac; utz  
           Uaxacil Ahau; lob, ma utzi  
           Bolon Imix; utz, u kin ixim, u kin hanal  
 b685    Lahun Ik; utz, ma kazi  
           Buluc Akbal; lob, ma utzi

b690 The Tenth Round  
12 Kan; good, not bad  
13 Chic Chan; bad, not good  
1 Cimi; terrible, a time of death  
b695 2 Man Ik; that which will happen will be what befalls it  
3 Lamat; good, a time for beans, lima beans, jicama, cotton  
b700 4 Muluc; good  
5 Oc; bad, not good  
6 Chuen; bad, sustenance dies on its own also  
b705 7 Eb; good, wind is its burden, flooding rains, sustenance dies also  
8 Ben; good, not bad  
b710 9 Hiix; a good time also  
10 Men; bad, the Burner, sun is its burden  
11 Cib; good, not bad  
b715 12 Caban; a good time for bees and animals  
13 Eɔnab; the beginning of rains  
b720 1 Cauac; good, not bad  
2 Ahau; bad, not good  
3 Imix; good, a time of rain  
b725 4 Ik; a day of storms, drenching rain also  
5 Akbal; bad, not good

b690 u uazak pach tu lahunten  
Lahca Kan; utz, ma lob  
Oxlahun Chic Chan; lob, ma utzi  
Hunil Cimi; kaz, u kin cimil  
b695 Cabil Man Ik; bin uchbal ca bin lubuc  
Oxil Lamat; utz, u kin buul, ib, chicam, taman  
b700 Canil Muluc; utz  
Hoil Oc; lob, ma utzi  
Uacil Chuen; lob, u cimzahbail uiil xan  
b705 Uucil Eb; utz, ik u cuch, bul hail, cimzah uiil xan  
Uaxacil Ben; utz, ma lobi  
b710 Bolon Hiix; utz kin xani  
Lahun Men; lob, Ah Toc, kin u cuch  
Buluc Cib; utz, ma lobi  
b715 Lahca Caban; utz kin ti caboob yetel ti balcheob  
Oxlahun Eɔnab; u ziyen chac hahal  
b720 Hunil Cauac; utz, ma lobi  
Cabil Ahau; lob, ma utzi  
Oxil Imix; utz, u kin hahal  
b725 Canil Ik; u kin chac ikal, bul hail xan  
Hoil Akbal; lob, ma utzi

b730    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  
b735    9 Man Ik; good year, not bad  
         10 Lamat; good, not bad, a time of sweet potatoes, jicamas, yams  
b740    11 Muluc; good, not bad  
         12 Oc; bad, the Burner also  
         13 Chuen; if rain falss, sun it its burden  
b745    1 Eb; good  
         2 Ben; good  
b750    3 Hiix; good  
         4 Men; drought, very terrible, it is not auspicious for demented people  
         5 Cib; not terrible, ferocious year  
b755    6 Caban; good  
         7 Eɔnab; the beginning of rain, good year  
b760    8 Cauac; good  
         9 Ahau; good, not bad  
         10 Imix; good, a time for corn  
b765    11 Ik; good, storm  
         12 Akbal; bad, not good

b730    u uazak pach tu bulucten  
         Uacil Kan; utz, ma lobi  
         Uucil Chic Chan; lob, kaz, ma utzi, u kin Ah Toc xan  
         Uaxacil Cimi; u ziyan chac hahal  
b735    Bolon Man Ik; utzul haab, ma lobi  
         Lahun Lamat; utz, ma lobi, u kin iz, chicam, macal  
b740    Buluc Muluc; utz, ma lobi  
         Lahca Oc; lob, Ah Toc xan  
         Oxlahun Chuen; ua bin lubuc hai, kin u cuch  
b745    Hunil Eb; utz  
         Cabil Ben; utz  
b750    Oxil Hiix; utz  
         Canil Men; kintunyaabil, hach kaz, ma u nah coil uinicil  
         Hoil Cib; ma kazi, balam haab  
b755    Uacil Caban; utz  
         Uucil Eɔnab; u ziyan chac, utzul haab  
b760    Uaxacil Cauac; utz  
         Bolon Ahau; utz, ma lobi  
         Lahun Imix; utz, u kin ixim  
b765    Buluc Ik; utz, chac ikal  
         Lahca Akbal; lob, ma utzi



b770    The Twelfth Round  
          13 Kan; good, not bad  
          1 Chic Chan; bad  
          2 Cimi; bad  
 b775    3 Man Ik; good  
          4 Lamat; good  
 b780    5 Muluc; good  
          6 Oc; bad  
          7 Chuen; good  
 b785    8 Eb; good  
          9 Ben; good  
 b790    10 Hiix; good  
          11 Men; bad  
          12 Cib; good  
 b795    13 Caban; good  
          1 Eɔnab; good  
 b800    2 Cauac; good, not bad  
          3 Ahau; good also  
          4 Imix; good  
 b805    5 Ik; wind and rain  
          6 Akbal; bad, not good

b770    u uazak pach tu lahcaten  
          Oxlahun Kan; utz, ma lobi  
          Hunil Chic Chan; lob  
          Cabil Cimi; lob  
 b775    Oxil Man Ik; utz  
          Canil Lamat; utz  
 b780    Hoil Muluc; utz  
          Uacil Oc; lob  
          Uucil Chuen; utz  
 b785    Uaxacil Eb; utz  
          Bolon Ben; utz  
 b790    Lahun Hiix; utz  
          Buluc Men; lob  
          Lahca Cib; utz  
 b795    Oxlahun Caban; utz  
          Hunil Eɔnab; utz  
 b800    Cabil Cauac; utz, ma lobi  
          Oxil Ahau; utz xan  
          Canil Imix; utz  
 b805    Hoil Ik; ikal hail  
          Uacil Akbal; lob, ma utzi

INTRODUCTION TO SECTION C

**Cuceb**

Section C is divided into two parts; **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**

(lines Ca01-Ca34)

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 Xiu.

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 21<sup>st</sup> of July, whereas in the Kaua it is given as the 12<sup>th</sup> of July. I have assumed that in fact the 21<sup>st</sup> 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 1<sup>st</sup> of Poop fell on the 16<sup>th</sup> 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.

ca01

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”<sup>168</sup>

ca05 and furthermore there was 11 Kan at the end of the 52 years<sup>169</sup> as it seems how the uinals functioned

Uinals: 1. 8. 2. 9. 3. 10. 4. 11. 5. 12. 6. 13. 7.<sup>170</sup>

ca10 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.

ca15 Tuns: 13. 9. 5. 1. 10. 6. 2. 11. 7. 3. 12. 8. 4.<sup>171</sup>

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

ca20 and raised and put up a statue of stone with the shape of that god with letters and signs.

Katuns: 13. 11. 9. 7. 5. 3. 1. 12. 10. 8. 6. 4. 2.<sup>172</sup>

ca01

Los indios de las provincias de Yucatan que llaman Maya contaban en el año diez y ocho meses de a veinte dias y al cabo sobran cinco dias los cuales quedaban ambos sin nombre y se llaman Oc Na Haab el primero

ca05 y mas era de Bulucil Kan a los cincuenta y dos años como parece labran de los Uinales.

Uinales: 1. 8. 2. 9. 3. 10. 4. 11. 5. 12. 6. 13. 7.

ca10 Habia otro numero que llaman Na -- Katun el cual servia casi como llave para hallar y acertar los Katunes y segun la orden de su movimiento cae a los dos dias de Uayeb Haab y da su vuelta al cabo de algunos años.

ca15 Tunes: 13. 9. 5. 1. 10. 6. 2. 11. 7. 3. 12. 8. 4.

Katunes: el numero y espacio de una edad de 20 años en la cual los antiguos celebraban muy grandes fiestas en honra del dios de tal edad

ca20 y levantaban y ponian una estatua de piedra con la figura del tal dios con letras y rotulos.

Katunes: 13. 11. 9. 7. 5. 3. 1. 12. 10. 8. 6. 4. 2.

<sup>168</sup>

For a possible alternative meaning of **oc na haabil** compare with BMTV: Renobar templo: oc nabil.

<sup>169</sup>

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

<sup>170</sup>

See U Buk Xoc Kin, lines a520-a559 and U Buk Xoc Tun, lines a560-a599 reading across the table.

<sup>171</sup>

See U Buk Xoc Tun, lines a560-a599 reading down the table.

<sup>172</sup>

See U Buk Xoc Ahau Katun, lines a730-a755.

ca35 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 6<sup>th</sup> number falls the “Year Bearer” which entered and happened  
in this year of 1595, which was the Year Bearer of 2 Hiix  
ca30 that the first day of Cum Ku of the year 1596 will be 4 Hiix  
which falls on June 21 of said year<sup>173</sup>  
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  
ca35 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.

ca25 Hase de notar que en acabandose los diez y ocho meses y Uinales  
depues del postero dia de Cum Ku  
se han de contar los cinco dias de una Yail Haab por su nombre  
y al sexto numero cae el Cuch Haab que entran y suceden  
como fue este año de 1595, que fue Ah Cuch Haab Ca Hiix  
ca30 que el primer dia de Cum Ku del año de 1596 será Can Hiix  
que cae el 21 de Junio del dicho año  
que el primer dia de poop será Oxil Cauac para el dicho año de 1596  
y parte del año de 1597 al cual sucederia Canil Kan  
sucediendo por su orden los Ah Cuch Haabes sin interpolacion de Buk Xoc  
ca35 como parece de manera que aunque los dichos cinco dias  
se dicen mal dias o Ixma Kaba  
no se entiende en acabando al nombrarlos por sus nombres  
sino en cuanto que no entran por algun Uinal o mes.

<sup>173</sup> As noted in the introductory remarks, in the Codex Pérez this day is given as 21<sup>st</sup> of July, whereas in the Kaua it is given as the 12<sup>th</sup> of July.

**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 22<sup>nd</sup> 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 A440-475) and would be more in keeping with the name Cuceb and the nature of all the other prognosticatory material presented by the colonial sources.<sup>174</sup>

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 tzeik / ox kokol tzeik**.<sup>175</sup> 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 Chabtan, Chac Uayab Xooc, Ix Kan Itzam Thul, Hunab Ku, Ah Uaxac Yol Kauil.

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<sup>176</sup> run with blood. Deities mentioned in these years: Chac Mumul Ain, Ah Buluc Chabtan, Bulucte ti Chuen, Ah Uuc Chapat, Ah Uuc Yol Zip.

<sup>174</sup> The Mayan words for “squirrel” are variously spelled **cuc**, **cuceb** and **cuuc**. Based on present-day pronunciation it should be spelled as shown in the later: **cuuc** or **cuuceb**. The word is also incorporated in the name of a type of diviner: BMTV: Sortilego, hechicero que mide a palmos la bida de un hombre: ah nab cuuc.

<sup>175</sup> “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.

<sup>176</sup> BMTV: Descansadero en que descansan los indios la carga: heleb, lub .l. lubay.

The Hiix years also appear to dire years, with references of people having to return to the wells and caves for water. There also seems to be 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 Yocte, Ah Bolon Kanan, Ah Buluc Chabtan, 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,<sup>177</sup> Ah Co Pauhtun, Ix Chac 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 Chabtan, Ah Chacmitan Chooc, Chac Uayab Cab, Chac Uayab Xooc, Ix Titi 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 Oiu (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.<sup>178</sup> 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:

Kan	bad
Muluc	somewhat bad
Hiix	bad
Cauac	bad

This is of course almost the complete opposite of the information given by **U Tzolaan 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”.

<sup>177</sup> From one of the texts it appears that Ah Buluc Am (“Eleven Spider”) is an alternative name for Moctecuzoma.

<sup>178</sup> CMM: Maya cimlal: vna mortandad grande que vuo en Yucatan, y tomase por qualquier mortandad y pestilencia que lleua mucha gente.

c001	Cuceb
	13 Kan
	13 Kan on the first of Poop the clay idol of the katun <sup>179</sup> 5 Ahau was created in the year 1593.
	On the 15 <sup>th</sup> of Zec it is proclaimed. <sup>180</sup>
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. <sup>181</sup>
	At this time the water will dry up.
c015	At 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.
	The woman with carnal desires shall cry <sup>182</sup>
	at this time, during this katun it seems.
	Another prophecy came over the observer, the revered observer,
	when it will be born it seems in heaven.
c020	Thus it will happen in 13 Kan,
	which falls in the years 1593 and 1594.

<sup>179</sup> 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 ydoltras a los ydolos que hazen de barro.

<sup>180</sup> 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.

<sup>181</sup> There is probably some metaphorical meaning to this phrase, but that meaning has yet to be found. See lines c230 and f015 for similar wording.

<sup>182</sup> 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 Ojibaan Yol Nichte** appears twice more on lines d086 and d507 and once without the femine prefix **ix** on line d543. On line d085 is a companion entity: **Ix Bolon Yol Nichte**. It should be mentioned that the expression **oib ol** means both carnal desire and imagination.

c001	Cuceb
	Oxlahun Kan
	Oxlahun Kan tu Hunte Poop chab u lac katun ti Ho Ahau
	ti haab 1593 cuchi
	tu holahun zec yal kaba
c005	heklay u cuch licil u talel ualic lae
	he uil tu kinil hi u chabal katun lae
	Mayapan u uich u kex katun
	tu kinil u yemel yaal kuk, yaal yaxum <sup>183</sup> <sup>184</sup>
	tu kinil uil chibil al, chibil mehen
c010	tu kinil yan ox multun tzeq
	pail akab ppix ich, pail akab chamil
	ox hublah cot
	ox ɔalab u nak yaxche
	tu kinil uil yan zappal hail
c015	tu kinil yan thul caan chacil <sup>185</sup>
	uaan ti ɔao, <sup>186</sup> uaan tu xul ix tan beil ha <sup>187</sup>
	okom yol ix ɔibaan yol nichte
	tu kinil uil tu katunil uale
	ti tali u yanal than yokol ah chaante, kinich chaante <sup>188</sup>
	ca zihi ual tu caanile
c020	lay bin utzac oxlahun Kan lae
	tu haabil 1593 yetel 1594 u lubul lae

<sup>183</sup> 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: nichte uah u uah, nichte ha u yaal.

<sup>184</sup> 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.

<sup>185</sup> Literally, “rabbit sky rain”. See also lines b062, d143, e328, e484

<sup>186</sup> For the word **ɔao** in this context see DMSF: ɔao: tierra en medio de cuevas donde hay agua. See lines c101 and d105 for a similar phrase: **uaan ti ɔao, uaan ti bulux**.

<sup>187</sup> 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 tunich: arbol o piedra que esta assi.

<sup>188</sup> 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**.

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**.<sup>189</sup>  
c025 Sven years is his burden, seven years his surcharge  
perhaps in the second tun lost is your loincloth, lost is your clothes,<sup>190</sup>  
because of the children of the sterile men.<sup>191</sup>  
Tortillas are taken away, water is away from their mouths.<sup>192</sup>

Hunil Muluc  
lay ca bin culac Hun Muluc  
ual tu kinile ti u thantamba uitzi  
yokol u zuyil cab, yokol ah uuc chapat  
c025 uucte u cuch, uucte u ppic<sup>193</sup>  
ti ual tu capiz tun u zatal a uex, u zatal a nok  
tumen yal u mehen zatay uinicil  
tocaan u uah, tocaan u ha ti tu chii

<sup>189</sup> **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 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).

<sup>190</sup> 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 Morris, 1931 p1. 139; Morley, 1946, p1. 24). This practice may have been introduced by invaders, since roped captives of the classical Maya are portrayed wearing loincloths (Maler, 1901, p. 21).

<sup>191</sup> 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: çaatay 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).

<sup>192</sup> 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.

<sup>193</sup> The suffix **-te** most often is used to indicate that years are being counted, but as the following entries show there are other options as well. CMM: Te: cuenta para años y para los días de los meses, y para leguas. ¶ hunte, cate ti haab: vn año o dos. ¶ cate ti katun: quarenta años. ¶ Tu hunte, tu cate Junio: a primero o segundo de Junio. ¶ hote, vacte v xul v ximbalob v naa cabob: cinco o seis leguas a lo mas andan o van las abejas grandes, madres de las otras, a buscar de comer. / Te: cuenta para cacaos, hueuos, y calabças.

c030    2 Hiix  
2 Hiix shall be the time of fighting with blowguns.<sup>194</sup>  
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.  
At this time there is imploring to heaven.

c035    Lost shall be the tortillas, lost shall be the sustenance.  
The **cuy** owl shall cry, the horned owl shall cry at the crossroads,<sup>195</sup>  
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**.<sup>196</sup>

c040    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.  
**Buluc Chabtan**,<sup>197</sup> the son of **Ah Uuc Eb**,<sup>198</sup> stands erect in the land,  
stands erect in the region.  
This, then, is the time it seems when it shall occur at the seashore.  
The mouth of **Chac Mumul Ain** is open.

c045    The mouth of **Chac Uayab Xooc**<sup>199</sup> 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 the time of the rule of Lord Katun 5 Ahau, in the third tun it seems..

<sup>194</sup> The meaning of **jon bacal tza** is not clear, but literally is “blowgun corn cob 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 four examples of this phrase, the others being on lines e458, f398, f437. See in particular line e458 in which **jon bacal tza** is listed with a variety of other types of fighting. 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).

<sup>195</sup> RR: Cuy usually means “moth,” but here the ah cuy, a variety of owl is probably meant. The icim, a horned owl, was an omen. Havoc at the crossroads is often mentioned in the prophecies. Cf. Landa, 1941, p. 123.

<sup>196</sup> 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 11 Ahau”), so it may designate the patron deity of the katun. Ah Bolon-Kanan might mean “the highly esteemed one.”

<sup>197</sup> RR: Buluc-Ch’abtan (“11-penance” 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).

<sup>198</sup> RR: Ah Uuc-Eb (“Lord 7 Eb”) is a day name with its coefficient employed to designate a deity or person, which is rare in Yucatan. Eb is associated with Water (Roys, 1933, P. 117; Dresden, p. 74).

<sup>199</sup> 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. Lines c045, c075

c030    Cabil Hiix  
Cabil Hiix ual u kin jon bacal tza uale  
tu kinil hopom kak tan yol peten; elom ti cab, elom caanal<sup>200</sup>  
tu kinil u cha och pak col<sup>201</sup>  
tu kinil okotba ti caan

c035    zatom uah, zatom kauil,<sup>202</sup>  
okom cuy, okom icim tu hol can be  
ti hun yuklah ti cab, ti hun yuklah ti caan<sup>203</sup>  
bin pecnac xux, bin pecnac oyotz  
tu than Ah Bolon Yocte yetel Ah Bolon Kanan

c040    lubaan u uich chakan, lubaan u uich paa<sup>204</sup>  
tu kinil u lukul u xotemal pahal<sup>205</sup>  
uaan ti cab,  
uaan ti peten Buluc Chabtan, u mehen Ah Uuc Eb  
lay tun tu kinil ual uchom ti chi kaknab  
hean u chi Chac Mumul Ain<sup>206</sup>

c045    hean u chi Chac Uayab Xooc  
tu kin u molba xux ti yala ha, tu yala yoch  
ualacil ox uuõ katun uale  
tu kinil u yahaulil Ho Ahau Katun uale; tu yoxppel tun uale

<sup>200</sup> RR: Sometimes this prediction is associated with the end of the world in a Katun 13 Ahau (Roys, 1933, p. 362). Here, as in the prophecy associated with the year 12 Kan and the 12th tun (p. 172, infra), the expression probably refers to a severe drought.

<sup>201</sup> RR: From och (“stored provision”) and pakal (“garden stuff”). Cf. prophecy for 12 Kan or 12th tun (p. 172, infra).

<sup>202</sup> As noted on line a193 and in its footnote, **kauil** is an alternative name for **uiil**, “sustenance”, the honorific name for corn..

<sup>203</sup> For the expression **hun yukhal** and its grammatical variants see CMM: Hun yukhal: hazerse generalmente algo.

<sup>204</sup> The word **paa** in this case is assumed to mean “wall”, and here in particular the wall of a garden since fruits are involved. See CMM: Paa: cerca de pared de tierra o de piedras.

<sup>205</sup> The word **pahal** is translated here as if it is **pahal cab** = “royal jelly”. See BMTV: Licor de que las abejas comienzan a engendrar sus hijos: v pahal cab.

<sup>206</sup> 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 rostro: v momol ich. BMTV: Bullir mucha gente: momolancil .l. mumulancil. CMM: Mumul: cosa muy junta o amontonada. RR: Chac Mumul Ain: “great slimy crocodile”.



c050     3 Cauac  
 3 Cauac would be the time there are tremors at the well, there are tremors at the cave.<sup>207</sup>  
 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.

c055     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**.<sup>208</sup>  
 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,

c060     the plumeria flower fan is his tortilla in this reign.<sup>209</sup>  
 Such are his tortillas.  
 At the time he takes his burden, in the 3<sup>rd</sup> tun it seems.  
 Still there would be Lord 13 Ahau it seems,  
**Buluc Chabtan**, **Buluc Ahau**, **Bolon Ahau**.<sup>210</sup>

c065     Thus its burden is removed.  
 Thus is the end of lowly corn gruel,<sup>211</sup> for 5 years is the burden  
 Then his reign is taken away.  
 Such is the time of 3 Cauac.

c050     Oxil Cauac  
 Oxil Cauac ual u kin u pec tu cheenil, u pec tu yactunil  
 binel u caah u tzacle kauil  
 binel u than u ximbal te akab  
 u tzootz ha tuux ual yukic ha

c055     tu kinam uiih yala uah; tu chii ual u uiihic yala uah  
 ti chabi u puczikal tumen ah uucte cuy, ah uuc chapat  
 ti to tu kinil tu katunil uale u uiilnom che, u uiilnom tunich  
 yokol culaan tu cheenil, tu yactunil  
 nictē ual cu tuchub

c060     nictē ual u uah ti yahaulil  
 lay u uah lae  
 tu kin u cha cuch lae, tu yoxpiz tun uale  
 ti to uil Ah Oxlahun Ahau uale  
 Buluc Chabtan, Buluc Ahau, Bolon Ahau

c065     lay u lukul u cuch  
 lay ix lic u ʔocol cabal kol, hote u cuch  
 ca ti luki ti yahaulil  
 lay u kinil Oxil Cauac lae

<sup>207</sup> 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.

<sup>208</sup> “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 Chooc** which is an alternative name for the lord of the underworld **Hun Ahau**. RR: “7-owl” and “7-centipede.”

<sup>209</sup> While I have translated **nictē 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...”

<sup>210</sup> **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.

<sup>211</sup> 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 rrallado: koolbil .l. kool. ¶ Veuf un guisado assí: vukah v koolil. ¶ Tenemos guisado assí de guajolote o de masa con guajolote: koolbil ah tzoo .l. kool çacanbil ah tzoo.

c070 4 Kan  
4 Kan would be the time of the decline of the Katun 5 Ahau.<sup>212</sup>  
At this time, in this katun there are three lots of skulls.  
the flies shall cry at the crossroads, at the four resting places.<sup>213</sup>  
It is said that then shall raise the cry of the **cuy** owl, the cry of the horn owl,  
the cry of flycatcher.

c075 Then **Chac Uayab Xooc** shall arrive, then he wants to arrive.  
The trees shall be felled, the rocks shall sink.<sup>214</sup>  
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.

c080 In the time of 4 Kan the prophecy is heeded.<sup>215</sup>  
There shall come another prophecy upon the white wildcat, upon the red wildcat,  
upon the **mazuy** bird.<sup>216</sup>  
Then it seems in the 5<sup>th</sup> tun of Lord 5 Ahau **Buluc Chabtan** moves.<sup>217</sup>  
Now is coming the time<sup>218</sup> when the prophecy of the day,  
the prophecy of hieroglyphs is declared.  
It shall overwhelm here the great Itza.<sup>219</sup>

c070 Canil Kan  
Canil Kan ual u kinil tu tzelep katun ti Ho Ahau.  
Tu kinil, tu katunil ox kokol tzek<sup>220</sup>  
Auatnom yaxcach tu hol can be, tu hol can lub.  
Tu than ca tu likil, auatnom cuy, auatnom icim,  
auatnom ah yaa.

c075 Ulom, u kat u kuchil Chac Uayab Xooc  
hom che, hom tunich  
tu kinil yan ah uuc chuuah<sup>221</sup>  
elom u uich tu cab, tu cheenil<sup>222</sup>  
auatnom chum kin uoo

c080 tu kinil ti canil Kan u chabalhal u than  
ulom u yanal than yokol zac bob, yokol chac bob,  
yokol mazuy  
ti ual tu hopiz tune Ah Ho Ahau u pec Ah Buluc Chabtan  
tal u caah yalic u than kin,  
u than uooh  
u tichpahal uay uchom yokol Ah Num Itza<sup>223</sup>

<sup>212</sup> 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.

<sup>213</sup> **Lub** has two meanings, “resting place” and “league”. **Luboob** were and still are placed about one league apart. They are usually a pile of stone constructed so the carrier of a burden on the back can back up to it and place the load on the pile. See CMM: Lub: descansadero de los indios de carga. / Lub: legua.

<sup>214</sup> For the expression **hom che** see TIC: Talado: hom che; hom kax.

<sup>215</sup> See DMSF: Chabilhal than: aprovechar la corrección. RR: The Mani variant is chaalba.

<sup>216</sup> The **mazuy** bird has not been identified. It appears a number of times in the Books of Chilam Balam, variously spelled **mazuy**, **maçuy**, **may çuy**, **may cuy** and other variants. From this context it appears to be a bird of prey. See lines c223, c235, c487, d126, f026. 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.

<sup>217</sup> For **Buluc Chabtan** see line c042.

<sup>218</sup> The expression **tal u caah** is very common in the vocabularies. Some examples: CMM: Ahal cab: amanecer. ... ¶ Tal v cah yahal cab: ya quiere amanecer. ... / BMTV: Llouer: kaxal haa. ¶ Llouer quiere: tal v cah v kaxal haa. / BMTV: Espirar, dando el alma o muriendo: benel ik. ¶ Ya quiere espirar: tal v cah v benel ik.

<sup>219</sup> RR: Ah num itza; perhaps so called in contrast to “the remainder of the Itza” (yala ah itza), who are frequently mentioned elsewhere.

<sup>220</sup> 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 tzek is defined in Kaua (p. 15) as “muerte pintada ó fantasia.” Beltrán has a similar entry: Muerte pintada, ò fantasma: Ox kokol tzèk.. See also line c419.

<sup>221</sup> “7 wild bee”. See BMTV: Abejas siluestres 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.

<sup>222</sup> For the meaning of the verb **elom** specifically see CMM: Elom: lo que se ha de quemar o arder sin falta.

<sup>223</sup> While in this case both source texts read **ah num itza**, throughout the source texts this appear both as **ah nun itza** and as **ah num itza**. 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 / wright” depends on the context in which these homophones are found. It should be remembered that trailing **n**’s tend towards **m**, making the matter even more difficult. While in most cases the translation of this phrase is as even here, on line f249 and f251 perhaps the meaning is “stammerer”.

c085     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,<sup>224</sup>  
Then arrives another prophecy.  
In 4 Kan it seems is the time that the sky moves, that the earth moves.  
c090     The priests shall come together, the earth comes together within the region,  
      the navel of the katun;<sup>225</sup>  
      then he is seated and thus it seems he shall enjoy the benefits  
      at this time it seems, at this katun it seems.

c085     lay u than u kat u kuchil  
ca ti liki yalic u than u mehen kin, u mehen akab  
ualac ti uchom u kin  
      u chibiltamba holil och yetel chac bolay  
ti ix yulel u yanal thani  
ti canil Kan uale u kin u pec caan, u pec luum  
c090     nactambanom ah kin, nactamba u luum ichil peten,  
      u tuch katun  
ca ti culhi ix lay ual bin u nahin  
      tu kinil uale, tu katunil uale

<sup>224</sup> 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).

<sup>225</sup> 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;<sup>226</sup> it is the time when he leaves his office.<sup>227</sup>  
 c095 Then it is said he vomits his prophecy, he vomits what he swallowed from his mouth.  
 They take each others 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 shill perhaps be water.  
 He reigns alone so that he can forget his prophecy.  
 c100 He is removed from his office, he talks loudly in his office alone.  
 Standing in the pool, standing in the pond.<sup>228</sup>  
 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.<sup>229</sup>  
 c105 At this time it seems the wells, the caves move  
 because thus it happened to the Itza,  
 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.

Hoil Muluc  
 Ho Muluc u kin u chaic u bel, tu kin u choch ich  
 c095 ti tun u yalic u xeic u than, u xeic lay u lukahe tu chie  
 u chalamtic u pic  
 ti Ho Ahau ual u kin ichil ho Muluc  
 tu kin yanhom uil uah hun pach tzucubil,  
 yanhom uil ha  
 tu tepal tu hunal yoklal ppatal u than  
 c100 tu zipic u cuch, tu tatah than tu bel tu hunal  
 uaan ti ʔaʔ, uaan ti bulux  
 nictē yukul ti kin, ti akab ti ix tan beil ha  
 hun yuklah ti cab<sup>230</sup>  
 tu kin tepal ualac hun uaʔ hun ʔon hi uale  
 c105 tu kinil hi u pec tu cheenil, ti yactunil  
 tumen bay uchci ti Ah Itza  
 ca liki tu cal ya<sup>231</sup>  
 ca u ppatah u cheenil, u yactunil  
 tu kinil u hokol ich luumil che, ich luumil tunich  
 yal u than u xotomal kin, u xotomal katun uale

<sup>226</sup> 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.”

<sup>227</sup> For the expression **choch ich** (“literally “untie / unbind the eyes / face”) see CMM: Choch ich: dextar 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.

<sup>228</sup> This phrase is given again on line d105. The word **bulux** is not given in the vocabularies.

<sup>229</sup> This phrase, which appears with variations four times in the texts, is enigmatic. The core of the phrase, **hun  
 uaʔ, hun ʔon** means literally “one bend, one blowgun”. For **hun uaʔ** see CMM: Hun vaʔ: vna vez o vn camino,  
 yda y venida. Alternatively the expressions **hun uaʔ** and **hun ʔon** might be measurements of distance. See for  
 example BMTV: Medida, desde el suelo, asta la rodilla: hun pix, hun pixib .l. hun vaʔ oc. A similar phrase which  
 implies distance is **hun auat, 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 **ualac** 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 subiuntiuo con este romance; haria, yria, tendria, ettz. See lines  
 c134, c221 and f403 for similar phrases.

<sup>230</sup> For an explanation of **hun yuklah** see line c037.

<sup>231</sup> See CMM: Cal ya: dolorido y triste de dolor.

6 Hiix  
c112 6 Hix is the time when augury<sup>232</sup> 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,<sup>233</sup> he seizes land from **Chac Bolay**.  
c115 Then arrives the time of hitting at the sky with a shot.<sup>234</sup>  
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,  
c120 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,<sup>235</sup>  
the phantom of the underworld whatever is the prophecy.  
His loincloth is red.  
c125 He came from the north, he came from the west,<sup>236</sup>  
on this day, in this katun **Uuc Zuhuy Zip** sells his children.<sup>237</sup>  
At this time there is error in his prophecy, error in his reason.<sup>238</sup>

<sup>232</sup> RR: In one of the Mani almanacs the five unlucky days at the end of the year are called ch’ich’ (literally ‘bird’). Cf. Perez, p. 49.

<sup>233</sup> See CMM: Hab.ah,ab caan: mirar al cielo.

<sup>234</sup> 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 vltima; 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”).

<sup>235</sup> For the expressions **max kin** and **max katun** see CMM: Maax katun, v maax katun, .l. v maaxil katun: refino vellaco. ¶ v maaxech katun .l. v maaxilech katun; eres grandissimo vellaco. ¶ v maax katun .l. v maaxil katun Juan: es Juan refino vellaco. / Maax kin .l. 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.

<sup>236</sup> The meaning of this phrase appears to be “from all directions”. See BMTV: A todas partes, aca y allá, unas veces al norte, otras al poniente: hun xaman, hun chikin.

<sup>237</sup> 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.

<sup>238</sup> While **chi** usually means “mouth” or “edge”, in this case I think the following meaning applies: CMM: Chij: palabra o razon.

Uacil Hiix  
c112 Uacil Hiix u kinil u lubul u tzol chich katun  
ti ual u colal ex, u colal nok,  
chabtan kin  
tu kinil u habic caan tu pachil luum ti chac bolay  
c115 lay ul tu kin tzayal caan  
u pacte ah tem poop, ah tem ñam.<sup>239</sup>  
ti tali u xeic lay u lukahe tu chie  
lay het man tu cal  
ti ma tupani tumen u tzootz  
c120 tumen u conic u mehen ah max  
can bini ual u haulic 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 kinil yan zip u than, zip u chi

<sup>239</sup> 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 **ñam** (“dais”) are terms which signify high office. The expression **ah tem poop, ah tem ñam** occurs on the following lines: c116, c269, c300, c515, 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 ñam**, “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?

Then it seems shall be drumming earthwards, rattling skywards,<sup>240</sup>  
the augury of the katun.  
c130 Then shall arrive the bending of the katun;<sup>241</sup>  
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.  
for the meanwhile one round trip, one shot,<sup>242</sup> it seems.  
c135 None of you will give [something],  
you who are disobedient to your mothers, you who are disobedient to your fathers,<sup>243</sup>  
you who are bending, you who are the end of the katun.<sup>244</sup>  
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,  
c140 at a bad time for the temporary representative,<sup>245</sup> the temporary private secretary.<sup>246</sup>

<sup>240</sup> 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.  
<sup>241</sup> It is not clear what “the bending of the katun” means. See also lines c137 and f381. A similar phrase is **u uuc katun** which appears mostly to mean the cycle formed by the 13 Ahau Katuns. RR: Here the turn of the hotun may be meant.  
<sup>242</sup> See line c104 for a comment on this phrase.  
<sup>243</sup> 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) of the rulers at Chichen (Tizimin, pp. 25, 27).  
<sup>244</sup> RR: Katun can also mean “war.”  
<sup>245</sup> 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.”  
<sup>246</sup> 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.

ti uil uchom pax cabal, uchom zoot caanal  
tu tzol chich katun  
c130 ti ulom u uac katun  
tu kinil hatal hat  
bay chich hebtambanom caan, hebtambanom muyal  
tu uich kin, tu uich :U:  
ualac hun uac, hun con hi uale  
c135 mamac bin a cab  
cech ah mab nae, cech ah mab yume  
tech u uac, tech u uoc katune<sup>247</sup>  
zati u canil, zati ual tu pache  
tu kinil yan u molba zohol a uokol  
ma a uex, ma a nok  
c140 ma tu kin utial ah mahan koh,<sup>248</sup> ix mahan nacile<sup>249</sup>

<sup>247</sup> This line is given only in the Tizimin. Both Roys and Edmonson read the line as **tech u uac, tech u uoi katune**. However, the trailing letter for the word which begins with the letters **uo** looks more like a **c** than an **i** in the facsimile making the word **uoc** which is more in keeping with the expressions **u uac katun**, **u uuc katun** and **u uoc katun**  
<sup>248</sup> For the two meanings of **koh** see CMM: Koh: caratula 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.  
<sup>249</sup> The Pérez reads **ma tu kin u tial mahan kooh yx mahan hool** and the Tizimin reads **ma tu kin utail, amahan koh, ix ma han naile** There is reason to wonder if there is a problem with the Tizimin reading, and that perhaps some other word, such as **naclil** is meant. See BMTV: Carátula o máscara: koh, kohob .l. nac. ¶ Hurtádome an la carátula de negro: oclab toon v nacil ek box. / DMM: Priuado; su segunda persona en algun cargo: v ca nac; v ca oic. 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 combate. ¶ Item: el casero dueño de la casa llamada poopol na donde se juntan a tratar cosa de republica y enseñarse a baylar para las fiestas del pueblo.

7 Cauac  
 7 Cauac the time, at the 7th tun, on 1 Poop<sup>250</sup>  
 At this time the rogue of the day, the rogue of the katun takes soot, a pile of skulls.<sup>251</sup>  
 c145 At this time the red wildcats scratch each others backs;  
 at this time his teeth are broken,  
 at this time the claws of the kinkajou are ripped out.<sup>252</sup>  
 He went to his seat of office on his knees;<sup>253</sup>  
 he went it seems to serve hand and foot  
 because he craves tortillas, he craves water.  
 c150 Very demented is his face in his reign.<sup>254</sup>  
 Then he departed because of **Buluc Chabtan**.  
 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.

<sup>250</sup> The Pérez has extra material: “u kin, u kin u uuo;” which is not translated here. If **u uuo katun** is meant by this extra material, then it is good to note that the year 7 Cauac was the **uuo 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.

<sup>251</sup> 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 tze**k (usually given as **ox multun tze**k = 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).

<sup>252</sup> While Roys believe that the animal **cab coh** is the kinkajou (Potas 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: leonçillo 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.

<sup>253</sup> RR: Literally, the action is likened to the prop roots of the kanche, or button mangrove.

<sup>254</sup> RR: Similarly we read of the regent of Katun 6 Ahau: “shameless is his face, dissolute or mad is his speech” (Tizimin, p. 28).

Uucil Cauac  
 Uucil Cauac u kin tu uucpiz tun tu Hunte Poop  
 tu kin u çha zabac u max kin, u max katun, multun tze  
 c145 tu kinil u lachlam pach chac bob  
 tu kin u paic u coo  
 tu kinil u poçic u yichac cab coh  
 bini tac u kanche te u pix<sup>255</sup>  
 bini ual u taninte yoc, u taninte u kab,<sup>256</sup>  
 tumen u ziöbic uah, u ziöbic ha<sup>257</sup>  
 c150 hach co u uich ti yahaulil,  
 ca ti liki tumen Buluc Chabtan  
 ualachi ual u tupul u kak u yala Ah Itza,  
 u xotemal Ah Itza  
 ox uuo katuni uale

<sup>255</sup> 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.

<sup>256</sup> 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 uziö bic uah uziö 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”.

<sup>257</sup> The Tizimin writes the word **ziö bic** whereas the Pérez writes it as **zizbic**. The words **ziöbic**, while not given in the vocabularies, is given several times in Coronel’s Discursos Predicables. The phrase “licil v çiöbic yetel yuloltic nahancil tu voch hanal kekenob” is particularly revealing as to the meaning of **ziöbic** because it is paired with the expression **hul ol**. See BMTV: Apeteçer de cualquiera manera: hul ol.t. .l. çiö ba, öib ol.t.

- 8 Kan  
c155 8 Kan on the 1<sup>st</sup> of Poop is the 8<sup>th</sup> 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.  
c160 Ich Caan Ziho will probably be flattened by war.  
It seems that the burdens of the Itza shall be piled one on top of another.  
They receive their augury, painful is the burden.  
The bedrock shall explode;  
the tinamou will call out; the deer will snort in the middle of the bleached savanna  
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**.<sup>258</sup>  
This is the time, this is the katun for whitening [of faces].<sup>259</sup>  
During this year white are their loincloths, white are their clothes.  
At this time are larva in the water.  
c170 He will want to arrive during the remaining time, the rest of **Buluc Chabtan** in the 11<sup>th</sup> tun.  
In the 8<sup>th</sup> tun this shall come to pass it seems.

<sup>258</sup> For **ah matoob**: literally: "those who have nose plugs". The Tizimin version gives **ah matob** 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 narices: mat .l. matun. Perhaps the Pérez should read **ah matob** 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 Roys 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 Itzamt'ulil, a variant for Izamal or Itzmal ("place of the lizards"). (See Roys, 1933, p. 73.) In the Tizimin (p. 19) we read of the "yellow-peccary-rabbit" (ix kan citam t'ul), which "shall meander 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).

<sup>259</sup> As noted for lines c026-c027, for those lines the root word was **zat** = "lost" in **zatay uinicil** and **u zatal a uex**, **u zatal 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 breasted". I am assuming here that the suffix **-il** implies some actor upon which the expression "white breasted" 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 j242.

- Uaxacil Kan  
c155 ti Uaxacil Kan tu Hunte Poop tu uaxacpiz tun uale  
ti Ho Ahau uil u kin ti thuchaan ti yactunil  
elom uil uitz, elom uil calap,  
elom yokol cab;  
hopom kak ti noh tzucte<sup>260</sup>  
elom uil kaknab u chi zuz  
elom zicil, elom kume, elom macal<sup>261</sup>  
c160 amal ual u cib katun Ich Caan Ziho  
uchom ual u napptamba u cuch Ah Itza  
u kamic u chich, ya u cuch  
uakom chaltun<sup>262</sup>  
bin xobnac nom, bin xobnac<sup>263</sup> ceh tan zacil chakan  
c165 kithom Ix Kan Itzam Thul tu chakanil, ti uitzil<sup>264</sup>  
ti uil u uich ah matoob, ah may cuc  
tu kinil, tu katun zactanil  
tu cuch haab<sup>265</sup> zac u yex, zac u nok  
tu kinil yan u yikil ha<sup>266</sup>  
c170 bin u kat u kuchil yala kin, yala Buluc Chabtan, tu bulucpiz tun  
tu uaxacpiz tun bin uchom uale

<sup>260</sup> In the sources this tree is spelled **sucte** / **zucte**. 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.

<sup>261</sup> 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

<sup>262</sup> Compare with lines c291, e646.

<sup>263</sup> 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.

<sup>264</sup> **Ix Kan Itzam Thul**: "female yellow lizard rabbit". See also line f051. Lines f417, f420 and f426 mention **Ah Itzam Thul**.

<sup>265</sup> It should be noted that the CMM gives another meaning to the expressions **cuch haab** and **cuch katun**: Cuch haab; v cuch haab; cuch .V. /o/ v cuch katun: } los traucos, hambre, pestilencias que suceden en esta vida.

<sup>266</sup> Perhaps **yikil haa** is meant. See DMM: Aue o animalejo de agua: yikil haa.



9 Muluc  
9 Muluc on 1 Poop shall then come the declaration of the name of 5 Ahau.  
c175 **Ah Uuc Yol Zip** tells his prophecy.<sup>267</sup>  
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.  
c180 At this time there are **Tzintzin Coc Xuul**; at this time there are **Tzintzin Bac Toc**;<sup>268</sup>  
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.<sup>269</sup>  
c185 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<sup>270</sup> his face is that of the observer.  
There shall descend mud upon the face of the boy.  
c190 At this time he will walk at night, he will walk during day  
with his face skywards in the 9th tun.

<sup>267</sup> 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.”

<sup>268</sup> 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.

<sup>269</sup> 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: ocaan cab; ocaan kinam; ocaan v cal ti: } sentir mucho vno la fuerza y fortaleza de otro, o de cualquier cosa penosa.

<sup>270</sup> While the word **ix** can be a feminine prefix indicating that the following entity is a female or it can be a conjunction meaning and or or, it would seem that here it is related to the following entry from the CMM: Ix: se vsa tambien sola sin el ci .l. aci. ¶ ix v hadzben Padre yoklal: quíça me açotara el padre por ello. ¶ ix pahtab ca kuxil: por ventura juzgaran que tenemos odio o rancor. / Ix: antepuesta a la dición y luego ci .l. aci pone duda y denota por ventura.

Bolon Muluc  
Bolon Muluc tu Hunte Poop talom tun yal kaba Ho Ahau  
c175 u yalic u than ah uuc yol zip  
ualac tu kin numen chuen, numen celem  
tu kinil u talem u mehenancil noh xib, u yalancil ix nuc  
chabtan kintan, chabom u than u zuyil cab  
u max kin, u max Ah Itza<sup>271</sup>  
c180 tu kinil yan tzintzin coc xuul, tu kinil yan tzintzin bac toc<sup>272</sup>  
tzek u uich, cheeh u uich<sup>273</sup>  
kithom be, kithom heleb;  
kikhom be, kikhom heleb<sup>274</sup>  
tab ua xaman, tab ua chikin, caanal ual u uich  
kaacbal u cal ti ahau can  
c185 likaan u che, likaan u tunich yokol u na, yokol u yum  
tumen ah uuc yol zip, tumen uuc ðac zioil, uuc ðac tzootz  
tu kinil ti ualachom ah hahal katun  
ca koch u uich ti yahaulil  
bin u ðocez u than, ix chaante u uich  
emom u luk yokol u uich pal  
c190 ualac bin u ximbal te akab, bin u ximbal te kin  
ti u uich ti caan tu bolon tun

<sup>271</sup> 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. io6). Max, or maax, could mean either “he who shields himself well” or a certain small monkey. In Chol max 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 (Ruppert, 1931, pl. 13; Roys, 1933 pl. 1,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.

<sup>272</sup> The meaning of the word **tzintzin** is not clear nor is it given by itself in the vocabularies. In the texts it is used as an adjective in the following phrases: **tzintzin coc xuul** (lines c180, c496, j245); **tzintzin bak toc** (line c180); **tzintzin lok** (line c197). In the vocabularies the word is given in the following representative entries: JPP: Tzintzin caanal: muy elevado, encumbrado en las nubes. / DMSF: Tzintzin lok: andar el niño al coj coj. / BMTV: Saltar en un pie, llebando el otro para tras: tzintzin lok. / DMM: Andar a saltillos: pompom luth; tzintzin luth. The fact that **tzintzin coc xuul** and **tzintzin bac toc** appear in the same line, that from the other two lines in which it is given **tzintzin coc xuul** appears to be some sort of living entity, and 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.

<sup>273</sup> The Tizimin reads “cheeh u uich” and the Pérez reads “tzek u uich, u uich”.

<sup>274</sup> The Tizimin reads “kit hom be, kit hom heleb” and the Pérez reads “kik haan be, kikhaan heleb”.

10 Hiix  
 10 Hiix on 1 Poop, this is the time, this is the katun of the reign of 5 Ahau.  
 c195 The fan shall descend from the heaven, the bouquet shall descend from the heaven,  
 the fan and the bouquet of the sovereign.<sup>275</sup>  
 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**<sup>276</sup> is expected to stand up [to take his office], he stands to take [his office],  
 his command, his cup, his dais, his mat, his seat  
 c200 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.<sup>277</sup>  
 At this time there is the change of the mat, the change of the dais.  
 It shall come out of the land of trees, the land of rocks,  
 c205 to declare its command, to declare its word.  
 Now his cup is created so that he can drink.  
 At this time his rule is ended; salted it seems are his cup, salted it seems are his drink.<sup>278</sup>  
 At this time **Yax Bolay** sets his mat in order.<sup>279</sup>  
 The rest of the sustenance arrives then.<sup>280</sup>  
 c210 At this time the **Ah Piltec** receives alms.  
 At this time the snakes chase one another, the wildcats chase one another.<sup>281</sup>

<sup>275</sup> 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.

<sup>276</sup> 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).

<sup>277</sup> For the expression **ɔap tun** see DMSF: ɔap tuntah; max tuntah; pech tuntah; puch tuntah; ɔaɔa tuntah; muluch tuntah: machucar, matar, cortar con piedras. ʔ in ɔap tun tin pach: yo me hice esclavo. RR: At the end of a katun “they placed one worked stone upon another, fixed with lime and sand, in the walls of their temples or the houses of the priests” (Sanchez de Aguilar, 1892, p. 96). Cf. Roys, 1933, p. 142.

<sup>278</sup> RR: Abstaining from salt was a form of fasting (Tozzer, 1941, pp. 152, 158). The Mani variant is chooch (“untied, loosened or released”).

<sup>279</sup> There is probably some specific meaning behind the expression **u tzol poop**, but that meaning has yet to be found. Compare with CMM: Tzol culcinah: asentar o poner por orden.

<sup>280</sup> In this case **tu chi** is probably an adverb. See CMM: Tu chij: entonces o quando.

<sup>281</sup> 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.

Lahun Hiix  
 Lahun Hiix tu Hunte Poop; tu kinil tu katunil u tepal Ho Ahau<sup>282</sup>  
 c195 emom caanal ual, emom caanal uɔub;  
 u ual yetel yuɔub ah tepal  
 tuchub ual u caah, uacunah u caah  
 tu kin u chaic u tepal  
 ppatal u caah,<sup>283</sup> uacunah u caah, tu uaan te accunah u caah  
 tu than, tu luch, tu ɔam, tu poop, tu kanche amayte ku  
 c200 ual lic u cultal, ca bin culac tu hanal  
 tocol u caah u than, tocol u caah u luch, tocol u caah u lac  
 tumen ppatal u caah tu kin tu ɔap tun  
 tu kin u hel poop, u hel ɔam  
 hokom ich luumil che, ich luumil tunich  
 c205 yalab u than, yalab u can  
 zihil u caah u luch uchebal yukul  
 tu kin choch ich;<sup>284</sup> choch ual u luch, choch ual yukul  
 tu kin u tzol poop yax bolay<sup>285</sup>  
 u ulmah tu chi chucaan yaal  
 c210 tu kin u cha matan ah piltec<sup>286</sup>  
 tu kinil tzayal tzay<sup>287</sup> u ne can, tzay u ne bob

<sup>282</sup> 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 be 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.

<sup>283</sup> For the expression **ppatal u caah** given here and on lines c202 and c461 see DMSF: Ppatal yoc haa; chehel yoc haa; chehel pamac: llover gota a gota. ʔ ppatal u cah yoc haa: comienza a llover.

<sup>284</sup> For the expression **choch ich** see CMM: Choch ich: dextrar o cabar vno su officio.

<sup>285</sup> RR: Like the throne, the mat was a symbol of government. This conception, as pertaining to the lord of the katun, may be expressed by the mat carved on Stela J at Copan. Cf. Chumayel, pp. 7, 44, 74, 104; Roys, 1933, p. 72, note 3. The name Yax-Bolay could mean “first or green beast of prey.” Cf. note 55, supra.

<sup>286</sup> 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 **Piltzintecutli**” (Book 2, p. 232). The word is perhaps derived from Nahuatl: **pilli** = child / noble / **piltzin** = child, and **tecutli** = 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”.

<sup>287</sup> For the expression **tzayal tzay** see CMM: Tzayal tzay: cosas que van vnas en pos de otras. ʔ tzayal tzay v benel vinicob ti be... However, there is also the expression **tzay ne**: BMTV: Rabiatar un caballo a otro: tzay ne.t.

Then it seems it shall come to pass at this time that **Ah Uuc Yol Zip** takes the fire.<sup>288</sup>  
 At this time there is total avarice;<sup>289</sup> 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.  
 c215 The priest is kneeling erect.  
 Blue are the knees<sup>290</sup> of the destitute poor.  
 Wide eyed [with astonishment]<sup>291</sup> is the lord of the rest of the dais.  
 It was given to the remainder of the occupant of the mat in the heavens.  
 Such is the look on the face of **Buluc Chabtan**.  
 c220 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 it will happen that the katun will turn back it seems.  
 This is the time when **Ah Ni Poop**, **Ah Ni Toc**, **Ah Mazuy**<sup>292</sup> beseech **Ahau Tun**.  
 It is the time of awakening.  
 Then shall descend the man from Kinchil, **Ah Chac Chibal**,<sup>293</sup>  
 c225 In 10 Hiix arrives the time for the great misery for the Ah Itza  
 and some of the children here in the province of Ziyán Caan Mayapan.  
 Then it fulfills its last part at this time it seems.

<sup>288</sup> RR: This expression reminds us of the “burner period.” Cf. Roys, 1933, p. 118.  
<sup>289</sup> 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 raíz. ꞑ toc chacte: córtalo de raíz o del todo. ꞑ toc bini: todos se fueron o de presto.  
<sup>290</sup> 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. Piix could also mean “knee.”  
<sup>291</sup> Probably similar to the expression in Spanish “ojos cuadrados” (“square eyed”), 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, as). Thompson suspects that this square eye with rounded corners is to represent a god with animal parentage.  
<sup>292</sup> While generally it appears from the context that the **mazuy** is a bird of prey here **Ah Mazuy** seems to refer to a military order. See lines c081 for more about the name **Ah Mazuy**. See also lines c235, c487, d126, f026.  
<sup>293</sup> **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**. For **Ah Chac Chibal**, literally “the great biter”, see the BMTV which equates **ah chibal** with **bolay**: Animal, bestia braba que mata: ah chibal .l. bolay. RR: Kinchil is probably a form of kin ich (“sun-eyed” or “sun-faced”). Kinich 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). Ah Chac-Chibal might be translated as “he of the great affliction.”

ti ual uchom tu kin u cha kak ah uuc yol zip;  
 tu kin toc zioil; zatay hail  
 tu kin u lukul yala poop, yala u luch, yala u lac  
 c215 uatal u caah tu tuncuy u pix<sup>294</sup> ah kin<sup>295</sup>  
 yax u pix coc tun numya<sup>296</sup>  
 amayte u uich tu yum yala ah cam  
 cu cabal ti u yalomal ah poop tu caanal  
 lay u pacat Buluc Chabtan  
 c220 ualachi tu yautic u pixan ziyah tun chac<sup>297</sup>  
 ualachi hun uao,<sup>298</sup> hun con hie  
 lay ix u kinil bin uchebal ca bin uazak pachnacie u katunil uale  
 lay u kinil yokotba ahau tun ah ni poop, ah ni toc,<sup>299</sup> ah mazuy  
 u kinil yahal cab lae;  
 ca ix emec tun ah kinchil, ah chac chibal  
 c225 Lahun Hiix tu kuchul tu kinil u chacmitan numya Ah Itza  
 yetel u xotemal yal u mehen uay ti tzucubte Ziyán Caan Mayapan<sup>300</sup>  
 ti u tucip u cocol tu kinil uale

<sup>294</sup> While the word **tuncuy** refers specifically to the heel bone, it would seem that in this case because it is possessed by the **pix** or knee that the kneecap bone is meant.  
<sup>295</sup> Literally: “The priest is now standing on his kneecaps.”  
<sup>296</sup> A possible alternative maybe be found in the expression **coc ti tun** as shown in the following from the BMTV: Piedra preciosa: tun. ꞑ Piedra mui preciosa: ah kan tixal ti tun .l. kan tixal. ꞑ Piedra, otra preciosa: oxe coc .l. ah oxe coc ti tun.  
<sup>297</sup> RR: This name, Ah Siyahtun-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 Siyah was a familiar “boy name” (Roys, 1940, pp. 38, 46).  
<sup>298</sup> The Tizimin gives **hun auat**, meaning “one shout”, or a distance of about ¼ league. Typically **hun con** is paired with **hun uao**, so the Pérez reading is followed here. See lines c104, c134, j403.  
<sup>299</sup> These are the only examples of the names **ah ni poop** and **ah ni toc**. While Roys is probably correct about the name **ah ni poop**, it is not clear what the meaning of **ah ni toc** would be. RR: Ah Uatun could mean “he of the erect stone”; the Mani variant ahau tun, a ruler of the Tun family. Ah niy pop is “he at the tip of the mat.” Cf. ah hol pop (“he at the head of the mat”), the presiding officer of a gathering. For Ah Masuy see note 42, supra.  
<sup>300</sup> RR: The ruins of Mayapan in northwestern Yucatan are well known; but the Mani variant, Ziyancan Mayalpan, suggests the ruins of a walled city on Chetumal Bay now known as Ichpaatun. Near the latter are the ruins of a colonial church of some pretension. Although direct evidence is lacking, I believe this was the church of the colonial town or village named Mayapan, which is recorded in this region in a report dated 1582 (Scholes et al., 1936-38, 2: 63). I suggest that there were at least two, possibly several, fortresses in the Yucatan Peninsula named Mayapan and contemporary with the famous stronghold of that name. Ziyancan, or Ziancan, was an old name for the region near Chetumal Bay.

10 Hiix it seems is the last tun.<sup>301</sup>  
At this time the child of the monkey are a great burden  
c230 The trunk of the ceiba tree are thrice stamped.<sup>302</sup>  
Three vessels of holy water are hung up,<sup>303</sup>  
At this time the **Ah Piltec** receives alms.<sup>304</sup>  
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.  
c235 Then shall descend the burden of the hill upon the **mazuy** bird.<sup>305</sup>  
Here it shall occur Mayapan at the hoof of the deer,  
at the claw of the wild turkey of Mani.<sup>306</sup>  
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.<sup>307</sup>  
which is set up in the middle of the savanna.<sup>308</sup>  
c240 This is to happen it seems; these are the bird, the augury,<sup>309</sup> of the governor.  
Then will hop about the ix uixum,<sup>310</sup> the bird of the ruler.

<sup>301</sup> RR: Here the translation follows the Mani variant.

<sup>302</sup> See also lines c013 and f014.

<sup>303</sup> See also lines e332 and f016. **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.

<sup>304</sup> See also lines c210, c504, f195, f197, f199, f201, f203.

<sup>305</sup> 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.

<sup>306</sup> See lines c243-c244 for another instance where Mayapan / tu may ceh and Mani are mentioned together.

<sup>307</sup> RR: Alternative translation: “in the dust of the cave.”

<sup>308</sup> RR: The name of the Province of Chakan means “the savanna.” The following passage in brackets is supplied from the Mani version.

<sup>309</sup> 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.

<sup>310</sup> 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 ɔoc tun uale  
tu kinil ox cuchlahom yal max<sup>311</sup>  
c230 ox ɔalab u nak yaxche  
ox chuylah xuthen  
tu kin u cha u matan ah piltec<sup>312</sup>  
tu kin u cha tzootz, u cha u matan oyotz  
tu kin u chaic u matan tu hol can be, tu hol can lub  
c235 ti emom u cuch uitz yokol mazuy  
uay uchom Mayapan tu may ceh,  
tu xau cutz Mani  
uay u manel tulacal; uay u yuchul u ɔoc lae  
lay u katun ca bin okotnac chacɔicib  
yetel chactun ppiliz tu mayactun  
lay uaan tan chakan  
c240 ti u yuchul uale; lay u chichil, u mutil halach uinicil<sup>313</sup>  
lay ca bin babal zithnac ix uixum, u chich ahau

<sup>311</sup> 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 **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. RR: Ox cuchiahom yal max, literally, “many bear the shield on their backs” (Roys, 1933, p. 154, note 9).

<sup>312</sup> 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 Piltzintecutli or to the word tecpilli, “hidalgo” (Thompson, 1932, p. 120; Kirchhoff, communication).

<sup>313</sup> The Tizimin is missing lines c240-c246.

It is the fulfillment of the prophecy of **Buluc Am**<sup>314</sup> who is Montezuma.  
 Here is the end at the hoof of the deer.  
 Here passes everything; that is why they called [this place] Mani,<sup>315</sup>  
 c245 here in the town of the Itza as was told to them by Montezuma,  
 the precious stones of the **Ah Itza** [as wae told to them] by **Ah 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 **Hapay Can** happened.  
 At that time the teeming children of women marry.<sup>316</sup>  
 c250 The quail on the branch of the ceiba tree shall cry out.  
 The end of the fiscal tyranny<sup>317</sup> in the reign of Lord 5 Ahau it seems.  
 At this time he sets up his cup,<sup>318</sup> 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.<sup>319</sup>  
 This is the obligation of the 10<sup>th</sup> tun it seems.<sup>320</sup>  
 Then it will come out of the well, out of the cave.

u ɔoc u than Buluc Am, lay Moteuczomae  
 uaye u ɔoc tu may ceh  
 uaye u manel tulacale; ca ix bin u yalahoob Mani  
 c245 uaye u cahal Ah Itzaob, alab tiob tumenel Ah Moteuczoma  
 u tunil Ah Itzaob tumenel Ah Buluc Am u kaba  
 uchom ti to tu katunil; bini ual uchom tumen  
 lay u katunil ca uchi Hapay Canil<sup>321</sup>  
 tu kinil u chatamba<sup>322</sup> mumul al  
 c250 auatnom bech tu kab yaxche  
 u ɔoc cotz, u ɔoc ziɔil tu yahaulil Ho Ahau uale  
 tu kinil u ualcuntic u luch, u yeɔcuntic u poop<sup>323</sup>  
 cha u caah ti yah kin u kex ah kine tu hol poop<sup>323</sup>  
 he ix lay ta uex yetel ta nok, u buc tu than  
 c255 lay u koch<sup>324</sup> tu lahun tun uale  
 ca bin hokoc tu cheenil, ti yactunil

<sup>314</sup> 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.

<sup>315</sup> See line 236 for another reference to Mayapan / tu may ceh and Mani.

<sup>316</sup> RR: “A crowded brood.”

<sup>317</sup> Taken as separate entities the words **cotz** and **ziɔil** 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 **ziɔil** are paired five times throughout these texts, and further **cotz** is never given without being accompanied by **ziɔil**. (See lines c301, d217, e453, f438) The only instance where such pairing occurs in the vocabularies is in TIC: Tirano: ah ziɔil, 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.

<sup>318</sup> RR: In the Dresden (pp. 46-48) the cup appears to be a symbol of authority.

<sup>319</sup> Alternative translation: “it shall be heard at his command.”

<sup>320</sup> RR: This prophecy is for the 10th, not the 17th, tun.

<sup>321</sup> For other lines mentioning **Hapay Can** see f410, f413, f416, f418, f426, h092. RR: The Chumayel mentions Hapay-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 Hapay-Can was the serpent with thick scrolls, portrayed at Chichen Itza and identified by Seler (1902-23, 5: 310) as Mixcoatl, the “cloud serpent.”

<sup>322</sup> 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.”

<sup>323</sup> For the meaning of **hol poop** see CMM: Ah 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 baylar para las fiestas del pueblo.

<sup>324</sup> See Appendix D for various possible meanings of **koch**.

11 Cauac  
 11 Cauac of the first of Poop is in the 11<sup>th</sup> tun of the katun.  
 when it was still the reign of those of the two-day mat, the two-day dais.<sup>325</sup>  
 c260 Now the cup of he of the weeping mask is set in place.  
 Now **Bacab**'s representative stands up,<sup>326</sup> **Ah Can Tzic Nal**  
 at the seating of the tun it seems in the 11<sup>th</sup> tun of the katun.  
**Ah Can Tzic Nal, Ah Can Ek** and **Ah Zac Oiu** manifest themselves.<sup>327</sup>  
 At this time, in this katun **Ah Can Tzic Nal** accepts his office.  
 c265 At this time the truant opossum accepts her office.<sup>328</sup>  
 At this time he steepes 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.

<sup>325</sup> 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.”

<sup>326</sup> 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.

<sup>327</sup> 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-Tz’iu, could mean “white cowbird.”

<sup>328</sup> 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 tot a buffoon or actor (Motul; Vienna dictionary, f. 179r). 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. Seler, 1902-23, 4: 508-09.

Buluc Cauac  
 Buluc Cauac tu Hunte Poop, tu bulucpiz tun katune<sup>329</sup>  
 ti to cu tepal ah ca kin poop, ah ca kin oam  
 c260 eotal u caah u luch ah okol koh  
 uatal u caah ah koh bacab,<sup>330</sup> ah can tzic nal  
 ti cultal ti tun ual tu bulucpiz tun katune  
 hokaan ah can tzic nal, hokaan ah can ek, ah zac oiu  
 tu kinil, tu katunil u chaic u bel ah can tzic nal  
 c265 tu kinil u chaic u bel ix tolil och<sup>331</sup>  
 tu kin u oamic u ci katun tu bulucte xul uale  
 u hokol u yanal than, u yanal can  
 ti uil tun okotba ti ku caanal; tu kinil u tzayal caan  
 u chaic u yanal u yex, u yanal u nok,  
 u yanal ah tem poop, ah tem oam.<sup>332</sup>

<sup>329</sup> 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,

<sup>330</sup> 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”.

<sup>331</sup> “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.

<sup>332</sup> See footnote to line c116.

c270     There is his face in the sky in his reign.  
Here comes the katun for giving up the office.<sup>333</sup>  
**Chac Bolay Can** accepts his office with **Chac Bolay Ul**.<sup>334</sup>  
During this time the Itza marry in the depths of the forest, among the bushes.<sup>335</sup>  
Then the soul of **Ziyah Tun Chac** cries out.<sup>336</sup>  
c275     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.<sup>337</sup>  
At this time the wasps swarm at the edge of the trees, at the edge of the bushes,<sup>338</sup>  
At this time the bees swarm [because of] the **chac uayab cab**.<sup>339</sup>  
You who speak the language poorly, the lost ones.

<sup>333</sup> DMM: Renunçiar el offiçio: ppat be. RR: The Mani variant could mean “at the declaring of the course of the katun.”

<sup>334</sup> 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.

<sup>335</sup> See line 249 for this meaning of **chatamba**.

<sup>336</sup> RR: See notes 105 and 106, supra.

<sup>337</sup> For a possible (but not likely) alternative translation see JPP: Xotemal: generacion, 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.

<sup>338</sup> For a possible alternative translation see CMM: Hol che: lo mismo que hol chakan. ¶ ma tan v manezob tu hool v cheelob: no los pasaron de los terminos de su prouincia. / Hol chakan: termino de prouincia o pueblo o fin de territorio donde alcança su tierra y montes, o territorio. RR: Alternative translation: “in the openings in the forest.”

<sup>339</sup> 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.

c270     ti u uich ti caan ti yahaulil  
lic u talel tu ppat be katune  
u chaic u bel chac bolay can yetel chac bolay ul  
ualachi u chatamba Ah Itza tan yol che, tan yol aban  
ti yautic u pixan ziyah tun chac  
c275     tu kinil, tu katunil u numya uaye;  
ual u numya tu cal ya<sup>340</sup>  
u manez yal u mehen Ah Itza  
u xotemaloob kin, u xotemaloob akab  
tu kinil u multamba xux tu hol che, tu hol aban  
tu kinil u multamba yikil cab chac uayab cab  
ceex ah nun, ah zatmaile<sup>341</sup>

c280

<sup>340</sup> See CMM: Cal ya: dolorido y triste de dolor.

<sup>341</sup> For **ah nun** see BMTV: Boçal, 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 actiuos 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. / Ymail: amor, estimacion, aprecio.

12 Kan  
 12 Kan on the 1<sup>st</sup> of Poop is the 12<sup>th</sup> 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,  
 c285 whether it would be on earth or on high, it would be in the 12<sup>th</sup> 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.<sup>342</sup>  
 The sovereign will perhaps weep.  
 c290 [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.  
 c295 Kneeling erect the priest implores; the green-backed priest with his green garments.  
 Thirteen times he pulls apart the knots of his belt.<sup>343</sup>  
 The priest is wide eyed [with astonishment].<sup>344</sup>  
 Then he will be about to enter the well, the cave again.<sup>345</sup>  
 He will receive his prayer it is said in his cave.  
 c300 The occupant of the mat on the podium, the occupant of the dais on the podium  
 will kill himself in his filth.<sup>346</sup>  
 Then would be the end of fiscal tyranny.<sup>347</sup>  
 Then he returns to his cave, to his well again.

Lahca Kan  
 Lahcabil Kan tu Hunte Poop u lahcapiz tun  
 u kinil u yalic u than kin  
 u thantamba u kuchil<sup>348</sup> u mehen kin, u mehen akab  
 c285 ualac uil cabal, ualac uil caanal, ti ual tu lahcapiz tun  
 elom caan, elom luum, u ðoc ziðil  
 bala ua ma uhome kintunyaabil  
 lay bin uchebal okotba ti Hunab Ku  
 u yokzah ich ah tepal cochoh  
 c290 uucte haab kintunyaabil<sup>349</sup>  
 bin uakac chaltun, bin elec u ku chich caanal<sup>350</sup>  
 bin hopoc u kak tzucte tu cal chakan,<sup>351</sup> tu hem uitz  
 ti tun zutnom tu cheenil, ti yactunil  
 u cha pak och  
 c295 tu yokotba ah kin tu tuncuy u pixe;<sup>352</sup> yax pach ah kin, yax u buce  
 oxlahunpiz u ppic mocol u kax nak  
 amayte u uich ah kine  
 lay bin ocbal tu cheenil ti yactunil tu caten  
 bin kamac u payal chi bin tu yactunil  
 c300 bin cimezuba tu kokolil  
 ah tem poop, ah tem ðam  
 ti ual u ðocol ziðil, ti ual u ðocol cotzie  
 ca tun zutnac ti yactunil, tu cheenil tu caten

<sup>342</sup> RR: Reported as the greatest of the gods, of whom there was no idol (Motul; Roys, 1944, p, 100).

<sup>343</sup> RR: Cf. Beltran, 1859, p. 206. Alternative translation: “13 are his surcharges, knotted is his girdle.” Above tile usual pack or burden, the Maya carried an additional bundle (p’ic), which I have called the surcharge.

<sup>344</sup> See line c217.

<sup>345</sup> For the specific meaning of **ocbal** see CMM: Ocbal: cosa que esta a punto de entrar. ¶ ocbal ti yotoch tin than: ya se quiere entrar en su casa a mi parecer.

<sup>346</sup> For this meaning of **kokolil** see BMTV: Sucia cosa, llena de tierra, como rostro, narices, frente o manos: kokol.

<sup>347</sup> 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.

<sup>348</sup> While there are various meaning 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.

<sup>349</sup> 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.

<sup>350</sup> Compare with lines c163, c646.

<sup>351</sup> 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.

<sup>352</sup> See line c215 for a similar phrase.



Then comes another prophecy, another word,<sup>353</sup>  
 So says the great **Chilam Balam**; perhaps it will so, perhaps not.  
 c305 Then the rest of the children of the Itza will look backwards and forwards  
       to great misery it seems; so shall it happen it seems.  
 They shall be established in the land of **Zac Nichteil**,<sup>354</sup> in the region of Cuzamil.  
 Mayapan.<sup>355</sup> shall come to pass  
       at the mouth of the well, at the mouth of the cave in the middle of the bleached savanna.  
 c310 At this time there are faced dry stone walls;<sup>356</sup> at this time there are walled enclosures.  
 Then it seems it shall happen in the undulating land, the undulating hills.<sup>357</sup>  
 Suddenly there is the rogue of the day, the roguish 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.  
 c315 It will seem in the time of 5 Ahau in the 12<sup>th</sup> tun  
       there shall be the drinking of sour wine at the fiesta of the katun.<sup>358</sup>  
 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 12<sup>th</sup> tun it seems.

ti ix u tal tun u yanal than, u yanal can  
 bay yalci noh Chilam Balam; he ix binaci, he ix maaci lae  
 c305 lay bin ilic tac pach tac tan u yalomal u mehen Ah Itza  
       tu chactun numya uale; ti uchom uale  
 ti hecom tu luumil zac nichteil tu petenil Cuzamil,<sup>359</sup>  
 Mayapan uchom uale  
       te tu cal cheen, tu cal actun tan zacil chakan  
 c310 tu kin cam cot, tu kin yan paa<sup>360</sup>  
 ti ual uchom yokol u buc chanil cab, u buc chanil uitz<sup>361</sup>  
 tu zezebil u max kin, u max Ah Itza  
 ti ual yalic u than ix ma yum, ix ma na,  
       tu kinil, tu katunil uale  
 ti tun u kinil u yalic u than u xotemal yal u mehen Ah Itza  
 c315 bini ual tu kinil Ho Ahau tu lahcapiz tun  
       uchom yukulil zum ci u chaan katun  
 u cheeh koh che  
 can eolic u luch, can eolic u lac, can eolic u xec  
 tu katunil Ho Ahau tu lahcapiz tun uale

<sup>353</sup> RR: Alternative translation: “another sky or heaven.”

<sup>354</sup> Since this particular place **Zac Nichteil** 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 Nichte about 20 km north of Ich Caan Ziho (Mérida). RR: The maps show an hacienda named Sacnichte between Sotuta and Huhi; another of the same name is reported to be in the region of Izamal (Berendt MS., no. 48).

<sup>355</sup> 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 Cusamil Mayapan” (Roys, 1933, p. 163).

<sup>356</sup> It seems that in this case the word **cam** 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: cam pol. ¶ Piedra allanada o pulida así: cam polbil tunich.

<sup>357</sup> 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.

<sup>358</sup> RR: Alternative translation: “the power of the katun.”

<sup>359</sup> The translation of this line is based on the following entry from the BMTV: Tomar asiento para fundar pueblo: hecom cah .l. luum. However, based on the information given in line c310, as a possible alternative perhaps this line should read “ti hecom tuluumil zac nichteil tu petenil Cuzamil”: “The fort Zac Nichteil 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 luumil** given throughout the texts. See BMTV: Cerca de pueblo o güerta: tuluum .l. v tuluumil v pach cah.

<sup>360</sup> 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.

<sup>361</sup> 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**.

c320 13 Muluc  
 13 Muluc on 1 Poop is the 13<sup>th</sup> tun.  
 Then 1 Oc will fall on 1 Poop,<sup>362</sup> the time of his reign.  
 Then the mat shall descend, the dais shall descend in the 13<sup>th</sup> tun it seems.  
 At this time there is joint government,<sup>363</sup> the remaining government of heaven.

c325 Infinite is his cup, infinite is his bowl,  
 Then it happened that the rest of the water, the begged-for water doled out.  
 the crumbled fragments of the left-over tortillas, the remainder of the begged-for tortillas.  
 This will be doled out at this time, in this katun of 5 Ahau it seems.  
 Then **Chac Mumul Ain** comes forth.

c330 Then he was seated in his reign in the 5-bush-flint katun.<sup>364</sup>  
 Here it seems that **Chac Nacul Tun** shall happen at Ich Caan Ziho,  
 at Zaclactun in the middle of Chakan,<sup>365</sup> in the heart of the peninsula.<sup>366</sup>  
 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.

c335 Whether it happens, or whether it does not happen  
 this is your prophecy, you who are disobedient to your fathers and mothers.<sup>367</sup>

<sup>362</sup> 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.

<sup>363</sup> 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 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.

<sup>364</sup> Habnal, translated as “bush” in this obscure expression, might be referable to the patronymic Abnal, which is also written Haban.

<sup>365</sup> 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.

<sup>366</sup> 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 prouincia de Yucatan. / Peten: vnos campos llanos de esta tierra junto a la mar a manera de ysletas donde ay lagartos y tortugas y algunas pescadillos.

<sup>367</sup> RR: Apparently the Itza are meant here. Cf. note 65, supra.

c320 Oxlahun Muluc  
 Oxlahun Muluc tu Hunte Poop u yoxlahunpiz tun  
 ca bin emec Hunil Oc tu Hunte Poop u kin u tepal  
 ca bin emom poope, emom ɔame, tu yoxlahunpiz tun uale<sup>368</sup>  
 tu kinil mul tepal, tu yala tepal caanili

c325 hunacil u luch, hunacil u lac  
 uchebal u mumulchitic u yala ha, u tzootz ha  
 u ppuyul u xelex yala uah,<sup>369</sup> yala u tzootz uah<sup>370</sup>  
 bin u mumulchite tu kinil, tu katunil Ho Ahau uale  
 ti hokaan Chac Mumul Ain<sup>371</sup>

c330 ca culhi ti yahaulil ti ho abnal tok katun  
 uayi ual uchom chac nacul tun Ich Caan Ziho<sup>372</sup>  
 ti Zaclactun,<sup>373</sup> tan chakan tu puczikal peten  
 tu kin u tuchub katun yokol u petenil Ah Itza<sup>374</sup>  
 uchom te tan chakane  
 bin u tzacle u mehen kin u mehen akab

c335 hi ix uchac, hi ix ma uchac  
 lay u than cech ah mab nae, cech ah mab yume

<sup>368</sup> Both texts read **katun** when clearly **tun** is meant.

<sup>369</sup> The pieces of bread must be miniscule indeed. See BMTV: Mendrugo de pan: v xelex vah .l. v ppuyul vah.

<sup>370</sup> 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 forgoing line the word **ha** is given after the word **tzootz**.

<sup>371</sup> RR: “great or red muddy crocodile”.

<sup>372</sup> 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.

<sup>373</sup> **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, llámanle o invócanle los idólatras: lac.

<sup>374</sup> 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

- 1 Hiix  
1 Hiix on 1 Poop is the 14<sup>th</sup> tun,  
c340 At this time, in this katun **Ah Xixteelul, Chac Uayab Xooc** cleans themselves of lice.<sup>375</sup>  
At this time **Ah Kak Ne Xooc** is successful in fishing.<sup>376</sup>  
Thus it seems it is struck; the sky, the clouds are struck with a shot.<sup>377</sup>  
At this time there are fiestas everywhere.  
At this time the face of the sun is covered, the face of the moon is covered.  
c345 In the 14<sup>th</sup> tun it seems **Xiuit**<sup>378</sup> was lost because of the man with the wooden mask.  
He is impudent to his mother, insolent to his father;  
much ingenuity, much industry.<sup>379</sup>  
Lost are the descendents of the governors.  
There are no replacements, there shall be no precious beads to replace them.<sup>380</sup>  
c350 They became lost when **Chac Uayab Xooc** took them.

<sup>375</sup> For **xixticuba** see DMSF: Chuc uk; chuc chic; xixtah ba; espulgar, despiojar.

<sup>376</sup> 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.

<sup>377</sup> 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 fuego. / Tzay ne.t.: rabiatar vn cauallo con otro, y vn baxel con otro. / Tzay: amancebarse. ¶ ma a tzayic hun payil chuplal: 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 juntar mantas cosiendolas assi. ¶ tzayex nok: coser y juntar las mantas assi. / Tzay: el dichoso o venturoso en la caza o pesca, o en sembrar, o en criar colmenes, o en mercadear. ¶ tzay .I. tzyan Juan ti ah cehil: es Juan venturoso en caçar, ettz. / Tzayal: acento en la primera; asirse, pegarse, o allegarse o trauarse vna cosa con otra. ¶ tzayi yaxcach tu kaan leum: asiose la mosca en la tela de la araña. ¶ tzayi cib tin kab: pegoseme la cera a la mano. ¶ tzayi in teel ti che: di o tope con la espinilla en vn madero. ¶ tzayi che tin pol: diome vn madero en la cabeça. / Tzayal: acento en la vltima; cosa pegada o asida. / Tzayal: acertar a lo que se tira o dar en ello. ¶ ti tzayi in chin ti ceh: acerto mi tiro de piedra al venado. / Tzayal: concluirse algun concerto o alguna obra. ¶ tzayi in chimtic inba yetel batab: concluyose mi obra, mi concierto con el batab....

<sup>378</sup> RR: Referable to the Nahuatl 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.)

<sup>379</sup> For the phrase **numen chuen, numen celem** see lines c176, f272. Somewhat similar is f250: **hun ua chuen, hun ua celem**

<sup>380</sup> Probably meaning “no new children”. Perhaps one of the metaphorical meanings of **kan** = cuzcatl in Nahuatl might be of help here. Molina: Cuzcatl quetzalli: hijos o hijas. Metaphora. RR: Translation uncertain; kan has various meanings.

Yoxlahunipiz katun

u uuṵ katun

Tu holhunte cabil cauac<sup>381</sup>

- Hunil Hiix  
Hunil Hiix tu Hunte Poop u canlahunpiz tun  
c340 tu kinil tu katunil ualci ual u xixticuba ah xixteelul,<sup>382</sup> Chac Uayab Xooc<sup>383</sup>  
tu kinil u tzay kak ne xooc<sup>384</sup>  
lay ual tzaylic; ca tzayi ti caan, ti muyal  
tu kinil yuklah chaan<sup>385</sup>  
tu kinil u macal u uich kin, u macal u uich :U:  
c345 tu canlahunpiz tun uale zataan xiuit tumen ah koh che  
num chi tu na, num chi tu yum  
numen chuen, numen celem  
zataan yala halach uinic  
mananhom u hel, mananhom u hel kan  
c350 zatal u caah tu chaah Chac Uayab Xooc

<sup>381</sup> Both the Tizimin and Pérez have marginal glosses in this area of the text. The glosses in the Tizimin read **Yox la huni pis katun** (“Thirteenth katun”) and **v vuṵ katun** (“the fold (change) of the katun”). The Pérez gloss reads **Tu holhunte cabil cauac** (“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..

<sup>382</sup> Probably “he who strains”. See JPP: Xix, xixtah: colar. and CMM: vl: postpuesta a verbos actiuos; cosa a quien conuiene o atañe o pertenece o esta bien o es dado hazer lo que los tales verbos importan y significan. ¶ ah cambeçahul va a yum?, ah keyul va a naa?: este por ventura dado enseñar a tu padre, reñir a tu madre? The pairing of **xixticuba** with **Ah Xixteelul** is a play on homophones. In the following two lines a similar play on homophones takes place with the root word **tzay**.

<sup>383</sup> RR: The same as Landa’s “Ah Kaknexoi,” 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.

<sup>384</sup> As stated in the previous footnote Landa gives a deity named **Ah Kak Ne Xoc** as a patron of fishermen. In both the source texts this line originally reads when edited **tu kinil u tzay kak, u tzay ne xoc** but this is probably garbled and should in fact read **tu kinil u tzay kak ne xooc**. The confusion may have arisen because there are both the expressions **tzay kak** and **tzay ne**. See CMM: Tzay kak: pegar fuego a la leña, o encender fuego. / Tzay ne.t.: rabiatar vn cauallo con otro, y vn baxel con otro. If the original reading is correct then the line would be translated as “At this time the fire is set, the tails of sharks are tied end to end.”

<sup>385</sup> See CMM: Chaan.t.: mirar o ver cosas vistas como missa, juegos, bailes.... ¶ licil chaan: mirador desde donde se ven fiestas. ¶ mani in chaan: mire demasiadamente fiestas y danças &.

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.  
 c355 The wildcat of the hills shall bite.  
 It seems that in the 14<sup>th</sup> tun the day of misery, the katun of misery shall happen.  
 The **xulab** ant shall descend, the **chac uayab cab** ant shall descend.<sup>386</sup>  
 Their wells, their caves are destroyed.  
 This is the destiny of the governors.  
 c360 So it is declared in the holy writings and the hieroglyphic writings of the priests.  
 Then they mature<sup>387</sup> in the extra years of the katun,<sup>388</sup>  
 when it was to be seen that the destiny of the katun  
 is for **Hun Ahau**<sup>389</sup> to sin.  
 Then the eternal book<sup>390</sup> of **Ah Teppan Ciz** and **Ah Buluc Am**<sup>391</sup> is given to be read.  
 This will be in the 14<sup>th</sup> tun,  
 c365 Then it happens that this is the destiny the governors; the governors suffer greatly.  
 Then it happens here that there are foreign town officials in the 14<sup>th</sup> tun it seems.  
 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.

<sup>386</sup> See lines c278 and e276 RR: The xulab was believed to attack the moon during an eclipse; and the chac-uayab-cab is evidently the same as chacuayacab, the modern name of a red stinging ant which lives underground (Pacheco Cruz, 1939, pp. 142, 144). Both are mentioned in the katun prophecy for 5 Ahau (Roys, 1933, p. 152).

<sup>387</sup> While the verb **yih** usually means “to ripen” or “to mature”, it would seem in this case the underlying meaning is that the prophecies come true.

<sup>388</sup> The last four years of the 24 year Ahau Katun are considered to be outside of the katun and are called **ixma kaba haab** (nameless years) and also **u lath oc katun** (the pedestal of the katun). While not substantiated in the vocabularies, it appears that **u ppicil 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.

<sup>389</sup> 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.

<sup>390</sup> Roys translates this as “the book of seven generations”, a possible alternative.

<sup>391</sup> 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.

mananhom uil yala u xotemal Ah Itza  
 ualac xaman, ualac uil chikin<sup>392</sup> u nupptamba  
 c355 chibalnom tun u bobil uitz  
 ti ual uchom tu canlahun tun uale u numya kin, u numya katun  
 emom xulab, emom chac uayab cab  
 paic tu cheenil, ti yactunil<sup>393</sup>  
 lubaan u koch halach uinic  
 c360 bay yalci tu kulem ñib yetel uooh ah kinoob  
 ca yihoob tu ppicil katun;  
 uchic yilabal u lubul u koch katun  
 tu zipic Hun Ahau  
 ca ñab uuc ñacab libro u xoc Ah Teppan Ciz yetel Ah Buluc Am lae  
 ualac tu canlahun tun  
 c365 ti yuchul lubaan u koch halach uinic; u mumuk halach uinic  
 ti yuchul uay zatay batabil<sup>394</sup> tu canlahunpiz tun uale  
 tu kinil multun numya, multun tze<sup>395</sup>  
 mamac bin ca ñab tu kinil chaan, tu katunil uale

<sup>392</sup> Meaning “in all directions. See line c125, c183 and elsewhere.

<sup>393</sup> The ants named **zay** are known to make their nests in wells and caves. It is not clear whether the same is thought to be the case for the **xulab** and the **chac uayab cab**.

<sup>394</sup> 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 encomendados which take over the positions of the **batab** (“town’s official”) in the villages.

<sup>395</sup> See lines c010, c144.

2 Cauac  
2 Cauac on 1 Poop is the 15<sup>th</sup> tun  
c370 This is the katun of animals mounting each other<sup>396</sup>  
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 15<sup>th</sup> tun it seems.<sup>397</sup>  
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.  
Thus then is the time of crushing precious green stones, of crushing jade beads.  
c375 At this time the arrows are piled in heaps.  
The revered observer comes forth; so prophesizes **Buluc Chabtan**.  
His lineage will be established<sup>398</sup>  
over the masters of the land, of the undulating hills.<sup>399</sup>  
The middle-class woman does not take alms.  
At this time there is sudden death.  
c380 Things are being thrown down, things were overthrown.<sup>400</sup>  
Then blood vomit comes to stay.<sup>401</sup>  
Thus the scandalous of the katun in 5 Ahau Katun is mitigated in this year it seems.<sup>402</sup>

<sup>396</sup> 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 celo: v kinil v baxal ceh, v kinil v tzayomal ceh .l.: v kinil v chek tanbaob ceh.

<sup>397</sup> 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 punishment by being tied to a stake and being shot at with arrows. See BMTV: Picota en que atauan y flechauan a las malas mugeres y a los esclabos: cuy che.

<sup>398</sup> The Tizimin gives **leə nac**, but on line c540 both sources agree that the verb root is **əə**.

<sup>399</sup> RR: “The foreigners of the land” were apparently the Itza. This is still more plainly implied in a prophecy for Katun 8 Ahau, which refers to the expulsion of the latter from Chakanputun (Roys, 1933, p. 160). The context suggests that in the following phrase possibly Beltran’s poetical definition (note 151, supra) may not be applicable. The reference may be to a hood-like garment worn by people from the hill country.

<sup>400</sup> See BMTV: Derribar enpujando: haə cab.t. .l. haə pul.t.

<sup>401</sup> While the word **cahcunah** usually means to establish residence, it would seem in the case it means that the sickness **xe kik** or blood vomit has come to establish itself in Yucatan.

