

**FAMSI © 2003: Gretchen Whalen**

## **An Annotated Translation of a Colonial Yucatec Manuscript: On Religious and Cosmological Topics by a Native Author**

**Research Year:** 2002

**Culture:** Maya

**Chronology:** Colonial

**Location:** Quintana Roo, México

**Site:** Yucatán

### **Table of Contents**

[Abstract](#)

[Resumen](#)

[Final Report](#)

Translations:

Part One:

[The Questions that the Emperor Hadrian asked the Infante Epitus](#) (ms. p.22-70)

[On Confession](#) (ms. p.70-100)

[The Fifteen Signs Before Final Judgment, or Xot Kin](#) (ms. p.101-106)

[True and False Wisdom](#) (ms. p.106-125)

[Hun Ahau As Lucifer](#) (ms. p.125-129)

[On Holy Scripture](#) (ms. p.129-150)

[God As One and Three](#) (ms. p.151-164)

[God As Creator](#) (ms. p.164-169)

[The Descendants of Adam](#) (ms. p.169-174)

[About the Creation of Eve](#) (ms. p.174-175)

[About the Heavens](#) (ms. p.178-189)

[About the Earthly Paradise](#) (ms. p.194-195)

[About the Creation of Adam](#) (ms. p.195-198)

[About Eve's Fall](#) (ms. p.199-213)

Part Two:

Material also in the *Discursos predicables*, published by Fr. Juan Coronel in 1620

[Exposición del Pater Noster](#) (ms. p.234-316)

[Exemplos del Sanctissimo Sacramento del altare](#) (ms. p.316-324)

[Exemplos Sacados de la Sagrada Escritura](#) (ms. p.324-346)

[Sources Cited](#)

## Abstract

Sylvanus Morley bequeathed to the Museum of New Mexico a small, handmade book written in a single hand in Colonial Yucatec Maya, a book which has remained unstudied for some fifty years. The "Morley manuscript" consists of 346 numbered pages with some pages missing, among which are any title page with author or date. However, the words Año 1576 are written in below a heading on ms. p.234. While the contents of the book indicate that it was initially composed during the early period of Franciscan evangelization in accordance with this date, expert study of the watermarks and orthographic conventions has revealed the manuscript as a copy made between 1760 and 1780.

A compilation of writings on varied topics, the manuscript appears to be the copy book of a Maya *maestro*, a school master educated by the Franciscans to teach native youths. However, these teachings are neither rote prayers nor dry dogma. Rather, the author has chosen genres and themes likely to entertain and engage his audience, as well as convert them. For example, he imparts knowledge of Bible stories through a series of riddles, a Yucatec Maya translation of *Las preguntas que el emperador Adriano hizo al infante Epitus*, published in Burgos in 1540, banned by order of the Inquisition in 1559. He gives a detailed account of the medieval European version of the layers of the heavens (illustrated in the *Chilam Balam of Ixil*). The fallen angel Lucifer he equates with the deity **Hun Ahau**, invoking the awe inspired by the malevolent aspect of Venus as morning star. The **Xot Kin**, the signs of the final days (also in the *Chilam Balam of Tusik*), resonate with Maya concern with era endings. The description of the Earthly Paradise centers on the **yax cheil cab**, the first tree of the world, encircled by twelve moons. While the story of man's creation evokes the language of sacred ritual, a humorous telling of Eve's fall suggests a dramatic presentation. The final third of the manuscript parallels material compiled by Fr. Juan Coronel, published in 1620 as *Discursos predicables*, the earliest extant publication in Yucatec Maya.

Throughout his writings, the author reveals a virtuoso command of Colonial Yucatec vocabulary and style, making his work a rich resource for understanding the terms in which a highly intelligent, eloquent native scholar translates a new body of ideas by means of ancient concepts.

## Resumen

Sylvanus Morley donó al Museo de Nuevo México un pequeño libro manuscrito por un solo autor en la lengua maya, de la época colonial yucateca. Este libro permaneció sin estudiarse durante aproximadamente cincuenta años. El "Manuscrito Morley" está compuesto de 346 páginas numeradas con algunas faltantes, dentro de las que se incluyen: El índice, el nombre del autor y la fecha. Sin embargo, las palabras Año 1576 están escritas abajo del título en ms. pág. 234. Mientras el contenido del libro indica que fue redactado inicialmente durante las primeras etapas de la evangelización franciscana en conformidad a dichas fechas, un estudio especializado en marcas de

agua y en reglas ortográficas de esa época, revela que el manuscrito es una copia escrita entre 1760 y 1780.

Siendo así una recopilación de los escritos sobre varios temas, el manuscrito aparenta ser un cartapacio manuscrito (libro de copiado) por un maestro maya, un profesor de escuela educado por los franciscanos para instruir a los jóvenes nativos. Sin embargo, las enseñanzas no son rezos rutinarios, ni forman parte del dogma convencional. De esta manera, el autor escogió temas y géneros especialmente dirigidos a entretener y agasajar a su audiencia, y a su vez para convertirlos. Por ejemplo, imparte conocimiento de historias Bíblicas por medio de una serie de adivinanzas, una traducción a la lengua maya de Yucatán de *Las preguntas que el emperador Adriano hizo al infante Epitus*, publicada en Burgos en 1540, prohibida por órdenes de la Inquisición en 1559. El autor también da una narración detallada de la versión medieval europea de las capas del cielo (ilustradas en el *Chilam Balam de Ixil*). Equipara al arcángel caído Lucifer con el dios **Hun Ahau**, invocando el temor reverente, inspirado por el aspecto malévolos de Venus como la primera estrella de la mañana. El **Xot Kin**, la señal de los últimos días (también en el *Chilam Balam de Tusik*), está relacionado con la preocupación de los mayas por el final de la era. La descripción del Paraíso Terrenal se centra en el **yax cheil cab**, el primer árbol del mundo, rodeado de doce lunas. Mientras que la historia de la creación del hombre invoca el lenguaje de un ritual sagrado, un relato gracioso de la caída de Eva, está escrito como una representación dramática. La tercera y última parte del manuscrito está integrada por material recopilado por Fray Juan Coronel y publicado en 1620 con el título *Discursos predicables*, siendo ésta la primera publicación existente en el lenguaje maya yucateco.

Por medio de todos sus escritos, el autor nos revela un profundo conocimiento del vocabulario y del estilo colonial yucateco, de tal forma que nos ofrece con su trabajo, un enriquecedor recurso para comprender los términos en los cuales un inteligente y elocuente nativo, hombre de letras, traduce un conjunto nuevo de ideas y sus significados, a través de antiguos conceptos.

*Submitted 02/25/2002 by:*  
Gretchen Whalen  
[gretchenwhalen@hotmail.com](mailto:gretchenwhalen@hotmail.com)

## **Final Report**

For the past seven years I have been working on a transcription and close interlinear translation of a previously unstudied Colonial Yucatec manuscript of more than three hundred pages. The manuscript, sewn together into a small book, was bequeathed by

Sylvanus Morley to the library of the Laboratory of Anthropology in the Museum of Indian Arts and Culture in Santa Fe, New Mexico. Clearly written in a single hand, the manuscript consists of 346 numbered pages, with some pages missing, including any title page listing an author or date of composition. However, buried on ms. page 234 appear the words *Año 1576*. This date has been added below the heading *Preparación para cada día* in material which parallels writings collected and emended by Fr. Juan Coronel, published in 1620 under the title *Discursos predicables*, considered the earliest extant publication in Yucatec Maya. Early religious writings in Yucatec Maya are both scarce and little studied. In comparison, scholars have done extensive analysis of sixteenth century religious literature in Nahuatl, and the role of native authors in its production is widely recognized.

I began my work on the manuscript at the suggestion of Josie Caruso, an epigrapher from Santa Fe familiar with the Morley collection. For several years, Josie and museum librarian Laura Holt had tried to generate interest in the book, which had been dismissed after cursory examination as a standard "prayer book" translated into Yucatec Maya by a Franciscan priest, a judgment based on frequent repetition of the Spanish loan word *Dios*, and the superficial resemblance of a series of questions and answers at the beginning of the manuscript to a catechism. However, these questions are not asked by a priest to a parishioner, but by an emperor to a child so wise that he confounds all the sages with his replies. They represent not a rote recitation of dogma fit for a neophyte, but a riddle session within a frame story. Some of the riddles test knowledge of Bible stories: "Who was born twice but died once? Jonah, who was born from his mother and from the belly of a great fish." Other questions and answers are more philosophical and less orthodox: "What is it that most grieves a man? That is the death of his child." "What is it that most pleases a man? That is the death of his enemy." Would a Franciscan exalt such a sentiment, given that love of one's enemy is among the theological virtues taught by the Church?

Early in my study of the manuscript, I entered a correspondence with David Bolles, whose knowledge of Colonial Yucatec literature is unsurpassed. He raised the question of who had written the text: "Are we looking at something which a friar who gained a good working knowledge of the Mayan language fabricated, or is this something which somebody like Gaspar Antonio wrote for the friars, and thus perhaps a translation of a Spanish document into Mayan by a Mayan speaker."<sup>1</sup> As I continued my work, I noticed that the author misspelled key Spanish words and distorted Church dogma, while displaying complete command not only of Yucatec vocabulary, but of Maya style and metaphor, leading me to accept the latter hypothesis.

It was also through my correspondence with David Bolles that I identified the source text for the Yucatec translation of "The Questions Asked by the Emperor," the first section of the Morley manuscript. The books of *Chilam Balam*, anthologies considered sacred in communities where scribes have composed and recopied them since the sixteenth century, include both indigenous riddles known as **zuyua than**, and Maya translations of the riddles asked of the Maiden Teodora. Originally from the Arabian Nights cycle,

---

<sup>1</sup> Letter, July 7, 1997.

the Maiden Teodora story became part of the wisdom literature popular in medieval Europe. David Bolles has made an extensive study of the Maiden Teodora tale as it appears in Yucatec Maya, and our discussion of his work led me to recognize the Morley manuscript riddle session as another example of the genre of wisdom literature. By researching this genre, I was able to trace the Maya translation to its source, a version published in Burgos in 1540 of *Las preguntas que el emperador hizo al infante Epitus*.<sup>2</sup> The book was subsequently banned by order of the Inquisition in 1559.<sup>3</sup>

Following "The Questions Asked by the Emperor," the manuscript includes an exhortation to confess, a series of short sermons introduced by quotations in Latin. The author warns against belief in the cries of birds and belief in dreams, **uchben belex**, *your ancient practices*. He admonishes those who swear falsely, those who fail to fast, and those who insult their elders. Next comes the **Xot Kin**, the signs of the fifteen final days before judgment, in a version similar to one in the *Chilam Balam of Tuzik*. A lengthy discussion of the kinds of wisdom available to man centers on a passage identifying the Maya deity **Hun Ahau** with Lucifer as the originator of false wisdom. In another section, the author describes in detail the eleven layers of the heavens as they have been explained by astrologers at the court of Alfonso X. He tells of the Earthly Paradise, whose most wondrous feature is the **yax cheel cab**, *the first tree of the world*. Here in the Earthly Paradise, the three persons of God discuss among themselves the making of man, who is formed from sacred earth from twelve armlengths deep below the ground. Then God anoints the mouth and ears of first man with His saliva, and says the word *Hephetah*, and Adam can speak and hear. All men are descended from this one man, Adam, including: "**Dzulob** (literally, foreigners, but in this context, the Spaniards), the French, the Moors, the Jews, the Blacks, the people of **Ah Mex Cuc**, and the Maya people, even those people who have been scattered from these regions here." Because he has no one with whom to converse, Adam requests a companion from God. God squeezes out Adam's rib to make Eve, who falls into sin, cajoled by a serpent with a woman's head in a dialogue which suggests a dramatic presentation. The final portion of the book contains an lengthy exposition of the Lord's Prayer, and two sets of *ejemplos*, short didactic tales.

As I completed each section of my translation, David Bolles critiqued it, drawing on his encyclopedic knowledge of Colonial Yucatec vocabulary.<sup>4</sup> It was he who recognized the final third of the Morley manuscript as material which also appears in Coronel's *Discursos predicables*. His guidance has proved invaluable, not only in shaping the translation itself, but in identifying similar passages in other documents in Colonial Yucatec, including the books of *Chilam Balam* and the Colonial dictionaries.<sup>5</sup> In addition to producing a clear translation, I became determined to identify European source texts whenever possible, as well as noting parallels in Maya literature. Finally, I

---

<sup>2</sup> See text VIII in Walter Suchier, *L'Enfant Sage*. Dresden: M. Niemeyer, 1910, p.364-391.

<sup>3</sup> Clive Griffin, *The Crombergers of Seville*. Oxford: Clarendon Press, 1988, p.124. "The Inquisitorial ban on this sort of work was applied remarkably rapidly even in far-flung parts of the New World."

<sup>4</sup> David Bolles has compiled a Combined Dictionary-Concordance of the Yucatecan Mayan Language with support from FAMSI.

<sup>5</sup> Primarily, *Diccionario de Motul Maya España* atribuido a Fray Antonio de Ciudad Real, ed. Juan Martinez Hernandez. Mérida, Yucatán: Talleres de Compañía Tipográfica Yucateca, 1930 (abbreviated CMM) and *Bocabulario de maya than*, ed. René Acuña. México: Universidad Nacional Autónoma de México, 1993 (BMTV).

sought to understand the circumstances under which the manuscript had been produced.

I came to accept as plausible the theory that the varied writings in the manuscript were composed by a Maya *maestro de escuela*, a school master educated by the Franciscans to aid in the work of conversion. The author frequently addresses his audience as **cech mehen**, "you, young man," uses the analogy of unruly students in a classroom to illustrate a point, and seems to refer to visual aids, all suggesting a school setting. During the early evangelization of Yucatán, priests were scarce, and hopes high for the intellectual and moral capacities of the new converts. We know much less about higher education for the native elite in Yucatán than in Central Mexico, for example, at the Imperial Colegio de Santa Cruz de Tlatelolco, where Nahua youths learned to debate in Latin, among other skills. Inventories, as well as surviving volumes from the famous library at Tlatelolco, provide evidence of ambitious educational goals.<sup>6</sup> Concerning schools in Yucatán, we know that in 1552 Fr. Lorenzo de Bienvenida ordered books from Spain specifically for "a grammar school (*estudio de gramática*) wherein the natives of that land are instructed."<sup>7</sup> No list of the books survives, but through this manuscript we catch glimpses of the literature studied, translated, and taught by the Maya maestros, who played a key role in the conversion process. While the Franciscans ordained no Maya priests, under instructions from Francisco de Toral, first bishop of Yucatán, "the ah *cambeçahes*, or *maestros*, were granted the authority to catechize, baptize the sick, administer extreme unction, and hear confessions from (and presumably absolve) the sick and dying."<sup>8</sup>

During the initial years of work on the manuscript, I found no reason to doubt the date: Año 1576. The manuscript includes the translation of a book banned in 1559, as well as material published in 1620 in what seems to be an earlier version.<sup>9</sup> Even more telling, the writings reflect the early, millenarian spirit of the Franciscans, the belief that "God is filling up the throne chairs in heaven with Indians so as soon to end the world," espoused by Franciscan mystics like Gerónimo de Mendieta.<sup>10</sup> However, while studying intrusive material written in the margins, Josie Caruso began to suspect that the date had been added after the fact, although blotting on the page made this difficult to discern. In the summer of 1999, Josie Caruso, Barbara MacLeod, librarian Laura Holt and I met at the museum library in Santa Fe to take a closer look and decide on next steps. Barbara MacLeod suggested using watermarks to date the paper on which the manuscript was written. After some searching, I was fortunate to find an expert on Mesoamerican manuscripts, David Szewczyk of the Philadelphia Rare Book and

---

<sup>6</sup> Miguel Mathes, *Santa Cruz de Tlatelolco: la primera biblioteca académica de las Americas*. México: Secretaría de Relaciones Exteriores, 1982.

<sup>7</sup> In this context, *estudio de gramática* refers to the study of Latin. See AGI, *Audiencia de México*, leg. 2,999, quoted by Lino G. Canedo in "Fray Lorenzo de Bienvenida, O.F.M. and the Origins of the Franciscan Order in Yucatan," *Americas* 8, 1952, p.504.

<sup>8</sup> Anne C. Collins, "The *Maestros Cantores* in Yucatán," in *Anthropology and History in Yucatán*, ed. Grant Jones. Austin: University of Texas Press, p.244.

<sup>9</sup> Based on the use of parallel semantic couplets in the manuscript which have been edited out of the publication, for example, **sanctocinabac – cilich cunabac a kaba** becomes simply **sanctocinabac a kaba** in the Coronel version.

<sup>10</sup> John Leddy Phelan, *The Millenial Kingdom of the Franciscans in the New World*, Berkeley: Univ. of California Press, 1970, p.147.

Manuscripts Company. Judging from drawings of the watermarks prepared by Josie Caruso and from orthographic conventions, he concluded that the present copy dates from between 1760 and 1780. According to Dr. Szewczyk, "Paper is definitely from the 1760-1780 era, and the handwriting, really "printing" (*letras de molde*) is certainly from the second half of the 18th century."<sup>11</sup>

During the year 2002-2003, I received funding from the Foundation for the Advancement of Mesoamerican Studies, Inc. (FAMSI) which enabled me to complete the transcription and translation of the manuscript. I have written an introduction to each section, summarizing its contents and indicating important stylistic features. In addition, I have given a synopsis of those ejemplos which appear in Coronel's Discursos predicables but are omitted from the manuscript, to facilitate comparison of the two texts. I see my work as a preliminary study which may stimulate the interest of other scholars to address questions which remain.

### *Provenance*

In an effort to ascertain the provenance of the manuscript, museum librarian Laura Holt made a trip to Philadelphia to study Sylvanus Morley's diaries at the American Philosophical Society Library. She discovered no mention of Morley's acquisition of the book. There may be reference to the history of the manuscript somewhere among Morley's papers, but I have found no clues in sources available to me. The book bears no official stamps to indicate previous ownership, which suggests that it remained in private hands. At this time, provenance of the manuscript is unknown.

### *Date*

The date 1576 represents a turning point for religious literature in vernacular languages, including Yucatec Maya. In May of that year, the General Council of the Inquisition in Seville sent a letter to the Holy Office of the Inquisition of New Spain ordering "the suppression of the handbook *Ecclesiastes en la lengua de los indios* and any other sacred scripture in said tongue or any other vernacular."<sup>12</sup> In the section I have titled "On Holy Scripture," the author of the manuscript extols the benefits of the Bible, "for whoever wishes to read it, having really given his heart to it, not even one thing has been covered up" (ms. p.148).

In response to their prohibition, in 1578 Diego de Landa assured the authorities that absolutely no passages of sacred scripture had been translated into Yucatec Maya: "En esta tierra no se a, hasta aora, traduzido en la lengua de los naturales cossa alguna de la Sagrada scriptura."<sup>13</sup> Landa admitted the existence of handwritten sermons, "algunas sermones de mano" which he had collected, and in which he had found things

---

<sup>11</sup> E-mail, September 14, 2001.

<sup>12</sup> English quote from Luis Nicolau D'Olwer, *Fray Bernardino de Sahagún 1499-1590* Salt Lake City: Univ. of Utah Press, 1987, p.79.

<sup>13</sup> Quoted by René Acuña in "Escritos Mayas inéditos y publicados hasta 1578: testimonio del obispo Diego de Landa" *Estudios de Cultura Maya* Vol. XXI, México: UNAM, p.168. Acuña casts doubt on the veracity of Landa's statement, given that the dictionaries contained as examples passages of scripture, and that sermons must have included such passages as well.

which displeased him, "algunas cosas que me an descontentado." According to René Acuña, this collection of handwritten sermons constituted a source for the material published by Coronel in 1620 as *Discursos predicables*.<sup>14</sup>

Coronel never claims to have written the *Discursos* himself, but only to have collected and emended the works of "religiosos doctos" and "los padres antiguos." Curiously, he cites no authors by name, although the renown of Franciscans so gifted at writing Maya should have been a matter of record only a few decades later. Rather, he gives as one of the reasons for his publication, that such teachings should not be disseminated "in handwritten notebooks where many lies are found."<sup>15</sup>

A handwritten notebook by a native author, collected by Landa, may well have been marked with the date 1576, a date after which such writings became problematic, a date which may have been copied from the original into the manuscript from the Morley collection.

### *The Author*

If the manuscript represents a copy of one originally written in the sixteenth century, as I believe, Gaspar Antonio Chi' Xiu might well have been its author. Considered the most educated Maya of the sixteenth century, "the first native who learned the Spanish and Latin languages," Gaspar Antonio submitted probanzas and received pensions for writing sermons for the Franciscans.<sup>16</sup> He served as school master and choir master in Tizimin around 1571. As late as 1586, a copy of a *post illa*, a hand book for preachers, was confiscated from Gaspar Antonio by order of the Inquisition,<sup>17</sup> suggesting that he was still writing sermons at this time. Although he had worked as Diego de Landa's interpreter, Gaspar Antonio fell out of Landa's favor by aiding Bishop Francisco de Toral, Landa's rival. Certainly Landa would have had no desire to acknowledge Gaspar Antonio Chi' Xiu as an author, no matter how useful his writings might be to friars struggling with the Maya language. During this period, the climate within the Church began to turn against higher education for natives, due to grave doubts about the sincerity of their conversion, perhaps leading Coronel to attribute writings taken from a handwritten copy book to "los padres antiguos" rather than to an educated, eloquent Maya author.

Sylvanus Morley's interest in the Xiu lineage led him to assemble an 813 page account of the family's history, which remains unpublished. While researching his book, Morley searched local archives in Yucatán for documents and interviewed any living descendents of the family that he could locate. Perhaps he found the manuscript in his searches, or it was presented to him by a member of the Xiu family. I find the theory attractive, but have no evidence to support it. Nor can I hope to prove that Gaspar

---

<sup>14</sup> "No cabe duda de que varios de los *Discursos predicables* publicados por fray Juan Coronel en 1620 procedían de este repositorio" p.169.

<sup>15</sup> "no adubiese en cartapacios manuscritos, donde se hallauan muchas mentiras" quoted in *Arte en lengua de maya* ed. René Acuña, México: UNAM, p.47.

<sup>16</sup> Alfred M. Tozzer, ed. Landa's *Relación de las Cosas de Yucatan* Cambridge: Papers of the Peabody Museum, Vol. XVIII, 1941, p.45.

<sup>17</sup> Francisco Fernandez del Castillo, *Libros y libreros en el siglo XVI en México*: Archivo General de la Nación, p.325.

Antonio Chi' Xiu was the original author of the manuscript. Because it is a later copy, matching handwriting is impossible.

### *Transcription and Translation*

I have used a semi-paleographic approach to transcription, staying as close as possible to the original, given computer limitations. The backwards C used to represent the sound ts' (in modern Yucatec orthography), I have represented as Dz. I have omitted the guide syllable at the bottom of each page which indicates the first word on the following page. I preserved original punctuation, which resembles punctuation in portions of the *Chilam Balam of Chumayel*, which we know from a copy considered roughly contemporaneous with the Morley manuscript.

I have set myself three goals in translation: to reflect the poetic features of the Maya text, to stay as close as possible to the original word order, and to present a readable version in English. The first goal determines my choices in the arrangement of lines.

I have capitalized pronouns referring to the Christian deity for two reasons. First, any indication of which character speaks or acts can provide a helpful reference point in a Maya text. Second, I believe the capitalization highlights the differences between the Maya author's understanding of the Christian deity and more familiar, orthodox treatments of the same material.

**(The Questions that the Emperor Hadrian asked the Infante Epitus)**

ms. p.22-70      [ms. p.1-21 missing]

The Yucatec Maya text opens in the middle of the frame story from *Las preguntas que el emperador Adriano hizo al infante Epitus*. An example of the popular medieval genre of Wisdom Literature, it features a series of questions and answers, some in the form of riddles and enigmas, on religious, philosophical and cosmological topics, posed by a superior, in this case the emperor, cleverly answered by one of seemingly lesser status, the child Epitus.<sup>1</sup> The Yucatec version closely parallels a text printed in Burgos in 1540,<sup>2</sup> and I have used that text for comparison. *Adriano/Epitus* was banned by the Inquisition in 1559, not for specific heretical content, but as an anonymous work in the vernacular.<sup>3</sup>

As a pedagogical tool for use during the early evangelical period, *Adriano/Epitus* presents a memorable, entertaining overview of European "wisdom," an apt choice for a Yucatec audience who appreciated riddles, and witty language in general.<sup>4</sup> The frame story adds an element of mystery and a hint of scandal to the origins of the clever child:

"In the time of the Emperor Hadrian, there was born in the East a child *infante*<sup>5</sup> who was named Epitus. Since he was secretly of noble birth, for which there would be great shame if it were known, it was ordered that he be cast away on an island in the ocean. On the day that he was cast away, Our Lord, wishing to protect him, sent fishermen to that island, where they found the child wrapped in rich clothing, and they saw that he was a beautiful baby, and so they took him ashore and presented him to the prince of the land. And the prince, seeing such a beautiful child, wrapped in such rich clothing, and found in such a manner, thought he must be from some high station, and that it was out of shame that he was cast away. He sent him to be raised by an archbishop, who was a very noble person, with a very good life. The archbishop ordered that he be

---

<sup>1</sup> Yucatec scribes included in the books of *Chilam Balam of Mani*, Chan Cah and Kaua the story of the Maiden Teodora, another example of medieval wisdom literature which follows a similar pattern, with a female slave outwitting a group of wise men. Some of the same riddles appear in both stories. On the Maiden Teodora tale, see Parker 1996. David Bolles has also done extensive, unpublished work on this topic.

<sup>2</sup> Text VIII in *L'Enfant Sage* (Suchier 1910: 364-391). See also Severin (1985: 25-30) and Bizarri (1995).

<sup>3</sup> *The Crombergers of Seville* (Griffin 1988: 124). "The Inquisitorial ban on this sort of work was applied remarkably rapidly even in far-flung parts of the New World." note 108. Oddly, *la Historia de la doncella Teodora* escaped censure until 1755.

<sup>4</sup> The **Chilam Balam of Chumayel** includes a series of riddles known as the language of **zuyua**. In his translation, Ralph Roys labels this riddle series "The Interrogation of the Chiefs," and suggests that knowledge of the riddles determined eligibility for leadership. According to Munro Edmonson, the riddles provided a script for ritual drama to celebrate **baktun** endings. (Edmonson and Bricker 1985:51). Brian Stross also discusses the "secret and perhaps priestly" language of **zuyua** and its origins (1983: 150-164). Allan Burns, however, argues that the **zuyua** riddle set forms part of a narrative, rather than a script for ritual, and that the riddles mock authority figures, rather than providing entry to their ranks (Burns 1991:35-40). For colonial era riddles in Nahuatl, see *The Florentine Codex*, book 6, chapter 43 (Dibble and Anderson 1969:237-240).

<sup>5</sup> That is, of royal blood, but not heir to the throne.

raised very well, and when the child *infante* was of an age for it, he sent him to a great wise man . . ."<sup>6</sup>

**ti huntul ah miatz = Uchebal. U cambesabal = ti xoc huun = yt. ti Dzib =** [p.22]  
to a wise man, in order that he be taught to read books and to write;

**tu chij tun Ca u Canah xoc huune = yt. tulacal. miatze =**  
then when he learned to read books and all wisdom;

**bay Cambesabcie = tumenel yah Cambesahule = Cayx paynumhij. U miatz =**  
as he was taught by his teacher, then his wisdom became greater,

**Cayx payi tumen patri acha = te helusaleme<sup>7</sup> =**  
and then he was summoned by the patriarch in Jerusalem,

**hex Ca paynumhij = yanumal = U miatze =**  
but then it became greater, the renown of his wisdom,

**Ca ua tuchitabij = Yah payul = tumen emperador = Adriano =**  
so that his summoner was sent by the Emperor Hadrian,

**Cayx tuchitabi = ti emperador = tumen patri acha**  
and so he was sent to the emperor by the patriarch.

**tuchij Ca kuchi paal yicnal emperador**  
Then when the child arrived in the vicinity of the emperor,

**tijx yantacob = U chun thanob = yicnal emperadore =**  
whose spokesmen<sup>8</sup> were there in the emperor's place,

**tuchij Ca yoheltahob U yulele=Ca biniob = U yam ylabob ti mayli yilab emperador=**  
when they learned of his arrival, they went to see him first, before the emperor saw him;

**tuchi Ca yilahobe Ca yalahob ti =**  
then when they saw him, they said to him:

**1.<sup>9</sup> paale = tabx Likulech =**

---

<sup>6</sup> The translation is mine. A/E (lines 1-21).

<sup>7</sup> **patri acha**: the scribe has glottalized **ch** in the loan word written **patriarcha** in the Castilian version of *Las preguntas que el emperador Adriano hizo al infante Epius* (A/E line 26). Note also **I** for **r** in **helusaleme** in this line, a typical error for a speaker of Yucatec Maya, a language which lacks the letter **r**. On hypercorrection, see Table 22.2 in *The Maya World* (Restall 1997). The ms. is full of such spellings, providing evidence of native authorship.

<sup>8</sup> **chun thanob**: spokesmen. A/E: *unos cavalleros* (line 30).

<sup>9</sup> I have numbered the questions in the ms. to facilitate comparison with the numbered questions in A/E.

"Child, whence do you come?"

**hex paale = Ca u nucah = Likulen tin yum ca talen tin naa =**

As for the child, he answered, "I came from my father, then I came from my mother,

**yt. ti yocsahehix ti Uinic ti yolah Diose =**

and there God made me enter into personhood, by His will."

**hex U chunthanobe = Cayx U Katahob ti = [p.23]**

As for the spokesmen, then they asked him:

**2. bala than Ca ti ulech Uaye =**

"For what reason did you arrive here?"

**Likulen tu chi emperador = ah cambesahenix ti Uincob = ti miatz.**

"I come by order of the emperor; I am a teacher with wisdom for men,

**minantac U cux yolobe<sup>10</sup> = yt. manantac U natobe =**

who have lacked judgment and lacked understanding."<sup>11</sup>

**tu chijx Ca yubah. U chunthanob = than = yalah lae =**

Then when his spokesmen heard this speech he said,

**Cayx binob yalbob = ti emperador = Cayx U tuchitah paybil =**

then they went to tell it to the emperor, so that he sent for him to be summoned,

**Cayx u cici kamah = Cayx utzicaah = tu yabal tzic =**

and then he received him very well, and he honored him with great respect,

**Cayx U nachcunnah U ba = tu cabalil =**

and then they withdrew together, the two of them,

**yt. Cayx tun hoppi = U katic U yabal babal ti = Cayx V cici nucah tu tibilil xan =**

and he began to ask many things of him, which he answered well in good measure also,

**baytun bin a utzcinnicex helel Lae =====**

just as you will perform it today.<sup>12</sup>

---

<sup>10</sup> **cux ol:** CMM, *juizio, prudencia, discreción*. It seems to represent a natural prudence, sometimes attributed to animals as well as man. See p.137 of this ms., where man is exhorted to observe the behavior of the four-footed beasts and the winged creatures whose **cux ol** guides them to flee harm, as man should flee worldly wisdom. In the answer to question 10, animals are distinguished from humans, who have **u natob = yt. u cuxyolobe**. It is not clear whether the Maya author intends to suggest here that animals lack both these attributes; A/E denies animals *entendimiento* and *razon*.

<sup>11</sup> The Maya text omits the following related question: 3. *Y los cavalleros le dixeron: Parece nos que soys sabidor. - El infante les respondio: Aquel es sabido que a si mismo castiga* (lines 40-43.)

<sup>12</sup> A/E: *segun que agora oyreys*. The Maya verb **utzcin** suggests a more active role than hearing. Rather the story becomes a script for the recitation of knowledge.

**3. Ca u katah emperador. paale = bax u ka caane =**

Then the emperor asked: "Child, what thing is the sky?"

**Cayx u nucah paale = U muculil Dios = U mentahix = ti mabal =**

And the child replied, "A mystery of God that He made from nothing,

**tijx u Dzaah yanhelobe = Uchebal U nohcinnicob = sansamal =**

and there He placed His angels in order that they glorify Him every day,

**tix U sinah caanij = Cayx U Dzaah Kinij =**

and when He extended the heavens, then He placed the sun there,

**Uchebal. U tichkactic bal caah tusinil = yt. V. sascunnic akab =====**

**[p.24]**

in order that it light up the earth everywhere, and the moon brightens the night."

**4. Ca u Katah emperador = paale = bax U ka Diose = yt angelobe =**

Then the emperor asked: "Child, what is the nature of God and the angels,

**yt- caan = yt. ekob = \_\_\_\_\_**

and the sky and the stars?"

**Ca u nucah paal. U yutzcinnah. yantac loe =**

Then the child answered, "He created that which exists;

**manan bin sihicob = yt. ah sihnalob = Vchac yalic = Uabal U ka Dios loe =**

no one (who) will be born, nor those (already) born, can say what thing God is,

**hetun Uchac ca natice = yt. CooCsic ti Cool:**

but this it is possible for us to understand and believe:

**Layl Dios = ah sihsah = yt. yahmenul tulacal babale.**

God alone is the birthgiver and the maker of all things;

**he Diose. yx ma hoppix = yx ma chuni xan = yt lix yx ma xuli xan =**

as for God, He is without beginning, without origin also, and without end also;

**yumilbil = mehenbil - espiritu santo xan = oxtul personas = huntuli =**

father, son, holy spirit; three persons in one."

**5. Ca u Katah emperador = paale - bicx yumilbil =yt. mehenbil = yt. espiritu santo**

**=**

Then the emperor asked: "Child, how (is He) father, son and holy spirit?"

**Ca u nucah paale**

And the child answered:

**He yumilbile = yoklal yanil U mehen [p.25]**

"Therefore He is father, because He has a child,

**hex mehenbile = yoklal yanil U yum =**

and therefore son, because there exists His father,

**hex yumbil = yt. mehenbile = ti hoki espiritu santo =**

hence from the father and the son came forth the holy spirit:

**oxtul personas = tu hunali yuchucil = huntulili hahal Diose =**

three persons, alone in His power, the one true God,

**heklay cuxan = yt. lic yahaulil = ti hunlukul loe -**

who lives, and whose kingdom is eternal."

**6. Ca u katah emperador = bax u ka U babalilob =**

Then the emperor asked: "What is their condition,

**bin ocsicob ti yol loe yt. = hij mac ma yocsicob ti yole =**

those who will believe, and whoever does not believe?

**bax uil U babalilobe =**

What would be the result of their conditions?"

**Ca u nucah paale = Bin uil yanac. U groriayl parayso. ti hunkul tie =**

And the child answered: "That they would have the glory of paradise forever;

**hex tun uil hij mac ma yocsicob ti yole =**

however, for whoever would not believe,

**bin uil yanac hunkul numya tiobe =====**

that there would be eternal suffering for them."<sup>13</sup>

**7. paale bax u chun = utzcinnabcij = angelobe =**

"Child, for what reason were the angels created?

**yt. bax u Ka xan .yt. Uaix tabci tun sihsabiob = \_\_\_\_\_**

And what is their nature and where were they given birth?"

\_\_\_\_\_

<sup>13</sup> The ms. omits the following question: 8. *Infante, quantos son los cielos?* The answer involves seven heavens, nine orders of angels, and the twelve signs of the zodiac. The ms. treats the *eleven* heavens at length in pages 178-189.

**Ca u nucah paale = he angelobe: pixanil sihsabiob = manan u cutilob =**  
[p.26]

The child answered, "The angels were created as souls, lacking bodies,

**teix sihsabiob. tu canalil caane =**  
and there they were given birth, in the highest heaven<sup>14</sup>

**Uchebal U nachcunnicob = yanumal Dios - yt. U thichicob. U pectzil = U canalil =**  
in order that they broadcast the fame of God, and they exalt His renown on high,

**Uchebalix - U tacunticob = Uinicob = Uay yokol cab = tu tabsah cisine =====**  
and in order that they guard men here on earth from the snare of the devil."

**8. Ca u katah. emperador = pale bax u ka - cisinobe = \_\_\_\_\_**  
Then the emperor asked: "Child, what is the nature of devils?"

**Ca u nucah paale = Laobi angelesobe = sihsabiob. tumen Diose =**  
And the child replied: "As for them, as angels they were created by God,

**U sihsahobix = U nohol huntul = U chun U thanob - Lusbes<sup>15</sup> = U Kaba =**  
and He created also their greatest one, their spokesman; Lusbel is his name.

**heklay Lusifere = heix cuchie = halach cich celem = hach Utzijx U uinicil =**  
As for he who was Lucifer before, he was truly beautiful, really good in his nature,

**paynummix tibilil = yokol U chayanob = angelobe =**  
the most perfect, above the rest of the angels,

**Cayx yanhi = tzicbayl ti = tu num Dios = yah sihsahule =**  
and then he became arrogant before his great God, his creator,

**Cayx U tuclah = tu ba tu hunal - U yet ppisantic = yumilbil =** [p.27]  
and then he thought that he, by himself alone, equalled the lord,

**U hochbilante = yumilbil = ti Dios = Uchuc tumen tusinil =**  
that he is to be transformed into the lord God, all powerful;

**bay tun yanhecij = U tuculil tzicbayl ti lae**  
so then when he had this arrogant thought,

**Cayx puliob ti mitnal = Likul ti caan = tumenel yumilbil ti Dios.**

---

<sup>14</sup> A/E, the highest heaven is named as *el cielo empireo* (line 85).

<sup>15</sup> **Luzbel** appears as an alternate name for Lucifer in sixteenth century Spanish texts written in Mexico. See for example Coloquio Cuarto in *Coloquios espirituales y sacramentales, Tomo I* (Gonzalez de Eslava :143). A/E omits this name for Lucifer. There may be a pun intended with the Yucatac **lu(b)s**, to fell or bring down.

then he was thrown into hell from heaven by the lord God,

**yt. U chayan = U lakobe = laat U pach U thane =**  
along with the rest of his companions who conspired with him.

**heklay yan tamil te tu Dzu luume = yanil hunkul kak =**  
Of them, some are deep there in the center of the earth, where there is eternal fire,

**te ti mitnale = ti hunkuli = yanix kami ti ykobi =**  
there in hell forever,<sup>16</sup> and some remained in the air,

**yannix kuchi tu Dzu lumi = yanix Uay ti Lum. ychil Uincobe =**  
and some arrived in the center of the earth, and some are here on earth among men,

**hex U beel<sup>17</sup> Uincob Lae = Lay cisin tabsicob =**  
so the task of these men whom the devil ensnares,

**Lay U beel cisinob Lae = yah tabsahulob = Uincob = Uay yokol cabe =**  
this is the work of devils here, the ensnarers of men, here on earth,

**yoklal yohelmaylob = mentabcij Uincob U pachic sillas = yt. groria =**  
because they have known that men were created to appropriate the chairs and glory,

**sati tiob tumenele =<sup>18</sup>**  
lost to (the fallen angels) by their deed,

**Ua bin U beeltob U tibilil beobe = Uayx bin xuluc U cuxtalob ychil U tan hahil  
Diose**  
if (men) will do good deeds, and if they will finish their lives in the presence of true God,

**ti ocanix ti yolob = cilich ocolal = santa ygreçia =** [p.28]  
having believed in the blessed faith, the holy church."

**9. Ca u katah emperador = paale bax u ka mitnale =**  
Then the emperor asked: "Child, what is the nature of hell?"

**Ca u nucah paale =====**

---

<sup>16</sup> The Maya version skips A/E lines 101-103: *Y no podia aver cuenta delos que cayeron, hasta que el señor dios dixo: 'Sursum corda', y en diciendo esto el señor dios, luego cessaron de caer y enel estado que los tomo, ay estan oy dia.* "There could be no count of those who fell, until the lord God said, 'Sursum corda' (Latin: Arise hearts) and then they ceased to fall in the place that they were and are today."

<sup>17</sup> A/E: *E los officios d'estos diablos son engañar a los hombres eneste mundo* (lines 105-106).

<sup>18</sup> The motivation for the fallen angels' animosity towards men, these lines refer to "the popular medieval belief that God had originally created man to fill up the depopulated ranks of Paradise caused by the expulsion of the fallen angels." See *The Millennial Kingdom of the Franciscans in the New World* (Phelan 1970:72).

And the child replied:

**He mitnale = hunkul kalabil = U Dzu lum =**

"As for hell, it is eternal imprisonment in the center of the earth,

**heklay yanil = U hach chichil numyae =**

in which there is really hard suffering,

**Utial cisinob = yt. lix lic U cimilob = manan oc olal tiobe =**

for devils and also for those who die without faith,

**yt. utialix christianosob = lic U cimlahulob. ychil ahualbil kebane = \_\_\_\_\_**

and for those Christians who die in mortal sin."

**10. Ca u katah emperador = paale = bax u ka oc ti Uinice =**

Then the emperor asked: "Child, what entered into man,

**yt. Uayxbal U chun. sihsabciobe =**

and for what reason was he created?"

**Ca u nucah paale \_\_\_\_\_**

And the child answered:

**He uinice yutzcinnah Dios tu uinbail yetel tu yetppisante<sup>19</sup> =**

"As for man, God created him in His image and in His likeness,

**yetel Uchebal U tzicic = U tanlic =**

and in order that he honor Him, that he serve Him,

**yt. Uchebalix = U pachic. U yetailil = parayso =**

and in order that he take possession of His grace in paradise,

**sati tiob tumen U Lobol angelobe =Cayx U lus LuKsah =**

lost by the bad angels when He cast them out.

**U sihsic tulacal. babal u sihsahe = paynumhix Dzoclukanil = yokol angelesob =**

He created (man) of all things He created, the most perfect, above the angels,

**hex angelesobe - chembel. espu= manan U cutilob =**

since the angels are only spirits, lacking bodies;

**hex Uincobe = cucutilix U cah xane = [p.29]**

but as for men, they possess bodies also,

---

<sup>19</sup> Literally, co-measured him, made him equal.

**yt. bayx yuchucil = yan ti angelobe =**  
and thus the powers that belong to the angels,

**heklay kaahsahe = naat te = olah he =**  
which are memory, understanding, will,

**yt. yanix Uchayan tiobe = heklay ho tzuc cucul U bahe =**  
and they have other things, which are the five senses belonging to them,

**heklay lae ylmah = Vbaah = leeDz = VDzbenah = taal =**  
which are these: sight, hearing, taste, smell, touch.

**baytun paynumil = Uinic = yokol = yokol tulacal = sihsabile =**  
Therefore, man is the greatest - above - above all creation,

**heuac yanix U pixanob = yt. U cucutilob = ti yanix U natob = yt. U cuxyolobe**  
but they have souls and bodies, and they have understanding and judgment;

**heuac ma bay yan ti Uinicie =**  
but there are those (things) unlike men,

**baytac U cahob = balcheob = chichob =yt. U chayan babal U sihsah Dios ti cucutob**  
like the the beasts, the birds, and the other things God created with bodies,

**ti mananix U pixanob = yt. U cuxyolob =**  
lacking souls and judgment,

**batac U cahob kine = yt. Ve = ekobe = yt. cheob = xiuob = yt. U chayan babalobe =**  
like the sun and moon, stars and trees, plants, and other things,

**heuac bay tun = bacin pot manalil Dzoclukannil =sihsabcij Uinice =**  
but therefore, evidently surpassing in perfection was created man.<sup>20</sup>

**yutzcinnah Dios = ti mabal - ti lum [p.30]**  
God made him from nothing, from earth,<sup>21</sup>

**Cay U Dzaah pixan ychil - bay tun. Dzoclukcij = U mentic.**  
and then He placed a soul within him, and thus finished His making him,

---

<sup>20</sup> A difficult passage to translate smoothly from Maya to English, it parallels A/E lines 127-13: *Ca el hombre es y fue mas complido que todas las otras cosas que dios crio, ca d'ellas han spiritu y cuerpo, y no entendimiento ni razon segun que el hombre, assi como son bestias y animalias y aves; y ay otras cosas que dios crio que han cuerpo y no han spiritu ni razon, assi como el sol y la luna y las estrellas y los arboles y las yervas y las otras semejantes cosas, assi que el hombre es mas complido qe todas las cosas.*

<sup>21</sup> A/E specifies the place of man's creation: *en el val de Ebron* (line 134-5).

**ti cuxan - ti pixan loe = Cayx Dzabi = te ti parayso. terenal = tumen Dios.**  
with life, with a soul then, and then he was placed there in the Earthly Paradise by God.

**Ca ua Dzabi uenel ti = Cayx luksabi = U chelatil =**  
Then when sleep was given to him, then his rib was removed,

**heklay yutzcinnah Dios = tac nayl ti eva<sup>22</sup> =**  
with which God made our mother Eve;

**bay tun U mentici Dios xiblal. yt. chuplal. lae =**  
so thus God made male and female here,

**Cayx alabi tiob mayl tan U cimilob = Ua matan U sipes U baobe=**  
and then it was said to them, they never are dying if they never commit sins,

**Cayx ocsabi = Ca yax yum ti adan = ti yumilbilil =**  
and then our first father Adam was made to enter into lordship,

**U chunin U than luum = tusinile =**  
made leader on earth everywhere,

**Cayx alabi tiobie = Ca alab ti = eVa =**  
and then was said to them, then was said to Eve:

**hex uil tulacal = chahucobe = Uchac a haantanticob =**  
'As for all these sweet foods, you may eat them,'

**chembel tuhunali = Uethantiob =**  
only one alone is forbidden to them,

**U makicobie U uich U cheel = yoheltabal = Vts. yt. loob =**  
that they pick the fruit of the tree by which good and evil are known.

**he tun cisinobe = ti yohelmail tun. sihsabci. adan = yt. eva =**  
So then the devils, having known then that Adam and Eve were created,

**pachicob U kanchelob = yt. U groriayl. parayso = [p.31]**  
to take possession of their benches and the glory of paradise,

**sati tiob tumenel = U kebanobe = yt. U lakobe = tu halach nohilix U saunalob =**  
lost to them because of their sins, with their companions, in their truly great jealousy,

---

<sup>22</sup> Bob Howren analyzed this as **ti ca nail ti eva** with **ti** as an appositive marker.

**Ca tali U tabes = U tabsicij = adan = yt. eVa =**  
then came to ensnare - they ensnared Adam and Eve -

**Cayx yalah U makabob = chahuc = heklay U uich che - Uethantiob = tumen Dios =**  
when they said to pick it - sweet - that which is the fruit of the tree forbidden by God,

**U ma bal U makicobe = ma hebalix U p chicob<sup>23</sup>. yalmah thanil Dios = cuchie =**  
not a thing for them to pick, nor something to take, God commanded before.

**Lay tun pakciob ti keban lae = ti balan U binel. tu pache =**  
Since they joined in this sin, there hidden they go behind His back,

**tumen U subtalob = yt. tumen U sahacilob. ti Dios**  
because of their shame, and because of their fear before God;

**bay tun luksabcij graçia tiob = tumenel Dios =yan tiob. cuchie =**  
so then the grace was withdrawn from them by God, that was theirs formerly;

**bay tun tohlabci = parayso. terenal =**  
so then they were cast out from Earthly Paradise,

**Uay. tu numya yt. = bal caahe = heklay Ca yanil helel lae = \_\_\_\_\_**  
here into suffering and the world which is our existence today."

**11. Ca u katah emperador =**  
Then the emperor asked:

**paale. bax U chun satsab cu sipil Adan. paraysoe tumen Dios. [p.32]**  
"Child, for what reason was Adam's sin in paradise pardoned by God,

**mayx yoltah U sates U sipil cisine = ti ma con con<sup>24</sup> U yaile =====**  
when He did not wish to pardon the sin of the devil without lengthy suffering?"<sup>25</sup>

**Ca u nucah paale = hex cisine = mayx okomhi yol = tumen U sipil =**  
Then the child answered: "As for the devil, he neither suffered remorse for his sin,

**mayx bikin U yahal ti yol = ti hun lukul =**  
nor ever will repent, for eternity,

**he ca sip adane = hunsuthij = U yahal ti yol = U kebane. hex tac ca sipie =**  
but when Adam sinned, he immediately repented his sin as soon as he sinned.

---

<sup>23</sup> U pachicob ?

<sup>24</sup> con con: CMM, *poco de prisa*.

<sup>25</sup> A/E, question 14. The order of this question and the one that follows is reversed in the Maya ms.

**Ca u payah Ca yumil ti Dios =**  
Then our lord God summoned him,

**tamuk yalic adan = tu hach yail. yol. yt. sahaçil = U tacuntic U ba = ych ticil kaax =**  
while Adam said, in his great remorse and fear hiding himself within the forest,

**yumile aUat uuyah = Cayx yn tacuntah ynba = sipeni xan. Cu than.**  
'Lord, your cry I heard, and then I hid myself; I sinned in that also,' he says.

**Lay tun satsabci U sipil Loe = \_\_\_\_\_**  
Therefore that sin of his was forgiven."

**12. Ca u katah emperador = hay kin yan adan. paraysoe =**  
The the emperor asked: "How long was Adam in paradise,

**Uayx tab yan kin<sup>26</sup> ca tohlabiobe = \_\_\_\_\_**  
or at what time were they cast out?"

**Ca u nucah paal = lay tac U kinil. Dzabciob tumen Dios loe =**  
And the child answered: "This the time that was given to them by God there,

**yt. tu yoxppel kintzilil. sipicob = ca u makahob = U uich che. [p.33]**  
and in the third hour they sinned, when they picked the fruit of the tree,

**tu bolonpiz<sup>27</sup> kintzilix = tohlabiob = parysoloe -**  
and in the ninth hour, they were cast out of paradise."

**13. Ca u katah emperador = pala hay kin lic U mentic baal caah Diose = tulacale =**  
And the emperor asked: "Child, how long was it in which God made the world, all of it,

**heklay U sihsah ti mabale =**  
which He created from nothing?"

**Ca u nucah pal Hunsuthijtac U mentic = heuac ychil Uacppel Kin = Lic U mentic =**  
The child replied: "He made it instantly, but within six days is that which He made,<sup>28</sup>

**he ti Domingo Loe = U mentici Dios = sasilil = yt. tulacal angelob =**  
so on Sunday then, God made light and all the angels,

**tibiltacob = yt. lobhiobe = tihix U kinil = U huDzci akbil = tumenel sasil loe =**  
the good and the bad, and on that day, the darkness fled because of that light;

---

<sup>26</sup> **tab yan kin** means literally, *where is the sun?*

<sup>27</sup> Note the alternation of classifiers, from **ppel** in the preceding line to **piz** here.

<sup>28</sup> A/E: *Lo todo fue fecho luego, empero repartio lo en .vj. dias.*

**he ti Lunese = ti yutzcinnah Dios U bakal U yabal haobi =**  
so on Monday, God created the many bodies of water,<sup>29</sup>

**hex ti martese = yutzcinnah Dios luum = yt. kaknab = yt. caanie =**  
and then on Tuesday, God created earth and the ocean and the sky,

**y. tulacal U chayan - haobi = lay yan ti caanob = y. yoc haa = yetel sayabob =**  
and all the rest of the waters, these which are in the heavens,<sup>30</sup> and rivers and springs,

**teix ti kin yutzcinnah xiu = yt. cheob = tulacal =**  
and then on that day He created plants and trees, all of them;

**he ti miercolese = yutzcinnah kin = yt. V. yt. ekob =**  
then on Wednesday, He created the sun and moon and stars,

**hex kin lae = tichkakta bal caah**  
and so this sun lit up the world . . ."

(Pages 34 and 35 are missing from the ms. "Des Paresido" is written in script in a different hand at the top of ms. page 36. The missing material corresponds to A/E lines 176-200. It continues the answer about the days of creation. Then in question 16, the emperor asks: "How long did Adam live?" In the answer, after living more than 900 years, Adam tires of living. He sends his son Seth back to the Earthly Paradise for the three seeds of mercy promised to Adam when he was cast out of paradise. Seth encounters an angel posted at the gates of paradise, who gives him the seeds of mercy to place in his father's mouth as he dies. Seth does this, and it is here that the Maya text resumes, with these seeds, from which sprouted the three trees from which Christ's cross was made.)

**y nah Lae. Cayx hokij oxxec ti che = [p.36]**  
. . . , from these seeds then came forth three stems for the trees,

**heklay U cheil cilich Cruze =**  
from which are the woods of the blessed cross,

**heklay U kamcij numya Cah lohil ti Jhesu christo =**  
on which our redeemer Jesus Christ received suffering,

**Uchebal U Lohic U chibal Uincobe =**  
in order to redeem the generations of men,

---

<sup>29</sup> A/E: *Y el dia de lunes hizo dios el firmamento de las aguas, d'ellas de yuso, d'ellas de suso.*

<sup>30</sup> See p. 183-4 of the ms. for the place of water in the layers of the heavens.

**heklay parma = yt. sedro = yt. siprese =**  
(the trees) which are palm and cedar and cypress.

**yoklal bay tumen = tu chiyl. adan = sipcie =**  
Since, as it was because by his mouth that Adam sinned,

**Ca u makah U uich che = Uethan ti = tumen Dios cuchie =**  
when he picked the fruit of the tree, forbidden to him by God formerly,

**bay tun yanhecij. cimil - ti yaal. U mehenob = yt. hijmac bin - tac tu pache =**  
so then death came to exist for his children, and whoever will come after them,

**bay tun bacin loe = tu chiyl hoki = oxxec ti chee =**  
so then it is, that from his mouth came forth the three stems for the trees,

**oci ti cruzile = Uchci yemel. U lohob. U chibal Uincob =**  
that entered into His cross, so He could descend to redeem the generations of men,

**U mancix goria = satiob tumen cuchie =**  
that they may pass into the glory they lost by (Adam's) deed back then."

(A/E question 17 is omitted from the ms.: *El emperador le pregunto: Infante, de quantas cosas fue hecho adam, quando dios lo hizo? - El infante le respondio: Del limo dela tierra fue formado, y plasmado delos quatro elementos, que son fuego y ayre y agua y tierra, y cada elemento puso en el humor, sangre y colera, melancolia y flema.*)

**14. Ca u Katah emperador - paale hay tzuc = tuba keban. yutzcinnah adan =**  
Then the emperor asked: "Child, how many parts in the sin Adam committed,

**ca u makah U uich chee Uethan ti men Diose =**  
when he picked the fruit of the tree forbidden by God?"

**Ca u nucah paale = Vuc tzuc tuba laobi lae =**  
And the child answered: "Seven parts in it, which are these:

**tzicbail = siDzil = chichnacil = baaltail = tzucachil = sauinal = makolal =**  
arrogance, avarice, despair, gluttony, lust, envy, sloth;<sup>31</sup>

---

<sup>31</sup> The seven cardinal sins. A/E: *sobevia, sacrilegio, homicidio, fornicio, furto, cobdicia, glotonia*. The Maya version skips the explanation of Adam's sins given in the source text. In Coronel, the cardinal sins are listed as: **tzicba yetel nonobail, coc zidzil, tzuc achil, lepp olal, baltail yetel calhal, zaual ti yutzil hunpay, mak olal.**

**Lay tun ahualbil keban - yutzcinnah lae = cayx tohlabiob = te paraysoe =**  
these then are the cardinal sins he committed, and then they were cast out of paradise,

**hex cimiobe = cayx puliob. tu kasal mitnal = [p.37]**  
and when they died, then they were thrown into a terrible underworld,

**ychil lahun bak hab. ca tac lahun kali = cayx tac hoppel habi =**  
for ten four hundreds of years added to ten score and also added to five years,

**yt. catac Uucppel kintzili =<sup>32</sup>**  
and in addition seven hours,

**lay tumucut = U kamcij numya = cah lohil = ti Jhesu christo = ti cruz**  
until our redeemer Jesus Christ suffered on the cross,

**tu yabal U Dzayatzil = Uchebal U lohic chibalobe =**  
in His great mercy, in order to redeem the generations,

**cayx U hoksah tu kasal mitnal = Limbo =**  
and then He brought them out from the terrible underworld, Limbo,

**yetel Ca santo yumoob = yt. profetasob = yanob cuchie =**  
along with our holy fathers and the prophets, who were there formerly,

**cayx U chaahob - tu goriayl parayso lae = =====**  
and then He took them into the glory of paradise."

**15. Ca u katah emperador = paale haytulhij. U mehen adane =**  
Then the emperor asked: "Child, how many were the children of Adam?"

**Ca u nucah paal ===== lahuntul U xibil mehen = yt. lahucakalhij yix mehen=**  
The child replied: "Ten, his male children, and thirty, his female children,

**layx U yax mehen = Cayn = yt. abeel = U yax mehenob lae**  
and these were his first children, Cain and Abel; his first children were these.

**lay U cimsah U batanbaob - ca cimi yiDzin tumenel =**  
These killed among themselves - when his younger brother died by his deed."

**16. Ca u katah emperador = paale hay tzuc tuba keban yutzcinnah Cayn =**  
Then the emperor asked: "Child, how many parts in the sin Cain committed,

**ca u cimsah yiDzin - abeele = Ca u nucah paale =====**  
when he killed his younger brother, Abel?" And the child answered,

---

<sup>32</sup> A total of 4,205 years and seven hours. A/E: 5,225 years and seven hours.

**Ho tzuc tuba. U hun tzuc U cimsici yiDzin ti abeele = U ca tzuc = U saunal =**  
"Five parts: the first part, that he killed his brother, Abel; the second, his jealousy;

**yox tzuc U tuzci Dios = Ca katabi U than tumenel =**  
the third part, that he deceived God, when his reply was asked by Him;

**U can tzuc mayl. coco<sup>33</sup> yahi ti yol U keban =**  
the fourth part, he never even repented his sin;

**U ho tzuc. mail yalcunnah yol tu Dzayatzil Dios =====**  
the fifth part, he never trusted in the mercy of God."

**17. Ca u Katah emperador - paale. macx yam Dzae. U Dzabilah Diose =**  
Then the emperor asked: "Child, who first gave his offering to God?"

**Ca u nucah paale = V mehen adan. ti abeel. U ca Dzik U mehen -**  
And the child replied: "The child of Adam, Abel, the second of his children."

**18. Ca u katah emperador. paala. macx yam utzcinte. Uoohobe =**  
Then the emperor asked: "Child, who first made letters<sup>34</sup>?"

**Ca u nucah paale \_\_\_\_\_**  
And the child answered:

**V mehen adan. ti seth = Lay utzcine. tu hunal Loe.**  
"The child of Adam, Seth; he composed them, he alone."<sup>35</sup>

**19. Ca u katah emperador = paale. macx u ka ah yax ah kinhij = ti bal cahe =**  
Then the emperor asked: "Child, who was the first priest on earth?"

**Ca u nucah paale = Me chise dech \_\_\_\_\_**  
And the child answered: "Melchisedech."

**20. Ca u katah emperador - paal = bax u ka kaknabe =**  
Then the emperor asked: "Child, what thing is the ocean?"

**Ca u nucah paal = U cuchil cayob = U beelix yx ma natul xan = mactzilitac Loe -**  
The child replied: "The place of fishes; His works are beyond understanding, wonders."<sup>36</sup>

**21. Ca u katah emperador - paale. bax u ka xibe =**  
\_\_\_\_\_

<sup>33</sup> **coco**: *siquiera o a lo menos*.

<sup>34</sup> **Uooh**, symbols for speech, letters or characters which include glyphs and the European alphabet.

<sup>35</sup> The answer in A/E is simply, *Seth, hijo de Adam*, with no emphasis on his having performed the task by himself, alone. Was the idea of a single individual creating writing a surprise to the Maya author?

<sup>36</sup> A/E: *Gobierna de los pescados, carrera no cierta, cosa muy maravillosa*.

Then the emperor asked: "Child, what thing is man?"

**Ca u nucah paal = U uinbil ca yumil ti Dios = loe =====**

The child answered: "The image of our lord God, that one."

**22. Ca u katah emperador = paale = bax u ka chuplale = [p.39]**

Then the emperor asked: "Child, what thing is woman?"

**Ca u nucah paale = U mabenil lob. y. Utz = yetel U yabal tibilil =**

The child replied: "A box of evil and good, both in great measure;

**U uayas bayx cisin xan bay balcheobe = ma yohel nahaancilob** \_\_\_\_\_  
her nature is like the devil, and also like the beasts; she is insatiable."<sup>37</sup>

**23. Ca u katah emperador = pale bax u ka Uayake =**

Then the emperor asked: "Child, what thing is a dream?"

**Ca u nucah paale \_\_\_\_\_ U uinbail cimil Lae \_\_\_\_\_**

And the child replied: "This is the image of death."

**24. Ca u katah emperador = paale bax u k[a] cimile =**

Then the emperor asked him: "Child, what is death?"

**Ca u nucah paal = u mabalil cucut =**

And the child answered: "The nothingness of the body,

**heklay sihan ma uchac U puDz lic =**

that which has been born can not escape it,

**pectzilix<sup>38</sup> tumen sihsabil tusinil =**

hated by creatures everywhere."

**25. Ca u katah emperador = paale. macx u ka ti ma sihie =**

Then the emperor asked: "Child, who is it that (lived) without being born?"

**Ca u nucah paale = Ca yax yum ti adan Loe =====**

And the child replied: "Our first father, Adam, then."

---

<sup>37</sup> In A/E, woman is: *Arca de mucho bien y mucho mal, ymagen del hombre, bestia que nunca se farta* (lines 257-8). The shift from woman as an image of man, to woman as like **cisin**, *the devil*, may reveal Franciscan influence on the text.

Versions of this question about woman's nature also appear in Maya translations of the Maiden Teodora story included in the books of Chilam Balam of Kaua and Chan Cah, and the Codex Perez. In these texts, woman is **U hochbilan uinic**, the image of man; no mention is made of the devil. I owe this information to David Bolles, who has done extensive work on the Maya versions of **Zuhuy Teodora** (see letters of Sept. 16, 1997 and Nov. 17, 1997 and his edited transcripts of the texts).

<sup>38</sup> A/E: *cosa aborrecida de toda criatura* (line 264), suggests that **pectzil** should be **ppectzil**.

**26. Ca u katah emperador = paale = bax u ka U babalil = ma yohel tukul yol yilabe**

-

Then the emperor asked: "Child, what is something never tiresome to see?"

**Ca u nucah paal = nahal ka = yt. ayikalil =**

And the child replied: "That is, the gaining of riches."<sup>39</sup>

**27. Ca u katah emperador =**

Then the emperor asked:

**bax u ka u babalil.paynum. yail ti yol. yt. okomcunnic yol = uinice = [p.40, misnumbered 50]**

"What thing most saddens and causes sorrow to man?"

**heklay u cimil u mehen uinic lae = \_\_\_\_\_**

"That is the death of the child of this man."

**28. Ca u katah emperador = bax u ka cicunnic yol uince =**

Then the emperor asked: "What thing gladdens the heart of man?"

**ca u nucah paale = heklay U cimil U nup Uince =====**

And the child replied: "That is the death of the enemy of the man."

**29. Ca u katah emperador = paale bax u ka tanceleme = ti Uinice =**

Then the emperor asked: "Child, what is youth to man?"

**Ca u nucah paal = bay canderayl u caah thabane sebix U tupal <sup>40</sup>=**

And the child replied: "Like a candle, its nature; having been lit, quickly it burns out."

**30. Ca u katah emperador = paale = hay tzuc tuba bal licil u tus uinice =**

The emperor asked: "Child, how many parts in the things by which man deceives?"

**Ca u nucah paale - ox tzuc tuba = heklay tumenel = ciyl yol =**

And the child replied: "Three parts in it, which are by doing it he is happy,

**tumen u than = bayx tumen yalic = u tibilil tacile = ti hijmac yolahe \_\_\_\_\_**

by his word, and thus also because he speaks well of whoever wishes it."<sup>41</sup>

---

<sup>39</sup> **ma yohel**, literally, *he does not know*, seems to be used to mean never here, and in this example from the Motul II : **ma yohel kimil**: *inmortal*. **tukul ol**: *cansarse de algo*. Strange syntax here. A/E: *Infante, qual es la cosa de la qual el hombre no se puede ver harto?* (lines 268-269).

<sup>40</sup> Following this answer, the word *ultima* and the letters *N.M.* have been added in a different hand in the margin of the ms.

<sup>41</sup> A/E: *Por tres maneras: por deleyte de hablar, o por dezir bien de quien bien quieren, o por dezir mal de quien mal quieren* (lines 288-90). The question is out of order in the Maya version, which skips three questions, but then includes two of them after the question about deception. The Castilian text includes two questions here about death (#35 and #36), the Maya text only one (#32).

**31. Ca u katah emperador = paale = bax u ka noh xibe = ti uinice =**

Then the emperor asked: "Child, what is old age to man?"

**Ca u nucaah paal = lolob tucul ben = u bacel kuxuc \_\_\_\_\_**

And the child answered: "Bad thought prone; his bones ache."

**32. Ca u katah emperador = paale - bax u ka manan u nucule<sup>42</sup> =**

Then the emperor asked: "Child, what thing is unaccountable?"

**Ca u nucah paal = heklay u cimil uinice =====**

And the child replied: "This is the death of man."

**33. Ca u katah emperador = [p.41, ms. 51]**

The emperor asked:

**paale = macx u ka Dzai - U kaba tulacal sihsabil.tumen Diose**

"Child, who gave their names to everything created by God?"

**Ca u nucah paale = Ca yax yum ti adan = tu hunal loe = lay Dzae u kabaob =**

The child replied: "Our first father, Adam, he alone;<sup>43</sup> he gave them their names."

**34. Ca u katah emperador = paale macx ka Uincil - yam ocij paraysoe =**

Then the emperor asked: "Child, who is the man who first entered paradise,

**ca tohlabi adane = lay nucah paal =**

when Adam was cast out?" This the child replied . . .

**Ca u nucah paal = lay huntul ah ocol<sup>44</sup> =**

the child replied: "This was a robber,

**U yet baahcij = ti cruz = Cah lohil ti Jhesu christoe =**

the companion, nailed to the cross, of our redeemer Jesus Christ.

**lay alab ti = heleitac = a tal tin pach - paraysoe =**

This was said to him: 'Now at this moment, you follow me to paradise.'

**Cijx yalabal. tumen cah lohil = ti yanil ti cruz - yetel loe**

So it was said by our redeemer, there on the cross with him."

---

<sup>42</sup> **manan u nucule**, *without an explanation or without order. CMM, inumerables veses. A/E: qual es la cosa mas incierta.* The answer: *La hora de la muerte.*

<sup>43</sup> Once again, the Maya author comments on a solitary actor, as he did in the question about Seth's creation of written speech. In A/E the answer is simply, *Nuestro padre Adam.*

<sup>44</sup> **ocol** means both to *steal* and to *enter*, allowing for a pun: **ah ocol** is both *he who steals* and *he who enters* (first) to paradise.

(The ms. skips question 40: *Infante, quales fueron mas honrradas bodas que enel mundo fueron ni han de ser? - El infante le respondio: Las que hizo Architiclino, donde fue cconvidado Jesu Christo, donde torno del agua vino.*)

**35. Ca u katah emperador - paale = bax u ka tibilil pectzil. Vlsabij = Vay yokol cabe**  
The emperor asked: "Child, what is the good news that was brought here on earth?"

**Ca u nucaah paal = Lay yuulsah. san grabrier =**  
The child replied: "This he brought, Saint Gabriel,

**heklay bin ocebal.<sup>45</sup> tu nail Dios ca colel. ti santa maria lae \_\_\_\_\_**  
which is, God will be entering into His mother, our lady Saint Mary, here."<sup>46</sup>

**36. Ca u katah emperador - paale bax u ka paynum yail = yt. lobil. yokol baal caahe**

Then the emperor asked: "Child, what thing is most grave and harmful on earth?"

**Ca u nucah pale = Lay u pucsikal uinice=<sup>47</sup> [p.42, ms. 52]**  
And the child replied: "This is the heart of man,

**yoklal mail mac Uinic = Uchac yoheltic =**  
because no man can know it;

**chembeel Ca yumil ti Dios - ohelmayl tuhunal loe \_\_\_\_\_**  
only our lord God, has known it, He alone."

**37. Ca u katah emperador =**  
The emperor asked:

**paale = bax u ka paynum ti babalil = yetppisan =ychil ayikalob =yt.ah num yaobe =**  
"Child, what is most equal among the rich and the wretched poor?"

**Ca u nucah paale Lay sihil = yetel cimil loe \_\_\_\_\_**  
The child replied: "This is birth and death, then."

**38. Ca u katah emperador = paale = bax u ka sesebil yokol baal caahe.**  
The emperor asked: "Child, what thing is fastest on earth?"

**Ca u nucaah pal. V pucsikal Uinic = yt. U tucul Uinic =**  
And the child replied: "The heart of man, and the thought of man;

---

<sup>45</sup> Continues the entering theme from the previous question.

<sup>46</sup> A rare reference to the Virgin Mary in this ms.

<sup>47</sup> In A/E, not only the heart of man, but the *comedimientos* are unknowable, except to God and *aquellos a quien el hombre los quiere revelar* (lines 309-311).

**hunsutuli u binel. Uatab citane = cax tu xul bal caahe.**  
instantly they go to whatever place, even to the end of the earth.

**bin xic Uatub yolahe hunsut u bin =**  
They will go wherever they wish; instantly they go."<sup>48</sup>

**39. Ca u katah emperador = paale = bax u ka lic yilic Uinic = ma uchac U kuchulie =**  
The emperor asked: "Child, what is it which man sees, impossible for him to reach it?"

**Ca u nucah paal. Lay kin = yt. V. yt. ekob loe.**  
The child replied: "This is the sun and moon and stars, then."

**40. Ca u katah emperador =**  
The emperor asked:

**paale. bax u ka babalil =yan ti Uinic = ma uchac U tialtice =**  
"Child, what is something man has, impossible for him to keep for himself?"<sup>49</sup>

**Ca u nucah paale = u pixan - lae \_\_\_\_\_ [ms. p.53]**  
The child replied: "This is his soul."

(The ms. omits seven questions: *A/E* 47 through 53. The questions concern the nature and behavior of the sun, the nature of the earth, what sustains the earth, what sustains the *abysmos* beneath the earth, the nature of water and air.)

**41. Ca u katah emperador = paale. bax u ka = akabe =**  
Then the emperor asked: "Child, what is the nature of the night?"

**Ca u nucaah pal = licil u helel ah meyahob = licilix u balicubaob = ah lobilob =**  
The child replied: "That in which workers rest, and in which the evil hide themselves."

**42. Ca u katah emperador = paale = bax u ka ti kinilhij = u cimil u bakal Uinicobe =**  
The emperor asked: "Child, what (caused) on that day then, the death of a host of men?"

**Ca u nucah paale = tu kinilhij hunye cijl =**  
And the child answered: "On that day there was a flood -

**mayibal ti sihsabil. ti cuxlahij = ti balcaah = tusinil =**  
\_\_\_\_\_

<sup>48</sup> This riddle also appears in *Chilam Balam* versions of the Maiden Teodora story, see *Book of the Fourth World* (Brotherston 1992: 321-26).

<sup>49</sup> *A/E: qual es la cosa que hombre tiene en si y no la puede tocar?*

nothing in creation then lived on the earth anywhere,

**halili = Noe = yt. u. mehenob = yt. yilibob = puDzlahiob. ychil chem**  
except for Noah and his sons and his daughters-in-law that fled in a boat,

**bay halabci tiob = tumen Dios = yutz.cinnice \_\_\_\_\_**  
as it was commanded to them by God that they make it."

**43. Ca u katah emperador.paale.hay katuni = hoppi balcabil = ca uchi hunye cijyle =**

The emperor asked: "Child, how many katuns began on earth when a flood occurred?"

**Ca u nucah paal = lahu yox baak = ca tac lahunkal habi = ca tac cappel habije ===**  
The child replied: "Thirteen 400s and ten 20s of years and two years back then."<sup>50</sup>

**44. Ca u katah emperador = hay katun ben. noe =**

The emperor asked: "How many katuns old was Noah,

**ca halabi yutscin cheme = tumen Diose = Ca u nucah paale \_\_\_\_\_**  
when he was ordered to make a boat by God?" And the child replied:

**Ho tuc<sup>51</sup> kal haben cuchi = ca alab tie = [ms. p.54]**  
"Five 'heaps' of 20 years, he had back then, when it was said to him."

**45. Ca u katah emperador = hayte ti katun lic u mentic. chem Noe =**

The emperor asked: "How many katuns in which Noah made the boat,

**ca alabi timen Diose = Vchci U lukul = ca uchi hunye. cijle =**  
when it was said by God that he should depart when a flood occurred?"

**Ca u nucah pale hokal hab ka =**

The child replied: "Five score years, that is."

**46. Ca u katah. emperador =**

The emperor asked:

**paale = hay katun lic u kaxal haa = ca uchi hunye cijyle =**  
"Child, how many katuns in which it poured rain, when a flood happened?"

**Ca u nucah pale = ca kal kin = yt. ca kalix yakbil xan.**

The child replied: "Two score days and two score nights also."

---

<sup>50</sup> A/E: Mil y doziesto y cinquenta y dos años. The Maya total is 5,402.

<sup>51</sup> **tuc**: CMM, *monton de cosas menudas aiuntadas como sal, tierra, piedras*. The use of **ben**, usually a suffix on adjectives, and the method of counting, are interesting in these questions and answers. A/E credits Noah with 500 years when he built the ark.

**47. Ca u katah emperador = paale = hay kal kin ka man chem =**  
The emperor asked: "Child, how many scores of days did the boat travel,

**ti ma tan u kuchul ti luume ca hau u kaxal haa =**  
before reaching land, when the pouring rain ceased?"

**Ca u nucah pal. ca kal kin hij lae ca Dzab hae \_\_\_\_\_**  
And the child replied: "Two score days, this was, when the rain was finished."

**48. Ca u katah emperador = paale. bahunx u cah cheme =**  
The emperor asked: "Child, how great was the size of the boat?"

**Ca u nucah pale = hoolhun kal = u nochcucil = V uaan =**  
The child replied: "Fifteen score, the cubits<sup>52</sup> of its length;

**lahun kal. u nochcucil u taan = lahu ca kal u nochcucil . u can---l**  
ten score, the cubits of its breadth; thirty, the cubits of its height."

**49. Ca u katah emperador - pale = bax u chun u hach nohhal cheme =**  
The emperor asked: "Child, what is the reason the boat was really large?"

**Ca u nucah paal = yoklal. binil yoces tulacal = [ms. p.55]**  
Then the child replied: "Because he is going to make everything enter:

**cehob = y - balcheob = yan ti bal caahe = yt. chichob = tusinil = xiblal yetel  
chuplal =**  
the deer, and beasts that are on the earth, and the birds everywhere, male and female,

**heklay yuulsah Dios = ca Dzoci u mentabal cheme =**  
those which God brought when the boat had been made."

**50. Ca u katah emperador = paale. tabx u kaxil. kamci cheme =**  
The emperor asked: "Child, where is the forest that received the boat,

**ca sappi hae =====**  
when the water dried up?"

**Ca u nucah paale = tu canalil Uitz = alachina = u kaba =**  
The child replied: On the highest mountain - Alachina - is its name,

**u kaxil. tu hach canalil Uits. lae.**  
the forest on this very high mountain."<sup>53</sup>

---

<sup>52</sup> **nochcucil:** CMM, *codo, una medida*. The Biblical cubit is also a measure for the length from middle finger to elbow.

**51. Ca u katah emperador = pale = macx u ka yam pak u cheil binoe \_\_\_\_\_**  
The emperor asked: "Child, who first planted a tree of wine?"

**Ca u nucah pal = Noe = Layx yax calhij - tumenel bino xane \_\_\_\_\_**  
The child replied: "Noah, and he first became drunk because of wine also."

