

CHAPTER VIII.

A DISCUSSION OF DATES, WITH SPECIAL REFERENCE TO THOSE OF THE PEREZ MANUSCRIPT.

As I have heretofore touched upon this topic, I must ask the reader to refer to what is there stated, that I may dispense with repeating it here. But it is proper to remind him here that having proven, at least satisfactorily to myself, that the Ahau consisted of twenty-four years, this number is always to be understood whenever this period is mentioned in this discussion. In the second place, I start with the understanding that a 13th Ahau closed with the year 1542. I have already given my reasons, somewhat at length, for this conclusion. I may add that Dr. Valentini, in his article on the Perez Manuscript, arrives at the same conclusion. Brasseur¹ also concludes the 13th Ahau with the year 1542, as he gives the following explanation: "*Dans le XIII Ahau Katun, cest-a-dire, entre les années 1518-1542*"; thus counting twenty-four years to this period, notwithstanding his repeated statement elsewhere that it contained but twenty. We may therefore feel assured that we have in these dates—the 24th year of the XIII Ahau=A. D. 1542—one connecting link between the two chronological systems; and also that the author of the Perez Manuscript was correct in stating that at the period alluded to—the year 1536—"six years were wanting to the completion of the 13th Ahau."

In order that the reader may have before him as much of the data bearing upon this point as can be conveniently given here, I insert at this point a copy of the Perez Manuscript in the original, following it with the English translation.

¹ Hist. des Nat. Civ., II, 594, note 1.

THE MAYA MANUSCRIPT.

MAYA.

Lai u tzolan Katun lukci ti cab ti yotoch Nonoual cánte anílo Tutul Xiu ti chikin Zuiná; u luumil u talelob Tulapan chiconahthan.

1. Cánte bin ti Katun lie u ximbalob ca uliob uaye yetel Holon-Chantepeuh yetel u cuchulob: ca hokiob ti petene uaxac Ahau bin yan cuchí, uac Ahau, can Ahau, cabil Ahau, cankal haab catac hunppel haab; tumen hun piztun oxlahun Ahau cuchie ca uliob uay ti petene cankal haab catac hunppel haab tu pakteil yete cu ximbalob lukci tu luumilob ca talob uay ti petene Chacnouitan lae.

2. Uaxac Ahau, uac Ahau, cabil Ajau; kuchci Chacnouitan Ahmekat Tutul Xiu hunppel haab minan ti hokal haab cuchí yanob Chacnouitan lae.

3. Laitun uchci u chicpahal tzucubte Ziyan-caan lae Bakhhalal, can Ahau, cabil Ahau, oxlahun Ahau oxkal haab cu tepalob Ziyan-caan ca emob uay lae; lai u haabil cu tepalob Bakhhalal chuulte laitun chicpahci Chichen Itza lae.

4. Buluc Ahau, bolon Ahau, uuc Ahau, ho Ahau, ox Ahau, hun Ahau uac kal haab cu tepalob Chichen Itza ca paxi Chichen Itza, ca binob cahtal Champutun ti yanhi u yotochob ah Ytzaob kuyen uincob lae.

5. Uac Ahau, chucuc u luumil Chanputun, can Ahau, cabil Ahau, oxlahun Ahau, buluc Ahau, bolon Ahau, uuc Ahau ho Ahau, ox Ahau, hun Ahau, lahca Ahau, lahun Ajau, uaxac Ahau, paxci Chanputun, oxlahun kaal haab cu tepalob Chanputun tumenel Ytza uincob ca talob u tzaclé u yotochob tu caten, laix tun u katunil binciob ah Ytzaob yalan che yalan aban yalan ak ti numyaob lae.

6. Uac Ahau, can Ahau, ca kal haabcatalob u hedzob yotoch tu caten ca tu zatahob Chakanputun.

7. Lai u katunil cabil Ahau, u hedzci cab Ahcuitok Tutul Xiu Uxmal. Cabil Ahau, oxlahun Ahau, buluc Ahau, bolon Ahau, uuc Ahau, ho Ahau, ox Ahau, hun Ahau, lahca Ahau, lahun Ahau, lahun kal haab cu tepalob yetel u halach uinicil Chichen Itza yetel Mayalpan.

8. Lai u katunil buluc Ahau, bolon Ahau, uac Ahau, uaxac Ahau, paxci u halach uinicil Chichen Itza tumenel u kebanthan Hunac-eel, ca uch

ti Chacxib chac Chichen Itza tu kebanthan Hunac-eel u halach uinicil Mayalpan ichpac. Cankal haab catac lahun piz haab, tu lahun tun uaxac Ahau cuchie; lai u haabil paxci tumenel Ahzinte-yutchan yetel Tzunte-cum, yetel Taxcal, yetel Pantemit, Xuchu-cuet, yetel Ytzcuat, yetel Kakaltecat lay u kaba uinicilob: lae nuctulob ahmayapanob lae.

9. Laili u katunil uaxac Ahau, lai ca binob u pâ ah Ulmil Ahau tumenel u uahal-uahob yetel ah Ytzmil Ulil Ahau; lae oxlahun uudz u katunilob ca paxob tumen Hunac-eel: tumenel u dzabal u naatob; uac Ahau ca dzoci; hunkal haab catac can lahun pizi.

10. Uac Ahau, can Ahau, cabil Ahau, oxlahun Ahau, buluc Ahau, chucuc u luumil ich pâ Mayalpan, tumenel u pach tulum, tumenel multepal ich cah Mayalpan, tumenel Ytza uinicob yetel ah Ulmil Ahau lae; can kaal haab catac oxppel haab; yocol buluc Ahau cuchie paxci Mayalpan tumenel ahuitzil dzul, tan cah Mayalpan.

11. Uaxac Ahau lay paxci Mayalpan lai u katunil uac Ahau, can Ahau, cabil Ahau, lai haab cu ximbal ca yax mani españoles u yaxilci caa luumi Yucatan tzucubte lae, oxkal haab pâaxac ich pâ cuchie.

12. Oxlahun Ahau, buluc Ahau uchci mayacimil ich pâ yetel nohkakil: oxlahun Ahau cimei Ahpula: uacppel haab u binel ma dzococ u xocol oxlahun Ahau cuchie, ti yanil u xocol haab ti lakin cuchie, canil kan cumlahi pop tu holhun Zip catac oxppeli, bolon Ymix u kinil lai cimi Ahpula; laitun año cu ximbal cuchi lae ca oheltabac lay u xoc numeroil años lae 1536 años cuchie, oxkal haab paaxac ich pâ cuchi lae.

13. Laili ma dzococ u xocol buluc Ahau lae lai ulci españoles kul uincob ti lakin u talob ca uliob uay tac luumil lae, bolon Ahau hoppei cristianoil uchci caputzihil: laili ichil u katunil lae ulci yax obispo Toroba u kaba, heix año cu ximbal uchie.

[Translation.]

This is the series of "Katunes" that elapsed from the time of their departure from the land and house of Nonoual, in which were the four Tutul Xiu, lying to the west of Zuina, going out of the country of Tulapan.

§ 1. Four epochs were spent in traveling before they arrived here with Holon-Chantepeuh and his followers. When they began their journey toward this island it was the 8th Ahau, and the 6th, 4th, and 2d were spent

in traveling; because in the year of the 13th Ahau they arrived at this island, making together eighty-one years they were traveling, between their departure from their country and their arrival at this island of Chacnouitan. (Years, 81.)

§ 2. The 8th Ahau, the 6th Ahau; in the 2d Ahau arrived Ajmekat Tutul Xiu, and ninety-nine years they remained in Chacnouitan. (Years, 99.)

3. In this time also took place the discovery of the province of Ziyan-caan, or Bacalar, the 4th Ahau and 2d Ahau, or sixty years, they had ruled in Ziyan-caan when they came here. During these years of their government of the province of Bacalar occurred the discovery of Chichen Itza. (Years, 60.)

4. The 11th Ahau, the 9th, 7th, 5th, 3d, and 1st Ahau, or 120 years, they ruled in Chichen-Itza, when it was destroyed, and they emigrated to Champoton, where the Itzaes, holy men, had houses. (Years, 120.)

5. The 6th Ahau they took possession of the territory of Champoton; the 4th Ahau, 2d, 13th, 11th, 9th, 7th, 5th, 3d, 1st, 12th, 10th, and 8th Champoton was destroyed or abandoned. Two hundred and sixty years, the Itzaes reigned in Champoton, when they returned in search of their homes, and they lived for several katunes under the uninhabited mountains. (Years, 260.)

6. The 6th Ahau, 4th Ahau, after forty years, they returned to their homes once more, and Champoton was lost to them. (Years, 40.)

7. In this Katun of the 2d Ahau, Ajcuitok Tutul Xiu established himself in Uxmal; the 2d Ahau, the 13th, 11th, 9th, 7th, 5th, 3d, 1st, the 12th and 10th Ahau, equal to 200 years, they governed in Uxmal, with the governors of Chichen-Itza, and of Mayapan. (Years 200.)

8. These are the Katunes 11th, 9th, and 6th Ahau. In the 8th Ahau the governor of Chichen-Itza was deposed, because he murmured disrespectfully against Hunac-eel. This happened to Chacxibchac of Chichen-Itza, governor of the fortress of Mayapan. Ninety years had elapsed, but the 10th year of the 8th Ahau was the year in which he was overthrown by Ajzinte-yutchan, with Tzuntecum, Taxcal, Pantemit, Xuch-uenet Ytzcuat, and Kakaltecat; these are the names of the seven Mayalpanes. (Years 90.)

9. In the same Katun of the 8th Ahau they attacked Chief Ulmil, in consequence of his quarrel with Ulil, Chief of Yzamal; thirteen divisions of troops he had when he was routed by Hunac-eel; in the 6th Ahau the war was over, after 34 years. (Years 34.)

10. In the 6th Ahau, 4th, 2d, 13th, and 11th Ahau, the fortified territory of Mayapan was invaded by the men of Itza, under their Chief Ulmil, because they had walls, and governed in common the people of Mayapan: eighty-three years elapsed after this event, and at the beginning of the 11th Ahau Mayapan was destroyed by strangers of the Uitzes, Highlanders, as was also Tancaj of Mayapan. (Years 83.)

11. In the 8th Ahau, Mayapan was destroyed, the epochs of the 6th, 4th, and 2d Ahau elapsed, and at this period the Spaniards for the first time arrived, and gave the name of Yucatan to this province, sixty years after the destruction of the fortress. (Years 60.)

12. The 13th and 11th Ahau, pestilence and small-pox were in the castles. In the 13th Ahau Chief Ajpula died; this year was counted toward the east of the wheel, and began on the 4th Kan. Ajpula died on the 18th day of the month Zip, in the 9th Ymix; and that it may be known in numbers, it was the year 1536, sixty years after the destruction of the fortress.

13. Before the termination of the 11th Ahau the Spaniards arrived. Holy men from the east came with them when they reached the land. The 9th Ahau was the commencement of baptism and Christianity; and in this year was the arrival of Toroba (Toral), the first bishop.

Before entering upon a discussion of this manuscript I will attempt to connect the two chronological systems at one or two other points, in reference to which we find some data left on record besides that found in the manuscript.

The destruction of Mayapan (the last one, if there were two, as stated by this authority) was an important event likely to be remembered by the people at the time of the Spanish conquest, as it was the beginning of a marked change in the condition of affairs in Yucatan, and occurred, at the earliest, not more than a hundred years before the first appearance of these invaders on the coast of this peninsula.

As I have already shown, the important event alluded to by Perez as occurring in the year 7 Cauac of the 8th Ahau, which he fixes in 1393, really happened in 1435, as we see by correcting the manifest error of his calculation. This event, I believe, was the destruction of Mayapan, which this manuscript asserts took place in the 8th Ahau.

The two statements in this document—first (in the 11th paragraph), that the first arrival of the Spaniards, at the close of the 2d Ahau (1518), was 60 years after the fall of Mayapan; second (12th paragraph), that the year 1536 was 60 years after this event—cannot both be correct; one or the other, or both, must be erroneous. Rejecting the latter, and counting three Ahaues, the number the author gives, at 24 years each, instead of 20 (the length at which he estimates them), we have 72 years, which, deducted, carries us back to 1446. This corresponds exactly with Landa's computation. Herrera¹ says that this happened, "according to the reckoning of the Indians, about *seventy years* before the Spaniards came into Yucatan," which would place it in 1448. According to the tables I have given, the 8th Ahau included the years 1423–1446, which agrees exactly with Brasseur's calculation (*Hist. des Nat. Civ.*²), in which work he appears to have adopted 24 years as the number to an Ahau, instead of 20, as in his notes to Landa and the Perez Manuscript. As I was not aware of this fact until after the preceding part of this paper was delivered for publication, I call attention to it now, as it is apparent from this that his comparison of the dates of the two systems must agree throughout precisely with what is given in my Table XVII.

