A TRANSLATION
OF THE EDITED TEXT OF
RITUAL OF THE BACABS
by
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INTRODUCTION
The material presented in this book is a semi-edited version of Mayan text in a manuscript often referred to as the “Ritual of the Bacabs” accompanied by an English translation. The manuscript is presently at the Garrett-Gates Collection at Princeton University and is listed as Garrett-Gates Mesoamerican Manuscript, no. 1, Manuscripts Division, Department of Rare Books and Manuscripts, Princeton University Library. The manuscript is available online in its entirety through Princeton University Library making it possible for the user of this work to check any given portion of the text.

The following is a description of the manuscript provided by the Library:

“The last 2 pages of manuscript are written on the verso of a fragment of a printed indulgence (Latin)\(^1\) that includes the printed date February 1779. From the language of the text it would appear that this manuscript was copied from a 17th- or 18th-century manuscript. There are two separate modern numbering systems, neither includes blank leaves.”

Dr. Don Skemer of the Princeton Library in a personal communication made some further observations about the Bacabs manuscript: “There are 23 quires in the manuscript. Most are 8 folios each. A few quires (beginning and end) are in 6 rather than 8. We are guessing that these quires had been put together from what remained of the original quires. In short, there are missing folios. Our book conservator kept the folios in the same order in which they came to Princeton. That order was no doubt incorrect in places, and folios are missing.”

The physical description given by the library is as follows: 1 v. (164 leaves) : paper ; 15.3 x 10 cm.

As mentioned, there are 164 leaves, or 328 pages in the manuscript, but there are a considerable number of pages, especially from the beginning through page 108, which are blank and thus unnumbered. One can only guess as to why the抄写者 chose not to write on these blank pages which for the most part are the versus of a numbered page and its facing recto of the subsequent numbered page. However, on page 116, especially the bottom half, where both sides of the leaf are written on, there is a considerable amount of bleed-through. Perhaps the scribe was experiencing this on the initial pages which are now lost and decide to write on one side only of each leaf.

Also as mentioned in the description, there are two page numbering systems. In this work the numbering system used by Roys is followed when referring to page numbers. These numbers are given in the smaller numbers written in black ink placed on the outer upper right-hand edge of the recto pages and on the outer upper left-hand edge of the versus pages.

In the book “Ritual of the Bacabs” Ralph L. Roys left untranscribed and untranslated pages 1 - 3 and pages 214 - 237 (the first two line of 214 are transcribed) and transcribed but did not translate pages 212 - 214, line 2. There is no explanation given by Roys as to why pages 1 - 3 were not worked on, nor is there any mention of them. They are legible enough in the Newberry Library microfilm copy of manuscript of the “Ritual of the Bacabs” from which Roys worked. These pages contain what seems to me to be the final part of a chant, indicating that in fact some pages are missing and that the page numbered page 1 is not really the actual first page of the manuscript. As for pages 214 - 237 Roys mentions only that, “Of the last twenty-four pages of the Bacabs manuscript, eighteen are devoted to medicine and plant lore, three contain what appears to be a fragment of an incantation, and three are blank pages. None of this material has been transcribed or translated in the present volume.”\(^2\)

The material in the manuscript is written mostly by a single scribe. This scribe seems to have been familiar with Beltrán’s Arte de el Idioma Maya Reducido a Succintas Reglas\(^3\) published in 1746, or at least he was following the orthographic rules expressed in that work which are somewhat different than the standard colonial orthography used up to the time of Beltrán’s publication. However, this scribe is not consistent in applying Beltrán’s orthographic rules. For example, the consonant expressed by the letters \(\text{th} / \text{th}\) is given interchangeably even though Beltrán introduced \(\text{th}\) as the representation of that consistent. Thus, the word for “speech” / “word” is given both as \(\text{th}\) and more infrequently as \(\text{th}\) by this scribe.

The hand of another scribe is to be found on the following pages: 20-21, 62-63, 70, 221 (bottom four lines), 223, 227, 231, 233, 235-237. In reality, it appears that most of this material could be classified as being intrusive. This is especially true of the material given on pages 20-21, 62-63 and 70 in which the scribe took advantage of the blank pages left by the original scribe. Because this material is intrusive it has been placed together in a continuous section at the end of this work.

For a physical view of the manuscript go to: http://pudl.princeton.edu/objects/bn0099802r

THE TRANSCRIPTION
As stated in the first sentence of the introduction, the transcription given here is semi-edited. This means that the transcript tries to follow the manuscript as closely as possible using the orthographic conventions mentioned above. However, several factors had to be reckoned with. First and foremost, the scribes were very inconsistent in word segmentation, often dividing words up into syllables on the one hand and on the other running what should be individual words together so that they appear to be a larger word. Then there is the problem of uncrossed \(\text{h}\) in the consonant \(\text{ch}\) which changes the meaning of the word. Whether purposely or not, there are several instances where the scribes left off the crossbar on \(\text{h}\). The scribes were also inconsistent in the orthographic representation of certain words. For example, the word for “sky” was mostly spelled \(\text{can}\) but occasionally spelled properly as \(\text{caan}\). Since \(\text{can}\) has several meanings unrelated to \(\text{caan}\) in most instances it was possible to translate the word properly, but at times there is some doubt. Yet another problem is that from time to time the scribes left out portions of words and even portions of phrases, this most probably from the lack of attention on the part of the scribes. These various problems were addressed in making the transcription given here. Changes of letters or the inclusion of missing material are indicated by brackets, and where necessary by noting the problem in footnotes.

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\(^1\) This notation in brackets is incorrect and should read (Spanish).

\(^2\) See pages xxv – xcvii of the Introduction to Roys’ work.

\(^3\) In paragraph 1 Beltrán gives the following as the list of letters which he felt should be used in the Mayan language: \text{a b c s | e | e h | i | k | l m n o p p q t | th | z t u x y z}. iii
The scribes were also inconsistent in the use of lower case versus upper case letters. In order not to give emphasis to any particular word the body of the texts are given in lower case. Also, punctuation as we know it is generally lacking. Rather than introducing upper case letters at the beginning of a sentence to show where a sentence or phrase begins and punctuation at the end of sentences or phrases the text as transcribed here is divided into lines which hopefully properly represent sentences or phrases. Throughout these texts there are stock phrases. A concordance was run on the text of the Bacabs as well as texts from other colonial manuscripts. Similar or like phrases could thus be easily located throughout this collected material and thus some attempt could be made to come up with a consensus reading for any particular stock phrase. If the variation from these stock phrases were too great to be understood as presented in this material then a certain amount of editing was done to bring these phrases into line with the standard intent of these phrases. As stated previously, such changes are noted either through brackets or through footnotes.

THE TRANSLATION

There are two prior translation efforts which served as guide lines for the translation offered here: those of Ralph L. Roys and of Ramón Arzápalo Marín. 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 some 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 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.

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.

PROPER NAMES AND NAMES OF PLANTS AND ANIMALS

Proper names are not translated but given as they appear in the text. However, because there are at times variations in the spelling of certain names the consensus spelling which is given is based on not only how the name is usually spelled in the Bacab text, but also how it is spelled in the Mayan literature in general. Thus, for example, the name Yaxal Chac appears both as Yaxal Chac and Yaxhal Chac in the Bacab text but is given as Yaxal Chac only in the translation. Proper names are given in the Glossary along with whatever pertinent information which is available, including information as to where these names appear in the text.

The names animals are translated whenever possible. However, when no known English equivalent is available then the Mayan name is given in the translation along with a footnote giving a brief summary of the information available.

With few exceptions, plant names are not translated into English even in those instances where such names are known. They are however footnoted in the first instance of the plant name being given in each text or chant with a brief summary of the information available. This is because it is not uncommon for the same plant name to be applied to a variety of species which are similar in features. For example the word catzim is applied to the following species: Acacia gaumeri / chac catzim / Acacia riparioides / catzim / Mimosa bahamensis / yaxal catzim / Mimosa hemiendyta / canín / catzim / Prosopis chilensis / ek catzim / Prosopis juliflora / catzim / ek catzim, ek catzim, ek catzim / nakchik ch. Note that in some instances a color prefix is added to catzim. In Mayan plant nomenclature the change of the prefix, whether it be a color or it be the prefixes cabal (low) or canal (high) does often indicate a species differentiation in the mind of the speaker. There are five colors used in these prefixes: chac / chacal (red, the world direction color of the east), zac / zacal (white / north), ek / ekel / box / zabac (black / west), kan / kanal (yellow / south), yax / yaxal (green, the center of the world). However, color prefixes can also be used to designate varieties within the same species. For example, for the plumeria (nicté) tree there are the following colors: chac nicté, zac nicté, zabac nicté, kan nicté, and the trees bearing these different colored flowers are named accordingly.

An example of a plant name being translated into English in the following translation is kutz = tabaco, in part because the word is equally applied to the substance tabaco as well as the plant. Plant and animal names are also given in the Glossary along with whatever pertinent information which is available, including information as to where these names appear in the text.

iv
Ritual of the Bacabs, page 1, showing the hand of the scribe who wrote most of the book.

Ritual of the Bacabs, page 20, showing the intrusive hand.
Back side of page 31 showing the bleed-through.

Fore side of page 236 showing a portion of the indulgence printed in February of 1779.
This certainly is his tree, this certainly is his bush.

Then it was born.

With a resounding noise it comes from the center of heaven.

Seizure gave birth to all of the rest of you who come from the center of heaven

It arrives they say in the middle of the water.

And because of it they say that the middle of the water grew.

And because of it they say that the ocean grew.

And because of it they say that the fish grew also.

And because of it they say that the river swelled.

With this then certainly it arrives with Uaxac Yol Kauil.
Because of it they say that Cacabil Chac grew.

Because of it they say that the four branched flower grew.

For four days the red tobacco, the white tobacco, his tobacco will improve.

Then they say it slept, then they say it curled up.

It arrives they say next to the red stemmed seedpod, white stemmed seedpod.

Because of it they say that it swelled up as well.

Out, seizeure!

Truly so it is said in a drunken stupor.

Truly so it is said of its backside.

Truly so it is said of the mat.

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17 There are two instances on this page of the suffix -bil being written -uil: here and on line 15 in the word mucuil / mucbil. Here the word most probably should be cacabil = "rich black earth"; or alternatively "small town". Most probably "black earth" is meant here. There are frequent references to deities known as the ah cacaboooh in modern chants, which are guardians of the good earth for growing crops. Also in modern chants there is the phrase cacabili santo which is analogous to the phrase here, cacabil chac.

18 Explanation by Ortwin: The text says mucuil but mucbil is meant, although in Maya mucec means to bury and wrapped would be tooobil. Tobacco was very important among the Maya and is associated with shamanism throughout Mesoamerica.

19 While the word mucbil can mean “buried”, when applied to foodstuffs it means “barbequed”. Whether tobacco was cured in some way by being buried in a pit oven is unknown to us. The expression mucbil kutz appears twice more in the rituals, on pp 176 and 179.

20 The text appears to read x Can kek lool. Arzápalo reads this as xcan kek tal. However, the word kek is positioned to be a number classifier, and kek is such a particle: CMM: Hek: gajo de arbol, de mata o yerua.

21 As is the case with the recto of this folio, here the final lines are difficult to read, in part because of a water stain on the right hand portion of the text. Arzápalo reads these lines as "Bici tancase [..] ci bin yalabal bul acan ci [b..] bin> yalabal u pach ibin." Grammatically speaking, u pach ibin would be incorrect because of the possessive particle y. The correct phrase would be u pach ibin. There is a line or crease in the paper at the letter immediately preceding the letters ibin, but I feel that it is probably e, making this expression fit with the others before it. The phrase ci bin yalabal is very common throughout the rituals, occurring more than 40 times. Roys has various translations of this phrase: “is to be recited,” “This would be said,” etc. Arzápalo also has various translations of this: “habrá de decirse”, “así ha de decirse”, “así habrá de decirse”, etc. Beltrán’s Arte translates the phrase ci bin as “dizque”, and Coronel’s Arte translates the phrase ci yalabal as “dizese, o dizece.” In sum ci bin yalabal would add up to “They say that it is said” or something similar. I have decided on a somewhat shortened version in translating this: “Truly so it is said”. 

22 “Black Earth Raingod”

23 RBM: “Four” is very important in Maya numerology. It is an ordering principle stressed in the creation myth. The Popol Vuh describes the mythical division of space, with the measurement of the cosmos and the establishment of the four corners of the world. The four foundations and the setting up of the world trees after the flood are also recorded in the books of Chilam Balam of Chumayel, Mani and Ticimín. Maya myth speaks of four creations, four mythical ancestors, four year bearers, etc. and a number of deities are quadripartite in nature: the Bacabs, the Chacs, the Pauahtuns, etc. There was a strict inter-relationship between the four world directions, their corresponding colors, the world trees and the birds that were perched on them as they are depicted in the codices. Spatial, social, religious and calendrical ordering also followed the quadripartite system.

24 This sentence appears once again in connection with kutz on page 80. Roys translated this sentence as “Then he would be asleep; then he would curl up.” However, the use of the second form intransitive verb with bin as the future tense auxiliary verb is grammatically incorrect.

25 From the description of acat in the CMM it appears that what is being talked about is the seedpod of the chocolate tree. CMM: Acat: agallas o bellotas de arboles, y en ellas esta la semillas. y salen despues de caida la flor.

26 Bul probably means “full” and acan probably means “wine”, although alternatively it could mean “moan, sigh”. The CMM has these various meanings for acan: Acan: el dios del vino, que es vaco. / Acan: el mismo vino. / Acan: tio hermano de madre o de madrasta, y tio, marido de la tia, hermana de padre. / Acan: gemir y gemido. / Acan: aullar las palomas. / Acan: bufar algunos animales y bramar. / Acan: zumbar y zumbido como de oydos. / Acan: participio de actar: cosa fundada o fixa: a asentada fixa. / Acan: mar o laguna sossegada. / Acan: agua encarada. For the word bul the CMM has the following: Bul: agalla de hombre o animal. / Bul:ah:ah: jugar a los dados, naipes o qualquer juego assi y el tal juego. / Bual: frisoles pequenos en general; assi la mata o mucha fruta. / Bul: los muslos. / Bul: buul vinic: / Bul:kal: toda la noche. / Bul:akan: cosa hundida o sumida como en agua o anegada. / Bul:ci.: / bul:akat: hartar a vno de vino o atol. / Buleñah: çambullir o sumir algo en el agua y echar a perder a otro en costumbres. / Bul:kal: tomenta que sorbe los baxeses. / Bul:kin: todo el dia de sol a sol. / Bul:kinah: apostar. / Bul:kol.: hartarse hasta no mas de caldo espeso o gusado assi. / Bul: niñ: çambullirse debaxo del agua y ahogar. From the BMTV: Dibulio o agua dulce: bul cabil. / Dibulio general: chup cabal. J. chup cabal. From the DMM: Dibulio: bul cabil, hai cabil.
Because of it they say that the woven mat expanded, it arrives they say next to Ix Ma Uay Ec. It arrives they say next to Ix Mac U Hol Cab. Thus they say it guards him. Yaxal Chac they say makes my hand numb, makes my foot numb. I trample the body of wood, the body of stone. Hun Can Ahau.

34. Amen

27. *Ix Ma Uay Ec*: Possibly “Lady Not Nagual Mud Wasp”. See DMSF: Ua y: trasfigurarse por encantamiento, ver visiones como entre sueño. There are 6 occurrences of this deity’s name: 2.1, 2.6, 2.7, 2.9, 9.218. Compare with *Ix Can U Hol Cab* on line 3.98. For other examples of this pair of deities see lines: 2.6 5, 2.74, 2.90, 9.218. It is paired with *Ix Mac U Hol Cab*. Elsewhere it is variously spelled *ix ma uaye* and *ix ma uay ey*; Roys has the following comment about this deity: RGM: Ix Ma-uy (“lady detrimental-one”). Characterized as ‘she who keeps closed the opening in the earth.’ Cited in an incantation for jaguar-macaw-seizure (balom mo tancat) and a pathology of the breathing passages (u ziyan coc) (MS pp. 9, 10, 81). See also notes to lines 1.12 and 2.64 for other notes by Roys in which there are references to *Ix Ma Uay Ec*.

28. While the name of this deity is normally spelled *Yaxal Chac* in the colonial manuscripts, there are two instances of it being spelled *Yaxal Chac* in the rituals; here and on line 30.13. The other two instances in the name in the rituals but spelled *Yaxal Chac* appear on pp. 81 and 89. Roys, in his notes to the rituals has the following observation: Roys/Bac/160: Yaxal Chac, or Yas haad Chac (“green-water rain god”). Rain is colored green in the Maya codices. Yaxal Chac is the celestial patron of several katun periods in the Books of Chilam Balam (Roys, Chilam Balam of Chumayel, 77, 132-34, 151; ‘The Maya Katun Prophecies’. 30, 37; Thompson, Maya Hieroglyphic Writing, 61, 261). *Ix Ma-uay* (q.v.) is said to be the guardian of Yaxal Chac, possibly implying that she is at the point under ground where the rain water stops and where Metnal, the underworld, begins. Yaxal Chac is cited in incantations for asthma (u ziyan coc), humpeskin-seizure (humpeskin tancaz), and fire biting on wood (u thamal kak nach che) (MS pp. 81, 19, 85).

29. There are a variety of meaning associated with the syllable *uin*, most having to do with the human form or human figure: *uinac*: doll, manikin, *uinba*: image, figure, *uinil*: servant, slave, *uinicial*: painting of a figure, *uinilca* / *uinilcia*: painting of a figure, *uinil*: human body, *uin / uinic*: person, human, body, etc.

30. Starting with line 22 there is a parallel text to be found on pp. 81-82: *bicic tancaz bulaan coc* ci bin yalabal x uinicil te, uinicil tun hunuc can ahau amen / 4

31. This is one of the few intrusions of Christian elements in this source, reflecting that Maya belief had not yet undergone too many changes. Amen indicates the end, and that everything is in order.

32. “Lady Not Nagual Mud Wasp” / “She who Guards/Covers of the Entrance to the Beehive” or “She who Guards/Covers of the Entrance to the Earth”. For other examples of this pair of deities see lines: 2.6 5, 2.74, 2.90, 9.218. Compare with *Ix Can U Hol Cab* on line 3.98. For the meaning of *mac* in this context see the footnote to line 1.29.

33. See CMM: Mac pach: guardarle a vno las espaldas. ¶ v macah in pach Juan ca achac in cimçabal: guardome Juan las espaldas para que no me matasen. ¶ Item: cercar y atajar porque no se huya. ¶ Item: defenderse de alguna calumnia.

34. Here in lines 30 and 31 are examples of two different meanings of the near homonym written in the colonial manuscripts as *chac*. It is here that one can definitely say what the meaning is of *chac*, pronounced with a normal vowel, and *chac*, pronounced with an elongated vowel, in the first instance the meaning is “red” and in the second instance the meaning is the rain god “Chac”. However, as shown in the BMTV, there are actually four principal meanings for the spelling *chac*: 1) *Colorada cosa: chac l. chachac. ¶ Neutro: chachal l. chachachal. ¶ Colorada me poner: chacal v cah in ic. ¶ Activo: chacacumah. ¶ Colorado como flamenco de rostro: chac lah vinic l. chac tunilah vinic. ¶ Colorado tener el rostro de verguenza: chacxicen ich. ¶ Colorada cosa que rebuena: chac hopenhal. ¶ Colorado aserle el rostro de yra y enojo: chacxicen ich. / 2) Coser algo en agua: chac ah, ab. ¶ Cosido así: chac, chacan l. chacbil. ¶ Cosido así: thub chac. ¶ Cosido así: chac, chacan l. chacbil. ¶ Coser la olla cosa que sea de comer, y la carne: thub chac. ¶ Cosido así: thub chacal. / 3) Agua o aguacero que lluebe: chac. ¶ Las borbotijas a manera de cascabeles que haze el agua quando llueve: v cum chac. / 4) Mui o mucho: chac l. chac. ¶ Mui bueno o muy no malo: chac vzt l. chac mah lob. Also given is the submeaning of meaning 3: Ydolo del agua, de los panes, de los truenos y relampagos: Chac.

While one can not say with any certainty how these various words *chac* were pronounced at the time this text was originally written, today, in the first two instances the vowel is of normal length and in the last two instances the vowel is elongated. It is Elbac all four meanings seem to be used but at times it is not absolutely clear which of these meanings is actually meant.

35. See CMM: Po chek t.: hollar o pisar u atopellar como haze el cauullo.

36. This paired expression, *uinil ti, uinicil tun*, occurs with some variation about 40 times in the rituals. This paired element, translated by Roys as “the wooden man, the stone man”, recalls the wooden dolls mentioned in the Popol Yulé: *huzuc x hanic poy ahacmeh, x e vinac vachinich*... (Villacorta, 1962:39): “they made wooden dolls; they looked like human beings.” Alternately, the reference could also be to shamanic artifacts; perhaps a kind of “doll” or figureine to represent a deity. Shamanic medicine bundles contained a variety of things, including small “idols”. We know that during the post-Conquest such “idols” were still used in Aztec rituals, as Balsalobre, de la Serna and Durán, etc. mention. Modern-day ritualists/curers treasure such artifacts when they find them and often use them in their ceremonies.

37. “Great Four Ahau”
The words for Roys # I 1.

38 thanil balam mo tancase,
39 mac cech tah mac cech tah akab
40 u chabbee kin chac ahau
41 colop u uich kin ca sihech
42 max a na
43 max a coob 44 [max a] cit 45
46 ca chabtabech chacal ix chel sacal ix chel
47 yx hun ye ta yx hun ye toon
48 la a na la a cob [la] a cit
49 can ci / tu pach [acantun] /5

42 The word cob / coob is probably related to cobol, lineage.
43 The word elit is related to “father”, as for example in citbil.
44 The words na, cob and cit are used together three times in Text 2. Compare with lines 13 and 67.
45 As in the case with the word written chac having at least four different meanings as shown in the footnote to line 31 above, so too does the word chacal have at least two different meanings: “red” and “great / big”. Here, because it is accompanied by the sacal it is assumed that the color red is meant. However, there are several instances where it is not clear which of these meanings are correct.
46 As typical with many older colonial texts, “u” and “v” are used interchangeably for the vowel “u” and the consonant “w” in this manuscript.

50 As in the case with the word written chacal having at least four different meanings as shown in the footnote to line 31 above, so too does the word chacal have at least two different meanings: “red” and “great / big”. Here, because it is accompanied by the sacal it is assumed that the color red is meant. However, there are several instances where it is not clear which of these meanings are correct.
41 It seems that the reverential title Kin Chac is an alternative to kinich meaning “powerful, respected”. There is some question as to how to interpret the word kinich. While there is no vocabulary entry which resolves this question it appears that the suffix –ich in this case has nothing to do with “eye”, but rather converts a word root to an adjective. Thus: hekech, cilich, nohoch, mucuch, etc. It appears that the most appropriate translation for kinich is something along the lines of “powerful, respected”. Thus, Kin Chac Ahau = “powerful lord”, often used in conjunction with the deity Colop u uich Kin.

52 This is probably the day 4 Ahau and not the god mentioned in the previous line.
51 Colop U Uich Kin: BMTV: Idolo mayor que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop u uich Kin.

48 As typical with many older colonial texts, “i” and “y” are used interchangeably for the vowel “i” in this manuscript. Conversely, at times “i” is used to represent the consonant “y”.

49 As in the case with the word written chacal having at least four different meanings as shown in the footnote to line 31 above, so too does the word chacal have at least two different meanings: “red” and “great / big”. Here, because it is accompanied by the sacal it is assumed that the color red is meant. However, there are several instances where it is not clear which of these meanings are correct.
45 The words chab (create) and akab (night, darkness) are frequent pairs throughout the rituals, occurring more than 30 times. It is not really clear as to how this pair of apparently antonymous words should be translated.
40 It seems that the reverential title Kin Chac is an alternative to kinich meaning “powerful, respected”. There is some question as to how to interpret the word kinich. While there is no vocabulary entry which resolves this question it appears that the suffix –ich in this case has nothing to do with “eye”, but rather converts a word root to an adjective. Thus: hekech, cilich, nohoch, mucuch, etc. It appears that the most appropriate translation for kinich is something along the lines of “powerful, respected”. Thus, Kin Chac Ahau = “powerful lord”, often used in conjunction with the deity Colop u uich Kin.

47 As mentioned in footnote 7, it is difficult to find the most appropriate word to use to translate the word tancas / tamcaz / tamacaz.
46 “One Ahau, Great Four Ahau”. See Glossary of Proper Names.
45 The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the office indicated. For example, hunac ah miatz is the wisest of wisemen. The words will be translated in various ways throughout this translation depending on the context: “best”, “most” “great / greatest”, “singular / singularly”, “supremely”, “infinite / infinitely”. For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa.

50 The words for Jaguar-Macaw Seizure, a demented seizure.
51 Can Ahau, they say, is the creator,
52 This is your mother, this is your lineage, this is your father
53 above directly behind the stone hut,
Text 2 / page 5

15. can ci tu pach maxcal sihech
16. u cool chabe, u cool akabe
17. [k]an [cha]hlo che,
18. [k]an [cha]hlo tunich ca sihech
19. u cool akab ah ci tancase
20. cech u cool chabe, cech ah co tancase
21. cech nietc tancase, cech balam tancase
22. cech ah mo tancase,
23. cech ceh tancase
24. max a che, max a uaban
25. bax u tas [a] sulbal ca siheche /.../6

53 The text reads “can / ci tu pache, can ci tu pach che maxcal” by the word “acantun” throughout the rituals. The following are comments on “acantun” and “maxcal”:

Acantun: stone hut, cave, and perhaps ceremonial hut, from ac = arch and tun = stone. From the context in the “Ritual of the Bacabs” it seems that acantun is some type of structure. A conjecture can even be made that acantun is an alternative word for actun = cave, and in two instances with sulbal = arbor, which Roys believes to be a ceremonial hut. Further, acantun and sulbal are often paired in the Bacab manuscript without maxcal. It would thus seem that Arzápalo is correct in his translation of maxcal as temezcal.

Maxcal: steam bath house, sauna. Called temezcal in Spanish, from temazcalli = bath house in Nahualti (tema = bath and calli = house). From the archaeological evidence in Yucatán and from the present-day existence of temazcallis in the highlands of Mexico it seems that maxcals were mostly either in-ground structures with a wickiup type roof or occasionally below-ground structures. In the “Ritual of the Bacabs” Roys translates maxcal as being an unidentified plant, but maxcal is often paired with the word acantun, which might be an alternative spelling for actun = cave, and in two instances with sulbal = arbor, which Roys believes to be a ceremonial hut. Further, acantun and sulbal are often paired in the Bacab manuscript without maxcal. It would thus seem that Arzápalo is correct in his translation of maxcal as temezcal.

54 This is the first of many lines using the word cool / col / coil and variations thereof with the words chab, akab, and occasionally kin. It would seem that all of these lines should be translated similarly, but in Roys and Azápal that is not the case. Confusing the issue is that one of the alternatives uses the word coolba which in the CMM is given as follows: Coolba: irse afloxando. ¶ Coolban ac: cosa que se va afloxando. While this may seem to be a different meaning than that generally accepted for cool / col / coil = “crazy”, CMM gives the following for cool: Co ol: loco, desatinar, sin juicio. ¶ has co uol: muy loco eres. Perhaps there is some relationship between “aflojar” (= to loosen) / “destar” (= to untie) / “desatinar” (= to go crazy) in both the Mayan and Spanish languages which in colloquial terms means “crazy”. Throughout the Bacabs the words cool and coil will be translated as “demented”.

55 The text reads “can cha lo che can chaah lo tunich ca sihech”. Roys believes, and I think correctly, that the words “can cha” and “can chaah” refer to the kan chaah snake. See page 8, line 1 for a second occurrence of this snake’s name in this ritual. Other occurrences of this snake’s name are to be found on pages 117, 126, 127, 128 and 131, where it is written kan chaah.

56 The concept of illness includes the idea that winds and spasm were the origin/bearers of illness, a belief that has persisted among the Maya until the present day.

57 The word cool / coil in modern Mayan means rabid in it various meanings, but it appears that the sickness rabies did not exist in the Americas until the coming of the Europeans. While the older vocabularies use the word “rabia” to define these Mayan words, it is clear that it is used only in the sense of “mad” or “furious”. It was not until the Diccionario of Juan Pío Pérez, 1877, that coil is given as “rabia” meaning hydrophobia. See the American Heritage Dictionary in which three different meanings apply to the word “rabid”: rabid; adjective. 1) irrationally extreme in opinion or practice: a rabid isolationist; a rabid baseball fan. 2) furious or raging; violently intense: a rabid hunger. 3) affected with or pertaining to rabies; mad. Origin: L rabidus raving, furious, mad, equiv. to raba- (derivative of rabia) to rave, be mad ± -idus.
chacal tancas che sacal tancas che
ekel tancas che kanal tancase
la a che cec mo tancase
chacal has max sacal has max
ekels has max kanal has max
ekels kokob max kanal kokob max
chacal nicte max [sacal nicte max]
ekels nicte max kanal nicte max
la a che cec nicte tancase
cech co tancase /
Red tancas che68, white tancas che,69 black tancas che, yellow tancas che,
red kante moo70, white kante moo,
black kante moo, yellow kante moo are your trees.
These are your trees, you, Moo Tancas:
red maney max, white maney max,71 black maney max, yellow maney max,
red kokob max, white kokob max,72 black kokob max, yellow kokob max,7374
red nicte max, white nicte max,
black nicte max, yellow nicte max.75
These are your trees, you, Nicte Tancas,76 Max Tancas.77
You, Co Tancas78

The text reads “y.y.y.” here and on lines 35-36 which is the equivalent to “etc., etc. etc.”, meaning that the four world directions are carried out.

Acacia angustissima Miller (Kuntze). (Mendieta y del Amo 1981:2)
Mamey: Calocarpum mammosum (h.) Pierre (Mendieta y del Amo 1981: 72); Mammea americana L. (ibidem. 209)
Aristolochia odoratissima L (Mendieta y del Amo 1981:34) or Pilocarpus racemosus Vahl.(ibidem.39).
Other plants with the name kokob in them: Kokob ak: Aristolochia odoratissima L. (Mendieta y del Amo 1981: 35, Kokob xiu: Asclepias curassavica L. (ibidem 39). Kokob is also a poisonous snake mentioned in Yerbas y hechicerías del Yucatan. See CMM: Ah xot kin: una bivora llamada kokob porque dize que mata. / TIC: Víbora que hace sudar por las coyunturas: kokob.
Here it is obvious that the writer saw no further necessity to repeat the pattern, since he had already indicated it. “Monkey-Plumeria”. An unlisted plant name.
“Erotic seizure”.
“Monkey seizure”.
“Demented seizure”.

66 The text reads “y.y.y.” here and on lines 35-36 which is the equivalent to “etc., etc. etc.”, meaning that the four world directions are carried out.
67 The nicte, Plumeria rubra (Mendieta y del Amo 1981:274). L. is a flower that had erotic connotations for the Maya. The Callejón de Motul (Azépalo et al 1995, folio 328r:560), defines it as a flower, but does not specify from what tree or plant. It then goes on to emphasize its negative character as “deshonestidad, vicio de carne, y travesuras de mujeres” (idem).
Text 2 / page 7
39. It falls down beside
40. ix hun puub:kik
41. ix hun puub:Olom.83
42. unfettered creator, unfettered darkness.84
43. It is in fear of ix Hun Puub:Kik,
44. ix Hun Puub:Olom.
45. There is fear of vomited water,
46. not certainly the water of blood
47. but rather Ah Oc Tancas.86 Ah Ci Moo Tancas.87
48. Here certainly is the demented creator Can Tancas88 it seems.
49. Huril it there, ye Cantul Ti Ku,89 ye Cantul Ti Bacab.90

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Text 2 / page 7 (Roys # 1)
39. [u lubul]97 bin ycnal
40. ix hun puub:kik
41. ix hun puub:Olom
42. u colba chab, u coolba akab
43. ti [u] kax u kinam ycnal ix hun puub:kik,
44. ix hun puub:olom
45. ti tu chaa u kinam91 ycnal tu xeah ha
46. ma bacan hai olom
47. bacan ah oc tancas, ah ci m0 tancas
48. he bacan col chab can tancas bacin
49. p[i][c] chin46 tex to ce[x] cantul ti ku cex cantul ti bacab.92

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79. There is a blotch on the lower right hand corner of page 6. However, other examples of the phrase “bin ycnal” are preceded by “u lubul”. See lines 51 and 56.

80. The vocabularies equate the expressions cha u kinam and kax u kinam. See for example BMTV: Tener con reberencia y respecto: cah tibib, cah kinam.1. kasal kinam ti puçikal. ¶ Temi a Dios: in chah v tibib Dios, in chah v kinam Dios.1. kaxi v kinam Dios tin puçikal.

81. In this particular text the verb pic chin is spelled either “pichin” or “pichin”; However, throughout the rest of the rituals it is normally spelled correctly as pic chin.

82. This is the first time that the Bacabs are mentioned in the rituals. Altogether they will be mentioned more than 40 times. The Bacabs are 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, Hix, and Cauac, which in turn are related to the four world directions. The Bacabs have various alternative names which according to various sources are as follows: for the year Kan (to the east, red): Ah Can Tzac Nal, Chacal Bacab, Chac Pauahtun, Chac Xib Chac; for the year Muluc (to the north, white): Ah Zac .92 Ziac Bacab, Zac Pauahtun, Zac Xib Chac; for the year Hix (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.

The CMM has the following entry: Bacab: representante y juglar.

In the Cucub, lines C261-C264 we have the names of three of the Bacab aspects mentioned above: c261 uatal u caah ah koh bacab, ah can tzic nal ti cultal ti tun ual tu bulucpiz tun katune hokaan ah can tzic nal, ah can ek, ah zac .92

c264 tu kimi, tu katumal u chiac u bel ah can tzic nal

There is also another line which has the name Ah Can Tzic Nal:
c387 ca colah u canhel ah can tzic nal bacab

In as much as the name Ah Can Tzic Nal appears in both instances in Cauac years, it appears the Ah Can Tzic Nal as a Kan year aspect might be in error and might be a Bacab of the Cauac (southern, black) years.

83. “Lady Great Squeeze Out Blood (kik), Lady Great Squeeze Out Clotted Blood (olom)” Roys translates this pair of deities as “lady unique-needle-remover-of-blood, lady unique-needle-remover-of-clotted-blood”. However, the vocabularies give a seemingly different meaning to the words hun puub:olom. See BMTV: Mediika asta la boca: hun chij 1. hun puub:chij. For the probable meaning of puub see BMTV: Sacar podre, esprimiendola: pooial 1. puub:ah.ab. ¶ Sacada podre asi: pooan 1. puubil.

84. Here Roys translates this as “Removed is creation (cachin)” or “removed is darkness (akab)”. Later, for lines 2.57-58, he translates this pair as “the madness of creation, the madness of darkness”. See CMM: Col ba: apartarse con disimulaçion. / Cool ba: afloxarse. / Cool ba: despoblarse algun pueblo poco a poco. / Coolba: irse afloxando. ¶ Coolbana: cosa que se va aflojando.

85. It is difficult to know how the translate the word kinam in any given context. The range of meanings, according to the colonial vocabularies, is significant. Before looking at these meanings, it is most probable that the underlying source of meanings comes from the root word kin as applied to “sun” and the heat and power which emanates from the sun. Some of the meanings attributed to kinam are as follows: heat, force, strength, power, virtue, venerable, respected, pain, poison, ferocity, fear. See the Combined Vocabularies for a listing of the various meanings attributed to kinam. To make interpretation of kinam even more difficult, at times the verb which is used in conjunction with kinam adds another layer of interpretation. Here, where the verb roots kax and cha are used with kinam on lines 43 and 45, the following meaning power from BMTV seems to apply: Tener con reberencia y respecto: cha tibib, cha kinam.1. kaxal kinam ti puçikal.


87. “Drunken Macaw Seizure”.

88. “Four Seizures” / “Snake Seizures”.

89. “Four-fold deity”. Here they are referred to in the singular, but further on they are frequently in the plural, an example of how either their individual or quadrupartite nature is stressed.

90. “Four-fold Bacab”
Text 2 / pages 8 – 9

50. It falls down they say next to Ix Kan Chaah Kik.
51. Ix Kan Chaah Olom.
52. next to Ix Hun Tah Acay Olom.
53. Hurl it there next to Ix Hun Tah Acay Olom.
54. Hurl it there, ye Cantul Ti Ku, ye Cantul Ti Bacab.
55. It falls down they say next to Ix Co Tancas Ek.
56. Four days it reclines next to Ix Co Tancas Ek.
57. It bit the hand of the unfettered creator, the unfettered darkness.
58. It licked the blood in the sweat-bath, it licked the blood in the stone hut.
59. Now, then, throw it to the demented creator, to the demented darkness.
60. ye Cantul Ti Ku, ye Cantul Ti Bacab.
61. Can kin chilan ycinal yx co tancas ek
62. then he arrives in the heart of the underworld.
63. next to his father Can Yah Ual Kak.
64. next to his father Can Yah Ual Kak.
65. Seated is Ix Ma Uay Ec.
66. Ix Mac U Hol Cab.
67. This then is his mother, this then is his linage, this then is his father.
68. Then he arrives in the heart of the underworld.
69. The cries of his birds make a resounding noise.
70. What created then you, ye Cantul Ti Ku, ye Cantul Ti Bacab.
71. Truly so it is said by Can Yah Ual Kak.
72. Cantul Ti Ku, Cantul Ti Bacab.

91. The text reads “ix kan kinich ix kan chaah olom”. Throughout the rituals the word “olom” is frequently paired with “kik”, and furthermore there is another example of the pair “kan chaah kik, kan chaah olom” in on page 28 the rituals.
92. Commentary to RA’s Nota 18: 11.08.112.
93. Commentary to RA’s Nota 19: 11.08.114.
94. “Forceful Enemy of Pox”
95. As noted in footnote to line 1.27, this name is variously spelled ix ma uay ec, ix ma uaye and ix ma uay ec. See lines 1.27, 2.74, 2.90, 9.218, 17.20.
96. “Demented Seizure Star”
97. Possibly “Lady Singularly Really Pooled Clotted Blood”. For possible meanings of tah and acay see CMM: Tah: en composicion; con fuerça o fuertemente. / Acaan: agu a encharcada. RBF: Ix Hun-tah-acay-olom (“lady unique-splotch-of-clotted-blood”). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) (MS p. 8). Here tah has been translated only from its contexts, such as blood and coloring matter. Tah is defined as “splinter,” but I do not know that a splinter was used in connection with a blood sacrifice.
98. “Lady Unique-splotch-of-clotted-blood”.
99. “Forceful Enemy of Pox”
100. See Roys’ note on the kan chaah snake: The kan-chah is described as a large nonpoisonous snake, and its name, “orange-red-drop,” suggests strongly that it was red spotted. Here, apparently, it is cited as a symbol of the blood sacrifice mentioned in the following lines in the adjoining column.
101. The words humucnac and culucnac are alternative words for loud or resounding noise. See the corresponding entries in the CMM.
Text 2 / page 10

73. *humucnac / yauat u chichil, u mutilt*

74. *tumen ix ma uay[e] ix mac u hol cab*

75. *chac tan chichi*

76. *sac tan sipip chac tan sipip*

77. *yx ko caan yx ko munyal*

78. *la bin pul kin*

79. *ta lubic tan yol metnal*

80. *co tancas bacin, mo tancas bacin, balam tancas bacin*

81. *bla u col chab cubico*

82. *cex cantul ti ku, cex cantul ti bacab oo*

83. *tubalix ha xan*

84. *ma bacan hai, kik bacan olom bacan /*

85. *tu che ah mo balam tancas*

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Text 2 / page 10 (Roys # I)

73. The cries of his birds, of his birds of omen, make a resounding noise.

74. because of Ix Ma Uay Ec, Ix Mac U Hol Cab.  

75. The red-breasted chichi.

76. the white-breasted sipip, the red-breasted sipip.

77. Ix Ko Caan, Ix Ko Munyal.

78. Here they say it is announced

79. that you fall into the heart of the underworld:

80. Co Tancas it seems,

81. Moo Tancas it seems, Balam Tancas it seems.

82. Well, this is demented creator which we feel,

83. ye Cantul Ti Ku, ye Cantul Ti Bacab, Oh!

84. There is a wide expanse of water also.

85. It is certainly not water,

86. it is certainly blood, certainly clotted blood

87. on the tree of Ah Moo Balam Tancas.

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The word *mut* has two meanings, “omen / augury” and “bird”. When *mut* is accompanied by or used in place of the words *pectzil* and / or *anumal* then the meaning is definitely the former. However, when it is accompanied by *chic* or used in place of *chic* then it appears that it can mean either “omen / augury” or “bird”, or more especially a combination of the two: “bird of omen”. The DSFM and Roys give more specific information about the variety of bird for *mut*: DSFM: Mut: faisán, ave. Roys, in his Ethno-Botany has the following: Mut. A bird of the Cracidae family. (Maler, 1908, p. 182).

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An unidentified bird of omen. See footnote to this line in the Mayan column.

An unidentified bird.

The pair of entities, *Ix Ko Caan* and *Ix Ko Munyal*, appears 9 times in the Bacabs. There are a couple of variations, once as *Ix Koko Caan, Ix Koko Munyal*, and once as *Ix Ko ti Caan, Ix Ko ti Munyal*. The pair appears to be some sort of bird-like deities, perhaps related to omens. Aside from the generally accepted meanings for *ko*, the crop of a bird or the stomach of an animal, the CMM registers the word *ko* in the following: “Ah ko ta: papagayos de grandes picos, que tambien se dice: guacamayab.” It is not clear that the word *ko* as employed in this entry has the same function as that employed in the above pair of names.

“Demented Seizure”,

“Macaw Seizure”,

“Jaguar Seizure”.

The verb *ubic* means both “to hear” and “to feel”. There are several examples of *cubic*, or properly *c’ubic*, in the “Discursos Predicables” of Coronel.

“Four-fold Deity”,

“Four-fold Bacab”.

The meaning of the word *oo* is unclear, but there seems to have been three different meanings for the word in the Bacabs. In this particular instance it seems to serve as an explanation. See CMM: O: interjecion a admirantis I. dolentis. Other instances of this use are to be found in Text 3 on lines 12, 56, 88 and 91. The word is to be found throughout the rituals in various contexts, in some indicating that it is the name of a bird, in others that it is the name of a tree, and in yet others indicating that it is the name of a variety of seizure. Roys has the following comments about *oo*: Oo. Stated to be a “bird” and so implied in the contexts here, although sometimes, perhaps, a mythical bird. Insects, however, are often ritually designated “birds” in this manuscript. Cited in an incantation for traveler-seizure (MS pp. 17-19, 22, 24). It is also the name of a seizure (*oo-tancaz*) (MS pp. 47, 50-52, 54, 56, 57, 60).
Text 2 / page 11 (Roys # 1)
88. Truly so it is said when you speak to
89. Cantul Ti Ku, Cantul Ti Bacab.
90. because of Ix Ma Uay Ec, Ix Mac U Hol Cab.
91. Throw ye the great paraphernalia out
92. ye Cantul Ti Ku, ye Cantul Ti Bacab.
93. Throw ye into the white pinole the head of the dragonfly,
94. the head-covering of its worms.
95. Thus then it enters into its head-covering.
96. Hurl the virgin cacao beans.
97. Thus then it enters into its head.
98. Hurl they say its virgin tail.
99. Thus then it enters into its eye.
100. Hurl the chan kala.
101. Hurl they say the virgin chan kala.

Text 2 / page 11 (Roys # I)
88. ci bin yalahal ca a thani
89. cantul ti ku, cantul ti bacab
90. turnenel yx ma uayec, yx mac u hol cab
91. pulex u noh yetal uba
92. cex cantul ti ku, cex cantul ti bacab
93. pulex tu sac kahil u hol tulixe
94. tu holbal u nooke
95. la baca oc tu holbal
96. p[i]c chin suhuy cacau
97. la baca oc tu hol
98. p[i]c [h]in bin suhuy ne
99. la ba oc tu uich
100. p[i]c [h]in chan kala
101. p[i]c [h]in bin suhuy / yx chan kala

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116 Both Roys and Arzápalo have assumed that ne (= “tail”) is a misspelling of nec = “seed”. However, if the word tulix = dragonfly is correct in line 104 then ne = “tail” is both possible and probable.

115 The word holbal is unregistered. Because of the parallel phrase given on line 108 I have assumed that holbal is related to hol = “head”. See also line 110 in which holbal / hol are substituted by ich = “face, eye”. The word holbal appears again in Text 9, line 195. In Text 9, line 199 there is a parallel word yuhal which is taken to mean “cloak / cloth / cloth cover”. As a possibility holbal may mean “head-covering”. In Text 9 Roys translates this line as “That enters into his holbal ("head" or "outer part")?”.

114 CMM: Yetal ba.1. yetal ba: armas, adereços; recado instrumento de algum officio o cate o de outra cosa. ¶ yetal vba missa: adereços, recado para dezir missa. ¶ yetal vba katan: adereços de querra....
118 Page 13 is blank.

119 Both Roys and Arzúapalo read this as sol = "skin, husk, shell", but the text appears to read sol = "rattle". There is another example of the phrase bal u soot in the colonial literature. See c277: v bal v çoot yah ual. Roys translates this as "the accessory of the rattle of the giver".

120 See BMTV: A bocanadas echar algún licor; puzbah. [Bocanada asi de sangre]; puzbah u kikel. / Bocanadas echar por la boca, de sangre o de bino: puzbah. Hecha bocanadas de sangre por la boca: puzbah u cah.

121 Roys transcribes this as bat can but the texts reads bat kan. He gives the following: Bat-can ("axe-shoot"). The name is not found elsewhere, but a plant named bat-aban ("axe-bush") is prescribed for chills and fever (Standl., Roys, Ethno-Botany 216). The bat-can is cited in an incantation for various seizures (MS p. 12). Can is also the word for "snake", as well as being a patronymic.

122 Compare with line 102.

123 The words can yah ual kako are the first words on page 14. Page number 13 is missing and what should be page 13 is blank.

124 Roys believes that cumux can is a plant. RBM: Cumux-can ("cumux-shoot"). Not ci ted elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux only as the patronymic of a ruling family on Cozumel Island (Roys, Political Geography of the Yucatán Maya, 156), and such patronymics are often referable to plant names.

125 I find no record of the word saban in the early colonial vocabularies. In other texts the word saban is often accompanied by the words tab or zuum, both meaning "rope, cord", so it might be assumed that saban has a similar meaning. However, note that Roys translates this as "snake-venom" here and as "venom" and "poison" in other instances, as for example in the Chumayel. Roys got this meaning from Pío Pérez's Diccionario, where the gloss for zaban is "ponzoría de víbora".

126 The word kab, when meaning a part of the body, can mean either "hand" or "arm". Here it is not clear which is meant.

127 It is not clear what particular part of the back is referred to in the phrase tu òiil u pach. That it must be some body part is clear from the list of body parts both above and below this line. See BMTV: Henchir anestar:nd: òiil. / Henchid así de chile la cesta: òiil. / Henchidos de chile la cesta: òiil. / Lleno assit: òiil.

128 The symbol y.y.y means to repeat this phrase varying the four world direction colors.

129 "She of the nine hills". On line 9.188 there is the male equivalent, ah bolonte uitz, "he of the nine mountains". While puuc and uitz are glossed somewhat the same in the vocabularies, the distinction lays mainly in the size, with uitz being the larger of the two. It should be noted that uitz is a natural hill or mountain whereas muul is man-made, a distinction which some epigraphers fail to make.
Thus it enters into the intestines.

Given it seems a reproach.

Can Heles Kak\(^{132}\) they say is the back of the macaw.

Butterfly coral bead they say is the breast of the macaw.

Imitation jade they say is the heart of the macaw.

Tangled thread they say is the entrails of the macaw.

A ring is the anus of the macaw.

The edge of the flint is the claw of the macaw.\(^{133}\)

The broom of Can Yah Ual Kak they say is the tail of the macaw,

the child of Ix Ko Caan, Ix Ko Munyal

Then was born the demented darkness, the demented creator thus,

Hunuc Can Ahau\(^{134}\)

Amen

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\(^{130}\) The material beginning with this line and going through line 132 has comparable material on lines 9.129-134.

\(^{131}\) This is associated with obsidian flakes which were used for bleeding.

\(^{132}\) “four changes of pox” / “four respites from pox”? There is some question as what the meaning of heles should be. In the vocabularies the only meaning for heles is “to rest”. However, here heles is paired with can meaning “four”, giving the feeling that in this instance the root word hel is derived from one of the other meanings, probably “change”. Roys has this comment about can hel: Pauahtun. The four Pauahtuns, usually names with their respective colors, Chac (“red”), Sac (“white”), Ek (“black”), and Kun (“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 changing 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.

\(^{133}\) Alternatively, “Flint flakes…”

\(^{134}\) “Great Four Ahau”
1. V thanil ah oc tancas  
2. lay xe u cahe huban ix u nak xan chacaui[l] xan  
3. lay ah oc tancas lay u nunil xan  
4. tu kaba Dios yumbil  
5.  
6. Can Ahau bin c[h]ab  
7. can ahau bin akab  
8. ca sihici u yol chab u yol akabe  
9. tal tu hotas caan  
10. yal ix [ho] ti tzab  
11. yal ix ho ti munyal  
12. ten c[h]uchuc[h][ba tan tancas oo  
13. ci bin caa u nucah ca u kamah than  
14. tab oc tancas bacin  
15. ci bin / yalahab[il] lae  
16. cu than ti yol caan uaye

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136 This is probably a short form of a standard introductory phrase used by H-Menoob: Tu kaba dios yumbil, dios mehenbil, dios espiritu santo.

137 “Lady five rattles” / “Lady five clouds”. The deity pair, ix ho ti tzab and ix ho ti munyal, appear four times in the Bacabs, and ix ho ti munyal alone two times. Here the word ho is missing in the first of the two pairs of names, but the names of this pair are clear and the word ho should be part of the first name. See the glossary for further discussion.

138 Here is the first example of a phrase, given with several variations throughout the Bacabs, which is difficult to deal with. As pointed out in the footnote to line 27 below, the expression appears mostly to read ten chub a chu, but there are several significant variants, as for example on pages 101 and 167 where it reads ten chub a chu / ten chub a chac. For the particular variation given here, see CMM: Chuchinah: enmudecer, entontecer, o hazer tartamudo a otro. § in chuchinah ina tu tan: enmundecí en su presencia, no supe que dezirme.

139 Page 16 is blank, but it is clear that the first words on page 17, given here as a continuation of line 16, are a continuation of the text.

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140 “Traveler seizure”

141 While nun and nunil can mean “babbling” as translated by Roys I believe that in this case nunil is related to the nun / numi found in the word nunya / numya = “misery, suffering”.

142 This is probably the day 4 Ahau. See the same lines in the same position in Text 2.

143 As noted in footnote to Text 2, line 83, the meaning of the word oo is unclear, but there seems to have been three different meanings for the word in the Bacabs. In this particular instance it seems to serve as an exclamation. Other instances of this use are to be found in Text 3 on lines 61, 97 and 100. From the context two other meanings seem to be of a bird name and a tree name. There may also be a fourth meaning for oo in the context of ah oo tancas. While one would think that in this case it is related to the oo in the bird / tree name, perhaps it is something different. Note that Roys has decided that the text reads tancase oc, but a review of the facsimile show that the text clearly reads as shown, and furthermore, “traveler seizure” is given as ah oc tancas in most cases in the Bacabs, as shown below on line 14.
This pair of names, sac tan oo and ix chac oo, appears four times in the Bacabs, and chac oo appears once by itself. Sac tan oo is said to be a bird (chich) or a bird of omen (mut) and chac oo is said to be a tree. The pairing of birds of omen with trees of omen is a common feature in Mayan divinatory texts, as for example in U mutil uinic zanzamal.

Variants of this phrase occur 5 times in the Bacabs; in this text twice and 3 times in Text 17. In Text 17 it appears to read “uchic u toc uchic u kinam kakili kakil ka x u tunil kak”. While not so stated in the vocabularies, it may be that u tunil kak refers to flint used to strike a fire.

The word kak means both “fire” and “pox”. In this instance it seems clear that “fire” is meant. However, on several occasions it is not certain whether “fire” or “pox” is meant. It seems most probable that the word kak has this dual meaning because of the burning sensation caused by pox. See CMM: Kak: fuego, alumbre. / Kak; kak cimil: fuego, enfermedad. tomase por viruelas en general. Often the word kak meaning “pox” is preceded by a modifier which gives more specificity to the type of pox. Examples: ɔn kak, ek pe ɔk, pom kak, thuch kak, thuchlum kak, uzan kak.

The expression which appears to read here ten club a chu and variations thereof is to be found 19 times in the Bacabs. Roys translates this as “I curse you”, and Arzápalo translates this as “yo seré quien deshaga tu encantamiento” or similar. Neither of these translations appears to fit the words of this expression. On page 101 and again on page 167 one of the variations of this expression is written ten chub a chuc / ten chub a chu, which is close to a possible alternative reading of this phrase: ten chub a chi, meaning “I make your mouth small”. Perhaps this is related to the modern expression, mac a chi, meaning “shut your mouth” = “shut up”. Yet another variation of this phrase is to be found on page 211: ten cel uba chuc.

This is the other context for oo in which it seems clear the it is some sort bird in the first case and some sort of tree in the second case. Roys treats this and the next two items as attributes of the rainbow, but it would seem that since each is preceded by the word oo that the goddess Ix Chel and perhaps a couple of her attributes are being talked about. “Fiery-brested Ix Chel”. Roys treats this and the next two items as attributes of the rainbow, but it would seem that since each is preceded by the word oo that the goddess Ix Chel and perhaps a couple of her attributes are being talked about.

30. Truly so it is said.
31. It speaks to the heart of the sky here
32. However the white-breasted Oo is certainly its bird,
33. Ix Chac Oo certainly is its tree
34. which comes from the center of the sky.
35. Who is its mother?
36. The child they say of Ix Kak Tan Chel.
37. The child they say of Ix Kak Te Caan.
38. The child they say of Ix Kak Te Munyal.
39. Its power it seems is derived from fire; the deluge of flints of fire.
40. Kin Chac Ahau almost vomits because of it.
41. Ix Bolon Can also almost vomits because of it.
42. I shut your mouth, seizure
43. truly they say that this is the response.
44. They say that you are sifted out
45. by Ix Chanchan Kin, Ix Chanchan Munyal\textsuperscript{156}

\textsuperscript{156} This appears to be some sort of deity pair. Ix Chanchan Kin would mean “She of the little sun” and Ix Chanchan Munyal would mean “she of the little cloud”. Alternatively, perhaps the word chanchan is based on the root word chaan / chan meaning “to view, to admire, to look at”, in which case the meaning is “She who looks at the sun, she who looks at the clouds”. However, in the vocabularies the only entries for the word chanchan are those which are related to smallest of size. This is the only example of this deity pair, whatever they may truly be or mean.

\textsuperscript{154} It is not clear if the repetition of lines 11 through 22 in lines 23 through 34 is accidental or intentional. Although the intent appears to have these lines be identical, note the variations in spelling between the two sets, which gives the researcher an idea how inconsistent the copyist was in making this copy of the Bacabs.

\textsuperscript{155} See note to line 3.24 above.
47. u lubul bin tu can be tu can lub
48. ycnal ix ho[l] can be ycnal cit ho[l] can lub
49. ten c lub a chu tancase
50. ci bin yalab tunenel ix [h]o[l] can be ix [h]o[l] can lub
51. ci bin u kam than ah oc tancas bacin
52. la ci bin u than ola[l] con uaye
53. yx chac oo la u mutil
54. u pulul bin ti ykal chab ykal sol ykal ual
55. u lubul bin pac chax malan ycnal bolom choch
56. ten c lu[b] [a] chu tancase oo /22
57. ci bin u ci than uaye
59. ola[c] u xe cantul ku cantul ti bacab tunenel
60. puluc tok puluc ti yikal ual
61. ti yikal chacal ual
62. u lubul bin pac chax lakin ycnal bin kin popol ah tun
63. ycnal bin ix ahau na ycnal bin yx kuk nab161
64. olac bin u xebol olac bin yautob
65. yal bacin ix ti ho trab162
66. tal tu ho tas can ah oc tancas bacin
67. ix chac oo bacan u che
68. sac tan oo bacan u chichil u mutil
69. cech ku cech bacabe /23

Text 3 / pages 19-22 (Roys # II)
47. It falls down they say at the four cross-roads, by the four resting-places,
48. beside lxl Hol Can Be,163 beside Cit Hol Can Lub164
49. I shut your mouth, seizure
50. Truly so it is said by lx Hol Can Be, lx Hol Can Lub,165
51. Truly they say that this is the response of Ah Oc Tancas it seems.
52. Thus truly they say that this is the word for us here.
53. Ix Chac Oo thus [is its tree, white-breasted Oo] is the bird of omen.166
54. Cast they say to the wind of creation, the wind of the fan.
55. It falls down they say beyond the northern sky, beside lx Bolon Chochol.168
56. I shut your mouth, seizure, Oh!
57. They say that he happily spoke here.
58. Sac Uayab Xooc, Sac Mumul Ain almost vomit,
59. Cantul ti Ku, Cantul ti Bacab almost vomit because of it
60. Thrown is the flint; thrown at the wind of the fan,
61. at the wind of the red fan
62. It falls down they say beyond the eastern sky, beside they say Kin Poopol Ah Tun
63. beside they say Ix Ahau Na, beside they say Ix Kuk Nab.
64. They say they almost vomit; they say they almost scream,
65. the child it seems of lx Ho ti Trab,169
66. coming from the fifth layer of the skies Ah Oc Tancas apparently.
67. Ix Chac Oo is certainly its tree,
68. white-breasted Oo is certainly its bird, its bird of omen.
69. You god, you Bacab171

157 The first three words of this page, “bech bin tunenel”, are crossed out because the copyist made a mistake and recopied previous material. See lines 46-47 for the correct possition of these words.

158 The terms hol can be, hol can lub and hol can heleb are relatively common in the colonial manuscripts. Frequently in these texts the word hol is spelled without the l. The word hol be means the entrance to a road, and hol can be means in essence “at the crossroads”. From the context in many of these colonial references it seems that a common way to attack enemies was to ambush them at the cross roads. It seems probable that the word ko in line 50 is a mistake and should be ho / hol.

159 Pages 20 and 21 contain intrusive material written by a different hand. See Text I-1 for this intrusive material. Text 3 continues on page 22.

160 The text reads sac yab xoc sac mu nul lam. The deity pair, Uayab Xooc and Mumul Ain, appear a few times in the colonial texts, with the color designations sac (white) and chac (red).

161 Roys translates this as “lady water-lily-sprout”. She is mentioned again on line 17.36. See also P.C.M.L., line f307.

162 Compare with line 3.10.

163 “Lady of the Cross-roads”

164 “Lord of the Four Resting-places”

165 Note that here both of these deities are female whereas in line 48 the second deity is male.

166 “Red Oo”: while in most cases the red Oo is said to be a tree, in this case it appears to be a bird of omen (u mutil). Typically the unknown bird of omen ix sac tan oo (“white-breasted oo”) is paired with ix chac oo throughout text 3. Perhaps the scribe made a mistake here and left out mention of the bird in his transcription. The translation given here with the addition of “white-breasted Oo” agrees with the other similar lines.

167 Here begins a series of actions to the four world directions. In this particular case the world direction is written as xan whereas what is meant is xaman. Compare with lines 62, 71 and 85.

168 “Lady very salty” / “lady very gravelly” In lines 6.18 and 6.122 this personage is accompanied by Ix Bolon Che and so here both the ix and the suffix -ol have been added to the name.

169 Perhaps “Priest of the community house named Tun”.

170 Compare with line 3.10.

171 Note that here the 2nd person pronoun is singular. In most cases for this phrase it is plural.
In certain instances the verbs *lubul* and *kaxal* are synonymous. See for example BMTV: *Granico o piedra: baat.*

There is no other example of this deity. *Uuc Chan Chucah Ik* could be translated as “seven small (or just) captured wind”.

This deity, *Ah Bolon Yocte*, is to be found in both the colonial texts and in the hieroglyphic texts. Because of the name it is surmised that this deity is a guardian of travelers.

This term, apparently a deity, appears three times only on this page of the Bacabs. Perhaps “Lady Supreme Driller / Perforator”. *Holte* can be a verbal form of the verb root *hol*, “to drill”. However, *holte* is also some variety of plant used in making dye according to the BMTV, CMM and the CAM. BMTV: Corteças que traen de Tichel para teñir colorado: holte. CMM: Tanpahal mukay .l. hobon: mezclarse la grana y qualquer otro color echando en ella la corteza del holte, y otras con que se perfeciona.

The word *malin* appears to be a Nahuatl borrowing, which at the root means “twisted, vine-like”. How that can be related to the chocolate bean or tree in any way is difficult to determine. Note that on line 80 the word *malin* is replaced by *משל*, which normally means “owner, master”, but has also been interpreted by some to mean “foreigner”. *Malinalli* is both the name of the twelfth day of the Nahuatl calendar and also a leader of a rebellion against Moctezuma II. Perhaps there is connection then between *malin* and *משל*.

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Text 3 / pages 23 – 24

70. Throw ye at the wind of the fan, the wind of the staff
71. It falls down they say beyond the southern sky,
72. beside Uuc Chan Chucah Ik
73. beside Ah.Bolon Yocte
74. They say that the hair of the head of deaf whistled.
75. They say the pony-tailed deaf almost vomited.
76. The power of creation rained, deluged thus.
77. They say Ix Hun Holte almost vomited.
78. They say Ix Malin Cacau almost vomited.
79. It rain, it pour soon into the jar.
80. Cacau poured it into the neck of the jar.
81. Ix Hun Holte poured it into the neck of the jar.
82. Truly so speaks Ix Hun Holte to your mother
83. forcefully striking her with the wind of the fan, the wind of the staff.

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Text 3 / pages 23 – 24 (Roys # II)

70. pulex ti yikal ual ti yikal xol
71. u lubul bin pach [can] nohol
72. ycnal uuc chan chucah yk
73. ycnal ah bolon yocte
74. hu[m]ni bin u tzotzel pol cocob
75. olac bin u xe tzotz ne pol cocob
76. lubci kaxci u kinam chab lae
77. olac bin u xeob yx hun hol te
78. olac bin u xeob ix malin cacau
79. lubci kaxci sam cat
80. thob sul cacau tu cal cat
81. thob ix hun hol te tu cal [cat]
82. ci bin u than ix hun holte ta na /
83. tah tah lah ti yikal ual ti yikal xol
Truly so it is said: it falls down they say beside the western arbor of Ix Co Ti Pam,\textsuperscript{177} beside they also say Ix Tah Kab Ses,\textsuperscript{182} beside Ah Olomtzin,\textsuperscript{183} I shut your mouth, seizure. Truly so it is said because of Ah Olomtzin, Oh! Truly they say that Moo Tancas\textsuperscript{184} replied it seems from the fifth level of the sky, the child it seems of Ix Ho Ti Tzab, Ix Ho Ti Munyal, Oh! Truly that is what Cantul Ti Ku, Cantul Ti Bacab say because of Ah Oc Tancas it seems. IX Chac Oo it seems is its tree, white-breasted Oo is its bird, its bird of omen thrown to the wind of the fan, the wind of the staff, Chan Kauli\textsuperscript{185} fell they say beside Uaxac Yol Kauli,\textsuperscript{186} IX Can U Hol Cab,\textsuperscript{187} almost, they say, like IX Hun Ahau. Amen

\textsuperscript{177}"lady toucan bill"?

\textsuperscript{178}"Lady Strong-Arm Stammerer". See CMM: Ah çez: tartamudo.

\textsuperscript{181}"Macaw seizure".

\textsuperscript{182}"Little Clotted Blood", from olom = "clotted blood" and -tzin, a Nahuatl borrowing meaning "reverential" or "little".

\textsuperscript{183}"Little Kauil". Note that again Roys uses the word “powerful” as the translation of the Mayan word chan. I am not sure where he gets this interpretation.

\textsuperscript{184}"Eight heart of the corn god Kauil".

\textsuperscript{185}"Lady Guardian of the Entrance to the Earth". Compare with IX Mac U Hol Cab".
1. The snare to capture Moo Tancas and Nunil Tancas
2. and Ah Oc Tancas, a very high fever,
3. whether from his mouth, not his teeth
4. whether overflowing frothing of the mouth
5. Thus it will be said, thus there was agreement.
6. It begins to say thus,
7. a very good invocation thus.
8. Tobacco will be applied.

9. Yax Hun Ahau, Hunuc Can Ahau they say is the day.
10. Hun Ahau is the night.
11. Creation took place / birth took place.
12. in the four parts of the sky,
13. while creation happened in the four parts of the clouds also
14. Truly so it is said.
15. I shut your mouth, you gods, you Bacabs
16. when you decreed creation.
17. Truly they say that this is said to the gods,
18. truly they say that this is said to the Bacabs.
19. How much they grumbled as they spoke
20. They say that this is the word of the gods,
21. they say that this is the word of the Bacabs.
22. Seven piles is not enough.
23. Truly so it is said
24. I shut your mouth,
25. you the creator of filth.
26. Truly they say that he responds,
27. truly they say that he replies.
28. Thus the pain it seems
29. Ix Ko ti Caan, Ix Ko ti Munyal

108 The word pesil is glossed only as “trampa” = “trap” in the vocabularies. It is unclear how Roys got the translation of “incantation”, which he uses throughout the Bacabs. Perhaps he felt that pesil is a grammatical variation of peel = chapter.
109 The Mayan word for “and, with”, yetel, is typically spelled in the colonial manuscripts using the shorthand y.
110 Note that Roys believes that the k in kutz is in error, and that the word should be utz. However, on page 133 there is the same phrase, in which Roys has translated kutz as “tobacco”.
111 The text reads can nil.
30. v mehen bacin kinich kak mo
31. yal bacin kak tan chel
32. chac u petan kin chac u petan u
33. ca sihi
34. he ti ximni tu coo tu tan
35. haulakalac rockalac tu hol yacan tun
36. uchic u sihil uchil[c] chatbabal
37. cen u zulbal cen yaban
38. uchic u sihil uchic chab
39. ci bin yalabal
40. chacal kantenmo
41. cech uhe 199 chacal punab 200
42. uchic u sihil uchic chab
43. chac tan pule u mutil
44. bax u uayasba 201
45. yak uchic / bal

Text 4 / page 27 (Roys # III)
30. the child of Kinich Kak Moo,202 203
31. the child of [Ix] Kak Tan Chel,204
32. Red was the circle of the sun, red was the circle of the moon
33. when he was born.
34. Here he walked with his beak in front.
35. Face up, face down at the opening of the stone hut,205
36. birth took place, creation took place.
37. Which is his arbor, which is his bush?
38. Birth took place, creation took place.
39. Truly so it is said.
40. Red kante moo:206
41. you are the sign of the red cedar.
42. Birth took place, creation took place.
43. The red-breasted pule207 is his bird of omen.
44. What is its symbol?
45. The tongue becomes twisted.

199 Roys reads uohe as u che. Reference to hieroglyphic writing
200 S. macrophylla King. (PMRY:326). On the other hand, punab che is indicated for evil winds (idem:316).
201 Compare lines 46-52 with lines from Text 4. See in particular lines 7-8 = line 52, lines 15-16 = line 51, lines 23-24 = line 50, lines 25-26 = line 49, lines 29-30 = line 48, and lines 33-34 = line 47.

202 The word mehen refers to the offspring of a male and the word al refers to the offspring of a female.
203 There is some question as to how to interpret the word kinich. While there is no vocabulary entry which resolves this question it appears that the suffix -ich in this case has nothing to do with “eye”, but rather converts a word root to an adjective. Thus: bekech, cilich, nohoch, nucuch, etc. It appears that the most appropriate translation for kinich is something along the lines of “powerful, respected”. Thus Kinich Kak Moo would be “Respected Fiery Macaw”.
204 “Fiery-breasted Chel”. All other instances of this name in the manuscript include the feminine prefix ix.
205 See the footnote to line 2.16 for information about acantun and ulbal.
206 Acacia angustissima (Miller) Kuntze
207 The only vocabulary entry which comes close is obviously not a bird: DMM: Guayaua montesina: pula. RBF20: I can find no record of any bird named pule or pul.
Thus its claw they say is its tongue, red swallowed flint they say is its teeth.

Golden sihom bead

Intertwined strands of hair they say is its intestine, finger ring they say is its anus.

Truly so said Kan Cahaah Kik, Kan Cahaah Olom.

It licked it as it breakfasted.

It breakfasted on red achiote.

It saw birth, it saw creation.

Then the birth of the wearer of liturgical vestment takes place.

Then the birth of the office holder takes place.

It was burned.

It took the force of gathered fire to itself.

Here they say is its wing which has been ruined, which has been cut.

Here they say is its spine which has been severed.

Thus they say it enters through the doorway's curtain

Here they say is its wing which has been ruined, which has been cut.

Amen

Amen
In the Book of Chilam Balam of Nah (1981:47) where instructions are given for curing toothache and infected gums, it is specified that the affected area is to be burned and pricked with wooden splinters thirteen times if the patient is a man, and nine times it is a woman.

219 Malvastrum coromadelianum (L.) Garcke (PMEY 1981:207).

Sida acuta Burm.

Sida spinosa L (idem:308).

220 Bourreria pulchra Millsp.

Bourreria pulchra Millsp.

"Hunan Ah Kinam = “Infinitely Poisonous One”. "Great Causer of Pulsating Pain” or perhaps “Infinitely Respected One.” See Glossary for explanation of these alternative names.

The words hunac / hunuc will be translated in various ways throughout this translation depending on the context: “great”, “singular / singularly” “infinitely”. For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa

221 Persea americana Miller. Perhaps there is some reference to “testicle” here, in as much as in Nahuatl auacatl means both the fruit avocado and testicle.

There are so many different meanings for both acan and puo that it is difficult to arrive at a clear meaning of this sentence. Here I have decided that acan = the god of wine. See CMM: Acan: el dios del vino, que es vaco.

222 Arzápalo, while transcribing this as kam chictic, has read this as kam chitic from which he gets “to receive breakfast”. However, the vocabularies give quite another meaning to kam chitic: “to respond grumbling”. A couple of alternative readings are: “energetically waves”, or given the carelessness of the transcriber perhaps kam chicite meaning “vigorously pierces”. The question is, what makes the most sense of what one would do with chichibe.
Text 5 / page 32
21. sac nicte226 u tas u uay
22. sabac nicte226 u tas u uay
23. x kam mukay che228 u tas u uay /
24. utial bacin y u kab chichibe
25. yetel u kab sac nicte
26. tin namah yuke chec229
27. ten cilba che230
28. yum ac uinic yk; yetel nicte tancas
29. pakte bin alabal yokol uinic
30. hach co u than
31. alcab u cah
32. haaan tumen yk
33. lay bin abac yokol
34. caaten bin alabal
35. ca tu hopoc u tokol yak ti ye ci
36. y chumuc u pach
37. caa tun chin hatabac tij chacau haa
38. Amen

Text 5 / page 32 (Roys # IV)
21. Sac nicte is its bed sheet
22. Sabac nicte is its bed sheet
23. Kan mukay che is its bed sheet.
24. so that with the juice of the chichibe
25. and the juice of the sac nicte
26. I give it to drink thus234
27. I shut your mouth
28. Yum Ac Uinic Ik238 and Niete Tancas.216
29. Together this will be said over a person
30. His speech is incoherent,
31. he wants to run.
32. he has been struck by an [evil] wind.237
33. This will be said over him,
34. twice it will be said.
35. Then one begins to bleed the tongue with a henequen thorn
36. and the middle of the back.
37. Then is sprinkled with hot water.
38. Amen


227 *Plumeria rubra* L. (PMEY 1981:274)

228 There are a couple of blotched letters between kam and mukay che. No plant is recorded under this name, although we find the term mucuy che, *Dalea nutans* (Cav.) Willd. In the Book of Chilam Balam of Na (1981:47) it is written mukay che and indicated for an illness called onob can (ringworm) and for fever associated with smallpox. Roys 1976:197). Arzápalo suggests a reference to an aphrodisiac.

229 Here some of the symptoms of the illness are repeated.

230 See footnote to line 3.27 for a comment on the variations of this phrase.

231 Both Roys and Arzápalo transcribe this name as Ac Uinic Ik. However, there is a blurred mark in front of the a in ac which looks like an “s”, the usual equivalent in the Bacab manuscript for “z”. Thus the name could well be zac uinic ik.

232 *Plumeria rubra* L.: “sooty plumeria”, i.e. deep-red plumeria.

233 “yellow cochineal tree”: scientific name unknown.

234 Exclamation of relief.

235 “Pigmy Wind God”

236 “Erotic Frenzy”

237 In today’s language in any case, the phrase haaan tumen ik means to struck by evil wind.
TEXTS 6 & 8

Texts 6 and 8 share many traits in common. Firstly, the opening 20+ lines are either the same or very similar line per line and should be translated accordingly. Secondly, there are blocks of text which are repeated to the four corners of the sky and to the center of the sky with the appropriate changes made to the world direction and world direction color.

Typically the order of these blocks of text, not only in the Bacabs but generally in the colonial and modern texts is that the texts start with the east (lakin) and go counterclockwise to the north (xaman), the west (chikin) the south (nohol) and when included, to the center of the world (yax).

A very unusual feature of Texts 6 and 8 is that the blocks which contain the world direction colors are presented in a clockwise direction instead the standard counterclockwise direction. It has yet to be determined why this is so.

The basis of the blocks in Text 6 is comprised of some 15 lines. The beginning line of these blocks in most cases is:

**pic chin pach caan** (world direction)

or alternatively:

**u lubul bin pach caan** (world direction)
1. V thanil chiuoh kak chiuoh ta[n]cas
2. Hun ahau hun can ahau
3. can ahau bin chabe
4. hun [can] ahau / bin akabe
5. cante u hol u sulbal
6. cante u [hol] yacan tun
7. uchci u silih can tah kik
8. can tah olom
9. tu pach acantun [tu pach] acante
10. cante u tail cante u tonil
11. cante u sulbal
12. uchci u silihle
13. bax u sulbal
14. chiuoh xiu sacal koch
15. chac tan xacat be
16. sac tan xacatbe u chiichil
17. macx u na
18. yal bin x bolon che x bolon chochol
19. yal bin ix paclah actun
20. yal bin ix yal hopoch
21. yal bin ix yal sik che
22. ca silih tan yol can

The word can is missing here. From text 9 it is clear that it should be included.

Apparently the word hol is missing here, because acantun has the possessive prefix y attached to it. Furthermore, the word hol is included in Text 9.

White Ricinus communis L. (PMEY 1981:289). This plant has a wide variety of medicinal properties.

RBM: Xacat be ("road-jumper"). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-erption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42).

See Roys’ note on xacat be in the adjoining column.

"Lady many trees", "Lady very salty / lady very gravelly" Because of the names of personages / deities associated with this pair it would seem that they are varieties of snakes.

From line 11.35 it appears that Ix Paclah Actun is a variety of snake. The name implies that it hides itself in caves.

"Child of Hopoch". Perhaps an alternative spelling for a variety of snake named uol poc (Agkistrodon bilineatus russeolus). See DMM: Biuora que salta para picar: pol poc; uol poc.