**52. Ca u katah emperador - macx u ka sihiob - ma cimioob =**  
The emperor asked: "Who were born; they did not die,

**ti mayx tan u cimilob = ti latulah u xulel bal cahile \_\_\_\_\_**  
nor are they dying, until the end of the world?"

**Ca u nucah pal = Helias = yt. eNoc =**  
The child answered: "Elias and Enoch,

**heklay chabiob tu catulilob = yt. u pixanob = parayso. terenale = tiobix yan helela.**  
who were taken, both of them with their souls, to Earthly Paradise where they are now,

**Layx tumucut. yulel. antexpo = tij tun u hokolob u ppiz. ubaob yetel obie \_\_\_\_\_**  
until the arrival of Antichrist when they are coming forth to battle with him."<sup>54</sup>

**53. Ca u katah emperador = paale - macx u ka yam utzcinni = monisterrioe =**  
The emperor asked: "Child, who first made a monastery,

**yt. noohcini ti bal caahe =**  
and glorified it on earth?"

**Ca u nucah paal = San pablo = yax hopcij = hermitanioyle \_\_\_\_\_**  
And the child replied: "St. Paul, when his hermitage first began."

**54. Ca u katah emperador = paale = macx u ka yam ahau hije =**  
The emperor asked: "Child, who was the first ruler, back then?"

**Ca u nucah pal - membrot= yax ahauhij =**  
The child replied: "Nimrod became the first ruler;

**lay ahaulilni yokol cab = ti yax caah ninive =**  
he reigned on earth in the first town, Nineveh."

**55. Ca u katah emperador. paale. macx cahil noh caahie =**

---

<sup>53</sup> A/E places the ark's landing *En el monte de Arrachin, que es en Armenia, en una sierra muy alta* (lines 381-382).

<sup>54</sup> The Maya scribe has used fancy capital letters for the *H* in Helias and the *N* in Enoc. Legends of the return of Enoch as a sign of the millennium persist in oral tradition among the Cruzob Maya of Quintana Roo. See *Contemporary Yucatec Maya Apocalyptic Prophecy: The Ethnographic and Historical Context* (Sullivan 1984: 109-110).

The emperor asked: "Child, whose town became a great city then?"

**Ca u nucah paale = Lay u cahil ah ninivitaob = lay yam nooh caah hi lae =**

The child replied: "This town of the men of Niniveh, this was the first great city."

**56. Ca u katah emperador = paale. macx u ka =sihij.ti man u yum= ti manix u naae=**

The emperor asked: "Child, who was born without a father and without a mother?"

**Ca u nucah paal = Ca yax yum. adan loe =**

The child answered: "Our first father Adam was that one."

**57. Ca u katah emperador = paale macx sihij = tu yum. ti man u nae =**

The emperor asked: "Child, who was born with a father, without a mother?"

**Ca u nucah paal =**

And the child answered:

**Ca yax na ti eVa = Lay sihi ti manan. u nae =**

"Our first mother, Eve; she was born without a mother."

(The ms. omits three questions, *A/E* 71, 72, and 73. The first question continues the birth theme: (71) *Infante, que nascio de madre sin padre? - Nuestro señor Jesu Christo, que nascio de la virgen santa Maria sin simiente de varon y sin ningun corrompimiento.* (72) concerns the mountain of Gelboa, where no moisture falls. (73) asks whose tomb was never found: Noah's, according to the answer.)

**58. Ca u katah emperador=paale=macx u ka yan hij ti bal caah=tix ma ma hanalile=**

Then the emperor asked: "Child, who existed on earth entirely without food?"

**Ca u nucah paal = mooyesen = ca kal kinhij = yt. ca kal akabi xan = yanhicij =**

And the child replied: "Moses; forty days, and forty nights also, he was there,

**ti hunppel uitz = sinay =tilic u thantanba = yt. ca yumil ti Dios =** [ms. p.57]

on a mountain, Sinai, while he conversed with our lord God,

**ti matan u hanal = yetel yukulob =**

without his food and his drinks."

**59. Ca u katah emperador = paale = max u ka = xib ni<sup>55</sup> uay yokol cab =**  
The emperor asked: "Child, who arrived here on earth,

**ti cappel hobnile =**  
from two wombs,

**Ca u nucaah paale = Jonas = profeta =**  
The child answered: "Jonah, the prophet;

**Lay tac yanhecij = tu nak u nae =**  
he already came into being from the belly of his mother,

**yetel yanhecij = tu nak nohoch cay =Vallenas = u kaba**  
and he came into being from the belly of a great fish; whale is its name,

**ti oxppel kin = yetel ti yoxppel yakbilie ==**  
after three days and three nights inside it."

**60. Ca u katah emperador.**  
Then the emperor asked:

**paale = macx u ka -huntenil. cuxanil. ca cimie = tu catene =**  
"Child, who was it that lived once, that died twice?"

**Ca u nucah paal = Lazaro =yiDzin maria. mg-na**  
The child replied: "Lazarus, the younger sibling of Mary Magdalene."<sup>56</sup>

*(The ms. omits 77: Infante, qual fue mayor don que fue enel mundo mandado y fue dado? - El infante respondio: El cuerpo de nuestro señor Jesu Christo, que lo demando Joseph Abarimathia a Pilato, y diolo luego.)*

**61. Ca u katah emperador=paale=macx u ka=yax ocij ti emperadorile=uay ti balcahe**  
Then the emperor asked: "Child, who first entered into emperorhood here on earth?"

**Ca u nucah paal = Julio - SerzaR = \_\_\_\_\_**  
The child replied: "Julius Caesar."

**62. Ca u katah emperador = paale. macx u ka - u sillail. satie =**  
\_\_\_\_\_

<sup>55</sup> **xibni** may be a miscopying or abbreviation of **ximbalnaji**, in translation of *anduvo*, A/E line 420.

<sup>56</sup> In A/E Lazarus is identified as *hermano de santa Maria Magdalena y de santa Marta*. The ms. omits any mention of Saint Martha here, but includes her in the answer to another question about Lazarus (72).

The emperor asked: "Child, whose chair was lost?"

**Ca u nucah paal = Lay satci Luzifer = yt. u chayan = u lobil angelesobe =**  
The child replied: "This is the one that Lucifer lost, with the rest of the bad angels;

**u satsahob = u sillail. groria = yl parayso u hach nohil angelob cuchi =.**  
they lost their chairs in the glory of paradise, (who were) His really great angels before,

**ca ociob ti cisinil = tumen u kebanobe =**  
when they entered into deviltry because of their sins."

**63. Ca u katah emperador=pale-macx u ka=Vtzcini u nohol keban=uay yokol cabe-**  
The emperor asked: "Child, who committed the greatest sin here on earth?"

**Ca u nucah paal- heklay u cibah. Judas - escaryoth =** [ms. p.58]  
The child replied: "This is what Judas Escariot did,

**u conci ca yumil ti Jhesu Xpo = tumenel u siDzil. ti lahucakal takine =**  
when he sold our lord Jesus Christ because of his greed for thirty (pieces of) gold,

**yt. tumenix ma yalcunnah yol tu Dzayatzil Dios xane -**  
and because he did not trust in the mercy of God also."

**64. Ca u katah emperador - paale = macx u ka ahau. ti ualac yahaulil.**  
The emperor asked: "Child, who was the lord, then stood up in his reign,

**ca sihi ca yumil ti Jhesu Xpoe.**  
when our lord Jesus Christ was born?"

**Ca u nucah paale = tu kinilhi yahaulil - octavia:no = serzar- cuchie = \_\_\_\_\_**  
The child replied: "At that time it was the reign of Octavian Caesar, back then."

**65. Ca u katah emperador. paale = macx u ka emperadoril = yt. lic yahaulil**  
The emperor asked: "Child, who was the emperor, and in which reign,

**ca cimi - ca yumil ti Jhesu Xpoe =**  
did our lord Jesus Christ die?"

**Ca u nucah paal = tu kinil hi = ti beerio =**  
And the child replied: "It was in the time of Tiberius."

**66. Ca u katah emperador = paale. maxc paynum tsicanil - ti bal caah = ca sihie =**  
The emperor asked: "Child, who was most honored on earth, when he was born?"

**Ca u nucah paal. San Juo - baptista = sihij tu Kab ca colel ti santa maria =**

The child replied: "St. John the baptist, born by the hand of our lady, St. Mary."<sup>57</sup>

**67. Ca u katah emperador - paale macx =u ka = yam utzciniy = altar = ti Diose =**  
Then the emperor asked: "Child, who was it that first made an altar before God,

**yetel yam kuultee = ti mahancenile =**  
and first worshipped there publicly?" [ms. p.59]

**Ca u nucah paal = Lay santo patri al cha"= abra haan = loe \_\_\_\_\_**  
The child answered: "This was the holy patriarch, Abraham, then."

(The ms. omits A/E 85: *Infante, qual fue el mayor conquistador del mundo? - El rey Alexandre . .*)

**68. Ca u katah. emperador=paale.macx u ka=halach nohij=u miatz=ti baal cahe=**  
The emperor asked: "Child, who had truly great wisdom on earth?"

**Ca u nucah paal = Rey Salomon**  
And the child replied: "King Solomon."

**69. Ca u katah emperador = paale =**  
The emperor asked: "Child,

**macx u ka. uincilob = yutscincij = u yabal- mactsilob = ca yumil ti Diose =**  
who were the men for whom our lord God performed many miracles?"

**Ca u nucah. paal = Judiosob = ka \_\_\_\_\_**  
The child answered: "The Jews, that is."

**70. Ca u katah emperador- paale = macx u ka = paynumhij = u tzicbail. yokol cabe =**  
The emperor asked: "Child, whose arrogance became greatest on earth?"

**Ca u nucah paale = ahau. nabuco donosol = yoltah kuultabal. bay Diose =**  
The child replied: "Lord Nebuchadnezzar; he wished to be worshipped like God,

**tu yahaulil ti bal caah = loe =**  
in his reign on earth, that one."

**71. Ca u katah emperador = paale = macx u ka = ya ya xoti u kin = uay yokol cabe=**

---

<sup>57</sup> See Luke 1:56 for Mary's visit to her kinswoman, Elizabeth, mother of John the Baptist.

Then the emperor asked: "Child, who most severely passed judgment, here on earth?"

**Ca u nucah paal = poncio pirato - [ms. p.60]**

And the child replied: "Pontius Pilate,

**yoklal yalcij = u ci u cimil = yt. yaalci u sinil. ti cilich cruz loe**

because he ordered His death, and ordered the Crucifixion on the blessed cross,

**cah lohil. ti Jhesu xpo = hahal Dios - ti hahal uinci xan =**

of our redeemer Jesus Christ, truly God, truly man also,

**yohelmayx = tibilil u caah tix ma ma sipilile.**

when he has known the perfection of His being, entirely without sin."

**72. Ca u katah emperador = paale = macx u ka = oktabil. ca <sup>58</sup>mi uay yokol cabe =**

The emperor asked: "Child, who was to be mourned, when he died here on earth?"

**Ca u nucah paal = Santo Lazaro =**

The child replied: "St. Lazarus,

**yiDzin Santa. maria. magna = yt: santa marta =Lae yoktahob ca cimi =**

younger brother of St. Mary Magdalene and St. Martha, who mourned him when he died,

**yetel. ca yumil ti Jhes xpo. ca yilahob ti cimenil cuchie \_\_\_\_\_**

along with our lord Jesus Christ, when they saw him dead, back then."

(The ms. skips A/E 91: *Infante, quien fue eneste mundo que mayor plazer y pesar oviesse?* - The answer is the virgin Mary, who suffered Christ's death and rejoiced in His resurrection.)

**73. Ca u katah emperador. paale. macx u ka ocij = tah ocolil uay yokol cabe =**

The emperor asked: "Child, who was it that entered into robbery here on earth?"

**Ca u nucah paal = Jacob = yoklal yoclicij = u cici than. u sucun. ti esteban<sup>59</sup> \_\_\_\_\_**

And the child replied: "Jacob, because he stole the blessing of his elder brother, Stephen."

(The ms. omits A/E 93: *Qual es la cosa que todas las gentes menos cobdician y mas hazen para la aver? - El infierno*)

---

<sup>58</sup> I am assuming the syllable **ci** has been omitted here through scribal error.

<sup>59</sup> *Esau* in A/E.

**74. Ca u katah emperador =**

Then the emperor asked:

**paale - macx u ka uinicil . hach cichcelemhij = uay yokol cabe =**

"Child, who among men was really handsome, here on earth?"

**Ca u nucah pale = Absalom - ka -**

The child replied: "Absalom, that is."

(The ms. omits six questions, *A/E* 95-100. These concern Samson, Hector, Helen of Troy, Judith, Jacob and Noah.)

**75. Ca u katah emperador = [ms. p.62]**

The emperor asked:

**paale = macx u ka uincil = ti bal cah = oci ti siDzile =**

"Child, who among men on earth entered into avarice?"

**Ca u nucah paale = Judas - escaryoth =**

The child replied: "Judas Escaryot,

**tumen u siDzil ti. lahucakal takin =**

because of his greed for thirty (pieces of) gold;

**u pulcij. ti cimil. cah lohil ti Jhesu xpo = yumilbil = yah cambesahuli xane \_\_\_\_\_**

he cast to death our redeemer Jesus Christ, his lord, and his teacher also."

**76. Ca u katah emperador - paale = macx u ka = paynum thonanil ti Diose =**

The emperor asked: "Child, what is most obedient to God?"

**Ca u nucah paal = Lay. kin = yt. V. yt. eKob =**

The child replied: "These are the sun, and the moon, and the stars;

**bayili u hokolob = ti likin = yetel u thubul. ti chikin =**

always they go forth from the east and they set in the west;

**ma bikin u nicil = u cibicob = latumucut u xulel baal cahile \_\_\_\_\_**

they never will cease doing it until the end of the world."

**77. Ca u katah emperador = paale = bax u ka - ppetayenil = ti hanalil =**

Then the emperor asked: "Child, what is abominable among food

**lic u haantantabal = ti baal caahe =**

that may be eaten on earth?"

**Ca u nucah paale = V cilich uinicil. cah lohil ti Jesu xpo =**

And the child answered: "The blessed body of our redeemer Jesus Christ,

**hex uinic kamic = ti ma u naah = u kamabe = lay binsic mitnal loe =**

if man receives it without being worthy to receive it; this takes him to hell then,

**Vayx u naah u kamabe = lay binsic tu yahaulil caan loe - [ms. p.62]**

but if he is worthy to receive it, this takes him to the kingdom of heaven, then."

**78. Ca u katah emperador = paale = bax u ka. u halach ciyl hanal = ti baal caahe =**

The emperor asked: "Child, what was the truly sweet food on earth?"

**Ca u nucah paal = layx mana = u tuchitah ca yumil ti Dios = ti Judiosob =**

And the child replied: "This was manna; our lord God sent it to the Jews,

**yalan chee = yalan aban =<sup>60</sup>**

under tree, under bush,

**ti licix yohelticob layl hanal = lic yocheelticob = cuchie \_\_\_\_\_**

while they came to know only this food, which served them as nourishment back then."<sup>61</sup>

**79. Ca u katah emperador. paale = macx u ka. halach ayikalhij. ti baal caahe =**

The emperor asked: "Child, who became truly rich on earth?"

**Ca u nucah paale = Rey Salomon =**

The child replied: "King Solomon,

**hex tulacal licil yukul - tu yotoche = nacach takin =**

since everything from which he drank at his house was solid silver,<sup>62</sup>

**yetel tulacal babal yantac ti cuchie**

along with all the possessions he had back then."

**80. Ca u katah emperador =**

The emperor asked:

**paale = macx u ka ti uinicil = paynum u saunal = ti bal cahe =**

<sup>60</sup> **yalan che = yalan aban:** a formulaic expression for living in exile. "This often recurs in the ancient Maya manuscripts, and was evidently a well-known formula, probably the refrain of one of their ancient chants." (Brinton 1969: 125-6, note 6).

<sup>61</sup> In *A/E*,: *que sabia a cada uno como en el manjar que queria* (lines 356-7). The Maya translation rhymes **yohelticob**, *to know*, with **yocheelticob**, *to serve as food*.

<sup>62</sup> **takin** may mean either gold or silver. In *A/E*, Solomon's vessels are all of *plata* (line 541).

"Child, who among men was the most jealous on earth?"

**Ca u nucah paal = Cayn = yoklal tumenel u cimsici yiDzin = ti abeer loe =**  
The child replied: "Cain; because of it he killed his younger brother Abel then."

**81. Ca u katah emperador = paale. bax u ka ayikalil = ma yohel xulele =**  
The emperor asked: "Child, what is wealth that knows no end,

**yt. ahaulil ma yohel satale =**  
and lordship that knows no loss,

**yt. cuxtal -manan u Dzoce = yt. cici olal - ma yohel helepe =** [ms. p.69]  
and life without an end, and happiness that never changes?"

**Ca u nucaah paal = lay u cilich grorial. parayso = terenal loe =====**  
And the child replied: "This is the blessed glory of the Earthly Paradise, then."<sup>63</sup>

**82. Ca u katah emperador = paale = macx u ka uincil = Dzoclukan tibilile =**  
The emperor asked: "Child, who is the man, perfected in virtue?"

**Ca u nucah paal = lay himac nachcunnic = V heecnacil = yanumal Diose =**  
The child replied: "This is whoever broadcasts the opening of the news of God,

**tilicix u Dzocluksic = ti yolahhe** \_\_\_\_\_  
by which He makes him perfect, by His will."<sup>64</sup>

**83. Ca u katah emperador =**  
Then the emperor asked:

**pale = bax u ka. babal = paynum = mayl u nah =yalab uinice = bacix tohace =**  
"Child, what is something most unfitting that a man say, even if it may be true?"

**Ca u nucah -heklay u nohcinnic uba uinic tuhunale** \_\_\_\_\_  
And the child replied: "This is that he aggrandize himself, as man alone."

**84. Ca u katah emperador =**  
Then the emperor asked:

**paale = bax u ka babalil = sebil u sipil uinic = ti baal caahe =**  
"Child, what is the thing for which man quickly sins on earth?"

**Ca u nucaah paal = tumenel u DzeDzil hal = yt. tumenel. u nohil. siDzile =**

---

<sup>63</sup> A/E, simply *la gloria del parayso*, without specifying that the paradise is on earth.

<sup>64</sup> A/E, the man of greatest goodness is *el que priva su yra y vence su voluntad* (lines 551-2). The answer in the Maya version suggests the influence of an evangelizing priest.

The child replied: "Because of little truth, and because of great pride."

**85. Ca u katah emperador. paale = bax u ka** [pages missing from ms.]

Then the emperor asked: "Child, what is . . ."

**(On Confession)**

**ms. p.70-100**

Following the missing pages at the end of the dialogue between the Emperor and the Child, the manuscript resumes with an exhortation to confess in the form of a series of short sermons introduced by quotations in Latin.<sup>65</sup> The obligation to confess during Holy Week, if at no other time, and the culmination of this section in the signs of the fifteen days before final judgment at Christ's return, suggest linking these teachings with the high holy days preceding Easter in the liturgical year. The theme of death, represented by the refrain in Yucatec *ca bin cimcech*, when you will die, contrasts with the theme of eternal life and happiness in heaven. While somber in tone, the sermons attempt to persuade the sinner to confess, warn against coerced confession, and are far less accusatory than comparable material in Nahuatl.<sup>66</sup>

**bal - ti helel loe - V yoltah ca yumil ti Dios V cici olal balcheob -** [p.70]

---, on the contrary, our lord God desired the happiness of the beasts,

**Uay yokol cabe. yoklal Uayil U xulelobe.**

here on earth, because here is their end,

**mayx yoltah ca a cicun a uol Uay yokol cabe - ti bal caahe =**

but He did not wish that you rejoice here on earth, in the world,

**cayx Utzac ca natic. mail Uay ca uinicile =**

so that we may understand, it is not our nature to belong here,

**mayx yokol cab. ca uilal. ca sihsabon. temenel ah tepale =**

nor on earth is our purpose, for which we were created by the ruler.

---

<sup>65</sup> In 1580 and 1593, Gaspar Antonio Chi filed *probanzas* for his services, which included writing sermons in Yucatec for the Franciscans (Tozzer 1941:45; Restall 1998:146). A list of books confiscated by order of the Inquisition in Mérida in 1586 includes a *Postillae Mayores, sine nomine Auctoris* taken from Gaspar Antonio (Fernandez del Castillo 1982:325). His possession of such a book, Latin quotations organized around liturgical themes, provides evidence for his claim to sermon writing, since *postillae* served as reference works for authors of sermons. That the government granted Gaspar Antonio Chi a pension for the services he listed further corroborates his claim.

<sup>66</sup> For example, from *A Guide to Confession Large and Small in the Mexican Language, 1634*, "Because how many things is the drunkard and the intoxicated person responsible for doing in a day? If he goes following along the road, he excites and upsets himself like a snake, throwing up at and shooting poison at other people's honor, or like a dog who goes repeatedly dragging his poisonous spittle down the entire street" (Sell *et.al.*:121).

**pax bobix guisus. bestre. combertençia in luc ruc<sup>67</sup> -----**

**Beelatun. nehelex. ceex mac cicunic. a uolex tu babalil yokol cab =**  
Alas, you are lost, you who rejoice in things on earth,

**yetel tu babalil balcaah = yt. ti kebane**  
and in things of the world, and in sin,

**yoklal he cici olal. yan tex helel lae maix tac xan yocol ti okom olalil =**  
because this happiness you have now, before long enters into sorrow.

**cu than kulem Dzib =**  
That is the word of the holy scripture:

**baci a cicun a uolex. tu babalil yokol cab - [p.71]**  
cease rejoicing in things on earth;

**Va ci ma uay on yan. tu kom yalil ych lae =**  
if fleetingly we exist here in this vale of tears,

**matech U hach cici olal = Uinic. mac toholbil = y. ah numul. beil ti Uinic =**  
never is there true happiness for man, who is an exile and a wanderer among men,

**latulah U kuchul = tu yotoch. =**  
until his arrival at his home,

**yabi U cuch ca nahaltic. okom olal = yetel okol - ti cuxanon Uay. yokol cabe.**  
and many the burdens we earn, remorse and woe, while we are living here on earth,

**tumenel keban a manlahcie = tumenix a keban licil a beltic = mankine -**  
because of sin that you persist in, and because of your sin which you commit always,

**okteix a ba ti hahal ca yumil ti Jesu xpo = ti otzilil a pixan -**  
so beseech our true lord Jesus Christ, in the affliction of your soul,

**yoklal yail U man toon =**  
because of the pain He endured for us;

**tu yam ca nupoob - mayx con con U pecotzilil = licil U satal pixan =**  
in the midst of our enemies, not a little the danger which is the loss of the soul.

**ylae oyes a uol tu numyail lohcij a pixan =**  
See! Have compassion for His suffering that redeemed your soul,

---

<sup>67</sup> Garbled Latin.

**yt. tu keban a lakob bay kubennanil toon tumenel Diose = [p.72]**  
and your neighbors from their sins; thus it has been granted to us by God.

**susu kahes = okes a uich tu numyail numul ti ya = cah lohil ti Jesu christo =**  
Constantly remember, pity the suffering our redeemer Jesus Christ endures.

**hach Dza a uoli - ti yan hunkul cuxtali = hunkul heleli = yetel toholali =**  
Really give your heart to it: there is eternal life, eternal rest, and peace,

**minani tac yai. minan okom olali. minan Uihi = minan Ukahij =**  
without discord, without suffering, without hunger, without thirst,

**mabal ti numyail = yt. numya. Uchac yulel ti pixanobi =**  
nothing of suffering and pain can reach the souls there.

**ma ua - hach ciotzil. yilabal = yetel U cici oltabal Diose =**  
Are they not really glorious, to be seen and to be celebrated, God,

**yetel ca colel. ti suhuy santa maria. yetel santoobe.**  
and our lady, virgin Saint Mary<sup>68</sup> and the saints?

**ma ua hach ciotzil yilabal = cici olal. yetel hun olal. yan te ti caane.**  
Is it not really glorious to be seen, the happiness and peace that exists there in heaven,

**yoklal hijbal yolah - Diose.**  
because it is just as God wills it?

**lay yolah yan toon = la u caah - balcahil Uinicob. tu Dzi yole.**  
This will that we have, this is the condition of worldly men with their carnal desires,

**mayx ayikalob ti lobie = halach ah numyaob xano =**  
nor are they rich, notwithstanding; truly they are poor also,

**yoklal mailbal cu chaic = tu pachooob - ca bin cimicob lae =====**  
because they take nothing with them when they will die.

**Gide est omini sirorum. mundum tueretur anime ucro fucdes [p.73]**  
trumen tum mat -----<sup>69</sup>

**Bal u yal ti uinic. U tialtic = yetel V pachmail. bal caah = tusinil -**  
"What is the worth to man that he own and take possession of the whole world,

---

<sup>68</sup> This is one of surprisingly few mentions of the Virgin Mary in this text.

<sup>69</sup> "What does it profit man if he gains the world, but loses his soul" in garbled Latin.

**Va bin satac U pixane. Cu than. ca yumil ti Jhesu christo =**  
if his soul will be lost?" so speaks our lord Jesus Christ.

**baci a cicunic a uol. yetel a tanlic. U ciotzilil yokol cab.**  
Cease to enjoy and to serve the delights on earth,

**yoklal tusil = mayx hahal ayikalili =**  
because they are false and not true riches,

**bacacix U yumilech baal. ti bal caahe.**  
and cease to have as your master the things of the world.

**mabal bin a chab ta pach ca bin cimcech =**  
You will take nothing with you when you will die,

**hach mayx bal antabil bin U cib tech = U baal a bae = ca bin cimceche =**  
and really nothing helpful will your possessions do for you when you will die.

**bin ua xic U baal a ba. V lukesech = tu hunkul numyail mitnale =**  
Will they go, your possessions, to free you from eternal suffering in hell?

**bin ua xic a Uayikalil - U tocech - tu kab cisinoob =**  
Will it go, your wealth, to ransom you from the hands of the devils,

**U tabsahech Uay yokol cabe =** [p.74]  
that ensnared you here on earth?

**ma ti hunlukul. halili.**  
Never, in truth.

**U tibiltacil bee = lay bin anticech - tu tan ca yumil ti Dios.**  
As for good deeds, these will help you in the presence of our lord God,

**layx bin luksicech - tu kakil mitnal loe =**  
and these will free you from that fiery hell.

**bala yancunix. U ayikalil a pixan =**  
Therefore, lay up the riches of the soul,

**heklay payal chi - yetel Dzayatzil - yetel U tibiltacil beel lae -**  
which are prayer and charity and these good deeds,

**yoklal lay licil U botabal V yacunah Dios = yetel U nahintabal hunkul cuxtal. loe -**  
because by this is repaid the love of God, and is earned that eternal life,

**yoklal ma u lobil Uincob. yan ti caane =**

because it is not bad men who are in heaven;

**heix U lobil uinicobe. layoob yan tu numyail mitnal -**  
rather, as for bad men, these are in the torments of hell.

**bala hijx bicacij lae = maixbal U beel U yutzil yokol cab -**  
So how might this be, that they are without acts of virtue on earth?

**lay U chun licil yalic tu batanbaobe = beelatun kason ox numut kuon.**  
For this reason they say among themselves, "Alas, we are ruined, truly miserable,

**yoklal coheelmail. maylbal Utzi = yetel mailbal hahij - ti cuxanon yokol cab =**  
because we have known nothing good and nothing true while living on earth.

**bala bax yuulsah = ayikalil toone =**  
Therefore, what did wealth bring us?

**ma ua hunhomhij U manel ciciolalie = [p.75]**  
Does not happiness pass instantly?

**ma ua bay manci booy tulacale. cu than tu batanbaob =**  
Did it not all pass like a shadow?" they ask among themselves.

**bala Va baybe = minan Uilal tech = mabal yokol cab =**  
Therefore, if such is the case, there is no purpose for you, nothing on earth,

**halili bin a xachetexe = U ayikalil a pixan = a cuxlic Uay yokol cabe =**  
truly you will seek the wealth of your soul, while you live here on earth,

**ca layac - bin U binsech ti ciciolal ti caan = ca bin cimceche \_\_\_\_\_**  
that it may be this that will take you to the happiness in heaven when you will die.

**E Vm: [ - - ] ci. qui incolatus meus - prolongatus est \_\_\_\_\_**

**Beelatun. otziloon yoklal licil U nachhal U kinil. yn tohlabal =**  
"Alas, we are miserable, because it becomes prolonged, the time I am exiled,"

**Cu than ah bolon pixan. ti david =**  
so speaks blessed David.

**bla oheeltee. numul been = toholbiloni xan Uay yokol cabe =**  
"Know therefore, I am a wanderer; we are exiled also here on earth,

**he ca bin cimcone binel caah. ti cotoch. [p.76, misnumbered 77]**  
but when we will die, we are going to our home,

**tu yotoch ca yum. yan te ti caane**  
to the home of our lord, who is there in heaven,

**bacix kuchcob - ti kan pulob yicnal U lakobie =**  
just as they have arrived there, cast there among their fellows;

**Uayxbal U kati. ti huntulie = lay U kati U lakob**  
whatever He wishes for one of them, He wishes for their companions;

**tulacal minan lobolali - mayx kekex thani - minan ocyaili = ti hun lukuli -**  
all who are without evil, nor discord, nor rancor forever,

**heix U ciciolalile = mayx ychil hunppel hab = Uayx canppel habi -**  
since this happiness is not for one year or four years,

**heuac ti minan U laah. mayx U xuul loe - ti hun lukul.**  
but with neither an end nor a limit to it forever,

**yoklal tuchijx. ca bin manac hun bak Uayx ca baak. ti katune.**  
because when there will pass one four-hundred or two four-hundreds of katuns,

**ca tac lahuy[--] bakie = bay hoppol U caahe.**  
added to ten four-hundreds of them, thus it is beginning.

**bay bin manebal yabil. tulacal. ti minan U xuul - maix U lahe -**  
Thus will the years be passing, all of them with neither limit nor end,

**hunkul ciciolal. ti hun lukul. lae =**  
this eternal happiness forever.

**belatun nehelon = bla caac chab subtal. u kati =**  
Alas, we are lost. What is it that could cause our shame?

**yoklal he balcahil Uincobe = hach ma con con numya**  
It is because, as for these worldly men, not a little the travail,

**lic U mansicob. U mukubob = yoklal Dios. [p.78]**  
which they undergo, they endure because of God,

**Utial nahebalob. tu yutzil balcaah lae**  
in order to be attaining to the goods of this world.

**bay xan. a uohelex = lic U ppixic U uich = ah nachil ximbalob.**  
Thus also you know that they keep watch, the distant travellers,

**licix U Dzaic U baob. tu yabal numya = yetel tu pecotzilil cimil =**

and that they place themselves in a lot of torment and in danger of death.

**baxi uil U chun tu Dzi a uol =**

And for what reason, does it seem to you?

**ma u yanali =**

There is no other,

**chembeel ca utzac. U nahaltic. ti DzeDzili baalbail. y. babalil balcaahil = lae =**  
only that they may attain a few possessions and things of this world.

**bala Ua lic U beeltic yoklal U babalil balcaah lae.**

Therefore if they do that on behalf of the things of this world,

**ena maybal ti lobal loe -**

even though they are nothing, in vain,

**ena hunkinili bin yanbal. utzil tie. yetel Utialtic loe =**

even though for one day only will last the good in them, and their possession of them,

**bala bay U nah ca beelte. tu Dzi col. tu Dzi a uol lae.**

what thus is it fitting that we do, in our view, in your view of this,

**ca utzac ca pachic hunkul cuxtal = yicnal ca yumil ti Diose =**

so that we may attain eternal life in the company of our lord God?

**heklay paynum nohil = yokol tulacal cici olale = Vchac yalabal. y. U tuclabal =**  
[p.79]

That which is most great, above all happiness that may be said and thought,

**bacacix ca meyahnacon. yoklal Diose**

provided that we serve on God's behalf,

**heklay paynum nohil. yokol tulacal.**

He who is most great, above all,

**heuac utzcaac manes numya Uay yokol cabe =**

rather may it be that we endure suffering here on earth,

**yoklal mabal tulacal. ti U yet ppizantic. U ciciolal Dios loe. =====**

because nothing at all equals the happiness of God there.

**Nisi penitenciam eritis omnes simul marie nimis luc -----**

**Bala Va matan a uutzcinneex = U yayatulul a kebanexe =**

Hence, if you are not performing the penance for your sin,

**U tan a laah satalex. talacalex =**  
then you are all lost, all of you.

**kuchenex utzcin V yayatulul a kebanex =**  
Come to perform the penance for your sin,

**yoklal ma mac bin xic ti caan. ti ma u cici chochma U keban - hunppelilie =**  
because no one will go to heaven unless he carefully has confessed his sins, one by one.

**he yan U nah a uocbal tu mehenil Dios =**  
This is necessary for your entering among the children of God,

**heklay a beeltic U yayatululul a keban loe. [p.80]**  
that you do the penance for that sin of yours.

**Vy to. cech mehene = bahi ciac = V nupinticech. huntul Uinic**  
Hear next, you child, how perhaps a man would become your enemy,

**tumen a ualic bal tie = Uacix tumen. a uoclic bal tie U bal U bae**  
because you say something to him, or because you steal something from his belongings.

**ma ua bin U chab kuxil techi = ma tan yocesech ti yetaylil.**  
Will he not take offense with you, never allowing you to enter into his companionship,

**Ua matan a Uutzcin yol. yetel Ua matan a bote V baal u bae.**  
if you never placate him and if you never pay for his belongings,

**Ua ma bay ppiz a uutzcintic bay lae.**  
if you do not in like measure correct this thus,

**ca tun utzac yol tech. a uet Uet Uinicil loe =**  
so then your fellow man may be of good will towards you?

**bala bay bin a beeltic yicnal ca yumil ti Dios loe.**  
Therefore, you will do the same in the company of our lord God then,

**maix Uchac a homol binel ti caan = Va matan. a Uutzcinte. U Dzacal a pixan.**  
nor can you quickly go to heaven if you never perform the healing of your soul;<sup>70</sup>

---

<sup>70</sup> The author switches metaphors, from restitution for wrongs done, to sickness and healing. Louise Burkhart discusses the latter as metaphors for sin and penance in chapter six of *The Slippery Earth: Nahuatl-Christian Moral Dialogue in Sixteenth-Century Mexico*.

**lay U yayatulul keban lae. layx licil cocol tu mehenil ca yumil ti dios lae =**  
this is penance, and it is this by which we enter among the children of God,

**tumen ti ocanoon tu ppentacil cisin = tumen keban cuchie.**  
because we have entered into the slavery of the devil because of sin formerly.

**beelte U yaytulul keban. maix hunten cateni. bin a beelticie =** [p.81]  
Do penance for sin; neither once nor twice will you do it,

**heuac hetun loe. bahun U ten a sipic tie -**  
but rather however many times you sin against Him;

**hach nooh U Dzayatzil ca yumil ti Dios toon =**  
really great is the mercy of our lord God to us,

**tilic U culcinnic = cilich sacramento lae. =**  
for which He established this blessed sacrament;

**Vchi uil satac. ca christianoile. Va ma yoltic. ca yumil. U Dzab toon**  
our Christianity would have been lost if God had not wished to give to us,

**U sacramentoil choch keban. y. U yayatulul kebanobe -**  
His sacrament of confession and the penance for sins.

**beelay nehelex = yoklal paynumil. a tanolticex a cucutil - yet ppisan balcheob.**  
Alas, you are lost, because you care more for your bodies, which are like the animals,

**cayx a tubeseex. a pixan. U yetppisan ca yumil ti Diose.**  
so that you forget your souls, which are in the likeness of our lord God.

**lay U chun lae. Ua bal yan U uil. ta cucutil. DzeDzecie Utial manbal kin teexe =**  
For this reason if something has some small purpose for your body, to pass time for you,

**DzeDzecie lae bala lic a binelex ti ximbal licix a mansicex U yabal numyae yoklal lae =**  
this trifle is a thing for which you are going to travel, and undergo great travail.

**bala heten yoklal a pixane =**  
What then on account of your soul?

**mayina tan - a pecbeseseex a uooc =**  
Yet you are hardly shaking your feet,

**ti maix a kateex. a manes hunppel cappel kin.** [p.82]  
nor wanting to spend one or two days,

**Uchebal a talelex a tzacle. U yah chochil. a sipilex.**  
in order to come to find the confessor for your sins.

**ma cha kax thantzili = U chapahal Uinic.**  
Not surprisingly, man becomes sick;

**heuac lay chakaxthantzil. kohan ti Uinice ma yolah U Dzac U bae.**  
but this is surprising, that having become sick, man does not wish to cure himself.

**bay xan ma chakaxthantzil. U lubul Uinic ti kak =**  
Thus also, it is not surprising that man falls into contagion,<sup>71</sup>

**heuac lay licil yn chakaxthan. yn chaic U kax yn than.**  
but this at which I marvel, I wonder,

**ti lubanex ti keban - ti maix tan a uul ol tex = a ppatex cisin y = a kebanexe. =====**  
is having fallen into sin, you are not deciding to abandon the devil and your sins.

**y deo. ad salutem difisiliter Venimus. que infirmos no ses ley no ramus**

---

**Lay u chun. talannil. U tohtal yol ca pixan.**  
This is the reason for the difficulty of our souls becoming healthy,

**yoklal mail cohel. Ua kohanie. yetel cimenil. ca pixan tumen keban.**  
because before we know if our souls have sickened, they are dying because of sin;

**cu than ah bolon pixan. san agustin. [p.83]**  
so speaks blessed Saint Augustine.

**ohelte helel lae numya U caah pixan. yoklal u than**  
Know now, suffering is the state of the soul, according to his word;

**toholal lay yoheltabal kohanile.**  
health is that the sickness is known.

**paktumte. U hach cabalil cuch. a lubanil tumenel keban =**  
Consider the really lowly place you have fallen into sin,

**ca uayac cabal a xachetic U toholal a pixan lae.**  
so that it may be here below that you seek the health of your soul.

**hach talan u tohtal yol. koha**

---

<sup>71</sup> **kak** could also mean *fire*, but I am assuming a continuation of the sickness metaphor.

Really it is difficult for him to become healthy, having become sick,

**Ua toh yol tu thane. ti maix toh yol tilobi.**

if he is healthy, so he says, when he is not healthy notwithstanding,

**mac tun bin Dzacic bay loe. Va ma ca u hach cici ale. Uabix yanil kohanil tie**  
nor will he be healed like that, if he does not correctly say whatever sickness he has,

**heklay kohan Uinic. ti ah Dzac yah lae ca tun Dzacac. tumen ah Dzac yah lae**  
he who is sick, to this healer of his, so then he may be healed by this healer;

**Va ma tan U cante. bix chunpahanil. V kohanile**  
if he never recounts how his sickness has begun,

**ma tan U caxante V Dzacal ah Dzac lae -**  
this healer will never find its cure.

**bay xan. Ua yan yala U yaah ma tu yetsah ti ah Dzace =**  
Thus also, if there is some other wound he did not reveal to the healer,

**Va yan puh cachie. ma tu cantah tumen U sublacil. ti ah Dzac**  
if there was pus earlier, that he did not describe because of his shame to the healer,

**lay bin chacetcun tie. ca bin cemic = [p.84]**  
this will make it worse for him, so he will die.

**bla bay tun bin a mentex xan. Utial ca Dzacac a pixanex.**  
Therefore thus will you do also, so that your souls may be healed:

**cici toh pulte a keban. ti ca yumil ti Dios.**  
carefully confess your sin to our lord God,

**maix a mabcunnic a sipil ti = ca yumil ti Dios**  
and do not deny your error to our lord God,

**tumen yohel a keban tulacal. yoklal ah sipilon taclacal.**  
because He knows your sin, all of it, because we are sinners, all of us;

**mayx mac ma ah sipile =**  
no one is not a sinner.

**he paresoe Dziban ychil santo euangelioe U lepsah U yol ca yumil ti Dios.**  
But as for the Pharisee, it is written in the holy gospel, he angered our lord God,

**yoklal U noohcinciuba. tumen U tibiltacil U beel.**  
because he glorified himself because of the righteousness of his deeds;

**U cantah. U tzolah tu tan ca yumil ti Dios tilic U mabcunnic U keban =**  
he related them, he counted them, before our lord God, while he denied his sin,

**hex U lake lay ah Dzutul Dzute. ocij. tu mehenil ca yumil ti Dios.**  
but his neighbor, a merchant, entered among the children of our lord God;

**satsabi U sipil tumen U tohpultah U keban = y. U chincunnahUba. =**  
his fault was removed because he confessed his sin and he humbled himself,

**thonlah tu tan ca yumil ti Dios -**  
bowed down before our lord God.

**bay U nah ca beelte. tilic ca chincunnic caba = [p.85]**  
Thus it is necessary that we do it, while we humble ourselves,

**ti thonan ca pucsikal. ti okom olal.**  
with our hearts downcast with sorrow,

**mananij hijbal Uchac tumen ca yumil ti Dios cuchie =**  
the endurance of whatever was possible by our lord God formerly.<sup>72</sup>

**bala pecnac cool. a uetelex yoklal num yatzil.**  
What has moved our spirits on your behalf is because of the misery,

**U man kin toon Uay yokol cabe**  
that is continuous for us here on earth;

**hach maix chijchij.en tochpalac<sup>73</sup> ca lubul ti keban.**  
really I am not strong, stumbling, then falling into sin;

**hach maix kahaan. U binel cocobie. boni ekmaye.**  
really not lucid, going along nevertheless as if we were blind,

**Ua ma tan U payal ca beel. tumen ca yumil ti Dios -**  
if we were not being led by our lord God.

**lay U chun licil ca beeltic = U yabal. Ua bal ti kebanil**  
This is the reason for which we do a multitude of things in sinfulness,

**ma sipil ta thani heuac sipilix tu uich Dios =**  
not errors, so it seems to you, but errors in the eyes of God.

---

<sup>72</sup> That is, in humility, to contemplate the sufferings of Christ at His passion.

<sup>73</sup> I am reading this as **thochpalac. thochpahal**: CMM, *tropazar*.

**bihilate que mesitis. diem nequam oram =**

**ppix a uich man kin. yoklal mail a uohel U kinil. bin talebal cimil teche =**  
"Keep watch always because you never know the day death will be coming for you,"

**cu than ca yumil ti Dios =**  
so speaks our lord God,

**heuac ma u yoltah ca yumil ti Dios. coheltic U kinil. ca cimil -**  
but our lord God did not wish that we know the day of our death,

**ca bayac ca chaic caba. man kin -**  
so that we would prepare ourselves always.

**bax U chun a canantic a uotoch. ti kin ti akabe - [p.86]**  
What is the reason you guard your home, by day, by night,

**ti mayx tan a patab = Ua manan ah canannaie =**  
without leaving it, if there is no guard there?

**yoklal ma a uohel U kinil. bin talebal ah ocol oclic = yetel cotztic U balabae =**  
Because you do not know the day a robber will be coming to rob it and seize its contents.

**bala baix bin a belte. ta pixan lae =**  
Therefore you will do likewise for this soul of yours,

**yoklal mail a uohel bikin a lukul Uay yokol cabe -**  
because you never know what day you will depart the earth;

**ma a nachcunnic U kinil = a ualkesicaba ti Dios.**  
do not delay the day you turn yourself over to God,

**yetel a beeltic U yayatulul a kebanex.**  
and do the penance for your sin,

**yoklal mayl a uohelix = hij uil. samal. Ua cabeh teche = a cimil.**  
because not knowing if it might be tomorrow or the day after for you, your death,

**a uohelma U hahil binil cimceche =**  
you have known truly you are going to die;

**heix tun Uchic a sipile. ca a ualkesaba. ti ca yumil tu sebal -**  
therefore, since you have erred, return yourself to our lord quickly;

**ma a paktic samal. maix cabeh**  
do not wait for tomorrow, nor the day after,

**tumen ma a uohel U kinil. bin talebal cimil teche -**  
because you do not know the day death will be coming for you;

**ocesaba. yicnal ca yumil ti Dios. paybeil lae = maix a paktic U kinil**  
enter yourself in the company of our lord God beforehand, and do not await the day . . .

*[p.87-92 missing]*

**Hex V toholal pixane. lay a cici chochic<sup>74</sup> a kebane = [p.93]**  
But as for the health of the soul, this is that you carefully confess your sin,

**layx licil ca ppatic cisin loe.**  
and it is this by which we abandon the devil then;

**cu than ah bolon pixan. san abroncio =**  
this is the word of blessed Saint Ambrose.

**he ca bin talac. a binel a choch<sup>75</sup> a kebane. cha aba ti payan beil.**  
So when it will come, your going to confess your sin, prepare yourself beforehand,

**kahes a keban. ychil oxppel kin.**  
remember your sins for three days,<sup>76</sup>

**maixbal matan a tucle = ti a kebanob.**  
so there is nothing you do not consider among your sins,

**a Uutzcinnic a confesal.<sup>77</sup> huntenzie = ti licix a ualic. ti padre -**  
that you perfect your confession at that one time, while you say it to the priest,

**yoklal hach talan. U muclabal keban. bayx licil yalabal.**  
because really grave, the hiding of sin thus in that which is said.

**ma uchac tus. ychil a chil a choch keban**  
It is unacceptable to deceive by silence in your confession,

---

<sup>74</sup> The verb **choch** means to untie, detach or come loose. Besides being used with reference to **keban**, *sin*, it is used for the dissolution of spells. See CMM: **chochaan u cunyah Juan**, *deshecho está el encantamiento de Juan, o su hechizo que avia hecho*.

<sup>75</sup> The author sometimes writes **ch** in this word.

<sup>76</sup> Medieval *confesionarios* recommend three days of preparation for confession based on the number symbolism of the Trinity and on the *triduum*, the seventy-two hour period between Good Friday and Easter (Alva: 43).

<sup>77</sup> **confesal**, the Spanish verb *confesar* used here as a noun by the Maya author.

**Va lic a ualic canten. Ua oxten a uutzcinmail keban. ta than.**

if you say four times or three times you have committed a sin, so you say,

**ti yab U tenal a Uutzcinmail tilobe**

when many times you have committed it, your confession is in vain.<sup>78</sup>

**ma ua lay licil a tuslo. bin ua satsabac tech a sipil. tumen ca yumil ti Dios.**

Is it not this by which you deceive Him? Will your sin be removed by our lord God?

**ti bucah lo - ma ti hunlukul - bacix hunppelacij. keban a muculmae.**

[p.94]

To what extent? Not at all, since if there is even one sin you have hidden,

**mabal. U nah choch keban = ena lic a noh sipil ti ca yumil ti Dios. tumen tuse =**

confession values nothing, rather it is a great offense to our lord God because false.

**bay xan Ua Dzalbil a pach = ta binel a choch a kebane =**

Thus also if you were coerced in your going to confess your sin,

**ti ma tali ta uolie.mabal ta mentah.**

unless it comes from your heart, you accomplished nothing.

**bay xan hebix ma Dzalbil a pach ta binel. a mente sipile. a kebane.**

Thus also just as you are not coerced when you go to comit the error of your sin,

**bay xan loe mayx mac bin Dzalic a pach. ca bin xicech. a lukesaba ta keban**

likewise no one will force you when you will go to free yourself from your sin.

**xan ma a binnel a chembeel sopale<sup>79</sup> = a sipil.**

Also you are not going to just (confess) your sins willy-nilly,

**heuac bin a cici tzolob ti bay lae =**

but you will carefully order them like this:

**Va yan a mansic missa. cayx a ualab. Ua bal U chun. Uchic a mansic =**

If you missed mass, then you say whatever is the reason that you missed it,

**tumen aci a makolal = culanech aci ta cuchil. cuchi =**

perhaps because of your laziness, perhaps you were detained in your duties back then,

---

<sup>78</sup> *A Guide to Confession Large and Small in the Mexican Language, 1634* emphasizes the importance of a correct count of sins. If a man has kept a concubine for years, the priest is to suggest that he use grains of corn to count the number of times he sinned with the woman, "because it is very necessary to count and remember in confession how many times the sin was done" (Alva:107).

<sup>79</sup> CMM, **zopp**, *en composición, hazer a bulto, a ciegas y a tiento sin concierto ni orden, ni consideración de lo que el verbo importa.*

**Uaix hay tenhi a mansic = lae = [p.95]**  
and how many times did you miss it.

**Vayx yan a chibal bak. ti uernes = Vayx ti sukin -**  
Or if it is your eating meat on Friday or during a fast,

**cayx a ualab. Ua haytenhi. a beeltic hijx kahan aci tech sukinil cuchij -**  
then you say how many times you did it, and if you were reminded of the fast before,

**hijx toh aci a uol. cuchu = hix tumen aci Uijh xan -**  
and if you were healthy before it, and if it were because of hunger, also;

**bayx bin a cib. tu chayan a keban xan =**  
and thus will you do it with the rest of your sins, also,

**ti lic a ualic Uabal tulacal. licil U helpahal. y. licil U noohhal a kebanobe.**  
while you say whatever they are, all of them, which of your sins change and increase,

**he mac lic U confesal. ti manan yol U haues - U sipile =**  
but as for he whose confession is lacking the intention to cease his error,

**ma confesal tu mentahij - mayxbal U uilal. tu uich ca yumil ti Dios.**  
it is not a confession he made and nothing is its purpose in the eyes of our lord God.

**Cu than U palil. ca yumil ti Dios**  
That is the word of the servant of our lord God.

**ylae cech mehene - tumte aba - Va bic bin a uutzcintic - a choch keban -**  
See now, you child, consider just how you will perform your confession,

**tumen Uayx confesalnahech.<sup>80</sup> tix mama okom olile =**  
because if you confessed without contrition,

**bayx Ua manan a uol a haues = a keban - cuchie -**  
and also lacking the intention to cease your sin from before,

**coco than a cibah - ma yacunahij - U yalabal = a choch keban = [p.96]**  
it is a mockery you performed, unworthy to be called your confession,

**ti ma a chama aba. ti mayx a tuculma = a sipilob - cuchie**  
unless you have prepared yourself and unless you have considered your sins beforehand,

---

<sup>80</sup> *confesal* here inflected as a verb.

**mabalhij a choch keban = ti bucaah lae**  
it negates your confession to this extent.

**bix licil U mabalhal =**  
How does it become worthless?

**yoklal Ua a muclah = Uabal ti ahaulbil kebannile =**  
Because if you hid something among the mortal sins,

**tusnahech lae . . yanix U naah. ca a caput choch a keban. ti bucaah lae**  
then you deceived and it is necessary that you again confess to this extent,

**heix ca bin tacech. ti choch kebane = tucle.**  
so when you will come to confession, consider,

**Ua ma cici confesalnahech ti hunhunppel hab - manie. Ua uchachij - tamene -**  
if you did not carefully confess in each year that passed, if possible for you to do so,

**lay a noh keban tu uich ca yumil ti Dios loe -**  
this is your great sin in the eyes of our lord God then.

**maacij. okomhi a uol. tumen a sipil =**  
If you were not contrite because of your sin;

**hijx mananacij a uol a haues = a sipile.**  
and if you were lacking the desire to cease your error,

**hijx maaci a tuculma a sipile = ca uchac a lah chochic - bay xane =**  
and if you had not considered your error, that you might entirely confess, thus also,

**hix maaci a Dzocsahma = Uabal yalah padre teche = confesale =**  
and if you had not completed whatever the priest said to you at confession,

**bala ca a mente hijx maacij a botaah - a ppaax =**  
this thing that you should do, it is as if you were not to pay your debt,

**yt. a thil babal. U yalah tech a botee =====** [p.97]  
and you were to retain something he said for you to repay.

***Siuis aduitam. ingrediçerbamatata =***

**Va a uolah binel ti caane = ta cunte U yaalmah thanil Dios. Cu than Kulem Dzib -**  
If you wish to go to heaven, keep the commandment of God, so says the holy scripture,

**Lay yaalmah thanil ca yumil ti Dios Licil U ppisil. V yutzil ca belel**  
this, the commandment of our lord God, by which is measured the virtue of our deeds,

**layx Licil u chacanhil U Lobil ca belel xan.**  
and it is this by which the evil of our deeds becomes apparent also.

**Lay u chun loe. Dza a Uol. a hach lah kahes =**  
This is the reason then, devote yourself to really, completely remember,

**hach tuleix u yalmah thanil Dios = ti hun hun tzucile =**  
to really fulfill the commandment of God in each and every part.

**V hunppel bin a yacun Dios. paynum yokol tulacal.**  
The first: you will love God most above everything.

**hach tucle ua yan a sipannil ti. u yalmah thanil Dios lae.**  
Really consider if you have sinned against this commandment of God,

**ti lic a cayeoltic. uabal yan u nah ta pixan yt. a christianoile.**  
by which you doubt something necessary for your soul and your Christianity,

**hijx yanaci a uocsic ta uol. lay a uchben belex.**  
and if it may be that you believe in these ancient ways of yours,

**u yauat chichoob. uayx a uayak. bay xane.**  
the cries of birds, or your dreams, this also,

**yoklal a cisin thanilex. loe = maix hahal christianoyli -**  
because that is your idolatry<sup>81</sup> nor is he truly Christian,

**mac lic u mentic lay loe = [p.98]**  
he who does this, then.

**bay xan hix maaci. yoklal Dios licil a talel ti chaan missa =**  
Thus also perhaps it may not be on account of God that you come to attend mass,

**yt. a beltic u tibiltacil bee = Dzalbilaci a pachij =**  
and you do His good works having been coerced;

**maacij a kat a mente = ta mentic =Lay noh sipil tu uich ca yumil ti Dios loe =**  
if you do it, not wishing to do it, this is a great error in the eyes of our lord God then,

**yoklal ma u nah a beeltic mabal = Va Dzalbil a pachi -**

---

<sup>81</sup> a cisin thanilex, literally means your *devil speech*.

because there is no merit in anything you do, if you are forced;

**heuac yoklal Dios bin a cib tulacal = ca utzac a nahinticex \_\_\_\_\_**  
rather, on account of God will you do everything, that you may gain merit.

**V cappel ma a halach thantic. u kaba<sup>82</sup> ca yumil ti Dios =**  
The second: do not swear falsely in the name of our lord God;

**tucle ua yan a halach thantic. ychil a tuse =**  
consider whether you swore, in which you deceived,

**ti ma a ha[ch] ohelma. ua tus - uayx hah lic a ualic loe**  
without having really known if it is a lie or if it is true, that which you say.

**Lay a noh sipil =**  
This is your great error.

**yanaci a ualic tu kaba Dios = bin a Uutzcin[--]tic ti uabal lae-**  
And perhaps you say in the name of God that you will do something,

**ti manan a uol a Dzoclukes - bal ca ualic =**  
lacking the intention to complete the thing that you say;

**layx noh keban ti Dios loe = [p.99]**  
this too is a great sin towards God then,

**yoklal licil a ppochic yt. a salcunnic. U cilich kaba = ca yumil ti Dios \_\_\_\_\_**  
because by it you insult and you make light of the blessed name of our lord God.

**3 V yox ppel bin a santocint Domingo<sup>83</sup> =**  
3. The third: you will sanctify Sunday.

**tucle ua yan sipan nech ti albil than lae =**  
Think whether you have erred against this commandment,

**lic a meyah tu kin ku = tacunbilobe =**  
because you worked on the holy days that are to be kept (sacred),

**ua ta uilah u meyah u bal a uotoch = ti matan a uetheb tiob =**  
or you allowed the work of your household members, without forbidding it to them;

---

<sup>82</sup> BMTV: *Jurar [en el nombre de] Dios hach than tu kaba Dios, Jurar [en] falso hal ach than y[c]hil tuz [.1.] ti ma hah, Jurar [por] Dios, mintiendo hach than tah u kaba Dios ychil tuz.*

<sup>83</sup> **Domingo**: sic, misspelling of *Domingo*.

**hix yanaci a mansic missa tu kin ku = Va ti chuplil: yt. u bal a uotoch**  
perhaps you missed mass on God's day, or your woman and your household (missed it).

**lay noh sipil ti ca yumil ti Dios loe.**  
This is a great offense to our lord God then.

**Lay u uilal u kin ku loe = ca utzac a sauancunnicaba. u nahalte a pixan**  
This is the reason for that day of God's - that you occupy yourself to benefit your soul.

**yanacij. a chiye bak tu kin uernes = uayx tu kin sukin ti manan chabhal =**  
Perhaps you ate meat on the day Friday, or on a fast day, without being abstinent;

**teche hix yanaci a hatzcabil hanal = yt. a okinal hanal. tu kin sukin.**  
as for you, perhaps you had your morning meal and your evening meal on a fast day,

**yoklal kochbesahanech ti sukin lae\_\_\_\_\_**  
because you have been obligated to this fast.

**V canppel bin a tzicib a yum .yt. a naa =**  
The fourth: you will honor your father and your mother;

**tucle = yanaci a pochic a yum = yt. a naa =**  
consider if you may have insulted your father and your mother,

**ti matan a tzicob .yt. ua matan a uantoob. tu numyaob =**  
without respecting them, and if you never help them in their labors;

**Lay a = noh sipil ti ca yumil ti Dios loe =**  
this is your great fault before our lord God then,

**yoklal bacix yabac a tanlic = a yum .yt. a nae =**  
because even though it may be great, your service to your father and your mother,

**heuac matan a lah bote lay a payma tiobe =**  
nevertheless, never do you entirely repay this you have owed to them,

**heklay uchic u tzenticechobe = ta chichanile = ychil u numya obe =**  
which is because they nourished you from your childhood, in the midst of their labors.

**Lay bin a boteo =**  
This will you repay, then.

**bay xan yanacij a pochic a nucilob = Va a mansic than yokolob<sup>84</sup> =**  
Thus also perhaps you insult your elders, if you argue with them;

**bay xan maci tan a tzecte a palilob = ta uilic u sipilobe =**  
thus also perhaps you do not correct your children, allowing their faults,

**ti maix tan cambesob = ti tzic = u meyahticob ca yumil ti Dios = yt. a tzenticobe.**  
by not teaching them, with respect to serve our lord God, while you nourish them.

**Lay = a noh sipil ti ca yumil ti Dios loe =**  
This is your great fault before our lord God, then. \_\_\_\_\_

The signs of the fifteen days preceding judgment follow this exhortation to confess any sins against the commandments of God.

### ***(The Fifteen Signs Before Final Judgment, or Xot Kin)***

*ms. p.101-5*

Highly popular in medieval Europe, the fifteen signs preceding judgment appear in diverse works, from The Golden Legend of Jacobus de Voragine to a rhymed version by Gonzalo de Berceo, a contemporary of Alfonso X.<sup>85</sup> The Church prohibited speculation concerning the precise date of the Apocalypse; literature detailing the final fifteen days indulged fascination with the topic without violating this proscription.

For millenarian Franciscans who came to the New World in the sixteenth century, the end times seemed imminent. The second coming had been delayed to give all humankind the chance to hear the gospel; the conversion of the Indians satisfied that requisite.<sup>86</sup> Easter Sunday, the day of Christ's resurrection, presages His return when He will descend to earth surrounded by the instruments of His passion.

Apocalyptic belief has persisted among the conservative Cruzob Maya, who have resisted outside control from government and religious authorities.<sup>87</sup> When Paul Sullivan spent time in Tuzik between 1978 and 1980, he was shown a handwritten copy of the fifteen signs which he recognized from his earlier study of a photo-copy of the

---

<sup>84</sup> **a mansic than yokolob**, literally, *you let word pass above them*.

<sup>85</sup> Voragine; Berceo. See also *The Fifteen Signs Before Doomsday* (Heist) and *El Evangelio de San Bernabé* (Bernabé Pons).

<sup>86</sup> On the religious-historical ideology of these Franciscans, see Phelan and Frost.

<sup>87</sup> On the Cruzob Maya, see Bricker 1981 and Villa Rojas 1978.

Chilam Balam of Tuzik.<sup>88</sup> After a lapse of hundreds of years, these signs remain remarkably similar to the ones here. Concern with the final days and Christ's imminent return inspires oral tradition as well. Nikolai Grube recorded the words of Cecilio Can Canul, former guardian of the sacred books of Tixcacal Guardia, "But mu xantal, very soon, there will be the return of Christ, the folding of the years, the folding of the era will occur. Christ will connect, the Maya Christ will connect, the kuxa'an suum, the living rope, to the sky again; then the sacred crosses will be so close they will all start to speak."<sup>89</sup> The reconnection of all crosses in the world is predicted here in the thirteenth sign when "the crosses will shine forth, those in the forests as in the towns, and their faces will light up like the sun."

The recording of cataclysmic events within a structured temporal sequence characterizes indigenous Maya genres, both the katun counts, and stories of previous world endings like those in the Popol Vuh. Thus the fifteen signs provided new information in a form somewhat familiar to a Maya audience. Ironically, the millennialist beliefs taught by the Franciscans<sup>90</sup> have not only endured, but have provided a source of identity and resistance for the Cruzob Maya, who have considered themselves God's chosen people, guardians of the living crosses which will announce Christ's return.<sup>91</sup>

**Tilic U chicancunic ah bolon pixan San Jheronimo = hach ah miatz - [p.101]**

In which blessed Saint Jerome, really a wise man, gives the signs,

**chican ychil U yunil Kulem Dzib.**

recorded within his book of holy scripture;

**heklay chicul noh mactzil. bin Vchuc tu Kinil.**

these signs of great wonder will occur on the day,

**ca bin Vchuc haay cabil. tumenel Ca yumil ti Dios Lae**

when the end of the world will occur, because of our lord God,

**ca bin xotoc U kin bal caah tunil<sup>92</sup> Lae =**

when He will judge this world in its entirety,

**hool hun tzuc chican ti hunil Kulem Dzib Lae<sup>93</sup> =====**

fifteen-fold, recorded in this book of sacred writing.

**1. tu hunppel U Kinil. binil likebal<sup>94</sup> = KaKnab -**

<sup>88</sup> Sullivan 1989: 205-210. See also Sullivan 1984.

<sup>89</sup> Grube 1996.

<sup>90</sup> Not all Franciscan evangelists shared millennialist, apocalyptic beliefs. Sahagún, among famous pro-Indian religious leaders, was specifically non-apocalyptic (Phelan:74). I have seen no translations of the fifteen signs into Nahuatl.

<sup>91</sup> Burns 1977:268-9. See also Villa Rojas 1978.

<sup>92</sup> **tunil = tusinil.**

<sup>93</sup> There is a small cross - + - in the left margin next to the phrase **Kulem Dzib Lae**.

1. On the first day, the ocean is going to be rising,

**bay bin LiKebal canale.**  
thus it will be rising on high.

**ca Kal V sapa. bin manebal. yokol U nuctacil cheob =**  
Two-score arm lengths, it will be passing above the great trees,

**maix tan. U lubul. ti eDzlic tu cuchil -**  
nor are they falling, there submerged in place -

**bay bin pactabal yahau nohoch mul. Uayx nohoch uitze =**  
thus he will be seen, the lord of the great mound, or the great mountain.<sup>95</sup>

**2. tu cappel U Kinil - U sappal yalil KaKnab =**  
2. On the second day, the water of the ocean dries up,

**ti maix tux yilabal - yalile -----**  
then nowhere is seen its water.

**3. tu yoxppel U Kinil. binil hokebal yalil balob KaKnab.**  
3. On the third day, the things of the ocean will be coming forth,

**tulacal y. U nuctacilob = y = U meheniltacilob. Cayob.**  
all of them, both the great and the small among the fishes,

**ti tatah auat.<sup>96</sup> U beelteob. tu hunali Dios. ohel\_\_\_\_\_**  
there they make unknown cries; by God alone they are known.

**4. tu canppel. U Kinil. bin emLahac - KiKob tu le cheob. yt. xiuoob =**  
**[p.102]**  
4. On the fourth day, blood will descend from the leaves of trees and plants,

**bayx Licil yalic bin U molbaob - U yabal. tulacal chichoob.**  
so too it says that they will gather themselves, the multitude of all the birds,

**ti okol. ti matan U hanalob. mayx yukicob haa.**  
crying out without eating or drinking water;

---

<sup>94</sup> **-bal**: *Esta sílaba bal, puesta en lugar de la última sílaba de los neutros, quiere decir cosa que está a pique, o a punto...* "Arte de lengua maya, Fray Juan Coronel. The first sign includes three verbs ending in **-bal**.

<sup>95</sup> This is a curious line, which appears in neither the European sources I have found nor in the *Chilam Balam of Tusik* version. **bay bin pactabal** may mean that the lord will be seeing the risen waters, or will be seen above them. In either case, the lord on the **nohoch mul**, the man-made mound or pyramid, seems to suggest a native lord rather than the Christian God. However, David Bolles argues that **yahau** here means *great* (CMM, **yahau**: *cosa grande en calidad y en cantidad* rather than *lord* (letter July 7, 1997)).

<sup>96</sup> **tatah**: CMM, *palabras mal sabidas y hazerlas, tatah auat*: BMTV, *aullar, y aullido en general, clamar dando voces, y el tal clamor*.

**chenbeel auat okolix bin U beelteob**

only cries of lament will they make,

**yoklal tumen U tal yumilbil. ti xot Kin = Uay ti bal caah. yoKol cabe -----**

because of the coming of the lord for judgment, here in the world on earth.

**5. tu hoppel U Kinil = binil hom elec<sup>97</sup> yalil KaKnab -**

5. On the fifth day, the waters of the ocean will smolder,

**bin ylabac hach ti bantzil u Kakile = bay bin elbal lab coob Lay haa Loe =**

its truly terrible fire will be seen as they will be burning, these waters then.

**6. tu Vacppel U Kinil. binil hubebal. tulacal bal meyahaanob.**

6. On the sixth day, they will be destroyed, all the things that have been wrought;

**bin ban Lahac. bay paKob yt. hecenbal meyahaan Uay ti Lume = tix u KiniLoe =**

they will all fall, thus walls and whatever has been wrought here on earth, on that day;

**binil Vchuc Uchebal peec ti caan. hach Kam. tulacal bin Vyic Lae**

it will occur because of a sound in heaven, really loud; everyone will hear this.

**7. tu Vucppel U kinil - bin uchebal U moltanba Uinicob.**

7. On the seventh day will be occurring the gathering together of men,

**ti tatah auatob = Uay ti bal cah ti Lume =**

unintelligibly they cry out, here in the world on earth,

**y. balcheob - bin U paKte cun U baob. yt Vincob [p.103]**

and the beasts will join together with the men,

**ti tatah auat ti maix. ti ma uchac U uatal tu yocob ti Lum.**

unintelligibly they cry out, unable to stand on their feet on the earth.

**8. tu Vaxacppel U Kinil binil Uchebal -**

8. On the eighth day will be occurring,

**U naptanba. nucuch tunichob. tu batanbaob y. u mehenil.**

the smashing of great stones among themselves, together with the small ones,

**binix can can<sup>98</sup> buhacob. y.yx mehen tunichob**

---

<sup>97</sup> **hom elec:** DMMSOL: **hom kak.t.** *chamuscar.*

<sup>98</sup> **can can** may be a reduplication of **can** meaning *rezia o fuertamente*, CMM. However, in the fifteen signs preceding judgment listed in *The Golden Legend*, "On the seventh day, the stones will rub against one against the other, and will break *into four pieces*" suggests this alternate meaning. (Voragine:4).

and they will loudly shatter, and also the small stones,

**binnix can can buhac tulacal -**  
and they will loudly shatter, all of them.

**9. tu bolon piz<sup>99</sup> U Kinil binil hokebal yuchul bin taxac U hool che. yt Lum -**  
9. On the ninth day the coming forth of His power will level the tops of trees with earth,

**binic<sup>100</sup> pecnac Lum. bin yumbanac lum = bal mentabilob tulacal. bin buhlahac ----**  
the earth will move; the earth will quake; things made, all of them, will break apart.

**10. tu lahun piz U Kinil - binil hokebal Uinicob - ma ohelan tub likulob -**  
10. On the tenth day men will come forth, unknown whence they come,

**ti cahob tulacal bin mancob bay calanobe. ma Uchac U thanob batanbaob.bobil  
te<sup>101</sup>**  
to the towns they all will pass as if drunk, unable to speak among themselves as they  
are.

**y. bin yanac hach sahacil ti uincob tumen mactzil.**  
and there will be great fear among men because of the marvel,

**binix ticinnac<sup>102</sup> Uinic tumen U tuculicob. Lae -----**  
and men will riot because of their thoughts.

**ij<sup>103</sup> .tu buluc piz U Kinil. [p.104]**  
11. On the eleventh day,

**binil hoKebal U bacel cimenob. yanob yalan Lume =**  
the bones of the dead that are underground will be coming forth,

**binix hetlahac mucNalob.<sup>104</sup>**  
and the tombs will open,

**binix muchlac V bacelob yok mucNal.**  
and the bones will mound up on top of the tombs;

**ti yuklah ti cab. bin uchbal lae<sup>105</sup> -----**

---

<sup>99</sup> Note change in classifier.

<sup>100</sup> **binic = binil.**

<sup>101</sup> **bobil te**, a contraction of **bayobil te**?

<sup>102</sup> **ticinnac** from **tiicilancil**, *bullir como hormigas y alborotarse comunidad.*

<sup>103</sup> The author uses the letters **i** and the longer version of **i** which I represent with **j** in place of the number **11**.

<sup>104</sup> For some reason the author uses a rather ornate capital **N** in the word for tombs here and in the next line.

<sup>105</sup> Above the line following **lae**, a small number **6** has been written. What may be the number **5** appears after the sign for the eighth day.

everywhere on earth this will be happening.

**12.tu lahca piz U kinil. binil kaxebal kik**

12. On the twelfth day, it will be raining blood,

**yt. bin banlahac ekob. tu nak caan lae**

and all the stars will fall from the face of the sky,

**tix V kinil U molicuba balcheob ti chakan.**

and on that day the beasts gather themselves on the plain;

**tulacal baalcheob. bin hun molac ti tatah auatob.**

all the beasts will gather as one to cry out,

**he balcheilob sihnalob Uay ti Lum tumen Diose -----**

these beasts created here on earth by God.

**13. tu yox Lahun piz U Kinil binil V yanac. U than hom = ti caan =**

13. On the thirteenth day there will be the speaking of a trumpet from heaven,

**bay U than U homil.**

thus speaks the trumpet:

**ca u lohah balcah ca yumil = ca cimi ti cilich cruze =**

Our Lord redeemed the earth when He died on the blessed cross;

**Layli u Kinil binil Lembanac cruzob yannicob ti Kax - bay ych cahobe=**

only on this day the crosses will shine forth, those in the forests, as in the towns,

**binix sasilac u pacat bay kine**

and their faces will light up like the sun;<sup>106</sup>

**bin u sunt tulacal**

they will return, all of them,

**tijx tun u chembel. cimil uinic tulacal bin lah cimebal**

then when they are just dying; men all will be dying;

[p.105]

**cuxanob. tac ti hopci cimile --**

the living, even then they begin to die.

**14. tu canlahun piz u kinil. binil emec canil kak.**

14. On the fourteenth day, fire will descend from heaven,

---

<sup>106</sup> Note the linked, living crosses, like those described by Cecilio Can Canul.

**tu can tukil caan. ca bin emec.**  
from the four corners of heaven it will descend,

**uchebal u yeled caan y. luum. tusinil = y. kaknab -**  
so that heaven and earth burn everywhere, and also the ocean,

**binix taxac. lum. ti hun yuklah cab lae**  
and the land will be levelled then everywhere on this earth.

**15. tu hoolhun piz u kinil. binil emec angel. yt. hoom.**  
15. On the fifteenth day an angel will descend with a trumpet.

**sur xite mortui<sup>107</sup> = likenex cimenex cix u than**  
"Surgite mortui": Arise, you dead ones - so it speaks,

**tij tun bin caput cuxLac cimenob - tulacal.**  
so then they will live again, the dead, all of them,

**bay cimentacob. hoppci balcahile uchebal u mucticob. u xot Kin ca yumil ti Dios =**  
so the deaths began on earth in order that our lord God gather them for judgment,

**Ca bin emec. tij tun u kinil.<sup>108</sup>**  
when He will descend then on His day,

**Ca bin emec Ca yumil ti Jhesu christo =**  
when He will descend, our lord Jesus Christ,

**ti bakan u pach. y. canil uinicob -.y. angelesob u yetemel**  
surrounded by both the heavenly people and the angels descending with Him.

**Lay cilich cruz. V machmae ca caput cuxlah hij =**  
Here is the blessed cross He has grasped and again lived,

**y. siprina = y. hisopo - y. suum - bayx lansa = y. pocbil<sup>109</sup> kix.**  
and the cypress and hysop and the cord; thus also, the lance and crown of thorns,

**.y. crabos<sup>110</sup>. baahcij u cilich kab - y. u cilich oc lae**  
and the nails which nailed His blessed hand and His blessed foot here,

---

<sup>107</sup> Latin. Also, the name of a Latin chant, among those included in the performance of sixteenth century Nahua religious dramas (Weckmann:300).

<sup>108</sup> This passage is organized around the phrase **ca bin emec**, *when He (or it) will descend*. In the **katun** count for **Vaxac Ahau** in the *Chilam Balam of Chumayel* a similar formula appears: **emom chimal emom halal tu pach yahaulil cabob**. "The shield will descend, the arrow will descend, behind the lord of the lands," illustrated by a drawing of a crowned figure placed above the named implements.

<sup>109</sup> Literally, "to-be-a-hat."

<sup>110</sup> Misspelled Spanish for *clavos*, nails.

**y - tulacal pasçionob = ca bin emec ti xot kine = [p.106]**  
and all the "passions"<sup>111</sup> that will descend at the judgment.

**(True and False Wisdom)**

**ms. p.106-125**

In this passage which follows the **Xot Kin**, the author begins with repeated references to a book from which he is summarizing information about the types of knowledge available to mankind. He contrasts divine wisdom, which he describes as smelling and tasting sweet, with the vain and foolish knowledge of worldly things. While the first part of the discussion reflects European belief and cites Church fathers as authorities, the latter part uses imagery more familiar to a Maya audience. Here the worldly-wise appear as owls, birds of ill omen, as grackles, strutting with their heads in the air, as puffed-up poisonous toads. Like the gopher, they emerge from darkness, blinded by the light, baring their teeth, scuttling backwards. They mutter prognostications in unintelligible language, while claiming to serve God. As the argument progresses, the language becomes "heated,"<sup>112</sup> with a repetition of key words and images, culminating in a series of couplets in formulaic language used to describe the arrogant and rebellious. Finally, the author identifies the originator of false, worldly wisdom as none other than Hun Ahau, whom he equates with Lucifer.

**Miatz = Hunyuk olal = [p.106]**  
Wisdom, Universality,

**Naat = Tucul = olah =**  
Understanding, Thought, Will

**Lay V com com thanil = V hach mucul talanil yetel . V nucul .**  
This is the summary<sup>113</sup> of the real mystery and the meaning,

**yan ti cilich santo. hun yuk olal = Lay okolal lae<sup>114</sup> =**  
that exists in blessed, holy catholicism, this faith here.

**Lay cu tal ca Dzic. U kaahlayl. te tu uich. Vooh lae =**  
This comes from the second part of the account there on the face of this book,

---

<sup>111</sup> These "passions" refer to the implements of Christ's crucifixion, graphic depictions of which were common in medieval art. A *lienzo* may have been used for illustration.

<sup>112</sup> For the use of heated language among the Chamula, see Gossen 1974:48.

<sup>113</sup> **com com thanil**: literally, *very brief speech of*.

<sup>114</sup> **hun yuk** means *general, pertaining to all, limitless, as does catholic*. I am assuming the author means **ocolal** rather than **okolal**, since he sometimes makes this sort of mistake. **cilich ocolal**: CMM, *santa fe*.

**heklay. chuanoil<sup>115</sup> = miatz. V kabae. lay [c?]huuen loe =**  
which is sacrificial wisdom; the name of this is sacrifice then,

**yetel U tzolan. U tzicanil numya = cah lohil ti Jhesu christo =**  
and it is the explanation of the revered suffering of our redeemer Jesus Christ;

**U mansah tu yabal = U mukolal = Vchci U lohic balcaah =**  
He endured it with His great fortitude, in order to redeem the world.

