

RELATIONSHIPS BETWEEN MAYA HIEROGLYPHIC TEXTS AND COLONIAL TEXTS

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In reading through the various Yucatecan Mayan Colonial books, in particular those called the “Books of Chilam Balam”, one finds such phrases as “lay bin u hokzah tu uooh anahte bin” (thus it was said that he took it (that is, the passage in which this line appears) out of the hieroglyphs of the book) (Bolles 1983, line C435), “tin hokzah ti uooh” (I took this out of the hieroglyphs) (Bolles 1983, line C560), and “ca ix u xocahoob tu uoohil” (and thus they read it in the hieroglyphs) (Bolles 1983, line J431). It would thus seem to be a reasonable assumption that the person or persons who originally wrote the Yucatecan Mayan Colonial texts from which the various “Books of Chilam Balam” were formed were able to read hieroglyphs and in fact were often transcribing hieroglyphic texts when writing down the material in Latin script.

Some researchers have made contributions with this assumption in mind. Alvarez (1974) wrote a monograph on the relationship between pages 30c-31c of the Dresden Codex and the opening passages from the first page (see note 1) of the Book of Chilam Balam of Chumayel. (See the accompanying pictorial material for an illustration of this relationship and the other subsequent relationships mentioned in this article.) Thompson (1950, pp. 99-100 and figure 61; 1972, pp. 106—107) has noted a relationship between pages 42c-45c of the Dresden Codex and a set of dates which appears in various Books of Chilam Balam called “Ah Tocoob” (the burners) (Chumayel p. 62; Ixil p. 3a; Kaua p. 20; Perez p. 176; Tizimin p. 20v. See note 2 for further occurrences of “Ah Tocoob” in the Colonial manuscripts.). Thompson (1972, pp. 108-109) has also noted a relationship between pages 43b-45b of the Dresden Codex and a set of dates which appears in two instances in conjunction with “Ah Tocoob” called “U Ziyán Chac” (the birth of Chac?) (Kaua p. 20; Perez pp. 93-94). Thompson (1950, p.56; 1972, pp. 78-80) has furthermore suggested a relationship between page 60 of the Dresden Codex and the katun prophecy of 11 Ahau Katun (Chumayel p. 13; Chumayel p. 73; Kaua p. 169; Perez pp. 75-76; Perez p. 157; Tizimin p. 13r) and pages 2-12 of the Paris Codex and the corresponding set of katun prophecies in the Colonial texts. Of these various suggested comparisons, only the Alvarez treatment advances our understanding of the use of hieroglyphs in any meaningful way, however slightly, as can be seen in the accompanying illustrative material.

There is yet another relationship to be found between Yucatecan Colonial Texts and Mayan Hieroglyphic Codices. This relationship is between “U Xoc Kin” (the count of the days) which is a 260 day divinatory almanac found in the various Books of Chilam Balam (Codex Perez pp. 2-24, pp. 51-64, pp. 140-150; Ixil pp. 18a-22a; Tizimin pp. 22r-27r) (see note 3) and the bee almanac found on pages 103b-106b of the Madrid Codex. The Madrid Codex has thirteen prognostications, one for each “Uzak Pach” or round of 20 days which make up the 260 day ritual calendar. Each prognostication covers the consecutive days “cib”, “cab an”, and “eónab”. The opening statement for each prognostication is “u pakal u cab” (he populates his hive). This is followed by a statement of what deity is doing the populating and what success this deity will bring. For the corresponding days in “U Xoc Kin” of the Colonial texts there are only three mentions of honey or bees on the days given by the Madrid Codex, and of these only one states “u pakal cabi” but unfortunately no mention is made of who is doing the populating nor what the outcome will be. Thus again here is an instance of the Latin script material providing no real insight into what the meaning of the hieroglyphs surrounding a known phrase are, although at

least the reading “u pakal u cab” for the set of hieroglyphs which introduce each prognostication in the Madrid seems to be confirmed.