If we are correct in counting 24 years to an Ahau, then it is certain the 8th must have included from 1423 to 1446; and if the document referred to by Perez (which unfortunately was lost) was right in stating that 7 Cauac was the year of the destruction, it occurred in 1435.

We learn from Herrera (*loc. cit.*) that this city was destroyed five hundred years after it was built. As a matter of course, this is given in round numbers, and cannot be considered as exact; yet it will afford some aid in our comparison. Deducting 500 from 1435 gives us the year 935 as the date of the founding of the city, which may be considered as at least approximately correct. Counting back by Ahaues, we ascertain that this would fall in the 11th of the preceding grand cycle.

¹ Dec. III, lib. vi, cap. 3.

² II, 593.

Although, as shown by Table XVII, the grand cycles, if counted from the year 1 of each period, would begin with the 1st Ahau, yet, as the Indians chose, for some reason, to begin these periods with the 13th, our calculations must correspond with this arbitrary selection. I therefore give here a brief table of cycles, with the corresponding years of our era, running backward :

	Years.
Fourth grand cycle	1519-1830
Third grand cycle	1207-1518
Second grand cycle	895-1206
First grand cycle	583- 894

The numbers given the grand cycles are (for the present, at least) arbitrary, given simply as a means of reference. We see from this table that the year 935 would fall in the grand cycle numbered 2, and, as before stated, in the 11th Ahau. Referring to this manuscript again, we see that Mayapan is first mentioned in the 7th paragraph, where it is stated that "the 2d Ahau, 13th, 11th, 9th, 7th, 5th, 3d, 1st, 12th, and 10th Ahau, 200 years, they [the Tutul Xiu] governed in Uxmal with the governors of Chichen-Itza and *Mayapan*."

Here we find our 11th with but two Ahaues preceding it, or, as we judge from the preceding clause—"In this Katun of the 2d Ahau"—but one and part of another. Supposing Mayapan to have been in existence at the commencement of the periods here named, it would carry us back only some forty or fifty years beyond Herrera's general statement; but this is more than accounted for by the difference in the estimated length of the Ahau.

If we count the Ahaues necessary to complete the number from the 2d in the commencement of the seventh paragraph to the 2d in the eleventh paragraph when the Spaniards first appeared, filling up the lacunæ and making the correction in the eighth paragraph suggested by Dr. Valentini, we shall find the number to be as follows:

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

Making 27 Ahaues, or 648 years.

13 M T

Deducting this from 1518, the time when the Spaniards appeared on the coast, it carries us back to the year 870. If carried back only to the first year of the 11th of the first series, it gives the year 918, which differs but 17 years from the date (935) given above from Herrera's statement, a difference less than one Ahau. I am inclined, therefore, to believe the first line of the 8th paragraph properly belongs to the 7th, and that it was the intention of the writer to say that "with the governors of Chichen-Itza and Mayapan these Katunes, 11th, 9th to the 6th." In the 8th Ahau trouble arose between the parties to the compact, but the war did not end until in the 6th. It is probable, therefore, that the chronicler's data mentioned the 11th Ahau as the beginning of the compact, and that this was near the time when Mayapan was built.

According to Herrera, Chichen-Itza was already in existence when Cuculkan appeared and founded Mayapan. He further states that "whilst the Cocomes [who were given authority immediately after Cuculkan's departure] lived in this regular manner, there came from the southward, and the foot of the mountains of Lacando, great numbers of people, looked upon for certain to have been of the province of Chiapa, who traveled forty years about the deserts of Yucatan, and at length arrived at the mountains that are almost opposite to the city of Mayapan, where they settled and raised good structures, and the people of Mayapan some years after, liking their way of living, sent to invite them to build houses for their lords in the city. The *Tutul-Xiu*, so the strangers were called, accepting of their courtesy, came into the city, and their people spread about the country, submitting themselves to the laws and customs of Mayapan, in such peaceable manner that they had no sort of weapons, killing their game with gins and traps." (*Loc. cit.*)

This agrees precisely with the order of events in the Manuscript, except that nothing is mentioned corresponding with the 40 years of the 6th paragraph

In the prophecy by Nahau Pech, preserved in Lizana's work and copied by Brasseur into the chrestomathy of his Maya grammar, these passages occur:

"We have come now to the fourth period," or perhaps more correctly,

3. "The time to the fourth series of epochs draws to a close,"
4. "In which shall be ushered in the day of the true God." Also,
8. "Such is the prophecy of Nahau Pech, the priest,
9. "At the time of the fourth great cycle (*Ahau Katun*).
10. "In the commencement actual of the series of epochs."¹

The rendering of *Katunil*, here translated "series of epochs," is uncertain. In Stephens's translation of the Perez Manuscript it is sometimes rendered "Katunes," sometimes "Katun"; in Brasseur's translation, "periods," "cycle," and in Lizana's, "edades" or ages. The definition of the word as given in Brasseur's lexicon (it is not found in full in Perez's lexicon) is "Ensemble des époques ou cycles."

It is true that "Ahau Katun" is sometimes used as equivalent to "Ahau," but this is very rarely, if ever, found in the few Maya documents that remain to us. The true rendering appears to be "Grand or Great Cycle," as given in the 9th line of Nahau Pech's prophecy. If this interpretation, which is that given by Abbe Brasseur, is the correct one, we then find here the number of one of the great cycles. To suppose that the number here refers to the Ahau will carry this prophecy back to the year 1470-71, which is improbable.

The prophecy of Chilam Balam commences with *Ox lahun ahau u hedzinil katun*, the literal translation of which is, according to Brasseur, "The thirteenth Ahau its foundation of the Katun"; probably equivalent to Lizana's Spanish "In the end of the thirteenth age."

It is obvious from the contents of this prophecy that it was made after the arrival of the Spaniards in that country, and after their appearance and religion became known; hence, as it was delivered in the 13th Ahau, it must have been between the years 1518 and 1541. It is not probable that

¹ Dr. Brinton, following Lizana, translates the whole prophecy as follows:

1. "What time the sun shall brightest shine,
2. Tearful will be the eyes of the king.
3. Four ages yet shall be inscribed,
4. Then shall come the holy priest, the holy god.
5. With grief I speak what now I see.
6. Watch well the road ye dwellers in Itza.
7. The master of the earth shall come to us.
8. Thus prophecies Nahau Pech, the seer,
9. In the days of the fourth age,
10. At the time of its beginning."

the one by Nahau Pech (a well-known family at the time of Montejo's arrival) is many years older, probably dating the first year of the 13th Ahau, which would, according to his statement, be the first of the 4th great cycle.

If we assume that these great periods were numbered in regular order, 1, 2, 3, 4, which is more than probable, as they were but seldom referred to, then we have evidence here that the Itzae record ran back three great cycles—936 years before the year A. D. 1519, that is to the year 583 of the Christian era. In order that we may compare this calculation with the manuscript, I will give here a list of the Ahaues, commencing with number 8, previous to the beginning of the 1st great cycle as counted after Nahau Pech, with the years of the Christian era corresponding to their last years.

Ahaues preceding.		First Great Cycle.		Second Great Cycle.		Third Great Cycle.	
Ahaues.	Last years.	Ahaues.	Last years.	Ahaues.	Last years.	Ahaues.	Last years.
10th	486	13th	606	13th	918	13th	1230
8th*	510	11th	630	11th	942	11th	1254
6th	534	9th	654	9th	966	9th	1278
4th	558	7th	678	7th	990	7th	1302
2d	582	5th	702	5th	1014	5th	1326
		3d	726	3d	1038	3d	1350
		1st	750	1st	1062	1st	1374
		12th	774	12th	1086	12th	1398
		10th	798	10th	1110	10th	1422
		8th	822	8th	1134	8th	1446
		6th	846	6th	1158	6th	1470
		4th	870	4th	1182	4th	1494
		2d	894	2d	1206	2d	1518

The three great cycles completed at the time of Nahau Pech's prophecy (if such be the proper interpretation of his words) I presume beign

with the founding of Chichen Itza, which, according to my calculation, would be about 583-606 (the 13th Ahau). It is a little remarkable that the first mention of this city occurs in the close of the third paragraph, exactly where the 13th Ahau must be inserted to fill a hiatus.

The number of years given and periods mentioned in the first three paragraphs cannot by any possible explanation be made to agree with each other. This part of the history of the Tutul-Xiu race is doubtless made up from a dim tradition in reference to which no chronological statement could be made. As any attempt to determine the length of time they were wandering, from the date of their departure from Tulapan until they settled at Chichen-Itza, would be wholly conjectural, we will, perhaps, be as near right as any other guess, if we assume that the 8th Ahau of the second paragraph is the same as the 8th of the first, in other words, that the numbers in the second are but a recapitulation of those in the first, and that the 13th in the latter is the one which precedes the 11th in the fourth paragraph. Supposing they started on their travels in the 8th Ahau, this would bring this event between the years 486-510.

As the author of this manuscript counted twenty years to an Ahau and I count twenty-four, our lists cannot possibly agree. If there are any numbers given, connected with particular and noted events, which numbers were given in the author's data, with these my enumeration, if correct, might coincide. The fall of Mayapan in the 8th Ahau, the appearance of the Spaniards on the coast in the 2d, and the death of Ajpula in the 13th, I think may be relied upon as events correctly dated.

If we count the years enumerated from the 2d Ahau in the seventh paragraph, where Mayapan is first mentioned, to the 8th, in the eleventh paragraph, when the second destruction of this city occurred, we find the number to be 367; adding in the missing epochs at twenty years each, we have 527, which agrees very well with Herrera's statement. But this gives us something over twenty-six of these periods, whereas the correct number would be twenty-two. The exact numbers (of years) given in the ninth and tenth paragraphs render it possible that these were obtained from the author's data.

CHAPTER IX.

INSCRIPTIONS ON THE PALENQUE TABLET.

In referring to the Tablet I will make use of Dr. Rau's scheme of numbering and lettering the characters which is given below. In order to avoid introducing small cuts of separate characters, I have requested that a copy of his plate of the entire Tablet be inserted (Plate IX).

A slight examination of this tablet is sufficient to convince any one familiar with the characters of the Manuscript Troano that there are here symbols of days and months corresponding almost exactly with those of that work. Whether the Maya calendar was the one used cannot be determined with certainty, but that it was very similar cannot be doubted. I shall assume for the present that it was, but in order that the reader may have before him the data necessary for comparison will introduce here the names of the days of the Chiapan (or Tzendal) and Soconuscan calendar in the order given by Veytia, and also of the Quiche and Cakchiquel calendars as given by Bancroft.

CHIAPAN (TZENDAL?) AND SOCONUSCAN.	QUICHE AND CAKCHIQUEL.
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Votan.	Imox.
Chanan or Ghanan.	Ig.
Abah or Abagh.	Akbal.
Tox.	Qat.
Moxic.	Can.
Lambat.	Camey.
Molo or Mulu.	Quieh.
Elab or Elah.	Ganel.
Batz.	Toh.
Evob or Enob.	Tzy.
Been.	Batz.
Hix.	Ci.
Tziquin.	Ah.

CHIAPAN (TZENDAL?) AND SOCONUSCAN.

Chabin or Chahin.
 Chic or Chiue.
 Chinax.
 Cahogh or Cabogh.
 Aghual.
 Imox or Mox.
 Igh or Ygh.

QUICHE AND CAKCHIQUEL.

Yiz or Itz.
 Tziquin.
 Ahmak.
 Noh.
 Tihaz.
 Caok.
 Hunahpu.

I shall take for granted that the inscription commences with the large character in the upper left-hand corner, but whether it is to be read in columns from top to bottom, or in lines from left to right, remains to be discussed; the tendency of belief at present appears to be that it is to be read in lines from left to right.