**payolal = lauac liksah olal =**  
It is an admonition, or rather an inspiration,

**U molcab thanil - tu nukul Dzib yan ti picil huun lae -** [p.107]  
the summary of the form of writing there is in this book.

**Uinicili. U talel ti uinic ah ci cab. U Dzibolticob miatzhale**  
By virtue of being human, it comes to man by his nature to wish to become wise,

**yoklal bay chicilbesanil - ti Kulem Dzibe -**  
because as it has been signified in the holy writing,

**U Dziboltabal miatz. payic U beel Uinic. tu yahaulil Diose =**  
wisdom is desired so that it may lead man to the kingdom of God;

**hex miatzil lae = hach cij = hach chahucix - tu chij. U pixan Uinic**  
so this wisdom is really good-tasting, and really sweet to the mouth of the soul of man,

**bayx tu nat. Uinic xane -**  
and thus to the understanding of man also.

**Laytac oklal cijl = yetel chahucil - V cappel U kaba. miatzil lae =**  
Therefore, goodness and sweetness are two of the names of this wisdom,

**tumen San ysidro loe =**  
according to Saint Isidore then.

**U hahilix. layl tahmen. pimilob tuba = Vinic. chactesicob = yetel xacheticob.  
miatzob**

And truly for this reason, many among men seek out and search for wisdom,

**tilobal.<sup>116</sup> heelbal. U natoob = yetel naybal yolobie =**

---

<sup>115</sup> **chuanoil =chuhancil?** This usually refers to sacrifice by fire. I am unsure of the partially illegible word **[c?]huuen**. It may be another word for sacrifice.

but only seemingly changing their understanding and solacing their souls.

**heix ca utzac a naticex ceex ah maya Vi[ni]c lae.**

Therefore, in order that you understand, you Maya men here,

**Va hahay tzuc tuba. miatzil lae =**

both how many parts there are within this wisdom,

**yetel Va yan chabeenij = yetel Va yan ppecbenie = ti obie = [p.108]**

and if there is something acceptable, and if there is something despicable in them,

**bala lic cooltic = ca patcantic teex. a uoheelticeex. ti bay U binel lae =**

this is the thing which we wish to expound to you, that you know it just as it goes here.

**oheltex catzuc tuba miatzile = chican ti Uincob = yokol cab. =**

Know the two-foldness within wisdom shown to man on earth,

**Vtzobix tu catzucil = ti lobal =**

and that there is good in its two parts, only seemingly.

**hex huntzucil ti obie = lay canal miatzil U kaba =**

As for one part of it, high wisdom is the name of this,

**yoklal. hach nana ol bil = tumen pixan = yetel tumen U nat Uinic**

because it is really worthy of contemplation by the soul and by the understanding of man;

**ah ohelil. lae. yetel yan U cux yole =**

he who knows this also has judgment,

**Layx U chun. nanaolbil miatzil = tac calahe =**

and this is the reason it is contemplative wisdom, as we said.

**Lay tun oheltahe = U kaba yoklal tu yokcabil babal yan. V tumtahil =**

And then there is knowledge, so named because about worldly things is its concern,

**Ca tzucix tuba. ah miatzobe =**

And there are two kinds among wise men,

**Cu tzayal tiobie yetel lic yohelticob. miatzil lae. hexkun**

those on whom it is bestowed, and those who learn this wisdom. However . . .

---

<sup>116</sup> **ti lobal**, an organizing particle in this passage, means *in vain*, *notwithstanding*, *seemingly* and casts doubt on the statement it accompanies.

[pages 109-111 missing and pagination error]

**yanile. bay yet kin. yet ppissan hach cij u booc = ti babal toppocnac =**  
[p.112]

in its nature thus it is like and equal to the really sweet scent of flowering things,

**bayix. U haDzal hach hatzacnac U booc = ti babale =**  
and thus also it perfumes the air; it really endures, the odor of things,

**yoklal bacacix = tac xik tabac - ychil U nok Uinic. max yanile =**  
because even so it flies forth from within the clothing of the man to whom it belongs;

**bini hokoc U booc = tu nij ti ma uchac U muclabale =**  
his scent will come forth to the nose, impossible that it be hidden;

**bin boboc nij tabac loe =**  
he will be tracked down by that.<sup>117</sup>

**Lay U chun hach lakbenilob = hach etayl tabenob =**  
This is the reason, they are really worthy of being His friends, His companions,

**ah miatzobe = yetaylob Dios - ah tepal loe = hijmac U bailhal. U katob loe.**  
those wise men, companions of God the ruler, who persist in wanting that;

**U lakintob = V noh etail tobi xan =**  
He makes them His friends; His great company is for them also;

**mahancen bin nahebalob = tu cijyl U booc = U kuil miatzilob =**  
manifestly, they will find merit in the sweetness of the scent of their divine wisdom,

**tu nij. U natob =**  
to the nose of their understanding.

**bin katic. yohelte = Val loe = bala. bal yanil. kuil miatzilob =**  
He will want to learn, perhaps, what is the nature of their divine wisdom,

**hach tibil U pectzil lae = hach tibil U mut lae = Lay lic U yalabal lae =**  
this of really great renown, this of really great fame, this is said of it,

---

<sup>117</sup> This passage includes metaphors about odors taught by the Church fathers, like the "odor of sanctity," and others seemingly of native origin. For Maya attitudes towards odors, see the *Chilam Balam of Chumayel* (ms. p.36, 40, 70) for riddles which play on scents.

**mayx tu yanili = yanil = Lay U sahtabal Dios = ah tepale. tumen Uinic =** [p.113]  
there is no other, only that God the ruler be feared by man;

**hach yan U cux yole = yanile = yetel eDzannile =**  
really he must have this judgment, it depends on it and it has been founded on it,

**yoklal. he u yax chun licil U hoppol. kuil miatze =**  
because this is the initial origin from which divine wisdom begins.

**U sahtabal = ti U chun lisi = kuil miatz = ti sahacil loe.**  
He is to be feared; from that beginning arose divine wisdom, from that fear.

**bay yanil ti - Kulem Dzibe = tijx lic yalic = espiritu santo xanie =**  
Thus it exists in the holy writing, and it is there that the Holy Spirit says also,

**bolon U pixan Uinic = sahac ti yumilbil =**  
"Blessed the man fearful before the Lord,

**yetel mac Dzaan yol U tacunte. U yalmah thanil - ah tepale =**  
and he who has taken care to keep the commandment of the ruler;

**sahtex yumilbil = ceex bolon a pixanex. talacale === cij U than.**  
fear ye the Lord, that you may be blessed, all of you," so He spoke.

**Hex Uinic bin nahaac ti kuil mitzatz loe =**  
Hence the man who will prove worthy of that divine wisdom,

**licix U sansamal - kaahsic. U xul. U cuxtal xane =**  
is he who every day remembers the end of his life also.

**Lay na U chun licil U hach ppecicob = yetel licil U hach puDzlicob.**  
This, moreover, is the reason that they really hate and they really shun it,

**U ppecicob keban. yetel U naaysah ol baal caahe** [p.114]  
they hate sin and the distraction of the world.

**he matech U tubul tiob = U than espiritu santoe**  
Never will they forget the word of the Holy Spirit,

**Vince cij u than. kahes = tuclei xan V xulel a cuxtal**  
"Man," so He spoke, "remember and consider also the end of your life,

**ca maac a sipili ti Dios tu hun yukulile =**  
that you may not sin before God, in His infiniteness,"

**tumen layx alab cu xicin = yax anom. ti aDaan = tumenel Dios - ah tepal =**

because first man Adam also was admonished by God the ruler,

**ti Dzocol U cah. U tohlabal. ychil pakal. hach ciotzil = paryso - terenar = U kaba =**  
when he had been banished from the garden named really delightful Earthly Paradise,

**yanil. yetel U chuplil. ti eVa = cuchie =**  
where he had been with his woman Eve before,

**Vinc[i]e = ci u than Dios ti Lumech = tanatech ka lo[e =]**  
"Man," so spoke God to him, "you are earth, it is ashes that you are;

**ti lumil tijx tanatilix = a uocol tu caten xan =**  
to earth and to ashes you enter again also."<sup>118</sup>

**bala bax U chun loe - yoklal. U kebanob. tohlabciob =**  
So what is the reason for that? Because of their sins they were banished,

**tu hach ciotzil cuch = yanilob. tumen Dios cuchi =**  
from the really delightful place where they were because of God formerly,

**ti sansame - sijhsabcob - tumen ah tepal cuchi loe -**  
where not long before they had been created by the ruler back then,

**kebannix tahmen Dzabciob = yt. pulciob. Uay ti yoklemil. yalil ych.**  
and sin is the reason they were placed and cast out here into the darkness of tears,

**ca yanil con U chibal. aDan - ti numya = ti okom olal = yetel ti okol lae - [p.115]**  
where we are, we the descendants of Adam, in pain, in suffering, and in sorrow here,

**kebanix tahmen xotcij U cuxtalob.**  
and sin is the reason that they were condemned,

**ca Dzabob ti bay. chembeel ti mahaan cuxtal = ti sabyom cuxtal. ti xulumte cuxtal =**  
that was given to them thus only fleeting life, ephemeral life, finite life,

**Vay yokol cab lae =**  
here on this earth.

**lay tah oklal. licil U kaahsabal cijk = tumen Dios =**  
This is the reason, of which we are reminded by God,

**yoklal ca yax yum = yetel ca yax naa =**

---

<sup>118</sup> The traditional admonishment for Ash Wednesday in Catholic liturgy.

on account of our first father and our first mother,

**Vchbal U pec cool<sup>119</sup> = tac mahaan cuxtal - Uay yokol cabe =**  
so that we are warned in our transitory life here on earth.

**yan U uilal coheltic = hach kananil U uil toon = ca kahsic sansamal.**  
It is necessary that we learn, really imperative for us that we remember everyday,

**binil cimicoon = yetel binil ococon ti tulumil**  
that we are going to die, and we are going to enter into the earth,

**sijhsabcije = tumenel Dios.**  
from which we were created by God.

**bolon pixanil = palilbil = he mac ppecan yole = yetel chaan Uba. tu beele =**  
"Blessed the servant, he who has not doubted and has prepared himself by his deeds,"

**cu than cah lohil ti Jhesu christo = toone =**  
so speaks our redeemer Jesus Christ to us.

**ba lay lay ma uchac U tubul tiob = ah kuil miatzob loe -**  
Since it is not possible for them to forget, they of that divine wisdom,

**heklay U xulel. U cuxtalobe. U nahixin. ca maac U yocsicob. [p.116]**  
what is the end of their lives, is it necessary that they not enter into them,

**U pakmabhal. U yalthan U cucutilob. yetel balcaah = yetel U yaalthan. cisinobee =**  
the vain demands of their bodies and the world, and the demands of the devils?

**he uinic bin miatzac = ti kuyl miatz lae - bin yilab Vtz = Ua bin hunkulacie =**  
These men will become wise with this divine wisdom, see good, endure forever,

**yoklal lay ah miatz = bin hunkulac = ychil yutzil beob = U hoppsahe.**  
because these wise men will endure forever within the good deeds they initiated,

**Vtzix bin xulebal tiob xane. yoklal bin ococob tah bolon pixanil.**  
and good will it be ending for them also, because they will enter into sainthood,

**ychil. U yutzil U beelob binix ococob ychil U yahaulil Dios.**  
within the goodness of their deeds, and they will enter into the kingdom of God,

**yanil hunkul cuxtal. yetel yanil hunkul cici olal. tu cilich groria loe \_\_\_\_\_**  
where there is eternal life, and there is eternal happiness in His blessed glory there.

---

<sup>119</sup> **U kaahsabal cijk:** *it is reawakened, our spirit. U pec cool:* *it is moved, our heart.*

**He V Catzucil tuba = ah miatzob lae = layobi tun tac calaah =**  
But as for these, the second kind of wise men, it is these then, as we said,

**laobi lic U Dzaolticob. U cambalte = U miatzil bal caah =**  
who give their attention to learning the wisdom of the world,

**Vchebal U tzicilobe = yetel. U noohcinnabalobe. tumenel Uincobe =** [p.117]  
in order that they are honored, and they are glorified by men

**yan Uay yokol cabe =**  
while they are here on earth,

**heex miatz yan tiob lae.buyukil miatz = hach coil tu uich Dios**  
but this wisdom they have is foolish wisdom, really madness in the eyes of God.

**bay alahanil. tumenel san pablo = apostore =**  
Thus it has been said by Saint Paul the apostle,

**ah ppulus miatzij V kaba tumenel xan =**  
puffed-up wise men is their name because of it also,

**yoklal he uincob. yanil loe =hach yan U yaah. ampo much<sup>120</sup> tiob**  
because men like those really have the properties of poisonous toads,

**lay lic U ppulutba = ca sotbanac =**  
these which puff themselves up, that they may become inflated,

**ti bay tunnix = U katie = Laobi miatzob. U kati tu Uich than =**  
and therefore they inquire into these wisdoms, they seek it in the face of the word,

**tu kaba than = heuac hach balan tiob. kuil miatz =**  
in the name of the word, but really, divine wisdom is hidden from them,

**etsahaan chicancunan tumen Dios lae.**  
having been revealed, made manifest by God here,

**Lay ah thontalob = yetel ah chincunnahil = tah chintalobe =**  
to these who are humble, and the humiliated, the slighted ones.

**bay alanil - tumen cah lohil ti Jhesu christo yoklah. he ah bal cahil miatzob lae =**

---

<sup>120</sup> **ampo much**: BMTV, a toad with highly developed glands, considered poisonous like the spiders called **am**.

Thus it has been said by our redeemer Jesus Christ concerning these worldly-wise ones,

**hach alan yolob. tu miatzilob lae = ah ohelaah tu thanob -**  
really self confident in this wisdom of theirs, all-knowing, in their opinion,

**ah cux olal tu thanob - y. tu Dzi yolob = hach laobix tu thanob -** [p.118]  
prudent, so they believe and so they imagine, and really so they seem,

**ah ohelilob - tu thanob loe =**  
the knowledgable, in their own opinions,

**heuac U tzicbailob = tupic U uichob<sup>121</sup> = yt. tupic U natoob =**  
but their arrogance blinds their eyes and extinguishes their understanding,

bay yalcij = san agustin = hunnac miatz. santa ygleçia =  
so said St. Augustine, infinite wisdom, holy church.

**mahaanceni yilabaloob = yt. yoheeltabalob. U miatzob. balcaah. tilobal loe**  
Publicly they are seen and made known, their worldly wisdoms, so-called,

**yoklal canal U pacatob - bayobi ah tzoo kauobe<sup>122</sup> =**  
because they gaze upwards like male grackles,

**thesthesnac. U ximbalob = te tichaan U coob = canale = canal yan U pacatob =**  
chest-forward they walk, their beaks lifted up on high, their gazes on high;

**hach b[ay]jobi yet kin loe keex yolob = ah DziDzic thanob = mamac U tzicob =**  
really discordant like them, ill-spoken ones, no one do they respect,

**pochoob = hach tzutzuc thanob - lay yan tu chiob = tzuc ach Uincob = bala laobi.**  
insults, really injurious words, these are in their mouths; they are carnal men, like these:

**ah nacsah tunichob = ah nacsah cheob<sup>123</sup> =**  
they who raise up stones, they who raise up sticks,

**ah nab yum. ah nab naob<sup>124</sup> =**

---

<sup>121</sup> **tupic u uich**, a phrase which recurs in this passage, refers to being blinded, dazzled by light. It can also mean extinguishing a flame. Metaphorically, it refers to children who have been orphaned, since parents represent their eyes. It refers also to eclipses; **tupaan u uich kin** is an eclipse of the sun.

<sup>122</sup> **kau**: Roys, *Megaquiscalus major macrourus*. Great-tailed grackle.

<sup>123</sup> **ah nacsah tunichob = ah nacsah cheob**: CMM, *desobediente que se levanta contra su señor o padre*. This is the first couplet in a series of three formulaic insults describing disobedient, rebellious people which appear also in the books of *Chilam Balam*. See *The Ancient Future of the Itza: the Book of Chilam Balam of Tizimin*, lines 3765-8.

<sup>124</sup> **ah mab yum ah mab naa**: CMM, *atrevido y que menosprecia, niega o desconoce a sus padres o no los obedece*.

they who deny their father, they who deny their mother,

**ah chin coot = ah chin pacab. U kabaob. lae<sup>125</sup> = [p.119]**  
they who throw down walls, they who throw down lintels, are their names.

**ma yohelob thontal = ma chincunnahbaob. tu tanlahil Dios.**  
They never become humble; they did not prostrate themselves in the service of God,

**yetel tun yetun tu yam U lakoob -**  
and then in fellowship in the midst of their neighbors,

**yoklal hach ah ohelil tu thanob = ah miatzob tu tuculob =**  
because really they are knowing in their opinion, wise men so they think,

**heix miatzil yan tiobe = ekmayil miatz = U hahal kaba =**  
but as for the wisdom they have, blind wisdom is its true name,

**oklemil miatz - U hahal kaba tumen san agustin =**  
dark wisdom is its true name, according to Saint Augustine,

**yoklal tucip U uich U naat Uinic yanil tzicbail loe =**  
because that blinds the understanding of the man being arrogant,

**cayx maac yilic. yan U naah tu pixane =**  
so that he does not see what is necessary for his soul,

**yoklalix yekmail ximbalob = ah balcaah miatzob =**  
and because the worldly-wise walk blindly,

**U nah U balakteeltoob. nohoch =**  
it is fitting that He makes the great stumble,

**y. U xab<sup>ka</sup>tob = yahau tu Dzi yolob loe =**  
and He trips up those who imagine themselves mighty,

**layob tiob ppecic. U uich sasilil. U talantacil. U babalil. Diose**  
those who hate the face of the light, the wondrous creations of God,

**ca baacob. tucruchhu. yetel xoch<sup>126</sup> =**  
so they have become like the horned owl and the barn owl,

**chaah U uich - tu uich kine = lic U paynum yacunticob. oklemil. [p.120]**

---

<sup>125</sup> **ah chin cot ah chin pacat (sic):** CMM, *atrevido y desobediente a sus padres o a sus señores.*

<sup>126</sup> **tun-culuchhu:** Roys, *Asio magellanicus mayensis nelson*, Yucatan horned owl. **xoch.** *Strix fratincola Bonaparte*, American barn owl.

their eyes dazzled in the face of the sun, they who most love darkness,

**yoklal akabil. licil U ximbalob = U ppecob sasilil =**  
because it is by night that they travel, they hate the light.

**bax tahmen loe =**  
What is the reason for that?

**yoklal he ma utz V caahe - U ppecma Uich kin**  
Because it is not good that they do, they have hated the face of the sun;

**ma u kati yilabal. ti sasilil.ca maac V Dzabal U koch - yoklal U ma tibelile**  
they do not wish to be seen in the light, in order not to be blamed for their iniquity.

**ma bay U tuculob. Vtz U cahob loe -**  
Thus good is not the nature of their thinking,

**yoklal Utz yilicob U uich kin. licix U cicunnicob yol = tumen sasilil -**  
because the good see the face of the sun, which makes them happy because of the light,

**chacanhebal utztac ti = U belob. yetel lic yutzcinnicob -**  
in which becomes manifest the good in their lives and in what they do,

**tilic U Dzaicob. U chun. Uchebal U noohcinnabal - yt. U tzicil Dios ah tepal.**  
for which they give the reason that God the ruler be glorified and be honored.

**bala ma bay U cahob ah oklem miatzob = ah tanlahob. ti bal caah loe =**  
The thing is, the nature of dark wise men, those who serve in the world, is not like this,

**mayx bay ti hunlukuli.**  
never at all like this,

**yoklal halili = U kuulmaob = U noohcinnabalobe = yetel U tzicilobe. [p.121]**  
because in truth, they have worshipped in order to be glorified and to be respected;

**laob. U hach tabal. phareseosob loe =**  
they are really of the sect of Pharisees, then.

**bay halanil. ti santo = evangelio =**  
Thus it has been said in the holy gospel,

**lic yolticob = cumtal = tu hool payum che - tu payaltetabalobe =**  
that they who wish to be seated at the head of the board among those invited,

**bayx yolahmailob = U hach tzicilob =**

and also have wished to really be honored,

**yetel V lopixtabalob tu manob. ti kiuce =**  
and to be kneeled before at their passing in the public square;<sup>127</sup>

**tu babalil baal caah = chican ti yolob = yetel U tuculob =**  
in the things of the world their hearts and their thoughts have been fixed;

**ma kuchan U tumutob yokol = yutzil babal = U nah ylabal yetel U nah Dzilibtabal =**  
their efforts have not approached anything good, fit to be seen and to be imitated,

**ca hokocob tu uich kin = tu uich sasilile =**  
that comes forth in the face of the sun, in the face of the light.

**tumenel balanil. U nolnolcil = pucsikalob =**  
Because of having hidden the hardness of their hearts,

**yet ppisanob = chan chan balche = xaacnal: baa = U kabae =**  
they are like the little, tiny four-footed beasts called gophers.

**lay hach nonoh = ti ximbal yalan lume ti oklenile**  
These are really busy in their travels beneath the earth in darkness,

**hex tu hokol yokcabil tu uich kin lae yetel ti sasilile. [p.122]**  
but on coming forth above the earth into the face of the sun here and into the light,

**ma xan U tupul U uich.**  
before long it dazzles their eyes,

**hex ti yilic Uinic lae lauac ti babale = ca hoppoc ti cuch cuch pach ximbal:**  
so when it sees a man here, or whatever creature, then it begins to walk backwards,

**tamuk U ni nich cotic -**  
while it bares its teeth.

**hach bay U cahob. U miazob = baal caah loe =**  
Really those wise in the world are like this;

**U kuulmaob U ba = tuhunalob =**  
they have worshipped themselves alone,

**ychil U yokcabil lumil ychil U tanlahoob = ti baal caah = licil U ximbalobe.**  
within their earthly land, within their service in the world in which they walk.

---

<sup>127</sup> Luke 11:43: "Woe to you Pharisees! for you love the best seat in the synagogues and salutations in the market places."

**Lay alannil yolob U sabyom ayikalil = baal caah loe =**  
They have placed their confidence in the fleeting riches of that world,

**yoklal chicantiob - Layl ah ayikalob.**  
because they are similar to them, the same as the rich,

**yt. yan U baalUbaob. yt. tzicannobe = yetel nohcinnanoob = yokol cab -**  
who have their belongings and have been respected and glorified on earth,

**tuhunal = yt. minan yet ppisanob - hebix tiobe =**  
alone, and without equals, just like them,

**bayx yoltic tzicilob yt. nohcinnabalob =**  
in this way they wish to be honored and glorified.

**hach lay U miatzob = ah bal caah lae - ti lobal loe =**  
Really their worldly wisdoms are only so-called,

**Layx tah oklal. Licil U chicanhal. tiob -** [p.123]  
and this is the reason that they are like them;

**V ayikalil bal caah = licil U lubulob = tu thin leeil cisin =**  
it is for the riches of the world that they fall into the set trap of the devil;

**te tu yabal U tuculobe = manan U naah tiob tilobal lae**  
there among the multitude of their ideas, nothing has merit in it, notwithstanding;

**heuac lay pulicob = te ychil yx ma xulumte numyae =**  
rather, it is for this that He throws them there into endless suffering,

**Utial satsicob = ti hunlukulile =**  
in order to destroy them forever.

**hex tu hokolob tu uich kin = tu uich sasilile =**  
So when they come forth into the face of the day, the face of the light,

**heklay licil V cantabal =**  
which is what is being related,

**lauac licil U tzeectabal U tanlabal. Diose. ah tepal tu hunale**  
or rather what is being preached in the service of God, the ruler alone,

**hach ma xan U tupul U uichobij =**  
really before long it blinds their eyes,

**ca u culpachtoob = cayx U ninich cotob =**  
so they walk backwards, and so they show their teeth,

**tamuk U tamay chiticob<sup>128</sup> = U tanlabal Dios = ti lic yalicob =**  
while they mutter that God is served by what they say,

**ma pathantac = ma alaben yokol loe =**  
not clearly spoken, it is not worthy of being said, on that account,

**yoklal he u tanlahil Diose = pakmaab tiob tu thanob**  
because as for their service to God, their words are in vain,

**asmen Utz. tu uichob =**  
not in the least good in His eyes;

**V Dzaolticob V tzicbailob = yetel U cocsiDzilob = ti ma tu yanale =** [p.124]  
they devote themselves to their pride and their avarice, nothing else,

**hex bucah ti balcahil. miatzil - yan tiob lae = buyukil = yt. coyl. tu uich Dios**  
but however much worldly wisdom they have, it is foolish and mad in the eyes of God,

**bala tabx uil tali = ca hoki. U lobil miatz lae -**  
So where would it come from, their evil wisdom that came forth here,

**ca tali Uay yokcabil lae = ca u canahob ah tzicbailob lae = ta tanex =**  
when it came here on this earth, that the arrogant ones learned here, in your opinion?

**ma tu yanali = hun ahau<sup>129</sup> =**  
From no other than Hun Ahau,

**U chun U than cisinob = Lucifer = U kaba =**  
who is the leader of the devils; Lucifer is his name,

**Layx yax tuse = yetel yax cambes = ti caan - yanil cuchie =**  
and it is he who first deceived, and first taught in heaven, where he was before,

**U lobil miatzil - tzicbail - ca yutzcinnah = U keban than = U keban tucule =**  
his bad wisdom, arrogance, when he committed his sinful word, his sinful thought,

---

<sup>128</sup> **tamay chij tah:** CMM, *murmurar y maldezir entre dientes; anunciar algun mal, o agorar, y el tal aguero.*

<sup>129</sup> **Hun Ahau,** name for the planet Venus at its most dangerous point, heliacal rising, or re-emergence from the underworld of the death gods, in Maya cosmology. The Venus tables of the Dresden codex (46-50) depict the malevolence of Venus in each of its five heliacal risings during an eight-year cycle. Much of the obscure imagery here probably refers to Hun Ahau and rites related to his propitiation familiar to a Maya audience. The author will develop the equivalence of the dangerous deity Hun Ahau with Lucifer at length in the passages which follow.

**Layx tah oklal = tzicbail - V hool = yetel U chun keban = tulacal loe =**  
and this is the reason that arrogance is the end and the beginning of sin, all of it,

**Layx U kochinnah = ca xot U kin - tumen Dios =**  
and so he made himself culpable, so he was condemned by God,

**ti hunkul kalal tu numyail mitnal = hach tamil tu Dzu lume -**  
to eternal imprisonment in the suffering of hell, really deep in the center of the earth,

**yetel U bakal angelob = U chaahob. yt = lathiob = U than Luzifer =**  
with the hosts of angels who agreed, and supported the word of Lucifer,

**tu nonohbail yt. tu tzicbayle =**  
in his vainglory and in his arrogance,

**U chunix. U tohlabalob = ca tohlabiob ti caan = [p.125]**  
and that is the reason they are exiled, that they were cast out of heaven,

**ca ye kaktabiob = yt. ca hom kaktobiob - U pachooob -**  
that fire was set before them, and that their backs were scorched,

**ca tohol chintabiobie =**  
and they were driven out by stoning,

**ti mayxbikin = yilicob. caan = tu caten - ti hunlukule =====**  
to never see heaven again forever.

*(Hun Ahau as Lucifer)*

*ms. p.125-9*

The keystone of the sermon identifying **Hun Ahau** as the originator of false wisdom and the equivalent of Lucifer, includes the translation into Yucatec Maya of two "prophetic speeches" from the Bible. The quotations from Ezekiel and Isaiah may have been chosen by the Franciscan mentor of the Maya author who says, "we wish to translate them into your Maya speech in spite of their difficulty." Indeed, the author seems to have had difficulty understanding the nature of the "guardian cherub," who drives **Hun Ahau**/Lucifer from his place in the heavens. His description of the cherub in purely visual terms suggests that he may have been referring to an illustration at this point in his teaching.

While I identify the source texts in the Bible, it is interesting to attempt to read the passage from the point of view of the Maya audience. **Hun Ahau**/Lucifer is described as

initially perfect, god-like, glorious in his jewel-studded raiment, walking his path among the shining stones of the heavens. He slips from his proper path, and his throne becomes fallen; for this he is held culpable and cast into the deepest abyss on earth. While mentioning the negative aspects of **Hun Ahau**, the sermon acknowledges his power, revealing the risk for a proselytizer in using a native deity to represent a Christian concept.<sup>130</sup> The audience might dread harm from **Hun Ahau**, especially if Venus as morning star were ascendant at the time,<sup>131</sup> but decide to propitiate rather than abandon him.

**Hextun. ca utzac - a uohelticex = Vabic Vuchci Loe. [p.125]**

Therefore, in order that you all know how that happened,

**Lic cooltic = Ca chicilbes = tu uich Vooh<sup>132</sup> =**  
that which we wish to signify on the face of the book,

**U bobatil than = eJechiel = profeta =**  
is the prophetic speech of Ezekiel, a prophet;

**etsabi tij = tumen Dios yokol hun ahau<sup>133</sup> = Luziferre -**  
it was shown to him by God concerning Hun Ahau, that is, Lucifer.

**bacacix uil = hach talantac = U kuil thanile =**  
Even though His holy word is really difficult,

**Cooltah. Ca ualKes = ta maya thanilex =**  
we wish to translate it into your Maya speech,

**Likbal a uolex<sup>134</sup> =a nohcin=yt. a tzicbex Dios. ah tepal Uchuc tumen tusinile \_\_\_\_\_**  
inspiring you to glorify and honor God, the ruler all powerful.

Here begins a direct address to **Hun Ahau**/Lucifer, based on Ezekiel 28: 11-20. In the Bible, the condemnation is directed towards the king of Tyre, rather than towards Lucifer.

**heLae tech Lic ualic = cech. u chicul hochbilanne =**  
"Now it is to you that I say it, you who were the sign made in His image,

---

<sup>130</sup> Sahagún equates Lucifer with the Nahua deity Tezcatlipoca, employing a similar strategy (Burkhart 1988:70).

<sup>131</sup> Preliminary study by John Harris suggests initial appearance of Venus as morning star for early Lent in the mid-sixteenth century in Yucatán. Final appearance as morning star would occur in Advent during the same years.

<sup>132</sup> **Vooh** may mean *book, sign, character* or *letter*. As a verb, it can mean either *to write* or *to paint*. The author has usually chosen **Dzib** to refer to writing, specifically **Kulem Dzib** for Sacred Writing.

<sup>133</sup> **hun ahau**: Venus as Morning Star, to parallel Isaiah 14: 12-15, "How you are fallen from Heaven, O Day Star, son of Dawn!" on which the last part of this passage is based.

<sup>134</sup> **likbal a uolex**: CMM, *likil ol: dar gana y antojo de alguna cosa*.

**Cech Dzilan ti miatz.**

you who have been filled with wisdom;

**cech hach DzokLukan = ta cichcelmil =**

you who have been truly perfected in your beauty;

**yan tech. chumuc = U ciotzilil. U pakal. Dios cuchie:**

you who were in the middle of the delight of the garden of God back then,"

**Cu than profeta ti = Luzifer = [p.126]**

so the prophet speaks to Lucifer.

**ceex<sup>135</sup> a buc yan tech cuchie = hulpilan = tu cohtacil tunob =**

"What about your clothes you had back then, embroidered with sumptuous stones?"

**ma ua ti yantac ti hulan. tu uich. a nok = tu uich a bucie =**

Were they not there, sewn on the face of your garment, on the face of your clothes?"

**nenil tun = houal tun = potzil tunij =**

Mirror stone, houal stone, emerald,

**ytz uah tuni = puc tuni = kak tamay tuni =**

ytz uah stone, crystal, garnet,<sup>136</sup>

**bayx U yabal takin xanie =**

and thus the great amount of gold there also;

**Laobi yetel a uutzil. ti DzocLukanech.**

in these and your goodness, you were made complete.

**Lay hach Utcinnahech - hach Utcincech = ti tech ta cichcelmil -**

He really perfected you; it is this which really perfected you, you in your beauty,

**tu kinil a paatcij - cuchie = Loe =**

on the day you were made back then.

**hex tech cech. bay a uich paal a uiche=**

But as for you, your face is like the face of a child;

---

<sup>135</sup> **ceex**: CMM, **ceen**, **ceenx**: *que es de ello: es particula del que pregunta.*

<sup>136</sup> Ezekiel lists nine precious stones, some of which were problematic for Bible translators. **nenil tun**, *mirror stone*, may be obsidian. **houal** may possibly refer to the place name **Ho'al**, a cenote and ruins in the province of Mani. **puuc**: BMTV, *crystal*. **potzil tun**, *esmeralda*. Perhaps **ytz uah tun** refers to *amber*, based on **ytz** meaning *sap, resin*. **kak tamay** appears in the *Ritual of the Bacabs* (107, 109). It can mean *carbuncle* (garnet) or a *mythical animal with a shining stone in its forehead*.

**Cech xithan = cech ah boysahe<sup>137</sup> =**

it is you who are extended; it is you who are a shade-giver.

**Dzabech yokol. U cilich ychil Diose**

You were placed above the blessed face of God,

**Ca ximxibalnech = chumuc =**

when you<sup>138</sup> walked, walked in the middle;

**ti hophopnac = hopbanac = LeDzbanac = U uich ti tunobie =**

then they glittered, they glimmered, they shone forth, the faces there in the stones;

**hach DzocLukanech = ta beel =**

you were truly perfect in your path,

**tu kinil = a sihsabcij = a paatcij = ti Lahij tulah. a uilabal. ta ma ti belilie<sup>139</sup> -**

on the day you were created, you were made, until you are seen not to be on your path,

**tu yabal. a lolob tanlah = Dzilan ta homtanil = a keban Ca sipechie =**

**[p.127]**

with the many evils you serve, filled to your depths with your sin when you erred.

**Ca tun picchintabech - Likul. tal yokol. U canal Uitzil Dios =**

So then you were thrown down from on top of the high mountain of God,

**Ca yaya xoti a kin =**

when you were severely judged.

**cech bay paal a uiche = cech ah boysahe =**

It is you, your face like a child's, you who are a shade-giver.<sup>140</sup>

**Cech yan chumuc = ti lemlemnac V. uich ti tuniobe =**

It is you who were in their midst, when the faces there in the stones shone forth.

**Ca Liki a pucsikal ti tzicbail. tumen a cichcelmil =**

Then your heart rose with arrogance because of your beauty;

---

<sup>137</sup> **hex tech cech** indicates a change in the object of discourse, to someone described as having *the face of a child*, one who is *extended*, perhaps referring to wings, and a *shade-giver*. In Ezekiel 28: 14-16, an *annointed guardian cherub* is placed on God's holy mountain amidst the stones of fire and drives the evil doer from his place there. The Maya text reads as if the author were describing the picture of a cherub, without understanding the concept.

<sup>138</sup> Once again, the author addresses **Hun Ahau**/Lucifer, who pursued his proper path among the stars, described as the glittering, glimmering, shining stones there in the heavens, until he lost his proper path.

<sup>139</sup> **ta ma ti belilie**: or *in your iniquity*, with an underlying meaning of losing the path.

<sup>140</sup> Ezekiel 28: 16, *So I cast you as a profane thing from the mountain of God, and the guardian cherub drove you out from the midst of the stones of fire*. This line should refer to the cherub, but the demarcations in the translation are so vague that I wonder if the Maya author was confused. If he used a visual aid as he preached, the transitions may have been clear to the audience.

**Lay U chun. a ppathcij. yt. a satcij = a miatz loe =**  
this is the reason that you abandoned and you lost that wisdom of yours,

**Ca picchintabech = yokol cabe =**  
that you were cast out onto the earth,

**ti chaantabal = yetel ti pactabal = tumen ahauobie =**  
to be seen and to be viewed by the lords there.

**a Dzaah a ppetayan xihul = a uuitzil = tu yabal a keban = yetel a lolob tucule =**  
You let your ugliness stain your good with your many sins and your bad thought.

**Lay tahoklal = hoKci KaK ta chumucil = satsicech =**  
This is the reason that fire came forth in your midst which consumed you;

**piclis a tanil = yoKol Cab =**  
your many ashes are on the earth;

**tu uichil bin yl cechobie = hex bin yl cech ti vincobe =**  
with their eyes they will see you there, but they who will see you among men,

**bin hakaac yolob = bin sacethalob = a uokol =**  
they will be terrified; they will become horrified because of you,

**yohlal ti mabal hech = ti pakmab hech: [p.128]**  
because of the nothingness you became, the waste you became;

**ti ma biKin. a uilic a p: tu caten. ti hunLuKulile.**  
you will never see your Father again, forever,"

**Ci u than cilich profeta = ti hun ahau = Luzifere**  
so the prophet speaks to Hun Ahau, Lucifer.

Here ends the prophecy from Ezekiel. The author continues with a passage which parallels Isaiah 14: 12-15, beginning "How you are fallen from heaven, O Day Star, son of Dawn!"

**bayx yalcij - ysallas - profeta ti xan bic a Lubic cech. Luzifere =**  
And so also said Isaiah, a prophet too, how you fell, you who are Lucifer,

**hach ciotzil yilabal. a tippil.**  
"It was truly delightful to be seen, your rising,

**ti hatzacnac. U talel yahal cab<sup>141</sup>. cuchie =**  
having apportioned the coming of dawn back then,

**ti haac.chahech yokol cab = cech cinpahesic Uincobe =**  
then you slipped above the earth, you who brought harm to men,

**cech Lic aualic = ychil a pucsikal = cuchie**  
you who said within your heart back then,

**bin naccen = ti caan = cij a than.**  
'I will rise into the sky,' so you spoke,

**Ca yn Dzab = Ca yn Culcin yn Dzam = Cayx yn xacCun<sup>142</sup> = yn Kanchee =**  
'So I place, so I seat my throne, so I plant my bench,

**yokol. U sihsah eKilob = Dios.**  
above the created stars of God,

**Cayx culcen =yokol Uitz = Licil U moltanba =**  
and so I may sit on the mountain on which they assemble,

**te tu xaxe = te ti xamane =**  
there at the side, there in the north,

**binix nacen - yokol muyal. canal =**  
and I will ascend above the cloud on high,

**Cayx baacen ah canalil. heklay Dios ah tepal =**  
so that I may become like Him-on-high, who is God the ruler.'

**Cij a than cech Luzifere = cuchie =**  
So you spoke, you who were Lucifer, back then,

**heuac ti pulech ti picchintabech tun helele = [p.129]**  
but then you were thrown, you were cast down then at that time,

**ychil U hach tamil - U hom Lume =**  
into the deepest abyss on earth.

**Lay a miatz = yetel a uohel. Lubzechie =**  
It is this, your wisdom and your knowing that made you fall then,"

---

<sup>141</sup> **yahal cab**: according to Thompson, **Ah Ahzah Cab**, *he who awakens the earth*, is another name for Venus, the morning star (250).

<sup>142</sup> **xac cunah**: CMM, *poner en quatro pies*.

**Cij U than. e sallas = profeta - ti hun ahau = Luzifer loe. =**  
so spoke Isaiah, a prophet, to Hun Ahau, Lucifer,

**ti Lay U kochinnah = U tzicbail = yetel U nonohbail =**  
when he held him culpable for his arrogance and his pride;

**U haacpahal. U Dzam. yoklal hunnac miatz tu than =**  
his throne became fallen because of his infinite wisdom, as he thought,

**yohelix tulacal tu Dzi yol = Cuchi xan =**  
and his knowing everything, as he imagined, back then also,

**U chunix tohLabcij = tu mehentzilil =**  
and that is the reason he was cast out from among His children,

**ti yotoch. U yumil ti Dios = ah tepale =====**  
from the house of our lord God, the ruler.

***(On Holy Scripture)***

*ms. p.129-150*

In the continuation of the teaching on wisdom, following the Bible passages from Isaiah and Ezekiel, the author returns to the theme of **Hun Ahau** as the source of false wisdom, on earth as in heaven. He brings the discussion to the human plane, to the deception of Eve. The original sins of Eve and Adam condemn all humankind to death, with no hope of redemption were it not for Christ's incarnation and intervention with His father.

In structure similar to the first teaching on wisdom, the passage cites Church fathers, but also invokes Maya imagery. Birds of prey, **coot** and **hun kuk**, represent those with false wisdom, who destroy the less powerful among their fellow creatures. The author argues that man possesses an innate ability to distinguish true from false wisdom, and returns to the metaphor of odor. Bees, for example, shun fetid odors, and soon move to a new hive in order to avoid them. They depend on **cux ol**, judgment or instinct, to know what nourishes and what endangers them. How much greater then is man, with not only **cux ol**, but **pixan**, soul, and **naat**, understanding. The author recommends observation of the ants, who lay up their food in the dry season, to be ready for the time of **xaman caan chaac**, the cold rains of winter. So man should lay up spiritual food while living on earth, to prepare for the world to come.

Finally, the author extols the benefits of Holy Scripture. Holy Scripture is likened to a river, which may be forded by little lambs, representing the humble, but drowns great cattle and deer, the arrogant. Access to scriptural writings was a topic of heated debate within the Church during the colonial era. The author takes a radical stand when he states, "For whoever wishes to read it, having really devoted himself to it, not one thing in it has been covered up" (ms. p.148).

**Bala macx. yax cambalte = ti Uincob. U lobol U tuz miatzil = hun ahau - Luzifer -**  
So whom did Hun Ahau, Lucifer, first teach among men the evil of his false wisdom,

**ta thanex loe =**  
in your opinion?

**EVa = U chuplil. yax anom = ti adan =**  
It was Eve, the woman of first man Adam;

**yoltah hunnac miatzhal = yetel. yooltahVyohelte - Vtz = yt. loob -**  
she wished to become all knowing, and she wished to know good and evil.

**bay alabic ti = tumen cisin = yah tabsahule = ca u kasah U yaalmahthanil Dios.**  
As it was suggested to her by the devil, her ensnarer, she broke the command of God,

**Ca u ppataah. U yax tibilil = yetel U yax Utzil =** [p.130]  
and she abandoned her first virtue and her first goodness,

**sihsabcij. tumenel Dios - ah tepal cuchie.**  
that was created by God the ruler formerly.

**tu chij. ca ocij. U kinam keban ti yole = ca u tabsah yichami -**  
Then the force of sin entered into her mind, and she deceived her husband,

**ca tun ca ham netzhob = tu uich Dios.**  
so that the two, one and the other, became vile in the eyes of God.

**tu cambesah miatzil. hun ahau. Luzifer tiob = ca u canahobe =**  
When Hun Ahau, Lucifer, taught his wisdom to them, they learned it,

**hek bay tun - U chun tohlabciob = tu ciotzilil cuch = yanilob cuchie**  
which is the reason they were banished from the pleasant place they were before;

**hach ma utz Dzoc cij ti obi = ti tun hoppi U - yocol U numyail tiob =**  
really not well it ended for them, when they began entering into suffering,

**yetel. yohelticob = U yail = yetel. U kinam = balcahil miatz =**

and they came to know the suffering and the pain of worldly wisdom;

**yoheltahoob. U canbobe =**  
they came to know it; they learned it.

**Layx U chun ca yail = con yal U mehen = con U chibal. adan = yt. eVa =**  
This is the cause of our suffering, we the children, we the descendants of Adam and Eve,

**Uay yokol cab lae tix tali ca c canah = U xihul ca pixan -**  
here on this earth, and whence it came that we learned the stain on our soul;

**ti yax keban = U kabae = tu kebannob lae**  
original sin is the name for these sins of theirs,

**Layx U chun xotcij U kinob = ti cimil -**  
and it is the reason that they were condemned to death,

**yt. toon. con U chibale = ma DzeDz ti numyail yuulsah ton =**  
and as for us, their descendants, not a little the suffering they brought to us,

**Uhcij U yocsicob = U tabsah cisin = yax anom lae. U kebanob -** [p.131]  
since the sins of first man made him enter the snare of the devil,

**tahmen. mac cij U hool caan tiob. yt chibal. tu pachobe =**  
for which the entrance to heaven was closed to them and generations after them,

**Layx U kebanob. hach leppci yol Dios tiob = y. tu chibalobe =**  
and these sins of theirs really angered God with them and with their descendants.

**yoklalix. mayl kuchan = U mukob = Uchbal U temcunnicob yool Dios ah tepal =**  
And because their efforts have never been sufficient to placate God, the ruler,

**hach. kananhij U uilal = U chaic. yt. U hunpaktecunnic =**  
it really became necessary that He would take and join together as one,

**U ca Dzik santissima = trinidad. Dios mehenbil = Ca uinicil = tu kuil.**  
the second person of the most holy trinity, God the son, our humanity with His divinity,

**Uchebal U Dzaic U kinam = U cilich Numyail. Coklal. U temcunic yol U yum =**  
in order that He give His pain, His blessed suffering for us, to placate His father,

**yt. U hecijx U hool caan toon. macan tumen keban cuchie =**  
and so that He open the entrance of heaven for us, closed by sin formerly.

**Lay U cilich numyail U ppelel mehen Dios. Cah lohil ti Jhesu christo -**

This, the blessed suffering of the only son of God, our redeemer Jesus Christ,

**yt. U naahben beilil. yalcuncij. yolobe = adan = yt. eVa =**  
and the worthy action of Adam and Eve when they repented,

**Ca yutzcinnahob = U yayatulul U kebanob - yt. U numcoycab -**  
when they performed the penance for their sins, along with their chastity,

**U chun kamciob. tumen Dios ah tepale = ti yetaylil. tu caten = [p.132]**  
are the reasons that they were received by God the ruler into His company once again,

**ca u satsah U sipilobe =**  
when He pardoned their sins.

**mayite u kamahob U pixan. ti yahaulil. tu cici olal. ca cimobe =**  
In no way did He receive their souls in His kingdom, His glory, when they died;

**heuac Dzabiob. tumen Dios. tu kasal metnal = limbo U kaba -**  
rather they were placed by God in a terrible underworld named Limbo,

**mananil numya = yt. cici olal =**  
lacking (both) suffering and happiness.

**U pakteob - yulel. U ppelel mehen Dios Vchmal ti Uinichal.**  
They awaited the coming of the only son of God becoming man,

**U lohob balcaah- yt. U heeb U hol can tiob =**  
to redeem them in the world, and to open the entrance of heaven for them,

**macchahij - tumen. yax kebanob. cuchie.**  
that became closed because of the original sins back then.

**paktumtex heleli cex Uince = Ua bahun ppetayanil. tu Uich Dios.**  
Consider now, you men, just how hateful in the eyes of God,

**U ppochool. U cilich almah thanil . ti Lay U hool kebanob . tzicbail.**  
is the disrespect of His blessed commandment with this, the apex of sins, arrogance,

**U tusah hun ahau. Luzifer loe =**  
that Hun Ahau, Lucifer invented.

**bay yaalcij. ah bolon pixan Tobias = tu tzec thanil. tu mehene =**  
So said blessed Tobit<sup>143</sup> in his sermon to his son:

---

<sup>143</sup> A book of the Old Testament Apocrypha.

**Mehene = cij U than ti =**  
"Son," so he spoke to him,

**ma a uilic U yanhal ychil a naat - y. ta chij. U keban tzicbaile =** [p.133]  
"do not let the sin of pride exist in your understanding and in your mouth,

**yoklal ti tzicbail = U chaah U chun U satal pixan**  
because from pride the loss of the soul takes its origin;

**hach ppecben tu uich Dios yetel Uincob. tzicbail loe.**  
that arrogance is really hateful in the eyes of God and men."

**Lay tahoklal. yaalcij = Santiago = apostor**  
This is the reason that St. James the apostle said,

**Ca puDzlic = yetel ca ppecic. baalcaah. miatzil. yanil U kebanil. miatziloe**  
that we flee and we hate worldly wisdom, which is that sinful wisdom,

**yoklal. ma u nah canbaltabal = tumenel tumen pixanob.**  
because there is nothing fit to be learned concerning it by souls,

**U lukul = yoklal cambaltaben = bay yalcij san pablo aposto(r)le<sup>144</sup> =**  
that comes forth on account of its being studied; as St. Paul the apostle said,

**tepali ti Uinic = Ca u cambalte. yan U nah. Uchbal U tanlic Diose**  
"It is sufficient for men that they learn what is necessary in order to serve God,

**Uayx uil Ca u tuclob Uinic tulacal loe -**  
or what all men should consider,

**hijx U puDzlob. hijx U nachcunUba = yt. U pikesUbaob.**  
if they would flee, and if they would distance themselves, and separate themselves,

**ti balcah miatzil loe yoklal ma utzil miatzile = mayx kuil miatzil xani =**  
from that worldly wisdom, because it is not good wisdom nor godly wisdom either,

**heuac balcahil - cisinil miatzil = U kabae = ti hunlukul =**  
but rather worldly, devilish wisdom is its name forever.

**belatun. ceex ah miatzex = ta thanex -**  
Alas, you who are wise men in your own opinions,

**cex ah ohelil = tu Dzi a uolexe =** [p.134]

---

<sup>144</sup> I is written over r.

you who are knowing in your imaginations,

**otzilex kalo -yoklal ma utz bin Dzocbal tex a miatzilex. ti hunlukul loe =**  
you are poor indeed, because your wisdom will not be ending well for you, ever."

**cij - U than esallas = profeta. hach hahi otzilob. tu hahil loe =**  
So spoke Isaiah, the prophet, "Really they are truly poor, in truth,

**yoklal mabal - chabenij yt. Vtz bin chabacij = tu miatzilob.**  
because there is nothing worth taking, nor good that will be taken from their wisdom,

**mayxnan DzeDzec Utzie = lacech DzeDzeczije =**  
nor is the least good in it, even the least bit of it,

**hach mayx Utz bin Dzocbal tiob = tu nenetz buyukil miatzilob =**  
nor will it be ending well for them, with their vile, foolish wisdom,

**yoklal he u miatzilob bal caah lae = miatzil yilabal ti lobal =**  
because these worldly wisdoms of theirs are seen as wisdom, but they are not.

**hach bobi. coot<sup>145</sup> - yt. hunkuk<sup>146</sup> =**  
Really they are like the black hawk-eagle and the ornate hawk-eagle,

**heklay ah lappoob lae hach ciotzil U yilabal =**  
which are birds of prey, really delightful to be seen;

**kan thuthubil U uichob = ti tu chayan xiknalob =**  
their yellow, deep-set eyes are on the rest of the winged creatures;

**hach sasix U pacatob = yokol tulacal babalob - bacix nach yan tiobe =**  
their gaze is really clear, above all things, however distant they are from them,

**heuache u belobe. cimsah U belob lapp U cahoob =**  
but as for their occupation, killing is their office, preying their habit,

**tu chayan xiknalob**  
on the rest of the winged creatures,

---

<sup>145</sup> **coot**: CMM, *águila bermeja*.

<sup>146</sup> **hun kuk**: CMM, Ah hun kukte/o/hun kukte /o/ balam hun kuk: águila real, del tamaño de una gallina de la tierra con corona y muy largas uñas. See also BMTV: águila rreal, con corona en la cabeza: hun kuk, ah hun kuk balam. / Grifo, animal conosido: hun kuk balam .1. xiknal balam. See also *The Ritual of the Bacabs*, rb089.001 and rb093.009.

**yt. ma kuchan U mukob ti = Uchebal U ppisicUbaob tiobe** [p.135]  
and their efforts are not sufficient to struggle against them.

**heuac ah lappob kala = ah satsahobix ti = ti ah ma ohelticob xane =**  
Rather, they are predators indeed, and the destroyers of the unknowing also,

**yoklal he u miatz bal caahe = hach nohnohob = ti kebanchahal =**  
because in their worldly wisdom they are really intent in becoming sinful,

**tumen hach satanil. U subtal. tu Uichob =**  
because really the shame in their eyes has been lost,

**hach hunkul satalix U subtal U pucsikalob =**  
and really the shame in their hearts is forever lost also,

**Layx tahmen = mayl yohelob. yutzcin Utz. = yt. tibil. tu tanlahil Dios ah tepal loe =**  
and for this reason they never know goodness and virtue in the service of God, the ruler.

**bay yalcij = Helemias = laobi ah tzicbail = tu miatzob.**  
So said Jeremiah of those arrogant in their wisdom,

**Lic U tohol Ueclahal - nachil = tu Uich Dios = ah tepal =**  
"It is they whose reward is to become scattered far from the eyes of God the ruler,

**yoklal ma utz tu Uich Dios = U ma tibelilob.**  
because their iniquity is not good in the eyes of God."

**heuac Ua mac U kati = yohelte Ua U miatzil Dios yan ti =**  
But if someone wants to know if he has the wisdom of God,

**Uayx U miatzil balcah yan tie =**  
or if it is worldly wisdom that he has,

**Uchac U tucllic = yt. U paktumtic = Uba tuhunal =**  
it is possible that he think about it and consider it by himself alone,

**bay yalcij. san bernardoe.** [p.136]  
as St. Bernard said.

**yoklal Ua u ppatma U ma tibelile = Uayx U ppecma U uich kebane =**  
Because if he has abandoned his iniquity, and if he has shunned the face of sin,

**Ua matan yoces = U Dza Dzibolal balcahe = yt. U cucutil tie xane =**  
if he never entered the desires of the world and of his body also,

**Uala U Dzibolma = yt. - yuulolma = U hunkul cuxtal U pixan. ti caan =**  
but if he has desired and devoted himself to the eternal life of his soul in heaven,

**ti u yahaulil Dios = U ciciolte U uich U yahsihsahule.**  
in the kingdom of God, he delights the eyes of his creator,

**ti mabal chicanil U tucul. ti utial balcaah = Uay yokol cab lae =**  
with nothing registered in his thought concerning the world here on this earth,

**ti Layx U kati U tanle Dios tuhunale =**  
he then wishes to serve God alone,

**Vchacix tun yoheeltic = U hahil = yanil kuil miatzil. tu pixan loe =**  
then it is possible that he know the true existence of godly wisdom in his soul.

**Lay hach cij = hach chahuc = bin yubub = u pixan -**  
This is really good, really sweet; his soul will sense it,

**Ca bin lukuc Uay yokol cabe = ti hach Dzocan U tanlic Diose =**  
and he will depart from here on earth, having perfectly served God.

**Lay yutzil miatz = Lay kuil miatz = bin sascunnic u Uich = U naat = yt. U pixan**  
This, his good wisdom, this godly wisdom, will light the face of his understanding and his soul,

**Uchbal yilic. yt. yoheltic = tulacal -**  
so that he sees and he comes to know everything,

**hecen kochbesan yoheltice - yt U tanlice = [p.137]**  
whatever has been obligatory for him to know and serve,

**Uchebal U nahaltic = U yetail Dios ah tepal**  
in order to merit the company of God the ruler,

**tij latulah U binel U ciciolte te ti caane =**  
until he goes to rejoice there in heaven,

**heelbal yt. cuxlahebal ti ma xulumte ti cici olale.**  
resting and dwelling endlessly in happiness.

**heix Uchac U likil yol Uinic U canbalte. yutzil miatz lae.**  
And so that it may inspire man to learn this good wisdom,

**Uchac V paktumtic U belob. xacnalob. yt. xiknalob.**  
he may consider the ways of the four-footed beasts and the winged creatures,

**ma chanchantac lic cilicob sansamale.**

not a few of which we see everyday.

**yoklal Va yan U cuxyolob - Uchbal. U puDzlicob. lic U yulsic lob. yt. ya tiobe =**

Because if they have the instinct to flee that which brings harm and pain to them,

**tilic yohelticob. U chacanhil tiob - yt. U yeyeb Utz = yt. tibil tiobe**

by which they know; it becomes clear to them to choose what is good and right for them,

**U nohmeteli tun Uinic. yan U pixan. yan U nate =**

how much greater then is man, having a soul and understanding.

**paktumteex = hebix U cah yiklil cabe =**

Consider, all of you, just how the bees behave;

**U hach ppecmaob hach tuu = V booc ti babale =**

they really have shunned the really fetid odor of something,

**yoklal he tu yanhal tuu = yt. Lob U booc. yicnalobe = yetel yicnal U hobonobe -**

so that when the odor becomes fetid and bad near them and near their hives,

**ma xan U paxalobi = Ca xicob. U pachab. U yanal hobon. nachil.**

before long they swarm, and go to seize another hive far away,

**caahbalob hetux mananil tuu -yt. lob u boce = [p.138]**

dwelling where there is nothing whose odor is fetid and bad.

**bala yanni Ua yet kin. yet ppisan. ta thanex -**

So must it not be equal, comparable, in your opinion,

**U hach tuil U booc yt. hach lobil U boc U miatz. baalcaah**

the real fetid odor and the real bad odor of the wisdom of the world,

**tu nij - U naat. yetel tu nij U pixan. Uinic.**

to the nose of the understanding and to the nose of the soul of man?

**yan U cux yol. ti Uinice = mananij ti hunlukul loe**

Man has discretion surpassing that forever,

**bala ma u nah = U cambalte Uinic = yetel U yancunte**

hence it is not fitting that man learn and perform,

**U tutu balcahil U miatzil tilobal loe**

the stinking worldly wisdom, wisdom in name only;

**ena U nah U nach puDzle = yt. U ppeceb. tumen hach ppecben =**  
rather it is fitting he flee far away and shun it, because it is really hateful.

**hex tun likbal yol Uinic. U chaab.Uba ti babal. cu talel tu tane =**  
Therefore, inspiring man to prepare himself from something that comes before him,

**bin yanac U uilal tie = U hach nanaoltic = bicx U caah sincobe =**  
it will be useful for him to really contemplate how the ants behave,

**licil yalabal U xicin ah makolalob lae = tumen espiritu santo.**  
by which these lazy ones are admonished by the Holy Spirit.

**ah makolale - cij u than = xic a tuclic = V caah sincobe =**  
"Lazy one," so He spoke, "Go consider the behavior of the ants,

**cayx a cambal Dzilibte = U miatzob = hek hach tanolannil = tumenob =**  
so that you learn to imitate the wisdom of those really diligent in their deeds;

**U caxante = yt. V xacheteob U hanalob Ca u hach putob = ti yax kin =**  
**[p.139]**  
they seek and they procure their food, which they really bear away in spring,

**U tacuntob. ychil U luumob. U haantantoob = ti akyabile =**  
to hide it within their "earths" to have it to eat in winter;

**ti mayxmac payic U belob = yt. cambesicobie = hetun loe - matan U makoltoob =**  
with no one who leads them and teaches them, nevertheless, they never are lazy,

**yoklal hach tan olan tumenob = Utial U macbob = Utial U cuxcinticUbaob =**  
really diligent in their deeds, in order to hide it, in order to sustain themselves,

**Licil U meyahob. ti yax kin = bin U haantantoob = te ychil akyabile =**  
so by means of their work in spring, they will have something to eat then in winter,

**tu kinil ahaan xaman caan chaac = yt. tu kinil ppo ppo hail =**  
in the time when north-sky-rain has awakened, and in the time of pouring rain,

**tilic U tumticob = hach kananil U uilal = U meyahobe = ti yax kin =**  
by which they prove the real necessity of their work in spring,

**heklay ticnil Lum = manbalob = tu put hanalob =**  
during which they are passing on dry land to carry their food,

**yoklal ma uchac U hokolob = Valel loe = U caxante U hanalob =**  
because it is not possible that they go forth afterwards to seek their food,

**tu kinil U kaxal haa = ti akyabile =**  
in the time of pouring rain, in winter.

**hex tun tech cech Uince = miazil a kat ti lobal =**  
Therefore you who are men, the wisdom you seek is wisdom in name only,

**bala Dza olte = U tanlahil Dios. ah tepal. ychil U yax kinil = a cuxtal =**  
so attend to the service of God the ruler within the spring of your life,

**heklay. ti yan U kinil tech = Uay yokol - cab lae -** [p.140]  
which is while you have time here on this earth;

**he ca bin tac akyabil = a uokole = heklay tukinil = bin xulebal. a cuxtal =**  
surely winter will come for you, which is the time when your life will be ending,

**ca bin cimicech -**  
when you will die,

**tumen mail Uchac a tanlic. yt. Vchac a yancunnic =**  
because before that it is possible that you serve and possible that you perform,

**yan U naah lubbal a pixan =**  
what will be necessary at the passing away of your soul,

**ca yanac yutzil teche = te tu yanal cabe =**  
that it may be good for you, there in the other world.

**hach ma xan U manel kin = bay yaalcij san pablo - apostole =**  
Really time passes before long, so said St. Paul the apostle,

**tu kinil Dzayatzil = yt. U yutzil = yn Uuuyhech =**  
"In the time of mercy and goodness, I heard you;

**yn Uaantahechi xan = tu kinil a tooholal<sup>147</sup>**  
I helped you then also, in the time of your health."

**Cu than Dios toon = Lay kambil kin =**  
So God speaks to us, "This is the time to receive it;

**lay U kinil. yanhijci tech tooholal = tac pixan = ti cuxanon = Uay yokol cab lae =**  
this is the time while you have health in your souls, while living here on this earth,

**Vayx ca a hach tanle Dios = tu hach hahil colahe =**  
and it is here that you really may serve God, by the real truth of our will,

---

<sup>147</sup> **Toholal:** CMM, *salud con arte, consuelo o consolación y paz o quietud del corazón.*

**bin cilab yutzil = tu yahaulil Dios. ti hun lukul<sup>148</sup> =**  
we will see His goodness in the kingdom of God forever."

**Lay hij mac bin putic = yt. bin macic = U hanal = tu kinile =** [p.141]  
Whoever will carry and will store up his food in his time,

**ah miatz mehentzil - bin alabebal =**  
wise man, honored son, he will be called;

**Cu than espiritu santo yoklal hij mac. chaanUba = tu hanal**  
so says the Holy Spirit, because whoever has prepared himself with his food,

**bin U haantante = ti kinoob cu talel tu tane =**  
will have it to eat in the days that come before him.

**ah miatzilo = ah ohelili xan = bala Uayx ah miatze = yabal bal lic U caxantic =**  
He is wise in that, knowing in that also; so if he is a wise man, he seeks many things,

**yt. lic U tanoltic = U yancuntes loe = U hanal = cuxlaheebal U cucutilie =**  
and takes care to ensure that food of his, for sustaining life in his body.

**U nohmeteli tun = U hunnac ah miatzil = U naah alabebal =**  
How much greater then, fit to be called supreme wise man,

**lic U caxantic hanal = cuxlaheebal U pixan =**  
is he who seeks food for the survival of his soul,

**heklay ti yetaylil. Dios. yt. ti yahaulil caan =**  
which is in the company of God and in His kingdom in heaven.

**lay lic U nahaltic Uinic = tu tanlic Dios =**  
It is this which man earns while serving God,

**tu kinil = U matan cuxtal = Uay yokol cab loe =**  
in the time of his gift of life here on earth then.

**maak baay. U cah = ah can can eDz. miatz.**  
Unlike this is the behavior of they who feign wisdom,

**lic U sutcabtlic. U Uichob = tumen. U tzicbailob = yt. U nonohbaylob =**  
who avert their faces because of their arrogance and their vainglory;

---

<sup>148</sup> Note the alternation of persons addressed in the preceding six lines. The speaker switches back and forth between first and second person pronouns.

**hach alan yolob. ti U yohelob = tu hunal = [p.142]**  
really they have trusted in their knowing alone;

**layobij = tac xicin lic yautabal = tumenel = ysallas = profeta =**  
it is they to whose ears it is shouted by Isaiah the prophet,

**ti lic yalic tiob =ti lobal = U caxante = yetel U yeyeb utz = yt. tibil =**  
while he tells them it is in vain that they seek and they choose goodness and virtue;

**tiobe = nohmeteli tun = Uinic yan U pixan = yan U naate =**  
as for them, how much greater then is man, having his soul, having his understanding,

**ti lic yalic profeta = ysallas = ti ob = ti lobal loe =**  
which the prophet Isaiah says to them, but in vain,<sup>149</sup>

**beelatun. cex = ah miatzeex = ta thanex = ti ocan ta uolex =**  
"Woe to you who are wise men, so you say, so you believe,

**lay ah hach nonohbaylexe = yoklal bin hach satsabaceex = tumenel Dios =**  
these of you who are really vainglorious, because you will really be destroyed by God,"

**ti bay lic yalic lae =**  
just as he says here,

**bin yn sates = U miatzil bal caah = miatzobe = yt. U tumtah =**  
"I will destroy the wisdom of the world, the wisdoms, and those who prove them;

**ah tumtahobe =heklay ah balcahil miatzobe = cijx U than = Dios tiob xan =**  
as for they who prove them, who are worldly wise," God said to them also,

**Ua bin U mucultacunte = Ubaob yokol Uitz = canale = bin chactahacob ten =**  
"If they will hide themselves on a mountain, on high, they will become visible to me."

**blax uil. tahmen. ta thanexie = [p.143]**  
What would be the reason, does it seem to you?

**yoklal he miatz bal cahe = buyukil = yt. coyl tu uich Dios =**  
Because this wisdom of the world is folly and madness in the eyes of God.

**bin yn chucbob = ah bal cahil miatzob = tu coylob = cu than Dios**  
"I will capture them, the worldly-wise, in their madness," God says.

**Cijx U than. david. xan =**

---

<sup>149</sup> This passage is confused and repetitious. Perhaps the copyist lost his place.

And so said David also,

**Dios tuhunal sasil lae= heten cen hahal Diose = hach mahancen = chicanil tin Uich =**

"God alone is this light here; He who is truly God, really manifest, visible to my eyes;

**U tuculob = ah bal cahil miatzobe = pakmaab tiob = U tumtahob =**  
as for the thoughts of the worldly wise, it is in vain that they prove them,

**tulacal = ti hunlukul =**  
all of them, forever."

**mamac ti u nah = U nohcinUba = tu miatz = yokol cab =**  
"There is no one deserving to aggrandize himself for his wisdom on earth,"

**tu than. San pablo. apostol = layx lic U tohcabtic = cilich apostol =**  
in the word of St. Paul the apostle, and this is what the blessed apostle declares,

**tu Dzib hunil = tu cambesah = Uinicilob = ti bay lae =**  
in his epistle, in his teaching of men, like this,

**ViDzinexe = cu than tiob. ma u yanal. ti miatzil yan ten =**  
"You my younger brothers," he says to them, "there is no other wisdom I have,

**mayx U yanal = Vohelma = ti yanen ta yamex xan =**  
nor any other I have known while I am among you also,

**tu hunali ka: yn miatz = yt. Uohelma lae. caah lohil ti Jhesu christo: sinan ti cruz =**  
my only wisdom, and this I have known, is our redeemer Jesus Christ crucified."<sup>150</sup>

**cijx U than xan manan U nah ten - yn cicunnic uol. tu yanal = [p.144]**  
And he said also, "It is without benefit for me to rejoice in anything else,

**hach halili - licil yn [ci]cunnic. Uol = V cilich cruzil = ca yumil ti Jhesu christo.**  
really in truth, that in which I rejoice is the blessed cross of our lord Jesus Christ,"

**hach bolon U pixan apostol = ti hunlukul loe =**  
really saintly that apostle forever,

**yoklal. naahcij - tu nooh. ah hunnac. ah miatzil Dios.**  
because he was worthy of the great, supreme wisdom of God,

**heklay cah lohil. ti Jhesu christo. U cambaltah. tu cilich cruz.**

---

<sup>150</sup> Corinthians 2:1-2: *When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified.*

which our redeemer Jesus Christ taught on His blessed cross,

**heklay tu cilich numyail = yumilbil loe =**  
which is from the blessed suffering of the lord,

**yoklal hij mac bin oheltic. cah lohil. ti Jhesu christo tu hahil. ti bay u nahe =**  
because whoever will know our redeemer Jesus Christ truly, thus he is worthy;

**ti lic U kuulticob yt. U nohtzicicob = yt. V yacunticob = ti paynum yokol tulacal.**  
those who worship and glorify and love Him most above everything,

**lay bin naheeb U miatz Dios. citbil U kaba =**  
they will earn the wisdom of God, the father;

**tu hach hahil - lay noh tzican = V miatz Dios.**  
in real truth, this greatly respected wisdom of God,

**cu talel. ca chicbesic = yt. ca Dzaic V kahlail = tu uich. Vooh = ti picil huun =**  
it comes that we represent it and we give its memorial in the face of the sign, in the book,

**a cambalteex = yt. a Uohelticeex = ceex ah maya. Uinic.**  
that you may learn it and that you may come to know it, you who are Maya men,

**Vchbal a hach ohelticeex = Dios. a kuultex a tanlex =** [p.145]  
so that you really come to know God, to worship, to serve Him.

**lay yan. U uilal toon.**  
This really is necessary for us,

**hijbahun Dziban tu picil hunil = kulem Dzib U kaba =**  
whatever has been written in the book called Holy Scripture,

**bay yalcij apostol = san pabloe = UiDzinexe = cu than toon =**  
as when the apostle St. Paul said, "Oh you my younger brothers," so he speaks to us,

**hij bahun Dziban ychil U picil hunil = kulem Dzib =**  
"however much has been written within the book of Holy Scripture,

**Dzibannob. yichil. U picil hunil. Vchbal = V cambaltic. yan U naah toon = coheltic =**  
has been written within the book so that it may teach what is necessary for us to know,

**yoklal ta mukolal = yt. tu nohcinnah ol = kulem Dzib =**  
so that by your long-suffering and by the Holy Scripture enlarging the spirit,

**U yanhal = alab olal toon = ti Dios.**  
we come to have trust in God.

**Va hij ma ychil kulem Dzib = lic yoheltic - Uinic = yan U naah. U beelte =**  
Is it not within the Holy Scripture, from which man knows what he must do,

**lukbal U pixan = ca xic ti helel. ti yahaulil Dios.**  
for freeing his soul that it may go to rest in the kingdom of God?

**yoklal he kulem Dzib tulacale = Dios ah tepal tzole =**  
Because as for all this Holy Scripture, God the ruler explained it;

**V thanil. Ca Dzibtabij = cayx chicilbesabij = tu uich Vooh -**  
it is His word, that was written and was represented in the face of the writing,

**tumenel. bolon U pixan. patricachaob = yt. profetaob =**  
done by the blessed patriarchs and prophets,

**hex kulem Dzib lic cilic lae = hach kananhij. U uilal toon. con Uince.**  
so this Holy Scripture that we see here is really necessary for us, we who are men,

**yoklal bay yalcij = apostol = san pablo - he u tzol thanil<sup>151</sup> Dios.**  
because as the apostle St. Paul, this interpreter of God, said,

**yan ychil kulem Dzib. tulacale. hach kanan U uilal toon = taclacale. ti hunlukul =**  
there is within Holy Scripture, all that is really necessary for us, for all of you, forever,

**tumen yoklalix. U mucul talanil<sup>152</sup>. ma cantac = ychil kulem Dzib =**  
because on account of its mystery, not (all) has been related within the Holy Scripture,

**ma cet Dzaanil ti Uincob = U natoob loe =**  
nor has it been given equally to men to understand it;

**yet kin Dzabcij = kulem Dzib = ti yoc haa = tumen. san gregorio = ti lic yalice.**  
Holy Scripture was likened to a river by St. Gregory, when he said:

**hach yet kin. V yet ppisan yoc haa kulem Dzibe =**  
"Holy Scripture is really like and equal to a river,

**lay lic U manchacathaatabal. tumen chichan yalam =====//=====//=====**

---

<sup>151</sup> **tzol than:** CMM, *interpretar o interprete de una lengua en otra; naguatatear, y relatar, hazer algun razonamiento, y dezir por orden lo que otro nos dize.*

<sup>152</sup> **u mucul talanil:** literally, *its secret mystery.*

which may be crossed over by little lambs,

**heklay Uincob. U palilob Dios = Utztac yolob hanil U uich U pucsikalob =**  
which are men, the servants of God, of good will, pure the faces of their hearts,

**hach thoncabalob = yt. chinantacob = loe =**  
those who are really humble and downcast,

**heix tun yoc hail kulem Dzib lae =**  
but then this river of Holy Scripture,

**tijx laac = lic u pacathatabal = tumen nucuch = Vacax = yt. ceehobe.**  
even though it may be seen across by the great cows and deer,

**kamkam nac yokol. ti ma uchac U uatalie =**  
rises in a torrent above them, so that they can not stand up in it,

**yoklal. hach tamil = U hach canalil =**  
because of its real depth, its real height,

**canal = ti heklaobij = hunnac ah miazob =** [p.147]  
above those of great wisdom,

**lic u ppisicUbaob = U kuches U naatob. ti lobal = tu pach. U talantacil =**  
who struggle vainly to make their understanding suffice to follow the difficulty,

**heklay balantac. yan ychil. kulem Dzibe =**  
of that which has been hidden, that is within the Holy Scripture,

**ti mayx Vchac. U chactahaltio =**  
without it being possible that it become apparent to them,

**yoklal = lic U bulul U natobij = cijx U than. san agustin xan =**  
on account of which their understanding drowns in it, so St. Augustine said also,

**lic U cabalcunic yolob = lic U thoncinnic = U naatoob = ah nonohbaylob =**  
that it subdues the spirits, that it humbles the understanding of the vainglorious,

**tu xocicob. U uich kulem Dzibe =**  
when they read the face of the Holy Scripture,

**cayx hakaac yolob. tumen U hach talan tzicannil =**  
so that they become astounded because of the real mystery that is honored,

**ti halan ti caan = kuil than yanie =**  
having been said in heaven, the divine word that is in it.

**bala lic U tohtal yol = yt. lic u nayal yol = ah tanlah Dios =**

Yet it is this which consoles and solaces the hearts of they who serve God,

**tu Dzaoltic. U xocob = U uich kulem Dzibe =**

when they devote themselves to reading the face of the Holy Scripture,

**tijx lic U chichhal yolob. yt. ti cu chaic yikob = yx ma - chich olalob xanie =**

and from which the timid take heart and inspiration also,

**tijx lic yalic san Juo - crisostomo xane = ychil kulem Dzib =**

and there within Holy Scripture, as Saint Chrisostome says also,

**lic U chichhal. yt. lic U chicanpahal. cambaltabeen =**

that it is strengthened and made manifest what is worthy to be learned,

**tumen mabal yohelmaobe =**

by they who have known nothing,

**ti lic U hakal yol = ah nol nol pucsikalobie - [p.148]**

while it astounds the hard-hearted,

**ti lic U chicanhal. ah tanlah Dios = U macul U kab U tanlahicie =**

while it becomes apparent to he who serves God, the reward for his service,

**ti lic U chichhal yol - ayan<sup>153</sup> yoli =**

while it fortifies the heart of the oppressed,

**ti lic U nahaancil = U pixan = Vjihie =**

while it satisfies the soul of he who hungers,

**ti lic U Dzagal. U pixan = cinpahaan = U pixanie =**

while the soul is healed of he whose soul had been sick,

**ti lic U sishal yol = ah chacau olal = yt. ah chitan olalie =**

while it cools the heart of the one inflamed with anger, and he who is irate.

**laobi tulacal = lic u mahaancen = chicanhal = ychil kulem Dzib =**

It is all of these which manifestly become apparent within the Holy Scripture;

**he max katic - U xocob = ti hach Dzaan yolie =**

for whoever wishes to read it, having really given his heart to it,

**mayx hunppel tuba = macaan. ychil kulem Dzib =**

---

<sup>153</sup> ayan = hayaan.

not even one thing in it has been covered up, within the Holy Scripture,

**hach kanan U uilal toon = hach yan U nah. tac pixan =**  
that is really necessary for us, really of benefit to our souls,

**Va ca chicanpahac toon = tu yabal thontal = yt. ca chintalie =**  
if it is manifest in us, great humility and our abasement before it,

**tu nohlayli V naah = ti christianoob = tulacal. ca yoheeltoob =**  
it is of the greatest benefit for all Christians to come to know it,

**U tzican nucul = ca santo okolal =**  
the revered significance of our holy faith,

**yt. Vahij bic. lohci pixan = tu ppentacil keban = yanilob cuchie =**  
and how souls have been redeemed from the slavery of sin where they were before,

**tumenel U cilich numya = yt. V cimil. cah lohil ti Jhesu - christo =**  
by the blessed suffering and the death of our redeemer Jesus Christ,

**V ppelel mehen Dios -**  
the only son of God,

**Vchcijx U temic yol U yume = coklal.**  
since it is He who has placated His father on our behalf,

**tumen ma kuchan ca kinab. yt. cuchucili = cuchie loe =** [p.149]  
because our strength and power was insufficient before that.