<sup>402</sup> The translation of **munal** is based on TIC: Tierno hacerse: munhal. For the expression **kax cuch** see also line c396. DMSF: Kax cuch; both cuch: calumniar. RR: The Mani variant is: “it would fall.”

Cabil Cauac  
Cabil Cauac tu Hunte Poop u holahunpiz tun  
c370 u chektamba katun  
tu lah<sup>403</sup> u than Ah Ho Ahau emom u ta, emom u ton<sup>404</sup>  
hokaan tab, hokaan halal tu holahun tun uale  
u kin u pacat col ich ah tzay kanche,<sup>405</sup>  
ah hay kin bak, Ah Toc, ah ɔuɔ<sup>406</sup>  
lay hi u kinil u muxul tun, u muxul kan  
c375 tu kin u tuctal halal  
hokaan kinich chaante; tu than Buluc Chabtan  
bini uil eənac u chibal  
yokol u ɔulil cab, u buc chanil uitze  
ma u cha u matan ix titi be<sup>407</sup>  
tu kinil chetun cimil  
c380 haəcab u caah, haəcabnahi  
lay ix cahcunab xe kik  
lay u munal u kax cuch katun ti Ho Ahau Katun u haabil uale

<sup>403</sup> For the expression **tu lah** see CMM: Tu lah kin .l. u lah kin: durante el día.

<sup>404</sup> 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 ta, ox kaz u ton. What he missed is that **Ix Hun Ye Ta, Ix Hun Ye Ton** is a pair of goddesses mentioned by Landa. However, when Roys did the translation of the Bacabs he came to realize that this is the case. RR: Taa or ta could also mean “excrement,” “an animal’s belly,” or the “corpulence or thickness of a man, snake or tree.” Toon could also mean “purse.” The Ritual of the Bacabs (pp. 45, 83, 102, 136) reiterates the phrase, “the one point of the flint knife, the one point of the genital organ” (ix hun ye ta ix hun ye ton).

<sup>405</sup> While **kanche** literally means “chair, seat”, perhaps what is really meant is “seat of office”. For this usage see for example BMTV: Deponer de offiçio, dignidad o señorío: lukçah ti kan che, ti cuch .l. ti beel.

<sup>406</sup> See CMM: ɔuɔ: fruta marchita y auellanada.

<sup>407</sup> The entity **ix titi be** appears three more times, in lines d154, d246 and e583. There is the entry **tij tij** from the DMM: Mediano: tuntun; tij tij; chun chumuc. In as much as the term **chambel uinic / chanbel uinic** refers to a lowly person, I wonder if, based on the DMM entry for Mediano, whether what is meant is a woman of middle-class standing, that is **ix tijtij be**. An alternative possibility might be “timorous woman”. See BMTV: Respeto o temor reuerençial que a uno se tiene: kinam .l. tibib. However, as a couple of alternatives see CMM: Ah tibil be: bueno y virtuoso. / Titibil: cosa razonable algo buena. / Tibil: cosa buena y virtuosa, y bueno y virtuoso assi. There is a parallel entity structurally called **ix hihis be** which is to be found on lines d152 and d365, but the name of this entity appears to be related to **ɔocol beel**, literally “to finish the road / position” but in English “to get married”.

In the first day of the katun, in the first of the year it seems  
the Itza build a wall around their corn fields.<sup>408</sup>  
They make a fence of tree branches around their fields<sup>409</sup>  
[because of] the demented day, the demented katun.  
c385 They do not know it seems how to go about by day, to go about by night.  
Their heart it seems turns because of the demented day, because of the demented katun,  
Then the scepter of the **bacab Ah Can Tzic Nal**<sup>410</sup> was takenaway from him.  
Now comes the wearing of old ragged clothing.<sup>411</sup>  
This is time it seems in 2 Cauac when there happens a disturbance among the people,<sup>412</sup>  
c390 Then came the headlong descent of the katun, the katun of the truant opossum,  
the softened katun,<sup>413</sup> the conjured katun, the disobedient katun,<sup>414</sup>  
This will be understood if there is a priest whose soul is healed.<sup>415</sup>

tu hunte uil katun, tu hunte uil haab<sup>416</sup>  
u paa col Ah Itza  
kaxaan ti che  
u coil kin, u coil katun<sup>417</sup>  
c385 ma ix ual yohel u ximbal te kin, u ximbal te akab  
zutucnac ual u puczikal tumenel u coil kin, tumenel u coil katun  
ca colab u canhel<sup>418</sup> ah can tzic nal bacab  
talel u caah u ðocol than  
tu kinil ual Cabil Cauac tu yuchul yukbanom cab  
c390 ti tali u pacax emel katun,<sup>419</sup> u katun ix tolil och  
u munal katun, u tzacil katun, u baxal katun  
bin u naate ua yan ah kin ua ðacan u pixan lae

<sup>408</sup> This translation is based on an entry from the DMSF: Paa; hubil 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 ettz  
<sup>409</sup> The reading here is based on a continuation of the idea expressed in the previous line. See CMM: Kax che.t.: cercar la milpa o eredad atando ramos grandes de arboles al seto o cerca de palos que tiene echo porque no entra vacas.  
<sup>410</sup> 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.  
<sup>411</sup> 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 ðocol u than** instead of **u ðocol than**. As a conjecture: it is well known that Mayan clothing carry messages woven into their designs. Perhaps the expression **ðocol 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 **ðocol than** see CMM: ðocol than: enuejezerse o gastarse la ropa. ¶ ðocol v cah than tin camissa: gastandose va mi camissa.  
<sup>412</sup> See CMM: Yukba cab: alborotarse y turbarse la gente yendo de vnos lugares a otros, como en tiempo de mucha hambre. ¶ yukbani cab: alborotose y turboso assi la gente. ¶ yukbanom cab: alborotarse ha. RR: Alternative translation: “the shaking of. the earth.”  
<sup>413</sup> See line c382 for a comment about **munal**. RR: Alternative translation: “the weakening of the katun.”  
<sup>414</sup> For this reading see CMM: Ah baxal na; ah baxal yum: } hijo desobediente y grand bellaco que burla de sus padres. RR: Alternative translation: “the manipulation of the katun.”  
<sup>415</sup> Roys has here “unspoiled”. See BMTV: Remediar: ða ðacal. ¶ Remedía mi alma: ða ðacalte in pixan .l. ða ðacal in pixan. RR: Alternative translation: “healed.”

<sup>416</sup> 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 dubative particle) means “month” and is not a dubative particle. See BMTV: Día primero de cada mes: v hunte V.  
<sup>417</sup> Varients of the phrase **u coil kin, u coil katun** occur four times in these texts. See lines c386, f259, i126.  
<sup>418</sup> 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, h094-097, j270.  
<sup>419</sup> See CMM: Pacax: cabeça abaxo. ¶ pacax yemel balam yetel miztun:

3 Kan  
c395 3 Kan on 1 Poop is the 16<sup>th</sup> tun.  
The slanderous katun.<sup>420</sup>  
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.<sup>421</sup>  
c400 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,  
c405 3 Ahau [Katun] accepts his office it seems.<sup>422</sup>  
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.<sup>423</sup>  
c410 Now from the north, now from the west,<sup>424</sup> still in the 16<sup>th</sup> tun  
The region returns to the rule of the katun.  
Still even now 5 Ahau reigns it seems both forwards and backwards it seems.

<sup>420</sup> See also line c382. DMSF: Kax cuch; buth cuch: calumniar.

<sup>421</sup> RR: The so-called “jaguars of the town” (u balamil cah) are explained as “the priests of the town, the caciques and regidores 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.

<sup>422</sup> 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.

<sup>423</sup> RR: Supplied from the Mani version.

<sup>424</sup> Meaning “from all directions” See lines c125, c183, c354.

Oxil Kan  
c395 Oxil Kan tu Hunte Poop u uacлахunpiz tun  
u kax cuch katun;  
he ix yahaulil caboob, kaxaan u uich<sup>425</sup> ti ualac yahaulil  
mamac bin thanic u baxal katun  
tu kinil Oxil Kan colbom yekel chac bob, zac bob  
hoom u yichac, hoom u coo u balamil Ah Itza  
c400 manac tu kin chac bul ha, chac bul ik  
hokaan u uich ku<sup>426</sup> tah poop, tah oam  
yoklal tal u caah u binel ti che, tu tunich  
u pacte u kohbal  
binel u caah u luch, binel u caah u kanche, binel u caah u poop  
c405 tu cha be ah ox Ahau uale  
ti tali u yanal than;  
u hel ahaulil, u hel ah kin tu heltamba katun  
talel u caah u helic u luch, u helic u lac, u helic yahaulil  
talel u caah u molba al mol box<sup>427</sup>  
ti u talel u hel than, u hel yahaulil  
c410 ualac xaman, ualac chikin ti to tu uacлахun tun uale  
u zut u petenil ti yahaulil katun  
ti to ualac yahaulil Ah Ho Ahau uale tac pach tac tan uale

<sup>425</sup> 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.

<sup>426</sup> For **ich ku** see BMTV: Ydolo, estatua que se adora: culche .l. v vich Ku.

<sup>427</sup> 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 Uinaloob**, 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

c415

4 Muluc on 1 Poop is the 17<sup>th</sup> tun.

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.

The day arrives when there are sun-bleached bones<sup>428</sup> because of the ferocious year:<sup>429</sup>

three piles of skulls, three lots of skull,

c420

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.

c425

The blue-tail flies shall cry at the entrance to the town.<sup>430</sup>

**Buluc Chabtan**, 11 Chuen<sup>431</sup> 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,

c430

because of the prophecy of the day, the prophecy of the night.<sup>432</sup>

428

The literal translation is “white spread-out bones”, but it seems logical to assume the bones are “white spread-out” because they are sun-bleached. RR: Alternative translation: “he who pours water from a narrow jar,” i.e. “scarcity of rain” (Motul, p. 126). I am unable to explain the “jaguar rains” (balam habil).

429

While the true meaning of **balam haabil**, literally “jaguar year”, is not presently known, here it is associated with death both from war and from drought.

430

RR: See note 38, supra.

431

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.

432

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.

Canil Muluc

c415

Canil Muluc tu Hunte Poop u uuclahunpiz tun

u kuchul u kinil u tzay katun

tu kin mumul uiil katun utial u mucul uiil katun<sup>433</sup>

u kuchul u kinil zac haylah bac yoklal balam haabil

ox multun tzek, ox kokol tzek

c420

ah miz peten; kintunyaabil; maya cimlal

tu kinil ukah, tu kinil uiih

bin u manac ha

bin u ticinac zayaboob tu noholil luum

bin kikhalac be, bin kikhalac heleb

c425

auatnom bulcum tu hol cah

Buluc Chabtan, bulucte ti chuen u uich tu tepal

okom ku, okom yol baalcah

ti tun u kahzic u yum yetel u na

ox uuʼ katun ca cimie, ca zatie yalan che, yalan abane

c430

tumen u than kin, u than akab

433

The word **uiil** usually means sustenance, specifically corn, but when used in conjunction with war it means the carnage which results from war. See BMTV: Matanza grande haber en la guerra, y hazerse ésta: vijl tok .l. vijl 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 17<sup>th</sup> tun.  
just as in the eternal hieroglyphic book given the priest **Chilam Balam** to read.<sup>434</sup>  
Then he read it in the role of the katun<sup>435</sup> with the priest **Na Puc Tun**,  
the priest of **Hun Uitzil Chac**<sup>436</sup> of Uxmal.

c435 This they say he took from the hieroglyphs in the book<sup>437</sup> they say.  
This is the word of **Ah Kin Chel**,<sup>438</sup> the first wise man.  
He saw the destiny.  
This **Chilam Balam** told them because of **Hunab Ku, Oxlahun ti Ku**<sup>439</sup>  
A year of war, a really demented year will happen it seems.

c440 This is the prophecy written in the hieroglyphs.  
Perhaps so, perhaps not also here on the centipede tree.  
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<sup>440</sup> 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.

lay bin uchebal ti uuclahun tun  
bayili ichil uuc ꝥacab uooh ꝥab u xocoob ah kin Chilam Balam  
ca u xocah u coꝥ katune yetel ah kin Na Puc Tun  
u yah kin Hun Uitzil Chac, Uxmal<sup>441</sup>

c435 lay bin u hokzah tu uooh anahte bin  
tu than ah kin chel, yax naatab  
ti yilah licil u lubul u koch  
lay alab tiob Chilam Balam tumen Hunab Ku, Oxlahun ti Ku  
lay bin lubul zinic balam haabil,<sup>442</sup> hun co yol yaabil uale

c440 tu than uooh ꝥib lae;  
binaci, maaci xan uay yokol chapat che  
ua ix ma uchac toone uchom ix yokol uah, ua ix yokol ha  
yoklal ox koch u than katun lae<sup>443</sup>  
bay chicaan ichil u uooh katun ichil anahte  
uay ual tu xaman cab, tu nohol cab, uay tan cah Mayapan

c445 ti uil u manabticuba ah uuc chapat  
ti ix uil u manabticuba ah uuc yol zip uale

<sup>434</sup> RR: A famous Maya prophet, believed to have predicted the coming of the Spaniards. See Roys, 1933, app. D.

<sup>435</sup> RR: Apparently referring to the rolling up of the mat of the katun. This phrase is supplied from the Mani version.

<sup>436</sup> **Hun Uitzil Chac**, literally "one / unique hill rain god", is said to the 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.

<sup>437</sup> RR: For a discussion of the book of prophecy (anahte), see Roys, 1943, pp. 91-92.

<sup>438</sup> Perhaps the priest who is also known as **Ah Kauil Chel**, or perhaps some earlier priest with the family name of **Chel**. **Chel** is also the name of the local jay bird, Cyanocitta 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 Kauil Ch’el is meant here.

<sup>439</sup> 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).

<sup>440</sup> For a possible alternative for **tan cah** see the item in CMM: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar. Thus, the alternative would be “in the middle of Mayapan”.

<sup>441</sup> 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, generalmente: ux. ¶ Cojer 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.

<sup>442</sup> See CMM: Zin balam: pelear o guerrear. ¶ v çinah v balam Juan yetel Pedro: peleo Juan con Pedro. ¶ çin balam v cahob: estan peleando. See lines f065 and f434 where this phrase is also accompied by the phrase **hun co yol yaabil**. See also lines e327.

<sup>443</sup> 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 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.

5 Hiix  
5 Hiix is the 18th tun,  
The burden of the day of the end of the katun arrives.  
c450 At this time the burden of 5 Ahau bound.<sup>444</sup>  
Then **Ah Co Pauahtun** is rejuvenated.<sup>445</sup>  
Misery shall arrive.  
The wooden drum shall resound; it shall speak from the middle of the water.<sup>446</sup>  
The time has arrived for the truant opossums to screen at each other,  
c455 Then came a change of command.  
**Ah Uuc Tut** is seated to reign.<sup>447</sup>  
This is the command of the 18<sup>th</sup> 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  
c460 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.  
His command is finished.  
Then came the reign of goodness.  
The a change of the cup is set up, the change of clothes,  
c465 Then it shall happen that the wooden mask shall be beaten.<sup>448</sup>

<sup>444</sup> 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 cuch; both cuch: calumniar.

<sup>445</sup> 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 yalal uinic: mozo, muchacho.

<sup>446</sup> 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.

<sup>447</sup> RR: Another fauna name with a coefficient. Tut is a Maya patronymic, probably referable to the Nahuati tlotli, “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.

<sup>448</sup> RR: The Mani variant is “when the wooden mask is damaged.”

Hoil Hiix  
Ho Hiix u uaxaclahunpiz tun;  
u kuchul u cuch kinil u hioil katun uale  
c450 tu kin u kaxal u cuch Ah Ho Ahau  
ti tun u munal ah co pauahtun<sup>449</sup>  
ulom tu cal ya  
auatnom pax che, thannom tan yol ha  
u kuchul u kinil u chehtamba ix tolil och<sup>450</sup>  
c455 ti tali u helep thani  
u cumtal ti ahaulil ah uuc tut  
lay u than tu uaxaclahunpiz tun  
ti ual u zutup peten u pacaxhal Ah Itza  
bin ual ximbalnac koh cib uincliz  
c460 heuac hiohal u than tan chumuc ha, ix tan yol chulub ha<sup>451</sup>  
ppatal u caah zatay ahaulil  
chehel u than<sup>452</sup>  
ti tali yutzil ahaulil  
uatal u caah u hel u luch, u hel u nok  
c465 ti uchom haalbam koh che

<sup>449</sup> “The crazy Pauahtun”. For information on the **Pauahtuns** see the Glossary of Proper Names.

<sup>450</sup> Based on the foregoing lines it would seems in this case the verb root **cheh** is to be based on the following entry from CMM: Cheh: voz, grito, o canto rezio o tronatiuo como trompeta.

<sup>451</sup> BMTV: Agua llovediza: chulub .l. chulub haa.

<sup>452</sup> In this instance it appears that the word **chehel** is related to the following entry from CMM: Chehel: perderse en algun officio y destruirse, o en la obra que tomo a su cargo.

But 11 Ahau<sup>453</sup>  
is the time the mat is taken away.<sup>454</sup>  
The wooden masks are face to face.<sup>455</sup>  
The mask of wood and metal shall laugh<sup>456</sup>  
because two days of drinking, three days of feasting.  
c470 At this time they return to their wells, to their caves.  
The shall happen that legitimate children marry,<sup>457</sup> 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.  
c475 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<sup>458</sup>  
because of the great villain, the impudent rouge.  
The arc made of flint is the spectacle of the katun.<sup>459</sup>

he tun ti Buluc Ahaue  
tu kin u zalam poop  
u paclam pacat koh che,  
cheehnom koh che mazcab  
tumenel ca kin ci, ox kin chaanal  
c470 tu kin u zutup tu cheenil, ti yactunil  
uchom u chatamba mehentzil, he boh tu tzelec<sup>460</sup>  
u pacaxhal u than yoklal kuchi<sup>461</sup>  
tu kinil u zutup Ah Itza  
likul tu cal ya tu cal ukah, bay ual bin ualaknahbal  
c475 u kat u kuchul tu yanal yactunil  
ti uchom u pec caan, ti uchom u pec luum  
humnom Ix Chac Chuuah tu cheenil, ti yactunil  
tan u cucul it koh che  
tumen chac uen co, zac uen co<sup>462</sup>  
ah maben tok u chaan katun

<sup>453</sup> 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.

<sup>454</sup> RR: The Mani variant is “the remainder of the power.”

<sup>455</sup> For **paclam pacat** see CMM: Paclam ich; paclam pacat: } cara a cara, y mirarse vno a otro.

<sup>456</sup> RR: Supplied from the Mani version.

<sup>457</sup> See c249 for a note on **chatamba**. RR: Alternative translation: “they intermarry with the legitimate sons.”

<sup>458</sup> For **cucul it** see BMTV: Regular, como el caballo quando quiere dar coses: cucul it.t.

<sup>459</sup> RR: Alternative translation: “the competent one of the katun.”

<sup>460</sup> 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", "las que", "los que", y corresponde esta letra "e".

<sup>461</sup> See TIC: Cumplirse el pronóstico: kuchul than; bohol than. ¶ Ut: kuchi u than Dios yokolob.

<sup>462</sup> For the expressions **chac uen co** and **zac uen co** see CMM: Chac ven co: gran vellaco refino. / Çac uan co: vellaco refino y desuergonçado. For the word **zac** as a diminutive, as opposed to **chac** / “great”, see CMM: Çac en composicion de algunas diciones disminuye la significacion o denota cierta imperfecion, como çac cimil, çac cheh, çac yum, ettz., lo qual se pondra adelante.

c480     6 Cauac  
6 Cauac on 1 Poop is the 19<sup>th</sup> tun.  
The time comes when everyone holds hands.  
Then it seems at this time, in this year there is pestilence  
and **Ah Ucte Cuy** and **Ah Chacmitan Chooc** have really destroyed everything<sup>463</sup>  
c485     in the shell rattle katun.<sup>464</sup>  
This shall happen at the seashore  
there at **Ah Mazuy**,<sup>465</sup> at Oioomtun, at Chac Hubil Ahau,<sup>466</sup> at Zihomal.<sup>467</sup>  
This is the time when **Kukul Can** strung out intestines.  
In this katun the rattle shaker shuffles backwards.  
c490     Then the rattle shaking katun happened.  
He comes forth to take his alms.  
Then he will beckon to it in the 19<sup>th</sup> tun  
during the time of the rattle shaking katun again.<sup>468 469</sup>  
The nation of the quail and those of the middle of the water gather together to talk.

<sup>463</sup> For this reading of **pik** see BMTV: Desierto, campo raso o prado sin árboles, que se suele cubrir de agua en tiempo de aguas: pik.

<sup>464</sup> 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 was a turtle-shell drum, since 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.

<sup>465</sup> 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 Oioomtun is a town near the north coast with its attendant port called **Oio Holtun**, it seems most probable that **Ah Mazuy** was also located somewhere along the north coast.

<sup>466</sup> RR: Here again Ah Masuy is associated with the north coast. Cf. note 42, supra. Tz’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).

<sup>467</sup> 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).

<sup>468</sup> RR: Cf. Santa Rita fresco apud Roys, 1933, p. 78.

<sup>469</sup> RR: Supplied from Mani version.

c480     Uacil Cauac  
Uacil Cauac tu Hunte Poop u bolonlahunpiz tun  
u kuchul u kinil paylam kab<sup>470</sup>  
ti ual tu kinil, tu haabil uale maya cimlal  
yetel u hach piktamba ah ucte cuy yetel ah chacmitan chooc<sup>471</sup>  
c485     tu kokol box katun  
ti uchom tu chi kaknab  
lay ah mazuy, oioomtun; chac hubil ahau, zihomal  
lay u kinil uchci u zin choch Kukul Can<sup>472</sup>  
tu katunil u cucul it ah chichic zoot<sup>473</sup>  
c490     ti uchi u chichic zoot katun  
ti hokaan u cha u matan  
ca bin u bechkab ti tu bolonlahunpiz tun  
u kinil u chichic zoot katun tu caten  
naktamba u than cabil bech<sup>474</sup> yetel ix tan yol ha

<sup>470</sup> See CMM: Pay kab.t.: atraer algo con la mano allegandola para si. ¶ pay kabte che ten la: traeme aquel palo con la mano. ¶ Item: asir de la mano tirando para si. ¶ Tu payah in kab: asiome assi y tirome de la mano.

<sup>471</sup> See also lines b192 and b312. 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 charnel house. The owl is closely associated with the death god in the codices (Seler, 1902-23, 4: 610). Cf. Tizimin, p. 50, and Codex Perez, p. 148, where we read that on the day 1 Ahau a fearful stench rose from hell. We are reminded of the evil-smelling Teppan.Cis (note 166, supra).

<sup>472</sup> 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 BMTV: Plumas berdes mui galanas y grandes que sacan en los bayles: kuk .l. kukul. / CMM: Can: culebra; nombre generico.

<sup>473</sup> For **cucul it** see line c478.

<sup>474</sup> For the word **cabil** in this sense see BMTV: Nación de gente: cabil. ¶ ¿De qué nación eres?: tabx cabilech?

c495     The lewd issue of conception, the lewd child<sup>475</sup> take its alms,  
          the children of the **Tzintzin Coc Xuul**.<sup>476</sup>  
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,<sup>477</sup>  
**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.<sup>478</sup>  
Leading will be the hunchback, leading will be the mask;  
          behind will be **Chac Uayab Xooc**.  
**Ah Piltec** shall come forth to take his alms.<sup>479</sup>  
c505     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.<sup>480</sup>  
          In the 19<sup>th</sup> tun seizing one another happens.  
          During its reign, during its command come what will.  
c510     This is at the extra burden of the katun.

c495     u chab u matan coil chab, u coil mehen  
          yal u mehen tzintzin coc xuul  
          ma ix tan yalic u than ua bin ilabac  
          tu kinil, tu yaabil uacil Cauac  
          u uatal chic che<sup>481</sup> numen yol  
          amayte ku u uich  
c500     ca zuo yokol yaxche yaxum  
          pul yokol uiil u xotemal katun  
          paybehom ppuz, paybehom koh  
          pachalhom Chac Uayab Xooc  
          hokom ah piltec u chab u matan  
c505     ualac uil chikin u nupptamba u chibaltambail  
          u cocol u than Ho Ahau  
          u uatal oxtescun  
          tu bolonlahunpiz tun yuchul chuctamba  
          ti ualac yahaulil, ti ualac u than talaan ti cib  
c510     lay yan tu ppicul katun lae

<sup>475</sup> 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 sihi 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).

<sup>476</sup> See the footnotes to line c180 for information about this entity.

<sup>477</sup> 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 mesmo: nana ol, num ol .l. pak tumut. RR: Maya numen yol. The translation is based on “num ol.”

<sup>478</sup> 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.”

<sup>479</sup> RR: The Mani variant is ah p’iltec. Cf. note 116, supra.

<sup>480</sup> RR: Here the Mani variant, oxtescum, has been followed. It is still a common invocation in Maya prayers (Redfield and Villa, 1934, app. C).

<sup>481</sup> For the meaning of **chic che** see CMM: Chic che.t.: buscar.

7 Kan  
7 Kan on 1 Poop is the 20<sup>th</sup> tun  
This is the time the katun ends.  
c515 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**<sup>482</sup> will stand up.  
Then shall come the time, the katun it seems  
when the four colored roads<sup>483</sup> come from the sky; the earth shall open up.  
c520 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;  
c525 and with them goes its command of the avaricious katun in 7 Kan.  
This is the day he calls for poison;<sup>484</sup> but there is the tortillas of the katun.  
This is the day he calls for flint,<sup>485</sup> he calls for tortillas, he calls for sustenance.  
This shall happen in the avaricious katun of 7 Kan.

<sup>482</sup> 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).

<sup>483</sup> Probably a reference to the four world direction colors: red / east, white / north, black / west and yellow / south..

<sup>484</sup> 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).

<sup>485</sup> RR: Maya pay tok, defined by Pio Perez as “to weed by hand,” but this does not seem to fit into the present context.

Uucil Kan  
Uucil Kan tu Hunte Poop u hunkalpiz tun  
u kinil u hioil katun  
c515 talel u caah u cha be katun  
ah tem poop, ah tem oam  
bin u ppatab u luch tu cal ya, tu cal numya, ti hioil katun<sup>486</sup>  
cal ppul uiil<sup>487</sup> bin u uacunte Ah Uaxac Yol Kauil  
ca bin u kuchuc u kinil, u katunil uale  
canppel hobon be tali ti caan, hebtambanom cab  
c520 zutupnom ualac oyoch caan ti chikin, ti lakin<sup>488</sup>  
u cuch ti yahaulil<sup>489</sup>  
talel u caah u molba tu cuch tu tepal  
ti tun u oocol u cuch katun<sup>490</sup>  
kaxaan u uich<sup>491</sup>  
binel u caah u oam, binel u caah u poop  
c525 yet binel u than tu zioil katun ti uucil Kan  
u kin u pay zaban, heuac yan u uah katun  
u kin u pay tok, u pay uah, u pay kauil  
ti uchom tu zioil katun tu uucil Kan

<sup>486</sup> The expressions **tu cal ya** and **tu cal numya** can be interpreted in two ways. The translation given here is based on CMM: Cal ya: dolorido y triste de dolor. / Cultal ti yit numya /o/ tu cal numya: estar en suma pobreza.

<sup>487</sup> For an expression similar to **ppul uiil** see CMM: Ppulmeçah: ahitar. ꞑ v ppulmeçahen hanal: ahitome la comida.

<sup>488</sup> For an expression similar to **ualac oyoch** see BMTV: Zatay ualac ixim:: Encareçerse los bastimentos: çaat vah, çaatat vah .l. çaatay valac yxim.

<sup>489</sup> 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; oam.

<sup>490</sup> Here is another use of the word **cuch**. See CMM: Cuch haab; v cuch haab; cuch .V. /o/ v cuch katun;} los traabajos, hambre, pestilencias que suceden en esta vida.

<sup>491</sup> See line c396 for the expression **kaxaan u uich**.

c530 13 Oc it seems is the day of “pacing off the katun” of 4 Cauac.  
 It seems that this is the turn of the fold of the katun,<sup>492</sup>  
 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.

c535 He will look back to when he took his donation.  
 Gone is his cup, gone is his mat,<sup>493</sup> 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 **tzucte** trees of the land.  
 This shall only happen with the end of the burden of the katun<sup>494</sup> it seems over Mayapan,

c540 This should happen at May Cu.<sup>495</sup>  
 Its lineage is established at the wells, at the caves.  
 Then there shall be a die-off of deer, a pestilence.  
 Then there shall be flies, maggots,  
 at the time of the end of the katuns, the fold of one katun.

c530 Oxlahun Oc uil u kin u chek oc katun yetel canil Cauac  
 ti uil u ualak u uuɔ katun  
 tu kinil u ppatic u poop, u ɔam  
 talel u caah u hel u luch, u hel u poop,  
 u hel u ɔam, u hel u yahaulil  
 u lubul u cuch Ah Ho Ahau

c535 u pacat pach uale tu cha matan  
 binaan u luch, binaan u poop, binaan yah pulil u than  
 uatal tu caah u hel cah  
 halili uchom tu ɔoc u cuch katun,  
 tu yaxcheil, tu tzucteil cab<sup>496</sup>  
 halili uchom tu ɔoc u cuch katun, ti to uil yokol Mayapan

c540 ti uchom May Cu  
 u yeɔ u chibal tu cheenil, ti yactunil  
 ti ix uchom cim cehil, maya cimlal  
 ti uchom yaxcachil, zibiz zibizil  
 tu kin u ɔoc katunoob, u uuɔ hun ɔit katun

<sup>492</sup> As pointed out by Roys, the **chek oc katun** are the last 4 years of the 24 year **Ahau Katun** and are considered to be extra years, much like the 5 days of the **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 **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.

<sup>493</sup> RR: The Mani variant is: “he has no cup, he has no mat.”

<sup>494</sup> 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.”

<sup>495</sup> 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).

<sup>496</sup> While **tzucteil cab** is translated on line f029 as “provinces of the world”, given that genitive form of the tree **yaxche** is given in this line, perhaps the tree **tzucte** (*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 **yaxcheil** has another meaning. Perhaps: “in the physical structure, in the provinces of the world.” See CMM: Carnadura mala: yax cheil vinic; ya ta achil.

c545 8 Muluc  
8 Muluc on 1 Poop, the **Lamay Tun**,  
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<sup>497</sup> of May Cu Mayapan.  
c550 There the idol of 3 Ahau is created.  
Thus then it seems that its command is declared here at Ni Tun Oala,<sup>498</sup>  
here at Pacat Ha on the swamp.<sup>499</sup>  
I have told the prophecy of the katun,<sup>500</sup>  
which truly originated in the burden of the katun  
which comes from only one katun.  
At the beginning of the katun of 1 Ahau.  
c555 then he departed from heaven, and he descended, he was buried underground.  
The rule entered into perdition, and then happens at the original birth,  
as we have declared in truth.

<sup>497</sup> 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.

<sup>498</sup> Point Oala, 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 ea041. Most probably Oala 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.).

<sup>499</sup> **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 g029 in conjunction with the place name **Bak Halal**. RR: These places were probably all near Chetumal Bay. Cf. Roys, 1933, p. 146.

<sup>500</sup> RR: The ch’ich’, or “bird,” of the katun is closely associated with prognostics and figures prominently in medical incantations (Kaua, pp. 11, 12, 14, 21; Ritual of the Bacabs, passim). It is almost a synonym of mut, meaning “augury,” but it may have been symbolized by a bird.

c545 Uaxacil Muluc  
Uaxac Muluc tu Hunte Poop, u lamay tun<sup>501</sup>  
ti ulion cen Ah Kauil Chel  
yetel Ah Na Puc Tun yetel Ah Xupan Nauat  
u yah kin noh halach uinic,  
Ah Hun Uitzil Chac Tutul Xiu<sup>502</sup> ti Uxmal,  
tu luumil tzucubte, tu cuchcabal May Cu Mayapan  
c550 ti u chabal u lac ah ox Ahau  
bay uil uchic yalic u than uay Ni Tun Oala,  
uay Pacat Ha ti chulte  
tin tzolah u chich katun,  
tu hahil zihaanil ichil u cuch katun  
likul tu hun oit katun  
tu yax chun katun ti Hun Ahau  
c555 ca luki ti caan, ca ix emi mucu yalan luum  
ocol ti chocteil yahaulil,<sup>503</sup> ca uch u yax chun zihil  
bay ti ca tzolah tu hahil

<sup>501</sup> 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 a629. 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).

<sup>502</sup> 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.

<sup>503</sup> See CMM: Chocteil: captiuerio o esclauonia de esclauo. ¶ ma a xachetic a chocteil: no busques tu captiuerio o tu daño, perdicion, o muerte.



Then the sovereign great ruler took form.<sup>504</sup>  
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<sup>505</sup> of Salamanca, Bak Halal  
here in the division of the region, the great province,<sup>506</sup>  
c565 here in the walled city of Chactemal,  
in the land of the province in the walled city of Uaymil.<sup>507</sup>  
I completed putting it in hieroglyphs on 18 Zac, 11 Chuen:<sup>508</sup>  
we, **Ah Kauil Chel** and **Ah Na Puc Tun** in the town of Uxmal.  
Here then is the day 11 Chuen,  
the 15<sup>th</sup> day of February, in the year 1544.

<sup>504</sup> 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.

<sup>505</sup> RR: Here, as in the reference to Uxmal, “villa” is supplied from the Mani version.

<sup>506</sup> RR: Supplied from Mani version.

<sup>507</sup> RR: Salamanca de Bacalar and the native district called Uaymil, or Tahuaymil were in the region of Lake Bacalar.

<sup>508</sup> RR: This date and its significance have been widely discussed. It corresponds to a Maya year 2 Ix, 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.

ti tun uchi uinicili ah tepal noh ahau  
lay tin tzolah uay Bak Halale  
c560 tin hokzah ti uooh  
tin ualah bin u tohcinte hemac u yohele, hemac ah miatzil  
bin yilab ua ma toh u binel uchic in tzolic  
uay tu luumil tu cahil Salamanca, Bak Halal<sup>509</sup>  
uay ti tzuc peten, noh tzucubte  
c565 uay tan cah Chactemal,<sup>510</sup>  
tu luumil tzucubte tan cah<sup>511</sup> Uaymil  
ti ɔoc in ɔaic uooh lae tu uaxaclahunte Zac ti bulucte Chuen  
coon Ah Kauil Chel yetel Ah Na Puc Tun ti cahil Uxmal  
lay tun u kinil tu bulucte Chuen,  
tu holahunpiz kin febrero 1544 haab<sup>512</sup>

<sup>509</sup> **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: Çercar rodeando a la redonda: bak. / CMM: Halal: cañas delgadas de que los indios hazen flechas.

<sup>510</sup> **Chactemal**, present-day Chetumal, fom **chacte** = *Caesalpinia platyoba*, S. Wats. (Standl.) / *C. bijuga*, L. Brazil. (Gaumer.) from which red dye is made and **–mal** = place of.

<sup>511</sup> 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: ciudad por cercar. Note that the term **tan cah** is applied to the cities of Mayapan, Chactemal, Uaymil

<sup>512</sup> 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”.



INTRODUCTION TO  
“U UꞤꞤ KATUNOOB I” AND “U UꞤꞤ KATUNOOB II”

In the collection of texts presented in Post Conquest Mayan Literature there are two complete sets of Katun prophecies. Section D contains **U UꞤꞤ Katunoob I** and Section E contains **U UꞤꞤ 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 UꞤꞤ 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 UꞤꞤKatunoob II**.

The following material is a comparison of those phrases from **U UꞤꞤ Katunoob I** and **U UꞤꞤ Katunoob II** which are the same or which express similar ideas. These common phrases seem to be the core of the 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.<sup>513</sup> 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 heo 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 UꞤꞤ Katunoob I** differ from those given in **U UꞤꞤ Katunoob II**. **U UꞤꞤ Katunoob II** gives Ich Caan Ziho (Merida) in all instances. Perhaps these place names changed depending on political situations, power structures, etc., and **U UꞤꞤ Katunoob II** reflects the realities of Spanish colonial rule which was seated in Merida. In the following comparison the place names given in **U UꞤꞤ 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 UꞤꞤ Katunoob I** and **U UꞤꞤ 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.

On page 95 of the Codex Pérez and on pages 80-81 of the Chumayel there is a list of towns at which “the stone was created” for each katun: “**te chabi u tunil** (place name)”, presumably meaning that the image of the katun was carved and set up at this town. It is not clear whether there is any relationship between the place at which this practice took place and the place where the katun was founded.

The following table gives the list of town given in **U UꞤꞤ Katunoob I** along side the lists from Codex Pérez and the Chumayel. The relationship between the Codex Pérez and the Chumayel is obvious, but there seems to be no connection between these two lists and the list from **U UꞤꞤ Katunoob I**.

	u uꞤꞤ katunoob I	Perez II, p. 95	Chumayel pp. 80-81 (G327-343)
11 a.k.	Ichcaanziho u heo katun	ti ul spanolesob ma chabi tunili	kin colox peten chabi u tunile
9 a.k.	Uucil Yabnal u heo katun	ma chab u tunili	ma chabi u tunil lae
7 a.k.	Mayapan u heo katun	ma chab u tunili	ma chabi u tunil lae
5 a.k.	Zooil u heo katun	ma chab u tunili	
3 a.k.	Zuyua u heo katun	ma chab u tunili	
1 a.k.	Emal u heo katun	te chabi u tunil Ytzmale	
12 a.k.	Zaactun u heo katun	te chabi u tunil Zizale	te chabi. otz mal utuni le
10 a.k.	Lahun Chable u heo katun	te chabi u tunil Kulche	te chabi. çi çal u tunile
8 a.k.	Lahun Chable, Itzmal u heo katun	te chabi u tunil Hunacma	te chabi kan caba utunile
6 a.k.	Uucil Yabnal, Uxmäl u heo katun	te chabi u tunil Chacalnae	te chabi hunnacthi utunile
4 a.k.	Uucil Yabnal, Chi Cheen Itza u heo katun	te chabi u tunil tiix Kulchee	te chabi ati kuhe utunilae
2 a.k.	Zaciyapan, Zaactun, etc. u heo katun	te chabi u tunil Euaane	te chabi chacalna u tunile
13 a.k.	Kinchil Coba, Cabal Ixbach Can, etc. u heo katun	te chabi u tunil Colop petene	te chabi euan utunile.

<sup>513</sup> Page 60 of the Dresden Codex is shown on page 120 after the Comparison of **U UꞤꞤ Katunoob I & II**.

# COMPARISON OF U UUO KATUNOOB I & II

U Uuo Katunoob I		U Uuo Katunoob II	
Buluc Ahau Katun		Buluc Ahau Katun	
D003	Ichcaanziho u heo katun ti buluc ahau katun	E051	Ichcaanziho u heo katun ti buluc ahau katun
D005	yaxal chac u uich tu yahaulil ti caanal		
D013	okban caan	E054	bay okba coon ti taliob; E011T okliz u than hahal ku ta uoleex
D015	xotom u cal yaxal chuen	E070	hopom hich cali, yet ulic u zabanoob ꝑ u taboob yokol balcah
D021	ti yulel a uioineex, a zucuneex	E066	ti tali a uioineex, a zucuneex
D024	xolob oul, ah mexoob	E052	ti lakin u talel ca uliob uay tac luumile u ouliloob cab, zac uinicoob
		E053	chac u mex u mehen kin zac uinicoob, chac uinicoob, ah mexoob
		E067	kameex a uulaex, ah mexoob, ah puloob tu chicul ku
Bolon Ahau Katun		Bolon Ahau Katun	
D043	Uucil Yabnal u heo katun ti bolon ahau katun	E131	Ichcaanziho u heo katun ti bolon ahau katun
D044	tu kin yan okliztuba	E144	ti ix hogi tu caanal santo okolali
D050	ti yemel tab ti ah bolon ahau lae; D055 ca tali yemel tabe	E153	emom tab
D057	ca kinchil zac uac nal u uich ti yahaulil		
Uuc Ahau Katun		Uuc Ahau Katun	
D082	Mayapan u heo katun ti uuc ahau katun	E191	Ichcaanziho u heo katun ti uuc ahau katun
D083	ek chuuah u uich ti yahaulil tu pop, tu oam	E192	yaxal chac u uich ti yahaulil, ti yah miaztil
D084	amayte kauil u uich tu caanal ti yahaulil	E204	amayte kauil u uich
D086	yan oibaan tu yol nictē; nictē uah u uah, nictē ha u yaal	E194	nictē uah u uah, nictē ha u yaal
D089	zat u yol tumenel nictē lae	E213	zatal tun u naat, zatal tun u miaztil
D100	hach coil than u than, coil ximbal u ximbal	E205	bin u tuz coil than, coil uich ti yahaulil
D102	yuklahom ti cab, yuklahom ti balcah tulacal	E202	yuklahom ti balcah
D104	ca tali yemel u uah ix kuk, u uah ix yaxum, yaal ix kuk, yaal ix yaxum	E203	yumyah u netzil uit kuk ꝑ yaxum
Ho Ahau Katun		Ho Ahau Katun	
D123	Zoail u heo katun ti ho ahau katun	E251	Ichcaanziho u heo katun ti ho ahau katun
D139	yuklah uil ti cab; D145 ichil u cuch haab chacmitan uiih	E262	ti u hopol uiih, yukchahom ti balcah
D158	ca likom u cal balam; D159 ca likom u cal kokob ꝑ ahau can	E263	ti u likil u cal holil och ti chibali, ti u likil u cal ahau can ti chibali
Ox Ahau Katun		Ox Ahau Katun	
D183	Zuyua u heo katun to ox ahau katun	E321	Ichcaanziho u heo katun ti ox ahau katun
D188	yax cocay mut u uich ti yahaulil	E322	ek cocay mut u uich ti yahaulil, ti yah miaztil
D190	zac patay haabil	E328	zac patay chacil
D198, D218	okom yol yaxcach, okom yol bulcum tu hol can be	E341	okom bulcum, okom yaxcach tu can xay be
D214	ti u hoyabal u cali ah ox kin tepali, ah ox kin oami	E338	banban hich cal u cuch katun
D226	chactun numya	E339	ti tali u cuch numya

## COMPARISON OF U UUC KATUNOOB I & II

### Comparison

#### Buluc Ahau Katun

Ichcaanziho u heo katun ti buluc ahau katun

yaxal chac u uich tu yahaulil ti caanal

okban caan

xotom u cal, hichom u cal

ti tali a uicineex, a zucuneex

kameex a uulaex, ah mexoob, u ooliloob 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 oklitztuba

emom tab

#### Uuc Ahau Katun

Mayapan u heo katun ti uuc ahau katun

ek chuuah, yaxal chac, amayte kauil u uich ti yahaulil

nicte uah u uah, nicte ha u yaal

zatal tun u yol, zatal tun u naat, zatal tun u miatz tumenel nicte lae

coil than u than, coil ximbal u ximbal, coil uich u uich ti yahaulil

yuklahom ti balcah

yumyah u netzil uit kuk ꝑ yaxum

#### Ho Ahau Katun

Zocil u heo katun ti ho ahau katun

chacmitan uiih; yuklahom ti balcah

ca likom u cal balam, ca likom u cal kokob ꝑ 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 yaxcach tu hol can be

hich cal

chactun numya

# COMPARISON OF U UUS KATUNOOB I & II

U Uus Katunoob I		U Uus Katunoob II	
Hun Ahau Katun		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	emom zum, emom tab
D235	tu kin yan ca emom ix puc yol ha, ix ual icim	E422	tu kinil yemel ix puc yol ha, ix ual icim
D236	ox kaz u ta, ox kaz u ton	E424	ox kaz u than, ox kaz u ton, ox kaz u tucul
D237	ox kaz yol ti yahaulil, ox kaz u tucul ti yahaulil	E425	ox kaz u yol ti yahaulil, ti yah miatzil
D239	ti hun ahau katun amayte kauil u uich ti yahaulil	E426	amayte kauil u uich ti yahaulil
D240	pecnom peteni, pecnom balcahi; D241 pecnom tan chumuc cab tu pol 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 balcah
D242	ti yan yokol ah tzootz (cotz?), ah matani	E454	he ix ma tac kul uinicobe; minan toc lukzah, minan zioil y pochil
D247	okom yaxcach, okom bulcum	E450	okom yaxcach, okom bulcum tu hol can be, tu hol can heleb
D257	ti tali u haabil oioil al, oioil mehen, mucuy al, mucuy mehen	E475	alan ioinil; oioi al, oioi mehen tali ti balcahi
D258	okom yol ti yahaulil	E428	bin ix okomac yol balcahi tuzinil; E429 bin okomac yoloob u halach uinicil balcah
D259	ti ulom u yanal thani tu cuch hun ahau katun lae	E427	ti yulel u yanal thani, u yanal cani
Lahca Ahau Katun		Lahca Ahau Katun	
D273	Zaclactun Mayapan u heo katun ti lahca ahau katun	E551	Zaclactun u heo katun ti lahca ahau katun
D274	yaxal chuen u uich ti yahaulil tu caanil	E552	yaxal chuen u uich ti yahaulil; E553 buleb caan chac u uich ti yahaulil
D275	ti uchom hunac ah menil y hunac ah ioatil	E589	ti u katabal u takin ahau hunac ah menil, hunac ah ioatil
D276	ti uchom hunac ah ezil	E556	ti yemel chaactun uezil
D277	okom yan tu caanil ah kin	E554	okom yan tu caanil kin, yan tu caanil akab
D280	ti uchom cici batabili, cici ahaulili; D281 y cici uinicili, cici al mehenili	E597	cici batabil, cici halach uinicil, cici olal bin yanac ti balcah tuzinil
D283	cuchpachhom holil ochi	E555	cuchpachhom holil och
D287	manaan cab cohi, manaan chamaci; D288 manaan zabini utial u oioic u kikel/	E594	manaan tun chamac, manaan tun cab cohi ti chibali
D297	uacte haab utzi, uacte haab lobi; D298 ca utzac tu caten yambil uinicil	E565	tancoch katun utzi, tancoch katun lobi; E566 uacpel haab lobi, uacpel haab utzi
D304	hooom u yichac balam, hooom u yichac cohi	E591	xotom ahau xotic u yichac ah chuyum thuli
		E592	ti u lach lam pach cab cohi y chamaci
Lahun Ahau Katun		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 kin u kax eb chei	E644	can uathom u kax eb cheob yokol yahaulil cabi
D318	manaan u uah; D319 ox y cup u uah y yaal	E647	oxil uah u uah; E648 kintunyabil u cuch katun, u ye katun
Uaxac Ahau 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 kauil 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		
D363	emom halal, emom chimal yokol paxebaloob	E674	emom chimal, emom halal yokol chakan putun tu pach yahaulil cabi
D367	puch tun yani, pacabal u ooc tumen ah zioil ahaulili	E676	u ooc zioil, u ooc numya ti balcah

Comparison

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 kaz 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 ɔoc ziɔil, u ɔoc cotz, u ɔoc tzootz  
 okom bulcum, okom yaxcach tu hol can be  
 ɔiɔil al, ɔiɔil mehen  
 okom yol ti yahaulil  
 ulom u yanal thani, u yanal cani

Lahca Ahau Katun

Zaclactun Mayapan u heo katun ti lahca ahau katun  
 yaxal chuen u uich ti yahaulil, buleb caan chac u uich ti yahaulil  
 ti uchom hunac ah menil, hunac ah ɔatɔil  
 ti uchom hunac ah ezil, ti yemel chactun uezil  
 okom yan tu caanil kin, yan tu caanil akab  
 cici batabil, cici halach uinicil, cici ahaulil, cici al mehenil  
 cuchpachhom holil och  
 manaan chamac, manaan cab coh, manaan zabin ti chibali  
 uacte haab utzi, uacte haab lobi  
 hooom u yichac, xotom u yichac cab coh, balam, ʏ 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 ʏ cup u uah ʏ yaal; kintunyabil u cuch katun

Uaxac Ahau Katun

Lahun Chable, Itzmal u heo katun ti uaxac ahau katun  
 amayte kauil u uich, cit bolon uah u uich ti yahaulil  
 kinich kakmo  
 emom halal, emom chimal  
 u ɔoc ziɔil

COMPARISON OF U UÜÖ KATUNOÖB I & II

U Uüö Katunoob I		U Uüö Katunoob II	
Uac Ahau Katun		Uac Ahau Katun	
D393	Uucil Yabnal u heo katun ti uac ahau katun	E701	Uxmal u heo katun ti uac ahau katun
D394	kinich kakmo u uich ti yahaulil		
D395	chic u uich, co u than	E703	chic u uich, chic u than ti yahaulil
D396	ti uchom oklitztuba; D398 ti uchom oklitztuba tu caanil, tu ekil	E702	ti uchom oklitztuba
D404	xotom u cal u halach uinicil cahi	E706	xotic u caloob tumenel u keban thanaloob
Can Ahau Katun		Can Ahau Katun	
D442	Uucil Yabnal u heo katun ti can ahau katun	E731	Chicheen Itza u heo katun ti canil ahau katun
D444	uuc chuuah nal u uich ti nohol		
D464	ulom kuk, ulom yaxum tu kab kaxte	E733	ulom kuk, ulom yaxum, ulom ah kantenal
D461	xe kik u cuch katun	E734	ulom xe kik tu can uao
Cabil Ahau Katun		Cabil Ahau Katun	
D483	Zaciyapan u heo katun ti cabil ahau katun	E751	Maya uaz Cuzamil, Maya Tzuc Pom u heo katun ti ca ahau katun
D484	Zaclactun, May cu Mayapan		
D492	tancoch u cuch haabil utz; yanil u uah, yanil yaal	E752	tancochhom yan u uah, tancochhom yan u yaal
Oxlahun Ahau Katun		Oxlahun Ahau Katun	
D524	Kinchil Coba u heo katun ti oxlahun ahau katun	E791	Kinchil Coba u heo katun ti oxlahun ahau katun
D525	May Cu Mayapan	E792	Cabal Ixbach Can u heo katun
D528	itzam na, itzam tzab, chac zabin u uich ti yahaulil		
D538	yaxal chac u uich tu caanil, tu yekil		
D536	etlahom ual, etlahom uub yahaulil cabi	E793	etlahom ual, etlahom uub yahaulil cabi
D540	chibon kin, chibon U; D558 chian u uich kiniloob, chian u uich yuiloob	E794	nocpahom u uich kin, nocpahom u uich U



## COMPARISON OF U UO KATUNOOB I & II

### Comparison

#### 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 oklitztuba

xotom u cal

#### Can Ahau Katun

Uucil Yabnal, Chicheen Itza u heo katun ti can ahau katun

uuc chuuah nal u uich ti nohol

ulom kuk, ulom yaxum

xe kik

#### Cabil Ahau Katun

Zaciyapan, Maya uaz Cuzamil, Maya Tzuc Pom u heo katun ti cabil ahau katun

Zaclactun, May Cu Mayapan

tancoch yan u uah, tancoch yan u yaal

#### Oxlahun Ahau Katun

Kinchil Coba u heo katun ti oxlahun ahau katun

May Cu Mayapan, Cabal lx 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 ucub yahaulil cabi

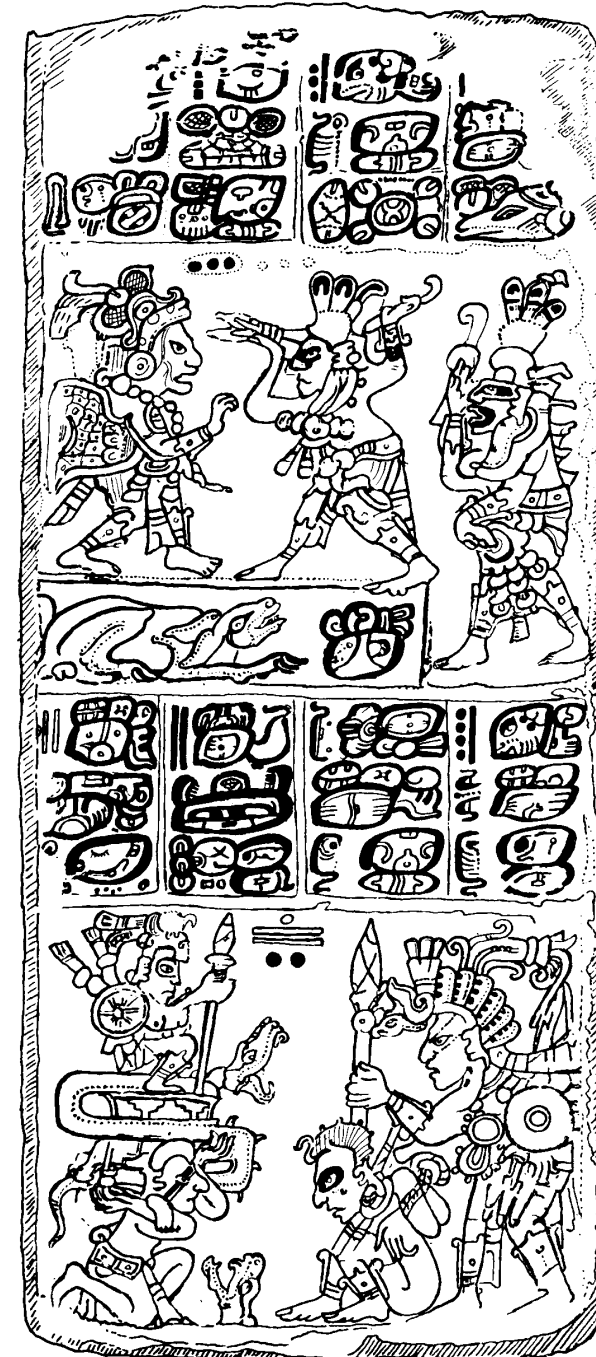
chibon u uich kin, chibon u uich U; nocpahom u uich kin, nocpahom u uich U

# DRESDEN P. 60 AS A KATUN PROPHECY

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 Cuceb 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 Uuḡ Katunoob I

There are four principal sources for **U Uuḡ 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 72, 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 11 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 19v 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 19r-19v of the Tizimin is as follows:

1752 oxil cauac	1753 canil kan	1754 ho muluc
1755 uacil hix	1756 uucil caucho	1757 uaxacil kan
1758 bolon muluc	1759 lahun hix	1760 buluc ahau
1761 lah cabil kan	1762 oxlahun muluc	1763 hunil hix
1764 cabil cauac	1765 oxil kan	1766 canil muluc
1767 hoil hix	1768 uacil cauac	1769 uucil kan
1770 uaxac muluc	1771 bolon hix	

u Ꞩoc u cuch can ahau katun catun culac campel hab ix ma kaba u hioil katun / /19v  
ca culac cabil ahau u mol box katun.

1772 lahun cauac	1773 buluc kan	1774 lah cab muluc
1775 ox la hun hix –		

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 “uḡ 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: Uchici puchtun ichpa  
tu uucpel u uaxac ahau.

11 Ahau Katun  
1526 - Bulucil Muluc - ulic ahmak op Ꞩulob  
1531 - Oxil hix - u lath oc katun hoppelob.  
1533 - hoil kan - tocbaci españolesob Xebna.  
1534 - Uac Muluc - noh ah ocoba yetel kumunob

9 Ahau Katun  
1541 - Oxlahun kan - cahlahci españolesob ti ho  
1542 - hunil Muluc - hach heꞨcob españolesob Ꞩoci u heꞨluumob ti ho.  
1544 - Oxil Cauac - hoppci christianoil fr. Luis de Villapando comisso.  
1549 - Uaxacil kan - molayci cah Mani  
1550 - Bolonil Muluc - Cahci Padres yokhaa  
1551 - Lahunil hix - Cahci Pe. Ytzmäl  
1555 - hunil hix - u lak oc katun  
lay pecoltzililob lae - u heꞨah cah Pe. humun

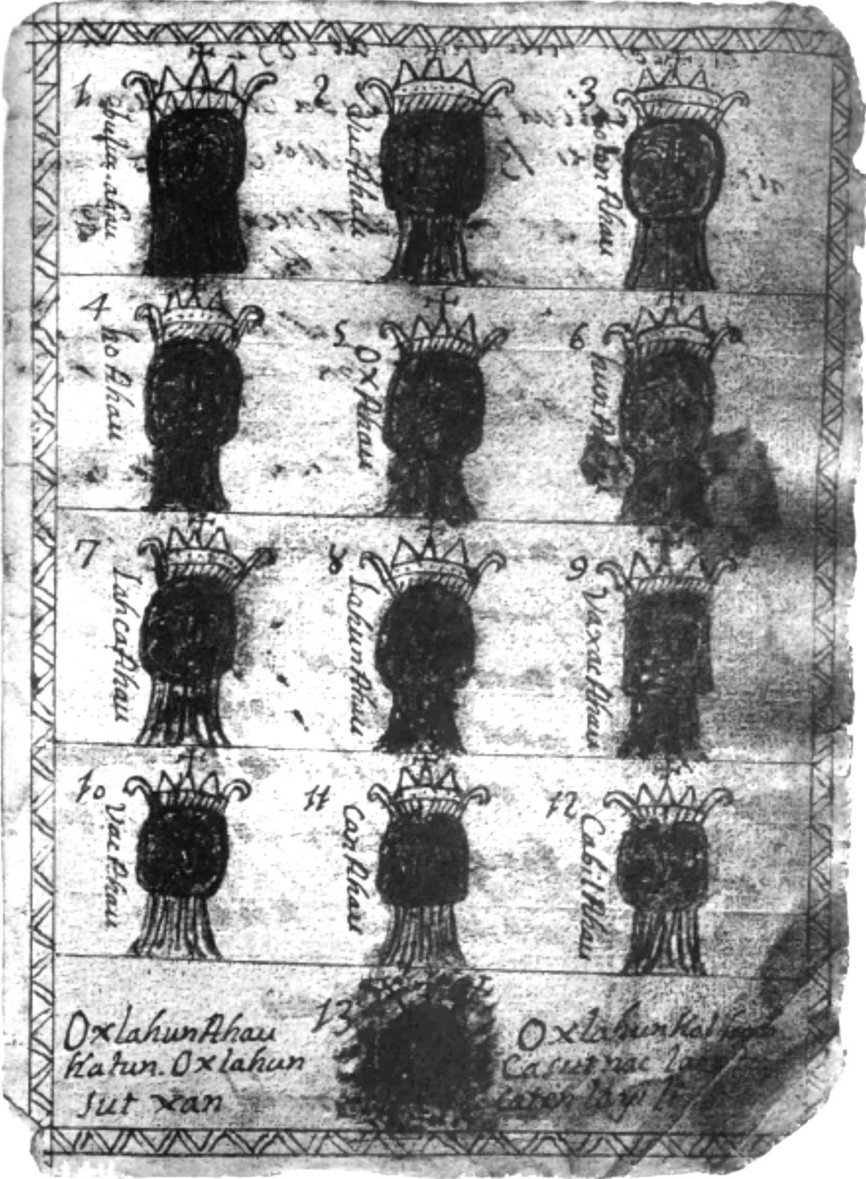
Titular Heads of the Ahau Katuns

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 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.



Cogolludo, p. 133

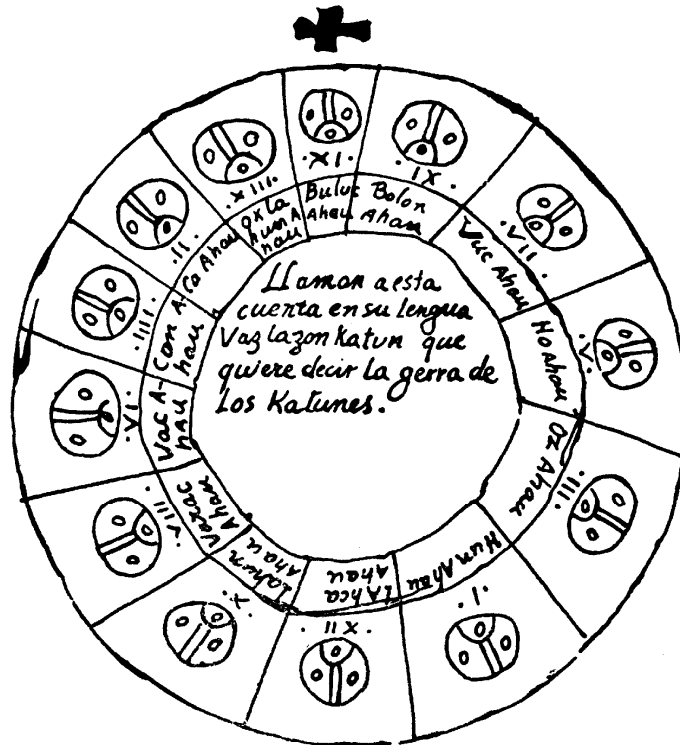


Chumayel, p. 45r (Gordon p. 83)

# World Directions As Applied to the Katun Wheels

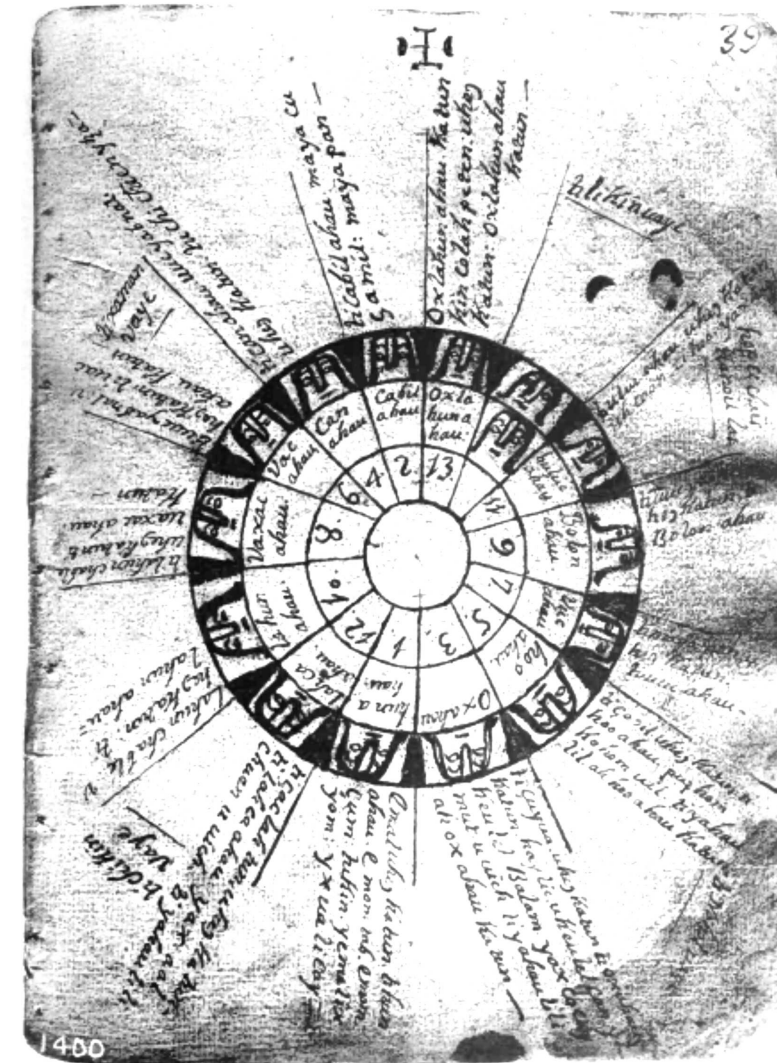
There are four Katun wheels depicted in the source material. In order of dates drawn they are: Landa's Relación (1560's?), Chilam Balam of Chumayel (1782), Chilam Balam of Kaua (1789) and Códice Pérez (1837). While all show similar features, each is different in its own particular way. In their basic 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.



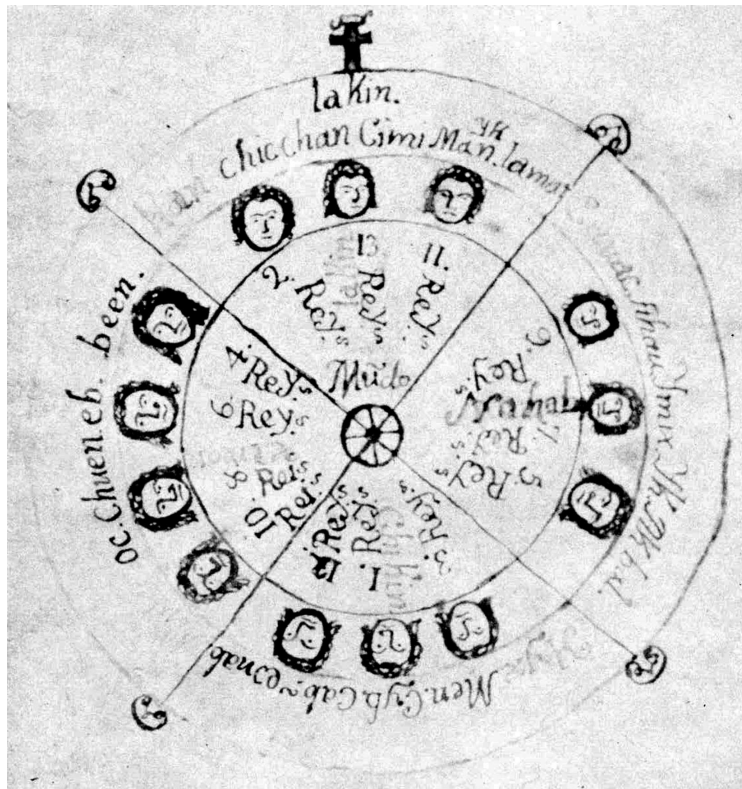
From Landa's *Relación de las Cosas de Yucatán*

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.



Chumayel, p. 39r (Gordon p. 72)

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 Ahaus 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 Ahaus of 5 Ahau, 12 Ahau and 6 Ahau within the radial lines for each of these sectors. The Kaua groups the Ahaus 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, Eonab being in the western quadrant and Muluc, Oc, Chuen, Eb and Ben being in the northern quadrant.

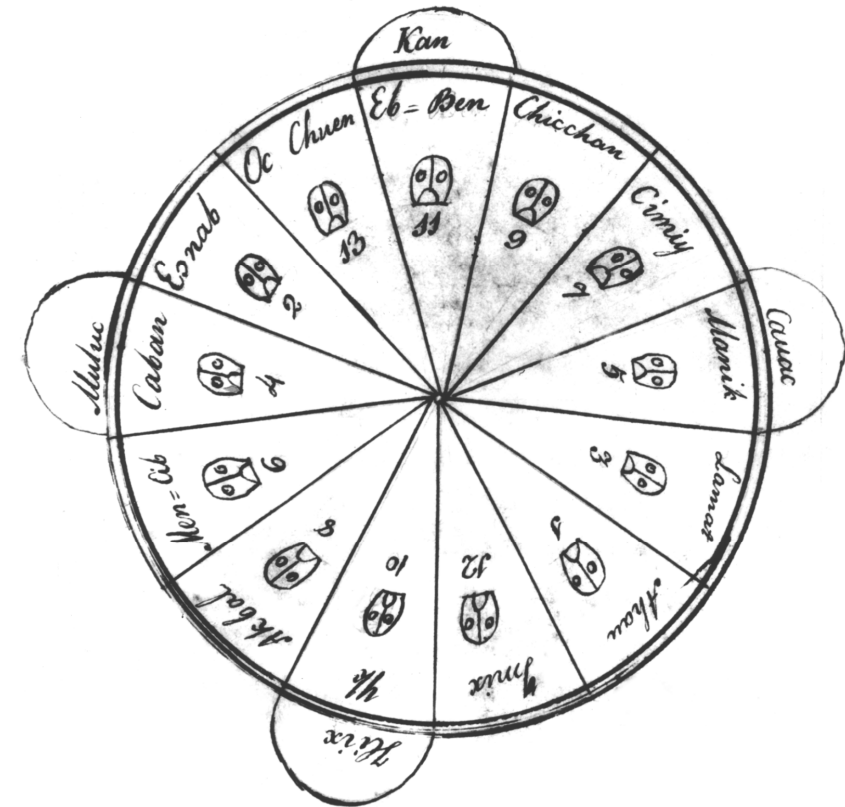


Kaua, page 10

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.



Pérez, p. 99

The Folds of the Katuns I

11 Ahau Katun

- d001

Its names is Yiban Caan<sup>514</sup>

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.

At this time there is Zulim Chan<sup>515</sup>
- d010

At this time is Chakan Putun<sup>516</sup>

Those who lost their sustenance shall feed on wood, shall feed on rock.

That comes down upon [them] in the 11 Ahau Katun.

There is pleading to heaven.

The tortilla of the katun is a heavy burden.
- d015

The neck of **Yaxal Chuen** shall be cut.

**Ix Ka Nul Ta**<sup>517</sup> shall be scattered throughout the world.

Then there is a great deal of wailing by men and women.

There is no one who is not wailing.

The children shall wail, the old men shall wail, the old women shall wail,
- d020

the young men shall wail, the young women shall wail.

<sup>514</sup> 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?”

<sup>515</sup> “Spying snake”? “Peeping sky”? Perhaps this should be spelled **zulim chaan**: “a spying look” or better said “a furtive look”. See also lines f051, h109.

<sup>516</sup> See glossary.

<sup>517</sup> 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: **ixkanulta**, 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”.

u uuᵛ katunoob I

Buluc Ahau Katun

- d001

Yiban Caan u kaba

ti lakin yan u coᵛ<sup>518</sup>

Ich Caan Ziho u heᵛ katun ti Buluc Ahau Katun

cumlahom ti poop, cumlahom ti ᵛam

ti ualac u than, ti ualac yahaulil
- d005

Yaxal Chac u uich ti yahaulil ti caanal

etlahom caanal ual, etlahom caanal uᵛub

pecnom pax, pecnom zoot Ah Bolon Yocte<sup>519</sup>

tu kin yan yax cutz

tu kin yan Zulim Chan
- d010

tu kin yan Chakan Putun

uiilnom che, uiilnom tunich ah zatal uiil

ca tali yemel ichil Buluc Ahau Katun

okban caan

ox koch u uah katun
- d015

xotom u cal Yaxal Chuen<sup>520</sup>

uecom ix ka nul ta ti baalcah

ti yan banban ah kayili yetel ix kayili<sup>521</sup>

mamac ma ah kay

ah kaynom pal, ah kaynom nuc xib, ah kaynom ix nuc
- d020

ah kaynom tancelem, ah kaynom ix lokbayen

<sup>518</sup> 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 Códice 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.

<sup>519</sup> See Dresden, p. 60 for a depiction and the hieroglyphs of **Ah Bolon Yocte**.

<sup>520</sup> See Roys’ Chumayel: 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.

<sup>521</sup> 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.  
d025 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<sup>522</sup>  
of the fatherless ones, the motherless ones.  
d030 Jaguar is its head, deer is the body  
of the faint-hearted town's people.  
Then came the beginning of lascivious<sup>523</sup> reign of Ich Caan Ziho.  
Such is the burden of 11 Ahau Katun.

ti yulel a uioineex, a zucuneex  
ti yulel u hel a uex, u hel a nok  
u zacil a buc, u zacil a uex  
xoloob ɔul, ah mexoob  
d025 Ich Caan Ziho u heɔ katun, u heɔ luum  
he ix yah kine cuxul ku, hahal ku  
lay bin kultabac tu hun yuklah ti baalcah<sup>524</sup>  
ti yemel u hoyaan tepal  
ix ma yum, ix ma na  
d030 balam u pol, ceh u uinicil  
hoyaan cah  
ti tali u chun u ox kaz tepali Ich Caan Ziho lae  
lay u cuch Buluc Ahau Katun lae

<sup>522</sup> 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 medioso, timido, acouardado, conuencido, descaecido, desfallecido, rendido, o vencido en el animo, y el tibio y flaco en el proposito.

<sup>523</sup> 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 dessearlas assi. ¶ ox kaz olech va chuplal: por ventura has desseado con vehemencia alguna muger. ¶ yox kaz oltah huntul vinic: desseo assi 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 v retretes. ¶ ox kaz tex: hazed tres, &.

<sup>524</sup> 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 Nal<sup>525</sup>  
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.<sup>526</sup>
- 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 Nal<sup>527</sup> 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.

<sup>525</sup> **Uucil Yaab Nal**, “Seven Quantities of Corn”, the ancient place name of Chi Cheen Itza.

<sup>526</sup> Literally: “his spirit is divided in two.”

<sup>527</sup> 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

- d040 Pacab u kaba
- Uucil Yaab Nal u heo katun ti Bolon Ahau Katun  
tu kin yan okliztuba
- d045 bin yalab halach uinicil ti  
ma lay chen u uacunahuba ti batabil yetel ti ah kinil  
bay ix ti nacomale  
ti ualac yahaulil tu poop, tu oam  
hun pay u yol
- d050 ti yemel tab ti ah bolon ahau lae<sup>528</sup>  
zip u than, zip u chi, zip u katun ti yahauliloob  
ah bolon kin, ah bolon oam  
tu tepal ah uuc chapat kin  
u chamal katun<sup>529</sup>
- d055 ca tali yemel tabe  
ek imix uah u uah katun ti Bolon Ahau Katun  
Ca Kinchil Zac Uac Nal u uich ti yahaulil  
ti okol ha, ti okol uah, u uah katun  
ti uchom hak oltzilil katun
- d060 u uiil katun, u yukul katun, u ximbal katun  
u puczikal hach oeoili than u kati  
tu yah tanlah kul, u halach uinicil ah bolon ahau lae  
ah bolon tepal kin  
u cool akab katun
- d065 lay bin u oaub a ti holcan thanil u ooc yahaulil  
ti yan banban kuleli  
yan u uah, yan u yaal  
tu ooc hayaan u poop tu tzic  
ti yan banban cal pachi
- d070 lay u than Ah Bolon Ahau Katun lae

<sup>528</sup> 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 .I. Ah Bolonil.

<sup>529</sup> 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”.

	7 Ahau Katun
d080	Kan Caba is his name.
	7 Ahau Katun is established at Mayapan. <b>Ek Chuuah</b> <sup>530</sup> is the aspect which rules on high. Amayte Kauil is the aspect on high which rules.
d085	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. Wet is the governor of the world, wet is the priest, wet is the prophet. <sup>531</sup> They have lost their senses because of the plumeria flower.
d090	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. <sup>532</sup> There shall be much adultery, everyone does this all the time. <sup>533</sup>
d095	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. <sup>534</sup>

<sup>530</sup> “Black wild bee”. See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab. / CMM: Ah chuuah cab: unas avejas silvestres.

<sup>531</sup> 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 ñamlicex ta kebanex: el demonio os debe descuidar para que os esteis empapados en vuestros pecados.

<sup>532</sup> 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 tzeectahob tu nunilob cah ti hunac tzuc ti cab, maili ohelan v kaba Christo cuchj.

<sup>533</sup> For the expression **pulaan yoc** in connecting with carnal desires see CMM: Pul oc: acudir a algun lugar o a alguna persona; frecuentarle. ¶ Tij v pul yoc çançamal: alli acude cada dia. ¶ Tij pulan yoc yicnal v uey çançamal: alla acude cada dia a casa de su mançeba.

<sup>534</sup> For the expression **xaxak oc** see JPP: Xak oc, xak octah: pasar á trancos, buscar á tientos con el pié.

	Uucil Ahau Katun
d080	Kancaba u kaba
	Mayapan u heo katun ti Uuc Ahau Katun Ek Chuuah u uich ti yahaulil tu poop, tu ñam Amayte Kauil <sup>535</sup> u uich tu caanil ti yahaulil
d085	uchic u hoppol u ñocol u toppol ix bolon yol nicté, ix oibaan yol nicté <sup>536</sup> nicté uah u uah, nicté ha u yaal ñamlic u halach uinicil baalcah ñamlic ah kin, ñamlic ah bobat <sup>537</sup> zat u yol tumenel nicté lae
d090	mamac bin u lohuba tu hahal caan ti yah ualkahi ti yan u uich yetel u puczikal hunac tzuc ti cab ppencech uchomi ti pulaan yoc tulacali
d095	lay u tucul ti kin, lay u tucul ti akab u keban kin, u keban akab u munal u puczikal halach uinicoob yetel ah bobatoob ti yetzic u che, ti yetzic u tunich ix ma na, ix ma yumi chaanuba xaxak yoc uinicil Ah Uuc Ahau Katun

<sup>535</sup> 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 **Uaxac Yol Kauil** and **Amayte Kauil**.

<sup>536</sup> **Ix Bolon Yol Nicté, Ix Oibaan Yol Nicté**: 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 Oibaan Yol Nicté** appears twice more on lines c017 and d507 and the phrase **oibaan yol nicté** 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: Ol: voluntad y gana. For the meaning of **oib ol** see CMM: Oib ol: ganoso y deseoso que tiene deseo carnal, y el que esta assi enamorado. For the meaning of **nicté** in this context see CMM: Nicté: deshonestidad, vicio de carne, y traesuras de mugeres.

<sup>537</sup> For the meaning of **ñamlic** as given here see DMSF: Nayzah ol: descuidar, asegurar a otro para engañarle, consolar. ¶ cizin iuil nayezic a uolex ca bailac; a ñamlicex ta kebanex: el demonio os debe descuidar para que os esteis empapados en vuestros pecados.

d100 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.<sup>538</sup>  
 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.

d105 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.

d110 There are its people; here are the people, the truant opossum.  
 The lowly bee keepers will reign  
 The pelt of a different jaguar will be dried.<sup>539</sup>  
 The mask of a deer, with the body of a rabbit.  
 His face shall laugh at the land, at the region.

d115 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 borrower of the reign.  
 Such is the prophecy.  
 The governors of the towns with their avaricious rule will be ignored.  
 Such they say is the rule of 7 Ahau Katun.  
 7 Ahau will fall in the year 1896.<sup>540</sup>

<sup>538</sup> BM: Line 31 on page 26 (folio 13v) of the Tizimin has the following couplet in this context: bolon ñacab uah bolon ñacab haa Perpetual bread; Perpetual water.

<sup>539</sup> For this meaning of **koh** see BMTV: Secarse comida, barro y árboles, quedándose sin jugo: kohba .I. kohmal.

<sup>540</sup> 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).

d100 hach coil than u than, coil ximbal u ximbal  
 Ich Caan Ziho uchom tu hoppol tu pach  
 yuklahom ti cab, yuklahom baalcah tulacal  
 bolon ñacab uah u uah, bolon ñacab ha u yaal  
 ca tali yemel u uah ix kuk, u uah ix yaxum,  
 yaal ix kuk, yaal ix yaxum

d105 uaan ti ñaʼ, uaan ti buluxe  
 yutzil u cichpamil chuplal, cichpamhom ma cichpam  
 bin ix ahaanac, ma ahom ma ahco  
 ti tali u kinil heuac ti yan uuc kin tepali  
 uazut tepali, homol tepal, uuc kinili uil u tepale

d110 yanoob u uinicilobe; he u uinicilobe, ix tolil och  
 ah chanbel pakben cab bin tepalnacobi  
 bin u kohl u keulel hun pay balam  
 u koh ceh, thul u uinicil  
 cheehom u uich tu cab, tu peten

d115 tu tepal, tu yahaulil ah mahan poop, ah mahan ñam<sup>541</sup>  
 ah tem poop, ah tem ñam,  
 ah mahan tepal  
 lay u caah u than  
 bin u mucchekte u halach uinicil cah, u zioil ahaulil<sup>542</sup>  
 lay bin yahaulil te Uuc Ahau Katun,  
 tu haabil 1896 bin lubuc Uuc Ahau

<sup>541</sup> An alternative meaning for **mahan** is rented. See CMM: Mahan: lo alquilado o lo tomado prestado.

<sup>542</sup> For three possible meanings of **muc chek** see CMM: Muc chek.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 maiores. ¶ ma a muc chektic a yum: no menosprecias a tu padre.

5 Ahau Katun

- d120

Kupul is his name.

This quadrant is in the south.<sup>543</sup>
- d125

5 Ahau Katun is established at Zoil.<sup>544</sup>

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**<sup>545</sup> are line up in a row.

He will make friends with the coyotes of the pillars of the world.<sup>546</sup>

The people of the towns kneel.

The governor hide his thoughts.
- d130

No one will have confidence in the rulers of the world.

Rolling about he walks by himself.<sup>547</sup>

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.
- d315

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.<sup>548</sup>

<sup>543</sup> 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 1842), 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).

<sup>544</sup> Roys places Zoil 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 Oibil Chaltun. There is also a place name Lahun Chable which appears to be connected with Oibil Chaltun, this based on the name of the adjoining town, Chablekal. Since the archaeological zone of Oibil 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 Zoil.

<sup>545</sup> 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**.

<sup>546</sup> Perhaps this is an illusion to a warrior clan which guards the four pillars which holds up the sky.

<sup>547</sup> It is not certain to which of the various specific meanings **cuculnac** belongs. See CMM: Cucul ba: robolcarse. / Cucul.t.: lleuar o traer rodando. / Cucul: cosa llena o cubierta como de cadillos, piojos, pulgas, etz.

<sup>548</sup> I am not sure if this is the correct translation because it seems to be a non sequitur.

Hoil Ahau Katun

- d120

Kupul u kaba

ti nohol yan u coo
- d125

Zoil u heo katun ti Ho Ahau Katun

ppuzlahom u uich yahaulil cabobi

mochlahom u uich yahaulil cabobi

hun tzolol mazuyben palal<sup>549</sup>

bin yocezuba tu chamacil u yocmaloob cab<sup>550</sup>

u xolobaloob cahi

u balic u tucul u halach uinicil
- d130

mamac bin u yaalcuntic yol yahaulil cabobi

cuculnac u ximbal tu hunal

bin mucchahac ah tubul uah, ah tubul ha

ti u chibaltamba tolil ochi u zioilooob ahaulil

ox koch u uah katun lae
- d135

nicteil uah u uah, nicteil ha u yaal

ti yuchul cacatuli ximbali

ppencech cal pach uchomi

ox uen kaz u uiniciloob<sup>551</sup>

yuklah uil ti cab

<sup>549</sup> 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 segun el numeral que se le junta. / Tzeectaben: cosa digna de ser castigada o corregida. For other mentions of **mazuy** see lines c235, c487, f026.

<sup>550</sup> See CMM: Ocçah ba: reconcilo ansi con otro; hazer pazes, o conuertirse. ¶ ocezex aba ti dios; conuertios a dios; reconciliaos con el. ¶ yocçah vba tu yam v nupob: reconciliase con sus contrarios; metiose entre ellos; hizose su amigo.

<sup>551</sup> See CMM: Ox ven kaz: llamaron assi a Adam porque presto se maleo perdiendo la justicia original caiendo en pecado.

d140 Such is the katun.  
The tortillas are not far away.  
in the other part of the forest, on the other side of the hill.  
Scanty rain<sup>552</sup> is its sustenance, streaky<sup>553</sup> is its sustenance.  
There shall it seems to be tortillas in the other part of the forest, on the other side of the hill.

d145 Within this year there is great hunger.  
but there shall be faint-hearted town officials in this 5 Ahau Katun  
Then another prophecy for Ich Caan Ziho arrives  
which it shares with another person.  
Then the kokob snakes and the jaguars bite each other.<sup>554</sup>  
Then the truant opossums bite each other.

d150 Then the word of the faint-hearted town officials will be fulfilled,  
the town officials of 5 Ahau Katun,  
the children of beggars, of alms takers,  
the married women who do not embrace their men,<sup>555</sup>  
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.

d155 Bribed and corrupted, they do not see  
that other owners of the mat, other owners of the dais are seated.

d140 he u katun lae  
ma nach yan u uah  
hun pach kaxil, hun pach buktunil  
thul caan chacil yaal, tholinthol yaal  
yanhom uil uah hun pach kaxil, hun pach buktunil

d145 ichil u cuch haab chacmitan uiih  
heuac yanhom hoyaan bataboob lay ti Ho Ahau lae  
tu yulel u yanal thanil Ich Caan Ziho  
u beeltabal yetel u yanal uinic  
ti ix u chibaltamba kokobi yetel balami  
ti ix u chibaltamba tolil ochi

d150 ɔocaaan u than hoyaan bataboob,  
u bataboob Ho Ahau Katun  
u mehenoob ah tzootz, ah matan yolobi  
ix ma mek ix hihio be u uiniciloob  
yah tanlahul u bel Ah Ho Ahau Katun  
ah mahan poop, ah mahan ɔam  
u mehen yal ix titi beob<sup>556</sup>

d155 kaxaan u uichoob, ma tan yilaboob  
yanil tah poop, yanil tah ɔam cumlicoob

<sup>552</sup> 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 .l. abich thulyen: cosa tibia en licores, esto es, ni caliente ni fria, porque dicen es aʔi la orina del conejo. / Abich thulyan .l. abich thulyen: cosa vn poco seca o enjuta despues que se mojo. See also lines b062, c015, e328, e489

<sup>553</sup> Literally, “lined up in columns”. See BMTV: Coluna de libro: thol .l. tholol. ¶ Lo que ba a columnas: tholen thol.

<sup>554</sup> 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.

<sup>555</sup> **Ix hihio be**: probably “Married woman”. The name of this entity appears to be related to the phrase ɔocol 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”.

<sup>556</sup> This line is given only on page 160 of the Pérez and there it reads **u mehen yal ixtibibeob**. 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 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** 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: atrevido 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.<sup>557</sup>  
 Then the kokob snake and the rattle snake shall lift their heads at the end of 5 Ahau Katun.  
 d160 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.  
 d165 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.  
 d170 Then the truant opossum shall become irritated.  
 In the year 1921 5 Ahau Katun will vacate [its rule].<sup>558</sup>

d160      ɔocom u than  
ca likom u cal balam  
ca likom u cal kokob yetel ahau can tu ɔoc Ho Ahau Katun  
tu ɔoc u pul tan u koy Ah Itza, u zioil ahaulil  
bin u chibal u yumil alakbil peki  
ma nach yan u kin u ualak yokol  
    yetel u mehen ah mab na,  
    ah mab yum  
zauin tu poop, zauin tu ɔam hun pay  
puch tun u ɔoc zioil  
d165      ti ix yemel cal cucup  
hoyic u yich u tepal kulel peten  
ca bin uluc u ɔa olal ti hahal ku  
heklay u cuch lae, maya cimlal  
u ɔoc ti bin, ti ix ma xan  
d170      uchom u choco u olal tolil och  
tu haabil 1921 bin lukuc Ho Ahau Katun

<sup>557</sup> Literally **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.