As I have demonstrated, satisfactorily to myself at least, that in the Manuscript Troano the characters are, as a general rule, placed in columns to be read from the top downwards, but that, where circumstances require it, they are placed in lines to be read from left to right, we will be justified

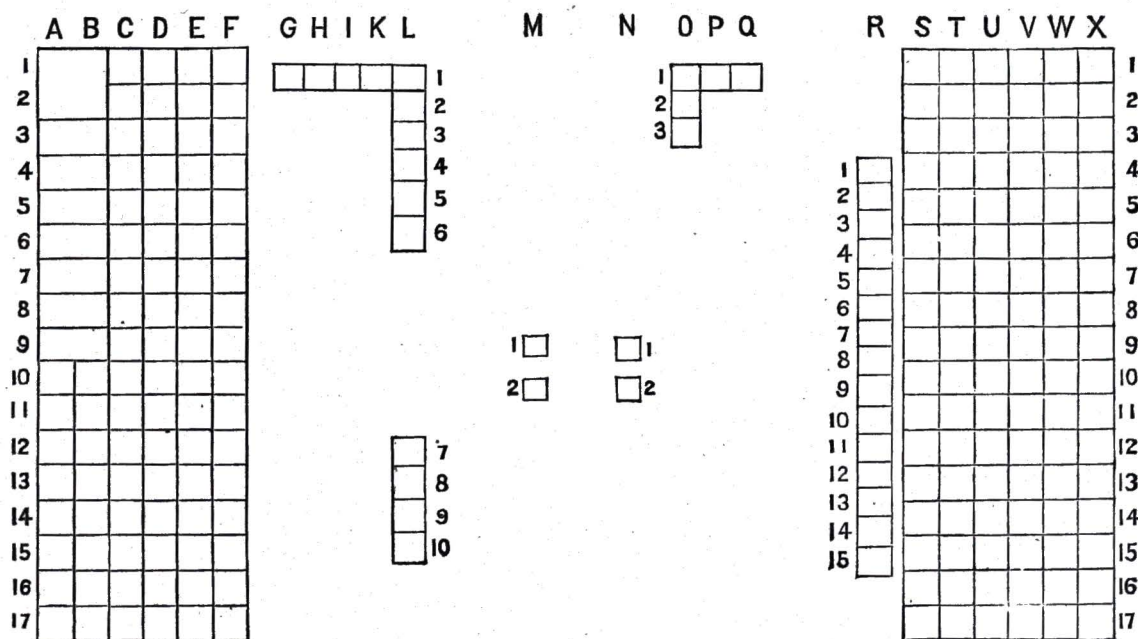


FIG. 101.—Dr. Rau's index diagram of the inscription.

in assuming the same rule applies to this tablet, especially as we here see single columns and single lines. But let us examine the inscription carefully and see if we can find anything in it that will aid us in deciding this

point. In doing so we may profit by the facts learned in reference to the Manuscript Troano on this subject, and the method of comparing characters used by Professor Holden in his "Studies in Central American Picture Writing."¹

Referring to the Palenquean group as shown in Plate IX, we observe that the first seven characters of the two columns immediately below the large initial are united so that each forms one compound character. If read in columns the natural inference from this would be that the remaining characters of these two columns are to be read by twos, thus: A 10 and B 10 (Dr. Rau's scheme), then A 11 and B 11, next A 12 and B 12, and so on to the bottom. If this supposition be correct, then it is more than likely that the remaining columns on the side tablets are to be read in the same way, a view favored by the fact that each one of these tablets contains six columns.

I call attention now to characters D 13, C 14, and D 14, which are often repeated in the inscription, varying only in the numerals—dots, or balls, and lines placed at the top and left side. If we represent these characters by letters thus: D 13 by *a*, C 14 by *b*, and D 14 by *c*, we have here this order

	<i>a</i>
<i>b</i>	<i>c</i>

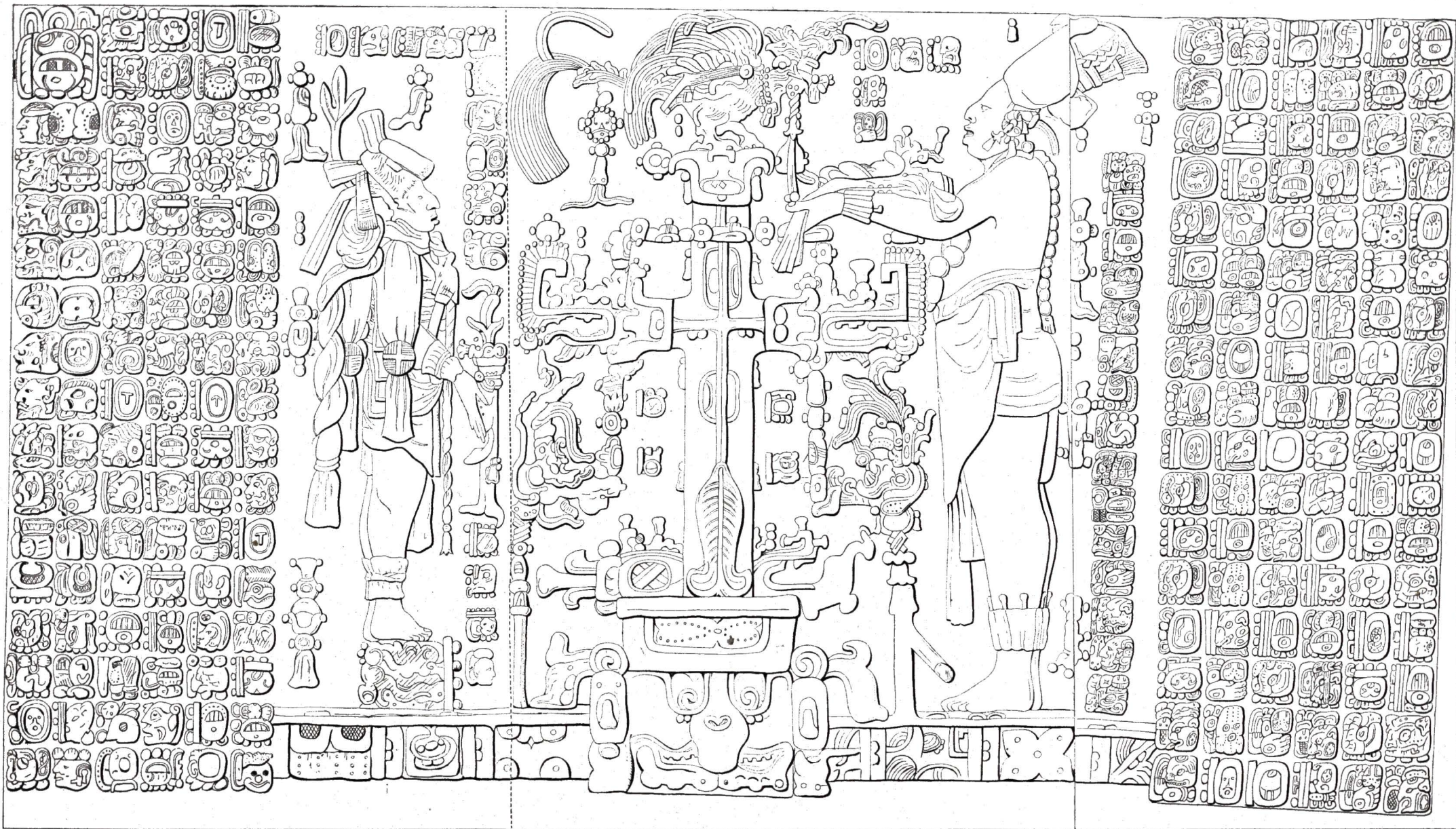
Referring now to E 5, F 5, and E 6, we find the same three characters following each other in the same order, but placed thus:

<i>a</i>	<i>b</i>
<i>c</i>	

, and,

what is significant, if we include the next, F 6, we have the right portion of the first four (of the seven) double characters, but the order is reversed. At F 15, E 16, and F 16 we again have our three characters *a*, *b*, *c*. In the single column R we see *a* and *b*. At S 6 and T 6 we have the three, but here *b* and *c* are united in one compound character. At S 12 and T 12 we see *a* and *b*; at U 3, V 3, and U 4; also at U 8, V 8, and U 9; also V 13, U 14, and V 14; at W 1, X 1, and W 2, and at X 11, W 12, and X 12, we find the same three characters following each other in the same order. We shall hunt in vain for any such combination of these characters between the second and third or fourth and fifth columns of either slab, nor can we find the three following each other in any column or line except in the four double characters.

¹ First Ann. Rep. Bureau of Ethnology.



F. Catherwood del.

C. F. Trill del.

Wm. P. Northrup & Co., Sc. Buffalo.

THE PALENQUEAN GROUP OF THE CROSS. FROM SMITHSONIAN CONTRIBUTIONS TO KNOWLEDGE, VOL. XXII.

As another example we select the two characters, S 1 and T 1, which are often found associated; as at U 6, V 6; U 16, V 16; W 3, X 3; and at W 17 and X 17, we find them in the same line, but always in the two columns they should be, if the theory above advanced as to the order in which the inscription is to be read be correct. If the first of these two characters (which we may designate by *m* and *n*) should fall in the right of the two associate columns, then the other should be one line lower

in the left of the two columns, thus:

	<i>m</i>
<i>n</i>	

Such we find to be the case

by referring to T 7, S 8, to T 15, S 16, and V 11, U 12. But the evidence does not stop here. By examining Dr. Rau's photograph of the right tablet, we may extend this combination. We observe that S 6, our *a*, and T 6, our *b* and *c* combined, are followed in S 7 by a character not heretofore alluded to. This we will designate by *d*. Following these, at T 7 is our *m*, at S 8 our *n*, and at T 8 *Kan*, as shown in the annexed diagram 1.

<i>a</i>	<i>b</i> <i>c</i>
<i>d</i>	<i>m</i>
<i>n</i>	<i>Kan</i>

1.

Commencing with V 13 we find the same combination, except that one additional character is introduced thus: V 13 *a*, U 14 *b*, V 14 *c*, U 15 *d*, V 15 *x*, (the introduced character is *x*,) U 16 *m*, V 16 *n*, U 17 *Kan*, as shown in diagram 2.

	<i>a</i>
<i>b</i>	<i>c</i>
<i>d</i>	<i>x</i>
<i>m</i>	<i>n</i>
<i>Kan</i>	

2.

Referring now to the figure of the Tablet on the back wall of Altar Casa No 3, forming the frontispiece of Stephen's "Central America," Vol. II, we see that there are four columns of characters on each side. At the bottom of the second column of the right side we find our character *a*, and at the top of columns three and four our characters *b* and *c* precisely as they should follow according to our theory.

Turning again to our Plate IX and going over the entire inscription in this way, taking two columns together, thus, AB, CD, EF, ST, UV, and WX, we shall find frequent repetitions of such combinations, not to be found in any other way. The full force of this statement cannot be understood except by a thorough and careful study of the plate. If I am cor-

rect in this opinion we will thereby be enabled to determine some doubtful characters, as, for example, that F 7, E 8 are the same as S 1, T 1, &c.

According to this theory, the lines and columns in the middle portion of the Tablet should be read from the left to the right along the lines until a column is reached, and then down the column thus: G, H, I, K, to L, and then down the L column; down the O column then P and Q. Now, let us test this: In O 3 we see the hand of our character *m*, although the loop is to the right. If it is the same as *m*, then P 1 should be our *n*; but the character as given by Catherwood is too imperfect to see any resemblance. But if we turn to Waldeck's plate or Dr. Rau's copy (Palenque Tablet, p. 33, Fig. 7), we see the head and protruding tongue characteristic of character *n*.

These facts, I think, are sufficient to establish the correctness of my theory.

The lines and dots at the left and on the top of the characters I am satisfied are numerals having the same signification as those in the Manuscript—that is, a single dot 1; two dots, 2, and so on; a single line, 5; two lines, 10, and so on. Those on the top of the characters I think correspond with the red numerals in the Manuscript, for if we examine them we find none of them exceed thirteen. Those on the side I think refer in some cases to the number of the month, in others to the day of the month or the number of the day. Where the character is the symbol of a day, and has numerals also on top, those on the side I think refer to the number of the month, as they never exceed 18. When the character is the symbol of a month, then, they denote the day of the month, as we see that in some cases they exceed 18, but never exceed 20. Where the character is the symbol of a day and has numerals at the side only, these I think denote the number of the day, as they never exceed 13. The little balls and loops at the bottom, and also the loops so frequent at the left side, and occasionally found on the top of the characters, have been, and to a certain extent are yet, a profound mystery; but a careful study of the little loops at the left side, and also of part of those at the top, will show that they have no signification whatever, but are left to fill out the squares and to form supports or guards to the little ball (or balls)—or numeral character for 1 (or 2)—in connection with which they are chiefly used. If we examine the inscrip-

tion carefully, we shall find that they are never placed at the left where the outer or left line of the numeral character is 3, 4, or 5. On the contrary, they are always (with two exceptions) present where the left numeral line is one—that is, a single dot—and occasionally where there are two.