**bacacix uil = ma laah Dziban = tumen euangelistaobe =**  
So even though it may not all have been written by the evangelists,

**tulacal U beeltah yumilbil = ti cuxan Uay yokol cab =**  
everything the lord did while He lived here on earth,

**ti ma U Dzauba. ti numsal ti ya =**  
before He gave himself to be tortured,

**ca cimi ti cruze = tumen ah ma ti . Judiosob = cuchie =**  
when He died on the cross because of the shameless Jews back then,

**tepali toon = cac coheelte = chicbesan. U kaahlail = U beeltah. coklal =**  
sufficient for us that we know the account of what He did for us that has been recorded,

**ti evangelio. tumen euangelistaobie**

in the gospel by the evangelists who were there.

**bay yalcij = san Juo. tu Dzib. evangelioyle =**

So said St. John in the writing of his gospel,

**hach yab. U yanal. mactzilob = cu than = yt noh tzicilob. yutzcinnah =**

"Really there are many other miracles," he says, "and great wonders that He performed,

**tu uichoob = U cambesah Uinicilob = ma chicilbesan ti picil huun lae =**

for the eyes of His disciples, that are not recorded in this book here;

**halili chicilbesan yanob lae =**

these things only are recorded here,

**Uchebal a uokolticex = layl U hahal ppelel mehen Dios = ah tepal = christo loe =**

so you mourn for the true, only son of God the ruler, that is Christ,

**ca a nahaltex hunkul cuxtal = tu cilich kaba = ti lic a uokolticex = loe**

that you may earn eternal life in His blessed name, by taking that to heart.

**lay christianoyl = miatzil = binix ca Dzab = yt. = bin ca nucbes = te ta maya thanilex**

This Christian wisdom that we will give and we will translate into your Maya language,

**cex ah maya Uinic lae = Vchebal a uohelticex- huntulili Dios =**

you who are Maya men here, is in order that you come to know the one-ness of God,

**a kulteex = a tanleex = yt. a yacunteex = paynum . yokol tulacal = [p.150]**

that you worship, you serve, and you love Him most above everything,

**tu hach likul = tu volol - a pucsikalex = yt. ta naatex =**

really thence, from the center of your hearts, and from your understanding,

**ta pixannex y. tu sinan a mukexe =**

with your souls and with all your strength,

**ti lic a puDzlicex = yt. ti lic a sahticaba ti = a tabaal = tu thin leil cisin**

by which you flee, and by which you escape being trapped in the set snare of the devil,

**licil U bin a uocex = ti lean U yoch U lei = Vmiatzil baal caahi =**

into which goes the bait of his snare, worldly wisdom, that you may enter ensnared,

**licil U temtemDzactic<sup>154</sup> = U pixan Vincob = bin lukijc = U yoch U lee cisin loe =**  
which takes one by one the souls of men who will swallow that bait in the devil's trap,

**yoklal hij mac bin lukijc = hach hahi binil = xic mitnal = V pixan.**  
because whoever will swallow it, really in truth, his soul is going to go to hell,

**ti tocabal = ti kak = ti hunkul elel = yt. chacalie =**  
there to be burned with fire, with eternal burning and lacerations,

**yt. ti hach numsabal ti yai = Va bin cemic ychil kebane =**  
and to be tormented there, if he will die within (a state of) sin.

**bala. xic a xociceex = ti Dzaan yolil =**  
Therefore, go read it with devotion,

**yt. hach Dzaa uolex ti Dzaan yolil. ta uolex =**  
and really devote yourselves, with care in your hearts,

**yan tu uich. Vooh. ti picil huun lae =**  
to what there is in the face of the writing in this book,

**hex bin sihsic babale = ca a paktumteex = yt. ca a nanaolteex =**  
so it will give birth to something that you consider and that you contemplate,

**chicbesan. tulacal = ti bay cu binel lae =**  
having been recorded all of it, just as it goes here,

**U hunpeDz U hool U Dzibal licil U nucbesabal = a uubiex =**  
the first part, the opening of the writing, in which is translated that you may hear it,

**U hunnabil Dios = ti oxtul personasile -**  
the one-ness of God in three persons.

***(God as One and Three)***

*ms. p.151-164*

---

<sup>154</sup> **ten ten Dzac:** CMM, *cosa que va en pos de otra.* **ten Dzac:** *ponsoña o veneno.* Perhaps a play on these two meanings.

The author translates into Maya the traditional arguments for the Christian God's being both the one and only deity, without beginning or end, and at the same time, consisting of three different "persons." Only God is perfect, and God alone can pass judgment, unallied with any other being. The emphasis on this point may be significant in the context of the idolatry trials led by Diego de Landa in 1562, in which the Maya were tortured until they confessed, and then condemned to harsh punishments. Speaking of the idolators who lost faith in the one God, and returned to the worship of many gods, the author asks, "What of those slaves of the devil, terrified and trembling, warned that the day is not distant when God's severe judgment will pour over them?" The merciful God will pardon even them, if they return to Him and do penance (ms. p.156-7). Finally, man can only know the divine mystery of the three persons of God through Holy Scripture, specifically through the New Testament gospels. All the descendants of Adam will hear this news (ms. p.163-4).

**he tu yax chun = ti ma hoppoc = V paatcantabal = [p.151]**

Here at the first beginning, before it has begun to be expounded,

**numya = U mansah. tu yabal mukolal. V ppelel mehen Dios = ti ca lohil**

the suffering He endured with great fortitude, the only son of God, our redeemer,

**tumen ca keban = ychil Vooh lae =**

because of our sin, within the writing here,

**yan u uilal a uoheltic = tu yax chun = Va bal tah oklali = numcij ti yae =**

it is necessary you know, at the first beginning, something of the reason that He suffered,

**ca utzac a nibtic U pixan = cech U loh uinicile =**

so that you may give thanks, you who are His redeemed person,

**heix uchebal = U thubul = yt. U hach kubul = ta pucsikal =**

and so that it sinks in and it really is encompassed in your heart,

**yt. U kubul tu yol. Uinic = christianoob = yan yol U tanle Dios =**

and it is encompassed in the mind of men, Christians, having the desire to serve God.

**bay U nahe = kanan. U uilal = yoheeltic = V hunabil Dios = tu hoppol =**

Thus it is fitting, necessary that they know the oneness of God at the beginning,

**heklay tuhunali Dios = Vchuc tumen tusinile =====**

He who alone is God, all powerful.

**Manan. yetppisan. ti yuchucil = yt. tu tepalil = loe**

Without an equal in His power and in His reign then,

**mayli Uchac U naah pimhalob = Dios ah chaabtah = ah sihsah =**  
never would it be fitting that He become many, God the creator, the birth giver,

**ti caanob = tu bolon tasil = yt. luum. tu uolol = ti bay sinanilob. loe.**  
for the heavens in their nine-foldness,<sup>155</sup> and the earth, all of it, in its extension,

**yt. tulacal chicaan. bayx ma chican xane =**  
and everything visible, and thus the invisible also,

**lay cux lic = yt. tablic = U sihsah. tusinile = [p.152]**  
this that lives and that on which it depends, He created it all.

**lay Dios tu hunal V yumil. V yahau. uil = U balma caanob yt. lume=**  
This God alone is its master, His kingdom is the contents of the heavens and the earth,

**heklay yanob ti caan = yt. yanob Uay yokol cab lae =**  
that which exists in heaven and exists here on this earth,

**hex U hunabil Dios ah tepale = ma talan yoheltabal = tumen Uinice =**  
and so the oneness of God the ruler is not difficult to be known by man,

**heklay sas U uich. U naat = DzeDece =**  
the face of whose understanding is somewhat bright,

**tu nohlayli = Ua bin U nana olte = yt. U paktumte = tulacal =**  
especially if he will contemplate and consider all of it,

**hij bahun = U sihsah Dios tulacal chican Uay yokol cab lae**  
just how much God created, everything visible here on this earth,

**yoklal hach haah = maybal Vchuc U sihsic = Uba tu hunali =**  
because it is really true, nothing can give birth to itself, all alone,

**bala U yanali sihes loe =**  
hence something else gave birth to that.

**hex bin sihsic babale = Uchuc tumen tusinil.**  
Therefore if He, all powerful, will give birth to something,

**U naah ca hach patac = tu hach nucul = U sihsah babalile = Uchuc tumen tusinil =**  
it is fitting that His creation really be made in His real form, omnipotent.

**bala macx ti yan lae = ma tu yanali = ti Dios. tuhunal. yanil =**

---

<sup>155</sup> See ms. p. 178-189 for a description of the eleven layers of the heavens.

So who has this? No other than God, alone has it.

**bala hach hahij = licil yalabal = tumen santo ocolal = yt. kulem Dzib =**  
Hence it is really true, that which is said by the holy faith and the Holy Scripture,

**layl Dios. sihes. tu hu[nal] tu sinile = layx chunpahcij = tulacal xan =**  
only God created it, alone, everywhere, and it is He who began everything also,

**hex Dios tu hunal loe = yanili - ti ma bal U sihese = [p.153]**  
since it was God alone then, who existed before what He created,

**yoklal ma chunliszi = ma hopplissie =**  
because He is not something caused, not something begun,

**mananix chunpahcij = U tepal = mayx xulumte = yuchucil xan =**  
His rule without beginning, His power without end also,

**tubaili U kuil U Diosil Vchie = ti ma bal U sihese =**  
always His divinity, His Godliness existed, back then before the things He created.

**bay bin a uocsic ta uol = tix ma ma pec olal.lil =**  
So you will believe, without the least doubt,

**U hach naah tech. cech katic ocol tu palilil Diose =**  
it is really necessary for you, you who wish to enter the service of God,

**tu Uubahij tac<sup>156</sup> = U ppelech<sup>157</sup> men[--]l Diose = ti ma pimoob loe =**  
what you heard already, the self-sufficient . . . of God, His singularity,

**yt. yuchucil. tusinile =**  
and His omnipotence.

**kanan U uilal. a uoheltic - helele. yu<sup>chu</sup>cil = y. U tibilil Dios =**  
It is necessary that you know now the power and goodness of God;

**oheltee = cech Uince = he Diose = manan yet kin = manan yet ppisan =**  
know, you men, this God is without equal and unparalleled,

**yutzil. yokol cab = yt. tu yanal cabe =**  
His goodness on earth and in the other regions,

---

<sup>156</sup> On p. 157 we find **ta Vuyahi tac**: *you heard it already*, which might make better sense here. On p. 164 is **ta uubahi tac**.

<sup>157</sup> **ppelech**: CMM, *cosa que viene cabal y justa que ni le falta ni sobra nada*. The word that follows is written over and illegible.

**mananix yet kin = tu tibilil = tu tohil ti yoksah ych =**  
and without equal in His goodness, in His justice, in His compassion,

**tu Dzayatzil. tu yacunnah. yt. tu miatze =**  
in His mercy, in His love and in His wisdom,

**yoklal hach Dzoclukan = yanil ti Dios - tu hunal tulacal loe =**  
because God alone has them in real perfection, all of them.

**mabal ma hach. paathaan. yicnal =**  
There is nothing incomplete in Him,

**ma DzeDz U cici olal = tu hunlukul = te tu yahaulile =**  
nor brief the happiness that exists forever there in His kingdom.

**ti Dios- tu hunal. yan = tu hach tohil = tu hach nucul = U sihsah babalile = [p.154]**  
With God alone there is true justice in its true form for His creation;

**Uchuc tumen tusinil = U hahil ah xot kin =maixmac. U naah. xotic U kin = Uincob**  
**=**  
He is all powerful, the true judge, and no one else is fit to condemn men,

**ti hunlukul = benel ti bol keban = ti manan U laah =**  
forever to go to do penance without an end,

**tu mazcabil mitnal = tumen U kebannob loe =**  
in the prison of hell, because of those sins of theirs,

**yoklal Dios tu hunal = ohelmayl. Uabahun = yail = ti numya =**  
because God alone has known just how much suffering,

**U naah numsabeb ti ya = hun hun tul Uinic = tumen U kebannob loe =**  
it is necessary that each and every man endure because of those sins of his,

**layx Dios. tu hunal. ti ma u yanal = Dzaic. bolon pixanil =**  
and it is He, God alone, and no other, who bestows sainthood,

**yt. hunkul [ci]ci olal = ti ma xulumte = helel ti caan =**  
and eternal happiness, endless rest in heaven,

**yanil ma sabyom cuxtal = tu palilob = ti yetaylob =**  
where there is not fleeting life for His servants, for His companions,

**U Dzoclukshob. U yaalmah thanil = ti cuxanob = Uay yokol cabe =**  
they who performed His commandments while they lived here on earth,

**tu xocaan. yt. tu nucul = U beeltah = hun hun tul = ti Uincob Uay yokol cabe =**  
in their account and in the way they acted, each one among men here on earth,

**lauac. Utz = lauac = lob = yutzcinnahaobe**  
whether it was good, whether it was evil they did,

**tu hunali Dios - bin Dzaic - U macul U kaboob loe =**  
only God will give their rewards then,

**lauac ti cici olal. ti yahaulil caan = lauac ti numya = tu kakil mitnale =** [p.155]  
whether with happiness in His kingdom in heaven, whether with misery in fiery hell,

**tu hunali Dios = bin xotic U kinob -**  
only God will judge them,

**tumen Dios. tu hunal = ma tacacan U yanal babali = bay Mail pimoob. tuba Dios.**  
because God alone, not allied with another being, as God is never many,

**sihes = yan yokol cab = yt. tu yanal cabe =**  
He created what exists on earth and in the other regions.

**bay tu ppelech hunal Dios = ohmaic = yt. natic = tu hach hahil. tulacal = tusinile =**  
Thus God alone, self-sufficient, has known and understood truly everything,  
everywhere,

**ti ma uchac = U satal = tu uich = yt. tu baalpahal = tie =**  
without it being possible that it disappear from his view and become hidden from Him,

**U tucul = yt. tu than = yt. U beel U sihsah Uinicilobe =**  
the thought and the speech and the deeds of His created men.

**lay tahmen = tu hach nucul = ti hij bic sipannil =**  
For this reason, it is by the real manner of however they have sinned,

**tu tuculobe = yetel tu thanob = licul U xotol U kinob = tumenel Dios = tu hunal**  
in their thoughts and in their words, by which they are judged by God alone,

**ma tacan U yanal babali = yan yokol cab = yt. tu yanal cabe =**  
unallied with any other being who exists on earth and in the other regions,

**ti xot kin = yicnal Diose.**  
who judges together with God,<sup>158</sup>

---

<sup>158</sup> This argument against human judges is interesting in the context of the torture-induced confessions and harsh penalties in the idolatry trials led by Diego de Landa in 1562.

**yoklal mabal kuchaan. U tumtahij = tu pach U tumtah Dios = tu hunal loe =====**  
because there is nothing sufficient to try him after God alone has tried him.

**Bee bicx uil bin Dzocal tiob = u nunilob = cab<sup>159</sup> = netzoob = buyukob =**  
Alas, how should it be ending for them, the inarticulate, the worthless, the foolish,

**maixbal yohelmaob =**  
they who have known nothing,

**hach chalaan = yt. Dzotaan = [p.156]**  
really full of wax, and stuffed up,

**hach kalaan = U xicinnob = ti V yaah than. tumen U kebanobe =**  
really their ears are closed to His warning because of their sins,

**hach tupan. U uichoob = ekmayix U uichoob = tumen - U sipilobe =**  
really their eyes have been dazzled and blinded because of their errors,

**hach nolnolcij = U pucskalob = mabal utz = lic U chaicob = tu matibelilob =**  
really hardened their hearts; there is nothing good which they take from their iniquity,

**heklayobi = ah cisnil. thanob = pimtac tuba ku = lic U cici olticob =**  
they who are idolators with many gods in which they rejoice,

**tamuk U xetholticob = hunnab Dios = Uchuc tumen tusinile =**  
while they reject the One God, the all powerful.

**bala sacetnacoob = yt. ti cicilancilnacob = U ppentacob = cisin loe =**  
What of those slaves of the devil, terrified and trembling,

**pecnac yolob = ma nach U kin =**  
having been warned the day is not distant,

**bin yilicob = U kaxal yokolob U yaya xot kin Dios loe =**  
when they will see that severe judgment of God pour over them,

**tumen U xethicob yol - ti hunnab Dios =**  
because they lost faith in the One God,

**U pixannobi uil. cu Dzaicob ti cisin. tu numyail mitnale =**  
by which they would give their souls to the devil, to the suffering of hell?

**ca u xetholtob = lay pimtuba ku. lic U tusicob. U kultobe =**

---

<sup>159</sup> **u nunilob cab** refers to those who do not know the language of the land, or stammerers and babblers.

Were they to reject these many gods who deceive them into worshipping them,

**tu uinbail. U cisinobe =**  
in the images of devils,

**ca u Ualkesobuba ti Dios tu hunale = binix<sup>yoces</sup>ah tepal. U yokotboob tie =**  
**[p.157]**

if they would return themselves to God alone, the ruler would accept their pleas to Him.

**bay alannil tumen = ychil kulem Dzib.**

Thus it has been said by Him within the Holy Scripture,

**mayl U kat yilab U satal pixan = ychil pixannil cimil. U sihsah Uinicilobe =**  
He never wishes to see the soul's loss within the death of the souls of His created people.

**ena lay lic yoltic Dios = ca yutzcin Uinic. U yayatulul U kebane =**  
Rather, this is what God wishes, that people perform penance for their sins,

**ca utzac U satsabal tiob = tumen Dios = ti lic V kamicob. ti yetaililob =**  
so that they may be pardoned for them by God, so He receives them into His company,

**tu cilich groria = ti caan = ti yahaulil = ti hunlukul cuxtale =====**  
in His blessed glory, in heaven, in His kingdom, in eternal life.

**Ta Vuyahi tac = cech christiano =**

You heard it already, you who are Christian,

**hach Dzibolech a uohelte = kuil miatze yt. hij bic mayl pimoob tuba Dios.**

to really desire to know divine wisdom, and how God is not many,

**heUac tuhunali hal Dios = hahal ku - Uchuc tumen tusinile =**

but He alone is the true God, the true deity, all powerful.

**V nahi tun - ca a uohelte = a uokolte<sup>160</sup> = helel lae = tu hach hahil a uolah =**

It is fitting then that you know, that you believe now in the real truth of your will,

**oxtulil tuba personayl. ca yumil ti Dios lae heklaobi =**

in the three persons of this, our lord God, which are these:

**citbil = mehenbil = yetel. espiritu santo = lae = layobi kuil persona = U kabaob**  
father, son and holy spirit, and these are called the divine "persons,"

---

<sup>160</sup> I am assuming that **a uokolte** is a miswriting of **a uocolte**. If the author did intend **okolte**, the meaning shifts to *have compunction for*.

**yoklal. hahal - citbile hahal Dios. mehenbil xane =**  
because in truth, the father is truly God, the son also,

**bayx hahal Diosil. espiritu santo xane = ti huntulili U hahal Diosil -**  
and thus truly Godly, the holy spirit also; in each one of them is the true Godliness,

**yoklal tu kuil = bayil Diosil - yanilob = personasob lae =**  
because in His divinity, in the Godly nature, there are these "persons,"

**ma oxtul tuba Diosi = huntuli Dios Uchuc tumen tusinil =**  
not three sentient beings in Himself, God, only one God, all powerful;

**hij bahun Utz - yt. tibil = tu hach nucul -**  
however many are the good qualities and virtues in their true forms,

**bay yanil tu hach hahil. ti hunhuntul. kuil personaob lae**  
thus they exist, in real truth, in each one of these divine "persons,"

**heklaobi = kuuile = Uchucile = miatzile = Vtzile = tohile =**  
which are these: divinity, power, wisdom, goodness, righteousness.

**bay xane = halili helannilob = u kuyl. personaob = hunnab Dios loe =**  
Thus also, truly they are different, the divine "persons" of the One God then,

**he Dios citbile = ma mehenbili = mayx espiritu santo xanix =**  
since God the father is not the son, nor the holy spirit either,

**hex espiritu santoe = ma citbili = mayx mehenbil xani** [p.159]  
and since the holy spirit is not the father, nor the son either,

**hex citbile = lic U yancunnic U mehen =**  
since it is the father who caused the existence of His son,

**heklay mehenbil loe = sihaan ti yolah = U cit = tu hunal =**  
He who is that son of His, born by the will of His father alone,

**hex tu caham pactic U batanba = citbile = yt. mehenbile =**  
and since it is from the two of them, the father and the son, looking at each other,

**ti lic U tichil<sup>161</sup> espiritu santo = hahal. yacunnah = U kaba loe =**  
from which the holy spirit arose, true love is the name of that.

**bacix Va lic calic tu nucul ca than - U mentabal. mehenbil = tumen citbile =**

---

<sup>161</sup> **tichil = tichil? tichil:** CMM, passivo de **tichah**, *levantar en alto con la mano alguna cosa y presentar el don mostrándolo con la mano y dar o ofrecer algo assi.*

But if we should say in our manner of speaking, that the son is made by the father,

**yt. U tichil espirtu santo = tu ca ham pacticob. yt. U yacunticob = U batanba.**  
and the holy spirit arises when the two of them regard and love each other,

**citbil. yt. mehenbile =**  
the father and the son,

**ma la tahoklal = binil - a tucle = chunlisilob = ma hopplisobij = kuil personaob lae**  
**=**  
for this reason you should not think they originated nor began, these divine "persons,"

**yoklal hij tun sipilon tu hahil = ti santo okolal = caac tuclee = loe =**  
because then we would have sinned in truth against the holy faith, were you to think that,

**yoklal mabal yan ti Dios. chunlis = yt. hopplis =**  
because nothing exists for God as a source and a beginning.

**tu bayli dios citbil yt mehenbil = yt. espirtu santo = ti hu [nlukul]**  
They existed always, God the father and the son and the holy spirit, [forever]

*[p.160-161 missing]*

**U natic = huntulili Dios sihesob = ti mamac U yanale =** [p.162]  
. . . they understand that only God created them, and no other,

**tij tun U helel U tuculobie = ca bin chicanpahac tiob =**  
then their ideas change concerning it, when it will become apparent to them,

**tix tun U natic ma pimtuba Dios -**  
and then when they understand that it is not a multitude of gods,

**sihes bal caah yt. tu chayan tulacal chican = yt. ma chicanobe =**  
who created the world and all the rest of everything visible and invisible,

**heuac tu hunal Dios Uchuc tumen tusinil - sihesob loe =**  
but the only God, all powerful, who created them.

**ma ua bay Uchucil. yoheltic Uinic. tuba tu hunal =**  
If it is not thus in man's power to know by himself alone,

**U hach nucul = U talanil = U kuil = miatz = cilich oxtul persona =**  
the real significance of the mystery of the divine wisdom of the three blessed "persons,"

**ti ma cambesabilie = bala tabx uil oheltabi loe =**  
without being taught it, whence may it be known, then?

**lay espiritu santo. etes = ychil kulem Dzib =**  
This the holy spirit revealed, within the Holy Scripture;

**mayx tulacali = mayx tulacal ah miazob= oheltob =kulem Dzib = chicanil Uchi loe =**  
= none of them knew,not all the wise men who knew the Scripture recorded before then,

**ti latulah = ca u mahancen. chicancunnah = tu cambesah thanil =**  
until He publicly made it manifest by teaching the doctrine,

**ychil U evangerio<sup>162</sup> = cah lohil. ti Jhesu christo. U ppelel mehen Dios =**  
within the gospel of our redeemer Jesus Christ, the only son of God,

**yoklal lay U than ca uinic hie = tu yuchucil espiritu santo =**  
because this is the word of His becoming man by the power of the Holy Spirit,

**tu nak. U cilich na. ti suhuy santa maria. [p.163]**  
in the womb of His blessed mother, virgin St. Mary,

**heklay cu cambesic = U hahil. yt. U tohil - babal tulacale =**  
in which He teaches truly and accurately all the things,

**yan U belal<sup>163</sup> yoheltic Uinicob = yokol cab = lukbal U pixanob =**  
necessary for men on earth to know for freeing their souls,

**ca yanac hunkul cuxtal tiob yt. hunkul cici olal. ti caan layob U yah ocsahulob ti yol**  
that they may have eternal life and eternal happiness in heaven, these, His believers,

**U santo okolalil = cilich oxtul personaob. tu hun<sup>pp</sup>lech hunali = U kuil Diose =**  
in the holy belief in the blessed three "persons," in only One alone, the divinity God,

**cayx Utzac U yanhal = U yaal tiob = U cilich nahalil =**  
so that they may come to have the benefit, the blessed merit,

**U cilich numya = yt. U cimil = cah lohil ti Jhesu christo -**  
of the blessed suffering and the death our redeemer Jesus Christ;

---

<sup>162</sup> r for I in *evangelio*.

<sup>163</sup> yan U belal = yan u bilal = yan u uilal.

**lay Dzocluksic U than =**  
this fulfilled His word,

**lay U chun occi ti Uinicil =ca uli Uay yokol cabe =**  
this is the reason that He entered into human form, when He arrived here on earth,

**heklay U cambeson. tulacal. bal kanan U uilal toon =**  
which is so that He may teach us everything necessary for us,

**cohelte lukebal ca pixan = yt. U lohbon tac keban =**  
that we know for freeing our souls and redemption from our sins,

**tu cilich yacunnah = licil U Dzaic Vba ti numya = yt. ti cimil ti cruz.**  
by His blessed love, for which He gave Himself to suffering and to death on the cross,

**ti sinil coklal =**  
crucified there on our behalf.

**bala ah nuppuli caah= yan yokol cab - tu sinil =**  
What of the peoples, (our) counterparts, that exist on earth everywhere,

**ti kuil miatz lae =**  
in this divine wisdom?

**bin yubob tulacal = U chibal aDan = yax anom = U hahil. U tzecil = yt. yanumal -**  
All the descendents of Adam, first man, will hear the truth of the sermon and the news,

**cilich santo. kuil cilich persona. ti huntulili. Dios =**  
of the blessed, holy, divine, blessed "persons" in the oneness of God,

**kuultaben tu hunal. lay tu hunal ti ma ahac cab cuchie =**  
He alone who was worthy to be worshipped, before the earth awakened, back then.

**lay u chun emi cah lohil ti Jhesu christo**  
This is the reason our redeemer Jesus Christ descended,

**ca utzac U nahalob ti hunkul cuxtal. yicnal loe =====**  
that they may gain eternal life in His company, then.

**(God as Creator)**

*ms. p.164-169*

God's goodness is abundant and overflows like the waters of a spring, leading to His creation of the world, of everything visible and invisible. In this version, God first creates the heavens, layer upon layer. Next He creates the four elements: fire, air, water and earth. When He has done this, He creates light, and the sun, and the angels to inhabit the heavens. He creates the varied fishes that dwell in the oceans, the rivers and the cenotes. He creates the trees and the plants, "green-hued their leaves on this earth." Then He creates the four-footed and the winged creatures and the snakes that wriggle on the earth. All these things in the heavens and the earth are created, "by our Redeemer alone" simply by His word, rather than by God the father (ms. p. 167). When God creates man, He uses handfuls of His best earth. The author follows the creation story in Genesis to some extent. Then, however, God spits in His hands and anoints the ears of the clay image He has made, as Christ anoints the ears of a deaf man with saliva in a miracle described in Mark 7:34. Finally, the author draws on the famous "dry bones" passage in Ezekiel 34:5-7, when he tells how Adam's bones become strung together, and skin and veins grow on the bones of first man.

**V oxpeDz U Dzibal. licil U paatcaantabal.**

The third chapter of writing in which is expounded,

**Vchcij U sihsabal caanob. y. luum =**

the occurrence of the creation of the heavens and the earth,

**y chican bayx ma chican. tumen Dios. Uchuc tumen tusinile<sup>164</sup> =====**  
and the visible, and thus the invisible by the doing of God the all powerful.

**Ta uubahi tac. U nucul. U chun = yt. aclic. ca santo. hun yuk olal loe:**

You heard already the meaning of the origin and foundation of our holy universal belief,

**heklay yan tij kuil miatz =**

which is that there exists within divine wisdom,

**yoheltabal =yt. U kuultabal huntuli Dios = oxtul personayle =**

to be known and to be worshipped, only one God in three persons,

**heklay tun. a cha. ta uol. lic U chacanhil. tu uich =**

which then you learn by memory when it becomes apparent to the eyes,

---

<sup>164</sup> The words **can** and **lum** are written in another hand below the double line.

**Ua Dzaan a uol a xoce tamuk. a xocic Dziban = [p.165]**  
if you have given your attention to reading, while you read what has been written,

**Dziban ti huun lae hij bic U hach yamail Dios. U sihsah Uinicilobe =**  
written on this paper, how God has really loved His created people,

**ti mayx tumen U yanali = halili tumen yutzil Diose = tu hunale =**  
and not because of anything else; it is only because of the goodness of God alone.

**ohelte tun helel lae = he utz tulacale = hach sil ol tuba ma cocij =**  
Now know this, this good, all of it;<sup>165</sup> really abundant in itself, not scarce,

**mayx tech U luksic Uba utz = ti hijmac katice =**  
the good will never remove itself from whoever wants it,

**manan yet kin = yet ppizan. yutzil Dios yokol cab y. tu yanal cabe<sup>166</sup> =**  
without equal and parallel, the goodness of God on earth and in the other world,

**yoklal tu hunal. paynum yokol tulacal =**  
because He alone is greatest above everything,

**yoklal. lay tab lic Utz = tulacal =**  
because it is He who is the source of all good;

**bay tab lic yoc haa = tal ti sayabe =**  
like the source of a river, which comes from a spring,

**ti licil U tulancil ha. likul ti sayabilee**  
from which water overflows, thence from that spring.

**layx tahmen hach sil ol tuba = U top chicancunah =**  
And because of His abundance within Himself, He quickly made manifest,

**U Dzoclukanil Dios - U yutzile = ah tepale =**  
the perfection of God, the goodness of the ruler,

**tijx ca u xot tumtah ti yol. U sihes = ti hach paathaan tulacal =**  
then when He resolved in His mind to create it, really complete, all of it,

**hij bahun yan Uay yokol cab = yt. tu yanal cabe = heklay lae =**  
whatever exists here in this world and in the other world, which is this:

---

<sup>165</sup> A restatement of the example given in Coronel's *Arte: Vtz yutzcinci tulacal, bene omnia fecit* (Acuña 1998:64).

<sup>166</sup> The phrase **yokol cab y. tu yanal cab** repeats throughout these teachings.

**tu payanbeil = U sihsah caanob = ti tas un tase =**  
in the beginning He created the heavens, layer by layer,

**ca tun U sihsah kak = yt. yk = yt. haa = yt. lume =** [p.166]  
and then He created fire and air and water and earth;

**ca yalah = ca utzac sasilil =**  
then He said, "May there be light;"

**cu than = mayx xanhi yutzhal xan.**  
He speaks, and it did not delay coming into being also;

**ti Dzocan tun lae =ca u sihsah kin =**  
when this was finished, then He created the sun,

**yt. angelob = U balinte = U cilich otoch ti caan =**  
and the angels to inhabit His blessed home in heaven,

**cayx U sihsah = ma xocben = ti helan helantac = cayoob =**  
and then He created the countless, varied fishes,

**ychil kaknabob = yt. ychil yoc haob. bayx ychil Dzonotoob xan -**  
within the oceans, and within the rivers, and thus within the cenotes also,

**cayx U sihsah cheob = yt. xiuoob = yaxhulen U leob. yokol cab lae =**  
and then He created the trees and plants, green-hued their leaves on this earth,

**cayx U sihsah. ti helan helantacob tuba. xacnalob. yt. xik.nalob =**  
and then He created, varied among themselves, the four-footed and the winged creatures,

**bayx caanob. cu bibikacilobe =**  
and thus the snakes that wriggle,

**bayx tulacal cuxanob. lic U ximbalobe = yokol cab lae =**  
and thus all the living beings which walk on this earth;

**hach cenbesan yokol cab tun = tumenel Dios.**  
really the earth was adorned then, by the doing of God,

**ti hach Dzoclukan = ti hach paathan =**  
really perfected, really complete,

**Vchcij U sihsic lae. hun hunppel. tuba. helan helantacil =**  
when it occurred that He created these, each and every one among them different,

**tulacal loe tu thanix Dios. tuhunal. U sihsici. tulacal loe =**  
all of them by the word of God alone, that He created them all,

**yoklal. lay halic yutzhal = ca utzhij**  
because this which He said to come into being, then it came into being,

**ti mayx tacan U yanali = yt. yuchucil hij macie = [p.167]**  
without His having been allied with anyone else, and the power of anyone,

**tu hunali Dios sihes tulacal loe =**  
by Himself God created all of that.

**tuchij ca yilah Dios. hach utzil. y. hach patanil = U sihsah balil. tulacal loe =**  
Then when God saw they were really good and really complete, all of His creations,

**ca u cicithantah - ca u Dzaah Uchucil tiob = cuxantacobe =**  
then He blessed them, then He gave power to them, the living things,

**bay caye = yt. xiknalobe = yt. cheob. yt. xiuoob -**  
like the fishes, and winged creatures, and trees, and plants,

**Uchebal U Dzacpahalobe = U yaahobe yokolobe**  
so that they could multiply because of it.

**V canppel U Dzibal. licil U cantabal. yax sihsahcij =**  
The fourth (part) of the writing in which is told that they were first created,

**yax anom. aDan = yt. eva = U chuplil = tumen Dios = ==**  
first man Adam and Eve, his woman, by God.

**ta xocahi tac hij bic chabtabcij = yt. sihsabcij. caanob = yt. luume =**  
You read already, how they were created and given birth, the heavens and the earth,

**heklaobi chicaan = yt. ma chicantacob. tulacal. tumen cah lohil. tuhunal =**  
these which are visible and invisible, all of them, by our redeemer alone.

**Dzocan tun. U sihsic tulacal.**  
When He had finished creating everything,

**ca voltah U sihes = ah pixan. yokol cab U yumilte =**  
then He wished to create a being with a soul on earth to have dominion over it,

**tialtic U sihsah babalil = tulacale =**  
to possess His created things, all of them.

**hach nanaoltaben. tumen yan U cux yol = ti vinice =**  
It is really worth of contemplation, because man has judgment,

**hij bic mananil = babal sihsabcij =**  
in a way lacking in the (other) things that were created,

**[sih]ci<sup>167</sup> tumenel Diose = [p.168]**  
that were born because of God,

**hex ca u sih<sup>168</sup> yax anom. aDane. yoltah U sihes ti luum =**  
but when He created first man Adam, He wished to create him from earth,

**ca u chaah = cayx cayx<sup>169</sup> U hoDzaah. DzeDzec = U yutzil luum =**  
so He took it, and so He took by handfuls a little of His good earth;

**ca yalah. Dios. c utzcin Uinic. tac Uinbailane = yt. tac hochbilane =**  
then God said, "Let us make man in Our likeness and in Our image,

**tialtic. y. yumiltic. cayob. yan ti haae -**  
that he may possess and have dominion over the fishes that are in the water,

**yt. xiknalob. yt. xacnalob. yetel tulacal babal =**  
and the winged creatures and the four-footed, and all the things,

**lic U manelob = ti bibikancilob<sup>170</sup> = yokol cab =**  
which pass there creeping on the earth."

**tu[c]hij ca Dzoc yalic Dios - thanob lae =**  
Then when God finished saying these words,

**ca hopp u U patic = U uinicil yax anom. aDan = ti lum. hoDzaahe =**  
then He began to form the body of first man Adam from earth He took by handfuls;

**ti hach Dzoclukan U uich. yt. U kab = yt. yooc = bay xane =**  
when his face and his hands and his feet were really perfected, thus also,

---

<sup>167</sup> The syllable **sih** appears at the bottom of p. 167. The practice in books of the day was to write a guide syllable to the first word of the following page, to facilitate pagination. Normally, **sih** would be the first syllable on p. 168, but it does not appear here. Either the scribe made a mistake, or a page (or more) is missing.

<sup>168</sup> **u sih = u sihsah?** Otherwise, *the birth of Adam?*

<sup>169</sup> sic.

<sup>170</sup> This word, **bibikancilob**, which appears also on p. 166 in reference to the snakes that wriggle, must reflect the repeated mention of "creeping things" in the first chapter of Genesis. See for example, Genesis 1: 26: "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the seas, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.'"

**ca tun yustah Dios = aDan = ti yikal cuxtale = ca cuxlahij =**  
then God blew into Adam with the breath of life; then he lived,

**cayx U tubah. U tan U kab = Dios = ca u nabsah -**  
and then God spat in the palm of His hand; then He anointed him;

**ca U Dzaah tu xicin tan tan xele =**  
then He placed (saliva) in his ears, both of them,<sup>171</sup>

**cayx hoppi U Dzaic U yoxou. U chi = yokol U pat Uinicil lae =**  
and then He began to place the moist breath of His mouth on this clay image of man,

**yetel ti hach cichcelem = ca yutstah = cayx tun cuxlahij =** [p.169]  
and it is really handsome, so He breathed into it, and then it lived,

**ti hach Dzoclukan = U cichcelmil = U uinicil = U cucutile =**  
really perfect, the beauty of his form, of his body,

**cayx oth hij = yokol. ca yanhij U pucsikal. cayx sashij U uich =**  
and then it grew skin; then his heart came into being, and then his eyes brightened,

**cayx tablahij U bacel =**  
and then his bones were strung together,<sup>172</sup>

**ca yanhij U cuchil kik = heklay nohol U kabae =**  
then came to exist the place for blood, for which vein is the name;

**ti bay huntul. xiblal Uinic =**  
thus he is, one male person,

**heuac potmanal U hach Utzil = yetel U cichcelmil =**  
but his real goodness and his beauty is surpassing,

**yokol Uincob = tulacal = yan helel lae = =====**  
above men, all of them, who exist here now.

---

<sup>171</sup> While the first part of the Creation derives from Genesis, these lines seem to refer to Christ's healing a deaf man by anointing his ears with saliva, a miracle related in Mark 7:34.

<sup>172</sup> See Ezekiel 37:5-7, "Thus says the Lord God to these bones: 'Behold I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you and you shall live; and you shall know that I am the Lord.' So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone."

**(The Descendants of Adam)**

*ms. p.169-174*

The descendants of Adam include all men, whatever their race or nationality, whether they are **Dzulob**, foreigners, or Maya men, because Adam is the father of all, even those who have been "scattered from these regions here." Although God could have created Adam from nothing, He chose to make him from earth, so that man would remain humble, knowing that he will return to the earth from which he was made. Man's soul, however, has been created in the image of God. As God is three persons in one, man's soul has three spiritual powers: memory, understanding and will. The life of the soul lasts forever, either in the abyss of hell, or in God's glory, but man's life on earth is fleeting, and no one knows the day of his death.

**Ta xocahi tac. helel cech christiano =**

You read already now, you who are Christian,

**hij bic sihsabcij = yax anom aDan = ti lume**

just how first man Adam was created from earth,

**U yumit tulacal = Vincob = yanob yokol cab = tu sinile =**

to father all the men who exist on earth everywhere,

**lacech Dzulob = laac francesob =**

though they may be foreigners,<sup>173</sup> though French,

**laac morosob = laac Judiob = laac ekboxob =**

though Moors, though Jews, though Blacks,

**laac ah mex cuc<sup>174</sup> Uincob - laac ah maya Uincob =**

though Ah Mex Cuc's men, though Maya men;

**huntulili aDan = yax anom = chunpahcij = Uincilob loe =**

it is only Adam, the first man, from whom those men began,

---

<sup>173</sup> i.e. *Spaniards*.

<sup>174</sup> "Ah Mex Cuc, literally whiskered squirrel, is said to have had the surname Chan and to have been one of the four greatest men of the Maya." (Roys 1933:69, note 5). According to the story in the *Chilam Balam of Chumayel*, it was Ah Mex Cuc who threw Hunac Ceel into the cenote at Chichen Itzá as his offering to the gods. When Hunac Ceel returned from the cenote to declare the prophecy, he was elevated to the status of ruler by Ah Mex Cuc (see "The Rise of Hunac Ceel to Power"). According to Roys, "it is specifically stated that these men came from Mexico, and that they ruled in Yucatan for a long time." The period of their arrival is not recorded here, but we find the statement elsewhere that the Maya had been subject to certain Mexicans six hundred years prior to the Spanish Conquest (Roys 1933:147, note 5). In our text, the people of Ah Mex Cuc are contrasted with Maya people in a way that makes foreign origin plausible.

**bacacix - Va uecaanob ti petenob lae = [p.170]**  
even if they have been scattered from these regions here,

**tu nach sinanil yokol cabil - yanilob lae =**  
to the distant extensions of the world where they are,

**tumen Dzacab U talelob lae te tu chibalobe = yax anom. aDan = ti ma tu yanal =**  
because descended they come from the lineage of first man Adam, from no other,

**Uchacix a hach paktumtic = cech Uinice =**  
and hence it is possible that you really consider, you who are men,

**ti hij bic helanil = sibsabcij = aDan = tumen ah tepal. U sihsah babalil. tulacal =**  
how differently Adam was created by the ruler, the creator of all things.

**aDan. yax anom chunpahcij = U uinicilob loe =**  
It was Adam, the first man, from whom those men began,

**heuac luum paatcij = tu hoppol =**  
but it was earth that was made in the beginning;

**Dzocan tun U patic = U cucutil aDane =**  
when that had been finished, then He formed the body of Adam,

**ca yustah Dios. U uich = U paat lumile =**  
then God blew His breath into the face of His vessel of earth,

**ca cuxlahij = ca yanhi U pixan =**  
then he lived, then his soul came to be,

**heuac Uchacij. U sihsic Dios = ti manan babal. U patic cuchie =**  
but it was possible for God to create him without any thing that He made before then.

**ma yoltah ah tepali = heuac yoltah U patab - ti lum = tu hoppole.**  
The ruler did not wish it, rather He wished to mold him from earth in the beginning,

**ca utzac U canic Uinic - thontal = yt. chintal - tu uich = yah sihsahule =**  
so that man learn to bow down and humble himself before the face of his creator,

**ti hahal Dios ah tepal = tu hunale =**  
before true God the ruler alone,

**tamuk U nana oltic chunpahcij = U uinicil. ti luume =**  
while he considers that his body began from earth,

**bay xan. yetelix U nana oltic xan = ti lumilix = U yocol tu caten =ca bin cimic xane =**

and so that he consider also that it is into the earth he enters again when he will die also.<sup>175</sup>

**bala bax uil tun lae bin a nohcinaba = y. binil a tzicibaba =**

So for what reason then will you glorify yourself and will you honor yourself,

**ca a uutzcin nonohbail = lumeche = chembel paatbil lumech =**

so you become arrogant, you who are earth, only made from earth as you are?

**bala he u pixan. yax anom aDane = espiritu = sihsabcij = tumen Dios =**

So what of this soul of first man Adam, the "spirit" that was created by God,

**heklay yxma cucutil = tu bail. sihsabci loe = DzeDzili =**

the nature of which was created without a body in the least,

**ma u chaah u bail angelob =**

nor did it take the nature of the angels?<sup>176</sup>

**bay yalci = spiritu santoe =**

As the holy spirit said,

**lay pixan = hach potchicanil = U hochbilan Dios =**

this soul has really manifestly been made in the image of God,

**yokol loe = yoklal bay huntulil Dios = ti oxtul personae =**

because of that, because as there is only one God in three "persons,"

**bay huntulil Dios. huntulil pixan = cuxcinnic U cucutil Uinice =**

as there is only one God, only one soul gives life to the body of man,

**ti oxtulob tuba = pixanil Uchucile =**

with three sentiences within it, the spiritual powers,

**heklaobie = kaahsah = yetel naat = yetel olah = yan tie -**

which are memory and understanding and will, it has in it.

**hex pixan lae =hunkulben Dzaanil = U cuxtal = tumenel Dios =**

But this soul is to endure forever, given its life by God,

**ti ma sabyom = ti ma xulumte = yike =**

without transience, without end, its life.

---

<sup>175</sup> A repetition of the "dust to dust" Ash Wednesday refrain.

<sup>176</sup> I think the idea here is that even the angels have a body of sorts, but the soul has no body whatsoever.

**yoklal Ua a tacuntah. U yaalmah thanil Dios**  
Because if you kept the commandment of God,

**ti yan. ychil U cucutil. Uay yokol cabe =** [p.172]  
while existing within the body here on earth,

**ti cici olal. bin yanac ti = yt. ma xulumte cuxtal = ti hunlukul =**  
it will have happiness and endless life forever,

**tu cilich groria<sup>177</sup> = yicnal Diose =**  
in blessed glory in the company of God,

**Uayx U pochaah yt. U potmansah yolah = mayx V Dzocsah. U yalmah thanil Dios**  
**=**  
but if it insulted and overran His will, and did not fulfill the commandment of God,

**tu cucutil. ti cuxlic. Uay yokol cabe =**  
in the body while living here on earth,

**hunkul ma xulumte numya = bin U cib = ychil U kakil. mitnal = ti manan U lahe =**  
eternal endless suffering it will experience within the fire of hell, without an end.

**ylae - emec ta pucsikal. cech ah pixane =**  
See this! May it descend into your heart, you who have a soul,

**ca a yam pachab yutzil cuch = heelbal a pixan. ti hulukulile =**  
so you first choose His good place to rest your soul forever.

**ylae hik yam hom cech = ychil U hom mitnal = tamil =**  
See this! Lest you be in the midst of the abyss, within the abyss of hell, its depth,

**tumen a matibelil = ylabe =**  
because of your iniquity that is seen.<sup>178</sup>

**hokoc ta xicin = U pay Dios tech =**  
May it come forth to your ears, God's call to you,

**man kin. man akabe =**  
all day, all night,

---

<sup>177</sup> **groria** for *gloria*.

<sup>178</sup> This passage with its two imperatives, "See *this*," suggests the use of a visual aid, perhaps a painting of heaven and hell.

**yoklal Ua bin a pulub = a pixan mitnal =**  
because if you will cast your soul into hell,

**tumen a Dzoclucksic = U tus thanil cisin = tech loe =**  
because you carry out that false command of the devil for you,

**yt. U than a cucutil = yt. U tabsah bal caahe =**  
and the demands of your body and the snares of the world,

**bala ohelte = mail la tu hunal a pixan = bin cuchintic =** [p.173]  
so know this, not only your soul will be made to arrive,

**yetel bin boch kaktic = te ti mitnale = tumen a pochic yaalmah thanil Dios loe =**  
and will pay for your sins there in hell, because you insult that commandment of God,

**yoklal he ca bin Vchuc haay cabile<sup>179</sup>. tumen cah lohile.**  
because when the end of the world will occur because of our redeemer,

**ti ca bin caput cuxlacoön. tu yuchucil Diose =**  
then when we will live again by the power of God,

**ca bin ococ pixan. tac cucutil = tu catene =**  
then the soul will enter into our body for the second time,

**ca utzac. a caham kamic =**  
so that you both together receive it,

**yt. a pixan. U macul a kab =a beeltah. Uay yokol cabe =**  
(your body) and your soul, the reward for what you did here on earth.

**bala. Ua utze = Utz bin a kamab.**  
So if it was good, good will you receive;

**bala. Uayx lobe = lobix bin Dzocbal tech xan =**  
so if it was bad, then badly will it be ending for you also.

**cha aba cech ah pixane. tan U than Dios = a uokol =**  
Prepare yourself, you who have a soul, before the word of God on your behalf;

**ma uchmal. bin yanac. tech. Ual loe.**  
you will not have long afterwards perhaps,

**ma nach kin Uchuc cech cimil = ti naay olal a cah =**  
nor is the day distant when your death may occur while you are unaware,

---

<sup>179</sup> A reference to the **xot kin**, the Day of Judgment, whose signs are described by the author on p. 101-106.

**yoklal mamac ohmayl = U kin cimil ti Uincob = yokol cab =**  
because no one has known the time of death for men on earth,

**U kintzilil. U payal tumen Dios. U Dzab U xocan U beel - tu tan Dios =====**  
the hour he is called by God to give the count of his deeds before God.

***(About the Creation of Eve)***

*ms. p.174-175*

After God has created Adam with a body and a soul, He entrusts all the rest of His creation to him, and gives him the wisdom to name everything correctly. As Adam goes about the naming, he notices that there is no other being like himself. Then God puts Adam into a sleep like death, and extracts a "stem" of his ribs from his left side. This bone God clothes with flesh and skin, and places in the company of Adam to be his counterpart. Although man and woman are two beings, they are as one, originating from one flesh and one bone. The author warns the audience to consider the great sin committed by **ah toc casadoobe**, marriage breakers, and men who abandon their wives, and women who abandon their husbands.

**Tu chij. ca ahi cab.<sup>180</sup> ti aDane =**  
Then when Adam became aware,

**ca kub ti tumenel Dios = U sihsah babalil = Uay yokol cabe =**  
that His created things here on earth were entrusted to him by God,

**hex ca yilahob. aDane = yoklal. Dzaan ti tumenel Dios =**  
so when Adam saw them, because they had been given to him by God,

**U hunnachal = ah miatzil = Uch U natic = yt. yoheltic =**  
his wisdom became very great, so that he understood and knew,

**yan U uilal = yan V uilal yoheltee = ca u kabansah. tu kabaob =**  
what was necessary, necessary for him to know, when he named them with their names,

---

<sup>180</sup> **ca ahi cab:** CMM, **ahal cab ti**, *por tener ya uso de razón.*

**ti bay U nah tie = hun hunppel tiobe =**  
as they are appropriate for each and every one of them,

**heklaobi = ti cayoob = yt. xiknalob = yt. xacnalob =**  
which of them are for fishes, and winged creatures, and four-footed creatures,

**yetel cheob yt. xiuob. tulacale =**  
and trees, and plants, all of them,

**mayx mac tiob ychtabi<sup>181</sup> = tumenel aDane =**  
and no one among them was spotted by Adam,

**yoklal manan yet ychili = bay U uinicile = U yilah = tu yamobe =**  
because there was none similar to him, with a body like his, that he saw among them.

**tu chij ca Dzocij = U Dzaic aDan = U kabaob = hun hunppel sihsabile =**  
Then when Adam had finished giving their names to every created thing,

**manan yet ychil yilahi l[oe]**  
there was none like him that he saw;

**ca ocsabi. U uenel = aDan. tumen Diose = hach cimen tun U uenel. cuchij**  
then Adam was put to sleep by God, really (like the) dead, he was sleeping back then;

**ca hiDztabi - hunDzit. V Dzic<sup>182</sup> U chelatil = aDan = ti ma yubahe =** [p.175]  
then one "stem" of the left ribcage of Adam was "uprooted" without him feeling it;

**ca u bucbesah Dios chilath<sup>183</sup> = U poDzaah.<sup>184</sup> ti aDan = ti bak = yt. ti othee =**  
then God dressed the rib He squeezed out from Adam with flesh and with skin;

**ca u sihsah ti chuplalil = yxlokbayen hach UDz = hach cichpami xan =**  
then He created as his woman, a maiden really good, really beautiful also;

**ca U uacunnah = yicnal =**  
then He placed her beside him.

**tuchij ca ahie = aDane = ca yilah sihsabil = chuplal = tumenel Dios =**  
Then when Adam awakened, when he saw the woman created by God,

---

<sup>181</sup> **ychtabi**: CMM, **ich.tah t**: *mirar poner los ojos en alguna cosa*.

<sup>182</sup> Several interesting things are going on in this clause. First there is the repetition of the **Dz** sound. The language is figurative: the verb **hiDz** usually means *arrancar el maíz y hortalizas pequeñas*; **-Dzit** is a classifier for thin, cylindrical objects including *varas delgadas*.

<sup>183</sup> Note alternate spellings of the word for ribs: **chelatil** on the previous page. The list of *Nombre de los miembros y partes del cuerpo humano at the end of Coronel's Arte* includes **costilla: chelatil; chalatil**.

<sup>184</sup> Another interesting word choice, **poDz**: CMM, *sacar o exprimir materia o alguna espina estrujándola*. The same verb can also be used for milking animals.

**ca yalah. aDane =**  
then Adam said:

**bace. ti bacelech likul = bake. tin bakelech likul =**  
"You are bone from my bone; you are flesh from my flesh,"

**helae xiblalil = bin U kabate = yoklal ti xiblalil = ti hoksabij =**  
hence he will name her "from the male," since from the male she was brought forth.<sup>185</sup>

**cu than = lay tahmen. U naah. U ppatab = U yum. yt. U naa = Uinic =**  
So he speaks; this is the reason it is fitting that man leave his father and his mother,

**ca hunppelac yol = yt. U chuplil yoklal bacix = catul tubae =**  
that he unite his spirit with his woman, because even though there are two of them,

**bay huntulili = U cucutilobe = tu yaccunah tanbaob =**  
their bodies are as one when they love each other.

**U naahe = Vchac tun. U tuclicob = helel lae =**  
It is necessary that they should consider now,

**Ua bahun = noh kebanil = yt. ti noh sipilil = U cahob. ti Dios =**  
how much great sin and great error they commit towards God,

**ah toc casadoobe<sup>186</sup> = yt = ah ppat atanob = yt. yxppat ychamobe =**  
marriage breakers, and they who leave their wives and they who leave their husbands,

**yoklal. bay yetkin = yetppisan**  
because thus they are their similars, their counterparts . . .

**[pages 176-177 are missing]**

---

<sup>185</sup> See Genesis 2:23: "Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'" This works in English, in Hebrew, and in Latin, but not in Maya. On ms. p. 202, our author says of Eve, **Viragois u kaba**, suggesting a Latin source for this play on words.

<sup>186</sup> **ah toc casado**: CMM, *el que deshace los casados apartándolos*.

## **(About the Heavens)**

ms. p.178-189

It is interesting to consider the impact of European cosmology on a Maya audience, given the level of astronomical expertise represented in the surviving Maya codices. By the sixteenth century, European astronomical theories had become highly convoluted in an attempt to reconcile scripture with the teachings of Aristotle and Ptolemy, as well as inaccurate in predicting planetary positions.<sup>187</sup> However, here our author attempts to explain the eleven layers of the heavens as they have been described by the Church fathers and by the astrologers at the court of King Alfonso X of Castile.<sup>188</sup>

He begins with the highest level, the *Empyrean*, the brilliant, unmoving heaven which is the seat of God. Below it, the tenth layer is called the *Prime Mover*, in which is seated **kin**, the day. God created this unit of time on the first day, and placed it in the *Prime Mover*, which turns once in every twenty four hours, because of an angel (ms. p.181).<sup>189</sup> The layer below the *Prime Mover*, the ninth layer, is called the *Crystalline*, to which the author gives extended attention.

On the second day, according to Genesis 1:6-9, God created the *Firmament*, and divided the waters, and placed some waters above it and some below it. Here the *Firmament* is understood to be the eighth layer of the heavens, the one that is set with stars. The "waters" above the *Firmament* become the *Crystalline* layer of the heavens. Because water is mutable, and according to Aristotle there is nothing mutable in the heavens, these "waters" must be transubstantiated. The author compares them to Moses' staff which becomes a snake, and to consecrated bread which becomes the blessed sacrament. Hence the *Crystalline* is like molten water, or like the glass on a mirror, and it protects man's sight from the blinding brilliance of the *Empyrean* (ms. p.183-4). Below the *Firmament* are the planets, each in a layer of its own, divided up into *movements* and *epicycles* which are called *acentric* and *concentric* "in the Romance language" (ms. p.182).

Next, the author proceeds through each day of the creation described in Genesis, and links that which is created with its appropriate place in the heavens. Thus, on the fourth day God created the sun and the moon, and placed the sun in the fourth layer, while the moon is "close by above us" (ms. p.187). The author explains that the form of the *luminaries* was created first, before they began to give light, all of which came from lightning within a cloud, an argument which he attributes to St. Thomas (ms. p.179). The

---

<sup>187</sup> See Hall (1962:10-19), Hall (1994:40-43), Kuhn (1996:105-113).

<sup>188</sup> A diagram illustrating the eleven layers of heaven appears in Pedro de Medina's *Suma de cosmographia de Sevilla*, composed in 1561. A surprisingly similar diagram appears on p.31 of the *Chilam Balam of Ixil*, dated 1701.

<sup>189</sup> Accounting for motion in God's immutable, perfect heavens was a problem for the Church fathers.

starting point of God's cycle of days is Sunday. However, because *Lunes*, Monday, is the day on which Lucifer fell from heaven, it remains a day of ill omen (ms. p.185).

Throughout his explanation, the author stresses the sources of these teachings, both in the truth of sacred scripture and in the speculations of the astrologers. It seems likely that he relied upon a chart of the eleven layers of the heavens as he presented this material, an illustration like the one which appears in the *Chilam Balam of Ixil*.

[p. 175-177 are missing]

**caan. yt. luum.** [p.178]  
sky and earth.

**tu yax chunhii U meyah cu than.**  
When He first began His work, He spoke.

**he lume hohochil = hanpiken.<sup>190</sup> mayx bal yan yokol = ti hun lukul =**  
As for the earth it is completely empty, swept clean, and there is nothing on it anywhere,

**heuache caane = ma bay loe**  
but as for the sky, it is not like that,

**yoklal bay licil V canticob = bolon miazob = doctoresob. ti lic yalicob.**  
because this is how they describe it, the sages, the doctors, in that which they say.

**he caan lae -**  
As for these heavens,

**licitac U nak U Dzocol U sihsabal. tumen ca yumil ti Dios**  
as soon as the horizon had been created by our lord God,

**caytac chupsabi<sup>191</sup> = U pictannil angelesobij = U hach cichcelemtacil sihsabilob -**  
then it was filled with the multitude of angels, the most beautiful of His creations,

**yxma xulumteix. cuxtal Dzaantiob = tumenel Dios. ah tepal =**  
and endless life was given to them by God, the ruler.

**ti Dzocan tun U sihil. angelesobe =**  
When the birth of the angels was finished,

---

<sup>190</sup> **Hohochil: hoch** (reduplicated) meaning to clear land, rake something, harvest it. **Hanpiken= hanmisen:** BMTV, swept clean, as a milpa that has been completely cleared. Both verbs suggest (or allow for the possibility of) a previous creation.

<sup>191</sup> **chupsabi = chupsabi.**

**bay licil u cantic = yt = u yalic. yunnil. miatz = Consilio = u Kabae yt. doctoresob =**  
as they describe and relate it, their book of wisdom called Council and the doctors,

**bayx licil. u cantic = yt. yalic ah bolon pixan. San Juo. damaseno u kabae =**  
and as he describes and relates it, the blessed saint named John of Damascus,

**heklay caan. enpileo = u kabae U yax chun caan = yan hach canalil =**  
which is that the heaven called Empyrean is the first, beginning heaven that is highest,

**heklay. yanil. u kanche = yt. culic ca yumil ti Dios ah tepale [p.179]**  
which is where He has His bench and where He sits, our lord God, the ruler,

**yt. u lak caan = primer mouil = u kabae =**  
and there is another heaven named Prime Mover.

**ti mayto yanac sasilil = ekhochenito cuchie = Ca u kabatah akbilil =**  
Back before there was light, when there was darkness back then, He named it night;

**hex sasilil xane = Ca yalah okinil = Cayx u Dzaah u sashal = yt. u thubul =**  
as for this light also, He called it evening, and He placed its dawning and its setting;

**bay tun. Dzoclukanhic =yt. cumlahic = U yax chun kin loe = he sasilil lae =**  
so when it had been completed and seated in the first, beginning day,<sup>192</sup> this light here,

**Cu than = santo thomas = hunppel muyal - lembanachij =**  
Saint Thomas says that a cloud gave forth lightning;

**yutzcinnah Dios = hex muyal lae = lay oci = yt. Utcinnabcij = kin =**  
but as for this cloud, God created it; here He entered, and from it was created the day.

**ca Dzocie = ti Dzabi = y. ti culcinnabi = ti primero mouil =**  
When it was completed, then it was placed and then it was seated in Prime Mover,

**U yax chun caan cu sut = ti calahe =**  
the first, beginning heaven that returns, as we said.

**ca tun yilah ca yumil ti Dios cici Dzoclukanil tulacal = u sihsah = babalile =**  
Then when our lord God saw the perfection of all His created things,

---

<sup>192</sup> In each case **kin** could mean *sun* as well as *day*. However, this passage continues to say that **kin** was placed and seated in the Prime Mover, the tenth layer. According to the cosmogram in use in sixteenth-century Spain, the sun itself occupies the fourth layer of the heavens, as our author states on ms. p.182. This suggests that *the path of the sun* or *the day* is placed in the *Prime Mover*. In the Creation of the Uinal passage in the *Chilam Balam of Chumayel*, sentient beings and units of time precede the creation of everything else. This text follows the same pattern of thought.

**ca tun yoltah = u cumcin u chun u kinil = heklay Domingo Loe =**  
thereupon He wished to seat the starting point of His days, which is Sunday, then.

**tu cappelhij tun. u kinil = yutzcinnah Dios = caan firmamento =**  
When it became the second one of His days, then God created the heaven Firmament,

**heklay caan yahebal = yt. taklahebal. tulacal hijbahun u sihsahbabalile = tulacale = [p.180]**  
which is the heaven filled and set with all His many created things, all of them.

**Lay u uaxactas caan = esperas - u kabae =**  
This is the eighth layer of heaven called Spheres,

**hek lay uoahan = Lay tatak licil . ekob = tulacal loe =**  
of which it has been written that this one is really studded with the stars, all of them,

**hex uchebal. u hach lembe = yt. u potchicanhal tulacal babal loe.**  
so that they can really shine, and everything there becomes clearly visible.

**Lay hach yan U uilal = coheltic = hij bicil tzolanil = tumenelob -**  
This is really necessary that we know, just how it is explained by them,<sup>193</sup>

**U yah miatzilob = astra rogosob<sup>194</sup> = hach canaltac u miatzob =**  
the wise men - astrologers - of really high wisdom,

**bay u cah Rey. D<sup>n</sup>. alon<sup>o</sup>. = yan Castellae = ah miatz yalabal =**  
associated with King Don Alfonso<sup>195</sup> who is in Castile, a wise man it is said.

**He caan nob lae. buluc tasili = tu baob = onse sielos =**  
As for these heavens, there are eleven layers there among them, eleven heavens,

**hex U nohol yan hach canalile = Lay empileo = U Kabae =**  
and the greatest is really high; this is the one called Empyrean,

**hex oc ti empileo. lae = U babalil. kak = ci oci = yoklal hach lemabanac =**  
and it entered into this *Empyrean*, the element of fire, that entered so it really shone,

**u saspoennil. kak = yanie =**  
the brightness of fire, that is there,

---

<sup>193</sup> Note the use of pronouns in this line.

<sup>194</sup> The author has trouble with Is and rs.

<sup>195</sup> Alfonso X of Castile, 1221-1284, *el Sabio*, known for his support of astronomical studies which culminated in the compilation of *Libros del saber de astronomía*.

**yoklal. U silla = U kanche = ah bolon pixanob. yanie = santosob =**  
because the chairs, the benches of the blessed ones, the saints, are there,

**tijx lic U paclam pacticob = U groriaylob = U bolon pixanilobe =**  
and there they are face-to-face in their glory, their sanctity,

**hex caan empileoe = chich eDzlic = hach chicaan =**  
and as for this heaven, the *Empyrean*, it is strongly established, really fixed;

**matech. U pec = mayxtan u sut = ti hun lukul =**  
never does it move, nor does it turn ever.

**hex tun. U lahuntas caan = yan yalan empileo lae =**  
But then the tenth layer of heaven, which is under the *Empyrean*;

**lay primer mouil = u yax chun sut. u kabae = [p.181]**  
this is the *Prime Mover*, the first origin of return is its name,

**yoklal lay cu sut = tumen huntul angel = tuba tuhunal =**  
because this one turns because of an angel, by himself, alone;

**tal ti lakin - kuchic ti chikin =**  
he came from the east, then he arrived in the west,<sup>196</sup>

**hunppel u kinil - ti cantuckal = oras = kintzil<sup>197</sup> = yalabale = tilic u sutob. tu pach =**  
one day in twenty four hours, hours as it is said, in which it returns behind him.

**Laobi esperas = u kabaobe = hex caan. lae = manan ekobi =**  
These are Spheres, that is their name, but as for this heaven, there are no stars in it,

**bayx yan yalan xane = mayxbal yanie =**  
as in the one below also, there is nothing in it.

**Lay tun U bolon tas caan = crystalino<sup>198</sup> = u kabae =**  
This, then is the ninth layer of heaven, Crystalline is its name,

**hex U uaxactas caan - lae - firmamento<sup>199</sup> = u kabae =**  
and as for the eighth layer of heaven, *Firmament* is its name.

---

<sup>196</sup> This line is reminiscent of the lines in the Creation of the Uinal passage in the *Chilam Balam of Chumayel*: **Ca hoppi u ximbal tuba tuhunal . . . Ca tun kuchioob te ti likine.**

<sup>197</sup> The author pairs the Spanish and Maya words for hour.

<sup>198</sup> In Spanish, *crystalino*; our author is drawing on the Latin names for the heavens.

<sup>199</sup> Here the author uses the same character for the letter *f* that he used for *s* in **crystalino** two lines above in the text.

**Lay tun yanilob = tatak tacil ekob =**

It is here, then that they are, fastened all over it, the stars,

**ti bay tatak licob = Dzipit Kab - te tu uiche =**

just as there are rings fastened there on their faces,

**lemlemnac<sup>200</sup> U sasilil U uich - yanilobie =====**

really shining, the light of the faces of those who are there.

**Heuac hetun franetasobe<sup>201</sup> = ma ti yan ychil ekob =**

But as for the planets, they are not there among the stars.

**Calah lae = yoklal hun hun tzuc caan yanilob = tubatzilob =**

We said this since there is only one in each part of the sky where they are, each by itself,

**bay licil. ca tzolicob = ti hun tzol u binel Lae =**

as we explain, in an order that goes like this:

**hex franetas saaturnoe = tu Uuctas caan yan =**

as for the planet Saturn, it is in the seventh layer of heaven;

**hex franeta = Jupiterere = tu Vactas caan yan =**

as for the planet Jupiter, it is in the sixth layer of heaven;

**hex franeta = marte lae tu hotas caan = yan [p.182]**

as for the planet Mars, here it is in the fifth layer of heaven;

**hetun Kine = ti yan tu cantas caane =**

but as for the sun; it belongs in the fourth layer of heaven,

**hex franeta - Venuse = tu yoxtas caan =**

and this planet, Venus, in the third layer of heaven,

**hetun franeta = mericurio = te yan tu catas caane =**

but the planet Mercury, there it is in the second layer of heaven;

**bala hetun. U franetail = Luna =V. e - ti yan naDzpul cokol.**

this one, however, the planet of *Luna*, the moon, there it is close by above us,

**tu huntas caan lae tix yantac Uchi yan =**

in the first level of heaven here, where it has been since long ago,

---

<sup>200</sup> "This is probably a *cvc-cvc-nak* affect adjective." Barbara MacLeod.

<sup>201</sup> Note **fr** for **pl** in planets.

**U sihsah kakil Diose<sup>202</sup> = U sihnalil kak =**  
when the fire of God gave birth to it; it is the birthplace of fire.

**bay licil u cantic = ASTRA. Logosob<sup>203</sup> ti caanob. hatzantacob = ti mouimientosob =**  
Thus the astrologers describe them, the heavens divided up into Movements,

**yoklal licil U nana olticob<sup>204</sup> = ti ekob = yt. franetasob =**  
because of how they imagine them, the stars and the planets,

**ti lic u hatzlamticob = caanob =**  
by which they divide up the heavens;

**asentricosob = consetricosob = u kabaob = ychil = romanseil thanil =**  
*Acentric, Concentric* is their name in the Romance language,

**sutbesabcij = thanloe = ti maya thanil =**  
that language that was translated into the Maya language,

**yanix = espiçielos = V kabaob xane = bay u cah esperasob =**  
and there are *Epicycles* also, so-named; these pertain to the Spheres;

**mehentacob = eDzecnac<sup>205</sup> u ximbalobe =**  
as for the small ones, their travels are slowed down,

**yannix u sebhal. u ximbalobe = [p.183]**  
and so their travels must become faster,

**bayx Uabic yalahilobe = =====**  
and this is how they have said it.

**Bala oheltabac helel lae = hijbal lic yalic kulem Dzib =**  
So this has been known now, this which the Sacred Scripture says,

**U sihsah Dios = tu cappelil = u kinil = lay firmamento =**  
that God created on the second one of His days, this *Firmament*,

**eDzaannil tulacal = u sihsah babalil =**  
having put in place all His created things,

---

<sup>202</sup> **kakil Diose:** fire of God? Perhaps the "element of fire" whose place in the cosmogram is just below the sphere of the moon. This line might also read: "the created fire of God, the birthplace of fire."

<sup>203</sup> Here the author seems to make a point of knowing the Latin root of this word.

<sup>204</sup> **nana ol:** *fabricar en el entendimiento, especular.*

<sup>205</sup> **eDzecnac:** CMM, **eDzecnac u talel chem:** *viene la canoa o barca muy sosegada.*

**Ca u Dzaah tu tan chumuc haa = kaknab ykabe<sup>206</sup> =**  
then He placed it<sup>207</sup> in between, in the middle of the waters; notice thus, the oceans,

**hex haa lae = lay christalino = crystal u kaba =**  
but as for this water here, it is the *Crystalline*; *Crystal* is its name;

**ha yalabal = yoklal bay hach yibyibnacil hae =**  
it is called water, because it is like really molten water.<sup>208</sup>

**lay christal lae = yoklal ha cuchí =**  
This *Crystal* here, because it was water formerly,

**bay tachil yalabal = ychil kulem Dzib = U kaba = ti bayli cuchie =**  
thus its name is said in Holy Scripture, still as it was before.

**bay u caah = u serpiente = moysene = Vala<sup>209</sup> yalabal = yoklal barail<sup>210</sup> = cuchie =**  
Thus it is like the serpent of Moses, said to be a staff because it was a staff before.

**bay u cah u cilich sacramentoyl altale<sup>211</sup> = Uaah yalabal = yoklal uahil cuchí =**  
Thus it is like the blessed sacrament of the altar, called bread because it was bread before,

**heuac hetun tu yalabal. cicithan yokole = lay consagraçion = u kabae**  
**[p.184]**  
but whenever a blessing is said over it, the name of this is *Consecration*,

**manan u booc Uahij =**  
it no longer has the scent of bread.

**bala mayx tan u mananhal. mac alic haa =**  
Therefore, neither is there no one who would call it water,<sup>212</sup>

---

<sup>206</sup> **ika:** CMM, *postpuesta, denota atención que uno pide.*

<sup>207</sup> It = the Firmament. This confusing passage refers to Genesis 1:6-9. "And God said, 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' And God made the firmament and separated the waters which were under the firmament from *the waters which were above the firmament*. And it was so. And God called the firmament Heaven. And there was evening and morning, a second day." Thus there must be "waters" above the layer of heaven called Firmament, according to the sixteenth-century cosmogram.

<sup>208</sup> According to Scripture, God placed water above the firmament. However, according to Aristotle, nothing mutable exists in the heavens. Water is mutable, hence this must be some form of transubstantiated water, similar to the consecrated bread which becomes Christ's body, or Moses' staff which becomes a snake, analogies cited by our author.

<sup>209</sup> **Ualah:** CMM, *medida como de un estado; y medida para milpas, como de tres brazas.*

<sup>210</sup> A Mayanized version of the Spanish word for staff: *vara*.

<sup>211</sup> Another example of I for r.

<sup>212</sup> The double negative gives this line the meaning, *there are some who would call it water*. I owe the translation of this line to David Bolles (letter, June 26, 1998).

**lic yalic kulem Dzib lae = ti yan ti molcab = tu uactas<sup>213</sup> caan lae =**  
as this Holy Scripture says, that is there, gathered in this sixth layer of heaven.

**bay nen yilabale = bay bidroe = bay promoe = pixic -**  
Like a mirror it is seen, like *vidrio* - the glass - like *plomo* - the lead - that it covers,

**yt. balpahebal = ca pacat = ca maac u potchicanhal = tac pacat =**  
and our sight becomes covered, so that it may not become clearly visible to our gaze,

**hijbal yantac tu tanne = hex yayax u pactabale =**  
whatever may be in front of it, just as it is seen right at first,

**lic cilic loe = bay yolahmayl. Dios =**  
which we see, then, as God has wished,

**U beeltic = yoklal ca ti ac U xulel - U lembe caan = empileo =**  
which He does so that there may be the limit to the brilliance of the heaven  
*Empyrean*,<sup>214</sup>

**yt. U lembe U pacat = U cilich Uinicil = Ca yumil ti Jhesu christo =**  
and the brilliance of the gaze, the holy form of our lord Jesus Christ,

**yt. U lembe U pacat = U cilich Uinicil = ca cilich colel - suhuy santa maria =**  
and the brilliance of the gaze, the holy form of our blessed lady, virgin Saint Mary,

**yt. U. chayan santosob = santasobe = cicithannan U cilich Uinicilobe =**  
and the rest of the saints, the saints whose blessed bodies are holy.

**bay u cah San Juo- euangelista = Uucten lemanacil = ti ma bay u chayanil =**  
[p.185]

According to Saint John the evangelist, seven times it lightnined before the rest of it,<sup>215</sup>

**he tulacal Dziban ychil kulem Dzib lae = hach hah = hach tohix = tulacal =**  
all this that has been written in Sacred Scripture is really true, really correct, all of it.

**bay licil yalic = bolon pixan = San Agustin = he cilich kulem Dzibobe =**  
As blessed Saint Augustine says, "As for these blessed Sacred Writings,

---

<sup>213</sup> If the author is referring to the *Crystalline* heaven, and the "waters" gathered there, this should be the ninth rather than the sixth layer. Perhaps he was looking at a diagram of the cosmogram numbered with arabic numerals, and misread 6 for 9 from the side or upside down.

<sup>214</sup> It seems to me that the author may be explaining the *Crystalline* as a mirror or buffer, protecting the human gaze from the overwhelming brilliance of the divine fire in the *Empyrean*.

<sup>215</sup> Perhaps a reference to Revelations 4:5-6. "From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal."

**lauacix U nat Uinic = bin kuchucie = ma kuchan U hach nateob<sup>216</sup>**  
whether people understand it, it will come; they have not come to really understand it,

**yoklal hach hah = tohij xan =**  
because it is really true, and correct also."

**bay licil yalicob = astrarogoso = lic u potchicancunnico =**  
Thus it is that the astrologers tell it, which they publish clearly,

**ti mahancenil = ti tan sasilil = ti bay lae =====**  
publicly, before the light, like this.<sup>217</sup>

**he kine = tu cantas caan yan =**  
As for the sun, it is in the fourth layer of heaven,

**hex .V. lae Luna = naDzpul cokol =**  
but this moon - *Luna* - is close by above us,

**lic yalic yah miatzil = animal = yetel pectzil lae =**  
about which their wise men tell this story and prognostication:

**tihij tu kin Lunes lae = haac Dzaah hij = yt. lubi = Lusifer = likul ti caan =**  
since it was on this day, Lunes, Monday, when Lucifer slipped and fell from heaven,

**ca lubi tu Dzu lum = Ca tohlabij =**  
when he fell to the center of the earth, when he was cast out,

**yt. U chayan. U lakob = thuliob U pache =**  
and the rest of his comrades followed behind him,

**bayx u than xane = he u kinil Lunes lae = ma yutzil kini =**  
thus they say also, this *Lunes* is his day now; it is not a good day,

**tumenel layl u kinil = sipcij = yt. yutzcincij = ma tibil = Lusifer =**  
because it is still his day, (the day) on which Lucifer sinned and created iniquity,

**yt. U chayan U lobil. angelob = lubiob tu pache<sup>218</sup> =** [p.186]  
and the rest of the bad angels fell behind him.