<sup>558</sup> 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

- d180Ah Na Pot Xiu is his name.<sup>559</sup>
- 3 Ahau Katun is established at Zuyua<sup>560</sup>  
from which comes its prophecy and its position.
- d185The skin of a snake is spread out, the pelt of a jaguar is spread out at Ich Caan Ziho.<sup>561</sup>  
For three days the black clothing of mourning return from heaven.  
The rule of 3 Ahau Katun happened at Zuyua.  
Yax Cocay Mut<sup>562</sup> is the aspect which rules.  
Breadnut tortillas are its tortillas.<sup>563</sup>
- d190It is the **Zac Patay Haabil**.  
Only air will pass by  
but he shall look at the sky.  
**Buluc Chabtan** pays homage to its reign.  
The rulers of the world shall look at their mat, at their dais.
- d195The 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.

<sup>559</sup> BM: Napot Xiu, the ruler of Mani and a priest, was one of the thirteen men ambushed at Otmal in 1536 (see note 1762).

<sup>560</sup> Considering that Zuyua is sometimes refered 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.)

<sup>561</sup> BM: A metaphorical reference to going to war (cf. Roys 1933: 154 n 2).

<sup>562</sup> 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.

<sup>563</sup> The pit of the fruit of the breadnut tree (Brosimum alicastrum Swartz) was made into a kind of bread during famines. See note 1130.

Oxil Ahau Katun

- d180Ah Na Pot Xiu u kaba
- Zuyua u heo katun ti Ox Ahau Katun  
licil u than yetel u bel
- d185haylic 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  
oxil uah u uah
- d190zac patay haabil<sup>564</sup>  
chen ik bin manaci  
heuac pacatnom tu caanil  
tu tzicil tu tepal Buluc Chabtan  
pacatnom yahaulil cabobi tu poop, tu cam
- d195xotom u cal ah tem poop,  
ah tem cam  
u balamil cab chac bolay,<sup>565</sup> chac bob, yetel zac bob  
num yol ualac yacan tu pach yahaulil cab

<sup>564</sup> 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 notes 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 Katunoob II, line e328, there is among other types of rain **zac patay chacil** which Roys translates as “rains of little profit”.

<sup>565</sup> 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.<sup>566</sup>  
**Buluc Chabtan** shall look on.  
d200 The great villain, the impudent rouge shall become miserable and poor,<sup>567</sup>  
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.<sup>568</sup>  
d205 It shall happen over Ich Caan Ziho 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.<sup>569</sup>  
d215 He stands in the road every day.<sup>570</sup>  
Very sweet, very delicious is that which he swallows, but painfully  
he who prepetrates fiscal tyranny,<sup>571</sup> he who fights while snatching purses,  
he who borrows houses will vomit it.

<sup>566</sup> 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 Otmal, where Napot Xiu and his companions were murdered (see note 1762).

<sup>567</sup> For the expressions **chac uen co** and **zac uen co** see CMM: Chac ven co: gran vellaco refino. / Çac uan co: vellaco refino, y desuergonçado. BM: Reading chac hen co as chac uen co, as in line 4 on page 12 (folio 6v) of the Tizimin.

<sup>568</sup> See 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.

<sup>569</sup> For the expression **hoyabal u cal** see BMTV: Descargar el enojo y colera, y quebrarles en otro: hoy cal .l. lukçah nac. ¶ Descargó así el enojo en mí: v hoyah v cal ten .l. v lukçah v nac ten.

<sup>570</sup> While this is a literal translation the vocabularies indicate that the meaning 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.

<sup>571</sup> For the use of **cotz** and **ziil** together see the footnote to line c251.

okom yol yaxcach, okom yol bulcum tu hol can be<sup>572</sup>  
pacatnom Buluc Chabtan<sup>573</sup>  
d200 otzilhomoob chac uen co, zac uen co  
ah chin cot, ah chin pacab, ah mab yum, ah mab na<sup>574</sup>  
tu ooc ziil uchom mactzil ti caan  
ca bin uluc ua ma xan  
Hunab Ku yohel  
d205 uchom yokol Ich Caan Ziho; yuklah ti baalcah  
bin uchebal ppuluxhal,  
uecçahom cab, uecçahom peten  
chochpahom u uich,<sup>575</sup> chochpahom u kab, chochpahom yoc  
ua pacabal cah, ua maya cimlal, ua haycabil  
ca bin oococ ziil lae  
d210 mactzil ti c’alahe  
lay bin uchuc u yahaulil ti Ox Ahau Katun lae  
he ix ah tem poop, ah tem çam,  
ah mahan poop, ah mahan çam  
bin u xeic lay u lukahe tu chie  
ti u hoyabal u cali ah ox kin tepali, ah ox kin çami  
d215 ti uaan ti be zanzamal  
hach çahuc, hach ci ca u lukahe, heuac ya bin u xeic  
ah ziil, ah cotz, ah hoc mucuc tza,<sup>576</sup>  
ah mahan nail

<sup>572</sup> 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.

<sup>573</sup> BM: buluc chab tan means ‘eleven penances.’ It seems to be functioning as a name in this context.

<sup>574</sup> For these two couplets see CMM: Ah chin cot, ah chin pacab: atrevido y desobidiente a sus padres o sus señores. / Ah mab yum; ah mab naa:} atrevido y que menosprecia, niega, o desconoce a sus padres, o que no los obedece. Another couplet with a similar Spanish gloss is Ah baxal na, ah baxal yum:} hijo desobediente y grand bellaco que burla de sus padres.

<sup>575</sup> For an alternative meaning to the expression **choch ich** as given in line c207 see CMM: Choch ich: dexar o cabar vno su officio.

<sup>576</sup> 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.<sup>577</sup>  
Then **Ah Kin Chel** of Oilam took on his official position.<sup>578</sup>  
Then came the bloated children.  
Perhaps then according to the word of Oilam 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.  
. It will end in misery or destruction of the world.  
That is the final word of the prostrate priest.<sup>579</sup>  
Then the burden of 3 Ahau Katun was accounted for.

<sup>577</sup> For **Ah Pauahtun** is the Glossary of Proper Names.

<sup>578</sup> For this meaning of **uacunah** see BMTV: Elección hacer de alguno para obra u oficio: vacunah. For other possible meanings see CMM: Vacunah: aprecebir o aprestar a alguno para yr camino, o para hazer algo. / Vacunah: guiar o acompañar. ¶ vacunon .l. vacun toon mehene: guianos hijo. ¶ vacunex cimenob tu kochetabal ti mucul: acompañad los muertos quando los lleuan a enterrar. / Vacunah: poner en pie o enhiesta alguna cosa; de vatal por enestarse, ponerse en pie. ¶ vacun aba: ponte en pie.

<sup>579</sup> 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 nagueatato.

okom yaxcach, okom bulcum tu hol can be  
bin yokte u ɔam, yokte u poop ah ma yohel u yum, ah ma yohel u na  
d220 lay Ox Ahau Katun lae  
yanal u uich yetel u than yetel u bel ah pauahtun lae  
lay uacunah ah kin chel ɔilame<sup>580</sup>  
uchci u tal ɔiɔil al, ɔiɔil mehen<sup>581</sup>  
yan cochoh lay u cha u tunil u than ɔilam  
d225 lay u yalah Chilam Balam utial u nuɔ tun u ɔocɔic u than  
tan u hiɔil ɔiɔil al, ɔiɔil mehen; chactun numya  
tumenel tu haabil yahaulil ɔiɔil lae  
hach ya bin ɔocbal ua haycabil<sup>582</sup>  
u ɔoc u than ah kin chilam lae  
ca u tzolah u cuch Ox Ahau Katun lae

<sup>580</sup> **Oilam** today is called Dzilam Gonzáles. It is about 40 km. north of Itzmal.

<sup>581</sup> For this meaning of **ɔiɔil** see BMTV: Henchir atestando: ɔil. ¶ Henchid así de chile la cesta: ɔilex .l. ɔiɔilex ic tu xuxac. ¶ Lleno assi: ɔilan .l. ɔil buthan. An alternative meaning is to be seen in JPP: ɔiɔil: medio descortezado. For other examples of this expression see lines d227, d257, e477, e804.

<sup>582</sup> While **haycabil** 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: Bulcabil; chupcabil; haycabil: diluvio.

	1 Ahau Katun,
d230	Don Ceh is his name.
	1 Ahau Katun is established at Emal. <sup>583</sup> The cord shall descend, the rope shall descend. <sup>584</sup>
d235	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. <sup>585</sup> 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.
d240	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. <sup>586</sup> Then it happens that they carry each other.
d245	Avaricious rule will come to an end. the children of the disobedient men, the children of the middle-class women <sup>587</sup> 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.

<sup>583</sup> Emal, presently called Emal de Gonzales, is about 50 km. north of Tizimin on the land-side shore of the Estero de Rio Lagartos.

<sup>584</sup> The expressions **emom tab** and/or **emom zum** occur in lines d234, d486, e156 and e423 with **emom tab** and **emom zum** appearing together in lines d234 and e423. In this translation **tab** is translated as “chord” and **zum** as “rope, this in part based on the following. BMTV: Cordel para llevar los indios sus cargas a cuestras: tab. / Soga gruesa, 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.

<sup>585</sup> Compare with lines e424-e425.

<sup>586</sup> 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 previligiado. / Ah matan: mendigo pobre.

<sup>587</sup> For an extensive note on this line see line d154.

	Hunil Ahau Katun
d230	Don Ceh u kaba
	Emal u heo katun ti Hun Ahau Katun emom tabi, emom zumi
d235	tu kin yan ca emom ix puc yol ha, ix ual icim <sup>588</sup> ox kaz u ta, ox kaz u ton ox kaz yol ti yahaulil, ox kaz u tucul ti yahaulil bin yilab cuxaan ua bay lae kazaan ahauobi ti Hun Ahau Katun Amayte Kauil u uich ti yahaulil
d240	pecnom peteni, pecnom baalcahi pecnom tan chumuc cab tu pol peten Ich Caan Ziho <sup>589</sup> ti yan yokol ah tzootzi, ah matani ah mahan koh, ah mahan poop, ah mahan çam ti yahaulil ti u yuchul cuchluntamba
d245	bin çocebal u ziçil yahaulil u mehen ah chin yal ix titi be okom yaxcach, okom bulcum bin copahom baalcahi, bin u cocouba cabi; ca bin paxac baalcahi u tax tali to, u uac tali to

<sup>588</sup> This pair of entities, **ix puc yol ha** and **ix ual icim**, appears once again in line e422, also with the verb root **emel**. 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 **puuc** which is part of the name of a raptor bird, **ek puuc**. (BMTV: Aues de rrapiña, carniceras y suçias: ek puuc.) 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. **Ix ual icim** seems more straight forward. The **icim** is the *Bubo virginianus mayensis* or Yucatan Horned Owl. While the word **ual** 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**. As noted above, **ix puc yol ha** is given again on line e422 which is also in a prophecy for 1 Ahau Katun. There however its pair is **ix ual cuy**. **Cuy** is given in the CMM as an unidentified variety of owl.

<sup>589</sup> **U pol peten**: literally: the head of the region. Apparently in reference the the region around Ich Caan Ziho and Cumkal. See also line i270. In the Chumayel see paages 25, 37, 67. On page 67 there are also the expressions **u xik peten** and **u ni xik peten**: "the wing of the region" and "the tip of the wing of the region", giving place names which would be appropriate for these locations relative to the region around Ich Caan Ziho. Given that, there must also have been some designation for the area now known as the Peten, for example **u chun patan** or **u kul peten**, but an example of such a designation has yet to be found.

d250     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.<sup>590</sup>  
Such is the end of avarice in 1 Ahau Katun.

d255     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.<sup>591</sup>  
It shall cry as it rules.  
Then a different prophecy arrives as the burden of 1 Ahau Katun.

d260     The prophecy of the priest Chilam Balam.  
Then the burden of katun was accounted for, its prophecy, its time.

<sup>590</sup> This reading is based on BMTV: Punta de cosa aguda: e. ꞑꞑ Punta de maguei: ye ci. ꞑꞑ Punta de cuchillo: ye cuchillo. ꞑꞑ Punta hacer o sacar así: ebeꞑah .l. epaheꞑah. ꞑꞑ El neutro: epahal. As a alternative see BMTV: Conpañón: yel ton. ꞑꞑ Cojudo animal no castrado: ah ton .l. ꞑacan v ton.

<sup>591</sup> For this meaning of **mucuy** see EBM: Mucuy. *Columbigallina rufipennis*, Bonaparte. Ground Dove. (Bull. Mus. Comp. Zool. Harvard, 1906, Vol. L, p. 117). For an alternative see CMM: Mucuy: tarde como media hora despues de puesto el sol.

d250     ca bin ꞑemac tumenel u yaya than katun  
hun uay, hun kin u tepal  
      ah tem poop, ah tem ꞑam  
ti u pul than chac uen co, zac uen co  
bay uil much cochome ox yel ah tok<sup>592</sup>  
lay u ꞑoc ꞑiꞑil ti Hun Ahau Katun lae

d255     zutnom ah cuchlum yiꞑinoob<sup>593</sup>  
yuklah cab u than  
ti tali u haabil ꞑiꞑil al, ꞑiꞑil mehen,<sup>594</sup>  
      mucuy al, mucuy mehen  
okom yol ti yahaulil  
ti ulom u yanal thani tu cuch Hun Ahau Katun lae

d260     tu than ah kin Chilam Balam  
ca tu tzolah u cuch katun lae, tu than lae, tu kin lae

<sup>592</sup> For **ah tok** see CMM: Ah tok: sangrador.

<sup>593</sup> The expression **cuchlum iꞑin** also occurs in lines j092 and j406, but with the feminine prefix **ix**.

<sup>594</sup> For the expression **ꞑiꞑil al, ꞑiꞑil mehen** see line d223.

12 Ahau Katun

- d270

Ahau Tuyu is his name.  
This quadrant is in the west.
- d275

12 Ahau Katun is established at Zaclactun Mayapan.<sup>595</sup>  
Yaxal Chuen<sup>596</sup> is the aspect which rules on high.  
There shall be a great artisan and a great apprentice.<sup>597</sup>  
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.<sup>598</sup>  
There are six successions of sovereigns
- d280

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.<sup>599</sup>  
The borrowed mat, the borrowed dais will be abandoned.
- d285

Then he will go out into the woods.  
The people of the world shall be really poor.

<sup>595</sup> See line c331 for this place name.

<sup>596</sup> See line d015.

<sup>597</sup> While there are various interpretations of the meaning of both **ah men** and **ah isat**, the following seem to be the closest to the present-day concept: CMM: Ah men: maestro o artifice de cualquier arte o oficio, y oficial. / BMTV: Dócil cosa y enseñable: ah yʼat, ah ko ol, ko ol .l. ah tak ol.

<sup>598</sup> 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.

<sup>599</sup> The **holil och** is given the 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**.

Lahcabil Ahau Katun

- d270

Ahau Tuyu u kaba  
ti chikin yan u coʼo
- d275

Zaclactun Mayapan u heʼo katun ti Lahca Ahau Katun  
Yaxal Chuen u uich ti yahaulil tu caanil  
ti uchom hunac ah menil yetel hunac ah isatil  
ti uchom hunac ah ezil  
okom yan tu caanil ah kin  
cumlahom tu ʼam, tu poop balam kokob  
uac ʼac u tepali<sup>600</sup>
- d280

ti uchom cici batabili, cici ahaulili  
yetel cici uinicili, cici al mehenili  
yuklahom ti cab, yuklahom ti baalcah  
cuchpachhom<sup>601</sup> ah holil ochi  
bin u ppatab u mahan poop, u mahan ʼam
- d285

ca xic nak tancab, nak pocche<sup>602</sup>  
ci oltzilhom u uinicil baalcah

<sup>600</sup> For the use of the word **ʼac** in this context see BELMS: ʼac: Para gradas, escalones, coronas, y cosas que van puestas una sobre otras; y para una cosa, que va sucediendo a otra, como un Gobernador a otro, y entonzes es numero ordinal. V.g.: u ca ʼac Halach uinic tali uaye, el segundo Gobernador que vino aca.

<sup>601</sup> 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.

<sup>602</sup> In the translation **nak tancab**, **nak pocche** is conflated as shown. However, **nak tancab** means out of the immdiate area.

There are no kinkajous,<sup>603</sup> there are no coyotes,<sup>604</sup>  
 There are no weasels<sup>605</sup> which suck the blood of people.  
 There are no offensive rulers, there are no offensive sovereigns.  
 d290 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.  
 d295 At the end there are the rogue of the day, the rogue of the katun.<sup>606</sup>  
 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.  
 d300 the word for the whole rule.  
 The town will become good.  
 There are no kinkajous, there are no coyotes,  
 There are no weasels which bite.  
 The claws of the jaguar shall be ripped out, the claws of the puma shall be ripped out.  
 d305 The land shal live, the region shall live  
 in the 13<sup>th</sup> 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.

manaan cab cohi, manaan chamaci  
 manaan zabini utial u ꞵuꞵic u kikel uinicil  
 manaan ah cocintahil ahaulili, manaan ah cocinyahil tepali  
 d290 mahanbil eꞵbil  
 ma uchom ah mahan kohi  
 lay u cuch Lahca Ahau Katun  
 yan u tepal, yan yahaulil, yan u tzic  
 heuac manaan u uah, pacabal u ꞵoc ua maya cimlal  
 d295 tu ꞵoc u yanhal u max kin, u max katun  
 puch tun bin u ꞵoc zioil  
 uacte haab utzi, uacte haab lobi  
 ca utzac tu caten yambil  
 heuac tan ppeleb xoteb katun bin tohcintic, bin chaanaci  
 d300 u than hun kul ahaulil  
 bin utzac cahi  
 manaan cab cohi, manaan chamaci  
 manaan zabini ti chibali  
 hoꞵom u yichac balam, hoꞵom u yichac cohi  
 d305 cuxlahom cabi, cuxlahom peteni  
 tu yoxlahun uuꞵ katun Lahca Ahau Katun uale  
 lay u bel yetel u than ca u tzolah noh ah kin Chilam Balam  
 bin uchuc ti u numil chibaloob, uchemale ci u than  
 ca yalah chilam uchie

<sup>603</sup> 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.

<sup>604</sup> 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).

<sup>605</sup> **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.)

<sup>606</sup> See line c122.

10 Ahau Katun

- d310 Xul Kum Chen<sup>607</sup> is his name.
- 10 Ahau Katun is established at Lahun Chable.<sup>608</sup>  
**Lahun Chan** is the aspect which rules.
- d315 **Cit Bolon Uah** is the aspect on high,  
**Cit Bolon Uah** at the time of building the wooden stairways,<sup>609</sup>  
forming four pathways from heaven.  
There is **Zac Patay Haabil**.<sup>610</sup>  
There aren't any tortillas.  
Breadnut and jicama are its tortillas and sustenance.
- d320 Bribe 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 **Bacabi** shall be moved.
- d325 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  
Then there are errors of the world.  
This is the burden of 10 Ahau Katun.
- d320 There is sadness at the rule of this year bearer.

<sup>607</sup> BM: The name in question is probably Xul Cum Che (cf. Lopez de Cogolludo 1688:133). Line 23 on page 84 of the Códice Perez has Xul Kum Chan in this context.

<sup>608</sup> There is some question as to the location of Lahun Chable. My personal belief is that it is related to the town of Chablekal which is located on the edge of the ruins at Dibil 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.

<sup>609</sup> BM: The picture of the lord of Katun 10 Ahau on page 97 of the Chumayel depicts a ladder next to the lord.

<sup>610</sup> See the footnote to line d190.

Lahun Ahau Katun

- d310 Xul Kum Chan u kaba
- Lahun Chable u heo katun ti Lahun Ahau Katun  
Lahun Chan u uich ti yahaulil<sup>611</sup>
- d315 cit bolon uah u uich tu caanil,  
cit bolon uah tu kin u kax eb chei  
canlot pathom be ti caan  
zac patay haabil yani  
manaan u uah  
ox yetel cup u uah yetel yaal
- d320 kaxaan u uich, kaxaan yahaulil tu caanil  
zataan halach uinicoob yetel u cuchteeloob  
uiih u cuch  
okaan u keban baalcahi  
pecnom pax, pecnom zoot, pecnom cantul bacabi<sup>612</sup>
- d325 ti u lachbal u pach u yaxcheil cabi  
ti ix u colabal u yekil cal cucup  
u hahal than u coo poop katune  
ti ualac u xihul baalcahe  
lay u cuch Lahun Ahau Katun lae
- d330 okom olal yani ti yahaulil tu cuch haab lae

<sup>611</sup> **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 on page 14 of the Madrid Codex.

<sup>612</sup> Note the three different translations for the verb root **pec**.



	8 Ahau Katun		Uaxac Ahau Katun
d340	Tucuch is his name.	d340	Tucuch u kaba
	When 8 Ahau Katun was seated there was the destruction of Mayapan. 8 Ahau Katun is established at Lahun Chable. <b>Amayte Kauil</b> is the aspect which rules.		Uaxac Ahau Katun culhi ca uchi pacabal Mayapan Lahun Chable u heꝛ katun ti Uaxac Ahau Katun Amayte Kauil u uich ti yahaulil
d345	There is a cry for tortillas, there a cry for water. <b>Cit Bolon Uah</b> 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.	d345	ti okol uah, ti okol ha cit bolon uah u uich ti yahaulil tu caanil tokil uah u uah, tokil ha u yaal holcan u can mamac u tzic, tibezaꝛ u caah tu uah, tu yaal
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. Everywhere there are <b>Bacabi</b> .	d350	otzilhom chakan, otzilhom uitz bin tzaclabac tumen tulacal manaan u yaal chakani, manaan u yaal uitzi yuklah ti cab, yuklah ti peten tuzinil yan bacabi
d355	Then <b>Kinich Kak Moo</b> <sup>613</sup> 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 <sup>614</sup> and the rulers at the edge to the sea.	d355	ti emom Kinich Kak Moo tu tepali ti emom ix u yanal cab ti yuchul cha toꝛ tumen ah chin cot, ah chin pacab tumen ah mab na, ah mab yum u koch yahaulil tu chi cheen yetel yahaulil tu chi kaknab
d360	He of the north land is the <b>Bacab</b> . Then it seems that the burdens will arrive for everyone. Perhaps they will rule.	d360	ah xaman cab yan bacab ca bin tac u kochi uil tulacaloob lic yahauliloob cochome

<sup>613</sup> “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 Titzil 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.

<sup>614</sup> BM: This may be a reference to the city of Chichen Itza.

The arrow shall descend, the shield shall descend<sup>615</sup> over the depopulated towns,  
the faint-hearted sovereigns,  
the occupant of the mat on the podium, the occupant of the dais on the podium,  
d365 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.  
d370 **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.<sup>616</sup>  
d375 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.  
This is the end of the plebeians.  
The flies shall swarm, the blue-tail flies shall swarm; they shriek at the crossroads.  
Such is the prophecy of 8 Ahau Katun.  
d380 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.

emom halal, emom chimal yokol paxebaloob<sup>617</sup>  
ah hoyaan tepaloob  
ah tem poop, ah tem ɔam  
d365 u mehenobe u hoyaan Ah Itza yaloob ix hihio be  
koch u than katun lae  
puch tun yani, pacabal u ɔoc tumen ah ziɔil ahaulili  
bay chacanil binil ulebal ah Kinich Kak Moo  
ichil Uaxac Ahau Katun uale  
d370 pacabal bin ocbal ah Kinich Kak Moo  
ti tali haulahom caan, noclahom luum  
ti uchom haulahom caane  
zipci bin chacanacoob u halach uiniciloob cahe  
bin ix thilac u caloob yahaulil cabi  
d375 mucchahom tumen ah tem poop,  
ah tem ɔam  
he ix oc ti nocpahom luume ah chincunabaloob, ah mabalcunabaloob  
tu ɔoc piz uinicoob  
okom yaxcach, okom bulcum tu hol can be u yokticoob  
lay u than Uaxac Ahau Katun lae  
d380 heklay uchci pacabal Mayapan lae  
kaz u than katun  
bay bin uchci u than ca bin zutnac tu caten  
tu than ah kin Chilam Balam  
tu ɔibtah u uoohil u uich katun Uaxac Ahau Katun lae

<sup>615</sup> 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.



<sup>616</sup> For the expression **thi cal** see BMTV: Thii cal:: Asechar asomando la cabeça: thij cal .l. thijcunah cal. ¶ No estás asechando así: baci a thijcun a cal.

<sup>617</sup> The word **paxebal** is a verbal form of **paxal**. CMM: Paaxal: desamparar y despoblar pueblo y deshazerse y esparcirse alguna junta o congregacion assi de hombres como de animales yendose cada vno por su parte, y tambien auejas y hormigas.



	6 Ahau Katun
d390	<b>Cit Couat Chumayel</b> is his name. <sup>618</sup> The quadrant is to the north. <sup>619</sup>
d395	6 Ahau Katun is established at Uucil Yaab Nal. <b>Kinich Kak Moo</b> is the aspect which rules on high. Shameless is his aspect, raving is his word. <sup>620</sup> 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. <sup>621</sup> The men of those who serve will begin fighting precipitously, fighting while snatching purses,
d400	such is the way of 6 Ahau Katun. Wood shall be eaten; stone shall be eaten. <sup>622</sup> 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.
d405	They will be seated next to the stone wall, behind the patio. <sup>623</sup> 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.

<sup>618</sup> BM: Note that Cit Couat Chumayel is shown without a beard here.

<sup>619</sup> 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 Kaua. The reference to the “bending” of the cycle is written in a different ink (perhaps a different color of ink).

<sup>620</sup> See CMM: Chic ich co: gran desuergonçado y vellaco. / DMM: Descarado; sin verguença: chic v uich; coyen v pacat; bohcabal v lec. ¶ Vide: desuergonçado; ojieçento.

<sup>621</sup> For **zihnal** in this context see CMM: Zihnal: cosa que sale, o procede, o tiene origen y principio de otra.

<sup>622</sup> BM: This is a metaphorical way of saying that people are forced to eat wood and stone during famines.

<sup>623</sup> See CMM: Naklic tancab: al cabo, o alla fuera del patio.

	Uacil Ahau Katun
d390	Cit Couat Chumayel u kaba ti xaman yan u coo
d395	Uucil Yaab Nal u heo 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 uacunticuba ah tem poop, ah tem oam ti uchom okliztuba tu caanil, tu yekil tu zihnalil bin u tuzub homol tza, <sup>624</sup> hoc mucuc tza u uinicil yah tanlahul, <sup>625</sup>
d400	u bel Uac Ahau Katun uiilnom che, uiilnom tunich chacmitan uiih u cuch cimom culaan tu poop, culaan tu oam xotom u cal u halach uinicil cahi
d405	bin culacoob nak cot, nak tancab tumen ah maciltah lelobi tumen ppiz u caah <sup>626</sup> lay u caah u than; manaan u xul tu oi yol ti u hokol ich luumil che, ich luumil tunich ti uchom oxten cochomi u chacil cupil uah, oxil uah

<sup>624</sup> For a meaning of **homol** see CMM: Homol: acento en la primera; el que esta de priessa. ¶ homolech va: estas por ventura de priessa. ¶ De aqui: homol ol .l. homol pucçikal ti menyah, ettz.: el apresurado, acelerado para trabajar, &. ¶ en composicion es; hazer de priessa alguna cosa: homol oib in cah: estoy secruiendo de priessa, ettz. homol hanal: comer de priessa; y assi otros en composicion. See also DMM: Andar de priesa: homol ximbal; oaa oc; chicheunah oc.

<sup>625</sup> 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 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, constituer, y establecer. / Tuz.ah,ub: no refiriendose a persona singnifica fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho.

<sup>626</sup> There is little agreement as to how this line should read, with the Tizmin giving **tumen ppis u cah**, Pérez I giving **tumenel ppizcah** and Pérez II giving **tumen piz cah**. Had the phrase been **tumen ppiz ba u caah** then the translation would be straight forward. As the phrase stands in the original, it should be translated as “because they were measured.” See BMTV: Resistir peleando: ppiz ba.

d410 A great famine is the burden.  
Destruction shall happen.  
Such is the burden of 6 Ahau Katun.  
Lavivious 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.

d415 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.

d420 Such is the prophecy of 6 Ahau Katun.  
Here is the aspect and the hieroglyphs of 6 Ahau Katun.

d410 chacmitan uiih u cuch  
pacabal uchomi  
lay u cuch Uac Ahau Katun lae  
ox kaz u tepal  
oxtul ah tem ðam, ah tem poop bin yanaci  
tu canpiz tun

d415 u pactic u pach  
ti yan tepali, ti yan ahaulili  
tu ðoce ma ontkin bin haulac luume, ca noclac tu caten  
ma manom kin tu thital u cal  
ah tem poop, ah tem ðamobi  
ma ix baal pathom ti yahaulil, bacac ix ci yoloob

d420 lay u than Uac Ahau Katun lae  
heklay u uich yetel u uoohil Ah Uac Ahau Katun lae

4 Ahau Katun

- d440 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.  
Uuc Chuuah Nal<sup>627</sup> is its aspect to the south.
- d445 He hurts his tail while shaving it.  
The emaciated thief<sup>628</sup> is its aspect, death is its aspect.  
He cries for his tortillas, he cries for his sustenance.<sup>629</sup>  
He hides and obeys alone; they alone extend their prophecy.  
He wants to obey but he does not know how to obey.
- d450 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.
- d455 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.
- d460 The governors of the towns shall be buried.  
Blood vomit is the burden of the katun.

<sup>627</sup> Apparently yet another alternative name for Chi Cheen Itza. **Ah Uuc Chuuah** is perhaps a bee diety. See line c077. How that is to be combined with the word **nal** = corn is uncertain.

<sup>628</sup> BM: Reading ah bac oco**b** as ah bac oco**l**, 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.

<sup>629</sup> 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.

Canil Ahau Katun

- d440 UI Uac Chan u kaba
- Uucil Yaab Nal u heꝛ katun ti Can Ahau Katun  
uucten u yail<sup>630</sup> tu chi cheen  
Uuc Chuuah Nal u uich ti nohol
- d445 yahez u ne zasztamba<sup>631</sup>  
ah bac ocol u uich, cimen u uich  
yokol u uah, yokol u yaal  
u balic u tzicic tu hunal; u zenciloob u than tu hunal  
u kat tzicil, ma yolah tzicil
- d450 bay u bel yahaulil cabi  
yah tanlahul u bel Can Ahau Katun lae  
coc ach tu uah, coc ach tu yaal<sup>632</sup>  
bin ꝛococ ti tu tzicilil  
hun pay u yol
- d455 ma tan u tzicil; hayli ci tu cal u tzicil tu hunal  
manaan u yol u tzicil  
chikintanhom u poop, u ꝛam  
maya cimil u cuch  
ti tali zatay batabili
- d460 mucchahom u halach uinicil cahi  
xe kik u cuch katun

<sup>630</sup> For this meaning of **yail** see BMTV: Peligro, por trabajo, hambre y miseria: v yail .l. v kamil.

<sup>631</sup> For the translation of **zasztamba** given here see CMM: Çaꝥ ba: afeitarse el rostro. ¶ ah çaꝥ ba: la que se afeita.

<sup>632</sup> 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.<sup>633</sup>  
d465 The singing mut-bird shall arrive.  
The horseman shall arrive to being idle; the horseman shall arrive.  
The tribute is buried at the mouth of the well.<sup>634</sup>  
Half of the katun is good, half of the katun is not good also.  
Thus the kettle-rim star will reign in the sky,  
d470 the blue/green turtle star, the Yax Cocoy Mut star, the morning star.  
Nobody shall be awoken by the mut-bird.  
Everything is silent.  
Such is the aspect of 4 Ahay Katun.  
There was pestilence; vultures enter houses.  
d475 In this manner building will be knocked down in this fold [of the katun] once again.<sup>635</sup>  
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.<sup>636</sup>

<sup>633</sup> It is not clear whether **kaxte** is a variety of tree or what is meant is “the trees of the forest”.

<sup>634</sup> This may be a reference to Chichen Itza.

<sup>635</sup> 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, desechar casas pajizas, quitarles la paja y las varas delgadas llamadas hil. ¶ Vnde: paaex monumentos: deshazed el monumento.

<sup>636</sup> For alternative meanings of **cuch haab** and **cuch katun** see CMM: Cuch haab; v cuch haab; cuch .V. /o/ v cuch katun; } los traujos, hambre, pestilencias que suceden en esta vida.

tu kin yanhom zac a uex, zac a nok  
ix chambel uah u uah  
ulom kuk, ulom yaxum tu kab kaxte  
d465 ulom ah kayum mut  
ulom ah tzimin te poy, ulom ah tzimin<sup>637</sup>  
mucuc patan tu chi cheen  
tancoch katun utzi, tancoch ix ma utzi xani  
lay bin tepalnac ah chi cum ek tu caanil  
d470 yax aclam, yax cocay mute, ah ahzah<sup>638</sup>  
maixmac ahom tumen mute  
chenchen u xicin ti babal tulacale  
lay u uich Can Ahau Katun lae  
uchci maya cimlal, oc nail kuchil  
d475 bay bin uch pahbal tu uuʔ tu caten,  
ca bin zutnac u uuʔ katun  
ti cultal tu cuch haabil tu yahaulil  
bay yalci ah kin Chilam Balam  
tu cuch katun can ahau uale

<sup>637</sup> The word **poy** is normally part of the expression **poy ach**. See BMTV: Haragán o harón: ah mak ol, hob ach, ah hob ach, hoy cep .l. poy ach.

<sup>638</sup> 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 **-lam** 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”.

	2 Ahau Katun
d480	Nauat is his name.
	2 Ahau Katun is established at Zacyiapan. <sup>639</sup> Zaclactun, May Cu Mayapan.
d485	A katun of supplication. At this time the rope shall descend, poison shall descend, pain shall descend. Pestilence, three piles of skulls, <b>Zac Patay Haabil</b> . <sup>640</sup> Such is the burden, such is the feast of the katun of 2 Ahau Katun. Buluc Chabtan is bribed and corrupted
d490	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.
d495	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. <sup>641</sup>

<sup>639</sup> 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).

<sup>640</sup> See the footnote to line d190.

<sup>641</sup> Probably in reference to the return of Kukul Can.

	Cabil Ahau Katun
d480	Nauat u kaba
	Zacyiapan u heo katun ti Cabil Ahau Katun <sup>642</sup> Zaclactun, May Cu Mayapan
d485	okliztuba katun tu kin yan emom zum, emom zaban, emom ya maya cimlal, ox multun tzekil, zac patay haabil lay u cuch, lay u chaan katun ti Ah Cabil Ahau Katun lae kaxaan u uich Buluc Chabtan
d490	ca tali, ca zihi hun yoppol ik oxil uah u uah, cupil uah u uah tancoch u cuch haabil utz; yanil u uah, yanil u yaal yetel u tepal yetel u yahaulil tancoch ix chactun numya
d495	yanil u oam, yanil u poop tu tzic tu uah, tu tzic tu yaal ti yahaulil cabi ti yan u chek oc u yanal cabi lay u katunil uchci u taloob ah kiniloob zac uinicoob, ah mexoob uchci yulel a yumooob, a zucunoob

<sup>642</sup> 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.

d500     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.  
d505     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.<sup>643</sup>  
           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.  
d510     This is the burden of this Katun 2 Ahau. 1800 is when 2 Ahau will end.<sup>644</sup>

<sup>643</sup> Compare with lines c017, 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 assi enamorado. ¶ ɔib olech va ti chuplal: tienes desseo de juntarte carnalmente con muger? ¶ ɔib olech va ti xiblal: tienes deseo de juntarte carnalmente con hombre? / Nigte: deshonestidad, vicio de carne, y trauesuras de mugeres.

<sup>644</sup> 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).

d500     bay yalci tiob Ah Num Itzaob tumen ah kin Chilam Balam  
           bin a balinteex  
           bin a buciateex u bucoob, bin a ppocinteex u ppocoob  
           bin a thaninteex u thanoob  
           heuac he u ppolmale, bateel ppolmal  
d505     tu kinil u toppol nigte, hun tuliz nigte<sup>645</sup>  
           mamac ma lubomi  
           tu kin yan ix ɔibaan yol nigte  
           ca bin ulucoob u nigte katun lae tu Cabil Ahau Katun uale  
           u tan ca mol boxtic u katunil Buluc Ahau uale<sup>646</sup>  
d510     lay culic Ah Cabil Ahau Katun cu cultal ti hunil Cauac lae

<sup>645</sup> For **hun tuliz** see DMM: Flor sin abrir: umul um; hun tuliz.

<sup>646</sup> See line a614 for **mol box katun**.

13 Ahau Katun

- d520 Ah Kin Chi is his name.<sup>647</sup>
- d525 13 Ahau Katun is established at Kinchil Coba.  
May Cu Mayapan  
Thus will the prophecy be said, thus is its aspect.  
Here then is the katun.  
**Itzam Na,**<sup>648</sup> **Itzam Tzab,**<sup>649</sup> Great Weasel are its aspects which rule.  
A great famine is the burden.
- d530 Jicama 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.<sup>650</sup>
- 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.
- d540 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.

<sup>647</sup> BM: The arrow in the cheek of Kinchil Coba suggests that he was one of the Xiu emissaries sent to the Cocoms in 1541 (see note 1762). Page 85 of the Códice Perez contains a similar picture for the same kalun, which is also associated with the name Kinchil Coba. Still another example of a human head with an arrow beside the right eye appears in the old Indian painting reproduced in Lopez de Cogolludo (1688:133). The name associated with it is Ah Kin Chi, not Ah Kin Chi Coba or Kinchil Coba (see Figure 76). Kinchil Coba is shown without a beard in the Kaua.

<sup>648</sup> BM: Itzam Na was one of the gods of the Maya pantheon (Tozzer 1941: 146).

<sup>649</sup> BM: Roys (1933:134n7) suggests that Itzam Tzab may be another name for the Pleiades.

<sup>650</sup> BM: Landa (Tozzer 1941:54-55) reports that, after the Xiu massacre at Otmal in 1536, there were five years of locusts, when “nothing green was left.” Three of those years fell during a Katun 13 Ahau in the calendrical system based on traditional katuns composed of twenty tuns.

Oxlahun Ahau Katun

- d520 Ah Kin Chi u kaba
- d525 Kinchil Coba<sup>651</sup> u heo katun ti Oxlahun Ahau Katun  
May Cu Mayapan  
lay bin yalic u than, lay yan u uich  
heklay u katun lae  
Itzam Na, Itzam Tzab, Chac Zabin u uich ti yahaulil  
chacmitan uiih u cuch
- d530 cupil uah u uah, oxil uah u uah hote haab  
cimi cup yetel ox oxte haab  
ca tac zakil haabil  
zakil yan u uah, zakil yan ix yaal lahun oacab, oxlahun oacab<sup>652</sup>  
zakil yan u cuch
- d535 yan u tzic tu uah, yan u tzic ti yaal  
etlahom ual, etlahom uub yahaulil cabi  
tumeneloob caanal ual, caanal uub yahaulil cabi  
Yaxal Chac u uich tu caanal, ti yekil  
tu kinil yulel ix ma chuchbeni
- d540 chibon kin, chibon :U:  
zatay batabili, zatay ah kinobi tumen ix ma chuchbeni  
zatay halach uinicobi, zatay ahaulili, zatay ah bobatobi  
zatay ah kinobi, zatay ah naatobi<sup>653</sup> tumen oibaan yol nicté<sup>654</sup>

<sup>651</sup> The name **Kinchil Coba** can have a couple of meanings. **Kinchil** means in this context “innumerable”. There is a pheasant-type bird **ah cōba**: CMM: Ah cōba: especie de los faisanes llamados bach. (Roys Ethno-Botany: Bach: Ortalis vetula pallidiventrīs, 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 .l. pek. / Koba:: Lago o laguna de agua: koba .l. hoc akal. / 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**.

<sup>652</sup> Normally this phrase is given as **bolon oacab, oxlahun oacab** in the vocabularies. See for example JPP: Bolon oacab, oxlahun oacab: cosa eterna. desusado.

<sup>653</sup> 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 chibal: no tiene generación Pedro. For the meaning “foreign” see CMM: Çatay: cosa estrangera y aduenediza.

<sup>654</sup> Here **oibaan yol nicté** appear without the femine 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.

Much lustfulness, much adultery will begin; there are sterile town officials.  
d545 The emaciated thieves become rulers.  
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,  
d550 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**.<sup>655</sup>  
those of the two-day mat, the two-day dais  
d555 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.  
d560 He receives his stick while it seems he clamours for his payment in honey.  
Such is sudden death, percipitous death.  
Not just once is the burden of pertilence, then freat hunger will come to an end.  
So is the burden of the katun 13 Ahau hidden.  
In the sixth 9 Ahau the thirteenth katuns come to an end.  
d565 11 Ahau Katun will accompany it to the gathering of the rulers.  
until the sixth year of 9 Ahau do the two of them renounce [their position],  
13 Ahau and 9 Ahau.<sup>656</sup>  
So it happens that the priest Chilam Balam says as much  
in the year 1824 when 13 Ahau will end.<sup>657</sup>

<sup>655</sup> “He of nine feet”. See Glossary of Proper Names.

<sup>656</sup> 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 Kaua. The reference to the “bending” of the cycle is written in a different ink (perhaps a different color of ink).

<sup>657</sup> 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).

banban coil, banban cal pach bin chunpahaci; zatay batabil yani  
d545 ti yocol ti yahaulil ah bac ocoli  
u balic u tzicic tu hunal  
bin u mucchekte u halach uinicil cah  
ich luumil che, ich luumil tunich  
u coil al, u coil mehen  
d550 ah chin cot, ah chin pacab  
ma yohel u yum u mehenooob ah bac ocoli  
ix ma chucuah u cuch katun<sup>658</sup>  
he ix u uinicilobe Ah Bolon Yocteob  
ah ca kin poop, ah ca kin oam  
d555 ix ma na, ix ma yum  
u coil al, u coil mehen  
chouac u chiob, com u chiob<sup>659</sup>  
chian u uich u kiniloob, chian u uich yuiloob  
bin tac thanac balam, bin ix tac thanac cehi  
d560 tu kamah u che tamuk uil yacan u macul cab<sup>660</sup>  
lay uazut cimile, chetun cimile  
ma hunppeli u cuch maya cimil, ca bin oococ chacmitan uiihe  
lay u balma u cuch katun Oxlahun Ahau lae  
tu uucpiz Bolon Ahau u hioil ti oxlahun katun lae  
d565 bin u lakinte Buluc Ahau Katun tu mul ahauliloob  
latulah tu uacppel u haabil Bolon Ahau u ppaticooob catuloob lae  
Oxlahun Ahau yetel Bolon Ahau lae  
bay uchic u yalic ah kin Chilam Balam lae  
tu haabil 1824 ca bin oococ Oxlahun Ahau

<sup>658</sup> 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 **chucuah** 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**.

<sup>659</sup> BMTV: Hablar poco y cortamente, y ablador así: com chij .l. com than. CMM: Com: cosa corta, o breue. ¶ De aqui: com alcaideil, batabil: durar poco el oficio de alcalde, caçique, ettz. ¶ Com chi: corto de razones. ¶ Com v than: idem.

<sup>660</sup> While both sources for this line read **macul cab**, perhaps **macul kab** is meant. See CMM: Macul; v macul kab: premio, galardón, paga, o soldada que vno recibe. / Macul; v macul ppax: paga tomando algo en lugar de lo que le deuen.



## INTRODUCTION TO SECTION E

Section E, **U Uuʼ 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 eolahi 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

- ea40    The chronicle of wisdom which is found in the books.  
They are expounded here in the land of Point Dzala  
Chactemal, Tah Uaymil, Holtun Itza, Chichimila<sup>661</sup>  
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 katun.s.
- ea45    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.
- ea50    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.  
This was given to them ... at the beginning of the earth, at the beginning of our humanity
- ea55    the true word in holy writings, in the book of the almanac.  
It has no error;  
it was seen to be carefully placed in the book.<sup>662</sup>

<sup>661</sup> 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**, “hole” and **tun**. “rock”. RC: Chactemal and Tahuaymil are both names given to the native province better known as Chetumal. It lies just north of British Honduras. Ah-uaymi 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).

<sup>662</sup> 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.

U Uu Katunoob II

- ea40<sup>663</sup> u kahlay u miaz naatil ichil u anahteil  
uay cu hokzabal tu luumil Ni Tun Jala  
Chactemal, Tah Uaymil, Holtun Itza, Chichimila  
ca utzac yoheltabal u cuch u ximbal katun  
ca bin kuchuc tu kinil u cumtal hun hun oit katun, u cuch katunoob
- ea45    licil u naatabal uabal u cuch numya tzolaan tac ti u talel ti kin  
licil u binel oacab kin cu talele  
halibe, okliztubaob u maaxil katun<sup>664</sup>  
coc ix u katuniloob  
oklem ix u uichoob
- ea50    ua utz ua lob yani  
bay oibaamil tumen ah kulem oiboob  
u than u yumil caan yetel luum  
colop u uich kin tal caanal<sup>665</sup>  
lay oabi tiob ---noob tu chun luum, tu chun c’ uinicile<sup>666</sup>
- ea55    ---h tohil than tu kulem oibil, tu yuunil reportorio<sup>667</sup>  
minaan zipaani  
ti cici ilabi tu oabal ti yuunil

<sup>663</sup> The line numbers for this introductory portion of the text for U Uu Katunoob II are different in order to reflect the fact that this is an introductory note and not part of the prophetic text itself, thus ea04, etc. The prophetic text itself begins with line e050.

<sup>664</sup> CMM: Maax katun, v maax katun, .l. v maaxil katun: refino vellaco.

<sup>665</sup> BMTV: Colop u Uich Kin:: Ydolo maior 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 v vich Kin.

<sup>666</sup> 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.

<sup>667</sup> RC: Written "Repuldoryo" in the text. Evidently the writer knew little Spanish.

ea60

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,<sup>668</sup>

the governors, the rulers of the land:

Zacal Puc, Holtun Balam,

Hochtun Poot, Ah Mex Cuc Chan.

Here within seven score years Christianity is introduced.

Then the rulers make much noise.

ea65

This is the katun in which disputes break out amongst themselves.

Then the sages appear;

then there is the katun of examination.<sup>669</sup>

The aspect of Chac Chuen Coyi shall become miserable and poor .<sup>670</sup>

Then the lord of the church which is in the middle of the town of Hoo will arrive.<sup>671</sup>

ea70

He shall come from the east, from the north,

from the west, from the south.

The word of Christianity is heard in the 17<sup>th</sup> tun.

Then it happens that Christianity truly arises.

The padres shall arrive; the bishops shall arrive, the holy inquisition,

ea75

The word of god will be done.

No one will stop it.

<sup>668</sup> RC: Maya: kab caan itz caan. When asked who he was, Itzamat-ul, a deified ruler of Izamal, replied: “Itz en caan, itz en moyal.” This has been translated: “Yo soy el rocío, ó sustancia del cielo y nubes” (Cogolludo 1868, Book 4, chap. 8).

<sup>669</sup> 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.

<sup>670</sup> RC: Nothing is known of this personage. Coyi is a well-known family name among the Maya

<sup>671</sup> RC: The Maya name for Merida.

ea60

heklay tumeneloob cantul chibaloob taloob ti caan

ah kab caan, ah itz caan

u halach uinicoob, yahauliloob cab

Zacal Puc, Holtun Balam

Hochtun Poot, Ah Mex Cuc Chan<sup>672</sup>

he ichil uuc kal haab ococ cristianoile

ti u humul hum ahauobi

ea65

u chuclum oio katuni

ti ix u chacaanpahal ah miazti

ti ix u kat naat katuni

otzilhom u uich Chac Chuen coyi

ca bin uluc u yumil kulna yan chumuc cah ti Hoe

ea70

ulom tal ti lakin, tal ti xaman

tal ti chikin, tal ti nohol

u yub u thanil u cristianoil tu uuclahun tune

uchebal u hach nacal cristianoil

ulom u padreil, ulom u obispoil, sancto inquisicion

ea75

u than dios bin beeltabaci

mamac bin hauzic lae

<sup>672</sup> 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, 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 uinicoob. (laac ah mex cuc vincob - laac ah maya vincob =>) Here, 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. For other mentions of Ah Mex Cuc see lines h115, h301, h302, h309, h310, h312. RC: Mention has already been made in this book of Holtun 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).

11 Ahau Katun

- e050 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.  
The beards of the children of the priest of the white men, the red men are red.<sup>673</sup>  
We cry in supplication when they came.
- e055 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,<sup>674</sup> then came the white wooden standard from heaven.<sup>675</sup>  
Then arrives the white-faced boy from heaven,  
from one league, one shout away he comes.<sup>676</sup>
- e060 You see the dawn of a new day, you see the mut-bird.<sup>677</sup>  
The multitudes who gather stone, the multitudes who gather wood arrive.<sup>678</sup>  
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.
- e065 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.

<sup>673</sup> RC: A reference to the red beards of some of the Spaniards.

<sup>674</sup> 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."

<sup>675</sup> 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).

<sup>676</sup> 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.

<sup>677</sup> RC: Maya, mut, may mean either news, or an unidentified bird of the Cracidu 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.

<sup>678</sup> RC: Probably a reference to the construction of Spanish cities and churches with native labor.

Buluc Ahau Katun

- e050 Buluc Ahau Katun u yax chun u xocol katun, u hun oit katun  
Ich Caan Ziho u heo katun ti Buluc Ahau Katun  
ti lakin u talel ca uliob uay tac luumile  
u ouliloob cab, zac uinicoob  
chac u mex u mehen kin zac uinicoob, chac uinicoob, ah mexoob  
bay okba coon ti taliob
- e055 u chun nicté uah u uah, nicté ha u yaal  
bey chaaba Ah Itza  
elom ti cab  
ti tali zac petahom caanal, ti tali zac uaom che caanal  
ti yulel zac tunlah pal ti caan,<sup>679</sup>  
hun lub, hun auat u talel<sup>680</sup>
- e060 a uiliceex yahal cab, a uiliceex mut  
ulicoob hunac ah mol cheob, hunac ah mol tunichoob  
mol tun u can, mol tun u than;  
hun zipil u can, hun zipil u than  
okliz u than hahal ku ta uoleex, yet yulel u yumil c' pixani  
lay bin yet kalalpahac ti baalcah tuzinil u than kulil ku caanal
- e065 lay u oaic ti mazcab, lay ti hokzic ca u kaxtic, ca u haocab  
ti tali a uioineex, a zucuneex  
kameex a uulaex, ah mexoob, ah puloob tu chicul ku  
ti tali a zucuneex, ah tan tunoob<sup>681</sup>

<sup>679</sup> **Zac tunlah:** compare with **chac tunlah:** BMTV: Colorado como flamenco de rostro: chac lah vinic .l. chac tunlah vinic.

<sup>680</sup> See DMM: Media legua: tancoch lub; hun auat. and BELMS: Auat: Para cuentas de millas, o quartos de legua.

<sup>681</sup> On line h084 **tan tun** is associated with the island of Cozumel.

e070 Fire shall flame up at the tips of the branches of the **Zac Ibteil Caboob**.<sup>682</sup>  
Hangings shall begin; they arrive bringing with them poisons and ropes throughout the world.<sup>683</sup>  
The katun will be demented,<sup>684</sup> 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.  
e075 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.<sup>685</sup>  
In the 11 Ahau Katun came misery, abject poverty.  
It comes into the middle of your towns.  
Here is the katun which is seated thus; a katun of misery, a katun of fighting incited by the devil.  
That was seated in the 11 Ahau Katun.  
e080 Then they will ask to make offering to your god with them.  
Here is the name of the priests, **Ah Miz Ni Lac Pe**,<sup>686</sup> 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.

<sup>682</sup> 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”.

<sup>683</sup> This line is given again on line e136. RC: Alternative translation: their fathers.

<sup>684</sup> 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 katun; scanty are its rains.”

<sup>685</sup> While the word **ic̣inil** 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.”

<sup>686</sup> 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.

e070 hopom kak tu ni u kaboob u zac ibteil caboob<sup>687</sup>  
hoppom hich cali; yet ulic u zabanoob yetel u taboob yokol baalcah  
coil bin u katunil, coil bin uchuc lob  
mac to uil ah kin, mac to uil ah bobat  
ualac u talel tan cah<sup>688</sup> maya patan tu Chi Cheen Itza  
tu patan tac yax cul,<sup>689</sup> he ix tac puleex yalan patan  
e075 zamal, cabe ti tali;  
mehenexe, chaabaex a manzeex u cuch numya  
bey alan ic̣inil  
ti tali Buluc Ahau Katun<sup>690</sup> tu cal ya, tu cal numya  
lic u talel yam a cahalexe  
he katunil tu culhi lae; u katunil numya, u katunil u tza cizin  
ti culhi ichil Buluc Ahau Katun  
e080 lay tu bin katic u ziyān ku teex yetelobe  
he ix u kaba yah kinobe; ah miznilac pe, coil u uichoob  
tu kinil u talel ta tanexe tu yabal numya mehenexe  
ma tuzbil u than ku; hach al u cuch katun  
lic u talel u betah baali; u than u yumil caan yetel luum

<sup>687</sup> **Zac ibteil cab / zac ibteil cah**: 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 ibteil cah** is paired with **nicte**, 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 / nicteil**. See CMM: Nic: flor o rosa denotando cuya. / BMTV: Agua rosada que sacan de rosas: yaalil nicte .l. nicteil haa.

<sup>688</sup> While most of the time **tan cah** is translated as “walled city” here the alternative meaning as shown in CMM is used. See CMM: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar.

<sup>689</sup> 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.

<sup>690</sup> 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.

e085     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.<sup>691</sup>  
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<sup>692</sup> is the aspect of its reign is gathered,  
e090     You will die; you will live;  
Here then you understand the word of the living hieroglyphs.  
The Mayapan<sup>693</sup> 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.<sup>694</sup>

<sup>691</sup> Perhaps there is a play on the various meanings of the root word **ppen**,

<sup>692</sup> See the note to the corresponding Maya text for the justification of this reading.

<sup>693</sup> RC:: Possibly Ah Mayapan, the man of Mayapan, is intended.

<sup>694</sup> RC:: We have already noted a similar distortion of Christian teaching in these pages. Cf. page 107, note 2 and Appendix G.

e085     bey hach al u cuch katun ti culhi ichil cristianoil  
ualac cu talel ppentacil than, ppentac [ah chin] tunich,<sup>695</sup> ppentac uinic  
he ix halach uinicoob; ah ca kin oamoob, ah ca kin poopooob  
ichil u uayab haab ti yan u coil kinilobi  
bulucpiz u luch,<sup>696</sup> mol yam u mut<sup>697</sup> u uich ti yahaulili  
e090     bineex cemic, bineex cuxlac;  
he ix ca naateex u than cuxul uooh lae  
ah Mayapane u mehenuba tu hunal  
ca tun tac ti cultal; ca yalah u xicin u mehen  
ti yan u ppoc tu hole, ti yan u xanab ti yoce  
ti yan kaxaan u tab tu naked; he ualac u talele

<sup>695</sup> 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 **chin**. See TIC: Tiro de piedra: u chin tunich.

<sup>696</sup> 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 cab ain, buluc lúch.

<sup>697</sup> 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 of **molyan 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 mesmo: partícula para contar: mut.

9 Ahau Katun

- e130 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.
- e135 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.
- e140 Then the masters of the land receive their tribute.  
Then arrive the lords of our souls.  
Then the towns are gathered here and there around principal houses.<sup>698</sup>  
Then begins the teaching of Christianity.  
Then begins the teaching of the holy faith.
- e145 Then begins the baptizing.  
Then the seven sacraments were established.  
Then the two ??? stood up.<sup>699</sup>  
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.
- e150 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 Eʼonab is the day on high.  
So is it here on earth.
- e155 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.
- e160 Nowhere are you giving your guests  
You will give them food and they will give you food as well; this came to pass.

<sup>698</sup> 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

<sup>699</sup> 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**.

Bolon Ahau Katun

- e130 Bolon Ahau Katun u ca ʼit katun cu xocol  
Ich Caan Ziho u heʼ katun ti bolon Ahau Katun  
yuklahom baalcah tuzinil uay tac luume  
ti ix u hoppol u pakal kuna yan chumuc cah ti Ho  
u kakal na, u xiuil xitel na dios citbil
- e135 ban meyah chumuc cah u cuch katun, u numya baalcahi  
hoppom hich cali; yet ulic u zabanoob yetel u taboob yokol baalcah<sup>700</sup>  
hopom kak tu ni kaboob u zac ibteil caboob<sup>701</sup>  
ti tali alan iʼinil ichil u cal tza, u cal patan  
ti ix u noh ocol patani, ti ix u noh ocol cristianoil
- e140 ti ix u kamah u patanobi u ʼuliloob cabi  
ti ix yulel u yumil cʼ pixani  
ti ix hun molhi cahi ti tzucentzucil ti u hol u poopobi  
ti ix u hoppol u canal cristianoil  
ti ix u hoppol u canal santo ok olali
- e145 ti ix u hoppol yocol ha tac poloob  
ti ix eʼlahi u chun uucppel sacramentoil  
ti ix u uatal catul p---  
lic u than kui; xanomi tali tu chi dios citbil  
ti ix yulel zac tunlah pal ti caan<sup>702</sup>
- e150 zuhuy chuplal u kaba u na uucppel chachac ek<sup>703</sup>  
u chucma tu bolonpiz haabil ah bolon Ahau Katun  
tu taninah cristianoil  
tu bolon ʼalab tun te caanale, oxlahun Eʼonab u kinil te ti caane  
bay ix uay ti luume
- e155 ti caanal xol, ti caanal ual  
emom tab  
bolonpiz u lac, bolonpiz u luch  
bey chaaba Ah Itza  
kameex a uulaex, talel u caah cʼ zucunobe
- e160 ma tub a ʼaʼic a uulaex  
bin a hanteexoob, bin ix u hanteexoob xan; ti tali lae<sup>704</sup>

<sup>700</sup> This line is given previously on line e070.

<sup>701</sup> This line is given previously on line e069. See the notes to that line.

<sup>702</sup> This line is given previously on line e058. See the notes to that line.

<sup>703</sup> Literally “seven deep red stars”, the medieval planets: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn.

<sup>704</sup> Some of the examples of the expression **ti tali** show a tendency to mean “come to pass / happens”.

7 Ahau Katun

- e190
- 7 Ahau Katun is the third katun which is counted.  
7 Ahau Katun is established at Ich Caan Ziho.  
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.<sup>705</sup>  
Then begins the hopping war.<sup>706</sup>  
Rolling up is his eyes, twisting is his neck, twisting is his mouth,  
winking his eyes, slaving at the mouth,  
plumeria is his clothing, plumeria is his face, plumeria is his head,  
plumeria are his sandals, plumeria is his walking,
- e200
- at men, at women,  
at town officials, at justices, at town’s leaders,<sup>707</sup>  
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.

<sup>705</sup> Roys translates **katun** as katun, but it seems to me that the other meaning of **katun** which is “war” is meant here.

<sup>706</sup> 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.

<sup>707</sup> 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 u yox ÷it katun cu xocol  
Ich Caan Ziho u heo 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 u yaal
- e195
- ti u hoppol u tzuc achil ah miatzobi  
ti u hoppol u bechkab nicteil, u bechkab katunil  
ti u hoppol u tzintzin lok katun  
coobal u uich, kuy u cal, kuy u chi,  
muo u uich, puo u tub  
nicte u buc, nicte u uich, nicte u pol,  
nicte u xanab, nicte u ximbal
- e200
- tu xiblalil, tu chuplalil,  
tu batabil, tu justizail, tu chunthanil,  
tu escribanoil, tu ah camzahil, tu nohochil, tu chanchanil  
lay bin hun yuklahom ti baalcah<sup>708</sup>  
yulma u netzil uit kuk yetel yaxum<sup>709</sup>  
Amayte Kauil u uich

<sup>708</sup> For an explanation of **hun yuklah** see line c037.

<sup>709</sup> 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”.



e205 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.

e210 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.

e215 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.

e205 bin u tuz coil than  
 coil u uich ti yahaulil, tu halach uinicil, tu chac uen co  
 balam ochil, balam chamacil  
 ma tub u ɔalab u than katun  
 minaan to nohoch can

e210 ti u hach zatal caan yetel luum tiobi  
 ti u hach zatal zutali  
 ti u hichil u cal u halach uinicil cahi,  
 yahaulil cabi, u bobatil cahi  
 yah kin maya uinicobi, banban hich cal u cuch katun  
 zatal tun u naat, zatal tun u miaz

e215 bey chaaba Ah Itza  
 a meheneexoob toh bin ilic u hioibte katun, u baxal katun  
 uucppel u lac, uucppel u luch  
 kameex a uulaex, ti talel ichil a cahalexe  
 talel u caah u kat a cristianoilexe tu tan kin uale

5 Ahau Katun

- e250 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.
- s255 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,<sup>710</sup>  
the lewdness of children of women, the lewdness of children of men,  
the selling of children of women, the selling of children of men.
- e260 It came to pass that god goes blind, Kauil goes blind<sup>711</sup>  
at the four resting places in heaven, at the four resting places on the road.  
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.
- e265 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.
- e270 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.<sup>712</sup>  
The aspect of the time shall be poverty which is the burden of the katun.

<sup>710</sup> 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.

<sup>711</sup> As pointed out in footnote 103 in **Ti Can Titzil 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?

<sup>712</sup> Perhaps a reference to the activity of digging up roots for survival in the time of famine.

Hoil Ahau Katun

- e250 Ho Ahau Katun u can ñit katun cu xocol  
Ich Caan Ziho u heo katun ti Ho Ahau Katun  
u tepal u maaxil katun; chich u uich, chich u mut ti yahaulil  
ti u yuchul chuy tab ti baalcah  
ti u yuchul hich cali tu nucil uinicoob
- e255 ti u cimil noh chibali  
banban hich cal u cuch katun  
ua cu hichil u cal batabil cah tela  
ti u hoppol chibil al, chibil mehen,  
coco al, coco mehen  
concon al,alcon mehen
- e260 ti tali u binel u uich ku, u uich Kauil<sup>713</sup>  
tu can helebil caan, tu can helebil be<sup>714</sup>  
ti u hoppol u tza cizin ti baalcahi  
ti ix u yulel u kin chac uezili<sup>715</sup>  
ti u hoppol uiih, yukchahom ti baalcahi
- e265 ti u likil u cal holil och ti chibali  
ti u likil u cal chac ahau can ti chibali  
nicte u kanche; culic tu ñam  
ti u chaan tan kiuc, tan poop ah ca kin ñam, ah ca kin poop  
balam och, balam chamac, pek u mut
- e270 batab och, batab chamac, batab ah pic,<sup>716 717</sup>  
ah ñuo, u ñutanil cahobi  
machom u caah u puczikal  
pan u ca ñic uinicil  
otzilhom u uich ti kinil uil u cuch katun

<sup>713</sup> For the expression **binel u uich** see DMM: Çiego del todo: ek may; chop v uich; binan v uich.

<sup>714</sup> The **heleb be** are resting places where people carrying loads on their backs using tump lines are able to back up to 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”.

<sup>715</sup> The exact nature of the infirmity called **uez** is not clear. See CMM: Ah uez: leproso de lepra llamada vez. / Vez: vsagre, especie de sarna o empienes que desuella el cuerpo y pocas vezes se quita.

<sup>716</sup> See CMM: Pic .l. ah pic: pronunciado breue; chinchas grandes que buelan. However, perhaps “the skirted ones” is what is meant.

<sup>717</sup> 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<sup>718</sup> which was created by the lord of the world.  
e275 On this day they say the prophet heard the dance  
of the very starry sky,<sup>719</sup> the red **xulab**, the **chac uayah cab**,<sup>720</sup>  
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.  
you the truant opossum<sup>721</sup> of the katun  
e280 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 will give pestilence, the beginning of whistling a little bit formerly.  
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.  
e285 There is the great tribute of Zuyua.  
The kinkajou<sup>722</sup> claws the back of the jaguar  
amid the affliction of the katun, amid the affliction of the year;  
Avaricious rule (will come to an end).. There is an end to the misery of pestilence.  
Then suddenly the men of Uaymil come to take vengeance on the world.<sup>723</sup>  
The shall be the word of god on high it seems.

<sup>718</sup> 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-utan is a small comet (Motul).

<sup>719</sup> For **chac nican** see BMTV: Estrellado cielo: tul ekil caan .l. chacnicen caan.

<sup>720</sup> 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.

<sup>721</sup> 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.”

<sup>722</sup> RC: For the figurative use of the word, kinkajou, see Appendix F.

<sup>723</sup> RC: Alternative translation: to collect the debts of the world. Uaymil was another name for the native province of Chetumal, or Chactemal, in southeastern Yucatan, just north of what is now British Honduras.

ti tali, ti ix emi u hool chamal chaabci u yumil baalcah  
e275 tu kin yan bin yubah okot bobat  
ox chac nican, chac xulab,<sup>724</sup> chac uayah cab<sup>725</sup>  
u balic u zoot yah ðaul c’ puczikal  
ichil patan tu cal ya, tu cal tza  
cum u tal xin ca in lahab ix a pax,  
cech uiðin, zucun ah xaclam pat<sup>726</sup>  
tech u uichile ix tolil och u katunile  
e280 tu tabzah cahaan  
uchi u balamil cab<sup>727</sup> tu catuli,  
batab och yetel ah xaclam pat  
maya cimlal bin ðaicoob; u chun u xobe ðeðecil cuchie  
tu kabatah tuni Ah Itza hele lae  
tu chicchic u zoot katun, tu keban than katun tan cah Mayapan  
e285 chac xuyua patan<sup>728</sup>  
tu lachlam pach balam ah cab coh  
tu chibal katun, tu chibal haab<sup>729</sup>  
ziðil yahaulil,<sup>730</sup> u xul u numya maya cimil  
ti u zeb talel ah uaymiloob u chaic u toh ti baalcahi  
u than ku caanal uchom uale

<sup>724</sup> 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).

<sup>725</sup> 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.

<sup>726</sup> 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.

<sup>727</sup> For **u balamil cab** see DMM: Portera de las colmenas: v balamil cab.

<sup>728</sup> The text reads **xuyua** but there is reason to believe that the correct reading is **Zuyua**.

<sup>729</sup> “Bite”, “pain” or “affliction” can be meant by the word **chibal**.

<sup>730</sup> 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 ðocebal u ziðil yahaulil**. 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 Mut<sup>731</sup> 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.
- e325 Then descends three leaves of the zilil.<sup>732</sup>  
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,<sup>733</sup> scanty rains,<sup>734</sup> thunder sky rains,  
rains from a woodpecker sky, high rains, rains from a vulture sky,
- e330 crested rains,<sup>735</sup> wind-driven rains.

<sup>731</sup> 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 Anahtes, 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 Yaxchecab, that of Cocahmut, that of Ytzimna (Itzamna) Kaulil, which means “horse of the devil” (Bowditch, 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.

<sup>732</sup> **Zilil**: 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).

<sup>733</sup> 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).

<sup>734</sup> 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.

<sup>735</sup> Perhaps meaning rain from cumulus clouds. RC: Maya thelen chacil. Thilen chacil would mean interrupted rains.

Oxil Ahau Katun

- e320 Ox Ahau Katun u ho oit katun cu xocol  
Ich Caan Ziho u heo katun ti Ox Ahau Katun  
ek cocay mut u uich ti yahaulil, ti yah miatzil  
cibyan u uich, mukyan u uich, patyan u uich<sup>736</sup>  
ziöil öutul öut u tza cizini
- e325 ti yemel ox ualah u le zilili  
ti tali u cuch katun  
uchi uucppel haab u chibal ox ualah u le zilili<sup>737</sup>  
zakil haabil, balam haabil, zinic balam haabil<sup>738</sup>  
zac patay chacil, thul caan chacil, bohöl caan chacil<sup>739</sup>  
chuhum caan chacil, caanil chacil, kuch caan chacil
- e330 thelen chacil, cehil chacil<sup>740 741</sup>

<sup>736</sup> 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 meaning 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 parece 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.

<sup>737</sup> 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 escozer doliendo la llaga, la cabeça, oydos, &, y el tal dolor y escozimiento que parece muerde.

<sup>738</sup> See CMM: Zin balam: pelear o guerrear. ¶ v çinah v balam Juan yetel Pedro: peleo Juan con Pedro. ¶ çin balam v cahob: estan peleando. See also lines c439, f065, f434.

<sup>739</sup> The adjective **bohöl** 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: Bohöl che: matraca de tinieblas. / Bohan than: de bohöl than: cosa que se ha cumplido como sueño, escritura y profecia.

<sup>740</sup> Compare with **ceh ik**: BMTV: Manga de biento rrecio: ceh ik.

<sup>741</sup> 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 chacs enumerate in this colonial passage are still called upon today. For example, in Redfield’s Chan Kom there are listed thul caan chac and bohöl caan chac.

Projectiles are dug up,  
Three vessels of holy water shall be hung up,<sup>742</sup>  
The child of the monkey shall be a great burden<sup>743</sup>  
Leprosy shall arrive to the world.  
e335 Fire shall be lit in the horn of the brocket deer at Ich Caan Ziho.<sup>744</sup>  
The skin of the jaguar shall be place on its back in the marketplace.<sup>745</sup>  
three piles of skulls  
There is pox  
There is a lot of hanging during this katun.  
e340 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.<sup>746</sup>

<sup>742</sup> **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.

<sup>743</sup> 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.

<sup>744</sup> 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.

<sup>745</sup> Both source texts read **haulahom** 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).

<sup>746</sup> 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: diuision o encrucijada de camino. 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 Otmal, 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).

pan chin chin<sup>747</sup>  
ox chuylah xuthen<sup>748</sup>  
ox cuchlahom yal max<sup>749</sup>  
ulom ix uezil ti baalcahi  
e335 hopom kak tu xulub yuc Ich Caan Ziho  
haulahom u keulel chac bolay tan kiuc  
ox multun tzekil  
ix pom kakil<sup>750</sup>  
banban hich cal u cuch katun  
e340 ti tali u cuch numya  
coobal u uich ah ca kin poop, ah ca kin oam  
okom bulcum, okom yaxcach tu can xay be

<sup>747</sup> This and the following two lines are to be found again on lines f015-f017.

<sup>748</sup> RC: Ox chuylah u xuthen, or ox chuilah xotem, 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.

<sup>749</sup> 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. Yal max could be a little shield.

<sup>750</sup> 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 recieves his alms.  
Contusions on the body<sup>751</sup> are its tidings.  
e345 Then they attack the enemy;<sup>752</sup> their souls shall cry out at the entrance of the town.<sup>753</sup>  
Behold, I am Katun 3 Ahau. I am seated in Ich Caan Ziho.  
Behold, I am Cæsar Augustus<sup>754</sup>  
While I am seated I receive my alms in the depths of the forest, among the bushes.<sup>755</sup>  
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.

ti taliob tan yol che,  
ti ual tu kamic u matan ah uuc yol zip uale  
pek u mut  
e345 la u tahoob katun, auatnom u pixan tu hol baalcah  
he ten cen Ox Ahau Katune; cumtal in caah Ich Caan Ziho  
he ten cen Caesar Augusto  
cumtal in caah in kamic in matan tan yol che, tan yol aban  
u ɔoc u than katun;  
ma tuzbili u than kulil ku caanal ceex uioinexe

<sup>751</sup> 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 .l. chem tun. / 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.

<sup>752</sup> For the expression **tah katun** see BMTV: Acometer al enemigo: tah katun.t. RC: Alternative translation: the masters of the katun.

<sup>753</sup> 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.”

<sup>754</sup> RC: Written “Ceçar Agustoe” in the original. A discussion of the use of this name will be found on page 157, note 2.

<sup>755</sup> 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.<sup>756</sup>  
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.<sup>757</sup>  
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 Ibteil Cah**,  
because of the great villain, the great rascal.  
Then **Hun Pic ti Ax**<sup>758</sup> arrives to cause affliction, then the Canul<sup>759</sup> arrive to cause affliction.
- e435 Then the jaguar arrives to bite.<sup>760</sup>  
For seven years there is the affliction of **Hun Pic ti Ax**;  
for seven years there is the affliction of the Canul.

<sup>756</sup> RC: This is the sixth katun. The reason for starting a new count here is not apparent.

<sup>757</sup> 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 Chichen Itzá and Uxmal (Tozzer 1907, p. 153).

<sup>758</sup> 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.

<sup>759</sup> **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 caçique enbia a que trate algo con la gente. ¶ Ah kul chan, ah kul camal: el mandador assi 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.

<sup>760</sup> As noted on line d286, “bite”, “pain” or “affliction” can be meant by the word **chibal**.

Hunil Ahau Katun

- e420 Hun Ahau Katun u uac ñit katun cu xocol.  
Emal u heo katun ti Hun Ahau Katun.<sup>761</sup>  
Tu kinil yemel ix puc yol ha, ix ual icim, ix ual cuy<sup>762</sup>  
emom zum, emom tab  
ox kaz u than, ox kaz u ton, ox kaz u tucul
- e425 ox kaz u yol ti yahaulili, ti yah miatzili<sup>763</sup>  
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
- e430 æeæc ocaan ti yol, ma ix ocaan ti yol xani  
pecnom u xik cab, pecnom chumuc cab,  
pecnom chumuc luum<sup>764</sup>  
ti yemel u justicia kulil ku ti caanil, u than hahal ku  
u koch baalcah yokol nicté, yokol zac ibteil cah,<sup>765</sup>  
yokol chac uen co, u maaxil katun  
ti yulel hun pic ti ax ti chibali, ti yulel Canul ti chibali
- e435 ti yulel balam ti chibali  
uucppel haab u chibal hun pic ti ax,  
uucppel haab u chibal Canul

<sup>761</sup> 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.

<sup>762</sup> 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: **Ix Puc Yol Ha** and **Ix Ual Icim**. Here however instead of **Ix Ual Icim** the Tizimin gives **Ix 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 “ti tali yemel ix pac yol hai ix val 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 Ix Puc-yol-ha and Ix Ual-icim on page 25 of the Tizimin MS.

<sup>763</sup> Compare with lines d236-d237.

<sup>764</sup> 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 cualquier aue, y el brazo 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)

<sup>765</sup> This name is given previously on line e069. See the notes to this line.

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,  
e440 the spectacle of war in 1 Ahau Katun.  
Then descends obedience to the bentenal lords.<sup>766</sup>  
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<sup>767</sup> as well as the people of Emal<sup>768</sup>  
shall gather in three groups at the edge of the sea.  
Then descend the eternal rulers, the justice-dispensing rulers; judgment is the burden of misery.  
e445 Then descends the governor.<sup>769</sup>  
There shall begin the tearing out of the eyes<sup>770</sup> of the great rascal, of the rogue who incites riot.<sup>771</sup>  
The claws of the hawk, of the kinkajou, of the fox of the town are cut.  
Pestilence, death from famine, great hunger, the vomiting of blood.  
Vultures entering houses is the burden of 1 Ahau Katun.  
e450 The flies shall swarm, the blue-tail flies shall swarm at the crossroads, at the resting places.  
Then the plumeria flower is buried, live burial sacrifice is the burden of the katun.

<sup>766</sup> In the Tizimin the name is written **ah ben tenal juli** but in the Chumayel it is written **ah ben tana julobi**. 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 bentenal** is derived from the verb root **ben**. See DMM: Endurar agastando: bentah; ben. BMTV: Gastar con tiento: benet. bentah. bente. ¶ Gasta así tu maíz: bentabil a cib ta voch ixim. The suffix **-nal** is a common suffix indicating that the word pertains to the actor which accomplishes said action. Thus **ah bentenal** could mean "he who uses up something with moderation". RC: Maya, ah bentana, 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.

<sup>767</sup> RC: Uaymil is another name for the Province of Bacalar in southeastern Yucatan.

<sup>768</sup> RC: Here the town of Emal on the north coast is evidently meant. We are reminded of the mounds found on the seashore in that region.

<sup>769</sup> See CMM: Ah mektan cah: regidor, caçique o gobernador que rige alguna gente o pueblo. RC: Maya, ah mektan. Cf. Brinton 1882, page 124, note 3. These prophecies abound in references to a time when an avenging ruler will come and punish certain immoral and oppressive chieftains who are designated as birds or animals. Cf. Appendix F.

<sup>770</sup> RC: On page 92 we have noted this punishment in connection with the upstart chief who is not of the proper lineage. The Dresden Codex (p. 3) depicts a bird tearing the eye from a sacrificial victim.

<sup>771</sup> RC: Maya, u cuyil cab, literally the moth in the hive. Any bee-keeper is familiar with the results of this phenomenon. A very similar phrase, yilkil cah, the moth of the town, has the figurative meaning: "a great rascal, like the moth of the town, who incites it to riot and destroys it" (Motul). It is an interesting commentary on the vicissitudes of civic life in ancient Yucatan. (CMM: Yilkil cah: refino vellaco, como polilla del pueblo; lo que le alborota y destruye.)

ti yemel u koch tulacal tal ti caan  
u koch baalcah tuzinil, u koch chakan<sup>772</sup>  
likom Ho Tzuc Chakan<sup>773</sup> ti bateel  
e440 u chaan katun Hun Ahau Katun  
ti yemel u tzicil ah bentenal çuli  
ox muchhom yala, hunkalhom yala  
ah canaan zuz, ah canaan kaknab  
ah Uaymil bey ah Emal ox muchhom  
yala tan kaknab  
ti yemel u ma xul ahaui, xotom ahaui, u xot u tabil u cuch numya  
e445 ti yemel ah mektan  
ca zihì hoyic u uich u maaxil katun, u cuyil cab  
xotic u yichac chuyum thul,<sup>774</sup> ah cab coh, u chamacil cah  
maya cimlal, chetun cimil tumen uiìh, chacmitan uiìh, xe kik  
oc na kuchil u cuch Hun Ahau Katun  
e450 okom yaxcach, okom bulcum tu hol can be, tu hol can heleb  
ti u mucul nictel, cuxul muc<sup>775</sup> u cuch katun

<sup>772</sup> For the phrase **emel u koch** see CMM: Emel koch: caer enfermo o padecer trabajo. ¶ emi in koch .l. emaan in koch tumen 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 / absolve one's conscience. See CMM: Emel koch: caer enfermo o padecer trabajo. ¶ emi in koch .l. emaan in koch tumen Dios: estoy enfermo que dios me ha enbiado trabajos o enfermedades. ¶ Item: descargarse vno del officio que tenia y desculpase. / BMTV: Descargar la consciencia: emel v koch .l. lukçah koch. ¶ Descarga de culpa tu alma: lukez v koch a pixan. See Appendix D for an examination of the various meaning of the word **koch** and phrases in which the word **koch** occurs.

<sup>773</sup> **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 Savanna / Five divisions of the Savannah". For the word **tzuc** as used here see CMM: Tzuc: cuenta para pueblos, para partes, parrafos, 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, Cochuahs and Canuls 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).

<sup>774</sup> Literally, "bird which lifts rabbit". See CMM: Ah chuytun: gavilan o quebranta hueso, o milano desta tierra. / Ah chuyum thul: lo mismo; y es mas usado y lleva un conejo en las uñas.

<sup>775</sup> Literally, "live burial". Such sacrifices are still carried on, although the victim now is a turkey. DMSF: cuxul muc: un otro sacrificio antiguo.



Then came great avarice.  
The end to fiscal tyranny.  
The end of misery in the world, of the peddlers.<sup>776</sup>  
However when the respected men had not yet come<sup>777</sup>  
e455 there was no redemption,<sup>778</sup> 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.  
e460 The secretary digs.  
Opossum is the aspect which rules.  
The eater of sustenance, the destroyer of corn,<sup>779</sup>  
sustenance for the **boboch**, the destroyer of food.  
The Maya people do not believe.  
e465 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 Mayan virgin **Hunab Ku**<sup>780 781</sup>  
is in his only virgin church.

<sup>776</sup> See CMM: Outul out: regatonear y rescatar con bohoneria y el tal rescate. The term **outul out** is given again in line e491.

<sup>777</sup> See CMM: Kul vinic: muy hombre de respecto y de hecho, y llaman assi los indios a los españoles. RC: A term applied to the Spaniards.

<sup>778</sup> Apparently the words **toc** and **lukzah** together mean “salvation”, “redemption”, “liberation”. See for example BMTV: Salbar o librar: lukçah .l. toc.ah,ob.

<sup>779</sup> In order not to repeat the word “sustenance” for both **uill** and **kauil** here “corn” is used for the translation of **kauil**.

<sup>780</sup> 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: çuhuy (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 goddess of little girls. She was said to be the deified daughter of a ruler, a member of an order of virgins or nuns who served the gods (Lizana 1893, ff. 39-40).

<sup>781</sup> 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).

ti tali chac zioil  
u ooc zioil, u ooc cotz,<sup>782</sup>  
u ooc numya ti baalcah, ti ah outul outoob  
he ix ma tac kul uinicobe  
e455 minaan toc lukzah, minaan zioil yetel pochil<sup>783</sup>  
ti ix yemel u cuch patani, ti ix yemel u cuch tzai  
ti ix u hiöil u tza cizini  
lom tok tza,<sup>784</sup> hoc mucuc tza, oon bacal tza,  
cum tan tza,<sup>785</sup> puch tun tza<sup>786</sup>  
pek u mut, ah kuch u mut  
e460 pan u ca oic uinicil<sup>787</sup>  
och u uich ti yahaulil  
yah chiul uiil, yah zatul kauil,  
u bobochil uiil,<sup>788</sup> yah zatul hanal<sup>789</sup>  
ma ix tan yoczicoob ti yol maya uinicobi  
e465 bin kayac ichiloob u than dios, u yumbil caan  
ca u tohcintubiloob  
ca u pachint tu lobil u beloob u nuucili ti maya uinicoob  
ma u kat yuboob u than diose ena yumbiloob ah xotkinobe  
bala ta thane hun lukul ah cici olal u balamil cabe<sup>790</sup>  
haxom kak tu chicul maya zuhuy Hunab Ku,  
tu zuhuy hunab iglesia

<sup>782</sup> See the footnote to line c251 for a comment on the use of **zioil** and **cotz** together.

<sup>783</sup> CMM: Poch: el desprecio o menosprecio o desacato.

<sup>784</sup> Literally “fighting by piercing with flint points”. For the term **lom tok** see BMTV: Tranpa para cojer benados y cogerlos así: lom tok.t., lam tah.t. ¶ Tranpa del benado: v lom tokil ceh.

<sup>785</sup> See BELMS: Cum tan.tah,te: Sentar sobre otro, ó cogerlo debajo.

<sup>786</sup> See BMTV: Matar a pedradas: puchtun .l. pupuchtun.

<sup>787</sup> For the term **ca oic** see DMM: Priuado; su segunda persona en algun cargo: v ca nac; v ca oic.

<sup>788</sup> The Chumayel reads **bo bo chil uiil**, but perhaps the source text is in error and the word should read **bobochil uiil**. See JPP: Boboch: un animal fabuloso.

<sup>789</sup> The BMTV shows **hanal** and **uiil** to be equivalent: Alimento: hanal .l. vil.

<sup>790</sup> 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 dise v balamil cabi: rey de auejas. v balamil cab: la portera de las auejas. v balamil cab: las auejas 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 Ibteil Cah**  
It becomes known whether or not their belief is constant.  
Drought follows at that time throughout the whole world.  
At the end of the katun then is seen how the arrival of the fold of the katun is made.  
e475     Then the flag is raised.<sup>791</sup>  
At the end of the katun in the depths of the forest<sup>792</sup> Cæsar Augustus<sup>793</sup> receives his tribute.  
Children of the younger siblings; bloated children which come into the world.  
Then the ruler becomes enigmatic.  
The eyes of the children of gods shall look upwards.  
e480     Then the bishops arrive, the holy Inquisition as it is called, with **Xau Ul**.  
He asks for penitence<sup>794</sup> and Christianity.  
Then the great war which has been prophesized will come to pass.  
A parching whirlwind storm<sup>795</sup> is the burden of the katun.  
There is a series of rains, scanty rains,<sup>796</sup> an evil katun.  
e485     There is a sudden end to planting.  
Then proof is sought in the cloth of the land which is seven fathoms long.<sup>797</sup>  
Then serving god becomes firmly established.

<sup>791</sup> RC: Here the meaning of the Maya phrase, tix ucham ua pani, is doubtful. It may be an archaic expression, but it seems more like a corruption of the original text.

<sup>792</sup> RC: Among the Maya wars, whether civil or foreign, appear to have ended by driving the conquered into the forest.

<sup>793</sup> 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 Cæsar Augustus in what is practically the same statement; “ti taliob 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.

<sup>794</sup> RC: Maya, okolal. It seems likely that ocolal is intended, which would give the passage the meaning: there is an inquiry into their faith.

<sup>795</sup> 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 ik (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.

<sup>796</sup> 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.

<sup>797</sup> For a comment on **yibnel cab** see the footnote to line a704, in which it is conjectured that this is cloth or lienzo on which historical records are written. On line e568 this expression is given again but with the numerical modifier of **uuc ñacab**, “seven innumerable”. RC: The following two words, yibnel cab, have not been translated. Ibnel 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.

e470     ti yauati; lay u yub u than u yumil caan, u yumil yokol cab  
ti ix yemel noh katun yokol u zac ibteil cahi<sup>798</sup>  
oheltabal ua halach chich yoc yolalobi  
kintunyaabil tu pach yan to tu kin hunac tzuc ti cab<sup>799</sup>  
u ñoc katun bey yili u beeltabal tu kuchul u uuñ katune  
e475     ti ix uchaan ua pani  
u hiñibte katun lae tan yol che u kamic u matan Caesar Augusto  
alan iñinil; ñiñil al, ñiñil mehen tali ti baalcahi  
ti ix yulel ahau ti naatal naat  
ti nacom u uich u mehen kui  
e480     ti ix yulel obispoi, santo inquisicion u kaba, yetel Xau Ul<sup>800</sup>  
u kat ok olal yetel cristianoil  
he ix bin ñocebal u thanile noh katun  
kakal mozon chac u cuch katun  
tzolen chacil, thul caan chacil, u lobil katun  
e485     hun chic xulil yoczah  
ti ix u katabal probari yetel uuc zap yibnel cab  
ti u hach chichhal u tantabal diosi

<sup>798</sup> This name is given previously on line e069. See the notes to this line.