"Child of sik che". Given the context both here and on line 9.164 it would appear that this is some variety of snake. However, according to the DMSF vocabulary, sik che are the trunks of trees left over in a milpa burn which serve as beanpoles.
Text 6 / page 34 (Roys # V)
23. Say ye “Thrice hail, seizure.”
24. Truly so it is said by the hieroglyphs.
25. Truly they say this is its answer.
26. The child they say of Ix Uooh ti Caan, Ix Uooh ti Munyal,
27. hurled they say beyond the sky in the east,
28. to the entrance of the home of Chac Pauahtun.
29. Who is its creator?
30. its creator is Colop U Uich Kin.
31. It shall be ruined, it shall be burned.
32. Truly they say that these are the words of Oxlahun Ti Kuob.
33. Say ye still “Thrice hail, seizure.”
34. Truly so it is said in the hieroglyphs.
35. Truly they say this is its answer.
36. Then arrive it seems red-breasted tarantula,
37. white-breasted tarantula,
38. tarantula blood, tarantula pox, tarantula seizure.
39. Then made a noise red-breasted xacat be, its bird (of omen).

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248 This is a common pair of deities. “Lady Hieroglyph in the Sky, Lady Hieroglyph in the Cloud”, occurring 10 times in phrases similar to this one.
251 Variations of the lines macx tah chab lae / u chab colop u uich kin occur several times in the Bacabs, with five times in Text 7 and eight times in Text 9 along with other instances throughout the Bacabs. In many cases these lines are defective. For example, in various cases the line u chab colop u uich kin or variations thereof is missing. However, in such cases it would seem logical that the line is missing because it is an answer to the question macx tah chab lae: Who is its creator?
252 See RBM: Xacat be (“road-jumper”?). An ash-colored or brown insect resembling a locust.
253 This phrase, with a couple of variations, occurs 9 times in the Bacabs. The suffix –hon appears to be the obligated or prophetic future tense of the imperfect conjugation. The verb root toc means “to ruin”. While there is a couple of possible meaning for the verb root toc from its context in other places it appears to mean “to burn”, perhaps in reference to burnt offerings.
254 This is the first line of the block of repeated text, to the east (red).
255 Typically this line includes the words tan yol can.
256 See lines 2.7-9 and footnote for more on this deity. While in some instances this name is written as kolop u uich kin in the Bacabs, there are various indications that the scribe sometimes used k to represent c, so I have taken the liberty to unify the spelling of this deity’s name to Colop U Uich Kin.
257 The text reads yal bin uooh ti caan xu ooh tij munyal
258 This is the first line of the block of repeated text, to the east (red).

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The text reads yal bin xuoh ti caan xu ooh tij munyal

Typically this line includes the words tan yol can.

See lines 2.7-9 and footnote for more on this deity. While in some instances this name is written as kolop u uich kin in the Bacabs, there are various indications that the scribe sometimes used k to represent c, so I have taken the liberty to unify the spelling of this deity’s name to Colop U Uich Kin.

Variations of the lines macx tah chab lae / u chab colop u uich kin / tu kashon tu tochon / ci bin u thanob oxlahun ti kuob occur several times in the Bacabs, with five times in Text 7 and eight times in Text 9 along with other instances throughout the Bacabs. In many cases these lines are defective. For example, in various cases the line u chab colop u uich kin or variations thereof is missing. However, in such cases it would seem logical that the line is missing because it is an answer to the question macx tah chab lae: Who is its creator?

See RBM: Xacat be (“road-jumper”?). An ash-colored or brown insect resembling a locust.

"Thirteen-fold Deities"
This is the first line of the block of repeated text, to the south (yellow).

While the words u ɔulbal are missing here, in the other similar lines it is present, and so are added here to conform with the reading of these lines.

This line is missing in the transcript, but as pointed out in the note to lines 30-33, should be a part of these four lines.

The text reads ox tex cu n tan case.

258 This is the first line of the block of repeated text, to the south (yellow).
259 While the words u ɔulbal are missing here, in the other similar lines it is present, and so are added here to conform with the reading of these lines.
261 This is the first line of the block of repeated text, to the west (black). There are several extra lines in this block, and there is also the appearance of some confusion and disorder in these lines.
262 This line is missing in the transcript, but as pointed out in the note to lines 30-33, should be a part of these four lines.
263 The text reads ox tex cu n tan case.

264 Put balam literally means “jaguar papaya”. It is the tomatillo: Solanum hirtum Vahl.
265 See the footnote to line 2.43, for the justification for this reading of chaah u kinam.
Text 6 / pages 37 – 38

65. ekel koch u sulbal
66. chiuoh xiu u sulbal
67. ek tan xacat be u chichil
68. chiuoh kike chiuoh kake chiuoh tancase
69. tah lah tex to
70. u kasic bin u chi kaknab
71. can kin cu tocic
72. can kin cu kasic u chi kaknab
73. humnahi u chichil chac tan xacat be
74. sac tan xacat be u chichil
75. chacal koch sacal koch u sulbal
76. chiuoh xiu u sulbal
77. thanex to oxiescuu tancase
78. ti ul bacin chacal [tan] chiuoh
79. sac tan chiuoh
80. chiuoh kik chiuoh kak chiuoh tancase
81. can kin cu tocic
82. can kin cu yelel tu chi kaknab
83. el bin tabche
84. el bin yaxxun
85. can kin cu tuhal cay tu sulbal
86. uchci u sihil
87. tah lahtex to
88. u lubul bin pac can xaman
89. tu hol yotoch sac pauahtun
90. macx tah chab lae
91. u chab [c]olop u uich kin tan yol caan
92. u chab [c]olop u uich kin tan yol caan

- 28 -

See similar lines below in line 6.143 and in line 8.203. The difference between these lines is that the words oppol, tabche and yaxxum are given interchangeably. See also line 17.52 in which yaxxum is paired with kuk (quetzal bird).

267 This is the first line of the block of repeated text, to the north (white).

The text reads kolop u uich kin. See the footnote to line 6.30.

269 Cotinga amabilis Gould. "Lovely cotinga". Literally “blue bird". The bright blue body feathers and the purplish throat and chest feathers were highly prized and used in making objects interwoven with feathers. From yax = green/blue and -um = bird. Often paired with the kuk or kukum = “quetzal” in the colonial texts. See Roys’ note for an alternative meaning: “Not only is the mangrove a common tree on the coast but my only report of the unidentified yaxum-tree placed it near the sea north of Ixil (communication, J. Martinez Hernandez). The reference to burning may be due to the name of the complaint. Chiuoh-kak (“tarantula-eruption”) and could mean "tarantula-fire." This mention of the seashore might also be a rather far-fetched pun. The Maya word for sea is kak-nab, and the word for shore is chi.” However, in line 17.52 the two entities being burnt are given as kuk and yaxum, and thus I assume that the bird yaxum is meant here.

266 See the footnote to line 6.30.
Text 6 / pages 39 – 40
93. [tu kashon] tu tochon
94. ci bin u than oxlahun ti kuob
95. oxtescum tancase 270
96. ci bin yalabal uoh ci u nuc than
97. ti ul bacin sac tan chiuoh kan tan chiuoh
98. [chiuoh klik] chiuoh kak chiuoh tancase
99. chacal koči u zulbal
100. [chiuoh x[iu] u zulbal] 271 tu hol yotoch sac puahtun 272
101. tah lahtex to
102. u lubul bin tan yol caan 273
103. thanex u kasil chabe u kasil akabe
104. tu kashon tu tochon
105. tu tocah u iuch kin
106. thanex to
107. ci bin yalabal tumen ox/[tez]cun tancase uoh 40
108. ci bin u nuc than 274
109. [ti ul] ek tan chiuoh bacon
110. ti humni chac tan xacat be sac tan xacat be u chichil
111. chacal koči sacal koči [u zulbal]
112. chiuoh xiu u zulbal tan yol caan
113. ææx ye[n] uba 273
114. pi[c] chin u matzab kin 276
115. ti tu chaah u kinami
116. chiuoh klik chiuoh kak chiuoh tancas
117. pi[c] elbin tan hom lah cab
118. pi[c] elbin tex to
119. bax u uayasba ca luk tan / yol caan 41

Text 6 / pages 39 – 40 (Roys # V)
93. It shall be ruined, it shall be burned.
94. They say that these are the words of Oxlahun Ti Kuob.
95. Thrice hail, seizure.
96. So it is said by the hieroglyphs, it is well answered.
97. Then arrive it seems white-breasted tarantula, yellow-breasted tarantula,
98. tarantula blood, tarantula pox, tarantula seizure.
99. Red castor-oil bean plant is its arbor.
100. Tarantula plant is its arbor at the entrance of the home of Sac Puahtun.
101. Forcefully slap ye still.
102. It falls down they say into the center of the sky.
103. Speak ye to the malignant creator, the malignant darkness.
104. It shall be ruined, it shall be burned.
105. It burned the sun’s countenance.
106. Say ye still.
107. So it is said by the thrice-hailed seizure hieroglyph.
108. They say this is its answer.
109. Then arrives black-breasted tarantula it seems.
110. Then made a noise red-breasted xacat be, white-breasted xacat be is its bird (of omen).
111. Red castor-oil plant, white castor-oil plant are its arbor,
112. tarantula plant is its arbor in the center of the sky.
113. Give ye the tools 277
114. Hurl the sun’s eyelashes. 278
115. Tarantula blood, tarantula pox, tarantula seizure
116. were feared.
117. Hurl they say into the center of the earth. 279
118. Hurl ye still.
119. What is its symbol when it departs from the center of the sky.

270 Usually this phrase is preceded by the words thanex to.
271 The text reads tii uoh xoc. The other three instances of this phrase in this ritual read as shown.
272 This line is probably misplaced and should come after line 6.102.
273 This is the first line of the block of repeated text, to the center of the sky (green / blue).
274 Typically this set of lines reads as follows: thanex to oxtescum tancase / ci bin yalabal uoh / ci bin u nuc than. See for example lines 6.77-78.
275 Roys translates this corrected phrase as “Give ye the trappings.”
276 The text reads ææx yeteluba. In Text 9 on page 58 this line reads as shown, and makes more sense. The phrase yeen ba refers to tools used in a particular office, and in case of war would better be translated as “arms”.
277 Roys translates this corrected phrase as “Give ye the trappings.”
278 I.e: the sun’s rays. Compare with line 7.16 for an alternative expression for “sun’s rays”.
279 The word hom indicates a cavity.
Text 6 / pages 41 – 42 (Roys # V)

120. The leaf they say of the castor-oil plant is its symbol when it departs from the center of the sky.
121. It was bound, embraced they say by Ix Bolon Che, Ix Bolon Chochol, Ix Cucul Patz Kin,287 Ix Yal Hopoch
122. Four days [it became] dark yellow
123. at the base of the red castor-oil tree.
124. It was the pith of the reed.
125. It was its hieroglyph also.
126. It was bound, it fell.
127. Then it seized the cover of the wind (or spirit),
128. then it seized the cover of the saliva.
129. For four days red-breasted xacat be, white-breasted xacat be made a noise.
130. Then it seems of red-breasted tarantula, tarantula blood, tarantula pox, tarantula seizure.
131. Then it enters into tarantula water on the seashore.
132. The oppol tree burns they say, the blue bird burns they say.
133. For four days the fish rots.
134. There he licked the foam of the water,
135. There it enters the white saliva of tarantula seizure.

280 The text reads *kan ppul len.*

281 *Phragmites communis, Trin.*

282 The texts reads *can kin cu hun.* The other phrases involving the *xacat be* insect have the word *humni.*

283 The text reads *kolop u uich kin.* See the footnote to line 6.30.

284 *Oppol che: Adenocalymma fissum,* Loes (PMEY:11), also Roys 1976:276). Roys describes it as a shrub with clusters of large pink or purple flowers, whose crushed root is used as a remedy for poisoning (idem.).

285 See the commentary to line 6.26.

286 See similar lines on lines 6.84-85 and line 8.203 with the exception that *tabche* is given in place of *yaxun.*
The text reads *som chi som pul*. This pair of concepts are given 5 times in the Bacabs, but only on page 120 in line 19.58 is it written out almost correctly as *som c\(\check{\mathfrak{h}}\)im som pul*. In the DMSF *som c\(\check{\mathfrak{h}}\)im* and *som pul* are given with *pic c\(\check{\mathfrak{h}}\)im* to mean "abalanzar", meaning here "to dart, to imp ale".  

292 See DMSF: Kabal: rueda de los olleros. See Roys’ footnote to page 28, line 56, for further thoughts on the word *kabal*: RBF: Kabal has been defined, so far as I know, only as the primitive Yucatan potter's wheel. In this manuscript, however, it is sometimes referable to kab ("arm," "hand," or "handle"), and sometimes to another kab, which means "juice," "broth," or the liquor of something.

293 RBF: The “wooden man” and “stone man” (*uinicil-tun, uinicil-te*) appear a number of times in these incantations. In some instances the context seems to imply that they are properties of the medicine man and represent the patient (cf. MS p. 91 below).


295 "Great Cooler"
Text 7 / pages 44 – 45 (Roys # VI)

1. A Demented Seizure thus
2. Unique Can Ahau is its day, Unique Can Ahau is its night, its demented night, its demented day.
3. Ix Titi Caan, Ix Titi Akab, Ix Titi Munyal:
4. their stone hut is built on a solid foundation.
5. Its heavenly creation lays down for four days, in four days it returns.
6. It enters it seems, it sticks to you, you who are a demented seizure.
7. I shut your mouth ye gods, ye Bacabs.
8. Who are they who move thus?
9. The demented ones they say of creation, the demented ones they say of darkness.
10. Who are they also?
11. This they say is the onerous seizure thus.
12. You are created by Kin Chac Ahau,
14. You yourself it seems take hold of
15. Who is your creator?
16. You are created by Ix Hun Ye Ta, Ix Hun Ye Ton.
17. You yourself it seems take hold of
18. Who seized Hunac Ah Chibal?
19. Who are your birds?
20. This they say is the onerous seizure thus.
21. You yourself it seems take hold of
22. Who are your birds?
23. This they say is the onerous seizure thus.
24. Who are your birds?
25. This they say is the onerous seizure thus.

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296 “She of the shaking sky, of the shaking night, of the shaking cloud”. Perhaps the word titi is related to the root word tit and titici which mean “to shake”.
297 This is the first of several instances of the expression u canil chab / u canil chab u canil akab / u canil kin u canil akab. As noted by Roys, the reading of canil is uncertain. One alternative possibility which he does not mention is that the phrase is actually u caaniil chab, etc., meaning something like “its heavenly creation”, etc. This latter reading is supported by a couple of occurrences of the like phrase in other colonial texts and I have used this reading throughout the translation.
298 RBM: Chac xibib (“red-variegated”). Cardinalis cardinalis yucatanicus, Ridgway, Yucatan cardinal.
299 While the translation treats ah lapp as ah lapp, the suffix -a could indicate that specifically a water raptor such as a frigate bird is meant. See BMTV: Aue de rapiña: ah lapp chich. l. ah lapp. / DMM: Aue de rapiña en general: ah lapp.
300 The CMM: gives the following: Kab: rama o ramo de arbol. ¶ De aqui: v kab diçiplina: los ramales de la diçiplina. ¶ v kab yab kaan: los ramales de la hamaca o cama de viento y algunos otros. I think that here the word kab has in fact the two meanings imparted by CMM: branch / strand, but since it is applied to something radiating out from the sun I have gone with the word “rays”. See line 6.114 for the usual way of saying “sun’s rays: u matzab kin.
301 See lines 2.12-13, for a discussion about this pair of deities.
302 Literally: “Great Biter”. The name Hunac Ah Chibal appears another 12 times in the Bacabs, but with no apparent connection with birds of prey which are mentioned next, so perhaps this is some other type of entity. For example, in Text 11 it appears to be related to some sort of stinging insect and the Text 12 it appears to be pain caused by stinging plants. In those cases perhaps the correct translation of the name is “Great Causer of Pain”. See BMTV: Braus bestias y fieras, que muerden o pican: hunac ah chibal. / Dolor, o escosor doliendo: chibal.
303 Literally: “Great Lifter, Great Grasper”. There are entries in the vocabularies for both. Ah Chuy is the kite and Ah Lapp is a general name for raptors.
304 See line 2.77, for commentary on this pair of deities.
Text 7 / page 46 (Roys # VI)
26. Who are you also?
27. You certainly yourself are Moo Tancas,\textsuperscript{307}
28. you, Cuyum Kik,\textsuperscript{308}
29. you, Co Tancas,
30. the heavenly day, the heavenly night of drops of blood\textsuperscript{309}
31. I certainly grab you for the fourth time.
32. I hold you down when I stand up.
33. Thirteen times, my lord.
34. thus certainly you sleep, Hunuc Can Ahau.
35. Amen

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\textsuperscript{306} The text reads \textit{u cuyil kin u canil akabe}. There are several instances of this phrase but in all other cases it reads \textit{u canil kin u canil akabe}. I am assuming that the scribe made a mistake here in his transcription. See the note to line 7.6 for how these lines are translated. Note that Roys translates the word \textit{cuyil} as “moth-larva”. However, in the vocabularies the only equivalent for the word \textit{cuyil} is “ankle”.

\textsuperscript{307} “Macaw Seizure”

\textsuperscript{308} “Cuyum-snake Blood” Roys has the following comment: Cuyum. Considered to be a snake because of its association with the rattlesnake and kan-c$\jmath$ah-snake. It is cited in incantations for snake-pulsation and for various snakes in the abdomen (MS pp. 46, 117, 124, 127).

\textsuperscript{309} For the word \textit{chocom} / \textit{choocom} the vocabularies give the meaning of “baratijas” = “trifles”. Compare with lines 6.7-8 and 8.8-9.
1. "V thanil kan pet kin tancas lae
2. u pesilib lae
3. hun can ahau hunuc can ahau
4. can ahau bin chabe
5. hun can ahau bin aakab’
6. cante u hol u zuluhal
7. cante u hol acantun
8. can tah kik
9. can tah olom
10. tu pach acantuntu pach maxcal
11. uchic u sihle
12. cante u hol u zuluuba
13. uchic u shih u kasal chabe
14. maf[c]x tah chabi
15. u chab[c]op u uich kin tan yol can
16. ti hu[m]ni u chichil
17. chac tan pap yx kan tacay u c[h]ilic[h]il
18. yx kan zul mo u na
19. yal ix kan tanen kin [ix] kan tanen u
20. yal bin oo tancas
21. yal bin ah ci tancas
22. cat sihu tan yol / can

The text reads cante u hol acantun.

The meaning of tah in this context is unclear. See the corresponding note to lines 6.7-8.

The text reads kolop u uich kin. See the footnotes to line 6.30.

The words for Kan Pet Kin seizure are described as a large yellow wasp with a painful sting. See Roys’ note for his interpretation of kan pet kin: “Since kan-pet-kin means literally “yellow circular sun,” many things cited here are yellow (kan), although the Maya word also covers things which we would consider to be red or orange.” However, an alternative translation might be “yellow haloed sun”.

See page 25, line 1 for a comment on the word pesil.

Psilorhinus mexicanus vociferus, Cabot. Yucatan brown jay.

Myiocetes similis superciliosus, Bonaparte. Mexican large-billed tyrant.

Probably related to the kan zul op reported as a parrot in the vocabularies. See for example BMTV: Papagallo de Honduras: op. ¶ De los que traen de Tabasco: ix kan zul op.

Roys believes that the kan tanen kin is an insect. In the Cronica de Na Kuk Pech there is a place name Kantanen Kin (today Kantunil Kin?), apparently somewhere in the Ecab or Chauac Ha provinces, but the place name most probably is related to this name, be it an insect or some other item. See glossary.

In keeping with the statement about personal names in the introduction, these two personal names are left untranslated. It can not be said with any certainty what the meaning of Oo is in this context, but since it is paired with Ah Ci Tancas (“Drunken Seizure”) and Ah Co Tancas (“Demented Seizure”) perhaps its meaning is “Traumatized Seizure”. Note that even though this pair of deities use ah as their prefix, they must be feminine because al denotes that they are the child’s mother. See CMM: Ah al: la parida, todo el tiempo que esta en la cama.
23. thanex to u kasil chabe
24. ci bin yalahal oxtescun tancase
25. ci bin yalahal uoh
26. ci bin u nac than
27. yal bacin uoh ti caan ix uoh ti munyal
28. yal bin ix kantanen kin ix kantanen U.
29. yal bin iy xok can iy xok munyal
30. kan pet kin tancase
31. chacal kanale chacal tup chace
32. chacal xanab chace
33. sisil ah xuxex xux kike xux tancase
34. bax u {xulbal}²²⁰ / ²³²

Text 8 / page 48 (Roys # VII)
23. Say ye still of the malignant creation.
24. So it is said “Thrice hail, seizure,”
25. So it is said by the hieroglyphs.
26. They say this is its answer:
27. the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,²³¹
28. the child they say of Ix Kan Tanen Kin, Ix Kan Tanen U,²³²
29. the child they say of Ix Koko Caan, Ix Koko Munyal.²³³
30. Kan Pet Kin seizure²³⁴
31. red kanal,²³⁵ red tup chac,²³⁶
32. red xanab chac,²³⁷
33. bloated wasp, wasp blood, wasp seizure²³⁸ ²³⁹
34. What is its arbor?

²²¹ See the commentary to line 6.26.
²³² See the note to line 8.19.
²³³ Probably Ix Ko ti Caan, Ix Ko ti Munyal is meant as shown two lines above. See for example line 2.77. Roys does not attempt to translate the word koko, giving “offspring of the sky-koko, the cloud koko”. A search for the word koko, both in the vocabularies and in the texts has yielded nothing. There are however the words kokoh and kokol. Kokoh is glossed as “dirty” and also “parched, dry”, and kokol is glossed as “grand”. The most logical of these would perhaps be “dry”.
²³⁴ See the note to line 8.1.
²³⁵ Kanal is describe as a variety of wasp. It should be noted that in a medical recipe kanal is said to be an alternative name for kan pet kin.
²³⁶ The tup chac is described as an ash-colored wasp with a painful sting. The meaning of the name is “Chac’s ear lobe” or “Chac’s earring”.
²³⁷ The xanab chac is said to be yet another variety of wasp. The meaning of the name is “Chac’s sandal”.
²³⁸ The phrase sisil ah xuxex appears three times in the Bacabs, all in this Text 8. Roys does not translate the word in any of the cases. In other colonial texts the word sisil also appears, especially in the phrase sisil al, sisil mehen. There is no clear answer as to what the meaning of sisil is to be found in the various vocabularies.
²³⁹ The xux wasp: although various entries state that xux is a general name for wasp, today the name xux is applied to a small black wasp with very narrow yellow bands on its tail which has a mild sting. It builds its nests on the walls of wells and caves. The nest is prized for its culinary qualities. The layers of the nest are placed on a hot griddle and the larvae jump out of the nest onto the griddle. After the larvae are lightly browned then they are eaten with a sauce made of sour orange and chili.

²⁰ The text reads hulbal. Roys has decided, and I believe correctly, to read this as suilbal.
While the text reads here kante cech kante moo, in all other cases, and there are five cases in all in this ritual, the text reads kan ɔ utob. The pair of lines generally reads as follows:

kante cech kante mo  
kan ɔ utob kan ɔ ocob u kax u ɔ ulbal.

In this particular instance this set of lines actually reads max tah chab tiuli tu kas hon tu toc hon ci bin u thanob oxlahun ti kuob. All other instances the lead-in sentence reads max tah chab lae, or some variation thereof, so there is reason to suspect that the phrase ti uli is in error and should read lae. Since the meaning of this set of sentences is not changed drastically enough to warrant concern, the phrase ti uli is translated as is. See Text 7, lines 30–33, for more about this set of lines.

330 While the text reads here kan pocob in all other cases, and there are five cases in all in this ritual, the text reads kan ɔ utob. The pair of lines generally reads as follows: kante cech kante moo / kan ɔ utob kan ɔ ocob u kax u ɔ ulbal.

331 In this particular instance this set of lines actually reads max tah chab tiuli tu kas hon tu toc hon ci bin u thanob oxlahun ti kuob. All other instances the lead-in sentence reads max tah chab lae, or some variation thereof, so there is reason to suspect that the phrase ti uli is in error and should read lae. Since the meaning of this set of sentences is not changed drastically enough to warrant concern, the phrase ti uli is translated as is. See Text 7, lines 30–33, for more about this set of lines.

332 kante cech kante moo: According to Roys, kante moo is Acacia angustissima Miller (Kuntze). (Mendieta y del Amo 1981:2) Given that kante moo is a tree, it seems likely that kante cech is also a tree, or at least a bush. In a medical recipe given in the Libro de Judío, the Chilam Balam of Na, and the Sotuta there is a plant listed as kante cech. (Recipe 278 in Roys’ Ethno-Botany) It is unclear if there is any relationship between kante cech and kante cech.

333 Roys notes in the “Ethno-Botany” that ɔ utob maybe be an alternative name for ɔ ulub tok, and in the “Bacabs” for this plant he gives the following: “Bauhinia divaricata, L. The inner bark is used for cordage (Standl.) ...” Apparently the ɔ oc palm must also yield cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: ɔ oc. / Palma de cocos o de cocoyoles: tuk, map, 1, mop, ¶ Otra: ɔ ocob.

334 U kax u ɔ ulbal: The sticks used in structures such as houses and huts are tied together, usually using the fiber from henequen. Thus, such a structure is said to be “tied” (kax) rather than “built”.

335 See note to line 4.58.
336 See note to line 6.31.
337 See the commentary to line 6.26.
338 See the commentary to 8.19.
339 See note to line 8.18.
Then made a noise its bird (of omen) of the seizure.

Red-breasted brown jay, white-breasted brown jay, yellow tyrant are the birds of Ix Ko Aoool, the child of Ix Ko Caan, Ix Ko Munyal.

Then it was born.

Forcefully slap ye.

It falls down they say beyond the sky to the south.

Who is its creator thus?

It shall be ruined, it shall be burned.

They say that these are the words of Oxlahun Ti Kuob.

The text reads pach kan chikin.

The text reads ci bin u thano oxlahun ti kuob, beginning here and going forward for another four times it reads as shown. It is not clear that the phrase tumen oxlahun ti kuob really makes sense being included here, but the translation is given as such.

The text reads ci bin u na than. However, in all other instances of this set of phrases this line reads as shown.

There is a question as to what the meaning of the verb kanhal in this context should be. Kanhal mostly means “to ripen”, but obviously is derived from the root word kan = “yellow”. Since neither spit (tub) or arbor (ulbal) ripen, at least as we understand it, it seems best to translate kanhal as “to yellow”.

Note that here the prefix ix is missing from Kan Aoool. Compare with lines 8.18, 8.50, 8.70, etc.

See the commentary to line 6.26.

See line 2.77 for commentary on this pair of deities.

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Note that here the prefix ix is missing from Kan Aoool. Compare with lines 8.18, 8.50, 8.70, etc.

While generally this line reads ci bin yabal aool, beginning here and going forward for another four times it reads as shown. It is not clear that the phrase tumen oxlahun ti kuob really makes sense being included here, but the translation is given as such.

The text reads pach kan chikin.

Text 8 / pages 50 – 51 (Roys # VII)

51. Then made a noise its bird (of omen) of the seizure.
52. Red-breasted brown jay, white-breasted brown jay, yellow tyrant are the birds of Ix Ko Aoool, the child of Ix Ko Caan, Ix Ko Munyal.
53. the child of Ix Ko Caan, Ix Ko Munyal.
54. the child they say of Ah Ci Tancas, the child they say of Ah Oo Tancas.
55. Then it was born.
56. Forcefully slap ye.
57. It falls down they say beyond the sky to the south.
58. Who is its creator thus?
59. It shall be ruined, it shall be burned.
60. They say that these are the words of Oxlahun Ti Kuob.
61. Say ye still, deep yellow is the entrance of its arbor:
62. “Thrice hail, seizure!”
63. So it is said by the hieroglyph of Oxlahun Ti Kuob.
64. They say that this is the answer:
65. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,
66. the child it seems of Ix Ko Tanen Kin, Ix Ko Tanen U,
67. the child of Ix Ko Caan, Ix Ko Munyal,
68. the child they say of Ah Ci Tancas,
69. the child they say of Ah Oo Tancas,
70. the child they say of Ix Ko Aoool.
71. Then it was born.
72. There his saliva turned yellow,
73. there his arbor turned yellow
74. Who is its creator?
75. Its creator Colop U Uich Kin in the center of the sky.
76. It is hurled the entrance of the home of Ek Pauahtun beyond the sky to the west.

534 See line 2.77 for commentary on this pair of deities.
535 See the commentary to line 6.26.
536 See the commentary to line 8.19.
537 See line 2.77 for commentary on this pair of deities.
538 There is a question as to what the meaning of the verb kanhal in this context should be. Kanhal mostly means “to ripen”, but obviously is derived from the root word kan = “yellow”. Since neither spit (tub) or arbor (ulbal) ripen, at least as we understand it, it seems best to translate kanhal as “to yellow”.

Note that here the prefix ix is missing from Kan Aoool. Compare with lines 8.18, 8.50, 8.70, etc.

While generally this line reads ci bin yabal aool, beginning here and going forward for another four times it reads as shown. It is not clear that the phrase tumen oxlahun ti kuob really makes sense being included here, but the translation is given as such.

The text reads ci bin u na than. However, in all other instances of this set of phrases this line reads as shown.

The text reads pach kan chikin.
Who is its creator thus?

It shall be ruined, it shall be burned.

They say that these are the words of Oxlahun Ti Kuob

Dark yellow, deep black is the entrance to its arbor

Speak ye thus:

They say that these are the words: “Thrice hail, seizure!”

So it is said by the hieroglyph. They say this is its answer.

The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,

the child it seems of Ah Ci Tancas, the child they say of Ah Oc Tancas,

the child they say of Ah Oo Tancas, the child they say of Ix Kan Ɔul Moo,

Who is its arbor?

Kante cech, kante moo.

Kan Ɔutob, kan Ɔocob are the ties which bind its arbor.

Who is its creator thus?

Kin Chac Ahau, Colop U Uich Kin in the center of the sky.

Hurl ye.

It falls down they say at the edge of the sea.

Then made a noise its birds (of omen).

Red-breasted brown jay, white-breated brown jay, yellow tyrant are its birds.

Ix Kan Ɔul Moo is its mother.

the child of Ix Ko Caan, Ix Ko Munyal.

What is its arbor?

Kante cech, kan Ɔutob, kan Ɔocob are the ties which bind its arbor.

Speak ye still.

So it is said by Oxlahun Ti Kuob: “Thrice hail, seizure!”

They say that it is said by the hieroglyph of Oxlahun Ti Kuob.

They say that it is its answer.

Then arrives it seems Kan Pet Kin seizure,

Text 8 / pages 52 – 53 (Roys # VII)

78. Who is its creator thus?
79. It shall be ruined, it shall be burned.
80. They say that these are the words of Oxlahun Ti Kuob.
81. Dark yellow, deep black is the entrance to its arbor.
82. Speak ye thus:
83. They say that these are the words: “Thrice hail, seizure!”
84. So it is said by the hieroglyph. They say this is its answer.
85. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal.
86. the child it seems of Ah Ci Tancas, the child they say of Ah Oc Tancas,
87. the child they say of Ah Oo Tancas, the child they say of Ix Kan Ɔul Moo.
88. Who is its arbor?
89. Kante cech, kante moo.
90. Kan Ɔutob, kan Ɔocob are the ties which bind its arbor.
91. Who is its creator thus?
93. Hurl ye.
94. It falls down they say at the edge of the sea.
95. Then made a noise its birds (of omen).
96. Red-breasted brown jay, white-breated brown jay, yellow tyrant are its birds.
97. Ix Kan Ɔul Moo is its mother.
98. the child of Ix Ko Caan, Ix Ko Munyal.
99. What is its arbor?
100. Kante cech, kan Ɔutob, kan Ɔocob are the ties which bind its arbor.
101. Speak ye still.
102. So it is said by Oxlahun Ti Kuob: “Thrice hail, seizure!”
103. They say that it is said by the hieroglyph of Oxlahun Ti Kuob.
104. They say that it is its answer.
105. Then arrives it seems Kan Pet Kin seizure,

The text reads max Ɔul lubal. As shown below on line 8.99 it probably should read bax Ɔulubal.

504 The text reads max Ɔul lubal. As shown below on line 8.99 it probably should read bax Ɔulubal.
red kanal, red tup chac, bloated wasp, wasp blood, wasp seizure.

Who was its mother when it was born? The child of Ix Ko Caan, Ix Ko Munyal, the child they say of Ix Kan Juli Moo.

Who was its mother when it was born? The child of Ah Ci Tancas, of Ah Oo Tancas, the child they say of Ah Co Tancas, Kan Pet Kin Tancas, the child they say of Ix Kan Tanen Kin, Ix Kan Tanen U.

Then it seems it is born, then it seems it was created which entered they say into the wasp seizure at the edge of the sea. The malignant creation was bound and fell, hurled they say beyond the northern sky to the entrance of the home of Sac Pauahtun. Bright white is his arbor. Who is its creator thus? It shall be ruined, it shall be burned. They say that these are the words of Oxlahun Ti Kuob. Speak ye thus of the malignant creation: “Thrice hail, seizure!” So it is said by the hieroglyph of Oxlahun Ti Kuob. They say that it is its answer: the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal. Then arrives it seems Kan Pet Kin seizure, bloated wasp, wasp blood, wasp seizure.

Then its birds made a noise. Red-breasted brown jay is its bird. Ix Kan Juli Moo is its mother.

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360 For commentaries on the items mentioned in these three lines see lines 8.31-33.
361 See line 2.77, for commentary on this pair of deities.
362 See the note to line 8.1.
363 See the note to line 8.19.
364 See the commentary to line 6.26.
365 For commentaries on the items mentioned in these two lines see lines 8.31-33.
Text 8 / page 56
136. yal yx kan tanen kin ix kan tanen U
137. yal ah ci tancas
138. yal co tancas
139. yal ah oo tancas
140. ca sihi u kasil chabe u kasil akabe
141. u pi[c] ċ[h]intabal bin tan yol caan
142. kan ppulen chac ppulen
143. tu uich kin tan yol caan
144. max tah ċ[h]jab lae
145. tu kasah u uich kin
146. thanex to
147. ci bin yalabal tumenel oxlahũ ti ku
148. oxtescun tancase
149. ci bin yalabal uoh
150. ci bin u nuc than
151. yal bacin uoh ti can yx uoh ti munyal
152. yal bin yx kantanen kin
153. yx kantanen can yx kan / tanen U

The child of Ix Kan Tanen Kin, Ix Kan Tanen U,
the child of Ah Ci Tancas,
the child of Ah Co Tancas,
the child of Ah Oo Tancas.
Then was born the malignant creator, the malignant darkness.
It was hurled they say into the center of the sky,
dark yellow, dark red,
the sun’s countenance in the center of the sky.
Who is its creator?
He destroyed the sun’s countenance.
Say ye still,
So it is said by Oxlahun Ti Ku,
“Thrice hail, seizure.”
So it is said by the hieroglyphs
They say that it is its answer,
the child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal,
the child they say of Ix Kan Tanen Kin,
Ix Kan Tanen Caan, Ix Kan Tanen U.

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366 See the note to line 8.19.
367 The verb root “kaz” can also mean “to make ugly”.
368 See the note to line 8.19. Note the inclusion of Ix Kan Tanen Caan not present in the other instances of this line.
Text 8 / pages 57-58 (Roys # VII) 154.
155. the child of Ix Yal Caan, Ix Ko Munyal.
156. the child of Ah Ci Tancas, the child of Ah Oo Tancas.
157. Then it was born. Then made noise red-breasted brown jay, white-breasted brown jay, yellow tyrant, Ix Kan Jul Mo is its mother.
158. Then was born malignant creator, malignant darkness, kante cech, kante moo. 
159. kan autob, kan socob are the ties which bind its arbor.
160. Then happens its birth. Then it took the pain.
161. There Kan Pet Kin seizure was feared. 
162. It is hurled into the center of the earth. 
163. It is strongly embraced by of Ix Yal Sik Che, Ix Yal Kuk, Ix Mumuc Sohol. 
164. Here is your mother, here embraced in the center of the sky  
165. It falls down beyond the eastern sky, to the door of the home of Chac Pauahtun. 
166. Who is its creator? It shall be ruined, it shall be burned.
167. They say that these are the words of Oxlahun Ti Ku. 
168. Speak ye still. "Thrice hail, seizure." So it is said by the hieroglyphs. 
169. They say that it is its answer. The child it seems of Ix Uooh ti Caan, Ix Uooh ti Munyal give your the tools, hurled they say Xux Socob at its mother, hurled they say Zacal Moo, Pasis Moo.

See line 2.77 for commentary on this pair of deities.
See commentaries to lines 8.17-18 of this text.
See commentary to line 8.35 of this text.
See commentary to line 8.36 of this text.
See line 6.117 for commentary.
See footnote to line 6.21.

"Lady child of the quetzal bird". Since this name comes in between two names which appear to be varieties of snakes perhaps this is also a variety of snake.

"Lady covered with dry leaves". See also line 11.36 where this is spelled xmuc muschol. RBM: Ix munuc sohol ("covered by dry leaves or twigs"). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.

"Xux-wasp socob".

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The text appears to read "yal oo ta tancas"  

Apprently types of spasms or seizures, perhaps related to the Spanish word pasmo. See BMTV: Pasmo de embaramiento: tancaz, v has tancaz. J. v has booy. ¶ Pasmado, el que lo tiene: ah tancaz. J. haaxal tumen tancaz. ¶ Pasmarse con el frio: boh ceel okol. ¶ Pasmarse con el biento: boh ik. J. haax ik. RBF46: Dzacal usually means "cure," but it can also mean "poison," which would seem more applicable here.
Text 8 / page 59

179.Thus it enters its head-covering.
180. Hurled they day are the hulls of the maize kernels.
181. Thus it enters the wing.
182. Hurled they say is the turtledove.
183. Thus it enters into the cloak at the back of the skirt.
184. Hurled they say is the rolled-up poc.
185. Thus it enters its anus.
186. Hurled they say is the sacred needle of
187. Thus it enters its anus.
188. Hurled they say is the virgin colander of
189. Thus it will happen that you sleep.
190. For a long time it will happen that you sleep.
191. Malignant creation, malignant darkness.
192. Then made a noise its birds (of omen).
193. Red-breasted brown jay, white-breasted brown jay, yellow tyrant are its birds.
194. Ix Kan Oxul Moo is its mother,
195. the child they say of Ix Kan Tanen Kin, Ix Kan Tanen U.

380 See the footnote to Text 2, line 95, for how the translation of holbal was arrived at.
381 The word uil or properly uiil, has two meanings: “corn” and “food in general”. The word maɔ = bran, hull, is generally associated corn in the vocabularies, so here the word is translated as such. However, it is possible that “food” is meant, in which case maɔ would be “left-overs”.
382 Columbigallina rufipennis, Bonaparte.
383 As noted in the footnote to Text 8, line 36, apparently the poc palm must have yielded cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: poc. / Palma de cocos o de cocoyoles: tuk, map. ¶ Otra: pocob.
384 RBM: Uuc metlah Ahau (“seven timid,” or “refused lord?”). In this manuscript the Maya th is often written t. Associated with a needle and a seive. Uuc metlah ahau (Uuc methlah Ahau) is cited in an incantation for kanpe ωkin tancaz) (MS p. 59)
385 It is assumed that by Oxlahun calab a number of days is implied. Oxlahun calab is equal to 13 x 160,000 = 2,080,000. Large numbers are often employed not as specific numbers but rather as global concepts.
386 See the note to line 19.
Text 8 / page 60 (Roys # VII)
198. the child they say of Ah Ci Tancas,
199. the child they say of Ah Co Tancas,
200. the child they say of Ah Oo Tancas.
201. Then it was born.
202. For four days he returns to the seashore,
203. the oppol tree they say burns, the mangrove tree they say burns.
204. Its bark makes noise.
205. For four days the fish rot.
206. Then was born malignant creation
207. which entered they say into the wasp seizure at the edge of the sea.
208. Its malignant creation fell.
209. Kante cech, kante moo, kan otob, kan socob are the ties which bind its arbor.
210. There they say it crams red sand into its throat.
211. It ruins they say next to the castaway, the throwaway.
212. Then it takes the sand out of its throat.
213. It ruins they say the red stirred-up water.

387 See similar lines in lines 6.84-85 and line 6.143. The difference is that the words oppol, tabche and yaxun are given interchangeably. Compare with line 17.52 in which yaxum is paired with kuk (quetzal bird).

388 The text reads tan sil. See line 8.128 for the correct reading.

389 Lines 8.227-231 are paralleled by lines 7.162-166.

390 The text reads sum chi sum pul. See commentary to line 6.149.

391 The text reads thutz u cali.

392 Adenocalymna fissum, Loes.

393 An alternative might be “the area makes noise (from the burning of the trees)”, based on the idea that an area containing a particular variety of plant is also called pach, as for example u pach ci, an area of henequen.

394 See commentary to line 8.35 of this text.

395 See commentary to line 8.36 of this text.

396 For this meaning of the root word bok see JPP: Bokenbok: cosas batidas ó mezcladas como huevos.
Text 8 / page 61
216. uchci u patal
217. u kasic bi chacal kabal
218. uchci u sihil uchci u patal
219. ta uilah yn tal
220. ma ta uilah yn lic lukul
221. sam in tup a kinam
222. yokol uinicil te uinicil tun
223. oxlahun yn chacal batil haa uchic yn tupic a kinam
224. oxlahun yn chacal mosom yk uchic yn tupic a kinam
225. sam yn c[h]ab hunpic ti pap hunpic ti chel937
226. sam yn c[h]ab hahunpic tix tacay
227. la a uayasba yn kab
228. cen ti ualhen yn tup a kinam
229. yokol uinicil te uinicil tun
230. hun ahau hunuc can ahau
231. Amen /

Text 8 / page 61 (Roys # VII)
216. then it was formed
217. the red potter’s wheel was ruined they say
218. then it was born, then it was formed
219. You saw how I came
220. you did not see that I leave.
221. Soon then I will extinguish your power
222. over the body of wood, on the body of stone.
223. Thirteen is my great hail storm with which I extinguish your force.
224. Thirteen is my great whirlwind with which I extinguish your force.
225. Soon I will create countless brown jays, countless jays.
226. Soon I will create countless tyrants.939
227. Here is your symbol in my hand.
228. It is I who stand up to extinguish your force
229. over the body of wood, the body of stone.
230. Hun Ahau, Hunuc Can Ahau,
231. Amen

937 Cyanocita yucatanica, a variety of jay.

938 Pages 62 and 63 contain material written by the intrusive hand which is the same hand which wrote the intrusive material given on pages 20-21. See Text I-2 which is given on pages 142-143 for this material.

939 In the footnote to line 8.208 it was mentioned that large numbers such as Oxlahun calab are often employed not as specific numbers but rather as global concepts. In this case it is assumed that hunpic (= 8,000) is also employed as a concept rather than a hard number.
The words for asthma, the birth of asthma thus\(^{400}\)

1. Hunuc Can Ahau,
2. Can Ahau they say is the creator, Can Ahau they say is the darkness while it is born.
3. For fur days they say it shrivels its arbor,
4. while it is created for four days they say it shrivels its sweat-bath,
5. while it is born, while it is created by Oxlahun Ti Ku, by Bolon Ti Ku,
6. Who is its mother?
7. Ix Uooh ti Caan, Ix Uooh ti Munyal,
8. Ix Nap ti Caan, Ix Nap ti Munyal,
9. hurled they say by Hun Sipit Caan, Ix Hun Sipit Munyal.
10. It falls down they say to the east of the seashore, to the east of the saltwater marsh.

\(^{400}\) The meaning of \textit{siam}, or as more commonly spelled in the CMM \textit{çijan}, is two-fold: birth or pertaining to birth or age of a person, and something which is offered.
16. can kin cu lothic chacal tente
17. can kin ix bin cu lothic chacal koba
18. can kin ix cu lothic y uich chacal ix chel
19. sacal ix chel kanal ix chel
20. can kin ix bin cu lothci u uich chacal ytzam na
21. max tah c[h]abi max tah akabi ti sihie
22. u ciil sihil bin
23. u chabac cen bin ah coocbal tun ca ti sihi
24. sam bacan bin sihic
25. be al tan coc be sin cal coc
26. be nap tan coc
27. be sam bacan bin sihic
28. be hobon che kak / coc

405 The manuscript is hard to read but it is assumed that koba (= lake) is meant, which would be in line with temte (= lagoon) and ukum (= saltwater marsh) in the lines above. Note the variation in spelling, given here as tente.
406 The text reads can kin nix ...
407 Perhaps hobonte kak coc, “erysipelas asthma” is meant. See lines 14.1, 14.7, 14.11 for hobonte kak.

Four days it ruffles the red lagoon,
four days they say it ruffles the red lake.
Four days it shrivels the face of Chacal Ix Chel,
of Sacal Ix Chel, [of Ekel Ix Chel,] of Kanal Ix Chel.
Four days they say it shrivels the face of Chacal Itzam Na
Who is the creator, who is the darkness when it is born
It was a sweet birth they say
Ah Cochbal Tun created me they say when it was born.
Soon certainly it will be born
like oppressive chest asthma, like stretched throat asthma,
like clenched chest asthma.
Thus soon it seems it will be born
like hollowed-out tree fire asthma,

Alternatively, chacal tente and chacal koba could be translated as “large lagoon” and “large lake”. However, it should be noted that a high concentration of salt turns the water red, so perhaps that is what is meant here. Also, in line 9.18 chacal definitely means “red”.
409 Here, from line 16 through line 20, are good examples of two different meanings for the verb lothic.
410 This entity, perhaps a deity, is mentioned again on line 9.79. I have not found any other reference to this name in the literature. While here Roys translates this as “asthmatic one”, on line 9.79 he leaves the name untranslated but has this comment: “Coc bal tun is difficult to translate. Coc could mean “deaf,” “scanty,” or “indigent”: but here it appears to be a play on coc when it means asthma.”
29. be ix loth be yx hol coc
30. be ix bith ni coc be can coc
31. be yx kan mucuy coc be kax che coc
32. be nac[h] bac coc be yx pus coc
33. be tuc[h]ub che coc be sot ta coc
34. be tus yk coc be hayab coc
35. be yx hal bac coc be cuyum coc
36. be mac ni coc
37. be hunac ah chibale hunac ah kiname
38. u lubul bin yicnal sintun coc
39. yicnal yx mac ni coc yx ma than coc
40. lay bacan bin u na chee:
41. saban kak coc
42. be bla u lubul bin yicnal ix hun peo kin
43. tiix bin lubi si kike si no/hole

412 There are unfortunately several possible meanings for can in this context. I have chosen “snake”, but certainly the translation given by Roys is an alternative.
413 The term kax che usually refers to the fence made of large branches and brush around a milpa to keep out grazing animals.
414 The word ppuz can mean either “hunched back” or “stink”.
415 Apparently a variety of snake.
416 “Great Causer of Pain”. See commentary to line 7.28.
417 “Great Causer of Pulsating Pain”. See commentary to line 5.4.
418 Sintun, also written cintun, has two different meanings: “sweat bath” and the hot rocks used for boiling the water for sweat baths, fire pits, and cooking in bark buckets.
419 For a commentary on the word saban see line 2.106. Roys translates this as “venom-fire-asthma”. As an alternative reading to Roys the name could be “Cord Fire Asthma”.
420 This name is generally applied to a small reptile. While the colonial vocabularies use such terms as snake, lizard, salamander and even scorpion to describe this animal, the hun peo kin of today, now called peo kinil, is a small lizard of about 6" long which is often seen crawling about on the walls of houses. The colonial vocabularies are unanimous in claiming that the hun peo kin is poisonous, usually deadly, but this is not said of the lizard of today, so perhaps it was some different reptile being described in the older documents. See CMM: Ix hun peo kin: es vna viuora que si toca con la grasa que tiene mata dentro de vn dia. ¶ Item: especie de gota que da en los muslos y en la cabeza y en otras partes del cuerpo y pocas vezes se quita.

411 The word ɔi, while not defined by itself in the vocabularies, is used today to indicate an acrid or burning sensation, as for example what one experiences from inhaling the fumes of slake lime. One of the alternative names for slake lime is in fact ɔi taan, "acrid ashes". See DMM: Çeniça: taan; ɔi taan.
44. There they say it licked the viscous humor of the back Ix Hun Pe\textsuperscript{\textsf{3}} Kin.\textsuperscript{421} 
45. There they say it took its pain, its force. 
46. Four days they say it lay down, four days they say it curled up. 
47. It falls down they say next to ant blood, ant humor.\textsuperscript{422} 
48. There they say they became afraid, to wit they say behind their houses. \textsuperscript{423} 
49. It falls down they say next to the red xulab ant. \textsuperscript{424} 
50. It falls down they say next to the red ember. 
51. It falls down they say next to the red canoe. \textsuperscript{425} 
52. It falls down they say next to the red canoe. \textsuperscript{426} 
53. It will turn round and round. 
54. I will certainly arrive with the pox on my foot. \textsuperscript{427} 
55. I will certainly stand over the red body of wood, the white body of stone. \textsuperscript{428} 
56. yokol chacal uini\textsubscript{u} cil te sacal uinicil tun 

\textsuperscript{421} See BMTV: Ponçoña que tiene la culebra llamada \textit{chooc can}, y la llamada \textit{ix hun pe\textsuperscript{3} kin}: v cabil v pach chooc can, v cabil v pach ix hun pe\textsuperscript{3} kin. 
\textsuperscript{422} The DESF gives “Humor que pica como la hormiga: zi nic nohol.”
\textsuperscript{423} A possible alternative translation: "Here they say from the back of their mothers.
\textsuperscript{424} Roys (1976:341) refers to the CMM which states that the \textit{xulab} ants “sting seriously” and also eat the bees and their honey. See CMM: Xulab: hormigas que pican mucho y se comen la miel y abejas.
\textsuperscript{425} The word \textit{chem} usually meant "boat / canoe", but today it means specifically "batea" or the wash tub in which clothes are washed. These wash tubs are shaped like the canoes pictured in pre-conquest artwork. See DMSF: Chem; catche; posche: canoa, batea.
\textsuperscript{426} As note in the footnote to line 3.24, \textit{kak} and \textit{kakil} refers both to fire, heat and the like and also to pox and various other skin eruptions. From the context it seems more logical that “pox” is meant, but perhaps Roys is correct in translating this as “fire”.
\textsuperscript{427} See commentary to line 1.32.
58. oxlahú uceub uchic yu uecic tu chi kaknabe
59. mačtial mula
60. yntial cu than chuchen coc
61. cu nuc thani tu pach yacan[tun] tu pach u maxcalil
62. tu hol yacantuni
63. pulex tun bacín cu than u chichil
64. cu nuc thani
65. u pulul bin yicnal yx macan xoc
66. lay bin u nayntah chacal puñuy u chichil
67. yx huy tok bacín cu chibale ah thun
68. ci yauat u chichile
69. uatalix yn cah hek macab u hol u nie
70. hek u coi chabe hek u coi / akabe

Text 9 / page 68 (Roys # VIII)

58. Thirteen sprinklings it happens that I sprinkle the seashore
59. To whom does all of this water belong?
60. “Mine,” says Chuchen Coc. 428
61. it responds behind the stone hut, behind the sweat-bath,
62. at the entrance of the stone hut.
63. Throw ye then certainly say its birds (of omen).
64. It replies.
65. It is thrown they say next to Ix Macan Xoc. 429
66. Thus they say it took for its mother the red puñuy as its bird (of omen). 430
67. Ix Huy Tok 431 certainly bites Ah Thun. 432
68. Loudly cries its bird.
69. I also am standing erect here to close the nostril
70. here of the demented creator, here of the demented darkness.

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428 “Sucked in asthma”

429 Roys has the following comment: Ix Macan-xoc. Xoc means “shark” or “count.” The context seems to call either for a proper name or a fauna name. Macan-xoc is known elsewhere only as a well-known site at the ruins of Cobá. Cited in an incantation for asthma. (MS p. 68).

430 Puñuy: Nyctidromus albicollis yucatanensis Nelson

431 “She who stirs with the flint”

432 “He who has diarrhea?”. Thun has several meanings, including a type of intestinal disorder which results in diarrhea. Also possible is “drop”, “point”, etc. as for example when a drop of ink is placed on the page. See CMM: Thun: camaras de frialdad con puxo.
Here are the thirteen obstructions with which I obstructed the nose of the demented creator, of the demented darkness.

What is its bird? Who is its birds of omen?
The red-breasted coco can, the white-breasted coco can, the yellow-breasted coco can. The red-breasted coco ye, the white-breasted coco ye, the yellow-breasted coco ye.

Who is the creator?
It creates my Cocbal Tun, the child they say of Ix Uooh ti Caan, the child they say of Ix Culum Caan, the child they say of Ix Co Pauah Ek, the child they say of Ix Hun Meklah, the child they say of Ix Hun Sipit Munyal, the child they say of Ix Ocom Tun Xix, the child they say of Ix Ho ti Tzab, Ix Ho ti Munyal.

While the name of this bird is given here as coci ye it is given on lines 9.156-157 as coc ye. In either case the name is not substantiated in other sources. In his translation Roys makes no attempt to either translate this or to identify it, nor can I make any suggestions other than the meaning of coc probably is "asthma" and that ye is most generally "sharp edge". See the commentary to line 9.23 and also Roys' commentary: Coc bal tun is difficult to translate. Coc could mean "deaf," "scanty," or "indigent"; but here it appears to be a play on coc when it means asthma.

The name of this bird, by most reports a trogon, means "amorous chatter" or "nonsensical chatter". Compare with CMM: Cocõ can: platicas suzias y feas y cuentos assi. / Coco than: burlas o gracias de palabra y dezirlas. / Coco chan: burlas o gracias de palabra y dezirlas. On lines 9.154-155 this bird is given as coco chan. Roys has these comments about this bird: Coco-can apparently a variant of coco-chan. It is cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69). / Coco-chan ("trogon-serpent"). A small species of trogon (Maler, "Exploration of the Upper Usamcanitla," 151). Cited in an incantation for asthma (MS pp. 76-77). We are reminded of the Chontal name for Kukulcán, which was Cuculchan (Scholes and Roys, The Maya Chontal Indians of Acalan-Tixchel, 395).

This line might be confirmation of the fact that Hun Sipit Caan is male since the word yal means child of the mother. See lines 9.13 and 9.32 which "hun sipit caan yx hun sipit munyal".

Pages 70-71 were originally left blank but later intrusive material was written on page 70 and the person who introduced the page numbering marked these two pages as being page 71 and 72. While the writing is larger, the style of the handwriting is similar to that of pages 20-21 and 62-63. So as not to break the continuity of Text 9, the material of page 70 has been moved to the section which contains the material written by this intrusive hand and is given as Text I-3. See page 144 of this book.
The text reads **pechech** but probably **pechech** = spindle is meant. See lines 20.27 and I-1.6 for similar lines in where the word is written **pechech**.

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446 **Holmal** is generally glossed as that which is left over or that which is on top of that which is given or sold as a gesture of good will. **Holmal** can also mean “slippery”, but that does not seem to apply here. Compare with lines 19.16-17, 19.27-28.

447 As noted by Roys, the term **kak bacil** could mean either “fire phthisis” or “eruption phtisis”. However, the Beltrán’s Arte gives **kak bak** as “hemorrhoids”; and maybe that is meant here.

448 For the meaning of **nocac** see DMM: Casa de piedra o boueda: nocac. However, literally **noc ac** means “upside-down turtle”. See line 9.103 where instead of **nocac** only the word **ac** is given. Apparently some sort of play on words.

449 In this case **holmal** is used in reference to a building. While “belfry” may not be correct in terms of usage, it seems that what is being talked about is the adornment which is on the upper façade of a building.

450 Perhaps there is a line with some part of the building missing here, for example the crypt.
Text 9 / page 73 (Roys # VIII)

106. Hurlled they say is chan kas nen.\(^{452}\)

107. That they say is what enters into the eye.

108. Hurlled they say is sac bob at it.\(^{453}\)

109. That they say is what enters into the iris of the eye.

110. Hurlled they say is the white lukub, red lukub at it.\(^{454}\)

111. That they say is what enters into the upper teeth, the lower teeth.

112. Hurlled they say is sap of the kantun at it.\(^{455}\)

113. At this they say it became afraid.

114. Then also they say it was hurled at white hibiscus, at red hibiscus.\(^{456}\)

115. There they say it took it from the hole of its throat.

116. There also they say it took it from the foam of its mouth.

117. There also they say it took it from a part of the pain.\(^{457}\)

118. It was captured.

119. Who is his tree, who is his bush thus?

\(^{452}\) Literally “little broken mirror”. Apparently some unidentified plant name, this due to the fact that the following similar lines also involve fruiting plants. The term chan kas is not registered in the vocabularies, so this maybe an incorrect interpretation of the term.

\(^{453}\) “White bob”, most probably Coccoloba cozumelensis Hemsley, a relative of the seagrape. However, there are other possible meanings of bob: a certain unidentified animal, most probably a variety of wildcat, an unidentified tree, the flowering stalk of the henequen. However, how one throws a wildcat into the iris of the eye is hard to imagine. RBF: The bob is variously defined as a certain unidentified animal, an unidentified tree, or the flowering stalk of the henequen.

\(^{454}\) “White lukub” is the flowering plant named hol / hool, listed in the plant lists as both a Hampea and as a Hibiscus. For an alternative translation see Roys: There it would be cast into the [white] opening, the red opening. Yet another possible translation: Then also they say it was hurled at its white hair, its red hair.

\(^{455}\) In the vocabularies where lukub is given in conjunction with a color generally a variety of avocado is being talked about. One might imagine that it is so name because it is easily swallowed. Two lines down another plant seems to be mentioned. However, since luk also means “rad”, perhaps something else is meant here.

\(^{456}\) There is a tree and its fruit called kantunil, a variety of the native plum generally called abal (Spondias spp.), and since the two foregoing plants mentioned are fruiting plants it seems that this would be the correct identification of this plant. However, perhaps what is meant is the medicinal plant kan tun bub: Sanvitalia procumbens Lax.

\(^{457}\) A very similar line with the words u bay chibali appears on line 19.50. In both instances Roys translates this as “There he took the pack-net (or burden) of the pain,” but I can find no confirmation that bay should be translated as “pack-net”.

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451 There seems to be a line missing following this line because the foregoing similar lines are followed by a line saying where the substances enters into the body: la bin oc tu ....
Text 9 / pages 74 – 75

120. chacal x̯ ox loth chacal bilim coc
121. chacal bacel ac chacal xi[ch]il ac
122. la bin u che la bin yaban
123. can kiu lothi chacal ix ox loth
124. chacal bilim coc chacal bacel ac
125. chacal coc che chacal y[x] xichil ac
126. sihom takin u uich
127. u helpahal u hol u cal
128. hecheb bin yak
129. pepem kan bin oc tu pucsikal
130. kas tun bin oc tu kah
131. sum chebil kuch bin oc tu chochel
132. xipit kab [bin] oc tu yit
133. bux / suyen [bin] oc tu pach
134. sac pop bin oc tu tan
135. u leci bin u ca cobol u na
136. tix pic xacakab tix ho xacakab
137. tix bin coh u chi:j 465 chibalnahcii
138. tix bin oc ti suhuy puzul u coyi chibalnahcii
139. ma uenci ma co[p]laci
140. uinici te uinici tun tunenel
141. tin c[h]intex tu cal ual tu cal xol
142. cex bolon ti kue

These are its trees, these are its plants
Four days shrivels the red ix ox loth,
red bilim coc, red bacel ac,
red coc che,
red ix xichil ac.

Golden xihom bead is its eye.
Its voice changes:
Butterfly coral bead they say enters its heart.
Imitation jade enters its spleen.
Spindle thread they say enters its entrails
A ring enters they say its anus.
A cape they say enters its back.
A white mat they say enters its chest.
It licked they say its mother’s genitals
for many generations, for five generations.
Then they say it strikes its mouth: it was painful.
Then they say it enters the virgin needle into its tooth: it was painful.
The body of wood, the body of stone did not sleep,
did not curl up because of this.
I hurl you using a fan, using a staff,
ye, Bolon Ti Ku.

Text 9 / pages 74 – 75 (Roys # VIII)

120. Red ix ox loth, red bilim coc
121. red bacel ac, red ix xichil ac.
122. These are its trees, these are its plants
123. Four days shrivels the red ix ox loth,
124. red bilim coc, red bacel ac,
125. red coc, red ix xichil ac.
126. Golden xihom bead is its eye.
127. Its voice changes:
128. a belt is its tongue.
129. Butterfly coral bead they say enters its heart.
130. Imitation jade enters its spleen.
131. Spindle thread they say enters its entrails
132. A ring enters they say its anus.
133. A cape they say enters its back.
134. A white mat they say enters its chest.
135. It licked they say its mother’s genitals
136. for many generations, for five generations.
137. Then they say it strikes its mouth: it was painful.
138. Then they say it enters the virgin needle into its tooth: it was painful.
139. The body of wood, the body of stone did not sleep,
140. did not curl up because of this.
141. I hurl you using a fan, using a staff,
142. ye, Bolon Ti Ku.

462 Unidentified plant.
463 Smilax spp.
464 Psychotria microdon (DC.) Urban.
465 Galactia striata (Jacq.) or Tribulus maximus, L.
466 Smilax mexicana Griseb. or Smilax spinosa Miller.
467 Sapindus saponaria L. See commentary to line 4.26.
468 See BMTV: Çíngulo o ceñidor: hecheb. Perhaps the more ornate priest's sash is meant.
It is quite unusual that a ritual which calls out the world directions begins with the north as is the case here.

The entity for the color “yellow” is missing here.

Both the words u uich and the letters na are missing here.

The words u uich are missing here.

The text reads tumen hun pic / hun pic ti ku

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469 It is quite unusual that a ritual which calls out the world directions begins with the north as is the case here.

470 The entity for the color “yellow” is missing here.

471 Both the words u uich and the letters na are missing here.

472 The words u uich are missing here.

473 The text reads tumen hun pic / hun pic ti ku
Then they say it enters into the stone building.

It arrives they say next to Ah Can Chakan, next to of Ah Can Tzuc Che.

There they say its neck was cut by Ah Can Chakan by Ah Can Tzuc Che.

There they say it enters into the high grass.

Four days also they say he spent with Ix Kan Kinim Tun, Ix Kan Kinim Te.

it arrives they say next to the castaway, the throwaway.

Then it took the high hurl.

Then it took the high throw.

Then it became afraid.

Four days it licks the red tuk-palm wine, the white tuk-palm wine, the black tuk-palm wine, the yellow tuk-palm wine.

Then it seized its faint sigh.

Then also they say it seized the rattle of your asthma.

Then it seized its white spittle, its white yawning, its white sweat.

Then it seized by fainting spells, with stomach pain, burning pain.

It arrives they say at the southern seashore, at the southern saltwater marsh.

Four days they say it ruffles the yellow stirred-up water.

Four days also they say it shrivels the face of Kanal Ix Chel, Kanal Itzam Na.

It arrives they say beside Ah Bolonte Uitz.

---

483 “He of the four savannas” and “he of the four clumps of trees”
484 “yellow kinim stone, yellow kinim tree” where kinim is probably a variety of the native plumb tree, Spondias sp. and tun is the pit or seed. See CMM: Tun: cuesco o hueso duro de ciruela y otras frutas. Compare with Ix Kan Kinib Te, Ix Kan Kinib Tun on line 19.49.
485 An alternative meaning of kinam is to be found in the CMM: Kinam: veneno de animales o ponçoña o dolor de la ponçoña o de la laga, y dolor mucho y doler asii.
486 Tuk: Acrocomia mexicana, Karw. Cocoyol (Roys 1976:288). Roys has the following comment about tukbil acan: “Tukbil-acan (“hiccough-groan”), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-akan is cited in an incantation for asthma (MS p. 79).” However, I believe that the meaning of tukbil acan is as shown. This item is given again on page 121.
487 “he of the nine mountains” See the commentary to line 2.120.
Then its throat was cut
Then it entered into the forest where it was hidden
Then it is said it entered into the forecastle of the boat which is its head.
And then it is said it entered the poop deck of the boat which is its rear.
And then it is said it entered the back of the boat which is its back.
And then it is said it entered the chest of the boat which is its chest.
Four days they say he drinks the juice of red tobacco, white tobacco, black tobacco. There they say he slept, there they say he curled up.
He arrives they say next to unique planted sowing-stick. He arrives they say to counting wax stick.

For the nomenclature of various parts of a boat see the BMTV: Popa de nabío: vit chem. l. v chun chem. ¶ Popa do ba sentado el piloto: v maben yit chem. / Proa de nabío: v hool chem. l. v nij chem.

There is no mention of these parts of a boat in the vocabularies and it may well be that the chanter of the ritual is just carrying out the ritual to its natural conclusion, head, back, back, front. Compare with lines 92-192 on page 72 and lines 127-129 on pages 74-75.

CMM: Xul: palo con que siembran los yndios.
I don’t know if there is any record of using wax tablets amongst the Maya for writing on. CMM: Hil: varas largas con que hazen los indios setos y palizadas en que encaxan el guano y atan el çacate. The words xoc cibe are as an assemblage unregistered. Xoc can mean “count” which might fit in this context. Cib means “wax”. (BMTV: Çera comoquiera: cib.) Cibe can also mean “shall be able” which seems not to lead to a good solution to the meaning of xoc cibe hil.
He arrives they say next to Chac Uayab Cat, Zac Uayab Cat, Ek Uayab Cat, Kanal Uayab Cat. He arrives they say next to Chacal Ix Chel, Sacal Ix Chel, Ekel Ix Chel, Kanal Ix Chel. He ruined the body of wood, the body of stone. He is dedicated they say to falling on the left side of his face. Out, seizure! Submerged be the asthma. So it is said of the woven mat. The submerging they say came to an end, the submerging they say became virginal. Forcefully they say it is the woven mat because of it. It arrives they say next to Ix Ma Uay Ec, Ix Mac U Hol Cab. Thus it guards him. Yaxal Chac makes my foot numb, makes my hand numb. Then grabs the body of wood, the body of stone. Hunuc Can Ahau. Amen

494 “Red Nagual Jar, White ... etc.” See Roys’ note for a comment on this group of deities: “I feel sure that Chac-uayab-cat (‘great-demon-jar’) is an error for the more familiar Chac-uayab-cab (‘great-demon-bee’).”

495 There are two meanings to lapal: to dedicate oneself and to thrust into.

496 For this pair of deities possibly “Lady Not Nagual Mud Wasp” / “She who Guards/Covers of the Entrance to the Beehive” or “She who Guards/Covers of the Entrance to the Earth”. There are 5 occurrences of this pair of deities: 1.27-28, 2.65, 2.74, 2.90, 9.218. The first deity is variously spelled ix ma uaye, ix ma uayec and ix ma uayec. Roys has the following comment about this deity: RBM: Ix Ma-uay (“lady detrimental-one”). Characterized as “she who keeps closed the opening in the earth.” Cited in an incantation for jaguar-macaw-seizure (balam mo tancaz) and a pathology of the breathing passages (u ziyan coc) (MS pp. 9, 10, 81).

497 “Great Four Ahau”
Text 10 / page 82 (Roys # IX)

1. The breaking of severe asthma thus.
2. A heating stone\(^{498}\) is to be heated in ashes, wrapped in castor-oil plant leaf,\(^{499}\) very hot, while it is placed very close to the skin of the sick person.
3. Here are the words for breaking (this infirmity) thus---
4. Sac Eb Tun Chac\(^{502}\) is my symbol
5. Then I broke the back of Itzam Cab with my severe asthma thus
6. I go with my sacred fire
7. then I broke the severe asthma
8. Who finds\(^{503}\) its bush?
9. White mikan asthma finds its bush
10. Hun Ahau, Can Ahau,
11. Amen

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\(\text{Text 10 / page 82 (Roys # IX)}\)

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2. A heating stone\(^{498}\) is to be heated in ashes, wrapped in castor-oil plant leaf,\(^{499}\) very hot, while it is placed very close to the skin of the sick person.
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7. then I broke the severe asthma
8. Who finds\(^{503}\) its bush?
9. White mikan asthma finds its bush
10. Hun Ahau, Can Ahau,
11. Amen

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\(\text{Text 10 / page 82} \)  

1. V pail can coc lae
2. chacau sin tun bin pocabelbal
3. tepan tix koch hach chacau
4. tamuk u nanak yabal ti yothel kohan uinic
5. he u thanil u pail lae----
6. sac eb tun chac\(^{498}\) un uayasba
7. ca tin paah tu pach ytzam cab yn can coc lae
8. uet man yn suhuy kak
9. ca tin paah can coc lae
10. max u kax yaban
11. sacal mikin coc\(^{499}\) u kax yaban
12. hun ahau can ahau
13. Amen /  

---

\(^{498}\) Compare with \text{Sac yeh tun chac} on line 14.4.

\(^{499}\) Perhaps \text{mizib coc}, \text{Turnera difusa} Willd. (Roys 1976:265), is meant. It is most appropriately named “mizib for asthma” (idem.). Note that Roys opts for \text{muk coc}: Selaginella longispicata, Underw. Doradilla. (Millsp. I, 287; Gaumer.), which in the Ticul is noted for asthma: Yerba buena para curar el asma: ix muk coc.

\(^{500}\) BMTV: Piedra quemada, como de horno o baño, o sobre la que asan algo: çimtun.

\(^{501}\) EBM: Koch. \text{Ricinus communis}, L. Higuerrilla. (Standl. 1920-26, p. 622; Millsp. I, 306). CMM: Koch .1. ix koch: higuerilla que llaman del infierno de que se saca aceite muy medicinal. ¶ sus ojas son buenas para dolor de tripas fazandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga.

\(^{502}\) \text{Sac Eb Tun Chac}: White Stone Stairway Rain God.

\(^{503}\) The word \text{kax}, not to mention \text{kaax}, has various meanings. Roys has opted for “bind”
The text reads in the first instance *hunte*, but should be read as shown, agreeing with the second instance.

504 "Lady singularly strong writing, lady singularly strong hieroglyph". This deity pair is given again on line 34.15, but instead of *uoh* reads *nok*. However, since *sib* and *uoh* are alternative words for "writing", it would seem that the reading on line 34.15 is in error.

505 The text reads bekech. See CMM: Bekech: lagartijuela. See also Roys, 1931: Bekech. A lizard 3 or 4 inches long, coffee-colored on the back and translucent underneath. It somewhat resembles a snake and lives in wet places usually, though sometimes in houses. It is aggressive. (Pacheco Cruz, 1919, p. 32). Medical text 368.

506 A small lizard. See glossary. Perhaps *Heloderma horridum* (Roys 1976:333). It is reputed to be extremely poisonous.

508 "Great Four Ahau" See Glossary of Proper Names.

509 "Lady singular point of the obsidian blade, lady singular point of the penis" See lines 2.12-13 for a discussion about this pair of deities.

510 "Lady singularly stamped shy, lady singularly stamp clouds". This deity pair appears only here. The CMM gives: Tzelep: poner de lado o ladear algo., and when followed by *kin* and *akab* gives the following: Tzelep *kin*: como a las dos de la tarde. / Tzelep *akab*: como a las dos de la noche que parece se ladea. RBM: Ix Hun tzelep akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight... / Ix Hun tzelep *kin* ("lady unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon...

512 A parallel example is to be found in the CMM: Ka: postpuesta a algunas diciones adorna. Vt: Bax v ka lo?: que es aquella.

513 As noted by Roys, the word *yax* can mean either "first" or "green".

There he took it next to his father, Kin Chac Ahau, Itzam Na. Where did he get the poison of ix hun peč kin?515

Curled up in the center of the nicte flower, in the center of the xuchit flower.516

Where did he get his divining stones?517

From Ix Yaxal Chuen.518

There he took reddish verdigris.519

Where did he get the colored stripe on his face?520

He got it from metal521 in the center of foundry.522

He got the red ink, the white ink, the black ink, the yellow ink. This is what is in the stripes on his face.523

Golden sihom beads524 are on the surface of the virgin spindle. This is what is on its stem.525

515 The text is not complete. It seems obvious that the poison of ix hun peč kin is being talked about.

516 Again a common feature is to abbreviate the four World direction colors. For the word sabac see CMM: Çabac: tinta negra de humo de cierta arbol antes y despues de desleida, y el tal humo.
30. A ring is on the base of its stem.
31. Spindled thread enters its intestines.
32. Who is it?
33. That is what Ix Hun Pe\textsubscript{5} Kin Can, Ix Hun Pe\textsubscript{5} Kin Calam, Ix Hun Pe\textsubscript{5} Kin Kokob, Ix Hun Pe\textsubscript{5} Kin Taxin Chan, Ix Kokob, Ix Calam, Ix Paclah Actun, Ix Mucmuc Sohol are saying.
34. Who is it?
35. Then it finished being written on the back of the Chacal Ix Hun Pe\textsubscript{5} Kin.
36. The house of day was written on its back.
37. Written on the back of Ix Hun Pe\textsubscript{5} Kin was the house of night.
38. There it was written on its back.
39. Who is its official position?
40. It created the red kanal, the white kanal, the black kanal, the yellow kanal, Kan Pet Kin, red ych unic, white ych unic, black ych unic, yellow ych unic, red tup chac, yellow tup chac.  

529 While what is written here is x hun pe\textsubscript{5} kin caan the next three entities are all varieties of snakes so it is reasonable to suppose that here caan (= snake) and not caan (= sky) is meant.
530 See RBM: Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood from the whole body and from the eyes."
531 See EBM: Taxin chan: "Serpents growing to a meter in length and marked with black and green stripes. They are dangerous but flee when they meet a man."
532 See RBM: Ix paclah actun. This name is associated with those of snakes, and it could well mean "cave-lurker." Cited in an incantation for seizure.
533 See RBM: Ix mumuc sohol ("covered by dry leaves or twigs"). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.
534 For this meaning of the word cuch see CMM: Cuch: carga que trae el officio, y el mismo cargo y officio.
535 See NAM: Kan pet kin / kanal: "An insect resembling the Holon (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting."
536 A type of wasp. See footnote to line 11.46.
537 RBM: Ich unic, or iche unic. The context indicates some species of wasp. Cited in an incantation for hunpe\textsubscript{5}kin-seizure.
538 Beginning with line 11.45 various types of wasp are mentioned here. For the last line probably the white and black *tup chacooob* should have been mentioned here as well.

539 While the text reads *hunah* probably *hunac* is meant. The word *hunah* does not appear in the vocabularies. See BMTV: Braus bestias y fieras, que muerden o pican: *hunac ah chibal*.

540 *Tillandsia* sp. (PMEY:339). The reference to a tree is peculiar, since the plant is an epiphyte. Perhaps it is simply a device for pairing. *Az*: Planta no identificada, aunque puede ser una referencia a *Hun Pedz Kin*.

541 Here the text refers correctly to a plant, *Tillandsia* sp. (PMEY:339).

542 See Glossary.

543 Note the difference between *hoc* and *hoc can* in which the *hoc* is a large ant with a very powerful sting whereas the *hoc can* is a type of unidentified snake. See the Glossary.

544 See CMM: Pacab: vmbrales de puertas o ventanas. ¶ v pacabil na: vmbrales de la casa.

545 See BMTV: Atronar o tronar el cielo o rayo: pec caan. ¶ Atronado ha: ti pecni caa.
ca ha ɔni tu ne hañi tu holbal
bici ci yalabal
ma bici
binel u cah tippebel u pucsikal
binel ix u cah ti xotol u cal
tu kasah yax uinicil te yax uinicil tũ
tu kasah kabal
hunten hi hutcabal
hunten hix chuen
tumé hunten acantun acante
hũ tah klik tu pach acante acantun
hunten hi chac tuntun ha chac mosen ha
max in uaesba
cen ti ualhi chac tan ek / pip
sac chac tan hun kuk

Then its tail was struck, its head was struck
How come it is said like this?
Not how!
Its heart will start beating.
Its throat will be cut.
The first body of wood, the first body of stone was destroyed.
The pottery wheel was destroyed. ⁵⁴⁷
Only once it seems it was torn apart,
only once it seems it was fabricated,
by the first stone hut, wood hut.
One drop of blood at the back of the wood hut, the stone hut.
Only once it seems there was a moderately heavy rain,⁵⁴⁸ a heavy swirling rain.
Who is my symbol?
I selected red-breasted ek pip,⁵⁴⁹ white red-breasted hun kuk⁵⁵⁰ for the position.⁵⁵¹

⁵⁴⁶ These two entities are given later in Text 17, lines 69-70 as chacal tuntun hai / chacal muzem hai. While the adjective chacal can mean “red” as in chacal tun, more often it means “great” as in chacal ha (heavy / great rain) and chacal ik (strong wind, huracane).