While it seems evident that many Colonial texts are derived from hieroglyphic texts, if the relationships between the two types of texts are as distant as the ones shown in this article then it seems that there is little hope of finding a Latin script text which would have a true one-to-one correspondence with a hieroglyphic text which would be of great value in helping researchers to learn more about the hieroglyphs. Efforts have been made, by Michael Owen in 1970 and more recently by myself for example, to make concordances of the various colonial works. In part it was the hope that with these alphabetical listings a relationship could then be found between those phrases which have occurrences of Latin script concepts with known hieroglyphic values (examples: kintunyabil, bolon yocte) and the hieroglyphic material which surrounds their hieroglyphic counterparts in the various hieroglyphic texts. This has not proved to be a successful avenue of inquiry up until now, although it must be noted that a comparable concordance for hieroglyphic material has not yet been produced. The existence of such a hieroglyphic concordance might help in this endeavor.

One thing these Colonial text concordances have shown however is that there are stylized phrases which are to be found throughout the Colonial texts. For example there are those phrases which have paired words (uuilnom che, uuilnom tunich; ich luumil che, ich luumil tunich; ca emi che, ca emi tunich: the pairing of wood (che) and rock (tunich)) and those phrases which occur with some frequency (uuilnom che, uuilnom tunich; emom halal, emom chimal; etlahom ual, etlahom uub). These phrases and others like them would seem to be transliterations of hieroglyphic phrases. Since a considerable amount of effort has been put into seeking Latin script passages which would correspond to hieroglyphic passages with little results it seems that the possibility of finding whole Latin script passages which correspond to hieroglyphic passages is now rather remote. It is therefore with these phrases that some hope still lies in finding links to hieroglyphic phrases. An example of this sort of inquiry is to be found in John Dienhart’s monograph “The Mayan Hieroglyph for Cotton”. Here he indicates that there may be a relationship between “ekel nok caanal” (Bolles 1983, line D186) and cartouche 5 from Dresden 67a. While the work of identifying hieroglyphs phrase by phrase would be much slower and more prone to error than identifying hieroglyphs from whole passages, at least it seems that this is an area where some progress can be made. (For another example of making relationships between phrases and hieroglyphs see note 4.)

There seems to be yet another avenue of approach to the usage of colonial texts in resolving some of the problems which researchers have had in working with the hieroglyphs. That is through a better understanding of the way in which early post-conquest orthography of the Mayan language was developed and employed and the reasons behind some of the conventions of this orthography. Considering how fluid and inconsistent European languages of the time (that is, late 1500’s) were when it came to spelling, it seems rather surprising that the Yucatecan Mayan language settled down seemingly quickly with a standardized orthography. Given that the Spaniards such as Landa were in their writings rather loose with spelling methods when spelling Mayan words, this in part most certainly from the Europeans’ inability to distinguish between certain sounds which are vitally distinctive to the Mayan ear, and further given that the upper-class educated Mayans were rather quick to adopt the Latin alphabet, it seems probable that this educated group of Mayans had a hand in developing a Latin script orthography for their language. There are two spelling conventions in particular which merit some closer attention.

One is the use of a doubled vowel in signifying a clipped or glottal-stopped vowel (examples: “haa” for ha’, water; “maa” for ma’, no, not; “moo” for mo’, parrot). Landa, in explaining the Mayan “alphabet” gives an example for “ha” - water in which he gives the “spelling” as “a” - “ha”. Here we see the possible providence of reduplicating the written vowel when the vowel is clipped or glottal-stopped. It must be said that in his example for ma’ just below that the idea of vowel reduplication is not continued. The other convention is the use of -h after a vowel to indicate that the vowel has a long value. (Mayan vowels have five values, although one of these is a function of another. These values are clipped, regular, elongated, glided, and reduplicated, with the glided vowel being a verbal short-hand for the reduplicated one. For example, the combining the consonant “n” with the vowel “a” results in four words: na’ - mother, na - house, nah - verb root for earn, naah - verb root for full (of food).) Glyphically we know that Landa’s “ca” is combined with his “ha” giving the transitive past tense verb indicator “-cah” as seen in the word “chucah” - captured. Since the “c” is actually the last consonant of the verb root “chuc” (capture) it is not certain whether the vowel “a” of the actual verb tense indicator “-ah” is being supplied by the glyph “ca” or the glyph “ha”, but it has been presumed that the “a” belongs to “ca” and that the “h” is being supplied by “ha” to elongate the “a” of “ca”.