<sup>799</sup> For the expression **hunac tzuc ti cab** see BMTV: Pedricaron el Evangelio a barbaras naçiones por todo el mundo, donde el nombre de Christo no se sabía: v tzeectahob tu nunilob cah ti hunac tzuc ti cab, maili ohelan v kaba Christo cuchj.

<sup>800</sup> This name is variously spelled Saul, **raul**, **xau ul** and **yaxul** in the source texts. It appears to be what is termed to be a **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 nature of **baxal kaba** nomenclature. The name is given again on lines j033, j139 and j199, twice as an alternative name for an unknown personage Antonio Martínez. 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 Martínez are alternative names for the same person. See Appendix E for more about this question. 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.

This is the end of Antichrist receiving his money; Antichrist does not come.  
Our lord god does not want it.  
e490 Here the region is not destroyed by the wars<sup>801</sup>  
because of us who are born here in the region.  
This is the origin of anti-Christianity: peddling.<sup>802</sup>  
The descendents of the other lineage suffer misery, suffer eating alone.<sup>803</sup>  
Then come five fruits of the tree for the food of the kinkajou,<sup>804</sup> ah bentenal.<sup>805</sup>  
e495 Alas, there is sorrow in the heart of the lord of heaven.  
Smallpox<sup>806</sup> is the end of the decree of the katun.  
War shall begin in Havana with a fleet of thirteen ships.<sup>807</sup>

u ɔoc u kamic u takin antacristo; ma tali antacristo  
ma u kat c' yumil ti diosi  
e490 ma u zatal katun lae uay tac petenil  
tumen c' zihnail lay peten lae  
he u chun lay antacristoil lae: ɔutul ɔutil  
tu kikel<sup>808</sup> ulak uinicil tu muk ah numya, tu muk cu hanal hun huntul  
he cu talel hoppel uich che tu hanal cab cohi, ah bentenal  
e495 bey lay tun ya tu yol u yumil caan  
ix pom kak u ɔoc u than katun  
likom katun Habana oxlahun bak chem lae

<sup>801</sup> RC: Alternative translation: the army is not ruined, etc. This does not fit the context.  
<sup>802</sup> For a couple of different meanings of the word **ɔutul ɔut** see BTMV: Logrear o bender en más de lo que bale: ɔutul ɔut .l. tich conol.t. ¶ Logrero assí: ah ɔutul ɔut. / Rescatar con buhonería, y rescate así: ɔutul ɔut. ¶ Rescatador así: ah ɔutul ɔut. RC: Maya, ɔutulɔutil. The word also means peddling something from house to house. For a reference to Antichrist, cf. page 79, note 6.  
<sup>803</sup> RC: Maya, tu muk, literally: at the suffering or endurance, etc.  
<sup>804</sup> RC: Cf. Appendix F, for the significance of this animal. The preceding reference is obscure.  
<sup>805</sup> As mentioned in the footnote to line e441, the name **ah bentenal** could mean "he who uses up something with moderation".  
<sup>806</sup> RC: As noted on page 120, this period was distinguished for its epidemic of yellow fever rather than for any conspicuous outbreak of smallpox.  
<sup>807</sup> RC: Probably a reference to the story of Antonio Martínez. Cf. p. 123, and p. 157, note 7.

<sup>808</sup> 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: contrajose sus verguenças y cayo en poluçon. Perhaps though what is meant here is “descendents”. See for example CMM: Et kikel; et kikelil:} consanguíneo; pariente carcano en concanguinidad.

12 Ahau Katun

- e550 Katun 12 Ahau is the seventh katun<sup>809</sup> which is counted.  
The 12<sup>th</sup> Ahau Katun is established at Zaclactun.<sup>810</sup>  
**Yaxal Chuen**<sup>811</sup> 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.
- e555 The burrowing opossum shall be treacherous.<sup>812</sup>  
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
- e560 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.<sup>813</sup>

<sup>809</sup> RC: This katun is really the seventh in the series.

<sup>810</sup> 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.

<sup>811</sup> “First artisan”, from **yaxal** = first and **chuen** = artisan. See CMM: Yax: en composicion de nombre; cosa primera. / Ah chuen: artifice oficial 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.

<sup>812</sup> See also line d283. The **holil och** is given the the BMTV as Lirón (dormouse) and in EBM as *Marmosa gaureri*, 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**.

<sup>813</sup> There is perhaps a deeper meaning here. See CMM: Ah likçah che; ah likçah tunich; ah likçah ya; ah likçah katun; } desobediente a sus señores o padres, que alça palo o piedra, o se levanta contra ellos.

Lahcabil Ahau Katun

- e550 Lahcabil Ahau Katun u uuc ñit katun cu xocol  
Zaclactun u heo katun ti Lahca Ahau Katun  
Yaxal Chuen u uich ti yahaulil  
Buleb Caan Chac<sup>814</sup> u uich ti yahaulil  
okom yan tu caanil kin, yan tu caanil akab
- e555 cuchpachhom<sup>815</sup> holil och  
ti yemel chactun uezil  
hoyic u uich u maaxil katun  
cicilnac, papalnachom u puczikal yah belnalil cabi<sup>816</sup>  
tumen u zaual katun  
katun tepal, katun ahaulil, katun than
- e560 katun hanal, katun ukul, katun ximbal, katun belnalil  
ti tali u katun noh xib, u katun ix nuc, u katun palal  
u katun holcan, u katun tancelem  
ti tali zioil belnalil, zioil batabil  
hun kin, hun uay u ñam, u poop<sup>817</sup>  
u alcab katun, u oc yail tepal;  
ti u likil che yetel tunich ti bateeli

<sup>814</sup> 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.

<sup>815</sup> 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.

<sup>816</sup> 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 cah; v batabil cah: los principales que ayudan al caçique. / DMM: Administrador anssi: ah belnal.

<sup>817</sup> For the expression **hun uay** see CMM: Vay: cuenta para vn dia con su noche. ¶ hun vayan tin col: vn dia y vna noche estare en mi milpa.

e565 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<sup>818</sup>  
Then they ask for the book of the town from the administrators of the land.  
e570 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<sup>819</sup>  
with his llicentiousness 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;<sup>820</sup>  
e575 he wants to posses 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 wolrd.  
It will be very difficult.  
e580 The administrators of the land are played with.  
Then the running katun, the katun of shooting arrows, the blowgun katun is seated.  
There will be the shooting of the demented children of nobles during the strife of the katun.  
The children of the middle-class women shall be destroyed.<sup>821</sup>  
Then comes the paying of tribute.  
e585 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.<sup>822</sup>

<sup>818</sup> 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.

<sup>819</sup> See the footnote to this name in line e434.

<sup>820</sup> 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 çipah Juan tu kanche: quite o priue a Juan de su silla del officio que tenia.

<sup>821</sup> For an extensive note on this entity **yal ix titi be** see line d154.

<sup>822</sup> The relationship between a **ah men** and **ah ioat** is that of the master of some art and his student. RC: Maya, hunac ah-menil. Among the modern Maya ah-men means sorcerer.

e565 tancoch katun utzi, tancoch katun lobi  
uacppel haab lobi, uacppel haab utzi latulah ca ðacab katun  
ti u katal ok olal ti yah belnalil cabi  
ti u katal uuc ðacab yibnel cabi  
ti u katal u libroil cahi ti yah belnalil cabi  
e570 lic u talel, kameex a uulaex; hun auat, hun lub u talel  
hun pic ti ax u cuch katun  
ox kazap yol, ox kazap u than<sup>823</sup>  
bin u tza u yum yetel u na  
tu zaual katun kekex yum, kekex na  
Hunab Ku cu tzai yokol kanche  
e575 u caah tu poop Lahcabil Ahau Katun, ayikal katun.  
Bay heli xan punob cab, punob peten,  
punob tan chumuc cab.<sup>824</sup>  
Zutnom halal tan chumuc peten.<sup>825</sup>  
ti tali u yanal yahaulil baalcahi  
ti yuchul ban meyahi  
e580 ti u baxtabal yah belnalil cabi  
ti culhi alcab katun, hul katun, ðon katun  
bin yanac u ðon coco al, coco mehen tu tza katun  
zatnom yal ix titi be  
ti tali patanhali  
e585 ti yemel ahau, cappel u poli  
ti u baxtabal yah belnalil cabi  
ek patay u uich tumen u zaual katun  
ti ix u hatzal u cuch baalcahi  
ti u katabal u takin ahau hunac ah menil, hunac ah ioatil

<sup>823</sup> For the word **than** with this meaning see BMTV: Conoser carnalmente, vocablo onesto: ohel, than .l. ilmah.

<sup>824</sup> 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.

<sup>825</sup> The expressions **emom halal** and **zutnom halal** seem to indicate war.

e590 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.

e595 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

e600 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.

e605 Then they come forth from within the land of the rocks to Christianity;<sup>826</sup> they come with God.  
Then they ask for contrition from the town administrators  
at the golden doors<sup>827</sup>  
with the marriages of the town's people in the church.<sup>828</sup>  
Then our sandals are sought for<sup>829</sup> in the time of our Christianity.  
This was a new day which dawns upon us.

<sup>826</sup> RC: 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.

<sup>827</sup> Called **can kaz na** or “building with four division” because of the way churches are constructed.

<sup>828</sup> RC: 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.”

<sup>829</sup> RC: 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).

e590 ti tali u hokol ichil u luumil che, ichil u luumil tunich  
xotom ahau xotic u yichac ah chuyum thuli  
ti u lachlam pach cab cohi yetel chamaci  
elom yactunil  
manaan tun chamac, manaan tun cab coh ti chibali

e595 noh uah u uah katun, uahal uah<sup>830</sup> u than katun<sup>831</sup>  
ayikal haab, ayikal katun  
cici batabil, cici halach uinicil,  
cici olal bin yanac ti baalcab tuzinil<sup>832</sup>  
tu chi kaknab u chaic u yoch tan yol che tu heo u katunil uale<sup>833</sup>  
kintunyaabil, xe kik, u ooc cici olal

e600 ti u katabal naatal naat ti hanali  
manaan tun numya; cici olal tu kin, tu katunil uale  
bin ayikalac ah numya uinicil  
baalbahali xan yutzil katun  
yutzil ix chacoob bin meyhacobi

e605 ti ix u hokol ich luumil tunich ti cristianoil; yet tal diosi  
ti tun u katal ok olal ti yah belnalil cahobi  
yetel u puertail takin  
yetel u casamientoil cah ti can kaz na  
ti u katabal c' xanab ualac licil c' cristianoil  
heklay ti ahi cab tumeneli

<sup>830</sup> The meaning of **uahal uah** is not given in the vocabularies. It is assumed mean “banquet” in line g097 but here perhaps “stacks of tortillas” is better.

<sup>831</sup> For this meaning of **than** see DMM: Masa de arina: than; çacan; v thanal çacan.

<sup>832</sup> For various meanings of **cici olal** see for example DMM: Deleite o plaçer: cijcij olal. / Plazer o alegria: cijcij olal. / Parayso o contento: cijcij olal; ci oltzil pakal; çuhuy luum.

<sup>833</sup> The expression **tan yol che** is shown to have two meanings: “deep in the forest” and “depopulated”. See BMTV: Montaña grande: tan yol kaax .l. tan yol che. / DMM: Despoblado, donde no ay pueblo ni lo ha auido: tan yol che.

e610    This is what we say today.  
This will be the end of the katun of carnal sin.<sup>834</sup>  
It will be sold in the end.<sup>835</sup>  
The law of the ruler arrives.  
Then the seven good planets will appear to the darkened sky<sup>836 837</sup>  
e615    There are contrary rains in the 17<sup>th</sup> tun.<sup>838</sup>

e610    heklay c’ ualic helelae  
he ix bin oocbal nictē katun lae  
conbil bin oocbal  
ulel u than yahaulil  
ti ca bin uluc uuc utzil chac ek yetel tupem caane<sup>839</sup>  
e615    paa hol chace tu uuclahun tune

<sup>834</sup> RC: Maya, nictē 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.

<sup>835</sup> 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.

<sup>836</sup> 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.

<sup>837</sup> 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.

<sup>838</sup> Compare with BMTV: Contrario biento: paa hool ik. ¶ A contraviento va el navío: paa hool ik v binel chem. RC: The text reads pa hool chace, which we have rendered as Pap-hool-chac and which is probably the Ppappholchac 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).

<sup>839</sup> In the manuscript this line reads **tii cabin uluc: uuc uitzil: ~~uuc~~ 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 **uucppel 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.<sup>840</sup>  
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.<sup>841 842</sup>  
It is the word of god on high and of the mistress of heaven,<sup>843</sup>
- e650

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.
- e655

Then the stupid ones who speak our language badly<sup>844</sup> turn from their evil ways.  
No one shall prevent the drought.  
The Maya priests approve of the message which has come upon them.

<sup>840</sup> 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.

<sup>841</sup> RC: Extensive forest fires have never been reported from Yucatan, and we probably have here only an exaggerated description of extreme heat and drought.

<sup>842</sup> For this interpretation of the phrase **u ye katun** see BMTV: Roseta de diciplina 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.

<sup>843</sup> RC: Maya, u colol caan, a term usually applied to the Holy Virgin.

<sup>844</sup> For **ah nun** see CMM: Nun .l. 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.

Lahun Ahau Katun

- e640

Lahun Ahau Katun u uaxac oit katun cu xocol  
Lahun Chable u heo katun ti Lahun Ahau Katun  
Zaclactun u heo katun  
ti yuleloob tu cahaloob  
can uathom<sup>845</sup> u kax eb cheob yokol yahaulil cabi
- e645

elom oio, elom zuz, elom mucuy tu chi kaknab  
elom u ku chich, uakom chaltun<sup>846</sup>  
oxil uah u uah<sup>847</sup>  
kintunyaabil u cuch katun, u ye katun  
u than ku caanal yetel u colol caan
- e650

bin ooc u lukuc tac pach, tac tan uale<sup>848</sup>  
mamac bin hauzic u than c’ yumil ti dios mehenbil  
u yumil caan yetel luum lae  
ma manomi bin uchuc tu cal ti baalcahi tuzinil  
bin uluc santo cristianoil pulic u kin
- e655

ca u ualkezubaob ah nunoob tu lobil u beloob  
mamac bin hauzic lay tun kintunyaabil  
chabil u than yokoloob maya ah kinoob lae

<sup>845</sup> There are two principal meanings for the verb **uatal**: CMM: Uatal. valhi, valac: enhestarse, ponerse en pie, o pararse y detenerse assi. ¶ Item: ser puesto o proueido alguno para hazer alguna obra, o promouido y proueido a algun officio. / Uatal: acento en la primera; ser quebrada alguna cosa larga y dura.

<sup>846</sup> When a forest fire burns over exposed bedrock there is an audible exploding sound.

<sup>847</sup> 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.

<sup>848</sup> For the expression **ooc lukul** see CMM: Ooc lukul: acabarse, cumplirse y perfeccionarse.



8 Ahau Katun<sup>849</sup>

- e670
- Katun 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 return to their towns once again.  
The shield shall descend, the arrow shall descend upon Chakan Putun<sup>850</sup>  
on the backs of the rulers of the land.<sup>851</sup>
- e675
- The heads of men from Chakan Putun, the rulers the land, shall be cemented into the wall.<sup>852 853</sup>  
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.

<sup>849</sup> Compare with lines e670-e677 which is the historical account for Uaxac Ahau Katun.

<sup>850</sup> 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.

<sup>851</sup> Note the two different ways the express the phrase “the rulers of the land”. While the word **ꠞul** is generally glossed as “foriegner” in the vocabularies, in modern usage the word generally means a person who is the lord and master or owner of something, as for example **u ꠞulil col**, “the owner of the milpa”. See CMM: ꠞul: extranjero de otro reino. / JPP: ꠞul: forastero, extranjero; actualmente se dice del europeo ó su descendiente; equivale á español.

<sup>852</sup> In the older inner temple of Kukul Can at Mayapan there are niches above headless bodies made of stucco which would indicate that heads of these individuals where set in these niches. 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.

<sup>853</sup> 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.

Uaxacil Ahau Katun

- e670
- Uaxac Ahau Katun u bolon ꠞit katun cu xocol  
Itzmal u heꠞ katun ti Uaxac Ahau Katun  
Kinich Kak Moo u uich ti yahaulil, u heꠞ katunil uale<sup>854</sup>  
ti yuleloob tu cahaloob tu ca uaꠞ  
emom chimal, emom halal yokol Chakan Putun  
tu pach yahaulil cabi
- e675
- pakom u poloob ich paki Ah Chakan Putunoob, u ꠞulil cabi  
u ꠞoc zioꠞil, u ꠞoc numya ti baalcah  
banban katun ya bin beeltabaci tumenel ah otochnalobe

<sup>854</sup> See the footnote to line d355. 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.

6 Ahau Katun

- e700

Katun 6 Ahau is the tenth katun which is counted.  
The 6 ahau Katun is established at Uxmal.<sup>855</sup>  
There is supplication.  
Shameless is his speech, shameless his face as the rules.<sup>856</sup>  
Deliriousness, lewd speech will begin.<sup>857</sup>
- e705

This shall be the trials and tribulations which will befall them.<sup>858</sup>  
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.
- e710

As many as are born here on earth will enter into Christianity.  
Such is the burden of 6 Ahau Katun.

<sup>855</sup> RC: It is suggested here that at Uxmal they erected stelae as katun monuments.

<sup>856</sup> RC: The reference is probably to the idol of the katun.

<sup>857</sup> RC: Here doubtless referring to the introduction of certain erotic religious festivals like the one described by Landa (1928, p. 156).

<sup>858</sup> RC: The Tizimin version of this prophecy substitutes the expression “u kochob (the punishment of their guilt) shall descend,” instead of “God the Father.”

Uacil Ahau Katun

e700

Uac Ahau Katun u lahun ñit katun cu xocol  
Uxmal u heo katun ti Uac Ahau Katun  
ti uchom okliztuba  
chic u uich, chic u than ti yahaulil  
bin u tuz u coil than, u tzuc achil

e705

ca emom u koch<sup>859</sup>  
xotic u caloob tumen u keban thanaloob  
ca tun caput cuxlacoob  
u paktoob u xotkin c’ yumil ti dios  
latulah yocoloob ti cristianoil yetel u cuchteeloob

e710

he bahun zihaan uay yokol cabe bin ococoob ti cristianoil  
lay u cuch Uac Ahau Katun lae

<sup>859</sup> See the footnote to line e438 for a look at the expression **emom u koch**.

176

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..<sup>860</sup>  
The quetzal shall arrive, the blue bird shall arrive.<sup>861</sup> **Ah Kantenal** shall arrive.  
Blood-vomit shall arrive.<sup>862</sup>
- e735 Kukul Can<sup>863</sup> 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,<sup>864</sup> 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<sup>865</sup> for the rulers  
during the katun 2 Ahau it seems.
- e755 This is the final word of god.

<sup>860</sup> 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.

<sup>861</sup> RC: Cf. page 63, note 6, and page 121, note 4.

<sup>862</sup> RC: Cf. page 133, note 11.

<sup>863</sup> 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 “Onohualco,” a term comprising Tabasco, Campeche and Yucatan, the writer is inclined to doubt that the Kukulcan who came to Chichen Itzá 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 Tizimin (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.

<sup>864</sup> RC: Probably Maya Cuzamil, Mayapan, is intended as stated in the following prophecy.

<sup>865</sup> RC: Alternative translation: Its bread, water and temple are halved.

Canil Ahau Katun

- e730 Can Ahau Katun u buluc ñit katun cu xocol  
Chi Cheen Itza u heo katun ti Canil Ahau Katun  
ulom tu cahal Ah Itza  
ulom kuk, ulom yaxum, ulom ah kantenal<sup>866</sup>  
ulom 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 ñit katun cu xocol  
maya uaz cuzamil, maya tzuc pom u heo katun ti Ca Ahau Katun<sup>867</sup>  
tancochhom yan u uah, tancochhom yan u yaal  
tancochhom yan u templo ti yahaulil  
tu katunil cabil ahau uale
- e755 u xul u than<sup>868</sup> dios lae

<sup>866</sup> The suffix **-nal** indicates that this is a person who works with the **kante** tree. (*Cochiospermum vitifolium* (Willd.) Spreng.) See CMM: Kante: vn arbol de cuyas raizes sacan el color amarillo. RC: Nothing is known of this personage. Kante is a tree which yields a yellow dye.

<sup>867</sup> The place names **Maya Uaz Cuzamil** and **Maya Tzuc Pom** appear only here. For the first place name it is logical to assume that **Cuzamil** / Cozumel is meant, but it could be some other place as well. The word **uaz** is an alternative name for Crscentia 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** (copse / grove) followed by the name of a tree. See CMM: Tzuc: montecillo de arboles pequeños. ¶ tzuc abal: , ettz.

<sup>868</sup> 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 estrmo o limite. ¶ v xul cuxtal: 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."

13 Ahau Katun

- e790Katun 13 Ahau is the thirteenth katun which is counted.  
The 13 Ahau Katun is established at Kinchil Coba,<sup>869</sup>  
The katun is established at Cabal Ix Bach Can.  
The fan and the bouquet of the rulers of the world shall be displayed.<sup>870</sup>  
The face of the sun shall be turned over, the face of the moon shall be turned over.
- e795Blood 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.  
The dead shall live in heaven.  
They shall climb up the good road, they shall descend the bad road to the center of the earth.
- e800There 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,<sup>871</sup> the bloated children.
- e805In 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.<sup>872</sup>  
The moon rises, the moon sets, the entire moon.
- e810This happened when blood was healthy.

<sup>869</sup> RC: Kinchil Coba. Cf. page 134, note 5.

<sup>870</sup> RC: Cf. page 77, note 5.

<sup>871</sup> 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.

<sup>872</sup> RC: Maya, tu lobol kik. “Bad blood” is associated with dysentery in the Maya medical manuscripts. Cf. Roys 1931, page 38.

Oxlahun Ahau Katun

- e790Oxlahun Ahau Katun u yoxlahun oit katun cu xocol  
Kinchil Coba u heo katun ti Oxlahun Ahau Katun  
Cabal Ix Bach Can u heo katun<sup>873</sup>  
etlahom ual, etlahom uub yahaulil cabi  
nocpahom u uich kin, nocpahom u uich :U:
- e795emom u kikel che yetel tunich  
elom caan, elom luum  
u yuk xotkin yokol cuxaanoob, yokol cimenoob  
cuxlahom cimenoob uchlahom caanal  
naclahom ti tibil beob caanal, emom ti lobil beob tu ou luum
- e800bin minaanac u muk caan yetel luum  
bin ococ ti cristianoil nucuch cahoob  
u cahal mac naloob, u nohochil cah, max u kaba  
tu yukul mehen cahoob, tu yukul petenil, maya cuzamil, maya patan  
licil ca kin uinicil tu cal coil, oioil al, oioil mehenil<sup>874</sup>
- e805tu xul ca zatmail ilil yetel zubtalil<sup>875</sup>  
... cux yol c’ mehenooob tu nictteob  
minaan yutz kin toon lae  
u chun cimil tu lobil kik  
tu hokol :U:, tu bin :U:, tulizil :U:
- e810uchac cuchi tuliz kik<sup>876</sup>

<sup>873</sup> This is the only mention of the place name **Cabal Ix Bach Can**, or perhaps **Cabal Ix Bach Caan**. The fact that it is paired with **Kinchil Coba** is interesting in that both **Coba** and **Bach** are listed in the CMM as the same bird. See CMM: Ah tzoo bach: el faisán llamado bach, si es macho./ Coba: especie de los faisanes llamados bach. For the scientific name see NEM: Bach. *Ortalis vetula pallidiventris*, Ridgway. Yucatan Chachalaca. (Gaumer, 1917, p. 115.)

<sup>874</sup> See the footnote to line d223.

<sup>875</sup> For the meaning of **ilil** see CMM: Ilil: cosa mala o pessima, abominable, peruersa, y vedada de mal aguero, que el que la hazia (segun la supersticion de los indios antiguos) auia de tener algun trabajo y sucederle alguna desgracia.

<sup>876</sup> For this meaning of **tuliz** see BMTV: Entera cosa, sana, no quebrada ni partida ni comensada: tuliz.

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.

e815 Many become Christians through the holy faith,  
the Itza and the balams.<sup>877</sup>  
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 ɔalbil u pachobi tal ti dios  
e815 hach manal bin cristianoabaloob tu santo oc yolal  
Ah Itzaob yetel balamoob  
u xul u hioibte katun, u than u yumil caan yetel luum  
lay yan u cuch ah Oxlahun Ahau Katun tu kin u ɔoc katun uale

<sup>877</sup> 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 Uuṣ 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 Uuṣ Katunoob I” and “U Uuṣ Katunoob II” which show a certain continuity in structure and style between all the katun prophecies, “U Uuṣ 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 <b>Oxlahun ti Ku</b> <sup>878</sup> as it is recounted by the priest Chilam. <sup>879</sup> Thus they say comes this day which is spoken of:
f005	Eat, eat the tortillas which you bought, <sup>880</sup> Drink, drink the water which you bought; <sup>881 882</sup> On this day the back becomes hunched, On this day the fruit becomes withered, On this day the clouds rise up, <sup>883</sup> On this day the hills rise up,
f010	On this day disputes break out amongst themselves, On this day there is discord, <sup>884</sup> On this day the center leaf of the wild sisal curls up, <sup>885</sup> On this day ugly faces are made,
f015	On this day the trunk of the ceiba tree will be thrice stamped, <sup>886</sup> On this day the child of the monkey shall be a great burden <sup>887</sup> On this day three vessels of holy water shall be hung up, <sup>888</sup>

<sup>878</sup> 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.

<sup>879</sup> 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.

<sup>880</sup> See CMM: Vien: come tu. ¶ vienex: comed vosotros; y no se dize viex.

<sup>881</sup> See CMM:: vken: beue tu. vkenex:.

<sup>882</sup> There is an indication that lines f004-f069 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.

<sup>883</sup> For a possible alternative translation see JPP: Naclaahal: v.p. ser arrimados.

<sup>884</sup> **Hubul hub** can also mean to throw down buildings.

<sup>885</sup> 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.

<sup>886</sup> See also lines c013 and c230. As stated in the footnote to line c013, the metaphorical meaning of this phrase is unknown.

<sup>887</sup> 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.

<sup>888</sup> **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.

	Oxlahun Ahau
f001	He u than Oxlahun ti Ku <sup>889</sup> tu tzolah ah kin chilam lay bin cu tael u kin ca yalah lae
f005	uien, uien a man uah uken, uken a man ha <sup>890</sup> tu kin ppuzlum pach <sup>891</sup> tu kin thuchlum ich tu kin naclah muyal tu kin naclah uitz
f010	tu kin chuclum oio tu kin hubul hub tu kin coo yol chelem tu kin eoel eo <sup>892</sup>
f015	tu kin ox oalab u nak yaxche tu kin ox cuchlahom yal max <sup>893</sup> tu kin ox chuylah xuthen <sup>894</sup>

<sup>889</sup> Lines f001 through f109 are given in the Tizimin and Pérez but not in the Chumayel.

<sup>890</sup> Line f006 of the Pérez reads **uien, uien, bin á man uah** whereas in the Tizimin the particle **bin** is not present. The Tizimin text reads **vien vien a man vah, uken uken a man haá**. It is possible that Pérez felt that the particle **bin** was 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.

<sup>891</sup> The particle **–lum** 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.

<sup>892</sup> 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 yesticen u coh!**

<sup>893</sup> 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.

<sup>894</sup> 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<sup>895</sup> are scattered under the trees, under the bushes.  
A great hunger shall descend.  
f020 The road to war shall be loudly proclaimed.  
It shall sweep in from the west, from the north<sup>896</sup>  
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.  
f025 The seaside sand will burn, the edge of the sea shall burn.  
**Ah Mazuy** bird<sup>897</sup> shall climb into the tree.  
The cloven hoof shall burn up to the first line of mats of the people of Chicomtun it seems.  
Thirteen years is its burden.  
The greater part of the world, the provinces of the land will be taken  
f030 by **Lahun Chan**.<sup>898</sup>  
The red seated ruler shall be destroyed.

<sup>895</sup> 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.

<sup>896</sup> The expression **tali ti chikin, tali ti xaman**, while literally meaning “comes from the west, comes from the north”, metaphorically means “comes from everywhere”.

<sup>897</sup> The **mazuy** bird has not been identified. It appears a number of times in the Books of Chilam Balam, variously spelled **mazuy, maçuy, may çuy, may cuy** and other variants. See also lines c081, c235, c487, d126.

<sup>898</sup> **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.



tu kin pan chin chin<sup>899</sup>  
banhoob yalan che, yalan aban  
emom chacmitan uiih  
f020 can pathom u bel katun  
mizbom tali ti chikin, tali ti xaman  
manebal yal u mehen ku  
zathom yalan che, yalan aban  
tu chactun numya yal u mehen Ah Nun Itza<sup>900</sup>  
f025 elom u chi zuz, elom u chi kaknab  
nacom ti che ah mazuy  
elom chic tu yax tzol poop ah chicomtun uale  
oxlahunte u cuch  
chabom u numteil cabi, u tzucteil cabi  
f030 tumenel Lahun Chan  
paxnom chac tenel ahau<sup>901</sup>

<sup>899</sup> The word **chin 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,ib. ¶ Tiré una piedra a una gallina: in chinah vlum. ¶ Tirar mucho a lo largo con piedra: nachcunah chin. ¶ Tirar a bulto piedra o naranjazo: çopp chin.t., hom chin.t. ¶ Tirarse unos a otros con piedras: chin chin .l. chinil chin tanba.

<sup>900</sup> The sources texts read **ah num itza** in the Tizimin and **ahnun 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 / wright” 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.

<sup>901</sup> The word **tenel** in the names **chac tenel ahau** and **zac 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 f037, f038, f049, f059, f068, f232, f253, f254, f255. Roys notes the difficulty with translating the name of this deity in Chumayel, page 102, footnote 8. **Tenel** in the vocabularies usually means “times”, as in **yaab u tenel** = “many times”, but that meaning does not appear to apply here either.



The fire shall be lit at the base of the leg.<sup>902</sup>  
The branches of the ceiba tree shall be chopped off.  
The branches of the plumeria flower tree shall be chopped off.  
f035 The wings of the turtledove shall be chopped off.  
On this day there is lighting 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.<sup>903</sup>  
The priest shall come to an agreement.  
That is what the prophets and the street walkers heard.  
f045 The priest say that today is the time for rain.  
Even though there is no rain, there is filling for sustenance.  
Then they heard movement of the wing of the turtledove in its nest in the east.  
The branch of the plumeria flower tree moves.  
The white seated ruler is destroyed.  
f050 At this time there is the “trod road” katun.  
**Ix Kan Itzam Thul,**<sup>904</sup> **Zulim Chan**<sup>905</sup>  
shall wander about in the savanna.

<sup>902</sup> 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 incestuoso, por metáfora: hax kak ti 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.

<sup>903</sup> 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.

<sup>904</sup> Ix Kan Itzam Thul: “female yellow lizard rabbit”. See also line c165. Lines f417, f420 and f426 mention Ah Itzam Thul.

<sup>905</sup> “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.

haxbom kak tu teel chacil yoc<sup>906</sup>  
chachom u kab yaxche  
chachom u kab nicte  
f035 chachom u xik mucuy  
tu kin lelem caan  
auatnom chac tenel ahau  
paxnom zac tenel ahau  
tu kinil Oxlahun Ahau uale  
f040 He Chi Cheen Itzae, oxlahunte u cuch  
mizbom u petenil tu chi cheen  
hopom kak tan chumuc cah  
ti uchom u thantamba ah kinobi  
lay yubal ah bobatobe yetel yubal tut<sup>907</sup>  
f045 hele ix u kin ha tu thanobe ah kinobe  
ti ma ix kaxal hai, yaal cie<sup>908</sup>  
lay u yubahoob u pec u xik mucuy te kul lakine  
pec u caah u kab nicte  
pax u caah zac tenel ahau  
f050 tu kin yan u chek be katun<sup>909</sup>  
xoypahom tu chakanil  
Ix Kan Itzam Thul, Zulim Chan

<sup>906</sup> 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**.

<sup>907</sup> The word **tut** as a noun is not registered. The meaning given here is based on an entry from the CMM: Tut: pasear o visitar el pueblo y la milpa o huerta.

<sup>908</sup> The translation of the final phrase of this line is based on the expression **u ci uah**, meaning the filling which goes into a tortilla, whether derived from animal or vegetable sources.

<sup>909</sup> 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.  
 f055 The people of the region were impressed with what they heard.<sup>910</sup>  
 This is the time when the people of Emal are loaded with a burden.  
 Then comes the rolling up of the mat.<sup>911</sup>  
 Then comes the time when they shall have to endure pain.  
 The black seated ruler shall cry out.  
 f060 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.  
 f065 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.  
 f070 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.<sup>912</sup>  
 f075 Then they will paint each other blue.  
 The **Canuls** will become miserable and poor here on the plaza<sup>913</sup> of the **Canuls**.  
 Then the extra burden was taken off.  
 Here at Zaclactun **Ah Ek Uilu**<sup>914</sup> is seated.  
 Here also were enclosed many loads at the summit of the hill.  
 f080 Here the extra loads are seven.

<sup>910</sup> For the expression **kaxi u puczikal** see TIC: Imprimirsele lo que oye: kaxac tu puczikal.  
<sup>911</sup> 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.  
<sup>912</sup> Here 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 j077 it would appear that the family name is meant in this instance. See the commentary in line e434 and in the glossary.  
<sup>913</sup> 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 luum. ¶ Suelo echar así: bituntah. ¶ Echad suelo a la yglesia: bitun tex v vich v luumil yotoch Ku.  
<sup>914</sup> Perhaps “he the black Uilu” with **uilu** being of an unknown meaning.

ti tali u katabal u cuch katun  
 oxlahunte u cuch chakan  
 f055 ti kaxi u puczikal peten  
 lay u kin u katal u cuch ah Emal  
 ti tali u coo poop  
 ti tali numon tu cal ya  
 auatnom ek tenel ahau  
 f060 ti uil uchom multun tzeki  
 emom chacmitan kuch, chacmitan uiih  
 hoybom u uich ti ualac yahaulil  
 tu kinil maya cimlal  
 ti uil uchom ahau canil  
 f065 zinic balam haabil yetel hun co yol yaabil ti u heo katun  
 ti tali auatnom chum kin uoo  
 lay u munal ah Emal, bay ix Holtun Zuyua<sup>915</sup>  
 auatnom chac tenel ahau, paxnom zac tenel ahau  
 lay u mut katun Oxlahun Ahau lae  
 f070 Oxlahun Ahau u lubul u cuch katun ti Ah Emal  
 bay ix Holtun Zuyua, bay ix Ho Tzuc Chakan  
 ti uil uchom zalam koh cheil tu cuch Ho Tzuc Chakan  
 uchci u numya Ah Canule  
 f075 uchci u chohlam choh<sup>916</sup>  
 uchci u numya Ah Canule uay tan Bitun Canule  
 ti ix u lukzah u ppicil u cuch  
 uay Zaclactune cumlic Ah Ek Uilu<sup>917</sup>  
 uay ix kalahi yaabhi u cuch u ni uitz  
 f080 uucte u ppicil u cuch yan uaye

<sup>915</sup> 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.  
<sup>916</sup> While **chohlam choh** seems to indicate that people are painting each other blue, a symbol of sacrifice, an alternative meaning might be that everything is putrid. See DMSF: Choomal: irse podriendo la llaga por dentro. ¶ chohlamac u puhil; choochoonac u cinil u pol ti kik: se va podriendo por dentro la llaga de tu cabeza.  
<sup>917</sup> 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 Nahuatl 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.  
f085 Whatever will be established will end with the burden of the katun.  
Here the seven clay vessels for tortillas are cared for.  
by the women of Zaclactun, the **Bolon Choch**.<sup>918</sup>  
It is that which is seated in the heart of the region, Cuzamil.  
It was fortold in the final word of the hieroglyphic priest  
f090 for whatever person, then again he was measured.  
There are **Ah Muzen Cab** and **Ah Zabac Na**  
throughout the rule of 13 Ahau, 1 Ahau.  
During this time the sun and the moon and the night will become one.  
Then it happens that **Oxlahun ti Ku** is awoken by **Bolon ti Ku**.  
f095 Then was the birth of creation, then was the birth of **Itzam Cab Ain**.  
There will be a judgement day for the living on earth.  
The heaven is turned face up onto it back, the region is turned face down.  
Then **Oxlahun ti Ku** began to make noise.  
Then there was a great destruction by flood.  
f100 And then the great **Itzam Cab Ain** arose.  
Then comes the end of the comand of the fold of the katun.  
Thus a deluvio will be the final decree of the katun.  
Eighteen piles on top of 400 years plus 17 measures<sup>919</sup>  
will be the end of the decree of the katun.  
**Bolon ti Ku** does not want it to happen.

<sup>918</sup> 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 Chochol** 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. **Choch**, 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: Choch. 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 (chiuoh kak) and tarantula-seizure (chiuoh tancaz) (MS p. 41).

<sup>919</sup> 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: ho tuc bak. (being the sum of (5 x 20) + 400).

uay u oocol u than katun tulacale  
uucte uil uaye kintunyaabil  
uucte ti haab katunyah uaye  
uucte ti haab maya cimlal  
f085 uabal bin heobal oocabal u cuch katun  
uay cananaan uucppel u catil uah  
tumenel ix Zaclactun, bolon choch  
lay culaan tu puczikal peten, Cuzamil<sup>920</sup>  
ti ulah ti u xul u than ah kin uooh  
f090 ti ah lauac lauac, ti ca ti cheki yoc  
ah muzen cab<sup>921</sup> yetel ah zabac na<sup>922</sup>  
tu lah yahaulil Oxlahun Ahau, Hun Ahau  
u kin ti ca bin nupptambanac kin yetel :U: yetel akab  
ti ca tali u yahal cab ti Oxlahun ti Ku tumen Bolon ti Ku  
f095 ti ca zihi chab, ca zihi Itzam Cab Ain<sup>923</sup>  
xotebal u cuxtal baalcah  
ca haulahi caan, ca nocpahi peten  
ca ix hoppi u hum Oxlahun ti Ku  
ca tun uchi noh haycabil<sup>924</sup>  
f100 ca ix liki noh Itzam Cab Ain  
ca uchi oocabal u than u uuo katun  
lay hun ye ciil<sup>925</sup> bin oocabal u than katun  
uaxacalahun tuc bak u haabil catac uuclahun pizi  
oocabal u than katun  
ma ix yoltah Bolon ti Ku

<sup>920</sup> Here the place name **Cuzamil** appears to be applied to **Zaclactun** which in turn is thought to be an alternative name for **Mayapan**.

<sup>921</sup> This is the first appearance of this entity in the texts. See also f134, h008. h017, h025, h034. Literally, “he who bring forth honey”, from the verb root **muz** = “to issue forth, to gush forth”, and **cab** = “honey”.

<sup>922</sup> 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 **Zabac Na** is a place name but its location is uncertain.

<sup>923</sup> This is the first mention of this mythological earth monster in these texts. See also lines f100, f105, f206, f409.

<sup>924</sup> See BMTV: Destruirse el mundo o acauarse: hayal cab. ¶ Destruición así: hay cabal .I. hay cabil.

<sup>925</sup> Literally, “one point of henequen”. See CMM: Hun ye cijl: diluio general en que dezian los indios que no auia faltado sino vna punta de maguey (que es el cañamo desta tierra) para llegar el agua al cielo.

f105

Then he slits the throat of **Itzam Cab Ain**.  
Then he took the region on his back.<sup>926</sup>  
Here is **Ah Uooh Ppuc**<sup>927</sup> as he is called.  
He didn’t give his name to them.  
Thus the ruler was persuaded to look the other way.

f110

11 Ahau  
It is really necessary to believe this.  
Such is the stela which our lord father left us.  
This is what they drank:<sup>928</sup> mead.

f115

We, the ruling people, obey the command here,  
the very first to adore the true gods.  
Thus then was seated the true god, our lord god,  
the lord of heaven and earth, the true god.  
Even though they were the first gods, they were perishable gods.

f120

That is the end of the command of those who ere 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.

f125

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,

f130

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.

<sup>926</sup>

For a possible alternative meaning of **cha pach** see BMTV: Buscar la caza o ojearla así: cha pach. ¶ Andan buscando los benados: cha v cahob tu pach ceh. / Cha pach:: Çercar atajando ganado para cogerlo: cha pach. ¶ Çercad así las obejas porque no se uyan: chaex v pach tanam ca achac v puul.

<sup>927</sup>

Literally: “he with hieroglyphs on the cheeks.”

<sup>928</sup>

The expression **kam chi** is glossed both as breakfast and as lunch. See for example BMTV: Almorçar y almuerzo, por desayunarse: kam chij. ¶ Aún no he almorçado: ma to in kamah in chij.

f105

ca ix xoti u cal Itzam Cab Ain  
ca ix u chaah u petenil u pach  
heklay ah uooh ppuc u kabae  
ma ix u toh pultah u kaba tiobi  
ti kaxaan tun u uich ualac yahaulil lae

f110<sup>929</sup>

Buluc Ahau  
ti hach kabet u bel yoczabal ti ol  
lay u tunil tu ppatah c’ yum citbil  
lay u kam chi lae balche

f115

licil ca tzicic uay coon ah tepal uinicoob  
hach paybentzil u kultabaloob hahal kuob  
lay tun cumlahi hahal ku, c’ yumil ti dios  
u yumil caan yetel luum, hahal ku  
bacac ix yax kuobe, hauay kuob

f120

ooc u than u kultabaloob  
kazpahiob tumen u cicithanil u yumil caan  
ca ooci u lohol baalcah  
ca ooci u caput cuxtal hahal ku, hahal dios  
ca u cicithantah caan yetel luum

f125

ti kazpahi a kul maya uinicexe  
xeth a uol ta kuleex lae  
u kahlay cab tu kinil lay tumen oibaan lae  
tumen ma kuchuc tu kin u meyah  
lay picil huunoob lae; lay picil thanoob lae

f130

utial katabal u chi maya uinicoob  
uay yoheloob biix zihaaniloob eolic cab uay ti peten lae

<sup>929</sup>

The material in lines f111-f131 is to be found only on page 42 of the Chumayel.

In the Region  
 In 11 Ahau then **Ah Muzen Cab** arose.  
 f135 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.  
 f140 Then the world was created.<sup>930</sup>  
 but they did not know when it will come.  
 And then **Oxlahun ti Ku** was seized by **Bolon ti Ku**.<sup>931</sup>  
 Then fire descended, then chord descended,  
 then rocks descended, then sticks descended.<sup>932</sup>  
 f145 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 battered.  
 Then he was spit upon, then he was turned around.<sup>933</sup>  
 Then his scepter and his **hool zabac** were taken from him.  
 f150 Then the quetzal was taken, then the blue bird was taken,<sup>934</sup>  
 then the cloth was taken.  
 He crumbles the leftovers of sustenance with his heart.  
 He crumbles squash seeds, he crumbles large squash seeds,<sup>935</sup> he crumbles beans.  
**Yax Bolon Oacab** covered himself with his seeds.<sup>936</sup>

<sup>930</sup> 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.

<sup>931</sup> 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).

<sup>932</sup> RC: Cf. Motul, p. 346: “Eman u che u tunich Dios coklal: The punishment of God has come upon us with deaths or pestilence.”

<sup>933</sup> RC: Perhaps meaning that his image was turned so that it was no longer visible. RC: Cf. p. 67, note 5.

<sup>934</sup> 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.

<sup>935</sup> See NEM: Xka': Cucurbita spp. -Cucur. RC: The seeds of the unidentified striped squash called ca.

<sup>936</sup> RC: Lit. nine generations, or eternal. According to Landa (1929, p. 20), Bolon oacab 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.

ti peten<sup>937</sup>  
 ichil Buluc Ahau ca liki Ah Muzen Cab  
 f135 kaxic u uich Oxlahun ti Ku  
 ma ix yoheltahoob u kaba  
 cilich citbil yetel mehenbil  
 lay u kaba yalahoob ti  
 ma ix chicaanpahi u uich tiob xan  
 f140 tu chii ix ca ooci yahal cabe  
 ma ix yoheltahoob binil ulebal  
 ca ix chuci Oxlahun ti Ku tumenel Bolon ti Ku  
 ca emi kak, ca emi tab<sup>938</sup>  
 ca emi tunich, ca emi che  
 f145 ca tali u baxal che yetel tunich  
 ca ix chuci Oxlahun ti Ku tumenel Bolon ti Ku  
 ca paxi u pol, ca lahi u uich  
 ca tubabi, ca cuchpachhi xan  
 ca colabi u canhel<sup>939</sup> yetel u hool zabac<sup>940</sup>  
 f150 ca chabi ix kukil, ca chabi ix yaxum,  
 ca chabi ibnel<sup>941</sup>  
 u ppuyem uiil yetel u puczikal<sup>942</sup>  
 u ppuyem zicil, u ppuyem topp, u ppuyem buul  
 u teppah u yinah Yax Bolon Oacab

<sup>937</sup> All three texts, with various degrees of completeness, are sources for the material from line f134 through f193.

<sup>938</sup> See line d234 for a footnote on the phrase **emom tab**.

<sup>939</sup> For the phrase **col canhel** see comment to line c387.

<sup>940</sup> While the meaning of the parts of the expression **hool zabac** are known it is unknown what the expression as a whole means. **Hool** means head, hair on the head, top of, etc. and **zabac** means soot, black ink, gun powder. As an outside possibility perhaps this is some grammatical variant of **uol zabac**, tortillas made of dried ink. See BMTV: Panecillos redondos de cualquier cosa: vol. ¶ Uno o dos paneçillos de tinta seca: hun vol, ca vol ticin çabac .l. patbil çabac. RC: Maya idol-makers removed the smut from their faces as a sign that their period of fast and consecration was over (Landa 1929, p. 70).

<sup>941</sup> As pointed out in the footnote to line a704, **ibnel** probably means “cloth”, specifically the type of cloth used to write on. However, **ibnal** most commonly refers to placenta, so perhaps in this instance that is what is meant.

<sup>942</sup> This line exists only in the Chumayel. In fact, the material on lines f146 through f151 are given in various states of incompleteness in the original texts making the composition of the edited version somewhat suspect. Here the word **ppuyem** is treated as a verb, although there is no vocabulary entry to substantiate this. There is however an example of a parallel phrase to **ppuyem uiil**, **ppuyemal hanal** which is given in the BMTV: Reliebes o sobras de la mesa y de la comida: yala hanal .l. v ppuyemal hanal.

f155 Then he went to the thirteenth layer of heaven.<sup>943</sup>  
 Then the pericarp and the tips of corn-cobs remained here on earth.  
 Then his heart went because of **Oxlahun ti Ku**,  
 They did not know that the heart of the sustenance<sup>944</sup> was gone.  
 After that the fatherless ones, the miserable ones,  
 and those without husbands became powerless.<sup>945</sup>  
 f160 They were alive although they had no hearts.  
 Then they were buried in the middle of the sand, in the middle of the sea.<sup>946</sup>  
 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.  
 f165 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.

f155 ca bini tu oxlahun taz caan  
 ca culhi u maʔil yetel u ni bacalil uay yokol cabe  
 ca tun bini u puczikal tumenel Oxlahun ti Ku  
 ma ix yoheltahoob binci u puczikal uiil lae  
 ca hutlahi ix ma yumoob yetel ah numyaob  
 yetel ix ma ichamoob  
 f160 cuxaanoob ix ti minaan u puczikal  
 ca mucchahiob tu yam zuz, tu yam kaknab  
 hun uʔ hail, ulom hail  
 ti uchi u col canheli  
 ti homocnac caanal, ti homocnac cabal xan<sup>947</sup>  
 f165 tu katunil u nupp u uuʔ  
 cimci u thupil mehen tumenel u zucunoob  
 lay u uuʔ u katunil, Oxil Oc u kinil ulci uaye  
 Hun Cimi u kinil ʔoci u than katun

<sup>943</sup> RC: Lit. “the 13th layer of the sky.”  
<sup>944</sup> Here again what is meant by the word **uiil** or sustenance is corn.  
<sup>945</sup> The Chumayel shows **hul la hi**. RC: “pierced through.” The Tizimin and Mani versions say: “fell to pieces,” (hutlahi).  
<sup>946</sup> RC: See p. 67, note 5.

<sup>947</sup> 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.

f170 Then the four gods, the four **bacaboob** 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.  
This then is the sign of the destruction of the world by flood.  
Then the **bacab** bent the tree.  
f175 to seat the red breasted **piooy**, red male oriole, red retiring<sup>948</sup> **mut**-bird.<sup>949</sup>  
  
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.  
This then is the white tree of abundance where the coati stands up  
f180 to seat the white breasted **piooy**, white male oriole, white 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.  
It seats the black breasted **piooy**, black male oriole, black retiring **mut**-bird.  
  
f185 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 yellow breasted **piooy**, yellow male oriole, yellow retiring **mut**-bird.  
  
The green tree of abundance was set up in the center of the region.  
f190 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 **piooy**, green male oriole, green retiring **mut**-bird.

ca ualci cantul ku, cantul bacab  
f170 lay hayezoob cab lae, tu chii tun ca ooci haycabile  
  
ca ualhi chac imix che tu lakin peten<sup>950</sup>  
lay u yocmal caan  
lay u chicul haycabil<sup>951</sup>  
lay u coycinah u che bacab  
f175 culic chac tan piooy, chac xib yuy, chac oyal mut  
  
ca ualhi zac imix che tu xaman peten  
lay u yocmal caan; lay ualic zac chic  
lay u chicul haycabil  
lay zac imix che; ualic cu chic  
f180 culic zac tan piooy, zac xib yuy, zac oyal mut  
  
ca ualhi ek imix che tu chikin peten  
lay u yocmal caan  
lay u chicul haycabil  
culic ek tan piooy, ek xib yuy, ek oyal mut  
  
f185 ca ualhi kan imix che tu nohol peten  
lay u yocmal caan  
lay u chicul haycabil  
culic kan tan piooy, kan xib yuy, kan oyal mut  
  
ca ualhi yax imix che tu chumuc peten  
f190 lay u yocmal caan  
lay u chicul haycabil  
culic yax tan piooy, yax xib yuy, yax oyal mut

<sup>948</sup> 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.

<sup>949</sup> 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 **piooy** which is unregistered, but because it has different colored breasts matching the world direction colors this indicates that it is also a bird.

<sup>950</sup> The **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.

<sup>951</sup> 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 preceed 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.

f195 The plate, the cup, the mat, the dais of another katun is seated.<sup>952</sup>  
He beckons to his lord by hand, he beckons to his lord with his foot.  
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**.<sup>953</sup>  
f205 He came from the seventh layer of the earth.  
Then he descended to step on the back of **Itzam Cab Ain**,<sup>954</sup>  
It was then that suffering descended as the sky oppressed the earth.<sup>955</sup>

<sup>952</sup> 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.”

<sup>953</sup> “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.

<sup>954</sup> The Chumayel shows **ytzam 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. Beltran 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 cipáctli 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).

<sup>955</sup> 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.

f195 cumtal u caah u lac, u luch, u poop, u ñam, u yanal katun lae  
ah pay kab tu yum, ah pay oc tu yum<sup>956 957</sup>  
cumtal u caah Chac Piltec<sup>958</sup> 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<sup>959</sup>  
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  
f205 tali tu uuc taz cab  
ca emi u chekebte u pach Itzam Cab Ain  
ti ca emi tu muk u xuk luum caan

<sup>956</sup> From this line f194 through line f290 the source of this material is to be found only in the Chumayel.

<sup>957</sup> 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.

<sup>958</sup> The mention of **Piltec** occurs in the following lines: c210, c232, c504, f195, f197, f199, f201, f203.

<sup>959</sup> 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?



f210

They walk among the candles,<sup>960</sup> among the four layers of the stars.  
 There was no light in the world; everywhere there was no sun,  
 everywhere there 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.<sup>961</sup>

f215

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.  
 They weep while ruling.  
 The reign appeared then, the mat also appeared,  
 the first tree of the world appeared.<sup>962</sup>

f220

The greater part of the world appeared because of the **Uuc Yol Zip**,<sup>963</sup>  
 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.<sup>964</sup>  
 Red is the mat on which **Bolon ti Ku** sits.

f225

His buttock is sharply rounded<sup>965</sup> as he sits on his mat.  
 Then descended greed from the center of heaven.  
 Such is the greedy reign, the greedy rule.

f210

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:  
 ahubaob ti ix tan u yahal cab  
 ca tun ahi cab  
 ualaci to yahal cab  
 oxlahun pic ðac<sup>966</sup> tu uuc u xocaaan yahal cab

f215

ca tun ah cab tiob  
 ci uba ca kin ðam, ox kin ðam  
 ca ix hoppi yokol Oxlahun ti Ku  
 okol u caahoob ti yahaulil  
 chacaan tun tepal, chacaan ix poop  
 chacaan u yax cheil cab<sup>967</sup>

f220

chacaan u numteil cab tumeneloob uuc yol zip  
 ma ix tu kin u tepal, lay lic yokticoob Bolon ti Ku lae  
 ti ca tali u tzol yol poop  
 chac ix u poop culic Bolon ti Ku

f225

out polbil ix yit ti culic tu poop  
 ca emi zio tali tan yol caan  
 lay u zioil tepal, u zioil ahaulil

<sup>960</sup> For 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 (tah) for lighting. Thompson believes, however, that wax was used by the Maya for ceremonial purposes before the Conquest (J. E. Thompson, 1930, p. 105).

<sup>961</sup> For the combination of the numbers 13 and 7 as used in conjunction with the creation of the world see line a117.

<sup>962</sup> This is probably a pun on the name of the sacred tree, the ceiba tree which is called **yaxche** in Mayan.

<sup>963</sup> For other mentions of **Uuc Yol Zip** see lines c175, c186, c212, c446, e343.

<sup>964</sup> Compare with line c208. RC: Cf. p. 72, note 13.

<sup>965</sup> RC: Maya: out polbil. Out means pointed like a hat. (Dict. San Francisco.) 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. 1 v. apud Seler 1923, p. 21.

<sup>966</sup> For the expression **pic ðac** see BMTV: Número mui grande, innumerable: pic ðaac .l. pic ðacab. RC: ðac, here translated as series, also means degrees, steps, stairs and other things which go above one another. Motul.

<sup>967</sup> 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 cah cab (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.  
 f230 Then the black monkey was seated in the west.  
 Then the yellow monkey was seated in the south.<sup>968</sup>  
 Then the red seated ruler was seated,<sup>969</sup>  
     the occupant of the mat on the podium, the occupant of the dais on the podium.<sup>970</sup>  
 Then the white 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.  
 f235 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...

ca cumlahi chac eo ti lakin  
 ca cumlahi zac yeobil ahaulil eo ti xaman  
 f230 ca cumlahi ek eo ti chikin  
 ca cumlahi kan eo ti nohol  
 ca cumlahi chac tenel ahau,<sup>971</sup>  
     ah tem poop, ah tem ɔam  
 ca cumlahi zac tenel ahau,  
     ah tem poop, ah tem ɔam  
 ca cumlahi ek tenel ahau,  
     ah tem poop, ah tem ɔam  
 f235 ca cumlahi kan tenel ahau,  
     ah tem poop, ah tem ɔam  
 ti ku ix tu than, ti ua ix ma ix kui  
 ti minaan ix u uah, ti minaan ix yaal  
 hun xeli<sup>972</sup>

<sup>968</sup> For this meaning of the word **eo** see CMM: Ah eo: mono, que contrahaze algo. Confirming this is the DMM: Cocos hazer o coccar como mono: eo.RC: Probably the bases or pedestals on which the following deities were set.

<sup>969</sup> 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.

<sup>970</sup> See the footnote to line c116. Other occurrences are to be found on lines c269, c300, c515, d116, d195, d212, d251, d364, d375, d397, d414, d418. RC: Written ah ten pop ah ten ɔam in our text, but in the Mani and Tizimin MSS., ah tem pop ah tem ɔam. 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 (ɔam) 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.

<sup>971</sup> For a comment about this four-in-one personage see the footnote to line f031.

<sup>972</sup> 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.

f240 3 Ahau Katun  
 Here is **Bolon ti Ku**.  
**Bolon Chan**<sup>973</sup> 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.

f245 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.<sup>974</sup>  
 At that time all of the children are sold.  
 Thus will it happen to the Itza who speak our language brokenly.

f250 whether he be accomplished, whether he be a youth.<sup>975</sup>  
 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.  
 Then the rulers of the land are asked the riddles.

f255 when the decree of the katun ends.  
 Then those of the lineage of the nobles, of the lineage of town officials show themselves<sup>976</sup>  
 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,

f260 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.

<sup>973</sup> 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.

<sup>974</sup> 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.

<sup>975</sup> For the meanings of **chuen** and **celem** see CMM: Ah chuen: artifice oficial de algun arte./ Ah cellem: 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).

<sup>976</sup> RC: Possible alternative translation: Then those of the lineage of the noble chiefs shall appear. Cf. p. 92.

f240 Ox Ahau  
 he Bolon ti Ku lae  
 Bolon Chan u uich ti yahaulil uinicoob  
 ah ca kin poop, ah ca kin sam  
 lay tali ichil Ox Ahau Katun

f245 ti ix bin yanac u yanal u yumil peten  
 yah culcinahul u than u yanal katun  
 ca bin sococ u than Ah Ox Ahau Katun  
 tu kinil u concon mehen  
 lay bin yanac yokol u nunil Ah Itza<sup>977</sup>

f250 hun ua chuen, hun ua cellem  
 hun oit tunil u kex<sup>978</sup> u keban u nunil Ah Itza  
 lay Bolon ti Ku  
 lay bin soccebal u than ah ox Ahau Katun  
 ti ix u naatal naat yahaulil cabobi<sup>979</sup>

f255 soccebal u than katun  
 ti ix u chacanhil u chibal al mehenobi, u chibal batabobi  
 yetel u yanal ah cux olaloob yetel u chibal bataboob  
 lay mucchektabi luum tu uichobe  
 ca mabalhiob tumen u coil kin, u coil katun

f260 u mehen kaz, yal ix buyuk  
 lay zihoob ca ahi cab ichil ah ox Ahau Katun  
 bay bin soccebal u tepaloob ah cappel ichoob ti c’ yumil ti dios  
 he ix ca bin socnac u than katun lae

<sup>977</sup> 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).

<sup>978</sup> For the meaning of **kex** as translated here see BMTV: Paga, retorno o recompensa de qualquiera cosa: v hel, v kexul .l. v pacul.

<sup>979</sup> 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.

f265     They are accustomed to eat together.  
Nowhere it will be said that he puts power in the prophecy.<sup>980</sup>  
The prophecy predicts that he sits in abject poverty.  
It came during his reign, when he arrived to sit upon his mat.<sup>981</sup>  
**Colop u Uich Kin** begins his fire across the sky burning the earth.<sup>982</sup>  
f270     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.  
f275     Perishable things are assembled at that time.<sup>983</sup>  
Strong palisades of sharpened sticks reinforced with **ah muc** cordage are set up.  
The blue-tail flies<sup>984</sup> shall swarm at the crossroads, at the four resting places.<sup>985</sup>  
At that time the butterflies swarm.  
Then there came great misery.  
f280     This comes for three **uinaloob**  
          at the time of 3 Ahau Katun for three years.<sup>986</sup>  
Thus will it come to pass in 3 Ahau Katun.

<sup>980</sup> RC: Referring to Bolon-ti-ku.

<sup>981</sup> RC: A reference to the interrogation of the chiefs. Cf. Chapter IX.

<sup>982</sup> See the glossary for more information about **Colop u Uich Kin**. See also line ea53. RC: Maya, colop, translated as though it were colob.

<sup>983</sup> RC: Maya, zatay babalil. This has been translated as it stands, but in connection with the “riddle for the rulers” we suspect that zatay batabil is intended. This would mean that the chiefs who are about to perish are assembled. Cf. Chapter IX.

<sup>984</sup> 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.

<sup>985</sup> RC: This expression, to ho<l> can be, tu ho<l> can heleb, has been corrected from page 166 of the Kaua MS. Literally it means the four openings where two roads cross, the openings between the four resting places, i.e. the four corners at the cross-roads where travelers set down their packs and rested. Such would be a convenient place for an ambushade, and here the slain would be buried. Ah muuc, here translated as gravedigger, means anyone who buries or conceals anything.

<sup>986</sup> RC: Lit. “three heaps of years.” The translation of this sentence is uncertain.

f265     lic ualic<sup>987</sup> u mul uihtic  
ma ix tab u tal u yalab lic u yancuntic cal u mut  
ti culic cal kin, cal numya<sup>988</sup>  
ti tali tamuk yahaulil, ca kuchi ti culic tu poop  
top caanal hopaan u kak colop u uich kin tocaan ti cab  
f270     lay u buc ti yahaulil  
lay u chun licil yoktic u tepal  
tu kin numen chuen, numen celem<sup>989</sup>  
tu kinil u naatal naat ahauob<sup>990</sup>  
can ualic u chic che<sup>991</sup>  
f275     mol tu kin zatay babaalili  
can ualic u chic che ah muc<sup>992</sup>  
tu hol can be, tu hol can heleb okom bulcum<sup>993</sup>  
tu kinil momolhi pepen  
ti tali chacmitan numya  
f280     lic u talel ox uinkeh  
u kin Ox Ahau Katun, ox tuc ti haab  
lay bin nuppuc ichil Ah Ox Ahau Katun

<sup>987</sup> For this meaning of the word **ualic** see BMTV: Hazerse de costumbre: lac, lic .l. va lic. ¶ ¿Que se haze de costumbre?: bal va lac?, bal lac .l. bal lic?

<sup>988</sup> 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 culic 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 yit numya /o/ tu cal numya: estar en suma pobreça.

<sup>989</sup> See also lines c176, c347.

<sup>990</sup> See line f254.

<sup>991</sup> 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.

<sup>992</sup> 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.

<sup>993</sup> 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;<sup>994 995</sup>  
f285 Jícama tortillas are its tortillas, jícama water is its drink;<sup>996</sup>  
That is what they eat, that is what they drink.  
Primarily<sup>997</sup> **chinchin chay**<sup>998</sup> is what they eat.  
That is what settled here in the town of misery lord in the ninth tun.,<sup>999</sup>  
at the time when there were the foreigners.<sup>1000</sup>  
f290 The burden of the katun passes through all the years of 13 Ahau Katun.<sup>1001</sup>

ca bin cumlac u yanal katun  
oxil uah u uah, oxil ha u yaal  
f285 cupil uah u uah, cupil ha u yaal  
lay cu hantic, lay cu yukic  
ix batan chinchin chay cu hantic  
lay culhi uay tu cahal numya yume ichil u bolon tun  
tu kin yan òulili  
f290 katal u caah u cuch katun tu lah yaabil Ah Oxlahun Ahau

<sup>994</sup> 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 the 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 Chumayel, 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.

<sup>995</sup> 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.

<sup>996</sup> RC: The root of the Jícama cimarrona (*Calopogonium caeruleum*, Benth.) is eaten in time of famine. Dicc. San Francisco.

<sup>997</sup> RC: Ix-batun, or batun, is probably an unidentified wild plant or tree. Batun is a common family name among the Maya.

<sup>998</sup> 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*, I, p. 299).

<sup>999</sup> 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.

<sup>1000</sup> In this case I have used the more common translation of the word **òul**, “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 9<sup>th</sup> 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.

<sup>1001</sup> 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.

11 Ahau Katun  
Then 11 Ahau Katun spreads his legs in an embrace.  
f295 On that day the word of **Ah Bolon Jacab Miatz**<sup>1002</sup> 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.  
f300 Baptism came from the center of heaven.<sup>1003</sup>  
Nine Bushes is its house, it descended with a fragrant scent.<sup>1004</sup>  
Sweet is his mouth, sweet is the tip of his tongue, sweet are his brains.  
Then descended two **Chac Uayab Zoʔ**.  
They sucked the nectar of the flowers.<sup>1005</sup>  
f305 Then sprouted the red unfolded calyx, the white unfolded calyx,  
the black unfolded calyx and the yellow unfolded calyx,  
the opened water lily, the divided water lily, the spouts of the water lily.  
Then sprouted the five-petaled plumeria flower<sup>1006</sup> and the five plumeria flower,  
the edible cacao flower, the **ix chabil tok**, the **ix bac nicté**,<sup>1007</sup>  
f310 the **Ix Macuil Xuchit**,<sup>1008</sup> the resourceful flower,<sup>1009</sup> the laurel flower,<sup>1010</sup>  
the lame flower.<sup>1011</sup>

<sup>1002</sup> Literally: “he of eternal wisdom”. RC: Bolon jacab: Cf. p. 99, note 10.  
<sup>1003</sup> RC: Alternative translation: for the rebirth etc.  
<sup>1004</sup> See CMM: Bolon mayel: cualquier olor suauissimo y trascendente. Compare with line j273 where it is assumed that **bolon mayel** is a variety of flower.  
<sup>1005</sup> RC: For this sentence the following is substituted in the Mani and Tizimin versions of this narrative: “Then descended two mighty demon bats who sucked the honey of the flowers  
<sup>1006</sup> 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.  
<sup>1007</sup> For **ix bac nicté** see BMTV: Açuçena, especie de lirio, y su flor: yx bac nicté. RC: Ix-bac nicté: ix-bac means a little girl, and there may be a plant of that name, as it is also a place-name. Nicté means flower in general, particularly the Plumeria.  
<sup>1008</sup> Note that this flower is given in Mayan as **ix ho nicté** above on line f307. RC: Macuil Xochitl is Nahuatl for Five Flower, the Mexican god of music and dancing, probably introduced into Yucatan by the Toltecs.  
<sup>1009</sup> For **hobon yol** see BMTV: Abil para bien y mal: hobon ol. RC: Alternative translation: hollow tip  
<sup>1010</sup> RC: Laul: Stemmadenia insignis Miers., much admired by the Maya (Landa 1900, p. 386).  
<sup>1011</sup> For **kouol oc** see BMTV: Cojo y contraecho de pierna: kou .l. chahal oc. ¶ Cojo haçer a otro: koucinah.

Buluc Ahau<sup>1012</sup>  
ti ca hekah yoc<sup>1013</sup> Ah Buluc Ahau  
f295 u kinil u yemel u than ah bolon jacab miatz  
ti tu uuo zuput tu katunil  
ca emi u katal u cuch katun, bolonte u cuch<sup>1014</sup>  
ca emi ti canil kan u kinil uale  
ca hau u cuch ca emi  
f300 ti tali tan yol caan u caput zihil  
bolon aban u yotoch, yet emci bolon mayel<sup>1015</sup>  
chahuc u chi, chahuc u ni yak, chahuc u ʔomel  
ca emi catul Chac Uayab Zoʔ<sup>1016</sup>  
lay ʔuʔe u kabil nicté  
f305 ti ca hoki ix chac hoch kom, ix zac hoch kom<sup>1017</sup>  
ix ek hoch kom, ix kan hoch kom  
ix hau nab, ix huʔ nab, ix kuk nab<sup>1018</sup>  
hoki tun ix ho yal nicté yetel ix ho nicté  
ix ninich cacau, ix chabil tok,<sup>1019</sup> ix bac nicté  
f310 ix macuil xuchit, ix hobon yol nicté, ix laul nicté  
ix kouol yoc nicté<sup>1020</sup>

<sup>1012</sup> The material from lines f293 through f356 is given in all three sources with varying degrees of completeness.  
<sup>1013</sup> For the expression **hek oc** see BMTV: Ahorcar los niños, puniéndolos aorcados sobre las caderas: hek oc.  
<sup>1014</sup> In this case **bolon** is translated as great. See DMSF: Bolon; kokol: gran. ¶ kokol ah tuz: gran mentiroso.  
<sup>1015</sup> For an alternative to the expression **bolon mayel** see DMM: Agua bendita: tzitzabil haa; bolon mayel.  
<sup>1016</sup> Literally “great were-bat”.  
<sup>1017</sup> 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 assi. 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.  
<sup>1018</sup> I suspect that in this case **nab** means the water lily. See Roys’ Ethno-Botany: Nymphaea ampla, DC. Naab, Zac-nab. The plant was used as an hallucinogenic drug by the Maya.  
<sup>1019</sup> An unregistered flower. However, there are various flowering shrubs which have the word **tok** in them, principal among them the **ʔulub tok**.  
<sup>1020</sup> 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. Dishonestidad, vicio de carne y travezuras de mugeres.”

Thus sprouted the plumeria flowers of the vendors of fragrant scent.<sup>1021</sup>  
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.  
f315 Then the burden of the plumeria flower katun descended, there was not another word.<sup>1022</sup>  
The burden of the katun is that there are no tortillas.  
Then it was that the plumeria flower sprang up,<sup>1023</sup>  
**Bolon ti Ku** sinned for three years  
The time had not come when **Bolon Oacab** as the god in hell was created.  
Then descended **Ppizlim Tec**<sup>1024</sup> to take the plumeria flower.  
f320 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.<sup>1025</sup>  
Thereupon the heart of the flower sprouted; it went for a walk.  
Four-branched is the plate of the flower,  
f325 **Ah Kin Xocbil Tun**<sup>1026</sup> 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.<sup>1027</sup>  
f330 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.

<sup>1021</sup> RC: Possibly the pollen-bearing insects and humming-birds are meant here. We find a masculine prefix.  
<sup>1022</sup> RC: Alternative translation: there was no other food than this, so they say.  
<sup>1023</sup> RC: Alternative translation: to the root of the flower.  
<sup>1024</sup> RC: “Although they had a god of song whom they called Xocbi<l>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.  
<sup>1025</sup> 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).  
<sup>1026</sup> See the footnote to **Ppizlim Tec** in line f319.  
<sup>1027</sup> RC: Here the flower, probably a Plumeria, is closely associated with the idea of carnal sin. Cf. p. 104, note 15.

lay hoki nicté lae ah con mayeloob;  
lay u na nicté<sup>1028</sup>  
ca hoki yuub ah kin, yuub ahau,  
yuub holcan, yuub halach uinic  
lay u cuch nicté ahau  
f315 ca emi u cuch nicté katun, minaan u yanal than  
ma ix uah u cuch katun;  
ti tun ca hoki ix haulah nicté  
oczic u keban Bolon ti Ku oxte ti haab  
ma ix kuchi chabnaci ku metnali, Bolon Oacab  
ca emi u chab nicté Ppizlim Tec  
f320 yax bac oonun ix u uayinah<sup>1029</sup>  
ca emi, ca u oocah u kabil nicté, bolon yal nicté<sup>1030</sup>  
tu ichil tun ca cha yichamil Ix Ho Yal Nicté<sup>1031</sup>  
ca tun hoki u puczikal nicté; u ximbaltezuba  
can hek ix u lac nicté<sup>1032</sup>  
f325 ti ix culaan Ah Kin Xocbil Tun chumuc  
ca uchi u hokol Oxlahun ti Ku  
ma ix yoheltah yemel u keban u poop  
ti kuchi tu than cuchi  
nicté ix u poop, nicté ix u kanche  
f330 zauin u culic, zauin u ximbal  
zauin u lac, zauin u luch  
zauin u puczikal, zauin u naat  
zauin u tucul, zauin u chi  
hach coil u than ti yahaulil

<sup>1028</sup> RC: In the Tizimin and Mani versions we find: “there was the house of the flowers.”  
<sup>1029</sup> See CMM: Ah yax bac: un paxaro de plumas verdes ricas, y las plumas.  
<sup>1030</sup> I am assuming that a nine-petaled flower is not a plumeria flower and am thus not including the word plumeria here.  
<sup>1031</sup> See line f308 where this appears to be a flower only.  
<sup>1032</sup> 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.

f335 At that time there are cries for sustenance, there are cries for drink.<sup>1033</sup>  
 He eats at the corner of his mouth.  
 He eats his sustenance from the instep of his foot, he cries for drink.<sup>1034</sup>  
 He shows a stick,<sup>1035</sup> he holds a stone.  
 Great is the craziness in the face of **Lahun Chan**.<sup>1036</sup>  
 f340 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.<sup>1037</sup>  
 While he sits he seizes, he demands his mat.  
 He sits while he reigns.  
 f345 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,  
 f350 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  
 f355 nor does he know what will be the end of his reign.  
 Thus then will be the end his time in power.<sup>1038</sup>

f335 tu kin auat uiil, auat ukul  
 tu xay u chi lic u hanal  
 tu pach u xau lic u uiil, auat ukul<sup>1039</sup>  
 u chicma che, u etma tunich  
 chac u co ol yan ti Lahun Chan u uich  
 f340 ti culic zip u uich  
 zip u than, zip u can, zip u naat, zip u ximbal  
 kaxaan u uich  
 ti culic cha u caah, tza u caah u poop  
 ti culic tamuk tu yahaulil  
 f345 tubaan u yum, tubaan u na  
 ma ix yohel u yum ti mehente  
 ma ix yohel u na ti alinte  
 thabaan u puczikal tu hunal  
 ichil ix ma yumil ah poch yum  
 f350 ichil ix ma nail bin ximbalnac  
 calaan u mut, zatal u naat  
 yicnal u yum, yicnal u na  
 minaan tibil ti, minaan utz tu puczikal  
 halili yan tu ni yak oeoece  
 ma yohel biix bin oecebal  
 f355 ma ix yohel baal yan tu ooc yahaulil  
 lay ca bin oocnac u kinil u tepale

<sup>1033</sup> RC: “his food cries out, his drink cries out:” here the Mani and Tizimin versions of the narrative have been followed in the translation.  
<sup>1034</sup> RC: Xau, translated here as claw, also means the toes of a man.  
<sup>1035</sup> RC: Alternative translation: He holds in his hand a tree  
<sup>1036</sup> RC: Lahun Chan: see p. 101, note 2.  
<sup>1037</sup> 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.  
<sup>1038</sup> 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.

<sup>1039</sup> For **u pach u xau** see BMTV: Enpeine del pie: xau .l. v pach xau. ¶ Mucho me duele el enpeine del pie: hach ya v pach in xau.



f360      There was an end to the burden of alms to **Bolon ti Ku**.  
          **Ix Uuc Zatay** descended.<sup>1040</sup>  
          Then he lost his soul, then he lost his spirit.  
          Then he slit his throat, thus he hung himself.  
          There is sin in the word of the prophet, there is also sin in the priest,  
f365      sin also in the king, sin also in the warrior.  
          Then was the end of their words.  
          Then the shields are turned upside down, then the lances are turned upside down.  
          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.  
f370      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  
f375      and the kings and the warriors.  
          The word manifests itself in another katun, in the 9<sup>th</sup> tun.  
          Then it seems that the town officials desire to be rulers,  
          The children of **Ah Kinchil Coba**<sup>1041</sup> and **Ah Mizcit**.<sup>1042</sup>  
          This is the word of **Oxlahun ti Ku**, not my word.  
f380      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.<sup>1043</sup>  
          On this day there is great misery for the children of the great Itza.  
f385      Dishonest will be the end of the lewd people, the lewd katun  
          in their Christianity it seems.

<sup>1040</sup> 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 Ziho / Chun Caan. See lines j260, j441, j443.

<sup>1041</sup> For other mentions of **Kinchil Coba** see lines d524 and e791.

<sup>1042</sup> 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 Nahuatl word **mizquitl** means the mesquite bush or tree, *Prosopis juliflora*. For other mentions of the family name **Mizcit** see lines h045 and h279.

<sup>1043</sup> For the meaning of **chuchul chuch** see DMSF: Chuchul chuch: anublado (la fruta).

f360      U hauat cuchma u matan ti Bolon ti Ku.  
          Emi Ix Uuc Zatay.  
          Ca ix zati yol, ca ix zati yik.  
          Ca chaci u cal, lay u hich u cal tuba tu hunal.  
          zip u than ah bobat lae, zip ix ah kin lae  
f365      zip ix ahau, zip ix holcan lae  
          ti haulahi u thanoob<sup>1044</sup>  
          ti noclahi u chimaloob, ti noclahi u nabteob<sup>1045</sup>  
          lahun yal yah ual uinicoob ix ca ualhi cuchi  
          ma ix tu yoheltahoob u talel u oocol u than katun  
f370      holcani uil likciob cuchie  
          u chuymaob ix tab tu kab cuchie  
          ma ix kaxaan u uich katun cuchie  
          tu oahoob ix u tan ti lomol  
          nichte ix cimciob ah kinoob, ah miatzoob  
f375      yetel ahauob yetel holcanoob  
          hokaanoob ix u than ichil u yanal katun, ichil bolon tune  
          ti uil uchom u xotom batabil ti yahaulil  
          yal u mehen Ah Kinchil Coba yetel Ah Mizcit uale  
          u than Oxlahun ti Ku, ma tin than  
f380      ca uchi ox uao ti uinicil uale yokol cab<sup>1046</sup>  
          ca uchi ox uao katun uale  
          tu kin naclah uitz  
          tu kin chuchul chuch uale  
          tu kin chactun numya ti yal u mehen Ah Num Itza  
f385      ma cetel bin oocbal nichte uinicil, nichte katun  
          ichil cristianoil uale

<sup>1044</sup> There are various meanings to the verb root **hau**. Even though in the following line the antonym to **haulahi**, 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.

<sup>1045</sup> Perhaps meaning the dart or lance thrown using an atlatl. See BMTV: Dardo: hulte, nabte .l. xolche.

<sup>1046</sup> The word **uao** 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 Cheen; **Oxlahun ti Ku** is its aspect.<sup>1047</sup>  
Thrice hail its reign.  
Then comes the word of **Oxlahun ti Ku**.  
Then it was written by the ruler of Uxmal.  
f395 Then it happened that the back of **Chac Xib Chac** was trampled upon at Chi Cheen  
by **Ah Nacxit Kukul Can**.<sup>1048</sup>  
Then descended the inquisition of the Itza.  
Then comes fighting while snatching purses, fighting precipitously, fighting with blowguns.  
Then arrived the appearance of sin because of 8 Ahau Katun.  
f400 Thus then happens the cleaning of the ceiba tree.  
So then it happens again because of **Chac Xib Chac** at Chi Cheen.  
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.<sup>1049</sup>  
f405 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 16<sup>th</sup> katun.<sup>1050</sup>  
This is the word of the ruler **Ah Kul Itzam Caan**.  
f410 The rattlesnake and **Hapay Canil** came forth.  
Then **Ah Itzam Ulil Ahau** was hung.  
Then the children of the overseers of Itzmal pay tribute  
so that **Hapay Can** can be feed.  
Then the trying katun came forth.  
f415 Then began the rule of Itzmal, the rule of **Ah Ulil Ahau**.  
Afterwards that was the end of **Hapay Can**.  
along with the misery of **Ah Itzam Thul**.

<sup>1047</sup> Compare the introductory lines to 8 Ahau Katun in Sections D and E for the place of establishment and aspect given the in those prophecies.

<sup>1048</sup> **Nacxitl** is derived from “**naui**” = four and “**icxitl**” = foot, i.e. “four footed”. It is one of the aspect names of **Kukul Can**. See the Glossary for more on **Kukul Can**.

<sup>1049</sup> **Ah Ulil** appears to be some historical personage, apparently a ruler of Itzmal. His name appears four times here (lines f404, f406, f411, f415) and once in the historical material in Section G, line g097.

<sup>1050</sup> The Tizimin gives **vuc lahum pis** while the Pérez gives **uac lahun piz**. In either case, given that there are only 13 katuns in the cycle it is hard to understand what is meant here.

Uaxac Ahau  
Uaxac Ahau u kin u miz kiuic ix chaan cab<sup>1051</sup>  
f390 ca emi u than Oxlahun ti Ku  
Uaxac Ahau tu chi cheen, Oxlahun ti Ku u uich  
ox tezcun lay hi u tepal  
ti tali u than Oxlahun ti Ku  
ca oibtabi u yahau Ah Uxmal  
f395 ca tali u chekeb u pach Chac Xib Chac<sup>1052</sup> te Chi Cheen  
tumenel Ah Nacxit Kukul Can  
ca emi u katlam Ah Itza  
ca tali hoc mucuc tza, homol tza, ðon bacal tza  
ti ca oci keban uli tumen ah Uaxac Ahau xane  
f400 lay ca uchi chul yaxche  
bay ca uchi tu caten tumenel Ah Chac Xib Chac tu Chi Cheen lae  
hi uil baal u cuch  
tu kinil uale hun uao, hun ðon hi uale  
Uaxac Ahau ca uchi Ah Ulil Itzmal  
f405 lay ix tun u kinil ca uao ni  
ti ca tabtabi tumenel zipci Ah Ulil Ahau  
ti chuplal yatan yet ahaulil  
lay u heo katun uchi ichil uaclahunpiz katun  
u than u tepal Ah Kul Itzam Caan  
f410 hoki ahau canil yetel Hapay Canil  
ti tabtabi Ah Itzam Ulil Ahau  
ti uchi u patantic u mehen kul Itzmal  
uchebal u tzentabal Hapay Can lae  
ca hoki u tah katun  
f415 ti uchi u tepal Itzmal, u tepal Ah Ulil Ahau  
tu chii ca ðoci Hapay Can lae  
tamuk u numya Ah Itzam Thul

<sup>1051</sup> 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.

<sup>1052</sup> 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 Zac Oiu, 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 Kukul Can**.  
f425 Then his throat was slit, then he was killed by **Ah Kukul Can**.  
The children of **Itzam Thul** saw and heard everything.  
They paid tribute of that which **Hapay Can** swallows.  
The subjugated bear 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<sup>1053</sup> 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**<sup>1054</sup> 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 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.

<sup>1053</sup> 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.

<sup>1054</sup> 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???”

ca uli Yax Bolay, ca uli kuch tan yol caan  
yetel Chac Bolay yetel Chac Xib Chac  
f420 ox num ti ya u pixan Ah Itzam Thul  
tamuk u manzic u numyail uay Itzmal  
tabtabi tumenel u keban yahau Canule  
lay tumenel u patantic u mehen Hapay Can lae  
tu chii ca naatabi tumen Ah Kukul Can lae  
f425 ca xoti u cal, ca cimzabi tumenel Ah Kukul Can lae  
u yiloob, u yuboob tulacal yal u mehen Itzam Thul  
cu patanticoob u luk Hapay Can  
lay ah cuchteeloob u cuchah u keban yahauob  
ca tun hoppi u tumtic Ah Itzam Caan  
f430 ca tali yocol u keban Ah Canul  
ca hoki ahau can tu Chi Cheen  
uay Max Canul tu chi caan<sup>1055</sup> ti hoki ahaui  
oxlahunte u cuch ca zihzabi tumen u yum  
lay hun co yol yaabil, zinic balam haabil  
f435 zalam koh che ah cup chan tokil  
oc na kuchil, maya cimlal, kintunyaabil  
hoc mucuc tza, ñon bacal tza  
ah cotz, ah zioil  
lay u cuch katun  
f440 tu kinil cristianoil, tu kinil nicté uinicil  
tu kinil u numya Ah Nun Itza  
u hau u uuñ katun tu yoxlahunte ah Uaxac Ahau uale  
u lubul u than yokol u halach uinicil, u yahaulil Ah Nun Itza  
ma cetel<sup>1056</sup> bin ñocbal nicté uinicil  
f445 lay bolon ahau  
ti paki chimal kal yetel halal kal  
lay bin uchuc tu nupp katun, hun ñon uale

<sup>1055</sup> For the meaning of **u chi caan** see BMTV: Cordillera de sierra: puuc .I. v chi caan.

<sup>1056</sup> See BMTV: Deshonesta cosa: ma v cetel, ma cetel, ma v cetan .I. ppetayen. ¶ Deshonestas nuevas: 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 Xocaaan 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 xocaaan katunoob I” has similar but not exactly parallel versions which appear in the Codex Pérez and the Tizimin.

**U Kahlay U Xocaaan 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 Cheen 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 Xocaaan Katunoob II** is primarily an account of the gathering of the Itzas from the four corners of the world at Chi Cheen 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 xocaaan 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 xocaaan katunoob I”.

**U Kahlay U Xocaaan 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 uuꝔ katunoob I’ and ‘u uuꝔ 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 Xocaaan 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:

	Morley	Colonial Maya
8 Ahau Katun	1717	1704
8 Ahau Katun	1461	1392
8 Ahau Katun	1204	1080
8 Ahau Katun	948	768
8 Ahau Katun	692	456
8 Ahau Katun	435	144

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)<sup>1057</sup> 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.<sup>1058</sup> 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.

<sup>1057</sup> Gaspar Antonio Chi Xiu 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.

<sup>1058</sup> 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
g001	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. <sup>1059</sup>
g005	This is the history of the katuns since they left their land, their homes in Nonoualco. For four katuns <b>Tutul Xiu</b> <sup>1060</sup> was there to the west of Zuyua. <sup>1061</sup> The land where they come from is Tulapan Chiconautlan. <sup>1062</sup>
g010	It is said that it took them four katuns of wandering until they arrived here with <b>Holon Chan Tepeuh</b> and his followers. <sup>1063</sup> Then they came forth from the Peten. <sup>1064</sup> It is said that that was in 8 Ahau Katun. <sup>1064</sup> 6 Ahau Katun
g015	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.

<sup>1059</sup> Lines g001 through g004 are provided only by the Chumayel. RC: The katun consisted of twenty tuns of 360 days each, making 7200 days in all, and was named for the day Ahau on which it ended.

<sup>1060</sup> See the footnote to line c548 for some thoughts about the name **Tutul Xiu**.

<sup>1061</sup> See the footnote to line d183 for information about the location of Zuyua.

<sup>1062</sup> It is generally thought the Tulapan refers to the present site of Tula where legend has it that Quetzal Coatl / Kukul Can originated from. The name Tulapan is due to the river running through the site of Tula and the reeds which grow along it, from the Nahuatl tollan = reeds and –apan = on the water. How Chiconautlan might be related to Tula is somewhat difficult to know. It may refer to the present-day Santo Tomas Chiconautla / Santa Maria Chiconautla which is relatively close to Teotihuacan (≈10 km), and thus of some distance from Tula, roughly 40 km. The name Chiconautla / Chiconautlan is derived from the Nahuatl number chiconauī = 9 and –tla / -tlan = place of, giving a rather strange name “Place of Nine”.

<sup>1063</sup> While the word **peten** has usually been translated as “region”, here what is known as the Peten is to be meant.