⁵⁴⁷ See DMSF: Kabal: rueda de los olleros.
⁵⁴⁸ The probable meaning of chauctun ha is “great rain”, but tuntun means moderate. See DMM: Mediano: tuntun; tij tij; chun chumuc.
⁵⁴⁹ For ek pip see RBM: Ek pip. A bird of prey said to be the same as the coz, Micrastur melanoleucus, Viellot. See Glossary.
⁵⁵¹ See DMSF for this use of the verb ualhi: Uacunah; uapaltah: promover a oficio. ¶ ualhi ti batabil: hicierole cacique.
98. Ca tin paah tu uich kin tin paah tu uich U.
99. Yokol yaxal chac yn uaesba
100. Bax yn uaesba
101. Cen ti uli 556 x hatzab te x hatzab tun 557
102. Ti lukes yokol / yax unucil te yax unucil tun / 90
103. Hunuc can ahau
104. Uchic u sihil uchic u chahtabal tunen u yun tunen u na
105. Amen

Text 11 / pages 89 – 90 (Roys # X)
89. What is its symbol?
90. The claws of the red Chiuoh Tok. 558
91. Such are its claws.
92. Then I scored you.
93. I arrived to seize the first iguana, the first itzam-lizard.
94. I am standing to catch the first iguana.
95. I am standing to take the official position away from the wildcat. 559
96. I broke the great flint stone 560
97. Papat 561 is my symbol.
98. I broke it in front of the sun, I broke it in front of the moon
99. On Yaxal Chac who is my symbol.
100. What is my symbol?
101. I arrived with the wooden divider, the stone divider.
102. It was taken off the first body of wood, the first body of stone.
103. Hunuc Can Ahau
104. Then it was born, then it was created by its father, by its mother.
105. Amen

555 Even though the manuscript clearly reads chac tan it would seem that chac tun is meant.
556 The reading of this word is uncertain. See line 12.50 for a similar line.
557 The text reads x hatz tzab tun.
558 Literally “Red Tarantula Flint”. Not identified in any known source.
559 See RBM: Bob. An unidentified animal (Pérez Dict.). Bobilche (forest-bob”) was a general name for the jaguar (RY, I, 169).
560 Translated as if chac tun tok was meant.
Throughout this ritual the shorthand sac ek ka is employed for showing that the four world direction colors are to be mentioned.

567 Tzaah or tzah is an alternative name for a spiny variety of chay. See KAL: *Cnidoscolus aconitfolius* (Mill.) I. M. Johnston: tzah; stinging nettle; NW / JPP: Tzah: una especie de chaya muy espinosa as llamada.

568 See line 11.54 for this variety of stinging ant.

569 *Tragia nepetaefolia* Cay. See CMM: Poppox: hortigas desta tierra que tienen alguna ponçoña. ¶ čac ppppox: son vnas. ¶ čae ppppox: son otras, y estas pican fuertemente y sanan las berrugas açotandolas mucho con ellas. ¶ yax ppppox: son otras.

570 See RBM: Lal: or la: *Urera baccifera* (L.), Gaud.; *U. carcasana* (Jacq.), Griseb. A shurb or small tree (Standl.).

571 "Great Causer of Pain". However, see BMTV: Brauas bestias y fieras, que muerden o pican: hunac ah chibal.
26. white is its raceme thus.\footnote{574}
27. What is the his paraphernalia for inflicting the pain?
28. Red pointed stick, white pointed stick,
29. black pointed stick, yellow pointed stick.
30. This entered into its stinger when it stung.
31. I am standing up to destroy its power.
32. I am the great destroyer.
33. Fire on earth, smoke in the sky.
34. I destroyed Hunac Ah Chibal on top of the first body of wood.
35. I destroyed it
36. in the sun's countenance, in the moon's countenance.
37. Red piercer of snakes, white piercer of snakes,
38. red piercer of kokob, white piercer of kokob,
39. red piercer of calam, white piercer of calam.\footnote{575}
40. There it was stung.
41. I am standing up to catch Hunac Ah Chibal.
42. I am standing up to restrain it by its cord.
43. I am standing up to destroy it.
44. So the ix hun peo kin snake is in agreement\footnote{576}
45. The red hun peo kin was restrained, captured thus.
46. Four are my red untying, my white untying.
47. Who is my symbol when I stood up?
48. The red-breasted ek pip, the red-breasted hun kuk.
49. My symbol is white.
50. I arrived with the wooden divider, the stone divider.
51. Oh but what happens?\footnote{577}
52. With me arrives Hunac Ku.\footnote{578}
53. It descends upon the first body of wood.

\footnote{574}{For this reading of the word \textit{cuch} see BMTV: Racimos de cocos, cocooyoles, plantanos: bab [.cuch. / CMM: Cuch: razimo apretado y de cosas espesas como de datales, platanos, o cocooyoles.}
\footnote{575}{Hulub is also the name of a plant, \textit{Bravaisia tubiflora}, Hemsl., the branches of which are used for stringing fishes.}
\footnote{576}{See CMM: Kax can: concertarse o trauar amistad y ser de vn parecer y hazer liga y concierto y el tal concierto y liga. ¶ in kaxab in can ytel Pedro binil xijcon tac cabli ti kaax: concertamonos yo y Pedro de yrnos al monte.}
\footnote{577}{See CMM: Chee: o. Es particula del que se admira; y postponese. ¶ v tal padre chee: o que viene el padre, y no lo aguardanmos. / Chee: o. Es particula del que se duele; dolentis, admirantis. ¶ oztilen chee: o que soy miserable.}
\footnote{578}{"Infinite God"}
While here the text reads **u tas a uay** elsewhere the reading is **u tas u uay**, the translation reflects the majority reading. See lines 13.51, 36.14.

580 "Great Jaguar Sky". RBM: Balam-caan ("jaguar-sky"). I have thought this was meant for balam-chan, the name of a reptile (Roys, The Ethno-Botany of the Maya, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

581 "Great Sleeper"

582 RBF: The end of this incantation strongly suggests an attempt to produce a hypnotic sleep. (Cf. MS p. 100 below.)
These are the words for embolism in the vein:

1. ix hun peo kin nohhol lae
2. ocol tun bacin yn cah yn siscunt a uol
3. ocebal tij sacal batan [ha] chacal batan haa
4. ti sacal sayeban chacal yoc haae
5. heba ti sacal u uayesba chacal uayaba
6. tin paci a kimam / /96
7. heba ti sacal batan chacal batan
8. heba tij sacal sayaba
9. tin tup ci a kinam / /96
10. heba tij sacal batan chacal batan
11. heba tij sacal sayaban tin chacal sayaban
12. cen tij ualhi ah chac mo xote na chac mo [x]otena
13. ten u chichil na a mutul
14. len a chacal ek pip pam sacal ek pip pam coe coe
15. uatal tun bacin yn cah yn loban hunnacnah loben
16. chical / tzaahe sacal tzaahe /97
17. chacal / tzaahe sacal tzaahe
18. chacal ya sacal ya
19. chacal pppopox sacal pppopox
20. bax u uayesba u hel u tas uay
21. he chacal ix hoch
22. chac sacal hoch
23. hoch kik tun bacan bin tin paah
24. tu uich kin tu uich U.
25. u chac huilib ti can chac huilib ti kak kob
26. chac huilib huilib ti calam
27. tu tun bacin tij ciblahuhci
28. yokol unicilic te unicilic tun

583 The word coten a.
584 The word xotena is not registered in the vocabularies. As a guess, it is related to the following DMM entry: Xoten u kin ti cimil:: Condenado a muerte: yaya xoten v kin ti cimil.
585 While it appears that here the word ya means “pain”, both before and after this line varieties of stinging plants are given. So far as it is known, the only plant which has the name ya is the zapote (Manilkara zapota (L.)) and it does not have the qualities associated with tzaah and pppopox. As a suggestion, perhaps la or lal which is also a stinging plant is meant but was mistranscribed. See line 12.4-5 for the mention of lal. For yet another possibility see also CMM: Ya: paxaro que se come las abejas.
586 See lines 12.37-39 for similar text.
What is Hunac Ah Chibal?

Red is the burden of the body it seems.

What is the paraphemalia?

Red pointed stick is that which entered its stinger when it stung.

I am standing on top of the body of wood, the body of stone.

I am going to quell his pain.

I am standing up to destroy the agreement with ix hun pe3 kin snake.

Four times it was tied up, four times it was captured.

I am standing up to seize the agreement with ix hun pe3 kin.

Four times it was seized.

My red intestines arrived with me.

I undid the my agreements with the ix hun pe3 kin.

The bird of omen, the red-breasted ek pip arrived with me.

Then the agreements with ix hun pe3 kin was seized.

Can Yax Hun Ahau. \(^{504}\) Hunuc Can Ahau. \(^{505}\)

Four First Great Ahau.

Great Four Ahau.

Kubul: Icterus auratus.

\(^{504}\) "Four First Great Ahau".

\(^{505}\) "Great Four Ahau".

\(^{595}\) Kax can and moc can are synomymms. See DMM: Contratar o concertarse en algo: kax than; moc than.
1. V thanil hobonte kake\textsuperscript{597}
2. chacal tex che
3. pecbesabac
4. tin chab sac yeb tun chac\textsuperscript{598} ix uuc s[a]tay ike\textsuperscript{599}
5. ennesex to yokol acantune
6. chacboken hau chabtabcie
7. tu uucul bin kin sihi ci bin hobonte kake
8. sacyab u che\textsuperscript{600}
9. ennesex to tan yol can
10. x uuc s[a]tay yke / u yum
11. chacbi hobomte kake chac anal kake\textsuperscript{601}
12. Amen

\textsuperscript{597} In the margin is written Kak ti kohâ (Pox on a sick person).

\textsuperscript{598} Compare with Text 10 on page 82.

\textsuperscript{599} Both here and on line 14.10 this name is written uuc setay. This most probably is the deity Uuc Satay mentioned in other colonial manuscripts. See P.C.M.L.: f361, j260, j441, j443.

\textsuperscript{600} Arz: Gliricidia sepium (Jacq.) Steudel.

\textsuperscript{601} While chac anal kak is registered in the vocabularies only as the plant Asclepias curassavica L., it is clear that here the infirmity which the plant supposedly cures is meant.

Text 14 is not translated by Roys. Note by Roys: Mostly illegible. This incantation also mentions a small ulcer named anal-kak.

\textsuperscript{602} "lady seven mortal one". See glossary.

\textsuperscript{603} EBM: Gliricidia maculate, H.B.K.
V pe il kakob chacuil tancasob  
blae ten chub a chac tech yizin tancase  
amacobe606 kako bacin xotom bacin  
mac be chee  
5. chac mulah kakkob606 ocom kakob607  
holob kak[ob908] chacuil kakob u cuch  
6. hex u kam chitabal tu men u na tu men u citohe  
7. max u nayntahobe che x hun ye ta / yet(e)[909] xhun ye ton  
8. can kin cu sut be  
9. hex u kuchul be yokol be uniciel te uniciel tun be  
10. hek sam be yn pabe u kinam be hunac ah kinam be  
11. ti uen xabe ma chee ma uen ci ma coyaci  
12. ma be chee chac molon che kak609  
13. hex ox nicib sus be ch eoc tu tanlob chee  
14. cux u habalob  
15. hex u binel be ti holom kakil be chee  
16. cux u bacelob  
17. hex u binel be tixba611 kakil be u bacelob chee  
18. cux u kikel be  
19. hex u binel be tiix chac hulub / ti kakil be chee

The snare for poxes, feverish seizures.

Well, I shut your mouth, you younger sibling of seizures.

Who are poxes which shall be cut out?613

Who are they?

St. Anthony's fire, ergotism.

ulcerous poxes, feverish poxes is their burden.

Here they are reproached by their mother, by their father.614

Who did they took her for their mother, alas: Ix Hun Ye Ta and Ix Hun Ye Ton.615

In four days it returns.

Here it appears upon the body of wood, the body of stone. Oh!

Here soon I will destroy the power of Hunac Ah Kinam.616 Oh!

It sleeps or maybe not: it does not sleep; it does not curl up.

It is not, alas, ergotism.

There are three small accretions of froth617 alas which enters into their chests.

Then what are the burning sensations?618

These are the sources of holom kak619 alas.

Then what of their bones?

These are the sources of erupting pox of their bones alas.

Then what of their blood?

These are the sources for red piercer of pox alas.

See line 3.27 for justification for this meaning of the phrase.

Alternative translation: “Who are poxes which shall be judged?”

For this meaning of the verb kam chi.t. see BMTV: Reçonglar o gruñir respondiendo: kam chij.t.

“Lady supremely sharp pointed flint knife, Lady supremely sharp pointed penis”. See glossary.

“Great Causer of Pulsating Pain”. See commentary to line 5.4.

For this meaning of the word sus see DMM: Despumar, quitar la espuma: lukçah sus, lukçah oom.

“mud-wasp pox”. Holom is a variety of wasp which makes its mud nest on trees. See BMTV: Abejón: holon .l. yax holon. ¶ Abejero, nido destos abejones que acen de barro: v pak holon.
21. Six round trips perhaps to heaven, alas, six round trips to the underworld also.
22. He is hurled behind the northern sky, alas.
23. This was the heating by the heat of the cave, by the heat of the water, when they returned to be propagated by their mother, by their father.
24. Who is it alas?
25. Demented child of a woman, demented creation
26. Who created them?
27. Alas, the father created them,
28. Who are the bobote-pox alas?
29. Who is your bird, the bird of omen of the pox?
30. This is created, alas, by red-breasted macaw, the white-breasted macaw, the black-breasted macaw.
31. You are created alas by the chacr-breasted cardinal, the white-breasted cardinal, the black-breasted cardinal.
32. This is created, alas, by the red-breasted macaw, the white-breasted macaw, the red-breasted ppocin be, the-breasted-white ppocin be.
33. These are the birds, these are the birds of omen of the pox alas.
34. It is created alas by the red woodpecker.
35. This is created by the red seagrape.
36. Who is your tree? Who is the bush of the pox alas?
37. Here arrives of the red gumbolimbo alas.

624 Bobote: an unspecified variety of wasp.
625 An unlisted fauna, most probably a bird. Literally, “seeker of shade on the road”. See BELMS: Ppocinbe tah,te: Tomar alguna cosa por sombrero. For an alternative see RBM: The ppocinbe is possibly the pot-xinic ant, but we should expect the name of a bird or flying insect.
626 See CMM: Kak: cosa derecha. ¶ kak vaan: es derecho de alto abaxo.
627 Colomte: Ah colomte: Ceophloeus scapularis, Vigors.

620 For this meaning of the number classifier see DESF: Cuenta para vueltas de camino: uac; uu621 Coccoloba uvifera (L) Jacq
622 Bursera simaruba (L) Sarg.
Text 15 / pages 105 – 106
44. Here is how the pox arrives, alas.
45. They returned alas because of their mother, because of their father, alas.
46. Who are they alas?
47. The coolness of my hand, alas.
48. When I arrive, oh, I destroy Hunac Ah Kinam.
49. With me arrive my red spring, my white spring, my black spring.
50. I diminish its power.
51. With me arrive my red cenote, my white cellote, my black cenote.
52. I diminish its power.
53. With me arrive my red forest pond, oh, my black forest pond, oh.
54. I diminish its power.
55. With me arrive oh my red hailstone, my white hailstone, my black hailstone.
56. I diminish its power, oh.
57. Amen.

Text 16 / page 106
1. yukil chacah
2. yetel cappel ye cab seec y u kabil kutz seec
3. bin yukab lac

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629 Arz: En este Text para el tratamiento de la viruela, se nota una clara separación entre el conjuro que termina con Amen y la última parte, que finaliza la curación con una receta médica.

630 RC: Maya kax-ek, defined by Avendaño, apud Means 1917, p. 159.

631 Roys included this medical recipe as the last part of his Text XIV.
1. The snare for St. Anthony’s fire.
2. Can Ahau on earth, Can Ahau in the sky:
3. when the birth occurs, when the creation occurs.
4. Who is the creator, who is the darkness?
5. He created his father Kin Chac Ahau, Colop U Uich Kin.
6. Kak Tamay, Kak Ne Chapat, Uuc Ne Chapat created the pox they say, /107
7. the child of Ix Chante Kak, Ix Chante Oyoch, /107
8. the child of Ix Ho ti Tzab, Ix Ho ti Munyal,
9. the child of Ix Kan tenen Kin, Ix Kan tenen U,
10. the child of Ix Hom ti Tzab, Ix Hom ti Munyal,
11. the child of Ix Kulam Chacah,
12. the child of Ix Meklah.
13. It was born to be damned they say by Ah Tabay, /107
14. along with Ah Uuc Yol Sip, Can Yah Ual Kak. /107
15. Immediately it was borrowed along with Ti Cah Puuc, /107
16. with Ix Moson Puuc, /107
17. with Ix U Sihnal, with Ix Bolon Puuc. /107
18. The demented mother is seated with the castaway, the throwaway.

632 The “u” in ahau is written above the line.
633 The text reads kolop u uich kin. See Text 2, lines 7-9 and footnote for more on this deity.
634 For chapat see EBM: Chapat: Centipede. (Pio Perez, 1866-77). “An insect which enters the ear and kills.” (Beltran, 1859, p. 228). For the two chapatoob mentioned here see RBM: Kak ne chapat (“fire-tailed-centipede”). One description of the chapat is that it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Léxico de la fauna yucateca, 52). It is, however, also defined as a centipede (Pérez Dict.).
640 Antrax. See BELSM: Carbunco, que tiene la piedra luciente en la frente: Kak tamay, kak tamay ék.
641 “fire-tailed-centipede, seven-tailed-centipede”.
642 RBM: These monsters are apparently cited because of the syllable kak in their names. It can mean “fire” or “eruption,” and an eruption is the complaint here. This would also apply to the repeated mention of “burning” on MS p. 110 below.
643 “Lady of the drum gumbolimbo”.
644 “Lady embracer”. For an alternative reading of this name see line 17.34.
645 “He who snares”.
646 “lord seven heart of Sip”.
647 “forceful enemy of pox” or less probably “forceful enemy of fire”.
648 “in the hill town”.
649 “she of the whirlwind of the hills”.
650 “she who gives birth”.
651 “She of the nine hills”. See the footnote to line 2.120 about Ix Bolon Puuc.
19. She was forcefully slapped by the heavenly fan, by the heavenly staff.

20. She says they say to Ix Ca Coyol Ceb, "our chaste woman". See glossary for alternative meanings.

652 RBM: In an early colonial drawing we see a ruler holding a fan with a handle ending in a snake. Here the expression canil ual could mean either "heavenly-" or "snaky-fan." If the expression canil ual could mean either "heavenly-" or "snaky-fan." The text actually reads ul<line break>lumbil. While it is possible that by lumbil something pertaining to "earth" is meant, throughout the Bacaab text the only instance of the letters lumbil being incorporated in a word is in yumbil. In the later colonial texts it is not uncommon for the consonant y to be written as iy so after trying unsuccessfully to get the phrase ul lumbil to fit in this context I have decided to go with u [iy]umbil.

653 See CMM for this meaning of talebal: Talebal: lo mismo que taleb en todos sus significados. / Taleb: el que es bastante y suficiente, y vsase tambien de ordinario con negacion.

654 Notice that lines 17.30 through 17.34 are similar to lines 17.5 through 17.13. That being the case, it seems that there is a problem with either line 17.5 or with line 17.30. Since line 17.5 seems to be more cogent I have modeled the translation given here on that line.

655 From this page through the end of the manuscript the scribes did not skip the versus and recto of the following pages as has been the custom up to this point.

656 "our chaste woman". See glossary for alternative meanings.

657 "lady bird father".

658 "formed by the father".

659 "turkey blood".

660 RBM: The thirteenth layer of the earth is probably an error. There were thirteen heavens, but only nine layers of the underworld. Mention of Ix Hun Ahau indicates that the underworld was meant.

661 As a reminder, for the Maya metnal is a cold place. "Fire-breasted Chel".

662 For the meaning behind the names also listed in lines 17.6-11 see the footnotes to those lines. "she who embraces the defeated, she who embraces those in error / she who embraces the hunted". The word sip has various meanings and it is not clear which of them should be applied here.

663 See DMM: Casa real o grande: ahau na.

664 "lady water lily sprout", "lady in the middle of the cenote", "lady singularly seated in the mud", "lady singularly pulsating sand". For more on Ix Kuk Nah see footnote to line 3.63.
Text 17 / pages 110 – 111 (Roys # XV)

42. He went they say with Ah Nohol,

43. with Ah Ich Uitz, ǂIx Chalic, ǂIx Calap,

44. the child they say of Ik Chiticil Uaclahun,

45. the child they say of Ik Hun Tzelep Uitz, Ik Hun Tuchlah Uitz.

46. He takes they say Ah Yax Ceel Uitz.

47. Such is the creator, such is the darkness.

48. For four days the hill burned.

49. Then they say Ah Uac Calam burns.

50. Then they say Ik Ma Ul burns.

51. Then they say Ik Co ti Pam burns.

52. Then they say the quetzal burns, the blue bird burns.

53. Then the fire burns, then the fire becomes powerful,

54. the deluge of flints of fire.

55. Rose-colored fire, red-budding fire.

56. Upon being born it wants to go for a walk.

57. The red sticks, the white sticks want to return.

58. The red roof poles, the white roof poles want to return.

59. It falls down they say among the trees, among the bushes.

60. Who was its mother? Who held it in her arms?

61. The child of Ix Kin Sutnal.

62. Then it was born they say to be forcefully slapped by the heavenly fan, by the heavenly staff.

63. It goes they say the bright savanna,

64. to the place of Ix Chaclah Yeeb U.

65. It is thrown they say behind its arbor.

66. Compare with CMM: Chiticil na: de casa en casa o en cada casa. Arz: La expresión es ambigua: puede referirse a un sitio mítico o bien significar que cada uno de los sitios (expresados descriptivamente) se mencionarán dieciséis veces.

67. "seven calam snake"

68. "the southerner".

69. "she who does not arrive".

70. "lady toucan bill"?

71. For the expression ǂu kimam kak see CMM: Kimam: fuerza, rezia, rigor, y fortaleza. ¶ v kimam kak, kin, chacauil: la fuerza y fortaleza del fuego, del sol, de la calentura.

72. Pairing of words with contrary meanings appears to be a favorite rhetorical device in this manuscript.

73. In this text there are three instances of these two lines. There are two instances of a similar phrase in Text 3. There it reads “kak bacin u kimam kak u tunil kak” whereas here it appears that the correct reading is “uchic u toc uchic u kimam kakil u tunil kak”. For a comment about ǂu tunil kak see the footnote to line 3.24.

74. "the priestess returner".

75. "she who goes from house to house sixteen times".

76. "lady of the singularly slanted hill, lady of the singularly flattened hill".

77. "he who is afflicted by the fever of the hills". RBF: Chills and fever are especially prevalent in the southern hilly region known to archaeologists as the Puuc. The Maya call it the Uitz country.

78. The hilb, called today hil che, are the sticks on which the roofing thatch such as palm leaves or bundles of straw are hung. The nuchup or nuch are the stronger poles onto which the hilb are tied. See DMM: Varillas que se atraeisan para poner el guano: hil. JPP: Nuch: las tijeras de la casa de paja. RBF: Pairing of words with contrary meanings appears to be a favorite rhetorical device in this manuscript.
The red lagoon burns they say.

The moderately heavy rain burns they say.

The heavy swirling rain burns they say.

There the stone hut was broken up they say.

Then the fire burns, then the fire becomes powerful,

Then the fire burns, then the fire becomes powerful,

the deluge of flints of fire.

Rose-colored fire, red-budding fire.

When it was born it wanted to walk.

The red sticks, the red roof poles want to return.

They say it is forcefully slapped by the heavenly fan, by the heavenly staff.

It fall they say into the eastern sea.

The edge of the sand burns they say.

The seashore burns they say.

The river burnt / burns they say.

The spring burns they say.

The cattail burns they say.

The red reeds they say.

The filling (or stuffing) would cease,

Then the fire burns, then the fire becomes powerful,

the deluge of flints of fire.

Rose-colored fire, red-budding fire.

Upon being born it wants to go for a walk.

The red sticks, the white sticks want to return.

The red roof poles, the white roof poles want to return.

Who created it?

Chac Uayab Xoc created it they say.

Chac Mumul Ain created it they say.

Red perhaps is the bowl of its child they say.

Amen.

EBM: Puh: Typha angustifolia, L. Espadana. (Standl.) "Puh. The rush employed for mats." (P.P. 1866-77). This is the common cattail of tropical America, frequent in shallow water.

RBM: These words, "the edge of the sand would burn, the seashore would burn," are quoted almost verbally from a prophecy ascribed to Chilam Balam (Tizimin MS, p. 19). (f025: elom u chi zu, elom u chi kaknab)

RBM: The lac ("bowl") was an effigy-bowl, which the Spaniards called an idol.
1. Lay licil u ziscuntabal sam chacuil
2. ytt licil u siscuntabal kak lae
3. V zisal uoc u zisal yn kab
4. ca tin sizcunah kak lae
5. hoppel [in chacal bat] yn sacal bat
6. yn ekel bat [in] kanal bat
7. ca tin sizcuntah kak
8. oxlahun tas yn chacal potz yn sacal potz
10. tin kamci u kinam kak lae
11. ek picte yn uayasba ca tin kamah u kinam kak lae
12. uet em/mic bacin yn sacal yxim ha
13. uet emic bacin yn sacal nab
14. uchic yn kamic u kinam kak lae
15. sam yn pak u sisal uoc u sisal yn kab
16. Amen

1. This is for cooling a high fever
2. and for cooling a pox.
3. With the protecting shade of my foot, the protecting shade of my hand
4. I cooled the pox.
5. Five are my red hailstones, my white hailstones,
6. my black hailstones, my yellow hailstones.
7. With them I cooled the pox.
8. Thirteen are the layers of my red liturgical vestment, my white liturgical vestment,
9. my black liturgical vestment, my yellow liturgical vestment.
10. I seized the strength of the pox.
11. A black fan is my symbol when I seized the strength of the pox.
12. With me descends certainly my white duckweed.
13. I seized the strength of the pox.
14. With me descends my white water lily.
15. Then it happens that I seized the strength of the pox.
16. Soon I will do good with the protecting shade of my foot, the protecting shade of my hand.
17. Amen.

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690 See CMM. Ṁam chacaul: calentura o fiebre muy rezia.
691 Marginal note: Kak ti kohō (“pox on a sick person”).
692 Compare with DMSF: Zizal; booy: sombra. ¶ kubenba in cah tu zizal a kab: yo me encomiendo bajo de tu sombra o amparo.
693 Literally “maize-water”. Given both as Leunna minor L., or as Wolffia brasiliensis Wedd., both called duckweed.
694 Nymphaea ampla (Salisb.) DC.
695 There are various meaning for the verb root pak. In this case I chose the meaning supplied by CMM: Pak: prouecho. ¶ mabal v pak a vubicex tzeec va ma tan a beetlēx: ningun prouecho teneis en oyr sermon si no lo cumplis.

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Text 19 / pages 115 – 116

2. I shut your mouth, you!
3. Who was your creator?
4. He created they say the father of Ah Uuc Yol Sip.
5. Soon it seems the red release, the white release, the black release, the yellow release is born.
6. Hunac Ah Pec, Hunac Ah Sut.
8. Four are my large scoring tool.
9. Here I cut his neck.
10. Here I slash that which is placed on top.
11. In the demented creation, the demented darkness.

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696 See CMM: Can tippte: enfermedad de lombrizes.
697 See CMM: Chol.ah,ob: aflorar lo atado. However, for an alternative meaning see BMTV: Ampolla o begiga que se ace de calor en las manos o pies: chol ax J. chola.
698 While the name for sling is normally yuntun here is seems that chin is employed in its place. See CMM: Chin: tiro de piedra, naraja, huevo, maíz, y cosas as. / DMM: Hondear la tal honda: chin y mun tun.
699 Arz: La cuerda (tab) indica una relación entre Ah tabay y Ah Uuc Yol Sip, así como, en este contexto, entre el estreñimiento y la diarrea (tab y chulul).
700 See the footnote to line 3.27 for an explanation of this phrase.
701 RBM: Ah Uuc-yol-sip was a hunters’ god, and the pulsation implied in the name of the complaint is associated with the vibration of a bow-string.
702 See BMTV: Conbenir o ser necesario: yan v nah, yan v vilal l. kanaan v vilal.
703 As noted in the footnote to line 18.16, it appears that the word pak in this instance means as shown in the CMM: Pak: prosocho. ¥ mabul v pak a vubicex teex va ma tan a beeltex: ningun prosocho temis en oyr sermon si no lo cumplis. For another example of the use ofuil and pak in a similar grammatical construction see line 18 in Text 20.
704 “lady singularly pulsating sky, lady singularly pulsating clouds”.
705 “great mover, great returner”.
706 “Four-fold deity, Four-fold Bacab”. There are five references to this pair of deities in Text 19.
707 Ppeleb is the instrumental of the verb root ppel. For one of the meanings of ppele see BMTV: Rayar o señalar, o trazar rayando o reglando: ppel.ah,eb. ¥ Rayad ese madero: pplelex che la. For another example of the use of similar words see line 9.89: xotex u cal pplelex tu holmal
Text 19 / pages 117 – 118 (Roys # XVII)

19. It does not sleep, it does not curl up over the body of wood, the body of stone because of it.
20. I hurl you, forcefully slap you using a fan, using staff,
22. Soon then this is my symbol of which I speak.
23. Then I trampled you into the genitals of your mother, into the genitals of your father.
24. Rise up to see it, Rise up to declare it.
25. Cuyum blood are you, kan chah blood are you it seems,
26. kokob blood are you it seems, calam blood are you it seems.
27. Cut ye his neck!
28. Slash ye that which is placed on top.
29. Four are my large scoring tools.
30. Here I cut the neck of the demented creation, the demented darkness.
31. The body of wood, the body of stone does not sleep, does not curl up because of it.
32. Hurled they say by Hun Sipit Caan, Is Hun Sipit Munyal.
33. It falls down they say beyond the eastern sky.
34. There the waves pulsed, there the sand pulsed.
35. There the froth of the boiling broth pulsed.
36. There the froth of the great stirred-up water pulsed.
37. The red lagoon pulsed.
38. The body of wood, the body of stone does not sleep, does not curl up because of it.

---

709 Variations of this phrase appear 7 times in the Bacabs. Twice the sentence includes the word yokol, “over”. Whether this is a purposeful variation is unknown. See for example line 31 for the alternative example and therefore the alternative translation.

710 The text reads ɔam.

711 While this appear to be written as ɔamchetAh there is reason to think that it should be written as shown. For recurrence of this verb see line 77 in Text 19. See BMTV: Hundir o sumir en agua o lodo: ɔam cab. l. ɔam cab. ¶ Pasivo: ɔamal con acento en la primera sílaba. ¶ Hundir asi con los pies: ɔam chekt.

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712 Cuyum, kan chah, kokob and calam are varieties of snakes some of which are listed in the vocabularies, none of which have scientific names presently available. Calam: JPP: Calam: una especie de víbora de anillos encarnados y negros con el vientre carmesí. Kan chah: BMTV: Culebra grande, sin poncoña: ah peo can. ¶ Otra: kan chah. Kokob: DMM: Biuora muy ponçoñosa que ay hazia la villa: kokob. / TIC: Víbora que hace sudar por las coyunturas: kokob.

713 Compare with lines 9.89, 19.16-17.

714 “He who lets something loose in the sky, she who lets something loose in the clouds”. See commentary to line 9.13.

715 Note what seems to be three of the four possible meanings of the word chacal in these three lines. Alternatively, chacal tente could be translated as “large lagoon”. However, it should be noted that a high concentration of salt turns the water red, so perhaps that is what is meant here.
39. I throw you down, I slap you using a fan, using a staff. 
40. ye Cantul Ti Ku, ye Cantul Ti Bacab. 
41. They fall they say from their tree, from their bush. 
42. He breakfasted on red pakam. 
43. Who are the body of wood, the body of stone. 
44. They breakfasted on the red-breasted culix. 
45. the chac ek, the ix uixum, the red-breasted ix uixum. 
46. These it seems are his birds, these it seems are his birds of omen. 
47. They fall they say beside Sintun Bul Ahau. 
48. I throw you down, I slap you using a fan, using a staff. 
49. They fall they say beside Ix Kan Kinib Te, Ix Kan Kinib Tun. 
50. Then he received the pulsing pain and similar pains. 
51. He was captured. 
52. And then he enters into forest bound. 
53. Here he fall they say besides Ix Kak Yol Mat, the demented creation, the demented darkness. 
54. It does not sleep, it does not curl up over the body of wood, the body of stone because of it. 
55. I throw you down, [I] forcefully slap you using a fan, using a staff. 
56. Cut his throat ye Cantul Ti Ku, ye Cantul Ti Bacab. 
57. It falls down they say next to the castaway, the throwaway, next to Can Yah Ual Kak. 

718 RBM: Culix. The name of what is ritually called a “bird” in an incantation for snake-pulsation of the abdomen (MS p. 119). Sice we find it associated with the chac-ec-wasp, it may well be the name of an insect. 
719 RBM: Here the name of the chac-ec-wasp has been turned into chac-ek ("red-" or "great-star"), the name of the planet Venus (Motut Dictionary; Dresden Codex, pp. 24, 46-50; Thompson, Maya Hieroglyphic Writing: an Introduction, 220-21). 
720 The uixum is an undefined bird. The name means “pissing bird”, from uix meaning urine and –um denoting a bird. See also P.C.L.M., line c241. RBM: Uixum. Although it is called a “bird,” the context suggests a flying insect. Cited in an incantation for snake-pulsation in the abdomen (MS p. 119). 
721 "lord submerged by heated rocks"? 
722 "yellow kinib tree, yellow kinib stone" where kinib is probably a variety of the native plumb tree, Spondias sp. 
723 The kak yol mat: literally, “fiery spirit amber”. See BMTV: Ámbar pura de que se hacen qüentas: maat 1. culi mat. There is no vocabulary entry for the term kak yol which appears in the colonial manuscripts, 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 satisfazerse de la duda o sospecha que se tiene. BMTV: Harto estar de comer y beuer: tup ol .l. tupçah ol ti hanal, ti vkul. 
724 “forceful enemy of pox” or less probably "forceful enemy of fire".

716 The text reads tumenel tim ch chim tex. 
717 Opuntia dillenii (Ker-Gawl.) See CMM: Pakam: tunas en cuyas pencas se cria la grana o cochinilla.
Then he took the bitterness of his mouth, the sour of his mouth.

Then he despoiled the virgin.

Then he despoiled Ix Bolon Puuc.

It was painful, it was captured.

Then his throat was cut by Bolon ti Ku, Oxlahun ti Ku.

The body of wood, the body of stone does not sleep, does not curl up because of it.

He falls down they say next to the place of flatulence.

There he overtaken by fainting, by sweating because of a fever, by frequent yawning.

There he licked the froth from the wine.

There he took his last breaths.

Four are my large scoring tools,

I forcibly cut, I forcibly crushed  

the demented creation, the demented darkness.

The body of wood, the body of stone does not sleep, does not curl up because of it.

I throw you down, [I] forcefully slap you using a fan, using a staff.

ye Cantul Ti Ku, ye Cantul Ti Bacab.

Soon then this is my symbol,

Then I trampled you into the genitals of your mother, into the genitals of your father.

you, the demented child of a woman, demented child of a man.

Amen.

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728 Custard apple, *Annona cherimola* Miller. Alternatively, see DMM: Papagayo de los grandes: op.

727 See the footnote to line 2.120 about Ix Bolon Puuc.

726 “Nine-fold deity, thirteen-fold deity”.

725 The text reads *sam*.

729 See CMM: Çac keluc: sudor de enfermo y no natural, y sudor assi.

730 See CMM: Çac hayab: boqeçar a menudo como el que esta in dispuesto.

731 See BMTV: Palma de cocos o de cocoyoles: tuk, map. l. mop. ¶ Otra: ¿ocob.

732 See BMTV: Boquear el que se muere: hahak ik. l. tzutz ik.

733 The difference between *al* and *mehen* is that *al* is the child of the woman and *mehen* is the child of the father.
Ahau Can tu nak uinic lae

can ahau hunuc can ahau / 123

samech tun bacin sihic u canil chab u canil akabe

same tun bacin sihic chac uba ahau

same tun bacin sihic sac uba ahau

same tun bacin sihic ek uba ahau

same tun bacin sihic u canil c ħab u canil akabe

same tun bacin sihic sac uba ahau

same tun bacin sihic kan uba ahau

cante u zullub cante u yacantunil

hun yah ual cab hun yah ual anom:

hek u xotol bin u cal tumen u na tu men u cool

hek u xotil bin u kikkel

yocol bin tixi uxinil u kikkel

óc bin x buhumil ix cuymu / sucil

yx cuymu chakanil yx ho ti tzab

yal ppentac yalix munach

ix catil ahau, yx mašil ahau

yx pokol pic yx hun pusub kik

hek u lubul bin ycinal kin patax uinic

u lešic bin yom to yom acan

There was the belief that h-menoob could cause illnesses by hexing someone with rattlesnakes. See for example BMTV: Hechiçar, generalmente: cun, cuñyah. l. cuñyal than. ¶ Dizque echiçó la bíbora cascabel: v cunah bin ahau can.

The question is what is the function of the word uba in this name. Typically, uba or u ba is the reflexive pronoun "himself" and thus the meaning of the names of these entities is "ruler who paints himself red", etc. However, alternatively perhaps what is meant is uhuh, "to listen / listener". See CMM: Ah vba than: oidor, el que oye lo que hablan. Roys make no attempt to explain the names of these entities.

"unique enemy of the world, unique enemy of Adam". See CMM: Anom: el primar hombre, adan.

Here are a list of snakes. For buhum see CMM: Ah buhum chakan: culebras grandes que hazen mucho ruido quando andan, y son muy ponzoñosas. For occurrences of cuyum see lines 7.28, 9.35, 19.25, 21.5. Here it would appear that Is Ho ti Tzab is a variety of rattlesnake. However, see the following footnote for an alternative translation.

An alternative translation of this line could be: "The buhum, the grass cuymu, the savanna cuymu enter the Ix Ho ti Tzab they say", in which Ix Ho ti Tzab is the star cluster Pleiades.

See CMM: Ppentac: esclauo comprado o vendido, captiua o sierua. / Mun ach: captiua o esclaua, o sierua assi; hija de esclauos que fueron vendidos y comprados.

"The Basin Queen,.The Sucking Queen". See CMM: Maašil: chuparse los dedos y cosas assi.


an unidentifies plant. See DMSF: Too: una yerba de hoja ancha, en que se envuelve cosas, envolver en hojas.

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123 Arz: Asociación con el vientre hinchado.
124 Arz: Se sugiere una relación con las deposiciones
125 Arz: Se hace referencia a los dolores agudos.
126 Arz: La implicación es del uso de un fetiche.
127 Arz: La asociación con el vientre hinchado.
128 Arz: Se sugiere una relación con las deposiciones
129 Arz: Se hace referencia a los dolores agudos.
130 Arz: La implicación es del uso de un fetiche.
131 Arz: Se sugiere una relación con las deposiciones
132 Arz: Se hace referencia a los dolores agudos.
133 Arz: La implicación es del uso de un fetiche.
134 Arz: Se sugiere una relación con las deposiciones
135 Arz: Se hace referencia a los dolores agudos.
136 Arz: La implicación es del uso de un fetiche.
137 Arz: Se sugiere una relación con las deposiciones
138 Arz: Se hace referencia a los dolores agudos.
139 Arz: La implicación es del uso de un fetiche.
20. u lubul bin yicional ix bolon oban
21. u lubul bin yicional sac xam pul acat
22. u lubul bin yicional yx bolon sut ni cal
23. mak u chij ych can
24. yocol bin ti jx xulub mascabil / u ni
25. yocol bin ti zhuyu puqil u co
26. yocol bin ti kupbil zahumil u yak
27. yx lubul pechechech u ne
28. u sipi k[ab] bin ix huna ahau yan tij
29. yocol bin ti pixbil boc u chochel
30. sasac mukay bin u kikel
31. hek u puzykale ni kan
32. he bin u kahe
33. yocol bin tu xill y ax
34. ca u kaxal tun bin tu hol uitz tu hool cacab
35. u canhal bin chac u canhal bin uitz

Text 20 / page 125 (Roys # XVIII)
20. He falls down they say next to Ix Bolon Hobon.
21. He falls down they say next to Xam Pul Acat.
22. He falls down they say next to Ix Bolon Sutni Cal.
23. He sucks the ich can.
24. He enters they say into the metal horn: this is his nose.
25. He enters they say into the virgin needle: this is his tooth.
26. He enters they say into the pruned sahum.
27. [He enters they say into] the narrow spindle: this is his tail.
28. The ring they say of Ix Hun Ahau: so it happened.
29. He enters they say into the oyster shell: this is his intestines.
30. White cochineal they say is his blood.
31. This is his heart, an acrid chord.
32. This would be his gall.
33. He enters they say into the frills: this is scaly wart.
34. Then he is bound on the top of the hill, at the top of side of the hill.
35. Chac is tired they say, the hill is tired they say.

748 Arz: Parece indicar la expulsión de los parásitos.
749 Arz: La coraza de Yaax Cab "El-primer-mundo" equivale a la de Itzamna que es la representación del mundo, a manera de un enorme monstruo o lagarto.
750 “she who is a consummate artisan”. See CMM: Ah bolon hobon: el que sabe muchos officios, y el que es muy diestro en uno. ¶ Ah bolon hobon Juana: es muy diestra Juana en asentar labores en la tela. ¶ Ah bolon hobon ah men: pintor consumado.
751 “Submerged seedpod / ink-well / pen or eyeglass case”. For xam pul see BMTV: Sumirse como en ciéno, barro, y en agua: xam.en.ub, xam pul.ub. Unfortunately these are various meanings for acat: CMM: Acat: agallas o bellotas de arboles, y en ellas esta la semillas. y salen despues de caida la flor. / Acat: estuche de cirujano o escribania donde estan las plumas y tijeras y cuchillo del escriuano, y caxa de lancetas. / BELSM: Acat:: Tintero: Acat, breve la ultima a.
752 RBM: Ix Bolon sut ni cal ("lady many neck turns"). Possibly a plant name. Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).
753 Literally, "snake eye". A nightshade, perhaps Solanum cornutum Lam.
754 Zexmenia hispida A. Gray
755 There are various meanings to the word cacab. For the one used here see BTMV: Ladera de monte o sierra: v cacab nix puuc. l v cacab nix uitz.
36. The demented creation is bound, his neck is turned.
37. Hurfl ye him behind the eastern sky, behind the western sky.
38. He is bound they say to the seashore.
39. The saltwater marsh raises they say, the grass raises they say.
40. The demented child of a woman, the demented creation, the demented darkness are bound.
41. He falls down behind the southern sky.
42. The cloven hoof burns they say; the mazuyi bird burns they say. 758
43. The post of the canopy are raised they say.
44. The post of the shelter are raised they say.
45. Uuc Can Ahau, Hun Ahau.
46. Amen.

757 Compare with line 20.22 which gives the personage Ix Bolon Sutni Cal.

758 While the Mayan text reads musuyi in the colonial texts the words ñi (cloven hoof) and mazuyi (an unidentified bird) are often related. Further, ñi is at times connected with the verb “to burn”. See for example lines f025-f027 of P.C.M.L.
1. Kan cħaah snake in a person’s stomach.

2. Hunu[c] can ahau can ahauac akab.\(^{762}\) While unusual in the Bacabs text, the use of the suffix –ac indicates something which happened in the past. It is possible that some letters before ac are missing, but there is no other instance of the combination of letters ac akab in the Bacabs.

3. sam tun bacin yn kanab a kinam chacal kanchah

4. sam tun bacin yn can maxcun/tech sacal kanchah

5. sam tun bacin yn xotob a cal chacal cuym sacal cuym

6. sam tun bacin yn că maxcunech

7. yokol yax uinicil te yax uinicil tun

8. sam tun bacin yn lapcunech

9. sam tun bacin yn cheleunech

10. bal tun bacin u uayasba u hol a cal

11. u yax cal hobon tab

12. ti tun bacin lic u zut tij zuhuy cat

13. ti tun bacin ta chah a kinam

14. ta lexcu u chacau haail\(^{606}\) tij zuhuy cat

15. ti baca ta lexah u yom chalcaju / haa loe

16. ti baca ta chah a kinami

17. ti baca ta luk sacal sintuni

18. ti baca ta chah a kinami

19. pel u na ta uach

20. sam tun bacin yn xotobech

21. okol yax uinicil te yokol yax uinicil tun

22. bal tun bacin yn uayasba

23. cen tij uli yn copcinech chacal kanchah

24. bin a ulab yn tal

25. ma a ulic in lukul

26. sam yn puchub a uich\(^{764}\) sacal puch chacal pu\(^{5}\)

27. Amen

\(^{762}\) Literally: “yellow drop”, a large non-venomous snake.

\(^{763}\) An unidentified variety of snake associated with the kan chah snake.

\(^{764}\) See DMM: Verdguear: yax hulenhil; yax calenhil.

\(^{765}\) The word zuhuy, when used in rituals, means unused, untouched, as for example zuhuy ha, untouched water from a cenote.

\(^{766}\) See BMTV: Piedra quemada, como de horno o baño, o sobre la que asan algo: çimtun.

\(^{767}\) Also possible for the word pu: needle, fugative. RBM: The Maya words for “demolish,” “diarrhea,” and “pus” are assonants and probably employed for the rhetorical effect.
1. Can tu nak uinic lae /  
2. yax hun ahau  
3. uatal tun bacín yn cah yn pexebech cech col ale  
4. can kin tun bacín lic a zut  
5. can kin tun bacín lic a pec lic a zut  
6. tumen a na tu men a yum  
7. cech u col al u col akabe  
8. sam tū yn can mtxtunec cech chacal uayan choche  
9. sib cech bacín ti yol yke cech chocal ahau can  
10. ca tun bacan emech yicnal sacal anom sac uinic 768  
11. max yn uayasba  
12. ca tin can maxcun/naheche hunac ah thal  
13. cunahen hunmac ah chel  
14. cunahen hunac ah cop  
15. cunahen hunuc can ahau kin  
16. a sihic u cool chab u cool akab  
17. Amē

Arz: El Diccionario de Motul establece que "çac: en composición de algunas diciones disminuye la significación y denota cierta imperfección; . . .". (Motul:91 V.) Así tenemos Çac cimi! "amortecerse o desmayarse", çac cheeh "sonreírse; . . ."; y çac en combinación con uinic ha de ser "casi hombre" o el antecesor del hombre. Si el mismo diccionario nos indica que anom fue "el primer hombre, Adán" (Motul:37r), sacal anom, sería un pre-hombre o semi-hombre.

Text 22 / pages 128 – 130 (Roys # XX)  
1. Snake in a person's stomach.  
2. First Hun Ahau.  
3. I am standing to trap you, 769 you, demented child of a woman.  
4. In four days then you return.  
5. In four days then you move, you return  
6. because of your mother, because of your father,  
7. you, demented child of a woman, demented darkness.  
8. Soon then I will vigorously bruise you, you red tainted bowel,  
9. You are born it seems to the heart of the wind, you red rattlesnake.  
10. Then certainly you descend with white Anom, 769 the white person.  
11. Who is my symbol?  
12. Then I vigorously bruise you Hunac Ah Thal. 771  
13. I casted a spell on Hunac Ah Chel. 772  
14. I casted a spell on Hunac Ah Cop. 773  
15. I casted a spell on the day Hunuc Can Ahau.  
16. You bear the demented creation, the demented darkness.  
17. Amen.

769 RBM: Pexeh, "to trap," is a pun on pec, "incantation." 
770 See CMM: Anom: el primar hombre, adan.  
771 "Great Reposer"  
772 "Great Clarifier"  
773 "Great Enveloper"
1. Can ti[pp]te tu nak uinic lae
2. Hach utz lae
3. sam tun bacín yn chuçeč
4. cen a na cen a yum
5. cech sacal can ti[pp]te be che
6. cech chacal can ti[pp]te be che
7. max bin che cech ocic kin be che ahic cabe che
8. cech u colil / al be che cech u colil chabe che
9. sam tun bacín yn chelcunech
10. cen a nae cen a yume
11. sacal can ti[pp]te
12. can sutcenac ca tin chuçeche
d 13. tec c[ḥ]uyen
14. yn picc[ḥ]in tech tan yol kaknab
15. ti[ḥ] tun bacín occech ti can chocili
16. ti tun bacín occech ti can cayili
17. ti tun bacín occech ti can halubili
18. ti tun bacín occech tij can sucili
19. max tû bacín a uuyasha
20. sacal kan chaah sacal cum ahau ti kin
21. max tun bacín
22. tec chuyen /
23. tech cech sacal can ti[pp]te

Text 23 / pages 130 – 132 (Roys # XXI)
1. Intestinal worms in a person’s stomach.
2. Very good.
3. Soon then I will seize you.
4. I who am your mother, I who am your father.
5. Oh you white intestinal worms,
6. oh you red intestinal worms.
7. Oh who are you at sunset, oh at dawn?
8. Oh are you the rabid child, the rabid creation?
9. Soon then I will stretch you out,
10. I who am your mother, I who am you father,
11. white intestinal worms.
12. When I return I seize you white intestinal worms.
13. Immediately I pick you up.
14. I hurl you into the middle of the sea.
15. Then you enter into the four salamanders.
16. Then you enter into the four fishes.
17. Then you enter into the four hulub.
18. Then you enter into the four grasses.
19. Of whom thus then are you dreaming,
20. of white kan chaah, white Cum Ahau during the day?
21. Who thus then?
22. Immediately I pick you up,
23. you white intestinal worms.

774 The text reads chuçeche and Roys translate the verb root chuch correctly as “to suck”, but line 23.3 the verb given in a similar context is chuçeč and I believe that this is what is meant here as well.

775 The word coil in modern Mayan means rabid in it various meanings, but it appears that the sickness rabies did not exist in the Americas until the coming of the Europeans. While the older vocabularies use the word “rabia” to define Mayan words, it is clear that it is used only in the sense of “mad” or “furious”. It was not until the Diccionario of Juan Pío Pérez, 1877, that coil is given as “rabia” meaning hydrophobia. See the American Heritage Dictionary in which three different meanings apply to the word “rabid”: rabid: adjective. 1) irrationally extreme in opinion or practice: a rabid isolationist; a rabid baseball fan. 2) furious or raging; violently intense: a rabid hunger. 3) affected with or pertaining to rabies; mad. Origin: L rabidus raving, furious, mad, equiv. to rab(ere) to rave, be mad + -idus.

776 See CMM: Can tippte: enfermedad de lombrizes.

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778 Bravaisia tubiflora, Hemsl., a flowering tree.

779 For kan chaah see BMTV: Culebra grande, sin poncoña: ah pez can. Otra: kan chaah. For cum hau see tBMTV: Lucifer, príncipe de los demonios: Cum Hau, Hum Hau J. Hum Ahau.
24. max tun bacin a mutil
25. max tun bacin a chichil chee
26. sacal ek pip che\textsuperscript{780} sacal uakeh che sacal ah y che\textsuperscript{781}
27. ti tun bacin tin kaxhech ti yoc caa
28. ti naccech tan yol can
29. sam tun bacin yn kuben tech ti ku ah tepal an bin chee\textsuperscript{782}
30. an bin a ual a mehen
31. cu kuchul yn than pach can lakin an bin chee
32. a ppatah hix uniciil ta culic tun a culche
33. cab / kutz bin peobal u nak unicin lae
34. ca nabsabac u kabil kutz tu nak lae =
35. he yukil can til[pp]te lae bin sabal =
36. sam tun bacin che in chab sacal canchac che u che
37. sam tun bacin sacal can til[pp]te
38. [la] tun bacin yukul
39. la tun bacin u ci
40. sam tun bacin yn chab yn kutz aban
41. la tun bacin u ci hun sam u ci che \textsuperscript{783}
42. la tun bacin uchic in chelecunicech
43. ceech sacal can til[pp]te chach can til[pp]te
44. kanal can til[pp]te ekel can til[pp]te lae
45. Amen /

\textsuperscript{780} Arz: Probablemente se trate del préstamo nahua pipiolin. abeja montesa; Trigona spp.

\textsuperscript{781} Arz: La palabra uakeh no se encuentra en ningún vocabulario colonial, pero por el conText es fácil deducir que se trata de un pájaro. Si tomamos en cuenta el hecho de que uak signifca "estallar, reventar", puede ser una referencia al pájaro carpintero (colonte).

\textsuperscript{782} See CMM: Ah ij: especie de gavilan.

\textsuperscript{783} The copyist originally wrote sam but then added an extra downstroke to change it to saam.

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Text 24 / pages 134 – 135

1. Kanpet kin tu pol uinic
2. u canil chab u can[il] akab
3. ti ualac u silih ti ualac chababal
4. u canil chab u can[il] akab
5. max tah chabi max tah akabi
6. chab u yun ti kin chac ahau
7. colop u uich kin colop u uich akab
8. tan yol can tan yol metnal
9. tamuk bin u silih tamuk bin u chababal
10. max u na max u col
11. yal yx hun acay kik yal ix hun a/cay olom tan yol can
12. fe luna ti yach
13. u canil chab u can[il] akab
14. hun yah u uinic hun yah u uan anom
15. ca ti ahi xotex u cal
16. pplex cex bolon ti ku oxlahun ti kue
17. yanac x u uilal yanac x u pak
18. u col chab u col akab
19. sam u kasah uinicil te uinicil tun
20. fe luna ti yach
21. kak bacin xotom bacin che
22. yal x hun tah kik x hun tah olom
23. la bin u na la bin u col
24. chab ca yun kin
25. colop u uich kin colop u uich akab
26. bacin kak yol ti bacin / kak u bahun tok bacin

- 90 -

Text 24 / pages 134 – 135 (Roys # XXII)

1. Kan pet kin on a person’s head.
2. [Give] yellow auto after being heated with four peppers as a drink.
3. Hun Ahau, Can Ahau
4. While it is born, while it is created,
5. heavenly creation, heavenly darkness
6. Who was his creator? Who was his darkness?
7. He created his father Kin Chac Ahau,
8. Colop U Uich Kin, Colop U Uich Akab
9. in the middle of the sky, in the middle of the underworld.
10. during they say his birth, during they say his creation.
11. Who was his mother? Who was his lady?
12. [He is] the child of Ix Hun Acay Kik, the child of Ix Hun Acay Olom,
13. His mother’s vigina on his penis.
17. It will be necessary that there be a benefit to
18. the demented creation, the demented darkness.
19. Soon he will injure the body of wood, the body of stone.
20. His mother’s vigina on his penis.
21. Our lord priest was created by
23. Immediately it shall be cut, oh,
24. It seems that anger is the cause of the sparks from the strucked flint.
25. Possibly “Lady singularly strong blood, lady singularly strong clotted blood”.
26. “unique enemy of man, unique enemy of Adam”.
27. “Lady singularly strong blood, lady singularly strong clotted blood”.

790 Arz: Tanto dzu to como dzub to son probablemente variantes de dzulub tok: Bauhinia divaricata L.
791 The phrase reads u cantul akab which is contrary to the normal reading. See line 14 below for example.
792 CMM: Coole: señora; salutación de muger a muger. A rz: En este paralelismo, la lujuria viene a ser una referencia a la mujer. Nótese el rasgo semántico compartido en el vocablo coolel "señora".
793 While this wasp’s name is written as Kanpekin in the manuscript there are various references to kan pet kin in this texts (lines 57 and 69) and elsewhere in the Bacabs, for example in the following text, making one wonder if here this is a scribal error.
794 RBF: It is of interest to find these deities, apparently eclipse gods, associated both with the sky and with Metnal, the underworld.
795 Possibly "Lady Singularly Pooled Blood, Lady Singularly Pooled Clotted Blood". Compare with Ix Hun Tah Acay Olom given in lines 2.52-53.
796 RBF: Possibly the mention of this snake is a reference to the wasp grub, though the usual term for the latter is yikel.
797 "Lady singularly strong blood, lady singularly strong clotted blood".
798 "unique enemy of man, unique enemy of Adam".
799 RBF: Here again is a suggestion that the “stone man” and “wooden man” represent the patient.
800 See the footnote to Text 19, line 7 for a commentary about the use of ul and pak.
801 See CMM: Kak: cosa derecha. ¶ kak vaan: es derecho de alto abaxo.
802 "Lady singularly strong blood, lady singularly strong clotted blood".
Ye Bolon ti Ku, slap ye him, grip ye him in your embrace of its demented creation, demented darkness. Immediately he shall be cut it seems, by his greater pain it seems, his higher fever. Vagina of its mother on his penis. Soon he burned the arbor, because then burned the red genitals, the white genitals, because of the red kanal, because of the white kanal. The child of Ix Hun Petah Kin, Ix Hun Petah Akab. Kin Chac Ahau on high. Then he wanted to take what he needed. Then he licked the red bezoar, the white bezoar. Then he licked the red seashore, the white seashore. Then he took the opening of the throat, then he took its white vomit, then he took its fainting, then he took the narrow part of his neck, the interior of his throat. Vagina of its mother on his penis. These things are to be said. For the difference in usage between ta and tok see BMTV: Lanceta de pedernal: ta. Con estas lancetas sangran los indios de Yucatán: ta licil tok maya vinic. RBF: For this association of a flint-lancet with the male genital organ, see MS p. 4 above and n. “lady unique circular day, lady unique circular night”. This deity pair is given again on line 24.67. See glossary. RBF: I suggest that sac-uil is an improvised word. Zoh is probably the plant Gossypium religiosum, L., Mexican cotton. It is presumed that akab tok and holom kak are also plant names, although these names are not listed in the vocabularies. Both akab tok and holom kak are also names for infirmaties. This line in the manuscript appears to be garbled. There are three examples of the use of the combination of these words. A better example is to be found in line 9.89: xotex u cal ppelex tu holmal. The translation given here reflects the majority reading. See also lines 19.16-17, 19.27-28.
55. chacal kanal sacal kanal / 138
56. chacal kan pet kin sacal kan pet kin
57. chacal tup chac sacal tup chac
58. u chopaytabal bin chac hol sac hol
59. la bin oc ta kinam
60. ma kaki ma xotomi
61. max u na max u col
62. yal x hun petah kin x hun petah akab
63. max u chichil u mutil
64. sac pauah tun
65. uatal yn cah cen a na cen a yum
66. yn pochaac tech tu kasal metnal
67. sam yn cocinech ta che ta auban cech chacal kanale / 139
68. cech chacal kan pet kine sacal kan pet kine
69. cech chacal tup chace sacal tup chace,
70. cex u che cex yaban
71. chacal soc sacal soc614 u che a auban
72. tiech ti unchi tiech ti coylahi
73. yokol uinicil te uncil tun
74. he tun bacin oxlahun ppul yn sis ha yn sisil ha
75. yn sisil bat yn chacal bat sacal bat
76. yn sacal tulub yn sis nakat612 yn cel yn cel
77. cen a na cen a yun
78. kin / chac ahau canal / 140
79. oxlahüte yn [ta]tabal ha yn canil ha yn batil ha
80. tin sisceci u kinam u col chab u col akab
81. Amen --- 4613

614 Kanal, kan pet kin and tup chac are varieties of wasps. See the footnote to lines 11.45-50.
615 hol is a variety of hibiscus the bark of which is used to make cord. However, Roys conjectures that in fact the wasp holom is meant here.
616 RBM: It is difficult to understand how one of the Pauahtuns could be considered to be a bird (or an insect), even ritually.
617 RBM: This threat to disparage the evil spirit to his tree is interesting, because we do not know just what was the relationship of a person to his tree.
618 an unidentified variety of palm tree. See BMTV: Cogollo del xan, vano o palma: soc. ¶ Tiempo de coger los cogollos: v kinil cha soc.
619 See BMTV: Aguaçero con graniço: batil haa. ¶ Agua menuda, y llober así: tzabal haa.1 tzabil haa. / Agua lluuia o aguaçero: caanil haa.
1. V thani kan pet kin yah lae
2. tij lac u pec chacal bacab
3. can thublic ba\textsuperscript{225} tu ppulil
4. can thublic ba tu catil
5. mahan tux bacin yn cah
6. tech cech chac tan pahap sac tan pahap\textsuperscript{821}
7. laix ti chi laix tij payi
8. mahan yn cah tech cech chac tan chahum / /141
9. mahaniex yn cah tech cech chac tan x colonte
10. layi chij layi payi canoit yn chacal haxab
11. lay tin haxcij u nokol uil u nokol uah tan ca:
12. ca ti buli hul\textsuperscript{822} tuux bacin u canil kin u canil akab
13. ca ti uili chacal bikib
14. can taclic\textsuperscript{823} tun bacin u kakil chacal toncy
15. can techlic tun bacin yn chacal xamach tun
16. tin keelci chacal xux nokol uucaluan bak tun bacin\textsuperscript{824}
17. tin keelci nok c[hi]jic tun bacin / /142

\textsuperscript{820} The words tu catil are crossed out here and then given in the next line.

\textsuperscript{821} The words for kan pet kin pain.

\textsuperscript{825} The verb root \textit{bik} means to wag, to wave, to wriggle, and the suffix \textit{–ib} is instrumental, i.e., something which does these actions. There is however no mention of this instrument in the vocabularies.

\textsuperscript{826} The words \textit{hull} \textit{hul} suggests that “arrow” is being talked about. See BMTV: Tirar con arco o ballesta o flecha: hul,ah,ub. ¶ Soy destro en tirar asi: nomohen ti hul. ¶ Tiro asi de flecha: hul.

\textsuperscript{827} See JPP: Xamach tun: casco quebrado ó pedazo de vasija de barro: tiesto ó comal de piedra.. RBF: The comal (xamach) is the flat pan on which tortillas are cooked. Xamach-tun can mean either a stone comal or a potsherd.

\textsuperscript{828} Azur: Esto corresponde a 17 x 400 tunes (de a 360 días) es decir a 2.448.000 días.

\textsuperscript{829} It is not certain which meaning the word \textit{chacal} has in these two lines.

\textsuperscript{830} Xux is a small wasp with a mild sting. The larvae in its nest are considered to be a delicacy. The layers of the nest are placed on the comal and when the larvae jump out of their cells the layers are taken away and the larvae are brushed about on the comal until they are roasted. A sauce of lemon juice and chili powder is added. Munchy crunchy!

\textsuperscript{831} I have never heard of flea larvae being eaten.

\textsuperscript{825} Two varieties of woodpeckers are mentioned here: \textit{chahum} (\textit{Melanerpes dubius}, Cabot) and \textit{colomte} (\textit{Ceophloeus scapularis}, Vigors). RBF: Here the reciter assumes the role of the birds who feed on grubs or wasps.

\textsuperscript{826} The verb root \textit{bik} means to wag, to wave, to wriggle, and the suffix \textit{–ib} is instrumental, i.e., something which does these actions. There is however no mention of this instrument in the vocabularies.

\textsuperscript{827} See CMM: Tun cuy: el corazón del arbol habim, que es especie de roble, y el mismo habim debastado. / KAL: Habin: \textit{Piscidia piscipula} (L.) Sarg.

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\textsuperscript{831} I have never heard of flea larvae being eaten.
Text 25 / pages 142 – 143
18. ca ti ści
19. can techic tun bacín in chacal xamach tun
20. caa tin kelhech yx mucul nok832 x tab cal nok
21. x hun pes ści kin nok
22. u mehen tun bacín chacal bacab
23. mahan y n cah tech ceeh chac tan uakeh
24. mahanix y n cah tech ceeh chac tan pap
25. lajix tij chi lajix ti payi
26. he tun bacín chee pisil pis833 tex to pokol pok tex to
27. can techic tun ba/cin yu suhuy luch
28. ca tin cotzah chacal ix hun pes ści sacal ix hun pes ści
29. kan pet kin yah -
30. Amen -

832 Arz: Anticipada asociación con la putrefacción
833 The spelling pisil pis is probably in error and what is meant is pitzil pitz which mean playing with a ball. See line 39.24 where pitzil pitz is given in a like circumstance.
Text 26 / pages 143 – 145 (Roys # XXIV)
1. This is for when a seizure will fall upon a person.
2. Let there be taken the sharp point of the maguey which is deep in the ground.\(^{840}\)
3. Then bleed him at four points below the corner of his mouth, beginning with his backbone.
4. then from his hip, from his heart, from his toes.
5. After bleeding him, then pour over him first with hot water and then at once with cold water.\(^{841}\)
6. Before that try the water on the person's foot.
7. These are the words:
8. Thus then it seems the blow falls on the head of seizure.
9. It fell over the white body of stone: shortness of breath is his breathing when it falls.
10. Offer ye then your words over him.
11. Then we pluck you out to kill you, ye Cantul Ti Ku, ye Cantul Ti Bacab.
12. The black wind is his symbol when it came over the black body of stone.\(^{842}\)
13. However then it seems four times I spoke, then I hit him.
14. What is his tree? What is his bush?
15. White copo is his bush, red copo is his bush.\(^{843}\)
16. Then it seems I talk about his fasting:
17. one time he will eat during the entire day;
18. one time he will drink whatever during the entire night also.
19. Such is his fast.

Text 26 / pages 143 – 145 (Roys # XXIV) (continued)
840 It is not clear which this line alludes to. What is true is that the sharp point or tip of the henequen plant is used for bleeding a person.
841 For the meaning behind hunppel and hunppul as used here see CMM: Hun: numero de vno... ¶ Item: el primero: v hunppel. / Ppul: golpe de ácote o de campana.
842 RBF: It is unusual to find any mention of a white or black stone man or wooden man.
843 strangler fig, *Ficus cotinifolia* HBK.

839 For the words cæc and mansex see DMM: Pelar arrancando como plumas de gallina o lana: chool: cœc. / CMM: Mançah kab: matar o destruir matando. Az: Construcción elíptica que proviene de mançah kab "matar"
1. V thanil u sisunahual ha tij kak yan lae --------
2. Bolon che kak844 in pochaetic
3. u pol ytzamcab845
4. u uayasba u cumil yn kak
5. cen ti ualhi yokol
6. fe luna ti yach
7. hetun bacín u tamnel ytzamcab
8. u uayasba u koben
9. hetun bacín u chac bacel ytzam cab
10. u uayasba u siil yn kak
11. cen tij ualhi yokol u les / ak846 bacín ytzamcab /146
12. u uayasba u leu u kakil
13. oxhaben ó bacín
14. u uayasba u chucil
15. ca tín pochaktah chacal cocay sacal cocay
16. u uayasba u ppiiliz u kakil
17. oxnicib sus bacín
18. u uayasba u tanil
19. chac bubul can sae bubuy can
20. u uayasba u buo oit che
21. bax tun bacín che
22. oxlahun ppul bacín che yn sisal bat
23. tín tupci u kinam yokol uninicil te uninicil tun
24. oxlahu / ppul bacín yn sis ha /147
25. tín sisuncu i kinam yokol uninicil te uninicil tun

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844 A copy of this text is on pages 14-15 (folio 45r-46v) of Princeton's Garrett-Gates Mesoamerican Manuscripts, no. 8.

845 Perhaps an alternative name for Erysipelas. See BELSM: Fuego de S. Anton: Tzimez kak, chac molon che kak.

846 Arz: En esta mención explícita de insultos a Itzamcab, se observa la manera de cómo el conjurador logra su poder y se coloca por sobre la deidad.

847 See CMM: Lez ak: hazer señas con la lengua sin hablar, para que entienda el amigo o la manceba, o para llamar a otro para que huya. / Lez kak: llama o resplandor de fuego.

848 “Lizard of the land”. there are frequent references to this deity both in this text and in Text 37.

849 See CMM: Nicib: dormitar o dar cabeçadas de sueño. ¶ Item: monton pequeño de piedra, maiz, tierra, etcr.

850 RBM: Bubul can: Bubul-can (“canopy-shoot”?). There is a cenote named Bubul (Roys, The Titles of Ebtun, pl. 1). Bub could mean “frog-spawn,” and bul could mean “submerged.” Bubul-ha is a beetle-like water insect. The syllable can is a frequent element in plant names. The bubul-can is cited in an incantation for cooling water on a stick.

851 RBM: Bubuy can could well be a form of buy-can (“eye-film-shoot”). The buy-ak (“buy-vine”) is a woody vine, the sap of which is a cure for eye complaints (Roys, Ethno-Botany, 219). The bubuy-can is cited in an incantation for cooling water on the fire.
23. However then it seems with thirteen jugs of my hail storm
24. I extinguish it, I cool it.
25. However then it seems that the liver it seems of Itzam Cab
26. is the symbol of its pot.
27. However then it seems that the head of Itzam Cab
28. is the symbol of his hearth.
29. However then it seems that the thigh bone of Itzam Cab
30. is the symbol of the sticks of his firewood.
31. However then it seems that the tongue of Itzam Cab
32. is the symbol of its fire.
33. However then it seems with one measure is its wine
34. I cooled it.
35. However then it seems the red sand
36. is the symbol of its ashes.
37. However then it seems with one of its wine
38. I cooled the red firefly, the white firefly.
40. Amen.
1. Sizcumah ha xan lae -
2. oxlahun ppul tun yalil
3. yn tan yol chac tulub / sayab yalil
4. tin xah oxlahun sutac tin sutci
5. cen chacal ah culincul saca[ll] ah culincul
6. oxlahhun sutac tin sutci yicnal u chich tix bolom puc
7. ca tin uensah yokol yax uinicil te yax uinicil tun likul ti can
8. cante u xulbal chacal mucab§52 sacal mucab
9. oxlahun tzuc cac§53 sacal mucab
10. nacli chac nacab tun sac nacab tun
11. Amen /§54

§52 The text reads chacal chacal mucab.

§53 For this meaning of cac see JPP: Caac: que sea.

§54 See line 1 of the previous text which states what the water is from.

§55 “She of the nine hills”. See the footnote to line 2.120 about Ix Bolon Puuc.

§56 For this meaning of nacab see BMTV: Espaldar de asiento o de silla: v nacab pachil silla l. v naceb pachil silla.
Text 29 / pages 150 – 151

1. V thamil kak nach [ch]e\textsuperscript{857} lae peebal kak layli ha xane –

2. hun can ahau
3. tunx bacin bal
4. tux bacin oci tu uayasba a kak cech yax uninc c[h]e
5. u cum ix bolon puc
6. la oci tu uayasba u kobenil a kak cech yax uninc che
7. u chac bacel yx hun ytzam na
8. la oci tu uayasba u nach cheil a kak cech yax uninc ile che
9. oxlahun tun munyal
10. tun bacin oci tu uayasba u buzil a kak / cech yax uninc che \textsuperscript{151}
11. oxlahhun can
12. tunx bacin la oci tu uayasba yeel a kak cech yax uninc che
13. u tunichil
14. tun bacin sayab oci tu uayasba u chuchil a kak cex yax uninc ile che
15. ox nicib sus
16. tunx bacin oci tu uayasba u tanil a kak cech yax uninc ile che
17. sam tun bacin uæcunnnech xun\textsuperscript{838} sayab
18. V. V. V. V.
19. tin uæcunnah chumuc a kak cech yax / uinic ile che \textsuperscript{152}

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\textsuperscript{857} The text reads nach e. See line 8 below for what probably should be the correct reading. See CMM: Nach.ah,ab: asir con los dientes fuertemente como haze el perro, hormiga, y lleuar o traer asi asido.

\textsuperscript{858} Reading this as xub. See CMM: Xub: el vajo natural o la natura de qualquier bestia.

\textsuperscript{859} For this possible meaning see BMTV: Fuego, otro de color negro que, para acuanlros de matar, abre las carnes: ix ek pe canoe.

\textsuperscript{860} See BMTV: Raer como con escofina: haa.ah,ab.

\textsuperscript{861} While sometimes it is possible to decide whether kak means “fire” or “pox”, in this case it seems to me that the word kak carries both meanings even though contextually “fire” is the appropriate translation.

\textsuperscript{862} “She of the nine hills”. See the footnote to line 2.120 about Ix Bolon Puuc.

\textsuperscript{863} “Lady Supreme Itzam Na” On line 30.24 this deity is given without the feminin prefix Ix.

\textsuperscript{864} The purpose of these five V’s is unknown. Perhaps it is related to U., the colonial way of writing the word for “moon”.

---
20. Red forest pond, white forest pond,
21. black [forest pond], yellow forest pond.  
22. I set [you] firmly in the midst of your fire, you, first body of wood.
23. Soon then it seems I will arrive. Oh!
24. I am the red wind, the white wind, the black wind.
25. Then it seems I arrive, I Hunac Ah Sat.
26. Then it seems I arrive. Oh!
27. Then it seems I arrive. Oh!
28. the red gumbolimbo, the white gumbolimbo, the black [gumbolimbo], the yellow ix kanan,  
29. the red puc ak, the white puc ak, the black [puc ak], the yellow puc ak.
30. These, then it seems all receive your fire, you, first body of wood.
31. Thirteen then it seems are my cold hailstones when I receive your force.
32. This is Hunac Ah Kinam.
33. Vagina of its mother on your penis.
34. Amen.

865 RBF: I have found the term kax-ek (“forest-pond”) elsewhere only in Avendaño’s account of his journey to Tayasal (P.A. Means, “History of the Spanish Conquest ot Yucatan and of the Itzas,” Papers of the Peabody Museum, VII, 159).

866 “Really lost one”.

867 strangler fig, Ficus cotinifolia HBK.

868 Hamelia patens Jacq.

869 Notoptera gaumeri Greenman. / Notoptera leptocephala S.F. Blake.

870 “Great Causer of Pulsating Pain”, “Infinitely Poisonous One”, or perhaps “Infinitely Respected One.”
Bursera simaruba (L.) Sarg.

Arz: Se nos recuerda que en una fecha 4 Ahau 8 Cumhu se originó la era maya.

Mez: Gusanos que relumbran de noche como luciérnagas: kak cab. l. kakal cab.

"Stuck-together sand".

"She who is bent-over mud".

"She who consents to one being ruined by tobacco". See BMTV: Consentir que otro sea ruin y sufrirlo: muk, mukyah l. ilmah.

"five little stars". However, since the next two lines talk about tzab ("rattles"), by which I presume the Pleiades is meant, it is more probable that chan in this instance means "snake". Compare with the deity Ik Ho ti Tzab (3.10-11, 3.65, 3.91, 9.86, 17.9, 20.14).

Literally: "mud-wasp pox". There is also an unidentified medicinal plant with this name.
1. Los términos para secar la discharge de una persona’s wound,  
2. no importa qué lesione pueda ser.  
3.  
4. con lo que se parece que llego mi rojo gumbolimbo.  
5. con lo que se parece que llego mi blanco gumbolimbo.  
6. con lo que se parece que llego mi rojo sumergido saliva, mi blanco sumergido saliva.  
7. me parece que soy Hunac Ah Itz parece,  
8. me parece que soy Hunac Ah Tzutz parece.  
9.  
10. entonces es mi carga.  
11. Cuando llego se rompe tu poder, se desvanece tu poder.  
12. me parece que soy Hunac Ah Itz parece,  
13. Ix Ticin Te, Ix Ticin Tun.  
14. con lo que se parece que llego mi rojo copo, mi blanco copo.  
15. con lo que se parece que llego mi rojo sumergido saliva, mi blanco sumergido saliva.  
16. me parece que soy Hunac Ah Itz parece.  
17. esto es mi carga.  
18. Sea el Hunac Ah Itz parece.  
19. Ix Ticin Te, Ix Ticin Tun.  