It would be nice to know that there still remain stones unturned in this endeavor of looking for Latin script texts which have parallel hieroglyphic texts, but the sad fact is that those hieroglyphic texts which supplied the transcribers with material to make the Latin script transcriptions seem on the most part to be lost. Certainly such lengthy narratives as the “Cuceb” and “U Tzol Than Ah Kinoob” which both have claims that they were transcribed from hieroglyphs would require quite a few pages of hieroglyphic texts, unless of course there is something about the way hieroglyphs were employed which we don’t understand. It would seem though that the almanac material in the hieroglyphic codices which provide a wealth of information sadly lacking in the limited almanac material available from the Colonial sources is indicative of the manner in which the Colonial transcribers worked, and thus we should be expecting lengthy hieroglyphic texts in the cases where lengthy Colonial texts exist, but in fact these hieroglyphic texts do not seem to exist.

Notes:

1) On the upper right hand corner of the recto of each folio of the Chumayel there is usually a folio number. In some cases the folios have deteriorated so the number is no longer visible. In any case, it is evident that the page called page 1 in the 1913 photo-facsimile is in fact the recto of folio 2. It is also evident from the material in first five lines of this folio that these lines are a continuation of material from the pervious folio.

2) The dates given in these passages on “Ah Tocoob” are confirmed by entries for the corresponding days given in “U Xoc Kin”. The “Ah Tocoob” dates are the only ones in “U Xoc Kin” which offer any recognizable systematic organization, and the sequence is immediately recognizable. This is not true of other entries such as those for “U Ziyán Chac”.

3) In the Books of Chilam Balam the “U Xoc Kin” almanac is laid out along side the christian 365 day year. Thus, 105 days and their accompanying prognostications of the 260 day divinatory almanac are given twice. Because these repetitions are for the most part the same as the corresponding days 260 days earlier it is easily seen that the material which the original copyist was working from was a version of the 260 day almanac.

4) Page 60, column 3 row 3 (glyph 11 in Thompson 1972, p. 79) is an example of a cartouche which occurs commonly enough in hieroglyphic texts and which one would presume would have a standard spoken form. The representations in this cartouche are clear enough, that of a flint point and a shield. In the

Yucatecan Colonial texts there are two words which are used for shield, “pacal” which is seemingly a Mayan word, and “chimal”, an apparent borrowing from the Nahuatl language. “Pacal” is used only in the name “Kak u Pacal”. “Chimal” on the other hand is used in the katun prophecies in conjunction with the word “halal” (arrow) to indicate war. The phrase used is “emom halal, emom chimal” (The arrow shall come down, the shield shall come down). This phrase is followed by a clause indicating upon whom these things will descend. The use of this phrase occurs in the 8th Ahau Katun of Katun Prophecies Cycle I and also the 8th Ahau Katun of Katun Prophecies Cycle II. It would seem that the proper reading of the cartouche of the flint point and shield is in fact “emom halal, emom chimal” although unfortunately we don’t have here convincing evidence, such as, for example, the phrase being given in the 11th Ahau Katun in the Colonial texts which would indicate that it is linked to page 60 of the Dresden Codex.

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Illustrative material for the relationship between page 1 of the Chilam Balam of Chumayel and pages 29c-32c of the Dresden Codex.

Notes on Alvarez's comparison of the Dresden Codex with the first folio from The Book of Chilam Balam of Chumayel:

The material from the Chumayel is divided into two parts, called here rituals.

Ritual 1 (lines H001-H006) gives the names of the founders of the Canul, Cauich, Noh, and Pucte lineages. From the folio numbering it is clear that the first folio of the Chumayel is missing. Since it seems evident that this ritual was already begun on the now missing folio, the founder's name for the Canul image is actually not given but has been lost with the loss of the first folio. Note that there is a difference of opinion between Alvarez and myself on how the actual phrasing should be. Generally a phrase such as "u chun u uinicil" (the beginning of the people (i.e. lineage)) should be preceded by a subject just as it is followed by an object as shown by Alvarez. I have therefore shown subjects for these phrases as allowed for by the original text, and go on the assumption that the subject for the first phrase has been lost with the missing folio 1.