**tu yoxppel kin - chacanhi luum = tumen Dios =**  
On the third day, the earth became visible because of God,

---

<sup>216</sup> This sounds like a formula for prophecy.

<sup>217</sup> Perhaps a comparison with Maya knowledge of the heavens, which was esoteric.

<sup>218</sup> An interesting passage, both for the account of *Lunes* as a day of ill-omen and for the repetition of the syllable *lu*, the sort of mnemonic device favored by day-keepers.

**yoklal pixan ti haa = yokol cuchi =**

because it had been covered over with the water above it formerly;

**ca huDzbanij haa = nachil = ca u tzucaah u ba = heklay kaknab = u kaba lae =**

then the water withdrew far away, then it separated itself, into that which is called ocean,

**ca ticinhij luume = uchebal u hokol xiuob = yt. u hoklahal. cheob =**

then the land became dry for the plants to come forth, and all the trees to come forth,

**yt. u chayanil. u yanal babale = hoklahiob - yokol luume = bay yanil helel lae =**

and the rest of the other things all to come forth on earth, as they are today.

**Cayx cicithantabi luum. tumenel. Ca yumil ti Dios =**

And when the earth was blessed by our lord God,

**hunsuthix tac u pixchahal ti xiuob = yt. ti cheob =**

it instantly became covered with plants and with trees,

**yt. ti nictcob = yt. chahuctacobe = ti helan helan nix = tulacal xane =**

and with flowers and things that are sweet, all of them different also,

**heuac manan u yuchilob = ti baytac lae =**

but lacking the power to have been like another,

**tihijx tun tu yoxpel u kinil lae = yutzcinnah Dios = parayso = terenal =====**

and finally then on the third day, God created the Earthly Paradise.

**tu canppel u kinil tun = yutzcinnah Dios = cappel. luminaria =**

On His fourth day then, God created the two luminaries,

**heklay kin = yt.= .V = [p.187]**

which are the sun and the moon;

**ca u takcunnah ti caan = kin = yt. Ve =**

then He fastened in the heavens the sun and the moon.

**he kin lae = luminaria = mayol<sup>219</sup> = yalabal = lay oc lae = U hach nohol ah tichkak =**

As for the sun, *Luminaria Mayor* it is called; this entered here, the greatest fire-bearer,

---

<sup>219</sup> In the text, it looks as though the author forgot to write **ma** and added it above later. He misspells *mayor* as **ma yol**. With **ma** left out, the sun is the **yol**, the heart or center of the sky.

**yoklal lay tichkactic = yt = sascunnic = Uay yokol cab lae =**  
because this sheds light and makes it bright here on this earth.

**hex tun .Ve = Luminaria = menor = yalabal U DzeDzil tichkak =**  
However, the moon is called *Luminaria Menor*, the lesser fire-bearer,

**yoklal lay tichkactic = yt. sascunnic akab =**  
because it is this that sheds light and illuminates the night.

**bayx yutzcinnah ekob = cayx u Dzaahob. tu Uaxactas caan =**  
Thus also He created the stars, and then He placed them in the eighth layer of heaven,

**heuac he Ve. = lay tac naDzpul cokol = yanil lae =**  
but as for the moon, it is close by above us where we are here;

**hetun kine = tu cantas caan = Dzaan = tix yanhij U uilal. U cutalie =**  
however, the sun has been placed in the fourth layer of heaven, and there must be its seat,

**yoklal. tiyl. yam sihsabi = ti lay muyal = lembanac =**  
because there it was first created from this cloud that lightnined;

**lay oci - tu cucutil kin loe = ena tibilix cuchi= ca ti ac = tu chumuc caane =**  
this entered into the form of the sun afterwards, to be right there in the middle of the sky,

**Vchbal U yanhal U sasilil tiob = tulacal cuchie =**  
so that its light comes into being for them all back then.

**heuac ma yoltah Diosi = Va ma tij yam sihi = yt. yam toppie<sup>220</sup> = tix culhi xani =**  
But God did not wish it, neither first born there, nor first opened, nor seated either,

**licix yalic huntul = doctor =** [p.188]  
which one of the doctors says,

**he kin.yt. V = ca sihsabiobe = ma yam thabij =yt. mayx yam hoppi = u pacatobij =**  
the sun and moon when they were created, were not first lit nor did their gazes first begin,

**heuac tu canppelhi tun U kinil = sihsabac = cuchi =**  
but then on the fourth of His days, when they already had been created before,

---

<sup>220</sup> **topp** usually refers to the unfolding of flowers, the hatching of birds and insects from eggs, and the opening of new paths.

**ca hoppi = yt. ca lembani = U pacatoob =**  
then their gazes began and then they shone forth,

**tijx U chaah U lembaob = yt. U sasililob = ti hunppel muyal = yam sihsabcie =**  
and then they took their brilliance and their light from a cloud, where it was first created,

**tumen bay ta uuyceex. ti manic yn xoc same =**  
because as you heard, which I read already in passing,

**tij tun likul sasilil = tulacal = ti ekob = yt. franetasob = ti kin loe =**  
it is there from which comes light, all of it, for the stars and the planets and for the sun.

**tu hoppelhih tun U kinil = U sihsah Dios chichoob =**  
Then on the fifth one of His days, God created the birds;

**ychil haa = hij tubsihi cayob xane = nuctacob = yt. chichantacobe -**  
within the water he submerged the fishes also, the big ones and the little ones,

**hex cayob lae = U tianhobi = ychil haae = ca emoob - tu hach tamil yit haa =**  
so these fishes there in the water, then they descended to the deepest bottom of the water;

**hetun chichobe = ca top hokiob = ti xikbil = canal = ti yk =**  
however, the birds quickly came forth in flight high above in the air,

**cayx cicithantabiob tumen Dios. [p.189]**  
and then they were blessed by God,

**ca utzac U Dzaachalob. yt U yabtalob = U pimhalobe =**  
so that they could survive and become many, multiply;

**hach yanhi U uilal. U sihilob = ychil hunppel U kinil -**  
really His purpose came to pass, their birth within one of His days,

**yoklal yonel U batanbaob = tu xikbilob = yt. U babcic U baobe = tu xikobe =**  
so that each according to its kind, they fly and they swim.<sup>221</sup>

**tu Vacppel tun U kinil = U sihsah Dios = balcheob = tij lume =**  
Then on the sixth one of His days, God created the beasts there on the earth,

**yt. U chayan babalob = tulacale =**  
and the rest of His things, all of them.

---

<sup>221</sup> **U babcic U baobe tu xikobe:** literally, *they row themselves with their fins.*

**ti bay U nahmayle = tu pachi.tun = tu Dzochix = xulci u meyahe =**  
When He was satisfied, finally at the end when He had finished His work,

**ca yoltah U mente = yt. yutzcinte. Uinic =**  
then He wished to make and to create man,

**bala ylex to = hunkul ma yoltah Dios = ah tepal = U xules = U meyah =**  
so you see then, God the ruler never wished to end His work,

**heuac ti u Dzoc V meyah = tuba tuhunale =**  
but at the completion of His work (to be) by Himself alone,

**bacix Dzocannac. U sihsic U bal Caane = yt. U bal Luume =**  
even when He had finished creating the contents of heaven and the contents of the earth,

**yt. tulacal babal = U sihsah cuchie = heuac ma ti heli yoli =**  
and all the things He created before, still He did not wish to rest . . . .<sup>222</sup>

**[p. 190-193 are missing]**

***(About the Earthly Paradise)***

*ms. p. 194-5*

In a brief, lyrical passage the author describes the beauties of the Earthly Paradise. Among all of God's wonders, the greatest is the **yax cheel cab**, the first tree of the world, here in God's garden. Twelve times each year it bears fruit, once for each moon, or month of the year. Twelve moons, shining with silver and gold, encircle the boundary of the garden, along with twelve standing angels. In its midst pours out the sweet water of a spring, at whose source sits **ah tepal**, the ruler, under the feet of Jesus Christ. As an authority, the author cites St. John the evangelist, and draws on the vision described in the book of Revelations. However, his emphasis on the **yax cheel cab** and on the ruler's seat at the spring's source, gives the passage heightened appeal for a Maya audience.<sup>223</sup>

The geographical location of the Earthly Paradise became a subject of much debate during the Middle Ages, a debate which took on new dimensions with the discovery of

---

<sup>222</sup> I am not sure about the translation of this line without the context of the following lines.

<sup>223</sup> For comparison with a more standard description, see Pedro de Cordoba's *Christian Doctrine for the Instruction and Information of the Indians* (StouDEMIRE 1970:66).

the Indies. How should the New World be understood in terms of Old World cosmography? Some Franciscan mystics "proposed to incorporate the New World into the Old around the image of the terrestrial paradise, . . . to make it the location of the original Garden of Eden. How worthy the Indies would be to belong to Christian civilization if that country contained within its borders the home of the first parents of the human race."<sup>224</sup> This passage, and the passage describing the descendants of Adam who have been "scattered from these regions here" (ms. p.169-74) suggest that the author may have shared this belief.

**U cappel U ppicil = U Dzibal licil U cantabal U nucul - patcij - [p.194]**

The second part of the writing, in which is taught the manner in which it was formed,

**U cucutil ca yax yum ti aDan = tumen ca yumil ti Dios**

the body of our first father Adam, by our lord God,

**yt. U nucul sihcij = ca yax naa = ti eVaa lae =**

and the manner in which our first mother Eve was born,

**Dziban yt. Uohaana = ti yunil miatz =henisis U kaba**

has been written and inscribed in a book of wisdom; Genesis is its name,

**cu than - cu yalic**

in which there is the word, in which it says,

**tuchij ca Dzocij U multumutoob = cilich santissima = trinidad**

that when They had finished their deliberation, the blessed most holy trinity,

**bay Dzibanil = ychil kulem Dzib lae =**

as it has been written within this Sacred Scripture,

**ca emoob = cayx taloob Parayso terenale**

then They descended, and then They came to Earthly Paradise,

**tu hach ciotzilil cuch = yet pisan uinbail yahaulil caan**

to a really delightful place, similar in appearance to the kingdom of heaven,

**heklay yanil tumenel ca yumil ti Dios = u hach yabal mactziltac ti babale =**

in which exist, because of our lord God, His really abundant wondrous things,

**tix yantac U yabal U sihsah babalil - tusinil [p.195]**

and among all of His many created things that existed anywhere,

**U nohlayl U yax cheel cab lae =**

---

<sup>224</sup> Phelan 1970:72-73.

the greatest is the first tree of the world here.

**Lahcaten U uichancil = hunppel haab = tumen hunhunppel .V. u yantal u uich**  
Twelve times<sup>225</sup> it bears in one year, because once in each moon comes forth its fruit;

**Cu than San Juo evangelista = yoklal yilah**  
so speaks St. John the evangelist because he saw it,

**etsabix ti = tumenel = huntul angel = heix tanchah parayso lae**  
and it was shown to him by an angel,<sup>226</sup> here in the middle of this paradise;

**laahcappiz .V. tulumil u hool<sup>227</sup> ti lemlemnac = ti sac takin = yt. ti kankan takin**  
twelve measured moons encircled its boundary, shining with silver and with gold;

**Laahcatul angel = Uaantacoob - tumil u hool<sup>228</sup>**  
twelve angels standing, encircled its boundary;

**chakaxthantzil yilabal tijx cu tox yalil = hunppel sayab = hach cij**  
it is wondrous to be seen there where it pours out, the water of a spring, really sweet;

**likul tu chun - U silla U kanche culic ah tepal yalan yoc Jhesu christo**  
at its source is the chair, the seat, on which sits the ruler, under the feet of Jesus Christ.

**Cu hokol sayab lae hach cha kaax thantzil yilabal**  
There comes forth a spring here, really wondrous to be seen,

**U mactzilil = U ciotzilil U cuchil pakal ca yumil ti Dios -**  
the marvel, the delight of the garden of our lord God;

**te parayso terenal sihsahcij yax yum ti aDan cuchi loe.**  
it was there in the Earthly Paradise that He created first father Adam long ago.

---

<sup>225</sup> The number twelve is a recurrent theme in this passage. This line refers to Revelations 22:2: ". . . the tree of life with its twelve kinds of fruit, yielding its fruit each month . . ." Placing twelve fruits associated with twelve months on **u yax cheel cab** may also have been an effort to legitimate the European calendar to a Maya audience.

<sup>226</sup> Revelations 22:8, "I John am he who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me."

<sup>227</sup> **Laahcappiz .V. tulumil u hool:** This may refer to the 12 gates in the wall of the holy city. Revelations 21:12: "It had a great, high wall, with twelve gates, and at the gates twelve angels." However, the classifier **ppiz** suggests "measuring." Revelations 21:15-21 describes the measuring of the holy city and the precious materials from which it is built, including "and the twelve gates were twelve pearls." While **.V.** generally means *moon* or *month*, it could also represent the third person singular pronoun. Is the author describing the tree here, perhaps saying, "Twelve measured moons encircle its crown"?

<sup>228</sup> **tumil u hool** I am assuming is a miswriting or abbreviated form of **tulumil u hool**.

**(About the Creation of Adam)**

*ms. p.195-198*

Several features distinguish this description of God's creation of Adam. First is the role of **tzicbal**, *conversation*. In the beginning, the three persons of God speak among Themselves as They contemplate making man. At the end, Adam addresses his maker(s) as he gives thanks for his own being and the perfection of the created world. A second notable feature is the sense of movement through space involved in this creation. The author describes the persons of God as they stand conversing in the center of the Earthly Paradise; then "they went farther along to the back of Earthly Paradise," to bring forth from the depths, twelve arm lengths deep, the "boxed in" earth from which Adam is formed. **tamil** *the depths, that which lies below*, contrasts with **yokol**, *above* in the passage describing the growing of Adam's hair and skin. The verb **bin**, *to go*, contrasts with the verb **tal**, *to come*, when after bringing forth the earth, God comes back from the edge of paradise to form the body of first man. Finally, the sense of time and process conveyed by the author deserves notice. The use of **Dzocan**, **Dzoclukan**, meaning *completion, perfection* contrasts with the repetition of **hoppi**, *began*, which gives a feeling of immediacy to the action. A story which begins in Genesis merges with New Testament miracles, when God spits in His hand and anoints the eyes and ears of Adam to give him sight and hearing.

Features which seem unusual in Christian narrative context, conform to other Maya tellings of creation stories. In the "Creation of the Uinal" passage from the *Chilam Balam of Chumayel*, before the creation of people, before the earth had awakened, there exists a group of beings who walk and talk together: **cu thanob tamuk u ximbalob cuchie**, *they spoke as they walked back then*. Time comes to exist as these beings converse and walk as they measure and count the footsteps of the deity on earth.

In the *Popol Vuh* also, creation begins when the deities Tepeu and Gucumatz converse: "They talked then, discussing and deliberating; they agreed, they united their words and their thoughts" (Goetz and Morley 1950:82). Tepeu and Gucumatz first create and then destroy a series of beings whom they judge inadequate for lacking the ability to converse, to communicate with their makers, giving the thanks which nourishes and sustains the gods. Finally they create humans from maize, and address them, saying "Do you not see? Do you not hear? Contemplate the world . . ." (Goetz and Morley 1950:168). And these first four men see the sky and the earth and give thanks, as first man Adam gives thanks for everything that has been created.

**Helel tun a Uuyic - christianos = U yanumal =**  
Now then, Christians, you hear the news,

**yt. Uabic patcij =U uincil = yax Uinic. aDan - [p.196]**  
and how it was that the body of first man Adam was made.

**caytac Ualhiob - tan chumuc - parayso = terenal -**  
Then when They stood in the middle of Earthly Paradise,

**cilich oxtul personas = santissima.trinidad -**  
the blessed three persons, the most holy trinity,

**ti lic yalicob. tu batanbaob = Dios yumbil = Dios mehenbil. Dios espiritu Santo =**  
while They speak among themselves, God the father, God the son, God the holy spirit,<sup>229</sup>

**cu thanob. C utzcinte.yt. c mentee = Uinic - tac<sup>230</sup> hochbilan = tac Uinbail=**  
They say, "Let us create and let us make man in Our image, in Our likeness,

**pachic= yt. tialtic =.yt.U yumilteyx =yn sihsah babalil. yanob yokol cab = ti luum =**  
that he may take, and own, and master My creations that are in the world, on earth,

**yetelix xan = U pachic. yetel U tialtic. U yabal kanche. yetel U yabal sillas =**  
and also so that he may take and own the many seats and the many chairs,

**ti sati -yt. ppatij - tumen = U tzicbayl U lobol angelobe. cu than Dios =**  
lost and abandoned because of the arrogance of the bad angels,"<sup>231</sup> so God speaks.

**ti Dzocan tun. yalic U thanob = lae.**  
Then when they had finished saying these words,

**Ca binob = citannil = tu pach parayso. terenal =**  
they went farther along to the back of Earthly Paradise,

**Utial U chaob .yt. U hokesob. U hach Dzu Luum. tamil =**  
in order to take and to bring forth from the very center of the earth, the depths,

**U hach mabenil<sup>232</sup> lum = tamil = U hach Utzil luum = ti hun lukul=**  
from the very "boxed in" earth, the depths, the best earth anywhere,

---

<sup>229</sup> Here the three persons of the Trinity engage in **tzicbal**, *conversation*, the primary genre of Yucatec narrative, according to Allan Burns (1983:19).

<sup>230</sup> I am analyzing **tac** as a contraction of **ti** and **ca**, a possibility pointed out to me by UNC linguistics professor Bob Howren.

<sup>231</sup> This line refers to "the popular medieval belief that God had originally created man to fill up the depopulated ranks of Paradise caused by the expulsion of the fallen angels" (Phelan 1970:72).

<sup>232</sup> An unusual use of the word **maben** which means box, *chest* or *coffer*.

**ti laah ca sab<sup>233</sup> = u tamil hokcij - tumen Dios - luum lae =**  
from twelve armlengths, the depths from which it came forth, because of God, this earth;

**damaseno U kaba = hokcij lum. tumen Dios lae = [p.197]**  
Damascene<sup>234</sup> is the name of this earth that came forth because of God.

**ti Dzocan tun U hoksabal luum lae =**  
Then when the bringing forth of this earth was completed,

**ca tali = cayx U cici pataah = U uinicil = huntul xiblal = uinic =**  
then He came, and then He carefully made the body of a male person,

**tancelem = ti hach cichcelem = U koohbilan = chauac U uaan =**  
a youth, very handsome, to be in His image - large his stature:

**yan u pool = yan u xicin = yan u uich = yan u chij = yan u kab = yan yoc =**  
there is his head, there are his ears, his eyes, his mouth, his hands, his feet,

**ti chelic<sup>235</sup> = ti mayto = thannac = ti mayto - othaac = yokol =**  
there he lies, before he could speak, before he had skin above,

**ti mayto - pacatnaac = y. mayto pecnaac =**  
before he could see, and before he could move.<sup>236</sup>

**Dzocan tun u patal = u uinbail lae = ca ustabi. yikal cuxtal ti. tumen ca yumil ti Dios**

Finished molding this image, the breath of life was blown into him by our lord God;

**ca cuxlahij = mayto pacaatnac = ca tun yalah. ca yumil ti Dios - than lae =**  
then he lived, before he could see, so then our lord God said this word:

**HEpheTah<sup>237</sup> = pacatnen = cayx pacatnahij =**  
"Hephetah, See," and then he saw,

---

<sup>233</sup> **sap:** *braza en medida*. Here the number twelve reappears. The repetition of **tamil**, *the depths*, in this passage contrasts with the repetition of **yokol**, *above*, on the following page.

<sup>234</sup> **Damaçeno u kaba chakan patci ca yax yum ti Adan tumenel D<sup>S</sup>** (*Chilam Balam of Chumayel*, p. 58).

<sup>235</sup> **chelic:** *to lean to one side* (Bricker 1981:9), or a miswriting of **chelic:** *acostarse*.

<sup>236</sup> Compare with the description of beings made of mud in the *Popul Vuh*, "Of earth, of mud, they made [man's] flesh. But they saw it was not good. It melted away, it was soft, did not move, had no strength, it fell down, it was limp, it could not move its head, its face fell to one side, its sight was blurred, it could not look behind" (Goetz and Morley 1950:86).

<sup>237</sup> The author may have conflated the Maya verb He' open, with the Aramaic word **ephphatha** meaning *be opened*. See Mark 7:34 where Christ heals a deaf man by anointing his ears with spittle and pronouncing this word. In Mark 8:22-26. Christ heals a blind man by anointing his eyes with saliva. The rite of *ephphatha* (saliva) constituted a preliminary ceremony in some sixteenth-century baptisms of the natives of Mexico (Ricard 1966:92).

**ti hach cichcelem ti hukul - hach ah miatz =**  
most handsome forever, a very wise man,

**ca tun hoppi -u hokol -u tzotzel u pool = cayx hoppi yothhal = yokol -**  
so then the hair of his head began to come forth, and then his skin began to grow above;

**ca hoppi. u hokol u beel nohol = yokol - ca u pecsahuba =**  
then his veins began to come forth above; then he moved himself;

**ca Dzabij tub = Cayx u tubah. u tan u kab Ca yumil ti dios lae. [p.198]**  
then spittle was placed on him, and then our lord God spat in the palm of His hand,

**ca Dzabi tub tu chij = ca hechahi<sup>238</sup> u chije=**  
and saliva was placed on his mouth, and his mouth became open;

**cayx Dzabi yetel nabsabi tub. tu xicin. tu cahma tile**  
and then saliva was placed and was anointed upon his ears, both of them,

**cayx hepahi u xicin = ca hechahi u chij =**  
and then his ears became open, and his mouth became open;

**Ca hoppi u than - tilic u nibtic u pixan Dios V yah sihsahhule-**  
then he began to speak, while he gives thanks to God his creator,<sup>239</sup>

**tilic u nacsic u pacat canale =**  
while he raises his sight on high,

**tamuk yilic caan = yt.kin = yt.V.e = yt.ekobe =**  
while sees the heavens, and the sun, and the moon, and the stars,

**hach lembanac = U pacatobe = ti hach ciotzilitac yilabal =**  
really their countenances shone forth,<sup>240</sup> really they are wondrous to be seen;

**ca yilahe = ca hoppi. u nib pixantic = ca yumil ti Dios = ti lic yalic lae =**  
when he saw them, he began to give thanks to our lord God, while he says this:

**bee yumile Diose = hahal Dzoclukan miatze = hahal Dzockan<sup>241</sup> Uchucile =**  
"O lord God, truly perfected wisdom, truly perfected power,

---

<sup>238</sup> I am assuming the author means **hech**, as in two lines below, rather than **hech**.

<sup>239</sup> The purpose for which sentient beings were created, according to the *Popol Vuh* (Goetz and Morley 1950:168).

<sup>240</sup> The heavenly bodies are understood to have shining faces or countenances, as in the description of the layers of the heavens; see ms. p.188.

<sup>241</sup> Here the syllable **lu** seems to have dropped out, as it did in **tu[lu]mil u hool** on ms. p.195.

**yn yumile = Uahsihsahule =**  
my lord, my Creator;

**mabalen cachi = ca ta patcunnahen = ta uocsahen ti uinicil =**  
I was nothing before, then you formed me; you made me enter into my body;

**cha kaax than. yn caah tulacal. hij bahun sihan tamenel = uay yokol cabe =**  
I am marvelling at everything, all that has been born because of you, here on earth,

**hach mactzilitac yilabal.yt. U pactabal = ti hunkul =**  
really miraculous to be seen and viewed forever,"

**cijx U nib pixan = ca yax yum ti aDan = [p.199]**  
so he gave thanks, our first father Adam.<sup>242</sup>

**(About Eve's Fall)**

*ms. p.199-213*

The theme of transformation recurs in this account of the creation of Eve and her fall from grace. God transforms a bone into a living woman by His word. An evil spirit from the underworld transforms itself into a creature with the face and torso of a woman, but the body of a snake. Finally, their transgression transforms Adam and Eve from innocent children of God into shamed exiles, cowering **yalan che yalan aban**.

In spite of the seriousness of the theme, the author develops the story in a series of humorous speeches. God talks with Adam, suggesting that Adam name the animals because, "If I give them their names, you will forget them." Adam talks to himself, wondering how God can expect him to live alone, with no counterpart. **Macx bin yn Uet caante**, "Who will be my co-narrator?" Adam asks (ms. p.200). The devils orate in their *audiencia* in hell as they plot man's fall. Angry at God's promise to exalt His human creations, they fume, "Really, is it they who will go and ascend to our places, to our chairs, to our thrones, since we have been banished because of just a little sin and error in the past?" (ms. p.206) One among the devils volunteers to go immediately to the Earthly Paradise, where Eve, the weaker of the two humans, remains alone while Adam walks the boundaries of their land. Once there, it twines itself on the bark of the **yax cheil cab** and offers Eve infinite vision **hun xaman hun chikin**, *in all directions*, if she will ignore God's commandment and eat of the fruit of the tree. Eve argues with her tempter, and with herself, but appetite prevails over mind, and she falls (ms. p.209-10). Adam returns to find Eve pale and weakened; she persuades him that he too must eat

---

<sup>242</sup> A passage which begins with a conversation between the persons of God, ends with a conversation between Adam and his maker.

the fruit, which he resolves to do even though he knows it will stick in his throat (ms. p.212). This detail becomes the explanation for "the sign that has come to be in our throats, we who are male," the Adam's apple. As the narrative ends, the first humans cower before God's wrath.

The division of the narrative into scenes, the humorous dialogue, and the portrayal of the devil as a serpent with a human head and hands, able to speak and pick the fruit, all suggest a source in a mystery play. In European mystery plays of the later Middle Ages, the devil frequently appears as a comic character; the "parliament of devils" is a common motif in both folktales and theater.<sup>243</sup> We know that miracle plays, including "The Fall of Adam and Eve," were performed by the natives of Mexico under the direction of their evangelizers.<sup>244</sup> The author describes such a play, perhaps even providing a script of sorts for its re-enactment.

**ca yax yum ti aDan = ca Dzocij U sihsabal = tumen = ca yumil ti Dios =** [p.199]  
Our first father Adam, when his creation had been finished by our lord God,

**hach ah miatzili - ca sihsabij = Dzilanili - ti miatz = ti hunkule**  
it was really as a wise man that he was created, filled with wisdom forever,

**ca tun hoppi - U cicithantabal tumen ca yumil - ti Dios - ti lic yalabal. U xicin =**  
so then he began to be blessed by our lord God, while he is advised:

**ylto. aDane = cu yalabal = tohcin a uol = te cechi lae =**  
"See then, Adam," it is said, "be content, these are yours,

**he tulacal babalob = tin sihsahe. atialob =heklaobi balcheob = xiknalob =  
xacnalob =**  
all the things I created belong to you, which are these beasts, the winged, the four-footed,

**y. cayoob = ti kaknabob = yt. chichob = ti ykob =**  
and fishes in the seas and birds on the winds,

**heuac ca a patab = U kabaob = ca utzac a payicob = a uetun =**  
but it is for you to invent their names, so you can call them to you,

**cayx Utzac U kaahtal ta uolob = yt. U kabaobe =**  
and so you can remember them and their names,

---

<sup>243</sup> For the portrayal of Lucifer on the medieval stage, see Russell 1984:245-73. In these plays, the devil frequently exits the stage to the sound of a fart, perhaps leading to the Yucatec Maya practice of referring to the devil as **cisin**, **farter**.

<sup>244</sup> Ricard:196.

**yoklal. Ua bin yn Dzab = yt. bin yn patab U kabaobe = bin tubuc tech =**  
because if I will give them, and I will make up their names, you will forget them.

**lay U chun licil yn kubicob ta kab =**  
This is the reason for which I deliver them to your hand,

**a kabantesob = tu kabaob = Ua bic a uolahile =**  
that you may name them with their names just as you wish."

**tu Dzocan tun = yalabal ti lae =**  
When finished then, that this is said to him,

**ca tun ppatij = tumen ca yumil ti Dios. ca bini tu yahaulil ti caan =** [p.200]  
then he was left by our lord God, when He went to His kingdom in heaven,

**ca tun hoppi U hunmolcinnicob = sihsabil balche = yicnal - aDan lae =**  
and then Adam began to gather together the created beasts, here in his presence;

**ti hunmulob tun = nuctacob = yt. chichantacob = tulacale =**  
when they gathered then, the great and the small, all of them,

**ca tun hoppi U hunhunppel patic = U kabaob = tulacal =**  
then he began to invent, one by one, the names of all of them,

**hebic U nahmayle = hunhuntul tiobe =**  
just as has suited each and every one of them.

**ti Dzocan tun = U patal. U kabaob tulacal. tumen aDane =**  
When finished then, the invention of all their names by Adam,

**ca u tuchitahob = cayx binob xan =**  
then he sent them away, and then they went also.

**ti Dzocan tun = U lukulob. yicnale = ca hoppi. U tucul = yax Uinic = aDan =**  
When finished then, their departure from him, then first man Adam began to think,

**ti lic yalic = bala bix lae = macx bin yn lakin Uay lae =**  
while he says: "So how is this? Whom will I take as companion here in this place?"

**binx a cinculcen<sup>245</sup> tin hunal xan = macx bin yn Uet caante = tin hunal Uaye =**  
How can you settle me by myself, also? And with whom will I converse, alone here?"

**cu than = U tucul = ca tun hoppi U payic yalakob = yicnal = tu caten =**  
So he speaks his thoughts, and then he began to call his tame beasts to him again,

---

<sup>245</sup> I am reading this as the verb **culcinah** with the syllables reversed. See the last line on ms. p.200.

**ti lic yalic = tu pucsikal =**  
while he says in his heart:

**bala yan xin yn Uet Uaan = yn Uet ppizan = ychilob lae ---**  
"So is there perhaps my fellow being, my counterpart, among those here,

**ca laac yn culcinte = yn lakinte Uaye - cu than =**  
so that I may settle, I may take a companion here?" so he speaks.

**tuchij - ca Dzocij. U uecpacticobe = ychilob tulacale = [p.201]**  
Then when he finished looking all around among them all,

**cayx yilahob minanil = U yet Uaannie = ca u tuxchitahob =**  
and when he saw them lacking his fellow being, then he sent them away,

**xeneex cu than tiob = cayx binob xan =**  
"Go, all of you," so he speaks to them, and then they went also,

**tuchij tun ca ylabi = U tucul tumen. ca yumil ti Dios.**  
so then when his thought was seen by our lord God,

**aDane = ca yalah ca yumil ti Dios = hahijbe - ma uchac = U cutal tu hunal =**  
"As for Adam," our lord God said, "truly it is not possible that he dwell alone,

**hach tibil ca yanac U lak = cu than Dios =**  
really it is right that there should exist his companion," so speaks God,

**ca tun Dzabij = DzeDzec Uenel ti = tumen Dios = bala - Uenel tun U caah. cuchij =**  
so then a little sleep was given to him by God; the thing is, he was sleeping back then,

**ca kuchi ca yumil ti Dios = yicnal = ti ma tan yube =**  
when our lord God arrived in his presence without him sensing it,

**cayx hoksabi = hunDzit = V Dzac U chelatil = tumen Dios = ti ma yubaah =**  
and then was brought forth one "stem" of his left ribs by God, without him feeling it,

**cayx cheelcunnabij = yicnal = tu xax ti Uenel U caah =**  
and then it was laid down with him, by his side, while he is sleeping,

**ti cheelcabal tun = U bacel = U chelathil<sup>246</sup> = yicnale =**  
when it was laid down then, the bone of his rib with him,

---

<sup>246</sup> Once again we have alternate spellings of the word for rib within a few lines.

**ca cicithantabij = tumen Dios = lay bace =**  
then it was blessed by God, this bone,

**hunsut.hijx U pec = yt. U cuxtal = huntul chuplal = hach cichpam =**  
and instantly she moves and she lives, a woman, really beautiful,

**yet pisan U uich = angelesob =** [p.202]  
her face like the angels,

**bayx U pactabal. oro. = U tzotzel U poole =**  
and like gold to be seen is the hair of her head,<sup>247</sup>

**cayx = cayx Dzabi pixan ychil U uinicil = cayx cuxlahij =**  
and then, and then a soul was placed within her body, and then she lived;

**cuxan tun = ca tun ahsabij = aDan = tumen Dios =**  
(with her) living then, so then Adam was awakened by God,

**cayx katab ti aDan lae ahen cayx a uilab = max chelan ta xax lae**  
and then this was asked of Adam: "Awaken, so you see who is lying here at your side."

**cijx yalabal tumen Dios cayx U nucah aDan = tamuk yalic =**  
And when this was said by God, then Adam replied while saying:

**yumile = helae - yn chelatil = yn bachel. yn bakeli xan =**  
"Lord, she here is my rib, my bone, and my flesh also;

**helae. Uiragois = U kaba = suhuy bac<sup>248</sup> lae =**  
she here is *Virago*, this is the name of the virgin bone here,"

**cu than aDan. ti ca yumil ti Dios =**  
so Adam speaks to our lord God.

**Dzocan tun = Dzocan tun yuchlahal tulacal lae =**  
Finished then, finished then the occurrence of all this,

**ca tun hoppi = U cicithantabalob = tumen Dios tu catulilob = aDan. yetel eVaa =**  
so then they began to be blessed by God, the two of them, Adam and Eve,

**ti lic yalabal tiob = ylex to. yn sihsah Uinicilexe =**  
while it is said to them, "See then, you are my created people;

---

<sup>247</sup> An interesting description of Eve's appearance, including the two Spanish loan words, *angelesob* and *oro*. Medieval illustrations of Adam and Eve sometimes depict them with light hair; see, for example, the depiction of Adam and Eve in the translation of the *Vulgate* ordered by Alfonso the Wise in 1280 (Flores 1978:27).

<sup>248</sup> **bac**, *bone*, may be a play on **ix baac**, meaning *girl*.

**a uohelmaex loe = mayl balex = ca tin sihsahex = cachie =**  
you have known that you were nothing before I created you,

**manan U yumex = mayx a naex = Ua ma ten =**  
with neither your father, nor your mother, if it were not for me;

**lay U chun loe = Uolah yn culcinte = Ualmah thanil teex =**  
this is the reason that I wished to establish my commandment for you,

**hach kananix U uilal. a Dzocluksicex xan - [p.203]**  
and it is really necessary that you fulfill it also,

**Uayx bin a Dzoclukesexe = bin yn hahal. yacunteex =**  
and if you will fulfill it, I will truly love you,

**binix a uilex. yt. a kamex Utz = yt. tibil. Uay yokol cabe = bayx ti caan xan =**  
and you will see and receive goodness and righteousness, here on earth as in heaven also,

**mayx tan U yanhal cimil. ta yamex = yt. numyae =**  
and never is it coming to exist, death among you, and suffering;

**bayili bin a kamicex = tibil. yt. Utz. Uay yokol cabe = bayx ti caan xan =**  
always you will receive beneficence and good, here on earth as in heaven also,

**Ua bin a Dzoclukeseex yn ualmah thanil =**  
if you will fulfill my commandment,

**heix tulacal - balcheob = xacnal = y - xiknal = tin sihsah Uay yokol cab =**  
hence all the beasts, the four-footed and the winged, I created here on earth,

**hach sucob teex =**  
are really docile for you;

**U yamaexobi xan yoklal. atialexob = yetel U tzicexobi xane =**  
they have affection for you also, because they belong to you, and they obey you also,

**yoklal Uayx uil = hecen bin a uolte = a haantantex tiobe =**  
because if you see whatever you would wish to have to eat among them,

**ca a payexob = binix tacob xan =**  
when you call them, then they will come also,

**cayx a teetbe[s]job - Ua macal.mac = a uolah a haantantexe = tiobe ===**  
so that you may choose whichever you wish to have to eat from among them.

**bay xan = ooxppel kin bin = kaxbal a hanalex =**

Thus also, (every) three days your food will be raining down,

**yxim tal ti caan = ma a meyahex = mayx a tanolahhex xani =**

corn coming from heaven; you did not work it, nor did you care for it either,

**heuac ten bin tanoltic = U Dzab a hanalex = [p.204]**

rather it is I who will care for it, that it provide your food;

**bay xan loe = matan a cimilex = ti hukul =**

thus also then, you never die, forever,

**bayx ta chibalex. ta mehenexob = Uchmale =**

and thus, for your descendants, for your children in the future,

**yoklal bin cuxlacex = tu yabal haab - tu yabal katunob =**

because you will survive for many years, for many scores of years;

**bay yn Uolahil = ena Uayx tu ka uolex = ti cuxtal. Uay yokol cabe =**

thus I wished it, because if you remember (my command) while living here on earth,

**bin yn chaex = ta cucutilex = yt. a pixanex =**

I will take you with your bodies and your souls,

**te tin Uahaulil = ti caan = ti hunkul. ciciolal = grorie<sup>249</sup> bay xane =**

there to my kingdom in heaven for eternal happiness, glory thus also,

**Uayx mac yolah paalhal. tu catene = bin yn paalcunte = tu caten xan =**

and he who wishes to become a child again, I will make him a child again also.

**lay tulacal. cin sebchitic teex lae = Ua bin a cici tacunteex yn Ualmah than lae =**

All this I promise to you now, if you will carefully keep this commandment of mine,

**Uayx bin a pocheexe = tohol than yn caah - teex =**

and if you will break it, I swear to you,

**hun Ualak sutili = binil yn lolob thanticex = yt. yn tohlicex =**

instantly I am going to curse you and banish you,

**Uay ychil - U ciotzilil pakal lae Uay parayso terenal = lae =**

(from) here within this delightful garden, here in this Earthly Paradise,

---

<sup>249</sup> Note spelling.

**hun ualax sutix = bin a chupbalex = tu hach yabal - numya = y. otzilil =**  
and instantly you will be filling up with really great suffering and misery,"

**cu than ca yumil ti Dios. ti aDan = yt. eVaa = cuchi =** [p.205]  
that is the speech of our lord God to Adam and Eve back then,

**hex Dzabi tiob. U tacuntob lae = mayx U yanal cuchij =**  
and it is this (commandment) that was given to them to keep, and no other back then;

**lay U mahal U talcob = yt U mahal. U makicob =**  
this is to refrain from touching, and to refrain from eating,

**U uich = U yax cheil cab = U cheil graçia = cicithan.tan tumenel Dios = ah tepale =**  
the fruit of the first tree on earth, the tree of grace, blessed by God the ruler,

**U cheil cuxtal = yt. toholal<sup>250</sup> =**  
His tree of life and peace of mind.

**ma a talicex. ti hunkul = mayx a makicex =**  
"You do not touch it ever, nor do you eat of it,

**yoklal talantzil = ma u nahma a talicex =**  
because of its mystery, it is not fitting that you touch it.

**ylexto = Ua bin a talexe = tohol than yn caah tex =**  
See then, if you will touch it, I am swearing to you,

**bin yn nupinteex = binix U nupintex yn sihsah - babalilob = tulacale =**  
I will make you my enemies, and all my creations will turn against you;<sup>251</sup>

**U nohlayl xane = mehenexe = hach. calab -**  
the greatest (thing) also, you children, is that they are really available,

**sillas = kanche = Dzamobe = U ppatah = U lobol angelob = ti caane = atialex =**  
the chairs, the seats, the thrones that the bad angels left behind in heaven, are yours,

**layx a uilalex = licil yn sihsicex xan = cu than Dios tiob =**  
and this is the purpose for which I created you also," so God speaks to them.

**bala - hex ca nupulteob = U lobil spiritus<sup>252</sup> = yan[il] mitnale =**  
So, those that opposed Him, the bad spirits who are in hell,

---

<sup>250</sup> **toholal**: CMM, *salud con arte, consuelo o consolación y paz o quietud del corazón*. I am not sure which meaning the author intends.

<sup>251</sup> In the *Popul Vuh*, the figures made of wood are destroyed when all their utensils and animals rise against them (Goetz and Morley 1950:90-91).

<sup>252</sup> Note Spanish loan word, plural, without Maya plural ending as in *sillasob*, next line.

**tuchijx ca yubahob = U sebchitabal = tiob. aDan. y. eVa = lay sillasob lae =**  
then when they heard promised to them, Adam and Eve, these chairs here,

**hun ualak suthijtac U noh chaicUbaob = tulacalob = [p.206]**  
instantly afterwards, they greatly prepared themselves, all of them;

**U lepolticob - catul. sihsabil Uinic lae =**  
they became angry with these two created people,

**ti lic U tuclicob yt. U tumticob =**  
while they thought and they considered,

**Uabic U nahma = U luksic tiob = yt. U tabsicob = yax Uinicob =**  
just how it is best to remove (the chairs) from them, and deceive the first people,

**ca maac U Dzoclukul = sebchibil than tiob = tumen Diose =**  
so that there would not be the fulfillment of what was promised to them by God.

**ca tun hoppi = U hunmoltalob = tu audenciaob<sup>253</sup> =**  
So then they began to come together in their high court,

**licil U moltanbaob = tamuk yalic = tuba tanbaobe =**  
in which they assembled themselves, while they said to themselves, among themselves,

**bix tu Dzi a uolex = bal bin ca belte = yt. bal bin c utzcint tiobe =**  
"How does it seem to you? What will we do, and what will we devise for them?"

**hach layobxa bin = xicob = yt. bin nacacob = tac cuchil = yt. tac sillas = tac Dzam =**  
Really, is it they who will go and ascend to our places and to our chairs, to our thrones,

**Uhci ca tohlabal = tumen DzeDzili ti keban. yt. sipil cuchie =**  
since we have been banished, because of just a little sin and error in the past?

**bala cunob tun lae = ma ua tibil caac lubsob xan =**  
What about them then? Is it not just that we make them fall also?"

**tibili ka = cu than =**  
"Just it is," they say.

**bala hokoc huntul toon = tac yam = xic lubsicob = heleytacce =**  
"So may there come forth one of us, from our midst, to go make them fall right now.

---

<sup>253</sup> The use of the Spanish loan word *audiencia* for the meeting of the devils seems especially humorous.

**macx U nahma. ta thanex. ma pactic samal = Ua cabeeh =**

Who is suitable, in your opinion? May he not await tomorrow or the day after,

**heuac heletace = U hokesUba huntul toon = hach nonoh. ti miatz =**

but right now, may he bring himself forward, one of us, really clever, with wisdom,

**helitacce<sup>254</sup> = ca xic U lubesob. ti keban = [p.207]**

right now, that he may go make them fall into sin,

**ca maac U binelob - yt. U Dzoclukul than. alab tiob. tumen Dios loe =**

so that they may not go and fulfill that word said to them by God.

**helel lae = yoklal ppatanob = mamac yanij =**

Right now, because they have been left (by God), no one is there (with them);

**Uamac toon bin xicie =chuplal bin U thanab =**

whoever of us will go, the woman will he address,

**yoklal he chuplal lae = kun yol = mayx chich yol xanij =**

because, as for this woman now, her mind is tender, and her mind is not strong also,

**yoklal he xiblale - chichi chich<sup>255</sup> - yol = ah miatzi xan = cu thanob =**

because as for the man, his mind is really strong; he is wise also," so they speak.

**ca Dzocij U multhanob = tu audenciaob = ychil mitnal =**

When they had finished their discussion in their tribunal within hell,

**cayx yalah huntul tiob = ten bin xicij = heleytac yn beeltic tulacale -**

then one of them said: "It is I who will go right away, that I may do all of it,

**mayx samac Ulcen = ma yn lubsicob xan = cu than = cisin zerfiente lae =**

nor will I return until I make them fall also," so speaks this devil-serpent,

**cayx hoch<sup>256</sup> tali parayso. terenal =**

and then (as an) image he came to Earthly Paradise;

**ca u chaah yk = U cucutile = yt. U uich chuplal = U uenbailte =**

when he recovered consciousness, it was the form and face of a woman he embodied,<sup>257</sup>

---

<sup>254</sup> Notice the repetition (and alternate spellings) of **heletace** in these lines to heighten the sense of urgency.

<sup>255</sup> **chi chich** would be reduplication for emphasis, so this is retriPLICATION? This is the first time I have seen it.

<sup>256</sup> The description of this transformation process involves some disordered syntax and some ambiguity. **hoch** can mean an *image*, or *copy*. **hochtal** might also mean *to become empty*.

<sup>257</sup> As for the creature described, many medieval illustrations of the serpent portray it with a woman's face, and sometimes with a woman's torso with arms and hands, artistic conceptions borrowed from mystery plays in which the

**yetel U balamticUba =**

and with which he concealed himself.

**yan U xik= yan U kab = caan U uinicil = tancoch = zerpiente = U kaba =**

There are its wings; there are its hands; a snake is its form in the middle, serpent its name,

**ca naci tu yax cheil cab =**

then it ascended into the first tree on earth,

**cayx hoppi U bakicUba = tu pach che =**

and then it began to coil itself on the bark of the tree,

**lay Vethan.tiob ma u talicob cuchie = [p.208]**

this one forbidden to them, that they may not touch back then,

**tix yan eVa = naDzanil cuchie =**

and there Eve was nearby back then.

**tuchij ca U liksah U pacat = eVa = cayx yilah =**

Then when Eve lifted her gaze, then she saw it;

**ca hach haki yol = tumen = ca cilbanchahij yol = yt. U pucsikal =**

then she was really startled by it; then her mind and her heart became perturbed.

**ma a chaic saha cil = tin men = mayx U hakal a uol xan =**

"Do not take fright because of me, and do not trouble your mind, also;

**hetene Uay ti sihen - ta yamex lae = teni U chayan sihsabilobe = Uay lae -**

as for me, it is here that I was born, in your midst; I am another of the creatures here,"

**cu than = cisine = ca u nucah eVa =**

so speaks the devil; then Eve answered,

**tus a caah = ma tin Uilhech Uaye =**

"You are lying; I did not see you here,

**mananix bay tech. ychilob = bay ca ualic be = cu than ti =**

and there are none like you among them, thus as you say," so she speaks to him.

---

serpent spoke and handed the forbidden fruit to Eve (Bonnell 1917:255). The Maya author may have seen illustrations; however, his use of dialogue suggests the possibility that he had witnessed the performance of an *auto* of the fall of Adam and Eve, like the one staged by the natives of Tlaxcala during Holy Week of 1539 (Ricard:196).

**ma ua Uayenili yan samee = cu than serpiente =**  
"If I am not from here, I have been here a while," so speaks the serpent,

**ca tun. U cantah = U can ti:eua = ti lic yalic.**  
and then he related his tale to Eve, in which he says:

**lay yn kat yn Uohelte = Ua bic U than Dios teex = yokol chee = yn yanil lae =**  
"This I wish to know, just how God spoke to you concerning this tree where I am,

**ca a ual Uuye = halil yn than Uohelte = cat talen lae =**  
that you say it for me to hear; truly it is my purpose to know it, for which I came here;

**ma a muclic ten = cu than cisin ti eua =**  
do not conceal it from me," so speaks the devil to Eve.

**bin Ual tech = cu than eVa = mayxbal U yanal tu yalahe =**  
"I will say it to you," so speaks Eve, "and there is nothing else that He said;

**hahalil tu Uethah = ca makic che = amal bin ychnac lae = [p.209]**  
in truth He forbade that we eat of the tree, each time it will bear fruit here,

**yoklal talantzil = tu thane =**  
because of its mystery, as He says,

**Ua bin ca makab U uiche = tumen bin U cheel gracia = cuxtal = yt. toh olal =**  
if we will eat its fruit, because He says it is His tree of grace, life, and peace of mind,

**layx ti yalah lae = Ua bin ca makabe = bin U nupintoon =**  
and here is what He said now, if we will eat it, He will make enemies of us,

**binix U tohlon Uaye = tu hach ciotzilil pakal lae =**  
and He will banish us from here, from this really delightful garden."

**ma a tabalex tumen U nucili ti bay lae =**  
"Do not be deceived by His manner (of speaking) about it like this;

**bayx U mentah toon xan = ca u tohlahoon = ti caan = Uchi loe =**  
thus He did it to us also, when He banished us from heaven long ago;

**ma cha kaxthantzili = ma u pec a uolex tumen =**  
do not take fright; do not worry because of it;

**mayxbal bin U mentex =ca bin Dzococ xan =**  
He will do nothing to you when it will be finished also;

**ena Ua bin a makexe = tohol than yn cah teex = ta catulilex =**  
rather, if you will eat it, I promise to you, to the two of you,

**hach bin a talex ti ah bolon miatzil=bin kuchuc a pacatex =hun xaman hun chikin<sup>258</sup>**  
really you will come into great wisdom; your vision will reach everywhere,"<sup>259</sup>

**cu than serpiente = ti eVa =**  
so speaks the serpent to Eve,

**ena bin bacexac<sup>260</sup> Diose = lay pecan ti yol = [ca] tu uethaah. U makicex loe =**  
"rather he will become like God, he who has doubted when He forbade them to eat that,"

**cu than serpiente = ti eVa = [p.210]**  
so the serpent speaks to Eve.

**mailo. tus a caah ten = cu than eua =**  
"May it not be that you are deceiving me," says Eve.

**bala bin a uilab = hahil yn than lae**  
"The thing is, you will see the truth of my word now,"

**ca yuxaah hunppel. tu Uich = U cheel graçia = serpiente =**  
and the serpent picked one of the fruits of the tree of grace,

**cayx U makaah taklic U uich: euae =**  
and then he ate it before the eyes of Eve.

**Dzocan tun U makic = tancoch lae = ylto. tin makaah = makeni xan =**  
When he had eaten half of this, "See then, I ate it; you eat of it also;

**ma bahun U caah = ca yutzcin lob tech = loe = Ua U yabale. laytun be =**  
nothing much is happening to do harm to you then, or if it is a lot, so be it,"

**cu than cisin ti = eVa lae =**  
so speaks the devil to Eve now,

---

<sup>258</sup> **hun xaman hun chikin:** BMTV, *A todas partes, aca y allá, unas veces al norte, otras al poniente*. Literally *one north, one west*, a metonym for everywhere.

<sup>259</sup> In the *Popol Vuh*, the people made of maize can at first see everything, and the limitlessness of their gaze is emphasized: "They were able to know all, and they examined the four corners, the four points of the arch of the sky and the round face of the earth." The Creator and the Maker are displeased, preferring that their creatures see only that which is near, and blow mist into their eyes (Goetz and Morley 1950:168-169).

<sup>260</sup> A reversal of the syllables in **bacacex**?

**sahacix U pucsikal cuchi = pecannix yol cuchi xan =**  
and her heart became fearful back then, and her mind became doubtful back then also,

**yoklal ma tux U chaal than xan = yoklal ppatannil = tumen aDan. cuchia =**  
since no where is her advisor also, since she has been left behind by Adam back then,

**ximbalix U caah. tu canan pakal = cuchi =**  
when he went walking, patrolling the garden back then.

**ca tun pecnah yol = ti lic U yabach tucul = ti lic U luk tub =**  
So then she doubted, while she thought a lot, while she swallowed saliva.

**bay Uinic. ti yan yol tilobie =**  
Thus humankind has a mind in vain.

**ti caye yol xane = hunkul bay U cibah eVa = lae =**  
With doubt in her mind also, afterwards Eve did this,

**ca tun U xethah yol = yetel U pucsikal =** [p.211]  
when she made up her mind and her heart,

**ti hun Ualak suthix = U makic = ca u pitluktah =**  
in one instant then, that she would eat it; then she gulped it down;

**ti hun muDzub ychile = U Dzocsic yolah U pucsikale =**  
in one blink of the eye, she completed the desire of her heart;

**lubanili = yt. tabsahanili = tumen cisine =**  
she has fallen, and she has been deceived by the devil;

**bayx licil yalabale = V Dzaccunnah DzeDzec Utial U Dzab ti aDan = U makabi =**  
and thus as it is said, she kept some of it in order to give it to Adam that he eat of it.

**ti Dzocan tun. U tabsah = ah tabsah lae =**  
When finished then, the deception of this deceiver,

**hahalhij ma con con. U ciciolal = yanhij - U noh ciciolalob =**  
truly not a little his happiness; there came to be his great happiness,

**ca u pulahuba likul yicnal = tu kab = cilich cicithanbil chee =**  
and he threw himself thence from his place on the branch of the hallowed, blessed tree,

**ca bini tu cuchil te mitnale =**  
and he went to his place there in hell;

**hach mayx con conhij = U noh tzicil = y cici olal =**  
and really not a little was his great honor and happiness,

**noh kamcij = te mitnale = hach noh tzicij = tumenel = te mitnale =**  
greatly he was received, there in hell; really greatly respected for his deed, there in hell;

**tumenel Uhcij = U Dzooyisic = yax Uinic =**  
since by his deed he conquered the first people.

**noh holcan = noh capitan = serpiente = yalabal ychil mitnal**  
"Great warrior, great captain Serpent," is said within hell.

**Bala Dzocan tun = U makic. eVa lae =** [p.212]  
However, when Eve had eaten this,

**ca hoppi = U kaxah noh kinam = yokol**  
then great pain began to pour down over her,

**ca sahachij = cilcilnac = luban U muk = pooshaan =**  
then she became afraid; she trembled; her strength failed, she became pallid,

**ca hoppi = U lukul U matan graçiyal = U bucma cuchie =**  
and it began to depart, the gift of grace that had clothed her before,

**cayx chacanhij = U subtal tu Uich =**  
and then her shame became visible in her face;

**ca hoppi. yokol = ti hach okom yol = ti hach ya U pucsikal = lublac U muk =**  
she began to cry with great remorse, with great pain in her heart, when her strength fell;

**ca tali aDan = ca yalah ti = bix [ti] bay lae = bax ta cibah =**  
then Adam came and he said to her, "How is it like this? What did you do?"

**okol a caah = hach posech xan = cu than aDan =**  
You are crying; you are really pale too," so speaks Adam.

**ca yalah eva = ti sipen = ti tabsaben = tumen cisin =**  
Then Eve said, "I sinned; I was deceived by the devil;

**tin makaah U uich chee = Uethan ca makicce = cu than =**  
I ate the fruit of the tree forbidden that we eat of it," so she speaks.

**ca yalah aDan = be chuplale = hahal ya tin Uool. ta cibah =**  
Then Adam said, "Alas, woman, truly there is pain in my heart that you did it;

**ti lobil = yn y[a]maechi xan = bal bin Utzcin helel cu than =**  
nevertheless, I have affection for you too. What will remedy it now?" so he speaks.

**ca yalah eVa = mayiba[l] = yanal = ti sipen = sipcon tac catul = cu than. eVa =**  
Eve said, "Nothing else, since I sinned, but that we sin, both of us," so speaks Eve.

**be chuplale = cu than aDan = bini yn makab cochome =**  
"Alas, woman," says Adam, "then I will eat it, come what may,

**heUac Uohelma = ma samac manac tin - koch = binix kapac tin cal loe =**  
even having known it will never pass from my throat, but will stick there in my gullet."

**ca u chaah aDan = ca u makaah = cuchij = ca u lukah = mayx binij =**  
Then Adam took it, then he ate it back then, then he swallowed it, nor did it go down,

**yt. mayx Uchuchij U man = tu koch = ca kapij =**  
and neither was it possible for it to pass from his throat; then it stuck tight there.

**lay U chicul = yantac tac koch con xiblal lae =**  
This is its sign, that has come to be in our throats, we who are males here,

**hex chuplale = manan ti = yoklal U pitluktaah =**  
but as for woman, she does not have it, because she gulped it down,

**mantaDzhix tu koch xan = ca chuy tu tzem<sup>261</sup> =**  
and it passed straight down her throat also; then it hung in her chest.

**Ti Dzocan tun U sipilob tu catulillob = ca tali ca yumil ti Dios yicnalob =**  
When the two of them had finished sinning, then our lord God came to them,

**ox muchix U thanalob<sup>262</sup> - tumen Dios = aDan cuchie =**  
multitudinous the recriminations by God to Adam back then.

**matan U nucob. U tumen U subtalob - cuchie =**  
They never answer; it is because they have become ashamed back then,

**ppuppuctacob. yalan che = yalan aban = sahadob**  
cowering under tree, under bush, frightened . . .

---

<sup>261</sup> **ca chuy tu tzem** *then it hung in her chest?* Perhaps possible in the context of providing explanations for the difference in body parts between males and females.

<sup>262</sup> **ox muchix U thanalob** is problematic to translate. I am guessing that **much = much**, which is a classifier for things in heaps. I take **ox** in this context as an intensifier, rather than the number three. **thanal than**: CMM, *dialogo o disputa de palabra o baraja de palabras, o brega*. It is possible that an alternate meaning for the phrase is that the three of them, God and Adam and Eve, came together in dialogue. However, according to the next two lines, Adam and Eve never speak, because they are cowering **yalan che, yalan aban**, a formulaic expression meaning *in exile*.

**[ms. p.214-233 missing; material which parallels Coronel begins ms. p.234]**

## (Exposición del Pater Noster)

ms. p.234-316

From this point on, the material in the manuscript parallels material collected, emended, and published by Father Juan Coronel in 1620 under the title *Discursos predicables*. While the manuscript version and Coronel's version are similar, neither appears to be a strict copy of the other; the relationship between the two merits further study. After some twenty missing pages, the manuscript resumes with a few lines from a missing prologue, followed by *Preparación para cada día*, the *Preparation for Each Day*. Written in below this heading appears the date Año 1576. However, expert analysis of the paper on which the manuscript is written reveals that it dates from no earlier than between 1760 and 1780. That the stated date reflects the date of the original from which the copy was made remains hypothetical.

In its structure, this portion of the manuscript conforms to standard genres of European religious literature, the *Preparation for Each Day*, which includes saying the proper prayers, culminating in a detailed *Explanation of the Lord's Prayer*, taken phrase by phrase. However, the author uses surprising metaphors to engage his audience. He describes the devil, **bay u ximbal cab cooh**, *he walks the earth like a lion*. He compares the devil to a fisherman; while the fisherman baits his hook with food, the devil baits his hook with pleasure in order to capture souls (ms. p.308-9). The devil is like a dog tied by the throat, posing a danger only to those who approach too close (ms. p.310-11). Man's soul is like a small bed; with the devil in it, there is no room for God, and one must fall out (ms. p.271). The man who does not ponder God's word is like the man who vomits his food; the sacrament is our true daily bread, from which our souls become fat (ms. p.295). Would the son of a **batab** who begged house to house not shame his father? So it is if we do not rely on God for our needs (ms. p.290). Deeds that are not performed by God's grace are like silver not marked with the sign of the king, without value in buying the kingdom of heaven (ms. p.265).

The author has chosen unexpected models of perfection, as well. The soul inhabited by God's grace he compares to the household of King Solomon, which was perfectly ordered in every respect, because Solomon was a great sage (ms. p.270). According to I Kings 11:3, Solomon had 700 wives and 300 concubines, making his household an unlikely model for Franciscans seeking to end the practice of multiple marriage among the Maya. Other models are taken from closer to home. Spiritual preparation is compared to rites performed by the builder, the wood carver and the stone mason before they initiate their works (ms. p.236). The role of the disciples in asking Christ how they should pray to His father is compared to the **masehual** who employs a speech writer to help him state his case before a **halalach uinic** (ms. p.241). Because they always do God's will, the highest perfection pertains to the angels and **u balcheob caanob**, *the creatures of the heavens*, the stars (ms. p.279).

The words **cech mehen**, *you who are a child*, recur throughout this portion of the text, suggesting that it was addressed to an audience of young men, probably in a school setting. At one point the author uses students unruly in their teacher's absence as a metaphor for the soul lacking God's presence (ms. p.268). In all likelihood these teachings were directed by a Maya *maestro* to youths expected to become teachers themselves, to return to their communities to spread the doctrine.

**Text parallels Coronel's "Exposición del P[a]ter noster," beginning on 158v.**

**[p.214-233 missing]**

**Lay tah payal chi. bin lolobthantabac = tumenel Dios lae = [p.234]**  
He who prays like this, will be cursed by God.<sup>1</sup>

**preparación - para cada dia =  
Eratres. sobriestote = er vigilate  
\* Año 1576<sup>2</sup> \* \* \***

**ViDzinexe chaexaba ppix ychnenex xane**  
My younger brothers, prepare yourselves, keep watch also,

**yoklal a uahual ti cisine = mac be V cah tu tah uate =**  
on account of your principal enemy, the devil, he whose nature it is to destroy you.

**Mehenexe = ppilex a uich = yoklal he a hahal nupex ti cisine =**  
Children, keep your eyes peeled, because this is your true enemy, the devil;

**bay u ximbal cab cooh<sup>3</sup> =**  
he walks the earth like a lion,

**tilic U xachetic Uamac bin U lukub yetel U tabese =**  
while he seeks whomever he will devour and ensnare;

**lay bin a nupintex ti chichil. ocolal loe -**  
it is he you will oppose with strong faith, then.

**Cu than V palil. Dios San pedro**  
So speaks the servant of God, Saint Peter:

---

<sup>1</sup> This is the final line of a missing portion of the *Exposición del Pater noster* which explains the importance of being in the proper state to pray. The missing section appears in Coronel's *Discursos predicables* from 155v. - 159r.

<sup>2</sup> The date 1576 has proved misleading in terms of the physical age of this manuscript, although it seems accurate in terms of its contents. The date appears to have been added after the fact, squeezed in below the heading, and partially obscured by blotting or water damage. According to David Szewczyk, an expert on Mesoamerican manuscripts who works with the Philadelphia Rare Book and Manuscript Company, this copy dates from between 1760 and 1780, judging from orthographic conventions and watermarks.

<sup>3</sup> **cooh**: CMM, *león de esta tierra*. The puma of Yucatán, *Felis concolor mayensis*.

**he ti yoheltic Uinic. V talel U nupob. V Dzoyes. yt. V bakshte =**  
"When a man knows of the coming of his enemies to overcome and enslave him,

**matan V nayal yol = ena bayli u pectic yol. yt. V chaicUba =**  
he never becomes careless; rather he always takes care and prepares himself,

**mahebal U Dzoyesabal = tumen U nupobe =**  
that he may not be defeated by his enemies."

**Mehene ma lauac lae tac nupbil = lic U talel. U Dzoysech: [p.235]**  
Child, it is not just anyone among our adversaries, he who comes to conquer you,

**heuac cisin = hach nonoh ti tabsah =**  
but the devil, really clever in ensnarement,

**yanix yah antahulob = tu pach - heklay bal caah = yt. balcahil Uinic =**  
and there are his aides behind him, which are the world and worldly men,

**bayx ca cucutil xane = heklay yah antahulob cisin = licil U Dzoyseconob loe =**  
and thus our bodies also, which are the aides of the devil, that with which he defeats us.

**ma cet kikeli = mayx chembel c etUinicil xani = licil a ppisilba =**  
"They are not our blood kin, nor even our fellow men with which you struggle,"

**cu than V palil Dios. san pablo = heuac cisinobe =**  
so speaks the servant of God, Saint Paul, "but devils,"

**cu than = bayhi ciac U thane<sup>4</sup> =**  
so he says, as he would say thus,

**ma c etVinicili = yt. c etmukil = yanil ppizsilbaton =**  
"It is not our fellow men and our equals in strength that we must struggle against,

**heuac cisinob = hach paynum U muk = yetel yuchucil. cokol.**  
but devils; really great is their strength and their power over us,

**ti maix chaan cu than = ca Dzoyseconob =**  
and insufficient (our power)," he says, "to defeat them,

**Va ma tan ca payab Dios. ca ah antahul te = yt. tocicon tu kabobe -**  
if we did not call on God, our aide against them, and He who seizes us from their hands."

---

<sup>4</sup> See DMM *cihil than: bahi ciac u thane, como si dijera.*

**Lay U chun lo = he u palilob Diose = tu baili U chaicubaob = ti payal chi =**  
That is the reason, they who are servants of God, always prepare themselves with prayer,

**mahebal U Dzoysabal - tumen U nupob =**  
that they may not be defeated by their enemies.

**Lay alic yol V palil Dios David - ti lic yalic cuchilae. [p.236]**  
It is this in which he trusted, the servant of God, David, when he said back then,

**Dios. Vah antahule = blalx bin yn sahte =**  
"God is my aid; what will I fear?"

**mabal ti hu lukul = maytac cisinobi = mayx Dzalpachi<sup>5</sup> =**  
nothing at all, not even the devils nor coercion from them,

**mayxbal bin yn sahte = ti lic yantice Dios = cu than =**  
nothing will I fear while God helps me," so he speaks.

**mayx chambel Uchebal. a nupintic. a nupob. binil a chababa = ti payal chie =**  
And not only so you resist your enemies are you going to prepare yourself with prayer,

**heuac binix a Uutzcin. Vchebal u ppatal<sup>6</sup> = a beel. tulacal =**  
but you will do it in order that all your work may be effective;

**he ti yoltic V kaxab na<sup>7</sup> = bayx yutzcin babal Uinice =**  
as when he wishes to thatch a house, thus the man does the thing:

**payanbe U tumtic tu pucsikal. U nucul. U beel. yt. hibici bin yutzcinnice = xane =**  
first he considers in his heart the order of his work, and just how he will do it also,

**Uchebal U chaicuba = Uchebalix. U pathal. U beel V kati loe =**  
so that he prepares himself, and so that it improves that work he wants (to do),

**Vayxbal lic yutzcinnic = ah men che = yt. ah men tuniche -**  
and whatever they perform, the wood worker and the stone worker,<sup>8</sup>

**ena mabal U belic - ta ba tilob loe. noh xicili tun. a nahil a beelte -**  
what they do is nothing, in vain, compared to how much more, then, you should do,

---

<sup>5</sup> The author also uses **Dzalpach** in his version of the line "Lead us not into temptation," **chanix a uilab ca lubul = ti tumtahil = Dzalpach =** (ms.p. 304).

<sup>6</sup> I am reading **ppatal** as **paatal**: CMM, *hazer, formarse, concluirse y efectuarse*.

<sup>7</sup> **kax na**: CMM, *atar o hazer casas paxiças. kax na nech ua ti domingo? Por ventura has atado casa en domingo?*

<sup>8</sup> This passage may refer to traditional rites performed by builders and carvers of wood and stone before beginning their work.

**cech christiano = ti lic a uoltic a tanle Dios**  
you who are Christian, when you wish to serve God;

**Bay xan = ca patac a beeli = bay yutzcinci = V palil Dios.**  
so that your work also may be completed as the servants of God performed theirs,

**heklaobi. tuchi yolticob = Dzib huun = bayx tzeec. bay ximba xan**  
which is that when they wish to write a paper, and thus to preach, thus to travel also,

**lic u payal chitic Dios. tu hoppol ca patac V beel. tumenel Diose = [p.237]**  
that they invoke God at the beginning, that their work may be done because of God,

**baix bin a Uutzcinnic = cech mehene = Ua a kati. U tibilhal. a beel. tu uich - Diose**  
=  
and so you will do, you child, if you wish your work to become good in the eyes of God,

**hex chaalba. a nahil a beete. sansamale lay cu talel lae =====**  
and so to prepare yourself, you ought to do everyday this which comes now.

**V yax chuni tac = tuchij ca bin likicech ta uay = ti hatzcabe =**  
At first beginning, then when you will rise from your bed at dawn,

**caclampixnen = chicilbesijx a uich = nibteix V pixan Dios =**  
kneel and cross yourself and give thanks to God,

**yoklal tu tacuntahech ti akab. ti mani loe = tumenix U chayan.U Dzayatzilob teche**  
=  
because He guarded you in the night that passed; because of His other mercies to you,

**bayx bin chunpahebal. a beel = sansamal =**  
and thus your work will begin everyday,

**chicilbesah ych = yetel nib pixan ti Dios =**  
making the sign of the cross, and giving thanks to God,

**ca laac tahmen U puDzul cisin a uetun lae =====**  
so that by your doing this, the devil flees your company.

**V catzuc. hal ti Dios = ti Dzaan yolil =**  
The second part: say to God, with devotion,

**yume. toh pul yn cah. ta cilich ocolal =**  
"Lord, I am making a confession of your blessed faith,

**Dzayx yn caah ti uol: teix. in cuxtal = yt - yn cimile =**  
and I am devoting myself to it in life and in death,

**heuac yume = yohelma. ma chabil ocolal. tuhunal. lukebal. Uinic =**  
but Lord, I have known, faith alone is not sufficient for freeing man,

**mayx chambel ocolal. licil U binel ti caan Vinic**  
nor is it only faith by which man is going to heaven;

**heuac. kanani. V uilal = beeltah. V lakin. ocolale =** [p.238]  
rather, deeds are necessary in addition to faith;

**Lay U chun Uolahil Dzayx in cah tin Vol.<sup>9</sup>**  
this is the reason I wished to devote myself,

**binil yn chaabynba = yn mukub = numya. tulacal = ti ma yn sipil tech xan =**  
preparing myself to endure suffering, all of it, without my sinning against you also.

**V yoxtzuc hal ti Dios xan = yumile - Vohelma = potchicannix ten =**  
The third part: say to God also, "Lord, I have known and it is evident to me,

**mayl Vchac = yn balicynba = ti keban =**  
it is never possible that I guard myself from sin,

**mayx Uchac. yn tacuntic a than = bayx yn mukic numya =**  
nor possible that I keep your word, and likewise endure suffering,

**achaci. a graçia = yt. a uanate**  
were it not for your grace and your aid.

**Lay U chun licil yn kalchitic tech = ca a Dzab a graçia ten.**  
This is the reason that I beg of you that you give your grace to me,

**yn natic = V nucul = yn beel. yt. yn Dzoclusic. yn payma teche =**  
that I understand the form of my work, and I complete what I have owed to you."

**Lay chaalba bin a cib = cech mehen lae =**  
This preparation you will do, you who are a youth here,

**ti lic a ualic = pater noster = Ave Maria = yt. payal chiob ti Dzaan yolile =**  
while you say the "Our Father," "Hail Mary," and (other) prayers with devotion.

**Hex ta uocol ta uay ti. okinale = oxtzuc bin a cib xani =**  
And so when you enter into your room in the evening, three parts you will do there also;

**V huntzuci tac. caclampixnen - chicilbesix a Vich - bay ti calahe.**  
the first part of it, kneel and cross yourself, as we said,

---

<sup>9</sup> Coronel has **ta uol**.

**nibteix U pixan Dios - yoklal. tu mansah hunppel kin ta cuxtal =**  
and give thanks to God, because He allowed a day in your life to pass,

**yoklalix. U chayan V Dzayatzilob teche =**  
and because of the rest of His mercies to you.

**V Cantzuc.<sup>10</sup> hal ti Dios yume kahes yn uik. yn naate =** [p.239]  
The second part, say to God, "Lord, inspire me to understand,

**hijbal tin sipçicinba = tech. ca utzac Uokomoltic. yn keban =**  
that in which I sin against you, that I may feel remorse for my sin."

**V yoxtzuc kahes Vamac. U ka. ta lakintah =**  
The third part, recall whomever it is you accompanied,

**yetel hijbaal a beeltah. ti kin mani loe =**  
and whatever you did in the day that passed,

**ca utzac a uilic Ua yan. a sipcie = yt. a sipanilie =**  
that you may see whether you sinned, and how you have sinned during it.

**he ta kah.cunnahma = a sipile = ca a ualab ti Diose =**  
When you have remembered your sin, then you say to God,

**yumile = yn Dzama tin uol = binil yn balynba.ti keban = yt. binil yn tanlech cachie**  
**=**  
"Lord, I have devoted myself to guarding myself from sin and to serving you before,

**heuac ti luben ti kebanlo = tumen yn lobil = yt. Vix ma chicholalil =**  
but then I fell into sin, because of my badness and my lack of strength,

**layx hach okomil Vol lae =**  
and for this I am really sorrowful,

**chaanixynba. U mahal yn sipil tech tucaten -**  
and having prepared myself to cease my sin against you again,

**bayx chaanilynba = yt. Dza yn cah tin Uol -**  
thus having prepared myself, and devoting myself,

**binil yn tohpulte = yn keban. tu kinile =**  
I am going to confess my sin of the day.

---

<sup>10</sup> The letter **n** is written in above, changing **ca**, *two*, to **can**, *four*. The author seems unsure of his count. Kneeling, crossing yourself, and giving thanks to God are all to be considered parts of step one evidently, even though they are three actions. Coronel gives **ca tzuc**.

**Lay V chun lo yumile = sates yn sipil. okes a Uich ten = tumen a noh Dzayatzile =**  
For this reason then Lord, forgive my sin; have pity on me because of your great mercy."

**lay bin a beelte = ti. okinal. cech mehen lae -**  
This you will do in the evening, you who are a youth here;

**bay tun binil a uocebal. ta uenel = ti toh a uol. ti lic a ualic = payal chiob =**  
as then you will be entering into your sleep in peace, while you say prayers,

**mayx a pec ta uol.U satal a pixan.**  
nor do you fear the loss of your soul,

**Ua bay a hahal ocsicaba ti Dios. ti bucah loe = [p.240]**  
if thus you truly reconcile yourself with God in that manner.

**hahal than yn cah tech. Ua bin napahac tech. a payalchitic Dios.**  
I promise you, if it will become customary for you to beseech God,

**yt. a chaicaba. sansamal. ti bu bucah loe.**  
and you prepare yourself everyday like that,

**bin patac a beel ti uich Dios =**  
your work will be well done in the eyes of God,

**mayx tun xan U nohhal a christianoyl.**  
and before long your Christianity becomes greater,

**mayx tan a Dzoysabal tumen a nupobe =**  
and you are not being defeated by your enemies,

**yoklal he u chun licil. U sebel Dzoysicech - - yetel licil U lubsicech ti keban. cisine**  
**=**  
because here is the reason the devil quickly conquers you and makes you fall into sin.

**Lay yoklal. mabal. U pec ta uol.**  
It is because you fear nothing,

**mayx chaanaba. tu talel cisin: yetel Dzalpachobe =**  
nor have you prepared yourself for the coming of the devil and (his) forces;

**bacix sansamalac. V nah a Uocsicaba ti Dios yt. a beeltic. tin Ualahe =**  
therefore, everyday you must reconcile yourself with God and do what I said.

**U nohlaili tun. a nahil. a beelte. tu kinob ku<sup>11</sup> =**  
Even more then, you ought to do it on the days of the divinity,

**yetel ta talel ti yotoch ku - bayx tamuk missa lae =====**  
and at your coming to the house of God and thus during mass here.

**Domine doçenos orare ==**

**Yumile. cambeson. ti payalchi.**  
"Lord, teach us to pray,"

**cu than V cambesah Uinicilob: cah lohile. ti lic U thanob. yetel cuchi =**  
**[p.241]**  
so spoke the disciples of our redeemer, when they spoke with Him formerly.

**a uohelixa tac = Ua yan U than. piz Uinic = bayx maçebal. yethun halalach Uince =**  
As you already know, if a common man like a masehual must speak with a dignitary,

**ti mayx yohel U tusub yt. U tzol V [than]<sup>12</sup> tuhunale =**  
without his knowing how to compose and arrange his speech by himself,

**[yoklal] xip xip. xaxak U than = mayx chacan ti. hijbal bin U katabe**  
because his speech is uncouth, disordered, and unclear to him whatever he will ask,

**lic V binel yetun. ah miatz = ca utzac. U cici tzolic.**  
so he goes to a wise man, that he may arrange it correctly,

**yt. V cici Dzibtabal V than U Dzab tu kab halach Uince =**  
and his speech be well written to place in the hand of the dignitary.<sup>13</sup>

**bay u cibahob. V cambesah Uinicil cah lohil ti Jhesu christo =**  
Thus they did it, the disciples of our redeemer Jesus Christ,

**heklaobi yani. U thanob = yetun Dios. yolahobix payal chi cuchie =**  
they who had to speak with God, when they wanted to pray back then,

**ti mayx yohel bal bin U katab = yt. hijbicil U nahil. payal chiob cuchi. xane.**  
without knowing what they will ask, and just how they ought to pray back then also.