887 Literalmente, “Ella la seca de madera, ella la seca de roca”. Estas dos deidades sólo se mencionan en este texto y en ningún otro de la literatura maya conocida.

888 “Gran rocío”. En la página 6r de Lizana (1633) Itzam Na supuestamente dijo “Itzen caan, itzen muyal, que era decir ‘yo soy el rocío o sustancia del cielo y nubes.’”

889 “Gran estancador”.

890 strangler fig, Ficus cotinifolia HBK.
The words to bewitch a spider

1. First spider, second spider, third spider, fourth spider.
2. First wooden spider, first stone spider.
3. For three days you are like a trough of earth.
4. Ah Uuc ti Cab.
5. Then it seems you took the viscous poison from your back.
6. Four days were you beneath the garden-plot.
7. The cochineal of your grandmother, the virgin Ix Chel,
8. Chacal Ix Chel, Sacal Ix Chel.
9. It is the symbol on the back of the first wooden spider, the first stone spider.
10. However then it seems this is the virgin needle
11. of the virgin Ix Chel, Sacal Ix Chel, Chacal Ix Chel.
12. This is the symbol of your stinger.
13. Thirteen balls of the dyed thread
14. of the virgin Ix Chel, Chacal Ix Chel, Sacal Ix Chel.
15. This then it seems is the symbol of your bile.
16. Soon then it seems I will snatch it.
17. Soon then it seems I will remove it.
18. Soon then it seems I will untie it.
19. Vagina of its mother on your penis,
20. you, first wooden spider, first stone spider.
21. I have then four blots of my black cloth.
22. Thus, then, I sucked it.
23. However then it seems these are my fourteen jars it seems of my hail storm,
24. thirteen jars of my cold water.
25. This then it seems I cool the pain
26. of the forst wooden spider, the first stone spider.
27. Spider, spider, spider, spider.

893 See CMM: Çian: hechizo o encantamiento. ¶ A uohel ua v çian can, chuplal: sabes por ventura encentar o hechizar las culebras, mugeres. RBF: This incantation for the spider has already been published (Thompson, “The Moon Goddess in Central America,” Carnegie Institution of Washington Publication 509, Contribution 29, 148.
894 The term am tun generally has an alternative meaning which does not apply here. However, it does seem to apply in line 6. See BMTV: Eras de güerta do ay ortaliça: am tun. J. y muc cabal pakal.
895 While this is Roys’ interpretation of the phrase u chemil u cab the word chem means principally “boat” and the word cab has a wide range of meanings: earth, world, town, bee, honey, fluid, force.
896 "lord seven on earth".
897 RBF: Am-tun can mean either "stone-spider" or "garden-plot."

891 Arz: El vocablo puo equivale a "aguja" y a "podre". El primer significado está relacionado con la diosa tejedora Ix Chel y el segundo, con la materia producida por la ponzoña de la tarántula.
892 See CMM: Heb: pierna de manta o de pati texida.
The words for the scorpion when it stings.

Sting, sting. Fully jointed is your tail.

Many jointed is your breast like a dragonfly; macaw is your head.

You are hurled onto the seashore.

There they say you fell to the pit of the harvest.

You are hurled next to the cautious producer.

There you fell with arms extended.

There you took your name of Scorpion.

Vagina of its mother on your penis.

The virgin needle they say is your grandmother which you took to stick in your stinger.

Suhuy Kak they say is your grandmother.

Thus they say the pain enters into your stinger.

The vanilla bean struck your stinger.

You are hurled in front of god.

There you took the painful undulations of your back.

You are hurled into the middle of the forest.

There you took the soft tissue of your back, the soft tissue of your belly.

You, vagina of its mother on your penis.

You, vagina of its mother on your penis.

Thus for sure is your lineage because of your mother, because of your father.

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902 See CMM: ġacal moc.t.: amudar vna cosa a otra.

903 Apparently a reference to a chultun which is a below-ground storage pit. See DMSF: Chultun; pauz cheen: aljibe donde (los indios) guardan maíz.

904 See CMM: Vs.ah,ub: coger los frijoles en las matas, y otras frutas y chile verde y flores con sus peçones y el algodon con sus capullos. Vs kab.t.: coger assi estas cosas. ¶ vs kabte naranjas:

905 "Virgin fire", perhaps meaning newly-lit fire.

906 RBF: Maya, ach, which can mean either "sting" or "male genitals"; hence the following reference to lineage (sian).
A worm in the tooth, a firefly larva thus.

However it seems oh you, then it seems are my red breath, my white breath, my black breath, my yellow breath.

Soon then you will scratch the heart of the red chulul, the red heartwood of habim, the red tok uil, the red ek hu[hle]b, the red kan poc[ol che], the red ix ma lau.

What was painful?

A red needle.

White hibiscus, red hibiscus, white hibiscus,

You are a red firefly, a bone-massaging worm.

Ix Hun Tah Jib, Ix Hun Tah Uooh.

Where did you get it so that you could paint with a red brush?

There you painted the leaf of the red ta[i], There you painted the leaf of the red gumbolimbo.

There I dragged along the red-breasted uakeh.

I stand ready to take his fire.

in the tooth of the first body of wood, the first body of stone.

Two varieties of woodpeckers are mentioned here: (Melanerpes dubius, Cabot) and (Ceophloeus).

This deity pair is given on line 11.8, but instead of nok reads uoh. However, since ɔib and ɔooh are alternative words for “writing”, it would seem that the reading on line 34.15 is in error..

Arz: Probablemente se trata de Kan pocolche: Duranta repens L. Arz: Planta no identificada.

Arz: Probablemente la curación refiere a la escritura jeroglífica.
Red breath, white breath, black breath, yellow breath.

What tree is his tree?
The red gumbolimbo, the white gumbolimbo, the black gumbolimbo, the yellow gumbolimbo.

What it seems are his birds?
The red woodpecker, the white woodpecker, the black woodpecker, the yellow woodpecker.

These it seems are his birds.

Thus I firmly place my red stone comal, my white stone comal, my black stone comal, my yellow stone comal on the trivet.

Then I roasted your face,
you, my red breath, my white breath, my black breath, my yellow breath.

I hurl you they say into the red flint, the white flint, the black, the yellow flint.

I hurl you into the red conch, the white conch, the black, the yellow conch.

I firmly place my red heartwood of habim, my white heartwood of habim, my black heartwood of habim, my yellow heartwood of habim under the trivet.

I roast your face, your mouth.
I firmly place my red comal, my white comal, my black comal, my yellow comal on the trivet.
I firmly place my red kan kilis che under the trivet.
Such is the fierce fire in which I roast your face.
Then I roast you, tooth.
Vagina of your mother on your penis.
Tooth, tooth, tooth, tooth!

Arz: Chlorophora tinctoria (L.) Gaudich.

Acacia farnesiana (L.)
1. Hun Can Ahau.
2. I shut your mouth.
3. Soon it seems a corn borer, night worm, it is more probable that the meaning of boh boh here is related to this CMM entry: Boh: golpear en cosas huecas o que suena así.
4. Strike the copo with a resounding sound, strike the tzalam with a resounding sound,
5. strike the yax nic with a resounding sound, strike the kulim che with a resounding sound,
6. strike the kan toppol can with a resounding sound,
7. strike the gumbolimbo with a resounding sound.
8. They go spreading out they say, they are seen they say.
9. by the red woodpecker, the red woodpecker.
10. Such it seems are the birds which hassle them.
11. This they say is seen they say by the mannar of living of the ek u ne.
12. This is seen they say by the ah tan xot.
13. They arrive in the midst of the new foliage of the ceiba.
14. The sign they say is it leaves the wormy teeth.
15. It would not arrive, it would not ascend,
16. The sign then they say is the pole bean.
17. Thus it would arrive, thus it would ascend.
18. These, then, are the bound faggots to be dragged in they say because of sustenance.
19. In four days they say he returns.
20. Soon it will be bound by the silk of the corn tassle.
21. Then they say it is bound to the center of sustenance.

936 See BMTV: Gusano de maíz, que lo destruye todo: chacben nok.
937 See TIC: Polilla: zibiz nok.
938 Two varieties of woodpeckers are mentioned here: chacal (Melanerpes dubius, Cabot) and colomte (Ceophloeus scapularis, Vigors).
939 Perhaps another variety of snake.
940 Perhaps another variety of snake.
941 See CMM: Akliz: cosa de naturaleza o propiedad de bexucos o mimbres, llamados ak, que se va enredando y asíendo como ellos.
26. Uakeh, uakeh! What is uakeh’s father? What is uakeh’s father?
27. Uakeh? The unripe sustenance, the softened tortillas.
28. Perhaps its words are not pleasing to my heart.
30. He does not sleep, he does not curl up, the demented child of a woman, the demented creation.
31. Untzil, untzil, uakeh, uakeh water.
32. Joyfully he goes they say to ascend to heaven to be with his father.
33. Firmly set would be the virgin red eagle.
34. Then he goes to the entrance to the wasps’ nest.
35. There they say perhaps is evil in his eyes.
36. He is thrown they say to be crammed in a conch shell which is the place of Ix Hub Tun Ahau.
37. I firmly place then it seems my red comal on the trivet.
38. I will roast him soon then it seems.
39. I will roast my red breath, my white breath, my yellow breath.
40. I will roast my red breathing breath, my white breathing breath, my black breathing breath.
41. This then is to kindle the fire,
42. I roast my red breath, my white breath.
43. What is his bush?
44. The red gumbolimbo, the red tobacco, the white tobacco.
45. This was his mother,
46. Soon I will arrive, I who are your father, you who are the great mask.
47. I will bite you; I will bite the back of your claw, Hun Ahau.
48. I shut your mouth, seizure.
49. Yax Uec Ti Te, Yax Uec Ti Tun.
50. Hunuc Can Ahau was born, was created by his mother, by his father on the day of Colop U Uich Kin.
51. I shut your mouth, seizure.
52. That’s it for today.

Two different words for “father” are used here: cit and yum.
This is a line of unknown meaning.
Various numbers, especially oxlahun (thirteen) are used as intensifiers.
See CMM: Coot: aguila bermeja.
“Lady Conch Shell”.
“First scatterer of wood, first scatterer of stone”. Roys translates this as “First scattered there, first scattered then!”
Tournefortia volubilis, L. It is unclear why the name of the plant which cures the malady chac nich is given here rather than just the name of the malady itself.

Roys equates this as being equivalent to the pic can, or as given in the CMM, pican: Pican: vnas chinchas grandes que dizen pican reziamente a las culebras. He goes on to identify it as Magazoma elephas (elephant beetle).

Note the different order in calling out the world direction colors here and in the following line. It is unclear whether this was intentional or not.


“Great Sleeper”. See lines 12.56, 12.69, 13.46, 13.52 for other mentions of Hunac Ah Uenel. Also, note the similarity of context.

Kubul: Icterus auratus.

“Great Biter”.

1. V thanil chac nich max \(952\) lae
2. chacal olom kik tix chacal bac
3. ua to ti chac tan uakeh chac pipi can sac pipi can \(953\)
4. la bayili yalcab u kikel ti cab
5. teni bacin u nuppitanba bacin u kakil
6. cech ix ekel olom kike chacal olom kike
7. kanal olom kik / sacal olom kik \(954\)
8. cech ek pipi can chac pipi can [kan pipi can] sac pipi can
9. la bacin u uayasha ca tin tupah u kakil
10. tin pay yah hunac ah ueneli
11. coten yx hay coten yx mu
12. bal tun bacin u hel u tas u uay
13. u yax taz u ne kubul
14. tin xaah u helint u taz u uay
15. in payic hunac ah ueneli
16. yn luksi hunac ah chibale
17. coten yx nic coten yx hay
18. coten yx muo coten yx lam
19. coten yx nat coten yx nok
20. hunuc can ahau /

1. The words for infamed gums.\(955\)
2. Red clotted blood on the thigh bone,
3. or even on the red-breasted uakeh, the red elephant beetle, the white elephant beetle.
4. The blood flows continually onto the ground.
5. It seems that I join the pox one to the other.
6. You, black clotted blood, red clotted blood,
7. yellow clotted blood, white clotted blood.
8. You, black elephant beetle, red elephant beetle, yellow elephant beetle, white elephant beetle.
9. Such is their symbol when I extinguished its pox.
10. I call on Hunac Ah Uenel.\(956\)
11. Come, laying down; come, closing the eyes.
12. What, then, is the change of the bed sheets?
13. His first bed sheet is the oriole’s tail.\(957\)
14. I gave the change of its bed sheets.
15. I call the Hunac Ah Uenel.
16. I remove Hunac Ah Chibal.\(958\)
17. Come, nodding; come, laying down;
18. come, closing the eyes; come, sinking;
19. come, reason; come, snoring.
1. V peal ybin lae
2. hetun ta nupppun top tzilil
3. max tun bacín u cool cit be u cool akabe
4. yx hun zit balche tun bacín u cool cit u cool akabe
5. can chelíc tun bacín yin chacal tonycúy [in zacal tonycúy
6. in ekel tonycúy in kanal tonycúy]
7. la tun bacín tin taccáh yalan u homtaniit ytzam cab
8. can chelíc tun bacín yin met u met yit yin cat xani /
9. hunac pecni hunac chibalni
10. ci picchín tun bacín tu nulbal ti yacantun tumen u na
11. tu chib bin kinim
12. can kin bin chellan tu chun kinib ti ba
13. tu chah u kinami
14. picchín bin tu chun chacal chi ti ba
15. tu chah u kinami xani
16. picchín tun bacín
17. yičnal u yum chacal ku sinic [sacal ku sinic
18. ekel ku sinic kanal ku sinic]
19. ti bin tu chah u chibali
20. bal tun bacín u uayasba u cabil yin ci chacal choc / uah cab
21. u uayasba u cabil yin ci chac bolay
22. tux bacín in uayasba cat ualhen yin tac kab te u homtaniit ytzam cab
23. yx oxlahun tzuzech tun bacín
24. taba cech muc[b][il] kutze
25. tech tun bacín u cool cite u cool akabe
26. sam tun bacín chib hun yah ual unicolor hun yah ual anomobe

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Some of the suggested identifications:

Spondias mombin
Ceiba schottii
Britten / an unspecified palm tree.

Note that here the name of this tree is written chacal chuuah cab. See BMTV: Abejas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab.

Most probably chacal chuuah cab is meant. See BMTV: Ahebas siluestres que los indios trahen del monte y las ponen en sus colmenas: ix chuuah cab.
Blindly they go to heaven, blindly they go to earth,
Hun Yah Ual Uinicoob, Hun Yah Ual Anomoob.
You are thirteen bowels then it seems.
Where are you Hunac Ah Kinam, Hunac Ah Chibal.
Then I hurl you into the entrails of Itzam Cab.
You are thirteen bowels.
Where are you red kanal, white kanal?
You are thirteen bowels.
Where are you red apprehender, white apprehender, you catcher of lice,
you red tup chac, white tup chac.
Soon then it seems you will bite Hun Yah Ual Uinicoob,
you Hunac Ah Kinam, you Hunac Ah Chibal.
Thus blindly they are in heaven, blindly they are on earth,
in front of Hun Yah Ual Unicoob.
Soon then it seems there will be Hunac Hun Pic Ti Uoh also.
Soon then it seems there will be Hunac Ti Pap on the head of Itzam Cab.
A great crossing of the spring.
I respect the red idol it seems,
my symbol which I seated also.
This they say is his bird of omen because of his mother, because of his father.
The red tyrant would be his bird, his bird of omen.
Well split is the wood of my fire,
When I descend what about the fire-colored turtledove?
Soon then it seems I will set Can Yah Ual Kak beneath the entrails of Itzam Cab also.
You are thirteen bowels.
Where then it seems are you buried tobacco.
I hurl you into the entrails of Itzam Cab.
I open my red furrow. my white furrow which are its symbol.
I have to seat it, I have to violate its virginity really well.
Amen.

976 See BMTV: Ainar y ir a tino, o a ciegas y a tientas: çatal çat benel.
977 See CMM: Cul tunich: estatua o ymagen de piedra.
978 The text reads tah lic. For the verb root tah see CMM: Tahecâh l. taheçah: hender o rajar.
979 Turtledove: Columbixallina rufipennis, Bonaparte.
980 "forceful enemy of pox". See Glossary.
981 "Great Causer of Pulsating Pain", "Great Causer of Pain". The difference between kinam and chibal as related to "pain" is that kinam is a pulsating pain.
982 RBF: Casting the placenta into the bowls of Itzam-cab may well mean burying it in the earth. Today it is customary to bury the placenta under the hearthstones (Robert Redfield and Alfonso Villa R., Chan Kom, a Maya Village, 359).
983 For ah chuc uk see DMM: Despiojar: chuc uk.
984 RBF: Hun-pic-ti-uoh, see Glossary of Proper Names. Here is a possible indication that the unidentified uooh may be a bird, albeit a fabulous one, but its identity remains doubtful.
985 "Great Brown Jay"
1. Soon then I will stand above the red circular thing. Soon then I will stand above the white circular thing; soon then I will stand above the black circular thing; soon then I will stand above the yellow circular thing.

2. Thirteen jars it seems are of my cenote-water.

3. Thirteen is my hail storm which enters into the sweat bath.

4. Soon then I will stand behind the red cloud-wind; soon then I will stand in the face of the white cloud-wind; soon then I will stand in the face of the black cloud-wind; soon then I will stand in the face of the yellow cloud-wind.

5. Soon then it seems I will untie the red circle; soon then it seems I will untie the black circle; soon then it seems I will untie the yellow circle.

6. Soon then it seems I will untie the yellow anicab; soon then it seems I will untie the black cibix; soon then it seems I will untie the red oy, the white oy; soon then it seems I will untie the red chunup.

7. I am Hunac Ah Choch. I am Hunac Ah Ppal it seems when I stand up.

8. Soon I will untie the white rough-cut board. Soon I will untie the white branch.

9. Then it seems I will bring forth the unopened xuchit flower.

10. Open your mouth itzam-lizard; open your virginity.

11. Amen.

- Text 38 / pages 180 – 183 (Roys # XXXVI)

V thanil u siscunabal pib lae

sam tun ulac cen yokol chacal petay
sam tun ulac cen yokol sacal petay
sam tun ulac cen yokol ekel petay
sam tun ulac cen yokol kanal petay
oxlahun ppul bacín yn onotil ha
oxlahun ppis yn / batil ha oc ti zintunil
same tun ulac cen tu uich sac munyal yk
same tun ulac cen tu uich ek munyal yk
same tun bacín yn chochob chacal peet
[same tun bacín yn chochob sacal pet]
[Sam tun bacín yn chochob ekel peet]
same tun bacín yn chochob kanal pet

13. hunac ah chochen
same tun bacín yn chochob / kanal anicab
sam tun bacín yn chochob ekel cibix
sam tun bacín yn chochob sacal ɔoy
sam tun bacín in chochob chacal chunup

18. col pay tun bacín / yn cah tix um xuchit
ppa a chi itzam he tun tzilil

21. hunac ah ppalen bacín cen tij ualhi
sam yn chochob sacal chuen che
sam yn chochob sacal kab
sam yn chochob chacal boken ha

27. Open your mouth itzam-lizard; open your virginity.

RBF: Open your mouth itzam-lizard; open your virginity.

991 RBF: From the context I would take the "circular thing" (petay) to mean the pit-oven. The modern pit-oven, however, is described as a shallow rectangular excavation (Redfield and Villa, Chan Kom, a Maya Village, 41).
992 RBF: The "cloud-wind" would seem to refer to the steam or smoke from the pit-oven.
993 RBF: The red, black, and yellow circles might refer to the live coals, the black ashes, and some yellow burned earth in the pit-oven.
994 Great untier.
995 Great unraveler.
996 See BMTV: Lagartos, como iguanas de tierra y agua: ytzam.
The birth of the flint

1. In four days it returns then to its mother.
2. You are her child it seems, small fragments of flint.
3. I shut your mouth, you the penis, ye red Bacabs,
4. whether by day or by night, ye four Bacabs.
5. However it seems that I am the four folds to heaven.
6. I shut your mouth ye gods, ye Bacabs,
7. I create ye worthy sons.
8. It would be good that he understand that we are alive.
9. Receive ye the creation.
10. Creation comes down onto the earth of ironwood.
11. How then did I not trust, I did not understand your divinity also.
12. For this I shut your mouths, ye Bacabs.
13. I created it. Watch out ye gods, ye Bacabs.
14. I created it. It passed for nothing, what you permit, there it passed also.
15. Didn’t I trust you always?
16. How then did I trust you in my imagination.
17. In four days it returns in the middle of the water.
18. So what is the lewdness of the small piece of flesh in your eye?
19. Hun Ahau was its day.
20. Here it comes happily in its strong body.
21. Ye is next to its mother, ye of heavenly creation.
22. Soon I will receive its force, ye Cantul Ti Ku, ye Cantul Ti Bacab.
24. They are four in one gods.

999 Krugiodendron ferreum (Vahl.): ironwood.
1000 The word bici, given here and in lines 14, 17 (as bic) and 24 has a range of meanings from an interrogative “how” to an imperative “watch out”. See for example s CMM: Bici; bici cen; bici che:} hola; oyes; hao. Es particula del que llama y responde. / BMTV: Cómo? o de qué manera?: bic, bicx .l. bici o ¿cómo es eso?, preguntando lo que no se entiendí: bic ba than?
1001 See JPP: ¡Oh ol, ¡oh olta: imaginar.
1002 See CMM: Uuɔ: las rayas de las manos o pies. / Nak caan: el cielo o capa que dezimos del çielo, lo que parece que se ve del çielo.
1003 RBF: Possibly the small piece of flint which is chipped into a tool is considered a "son" (mehen) of one of the Bacabs, but it is hard to see why the latter should be cursed. Later the reciter seems to claim to be the creator.
1004 RBF: Since the flint comes from beneath the earth, it is logical that 1 Ahau should be its day.
1005 Two different terms for “playing ball” are used here.
1006 tok aban: reported both as Trixis radialis (L.), Kuntze and Eupatorium odoratum, L. ɔulub tok: pom pom orchid tree, Bauhinia divaricata, L.
While the word ɔu/ɔu mainly means “to suck” it also means “to smoke a cigar”. See BMTV: Chupar algo comoquiera: ɔu.ah.ub. ¶ Reçiamente chupa el mosquito: hach ya v ɔu.ub. ¶ Venga un cañuto de tabaco que yo chupe: tac chamal in ɔu.ub.

Following Roys’ lead, it appears that the following two pages were misplaced in transcription.

This association of the flint with the butterfly reminds us of the Itz-papalotl (“obsidian butterfly”), an insect monster of Mexican mythology. Seler (Gesammelte Abhandlungen zur amerikanischen Sprach- und Akkulturkunde, IV, 717, 727) sees the butterfly as a star deity portrayed in two of the Maya codices (Madrid Codex, pp. 8, 55; Paris Codex, p. 24). In the Chumayel manuscript we find the butterfly associated with human slaughter (Roys, The Book of Chilam Balam of Chumayel, 103); and the Motul Dictionary gives it as the name of a dance. For the Itz-papalotl see also Thompson, Maya Hieroglyphic Writing: An Introduction, 85.
Text 39 / pages 197 – 198 / 189 (Roys # XXXVII)

61. Soon then I will receive the white butterfly, the red butterfly.
62. What then is the symbol?
63. There I captured you white xulub tok aban, white tok aban, you white butterfly, red butterfly.
64. What then is the symbol of the binding for the flint point?
65. The white earthworm.
66. What then is the symbol?
67. The red earthworm.
68. What then it seems is my arrow which was first received?
69. This, then, is the symbol of my arrow.
70. What then is [the symbol] of its wooden warping-frame?
71. The white earthworm.
72. What then it seems is the symbol of the stringing my bow?
73. The earthworm is the symbol of the bowstring of my bow.
74. What then it seems is the symbol of my bow?
75. A curved snake is its bow.
76. What then it seems is the symbol of the stringing my bow?
77. The white raceme laid out on the ground of the red Bacab.
78. What then it seems is my symbol, oh?
79. The white xulub tok, the red xulub tok, are my symbols with which I am conjuring.
80. Soon it seems you will see my coming; you do not see me going.
81. Soon then it seems the resin of the white rubber tree, the red rubber tree will flow down.
82. Amen.

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1011 See DMM: Chuch:: Bastidor: xim che; ximib che; chuch.
1012 The text reads cac yam.
1013 While today the word macal is usually applied to old-world tubers, originally it meant some unidentified plant. See BMTV: Rayces de cañas, sabrosas de comer: macal. Note that this entry states that macal is the root of cane / reed / rush. That would seem to rule out any of the broad-leafed tubers which produce edible tubers. Further, various varieties of rushes were used in weaving an assortment of utilitarian items. Perhaps one of the sources of bowstring material came from macal cane.
1. V thanil kal cab lae

2. chacal ytzam kan ta te no
3. oxlahun yal yn chacal chulul
4. tin maci yn pach pach can lakin
5. sacal ytzam kan ta te no
6. oxlahun yal yn sacal chulul
7. tin maci yn pach pach can xaman
8. ekel ytzam kan ta te no
9. oxlahun yal yn ekel cha/lul
10. tin maci yn pach pach can chikin
11. kanal ytzam kan ta te no
12. oxlahun yal yn kanal chulul
13. tin maci yn pach pach can nohol
14. chacal ytzam kan ta te no
15. oxlahun yal yn chacal chaltun
16. tin maci yn pach pach can lakin
17. sacal ytzam kan ta te no
18. oxlahun yal yn sacal chaltun
19. tin maci yn pach pach can xamā
20. ekel ytzam kan ta te no
21. oxlahun yal yn ekel chaltun /
22. tin maci yn pach pach can chikin
23. kanal ytzam kan ta te no
24. oxlahun yal yn kanal chaltun
25. tin maci yn pach pach can nohol
26. chacal ytzam kan ta te no
27. oxlahun yal yn chacal kaknab
28. tin maci [i]n pach pach can lakin
29. sacal ytzam kan ta te no
30. oxlahun yal yn sacal kaknab
31. [tin maci [i]n] pach pach can xaman
32. ekel iztam kan ta te no /
33. oxlahun yal yn ekel kaknab
34. tin maci [i]n pach pach can chikin

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1019 See TIC: Cámaras con alguna sangre: kan ta.
1020 Marginal note with the letters tin ma.
1021 Itzam Kan Ta Te No: Both the meaning and the deity represented by it are unknown. See the Glossary for further comments.
1022 RBF: Chulul usually means either "bow" or the tree of that name, but here the context indicates plainly that the word is derived from chul ("to drip"). The usual word for gutter is chul-ha ("water-drip").
35. kanal ytzam kan ta te no
36. oxlahun yal yn kanal kaknab
37. tin maci yn pach pach can nohol
38. chacal ytzam kan ta te no
39. oxlahun yal yn chacal yk
40. tin maci yn pach pach can lakin
41. sacal ytzam kan ta te no
42. oxlahun yal yn sacal yk
43. tin maci yn pach pach can xaman
44. ekel ytzam kan ta te no /
45. oxlahun yal yn ekel yk
46. tin maci yn pach pach can chikin
47. kanal ytzam kan ta te no
48. oxlahun yal yn kanal yk
49. tin maci yn pach pach can nohol
50. chacal ytzam kan ta te no
51. oxlahun yal yn chacal kan
52. [tin maci in pach pach can lakin]
53. chacal leon kanal leon ekel leon sacal leon
54. [ti[n] maci yn pach tan yol can
55. hay cab ca u cab.1023
56. oxlahun ti cinen cen ti ualhi chacal chulul
57. tin maci [in pach] tan / yol metnal yokol uinicil te uinicil tun /194
58. max kali tij max tij kal a yum
59. tin paci be a al
60. tunx ten bacín a than chacal ahau sacal ahau
61. ekel ahau kanal ahau
62. u xotol tun bacín che u ta cal1024
63. tunx bacín sahom tu chie
64. chac ya ppen kik tu chi
65. Amen -
For the blockage of liquid also.
Suffocation, the blockage of air above, below beds,
It continually chokes you,
Then you curl up, then you are suspended as they mistreat you.
My words fall on the yuyum acan.
I shake the thirteen-in-one bub tun uitz.
I firmly set it upon the street walker.
I firmly set it upon the painted body of the sinner.
Thirteen are the words for the stepping stone.
I bind you.
So with what are you suspended? With the virgin slippery spun thread of carded hibiscus it seems.
The virgin carded fiber of hibiscus enters into the nerves of his back, it presses against it.

See TIC: Ahogar tapando los respiraderos: mac ik. For an alternative see BMTV: Conjurar los tiempos y bientos al uso antiguo: tzac kin .l. mac ik.
See CMM: Çe: mal tratar con golpes, coçes, açotes. ¶ baci a çeex a lak: no mal trateis a vuestro proximo. ¶ çean: cosa que esta assi mal tratada. ¶ çeyahal: ser assi mal tratado.
RBM: Bub tun uitz (“canopy-stone-hill”?). Only doubtfully a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 195).
While normally meaning “hair”, since the following items in this list are plants, some of which are vine-like, most probably what is meant here is tzotz cab, a common ground creeper of the genus Ipomoea, perhaps the species Ipomoea purpurea.
Hool: Hampsia integrerrima.
See BMTV: Nerbio del hombre, o de animal: xich. ¶ Los nerbios de mis manos: v xichil u kab. However, today xich also includes such hard parts of meat such as tendons.

For this reading see DMM: Desmontar: c acben.t.; hom kax.t.; pa kax.t.
For an alternative reading see DMM: Desmontar: c acben.t.; hom kax.t.; pa kax.t.

- 118 -
20. bax oc tu mehen xichil u pucsikal tac tu yoc tu kabob
21. bala bax oc tu pucsikale u ca cob hob hol
22. u si kin lubic ti chul uay pach chul uay tan
23. hxicli chul uay tan culic / 
24. chac ahau te canal chac ahau te cabal
25. bla bax yn uayasba ca ualhen tu bel hom bac
26. tu bel hom tezkel bace
27. tan sasil tu akab kakken cabal buxen canal
28. ca ualhen tu tan u col chab u col mehen
29. bla max a yum che
30. bla ton a yum u cool mehen
31. uah a muk che
32. hun kin ca pelen cab
33. hun akab ca kasic a yum che
34. tu uescul kin tu uescul akab ca nu[pp] tancabnahoon ti ye / en /200
35. bla pak ten u kasul chab u kasul akabe
36. max ti kaliech che
37. hun mac canal hun mac cabal
38. tin maciech a uikal tu macapil lun as
39. tin sincabtah ta tan a pakticen

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1044 As noted on line 60 of Text 39, the leaf with pages 197 and 198 appears to be transposed and in this transcription these pages are given beginning with Text 39, line 61. There are two sets of the symbol \( \equiv \), one above the other, after the word culic which seems to indicate that the scribe noticed this problem.

1045 For this meaning of ye see CMM: Ye: tambien significa mostrar o poner delante o presentar y ofrecer algo o ponerlo delante.

1046 See CMM: Hun mac i. humac: lleno. Vt: Hun maci vinic ti be; humaci vinic ti yotoch ku: lleno esta de gente el camino y llena la iglesia.

1047 The word macap has yet to be found in any dictionary, but Roys consistently translates it as “pith” in the Ethno-Botany and the Ritual of the Bacabs. Grammatically speaking, it must be some part of the plant.
So what was struck by your breath, malignant creation?

So what stuck to your foot?

Red earth mud stuck [to you] meanwhile.

What is your symbol when I supported you, when I sat you on your seat over the artisan.1054

An enormous flint enters into your bowels, while I suspend you there one day.

Then struggle for seven nights, for seven days, when we make the encounter.

I cast you away, malignant creation.

So what is my symbol when I encounter you?

Red-breasted spider, white-breasted spider, black-breasted spider, yellow-breasted spider.

These are my symbols when we meet in front, when we meet behind, when I supported you.

So, from whence came you when you came from the heart of the ceiba which is in the east.

I cast you away, malignant creation.

From whence came you when you came from the heart of the ceiba which is in the north.

You are the child of a woman, you are child of a mother.1055

From whence came you when you came from the heart of the ceiba which is in the south.

There you took your power, there you took your breath.

I put an end to your power, I put an end to your breathing.

You are the child of a woman, you are child of a mother.1055

From whence came you when you came from the heart of the ceiba which is in the south.

There you took your power, there you took your breath.

I put an end to your power, I put an end to your breathing.

So, from whence came you when you came from the heart of the ceiba which is in the south.

There you took your power, there you took your breath.

I put an end to your power, I put an end to your breathing.

You are the child of a woman, you are child of a mother.1055

From whence came you when you came from the heart of the ceiba which is in the south.

There you took your power, there you took your breath.

I put an end to your power, I put an end to your breathing.

You are the child of a woman, you are child of a mother.1055

From whence came you when you came from the heart of the ceiba which is in the south.

There you took your power, there you took your breath.

I put an end to your power, I put an end to your breathing.
So with sudden force I put an end to your breathing. I grabbed you.

Fearful is creation, fearful is the ych uinic, fearful is the painted body, fearful is the boboch, fearful is the boboch of the underworld, fearful is the boboch on earth. He falls down into the middle of Suyua, I spoke to the house of the quetzal.

Four types of equipment are given.

Fearful is the boboch of the sky, fearful is the boboch of the underworld, fearful is the boboch on earth.

Even if I am not fearful you are fearful.

Unicorn bob, unicorn painted body.

Thus is your incantation oh for the virgin blood of carded hibiscus.

The unicorn bob, unicorn painted body seize you.

This enters into your blood and then your strength failed.

Whence came you when you came from the middle of the underworld, the middle of the water?

Where did you come forth from the mouth of the dark cave.

The cry arose from the underworld, the cry arose from heaven.

Then you hung there, malignant creation, malignant hatching, malignant birth.

What captured you?

The carded hibiscus manifested itself.

Thus you stood up to look intently at the malignant creation.

Hopefully I can enter above him. Oh.

His ears were ringing when they suspended him from the sky, amid the groans, oh, amid the cries, oh!

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1058 See CMM: Oyan ol: el que esta medioso, timido, aco uardado, conuencido, descaecido, desfallecido, rendido, o vencido en el animo, y el tibio y flaco en el proposito. / Oyan ta: lo mismo que oyan ol. ¶ oyan in ta tumen in c apahal:

1059 This is the only mention of Zuyua in the Bacabs, reportedly located at present-day Ciudad del Carmen.

1060 For this meaning see DMSF: Zuu.ah,ub; etzah; yee: manifestar, mostrar, presentar.

1061 See CMM: Tupp xicin: adular o lisonger, no dezir la verdad y lo que passa. / Tupp xicin: atronar los oydos.

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1062 As noted in the footnote to lines 11.48-49, ych uinic appears to be a variety of wasp.

1063 For a comment on the word boboch see the footnote to line 11 above. RBF: I can make little of the ych-man, the tii-uinclis, and the bob-och except that they appear to be frightening figures that cause a person to lose his breath. Very possibly the phrase oy ta should be translated “frightening,” not “frightened.” Today in Quintana Roo the bob is believed to be a mythical animal covered with shaggy hair. It has the body of a horse and the head of a lion and eats men (A. Villa Rojas, The Maya of East Central Quintana Roo, 104).

1064 There are various examples of the phrase hun ye (one point) in the vocabularies: 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. / CMM: Hun ye hun ye: vna vez y no mas. / BELSM: Unicornio: Hun ye che ceh. / Landa/Rel/2v: Ix Hun Ya Ta, Ix Hun Ye Ton (See Bacab lines 2,12, 7,19, 11.7, 15.8.)
90. So what is the symbol of my nabte, my amate, my sahum? 91. Virgin op is the symbol of my sahum, of my nabte. 92. Then I cried out to Jesus Mary! 93. Frightened, oh, is your vigor when it falls. 94. Jesus Mary! Your breath takes away, oh, your vigor when it falls. 95. To the east your breath is stopped. 96. To the west your breath is stopped. 97. To the north your breath is stopped, oh. 98. To the south your breath is stopped. 99. The malignant creation, the malignant birth, 100. is well laid out then it seems. 101. I do not move it. 102. Covered in the Chuuen, covered in the clouds, 103. covered on the ground, covered in the wind, 104. covered by day, covered by night, 105. covered before me, covered behind me, 106. covered all around. 107. It is covered, oh, in the end. 108. Amen.

1068 See CMM: Tac che.t.: apalancar y meter palo debaxo de alguna cosa para levantarla.
1069 RBF: “Jesus Mary” is one of the very few expressions relating to Christianity in this manuscript; the only frequent one is “Amen,” which ends almost every incantation.
1070 While the word chuuen / chuen means “artisan”, Roys believes it is also the name of a constellation.
1071 Roys included this medical recipe as the last part of his Text XXXIX.
1. Samen ualac cen a yum cen a na
2. x bolon xacab yn uayasba
3. cen ti ualhen cen a na
4. yn pakab yax u che yax uuse
5. same ual ti chacal [chay] bac
6. same ual ti sacal c[h]ay bac
7. same ual ti ekel c[h]ay bac
8. same ual ti kanal c[h]ay [bac]1077
9. same ual ti chac uah tan
10. same ual ti sacal c[ḥ]ay bac
11. [same ual ti zac uah tan]
12. same ual ti ek uah tan
13. same ual ti kan uah tan
14. same uax bacini chabi chacal kaxab yaxche yax uuse
15. uatal tux bacin yn cah yn cho/payte chacal huke [s]acal huke /208
16. ekel huke[1076]/208 [kanal huke]
17. kakac che nol na kuke
18. sam tuux bacini kaxab chacal uuse zacal uuse
19. ekel uuse [kanal uuse]
20. uuc seye
21. Amen

The text reads hun kin lae. Based on the heading for the following text this should read hun kin bac.

1074 Apparently some sort of flowering plant perhaps related to uub pek. See BMTV: Ramillete oler de flores o rosas: yuubtah. ¶ Ramillete asi: yvb.

1076 Lines 7 through 9 give chay bac (emaciated) so it seems that the word chay is missing here. See BMTV: Flaco en los güeços y maçilento: tzem bac .l. ah cḥay bac.

1080 Page 208 has several inconsistencies as can be seen by the brackets. The final inconsistency is spelling Amen as Almen.

1081 The words for consumption, one day consumption.

1082 See CMM: Ah bac: animal muy flaco en los guesos. / BMTV: Ético o tísico o tuberculoso: ah tzemtzem cimil, ah tzemil cimil, ah bacil .l. nicḥ coil.

1085 Apparently a plant name, perhaps related to kaxab yuc: Galactia striata (beach pea).

1087 While the meaning of ah tan appears to be “face to face” that does not seem to fit here. Roys translates this as “confronter”. See BMTV: Estar cara a cara: ah tan. Compare with BMTV: Serbidor, que sirbe: ah tanlah.

1088 While the meaning of huk in this context is unknown. Roys translates this as “dislocator”.

1089 This is a highly speculative reading for this line. Given what seems to be a difficult text to copy judging from the number of errors made by the copyist it is highly likely that what is written in this line of the Mayan text is incorrect.

See CMM: Çe: mal tratar con golpes, coçes, açotes. ¶ baci a çeex a lak: no mal trateis a vuestro proximo. ¶ çean: cosa que esta assi mal tratada. ¶ çeyabal: ser assi mal tratado.
can ahau kin can ahau chab
3.
balx oc ti bacil che
4.
chacal xolob sacal xolob [ekel xolob] kanal xolob
5.
[yax chich] yax olom
6.
bax oc ti xichil
7.
chacal say sacal say ekel say kanal say
8.
yax chich, yax olom / /209
9.
chacal ix chu[u][a][he] sacal ix chu[u][a][he] /1006
10.
ekel ix chu[u][a][he] kanal ix chu[u][a][he] /1006
11.
hunac ah tzutz hunac mulute
12.
con tun pak u hol u bacel
13.
chacal uah tane sacal uah tane ekel uah tane kanal uah tane /1091
14.
chacal ah ku eme sacal ah ku eme
15.
ekel ah ku eme kanal ah ku eme
16.
hunac ah tzutz hunac ah pake hunac ah mulute
17.
con tun pak [u hol] u bacel
18.
chacal uah t[a][ne] sacal uah t[a][ne] ekel uah t[a][ne] kanal uah t[a][ne] /1092
19.
chacal ah ku eme / sacal ah ku eme
20.
chacal uah t[a][ne] [sacal uah tane] /210
21.
chacal ah x[i][ch][e] sacal ah xic[h][e]
22.
hunac ah tzutz hunac ah pake hunac ah mulute
23.
con tun bacin ix tzutzub u bacel chacal uah t[a][ne]

1.
V thanil bac ox kin bac xan

2.
can ahau kin can ahau chab
3.
balx oc ti bacil che
4.
chacal xolob sacal xolob [ekel xolob] kanal xolob
5.
[yax chich] yax olom
6.
bax oc ti xichil
7.
chacal say sacal say ekel say kanal say
8.
yax chich, yax olom / /209
9.
chacal ix chu[u][a][he] sacal ix chu[u][a][he] /1006
10.
ekel ix chu[u][a][he] kanal ix chu[u][a][he] /1006
11.
hunac ah tzutz hunac mulute
12.
con tun pak u hol u bacel
13.
chacal uah tane sacal uah tane ekel uah tane kanal uah tane /1091
14.
chacal ah ku eme sacal ah ku eme
15.
ekel ah ku eme kanal ah ku eme
16.
hunac ah tzutz hunac ah pake hunac ah mulute
17.
con tun pak [u hol] u bacel
18.
chacal uah t[a][ne] sacal uah t[a][ne] ekel uah t[a][ne] kanal uah t[a][ne] /1092
19.
chacal ah ku eme / sacal ah ku eme
20.
chacal uah t[a][ne] [sacal uah tane] /210
21.
chacal ah x[i][ch][e] sacal ah xic[h][e]
22.
hunac ah tzutz hunac ah pake hunac ah mulute
23.
con tun bacin ix tzutzub u bacel chacal uah t[a][ne]

1.
The words for consumption, three day consumption also.

2.
Can Ahau is the day, Can Ahau is the creation.

3.
What enters into the bones? Oh, the red treenal, the white treenail, the black treenail, the yellow treenail, new thrombosis, new clotted blood.

4.
What enters to the tendons? Red leafcutter ant, white leafcutter ant, black leafcutter ant, yellow leafcutter ant, new thrombosis, new clotted blood.

5.
Red wild bees, white wild bees, black wild bees, yellow wild bees.

6.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

7.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

8.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

9.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

10.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

11.
Hunac Ah Tzutz, Hunac Ah Pak, Hunac Ah Mulut.

12.
We then set the end of his bone.

13.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

14.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

15.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

16.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

17.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

18.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

19.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

20.
Red uah tan, white uah tan.

21.
Red uah tan, white uah tan.

22.
Red uah tan, white uah tan.

23.
Red uah tan, white uah tan.

2.
Can Ahau is the day, Can Ahau is the creation.

3.
What enters into the bones? Oh, the red treenal, the white treenail, the black treenail, the yellow treenail, new thrombosis, new clotted blood.

4.
What enters to the tendons? Red leafcutter ant, white leafcutter ant, black leafcutter ant, yellow leafcutter ant, new thrombosis, new clotted blood.

5.
Red wild bees, white wild bees, black wild bees, yellow wild bees.

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Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

7.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

8.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

9.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

10.
Red nest-descender, white nest-descender, black nest-descender, yellow nest-descender.

11.
Hunac Ah Tzutz, Hunac Ah Pak, Hunac Ah Mulut.

12.
We then set the end of his bone.

13.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

14.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

15.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

16.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

17.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

18.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

19.
Red uah tan, white uah tan, black uah tan, yellow uah tan.

20.
Red uah tan, red uah tan.

21.
Red uah tan, red uah tan.

22.
Red uah tan, red uah tan.

23.
Red uah tan, red uah tan.

1092 RBF: In this complaint it would appear that the bones feel loosely knit, and here the incantation has the effect of attaching them together more firmly, as though with a peg.

1093 See BELSM: Gota coral, que haze dar de pies, y manos: C̱i̱c̱i̱c̱i̱.

1094 RBF: The name of the say-ant is a partial pun on the term for dislocation of the bones, zayal-bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the part of a rush used in making mats.

1095 See BELSM: Gota coral, que haze dar de pies, y manos: C̱i̱c̱i̱c̱i̱.

1096 RBF: Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

1097 See CMM: Ah chuuah cab: unas avejas silvestres.

1098 "Great stauncher".

1099 "Great congregator".

1100 RBF: In this complaint it would appear that the bones feel loosely knit, and here the incantation has the effect of attaching them together more firmly, as though with a peg.

1092 See BELSM: Gota coral, que haze dar de pies, y manos: Chich.

1093 RBF: The name of the say-ant is a partial pun on the term for dislocation of the bones, zayal-bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the part of a rush used in making mats.

1094 See BELSM: Gota coral, que haze dar de pies, y manos: Chich.

1095 See CMM: Ah chuuah cab: unas avejas silvestres.

1096 "Great stauncher".

1097 "Great congregator".

1100 Lacking further information, I will stick with Roy's translation of ku eme. RBF: Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

1101 "Great bone-setter".
24. balx bacin u chichil balx bacin u mutil
25. chac tan bac hol bacen chułu[t] chichil
26. balx u che bax yahan
27. chacal bac
28. bax u che
29. bacel ac u cheil bacal che
30. bax u che
31. bal in uayasa ca tin cx kax/tah ca tin noh kaxtah
32. chacal kax ix chel chacal kax ix chel
33. chacal kax ix ku, zacal kax ix ku
34. oxlahun ytzen y chacal onot
35. tin pes kaxtici 1101 u kinam hunac ah kinam,
36. hunac ah oxou hunac ah pec
37. ten celuba chac tex ku
38. mac tah chabi
39. u chab colop u u[i]ch kin colop u uich akab
40. ahen bace ahen olome ci tun be che
41. tu kak [a] dios yunibil y dios mehenbil y dios espiritú san[to]
42. Amen - /211

24. What, it seems, is his bird? What, it seems, is his bird of omen?
25. Red-breasted bac hol, bacen chułul are his birds. 1104
26. What is his tree? What is his bush?
27. .Chacal bac. 1105
28. What is his tree?
29. Bacel ac 1106 is his tree, bacal che [is his tree]. 1107
30. What is his tree,
31. What is my symbol when I loosely bound him, when I tightly bound him?
32. The red kax ix chel, the white kax ix chel 1108
33. the red kax ix ku, the white kax ix ku. 1109
34. I am a great quantity of dew from my red cenote.
35. I tightly bound the power of Hunac Ah Kinam, 1110
36. Hunac Ah Oxou, 1111 Hunac Ah Pec. 1112
37. I shut your mouth ye gods.
38. Who created them?
39. They were created by Colop U Uich Kin, Colop U Uich Akab.
40. Awaken bone, awaken clotted blood.
41. In the name of god the father, god the son, and god the holy spirit.
42. Amen.

1104 Neither of these birds have been identified by species names. See the footnote to this line of the Mayan text.
1105 Bueiia albicuclus.
1106 Psychotria microdon.
1107 Bourreria pulchra.
1108 No species name available. See CMM: Kax ix chel: vna yertua que haze bexucu; su raiz mondada y lauada y machacada muy bien y puesta algo caliente es bizma: marauillosa para sacar frio de algun pierna o braço o mano y hazeare babaças blancas.
1109 No species name available. See CMM: Kaxi ix ku: otr a yerua medicinal para soldar qualquer quebradura de huessos. RBF: Here apparently we have a pun on the word kax, which can mean either "to bind" or "forest" and "wild," referring to a plant.
1110 "Great Causer of Pulsating Pain".
1111 "Great Perspirer".
1112 "Great Mover".
AN UNTRANSLATED CHANT FROM “RITUAL OF THE BACABS”
PAGES 212 THROUGH 214

While Roys transcribed pages 212 through 214, line 2, which forms a single chant which Roys has numbered Chant No. XLII, he gives the following reason for not translating this chant: “Although it is legible, this incantation appears to be written in a mixture of Yucatecan Maya and some other language of the Maya stock.” (note 154, page 70). In preparing the text of the “Ritual of the Bacabs” for entry into a computer database so that a word in context concordance could be made of it I found that Roys’ statement about the chant being a mixture with some other Mayan language to be not necessarily true. Given the type of orthographic shifts and inconsistencies which are common in Yucatecan Colonial Mayan texts most of the words seem in fact standard Yucatecan words. That is, by applying the rules for these orthographic shifts I found that a standard Yucatecan text could be constructed. Since it was my interest to standardize the orthography of the various Yucatecan texts I was working on so that like words would appear in a single alphabetical area in a concordance I applied this standardized orthography to this text and an intelligible text resulted.

During a visit with René Acuña he asked me if this chant was really untranslatable, and I assured him that in fact all of the chants from the Bacabs are very difficult, but that this chant was also translatable given ample time and accessibility to dictionaries. He determined that we should give it a try, since he had the necessary dictionaries on hand. The following translation, given with a transcription of the source text and an edited version in what I consider to be standard Colonial Yucatecan orthography, is the result of this work. Given first is a transcript of Chant XLII which I have tried to make reflect the actual text as accurately as possible. Then comes the edited version from which Acuña and I worked. Finally given is a translation with what I think are the necessary notes on the transcription and translation.

There are still many unresolved problems with both the edited version of the transcript and the translation. Certainly one of the greatest problems is knowing how to edit the transcript. As is common with most of the Colonial texts, the words in the text here are not properly segmented and it is often difficult to know what should be a word and what is in fact a syllable of a larger word. Further, it is unfortunate that with the Mayan language with its many homonymous and nearly homonymous words (those words which are spelled the same in the Colonial orthography but which actually are pronounced somewhat differently) that many different and often unreliable readings are possible simply because we Western-minded persons are not able to comprehend what is actually being written.

As can be seen from the translation, there are certainly phallic references in this chant, and these may in part be the reason why Roys avoided attempting translating it. This assumption comes from the fact that Roys frequently avoided forthright translations of phrases with sexual references. For example, the phrase “pel u na ta uach” and similar phrases which occur 13 times in the Bacabs is translated by Roys as “curses upon you” or appropriately similar which is of course the intention of these words, but literally translated the phrase should rendered as “vagina of its mother on your penis”.

Acuña noticed that there seems to be a reference to Tezcatlipoca (Smoky Mirror, thought among other things to be a patron of wizards) on line 18 of the chant in the words “yabac nen um”. “Yabac” is a word for “soot” and “nen” means “mirror”. The particle “-um” generally indicates a bird. Whether we have correctly interpreted the phrase “yabac nen um” as the “smoky mirror bird” is of course open for debate, but this seems to be the intent of the phrase. This incidentally is the only reference to this deity in the Yucatecan Colonial Mayan manuscripts either in Mayan or Nahuatl.

1114 Other -um / -un examples: sunun - “hummingbird”; kukum - “quetzal” (literally “feathered bird”); yaxum - “Cotinga amabilis” (“green bird”); ucum - “dove” (“louse bird”); chuyum - “falcon” (“lifting bird”).
1115 In contrast to this Kukul Can - Quetzal Coatl is mentioned in Mayan literature in both languages, at least 7 times in Mayan and once in Nahuatl. There is also a couple of mentions of one of the aspect names of Kukul Can, Nacxit, a corrupted Nahuatl name which properly spelled is Nacxitl. Nacxitl is derived from “nau” = four and “icxitl” = foot, i.e. “four footed”.

1113 It might be mentioned that “Pel a na”, “Your mother's vagina” is a common curse today.

Acuña noticed that there seems to be a reference to Tezcatlipoca (Smoky Mirror, thought among other things to be a patron of wizards) on line 18 of the chant in the words “yabac nen um”. “Yabac” is a word for “soot” and “nen” means “mirror”. The particle “-um” generally indicates a bird. Whether we have correctly interpreted the phrase “yabac nen um” as the “smoky mirror bird” is of course open for debate, but this seems to be the intent of the phrase. This incidentally is the only reference to this deity in the Yucatecan Colonial Mayan manuscripts either in Mayan or Nahuatl.
1. V thanil ceh payab lae
2. Cuyahal Can silintun hun pokigiuCun
3. sac tah kayun yk tah kayun yk tah popol kayum
4. sactah yk, yk tah popol kay saclahun huyum
5. sasanal ynthan un sac tah yk top kay yk kah yk
6. top kay tasac lahun kaun u xibil y u mop. kabil
7. y u yulciu hole
In the source text there is a continuous collection of letters “pokigiucun” which in itself is meaningless. Since this is preceded by “hun”, the number “one”, it seems most obvious that at least part of the “word” must be a number classifier, and “pok” is such a classifier, indicating that birds and animals are being counted. The “word” ends with “ucun” which in itself is meaningless. Since this is preceded by “hun”, the number “one”, it seems most obvious that at least part of the “word” must be a number classifier, and “pok” is such a classifier, indicating that birds and animals are being counted. The “word” ends with “ucun” which in itself is meaningless. Since this is preceded by “hun”, the number “one”, it seems most obvious that at least part of the “word” must be a number classifier, and “pok” is such a classifier, indicating that birds and animals are being counted. The “word” ends with “ucun” which was been edited as “ucum” (dove), the “n”-“m” shift being consistent with other such incidences in this chant (kayum - kayum for example). This leaves the three letters “igi” or more properly “ihi”, there being no “g” (as in “gana”) in Yucatec and the “g” (as in “gente”) was normally transcribed as “h”. Since “ihi” does not result in any known word I have attached the first “i” to “pok” resulting in “poki”. Grammatical parallels for this are found in such present day expressions as “hunppeli le macobo” (one of the men). This leaves the particle “hi” and this has various translations: tierra para hacer loza; seria, diria, fuera, dijera, hiciera; no se, tal vez, quizza; estirar entresacando; piedra de afilar. Probably “hi” is a sign of uncertainty, although it is poorly positioned contextually speaking to take on this meaning.

“Chac” (red) and “zac” (white) are common pairs (more than 100 occurrences in the Bacabs). Most frequently “chac” comes first, but there are some occurrences in which “zac” comes first. In any case, the second clause in the original text lacks any color modifier but one seems to be called for.

“Pop” means “mat made of reeds”, but “ah hol pop” is a town official who among other jobs was responsible for organizing the town’s fiestas. The materials for these fiestas were kept in a house called “popol na”. While I have used the word “mat” in the translation, I feel that the word “popol” goes beyond this meaning and is somehow related to the sub-meaning as outlined here.

The word “huyum” is an unknown word. I have taken the liberty of transforming the word to “kayum” since there is a parallel for this in line six. I have also taken the liberty of adding the word “ik” (spirit) since that would fit with the two lines, one immediately above and the other immediately below.

“Kah” (bitter) could be a misspelling on the scribe’s part.

“He/she/it” and “his/her/its” (“u”) are indistinguishable in Yucatec. I am not sure if “u hole” refers to the spirit’s head or the penis's head.

The normal expression for “dawn” in the Colonial literature is “yahal cab” (awaken the earth). It is not clear why here “caan” (sky) is used instead of “cab” (earth). (I make the presumption that “caan” and not “can” (conversation, snake, four) is actually intended even though in the source the word is written “can”.) This is the only example of the phrase in the Colonial literature which I have so far worked on.

“Silim” should most probably be written “silom” which would be a prophetic future intransitive verb form of the verb “zil”. (It could also be some yet undefined verb form.) The position within the phrase is proper for such a verb form.

“IK” really means “air, wind” but when applied to spiritual entities the best translation is “spirit”.

See CMM: Kah ik: lo mismo que kahcunah ik, y tambien por traer a la memoria y inspirar. For an alternative meaning see JPP: Kaah: amargo.

“Mop / mob” is a word meaning “penis”, especially that of an animal. “Kab” can be either “hand” and those things pertaining to it or “juice, fluid”, as in “u kab ir” (the fluid of the teat; i.e. milk). It is fairly certain that something pertaining to the penis is meant here, mainly because this clause is surrounded by two clauses which indicate that the penis is being talked about, i.e. “u xibil” (miembro viril, Motul Mayan-Spanish dictionary) and “u yulcil u hole” (the polished part of his/its head). The problem is that grammatically speaking the clause is incorrect, or should I say that in translating I should put “the fluid's penis”. The clause, in translating it the way I have, should be “u kabil mop”. However, while there are no dictionary entries substantiating this, it could be that mopkabil is a composite word meaning semen.
Text 45, Original Text: pages 212 - 214
8. samal ym kayunhual kayum
9. noh yk la cimam / ti Ceh
10. atoppisichenunitel u cichpamil ax may
11. hin citah okol utzil ax may tac lahun tasmet nal
12. seh yk lacaman ti ceh
13. atoppisichinuniteile u cijch pamil ax may
14. hin citah okol ax may taclahun tasmet tal:
15. yalan man ti ceh
16. a topp cibin unicteil ax may
17. hinci tahokol ax may tac lahun tas met tal
18. yabac nenun la ma n ticeh
19. a topp sic bin u nictel ax may
20. tac lahun tas met nal /
21. tij hun molahu hun haual ka yum
22. Amen
8. samal in kay hun haual kayum
9. noh ik lay ci man ti ceh
10. a toppzic bin u nitei u cichpamil ax may
11. hinci tah okol utzil ax may tac lahun taz metnal
12. seh ik lay ca man ti ceh
13. a toppzic bin u nitei u cichpamil ax may
14. hinci tah okol ax may tac lahun taz metnal
15. yalan man ti ceh
16. a toppzic bin u nitei u cichpamil ax may
17. hinci tah okol ax may tac lahun taz metnal
18. yabac nenum lay man ti ceh
19. a toppzic bin u nitei u cichpamil ax may
20. hinci tah okol ax may tac lahun taz metnal
21. ti hun molahi hun haual kayum
22. amen

1127 See line 21 where hun haual kayum is repeated, thus verifying this reading.

1128 From the context it appears that ax may is some sort of flowering plant. Other plant names ending in may are chimay, suub may, zicil may.

1129 While here the name of this spirit is spelled seh ik ("fractured spirit") most probably se ik ("little spirit") is meant. See line 9 where the antonym noh ik ("great spirit") is given in the like setting.
MEDICAL RECIPES

M-1 / pages 214 – 215

1. Remedio utial kohanob

2. lay u izolan yahob lic u hokol yocol uiniccob lae

3. licicac u hokol bocan tu hach chun u hachun hach uinic

4. lagi tu chun u xicin uinic lacix tu chel u cal uinic

5. ti uan lae ti katan u holi ti socal tun u hokole

6. ca a tuntac u chac onob canil yalan

7. chacbanenthal u cach tu men


9. uchac yilabal tu men himace ca a pakac xiux lae

10. xan yuchucil tu men ca yumil ti ah tepal lay lae 1133

11. chicix mo ak xbul ak x ne tab

12. yx mahan chunob 1134 sasac y chacactac u leob

13. lays u uich xan

M-2 / page 215

1. licix yuel [bocan] tu pach u xau uinic xan

2. bin xabac bul ak x ne tab:

3. x bul che x mahan chunob

4. laobi lae =

M-3 / page 215

1. licix yuel bocan tu uich uinic y tu lec

2. chac moo ak, 

3. laobi lae

M-1 / pages 214 – 215

1. Remedy for sick people.

2. Here is an explanation for the pain which comes out of or enters into people.

3. Afterwards there are abscess1136 which come out at the very base of the temple of a person.

4. or at the base of the ear of a person or also the nape of the neck of a person.

5. It raises up to pierce the head after it comes out.

6. You should try putting chac onob canil yalan

7. A great amount is gather together for this purpose.

8. Then you will see it come out.

9. It will be seen on anyone on whom you apply the herb.

10. It should happen because of our lord god the ruler.

11. Chicix moo ak, 1137 x-buul ak, x-ne tab, 1138

12. and varieties of tree mushrooms with white heads and red heads

13. and their fruit as well.

M-2 / page 215

1. When the abscess appears on the instep of a person also.

2. you will give buul ak, x-ne tab.

3. x-buul che, varieties of tree mushrooms.

4. Those are it.

M-3 / page 215

1. When the abscess appears on the face of a person and on his forehead

2. Chac moo ak, 1141 bocan che, 1142 ix sum ya che tamay.

3. Those are it.

1133 Compare with Kaua, p. 185, Na recipe 22, pp. 33-34 and Roys’ Ethno-Botany recipe 289. Somewhat similar is EBM recipe 373.

1136 The word bocan is given with a wide range of Spanish equivalents in the vocabularies: apostema, carbunco, divieso, encordio, landre, postema, tumor. See for example CMM: Bocan: apostema; carbunco; deuieso; encordio; y de ordinario viene con calentura. Most probably the root word for bocan is boc: “oder”, “smell”. See CMM: Boc: olor bueno o malo. ¶ tu v boc /o/ lob v boc: malo es su olor o hiede. ¶ ci v boc /o/ vtz v boc: es buen olor o huele bien.

1137 Unidentified plant name.

1138 As an infirmity chac onob can is herpes zoster, ringworm or some similar fungal infection. See lines M-19.3 where this name means the infirmity.

1139 Unidentified plant name.

1140 Unidentified plant name.

1141 Alternanthera ramosissima Millsp.

1142 Capparis flexuosa L..
M-4 / page 216
1. This is for what is called pain in the groin.
2. which comes out of the groin of a person,
3. whether in the crotch or in the thigh also,
4. or whether on the collar bone of a person and under the arm pit and in the neck.
5. Such is the gall on the person which comes out.
6. Give sac bec and gumbolimbo and balche.
7. If it itches then give the point of the henequen leaf, subin, ix chuch ix xucac.
8. If there is asthma as well accompanied by a dry cough, then these herbs are to be taken:
9. tree mushroom, x-ne tab, buul ak are the herbs.
10. Grind them and poultice.

M-5 / pages 216 – 217
1. There is an abscess of another variety as well.
2. It is called which is in a person's throat.
3. It becomes very glossy red.
4. Then it appears on the upper smooth part (of the throat).
5. Here will be given the plants which are listed above:
6. chac mol ak, x-ne tab, tree mushroom.
7. If there is asthma as well accompanied by a dry cough, then these herbs are to be taken:
8. x-coc che, yax coc che, x-kan coc che,
9. ix kulim che, their tubers and their leaves.
10. Ehretia tinifolia L.
11. Lonchocarpus violaceus (Jacq.) DC.
12. Agave sisalana.
13. Acacia collinsii
14. Tillandsia fasciculata Swartz / Tillandsia utriculata L.
15. Diphysa carthagenensis Jacq.
17. Croton glabellus L.
18. Astronium graveolens jacq. / Exothea diphylla lundell
19. Croton glabellus L.

1145 Compare the following recipe with recipe 1 on page 30 of the Na and also the recipe given in the Kaua, bottom page 180 - top 181, which are for the most part identical. In all three cases, an opening statement identifying this malady is missing.
1146 The Na reads "He u yalmahobe lic yalabalobe."
1147 This recipe is given in the Kaua on page 181 immediately following the recipe given in M-4.
1148 The text reads yanix coche but the parallel texts from Na and Kaua give yax coc che.
1149 The text reads ix kulin che x kan coc u xiuob yetel u leob but there is no known plant with the name x-kan coc. As a possibility, especially after comparing this version with the version which are parallel, the words x kan coc were a miscopy by the copyist and therefore are eliminated from the translation given in the adjoining column.

1150 Both the Na and the Kaua read u uiob = "their tubers".
1151 There is not an adequate English equivalent to huc[£]ulc[£]il. An alternative word is "mill".
1152 While there is no known dictionary entry for son koch kak there are entries for son koch kak and son koch which are both given as quinsy or inflammation of the throat. Note that kak as a medical term refers to pusule such as that which caused by smallpox.
1153 This plant is often spelled chac mo ak. However, there are also the plants named chac mol, chac mol che, and chac mol muul, so perhaps chac mol ak is the correct spelling.
1154 Croton glabellus L.
Recipe 24 of the Na on page 34 is somewhat similar.

Jatropha curcas L. While the word nin / niin is generally applied to Coccus axin, in this case because of the word noy (pith or strachy center) it is clear that the plant niin is meant.

Posiblemente se trata de sacmulche: Alternanthera ramosissima (Mart.) Chodat.

Jatropha gaumeri Greenman.

Plumbago scandens L.

Gounia lupuloides (L.) Urban.

Ehretia tinifolia L.

Bursera simaruba (L) Sarg. Bursera spp.

Recipe 24 of the Na on page 34 is somewhat similar.

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Jatropha gaumeri Greenman.

Plumbago scandens L.

Gounia lupuloides (L.) Urban.

Ehretia tinifolia L.

Bursera simaruba (L) Sarg. Bursera spp.
There is also a sore which comes out at night at the root of a tooth of a person and the nostril and the mouth and the corner of the eye, or at the corner of the mouth or the anus, or the penis of a man or the vagina of a woman. Stick in four needles so that you can locate it. Here are the herbs:

1. ek le muy xoyoc
2. u pach tzalam u pach chucum
3. u ta chac haycab
4. huybil ca chuhuci
5. uaix kupbil xā

If there is an sore called chac nic maax which is in the root of a tooth of a person. When it infects the throat of a person becomes putrid. Here are the herbs:

1. yanix yah chac nic maax u kaba tu chun u co uinic
2. cu tzayal labal u cah u hol u cal uinic tu menel
3. he u xiiu lae
4. has max x ne max che yx max ak kolok max
5. huchbil ca chuhuci
6. cu socoma ca oc eoc u ti cinel yx chac aki
7. lay binab [ɔ]abaci / puhile -

Recipe 75 of the Na on page 43 and EBM recipe 386 are somewhat similar. Chac nic maax is also a plant name, listed both as Tournefortia volubilis L. and Uvaria campechianus (H. B. et K.) Standley.

Chac haycab is an unknown entity although it is probably an animal. The meaning is "great destroyer". See Text 36 for "Inflamed guns". See also BELSM: Mal de boca, dientes, enzias: Chac nic maax. Y es pestilencia. There is also a plant named chac nic maax: Tournefortia volubilis.

Literally: "monkey banana". Unidentified plant. Perhaps the same as ne maax xiu: Heliotropium parviflorum. Perhaps the same as (ix) ne maax ak: Tournefortia volubilis L.

Crataeva tapia L. / Capparis oxysepala.

Plumbago scandens L.
M-12 / page 221
1. Yanix kik choch
2. x kik che
3. u chun chi xanab mucuy
4. u haben chuycil op le kan tun bub yx cacal tun
5. u chachaal cab yan ychil u honile

M-13 / page 221
1. Y vacal u uix kik
2. he xiul lae
3. sin kak
4. huc[h]b[l]ae lae
5. ca yuke

M-14 / page 221
1. chicix tan tunich tix koch
2. ca pocabaci g teles ku
3. amal yocol kin amal yahal cab
4. latulah cabin satac lae

1197 Castilla elastica Cerv.
1198 Jatropha gaumeri Greenman.
1199 Byrsonima crassifolia (L.) DC. Malpighia glabra L.
1200 Euphorbia hirta L. Euphorbia prostata Aiton. Euphorbia (Chamaesyce) spp.
1201 Annona cherimola Miller.
1202 Sanvitalia procumbens Lamm.
1203 Ocimum micranthum Willd.
1204 Reading this as hobonile.
1205 Reading this as sinkin kaax.
1206 See Text I-4 for more material on page 221.

M-12 / page 221
1. If there is blood in the intestines:
2. rubber tree, rubber bush, piñon, the trunk of nance, the leaves of kan tun bub, wild basil.
3. Strain the honey which is in the hive.

M-13 / page 221
1. This is the medicine for bloody urine.
2. Here is the herb:
3. sinkin kaax
4. Grind it.
5. Then drink it.

M-14 / page 221
1. Chicix tan tunich in the throat.
2. Let it be heated with nightshade every evening, every morning until it is cured.

1207 Castilla elastica Cerv.
1208 Castilla elastica Cerv.
1209 Jatropha gaumeri Greenman.
1210 Byrsonima crassifolia (L.) / Malpighia glabra L.
1211 Several possible species of Euphorbia: Euphorbia hirta L. Euphorbia prostata Aiton. Euphorbia (Chamaesyce) spp.
1212 Annona cherimola Miller.
1213 Sanvitalia procumbens. See CMM: Ix kan tun bub: yerua medicinal y contra ponçoña; comese cruda a solas en ensalada o cosida. ¶ forte: es yerua del podador porque su çumo aplicado a heridas frescas con sangre es tan efficaz como el balsamo. ¶ la hoja aplicada sobre hinchazones y desconcertaduras de huesos los cura. ¶ comida la oja estanca las camerias de sangre. ¶ y la raiz es marauilloda purga.
1214 Ocimum micranthum.
1215 Jacquinia flammea Millsp.
1216 Literally “hot slake lime in the throat”. Some sort of throat ailment, perhaps similar to chuh cal: acid reflux.
1217 Solanum sp.
1218 Literally: “until it will be lost”.
1219 See Text I-4 for more material on page 221.
Compare with EBM recipe 409.

Parmentiera edulis DC. Parmentiera Spp.

Bixa orellana L.

Capsicum annum

Psychotria microdon

Ruellia albicaulis

While the word zintun is not given in the vocabularies as a verb, the word zintun is applied to the rocks which are heated in fire and then placed in a sweathouse so that water can be poured over them to produce steam.

Probablemente se trata de bacel ac: Psychotria microdon (DC.) Urban.

See Text I-5 for material on page 223.
M-18 / page 225
1. yanix yah bat acan kak\textsuperscript{1236} yan tu yim chuplal
2. lic u hokol lay chac yulene
3. ca x\textsuperscript{1236}bac x bul ak y ne tab y chac mo ak
4. hue[h]\textsuperscript{1237}bil ca pakci

M-19: page 225\textsuperscript{1237}
1. yanix yah sac yom u lobol yah
2. ti cu hoppol u chupul tu uich yoc uinice tu cahmatil
3. chac onob can licil u ximbal
4. x\textsuperscript{1237}bac sac yx mahan chuni y totoch kanal\textsuperscript{1238} y xux\textsuperscript{1239}
5. \textsuperscript{1237}in cames can chac mo ak x ne tab bul ak /

M-20 / page 226
1. yanix yulel sac bulay kak\textsuperscript{1240} tu bakel uinic tu cal uinic bakel uinic
2. he u xiul lae
3. u munil u ni kuxub y u munil u ni chac pichi
4. y u munil u ni uayam y xexec tab
5. munbil cu nocole ca tosoc ukcie
6. x\textsuperscript{1240}x chac x\textsuperscript{1240}x pah sacamili

\textsuperscript{1236}The text reads bat acan kak but perhaps what is meant is bat aban kak.
\textsuperscript{1237}Compare with pages 265-266 of the Kaua and Roys' recipe 373.
\textsuperscript{1238}Kanal is describe as a variety of wasp. It should be noted that in a medical recipe kanal is said to be an alternative name for kan pet kin.
\textsuperscript{1239}Xux: a small common wasp with a mild sting. Species unknown. The larvae are considered to be a delicacy.
\textsuperscript{1240}An unregistered pox. Perhaps related is CMM: Çac bul ik: tempestad grande de viento con temblores de tierra.

\textsuperscript{1234}An unidentified type of pox or sore. Literally "bat aban pox" in which bat aban is the plant \textit{Cassia occidentalis} L.
\textsuperscript{1235}\textit{Centrosema virginianum}.
\textsuperscript{1236}Unidentified plant.
\textsuperscript{1237}\textit{Alternanthera ramosissima}.
\textsuperscript{1238}The word zac can mean imperfection. 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.
\textsuperscript{1239}Chac onob can appears to be both an unidentified plant name and also some sort of infirmity like herpes zoster or ringworm. Here it is applied to the infirmity. See line M-1.6 for the use of this name as a plant.
\textsuperscript{1240}\textit{Peperomia glutinosa} Millsp.
\textsuperscript{1241}\textit{Psidium guajava} L.
\textsuperscript{1242}Talisia olivaeformis (Kunth.) Radlk.

- 137 -
M-21 / page 226
2. Bay xan bin uluc chac hon\[1252\] tu mah c[h]uplal
3. u munil u ni kuxub u munil u ni chac pichi
4. y u munil u ni uayam y seec tab
5. bin [pp]obla
6. ca tun xabac u ticinil pah sacnile / /227

M-22 / page 227
1. Yax mac ti yax mac tun\[1253\]
2. Amen\[1254\]

M-23 / page 229\[1255\]
1. che y hauay che y ppoppox can
2. catun hibici

M-24 / page 229\[1256\]
1. Lic yulel kan chikin ti u kankan yaksah
2. bin c[h]ab u sicilil yx tu[ch] y chacal [yx] max
3. y sac yxim y kan chikin che
4. u uiob xan
5. ma u yibli bin u ci bin u cibi
6. pakbil tu chun u nak

---

1252 An unknown ailment.
1253 Compare this line with line 3 of Text M-17 on page 224. It would appear that the scribe realized that he was transcribing the same text and left off working on it.
1254 The rest of page 227 is written by the intrusive hand and is given in Section I below dedicated to this scribe. See Text I-4.
1255 This text appears to be a fragment of another text and not the foregoing.
1256 A parallel text in Roys' Ethno-Botany, 261, reads as follows: ulak u dzac kanchikin, kankan le maca, kankan u yakzhali / cha nek tok u chacal x- max, kan ixim, kanchikin che, chalche / huebil tible / ca dzabac yuke yetel yichinte / ca pocabac u chun u nak xani

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1257 Bixa orellana L.
1258 Psidium guajava L.
1259 Talisia olivaeformis (Kunth.) Radlk.
1260 Ageratum littorale A. Gray.
1261 Tragia nepetaefolia Can. Tragia yucatanensis Millsp.
1262 Ix tuch: Lagenaria siceraria. See CMM: Tuch: espeçie de calabaças silvestre; no se come; son juguetes de muchachos.
1263 Picramnia antidesma Swartz.
M-25 / page 230
1. There is a painful pox which is called akab tok. There is also leprosy which appears like pox.
2. It afflicts the hands and feet of a person every evening. It has a burning sensation like charcoal.
3. Take the leaves of piñon, the leaves of bec and salt and grind them. The wash them two or three times.
4. bay u hokol kake. ca cabal sīlīl y x muc can y sac chuen /
5. There is a painful pox which is called akab tok u kaba
   lic yulel tu kab uinic y tab y kul tun
   bin chabac u le pomol che u le bec y kul tun
   la bin ppobal ti eaten oxten lae

M-26 / page 230
1. There is a painful pox which is called akab tok.
2. It afflicts the hands and feet of a person every evening.
3. It has a burning sensation like charcoal.
4. Take the leaves of piñon, the leaves of bec and salt and grind them. The wash them two or three times.
5. The wash them two or three times.

---

1260 Compare with Roys' Ethno-Botany, 280: akab tok u kaba cu yulel ti uinic / elel, kinam u caah tu man akab; cu tippil kine minaan yelel / ca a cha u le x- pomolche, u le ppac, yetel u le zac bec / ca a huche, ca tun a dza tu uinicil / ua mae u le kutz / haslabil u kabil ca a dza ti yoc tac tu pix u xul bin / bin utzac tumen

1267 See BMTV: Mortero de piedra en que los olleros muelen la tierra: kul tun. l. lac tun.

1269 Literally: “night flint”. A type of pox. See also line 24.48 where this name appears to be applied to a plant name.

1270 Jatropha gaumeri Greenman.

1271 Ehretia tinifolia L.

1272 It is interesting that here instead of huchhil (grind with a metate) kul tun (mortar and pestle) is used as a verb, meaning to grind the ingredients with a mortar and pestle.

1273 While zilil is most commonly listed as Diospyros cuneata, it is quite possible that cabal zilil (low zilil) is a different species.