Ritual 2 (lines H008-H039) lists the attributes of "ah muzen cab" (a deity of the bees) in his four aspects, each one with its world direction and corresponding world direction color. In editing this ritual I have made the assumption that each article mentioned (i.e. "che", "iz", "ulum", etc.) should be mentioned in each paragraph for a world direction.

Maria Cristina Alvarez (1974) believes Rituals 1 and 2 to be related to Codex Dresden, pages 30c-31c. In fact, as can be seen from the accompanying comparison of Ritual 2 with pages 29c-31c of the Codex Dresden, if Alvarez's assertion is correct there seems reason to think that Dresden 29c should be the beginning point for this comparison since that is where the ritual-almanac using glyphs T 15.667:47 and T 1.667:130 begins. It is in the glyph group starting on Dresden 29c that the world directions are given, and these are certainly an integral part of the Latin script ritual.

Alvarez relates Ritual 1 to Dresden 30c-31c mainly because of the use of the phrase "u chun", found in lines H001, H003, H004, and H005 in the phrase "u chun u uinicil". While "chun" does mean trunk or base of a plant ("u chun che", "the trunk of a tree") thereby allowing Alvarez to equate Ritual 1 with the picture accompanying Dresden 30c-31c which shows four Chacs each seated on the trunk of a tree, the word "chun" as used in the phrase "u chun u uinicil" most certainly means "the beginning of" or "the first of", the whole phrase being, as Roys translates it (1933/1967), "the first of the men of (family name)". Of course, because of the fact that there are two or more meanings for many words in the Yucatecan Mayan language puns can be often employed and the use of one "chun" in a picture when in fact the other "chun" is meant might be an example of such a pun.

SECCIÓN A

CHUMAYEL

1a. parte. Personajes

Cláusula:

- 1: u [chun] u [uinicil] ah camul-e
- 2: u [chun] u [uinicil] cauich-e
- 3: u [chun] u [uinicil] (ah noh) ix kan tacay u kaba
- 4: u [chun] u [uinicil] ah puch

Cláusula verbal intermedia:

bolom-p'el y-oc-ha u cananna-ob

bolom-p'el uitz u cananna-ob

2a. parte

puntos cardinales, dioses, etcétera.

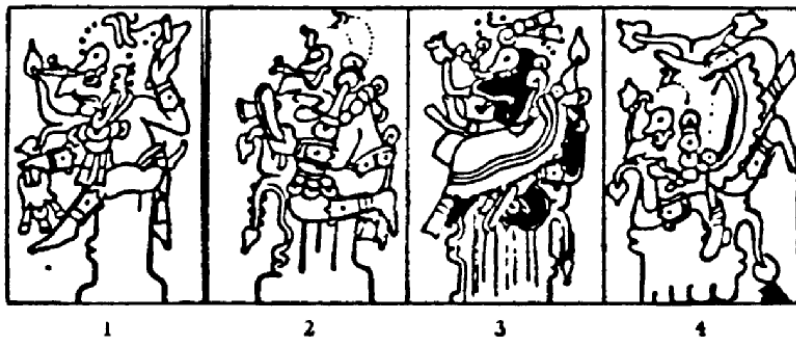
Cláusula:

- 1: *chac tok tun u tunil [ah chac mucencab]*
[chac imix yax-che] [u dzulbal] yan [ti lakin]
- 2: *[zac tok] tun u tunil u tunil ti [xaman]*
zac imix yax-che [u dzulbal] [zac mucencab]
- 3: *eh tok tun u tunil ti [chikin]*
[eh imix yax-che] [u dzulbal] [(sin nombre de dios)]
- 4: *kan tok tun u tunil u [nohol] imix yaxche*
[kan imix yax che] u [dzulbal] [(sin nombre de dios)]

SECCIÓN B

DRESDE

1a. parte. Personajes o figuras

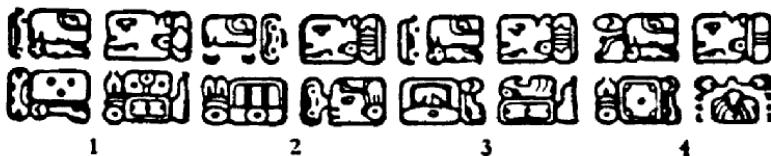


Sin correspondencia

2a. parte

puntos cardinales, dioses, etcétera.