The exceptions are R 2 and T 2; but an examination of the tablet in the National Museum shows very clearly that they have been broken off the latter and that they were probably originally on the former. Why do they accompany only those numerals with one or two dots at the left and no others? My answer is, simply to complete the square. This will probably explain the presence of small characters or irregular balls on the foreheads of some of the heads. The loops and balls at the bottom of the characters probably have some particular signification, as something similar is observed in the Manuscripts, as, for example, under the symbol for the month Pax.

I will now ask the reader to refer to Plate IX, representing the tablet. He will observe on each side and near to the upright of the cross two characters—four in all, two in the column marked M and two in that marked N. He is aware, from what has been shown in the previous part of this paper, that in the Tro. Manuscript each division of the plates, or each compartment, has at the left a column of days, usually five in number, though in a few instances there are but four. The four symbols by the cross I think are for precisely the same purpose as these day columns, and that the numeral five, at the side of each, probably corresponds with that placed over the columns. As the upper left-hand character (M 1) is *Ezanab*, the equivalent of *Chinax* in the Chiapan calendar, which, according to Veytia's list, is one of the year-bearers, we might presume the four represent the four year-bearers, *Votan*, *Lambat*, *Been*, and *Chinax*, or their Maya equivalents *Akbal*, *Lamat*, *Been*, and *Ezanab*. But one objection to this supposition is that the lower character at the right (N 2) does not correspond with the symbol of either of these days, but appears to be the same as (B 10) on the left slab, which is probably Cimi of the Maya or Tox of the Chiapan list of days. But in these four characters Catherwood, usually so accurate, appears to be at fault, and Waldeck correct.

Turning now to the general inscription on the left and right, I will endeavor to pick out and name the day characters, first notifying the reader

that there are two classes of these, one with numerals at the left side only, the other with numerals both above and at the side.

The little loops are not counted as units except when I am satisfied from an examination of the right slab in the museum that they denote spaces from which the balls have fallen. Where I am satisfied the character represents a day, but cannot determine what day, this fact will be indicated by an interrogation-point; the names in reference to which I am in considerable doubt will also be followed by an interrogation-point. The capital letters with numbers attached are given to locate the characters by Dr. Rau's scheme.

Days indicated on the Tablet, with their accompanying numerals.

B 10. The day 5 Cimi.	A 16. The day 1 Ahau.
B 16. The day 13 — ?.	C 2. The day 8 — ?.
C 9. The day 13 Manik ?.	C 11. The day 10 — ?.
D 1. The day ? Chuen, ? month.	D 3. The day 4 Ahau.
D 5. The day 9 Chuen, 2d month.	D 11. The day 8 — ? (Eb ?).
D 13. The day 12 Chuen, ? month.	E 1. The day 9 Manik ?.
E 10. The day 7 Chuen, 2d month.	E 9. The day 9 Manik ?.
F 11. The day 3 — ? (Oc.?).	F 10. The day 10 — ?.
F 15. The day 7 Chuen, 13th month.	F 12. The day 9 Manik ?.
L 7. The day 8 — ?, 12th month.	G 1. The day 9 — ?.
E 5. The day 11 Chuen, 2d ? month.	O 1. The day 8 Muluc.
S 4. The day 5 — ?.	S 6. The day 5 Chuen, 14th month.
S 11. The day ? Lamat.	S 12. The day 3 Chuen, 9th month.
S 14. The day 2 — ?.	S 15. The day 6 Chuen, 3d month.
T 2. The day 11 Kan.	T 8. The day 1 Kan.
T 10. The day 6 — ?.	T 14. The day 10 — ?.
T 17. The day 8 Ahau.	U 3. The day 1 Chuen, 18th month.
U 7. The day 3 Ezanab.	U 8. The day 10 ? Chuen, 18th month.
U 10. The day 5 Ahau ?.	U 17. The day 5 Kan.
V 7. The day 11 — ?.	V 10. The day ? Chuen, 3d month.
V 12. The day 5 — ?.	V 13. The day 6 Chuen, 16th month.
W 1. The day 4 Chuen, 17th month.	W 15. The day 8 Chuen, 2d month.
X 5. The day 2 Ymix.	X 6. The day 1 Chuen, 1st month.
X 10. The day 7 Kan.	X 11. The day 4 Chuen, 7th month.
X 14. The day 3 Eb, 11th month.	R 2. The day 11 Chuen, 6th month.

Of this list, T 10, T 14, and V 7 may represent the month *Xul* instead of a day. It is possible that C 5 (8 Cauac ?), F 6 (2 Cauac), and U 2 (9 Cauac) should be added to the list as representing the days noted in parenthesis. The day Chuen appears to be much oftener indicated than any

other. We shall also find that the same thing is true in reference to one of the months. I am in great doubt as to the character rendered Manik, which here resembles the Greek *tau*. S 14 is probably the symbol of *Lamat*.

One singular fact to be noticed is that the form of the Kan symbol—for example, U 17, as given in Dr. Rau's photograph—is more like Landa's figure than the Kan symbol in the Tro Manuscript.

As I find no month characters in the Manuscript to assist me in judging of the variations in form, and as I have not thoroughly studied those in the Codex, I feel greater uncertainty as to those found on the Tablet than I do in regard to the day characters. *Pax* seems to be the month oftenest represented; in fact, but few others appear to be indicated. The following characters I think represent this month:

C 14, F 5, R 3, T 12, U 14, V 3, V 8, W 7, X 1, and X 15.

The following are also probably month symbols:

F 1, L 9, T 4, U 1, V 17, W 11.

I am satisfied from the presence of numerals that there are other day and month symbols than those mentioned, but on account of my doubt as to which class they belong will not attempt now to decide.

If the reader will examine carefully the character V 14, especially on Dr. Rau's photograph, he will see that it is almost identical with that in the Manuscript I have rendered *pecuah* "tortilla of maize" (see Fig. 64).

Comparing this with the large initial, we find but a slight difference between the two; in the latter the comb-like figures are drawn down to the sides and the loops are placed above. In this the form of the central oval is not to be relied upon as strictly correct, as the lines are too freely rounded; still we presume it is slightly different from the little upper circle in V 14. Supposing the Maya language to have been used, and the characters on the Tablet to have the same signification as similar characters in the Manuscript, we should find in this initial sounds closely resembling those in *pecuah*; as the bars are interlaced, I presume the first syllable should be *pech* or *pach*. Turning to Landa's Relacion (264), we find that "In the month *Pax* they [the Mayas] celebrated a festival named *Pacumchac*, on which occasion the chiefs and priests of the inferior villages assembling with those of

the more important towns, having joined together, they passed into the temple of *Citchaccoh*," &c.¹ If we interpret this character *Pacumchac*, we at once find a satisfactory explanation of the repeated occurrence of the symbol for *Pax* in the inscription. From Landa's description, which is somewhat confused, I judge this was one of their chief festivals, but nothing appears in his statement that accords with the scene on the middle slab. This, however, cannot be properly urged as an objection to my rendering; *first*, because there were doubtless many formalities which he does not mention; *second*, because the ceremonies of this festival as practiced at Palenque may have been quite different from those observed by Landa; *third*, there are some reasons for believing, even from Landa's words, that during this festival petitions for rain and abundant crops were offered. I presume also that during this festival took place the rejoicing over the first fruits of the maize harvest. I may as well state here as elsewhere that I do not think the offering made by the priest on the right is an infant; the probability is that it is a dough image. Although we see what appear to be the body and limbs, we have to assume that the head wears a mask to believe it to be the body of a child. If it is the figure of a child, then the scene represents a special occasion when the sacrifice was made to avert some impending danger. The difference in the height of the two priests favor the idea that the artist referred by his figures to particular persons, if not to a special occasion. Finally, it is possible that although the inscription relates chiefly to this festival others are also alluded to. But be this as it may, I have reached my conclusion as to the rendering by legitimate steps.

The second compound character in the column is composed of three parts, the two to the right, which are alike, resembling, in some respects, the symbol of Imix, and in others, if the marks can be trusted, the hieroglyph of Cauac and *cu*. We find almost precisely the same combination in the right-hand (second) column, Plate XX of the Manuscript, except that the two similar parts are above the face. The face in this case is almost exactly like that I have interpreted *Xamin*, "north." What is also a little significant, we find immediately below it the *Pax* or stone symbol just as we do here.

¹ Appendix No. 3, O.

Another fact which should be taken into consideration is that U 2 appears to be identical with the two similar parts of this character. It undoubtedly denotes a month or day. If a month, it is impossible for me to determine which; if a day, it is undoubtedly *Cauac*, or the Chiapan equivalent, *Cahogh*.

Turning to the middle plate between pages 158 and 159, Stephens's Central America, Vol. I, we observe that the third group from the bottom of the right column appears to be substantially the same as this (A B 3). Here the two characters at the right are placed one above the other and appear to be Imix symbols, and the head that of a monkey. There are also some small additions not found in the other, but allowance must be made for the fact that the characters on this statue are not so carefully drawn as those on the Tablet.

The next character below (A B 4), if we follow the rendering of the first, will contain the sound *p' ch-c*, and A B 5 that of *p' x*. The next (A B 6) I think is the symbol for Chuen or contains the sound *chu*. A B 7, I am inclined to believe, is the symbol for *likin* or *lakin*, "east" or "rising sun."

A 10 refers to a vessel of some kind, as I infer from the vase symbol at the bottom. C 13 probably represents a word or words with the sounds *ca-z'* or *z'-ca*. Although F 2 has a central mark somewhat resembling that in Ik, I strongly suspect it to be the symbol for the month *Muan*.

In R 1 we see the bread symbol precisely as on the back of the dog, Plate XXI, and in the middle division, Plate III*, of the Tro. Manuscript.

E 6, U 4, V 14, and X 12 probably denote tortillas of maize (*ppecuah*).

I shall not attempt an explanation of the central scene, but will call attention to a few points in reference to it.

Crosses of some form with birds on them are found in three or four of the aboriginal manuscripts, as Plate III* of the Manuscript Troano, Plate 30 of the Dresden Codex, and in one or two of the Mexican Codices. It is true none of them are so regular or so true as this, but they are evidently intended as representations of the cross and to symbolize the same general idea. Certain characteristics belong to all of them, as follows: First, they arise out of something that has life, as an animal or person; second, a vegetable growth therefrom, as a tree; third, the knobs at the ends of the arms,

possibly indicating stars as emblematic of the heavens; and, fourth, the bird at the top. In this (the Palanque Tablet) we see at the base the head of some fabulous reptile, notwithstanding the opinion quoted in Dr. Rau's paper to the contrary. The appendages at the right and left just above the head are probably intended for fore limbs. By looking carefully at the upright we observe little knots on the sides opposite each other, indicating the nodes as marked on the figures of trees in the Manuscript.

Referring to the middle plate between pages 156 and 157, Stephens's *Central America*, Vol. I, we observe on the back of the statue an abridged type of the Palenque cross. Here we see the same broad nose, the rows of teeth, and the spiral lines representing eyes, but we would never imagine it represented a head but for what we see on the Palanque Tablet.

The arms issue from the upper portion of the head; the knobs are represented by balls along the arms without stems; and the bird is changed into a human figure with wings and a little bird head.

APPENDICES.

APPENDIX NO. 1.

Extracts from the "Relacion de Cosas de Yucatan" of Diego de Landa, in relation to the festivals of the supplementary or closing days of the year. §§ XXXV-XXXVII (pp. 210-226).