1274 Unidentified plant.

1275 Perhaps zac chuen che (Rumex mexicana?) is meant.
Translation of Material Provided by the Intrusive Hand

Text I-1 / page 20
1. The big body of a snake is as follows:
2. Jesus Mary!
3. What say is your rattle oh?
4. The golden rattle they say of Ix Hun Ahau.
5. What say is the symbol of your tail oh?
6. The golden spindle of Ix Hun Ahau.
7. What then say enters your anus?
8. The golden rings of Ix Hun Ahau
9. What then say enters your skirt?
10. The bright red mat of Ix Hun Ahau.
11. What then say enters the rib of your back?
12. The golden rosary of Ix Hun Ahau.
13. What then therefore say your ribs oh?
14. The golden comb of Ix Hun Ahau.
15. What then say enters your intestines?
16. The virgin cotton ready to spin they say of Ix Hun Ahau.
17. What then therefore say enters the tendons of your back?
18. The course cotton thread of Ix Hun Ahau.
19. What then therefore say enters your neck?

This ritual, which is intrusive material written by a different hand, has a more modern feeling to it. There is also intrusive material to be found on pp. 62-63 and on page 70, by appearances by the same hand as this one. This text has a series of questions and answers or a set of riddles, a common device through Mayan literature. Another example of this type of dialogue is *Zuyua Than yetel Naat* which is to be found in the Chumayel and the Yur Ik. Alan Burns talks about this type of dialogue in his book “An Epoch of Miracles”.

While Roys translates the word *bin* as the future auxiliary verb there is reason to believe that in fact it is the verb “they say”, “it is said”, or however one wants to translate this. One reason for assuming that *bin* is not the auxiliary verb is that it is not used consistently in every line, but rather is used only as a filler, much like the words *bacan* and *xan* are used today in rituals.

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Material Provided by the Intrusive Hand

Text I-1 / page 20
1. V noh vinicil can lae
2. Jesus Maria
3. bax bin a sot be che
4. v sot takin bin x hun ahau
5. bax bin v uayesha a ne be che
6. v pechech takin bin x hun ahau
7. bax tun bin o[c] ta vit
8. v sortijas takin x hun ahau
9. Bax tun bin oc te keulel
10. v chachac pop bin [x] hun ahau
11. Bax tun bin oc tu chibil a pach
12. v Rosario takin bin x hun ahau
13. Bax tun bacan bin a chalatiil be
14. v xal che takin x hun ahau
15. Bax tun bin oc ta chochel
16. v suhui bi bin x hun ahau
17. Bax tun bacan bin oc tu xichil a pach
18. v hohol kuch bin x hun ahau

---

1276 See pages 74-75 and 84-85 for some of the same items listed here with their corresponding body parts. Some of these corresponding parts are still used today in songs, as for example the ones about the armadillo.

1277 With this line begins a list of items concerning spinning, weaving and sewing. The *pechech* is the spindle itself. The other items are *bi* meaning cotton prepared for spinning, *hohol kuch* meaning thick or unevenly spun thread (often referred to in English as “home-spun”), *xum che* meaning the batten used in beating down the woof on the back strap loom, *thohob* meaning the drinking gourd in which the spindle and whorl sit while being spun around, and *pas* meaning needle.

1278 This line reads *bax tun bin o ta vit*. Comparison with the lines below show that the *e* in *oc* is missing.

1279 Note that the word *keuel* is used here, indicating that an animal is being talked about. If it was a human it would be *othel*. As the title line implies, the animal is probably a snake.

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1280 This ritual, which is intrusive material written by a different hand, has a more modern feeling to it. There is also intrusive material to be found on pp. 62-63 and on page 70, by appearances by the same hand as this one. This text has a series of questions and answers or a set of riddles, a common device through Mayan literature. Another example of this type of dialogue is *Zuyua Than yetel Naat* which is to be found in the Chumayel and the Yur Ik. Alan Burns talks about this type of dialogue in his book “An Epoch of Miracles”.

1281 While Roys translates the word *bin* as the future auxiliary verb there is reason to believe that in fact it is the verb “they say”, “it is said”, or however one wants to translate this. One reason for assuming that *bin* is not the auxiliary verb is that it is not used consistently in every line, but rather is used only as a filler, much like the words *bacan* and *xan* are used today in rituals.
The golden batten they say of Ix Hun Ahau.

What then therefore say is your head?

The golden spinning gourd of Ix Hun Ahau.

What then say enters your ears?

The golden white disk they say of Ix Hun Ahau.

What then say enters your eyes?

The golden shohom bead of Ix Hun Ahau.

What then say enters your nose?

The golden sieve of Ix Hun Ahau.

What then say enters your tooth?

The virgin needle of Ix Hun Ahau.

What then therefore is your throat oh?

The genitals of Ix Hun Ahau.

What then therefore say is the symbol of your tongue?

The virgin obsidian point of Ix Hun Ahau.

What then therefore say is your breath thus?

The feeling of the breath they say of Ix Hun Ahau.

Amen

There are two occurrences of the word *zac pet* in the Bacabs, the other being on line 4.47, and in both instances this item is associated with the ear. Roys notes that there is a plant named *zac pet*: *Crotalaria incana*, L. The meaning of *zac pet* is "white disk". A possible alternative, although no example of it is to be found in the vocabularies, is the ear plug.

*Sapindus saponaria*, L. See CMM: Çihom: cierto arbol que lleua vna frutilla que sirue de xabon./ BMTV: Bellota de oro o cuenta: çihom takin.
1. licil u yutzcintabal v yikal nicte tancas
2. cu lubul yokol uinice
3. ox chocholah te ox chocholah tun
4. ox meklah ti munyal can meklah ti yk
5. oxlahun uen
6. cat ualhen yn pa ykal coil
7. ox ten chuluba tech bacabe tan yol can
8. ox ten chuluba tex bacabex tan yol cab
9. yunex kuex
10. chac pauahtun a uayasbaex
11. ca bin a pa hol tex yikal x tan yobal nicte
12. x tan yol can x tan yol metnal
13. hom canal hom cabal
14. uchic yn uatal yn hom chacht yikal x tan yobal nicte
15. yn pic chin tex tan yol can x tan yol metnal
16. oxlahun chen ti kakal moson can chac
17. yn mahan tech
18. a hol mekt yikal x uuc yobal nicte
19. [in] pic c[ha]intex tan yol metnal

Text I-2 / page 62 (Roys Appendix A-2)
1. In order that the wind of Nicte Tancas be cured:
2. it falls upon the person.
3. Thrice united wood, thrice united body.
4. thrice embraced in the clouds, four times embraced in the wind.
5. Thirteen times I stood up.
6. Then I stood up to split open the malignant wind.
7. Thrice you are moistened, you Bacab in the center of the sky.
8. Thrice you are moistened, ye Bacabs in the center of the earth.
9. ye lords, ye gods.
10. Chac Pauahtun is your symbol.
11. Then the spirit of Ix Tan Yobal Nicte will break your heads
12. in the middle of the sky, in the middle of the underworld,
13. trumpeteting skyward, trumpeting downward.
14. It happens that I stand to deeply sift the spirit of Ix Tan Yobal Nicte.
15. I hurl you into the middle of heaven and the middle of the underworld.
16. Thirteen times I am seized by Kakal Moson Caan Chac.
17. I borrow you.
18. You thoroughly embrace the spirit of Ix Uuc Yobal Nicte.
19. I hurl you into the middle of the underworld.

1287 The word chocholah is taken to be a verbal variant of chochol: to untie or to loosen the bonds.
1288 The word oxlahun (= thirteen) appears to be used here not as a specific number but rather metaphorically.
1289 There are a couple of difficulties in these two lines. The first is the meaning of chuluba. Based on the meaning of the term chulub haa I take it to mean something akin to “drizzle” or “sprinkle”. Since holy water is often sprinkled on worshipers three times that is the allusion which I see in these two lines. The second problem is why in the first line is the Bacab referred to as singular and in the second line as plural. I should have thought that in both lines the reference would be the same, and that in both instances it should be plural.
1290 For the Pauahtuns see commentary to Text 5, line 63.
1291 “Fiery Whirlwind Sky Rain-god”
1292 “Lady seven-colored plumeria flower”. See note to line I-2.11 above about the word yobal.
20. Thirteen times I am seized by Chacal Papapa.
21. It happens that I break the head of the spirit.
22. of Ix Lahca Yobal Nicté in the center of the earth.
23. Thirteen times I am loaned to Chac Ualom Kin.
24. breathing in the spirit of the plumeria flower.
25. and the spirit of Ix Canlahun Tzuc Nicté.
26. Then Chac Ualom Kin covered the entrance to its throat.
27. Then I went to close the mouth of Ix Yan Ahau.
28. The genitals of Chac and of Ix Hun Ahau are symbolized by the mouth of Ix Yan Ahau.
29. Thirteen times swept happens that I sweep the spirit of madness, from its heart and its arm with my sweeping axe.
30. Thirteen times I cover the mouth of Ix Yan Ahau.
31. Then I covered it with the handle of the fan, the bottom of the jacket.
32. Thirteen times I loaned myself to the very hairy Bacab.
33. I become the symbol.
34. Then it happens that I break the head of the spirit.
35. Jesus Mary
36. Amen
1. There is a pox which envelopes the tongue.
2. All together here are the medicines:
3. chac ak 1309 and xay can.
4. y xiu che v tzotzel tunich
5. huchbil ca chuhuc
6. ca havac
7. va binan tu hobnele
8. ca chicule yayax v cursosil 1307
9. ca xabac aseite yuke
10. ca havac

---

1307 Sic. In other text written as cursosil, from the Spanish word “cursos” = diarrhea.
1309 Plumbago scandens L., said to be the same as Zac leum ak.
1310 xay can: Sesuvium portulacastrum L. (PMEY 1981:307)
1. The invocation of bone:
2. In the name of god the father and god the son and god the holy spirit.
3. Amen

4. Thirteen sticks of chacal anicab, sacal anicab.
5. Thirteen sticks of chacal xichil ac, sacal xichil ac.
6. Then it happens that I tie up yax bac.
7. Thirteen sticks of chacal kanthul, sacal kanthul.
8. Then it will happen that I tie up green bone, green hair, green clotted blood, green blood.
9. Thirteen times it will happen that I tie up yax bac. Sleep!, sleep!
10. ... ... ... ...
11. aliviate the back of yax bac
12. Soon then I stand up to take the red ...

---

The texts on pages 221, 223, 227, 231, 233, 235 and 237 appear to belong to a single chant or invocation and are treated as such here.

There are various meanings for the word pay. I have chosen the following from CMM: Pay: cuenta para vigas, canoas, baxeles, caxas, vancos, telas, plantanos, la fruta, y cosas assi largas y no delgadas, y para panes de jabon y para madexas de hilo o seda y ramales de disciplina y cosas assi.

Here there are three lines badly damaged by water and not legible. As for the final six lines of the rest of the page, only portions are legible and as a consequence are not fully translated. Comparison with lines with similar words and phrases in the rest of this invocation has yielded some readings shown in brackets.

Up to this point the word chacal.../ has usually meant "creation / to create", but here it appears to mean "to take".

The vocabularies and word lists give a variety of species names for the anicab: Arrabidaea floribunda / Bignonia anguis-cati / Bignonia diversifolia / Cydista aequinoctialls / Cydista heterophyila..

Galactia striata.

Literally, "green bone". The item yax bac appears 23 times in the text which includes pages 221, 223, 227, 231, 233, 235, 237. The term appears to be the name of some infirmity. However, the CMM gives the following: Ah yax bac: un paxaro de plumas verdes ricas, y las plumas. Line f320 of the P.C.M.L. verifies this reading by giving the name of a hummingbird as yax bac unun.

Nissolia fruticosa Jacq.

yax bac, yax tzotz, yax olom, yax kik: Literally: "green bone, green hair, green clotted blood, green blood" or alternatively "first bone, first hair, first clotted blood, first blood". This phrase is given again in line 32 below.

A possible alternative meaning might be "clarify".
13. aliviate\textsuperscript{1322} the back of yax bac.
14. see, what I ate was lump of food.\textsuperscript{1324}
15. Red us tu ni yuc, white us tu ni yuc.\textsuperscript{1325}
16. aliviate the back of yax bac.
17. Here I strangle it.
18. Thirteen jars full is the resin from the red rubber tree, the white rubber tree,\textsuperscript{1326}
19. red piñon, white piñon,\textsuperscript{1327}
20. red copo, white copo,\textsuperscript{1328}
21. red ac itz, white ac itz,\textsuperscript{1329}
22. red sapote, white ya,\textsuperscript{1330}
23. red tzalam, white tzalam.\textsuperscript{1331}
24. This is what I appropriated to take the place of the resin of yax bac.
25. Here are the roots of yax bac.
26. Here is the seizure of yax bac,
27. crazy bird seizure.
28. It stood up first it seems.
29. I will go on top of yax bac
30. I move it going to the left, going to the right.
31. Then it happens that I move the green bone, green hair, green clotted blood, green blood.

\textsuperscript{1322} As a guess perhaps this is an acquatic version of x-tut: white-crowned parrot.

\textsuperscript{1324} Chin as a noun indicates something thrown like a rock, grenade, egg, corn etc. See CMM: Chin: tiro de piedra, naraja, hueuo, maiz, y cosas assi.

\textsuperscript{1325} Us tu ni yuc = “gnat in the nose of the brocket deer”. See BMTV: Mosquitos prolijos: vz.

\textsuperscript{1326} Castilla elastica Cerv.

\textsuperscript{1327} Jatropha guanameri Greenman.

\textsuperscript{1328} Ficus cotinifolia H.B. et K.

\textsuperscript{1329} Thevetia peruviana (Pers.) K. Schum.

\textsuperscript{1330} Manilkara zapote (L.) van Royen.: sapote

\textsuperscript{1331} Lysiloma bahamensis: tamaraid.

\textsuperscript{1332} See BMTV: Hacia la mano derecha: ti noh. ¶ Hacia la yzquierda: ti ɔic.

---

\textsuperscript{1321} Page numbered 228 is blank.
I then become your bone.

I am coming with you to borrow bone with you.

What bone do you loan me?

Red flint bone, red crumbled bone.

This is what I borrowed to replace the left bone, the right bone.

I hide the replacement of yax bac.

What did I take as its replacement?

Red bacal che, white bacal che, black bacal che, yellow bacal che.

red ix xacal bac, white ix xacal bac

I borrow the replacement for yax bac.

Red bacel ac, white bacel ac.

What are the trumpeters on the road which comes from the underworld?

Red-breasted cencen bac, white-breasted cencen bac.

white-breasted puhuy, yellow-breasted puhuy.

red-breasted bul cos, yellow-breasted cos.

red-breasted tun culuch hu, yellow-breasted tun culuch hu.

red-breasted chochoh bac, yellow-breasted chochoh bac.

These are the birds of yax bac.

What will happen when I hide the replacement for yax bac?

Going to the left, going to the right.

I will hide the replacement of yax bac.

What will happen if I stop the deluge?

tzutzin tzutze will happen when I stop yax bac.

---

1333 The first line of this page reads “ti mahan v helinete yx bac”. See line 10 above for the proper reading.

1334 Page numbered 232 is blank.
56. bax bin vihic yx pakic /  
57. chacal yx pakunpak sacal yx pakunpak  
58. ekel yx pakunpak [kanal pakunpak]  
59. vchic in pakic yx yax bac  
60. sameix tun valacen yn chab chacal yx tzutzun tzay  
61. vchic yx tzayic v hol yx yax bac  
62. oxiłahun sít v mx chacal kich bac sacal kich bac  
63. oxiłahun sít u [tz]o[tz]el  
64. oxiłahun yal v chacal potz  
65. oxiłahun yal u man to ca cilich coleet tu yoxlahun tas caan  
66. vchic yx teppic yx yax bac  
67. sameix tun valacen yn chab chacal hohol kich sacal hohol kuch  
68. vchic yx kaxic yx yax bac / tancas  
69. ah ci tancas sac tancas  
70. hek u kokobil tancas  
71. hek yx mac yktic  
72. hek v thanil bac  
73. bałx ti alinte v hool yx bac  
74. chacal sac pak much sacal sac pak much  
75. la ti alinte v hol yx bac  
76. hek yx ticinkabtic yx bac  
77. vchic yx salamcuntic yx bac  
78. Amen Jesus María

---

1350 Page numbered 234 is blank.
1351 Given both as Euphorbia dioica and Mirabilis violacea. See BMTV: Yerua para camaras de sangre: ix pakun pak.
1352 Unknown item, although perhaps a plant name. See DMSF: Tzutzum: calabaza de redrojo (que son chicas). ¶ u tzutzumil a mehen: el más pequeño de tus hijos.
1354 Kaxil ix chel (“braids of Ix Chel”) is also an unidentified plant name. See CMM: Kax ix chel: vna yerua que haze bexuco; su raiz mondada y lauada y machacada muy bien y puesta algo caliente es bizma. marauillosa para sacar frio de alguna pierna o braço o mano y hazese babaças blancas.
1355 In both the previous line and this line it seems that braided or spun thread-like items are being taken hold of. See BMTV: Cauo del ilo o madera: v hool kuch, v chi kuch. Alternatively, perhaps “fluffy kapok”. While hohol kuch could be a plant name there is no verification of this. Perhaps related to ix kuch: Ceiba schotti.
1356 “Drunken Seizure”
1357 Literally: “Red pale frog, white pale frog.” Perhaps some unidentified plant name. See CMM: Çac paken ich: el que tiene el rostro blanquecino y demudado por alguna enfermedad o turbacion o miedo.
This text is written on the versus of an indulgence.

1. *ix taman che*
2. *ɔ ay can*
3. *can tzacam*
4. *pay luch u pach*
5. *[bel] sinic u pach*
6. *[zac] bach u mo[tz]*
7. *ppoppox can*
8. *ak mistune*
9. *yx haban can*
10. *sac leon ak*
11. *ɔ icim che u motz*
12. *tamay u pach*
13. *v motz habin*
14. *[t]ulacal bin chabac*
15. *….e bin ti ha vuc tumē*

This appears to be some sort of medical recipe, the purpose of which is not stated.

1. *Malvaviscus grandiflorus*
2. *Sesuvium portulacastrum*
3. *Cereus donkehlarii*
4. *Hintonia octomera / Coutarea acamtochala*
5. *Alvaradoa amorphoides*
6. *Adenocalymma punctifolium*
7. *Tragia sp.*
8. *Isocarpha oppositifolia*
9. *Manevilla subsagittata?*
10. *Zuelania guidonia*
11. *Piscidia communis / Piscidia piscipula / Piscidia spp. / Ichyomethia communis / Cassia peralteana*
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Ritual of the Bacabs
Glossary

As pointed out in the Introduction, the following glossary is built up around Mayan personal names, principally deity names, plant names and fauna names which are not easily translated using English equivalents. In an effort to give as complete a picture as possible for each of these entries, whenever there is mention of them in other sources then these sources are included in the information given for that entry.

The code letters for the various dictionaries, vocabularies and other sources given in this glossary are as follows:

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<thead>
<tr>
<th>Code Letter</th>
<th>Dictionary/Vocabulary</th>
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<tr>
<td>BELSM</td>
<td>Beltrán's Arte, Spanish-Mayan</td>
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<tr>
<td>BMTV</td>
<td>Bocabulario de Maya Than de Viena</td>
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<td>BRD</td>
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<tr>
<td>EBL</td>
<td>Roys' Ethno-Botany of the Maya, Latin-Mayan</td>
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<td>RBRM</td>
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<td>SFM</td>
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<tr>
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</table>

Ac: 9.171: grass. RBM: Ac (“turtle,” “boar-peccary,” “dwarf,” also a patronymic). A tall grass with bread leaves used for thatching (Standley, Flora of Yucatán, which is well indexed; hereinafter cited as Standl.). In the Petén the ac is identified as Imperata contracta (HBK), Hitch., and a grass of this name is also used for thatching (Lundell, Vegetation of Petén, 51). Prescribed for bowel complaints, chills, fever, biliousness, jaundice, headache, and a skin complaint (Roys, Ethno-Botany, 213). The ac is cited in an incantation for asthma (MS p. 78).

Ac itz: I-4.22: Thevetia peruviana (Pers.) K. Schum. EBM: Acitz: Thevetia Peruvians (Pers.) Standl. (1920-26, p. 1151). T. Gaumeri, Hemsl. (Standl.) Campanilla, Cabalonga. Reported as a showy tree when in flower with sweet scented flowers and a milky juice. The seeds are poisonous. In the medical texts we find it mentioned only for comparison (159).

Acan: 5.10: Bacchus. See CMM: Acan: el dios del vino, que es vaco.


Ah Bolon Yocte: 3.73: This deity, Ah Bolon Yocte, is to be found in both the colonial texts and in the hieroglyphic texts. Because of the name it is surmised that this deity is a guardian of travelers. RBM: Bolon yocte (“he of nine” or “many strides”). Cf. Roys, “The Prophecies for the Maya Tuns,” 166; Thompson, Maya Hieroglyphic Writing, 56, 291). Cited in an incantation for traveler seizure (ah oc tanca) (MS p. 23).

Ah Bolonte Uitz: 9.188: “He of the nine mountains”. On lines 2.120, 9.162, 17.17, 19.61, 28.6, 29.5, 30.72 there is the female equivalent, ix bolon uitz, “she of the nine hills”. While puuc and uitz are glossed somewhat the same in the vocabularies, the distinction lays mainly in the size, with uitz being the larger of the two. It should be noted that uitz is a natural hill or mountain whereas mual is man-made, a distinction which some epigraphers fail to make.


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1374 The number four is because there is an acantun for each of the world directions.

1375 See CMM: Acan: el dios del vino, que es vaco.

1376 See CMM: Acan: aullar las palomas. / Acan: bramar y bramido. ¶ Acan v cah vacas. / Acan: bufar algunos animales y bramar. / Acan: tio hermano de madre o de madrasta, y tio, marido de la tia, hermana de padre. ¶ Item: abuelo segundo de parte de madre.


Ah Ci Tancas: 2.19, 8.21, 8.54, 8.68, 8.86, 8.112, 8.137, 8.156, 8.198, 14.70: "Drunken Seizure"

Ah Ci Mio Tancas: 2.47: "Drunken Macaw Seizure".

Ah Co Tancas: 2.20, 2.38, 2.80, 7.29, 8.21, 8.113, 8.138, 8.199: "Demented Seizure" See also Ix Co Tancas Ek.

Ah Coch Tanco, Cochol Tanco: 9.23, 9.79: This entity is perhaps a deity. I have not found any other reference to this name in the literature. While on line 9.23 Roys translates this as "asthmatic one", on line 9.79 he leaves the name untranslated but has this comment: RBF: Coch bal tun is difficult to translate. Coc could mean "dead," "scanty," or "indigent"; but here it appears to be a play on coc when it means asthma.


Ah Chibal: See Hunac Ah Chibal.

Ah Chuc Ti: 37.35: "the apprehender".

Ah Chuc Uk: 37.35: "he who catches lice". See DMM: Despiojar: chu chuk.

Ah kanche: 4.57: "office holder". While kanche can mean simply stool or seat, the addition of ah would imply the extended meaning, "office". See CMM: Kanche: vanquillo, escabello, o silla. ¶ Item: el officio o cargo o mando de alguno. ¶ lukan Juan tu kanche: quitadole a Juan el officio, cargo, o mando.

Ah ku eme: 44.14-15, 44.19: Literally: "nest-descender". RBF: Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

Ah li: 23.26: hawk, Odontorhinchis palliatus mexicanus. See CMM: Ah ij: especie de gavilan. RBM: Ah ii. "A certain hawk" (Motul Dict.). Resembles the ah chuy, but is smaller; it has a short, curved beak and is yellowish; it is designated Odontorhinchis palliatus mexicanus (Pacheco Cruz, Diccionario de la fauna yucateca, 146). Cited in an incantation for snake-pulsation of the abdomen (MS p. 132).

Ah Moo Tancas: 2.22, 2.30, 2.81, 3.89: "Macaw Seizure".


Ah Oo Tancas: 8.20, 8.54, 8.69, 8.87, 8.112, 8.139, 8.156, 8.200: There is some question as to the meaning of the word oo in this context. Roys translates this as "oo-bird seizure". However, with the exception of the occurrence of Ah Ci Tancas in Text 2 (2.19), Ah Oo Tancas is always accompanied by Ah Ci Tancas and less frequently by Ah Co Tancas in its occurrences in Text 8. As a guess then, the meaning of Ah Oo Tancas is "Traumatized Seizure". See CMM: O: interjecion admirantis. l. dolentis.


Ah Uuc Calam: 17.49: "seven calam snake". RBM: Ah Uuc calam ("lord seven calam snake"). The word calam is defined as "excessive." Ah Uuc calam is cited in an incantation for ulcers (x chac anal kak) (MS p. 110).

Ah Uuc Ti Cab: 32.4: "lord seven on earth". RBM: Ah Uuc ti cab ("lord seven earth"). Cited in an incantation to charm a spider (u ziyani am) (MS p. 157). This is possibly an earth monster (Thompson, Maya Hieroglyphic Writing, 276).

Ah Uuc Yok Sip: 17.15, 19.4, 19.8, 19.9: "Seven 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." RBM: Ah Uuc yok sip ("lord seven heart of Sip"). Sip was a god of the hunters, and here the name is associated with Ah Tabay, another god of the chase. Cited in an incantation for ulcers (x chac anal kak)
the night worm. An unregistered worm or larva.

Ahau Can: 20.1, 22.9: Rattlesnake, *Crotalus basilicus* or *C. terrificus*. RBM: Ahau can: ("king-snake"). Probably *Crotalus basilicus* or *C. terrificus*. In modern Maya it is often called *tsab-can* ("rattlesnake"). (Cf. Roys, Ethno-Botany, 327.) Cited in an incantation for a rattlesnake in the abdomen (MS p. 122). Many people still believe that a witch can plant a rattlesnake in a person's bowels.

Ain: 17.95: See Chac Mumul Aín. RBM: Ain. Crocodile. Reported to have been worshiped (Lizana, Historia de Yucatán, f. 23v.). Possibly this is a reference to the mythical monster named Chac mumul aín ("great muddy crocodile") mentioned in the Maya prophecies and cited in an incantation for ulcers (MS pp. 113). See Glossary of Proper Names.

Ak mistun: 1-5.8: "cat's tongue". While this is a literal translation perhaps there is some plant by this name.

Akab / Chab: 2.4-5, 2.16, 2.19-20, 2.42, 2.57-58, 3.6-7, 3.8, 5.6, 6.103, 7.10, 8.45, 8.140, 8.159, 8.193, 9.3, 9.70, 9.72, 17.47, 19.18, 19.30, 19.54, 19.72, 20.3, 20.40, 22.16, 24.5-6, 24.14, 24.19, 24.29, 24.49, 24.80, 41.35: Normally the word akab is to be translated as "night". See CMM: Akab: noche o la noche, o de noche. ¶ Akab cuchi: era de noche entonces. ¶ Tam akab: muy de noche. Hach akab: idem. / Akab: cosa oscura. ¶ Vnde: akab yeeb: niebla oscura. ¶ Akab u uich lua: agua oscura negra mala para beber. etz. However, the words akab (night, darkness) and chab (creation, to create) are frequent pairs throughout the rituals, occurring more than 30 times. It is not really clear as to how this pair of apparently antonymous words should be translated. Whether rightly or wrongly, for this pair of words I have chosen "darkness" for akab. So, for example, the phrase u cool chab, u cool akab is translated as "demented creation, demented darkness". There is some variation of how this phrase is given in the texts, the other variation being u cool chab, u coil akab. The first iteration is given 11 times and the second 3 times. A somewhat similar pairing is u colba chab, u colba akab which I think means "unfettered creation, unfettered darkness". Another less frequent pairing is u kasul chab, u kasul akab / u kasul chab, u kasul akab, "malignant creation, malignant darkness", occurring 5 times.

Akab nok: 35.4: Literally: "night worm". An unregistered worm or larva.

Akab tok: 24.48, M-25:1: Literally: "night flint". In M-25 it is said to be a type of pox. RBM: Akab tok: ("dark-flint"). Presumed to be a plant name; akab and tok are elements in known plant names. Cited in an incantation for kampeknix (a wasp?) at the head of a man. (MS p. 137).

Al kulis: 35.19: pole bean. See CMM: Alkic: cosa de naturaleza o propiedad de bejucos o mimbres, llamados ak, que se va enredando y asiendo como ellos. RBM: Alkic bul ("vine like bean"). Cited in an incantation for a worm in the tooth (MS p. 169).

Am: 11.21: divining stone. See CMM: Am: dados para jugar. See also Landa, 40v: y asi a esta fiesta llamanan Ilíchikel, y vnas pedrezuelas de las suertes que echauan que llamauan Am

Am: 32.1-2, 32.20: spider. CMM: Am: vnas arañas pequenas negras con pintas coloradas en las espaldas. Son muy pequenos y matan: paranse tises y yerto los mordidos. ¶ ay otras blanquillas: çac am, y ay otras que andan en alto, canal am: y todos son malos. RBM: Am. Described as a certain deadly spider with a red tail (Motul Dict.; RY, I, 301). Am was also the name of a divining stone used by medicine men (Roys, Ethno Botany, 326). Cited in incantations (MS pp. 84, 157 58, 160).

Am te am tun: 35.3, 35.9, 35.20, 35.26: In the phrase yax am te yax am tun: "first wooden spider, first stone spider"/ "green wooden spider, green stone spider". The term am tun generally has an alternative meaning which does not apply here. See BMTV: Eres de güerta do ay ortaliça: am tun. l. v muc cabil pakal.

Am tun: 35.6: garden plot. See BMTV: Eras de güerta do ay ortaliça: am tun. l. v muc cabil pakal.

Anicab: 38.17, 41.15, I-4.4: The vocabularies and word lists give a variety of species names for the "great muddy crocodile") mentioned in the Maya prophecies and cited in an incantation for ulcers (MS pp. 122). Many people still believe that a witch can plant a rattlesnake in a person's bowels.

Anom: 20.9: 22.10, 24.15, 24.37, 26.1, 38.27, 37.37, 37.40: Adam, the first man. Often incorporated in the name Hun Yah Ual Anom, "unique enemy of Adam". See CMM: Anom: el primar hombre, adan. RBM: Anom. Defined as "the first man, Adam" (Motul Dict.). In compounds, however, it sometimes
seems to imply humanity in general. See Hun yah ual anom.

Ax may: 45.10-20: "warty cloven hoof". From the context it appears that ax may is some sort of flowering plant. Some other plant names ending in may are chibal, sulub may, cicil may.

Bab: 39.80: racime. However, see RBM: Ah bab, or bab ("paddler"). A certain large frog (Motul Dict.) It is associated with one of the Bacabs in an incantation for chopping a flint point (MS p. 198). Boys still impersonate frogs in the rain ceremonies (Redfield and Villa, Chan Kom, 142).

Bac: 43.1, 43.6-9: consumption. See CMM: Ah bac: animal muy flaco en los guesos. / BMTV: Ecético o tóxico o tuberculoso: ah tzetzem cimil, ah tzemil cimil, ah bacil. l. nich coil.

Bac hol: 44.25: an unidentified bird.

Bak kac: M-16.1: "bone pox"?

Bacab: 2.49, 2.54, 2.62, 2.70, 2.72, 2.83, 2.89, 2.92, 3.59, 3.69, 3.92, 4.15, 4.18, 4.21, 7.8, 9.88, 9.90, 19.14, 19.21, 19.40, 19.57, 19.75, 25.2, 25.22, 26.14, 39.4, 39.5, 39.7, 39.11, 39.14, 39.23, 39.25, 39.29, 39.32, 39.25, 39.41, 39.46, 39.54, 39.56, 39.57, 39.59, 39.80, 1.27, 1.28, 1.24: Altogether the Bacabs are mentioned more than 40 times in the Ritual of the Bacabs. The Bacabs are 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 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. Jiü, 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.

The CMM has the following entry: Bacab: representante y juglar.

In the Cucub, lines C261-C264 we have the names of three of the Bacab aspects mentioned above: c261 uatal u caah ah kob bacab, ah can tzic nal ti cultul ti tun ual tu bulucpiz tun katune hokaan ah can tzic nal, ah can ek, ah zac jiü c264 tu kini, tu kutunil u chaic u bel ah can tzic nal

There is also another line which has the name Ah Can Tzic Nal:

There is also another line which has the name Ah Can Tzic Nal: c387 ca colab u canel ah can tzic nal bacab

In as much as the name Ah Can Tzic Nal appears in both instances in Cauac years, it appears the Ah Can Tzic Nal as a Kan year aspect might be in error and might be a Bacab of the Cauac (southern, black) years.

Bacal che: 5.19, 44.29, 1.40: Bourreria pulchra Millsp. RBM: Bacal che ("corncob tree"). Bourreria pulchra, Millsp., a shrub or tree. Prescribed for skin diseases, fevers, and loss of speech (Standl.; Roys, Ethno Botany, 215). Cited in an incantation for erotic seizure, of which fever is a symptom (MS p. 31). Che is a common patronymic.


Bacen chulul: 44.25: See BMTV: Cucilillo, aue desta tierra: bacen chulul. CMM: Ah bacen chulul: paxaro del tamaño de un pollo, que grita como tigre.

Balam: 2.1, 2.21: Jaguar, Felis hernandesii goldmani, Mearns. RBM: Balam. Jaguar, Felis hernandesii goldmani, Mearns. The word appears only in an element of the names of certain so called seizures (tancaz). Here the jaguar is apparently a symbol of the violent behavior of the patient (MS pp. 4, 10). Balam was a term formerly applied to town priests and officials, and today, to certain protective spirits (Roys, Ethno-Botany, 328; Redfield and Villa, Chan Kom, 113 14).

Bab: 39.80: racime. However, see RBM: Ah bab, or bab ("paddler"). A certain large frog (Motul Dict.) It is associated with one of the Bacabs in an incantation for chopping a flint point (MS p. 198). Boys still impersonate frogs in the rain ceremonies (Redfield and Villa, Chan Kom, 142).

Balen: 2.21: "Jaguar-Seizure“ It is difficult to find the most appropriate word to use to translate the word tancas / tamcaz / tamacaz. See the following vocabulary entries: CMM: Tamacaz: enmarcamiento o pasmos, gota coral o enfermedad de frenesi que enmudece, entonece, y ensordece al que tiene tamacaz. BMTV: Frenesi: tamacaz. l. tamaclaz. ¶ Frenético está: tamacaz l. cah l. tamacaz yan ti. / Pasmo de enbaramiento: tamcaz, v ha a tísico o tuberculoso: ah tzemtzem cimil, ah tzemil cimil, ah bacil. l. nic tísico o tuberculoso: ah tzemtzem cimil, ah tzemil cimil, ah bacil. l. nic.

Balam Tancas: 2.21: Jaguar-Macaw Seizure” It is difficult to find the most appropriate word to use to translate the word tancas / tamcaz / tamacaz. See the following vocabulary entries: CMM: Tamacaz: enmarcamiento o pasmos, gota coral o enfermedad de frenesi que enmudece, entonece, y ensordece al que tiene tamacaz. BMTV: Frenesi: tamacaz. l. tamaclaz. ¶ Frenético está: tamacaz l. cah l. tamacaz yan ti. / Pasmo de enbaramiento: tamcaz, v ha a tísico o tuberculoso: ah tzemtzem cimil, ah tzemil cimil, ah bacil. l. nic.

Balam: 12.54, 13.45: See Hunac ti Balam Caan. RBM: Balam caan ("jaguar sky"). It is apparently a pun on balm caan, ("jaguar snake"), also called balm chan. In this context, however an actual fauna is not implied. (cf. Roys, Ethno Botany, 338). The balm caan is cited in an incantation for humpeskin vien or humor (MS p. 99).

Balam Tancas: 2.21: "Jaguar Seizure".

Balche: 37.4, M-46: Lonchocarpus yucatanensis, Pittier. RBM: Balche. Lonchocarpus yucatanensis, Pittier (Standl.). An intoxicating drink was made from fermented honey and the bark of this tree. The crushed leaves were a remedy for smallpox, a post-conquest disease, and an infusion was drunk for loss of speech (Roys, Ethno-Botany, 216). It is cited in an incantation for the placenta (MS p. 174). Balche is also a patronymic.

Bat aban kak: M-18.1: "bat aban pox" in which bat aban is the plant bat aban kak. See CMM: Bat aban: yerua

Bat can ("axe shoot"). The name is not found elsewhere, but a plant named bat aban ("axe bush") is prescribed for chills and fever (Standl., Roys, Ethno-Botany, 216). Bat can is cited in an incantation for various seizures (MS p. 12). Can is also the word for "snake," as well as being a patronymic.

Bekech: 11.14: "thìn", a variety of lizard. See CMM: Bekech: lagartijuela. Probably based on the word


Bilim coc: 9,120, 9,124: Sarsaparilla, Smilax spp.

Bob: 11.95: unspecified variety of wildcat. RBM: Bob: An unidentified animal (Pérez Dict.). Bobilche (forest-bob") was a general name for the jaguar (RY, I, 169). EBM: Bobil che. Felis hernandesii goldmani, Mearns. (Goldman.) A general name for the jaguar. (Rel. de Yuc. I, 169).

Boboch: 41.11, 41.68-69, 41.73-74: 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 (opossum). RBM: Bob och ("bob opossum"). A mythical animal (Pérez Dict.). In the Book of Chilam Balam of Chumayel it is mentioned as a destroyer of crops (Roys, Chilam Balam of Chumayel, 155, 166). Cited in an incantation for obstruction of the breathing passages, where it seems to be associated with terror (MS pp. 195, 203). RBF: I can make little of the yehe-man, the tii-uiuchs, and the bob-och except that they appear to be frightening figures that cause a person to lose his breath. Very possibly the phrase oy ta should be translated “frightening,” not “frightened.” Today in Quintana Roo the bob is believed to be a mythical animal covered with shaggy hair. It has the body of a horse and the head of a lion and eats men (A. Villa Rojas, *The Maya of East Central Quintana Roo*, 190).

Bobote kak: 15.29: "bobote-wasp pox". RBM: Bobote. Apparently the name of a certain wasp, for there is a reference to its nest and it is associated with the kanpetkin wasp (Roys, Ethno Botany, 139). It is also the name of a certain eruption (MS p. 103).

Bocan: M-1.3, M-2.1, M-3.1, M-5.1: abcess. See CMM: Bocan: apostema; carboneo; deuesio; encordio; y de ordinario viene con calentura.


Boken ha: 6.151, 8.215, 9.145-147, 9.185, 14.59, 19.36, 38.25: “stirred-up water”. See JPP: Bokenbok: cosas batidas ó mezcladas como huevos. There are ten instances of the phrase boken ha in the Bacabs, all preceded by a color designation, although mostly chac / chical. Were it not for the fact that there are all possible color designations associated with boken ha it would be tempting to use the alternative meanings of chac / chical: great or boiled. See DMM: Tempestad: chac ikal; chacal ik; noh mocon. ¶ Vide: terremoto; toruellino. / CMM: Chacal: acento en la primera; ser cozida.

Bolchak ca: 5.27: Perhaps an alternative name for Erysipelas. See EBM: Fuego de S. Anton: Trimez kak, chac molon che kak.

Bolon Chochol: 3.55, 6.18, 6.122: "Lady very salty" / "lady very gravelly" While on line 3.55 this deity is given only as bolon choch in lines 6.18 and 6.122 this personage is accompanied by Ix Bolon Che and in one instance shown with the prefix ix. RBM: Bolon choch ("nine " or "many releases"). Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Here the context seems to indicate a proper name. RBM: Bolon chochol ("nine " or "many times salted"). Cited in an incantation for tarantula eruption (chiuoh kak) and tarantula seizure (chiuoh tancaz) (MS p. 41).

Bolon ti Ku: 9.9, 9.142, 19.63, 24.17, 24.28: "Nine-fold deity”. See also Bolon ti Ku, Oxlahun ti Ku. RBM: Bolon ti ku ("nine gods"). The well known deities of the nine underworlds, or lords of the night (Thompson, Maya Hieroglyphic Writing, 12, 54, 210). Cited in incantations for asthma (u ziyan coc) (MS pp. 64, 75), snake pulsation (can tippte) (p. 121), kanpe oc kin tu pol unic) (pp. 135 36).

Bolon ti Ku, Oxlahun ti Ku: 9.9, 19.63, 24.17: "Nine-fold deity, Thirteen-fold Deity”. RBM: Bolon ti Ku ("nine gods"). The well known deities of the nine underworlds, or lords of the night (Thompson, Maya Hieroglyphic Writing, 12, 54, 210). Cited in incantations for asthma (u ziyan coc) (MS pp. 64, 75), snake pulsation (can tippte) (p. 121), kanpe oc kin tu pol unic) (pp. 135 36). / Oxlahun ti kuob ("thirteen gods"). The deities of the thirteen heavens and those representing the thirteen coefficients of the day names (Thompson, Maya Hieroglyphic Writing, 10, 12). Cited in incantations for obstruction of the breathing passages (MS pp. 34, 39, 49, 51, 52, 53, 56, 58). In most cases it is the words or commands of these deities that are cited. Note that the plural form, kuob, is employed. Elsewhere it is usually written Oxlahun ti ku.

Bub tun uitz: 41.8: RBM: Bub tun uitz ("canopy stone hill")? Only doubtfully a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 195).

Bubul-ha is a beetle-like water insect. The syllable can is a frequent element in plant names. The bubul-can is cited in an incantation for cooling water on a fire (MS p. 146).

Bubuy-can: 27.19: RBM: Bubuy can could well be a form of buy-can ("eye-film-shoot"). The buy-ak ("buy-vine") is a woody vine, the sap of which is a cure for eye complaints (Roys, Ethno-Botany, 219). The bubuy-can is cited in an incantation for cooling water on a fire (MS p. 146).


Buul ak, x-buul ak: M-1.1, M-2.2, M-4.9, M-18.3: *Centrosemma virginianum* (L.) Cab: 9.206: RBM: Cab ("bee"). Here an element in the name Chac uayab cab ("great demon bee"). See Glossery of Proper Names.

Cabal sili: M-26.3: While zilil is most commonly listed as Diospyros cuneata, it is quite possible that cabal zilil ("low zilil") is a different species. RBM: Cabal zilil. Lit. low zilil. The zilil is reported to be a palm. (Letter, Juan Martinez.) Pio Perez is quoted in Brasseur de Bourbourg's vocabulary as stating that it is a slender little vine and a strong caustic. (Brass. de Bourb. 1869-70, II). The Maya texts state that it is cooling and prescribe the crushed plant as a poultice for swellings (246), skin-diseases (306 & 333) and inflammation of the throat (405).

Can Yax Hun Ahau: 13.43: “Four First Great Ahau”.

Canah che: 23.36: West Indian milkberry, Chiococca alba (L.). See EBL: Chiococca alba (L.) Hitchc. Canchac-che. Cantul ti Ku, Cantul ti Bacab: 2.49, 2.54, 2.62, 2.70, 2.83, 2.89, 2.92, 3.59, 3.92, 9.88, 9.90, 19.14, 19.21, 19.57, 19.75, 25.22, 26.14, 39.13, 39.23, 39.25, 39.29, 39.32, 39.57: “Four-fold deity, Four-fold Bacab”. They are referred to both in the singular and in the plural, an example of meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous. Cat: M-16.2: EBM: Cat. Parmentiera edulis, DC. Pepino de arbor. (Gaumer & Millsp. I, 390). Described as a tree from 4.5 to 9 meters high, the branches armed with short stout incurved spines. It is often cultivated for its shade and fruit. The latter is eaten raw, made into pickles or preserves, and roasted in ashes. (Standl. 1920-26, p. 1323). The Maya texts prescribe it for earache (191), the flowers for a swollen scalp (249) and the leaves for retention of urine (413). The fruit is a remedy for gonorrhea. (Ixil, f. 63v.)

Can coc: 9.30: “snake asthma”.

Can Heles Kak: 2.125: “four changes of pox” / “four respirites form pox”? There is some question as to the meaning of kak in this name. It could be either “fire” or “pox”. There is also some question as what the meaning of heles should be. In the vocabularies the only meaning for heles is “to rest”. However, here heles is paired with can meaning “four”, giving the feeling that in this instance the root word is derived from one of the other meanings, probably “change”. Roys has this comment about can hel: 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 chaniying 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.

Can Tancas: 2.48: “Four Seizures”.

Can tippte: 19.1, 23.1, 23.5-6, 25.11-12, 25.23, 25.35, 25.37, 25.43-44: “intestinal worms”. See CMM: Can tippte: enfermedad de lombrizes. RBM: Can tipplah (can tipplah, “snake or worm pulsation”). Its wine (ci) is prescribed in an incantation for that complaint in the abdomen (MS p. 133). This may well be referable to the unidentified “cantiibe ak” (Standl.), which I would correct to can tippte ak.

Can tzacam: I-5.3: Cereus donkeliarrii Salm-Dyck.

Can Yah Ual Kak: 2.64, 2.72, 2.102, 2.122, 2.132, 17.15, 19.59, 37.50: “forceful enemy of pox” or less probably “forceful enemy of fire”. See CMM: Can: en composicion; resia o fuertemente. / Ah uah: enemigo capital y contrario que mata y destruye. RBM: Can yah ual kak (“vigorous enemy of fire” or “of eruptions”). Cited in incantations for jaguar macaw seizure (balam mo tancaz), ulcers (x chac anal kak), and the placenta (u pe ɪl ibin (MS pp. 9, 12, 107, 179), Associated with Ix Ma uy (“lady detrimental one”), “who keeps closed the opening in the earth,” and with Ah Tabay, a god of the hunters. / RB13 These appellations, Can yah ual kak, Ix Ma uy, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. “[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal” (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uy (“detrimental lady”) is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

Can Yax Hun Ahau: 13.43: “Four First Great Ahau”.


Cat: M-16.2: Parmentiera edulis DC. Parmentiera Spp. EBM: Cat. Parmentiera edulis, DC. Pepino de arbor. (Gaumer & Millsp. I, 390). Described as a tree from 4.5 to 9 meters high, the branches armed with short stout incurved spines. It is often cultivated for its shade and fruit. The latter is eaten raw, made into pickles or preserves, and roasted in ashes. (Standl. 1920-26, p. 1323). The Maya texts prescribe it for earache (191), the flowers for a swollen scalp (249) and the leaves for retention of urine (413). The fruit is a remedy for gonorrhea. (Ixil, f. 63v.)


Cen Hol Can lub: 3.48, 3.50: “Lord of the Four Resting-places”. See Ix Hol Can Be, Cit Hol Can Lub. Enemigo capital y contrario que mata y destruye. RBM: Yum Ho can lub (Yum Hol can lub) (“father four resting places”). The lub is the place. or the erect flat stone, where the traveler rests his pack at the crossroads. Cf. Ix Hol can be, Yum Ho can lub is cited in an incantation for traveler seizure (ah oc tancas) (MS p. 19). Cf. Ix Hol can be, which has the feminine prefix.

Can Tancas: 2.38, 2.80, 7.29: “Demented Seizure”. See also Coil tancas.

Can Tancas Ek: 2.55-56: “Demented Seizure Star”.

Coc: While the word coc has various meanings the one which is usually meant in the Bacabs is asthma. See CMM: Coc: asma. Often the word coc meaning “asthma” is preceded by a modifier which gives more specificity to the type of asthma. Examples: al tan coc, cuyum coc, chuchen coc, hobon che kak coc, nap tan coc, saba kan coc, sin cal coc.

Coc che: 9.125, M-5.9: Croton glabellus L. RBM: Coc che (“asthma tree”). Various parts are prescribed for asthma, phthisis, the testicles, and an abscess of the throat (Roys, Ethno Botany, 225). It
is cited in an incantation for asthma (MS p. 74). EBM: Coc che: Lit. Asthma-tree. Both the Maya medical text (245) and Yerbas y Hechicerías del Yucatan (f. 394v.) give the Can che and Zac kokob che as synonyms. The bark and leaves are prescribed for asthma, phthisis etc. (5, 12 & 19), the exterior of the stalk or trunk, for inflammation of the testicles (246) and the crushed plant for abscess of the throat (291). The leaf is said to resemble that of the zolcan (5), and is of a whitish color. (Ixil, f. 65r.)

Coc ye, coci ye: 9.76-77, 9.156-157: Presumably an unidentified bird. The name of this bird is given as coci ye on lines 9.76-77 and on lines 9.156-157 as coc ye. In either case the name is not substantiated in other sources. In his translation Roys makes no attempt to either translate this or to identify it, nor can I make any suggestions other than the meaning of coci ye probably is “asthma” and that ye is most generally “sharp edge”.

Cocay: 27.15, 27.38: “firefly”. RBM: 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). Cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69). / Coc-chan (“trogon-serpent?”). A small species of trogon (Maler, “Exploration of the Upper Usumacintla,” 151). Cited in an incantation for asthma (MS pp. 76-77). We are reminded of the Chontal name for Kukulcán, which was Cuculchán (Schioler and Roys, The Maya Chontal Indians of Acalan-Tixchel, 395).

Cool / cool: The word cool / coil in modern Mayan means rabid in it various meanings, but it appears that the sickness rabies did not exist in the Americas until the coming of the Europeans. While the older vocabularies use the word “rabia” to define these Mayan words, it is clear that it is used only in the sense of “mad” or “furious”. It was not until the Diccionario of Juan Pío Pérez, 1877, that coil is given as “rabia” meaning hydrophobia. See the American Heritage Dictionary in which three different meanings apply to the word “rabid”: rabid: adjective. 1) irrationally extreme in opinion or practice: a rabid isolationist; a rabid baseball fan. 2) furious or raging; violently intense: a rabid hunger. 3) affected with or pertaining to rabies; mad. Origin: L rabidus raving, furious, mad, equiv. to rab(ere) to rave, be mad + -idus. Coil (colba: 2.134, 9.70, 23.8: “demented creator / demented creation”. See Chab / Akab. / Cool ba: apartarse con disimulación. / Cool ba: aflojarse. / Cool ba: despoblar algún pueblo poco a poco. / Coolba: irse aflojando. ¶ Coolbanac: cosa que se va aflojando. See Chab / Akab.


Colop U Uich: 7.17: “snatcher of the eye”. Most probably the full name is Colop u Uich Kin but here the word kin proceeds it in line 7.16.

Colop U Uich Akab: 7.15, 24.8, 24.26, 44.39: RBM: Colop u uich akab (“snatcher of the eye of the night”). Apparently a reference to a lunar eclipse. Cited in incantations for an erotic seizure (u coil tancaz) and kanpekin (a wasp?) at the head of a man (kanpekin tu pol uinici) (MS pp. 45, 134). Here, just as a solar eclipse is associated with the sky, Colop u uich akab is associated with Metnal.

Colop U Uich Kin: 2.8, 6.30, 6.44, 6.92, 6.135, 6.158, 17.5, 17.28, 24.8, 24.26, 35.51, 45.42: See BMV: Ydolo mayor que tenían estos indios de esta tierra, del que decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por haber alardeado la altura de estas letras di torrente: Ytzam Na, Kinch Ahau.

Colop-u-uich-kin: 245: “snatcher-of-the-eye-of-the-sun” or “-day”). “The principal idol [god], which was considered the prince of the devils” (Motul Dict.). Here the name is associated with the kancab snake and, less probably, with the kancab snake-pulsation of the abdomen (MS p. 119). Since we find it associated with the chac-ec-wasp, it may well be the name of an insect.

Cocol Tun: 9.79: See Ah Cocol Tun.

Coco can, coco chan: 9.74-75, 9.154-155: “Trogon”. The name of this bird, by most reports a trogon, means “amorous chatter” or “nonsensical chatter”. Compare with CMM: Cocó can: platicas suizas y feas y cuentos así. / Coco than: burlas o gracias de palabra y dezirlas. On lines 9.154-155 this bird is given as coco chan. Roys has these comments about this bird: Coco-can Apparently a variant of coco-CHAN. It is cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69). / Coco-chan (“trogon-serpent?”). A small species of trogon (Maler, “Exploration of the Upper Usumacintla,” 151). Cited in an incantation for asthma (MS pp. 76-77). Apparently a solar-eclipse god. / Cool: For a commentary on the words cool and cool see Coil / Cool above.

Cooch: 2.16, 2.20, 2.48, 2.61, 2.82, 5.6, 15.26, 19.30, 19.54, 19.72, 20.36, 20.40, 22.16, 24.29, 24.29, 24.80, 72.20, 72.36, 72.40: “demented creator / demented creation”: See CMM: Coolab / Akab.

Cos: 1-4.47: EBM: Coz, or Ek pip. Microstachus melanoleucus, Vieillot. See CMM: Coz: vna ave de rapita que coge gallinas y grita como muchacito.

Culix: 19.44: RBM: Culix. The name of what is ritually called a "bird" in an incantation for snake-pulsation of the abdomen (MS p. 119). Since we find it associated with the chac-ec-wasp, it may well be the name of an insect.

Cum Ahau: 23.20: See BMV: Lucifer, princep de los demonios: Cum Hau, Hum Hau J. Hum Ahau. RBM: Cum Ahau (“seated lord”). This could well be the same as “Cumhau,” identified as “Lucifer, the prince of the devils” (Motul Dict.). Here the name is associated with the kanchach snake and, less
closely, with a "place of great putrefaction." Cited in an incantation for snake pulsation in the bowels (can tippe tu nak uninc) (MS p. 131). The underworld was characterized by its stench.

Cumux can: 2.104: Roys believes that cumux can is a plant. RBM: Cumux-can ("cumux-shoot"). Not cited elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux only as the patronymic of a ruling family on Cozumel Island (Roys, Political Geography of the Yucatan Maya, 156), and such patronymics are often referable to plant names.


Cuyum coc: 9.35: "Cuyum-snake asthma".

Cuyum Kik: 7.28, 19.25: "Cuyum-snak Blood". Chac: "great" / Chac: 1.30: "red" / Chac: 1.31: "rain" / "rain god". On lines 1.30 and 1.31 are examples of two different meanings of the same word homonym written in the colonial manuscripts as chac. It is here that one can definitely say what the meaning of chac, pronounced with a normal vowel, and chac pronounced with an elongated vowel, in the first instance the meaning is "red" and in the second instance the meaning is the rain god "Chac". However, as shown in the BMTV, there are actually four principal meanings for the speaking chac: 1) Colorada cosa: chac. l. chacach. ¶ Neutro: chacal. l. chacachal. ¶ Colorada me pongo: chacal v cah in ich. ¶ Activo: chachacumah. ¶ Colorado como flamenco de rostro: chacal lanah vinic. ¶ Colorado tener el rostro de verguenza: chacacex ich. ¶ Colorada cosa que relumbra: chac open. ¶ Neutro: chac openhul. ¶ Colorado tener el rostro de yra eneno: chacacex ich. / 2) Coser algo en agua: chacahah. ¶ Cosido asi: chac, chacal. l. chachiil. ¶ Coser la olla cosa que sea de comer, y la carne: thub chac. ¶ Cosido asi: thub chacal. / 3) Agua o aguacero que lluebe: chac. ¶ Las borbotijas a manera de cascabeles que haze el agua quando llueve: v cum chac. / 4) Mui o mucho: hach. l. chac. ¶ Mui bueno o muy malo: hach vzl. l. hach ma lop. Also given is the submeaning of meaning 3: Ydolo del agua, de los panes, de los truenos y relampagos: Chac.

While one can not say with any certainty how these various words chac were pronounced at the time this text was originally written, today, in the first two instances, the vowel is of normal length and in the last two instances the vowel is elongated. In the Bacabs all four meanings seem to be used but at times it is not absolutely clear which of these meanings is actually meant.


Chac ak: M-8.5, M-11.6, I-3.3: Plumbago scandens L. EBM: Chac ak. Lith. red vine. "This vine, chac ak, is the food of an animal which they call haleb (Mexican Agouti), and its leaf and fruit are eaten by the kanbul (Curassow). It is good for sores." (Y. y H. del Yuc. f. 66r.) Its synonym is Zac leum ak. (Ibid. f. 183r.) The crushed raw plant is taken for vomiting blood (81) and poulticed on ruptures and dislocations (181). The crushed root is a remedy for sores in the mouth (324), and the plant is also a remedy for quinsy (406).


Chac anicab: 41.15, I-4.4: Cydista aequinoctialis (L.) Miers. RBM: Chac anicab ("great" or "red anicab"). Cydista aequinoctialis (L.), Miers (Standl.). A woody vine used in construction. Cited in an incantation for obstruction of the breathing passages (MS p. 195). EBM: Chac anicab. Cydista cited elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux onlyaequinoctialis (L.) Miers. (Standl. 1920-26, p. 1314; Millsp. I, 390; Gaumer.) Vine, 40 feet, frequent in forests near Buena Vista Xbac, universally used as binding in construction of thatched roofs.

Chac anicab: 41.15, I-4.4: "red variegated". Cardinalis cardinalis yucatanicus, Ridgway, Yucatan cardinal. RBM: Chac anicab (<"red variegated">). Cardinalis cardinalis yucatanicus, Ridgway, Yucatan cardinal. Its feathers were a symbol of war (Roys, Ethnobotany, 351). Chac-bolay was also the name of an evil spirit. It is cited in an incantation for the placenta (MS p. 176).

Chac colomte: 15.41: "red woodpecker". See colomte.

Chac crom: 7.21: "Cardinalis cardinalis yucatanicus, Ridgway, Yucatan cardinal. RBM: Chac crom (<"red variegated">). Cardinalis cardinalis yucatanicus, Ridgway, Yucatan cardinal. Its feathers were a remedy for blood vomit, dysentery, and spotted macaw spasm (Roys, Ethnobotany, 62, 64, 208). We also find the term crom; see crom kik (<"red variegated blood">) in an incantation for the lued madness of seizure (MS p. 44).

Chac ek: 19.45: RBM: Chac ek. Substituted for chac ek (<"great star">), which is defined as "morning star" (<Motul Dict.>). The chac ek is a single reddish wasp, which nests in trees and makes an edible comb (Pacheco Cruz, Diccionario de la fauna yucateca, 97). It is, however, "chac ek" that is cited in an incantation for snake pulsation of the abdomen (MS p. 119). The context calls for either a bird or an insect.

Chac haycab: M-10.9: Chac haycab is an unknown entity although it is probably an animal. The meaning is "great destroyer". See BMTV: Destruirle el mundo o aucaurse: hayal cab. ¶ Destruzión asi: hay cabal. l. hay cabal.


Chac molon che kak: 15.13: This appears to be an alternative name for olom kak. See Belsm.: Fuego de S. Antonio: Tzimek kak, chac molon che kak.

Chac moo ak / chac mol ak: M-3.2, M-5.6, M-18.3, M-19.5: Chac mol ak is often spelled chac mo ak. However, there are also the plants named chac mol, chac mol che, and chac mol murul, so perhaps chac...
Chac tah kayum ik: 45.3: “red strong chanter spirit”. See kayum ik.


Chac tan coco can, Chac tan coco chan: 9.74, 9.154: “Red-breasted trogon”. See the entry Coco can, coco chan.

Chac tan colomte: 25.9, 34.22: “Red-breasted woodpecker”. Colomte = (Ceophloeus scapularis, Vigors). Chac tan culix: 19.44: “Red-breasted culix”. RBM: Culix. The name of what is ritually called a “bird” mol ak is the correct spelling. EBM: Chac mo ak, or Chac mol ak. Alternanthera ramosissima (Mart.) Chod. (?) Dr. Standley suggests the above, which is a large vine-like plant with flowerheads like the chac-ec-wasp, it may well be the name of an insect.

Chacmol (Gomphrena globosa, L. & G. disperse, Standl.) It may, however, belong to some different group. The Maya text states that it has a tuberous root and a thick red bud, or possibly seed. The language is ambiguous. The tuber is a remedy for sore eyes (202 & 203), the leaves or tuber, boiled or crushed raw, are a cure for tumors and abscesses (257, 287, 289, 299, 291, 363 & 315). The leaves are crushed and poulticed on the skin for ringworm (373).


Chac Mumul Ain: 17.04: “Red Muddy Crocodile”. Chac Mumul Ain also appears on lines c044, c329 of the P.C.M.L. RBM: Chac mumul ain (“red “ or “great muddy crocodile”). Associated with Chac uayab xoc here and in one of the prophecies (Roys, “The Prophecies for the Maya Tuns,” 166). Cited in an incantation for ulcers (x chac anal kak) (MS p. 113).


Chac onob can: M-1.6, M-19.3: On line M-1.6 this name is applied to an unidentified plant name. On line M-19.3 this name means the infirmity. As an infirmity chac onob can could be herpes zoster, ringworm or some similar fungial infecction.

Chac oo: 3.18: “Red oo”. An unidentified tree.

Chac Pauahtun: 6.28, 8.167, I-2.10: RBM: Chac Pauahtun (“red Pauahtun”). Cited in an incantation for tarantula eruption (chiuoh kak) (MS p. 34). See 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 Babacs, or sky beaters; also occasionally with the “four changing 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.

Chac Pauahtun Chac: 4.58, 8.39, 8.41: “Red Pauahtun Chac”. RBM: Chac Pauahtun Chac (“red Pauahtun Chac”). This name suggests a close relationship, almost an identity, of the four Pauahtuns with the four chacs, or rain gods. Chac Pauahtun Chac is cited in an incantation for macaw seizure (mo tancaz) and in one for kanpekin wasp seizure (kanpekin tancaz) (MS pp. 29, 49). In the latter we find a mention of the house of one of the rain gods, which is said to lie beyond the east horizon.


Chac pichi: M-20.3: Psidium guajava, L. EBM: Chac pichi. Probably Guava. Lat. red pichi. This appears to be the guayaba colorada. (Standl. 1920-26, p. 1036). The boiled root is a remedy for dysentery (99).

Chac tah kayum ik: 45.3: “red strong chanter spirit”. See kayum ik.


Chac tan coco can, Chac tan coco chan: 9.74, 9.154: “Red-breasted trogon”. See the entry Coco can, coco chan.


Chac tan culix: 19.44: “Red-breasted culix”. RBM: Culix. The name of what is ritually called a “bird” in an incantation for snake-pulsation of the abdomen (MS p. 119). See 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 Babacs, or sky beaters; also occasionally with the “four changing 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.

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Chac ch ple p: 2.76: "Red-breasted sipip". RBM: Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incarnation for various illnesses the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Chac tan uakhe: 25.23, 34.24, 36.3: "Red-breasted uakhe". An unspecified bird, most probably a raptor because here it is associated with two other raptors. See RBM: Uakhe. Uak can mean the sound of something bursting. The uakhe is associated with the hawk, jay, and woodpecker. It is cited in incantations for snake-pulsation in the abdomen, kanpetkin-wasp-seizure, and inflamed gums (MS pp. 132, 142, 164, 169-70, 172).

Chac tan xacat be: 6.15, 6.39, 6.49, 6.73, 6.110, 6.131: "Red-breasted xacat be". See Xacat be.

Chac xok: 34.5: "red xok", an unidentified plant name.

Chac ton plah kak: 24.49: "red bursting pox". RBM: Chac ton plah kak ("red budding fire") or "eruption"). Many plants are named for the disease they cure. Cited in an incantation for a complaint called kanpekin (a wasp?) at the head of a man (MS p. 137).


Chac tun tok: 11.96: "great flint stone".

Chac ualom Kin: 1-2.23, 1-2.26: The phrase chac ualom kin appears only here in this text. The meaning of chac ualom kin rests mainly on the meaning of ualom. The CMM give "ah ualom can, ah ualom than: doblado, mentiroso." in which it appears that the meaning of ualom is that which is contrary or adversarial, from the root word ual = enemy. While throughout the Bacabs the principal meaning of chac is "red", here it appears that the meaning "great" might be more appropriate. So, perhaps "Great Adversarial Sun".

Chac Uayab Cab: 9.206: Roys believes that this is the correct reading for Chac Uayab Cat. 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 ziyan coc) (MS p. 81), and for the placenta (u pekab) (p. 175). See BMTV: Asolar colmenar y destruille: paa cab chac vayah cab, paaxal cab.

Chac Uayab Cat: 9.206: "Red Nagual Jar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee")!"

Chac Uayab Xooc: 17.93: "Red Nagual Shark". Chac Uayab Xooc also appears on lines c045, c075, c341, c350, c503 of P.C.M.L. 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).
it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Léxico de la fauna yucateca, 52). It is, however, also defined as a centipede (Pérez Dict.). / EBM: Ah Uuc Chapat: A serpent with seven heads. (Beltran, 1859, P. 227). Lit. seven centipedes. See Chilam Balam of Tizimin p. 1.

Chel: See Ix Chel.

Chem: 9.53: "canoe / wash tub". The word chem usually meant "boat / canoe", but today it means specifically "batea" or the wash tub in which clothes are washed. These wash tubs are shaped like the canoes pictured in pre-conquest artwork. See DMSF: Chem; cachte; pocche: canoa, batea.


Chicix mo ak: M-1.11: unknown plant name. See EBM: Chicix mo ak. Lit. impudent-macaw-vine.

This may be the vine mentioned above which so closely resembles the chicix-mo. The Maya doctors prescribe the crushed root for an inflamed breast (241) and the crushed leaves are rubbed on ulcers and ojas son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas abscesses (288) and on erysipelas (298 & 334).


common weed. The stems were used to make cord (Standl.). Prescribed for phthisis, asthma, stomach ailments, headache, skin diseases, and other complaints (Roys, Ethno-Botany, 236). Cited in an incantation for erotic-seizure (MS pp. 31-32).

Chim tok: 39.11: ironwood. Krugiodendron ferreum (Vahl.) Urban. (Standl.). Prescribed for pleurisy, asthma, ulcers, and toothache (Roys, Ethno-Botany, 237). Cited in an incantation for chipping a flint point (MS pp. 184, 186). EBM: Chim tok. Lit. flint-capsule. Probably Krugiodendron ferreum, (Vahl) Urban. Described as a thick tree with dark green leaves. (Cuevas, 1913, p. 35). The leaf is said to be large like that of the guava. (Y. y H. del Yuc. f. 88v.) "We have woods of such extraordinary hardness that the chintok has mucho y se comen la miel y abejas.

Chacan nok: 35.4: corn borer. See BMTV: Gusano de maíz, que lo destruye todo: chacen nok.

Chacab takin: I-1.28: "Golden sieve". Chan kas nen: 9.106: Literally "little broken mirror". Apparently some unidentified plant name, this due to the fact that the following similar lines also involve fruiting plants. The term chan kas is not registered in the vocabularies, so this maybe an incorrect interpretation of the term.

Chan Kaul: 3.97: "Little Kauli".

Chanchan Kin, Chanchan Munyal: 3.46: See Ix Chanchan Kin, Ix Chanchan Munyl.


Chapat: 17.6: in the names Kak Ne Chapat, Uuc Ne Chapat. For chapat see RBM: Chapat ("centipede"). Here it appears only as part of the name of Kak ne chapat ("fire tailed centipede") in an incantation for ulcers (MS pp. 106, 109). See Glossary of Proper Names. / EB: Chapat: Centipede. (Pio Perez, 1866-77). "An insect which enters the ear and kills." (Beltran, 1859, p. 228). For the two chapatoob mentioned here see RBM: Kak ne chapat ("fire-tailed-centipede"). One description of the chapat is that
the crushed root is held in the mouth to relieve toothache (393). Some unspecified part is boiled and taken for blood or pus in the urine (413 & 423). The bark is said to be an astringent.

Chuiuoh / kah: 6.1, 6.38, 6.48, 6.53, 6.64, 6.68, 6.81, 6.98, 6.115, 6.141: Tarantula poz. However, the NEL listed a plant by this name: Stenorrhynchos orchideos Rich.

Chuiuoh kik: 6.38, 6.48, 6.64, 6.68, 6.81, 6.98, 6.115, 6.141: Tarantula blood.


Myroxylon balsamum (L.) (Mendieta y del Amo 1981:229). A type of balsam.

Chuc te: 1.8, Myroxyylon balsamum (L.) (Mendieta y del Amo 1981:229). A type of balsam.

Chuc tok: 39.42-45: RBM: Chuc tok ("charcoal flint"), presumably a plant name. Cited in an incantation for chopping a flint point (MS p. 187). It is associated with other plant names containing the syllable tok ("flint").

Chucum: M-10.8: Pithecellobium albicans (Kunth) Benth. EBM: Chucum, Pithecellobium albicans, (Kunth.) Benth. (Standl. 1920-26, p. 397). Described as a high forest tree. The fruit is said to yield a black dye.

Chuchen coc: 9.60: "Sucked-in asthma".


Chuc te: 1.8, Myroxyylon balsamum (L.) (Mendieta y del Amo 1981:229). A type of balsam.

Chuc tok: 39.42-45: RBM: Chuc tok ("charcoal flint"), presumably a plant name. Cited in an incantation for chopping a flint point (MS p. 187). It is associated with other plant names containing the syllable tok ("flint").

The meaning of the word chucu / chucu cab is translated as "darkness" for Akab. So, for example, the phrase u cool chucu akab is translated as "demented creation, demented darkness". Another less frequent pairing is u kasil chucu akab, "malignant creation, malignant darkness", occurring 5 times.

Chay bac: 43.6-9: emaciation. See BMTV: Flaco en los güēcos ya maçiïlento: tzem bac. l. ah chay bac.


Chich: 44.5: thrombosis. See BELSM: Gota coral, que haze dar de pies, y manos: Chich.

Choc: 23.15: salamanader. See BMTV: Salamanquesa que, con grasa que tiene, enponçoña: choc l. choc can.

Chacal bac: 44.27, M-16.2, I-4.41: wild petunia. *Ruellia albicaulis*. EBM: l. Chacal bac. *Ruellia albicaulis*, Bert. and other Ruellas this form. (Seler, 1902-08, III, 567; Millisp. I, 320; Standl.; Gaumer.) Lit. dislocation; bone remedy. It is a shrub 3 feet high, common in rocky places. The flower is purplish, and the plant has an offensive goatlike odor. "Ix chacal bac. A plant or bush. Its root, when roasted and crushed, is good to cure broken or dislocated bones. Its flower has a very strong odor." (Motul.) The Maya text confirms this prescription (184). (ebm)

Chacal moo: 8.178 (in conjunction with pasís moo): Apparently a type of spasm or seizure, perhaps related to the Spanish word pasmo. See BMTV: Pasmado, el que lo tiene: ah tamcaz l. ha boooy. ¶ Pasmando, el que lo tiene: ah tamcaz l. ha boooy. ¶ Pasmarse con el frío: boh cec ol. ¶ Pasmarse con el biento: boh ik l. has ik. RBF46: Dzacional usually means "cure," but it can also mean "poison," which would seem more applicable here.

Cham pal acat: 20.21: "Submerged seedpod / ink-well / case". For *cham pal* see BMTV: Sumirse como en ciendo, barro, y en agua: *s'am ah ah, c'amb pal ahub.? Unfortunately these are various meanings for acat: CMM: Acat: agallas o bellotas de arboles, y en ellas esta la semillas. y salen despues de caida la flor. / Acat: estuche de cirujano o escribania donde estas las plumas y tijeras y cuchillo del escriuano, y caxa de lanzetas. / BELSM: Acat: Tintero. Acat, breve la ultima a. RBM: Som pal acat ("suddenly cast seed capsule"). Cited in an incantation for a rattlebones in the abdomen (ahauacan tu nak unic) (MS p. 124).

Chay can: I-3.3, I-5.2: *Sesuvium portulacastrum*, L. EBM: *Jay can. Sesuvium portulacastum*, L. Verdolaga de la playa. (Millisp. I, 296; Standl.; Gaumer.) "Prostrate herb, 6 feet, flowers blue. Port of *Gilam, April.*" Lit. tsuk-shoots. S. portulacastum is found on tidal flats in many parts of Central America. This identification of the say-can is brought into question by the statement in the Maya texts that it is a synonym for *cin can and xau tzicin*, found among rocks, and by the definition in the Motul American Dictionary: "Jaycan. The soapwort plant, for making soap." As a matter of fact it is the lye from the ashes that is used. The Maya texts prescribe the *Jay-can* as a remedy for skin diseases (307 & 308) and it is crushed and poulticed on wounds and cuts (426).

Choe ik: 45.12: "little spirit". While the name of this spirit is spelled *seh yk* ("fractured spirit") in the original text most probably *se ik* ("little spirit") is meant. See line 45.9 where the antonym noh ik ("great spirit") is given in the like setting.

Ch'icím che: I-5.11: An unidentified plant. However, see DMM: Palos con que tegen: *ch'icim che; xum che; halab te; ch'ik che.

Ch'isib: 7.21, 15.34: Found in the name of the bird cardinal. See Chac *ch'isib, Chac tan *ch'isib, Ek tan *ch'isib. See BMTV: Pintada cosa de colores: *ch'isib sib, *ch'isib l. *ch'isib sibal.

Ch'ixil ah xuc: 8.33, 8.107, 8.132: "Blouted xucx". The phrase *ch'ixil ah xuxe appears three times in the Bacabs, all in this Text 8. Roys does not translate the word in any of the cases. In other colonial texts the word *ch'isil also appears, especially in the phrase *ch'isil al, *ch'isil ruench. There is no clear answer as to what the meaning of *ch'isil is to be found in the various vocabularies. For the meaning of *ch'isil given here see BMTV: Henchir atestando: ill. ¶ Henchid asî de chile la cesta: sîlex l. *ch'isilex i cx xuchac. ¶ Llento assi: sîlan l. sîl buthan.

Ch'ixil ah xuxe, xux kike, xux tancase: 8.33, 8.107, 8.132: "Malignant wasp, wasp blood, wasp seizure".

Ch'ix canes man: M-19.5: *Ch'ix is a known plant, Sesuvium portulacastrum*, but the intervening word *canes is unknown. However, perhaps it is related to the verb canezah = "to tire". See CMM: Canaceab. cansar.

Ch'iu che: I-3.3: *Pinthecellobium unguis-cati* (L.) Mart.(PMEY 1981:266). Arz: *Pithecellobium dulce* (Roxb.) Benth. EBM: *Ch'iu che. Pithecellobium unguis-cati* (L.) Mart. (Standl. 1920-26, p. 394; Gaumer.) Lit. cowbird-tree. A tree, sometimes 30 feet high, with a spiny trunk, common in brush and forest lands, called cat's claw and black-bead in English. The bark is an astringent. The Maya text prescribes an infusion of the crushed to relieve tooth-ache (393) and some unspecified part is crushed and boiled to cure pus in the urine (420).

Ch'oc / ch'ocob: 8.36, 8.90, 8.100, 8.160, 8.177, 8.210, 24.71: In the plant name kan *ch'ocob it is always paired with kan *utob. Roys notes in the "Ethno-Botany" that *utob maybe be an alternative name for *utob kok, and in the "Bacabs" for this plant he gives the following: "Bauhinia divaricata, L. The inner palm must also yield cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: *ch'oc / Palma de cocos ó de cocoyoles: tuk, map l. mop. ¶ Otra: *ch'ocob. RBM: Kan *ch'ocob ("yellow " or "cord finisher"). The *ch'ocob is a "palma de cocos ó de cocoyoles" (Vienna Diction., f. 155r.). In an incantation for wasp seizure the kan *ch'ocob is cited as one of the binders of an arbor (MS pp. 52, 53, 57, 60). ¶ *Ch'oc ("end," "to finish"). I do not find this elsewhere but we are reminded of the kan *ch'ocob, a palm. The red *ch'oc and the white *ch'oc are stated to be trees or bushes in an incantation for kanpecsin (a wasp?) at the head of a man (MS p. 139).

Ch'on koch: M-6.3: Unidentified plant name. As mentioned in recipe M-5, *koch koch is also the name of quiny or inflammation of the throat.

Ch'on koch: M-5.2: While there is no known dictionary entry for *koch koch there are entries for *koch koch and koch which are both given as quiny or inflammation of the throat. Note that kack as a medical term refers to pustule such as that which caused by smallpox.