"Oraciones"



DRESDEN CODEX, PAGES 29c - 31c
AND
THE BOOK OF CHILAM BALAM OF CHUMAYEL

Edited version of the text from page 1 of the Chumayel:

--- --- u chun u uinicil Ah Canule.

Ix zac uaxim, ix culun chacah yix mehen pazel, ek u pazel.

Yaxum u chun u uinicil Ah Cauiche.

Yahau Ah Nohol u chun u uinicil Ah Noh.

Kan tacay u kaba u chun u uinicil Ah Puche.

(“--- --- is the progenitor of the Ah Canul lineage.

White acacia, drum gumbolimbo tree is their little hut; black is their hut.”¹

The Cotinga amabilis bird is the progenitor of the Ah Cauich lineage.

The king of the southerners is the progenitor of the Ah Noh lineage.

Yellow large billed tyrant is the name of the progenitor of the Ah Puch lineage.”)



Pages 29c-31c of the Dresden Codex. Pp. 30c-31c show four **Chacoob** sitting on tree trunks, **chun** in Mayan. Perhaps the phrase **u chun u uinicil** is derived from this scene.

There is an intermediate sentence between the above lines and those shown on the following pages. It reads:





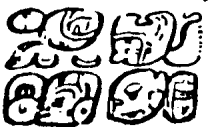



Bolonppel yoc ha u canaanmaob, bolonppel uitz u canaanmaob.

(“They guard the nine rivers, they guard the nine hills.”)²

¹ Roys shows an alternative translation: “the logwood tree is the hut...” The word **ek** has various meanings, among them “black” and “logwood” (*Haematoxylon campechianum*, L.) from which ink is made. However, if this ritual is in some way connected to Ritual 2 then it would seem that **pazel** (hut, arbor) should have a world direction color as is true of its synonym **culbal** in Ritual 2. **Ek u pazel** would mean that this hut is in the west. This would also indicate that a phrase with the words **kan u pazel** (“yellow is their hut”, that is, the hut in the south) is missing after the line concerning the Ah Puch lineage, a problem not uncommon in the Chumayel.

² The place name Bolonppel uitz may refer to Salinas de los Nueve Cerros on the Chixoy River in the Peten of Guatemala.

DRESDEN CODEX, PAGES 29c - 31c
AND
THE BOOK OF CHILAM BALAM OF CHUMAYEL

	Transliteration of Glyphs in Dresden		Transcription of the Chumayel Text
	u ɔulbaloob	lakiniil	chac tok tun u tunil = ah chac mucen cabe chac ymix yaxche. u ɔul bal: yan ti lakini chacal pucte: u cheob: yx chac ya ybillob yxchac ak bilob:
	chac xib	ah chac	
	u ɔulbal	ah chac	chac yx kan ɔulen yulumoob: Yx chac Opool: yiximob: =
	chac imix che	ti lakiniil	
	u ɔulbaloob	xaman	Sac tok tun u tunil: u tunil ti xaman sac ymix yax che. u ɔul bal sac mucen cab:
	zac xib	ah chac	
	u ɔulbal	ah chac	yx sac tun yulumob: sac yb yi bilob: sac yxim yiximob: =
	zac tun	xaman	
	u ɔulbaloob	chikinil	Ek tok tun: u tunil. ti chikin: ek ymix yaxche u ɔul bal: Yx ek hub: yixi mob: yx ek chuch ys: yisilob: yx ek ucum:
	ek xib	ah chac	
	yulumob: u ɔulbal	ah chac	ek akab. Chan u nalob: yx ek buul: u buulob. ek yb: yi bilob:
	ek che	chikinil	
	u ɔulbaloob	nohol	kan tok tun. u nohol ymix [ya]xche: kan imix yaxche: u ɔul balob: kanal pucte u cheob: yx kan pucte yibilob:
	kan xib	ah chac	
	u ɔulbaloob	ah chac	Yx kan pucte. ucum yu lumob: yx kankan nal u nalob yx kan pach u buul lob.
	ti kan che	nohol	



chac tok tun u tunil ti lakin
 chac imix yaxche u oulbal ah chac muzen cabe
 chacal pucte u cheob
 ix chac yak yiziloob
 ix chac ak yibiloob
 chac ix kan oulien yulumoob
 ix chac ogool yiximoob