En qualquiera fiesta o solemnidad que esta gente hazian a sus dioses, comenzavan siempre del echar de si al demonio para mejor la hazer. Y el echarle unas vezes eran con oraciones y bendiciones que para ello tenian, otras con servicios y offrendas y sacrificios que le hazian por esta razon. Para celebrar la solemnidad de su año nuevo esta gente con mas regocijo y mas dignamente, segun su desventurada opinion, tomavan los cinco dias aciagos que ellos tenian por tales antes del primero dia de su año nuevo y en ellos hazian muy grandes servicios a los *Bacabes* de arriba y al demonio que llamavan por otros quatro nombres como a ellos, es a saber *Kan-u-Uayeyab*, *Chac-u-Uayeyab*, *Zac-u-Uayeyab*, *Ek-u-Uayeyab*. Y estos servicios y fiestas acabadas y alañado de si, como veremos, el demonio, comenzavan su año nuevo.

§ XXXV.—*Fiestas de los dias aciagos. Sacrificios del principio del año nuevo en la letra de Kan.*

Uso era en todos los pueblos de Yucatan tener hecho dos montones de piedra uno en frente de otro, á la entrada del pueblo, por todas las quatro partes del pueblo, es a saber a oriente, poniente, septentrion y medio dia, para la celebracion de las dos fiestas de los dias aciagos los quales hazian desta manera cada año.

El año que la letra dominical era de *Kan* era el aguero *Hobnil*, y segun

ellos dezian, reynavan ambos a la parte del medio dia. Este año pues hazian una imagen o figura hueca de barro del demonio que llamavan *Kan-u-Uayeyab*, y llevavanla a los montones de piedra seca que tenian hechos a la parte de medio dia. Elegian un principe del pueblo, en cuya casa se celebrava estos dias esta fieste, y para celebrarla hazian una estatua de un demonio que llamavan *Bolon-Zacab*, al qual ponian en casa del principal, adereçado en un lugar publico y que todos pudiessen llegar.

Esto hecho se juntavan los señores y el sacerdote y el pueblo de los hombres, y teniendo limpio y con arcos y frescuras adereçado el camino hasta el lugar de los montones de piedra donde estava la estatua, ivan todos juntos por ella con mucha de su devocion: llegados la sahumava el sacerdote con quarenta y nueve granos de maiz molidos con su encienso y ellos lo repartian en el brasero del demonio y le suamavan. Llamavan al maiz molido solo *zacah*, y a lo de los señores *chahalté*. Sahumavan la imagen, degollavan una gallina y se la presentavan o offrecian.

Esto hecho metian la imagen en un palo llamado *Kanté* y punendole acuestas un angel en señal de agua y que este año avia de ser bueno, y estos angeles pintavin y hazian espantables; y assi la llevavan con mucho regocijo y vailes a la casa del principal donde estava la otra estatua de *Bolonzacab*. Sacavan de casa deste principal a los señores y al sacerdote al camino una bebida hecha de CCCC y XV granos de maiz tostados que llaman *Picula Kakla* y bevian todos della; llegados a la casa del principal, ponian esta imagen en frente de la estatua del demonio que alli tenian, y assi le hazian muchas offrendas de comidas bebidas de carne y pescado, y estas offrendas repartian a los estrangeros que alli se hallavan y davan al sacerdote una pierna de venado.

Otros derramavan sangre, cortandose las orejas, y untando con ella una piedra que alli tenian de un demonio *Kanal-Acantun*. Hazian un corazon de pan, y otro pan con pepitas de calabças y offrecianlos a la imagen del demonio *Kan-u-Uayeyab*. Tenianse assi esta estatua y imagen estos dias aciagos, y sahumavanla con su encienso y con los maizes molidos con encienso. Tenian creido si no hazian estas cerimonias avian de tener ciertas enfermedades que ellos tienen en este año. Passados estos dias aciagos llevavan la estatua del demonio *Bolonzacab* al templo y la imagen a

la parte del oriente para ir alli otro año por ella, y echavan la ay, y ivanse a sus casas a entender en lo que les dava a cada uno que hazer para la celebracion del año nuevo.

Dexando con las cerimonias hechas, echado el demonio, segun su engaño, este año tenian por bueno, porque reynava con la letra *Kan* el *Bacab-Hobnil*, del qual dezian no avia peccado como sus hermanos y por esso no les venian miserias en el. Pero porque muchas verzes las avia, proveyo el demonio de que le hiziessen servicios paraque assi quando las uviesse, hechassen la culpa a los servicios o servidores y quedassen siempre engañados y ciegos.

Mandavales pues hiziessen un idolo que llamavan *Yzamna-Kauil* y que la pusiessen en su templo, y que le quemassen en el patio del templo tres pelotas de una leche o resina que llaman *kik* y que le sacrificassen un perro o un hombre, lo qual ellos hazian, guardando la orden que en el capitulo ciento dixen, tenian con los que sacrificavan, salvo que el modo de sacrificar en esta fiesta era diferente, porque hazian en el patio del templo un gran monton de piedras y ponian el hombre o perro que avian de sacrificar, en alguna cosa mas alta que el, y echando atado al paciente de lo alto a las piedras le arrebatavan aquellos oficiales y con gran presteza le sacavan el corazon y lo llevavan al nuevo idolo y se le ofrecian entre dos platos. Ofrecian otros dones de comidas y en esta fiesta vailavan las viejas del pueblo que para esto tenian elegidas, vestidas de ciertas vestiduras. Dezian que descendia un angel y recibia este sacrificio.

§ XXXVI.—*Sacrificios del año nuevo de la letra Muluc. Bailes de los Zancos Otro de las viejas con perros de barro.*

El año en que la letra dominical era *Muluc* era el aguero *Canzianal*. Y a su tiempo elegian los señores y el sacerdote un principal para hazer la fiesta, el qual elegido hazian la imagen del demonio como la del año pasado, a la qual llamavan *Chac-u-Uayeyab* y llevavanla a los montones de piedra de hazia la parte del oriente donde avian echado la passada. Hazian una estatua al demonio llamado *Kinch-Ahau*, y ponianla en casa del principal en lugar conveniente y desde alli, teniendo muy limpio y adereçado el camino,

ivan todos juntos con su acostumbrada devocion por la imagen del demonio *Chac-u-Uayeyab*.

Llegados la sahumava el sacerdote con LIII granos de maiz molidos y con su encienso, a lo qual llaman *zakah*. Dava el sacerdote a los señores que pusiessen en el brasero mas encienso de lo que llamamos *chahalté*, y despues degollavanle la gallina, como al passado, y tomando la imagen en un palo llamado *Chacté*, la llevaban acompañadola todos con devocion y vailando unos vailes de guerra que llaman *Holcan-Okot*, *Batel-Okot*. Sacavan al camino a los señores y principales su bebida de CCC y LXXX maizes tostados como la de atras.

Llegados a casa del principal ponian esta imagen en frente de la estatua de *Kinch-Ahau* y hazianle todas sus ofrendas, las quales repartian como las demas. Ofrecian a la imagen pan hecho como yemas de uevo, y otros como coraçones de venados, y otro hecho con su pimienta desleida. Avia muchos que derramavan sangre, cortandose las orejas, y untando con la sangre la piedra que alli tenian del demonio que llamavan *Chacan-cantun*. Aqui tomavan mochachos y les sacavan sangre por fuerça de las orejas, dandoles en ellas cuchilladas. Tenian esta estatua y imagen hasta passados los dias aciagos, y entre tanto quemavanle sus enciensos. Passados los dias, llevavan la imagen a echar a la parte del norte por ay donde otro año la avian de salir a recibir, y la otra al templo, y despues ivanse a sus casas a entender en el aparejo de su año nuevo. Avion de temer, si no hazian, las cosas dichas, mucho mal de ojositos.

Este año en que la letra *Muluc* era dominical y el *Bacab Canziemal* reynava, tenian por buen año, ca dezian que era este el mejor y mayor destos dioses *Bacabes*; y así le ponian en sus oraciones el primero. Pero con todo eso, les hazia el demonio hiziessen un idolo llamado *Yax-coc-Ahmut*, y que lo pusiessen en el templo y quitassen las imagenes antiguas, y hiziesen en el patio de delante del templo un bulto de piedra en el qual quemassen de su encienso, y una pelota de la resina o leche *kik*, haziendo alli oracion al idolo, y pidiendole remedio para las miserias que aquel año tenian; las quales eran poca agua, y echar los maizes muchos hijos y cosas desta manera; para cuyo remedio, les mandava el demonio ofrecerle hardillas y un

paramento sin labores; el qual texessen las viejas que tienen por officio el bailar en el templo para aplacar a *Yax-Coc-Ahmut*.

Tenian otras muchas miserias y malos señales, aunque era bueno el año, sinó hazian los servicios que el demonio les mandava; lo qual era hazer una fiesta y en ella vailar un vaile en muy altos zancos y ofrecerle cabeças de pavos y pan y bebidas de maiz; avian de ofrescerle perros hechos de barro con pan en las espaldas y avian de vailar con ellos en las manos las viejas y sacrificarle un perrito que tuviesse las espanaldas negras y fuesse virgen, y los devotos dellos avian de derramar su sangre y untar la piedra de *Chaca-cantun* demonio con ella. Este servicio y sacrificio tenian por agradable a su dios *Yax-Coc-Ahmut*.

§ XXXVII.—*Sacrificios del año nuevo de la letra Yx. Pronosticos malos y modo de remediar sus efectos.*

El año en que la letra dominical era Yx y el aguero *Zacciui*, hecha la eleccion del principal que celebrasse la fiesta, hazian la imagen del demoniol llamado *Zac-u-Uayeyab* y llevabanla a los montones de piedra de la parte del norte, donde el año passado la avian echado. Hazian una estatua a, demonio *Yzamna* y ponianla en casa del principal, y todos juntos, y el camino aderaçado, ivan devotamente por la imagen de *Zac-u-Uayeyab*. Llegados la sahumavan como lo solian hazer, y degollovan la gallina y puesta la imagen en un palo llamado *Zachia*, la tryan con su devocion y bailes los quales llaman *Alcabtán-Kamahau*. Traian les la bebida acostumbrada al camino y llegados a casa ponian esta imagen delante la estatua de *Yzamna* y alli le offrecian todas sus offrendas, y las repartian, y a la estatua de *Zac-u-Uayeyab* ofrescian una cabeça de un pavo, y empanados de codornices y otras cosas y su bebida.

Otros se sacavan sangre y untavan con ella la piedra del demonio *Zac-Acantun* y tenianse assi los idolos los dias que avia hasta el año nuevo, y saumavanlos con sus saumerios hasta que llegado el dia postrero llevavan a *Yzamna* al templo y a *Zac-u-Uayeyab* a la parte del poniente a echarle por a y para recibirla otro año.

Las miserias que tenian este año si eran negligentes en estos sus servicios eran desmayos y amortecimientos y mal de ojos. Tenianle por ruyn

año de pan, y bueno de algodón. Este año en que la letra dominical era *Yx*, y el *Bacab Zaccui* reynava, tenían por ruyn año, porque dezian avian de tener en el miserias muchas ca dezian avian de tener gran falta de agua, y muchos soles, los quales avian de secar los maizales, de que se les seguiria gran hambre, y de la hambre hurtos, de hurtos esclavos, y vender a los que los hiziessen. Desto se les avian de seguir discordias y guerras entre si propios o con otros pueblos. Dezian tambien avia de aver mudança en el mando de los senores o de los sacerdotes, por razon de las guerras y discordias.

Tenian tambien un pronostico de que alguños de los que quisiessen ser señores no prevalescerian. Dezian ternian tambien langosta, y que se despoblarian muchos de sus pueblos de hambre. Lo que el demonio les mandava hazer para remedio destas miserias las quales todas o algunas dellas entendian les vernian era hazer un idolo que llamavan *Cinch-Ahau Yzamna*, y ponerle en el templo, donde le hazian muchos saumerios y muchas ofrendas y oraciones y derramamientos de su sangre, con la quäl untavan la piedra de *Zac-Acantun* demonio. Hazian muchos vailles y vailavan las viejas como solian, y en esta fiesta hazian de nuevo un oratorio pequeño al demonio, o le renovavan, y en el se juntavan a hazer sacrificios y offrendas al demonio, y a hazer una solemne borachera todos; ca era fiesta general y obligatoria. Avia algunos santones que de su voluntad, y por su devocion hazian otro idolo como el de arriba y le ponian en otros templos, donde se hazian ofrendas y borachera. Estas boracheras y sacrificios tenían por muy gratos a sus idolos, y por remedios para librarse de las miserias del pronostico.