Ch'oy: 38.19, 41.14: While presumed to be a plant name, the word *choy does not appear in any listed plant name. As pointed out by Roys, it is probably either a shurb or vine, and most probably used for making cordage. RBM: *Choy ("weak," "overcome"). Cited in incantations for cooling a pit oven and for an obstruction of the breathing passages (MS pp. 182, 195). Apparently a shrub or vine.
Jul Cacao: 3:80. Perhaps the feminine prefix "ix" is missing and in line with Ix Malin Cacau this entity should be Ix Jul Cacao: "Lady Owner of Cacao." Jul normally means "owner, master", but has also been interpreted by some to mean "foreigner".

Julbal / Juluba: 2.25, 3.84, 4.37, 5.5, 6.5, 6.11, 6.13, 6.14, 6.49, 6.41, 6.50, 6.55, 6.65, 6.66, 6.75, 6.76, 6.86, 6.99, 6.100, 6.111, 6.112, 6.8, 8.12, 8.36, 8.61, 8.73, 8.81, 8.88, 8.99, 8.100, 8.121, 8.160, 8.210, 9.5, 11.63, 11.64, 11.66, 17.67, 28.8, 37.10: Arbor. Paired with aban (bush), acantan (stone hut), maxcal (sweat bath), mucub (kiln).

Julub tok: 29.38, 29.39-40, 39.63, 39.82: Bauhinia divaricata, L. RBM: Julub tok ("fastenooted flint"). Bauhinia divaricata, L. The inner bark is used for cordage (Standl.) Prescribed for pleurisy, fever, swollen head or neck, and dysentery (Roys, Ethno Botany, 315). The sulub tok is cited in an incantation for a flint point (MS pp. 185-86, 189).

Auto / autob: 8.36, 8.90, 8.100, 8.160, 8.210, 24.2: pom pom orchid tree, Bauhinia divaricata, L. Roys notes in the "Ethno-Botany" that auto might be an alternative name for sulub tok, and in the "Bacabs" for this plant he gives the following: "Bauhinia divaricata, L. The inner bark is used for cordage (Standl.) ..." As part of the plant name kan autob it is always paired with kan socob. Apparently the soc palm must also yield cordage. RBM: Kan autob ("yellow" or "cord autob"). Possibly referable to the unidentified auto (P.P., 1898, p. 112). The latter is prescribed for the bite of a snake or hunpeskin reptile (Roys, Ethno Botany, 25). In an incantation the kan autob is called the binder of an arbor (MS pp. 52, 53, 57, 60). I suspect that autob is a bad pun on zut, "to make a turn around something." / Auto, or autob. Cited by Pio Pérez, 1898. Its leaves are pouleticed on bites of reptiles (Roys, Ethno Botany, 315). Cited in an incantation for kanpeskin (a wasp?) at the head of a man (MS p. 134).

Ek hubel: 34.6: unidentified plant name. EBM: Ek hubel. A drink is made of the crushed leaves to cure a disease aching in the early 18th century and characterized by pain in the heart and headache (305).


Ek pip pam: 13.15: This appears to be the combination of two different birds: the ek pip (Micrastur melanoleucus) and the pam. See JPP: Pam ó h pam: ave de pico muy ancho y largo: pito real ó toucan.


Ek tan chiub: 6.63, 6.109: "Black-breasted tarantula".

Ek tan nisib: 15.34: "Black-breasted cardinal." Ek tan moo: 15.32: "Black-breasted macaw".

Ek tan xacat be: 6.67: Black-breasted xacat be". See Xacat be.


Roys notes in the "Ethno-Botany" that utob ("yellow" or "cord utob") is cited in an incantation for obstruction of the breathing passages (kal cab) (MS pp. 194). Ekel boken ha: 9.143: "black stirred-up water". See boken ha.

Ek Uayab Cat: 9.207: "Black Nagual Jar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee")." Ekel Ahau: 40.61: "Black ruler". RBM: Ekel Ahau ("black lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Ek boken ha: 9.147: "black stirred-up water". See boken ha.


Ek Is Che/ Chel: 2.18, 9.19, 9.159, 9.209: See Is Chel. RBM: Ek Is Chel ("black Is Chel"). Only in the Bacabs manuscript have I found a black aspect of this goddess. Cited in an incantation for an pathology of the breathing passages (u ziyan coc) (MS pp. 77, 81). See Is Chel (under "I").

Ekel koch: 6.50, 6.65: Black castor-oil bean plant. Ricinus communis, L. See CMM: Koch. The inner bark is used for cordage (Standl.) ... As part of the plant name kan koch it is prescribed for: dolor de tripas, higuerilla que llaman del infierno de que se saca a ceite muy medicinal. ¶ sus hojas son buenas para dolor de tripa fiesandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga. / Koch: y erua o mata marauillosa para heridas y es mejor que el maguey y parece a la pitaya.

Haas cab: 11.14: an unidentified lizard.

Hasa maas: M-11.4: Literally: "monkey banana". Unidentified plant.

Habin: 24.20, 25.14, 34.20, 1.5.13: Jamaican dogwood, Piscidia communis (Blake) Harms. / Piscidia piscipula (L) Sarg. RBM: Habin. Piscidia communis (Blake) Harms. A large tree with a strong, heavy wood. The bark is used for stupefyng fish (Standl.). Decoctions of the leaves are prescribed for asthma, fever, and ring worm (Roys, Ethno Botany, 242). Cited in incantations for kanpeskin poisoning and a worm in the tooth (MS pp. 141, 164).

Halal: 6.126, 17.85: "Reed," and by extension "arrow." Applied to both Phragmites communis, Trin., a reed, and to Scripus validus, Vahl., a bulrush. RBM: Halal ("reed," "arrow"). The name has been
ascribed both to Phragmites communis, Trin., a reed, and to Scirpus validus, Vahl., a bulrush. Standley believes that arrows were made of the former. The halal is prescribed for phthisis, fainting, dysentery, retention of the urine, and hiccoughs (Roys, Ethno-Botany, 243). It is cited in incantation for tarantula eruption, and for tarantula seizure as well as for ulcers (MS p. 41, 113).

Halal: 2.110, 39.69-70: "arrow". See CMM: Halal: cañas delgadas de que los indios hacen flechas.

Halal kan: 2.110: "arrow cord". RBM: Halal kan ("reed cord"). I can find no other mention either of halal kan or of halal can. The halal kan is cited in an incantation for various seizures (MS p. 12).

Has max: 2.31, 23.2: "monkey mamey". Has / haas = Mamey: Calocarpum mammosum (h.) Pierre (Mendietta y del Amo 1981: 72); Mammea americana L. (ibidem. 209).

Hauay: M-26:1. leprosy. See CMM: Hauay: lepra; enfermedad mala y contagiosa, y el leproso.

Hauay che: M-23:1. Ageratum litorale A. Gray. EBMM: Hauay che: Ageratum litorale, var. humidunre, Rob. (Standl. & Gaumer.) Probably Parthenium hysterophorus, L. Altamisa. (Standl.) "Hauayche. An artemisia of this land, with the sap of which they cure the itch, ringworm and the leprosy called hauay. They crush the leaves and cook them in water and they rub the complaint with them." (Motul.) "This plant, the hauai-che, also is an artemisia like the preceding (hauay). It differs from it in that this is a plant or vine, but it has the same virtue. It takes its name from the disease called hauay." (Y. y H. del Yuc. f. 222a.) The Maya texts prescribe a decoction of the plant for swollen testicles (371), a stone in the bladder and blood in the urine (434) and sore eyes (204).

Hayab coc: 9.34: "yawning asthma".

Hecheb: 9.128: "belt". Perhaps the more ornate priest's sash is meant. See BMTV: Cingulo o cedíor: hecheb.

Hobon che kak coc: 9.28: "hollowed-out tree fire asthma". However, perhaps hobonte kak coc, "erysipelias asthma" is meant.


Hoch: 11.54, 12.8-9, 13.21-22: The hoch is a large ant with a very powerful sting. RBM: Hoch: ("to drill"). A long bodied, ash-colored ant living in old tree trunks (Pacheco Cruz, Diccionario de la fauna yucateca, 139). The nest is a remedy for a skin complaint (Roys, Ethno-Botany, 175). Cited in incantation for seizure, sore leg, hunkpevin-vein or humor (MS pp. 86, 90, 97).

Hoch can: 12.10: "hoch snake". RBM: Hoch can ("boring snake"). The contexts imply a poisonous serpent. Cited in incantations for hunkpevin seizure and a sore leg (MS pp. 86, 90).

Hoch kik: 13.23: "hoch blood".

Hol: 9.114, 24.58, 34.12, 41.17, 41.19, 41.21, 41.77, 41.85: Hibiscus clypeatus, L. / H. tiliaceus, Hibiscus and the cord made from its bark. See CMM: Hool; hooliol: cortezas corredosas de algunos arboles, yeruas, y matas, con que suelen atar algunas cosas y para hazer sogas. / V hoolil chum habin, muc: cortezas destos arboles. RBM: Hol. Hibiscus clypeatus, L., or possibly H. tiliaceus. It is a tree, the bark of which is used for cordage (Motul Dict.). The hol is cited in incantations for kanpekin (a wasp) at the head of a man, and for a worm in the tooth (MS pp. 138, 163).

Holom kak: 15.16, 24.48, 30.16: "mud-wasp pox". RBM: Holom kak, or x holom kak, "holom insect eruption" or "fire." A medicinal plant (P.P., 1898). Cited in incantations for kanpekin at the head of a man and for making a fire burn (MS p. 137, 154). / RBM: Holom, A insect, with a severe sting, resembling a wasp but larger. It builds a nest of clay or earth, and it is called an abejoporto (Pacheco Cruz, Diccionario de la fauna yucateca, 146). A poultice made of its nest is applied for nightmare (Roys, Ethno-Botany, 85). Cited in incantations for eruptions, fever, seizure, and one concerning a fire (MS pp. 102, 154).

Hub: 34.40-41, 35.36: conch

Hub Tun Ahau: 35.36: See Is Huk Tun Ahau: "Lady Conch Shell".


Hulub: 12.37-39, 13.25-26, 15.20, 23.17: Literally: "that which pierces", "hollowed-out place", "that which pierces". RBM: Hulub ("something with which something is pierced or something on which something is strung, like beads or fish"). Bravaisia tubiflora, Hemsl. A bush growing near the sea. RBMM: Hulub ("piercer") is something with which one can pierce, as with an arrow; thread, like a needle; or string, like fish or beads. EBMM: Hulub: Bravaisia tubiflora, Hemsl. (Standl.) A bush growing on the sand-hills near Progresso. The Maya text states that it grows beside the sea and its stalks are used to string fish. They crush the leaves and cook them in water and they rub the complaint with them." (Motul.) "This plant, the hauai-che, also is an artemisia like the preceding (hauay). It differs from it in that this is a plant or vine, but it has the same virtue. It takes its name from the disease called hauay." (Y. y H. del Yuc. f. 222a.) The Maya texts prescribe a decoction of the plant for swollen testicles (371), a stone in the bladder and blood in the urine (434) and sore eyes (204).

“One Lord”. See also Ix Hun Ahau, Yax Hun Ahau. RBM: Hun Ahau (“unique lord”). Thompson shows a close connection between the planet Venus and the god Hun Ahau, also with the day 9 Lamat, which falls eight days after 1 Ahau. “Hun Ahau is the day of Venus and undoubtedly serves as the name of the Venus god at the time of the helical rising, when he emerges from the underworld.” In late colonial manuscripts we read in connection with the day 1 Ahau: “There comes forth a great putrescence from the underworld by day and night. Sudden death.” (Thompson, Maya Hieroglyphic Writing, 299-301). The glyph for the day Lamat is the sign for the planet Venus, and the Venus cycle ended on a day named on this line a female. See BMTV: Ydolo mayor que tenían estos indios de esta tierra, del qual decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por aber allado el arte de las letras desta tierra: Hun Ytzam Na, Kinch Ahau. RBM: Ix Hun itzamna (“lady-unique-lizard-house”). Cited in an incantation for a fire (u thanil kak) (MS p. 150). Hunac / Hunuc: The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the vocabularies: CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio con corona en la cabeza: hun kuk ah hun kuk balam. Hunac Ah Chibal: 7.22, 9.37, 11.52, 12.23-24, 12.34, 12.41, 12.57, 12.70, 13.29, 36.16, 37.30, 37.38: “unique enemy of men, unique enemy of the first men”. RBM: Hun yah ul anom (“unique enemy of the world”). Hun can ahau: 1.33, 6.2, 6.4, 7.2, 8.3, 8.5, 12.63, 13.57, 29.2, 35.2: “Great Four Ahau”. Hun hualay kayum: 45.8, 45.21: “one stopping chanter”. Hun itzam Na: 29.7, 30.42: “Supreme Ix Hun Ahau”. On line 29.7 the prefix Ix is given, making the deity named on this line a female. See BMTV: Ydolo mayor que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y ser él incorpóreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut. / Ydolo, otro que adoraron, que fue hombre, por haber allado el arte de las letras desta tierra: Hun Ytzam Na, Kinch Ahau. RBM: Ix Hun itzamna (“lady-unique-lizard-house”). Cited in an incantation for a fire (u thanil kak) (MS p. 150). Hun kin bac: 43.1: “one day consumption”. See CMM: Ah bac: animal muy flaco en los huesos. / BMTV: Ético o tísico o tuberculoso: ah tzemtzem cimil, ah tzemil cimil, ah bacil. / Hunac / Hunuc: The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the vocabularies: CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio con corona en la cabeza: hun kuk ah hun kuk balam. Hunac Ah Chibal: 7.22, 9.37, 11.52, 12.23-24, 12.34, 12.41, 12.57, 12.70, 13.29, 36.16, 37.30, 37.38: “unique enemy of men, unique enemy of the first men”. RBM: Hun yah ul anom (“unique enemy of the world”). Hunac Ah Chibal: 7.22, 9.37, 11.52, 12.23-24, 12.34, 12.41, 12.57, 12.70, 13.29, 36.16, 37.30, 37.38: “unique enemy of men, unique enemy of the first men”. RBM: Hun yah ul anom (“unique enemy of the world”). Hun yah ul unicoob: 37.26, 37.28, 37.37, 37.40: “unique enemy of men, unique enemy of the first men”. RBM: Hun yah ul unicoob (“unique enemy of men”). Hunac / Hunuc: The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the vocabularies: CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio con corona en la cabeza: hun kuk ah hun kuk balam. Hunac / Hunuc: The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the context of the translation depending on the context: “best”, “most” “great / greatest”, “singular / singularly”, “supreme / supremely”, “infinite / infinitely”. For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa. For more examples see BMTV: Grande burlon: hunac ah baxal. / Brauas bestias y fieras, que muerden o pican: hunac ah chibal. / Sabio que todo lo sabe: hunac ah ohel. / Elada o yelo recio, que es frio mucho: hunac ceel. / TIC: Letrado grande: hunac ah miatz. Hunac Ah Chibal: 7.22, 9.37, 11.52, 12.23-24, 12.34, 12.41, 12.57, 12.70, 13.29, 36.16, 37.30, 37.38: “unique enemy of men, unique enemy of the first men”. RBM: Hun yah ul anom (“unique enemy of the world”). Hunac / Hunuc: The words hunac / hunuc means the most, the best, the supreme. When combined with the male prefix ah these words indicate this person is the most, the best, the supreme person in the context of the translation depending on the context: “best”, “most” “great / greatest”, “singular / singularly”, “supreme / supremely”, “infinite / infinitely”. For examples of usage see CMM: Hunac: en composicion; muy, mucho, o infinitamente. ¶ hunac ah miatz: muy sabio en todas las cosas. ¶ hunac ah ohel: sabio que todo lo sabe, &., añadiendo a hunac el nombre de la cosa. For more examples see BMTV: Grande burlon: hunac ah baxal. / Brauas bestias y fieras, que muerden o pican: hunac ah chibal. / Sabio que todo lo sabe: hunac ah ohel. / Elada o yelo recio, que es frio mucho: hunac ceel. / TIC: Letrado grande: hunac ah miatz. Hunac Ah Chibal: 7.22, 9.37, 11.52, 12.23-24, 12.34, 12.41, 12.57, 12.70, 13.29, 36.16, 37.30, 37.38: Literally: “Great Biter”. The name Hunac Ah Chibal appears 13 times in the Bacabs, but with no apparent connection with birds of prey which are mentioned directly after it in Text 7, so perhaps this is some other type of entity. For example, in Text 11 it appears to be related to some sort of stinging
apparently a pun on balam can, ("jaguar snake"), also called balam chan. In this context, however, an actual fauna is not implied. (Cf. Roys, Ethno Botany, 338). The balam can is cited in an incantation for hunpe ɔ kin or humor (MS p. 99). RBF: Balam-caan ("jaguar-sky"). I have thought this was meant for balam-chan, the name of a reptile (Roys, The Ethno-Botany of the Maya, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

Ic: 24.2, M-163: chili, Capsicum annum. RBF: Ic: Capsicum annuum, L. Used for skin eruptions or blistering (Standl.). Maya manuscripts prescribe it for phthisis, delayed parturition, blood in the stools or urine, vomiting blood, and other ailments (Roys, Ethno-Botany, 247). Cited in an incantation for pakenspin (a wasp?) at the head of a man (MS p. 134). EBM: Ic: Capsicum annuum, L. Chile. (Gaumer.) “Ic. The axi or chile, the pepper of the Indians.” (Motul.) “There is a great quantity of chile, which in Spain they call pepper of the Indies. There are various sorts of it, both in size and in strength, because there is a kind as long as the span from the thumb to the forefinger and another wild variety like grains of wheat (maxic), and this is much stronger than the large sort.” (Rel. de Yuc. I, 61). parturition (33 & 34), diarrhea and cramps (65, 69 & 73), blood in the stools or urine (80 & 124), insect and the Text 12 it appears to be pain caused by stinging plants. In those cases perhaps the correct translation of the name is “Great Causer of Pain”. See BMTV: Brauas bestias y fieras, que muerden o earache (191) and hemorrhoids (318). Ich can: 20.39: Literally, “snake eye”. A nightshade, perhaps Solanum cornutum can (Standl.). The ich can is cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Hunac Ah Choc: 38.16, 38.21: “Great uninter”.

Hunac Ah Chuy, Hunac Ah Lapp: 7:23: Literally: "Great Lifer, Great Grasper". These two birds of prey are known. Ah Chuy is the kite and Ah Lapp is a general name for raptors. RBF: Ah chuy ("he who holds something suspended"). Defined as any bird of prey (Motul Dict.). Today it is the name of the kite (Pacheco Cruz, Diccionario de la fauna yucateca, 129). Cited in an incantation for seizure characterized by erotic behavior (MS p. 45).

Hunac Ah Itz: 31.8, 31.11, 31.15, 31.18: "great dew". On page 6r of Lizana (1633) Itzam Na supposedly said “Itzen caan, itzep nuyal, que era decir ‘yo soy el nozco o sustancia del ciezo y nubes.’”

Hunac Ah Kinam: 5.4, 9.37, 15.11, 15.48, 29.32, 37.30, 37.38, 44.35: “Great Causer of Pulsating Pain,” “Infinitely Poisonous One” or perhaps “Infinitely Respected One.” See CMM: Ah kinic: cosa poncoñoza, que tiene poncoño. ¶ Item: Bravo que causa de suyo espanto y temor: aquel a quien los otros tienen respecto. / Kinam: veneno de animales o poncoño o dolor de la poncoña o de la llagua, y dolor mucho y dolor así.

Hunac Ah Mac Tun: M-17.10: "Great Coverer of Rock"

Hunac Ah Mulut: 44.11, 44.16, 44.22: “great congregator”.

Hunac Ah Oxou: 44.36: “Great Perspirer”.

Hunac Ah Pak: 44.16, 44.22: “great bone-setter”.

Hunac Ah Pec, Hunac Ah Sut: 19.13: “great mover, great returner”.

Hunac Ah Ppal: 38.22: “Great unraveler”.

Hunac Ah Sat: 29.25: “Really lost one”.


Hunac Ah Tzutz: 31.8, 31.11, 44.11, 44.16, 44.22: “great stauncher”.

Hunac Ah Uenel: 12.56, 12.69, 13.46, 13.52, 36.10: “Great Sleeper”.


Hunac Can Ahau Akab: 39.60: "the night of Great Four Ahau".

Hunac Can Ahau Kin: 5.4, 22.15: "Great Four Ahau Day”.

Hunac ti Balam Caan: 12.54, 13.45: "Great Jaguar Sky". RBF: Balam caan (jaguar sky). It is apparently a pun on balam can, ("jaguar snake"), also called balam chan. In this context, however, an actual fauna is not implied. (Cf. Roys, Ethno Botany, 338). The balam caan is cited in an incantation for hunpe ɔ kin-seizure. RVF: Balam-caan ("jaguar-sky"). I have thought this was meant for balam-chan, the name of a reptile (Roys, The Ethno-Botany of the Maya, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

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Ich can: 20.39: Literally, “snake eye”. A nightshade, perhaps Solanum cornutum Lam. RBF: Ich can ("claw shoot"). Various Maya manuscripts and Pío Pérez (1898) state that it is a synonym for the pahalcan or very similar to it (Solanum nigrum, L.). The latter is employed to reduce inflammation (Standl.). The ich can is cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Ich uinic, or iche uinic. The context indicates some species of wasp. Cited in an incantation for hunpe ɔ kin-seizure.

Itzam: 11.14, 11.93: “Itzam-lizard”. See BMTV: Lagartos, como iguanas de tierra y agua: ytzam. RBF: Itzam. “Land or water lizards, like iguanas” (Vienna Dict., f. 134v.). Izamal (Maya, Itzmal) and a number of mythological names are derived from itzam. Cited in incantations for hunpe ɔ kin-seizure and for the placenta (MS pp. 83, 89, 183).

Itzam Cab: 10.7, 27.3, 27.7, 27.9, 27.11, 27.25, 27.27, 27.29, 27.31, 37.37, 37.22, 37.31, 37.42, 37.51, 37.54: “Lizard of the land”. RBF: Itzam cab (“earth lizard”), I suggest that this was the earth monster and take this to be the same name as Itzam cab ain (“earth lizard crocodile”), although Beltran (Arte de el idioma maya, 230) defines it as a “whale.” The Chumayel manuscript, however, writes it Itzam cab ain (“lizard [with] crocodile legs”), and states that it was fecundated by Ah Uuc chek nal (“lord seven fertilizer of the maize”) (Roys, Chilam Balam of Chumayel, 101). Itzam cab is cited in incantations for asthma (u ziyan coc) (MS p. 82), cooling water on the fire (u zizcunabal ha ti kak) (pp. 145, 147), and the placenta (u pe ɔ kin-seizure).

Itzam Kan Ta Te No: 40.2, 40.5, 40.8 40.11, 40.14, 40.17, 40.20, 40.23, 40.26, 40.29, 40.32, 40.35, 40.38, 40.41, 40.44, 40.47, 40.50: RBF: Itzam kan. Itzam means “lizard” and kan (“yellow” or “cord”) is also a word for lizard in other languages of the Maya stock. Here Itzam kan would appear to be a

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bad pun on Itzam cana ("sky lizard"). See the Dresden Codex, pp. 4 and 74. Other equally bad puns are not unusual in our manuscript. Itzam kan is cited in an incantation for an obstruction of the breathing passages (kal cab) (MS pp. 189-93). Another play on the name, Itzam kaan, is to be found in an account of a deified ruler of Izamal. When asked who he was, he replied "Itz en kaan, Itz en mualay" ("I am the dew, or essence, of the sky and the clouds") (Lizana, Historia de Yucatan, cap. 2, f. 3r.). Surely this is a play on the words, Itzam kaan ("sky lizard") and Itzam mualay ("cloud lizard") much like what we find here.

Itzam Na: 9.20, 9.151, 9.160, 9.187, 11.17, 29.7, 30.24: "Lizarded House". In the BMTV Itzam Na, Colop u Uich Kin, Yax Coc Ah Mut, and Kinich Ahau (Kin Chac Ahau) are apparently alternative names for the major male deity in the Mayan pantheon. BMTV: Yoldo maior que tenían estos indios de esta tierra, del qual decían proceder todas las cosas y se él incómpreo, y por esto no le hacían ymagen: Colop v vich Kin. / Ydelos que decían ser de éste: Hn Yitzam Na, Yax Coc Ah Mut. / Yoldo, otro que adoraron, que fue hombre, por aber allado el arte de las letras desta tierra: Yitzam Na, Kinich Ahau. RBM: Itzam na ("lizard house"). See Chacal Itzamna, Ekel Itzamna, Kanal Itzamna. No Sacal ("white") Itzamna is mentioned. Thompson (Maya Heiroglyphic Writing, 11) explains the Itzamnas as four celestial monsters often represented as alligators or lizards. These celestial monsters are deities of the rain and of the crops and food.

Ix Ahau Na: 3.63, 17.36: "Lady of the Palace". See TIC: Casa real o grande: ahau na. In both instances she is mentioned in conjunction with Ix Xuk Naab. RBM: Ix Ahau na ("palace lady"). She is said to come into the heart of the sky and is associated with a "cenote lady." (x tan zonot) Cited in an incantation for certain ulcers (x chac anal kak) (MS p. 109).

Ix biri ni coc: 9.30: "pinched-nose asthma".

Ix Bolon Can: 3.26, 3.41: Possibly "Lady Nine Sky". In both instances paired with Kin Chac Ahau. RBM: Ix Bolon can ("lady nine sky") or "lady nine snake") (MS pp. 17, 18).

Ix Bolon Che, Ix Bolon Chochol: 3.55, 6.18, 6.122: "Lady many trees", "very salty lady very gravyly". In lines 6.18 and 6.122 Ix Bolon Chochol is accompanied by Ix Bolon Che. Because of the names of personages / deities associated with this pair it would seem that they are varieties of snakes. RBM: Bolon chochol ("nine " or "many releases ") Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Here the context seems to indicate a proper name. / Bolon chochol ("nine " or "many times salted") Cited in an incantation for tarantula eruption (chiuoh kak) and tarantula seizure (chiuoh tancaz) (MS p. 41).

Ix Bolon Jacab: 43.3: See CMM: Bolon jocab: cosa perpetua. ¶ bolon jacob a pixanex:

Ix Bolon Hobon: 20.20: "she who is a consummate artisan". See CMM: Ah bolon hobon: el que sabe muchos oficios, el que es muy diestro en uno. ¶ Ah bolon hobon Juana: es muy diestra Juana en asentar labores en la tela. ¶ Ah bolon hobon ah men xib: pintor consumado. RBM: Bolon hobon ("many color"). Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124). Ah Bolon hobon is defined as "accomplished painter" (Motul Dict.).
Ix Cucul Patz Kin: 6.123: "Lady rolled-up in the shade of the parasol". From the context cucul patz kin is a variety of snake. See CMM: Cucul ba: robolcarse. / Patz kin: tirasol. RBM: Ix Cucul patz kin ("lady sun stroke"). Cited in an incantation for tarantula eruption (chiuoh kak) and tarantula seizure (chiuoh tancaz) (MS p. 41).

Ix Culum Caan: 9.81: "Lady Thunder Sky". On line h002 of the P.C.M.L. culum cacah is mentioned as used as the tree to make a hut for the Ah Canul lineage. In modern chants the words citil cacah are associated with the sky and I believe are used to represent the noise of thunder. See CMM: Culum: la grita, ruido, y sonido de bailes y cantos. / Culumacan: vn instrumento para tocar o tocar a los bailes. RBM: Ix Culum can ("culum snake," "culum shoot," or "culum of the sky"). Ix Culum cacah is ek, which can also mean "star."

Ix chac anal: See chac anal kaal.

Ix chac ek: 19.45: an unknown bird of flying insect. See CMM: Chac ek: luzero del dia. RBF: Here the name of the chac-ec-wasp has been turned into chac-ek ("red-" or "great-star"), the name of the planet Venus (Motur Dictionary; Dresden Codex, pp. 24, 46-50; Thompson, Maya Hieroglyphic Writing: an Introduction, 220-21).

Ix Chac Oo: 3.18, 3.33, 3.53, 3.67, 3.94: Apparently some variety of tree. However in line 3.53 it is stated to be a bird of omen. This may be an error on the part of the scribe because typically the unknown bird of omen ix sac tan oo ("white-breasted oo") is paired with ix chac oo. Perhaps the scribe left out the word in his transcription.

Ix Chaalah Yeeb U: 17.66: "she of the red dew moon". RBM: Ix Chac lah yeeb ("lady rain face dew"). Associated with a savanna. Cited in an incantation for ulcer (x chac anal kaal) (MS p. 111).

Ix Chanchan Kin, Ix Chanchan Munyal: 3.46: This appears to be some sort of deity pair. Ix Chanchan Kin, Ix Chanchan Munyal can mean "She of the little sun, she of the little cloud". Alternatively, perhaps the word chanchan is based on the root word chaan / chan meaning "to view, to admire, to look at", in which case the meaning is "She who looks at the sun, she who looks at the clouds". However, in the vocabularies the only entries for the word chanchan are those which are related to smallness of size. This is the only example of this deity pair, whatever they may truly be or mean.

Ix Chante Kak, Ix Chante Oyoch: 17.8, 17.31: "she who observes the pox, she who observes the sustenance". See BMTV: Admirar o ver cosas vistosas, como misa, juegos o bailes; chaan.t. RBM: Ix Chante Kak ("lady notable eruption" or "fire"). Associated with Tzab, the snakes rattles constellation, and possibly with other celestial phenomena. Cited in an incantation for ulcers (x chac anal kaal) (MS p. 107). / Ix Chante ooyoch ("lady notable pauper"). (x chac anal kaal) MS pp. 107, 109.

Ix Chel: 2.11, 2.116-119, 9.18-19, 9.150, 9.159, 9.186, 9.208-209, 32.7-8, 32.11, 32.14: the goddess Ix Chel, the primary female goddess who had her sanctuary on the island of Cozumel. RBM: Ix Chel. Chel is the word for "rainbow," but I do not know whether or not there was any association in Maya mythology. She was a goddess of medicine, childbirth, weaving, and probably erotic love. Strangely enough, in this manuscript she is on one occasion called "virgin Ix Chel." As a patroness of medicine, her shrine on Cozumel Island was one of the three most important centers of pilgrimage for both the Mayas and the Tabasco Chontals, although many people went there to obtain forgiveness for sin (Roys, Scholes, and Adams, "Report and Census of the Indians of Cozumel, 1570"); Scholes and Roys, The Maya Chontal Indians of Acalan Tischel, 57, 395; Roys, The Indian Background of Colonial Yucatan, 25, 77 78, 94 95, 109; Roys, Political Geography of the Yucatan Maya, 54). The worship of Ix Chel and the related cults in Mexico have been covered in the past by Thompson ("Sky Bearers," "The Moon Goddess in Central America," and Maya Hieroglyphic Writing, 47 48, 83), and he has more recently identifies her glyph and pictures and noted her activities as portrayed in two of the hieroglyphic codices (Thompson, "Symbols, Glyphs, and Divinatory Almanacs," 349 64). See also Chacal Ix Chel, Ekel Ix Chel, Kanal Ix Chel, and Sacal Ix Chel.

Ix Chitici Uaclahun: 17.44: "she who goes from house to house sixteen times". For chitici see CMM: Chitici nai: de casa en casa o en cada casa. RBM: Ix Chitici Uaclahun. Ix Chitici might possibly refer to the ravelled edge of a fabric; and Uaclahun is the numeral 16. Cited in an incantation for ulcers (x chac anal kaal) (MS p. 110).


Ix chuch: M-4.8: Perhaps an alternative name for x-chu. See EBM: X-chu: Tillandsia fasciculata, Sw. Gallito. T. brachycaulos, Schl. (Standl.) "A parasitic plant resembling the clavel (pink), which grows on trees. They also call it canazihil." (p.p. 1866-77). Ix chuchu: Tillandsia fasciculata, Sw. Gallito. T. brachycaulos, Schl. (Standl.) "A parasitic plant resembling the clavel (pink), which grows on trees. They also call it canazihil." (p.p. 1866-77)

Ix Cuman: 3.80: "Lady Owner of Cacau": Ms 169.
red beneath the leaf and has a succulent root. It is a synonym for ibin can (203 & 290). The crushed root is splotch-of-clotted-blood). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) taken internally for snake-bites (48 & 60), poulticed on swollen testicles (246) and pustules on the groin (MS p. 8). Here tah has been translated only from its contexts, such as blood and coloring matter. Tah (290). The crushed leaf is applied to a sore eye (203) and rubbed on smallpox pustules (347). The plant is also poulticed on a wound (426).

Ix hal bac coc: 9.35: "sciatic asthma".

Ix Ho Chan Ek: 30.8: "Lady Five Snake Stars". Alternatively: "Lady five little stars". However, since the next two lines talk about tzab ("rattles"), by which I presume the Pleiades is meant, it is more probable that chan in this instance means "snake". Compare with the deity Ix Ho ti Tzab. For the use of the word chan = "snake" see TIC: Viboras de otras especies: taxin chan; kol; calum. / BELSM: Otras ponzonozas: Balam chan. RBM: Tix Hochan ek ("lady scraped star"). Apparently associated with the snake rattles constellation and Yax hal Chac, a rain god. Cited in an incantation for a fire (u pezil kak) (MS p. 154).

Ix Ho ti Tzab: 20.14: Literally: "Lady five rattles". This name apparently refers specifically to a variety of rattlesnake.

Ix Ho ti Tzab, Ix Ho ti Munyal: 3.10-11, 3.65, 3.91, 9.86, 17.9, 20.14: "Lady five rattles, Lady five clouds". The deity pair, Ix Ho ti Tzab and Ix Ho ti Munyal, appear four times in the Bacabs, and Ix Ho ti Tzab alone two times. The meaning of these deity names is uncertain. However, the word tzab meaning "rattle" is also the name of the Pleiades. On line 30.8 there is this phrase: Ix Ho Chan Ek a na te ti cane ("The five snake stars is your mother there in the sky."). so perhaps there is some relationship of these names with the star cluster Pleiades. RBM: Ix Hom ti muyal ("she who sinks into the cloud"). (x chac anal kak) MS p. 109. / Ix Hom ti tzab ("she who sinks into the rattles constellation"). Cited in an incantation for certain ulcers (x chac anal kak) (MS pp. 107, 109). / Ix Hom ti muyal ("she-who-sinks-into-the-cloud"). (x chac anal kak) MS p. 109. (rbm)

Ix Hub Tun Ahau: 35.36: “Lady Conch Shell". RBM: Hub tun Ahau ("lord stone conch"). Cited in an incantation for a "worm in the tooth" (x nok ti co) (MS p. 170). Cf. Thompson, Maya Hieroglyphic Writing, 12, 133 34.

Ix Hun Acay Kik, Ix Hun Acay Olom: 24.12: Possibly "Lady Singularly Pooled Blood, Lady Singularly Pooled Clotted Blood". Compare with Ix Hun Tah Acay Olom given in lines 2.52-53. For possible meaning acay see CMM: Acayan: agua encharca da. RBM: Ix Hun acay kik (Ix Hun hacay kik) ("lady unique slippery blood"). Said to be in the heart of the sky. Cited in an incantation for a kanpe ɔkin (wasp) at the head of a man (kanpe ɔkin tu pol uinic) (MS p. 134). / Ix Hun acay olom ("lady unique slippery clotted blood"). (kanpe ɔkin tu pol uinic) (MS p. 134). / Ix Hun-tah-acay-olom ("lady unique-splotch-of-clotted-blood"). Cf. Ix Hun-acay-kik. Cited in an incantation for a seizure (u coil tancaz) (MS p. 8). Here tah has been translated only from its context, such as blood and coloring matter. Tah is defined as "splinter," but I do not know that a splinter was used in connection with a blood sacrifice.

Ix Hun Ahau: 3.99, 4.70, 17.24, 20.28, I-1.4-36, I-2.28: RBM: Ix Hun Ahau ("lady One Ahau"). Here obviously the wife and consort of Hun Ahau, the lord of Metnal. She would correspond to the Mexican Mixteca cihuatl, the consort of Mictlan tecultli. Cited in an incantation for traveler seizure (ah oc tancaz), where she is associated with "the opening in the earth"; also in others for seizures (tancaz), ulcers (x chac anal kak), and a rattlesnake in the abdomen (ahaucon tu nak uinic) (MS pp. 25, 30, 108, 125). Cf. Appendix A. RB13: These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. "[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal" (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay ("detrimental lady") is to be associated with Hun Ahau, the consort of Hun Ahau, lord of Metnal.

Ix Hun Culumah Luk: 17.39: "lady singularly seated in the mud".

Ix Hun Jalab Caan, Ix Hun Jalab Muyal: 11.10: RBM: Ix Hun jalab caan ("lady unique seal [in the sky]"). We read of "three" or "many seals on the trunk of the ceiba," a sacred tree (Tizimin MS p. 19). Cited in an incantation for hunpe skin seizure (hunpeakan tancaz) (MS p. 83). / Ix Hun jalab muyal ("lady unique seal [in the cloud]"). MS p. 83.


Ix Hun Holte: 3.77, 3.81-82: "Lady Supreme Driller / Perforator". Holte can be a verbal form of the verb root hol, "to drill". However, holte is also some variety of plant used in making dye according to the BMTV, CMM and the CAM. BMTV: Cortezas que traen de Tichel para teñir colorado: hol te.
Ix Hun Itzam Na: 29.7: "Lady Supreme Itzam Na". On line 29.7 the prefix Ix is given, making this deity a female. On line 30.24 is given the male counterpart. See BMTV: Ydolos that mention these indios of esta tierra, del qual dejan proceder todas las cosas y ser él incoprocé, y por esto no le hacian ymanagen: Colop vich Kin. Ydolos que decían ser de éste: Hun Ytzam Na, Yax Coc Ah Mut, RBM: Ix Hun iztama ("lady unique-lizard-house"). Cited in an incantation for a fire (u thanil kak) (MS p. 150).


Ix Hun Peo Kin: 9.42, 9.44, 11.1, 11.18, 11.33, 11.39, 11.42, 11.55, 11.65, 12.10, 12.44, 13.35, 13.37, 13.40, 13.42, 25.28, 35.5: This name is generally applied to a small reptile, but as noted in the CMM it is also applied to an infinity called "gota". While the colonial vocabularies use such terms as snake, lizard, salamander and even scorpion to describe this animal, the hun peo kin of today, now called peo kinil, is a small lizard of about 6" long which is often seen crawling about on the walls of houses. The colonial vocabularies are unanimous in claiming that the hun peo kin is poisonous, usually deadly, but this is not said of the lizard of today, so perhaps it was some different reptile being described in the older documents. See CMM: Ix hun peo kin: es vna viuora que si toca con la grasa que tiene mata dentro de vn dia. ¶ Item: especie de gota que da en los muslos y en la cabeza y en otras partes del cuerpo y pocas vezes se quita. RBM: Hunpekein. "Among the many poisonous insects, reptiles and serpents there is essentially one, which the Indians call ix hunpekein. It is of the size and form of a small lizard, with white and black spots and a shining body. It breeds in the forests and in old houses among the stones and is so poisonous that, when it touches a person, even on the garment, without biting or stinging, it kills completely and in so short a time that [the victim] does not last an hour. Nor is there time for any remedy. Its name in the language of the natives sounds like 'brief time,' because it kills quickly" (RY, I, 65 66). A modern writer describes it as a small lizard three or four inches long with blackish and reddish strips on its belly. It is believed that it can, by biting only the shadow of a person's head, cause a headache that can be fatal if not properly treated (Pacheco Cruz, Diccionario de la fauna yucateca, 289 90). The seventeenth century San Francisco Dictionary, however, describes it as a snake, and such a belief is confirmed by Eugenio May, a well known archaeological worker (letter, E. W. Andrews). It is cited in incantations for seizures, sore leg, and hunpekein vein or humor (MS pp. 83, 85, 90, 93, 98). (rbm)

Ix Hun Peo Kin / ix hun peo kin che, ix hun peo kin yaban: 11.62, 11.65: Tllandisia sp. The latter two names may be in reference to a different species: che implies a tree-like species and yaban a bush-like species. RBM: The name of an apparently mythical reptile. A tree or bush of this name, however, is cited in an incantation for a seizure of the same name (MS p. 87). A medicinal plant of this name is employed to relieve headache and neuralgia, which might be Tllandisia sp. (Standl.). It is prescribed for gas in the bowels, headache, and fainting spells (Roys, Ethno Botany, 246).

Ix Hun Peo Kin Can: 11.33, 13.35: "Ix hun peo kin snake". An unregistered variety of snake.
Ix Hun Tah Jib, Ix Hun Tah Uooh: 11.8, 34.15: "Lady singularly strong writing, lady singularly strong heiroglyph". This deity pair is given again on line 34.15, but instead of uoh reads nok. However, since ib and uooh are alternative words for "writing", it would seem that the reading on line 34.15 is in error. For line 11.8 Roys transcribes these names as ix hun lah dzib, ix hun lah nok. RBM: Ix Hun lah sib ("lady all written," or "painted"). Cited in an incantation for hunpekin seizure (hunpekin tancaz) (MS p. 83). / Ix Hun lah uoh ("lady unique all glyph"). (MS p. 83). / Ix Hun tah sib ("lady unique splotch of paint"). Cited in an incantation for a worm in the tooth (x nok ti co) (MS p. 163). / Ix Hun tah nok. Nok means a worm or grub, as distinguished from an earthworm (MS p. 163).

Ix Hun Tah Kik, Ix Hun Tah Oloom: 24.23: "Lady singularly strong blood, lady singularly strong clotted blood". RBM: Ix Hun tah kik ("lady unique splotch of blood"). Cited in an incantation for hunpekin at a man's head (hunpekin tu pol uinic) (MS p. 155). / Ix Hun tah olom ("lady unique splotch of clotted blood"). MS p. 135.

Ix Hun Tah Nok: 34.15: Probably an erroneous reading for Ix Hun Tah Uooh. See Ix Hun Tah Jib, Ix Hun Tah Uooh. RBM: Ix Hun tah nok. Nok means a worm or grub, as distinguished from an earthworm (MS p. 163).

Ix Hun Tipp Tzab: 30.10: "pulsating rattle [stars]". RBM: Ix Hun tip tzab (ix Hun tipp tzab) ("lady unique pulsating rattle constellation"). Cited in an incantation for fire (u thanil kak) (MS p. 154). Associated with other celestial phenomena.

Ix Hun Tipplah Caan, Ix Hun Tipplah Munyal: 19.11: "lady singularly pulsating sky, lady singularly pulsating clouds". RBM: Ix Hun tipplah can ("lady unique-pulsating-sky"). Cited in an incantation for snake-pulsation-of-the-abdomen (can tippte) (MS p. 116).

Ix Hun Tipplah Sus: 17.38: "lady singularly pulsating sand".

Ix Hun Tzelep Kin, Ix Hun Tzelep Akab: 11.11: "lady singular mid-afternoon, lady singular wee hours". See CMM: Tzelep: poner de lado o ladear algo, and when followed by kin and akab gives the following: Tzelep kin: como a las dos de la tarde. / Tzelep akab: como a las dos de la noche que parece se ladea. RBM: Ix Hun tzelep akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight... / Ix Hun tzelep kin ("lady-unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon...

Ix Hun Tzelep Uitz, Ix Hun Tuchlah Uitz: 17.45: "lady of the singularly slanted hill, lady of the singularly flattened hill".

Ix Hun Ye Ta. / Ix Hun Ye Ton: 2.12, 7.19, 11.7, 15.8: Ix Hun Ye Ta, Ix Hun Ye Ton: "Lady supremely sharp pointed flint knife, Lady supremely sharp pointed penis", from ix = female, hun = one or supremely, ye = sharp point, ta = flint knife, and ton = penis. A goddess pair mentioned in Landa. Given as Ix Hunie and Ix Hunieta in the Tozzer edition, and Ixbunie and Ixbunieta in the Porrua edition. Perhaps the one given as Ixbunie is given as such because Landa did not want to include the word ton = penis.

Landa/Rel/2v: que llego a la isla de mugeres que el le puso este nombre por los idolos que alli hallo de las diosas de aquella tierra, como Aixchel, Ixchebeliax, Ixhunie, Ixhunieta, y que estavan vestidas de la cintura abaxo, y cubiertos los pechos como vsan las Indias, y que el edificio era de piedra de que se espantaron, y que hallaron algunas cosas de oro, y las tomaron...

RBM: Ix Hun ye ta ("lady unique point of the flint lancet"). Cited in incantations for hunpekin seizure (ix hunpekin tancaz) and for eruptions and fevers (u peilik kakoob, chacuil tancazoob) (MS pp. 83, 101). The mother of a personified disease. / Ix Hun ye ton ("lady unique point of the genitals"). MS pp. 83, 102. It seems inconsistent to find such an expression as a feminine name, but the context refers to it as the name of the mother of a personified disease. This and the preceding expression seem to be associated with Hun Ahau, the ruler of the katun of that name; and that katun was indeed a bad one (Roys, "The Maya Katun Prophecies", 40, 51).

Ix Huy Tok: 9.67: "She who stirs with the flint". RBF: I can make nothing out of xhuy-tok. Tok means "flint." One of the Xiu rulers was named Ah Zuy-tok, but I cannot translate the name.

Ix Kak Tan Chel: 3.21, 3.36, 4.31, 17.33: "Fiery-breasted Chel".

Ix Kak Tan Chel, Ix Kak Te Caan, Ix Kak Te Munyal: 3.21-23, 3.36-38: These deities appear together twice in three consecutive lines in Text 3. A translation of their names in "Fiery-breasted Chel", "Fiery Sky Lady" and "Fiery Cloud Lady". While Roys make no mention of them in his glossary, he translates these lines as "He would be the offspring of the fire-colored rainbow (chel), the offspring of the fire in the sky, the offspring of the fire in the clouds."

Ix Kak Te Caan: 3.22, 3.37: See Ix Kak Tan Chel, Ix Kak Te Caan, Ix Kak Te Munyal.

Ix Kak Te Munyal: 3.23, 3.38: See Ix Kak Tan Chel, Ix Kak Te Caan, Ix Kak Te Munyal.

Ix Kak Yok Mat: 19.53: literally, "lady fiery spirit amber". See BMTV: Ámbar pura de que se hacen qüentas: maat, l. çuli mat. There is no vocabulary entry for the term kak yol which appears in the colonial manuscripts, but I am assuming it is the antonym for either ziz ol or tup ol pulsating rattles constellation. Cited in an incantation for fire (u thanil kak) MS p. 154). Associated with other celestial phenomena. Ix Hun Tipplah Sus: 17.38: "lady singularly pulsating sand".

Ix Hun Tzelep Kin, Ix Hun Tzelep Akab: 11.11: "lady singular mid-afternoon, lady singular wee hours". See CMM: Tzelep: poner de lado o ladear algo, and when followed by kin and akab gives the following: Tzelep kin: como a las dos de la tarde. / Tzelep akab: como a las dos de la noche que parece se ladea. RBM: Ix Hun tzelep akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight... / Ix Hun tzelep kin ("lady-unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon...

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"lady uniquely sharp pointed flint knife, lady uniquely sharp pointed penis", from ix = female, hun = one or supremely, ye = sharp point, ta = flint knife, and ton = penis. A goddess pair mentioned in Landa. Given as Ix Hunie and Ix Hunieta in the Tozzer edition, and Ixbunie and Ixbunieta in the Porrua edition. Perhaps the one given as Ixbunie is given as such because Landa did not want to include the word ton = penis.

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The latter item is "yerba trepidora para dolor de muela s." The kantanen u is cited in incantations for kantpetkin seizure and ulcers (MS pp. 47, 48, 50, 51, 54, 56, 60, 107). / Ix Kantenan u. See Glossary of Fauna Names. Here the context seems to call for a proper name. Cited in an incantation for ulcers (x chac anal kak) (MS p. 107).

Ix kan: 29.28: "firebush", Hamelia patens Jacq. NAM: X-kanan: Hamelapia patens Jacq. (PMEMY:168). Seler (1906:565) found them numerously in Papanilia, but in Yucatan only on the walls along the streets of Mani. (113)


Ix Ko Caan, Ix Ko Munyal / Ix Kooco Kaaan, Ix Koko Munyal / Ix Ko ti Munyal: 2.77, 2.133, 4.29, 7.25, 8.29, 8.53, 8.67, 9.88, 10.98, 11.155: The pair of entities, Ix Ko Caan and Ix Ko Munyal, appears 9 times in the Bacabs. There are a couple of variations, once as Ix Koko Caan, Ix Koko Munyal, and once as Ix Ko ti Caan, Ix Ko ti Munyal. The pair appears to be some sort of bird-like deities, perhaps related to omens. Aside from the generally accepted meanings for ko, the crop of a bird or the stomach of an animal, the CMM registers the word ko in the following: "Ah ko ta: papagayos de grandes picos, que también se dice: guacamayab." It is not clear that the word ko as employed in this entry has the same function as that employed in the above pair of names. Roys does not attempt to translate the word koko, giving "offspring of the sky-koko, the cloud koko". A search for the word koko, both in the vocabularies and in the texts has yielded nothing. RBM: Ix ko. Ko means "the belly of an animal," "the crop of a bird," or it can be a plant name, Sonchus oleraceus, L. (?). We read of ix ko in the Rattle constellation. Sometimes the context seems to call for a bird, as when it is associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 54, 107).

Ix Ko: Ko Munyal / Ix Kooco Kaaan, Ix Koko Munyal / Ix Ko ti Munyal: 2.77, 2.133, 4.29, 7.25, 8.29, 8.53, 8.67, 9.88, 10.98, 11.155: The pair of entities, Ix Ko Caan and Ix Ko Munyal, appears 9 times in the Bacabs. There are a couple of variations, once as Ix Koko Caan, Ix Koko Munyal, and once as Ix Ko ti Caan, Ix Ko ti Munyal. The pair appears to be some sort of bird-like deities, perhaps related to omens. Aside from the generally accepted meanings for ko, the crop of a bird or the stomach of an animal, the CMM registers the word ko in the following: "Ah ko ta: papagayos de grandes picos, que también se dice: guacamayab." It is not clear that the word ko as employed in this entry has the same function as that employed in the above pair of names. Roys does not attempt to translate the word koko, giving "offspring of the sky-koko, the cloud koko". A search for the word koko, both in the vocabularies and in the texts has yielded nothing. RBM: Ix ko. Ko means "the belly of an animal," "the crop of a bird," or it can be a plant name, Sonchus oleraceus, L. (?). We read of ix ko in the Rattle constellation. Sometimes the context seems to call for a bird, as when it is associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 54, 107).

Ix Ku: 34.6: Duranta repens L. RBM: Kan pocol che (or kan pokol che). Durante repens, L., a spiny shrub. The wood is said to be medium hard, and the leaves were used in making ink (Vienna Dict., f. 18r). Here the kan pocol che is cited in an incantation for a worm in the tooth (MS p. 163). EBM: Kan pokol che: Duranta plumieri, Jacq. (Millsp. I, 386; Standl. 1920-26, p. 1241). Machaonia Lindenianna, Bail. (Gaumer.) Described as a shrub or tree 20 feet high, often armed with spines and bearing white or lilac flowers in long loose racemes. A decoction is drunk for jaundice and biliousness (260).

Ix Kuk Nab: 3.63, 17.36: "yellow cochineal tree": scientific name unknown. RBM: Kan磕卯 yang (or kan pokol che). Durante repens, L., a spiny shrub. The wood is said to be medium hard, and the leaves were used in making ink (Vienna Dict., f. 18r). Here the kan pokol che is cited in an incantation for a worm in the tooth (MS p. 163). EBM: Kan pokol che: Duranta plumieri, Jacq. (Millsp. I, 386; Standl. 1920-26, p. 1241). Machaonia Lindenianna, Bail. (Gaumer.) Described as a shrub or tree 20 feet high, often armed with spines and bearing white or lilac flowers in long loose racemes. A decoction is drunk for jaundice and biliousness (260).

Ix Kuk Nab: 3.63, 17.36: "yellow walley-lily sprout". For further mention of this deity see P.C.M.L., line 307. RBM: Ix Kuk nab ("lady waltery lily bud" or "sprout"). For the water lily in Maya symbolism, see Thompson, Maya Hieroglyphic Writing, 89, 115, 134, 136. Cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 22).

Ix kulim che: M-5.10: NAM: Ix kulim che: Exothea diphylla (Standley) Lundell (Talisia diphylla Standley) (EY:170). (1a, 23, 62) RBM: Kulim che: ("Kulim-tree"). Kulim is the name of a certain fruit which is variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower. It is also associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 54, 107).

Ix Lahca Yobal Nicte: I-2.22: "Lady twelve-colored plumeria flower", from ix = female, lahca = twelve, yobal = color and nicte = plumeria flower. While the word yobal in itself is not to be found in the vocabularies, it is similar to yobonal = color, painting. This is perhaps in reference to plumeria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower. It is also associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 54, 107).
Ix Ma Uay Ec: 1.27, 2.65, 2.74, 2.90, 9.218, 17.20: Possibly “She who is not a Nagual Mud Wasp”. See DMSF: Uay: trasfigurarse por encantamiento, ver visiones como entre sueño. / Ec: una abispa muy grande. It is variously spelled ix mac uay ec, ix ma uay and ix ma uayec. For five of its occurrences, 1.27, 2.65, 2.74, 2.90, 9.218, it is paired with Ix Mac U Hol Cab. Roys has the following comment about this deity: RBM: Ix Ma-uay ("lady detrimental-one"). Characterized as “she who keeps closed the opening in the ear.” Cited in an incantation for jaguar-macaw-seizure (balam tancaz) and a pathology of the breathing passages (u ziyan coc) (MS pp. 9, 10, 81). / RBM: Uxac-yol-kaui ("eight-heart-of-food"). Cf. Kaul. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancaz) (MS p. 157) this name is associated with the opening in the ear and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uay ("lady detrimental-one"), who is elsewhere cited in a very similar context, is not mentioned here. Could they be the same? Ix Ma Ul: 17.50: “she who does not arrive”. RBM: Ixma ul. Ma is the Maya negative; and ul could mean “to arrive,” “a certain small snail,” “atle,” and “gullet.” Cited in an incantation for ulcers (x-chac anal kak) (MS p. 110). Ix maak ax: M-11.4: Perhaps the same as (ix) ne maak ax. Tournefortia volubilis L.

Ix Mac U Hol Cab: 1.28, 2.65, 2.74, 2.90, 9.218: “She who Guards/Covers of the Entrance to the Beehive” / “She who Guards/Covers of the Entrance to the Earth”. Always paired with Ix Ma Uay Ec. Compare with Ix Can U Hol Cab on line 3.98. For the meaning of mac in this context see the footnote line 1.29. There is some question as to what the term hol cab means. The vocabulary entries are of the following ilk: BMTV: Agujerear de cualquier manera: hol.ah,ob l. hol.caht.de. However, the term hol cab appears in two other contexts, once in Roys’ Ethno-Botany and once in the 1576 Manuscript. In the Ethno-Botany the term is translated as “hive” and in the 1576 Ms. it is translated as “edge of town.” Both translations given the context in which the term is found have their merit. RBFl3: These appellations, Canna yah ual kak, Ix Ma uay, and Ix Mac u hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the ear leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. “[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal” (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay (“lady detrimental lady”) is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

Ix Macan Xoc: 9.65: “Covered / Enclosed Shark?”. Roys has the following comment: Ix Macan-xoc. Xoc means “shark” or “count.” The context seems to call either for a proper name or a fauna name. Macan-xoc is known elsewhere only as a well-known site at the ruins of Cobá. Cited in an incantation for asthma. (MS p. 68).

Ix Macil Ahau: 20.16: “the sucking queen”. See CMM: Maax.t.: chuparse los dedos y cosas asai. Ix Malin Cacau: 3.78: “Lady Vine-like Cacau”. The word malin appears to be a Nauchatl borrowing, which at the root means “twisted, vine-like”. How that can be related to the chocolate bean or tree in any way is difficult to determine. Note that on line 3.80 the word malin is replaced by xul, which normally means “owner, master”, but has also been interpreted by some to mean “foreigner”. Malinalli is both the name of the twelfth day of the Nahuatl calendar and also a leader of a rebellion against Moctezuma II. Perhaps there is connection then between malin and xul.


Ix Meklah Ote, Ix Meklah u Sip: 17.34: “she who embraces the defeated, she who embraces those in error / she who embraces the hunted”. The word sip has various meanings and it is not clear which of them should be applied here. RBM: Ix Meklah ote. A forced translation would be “she who embraces the dismayed one.” Cited in an incantation for ulcers (x-chac anal kak) (MS p. 109). / Ix Meklah u sip. Cited, MS p. 109. Sip was a hunter’s god.


Ix Muhul: 20.16: “the sucking queen”. See CMM: Maa.t.: chuparse los dedos y cosas asai. Ix Muhul: 20.16: “the sucking queen”. See CMM: Maa.t.: chuparse los dedos y cosas asai. Ix Malin Cacau: 3.78: “Lady Vine-like Cacau”. The word malin appears to be a Nauchatl borrowing, which at the root means “twisted, vine-like”. How that can be related to the chocolate bean or tree in any way is difficult to determine. Note that on line 3.80 the word malin is replaced by xul, which normally means “owner, master”, but has also been interpreted by some to mean “foreigner”. Malinalli is both the name of the twelfth day of the Nahuatl calendar and also a leader of a rebellion against Moctezuma II. Perhaps there is connection then between malin and xul.


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Ix Mucnu Sopoh: 8.164, 11.36: “Lady covered with dry leaves”. In line 11.36 this name is spelled xmuuc muscohohl. RBM: Ix mucnu sopl (“covered by dry leaves or twigs”). Associated with known snakes in an incantation for seizure (MS p. 85). This would seem to apply to the coral-snake, but no doubt equally well to others.

Ix naban che: M-16.2: Bursera graveolens (H. B. et K.) NAM: X naban che: Bursera graveolens (H. B. et K.) Triana et Planchon (NEM:115). The same as ix chemte according to the Na. (34, 100)

Ix noh pol: M-6.1: Literally: “big head”, described by the BMTV and CMM as a variety of pox. BMTV: Fuego, enfermedad muy mala con que se hincha la cabeza y rrostro: noh pol kak. / CMM: noh pol: enfermedad muy mala de fuego con que se hincha toda la cabeza y garganta.

Ix Om ak: M-8.5: Gouania dominguensis, L. EBM: Om ak, or X om ak. Gouania dominguensis, L.
Mexican large billed tyrant, Couch's kingbird (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 133). In an incantation for a certain wasp seizure we read of "8,000 tacay birds" (MS pp. 47, 61). In another, we find it cited for the placenta (MS p. 179).


Ix taman che: I-5.1: Malvaviscus grandiflorus. EBM: Taman che: Malvaviscus grandiflorus, H.B.K. (Standl.) Lit. cottontree. Described as a shrub 10 feet high with red flowers, growing on scrub lands near Izamal. (Millis, p. 307). Its leaves are said to resemble those of the cottonplant, and it bears an edible globular yellow fruit. (Cuevas, 1913, p. 94). A decoction of the leaves is prescribed by the Maya text for scalled head and scabs (374).

Ix Tan Xoon: 17.38: "lady in the middle of the cenote".

Ix Tan Yobal Nicte: I-2.11, I-2.14: "Lady center-colored plumeria flower", from ix = female, tan = middle, yobal = color and nicte = plumeria flower. While the word yobal in itself is not to be found in the vocabularies, it is similar to yobonal = color, painting. This is perhaps in reference to plumeria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower.

Ix Ticin Te, Ix Ticin Tun: 31.12, 31.19: "Lady dry wood, lady dry stone". Ix Titi Caan, Ix Titi Akab, Ix Titi Munyal: 7.4: "She of the shaking sky, of the shaking night, of the shaking cloud". Perhaps the word titi is related to the root word tit and titici which mean "to shake". In the P.C.M.L. there is the entity Ix Titi Be (c378, d154, d246, e583), but there the word titi appears to be derived from another root word. See DMM: Mediano: tuntun; tij tij; chun chumuc.

Ix Tuc: M-24.2: Lagenaria siceraria. EBM: Tuc. Probably Lagenaria siceraria (Molina) Standl. It is a large gourd with a very long neck. (P.P. 1866-77). There is hardly a disease, particularly a heating one, to which it is not applied. It has been widely tried. It serves as a balm and cues a fresh wound and stanches blood with much neatness." (Y. y H. del Yuc. f. 295r.) Celidonia is Euphorbia maculate, L. Seler identifies pakunpak as Nama jamaicense, L. (1902-08, III, 365) and Millsbaugh (1, 16) as Mirabilis longifolia, L. But the above description hardly indicates either of these. Dr. Standley notes that this might possibly be Alternanthera repens, L. which grows among paving stones and has white flowers, but golondrina is everywhere a Euphorbia of the Chamaesyce group. The Maya texts seem to assume that everybody knows the plant and prescribes a decoction for asthma (7, dyssentery (128) and as an aid to parturition (29). A hot infusion of the crushed plant is given for diarrhoea (87 & 94), dysentery (80, 95, 97 & 100) and convulsions (162). The crushed plant is also a remedy for sores in the mouth (324).


Ix Ppohal Mum: 30.26: 'She who is bent-over mud". In the text she is the mother of Paklah Sus, "Stuck-together sand".

Ix Sac Tan Oo: 3.17, 3.32, 3.53, 3.68, 3.95: "White-breasted Oo", an unreported bird of omen. Paired throughout Text 3 with the tree Ix Chac Oo.

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Ix Uooj ti Caan, Ix Uooj ti Munyal: 6.26, 6.139, 8.27, 8.48, 8.65, 8.85, 8.129, 8.151, 8.175, 9.11: "Lady Hieroglyph in the Sky, Lady Hieroglyph in the Cloud". RBM: Ix Uooj, or Uooj. A proper name associated with chiuoh ("tarantula"). Uooj is also associated with the sky and clouds ("and with Sacs Pauahtun. Sometimes Uooj is invoked. Cited in an incantation for tarantula seizure (chiuoh tancaz) (MS pp. 34, 35, 38, 42). RB10: Ix Uooj is discussed in The Glossary of Proper Names. It might be a supernatural tarantula, since the latter is variously named chi-uoh and co-uoh, although only the former name appears in this manuscript.

Ix Uuc Methlah Ahau: 8.187, 8.190: "Tightly curled-up Queen". For methlah see CMM: Methlah ba; methcnah ba; methcabab; methpehauté. RBM: Melec 0 encorgerse o recatarse. § metcabte abe: recogete 1. meltuphite abe. RBM: Uuc Methlah Ahau ("seven timid," or "refused lord"). In this manuscript the Yaah th is often written t. Associated with a needle and a sieve. Uuc methlah ahau (Uuc methlah Ahau) is cited in an incantation for kanpequin wasp seizure (kanpecquin tancaz) (MS p. 59).

Ix Uuc Satay Ik: 14.4, 14.10: "the windsuspiration of lady seven mortal one", from uuc = 7 and satay = "mortal, finite." See for example BMTV: Mortal cosa, que muere o a de morir: ah, chinam, caatatay j. hauay. / CMM: Caaatay: perecedera que se ha de perder y acabar. In the colonial manuscripts Uuc Satay appears as both male and female. See P.C.M.L.: j361, j260, j441, j443. On lines j441 and j443-444 Ah Uuc Satay is also called a cizin, and is said to reside in the pyramid Ah Chun Caan ("the house 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.

Ix Uuc Yobal Nicté: 1-2.16: "Lady seven-colored plumaria flower", from ix = female, uuc = seven, yobal = color and nicté = plumaria flower. While the word yobal in itself is not to be found in the vocabularies, it is similar to yobonal = color, painting. This is perhaps in reference to plumaria flowers which are variegated starting out whitish at the outer petal and changing to a deeper color, usually red, towards the center of the flower.


Ix Yal Hopoc: 6.20, 6.123: "Child of Hopoch". Hopoch is perhaps an alternative spelling for a variety of snake named uol poch. (Agkistrodon bilineatus russeolus) See DMM: Biuroa que salta para picar: pol poch; uol poch. RBM: Ix Yal hopoch ("lady offspring of the hopoch"). I can find no meaning for hopoch, but the context suggests a fauna name. Cited in an incantation for tarantula seizure (chiuoh tancaz) (MS pp. 33, 41).

Ix Yal Kuk: 8.164: "Lady child of the quetzal bird". Since this name comes in between two names which appear to be varieties of snakes perhaps this is also a variety of snake.

Ix Yal Sik Che: 6.21, 8.164; "Child of sik che". By association sik che is yet another variety of snake.

Ix Yan Coil: 1-2.27, 1-2.29, 1-2.32: "Lady who is demented".

Ix Yaxal Chuen: 11.22: "lady first maker / lady first artisan". (See P.C.M.L., lines d015, d274, e252).

RRC (p. 158, fn11): Yaxal Chuen appears to be an important deity and probably a constellation as well. The name might be translated as the being that is the furnisher of the first fragrant. We find on pp. 23, 24 of the Codex Peresianus a glyph composed of the elements, xay 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.

Pauahtun. Sometimes Uooj is invoked. Cited in an incantation for kanpequin wasp seizure (kanpecquin tancaz) (MS p. 59).

Ixim ha: 18.12: Literally "maize-water". Given both as Wolffia brasiliensis Wedd., both called duckweed. RBM: Ixim ha ("maize water"). Variously reported as the name of Lamna minor, L., or duckweed, and Wolffia brasiliensis, Wedd.; both are small aquatic plants (Standl.). Cited in an incantation for an eruption accompanied by fever, but apparently only as a symbol of cooling, as with water (MS p. 114).

Kah ik: 45.5: "motivating spirit" / "bitter spirit". See CMM: Kah ik: lo mismo que kahcunah ik, y también por traer a la memoria y inspirar. For the alternative meaning see JPP: Kaah: amargo.

Kak: The word kak means both "fire" and "pox". On several occasions it is not certain whether "fire" or "pox" is meant. It seems most probable that the word kak has this dual meaning because of the burning sensation caused by pox. See CMM: Kak: fuego, alumbre. / Kak: kak cimil: fuego, enfermedad, tomasse por viruelas en general. Often the word kak meaning "pox" is preceded by a modifier which gives more specificity to the type of pox. Examples: chiuoh kak, son ek pek kak, pom kak, thuch kak, thuchlum kak, uzak kak.

Kak Ne Chapat: 17.6, 17.30: "fire tailed centipede". RBM: Kak ne chapat ("fire tailed centipede"). One description of the chapat is that it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Léxico de la fauna yucateca, 52). It is, however, also defined as a centipede (Pérez Dict.). Beltrán (Arte de el idioma maya, 227) explains "ah uac chapat" (apparently a misprint for ah uuc chapat) as a "serpent with seven heads." Seler (Gesammelte Abhandlungen, IV, 742 43, 747) illustrates the centipede in Mexican art but states that he has not found it in the Maya codices. Kak ne chapat is cited in an incantation for ulcers (x chac anal kak) (MS pp. 106, 109), this appears to be a reference to the center of the flower. Ix xicil ac: 9.121, 9.125, 1-4.5: Galactia striate (Jacq.) / Tribulus maximus, L. RBF: Xicil ac, probably intended for xicil ac ("tendon grass"), but not mentioned elsewhere. We find reported a "xicil ax," Galatia striata (Jacq.), Urban, and a xichil ak [xichil ak], Kallstroemia maxima (L.), Torr. & Gray. The xicil ac is cited with the balac ac in an incantation for asthma (MS p. 74). RBM: Xichil ak. Galatia striate (Jacq.) Urban. (Standl. 1920-26, p. 502). A slender climbing plant, sometimes 10 feet high, with small purple flowers. Tribulus maximus, L. (Millsp. I, 301; Gaumer). Prostrate, 3 feet, common in waste places near Izamal. Xichil ak means tendon-vine.

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Kakal nok: 34.1, 34.13, 35.5: Literally: "firefly larva". An unregistered worm or larva. Compare with BMTV: Gusanos que relumbran de noche como luciérnagas: kak cab. / Kakal cab.

Kan: 9.129: "coral bead". See CMM: Kan: cuzcas o picchas que seruan a los indios de moneda y de adorno al cuello. The word kan has a number of other meanings: yellow, cord, hammock, a measurement, both linial and surface called mecate in Spanish, a variety of macaw. RBF: In this context the pepen-kan ("butterfly-red-bead") might be a figurative name for the uvula.


Kan chikin che: M-24.3: Picramnia antidesma Swartz. EBM: Kan chikin che. Conocarpus erecta, L. (?) Lit. jaundice-tree, or bile-tree. This identification is based on the reference giving kan chikin-che and kan-che as synonyms. The Maya medical text indicate the same thing. Under the name kanchikin-che it is prescribed for foul stools (92, 93 & 94) and the leaves and root are boiled and taken for jaundice and biliousness (260).

Kan chaah: 2.17, 2.18, 21.1, 21.3-4, 21.23, 23.20: Literally: "yellow drop", a large non-venomous snake. See BMTV: Culebra grande, sin ponciona: ah pees can. / Otra: kan chaah. RB1 The kan chaah is described as a large nonpoisonous snake, and its name, "orange red drop," suggests strongly that it was red spotted. Here, apparently, it is cited as a symbol of the blood sacrifice mentioned in the following lines. RBM: Kanchah ("yellow or orange drop"). A large nonpoisonous snake (Vienna Dict., f. 54r.). Cited in incantations for seizures and a snake in the abdomen (MS pp. 28, 117, 126, 131).

Kan chaah can: 21.1: "Kan chaah-snake". See the entry Kan chaah.

Kan Chaah Kik, Kan Chaah Oloom: 2.50-51, 4.50, 19.25: "Kan Chaah blood, Kan Chaah clotted blood". From Text 2, lines 50-51 it would appear that this deity pair is female. See the entry Kan chaah for a description of the snake so named.

Kan Jul Moo: See Ix Kan Jul Moo. RBM: Kan jul moo ("yellow foreign macaw"). Not found elsewhere, but apparently a synonym of the kan jul oop. The latter is a short tailed macaw abounding in Tabasco (Beltrán de Santa Rosa, Arte de el idioma maya, 229; Seler, Gesammetal Abhandlungen, IV, 552). The kan jul moo is cited in an incantation for kanpetkin wasp seizure (MS pp. 47, 50 54, 59).

Kan auto, kan zoob: 8.36, 8.90, 8.100, 8.160, 8.210: Roys notes in the "Ethno-Botany" that auto maybe be an alternative name for sulub tok, and in the "Bacabs" for this plant he gives the following: "Bauhinia divaricata, L. The inner bark is used for cordage (Standl.)..." Apparently the zooc palm must also yield cordage. See the following note about the use to which this cordage is put. See BMTV: Cogollo del xan, vano o palma: zooc. / Palma de cocos o de cocoyoles: tuk, map. / Otra: zooc. RBM: Kan zoob ("yellow " or "cord finisher"). The zooc is a "palma de cocos ó de cocoyoles" (Vienna Dict., f. 155r.). In an incantation for wasp seizure the kan zoob is cited as one of the binders of an arbor (MS pp. 52, 53, 57, 60). / Kan auto ("yellow " or "cord auto"). Possibly referable to the unidentified auto (P.P., 1898, p. 112). The latter is prescribed for the bite of a snake or hunpekin reptile (Roys, Ethno Botany, 25). In an incantation the kan auto is called the binder of an arbor (MS pp. 52, 53, 57, 60). I suspect that auto is a bad pun on zut, "to make a turn around something."

Kan kilis che: 34.47: Acadia Farnesiana (L.). See Ix kan kilis che. RBM: Kan kilis che ("cord " or "yellow kilis tree"). Acadia Farnesiana (L.), Wild. A spiny shurb or small tree; its wood is hard and heavy (Standl.). Certain parts are prescribed for jaundice, bile, disentertery, toothache, and abdominal pains caused by sorcery (Roys, Ethno Botany, 251). Like other trees with a hard wood, it is cited in an incantation for a worm in the tooth (MS p. 167).

Kan mukay che: 5.23: "yellow cochineal tree": scientific name unknown. See Ix kan mukay che.


Kan Pocol Che: 34.6: RBM: Kan pocol che (or kan pokol che). Durante repens, L., a spiny shurb. The wood is said to be medium hard, and the leaves were used in making ink (Vienna Dict., f. 18r.). Here the kan pocol che is cited in an incantation for a worm in the tooth (MS p. 163). EBM: Kan pocol che: Duranta plumieri, Jacq. (Millisp. L. 386; Standl. 1920-26, p. 1241). Machaonia Lindenianna, Baill. (? Gaumer.) Described as a shrub or tree 20 feet high, often armed with spines and bearing white or lilac flowers in long loose racemes. A decoction is drunk for jaundice and biliiousness (260).

Kanal boken ha: 9.147, 9.185: "yellow stirred-up water". See boken ha.


Kanal uto: 24.2: "yellow ɔuto". See ɔuto / ɔutob.

Kan tun bub: M-12.4: Sanvitalia procumbens. See CMM: Ix kan tun bub: yerua medicinal y contra porciona; comese cruda a solas en ensalada o cosida. ¶ forte: es yerua del podador porque su çumo aplicado a heridas frescas con sangre es tan efficaz como el balsamo. ¶ la hoja aplicada sobre hinchazones y desconcertaduras de huesos los cura. ¶ comida la oja estanca las camaras de sangre. ¶ la raiz es marauillosa purga. EBM: X-kan tun bub: Sanvitalia procumbens, Lam. Sanguinaria de flores negras. (Millap. III, 111; Standl.; Gaumer.) Lit. yellow canopy. This is probably the most widely known domestic remedy of Yucatan. "Ikan kantun bub. A medicinal plant and antidote for poison. It is eaten raw by itself in salad or boiled. Chiefly it is the pruner's plant (yerua del podador), because its juice, applied to fresh bleeding wounds, is as efficacious as balsam. Applied to swellings and dislocations of the bones, it cures them. The leaf, when eaten, arrests bloody flux and the root is a marvellous purge." (Motol.) ¶ "Ikan kantun bub. A plant that is admirable for wounds and poison." (Diccionario de San Francisco.) ¶ "In the said town of Motul there are many medicinal plants of great virtue, especially one which they call cantunbus (kantan bub); the Spaniards call it corconela (escorzorona). It is everywhere in this land. It produces a flower like that of the manzanilla (chamomile) of Spain. The juice of this plant stanches the blood of any wound and cures it in a very brief time. The liquor from it, produced by distilling or boiling, refreshes the liver, purges the stomach and has other effects of great virtue." (Rel. de Yuc. I, 86). ¶ "Kantun bub. This plant has the same virtues as the Yerba de la golondrina, ah pakunpak. It has a yellow flower and is a common plant on the squares and in the yards." (Y. y H. del Yuc. f. 296r.) ¶ The Maya texts prescribe the boiled plant for constipation and foul stools (91 & 92), spitting blood (121), dysentery (95 & 100). The leaves are boiled and poulticed on dislocations (184) and crushed red and applied to swollen testicles (245), and a splinter in the foot (425). The plant is boiled and the decoction drunk for blood in the urine (423).

Kan Uayab Cat: 9.207: "Yellow Nagual Jar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat (great-demon-jar)" is an error for the more familiar Chac-uayab-cab (great-demon-bee)."

Kanal: 8.31, 8.106, 8.131: 11.45-46, 24.36, 24.55, 24.67, 37.33, M-19.4: Kanal is described as a variety of wasp. It should be noted that in a medical recipe kanal is said to be an alternative name for kan pet kin. See NAM: Kan pet kin / kanal: "An insect resembling the Holon (another variety of wasp), yellow and larger. Their nests are constructed in a round flat shape. They produce an inedible honey and have a visible sting." RMB: Kanal. Described by E. May as a large red wasp, living a few to a small nest (letter, E. W. Andrews). Cited in an incantation for kanpetkin wasp seizure (MS pp. 48, 54, 55).

Kanal Ahau: 40.61: "yellow lord". RBM: Kanal Ahau ("yellow lord"). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 194).