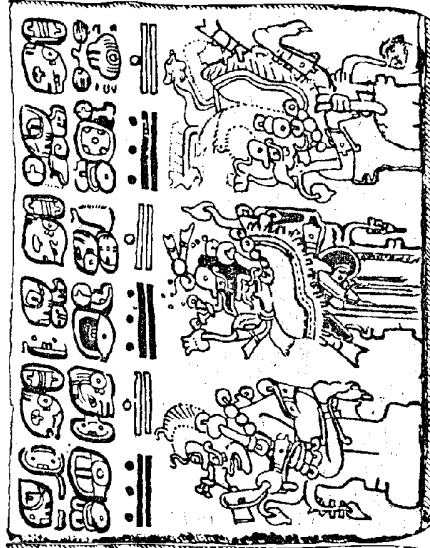
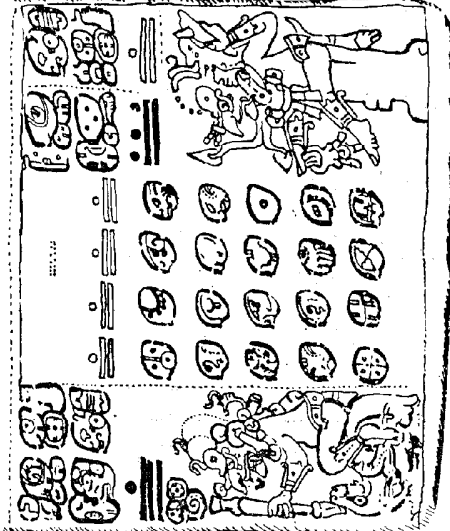
ek tok tun u tunil ti chikin
 ek imix yaxche u oulbal ah ek muzen cabe
 ekel pucte u cheob
 ix ek chuch iz yiziloob
 ek ib yibiloob
 ix ek buul u buuloob
 ix ek ucum yulumoob
 ix ek hub yiximoob, ek akab chan u nalooob



zac tok tun u tunil ti xaman
 zac imix yaxche u oulbal ah zac muzen cabe
 zacal pucte u cheob
 ix zac pucte yiziloob
 zac ib yibiloob
 ix zac tan ulum yulumoob
 zac ixim yiximoob



kan tok tun u tunil ti nohol
 kan imix yaxche u oulbalooob ah kan muzen cabe
 kanal pucte u cheob
 ix kan pucte yiziloob
 ix kan pach buul u buuloob
 ix kan pucte ucum yulumoob
 ix kankan nal u nalooob



Illustrative material showing the relationships between “Ah Toc” and “U Ziyán Chac” and pages 42c-45c and pages 43b-45b of the Codex Dresden.

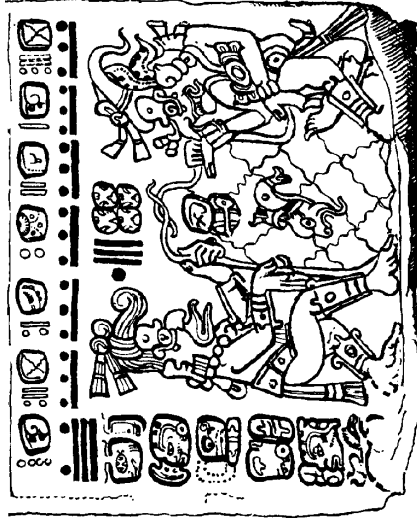
Notes on the comparison of material from the Dresden Codex and “Ah Tocoob” and “U Ziyán Chac” from the various “Books of Chilam Balam”:

“Ah Tocoob”, translated directly as “the burners”, gives the dates during the 260 day “U Xoc Kin” on which the burners do certain activities. These activities are to take the fire, to begin the fire, to be titled, and to put out the fire. In “U Xoc Kin” these dates are generally substantiated. In fact, these are the only dates in “U Xoc Kin” which can be arrived at through computation whereas all other events in “U Xoc Kin” are seemingly random. In the illustration here the entries from “Ah Tocoob” are compared with the Dresden Codex, pp. 42c-45c. This relationship is suggested by Thompson (1950, pp. 99-100 and figure 61; 1972, pp. 106-107). As can be seen, very little is to be gained from this comparison, although the relationship seems to be clear. That is, the date of the first glyph from each scene in the Dresden Codex corresponds with what seems to be the principle date of each “Ah Toc” group, namely the date on which “Ah Toc” “is titled” (“yal kaba”). The world direction for this event also corresponds. Before going on to the next subject, “U Ziyán Chac”, it should be noted that just as “Ah Tocoob” and “U Ziyán Chac” are textually related in the Dresden Codex (“U Ziyán Chac” appears on pp. 43b-45b of the Dresden Codex, just above “Ah Tocoob”), so too are the two subjects tied together in the Kaua manuscript, p. 20, and the Codex Perez, p.94, although the material in the Codex Perez about “Ah Tocoob” is very meager, since only the word “ahtoc” is given.

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

he can oce;

oxil oc u chta kak
lahun oc u hogol kak
canil oc yal kaba
buluc oc u tupic u kak
ah cuch uinal ti xaman



canil oc

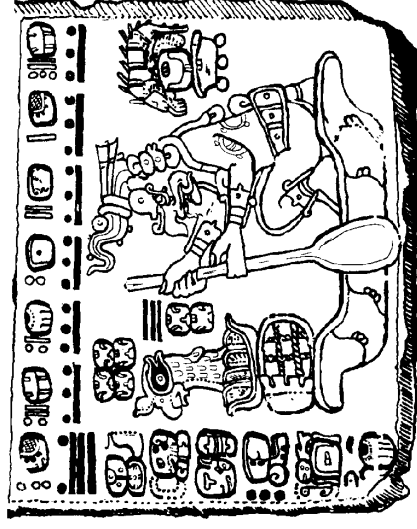
xaman

ah toc

ah chac

he can chicchane;

oxil chicchan u chta kak
lahun chicchan u hogol kak
canil chicchan yal kaba
buluc chicchan u tupic u kak
ah cuch uinal ti lak'in



canil chicchan

lak'in

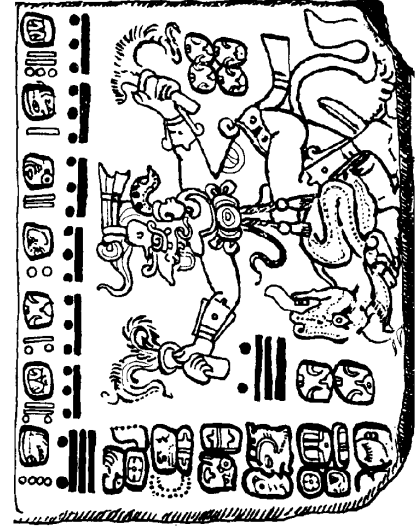
ah toc

ah chac

ox yoc uil

he can mene;

oxil men u chta kak
lahun men u hogol kak
canil men yal kaba
buluc men u tupic u kak
ah cuch uinal ti chikin



canil men

chikini

ah toc

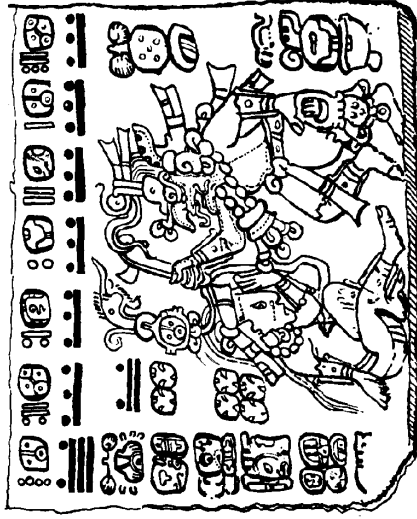
ah chac

kintunyabil

--- cimil

he can ahaue;

oxil ahau u chta kak
lahun ahau u hogol kak
canil ahau yal kaba
buluc ahau u tupic u kak
ah cuch uinal ti nohol



canil ahau

nohol

ah chac

ah toc

kintunyabil

Illustrative material showing the relationship between the Katun Prophecies found in the Colonial manuscripts and the hieroglyphic manuscripts.