<sup>1064</sup> In **An Alternative Way of Looking at U Kahlay U Xocaa 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 xocaa katunoob I
g001	u kahlay u xocaa katunoob uchci u chictahal u Chi Cheen Itza uchi lae lay oibaan ti cab lae uchebal yoheltabal tumen himac yolah yoheltah u xocol katun lae
g005	lay u tzolaan katunoob ca lukci ti cab ti yotoch Nonoual <sup>1065</sup> cante katunoob anhilo Tutul Xiu ti chikin Zuyua u luumil u taleloob Tulapan Chiconautlan
g010	cante bin u katunoob lic u ximbaloob ca uliob uaye yetel Holon Chan Tepeuh <sup>1066</sup> yetel u cuchuloob ca hokiob ti Petene Uaxac Ahau bin yan cuchi uac ahau
g015	can ahau uchci u chicpahal tzucubte Ziyan Caan Bak Halal lae <sup>1067</sup> cabil ahau cankal haab catac hunppel haab, tu hunpiz tun cabil ahau cuchie ca uliob uay ti Petene

<sup>1065</sup> Nonoualco / Nonoalco / Nonohualco: There are various spellings for this place name: Nonoalco, Nonoualco, Nonohualco. It is called in one case Nonohualco Teotlixco in Muñoz Camargo. Muñoz Camargo usually calls this place Onoalco. There is general agreement that Nonohualco is the same as Onoalco / Onoualco / Onohualco, and is situated just west of Xicalanco which in part borders on the western edge of the Laguna de Términos, Campeche. From Siméon’s dictionary Onohualco apparently means “flat land”, from “onoc” = lying down. However, Garibay has the following note on page 306 of his Llave del Náhuatl: Nonohualco, Nonoalco, Onohualco — top. de varios sitios, aunque el principal es mítico. Et. dud. “Donde moraron gentes” (onoque, onohua); “donde son mudos” e. d. gente a quien no se entiende lo que hablan (nonotli: mudo). From the foregoing it is clear that there are various meanings attributed to this place name, but foremost amongst them is “Place of the mute”, with the word “mute” applied to people who do not speak an intelligible language. In the Mayan texts there is a similar reference to the Itza who at times are called “Ah Nun Itza”, the mute Itza. Whether it is coincidental that there is the place name Nonohualco in Nahuatl and the fact that it is thought that Ah Nun Itza come from the area around Nonohualco deserves further study. See BMTV: Boçal, persona que no sabe el lenguaje que se habla en la tierra: nunal, ah nun .l. nun.

<sup>1066</sup> This is the only known reference to this personage. Looking at the words individually, **holon** is a variety of mud wasp, **Chan** is a standard patronymic, and **Tepeu** means ruler. See BMTV: Rey: ahau, tepeu. However, perhaps this is in part a Chol name and the following meaning applies for **Holon Chan**: CMM: Holon than: hablar consigo mismo a sus solas.

<sup>1067</sup> **Ziyan Caan Bak Halal** = “born in heaven surrounded by rushes”. See BMTV: Çercar rodeando a la redonda: bak. / CMM: Halal: cañas delgadas de que los indios hazen flechas.

For 81 years they gather together and wandered.  
g020 Then they left their lands, then they came here from the Peten, Chac Nabil Ton<sup>1068</sup> it was.  
2 Ahau Katun was when **Ah Mekat Tutul Xiu**<sup>1069</sup> arrived at Chac Nabil Ton.  
One year short of 100 years they were in Chac Nabil Ton.  
g025 13 Ahau Katun, then the mats were put in order.<sup>1070</sup>  
Thirty years they ruled in Ziyán Caan Bak Halal and then they came down here.  
Such were the years that they ruled Bak Halal swamp.  
g030 13 Ahau Katun was when Chi Cheen Itza was discovered.  
11 Ahau Katun  
9 Ahau Katun  
7 Ahau Katun  
5 Ahau Katun  
g035 3 Ahau Katun  
1 Ahau Katun  
12 Ahau Katun  
10 Ahau Katun  
8 Ahau Katun  
g040 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.  
g045 4 Ahau Katun  
2 Ahau Katun  
13 Ahau Katun  
11 Ahau Katun  
9 Ahau Katun  
g050 7 Ahau Katun  
5 Ahau Katun  
3 Ahau Katun  
1 Ahau Katun  
12 Ahau Katun  
g055 10 Ahau Katun

<sup>1068</sup> 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..

<sup>1069</sup> 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.

<sup>1070</sup> See line c208 and its footnote for the expression **tzol poop**.

cankal haab catac hunppel haab tu pakteil yetel cu ximbaloob<sup>1071</sup>  
g020 ca lukci tu luumiloob, ca taleloob uay ti petene, Chacnabilton lae  
cabil ahau kuchci Chacnabilton Ah Mekat Tutul Xiu  
hunppel haab minaan ti hokal haab yanoob Chacnabilton lae  
g025 Oxlahun Ahau, lay tzolci poop  
oxkal haab cu tepaloob Ziyán Caan Bak Halal ca emoob uay lae  
lay u haabil cu tepaloob Bak Halal chulte  
g030 oxlahun ahau<sup>1072</sup> uchci u chicpahal Chi Cheen Itza lae<sup>1073</sup>  
buluc ahau  
bolon ahau  
uuc ahau  
ho ahau  
g035 ox ahau  
hun ahau  
lahca ahau  
lahun ahau  
Uaxac Ahau  
g040 lahunkal haab cu tepaloob Chi Cheen Itza  
ca paxi Chi Cheen Itza  
uchi oxlahun uuc katun ca binoob cahtal Chakan Putun  
ti yanhi yotochoob Ah Itzaob, kuyan uinicoob lae  
uac ahau chucuc u luumil Chakan Putun  
g045 can ahau  
cabil ahau  
oxlahun ahau  
buluc ahau  
bolon ahau  
g050 uuc ahau  
ho ahau  
ox ahau  
hun ahau  
lahca ahau  
g055 lahun ahau

<sup>1071</sup> 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.

<sup>1072</sup> The Chumayel give 6 Ahau for the date of this event.

<sup>1073</sup> Lines g006 through g030 are principally derived from the Pérez with the Chumayel and the Tizimin providing little information.

In 8 Ahau Katun Chakan Putun was destroyed.<sup>1074</sup>  
For 260 years Chakan Putun was ruled  
by the Itza men.  
Then they came to look for their homes again.  
g060 Thirteen fold of katuns they lived at Chakan Putun.  
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.  
6 Ahau Katun  
g065 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**<sup>1075</sup> established the town of Uxmal.  
13 Ahau Katun  
g070 11 Ahau Katun  
9 Ahau Katun  
7 Ahau Katun  
5 Ahau Katun  
3 Ahau Katun  
g075 1 Ahau Katun  
12 Ahau Katun  
10 Ahau Katun  
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.  
g080 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.  
g085 8 Ahau was when the Itza men again abandoned their homes  
because of the treachery<sup>1076</sup> of **Hunac Ceel**.  
The treachery happened to **Chac Xib Chac** of Chi Cheen Itza  
because of **Hunac Ceel**, the governor of the fortress of Mayapan.

Uaxac Ahau paxci Chakan Putun  
oxlahunkal haab cu tepaloob Chakan Putun  
tumen Ah Itza uinicoob  
ca taleloob u tzacaloob u yotochoob tu caten  
g060 oxlahun uuꝰ u katunil cahaanoob Chakan Putun  
ca u zatahoob u be Chakan Putun  
lay tun u katunil binciob Ah Itzaob  
yalan che, yalan aban, yalan ak ti numyaob lae  
uac ahau  
g065 can ahau  
cakal haab ca taloob u heꝰoob u yotochoob tu caten  
ca u zatahoob u be Chakan Putun  
cabil ahau u heꝰci cab<sup>1077</sup> Ah Zuy Tok Tutul Xiu Uxmal<sup>1078</sup>  
oxlahun ahau  
g070 buluc ahau  
bolon ahau  
uuc ahau  
ho ahau  
ox ahau  
g075 hun ahau  
lahca ahau  
lahun ahau  
lahunkal haab cuchi ca heꝰci cab Ah Zuy Tok Tutul Xiu Uxmal  
lahunkal haab cuchi ca heꝰci luum Uxmal  
g080 lahunkal haab cu tepaloob  
yetel u halach uinicil Chi Cheen Itza yetel Mayapan  
Uaxac Ahau paxci u halach uinicil Chi Cheen Itza  
g085 Uaxac Ahau paxci Ah Itza uinicoob ti yotochoob tu caten  
tumen u keban than Hunac Ceel  
ca uchi Chac Xib Chac Chi Cheen Itza  
tu keban than Hunac Ceel, u halach uinicil Mayapan ich paa

<sup>1074</sup> Compare with lines e670-e677 which is the prophecy for Uaxac Ahau Katun.  
<sup>1075</sup> 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.  
<sup>1076</sup> RC: Maya, keban-than, variously defined as treachery, treason, plot, conspiracy, to accuse falsely and to slander. Hence the Itzá may have been driven out because of some false accusation that Hunac Ceel made concerning them.

<sup>1077</sup> 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.  
<sup>1078</sup> As mentioned in the footnote to line c434, the place name Uxmal most likely means “place of harvest.”.

g090 Ninty years,  
in the tenth tun of 8 Ahau Katun:  
That was the year it<sup>1079</sup> was distroyed by **Ah Cintli Iuitl Chan** and **Ah Tzontecomatl**  
and **Ah Tlaxcalo** and **Ah Pantli Mitl** and **Ah Xochi Ueuatl**  
and **Ah Itz Coatl** and **Ah Kakal Tecatl**  
Such are the names of men,  
g095 the seven men of Mayapan.  
It was still the 8 Ahau Katun when they went to destroy **Ah Ulmil Ahau**.  
because of the banquet<sup>1080</sup> with **Ah Itzmal Ulil Ahau**.<sup>1081</sup>  
After thirteen folds of katuns then it was destroyed by **Hunac Ceel**  
because of the giving of the questionnaire<sup>1082</sup> of the Itza.<sup>1083</sup>  
g100 6 Ahau Katun  
4 Ahau Katun  
It was forty years since the territory of the fortress of Mayapan was captured  
g105 by the Itzas and **Ulmil Ahau**.  
They were forced out of their homes by the people of Itzmal,  
by the treachery of **Hunac Ceel**.  
2 Ahau Katun  
13 Ahau Katun  
g110 In 11 Ahau Katun the territory of the fortress of Mayapan was captured  
by the people outside the palisade,<sup>1084</sup>  
by the Itza and **Ah 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.

<sup>1079</sup> Presumably Chi Cheen Itza.  
<sup>1080</sup> RC: Maya, uahaluah, 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 Itzá legend of the wedding feast from which the bride was stolen. Cf. Appendix C.  
<sup>1081</sup> 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.  
<sup>1082</sup> RC: Maya, u ɔabal u natob. This a passive form of the expression, ɔa-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.  
<sup>1083</sup> RC: There are a number of references in Maya literature to the episode so briefly recorded here. Cf. Appendix C.  
<sup>1084</sup> Palisade is **tulum** or **tuluum** in Mayan. See BMTV: Cerca de pueblo o güerta: tuluum .l. v tuluumil v pach cah. ¶ Cerca o muro de la ciudad: v paail v pach cah. See also TIC: Lleno de tierra: tul luum; tulum.

g090 cankal haab catac lahunpiz haab  
tu lahun tun Uaxac Ahau cuchie  
lay u haabil paxci tumenel Ah Cintli Iuitl Chan yetel Ah Tzontecomatl  
yetel Ah Tlaxcalo yetel Ah Pantli Mitl yetel Ah Xochi Ueuatl  
yetel Ah Itz Coatl yetel Ah Kakal Tecatl<sup>1085</sup>  
lay u kaba u uiniciloob lae  
g095 uuctuloob ah Mayapanoob lae  
layli u katunil Uaxac Ahau lay ca binoob u paa ah ulmil ahau lae<sup>1086</sup>  
tumen u uahal uahoob yetel Ah Itzmal Ulil Ahau lae  
oxlahun uuɔ u katunil ca paxci tumen Hunac Ceel  
tumen u ɔabal u naatoob Ah Itzaob lae  
g100 uac ahau  
can ahau  
cakal haab ca chuci u luumil ich paa Mayapan  
g105 tumen Ah Itza uinicoob yetel Ulmil Ahau  
likiloob ti yotoche tumen Ah Itzmaloob  
tumen u keban than Hunac Ceel  
cabil ahau  
oxlahun ahau  
g110 buluc ahau ca chucuc u luumil ich paa Mayapan tumenel u pach tulum  
tumenel u mul tepal ich paa Mayapan  
tumenel Ah Itza uinicoob yetel Ah Ulmil Ahau lae  
cankal haab catac oxppel haab yocol buluc ahau cuchi  
paxci Mayapan tumenel ah uitzil ɔul<sup>1087</sup>  
tan cah Mayapan<sup>1088</sup>

<sup>1085</sup> 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: maɣorcas de mayz secas y curdas. / Iuitl: pluma menuda. So perhaps “Corn Tassel Chan. **Ah Tzontecomatl**: **tzontecomatl** = severed heads; literally, hair pots, hair gourds. So “he who severs heads.” **Ah Tlaxcalo** = “he from Tlaxcala”. **Ah Pantli Mitl**: “he of the bannered arrow”. **Ah Xochi Ueuatl**: “he of the flower drum”. Compare with BELSM: Obispo: Ahau caan, ah xuch ueuet, y yumilan petén. **Ah Itz Coatl** = "Obsidian Serpent". **Ah Kakal Tecatl** = “Fire man” from the Mayan **kakal** = of or pertaining to fire and Nahuatl tecatl = 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”.  
<sup>1086</sup> **Ah Ulmil Ahau** is mentioned only on this line and below on lines g105 and g112. I have found nothing else about him. **Ulmil** may be the syncopation of **ulumil** = of or pertaining to turkey. See DMSF: Muxub bak; bakil uah: empanada de carne. ¶ ulmil uah; cehel uah: pasteles o tamales.  
<sup>1087</sup> Here again **ɔul** means “lord / master / owner / overseer”. However, beginning on line g138 it means specifically “Spaniard”.  
<sup>1088</sup> For this meaning of **tan cah** see CMM: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar.



g115 9 Ahau Katun  
7 Ahau Katun  
5 Ahau Katun  
3 Ahau Katun  
1 Ahau Katun  
g120 12 Ahau Katun  
10 Ahau Katun  
8 Ahau Katun  
That is when Mayapan was destroyed.  
That was the katun in which there was death by stoning in the fortress of Mayapan.  
g125 by the people who lived outside the walls, outside the palisade  
because of the joint rule in the city of Mayapan.<sup>1089</sup>  
6 Ahau Katun  
4 Ahau Katun  
g130 2 Ahau Katun<sup>1090</sup>  
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.  
g135 Pestilence occurred, vultures entered the houses<sup>1091</sup> within the fortress of Mayapan.<sup>1092</sup>  
Small pox occurred.  
13 Ahau Katun  
In the 13<sup>th</sup> tun: that was the year in progress when the Spanish first passed by,  
when they first saw our land the province of Yucatan.  
g140 It was 93 years since the fortress of Mayapan was destroyed.  
In the 13 Ahau Katun **Ah Pul Ha** was killed.  
There were 6 years to go before the counting of 13 Ahau Katun.  
The count of the year was to the east.

<sup>1089</sup> 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.

<sup>1090</sup> 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.

<sup>1091</sup> RC: Maya, oc-na-kuchil. This expression is a stereotyped one employed as a synonym for pestilence.

<sup>1092</sup> RC: The Maya term, ich-paa, was one of the names for Mayapan, but that city was now destroyed.

g115 bolon ahau  
uuc ahau  
ho ahau  
ox ahau  
hun ahau  
g120 lahca ahau  
lahun ahau  
Uaxac Ahau  
lay paxci Mayapan  
lay u katunil uchici puch tun ich paa Mayapan  
g125 tumen u pach paa, u pach tulum  
tumen u mul tepal ich cah Mayapan  
uac ahau  
can ahau  
g130 cabil ahau  
oxkal haab paxac ich paa Mayapan cuchie  
lahunkal haab catac cankal haabi paxci cah Mayapan  
tumenel ah uitzil  ul  
g135 uchci maya cimlal, uchci oc nail kuchil ich paa Mayapan  
uchci noh kakil  
oxlahun ahau  
oxlahun tun; lay u haab cu ximbal ca yax mani  uloob  
u yax ilci c’ luumil Yucatan tzucubte lae<sup>1093</sup>  
g140 cankal haab catac oxlahunpizi paxac ich paa Mayapan cuchie  
oxlahun ahau cimci Ah Pul Ha<sup>1094</sup>  
uacppel haab u binel u xocol Oxlahun Ahau cuchie  
ti yan u xocol haab ti lakin cuchi

<sup>1093</sup> 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 7<sup>th</sup> 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.”

<sup>1094</sup> **Ah Pul Ha** = the water carrier. See CMM: Ah pul: el que lleva o trae algo.

g145 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 15<sup>th</sup> 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.

g150 11 Ahau Katun  
Then the Spaniards arrived, the respected ones.<sup>1095</sup>  
From the east they came when they returned here to our lands of us, the Mayan people  
in the year 1513.

g155 In 9 Ahau Katun Christianity began; there were baptisms.  
It was still in this katun that the first bishop named Toral arrived.<sup>1096</sup>  
Here also the hangings stopped.  
This was the year in progress: 1544.

g160 In 7 Ahau Katun Bishop Landa died.  
In the katun 5 Ahau the friars came to dwell in Mani.  
This was the year in progress then, 1550.  
This was the year in progress when the friars came to dwell in Yok Ha, 1552.  
This was the year in progress when the mediator arrived,  
when the town of Espita was founded, 1559

g165 This was the year in progress when Doctor Quijada arrived,  
the first governor here in this land, 1560.<sup>1097</sup>  
This was the year in progress when there were hangings, 1562.  
This was the year in progress when the first military governor arrived.  
It rained then, 1563.  
This was the year in progress when there was small pox, 1569.

g170 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.

<sup>1095</sup> For the meaning of **kul uinic** see CMM: Kul vinic: muy hombre de respecto y de hecho, y llaman assi 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).

<sup>1096</sup> The first bishop of Yucatan, Francisco del Toral, although formally appointed on November 19, 1561, arrived in Yucatan on August 11, 1562 and died in Yucatan on April 20, 1571.

<sup>1097</sup> Diego de Quijada was appointed governor on February 19, 1560 but did not take office until January 10, 1562. He was removed from office on November 13, 1565.

Canil Kan cumlahi tu Hunte Poop ti lakin.

g145 he tun ten cin cici pah ol katun haab  
tu holahun zip catac oxppeli, bolon imix u kinil  
u kinil lay cimci Ah Pul Ha, Na Pot Xiu lay tu haabil 1493.<sup>1098</sup>

g150 buluc ahau  
lay ulci ʔuloob, kul uinicoob.  
ti lakin u taloob ca uloob uay tac luumile coon maya uinice  
tu haabil 1513.<sup>1099</sup>

g155 bolon ahau hoppci cristianoil; uchci caput zihil.  
layli ichil u katunil ulci yax obispo, Toral u kaba.  
uay xane hauci chuy tabe.  
he ix u haab cu ximbal cuchie, 1544.

g160 uuc ahau cimci obispo de Landa.  
ichil u katunil ho ahau ca yan cahi padre Mani.  
lay haab cu ximbal cuchi lae, 1550.  
lay haab cu ximbal ca cahi padre Yok Ha lae, 1552.  
lay haab cu ximbal ca ulci oidor,  
ca paki Espital lae, 1559.

g165 lay haab cu ximbal ca ulci Doctor Quijada,  
yax halach uinic uay ti luumile lae, 1560.  
lay haab cu ximbal ca uchi chuy tab lae, 1562.  
lay haab cu ximbal ca ulci gobernador mariscal  
ca betah chulub lae, 1563.  
lay haab cu ximbal ca uchi noh kakil lae, 1569.

g170 lay haab cu ximbal ca hichi u cal Ah Kaxoob lae, 1610.  
lay haab cu ximbal ca ʔibtahi cah.  
tumenel juez Diego Pareja lae, 1611.

<sup>1098</sup> According to this information, this particular **Ah Pul Ha** whose actual name is **Na Pot Xiu** was killed in the year 4 Kan which began on July 12, 1493, Julian. Given the information provided here, the date of death was September 7, 1493. RC: The episode referred to was the murder of the “rain-bringer” Napot Xiu, halach- uinic of Mani, by Nachi Cocom at a town called Otmal in the latter's territory. Following a severe drought Napot Xiu started on a pilgrimage to the Sacrificial Cenote at Chichen Itzá to make an offering of human victims to the rain-god. Being obliged to pass through Nachi Cocom's territory, the pilgrims stopped at Otmal where they were entertained and subsequently murdered by the Cocom ruler. Cf. Morley 1920, page 478; Landa 1928, page 114. Here the chronology of the event is badly confused. It occurred in 1536 in a year 8 Cauac, while the year 4 Kan cited here began in 1545. We can only conclude that our Maya historian confused the time of the Otmal murder with some similar occurrence which took place in the latter year. The number 158 appears to be an error of the Maya compiler. One phrase left untranslated here, he tun te na cici pahool, is rendered by Martinez as follows: “cesó de llevarse la cuenta del katun de los anos;”

<sup>1099</sup> RC: This date recalls the statement on page 81 that the Spaniards seized Campeche in 1513.

The History of the count of the Katuns II<sup>1100</sup>

- g200 4 Ahau was the name of the katun when occurred the birth of Pauahs, ... .. their rulers. Thirteen katuns they reigned; these were their names while they ruled. 4 Ahau was the name of the katun when they descended; the great descent, the little descent they were called.<sup>1101</sup> For thirteen katuns they reigned, they were called rulers. While they were settled, thirteen were their settlements.<sup>1102</sup>
- g205 4 Ahau was the katun when they looked for Chi Cheen Itza. Micacles were performed for them by their lords. Four divisions set forth, four divisions of the land as they were called. Leaving for the east; to Kin Colah Peten went one division. Leaving for the north; to Na Cocob went one division.
- g210 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.<sup>1103</sup>

<sup>1100</sup> 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).

<sup>1101</sup> RC: “In former times they called the East Cenial (œ-omal), the Little Descent, and the West Nohenial (noh-omal), 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.

<sup>1102</sup> Given for this line is Roys’ translation with the cautionary note that the verb he is using is actually **cultal** and only in modern times, as far as I know, is it pronounced **cotal**. RC: There was a tradition that Yucatan was divided into thirteen provinces or divisions in ancient times. Cf. Avendaño apud Appendix D.

<sup>1103</sup> 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.

U Kahlay U Xocaan Katunoob II

- g200 Can Ahau u kaba katun uchci u zihiloob pauah; haen cuh u yahauoob.<sup>1104</sup> Oxlahunte ti katun lic u tepaloob; lay u kabaob tamuk u tepaloob lae. Can Ahau u kaba katun emciob Noh Emal, Ōe Emal<sup>1105</sup> u kabaob lae. Oxlahunte ti katun lic u tepaloob, lic u kabaticoob.<sup>1106</sup> Ti ualac u cutoob, oxlahun cuthi u cutoob lae.
- g205 Can Ahau u katunil uchci u caxaanticoob u Chi Cheen Itza. Ti utzcinabi mactzil tiob tumen u yumobe. Can tzuc lukciob; can tzucul cab u kabaob. Likul ti likin; Kin Colah Peten<sup>1107</sup> bini hun tzuci. Likul ti xaman; Na Cocob<sup>1108</sup> hoki hun tzuci.
- g210 Ti chikin hoki hun tzuci; Holtun Zuyua.<sup>1109</sup> Ti nohol hoki hun tzuci; Canhek Uitz, Bolonte Uitz<sup>1110</sup> u kaba u luumil lae.

<sup>1104</sup> It is clear that the scribe had a difficult time reading the text here. Parts seem to be missing. The word **haen** does exist and means “to file, to sharpen”. **Cuh** does not exist and changing the c to ç giving **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: paua haen cuh 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 from the creation story in Chapter X and from page 74 of the Dresden Codex that according to the Maya the world was once destroyed by water.

<sup>1105</sup> This in part might be a play on the place name Emal which is located near the western end of Rio Lagartos where now there are salt beds. See line d232 and its footnote.

<sup>1106</sup> While the object of the verb **kabatic** is missing it seems that what is implied here is that they were called rulers.

<sup>1107</sup> The location of Kin Colah Peten has not been determined, nor can something of any certainty be said about its name.

<sup>1108</sup> If this name was written **Na Kokob** then it would mean “house of the kokob snake”. Again, the location is unknown.

<sup>1109</sup> See the footnote to line f067 for the possible location of this place. This is indeed in the west of the Maya area.

<sup>1110</sup> 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.  
g215 For thirteen katuns they ruled.  
Then came the treachery by **Hunac Ceel**.  
Then their town was destroyed.  
Then they went deep into the forest to Tan Xuluc Muul as it was called.<sup>1111</sup>  
4 Ahau was the katun when their souls cried out.  
Thirteen katuns they ruled in their misery.  
g220 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.<sup>1112</sup>  
g225 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.<sup>1113</sup>

can ahau u katunil uchci u payaloob tu can tzuciloob  
can tzucul cab u kabaob ca emiob ti yumtaloob  
ca emiob tu Chi Cheen Itza; Ah Itza tun u kabaob  
g215 oxlahunte ti katun lic u tepalobi  
ca oci u keban thanobi tumen Hunac Ceeli.  
ca paxi u caboob,  
ca biniob tan yol che, Tan Xuluc Muul u kaba.  
can ahau u katunil uchci yauat pixanobi  
oxlahunte ti katun lic u tepalobi yetel u numyaobi  
g220 Uaxac Ahau u katunil uchci yuleloob yalaob Ah Itza u kabaob  
ca uloob ti, ca ualac u tepaloob Chakan Putune  
oxlahun ahau u katunil u heꝛcoob cah Mayapan; maya uinic u kabaob  
Uaxac Ahau paxci u cabobi, ca uecchahi ti peten tulacal  
uac katuni paxciob ca haui u maya kabaob  
g225 buluc ahau u kaba u katunil hauci u maya kabaob maya uinicoob  
cristiano u kabaob tulacal u cuchcabal Roma  
San Pedro yetel rey ah tepale

<sup>1111</sup> **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-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 Itzá at least migrated to Tayasal at this time (Means 1917, p. 128).

<sup>1112</sup> 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.

<sup>1113</sup> 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 Kukulcan (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 III<sup>1114</sup>

g240 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.<sup>1115</sup>

g245 4 Ahau.  
2 Ahau.  
13 Ahau.  
11 Ahau.  
9 Ahau.  
7 Ahau.

g250 In 5 Ahau Katun the town of the ruler **Ah Itamal**,  
**Kinich Kak Moo**<sup>1116</sup> 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.

g255 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.

g260 They left from where they were and established the land named Zaclactun Mayapan<sup>1117</sup>  
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**.

<sup>1114</sup> 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.

<sup>1115</sup> The port of Conil has be 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 conil.

<sup>1116</sup> 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).

<sup>1117</sup> RC: The place-name Zaclactun has survived only in that of the hacienda of Salactun in the district of Izamal (Berendt: Nombres propios en lengua Maya, f. 73 v.).

u kahlay u xocaa katunoob III

g240 U kahlay katunoob utial Ah Itzaob; maya katunoob u kaba lae:  
lahca ahau  
lahun ahau  
Uaxac Ahau  
uac ahau paxciob Ah Conil

g245 can ahau  
cabil ahau  
oxlahun ahau  
buluc ahau  
bolon ahau

g250 uuc ahau  
Ho Ahau paxci u cab yahau Ah Itzmal;  
Kinich Kak Moo yetel Poop Hol Chan tumenel Hunac Ceel.  
ox ahau  
Hun Ahau paxci yala Ah Itza tu Chi Cheen;

g255 tu yoxpiz tun ichil Hun Ahau paxci u Chi Cheen.  
lahca ahau  
lahun ahau  
Uaxac Ahau u katunil heoci cab yala Ah Itza  
likul yalan che, yalan aban, Tan Xuluc Muul u kaba.

g260 Ti likuloob ca u heoahooob luum, Zaclactun Mayapan u kaba  
tu uucpiz tun Uaxac Ahau u katunil.  
Lay ix u katunil cimci Chakan Putun  
tumen **Kak u Pacal**<sup>1118</sup> yetel **Tec uilue**.<sup>1119</sup>

<sup>1118</sup> "Fire is his Shield". See BMTV: Escudo, amparo del cuerpo: chimal .l. pacal. **Chimal** is the name for shield in Nahuatl but generally used throughout these texts as well. Roys is 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 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).

<sup>1119</sup> See line f078 and its footnotes for some thoughts about the name **Uilu**. The word **Tec** is probably derived from the Nahuatl word **tecutli**, 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.<sup>1120</sup>

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.<sup>1121</sup>

This was the katun when the people of the walled city Mayapan<sup>1122</sup>

were dispersed and the town officials of the land were scattered.

12 Ahau. The stone was created at Otzmal.

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.<sup>1123</sup>

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 ulci ɔul ti chibil uinic<sup>1124</sup>

ix ma pic ɔul 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 lukci halach uinic Tutul Xiu yetel u batabil cabe

yetel can tzucul cabobe

lay u katunil paxci uinicoob tan cah Mayapan<sup>1125</sup>

ca uecchahi u batabil cabe

lahca ahau te chabi Otzmal 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 Atikuhe u tunile

lay u katunil uchci maya cimlal

g285 tu hopiz tun ichil can ahau u katunil lae

cabil ahau te chabi chacal na u tunile

<sup>1120</sup> 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 Gonsalez, 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.

<sup>1121</sup> RC: Cf. p. 139, note 5.

<sup>1122</sup> 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.

<sup>1123</sup> RC: Cf. p. 133, note 11.

<sup>1124</sup> 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-Tecoaque (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.

<sup>1125</sup> 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.

13 Ahau. The stone was created at Euan.  
 11 Ahau. On the first day the stone was created at Kin Colah Peten.  
 This was the katun when the water carrier was killed; his name was **Na Pot Xiu**.  
 g290 It was in the first tun of 11 Ahau.  
 That was the katun, when the Spaniards first arrived here in our land.<sup>1126</sup>  
 It was in the seventh tun of Katun 11 Ahau that Christianity then began;<sup>1127</sup>  
 It was in the year A. D. 1519.<sup>1128</sup>  
 9 Ahau. No stone was created.  
 g295 This was the katun when Bishop Francisco Toral first arrived.  
 He arrived in the sixth tun of Katun 9 Ahau.  
 7 Ahau. No stone was created.  
 This was the katun when Bishop de Landa died.<sup>1129</sup>  
 Then another bishop also arrived.  
 g300 5 Ahau.  
 3 Ahau.

<sup>1126</sup> 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.

<sup>1127</sup> 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.

<sup>1128</sup> 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 Chilam 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, in the first year of the eleventh ahau; it was also in this katun that the Spaniards first arrived here in this land, in the seventh year of the eleventh ahau katun; also Christianity began in the year fifteen hundred and nineteen, the year of our Lord 1519” (Brinton 1882, pp. 171172). Although it is possible that Brinton's rendition is the correct one, preference is given to the sentence arrangement given above, because Maya writers usually place a temporal phrase or clause beginning with the particle ti before the main clause of the sentence. Indeed Dr. Andrade reports that in present-day spoken Maya a temporal clause with ti precedes the main clause.

<sup>1129</sup> For the Ahau Katuns talked about here these are the dates of these katun according to colonial chronology:  
 tu haabil 1512 ca culhi Buluc Ahau Katun tu haabil 10 Cauac  
 tu haabil 1536 ca culhi Bolon Ahau Katun tu haabil 8 Cauac  
 tu haabil 1560 ca culhi Uuc Ahau Katun tu haabil 6 Cauac  
 tu haabil 1584 ca culhi Ho Ahau Katun tu haabil 4 Cauac

oxlahun ahau te chabi euan u tunile<sup>1130</sup>  
 buluc ahau u yax chun, te chabi Kin Colah Peten u tunile.  
 Lay ix u katunil cimci Ah Pul Ha, Na Pot Xiu u kaba,  
 g290 tu hunpiz tun Buluc Ahau.<sup>1131</sup>  
 Lay ix u katunil yax ulci españolesoob uay tac luumil lae.  
 Tu uucpiz tun Buluc Ahau u katunil ti ix hopci cristianoil lae  
 tu haabil mil quinientos diez y nueve años do. 1519 as.  
 Bolon ahau ma chabi u tunil lae.  
 g295 Lay u katunil yax ulci obispo fray Francisco Toral,  
 ulci tu uacpiz tun ichil Ah Bolon Ahau Katun lae.<sup>1132</sup>  
 Uuc Ahau ma chabi u tunil lae.  
 Lay u katunil cimci obispo de Landa lae.<sup>1133</sup>  
 Ti ix uli u hel obispo xani.  
 g300 Ho Ahau  
 ox ahau

<sup>1130</sup> Roys has misinterpreted the word **chab** which in this instance means “to create”. RC: This taking of the stone evidently refers to the Maya custom of setting up a monument every 7200 days to commemorate the katun that has just passed. Cf. Landa 1929, pages 94-98. Avendaño states that the thirteen katuns were ascribed to each of thirteen provinces in turn. Cf. Appendix D. A parallel passage found on page 95 of the Codex Perez ascribes these ceremonies as follows: 1 Ahau, Izamal; 12 Ahau, Zizal; 10 Ahau, Kulche; 8 Ahau, Hunucma; 6 Ahau, Chacalna; 4 Ahau, Tiix-Kulche; 2 Ahau, Euan; 13 Ahau, Colox-peten; and states that in 11 Ahau when the Spaniards arrived no stone was taken. Izamal, Hunucma and Zizal are well-known towns. Euan is in the district of Izamal. Hunacchi is said to be in the Province of Mani (Molina Solís 1896, p. 219). Otmal is now a hacienda two leagues south of Sotula, and Kancaba is the name of a hacienda in the district of Valladolid (Berendt, Nom, prop. de Yuc. f. 55 v.).

<sup>1131</sup> See lines g144-g147 and their footnote for one of these events involving the death of **Ah Pul Ha** named **Na Pot Xiu**. It is supposed that in fact there were two different episodes of a similar nature which took place in Sotuta, the first one being in the year 4 Kan (1493). The second Na Pot Xiu was killed in the year 8 Cauac, being the first year of 9 Ahau Katun, on the day 13 Akbal, 5 Zip, which by colonial reckoning falls on August 27, 1536. This second Ah Na Pot Xiu was killed along with other nobles from Uxmal at Otmal by the Cocomes of Zutubta (Sotuta) while on their way to a pilgrimage to Chi Cheen 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 Otmal 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.

<sup>1132</sup> Of 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.

<sup>1133</sup> 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 h-men apprentice of Kom Cheen, Don Elutario, claims that these are the words one would say while placing the different colored “nichte” (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.

### Lic U Ximbal Ah Itza

“Lic u ximbal ah Itza” is actually composed of four seemingly disjointed parts, two of which are related as will be shown. Throughout the Chumayel there seems to be problems of shuffled material as already mentioned in the section introduction to Section F which indicates that the copyist was working from one or more older manuscripts which were in bad shape at the time he made the Chumayel.

Part 1 (lines H080-H121) 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 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 *conot* 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 Itza 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	<p>--- --- is the progenitor of the <b>Ah Canul</b> lineage.</p> <p>White acacia, drum gumbolimbo tree is their little hut; black is their hut.<sup>1134</sup></p> <p>The blue bird<sup>1135</sup> is the progenitor of the <b>Ah Cauich</b> lineage.</p> <p>The king of the southerners is the progenitor of the <b>Ah Noh</b> lineage.</p>	
h005	<p>Yellow large billed tyrant is the name of the progenitor of the <b>Ah Puch</b> lineage.</p> <p>They guard the nine rivers, they guard the nine hills<sup>1136</sup></p>	
h010	<p>Red flint is the stone of the east.</p> <p>Red ceiba of abundance is the arbor of Red <b>Muzen Cab</b>.</p> <p>Red bullet trees are his trees.</p> <p>Red vines are his camotes.</p> <p>Red vines are his lima beans.</p> <p>Red parrots are his turkeys.</p> <p>Red toasted corn is his corn.</p>	
h015	<p>White flint is the stone of the north.</p> <p>White ceiba of abundance is the arbor of White <b>Muzen Cab</b>.</p> <p>White bullet trees are his trees.</p> <p>White bullet trees are his camotes.</p>	
h020	<p>White lima beans are his beans.</p> <p>White breasted turkeys are his turkeys.</p> <p>White corn is his corn.</p>	

<sup>1134</sup> 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 **ɔulbal** 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.

<sup>1135</sup> *Cotinga amabilis*.

<sup>1136</sup> RC: The place name Bolonppel uitz may refer to Salinas de los Nueve Cerros on the Chixoy River in the Peten of Guatemala.

	ti can titzil caan	
h001	<p>--- --- u chun u uinicil Ah Canule<sup>1137</sup></p> <p>ix zac uaxim,<sup>1138</sup> ix culun chacah yix mehen pazel, ek u pazel</p> <p>yaxum u chun u uinicil Ah Cauiche</p> <p>yahau ah nohol u chun u uinicil Ah Noh</p>	
h005	<p>kan tacay u kaba u chun u uinicil Ah Puche</p> <p>bolonppel yoc ha u canaanmaob, bolonppel uitz u canaanmaob</p>	
h010	<p>chac tok tun u tunil ti lakin</p> <p>chac imix yaxche u ɔulbal ah chac muzen cabe<sup>1139</sup></p> <p>chacal pucte u cheob</p> <p>ix chac yak yiziloob</p> <p>ix chac ak yibiloob</p> <p>chac ix kan ɔulen yulumoob</p> <p>ix chac oppool yiximoob</p>	
h015	<p>zac tok tun u tunil ti xaman</p> <p>zac imix yaxche u ɔulbal ah zac muzen cabe</p> <p>zacal pucte u cheob</p> <p>ix zac pucte yiziloob</p>	
h020	<p>zac ib yibiloob</p> <p>ix zac tan ulum yulumoob</p> <p>zac ixim yiximoob</p>	

<sup>1137</sup> 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 camal: el mandador assi llamado, /o/ canul.

<sup>1138</sup> 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.

<sup>1139</sup> For more on the **Ah Muzen Caboob** see line f091 and its footnote.

Black flint is the stone of the west.  
h025 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.  
h030 Black pigeons are his turkeys.  
Black speckled corn is his corn, black dark little corn<sup>1140</sup> is his corn.  
  
Yellow flint is the stone of the south.  
Yellow ceibas of abundance are the arbors of Yellow **Muzen Cab**.  
h035 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.

ek tok tun u tunil ti chikin  
h025 ek imix yaxche u ɔulbal ah ek muzen cabe  
ekel pucte u cheob  
ix ek chuch iz yiziloob  
ek ib yibiloob  
ix ek buul u buuloob  
h030 ix ek ucum yulumoob  
ix ek hub yiximoob, ek akab chan u naloob  
  
kan tok tun u tunil ti nohol  
kan imix yaxche u ɔulbaloob ah kan muzen cabe  
h035 kanal pucte u cheob  
ix kan pucte yiziloob  
ix kan pach buul u buuloob  
ix kan pucte ucum yulumoob  
ix kankan nal u naloob

<sup>1140</sup> 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).

h040 Then there were treasons.<sup>1141</sup>  
 11 Ahau was the katun when there were treasons.  
 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 Nal** to mark the leagues with weeds.<sup>1142</sup>  
 h045 while **Ah Mizcit Ahau**<sup>1143</sup> came to sweep clean the leagues,  
 while the land-surveyor came to measure the leagues.  
 These were wide leagues that were measured.

Then the guardians of the **poopol naob**<sup>1144</sup> were installed in their positions.<sup>1145</sup>  
 h050 1x Noh Uc is the guardian of the **poopol na** in the east.  
 Ox Tocoy-moo is the guardian of the **poopol na** in the east.  
 Ox Pauah Ek is the guardian of the **poopol na** in the east.  
 Ah Miz is the guardian of the **poopol na** in the east.  
 Batun is the guardian of the **poopol na** in the north.  
 h055 Ah Puch is the guardian of the **poopol na** in the north.  
 Balam-na is the guardian of the **poopol na** in the north.  
 Ake is the guardian of the **poopol na** in the north.  
 Iban is the guardian of the **poopol na** in the west.  
 Ah Chab is the guardian of the **poopol na** in the west.  
 h060 Ah Tucuch is the guardian of the **poopol na** in the west.  
 Ah Yamas is the guardian of the **poopol na** in the south.  
 Ah Puch is the guardian of the **poopol na** in the south.  
 Cauich is the guardian of the **poopol na** in the south.  
 Ah Couoh is the guardian of the **poopol na** in the south.  
 h065 Ah Ppuc is the guardian of the **poopol na** in the south.

<sup>1141</sup> The expression **pach cuch** is not given in the vocabularies. There is however the expression **cuch pach** which is shown to have various meanings, the principal of which is “backwards”. However, the BMTV also gives the following: Traidor que mata a traición y por la espalda: ah mucul cimçah .l. ah cuch pach.

<sup>1142</sup> For the expression **hoch xiutic** see DMSF: Hoch xiut.: señalar poniendo señales de yerbas.

<sup>1143</sup> The meaning of these four names is as follows: "The Measururer", "Searching Lord", "He of abundant corn" (**Uucil Yaab Nal** being the ancient name of Chi Cheen Itza), "Lord Mizcit" (from **Mizquiltl** a mexican clan name).

<sup>1144</sup> The **poopol na**, literally “mat house”, is the house where the various items used in festivities were kept. See for example CMM: Popol na: casa de comunidad donde se juntan a tratar cosas de republica, y a enseñarse a bailar para alguna fiesta del pueblo. / DMSB: Popil na /ó/ nictel na: casa donde se hace junta.

<sup>1145</sup> For this meaning of **cahi** see BMTV: Hazer su oficio uno, y lo que le pertenece, sin tener qüenta de otro: cahal cah.

h040 ca tun uchci u pach cuchoob;  
 buluc ahau u katunil uchci u pach cuchoob  
 ca hoppi u talel ah ppiz luum  
 lay ah ppizte, yah ppizul u luboob  
 ca tun tali ah chacte ahau<sup>1146</sup> chactetic u luboob  
 ca tali Ah Uucil Yaab Nal<sup>1147</sup> hoch xiutic u luboob  
 h045 tamuk u talel ah mizcit ahau miztic u luboob  
 tamuk u talel yah ppizul ppiztic u luboob  
 heklay u coch lub cu ppizci

ca cahi u hol poop<sup>1148</sup>  
 h050 ix noh uc u hol poop ti lakin  
 ox tocoy moo u hol poop ti lakin  
 ox pauah ek u hol poop ti lakin  
 ah miz u hol poop ti lakin  
 batun u hol poop ti xaman  
 h055 ah puch u hol poop ti xaman  
 balam na u hol poop ti xaman  
 ake u hol poop ti xaman  
 yiban u hol poop ti chikin  
 ah chab u hol poop ti chikin  
 h060 ah tucuch u hol poop ti chikin  
 ah yamaz u hol poop ti nohol  
 ah puch u hol poop ti nohol  
 Cauich u hol poop ti nohol  
 ah couoh u hol poop ti nohol  
 h065 ah ppuc u hol poop ti nohol<sup>1149</sup>

<sup>1146</sup> While the manuscript clearly reads **chacte aban** perhaps **Chacte Ahau** is meant. See line h274.

<sup>1147</sup> **Uucil Yaab Nal**: "Seven lots of corn" meaning "Abundant corn" 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 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.”

<sup>1148</sup> For the meaning of **hol poop** see CMM: Ah 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 baylar para las fiestas del pueblo.

<sup>1149</sup> RC: Of the above names Uc, Batun, Balam, Ake, Cauich, Couoh 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.<sup>1150</sup>  
White female wild bees are the bees to the north.  
h070 White flowers are their drinking gourds, white *Commelina elegans* flowers<sup>1151</sup> are their flowers.  
Black female wild bees are the bees to the west.  
Black flowers are their drinking gords, black laurel flowers are their flowers.  
Yellow female wild bees are the bees to the south  
Yellow flowers are their drinking gords, yellow conjured flowers are their flowers.

Ix Chuuah Cab<sup>1152</sup>

chac ix chuuah cab<sup>1153</sup> u caboob ti lakin  
chac lol u luchoob; chachac nictē u nictēiloob  
zac ix chuuah cab u caboob ti xaman  
h070 zac lol u luchoob; zac ix pach ʔa u nictēiloob  
ek ix chuuah cab u caboob ti chikin  
ek lol u luchoob; ek ix laul nictē<sup>1154</sup> u nictēiloob  
kan ix chuuah cab u caboob ti nohol  
kan lol<sup>1155</sup> u luchoob; kan tzac nictē u nictēiloob

<sup>1150</sup> Note that there are two words for “flower”: **lol** and **nictē**. The word **lol** is applied to large petaled flowers such as squash flowers whereas **nictē** 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 calabazas, de bexucos, de xicaras, de algodón, y otras assi grandes. For **nictē** see BMTV: Flores y rosa, de yeruas o árboles pequeños: nic, nictē.

<sup>1151</sup> RC: There is little doubt that here the pahʔa 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.

<sup>1152</sup> A **h-men** apprentice of Kom Cheen, Don Elutario, claims that these are the words one would say while placing the different colored **nictē** 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.

<sup>1153</sup> RC: Here the word for wild bees, ix chuuahecab-ob, has the feminine prefix. In the Motul Dictionary it is given as ah chuahcab with the masculine prefix.

<sup>1154</sup> RC: The Ix-laul, called laurel in Spanish, is *Stemmadenia insignis* Miers, the flowers of which are white, not black.

<sup>1155</sup> RC: Kan-lol, literally a large yellow blossom, also the name of *Tecoma stans* H. B. K.

The journey of the Itzas

h080 Then there was a gathering of the greater part of the world at Ꝓe Cuzamil.<sup>1156</sup>  
the magueys of the land<sup>1157</sup> and the calabash trees of the land  
and the ceiba trees of the land and the **chulul** trees of the land.<sup>1158</sup>  
**Ah Kin Pauhtun** was their priest.  
He commanded a large army  
which was under the care of **Ah Hulneb**<sup>1159</sup> at tan tun Cozumel,  
h085 **Ah Yax Ac**<sup>1160</sup> bowed before<sup>1161</sup> **Kinich Kak Moo**.  
**Ah Itzam Thul Chac** was their commander at Ich Caan Ziho.  
**Uayom Chich**<sup>1162</sup> was their priest at Ich Caan Ziho.  
**Ah Canul** and **Ix Poop ti Balam**<sup>1163</sup> were the two priests of Chable  
The rulers of the **Cabal Xiu** were the priests of Uxmal.

<sup>1156</sup> RC: Ꝓecuzamil means Little Cozumel 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.

<sup>1157</sup> RC: Maya, u ciil cab; it could also mean the sweet things of the land.

<sup>1158</sup> RC: The chulul has been identified as Apoplanesia paniculata Presl.

<sup>1159</sup> 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.

<sup>1160</sup> RC: Ah Yax-ac. Yax means green or first. Ac could mean turtle, dwarf, boar-peccary or a certain tall grass.

<sup>1161</sup> For this meaning of **chinab** see CMM: Chinlic; chinaan; chincabal; chinaan ol:} cosa que esta humillada y inclinada. RC: Chinab means the distance from the tip of the forefinger to that of the thumb. Ah Ꝓun Chinab was the name of one of the nobles who accompanied the embassy of Ah Mochan Xiu to Montejo.

<sup>1162</sup> RC: Uayom-chich: uay means a familiar spirit, and -om is an archaic suffix indicating either a participial or a future form of a verb. Chich signifies a bird. Ah uay chamac was a wizard who could turn himself into a fox, and the translator believes uayom chich indicates a similar relationship with a bird. This title may be associated with the figures of birds worn by the carved figures at Chichen Itzá.

<sup>1163</sup> RC: Maya, ix-pop-ti-balam. The mat (pop) was the seat of authority in a Maya council, and balam means jaguar, although it is also a term applied to the priests and officials of a village. We are reminded of the jaguar seats portrayed at Chichen Itzá (Cf. fig. 3 and Morris, Charlot and Morris 1931, pp. 368, 373). In these frescos, which are of the Toltec period, we note that such seats are occupied by warriors. It is also known that the Mexican allies of the rulers of Mayapan were called the Ah Canuls (Landa 1928, p. 86; Crónica de Calkini, p. 35). Consequently the statement that one of the Canuls occupied the jaguar-seat accords with both the archaeological and historical evidence. We are reminded of the ocelo-pellatzine, or “jaguar- mat” used at Temimilzinco in Mexico. It was so named because it was woven with dark spots to imitate a jaguar skin. Here, however, it was used to sleep on (Ruíz de Alarcón 1892, p. 155).

Lic u ximbal Ah Itza

h080 ca tun yanhi u numteil cab Ꝓe Cuzamil  
u ciil cab yetel u luchil cab  
yetel u yaxcheil cab yetel u chululil cab<sup>1164</sup>  
Ah Kin Pauhtun<sup>1165</sup> yah kinobi  
lay mektanmail u picul katun  
lay cananmail ah hulneb tan tun Cuzamil<sup>1166</sup>  
h085 Ah Yax Ac chinab Kinich Kak Moo<sup>1167</sup>  
Ah Itzam Thul Chac<sup>1168</sup> u mektanoob Ich Caan Ziho<sup>1169</sup>  
Uayom Chich yah kinoob Ich Caan Ziho  
Ah Canul yetel Ix Poop ti Balam u catul ah kinoob Chable<sup>1170</sup>  
u yahauob Cabal Xiu yah kinoob Uxmal

<sup>1164</sup> From line h080 it would seem that while the items listed in lines h081 and h082 are a variety of plants that in fact these are either clans or characteristics of people who are grouped into four groups. The following line, h083, would confirm that people are being talked about.

<sup>1165</sup> RC: Probably Kan Pauhtun, the wind-god of the south, is intended. Cf. Appendix A.

<sup>1166</sup> 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. 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.

<sup>1167</sup> See the footnote to line d355 and also the Glossary of Proper Names for comments about the name **Kinich Kak Moo**. RC: Kinich Kakmo means sun-eyed fire macaw. He was one of the founders of Izamal and was afterwards deified (Relaciones de Yucatan, I, p. 269). His shrine was visited by sufferers from pestilence, whom he cured. It is of interest to note that yellow fever patients are still given the ashes of a red parrot's feathers as a remedy (Roys 1931, p. 63).

<sup>1168</sup> RC: Chac was formerly an important title, but at the time of the Spanish conquest the term merely designated four old men who represented the rain-gods in certain religious ceremonies (Landa 1928, p. 180). Ah Itzimthul appears to be a variant of the name of the ruler of Izamal, afterward deified. He is called Itzmatul by Lizana (1893, ff. 4 and 14) and Itzmal Ulil in the Tizimin chronicle. Historical references to the ancient city of Ich Caan Zihoo, or Tihoo, the site of Merida, are so extremely rare that it is of especial interest to read that this city was under the command of the ruler of Izamal at this time.

<sup>1169</sup> 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.

<sup>1170</sup> There are two possibilities for this place names, one located at the present-day town of **Chablekal** and the adjoining ruin site of Ꝓibil **Chaltun**, and the other somewhere north of **Bak Halal**, mentioned by Cogolludo. (Cog/His/I:88-89) **Holtun Chable** is the companion port of northwestern town **Chable** (now **Chablekal**) the and is the present-day Chable Puerto.

h090     **Chac**<sup>1171</sup> was the commander.  
Formerly he was their priest.  
Then **Hapay Can**<sup>1172</sup> was brought to Chem chan.<sup>1173</sup>  
He was shot by an arrow,<sup>1174</sup> then the wall was bloodied there at Uxmal.  
Then **Chac Xib Chac** was despoiled of his scepter.<sup>1175</sup>  
h095     **Zac Xib Chac** was despoiled of his scepter.  
**Ek Xib Chac** was despoiled of his scepter.  
**Kan Xib Chac** was despoiled of his scepter.  
**Ix Zac Beeliz**<sup>1176</sup> are the names of the maternal grandmothers of the **Chacs**.  
**Ek Yuuan Chac** is their father.

<sup>1171</sup> 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.

<sup>1172</sup> 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).

<sup>1173</sup> RC: Chemchan is a suburb of Uxmal, recently located by Frans Blom.

<sup>1174</sup> 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.

<sup>1175</sup> 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 .l. 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 cangel, although the g is almost never employed in writing a Maya word.

<sup>1176</sup> **Ix Zac Beeliz**: she who walks on the white road, from ix = she, zac = white, and beeliz = walker (bel = road and -liz = property of, user of). An otherwise unknown and undefined set of deities which according to line h098 were the grandmothers of the rain god Chac. However, it has been suggested that Ix Chel was a guardian of the zac beob, or causeways, so perhaps Ix Zac Beeliz is an alternative name for Ix Chel. RC: Ix Zabeliz could be translated either as “the white woman who travels on foot,” or as “the woman who travels on the white causeway.”

h090     Chac u mektanoob  
lay yah kinoob cuchi  
ca ulzabi Hapay Can tu chem chan  
lay huli, ca uchi kikił pak te Uxmal  
ca colabi u canhel Chac Xib Chac<sup>1177</sup>  
h095     ca colabi u canhel Zac Xib Chac  
ca colabi u canhel Ek Yuuan Chac  
ca colabi u canhel Kan Xib Chac  
Ix Zac Beeliz u kaba u chichoob Chac  
Ek Yuuan Chac u yumoob

<sup>1177</sup> RC: In the Mani chronicle it is indicated that Chac-xib-chac was the governor or head-chief of Chichen Itzá. In Appendix A evidence is presented that Chac-xib-chac, said by Landa to be one of the names of the Red Bacab, was probably in reality the Red Rain-god, who lived at the east of the world. Here we have an important personage bearing the name of the rain-god, and we may infer that he figured as the representative of the god. In the Temple of the Chac Mool found in the substructure of the Temple of the Warriors at Chichen Itzá there is a fresco representing five men wearing the mask and head-dress of God B, the Maya rain- god (Morris, Charlot and Morris 1931, pp. 375 and 454 and pl. 133). These are called God Impersonators, and the translator believes that they impersonated the five Maya rain-gods who, like the five Mexican Tlaloque, were set at the four cardinal points and at the center of the heavens. 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 110 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 cangel, 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.

h100     **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.

h105     A glyph was written within the palm of the hand of **Ah Uooh Ppuc**.<sup>1178</sup>  
         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.

h110     **Nauat**<sup>1179</sup> was the guardian<sup>1180</sup> 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**.

h115     He was descended from the clan of **Ah Mex Cuc**.  
         Then he asked for an unopened Plumeria flower.<sup>1181</sup>  
         Then he asked for a white mat.  
         Then he asked for a mantle faced on two sides.  
         Then he asked for a green turkey.

h120     Then he asked for his leaf.<sup>1182</sup>  
         Then he asked for the white gourds called homa.<sup>1183</sup>

<sup>1178</sup> 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).

<sup>1179</sup> 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.

<sup>1180</sup> 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.

<sup>1181</sup> RC: The Plumeria still has a mythological significance among the Lacandonones (Tozzer 1907, p. 93).

<sup>1182</sup> 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).

<sup>1183</sup> 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.

h100     Hun Yuuan Chac u thupiloob  
         Uooh Ppuc u kaba  
         lay ðibtabi uooh tu tan u kab  
         ca ðibtabi uooh yalan u cal  
         ca ðibtabi uooh tu tan yoc

h105     ca ðibtabi uooh ichil u ppuc u kab ti Ah Uooh Ppuc  
         ma kui chacoob  
         hayli hahal ku c’ yumil ti diose<sup>1184</sup>  
         u kuiloob tu than tu yicatil Mayapan,  
         Ah Kin Coba ah kin te ich paae  
         Zulim Chan yah canul tu uol paa ti chikin

h110     Nauat yah canul tu uol paa ti nohol  
         Couoh 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<sup>1185</sup>

h115     u pulben<sup>1186</sup> Ah Mex Cuci<sup>1187</sup>  
         ca u katah hun tuliz<sup>1188</sup> nicté  
         ca u katah zac poop  
         ca u katah cappel u tan nok  
         ca u katah yax ulum

h120     ca u katah u le  
         ca u katah zac homaob.

<sup>1184</sup> RC: Probably a reference to Hunabku, “the only living and true god, also the greatest of the gods of the people of Yucatan” (Motul).

<sup>1185</sup> 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.

<sup>1186</sup> 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.

<sup>1187</sup> 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.

<sup>1188</sup> 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.<sup>1189</sup>  
 They took the women of Ppole for their mothers.  
 Then they arrived at Ake; there they were born at Ake.<sup>1190</sup> Ake is its name here they said.  
 h125 Then they arrived at Alaa; Alaa is its name here they said.  
 Then they came to Kan Holaa  
 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 Ōonot;<sup>1191</sup> there their faces turned to the west.  
 h130 Chikin Ōonot is its name here they said.  
 Then they arrived at Tzuc Op,<sup>1192</sup> where they remained apart under the Anona tree.  
 Tzuc Op is its name here they said.  
 Then they arrived at Cahcab.  
 There the Itzas stirred the honey; it was drunk by Ix Koh Takin.<sup>1193</sup>  
 Then the honey was stirred; then she drank the honey of ne ba<sup>1194</sup> as it is called.  
 h135 Then they arrived at Kikil,  
 There they contracted dysentery; Kikil is its name here they said.  
 Then they arrived at Panab Ha; there they dug for water.<sup>1195</sup>  
 Then they came to Cucuchil Ha; they settled at the deep water.<sup>1196</sup>  
 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.  
 h140 Then they arrived at Kancab Ōonot.

Ti likuloob, ca kучооб Ppole;<sup>1197</sup> ti ppolhoob yala Ah Itzai;  
 ti tun u naintahoob Ix Ppoli.  
 Ca kучооб Ake; ti zihoob ti Ix Akei; Ake u kaba uaye cu thanoob.  
 h125 Ca tun kучооб Alaa; Alaa u kaba uaye cu thanoob.  
 Ca taloob Kan Holaa.  
 Ca taloob Tix Chel;<sup>1198</sup> ti chelhi u thanobi, ti chelhi u canobi.<sup>1199</sup>  
 Ca tun kучооб Ni Num;<sup>1200</sup>  
 ti numhi u thanobi, ti numhi u canobi Ah Itzaobi.<sup>1201</sup>  
 Ca tun kучооб Chikin Ōonot; ti chikintanhi u uichobi;  
 h130 Chikin Ōonot u kaba uaye cu thanoob.  
 Ca tun kучооб Tzuc Op; ti tzucahubaobi yalan opi;  
 Tzuc Op u kaba uaye cu thanoob.  
 Ca tun kучооб Cahcab;  
 ti u huytah cab Ah Itzai; ca uki tumenel ix koh takin;  
 ca huytabi ti cab; ca yukahi u cabil ne ba u kaba.  
 h135 Ca kучооб Kikil;  
 ti u canahoob kik naki; Kikil u kaba uaye cu thanoob.  
 Ca kучооб Panab Ha; ti u panahoob hai.  
 Ca taloob Cucuchil Ha; u cuchoob tu tamil hai.  
 Ca kучооб Yal Zihon; Yal Zihon u kaba uaye; caah lic cah.  
 Ca kучооб X-Ppitah; cah xan.  
 h140 Ca tun kучооб Kancab Ōonot.

<sup>1189</sup> 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.

<sup>1190</sup> RC: This is not the Ake noted for its ruins, but no doubt the modern town of Ōonot-ake, as it is here associated with Sucopo, Kikil and other towns in that neighborhood. Aké is also a family name.

<sup>1191</sup> RC: Chikin-oonot means west cenote. It was probably in the neighborhood of Tizimin, and not the village of that name south of Valladolid.

<sup>1192</sup> RC: Tzuc-op, the modern Sucopo, probably means a clump of Anona trees, but tzucba means to remain apart, hence the pun.

<sup>1193</sup> RC: X-koh-takin, literally she who wears a gold mask.

<sup>1194</sup> RC: Cabilneba may be derived from cabil, sweet like honey, and neba (lit. gopher-tail) an unidentified plant. Many place-names are derived from plants.

<sup>1195</sup> RC: Kikil means bloody, and Panabhaa, an artificial well.

<sup>1196</sup> RC: Cucuchil-haa means very full of water and cuch can mean to settle.

<sup>1197</sup> 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.

<sup>1198</sup> 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.

<sup>1199</sup> The BMTV gives two alternatives for **chel than**: BMTV: Conçertadamente hablar: hunhunppel chelcunabil than. / Hablar de espacio: chan chanbel than .l. chelnac than.

<sup>1200</sup> RC: This is probably a cape or point of land along the coast. **Ni** is a standard word for “point”, as in **Ni Zuuc**. See DMSF: Ni cab; ecab: cabo de tierra en la mar. RC: Ninum may be derived from num, a wild prickly pear (Acanthocereus pentagonus Britt. & Rose), but num also means much or too much.

<sup>1201</sup> See BMTV: Hablar pocas palabras o raçones: num chij than .l. num than.



They departed and arrived at Oula.  
Then they came to Pibhaal Onot.  
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.<sup>1202</sup>  
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 Oioomtun;  
Then disputes began to break out amongst themselves; Oio 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.<sup>1203</sup>  
Then they arrived at Zinanche; there the devil bewitched them; Zinanche is its name here.<sup>1204</sup>  
Then they arrived at the town of Chac.<sup>1205</sup>  
h155 Then they arrived at Oe Uc; their companions fought with one another.  
Then the maternal grandfather, their companions, arrived to reconcile themselves altogether;  
Oe Muul it is called.<sup>1206</sup>  
Then they arrived at Kini at the home of **Xkil Itzam Pech**; the companions of **Ix Oe Uc**.  
Then they arrived at the home of **Xkil Itzam Pech**, the ruler of the people of Kini.<sup>1207</sup>  
Then they arrived at Baca; there water was poured out for them; Baca here they said.<sup>1208</sup>  
h160 Then they arrived at Zabac Nail, the home of their maternal grandfathers,  
the first of the men of the **Na** family; the **Chel Na** were their maternal grandfathers.  
Then they arrived on the road to their mothers; there they remembered their mothers.

<sup>1202</sup> It is generally assumed that the real meaning of **coh** in the place name **Coh** is “puma”. RC: Coh means dear or high priced.

<sup>1203</sup> RC: Maya, ain, or ayin.

<sup>1204</sup> RC: Zinanche, lit. scorpion tree, is the *Zanthoxylum caribaeum* Lam.

<sup>1205</sup> RC: Probably Telchac is intended.

<sup>1206</sup> RC: Oemul means little mound; Oemlah yol means to reconcile.

<sup>1207</sup> RC: Another Ixkil Itzam Pech was chief of Conkal at the time of the Spanish conquest (Brinton 1882, p. 219).

<sup>1208</sup> RC: Baca, or bac-haa, means to pour water.

Ti likuloob, ca kучоob Oula.  
ca ix taloob Pibhaal Onot  
ca tun kучоob Tah Ac; Tah Ac u kaba uaye cu thanoob  
ca taloob Ti Coh u kaba;  
ti u manahoob than cohi, ti u manahoob can cohi  
h145 Ti Coh u kaba uaye  
ca kучоob Ti Kal; ti u kalahubaobi; Ti Kal u kaba uaye<sup>1209</sup>  
ca taloob Ti Maax; ti u maaxtahuba katunobi<sup>1210</sup>  
ca kучоob Buc Tzotz; ti u bucinahoob u tzootzel u polobi  
Buc Tzotz u kaba uaye cu thanoob  
h150 ca kучоob Oioomtun;  
ti hoppoob chuclum oioi;<sup>1211</sup> Oio Holtun u kaba  
ca kучоob Yob Ain; ti u uayintahoob aini  
tumen u mamobi ah yamazi, yahaulil tu chi kaknab  
ca kучоob Zinanche; ti u uayintahoob cizin; Zinanche u kaba uaye  
ca kучоob ti cah Chac  
h155 ca kучоob Oe Uc; ppizilba u caahoob u lakoob  
ca kучоob u mamooob, u lakoob, ti u mul oemlah yolobi;  
Oe Muul u kaba  
ca kучоob Kini yicnal Ixkil Itzam Pech; Ix Oe Uc u lakoob  
ca kучоob yicnal Ixkil Itzam Pech yah Kiniob  
ca tun kучоob Baca; ti bacchahi ha tiobi; Baca uaye cu thanoob  
h160 ca tun kучоob Zabac Nail yicnal u mamooob  
u chun u uinicil ah Nae, lay Chel Nae u mamooob  
ca tun kучоob te be nae;<sup>1212</sup> ti kahi u na tiobi

<sup>1209</sup> RC: Kal means to shut in.

<sup>1210</sup> See CMM: Maax katun, v maax katun, .l. v maaxil katun: refino vellaco. ¶ v maaxech katun .l. v maaxilech katun: eres grandissimo vellaco. ¶ v maax katun .l. v maaxil katun Juan: es Juan refino vellaco. RC: Timaax is the modern Temax. Maax means a monkey or a rogue.

<sup>1211</sup> See BELSM: Chuc oio.tah,te: Vencer, ó confundir á otro en disputa. RC: Maya, chuc lum oioi, a stock phrase. The Indians told Martin Sanchez that oioontun 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).

<sup>1212</sup> In the manuscript this is written **te be naae**. 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.  
h165 Then they arrived at Chichi Caan.  
Then they went to Holtun Chable.  
Then they came to Itzam Na.  
Then they came to Chubul Na.  
Then they arrived at Caucel; they became cold; Caucel is its name here they said.<sup>1213</sup>  
h170 Then they arrived at Ucu, where they said: "ya ucu."<sup>1214</sup>  
Then they went to Hunucma.  
Then they arrived at Kinchil.  
Then they went to Kan Na.  
Then they arrived at Tix Peton Cah.  
h175 Then they arrived at Zahab Balam.  
Then they arrived at Tahcum Chakan.  
Then they arrived at Tix Balche.  
Then they arrived at Uxmal.  
Then they departed and arrived at Tix Yub Ak.  
h180 Then they arrived at Muna; there their words were softened, there their speech was softened.<sup>1215</sup>  
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.<sup>1216</sup>  
Then they went to Ppuz Tunich.  
h185 Then they went to Puc Nal Chac.  
Then they went to Ppen Cuyut.  
Then they went to Pax Ueuet.  
Then they arrived at Xaya.  
Then they arrived at Tiztiz as it is called.  
h190 Then they arrived at Chi Caan.  
Then they arrived at Tix Meuac.

<sup>1213</sup> RC: Cel, the last syllable in Caucel, means cold in Maya.

<sup>1214</sup> There are very few Mayan words which begin with the letters **uc**: **ucan**, **ucuch** 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.

<sup>1215</sup> 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.

<sup>1216</sup> RC: Ceh, the last syllable in Xocneceh, means deer in Maya.

ca taloob Ixil  
ca tun binoob Chulul  
h165 ca kuchoob Chichicaan  
ca tun binoob Holtun Chable<sup>1217</sup>  
ca taloob Itzam Na  
ca taloob Chubul Na  
ca kuchoob Caucel; ti ceelchahobi; caucel u kaba uaye cu thanoob  
h170 ca tun kuchoob Ucu; ti yalahoob ya ucu  
ca binoob Hunucma  
ca kuchoob Kinchil  
ca binoob Kan Na  
ca kuchoob Tix Petom Cah  
h175 ca kuchoob Zahab Balam  
ca kuchoob Tacun Chakan  
ca kuchoob Tix Balche  
ca kuchoob Uxmal  
ti tun likuloob, ca kuchoob Tix Yub Ak  
h180 ca kuchoob Muna; ti munhi u thanoob, ti munhi u canobi  
ca binoob Ox Loch Hok  
ca binoob Chac Akal<sup>1218</sup>  
ca binoob Xoc Ne Ceh; ceh u uayintahoob ca kuchobi  
ca kuchoob, ca binoob Ppuz Tunich  
h185 ca binoob Puc Nal Chac  
ca binoob Ppen Cuyut  
ca binoob Pax Ueuet<sup>1219</sup>  
ca kuchoob Ti Xaya  
ca kuchoob Tiztiz u kaba  
h190 ca kuchoob tu Chi Caan<sup>1220</sup>  
ca kuchoob Tix Meuac

<sup>1217</sup> Literally “port Chable”, today called Chable Puerto, the ancient port for the city of Chable, now called Chablekal.

<sup>1218</sup> RC: Chac-akal, literally red pond, may be modern Yakal.

<sup>1219</sup> RC: Pax-ueuet is probably derived from the Maya pax, to drum with the hand, and ueuet, or huehuetl, the Nahuatl for drum.

<sup>1220</sup> 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.<sup>1221</sup>  
h195 Then they arrived at Tix Can.<sup>1222</sup>  
Then they arrived at Lop.<sup>1223</sup>  
Then they arrived at Cheemiuan.  
Then they arrived at Oxcauanka.  
Then they went to Zac Bacel Can.  
h200 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.  
h205 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<sup>1224</sup> when we arrived here.

h210 Zubinche, Kaua, Cum Canul, ti Emtun where the precious stones descended.<sup>1225</sup>  
Zizal, Zac Ii, Ti Ooc there the law 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.

ca kучоob Hunac Thi  
ca kучоob Titzal  
ca kучоob Tan uz Bul Na  
h195 ca kучоob Tix Can  
ca kучоob Lop  
ca kучоob Chemil Uanuan  
ca kучоob Ox Cah Uan Ka  
ca binoob Zac Bacel Can  
h200 ca kучоob Cetel Ac<sup>1226</sup>  
U kaba cah macaloob yetel u kaba cheenoob  
ca utzac yoheltabal tuux manoob tan u ximbalticoob yilahoob  
ua utz lay peten lae, ua u nahma u cahtaloob uay lae.  
Tzol peten u kaba tu thanoob c’ yumil ti dios.  
h205 Lay u tzol peten; lay zihez yokol cab tulacal;  
lay ix tzol xan, heob lae:  
kabanzah peten u caahoob, kabanzah cheen u caahoob  
kabanzah cacab u caahoob, kabanzah luum u caahoob  
tumen mamac kuchuc uaye, uay Yucal Peten ca kuchoon uay lae.<sup>1227</sup>

h210 Zubinche, Kaua, Cum Canul; ti Emtun ti emoob tuni  
Zizal, Zac Ii; Ti Ooc ti ooc u than katuni  
ti Mozon Poopola ti haylic u poop katuni  
ti Pixoy, Uayum Haa, Zac Bacel Can  
Ti Num ti num chi thantahobi

<sup>1221</sup> RC: Mentioned on p. 142; evidently between Tixmeuac and Tetzal.

<sup>1222</sup> 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.

<sup>1223</sup> RC: Lop is probably the modern Tiholop.

<sup>1224</sup> 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 Díaz 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.

<sup>1225</sup> 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 (Títulos de Ebtun). The modern name, Ebtun, means a stone stairway.

<sup>1226</sup> 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.

<sup>1227</sup> 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.

h215 Ti Macal, Poopola where the mat of the katun was set in order.  
Tix Mac Ulum where their words did not cease.  
Ōit Haaz, Bon Kauil, Tix Mex, Kochila,<sup>1228</sup> Tix Xocen,  
Chun Pak, Pibahul, Tun Kaz, Haltun Ha, Kuxbila  
Ōiailche, Ti Cool, Zitil Pech

h220 Chalamte where their anger was appeased.  
Itzam Thulil, Ti Pakab where they were united.  
Ti Ya, Kan Zahcab,  
Ōioomtun, together with their maternal grandfather there they disputed.<sup>1229</sup>  
Ōio Holtun, Poopola to the south of Zinanche.

h225 Then they came to Muci, Zac Nichte Cheen, Zoail;  
here they had a council of war at Multumut, as it was called here, Mutul.  
Muxuppipp, Ake, Hochtun, where they settled at the base of the stone,  
Xoc Chel, Bohe, Zahcab Ha, Tzanlahcat,  
Human where there were noisy talk and news about them.

h230 Chalamte, Pacax Uah was its name here they said.<sup>1230</sup>  
Te Kit where the remainder of the Itza were dispersed.  
Yokol Cheen, Ppuppul Ni Huh<sup>1231</sup> the iguana was their familiar spirit.  
Then they came out at Zoail, Ti Ab. They entered Bitun Cheen.  
Ti Ppikal was the name of the well which they came up out of it.

h235 Then they went to Poc Huh, as the well was named, where they roasted the iguana.  
Then they went to Mani, where their language was barely remembered by them.  
Then they arrived at Ti Ōam; three days they were submerged.  
Then they went to Ti Cul, Zac Luum Cheen.  
Tix Tohil Cheen is where they recovered their health.

h240 Then they went to Balam Kin in the district of the priests.  
Cheen Chomac, Zac Nichteil Ōonot, Ti Yax Cab  
Uman, Ox Cum, Zanhil, Ich Caan Ziho  
Ti Noh Na, Noh Pat, Poy Che Na, Chulul.  
Then they arrived at the corner of the land Cumkal; there the corner of the district was set.

<sup>1228</sup> RC: Kochila is just north of the causeway from Cobá to Yaxuná. Tit. Ebtun, pp. 284 and 320.

<sup>1229</sup> The only instance I can find that ōio is combined with a word with the letters **ch** in it is in the expression **chuc ōio**. See BELSM: Chuc ōio.tah.te: Vencer, ó confundir á otro en disputa. RC: Maya: ti che choc ōiio. Ōio is defined as hoof, left hand and to conquer in a dispute. Che choc may be intended for chochoc, which would mean loosely tied.

<sup>1230</sup> RC: Pacaxua is on the border of the Province of Mani between Chumayel and Sotuta. Mani map of 1557 (Stephens 1843, 11, p. 264).

<sup>1231</sup> RC: Ppuppulni-huh: lit. the iguana was swollen.

h215 ti Macal Poopola ti tzolahoob u poop katuni<sup>1232</sup>  
Tix Mac Ulum ti u macchahoob thani  
Ōit Haaz, Bon Kauil, Tix Mex, Kochila, Tix Xocen  
Chun Pak, Pibahul, Tun Kaz, Haltun Ha, Kuxbila  
Ōiailche, Ti Cool, Zitil Pech

h220 Chalamte ti chalhi yolobi  
Itzam Thulil; Ti Pakab ti paktehobi  
Ti Ya, Kan Zahcab  
Ōioomtun yetun u mamooob ti chechoc ōio;  
Ōio Holtun Poopola tu nohol Zinanche

h225 ca taloob Muci, Zac Nichte Cheen, Zoail  
uay tu multuntahoob katune; mutulmut u kaba uay Mutule  
Muxuppipp, Ake, Hochtun ti u cumlahoob tu chun tuni  
Xoc Chel, Bohe, Zahcab Ha, Tzanlahcat  
Human ti humi u than yokolobi, ti humi u pectzilobi

h230 Chalamte, Pacax Uah u kaba uaye cu thanoob  
Te Kit ti kit yala Itzaobi yokol cheen  
Ppuppul Ni Huh; huh u uayoob.  
Ca hokobi Zooile, Ti Ab. Bitun Cheen uchci yocoloob.  
Ti ppikal u kaba cheen uchci u tippiloob.

h235 Ca binoob Poc Huh u kaba cheen uchci u pocicoob huh.  
Ca binoob Mani ti u mankahi than tiobi.<sup>1233</sup>  
Ca kuchoob Ti Ōam, ox kin ōamanobi.  
Ca binoob Ti Cul, Zac Luum Cheen.  
Tix Tohil Cheen ti tohi yolobi.

h240 Ca binoob Balam Kin u petenil ah kinoob.  
Cheen Chomac, Zac Nichteil Ōonot, Ti Yax Cab  
Uman, Ox Cum, Zanhil, Ich Caan Ziho  
Ti Noh Na, Noh Pat, Poy Che Na, Chulul.  
Ca kuchoob tu titz luum Cumkal; ti cumlah u titz peteni.

<sup>1232</sup> RC: Maya: ti u tzolahob u pop katun. Here we have an explanation of the phrase in the Tizimin Chronicle which Brinton (1882, p. 144) has translated: “then Pop (the first Maya month) was counted in order,” and on which some change in the annual calendar has been predicated. It was the mat (pop) of the katun that was counted in order. The conception p. 73 is an ancient one, for the face of Stela J at Copan, containing an Initial Series inscription, is carved to represent a woven mat. No doubt the expression refers simply to the erection of the katun marker in this instance. it is of interest to note a secondary meaning also given to the word. “Num pop, num ōam: Trabajo y miseria. Num, pop.l. num ōam en ti numya mabal yan ten. Soy pobre miserable, no tengo tras que parar.l. ah numya pop en. Vocablos son antiguos.” Motul.

<sup>1233</sup> It is interesting that a similar phrase is to be found in a ritual which is part of a thanksgiving ceremony was recorded by Alfonso Villa Rojas in the 1920’s: tuux cu mankahal than ti Mani Cah.

h245     Zic Pach, Yax Kukul, --- --- --- Tix Kokob,  
           Cuca Cheen, Balam, Bolon Nichte 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,  
 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, Ooyila.  
           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.  
           Here is priest of Palon Cab: **Ah May**;  
           Here is priest of Mutecpul: **Ah Canul**<sup>1234</sup> and **Uayom Chich** who were also ambassadors,<sup>1235</sup>  
 h260     along with two men from Chable; a man of Ich Caan Ziho, Holtun Balam, his son.<sup>1236</sup>  
           Thus they let the blue bird of the chakan go.<sup>1237</sup>  
           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 came the people of Holtun Ake.<sup>1238</sup>  
           Then 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.  
 h270     Then they gathered together at Ich Caan Ziho,  
           There was **Ix Poop ti Balam**; there began the reign of **Holtun Balam**.

<sup>1234</sup> RC: A brief summary of the history of Motul is found in Relaciones de Yucatan, I, p. 77.

<sup>1235</sup> For the word **xanumil** see CMM: Xanum: embaxada o mensagero que lleva 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.

<sup>1236</sup> RC: Cf. p. 147.

<sup>1237</sup> RC: Maya, Yaxum, the symbol of Kukulcan, or Quetzalcoatl (Cf. p. 63, note 6). Yaxum is also the name of an unidentified tree.

<sup>1238</sup> RC: Probably Ake, noted for the unique character of its ruins.

h245     Zic Pach, Yax Kukul, --- --- ---<sup>1239</sup> Tix Kokob,  
           Cuca Cheen, Balam, Bolon Nichte Xaan.  
           Ek Ol; Ek Ol u kaba cheen uaye.  
           Tix Ueue; Tix Ueue u kaba cheen uaye;  
           u humtal tal hun hatzi.  
           Tix Kani Macal, Tix Xaan.  
 h250     Yum xul; uchci u yumtic<sup>1240</sup> u haan.  
           Holtun Ake, Acan Ceh, Ti Coh, Ti Chahil  
           Ti Chac, Mayapan Ich Paa, Yokol Ha.  
           Ca binoob Na Bula, Tix Mucuy, Tix Kan Hube, Ooyila.  
           Ca kuchoob Ti Zip; ti zip u thanobi, ti zip u canobi.  
 h255     Ca hoppi u heo luuooob yahauobi.  
           Ti yanhal yah kin Palon Cabi.  
           Heklay yah kinobe Mutecpul u kaba.  
           He ah kin Palon Cabe: Ah May.<sup>1241</sup>  
           He ah kin Mutecpule: Ah Canul yetel Uayom Chich ix xanumili xan  
 h260     yetel u catul ah Chable;<sup>1242</sup> ah Ich Caan Ziho, Holtun Balam u mehen.  
           Lay u chaah ix yaxum chakane.  
           Ti tun kuchi u lak ahauobi.  
           Lay ahauobi u nup u thanobe ti yahauliloob  
           ti Buluc Ahau Katun u kaba.  
           Ca u heo cabobi, ca ix u heo luumobi.  
 h265     Ca ix cahlahobi Ich Caan Ziho.  
           Ca emoob ah Holtun Ake.  
           Ca emoob ah Zabac Nailoob.  
           Ca tun kuchoob yetun yet ahauliloob.  
           He ah Zabac Naile, u chun u uinicil ah Na.  
 h270     Ca tun u molahubaob te Ich Caan Ziho.  
           Ti yan ix poop ti balam;<sup>1243</sup> ti lic yahaulili Holtun Balam

<sup>1239</sup> At least one line of text is missing with the loss of the top of page 6r / 9.

<sup>1240</sup> The verb **yumtic** appears to mean to rock someone to sleep, as for example in a hannock.” See DMSF Yumtah: mecer (como en cuna).

<sup>1241</sup> RC: The chief priest of Yucatan was called Ah Kin May (Landa 1928, p. 72). May is still a common family name in Yucatan.

<sup>1242</sup> 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.

<sup>1243</sup> 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).

--- --- --- there at the well; then began the reign of **Pochek Ix ʼooy**.<sup>1244</sup>  
He was the first of the men of the **Copo** lineage; **Tutul Xiu** might have been there also.  
**Chacte Ahau**<sup>1245</sup> was searching for his land.  
h275 Then the priests of **Teppan Ciz** ruled, they were looked upon as such.  
It was **Ah Ppizte** who measured their land.<sup>1246</sup>  
But the land was measured in leagues; seven leagues were the league of the land of **Ah May**.<sup>1247</sup>  
But then it was fixed the corners; **Ah Accunte**<sup>1248</sup> fixed the corners of the land,  
**Ah Miz** swept the land; it was **Mizcit Ahau**.<sup>1249</sup>  
h280 But the land which was established for them, that was the fifth creation.  
But then it dawned upon the thoughtful rulers, they considered the creation of the world.  
Then began the introduction of tribute to them at Chi Cheen.  
At Kuch arrived the tribute of the four men.<sup>1250</sup>  
11 Ahau was the name of the katun.  
h285 Then the tribute was gathered together at Cetel Ac.  
Then the tribute was sent down to Holtun Zuyua.<sup>1251</sup>  
At Cetel Ac they came to agreement.  
13 Ahau was the name of the katun  
when the governors received the tribute.  
h290 Then began their reign, then began their rule, then they began to be served.  
Then those who came by boat arrived.  
Then they began to throw them into the well  
so that the prophecies might be heard by the rulers,<sup>1252</sup> but the prophecies stopped.<sup>1253</sup>

<sup>1244</sup> RC: Lit. “he who tramples on the conquered women.” (Cf. Naranjo, Stelµ 14, 21, and 24. Maler 1908 b, Pl. 33, 35 and 39).

<sup>1245</sup> "Searching Lord". Compare with line h043 where **Ah Chacte Aban** (the searcher in the bushes) is mentioned. Based on line h274 **Chacte Aban** in line h043 is incorrect and should read **Chacte Ahau**.

<sup>1246</sup> **Ah Ppizte**: "The measurer". See line h042. RC: Ah Ppizte: cf. p. 65, note 2.

<sup>1247</sup> RC: A play on words: Ah May---amay (corner).

<sup>1248</sup> **Ah Accunte**: “he who sets the corners in their places”

<sup>1249</sup> **Ah Miz**: "The Sweeper". / **Ah Mizcit Ahau**: "Lord Mizcit". Compare this line with lines f378, h045.

<sup>1250</sup> RC: Apparently a reference to the four main divisions of the typical Nahua tribe or nation.

<sup>1251</sup> 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.

<sup>1252</sup> 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.

<sup>1253</sup> RC: It was a serious matter if none of those thrown into the cenote returned to declare the prophecy. See Appendix B.

--- --- ---<sup>1254</sup> ti tu cheene; ti lic yahaulili poched ix ʼooy  
lay u chun u uinicil ah Copoe; Tutul Xiu ix telo ual xan  
chacte ahau chacte u luumil<sup>1255</sup>  
h275 uchuc yahauliloob Teppan Ciz yah kinoob; lay ichtabi lae  
lay ah ppizte ppiz u luumilobe  
he tun lubte u luumil; u lubobe uuc lub cab ah may  
he tun accunte u xukil; u luumoob ah accunte u xukil  
ah miz mizte u luumoob, lay mizcit ahaue  
h280 he tun heʼci cab tiobe, lay ho yahal cabe  
he tun te yahal cab tiobe tumte ahau, tumte yahal cab tiobe<sup>1256</sup>  
ca hoppi yocol patan tiobe tu chi cheen  
ti kuch uchci u kuchul u patan cantul uinicobe  
buluc ahau u kaba u katunil cuchi  
h285 ti baxlahi patan te Cetel Ace, u pakte uchi yanile<sup>1257</sup>  
ca tun emi u patan Holtun Zuyua  
te Cetel Ace ti cethi u thanobi<sup>1258</sup>  
Oxlahun Ahau u katunil cuchi  
ti u kamahoob patan halach uinicobi.  
h290 Ca hoppi u tepalobi, ca hoppi yahaulilobi, ca hoppi u tanlabalobi  
ca hoppi u kuchul u pululteob<sup>1259</sup>  
ca hoppi u pulicoob ich cheen  
ca uyabac u thanoob tumenel yahaulili, mahal u thanoob

<sup>1254</sup> At least one line of text is missing and the first portion of the succeeding line is also missing with the loss of the top of page 6v / 10.

<sup>1255</sup> RC: Place-names in Yucatan are often derived from trees. Chacte is the Brazil tree, but if it were changed to chacet, the passage would read: Great was the ruler, great the land where their rulers arrived.

<sup>1256</sup> It is difficult to know which of the various meanings of the phrase **ahal cab** should be applied here. For the various possibilities see CMM: Ahal cab ti .l. ti ba .l. ti ich: volver en sí, caer en la cuenta el que andaba errado, y dexar el vicio. ¶ Ahal u cah cab ti .l. tuba .l. tu uich: vuelve en sí, cae en la cuenta y dexa el vicio. / Ahal cab ti: abrir los ojos el que los tenía cerrados, y comenzar a saber de bien y de mal. / Ahal cab ti: tener ya uso de razon, juicio y discrecion. / Ahal cab: amanecer. ¶ Ahal u cah cab: ya amanecer. ¶ Tal v cah yahal cab: ya quiere amanecer. ¶ Ix maaci tan c’ilab yahal cab çamal: por ventura no veremos el amanecer de mañana. / Ahal cab: ser el mundo criado. ¶ Ti ma to ahac cab: antes de la creacion del mundo.