§ XXXVIII.—*Sacrificios del año nuevo en la letra Cauac Pronosticos malos y su remedio en el baile del fuego.*

El año que la letra dominical era *Cauac* y el aguero *Hozanek*, hecha la elecion del principal, para celebrar la fiesta hazian la imagen del demonio llamado *Ekuwayeyab*, y llevavanla a los montones de piedra de la parte del poniente, donde el año passado la avian echado. Hazian tambien una estatua a un demonio llamado *Uacmitun-Ahau*, y ponianla en casa del principal en lugar conveniente, y desde alli ivan todos juntos al lugar donde la imagen de *Ekuwayeyab* estava, y tenían el camino para ello muy adereçado; llegados

a ella saumavanla el sacerdote y los señores, como solian y degollavanle la gallina. Esto hecho, tomavan la imagen en un palo que llamavan *Yaxek*, y ponianle acuestas a la imagen una calabera y un hombre muerto y en cima un paxaro cenicero llamado *kuch*, en señal de mortandad grande, ca por muy mal año tenian este.

Llevavanla despues desta manera, con su sentimiento y devocion, y bailando algunos vales, entre los quales vailavan uno como cazcarientas y assi le llamavan ellos *Xibalba-Okot*, que quiere dezir baile del demonio. Llegavan al camino los escancianos con la bebida de los señores, la qual bebida llevavan al lugar de la estatua *Uacmitun-Ahau*, y poniale alli en frente la imagen que traian. Luego començavan sus ofrendas, saumerios y oraciones, y muchos derramavan la sangre de muchas partes de su cuerpo, y con ella untavan la piedra del demonio llamado *Ekel-Acantun*, y assi passavan estos dias aciagos, los quales passados, llevavan a *Uacmitun-Ahau* al templo, y a *Ekuvayeyab* a la parte de medio dia, para recibirla otro año.

Este año en que la letra era *Cauac* y reynava el *Bacab-Hozanek* tenian, allende de la pronosticada mortandad, por ruyn, por que dezian les avian los muchos soles de matar los maizales, y comer las muchas hormigas lo que sembrassen y los paxaros, y porque esto no seria en todas partes avria en algunos comida, la qual avrian con gran trabajo. Haziales el demonio para remedio destas meserias hazer quatro demonios llamados *Chicchuc-Chob*, *Ek-Balam-Chac*, *Achan-Uolcab*, *Ahbuluc-Balam*, y ponerlos en el templo donde los suamavan con sus saumerios, y les ofrecian dos pellas de una leche o resina de un arbol que llaman *kik*, para quemar y ciertas iguanas y pan y una mitra y un manojo de flores; y una piedra preciosa de las suyas. Demas desto, para le celebracion desta fiesta, hazian en el patio una grande boveda de madera, y henchianla de leña por lo alto y por los lados, dexandole en ellos puertas para poder entrar y salir. Tomavan despues los mas hombres de hecho sendos manojos de unas varillas muy secas y largas atadas, y puesto en lo alto de la leña un cantor, cantava y hazia son con un atambor de los suyos, vailavan los de abaxo todos con mucho concierto y devocion, entrando y saliendo por las puertas de aquella boveda de madera, y assi vailavan hasta la tarde, que dexando alli cada uno su manojo, se ivan a sus casas a descansar y comer.

En anocheciendo volvian y con ellos mucha gente, porque entre ellos esta cerimonia era muy estimada y tomando cada uno su hacho lo encendian y con ellos cada uno por su parte pegavan fuego a la leña la qual ardia mucho y se quemava presto. Despues de hecho toda braza, la allanavan y tendian muy tendida y juntos los que avian bailado, avia algunos, que se ponian a passar descalços y desnudos como ellos andavan por encima de aquella braza de una parte a otra y passavan algunos sin lesion, otros abraçados, y otros medio quemados, y en esto creian estava el remedio de sus miserias y malos agujeros, y pensavan era este su servicio muy agradable a sus dioses. Esto hecho se ivan a beber y hazerse cestos, ca assi lo pedia la costumbre de la fiesta, y el calor del fuego.

APPENDIX NO. 2.

[Quotation from an article by Señor Melgar.]

"In the third volume and the first MSS. in this volume, now in the Borgia Museum in the College of Propaganda at Rome, page 43, will clearly be seen the four stations of the year. On the right hand of upper side we see a genius or being, from whose mouth a flower proceeds, and joined to the left foot there is the sign of the Hare, whose appearance represents the season of rutting, the above-said, being a genius, fecundates the frog—a symbol of the earth among the Toltecs and Aztecs. It is coiled up within a serpent or dragon, undoubtedly Serapis, and from its rings come forth innumerable Phalli. From this proceeds the Cosmogonie idea of the union of Uranus and Gea, which is the Spring Equinox. Below this (in the MSS.) is another sketch representing the summer solstice. The painted figure is that of a negro, and the hare at its left foot has its mouth open, panting with the heat; behind it are fruits and flowers, and also are seen the folds of the aforesaid serpent. The sketch which follows this one shows on the left the Autumnal Equinox. The figure is extended over a cross, the hare which comes forth from its ear is afflicted with pustules or pox. Under this figure is a skull likewise in the folds of the serpent before mentioned.

In the last picture, which is on the upper left hand, is the Winter Solstice. From the ear of the figure comes forth a snake or the evil genius; from its mouth proceeds the sign for earthquake, likewise inclosed in the folds of a great serpent; and in all the pictures there is the eagle, the next constellation to Serpentarius."

APPENDIX NO. 3.

Translation of Landa's description of the festivals held in the different months of the year.¹

NOTE.—The order of the translation is in accordance with the months of the Maya year, commencing with *Pop* instead of with the 10th day of Chen. The different months are here numbered by the letters of the alphabet.

COMMENCEMENT OF THE MAYA YEAR—FIRST DAY OF THE MONTH *POP*.

A.—The first day of *Pop* commenced the first month of these Indians; it was the first day of their new year and of a very solemn feast with them; for it was general, all took part in it and all the people assembled to feast in honor of their gods. In order to celebrate it with greater ostentation, they renewed on this day the articles which they made use of, such as dishes, cups, pedestals, baskets, old cloths, and stuffs with which they covered their idols. They swept their houses and threw all the dirt and old utensils into the highway without the place, and nobody, had they the greatest need of it, dared to touch it. In order to prepare themselves for this feast, the princes and priests, also the nobility, commenced to fast and previously to abstain from their wives; this included also those who wished to show their devotion, and they gave to it all the time they thought proper; there were some who fasted three months in advance, others two, and others, according to their fancy, as long as it pleased them, but never less than thirteen days.

To these thirteen days of abstinence from their wives, they added that

¹Relacion, pp. 240-310.

of taking neither salt nor spice with their meat, which they regarded as a great privation. At this time they elected the officers (*Chacs*) who assisted the priests; he prepared for them a large quantity of little balls of incense on small boards, which the priests kept for this purpose in order that those who had fasted should burn them before their idols. Those who had once commenced this fast took great care not to break it, believing that, if they did, some misfortune would fall on them or their houses on account of that violation.

The first day of the new year having arrived, all the men assembled in the court of the temple, but men alone; for, on any occasion, if the feast or sacrifice was celebrated in the temple, the women were not allowed to assist in it, with the exception of the old women who came to dance; but at the other banquets, which were held in other places, the women were allowed to be present. On this occasion the men came ornamented and painted with their colors, after having washed from themselves the grease with which they were covered during their fast. All being assembled with the offerings of meat and drinks which they had brought, also a great quantity of wine, newly fermented, the priest purified the temple and seated himself in the center of the court, clothed in pontifical garments and having beside him a brazier and the balls of incense. The *Chacs* took their places at the four corners, extending from one to the other a new cord, beneath the center of which all those must enter who had fasted, in order to dispel the evil spirit spoken of in Chapter XCVI.

The evil spirit once driven out, all devoted themselves to prayer while the *chaces* (sic) kindled the new fire; they burnt the incense before the idols, the priest commencing by casting his own ball into the brazier; the rest followed, each according to his rank, to receive the balls from the hand of the priest, who gave them with much gravity and devoutness, as if he was giving them valuable relics; then one after the other cast them slowly into the brazier, waiting until it was consumed.

After this ceremony they feasted upon all the offerings and presents of food, drinking the wine after their custom, as usual, until they had consumed it all. This was their feast of the new year, and the solemnity with which they believed themselves to render it perfectly agreeable to their

idols. During the month *Pop*, there were also some of the most devout men who continued to celebrate this feast with their friends, such as the nobles and priests, they being, before others, always the first in the rejoicings and festivities.

B.—During the month *Uo*, the priests, the medicine-men, and the sorcerers, which were all the same, commenced, by fasting and other acts of piety, to prepare for the celebration of another feast which the hunters and fishermen celebrated on the seventh day of the month *Zip*; each of them celebrated it on his own day on his part, the priests being the first. They gave to this feast the name of *Pocam*. Having assembled, covered with their ornaments, at the house of the chief, they first dispelled the evil spirits as before; they then uncovered their books and laid them open on a carpet of leaves which they had prepared for this purpose. They then invoked with great devotion a god called *Cinchau-Yzamna*, who had, they said, been the first priest; they offered him divers presents and burnt before him in the new fire some balls of incense. During this time others diluted in a vessel a little verdigris and pure water, which they said was brought from a wood in which no woman had ever penetrated; they moistened with it the leaves of their books in order to cleanse them; this finished, the most learned of the priests opened a book in which he examined the omens of the year, which he announced to all those who were present. He then talked to them for a short time, advising them as to what they should do to prevent these evil things, and announced the same feast for the next year to the priest or noble who was to celebrate it; if he should die in the mean time, it devolved upon his son to celebrate it in his place. When this was concluded, all feasted together upon the food and offerings of drinks, drinking like wine-bibbers. Thus was completed the feast, during which they executed a dance called *Okot-Uil*.

C.—The following day, the medicine-men and sorcerers assembled with their wives at the house of one of their number. The priests expelled the evil spirit; after which they opened their medicine-bags, in which they kept a number of charms, and, each in particular, some little images of the goddess of medicine, which they called *Ixchel*, whence the name of the fes-

tival, *Ihcil-Ixchel*; also some little stones used in their sorceries, called *am*. Then they invoked in their prayers, with great devotion, the gods of medicine, *Yzamna*, *Cit-Bolon-Tun*, and *Ahau-Chamahez*, while the priests burned in their honor the incense which they cast into the brazier of the new fire, and which the *Chacs* smeared with a blue color resembling the color of the books of the priests. This done, each one gathered up his valuables, and, loaded with their bundles, they executed a dance called *Chan-tun-yab*. The dance having terminated, the men seated themselves on one side and the women on the other; they then arranged the day for the feast of the next year, and all made the usual banquet on the offerings and drinks, intoxicating themselves, trying each to exceed the other. The priests alone, it is said, ashamed of joining with them on this occasion, put aside their share of the wine, in order to drink it at their ease and without any witnesses.

The preceding day the hunters gathered together at one of their houses, where they brought their wives with them; the priests came also, and after having driven away the evil spirit, as usual, they placed in the center of the house the preparatives necessary to the sacrifice of incense and the new fire, with the blue color. The hunters worshiped with devotion the gods of the chase, *Acanum*, *Zu-huy-Zip*, *Tabai*, and others, and distributed the incense, which they then threw into the brazier. While they were burning, each one took an arrow and a deer's head, which the *Chacs* had painted blue; and thus adorned some danced, holding each other's hand, while others pierced their ears or tongue, passing through the holes which they made in them seven leaves of an herb called *Ac*. This completed, first the priests, and afterward the officers of the feast, presented the offerings, then they began to dance, drinking wine until they were intoxicated.

The next day it was the fishermen's turn to celebrate the feast, which they did in the same manner as the others, except that in place of the deer heads, they painted their fishing implements; they did not pierce their ears, but cut around them, after which they performed a dance called *Chohom*. After this, they consecrated a large tree, which they left standing upright.

When this feast was finished in the cities, it was the custom of the nobles to celebrate it with a large crowd at the sea-shore, where they held a great fishing expedition with rejoicings of every kind; for they carried

with them a large quantity of lines and fish-hooks with other implements for fishing. The gods whom they then invoked as their patrons were *Ahkak-Nexoi*, *Ahpua*, *Ahcitz*, and *Amalcum*.

D.—During the month of *Tzoz* the apiarists prepared for the celebration of their feast of *Tzec*; but although the principal preparation was fasting, only the priests and the officers who were to assist him were compelled to fast, all the rest being voluntary.