**Lay u chun kuchciob - yicnal cah loJhil ti Jesu christo.**  
This is the reason that when they arrived in the company of our redeemer Jesus Christ,

---

<sup>11</sup> An interesting use of **ku** rather than *Dios*.

<sup>12</sup> Supplied from Coronel text.

<sup>13</sup> An interesting mention of the role of the speech writer, used as a metaphor to describe the role of Christ when asked by His disciples how they should pray to God.

**ti lic yalic ti - yumile. cambeson ti payalchi =**  
they said to Him, "Lord, teach us to pray."

**hex cah lohile ma u coytaHba tiob = mayx U pochaah. V thanob**  
And so our redeemer neither refused them, nor despised their words,

**yoklal bayilili = chaanilUba =U cambesic hijmac katic. yetel yulolma. cambesabale**  
=  
because He is always ready to teach whoever asks and has resolved to be taught,

**ca yalah tiob =**  
so He said it to them.

**Mehenexe<sup>14</sup> ca noh nibte - V pixan Cah lohil ti Jesu christo. [p.242]**  
You children, we greatly thank our redeemer Jesus Christ,

**yoklal yoltici. V tsub. yt. culcintoon. U payal-chiyl. pater noster lae.**  
because He wished to compose and establish for us His prayer, this "Our Father,"

**heklay U hach tibilil. payal chiobe = yoklal ma u than yt. V tus Uinici =**  
which is the real perfection of prayers, because man did not speak and invent it;

**heuac cah lohil ti Jesu christo tuçi - tu chiye =**  
rather our redeemer Jesus Christ composed it, from His mouth,

**comhiix V than pater noster = tumen cah lohil -**  
and it was brief, the saying of the "Our Father" by our redeemer,

**ca çebac ca chaic ti col = yt. ca utzac. ca susu halic = mankin xan =**  
so that we may memorize it quickly and say it frequently every day also.

**Bacix comhi. U thane = heuac tii yan. hijbal yan U uilal. tac pixan yt. tac cucutili =**  
Although brief the words, nevertheless it has whatever is necessary for our soul and body,

**Layx DzeDzec than = balmaic tulacal. ca nahil. ca katab ti Dios loe ===**  
so these few words have contained everything we need to ask from God, then.

**[Ca yum]<sup>15</sup>**

**V yax chunitac. yalah cah lohil ti Jesu christo. calic. ca yum =**  
The very first thing that our redeemer Jesus Christ said that we say is "Our Father,"

---

<sup>14</sup> Coronel includes another line here: **he cabin payalchinacexe bai bin avalicex ti Dioslae? Cayum &c. Belatun.**

<sup>15</sup> Supplied from Coronel; later sections of the exposition of the Lord's Prayer are captioned in the ms.

**V chuninte. ca payalchi. ca chichac c alab olal. tac payal chij =**  
to begin our prayer, that it may strengthen our confidence in our prayer.

**Ua hi ma. hach alab otzil. V kaba. yumbil loe =**  
Is it not really confidence (inspiring) for His name to be "father" then,

**bayx chahucil cab = tu chij Uinic = yalic yumee =**  
and like the sweetness of honey to the mouth of the man that says "father"?

**yan Ua yumbil. ti hach tunichil. U caah. U pucsikal [p.243]**  
Does there exist a father whose heart is really like a stone,

**matan U Dzab. U yatzil U mehen = yt. matan yokes u Uich ti = ti numya U caahe =**  
who never gives his charity to his child, and never pities him when he is suffering?

**manan in thane = ma u kin =**  
There is not, in my opinion; never.

**heuac yumbil. ca yumil ti dios. cech mehene = yoklal hach paynum. U yamaylon =**  
Rather our lord God is like a father, you child, because really He has loved us more,

**yokol. ca yacunnabal. yt. ca tanoltabal. tumen ca cucutil. yumobe =**  
more than we are loved and we are cared for by our bodily fathers.

**bay licil yalic = dauide = U ppatahen yn yum = yt. yn naa =**  
As David says: "They abandoned me, my father and my mother,

**He Diose lay ma bahuni = yt. ma bikini. U ppatahen loe**  
but as for God, He in no way and at no time abandoned me."

**Cu than. he tu paktumtic. mehentzil - ah satbalbae**  
So he speaks when he considers the prodigal son,

**hach xulic U numya = ca yalah = bee otzilen. blax bin in cib.**  
whose misery really ended when he said, "Alas, I am miserable. What will I do?"

**bin xicen yetun. yn yum = bacix sipen tie = yt. bacix yn ppatahe =**  
I will go to my father, although I sinned against him and although I left him,

**alan uol binil yokes. U uich ten =**  
I go trusting that he has compassion for me.

**Va hi ma U nuculi = yoksic U uich tu mehenob. yumbile = cu than**  
Is it not his nature as a father to have pity for his children?" he says.

**Heuac ylex ka lo. bacix Utzac U than Dios toon =**

Nevertheless, see then, that even though there may be the word of God for us;

**bacix yolte. U mehen toon = yt. U chabon U mehenil ante =**

even though He wants for us to be His children, and takes us as His children to help,

**ma la tah oklal binil<sup>16</sup> a uocebal. tix ma tijl. ti Dios yt. bin a sipebal tie =**  
[p.244]

not for this reason will you be entering haphazardly to God and sinning against Him,

**yoklal bacix utzac U than. ti yah tanlahulobe =**

because although there may be His promise for those who serve Him;

**bacix yabac - y ayikalil. yt. U Dzabilah =**

although their wealth and benefits may be great,

**menan tumenel. U tialte = U mehenobe =**

nothing belongs to His children because of it.

**heuac hach ya U than - yt. U tzeec. licil U tzeectic U lobol mehentzilob =**

Rather, really severe His word and His sermon when He castigates His bad children,

**yah poochil U thonob.<sup>17</sup>**

His blasphemers,

**layx U chun licil yalic. ca yumil ti Dios tah kebanob lae =**

and this is the reason that our lord God says to these sinners,

**Ua ten a yumexe = tabx yan a yacunnahex ten. bay U yacunnic U yum mehentzil =**

"If I am your father, where is your love for me, as a child loves his father?"

**Uayx ten a yumilex xane - bix matan a sahtenex = bay U sahtic U yumil palilbile =**

And if I am your lord also, how do you not fear me, as a servant fears his lord?"

**Cu than = he u tibilil mentzil cech mehene = ma chambeel yacunah U caah tu yum =**

So He speaks. As for you, (be like) His virtuous child, who not only loves his father,

**heuac yanix U tibib U yum ti = ppix ychijx U caah ca achac U lobcin yol U yume =**

but also has respect for his father, keeping watch not to give pain to his father;

**He santoobe = bacix utzac u than Dios tiobe =**

like the saints, even though God's promise may exist for them,

---

<sup>16</sup> **binil** is repeated three times in the text, I assume as a mistake.

<sup>17</sup> I am reading this phrase as **poochil U thanob**.

**bacix yet thanacob = cuchie =**  
even though they have spoken with Him formerly,

**ma la tahmen. U mahal. U saholticob Dios ena yan U tibib Dios tiob =**  
for this reason do they do not cease fearing God; rather they have respect for God,

**cilcilnacobix tu tan Dios xan yoklal U natmail U tepale [p.245]**  
and they have trembled before God also, because they have understood His might.

**Lay U chun yalcij. san pedro ti cah lohil ti Jesu christo. huntenie.**  
This is the reason Saint Peter said to our redeemer Jesus Christ once,

**yume luken Uicnal. nachcunnixaba. Uicnal =**  
"Lord, I departed from your company, and you withdrew from my presence;

**yoklal Uincen. ah kebaneni xan = cu than =**  
because I am a man, I am a sinner also," so he speaks,

**yalahix tu caten xan. tic U tal U pocol yooc tumen cah lohile =**  
and he said it again also at his coming to the foot-washing done by our redeemer,

**tech ua bin pocic Voc = cen mabale =**  
"Is it you who will wash my feet, I who am nothing?"

**bin ua yn mukub U pocol Uoc tumenel Dios ah tepale =**  
Will I permit the washing of my feet by God, the ruler?

**matan yn mukub ti hunlukul. cu than.**  
Never do I permit it, forever," so he speaks.<sup>18</sup>

**habla bacix Utzac U than Dios. tech cech mehene =**  
So even though there may be the word of God for you who are a child,

**bacix matan U sebel satech. tilic a sipil tie.**  
even though He never quickly destroys you when you sin against Him,

**ma la tahmen. binil a pochob = ah tepal.**  
not for this reason will you insult the ruler;

**heuac cilcilynachen tu tan = bay U cicilancil angelob yt. canil Uinicob.**  
rather tremble before Him, as the angels and heavenly persons tremble,

**lic na U cicillancil. y ahtanlahul ahau = tu tan U yumil. yoklal yohelmayl = U tepal =**  
as the servants of a ruler tremble before their lord because they have known his might;

---

<sup>18</sup> This is the Peter who later denied knowing Christ. The foot-washing occurs in John 13:5-11.

**ena mabal U nohil. yt. U tepal tilob =**  
regardless of his greatness and his might notwithstanding,

**nohmeteli tun ca nahil ca beelte. yetun. ca noh ahau ti Dios loe =**  
how much more greatly then, we ought to do it in the presence of our great lord God.

**paktumteix = cech mehene = mail yalah cah lohil = calic. yn yum =** [p.246]  
Consider, you child, that our redeemer never said for us to say, "My father,"

**heuac: ca yum. bin calab tu than:**  
but "Our father" we will say, according to His word,

**yoklal mail U yum = huntul - catul tooni =**  
because He is not the father of one or two of us,

**heuac U yum. Uincob tulacal = ti maix mac ma U mehen = yt. U sihsah Uinicile =**  
but the father of all men, with no one who is not His child and His created person.

**lay U chun yolahil = U yanhal yDzin. sucunil toon =**  
This is the reason He wished there to be younger siblings of older brothers among us,

**yetel ca yacunic caba tanba =**  
and that we love each other among ourselves,

**baytachil U yacunnic = yetel yantic. yetmehenil = yetalil Uinice =**  
just as a man loves and helps his own brothers and sisters,

**yoklal hach lay U chicul = licil yoheltabal = U baalnail Dios.**  
because really this is the sign by which the household of God is known,

**hun olal - yetel yacunahtanba loe =**  
the peace and the love among them.

**bacix ahau = bacix halach Uincae Uinice =**  
Though he may be a ruler, although a governor of men,

**ma uchac yalic hunpayil = U yum =**  
it is impossible for him to claim that (God is) his father only,

**maix Uchac yalic ma yet mehenilob = ah numyaob = yetel mazeualobe =**  
and it is impossible for him to say that the poor and the common men are not his brothers;

**ma ua huntulili ca yum taclacal = cu than. Malachias = profeta =**  
not if only one person is the father of all of us, as Malachi the prophet says,

**ma ua huntulili Dios sihesoon =**  
not if only one God created us.

**bala bicx U pochic U lak: yetalil Uinice =**  
Therefore, however he abuses his companions, his fellow men,

**bin U sates Dios. U sipil hijmac beeltic. ti bucah lae**  
God will punish the fault of he who does it to the same extent.

**cu than beelatun nahelex. cex pochic = yt. numsicex ti ya = ah numyaob - [p.247]**  
As he says, "Alas, miserable ones, you who insult and torment the poor,

**ti ma a tuculmaex = laobil = a uetmehenilob. loe**  
without having thought of them as your brothers,

**ena layla. balcheob. ta uichexe =V yilabal.tilic a tzecticexob. tixmama oksah ychile**  
**=**  
rather that they are like beasts in your eyes is seen when you punish them without mercy,

**heuac bool keban. bin a cibex = tumen keban loe =**  
but you will pay because of that sin,

**yoklal cha toh bin U cib Dios teex =**  
because God will take vengeance against you,

**licil a numsicex ti ya = U yamehenilob = ah numyaobe =**  
when you persecute His children, the poor.

**ma ua tan. a uilbex = hij bic - yanticVba = V Dzaacbacel. Vinice =**  
Do you not see how the members of a man's body help each other?

**Va lic yocol kix ti yooc. Uince =**  
If a thorn enters a man's foot,

**ma ua tan V hoksabal = yetel yantabal tumen kab = yetel ych =**  
is it not removed and (his foot) helped by hand and eye?

**ma ua tan ubi = V numya = hunhunppeli =**  
Is not each and every one (of the members of his body) feeling his pain?

**boni V Dzabacel Vinic = taclacale = cu than san pablo =**  
"We are like the members of a man's body, all of us," as Saint Paul says,<sup>19</sup>

**Layx ca pol in nahma = ca yumil ti Jesu christo loe**  
"He who is our head, good for me, that is our lord Jesus Christ."

**bicx matan = c okes cich = yetel caac c aante = ca batanba =**  
How is it that we are not pitying and helping each other,

**bay yutzcinnic = V Dzaabacel. Uinic = tu hunhunnalobe. [p.248]**  
as do the members of man's body, each one of them?

**hahal than. yn cah tech. potmahanceni = V chiculix.**  
Truly I promise you, and manifestly it is the sign of it,

**matechil: taban ti Dios = maixnan yacunah tech =**  
you are never a member of God's community, nor does He feel love for you,

**Va matan. a uubi = yetel. a uoyes a uol = tu numya. a lake =**  
if you never feel for the suffering of your fellow beings and have compassion for them.

**ena bechi = U chahalil yoc Uinic - yt. V kabe = heklay matan U pec =**  
Rather, you are like a man lame in his foot and his hand, which never move;

**maixtan yantabal = tumen U chayan. yetDzabacil = cucute =**  
nor are they helped by the rest of the members of the body,

**mayxbal U kat tiobe xan = yoklal chahalil = =====**  
and there is no use for them also, because they are lame.

**Dzoceballi tun = tucle = yoltici = ca yumil ti Jesu christo =**  
Finally then, consider that which our lord Jesus Christ desired,

**ca mul payalchi = taclacal = yt. c aanticcaba tanba = tac payalchi =**  
that we congregate to pray, all of us, and that we help each other with our prayers.

**lay U chun. matan = c alab = Dza yn samal = kin Uaah =**  
This is the reason we never say, "Give (me) my daily bread,"

**heuac Dza ca samal kin Vaah toon =**  
but "Give our daily bread to us;"

---

<sup>19</sup> See I Corinthians 12:12-13, which includes the lines, "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit". The next line of the Maya text seems to derive from I Corinthians 11:3, "But I want you to understand that the head of every man is Christ."

**mayx tan c alab = sates yn sipil = heuac - sates ca sipil = c alic lae**  
nor do we say, "Forgive my sin," rather "Forgive our sin" is what we say.

**bayx tu chayan thanobe = layx U chun loe ohelte =**  
And so it is also with the rest of the words, and this is the reason to know then,

**Va cuxan a pixan = ti yetaylil Dios Uayx ma chapahaan = tumen kebane =**  
if your soul has lived in the company of God, and if it has not sickened because of sin,

**yan tac lic tech = tacannechijx. ti payalchij = yt. ti missasob =** [p.249]  
you have comrades, allied with you, in prayers and at masses,

**lic yalabal. tumen christianoob = Ua taba citan = ti luummile = yanilobe =**  
which are said by Christians, wherever on earth they may be,

**yanix U nahal a pixani = payalchijx U cahob = c okol =**  
and there is benefit for your soul from the prayers they perform on our behalf,

**bay licil ca payalchi = yokol xane =**  
as from our prayers on their behalf also.

**lay U chun licil yalic = V palil Dios = David = cuchi lae =**  
This is the reason that the servant of God, David, said this long ago,

**Bee yume. tacanen = tu beel - sahlemob tech = yt. tacunticob. a ualmah thanile**  
"O lord, I am accompanied on the way by those who fear you and keep your command,"

**cu than. bayhi ciac. V thane =**  
so he speaks; thus it is that he has spoken,

**yumile = noh nib. yn cah ta pixan. yoklal a Volticij =**  
"Lord, I give great thanks to you because of that which you wished,

**Vaantabal. yt. yn tacpahal. tu payalchij = yt. tu tibiltacil. V beel. a palilobe =**  
that I am aided, and I participate in the prayers and good works of your servants.

**lay U chun loe. bacix ah kebanene = tilob =**  
This is the reason then, although I am a sinner notwithstanding,

**bacix DzeDzec U yal yikalil. yn pixane =**  
and although the value of the riches of my soul is little,

**alan Uol tu beel. yn yumil. ti Jesu christo. yt. V palilob. cu than = -----**  
I have trusted in the way of my lord Jesus Christ and his servants," so he speaks.

[yanech ti caan]<sup>20</sup>

**V catzuc lic calic. yanech ti caane =**

The second thing that we say is, "You are in heaven."

**Mehene. ma chambeel ti caan. yanil Dios = heuac tusinile yanile = maixtab manan =**

Child, God is not only in heaven, rather He is everywhere; there is nowhere He is not.

**he ahaue. lic calic yanil tu Uay. yanil ti yotoch [p.250]**

As for a ruler, we say that he is in his room; he is in his house,

**licix calic yanil. tu yahaulil. yoklal yanil yuchucil =**

and we say also that he is in his kingdom, because of his power being there,

**heuac hach ti yan tu Uay ti ma tan yilab. hijbal yan nachile =**

but really there he is in his room without seeing whatever is distant,

**bacix yanac yuchucil. ti yahaulil. yt. ti petene =**

even though he may have power over his kingdom and over the region;

**heuac ma takcabal U uich. tatabaie = halili tu Vay culannile =**

nevertheless, his sight is not focused on all parts of it; truly he is seated in his room.

**He Diose = helan helan yanil = yoklal tulacal yanil = takcabalix U uich. tatabae =**

As for God, He is very different, because He is everywhere, His sight is fixed on all of it;

**bay yalci U palil Dios Daud = Bee yumile Diose = tabx yn binel. yn puDzlech.**

so said the servant of God, David: "O lord God, where am I going to flee you,

**yt. yn balynda tech = matab ti hunkul. yoklal Va bin xicen ti caane = ti ech yani =**

and hide myself from you? Nowhere, forever, because if I go to heaven, you are there,

**Vayx bin emcen mitnale = ti takan a uichi =**

and if I will descend to the underworld, there your gaze is fixed,

**Uayx bin xicen tu xul kaknobe = ti Uchuc cen a kabi -**

and if I will go to the end of the oceans, there is the power of your hand over me;

**Dzocebali tun. Ua bin yn balynda. ych oklennile = bayx ti actunne =**

finally then, if I will hide myself in darkness, as in a cave,

**mabal yaal ten = yoklal potsasilil. tulacal tech**

it is of no use for me, because everything is completely clear to you,

---

<sup>20</sup> This section also is uncaptioned in the ms.

**mananix oklennil ta uich = cu than =**  
and there is no darkness before your eyes," he says.

**bala potmahanceni = tusinil = yanil Dios =**  
Therefore, manifestly God is everywhere,

**Heuac lic calic teil yan Dios ti caane =** [p.251]  
but we say God is there, in heaven,

**yoklal tijl hach chacan. V tepal. yetel. yuchucile:**  
because there His rule and His power are really apparent,

**heklay tibantzil. U nohil- mactzilix. ciotzilil xan.**  
which are infinite in their greatness and wondrous in their delight also.

**he lum. yt. babal tulacal. yantacie =**  
As for this earth and everything that exists in it,

**ma chanchannili = maixbal ti yetppisantic caane =**  
they are small things,<sup>21</sup> and nothing in comparison with heaven,

**licix calic teyl yan ca yumil ti Dios. ti caane =**  
and we say that our lord God is there in heaven,

**cac c ahcun c ol = Uay yokol cabe = yoklal Ua te yan = ca yumil ti Dios. ti caane =**  
that we may not attach our hearts here on earth because if our lord God is there in heaven,

**blax ca kati = y. blax U chun. ca siDzbic.**  
what do we want, and for what reason do we covet,

**ca cultal. Uay tu numyatzil. cuxtal. ca yanil lae =**  
our being here in this miserable life, our existence here?

**he hij ca Uayac yan = ta lumilex = U mehen ahau. ti nachijx yan U yum Uaye =**  
It is as if the son of a ruler were here in your land, while his father is far from here,

**tu yabal tepal = yt. ayikalil U yume =**  
his father with great power and wealth.

**Vchac Va u tohtal yol = mehentzil. Uaye =**  
Would it be possible for the son to be content here,

**ti lic U pul cuch = ti lic u patanhal = ti licix U numya xan =**  
while he bears burdens, while he pays tribute, and while he suffers also?

---

<sup>21</sup> **ma chanchan:** DMM, *lo mismo que chanchan, cosa pequeña.*

**ma ua tan U Dzibolte = benel yetun U yume =**  
Is he not longing to be going to his father?

**Be. mehenexe = tooni. V mehen. ca noh ahau. ti Dios**  
So, children, it is for us, the children of our great ruler God;

**tumenix. U keban. ca yax yumob. ca pulci Uay tu kom yalil ych lae.** [p.252]  
because of the sin of our first parents we were cast here, into this vale of tears,

**chupannonix = tu yabal numya = yt. otzilil = ych ticil yaix U mal kin toon =<sup>22</sup>**  
and filled with great suffering and poverty, and painfully time passes for us;

**tu yam ca nupob = katun yahix. ca beel. mankin. tix mama nicilile.**  
in the midst of our enemies, strife is our path, always without ceasing.

**habla Uchaci ua = ca tohcinnic c ol ychil U yabal numya lae =**  
Therefore, is it possible for us to be content here in this great misery?

**Uchaci ua. U mahal. ca ÇiDzbic benel yetun. ca yumil ti Dios.**  
Is it possible that it cease, our longing to go to our lord God,

**heklay Dzilan ti ayikalil = yt. groriae<sup>23</sup> =**  
who is replete with riches and glory?

**ma uchac tin thani =**  
It is not possible, it seems to me;

**ena ca nahij c alab = U than. U palil Dios David lae =**  
rather it is fitting that we say these words of God's servant David:

**belatun otzilen = yoklal nach halil U caah U kinil = yn toholal. Uay ti balcahe =**  
"Alas I am miserable, because of the length of the time of my exile here on earth,"

**cu than. bayhi ciac V thane -**  
so he speaks; thus he has spoken,

**belatun = hach yaab otzil. yt. pecotzilil. licil U satal. pixan =**  
"Alas, really great is the misery and the danger which is the loss of the soul,

**yn yanil yokol cab = ti nach - pikanen. yetun Diose =**  
(in) my existence on earth, distanced from the company of God;

---

<sup>22</sup> The DMM uses the same sentence as an example. **ich ticil ya u mal kin toon:** *con trabajo y miseria pasamos la vida.*

<sup>23</sup> Notice misspelling of *gloria*.

**lay U chun licil yn Dziboltic = yn chochpahal. tin cucutil =**  
this is the reason for which I desire the dissolution of my body,

**yetel yn benel. yetun Dios. tilobe =**  
and my going into the company of God, but in vain,

**yoklal hijbici = yolah Diose. heklay mahah. ten. lae =** [p.253]  
because just as it is the will of God which is necessary for me,

**layx yanil U tumutil = yn cimil. yt. = yn lukul loe: cu than =**  
so these also must be His decision, my death and my salvation," so he speaks.

**Mehene hulolte. ciDzbeix<sup>24</sup>. benel ti caan. yanil ca yumil ti Dios.**  
Child, wish and long to go to heaven, where our lord God is,

**yoklal tial laac ca uilal: cech ca sihsahbon -**  
because that is our purpose, you who are among us that He created,

**maix. yokol cab. a Uilal. ca u sihsahech Dios =**  
and your purpose, for which God created you, is not on earth,

**mananix = ca hunkul otoch = Uay ti balcahe =**  
nor is our eternal home here on earth;

**chambel numulbeon = mantaDzonix. Vay tac mahaan cuxtal lae =**  
we are only wanderers; we are passers-by here in this fleeting life of ours.

**heuac ylex kalo = bacix tu kuc a Uol = ta cuxtal.**  
But see this, even though you have become disgusted with your life;

**bacix yabac a numyae = Ma latah oklal. binil a ÇiDzbic = cimil =**  
even though your suffering is great, not for that reason will you long for death,

**ca nibtic cimil a Uokol ti ma yolah ca yumil ti Dios. a cimil loe =**  
and beg death on your behalf, unless your death is the will of our lord God, then.

**heuac. Dzilibte = U beel. U palil Dios. san pablo -**  
Rather, imitate the way of God's servant, Saint Paul,

**heklay.licyalic cuchi loe = Be yume = hach çuDzen. ti talel. a uetun =**  
which is that he said back then, "O lord, I really longed to come with you,

**hach. Uolahix yn patab. yn cucutil tilob = ca utzac yn talel = ti cahtal a uetun -**  
and I really wished to leave my body, in vain, that I might come to dwell with you,

---

<sup>24</sup> I am assuming this should be çuDzbeix.

**heuac Ua yan U uilal. yn cultal Uay ti balcaah = Vante yn lakobe =** [p.254]  
but if there is a purpose for my living here on earth, to help my fellows,

**matan yn mabcun. a uolah = heuac lay Vuulolma = yutzhal. a uolah loe cu than =**  
I never negate your will; rather I have desired this, the perfection of your will," he says.

**cu than = bay xan. cech mehene =**  
As he speaks, thus also it is for you, child,

**Ua numulbeon. yt. mantaDzon Uay yokol cabe =**  
if we are wanderers and passers-by here on earth,

**ca nahij = ca pochob = U babalil. balcaah = yoklal ma chich:**  
it is fitting for us to despise the things of the world because it is not enduring:

**U ximbal Uinic al V cuche =**  
a man is walking, his burden heavy,

**bacix kuchuc. ah numulbe = ti hunppel helebe = ma tan U kaxab nai -**  
and even though the wanderer arrives at a resting place, he never constructs a house,

**yoklal. halili hunppel akab = bin Uenebalie =**  
because truly he will sleep there for (only) one night.

**mehene = baci a suUancun a uol. tu babalil balcaah =**  
Child, do not accustom yourself to things of the world,

**yoklal hunkin. ca kinili = U cutal. Uayie =**  
because for one day, two days, they exist here.

**Lay lic Valic tex = cu than. sanct pablo =**  
This that I say to you, is that which Saint Paul says,

**ma chanchani = maix nach sin lic U kinil = ca cuxtal =**  
neither great, nor long is the extent of the time of our lives.

**Lay U chunlo = he teex cex manic babale. beeltex. ti bay matan a mabex. yilabale**  
**=**  
This is the reason then, when you buy something, do it without avoiding that it be seen,

**heex teex ceex pachic. U babalil yokol cabe = beeltex bay U nahililex a beelticex =**  
so when you possess worldly things, do it as it is fitting for you to do it,

**ca mananac teex loe =** [p.255]  
as if it were nothing to you.

**cu than. sanct. pablo = bayhi ciac U thane =**  
So speaks Saint Paul; thus he has spoken.

**bacix halabac teex. a yacunicex. a yum. a chuplilob. a mehenobe =**  
Even though you have been commanded to love your parents, your wives, your children,

**bacix Uchucac. a tialticex. tzooy = yt. balbae -**  
and even though you may own goods and belongings,

**heuac baci - a Dzabex. yt. a cahcunex. a uoli =**  
nevertheless, you are forbidden to place and fix your hearts on them;

**heuac natex. mahanbilil = tulacal = ca Dzabi tex. tumenel Dios**  
rather, understand that everything was given to you by God as a loan;

**mahanbil. a cuxtal = mahanbil a toholal = mahanbil a chuplil = mahanbil a mehen**  
**=**  
a loan, your life; a loan, your health; a loan, your woman; a loan, your children;

**mahanbil a takin. a tzoy = mahanbilix tulacal -**  
a loan, your money, your wealth, and a loan, everything,

**ti mayxbal ma = mahanbil. ca Dzabi tech - tumenel Diose =**  
and there is nothing that was not given to you by God as a loan.

**a Uoheli ua bal = cu mahantic = yt. cu payic. Uince =**  
You know that if a man borrows and owes something,

**ma tan U Dzab yolie = mayx ya ti yol. tu katabal tij = tu caten.**  
he never sets his heart on it, nor does he suffer when it is asked of him again,

**yoklal mahaanbilil = ca u kamahe =**  
because it is as a loan that he received it,

**heuac Ua u hunkul matah. tu thane = tilic U hach yahal ti yol = tu satal =**  
but if it was granted eternally, it seems to him, then he really suffers at its loss,

**bayx tu luksabal tie =**  
and thus when it is taken from him.

**bacij a tucle = a hunkul kamcij = babal =**  
Do not think that you permanently received something,

**heUac ohelte = mahanbil tulacal = ca a kamahe =**  
but know it is as a loan, everything that you received.

**hach Utz U tucul = yt. U tumut = ah miatz = ti seneca =**  
They are really good, the thought and judgment of the sage Seneca,<sup>25</sup>

**ena. ah ma ocolal = cuchie =**  
though he was a nonbeliever back then.

**heklay lic yalic cuchie = [p.256]**  
This is what he said, back then:

**he tu Dzabal tzicilil = bayx ayikalil ten. tumen kuobe =**  
"At the giving of an honor, like wealth (given) to me by the gods,

**yn hunkul matan tu thanob. tilic U Dzaic tene =**  
my eternal boons, they seem to me when they give them to me,

**he yn tucule. ma yn hunkul matani =**  
but I think, they are not my permanent boons;

**chambeel mahanbil yn caah. tilic yn kamic loe =**  
it is only as a loan that I receive them.

**lay U chun mabal yn kati = tu satal =**  
This is the reason that I do not concern myself with their loss,

**mayx ya tin Uol. tu luksabal ten =**  
nor do I suffer when they are taken from me,

**yoklal chambel yn mahaan. ca yn kamah tin thane =**  
because they were only my borrowed (things) that I received, it seems to me."

**bee hach Utz U tumut Seneca. loe = cayihij baac. a beelticex loe =**  
Thus, the judgment of Seneca is really good then, in that if you did that,

**ca achac U yahal ta uolex tu cimil a Ual a mehenex. bayx tu satal U balabaex =**  
you would not suffer at the death of your children; so too at the loss of your belongings,

**yoklal. he u chun licil a hach Ubicex = licil U hach yahal ta uole**  
because this is the reason that you really feel it, that you really suffer;

**lay yoklal mail = a tuculmaex. mahanbilil. ca a kamahex =**  
this is because you have never considered (that it is) as a loan that you received them;

---

<sup>25</sup> Probably a reference to the *Proverbios*, "a collection of *sententiae* erroneously ascribed to Seneca, which had been translated and glossed by Pedro Díaz de Toledo" (Griffin 1988:18). Cromberger inventories include three editions during the sixteenth-century, suggesting continued popularity for the book (253).

**heuac a hunkul matanex ta than =**  
rather, they seemed to you to be your permanent gifts.

**Dzoceballi tun = hahcun ta uol. mail samac = tohnac a uol.**  
Finally then, not until you accept the truth will you be content;

**maixtab = U chictahal = hahal toholal tech = la tumucut = a kuchul. yicnal Dios =**  
nowhere will true contentment be found for you until your arrival in the company of God,

**heklay U xul. licil a benel loe =**  
which is the end towards which you are going,

**yoklal. mabal yan yokol cab. Uchucil. U tohtal yol. ca pixan**  
because there is nothing on earth with the power to satisfy our souls,

**maixbal mayxbal yet nohil pixan = xane = [p.257]**  
and there is nothing, nothing as great as the soul also.

**bacix a Dzab: hunthah. cathah. ti haa = ychil U nohol chem.**  
Even though you place one drop, two drops of water within a great boat,

**maibal maix tan U chupul. chem xane:**  
it is nothing, nor is the boat filling up.

**hach noh a pixan: cech mehene. yoklal chambil. ti Dios**  
Really your soul is great, you child, because it is sufficient for God,

**Vchacix yetkilhal<sup>26</sup>. Diosi -**  
so that it is God who fits in it.

**Lay V chun mabal chaan V than = V chupes pixan. yt. V tohcin yol loe.**  
This is the reason that no thing is sufficient to fill the soul and make it content,

**yoklal. ma chan chan = bayx hunthah ti haa - U babalil yokol cab =**  
because a worldly thing is a little thing, like one drop of water,

**tij yet pizantic pixane =**  
in comparison with the soul.

**bacix ayikalac Vince: bacix halach Vincaac = bacix yabac U balbaile =**  
Although a man may be rich, although a governor, although many his possessions,

**yabi babal manan ti = maixmac. Dzoclukan. babal ti. tulacal.**  
there are many things he lacks, and no one is complete, having everything.

---

<sup>26</sup> etkalhal ? : *venir justa assi una cosa en otra.*

**Lay V chun mamac toh yol. yokol cabe =**  
This is the reason no one is content on earth,

**he ti hach numya. V cah Uince =**  
where real suffering is the condition of man.

**hanal V kati = DzeDzec.**  
He wishes for some food,

**he tu Dzabal hanal tie V kati yantal V buc = V bucin =**  
then when food is given to him, he wants there to be clothes to clothe him,

**he ti yan V buce: ma xan yulel yol. ti ayikale. [p.258]**  
then when he has clothing, before long he turns his mind toward wealth,

**he ti yakikalhal Vince - ocol V kati. ti chunthanil.**  
then when the man becomes rich, he wants to enter into leadership,

**U kati ocol ti beelancil nucteil. V kati =**  
he wants to enter government as an elder, that is his wish;

**he ti yan V bellancile = Valac cumlac. sutpalacix. V puczikal =**  
then when he has his office, as soon as he has been seated, his heart turns again,

**yoklal mahunppel. zozouic yol =**  
because it is not single; his mind is tangled;

**habla matab V xul V tucul = yt. V ziDzil. Vinic.**  
hence nowhere is the end of the thought and desire of man,

**ti latulah. V kuchul. yetu Dios. V sihçahoon.**  
until he reaches God, who created us,

**ca ti yal tech yume. cu than. San Agustin**  
as when he said, "You, lord," as Saint Augustine says,

**lay V chun. matab V tohtal yol yn pixan. latulah yn kuchul. a uetune. cu than.**  
"this is the reason, my soul is content nowhere until I reach your company," he says.

**he Vcum. V çiptah Noe = likul ti cheme.**  
As the dove Noah released from the boat,

**tuchij ca yilah. tultulnacil haa. tu uich lume.**  
when it saw the brimming waters on the face of the earth,

**mayxtab chacan luum. yt. chee. Vchebal V cutal cuchie**  
and nowhere visible land and tree on which to settle back then,

**mayxtac xanhij = V ualkal. ti chem. tu catene =**  
did not delay its return to the boat again.

**bala hex mehentzil ah satbalbae - tumtah tu cibah tu babalil. yokol cab -**  
Therefore, be like the prodigal son, who tried out worldly things,

**tuchij ca yilah. minanil helelie. hunsuthij V ualkahal. yetun V yume =**  
**[p.259]**  
then when he saw there was no rest there, immediately came back to his father.

**Valkahen ti yumil ti Dios cech lic a xachetic helel tu babalil balcahe.**  
Return to the lord God, you who seek rest in the things of the world,

**yoklal ma çamac chictaac techi.**  
because not until then will it be found for you,

**yoklal xakanil. tu yabal numya = yt. V Dzacal cimil tulacal -----**  
because everything is mixed up with great suffering and death is the cure.

\* \* \*

**Sanctocinabac - cilichcunabac<sup>27</sup> a kaba =**  
May it be sanctified; may it be blessed, your name.

**He ti calah canale chambel alhebal c ool. ti Dios. calci.**  
That which we said above, it is only trusting in God that we said it,

**yetel. lukebal. tu babalil. bal caahe.**  
and to escape from wordly things.

**he uucppel than. cu talele.**  
As for the seven words that come next,

**lay licil ca katic ti Dios. hijbal yan U uilal. tac pixan = yt. tac cucutile.**  
they are those in which we ask God what is His purpose for our souls and for our bodies.

**V yax chuni tac = lic calic. licix ca katic.**  
At first beginning then, we say and we ask,

**V santocinabal. yt. V tiliscunnabal. U cilich kaba Dios.**  
that it be sanctified and honored, the blessed name of God,

---

<sup>27</sup> Here the author pairs a verb based on Latin, **sanctocinabac**, with the Maya verb, **cilichcunabac**.

**yoklal he u tibilil mehentzile = lay U kati. yt. yuulolma = tu hoppol.**  
because this is like a good son, who asks and determines at the beginning,

**U tiliscunnabal. yt. V tzicil. V yum loe =**  
that his father be honored and respected.

**heuac bix bin a tiliscunic U cilich kaba Diose.**  
But how will you honor the blessed name of God?

**Lay tilic a nachcunic. yanumal tilicix a niptic U pixan**  
This is when you broadcast His renown and when you give thanks,

**tumen U ma ppizbenil. U tibilil. tumenix U hach yabal U Dzayatzil teche.**  
because of His immeasurable goodness and because of His really great mercy for you.

**a uoheli. tuchij tu matic. ah numya. U cohil Dzabilah. tu kab. ayikale**  
**[p.260]**  
As you know, when a needy person receives a valuable gift from the hand of a rich man,

**ma xan U cantic. yt. V yetsic tu lakob.**  
before long he tells about it and shows it to his fellows,

**ti mayx uchuc. U mukic tu puczikal.**  
and it is impossible for him to hide it in his heart,

**tu mahal U cantic yt: U nachcunic. yanumal. yah Dzaule.**  
to cease to tell about it and to broadcast the fame of his benefactor.

**bala bayx ca nahil ca belte yetun Dios.**  
Therefore, it is fitting that we do the same with God,

**tilic ca tilizcunic. yt. ca nachcunic yanumal. tumen U nohil. U Dzabilah toon.**  
while we honor Him and we broadcast His renown, because of His great gifts to us,

**bay licil yutzcinnic = V palil Dios david = tilic yalic cuchila =**  
as God's servant David did, when he said this long ago,

**conex ylae talacalex: cex sahlemex ti Dios yoklal. Uolahil. yn cante tex.**  
"Come, see all of you, you who fear God, because I wish to relate to you,

**hij bahun Dzayatzil. U beeltah ca yumil ti Dios ten =**  
just how great are the mercies our lord God performed for me,"

**cu than bahij ciac U thane.**  
so he speaks; thus he has spoken,

**ma uchac yn mukic = yt. yn balinnic. tin puczikal.**  
"It is impossible for me to hide and for me to conceal in my heart,

**U hach nohil. U Dzayatzil Dios ten.**  
the real greatness of God's mercy to me,

**yoklal. ah canantanamen<sup>28</sup> cuchí. ca yocsahen ti ahaul.**  
because I was a watcher of sheep before, then He made me enter into rulership;

**bulannen ychil yn keban cuchí. ca u luksahen tulukil yn keban.**  
I was submerged in my sin before; then He rescued me from the midst of my sin;

**U ppentacen cisin. tumen yn keban cuchí**  
I was the slave of the devil for my sins before;

**ca yocsahen. tu mehenil =**  
then He made me enter among His children,

**hach yabix U Dzayatzil U beeltah ten = sançamal -**  
and really so many were the mercies He performed for me every day,

**bacix Uolte. yn tzolob tex loe ma kuchan thani = cu than =**  
that even though I wish to explain them to you, words do not suffice," so he speaks.

**ma yoltah David U kochpahal. yt. yabal - yxma nibpixanil -** [p.261]  
David did not wish to become culpable and largely ungrateful,

**bay Vchi. ti. kohanob tohcinnabi yol tumen cah lohil ti Jhe christo.**  
as occurred with the sick who were healed by our redeemer Jesus Christ,

**heklaobi. lahuntul cuchí. heuac huntulili. Ualkahi. V nibte u pixan Dios**  
of whom there were ten before, but only one of them returned to give thanks to God,

**ca yalah cah lohil ti = ma ua lahuntulex cachie ca tin tohcinnah a uolex.**  
so our redeemer said to him, "Were there not ten of you earlier, when I healed you?"

**cex boluntuli. cu than -**  
What about the (other) nine of you?" so He speaks.

**mehene - bayili yoltic. ca yumil ti Dios. U nibtabal U pixan. yt. U tanlabal.**  
Child, our lord God always wants for them to be appreciated and taken into account,

---

<sup>28</sup> **ah canan tanam en. tanam:** CMM, *carnero o oveja; nombre nuevo*. Presumably, the word for *sheep* would have been new to the author of the ms. as well.

**u Dzayatzilobe mansah U cibaah. tu cahal ysrael<sup>29</sup>**  
the mercies whose passage He performed for the town of Israel,

**ti ximbalbil yokol kak =<sup>nab30</sup> U tan V mucchahal. yt. U bulul = u nij - U nupoob.**  
to walk on the ocean, while it covers and submerges the noses of their enemies,

**thulic U pach. yt. oltic u cimesob cuchie =**  
who followed them and wished to kill them back then.

**lay tahmen. yolticij. ca yumil ti Dios. U kinbesicob. U mankinalil.**  
It is for this reason that our lord God wanted them to commemorate the occasion,

**kahbal tiob = U Dzayatzil Dios lae**  
reminding them of this mercy of God.

**bayx yolticij = U kabsabal. tumenob. tzentabciob. tumen Dios.**  
Thus He also wished that it be remembered by them that they were sustained by God,

**ca kal ti haab. ych poc che. tu hach tibilil hanal. tal ti caan. cuchie =**  
for forty years in the desert with really good food that came from heaven back then.

**bayx ca nah ca beelte. coon christianos lae**  
And thus it is fitting for us to do, we Christians here,

**tilic ca kinbesic. U sihil = yt. U cuxtal. yet. U cimil. cah lohil ti Jesu xpo**  
when we celebrate the birth and the life and the death of our redeemer Jesus Christ,

**ca utzac ca tiliscunic yt. ca nibtic U pixan tumenele**  
that we may honor and thank Him by doing it,

**yoklal ca yatzili. ca matani.**  
because of our love for Him, our gifts from Him;

**tulacal toonix tah oklal. yutzcincie -----**  
everything is for us, on whose behalf He did it.

**Mayx chambeel. ti piz than. bin ca tiliscunic. Dios. yt. ca nibtic U pixan.**  
**[p.262]**

And it is not only with words that we will honor God and thank Him,

---

<sup>29</sup> The scribe seems to have had trouble with the word **ysrael**, which is written **ysrlaez**, with the final letter overwritten with an **l**.

<sup>30</sup> This is an interesting scribal error. The author evidently wrote **ti ximbalbil yokol kak**, meaning to *walk on fire*, with the syllable **nab** written in above as afterthought, turning the word for fire into the word **kaknab**, meaning the ocean. Landa describes the Maya firewalking ceremony in his *Relación de las cosas de Yucatan* (Tozzer 1941:148-9). The scribe seems to have thought first of firewalking as an example of a divine gift, rather than of the passage of the Israelites through the Red Sea.

**heuac tac beli xan.**

but with our deeds also.

**bax u Uil a nibtic U pixan Dios. ta than. Va lic a pochic. yt. a mabcunic. ta beele.**

What merit that you thank God in your words if you insult and deny Him in your deeds?

**he u tibilil mehentzile. U ciciolal U yume.**

As a good son is the delight of his father,

**hex U lobil mehentzile. U pochil. yt. yokom olalili. U yum xane.**

so a bad son is the reproach and the sorrow of his father also.

**tibilcunex a bel. cu than.**

"Perfect your deeds," He says,

**cu than cah lojil ti Jesuchristo. tu cambesah Uinicilob. cuchi =**

so spoke our redeemer Jesus Christ to His disciples long ago,

**ca laac tahmenel. binil tiliscunnabebal Dios.**

"that it may be by your doing it, God will be honored,

**tumen tulacal. Uinicob .bin ylic U tibilil. a belexe: cu than.**

because all men will see the goodness of your deeds," He says.

**mahaanceni. tuchij. ti c ilic tibilil: U beel mehentzile.**

Manifestly then, when we see the goodness of the deeds of His son,

**bayx ti lic c ubic U beel. sanct pedro. san franco. yt. santobe.**

thus also when we hear of the deeds of Saint Peter, Saint Francis and the (other) saints,

**maytac xan. ca tiliscunic Dios. yt. ca nibtic U pixan**

without delay we honor God and we thank Him,

**heklay. U chuni nah. U tibilil. U palilob loe.**

which is the reason that the virtue of those servants of His is beneficial.

**lay U chun. yalci ca yumil ti Dios - ti Judiosob.**

This is the reason that our lord God said to the Jews,

**ca ocij ti cahtal. yethun tixma ocolalob.**

when they entered to dwell among the nonbelievers,

**belatun cex. U lobol mehentzile. yok teexi. tahoklal licil yn pochol =**

"Alas for you, bad children, my discredit is because of you, it is on your account,

**tumen yxma ocolallob. licix U tamaychiticob. yn cilich kaba=**  
because the nonbelievers, when they curse my blessed name,

**yoklalix licil yilic**  
it is because of that which they see,

**lobil. max U cetel. a belex.** [p.264. p.263 is blank, but text is continuous]  
the badness, the iniquity of your deeds.

**Lay tahmenel. licil yn kochpahal. licix U pulul koch. Uokol**  
This is your doing, that I become culpable, and that there is blame cast on me,

**ti mayxbal yn koch tilobal. yoklal Vtz Uaalmah. thanil teeix.**  
with nothing my fault notwithstanding, because my commandment to you is good,

**heklay ma tan. heklay ma tan U tacabal tamenex loe.**  
which never, that which never is being kept by you,

**heuac hahal than yn caah teex. cex ah kebane. ceex lobol mehentzile.**  
but I promise you, you who are sinners, you who are bad children,

**cha toh bin yn cib teex. ti lic yn tiliscunnic. yn kaba. cu than.**  
I will take vengeance on you, by which I honor my name," He says.

**Dzocebali tun. hijbal u ka. lic a beeltic. cech mehene.**  
Finally then, whatever it is that you do, you child,

**yoklal. Dios. yt. tzicebal Dios. binil a beelte**  
you will do it on account of God, and honoring God,

**yt. yan hebal yal ta pixan. yetel tu pixan a lakobe.**  
and that it may be of value for your soul, and for the souls of your fellow men.

**ohelte catzuc yan U uilal.ca utzac U tibilhal a beel tu Uich Dios.**  
Know that two-fold are the requirements that your work become good in the eyes of God,

**cayx Vtzac U nahal a pixani.**  
and that it benefit your soul;

**U huntzuci tac yan U uilal. ca yanhal. ti yetaylil Dios.**  
the first thing that is necessary for us, is our coming to be in the company of God,

**yoklal ma kanan tu Uich Dios<sup>31</sup> U beel U nupob.**  
because the deeds of His enemies are not valuable in the eyes of God;

**bacix Utzac a beel tilolobe.**  
and even though your deeds may be good, they are in vain,

**Ua ychil ahualbil keban. a yanil. ti lic a beeltice.**  
if you are within mortal sin when you do them.

**mabal U nahal a pixan ti graçia = bax tu ciciolal Diosi. [p.265]**  
Your soul gains no benefit from grace, and thus for God's happiness,

**he takin ma chicilbesan tu chijcul<sup>32</sup> ahaue =**  
as silver that is not marked with the sign of the king,

**ma tan U chabal. ti tostonesob. mayxbal ah manali =**  
does not suffice as tostones and is the purchaser of nothing,

**he beel ma chican tu graçia. yetel ti yetaylil. Dios.**  
so deeds not marked with grace and the companionship of God,

**ma tan U kamal tumen Dios. mayx Uchac U manic. yahaulil Diosi.**  
are never accepted by God, and are not able to buy the kingdom of God.

**ma yn beel alic Vol. cu than ah bolon pixan. sanct pablo.**  
"It is not my works in which I trust," so speaks blessed Saint Paul,

**heuac. U graçia. yetel U cimil cah lohil ti Jesu christo.**  
"but the grace and the death of our redeemer Jesus Christ,

**licil yn matic. yahaulil Dios. bay hi ciac U thane -**  
by which I receive (as a gift) the kingdom of God," thus he has spoken,

**bacix mabalac U uil yn beel. tu hunale =**  
"although my work is of no value alone,

**heuac yoklal. chicilbesanil yn beel - tu graçia. ca yumil ti Dios.**  
but it is because my work has been marked with the grace of our lord God,

**licil yn nahal. ti yahaulil caan = cu than.**  
that I attain to the kingdom of heaven," he says.

---

<sup>31</sup> See DMM: **ma kanan u payalchi ah kebanob tu uich Dios:** *no es preciosa la oración de los pecadores a los ojos de Dios.*

<sup>32</sup> ?Illegible. In Coronel, the word is **chicil**; David Bolles reads the word here as **chijbal**.

**U catzuc yan U uilal tech tibilbebal a beel tu Uich Dios.**

The second thing necessary for you, for your work to become good in the eyes of God,

**lay a beeltic yoklal Dios. tuhunal. ti talix ta uol xane.**

this is that you do it on account of God alone, with it coming from your heart also,

**yoklal. Va yoklal Uincob. bayx Dzalbil a pach xani. binil a beelte. [p.266]**

because if it is on account of men, and thus by coercion also, that you will do it,

**mabal U nahal a pixani**

your soul merits nothing from it,

**he cimen ti cucute = layla Uinic yilabale.**

as when the body is dead, still it is seen as a person,

**heuac ma Uincij. yoklal manan pixani.**

but it is not a person, because it is lacking a soul.

**Lay U chun matan. yubah. matan U pec. mayxbal U beel.**

This is the reason it never feels; it never moves, and it does nothing.

**bay yetkin lo. he u tibilitacil bee. lic a beeltic. yoklal Uincob.**

So it is like that, this good deed that you do on account of men,

**bax<sup>33</sup> tumenel Dzalpach. yetel ti manan yetaylil Dios teche.**

and thus because of coercion, and without God's grace for you.

**Laila. U tibilitacil be yilabale - heuac mabal U uilal. manan U pixan.**

It is still seen as a good deed, but nothing is its purpose, its soul is lacking,

**heklay olaah. yt. graçia = lay U pixan.**

which are will and grace; these are its soul,

**layx cuxlicil U tibilil be. olaah. yetel yetailil Dios loe**

and it is this by which a good deed lives, will and the presence of God,

**Vayx manan yolah Vini = tilic U beeltic bee. .**

and if the will of the man is lacking when he does the deed,

**mabal U sipilie. maixbal U nahal xani**

nothing is his fault from it, and nothing is his merit from it also,

**yoklal mailbal Uchucil. U sipil. baix U nahal Uinic. tix mama olahile.**

because there is no power to err and also no benefit to man, without will;

---

<sup>33</sup> bax = bayx.

**olahi U chun sipil. yt u nahal a pixan loe**

it is will that is the cause of sin, and of benefit for your soul, then.

**yabi U beel. U lobil Uinicob. yabix U tibilil U beel. yx ma ocolale.**

Many are the works of evil men, and many the good deeds of nonbelievers,

**heuac mabal u uilal. maixbal U uilal. mayx U nahal U pixanob** [p.267]

but they have no purpose; no purpose and no benefit for their souls,

**yoklal mail tan yutzcin yoklal Diose -**

because they never perform them on God's behalf.

**heUac mabal U nahal U pixan. Uinic - yt. mabal yal ti. u talei ti chaan missa.**

But there is no benefit for the soul of man, and no value in his coming to attend mass,

**bayx ti canbal than. bay xan Ua ma tali tie yolahe =**

and so to learn the doctrine, this also if he did not come to it willingly.

**bax than. U Dzalal U pachi =**

What is the reason for coercion?

**catzuc ta hoklal = ti than. licil U Dzalal U pach Uinic.**

Two-fold (the reasons) for which it seems a person is coerced,

**ti tal ti chaan missa. bayx ti canbal than bay xan =**

when coming to attend mass and thus to learn the doctrine thus also.

**V. huntzuc ca maac. U cambaltabal. U sipil. yt. U poch. tumen hunpayob.**

The first that he may not be taught sin and blasphemy by others,

**cayx achac U sipil. U lakob. tilic yilic. U mukul = U sipile.**

so that he may avoid the sin of his fellows, while what he sees is the resistance of sin;

**U catzuc Uchebal U napahal. tiob ti chaan missa = baix cambal than = bay xan.**

the second so that it become a habit to them to attend mass and learn doctrine thus also,

**bacix mabalaac U nahalob. ti yutzcinnice = tumen Dzalpachie = helei lae =**

even though they may merit nothing by doing it because of coercion now,

**hix binaci napahac tiob. U tibilil be = ca tun yutzcin. ti tal ti yol. Uchmale.**

so the good deed would become habitual to them, so they do it willingly in the future.

**a Uohelexi tac. he paale = Dzalbil U pach licil u tal ti canbal than.**

As you already know, a child is forced to come to learn the doctrine,

**baix ti eszuquera<sup>34</sup> - tumenix Dzalpach. licil yutzcinnic U tibilile.**  
and thus to school, and it is because of coercion that he does good.

[p.268]

**Lay U chun. mailbal. U nahali -**

This is the reason that there is no merit from it,

**heuac tuchij ca bin chihic. yt. ca bin yanac U cuxyole.**

but then when he will grow up and when he will have discretion,

**yt. ca bin U nate. Utzil. dotrinae. yt. U chayanobe.**

and when he will understand the goodness of the doctrine and the rest of it,

**ca tun hoppoc yutzcint ti tal ti yol. ca yanac U nahal. U pixani =**

then when he has begun to do it willing, then there will be merit to his soul from it.

**hix baci bin. a cibeex. ceex Utcinnic. babal ti Dzalbil a pachexie =**

So would you do this perhaps, you who perform something as if you are forced into it?

**heuac. belatun - chee = bikinx U lah. a palilex.**

But alas, O when is the end of your childhood?

**bexi uil. ho katonben paal = lolobthanbil tumenel Dios. ychil Kulem Dzib =**

Would you be the 100 year old child cursed by God in the Holy Writ,<sup>35</sup>

**sasacix U tzotzel a poolex. noxibexi ta Uabil =**

pure white the hair of your heads, old men with your grandchildren,

**halili ta beel. a palilexe**

only in your deeds, you are in your childhood?

**Lay U beel paalex loe =**

This is the way of children, then.

\* \* \*

**Tac a uahualil c okol =**

May it come, your kingdom, for us.

**V cappel. lic calic. yulel. ca yumil ti Dios. ti ahaulil. tac pixan**

The second thing that we say is the arrival of our lord God, His reign in our souls,

**ca laacbesic. ca beel. Uatab citan. yolahe.**

[p.269]

that our path may be wherever He wishes it.

---

<sup>34</sup> Note misspelling of the Spanish word *escuela*.

<sup>35</sup> See Isaiah 65:20, "for the child shall die a hundred years old, and the sinner a hundred years old shall be accursed."

**bee hach cioltzil pixan. licil yahaulil Diose.**

O, really happy is the soul in which is the kingdom of God,

**hach Dzoclukanix tzolanil. tulacali.**

and perfectly ordered all of it.

**a uoheli U beel palalob. ah cambal. ti suquela<sup>36</sup>**

You know the ways of children, pupils in school,

**bayx ah cambal than. heklaobi =**

like the students of the doctrine, which (ways) are these:

**Ua culan - yah cambesahule = culantac tu cuchil.**

if their teacher is present, seated in his place,

**hunhuntul mayx tan U hubul = yt. U baxalob -**

none of them ever misbehaves and plays,

**heuac tuchij. tu lukul. yah cambesahul yt. yah canulobe.**

but then at the departure of their teacher and their guardian,

**ma xan U likil ti baxal. mayx patan U cambal ti hunkul.**

before long they rise to play, and their learning is never completed at all.<sup>37</sup>

**baix yetkin lo = Va culan Dios tu pixan Uinice hach Dzoclukan. tzolanil = tulacali =**

And similarly, if God is present in man's soul, the order of it all is really perfect:

**paathan U tucul. Uinic = pathaan U than. pathanix U beel =**

complete the thought of man, complete his word, complete his deeds,

**yoklal cu manil Dios. U yah cambesahul =**

because of the supremacy of God, his teacher,

**heuac tuchij tu lukul. Dios. yicnale. tumen U kebane.**

but then at God's withdrawal from his presence because of his sin,

**mabal patanie = mayxbal tzolanie =**

nothing is complete, and nothing is ordered there,

**heuac lobi U tucul = uinic lobi U than. lobix U beel = mayxbal ma lobi =**

rather, man's thinking is bad; bad his word, and bad his deeds; nothing is not bad,

---

<sup>36</sup> Note the author's difficulty with the Spanish word *escuela*.

<sup>37</sup> This passage, and the preceding one, suggest that the text is aimed at older youths who will be teachers themselves.

**yoklal ocannil cisin. tu pixan Uinic.**  
because the devil has entered into the soul of man;

**Lay lobcinnic yetel ppetayencunnic. U beel tulacal loe =**  
it is he who ruins and makes hateful all his deeds, then.

**yumilbil yah payul yn beel. cu than. U palil Dios Daid = [p.270]**  
"(When) it is the Lord who leads my way," says God's servant, David,

**mabal. manan hom ten. cu than. bayhi ciac U than Daid.**  
there is nothing that is not open to me," so he speaks; thus David has spoken,

**Ua cilmac yol Uinicob. yt. ah co. maixbal. U pec ti yol. tu nupob.**  
"if the hearts of men are calm and courageous, they fear nothing from their enemies,

**cunx ten tin chama Dios Uah canulte. yt. yahaulte = Uokole.**  
so what of me, when I have taken God as my guardian and he rules on my behalf?

**blax bin yn sahte = blax bin yn pecolte = blax = bin mananac ten**  
What will I fear? What will I doubt? What will be lacking for me?

**mabal ti hunkul = cu than.**  
Nothing, forever," he says.

**Dziban ti kulem Dzib =**  
It has been written in the sacred scripture,

**nach binci. yx ahau Saba. yilab noh ahau ti salomon =**  
that the queen of Sheba travelled afar to see great king Solomon,<sup>38</sup>

**yt. hij bic hach tzolanil. tulacal. ti yotoch. yoklal halach ah miatz.**  
and how perfectly ordered everything was in his home, because he was a true sage,

**hex ca yilah Salomon. yt. U bal yotoch. yx ahau. yt. hach ciotzilil. tulacal.**  
so when the queen saw Solomon and his household and the real beauty of it all,

**ca yalah. be bolon U pixan. a uahtanlahulob. yt. U bal a uotoch. cech ahaue.**  
then she said, "O blessed are the servants and the household of which you are lord,

**yoklal ciotzil yanil tulacal. bacix tibilac a uanumal. tin xicin: ti kinie =**  
because it all is delightful, and although great your fame to my ears over time,

---

<sup>38</sup> The story of the Queen of Sheba's visit to Solomon appears in I Kings, chapter 10.

**heuac paynum uilic. tin Uich. ti ma Uabahe. cu than.**  
nevertheless, what I see with my eyes is greater than what I heard," she says.<sup>39</sup>

**habla Ua cici tzolan. yt. Dzoclukan tzolanil.**  
Therefore, if it is well ordered and perfected in its order,

**tulacal ti yotoch Salomon. tumen U miatzil. ena Uince.**  
everything in Solomon's home, because of his wisdom, then what about man?

**bicx uil U tzolanil - pixan. yanil Dios: [p.271]**  
How would his soul be ordered with God there,

**yt. yayan u beel<sup>40</sup> tu tanlahil Dios =**  
and having been guided in the service of God?

**Heuac ua a kati. yocol Dios ta pixan cech mehene =**  
But if you wish for God to enter your soul, you child,

**kanan U uilal. a tohlic cisin. yt. kehani -**  
it is necessary that you banish the devil and sin from it,

**yoklal. ma uchuc yet ahaulilte Dios cisine =**  
because it is impossible that God rule together with the devil,

**maix uchac - yetcahtaltic xan =**  
and impossible that they dwell together also.

**a uoheli. Ua chupan cab. ti ppule ma çamac. a buthub. haay =**  
As you know, if a pot is stuffed with dirt, you can never fill it with water,

**Ua ma tan a hochcin cab = ti payanbeile =**  
without emptying out the dirt first.

**bay xan Ua chupan ti keban. a pixane - Vayx cahan cisinie**  
Thus also, if your soul is stuffed with sin, and if the devil dwells in it,

**ma çamac ococ Diosi = ti latulah a tohlic cisine =**  
God will never enter there until you banish the devil.

---

<sup>39</sup> A very similar version of the queen of Sheba's visit to Solomon appears also in 2 Chronicles, chapter 9. See lines 5-7: "And she said to the king, 'The report was true which I heard in my own land of your affairs and your wisdom, but I did not believe the reports until I came and my own eyes had seen it; and behold, half the greatness of your wisdom was not told me; you surpass the report which I heard. Happy are your wives! Happy are these your servants, who continually stand before you and hear your wisdom!'" Solomon was said to have 700 wives and 300 concubines (1 Kings, 11:3) so the Franciscans may have encountered a problem in exalting him as a model of perfection while trying to stamp out polygamy.

<sup>40</sup> I am reading **yayan u beel as payan u beel**.

**bay licil yalic. ca yumil ti Dios He mac chan chan ti u Uaye =**  
Thus as our lord God says, "As for he who has a small sleeping place,

**ma uchac = c etUeneli = hunkul.**  
it is impossible that we sleep together there ever,

**maix uchac ca mul Uenelie bin lubuc huntuli =**  
it is impossible that the two of us together sleep in it; one will fall out,

**Uayx chan chan U çuyeme. ma uchac V pixicon =**  
and if its cover is small, it is impossible that it cover us,

**yt. U bochbesicoon = tac cabil = cu than =**  
and that it shelter both of us," He says.<sup>41</sup>

**He oc tu than ca yumil ti Dios lae =**  
When our lord God enters here, so to speak,

**ma chan chan. U tan = yetel U uayil a puczikal. cech Uince.**  
the breadth and the extent of your heart is a small thing, you men.

**lay U chun mail Uchac. U yetcheltal yt. Vet cahtal. yt. cisini.**  
For this reason it is impossible they lie down together and coexist with the devil in it;

**Ua bin a kamab. huntulie. bin lukuc huntuli =**  
if you will receive one of them, one of them will depart.

**belatun cex mehene = ocol u kati. ta pixannex ca yumil ti Dios. [p.272]**  
Alas, you children, our lord God wants to enter into your souls,

**Vchebalix yayikalcunnic a pixanex.**  
in order that He may enrich your souls;

**lay V chun licil yalic. a menticex. U cuchil. yetel a tohlicex cisinie.**  
this is the reason that He says for you to make a place for Him and banish the devil,

**bacix nohac U tepal Dios. bacix mabalacon xane.**  
so even though the might of God is great, and even though we are nothing also,

**cilmac yol tu cahtal tac pixan**  
He may rejoice in dwelling in our souls.

**Ua hi ma sihil U cibah tu yabal numya. yt. ti yotoch tzimin mayx ya ti yoli:**  
Was He not born in great poverty and in a stable, without regret,

---

<sup>41</sup> See Isaiah 28:20, "For the bed is too short to stretch oneself on it, and the covering too narrow to wrap oneself in it."

**ena cilmac yol tu talel. ti cahtal tac pixan.**

just so He might rejoice in coming to dwell in our souls?

**Lay U chun licil yalic mehenexe. Vayen yan. tu uol a puczikalex =**

This is the reason that He says, children, "Here I am at the doors of your hearts,

**taahlahix yn caah tu uol U nail a puczikalex.**

I am knocking on the doors of your hearts,<sup>42</sup>

**yoklal Uolah ocol. ti cahtalie = yt. yn payab a beele. cu than.**

because I wish to enter to dwell there and guide your way," He says.

**belatun kazon ox numut kuon =**

Alas, we are ruined, unfortunate,

**yoklal. maytac bahun. ca payal tumen Dios mankin.**

because no matter how much we are summoned by God always,

**lauac tu falsic. U tibilil tucul. tac pixan.**

even though He brings His good thoughts to our souls;

**lauac tu pecbeçic col ca tanle = lauac tu tzecticoon =**

even though He advises us to serve Him; even though He chastizes us,

**tatalahij U caah. tu Vol ca puczikal. yoklal yolalil ocol ti lobi =**

knocking at the door of our hearts because He wishes to enter, it is in vain;

**he toone tohol ca cahi. macix ca cah tac xicini**

as for us, negligence is our state; closed is the condition of our ears;

**yan ca xicin ti lobal = matan c ubi u pay.**

[p.273]

we have ears in vain; we never hear His call,

**maix colah ca heeb. ca puczikal ti =**

nor do we wish to open our hearts to Him;

**heauc lay licil a heicex a puczikal cisine =**

rather he for whom you open your hearts is the devil;

**hunchi. ca chij U payicex. ca a Uoceseex. ta pixan**

on the one occasion, two occasions that he calls you, you let him enter your souls;

---

<sup>42</sup> Perhaps a reference to Revelations 3:20, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me."

**lay tah oklal - lay tahmen licil. a tot talex. licilix a Uekmayhalex loe. -----**  
for this reason, because of this, you become mute and you become blind, then.

\* \* \*

**Vtzcinnabac a volah: ti luum: bay te ti caane**  
May it be done, your will on earth, as there in heaven.

**He u nohol ya. yt. numya = culhij toon. tumen V keban. ca yax yumob =**  
This great pain and suffering was established for us because of the sin of our first parents;

**lay kaspahcij ca uinicil.**  
it is this that corrupted our bodies,

**ti hach Dzaanix col. ti lobtacil babal Uethan toon. tumenel Diose.**  
having really devoted ourselves to the bad things forbidden to us by God,

**hex u tibilil bel. ychticil ya. ca beeltic.**  
and as for good deeds, it is with difficulty that we do them,

**bayx ca ximbanzic ca cucutil. tu beil Diose =**  
and thus we force our bodies to walk in the way of God,

**hobach tzimine = tumenix: tatah haDz. yt. timtim chin =**  
(like) lazy horses, by repeated blows and stoning,

**yt. ti ma u kati = licil u ximbal = tu beil caane = yoklal U nup colah. yolah Dios.**  
and without wishing to walk in the way of heaven, because our will opposes God's will,

**U nupix yolah. ca cucutil. yolah. ca pixan. [p.274]**  
and the will of our bodies opposes the will of our souls.

**bay licil yalic u palil Dios. ti Job = cuchiloe =**  
Thus as God's servant, Job, said back then,

**belatun yumile blax U chun. a uoltici = yn nupinticech.**  
"Alas, lord, what is the reason that you wanted to make me your enemy,"<sup>43</sup>

**yt. yn nupinticynba. tin hunal. yoklal hach numya. yn caah yt. ppizilba. yn cah.**  
and I am only my own enemy, because real suffering and struggle are my attributes,

**tumenel. mail huncet. yolah yn cucutil. yt. a uolah. cu than.**  
because the will of my body and your will are never congruent?" he says.

---

<sup>43</sup> Job 13:24, "Why dost thou hide thy face, and count me as thy enemy?"

**a uohelexi tac. yail yt. ychtcil yail.**

As you know, it is with hardship and with difficulty,

**U ximbantesic = yt. U baptic U chem tu nup ha. Uince.**

that a man propels and rows his boat against the water,

**yannix U uilal. U chichcunnic U muk. ca achac U cuchpach ximbal.**

and he must exert his strength not to travel backwards.

**lay mail talan yalcab = ca xic licil yaalcab haae =**

This, his running, is never difficult when he goes as the water runs.

**belatun lay otzilil = yt. yail. ca ximbaltic. U beil Dios.**

Alas, this travail and pain with which we travel the way of God,

**yoklal. tu nup. yolah ca cucutil = licil ca ximbal =**

is because it is in opposition to the will of our bodies that we walk;

**lay u chunlo. Ua ma chich. ca muke.**

this is the reason, then, if our forces are not strong,

**maytac xan ca cuchpach ximbal. yt. ca lubul xan =**

before long we walk backwards and we fall, also.

**hij uil ci otzilac. ca ximbaltic. U beil Dios.**

We would travel the way of God joyously,

**ca huncetac yolah ca cucutil. yt. ca pixanie =**

were they as one, the will of our bodies and that of our souls.

**Lay U chun licil ca katic ti Dios la =**

This is the reason that we ask this of God,

**Vtzac a uolah = bay ti lum. bay te ti caan = Bayhi ciac. ca thane =**

"May your will be done, thus on earth as there in heaven," thus as we have said.

**yumile. ca natma. mail mancet a uolah. yt. c olahe = [p.275]**

Lord, we have understood that they are never completely one, your will and our will;

**ena U nup. helannix a uolah. yetun. c olah =**

rather they are in opposition and different, your will and our will;

**lay U chun licil ca katic. yt. c oltic. yutzhal = a uolah = c okol.**

this is the reason that we ask and we desire that your will be done for us,

**yoklal Utzil. a uolah.**

because of the goodness of your will,

**hex yolah ca cucutile = ma patani = mayx pathaan U beel =**

since the will of our bodies is not perfect, nor perfect their deeds.

**Lay - U chun. c ohelmayl binil çatac ca pixan Ua bin c utzcin c olah tac hunale =**

This is the reason we have known that our souls will be lost if we do our will alone,

**yt. Ua bin. ca chab U than. ca cucutile.**

and if we will consent to the demands of our bodies.

**Lay U chun cech yume. Vtzac a uolah - c okol - maixtan yutzhal c olahe =**

This is the reason, you lord, may your will be done for us, and not our will come to pass.

**mehene - hunppelili. U chun. licil U benlahalob = metnal Uincob -**

Children, there is only one reason that men are going to hell,

**heklay yutzcinnic = yolah = tu hunalob loe =**

which is that they do their (own) will alone.

**blax U chun U binel mitnal = ah Dzibolale = ah Ueyuncile =**

What is the reason they are going to hell, the lustful, the fornicators?

**yoklal U kati. U Dzocex yolah = tu hunal. mayx U kati. V tzicib. V than Dios =**

Because they wish to fulfill their will alone and do not wish to obey the word of God.

**bax U chun = U satal ah ocole =**

What is the reason the robber is lost?

**yoklal yoltic U tzicib.uba = mayx u kati U Dzoces U than Dios =**

Because he wishes to obey himself and does not want to fulfil the word of God.

**bax u chun U binel mitnal. ah poch ti missae =**

What is the reason they are going to hell, those who blaspheme the mass,

**bayx ah chibil bak. tu kinil sukine =**

likewise those who eat meat on the fast days?

**yoklal U pochic U than Dios. tilic U tzicicUba tuhunal.**

Because they insult the word of God, while they honor themselves alone.

**Dzocebalitun = bax u chun. U sipil Uinic.**

Finally, what is the origin of man's sin?

**bax U chun U chimil yol. tu Dzabal. U numya. tumenel Dios**  
What is the cause for his outrage when he is given suffering by God?

**yoklal ma u kat yutzhal. yolah Dios = yokole =**  
Because he does not want the will of God to come to pass for him.

**habla potsasili tac = c olahil U chun. ca lobil taclacal.**  
Therefore, clearly it is our will that is the cause of all of our faults,

**Layx chunpahesic. yt. U chuninic ca satal loe. [p.276]**  
and it is this that begins and causes our perdition, then.

**bala Vtziba licil yalabal toon. kananil. U uilal. ca mabcunnic = c olah.**  
Hence, it is a good thing that it is said to us that we must deny our wills,

**tilic ca tzicic yolah Diose -**  
while we obey the will of God.

**he kohaam yolah cuxtal. yt. tohtal yole = kanan U uilal. U tzicic. ah Dzac yahe =**  
As a sick man wishing to live and become well must obey the healer;

**ah cimilix cochom. Ua bin yutzcin. yolah. tu hunal. tilic V pochic yolah ah Dzace =**  
a corpse in the future, if he will do his will alone while denying the wishes of the healer.

**Lay Dios - hahal yah Dzacul pixan. cech mehene**  
It is He, God, who is the true healer of the soul, you children.

**Lay ma hah<sup>44</sup> tech = a tzicib. cuxlahebal a pixan =**  
It is He whom you must obey for the survival of your soul,

**maix uchom U cuxtal = Ua bin a pochob. U than.**  
nor will it continue to live if you will disrespect His word.

**bay yalci cah lohil = ti Jesu christo lae =**  
Thus it was that our redeemer Jesus Christ said this,

**hij mac U ka oltic. U thulub yn pache = U mabcunUba. tu hunal =**  
"Whoever remembers to follow me, denying himself alone,

**yt. U mabcun yolah. U kati ti payan ti be = tilicix U mukic = numya =**  
and denying his will that wishes to come first, even while he endures suffering;

**bin Dzabac ti tin menel cu than.**  
will be healed by me," He says.

---

<sup>44</sup> DMM: *má hah, lo mismo que hah, cosa necessaria.*

**Lay kanan U uilal. tech tu hoppol. a mabcunnic a uolahe = cu than cah lohil.**

It is necessary for you at the beginning, that you deny your will, as our redeemer says,<sup>45</sup>

**cayx yolahac ca yumil ti Dios bin a beelte. ti babal. tulacal.**

and you will do in everything that which our lord God has willed,

**bacix tibilac - beel lic a beltice = Ua ma tali tu chi Dios**

and even if the deed that you do may be good, if it did not come from God's command,

**chembel tumen a uolah. y. a cicunnic a uol licil a beltice =**

(and) it is only because of your will, and your happiness that you do it,

**ma tzican tu Uich Diosi =**

it is not honored in the eyes of God.

**lay u chun lo he ti yalic Uincob. Vchie = [p.277]**

This is the reason that when men said formerly,

**yumile. ca beeltah sukin. yt. U yanal tibil beeltah = sukin yt. U yanal tibil be =**

"Lord, we did the fasting and the rest of the good deeds, fasts and other good works,

**Layla mabal a kati = tac beel = yilabal.**

still nothing you wish is seen in our deeds,"

**ca yalah ca yumil ti Dios =**

then our lord God said,

**mabal yn kati ta sukinnex. mayx Uolah licil a beelticex cu than.**

"There is nothing I want with your fasts, nor is it my will that you do," He says.

**heuac. Uchaci ua. ca hausic = yolah ca cucutile.**

But is it possible that we stop the will of our bodies?

**Uchaci ka = ca nahix c utzcin xan = Ubi to cech mehene =**

It is possible, and fitting that we do it also, as you heard already, you child.

**macal macx V nah tzicil ta than. ppentac Va = yumilbil xin.**

Which of them is worthy of respect, in your opinion? A slave, or a lord perhaps?

**yumilbili ka - yumbil. a pixan. cech mehene = layx hach tzicbentzil xan =**

It is the lord; the lord is your soul, you child, and it is really worthy of honor also.

---

<sup>45</sup> See Matthew 16:24-5, "Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it.'"

**hex a cucutile = lay ppentac loe - layx U hahal nup lo = U çatçicix a pixan U kati =**  
As for your body, this is a slave, and it is the true enemy that wants to destroy your soul,

**layx U chun mayl chaben U than loe =**  
and this is the reason its demands are never acceptable, then.

**Ua bin a tzicbex = yt. Ua bin a chabex U than. a cucutilex -**  
If you will obey and if you will accept the demands of your bodies,

**cu than U palil Dios. san pablo. ah satali a pixanex.**  
as God's servant, St. Paul, says, they are the destroyers of your souls.

**he tu tal U numsabal ti ya = cah lohil ti Jesu christo.**  
When our redeemer Jesus Christ came to be tortured,

**yt. tu paktumtic U hach yail numya = lic u tal U mansic cuchie =**  
and when He considered the really severe torment that He came to endure, back then,

**ca hoppi U sahal. U cucutil. yoklal V nucili = U sahtic numzah ya = cucute =**  
then his body began to fear, because it is the nature of the body to fear suffering,

**ca yalah tu cilich yum. [p.278]**  
so He said to His blessed father,

**yn cilich yume = Va uchac yutzhale = olte V mahal yn mal tin numzah ya lae -**  
"My blessed father, if it may be good to wish that my passage into suffering cease,

**ma uolah bin utzac = heuac utzac a uolah. cech in cilich yume = cu than**  
not my will be done, but your will be done, you who are my blessed lord," He says.<sup>46</sup>

**lay ca nah ca beelte u beel cah lohil cech mehen lae.**  
This, the act of our redeemer, is fitting for us to do, you who are youths here;

**bacix yaac ti yol. ca cucutil: U mansic numya:**  
even though our bodies may suffer when they endure pain,

**bacix ma yolah. U ximbalte U beel caane =**  
even though they do not wish to walk the way of heaven,

**bin c alab ti Dios. yumile. ma tan yutzhah Volah = heuac. Vtzac a Uolah. Uokol.**  
we will say to God, "Lord, not my will be done, rather your will be done for me,

---

<sup>46</sup> Matthew 26:39, "My father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as though wilt."