<sup>1257</sup> There is perhaps some playing with words here between **patan** and **cetel**. See DMM: Conçertada cosa o bien hecha: patan; v cetel; cici vtzcinan.

<sup>1258</sup> As was the case in line h236, it is interesting that a similar phrase is to be found in a ritual which is part of a thanksgiving ceremony was recorded by Alfonso Villa Rojas in the 1920’s: tuux cu cetpahal than ti Cetel Ac.

<sup>1259</sup> For the meaning of the word **pululte** see DMSF: Pulultetah: pasar a alguno de la otra parte en barco.

It was **Hunac Ceel**, **Cauich** was family’s name.  
h295 He put out his head at the opening of the well on the south side.  
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.  
h300 Then they began to declare him governor.  
He was not the ruler formerly, but just of the **Ah Mex Cuc** clan.  
Now the descendent 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  
h305 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.<sup>1260</sup>  
Then began to arrive the hearing of the prophecy of the news<sup>1261</sup>  
of the deception of **Ah Mex Cuc**<sup>1262</sup> as he was called.  
h310 Then the news of **Ah Mex Cuc** was carried nearly to Baca.<sup>1263</sup>  
He was placed there,<sup>1264</sup> then he began to be treated as a lord.<sup>1265</sup>  
Then began obedience to the name of **Ah Mex Cuc**.  
Then he was obeyed;<sup>1266</sup> then he was served there at Chi Cheen.  
Chi Cheen Itza was its name because the Itza went there.  
h315 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,<sup>1267</sup> then began the introduction of misery there at Chi Cheen Itza.  
Then he went to the east, then he arrived at the home of **Ah Kin Coba**.

<sup>1260</sup> 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 it is the sixth reign is not clear.

<sup>1261</sup> RC: Maya, kin. Besides meaning news, this word could also mean reign, sun, time, day and festival.

<sup>1262</sup> See CMM: Ua: mentir y trampear. RC: Maya, ua, as in ua-cunah, to set up or erect something.

<sup>1263</sup> RC: Baca is a town a few miles west of Motul.

<sup>1264</sup> RC: Here the page has crumbled and Berendt's copy has been followed. He gives this word as yancuntabi, and it is so translated. Yacuntabi would mean loved or guarded. It might be yeəcuntabi, established.

<sup>1265</sup> RC: Maya, yumintabali. This could also mean “treated as a father.”

<sup>1266</sup> RC: Maya, tzicile. It means to honor or respect as well as obey.

<sup>1267</sup> 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.

lay Hunac Ceele, lay Cauich u kaba u uinicile  
h295 ti cu thical tu hol cheen ti nohol<sup>1268</sup>  
ca tun bini chabal u than,<sup>1269</sup> ca tun hoki yalab u than  
ca hoppi u chabal u than, ca ɔuni u than<sup>1270</sup>  
ca hoppi yalabal ahauil  
ca culhi tu cuchil ahauob tumenoob  
h300 ca hoppi yalabal halach uinicil  
ma ahau cuchi, chen u bel Ah Mex Cuc  
ca ix alabi ahauil u pulben Ah Mex Cuc,  
Coot<sup>1271</sup> bin u na  
ca bin caxtabi tu uitzil  
ca bin ɔuni 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 ichil oxlahun ahau uac tepal  
ca ɔuni u kuchul uyabal u than u kin  
u ua Ah Mex Cuc u kaba  
h310 ca u pulah naʔan Baca u kin Ah Mex Cuci  
ca yancuntabi, ca hoppi u yumintabali  
ca hoppi u tzicili tu kaba Ah Mex Cuc  
ca tun tzici, ca tun tanlabi te tu Chi Cheene  
Chi Cheen Itza u kaba tumen ti bin Ah Itza  
h315 ca u lukah u tunil cabi, u tunil uil<sup>1272</sup> cuch Itzam Luk<sup>1273</sup>  
ca bin ichil ha, ca tun hoppi yocol numya te Chi Cheen Itzae  
ca tun bini te likine, ca kuchi yicnal Ah Kin Coba

<sup>1268</sup> RC: The stone platform from which victims were flung into the cenote is still to be seen on the south side.

<sup>1269</sup> RC: Maya, ca bini chabil; from the verb, cha, to take. Chabil 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.

<sup>1270</sup> RC: Maya, than. Literally, the word. One secondary meaning is “law,” and in the Chumayel it is frequently employed in contexts which plainly call for the meaning, prophecy.

<sup>1271</sup> **Coot** is a standard patronymic but also means a type of eagle. See CMM: Coot: aguila bermeja.

<sup>1272</sup> 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.

<sup>1273</sup> 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-ain, discussed on page 101, note 4. We find also the name Xkil Itzam Pech (p. 71, note 9).

h320 Then along came 8 Ahau Katun.  
8 Ahau Katun

8 Ahau was the name of the katun which ruled then.  
Then there came a change of the katun, then there came a change of rulers  
--- --- ---

h325 --- when our rulers increased in numbers said the priests to them.  
Then they introduced to drought.  
“Here comes the drought” they said.

h330 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.<sup>1274</sup>  
Then the face of the sun was darkened.  
Then the face of the sun was extinguished.

h335 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.<sup>1275</sup>  
Then they heard, then they saw the moon.

h340 Then came the rulers of the lands.  
Here is **Ix Tziu Nene**.<sup>1276</sup>  
He introduced sin to us, the slaves of the land,<sup>1277</sup>  
Then he came, then the law of the katun,<sup>1278</sup> the divination of the katun will be fulfilled.  
. Then he was brought; careful about what you say, you, the rulers of the land.

<sup>1274</sup> RC: “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.

<sup>1275</sup> RC: An alternative translation would be: “They began to imagine the reverse side of the sun.”

<sup>1276</sup> RC: Tziu is a family name, and nen means mirror. Here it may be feminine.

<sup>1277</sup> RC: u mun nal cab might also mean: “the tender green corn of the land.”

<sup>1278</sup> RC: Than has many meanings in Maya. The than of the katun is interpreted as “ordenansas” by the Kaua MS, p. 171 (Gates Reproduction).

h320 talel u caah Uaxac Ahau Katun cuchí  
Uaxac Ahau Katun

Uaxac Ahau u kaba katun uchci u tepal  
ca tun hoki u hel katun, ca tun hoki u hel yahauob  
--- --- ---<sup>1279</sup>

h325 ti numni c’ ahaulili cu thanoob yah kin tiob  
ca ti yoczahoob kintunyaabil  
he cu talel kintunyaabila cu thanoob

h330 ti eli ɔio, ti eli u chi kaknab; u kaknabil numya lae  
ci yalabal caanal lae, ci yalabaloob  
ca chibi u uich kine  
ca oklenhi u uich kine  
ca tupi u uich kine

h335 ca haki yoloob caanal  
ti eli cu than yah kin tiob  
ti ɔoci u than c’ ahaulili cu than yah kin tiob  
ca hoppi u tucul ɔib pach kin  
ca yubahoob, ca ix yilahoob :U:

h340 ca taloob yahaulili caboob  
he ix tziu nene  
lay ti ocez keban toon u munil cab  
ca tali, ca bin ɔococ u than katun, u tzacil katun  
ca ti talzabi; bic a thaneex ceex yahaulileex cabexe<sup>1280</sup>

<sup>1279</sup> The bottom of page 7r / 11 has been lost and with it at least two lines of text.

<sup>1280</sup> The word **bic** has two meanings: "be careful / watch out" and "how". Most of the time in works before the 20<sup>th</sup> century **bic** and its grammatical variants **bici** and **bicil** mean "how". However, here it seems that "careful" is more appropriate.



h345    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  
h350    There was death.  
Now began the shooting of arrows<sup>1281</sup> by **Ox Halal Chan**.<sup>1282</sup>  
Then the rulers of the land began praying.  
Their blood flowed.  
Then they were taken by the archers.<sup>1283</sup>  
h355    They were terrified on high --- ---  
The days ended, the katun ended for them.  
--- --- ---

<sup>1281</sup> 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.).  
<sup>1282</sup> RC: Literally, Chan of the three arrows. Chan is a common family name.  
<sup>1283</sup> 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.

h345    ti oc tun u than u yanal katun  
u ɔoc katun talzabi ix tziu nene  
ca ilabi u picul katun tiob  
ca hoppi u cimzabaloob  
ca utzcintabi u yoyteel, u zak cheil  
h350    uchebal u cimil  
ca hoppi u chulul tumenel Ox Halal Chan  
ca hoppi u payal chi yahaulili caboob  
ca bini u kikel  
ca chabi tumen ah cehoob  
h355    ca tun hak yoloob caanal  
u ɔoc kin, u ɔoc katun tiob<sup>1284</sup>  
--- --- ---<sup>1285</sup>

<sup>1284</sup> 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 imposing remains of what must have been important cities, such as Sacbé, Kabah, Sayi, Tabi, Labná and Keuic, 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 Cocombs 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.  
<sup>1285</sup> 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: **naꣳan** 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 I001-I458, comes from two sources: the Chumayel and the Tusik. The second list, lines I460-I645, comes from the Chumayel only.

In the introductory remarks of the first list (lines I001-I032) there are two interesting points. The first is the mention of a “gobernador mariscal” (military governor) to whom this list is presented (line I001). 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 3<sup>rd</sup> 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 I034-I112, I171-I268, and I275-I428. 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 i233 and i282 and from the second series in line i520. 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 **chacau 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 i171 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 i171, 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 <sup>1286</sup>
i001	The language and understanding of Zuyua for our lord the military governor. 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
i005	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 <sup>1287</sup> which is to the east of Merida. There is the land where his orchard and private land was built,
i010	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. Here is the Language of Zuyua.
i015	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.
i020	He is the katun today, Three Ahau Katun. There are three years to go so that his reign will be taken away. The time has arrived for the end of its rule and its reign. Anyway; it happens that the other katun, One Ahau Katun, is seated in the house of Three Ahau Katun.

<sup>1286</sup>It is not clear where the site of Zuyua was located. However, there was a port named Holtun Zuyua (Port Zuyua) which appears to have been on the island of Ciudad del Carmen on the coast in southern Campeche. As is common along the Yucatecan coast where towns some 20 km or more from the coast have a port on the coast with the same name, there probably was a site Zuyua somewhere inland from Holtun Zuyua. See the footnote to line d183.

<sup>1287</sup> 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 presumably the road most traveled in those days..

	zuyua than yetel naat
i001	zuyua than yetel naat utial c’ yum gobernador mariscal helelae tu canppel kin yuil Septiembre, tu haabil 1628 <sup>1288</sup> lic yutzcintah u yanal maya than lay chicbezahaanil caanal yoheltoob uinicoob himac yan u uilal <sup>1289</sup>
i005	ti u huunil oibaanil u zuyua than yetel naat bin u naatabal tumen u batabil cahoob yetel halach uinicoob manahantacoob ti alcaldesil yetel regidoresil lay uchic u cahtal ti tzuc uaxim lae tu lakin Ich Caan Ziho ti yan u luum uchic u yantal u pakali yetel u solar
i010	uchic u cahtal lae bin ix kuchuc tu kin u holol u bel xan talel u than u halach uinicil, chac u than ca bin uluc chac ix u buc xan helelac tu zuyua than
i015	lay bin u than, lay bin u kat u halach uinicil cah <sup>1290</sup> lae ca bin u kuchuc tu kin u oocol u than Ah Ox Ahau Katun lae ca bin culac u yanal katun, Hun Ahau Katun lay tun bin yanac ichil u yanal katun lae bay alanil lae
i020	he ix katun helelae, Ox Ahau Katun oxppel haab u binel ca lukuc tu tepal ooc ix u kuchul u kinil u oocol yahaulil yetel u tepal halilibe; manahan ix u yanal katun, Hun Ahau Katun lae culaan ichil yotoch Ah Ox Ahau Katun lae

<sup>1288</sup> Perhaps Diego de Cárdenas who arrived in Yucatan in 1621 and was succeeded by Juan de Vargas Machuca, who arrived in Merids 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.

<sup>1289</sup> For the expression **yan u uilal** see BMTV: Conbenir o ser necessario: yan v nah, yan v vilal .I. kanaan v vilal.

<sup>1290</sup> 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.

i025 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,  
i030 whether or not it is true that all come from lineages,  
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.

i025 yulate, tan u ɔabal u chaan tumenel Ah Ox Ahau Katun lae  
zubultzil bin bin baloob tu cahaloob  
kat naat cu talel ichil u katunil licil u ɔocol helelae  
ti kuchul tu kinil u katabal u naatoob u batabil cahoob  
ua yoheloob uchic u taleloob u uiniciloob yahauliloob  
i030 lacaloob camaac u than tulacal u chibaloob talicoob  
ua tzolaan u talel u batabiloob, u halach uiniciloob  
ua chibaloob ahau ua chibaloob batab;  
ti u hah canticooob

i035 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.”

i040 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.

i045 Here is the green jaguar seated on top, bleeding its blood:  
 it is green chile, it is very hot.  
 The language of Zuyua.

i050 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.

i055 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.

i060 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.  
 There is coagulated blood on the rosette of his rattle,<sup>1291</sup> which comes out of it.  
 This is what the very white horse is: it is sole of a shoe made with woven henequen fiber.

i065 This is the very white rattle which was talked about, and the white clothes and white cape:  
 They are Plumeria flower with a very white center.  
 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.

i070 The language of Zuyua.

<sup>1291</sup> 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.

i035 1; he ix u yax chun than bin katabac tiobe  
 bin u katabac tiob u hanal  
 ci bin u than halach uinic tiob; bay bin alabac ti batabobe  
 mehene, ca a talez ten kin tin plato, ca a lathab ta kab  
 ti chicaan lanza caanil cruz tan chumuc u puczikal  
 ti ix culaan yax balam yokol, u kiki u kikele

i040 zuyua than u naatabal  
 he ix kin bin katabac tiob lae  
 lay yahau tzabil hee  
 he ix lanza yetel caanil cruz chicaan tu puczikale  
 lay lic yalice lay cici thane

i045 he ix yax balam culaan yokol, u kiki u kikele  
 lay yax ic, balam yanie  
 zuyua than

i050 2; he ix u ca chich than bin katabac, bin alabac tiobe  
 ca xicoob u chaob u comel caan utial yilah halach uinic bahun u caah  
 yan in uol in uile, uchi in uilae; ci yalabal tiobe  
 he ix u comel caane, lay pome  
 zuyua than

i055 3; he ix u yox chich than bin katabac tiobe, bin alabac tiobe  
 ca u kaxoob nohoch na; uac thil u uaan, hun citil yocmal  
 he ix nohoch na lae, lay yahau ppoc lae  
 zuyua than

i060 4; he ix u can chich than bin katabac tiobe, bin alabac tiobe  
 ca nacac yokol yahau zazac tzimin, zazac u nok yetel u zuyem  
 zazac u zoot u machma tu kab tamuk u zootic u tzimin  
 ti yan olom kik tu lol u zoote, ti uil u lukule  
 he ix zazac tzimin lae, lay yocil xanab<sup>1292</sup> tzootz ciil kaane

i065 he ix zazac zoot lic yalabal lae, yetel zazac nok yetel zazac zuyeme  
 lay nicttee, zazac u oue  
 he ix olom kik tu lol u zoote lic u katabal tie  
 lay takine yan tu chumuce, yoklal tu lol u kikel  
 likul u kikel ix ma na, ix ma yum u talel lae

i070 zuyua than

<sup>1292</sup> See DMM: Suela de capato: v tan yocil xanab.

5; This is the fifth difficult word which will be asked of them, which will be told to them:  
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.  
i075 You shall be children again.  
You will come crawling when you will arrive here.  
Your pet dog will be just behind you.  
This is your pet dog.  
It carries in its teeth the soul of our holy mistress<sup>1293</sup> when you will arrive.”  
i080 This is what the reborn child says to him at midday.  
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 is which is asked of him: it is his wife.  
This is the soul of our holy mistress.  
i085 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.  
i090 “Here you will bring me thirteen layers of cloth.  
It is wrapped up in a very white liturgical vestment.”<sup>1294</sup>  
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.  
i095 The language of Zuyua.

<sup>1293</sup> RC: Our holy mistress (ca cilich colel) is a term usually applied to the Holy Virgin.  
<sup>1294</sup> For **potz** see DMM: Paramentar; colgar paramentos: çin nok; çin potz. RC: Probably a reference to the thirteen heavens of the Maya cosmos.

5; he ix u ho chich than bin katabac tiobe, bin alabac tiobe  
ca xicoob ti yotoch ca tun alabac tiob tune  
mehenexe, he ix ca bin talaceex a uilenexe tu kak chumuc kin<sup>1295</sup> uale  
i075 caput paleex  
huk a taleex ca bin uluceex uaye  
ti yan a ualak pek ta pacheex  
he ix a ualak pekeex lae  
u nachma u pixan c’ cilich colel ca bin uluceex  
i080 he ix caput palil lic yalabal tie tu kak chumuc kin  
ca bin xic u cumtanma u boy  
lay licil yalabal hukil u binel ca bin kuchuc yicnal halach uinice  
he ix yalak pek lic u katabal tie, lay chuplile  
he ix u pixan c’ cilich colelbile  
i085 lay yahau candelas, hach chacobe  
zuyua than

6; he ix u uac chich than bin katabac tiobe, bin alabac tiobe  
ca xicoob u chaob u puczikal ku citbil ti caan  
i090 he ix ca bin a talez tene oxlahun yal u taz  
ti teppan u pach zazac potz  
he ix u puczikal ku citbil lic yalabal tiob lae, lay kane<sup>1296</sup>  
he ix u taz oxlahun yal lic yalabal tiob lae  
lay yahau uahe, oxlahun yal buul yan ichile  
he ix zazac potze, lay zazac noke;  
lay bin katabac tiobe  
i095 zuyua than

<sup>1295</sup> 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 día.  
<sup>1296</sup> For **kan** see CMM: Kan: cuzcas o picchas que seruian 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<sup>1297</sup>  
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.”  
i100 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.<sup>1298</sup>  
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.  
i105 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.”  
i110 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 jícamas.<sup>1299</sup>  
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.  
These are the words.  
If they are not understood by the town officials,  
There is sadness, pitch darkness at night, houses filled with fear.  
i120 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.  
This shall hang over the town officials.  
The same pain shall be experienced by their surrogates.  
Their rule will end.

<sup>1297</sup> RC: Ceiba schottii Britt. & Baker.

<sup>1298</sup> RC: Chop, a red and black lizard. The term is also applied to the dried lizards used by the native doctors.

<sup>1299</sup> 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.

7; he ix u uuc chich than bin katabac tiobe, bin alabac tiobe  
u binel u chaob u kab choo  
yetel ox bal hax yetel cuxul ak  
lay bin u ciilte in hanal zamal, yan in uol in hantante  
i100 ma iuil lob u kuxul u chun chooe; ci yalabalooob  
he ix u chun chooe, lay chope  
he ix ox bal haxe, lay u ne huhe  
he ix cuxul ake, lay u chochel kekene  
he ix u chun chooe, lay u chun u ne chope  
i105 zuyua than

8; he ix u uaxac chich than bin katabac tiobe, bin alabac tiobe  
xen mol ten u mac yit ñonot,  
cappel zazaci, cappel kankani  
yan in uol in hantante  
i110 he ix u mac yit ñonot lic u katabal tiobe  
lay chicame, cappel zazac chicami yetel cappel kankan chicami  
zuyua than u naatabal

uchuc u chucul u batabil cah  
i115 ca pul tu tan ahau  
yax halach uinic, u yahau mazeual<sup>1300</sup> lae<sup>1301</sup>  
he u thanoob lae  
ua ma tan u naatabal tumen u batabil cahobe  
okom oltzil, ek tapayhom akab, cha kax thantzil yotoch  
i120 okom oltzilhom, okom bulcum<sup>1302</sup> tan chumuc tancab yicnal ah al meheniloob  
ah cimil ma u naaticoob, ah cuxtal bin u naaticoob  
lay bin yanac yokol u batabil cahoob  
lay yet ppizaan u hochbilaan oheltabal yail<sup>1303</sup>  
bin ñocebal yahaulil lae

<sup>1300</sup> **Mazeual** comes from the Nahuatl word maçeualli, meaning peasant, vassal.

<sup>1301</sup> The Tuz Ik is missing lines i117 through i149.

<sup>1302</sup> RC: Bulcum, a misfortune frequently associated in these pages with swarming flies.

<sup>1303</sup> **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 medida con otra juntamente y cosa semejante o ygual a otra. / Uacunah hochbalte .I. hochbalante .I. 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.<sup>1304</sup>  
 i125 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,<sup>1305</sup> 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.  
 i130 The town officials shall be seized because they don't have the knowledge.  
 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.  
 i135 On this day this will be done.<sup>1306</sup>  
 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..  
 Then their mat and their dais was given to them as well.<sup>1307</sup>  
 The same was seen by their surrogates.

- lay kaxaan u kab tu tan yetel yuma che,<sup>1308</sup>  
 cho payan u zumil.  
 i125 binzabal u caah yicnal ahau, yax halach uinic  
 lay u ɔoc batabil;  
 lay bin yanac yokol u coil kin, u coil katun  
 bin yuboob ya, ca bin ɔococ u baaloob u batabil cahoob  
 lay bin yanac tu kinil lae  
 hiocebal u than katun ca bin ɔococ ah ox Ahau Katun  
 i130 chucom u batabil cahoob tumen minaan u naatoob lae  
 bay bin uchuc u chucul u batabil cahoob lae  
 kahlay uchebal u ɔaicoob u hanal yax halach uinicoob  
 ca bin u katoob u hanaloob  
 hichom u caloob, xotom u ni yakoob,  
 colom u uichoob  
 i135 tu kinil lay bin ɔocebal lae  
 he ix chibale ti ix u hokzicuba tu tan u yum  
 ti caclam pix uchebal yoheltabal yanil u cux olaloob  
 ti ix u kubul u poop yetel u ɔam tiob xani  
 lay yet ppizaan yilabal u hochbilaan

<sup>1304</sup> Here the Chumayel which is solo at this point reads **cha pay** or perhaps **cho pay**. On line i159 both texts read some variation of **chocho pay**. For the expression **cho pay** see DMM: Rastrando lleuar: cho pay.t.; hoc pay.t.

<sup>1305</sup> RC: Alternative translation: There shall be weeping among, etc.

<sup>1306</sup> 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).

<sup>1307</sup> 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).

<sup>1308</sup> The drawing which accompanies the text is given here. For **yuma che** see BMTV: Collera de palo que echan al cuello: v che. ¶ El que la trae: ah v che. ¶ Fue echado en collera: yuinah che.



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i140 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 the 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.

i145 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.<sup>1309</sup>  
 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.

i150 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.

i155 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.

i160 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.

i165 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.

i170

<sup>1309</sup> RC: An intoxicating drink made of fermented honey and the bark of the *Lonchocarpus longistylus* Pitt. and used in religious ceremonies.

i140 ci oltzil yilabal u chibal halach uinic ti luum uaye  
 lay bin cuxlac tu kinil, lay ix bin kamic u yax vara xan  
 bay tun bin heoluumnabal u chibal maya uinicoob  
 uay tu cahal Yucatan  
 tu ca zut lae dios paybe ooccebal uay yokol cab lae  
 lay u hahil ahau bin tac u kat toon

i145 lay c’ tepaliloob, lay c’ kuiloob lae  
 tunoob, kanoob; yetel bin katic pakal ci balche  
 hemac minaan tie, cimzabal  
 hemac bin tzicice, diosil u caah tu thana  
 ma iuil yoltic dios yuchul tulacal baal oibaanoob lae

i150 bay xan he ix al mehenooob, u chibal bataboob  
 yohelma biix talicoob u uiniciloob yetel yahauliloob yetel tepaloob  
 ci oltzil yilabal u cux olaloob  
 u mektanma u tzicilteiloob tu tanil yax halach uinic

i155 bin ix cici kubuc u poop tiob yetel u oam tiob  
 tumenel c’ yum yax halach uinic  
 lay u poop yetel u oam  
 baxtabi, mucluumtabi u uich  
 popochektabi tu uich luum, bibilyabi tu chocho pay

i160 u coil kin, u coil akab  
 yal ix buyuk, yal coil, u mehen kaz  
 ah ca kin poop, ah ca kin oam  
 u maaxil ahaulil, u maaxil katun  
 lay ximbalnahoob ichil ah ox Ahau Katun

i165 he u than bolon buth ichil u puczikal  
 u chibal al mehenooob ahaulil uinicoob lae  
 licil tac yalabal ti ah belnaloob  
 u binel u chaobe u batabil cahobe  
 ca ix xic u chaob<sup>1310</sup>

i170

<sup>1310</sup> RC: A very similar passage on page 106 states that these usurpers who ruled in Katun 3 Ahau were Itzá (who called themselves “the Zuyua people.”) This suggests that our questionnaire was originally a method by which the Xius, a ‘West Zuyua people,’ ousted Itzá chieftains from the towns over which they (the Xius) had gained control. We shall see on page 137 that the Itzá also had a questionnaire of their own.

1; “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.

i175 “Then son, if it is with you,  
 have you with you the green crab and the great alamo tree?”<sup>1311</sup>  
 “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.”

i180 “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.

i185 Come with them cuddling them on your breast when you bring them,  
 if you are governor, if you are of the lineage of the ruler here in the land?”  
 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.<sup>1312</sup>

i190 This is the green crab and the great alamo tree.  
 It is the town official<sup>1313</sup> named “swooner.”  
 This is the old man which is asked of him, nine are his children.  
 It is his big toe.  
 This is the old woman which is asked of him, nine are her children.  
 It is his thumb.

i195 These are the stones of the savannah, the birds of the savannah which he is asked for.  
 He cuddles the little ones on his breast.  
 They are quails.<sup>1314</sup>  
 The language of Zuyua.

<sup>1311</sup> 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).

<sup>1312</sup> 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 Tlaçolteotl, the goddess of sinful love.

<sup>1313</sup> 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.

<sup>1314</sup> Compare with line i622. RC: The quail is also associated with a stone on page 128.

1; mehene, xen cha ten u lol akab uaye; ci uil yalabal  
 ca tun xic ti caclam pix tu tan halach uinic katic tie  
 yume, he ix u lol akab lic a katic tene  
 in uet talac yetel u zaz akabe, ti yan tin uicnale; ci u than

i175 bala mehene, ua ti yan a uicnale  
 ti ua yan yax ix coy<sup>1315</sup> ta pache yetel noh copoe  
 yume, ti yan in uicnale, uet ulice  
 bala mehene, ua a uet ulice, xen pay a lakoob ten  
 lay huntul noh xibe, bolontul u mehene

i180 yetel huntul ix nuce, bolontul u yale  
 yume; ci u than ca bin u nuce; in uet ulic, uay yan tin pache  
 payanbe u taloob ten ca tu ulen in uilech  
 bala mehene, ua uay yan ta pache  
 xen mol ten u tunichil chakan, u chichil chakan

i185 yeteloob ca tacech u lotmaob tu tzem ca tacoob  
 ua halach uinicechi be, ua tech u chibal ahau uay ti luum lae  
 zuyua than  
 he ix u lol akab lic u katabal tie, lay ek ti caane  
 he ix u zaz akabe, lay :U:e

i190 he ix yax ix coy<sup>1316</sup> yetel noh copoe,  
 lay ah cuchcabe, otlom cabal u kaba<sup>1316</sup>  
 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

i195 he ix u tunichil chakan, u chichil chakan lic u katabal tie  
 u lotmaob u mehene  
 lay beche  
 zuyua than

<sup>1315</sup> This appears to be a play on the word **coy** 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: ix coi. / Rendir en la guerra: bacçah, coy.ah,ob, coyçah .l. coyçah. ¶ Fue rendido así: coyçabi. RC: Alternative translation: the green weak one.

<sup>1316</sup> 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 desrumbarse la piedra del edificio, y caerse las lagrimas de los ojos. / Ot ol .l. oyol ol: desmayar.

i200 2; “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.”

i205 “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.<sup>1317</sup>  
Here is the placenta of the sky which is asked of him.  
It is molded copal-gum shaped into thirteen layers

i210 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.

i215 3; “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.”

i220 “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.

i225 4; “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.

i230 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.

<sup>1317</sup> 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.

i200 2; bay xan mehene, cex a yax haan alabi tech  
ma alahaan a pacte u uiche  
uay yan tin pache, yume  
bala mehene, xen cha ten yibnel caan uaye  
ti a talel ti lakín ca bin taceche, cuchpach u tal tech

i205 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

i210 he ix licil yalabal tie cuchpachil u talel tie  
te yan u boy tu pache, tzelep kin<sup>1318</sup> cochoom  
zuyua than

i215 3; mehene, halach uinicech, ah tepalechi xan  
xen tun cha a yax cuentese licil a payal chie  
he ix u yax cuentese lic u katabal tie, lay kane  
ca tun katabac ti tun ua bahun kin cu payal chi  
yume; cu than; tu hunte kin cin payal chi  
yetel tu lahun kin cin payal chi

i220 baax kinil licil a naczic a payal chi  
yume, tu bolon kin yetel tu yoxlahun kin  
Bolon ti Ku yetel Oxlahun ti Ku citbil, lay in xocic in cuentese lae  
zuyua than

i225 4; mehene, xen cha ten a uex utial in uic u boc uaye  
yetel nach u boce, u boc in uexe,  
u boc in noke, u boc in bake  
paynum u boc tu cu caane yetel tu cu muyale  
yetel in yax pakab chie yan in zac hothe,  
ua halach uinicechi be  
yume, bin in talez; ci u than

i230 he ix u boc yex lic u katabal tie  
lay paynum u boc tu cu caane yetel tu cu muyale  
lay pome thabil, el el u caah  
he ix yax pakab chi lic u katabal tie, lay muxbil cacau chucuae<sup>1319</sup>  
zuyua than

<sup>1318</sup> For **tzelep kin** see BMTV: Tarde, despues de mediodía: kak tzelep kin. ¶ Como a las dos: tzelep kin.

<sup>1319</sup> This is the first occurrence of the word **chucua** in Section I, a word not registered in the early vocabularies.

i236 5; “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 an new, unused jar,  
as well as the first stool of your daughter.

i240 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.

i245 Here are the entrails of his daughter: it is an empty bee-hive.<sup>1320</sup>  
Here is his daughter's head: it is a new unused jar for steeping wine.<sup>1321</sup>  
This is what his daughter's first stool is: it is the stone pestle<sup>1322</sup> used to extract honey.  
This is what the waiter listened to: it is steeping of the wine.  
This is what the flesh of his daughter is: it is the bark of the balche tree.

i250 This is what the thigh bone of his daughter is: it is the trunk of the balche tree.  
This is what the arm of his daughter is: it is the branch 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.

i255 “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.”

i260 Thirteen times the blood of his daughter flows,  
while he weeps for his daughter,  
lying there in the courtyard. Hiii!  
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.

i265 Oh son, you are a ruler also, my fellow governor.

<sup>1320</sup> RC: The Maya bee-hive is made of the hollow section of a log.

<sup>1321</sup> RC: Balché, the native wine is made by steeping the bark or root of the balché tree (*Lonchocarpus longistylus* Pitt.) in a mixture of fermenting honey and water.

<sup>1322</sup> RC: The text reads “couoh tun” (lit. tarantula stone) here, but it is assumed that cocoh tun (stone hammer) is meant, and translated accordingly.

i236 5; bala mehene, xen tun talez ten u yax kikel a uix mehene  
yetel u pole, yetel u homtanile, yetel u chac bacele  
yetel u kabe, yetel u bake  
lay tin uilah a macic ti zuhuy cate  
yetel u yax kanche a uix mehene

i240 ez ten, yan in uol in uilae; uch in ðab tech  
licil uil yacal tin tane, licil uil u uakal uokole  
cay bayac be yume; yet tal u ðic u xicin ah bol<sup>1323</sup>  
cابه in pakech yetel, ca tun xic tun  
he ix u yax kikel yix mehen lic u katic lae, lay maya cie

i245 he ix u homtanil yix mehene, lay u hobonil cabe  
he ix u pol yix mehene, lay zuhuy cat ti ðamlic cie  
he ix u yax kanche yix mehene, lay u couoh tun cabe  
he ix u ðic u xicin ah bole, lay u zulil cie  
he ix u bakel yix mehene, lay u holil balchee

i250 he ix u chac bacel yix mehene, lay u cheil balchee  
he ix u kab yix mehene, lay u kab balchee  
he ix u uakal yokole, lay calhal u than  
ca tun xic u ðab ti tun le culuba  
chu u than,<sup>1324</sup> tezcun u than ca bin kuchuc

i255 yume, he lay a uix mehen ta ða in canaante  
lic a ualic 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 yax kikel a uix mehen lic in katic tech lae

i260 oxlahun num tun u manel u kikel yix mehen tu tan  
tu yokol yix mehen  
ti chelic tu tancabal; hiii  
ci tun yokol tamuk yilic, ti chinlic tamuk u than  
bay tun mehene; ci tun u than tamuk yokol; halach uiniceche

i265 bay tun mehene, ah tepalechi xan, bay uet halach uinicile

<sup>1323</sup> For **ah bol** see CMM: Ah bol: escanciador, o trinchante.

<sup>1324</sup> Perhaps related to the following from BMTV: Paladar o tragadero: chuh cal. ¶ Gustoso es el bino a mi paladar: ci bino tin chuh cal.

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  
i270 when they depart from being with the primary governor, there at the head of the province.<sup>1325</sup>  
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.  
i275 The language of Zuyua.  
  
1; “Son, bring me four cardinals<sup>1326</sup> which are at the mouth of the cave.  
I set them over the first thing which sticks in my mouth.<sup>1327</sup> It is red.  
I will set its crest over the first thing which sticks in my mouth.  
It shall be brought before me.”  
i280 “So be it, father.”  
Here are the four cardinals he ask for, they are little cakes of achioté.  
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.  
  
i285  
  
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.<sup>1328</sup>  
i290 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.

<sup>1325</sup> 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.

<sup>1326</sup> RC: Chac-oioib is *Cardinalis cardinalis yucatanicus* Ridg. Bull. Mus. Comp. Zool. Harvard, 50, p. 141. Its feathers are a cure for yellow fever (Libro del Judío, p. 80).

<sup>1327</sup> RC: The text reads: I am set over, etc. Probably an error.

<sup>1328</sup> 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.

bin tun in kub a poop yetel a ðam yetel a ahaulil  
tech mehene, atial tepalil, atial ix ahaulil xan tech mehene  
zuyua than  
bay tun bin ðocebal u thanal u batabil cahoob  
i270 ca bin lukucoob yicnal yax halach uinic te tu pol petene  
ca tun xicoob ti yotoch  
ti tun yan ti yotochoob, tan u ðaic u hanaloob halach uinic  
tan ix u katic u hanal tiob xan  
bay bin binebal u tzolic lae, lay yan cabal lae  
i275 zuyua than

1; mehene, ca a talez ten can cot chacõioib yan tu hol actune  
tin uatal yokol in yax pakab chi, chac nicen  
ti uil ualic u pput yokol in yax pakab chie  
ca bin kuchuc tin tane  
i280 cay bayac be yume  
he ix can cot chacõioib lic u katice, lay ciuie<sup>1329</sup>  
he ix u pput lic yalice, lay yom chucuae  
he ix u yax pakab chie, lay cacau ðocaaan u huchul  
zuyua than

i285

2; mehene, ca a talez ten u chichil akab yetel u hochil akab  
yet tal u ðomel caan, hach yan in uol in uilae uaye  
cay bayac be yume  
he ix u chichil akab lic u katice,  
lay hoyobe licil u tocabal pome  
i290 he ix u hochil akab lic u katice, lay kane  
he ix u ðomel caane, lay pome  
zuyua than

<sup>1329</sup> See CMM: Ciui: achiote hecho ya en panecillos; son colorados. RC: Bixa orellana L., the butter-color of commerce.

i295

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.

i300

The language of Zuyua.

i305

4; “Son, bring me an old man whose coat is not buttoned,  
the jacket of Hom to Chac<sup>1330</sup> 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.

i310

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.

i315

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.<sup>1331</sup>  
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.<sup>1332</sup>  
The language of Zuyua.

i320

7; “Son, bring me the hawks<sup>1333</sup> 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.

i295

3; mehene, ca a talez ten u bachel a yum  
bay ta mucah oxppel haabie  
hach yan in uol in uilae  
cay bayac be yume  
he ix u bachel u yum lic u katice  
lay ñine pibil,<sup>1334</sup> ca xic u ñabil ti halach uinic

i300

zuyua than

i305

4; mehene, ca a talez ten huntul noh xib, lay ma kalaan u botonil  
u jubon<sup>1335</sup> hom to chac u kabae  
cay bayac be yume  
he ix huntul noh xib lic u katice, lay ibache, ix ueche  
zuyua than

i310

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

i315

6; mehene, ca a talez ten u chun ci, u cucutil ci, minaan u kabi<sup>1336</sup>  
ma a lukzic yoli, yet tal ox thol yoc tzitzil  
cay bayac be yume  
he ix u chun ci lic u katice, lay u pol keken pibil  
ca bin xic u ñabal tie  
he ix yol lic yalice, lay yake tumen he yakbale u yol  
zuyua than

i320

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

i325

<sup>1330</sup>

RC: Hom-toch-ac could mean hollow stiff tortoise-shell.

<sup>1331</sup>

RC: Keken originally was a large variety of peccary, but the term was later applied to European swine.

<sup>1332</sup>

RC; Ol is a tender tip or sprout. Ak means tongue, also something fresh or tender.

<sup>1333</sup>

RC: Coz, Micrastur melanoleucus Viellot. Bull. Mus. Comp. Zool Harvard, 50, p. 121.

<sup>1334</sup>

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.

<sup>1335</sup>

I think that the Spanish word júbon, 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.

<sup>1336</sup>

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<sup>1337</sup> 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.”

i330 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.

i335 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.<sup>1338</sup>  
The language of Zuyua.

i340 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.”

i345 Here are the seven layers which cover the orphans which he asks for; it is stuffed chaya.<sup>1339</sup>  
The language of Zuyua.

i350 11; “Son, bring me the green gallants here.  
Let them come and dance, that I may look on with pleasure.  
Let them come with drum and rattle, fan and drum-stick.  
I am expecting them.”  
“So be it, father.”  
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.

i355 Here is the fan, it is its tail.  
Here is the drum-stick, it is its leg.  
The language of Zuyua.

8; mehene, ca a ual yax ix ɔoy, otlom cabal u kabae<sup>1340</sup>  
ca u talez ten hun xuxac pichum<sup>1341</sup>  
ti u chucul yalan noh copoe, ti banaan tu boy copoe  
cay bayac be yume

i330 he ix u pichum lic u katice  
lay ek buul ti yan tu yotoch ah cuchcabe  
lay yax ix ɔoy yetel otlom cabal lic yalice  
zuyua than

i335 9; mehene, ca a xic chucbil u balamil actun  
tumenel u ciilte in hanal  
yan in uol in hantante balam  
cay bayac be yume  
he ix balam lic u katice, lay halebe  
zuyua than

i340 10; mehene, ca a talez ten uuc yal u pix ix ma yume  
yan in uol in hantante  
tu kinil in uilic u hantantabale  
cay bayac be yume

i345 he ix u uuc yal u pix ix ma yum lic u katice, lay ɔotobil chaye<sup>1342</sup>  
zuyua than

i350 11; mehene, ca a talez ten yax tzublaloob uaye  
ca tacoob ti okot in chaante  
yet taloob u pax yetel u zoot yetel u ual yetel u kab pax;  
lay in pakoob  
cay bayac be yume  
he ix yax tzublaloob lic u katice, lay ah tzoe  
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 bacele  
zuyua than

<sup>1337</sup> **Yax ix ɔoy** could also be translated as “first fainter”. See the footnote to line i176 for a comment about **ix ɔoy**.

<sup>1338</sup> RC: *Dasyprocta punctata* yucatana Goldman. Mexican agouti, haleu.

<sup>1339</sup> **ɔotobil chay** is considered a delicacy.

<sup>1340</sup> The expression **otlom cabal u kaba** was also given on line i191.

<sup>1341</sup> RC: Pichum, or pich: Dives dives Lichtenstein. Pueblo Blackbird. Ibid., 50, p. 141.

<sup>1342</sup> 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).

i360

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.<sup>1343</sup>

The language of Zuyua.

i365

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<sup>1344</sup> baked in a pit.

This is the liquid to extinguish it, it is clarified honey.

The language of Zuyua.

i370

14. “Son, bring me the firefly of the night

Its odor penetrates everywhere.<sup>1345</sup>

Bring with it the resplendent tongue of the jaguar.”<sup>1346</sup>

“So be it, father.”

i375

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.

i380

15; “Son, bring me your daughter so that I may see her

Her face is very pale, very beautiful.

Her head-covering and her sash are very white.

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

i385

The language of Zuyua.

i390

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.

i360

12; mehene, ca a talez ten u zaz peten; yan in uol in hantante

cay bayac be yume

he ix u zaz peten lic u katice, lay u kabil cabe

zuyua than

i365

13; mehene, ca a talez ten u tunichil chuh cab,<sup>1347</sup> lay elele

yet talel yaalil uchebal in tupic, uay ix u xicil tin tane

cay bayac be yume

he ix u tunichil chuh cab lic u katice, lay pibil macale

he ix yaalile uchebal u tupice, lay u kabil cabe

zuyua than

i370

14; mehene, ca a talez ten akab cocay

lay hun xaman, hun chikin<sup>1348</sup> u man u boc

yet talel u leo ak<sup>1349</sup> balam

cay bayac be yume

i375

he ix u akab cocay lic u katice, lay chamale

he ix u leo ak balam lic u katice, lay kake

zuyua than

i380

15; mehene, ca a talez ten a uix mehen in uilab

lay hach zac haen u uiche, hach cichpame;

zazac u boch yetel u kaxi

hach yan in uol ti

cay bayac be yume

he ix yix mehen lic u katice

lay zac luch yetel tzune zacae<sup>1350</sup>

i385

zuyua than

i390

16; mehene, ca a talez ten zabel u kabae utial in hantante

lay zamacnac u boce

cay bayac be yume

he ix u zabel lic u katice, lay melone

zuyua than

<sup>1343</sup> RC: Maya, caz. Probably çaz, something clear, is intended.

<sup>1344</sup> RC: Xanthosoma yucatanse Engl.; also the yam, a European importation.

<sup>1345</sup> RC: A reference to puffing tobacco smoke toward the four world-quarters.

<sup>1346</sup> RC: The Maya were accustomed to make a furtive signal with the tongue. Motul.

<sup>1347</sup> See BMTV: Horno de cal o de ladrillos: chuh cab.

<sup>1348</sup> See BMTV: A todas partes, aca y allá, unas veces al norte, otras al poniente: hun xaman, hun chikin.

<sup>1349</sup> Probably a play on the phrase for flame: **leo kak**. See CMM: Leo kak: llama o resplandor de fuego.

<sup>1350</sup> See BMTV: Beuida ordinaria de los indios, de maíz cozido, agua y cacao: çaca. ¶ Beuida echa de cacao, maíz y pepitas de çapotes: tzune.

246



17; “Son, bring me a green earthworm, it is bright green along the back.  
I desire to eat it.”  
i395 “So be it, father.”  
Here is the earthworm he asks;  
It is the neck of a tom turkey.  
The language of Zuyua.

i400 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.  
i405 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.”  
i410 “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.  
i415 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.”  
i420 Here is the old man which he asks for; it is a cucut-macal<sup>1351</sup> 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.  
i425 I desire to see her.”  
“So be it, father.”  
Here is the old woman he asks for; it is the first fruit of a ool squash.  
The language of Zuyua.

<sup>1351</sup> 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  
i395 cay bayac be yume  
he ix u ix lucum can lic u katice,  
lay u cal ah tzo  
zuyua than

i400 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 katice, lay chicame  
he ix u zilic u pice, lay u oïlic u pache  
i405 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 tin tane  
i410 cay bayac be yume  
he ix u chuplal lic u katice  
lay hun cot ix tux ulum utial u hantante  
he ix u pulic u pice yetel yipile, lay u thocol u kukmele  
ca tun kaktabac utial u hantantabale  
i415 zuyua than

20; mehene, ca a talez ten huntul ah canaan col noh xib uaye  
yan in uol in uilab u uich  
cay bayac be yume  
i420 he ix u noh xib lic u katice, lay u cucutil macal utial u hantante  
zuyua than

21; mehene, ca a talez ten huntul ix canaan col ix nuc  
ek tunlah u uinicile, uuc nab u tan yite  
i425 yan in uol in uilab u uich  
cay bayac be yume  
he ix u ix nuc lic u katice, lay u yax ich oole<sup>1352</sup>  
zuyua than

<sup>1352</sup> RC: Ool. Certain green flattish squashes, good and palatable. Motul.

i430     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.<sup>1353</sup>  
           He calls the town officials, that the town officials will come.  
           They are called by our lord the governor.

i435     “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.

i440     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.

i445     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?” “It is I, father.”  
           “Are you of the lineage, son?” “Indeed I am, father.”  
           “Where are your companions, son?”

i450     “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.

i455     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.<sup>1354</sup>

<sup>1353</sup> RC: Yucalpeten is an attempt to turn Yucatan into a name comprehensible in Maya.

<sup>1354</sup> 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.

i430     bin u kuchuc u kin helelae<sup>1355</sup>  
           ti kin tu popochektah c’ yum yax halach uinic lae  
           licil tac yulel uay ti luum, tu luumil Yucal Peten lae  
           ca payic bataboob, ca bin tac bataboob  
           payal u caahoob tumen c’ yum halach uinic

i435     teex ua batabe  
           tooni be yume; ci uil u thanoob lae  
           mehenexe, ua teex halach uinicexe uay ti luum lae  
           ci uil yalabaloob lae  
           xeneex cha xiknal balam, ca a taceex a ðabeex in chaante

i440     ca a cici ðaex yuob, ca a cici ðaex u pputoob  
           ca taceex a ðaex in chaante yetel xeneex ca taceex tu zebal  
           hach helelae tac a talexe, mehenexe  
           hach yan in uol in chaante ceex mehenexe, ceex halach uinicexe  
           he ix ma yohele, otzilhom u tucul yetel u pacat

i445     bay mabaal bin yalabal  
           he ix yohele, cilmac yol ca bin xic u chaob u xiknal balam  
           ca tun tac yetel; tech ua mehene; teni be yume  
           tech ua chibale mehene; teni be yume  
           cex a lakobe mehene

i450     yume, ti yanoob ti kaxe; u xachetoob balame  
           minaan balam tu thanoob  
           ca tun u man tu tan  
           he ix u balam lic u katice, lay u tzimin ah batabil u kat u chaante  
           lay u tzembil tzimine

i455     he ix yue, lay cascabelese  
           he ix u ppute, lay u chachac kuche  
           he ix u cici ðabile, lay u silla yetel u freno  
           zuyua than yetel naat u naatabal u thanoob

<sup>1355</sup> Meaning “the day of judgment.”

i460

1; Son, who enters into the house of god?  
Father, it is the one named **Ix Kalem**.<sup>1356</sup>

2; Son, what day did the virgin conceive?  
Father, she was conceived on 4 Oc.

i465

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.

i470

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?<sup>1357</sup>  
Father, it was the red arrowhead.<sup>1358</sup> Thus it entered into the stone of the land there in heaven.<sup>1359</sup>

i475

7; Son, and his arm?  
Father, the arrowhead; it is commemorated as well.<sup>1360</sup>  
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.<sup>1361</sup>

8; Son, how many deep hollows are there?  
Father, these are so the flute can sound when it is played.

i485

<sup>1356</sup> RC: Ix-Kalem is a feminine name, but it means little. Probably Ix-Kulem, the Holy One, is intended.

<sup>1357</sup> RC: Maya, chac-bacel, which is the outside of the thigh or the thigh-bone.

<sup>1358</sup> 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 halal-tun, arrow-stone, occurring in the answer to the following question.

<sup>1359</sup> 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.

<sup>1360</sup> RC: Maya kinbezabal: this could mean either commemorated or warmed in the sun.

<sup>1361</sup> 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.

i460

1; mehene, max oc tu nail diose  
yume, lay ix kalem u kabae

2; mehene, baax kinil takci tu nak zuhuy chuplale  
yume, canil oc takci tu nak

i465

3; mehene, baax kinil hokci  
yume, oxil oc hokci

4; mehene, baax kinil cimci  
yume, Hun Cimi cimci be; ti ix oci tu mucnal ti Hun Cimi

i470

5; mehene, baax oc tu mucnal  
yume, maben tun oc tu mucnal

6; mehene, baax oc tu chac bacel  
yume, lay chac halal tune, lay oc tu tunil cab te ti caane

i475

7; mehene, cunx u kabe  
yume, halal tun; lay ix lic u kinbezabal xan  
lay oc ti chac zuytunil ti lakin<sup>1362</sup>  
lay oc ti zac zuytunil ti xaman  
lay oc ti ek zuytunil ti chikin  
lay oc ti kan zuytunil ti nohol

i480

8; mehene, hayppel kom okop  
yume, lay licil yauat chul chultahe<sup>1363</sup>

i485

<sup>1362</sup> RC: Here the text reverts to pure Maya symbolism. The details of the crucifixion of Christ apparently recalled to the Maya mind some of the ceremonies connected with human sacrifice, in which the victim was probably considered the representa- tive of the god. Like the crown of thorns, a paper crown was placed on his head, and the spear which pierced Christ's side appears to have reminded the Maya writer of the arrow with which the priest struck blood from the thigh of the sacrificial victim (Landa 1928, pp. 198-200). It is also possible that the legend of the stone arrow-points, which entered the mythical rocks at the four corners of the world, was associated in the mind of the writer with the rocks which were rent at the time of the crucifixion.

<sup>1363</sup> RC: Maya chul, defined as a flute. This is a direct flute or flageolet. An excellent picture of this type of instrument is found in the Dresden Codex (p. 34 A) and plainly shows the finger-holes along the side. Landa states that they were made of cane or reeds. Another wind-instrument employed was a trumpet called hom. This was made of a wooden tube to the end of which was attached a long curved gourd, which probably gave it a flaring mouth. Whistles made of reeds or bones and conch-shells were also blown (Landa 1928, pp. 158-160).

i490 9; Son, where is the cenote<sup>1364</sup> which is completely submerge in water.<sup>1365</sup>  
There is no gravel on its bottom; a bow is inserted over its entrance.<sup>1366</sup>  
Father, it is a church.

i495 10; Son, what about the first marriages? The strength of the king failed because of them,<sup>1367</sup>  
and the strength of the other governors failed because of them,  
and my strength failed because of them as well.  
Father, it is tortillas.

i500 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.<sup>1368</sup>

i500 Son, where are the first baptized ones?  
One has no mother, but has a collar and little bells as well.  
Father, it is peeu corn and uncultivated beans.

i505 13; 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.<sup>1369</sup>

i510 14; Son, bring me that which hooks to the sky and the hooked tooth.  
Father, they are a deer and a gopher.<sup>1370</sup>

i510 15; Son, what about the old woman with buttocks seven palms wide,  
the woman with a dark complexion?  
Father, it is the ool squash.

<sup>1364</sup> RC: Evidently a reference to the cave type of cenote.

<sup>1365</sup> RC: Probably either the holy water or the water of baptism is meant.

<sup>1366</sup> RC: A reference to the arched doorway of the church.

<sup>1367</sup> RC: Written Rey in the text.

<sup>1368</sup> RC: The key to this riddle is not apparent.

<sup>1369</sup> 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.

<sup>1370</sup> RC: Maya ba, Heterogeomys torridus Merriam or Orthegeomys scalops Thomas, possibly both. It is called tuza in Spanish. The Maya eat it.

i490 9; mehene, tabx yan oonot lah oam yaalile  
minaan u chichil yite, ti tacaan chulul tu hole  
yume, lay kunae

i495 10; mehene, cex yax casamientosobe, lubci u muk rey tumenelobe  
yetel ix lubci u muk uchi yanil halach uinicobe tumenelobe  
yetel ix lubci in muk tumenelobe xan  
yume, lay uahe

i500 11; mehene, ta uilah ua yaxal halal tune  
yume, cappelobe; ti uaan cruz chumuce u uich uinic

i500 12; mehene, tabx yanoob ah yax oc haobe  
yanil huntul ix ma na, yan yue, yan ix u tzitz moc xan  
yume, lay peeue<sup>1371</sup> yetel ix ma yume<sup>1372</sup>

i505 13; mehene, cex ix topplah kauile<sup>1373</sup> yetel u oomel  
cooc yit peehe yetel kulim paki  
yume, lay u tuchil ulume

i510 14; mehene, talez ten hokbah caan<sup>1374</sup> yetel hokob cooe  
yume, lay ceh yetel bae

i510 15; mehene, cex ix nuc, uuc nab u tan yite,  
ix ek tunlah chuplale  
yume, lay oole<sup>1375</sup>

<sup>1371</sup> RC: Peeu is a small early yellow maize which forms in forty days. The term is also applied to anything small or dwarfed (Motul).

<sup>1372</sup> For **ix ma yum** see NEM: X ma yum: Una de las variedades del frijol.

<sup>1373</sup> RC: Maya kauil, an obsolete word which has survived only in the term, kauil-yah, to beg for food. In the old prophecies it is associated with bread. Zatom uah, zatom kauil, bread shall be lost, food shall be lost, i.e. the crops shall fail (Tizimin, p. 1).

<sup>1374</sup> 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.

<sup>1375</sup> RC: Ool is a green flat squash and ca is another variety described as white and striped with thick seeds (Motul).

i515 16; Son, fetch me the light complexioned woman with a striped colored slip.  
She sells white flints.  
Father, it is the ca squash.

i520 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, it is a yellow deer and a green calabash full of chocolate.

i525 18; Son, fetch me twenty of those who bear flat stones on their heads<sup>1376</sup>  
and two married ones.  
Father, they are a quail<sup>1377</sup> and a dove.<sup>1378</sup>

i530 19; Son, bring me a cord of three strands, I wish to see it.  
Father, it is an iguana.

20; Son, bring ....<sup>1379</sup> a mutual confession of sin that I may see it here.  
Father, it is the maguey.<sup>1380</sup>

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.<sup>1381</sup>

<sup>1376</sup> 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.

<sup>1377</sup> RC: Maya bech, a name applied to Eupsychortyx 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.

<sup>1378</sup> RC: Maya mucuy, Columbigallina rufipennis Bonaparte (Ground dove), ibid. p. 117.

<sup>1379</sup> RC: Here there is a hiatus in the text.

<sup>1380</sup> 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).

<sup>1381</sup> RC: This is evidently the “tutiwa” 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).

i515 16; mehene, ulez ten zaclah chuplal, ueuel uak<sup>1382</sup> u pice  
lic u conic zac toke  
yume, lae cae<sup>1383</sup>

i520 17; mehene, talez ten ca cot ix kan; hun cot chachacbili,  
hun cot ti ix bin xotoc u cali, bin ix ukuc u kikel xan  
yume, lay ix kan ceh yetel yax luch yanil chucua

i525 18; mehene, ulez ten hunkal ah koch zinil tunoob uaye  
yetel catul casadosobe  
yume, lay bech yetel mucuye

19; mehene, talez ten zum, ox bal u haxal; in kat in uilae  
yume, lay huhe

i530 20; mehene, talez ten ci paac tanal<sup>1384</sup> in uilab uaye  
yume, lay cie

i535 21; mehene, talez ten u mac u hol caan yetel yebal uaye  
bolon taz lah cab<sup>1385</sup>  
yume, lay noh uahe

<sup>1382</sup> For **ueuel uak** see CMM: velel vel: cosa listada de colores, y ropa assi listada. / vel vel: lo mismo. / vak.ah,ab: ordir tela. / BMTV: Ordír tela: vak .l. oc che.t. çacal.

<sup>1383</sup> RC: Maya, ca, a certain white and striped squash. RC: Ca is also the name of a stone used to grind maize and cacao.

<sup>1384</sup> 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).

<sup>1385</sup> 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 lowermost reigned the god of the under regions variously called Cumhau and Xibalba in Maya (Motul Dictionary) and Mictlantecuhltli in Nahuatl (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.<sup>1386</sup>

24; Son, bring me here the women who take care of the garden,  
 light-skinned women.

i545 I am going to take off their slips, then I can eat them.  
 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.

i555 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<sup>1387</sup> and the primary town administrator.

i560 Father, they are the shameless<sup>1388</sup> and the vulgar comedians.<sup>1389</sup>

<sup>1386</sup> RC: Chac in the text. It is usually spelled chaac, Maranta arundinacea L.

<sup>1387</sup> RC: Bolon Chaan is probably the name of a deity. It might be translated as Ninth Heaven. We find him mentioned on page 106.

<sup>1388</sup> **Kulil ich** has various meanings. See CMM: Kul ich: cosa lisa o lucia como piedras. / Kul ich: enuelasado que no puede dormir. / Kul ich: ojiesento, descarado, desuergonçado, y atreuido, trauioso.

<sup>1389</sup> For the words **ua** and **balbam** see BMTV: Enbaydor: ah ez .l. ah va. ¶ Embaidor, el que tiene oficio de engañar: ah van va. / Comedia o representación: balbam .l. balbamil. ¶ Comediante: ah balbam ach.

22; mehene, ta uilah ua ah noc xamach<sup>1390</sup> noh xibe,  
 hach noh u koe<sup>1391</sup> hoc tan u tal ti luume  
 yume, lay ah tzoe

i540 23; mehene, talez ten ah canaan coloob, noh xiboob  
 hun tuch u tal u choone yetel yatane  
 yume, lay mumil chac

24; mehene, talez ten uaye ix ah canaan col chuplalobe  
 zaclah chuplalobe;

i545 ten ix bin lukzic u picoob yokole, ca tun in hante  
 yume, lay chicame

25; mehene, talez ten noh tzublal in chaante  
 ma uil lob yokotoob<sup>1392</sup> ca bin in uilabe

i550 yume, lay ah tzoe

26; mehene, cex yax ah mole  
 yume, lay pul nok yetel pul camisa yetel pul zuyem  
 yetel pul ppoc yetel pul xanabe

i555 27; mehene, tabx manech; ti ua manech ti caanal buktune  
 ti nixpahal u hol caane yanil u hol paae  
 heca ti manechie  
 ta uilah ua uinicoob tzayaanoob u taleloob ta tane  
 ti yan bolon chaan yetel yax ah kulele<sup>1393</sup>

i560 yume, lay u kulil ich yetel u ua balbamil ich

<sup>1390</sup> RC: Comal, the Spanish name for the dish or pan used for cooking tortillas, called xamach in Maya.

<sup>1391</sup> **Ko** has two meanings. See CMM: Ko: barriga o pança de qualquer animal. ¶ v ko vinic; v ko ceh: barriga de hombre; de venado, ettz. ¶ v ko ah tzoo: la papada de los gallos de la tierra. v ko ix tux; v ko chich: lugar donde las gallinas y las otras aues tienen el papo.

<sup>1392</sup> Note that while the rest of the riddle refers to the turkey in singular here for some unknown reason the verb is plural.

<sup>1393</sup> 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.

i565 28; Son, did you see the rain of god?  
It passed beneath the mountains of god<sup>1394</sup> 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.

i570 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.

i575 30; Son, whom did you see on the road just now? ...<sup>1395</sup>  
  
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.  
Here it is, a man's shadow.

i580 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.  
They will not leave me.  
They are my big toe with the little ones.

i585 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.

i590 34; Son, where did you pass by a river?  
Father, here is the river; it is right with me.  
This is my dorsal furrow.

<sup>1394</sup> 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.

<sup>1395</sup> A hiatus in the text.

i565 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

i570 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

i575 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 cemicene  
he lay u boy uinice

i580 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  
ma ix tan u ppatbenobe  
heklay u na oc yetel yalobe

i585 33; mehene, tabx ta uilah ix nucoob yan u mek zac aloob yetel u lak palalobe  
yume, he ix lae, ti to yan tin pach  
licil in hanal mai to uchac in ppatic  
heklay u na in kab yetel yalobe

i590 34; mehene, tabx ti manech yanil yoc hae<sup>1396</sup>  
yume, he yoc hae, ti ix yan te uicnale  
heklay u bel in pache

<sup>1396</sup> 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.  
i595 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 ...<sup>1397</sup>.  
Perhaps we will see them tomorrow.  
i600 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 Agouti<sup>1398</sup> and a Spotted Agouti,<sup>1399</sup>  
also the primary town official and the primary town administrator.<sup>1400</sup>  
Here is the heart of the stone.  
It is the front teeth which cover the throat of hell.  
i605 Here is the liver of the earth. It is a camote<sup>1401</sup> and a jícama.

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.  
I will remove her slip and her outer garment.  
Her odor is fragrant as I remove her outer garment.  
i610 It will give me pleasure to see her.  
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.  
i615 Father, here is the old man, it is the turtle.<sup>1402</sup>  
Here is the seaweed by the sea, it is a crab.

<sup>1397</sup> RC: A hiatus in the text in which the Maya copyist has inserted a few disjointed syllables. See text.

<sup>1398</sup> RC: Maya, haleu, Cuniculus paca nelsoni Goldman (?); Spanish paca.

<sup>1399</sup> RC: Maya, tzub, Dasyprocta punctata yucatanica Goldman; aguti pinto.

<sup>1400</sup> RC: Cf. p. 129, note 3.

<sup>1401</sup> RC: Maya iz, Ipomoea batatas L.

<sup>1402</sup> For this meaning of **ac** see CMM: Ac: tortuga, galapago, ycotea. 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.

35; mehene, tabx ta uilah noh xib kalaan yok tzimin chachatnebal yoc hae  
yume, he ix noh xib lae, ti to yan uicnale  
i595 heklay u tzimin in pache lic a ualic kalic noh xibe  
mehene, he ix noh xib yan ta pach a ualic be,  
chicaan hahil yetel tohil

36; mehene, xen cha u puczikal tunich yetel u tamnel luum  
te uil kin c’ilic zamale  
i600 he ix uilah hunppelie hauaan, he ix hunppelie nocaan  
bey u binel ichil mitnale  
yume, heklay halebe yetel tzube,  
lay yax batab yetel yax ah kulele  
he ix u puczikal tuniche  
heklay u ni cob utial u mac u uol u cal mitnale  
i605 he ix u tamnel luume, heklay iz yetel chicame

37; mehene, ca xicech a chab ix haliz co<sup>1403</sup> uaye, hun zuy ual u pole  
hach cichpam ix lokbayen;  
teni bin lukzic u pic yetel u buce  
zamacnac uil u boc ca bin in lukez u buce  
i610 hach cilmac in uol ca bin in uilab  
zamacnacil u boce yetel hun zuyil u pole  
yume, he ix haliz co, heklay pibil nale<sup>1404</sup>

38; mehene, ca tun xicech a chab noh xib yetel u xiuil tanil kaknabe  
i615 yume, he ix noh xib lae, lay ace  
he ix u xiuil tanil kaknabe, lay ix baue

<sup>1403</sup> 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: *xalli* (“sand”), *ixtli* (“face, surface”) and *-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 Ix Halisco or Ix Halizco in Maya, but Jalisco is so distant from Yucatan that the metaphor seems rather unlikely. Cf. Mediz-Bolio 1930, p. 84.

<sup>1404</sup> 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.



i620 39; Son, then you shall go and get the stones from the bottom of a forest pond.<sup>1405</sup>  
Father, it is the tzac fish.<sup>1406</sup>

40; Son, go now therefore and bring the stones of the field here.  
Father, it is the quail.

i625 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.

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.  
Son, then go and get a cluster of Plumeria flowers which are very odorous.  
It will be time to see them tomorrow.

i640 45; Son, go now therefore and bring the green gallant  
and the first cantors here.  
Father, they are the hen turkey and the tom turkey.

46; Son, here I have returned your good name.<sup>1407</sup>  
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.

<sup>1405</sup> RC: Maya kax-ek, defined by Avendaño, apud Means 1917, p. 159.

<sup>1406</sup> Brasseur de Bourbourg notes that **tzac** is “a little fish resembling a sardine which inhabits the senotes.” See CMM: Tzac: vnos pescadillos pequeños. RC: The text reads ah-tzatzac. The tzac is an unidentified variety of small fish.

<sup>1407</sup> RC: Maya, 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 tzil, which give a very different meaning.

i620 39; mehene, ca tun xicech a chab u tunichil yit kax eke  
yume, lay ah tzace

40; mehene, ca tun xicech a chab u tunichil chakan uaye  
yume, lay beche

i625 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 ɔine

i630 43; mehene, ca tun xicech a chab yax tzublal  
yetel yax kayumoob uaye  
yume, lay cutz yetel ah tzoe

i635 44; mehene, bin a uulez a uix mehene; te yan kin zamal uilabe  
payanbe bin talebal u ɔeɔile, pachebal bin talebal u nohole  
ca ix cici kaxac u kax pole ti kukmil kax; ti yan uil u boche  
teni to uil bin lukzic u boche  
yetel ti yan ah kulel tu pache  
mehene, ca tun xicech a chab hun tzuc nictē<sup>1408</sup> yuɔbene<sup>1409</sup>  
te uil kin uilab zamale

i640 45; mehene, ca tun xicech a chab yax tzublal  
yetel yax kayumoob uaye  
yume, lay kelbil ixim yetel cabe

46; mehene, uay tin cucyah a pectzile  
yanyan coɔ ti actun yan a uicnale  
ca ix a cuclez c’ilab uay tu kintzil hanale

i645 yume, lay tzabil hee

<sup>1408</sup> RC: The text reads un trus nictē. Nictē is a flower, usually the Plumeria. Trus, since it contains an 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, oxlahun tzuc nictē 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).

<sup>1409</sup> In the source text this word appears to be written as **kuɔben**, 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 **yuɔbene** or **uuɔbene**. See BMTV: Oler otra cosa aplicando el olfato: vɔbenah .l. vɔub.t.

	Similar Riddles from both lists
Bech	xen mol ten u tunichil chakan, u chichil chakan
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 <b>beche</b>
Oin	3; mehene, ca a talez ten u bacer a yum
i295	bay ta mucah oxppel haabie hach yan in uol in uilae cay bayac be yume he ix u bacer u yum lic u katice lay <b>aine</b> pibil, ca xic u abil ti halach uinic
Haleb	9; mehene, ca a xic chucbil u balamil actun tumenel u ciilte in hanal yan in uol in hantante balam cay bayac be yume he ix balam lic u katice, lay <b>halebe</b>
Ah Tzo, Yax Tzublal	11; mehene, ca a talez ten yax tzublaloob uaye ca tacoob ti okot in chaante
i350	yet taloob u pax yetel u zoot yetel u ual yetel u kab pax; lay in pakoob cay bayac be yume he ix yax tzublaloob lic u katice, lay <b>ah tzoe</b> 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 bacele
Tzabil He	mehene, ca a talez ten kin tin plato, ca a lathab ta kab ti chicaan lanza caanil cruz tan chumuc u puczikal ti ix culaan yax balam yokol, u kikic u kikele
i040	zuyua than u naatabal he ix kin bin katabac tiob lae lay yahau <b>tzabil hee</b>

#### Quail

i621 40; mehene, ca tun xicech a chab u tunichil chakan uaye  
yume, lay **beche**

#### Cassava (Yuca)

i627 42; mehene, ca tun xicech a chab u chac bacer luum uaye  
yume, lay **aine**

#### Agouti

36; mehene, xen cha u puczikal tunich yetel u tamnel luum  
te uil kin c'ilic zamale

i600 he ix uilah hunppelie hauaan, he ix hunppelie nocaan  
bey u binel ichil mitnale  
yume, heklay **halebe** yetel tzube,

41; mehene, ca tun xicech a chab yax ah menobe uaye, cantulobe

i625 yume, heklay ba yetel tzub yetel **haleb** yetel citame

#### Tom Turkey, Green Gallant

i630 43; mehene, ca tun xicech a chab yax tzublal  
yetel yax kayumoob uaye  
yume, lay cutz yetel **ah tzoe**

#### Fried Egg

46; mehene, uay tin cucyah a pectzile  
yanyan coo ti actun yan a uicnale  
ca ix a cuclez c'ilab uay tu kintzil hanale

i645 yume, lay **tzabil hee**

Yax Ix Ɔoy, Otlom Cabal, Na Oc, Na Kab, Noh Copo

i190 he ix **yax ix Ɔoye** yetel **noh copoe**,  
lay ah cuchcabe, **otlom cabal** u kaba  
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

i200 2; bay xan mehene, cex a yax haan alabi tech  
ma alahaan a pacte u uiche  
uay yan tin pache, yume  
bala mehene, xen cha ten yibnel caan uaye  
ti a talel ti lakin ca bin taceche, cuchpach u tal tech  
i205 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  
i210 he ix licil yalabal tie cuchpachil u talel tie  
te yan u **boy** tu pache, tzelep kin cochom

Green Crab, Swooner, Big Toe, Thumb, Great Alamo

8; mehene, ca a ual **yax ix Ɔoy**, **otlom cabal** u kabae  
ca u talez ten hun xuxac pichum  
ti u chucul yalan **noh copoe**, ti banaan tu boy copoe  
i330 he ix u pichum lic u katice  
lay ek buul ti yan tu yotoch ah cuchcabe  
lay **yax ix Ɔoy** yetel **otlom cabal** lic yalice

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 ppatic  
heklay u **na in kab** yetel yalobe

Shade, Stripped Squash, Copal

2; he ix u ca chich than bin katabac, bin alabac tiobe  
i050 ca xicoob u chaob u Ɔomel caan utial yilah halach uinic bahun u caah  
yan in uol in uile, uchi in uilae; ci yalabal tiobe  
he ix u Ɔomel caane, lay **pome**

16; mehene, ulez ten zaclah chuplal, ueuel uak u pice  
i515 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 cemicene  
i575 he lay u **boy** uinice

Yax Pakab Chi, Cacau, Chucua  
yetel in **yax pakab chie** yan in zac hothe,  
ua halach uinicechi be  
yume, bin in talez; ci u than  
i230 he ix u boc yex lic u katabal tie  
lay paynum u boc tu ɔu caane yetel tu ɔu muyale  
lay pome thabil, elel u caah  
he ix **yax pakab chi** lic u katabal tie, lay muxbil **cacau chucuae**

Ɔol  
21; mehene, ca a talez ten huntul ix canaan col ix nuc  
ek tunlah u uinicile, uuc nab u tan yite  
i425 yan in uol in uilab u uich  
cay bayac be yume  
he ix u ix nuc lic u katice, lay u yax ich **ɔole**<sup>1410</sup>  
zuyua than

<sup>1410</sup> RC: Ɔol. Certain green flattish squashes, good and palatable. Motul.

First Sticks to his Mouth, Cacau, Chocolate Drink  
i282 he ix u pput lic yalice, lay yom **chucuae**  
he ix u **yax pakab chie**, lay **cacau** ɔocaan u huchul

Ɔol Squash  
i511 15; mehene, cex ix nuc, uuc nab u tan yite,  
ix ek tunlah chuplale  
yume, lay ɔole<sup>1411</sup>

<sup>1411</sup> RC: Ɔol 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 otochnaloob u chucahobie Ecab, Nacom Balam u kaba.<sup>1412</sup>

(Here is the name of the householder which they captured at Ecab: Nacom Balam was his name.)

tu yaabil uchci u kuchuloob tu Hol Ha Ecab tu cahal Nacom Balam tu yax chun u kinil u haabil u katunil Buluc Ahau Katun

<sup>1412</sup> **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.

(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.)<sup>1413</sup>

In lines j048 and j459 it is stated that Nacom Balam was also a chilam. In line j360 it is stated that Chilam Balam was originally a priest to the female cantor of the cenote Cabal Cheen from the Xiu capital of Mani. One can only surmise that he heard rumors of the Spanish ships off the coast of eastern Yucatan and went to Ecab in order see for himself whether or not the prophecy of the return of Quetzal Coatli / Kukul Can had come true.

The prophecy heard by the six priest is very cryptic, and in fact so cryptic that none of the source texts agree on how this line should be written. What makes most sense is **yulma u netzil uit kuk yetel yaxum** (“The quetzal and the blue bird smooth out their ruined tail feathers.”). However, the source texts divide the first four words in different ways and some of these offer alternative meanings. In order to see the various ways the source texts present this line see P.C.M.L., lines e203, j067 and j069 which give the source texts in parallel. See also the Glossary for a commentary on this phrase.

As for the place of Ecab itself: one can not appreciate the origin of its name from such things as aerial maps. However, taking a launch from Isla Mujeres or Cancun to Cabo Catoche the reason for the name quickly becomes apparent as one crosses over from the waters of the Caribbean Sea to those of the Gulf of Mexico. First noticeable thing is that one goes from the rough waves of the Caribbean to the relatively flat water of the Gulf almost as if by magic. It must have been a great relief to those traveling in the Mayan trading canoes when they reached the waters of the Gulf of Mexico. Aside from this, there is a visual difference in the water, with the Caribbean water being a clearer blue.

The name Ecab means “sharp edge of land”, and indeed there is a spit of beach jutting out northward from Isla Blanca towards the island of Contoy which has a very sharp point to it. This is caused by the strong Caribbean current running northwards past the beach on Isla Blanca carrying with it sand and shell. The Gulf at this point has very little current and so acts as a buffer zone in which the sand and shell carried by the Caribbean current can settle out. The result is quite striking and can really only be appreciated on the water.

As for why Chilam Balam chose Ecab as opposed to Isla Mujeres or Cabo Catoche near where a longboat carrying Spaniards from a shipwreck<sup>1414</sup> came ashore one can only speculate. Perhaps he felt that it was here that he could get news from either direction. In the texts of the Books of Chilam Balam there is mention of a port at Ecab which would make sense given the topography. 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.

<sup>1413</sup> The first day of 11 Ahau Katun according to colonial sources is July 10, 1512.

<sup>1414</sup> 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)<sup>1415</sup> of the Priests

- j001
- 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.
- j005
- 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.
- j015
- 3; Ah Kauil 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,
- j020
- 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.
- j025
- 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.

<sup>1415</sup> **U Tzol Than Ah Kinoob** literally only means “the interpretation of the priests”. The words in brackets are there only to clarify what the priest are interpreting. What they are interpreting is the cryptic message from the gods found on lines j067 and j069: **yulma u netzil uit kuk yetel yaxum**, “The quetzal and the blue bird smooth out their ruined tail feathers.”

U Tzol Than Ah Kinoob

- j001
- He u thanoob ti utzcinahaan lae:  
alabal u xicinoob ix ma yumoob, ix ma nailloob lae.  
He ix lay u thanoob lae bin tacuntabac  
bay u tacuntabal ah kan tixal ti tune;<sup>1416</sup>
- j005
- licil u talel yocol cristianoil tan cah Mayapan, tu Chi Cheen Itza.  
ualac uil Zuyua, ualac uil Ah Itza.  
Ahom cab hun lakin, hun xaman, hun chikin, hun nohol:  
tali tu chi dios citbil.  
Lay cu tzolicoob uactul ah kinoob,  
ah kulem ah kinoob kuchioob tu tan dios.
- j010
- Lay cu tzolicoob u cuch numya ca talel yocol cristianoil lae.  
Heklay u kabaob oibaanoob lae:  
1; Ah Xupan Nauat, ah kin  
2; Ah Na Puc Tun, ah kin
- j015
- 3; Ah Kauil Chel, ah kin  
4; Ah Natzin<sup>1417</sup> Yabun Chan, ah kin  
5; Ah Na Hau Pech, ah kin  
6; Chilam Balam, ah kin Mani  
lay u chinam dios u coolic u pach tan zuhuy luum
- j020
- lay cu tzolicoob u cuch numya tu tan c’ yumil ti dios  
talel tun u caah yocol cristianoil lae  
xe kik, maya cimlal  
kintunyaabil, zakil haabil  
ix pom kakil
- j025
- u cuch numya, u tza cizin  
zac petahom caanal  
elom ti cab ichil Ox Ahau Katun, Hun Ahau Katun  
u lobil ox oit katun  
bay oibaanil tumenel Chilam Balam

<sup>1416</sup> See BMTV: Piedra preciosa: tun. ¶ Piedra mui preciosa: ah kan tixal ti tun .l. kan tixal.

<sup>1417</sup> The word **natzin** appears to be a hybrid word with **na** (mother) being Mayan and the suffix **-tzin** being a Nahuatl honorific suffix. Many names begin with the word **na**, “mother” as shown here with Ah Na Puc Tun and Ah Na Hau Pech. See Landa, facsimile, pages 18v-19r: Los nombres de los padres duran siempre en los hijos, en las hijas no. A sus hijos y hijas siempre llamavan del nombre del padre y de la madre, el del padre como propio y el de la madre apelativo desta manera. El hijo de chel, y chan llamavan Nachanchel (Na Chan Chel), q[ue] quiere dezir hijos de fullanos, y esta es la causa q[ue] dizen los Indios son los de vn nombre devdos y se tratan por tales...

j030 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 UI** and Don Antonio Martínez  
will arrive to avenge their descendants.

j035 The day shall dawned.  
Thus are written the words of the great priest, the prophet Chilam Balam  
which are in the chest of manuscripts.

j040 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, 13 god, 8000 god  
came down upon the priest Chilam Balam  
and the priest Ah Xupan Nauat  
and the priest Ah Na Puc Tun

j045 and the priest Ah Kauil Chel  
and the priest Ah Natzin Yabun Chan  
and the priest Ah Na Hau Pech.  
They went to gather together with the Nacom Balam,<sup>1418</sup> who was a chilam.<sup>1419</sup>  
Then speaking happened above the house of the chilam.

j050 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.

j055 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.

j060 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.

<sup>1418</sup> **Nacom** = captain / sacrificial priest.

<sup>1419</sup> **Chilam** = reclining prophet.

j030 tali tu chi u yumil caan yetel luum  
ca tu kulem oibtahoob ah kinoob tu kinil noh kintunyaabil  
ti Lahun Chable ichil cristianoil  
ti ca bin uluc Xau UI<sup>1420</sup> yetel don Antonio Martinez  
u chab u toh yal u mehenooob

j035 ahom tun cabe  
bay oibaanil tu yalmah thanil noh ah kin Chilam Balam  
yetel ti cal maben

j040 u than hahal ku tu naatahoob chilam  
lay u kahlay uchci yemel Hunab Ku, Oxlahun ti Ku, hunpic ti ku  
tu thanoob ah kinoob Chilam Balam  
yetel ah kin Ah Xupan Nauat  
yetel ah kin Ah Na Puc Tun

j045 yetel ah kin Ah Kauil Chel  
yetel ah kin Ah Natzin Yabun Chan  
yetel ah kin Ah Na Hau Pech  
ti bin hun moloob yicnal ah nacom balam, chilam lae  
ca bin uchci than yokol u yotoch chilam lae

j050 ca tzol u thanil almah xicin tiob  
ca ix oab u ppizaan than tiob  
heuac ma u naatahobi baax u nukul than alab tiob lae  
u kabatic chilam lae tumenel bin chilcabal  
ma tan u pec, ma tan u likil tuux chilaan ichil u yotoch

j055 ma ix u bin yilab u uich ua bahun u caah  
max cu than yokol u yotoche  
tumen te bin cu hecel yokol u nail yotoch  
ca tun bin hoppoc u yalabal u than lae  
ti tun bin hun moloob ah kinoob yicnal Chilam Balam lae  
ca hoppi u yalabal than cu talel tiob lae

j060 ma yoheltahoob max alab tiob lae  
ca yalahobe hahal ku, noh caan yumilbil; ci bin u thanoob  
ca bin noclahoob u uichoob ti luum,  
ca yubahoob u than, u noc pultahubaob lae  
chilam, noh ah kine, ohelte

<sup>1420</sup> 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 UI** and Antonio Martínez is explored.

j065      Then arrived the time when the first katun<sup>1421</sup> was seated that morning comes upon you,  
            that it dawns upon you,<sup>1422</sup>  
            but the plumeria flower katun was seated, three months it was seated they say.  
            “The quetzal and the blue bird smooth out their ruined tail feathers.”  
            Then it seems shall be ah may chiich,<sup>1423</sup> Then it seems shall be Bolonte Uitz<sup>1424</sup>  
            “The quetzal and the blue bird smooth out their ruined tail feathers.”  
j070      No one will understand it.  
            They say that the time of penitence comes to rule.  
            Certainly no one will understand it.  
            At this time they say that the time of penitence comes to rule.<sup>1425</sup>  
            In the twelfth katun<sup>1426</sup> it was proclaimed.  
j075      Then the judge’s bull will come  
            while being feted with a golden staff,<sup>1427</sup> with white wax candles.<sup>1428</sup> They are of white wax.  
            Then justice will descend from heaven,<sup>1429</sup> raised up by Christianity it seems.  
            Justice is negligent.

<sup>1421</sup> In colonial times 11 Ahau Katun is generally considered the first katun. Note however that the Chumayel has lahunpis instead of humpis / hunpiz as given in the other two sources.

<sup>1422</sup> The normal meaning of ahal cab and zazhal 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...”

<sup>1423</sup> As mentioned in the footnote to this name in the Mayan column, perhaps **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 **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 .l. keken. / Uña de animal patiendo, y aun de caballo: may. Also as an alternative reading perhaps **ah may ich** is meant. See BMTV: Cruel, sin misericordia: ixma ʔa yatzil, ixma okʔah ich .l. ah may ich.

<sup>1424</sup> The place name Bolonte Uitz / Bolonppel Uitz appears four times in the colonial texts and once in the Bacabs. Roys (p.64 note 3) suggests that Salinas de Nueve Cerros on the Chixoy River might be the site meant by this place name.

<sup>1425</sup> 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.

<sup>1426</sup> RC: The twelfth katun is generally taken to be 2 Ahau Katun, but of course that does not fit here. However note that the Chumayel says lahcapis tun and not lahcapis katun, so perhaps the other two sources are in error and in fact the text is talking about the twelfth year of 11 Ahau Katun, which by colonial reckoning would be the year 8 Hiix = 1523-1524.

<sup>1427</sup> RC: This may be a reference to the bishop's crozier.

<sup>1428</sup> RC: Mediz Bolio (1930, p. 75, note 147) considers this a reference to votive offerings of wax.

<sup>1429</sup> RC: The Tizimin version reads: “when the eye of justice shall sleep.”

j065      ti kuchi u kin ti culhi tu hunpiz katun ahbal cab teex,  
            zazhebal teex  
            heuac ti culhi u nicté katun, oxte :U: culaan bin  
            yulma u netzil uit kuk yetel yaxum<sup>1430</sup>  
            ti ual yanom ah may chiich,<sup>1431</sup> ti ual yanom bolonte uitz  
            yulma u netzil uit kuk yetel yaxum  
j070      mamac bin u naaticoob  
            chabtan kin tu thanoob ti yahaulil cu talele  
            ma iuil mac bin u naaticoob  
            ti ualac cu talele chabtan kin tu thanoob ti yahaulil cu talele  
            tu lahcapiz katun u yalah u kaba  
j075      lay ca bin talac juezil bula,  
            ualac xolte takin,<sup>1432</sup> ualac zac cib bin u uahilte, he ix zac cibe  
            ti bin emec justicia likul ti caan; nacebal cristianoil uale  
            uenel u uich justicia<sup>1433</sup>

<sup>1430</sup> As mentioned in the introduction to Section J, the source texts divide the first four words in different ways and some of these offer alternative meanings. To compare the various original source texts see the Glossary Of Metaphorical And Allusionary Expressions.

<sup>1431</sup> In his footnote 5 on page 121 Roys made an error in transcript by writing **u may chiiceh** in place of **u may chiich**. In as much as neither of the other two sources has the word **may** in the texts perhaps I am in error by leaving the word in the edited version. If the reading should in fact be just **ah chiich** then perhaps the definition on CMM page 14v comes into play: ah chijch, ah chijch can: diestro en contar cuentos o notables hechos. Incidentally, Solís Alcalá was obviously comparing the Pérez manuscript with the Chumayel and in this instance chose to use the Chumayel reading but then changed **chich** / **chiich** to **dchidch (chich)** which resulted in his translation “pata del pájaro”, because on page 64 from the Pérez the reading is definitely **ah chich**. However, perhaps Solís Ácala is correct in his reading, this because of the various depictions of Meso-American gods with bird claws for feet. Yet another possibility is the name should have been written **ah may ich** ("he who is cruel"). See BMTV: Cruel, sin misericordia: ixma ʔa yatzil, ixma okʔah ich .l. ah may ich. RC: The translator can make little out of the Maya expression found here in the Chumayel, u may chiiceh. May can mean either hoof or a fine powder, and chiich means forcefully. The variant found in the Mani version of this passage, ah chich is quite intelligible and means “the forceful one.”

<sup>1432</sup> Lines j075-j082 are to be found in this position only in the Pérez. The same lines are given in the Chumayel and Tizimin in lines j114-j117, probably meaning that the Pérez has misplaced these lines. However, since as mentioned in the introduction to Section J the Pérez is the guide source for these texts these lines are left in place here.

<sup>1433</sup> For this meaning of **uenel** see CMM: Uenel ol .l. pucʔikal: estarse todo durmiendo. ¶ Ítem: descuidarse.



j080 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.<sup>1434</sup>  
Such will be the end the katun of the Plumeria flower which comes.  
Then comes the shaking of the Plumeria flower which is painful.<sup>1435</sup>  
You will ask for spousal tranquility.  
That is what Chilam Balam began to say.

j085 So will it be with you governors.  
The time will arrive in the 12<sup>th</sup> katun when his name is proclaimed.  
Jaguar-like is his head, long is his tooth,<sup>1436</sup> rabbit-like is his body, dog-like is his body.<sup>1437</sup>  
His body and his heart is pierced with an dart.<sup>1438</sup>  
However, sweet is his drink, sweet is his food.<sup>1439</sup>

j090 Maybe he can speak, maybe he will not hear.  
He will concoct delirious speech.<sup>1440</sup>  
Nowhere do the younger sisters who carry the burden together surrender themselves  
after they depart from here in the region.  
It will be the same for the younger brothers who carry the burden together.  
There the female children of the maidens bear their young.

j095 Tomorrow, the day after tomorrow prepare yourselves,<sup>1441</sup> you younger brothers, older brothers.  
Submit to the burden of the katun which comes.

j080 he ahom cab yetel zazhom ti le; ti ix a naatic cochom  
ca bin pecnac luum yetel caan  
lay bin ocebal nictē katun cu talele  
tal u caah u lil nictē teex yahebal  
hun olal atan bin a kate lae  
ca ix hoppi u yalic Chilam Balam lae

j085 lay iuile halach uinicexē  
kuchi tu kin tu lahcapiz katun u yalah u kaba  
lay uile balam u pol, uaan u coo, thul u uinicil, pek u uinicil<sup>1442</sup>  
manchacat hulte tu uinicil, tu puczikal  
heuac ci ix u yukul, ci ix u hanal

j090 mala tu thani, mala bin yubi  
bin ix u tuz coil than  
ma tub u oaicuba ix cuchlum ioinil  
bin lukebal uay ti petene  
bin bayacoob ah cuchlum ioinil  
ti yalancil ix mehen ix lokbayenoob

j095 zamal, cabehe chaexabaex ceex uioinexe, zucunexe  
manzeex u cuch katun cu talel lae

<sup>1434</sup> 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).