Kanal anicab: 38.17: "yellow anicab", an unlisted plant name. There are, however, listings for anicab and chac anicab. See for example RBM: Chac anicab ("great" or "red" anicab). Cydista aequinoctialis (L.), Miers (Standl.). A woody vine used in construction of thatched roofs. Universally used as binding in construction of thatched roofs.
The Maya text states that this vine has a round leaf and climbs on trees. A decoction of the leaves is taken for dysentery (100) and employed as a bath for another disease (430).


Kakum: 45.8, 45.21: chanter. See CMM: Kakam: vna yerua que hace bexuco; su raiz mondada y lavada y aplicada en cualquier quebradura de huesos. RBF: Here apparently we have a pun on the word kax, which can mean either "to bind" or "forest" and "wild," referring to a plant.

Kaxab yuc: 41.15, 43.14: Galactia striata (Jacq.) Urban. CMM: Kaxab yuc: yerua o bexuquillo que comen bien los cauallos. RBM: Kaxab yuc: (brocket-binder,"更好的 known as the name of snake of the constrictor type). "A plant or small vine, which is good fodder for horses." (Motul Dict.). It produces a handsome blue flower, has a round leaf, and climbs on trees. It is prescribed for dysentery (Roys, Ethno-Botany, 253-54). It is cited in an incantation for obstruction of the breathing passages (MS p. 195). EBM: Kaxab yuc: Lat. bind the brockett. This is also the name of a snake of the constrictor type. "Kaxabyuc. A plant or small vine which is good fodder for horses." (Motul.) This green plant called kaxab yuc is a vine that is moderately cooling. There is another which is almost red, which is sketched along with this one called kaxab yuc, and which is of the same quality. They (both) produce a handsome blue flower and are the best sort of fodder for animals." (Y. y H. del Yuc. f. 309r.)
from the whole body and from the eyes” (RY, I, 66). The description by colonial and modern writers generally describe it as “venomous in the hemotoxic manner, i.e. a pit viper” (letter, E. W. Andrews). One modern writer, however, describes the kokob as a poisonous but inoffensive tree snake (Pacheco Cruz, Diccionario de la fauna yucateca, 163). It is cited in incantations for seizure and snake pulsation of the abdomen (MS pp. 85, 117).

Kokob max: 2.33, 2.34: an unidentified plant name. Other plants with the name Kokob in them: Kokob Aristolochia odoratísima Asclesias curassavica L. (ibidem 39). Kokob is also a poisonous snake mentioned in Yerbas y hechicerías del Yucatan. NAM: Ix kokob maax: The plant name ix kokob maax is unregistered. However, Roys shows the parallel text from Sotuta as giving this plant name as kolok maax (Crataeva tapia, L.). (75)

Kokob: 11.34, 12.38, 13.25, 19.26: RBM: Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood from the whole body and from the eyes” (RY, I, 66). The description by colonial and modern writers generally describe it as “venomous in the hemotoxic manner, i.e. a pit viper” (letter, E. W. Andrews). One modern writer, however, describes the kokob as a poisonous but inoffensive tree snake (Pacheco Cruz, Diccionario de la fauna yucateca, 163). It is cited in incantations for seizure and snake pulsation of the abdomen (MS pp. 85, 117).

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(Roys, Ethno Botany, 259). Here it is cited in incantations for eruptions, fever, a snake in the abdomen, a worm in the tooth, and for the placenta (MS pp. 80, 106, 133, 171, 176).

Kuxub: 4.53, M-15.3, M-20.3, M-21.2: achiote, *Bixa orellana*, L. EBM: Kuxub. Bixa orellana, L. (Standl. 1920-26, p. 834) Achiote. Arnotto. Shrub or small tree; the fruit 3/4 to 1 1/4 inches in diameter is usually covered with bristles and contains seeds surrounded by a red pulp. This is the arnotto tree which yields the Butter Color of commerce. See repro. Standl. 1928, Pl. 54, "Kuxub. The tree from whose fruit is made the achiote which is thrown into stewed dishes." (Motul.) "There is a little tree which the Indians are accustomed to grow by their houses, which bears some prickly husks like chestnuts, although not so large nor so hard. These open when ripe and contain little seeds, which they employ, as do the Spaniards also, to color their stews. It gives a color like saffron, so fine a color that it gives it a deep stain." (Landa, 1900, p. 393). The Maya texts prescribe the crushed young leaves in a drink for dysentery (80), and the boiled root (100) and the pulp (128) for the same purpose. The boiled leaves are a remedy for vomiting blood (127). The young leaves are crushed and rubbed on the skin for what is probably erysipelas (295 & 298), and the red pulp is applied to hemorrhooids (319).

Lal: 12.14: RBM: nettle, *Urera bacifera* (L.), Gaud.; *U. carcasana* (Jacq.), Griseb. RBM: Lal, or la. Urera bacifera (L.), Gaud.; U. carcasana (Jacq.), Griseb. A shurb or small tree (Standl.). It is prescribed for aching bones, chills and fever, and dysentery (Roys, Ethno Botany, 261). Cited in an incantation for a sore leg (MS p. 91), where it is mentioned as an irritant.

Leon: 40.53: spider. See CMM: Leon: araña como quiera. ¶ v kaan leon:

Leun: 41.51: spider. See CMM: Leun: cierto genero de arañas. ¶ v kaan leun: tela de araña. RBM: Leum. "A certain species of spider" (Motul Dict.). It is today considered to be the same as the am (Pacheco Cruz, Diccionario de la fauna yucateca, 11). It is cited in an incantation for obstruction of the breathing passages (MS pp. 193, 201).

Loth coc: 9.29: "shriveling asthma". RBM: Loth coc ("cramp asthma"). Cited by Standley; probably the same as the lot coc listed by Pío Pérez (1898). It is prescribed for asthma (Roys, Ethno Botany, 262). Cited in an incantation for asthma (MS p. 74).

Luch: 25.27, I-5.4: Both the tree *Crescentia Cujete*, L. and the drinking gord made from its fruit. RBM: Luch. Crescentia Cujete, L., calabash (Standl.). It is prescribed for coughs, asthma, retarded parturition, diarrhea, and skin diseases (Roys, Ethno Botany, 262). It is cited in an incantation for a certain wasp poisoning (MS p. 143).

Lucum can: 39.66, 39.68, 39.74: earthworm. RBM: Lucum can, or lucum. Angleworm. It is roasted, ground to powder, and mixed with atole or chocolate for a drink to cure an itching rash on the mouth or head (Roys, Ethno Botany, 178). It is cited as a symbol of a bow string in an incantation for chopping a flint point (MS pp. 197 198).

Lukub: 9.110: In the vocabularies where lukub is given in conjunction with a color generally a variety of avocado is being talked about. One might imagine that it is so name because it is easily swallowed. Two lines down another fruiting plant seems to be mentioned. See BMTV: Aguacates de cáscara colorada: chac lukub te. However, since luk also means "mud", perhaps something else is meant here.

See CMM: Chac luk: atolladero, cienaga a donde ay poco agua y mucho lodo.

Lum as / luum as: 41.38: The luum as or lum as is a unlisted plant name. RBM: Macapil luum: ("earth-stopper"). Possibly not a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 200).

Mac ni coc: 9.36: "nose-obstructing asthma".

Macapil luum as: 41.38: "pith of luum as"). The luum as or lum as is an unlisted plant name. RBM: Macapil luum: ("earth-stopper"). Possibly not a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 200).

Max Tancas: 2.37: "Monkey Seizure".

Maxcal: 2.15, 2.59, 8.10, 9.6, 9.61: steam bath house, sauna. Typically, the word "maxcal" is cited in incantations for eruptions, fever, a snake in the abdomen, a worm in the tooth, and for the placenta (MS pp. 80, 106, 133, 171, 176). In the "Ritual of the Bacabs" it seems that acantun is some type of structure. A conjecture can be made that acantun is an alternative word for actun = cave. In the "Ritual of the Bacabs" Roys translates maxcal as being an unidentified plant, but maxcal is often paired with the word acantun, which might be an alternative spelling for actun = cave. In the "Ritual of the Bacabs" acantun is paired four times with ɔulbal = arbor and is also paired with maxcal = bath house several times. Landa calls the four Acantuns piedra = stone, presumably meaning a stone idol, but perhaps the name really meant the site which contained the idol.

Maxcal: steam bath house, sauna. Called temazcal in Spanish, from temazcalli = bath house in Nahuatl (tema = bath and calli = house). From the archeological evidence in Yucatan and from the present-day existence of temazcallis in the highlands of Mexico it seems that maxcals were mostly either in-ground constructions with a wickiup type roof or occasionally below-ground structures. In the "Ritual of the Bacabs" Roys translates maxcal as being an unidentified plant, but maxcal is often paired with the word acantun, which might be an alternative spelling for actun = cave, and in two instances with ɔulbal = arbor, which Roys believes to be a ceremonial hut. Further, acantun and ɔulbal are often paired in the Bacab manuscript without maxcal. It would thus seem that Arzápalo is correct in his translation of maxcal as temazcal. RBM: Max cal ("monkey throat"). A herb said to resemble the maguey (Standl.). Since the maxcal is employed to make blood sacrifices. The maxcal is cited in incantations for a certain seizure and for asthma (MS pp. 5, 8, 47, 64, 68).

Mazuy: 20.42: an unidentified bird, although perhaps the frigatebird. While the Mayan text reads *musuyi* in the colonial texts the words ɔe (cloven hoof) and mazuy are often related. Further, ɔe is at times connected with the verb "to burn". See for example lines f025-f027 of P.C.M.L.

Metnal: 2.63, 2.68, 2.79, 15.21, 17.23, 24.9, 24.66, 40.57, 41.69, 41.73, 41.80, 41.82, 45.11, 45.14, 45.17, 45.20, 1-2.12, 1-2.15, 1-2.19, 1-4.44: the underworld. See CMM: Mittal: el infierno, y puedose vsar aduerbialiter. ¶ emel v cahob mitnal: descienden al infierno. ¶ Tij yan mitnal: alli esta en el infierno. RBM: - 181 -
Plumeria sp. espeso, llevar en la boca, dentellar. Nicte: 5.8-9, 5.20-21, 5.25, 11.19, 1-2.11: *Plumeria sp*. L. and varieties. RBM: Nicte ("flower tree"). A generic name for the Plumerias (more correctly, Plumerias). It was a symbol of erotic practices, and is prescribed for dysentery and burns (Roys, Ethno Botany, 269 70). The nicte is cited in an incantation for erotic seizure (MS p. 30).

Nicte max: 2.35-36: "Monkey-Plumeria". An unlisted plant name. RBM: Nicte max ("monkey Plumeria"). Cited in an incantation for several mental disorders (MS p. 6).

Metnal (also written Mitnal). The name of the underworld and the abode of the dead, with certain favored exceptions. It is evidently referable to the Mexican Mictlan. (Landa’s “Relación,” 132; Thompson, Maya Hieroglyphic Writing, see index). Cited in incantation for jaguar macaw seizure (balam mo tancaz) and an obstruction of the breathing passages (kal cab) (MS pp. 9, 10, 194, 203, 204).

Moo: macaw. RBM: Mo. A general name for a large macaw (Seler, Gesammtel Abhandlung, IV, 552). In this manuscript it usually appears in compounds. The expression mo tancaz ("macaw seizure") indicates a feature of various complaints, including convulsions and aberrations (MS pp. 6, 10, 24, 25, 46). The macaw is cited in incantations for hunpekin vein or seizure, eruptions, and to charm a scorpio (MS pp. 96, 103, 160). On a high pyramid at Izamal was a shrine and an idol named Kin ich kak mo ("sun eye fire macaw"), and here at midday a macaw flew down and consumed the sacrifices with fire. Whenever there was a pestilence or great mortality, many people came bringing offerings (Lizana, Historia de Yucatan, I. 4v). Also a macaw bearing a flaming torch is portrayed on page 408 of the Dresden Codex, apparently as a symbol of drought (thompson, Maya Hieroglyphic Writing: An Introduction, 270). In spite of the Kaua passage, today the "macaw seizure" spirits are not considered winds. The are still believed to be death dealing birds that kill children. Frying over house, they vomit a substance which drops into the sleeper's mouth and causes death. The soul of an unbaptized child becomes a mo tancaz (Redfield and Villa, Chan Kom, 169). Nevertheless, it must be admitted that some of the modern evil winds (ik) are ascribed to the noun macaw or to tancaz ("seizure"). We are told of the bird of the high forest (Pacheco Cruz, Diccionario de la fauna yucateca, 232). There is also a tancaz ik, which I would translate as "seizure wind" (Redfield and Redfield, "Disease and Its Treatment in .Itas, Yucatan," 62). In the Kaua manuscript is a picture of a macaw astride a snake, entitled Am can mo ao mo tancaz ("spider snake macaw wind seizure"). Here apparently the macaw is likened to the am can, a certain poisonous spider that fights vipers (Motul Dict.).

Moo Tancas: 2.30, 2.81, 3.89, 4.1, 7.27: "Macaw Seizure". See also Ah Moo Tancas, Ah Ci Moo Tancas.


Nabal bacte nok: 34.13: Literally: "bone-massaging worm". An unidentified worm or larva.

Nabte: 41.90-91: Apparently a plant name. In the vocabularies nabte is variously listed as “dart”, “lance” and “lance shaft”. While there is no listing in the vocabularies for nabte as a plant name, the word nab is applied to the water lily, *Nymphphaea ampla*.

Nach bacte kok: 9.32: emaciated asthma.

Nach che: 29.1, 30.2: Literally: "biting wood". An alternative name for the black plague called peobal kak / pezkal kak.

Nap tan cec: 9.26: "clenched chest asthma". See JPP. Nap: v. a asir con be dientes, morder, sorber lo espeso, llevar en la boca, dentellar.


Noh ik: 45.9: "great spirit".

Nok / nokol: 25.11, 25.16-17, 25.20-21, 34.1, 34.13, 35.135-4-5: larva, worm, maggot. RBM: Nok. A worm or maggot. Cited in an incantation for a worm in the tooth (MS pp. 162, 163, 167).

Nok chie: 25.17: fle- larvaceae.

Nunil Tancas: 4.1, 7.12: "Onorous Seizure".

On: 5.8: *Persea americana* Miller Perhaps there is some reference to “testicle” in as much as in Nahuaatl acuatil means both the fruit avocado and testicle. RBM: On. *Persea americana*, MIL., aguacate. Prescribed for diarrhea, bladder complaints, and certain skin eruptions (Stand.; Roys, Ethno Botany, 271). Cited in an incantation for erotic seizure (MS p. 30). This is apparently due to the meaning of its Mexican name: "Auacatl, fruta conocida, o el companio" (Molina, Vocabulario de la
Pam: 13:15. In ek pip pam. This appears to be the combination of two different birds: the ek pip ("Microstur melanoleucus") and the pam. For pam see JPP: Pam ó h pam: ave de pico muy ancho y largo: pito real o toucan.

Pap / pahap: 8.17, 8.52, 8.96, 8.134, 8.157, 8.195, 11.97, 25.6: White-tipped Brown Jay. See also chac tan pap, sac tan pap. RBM: Pap, or paap ("that which stings like chile"); Yucatán brown jay, Psilorhinus mexicanus vociferus, Cabot (Bull. Mus. Comp. Zool. Harvard [1916], Vol. L, p. 318). The colors red and white are probably only ritual terms; but it is harder to tell what is meant by "8,000 pap jays." We are reminded of an idol in the form of a woman at Tahdziu, which was named Hun pic siu ("8,000 cow birds."). (Rois, Political Geography of the Yucatán Maya, 76). The pap jay is cited in incantations for complaints associated with the kanpetkin wasp and for expelling the placenta (MS 47, 50, 53, 55, 57, 61).

Pasis moo: 8.178: Apparently a type of spasm or seizure, perhaps related to the Spanish word pasmo.

Pauahtun: 4.58, 6.26, 6.42, 6.57, 6.90, 6.100, 8.76, 8.120, 8.167, 24.64, I-2.10: RBM: The four Annona cherimola above. Op: 19.60, 41.91, M-12.4: Custard apple, Annona cherimola Miller. RBM: Op. Annona sp. (Standl.). Here it is perhaps A. reticulata, the custard apple. The leaf is burned over the perforation of the abdomen and is prescribed for diarrhea, cramps, and certain eruptions (Rois, Ethno Botany, 272). The op is cited in incantations for obstruction of the breathing passages and for snake or worm pulsation of the abdomen (MS pp. 121, 224).

Pax, pay: 24.41: It would seem that in this context the meaning is "seashore". However, Roys translates pay as "skunk". RBM: Pay. Conepatus tropicalis, Merriam (Goldman), zorrito. The context, however, seems to call for something like a bezor stone, rather than a skunk. Possibly ppay ("a powder or something crushed into small particles") is intended. In any case, pay is cited in an incantation for "kanpe kin" (kanpetkin wasp?) at a man's head (MS p. 137).

Pakam: 19.42, 39.51, M-15.2: erect prickly pear cactus, Nopalea cochenillifera or Opuntia dillenii (Ker-Gawl.) See CMM: Pakam: tunas en cuyas pencas se cria la grana o cochinilla. RBM: Pakam. Nopalea cochinillifera (L.) Salm Dyck. This is the food plant of the cochineal insect (Standl.). It is cited in an incantation for chipping a flint point (Ms p. 187). EBM: Pakam, or Pakan. Opuntia dillenii (Gawler) Haw. (Standl. 1920-26, p. 882). O. tuna (L.) Mill. Tuna, Nopal. (Millisp. I, 35; Gaumer.) O. Dillenii is a low spreading bush growing in broad clumps. The Pakam is probably a general name for the prickly-pear. "Pakam. Tunas on whose leaves the cochinel is bred." (Motul.)

Paklah Sus: 30.25: "Stuck-together sand".

Pakunpak: I-4.57-58: Given both as Euphorbia dioica and Mirabilis violacea. See BMTV: Yerua para camarás de sangre: ix pakun pak.
Pesbal kak, pezil kak: 29.1, 30.1: black plague. For this possible meaning see BMTV: Fuego, otro de color negro que, para acuazarlos de mator, abre las carnes: ix ek pezil kak.

Pepen: 2.126, 9.129, 39.48, 39.61, 39.64: general term for moths and butterflies. RBM: Pepen, or pepen ("butterfly"). Cited in an incantation for chopping a flint point (MS pp. 187, 197). We also read of the pepen kan ("butterfly shell bead"), which seems to be a figurative term for some part of the throat, possibly the uvula. Cited in an incantation for asthma (MS p. 74).

Pepen kan: 2.126, 9.129: "butterfly coral bead". See pepen.

Pipil pio: 25.26: to card cotton. See CMM: Pipil:ah:ib: desmaro o carmen algodon. However, most probably this is meant to read pitiz pitz, to play ball. See below.

Pipi can: 36.3, 36.8: "elephant beetle". Roys equates this as being equivalent to the can, or as given in the CMM: Pican: vnas chinchas grandes que disen pican rezeiamente a las culebras. He goes on to identify it as Magazoma elephas (elephant beetle). RBM: Pipic. The context calls for some fauna that is considered to be an irritant. Possibly the pipic can is meant. Identified by Pacheco Cruz (Dicionario de la fauna yucateca, 217) as Magazoma elephas. This is a flying insect, six to ten centimeters long, injurious to cattle. "Certain large bugs, which, they say, fiercely sting serpents" (Motul Dict.).


Pomol che: M-8.4, M-12.2, M-25.4, I-4.20: pilon, Jatropa Gaumeri, Greenm. EBM: X-pomol che: Jatropa Gaumeri, Greenm. Pihon. (Standl). 1920-26, p. 639; Gaumer.) In Father Avenaldo's account of his journey to visit the heathen Itzas we read: "At Nohpek we found a tree which in that language is called Pomolche. This produced a fruit of the same form as the hazel-nuts of Spain, as well in the shell as in the kernel, color, smell and taste. Curiosity led us to see if they were really hazel-nuts. We ate some of the kernels for some time, without finding any difference. Quite a time passed in which there was no effect other than what we expected. Eating the said kernels caused us some thirst, giving us occasion to drink water, and we had scarcely burst out with vomitings and violent diarrhea ... Their remedy was a draught of wine. We took the remedy and after we had purged ourselves thoroughly, we were, of a sudden, well." (Means, 1917, p. 110). Standley notes that the branches are sometimes used for making whistles. It is described as a small tree, 15 feet high, abundant in the brush and forest lands about Izamal. The Maya medical texts prescribe the pomolche for dysentery; an infusion of the gum is drunk (80) or a decoction of the roots (100, 122 & 123). An infusion of the gum is taken for yellow fever (126) and applied to a sore eye (205). The crushed leaves are applied to various skin complaints (240, 280 & 322).

Potz: 4.54, 18.8-9, I-4.64; fabric, cloth, vestment. See DMM: Paramentar, colgar paramentos: cin nok; cin potz. The meaning of potz is not given clearly in the vocabularies, but it does appear in connection with and at times in place of nok = "clothes". Although on line 4.54 Roys does not give a meaning for potz on page 114 where the word appears four times he gives "dressing", and in the Chumayel in the translation to page 31 he uses the word "coarse fabric". For another example of the use of the word potz see P.C.M.L., lines i091, i094. RC: Probably a reference to the thirteen heavens of the Maya cosmos.

Puc ak: 29.29: Notoptera gaumeri Greenman. / Notoptera leptocephala S.F. Blake. See also puuc which is one of the alternative names. RBM: Puc ak ("mouse-vine"). Notoptera Gaumeri, Greenm. or N. leptocephala, Blake. Described as a large shrub (Standl.). A Yucatecan writer describes it as a vine that winds around the kan-chunup-tree. It is a remedy for abcesses (Roys, Ethno-Botany, 279) and is cited in an incantation in a concerning fire (MS p. 153).


Puuk: 1.9, Notoptera leptocephala Blake (Mendietya y del Amo 1981:232). A type of incense. See also puuk.

Ppipican: 36.3, 36.8: "elephant beetle". Roys equates this as being equivalent to the pipic can, or as given in the CMM: Pican: vnas chinchas grandes que disen pican rezeiamente a las culebras. He goes on to identify it as Magazoma elephas (elephant beetle). RBM: Pipican. The context calls for some fauna that is considered to be an irritant. Possibly the pipic can is meant. Identified by Pacheco Cruz (Dicionario de la fauna yucateca, 217) as Magazoma elephas. This is a flying insect, six to ten centimeters long, injurious to cattle. "Certain large bugs, which, they say, fiercely sting serpents" (Motul Dict.).

Ppoppox: 12.11-12, 13.19: nettle, Tragia nepetaefolia Millsp. EBM: Ppoppox (Diccionario de la fauna yucateca, 217) as Magazoma elephas. This is a flying insect, six to ten centimeters long, injurious to cattle. "Certain large bugs, which, they say, fiercely sting serpents" (Motul Dict.).


Pokol can: M-23.1, I-5.7: "something rough or itchy". Tragia nepetaefolia, Cav. (Standl.). Prescribed for pimples, cough, aching bones, convulsion, and abdominal pains caused by sorcery (Roys, Ethno Botany, 278). Cited in an incantation for eruptions, fever, and seizures (MS p. 104). / The pippican is possibly the pot-zinic ant, but we should expect the name of a bird or flying insect.


Ppoppox can: M-23.1, I-5.7: Tragia nepetaefolia Can. Tragia yucatanensis Millsp. EBM: Ppoppox can. Tragia sp. See Ppoppox. Pio Perez states that this is a synonym for pppoppox. (P.P. 1866-77). "This plant called ppoppoxcan is a vine. It is moderately heating. It is a little vine which winds about the nearest tree. Others call it colcan, because it winds like a serpent. The stock of this vine is whitish and the shoot, green. It has no down but is smooth. Some say that it is a small tree and has a red blossom." (Y. y H. del Yuc. f. 319r.) Under this name the Maya texts prescribe it as a remedy for what is called post-partum headache (227) and for swollen testicles (245).

Sabac nicte: 5.22: Plumeria rubra L. RBM: Sabac nicte ("soot colored nicte"). Plumeria rubra, L. (cf. nicte). Used to make a laxative conserve; prescribed for dysentery, venereal diseases, and to expel intestinal parasites (Standl.). Cited in an incantation for erotic seizure (MS p. 31).

Saban: 2.106: I find no record of the word saban in the early colonial vocabularies. In other texts the
word saban is often accompanied by the words tab or zuum, both meaning “rope, cord”, so it might be assumed that saban has a similar meaning. However, note that Roys translates this as "snake-venom" here and as "venom" and "poison" in other instances, as for example in the Chumayel. Roys got this meaning from Pío Pérez’s Diccionario, where the gloss for zaban is “ponzoña de víbora”.

Saban kak coc: 9.41: "Cord fire asthma". Roys translates this as "venom-fire-asthma". See Saban for a discussion about the meaning of the word saban.

Sac bec: M-1.6, M-4.6: Ehretia tinnifolia L.
Sac bob: 9.108: "White bob", most probably Coccoloba coezmelenesis Hemsley, a relative of the seagrape. However, there are other possible meanings of bob: a certain unidentified animal, most probably a variety of wildcat, an unidentified tree, the flowering stalk of the henequen. There are various examples of the term sac bob in the colonial literature and it is generally associated with various types of wildcats. However, how one throws a wildcat into the iris of the eye is hard to imagine. RBF: The bob is variously defined as a certain unidentified animal, an unidentified tree, or the flowering stalk of the henequen.

Sac bulay kak: M-20.1: An unregistered poc. Perhaps "raging poc". See CMM: Çac bul ik: tempestad grande de viento con temblores de tierra.

Sac chac tan hun kük: 11.88: "White red-breasted great eagle". See BMTV: Águila real, con corona en la cabeza: hun kük. ah hun kük balam. See also chac tan hun kük.

Sac chuen: M-26.3: Perhaps zac chuen che (Runex mesicusa) is meant. EBM: Zac chuen che: Ah-chuen means artisan in Maya. The plant does not appear to be a tree, as the name would indicate, but is described as a small shrub with short lanceolate leaves. (Cuevas, 1913, p. 86). The leaves are an emollient, and the Maya texts prescribe their infusion or decoction as a remedy for asthma (19) and the infusion as a bath to cure convulsions and delirium (161). A poultice of the crushed leaves is applied for headache (227), tumefactions (216), a skin-disease resembling the sting of a wasp (361) and inflammation of the throat (105).

Sac Eb Tun Chac: 10.6, 14.4: "White Stone Stairway Rain God".

Sac lahun kayum ik: 45.4, 45.6: "white ten chanter spirit".

Sac leon ak: I-5.10: Mandevilla subsagittata. EBM: Zac leum ak, or Zac leon ak. Lit. white spider-vine. A decoction of the leaves is employed as a bath to cure aching bones and convulsions (179), asthma and coughs (27), eruptions of the skin (330) and white spots (342).


Sac muclah kak: M-8.1: ergotism. The Mayan text reads sac mulay kak. This appears to be a misspelling for zac muclah kak. See the Kaua text: tizmes kak, chac molon chi kak, chac muclah kak: fuego de san anton. EBM: Zac mulah kak, or Zac muclah kak. The plant-name is evidently taken from that of the ulcer for which it is the remedy. The Maya text states that it is like an herb and grows high up, suggesting either a parasite or an epiphyte. A bath is prepared from the plant as a remedy (297).

Sac Mumul Ain: 3.58: "White Muddy Crocodile". RBM: Sac mumul ain (“white-muddy-crocodile”). In the Tizimin manuscript, we read of Chac-("red") mumul-ain (Roys, “The Prophecies for the Maya Tuns," 166). Mumul is also defined as a dark ring around the sun or moon, a sign of rain (Motul Dict.). Sac-mumul-ain is cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22)

Sac nicte: 5.21, 5.25: Plumeria alba L. RBM: Sac nicte (“white nicte”). Plumeria alba, L. Prescribed word saban is often accompanied by the words tab or zuum, both meaning "rope, cord", so it might be for throat complaints, aching bones, convulsions, and as a charm for flatulence. The chac (“red") nicte assumed that saban has a similar meaning. However, note that Roys translates this as “snake-venom” and the sac (“white”) nicte were considered to be the father and mother of the head of the Lacandón pantheon (Roys, Ethno Botany, 306; Tozzer, A comparative Study of the Mayas and the Lacandóns, 93). The sac nicte is cited in an incantation for erotic seizure (MS p. 31).

Sac pak much: I-4.75: "Red pale frog, white pale frog." Perhaps some unidentified plant here and as “venom” and “poison” in other instances, as for example in the Chumayel. Roys got this meaning from Pío Pérez’s Diccionario, where the gloss for zaban is “ponzoña de vibora”.

Sac Pauahtun: 6.90, 6.100, 8.120, 24.64: See Pauahtun. RBM: Sac Pauahtun (“white Pauahtun”). Cited Sac Pauahtun is said to be a “bird of tiding” (mut) , but I suspect that this is an error of the scribe. See Pauahtun.

Sac pet: 4.47, I-1,24: "White disk", apparently meaning an ear spool or some similar ear adornment. Sac tah ik: 45.4-5: "white strong spirit".

Sac tah kayum ik: 45.3: "white strong chanter spirit". See kayum ik.


Sac tan chiuoh: 6.36, 6.47, 6.80, 6.97: "White-breasted tanartula".

Sac tan xibis: 15.34: "White-breasted cardinal".

Sac tan moo: 15.32, 15.36: “White-breasted macaw".

Sac tan oo: 3.18, 3.32, 3.68, 3.95: "Red-breasted oo". An unidentified bird. See comments under Oo.

Sac tan pap / sac tan pahap: 8.52, 8.96, 8.157, 8.195, 25.6: "White-breasted brown jay".

Sac tan piscoincte: 15.37: "White-breasted piscoincte". An unlisted fauna, most probably a bird. Literally, “seeker of shade on the road”. See BELMS: Ppocin.tah.te: Tomar alguna cosa por sombrero. For an alternative see RBM: The piscoincte is possibly the pot-zinic ant, but we should expect the name of a bird or flying insect.
Sac tan sipip: 2.76: "White-breasted sipip". RBM: Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Sac tan xacat be: 6.16, 6.73, 6.110, 6.132: "White-breasted xacat be". See Xacat be.


Sac Uayab Cat: 9.206: "White Nagual Jar". See Roys' note for a comment on this group of deities: "I feel sure that Chac-uayab-cat ("great-demon-jar") is an error for the more familiar Chac-uayab-cab ("great-demon-bee") ."


Sac yab: 14.8: EBM: Zac yab: Gliricidia maculate, H.B.K. (Standl. 1920-26, p. 482; Millsp. l, 300; Gaumer; Standl. 1928, Pl. 36). Tree 30 feet high, with a short crooked trunk and pink flowers in racemes. The wood of the Zac-yab is heavy and said to be of a dark greenish color. Gaumer also identifies the Zac-yab as Amoreuxia palmatifida, Mocq. & Susse, which is a shrub 4 feet high, reported from Progresso. (Millisp, l, 300).

Sacal anicab: 1-4.4: see anicab.

Sacal boken ha: 9.147: "white stirred-up water". See boken ha.


Sacal Ix Chel: 2.11, 2.117, 9.19, 9.150, 9.208, 32.8, 32.11, 32.14: See Ix Chel.

Sacal ixim ha: 18.12: Literally "white maize-water". Given both as Lemna minor L. or as Wolffia brasiliensis Wedd., both called duckweed.

Sacal koch: 6.14, 6.40, 6.75, 6.111: White castor-oil bean plant. Ricinus communis, L. See CMM: Koch .l. ix koch: higuerrilla que llaman del inferno de que se saca aceite muy medicinal. ¶ sus ojas son buenas para dolor de tripas faxandolas con ellas y calientes a la lumbre y puestas sobre llagas viejas las sana mudandolos cada dia y limpiando la llaga. / Koch: yerua o mata maraullosa para heridas y es mejor que el maguey y parece a la pitaya.

Sacal nicte ha: 18.14: "white water lily", Nymphaea ampla (Salish). DC.

Sacal toon: 6.155: "White penis".

Sacal uakeh: 23.26: "White uakeh". See uakeh.

Sahum: 20.42, 41.90-91: Zexmenia hispida A. Gray. RBM: Sahom, or sahum. Zexmenia hispida, var. ramosissima, Grecam., (Standl.). Considered good fodder today. Prescribed for asthma, aching bones, convulsions, liver complaint, and chills (Roys, Ethno-Botany, 308). Cited in an incantation for obstruction of the breathing passages and a snake, or possibly a worm, in the abdomen (MS pp. 125, 194, 205).

Salba yol ti chuuen: 33.7: "cautious producer". See CMM: Cal ba: šeš cal ba ah: bien mandado, comedido, humilde, y senucial. RBM: Saba yol. The context indicates a star name. Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 160). Zinan ek ("scorpion star") is the name of a constellation (Motul Dict.).

Say: 44.7: leafcutter ant, RBF: The name of the say-ant is a partial pun on the term for dislocation of the bones, zayal-bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the feel sure that Chac-uayab-cat ("great-demon-bee") ."

Sibis nok: 35.5: clothing worm, perhaps Tinea pellionella. See TIC: Polilla: zibiz nok. RBM: Sibis. (u thanil zinan) (MS p. 76). Zinan ek ("scorpion star") is the name of a constellation (Motul Dict.).

Sin cal coc: 9.25: "stretched throat asthma". Sinan / sinanil: 33.1, 33.9: scorpion. RBM: Sinan ("stretched out"). Scorpion. Hadrurus azteca (Pacheco Cruz, Diccionario de la fauna yucateca, 338, pl. 1, fig. 15). There is an incantation to charm a scorpion (MS pp. 160-61).

Sintun coc: 9.38: "heated-rock asthma". Sintun, also written çintunt, has two different meanings: "sweat bath" and the heated rocks used for boiling the water for sweat baths, fire pits, and cooking in bark buckets.

Sintun Bul Ahau: 19.47: "lord submerged by heated rocks"? RBM: Sin tun bul Ahau ("flat stone game
lord"). Cited in an incantation for snake pulsation in the abdomen (can tippte) (MS p. 119).

Sip: 41.10: sinner. RBM: Sip ("sin" or "error"). A hunters' god, described as a small deer (Thompson, Maya Heiroglyphic Writing, 76, 108, 135). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 195). See Ah Uuc yol sip.

Sipip: 2.76: an unidentified bird. RBM: Sippip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pip ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipip is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Sisibic: 33.15: vanilla. RBM: Sisibic. Vanilla fragrans (Salsib.). RBM: Sisibic. Vanilla fragrans (Salsib.), Ames. Supposed to be an excitant and aphrodisiac (Standl.). Cited in an incantation to charm a scorpion, in which the tip is likened to a vanilla pod (MS p. 161).

Soh: 24.48: probably the plant Gossypium religiosum, L., Mexican cotton. RBM: Soh, or sooh. Gossypium religiosum, L. (Standl.). The word can also mean "dry." It is cited in an incantation for what is called kanpek'in, possibly a certain wasp, at the head of a man (MS p. 137).

Sot ta coc: 9.33: "dropsy feces asthma".


Suhuy kak: 33.13: "Virgin fire", perhaps meaning newly-lit fire, as for example the fire lit on the first day of the 52 year cycle. RBM: Suhuy kak ("virgin-fire"). The spirit of the new fire and goddess of healing and young girls. She was the deified daughter of a ruler and founded a religious order of virgins (Cogolludo, Historia de Yucatán, bk. 4, ch. 8). In an incantation to charm a scorpion (u thalil zinan) (MS p. 161).


Suyua: 41.70: The place name Zuyua also occurs in the P.C.M.L., line d183, d187, e285, f072, g008, j006. Zuyua and its companion port Holton Zuyua are probably in the south of the state of Campeche. As a logical guess, the port Holton 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 Términos. (The map which accompanies the article shows Zuyua to be located on the island which is now occupied by Ciudad del Carmen.)

Ta: 24.34: flint point. See BMTV: Lanceta de pedern al: ta. ¶ Con estas lancetas sangran los indios de ɔ

Hippocratea celastroides

Yucathán: ta licil tok maya vinic. Ta ɔ, probably intended for ɔ

Yucathán: ta licil tok maya vinic. Ta ɔ, identified only as a timber tree. The ɔ

tooth (MS p. 164). EBM: Ta ɔ. Hippocratea Grisebachi, Loes. (Gaumer.) H. celas troides, H.B.K. (Standley, 1920-26, p. 686). Vine or scendent shrub, 25 feet, with greenish yellow flowers and common in forests about Izamal. The Maya text prescribes an infusion of the leaves for a drink or decoction employed as a bath to cure asthma and coughs (19).

Tab can: 41.14: Cissus sp. RBM: Tab can ("cord-shoot"). Cissus sp., perhaps C. sicyoides, L., uvas del monte (Standl.), a woody vine. It is prescribed for snake-bites and skin complaints (Roys, Ethno-Botany, 261). It is cited in an incantation for an obstruction of the breathing passages (19).


Tabche: 6.84: Conocarpus erecta, L. / Rhizophora mangle, L. Mangrove tree. RBM: Tab che ("cord " or "rope". Possibly referring to its prop roots. The name is applied the Conocarpus erecta, L., and Rhizophora mangle, L., both mangroves. It is cited in an incantation for tarantula seizure and tarantula eruption (MS p. 60).

Tacay: 8.17, 8.52, 8.96, 1.819, 8.226, 37.47: Myiozetetes similis superciliosis, Bonaparte. Mexican large-billed tyrant. RBM: Ix tacay. Myozetes similis superciliosis, Bonaparte. Mexican large billed tyrant, Couch's kingbird (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 133). In an incantation for a certain wasp seizure we read of "8,000 tacay birds" (MS pp. 47, 61). In another, we find it cited for the placenta (MS p. 179).

Tab poc lomay iki: 45.3-4: "strong mat chanter spirit." In the translation, I feel that the word "popol" goes beyond this meaning and is somehow related to the sub-meaning as outlined here.

Tamay: M-3.2, 1-5:12: Zuelania Roussoviae, Pietter. RBM: Tamay. Zuelania Roussoviae, Pietter, Volador. (Standl. 1920-26, p. 843 & 1928, Pl. 65). This is a tree 30 to 80 feet high with dense clusters of whitish flowers. The fruit is a berry-like capsule 1 1/4 inches in diameter containing numerous seeds. It has been called "the liquid-amber tree of this land." (Y. y H. del Yuc. f. 99v.) The name, tamay, has an ominous sound, as tamay-chii means to announce a sinister prophecy. (Motul.) The Maya texts prescribe an infusion of the young leaves as a bath or an infusion as a drink to cure asthma and coughs (14, 16 & 19). The infusion is also taken for diarrhea and cramps (106) headache and pain in the heart (305). The decoction is drunk for ring worm (373). A poultice of the crushed roots is applied to snake-bites (54), headache (220), erysipelas (334 & 337) and buboes (318). A decoction of the leaves is employed as a bath to cure fevers (112), fainting (212) and certain itching pustules (365). The powdered bark is applied to an aching tooth (388). The Spanish Yucatec doctors administer a
decoction of the bark as an emmenagogue. (Cuevas, 1913, p. 95).

Tancas: Tancas is variously defined in the colonial dictionaries (Calepino de Motul (referred to as the CMM), Bocabulario de Mayanad (referred to as the BMTV)) etc. In the texts of the Bacabs, the illness is described in both its psychological and physical manifestations: restlessness, irritability, frenzied excitement, a kind of madness, heightened eroticism and fever, nausea. It is difficult to find the most appropriate word to use to translate the word tancas / tamcaz / tamaçaz. Roys used both “seizure” and “spasm” in his translation and in my translation I have followed suit. In the Bacabs the word tancas is generally accompanied by a modifier: Ah Ci Tancas, Ah Ci Moo Tancas, Ah Co Tancas, Ah Moo Tancas, Ah Oc Tancas, Balam Mo Tancase, Balam Tancas, Can Tancas, Ceh Tancas, Max Tancas, Nite Tancas, etc. See these individual items for their meaning and location. For the variety of meaning given to tancas / tamcaz see the following vocabulary entries: CMM: Tamaçaz: enramamiento o paños, gota cor o enfermedad de frenesi que emnudece, entonece, y ensordece al que tiene tamaçaz. BMFT: Trenesf: tamaç laz. § Frenético está: tamaç laz en la c. § Tamaç az ya n. § Pasmo de enbaramiento: tamaçz, v ha tamaç laz. § v ha booy. § Pasmado, el que lo tiene: ah tamaç laz. § haazal tumen tamaçaz.

Tancas che: 2.26, 2.27: Zanthoxylum fagara (L.) Sarg. (Mendieta y del Amo 1981:353). RBM: Tancas che ("seizure tree"). Zanthoxylum Fagara (L.) Sarg. A medicinal tree of the coast, said to cure any disease, even buboes. The word tancas che is used to indicate the disease which is very strong (Standl., Motul Dict.). The latter is reported as the name of Pithecellobium sp., but it is also defined as the heart wood of the ab crop tree which is very strong (Standl., Motul Dict.). The ton cuy is cited in an incantation for a worm in the tooth and for the placenta (MS pp. 162, 166, 171, 174).

Takan: 316.8: “pointing wood asthma”.

Tukbil acan: 9.178-179, 19.67: “tuk-palm wine”. Tuk: Acrocomia mexicana, Karw. Cocoyol (Roys 1976:288). Roys has a different interpretation of the meaning of tukbil acan and has the following comment: “Tukbil-akan (”hickough-groan”), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-akan is cited in an incantation for asthma (MS p. 79).”


Teles ku: M-14.2: nightshade, Solanum sp. EBM: Telez ku. Solanum sp. Berengenilla. (Standl.) Lit. false ku. Compare Toh ku, which means genuine ku. One of the Maya medical texts states that the Spanish name is Berengenilla, while another gives it as Chamico (318 & 316). The fried crushed leaves are poulticed for a spasm of the arm (180), buboes (315,316 & 318) and smallpox (317).

Tente / tente: 9.16, 17.68, 19.37: “lagoon”. While not defined in the vocabularies, the word tente is associated with other types of waterways both in the Ritual of the Bacabs and in P.C.M.L. In all cases tente is preceded by the word chacal. Chacal tente could be translated either as “red lagoon” or as “large lagoon”. However, it should be noted that a high concentration of salt turns the water red, so perhaps that is what is meant here. Countering this thought see lines j188, j190 of P.C.M.L. where the phrase is noh tente, “big lagoon”. RBF: Tente is translated as though it were cheme ("wooden trough" or "wooden canoe"). A Chontal form is sometimes affected in this manuscript.

Ti Cah Puc: 17.16: “in the hill town”. RBM: Ti cah pu ("at the dwelling on the hill" or "of the mouse"). Associated with Ix Moson cuc in an incantation for ulcers (x chac anal kak) (MS p. 107). Apparently an assonance was sought for the rhetorical effect.


Tok aban: 39.28, 39.63: RBM: Tok aban ("flint bush"). Variously identified as Tritis radialis (L.), Kunze, and Eupatorium odoratum, L. Both are herbs. Prescribed for gonorrhea and intestinal affections (Standl.; Roys, Ethno Botany, 286). It is cited in an incantation for chopping a flint point (MS pp. 185).

Tun: 1976:288). Roys has a different interpretation of the meaning of tukbil acan and has the following comment: “Tukbil-akan (”hickough-groan”), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-akan is cited in an incantation for asthma (MS p. 79).”


Tucheb che coe: 9.33: “pointing wood asthma”.

Tup, Cib (1976:288). Roys has a different interpretation of the meaning of tukbil acan and has the following comment: “Tukbil-akan (”hickough-groan”), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-akan is cited in an incantation for asthma (MS p. 79).”


Tup chac: 8.31, 8.106, 8.131, 11.50, 24.57, 24.69: The tup chac is described as an ash-colored wap with a painful sting. The meaning of the name is “Chac’s ear lobe” or “Chac’s earring”, RBM: Tup cach, or tup chac (“stop the rain?”). A large ash-colored wap, which nests in trees. Its sting is severe (Pacheco Cruz, Diccionario de la fauna yucateca, 240). Cited in incantation for various seizures, kanpe kin (-wasp?) at a man’s head, and the placenta (MS pp. 48, 54, 55, 86, 138-39, 177).

Tus ik coc: 9.34: “gasp ing asthma”.

Thanal ceh payab 45.1: “words to call deer”, a chant for deer hunters.

Tzab: 12.4-5, 17.13: Tzab or tzah is called an alternative name for a spiny variety of chay. See KAL: Cnidococcus aconitifolius (Mill.) I. M. Johnston: tzah; stinging nettle; NW / JPP: Tzab: una especie de chaya muy espínosa así llamada.

Tzab: 30.9-10: rattle. For the use of tzab in names see Ix Ho ti Tzab (20.14), Ix Hom ti Tzab (17.11), Ix Hun Tipp Tzab (30.10). RBM: Tzab ("the snake rattles constellation," defined by Motul Dict. as the Cabrillas, or Pleiades). Cited for asthma (u izyan coc) and ulcers (x chac anal kak) (MS pp. 72, 107). Cf.
the tree which bears it." (Motul.) "There is another very fresh and beautiful tree which bears a fruit which is no more nor less than hazel-nuts, with its shell. Beneath this shell it has a fruit like cherries and a large pit. The Indians call these Uayam and the Spaniards, Guayas." (Landa, 1900, p. 392).

Uba Ahau: 20.4-7: This entity is associated with the four world direction colors: chac uba ahau, sac uba ahau, ek uba ahau, kan uba ahau. The question is what is the function of the word uba. Typically, uba or u ba is the reflexive pronoun "himself" and thus the meaning of the names of these entities is "ruler who paints himself red", etc. However, alternatively perhaps what is meant is ubah, "to listen / listener": "ruling listener rules". Roys make no attempt to explain these entities.


Uinicil te, uinicil tun: 1.32, etc.: "the body of wood, the body of stone". This paired expression, uinicil te, uinicil tun, occurs with some variation about 40 times in the rituals. This paired element, translated by Roys as "the wooden man, the stone man", recalls the wooden dolls mentioned in the Popol Vuh: "huzuc x banic poy ahamche, x e vinac vachinic...." (Villacorta, 1962:39): "they made wooden dolls; for making boats. The Maya texts prescribe an infusion of the leaves taken internally and a decoction used as a bath for phthisis, asthma (12 & 19). The tree is cited in an incantation for a worm in the tooth (MS p. 167).

Uuc Can Ahau: 20.45: "Seven four ahau". Because this is the only instance of this name perhaps what is meant is the commonly appearing name Hunuc Can Ahau.


Uaxac Yol Kauil: 1.12, 3.97: “Eight heart of the corn god Kauil”. There are two other examples of the words “uaxac yol” in the colonial texts, one of which is on line 3.97 of the Bacabs, and in both cases they are accompanied by the word “kauil”, making “Uaxac Yol Kauil.” This appears to be one of the names for the corn god. Roys has the following comments: RBM: Uaxac-yol-kauil (“eight-heart-of-food”). Cf. Kauil. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancz) (MS p. 25) this name is associated with the opening in the earth and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uy (“lady detrimental-one”), who is elsewhere cited in a very similar context, is not mentioned here. Could they be the same?

Uayah Cat: 9.206-207: “Werejar”. See Roys’ note for a comment on this group of deities: “I feel sure that Chac-uayab-cat (‘great-demon-jar’) is an error for the more familiar Chac-uayab-cab (‘great-demon-bee’).” 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 (Pacheco Cruz, Diccionario de la fauna yucateca, 101; Roys, Chilam Balam of Chumayel, 152). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 81), and for the placenta (u pe il ibin) (p. 175).

Uayam: M-20.4: Talisia olivaeformis (Kunth.) RBM: Uayam, or Uayum. Talisia olivaeformis (H.B.K.) Radlk, Guayo. (Standl. 1920-26, p. 708; Millsp. I, 403; Gaumer.) Described as a tree 60 feet high, common in the forests and cultivated in the villages. “Uayam. A palatable little fruit of this land, and the tree which bears it.” (Motul.) "There is another very fresh and beautiful tree which bears a fruit which is no more nor less than hazel-nuts, with its shell. Beneath this shell it has a fruit like cherries and a large pit. The Indians call these Uayam and the Spaniards, Guayas." (Landa, 1900, p. 392).

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Xanab mucuy: M-12.2: Literally: "turtledove's shoe". Several possible species of Euphorbia: Euphorbia hirta L. Euphorbia prostata Aiton. Euphorbia (Chamaesyce) spp. EBM: Xanab mucuy. Small prostrate species of Euphorbia. (Millsp. I, 304). "Xanab mucuy, the yerba del pollo, for stanching blood." (Diccionario de San Francisco.) "This plant, xanab mucuy, because its stem is red and resembles chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy, a remedy for tape-worms. (E. f. 63v.)

X-coc che: M-5:9; see coc che.

X-kan coc che: M-5:9; see coc che.

X-mahan chun: M-1:2, M-2:3, M-4:9, M-5:6, M-19:4: Literally: "trunk borrower", tree mushroom. EBM: Is mahan-chun: perhaps the same as mahan-chun-kak, the reported name of a peperomia much P. glutinosa, Millsp. collected by O. F. Cook in Peten. The mahan-chun is described in the Maya texts as growing on trees, and many peperomias are epiphytic. Some tuberous or succulent portion of the plant is crushed and taken for dysentery (80), the leaves are crushed and put into the patient's bath to cure convulsions (161), and a decoction is employed in the same manner for fainting spells (212). The crushed leaves are poulticed for headache (227), inflamed head and neck (338 & 340), abscesses (288, 289, 291 & 299) and quinsy (403), and taken internally as a remedy for tape-worms. (E. f. 63v.)

X-muc can: M-26:3: Literally: "snake cover". An unidentified plant name.

X-ne maax: M-11:4: Literally: "monkey tail". Perhaps the same as ne maax xiu: Heliotropium parviflorum.

X-ne tab: M-1:11, M-2:2, M-4:9, M-5:6, M-18:3, M-19:5: NAM: Ne tab: an unidentified plant listed only in Cuevas (BC:113) and Roys (RR:269) and described as a rare shrub native to the coast. (1, 1a, 22, 23, 33, 76, 87)

Xacat be: 6.15-16, 6.39, 6.49, 6.67, 6.73-74, 6.110, 6.131-132: Most frequently xacat be appears with a color designation: chac tan xacat be ("red-breasted xacat be": 6.15, 6.39, 6.49, 6.73, 6.110, 6.131), sac tan xacat be ("white-breasted xacat be": 6.16, 6.74, 6.110, 6.132), ek tan xacat be ("black-breasted xacat be": 6.67). RBM: Xacat be ("road-jumper"). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-erption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42). RBF29 Here the xacatbe, an insect resembling a locust, is called a "bird." Frequently in these pages an insect is considered to be a "bird" for ritual purposes. The koch plant may be associated with the xacatbe because its name resembles that of another insect, ik xochol, described as a large wingless cricket. Xamach, xamach tun: 25.15, 25.19, 34.34-35, 34.45-46, 35.37: comal, a flat pan, formerly of clay, used for frying. See JPP: Xamach tun: casco quebrado ó pedazo de vasija de barro; tuesto ó comal de piedra.. RBF: The comal (xamach) is the flat pan on which tortillas are cooked. Xamach-tun can mean either a stone comal or a potsherd.


Xanab mucuy: M-12.2: Literally: "turtledove's shoe". Several possible species of Euphorbia: Euphorbia hirta L. Euphorbia prostata Aiton. Euphorbia (Chamaesyce) spp. EBM: Xanab mucuy. Euphorbia hirta, L. Yerba del pollo. (Standl.) Lit. dove-shoe. It is said to be applied to a number of small prostrate species of Euphorbia. (Millsp. I, 304). "Xanab mucuy, the yerba del pollo, for stanching blood." (Diccionario de San Francisco.) "This plant, xanab mucuy, is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.) The xanab mucuy is the yerba del pollo. It is very cooling and of many virtues. They call it xanab mucuy, because its stem is red and resembles the leg-bones of a dove which they call mucuy. It grows between stones, on walls and in damp places. It is small and beautiful. In order that this plant may inspire belief, I will state that I saw the head of a chicken transfixed with an awl. Then they applied the juice of this plant, and in a short time it got up, cured. It is a remedy for bloody stools and sore eyes. It arrests strangury; it removes phlegm from the stomach; and it stanches vomiting of blood and blood from a wound." (Y. y H. del Yuc. f. 308r.)
invasores, y destroza los árboles. Designated Atta barbata (Pacheco Cruz, Diccionario de la fauna yucateca, 308). Un eclipse de la luna fue asimilado al signo de estos árboles (Sánchez de Aguilar, Informe contra idolomía cultores del obispado de Yucatán, 122), pero esto puede ser debido a la relación con el nombre del árbol y la luna. La luna es un animal que vive en el cielo y en el mar, y su movimiento es rápido y constante. El chichazote, zapote de abejas (Standl. 1920-26, p. 1119; Millsp. I, 382; Gaumer.) es un árbol que puede alcanzar hasta 60 pies de altura y produce una fruta conocida en las regiones tropicales como el sapodilla. Su goma, tzicte, es conocida como chicle en comercio. El jugo es conocido como itz y cuando está listo para comer se llama cha. Los aztecas lo comían, pero no se sabe si lo hacían los mayas antiguos. "Ya. Niesperos (medlar o naseberries) of this land, which are called xicoçapotes in the Mexican language." (Motul.) "Of the fruit-bearing trees of this land the principal is the chichazote, which the natives call ita. It is a delicate fruit and so sweet that none of those of Spain can equal it. In color and shape they resemble the service, although somewhat larger. In the forest there is a great quantity of these trees, which are larger than pear-trees. The seed is 308). An eclipse of the moon was ascribed to the sting of these ants (Sánchez de Aguilar, Informe contra idolomía cultores del obispado de Yucatán, 122), but this was due to confusing them with the name of the morning star, Venus, which is still named Xulab en el siglo de principios de la era maya. "Tezcatlipoca (Smoky Mirror, thought among other things to be a patron of wizards) on line 18 of the chant in the words "yabac nenum." "Yabac" is a word for "soot" and "nun" means "mirror." The particle "-um" generally indicates a bird.1378 Whether we have correctly interpreted the phrase "yabac nenum" as the "smoky mirror bird" is of course open for debate, but this seems to be the intent of the phrase. This incidentally is the only reference to this deity in the Yucatecan Colonial Mayan manuscripts either in Mayan or Nahuatl. Yax am te, yax am tun: 35.3, 35.9, 35.20, 35.26: "first wooden spider, first stone spider" / "green wooden spider, green stone spider". The term am tun generally has an alternative meaning which does not apply here. See BMTV: Eras de güerta do ay ortaliça: am tun .l. v muc cabil pakal. Yax bac: I-4.6, 8, 9, 13, 16, 25, 26, 30, 32, 38, 42, 50, 51, 53, 55, 59, 61, 66, 70, 74, 76, 77, 78: Literally "green bone" or perhaps "first bone". The term yax bac appears 23 times in the text which includes pages 221, 223, 227, 231, 233, 235, 237. The term appears to be the name of some infinity. However, the CMM gives the following: Ah yax bac: un paxaro de plumas verdes ricas, y las plumas. Line f320 of the P.C.M.L. verifies this reading by giving the name of a hummingbird as yaxum-zi�. RBM: Yax cab ("green" or "fresh earth" or "honey"). Either the name of a plant or a type of earth. Yax cab is a certain soil, between red and black. There are at least three cenotes in Yucatán named Yax cab a ("water at the yax cab"), and many cenotes in Yucatán are named for trees and other flora. The yax cab is cited in incantations for a certain seizure, also for fire biting on wood and for a worm in the tooth (MS pp. 84, 153, 164). Yax ci: 41.93: "green henequen", Agave sisalana. Perrine. See BMTV: Cúatuo desta tierra, las matas y las pencas de adonde se saca el hilo; el çumo de su cogollo es admirable para eridas: ci .l. yax ci. RMB: Yax ci ("fresh" or "green agave"). Agave sisalana, Perrine (Standl.). It is used for making hammocks. Cited in an incantation for incitement of the breathing passages (MS p. 205).
Yaxum: 6.85, 6.143, 12.18, 12.21, 12.66, 13.50, 17.52: 
Cotinga amabilis  

Literally "blue bird": The bright blue body feathers and the purplish throat and chest feathers were highly prized and used in making objects interwoven with feathers. From yax = green/blue and –um = bird. Often paired with the kuk or kukum = "quetzal" in the colonial texts. See Roys' note for an alternative meaning: "Not only is the mangrove a common tree on the coast but my only report of the unidentified yaxum-tree placed it near the sea north of Ixl (communication, J. Martinez Hernandez). The reference to burning may be due to the name of the complaint. Chiuoh-kak ("tarantula-eruption") and could mean "tarantula-fire." This mention of the seashore might also be a rather far-fetched pun. The Maya word for sea is kak-nab, and the word for shore is chi." However, on page 110 the two entities being burnt are given as kuk and yaxum, and thus I assume that the bird yaxum is meant here.

RBM: Yaxum ("green bird"). Apparently a name for the quetzal (Roys, Chilam Balam of Chumayel, 63). Cited in incantations for a sore leg, hunpe ɔ kin vein or humor, and ulcers (MS p. 91, 94, 99, 110). / Yax um ("green fowl").? See also Glossary of Fauna Names. It is a term applied to Kukulcán and the quetzal cult. Yaxum, however, is also a name of a tree growing between Ixl and the north coast (communication from J. Martínez Hernández). It is listed by Pío Pérez (1898). The yax um is cited in an incantation for tarantula eruption and tarantula seizure as a feature of the coastal area and apparently associated with the mangrove (MS p. 42).


Yum Ac Uinic Ik: 5.28: "Pigmy Wind God". RBM: Ac-ui nic-ik ("dwarf-wind" or "turtle-man-wind"). A relief figure corresponding to the latter appears on the Iglesia at Chichén Itzá. The name is cited in an incantation for erotic-seizure (nicte tancaz) (MS p. 32). Ac-ek ("turtle-star") was the name of a constellation composed partly of the stars of our Gemini (Motul Dict.). RBF: The expressions Yum ac uinic ik and hadz ik ("blown by the wind") would seem to anticipate the later theory of males sires ("bad winds"), which is so important in modern Maya medicine. Elsewhere I first find hadz ik in Beltrán's grammar, originally published in 1746 (cf. Pío Pérez, Coordinación alfabética de las voces del idioma Maya que se hallan en el arte y obras del Padre Fr. Beltrán de Santa Rosa, 29).

Yut: 24.40: bezoar. A stone found in the stomach of some deer. It is often used as a talisman and is considered good luck for hunting more deer. See CMM: Yut; yutal: piedra bezañar.

Yuyum acan: 41.7: Perhaps the same as yuyum can. See EBM: Yuyum can: Lit. oriole-shoots. The Maya text prescribes a poultice of the boiled plant as a remedy for loss of speech (170). RBM: Yuyum acan: ("oriole-akan"). I do not find this name elsewhere, but I suspect that it is the same as the yuyum-can ("oriole-shoot"). It was considered to be a remedy for loss of speech (Roys, Ethno-Botany, 301). The yuyum-akan is cited in an incantation for obstruction of the breathing passages (MS p. 195). Cf. acan, above.
Appendix A

GLOSSARIES
from
Roys' Ritual of the Bacabs

Glossary of Plant Names

Roys/Bacabs/ pp. 114-128

Ac ("turtle," "boar-peccary," "dwarf," also a patronymic). A tall grass with bread leaves used for thatching (Standley, Flora of Yucatán, which is well indexed; hereinafter cited as Standl.). In the Petén the ac is identified as Imperata contracta (HBK.), Hitch., and a grass of this name is also used for thatching (Lundell, Vegetation of Petén, 51). Prescribed for bowel complaints, chills, fever, biliousness, jaundice, headache, and a skin complaint (Roys, Ethno-Botany, 213). The ac is cited in an incantation for asthma (MS p. 78).

Acan ("a groan," also the name of a wine god). An herb with an angular stalk, cordiform leaves, and a milky sap (Standl.). Prescribed for toothache and snake-bite (Standl.; Roys, Ethno-Botany, 213). Cited in incantations for erotic-seizure and a snake in the abdomen (MS pp. 31, 124).

Akab-tok ("dark-flint"). Presumed to be a plant name; akab and tok are elements in known plant names. Cited in an incantation for kanpedzkin (a wasp?) at the head of a man. (MS p. 137).

Aklis-bul ("vine-like bean"). Cited in an incantation for a worm in the tooth (MS p. 169).

Bacal-ac ("corncob-ac"). A tree bearing fragrant white flowers (Pío Pérez, Coordinación alfabetica; hereinafter cited as P.P., 1898). Prescribed for toothache (Roys, Ethno-Botany, 215). Cited in an incantation for asthma (MS p. 74). Bacal is also a Maya patronymic.

Bacal-che ("corncob-tree"). Bourreria pulchra, Millsp., a shrub or tree. Prescribed for skin diseases, fevers, and loss of speech (Standl.; Roys, Ethno-Botany, 215). Cited in an incantation for erotic-seizure, of which fever is a symptom (MS p. 31). Che is a common patronymic.

Balam-kuch-ci ("jaguar-vulture-agave"). Name not found elsewhere, but the ending -ci suggests an agave. Cited in an incantation for tarantula-seizure and tarantula-eruption (MS p. 36). Balam and Ci are also patronymics.

Balche. Lonchocarpus yucatanensis, Pittier (Standl.). An intoxicating drink was made from fermented honey and the bark of this tree. The crushed leaves were a remedy for smallpox, a post-conquest disease, and an infusion was drunk for loss of speech (Roys, Ethno-Botany, 216). It is cited in an incantation for the placenta (MS p. 174). Balche is also a patronymic.

Bat-can ("axe-shoot"). The name is not found elsewhere, but a plant named bat-aban ("axe-bush") is prescribed for chills and fever (Standl., Roys, Ethno-Botany 216). The bat-can is cited in an incantation for various seizures (MS p. 12). Can is also the word for "snake," as well as being a patronymic.

Bub-can ("canopy-shoot"). There is a cenote named Bubul (Roys, The Titles of Ebtun, pl. 1). Bub could mean "frog-spawn," and bul could mean "submerged." Bubul-ha is a beetle-like water insect. The syllable can is a frequent element in plant names. The bubul-can is cited in an incantation for cooling water on a fire (MS p. 146).

Bubuy-can could well be a form of buy-can ("eye-film-shoot"). The buy-ak ("buy-vine") is a woody vine, the sap of which is a cure for eye complaints (Roys, Ethno-Botany, 219). The bubuy-can is cited in an incantation for cooling water on the fire (MS p. 146).

Can-tiplah (can-tipplah, "snake- or worm-pulsation"). Its wine (ci) is prescribed in an incantation for that complaint in the abdomen (MS p. 133). This may well be referable to the unidentified "cantibte-ak" (Standl.), which I would correct to can-tippte-ak.

Cibix. Amerimnon cibix, Pittier (Standl.). A scandent shrub, its inner bark is used for cordage. It is cited in Glossary of Plant Names 195). Coc-che ("asthma-tree"). Various parts are prescribed for asthma, phthisis, the testicles, and an abscess of the throat (Roys, Ethno-Botany, 225). It is cited in an incantation for asthma (MS p. 74).

Copo. Ficus cotinifolia, HBK. This is the álamo, a sacred tree. The sap and leaves are a remedy for wounds and abscesses (Roys, Ethno-Botany, 226). It is cited in incantations for seizures, fire biting on wood, and a running sore (MS pp. 144, 152, 156). Copo is also a patronymic.

Cumux-can ("cumux-shoot"). Not cited elsewhere; here it is mentioned in an incantation for seizures (MS p. 12). We know Cumux only as the patronymic of a ruling family on Cozumel Island (Roys, Political Geography of the Yucatán Maya, 156), and such patronymics are often referable to plant names.

Chacah. Bursera simaruba (L.), Sarg., gumbolimbo. Applied externally or internally, it is used for many complaints (Roys, Ethno-Botany, 227-28). It is cited in incantations for eruptions, fevers, and seizures (MS pp. 104, 106), for fire biting on wood (p. 153), for a running sore (p. 156), for a worm in the tooth, (pp. 164-65, 168, 171), for chipping a flint point (p. 188).

Chac-anicab ("great" or "red" anicab). Cydista aequinoctialis (L.), Miers (Standl.). A woody vine used in construction. Cited in an incantation for obstruction of the breathing passages (MS p. 195).

Chac-tok ("red flint"). Probably Standley’s chac-toc (Hamelia Patens, Jacq.). The chac-tok is prescribed for inflammation of the throat (Roys, Ethno-Botany, 232), and cited in an incantation for a worm in the tooth (MS p. 163).

Chac-topplah-kak ("red-budding-fire") or "-eruption"). Many plants are named for the disease they cure.

Chac-ya ("red sapote"). Cited by Standley and P.P., 1898. Prescribed for dysentery and fevers (Roys, Ethno-Botany, 216). Prescribed for tuberculosis and loss of speech (Standl.; Roys, Ethno-Botany, 215). It is also cited in an incantation for erotic-seizure, of which fever is a symptom (MS p. 31).

Chak-ya ("red sapote"). Cited by Standley and P.P., 1898. Prescribed for dysentery and fevers (Roys, Ethno-Botany, 216). It is also cited in an incantation for obstruction of the breathing passages (MS p. 194).

Chankala. Canna edulis, Ker. (lengua de dragón). Considered a remedy for nervous pains and sider bites (Standl.). Cited in an incantation for certain seizures (MS p. 11).
Possibly the ek-huleb is intended, but the latter is not identified (Standl., P.P., 1898). The ek-hub is cited in an incantation for a worm in the tooth (MS p. 163).

Habin. Piccidia communis (Blake) Harms. A large tree with a strong, heavy wood. The bark is used for stupifying fish (Standl.). Decoctions of the leaves are prescribed for asthma, fever, and ring-worm (Roys, Ethno-Botany, 242). Cited in incantations for kanpedzkin-poisoning and a worm in the tooth (MS pp. 141, 164).

Halal ("reed," "arrow"). The name has been ascribed both to Phragmites communis, Trin., a reed, and to Scirpus validus, Vahl., a bulrush. Standley believes that arrows were made of the former. The halal is prescribed for phthisis, fainting, dysentery, retention of the urine, and hiccoughs (Roys, Ethno-Botany, 243). It is cited in incantation for tarantula-eruption, and for tarantula-seizure as well as for ulcers (MS p. 11, 113).

Halal-kan ("reed-cord"). I can find no other mention either of halal-kan or of halal-can. The halal-kan is prescribed for various seizures (MS p. 12).

Hol. Hibiscus clypeatus, L., or possibly H. tilicaceus. It is a tree, the bark of which is used for cordage (Motul Dict.). The hol is cited in incantations for kanpedzkin at the head of a man, and for a worm in the tooth (MS pp. 138, 163).

Holom-kak, or x-holom-kak, "holom-insect-eruption" or "fire." A medicinal plant (P.P., 1898). Cited in incantations for kanpedzkin at the head of a man and for making a fire burn (MS p. 137, 154).

Hulub ("something with which something is pierced or something on which something is strung, like beads or fish"). Bravaisia tubiflora, Hemsl. A bush growing near the sea; accompanied by fever, but apparently only as a symbol of cooling, as with water (MS p. 114).

Ic. Capsicum annuum, L. Used for skin eruptions or blistering (Standl.) Maya manuscripts prescribe it for phthisis, delayed parturition, blood in the stools or urine, vomiting blood, and other ailments (Roys, Ethno-Botany, 314). The dzin-can is prescribed for wounds, ulcers, skin complaints, and vomiting blood. The "dzii-kan" is cited in an incantation for certain seizures (MS p. 12).

Dzoc ("end," "to finish"). I do not find this elsewhere but we are reminded of the kan-dzocob, a palm. The red dzoc and the white dzoc are stated to be trees or bushes in an incantation for kanpedzkin (a wasp?) at the head of a man (MS p. 139).

Dzoy ("weak," "overcome"). Cited in incantations for cooling a pit-oven and for an obstruction of the breathing passages (MS pp. 182, 195). Apparently a shrub or vine.

Dzulub-tok ("festered flint"). Bauhinia divaricata, L. The inner bark is used for cordage (Standl.) Prescribed for pleurisy, fever, swollen head or neck, and dysentery (Roys, Ethno-Botany, 315). The dzulub-tok is cited in an incantation for chilling a flint point (MS pp. 185-86, 189).

Ek-aca ("black acal"). Acal is listed as an unidentified plant name (Standl.). Here the context suggests a tree or shrub. Cited in an incantation for various seizures, convulsions, and fever (MS p. 27).

Ek-hub ("black conch"). Not mentioned elsewhere. Here something hard is called for, apparently a tree.
Koch, or ix koch. This is now the name of the castor bean, an African plant; but apparently a native plant of that name is the one now called kaxil-ix-koch ("wild-ix-koch") (Roys, Ethno-Botany, 255-56). Here it is cited in incantation for asthma (MS p. 82).

Kokob-tok ("kokob-snake-flint"). I do not find this name elsewhere, but it is associated with various flora in an incantation for certain seizures (MS p. 12).

Kulim-che ("Kulim-tree"). Kulim is the name of a certain eruption and also of a small garrapata. The kulim-che is Astronomion gravesens, Jacq., an important timber tree. Parts of it are prescribed for abscesses and pustules (Roys, Ethno-Botany, 258). It is cited in an incantation for a worm in the tooth (MS p. 167).

Kutz. Nicotiana tabacum, L. (Standl.) It is prescribed for asthma, bites and stings, bowel complaints, chills and fevers, sores eyes, skin diseases, and urinary complaints (Roys, Ethno-Botany, 259). Here it is prescribed for the bite of a snake or hunpedzkin-reptile (Roys, Ethno-Botany, 25). In an incantation for wasp-seizure the kan-dzocob is cited as one of the binders of an arbor applied in an incantation for a sore leg (MS p. 91), where it is mentioned as an irritant.

Loth-coc ("cramp-asthma"). Cited by Standley; probably the same as the lot-coc listed by Pío Pérez (1898). It is prescribed for asthma (Roys, Ethno-Botany, 262). It is cited in an incantation for asthma (MS p. 28). Macapil-lum ("earth-stopper"). Possibly not a plant name. It is cited in an incantation for obstruction of the breathing passages (MS p. 195).

Kante. In the Petén this has been described as a tree with yellow flowers. In Yucatán the roots are used to make a yellow dye (Standl.). It is prescribed for coughs, asthma, and certain spasms (Roys, Ethno-Botany, 252). In the incantations it is cited in connection with a certain wasp-seizure and is said to be one of the binders of an arbor (MS p. 57).

Kante-cech. Probably the kante-ceeh is intended. The latter is cited by Standley, but it is unidentified. The kante-cech is cited as a binder in an incantation for wasp-seizure (MS p. 48, 52, 53, 60).

Kante-mo ("macaw-kante"). Acicia angustissima (Mill.), Kuntze, reported as a remedy for an enlarged spleen (Roys, Ethno-Botany, 208-10). Here it is cited as a binder for an arbor in an incantation for wasp-seizure (MS pp. 52, 53, 57, 60).

Kan-toppol-can ("yellow-budding-shoot"). I do not find this name elsewhere; but here it is associated with a number of known trees. It is cited in an incantation for a worm in the tooth (MS p. 168).

Kaxab-yuc ("brocket-binder," better known as the name of snake of the constrictor type). "A plant or small vine, which is good fodder for horses" (Motul Dict.). It produces a handsome blue flower, has a round leaf, and climbs on trees. It is prescribed for dysentery (Roys, Ethno-Botany, 253-54). It is cited in an incantation for obstruction of the breathing passages (MS p. 195).

Kinim. A tree, probably Spondias (Standl.). It is cited in an incantation for the placentas (MS p. 175).
in an incantation for erotic-seizure (MS p. 30).

Nicte-max ("monkey-Plumeria"). Cited in an incantation for several mental disorders (MS p. 6).


On. Persea americana. Mill., aquala. Prescribed for diarrhea, bladder complaints, and certain skin eruptions (Standl.; Roys, Ethno-Botany, 271). Cited in an incantation for erotic-seizure (MS p. 30). This is apparently due to the meaning of its Mexican name: "Aauacatl, fruta conocida, o el compañon" (Molina, Vocabulario de la lengua Mexicana, II, 9).

Op. Annona sp. (Standl.). Here it is perhaps A. reticulata, the custard apple. The leaf is burned over the perforation of a snake-bite, and it is prescribed for diarrhea, cramps, and certain eruptions (Roys, Ethno-Botany, 272). The op is cited in incantations for the breathing passages and for snake or worm-pulsation of the abdomen (MS pp. 121, 205).

Oppol. Unidentified, and cited elsewhere only by Pío Pérez (1898, p. 108). The well-known oppol-che ("oppol-tree") is Adenocalymma Seleri, Loes. (Standl.), which is a woody vine. The oppol is cited in incantations for tarantula-seizure and wasp-seizure (MS pp. 42, 60).

Ox-loth ("severe-c ramp"). In an incantation the context seems to call for a plant name (MS p. 74). It is cited in an incantation for asthma.

Pakam. Nopalea cochinillifera (L.) Salm-Dyck. This is the food plant of the cochinile insect (Standl.). It is prescribed in an incantation for chipping a flint point (Ms p. 187).

Pnoppox ("something rough or itchy"). Tragia nepetaefolia, Cav. (Standl.). Prescribed for pimples, cough, aching bones, convulsion, and abdominal pains caused by sorcery (Roys, Ethno-Botany, 278). Cited as an irritant in an incantation for a sore leg (MS pp. 90, 97).

Puc-ak ("mouse-vine"?), Nototepa Gaumeri, Greenm. or N. leptocephala, Blake. Described as a large shrub (Standl.). A Yucatecan writer describes it as a vine that winds around the kan-chunup-tree. It is a remedy for abscesses (Roys, Ethno-Botany, 279) and is cited in an incantation concerning a fire (MS p. 153). Puh (also the word for pus). Typha angustifolia, L., cattail (Standl.). The rush is employed for mats (Pérez Dict.)

Pul, or puul. Psidium sp., apparently a wild form of guava. "Guayaba montesina: puul" (San Francisco Dict., Span.-Maya).

Puc-che ("soot-colored-nicte"). Plumeria rubra, L. (cf. nicté). Used to make a laxative conserve; prescribed for dysentery, venerable diseases, and to expel intestinal parasites (Standl.). Cited in an incantation for erotic-seizure (MS p. 31).

Sac-nicte ("white-nicte"). Plumeria alba, L. Prescribed for throat complaints, aching bones, convulsions, and as a charm for flatulence. The chac- ("red") nicte and the sac- ("white") nicte were considered to be the father and mother of the head of the Lacandón pantheon (Roys, Ethno-Botany, 306; Tozzer, A comparative Study of the Mayas and the Lacandóns, 93). The sac-nicte is cited in an incantation for erotic-seizure (MS p. 31).

Sahom, or sahum. Zexmenia hispida, var. ramosissima, Greeam., (Standl.). Considered good fodder today. Prescribed for asthma, aching bones, convulsions, liver complaint, and chills (Roys, Ethno-Botany, 308). Cited in an incantation for obstruction of the breathing passages and for a snake, or possibly a worm, in the abdomen (MS pp. 125, 194, 205).

Sicil. Squash seed. Cited in an incantation for chipping a flint point (MS p. 188).

Sihom. Probably Sapindus, or soapberry (Standl.). Its leaves are spread in the temple court for certain ceremonies (Landa’s “Relación,” 105). The seeds are employed as bead for necklaces and rosaries, and here the word sometimes seems to represent a gold bead. It is cited in incantations for asthma and a certain seizure (MS pp. 74, 84).

Sisbic. Vanilla fragrans (Salisb.), Ames. Supposed to be an excitant and aphrodisiac (Standl.). Cited in an incantation for chipping a flint point (Ms p. 187).

Soh, or sooh. Gossypium religiosum, L. (Standl.). The word can also mean “dry.” It is cited in an incantation for cooling a pit-oven (MS p. 183).