**cen a DzeDzec palile =**  
I who am the least of your servants."

**bay licil yalic U palil Dios Job = tu satal U balUba =**  
As God's servant, Job, said at the loss of his belongings,

**bayx tu Dzabal U numya = cuchie =**  
and at being given trials, back then,

**Dios Dzaic ten lo = layx ti lukçic ten xan.**  
"It is God who gives it to me, and He who takes it from me also;

**Utzacix yolah Dios. Vokole.**  
may God's will be done for me;

**habla cicithantabac. U cilich kaba. tumen tusinil =**  
therefore blessed be His holy name, because He is infinite."<sup>47</sup>

**Dzocebalitun licil ca katic. yutzhal yolah Dios: ti luum.**  
Finally then, we ask that the will of God come to pass on earth,

**bay licil yutzhal te ti caane:**  
as it comes to pass there in heaven.

**belatun otzilon yoklal. yolahl Dios. lic U beeltic angelob -**  
Alas we are miserable, because it is the will of God which the angels do,

**canil Uinicob = U balcheob. caanob = ekob =** [p.279]  
the heavenly persons, the creatures of the heavens, the stars;

**mayxbal matan U tzicib Dios = mayxbal nupintic Dios =**  
and there is nothing in which they do not obey God, and in nothing do they oppose God,

**mayxbal matan U beeltic = hijbal U uilal = ca çiçabie = tumenel Dios**  
and they do nothing that is not the purpose for which they were created by God;

**halili toon con in one con<sup>48</sup> kas mehentzile nupintic yolah Dios =**  
truly it is we, and only we, who are the bad children who oppose the will of God,

**mayx c olah ca tzicib Uthane =**  
nor do we wish to obey His commandment,

---

<sup>47</sup> Job 1:21, "And he said, 'Naked I came from my mother's womb and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.'"

<sup>48</sup> I assume that the phrase **toon con in one con**, with its repetition of forms of the second person plural pronoun, is for emphasis.

**mayx tan ca beelte. hijbal U Uil ca sihçabi**  
nor are we doing whatever is the purpose for which we were born,

**yt ca sihsbon tumenel Diose**  
and for which we were created by God.

**ena chun chun pool. ca beel = yt. ca ximbal =**  
Rather, our path and our walking is backwards,

-----<sup>49</sup> **sihsabon tumenel Dios. ca utzac c oheltic yt. ca yacunnic = c ah çihshahule =**  
. . . we who were created by God that we might know and love our creator.

**he toone = yacunah ca cah tubablil bal caah =**  
But as for us, we feel love for worldly things;

**çihshabon tumenel Dios = ca utzac ca tanlice =**  
we who were created by God that we might serve Him.

**he toone poch ca cah ti = yt. tu than =**  
But as for us, it is disdain that we feel towards Him and His word;

**V sihsabon Dios. ca utzac ca huntanlic. ca pixan**  
God created us that we might only serve our souls;

**he toone bulanon. tu tanlahil - cucute =**  
but as for us, we are immersed in service of the body.

**Dzocebalitun - ti caan. ca uilal. ca U sihçahon Diose =**  
Finally then, our purpose, for which God created us, is in heaven,

**he toone: U belil mitnal = licil ca ximbal =** [p.280 - misnumbered p.290]  
but as for us, it is the path to hell that we walk,

**yolahix Dios = ca nupintic = ti babal tulacal = Ua ma utz ca beele =**  
and it is the will of God that we oppose in everything, if our path is not good.

**Lay U chun binil. ca hach katab = ti Dios.**  
This is the reason we are really going to beseech God,

**yumile = Utzac a uolah. & c. \_\_\_\_\_**  
"Lord, may your will be done, etc."

---

<sup>49</sup> Illegible word in the text, which evidently does not appear in the parallel Coronel material.

\* \* \*

**Dza ca çamal kin uah toon = helelae. &**  
Give our daily bread to us today, etc.

**Cantzuc lic ca katic. ti Dios:**  
The fourth thing that we ask from God,

**Lay U Dzaic ca hanal. yt. hijbal yan u uilal toon. manebal U kinil. cuxtal toone.**  
is that He give us our food and whatever is necessary for our passing the days of life.

**yoklal. tabx U binel mehentzil. V katab hanal:**  
Because where does a child go to ask for food?

**ma ua yetun U yum = bin xice.**  
Will he not go to his father?

**ma ua pahsubtalihi = V cib tu yum - U mehen batab. ca xic ti kat matan. chichi na**  
**=**  
Would a child of a batab not shame his father, if he went to beg alms house to house,

**ti mayx yolah U katab. tu yum = hijbal yan U uilal tie.**  
without wanting to ask from his father whatever is necessary for him?

**Hij ka = bayix sutzilil. ca a ualab olte. Uincob**  
So it would be, and likewise shameful were you to rely on men,

**yt. ca xicech. ti kat matan yetun cisin =**  
and were you to go beg offerings from the devil,

**ti maix a uolah a katab. ti Dios. hijbal yan U uilal teche -**  
without wishing to ask from God whatever is necessary for you.

**ma ua kat matan a caah - yetun cisin cech oclic = yt. cotztic tialbile.<sup>50</sup>**  
**[p.291]**  
Are you not begging from the devil, you who steal and seize others' belongings?

**ma ua conol a cah ta pixan = ti cisin = cech thulic U pach kebane =**  
Are you not selling your soul to the devil, you who pursue sin?

**bic ua ta than cahij: a uilab. Uinic. conic U ppelel mehen**  
How would it seem to you if you saw a man sell his only child,

**Uchebal U tzentic = yt. V poloc.cinnic = U tzimin = bayx U keken.**  
in order to feed and fatten his horse and likewise his pig?

---

<sup>50</sup> *tijalbil, DMM, yan ua a uoclic tijalbil? has por ventura hurtado lo ageno?*

**tu tucule = ma ua coyl = yt. netzilix U caah = U uinicil. ta thane -**

As for his thinking, is it not mad, and the man's behavior vile, in your opinion?

**heuac paynum a netzil = yt. a coil = cech christiano -**

But your stupidity and madness is greater, you who are Christians,

**yoklal licil a conic. a ppelel mehen = heklay a pixan =**

because that for which you sell your only child, which is your soul,

**Uchebal a tzentic = U kekenil. a cucutil**

is in order to feed the swinishness of your body.

**mayx uil U yabal. ayikalil = licil a conic -**

Nor would it be for great riches that you sell it,

**heuac DzeDzili ti tzooy = yt. babal. licil a conice =**

but for only a little wealth and possessions that you sell it.

**ma ua potmahanceni = a coil. ma ua hach xulici a netzil = ti bucah lae =**

Is your madness not apparent? Is your stupidity not really extreme, to that extent?

**a uohel ua cohil a pixane = Ma tin thane -**

Do you know the preciousness of your soul? It seems not, to me.

**Lay u chun licil. a poch contic lae -**

This is the reason that you sell it cheap.

**Heuac hahal than yn cah tech = hach cooh a pixan**

But I promise you, your soul is really precious,

**mayxbal yet coohil = yt. yet tulilil = yokol cab =**

and there is nothing equally precious and equally valuable on earth;

**maix takini = maix tzoyi maixbal yet cohil =**

neither gold nor wealth, there is nothing equally precious;

**maybal tulacal ti yet ppizan pixane =**

nothing at all is equal to the soul.

**habla. ca katab tac yum ti Dios = hijbal yan U uilal toon =**

Therefore we ask from our lord God whatever is necessary to us,

**mayxtan = ca kat matan. yetun cisine -**

**[p.292]**

and we do not seek offerings from the devil,

**yolahix ca yumil ti Dios = ca katic sansamal. kin uaah toon =**  
and it is the will of our lord God that we ask for our daily bread,

**ca sansamalac. ca kuchul = yetun. Utial. ca katab ti =**  
that every day we come to Him in order to ask it of Him;

**ti mayx. U yabal. ayikalil = bin katab =**  
and not for great wealth will we ask,

**mayx yabal hanal = yt. Vkul =Vchebal. cabal. ca baaltaachil= yt. ca calhal -**  
nor for a lot of food and drink for our gluttony and our drunkenness;

**heuac hanal. DzeDzec = yt. tzooy. bin ca katab = manebal kin toon =**  
rather we will ask for food, a little of it, and goods for our survival.

**bala. Va yet ma Vaah. yetel. U ciijl = hanal. paal. DzeDzece -**  
The thing is, if a child still has bread and some good food,

**bin ua U katab. U chaay. tu yum = ti latulah U Dzocol V hantice =**  
will he ask for more from his father until he finishes eating it?

**ma tin than = Uayx uil bin U katab bin halabac ti. tumen U yum =**  
No, in my opinion, and if he would ask, it would be said to him by his father,

**hantante hij bal tin Dzaah teche = ca tun yn Dzab tech U chayan -**  
"Eat what I gave to you; then I'll give you the rest of it.

**Uahij ma ten - tanolmail loe =**  
Is it not I who have taken care of that?"

**Ma yolah ca yumil ti Dios. ca sakolcinic ca ba = tu babalil cucut.**  
Our lord God did not wish us to concern ourselves with things of the body,

**yoklal tanolanil. tumen ca yumil ti Dios: lae.**  
because this has been taken care of by our lord God.

**bay yalic cah lohil ti Jhesu christo lae -**  
Thus it is that our redeemer Jesus Christ says this,

**baci a sakol cinnexaba. cex christiano.**  
"Do not concern yourselves, you who are Christians,

**tilic. a tuclicex. hijbal bin a hantantexe. yt. a bucinnex -**  
while you worry about what you will have to eat and clothe yourselves,

**yoklal a yumilex ti Dios = ohelmaic = yanil U uilal teex lae.**  
because your lord God has known what is necessary for you;

**heuac xachetex U babalil pixan = ti payan beil =**  
rather seek the things of the soul first,

**ca tun Dzabac yetel Dzachesabac teex = U babalil = cucute =**  
and then the things of the body will be given and supplied for you."<sup>51</sup>

**he tu tzentabal. U cahal ysraer.<sup>52</sup> tumen Dios. [p.293]**  
When the town of Israel was nourished by God,

**ti hanal. lic yemel. likul ti caan. cuchie =**  
with food that descended from the sky formerly,

**yolahi ca yumil ti Dios u chabal. sansamal = tumenob -**  
our lord God wanted that it to be taken each day by them,

**ti hunppelilix kin. U uilal. yoklal. yolahil Dios. yalcunic yolob ti =**  
for each day its necessity, because God wanted them to trust in Him,

**yt. U katic hanal ti sansamal cuchi =**  
and ask food from Him everyday, back then.

**Hex Uaah lic a hach katic ti Diose =**  
But the bread that you really ask from God,

**lay V uilal ca cuxlicil = yt. licil U tzentabal. ca pixan loe**  
is this necessary for our survival and that by which our souls are sustained,

**yoklal. bay licil U tzemhal = yt. U cimil cucut. Ua matan u hantesabale =**  
because just as the body becomes thin and dies if it is not eating something,

**bay U tzemhal. yt. U cimil pixan = Ua matan U Dzabal hanal ti -**  
so the soul becomes thin and dies if food is not being given to it.

**hex U hanal ca pixane = ma yximi = ma buli = heuac payal chi yt. Dzayatzil =**  
But the food of our soul is not corn, not beans, but prayer and charity,

**U chaantabal missa - yubal tzeec = yt. U chayan U tibilil be =**  
attending mass, hearing the sermon, and the other good works.

**Lay licil U tzentabal = yt. licil U poloochal = ca pixan loe =**  
It is this by which they are nourished and by which they become fat, those souls of ours.

---

<sup>51</sup> See Luke 12:22-31.

<sup>52</sup> Note the scribe's difficulty with spelling.

**he uincob. matech yubic missa = yt. yubic tzeec. bayx payal chi = bay xane =**  
But men who never hear mass and hear the sermon, and thus the prayers, thus also,

**hunbel U tzemhal. U pixan = lic U binel =**  
each day that goes by, their souls become thinner,

**mayx xan U cimil xan = yoklal ma tan U xacab chi. U pixan =**  
and before long they die also, because they are not provisioning their souls,

**mayx Uchac. yontikinhal. U cuxtal. ti yetaylil Dios tix ma ma hanalil =**  
and it is impossible that their lives last many years in God's company without food.

**bala baci a chembel tzent a cucutil = ti mayxbal a kat ti = tu tzentabal a pixan =**  
Hence, do not nourish only your body, without asking Him that your soul be nourished,

**yoklal. a pixan. a nahil a hach tanle ti payanbeil - ti ma cucute -**  
because it is your soul you should really consider first, not the body.

**a uoheli = he ah cuxolal ti Uinice = [p.294]**  
You know, those who are judicious among men,

**tzentahix U cah = xacix U cah - tu chij. U mehen. yt. U ppentac. bayx yalakobe -**  
feed and provide for their children, and then their slaves, thus also their beasts.

**chunchun pollix U cib.**  
They will do it upside down,

**ca payanbeac = V tanoltic. yt. V xacix u chij ppentac = yt. yalakob.**  
they who first care for and provide for their slaves and beasts,

**ca tun pachalaac U tanoltic. U ya mehenile.**  
and then finally care for their children.

**Lay a ya mehenil. a pixan. cech mehene:**  
This is your child: your soul, you child,

**hex a cucutille. ppentacil U cah = alakilix U cah xan.**  
but as for your body, slavery is its nature; bestiality is its nature also.

**Lay u chun netzil a cah = cuch pachix a beeltic =**  
This is the reason you are stupid, and you do it backwards,

**Ua payanbe - a tzentic a cucutil = ca pachalac a tanoltic a pixane.**  
if first you feed your body, and finally you care for your soul.

**mahancenix chun chun polil. a beel. Ua paynum a tanoltic. cucut = yokol pixan.**  
Clearly your actions are upside down, if you care for the body more than the soul,

**Uaix huncet. a tanoltic = tu cabile =**  
or if you care equally for the two of them.

**he tzece. bin a Vubi = cuxlahebal a pixane**  
This sermon you will hear is for the survival of your soul;

**cha ta uol a tacunte.**  
take it to heart, to preserve it,

**yoklal. Ua chembel hun taDz U mal ta xicin. ti mayx a chab ta uole**  
because if it only passes right by your ears, without your taking it to heart,

**bax U uil tech ta thane**  
what is its value to you, do you think?

**he uinic ma tan. U balin hanale.**  
Like the man who never keeps down food,

**heuac hunsutuli U xeic ma alab otzil<sup>53</sup> U cuxtal. [p.295]**  
but instantly vomits it up, there is no benefit for his life,

**bayx mail alab otzil u cuxtal pixan.**  
and thus there is no benefit for the life of the soul,

**Ua matan U balin. yetel U chab ti yol U than Diose.**  
if he does not keep down and take to heart the word of God.

**he u palil Dios. Daud = ma tan U ma man taDz hal. tu xicin. U than Dios**  
As for God's servant, David, the word of God did not pass right by his ears,

**Ua ma lic yalic cuchi - yumile yn balinnah a than. yt. a ualmah thanil. tin pucsikal**  
**=**  
not if he said, back then, "Lord, I keep your word and your commandment in my heart,

**ca achac yn çipil tech. cu than.**  
that I may not sin against you," he said.

**Dzocebali tun he Vaah lic ca katic ti Dios.**  
Finally then, this bread that we ask from God,

**Lay U uahil. santissima sacramento: heklay Dios loe.**  
this is the bread of the most holy sacrament, that which is God.

---

<sup>53</sup> **alab oltzil:** CMM, *cosa provechosa*.

**Lay licil U hach tzentabal. yt. U polochal ca pixan.**

It is this by which our souls are really fed and become fat,

**tilic a kamic yetel a kultic loe. =====**

when you receive and you revere it.

\* \* \* \*

**Haues<sup>54</sup> ca sipil = bay licil. ca hausic = V sipil - sipan toone =====**

Pardon our sin, as we pardon the sin that has been sinned against us.

**Ca tzuc lic ca tohpultic. ti thanob lae.**

We profess two things with these words:

**U hun tzuc yanil ca ppax. ti Dios.**

the first is the existence of our debt to God;

**V ca tzuc lic ca tohpultic mananil Vchucil ca botic = ca ppax ti Dios**

the second is that we confess the lack of our power to pay our debt to God,

**Lay licil ca kalchitic = U satçic ca sipil yt. ca ppax ti.**

He whom we beg to forgive our sin and our debt to Him,

**mahanceni = halach yabil. ca pay ti Dios. [p.296]**

and manifestly, our debt to God is truly great,

**tumenel yabil. U Dzayatzil toon.**

because of the greatness of His mercy to us,

**yoklalix yabil. ca keban = yt cix manib pixanil. mankin =**

and because of the greatness of our sin and our ingratitude, always,

**Uayx mac bin halic mananil U keban. yt. U pay ti Diose.**

and if there is anyone who will say there does not exist his sin and his debt to God,

**ekmayil U cah. tumenix yekmayelil = licil yalic. ti bucah loe.**

he is blind, and it is because of his blindness that he speaks like that.

**he Uinic akbil. yt. oklennil yanile licil U ximbale**

Like a man who customarily walks in darkness and in shadows,

**mayna tan yilab: U nohol tunich = yt. babal. cu mantacob. ti be.**

without seeing the great stone and the things that impede his way,

---

<sup>54</sup> **haues** generally means *make an end to*, but haues **ppax** means *to pardon debt*. I am assuming the author has this sort of meaning in mind.

**mahanceni = a uekmayilil = yt. a ahkab ximbalil =**  
so manifestly is your blindness and your night-walking,

**Va ma tan a nate = yanil a sipil = yt. a ppax ti Dios.**  
if you do not understand the existence of your sin and your debt to God.

**bay licil yalic U palil. Dios = San Ju.o loe =**  
Thus as the servant of God, Saint John, says then,

**Ua bin calab mananil. ca keban yt. yxma kebanilone =**  
"If we say our sin is nonexistent and we are sinless,

**tussi ca caah = tabsahix ca cah tacba = tac hunal. cu than =**  
we lie and deceive only ourselves alone," he says,

**bala bacix mananac. yahaulbil keban Uinice.**  
since even if a person lacks mortal sins,

**hex sasal kebanobe = mamac ma tan U lubuli =**  
as for the lighter sins, there is no one who is not falling into them,

**yoklal. Uayilon yan. ti balcaah = mayx xan ca lubuli =**  
because we who are here in the world, before long we fall into them.

**habla potsaçili. yanil ca ppax. ti Dios =**  
Hence, clearly we have a debt to God,

**hex U tulul ca ppaxe. potmahanceni = mananil toon =**  
but the payment for our debt we obviously do not have.

**bax bin ca Dzab ti Dios U helin ca payma tie =**  
What will we give to God in exchange for what we have owed Him?

**blax bin ca Dzab ti = U tulul te ca ppax [p.297]**  
What will we give Him to pay our debt?

**blax bin ca pacic cimcij = c oklale =**  
With what will we repay, that He died on our behalf?

**mabal ti hunkul = yoklal mabal yet tulul keban =**  
Nothing, ever, because nothing is equal payment for sin.

**haili ca yumil ti Jhesu christo = Uchuc U temic yoli U cilich yum = tumen ca keban**  
**=**

Truly it is our lord Jesus Christ who can placate His blessed father on account of our sin,

**yoklal ma chaanoni = maix kuchan. U tulul. ca beel yt. U balcabai =**  
because we are incapable, and insufficient the payment of our deeds and our belongings.

**chambel oksah ych. bin ca katab ti. yt. okotba = bin ca cib ti =**  
Only for compassion will we beg, and we will beseech Him,

**tilic c alic yumile - sates ca sipil. yt. ca ppax**  
while we say, "Lord, forgive our sin and our debt,

**yoklal mabal U yanal yan toon = Uchucil ca Dzaic tech.**  
because we have nothing else sufficient to give to you,

**chembel okotba Ua bin ca katab ti. tu hahil ca pucşikal ti bucahe =**  
only the plea that if we will ask it in the truth of our hearts, to that degree,

**ti yanix okom olal tac pucşikal tumen ca kebane.**  
and having remorse in our hearts because of our sin,

**ma çamac U mabcun U Dzayatzil toon**  
that He will not deny His mercy to us."

**Va ma lay halic toon =**  
Is it not He who says to us,

**Conex Uicnal cex altac a cuchex = tumen a kebanexe. binix yn tohcin a uolex =**  
"Come to me, you whose burdens are heavy because of your sin, and I will console you,"

**Cu than - Dziban ychil. Santo. euangelio =**  
so He speaks; it has been written in the Holy Gospel.

**U katci U xocan = U baluba tu palil lob = huntul ahau -**  
A ruler who wished to have counted the belongings of his servants,

**ca chicanhi = huntulili = hach yab U pay = tu yumil -**  
when it became apparent that the debt to his master of one of them was really great,

**ti maixbal yan ti Uchucil U botic = U ppax cuchie =**  
and he had nothing sufficient to pay his debt, back then,

**ca yalah yumilbil U kalal ti mazcabe - U palil.**

then the lord commanded the imprisonment in jail of his servant,

**yt. V conol V chuplil .yt. U mehenob = ti latulah U botic U ppaxe.**

and the sale of his woman and his children, until he paid his debt.

**ca yalah palilbil tumile<sup>55</sup> =**

Then the servant said to the lord,

**Be yumile - okes a uich ten. baci a uutzcin ten. ti bucah lae.**

[p.298]

"O lord, have pity on me; do not act against me in this way,

**heuac muc ten. ti latulah. U chictahal. ten U bolil. ten. cu than =**

but wait for me until I have found the payment," he said.

**he ti yoksahta. U uich. yumilbil tie =**

So when his master had taken pity on him,

**ca yalah. ma chambel Uolah yn muc tech = yt. yn nachcun U kinil = a botic tene =**

then he said, "Not only do I wish to await you, and postpone the day you pay it to me,

**heuac lah satsah yn caah ta ppax tulacal ten =**

but I am completely forgiving all your debts to me,

**ti maixbal yn kat ti a botic ten = Ua bikine cu than**

and there is nothing I want you to pay me at any time," he says.<sup>56</sup>

**belatun cex mehene = tooni palilbil. hach yab ca pay tac yumil ti Dios.**

Alas, you children, we are the servant; really great are our debts to our lord God,

**ti maixbal yan. Uchucil ca botice.**

while we have nothing sufficient that we pay them,

**bacix U xotah ca kin ti hunkul. kalal tu mazcabil mitnal. tumen ahualbil kebane.**

even if He condemned us to eternal imprisonment in the jail of hell, for mortal sin,

**maytac xan yokçic U uich toon = yt. U satsic ca sipil. tamuk c oktic ca ba ti =**

(yet) without delay He takes pity on us and forgives our error while we beseech Him.

**heuac. ma chambel. ti than binil a katab = satebal a sipil = ti Dios =**

But not only with words are you going to ask for forgiveness of your sin from God,

---

<sup>55</sup> **tumile = tu yumile**, Coronel.

<sup>56</sup> This story appears in Matthew 18: 23-35, where the lord forgives the debt of his servant, who then refuses to forgive a debt owed him by one of his fellows. This injustice leads to judgment and punishment. The Maya version truncates the story.

**heuac tu yabal. okom olal ta pucsikal - a katic ti - U nah =**  
but with great remorse in your heart, it is necessary that you ask it of Him.

**be mehene cayna a nate V lobil ahualbil keban =**  
O child, if only you would understand the evil of mortal sin,

**yt. hach cabalil cuch = a lubanil tumenel.**  
and the real weight of the burden you have fallen under because of it,

**yoklal Uahij ca a naate. Uchacil. U lobil kebane**  
because if you were to understand the power of the evil of sin,

**mayi xan binil a uemsic U yalil a uich tumene =** [p.299]  
without delay you would shed tears because of it.

**lic na yokol .yt. U yemel yalil U uich = Uinic. tu cimil = V yum = Ua V mehen.**  
If a man laments and sheds tears at the death of his father or his child,

**bayx U mama cilob =**  
and thus also, his relatives,

**bayx tu satal U balUba =ena mayi bal oktabeni =**  
and thus at the loss of his belongings, although that is hardly worthy of lamentation,

**noh meteli tun. a nahil a Uokte = U cimil a pixan tumen ahualbil keban =**  
how much more then, you ought to lament the death of your soul because of mortal sin.

**U naatma. U lobil keban. U palil Dios David = cuchi = tilic yalic =**  
God's servant, David, understood the evil of sin long ago, when he said,

**belatun yumile = kaacnahi yalil yn Uich = yoklal. mayl. tacuntah a ualmah thanil.**  
"Alas Lord, my tears have become copious, because I did not keep your commandment,"

**cu than bayhi ciac U than =**  
so he speaks; it is thus that he has spoken,

**ma tan uokol. yoklal cimci yn mehen.**  
"I am not crying because of the death of my child,

**maix tan Uemes yalil yn Uich = licil U satal. U balynda =**  
nor am I shedding tears because of the loss of my belongings,

**yoklal ma bal oktabeni -**  
because that is nothing worth lamenting;

**chambel. Lay U chun licil uokol.**

only this is the reason that I cry,

**licix yn hooy haa. tic = yn Vay = tu yabal. yalil ych =**

and that I drench my bed with an abundance of tears,

**yoklal. yn sipsici ynba tech: cech yn cilich yumil ti DiOSE. cu than.**

because I sinned within myself against you, who are my blessed Lord God," he says.

**be cahi baac. U sasilil ca pucsikal yanil tu palil Dios. Daid.**

May the light in our hearts be thus, like that which existed for God's servant, David,

**ca Utzac c okomoltic = yt. c oktic ca keban.**

so that we may repent and lament our sin,

**yoklal ma chambel. ti yalmah thanil yahau luum = ca pochah =**

because it is not only against the command of the lord of the land that we offended,

**heuac Dios ah tepal = c ah sihçahul. c ah lohil yt. ca hahal yum = lay ca çipci =**

but God the ruler, our creator, our redeemer and our true Lord, He that we sinned against,

**Lay t ah almah thanil. ca ppastah loe. [p.300]**

and it is He whose commandment we mocked,

**heklay. ca nah ca hach yacunte = yt. ca hach tanle ca cilich yumil ti Dios.**

which is that we should really love and really serve our blessed Lord God,

**Uay yokol cab = Uchebal ca yacunnic = yt. ca tanlic =**

so that by our loving and serving Him here on earth,

**cayx laac tahmenel = ca naltic. benel ti caane =**

by so doing we merit going to heaven.

**he toone = chun chun poli uil. ca beeltic. tilic ca pochic yt. ca cipil tie =**

But as for us, we would do it upside down, when we insult Him and we sin against Him.

**ma ua oktaben keban. ta thane =**

Is sin not lamentable, in your opinion?

**ma ua ca nah c emes. yalil. c ich: tumenel =**

Should we not shed tears because of it?

**Dziban ti yunil Dios - oclabi U kuul = huntul = ah cisinil than.**

It has been written in God's book that an idol was stolen from an idolator,

**hex ca yilah mananil U kuul = ti polbil che = tu cuchile =**  
and when he saw that his god, carved from wood, was missing from its place,

**ca hoppi. U thulic. U pach = ah ocolob = tilic U banban okole =**  
then he began to pursue the robbers, while he lamented vehemently.

**he ca halabi ti = tumen yetaylob = tohcin a uol = baci a uokol = ca yalah.**  
So then it was said to him by his companions, "Be calm; do not lament," they said.

**chanex a Ualab ten = ti bucah lae =**  
"Stop your talking to me like this.

**bicx bin mahebal = Uokol = yt. U yahal tin Uol.**  
How will my lamentation and the pain within my heart cease,

**yoklal oclabic - yt. chabic yn kuul = cu than**  
because my god was stolen and seized?" he said.

**bee ah kebane = techi u nah = beeltic - bucah lae = yt. = a hach okol =**  
Alas, sinner, it is you who ought to act like this and really lament,

**yoklal. ma polbil che = mayx thohbil tunich = oclabi tech.**  
because it is not carved wood nor sculpted stone that was stolen from you,

**heuac hahal Dios. ah tepal =**  
but true God, the ruler,

**cahan ta pixan cuchie = lay oclabi tech = [p.301]**  
He who dwelled in your heart formerly; it is He who was stolen from you,

**tumenel cisin = yt. tumenel keban loe =**  
by the devil and by sin.

**bacix tohcinabac a uol. tumenel balcahil Uincobe =**  
And even though you might be comforted by worldly men,

**bin a ualab tiob. baci a tocinnex Uol =**  
you will say to them, "Do not comfort me.

**Vchac ci Ua U tohtal yol Uinic. manan Dios tu pixane**  
Could a man be content, lacking God in his soul?

**Uchaci ua. yn tohcinnic a uol. Va sati Dios tene**  
Could I comfort you if God is lost to me?

**ma ti hunkul latulah. U chictahal Dios ten. tu caten:**  
Never, until I find God again."

**cechi U nahe = Uayx ma uchac. a hach okomoltic a sipil.**  
For you it is necessary, if it is impossible for you to really repent your sin,

**ti maixbal. achac ta puczikale**  
and if there may be nothing (coming) from your heart,

**okte aba ti Dios. ca u hokes. yalil. a uich = ta pucikal.**  
to beseech God to bring forth tears from your heart.

**Ua ma lay hokez haa = ti tunich = yukub - U cahal. ysrzael =**  
Is it not He who could bring forth water from stone for the nation of Israel to drink?

**bala. Uchacix U hokçic yalil a uich = ta tunichil pucikale =====**  
Therefore, He can bring forth your tears from your stony heart.

**Tumteix. U nukul. a than. cech mehene =**  
Consider the meaning of your words, you child,

**licil a katic ti Dios. U satsabal a sipil.**  
in which you ask God that your sin be forgiven,

**bay licil a satsic. U sipil. himac siplahi teche =**  
as you forgive the sin of whoever sinned against you.

**lay U chunlo Va matan a sates U sipil a lak**  
This is the reason then, if you never forgive the sin of your fellows,

**teche bicx a kalchitic ti Dios U satçic - a sipil**  
as for you, how can you plead with God to forgive your sin?

**Va culhi halal ta cucutil. ti lic a hulule**  
If an arrow is embedded in your body, by which you are shot,

**ma çamac tohnac a uol yt. ca manac a cintanil**  
you will not become well, and your wound will not pass,

**ti latulah a hoksic = U halalil = a uichile =<sup>57</sup> [p.302]**  
until you remove the arrow from within you,

**Vayx a balma kuxil ta puczikal. ma manom U yail = ti pixan -**  
and if you have hidden rancor in your heart, its pain will not pass from the soul,

---

<sup>57</sup> Portions of this page are illegible. I have supplied the missing material from Coronel's *Discursos predicables*.

**mayx çamac zatsabac a sipil. ti latulah a hausic. a kuxile -**  
and your sin will not be forgiven until you make your rancor cease.

**hijmac oltic U chab U toh. tu lak. cu than Kulem Dzib.**  
Whoever wishes to take vengeance against his fellow, as it says in Sacred Scripture,

**bin pacac U hel ti tumenel Dios -**  
it will be repaid in turn to him by God,

**chatohix bin U cib ca yumil ti Dios ti**  
and it is vengeance that our Lord God will take against him.

**he chambel Uinic tacuntic kuxil tu puczikale = licx yoltic. yokol ych ti =**  
In vain a man keeps rancor in his heart, while he wishes for compassion for him(self),

**ti maix - tan yokes u uich ti yet Uincile =**  
without having compassion for his fellow man.

**bin Ua u katab ti Dios. U satsabal U sipil =**  
Will he ask from God the forgiveness of his sin,

**maix bin payal chitic Dios. yokol Uinic. beeltic = ti bucah lae.**  
and not pray to God on behalf of men, that He do it to this extent?

**Cu than mehene. mahanceni. pakmabil. a kalchitic ti Dios U satçic a keban =**  
As it says, child, manifestly in vain you beg of God that He forgive your sin,

**Ua ma a uolah a sates U sipil a uet Uincilobe =**  
if you do not wish to forgive the sin of your fellow men.

**Lay U chun yalci cah lohil ti Jesu christo lae =**  
This is the reason that our redeemer Jesus Christ said this,

**he ta uoltic a Dzab. a sijn tu tan altare<sup>58</sup> = cech christianoe.**  
"When you wish to place your gift before the altar, you who are Christian,

**paktumte. Ua a cocinyahma - Ua mac uinicil Ua ocan ocnyail ta yamex =**  
consider if you have humiliated any person, or if discord has entered among you,

**ca xicech ti payanbeil a uocexaba ta lak =**  
that you may go first to reconcile yourself with your fellows,

**ca tun tacech a Dzab a sijn tun =**  
and then you may come to give your offering then."

---

<sup>58</sup> The scribe seems to have had trouble with this word, which is overwritten.

**cu than =ma çamac tibilac a payal chi yt. a sijl tu uich Dios**

As he says, not until then will your prayer and your gift be worthy in the eyes of God,

**cech mehene = Ua yan kuxil ta puczikale - [p.303]**

you child, if there is rancor in your heart.

**tu yail than. yaya thantabci Uinic satsabi. U yabal U ppax ti. tumen U yumile =**

Gravely was he reprimanded, the man who was forgiven his great debts by his master,

**mayx yoltah U Dzab U yatzil. ti yet palilbilile =**

and did not wish to give mercy to his fellow servant.<sup>59</sup>

**ma ua tin satsah a ppax. tulacal. yoklal ta uokticiaba ten =**

"Did I not forgive your debt, all of it, because you beseeched me?"

**ma ua a nah a beelte = Dzayatzil - ta Uet Uinicil cachi = cu than.**

Was it not fitting that you act mercifully towards your fellow man?" he says.

**mehene tu yayl tzeec - bin a tzeectabebal. tumen Dios =**

Child, with a serious chastisement you will be punished by God,

**Ua ma a uolah. a sates. U sipil = yt pax<sup>60</sup> a lak tech**

if you do not wish to forgive the sin and the debt of your fellows to you,

**tilic U satsabal. U yabal a sipil = tumen Dios**

while your many sins are forgiven by God.

**bacij a kuxbe a lak = cech mehene = bacij a pacab U -----<sup>61</sup> ca cocintabal =**

Do not resent your fellows, you child; do not seek retribution if you are wronged,

**yoklal ma Uchac. a ppecic = Uamac**

because it is impossible to hate anyone,

**Ua matan = a yamcimes = yt. a yahpahes = a pixane =**

without sickening and wounding your soul.

**he ah Dzac yahe = ma tan U kuxube = mayx tan U leppel yol ti kohaana =**

As a healer does not hate and become angry with a sick person,

**halili yaah = yt. chapfal = lic u ppecic loe =**

it is only the pain and sickness that he hates,

---

<sup>59</sup> Here is the end of the story from Matthew 18: 23-25.

<sup>60</sup> **pax = ppax**, Coroneel.

<sup>61</sup> Illegible.

**Vchacix U ppecic keban yt. U yahil pixan**  
so it is possible to hate sin and the sickness of the soul,

**hex U uinicile = lay matan U ppeceb loe yoklal U sihsah Uinicil Diose =**  
but his personhood, this he may never hate, because he is the created person of God,

**halanix toon tumenel Dios = ca yacuntic ca nupob**  
and it has been commanded to us by God, that we love our enemies,

**yt. ca Dzaic U yatzil c ah cocinnahulobe = cayx payal chinacon yokol xan =**  
and give mercy to those who offend us, and that we pray on their behalf also,

**Uayx bin çaçalthantabaceche - tumen hij macce =**  
so if you should be slandered by anyone,

**tucle yolahlil Dios = licil yulel. U tuxchi. Uinicil =** [p.304]  
consider it the will of God, that it is the arrival of His messenger,

**Uchebal. U tumtabal. a mukolal. yt. yanhebal yal tech.**  
so that your fortitude may be tested and it may be of benefit to you.

**bay U chi. tu palil Dios. dauid.**  
This was the reasoning of the servant of God, David,

**heklay sasalthantabi tumenel. huntul Uinic Semei = U kaba = cuchie =**  
who was cursed by a man whose name was Shimei, back then.

**he ti yoltic. U chab U toh ti. tumen u palilob Ahau Dauid cuchie.**  
When the servants of King David wanted vengeance to be taken on him, back then,

**tumen yah ti yol U palilob =**  
because his servants were upset,

**ca yalah baxi to = yoklal Dios. tuxchitic lo =ca utzac U saçalthantacen =**  
then he said, "What if it is because God sent him, that he might curse me,

**ca utzac yn tumta yetel. U nahal yn pixan cu than =====**  
that there might be my testing, and the benefit of my soul?" he says.<sup>62</sup>

\* \* \*

**chanix a uilab ca lubul : ti tumtahil = Dzalpach =**  
Do not let us fall into temptation.<sup>63</sup>

---

<sup>62</sup> The story of Shimei appears in 2 Samuel 16: 5-12.

<sup>63</sup> **ti tumtahil Dzalpach** *coerced testing or oppressive trials. Dzalpach: CMM, hazer fuerza o violencia, constreñir o oprimir y la tal fuerza o violencia.*

**Dzocito. ca katic ti Dios = U satsabal ca sipil = yt. ca ppax =**  
After we have finished asking of God the forgiveness of our sin and our debt,

**ca tun tac ca katic ti = U baylhal yetail ti con =**  
then we ask of Him the continuance of His grace for us,

**yt. U mahal ca lubul. ti keban. yt. ti Dzalpach. tu caten =**  
and the cessation of our falling into sin and into oppression again,

**yoklal blax yal ti = Uinic U botic U ppax = helel lae =**  
because what is the value to man that he pay his debt today,

**Ua samal - cabehi tac. U DzaicUba = yalan U yabal ppax tu catene :**  
if tomorrow or the day after, he place himself under great debt again?

**bay xan. bax U pak toon. U satsabal. ca ppax yt. ca sipil. tumen Dios. helelae**  
Thus also, what is the benefit to us to be forgiven our debt and our sin by God today,

**Ua ma nach U kinil Uayx hunçut. ca ppaxic U yabal ppax.**  
if the time is not distant, or if immediately we owe a great debt,

**yt. ca lubul tu yabal keban = tu caten. [p.305]**  
and we fall into great sin again?

**mayx tan katab ti Dios U mahal. U talel Dzalpach = yt. numya. toon**  
Nor are we asking of God that oppression and suffering cease to come to us,

**yoklal mail U nah. U ma[n]kin<sup>64</sup> toon. tix ma ma numyail - ti tum tum olalil =**  
because it is not fitting for us always to be without suffering, as a test.

**he kaax. ma tan U colole.**  
As woods that are not cultivated,

**ma xan U lobhal. yt. U hokol kijx = yt. U lobol xiu =**  
before long becomes bad and brings forth thorns and weeds,

**bayx U cah. ca uinicil = ti lic U lobhal = ca beel**  
so it is with us men, in that our way becomes bad,

**yt. U hokol U kixil keban = tac puczikal =**  
and the thorns of sin come forth in our hearts,

**Ua ma tan ca coolol = yt. ca tumtabal. tu tumutil. Dzalpach numyae.**  
if we are not being cultivated and tested by the trials of forced suffering.

---

<sup>64</sup> In the text, the letter **a** is marked with the curved line above that represents a following letter **n**.

**he ti manan Dzalpach = yt numya. U palil Dios. Daid = cuchie.**

When God's servant, David, was without oppression and suffering, long ago,

**pecanni yol. tubanil ti Dios**

he feared he had been forgotten by God.

**Lay U chun licil yalic ti Dios cuchie loe -**

This is the reason that he said to God back then,

**yumile tumten tu tumutil Dzalpach = yetel numya =**

"Lord, test me with the trials of oppression and suffering,

**ca utzac yn ppizicynba. yt. Dzalpachob =**

so that I may struggle with temptations,"

**cu than. bayhi ciac U thane =**

he spoke; thus he has spoken,

**yumile - Uoheli = he uinic matech U ppizba = yt. U bateele =**

"Lord, as you know, the man who never struggles and battles,

**ma uchac. U nonoh hal = ti katun yah =**

is not able to become skillful in war;

**ena poyach.hal. U cah = yt. alhal u caah cu binel =**

rather he becomes cowardly, and becomes hindered when he goes (to war);

**lay U chun licil. U sebel Dzoysabal. tu tal U nupobe**

this is the reason that he is quickly defeated at the coming of his enemies.

**habla yume tumten tu tumutil Dzalpach = yt. numya**

Therefore Lord, test me with trials of oppression and suffering,

**uchebal yn noohal. ti lic yn ppizicynba tin nupob - cu than.**

so that I become skillful when I struggle against my enemies," he says.

**he ca yocsah ca yumil ti Dios. U cahal =**

When our Lord God made His people enter,

**tu hach ciotzilil luum = U çilkabtah tiob = cuchie =**

into the really beautiful land He promised to them back then,

**ma yoltah U lah sates U nupob. heuac U ppatah babahuni = [p.306]**

He did not wish to entirely destroy their enemies; rather He left some of them,

**ca utzac = U ppisilba = U cahal -**  
so that His people would struggle,

**cayx utzac ma u naya yolob. yt. U makolhal ti katun yah =**  
and so that they would not become careless and lazy in battle.

**Ma yolah ca yumil ti Dios - U lah lukes a Dzalpachil = yt. numya**  
Our Lord God did not wish to entirely remove your trials and suffering,

**ca bay laac. U pec ta uol. tu tal a nupob.**  
that thus you might become fearful at the coming of your enemies,

**cayx achac. U naya a uol = ti katun yah = ===**  
and lest you become careless in battle.

**habla cicun a uol ta tumtabal. tumenel Dios. tu tumutil Dzalpach = yt numyae.**  
Therefore, rejoice at being tested by God with deliberate trials and suffering,

**yoklal U nucili. U beeltic ca yumil ti Dios - tu palilob - ti bucah lae =**  
because this is the manner in which our Lord God acts towards His servants,

**he yumbile yan U mehenob. yt. U baalnaile = lic U tzectic y. U haDzic.**  
like a master with his children and members of his household that he chastises and beats,

**ti maixbal U kat ti = tu balnail hunpaye**  
with no concern for the household of someone else.

**baci a cicun a uol mananil a numyae =**  
Do not rejoice at your lack of suffering,

**yoklal U chiculi. a poyachil yt. mechil U mehenil Diose.**  
because it is the sign of your worthlessness, and that you are not a child of God;

**lay U chun. ma tan u tzeec tech. maixbal U kat ti = tech loe =**  
this is the reason He is not chastising you and has no concern with you, then.

**belatun otzil Uinic = lic U ppatal tumenel Dios - ti mayx tan U Dzabal U numyae =**  
Alas, miserable is the man who is left alone by God without being given suffering,

**yoklal mahanceni = mailbal tac lic ti Dios = V chiculix satal loe =**  
because obviously he has nothing to do with God, and that is the sign of his loss.

**cicunnex a uol tu yabal cici olal : cu than U palil Dios. Santiago =** [p.307]  
"Rejoice with great happiness," says the servant of God, St. James,

**ti lic yulel teex = U helan helanil. Dzalpach = yt. numya =**  
when various trials and sufferings come to you,

**yoklal U yayikalil pixan loe cu than =**  
because those are the riches of the soul," he says.

**habla. Ua yan a numyae = ohelte likul tu kab Dios =**  
Therefore, if you must suffer, know that it comes from the hand of God,

**Uchebalix U yanhal = yaal tech = licil U Dzaic teche =**  
and it is so that there comes to be benefit to you that he gives it to you.

**halabal. U cibah ti Abrahan = tumen Dios = U chuhinic = U ppelel mehen =**  
It was commanded to Abraham by God that he sacrifice his only son,

**maytac xanhij = U tzicic U than Dios = Abraham =**  
and without delay Abraham obeys the word of God,

**he ti yoltic U xotob U cal U mehene =**  
but when he wants to cut the throat of his child,

**maytac xanhij U machal. U kab = tumen angel -**  
without delay his hand is seized by an angel,

**ca yalah ti = bacij lo = lay U kati Dios - U tumtech cachi =**  
who said to him, "Don't do it. It was the desire of God to test you earlier;

**cu chicannac a tzicmail = Dios = ti chicanhijx = a tibilil -**  
then it became apparent that you have obeyed God, and your goodness became apparent,

**yoklal ta uoltah. a cimes a yamehenil = yoklal Dios. cu than -----**  
because you wanted to kill your child on account of God," he says.

**bacix tumtabi - Tobias = yt. Joob = yt. U yanal U palilob Dios.**  
Since they were tested, Tobias and Job and the rest of the servants of God,

**lay tahmen. hach yaabhici U nahal tu Uich Dios.**  
it is for this reason that their merit in the eyes of God became really great;

**bay Dzibanil. ti kulem Dzib lae**  
thus it has been written here in the Holy Scripture,

**bolon U pixan Uinic ma U Dzoyol tu tumutil Dzalpache =**  
"Blessed is the man not overcome by coercive trials,

**yoklal binil U kamab hunkul cuxtal Ua bin tumtabace cu than -----**  
because he is going to receive eternal life if he will be tested," it says.

**Hex V hach yail Dzalpache = [p.308]**  
But as for really severe coercion,

**Lay cu talel toon. tumenel cisin ti balan balannile =**  
it is this that comes to us because of the devil, hidden away there.

**Lay U chun. pec otzilil : ca lubuli = yoklal ma ohelani =**  
This is the reason it is dangerous: we fall into it because it is unknown,

**he tic<sup>vol ti</sup> U chucub caay = cayome -**  
as when a fisherman wishes to catch fish,

**ma tan U pulub. V lutzil. tuhunal : heuac lic U Dzaic hanal yokol.**  
he is not casting his hook alone; rather, he places food on it,

**ca utzac U talel tzaclabil. tumen caye = yoklal. Uahij ca mahancenac = U lutzile =**  
that it may come to be sought by fish, because if his hook were obvious,

**ma xan U lukul ti alcab caye**  
before long the fish flee, running (away),

**he ti yilic hanal cay. yan yokol lutze. ti ma yohel. tumen balanie**  
but it is when the fish sees food on the hook, without knowing because it is hidden there,

**lic U binel = U tzacle heUac tuchij tu hanantice =**  
that it goes to pursue it, but then when it has eaten it,

**may tac xan U chucul. tu cal. yt. U chopaytabal = tu lutzil. U homtanil cay =**  
before long it is caught by the throat and pulled in on the hook, the deep dwelling fish.

**bay U cah ti pixanob. cisinob = cech mehen lae.**  
This is the way devils act with souls, you child;

**yoklalix. pecan yol ta puDzul : Ua bin mahaancenac = U lobil keban. ta uich**  
it is because he fears your flight if the evil of sin will become apparent to your eyes;

**lay licil U tal ti balan balanil = licix U pixic - ti cici olal. DzeDzec = kebane =**  
it is for this that he comes furtively, and that he covers up sin with some pleasure,

**ca utzac a tabal = ma tan yetes tech = U lobil keban =**  
so that there may be your ensnarement, he is not showing you the evil of sin,

**yt. hij bal balanie = heklay. U zatal a pixane =**  
and that which is hidden, which is the loss of your soul;

**heUac lay lic yetçic = tech. U ciotzilil DzeDzec = payan be tu hoppole =**  
rather this that he shows to you is some pleasure at first, in the beginning,

**lay licil a tabal. bay U tabal cay manan U cux yole = [p.309]**  
and by this you are snared as the fish is snared, lacking judgment.

**belatun bahunx tu balic u chucul .yt. U tabal. tumen cisin.**  
Alas, how much his capture and ensnarement are hidden by the devil;

**sansamal tu tal cisin. U tabes ti keban. ti balan balanile =**  
always at the coming of the devil, he ensnares with sin that is hidden away.

**Macx u ka uinic cici thanticech ti lic U payic a beel. ti coyle.**  
Who is the man who sweet talks you while he leads you into wickedness?

**macx u ka halic tech = conex ti baltaachil = bayx ti hachilancile =**  
Who is it that says to you, "Come to gluttony, and thus to feasting"?

**Uinicob Ua ta thane = ma uincobi heUac lay cisin lic U talel. U tabsech.**  
Are they men, does it seem to you? They are not men but devils come to deceive you,

**ti mucul muculil cisinnilix U caah. U yah tanlahulix cisin**  
and secretly devilish is their nature, the aides of the devil,

**hij mac halic tech. ti bucah lae =**  
whoever speaks to you in this way.

**habla ppix a uich = ca achac a tabal = tumenel cisin = y. U palilob =**  
Therefore, keep watch that you may not be snared by the devil and his servants,

**bacix kuchi cisin. yetun cah lohil ti Jesu christo. ti bay Uinic yilabale - ti cici thane**  
-  
since when the devil came to our redeemer Jesus Christ, seen as a man with sweet words,

**oheltabi = tumen cah cah lohil. ca yalah ti =**  
he was known by our redeemer, who said to him,

**xen xibalbae = yoklal Diosi. tuhunal. U nah tzicil =**  
"Go to hell, because God alone is worthy of respect,

**mayx U nah U chabal a than cu than ti =====**  
and your word is not worthy of acceptance," He said to him.

**Hex yetun ca yax naa = ti Evae = kuchul U cibah cisin tabsic ti cici than**  
But when the devil came to our first mother Eve, to deceive her with sweet words,

**ti lic yetsic ti U cioltzilil chahuc = Uethan ti tumen Dios = cuchie.**  
while showing her the beauty of the sweet (fruit) forbidden to her by God formerly,

**ca utzac U tabal. ti yilic U ciotzilil. U kati cuchi =**  
that she might be snared by seeing its beauty was his intention back then;

**bay tabci tumen cisin loe = bayx U tabsicech helel cech ah kebane =**  
as she was snared by the devil then, so he deceives you today, you sinner,

**ti lic yetsic tech : lauac bal ti chahucil. Uethan tumenel Dios.**  
while he shows you whatever thing with sweetness, forbidden by God,

**ca utzac a sipilexie =====**  
so that you may sin because of it.

**Dzoceballi tun. Ua a kati = a Dzoyes cisine = yt. Dzalpachob tulacale =**  
Finally then, if you wish to overcome the devil and coercions, all of them,

**payal chite Dios. yoklal ma samac. yilab = a lubul ti Dzalpach = Ua bin a payabe =**  
pray to God, because He will never let your fall into temptation if you will call Him.

**Va bin alac ti yumbil talel U caah U Dzoosabal U mehen = tumen U nupobe =**  
If it will be said to a father, that his son is coming to be defeated by his enemies,

**ma ua tan U binel ti alcab U yaante U mehen = yt. U lukes tu kab U nupobe =**  
is he not going at a run to help his child and to free him from the hand of his enemies?

**bini ka Mehene hach hahcunt ta uol. mayl çamac Dzoysabech =**  
So it is, child, really assure yourself that you will never be defeated,

**tumenel cisin = yt. Dzalpachob = Ua bin a payal chite Diose =**  
by the devil and temptations, if you will pray to God.

**Uahij ma lay hale. payen tu kinil a numya = yt. a Dzalpachil =**  
Was it not He who said, "Call me in the time of your suffering and your tribulation,

**binix yn luksech = ychil a numya = ca tun a tiliscunen = tumen. cu than =**  
and I will deliver you from your suffering, while you honor me by doing it," He says.

**bax U chun. U Dzoysicob Dzalpach. santoob = licix U Dzoysic U palilob Dios =**  
What is the reason the saints overcome tribulation, and the servants of God overcome it?

**yoklal licil. U payalchitic Dios = yah antahulle =**

It is because they pray to God, their aide,

**bayx bin U cib ca yumil ti Dios tech = Ua bin = a payabe =**

and thus our lord God will do for you if you will call on Him;

**mayx çamac U Dzoyçech cisin Ua ma tal ta uol a Dzoyole =**

the devil will never overcome you if you are not willing to be defeated,

**yoklal bay pek taban U cal cisin**

because the devil is like a dog tied by the throat,

**heklay ma mac cu chibil. tumen = [p.311]**

in that there is no one who is bitten by him,

**Ua ma tan u kuchul yicnal = yt. ma tan a Dzaaba tu kabe =**

if he is not approaching his vicinity, and if you do not place yourself in his power.

**habla hal ti Dios. yumile. bic bin Yn Dzoyçic yn nupob yt Dzalpach.**

Therefore, say to God, "Lord, how will I defeat my enemies and oppressions,

**Ua ma tan a uanteni =**

if you are not helping me?"

**he a chuplil yt. a balnayle = Uchaci U katic babal tech =**

Like your woman and your household, who are able to ask something of you,

**heuac ma uchac u Dzalic a pachi =**

but not able to coerce you,

**yoklal paynum a uchucil. yokolob = tijx yanob yalan a kabe =**

because your power is greater over them, and you have them in your power;

**mehene. Uchaci yalabal babal tech -**

child, so it is possible that something is demanded of you,

**tumen a cucutil = tumen cisin = yt. tume<sup>65</sup> Uincobe =**

by your body, by the devil and by men,

**Uchacix U tukçic a uoli =**

and it is possible that they importune you,

**heuac. ma Uchac U lubçicech. ti keban. Ua ma tal techie**

but it is not possible that they make you fall into sin if it does not come from you,

---

<sup>65</sup> **tume** has a line over the **e** to represent the final **n**.

**mayx chan cisinob tulacal = maixbaal. chan. U lubçech = ti keban.**  
nor are all the devils sufficient, and nothing is sufficient to make you fall into sin,

**Ua manan a uol a lubesabaie =**  
if you are unwilling to let yourself fall into it.

**heuac yancun a payal chi =**  
Rather, strengthen your prayers,

**nachcunx nix aba = ti babal. tulacal = licil U chunpahal kebane =**  
and distance yourself from everything from which sin begins;

**numes ti ya = a cucutil : bacix a cici tzente =**  
mortify your body, and do not lavishly nourish it,

**ca achac. U lubçech. ti keban =**  
that it may not make you fall into sin.

**Dzocebali tun chichcun a uol. a Dzoyses = Dzalpach.**  
Finally then, strengthen your spirit that you may overcome coercion,

**yoklal chich yol U kati Uinic bin xic ti caane =**  
because a strong spirit is necessary for the person who will go to heaven,

**mayx u poyachil. yt. U makolal Uinic = tahtial = yahaulil Diose =**  
and it is not the cowardly and lazy man to whom belongs the kingdom of God.

**He ti yoltic. capitan. Jedeon = U Dzoyses U nupobe =** [p.312]  
When Captain Gideon wished to defeat his enemies,

**ca yalah Ua mac u ka = sahac tu nupobe. mayx chich yol ti katune =**  
then he said, "If there is anyone fearful before his enemies and not courageous in battle,

**Valkahcob ti yotoch. cu than =**  
may they return to their homes," he said.<sup>66</sup>

**Lay tahmenel Ualkahci U yabal holcaanob = sahlemob tu nupobe**  
This is the reason that they turned back, many soldiers fearful of their enemies,

**ca culhij baba hun. chichtac yolobe =**  
and there remained a few of them who were brave,

**lobi tun Dzoyses U nupob = tu hunalob loe = ti lic yantabalob tumenel Dios.**  
and those then defeated their enemies alone while being helped by God.

---

<sup>66</sup> See Judges 7:3, "Whoever is fearful and trembling, let him return home."

**Ua ma chich a uol a Dzoyes Dzalpachobe = mabal U uilal.**

If your spirit is not strong to overcome oppression, nothing is of benefit;

**Ualken lukenix tu yam U palilob Dios =**

turn back and depart from among the servants of God,

**yoklal holcannob U kati ca yumil ti Dios =**

because it is soldiers that are necessary for our lord God.

**Va ma ppizba = yt. katun yah = ca beel. ca yanil yokol cabe -**

Are not struggle and battle the manner of our existence on earth,

**bacix lukcech tu kab cisin = tumen U yayatulul. kebane =**

given that you escape from the hands of the devil by penance for sin?

**ma a tuclie Uinicil licil a ppizba = yt. a numya =**

Do not consider the body while you struggle and suffer,

**heuac bin paynum mac. a nupintabal. tumen cisin cu binel.**

but it will become greater, your being opposed by the devil, as it goes on;

**he tu tzicma. U than cisin Uince = toh yol cisin.**

when man has obeyed the command of the devil, the devil is content,

**mayxbal U uilal Dzalpach ti =**

and coercion has no purpose for him.

**Ua ma lay tzicic U than. tix ma ma Dzalpachil =**

Does he not obey his command without the least coercion,

**Layx pulicUba. tu yabal keban = U lobol Uinic. ti ma mac Dzalic U pachie -**

and throw himself into great sin, the evil man, with no one forcing him,

**ena lic U cicunnic yol = ti licix U baytic U pol =**

rather while he (the devil) rejoices and while he fondles him,

**ca maac U lukul. tu kab =**

that he may not escape from his hands?

**hex tun. Utzac U beelob. yt. hij mac ma oltic U tzicib U than cisine =**

But as for doers of good deeds, and whoever does not wish to obey the word of the devil,

**licix U nupintic = cisin. yt. Dzalpachobe =**

and those who oppose the devil and (his) forces,

**lobi lic U hach alcabtabal U pach = tumenel cisin - [p.313]**  
it is they who are really pursued by the devil,

**yoklal U tuksic yolob. yt. U lubsicob ti keban - U kati ti lob =**  
in order that he pester them and make them fall into sin; he wishes in vain,

**yoklol leppan yol ti ob -**  
so that he has become angry with them.

**lay U chun licil yalabal toon - tumen Salomon -**  
This is the reason that it is said to us by Solomon,

**He ta uoltic a tanle Dios = cech mehene**  
when you wish to serve God, you child,

**yancun a sahalil ti Dios = chaixaba = a mukub Dzalpachob. yt. numya = cu than -**  
be fearful before God, and prepare yourself to endure coercion and suffering, he says,

**he tu baksahma U cahal Dios = ahau - faraone =**  
as when king Pharoah has enslaved the nation of God,

**toh yol ti lic U tzicil - yt. U tanlabal - tumenob =**  
he is happy while he is obeyed and served by them,

**hex ca yalahob yolahilob. U binel. U tanle Dios**  
but when they said they wished to go to serve God,

**tu pach yah payul U belob = ti moysene =**  
following their leader, Moses,

**tij tun hoppi U nupinticob = yt. U numsicob ti ya =**  
then he began to oppose them and to persecute them.

**he ta tzicma cisin = ti kinie = tohij a uol yetel =**  
So when you have obeyed the devil, during that time you are content with him,

**mayx tan yalcab tech =**  
and he is not pursuing you,

**hex ta lukul yalan U kab. yt. tu mahal a tzicice =**  
but when you escape from under his hands and you cease to obey him,

**leppan yol tech =**  
he has become angry with you,

**layx U chun licil U hach tanoltic. yocezech tu ppentacil tu caten loe =**  
and this is the reason that he is really devoted to making you enter servitude again,

**heuac payal chite Dios - chichcunnix a uol - bay licil yutzcinnic S. Pablo cuchi =**  
but pray to God and be valiant, as Saint Paul did long ago,

**ti lic yalic lae = meyah ca cah maixtan ca ppatab**  
when he said this, "Labor is our lot, and we are not leaving it;

**numul ca cah ti ya mayxtan U yoyol col**  
enduring suffering is our lot, and we are not fearing it,

**yoklal ma chan chani sabyomix U numyail balcaah ti hun kul bayhi ciac U thane**  
because a small thing and fleeting is the suffering on earth always," thus he has spoken,

**alabolal licil yn chichcunic uol. ychil yn Dzalpachil. yt. numya =** [p.314]  
"It is faith in which I take heart within my trials and suffering."<sup>67</sup>

**bay V cah ah cool. lay ocsah U caah. meyahix U cah =**  
Such is the lot of the farmer; he is planting, and he is laboring,

**ti ma tan yilab. U uich U meyah.**  
without seeing the fruit of his labor;

**chambel hanal alic yol = alabolalix. licil U meyah.**  
it is only food for which he hopes, and faith in which he labors.

**bay xan. bacix. ma tan Uilab. U uich yn meyah helelae = ti uilic cen bin cimic**  
Thus also, since I am not seeing the fruit of my labor now, which I will see when I die,

**lay U chun alabolal licil yn meyah - alabolal. licil yn mukic numya =y = Dzalpach.**  
this is the reason it is faith in which I work, faith in which I endure suffering and trials,

**alabolix. licil yn chichcunnic Uol. tu tanlahil Dios**  
and faith in which I take heart in the service of God,

**yoklal lay lic yn kahsic. ychil yn numya loe = kaacnacil yn bolil tumen Dios =**  
because it is this I remember in my suffering, my payment by God is abundant,

**layx cin çusu tuclit ca achac U lubul yn muk tin numya = cu than -----**  
and it is this that I always think, so my strength may not fail in my suffering," he says.

---

<sup>67</sup> Perhaps a reference to 1 Timothy 4:10, "For this end we toil and strive, because we have our hope set on the living God, who is Savior of all men, especially of those who believe."

**Heuac lukeçon ychil lobil**

But deliver us from evil.

**U hahal lobile = ma uihi = ma chapahal = [p.315]**

The true evil is not hunger, not sickness,

**ma cocintabali = mayx U numyail cucut = U hahal lobile**

not being humiliated, nor is the suffering of the body the true evil.

**Ena = lay Dzalic ca pach - ti kuchul yetun Dios. numya loe.**

Rather, this that prevents our arrival with God, that is suffering,

**Vchacix c ocsic tu mahalil. ca pixan = tulacale =**

and that we may enter into the complete annihilation of our souls.

**lay U chun. U ma sahbentzilil = mayxbal sahtabeni =**

This is the reason it is not fearful, and there is nothing worthy of fear,

**heuac lay hahal lob keban. y. babal tulacal chunpahesic. ca kebane =**

except this: truly bad sin and all things that cause our sin,

**Layx U chun binil c alab ti Dios =**

and this is the reason we are going to say to God,

**yumile lukesoon = ti tzicba = lukesoon ti nonohbail =**

"Lord, deliver us from pride, deliver us from arrogance,

**lukeçon ti tzuc achil = lukeçon. ti hunkul cimil -**

deliver us from lust, deliver us from eternal death,

**lukeçon tu kakil mitnal = lukeçon tu Dzalpach = y - tu tabsah lobil Uincob =**

deliver us from the fires of hell, deliver us from coercion and the deceits of evil men,

**lukeçon - tu tabsah y. tu Dzalpach ca cucutil =**

deliver us from the deceits and the compulsion of our bodies,

**lukeçon ti Uaçut cimil -**

deliver us from sudden death,

**Dzocebali tun lukesoon. ychil lobil tulacal. [p.316]**

and finally then, deliver us from all evil,

**yoklal ma hunppelobili - ca nahil luksabal**

because there is not only one of them from which we need to be delivered,

**heuac - hach yab - ti hunlukule**  
but really many, always."

***Exemplos. del Sanctissimo. Sacramento del altare*** [p.316-324]

*Examples Concerning the Most Sacred Sacrament of the Altar*

In his *Index Exemplorum*, Frederic Tubach provides the following definition, "the *exemplum* is an attempt to discover in each narrative event, character, situation or act a paradigmatic sign that would either substantiate religious belief and Church dogma or delineate social ills and human foibles" (1969:523). All five of the following moral tales involve receiving communion. However, the first three approach the theme by describing a social ill which places individuals in an unfit state to take the sacrament. The first tale involves a man infamous in his community as a fornicator, who lies to the priest and conceals his sin. The consecrated host sticks in his mouth, and he is unable to swallow it. The second concerns a woman who was made a concubine, and who can not free herself of her rancor towards those who abused her. She is unable to open her mouth in the presence of the host, and dies in a state of sin to be carried off by devils. In the third story, a sick woman turns her face from the sacrament as she has turned her face from her enemies, unable to forgive them. She too gets taken to hell. Thus these tales condemn in chastity and emphasize the importance of complete confession and a pure heart in order to receive communion.

The final two *ejemplos* illustrate the miraculous nature of the host, and its transformation from bread into the living body of the Christ Child. A child at mass sees a beautiful, shining Child in the hand of the priest at the elevation of the host, a Child which the priest then devours. Later, when the priest returns to a guest house run by the watching child's father, the son hides from the priest, fearing that he too will be bitten. This resolves all his father's doubts about the divine nature of the sacrament. In the final tale, a Jew hides himself among Christians to watch St. Basil say mass. He too sees a Child with a radiant face in the host, and runs home to convince his people to convert to the true religion.

It seems likely that these *ejemplos* were translated into Yucatec from a Franciscan collection of such tales in Spanish. In this set, and in the longer set of *ejemplos* which follows them, it is interesting that the deeds of women figure prominently.

**Huntul Uinic ah keban ah ueyuncil. hokan. U beel tu xicinob cah** [p.316]  
A man, a sinner, a fornicator infamous in the community,

**hach yahij. U chaphal hex ti lic u chochic U kebane.**  
became gravely ill, but when he confessed his sin,

**ma u tohpultah yanil U uey =**  
he did not confess the existence of his concubine.

**ca yalah padre yah chucul U kebane =**  
So then the priest, his confessor, said:

**Ua yan a uey - bay licil yabale = bax matan a tohpulte keban loe**  
"If you have a concubine, as it is said, why are you not confessing that sin?"

**bicx yolil y chaalbail**  
What will be the intention and the preparation,

**bin a kamic U cilich sacramento y U cucutil ca yumil.**  
with which you will receive the blessed sacrament and the body of our lord?"

**Ca u nucah Uinic ti lic u tabçah ti yole. [p.317]**  
Then the man answered, while he dissembled,

**yumile. Ua yan yn Uey lic yalabal bee:**  
"Lord, if I have a concubine, as it is said,

**yolte Dios ah tepal U hunkul mahal. U yuchuchal =**  
may it be the will of God the ruler, that it never become possible,

**yocol U cilich cucutil. yumilbil ychil yn cucutil**  
that the blessed body of the Lord enter within my body."

**ca yocsah ti yol saserdote U than.**  
Then the priest believed his word,

**cayx yalah U binsabal. U cilich cucutil yumilbil ti**  
and said for the blessed body of the Lord to be taken to him.

**Ca hoppi U Dzabal comunnion ti = cuchi =**  
Then communion began to be given to him, back then,

**heuac hunkul ma uchuchij U mançic ostia. consagrada =**  
but it was completely impossible that he make the consecrated host pass;

**ti yan hij tijx pakbani ti yaak =**  
there it was, and there it stuck on his tongue.

**tu chij ca yilah. U xot kin = yetel. U Dza naat Dios loe =**  
Then when he saw the judgment and mystery of God,

**ca hach okomhi yol = tu keban.**  
then he really felt remorse for his sin,

**Cayx U tohpultah u keban ti mahancenil. tu uichil Uinicob =**  
and then he confessed his sin there publicly, before the eyes of men,

**cayx U katah U satsabal U sipil ti Uinicob tulacal =**  
and then he asked that his error be forgiven by all men,

**tumen yix ma tiil = y. U lobol Dzilib. U Dzaah tu lobil U beel =** [p.318]  
because of his shamelessness and the bad example he gave with his evil deed,

**ca tun U kamah U cucutil yumilbil ti manan U yaile**  
and then he received the body of the Lord without difficulty.

**He te tu cahal. monte Calvarioe yan huntul chuplal. lokbay cuchi**  
So there in the town of Mount Calvary, there was a girl, a maiden back then;

**ma yoltah. tal ti yol. U sates U sipil hijmac cocinti =**  
she did not wish in her heart to forgive the sin of he who made a concubine of her.

**ca chaphi = hex ca u chochah U kebane =**  
Then she became sick, but even when she confessed her sin,

**tu bayilhij yanil U kuxil. cuchi loe. matan U lukul ti yol:**  
still there persisted her hatred back then; it never left her heart.

**Ca talsabi. Santissima sacramento ti = U kamab. cuchi =**  
Then the most holy sacrament was brought to her for her to receive it, back then;

**tuchij tali - U Dzabal tie = ca hach canmi u coo = y. U boxel U chi =**  
then when it came to be given to her, then it really stuck to her teeth and her lips;

**hunkul ma Uchuchij = u ppaic U chij = Uchebal u kamice =**  
it was not at all possible that her mouth open in order to receive it,

**hex tu nachhal saserdote yetun cuchie = maytac xan U ppachal u chi =**  
but when the priest departed from her then, before long her mouth became open,

**Utzix U than = Utzix U caan cuchi xan =**  
and her words and her speech were good then also.

**oxten U Dzaicuba saserdote u Dzab ti cuchi =**

Three times the priest presented himself to give it to her back then;

**tuchijx tu neDzanhah kuyen ostia. U Dzabal tu chie**

then when the divine host approached, to be placed in her mouth,

**maytac xan U canma u chi = cuchi maytac Uchuc u ppaic U chi ti hunlukul**

[p.319]

before long her mouth had closed back then, nor could she open her mouth at all.

**Ca yoktahuba saserdote ti = ca u lah chochob U keban tulacal.**

Then the priest pleaded with her that she entirely confess her sin, all of it.

**cayx U nucah chuplal ti lic U chochic U kebane = heuac he kuxil yan ti =**

Then the girl replied, while she confessed her sin, but retaining this hatred,

**lic yoltic U chab U toh ti Uinic - cocintie**

for which she wished to take vengeance on the man who made a concubine of her,

**lay matan U lukul ti yol loe.**

this never leaves her heart,

**yoklal hach ya = uchi ti =**

because it was really painful, what happened to her,

**ca cocintabi = ca pahij U subtal tumenel Uinic loe -**

when she was made a concubine, when she was shamed by that man.

**hach bay nolnolcil = yol - ca cimi = tu netzil loe -**

Really thus with hardened heart, then she died in her ruin,

**cayx multabi cayx chabi tumen cisinob = U pixan -**

and then she was surrounded, and then her soul was seized by devils.

**ca u binsahob mitnal = ti hun lukul - ti ma xulumte numya loe =====**

Then they took her to hell for eternal, endless suffering there.

**Ca chapahi huntul chuplal ti hach ya u cimil hach yab U kuxil tu lep olal =**

When a woman became deathly sick, really great was her rancor, her anger;

**ca u chochah U keban ti matan U tanle u lep olal**<sup>68</sup>  
then she confessed her sin without taking into account her anger,

**mayx yalah tu choch kebani =**  
nor did she say it in her confession.

**Ca binsabi U cilich sacramento tal ti - hex ca yetsah saserdote tie =** [p.320]  
Then the blessed sacrament was brought to her, but when the priest showed it to her,

**ca u sutbesah U uich chuplal. tu nak pake**  
then the woman turned her face to the side of the wall,

**ca yalah baci yn sutbesici = yn uich ti mac lepsicob Uol = cuchi lae =**  
and she said, "Since I turned my face from those who angered me formerly,

**hunkul mayx yn satsah U sipilob = tin pucsikal. cuchi.**  
never did I forgive their wrongs in my heart before,

**mayx tan yn sates U sipilob helela xane =**  
nor am I forgiving their faults now either,

**mayi Uchuchom yn cutal ti caan =**  
so it will not be possible that I dwell in heaven,

**ti yan U hach yabil y u hach yail leppolal. y. kuxil ten loe =**  
when I have that great and really severe anger and hatred.

**Lukeseex nach.cunnex. U nohol yumil. tin tan loe =**  
Take away, remove the greatest Lord from before me;

**ma samac huncetac. U noh yacunah = y. yn noh leppolal = ti hun lukul**  
never will His great love equal my great anger, forever."

**u tanix u siyc U pixan ti cisinob ti hach okomoltzil**  
Meanwhile she gave her soul to the devils, lamentably,

**Cayx mucij U pixan mitnal y lob lae**  
and then her soul was buried in hell with them.

---

<sup>68</sup> For a similar example, see CMM: **tanlah: ca u chochah u çipil ti ma tan u tanle u kuxil**. While the choice of words is slightly different, the theme is the same.

**He ti lic U susu kuchul. ti hunppel cah huntul U padreil sanct fran<sup>co</sup> cuchie**  
So a priest of Saint Francis used to frequently visit a town, back then,

**ti lic U kuchul ti otohcabil ti na hunppel =**  
where he arrived at a guest house, at some house,

**hex ah otohnale = hach yab U ppisil U muk =**  
but, as for the householder, really greatly his resolve was tested;

**U tumtabal yol. ti caye olal tu cilich Sacramentoyl. altar cuchi = [p.321]**  
he was tempted by doubt in the blessed sacrament of the altar, back then.

**tu chij ca yalah missa ti hunppel U kinil. Sabado ti yotoch ku ti caah lae = padre loe**  
So when that priest said mass one day, Saturday, at the church in this town,

**ti yan huntul paal. U mehen yotoch cabil cuchi yum - ti u yah missa cuchi lae**  
there was a child, the boy whose father had the guest house, attending mass back then.

**hex ti Dzocan U cicithantabal. cilich. Hostia = padree =**  
So when the priest had completed the blessing of the host,

**ca yilah huntul. yx chichan paal. hach mactzil cichcelmil = tu kab.**  
then (the boy) saw a little child, really wondrously handsome, in (the priest's) hand,<sup>69</sup>

**tu chijx ca u kamah padre = cilich sacramentoe.**  
and when the priest received the blessed sacrament,

**ca yilah licil U chiyc padre yx chan chan paal. hach cichcelem = tu Dzi yol cuchie =**  
then he saw the priest bite the really handsome little child, so it seemed to him, back then.

**ca bini paal - ti yotoch u yume.**  
Then the child went to the house of his father,

**tu chijx ca yilah yulel padre ca u tacaahuba. yalan chac che =**  
and when he saw the return of the priest, then he hid himself under the bed,

**ti çahac tu chibil tumen padre**  
frightened of being bitten by the priest.

---

<sup>69</sup> Stories of visions of the host transformed into vivid images of Christ recur in medieval writings. See MacCulloch, *Medieval Faith and Fable*, 156-159. For illustrations of the theme, see Field, *Fifteenth Century Woodcuts and Metalcuts*, plates 229, 230. Some baptized Indians were supposed to have been granted this vision. According to Motolinía, some natives saw "a very shining child" when the host was elevated (Weckmann: 229).

**ca culhiob ti hanal yokol messa = U yum paale y. padre**

When the father of the child and the priest sat down to eat at the table,

**ca xachetabi paale = tijx yan yalan chac che - ti tacunba**

then the child was sought, and there he was under the bed, hiding himself.

**ca chictahi ti lic yalic mail u kat binel yanil padre. lic u chiyc palalob loe  
[p.322]**

When he was found, he said he never wished to go near that priest who bit children:

**Uilahix. U chiyc hach cichcelem DzeDzec paal. tamuk yalic missa**

"I saw him bite the really handsome little child, while he was saying mass,

**sahacennix tu chicen = bay u chiyc paal loe = cu than.**

and I am afraid that he might bite me, as he bites that child," he said.

**lic u cici thantabal. y. u cici payal tumenel u yum.**

Then he is sweet talked and sweetly called by his father,

**ca u hoksah yalan chac che = yanil cuchie**

so he came forth from under the bed where he was before,

**tijx u hach natah uinic - tumtahan yol. cuchie.**

and then he really understood, the man who had been tempted before,

**u hahil yokolalil.<sup>70</sup> u hach caanalil. sacramento loe.**

the true belief in that really heavenly sacrament,

**u tanix u tohcabtic = u tumtabal = y. u pecolal vinic loe.**

and when the man confessed being tempted and his doubt,

**ca chichi yol. ti yokolal u hach talanil. y. u hach canalil. sacramento -**

then he became resolute in his belief in the really miraculous and heavenly sacrament.