<sup>1435</sup> RC: Evidently a reference to some ceremonial act, possibly the sprinkling of some consecrated liquid.

<sup>1436</sup> RC: The Maya coo can mean either the tooth of an animal or man, or the bill of a bird.

<sup>1437</sup> RC: The Tizimin version is “disgusting is his body.”

<sup>1438</sup> Perhaps in reference to the dart or lance thrown by the atlatl. See the BMTV: Dardo: hulte, nabte .l. xolche.  
RC: Both the Mani and Tizimin versions read: “His heart is pierced by a dart.”

<sup>1439</sup> RC: Supplied from the Tizimin version.

<sup>1440</sup> RC: Alternative translation: false and lewd.

<sup>1441</sup> RC: Literally, make way, etc.

<sup>1442</sup> RC: The various Maya compilers of the Books of Chilam Balam appear to have been uncertain about this passage. The Chumayel text reads o꜋꜋ul which means withered or shriveled; the Mani version gives thul which could be translated: “like a rabbit;” while the Tizimin variant is tzutzui which means dove. Among the Mexicans Quetzalcoatl was pictured as having a face not altogether human.

j100 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.<sup>1443</sup>  
 If you do not submit then the deer will die.<sup>1444</sup>  
 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.  
 j105 It will happen that it returns to your settlements bearing nothing.<sup>1445</sup>  
 It will happen that the vultures enter the houses,<sup>1446</sup>  
 a time of great death among the wild animals.<sup>1447</sup>  
 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<sup>1448</sup> in the katun of the Plumeria flower.  
 j110 Then the time comes when he sits on thirteen layers of mats,  
 he who sucks tit excessively, the adulterer.<sup>1449</sup>  
 Then comes the six-part bull.  
 Three times the bull will be sent out.

<sup>1443</sup> RC: Many people fled to the forests to escape from the missionaries and Spanish officials (Cogolludo 1868, Book 10, Chap. 2).

<sup>1444</sup> 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.

<sup>1445</sup> 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.

<sup>1446</sup> RC: Maya, oc-na-kuchil. Cf. Brinton 1882, p. 151.

<sup>1447</sup> RC: It is difficult to explain what is meant by this general mortality of wild animals. The text indicates an epidemic.

<sup>1448</sup> RC: Supplied from the Tizimin and Mani versions.

<sup>1449</sup> For **calam** and **chuch** see BELMS: Calám: Muy, ó mucho; demasiado. / BMTV: Mamar el niño: chuch.ah.ub. ¿Mama el niño?: yan va v chuch paal? RC: Madness and immorality are frequently associated in the Books of Chilam Balam.

ua ma tan a manzexe ti u lubul a uokolexe  
 teex ix bin u helinte ua ma tan a manzicexe  
 teex ix bin u kuxic u motz che, u chun che, yetel u le xiu  
 j100 ua ma tan a manzicexe lay cim cehil bin uchebal  
 u hokol uay ta cahaleex  
 ca bin tac u kinil uchemale uay tu chumuc tzucubte lae  
 May Cu Mayapan, Ziyan Caan u kaba  
 c’ petenil bin yanac u kaba uale; Yucatan bin alabal uale<sup>1450</sup>  
 ti u hokol u yanal can, u yanal katuni  
 j105 bin manac u zut ichil a cahaleex ti ma u cuchile  
 bin uchuc oc nail kuchil  
 u kin u maya cimlal balcheobe  
 ca bin culac tu poop; hun zip u than, hun zip u can  
 lay u zip katun uale;  
 ox tzuc u uah,  
 oxil<sup>1451</sup> uah u uah nicté katun lae  
 j110 lay ix u kuchul u kinil u cultal oxlahun yal tu poop  
 ah calam chuch, ah cal pach  
 ti ix u talel bula, uac tzuctuba  
 oxten bin u manel bula

<sup>1450</sup> 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 rraizes se haze 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 dezianles los españoles questavan con el Velasq[uez] hablando juntamente con los yndios, señor, dizen estos yndios, que su tierra se dize yucatlan y ansi se quedo con este nonbre que en su lengua no se dize ansi.

<sup>1451</sup> 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 cjuruleum Benth., or jícama cimarrona) usually also mentioned in this connection. Cf. p. 103, notes 10 and 11.

j115 Then the judge’s bull will come  
while being feted with a golden staff,<sup>1452</sup> with white wax candles.<sup>1453</sup> They are of white wax.  
Then justice will descend from heaven,<sup>1454</sup> raised up by Christianity it seems.  
Justice is negligent.  
Perhaps this you can understand.  
Then heaven will thunder and earth will shake.<sup>1455</sup>  
j120 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.<sup>1456</sup>  
j125 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.<sup>1457</sup>  
Then will come the shaking of the Plumeria flower.<sup>1458</sup>  
j130 This then is its name, Yucatan is its name.  
Such then will arrive the time that you will understand.  
There will be dry thunder in the sky and in the land.  
This then will be the end; very painful will be the katun of the Plumeria flower.  
Then shall be spoken that which is written on the wall.  
j135 This is what you say to god;<sup>1459</sup> 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?

<sup>1452</sup> RC: This may be a reference to the bishop's crozier.

<sup>1453</sup> RC: Mediz Bolio (1930, p. 75, note 147) considers this a reference to votive offerings of wax.

<sup>1454</sup> RC: The Tizimin version reads: “when the eye of justice shall sleep.”

<sup>1455</sup> 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).

<sup>1456</sup> RC: Literally: “to give your heads to the Archbishop.”

<sup>1457</sup> RC: Written visita in the text. The Tizimin version gives the Maya equivalent: “Ca bin xocox u thibah a uichil ex.”

<sup>1458</sup> RC: Evidently a reference to some ceremonial act, possibly the sprinkling of some consecrated liquid.

<sup>1459</sup> RC: Alternative translation: declare his divinity.

j115 ca bin uluc u juezil bula lae<sup>1460</sup>  
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 cohom  
ca bin ticin pecnac caan yetel luum<sup>1461</sup>  
j120 hach ya ix bin xocebal nicté katun; ma uil mac bin kuchuc u thani<sup>1462</sup>  
ca bin chinchin polcinabac u teel chacil che  
ti tun u yukba peten tulacale  
conolbili ual bin xocebal u than nicté katune  
ma uil u uilal a xaic a poleex ti arzobispo  
j125 ca bin emece, bin ix uil xiceex a balabaex ti kaxe  
ua bin a xaabaexie bin ix uil xiceex tu pach hahal ku tali ti caane  
cristo bin u kaba te ti yanom cochomi  
ti tun ca bin xococ u thibah a uichilexe  
talel bin u caah u lil nicté  
j130 lay tun u kaba, lay Yucatan u kabae<sup>1463</sup>  
lay tun ca bin kuchuc u kine ti a naaticeex  
ca bin ticin pecnac caan yetel luum  
he tun bin xocbale; hach ya bin xocebal nicté uinicil  
ti to ca bin thanac u xib tu nak pak  
j135 ti ix a ualiceex kuil xani; lay bin a uocxic ta uoleex kuil  
hi uil mac ah miatz yan a uichileex, mac bin naatice  
ti to tan hioil u tamlil cristianoil,  
mac bin naatice

<sup>1460</sup> See the comments about lines j075-j082. Below this there are other lines which were given previously. One can speculate that the source text for these three copies was in bad shape at this point.

<sup>1461</sup> The verb root **pec** is used both for heaven and earth but with different meanings in English. See BMTV: Atronar o tronar el cielo o rayo: pec caan .l. pec chac. ¶ Atronado ha: ti pecni caan. Tenbló la tierra: yukbani .l. pecni luum.

<sup>1462</sup> RC: Possibly a reference to the money paid for indulgences, which are compared here to the prophecy of the Maya priests.

<sup>1463</sup> 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 Tizmin 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.

After only fourteen years of being a town official  
then he began to became the town official in charge of the opossums.  
Then his son arrived.<sup>1464</sup>  
This is Don Antonio Martínez and **Xau Ul** as he is called.  
j140 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 the golden doors of the church<sup>1465</sup> were opened, then it was displayed to him.  
j145 Then he equipped several fleets of ships.<sup>1466</sup>  
Then he began a war with the land of Havana.<sup>1467</sup>  
The king<sup>1468</sup> of Havana had a privy counselor,  
and the king was advised by his privy counselor.  
The public prosecutor was there with them.  
j150 Then he went to hear that the man was to be seized as well.  
Whereupon he departed, then 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.  
j155 “It is three months since I arrived here,” he said.  
“It is three months since you, the prisoner, departed.  
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.

<sup>1464</sup> RC: Maya, mehenbil. The Tizimin substitutes the word, almehenil, the nobleman.  
<sup>1465</sup> 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.  
<sup>1466</sup> 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: flota 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.  
<sup>1467</sup> RC: Probably a piratical raid on the coast of Cuba is meant.  
<sup>1468</sup> RC: Our text reads, Rey, while the Tizimin gives its Maya equivalent, ahau.

halili lahuncanppel haab<sup>1469</sup> cu batabil  
ca tun batabac oche<sup>1470</sup>  
ca bin uluc mehenbil,  
lay don Antonio Martinez<sup>1471</sup> yetel Xau Ul, lay u kaba  
j140 ca luki ti caan, ti ix bini Tzimintane<sup>1472</sup>  
ti ix yilah huntul ix ahau, ca ix cimi huntul nacom  
ca ix yalah huntul ix ahau yichamte  
uucte ti haab u kamic u casamientoil  
ca hebi u hol nail takin ti can kaz na, ti etzabi ti  
j145 ca tun likzah oxlahun bakal chem  
ca tun likzah katun, Habana u luumil  
ti ix yan u nup u than ahau Habana  
ca ix tun alab u xicin ahau tumen u nup u thane  
ti ix yan u ya tacil u hol tu pach  
j150 ca bini tu yubah ix u chucul xani  
ti tun likul, ca bini te Tzimintane, ti tun chuci  
oxppel :U: lukuc yah chucil  
ca kuchi te tzimintane  
ti tun u xotah u than xan ti yah chucil  
ca kuchi tzimintane, ca ix yalah ti; xen uinice; ca than ti  
j155 oxppel :U: in kuchuli; cu than;  
oxppel :U: lukech tech ah chucil  
lic tun a kuchule, lic tun a kalal ti mazcab  
tamuk tun in talel tin bin lukzicech ti mazcab  
teex ceex nacome catuli bin yanac tac tin pach; ci u than

<sup>1469</sup> The Chumayel reading is followed here. The other two sources give **katun** which does not seem to fit the context. RC: Three and a half katuns are mentioned in the Tizimin version and four katuns in the Mani.  
<sup>1470</sup> 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 chamac**, **batab ah pic**. The supposition is that these animal names represent military clans or orders.  
<sup>1471</sup> 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.  
<sup>1472</sup> 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. As a conjecture, 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.  
j160 The sea will burn. It will raise up to where **Kak Pacat**<sup>1473</sup> is seated.  
Sand and spray will be raised aloft.  
The face of the sun will be darkened by the great tempest.  
Then the captain<sup>1474</sup> adorns himself.  
All the rocks and the land will be destroyed by the wind.  
j165 Then he sits in his chair.<sup>1475</sup>  
Then comes several fleets of ships.  
Then the captain adorns himself.  
“Prepare yourself, my lord! There come the French.” These were his words.  
“We shall be killed by them.” he said.  
j170 “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<sup>1476</sup> then the ship is lost.  
j175 ‘What man are you?’ he said to me.  
‘I am without contrition.  
You brought me here, you baptized me.’”<sup>1477</sup>  
Then he said:<sup>1478</sup> “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.”  
Then he took out the eternal book for the priests to read<sup>1479</sup> in three months.  
j180 The priests passed it around amongst themselves.

<sup>1473</sup> Perhaps **Kak Pacat** (“fire face”) is some sort of pseudonym much as the name **Xau Ul** (“snail foot”) is. See the adjoining footnote for this line in Mayan for more on this name.

<sup>1474</sup> RC: The text gives “Rey,” while the Tizimin version reads, “nacom,” which means captain. The Mani version reads: “Then the King agrees (cetzicuba) also.”

<sup>1475</sup> RC: The Mani version reads: “I am an infidel.”

<sup>1476</sup> RC: Alternative translation: I, whom you have released. The Tizimin and Mani versions read: “I, whom you have taken.”

<sup>1477</sup> An alternative translation is "You caused me to be born again." See BMTV: Baptiçar: ocçah haa ti pol .l. caput çihçah. RC: In a figurative sense this also means: I am he whom you have baptised.

<sup>1478</sup> RC: Supplied from the Tizimin and Mani versions.

<sup>1479</sup> RC: Here the Tizimin and Mani versions read: “Then he brought out the book of seven generations for the priests to read.” Martinez suggests it was a book of seven folios.

nacزابac bolon ti yail<sup>1480</sup> cu yilah ðone  
j160 bin ix elec kaknab, bin ix likebal ti culaan kak pacat<sup>1481</sup> ti  
bin ix likic zuz yetel yom ha  
bin ix tupuc u uich kin tumen chac bul ikal  
ti tun u cenicuba<sup>1482</sup> nacomi  
bin ix hubuc tulacal tunichoob yetel luum tumenel ikal  
j165 lic tun u cultal tu kanche  
lic tun u tael oxlahun bakal chem  
ti tun u cenicuba nacomi  
chaabaex yumilexe, te u tael francesoob lae; ci ix u than  
bin ix cimicoon tumenel; ci u than  
j170 uinice, bin uil u lubul a muk tumen a uet uinicile;  
ca alabac techi toe  
xicen in ða tu hol chem chumuce  
in uet likil ix in uikal xan; cu than  
elec ix kaknab, in bin ci nococ ix u uich caan<sup>1483</sup>  
he tun ca emene taklic u uich tulacal ca tun zat cheme  
j175 max a uinicil; cu than ten  
teni ix ix ma ok olale,  
teni a chaalte, teni a caput zihzahe  
ca tun yalahe; bin ix in tumte<sup>1484</sup> in kaba, lay Martinez in kaba  
dios yumbil, dios mehenbil, dios espiritu santo in kaba  
ca ix u hokzah uuc ðacab libro u xocoob ah kinoob ti oxppel :U:  
j180 u manzicuba<sup>1485</sup> ah kinoob lae

<sup>1480</sup> While literally **bolon ti yail** means “nine miseries” the word **bolon** is often used to mean “many” / “great”.

<sup>1481</sup> 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.

<sup>1482</sup> While the verb root **cen** means “to adorn” perhaps the act of putting on armor was seen as adorning oneself.

<sup>1483</sup> 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.

<sup>1484</sup> 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 negoçio, y pensarlo bien: y la tal consideracion, deliberaçion y orden.

<sup>1485</sup> For an alternative meaning see CMM: Mançah baa; mançah oc: } morir.

j185

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.  
j190 There they were praying at the big mud flats, the big lagoon.<sup>1486</sup>  
Then the katun ended.  
Then it shall come to pass that the folds of the katuns are brought together.  
“My words will not cease, I **Chilam Balam**.  
Then I spoke the word, the word of the true god.  
j195 Now the town officials surrender themselves.  
Then they said that they would give their towns to me.  
‘Half-men, where is your town?’  
My town is everywhere I said.<sup>1487</sup> You will pay my town.<sup>1488</sup>  
I, **Xau Ul**, this is what I say to you.”<sup>1489</sup>  
j200 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.  
j205 There they become men; then towns are established.<sup>1490</sup>

<sup>1486</sup> 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.

<sup>1487</sup> RC: Supplied from the Tizimin and Mani versions.

<sup>1488</sup> Meaning that they will pay tribute to his town?

<sup>1489</sup> 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 **Nacom 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 Martinez ends, and the prophecy of Chilam Balam is continued.

<sup>1490</sup> RC: Supplied from the Tizimin and Mani versions. Cf. p. 121, note 1

j185

he u yax chune yaxche libro ꝯabi lae  
ti Ah Xupan Nauat  
yetel Ah Na Puc Tun  
yetel Ah Kauil Chel  
yetel Natzin Yabun Chan  
yetel Na Hau Pech  
yetel Chilam Balam  
ti ix bin chelaan uuc ꝯacab libro ti noh temte, ti noh poꝰe  
licil u payal chi Ah Kin Na Hau Pech yetel Ah Kin Kauil Chel  
j190 ti ix yanoob ti payal chi ti noh poꝰe, ti noh temte lae  
ti ix u ꝯoc u katunil  
ti ix tun u nupp u uuꝯ u katunil talom uchmale  
ma hauom in than, ten Chilam Balam  
ca tin tzolah u than, u than hahal ku  
j195 he ix tun u manzicubaob ah belnalobe  
ti tun u yalahoob u ꝯab u cahaloob ten  
tancoch<sup>1491</sup> uinice, tub yan a cahal  
in cahal tulacal; cu than; ti bin a botic in cahal  
cen Xau Ule, lic tun in ualic tech  
j200 ti emi justicia  
uchebal u nacal cristianoil yetel bolon pixan<sup>1492</sup> caanal uale  
lay bin ꝯocebal nicté uinicil lae  
ti ix u katabal u than tiob tu yahaulil cahi  
ua ix ma yohelobe ti tun u hokol ich luumil che, ich luumil tunich  
j205 ti tun uinicchahal, ti tun u yeꝯtal cahi

<sup>1491</sup> It seems that the use of **tancoch** (“half”) in this context is like saying “You who are lesser than men”. Somewhat like the use of “halbstarke” (half-strong) in German for male adolescents.

<sup>1492</sup> See CMM: Bolon pixan; ah bolon pixan; oxlahun pixan: afortunado; bien auenturado y dichoso.

There are no coyotes<sup>1493</sup> to bite them.  
This arrives in Katun 9 Ahau it seems.<sup>1494</sup>  
Then I will go back on my word.  
Then arrives the time for the tribute to come down.  
j210 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.  
j215 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.  
j220 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.

minaan tun chamac bin chibalnaci  
lay tu kuchul tu Bolon Ahau Katun uale  
lay u binel tulah pach in than lae  
ti kuchi u kinil bin ix emec u patan  
j210 tu hiꝔ u numya yala u mehen Ah Nun Itza uale  
tu hiꝔ chuchul chuch<sup>1495</sup> uale  
tu katunil oxlahun ti can ahau uale  
ti Ꝕoci u boticoob u likzah katunoob c' yumoob uale  
ma ix a ualiceex a uahualileex katun  
cu talele yah cuchul a cucheex<sup>1496</sup>  
j215 ca bin naꝔac tu kin uchmale lay kom cabe francese, lay katunobe  
manaan ah kin bin alac u cuch katun lae  
tupaan u uich tumenel nictē katun  
lay u tucul, lay u naat, lay u miatz  
man kin, man akab tu nictēil katun uale  
j220 halili in ualmah xicin texe; oktahben in than, ten Chilam Balam  
ca tin tzolah u than hahal ku tali ti caane; bin kakzabac  
ca bin kuchuc u kin u zalhal u numya yala u mehen Ah Itza lae  
uuc kin lic u tepal

<sup>1493</sup> There is some question as to exactly which of the canine family the name **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.

<sup>1494</sup> 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.

<sup>1495</sup> See DMSF: Chuchul chuch: anublado (la fruta).

<sup>1496</sup> **Ah cuchul cuch** might be the same as **ah cuchteel**, a subjugated person.

j225 1; The word of **Ah Xupan Nauat**, priest

The counsel of **Ah Xupan Nauat**, priest.  
 Older brothers, younger siblings, prepare yourselves.  
 Our siblings, our older brothers are going to arrive,  
 j230 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.<sup>1497</sup>  
 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.  
 j235 It shall come that the jaguar is trampled.  
 It shall come that the blue bird and the red eagle and the quetzal<sup>1498</sup> are trampled  
 by the white men, the red men.  
 He is blindfolded; it shall happen that he speaks a lot, he says little.  
 his teeth are bloody, his claws are bloody.  
 j240 Then came the well ants,<sup>1499</sup> then came the ants of ants.  
 Then came the mob wrangling, disputing.  
 Then came that your clothes are white, your loin cloth is white.  
 Then comes 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.  
 j245 Then came the formation of **Tzintzin Coc Xuul**<sup>1500</sup>; 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.<sup>1501</sup> Then arrive the humbled, the humiliated.  
 Then came the time that the **zahom**, the black birds entered into being town officials;.  
 j250 Then came the time when it comes forth from the land of trees, from the land of rock.  
 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 inculcate himself it seems.<sup>1502</sup>

<sup>1497</sup> 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.

<sup>1498</sup> **Yaxum** = *Cotinga amabilis*. **Kuk** = *Pharomarcus mocinno*.

<sup>1499</sup> **Zay** = *Atta cephalotes*,

<sup>1500</sup> See the footnote to line c180.

<sup>1501</sup> 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 thantahen Juan: hablo Juan pocas palabras.

<sup>1502</sup> For **kochin** see CMM: Kochinah: obligarse y hazerse culpado.

j225 1; U than Ah Xupan Nauat, ah kin:

U tzol xicin Ah Xupan Nauat, ah kin:  
 Zucunexe, uioinexe, chaabaex.  
 Tal u caah u yulel c' ioinoob, c' zucunoob,  
 j230 lay zac uinicobe, yal u mehen ah zactanile.  
 Tu kinil, tu haabil xolobtah tu uaxacpiz haab  
 tu Oxlahun Ahau Katun uale.  
 Ma yaab tu kin u tepal lic u talel Oxlahun ti Ku u uich  
 oxlahun Cauac u kinil Oxlahun Ahau Katun uale<sup>1503</sup>  
 u cumtanma, yan ix u kanche licil u talel uale  
 j235 tal u caah u xanabtabal balam  
 tal u caah u xanabtabal yaxum yetel coot yetel kuk  
 tumenel zac uinco, chac uinco  
 kaxaan u uich; lic u talel chouac u chi, com u chi<sup>1504</sup>  
 kikel u coo, kikel u yichac  
 j240 ti tali ix zayab zay, ti tali ix zinic zinicil  
 ti tali ix cuchul cuch, ppitil ppit  
 ti tali ix zac a nok, zac a uex  
 ti yulel u hel a nok, u hel a buc tu chaan kin, tu chaan katun  
 ti tali caput oc ha, ti yulel ah caluac  
 j245 ti tali u patanhal tzintzin coc xuul, bin ca cibi  
 ti tali yemel chac xulab tu chi u puczikal uinicoob  
 u yal co, u yal buyuk, ah chin cot, ah chin pacab  
 numen chi, numen than, ti yulel ah chin, ah thon  
 ti tali u yocol ti batabil ah zahomi,<sup>1505</sup> ah ekumi<sup>1506</sup>  
 j250 ti tali u hokol ich luumil che, ich luumil tunich  
 ti tali u kaxal u uich culaan ti poop, culaan ti oam  
 tumte naal u uich bin cumlac u kochin uale

<sup>1503</sup> 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.

<sup>1504</sup> For an alternative meaning to the expression **kaxaan u uich** see BMTV: Cohechar al juez: kax ich .l. mac chij. For **chouac u chi** see BMTV: Boquirroto, hablador: chauac chij. For **com u chi** see BMTV: Corto de raqones: com chij .l. com than.

<sup>1505</sup> **Zahom** / **zahum** is registered in the vocabularies as both a bush (*Zexmenia hispida* A. Gray) and as a variety of corn. However, one would think that here it should be some sort of animal, and particularly a bird.

<sup>1506</sup> 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.  
He is seated in the middle of the head of the region.  
Then he is seated in 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.

j260 Thus is the prophecy of the book of **Ah Uuc Zatay** who is at **Chun Caan**<sup>1507</sup>  
because there the prophecy is taken at **Chun Caan** also.  
There he dwells in Ich Caan Ziho thus.  
For this reason they were given the big book, the great book by the one and only god  
so that they can read.  
Then happens the gathering of flowers.

j265 Then he receives an unopened flower  
there at the house of houses, the bone house, the skull house.  
The virgin reign will be established.  
His person knows nothing because of the 13 unopened flowers.  
He hides<sup>1508</sup> it seems in the holy house.  
He has to play the flute, he has to play the trumpet.  
10 Cauac introduces the katun of 11 Ahau Katun.<sup>1509</sup>

j270 Standing behind their scepters there is their word, two parts are their words.  
Then it seems there happens a shout in the middle of the region.  
the red face of the katun, westward facing is his face.  
Then it happened that nine night, nine fragrance come forth.  
Then came much craziness, much fornication.

<sup>1507</sup> 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 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: Oriçonte: v chun caan.

<sup>1508</sup> baal / bal as a verb = to deny, to hide, to twist.

<sup>1509</sup> According to the colonial manuscripts the first day of a katun falls on the first day of a Cauac year every 24 years. Most probably the day and year 10 Cauac given in this text fell in July, 1512, which according to the colonial texts is the first year of 11 Ahau Katun.

ti tali u hel ah kin, ti tali u hel ah bobat,  
noh ah kin, noh ah bobat  
ti tali bolon miatz

j255 ti tali u hokol tu bolonlahunpiz u kinil ah Buluc Ahau Katun uale<sup>1510</sup>  
ti culaan peten tan chumuc u hole<sup>1511</sup>  
ti ix u cuktal ti zuhuy na, zuhuy kulbil na u kaba  
oibaan ti uuc oacab libro lay u huunil oab ti ah kinoob lae  
u xocoob, u yilicoob u hokol u ppicil u cuch katun  
oab tiob yoklal

j260 Bay u than u libro Ah Uuc Zatay<sup>1512</sup> yan Chun Caane  
tumenel ti cu chabal u than ti ix u Chun Caan xan  
ti cahaan Ich Caan Ziho lae.  
Lay u chun oab tiob noh anahte, uuc oacab libro  
u xocoob tumenel Hunab Ku  
ti ix u yantal u molay nicté,

j265 ti ix u kamic hun tuliz nicté  
te ti nabilie nail,<sup>1513</sup> baceł na, tzekeł na;  
bin culhebal zuhuy ahaulil  
u uinicil ma ix baal u yohel tumenel oxlahun hun tuliz nicté  
u baal ix uil kulbil na;  
chul u caah, hom u caah  
Lahun Cauac u yocol u katunil Buluc Ahau Katun

j270 uaan ix tu pach u canhelooł ti yan u can, ca tzuc u than  
ti ix uil u yuchul auat chumuc peten  
u chac ich katun, chikintanil u uich  
ti tali u hokol bolon akab, bolon mayel<sup>1514</sup>  
ti tali ix banban coil, banban tzuc achil

<sup>1510</sup> 2 Caban 19 Poop = August 3, 1512.

<sup>1511</sup> According to page 67 of the Chumayel the head of the Peten is Cumkal, today Conkal.

<sup>1512</sup> **Ah Uuc Zatay**, literally "male seven mortal one". Note the relationship between **Ah Uuc Zatay** and **Chun Caan**.

<sup>1513</sup> 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.

<sup>1514</sup> **bolon akab, bolon mayel**: probably flowers, although the CMM gives Bolon mayel: cualquier 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.

j275 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.  
 Then came the propagation of children by old men, the lewd old men.  
 This happens because in truth there are no youths.

j280 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.<sup>1515</sup>  
 From nowhere comes his strength; he desires two sticks, three sticks of his wood.

j285 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.<sup>1516</sup>

j290 Later came widely spread the mouth of the lineage of the powerful younger siblings.  
 At that time the **chooc 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.

j295 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  
 during the ninth year bearer of 6 Ahau Katun<sup>1517</sup> it seems  
 the scratching of backs by the puma and the jaguar thus, the governors thus.

<sup>1515</sup> What kind of allusion is the burden of rowing along the shore of the sea?

<sup>1516</sup> 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.

<sup>1517</sup> 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 Uuc Ahau Katun instead of Uac Ahau Katun 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.

j275 ti kuchi u kinil u toppol hun tuliz nictē  
 ti tali ix u yalancaḷ palaloob mucuy al, mucuy mehen  
 ti tali ix u yalancaḷ ix nucoob, nictēil ix nucoob  
 ti tali ix u yantal u mehen noh xiboob, nictēil noh xiboob  
 uchaan tumen chee minaan tancelem

j280 ti tali hun alil, hun mehenil  
 ti tali numen chi, numen than c’ mehene  
 ti tali u nocophal, tzel bab teex kaknab  
 tzelpalac u chemil, hach babil  
 ma ix tub u talel u mukil; ca ɔit, ox ɔit u cheil u kati

j285 minaan u xanabil ti chah u yocil  
 tacchitah yix bolil cat uchi ma ix chaani  
 yaab u maya exil u kati,  
 uacbalach u tab yexil u kati chee  
 manaan toon xani  
 ma ix u mahal ca thulic u yoc  
 macacech chelep hul<sup>1518</sup>

j290 cacah tac coch hayan u chi u chibal ix u muken iɔini  
 tu kin yan u chibal chooc can<sup>1519</sup>  
 tu kin yan u canhal ix memech<sup>1520</sup>  
 tu kin yan u balamhal zabin  
 tu kin yan u chibaltamba balam yetel chac bob yetel coh

j295 zalam che, zalam cuch u caahoob ichil buluc ahau uale  
 buluc ahau u kin u nichlim coo<sup>1521</sup>  
 yetel lachlam pach balam yetel chac bob  
 tu bolonpiz u cuch haabil Ah Uac Ahau Katun uale  
 u lachlam pach coh yetel balam lae halach uinicoob lae

<sup>1518</sup> The word **chelep** 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 **chelem** the leaves of which have very sharp tips and thorns along the edges.

<sup>1519</sup> **Chooc can** is listed only as a poisonous salamander. See BMTV: Salamanquesa que, con grasa que tiene, enponçoña: chooc .l. chooc can. / Ponçoña que tiene la culebra llamada **chooc can**, y la llamada **ix hun peɔ kin**: v cabil v pach chooc can, v cabil v pach ix hun peɔ kin.

<sup>1520</sup> For the animal **memech** nothing more specific than “lizard” is to be found in the vocabularies.

<sup>1521</sup> 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 haziendo jestos o bisajes: nich co .l. ninich co.

2; The word of Ah Na Puc Tun, priest.

The earth shall burn, there shall be circle on high.

Breadnut bread, alms bread<sup>1522</sup> is going to happen.

The earth shall burn, the cloven hoof shall burn.<sup>1523</sup>

j305

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 transcends his misery thus.

j310

3; The word of Ah Kauil Cʼel, priest.

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?

Suffering will arrive.

It comes from the north, it comes from the west.<sup>1524</sup>

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.

j320

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.

<sup>1522</sup> For this reading see CMM: Kauilyah: pedir limosna. ꞑ bini ti kauilyah: fue a pedir limosna.

<sup>1523</sup> The intent of the phrase **elom ꞑio**, “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.

<sup>1524</sup> Meaning: “It comes from everywhere.”

j300

2; u than Ah Na Puc Tun, ah kin

elom ti cab, petahom caanal

oxil uah, kauil uah tan uchmal

elom ti cab, elom ꞑio

j305

tu katunil uchmal talome u pixan

bin ilic, bin yalic u than, bin yokte u numya

u ppitic<sup>1525</sup> numyae u pixan

bin kamic u macul, u ppitic u numya lae

j310

3; U than Ah Kauil Chel, ah kin:

Cu hioibte katun yume.

Mex ka a naate;

ualac u talel mac bin ca ꞑabac tu coꞑ poop katune.

j315

Bin uluc tu cal ya.

Tali ti xaman, tali ti chikin.

Tu kinil iuil yanom mac to ah kin, mac to ah bobat.

Bin alic u than uoꞑhe ichil bolon ahau uale.

Mex ka a naate hunac tzuc ti cab uale.

j320

Hun ꞑal pictan u binel tzutzuc chac.

Bay ci oltzili uil ah tepal cuchie.

Ci uil yokol yahaulil cabobe.

Kahcun a uol Ah Itzae.

<sup>1525</sup> For **ppitic** see CMM: Ppit.ah,ib: saltar por encima de cosas altas sin tocar. ꞑ in ppitah v cot:

273

j3254; 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.

j330Will you give your understanding to his word, to his accounting?  
Your souls will truly receive it.  
Disown your god Ah Itza.  
Forget your mortal gods, your perishable gods.  
Thus you will adore the true god thus.

j335Of 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.

j340Thus you will believe therefore in the word of my preaching thus.

j3425; 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.

j350Thus 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**,<sup>1526</sup> sustenance for the hawk,  
j355ant, cowbird, grackle, blackbird, and little mouse.

<sup>1526</sup> 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).

j3254; U than Natzin Yabun Chan, ah kin:

Uchi u than hahal ku ti Peten:  
Lay u pakte u hokole yum  
u yah kinobi uil bin puocoob tu kinile.

j330Jaex ka a naat tu than tu tzacil kae.  
A pixaneex bin hahal kamice.  
Xeth a uol ta kul Ah Itzae.  
Tubez a hauay kue, a zatay kue.  
Lay a kulte u hahal ku lae.

j335Tulacal yanil ah tepale yume.  
Yah chab uli ti baalcah tuzinil.  
Lay ya ta uol in ualic teche, Maya Ah Itzae.  
Ma a kat a uuy yanil dios,  
hah a kul ta thano.

j340Lay u yocol tun ta uol tu than in tzec lae.

j3425; U than Ah Na Hau Pech, ah kin:

Tu kinil uil u naatabal ah kine yume.  
ti yokzah ich ah tepal uale.  
Can oit u katunil uchomi uale.  
u hahal pul tu kin kue.  
Yoklac ka uba in kubene<sup>1527</sup> yume a uicheex  
tu bel a uulaex Ah Itzae  
u yumil cab ca ulom.

j350Ca a oia a uol.  
Ti tali tu chi Ah Na Hau Pech, ah kin.  
Tu kinil uil Can Ahau Katun uale tu hioil u katunil yume.  
Zatom uiil zinic uinicil.  
Bin yanac tu pach uiil  
tumen u bobochil uiil, u chuyum thulil uiil.

j355Zinic, oiu, kau, picñ, ix pucil.

<sup>1527</sup> For this meaning of **kuben** see BMTV: Encomendar algo a alguno: kuben.t. ¶ Éselo encomendado a Juan: in kubentah ti Juan.

j360 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,<sup>1528</sup>  
the sign of one and only god on high.  
The cross shall arrive.<sup>1529</sup> It shall be shown in the towns.  
j365 Light (enlightenment) shall happen in the world, lord.<sup>1530</sup>  
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.<sup>1531</sup>  
You see the mut bird which appears on top of the cross.<sup>1532</sup>  
j370 It shall dawn in the north, in the west.<sup>1533</sup>  
Itzam Na Kauil shall awaken.<sup>1534</sup>  
Our lord is coming, men of the Itza.  
Our older brother is coming, (men of) Tan tun.<sup>1535</sup>  
Receive your guests, the breaded ones, the ones from the eastern lands,  
the bearers of the sign of god, lord.  
j375 Will the word of god which comes amongst us be good?

<sup>1528</sup> 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.

<sup>1529</sup> **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.

<sup>1530</sup> The word “**zazhal**”, while literally means “to light up”, is also used metaphorically to mean “enlighten”.

<sup>1531</sup> “**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.

<sup>1532</sup> The word “**mut**” actually means a bird of the Cracidae family, but metaphorically means “prognostication”.

<sup>1533</sup> While the expression “**hun xaman, hun chikin**” literally means as shown, it metaphorically means “everywhere in the world”.

<sup>1534</sup> **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.

<sup>1535</sup> The place name **Tan tun** is not known. Perhaps it is related to **Tan cah** in meaning. However, **Tan tun** is often associated with the island of Cozumel / **Cuzamil**. See for example line h084.

j360 6; U than Chilam Balam, ah kin tix Kayom<sup>1536</sup> Cabal Cheen Mani<sup>1537</sup>

Oxlahun Ahau u hioil uil katun  
ualac uil Itza, ualac uil tan cahe, yume,  
u chicul Hunab Ku caanal.  
Ulom uaom che. Etzahom ti cahe.  
j365 Uchebal u zazhal yokol cabe, yume.  
Ouni moctamba, ñuni zauinal  
ca talom ti pul chicul ku.  
Uchmal ah kin uinice, yume.  
Hun auat, hun lub u tal.<sup>1538</sup>  
A uiliceex mute u tippil yetel uaom che.  
j370 Ahom cab hun xaman, hun chikin.  
Ahom Itzam Na Kauil.  
Talel u caah c’ yum Ah Itza.  
Talel u caah c’ zucun Tan tune.  
Kam a uulaob, ah mexoob, ah likin caboob,  
ah puloob tu chicul kue yume.  
j375 Utz ka u than ku cu talel c’icnale

<sup>1536</sup> 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 **ix kayom**, meaning that this cantor is female. Perhaps there is some connection with **Ix Nuc Mani** mentioned in the following footnote. See BMTV: Cantores maiores, que señalan los indios en la escuela: kayom. / CMM: Kayom: cantor o musico de canto. See Appendix E for further commentary on this personage.

<sup>1537</sup> 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 **Ix 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.

<sup>1538</sup> 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,  
j380 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.  
j385 Even then the cross should be set up on high.  
Great was the change which came forth today,<sup>1539</sup>  
the successor to the ceiba of the world.<sup>1540</sup>  
It shall be shown today to the world.  
Thus is the sign of the one and only lord on high.  
j390 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.  
j395 Those who belong to us came from heaven.  
Animate 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,  
j400 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?  
j405 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 ua u than ku yume,  
j380 Yah Canul c' pixan?  
Hemac bin kamic hach ocaan 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.  
j385 Ca uacun to u uaom che.  
Numtetah u kexac hokol helele,  
u hel tu pach u yaxcheil cab.  
Etzahom helel ti baalcahe.  
Lay u chicul Hunab Ku caanal.  
j390 Lay a kulteex Ah Itzaexe.  
Ca a kulte hele u chicul kulil ku caanale.  
Ca a kulte to tu hahil oc olal.  
Ca a kulte to c' hahal kue.  
Ocez ta uol tu than Hunab Ku.  
j395 Tali ti caan a uah thanule.  
Cuxcint a uol Ah Itzaexe.  
Ahom uil cab tiob.  
Oczicoob ti yol ichil u yanal katun uale.  
Yaabtuba in than cen Chilam Balam.  
j400 Ca tin tzolah u than hahal ku tuzinile yokol cabe.  
Licil in binel hunac tzuc ti cab.  
U than hahal ku, yumil caan yetel luum.  
Tu bolonpiz haabil Ah Hun Ahau Katun uale.  
Hach utz ka u than ti caan yume?  
j405 C'okol yahaulil, c'okol ix c' pixan hahal ku.

<sup>1539</sup> 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”.

<sup>1540</sup> 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.<sup>1541</sup>  
Nacxit Xuchit is the plumeria flower of the others,<sup>1542</sup>  
the two day rulers.<sup>1543</sup>  
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.<sup>1544</sup>  
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.<sup>1545</sup>  
They shall say very difficult things,<sup>1546</sup>  
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?

<sup>1541</sup> 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”.

<sup>1542</sup> **Nacxit Xuchit** is a corrupted Nahuatl name, which properly spelled is **Nacxiti Xochitl**. **Nacxiti** is derived from “**naui**” = four and “**ixitl**” = 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)”.

<sup>1543</sup> The meaning of “two-day” is “temporary”.

<sup>1544</sup> 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; outu max.

<sup>1545</sup> While the word “**cul**” 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”.

<sup>1546</sup> The word “**talaniil**” has two meanings: “difficult” and “mysterious”.

Heuac heob ti ulez lae yume  
ox alam ukil, ix cuchlum ioinil.<sup>1547</sup>  
Oaman yol! Cimen ix u puczikal tu nictéob xan  
ah uaua tulupoob, ah uatan zinaob.  
Nacxit Xuchit tu nicté u lakoob,  
ca kin yahauliloob.  
j410 Coilac te tu oamoob,  
coilac te tu nictéob,  
ca kin uinicil cu thanoob.  
Ca kin u xecoob, u luchoob, u ppocoob,  
u coil kin, u coil akab, u maaxiloob yokol cab.  
Kuy u cal, muo u uich,  
puo u chi ti yahaulil caboob yume.  
j415 He cu tael minaah hah tu thanoob  
u ouliloob cah.  
Bin yaloob hach talaniiloob,  
u mehen Uuc Toco y Naob,<sup>1548</sup>  
yaloob Uuc Toco y Naob yume.  
Mac to ah bobat?  
Mac to ah kin bin tohol cantic u than uooh lae?

<sup>1547</sup> Both expressions, “**ox alam ukil**” and “**ix cuchlum ioinil**”, 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.

<sup>1548</sup> **Uuc toco y na** = “seven deserted houses”. It is not clear if this is perhaps a specific place name.

j420      The Interpretation (of Visions) of the Priests<sup>1549</sup>

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

j425      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.

j430      In the eighth year of 13 Ahau Katun the priest gave counsel.  
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.

j435      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 ti 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.

j440      Thirteen to seven you begin a war.”  
Truly so says **Cizin** to them because of **Ah Uuc Zatay**,<sup>1550</sup> the name of the **Cizin**,  
            the one who lives at the pyramid **Chun Caan**,<sup>1551</sup> in Ich Caan Ziho.<sup>1552</sup>  
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.

<sup>1549</sup> The overwhelming meaning given in the vocabularies for the expression **tzol than** is "interpretation". See for example CMM: Tzol than: interpretar o interprete de vna lengua en otra o naguatatear y relatar y hazer algun razonamiento y dezir por orden lo que otro nos dize. 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.

<sup>1550</sup> “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, çabyom, çaatay .I. hauay. / CMM: Çaatay: perecedera que se ha de perder y acabar.

<sup>1551</sup> 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 llamóse así el ku o çerro grande que está detrás de San Francisco, al oriente: Ah Chun Caan.

<sup>1552</sup> **Ich Caan Ziho**: “In Heaven Born”, the Mayan name for Mérida, today called simply **Ho**.

j420      u tzol than ah kinoob

u bobat than noh ah kinoob, noh ah miatzoob  
lay u yah kinoob lae  
Chilam Balam yetel Ah Xupan Nauat, Oxlahun Ahau Ah Xupan u kaba

j425      tumenel lay u canaanmail noh anahte  
tumenel lay licil u talel u lubul u koch  
tu hokol Hun Ahau<sup>1553</sup> uuc ðacab libro  
lay lukci yax ahau ti caan  
ca emi çhoc ahaulil yalan luum  
lubze lay ti u chun xoc ti Hun Ahau loe

j430      ti uaxacppel haabil ti Oxlahun Ahau<sup>1554</sup> yalmah xicinoob ah kinoob  
u naatahoob ix u talel u yulel ðuliloob  
ca ix u xocahoob tu uoohil  
ca ix hoppi u yalicoob hahil binil c’etailoob  
ma ix u nah katuntabalobi, u yalahoob ix c’ bot patan tiob

j435      lay uchci u patcunah u thanoob ah kinoob, ah bobatoob  
ti lic u xocicoob tu huunoob, tu coð poop, tu ppicul katun  
tamuk yalicoob al mehenooob yetel holcanoob  
oxppel haab u talel yuleloob cuchi ca thanahi ku yokol ah bobate  
lay cizin tamuk u yalic ti; holcanexe, ualacito u yahal cab

j440      oxlahun ti uuce likez a katuneex<sup>1555</sup>  
Ci bin u than cizin tiob tumenel Ah Uuc Zatay u kaba cizin.  
Lay cahaan Chun Caan, Ich Caan Ziho  
ti bin cu chaal thanoob te Chun Caane; ti cahaan Ah Uuc Zatay  
ya tu yol u talel ðuloob tumen bin hauac u tepal cizin

<sup>1553</sup> **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 principe de todos los demonios al qual obedecian todos y llamanle en su lengua Hunhau. See also line b247 and its footnote.

<sup>1554</sup> The eighth year of 13 Ahau Katun was 1496-1497.

<sup>1555</sup> 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.



j445      Then they read it in the book which is in the book of prophecies.<sup>1556</sup>  
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.  
j450      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 Nauat** is his name,  
j455      and **Ah Na Puc Tun**  
      and **Ah Kauil Chel**  
      and **Ah Natzin Yabun Chan**  
      and **Ah Na Hau Pech**  
      and **Nacom Balam, Chilam Balam**  
j460      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.

j445      ca ix tun hopp u xocicoob tu huunil ichil ah ual kin  
licil yilabal u talel 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 ppiculte u ppizante yal u mehen Ah Itzae  
j450      uchmale numya  
bin u cibe u pixani uil utz cuxlahebal ichil u ppitic numyae  
lay yan ichil tulacal  
lay bin tzole u tzolaan cab  
Ah Xupan Nauat u kaba  
j455      yetel Ah Na Puc Tun  
yetel Ah Kauil Chel  
yetel Ah Natzin Yabun Chan  
yetel Ah Na Hau Pech  
yetel Nacom Balam, Chilam Balam  
j460      lay u kahlay ah kinoob ohelmailoob u tzolaan cab yetel katunoob  
tu hunpiz tun ti Oxlahun Ahau Katun  
kuch Mayapan Oxlahun Ahau

<sup>1556</sup> **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.

## GLOSSARY OF PROPER NAMES

**Amayte Kauil** (d084, d239, d344, e204, c426): 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**. See Roys, 1965:155: “Kauil. The name of a god representing some aspect of food or crops. Kauil-yah means ‘to beg for alms.’ Kauil is a title of Itzamna, and we frequently find it in colonial Maya literature. (Cf. Thompson, *Maya Hieroglyphic Writing*, 82, 169, 286; Roys, *Chilam Balam of Chumayel*, 152, 165, 168; *The Prophecies for the Maya Tuns*, 170; *The Maya Katun Prophecies*, 38, 48). ... Cf. Uaxac-yol-kauil.” 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).

**Amayte Ku** (c199, c499): 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).

**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 Cauac, 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 Tzic Nal, Chacal Bacab, Chac Pauahtun, Chac Xib Chac; for the year Muluc (to the north): Ah Zac Oiu, 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 Cauac (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 Cauac 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, jugl[ar]. “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*, 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: Çercar rodeando a la redonda: bak. / CMM: Halal: cañas delgadas de que los indios hazen flechas.

**Beeliz** (h098): Belize / Beel Itza: 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: caminante 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.

**Bentenah, Ah** (e441, e494) On line 441 in the Tizimin the name is written **ah ben tenal ñuli** but in the Chumayel it is written **ah ben tana ñulobi**. 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: bentah; ben. / BMTV: Gastar con tiento: benet. bentah. bente. ¶ Gasta así tu maíz: bentabil a cib ta voch ixim. The suffix **-nal** 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 bentana, 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.

**Bolon Ñacab** (d103, f153, f295, f318): See MTM: Bolon ñacab: cosa perpetua. ¶ bolon ñacab a pixanex: RRC: Lit. nine generations, or eternal. According to Landa (1929, p. 20), Bolon ñacab 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 Ñacab Miatz, Ah** (f295): Literally: “he of eternal wisdom”.

**Bolon Kanan, Ah** (c039): RR: Ah Bolon-Kanan might mean “the highly esteemed one.”

**Bolon ti Ku** (f094, f104, f142, f146, f222, f224, f241, f252, f317, f360, i222): 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.) (p. 58). **Bolon ti Ku** also appears five times in the Ritual of the Bacabs, three of which he is associated with **Oxlahun ti Ku**.

**Bolon Yocte, 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 Oibaan 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 Oibaan Yol Nichte** appears

twice more on lines c017 and d507 and the phrase **ɔibaan yol nichte** 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: Ol: voluntad y gana. For the meaning of **ɔib ol** see CMM: ɔib ol: ganoso y deseoso que tiene deseo carnal, y el que esta assi enamorado. For the meaning of **nichte** in this context see CMM: Nichte: deshonestidad, vicio de carne, y traesuras de mugeres.

**Buleb Caan Chac** (e553): 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 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.

**Buluc Am** (a702, c242, c246, c364): There are four references to Buluc Am (“Eleven Spider”). He appears to be an alternative name for Moteuczoma. Solís Ácala claims that the name Buluc Am is the Mayan name for the Aztec god Tzontemoc (from tzontli = hair and temo = descending) which is an alternative name for the god Mictlan Tecutli (from mictlan = underworld and tecutli = lord), the lord of the underworld. Note that Tzontemoc 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-penance” 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, j020): “our lord god”.

**C’ yumil ti dios citbil** (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** (j111): “He who sucks tit excessively”. For **calam** and **chuch** see BELMS: Calám: Muy, ó mucho; desmasiado. / BMTV: Mamar el niño: chuch.ah,ub. ¶ ¿Mama 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 Titzil Caan*” 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 ɔiu, making it uncertain who amongst these Bacabs really represents the Cauac years. 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** (e434, e436, 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 **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 caçique enbia a que trate algo con la gente. ¶ Ah kul chan, ah kul camal: el mandador assi 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.

**Cintli Iuitl Chan, Ah** (g091): The name is a mixture of Mayan and Nahuatl. **Ah Cintli Iuitl Chan: Chan** is a standard Mayan surname. For the Nahuatl 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 **Chacmitan Chooc** 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 consistant 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 maior 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 v vich Kin.

**Cuzamil** (c308, e751, e803, f088, h080, h084): Cog/His/I:24: Era Cozumél el mayor Santuario para los indios que habia en este reino de Yucatan, y á donde recurrian en romeria de todo él por unas calzadas que le atravesaban todo, y hoy permanecen en muchas partes vestigios dellas, que no se han acabado de deshacer, y asi habia alli grandes kues (*ku na*), adoratorios de ídolos. / Cog/His/I:250-251: Consérvase hoy la memoria, de mas de lo escrito en las historias, de que la isla de Cozumél 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 ídolos, 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 Cozumél 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, g087, h086, h090, h094-100, h016, i303, i540, j320; **chac**/rain:b003, b013, b050, b062. b244, b388, b435, b448, b493, b575, b639, b647, b649, b654, b718, b734): Throughout the texts in “Post Conquest Mayan Literature” there are numerous mentions of the rain god **Chac** or of the rain which he produces, also called **chac**. The CMM has a fairly thorough description of this deity and the rain he causes: Chaac: fue vn hombre assi grande que enseñó la agricultura al qual tuuieron despues por dios de los panes, del agua, de los truenos y relampagos. ¶ y assi se dize: haꝝ v cah chac: caen rayos. ¶ v haꝝ chac: el rayo. ¶ lemba v cah chac: relampaquea. ¶ v lemba chac: el relampago. ¶ pec v cah chac: truena. ¶ v pec chac: el trueno. ¶ kaxal v cah chac: llueue con truenos. ¶ v kaxal chac: la llueua 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 tuzci uuc lam chac hal kaknab

5 Lamat Then Uuc Lam Chac<sup>1557</sup> was established on the shore of the sea.<sup>1558</sup>

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 the various aspects of the rain god **Chac**?:

d328 zac patay chacil, thul caan chacil, bohól caan chacil  
chuhum caan chacil, caanil chacil, kuch caan chacil  
d330 thelen chacil, cehil chacil<sup>1559</sup>

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 chacil** (literally “rabbit sky rain / rain god” but translated as “scanty rain / rain god”) appears in various contexts throughout the P.C.M.L. texts, specifically in lines b062, c015, d143, e328 and e484. Perhaps reviewing the entries of **thul caan chac** / **thul caan chacil** will help us determine which entries are a type of rain and which entries are an aspect of the rain god **Chac**.

**Thul caan chac:**

b062 Uacil Men: lob; thul caan chac  
6 Men: bad; scanty rains

c015 tu kinil yan thul caan chacil  
uaan ti ʼaʼa,<sup>1560</sup> uaan tu xul ix tan beil ha

At 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.

d143 thul caan chacil yaal, tholinthol yaal  
Scanty rain is its sustenance, streaky<sup>1561</sup> is its sustenance.

<sup>1557</sup> **Uuc Lam Chac** = “Seven Submerged Chac”. This is the only appearance of this deity, so nothing is known of him.

<sup>1558</sup> 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,ub: no refiriendose a persona singnifica fingir, disimular fingiendo. ¶ bin a tuz a calanil: fingiras que estas borracho. ¶ v tuzah v cimil: fingio estar enfermo.

<sup>1559</sup> Compare with **ceh ik**: BMTV: Manga de biento rrecio: ceh ik.

<sup>1560</sup> For the word ʼaʼa in this context see DMSF: ʼaʼa: tierra en medio de cuevas donde hay agua. See lines c101 and d105 for a similar phrase: **uaan ti ʼaʼa**, **uaan ti bulux**.

<sup>1561</sup> Literally, “lined up in columns”. See BMTV: Coluna de libro: thol .l. tholol. ¶ Lo que ba a columnas: tholen thol.

e328      zac patay chacil, thul caan chacil, bohol caan chacil  
e329      chuhum caan chacil, caanil chacil, kuch caan chacil  
e330      thelen chacil, cehil chacil  
  
            Spotty rains,<sup>1562</sup> scanty rains,<sup>1563</sup> resounding sky rains,<sup>1564</sup>  
            rains from a woodpecker sky, high rains, rains from a vulture sky,  
            crested rains,<sup>1565</sup> wind-driven rains.<sup>1566</sup>  
  
e483      kakal mozon chac u cuch katun  
e484      tzolen chacil, thul caan chacil, u lobil katun  
  
            Fiery whirlwind rain is the burden of the katun  
            Streaky rain, scanty rain, a bad katun

The entity **thul caan chac** in line b062 is assumed to be rain and not the rain god because in general the entries throughout the **Xoc Kin** are weather related.

The entity **thul caan chacil** in line c015 is assumed to be the rain god because in the next line it is said that this entity is standing. Unless there is some unusual expression relating to rain using the word **uaan**, “standing”, then one must assume that it is the rain god and not rain which is standing.

The entity **thul caan chacil** in line d143 is assume to be liquid because the word **yaal** implies that it is a liquid sustenance.<sup>1567</sup>

<sup>1562</sup> 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)

<sup>1563</sup> 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 .l. abich thulyen: cosa tibia en licores, esto es, ni caliente ni fria, porque dicen es aßi la orina del conejo. / Abich thulyan .l. abich thulyen: cosa vn poco seca o enjuta despues 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 Tizimin MS. (p. 106)

<sup>1564</sup> 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 sueño, escritura y profecia.

<sup>1565</sup> Perhaps meaning rain from cumulus clouds. RC: Maya thelen chacil. Thilen chacil would mean interrupted rains. (p. 106)

<sup>1566</sup> Compare with **ceh ik**: BMTV: Manga de biento rrecio: ceh ik.

<sup>1567</sup> See CMM: Aal: el agua que vno toma para beuer. ¶ Chaex a uaal tu çebal ca xijcex: tomad de presto vuestra agua, e ydos.

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 c484 appears once again to be about rain.

From lines c015 and d143 in which very good assumptions about the nature of the entity can be made it appears that the attributive suffix **–il** has no bearing on whether the entity is the rain god **Chac** or rain itself.

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** enumerate in the colonial passages are still called upon today. For example, in Redfield’s Chan Kom there are the following passages:

rr140      otezcuntabac cu lubul in than ti icnal haocen caan chac  
            otezcuntabac cu lubul in than ti icnal lelem caan chac<sup>1568</sup>  
            otezcuntabac cu lubul in than ti icnal yum bohol caan chac  
            otezcuntabac cu lubul in than ti icnal cha lelem caan chac

rr149      otezcuntabac cu lubul in than ti icnal thupil caan chac  
            otezcuntabac cu lubul in than tu noh u kab nucte chac

rr325      ti ah bohol lelem caan chac, ah lelem caan chac,  
            ah xoc tun caan chacoob, ah chibal tun chacoob,<sup>1569</sup>

Of the various **Chacoob** listed above, **bohol caan chac** is also listed in line e328

<sup>1568</sup> CMM: Lelem caanil: tiempo de muchos truenos, rayos, y relampagos, y de nublados que parece que quiere llouer mucho, y no llueue nada.

<sup>1569</sup> Redfield translates these as:

bohol caan chac:	resounding-in-heaven-Chaac
bohol lelem caan chac:	resounding-in-the-sky-Chaac
cha lelem caan chac	raining-lightning-heaven-Chaac
chibal tun chac:	Chaac-of-all-the-generations
haocen caan chac:	striking-lightning-Chaac-in-heaven
lelem caan chac:	flaming-lightning-Chaac-in-heaven / lightning-sky-Chaac
nucte chac:	great-Chaac
thupil caan chac:	least-heaven-Chaac
xoc tun caan chac:	keeping-count-in-the-sky-Chaac

**Chac Chibal, Ah** (c224): For **Ah Chac Chibal**, literally “the great killer”, see the BMTV equates **ah chibal** 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 Chuuah, Ix** (c477): “Red wild bee”. See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab. / CMM: Ah chuuah cab: unas avejas silvestres.

**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’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).

**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 Mearns (Goldman)) and a type of plant which has burs (*Gomphrena dispersa*, Standl.)

**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 rostro: v momol ich. BMTV: Bullir mucha gente: momolancil .l. mumulancil. CMM: Mumul: cosa muy junta o amontonada. RR: Chac Mumul Ain: “great slimy crocodile” / “great or red muddy crocodile”.

**Chac Tenel Ahau** (f031, f037, f068, 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 f037, f038, f049, f059, f068, f232, f253, f254, f255. Roys notes the difficulty with translating the name of this deity in Chumayel, page 102, footnote 8. **Tenel** 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 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.

**Chac Uayab Cab** (c278, c357, e276): An unidentified variety of red ant. In lines c357 and e276 it appears with the **xulab** 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-uayacab, a dark red ant which nests underground and inflicts a painful sting (Pacheo 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 ziyán coc) (MS p. 81), and for the placenta (u peoíl ibin) (p. 175). BMTV: Asolar colmenar y destruille: paa cab. ¶ Ciertas ormigas llamadas chac vayah cab asolaron mi colmenar, destruyéndolo: v paah in cab chac vayah 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 fishermen’s god. Here it seems to be a celestial monster. Cf. Tozzer, 1941, p. 156, note 789.

**Chac Uayab Zoʼ** (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** (c478, d200, d252, e206, s433): For the expressions **chac uen co** and **zac uen co** see CMM: Chac ven co: gran vellaco refino. / Çac uan co: vellaco refino y desuergonçado. For the word **zac** as a diminutive, as opposed to **chac** / “great”, see CMM: Çac en composicion de algunas diciones disminuye la significacion o denota cierta imperfeccion, como çac cimil, çac cheh, çac yum, etz., lo qual se pondra adelante.

**Chacmitan Chooc** (b192, b312, c484): 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 trabajo: chacmitan vijh, vkah .l. numya. ¶ Grandes y recios son los tormentos del Infierno: chacmitan v numyail Mitnal. / **Chooc**: Salamanquesa que, con grasa que tiene, enponçoña: chooc .l. chooc 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 charnel house. The owl is closely associated with the death god in the codices (Seler, 1902-23, 4: 610). Cf. Tizimin, p. 50, and Codex Perez, p. 148, where we read that on the day 1 Ahau a fearful stench rose from hell. We are reminded of the evil-smelling Teppan.Cis (note 166, supra).

**Chactemal** (c565, ea42): Present-day Chetumal. From **chacte** = *Caesalpinia platyoba*, S. Wats. (Standl.) / C. bijuga, L. Brazil. (Gaumer.) and **-mal** = place.

**Chakan Putun** (d010, e674, e675, g042, g044, g056, g057, g060, g061, g067, g221, g262): Literally, “Potter’s savanna”. From **chakan** = savanna and **potom** / **patom** = potter. The Mayan name for the present-day Champoton. See CMM: Chakan: çauana o deesa, vega o campo llano, o heruaje para pasto., and BMTV: Alfaharero o ollero: patom; potom; ah men pat. / Ollero, que haze ollas: ah men cum, ah potom .l. patom. 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 **k** 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 traiedo a cuestas: put.ah,ub) and further since the Spanish sources from the earliest times have written this word as **poton**, this 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, supporting the idea that the word **putun** is related to "clay".

Some authors have confused Potonchan, Tabasco (from Nahuatl 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 **Ix Zac Beeliz** is one of her aspects. See **Ix Zac Beeliz** below.

**Chi Cheen Itza** (d443, d467, e073, e731, f040, f041, f391, f395,f401, f433 g002, g030, g040, g041, g081, g082, g083, g205, g214, g254, g255, h285, h313, h314, h316, j005): from Chi = mouth, edge, Cheen = well and Itza, the tribal group. Also called **Chi Cheen, Ca Kinchil Zac Uac Nal, Uuc Chuuah Nal** and **Uucil Yaab Nal**. See CMM: Chij: 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 haldá 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 Chicheniza, but also once as Chiçeniza and once as Chichenyza. 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 place name should be spelled according to the texts written by the Maya.

**Chilam Balam** (a705, a711, a755, c304, c432, c438, d225, d260, d307, d383, d477, d500, d568, j018, j029, j036, j042, j058, j084, j187, j193, j220, j360, j399, j424, j459): Literally “reclining prophet (**chilam** in Mayan) Balam (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 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. Note that in lines j441 and j443 **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 llamóse así el ku o cerro 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 Ziho, namely Ho, from which comes the Spanish reference Tiho or T-Ho. Today amongst the Maya Mérida is know by this last name. The expression **chun caan** also means the horizon. See BMTV: Oriçonte: v chun caan.

**Chel** (c436, c547, c567, d222, j015, j045, j184, j189, j310, j456): The surname of a family of some importance, ranking, according to Landa, with the Cocom and Xiu families as the most important 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 Lizana<sup>1570</sup> and Cogolludo,<sup>1571</sup> 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 Ñilam (today Dzilam Gonzáles) and Holtun Ñilam (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, Cyanocitta 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 **cñic haban kin** with **ixma kaba kin / u uayab 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 camino abierto, no se por que causa; tambien dicen que se llama matzab kuch; curase con ella calenturas de noche.<sup>1572</sup>

Landa has this to say about a fiesta which he calls **chicckaban**: En el decimo capitulo queda dicha la ida de Kukulcā de Yucatan despues de la qual vuo entre lo[s] Indios algunos que dixerón se hauia ido al cielo con los dioses, y por esso le tuvierō por dios y le señalaron tiempo en q[ue] como a tal le celebrassen [su] fiesta, y se la celebros toda la tierra hasta la destrucion de Mayapan. Despues de esta destrucion se celebraua en la prouincia de Mani solamente, y las demas prouincias en reconocimiento de lo que deuian a Kukul can presentauan vn a vn año, y otra otro a Mani quatro, y a las veces 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 juntauā todos los s[eñore]s y sacerdotes en Mani y con ellos gran gentio de los pueblos, los quales venian ya preparado de sus ayunos y abstinencias. Aquel dia en la tarde salia con gran procession de gente, y con muchos de sus farsantes de casa del señor donde iuntos estauan, y yuan con gran sosiego al templo de

<sup>1570</sup> Lizana, 1633-78v: "...la gente que tocava a la Prouincia de Campeche, que se llamauan los ChiKincheles, y assi se llaman oy los del Territorio de Campeche entre los naturales,..."

<sup>1571</sup> Cogolludo, 1842-346: “...la provincia de Campeche, llamadas de los naturales los Chikin Cheles, ...”

<sup>1572</sup> 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, y sacada lumbre nueva comen[ç]avan a quemar en muchas partes de su encienso, y a hazer ofrendas de comidas guisadas sin sal ni pimienta, y de bebidas de sus habas y pepitas de calabaza y passavan quemãdo siempre copal, y en estas ofrendas alla sin volver a sus casas los señores ni los auia ayunado cinco dias y cinco noches en oraciones y en algunos vailles devotos. Hasta el primero dia de Yaxkin andavan los farsantes estos cinco dias por las casas principales haziendo sus farsas, y recogian los presentes que les dauan, y todo lo llevavan al templo, donde acabados de passar los cinco dias repartiã los dones entre los s[e]ñores, sacerdotes y vailantes y cogian las vanderas y idolos, y se volviã a casa del señor y de ay cada qual a su casa. Dezian, y tenian muy creido baxaua Kukul can el postero dia de aquellos del cielo, y recibia sus servicios vigiliã, y ofrẽdas. Llamavan a esta fiesta Chicckaban.

The interesting points raise in the commentary by Landa are 1) that this festival lasted for five days which is in keeping with the number of days given in the text on line a053, and 2) that, as mentioned a couple of times, “farsantes” are a part of this festival. Today during Carnival there are similar jesters called **chic** in Mayan, (note that this is a simple **ch**, and that **chic** also means pisote) which roam through the crowd playing tricks on the people, especially those of important positions in the town.

From this three questions arise: 1) is the five-day festival of **chicckaban** described by Landa the same as the **hoppel chic haban kin** given by the Mayan scribes as being the same time as **u uayab haab**, 2) if so, what is the correct date of this festival, and 3), what then is really to correct name for this festival?

As stated, in the Landa manuscript this name is written as **chicckaban** although various authors such as Tozzer and Garabay have for some unknown reason transcribed it as **Chic Kaban**.<sup>1573</sup> Incidentally, if Landa’s name for these days is actually **chicchaban** and is divided up as **chic chab an**, the word **chic** is both the name for the pozote (from the Nahuatl **pitzotl**: *Nasua 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 becomming. An alternative division is **chic chaban** in which **chaban** means “loose, loosen”, thus “let the jester loose”.

**Ōibaan Yol Nichte, 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 Ōibaan Yol Nichte** 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 Nichte**. For the meaning of **bolon** in this context see DMSF: Bolon; kokol: gran. For the meaning of **yol** in **bolon yol** see CMM: Ol: voluntad y gana. For the meaning of **ñib ol** see CMM: Ōib ol: ganoso y deseoso que tiene deseo carnal, y el que esta assi enamorado. For the meaning of **nichte** in this context see CMM: Nichte: deshonestidad, vicio de carne, y traesuras de mugeres.

<sup>1573</sup> The **k** in **chicckaban** is somewhat blotch, and it is possible that indeed the word is **chicchaban**. The collection of letters **cck** is unusual and the reading **cch** is more likely.

**Ōilam** (d222, d224): Today this town is called Dzilam Gonzáles. It is about 40 km. north of Itzmal. Another some 15 km. north of the town is the port now known as Dzilam Bravo, earlier as Dzilam Puerto and in Mayan as Holtun Ōilam. 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** / **chachac** (red / deep red) then it means the seven medieval planets: Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn: e150: uucppel chachac ek / e614: uuc utzil 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 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 **-lam** 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”.

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.<sup>1574</sup> 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 Uuo Katunoob I this deity is called Yax Cocay Mut. EBM: Cocay. Firefly. (Motul.) The god, Itzamna, may be associated with the firefly, as one of his names was Yax cocay mut. (Cogolludo, 1688, p. 192).

**Ek Chuuah** (d083): “Black wild bee”. See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab. / CMM: Ah chuuah cab: unas avejas silvestres.

**Ek Tenel Ahau** (f059, f234): For commentary see **Chac Tenel Ahau**.

<sup>1574</sup> CMM: Chamal dzutan: cometas pequeñas.



**Ek Uilu, Ah** (f078): Perhaps “he the black 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 Nahuatl origin and perhaps there is a mistranscription of this name either here in line f078 or in line g262.

**Haliz Co, Ix** (i607): While this is given as **Ix Haliz Co** (she with watery teeth?) in the text perhaps it is reference to the Marina (also known as Malinalli or Malinche) who according to Landa came from Xalisco. The name Xalisco comes from Nahuatl: *xalli* (“sand”), *ixtli* (“face, surface”) and *-co*, a locative suffix, meaning the place with a sandy surface.

**Hapay Can** (c248, f410, f413, f416, f418, f426, h092): “Sucking Snake”. 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 Nohoch chac yum (the head of the Lacandon Pantheon) will wear around his waist as a belt the body of Hapay Can” (Tozzer 1907, p. 94). RR: The Chumayel mentions Hapay-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 Hapay-Can was the serpent with thick scrolls, portrayed at Chichen Itza and identified by Seler (1902-23, 5: 310) as Mixcoatl, the “cloud serpent.”

**Hihio be, Ix** (d152, d365): “Married woman” The name of this entity appears to be related to the phrase **ocol 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”. See **Ix titi be**.

**Ho Tzuc Chakan** (e439, f072, f073) 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. Perhaps the same as the province **Cochuah** in which there is the principal town of Tihosuco known in the Mayan language as Ho Tzuc. The meaning is “Five towns of the Savanna / Five divisions of the Savannah”. For the word **tzuc** as used here see CMM: Tzuc: cuenta para pueblos, para partes, parrafos, 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, Cochuahs and Canuls 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).

**Hobnil** (not in the texts): “Cavity”. The Bacab of the South / the year Cauac. Hobnil is a standard abbreviated form of the word hobonil. See CMM: Hobonil: lo hueco de qualquier cosa. ¶ v hobonil cab: lo hueco de la colmena, o colmena vazia.

**Holil Och** (d283, e265, e555): The **holil och**, “burrowing opossum”, is given the 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**.

**Holtun Zuyua** (f067, g218, h286): The port of an unlocated place called **Zuyua**, probably located on the island where Ciudad del Carmen is now located. See **Zuyua**.

**Hun Ahau** (b247, c362, c554, j447): **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 principe de todos los demonios al qual obedecian todos y llamanle en su lengua Hunhau. See also **Cizin** and **Chacmitan Chooc**. 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.

**Hun Pic ti Ax** (e434, e436, e571): An entity **Hun Pic ti Ax** which Roys translates as “eight thousand warts”. RC: Literally, “eight thousand warts”. Possibly a disease and not a personage is meant.

**Hun Uitzil Chac** (c434, c549, h090) **Hun Uitzil Chac**, literally "one / unique hill rain god", is said to the the founder of the Xiu family lineage, but it also appears to be the **coco kaba** / **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.

**Hunab Ku** (c288, c438, d204, e469, e574, j041, j263, j363, j378, j389, j394): “One and only god”. On lines c438 and j041 **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; Roys, 1944, p. 100).

**Hunac Ceel** (a698, g086, g088, g098, g107, g216, g252, h114, h294): A personal **coco kaba** or **baxal kaba** (nickname) meaning "Infinitely Cold" or "Really Cold", from hunac = infinitely and ceel = cold. (See the BMTV entry below.) Lines H080-H121 from pages 3-4 of the Chumayel 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 or clan. 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 and in lines H255-H318, the names of Uayom Cĕicĕ, 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

misplaced, it is not perfectly clear where it should be placed in lines H255-H318, although it would seem that Part 1 should be appended to Part 3 since Hunac Ceel had only just become set up as ruler near the end of lines H255-H318 (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 the lines before Hunac Ceel threw himself into the *oonot* 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 lines H080-H121 had the name of Ah Tapay Nok Cauich. 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, 260, h265, h270, i008, j262, j442): 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 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: *Orizonte: v chun 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, ea43, e056, e158, e255, e283, e732, e735, e816, f023, f249, f251, f384, f497, f441, f443, g043, g058, g062, g085, g099, g105, g112, g214, g220, g240, g254, g258, h122, h128, h133, h231, h314, j210, j222, j323, j332, j337, j343, j362, j371, j373, j390, j396, j443): an ethnic group of Maya, perhaps speaking a somewhat different dialect from those Maya which are referred 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 Nonohualco. As pointed out in the entry Nonohualco, 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: Vallena, *pexe grande que bala*: itzam cab ain .l. *maçan*. BELSM: Ballena: Itzam cab ain, buluc lúch.

**Itzam Na / Itzam Na Kauil** (d528, j371): Despite being a major figure in the Mayan pantheon **Itzam Na** is only mentioned twice. But then, his consort **Ix Chel** is not mentioned at all in the texts presented here. In Lizana there is the following: Hay en este pueblo de Itzamal cinco cuyos o cerros muy altos, todos levantados de piedra seca, con sus fuerzas 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 **Ytzmatal**, 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 dicen que fue éste un rey, gran señor desta tierra, que era obedecido por hijo de dioses. Y, quando le preguntavan cómo se llamava o quién 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".



**Itzam Thul, Ah** (c165, f051, f417, f420, f426, h086, h221): “Male Lizard Rabbit”. Contained in the names **Ix 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 / Ytzmatal Thul**. It has been conjectured that **Ah Itzam Thul** maybe be what Lizana intended when he gave the name of one of the deities of Itzamal as **Itzmatal**. However, Lizana writes that this name which he variously writes as *Ytzmatalvl* (once) and *Ytzmatalvl* (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*; cosa a quien conuiene o atañe o pertenece o esta bien o es dado hazer lo que los tales verbos importan y significan. ¶ *ah cambeçahul va a yum?*, *ah keyul va a naa?*: este por ventura dado enseñar a tu padre, reñir a tu madre? For the root word *mat / maat* the BMTV has the following: *Don y merçed reçeuir: maat.ah,ab .l. matan.t*. ¶ Este don *reçeui* de Pedro: *lay in matah yicnal Pedro la*. Thus *matul* would be a person who receives a gift. And what is the gift?: *itz*: CMM: *Itz: leche, lagrima, sudor, o goma por quaxar de arboles y de matas y de algunas yeruas*. ¶ *yitz kumche, etz: leche del kumche, ettz. yitz candela .l. yitz cib: lo que corre de la candela quando arde*. ¶ *yitz cuchillo, yitz mazcab: herrumbre que tiene el cuchillo y el hierro, ettz*. Taking these three things into consideration I would say that Lizana is not far off the mark when he says that the name means "el que recibe y posee la gracia o rocío o sustancia del cielo ". The only thing missing is the word **caan** = sky, heaven and perhaps the full name should be **Itz Caan Matul**.

**Itzmal** (e671, f404, f412, f415, f421, g097, g106, g251): The present-day place name Izamal is derived from the Mayan place name **Itzmal**, the name which was often employed by early Spanish writers such as Lizana and Cogolludo. **Itzmal** is the site of one of the largest pre-Columbian structures in Yucatan along with numerous other structures, and thus a logical stop on **Kukul Can**’s sojourn through Yucatan. The site is said to be dedicated to the principal god **Itzam Na** which has often been glossed as “Lizard House”. However, Lizana parses the name equating the syllable **itz** to “dew”. Because of various place names which end in the suffix **–mal** it may well be that the suffix **–mal** means “place”, and thus the name **Itzmal** could mean “Place of dew”. This is consistent with the fact that **Itzmal** seems to lay in a thermal or climatological situation which causes dew to form in the

mornings, more so than in areas both nearer and further from the coast. This conjecture is backed up by a plaque which used to be located on the wall of the southeastern 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 yeruas. Compare with BMTV: Lagartos, como iguanas de tierra y agua: ytzam. For the Cogolludo quote see pp. 255-256: En el pueblo de Ytzmál, junto á un cerro de los muchos que se ha dicho hay labrados á mano, que era morada de sacerdotes gentiles, y en él se fundó despues el convento que hoy <256> permanece, habia un templo edificado á un ídolo, que tenian muy celebrado, que se llamaba *Ytzamat ul*, que quiere decir él que recibe y posee la gracia, ó rocío del cielo. Decian los indios, que este fué un gran rey, señor de esta tierra, que era obedecido por hijo de Dioses, y cuando le preguntaban, como se llamaba, ó quien era; no respondia mas de estas palabras, *Ytzencaan Ytzen muyal* (**itzen caan, itzen muyal**), 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 Kaknexoi,” 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 .l. pacal. **Chimal**, from the Nahuatl 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 Pacat**. Cogolludo was in error and the name should have been spelled **Kak u Pacal**. Cogolludo, Book II Chapter VIII: Veneraban un ídolo de uno, que habia sido gran capitán entre ellos, llamábanle *Kukulcan*: y uno de otro que fingieron traía en las batallas una rodela de fuego, con que se abroquelaba, llamado *Kakupacat*, 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 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).

**Kakal Tecatl, Ah** (g093): “Fire man” from the Mayan **kakal** = of or pertaining to fire and Nahuatl tecatl = 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** / **uiil** = sustenance / corn. See CMM: Kaa: lo que sobra. ¶ bahunx va v kaa lo: quanto sobra? ¶ yan v kaa hun heb: vna pierna de manta ay de sobra. ¶ Ítem: abundância y sobra tener de alguna cosa. ¶ kaa v cah voch ixim, voch buul: mucho maíz y muchos frisoles tengo en abundancia. ¶ ma kaa voch ixim: poco maíz tengo. / BMTV: Comer pan: viil. viiah vii .l. viib. ¶ Sentóse a comer pan: culhi vijl. / Sementera o siembra segunda: ca vil .l. ca vil nal. ¶ Sementera tengo así: yan in ca vil nal. See Roys, 1965:155: “Kauil. The name of a god representing some aspect of food or crops. Kauil-yah means ‘to beg for alms.’ Kauil is a title of Itzamna, and we frequently find it in colonial Maya literature. (Cf. Thompson, *Maya Hieroglyphic Writing*, 82, 169, 286; Roys, *Chilam Balam of Chumayel*, 152, 165, 168; *The Prophecies for the Maya Tuns*, 170; *The Maya Katun Prophecies*, 38, 48). ... Cf. Uaxac-yol-kauil.” 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).

**Kauil Chel, Ah** (c436, c547, c567, 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, *Cyanocitta 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** (c436, d222): See **Kauil Chel**.

**Kin Coba, Ah** (h108, h317): a priest mentioned in Section H in conjunction with the **Hunac Ceel** episode.

**Kin Pech, Ah** (a705): See **Na Hau Pech**.

**Kinchil** (c224, h072): **Kinchil**, literally 3,200,000, is a town about 30 km WSW of Mérida / Ich Caan Zihó. The place name **Kinchil** is also an appellative for **Coba**. RR: Kinchil is probably a form of kin ich (“sun-eyed” or “sun-faced”). Kinich 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 pallidiventrís, 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 .l. pek. / Koba:: Lago o laguna de agua: koba .l. hoc akal. / Koba:: Piélagó 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**.

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 pallidiventrís (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 Vienna: Alberca de agua: koba; pek. / Lago o laguna de agua: koba; hoc akal. / Piélagó 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 **cob** perhaps the writer of the BMTV was mistaken in his choice of **k** instead of **c**.

Often the Chilam Balam texts refer to **Coba** as **Kinchil Coba**. (The numeric terms **kinchil** and **hun tzootz ceh** (= all of the hair of a deer) are given as being equivalent in Beltrán's Arte, and are glossed as "un millon". A rough English equivalent might be "innumerable". Strictly speaking, **kinchil** equals 3,200,000.) In the text from the Chumayel 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** = female, **bach** = chachalaca, **can** = snake. However, since the word for "sky/heaven" 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 **can** 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/His/I:84: Determinó el Adelantado salir de Cóni para la provincia de Choáca (**Chauac Ha**) y llegó al pueblo de Cobá (**Coba**),<sup>1575</sup> que ahora está despoblado, y allí fué donde á los españoles los llamaron en su lengua *Ahmakopob* (**ah mak op ùlilooob**), 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.

<sup>1575</sup> Tozzer (page 49, note 239) feels that the town **Yal Coba** is meant. **Yal Coba** is to the northeast of **Zac Ii**. However, **Coba** is not very much further away, but to the southeast.

**Kinich Ahau / Kinch 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 **Kinch Ahau / Kinich 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**: Ydolo, otro q[ue] adoraron, que fue hombre, por aber allado el arte de las letras desta tie[rra]: Ytzam Na, Kinch Ahau. From this entry it appears that **Kinich 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 à los Indios de esta Provincia, fue un Indio llamado **Kinchahau**, y por otro nombre **Tzamna**.

**Kinich Chaante** (c018, c376): “Powerful / revered observer”. (See the following entry for a commentary on the word **kinich**.) RR: “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.

**Kinich Kak Moo**<sup>1576</sup> (d355, d368, d370, d394, e672, g252, h085): “Powerful / revered 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**,<sup>1577</sup> 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 **Kinich Kak Moo**: Assí mismo, hauía otro cuyo o cerro de la parte del norte, que hoy es el más alto, que se llamava **Kinich Kak Mo**. Y era la causa, que sobre él hauía un templo y, en él, un ídolo que se llamava assí. Y significa su nombre, en nuestra

<sup>1576</sup> For a similar name see BMTV: Fuego de el çielo, como el que descendió sobre Sodoma y Gomorra: kinich kak ek.

<sup>1577</sup> BMTV: Respeto o temor reuerençial que a uno se tiene: kinam [.l.] tibib. CMM: Kinam: el temor y respecto que vno causa. ¶ binan v kinam dios yetel yalmah thanil Dios teex: ya no teneis temor de dios ni de sus mandamientos. ¶ manaan v kinam batab teex: no teneis temor del caçique. / Kinam: cosa venerable y respectable. ¶ kinam in yum ich cah: venerable es mi padre en el pueblo. ¶ kinam v pacat, kinam v uich: tiene vista y rostro venerable que le respectan. / Kinam: fuerça, reziura, rigor, y fortaleza. ¶ v kinam kak, kin, chacauil: 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 fuerte. ¶ ya v kinam yuxul ppizte: fuerte y rezio es el agi ppizte; sientese mucho quando le cogen.

lengua, "Sol con rostro, que sus rayos eran de fuego".<sup>1578</sup> Y dicen 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, e375, 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 BMTV: 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 “**naui**” = four and “**icxitl**” = foot, i.e. “four footed”.

**Lahun Chaan** (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 Cogolludo 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. Cogolludo's mention of the “ugly teeth” may be a reference to the fleshless lower jaw in the picture (Cf. Cogolludo Bk. 4, Chap. 8).

**Macuil Xuchit, Ix** (f310): RC: Macuil Xochitl is Nahuatl for Five Flower, the Mexican god of music and dancing, probably introduced into Yucatan by the Toltecs.

<sup>1578</sup>Thompson (1976: 240), y en general los mayistas, traducen "Sunface (or eye) Fire Macaw" o "Guacamaya de Fuego Rostro Solar". Su templo, añade el ilustre mayista británico, situado en el lado norte de la plaza de Izamal, estaba asociado con el dios solar. Sobre la función y significado del sufijo **-ich**, que los traductores del maya han mostrado tendencia a traducir por "ojo" o "rostro", ver Acuña (1992).

**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 **mecatli** = rope, cord.

**Matoob, Ah** (c166): Literally: "those who have nose plugs". See BMTV: Cuenta que traen los yndios en las narices: mat .l. matun

**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 “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).

**Mayapan** (a698, c007, c226, c236, c308, c444, c539, c549, d082, d273, d342, d380, d483, d525, e092, e284, g081, g088, g095, g104, g110, g111, g114, g124, g126, g131, g132, g135, g140, g222, g260, g273, g277, h107, h252, j005, j102, j462): The name **Mayapan** is generally thought to mean “Flag of the Maya”, from **Maya** and **pan**, “flag”. (CMM: Pan: vandra o pendon.) However, given that there is another place name which has what appears to be a Nahuatl suffix **-apan** meaning “in/on the water”, namely **Zaciyapan**, perhaps the name **Mayapan** has a similar root structure in which the parts are **may** and **-apan**. 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: Ziyán Caan Mayapan / c549, d484, 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.

**Mazuy** (c081, c223, c235, c487, d126, f026) The **mazuy** bird has not been identified. It appears a number of times in the Books of Chilam Balam, variously spelled **mazuy**, **maçuy**, **may çuy**, **may cuy** and other variants. As a suggestion, because of its connection in some contexts 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** (a060): 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”).

**Mex 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 preceeded 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 uinicoob. (laac ah mex cuc vincob - laac ah maya vincob =) In line ea62, 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 Holtun 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** (a703, c242, c245): Moteuczoma is written as Montesuma and Montezuma in the Mayan colonial texts. His name is also written as Motecuzoma, Motecuzomatzin, Moteuczomatzin, Montezuma, Moctezuma, Moctezoma, 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: Moteuhçoma: "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 Cab, Ah** (f091, f134, h008, h017, 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 uit kuk 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** (a060, 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 uit kuk 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 a060 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 Kauil 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 Ul** for more about **Chilam Balam**.

**Nacxit Kukul Can** (f396): **Nacxitl** is derived from “**naui**” = four and “**icxitl**” = foot, i.e. “four footed”. It is one of the aspect names of **Kukul Can**. See above for more on **Kukul Can**.

**Nacxit Xuchit** (f409): **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)”.

**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 uit kuk yetel yaxum**, from which somehow these various prophets derived their prophecies which are given in Section J.

The word **natzin** appears to be a hybrid word with **na** (mother) being Mayan and the suffix **-tzin** being a Nahuatl 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 **naçimabun 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 Roys is probably correct about the name **ah ni poop**, it is not clear what the meaning of **ah ni toc** would be. Compare with mtm) Ah 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 baylar para las fiestas del pueblo. RR: Ah niy pop is “he at the tip of the mat.” Cf. ah hol pop (“he at the head of the mat”), the presiding officer of a gathering.

**Ni toc, Ah** (c223): Meaning uncertain. Mentioned together with **ah ni poop** and thus perhaps also some sort of official.

**Ni Tun Jala** (c551, ea041): “Point Jala”, perhaps the point of land now called Rocky Point on the Belizean side of the Chetumal Bay. Most probably Jala is a variety of plant. Perhaps it is an alternative spelling for Tzalam: Lysiloma bahamensis, Benth. (Standl.) / L. latisiliqua, L. (Millsp.).

**Nonoualco** (g007): There are various spellings for this place name: Nonoalco, Nonoualco, Nonohualco. It is called in one case Nonohualco Teotlixco in Muñoz Camargo. Muñoz Camargo usually calls this place Onoalco. There is general agreement that Nonohualco is the same as Onoalco /

Onoualco / Onohualco, and is situated just west of Xicalanco which in part borders on the western edge of the Laguna de Términos, Campeche. From Siméon's dictionary Onohualco apparently means "flat land", from "onoc" = lying down. However, Garibay has the following note on page 306 of his Llave del Náhuatl: Nonohualco, Nonoalco, Onohualco — top. de varios sitios, aunque el principal es mítico. Et. dud. "Donde moraron gentes" (onoque, onohua); "donde son mudos" e. d. gente a quien no se entiende lo que hablan (nonotli: mudo). From the foregoing it is clear that there are various meanings attributed to this place name, but foremost amongst them is "Place of the mute", with the word "mute" applied to people who do not speak an intelligible language. In the Mayan texts there is a similar reference to the Itza who at times are called "Ah Nun Itza", the mute Itza. Whether it is coincidental that there is the place name Nonohualco in Nahuatl and the fact that it is thought that Ah Nun Itza come from the area around Nonohualco deserves further study. See BMTV: Boçal, persona que no sabe el lenguaje que se habla en la tierra: nunal, ah nun .l. nun.