Suc, or zuuc. A general name for grass. It is cited for what is called snake- or worm-pulsation in the abdomen (MS p. 131). Tab-can ("cord-shoot"). Cissus sp., perhaps C. sicyoides, L., uvas del monte (Standl.), a woody vine. It is prescribed for snake-bites and skin complaints (Roys, Ethno-Botany, 261). It is cited in an incantation for obstruction of the breathing passages (MS p. 38, 195).

Tab-che ("cord-" or "rope-tree"). Possibly refering to its prop-roots. The name is applied the Conocarpus erecta, L., and Rhizophora mangle, L., both mangroves. It is cited in an incantation for tarantula-seizure and wasp-seizure (MS p. 60).

Tancas-che ("seize-tree"). Zanthoxylum Fagara (L.) Sarg. A medicinal tree of the coast, said to cure any disease, even buboes. On the northeast coast, it is called uole ("frog-leaf")? (Motul Dict.). The tancas is cited in an incantation for asthma. Pakam. Nopalea cochinillifera (L.) Salm-Dyck. This is the food plant of the cochineal insect (Standl.). It is prescribed in an incantation for chipping a flint point (Ms p. 187).

Tix-um-xuchit. Only doubtfully a plant name. Xuchit is a form of xochitl, which means "flower" in Nahuatl. Tix-um-xuchit is cited in an incantation for cooling a pit-oven (MS p. 183).

To. "A herb with broad leaves." It is used for wrapping (Pérez Dict.; Motul Dict., Span.-Maya). The too is prescribed for snake-bites and skin complaints (Roys, Ethno-Botany, 261). It is cited in an incantation for obstruction of the breathing passages (MS p. 38, 195).
cited in an incantation for a rattlesnake in the abdomen (MS p. 124).

Tok-aban ("flint-bush"). Variously identified as Trixis radialis (L.), Kuntze, and Eupatorium odoratum, L. Both are herbs. Prescribed for gonorrhea and intestinal affections (Standl.; Roys, Ethno-Botany, 286). It is cited in an incantation for chipping a flint point (MS pp. 185).

Ton-cuy, apparently the same as tun-cuy ("stone-heell"). The latter is reported as the name of Pithecolobium sp., but it is also defined as the heart-wood of the habin-tree which is very strong (Standl., Motul Dict.). The ton-cuy is cited in an incantation for a worm in the tooth and for the placenta (MS pp. 162, 166, 174).

Tukbil-acan ("hicough-groan"), may be an improvised plant name. Tuk is the well-known wine-palm, and there is an unidentified herb called acan, which was also the name of a wine god. Tukbil-acan is cited in an incantation for asthma (MS p. 79).

Tzalam. Lysiloma bahamense, Benth. A small tree with a hard, tough wood (Standl.). It is prescribed for phthisis and asthma (Roys, Ethno-Botany, 290). A preparation from the bark was employed for whitewashing or plastering (Vienna Dict., f.18v.). The tree is cited in an incantation for a worm in the tooth (MS p. 167).

Yax-che ("first," "fresh" or "green tree"). Ceiba pentandra (L). A large shade tree, very important in Maya mythology (Thompson, Rise and Fall of Maya Civilization, 225; Roys, Chilim Balam of Chumayel, 299). It is cited in incantations for a worm in the tooth and obstruction of the breathing passages (MS pp. 168, 201-203). Elsewhere we read of certain signs or symbols (dzalab) on the yax-che tree.

Yax-kam. This name is not found elsewhere, and I suspect that yax-kanan is meant (cf. P.P., 1898). Kanan is Hamelia patens, Jacq., a shrub or small tree. The "yax-toc" (yax-tok, "fresh-flint") is reported as a synonym for the yax-kanan (Standl.). The "yax-kam" is cited in an incantation for chipping a flint point (MS p. 197).

Xan, or xaan. Inodes japa (Wright), Standl., palma de guano, widely used for thatching. It is considered a remedy for affections of the air passages and the sexual system (Standl.). Maya manuscripts prescribe it for snake-bites, stings by insects, dysentery, sores, and ulcers. An imitation fetus made of its interior was a charm to accelerate parturition (Roys, Ethno-Botany, 293). It is cited in an incantation for obstruction of the breathing passages (MS p. 205).

Xux-dzocob ("aspdzocob-palm"). Cf. kan-dzocob. Both names may be referable to the nuciferous dzocob-palm, and both are cited in an incantation for wasp-seizure (MS p. 58).

Yax-um ("green" or "blue flower"). Vitex Gaumeri, Greenm. A large tree, fifteen meters high; its wood is unusually tough and used for carts, boats, and agricultural implements (Standl.). It is prescribed for asthma, malaria, ulcers, and abscesses (Roys, Ethno-Botany, 300). Along with other trees having a similar wood, the yax-nic is cited in an incantation for "a worm in the tooth" (MS p. 167).

Yaxum, or "green fowl"). See also Glossary of Fauna Names. It is a term applied to Kukulcán and the quetzal cult. Yaxum, however, is also the name of a tree growing between Ixil and the north coast (communication from J. Martínez Hernández). It is listed by Pío Pérez (1898). The yaxum is cited in an incantation for tarantula-eruption and tarantula-seizure as a feature of the coastal area and apparently associated with the mangrove (MS p. 42).

Yuyum-acan ("oriole-acan"). I do not find this name elsewhere, but I suspect that it is the same as the yuyum-can ("oriole-shoot"), which was considered to be a remedy for loss of speech (Roys, Ethno-Botany, 301). The yuyum-acan is cited in an incantation for obstruction of the breathing passages (MS p. 195). Cf. acan, above.
Ahau-can, ("king-snake"). Probably Crotaulus basiliscus or C. terrificus. In modern Maya it is often called tzab-can ("rattlesnake"). (Cf. Roys, Ethno-Botany, 327.) Cited in an incantation for a rattlesnake in the abdomen (MS p. 122). Many people still believe that a witch can plant a rattlesnake in a person's bowels. Cf. Appendix C.

Ain. Crocodile. Reported to have been worshiped (Lizada, Historia de Yucatán, f. 23v). Possibly this is a reference to the mythical monster named Chac-mumul-ain ("great-muddy-crocodile") mentioned in the Maya prophecies and cited in an incantation for ulcers (MS p. 113). See Glossary of Proper Names.

Am. Described as a certain deadly spider with a red tail (Motul Dict.; RY, I, 301). Am was also the name of a divining stone used by medicine men (Roys, Ethno-Botany, 326). Cited in incantations (MS pp. 84, 157-58, 160).

Ah am-cab ("spider-bee"). The name is cited, along with those of three different lizards, in an incantation for humpedzkin-reptile-seizure (MS p. 83). We are reminded of the name, am-can ("snake-spider"), defined as that of a spider that fights with snakes (Motul Dict.).

Ah bab, or bab ("paddler"). A certain large frog (Motul Dict.) It is associated with one of the Bacabs in an incantation for chipping a flint point (MS p. 198). Boys still impersonate frogs in the rain ceremonies (Redfield and Villa, Chan Kom, 142).

Balam. Jaguar, Felis hernandesii goldmani, Mearns. The word appears only in an element of the names of certain so-called seizures (tancaz). Here the jaguar is apparently a symbol of the violent behavior of the patient (MS pp. 4, 10). Balam was a term formerly applied to town priests and officials, and today, to certain protective spirits (Roys, Ethno-Botany, 328; Redfield and Villa, Chan Kom, 113-14).

Balam-caan (jaguar-sky). It is apparently a pun on balam-caan ("jaguar-snake"), also called balam-chan. In this context, however an actual fauna is not implied. (Cf. Roys, Ethno-Botany, 338). The balam-caan is cited in an incantation for humpedzkin-vien or -humor (MS p. 99).


Bob. An unidentified animal (Pérez Dict.). Bobilche (forest-bob) was a general name for the jaguar (RY, I, 169). Cited in an incantation for obstruction of the breathing passages (cf. MS pp. 203-204).

Bob-och ("bob-opossum"). A mythical animal (Pérez Dict.). In the Book of Chilam Balam of Chumayel it is mentioned as a destroyer of crops (Roys, Chilam Balam of Chumayel, 155, 166). Cited in an incantation for obstruction of the breathing passages, where it seems to be associated with terror (MS pp. 195, 203).

Bobote. Apparently the name of a certain wasp, for there is a reference to its nest and it is associated with the kanpetkin-wasp (Roys, Ethno-Botany, 139). It is also the name of a certain eruption (MS p. 103).

Buhum. Apparently the same as the ah-buhum-chakan ("buhum of the savanna"). These are defined as "large snakes, which make much noise when they move about, and are very poisonous" (Motul Dict.). Cited in an incantation for a rattlesnake in the abdomen (MS p. 123).

Cab ("bee"). Here an element in the name Chac-uayab-cab ("great-demon-bee"). See Glossary of Proper Names.

Calam. Described as a snake a meter or more in length, colored black and yellow, with redish and dark rings. Its bite is dangerous (Pacheco Cruz, Diccionario de la fauna yucateca, 43-44; Pérez Dict.). It is cited in incantations for a sore leg, seizure, ulcers, snake-pulsation (MS pp. 86, 92, 110, 118). It is also part of the proper name Ah Uuc-calam. Cf. Glossary of Proper Names.

Ix cax. The name of the European hen. Its egg is prescribed for a burn (MS p. 153).

Ic. Sciurus yucatanensis, Allen, Yucatán squirrel (Gaumer, Monografía de mamíferos de Yucatán, 100).

Ic-tan. 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") (Landá's "Relación," 145).

Coco-can Apparently a variant of coco-chan. It is cited in an incantation for asthma (coc), perhaps as a pun (MS p. 69).

Coco-chan ("trogon-serpent"?). A small species of trogon (Malers, "Exploration of the Upper Usumacinta," 151). Cited in an incantation for asthma (MS pp. 76-77). We are reminded of the Chontal name for Kukulcán, which was Cuculchan (Scholes and Roys, The Maya Chontal Indians of Acalan-Tixchel, 395).

Copal. Myrciaria dubia, Mill. A tree whose wood is burned as incense in the presence of a divining stone used by medicine men (Roys, Ethno-Botany, 328; Redfield and Villa, Chan Kom, 114). Cited in incantations (MS pp. 84, 157-58, 160). Ah am-cab ("spider-bee"). The name is cited, along with those of three different lizards, in an incantation for humpedzkin-reptile-seizure (MS p. 83). We are reminded of the name, am-can ("snake-spider"), defined as that of a spider that fights with snakes (Motul Dict.).

Copo. A certain large frog (Motul Dict.) It is associated with one of the Bacabs in an incantation for chipping a flint point (MS p. 198). Boys still impersonate frogs in the rain ceremonies (Redfield and Villa, Chan Kom, 142).

Cuyil. Apparently a form of cuy ("clothes moth"). The context suggests the grub. It is cited in an incantation for hunpedzkin-vien or -humor (MS p. 99).
Holom. A insect, with a severe sting, resembling a wasp but larger. It builds a nest of clay or earth, and it is called an abejorro (Pacheco Cruz, Diccionario de la fauna yucateca, 146). A poultice made of its nest is applied for nightmare (Roys, Ethno-Botany, 85). Cited in incantations for eruptions, fever, seizure, and one concerning a fire (MS pp. 102, 154).

Hub. Conch, here apparently meaning the shell. Cited in an incantation for a worm in the tooth (MS p. 170).

Huh. A general term for iguana. Its gall is a remedy for granulation of the eyelids, and its ashes will render Indians call ix hunpedzkin. It is of the size and form of a small lizard, with white and black spots and a shining body. It breeds in the forests and in old houses among the stones and is so poisonous that, when it touches a person, even on the garment, without biting or stinging, it kills completely and in so short a time that [the victim] does not last an hour. Nor is there time for any remedy. Its name in the language of the peoples a remedy for blood-vomit, dysentery, and spotted-macaw-spasm (Roys, Ethno-Botany, 62, 64, 208).

We also find the term chac-dzidzib-kik ("red-variegated-blood") in an incantation for the placenta (MS p. 176). Chac-dzidzib ("red-variegated"). Cardinalis cardinalis yucatanicus, Ridgway, Yucatán cardinal. Its feathers are a remedy for blood-vomit, dysentery, and spotted-macaw-spasms (Roys, Ethno-Botany, 62, 64, 208). We also find the term chac-dzidzib-kik ("red-variegated-blood") in an incantation for the lewd madness of seizure (MS p. 44).

Chac-ec. Substituted for chac-ek ("great-star"), which is defined as "morning star" (Motul Dict.). The chac-ec is a stingless reddish wasp, which nests in trees and makes an edible comb (Pacheco Cruz, Diccionario de la fauna yucateca, 97). It is, however, "chac-ek" that is cited in an incantation for snake-pulsation of the abdomen (MS p. 119). The context calls for either a bird or an insect.


Chapat ("centipede"). Here it appears only as part of the name of Kak-ne-chapat ("fire-tailed-centipede") in an incantation for ulcers (MS pp. 106, 109). See Glossary of Proper Names.

Chchel. Cyanocitta yucatanica, Dubois (Proc. Zool. Soc. Lond., 1883, p. 446), a jay. It was also the patronymic of the ruling family of Ah Kin Ch'el. Cited in an incantation for kaanpetkin-wasp-seizure (MS p. 61).

Chiichii. A bird of omen (Vienna Dict., f. 24r.). Cited in an incantation for jaguar-macaw-seizure (MS p. 10).

Chiuoh ("tartanula"). Said to be the same as couoh, which was also the patronymic of the ruling family at Champotón. The chiuoh is cited in incantations for tartanula-seizure, tartanula-bloody, and tartanula-blood (MS pp. 33-40, 42).

Ah chhuy ("he who holds something suspended"). Defined as any bird of prey (Motul Dict.). Today it is the name of the kite (Pacheco Cruz, Diccionario de la fauna yucateca, 129). Cited in an incantation for seizure characterized by erotic behavior (MS p. 45).


Ek-u-ne ("black-his-tail"). A very large snake, mottled gray and blackish. It is said to be dangerous, but the one I saw killed did not appear to inspire much fear (Pacheco Cruz, Diccionario de la fauna yucateca, 13). Cited in an incantation for a worm in the tooth (MS p. 168).

Hochh ("to drill"). A long bodied, ash-colored ant living in old tree trunks (Pacheco Cruz, Diccionario de la fauna yucateca, 139). The nest is a remedy for a skin complaint (Roys, Ethno-Botany, 175). Cited in an incantation for seizure, sore leg, hunpedzkin-vein or humor (MS pp. 86, 90, 97).

Hochh-can ("boring snake"). The contexts imply a poisonous serpent. Cited in incantations for hunpedzkin-seizure and a sore leg (MS pp. 86, 90), Holom, A insect, with a severe sting, resembling a wasp but larger. It builds a nest of clay or earth, and it is called an abejorro (Pacheco Cruz, Diccionario de la fauna yucateca, 146). A poultice made of its nest is applied for nightmare (Roys, Ethno-Botany, 85). Cited in incantations for eruptions, fever, seizure, and one concerning a fire (MS pp. 102, 154).

Hub. Conch, here apparently meaning the shell. Cited in an incantation for a worm in the tooth (MS p. 170).

Huh. A general term for iguana. Its gall is a remedy for granulation of the eyelids, and its ashes will render

Kanpetkin ("yellow-round-sun" or "yellow-round-kit-insect"). A large yellow wasp with a painful sting. It produces a round, flat comb (Pacheco Cruz, Diccionario de la fauna yucateca, 156). Cited in incantations for kanpetkin-seizure and other seizures (MS pp. 46, 48, 55, 57, 86); also for kanpetkin-poisoning (MS pp. 138-40, 143).

Ix kanaten-kin ("yellow-colored-kin-insect"). Probably the same as the ix kanaten described by Jacinto Cunil, who states that it is a caterpillar covered by "como plumas de gallina," not spines. It is round and about two inches long (letter, J. E. S. Thompson). Cited in an incantation for kanpetkin-seizure (MS pp. 47, 48, 50, 51, 54, 56, 60).

Ix kanaten-u ("yellow-colored-moon"). Since kin can also mean "sun," this might be a poetic fiction to contrast with Ix kanaten-kin. Nevertheless, such a contrast does actually exist in the plant names, like petkin ("round-sun") and pet-u ("round-moon") (Roys, Ethno-Botany, 275; Motul Dict., Span.-Maya). The latter item is "yerba trepadora para dolor de muelas." The kanaten-u is cited in incantations for kanpetkin-seizure and ulcers (MS pp. 47, 48, 50, 51, 54, 56, 60, 107).

Kin. Described as a variety of locust, light green, with a flat body and long rear legs. It often flies at night and brings good luck to the person or house on which it lights (Pacheco Cruz, Diccionario de la fauna yucateca, 163-64, pl. 1, fig. 10). Several towns are named for compounds of kin, such as Calkini, Numkini, Kini; and Kin is also a somewhat rare Maya patronymic. The kin insect is cited in an incantation for seizure (MS p. 85).

Ix ko. Ko means "the belly of an animal," "the crop of a bird," or it can be a plant name, Sonchus oleraceus, L. (?). We read of ix ko in the Rattle constellation. Sometimes the context seems to call for a bird, as when it is associated with the kite. It is also associated with the sky and clouds. Cited in incantations for seizures, ulcers, and a snake in the abdomen (MS pp. 10, 45, 50, 53, 54, 107).

Kokob. "There are other kinds of snakes called kokob, three or four yards long and as thick as a lance. They are very poisonous. Anyone who is bitten exudes blood from the whole body and from the eyes" (RY, I, 66). The description by colonial and modern writers generally describe it as "venomous in the hemotoxic manner, i.e. a pit-viper" (letter, E. W. Andrews). One modern writer, however, describes the kokob as a poisonous but inoffensive tree snake (Pacheco Cruz, Diccionario de la fauna yucateca, 163). It is cited in incantations for seizure and snake-pulsation of the abdomen (MS pp. 85, 117).

Kubul. Oriole. Cited in incantations for a sore leg, hunpedzkin-vein or -humor, and inflamed gums (MS pp. 91, 99, 173).

Kuk ("shoot, sprout"). In the Books of Chilam Balam kuk sometimes means "quetzal." Cited in an incantation for ulcers (MS p. 110).

Kul-sinic, or ku-sinic. "A certain black ant" (Vienna Dict., f. 125v.). Cited in an incantation for the placenta (MS p. 175).

Leum. "A certain species of spider" (Motul Dict.). It is today considered to be the same as the am (Pacheco Cruz, Diccionario de la fauna yucateca, 11). It is cited in an incantation for obstruction of the breathing passages (MS pp. 193, 201).

Lucum-can, or lucum. Angelworm. It is roasted, ground to powder, and mixed with atole or chocolate for a drink to cure an itching rash on the mouth or head (Roys, Ethno-Botany, 178). It is cited as a symbol of a contrast with Ix kantanen-kin. Nevertheless, such a contrast does actually exist in the plant names, like pet-kuk ("round-sun") and pet-u ("round-moon") (Roys, Ethno-Botany, 275; Motul Dict., Span.-Maya). The latter item is "yerba trepadora para dolor de muelas." The kanaten-u is cited in incantations for kanpetkin-seizure and ulcers (MS pp. 47, 48, 50, 51, 54, 56, 60, 107).

On a high pyramid at Izamal was a shrine and an idol named Kin-ich-kak-mo ("sun-eye-fire-macaw"), and here at midday a macaw flew down and consumed the sacrifices with fire. Whenever there was a pestilence or great mortality, many people came bringing offerings (Lizana, Historia de Yucatán, f. 4v). Also a macaw bearing a flaming torch is portrayed on page 40b of the Dresden Codex, apparently as a symbol of drought (thompson, Maya Hieroglyphic Writing: An Introduction, 270).

Oo. Stated to be a "bird" and so implied in the contexts here, although sometimes, perhaps, a mythical bird. Insects, however, are often ritually designated "birds" in this manuscript. Cited in an incantation for traveler-seizure (MS pp. 17-19, 22, 24). It is also the name of a seizure (oo-tancaz) (MS pp. 47, 50-52, 54, 56, 57, 60).

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 (Pacheco Cruz, Diccionario de la fauna yucateca, 323). There is also a tancas-ik, which I would translate as "seizure-wind" (Redfield and Villa, Chan Kom, 169). Nevertheless, it must be admitted that some of the modern evil winds (ik) are ascribed to the noun macau or to tancas ("seizure"). We are told of the bird of the high forest (Pacheco Cruz, Diccionario de la fauna yucateca, 232). There is also a tancas-ik, which I would translate as "seizure-wind" (Redfield and Redfield, "Disease and Its Treatment in Dzitas, Yucatán," 62).


Kini; and Kin is also a somewhat rare Maya patronymic. The kin insect is cited in an incantation for seizure (MS p. 85).

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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 (Pacheco Cruz, Diccionario de la fauna yucateca, 301). Cited in an incantation for gut (MS p. 91).

Ix paklah-actun. This name is associated with those of snakes, and it could well mean "cave-lurker." Cited in an incantation for seizure (MS p. 85).
Pap, or paap ("that which stings like chile"). Yucatán brown jay, Psilorhinus mexicanus vociferus, Cabot (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 318). The colors red and white are probably only ritual terms; but it is harder to tell what is meant by "8,000 pap-jays." We are reminded of an idol in the form of a woman at Tahdziu, which was named Hun-pie-dzu ("8,000 cow-birds"). (Roys, Political Geography of the Yucatán Maya, 76). The pap-jay is cited in incantations for complaints associated with the kanpetkin-wasp and for expelling the placenta (MS 47, 50, 53, 55, 57, 61).

Pay. Conopatus tropicalis, Merriam (Goldman), zorroto. The context, however, seems to call for something like a bezor stone, rather than a skunk. Possibly ppay ("a powder or something crushed into small particles") is intended. In any case, pay is cited in an incantation for "kanpedzkin (kanpetkin-wasp?) at a man's head (MS p. 137).

Pepem, or pepen ("butterfly"). Cited in an incantation for chipping a flint point (MS pp. 187, 197). We also read of the pepem-kam ("butterfly-shell-head"), which seems to be a figurative term for some part of the throat, possibly the uvula. Cited in an incantation for asthma (MS p. 74).

Pipican. The context calls for some fauna that is considered to be an irritant. Possibly the pic-can is meant. Identified by Pacheco Cruz (Diccionario de la fauna yucateca, 217) as Magazoma elephas. This is a flying insect, six to ten centimeters long, injurious to cattle. "Certain large bugs, which, they say, fiercely sting serpents" (Motul Dict.). The pipican is cited in an incantation for inflamed gums (MS pp. 172-73).

Ppot-sinic ("downy-ant"). A black, stingless ant often seen on the kitchen table (Pacheco Cruz, Diccionario de la fauna yucateca, 230). Cited in an incantation for eruptions, fever, and seizures (MS p. 104).


Sibis. "Wood-louse or the dust made by it" (Pérez Dict.). Ah sibis, however, is defined as a large green fly or gadfly, which infects wounds and produces worms (Vienna Dict., f. 148r.). The sibis is cited in an incantation for a worm in the tooth (MS p. 167).

Sianan ("stretched out"). Scorpion. Hadrurus aztecæ (Pacheco Cruz, Diccionario de la fauna yucateca, 338, pl. 1, fig. 15). There is an incantation to charm a scorpion (MS pp. 160-61).

Sinic. Apparently a general term for a certain type of ant. Cited in an incantation for hunpedzkin-seizure (MS p. 86).

Sipip. Not found elsewhere. In view of the occasional doubling of a syllable, this might indicate the Sip. The Sip was a hunter's god with the form of a small deer (Redfield and Villa, Chan Kom, 117). Pig ("the fat of a fowl"), however, is part of the name of the ek-pip-hawk. In an incantation for various seizures the sipp is associated with the ko-bird of the sky and clouds, which suggests something like the ek-pip (MS p. 10).

Ix tacay. Myozetes similis superciliosus, Bonaparte. Mexican large-billed tyrant, Couch's kingbird (Bull. Mus. Comp. Zool., Harvard [1916], Vol. L, p. 133). In an incantation for a certain wasp-seizure we read of "8,000 tacay-birds" (MS pp. 47, 61). In another, we find it cited for the placenta (MS p. 179).

Ti. Probably an insect, from its context. It is associated with the uk-louse and the tup-chac-wasp in an incantation for the placenta (MS p. 177).

Tok-pap ("flint-jay"). Cited in an incantation for hunpedzkin-seizure (MS p. 89).


Tup-chac, or tup-chaac ("stop the rain")? A large ash-colored wasp, which nests in trees, Its sting is severe (Pacheco Cruz, Diccionario de la fauna yucateca, 240). Cited in incantation for various seizures, kanpedzkin-wasp (MS pp. 48, 54, 55, 86, 138-39, 177).


Uhctun. Although it is called a "bird," the context suggests a flying insect. Cited in an incantation for wasp-seizure (MS pp. 48, 54). Xacat-be ("road-jumper"). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-eruption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42).


Xoc, or xooc. Shark. (San Francisco Dict., Maya-Span.). Part of the name Chac-uayab-xoc. See Glossary of Proper Names. (MS p. 113). Xulab. A stinging ant (Motul Dict.). Found in moist places. These ants move in battalions, invade houses, and destroy bees. Designated Atta barbata (Pacheco Cruz, Diccionario de la fauna yucateca, 308). An eclipse of the moon was ascribed to the sting of these ants (Sánchez de Aguilar, Informe contra idolomus cultores del obispado de Yucatán, 122), but this was due to confusing them with the name of the morning star, Venus, which is still named Xulab in eastern Yucatán (Thompson, "Ethnology of the Mayas of British Honduras," 63). The xulab is cited in an incantation for asthma (MS p. 67).

Xux. A general term for wasp. Its nest is cited in an incantation for a worm in the tooth (MS p. 171).

Uoh, or ix uoh ("glyph, " "to write, " "sound of falling water"). Apparently a super-tarantula. See Glossary of Proper Names. Cited in an incantation for kanpetkin-wasp-seizure (MS pp. 48, 51-53, 56, 58).

Xacat-be ("road-jumper"). An ash-colored or brown insect resembling a locust (Pacheco Cruz, Diccionario de la fauna yucateca, 275). Cited in an incantation for "tarantula-seizure" and "tarantula-eruption," where it is repeatedly called a "bird" (MS pp. 33-35, 37, 40, 42).


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Xux. A general term for wasp. Its nest is cited in an incantation for a worm in the tooth (MS p. 171).

Xahum ("green bird"). Apparently a name for the quetzal (Roys, Chilam Balam de Chumayel, 63). Cited in incantations for a sore leg, hunpedzkin-vein or -humor, and ulcers (MS p. 91, 94, 99, 110).
Ac-unic-ik ("dwarf-wind" or "turtle-man-wind"). A relief figure corresponding to the latter appears on the Iglesia at Chichén Itzá. The name is cited in an incantation for erotic-seizure (nicte tancha) (MS p. 32). Ac-ek ("turtle-star") was the name of a constellation composed partly of the stars of our Gemini (Motul Dict.).

Ix Ahau-na ("palace-lady"). She is said to come into the heart of the sky and is associated with a "cenote lady." (x tan dzonot) Cited in an incantation for certain ulcers (x-chac anal kak) (MS p. 109). Anom. Defined as "the first man, Adam" (Motul Dict.). In compounds, however, it sometimes seems to imply humanity in general. See Hun-yah-ul-anom.

Bacab. One of the four deities stationed at the four world-quarters. They were sky bearers and apparently had other functions as well (Roys, The Indian Background of Colonial Yucatán, 74-75; Thompson, "Sky Bearers," 211, 215, 235-36; Maya Hieroglyphic Writing, 10, 85-86, 116, 124; Landás "Relación," 135). They often appear in this manuscript. Cited in incantations for seizures (MS pp. 9, 10, 22, 26, 45), obstruction of the breathing passages (u yizan coc) (p. 72), snake-pulsation of the abdomen (pp. 116-17, 120, 122), wasp-poisoning (kanpedzkin yah) (p. 140), birth of the flint (u zihl tok) (pp. 183-88). The word bacab is defined in the Motul Dictionary as representante ("actor") and zingles. J.E.S. Thompson (letter) notes that the latter could well be intended for zingales, apparently the equivalent of zincali, meaning either "gipsy" or "strolling player." The San Francisco Dictionnary (Span.-Maya) gives bacab as the Maya word for representante.

Ix Bolon-can ("lady nine-sky" or "lady nine-snake"). Cited in an incantation for traveler-seizure (ah oc tancha) (MS pp. 17, 18).

Ix Bolon-che ("lady nine-" or "many-trees"). Cited in an incantation for tarantula-eruption (chihauh kok) (MS pp. 33, 41). Bolon-che, however, has been reported as a plant name. Bolon-choch ("nine-" or "many-releases"). Cited in an incantation for traveler-seizure (ahoc tancha) (MS p. 19). Here the context seems to indicate a proper name.

Bolon-chochhol ("nine-" or "many-times-salted"). Cited in an incantation for tarantula-eruption (chihauh kok) and tarantula-seizure (chihauh tancha) (MS p. 41).

Bolon-hobon ("many color"). Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124). Ah Bolon-hobon is defined as "accomplished painter" (Motul Dict.).

Ix Bolon-puc. Ix Bolon-pucil ("lady nine-" or "many-hills"). Associated with the names of known deities. Cited in incantations for a pathology of the breathing passages (u yizan coc), for ulcers (x-chac anal kak), to cool a drill (zizcunah haxan), and to chip a flint point (u zihl tok) (MS pp. 77, 107, 149, 198). Bolon-sut-ni-cal ("lady many-neck-turns"). Possibly a plant name. Cited in an incantation for a rattlesnake in the abdomen (ahau can tu nak uinic) (MS p. 124).

Bolon-ti-ku ("nine-gods"). The well-known deities of the nine underworlds, or lords of the night (Thompson, Maya Hieroglyphic Writing, 12, 54, 210). Cited in incantations for asthma (u yizan coc) (MS pp. 64, 75), snake-pulsation (can tippte) (p. 121), kanpedzkin at the head of a man (kanpedzkin tu pol uinic) (pp. 135-36).

Ah Bolonte-uitz ("lord nine-mountains"). We are reminded of a site named Bolonoppel-uitz, or Bolonte-uitz, and of Salinas de los Nueve Cerros on the Chixoy River (Roys, Chilam Balam of Chumayel, 64, 121, 139). Ah Bolonte-uitz is cited in an incantation for a pathology of the breathing passages (u yizan coc) (MS p. 79).


Ah Can-chakan ("lord high-savanna" or "lord-savanna-snake"). X-canchakan appears on the maps as a rural site between the railroad and the ruins of Mayapán. Ah Can-chakan is cited in an incantation for an asthma (u yizan coc) (MS p. 78).

Ac-uinic-ik ("dwarf-wind" or "turtle-man-wind"). A relief figure corresponding to the latter appears on the Iglesia at Chichén Itzá. The name is cited in an incantation for erotic-seizure (nicte tancaz) (MS pp. 17, 18).

Ix Co-pauah-ek. The prefix is feminine. Co could mean "tooth" or "beak," but in this manuscript it usually signifies "mad," "fierce," or "lewd." Paual is an untranslated element in the name of the important Paualtun. Ek can mean "star," "black," or "tumor." It is also the name of the logwood tree. Ix Co-pauah-ek is cited in an incantation for asthma (u yizan coc) (MS p. 69).

Ix Co-tancaz-ek ("lady mad-seizure-star" or "tumor"). Cited in an incantation for a certain seizure (balam mo tancha) (MS p. 8).
Ix Co-ti-pan. If it were Ix Co-ti-pam, it could mean "indecent-young-woman." Cited in an incantation for a seizure (ah oc tancaz) and associated with an arbor (dzulbal) (MS p. 24).

Ix Cucul-patz-kin ("lady sun-stroke"). Cited in an incantation for tarantula-eruption (chiuoh kak) and tarantula-seizure (chiuoh tancaz) (MS p. 41).

Ix Culum-can ("culum-snake," "culum-shoot," or "culum-of-the-sky"). I can find no meaning for culum. The name is associated with several terms that might indicate celestial phenomena. Ix Culum-can is cited in an incantation for asthma (u ziyen coc) (MS p. 69).

Ix Culum-chacah. Chacah is the common gumbolimbo tree. Here, too, there is an association with celestial phenomena. Cited in an incantation for certain ulcers (x-chac anal kak) (MS pp. 107, 109). One of the terms for ulcer or tumor is ek, which can also mean "star."

Cum Ahau ("seated lord"). This could well be the same as "Cumbau," identified as "Lucifer, the prince of the devils" (Motel Dict.). Here the name is associated with the kanchhah-snake and, less closely, with a "place of great putrefaction." Cited in an incantation for snake-pulsation in the bowels (can tippte tu nak uinic) (MS p. 131). The underworld was characterized by its stench.


Chacal Ahau ("red lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Chacal Ix Chel ("red Ix Chel"). Cited in an incantation for jaguar-macaw-seizure (balam mo tancaz) (MS p. 194).

Chacal Itzamna ("red Itzamna"). Cited in an incantation for asthma (u ziyen coc) (MS p. 65). See Itzamna.

Chacal Ix Chel ("red Ix Chel"). Cited in incantations for jaguar-macaw-seizure (balam mo tancaz) and asthma (u ziyen coc), and a pathology of the breathing passages (u ziyen coc, u ziyen am) (MS pp. 4, 65, 81, 158). See Ix Chel (under "I").

Chololoy ("great-" or "red-beast-of prey"). One of the words for "jaguar," but also the name of a certain evil spirit (demonio) (San Francisco Dict., Maya-Span.). Cited in an incantation for the placenta (u pedzil ibin) (MS p. 176).


Chac-mumul-ain ("red-" or "green-muddy-crocodile"). Associated with Chac-uayab-xoc here and in one of the prophecies (Roys, "The Prophecies for the Maya Tuns," 166). Cited in an incantation for ulcers (x-chac anal kak) (MS p. 113).

Chac Pauahtun ("red Pauahtun"). Cited in an incantation for tarantula-eruption (chiuoh kak) (MS p. 34). See Pauahtun.

Chac-Pauahtun Chac. This name suggests a close relationship, almost an identity, of the four Pauahtuns with the four chacs, or rain gods. Chac Pauahtun Chac is cited in an incantation for macaw-seizure (mo tancaz) and in one for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS pp. 29, 49). In the latter we find a mention of the house of one of the rain gods, which is said to lie beyond the east horizon.

Chac-petan-kin ("great-" or "red-rounded-sun"). Associated with a star name and the snake-rattles-constellation (tzab ek). Cited in an incantation for a fire (kak) (MS p. 154).

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 ziyen coc) (MS p. 81), and for the placenta (u pedzil ibin) (p. 175).

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).

Chuun. One of the Maya day names and associated with a monkey-god (Thompson, Maya Hieroglyphic Writing, 80). Ah Chuun, however, is defined as "artisan," and in the Chumayel manuscript chuun seems to mean "industry." Yuxal-Chuun ("green-rain-Chuun") is the "aspect" of a Katun 12 Ahau (Roys, Chilam Balam of Chumayel, 158). Gates ("Commentary upon the . . . Pérez Codex," 30) reproduced a glyph from the Paris Codex combining the elements yax and Chuun. We find a glyph of this description in the Dresden Codex (p. 34c; Zimmerman, Die Hieroglyphen der Maya-Handschriften, Glyph 75:1331; Thompson, A Catalog of Maya Hieroglyphs, 47, 123, Glyph 74:521). Chuun is cited in incantations to charm a scorpion (u thanil zinan tu chibal lae) and for a worm in the tooth (x-nok ti co) (MS pp. 160, 164).

Ekul Aha ("black lord"). Cited in an incantation for obstruction of the breathing passages (kal cab) (MS p. 194).

Ekel Ix Chel ("black Ix Chel"). Only in the Bacabs manuscript have I found a black aspect of this goddess. Cited in an incantation for a pathology of the breathing passages (u ziyen coc) (MS pp. 77, 81). See Ix Chel (under "I").

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Ix Hun-lah-dzib ("lady all written," or "painted"). Cited in an incantation for hunpedzkin-seizure (hunpedzkin tancaz) (MS p. 83).

Ix Hun-lah-uoh ("lady unique-all-glyph"). (MS p. 83).

Ix Hun-meklah ("lady all-embracer"). Apparently associated with celestial phenomena. Cited in an incantation for asthma (u ziyan coc) (MS p. 69).

Ix Hun-petah-kin ("lady unique-circular-sun"). Apparently a play on the syllables of the word hunpedzkin (a certain wasp). Cited in an incantation for hunpedzkin at a man's head (hunpedzkin tu pol uinic) (MS p. 136).

Ix Hun-petah-akab ("lady unique-circular-darkness"). Possibly an improvised term for a rhetorical contrast to the preceding name. (MS p. 136).

Hun-pic-ti-ku ("8,000-gods"). Apparently a figurative expression meaning all the countless deities. We are reminded of a god at Izamal named Hunpic-toc (Hunpic-tok) ("8,000-flints"), and of a deity at Tzahdziu called Hunpic-dzu ("8,000-cowbirds") (Thompson, Maya Hieroglyphic Writing, 87; Roys, Political Geography of the Yucatecan Maya, 76). Hun-pic-ti-ku is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS pp. 77-78).

Hun-pic-ti-uoh ("8,000-uoh"). The uoh is not identified, but this expression is associated with the pap-jay, Tix Ho-dzacab ("lady five-generations") (Thompson, Maya Hieroglyphic Writing, 12, 133-34).

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Hub-tun Ahau ("lord stone-conch"). Cited in an incantation for a "worm in the tooth" (x- nok ti co) (MS p. 170). Cf. Thompson, Maya Hieroglyphic Writing, 12, 133-34.

Ix Hun-acay-kik (Ix Hun-hacay-kik) ("lady unique-slippery-blood"). Said to be in the heart of the sky. Cited in an incantation for a kapedzkin (-wasp) at the head of a man (kapedzkin tu pol uinic) (MS p. 134).

Ix Hun-acay-olom ("lady unique-slippery-clotted-blood"). (kanpedzkin tu pol uinic) (MS p. 134).}

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Ix Hun-tip-tzab (Ix Hun-tipp-tzab) ("lady unique-pulsating-rattles constellation"). Cited in an incantation for fire (u thanil kak) (MS p. 154). Associated with other celestial phenomena.

Ix Hun-tipplah-can ("lady unique-pulsating-sky"). Cited in an incantation for snake-pulsation-of-the-abdomen (can tippte) (MS p. 116).

Ix Hun-tzlep-akab ("lady unique-inclination-of-the-night"). Meaning two hours after midnight (ix hunpedzkin tancaz) (MS p. 83).

Ix Hun-tzlep-kin ("lady unique-inclination-of-the-sun" or "-day"). Meaning two o'clock in the afternoon.

Cited in an incantation for hunpedzkin-seizure (ix hunpedzkin tancaz) (MS p. 83).

Hun-yah-ual-anom ("unique-enemy-of-Anom"). Anom was the name of "the first man, Adam" (Motul Dict.).


Hun-yah-ual-anomob ("unique enemy of Anoms"). Apparently meaning the enemy of the human race.

Cited in an incantation for the placenta (u pedzil ibin) (MS pp. 176, 177).


Hun-yah-ual-unicob ("unique enemy of men"). (MS p. 176, 178).

Ix Hun-ye-ta ("lady unique-point-of-the-flint-lancer"). Cited in incantations for hunpedzkin-seizure (ix hunpedzkin tancaz) and for eruptions and fevers (u pedzil kaloob, chacuil tancazoob) (MS pp. 83, 101). The mother of a personified disease.

Ix Hun-ye-ton ("lady unique-point-of-the-genital"). (MS p. 83, 102). It seems inconsistent to find such an expression as a feminine name, but the context refers to it as the name of the mother of a personified disease. This and the preceding expression seem to be associated with Hun Ahau, the ruler of the katun of that name; and that katun was indeed a bad one (Roys, "The Maya Katun Prophecies," 40, 51).

Itzam-cab ("earth-lizard"). I suggest that this was the earth monster and take this to be the same name as Itzam-cab-ain ("earth-lizard-crocodile"), although Beltran (Arte de el idioma maya, 230) defines it as a "whale." The Chumayel manuscript, however, writes it Itzam-kab-aan ("lizard-with-crocodile-legs"), and states that it was fecundated by Ah Uuc-chek-nal ("lord seven-fertilizer-of-the-maze") (Roys, Chilam Balam of Chumayel, 101). Itzam-cab is cited in incantations for asthma (u ziyan coc) (MS p. 82), cooling water on the fire (u zizcunabal ha ti kak) (pp. 145, 147), and the placenta (u pedzil ibin) (pp. 174, 176-79).

Itzam-kan. Itzam means "lizard" and kan ("yellow" or "cord") is also a word for lizard in other languages of the Maya stock. Here Itzam-kan would appear to be a bad pun on Itzam-caan ("sky-lizard"). See the Dresden Codex, pp. 4 and 74. Other equally bad puns are not unusual in our manuscript. Itzam-kan is cited in an incantation for an obstruction of the breathing passages (kal cab) (MS pp. 189-93). Another play on the name, Itzam-caan, is to be found in an account of a deified ruler of Izamal. When asked who he was, he replied "Itz en caan, Itz en muyal" ("I am the dew, or essence, of the sky and the clouds") (Lizana, Historia de Yucatan, cap. 2, f. 3r.). Surely this is a play on the words, Itzam-caan ("sky-lizard") and Itzam-muyal ("cloud-lizard") much like what we find here.

Itzam-na ("lizard-house"). See Chacal Itzamna, Ekel Itzamna, Kanal Itzamna. No Sacal ("white") Itzamna is mentioned. Thompson (Maya Hieroglyphic Writing, 11) explains the Itzamnas as four celestial monsters often represented as alligators or lizards. These celestial monsters are deities of the rain and of the crops and food.

Ix Chel. Chel is the word for "rainbow," but I do not know whether or not there was any association in Maya mythology. She was a goddess of medicine, childbirth, weaving, and probably erotic love. Strangely enough, in this manuscript she is on one occasion called "virgin IX Chel." As a patroness of medicine, her shrine on Cozumel Island was one of the three most important centers of pilgrimage for both the Mayas and the Tabasco Chontals, although many people went there to obtain forgiveness for sin (Roys, Scholes, and Adams, "Report and Census of the Indians of Cozumel, 1570"); Scholes and Roys, The Maya Chontal Indians of Acalan-Tixchel, 57, 395; Roys, The Indian Background of Colonial Yucatan, 25, 77-78, 94-95, 109; Roys, Political Geography of the Yucatan Maya, 54. The worship of IX Chel and the related cults in Mexico have been covered in the past by Thompson ("Sky Bearers," "The Moon Goddess in Central America," and Maya Hieroglyphic Writing, 47-48, 83), and he has more recently identified her glyph and pictures and noted her activities as portrayed in two of the hieroglyphic codices (Thompson, "Symbols, Glyphs, and Divinatory Almanacs," 349-64). See also Chacal IX Chel, Ekel IX Chel, Kanal IX Chel, and Sacal IX Chel.

Jesus Mary. This appears twice, apparently only as an exclamation and not related to the context, in an incantation for an obstruction of the breathing passages (MS pp. 206-207).

Kak-ne-chapat ("fire-tailed-centipede"). One description of the chapat is that it is only a certain worm or caterpillar found in wet places (Pacheco Cruz, Lexico de la fauna yucateca, 52). It is, however, also (apparently a misprint for ah-uuc-chapat) as a "serpent with seven heads." Seler (Gesammelte Abhandlungen, IV, 742-43, 747) illustrates the centipede in Mexican art but states that he has not found it in the Maya codices. Kak-ne-chapat is cited in an incantation for ulcers (x chac alan kak) (MS pp. 106, 109), Ulcers, although they have a special name, could be considered to be an eruption (Maya, kak), and kak is a homonym meaning "fire" also.

Kak-tamay. Since it is cited in an incantation for ulcers (x chac alan kak) (MS pp. 106, 109), this appears to be a reference to the term kak-tamay-ek, which could mean literally "fire-ill-omened-star" or "ulcer." Both terms, however, are defined as meaning "carbuncle" and "a fabulous monster." (See Beltran, Arte de el idioma maya, 227) states that it was fecundated by Ah Uuc-chek-nal ("lord seven-fertilizer-of-the-maze") (Roys, Chilam Balam of Chumayel, 101). Itzam-cab is cited in incantations for asthma (u ziyan coc) (MS p. 82), cooling water on the fire (u zizcunabal ha ti kak) (pp. 145, 147), and the placenta (u pedzil ibin) (pp. 174, 176-79). We are reminded of the word carbuncle, which can mean either a boil or a semiprecious stone.

IX Kak-yol-mat ("lady fire-heart-mat"). Cited in an incantation for snake-pulsation of the abdomen (can tippte) (MS p. 120).

Kanal Ahau ("yellow lord"). Cited in an incantation for an obstruction of the breathing passages (kal cab) (MS p. 194).

Kanal IX Chel ("yellow IX Chel"). Only in this manuscript have I found a yellow aspect of this goddess. Sacal ("white") IX Chel and Chacal ("red") IX Chel are more familiar figures, both in colonial Maya
Ix Ko-ti-tzab ("lady ko [-bird?]-in the rattles-constellation"). Possibly the name of a star. Cited in incantations for ulcers (x- chac anal kak), and a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS pp. 107, 124). Cf. ix ko in Glossary of Fauna Names.


Ix Kuk-nab ("lady water-lily-bud" or "sprout"). For the water-lily in Maya symbolism, see Thompson, Maya Hieroglyphic Writing, 89, 115, 134, 136. Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22).

Ix Ma-uay ("lady detrimental-one"). Characterized as "she who keeps closed the opening in the earth." Cited in an incantation for jaguar-macaw-seizure (balam mo tancaz) and a pathology of the breathing passages (u ziyan coc) (MS pp. 9, 10, 81).

Kanal Ix Chel is cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 110).


Ix Kan-kib-te ("lady yellow-wooden-heater"). Kin can mean "to heat"; -ib implies the instrument of an action; and -te is a common suffix indicating that an object is of wood. Cited in an incantation for snake-pulsation of the abdomen (can tippte) (MS p. 120).

Ix Kan-kib-tun ("lady yellow-stone-heater"). MS p. 120.

Ix Kan-kinin-te ("lady yellow-ciruela-wood"). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 78). It is associated with the chi-plum, or nance.

Ix Kan-kinin-tun ("lady yellow-stone-pillar" or "-stone"). MS p. 78.

Ix Kantanen-u. See Glossary of Fauna Names. Here the context seems to call for a proper name. Cited in an incantation for ulcers (x- chac anal kak) (MS p. 107).


Kin Chac Ahau ("sun great lord"). A title of Colop-u-uch-kin. Cited in incantations for traveler-seizure (ah oc tancaz), and kanpedzkin at a man's head (kanpedzkin tu pol uinic) (MS pp. 17, 18, 45, 134).

Kin Chac Ahau Canal ("sun great lord on high"). Cited in an incantation for a kanpedzkin-wasp at a man's head (kanpedzkin tu pol uinic) (MS pp. 136, 139).


Ix Ko-ti-tzab ("lady ko [-bird?]-in the rattles-constellation"). Possibly the name of a star. Cited in incantations for ulcers (x- chac anal kak), and a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS pp. 107, 124). Cf. ix ko in Glossary of Fauna Names.

Ix Moson-cuc ("lady whirlwind," or "lady whirling-squirrel"). Cited in an incantation for ulcers (x- chac anal kak) (MS p. 109).
Oxlahun-calab ("13x160,000"). Cited in an incantation for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS p. 59).

Oxlahun-ti-kuob ("thirteen-gods"). The deities of the thirteen heavens and those representing the thirteen coefficients of the day names (Thompson, Maya Hieroglyphic Writing, 10, 12). Cited in incantations for tarantula-eruption (chiuoh tancaz: under nicte tancaz) and kanpedzkin-wasp-seizure (MS pp. 34, 39, 49, 51, 52, 53, 56, 58). In most cases it is the words or commands of these deities that are cited. Note that the plural form, -kuob, is employed. Elsewhere it is usually written Oxlahun-ti-ku.

Oxlahun-tun-muyal ("supreme-jeweled-cloud"). This translation is made from a figurative meaning of oxlahun, and not its usual one, which is "thirteen." It is apparently a reference to the sparks in a cloud of smoke from a fire. Cited in an incantation for a fire (u thanil kak) (MS p. 150).

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 changing winds" (Thompson, Maya Hieroglyphic Writing, 161: Roys, Ch ilam 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.

Ix Pic-tzab ("lady 8,000-" [or "countless-" rattle"]). Associated with other celestial phenomena and obviously referable to the snake-rattles-constellation called Tzab. Cited in an incantation for a fire (u thanil kak) (MS p. 154).

Tix Pic-dzacab. ("lady 8,000-" [or "countless-" generations"]). Apparently a paraphrase of the familiar expression, bolon dzacab ("nine" or "many generation"), meaning "eternal." Cited in an incantation for the pathology of the breathing passages (u ziyan coc) (MS p. 75).

Saba-yol. The context indicates a star name. Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 160). Zinan-ek ("scorpion-star") is the name of a constellation (Motul Dicct.).


Sacal Itzamna ("white Itzamna"). Associated with Sacal Ix Chel. Cited in an incantation for a pathology of the breathing passages (u ziyan coc) (MS p. 76). See Itzamna.

Sacal Ix Chel ("white Ix Chel"). Cited in incantation for a pathology of the breathing passages (kal cab) and to charm a spider (u ziyan am) (MS pp. 81, 158). See Ix Chel, under "I.

Sac-mumul-ain ("white-muddy-crocodile"). In the Tizimin manuscript, we read of Chac-("red") mumul-ain (Roys, The Prophecies for the Maya Tuns, 166). Mumul is also defined as a dark ring around the sun or moon, a sign of rain (Motul Dicct.). Sac-mumul-ain is cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22).

Sac Pauahtun ("white Pauahtun"). Cited in an incantation for kanpedzkin-wasp (at a man's head (kanpedzkin tu pol uinic) (MS pp. 38, 138). Here Sac Pauahtun is said to be a "bird of tiding" (mut), but I suspect that this is an error of the scribe. See Pauahtun.


Som-ch'in, Som-pul ("sudden hurling, sudden casting," at the place of). Cited in an incantation for tarantula-eruption (u thanil zinan) and kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS pp. 34, 39, 49, 51, 52, 53, 56, 58). In most cases it is the words or commands of these deities that are cited. Note that the plural form, -sak, is employed. Elsewhere it is usually written Oxlahun-ti-kiu.

Som-m-chin, Som-pul ("sudden hurling, sudden casting," at the place of). Cited in an incantation for tarantula-eruption (u chiuoh kak), kanpedzkin-wasp-seizure (kanpedzkin tancaz), and a pathology of the breathing passages (u ziyan coc) (MS pp. 43, 60, 78).

Som-pul-acat ("suddenly-cast-seed-capsule"). Cited in an incantation for a rattlesnake in the abdomen (ahaucan tu nak uinic) (MS p. 124). Suhuy-kak ("virgin-fire"). The spirit of the new fire and goddess of healing and young girls. She was the deified daughter of a ruler and founded a religious order of virgins (Coggolludo, Historia de Yucatán, bk. 4, ch. 8). Cited in an incantation to charm a scorpion (u thanil zinan) (MS p. 161).

Ah Tabay ("lord deceiver"). A hunters' god, not to be confused with Ix Tabay, a modern malign female forest-spirit (Landas's "Relacion," 155). Cited in an incantation for a pathology of the breathing passages (u ziyan coc) and for ulcers (x- chac anal kak) (MS pp. 77, 107).


Ti-cal-puc ("at-the-dwelling-on-the-hill" or "of the mouse"). Associated with Ix Moson-euc in an incantation for ulcers (x- chac anal kak) (MS p. 107). Apparently an assonance was sought for the rhetorical effect. Ix Ti-ho-tzab ("lady at-the-five-rattles" or "fifth-rattle"). Said to be at the fifth layer of the sky and evidently associated with the snake-rattles-constellation (Tzab). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22). This association with a traveler suggests that the constellation may have served as a guide at night.

Tzab ("the snake-rattles-constellation," defined by Motul Dicct. as the Cabrillas, or Pleiades). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22). This association with a traveler suggests that the constellation may have served as a guide at night. Tzab ("lady at-the-five-rattles" or "fifth-rattle"). Said to be at the fifth layer of the sky and evidently associated with the snake-rattles-constellation (Tzab). Cited in an incantation for traveler-seizure (ah oc tancaz) (MS p. 22). This association with a traveler suggests that the constellation may have served as a guide at night.

Uaxac-yol-kauil ("eight-heart-of-food"). Cf. Kauli. This may be one of the appellations of the maize god (Thompson, Maya Hieroglyphic Writing, 269, 286). In an incantation for traveler-seizure (ah oc tancaz) (MS p. 25) this name is associated with the opening in the earth and with Ix Hun Ahau, the mistress of Metnal, the underworld. Ix Ma-uay ("lady detrimental-one"), who is elsewhere cited in a very similar
context, is not mentioned here. Could they be the same?


Ix Uoh, or Uoh. A proper name associated with chiuoh ("tarantula"). Uoh is also associated with the sky and clouds and with Sac Pauahtun. Sometimes Uoh is invoked. Cited in an incantation for tarantula-seizure (chiuoh tancaz) (MS pp. 34, 35, 38, 42).


Ah Uuc-calam ("lord seven-calam-snake"). The word calam is defined as "excessive." Ah Uuc-calam is cited in an incantation for ulcers (x- chac anal kak) (MS p. 110). Cf. calam, Glossary of Fauna Names.

Uuc-metlah-Ahau ("seven-timid," or "refused lord"). In this manuscript the Maya th is often written t. Associated with a needle and a sieve. Uuc-metlah-ahau (Uuc-methlah Ahau) is cited in an incantation for kanpedzkin-wasp-seizure (kanpedzkin tancaz) (MS p. 59).

Ah Uuc-ti-cab ("lord seven-earth"). Cited in an incantation to charm a spider (u ziyam am) (MS p. 157). This is possibly an earth monster (Thompson, Maya Hieroglyphic Writing, 276).

Ah Uuc-yol-sip ("lady seven-heart-of-Sip"). Associated with Kak-ne-chapat ("fire-tailed-centipede") in an incantation for ulcers (x- chac anal kak) (MS p. 107).

Yaxal Chac, or Yax-haal Chac ("green-water rain god"). Rain is colored green in the Maya codices. Yaxal Chac is the celestial patron of several katun periods in the Books of Chilam Balam (Roys, Chilam Balam of Chumayel, 77, 132-34, 151; "The Maya Katun Prophecies," 30, 37; Thompson, Maya Hieroglyphic Writing, 61, 261). Ix Ma-uuy (q.v.) is said to be the guardian of Yaxal Chac, possibly implying that she is at the point underground where the rain water stops and where Metnal, the underworld, begins. Yaxal Chac is cited in incantations for asthma (u ziyam coc), humpedzkin-seizure (humpedzkin tancaz), and fire biting on wood (u thanil kak nach che) (MS pp. 81, 89, 154).

Yum Ho-can-lub (Yum Hol-can-lub) ("father four-resting-places"). The lub is the place, or the erect flat stone, where the traveler rests his pack at the crossroads. Cf. Ix Hol-can-be. Yum Ho-can-lub is cited in an incantation for traveler seizure (ah oc tancaz) (MS p. 19). Cf. Ix Hol-can-be, which has the feminine prefix.
The kan chah is described as a large nonpoisonous snake, and its name, "orange red drop," suggests strongly that it was red spotted. Here, apparently, it is cited as a symbol of the blood sacrifice mentioned in the following lines.

The acantun ("stone set up on a foundation") was a monument, also considered to be a god, erected to honor the birth of each New Year at one of the four ritual entrances to a town and anointed with the blood of worshipers. Acantuns were also set up at the four cardinal points around the fenced hut where the idol makers smeared them with their own blood. In these pages we shall read of splotches of blood on an acantun. (Cf. Landa's "Relación de las cosas de Yucatan," 146 47, 308 309; Roys, The Book of Chilam Balam of Chumayel, 111 14.) I surmise that the "arbors" elsewhere mentioned in this manuscript were considered to be ceremonial huts, like those used by the idol makers.

These appellations, Can yah ual kak, Ix Ma uay, and Ix Mac hol cab, recur in the manuscript, but they are hard to explain. It has been suggested that they are associated with an opening in the earth leading down to Metnal, the underworld (communication, J.E.S. Thompson). From two copies of a colonial Maya calendar we can piece out what may be a reference to such an opening. "[On the day of] Hun Ahau comes forth a fearful [stench of] putrefaction from Metnal" (Tizimin MS, p. 41; Codex Perez, p. 140). Possibly Ix Ma uay ("detrimental lady") is to be associated with Ix Hun Ahau, the consort of Hun Ahau, lord of Metnal.

The word mut translated as "bird of tidings," has a double meaning. It is defined as "news" or "what is being said," but it is also the word for "bird" in Chontal and other languages of the Maya stock. Today mut is the name of a bird of the Cracidae family (Maler, "Explorations of the Upper Usumacinta and Adjacent Regions," Memoirs of the Peabody Museum, Vol. IV, No. I, p. 132).}

Many parts of this manuscript deal with personified seizures, and most of such incantations contain references to the evil and disgraceful nature of their origin. The unidentified maxcal plant is reported to resemble the maguey; thus it would appear to have had spines that would be useful in blood sacrifices.

Everybody was associated with a tree or bush and also with an arbor named for a tree or bush. The former was personified. These were in some way relevant to the name of the day on which a person was born. As we shall see later, everyone was also associated with a so called bird, which might sometimes be an insect. (Kaua MS, pp. 11 12, 14, 21 24; Codex Perez, pp. 94 95; Barrera Vasquez and Rendon, El Libro de lot Libros de Chilam Balam, 189 94.)

Note that these plant names contain the elements tancas ("seizure") or mo ("macaw").

The word olom ("clotted blood") can also mean merely "blood," but the usual word for the latter is kik.
manuscript, however, it is sometimes referable to kab ("arm," "hand," or "handle"), and sometimes to another kab, which means "juice," "broth," or the liquor of something.

RB22 I can find no meaning for potz. If podz were intended, it could mean something squeezed out, like pus from a sore or milk from a teat. Podz can also mean something slippery or muddy.

RB23 Kanche means a stool or seat, and it is also the name of the bucket mangorove. Here the word seems to be merely a pun on the word kamchi ("breakfast").

RB24 The plumeria (nicie) figures prominently in Maya literature as a symbol of eroticism (cf. Roys, The Book of Chilam Balam of Chumayel, 104). Only in this manuscript have I found an erotic significance for the aguacate (on) in Yucatan. In Mexico, where the name aguacate can also mean "testicle," it is considered to have aphrodisiac properties (P.C. Standley, Flora of Yucatan: Alonso de Molina, Vocabulario de la lengua Mexicana, II, 9). The association of the arb (dzulbal) with birth is plain.

RB25 In the Chumayel manuscript we read of ceremonial huts named for trees, but there associated with the lineage cults. The term dzulbal is employed (Roys, The Book of Chilam Balam of Chumayel, 63 64). We are reminded of the stone replicas of such huts over the doors of the south wing of the Monjas quadrangle at Uxmal (Holmes, 1895 not in bibliography, pl. 9; E. Seler, "Die Ruinen von Uxmal," Abhandlungen der Königl. Preuss. Akad. der Wissenschaften, Jahrgang 1917, Phil. Hist. Klasse, No. 3, pl 41). It would seem that the rooms behind them may have been devoted to lineage cults.

RB26 The "modeled female figure" (pat ix uinic) suggests that it could have been one of the properties of the medicine man.

RB27 The expressions Yum ac uinic ik and hadz ik ("blown by the wind") would seem to anticipate the later theory of males sires ("bad winds"), which is so important in modern Maya medicine. Elsewhere I first find hadz ik in Beltrán's grammar, originally published in 1746 (cf. Pio Pérez, Coordinacion alfabetica de las voces del idioma Maya que se hallan en la ley de los padres Fr. Beltrán de Santa Rosa, 29).

RB28 Here we are reminded of Landa's account of the idol makers, who worked in a "fenced straw hut," which I take to be the same as the arb (dzulbal) often mentioned in these incantations. There were acantuns at the four cardinal points, and they made blood sacrifices from their ears to anoint the idols (Landa's "Relación de las cosas de Yucatan," 144, 147, 160). He does not mention the acante ("erected wooden shaft"). It is true that he tells of certain upright timbers which were associated with blood sacrifices and were set in the temple courts. He gives no Maya name, and it seems doubtful that they were the originals of the Acante, which is so often associated with the acante in these incantations (ibid., 114 and n.).

RB29 Here the xacatbe, an insect resembling a locust, is called a "bird." Frequently in these pages an insect is considered to be a "bird" for ritual purposes. The koch plant may be associated with the tarantula because its name resembles that of another insect, ix kochol, described as a large wingless cricket.

RB30 Ix Uoh is discussed in The Glossary of Proper Names. It might be a supernatural tarantula, since the latter is variously named chi uoh and co uoh, although only the former name appears in this manuscript.

RB31 Tii ul is difficult to translate. I suspect that it is an affectation of a Chontal form meaning "bitten" or "biter." The Chontal appear to have been famous sorcerers. If so the Maya equivalent would be chi ul.

RB32 The reference to the chi fruit would appear to be simply a partial pun on the word, chi uoh, ("tarantula"). Not only is the mangrove a common tree on the coast but my only report of the unidentified yaxum tree placed it near the sea north of Ixil (communication, J. Martinez Hernandez). The reference to burning may be due to the name of the complaint. Chiuoh kak ("tarantula eruption") and could mean "tarantula fire." This mention of the seashore might also be a rather far fetched pun. The Maya word for sea is kak nab, and the word for shore is chi.

RB34 The phrase, u matzab kin, is translated as "rays of the sun," but its literal meaning is "eyelash of the sun." Another term for the same is u mex ik, literally "beard of the sun."

RB35 It is difficult to determine the full significance of the term uayasba, here translated "symbol." It is explained in the Motul Dictionary as being the form, character, or symbol of a person. For example, we read: "The Holy Spirit descended upon them in the form [uayasba] of fire." Mayan is defined as "that which passes suddenly, like a dream or vision." Many means a familiar spirit, which takes the form of an animal.

RB36 It is evident that the syllable uoh, as part of the word chi uoh ("tarantula") is here a word to conjure with. From the context, it would appear to be the interior of the trunk of the guano palm, as it is associated with the pith of a reed. Elsewhere we find some part of its trunk employed as a charm to hasten parturition (Roys, The Book of Chilam Balam of Chumayel, 15, 293).

RB37 Kolop u uich kin ("wounder of the eye of the sun") seems obviously an arbitrary variation from the name, Colop u uich kin, but it is quite in keeping with the spirit of these incantations. It is possible that these rhetorical devices could have had a hypnotic effect on the patient.

RB38 It is hard to tell what is meant by chiuoh haail ("tarantula water"). A stream of that name flows into Laguna de Términos from the east side, and on it is a village of the same name (Scholes and Roys, The Maya Chontal Indians of Acalan Tixchel, 224, map 3). We are reminded of the name of one of the natural wells at Bolonchécul, which is Chimez ha ("cistepede water") (C. H. Berendt, "Nombres propios en lengua Maya," f. 43v.)

RB39 The "wooden man" and "stone man" (uinicil tun, uinicil te) appear a number of times in these incantations. In some instances the context seems to imply that they are properties of the medicine man and represent the patient (cf. MS p. 91 below).

RB40 The expression u canil c (of the eye of the sun) seems obviously an arbitrary variation from the name, Colop u uich kin, but it is quite in keeping with the spirit of these incantations. It is possible that these rhetorical devices could have had a hypnotic effect on the patient.

RB41 Here we are reminded of Landa's account of the idol makers, who worked in a "fenced straw hut," which I take to be the same as the arb (dzulbal) often mentioned in these incantations. There were acantuns at the four cardinal points, and they made blood sacrifices from their ears to anoint the idols (Landa's "Relación de las cosas de Yucatan," 144, 147, 160). He does not mention the acante ("erected wooden shaft"). It is true that he tells of certain upright timbers which were associated with blood sacrifices and were set in the temple courts. He gives no Maya name, and it seems doubtful that they were the originals of the Acante, which is so often associated with the acante in these incantations (ibid., 114 and n.).

RB42 Since kan pet kin means literally "yellow circular sun," many things cited here are yellow (kan), although the Maya word also covers things which we would consider to be red or orange.
RB43 For similar references to the maxcal, the acantun, or blood sacrifices, see MS pp. 5, 8, 33 above.

RB44 Heretofore the uoh has been found associated with the tarantula (chi uoh); but here it appears in connection with a seizure ascribed to a wasp.

RB45 There has long been some doubt about the nature of the four Panahhtuns. Here the name, Chac Pauahtun Chac confirms their close association with the Chacs, or rain gods.

RB46 Dzacal usually means "cure," but it can also mean "poison," which would seem more applicable here.

RB47 I can find no meaning for thutz.

RB48 It is hard to account for this mention of 8,000 birds. We are reminded of a clay idol at the town of Tadziu, which was named Hun pic ti dziu ("8,000 cowbirds"). (Ralph L. Roys, The Political Geography of the Yucatan Maya, 76; Relaciones de Yucatan, I, 186 87.)

RB49 Another word for asthma is loth coc, and the mention of ruffling (lothic) is a play on words. Apparently the sound of ruffling is associated with that of asthmatic breathing, but it is difficult to understand how the acantun could be ruffled.

RB50 Tente is translated as though it were cheme ("wooden trough" or "wooden canoe"). A Chontal form is sometimes affected in this manuscript.

RB51 Here Ix Chel is apparently associated with one of the four Itzamnas who brought the rain. Chel can mean rainbow.

RB52 I can find no applicable meaning for dzi. Possibly dzil ("cramped") is intended.

RB53 For a mention of poison on the back of a fauna, see also MS p. 157 below.

RB54 I can make nothing out of xhuy tok. Tok means "flint." One of the Xiu rulers was named Ah Zuy tok, but I cannot translate the name.

RB55 Coc bal tun is difficult to translate. Coc could mean "deaf," "scanty," or "indigent"; but here it appears to be a play on coc when it means asthma.

RB56 For spindle, the word in the text is pec [eb, which could mean "crusher," but I have corrected it to pechech ("spindle"). Cf. MS p. 20 in Appendix A, intrusive material, where we read of the gold spindle of Ix Hun Ahau, which is said to be the symbol of a tail.

RB57 The bob is variously defined as a certain unidentified animal, an unidentified tree, or the flowering stalk of the henequen. RB58 In this context the pepen kan ("butterfly red bead") might be a figurative name for the uvula.

RB59 For another example of the word for puma (coh) in a similar context, see the Chumayel manuscript, p. 88 (Roys, The Book of Chilam Balam of Chumayel, 149).

RB60 For the association of the goddess Ix Chel with the Itzamnas, see MS p. 65 above; also J. E. S. Thompson, "The Moon Goddess in Central America," Carnegie Institution of Washington Publication 509, Contribution 29; and Maya Hieroglyphic Writing: An Introduction, 11ff.

RB61 I suspect that Ix Kan kinim tun and Ix Kan kinim te are meant to be the same as Ix Kan kinib tun and Ix Kan kinib te on MS p. 120 below. The meaning of the latter two expressions, however, is very different from the former.

RB62 The names of these fruit trees, chi and pul, seem to be introduced only as puns on the names Ah Som c'in and Ah Som pul.

RB63 This mention of decapitation reminds us of the separate preservation of the heads of the Cocom rulers (Landa's "Relación de las cosas de Yucatan," 13r). The open chest trough (maben hol chem) sounds like a colonial coffin without a lid. Later we shall see a mention of a "bound burial" of the sort customary in pre Spanish times (MS p. 120 below).

RB64 I feel sure that Chac uayab cat ("great demon jar") is an error for the more familiar Chac uayab cab ("great demon bee"). See Glossary of Proper Names.

RB65 The left of the mat. Maya dzic or dziz, defined as "left" and also as "sinister." RB66 For Ix Ma uay, see MS p. 25 above and n. Here the mention of Yaxal Chac, the rain god, suggests that rain water was prevented from penetrating the hole in the earth which led down to Metnal. (Cf. Thompson, Maya Hieroglyphic Writing: Introduction, 272, 286.)

RB67 Kalo seems to mean "haste," or "hasten." Dza ex kalo is defined as "da os prisa, vosotros" (Motul Dictionary). In the Cronica de Calkiní, however, the term kalo is applied to the deputies of the batab, or chief.

RB68 Poison on a creature's back is also mentioned in the spider incantation (MS p. 157 below).

RB69 This association of hail with Chuen would seem to conform the idea that the latter is related to the north.

RB70 Soot (sabac) was made from burning a certain tree. Here, apparently, it refers to face painting. We are to consider these four colors only in a ritual sense.

RB71 Huntedzkin caan is obviously a pun on the name of a snake (can).

RB72 Pío Pérez (Coordinación alfabética) lists five flora that are named for the hunpedzkin reptile.

RB73 This spoiler of the eye of the sun and that of the moon (unless there were two of them) must be an eclipse god. The mention of a lintel suggests that the shaman had seen the sun and the moon portrayed in the doorways of their respective houses.

RB74 It is of interest to speculate what is meant by the gentle opening of the heart ("ti ppebel u pucsikal,") and whether it is a reference to human sacrifice.

RB75 For the acantun and acante, see note 12 above; but it is difficult to see the relevance of a windstorm.

RB76 I am unable to translate the words u cuch bob lo puben.

RB77 It is hard to tell what is meant by the "divider" (hatzab).
The reference to the cover of the bed of the wooden man and the stone man suggests that both of these represent the patient.

Here the healer changes an irritating bed cover for a soothing one. Not only does this cover lie over the wooden and stone man, it also lies over the acantun and darkness (akab). In this association with akab, the acantun is substituted for c£ab, the male principle, which is usually the companion of, and a sort of counterpoise to, “darkness,” the female principle.

The mention of fire below and smoke above to destroy the stinger suggests the destruction of a wasps' nest in a high place.

Hulub (“piercer”) is something with which one can pierce, as with an arrow; thread, like a needle; or string, like fish or beads.

Here it would appear that the “symbol” (uayasba) can be a living creature as well as an inanimate object (cf. MS p. 41 above).

I have thought this was meant for balam chan, the name of a reptile (Roys, The Ethno Botany of the Maya, 338); but here and on MS p. 99 below such an interpretation would not fit the context.

This type of citation strongly suggests an attempt to produce a hypnotic sleep. (Cf. MS p. 100 below.)

The pot zinic ant, but we should expect the name of a bird or flying insect.

These monsters are apparently cited because of the syllable kak in their names. It can mean “fire” or “eruption,” and an eruption is the complaint here. This would also apply to the repeated mention of “burning” on MS p. 110 below.

In an early colonial drawing we see a ruler holding a fan with a handle ending in a snake. Here the expression canil ual could mean either “heavenly” or “snaky fan.”

These monsters are apparently cited because of the syllable kak in their names. It can mean “fire” or “eruption,” and an eruption is the complaint here. This would also apply to the repeated mention of “burning” on MS p. 110 below.

The thirteenth layer of the earth is probably an error. There were thirteen heavens, but only nine layers of the underworld. Mention of Ix Hun Ahau indicates that the underworld was meant.

These words, “the edge of the sand would burn, the seashore would burn,” are quoted almost verbally from a prophecy ascribed to Chilam Balam (Tizimin MS, p. 19).

The lac (“bowl”) was an effigy bowl, which the Spaniards called an idol.

Ah Uuc yol sip was a hunters’ god, and the pulsation implied in the name of the complaint is associated with the vibration of a bow string.

Note the disrespectful manner in which the Bacabs are addressed. The pronoun “you” is in the plural.

Here the name of the chac ec wasp has been turned into chac ek (“red” or “great star”), the name of the planet Venus (Motut Dictionary; Dresden Codex, pp. 24, 46 50; Thompson, Maya Hieroglyphic Writing: an Introduction, 220 21).

The “bound burial” may refer to a mummy bundle.

The Maya words for “demolish,” “diarrhea,” and “pus” are assonants and probably employed for the rhetorical effect.

The “place of putrefaction” might be a reference to the lower intestine, and suc grass, to pubic hair.

Cum Ahau (“seated lord”) is apparently the same as Cum hau, explained in the Motul Dictionary as “Lucifer, the prince of the devils.” I have not encountered it elsewhere in the literature of the colonial Maya.

It is of interest to find these deities, apparently eclipse gods, associated both with the sky and with Metnal, the underworld.

Possibly the mention of this snake is a reference to the wasp grub, though the usual term for the latter is yikel.

Here again is a suggestion that the “stone man” and “wooden man” represent the patient.

For this association of a flint lancet with the male genital organ, see MS p. 4 above and n.

I suggest that sac uil is an improvised word.

It is unusual to find any mention of a white or black stone man or wooden man.

I have found the term kax ek (“forest pond”) elsewhere only in Avendano’s account of his journey to Tayasal (P.A. Means, “History of the Spanish Conquest ot Yucatan and of the Itzas,” Papers of the Peabody Museum, VII, 159).

This incantation for the spider has already been published (Thompson, “The Moon Goddess in
The “cloud wind” would seem to refer to the steam or smoke from the pit oven. The red, black, and yellow circles might refer to the live coals, the black ashes, and some yellow burned earth in the pit oven. I can only conjecture that the “loosening” refers to pulling away the remains of the partly burned fuel. Elsewhere in this manuscript and in the katun prophecies the flint lancet (ta) is associated with the male genitals (ton). (See MS p. 4 above and n.) Possibly the small piece of flint which is chipped into a tool is considered a “son” (mehen) of one of the Bacabs, but it is hard to see why the latter should be cursed. Later the reciter seems to claim to be the creator. Since the flint comes from beneath the earth, it is logical that 1 Ahau should be its day. This association of the flint with the butterfly reminds us of the Itz papalotl (“obsidian butterfly”), an insect monster of Mexican mythology. Seler (Gesammelte Abhandlungen zur amerikanischen Sprach und Akerthumskunde, IV, 717, 727) sees the butterfly as a star deity portrayed in two of the Maya codices Central America,” Carnegie Institution of Washington Publication 509, Contribution 29, 148.

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obstruction of the breathing passages.

RB147 I can make little of the yche man, the tii uinclis, and the bob och except that they appear to be frightening figures that cause a person to lose his breath. Very possibly the phrase oy ta should be translated "frightening," not "frightened." Today in Quintana Roo the bob is believed to be a mythical animal covered with shaggy hair. It has the body of a horse and the head of a lion and eats men (A. Villa Rojas, The Maya of East Central Quintana Roo, 104).

RB148 On page 3 of the Dresden Codex we see the corpse of a bound female victim lying on a sacrificial stone. From her opened breast arises a tree. On it is perched a vulture holding in its beak an eye, which it has plucked from the victim.

RB149 "Jesus Mary" is one of the very few expressions relating to Christianity in this manuscript; the only frequent one is "Amen," which ends almost every incantation.

RB150 In this complaint it would appear that the bones feel loosely knit, and here the incantation has the effect of attaching them together more firmly, as though with a peg.

RB151 The name of the say ant is a partial pun on the term for dislocation of the bones, zayal bac. Say, or zay, however, also has other meanings, such as to scarf or dovetail, and is the part of a rush used in making mats.

RB152 Although its actual name, cuzam, or cozon, is not employed, it is plain that the chimney swift is meant here. Swifts are a familiar sight at sunset, when large numbers of them are to be seen descending into the same well. Several hearts of swifts are strung on a cord and bound on a patient's arm to prevent the recurrence of nightmare, depression, or epilepsy (Roys, The Book of Chilam Balam of Chumayel, 85, 88).

RB153 Here apparently we have a pun on the word kax, which can mean either "to bind" or "forest" and "wild," referring to a plant.

RB154 Although it is legible, this incantation appears to be written in a mixture of Yucatecan Maya and some other language of the Maya stock.