**Lay u men yalab missa. noh Uasilio = sancto - u hach nonohil - ah kulem miatz:<sup>71</sup>**

It was while he was saying mass, great Saint Basil, a really zealous, holy wise man,

**ca u lapahuba Judio. huntul ychil christianosob - tu mucul mucilil. cuchie =  
[p.323]**

that a Jew hid himself among the Christians, secretly back then,

---

<sup>70</sup> The author has written **okolalil**, contrition, for **ocolalil**, belief.

<sup>71</sup> **ah kulem miatz**: CMM, *doctor sagrado*.

**Uchebal yilic. U nucul. u kuil thanob.**<sup>72</sup>

in order to see the form of their ceremonies,

**hex tamuk. yubicob u missa bolon u pixan. santo cuchie**

but while they heard the mass of the blessed saint back then,

**ca yilah Judio - tijl yan huntul. chichan paal**

then the Jew saw there a little child,

**hach sasil. u pacat =hach cichcelem = tu kab. cuchi =**

really radiant his face, really beautiful, in the hand (of the saint) back then.

**ca u chaah u kaax u thani - ca bini ti yotoch =**

Then he became amazed and he went to his house,

**cayx u cantah tu chuplil - hijbal yilahe =**

and then he told his woman what he saw,

**ti licix yalic hach sahbentzilil - yetel uchucil tumen tusinil = u kuul christianosob =**

while saying that the god of the Christians is really fearsome and all powerful.

**ca bini. yicnal. sancto - Basilio: ca u katah ti =**

Then he went to Saint Basil and he asked him,

**yocçic haa tu pol y. u chuplil y. u balnailob - tulacal -**

that he baptise him and his woman and the members of his household, all of them,

**yoklal - yocsah ti yol. u hahal. mehenil Dios = ca yumil ti Jesu christoe**

because he believed in the true son of God, our Lord Jesus Christ,

**ti hahal ocanix ti yolob. ca cambesabiob tu belil christianoil**

and they truly believed, when they were taught in the ways of Christianity,

**y. u chuplil. y u mehenob = y = u balnailob =**

both his woman, and his children, and the members of his household,

**ca tun u caput sihsahob = sancto basilio = [p.324]**

so then Saint Basil baptised them,

**cayx u Dzaah. u cilich sacramentoil = u cucutil yumilbil tiob -**

and then he gave the blessed sacrament, the body of the Lord to them,

---

<sup>72</sup> This appears as an example in the BMTV: *çeremonias, como de missa y coro: kuil than. Mesclóse un judío entre los christianos desimuladamente, para ber las ceremonias que tenían: u lapah uba judio huntul ichil christianob ti mucul muculil, uchebal yilic u nuucul u kuil thanob cuchi.*

**tulacal - kuchan ti yabil.**<sup>73</sup> **uchebal u kamicob cuchie =**  
all (those) having arrived at the age (of discretion), in order to receive it back then.

**Exemplos. Sacados de la sagrada escritura = [p.324-346]**

*Examples Taken from the Sacred Scripture*

The following eleven ejemplos are addressed to an audience of young men, **cech mehene**,<sup>74</sup> you who are a youth, probably by a maestro to the students in one of the schools established by the Franciscans during the early evangelization period. They are well chosen to divert as well as edify. The author creates conversations between humans and devils, angels, and ghosts returned from beyond death. Lurid details enliven the didactic tales. A warrior is ripped apart by wild beasts as punishment for failing to fulfill the final testament of his comrade. Youths thrown into a fiery oven emerge unscathed through God's protection. A heroic mother watches as one son's tongue and hand are cut off and another son is flayed, and still encourages her surviving sons to resist an order to eat pork. A young woman is visited by the ghost of a former friend who reappears with her face in flames to reveal that she dwells in hell for unconfessed in chastity in her youth, although to outward appearances she led a devout life as an adult. St. Joseph, son of Jacob, is falsely accused by his master's wife of an attempt on her virtue, and imprisoned for this crime.

Several of the tales involve issues which are legal as well as moral, like the failure to implement the provisions of a will and the bearing of false testimony. Perhaps the most interesting case is the *ejemplo* titled *Como persiguen los demonios a los castos* (ms. p.343). A nonbeliever is travelling when night falls; he then seeks shelter in **hunppel na heklay yotoch kuob cuchí ti ma ococ uinic ti christianoye**, *in a house which was a home for the deities formerly, before people had entered into Christianity*. While lying there feigning sleep, the traveller witnesses a gathering of devils who give accounts to their leader of their activities among men. Deemed the most successful among the devils is one who tells of his pursuit of **halach uinic Obispo uay tu cuch cahal loe**, *the official, the Bishop, that one who is in office here in town*. The devil has succeeded in tempting the Bishop to lay hands on a woman who prepares food in his household. The head devil congratulates his minion, and admonishes him to complete his work, *yoklal hach ci tin cal ca a payab u beel halach uinic ti kebane*, "because it is really sweet to my gullet when you lead a **halach uinic** into sin." At this point, the devils notice the traveller and try to throw him out, which they are unable to do when he crosses himself, even though he is not a Christian. Later, the traveller denounces the Bishop before an ecclesiastic judge. At first the Bishop denies the charge of immorality, but when the traveller relates his experience with the devils, the Bishop confesses, repents, and evicts the woman from his home. The traveller converts to Christianity and is baptized

<sup>73</sup> **kuchan yaabil ti**: BMTV, *edad de discreción y tenerla*.

<sup>74</sup> **mehen**: CMM, *hijo varón respecto del padre*, literally, *a son*, but used here figuratively.

by the Bishop. Two morals are drawn at the end of the story. First, "see how much care the devil takes to ensnare leaders and officials, because if he makes them fall into sin, soon the rest of the community will follow." Second, "women are like a spark of fire which enflames the heart of men; women are the bait with which the devil fishes."

While these ejemplos parallel material in Coronel's *Discursos predicables*, neither text seems to be a strict copy of the other. Not all the ejemplos published by Coronel appear in this manuscript, although missing pages make it impossible to be sure which ones may have been included originally. In one case, the order of two tales is reversed. Some editing has occurred. In the *ejemplo* titled *Como son grandes las penas del purgatorio* (ms. p.331), an angel offers a dying man the choice between a year of suffering on earth or one day in Purgatory. The man tries Purgatory, but complains to the angel that one day there seems like **yaab u katunil**, *many scores of years*. The final line describes the pains of Purgatory as unendurable, **ma mukbentzil u numya**. Coronel omits this line, perhaps judging it unorthodox. Other editing alters the poetic structure, rather than the meaning. A description of the youths in the fiery oven who survive **ti mayx eli u mexob y. mayx eli u tzotzelob**, *without scorching their beards and without scorching their hair*, is reduced by Coronel to **ti ma eli u mexob y. u tzotzelob**, disrupting the second half of the couplet and eliminating the alliteration. The relationship between this manuscript and the works published by Coronel merits further study.

**Dziban. tu kahlail. u beel san[ctoob]**

It has been written in the memorial of the deeds of the saints,

**yoltici. ca yumil Dios: V yetes V yetppissan babal. ti huntul yetail.**

that our lord God wished to demonstrate a parable to one of His companions,

**ca tuxchitah huntul Angel. payic U beel ti poc che. ti kaax = cuchie:**

so He sent an angel to lead him into the woods, into the forest, back then,

**Ca hoppi yilic huntul Uinic. U tan U kaxic U sij = U cuchub cuchie =**

so that he began to see a man who is tying up his wood to carry it, back then.

**tu chij ca Dzocij U kaxice = ca u ppisahuba U cuchub.**

Then when he had finished tying it, then he struggled to carry it,

**mayx liki tumen yoklal alil cuchie =**

and he could not rise because of its weight, back then.

**ca tun hoppi U chaic U chayan sij =**

So then he began to take the rest of the wood,

**U lot kaxtei = U ppicilte U cuch =**

to tie it on, adding it on to his load,

**cayx U ppisahUba U cuchub paynum alil yubah = [p.325]**  
and when he struggled to carry it, even greater weight he felt,

**cayx hoppi U Dzacbesic U chayan sij = U ppicil U cuch<sup>75</sup> xan**  
and then he began to add to it the rest of the wood, his extra load also;

**yoklal liuil = salhal U cah u cuch sij = tu than =**  
since it was light, his load of firewood would become light, it seemed to him,

**tamuk. U paynumcinic = U chayan cuchie =**  
while it made the rest of it greater, back then.

**ca tun yalah angel ti yetail Dios**  
So then the angel said to the companion of God:

**ohelte lay yet ppisan ah kebanob Uay yokol cab loe=**  
"Know that this is comparable to those sinners here on earth,

**heklay U yolahob likil. U lukul tu kebanob - ti lobal loe =**  
those who wish to rise up, to escape from their sins, in vain,

**heix ti talan tu Dzi yolobe = ca u Dzacbes keban lic u bineli = latulah U lubulob.**  
since with difficulty may they imagine, that they add on sin as they go, until they fall;

**U cuchob = U hach yail numya: tu kakil mitnal =**  
their burden is really severe suffering in fiery hell."

**bay licil. yabcunnic keban loe**  
Thus it is that sin becomes great.<sup>76</sup>

**El Demonio = no uence = sino al que. se quiere = dexar = vencer =**  
The Devil Does Not Conquer, Except for He who Wishes to Let Himself Be  
Conquered

**Yan huntul =yx ma ocolal = y ah ma ocolal ti huntzuc ti cah cuchie -**  
There were a female infidel and a male infidel in one part of town, back then;

**Zipryano. U kaba. [p.326]**  
Ciprian was his name.<sup>77</sup>

---

<sup>75</sup> **ppicil cuch tah:** CMM, *llevar o traer algo por sobre cargo.*

<sup>76</sup> This *ejemplo* bears some resemblance to one included in *Libro de los exenplos de a.b.c.*, a collection of popular tales compiled by Clemente Sánchez de Vercial in the fifteenth century. See the *ejemplo* titled *Onus super onus ponere erit mortem aquire* in *The Book of Tales by A.B.C.* (Keller, *et al.* 1992:218).

**ca ua U Dziboltah huntul suhuy = yetail Dios =**  
Since he desired a virgin, a companion of God,

**lustina U kaba cuchi -**  
Justina was her name, back then,

**ca yilah Zipriano = mayl Uchac U tabsic. chuplale =**  
when Ciprian saw that he was not able to ensnare the girl,

**mayx tan U kunhal yol suhuy = ti cuchie =**  
nor was the heart of the virgin softening towards him, back then,

**ca u payah ciçin anticcie = ca yalah ti.**  
then he called the devil to help him, and he said to him,

**ohelte. yn hach Dzibolmayl = chuplal. lustinae =**  
"Know that I have really desired the girl, Justina,

**maix kuchan [yn u]<sup>78</sup> chucil = Uchebal yn tabçice =**  
and my power is insufficient in order that I ensnare her;

**habla xen tabes yn mahante = kunesix yol ten**  
therefore, go ensnare her on my behalf, and soften her heart towards me."

**ca tun bini ciçin = U ppizUba U tabes U palil Dios cuchi =**  
So then the devil went, to struggle to ensnare the servant of God, back then,

**mayx chanhi xan ca tun yalah ciçin ti =**  
and he was not sufficiently powerful either, so then the devil said to him,

**Zipriano = [ohel]te ma chan tabsah ti lustiana loe =**  
"Ciprian, know that there is nothing able to ensnare Justina,

**yoklal hahal christianoyl = maixbal yn taclic = ti hahal christianobe =**  
because of (her) true Christianity, and I have no concern with true Christians;

**Ua hicij ca u caye olte = U christianoyle = hij tumtabac tinmenel loe =**  
if it were those that doubt their Christianity, those could be tempted by me,

**heuac ma chan yuchucil yokol yutzil christianoob [cu than] cisin**  
but (my) power is insufficient over good Christians," said the devil.

---

<sup>77</sup> For the story of Ciprian and St. Justina, see *The Golden Legend of Jacobus de Voragine* (Ryan and Ripperer 1969:571-5). The version here, translated into Yucatec, is simplified and abbreviated, leaving out lurid details of the devil's attempt on the virgin's chastity.

<sup>78</sup> Portions of this material are illegible. I have relied on David Bolles' transcription of parallel material in Coronel's *Discursos predicables* to supply missing elements.

**ca tun hoppi = U paktumtic Sipriano lae = lay tun chunpahci = U ppecic ciçin**  
Then when Ciprian began to consider this, because of this began his hating the devil,

**ti lic yocol ti yetailil Dios loe = [p.327]**  
while entering into the company of God, then.

**habla Ua[hahal]<sup>79</sup> a christianoyl. cech mehene**  
Therefore, if your Christianity is true, you child,

**bal[x a sahtic] ti ciçinob y. U tabzeche =**  
what do you fear with devils, and their ensnaring you,

**yoklal ma chan yuchucil. a uokol lae**  
since their power is insufficient over you?

**El Demonio = teme la cruz =**  
The Devil Fears the Cross

**He ti ma ococ ti christianoyl. san cristobal cuchie =**  
Back when St. Christopher had not entered into Christianity,

**xache u cah tu nohol ahau = yan ti balcah tuçinil -**  
he was searching for the greatest lord there was on earth anywhere,

**ca utzac U tan[lic] U kati cuchi loe**  
in order that he might serve him, back then.<sup>80</sup>

**ca ua oci yetun - huntul ahau =**  
Therefore when he entered the service of a king,

**heklay lic U chicilbesic. U uich ti cruz = sançamal loe =**  
one who signed his face with the cross<sup>81</sup> everyday,

**ca yalah san cristoual<sup>82</sup> ti = yumile bax u Uilal a [chicil]beçic a uiche**  
then St. Christopher said to him, "Lord, what is the reason you cross yourself?"

**ca yalah ahau = lic in chicilbesic yn uich ti cruz = y. chicbesicynba =**  
Then the king said, "(The reason) that I sign my face with the cross and cross myself,

---

<sup>79</sup> The line in Coronel reads, **habla yalah a christianoil**. My reading seems to make better sense with the following lines.

<sup>80</sup> The story of St. Christopher's search for the greatest lord on earth also appears in *The Golden Legend of Jacobus de Voragine* (Ryan and Ripperer 1969: 377-9).

<sup>81</sup> That is, crossed himself.

<sup>82</sup> Note inconsistent spelling of Christopher's name.

**Uchebal yn puDzlic ciçin = yoklal [sahac]ten ti =**  
is in order that I flee the devil, because I am afraid of him."

**ca yalah san cristoual ti habla U lahi tun yn tanliceche =**  
Then St. Christopher said to him, "Well, that is the end of my serving you,

**yoklal [xache] in cah tu nohol ahau yan ti balcah tusinil**  
because I am searching for the greatest lord there is on earth anywhere,

**layx yn kati yn xache te ciçin loe yoklal paynumil nohil a uokole** [p.328]  
and for this I wish to find the devil because he is greater, above you,

**Uahij ma yan U tibib teche = ci yalabal ti ahau = tumen san cristoual =**  
otherwise you would not fear him," so it is said to the king by St. Christopher.

**ca tun bini san christoual. U xachete ciçin = mayx tac xanhij - U chictahal ti.**  
So then St. Christopher went to seek the devil and before long he appeared to him.

**ca yalah cisin = tabx a binel. christouale =**  
Then the devil said, "Where are you going, Christopher?"

**ca yalah Sanct christoual ti = benel yn cah yn xachete ciçin =**  
Then St. Christopher said to him, "I am going to search for the devil,"

**yoklal U uyahma. U pectzil [in ka]tijx yn tanle =**  
because he had heard his fame, "and I wish to serve him."

**ca yalah ciçine [tenibe]**  
Then the devil said, "So, I am he."

**ca hoppi. U cacathil ximbal.**  
Then they began to walk as a twosome,

**ti laachi tu lah. U kuchul. tu hol cah = yanil cruz cuchi =**  
until finally they arrived at the edge of town where there was a cross, back then.

**ca u xoybetah = yetel U xaxbetah cruz. ciçine =**  
Then the devil circled and side-stepped the cross.

**ca tun yalah san cristobal ti ciçine =**  
So then St. Christopher said to the devil,

**bax U chun. a xaxbetic. y. a xoybetic cruz**  
"What is the reason you circle and side-step the cross,

**ti lic a uocol ti ych ticilix yah ticil tuniche<sup>83</sup> =**  
while you enter with difficulty among the stones?"

**ca yalah ciçin = yoklal sahacen ti cruz lay cimci Jhesu christo loe =**  
Then the devil said, "Because I am afraid of the cross on which Jesus Christ died."

**ca tun yalah san christobal ti habla U xuli tun yn tanlicech lae**  
Then St. Christopher said to him, "Therefore, this is the end of my serving you,

**yoklal yani paynum nohil a uokol lay Jhesu christo lae =**  
because there exists someone much greater, above you; this is Jesus Christ."

**ca tun bini. sanct cristoual. ca chactahi huntul palil Dios ti =** [p.329]  
Then St. Christopher went and found a servant of God.

**lay nucbes ti U babalil christianoyl ti san christouale**  
He explained the things of Christianity to St. Christopher,

**bay tun hoppci U santoyl loe**  
so thus began his sainthood then.

**ylexto hibici hach yanil U nah chicilbesah ych. y. payalchie =**  
Now you see just how it is really necessary, signing the face, and prayer.

(Two *exemplos* which follow in Coronel's *Discursos predicables* are missing from this text. These are *Como no nos puede tentar el Demonio sin permission de Dios* (193 r) and *Como hemos de tener paciencia en los trabajos* (193 v). Both are stories of God's testing of Job.)

**Como castiga Dios a los que no cumplen los testamentos. =====**  
How God Punishes those who do not Fulfill (final) Testaments

**Dziban ti yunil. U beel. Santoob lae ti bay lae**  
It has been written in the book of the lives of the saints in this manner,<sup>84</sup>

---

<sup>83</sup> For this line Coronel gives, **tilic a uocol ichticil kijx ich ticil tuniche.**

<sup>84</sup> In spite of this claim, I have found this ejemplo not in *The Golden Legend*, the most popular medieval book of the lives of the saints, but in *The Book of Tales by A.B.C.* See *Mortuorum legata qui cicius sunt solvenda*, which the authors translate, "Just debts of dead men must be paid: on those who fail will pain be laid." (Keller, *et.al.* 1992:200).

**he ca tali U cimil huntul hoolcane = ca u kubentah U than. ti huntul yetayle**  
that when death came to a warrior,<sup>85</sup> he entrusted his (last) testament to a companion,

**ca yalah ti Lay uile yetayle =**  
when he said to him, "May it be thus, comrade:

**ppat in cah ti tzimin tech lic ca bin cimecane = bin a conob =**  
I am leaving my horses to you, so that when I will die, you will sell them,

**binix a Dzab U tulul hijmac yan yn pay tiobe**  
and you will give the payment to whomever I owe.

**ca yalah yetayle Lay uile yumile bin yn Dzoces a than**  
Then his companion said, "May it be thus, lord; I will fulfill your command."

**ca tun cimi holcane**  
So then the warrior died,

**he yetalie ma yoltah U conob tzimin yetel U bote U [p]pax holcane**  
but his comrade did not wish to sell the horses and pay the debts of the warrior;

**Ena U tialtah tzimin yoklal Utzil tu Uich [p.330]**  
rather, he appropriated the horses, because of their goodness in his eyes.

**mamanito babahun kini = ca u chicancunahuba hoolcaan ti yetaille =**  
When however many days had passed, then the warrior appeared to his comrade,

**ca yalah ti Belatun cech. ah kas thane yoklal hach lob ta cibah ten =**  
and he said to him, "Woe to you, word breaker, because of the great harm you did to me,

**mayx con con numya. tin mansah. tu numyail purgatorio =**  
and not a little the suffering I endured in the misery of purgatory,

**yoklal mayl a botah yn ppax**  
because you did not pay my debt.

**heuac Dzoci tun. yn bol keban benelyx yn caah yn ciolte Dios**  
But having finished my penance there, I am going to rejoice with God,

**he teche bin a cimebal. mayx tibil bin xulebal a cuxtal**  
but as for you, you will be dying, and not well will be ending your life,

---

<sup>85</sup> In *The Book of Tales*, the dying man is a knight who asks his relative to sell his horse and give the proceeds to the poor for the good of his soul.

**yoklal a tialtah yn tzimine mayx a Dzoclukсах yn than =**  
because you took my horses and did not fulfill my word,

**bay yn kubentici tech cuchie = ca tun bini hoolcaane**  
thus as I entrusted it to you, back then," and then the warrior went away,

**may tac xanhij = U kuchul U than yetayle yokole**  
and before long came the completion of his word concerning his comrade,

**yoklal hach Uasuthi U cimil ti lic U tzijlyabal tumen balam yetel ah chibalob =**  
because really quickly he died while being ripped apart by jaguars and wild beasts.

**ylexto hibici [U bool keban ma yoltic] U Dzoces [U than**  
Now do you see what is the penance of he who does not wish to fulfill the word,

**yetel U takyahthan cimeobe]**  
and the final testament of the dying?

**Como son grandes. lays penas del purga<sup>toro</sup>torio<sup>86</sup>** [p.331]  
How the Pains of Purgatory are Great

**He ti hach ya u cah huntul U palil Dios cuchie**  
When a servant of God was really suffering formerly,

**[tuchij] hoppi. U kuxuchal. U cucutil [maix] mukbentzil U numya tu Dzib[yole]**  
when his body began to be painful, and unendurable his torment, it seemed to him,

**lic yokticuba ti Dios. ca lukuc - Uay yokol cab =**  
then he prayed to God that he might depart from here on earth;

**ca hauac U numya = U kati = cuchie**  
that his suffering might cease was his desire, back then.

**Ca yalah huntul angel ti = ylto = ohelte =**  
Then an angel said to him, "See now, know,

**ma Dzococ a temcunnic yol Dios tumen a keban**  
it has not been completed, your placating the heart of God because of your sin;

**Lay U chunlo = yeye = Ua macal mac a katie =**  
for that reason, choose whichever of the two you wish:

---

<sup>86</sup> The scribe has had trouble with the word *purgatorio*, first misspelling the final syllables, above, and then correcting his mistake below the line.

**Ua a kati cultal ta uay ychil a numya = ychil hunppel haabe = cayx culac echi =**  
if you want to live here in your bed,<sup>87</sup> in your suffering for one year, then you stay here,

**Vayx a kati binel tu numyail. purgatorio = ychil hunppel kine = cayx xicechi =**  
or if you want to go to the torment of purgatory for one day, and then you go there."

**ca yalah kohanne =**  
Then the sick person said,

**paynum Uolahil binel tu numyail purgatorio = ychil hunppel kine =**  
I would rather go to the suffering of purgatory for one day,

**yoklal ma xan U mal hunppel ti kin loe cu than**  
because that day passes before long," he says.

**[ca ua cimi kohan ca bini] tu numyail purgatorio = ychil hunppel kine =**  
**[p.332]**  
So when the sick man died, then he went to the suffering of purgatory for one day,

**ca hoppi U hach numsabal ti ya = tu hach yail numya =**  
and he began to be really tormented with really severe suffering.

**sansame DzeDzec hoppoc U numya = ca yalah ti angel**  
Already when his suffering had scarcely begun, he said to the angel,

**belatun otzilen = bicx a cibah ten ti bucah lae cech angele =**  
"Woe is me, how could you do it to me like this, you who are an angel?"

**ma ua a ualah ten [hach hun]ppel ti kin - bin yn culhebal Uay cuchie**  
Did you not say to me, really only one day I would be staying here, back then?

**habla bicx U nachhal U kinil [yn numya]**  
Therefore, how did it become prolonged, the time of my suffering,

**yoklal yaab U katunil yn [ulci uaye yetel] hoppoci yn numya - tin tucule**  
because it is many *katuns* since I came here and my suffering began, it seems to me?"

**ca yalah angel ti = Ohelte - sasameto<sup>88</sup> hoppoc a numsabal ti yae =**  
Then the angel said to him, "Know that already, your being tormented had begun,

**mayto çiçac a cucutil ta ppatah helacito =**  
while still your body that you left has not cooled even now.

---

<sup>87</sup> **ta uay** might also mean, *in your room*.

<sup>88</sup> **sasameto** is marked with a tilde above the first a to indicate a missing *n*.

**Lay U chun loe - Va a uolah ocol ta cucutil tu caten**

This is the reason that, if you wish to enter into your body again,

**y. a numya ychil hunppel ti haab = bay tin Ualci teche. caix xicech xan**  
and your suffering for one year, thus I command it for you, and you may go also."

**ca yalah Uinice = paynum Uolahil yn numya ychil hunppel ti haab =tin cucutil**  
Then the man said, " I prefer my suffering for one year in my body,

**ti mani cultal Uay ychil [hunppel ti kin] ychil U hach chacil numya lae**  
and not to dwell here for one day within this really great suffering,

**yoklal [haablis] U than hunppel kintzil tin tucule =** [p.333]  
because one hour seems like a year, in my mind."

**[ylex hibici] hach yail U numyail purgatorio<sup>89</sup>**  
See how really severe are the sufferings of purgatory;

**hach ma mukbentzil U numya [---]sob cu binob ti bol kebanie**  
really unendurable are the torments of those who go to do penance there.

**Como hemos de tener fortaleza = y obediencia = en la Ley de Dios<sup>90</sup> ===**  
How we should have Strength and Obedience in the Law of God

**Dziban ti kulem Dzib.**

It has been written in the sacred scripture,

**Vtzcinnabcij = hunppel Vinbail = tumen ahau = nabuchodonosor =**  
that when an image was made by King Nebuchadnezzar,

**tuchij ca Dzocij yutzcinnice =**  
then when he finished making it,

**ca yalah U kaytabal = y. yautabal. tu xicin Vincob ti bay U caah lae =**  
then he said for it to be sung out and cried to the ears of the people in this manner:

---

<sup>89</sup> The Coronel version of this ejemplo ends here, omitting the final line describing the sufferings of purgatory as unendurable.

<sup>90</sup> The scribe has had trouble with the letter *l* in this line of Spanish, substituting the letter *r* in the words *fortaleza* and *ley*. While Yucatec does not include the letter *r*, some Maya languages do include it. Confusion between the two letters is not limited to Spanish loan words. Note the Yucatec word for the horned owl, *tunculuchu*, which appears as *tun cruch hu* on the penultimate line of ms. p.119.

**tuchitac ca bin V babac u hum chule<sup>91</sup> = y. kaaye =**  
that when they will be repeated, the sounds of flute and song,

**bin tacob = [u chinpulteob] Uba Vincob tulacal =**  
all people will come to humble themselves,

**U kuul[te uin]bail yutzcinnah ahaue =**  
to worship the image the king made.<sup>92</sup>

**bay U cibah vincobe = tulacalobi =**  
Thus the people did it, all of them;

**haili oxtul tancelemob sahlemob ti Dios = ma voltahob [u] kuulte = Uinbaile =**  
only three youths, fearful before God, did not wish to worship the image.

**Lay U chun tacci U holob yetun ahau = [p.334]**  
This is the reason that they were denounced in the presence of the king;

**ca payob tumen ahau ca yalah tiob.**  
then they were called by the king who said to them,

**bix ma tan a kuultex [uinbail] tin mentahe -**  
"How is it that are you not worshipping the image that I made?"

**tohol than yn caah tex Ua ma tan a kuulteexe =**  
I promise you, if you do not worship it,

**bin pulucex ti chuhcab. binix yaya tzectabacex tin men**  
you will be thrown into the oven and you will be severely punished by me.

**macx u ka Dios. Uchuc U tosicex tin kab cu than ahau -**  
Who is the 'God' who can take you from my hands?" said the king.

**ca yalah tancelemoob. ohelte he Dios ca kuulmae =**  
Then the youths said, "Know that this God that we have worshipped,

**Lay Uchac U luk[sicon ta kab] loe.**  
He is able to deliver us from your hands,

**Uayx uil ma yolah U [tocboon ta kabe]**  
and if He should not wish to free us from your hands,

---

<sup>91</sup> **chul**: CMM, *flauta, chirimía, o corneta y tañerla*. Note that the scribe has glottalized the initial consonant, while the dictionary author does not.

<sup>92</sup> The story of King Nebuchadnezzar's golden idol, and the punishment in the fiery furnace for those who refuse to worship it, appears in the book of Daniel, chapter 3.

**Ohelte. mail samac = ca [kuulte a Uinbail]**  
know that still we would not worship your idol."

**Ca tun leppi yol ahau = hach [chacauhijx U puc]sikal.**  
So then the king was angered; really his heart became enflamed,

**licil U pochol = U than. tumen U palilob Dios = cuchie =**  
since his word was defied by the servants of God, back then.

**ca yalah U pul[ulob ti chuhcab] tibantzil U kakil = y. U yelet**  
Then he said to throw them into the oven, terrible its fire and its burning,

**[bacix baac loe] ma eli U palilob = tumen kak maixbal U cibah tiob**  
but in spite of that, His servants were not scorched by the fire and it did nothing to them;

**ENa cilmachi yolob tilic U nibticob = pixan Dios =**  
rather they rejoiced while they gave thanks to God.

**halili eliob y. cimçabiob tumen kak = U yabal Uincob**  
Finally, a multitude of people were scorched and killed by the fire,

**[tacicob] U sijn = chuhcab cuchie =**  
(those) who were placed among the wood of the oven back then,

**y. bakanob tu pach chuhcabe =**  
and encircled (by fire) within the oven.

**ca tun liki ahau yilab tancelemob ca yilah cantulilob = ca kuchii - [p.335]**  
Then when the king arose to see the youths, he saw four of them that came there.

**ca [ciyhi]<sup>93</sup> = ma ua oxtulob tuba = ca ti pulob ych chuuhcabe =**  
Then he said, "Were there not three of them that were thrown into the oven?"

**tabx likul U cantule =**  
Whence came the fourth?"

**ca tun yalah ahau =**  
So then the king said,

**Beelatun yn natma = [hehelae layl] hahal Dios = U Diossil . christia[noob lae]**  
"Alas, I have understood, this very one is the true God, the God of these Christians;

**layx tuhunal. Uchac V tociob yah tanlahulob - tu numyae =**  
He alone can deliver His servants from suffering,

---

<sup>93</sup> *ciyhi*, CMM, *cihil: dezir*.

**bay tun U lukçici u palilob loe = tamuk U tuxchitic = y angel tu yamobe =**  
just as He rescued those servants of His while He sent His angel into their midst,

**ca tun hokçabi - tancelemob ti hach toh yolobe =**  
so then the youths were brought forth, completely unharmed,

**tix mayx eli U mexob. y. mayx [eli] U tzotzelob<sup>94</sup> =**  
with neither their beards nor their hair burned;

**hach mayxbal U cibah kak[tiob] =**  
really the fire did nothing to them."

**Lay U chun hakci yolob Uincob loe =**  
This is the reason that those men were astounded,

**ti lic U chaic U kax U thanob = tumene =**  
while they marveled because of it.

**ylexto hijbici = yantabal tumene [cay---]<sup>95</sup> Dios[---]himac alcunic yol tie**  
Do you see now how he is aided by God, whoever trusts in Him?

The following five ejemplos which appear in Coronel's *Discursos predicables* are missing from the text:

(1) *Como hemos de tener fee y esperança* (197r-197v) in which God asks Abraham to sacrifice his son.

(2) *Como huye el demonio del agua bendita* (197v) on the magic power of sprinkling holy water, **tu toxol tzitzabil haa.**

(3) *Contra los combites y borracheras* (197v-198r) which is the story of King Belshazzar from chapter 5 in the book of Daniel. The king gets drunk and uses sacred vessels from the temple for his banquet. Magic writing appears on the wall, which only Daniel can interpret, predicting the king's downfall for his arrogant behavior.

(4) *Como es Dios omnipotente* (198r) based on God's words to the prophets Isaiah and Ezekiel, promising that dead bones can live. See Ezekiel 37, in which dry bones rise again, and Isaiah 66:14, "your bones shall flourish like the grass," expressed in Yucatec as **yoyoyol in cahal.**

---

<sup>94</sup> In Coronel's *Discursos predicables*, this line appears as **ti ma eli u mexob .y. u tzotzelob** (196v). While this does not change the meaning, it eliminates the reiteration of the **x** sound, perhaps making it less eloquent to a Maya audience.

<sup>95</sup> There are several illegible words in this line which do not appear in the Coronel version, which reads, **ylexto hibici yantabal tumen Dios, himac alcunic yoltie.**

(5) *Como por la penitencia se aplaca Dios* (199r), in which God sends Jonah to the corrupt city of Niniveh to warn of its destruction within 40 days. The people of Nineveh take the warning to heart and do penance, dressing themselves in **tzotzel nok tzotzel buc**, *hair shirts*, and are spared. See Jonah, chapter 3.

**Contra los que encubren sus pecados = al confesor** [p.335]  
Against those who Hide their Sins from their Confessor

**Hach ya ti yol cisin licil u lah tohpultic U keban Uincob =**  
The devil really suffers when people completely confess their sins,

**yoklal lay tahmenal licil U lukulob yalan U kab ciçinob lae =**  
because it is by doing this that they escape from beneath the hand of these devils,

**Uayxbahun lic U nahaltic. ychil hunppel Ua cappel haab. tu tabsic Uince -**  
[p.336]  
and however much they gain within one or two years of ensnaring people,

**Lay cu çatal. ti hunçut = ychil U choch keban loe =**  
this is lost instantly within that confession.

**Dziban ti huun yanil huntul chuplal = yx lokbayen cuchi =**  
It has been written in a book that there was a woman, a maiden back then,

**hach tibil U beel hach Vtzil U pectzil. ychil caah = cuchi =**  
really good her deeds and really good her reputation within the community, back then.

**tuchij ca bini. ti confesar<sup>96</sup>. yetun padre ca u tohpultah U yanal U kebanob**  
Then when she went to confession with the priest, she confessed the rest of her sins,

**heuac lay ma u tohpultah. U ueyuncil [lubci] loe**  
but this she did not confess: the concubinage into which she fell,

**yoklal macanil U chi = tumen ciçin**  
because her mouth had been closed by the devil,

**[çub] lacix U cante .y. U chicancun<sup>97</sup> yetel U tohpulte = U sipile =**  
and she was ashamed to relate and make manifest and confess her sin.

**he ca bini ti confesar tu catene = bayx U muculci xane =**  
So when she went to confession for the second time, thus it was hidden also,

---

<sup>96</sup> Note Spanish loan word, confesar, to confess. Because it is uninflected, I suspect it is used here as a noun.

<sup>97</sup> Coronel: **chacancun**.

**Bayx U cibah tu yoxten = y. tu cantenhi =**  
and thus she did it the third time and the fourth time;

**yaabhij U tenel yutzcincij confesar = ti yan yicham = yetel tiyx ma ychamil =**  
many times she made a confession, with her husband and without her husband there,

**ti mayx bahun yalah ti padre ahualbil keban [u pakah] ti paal cuchie =**  
and she never spoke to the priest of the mortal sin she engaged in as a child long ago.

**yoklal santoyl<sup>98</sup> tu than Uincob = cuchi [p.337]**  
Because of her sanctity in the eyes of the people back then,

**lic U beetic sukin y. payalchij**  
since she did fasting and prayer,

**Dzayatzil yetel U chayan [u tibiltacil be] cuchie =**  
charity and the rest of the good deeds back then,

**ca cimi chup[lallo yan]jili huntul yetayl =**  
when that woman died, there was one of her companions,

**yet[chuplal lay] yet hanal = yet ximbal - yet[canix cuch] loe**  
another woman, who ate with her, walked with her and talked with her formerly,

**layx okteuba ti Dios [ti lic yalic loe] =**  
and she interceded with God, while saying,

**yumile Diose = etes ten<sup>99</sup> uatab luki Uetayle<sup>100</sup> =**  
"Lord God, show me wherever my companion went,

**Ua te ti purgatorio = Uayx te ti caane =**  
either there in purgatory, or there in heaven,

**yoklal hach alab otzil = U christianoil = tin than cuchie =**  
because her Christianity was really devout, it seemed to me formerly."

**maytac xanhij = U chicanhal<sup>101</sup> chuplal.**  
Before long the (dead) woman became visible,

**ti = hach elelnac = ti hach ppetayanix U uich = [-----] xane =**  
really burning and really hideous her face also,

---

<sup>98</sup> Coronel: **sanctoil.**

<sup>99</sup> Coronel: **hetez ten.**

<sup>100</sup> Coronel gives, incorrectly, **yetaile.**

<sup>101</sup> Coronel: **chacanhil.**

**ca haki yol. chuplal. ca tun yalah ti [---] cimene =**  
which frightened the woman, so then she said to the dead one,

**ma cech xu ka =**  
"It is not you!"

**ca u [yalah ti tie] elenac ti ualic =**  
Then she said to her, who was there burning, as I say,

**ma ua teni a uetail cuchie = habla bicx a yanil ti bucah la =**  
"Was I not your companion formerly? Therefore, how are you like this?"

**tabx lukech - ca Dzab[ji a yatzile]**  
And where did you go to be given your punishment?"

**ca yalah Beelatun otzilen ka = [yoklal xotanil] yn kin ti hunkul cultal mitnal**  
Then she said, "O, I am miserable, because I have been condemned to eternal life in hell,

**[cienix] yan yalan yoc cisinobe =**  
and there I am under the feet of the devils,

**[chanbel talel] yn cah yn chicancinyeba tech yoklal ta uokticiaba ti Dios loe**  
[p.338]  
only coming to reveal myself to you because you beseeched that from God."

**Ca yalah chuplal ti = bicx xotci a kin binel mitnal.**  
Then the woman said to her, "How were you condemned to go to hell?"

**tabx yan U tibilil a beel cuchi =**  
Where are your good deeds from before?"

**tabx lukij a sukin = a payalchi y. a Dzayatzile =**  
And where did they go, your prayers and your charities?"

**ca yalah cimene = [Beelatun naha]len = ox numut kuen =**  
Then the dead one said, "Alas, I am miserable, truly disgraced,

**yoklal he in beel tulacal. lic a ualic be =**  
because even though my deeds are everything that you say,

**pak[mabhij tulacal] mayxbal yanheci = tene=**  
they were all in vain and I had nothing,

**yoklal mail yn tohpultah = ahualbil keban. yn beeltah ti paalen cuchie =**  
because I never confessed the mortal sin I did when I was a child, long ago,

**layx U chun xotannil yn kin ti hunkul satal loe =**  
and this is the reason I have been condemned to that eternal perdition."

**cu than cimen [-----] hunsuthij u satal lae<sup>102</sup> -----**  
So spoke the dead one, and instantly she disappeared.

The following ejemplos which appear in Coronel's *Discursos predicables* are missing from the text:

(1) *Otro exemplo contra los mismos* (200v-201r). When a woman confesses before the eyes of a servant of God, a multitude of frogs emerges from her mouth, then turns back to become stuffed into her mouth again. When he asks for an explanation of what he has seen, the woman understands that when she confesses a sin, the frogs come forth, but when she conceals a mortal sin, they all are stuffed back in. Then she makes a complete confession to the priest.

(2) *Contra los que no hazen justicia por temor* (201r-201v). The Jews bring Christ before Pilate, seeking his execution. Pilate realizes that Christ is without fault, but the Jews threaten to accuse Pilate before Caesar, causing him to lose his office, if he does not do their will. A parallel is drawn with members of the audience, **bechi u lobol Pilato cech. Batabe cech tupil**, those who hold public office as **batab** or **tupil** and do harm, like Pilate, by conceding to pressure from their constituents rather than administering justice.

(3) *Como vive el hombre, asi muere* (201v-202r). This ejemplo is partially missing from the text. Only the last portion, beginning **lic yubicob cuchi**, appears on ms. p.346. The story, said to be taken from the writing of St. Gregory, tells of a lapsed Christian who feels that he is being bitten and mauled by wild animals as he is dying. The priests, who can not see the animals, become frightened and suggest that the man cross himself. The dying man is unable to do so because his hand is pinned by the biter. The priests begin to pray, with many tears, and God frees the man from the wild beast, which is the devil.

(4) *Contra los que dilatan la penitencia, y su castigo* (202r-203r). When God decides to destroy the earth by flood, He wants to spare Noah because of his God fearing ways, and instructs him to build a great boat. Noah does not hide the fact that he is building a boat, and the evil doers are given ample time to repent since the building of the boat extends for **hokal haab yetel yab kin**, *one hundred years and many days*. Nevertheless, the sinners are not moved by Noah's sermons, and the rains come. Only

---

<sup>102</sup> The phrase, **hunsuthij u satal lae**, is missing from Coronel.

Noah and his family, **vaxactul ti pakte**, *the eight of them together*, emerge from the boat at the end of the flood to re-establish humankind on earth. See Genesis chapters 6 and 7 and II Peter 2:5.

(5) *Como ayuda Dios a los que le llaman, y se fian Del* (203r-204r). Another story of a false accusation, and the compliance of an official out of fear. Enemies denounce Daniel before the king of Babylonia. After being threatened, the king delivers Daniel to his accusers, who throw him into the lions' den, with **uucpok hach tachiachob ti coh**, *seven really fierce lions*. When the king discovers that the God of Daniel has rescued him, he believes in Him and condemns Daniel's enemies to the lions den.

(6) *Como son mas fuertes nuestros ayudadores, que nuestros enemigos* (204r-204v). An army is sent by the king of Syria to capture the prophet Elias. Surrounded by their enemies, Elias tells his son not to fear, and prays to God for help. Before long, God sends an army of angels riding horses and carrying whips and weapons. Elias prays again, and God blinds his enemies. Elias (Elijah) appears in numerous stories in the Bible and in several apocryphal works, including the Elias Apocalypse of the 3rd century.

### **Como emos - de ser fuerte en la Ley de Dios**

How We Must be Strong in the Law of God

**Chakax thantzil yubabal U beel huntul chuplal y. Vuctul yaal** [p.338]

Marvelous to be heard are the deeds of a woman and her seven children.

**Dzibaan ti kulem Dzib.**

It has been written in the Sacred Scripture,

**heklaobi halabi tiob tumen ahau Antioco U chijob U bakel keken**

that it was they who were ordered by King Antioch to eat the flesh of pigs,

**Lay Uethan tiob ti yalmah thanil Dios = Vchiloe** [p.339]

this having been forbidden to them by the commandment of God long ago.<sup>103</sup>

**ca yalah ahau tiob = Va ma tan a chibex U bakel keken =**

Then the king said to them, "If you do not eat the flesh of the pig,

**bay licil Ualic teexe = bin in numesex ti ya tu hach yail numсах ya**

thus as I say to you, I will torture you with really severe torment."

---

<sup>103</sup> Originally from the deuterocanonical book of Machabees, according to the *Catholic Biblical Encyclopedia*, "the account of the glorious martyrdom of the seven brothers and their mother has been adopted into the liturgy of the Church" (Steinmueller *et.al.* 1955:655). Antiochus IV Epiphanes was a ruthless persecutor of the Jews. His attempt to eradicate the Jewish religion led to a rising of the people under Mathathias and his sons, the Machabees.

**Ca U nucah huntul tiob - ohelte [mail samac] ca pochob yalmah thanil Diose**  
Then one of them replied, "Know that before we break the commandment of God,

**ca chaannixcaba = ca mukub = numya y. numçah ya = tulacal.**  
we will allow ourselves to endure suffering and torture, all of it,

**ti ma ca sipil ti Dios = cu thanob cuchi =**  
without our sinning against God," so he spoke, back then.

**ca yilah ahau. mayl yolahob U tzicib U thane = ca hach leppi yol =**  
When the king saw that they did not want to obey his word, then he became really angry,

**ca yalah U xotol yak = y. U kab - huntuli =**  
and he said for the tongue and the hand of one of them to be cut,

**y. U chobol yothel huntuli =**  
and for one of them to be flayed,

**tamuk U [beeltabal U hach] yail numсах ya ti = ti taklic U yitzinob y U nae =**  
while the severe torture is done before the eyes of his younger siblings and mother.

**hetun ca tali U binel yike ca yalah ahau**  
Moreover, when the passing of his spirit came, then the king said,

**ylex to tin beeltah ta sucunex lae - tijx a malel -**  
"See then what I did to your elder brother, and it is coming to you,

**Ua ma a chibex U bakel keken [lae] =**  
if you do not eat the flesh of this pig."

**cayx yalahob ti Ohelte = cech ahaue = mail hakaan [c ol]**  
So then they said to him, "Know, you who are king, that we have not been terrorized,

**[ti lic] c ilic U numya ca sucunne = maixbal ca kati tu cuxtalil cucut =**  
while we see our brother's suffering, and we have no concern with the life of the body.

**Lay U chun loe hunkul. ma tan ca tzicib a than. [p.340]**  
It is for that reason that we will never obey your word,

**yoklal alanil c ol ti Dios = heklay Uchac U Dzaic hunkul cuxtal tone =**  
because we have placed our trust in God, who can give eternal life to us."

**ca tun leppi yol ahau ca yalah U num[ç]abal ti ya U catul y. u yoxtul**  
So then the king became angry and said for the second and the third one to be tortured,

**bayx Uchi tiob tulacal tun lae**  
and thus it happened to them all then.

**heex. U nae. bicx U than ti yalob ta thanex cuchi =**  
But as for their mother, how did she speak to her sons back then, in your opinion?

**lic ua yalic tiob = U tzicob. U than ahau = ca maac U numsalob ti ya<sup>104</sup> cuchie =**  
Did she say for them to obey the king's word, in order not to be tortured back then?

**Makalo = Ena lay chichcunnic = yolob. cuchi =**  
That is not it. Rather she encouraged them, back then,

**licix yokticUba ti lic yalic tiob = bucah lae =**  
when she beseeched them while speaking to them in this manner,

**chichcunnex a uolex yn yaalillexe =**  
"Strengthen your resolve, you my children.

**baci a pocheex yalmah thanil Dios = alcunnex a uol ti -**  
Do not break God's command; put your trust in Him.

**Ua mahij a matciex = cuxtal loe =**  
Was it not (from Him) that you received that life as a gift?"

**cu than bay licil U chichcunnic yol yaloob = U mukubob. numzah ya = y = cimil =**  
She spoke thus, as she inspired her sons to endure suffering and death,

**yoklal Dios cuchiloe =**  
for the sake of God back then.

**Beelatun bolon U pixan mehentzilob =**  
O, blessed children,

**yoklal mayl yoltahoob sipil ti Dios -U Dzaahobix U cuxtalob yoklale**  
because they did not wish to sin against God, and they gave their lives because of it,

**paynumix bolonil U pixan U naae**  
and more blessed their mother,

**yoklal mail U chembel [yacunah u] cucutil yalob =** [p.341]  
because she did not only love the bodies of her sons,

**heuac [paynumhij] U yacunic = U cuxtal = U pixanob =**  
but more greatly she loves the life of their souls.

---

<sup>104</sup> Coronel: **ca achac v numulob ti ya.**

**[Lay U] chun. U mukcob. numsabal[ob ti ya] yalob lae**

This is the reason that these sons of hers endured being tortured,

**ca tun U DzaahUba ti [cimil tu pachob] ti sukin bae<sup>105</sup> =**

and then they dared to die following their fast like this.

**hach he[laan a beelex] ti lic a sipilex ti Dios =**

Really different your deeds when you sin against God,

**yetel a chiyc bak ti Uiernes - y. ti sukinob = lae**

and you eat meat on Friday, and during these fasts,

**ti mayx mac cimçiceex - yetel Dzalic a pacheexie y numsicex ti ya loe<sup>106</sup>**

with no one that kills you, and coerces you, and tortures you to do that.

The following ejemplos which appear in Coronel's *Discursos predicables* are missing from the text:

(1) *Como libra Dios a los que estan sin culpa* (205v-206r). The story of Susannah, from a deuterocanonical appendix to the book of Daniel, chapter 13. Two elders lust after the worthy and beautiful Susannah. When she rejects them, they falsely accuse her and she is condemned to be stoned. The prophet Daniel defends Susannah, and catches the men in incongruent testimony: one claims **ti yan yalan u cheel limon** while the other says **ti yalan u cheel pino cuchie**. Because of her faith in God, Susannah remains fearless. Thus God frees those who trust in Him from their accusers.

(2) *Como los trabajos nos llevan a Dios* (206v-208r). This is the story of Saul's conversion to Paul, of a man who was an enemy of the Christians but became a saint after God became angry with him and struck him down from his horse.

(3) *Como da Dios trabajos a los que ama, y de la Misericordia* (208r-209v). During a time when Israel was enslaved by its enemies, Tobias performed acts of mercy and taught his children to do the same. However, God wished to test him and blinded him and caused him great suffering. Tobias continued to give thanks to God, so God sent an angel to heal him. The angel appeared like a person, and Tobias worried about how to repay him for his aid. Then the angel replied **Ohelte menil vinic heuac teni Archangel Raphael**, "Know that I am not a person, but the Archangel Raphael." Thus God repays Tobias for his faith. This story derives from the deuterocanonical book of Tobias.

(4) *Como ayuda Dios a los que guardan sus mandamientos* (209r-210v). From the deuterocanonical book of Judith, the story of the beheading of Holofernes by Judith. A captain under orders from the arrogant king Nebuchadnezzar, Holofernes goes forth to conquer everywhere. An advisor warns him that God protects the people of Betulia, that He rescued them from the Pharaoh and drowned their enemies in the past. Holofernes

---

<sup>105</sup> **ti sukin bae** is missing from Coronel.

<sup>106</sup> The words **y numsicex ti ya loe** are missing in Coronel.

becomes angry, and with great arrogance attacks Betulia, where his throat is cut and his army is routed. An unusual retelling of this story, the *ejemplo* focuses on Holofernes' arrogance and the dialogue with his advisor, giving only a phrase to the beheading itself.

(5) *Como es Dios benigno con el pecador, que se enmienda* (210r-210v). An adulteress was to be stoned by the Jews, when Christ said **mac u ka teex ixma kebane lay bin yam chinic chuplal loe**, "He among you without sin, he will first stone that woman." Realizing that their secret sins were visible to Christ, the accusers depart. The woman remains alone with Christ who tells her to go and sin no more. From the Gospel of John 8: 1-12.

(6) *Como aborrece Dios la desesperacion, y no confesar la verdad* (210v-211v). The story of Cain and Abel. Cain not only slays his brother, but defies God when He asks the whereabouts of Abel, saying **tab ua yan ten ua yah cananul ti Abeel**, "wherever he is, am I the guardian of Abel?" For this, God curses Cain by saying that Cain's crops will never bear fruit. See Genesis 4: 8-13. However, no matter how great a person's sin, God will forgive those who seek His mercy and make a full confession.

(7) *Como aborrece Dios la soberbia* (211v-212r). The arrogant king Nebuchadnezzar fails to recognize that his blessings come from God's hand. The prophet Daniel warns the king of God's anger, and advises him to give gifts to the poor. When the king persists in his pride, God removes him from his reign and sends him to wander in the wilderness like a beast **vvcten ti hab**. In the biblical version, Daniel 4:13, "and you shall be driven from among men, and your dwelling shall be with the beasts of the field; and you shall be made to eat grass like an ox; and seven times shall pass over you, until you have learned that the Most High rules the kingdom of men and gives it to whom he will." God rekindles Nebuchadnezzar's understanding, so that he is like a beast no longer and realizes his insignificance and God's power.

The following two *ejemplos*, *Como emos de guardar castidad* and *Como persiguen los Demonios a los castos*, appear in reverse order in Coronel's *Discursos predicables*.

**Como emos de guardar. castidad =**  
How We Should Maintain Chastity

**Dziban ti kulem Dzib Vacunabciij ti yah tanlahul huntul U chun than [p.341 cont.]**

It has been written in sacred scripture, that when he was appointed as aide to an official,

**ah bolon pixan. ti Sanct. Joseph - heklay u mehen U palil Dios hacob = cuchiloe =**  
blessed Saint Joseph, he who was the child of the servant of God, Jacob, long ago,

**he ti lic yilabal tumen yatan u chun than -**  
then when it was seen by the wife of the official,

**hach cichcelemil U palil Dios San Joseph = ti hach Utzix U than xan**  
(that he was) really handsome, God's servant St. Joseph, and a good speaker also,

**ca hoppi U kunhal yol [y. u pucsikal] chuplal tie**  
then the mind and heart of the woman began to soften towards him,

**[hunbeelix u noh]hal U Dzibolal = yetel yox kas olal = chuplal.**  
and every day the woman's desire and lust became greater,

**ti lic U cici thantic y. U cici tzentic U palil Dios. [p.342]**  
so that she talked sweetly and sweetly fed the servant of God,

**Uchebal U kunhal yol ti U kati cuchi loe.**  
in order that his heart soften towards her desires, back then.<sup>107</sup>

**he sanct Josephe ma tan U malel ti yol zipil ti Dios = cuchi =**  
But as for St. Joseph, it never came into his mind to sin against God, back then.

**Dzocebalhij tun - tuchi ca yilah chuplal [chichi yol sanct] Joseph =**  
Finally then, when the woman saw the resistance of St. Joseph,

**ca u chicancunnah yol tie = mahancenil =**  
then she revealed her intentions towards him openly;

**ca u nucah sanct Joseph = hach [than] ma çamac = zipicen ti Dios. y. tin yumil.**  
then St. Joseph replied, "I swore I would never sin against God and against my master."

**ca yilah. chuplal. mail yolah. U Dzoces yolah U palil Diose =**  
When the woman saw that the servant of God did not wish to fulfill her desires,

**ca u tec machtah = U suyem San Joseph - ti lic yoltic U Dzalab U pach. ti cooyl =**  
she quickly grabbed St. Joseph's cloak, by which she wished to force him into depravity.

**he san Josephe = ca liki yalcab - ti lic U ppatic U suyem. tu kab chuplal =**  
But as for St. Joseph, he rose up running, while he left his cloak in the woman's hands.

---

<sup>107</sup> This story appears in Genesis, chapter 39. Joseph, bought by Potiphar, the captain of Pharaoh's guard, becomes overseer of the household. Here it seems unusual, and perhaps unorthodox, to refer to an Old Testament character as a saint.

**Lay u chun lepci yol chuplal =**  
This is the reason the woman became angry,

**yoklal pochanil - y. pahanix u satal tumen U palil = tu than**  
because she was insulted and shamed by her servant, in her opinion,

**layx u chuni nah U kalal ti mascab U palil Dios =**  
and this is the reason the servant of God earned imprisonment in jail,

**yoklal pakci U pach tumen chuplal ti lic yalic tu xiblile =**  
because he was falsely accused by the woman, when she said to her husband,

**he Josephe hach noh lob tu cibah ten - yetel tu bel[tah toone]**  
"As for Joseph, really great harm he did to me and he did to us,

**yoklal u yoltic chucuben = layx U chicul -**  
because he wished to molest me, and here is the sign,

**tin lukçici U suyem lae = [p.343]**  
I removed this cloak of his from him."

**bay[tun leppci yol] yumbil = ti San Joseph [ca yalah u kalal] ti mazcab =**  
Thereupon his master became angry with St. Joseph and ordered him locked in jail,

**tumen U pak[pach chuplal ti]**  
because of the woman's false accusation against him,

**mayxbal U koch .y. U si[pil cuchi**  
and with nothing his fault and his sin back then.

**Ylex] Uabici U tibilil y. yokol ku<sup>108</sup> san Joseph =**  
See how it is, the virtue and the faith in God of St. Joseph;

**bacix kali ti mascab ti manan U koch. ma yoltah U lukesba =**  
even though he was locked in jail without fault, he did not wish to free himself,

**mayx yoltah U chicancun. U yoxkas olal chuplal lae**  
nor did he wish to reveal the wickedness of this woman.

---

<sup>108</sup> This phrase should read **yocol ku**, *his faith in God*.

**Como persiguen los Demonios a los castos -**  
How the Demons Pursue the Chaste

**Dziban ti huun guia de pecadores = U kaba [p.343 cont.]**

It has been written in a book, Guide for Sinners is its name,

**lic u likil U ximbaltic bee = huntul Uinic yxma ocolal**

that he arose to travel the road, a man, a nonbeliever,

**he ca oklenhie yakabhal ti bee =**

but when it became dark and night fell on the road,

**ca chelhi ti Uenel yetun hunppel na**

then he lay down to sleep in a house,

**heklay [yotoch] kuob = cuchi = ti ma ococ uinic ti christianoye = [p.344]**

which was a house of the gods formerly, when people had not entered into Christianity.

**he ti chelan ti uenele = ca yilah U moltah = U pictanil cisinob**

But having lain down to sleep, then he saw the gathering of a multitude of devils,

**tijx yan huntul. U chun than = U chayanob lay culhij ti kanche =**

and there was one, the leader of the rest; this one was seated on a bench.

**ca u payah huntul cisin = ca yalah ti =**

Then he summoned a devil and he said to him,

**Bax ta betah tu yam Uincob = christianoob =**

"What did you do amongst the Christian people?"

**Ca yalah yumile = tin uocsah oc yail tu yam Uincob. catul.**

Then he said, "Lord, I made discord enter between two people,

**ca cimsabi huntuli = cu than.**

so one of them was killed," he said.

**bay uchi - tu chayan - yanob = ti lic U cantic. hun huntul. ti**

Thus it happened with the rest who were there, while they recounted one by one to him,

**hijbal lobil y. ti tabsahil = U belma tu yam uinicob cuchie**

whatever harm and ensnarement they had done amongst men back then,

**ti lic U hach Dzalic U pachob y. u payic U beel ti keban -**

while they really coerce them and lead them into sin.

**Dzocebali tun ca kuchi huntul cisin - yetun U chun than ca yalah ti**  
Finally then there arrived one devil before the chief, who said to him,

**yumile = he tene [uchi hoppoc] Ualcabtic U pach halach Uinic Obispo**  
"Lord, as for me, long ago I began to pursue the halach uinic, the bishop,"<sup>109</sup>

**Uay tu cuch cahal loe**  
that one in office here in town,

**[uchebal in kun]esic yol ti chuplal [yan ti yotoche]**  
in order to soften his heart towards the woman who is in his house,

**hex hoolhe - kunhij [yol ti chuplal DzeDzec] =**  
so yesterday, his heart softened towards the woman a little,

**ca u nakesah [u kab tu pach chuplal]**  
and he stuck his hand up the back of the woman."

**ca tun yalah U [chun than hach than] paynum a me[yah] yokol tulacal a uet cisinil**  
=  
Then the chief said, "Truly your work is best, above all your fellow devilhood,

**he[uac] hach tanolte Uchebal a Dzocsic [hoppan] ta menele =**  
but really take care in order to complete what has been begun by your deed,

**yoklal hach ci tin [cal] ca a payab u beel halach Uinic - [ti kebane] cu than**  
because it is really sweet to my gullet when you lead a bishop into sin," he said,

**layx lic U tak ych[ti yxma ocolal] ti Ualahe =**  
and it was he who clapped eyes on the nonbeliever of whom I spoke,

**bacix [lic u tusic u uenel cuchie] = heuac U ppix[ych u cah]**  
and although he feigned sleep back then, rather he is keeping an eye out.

**ca tun] yalah U chun than [macx u ka uiniclo] xenex tohlexi xan**  
So then the chief said, "Who is that man? You all come, get rid of him too."

**[ca bini ylabil tumen] cisinob ca yalahob tu chun than**  
When he went to be seen by the devils, then they said to their leader,

**Yumile ma Uchac ca tohlic yoklal tu chicilbesic U uich ti cruz**<sup>110</sup>  
"Lord, it is impossible for us to throw him out because he signed his face with the cross,

---

<sup>109</sup> The author pairs the Maya term, **halach uinic**, with its Spanish equivalent, *Obispo*.

<sup>110</sup> Pages are missing from the manuscript at this point. I supply the end of the *ejemplo* from the parallel material in Coronel's *Discursos predicables*.

**ca chelhi ti venel. Bacix ixma ocolalac cuchie,**  
when he lay down to sleep, even though he was a nonbeliever back then,

**lic u chicilbeçvba bay yutzcinic christianobe**  
still he 'crossed himself' thus as the Christians do.

**Ca tun bini ixma ocolal ti nohach cumanil Obispo cuchie,**  
So then the nonbeliever went to the zealous vicario, the ecclesiastic judge,<sup>111</sup> back then,

**ca v payah ti lic yalic,**  
and he summoned (the bishop), while saying,

**Yumile balx a beeltah holhe cabhe**  
"Lord, what did you do yesterday, the day before yesterday,

**ti chuplal a uah tzenul<sup>112</sup> yan ta uotoche.**  
with the woman, your cook, who is there in your house?"

**ca v nucah Obispo, mabal in beeltahi**  
Then the bishop replied, "I did nothing to her."

**ca yalah, ixma ocolal,**  
Then the nonbeliever said,

**ma ua kunhi a uol ti chuplal caix a nakeçah a kab te tu pache**  
"Did your heart not soften towards the woman so you stuck your hand up on her back?"

**hach than hah lic a ualice,**  
"Its really truly spoken, that which you say,

**heuac ma vohel lubci a vohemail v muculil in beel.**  
but I don't know how it befell that you have known the secret of my deed."

**ca tun yalah ixma ocolal ti hibal vchi tumen çiçinob ti akbile**  
So then the nonbeliever told to him whatever happened because of the devils in the night,

**ca tun v tohlah chuplal Obispo yan ti yotoche**  
so then the bishop cast out the woman who was in his house;

**ca u nibtah v pixan Dios yoklal tu lukçici tu tabçah çiçin.**  
then he thanked God because He freed him from the deception of the devil.

---

<sup>111</sup> **cuman ti cuch obispo**, *el provisor o vicario del obispo*. *Vicario*, juez eclesiástico. While the terms *provisor* and *vicario* have various meanings, this seems to fit the context.

<sup>112</sup> While this translation makes sense, a woman cook should be **ix tzenul**.

**He ixma ocolale oci haa tu pol tumen Obispo**

But as for the nonbeliever, he was baptized by the bishop,

**ca cambeçabi tu babalil christianoil.**

when he was taught the elements of Christianity.

**Ylex hibahun v tanoltic ciçin v tabçic v chu[n]thanob, yeetel ah beelnalob,**

See how much care the devil takes to ensare leaders and officials,

**yoklal va bin v lubeçob ti kebane,**

because if he will make them fall into sin,

**maytac xan yetmalhal tu mektan vinicilob, yetel tu mektan cahile.**

before long they will go with them, the rest of the people and the rest of the community.

**Ylexi xan hibahun pecoltzil yetcahtal vinic chuplalob,**

And see also how great the danger of their dwelling together, a man with women,

**yoklal bobi v ppilix kak, licil yelet u pucçikal vinice,**

because they are like the spark of fire which enflames the heart of man;

**laobix chuplal yochel licil v lutzic, yetel v tabeçic vinicob ciçin lae.**

these women are the bait with which the devil fishes, and the devil ensnares men thus.

**Como vive el hombre, asi muere<sup>113</sup>**

As Man Lives, So He Dies

**Dziban tu Dzib ah bolon pixan ti S. Gregorio,**

It has been written in the writings of blessed St. Gregory,

**hibal vchci ti huntul vinic heklay tutub yk, nayanix yol tu christianoil cuchie.**

what happened to a man who was forgetful and careless in his Christianity long ago.

**He ca tali v cimile, ca hoppi v tatahauat,**

So when his dying came, then he began to cry out,

**ti lic yalic ti Padresob bananob yicnal cuchie,**

while he said to the Fathers who were gathered in his presence back then,

**lukenex ceex Padrese, çipteçex ah chiballo, ca Dzococ v cimçicen**

"Depart, you Fathers, and release that beast, that his killing me may be completed,

---

<sup>113</sup> Only the last lines of this ejemplo appear in the text. The beginning is supplied from Coronel's *Discursos predicables* (201v-202r).

**yoklal v yaDzmail in cal, licix v numçicen ti ya,**  
because he has twisted my neck while he tortures me,

**teexix ta hoklal matan v Dzocol v cimçicen loe.**  
and unless you leave, he will never finish killing me.

**Xenex in mahante çipteçexix ca Dzoc v cimçicen cu than.**  
Come, for my sake, let him finish killing me," he said.

**Ca haki yol Padresob, yoklal ma tan yilabob ah chibal lic yalic cuchie,**  
Then the Fathers marvelled, because they did not see the beast of which he spoke then,

**chambel yauat kohan<sup>114</sup> lic yubicob cuci [p.346]**  
(it was) only the cry of the sick man that they heard back then.

**ca yalahob ti kohaana. chicilbez a uich ti cruz**  
Then they said to the sick man, "Make the sign of the cross."

**ca yalah ma uchac tin men = yoklal kaxanil in kab tumen ah chibal =**  
Then he said, "It is impossible for me to do, because my hand is pinned by the beast."

**ca tun hoppi u payal chi padreob yokol kohan = tu yabal yalil ich**  
So then the Fathers began to pray over the sick person with many tears.

**ca yoltah Dios - u lukez tu kab ah chibal heklay cisin loe =**  
Then God wished to free him from the power of that beast, which is the devil.

**Lay tah men hoppcij u tohcinic u beel = yetel u sakolcinicuba - tu christianoyle**  
**===**  
For this reason he began to reform his ways and make himself diligent in his Christianity.

A final *ejemplo* appears in Coronel's *Discursos predicables*, which is missing from the text. *Como persigue el demonios a los que huyen del* (214v-215r) illustrates the devil's zeal in pursuing the devout, while ignoring those already in his service. An angel leads a man to the house of the priests, where many flies have gathered, swarming around the priests. According to the angel, the flies are devils who torment the priests and test their endurance. Next the man visits a large town where a devil is ensconced in a niche above the gateway. The angel explains that this devil has nothing to do, because his temptations would serve no purpose in a community already corrupt.

---

<sup>114</sup> The portion of the story included in the text begins at this point.

## Sources Cited

Acuña, René

1993 *Bocabulario de maya than: Codex Vindobonensis N.S. 3833*. Mexico: Universidad Nacional Autónoma de México.

2000 *Escritos Mayas Inéditos y Publicados hasta 1578: Testimonio del Obispo Diego de Landa. Estudios de Cultura Maya, Volumen XXI*. Mexico City: UNAM.

Alva, don Bartolomé de

1999 *A Guide to Confession Large and Small in the Mexican Language, 1634*. Translated and edited by Barry D. Sell, John Frederick Schwaller, and Lu Ann Homza. Norman: Univ. of Oklahoma Press.

Berceo, Gonzalo de

1980 *Signos que aparecerán antes del Juicio Final*. Ed. Arturo M. Ramoneda. Madrid: Clásicas Castalia.

Bernabé Pons, Luis F.

1992 *El Evangelio de San Bernabé: un evangelio islámico español*. Alicante: Universidad de Alicante.

Bizzarri, Hugo O., ed.

1995 *Dialogo de Epicteto y el Emperador Adriano (Derivaciones de un texto escolar en el siglo XIII)*. Frankfurt; Madrid: Verveurt: Iberoamericana.

Bolles, David

1978 *Post Conquest Mayan Literature Based on Pre-Columbian Sources*. Lee, N.H.: self-published.

1997-98 Letters to Gretchen Whalen. (July 7, 1997), (June 26, 1998).

Bonnell, John K.

1917 The Serpent with a Human Head in Art and Mystery Play. *American Journal of Archaeology, Second Series* Vol. XXI, No. 3:255-291.

Bricker, Victoria R.

1981 *Yucatec Maya Verbs (Hocaba Dialect)* with Eleuterio Po'ot Yah. New Orleans: Tulane Univ. Latin American Studies Curriculum Aids.

1981 *The Indian Christ, the Indian King: The Historical Substrate of Maya Myth and Ritual*. Austin: University of Texas Press.

Brinton, Daniel G.

1969 *The Maya Chronicles*. New York: AMS Press.  
[1882]

Brotherston, Gordon

1992 *Book of the Fourth World: Reading the Native Americas through their Literature*. Cambridge; New York: Cambridge Univ. Press.

Burkhart, Louise

1988 Doctrinal Aspects of Sahagún's *Colloquios*. In *The Work of Bernardino de Sahagún: Pioneer Ethnographer of Sixteenth-century Aztec Mexico*, ed. J. Jorge Klor de Alva, H.B. Nicholson and Eloise Quiñones Keber, pp. 65-82. Austin: University of Texas Press.

1989 *The Slippery Earth: Nahuatl-Christian Moral Dialogue in Sixteenth Century Mexico*. Tucson: Univ. of Arizona Press.

Burns, Allan F.

1977 The Caste War in the 1970's: Present Day Accounts from Village Quintana Roo. In *Anthropology and History in Yucatan*, ed. Grant Jones, pp. 259-74. Austin: University of Texas Press.

1983 *An Epoch of Miracles: Oral Literature of the Yucatec Maya*. Austin: Univ. of Texas Press.

1991 The Language of Zuyua: Yucatec Maya Riddles and Their Interpretation. In *Past, Present and Future: Selected Papers on Latin American Indian Literatures*, ed. Mary H. Preuss, pp. 35-40. Culver City: Labyrinthos.

Ciudad Real, Antonio de

1930 *Diccionario de Motul Maya Española*. Ed. Juan Martinez Hernandez. Mérida, Yucatán: Talleres de Compañía Tipográfica Yucateca.

Collins, Anne C.

1977 *The Maestros Cantores in Yucatán*. In *Anthropology and History in Yucatán*, ed. Grant D. Jones, pp. 233-247. Austin: University of Texas Press.

Cordoba, Pedro de

1970 *Christian Doctrine for the Instruction and Information of the Indians*. Translated and edited by Sterling A. Stoudemire. Coral Gables: Univ. of Miami Press.

Coronel, Juan de

1998 *Arte en lengua de Maya*. Ed. René Acuña. Ciudad Universitaria: UNAM.

Dibble, Charles E. and Arthur J.O. Anderson

1969 *The Florentine Codex, Book 6: Rhetoric and Moral Philosophy*. Santa Fe: School of American Research.

Edmonson, Munro S. and Victoria Bricker

1985 *Yucatecan Mayan Literature*. In *Literatures: Supplement to the Handbook of Middle American Indians* Vol. 3:44-63. Austin: University of Texas Press.

Farriss, Nancy M.

1984 *Maya Society Under Colonial Rule: the Collective Enterprise of Survival*. Princeton: Princeton University Press.

Field, Richard S.

1965 *Fifteenth Century Woodcuts and Metalcuts from the National Gallery of Art, Washington D.C.*. National Gallery catalogue.

Fernandez del Castillo, Francisco

1982 *Libros y Libreros en el Siglo XVI*. Mexico: Archivo General de la Nación, Fondo de Cultura Económica.

Flores, José

1978 *Historia de la Biblia en España*. Barcelona: Editorial CLIE.

Frost, Elsa Cecilia

1983 *Cronistas Franciscanos de la Nueva España, Siglo XVI*. In *Franciscan Presence in the Americas*. Ed. Francisco Morales, O.F.M. Potomac Md.: Academy of American Franciscan History.

Goetz, Delia and Sylvanus G. Morley

1950 *The Popol Vuh: The Sacred Book of the Ancient Quiché Maya*. Trans. Adrián Recinos. Norman: Univ. of Oklahoma Press.

- Goldberg, Harriet  
 1982 Riddles and Enigmas in Medieval Castilian Literature. *Romance Philology* 36:209-21.
- 1988 *Motif Index of Medieval Spanish Folk Narratives*. Tempe, Ariz.: Medieval and Renaissance Texts and Studies.
- Gonzalez de Eslava, Fernan  
 1976 *Coloquios espirituales y sacramentales* Tomo I. Mexico: Editorial Porrúa.
- Gossen, Gary H.  
 1974 *Chamulas in the World of the Sun: Time and Space in a Maya Oral Tradition*. Cambridge: Harvard University Press.
- Griffin, Clive  
 1988 *The Crombergers of Seville: the History of a Printing and Merchant Dynasty*. Oxford: Clarendon Press.
- Grube, Nikolai  
 1996 Crosses in Exile: How Sacred Places are Made and Destroyed by the Masewales in Quintana Roo. Lecture. Texas Maya Meetings, Austin.
- Hall, A. Rupert  
 1962 *The Scientific Revolution 1500-1800*. London: Longmans.
- Hall, Marie Boas  
 1994 *The Scientific Renaissance 1450-1630*. New York: Dover.
- Heist, William W.  
 1952 *The Fifteen Signs Before Doomsday*. East Lansing: Michigan State College Press.
- Keller, John Esten  
 1949 *Motif Index of Mediaeval Spanish Exempla*. Knoxville: University of Tennessee Press.
- Kuhn, Thomas S.  
 1966 *The Copernican Revolution: Planetary Astronomy in the Development of Western Thought*. Cambridge: Harvard Univ. Press.

MacCulloch, J.A.

1932 *Medieval Faith and Fable*. Boston: Marshall Jones.

MacKinnon, Barbara H.

n.d. *Listado de las aves en el área de la reserva de Sian Ka'an*. Cancun: Amigos de Sian Ka'an.

Medina, Pedro de

1972 *A Navigator's Universe: The Libro de Cosmographía of 1538 by Pedro de Medina*. Translated by Ursula Lamb. Chicago: Univ. of Chicago Press.

1980 *Suma de Cosmographía de Sevilla, 1561*. Ed. Juan Fernández Jiménez. Valencia: Albatros Hispanofila.

Parker, Margaret

1996 *The Story of a Story Across Cultures*. London: Tamesis.

Phelan, John Leddy

1970 *The Millennial Kingdom of the Franciscans in the New World*. Berkeley: University of California Press.

Restall, Matthew

1997 *The Maya World: Yucatec Culture and Society, 1550-1850*. Stanford: Stanford University Press.

1998 *Maya Conquistador*. Boston: Beacon Press.

Roys, Ralph L.

1933 *The Book of Chilam Balam of Chumayel*. Washington D.C.: Carnegie Institute.

Russell, Jeffrey Burton

1984 *Lucifer: The Devil in the Middle Ages*. Ithaca: Cornell Univ. Press.

Sánchez de Vercial, Clemente

1992 *The Book of Tales by A.B.C.* Translated and edited by John Esten Keller, L. Clark Keating and Eric M. Furr. New York: Peter Lang.

Severin, Dorothy Sherman

1985 'El ynfante Epitus': The Earliest Complete Castilian Version of the Dialogue of 'Epictetus and the Emperor Hadrian.' *Bulletin of Hispanic Studies* 62:25-30.

Steinmueller, John E., Kathryn Sullivan and Joseph F. Wagner  
1955 *Catholic Biblical Encyclopedia*.

Stross, Brian  
n.d. The Language of Zuyua. *American Ethnologist* 10:150-64.

Suchier, Walter  
1910 *L'Enfant Sage*. Dresden: Gedruckt für die Gessellschaft; Halle a.s., M. Niemeyer, vertreter für den Buchandel.

Sullivan, Paul  
1984 Contemporary Maya Apocalyptic Prophecy: the Ethnographic and Historical Context. Ph.D. dissertation. Anthropology Department, Johns Hopkins University.

1989 *Unfinished Conversations: Mayas and Foreigners Between Two Wars*. New York: Alfred A. Knopf.

Thompson, J. Eric S.  
1970 *Maya History and Religion*. Norman: University of Oklahoma Press.

Tozzer, Alfred M., ed.  
1941 *Landa's Relación de las Cosas de Yucatan*. Cambridge, Mass.: Papers of the Peabody Museum, Vol. XVIII.

Tubach, Frederic C.  
1969 *Index Exemplorum: A Handbook of Medieval Religious Tales*. FF Communications No. 204. Helsinki: Soumalainen Tiedeakatemia.

Villa Rojas, Alfonso  
1978 *Los Elegidos de Dios: etnografía de los Mayas de Quintana Roo*. Mexico: Instituto Nacional Indigenista.

Voragine, Jacobus de  
1969 *The Golden Legend of Jacobus de Voragine*. Translated by William Granger Ryan and Helmut Ripperer. New York: Arno Press.

Weckmann, Luis  
1992 *The Medieval Heritage of Mexico*. New York: Fordham University Press.