E.—The month *Tzec*. The day of the feast having arrived, they congregated at the house of him who celebrated it, and performed all that they usually did at the other feasts, except that they shed no blood. Their patrons were the *Bacabs*, and especially *Hobnil*. They then made great offerings, particularly to the four *Chacs*, to whom they presented four plates covered with figures of honey, in order to obtain it in abundance by means of this feast. They finished, as usual, with a perfect orgy, the apiarists being by no means sparing of their honey on this occasion.

F.—The month *Xul*. It has been seen in the tenth chapter how, after the departure of Kukulcan from Yucatan, there were some Indians who, believing that he was carried to heaven with the gods, regarded him as a god and built temples in his honor and celebrated feasts, which they continued throughout the country until the destruction of Mayapan. After this event, they celebrated them no longer except in the province of Mani; but the other provinces, in recognition of what they owed to Kukulcan, presented to Mani by turns each year, sometimes four and at other times five magnificent banners of feathers, with which they solemnized the feasts, not like the others, but in the following manner:

On the sixteenth day of the month of *Xul* all the lords and priests of Mani assembled, and with them a large crowd, who joined with them, after having prepared for it by fast and penances. On the evening of this day they departed in procession, with a large number of performers, from the house of the prince and advanced slowly towards the temple of *Kukulcan*, which they had previously ornamented. Having arrived, they repeated their prayers and placed the banners high in the temple; they exposed their idols on a carpet of leaves. Having then built the new fire, they burnt

incense in many places, making offerings of meat, cooked without pepper or salt, and drinks made from beans and kernels of calabashes. The lords, and also those who had observed the fast, passed five days and five nights there without returning home—praying, burning copal, and executing sacred dances. During this time the actors went to the houses of the nobles and others, exhibiting their performances and receiving the gifts which were offered to them. At the end of the five days they carried them all to the temple, where they divided them among the priests and the dancers. After this they resumed the banners and idols, which they carried back to the mansion of the prince, from which place each one returned home with whatever he recovered. They said, and devoutly believed, that Kukulcan descended from heaven in person on the last day of the feast and received the sacrifice, the presents, and offerings which they made to him. They called this feast *Chic-Kaban*.

G.—The month *Yaxkin*. During this month they commenced to prepare, as was their custom, for a general feast, which was celebrated in *Mol*, on a day designated by the priest in honor of all the gods; they called it *Oloh-Zab-Kam Yax*. After the usual ceremonies and incensing which they desired to do, they smeared with their blue paint all the instruments of every profession, from those used by the priests even to the spindles of the women and the doors of their houses. On this occasion they painted the children of both sexes with the same color; but, instead of smearing their hands, they gave them each nine gentle raps on their knuckles, that they might be skillful in the professions of their fathers and mothers. As for the little girls, an old woman brought them there, and for this reason they called her *Ixmol*, that is to say, conductress. The conclusion of this ceremony was a grand orgy and banquet with the offerings which they had presented, although it was understood that the devoted old woman was not permitted to become intoxicated, lest she should lose on the road the plume of her office.

H.—The month *Mol*. During this month the apiarists repeated the feast which they had celebrated in the month *Tzec*, in order that the gods might cause the flowers to grow for the bees.

One of the things that these wretched people regarded as the most difficult and arduous was the fabrication of their idols of wood, which they called *making the gods*. They had for this a particular time, which was this month of *Mol*, or any other if the priest judged it proper to change it.

Those who wished to have it done consulted first the priest, and after his advice went to seek the artists who occupied themselves with this profession; but, to whatever they said, these artists always excused themselves, because they were persuaded that one or another of their house might die, or that it would suddenly bring upon them some disease of the heart. When they had accepted, the *Chacs* whom they chose for this purpose, also the priest and the artist, commenced to fast. In the mean time those who had ordered the idols went in person or sent a trusty person into the wood to cut down the tree of which they must be sculptured, and which was always cedar. When the wood was obtained they built a cabin of stubble well closed, where they put the wood, with a large urn for inclosing the idols during the time that they worked on them. They offered incense to four gods, called *Acantun*, the images of which they placed at the four cardinal points; they took also that which they used for scarifying their ears and drawing blood from them, and also the instruments which they needed for sculpturing their black divinities. Prepared in this manner, the priest, the *Chacs*, and the artist shut themselves up in the hut and commenced the sacred work, frequently cutting themselves, and smearing the idols with their blood, and burning incense before them. They continued thus until the work was finished, the members of their families carrying food to them with whatever was necessary to them; but they could not during this time approach their wives, and no one was admitted into the place where they were incarcerated.

I.—Month *Chen*. According to what they said, they worked in great fear while sculpturing the gods. As soon as the idols were completed and perfected, those who owned them gave to those who had made them the most valuable presents possible, of birds, of venison, and of money, in order to pay them for their work. They took the idols from the cabin where they had been made and carried them into another cabin made of leaves, erected

for this purpose in the court, where the priest consecrated them with much solemnity and fervent prayers, the artists having previously washed themselves from the soot with which they were covered as a sign of fasting, they said, for all the time that they were at work. Having accordingly driven away the evil spirit and burnt the consecrated incense, they placed the new images in a flat basket, wrapped in linen, and carried them back to their owner, who received them with much devotion.

The priest then addressed the artists for some time on the excellence of their profession, that of making the new gods, and on the danger they incurred by working without regarding the rules of abstinence and fasting. After this, they partook together of an abundant repast and drank more freely than usual.

K.—The month *Yax*. In one of the two months *Chen* and *Yax*, whichever was selected by the priest, they celebrated a feast called *Ocna*, which means the renovation of the temple in honor of the *Chacs*, whom they regarded as the gods of the fields. In this feast they consulted the prognostics of the *Bacabs*, which is spoken of more at length in chapters CXIII, CXIV, CXV, and CXVI, and after the manner already mentioned. This feast was celebrated every year. Besides, they renovated the idols of baked earth and their braziers; for it was the custom that each idol should have its little brazier, in which was burned their incense, and, if it was found necessary, they built a new house or repaired the old one, taking care to place on the wall an inscription commemorating these things, written in their characters.

L.—The month *Zac*. On one of the days of the month *Zac*, designated by the priest, the hunters celebrated another feast similar to that which they had celebrated in the month *Zip*. This took place at this time for the purpose of appeasing the anger of the gods against themselves and their descendants, on account of the blood they had shed during the chase; for they regarded as abominable all shedding of blood except in their sacrifices; also they never went to hunt without first invoking their idols and burning incense before them; and if they afterwards succeeded, they smeared their faces with the blood of their game.

On another day, which came on the seventh Ahau, they celebrated a very grand festival, which continued for three days, with incense-burning, offerings, and a very respectable orgy; but as it was a movable feast the priest took care to publish it in advance, in order that each one might keep a fast according to his duty.

M.—The month *Mac*. On another day in the month of *Mac*, the old people, and especially the old men, celebrated a feast in honor of the *Chacs*, the gods of abundance, and also to *Yzamna*. Some days before, they performed the following ceremony, called in their language *Tuppkak*. Having gathered together all the animals, such as reptiles and beasts of the fields which they could find in the country, they assembled in the court of the temple, the *Chacs*, and the priests placing themselves in the corners in order to expel the evil spirit, according to the custom, each of them having beside him a pitcher filled with water, which was brought to him. Standing upright, in the center, was an enormous bundle of small dry wood, with which they kindled a fire after having thrown the incense into the brazier; while the wood was burning, they tore out, with emulation, the hearts of the animals and birds and cast them into the fire. If it had been impossible to obtain large animals, such as tigers, lions, and alligators, they represented the hearts of these by incense; but if they had them, they tore out their hearts also and put them in the fire. As soon as all the hearts were consumed, the *Chacs* extinguished the fire with the water in the pitcher.

The object of this sacrifice and of the feast following was, also, to obtain an abundance of water for their crops during the year. They celebrated this feast, however, in a different manner from the others; for in this they did not fast, with the exception of the beadle of the confraternity, who performed penance. On the day fixed upon for the celebration, all the people assembled with the priest and the officers in the court of the temple, where they had erected a stone platform, with steps for mounting, suitably ornamented with leaves. The priest gave the incense, previously prepared, to the beadle who burned in the brazier enough of it to dispel the evil spirit. This done, with the accustomed devotion, they smeared the first step of the platform with mire from a well or cistern, and the others

with the blue color; they incensed it several times and invoked the *Chacs* with prayers and ceremonies, offering them many gifts. At the close, they rejoiced, eating and drinking the oblations, full of confidence in the result of their invocations for this year.

N.—The month *Muan*. During the month *Muan* the proprietors of the cacao plantations celebrated a feast in honor of the gods *Ekchuah*, *Chac*, and *Hobnil*, who were their patrons. In order to solemnize it, they went to the farm of one of their number, where they sacrificed a dog, bearing a spot of the color of cacao. They burnt incense before their idols, offering them iguanas—those which were of a blue color; feathers of a particular bird; also different kinds of game. They gave to each one of the officers a branch with the fruit of the cacao. The sacrifice completed, they set themselves to eating and drinking the offerings; but it is said that they permitted each one to drink only three cups of their wine, and they could bring only the necessary quantity. They then returned to the house of the one who bore the expenses of the feast, where they entertained themselves together.

O.—The month *Pax*. In the month *Pax* they celebrated a feast called *Pacum-Chac*, on which occasion the nobles and priests of the inferior boroughs assembled with those from the more important villages. Thus united they passed five nights in prayer in the temple of *Cit-Chac-Coh*, presenting their sacrifices with incense, as has been seen at the feast of *Kukulcan* in the month of Xul, in November. In commencing these five days, they returned together to the house of the general of their armies, whose title was *Nacon*, of which I have spoken in Chapter CI. They bore him in great pomp to the temple, burning incense before him like an idol, where they seated him. Thus they passed the five days, eating and drinking the offerings which they had presented in the temple, and executing a dance similar to a war dance, to which they gave, in their language, the name of *Holkan-Okot*, which means the dance of the warriors. When the five days were passed everybody came to the feast, which, as it concerned the affairs of war and hope of obtaining the victory, was very solemn.

It was commenced with the ceremonies and sacrifices of fire, of which I have spoken in the festival in the month of *Mac*. Then they expel the evil spirit, as usual, which is done with much solemnity. This finished,

they recommenced their prayers, sacrifices, and incensing. While all these things were going on the nobles and those who had accompanied them replaced the *Nacon* on their shoulders and carried him in procession around the temple. On their return the *Chacs* sacrificed a dog, tearing out its heart, which they presented to the idol, between two plates; each one present then broke in pieces a large vessel filled with a drink, with which the feast was completed. All then ate and drank the offerings which they had brought, and, with much solemnity, but without the usual incense, carried the *Nacon* back to his home.

There a grand banquet took place, at which the lords, nobles, and priests became intoxicated in the effort to excel each other in drinking, with the exception of the *Nacon*, who remained sober, the crowd in the mean time returning to their homes. The next day, after they had slept themselves sober, the nobles and priests, who had remained at the mansion of the general after the orgy, received from his hand large presents of incense which he had prepared for this purpose and caused to be consecrated by the holy priests.

At this reunion he addressed them in a long discourse, and earnestly recommended to them the feasts which they should celebrate in honor of the gods, in their towns, in order to obtain a prosperous and abundant year. When the lecture was finished all took leave of each other with much affection and noise, and each one took the road for his village and home.

There they occupied themselves with the celebration of their feasts, which sometimes lasted, according to circumstances, until the month of *Pop*. They gave to these feasts the name of *Zabacil-Than*, and they were celebrated in the following manner: They sought in the commune those who, being the richest, were the most able to bear the expense of the feast, and requested them to fix upon a day, because they had more of during these three months which remained until the natural year. What they then did was to assemble at the mansion of the one who celebrated the feast, after having performed the ceremony of dispelling the evil spirit. They burnt copal and presented offerings with rejoicings and dances, after which they drank some wine, which last was always the main point of the feast. Such were the excesses in which they indulged themselves during

these three months, which it was painful to see; some departing covered with wounds or bruises, others with their eyes inflamed with the quantity of liquor which they had imbibed, and with this passion for drink they ruined themselves entirely.