**Num Itza / Nun Itza, Ah** (c084, d500, f024, f384, f441, f443, j210): Throughout the source texts this name appear both as **ah nun itza** and as **ah num itza**. 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 / wright" depends on the context in which these homophones are found. It should be remembered that trailing **n's** tend towards **m**, making the matter even more difficult. Compare with the entry **Nonoualco** given above.

**Oxlahun ti Ku** (c438, f001, f094, f098, f135, f142, f146, f156, f217, f326, f379, f390, f391, f393, i222, j041, j232) RR: "Thirteen gods," presumably those of the thirteen heavens (Roys, 1943, p. 73). On lines c438 and j041 **Hunab Ku** is equated with **Oxlahun ti Ku**. **Oxlahun ti Ku** also appears fifteen times in the Ritual of the Bacabs, three of which he is associated with **Bolon ti Ku**.

**Oxkutzcab / Ox Kutz Cab** (a393, a396) Meaning uncertain. **Ox** can mean either the number three or the tree *Brosimum alicastrum*, plus several other meanings. See **ox** in the combined vocabularies. For one possibility for **kutz cab** see CMM: Kutz cab: çulaque que es cierto bitun o engrudo con que los indios peguen los suelos o ollas desoladas o desfondadas, para que siruan de barreñones para atol. Hazese de cal y de la lana del ppupp, y del çumo de las maluas desta tierra.

**Pantli Mitl, Ah** (g092): "he of the bannered 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 chanhging 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

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 **Piltzintecutli**" (Book 2, p. 232). The word is perhaps derived from Nahuatl: **pilli** = child / noble / **piltzin** = child, and **tecutli** = 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, Ix** (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 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 **puuc** which is part of the name of a raptor bird, **ek puuc**. (BMTV: Aues de rrapña, carniceras y suçias: ek puuc.) 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.

**Ppole** (h122-h123): Meaning uncertain. Perhaps this name has to do with merchants. See Motul I: Ppolmal: mercadear, tratar y contratar, comprar y vender.; and Ppolom .l. 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: 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.

**Quetzal Coatl** (a703): 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 BMTV: Plumas berdes mui galanas y grandes que sacan en los bayles: kuk .l. kukul. / CMM: Can: culebra; nombre generico. 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. See **Kukul Can** above.

**Tan cah** (c444, c565, c566, e073, e284, g114, g273, g277, j005, j362): The place name **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 assumed that **Tan cah Mayapan** is meant whenever the word **tan cah** appears by itself, but the word **tan cah** is also applied to other places such as Chactemal and Uaymil (c565, c566) so it can be only conjectured that **Mayapan** is meant. See CMM: Tan cah: en medio del pueblo. ¶ Item: ciudad por cercar.

**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. 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.

**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 **8 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 Itzá 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 Nahuatl origin and perhaps there is a mistranscription of this name either here or in line g262. The word **Tec** is probably derived from the Nahuatl word **tecutli**, 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**.

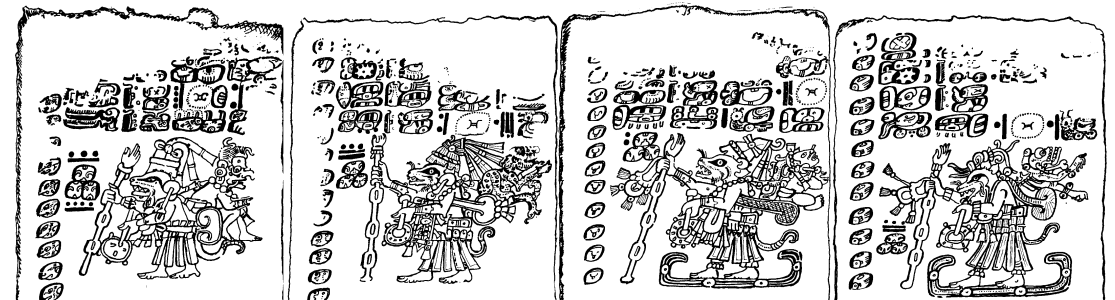
**Tem poop, ah tem jam, ah** (c116, c269, c300, c515, d116, d195, d212, d251, d364, d375, d397, d414, d418, f232, f233, f234, f235): The word **tem** means some sort of ledge-like feature as for example a bench or a step on a stairway. See DMM: Poyo o grada: tem. The words **poop** ("mat") and **jam** ("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 jam**, "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 Ciz, Ah** (a710, c363, h275): "Bursting fart" or perhaps "wrapped fart". RR: Teppan-Ciz ("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.

**Titi be, Ix** (c378, d154, d246, e583 ): "Middle-class woman" There is the entry **tij tij** from the DMM: Mediano: tuntun; tij tij; chun chumuc. In as much as the term **chambel uinic** / **chanbel uinic**<sup>1579</sup> refers to a lowly person, I wonder if, based on the DMM entry for Mediano, whether what is meant is a woman of middle-class standing, that is **ix tijtij be**. An alternative possibility might be "timorous woman". For the translation given here see BMTV: Respeto o temor reuerencial que a uno se tiene: kinam .l. tibib. However, as a couple of alternatives see CMM: Ah tibil be: bueno y virtuoso. / Titibil: cosa razonable algo buena. There is a parallel entity structurally called **ix hihio be** which is to be found on lines d152 and d365, but the name of this entity appears to be related to **jocol beel**, literally "to finish the road / position" meaning in English "to get married". In the Bacabs there is what appears to be the names of a three-in-one deity, **Ix Titi Caan, Ix Titi Akab, Ix Titi Munyal** (line 7.4), but there the word **titi** is probably related to the root word **tit** and **titici** which mean "to shake".

**Tlaxcalo, Ah** (g092): "he from Tlaxcala".

**Tolil och, Ix** (c265, c390, c454, d110, d133, d149, d170, e279): "Opossum Representation" / "Truant Opossum". Perhaps this personage is depicted in the New Year Ceremonies which are found in the Dresden Codex on pages 25-28. Note that they are shown as females because they are wearing skirts. This is consistent with the prefix to their name, **ix**. See BMTV: Representación: tachil, balcamil, ix tolil. / DMM: Truhaneer: ix tolil; balcam than; choom.



**Tutul Xiu** (c549, g008, g021, g068, g078, g275, h273): Said to be the founder of the Xiu family lineage. However, it appears the name was used by the various rulers of Uxmal. It is often claimed 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 "año, 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. The **Tutul Xiu** seem to have a variety of forenames: **Hun Uitzil Chac** (c434, c549, h090), **Ah Zuy Tok** (g068, g078), **Ah Mekat** (g021).

<sup>1579</sup> DMM: Vulgar hombre: piz vinic; pijz cabil vinic; chambel vinic; hoyan cab.



**Tulum** (g110, g125): Palisade is **tulum** or **tuluum** in Mayan. See BMTV: Cerca de pueblo o güerta: tuluum .l. v tuluumil v pach cah. ¶ Cerca o muro de la ciudad: v paail v pach cah. See also TIC: Lleno de tierra: tul luum; tulum.

**Tzintzin Coc Xuul** (c180, c496, j245); **Tzintzin Bac Toc** (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, encumbrado en las nubes. / DMSF: Tzintzin lok: andar el niño al coj coj. / BMTV: Saltar en un pie, llebando 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 lok**<sup>1580</sup> 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 luth**<sup>1581</sup> 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,<sup>1582</sup> 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 mehen**<sup>1583</sup> 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**).<sup>1584</sup>

**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 tooc. / Bak tok:: Padrastro 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 animal,<sup>1585</sup> to pour water out of a narrow-mouthed jar. The word is also used in the white crane’s name: **bac ha**.<sup>1586</sup> 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?).<sup>1587</sup> The word **tok** can mean: flint, to bleed using a flint.

The fact that **tzintzin coc xuul** and **tzintzin bac toc** appear in the same line, that **tzintzin coc xuul** appears to be some sort of living entity, and 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

<sup>1580</sup> DMSF: Lok; loloknac: andar paso a paso.

<sup>1581</sup> CMM: Luth: saltar de plazer; brincar o trotar.

<sup>1582</sup> Pérez, line c180: tu kinil yan ñoin ca xuul, tu kinil yan tzintzin bac tok

<sup>1583</sup> CMM: Tacaan: cosa participante, consorte, compañero, o complice con otro en algun negocio. ¶ ma tacanexi: no sois consortes en ello; no habla con vosotros essa ley o regla .l. ma tacaanexi val loie. ¶ bacacix tu hunali ca yax yumob çipobe, tij tacaanoni, tijx et malon con **yal v mehene**: aunque solos nuestros padres primeros pecaron alli participamos de su pecado nosotros sus hijos.

<sup>1584</sup> CMM: Xul: liza; pescado .l. xulum. / BMTV: Liça o pescado: xuul, xuluum .l. yabon.

<sup>1585</sup> CMM: Ah bac: animal muy flaco en los guesos.

<sup>1586</sup> BMTV: Garça blanca: çac boc .l. bac haa.

<sup>1587</sup> BMTV: Sierra, peje de la mar: xooc cay, ix cohem, ix toc.

the CMM as an unidentified variety of owl. While the word **ual** 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 lechuça; aue nocturna aguero de los indios. / Ah cuy: especie de lechuças.

**Uaymil** (c566, ea42, 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.

**Uilu** (f078, g262): **Uilu** is a personal name of unknown meaning and origin. In line f078 his full name is **Ah Ek Uilu**, perhaps “he the black Uilu”. On line g262 his full name is **Tec Uilu**. The word **Tec** is probably derived from the Nahuatl word **tecutli**, given in the Molina Vocabulary as “cauallero o principal”. Also in the Molina Vocabulary is an alternative possibility for this name: **Tecuilonti**, el que lo haze 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: **Tecuilu**.

**Ulil, Ah** (lines f404, f406, f411, f415, g097): “The 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 material in Section G where his name is given as **Ah Itzmal Ulil Ahau**. See CMM: VI: vnos caracolitos pequeños pintadas que se crian en las matas y pedregales. ¶ Vnde: culanon ti yit vl: estamos en suma pobreza.

**Uooh 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-centipede”) 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).

**Uuc Chuuah, Ah** (c077): “7 wild bee”. See BMTV: Abejas siluestres 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 Chuuah Nal** (d444): Apparently yet another alternative name for Chi Cheen Itza. **Ah Uuc Chuuah** is perhaps a bee diety. See line c077. How that is to be combined with the word **nal** = corn is uncertain. See **Chi Cheen Itza** and **Uucil Yaab Nal** for further information.

**Uuc Eb, Ah** (c042) Ah Uuc Eb is said to be the father of Ah Buluc Chabtan. In the **U Xoc Kin** the day 7 Eb is bad, but in the **u tzolaan ah cuch haaboob** the days / ah cuch haab is as follows: 7 Eb; good, wind is its burden, flooding rains, sustenance dies also

**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 Nahuatl *tlotli*, “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, e343, 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 llamóse así 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-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.

**Uucil Yaab Nal** (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 **Uucil Yaab Nal**, “Seven Quantities of Corn”, the ancient place name of **Chi Cheen Itza**. RRC: 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 Itzá 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)

**Uucte Cuy, Ah** (c056, c484) “Seven Owl”. From the Popol Vuh it is clear that owls were the messengers for the gods of the underworld. **Ah Uucte Cuy** is mentioned again on line c484, this time in connection with **Chacmitan Chooc** 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 “Thrice 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, Itzmal (modren Izamal), Otmal / Otmal, Ulumal. 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: vx. / BMTV: Cojella, generalmente: ux. ¶ Cojer 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 algodón 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.

**Xaclam Pat, Ah** (e278, e281): “Crawling Dogfish”. Like the **tzintzin coc xuul** and **tzintzin bac toc, ah xaclam pat** 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 Nahuatl: *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 **coco kaba / 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 nature of **baxal kaba** nomenclature. The name is given twice (j033, j139) as an alternative name for an unknown personage Antonio Martínez. 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 Martínez 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 Uueetl, Ah** (g092): “he of the flower drum”. Compare with BELSM: Obispo: Ahau caan, ah xuch ueuet, y yumilan petén.

**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 Kauil Chel and Ah Na Puc 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 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. / Roys, Bacabs: Cocay ("firefly"). Cited in an incantation for cooling water on the fire, apparently as a symbol of the sparks of the fire (MS pp. 146, 148). The sky god Itzamna was associated in some way with the firefly, for one of his names was Yax-cocay-mut ("first-" or "green-firefly-bird") (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.

**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 bouquets 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 bread, of water, of thunder and lightning" (Motul). (p. 104)

**Yaxal Chuen** (d015, d274, e252): RRC (p. 158, fnt 11): 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. (p. 110)

**Yiban Caan** (d001): The name of the titular lord of the 11 Ahau Katun.

**Yucal Peten** (h208, i342): Roys claims 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 Díaz points out in his history, the Indians of Yucatan did not call their land by the name of

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, i143, 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 Díaz has this to say about the name Yucatan: y así mismo les mostravan los montones donde ponen las plantas de cuyas rraizes se haze 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 decir yucatan, y para declarar esto dezianles los españoles questavan con el Velasq[ue]z hablando juntamente con los yndios, señor, dicen estos yndios, que su tierra se dize yucatlan y así se quedo con este nonbre que en su lengua no se dize así.

**Zabac Na, Ah** (f091, h160, h267, h269): Literally: “he of the sooty house”. From line h160 it appears that **Zabac 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 -liz = property of, user of). An otherwise unknown and undefined set of deities which according to line h098 were the grandmothers of the rain god Chac. However, it has been suggested that Ix Chel was a guardian of the zac beob, or causeways, so perhaps Ix Zac Beeliz is an alternative name for Ix Chel. See also the entry **Beeliz** above. RC: Ix Zacheliz could be translated either as “the white woman who travels on foot,” or as “the woman who travels on the white causeway.”

**Zac Dju, Ah** (c263): “White Cowbird”. The Bacab of the North / the year Muluc. Written as “Zacciui” in Landa.

**Zac Ii** (h211): **Zac Ii** 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 Ii** 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 Chumayel. 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 “años estériles” 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**.

**Zac Lac Tun** (c332, d273, d484, e551, e642, f078, f087, g260): **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, llámanle o invócanle los idólatras: lac.

**Zaciyapan** (d483): 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.

**Ziyah Tun Chac** (c220, c274) RR: This name, Ah Siyahtun-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 Siyah was a familiar “boy name” (Roys, 1940, pp. 38, 46).

**Ziyan Caan** (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 **Mayapan** (c226, j103) and for **Bak Halal** (g015, 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 **Ich Caan Ziho** which also means “Born in Heaven”.

**Zulim Chan** (d009, f052, h109): “Spying snake”? “Peeping sky”? Perhaps this should be spelled **zulim chaan**: “a spying look” or better said “a furtive look”. RC: The green turkey (p. 70), Zulim Chan (p. 69) and Chakanputun (p. 136) are all associated with occasions when people were driven out into the forest, as many were in Katun 11 Ahau, the period of the Spanish conquest. (p. 30) / The green turkey, Zulim Chan and Chakanputun, are symbols of other times when the people were driven from their homes into the forest, as they were again in Katun 11 Ahau by the Spanish conquerors. Cf. p. 77, note 7. (p. 87)

**Zuy Tok Tutul Xiu, Ah** (g068, g078): 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.

**Zuyua** (d183, d187, e285, f072, g008, j006): **Zuyua** and its companion port **Holtun Zuyua** are probably in the south of the state of Campeche. As a logical guess, the port **Holtun Zuyua** is now called Ciudad del Carmen which is located on the island which divides Laguna de Términos from the Gulf of Mexico. 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.)

## GLOSSARY OF METAPHORICAL AND ALLUSIONARY EXPRESSIONS

**Balam Haabil** (b100, b212, b595, b674, b754, c418, c439, e327, 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 Cuceb, 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 **u balam cab**, guardian bees which guard the hive entrance and **u balamil cah** which guard the town. See for example CMM: Balamil: de aqui sale y se dise v balamil cabi: rey de auejas. v balamil cab: la portera de las auejas. v balamil cab: las auejas machos que son grandes. / Balamil cah; v balamil cah: los sacerdotes del pueblo, caçiques y regidores que con su fortaleza la guardan.

**Choch ich** (c094): 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.

**Chaic u bel** (094): 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.”

**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 – zioil** (c251, c301, d217, e453, f438): Taken as separate entities the words **cotz** and **zioil** 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 **zioil** are paired five times throughout these texts, and further **cotz** is never given without being accompanied by **zioil**. (See lines c301, d217, e453, f438) The only instance where such pairing occurs in the vocabularies is in TIC: Tirano: ah zioil, 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 Tza** (e457): “fighting while sitting on people”. See BELMS: Cum tan.tah,te: Sentar sobre otro, ó 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 uui cup. 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; Millsp. 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).

**Oioil al, oioil mehen** (d223, d227, d257, e477, e804): “Bloated children”. For this meaning of **oioil** see BMTV: Henchir atestando: oioil. ¶ Henchid así de chile la cesta: oiolex .l. oioilex ic tu xuxac. ¶ Lleno assi: oioilan .l. oioil buthan. An alternative meaning is to be seen in JPP: Oioil: medio descortezado.

**Oocol than, u** (c388): For the phrase **u oocol than** see CMM: Oocol than: enuejarse o gastarse la ropa. ¶ oocol v cah than tin camissa: gastandose va mi camissa. This phrase appears in the sentence **Talel u caah u oocol 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 oocol u than** instead of **u oocol than**. As a conjecture: it is well known that Mayan clothing carry messages woven into their designs. Perhaps the expression **oocol 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”.

**Don bacal tza** (c031, e457, f398, f437): The meaning of **don bacal tza** is not clear, but literally is “blowgun 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 **don 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 oio** (e645, f027, h330, j304): **Elom oio**: “the cloven hoof shall burn”. The intent of the phrase **elom oio**, “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 oio** (then the hooves burned) which is combined with **ti eli u chi kaknab** (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 chacil 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 incestuoso, por metáfora: hax kak ti 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.”

**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 muc 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 esta de priessa. ¶ homolech va: estas por ventura de priessa. ¶ De aqui: homol ol .l. homol pucçikal ti menyah, ettz.: el apresurado, acelerado para trabajar, &. ¶ en composicion es; hazer de priessa alguna cosa: homol ñib in cah: estoy secuiendo de priessa, ettz. homol hanal: comer de priessa; y assi otros en composicion. See also DMM: Andar de priesa: homol ximbal; ñaa oc; chichcunah oc.

**Hun auat, 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 uao, hun ñon** (c104, c134, j403): This phrase, which appears with variations four times in the texts, is enigmatic. The core of the phrase, **hun uao, hun ñon** means literally “one bend, one blowgun”. For **hun uao** see CMM: Hun vao: vna vez o vn camino, yda y venida. Alternatively the expressions **hun uao** and **hun ñon** might be measurements of distance. See for example BMTV: Medida, desde el suelo, asta la rodilla: hun pix, hun pixib .l. hun vao oc. A similar phrase which implies distance is **hun auat, 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 **ualac** 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 subiuntiuo con este romance; haria, yria, tendria, ettz. See lines c134, c221 and f403 for similar phrases.

**Hun Xaman, hun chikin / tali ti xaman, tali ti chikin / ualac xaman, ualac chikin** (c125, c183, c354, c410, ea70, f021, i372, j007, j316, j370): The meaning of phrases with **xaman** and **chikin** together appears to be “from all directions”. See BMTV: A todas partes, aca 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 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.

**Kintunyaabil** (b494, b632, b752, c287, c290, c420, e473, e599, e648, e656, f082, f436, h328,



h329, j024, j031): drought. See CMM: Kin tun yaabil: verano, tiempo de gran seca.

**Lom Tok Tza** (e457): Literally “fighting by piercing with flint points”. For the term **lom tok** see BMTV: Tranpa para cojer benados y cogerlos así: lom tok.t., lam tah.t. ¶ Tranpa del benado: v lom tokil ceh.

**Lubul u koch, u** (b285, b334, b344, 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 **u lubul u koch**. 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**.

**Max kin, u max katun, u** (c122, c144): For the expressions **max kin** and **max katun** see CMM: Maax katun, v maax katun, .l. v maaxil katun: refino vellaco. ¶ v maaxech katun .l. v maaxilech katun: eres grandissimo vellaco. ¶ v maax katun .l. v maaxil katun Juan: es Juan refino vellaco. / Maax kin .l. 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.

**Maya cimlal / maya cimil** (a630, b313, c420, c483, c543, d168, d209, d294, d458, d474, d487, d562, e282, e287, e448, f063, f089, f430, g138, g284, f022, f107): Wide-spread death. See BMTV: Mortandad pestilencial: ban cimil .l. maya cimilal. / DMM: Mortandad o pestilencia: maya cimil; ban cimil. / CMM: Maya cimlal: vna mortandad grande que vuo en Yucatan, y tomase por qualquier mortandad y pestilencia que lleua mucha gente.

**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 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.

**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 BMTV: Mostrar los dientes haziendo jestos o bisajes: nich co .l. ninich co.

**Oc na kuchil** (e449, f436): Literally, when the vultures enter the houses.

**Oxil uah** (d189, e647, j109, j303): (Note: in these lines **ox** appears without **cup**) **Ox** is the breadnut tree, the fruit of which is used to make tortillas in times of famine. See **cup / ox** above.

**Ox chuylah xuthen** (c231, e332, f016): "Three vessels of holy water shall be hung up." **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.

**Ox kaz u ta, ox kaz u ton** (d236, e424): “His flint knife is lascivious, his penis is lascivious”. The words **ta** (flint, flint knife) and **ton** (penis) are paired several times, both in these texts and in the Rituals of the Bacabs. For the term **ox kaz** see CMM: Ox kaz ol: lasciuo, luxurioso, y que tiene consigo tocamientos suzios o dessa cosas lasciuas o torpes con vehemencia, y dessearlas assi. ¶ ox kaz olech va chuplal: por ventura has desseado con vehemencia alguna muger. ¶ yox kaz oltah huntul vinic: desseo assi vn hombre y vna muger.

**Ox multun tze**k (c010, c419, d487, e337): “Three piles of skulls”.

**Ox ualah u le zilili** (e325, e327): Roys translates this as “thrice raised leaf of the zil-palm.” However, the first problem with this translation is that the text specifically gives the plant **zilil** which is a known tree of the ebony family. (**Zilil**: Diospyros cuneata Standley.) Furthermore, as can be seen from the following entry from the vocabularies there is reason to believe that the word **ualah** is a number classifier and should not be translated as “raised” but rather either as “leaf” or as “person’s stature / height”. (For the measurement which is known as an Estado: medida longitudinal tomada de la estatura regular de un hombre.) CMM: Ualah: hoja de libro y medida como vn estado. Based on this entry the translation should be “three leaves of the the zilil”. There are some toxic properties of the zilil and these may have been known by the Maya and thus the reference to pain in line e327.

**Puch Tun Tza** (e457): “fighting by throwing stones”. See BMTV: Matar a pedradas: puchtun .l. pupuchtun.

**Tan yol che** (c273, e343, e347, e476, e598, g217): “in the depth of the forest”. A metaphorical phrase meaning that the people are forced to leave their homes and forage for food in the forest. Compare with **yalan che, yalan aban** below.

**Tan yol che, tan yol aban** (c273, e347): “in the depth of the forest, in the middle of the bushes”. A metaphorical phrase meaning that the people are forced to leave their homes and forage for food in the forest. Compare with **yalan che, yalan aban** below.

**Tunil cab** (a704, h315): It is uncertain what is meant by both **u tunil cab** and **yibnel cab**. The expression **u tunil 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 **u tunil 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 **u tunil cab**, i.e. an instrument used to record historical data.

**Tunil Uil** (h315): Apparently, a stela on which monthly information is written.

**Uak Chaltun** (c163, c291, e646): “explode bedrock”, a sign of intense forest fire. JPP: Uakal ó uaakal: reventar ó henderse, arderse el cohete, rajarse, estallar. V. uaakal. CAM: Uak; Uakah: Hender, rajar, rebentar, estallar, dar traquido. CMM: Chaltun: peña viua y laja assi.

**Xul u than, u** (e755, e811, f089): Literally: "the end of the word", meaning that the discourse is finished. For an example of the expression **u xul u than** see CMM: Xul: fin, cabo, paradero, termino, remate, o estrmo o limite. ¶ v xul cuxtal: el fin de la vida. ¶ v xul in than la: este es el fin de mis palabras.

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**: (c429, 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 che, tan yol aban**.

**Yibnel cab** (a704, e486, e568): It is uncertain what is meant by both **u tunil cab** and **yibnel cab**. The expression **u tunil 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 **u tunil 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 **u tunil cab**, i.e. an instrument used to record historical data. On line e568 this expression is given again but with the numerical modifier of **uuc ñacab**, “seven innumerable”. RC: The following two words, yibnel cab, have not been translated. Ibel 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.

**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 **yummyah**. The more logical one is **yulma**. See CMM: Yulmal: yrse alisando como encalado quando lo bruñen. For the meaning of **yummyah** 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 Kauil Chel, ah kin Ah Natzin Yuban Chan and ah kin Ah Na Hau Pech.

The source texts read as follows:

yum au netzil vil kuk yaxumi	T16r	e168/e203
yu ma u netzil kuk yaxum	T7v	j067
vnetzil vil kuk yaxum.	T7v	j069
yu ma: Vne tziuit kuk yaxun,	Ch64	j067
yuma v netzi uit kuk yaxun =	Ch64	j069
u netzit uit kuk yaxum,	P65	j067

**Zinic Balam Haabil** (c439, e327, f065, f434): "Year of war / year of fighting." See CMM: Zin balam: pelear o guerrear. ¶ v çinah v balam Juan yetel Pedro: peleó Juan con Pedro. ¶ çin balam v cahob: estan peleando.

Appendix A  
Crónica de Oxtutzcab  
Facsimile

1536 pax u cah tu men ma ya cin lal lae ---chil hab 1534 años ---  
hu he tun vaxac la hun yax kine hoyl kan ah cucg hab tu h---  
a hau he tun tu vuc te yax kin ne 1535 años vuc mu luc ag ---  
1537 hun te pop  
1538 he tun tu bu luc te pop ceg años vuc hix ag cucg <sup>hab</sup> tu hunte pop oxa hau ---  
1539 tu vuc te yax kine 1537 años vaxacil ca vac tu hun te pop cin ci o---  
pul haob te otz male hek laob lae ah çun tutul xiu 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 cgen y tza cu cgi he u puo  
be na hau vech na pot covoh tu la hun hi çip lah ca a haU hi he  
tun tu ca te yax kine bay bin ka he bal  
1538 años bo lo kan ag cucg hau tu hun te pop vchci cgac y kal v  
hin tag ci mil lae vaxac a hau he tun tu vac la hun xule  
1539 años la hun mu luc tu hun te pop can a hau he tun te bu lu---  
te xule  
1540 años buluc hix tu hun te pop. ox lahun ahau he tun tu vuc  
1541 años lag ca bil ca vac tu hun te pop bo lon a hau he tun tu  
ca te xule  
1542 años ox la hun kan tu hun te pop. vheo ci cag espano resob  
ti hoo cag ci ob yax hoppci pa ta no be tu men ag mani ob yet  
v pro bin cial ho a hau tu vac lagun te çeec  
1543 años hun muluc tu hun te pop cin ciob ag çioom tunob tu men  
v ka tun es payo resob he v capitan nile alonso lopez ~~lagun~~  
hun a hau hi tu bu luc te çeec ca hix v hun te pop  
1544 años laguna hau tu va te çeec  
1545 años ox lagun ca vac tu hun te pop hoppci xpotianoil tumen  
fray le çob vay ti cag lae he v ka ba v pa dre illob lae fra y  
Luis vi llapan do fra x. diego de ve har fray Ju<sup>o</sup> de la puer ta  
fray me chor de be na ben te fray Ju<sup>o</sup> de Herrera fray angel  
po cob tok v heçahob te ti cag ti hoe  
vac ahau he tun tu hun te çeec  
he lel en 29 de mayo de 1685 años tin hocgag vcg ben hun hek lae  
calac te res v kaba Ana res ten cen don  
+  
D Joan Xiu

Transcript of original

153--- pax u cah tu men ma ya cin lal lae ---chil hab 1534 años --- ---  
hu he tun vaxac la hun yax kine hoyl kan ah cucg hab tu h---  
153 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 cucg <sup>hab</sup> tu hunte pop oxa hau ---  
1537 - tu vuc te yax kine 1537 años vaxacil ca vac tu hun te pop cin ci o---  
pul haob te otz male hek laob lae ah çun tutul xiu 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 cgen y tza cu cgi he u puo  
be na hau vech na pot covoh tu la hun hi çip lah ca a haU hi he  
tun tu ca te yax kine bay bin ka he bal  
1538 años bo lo kan ag cucg hau tu hun te pop vchci cgac y kal v  
hin tag ci mil lae vaxac a hau he tun tu vac la hun xule  
1539 años la hun mu luc tu hun te pop can a hau he tun tu bu lu---  
te xule  
1540 años buluc hix tu hun te pop. ox lahun ahau he tun tu vuc  
1541 años lag ca bil ca vac tu hun te pop bo lon a hau he tun tu  
ca te xule  
1542 años ox la hun kan tu hun te pop, v heo ci cag espano resob  
ti hoo cag ci ob yax hoppci pa ta no be tu men ag mani ob yet  
v pro bin cial ho a hau tu vac lagun te çeec  
1543 años hun muluc tu hun te pop cin ciob ag çioom tunob tu men  
v ka tun es payo resob he v capitan nile alonso lopez ~~lagun~~  
hun a hau hi tu bu luc te çeec ca hix v hun te pop  
1544 años laguna hau tu va te çeec  
1545 años ox lagun ca vac tu hun te pop hoppci xpotianoil tumen  
fray le çob vay ti cag lae he v ka ba v pa dre illob lae fra y  
Luis vi llapan do fra diego de ve har fray Ju<sup>o</sup> de la puer ta  
fray me chor de be na ben te fray Ju<sup>o</sup> de Herrera fray angel  
po cob tok v heçahob te ti cag ti hoe  
vac ahau he tun tu hun te çeec  
he lel en 29 de mayo de 1685 años tin hocgag vcg ben hun hek lae  
calac te res v kaba Ana res ten cen don  
D Joan Xiu



Edited transcript  
(Standardized orthography)

153--- pax u cah tumen maya cimlal lae ichil haab 1534 años --- ---  
---u he tun uaxaclahun yax kine hoil kan ah cuch haab tu h---  
  
153--- ahau he tun tu uucte yax kine 1535 años uuc muluc ah ---  
hunte poop  
1536 he tun tu bulucte [yax kine 1536] años uuc hiix ah cuch haab tu hunte poop ox ahau  
1537 tu uucte yax kine 1537 años uaxacil cauac tu hunte poop cimci o---  
pul haob te otzmale heklaob lae ah ɔun tutul xiu yetel ah ciya---  
na puc chi yetel na may che yetel na may tun yetel ah men euan ha---  
uinicob te manie ah pul haob tu chi chen itza cuchi he u puɔ be na hau pech, na pot couoh tu lahun hi zip  
lahca ahau hi he tun tu cate yax kine bay bin kahebal  
  
1538 años bolon kan ah cuch haab tu hunte poop uchci chac ikal u hintah cimil lae uaxac ahau he tun tu  
uacclahun xule  
1539 años lahun muluc tu hunte poop can ahau he tun tu bulucte xule  
  
1540 años buluc hiix tu hunte poop, oxlahun ahau he tun tu uuc  
1541 años lahcabil cauac tu hunte poop bolon ahau he tun tu cate xule  
  
1542 años oxlahun kan tu hunte poop, u heɔci cah españolesob ti Hoo cahciob yax hoppci patanobe tumen  
ah Maniob yetel u provinçiail ho ahau tu uacclahunte Zec  
  
1543 años hun muluc tu hunte poop cinciob ah Ɔiomtunob tumen u katun españolesob he u capitanile  
Alonso Lopez hun ahau hi tu bulucte Zec ca hiix u hunte poop  
  
1544 años lahun ahau tu ua te Zec  
1545 años oxlahun Cauac tu hunte poop hoppci xpotianoil tumen frayleçob uay ti cah lae he u kaba u  
padreillob lae: fray Luis Villapando, fray Diego de Bejar, fray Juan de la Puerta, fray Melchor de  
Benavente, fray Juan de Herrera, fray Angel (Maldonado) pocobtok u heɔahob te ti cah ti Hoe uac ahau he  
tun tu hunte Zec  
  
helel en 29 de mayo de 1685 años tin hochah uchben huun heklaye caracteres u kaba Analtes  
ten cen don D Joan Xiu

Segmented and Reconstructed

153[3 años canil muluc ah cuch haab tu hunte poop]  
pax u cah tumen maya cimlal lae ichil haab 1534 años<sup>1588</sup>  
[cabil aha]u he tun uaxaclahun Yax Kine  
[1534 años] hoil kan ah cuch haab tu h[unte poop]  
[buluc] ahau he tun tu uuc[lahun]te yax kine  
1535 años u[a]c muluc ah [cuch haab tu] hunte poop  
[uuc ahau] he tun tu bulucte [yax kine]  
1536 años uuc hiix ah cuch haab tu hunte poop  
ox ahau tu uucte yax kine  
1537 años uaxacil cauac [ah cuch haab] tu hunte poop cimcio[b ah] pul haob te otzmale  
heklaob lae; ah ɔun tutul xiu yetel ah çiya[h xiu yetel] na puc chi yetel na may che yetel na may tun yetel  
ah men euan h[e] uinicob te manie ah pul haob tu chi cheen itza cuchi he u puɔ be na hau pech, na pot  
couoh tu lahunhi Zip  
lahca ahau hi he tun tu cate yax kine bay bin kahebal  
1538 años bolon kan ah cuch haab tu hunte poop uchci chac ikal; u hintah cimil lae  
uaxac ahau he tun tu uacclahun xule  
1539 años lahun muluc [ah cuch haab] tu hunte poop  
can ahau he tun tu bulucte xule 1540 años  
1540 años buluc hiix tu [ah cuch haab] hunte poop  
oxlahun ahau he tun tu uuc[te xule]  
1541 años lahcabil cauac [ah cuch haab] tu hunte poop  
bolon ahau he tun tu cate xule  
1542 años oxlahun kan [ah cuch haab] tu hunte poop u heɔci cah españolesob ti Hoo cahciob  
yax hoppci patanobe tumen ah Maniob yetel u provinçiail  
ho ahau tu uacclahunte Zec  
1543 años hun muluc [ah cuch haab] tu hunte poop cimciob ah Ɔiomtunob tumen u katun españolesob  
he u capitanile Alonso Lopez  
hun ahau hi tu bulucte Zec  
[1544 años] ca hiix [ah cuch haab t]u hunte poop  
lahun ahau tu ua[c]te Zec  
1545 años ox cauac [ah cuch haab] tu hunte poop hoppci xpotianoil tumen frayleçob uay ti cah lae. he u  
kaba u padreillob lae: fray Luis Villapando, fray Diego de Bejar, fray Juan de la Puerta, fray Melchor de  
Benavente, fray Juan de Herrera, fray Angel [Maldonado] pocob tok u heɔahob te ti cah ti Hoe  
uac ahau he tun tu hunte Zec  
helel en 29 de mayo de 1685 años tin hochah uchben huun heklae caracteres u kaba Anal[t]es ten cen don  
D Joan Xiu

<sup>1588</sup> The date 1534 would indicate that this event happened in the latter part of the year 4 Muluc, that is after December 31, 1533.

- Edited
- 1) 153[3 años canil muluc ah cuch haab tu hunte poop]  
pax u cah tumen maya cimlal lae ichil haab 1534 años  
[cabil aha]u he tun uaxaclahun Yax Kine
  - 2) 1534 años: Hoil Kan ah cuch haab tu hunte Poop:  
Buluc Ahau he tun tu uuculahunte Yax Kine
  - 3) 1535 años: Uac Muluc ah cuch haab tu hunte Poop  
Uuc Ahau he tun tu bulucte Yax Kine
  - 4) 1536 años: Uuc Hiix ah cuch haab tu hunte Poop  
Ox Ahau tu uucte Yax Kine
  - 5) 1537 años: Uaxacil Cauac ah cuch haab tu hunte Poop: Cimciob ah pul haob te Otzmale  
Heklaob lae; Ah oun Tutul Xiu yetel Ah Ci Ya yetel Na Puc Chi yetel Na May Che yetel Na  
May Tun yetel Ah Men Euan. He uinicob te manie ah pul haob tu Chi Cheen Itza cuch. He u puo  
be Na Hau Pech, Na Pot Couoh tu lahunhi Zip.  
Lahca Ahau hi he tun tu cate Yax Kine bay bin kahebal
  - 6) 1538 años: Bolon Kan ah cuch haab tu hunte Poop: uchci chac ikal; u hintah cimil lae  
Uaxac Ahau he tun tu uacalahun Xule
  - 7) 1539 años: Lahun Muluc ah cuch haab tu hunte Poop  
Can Ahau he tun tu bulucte Xule
  - 8) 1540 años: Buluc Hiix tu ah cuch haab hunte Poop  
Oxlahun Ahau he tun tu uucte Xule
  - 9) 1541 años: Lahcabil Cauac ah cuch haab tu hunte Poop  
Bolon Ahau he tun tu cate Xule
  - 10) 1542 años: Oxlahun Kan ah cuch haab tu hunte Poop: u heoci cah españolesob ti Hoo cahciob  
yax hoppci patanobe tumen ah Maniob yetel u provinçiail  
Ho Ahau tu uacalahunte Zec
  - 11) 1543 años: Hun Muluc ah cuch haab tu hunte Poop: cimciob ah Oioomtunob tumen u katun  
españolesob, he u capitane; Alonso Lopez  
Hun Ahau hi tu bulucte Zec
  - 12) 1544 años: Ca Hiix ah cuch haab tu hunte Poop  
Lahun Ahau tu uacte Zec
  - 13) 1545 años: Ox Cauac ah cuch haab tu hunte Poop: Hoppci xpotianoil tumen frayleçob uay ti cah lae.  
He u kaba u padreillob lae: fray Luis Villapando, fray Diego de Bejar, fray Juan de la Puerta, fray  
Melchor de Benavente, fray Juan de Herrera, fray Angel Maldonado; pocob tok u heçahob te ti  
cah ti Hoe  
Uac Ahau he tun tu hunte Zec
  - 14) Helel en 29 de mayo de 1685 años tin hochah uchben huun  
heklac caracteres u kaba Analtes                      ten cen don D Joan Xiu

- Translation
- 1) The year 1533: 4 Muluc is the year bearer on 1 Poop:  
Towns were abonded because of pestilence in the year of 1534.  
[2 Ahau] is the tun on 18 Yax Kin
  - 2) The year 1534: 5 Kan is the year bearer on 1 Poop:  
11 Ahau is the tun on 17 Yax Kin
  - 3) The year 1535: 6 Muluc is the year bearer on 1 Poop:  
7 Ahau is the tun on 11 Yax Kin.
  - 4) The year 1536: 7 Hiix is the year bearer on 1 Poop:  
3 Ahau is the tun on 7 Yax Kin.
  - 5) The year 1537: 8 Cauac is the year bearer on 1 Poop: The water bearers died at Otzmal.  
Here they are; Ah oun Tutul Xiu and Ah Ç yah Xiu and Na Puc Chi and Na May Che amd Na  
May Tun and Ah Men Euan. These are the men who were passing through as water bearers to  
Chi Cheen Itza. Those who excaped are Na Hau Pech, Na Pot Couoh on the 11<sup>th</sup> of Zip.  
12 Ahau is the tun on 2 Yax Kin. So it will be remembered.
  - 6) The year 1538: 9 Kan is the year bearer on 1 Poop:  
8 Ahau is the tun on 16 Xul
  - 7) The year 1539: 10 Muluc is the year bearer on 1 Poop:  
4 Ahau is the tun on 11 Xul.
  - 8) The year 1540: 11 Hiix is the year bearer on 1 Poop:  
13 Ahau is the tun on 7 Xul.
  - 9) The year 1541: 12 Cauac is the year bearer on 1 Poop:  
9 Ahau is the tun on 2 Xul.
  - 10) The year 1542: 13 Kan is the year bearer on 1 Poop: The Spanish established themselves and  
populated Mérida. Then the people of Mani and the province first began to pay tribute.  
5 Ahau is the tun on 16 Zec.
  - 11) The year 1543: 1 Muluc is the year bearer on 1 Poop: The people from Oioomtun were killed in war  
by the Spanish; their captain was Alonso Lopez.  
1 Ahau is the tun on 11 Zec.
  - 12) The year 1544: 2 Hiix is the year bearer on 1 Poop:  
10 Ahau is the tun on 6 Zec.
  - 13) The year 1545: 3 Cauac is the year bearer on 1 Poop: The begining of Christianity here in town  
because of the friars. Here are the names of the fathers: fray Luis Villapando, fray Diego de  
Bejar, fray Juan de la Puerta, fray Melchor de Benavente, fray Juan de Herrera, fray Angel  
Maldonado; they established a flint wash basin<sup>1589</sup> there in the town of Mérida.  
6 Ahau is the tun in 1 Zec.
  - 14) Here on May 29 in the year 1685 I copied an old manuscript  
here in the characters of what is called Analte.                      I, don Joan Xiu.

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<sup>1589</sup> Probably meaning a glass baptismal font.

#### Commentary

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 Uinaloob 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 Uinaloob 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 Uinaloob 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.

Edited	Texts from other sources
<div> <div>1) .... he tun uaxaclahun Yax Kine</div> <div>2) 1534 años: Hoil Kan ah cuch haab tu hunte Poop pax u cah tumen maya cimlal lae ichil haab 1534 años: Buluc Ahau he tun tu uucлахunte Yax Kine</div> <div>3) 1535 años: Uac Muluc ah cuch haab tu hunte Poop Uuc Ahau he tun tu bulucte Yax Kine</div> <div>4) 1536 años: Uuc Hiix ah cuch haab tu hunte Poop Ox Ahau tu uucte Yax Kine</div> <div>5) 1537 años: Uaxacil Cauac ah cuch haab tu hunte Poop Cimciob ah pul haob te Otmale Heklaob lae; Ah Dzun Tutul Xiu yetel Ah Ci Ya yetel Na Puc Chi yetel Na May Che yetel Na May Tun yetel Ah Men Euan He uinicob te manie ah pul haob tu Chi Cheen Itza cuchi He u pudz be Na Hau Pech, Na Pot Couoh tu lahunhi Zip Lahca Ahau hi he tun tu cate Yax Kine bay bin kahebal</div> <div>6) 1538 años: Bolon Kan ah cuch haab tu hunte Poop uchci chac ikal; u hintah cimil lae Uaxac Ahau he tun tu uacлахun Xule</div> <div>7) 1539 años: Lahun Muluc ah cuch haab tu hunte Poop Can Ahau he tun tu bulucte Xule</div> <div>8) 1540 años: Buluc Hiix tu ah cuch haab hunte Poop Oxlahun Ahau he tun tu uucte Xule</div> <div>9) 1541 años: Lahcabil Cauac ah cuch haab tu hunte Poop Bolon Ahau he tun tu cate Xule</div> <div>10) 1542 años: Oxlahun Kan ah cuch haab tu hunte Poop u hedzci cah españolesob ti Hoo cahciob yax hoppci patanobe tumen ah Maniob yetel u provinçiail Ho Ahau tu uacлахunte Zeec</div> <div>11) 1543 años: Hun Muluc ah cuch haab tu hunte Poop cimciob ah Dzidzomtunob tumen u katun españolesob he u capitatile; Alonso Lopez Hun Ahau hi tu bulucte Zeec</div> <div>12) 1544 años: Ca Hiix ah cuch haab tu hunte Poop Lahun Ahau tu uacte Zeec</div> <div>13) 1545 años: Ox Cauac ah cuch haab tu hunte Poop Hoppci xpotianoil tumen frayleçob uay ti cah lae. He u kaba u padreillob lae: fray Luis Villapando, fray Diego de Bejar, fray Juan de la Puerta, fray Melchor de Benavente, fray Juan de Herrera, fray Angel Maldonado pocob tok u hedzahob te ti cah ti Hoe Uac Ahau he tun tu hunte Zeec</div> <div>14) Helel en 29 de mayo de 1685 años tin hochah uchben huun heklae caracteres u kaba Analtes</div> </div> <div>ten cen don D Joan Xiu</div>	<div> <div>Chumayel, p. 76 Oxlahun ahau: cimci ah pula: uacppel hab, u binel u xocol haab ti lakin: cuchie: Caanil kan cumlahci pop ti lakin. he tun te na cici pa hool katun haab. hun hix çip catac oxppeli bolon ymix hi. u kinil lay cimci ah pula lae: na pot xiu. tu habil Do. 158 años</div> <div>Tizimin, p. 19r oxlahun ahau uch cu cimil ah pul ha vacppel hab u binel ca ðococ u xoc oxlahun ahau cuchie ti yan u xocol hab ti la kin cuchie, canil kan cumlahci pop hool kan tu holhun sip catac oxppeli bolon imix u kinil cimci ah pul ha, lei tun hab = 1536 - cuchi -</div> <div>Pérez, p. 136 oxlahun ahau cimci ah pula: uacppel haab u binel ma ðococ u xocol oxlahun ahau cuchi; ti yanil u xocol haab ti lakin cuchie canil kaan, cumlahi pop, tu holhun zip catac oxppeli, bolon imix u kinil lai cimci ah pula: lai tun año cu ximbal cuchi lae, ca oheltab lai xoc u numeroil años lae 1536 años cuchie</div> <div>Chumayel, p. 85 Mil y quinientos y treinta y siete a[ños] ti Bolon Cauac u kaba kin uchci moltanbaob al mehenooob ti caananciloob ti cah Mani. Uchebal u bineloob ti cha ðul tu cahal yoklal cinzabci halach uinice. Lay u kabaob lae: Ah Moo Chan Xiu, Na Hau Ez, Ah ðun Chinab, Na Pot Cupul, Na Pot Che, Na Batun Itza, Ah Kin Euan tal ti Cocel, Na Chan Uc tal ti Oibilkal, Ah Kin Ucan tal ti Ekoob, Na Chi Uc, Ah Kul Koh, Na Chan Motul, Na Hau Coyi. Layobi u nucil uinicobi thaniob ca bin chabil ðul tu cahal lae yoklal u cimzabal halach uinicil cah Ah Xiu Otzomal.</div> <div>Pérez: p. 158 1[5]42 – hunil Muluc – hach heçcob españolesob ðoci u heç lumob ti ho.</div> <div>Na Kuk Pech: p. 9 1542 años: Lay haab ca u heçahoob luum españolesoob ti Ich Caan Ziho, Chun Caan. U nup u than Kinich Kak Mo ah kin yetel Ah Tutul Xiu yahaulil cabeçera Mani u pol u metah u heçahoob yax chibaloob lay yax hoppic yocol patan tiob lae tu yoxten tun yuleloob ta luumil ca tun hunkul culhoob lae. Heklay culicoob helelae u huntен ulcobe tu Chi Cheen Itza ti u yax makahoob op ma tech u makal lay op ca u makahoob españolesoob u kabatcoob ah mak opilooob u caten ulcobi tu Chi Cheene ca u tocahoob naoboob Cupul tu yoxten yulelobe ca tun hunkul culhiob lae. Lay yaabil lae: 1542 años. Lay tun hunkul culhiob uay ti luum Ich Caan Ziho. Yaniloob hehelae Oxlahun Kan ah cuch haab ti maya xoc lae.</div> <div>Pérez: p. 159 1[5]44 – Oxil Cauac – hoppel christianoil fr. Luis de Villalpando comisº</div> <div>Na Kuk Pech: p. 10 1545 años: ðani ðuloob Zac li lay ix yaabil hopp ti cristianoil tumen padresoob orden de San Francisco te tu Hol Ha Chan Putune hali yax ulcoob padresoob u machmaob C’ah Lohil ti Jesus Cristo tu kaboob lay lic yezic ti mazeual uinicooob ca tu yax ulooob tu Hol Ha Chan Putun lae te chikin uay tu cuchcabal u than uay Ich Caan Ziho ti Ho, tu cahal Ich Caan Ziho. Lay u kaba lay padresoob hoppez cristianoil uay ti cah Peten Yucatan lae. Lay u kabaobe: Fr. Juan de la Puerta yetel Fr. Luis de Villapando yetel Fr. Diego de Becal yetel Fr. Juan de Guerrero yetel Fr. Melchor de Benavente. Layob hoppez cristianoil uay ti Peten chikin lae ti ma to tac cristianoil uay Cupul pachal Ho ma to tac cristianoil bay to bin cantic ca bin hoppoc toon uay ti Cupule.</div> </div>

### 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, Tizimin, 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.<sup>1590</sup> 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 Tizimin, 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 Tizimin, 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 Tizimin, 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, Capitulo 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 Xiu of Mani to the Cocoms of Sotuta soliciting peace with the Spanish, and not that of a group of priests on a pilgrimage to Chi Cheen Itza as described in the Tizimin, Pérez and Chumayel, p. 76. It seems probable that Chumayel, p. 85, is describing this latter event while the Tizimin, 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.

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<sup>1590</sup> 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).

### 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 Xiu 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*.

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.

Edited Version

c001	Cuceb Oxlahun Kan Oxlahun Kan tu Hunte Poop chab u lac katun ti Ho Ahau ti haab 1593 cuchi tu holahun zec yal kaba
c005	heklay u cuch licil u talel ualic lae he uil tu kinil hi u chabal katun lae Mayapan u uich u kex katun tu kinil u yemel yaal kuk, yaal yaxum <sup>1591 1592</sup> tu kinil uil chibil al, chibil mehen
c010	tu kinil yan ox multun tzek pail akab ppix ich, pail akab chamil ox hublah cot ox ɔalab u nak yaxche tu kinil uil yan zappal hail
c015	tu kinil yan thul caan chacil uaan ti ɔaɔ, <sup>1593</sup> uaan tu xul ix tan beil ha <sup>1594</sup> okom yol ix ɔibaan yol nictē tu kinil uil tu katunil uale ti tali u yanal than yokol ah chaante, kinich chaante <sup>1595</sup> ca zihi ual tu caanile
c020	lay bin utzac oxlahun Kan lae tu haabil 1593 yetel 1594 u lubul lae

<sup>1591</sup> 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: nictē uah u uah, nictē ha u yaal.

<sup>1592</sup> 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.

<sup>1593</sup> For the word ɔaɔ in this context see DMSF: ɔaɔ: tierra en medio de cuevas donde hay agua. See lines c101 and d105 for a similar phrase: **uaan ti ɔaɔ, uaan ti bulux**.

<sup>1594</sup> 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 tunich: arbol o piedra que esta assi.

<sup>1595</sup> 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**.

Bolles

- c001 Cuceb  
13 Kan  
13 Kan on the first of Poop  
the clay idol of the katun<sup>1596</sup> 5 Ahau was created  
in the year 1593.  
On the 15<sup>th</sup> of Zec it is proclaimed.<sup>1597</sup>
- 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 rain god  
standing in the water hole in the cave, standing at the end in the middle of the canal.  
The woman with carnal desires shall cry<sup>1598</sup>  
at this time, during that katun it seems.  
Another prophecy came over the observer, the revered observer,  
when it will be born it seems in heaven.
- c020 Thus it will happen in 13 Kan,  
which falls in the years 1593 and 1594.

<sup>1596</sup> 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 ydoltras a los ydolos que hazen de barro.

<sup>1597</sup> 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.

<sup>1598</sup> 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 Oibaan Yol Nichte** 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 Nichte**. It should be mentioned that the expression **oib ol** means both carnal desire and imagination.

Roys

- c001 That which revolves.<sup>1599</sup>  
  
In 13 Kan, 1 Pop,  
is taken the idol<sup>1600</sup> of the katun 5 Ahau;  
in the year 1593 it was.  
On 15 Zec is the declaration of its name.
- c005 This is its charge for the future, which I tell.  
This would be the time of the taking of the katun.  
Mayapan was the aspect of the change of the katun,  
at the time of the descent of the children of the quetzal, the children of the green bird.  
At that time would be the affliction of women’s offspring, the affliction of men’s offspring.
- c010 At that time there is great death and misfortune,  
at dawn vigil,  
much overthrow of dry-stone walls,  
many signs [on] the trunk of the ceiba tree.  
At that time would be difficult drawing of water.
- c015 At that time there are rabbit-sky Chacs,  
standing erect at the muddy pond, standing erect at the end of the water ditch.  
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,<sup>1601</sup>  
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 it would fall].

Some of Roys’ footnotes are as follows:

<sup>1599</sup> 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.

<sup>1600</sup> Ch’abal is defined as “to be taken” and ch’ab, “to create anew”; so the latter is a possible alternative translation. Lac usually means a shallow bowl, but it was also a word for “idol.” Possibly a ceremonial effigy bowl is meant.

<sup>1601</sup> “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 Tzeec 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 Thuul Caan Chac, El-Chac-que-chorrea-serpientes,  
se yerga hasta el fin de las aguas profundas y en los pantanos.  
Triste estará Ix Oiban 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,
- época en que los hijos ofenden,  
c010    época en la que hay montones de osamentas humanas;  
gato montés nocturno,  
derrumbe de albarradas,  
y tres signos en el tronco de la ceiba;  
época en la que hay muchas víboras;
- c015    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,
- c015 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 Thirteen Kan on the first of Pop.  
Katun 5 Ahau follows along its path,  
the year being 1593,
- c005 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;
- c010 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
- c015 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,
- c020 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.

- Ich Caan Ziho (40) / Ho (38) / Chun Caan (5)  
    Ich Caan Ziho: Pre-Contact: 16, Post-Contact: 24  
    Ho: Pre-Contact: 0, Post-Contact: 38  
    Chun Caan: Pre-Contact: 0, Post-Contact: 5
- Mayapan (40) / Zaclactun (7)  
    Mayapan: Pre-Contact: 35, Post-Contact: 5  
    Zaclactun: Pre-Contact: 5, Post-Contact: 2
- Chi Cheen Itza (38) / Uucil Yaab Nal (4) / Ca Kinchil Zac Uac Nal (1) / Uuc Chuuah Nal (1)  
    Chi Cheen Itza: Pre-Contact: 19, Post-Contact: 19  
    Uucil Yaab Nal: Pre-Contact: 4, Post-Contact: 0  
    Ca Kinchil Zac Uac Nal: Pre-Contact: 1, Post-Contact: 0  
    Uuc Chuuah Nal: Pre-Contact: 1, Post-Contact: 0
- Uxmal (16)  
    Uxmal: Pre-Contact: 10, Post-Contact: 6
- Chakan Putun (14)  
    Pre-Contact: 12, Post-Contact: 2
- Itzmal (10)  
    Pre-Contact: 7, Post-Contact: 3
- Zuyua (10)  
    Pre-Contact: 7, Post-Contact: 3
- Bak Halal (7)  
    Pre-Contact: 4, Post Contact: 3
- Coba / Kinchil Coba (6)  
    Pre-Contact: 4, Post-Contact: 2

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 is mentioned in a couple of cases where it is obviously in relationship to the return of Ah Kauil Cʼel, 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:

- Mayapan: 20  
Chi Cheen Itza: 11  
Chakan Putun: 9

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:

- Mayapan: 11  
Chi Cheen Itza: 8  
Chakan Putun: 6

**Appendix D**  
**An Examination of the**  
**Various Meanings of Koch**

The CMM shows several meanings for the word **koch**:

- 1) Koch: true, infallible, certain:
- 2) Koch: guilt, error, fault, offense, failure:
- 2a) Koch: infirmity brought on by the feeling of guilt:
- 3) Koch: obligation:
- 4) Koch: to carry on the head, the burden carried on one’s head:
- 5) Koch: to strike with horns, to ram:
- 6) Koch: windpipe; Adam’s apple:
- 7) Koch: Ricinus communis L.

There are a few instances in the vocabularies where **koch** (meaning 2) is shown as being parallel to **cuch** (fault, error);<sup>1602</sup> Some examples:

Culpa y obligaçion: koch; cuch. (dmm)

Escusarse hechando a otro la culpa: pul cuch okol. ¶ Escusóse así conmigo, echándome la culpa: v pulah v cuch .l. v koch vokol. (vns)

However, there are many more instances in the vocabularies where **koch** (meaning 4) is shown as being parallel to **cuch** (burden);<sup>1603</sup> Some examples:

Conçiência, por el alma: pixan. ¶ Cargo de consçiência: v koch pixan .l. v cuch pixan. ¶ Con esto descargarás tu conçiência: lay bin emebal v cuch .l. v ppic v pixan la. (vns)

Encargar la consçiência a otro: kochbeçah pixan .l. cuchbeçah pixan. ¶ Encargar uno su consçiência: ña v koch pixan .l. ña v cuch pixan. ¶ No encargues tu consçiência: ma a ñayc v koch a pixan .l. ma a cuchbeçic a pixan. (vns)

Lleuar en la cabeza: koch hol.t.; cuch hol.t. (dmm)

Pul; cuch; koch: llevar (a cuestras). ¶ cenx yah pulil in chicouitl: ¿a donde está él que ha de llevar mi chicouitlte? (cesto o canasto, es mexicano). (sfm)

Here are the entries for **koch** from the CMM:

<sup>1602</sup> Cuch: culpa. ¶ mabal in inchi: no tengo culpa en esta. (mtm)

<sup>1603</sup> Cuch: carga que el hombre o la bestia lleban a cuestras. (mtm)

- 1) Koch: true, infallible, certain:

Koch: cosa verdadera que sale verdadera, infalible, y cierta. ¶ 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. ¶ techi tak koch Juan: tu tienes la culpa que echan a Juan. (mtm)

Escusarse hechando a otro la culpa: pul cuch okol. ¶ Escusóse así conmigo, echándome la culpa: v pulah v cuch .l. v koch vokol. (vns)

na53 Minaan ten kochili tumen ma ñocaan in canbali.

- 2a) Koch: infirmity brought on by the feeling of guilt:

Koch: enfermedad como efecto de la culpa. ¶ yan in koch .l. ñaan in koch tumen dios: ha me dado dios esta enfermedad. ¶ Item: enfermedad que da a los maizales. (mtm)

Talan in koch tumenel Dios: padezco graues trabajos o enfermedades por mis pecados graues. (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:<sup>1604</sup>

Koch: llevar o traer sobre si o en hombros como vna cruz, madero, o cosas semejantes. (mtm)

Koch.: Pul; cuch; koch: llevar (a cuestras). ¶ cenx yah pulil in chicouitl: ¿a donde está él que ha de llevar mi chicouitlte? (cesto o canasto, es mexicano). (sfm)

- 5) Koch: to strike with horns

Koch.ah.ob: cornear o dar cornada. ¶ v kochchahen vacas tu ñulub: diome el toro vna cornada. (mtm)

<sup>1604</sup> Note that this 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 cabeça: koch hool .l. koch pol.t. ¶ Cargarse algo en ombros: 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. (mtm)

7) Koch: Ricinus communis L.

Koch .l. ix koch: higuierilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojos son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada día y limpiando la llaga. (mtm)

### **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:

Čha u koch: vouch for another.

BMTV: Čha koch:: Fiar a alguno por delicto o pena, o por otra cosa: kam koch .l. čha koch. ¶ Fie a mi pádre: in kamah v koch in yum. ¶ Fiador assí: ah kam koch.

Ča 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 ta hunal; 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 helela: 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 .l. emaan in koch tumen 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 consçiençia: emel v koch .l. lukçah koch. ¶ Descarga de culpa tu alma: lukez v koch a pixan.

Emzah u koch: cause trials and tribulations / quit a position / absolve guilt.

CMM: Emzah koch:: Emçah koch: dar o embiar Dios enfermedades o trabajos. / Emzah koch:: Emçah koch: descargar a vno del officio que tenia. ¶ yemçah in koch halach vinic: quitome el cargo el gouernador. / Emzah koch:: Emçah koch: desculpar, descargar al cargado o culpado o culparle menos. ¶ Item: desculpase y descargarse vno a si mismo.

Et macal u koch: pay for the obligation of someone else.

CMM: Et machal: venir assi al justo y al cabal, y llenarse hasta arriba... ¶ et machen .l. et machal in cibah tu koch in yum: pague yo por mi padre .l. vet machi v koch in yum.

Et malhal u koch: Participate in the error of another.

BMTV: Participar en algo con otro, pasar por do él pasa: et malhal .l. et malhil. ¶ Participa Juan de la culpa de su padre: et malhil v cah Juan tu koch v yum. ¶ Participamos de la culpa de nuestro primer padre: et malhon tu koch ca yax yum.

Hatal u koch: break one’s neck. (Here koch means neck.)

BMTV: Ronperse la garganta: haatal cal .l. koch.

Kal u koch: hide the errors or sins of another.

CMM: Kal koch: deßimular callando 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 kamil 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 mehenob ti ppix ich
b346	hoil Caban	lob; u lubul u koch al mehenob ti chapahal
b358	buluc Akbal	u lubul u koch ah kuleloob ti cimil

Lukul u koch: defend oneself against charges of guilt, sins or errors.

CMM: Lukul koch: descargarse o desculpase de lo que le culpan.

Lukah u koch: defend oneself against the errors or sins which are imputed.

CMM: Lukçah koch: desculpase o descargarse o defenderae de la culpa que le imputan. ¶ v lukçah v koch: desculpose. / BMTV: Descargar la consçiençia: emel v koch .l. lukçah 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.t., mac koch. / CMM: Mac koch: pagar culpa propia o agena. ¶ bin in macab in kooch: yo pagare mi culpa. ¶ v macah ca kooch c'ah lohil: ¶ Item: abogar defendiendo, amparar y defender intercediendo. ¶ v macah in kooch padre yicnal in yum dzulil: amparome el padre y defendiome con mi encomendero .l. v mac kochtahen padre yicnal in yum dzulil. ¶ Teexi macic ca kooch .l. teexi yah macul ca koch yicnal kul vinicob: vosotros nos amparais y defendeis de los españoles. / Maacal koch: ser amparado y defendido con intercessiones. ¶ maaci in koch tumen padre yicnal halach vinic: fuy amparado del padre ante el gouernador.

Mocaa u koch: pass sentence.

DMSF: Mocan koch; xotan kin: determinado, sentenciado, condenado. ¶ mocan a kuchilex cex ah keban ti benel mitnal: condenados estan al infierno los pecadores.

Naczah u koch: to indict someone for more than is justified.

DMM: Culpar mas de lo justo: nacçah koch. / CMM: Nacçah cuch .l. koch: poner cargos a alguno; acusarle y culparle 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 connmigo, 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; tzutz koch. ¶ Ut: bin tzutzic 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 diçimular 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 cah tu 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.

Appendix E  
A Commentary About the Personages Named Chilam Balam and Hunac Ceel

Of the various personages mentioned in the Books of Chilam Balam two stand out as real people about whom we can learn a little about their lives. These two are Chilam Balam and Hunac Ceel. Here we will look at the information available from both the Mayan sources and the Relaciones and Histories written by the Spanish friars.

Chilam Balam

The name Chilam Balam is composed of two parts: the title or official position **chilan** and the family name **Balam**. In the vocabularies of the late 16th and early 17th century this title was variously written **chilam**, **chilan** and **chijlan** and is usually glossed as *intérprete* but also occasionally as *profeta*. The word **chilan** also glossed as "*cosa hechada ó acostada*" which is how a **chilan** receives messages from the gods. On page 22v of his *Relaciones de las Cosas de Yucatan* Landa makes the following comment: El oficio de los Chilanes era dar respuestas de los demonios al pueblo, y erā tenidos en tanto q[ue] aconteçia llevar los en ombros. While **Balam** is a family name, like most Yucatecan Mayan family names one can associate this name with a meaning, in this case it is principally "jaguar". However, perhaps because of the nature of jaguars or vice versa the word **balam** / **balan** also means "hidden".<sup>1605</sup>

In the Mayan sources Chilam Balam is mostly referenced as the person who tells what the future holds. For example: **bay yalci ah kin Chilam Balam** ("So says the priest **Chilam Balam**"). However, in the text called **U Tzol Than Ah Kinoob** (the interpretation (of visions) of the priests) there is a description of how a **chilan** receives a prophecy. The scene is described in very real terms on lines j048-j056 and one can visualize the event.

Then the parable was given to them.	ca ix ɔab u ppizaan than tiob
But they did not understand	heuac ma u naatahobi
what the significance of what was said to them.	baax u nukul than alab tiob lae
He is named chilam thus because he goes to lie down.	u kabatic chilam lae tumenel bin chilcabal
He does not move, he does not rise from where he lies	ma tan u pec, ma tan u likil tuux chilaan
within his house.	ichil u yotoch
No matter how much one tried, the face	ma ix u bin yilab u uich
of the one who was speaking	ua bahun u caah
above the house could not be seen	max cu than yokol u yotoche
because there they say he straddles	tumen te bin cu hecel
over the structure of the house	yokol u nail yotoch

<sup>1605</sup> 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 /m/ and /n/ is common in both Mayan and Yucatecan Spanish: minaan - minaaam, huntul - humppel / Juan - Juam, pan - pam, Cancún - Cancúm.

Aside from being a **chilan** Chilam Balam was also a **nacom**, 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 capitán para la guerra, y otras fiestas q[ue] durava tres años este era de mucha honra. In some of the Colonial texts, both Mayan and Spanish, Chilam Balam is at times is 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.<sup>1606</sup> 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 Yuctecan coast. While never explicitly stated, it seems probable that he wanted to monitor the return of Quetzal Coatl / Kukul Can.

The text **U Tzol Than Ah Kinoob** 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 **U Tzol Than Ah Kinoob** 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.<sup>1607</sup>

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:

<sup>1606</sup> This personage, **Ix Kayom Cabal Cheen Mani**, may be related to the mythical figure known today as **X-Nuc Mani**, "the old woman of Mani. This person supposedly lives in the well and when the end of the world comes because of drought she will hand out a palm nut filled with water for each child which you bring her.

<sup>1607</sup> As noted in the introduction to this book, a commentary should be made 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, and especially the Chumayel, shows a lack of continuity for this text. This feature is true of the Chumayel not only as it pertains to this text but also is to be noted in the various other portions of the Chumayel when compared with parallel texts presented in the other Books of Chilam Balam. In this case some of the material for **U Tzol Than Ah Kinoob** is found on pages 64-67 of the Chumayel and the rest on pages 103-107.

Here is the name of the householders  
which they captured at Ecab:  
Nacom Balam was his name.

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. (July 10, 1512)<sup>1608 1609</sup>

The prophecy heard by the six priest is very cryptic, and in fact so cryptic that none of the source texts agree on how this line should be written. What makes most sense is **yulma u netzil uit kuk yetel yaxum** (“The quetzal and the blue bird smooth out their ruined tail feathers.”). However, the source texts divide the first four words in different ways and some of these offer alternative meanings.<sup>1610</sup>

As for the place of Ecab itself: one can not appreciate the origin of its name from such things as aerial maps. However, taking a launch from Isla Mujeres or Cancun to Cabo Catoche the reason for the name quickly becomes apparent as one crosses over from the waters of the Caribbean Sea to those of the Gulf of Mexico. First noticeable thing is that one goes from the rough waves of the Caribbean to the relatively flat water of the Gulf almost as if by magic. It must have been a great relief to those traveling in the Mayan trading canoes when they reached the waters of the Gulf of Mexico. Aside from this, there is a visual difference in the water, with the Caribbean water being a clearer blue.

The name Ecab means “sharp edge of land”, and indeed there is a spit of beach jutting out northward from Isla Blanca towards the island of Contoy which has a very sharp point to it. This is caused by the strong Caribbean current running northwards past the beaches on Isla Blanca carrying with it sand and broken shell. The Gulf at this point has very little current and so acts as a buffer zone in which the sand and shell carried by the Caribbean current can settle out. The result is quite striking and can really only be appreciated on the water.

<sup>1608</sup> The first day of 11 Ahau Katun according to colonial sources is July 10, 1512.

<sup>1609</sup> Cogolludo talks about a later encounter with Nacom Balam in Book II, Chapter V: Caminaron la costa abajo hácia el occidente, que se dice estaba muy poblada, sin hacer daño á los Indios, porque no se irritasen, preguntando con lo arriba referido algunas cosas á los Indios; y de esta suerte dice Herrera que fueron de pueblo en pueblo, hasta llegar á uno llamado Conil. No se llamaba este pueblo sino Cóni, porque Conil es otro puerto de mar antes de llegar á Cóni, y allí habia solamente un rancho donde estaba un viejo, llamado Nacóm Balán, que despues se llamó Pedro, por ser esto el nombre del padrino español.

<sup>1610</sup> The source texts read:

yu ma u netzil kuk yaxum	T7v	j067
vnetzil vil kuk yaxum.	T7v	j069
yu ma: Vne tziuit kuk yaxun,	Ch64	j067
yuma v netzi uit kuk yaxun =	Ch64	j069
u netzit uit kuk yaxum,	P65	j067

He ix bin u kaba ah otochnaloob  
u chucahobie Ecab,  
Nacom Balam u kaba.

tu yaabil uchci u kuchuloob  
tu Hol Ha Ecab tu cahal Nacom Balam  
tu yax chun u kinil u haabil  
u katunil Buluc Ahau Katun

As for why Chilam Balam chose Ecab as opposed to Isla Mujeres or Cabo Catoche near where a longboat carrying Spaniards from a shipwreck<sup>1611</sup> 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<sup>1612</sup> 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 zihzahe
Then he said: "I am going to try out my name,	ca tun yalahe; bin ix in tumte in kaba,
Martinez is my name.	lay Martinez in kaba
God the Father, God the Son, God the Holy Spirit	dios yumbil, dios mehenbil, dios espiritu santo
is my name."	in kaba

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 tzolah u than, u than hahal ku
Now the town officials surrender themselves.	he ix tun u manzicubaob ah belnalobe
Then they said that they would give their towns to me.	ti tun u yalahoob u ñab u cahaloob ten
‘Half-men, where is your town?’	tancoch uinice, tub yan a cahal
My town is everywhere I said. You will pay my town.	in cahal tulacal; cu than; ti bin a botic in cahal
I, <b>Xau Ul</b> , this is what I say to you.”	cen Xau Ule, lic tun in ualic tech

<sup>1611</sup> 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.

<sup>1612</sup> Pages 67 -69 of the Codex Pérez paralleled by Tizimin 8r-8v and Chumayel 65-66.

From the above lines it would seem that **Chilam Balam** is saying that he is the person who took on the names Antonio Martínez and **Xau Ul**. It should be mentioned that the name **Xau Ul** is in keeping with nicknames which are called **baxal kaba** (“play name”) in Mayan and which are a common feature of the Mayan culture,. 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 **Nacom Balam, Chilam Balam, Xau Ul** and Antonio Martínez are alternative names for the same person.

The Spanish friars gave Chilam Balam a further title: **Ah Cambal** which means "the student".<sup>1613</sup> Landa on pages 8r-8v has the following comment: Que como la gente Mexicana tuvieron señales, y prophecias de la venida de los Españoles, y de la cessacion de su mando, y religion tambien las tuvierõ los de Yucatan algunos años antes que el adelantado Montejo los conquistaſse, y que en las sierras de Mani que es en la provincia de Tutuxiu vn Indio llamado Ahcambal <8v> y por officio, Chilan que es el que tiene a su cargo de dar las respuestas del demonio les dixo publicamente que presto serian señoreados de gente estrangera, y les predicarian vn Dios, y la virtud de vn palo que en su lengua llamo Vahomche, que quiere dezir palo enhiesto de gran virtud contra los demonios.

Cogolludo has various mentions of Chilam Balam / Nacom Balam / Chilam Cambal: / Chilam Cacatl<sup>1614</sup>

Cogolludo 84: in Book II, Chapter V: Caminaron la costa abajo hácia el occidente, que se dice estaba muy poblada, sin hacer daño á los Indios, porque no se irritasen, preguntando con lo arriba referido algunas cosas á los Indios; y de esta suerte dice Herrera que fueron de pueblo en pueblo, hasta llegar á uno llamado Conil. No se llamaba este pueblo sino Cóni, porque Conil es otro puerto de mar antes de llegar á Cóni, y alli habia solamente un rancho donde estaba un viejo, llamado Nacóm Balán, que despues se llamó Pedro, por ser esto el nombre del padrino español.

Cogolludo 112-133: Este es el sacerdote de quien hacen mencion Herrera, Remesal, Torquemada y otros Autores aunque le llaman Chilam Cambal; y dice Herrera, dando razon, como los segundos españoles, que con Juan de Grijalva aportaron á Yucatan; hallaron asi acá en Tierrafirme, como en Cozumél (de que se trata adelante en estos escritos) algunas Cruces, que la ocasion desto fué) Que habiendo el Adelantado Montejo comenzado <131><sup>1615</sup> la conquista de esta tierra, y recibidole pacificamente algunas provincias, en especial la de Tutul Xiu, cuya cabeza era el pueblo de Maní, catorce leguas de donde ahora esta la ciudad de Mérida; se entendió, que pocos años antes que llegasen los castellanos, un indio principal sacerdote, llamado Chilám Cambal, tenido entre ellos por gran profeta, dijo: Que dentro de breve vendria de hacia donde nace el sol gente barbada y blanca, que llevaria levantada la señal de la Cruz, que les

<sup>1613</sup> The title **Ah Cambal** is rather inexplicable in the sense that one would think that Chilam Balam would have been given the title **Ah Cambezah** (teacher, master) rather than **Ah Cambal**. Note that Cogolludo uses **Chilam Cambal**.

<sup>1614</sup>Perhaps from the Nahuatl **tlacochcalcatl** = captain. On page 84 Chilam Balam is refered to using his military title, **Nacom Balam**.

<sup>1615</sup>The page numbering jumps from 112 to 131, probably a result of switching the 1 for 3 in 113. The following page numbering continues as if this page is indeed 131.

mostró, á la cual no podrian llegar sus Dioses y huirian de ella. Y que esta gente habia de señorear la tierra, 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 dijo, que de aquella manera habia de ser el tributo, que se habia de pagar á aquellas gentes. Mandó al señor de Maní, que se llamaba Mochan Xiu, que se ofreciese aquella manta á los ídolos, para que estuviere guardada, y la señal de la Cruz hizo hacer de piedra; y la puso 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. Y esta fué la causa, porque preguntaban á Francisco Hernandez de Córdoba 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 habia dicho.

Cogolludo 257-261

CAPITULO IX.

*Hállanse 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 descubrieron 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 Chilam Balam) poco antes que vinieran los españoles, profetizó su venida, que es la profecia, que dejo referida en el libro segundo, y que entónces les mostró la señal de la cruz, y que ha hizo hacer de piedra y puso en los patios de los templos, á donde fuese vista, que la iban á ver muchas gentes por cosa tan nueva, y la veneraban desde entónces. Esta fué la causa, dicen porque cuando llegó Francisco Hernandez de Córdoba preguntaron los indios á los españoles, si venian de donde nace el sol. Esta fué la causa (dicen tambien) porque cuando 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 habia 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 alli 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 Chilan Cambal, de hacer una poesia en su lengua, que he leído muchas veces, en que dijo, que la gente nueva, que habia de conquistarlos, veneraba la cruz, con los cuales habian de emparentar. Esto mismo (dice, refiere Antonio de Herrera) y como el Adelantado Montejo, á cuyo cargo fué la conquista de esta provincia, tardó mas de diez años en volver á ella; pensaron 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 romeria 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 vista lo refiere Bernal Diaz del Castillo en su historia, y aunque no dice alli viesen cruz alguna en Cozumél;



tratando antes de la primera vez, cuando con Francisco Hernandez de Córdova llegaron á Campeche, dice. Que en unos grandes adoratorios de ídolos al rededor de uno como altar estaba lleno de gotas de sangre muy fresca, y á otra parte de los ídolos tenian unas señales, como á manera de cruces. El obispo de Chiapa D. Fr. Bartolomé de las Casas, cuando como se dijo, pasó á su obispado con los religiosos dominicos que llevaba, llegó á Campeche á seis de enero de mil y quinientos y cuarenta y cinco, y por lo que ellos pudieron saber, dice el padre Remesal, que Chilam Cambal fué antes de la llegada de los castellanos, aunque pocos años. El padre Torquemada conviene en este, y dice tambien, 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 Cozumél. La que puso D. Hernando Cortés fué de maderos, que nuevamente se labraron, como dice Bernal Diaz, que la vió labrar.

Afirma tambien Torquemada, que el año de mil y quinientos y veinte y siete, que fué cuando llegó el Adelantado con los conquistadores de Yucatan, se averiguó haber tenido origen la señal de la cruz del indio referido Chilam Balam. Pero digo <259> á esto lo uno, que el Adelantado presente estaba con D. Hernando Cortés, como uno de sus capitanes, cuando les dejó la cruz, que se ha dicho, en Cozumél, y sino se vieran otras antes, que se les hiciese aquella, fácilmente quitaria la duda á los que con el vinieron despues á esta conquista, con decir, que por aquella habrian hecho otras, que se hallaron. Ni D. Hernando Cortés fué el primero que descubrió á Yucatan, pues otras dos veces habian estado aquí españoles, como es notorio y constante, sin que en esto haya controversia, y pues los primeros escritores ponderaron, que los primeros españoles hallaron cruces en Yucatan, bien se deja entender, que no fué la ocasion la que puso Cortés en Cozumél, pues Gomara habiendo escrito, como llegó á aquella isla, despues tratando de la religion de aquellos indios, dice: "Que junto á un templo, como torre cuadrada, donde tenian un ídolo muy celebrado, al pié de ella habia un cercado de piedra y cal muy bien lucido y almenado, en medio del cual habia una cruz de cal tan alta, como diez palmos, á la cual tenian y adoraban por Dios de la lluvia (**Chac**), porque cuando no llovía y habia falta de agua, iban á ella en procesion, y muy devotos. Ofrecianle codornices sacrificadas por aplacarle la ira y enojo, que con ellos tenia, ó mostraba tener, con la sangre de aquella simple avecica. Quemaban tambien cierta resina á manera de incienso, y rociábanla con agua. Tras esto tenian por cierto, que luego llovía. Tal era la religion de estos Acuzamilanos (**Ah Cuzamil**). Y no se pudo saber, donde ni como tomaron devocion con aquel Dios de cruz, porque no hay rastro ni señal en aquella isla, ni aun en otra ninguna parte de indias, que se haya en ella predicado el Evangelio, como mas largamente se dirá en otro lugar, hasta nuestros tiempos, y nuestros españoles. Estos de Acuzamil (**Ah Cuzamil**) acataron mucho de allí adelante la cruz, como quien está hecho á tal señal."

Lo segundo digo, que aunque los conquistadores, que vinieron con el Adelantado, entendiesen entónces haber sido Chilam Balam pocos años antes de su llegada, seria porque con la poca inteligencia de la lengua, no acertarian á ajustar los años, que no es fácil, aun á los que la saben bien hacer el computo de sus edades. No ser tan poco el tiempo, como ocho años que pasaron de la venida de Cortés al principio de esta conquista, parece que claramente lo denotan las palabras de la profecia, pues la empieza, diciendo: Era el año de la décima tercia edad, y por edad contaban el número de veinte años, como el mismo Aguilar dice. Así, si fuera en aquella en que vivía, dijera en la edad presente, como dijo Ah Kukil Chel (**Ah Kauil Cfel**) (otro de los referidos) en su profecia. Ni tampoco parece la edad siguiente inmediata, pues no la pronunciara con términos, que dán á entender prolongacion de tiempo, y era mas fácil decir: en la edad que

se sigue á ésta. Por lo menos la venida de nuestros españoles ochenta años antes la predijo el otro sacerdote gentil, llamado <260> Nahau Pech (**Ah Na Hau Pech**), diciendo, que vendrian de allí á cuatro edades. Y aun el padre Fuensalida en su relacion, diciendo, cuando los indios Ytzaes dejando esta tierra, poblaron la que hoy viven, afirma, que fué mas de cien años antes, y que se fueron allí huyendo de la venida de los españoles, de que tuvieron noticia, mediante las profecias de aquellos indios, que tenian por sacerdotes, que se la prenunciaron. Ni tampoco habia sido necesario se hubiese predicado antes la ley evangélica, para 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 despues que el indio Chilam Balam les manifestó la señal de la cruz, la tenian por el Dios de la lluvia; estando muy certificados, que no les faltaria cuando devotamente se la pidiesen. El doctor Yllescas dice tambien en su pontifical, que tenian un Dios á manera de cruz, que llamaban el Dios de la lluvia. Confírmalo el aumento de la descripcion latina de Ptolomeo, con estas palabras. "En lo interior, y escondido de esta isla habia un templo cuadrado labrado de piedra, muy celebrado en su antigua religion de los indios, en medio del cual se veía una cruz de altitud de diez palmos, á la cual adoraban."

### Hunac Ceel

The second figure is Hunac Ceel.<sup>1616</sup> 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).<sup>1617</sup> 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 Moctecucoma 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 Cheen Itza. 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.

<sup>1616</sup> See BMTV: Elada o yelo recio, que es frio mucho: hunac ceel.

<sup>1617</sup> 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<sup>1618</sup> 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 yahaulilobi, ca hoppi u tanlabalobi  
ca hoppi u kuchul u pululteob  
ca hoppi u pulicoob ich cheen  
ca uyabac u thanoob tumenel yahaulili, mahal u thanoob  
lay Hunac Ceele, lay Cauich u kaba u uinicile  
h295 ti cu thical tu hol cheen ti nohol<sup>1619</sup>  
ca tun bini chabal u than, ca tun hoki yalab u than  
ca hoppi u chabal u than, ca ðuni u than  
ca hoppi yalabal ahauil  
ca culhi tu cuchil ahauob tumenoob  
h300 ca hoppi yalabal halach uinicil  
ma ahau cuchi, chen u bel Ah Mex Cuc  
ca ix alabi ahaulil u pulben Ah Mex Cuc, Coot bin u na  
ca bin caxtabi tu uitzil  
ca bin ðuni 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 ichil oxlahun ahau uac tepal  
ca ðuni u kuchul uyabal u than u kin, u ua Ah Mex Cuc u kaba  
h310 ca u pulah naan Baca u kin Ah Mex Cuci  
ca yancuntabi, ca hoppi u yumintabali  
ca hoppi u tzicili tu kaba Ah Mex Cuc  
ca tun tzici, ca tun tanlabi te tu Chi Cheene  
Chi Cheen Itza u kaba tumen ti bin Ah Itza

<sup>1618</sup> See CMM: Halach vinic: obispo, oydor, gouernador, prouinçial, o comissario. Es nombre para estas dignidades y otras semejantes.

<sup>1619</sup> Indeed, on the south side of the ðonot 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 ðonot in order to retrieve the prophecy.

h315 ca u lukah u tunil cabi, u tunil uil cuch Itzam Luk  
ca bin ichil ha, ca tun hoppi yocol numya te Chi Cheen Itzae  
h317 ca tun bini te likine, ca kuchi yicnal Ah Kin Coba  
  
h107 u kuiloob tu than tu yicatil Mayapan,  
Ah Kin Coba, ah kin te ich paae  
Zulim Chan Yah Canul tu uol paa ti chikin  
h110 Nauat Yah Canul tu uol paa ti nohol  
Couoh 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 katah hun tuliz nictē  
ca u katah zac poop  
ca u katah cappel u tan nok  
ca u katah yax ulum  
h120 ca u katah u le  
ca u katah zac homaob.  
  
g084 Uaxac Ahau paxci u halach uinicil Chi Cheen Itza  
g085 Uaxac Ahau paxci Ah Itza uinicoob ti yotochoob tu caten  
tumen u keban than Hunac Ceel  
ca uchi Chac Xib Chac Chi Cheen Itza  
tu keban than Hunac Ceel, u halach uinicil Mayapan ich paa  
cankal haab catac lahunpiz haab  
g090 tu lahun tun Uaxac Ahau cuchie  
lay u haabil paxci tumenel Ah Cintli Iuitl Chan yetel Ah Tzontecomatl  
yetel Ah Tlaxcalo yetel Ah Pantli Mitl yetel Ah Xochi Ueuatl  
yetel Ah Itz Coatl yetel Ah Kakal Tecatl  
lay u kaba u uiniciloob lae  
g095 uuctuloob ah Mayapanoob lae  
layli u katunil Uaxac Ahau lay ca binoob u paa Ah Ulmil Ahau lae  
tumen u uahal uahoob yetel Ah Itzmal Ulil Ahau lae  
oxlahun uuō u katunil ca paxci tumen Hunac Ceel  
tumen u ðabal u naatoob Ah Itzaob lae  
g100 Uac Ahau  
Can Ahau  
cakal haab ca chuci u luumil ich paa Mayapan  
g105 tumen Ah Itza uinicoob yetel Ulmil Ahau

likiloob ti yotoche tumen Ah Itzmaloob  
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 biniob tan yol che, Tan Xuluc Muul u kaba.

can ahau u katunil uchci yauat pixanobi
- g219

oxlahunte ti katun lic u tepalobi yetel u numyaobi

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 ouloob cuchie

lay uchci u yocol u keban than tiob kuyem uinicoob uchie.

Heuac lay tu chun u yoheltahoob 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 nicté

tumenel Hunac Ceel, u halach uinicil ich paa Mayapan.

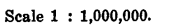
Lay u chunbezic u hokol u boc nicté tu ni

utial u oiboltic chuplal,
- a700

heuac yoklal u naa'an u kinil

yetel kuchul u caah u kinil, u katunil u aaan tiob

tumenel u noh ahauob.



Modern forms of names differing from those given in the Maya text and other place-names not found in the text but mentioned in the foot-notes or appendices are inserted in parentheses. Towns located from description only are marked with an asterisk. The entire Yucatecan peninsula is shown on a smaller scale in the inset. Here the names of the former political subdivisions of the Maya appear in capitals.