Notes on the relationships between the Colonial material on Katun Prophecies and the Hieroglyphic material on Katun Prophecies presented in the Codices Dresden:

In every Katun Prophecy from the series of Katun Prophecies known as “U Uuᵒ Katunoob I” and “U Uuᵒ Katunoob II” there are certain phrases in both of the series which are the same or which express similar ideas. These common phrases seem to be the core of the of the katun prophecies, intimating that there may well have been some basic formula upon which katun prophecies were built. This basic formula may well have been written down in hieroglyphs. There seems to be an example of a basic formula for the 11 Ahau Katun on page 60 of the Dresden Codex although on initial inspection there are few directly relatable ideas expressed in the known glyphs which are also to be found in either of the Colonial katun prophecies dealing with 11 Ahau Katun. The Paris Codex also has a series of katun prophecies, but again there seems to be little presently known material relatable to the Colonial material on the katun prophecies.

The following example presents only the material available for the Katun Prophecy for 11 Ahau Katun from the Colonial texts and from the Codices of Dresden.

DRESDEN P. 60 AS A KATUN PROPHECY

Page 60 of the Dresden Codex is thought to be the first page of a U Uuᵒ Katun prophecy cycle. Thompson, in his “A Commentary of the Dresden Codex” (pp. 78-80) gives his reason why he feels that the rest of the pages dealing with this matter are missing.

Thompson also gives a number of reasons why he feels that the material on this page is a Katun prophecy, and in particular for the 11 Ahau Katun. One is that the hieroglyph for Katun 11 Ahau is given in glyph 13. Another is the appearance of the hieroglyph for the god Bolon Yocte, shown in glyph 7 and again in glyph 20. On line D007 of the 11 Ahau Katun prophecy Bolon Yocte is mentioned. (Pecnom pax, pecnom zoot Ah Bolon Yocte / the drum and the rattle of Ah Bolon Yocte shall resound) However, there are two other instances of the mention of Bolon Yocte, in line C039 of the Cuceb and in line D553 of the 13 Ahau Katun prophecy. There is another appearance of Bolon Yocte, on page 23 of the Ritual of the Bacabs.

In his commentary Thompson notes that glyph 11 represents war. There is in fact a stock phrase which indicates this, “emom halal, emom chimal” (the arrow shall descend, the shield shall descend). This phrase is to be found in line D363 of the prophecy for 8 Ahau Katun, series I and again in line E674, in the prophecy for 8 Ahau Katun, series II.



Illustrative material showing the relationship between the Bee Almanac of the Madrid Codex and those corresponding days found in the Yucatecan Colonial “U Xoc Kin” found in various Books of Chilam Balam.

See the discussion in the body of the article for details on this comparison.

For the actual comparison see the comparison offered in the book “Post Conquest Mayan Literature”.

COMPARISON of U XOC KIN I and MADRID pp. 103b-106b

u uazak pach tu hoten	u uazak pach tu uacten
cabil cib	oxil cib
lob; u ziyen ku	utiz kin utial ah cabnalooob, licil u pakal cabi
oxil caban	utiz
lob	canil caban
lob	hoil eonab
	utiz

u uazak pach tu uacten	u uazak pach tu uacten
bolon cib	utiz
lahun caban	u ziyen ahau
buluc eonab	utiz

cabil cib	u pakal	u cab
oxil caban	(tu) lac	ho uayab (god N)
canil eonab	ox yoc uiii	?

bolon cib	u pakal
lahun caban	u cab
buluc eonab	buluc ti chuen

oxil cib	u pakal
canil caban	u cab
hoil eonab	yax chan (god CH) (holcan?)