P.—It has been said, in the preceding chapters, that the Indians commenced their years with days without names, preparing in the villages for the celebration of the feast of the new year. Besides the feast which they made to the god *U-uayeyab*, by right of which alone they went out from home, they solemnized especially these five days, seldom quitting their houses, except to present, besides the offerings made in public, different trifles to their gods in the other temples. They never afterwards employed, for their particular use, the bagatelles which they offered to the idols, but they bought the incense which they burned with it. They neither combed nor washed themselves during these days; neither men nor women cleansed themselves. They did not do any servile or fatiguing work, for fear that some misfortune might befall them.

APPENDIX NO. 4.

*Manera de las casas en Yucatan.*¹

Que la manera de hazer las casas era cubrirlas de paja que tienen muy buena y mucha, o con hojas de palma que es propia para esto y que tenían muy grandes corrientes para que no se lluevan, y que despues echan una pared por medio al largo que divide toda la casa, y que en esta pared dexan algunas puertas para la mitad que llaman las espaldas de la casa, donde tienen sus camas, y que la otra mitad blanquean de muy gentil encalado, y que los señores las tienen pintadas de muchas galanterias y que esta mitad es el recebimiento y aposento de los guespedes, y que esta pieça no tiene puerta, sino toda abierta conforme al largo de la casa, y baxa mucho la corriente delantera por temor de los soles y aguas, y dizen que tambien para enseñorearse de los enemigos de la parte de dentro en tiempo de necessidad. Y que el pueblo menudo hazia a su costa las casas de los señores, y que con

¹ Mode of building houses among the Yucatecs, Landa, sec. xx, p. 110.

no tener mas puertas, tenian por grave delicto de hazer mal a casas ajenas. Tenian una portezilla atras para el servicio necessario y que tienen unas camas de varillas, y en cima una serilla donde duermen, cubiertas de sus mantas de algodón: en verano duermen comunmente en los encalados con una de aquellas serillas, especialmente los hombres Allende de la casa hazian todo el pueblo a los señores sus sementeras, y se las beneficiavan y cogian en cantidad que le bastava a el y a su casa, y quando avia caças o pescas, o era tiempo de traer sal siempre davan parte al señor, por que estas cosas siempre las hazian de comunidad.

APPENDIX NO. 5.

*Modo de bautismo en Yucatan.*¹

Tenian pues esta costumbre para venir a hazer los bautismos, que criavan las indias los niños hasta edad de tres años, y a los varoncillos usavanles siempre poner pegada a la cabeça en los cabellos de la coronilla una contezuela blanca, y a las muchachas traian ceñidas por las senes muy abaxo con un cordel delgado y en el una conchuela asida que les venia a dar encima de la parte honesto y destas dos cosas era entre ellos peccado y cosa muy fea quitarla de las mochachas antes del bautismo, el qual les davan siempre desde edad de tres años hasta doze y nunca se casavan antes del bautismo.

Quando alguno avia que quisiesse baptizar su hijo, iva al sacerdote y davale parte de su intento, el qual publicava por el pueblo el bautismo, y el dia en que lo hazia, el qual ellos miravan siempre no fuesse aciago.

Esto hecho el que hazia la fiesta que era el que movia la platica, elegia un principal del pueblo a su gusto para que le ayudasse a su negocio y las cosas del. Despues tenian de costumbre elegir a otros quatro hombres ancianos y honrados que ayudessen al sacerdote el dia de la fiesta a las ceremonias, y estos elegian juntamente a su gusto con el sacerdote. Y en estas elecciones entendian siempre los padres de todos los niños que avia que bap-

¹Manner of baptism in Yucatan.—Landa, § xxvi, p. 144. Original.

tizar, ca de todos era tambien la fiesta y llamavanlos a estos que escogian *chaces*. Tres dias antes de la fiesta ayunavan los padres de los mochos y los oficiales, abstiniendose de las mugeres.

El dia juntavanse todos en casa del que hazia la fiesta y llevavan los niños todos que avian de baptizar, a los quales ponian en el patio o placa de la casa, que limpio y sembrado de hojas frescas le tenian por orden en rengla los varones por si y las niñas por si, ponian les como padrinos una muger anciana a las niñas, y a los niños un hombre que los tuviessen a cargo.

Esto hecho tratava el sacerdote de la purificacion de la posada, hechando al demonio della. Para echarlo ponian quatro vanquillos en las quatro esquinas del patio en los quales se sentavan los quatro chaces con un cordel largo asido de uno a otro, de manera que quedavan los niños acorralados en medio a dentro del cordel, despues pasando sobre el cordel avian de entrar todos los padres de los niños que avian ayunado dentro del circuito. Despues o antes ponian en medio otro vanquillo donde el sacerdote se sentava con un brasero, y un poco de maiz molido y de su encienso. Alli venian los niños y niñas por orden y echavales el sacerdote un poco de maiz molido y del encienso en la mano, y ellos en el brasero; y ansi hazian todos, y estos saumerios acabados, tomavan el brasero en que los hazian, y el cordel con que los chaces los tenian cercados y echavan en un vaso un poco de vino y davan lo todo a un indio que lo llevasse fuera del pueblo, avisandole no bebiesse ni mirass atras a la buelta y con esto dezian quedava el demonio echado.

El qual assi ido verrian el patio y limpiavanlo de las hojas del arbol que tenia que se dize *cihom* y echavan otras de otro que llaman *copo*, y ponian unas seras en tanto que el sacerdote se vestia. Vestido salia con un jaco de pluma colorado y labrado de otras plumas de colores, y que le cuelgan de los extremos otras plumas largas y una como corozza en la cabeça de las mesmas plumas, y debaxo del jaco muchos listones de algodón hasta el suelo como colas, y con un isopo en la mano de un palo corto muy labrado, y por barbas o pelos del isopo ciertas colas de unas culebras que son como caxcaveles, y con no mas ni menos gravedad que ternia un papa para coronar un emperador, que cosa era notable la serenidad que les causavan

los aparejos. Los chaces ivan luego a los niños y ponian a todos sendos paños blancos en las cabeças que sus madres para aquello traian. Preguntavan a los que eran grandecillos si avian hecho algun peccado y tocamiento feo, y si lo avian hecho confessavanlo, y separavanlos de los otros.

Esto hecho mandava el sacerdote callar y sentar la gente, y començava el a bendezir con muchas oraciones a los mochachos, y a santiguarlos con su isopo, y con mucha serenidad. Acabada su bendicion se sentava y se levantava el principal que avian los padres de los mochachos elegido para esta fiesta, y con un guesso que el sacerdote le dava iba a los mochachos y amagava a cada uno por si nueve vezes con el guesso en que la frente; despues mojavale en un vaso de una agua llevava en la mano, y untavales la frente, y las faciones del rostro y entre los dedos de los piez y los de las manos a todos sin hablar palabra. Esta agua hazian de ciertas flores y de cacao mojado y desleido con agua virgen que ellos dezian traída de los concavos de los arboles o de los montes.

Acabada esta unctura se levantava el sacerdote y les quitava los paños blancos de la cabeça y otros que tenian colgados a las espaldas en que cada uno traia atadas unas pocas de plumas de un paxaro muy hermoso y algunos cacaos, lo qual todo recogia uno de los chaces, y luego el sacerdote les cortava a los niños con una navaja de piedra la cuenta que avian traído pegada en la cabeça; tras esto ivan los demas ayudantes del sacerdote con un manojo de flores y un humazo que los indios usan chupar; y amagavan con cada uno dellos nueve vezes a cada mochacho, y despues davanle a oler las flores y a chupar el humazo. Despues recogian los presents que las madres traian y davan dellos a cada mochacho un poco para comer alli, ca de comida eran los presentes, y tomavan un buen vaso de vino y presto en medio ofrecianlo a los dioses y con devotas plegarias les rogavan recibiesen aquel don pequeño de aquellos mochachos, y llamando otro oficial que les ayudava que llamavan *Cayom* davanse lo que lo bebiesse, lo qual hazia sin descancar que diz que era peccado.

[Translation.]

*Manner of baptism in Yucatan.*¹

This is the custom which they had for preparing them for baptism: The women were directed to raise the children to the age of three years,

putting on the head of the little boys something white, fastened among the locks at the back part of the head; as to the little girls, they wore hanging down from the girdle a very slender cord, to which a small shell was attached, which happened to be found placed exactly above the sexual parts. It was regarded as a great fault and a very wrong action to remove these things from the little girls before their baptism, which was always administered between three and twelve years, and they were never married before. When any one desired to have his child baptized, he went to the priest and communicated his intention to him; the priest published the baptism throughout the community, taking care always that the ceremony should not fall on an unlucky day. This done, he who had made the proposition, and who consequently took charge of the feast, chose at his fancy one of the chief men of the place, in order to aid him in all that had reference to it. After that it was the custom to choose still four others from among the oldest and most honorable, who assisted the priest in his duties on the day of the feast. This choice was always made with the consent of the priest himself. The fathers of all the infants to be baptized had an equal part in this election, for the feast was a resort for all. To those who had been chosen to accompany the priest they gave the title of *Chac*. During the three days preceding the ceremony the fathers of the children, as well as these officers, abstained from intercourse with their wives.

On the day designated all assembled at the house of him who gave the feast, bringing with them the children to be baptized. They ranged them in the court or a place in the house, which had been swept and ornamented with leaves; the boys placed themselves on one side, under the charge of a man who filled the office of godfather in regard to them; and on the other side the girls, to whom they appointed a matron to take care of them. When this was completed the priest busied himself with purifying the house, dispelling the evil spirit from the place. For this purpose they placed a small bench at the four corners of the court; the four *Chacs* seated themselves, stretching a cord from one to the other in such a manner that the children remained in some sort confined in the center, after which the fathers all together, who had observed the fast until this time, passed the cord to enter into the inclosure. In the center there was another bench, where the priest was seated, having beside a brazier with bruised maize and incense.

The little boys and girls approached in order, and the priest placed in their hands some maize and incense, which they threw one by one into the brazier. This finished and the incensing being terminated, they raised the brazier and the cord with which the *Chacs* had formed the inclosure. They poured a little wine into a vase or vessel, which they gave, with these things, to a man to carry out of the village, and charged him especially not to drink the wine and not to look behind him on his return. In this manner the evil spirit was said to be dispelled.

The yard was then swept and decorated with leaves which were found there, and were the leaves of a tree called *cihom*; they substituted them with others of a tree called *copo*, and stretched some mats, during which time the priest changed his clothes. He appeared soon after, clothed in a tunic of red feathers, worked with other feathers of different colors, and from which hung other feathers still finer; also, underneath, a large quantity of ribbons of cotton, which hung down to the ground. On his head he wore a kind of miter, embroidered with plumage in the same manner, and in his hand a small holy-water sprinkler of wood, carved skillfully, of which the filaments were of the tails of serpents, similar to serpents with rattles. He came out thus, having neither more nor less gravity than a pope would have in crowning an emperor; and it is a remarkable thing to see the serenity which all this apparel gave him.

The *Chacs* immediately advanced towards the children and placed white linen cloths, which their mothers had brought for this purpose, on their heads. They then asked the oldest if they had committed no wrong or immodest action; and if they had they confessed and were separated from the rest. This done, the priest commanded all to seat themselves and be silent; he then began to bless the children with certain prayers and to consecrate them with the holy water, with much dignity. The benediction finished, he sat down. The one chosen by the fathers of the infants to aid especially in this ceremony, then rose, and, armed with a bone, which the priest gave him, he went to each child and passed it in front of him nine times; he then dipped it in a vessel of water which he carried in his hand and anointed them on the forehead and face, also the interstices of the fingers and toes, without saying a single word. This water was composed of certain flowers and

cacao soaked and diluted in the pure water which they said sprang from cavities in the woods or mountains.

After this anointing the priest rose; he took from their heads the white cloths which had been placed on them, also others which they had on their shoulders, where each one wore some feathers of a very beautiful bird and some grains of cacao. One of the *Chacs* collected these things, after which the priest cut off from the heads of the little boys that which they wore fastened on them with a stone knife. Behind the priest walked his other assistant, a bouquet of flowers in his hand, with a pipe with perfume, which the Indians were accustomed to smoke; they made nine passes with it before each child and then gave them one by one the flowers to smell and the pipe to smoke. They then collected the presents which the mothers had brought, and gave a little food to the children, the same amount to each infant, for these presents consisted of eatables. They took one large bowl filled with wine and hastily offered it to the gods, conjuring them with words of devotion to accept of this feeble homage on the part of the children; then calling another officer, whose title was *Cayom*, they gave him the vessel, which he must empty at a draught; for him to stop to take breath would have been wrong.

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