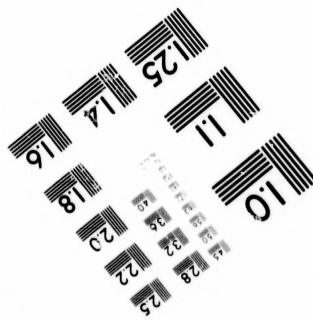
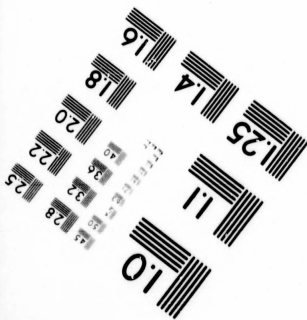
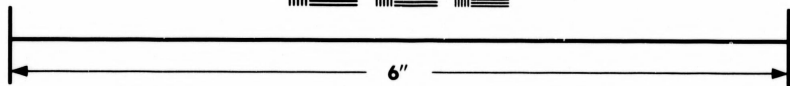
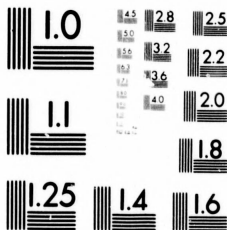


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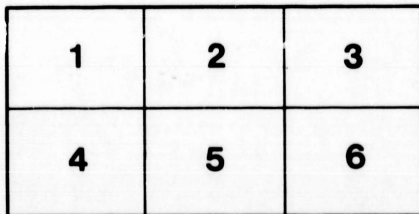
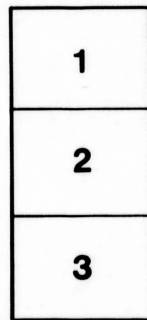
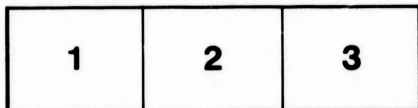
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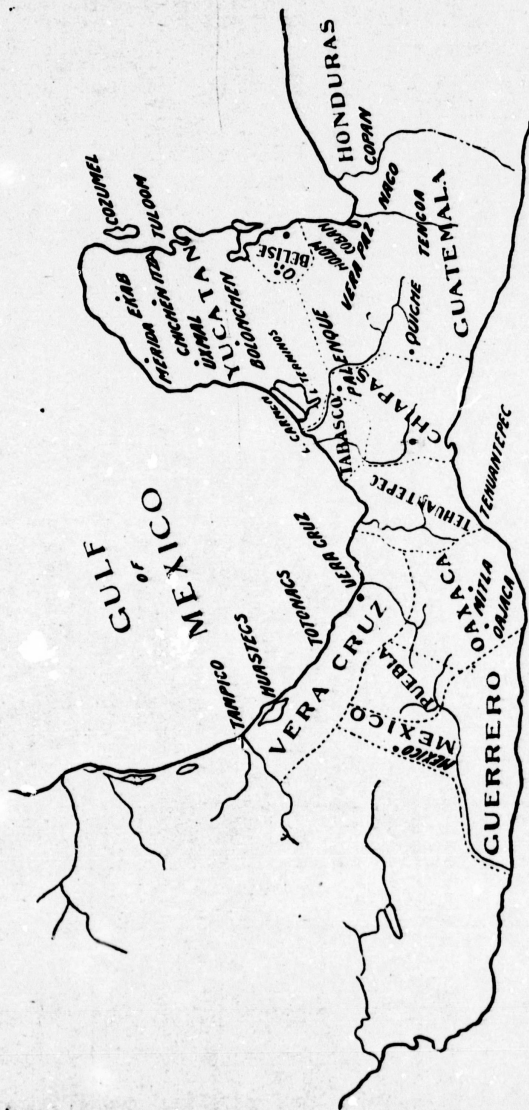
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SKETCH MAP LOCATING INSCRIPTIONS.

DECIPHERMENT OF THE HIEROGLYPHIC INSCRIPTIONS
OF CENTRAL AMERICA.

BY JOHN CAMPBELL, LL.D., F.R.S.C.

*Professor in the Presbyterian College, Montreal.**(Read March 18th, 1899).*

CHAPTER I.

PALENQUE AND ITS RUINS.

Near the point where the three republics of Mexico, Yucatan and Guatemala touch, lie the ruins of the ancient city of Palenque. These are really on Mexican ground, being situated in the northern part of Chiapas, the most southerly province of Mexico. The region in which they lie, and the adjoining parts of Yucatan and Guatemala, are covered with a dense tropical forest, extending over an area of between forty and fifty thousand square miles. Apart from the monument to be considered, there is no testimony as to the time when a great native civilization in this wide region came to an end, and its deserted cities and fertile fields were converted into jungles and the home of wild beasts. The aboriginal chronicles and the records of the Spanish conquerors, so full of the history of Mexico, and not altogether deficient regarding northern Yucatan and western Guatemala, have little or nothing to say concerning the southern Atlantic coast of Central America. Yet the birthplace of American continental civilization seems to have been there. According to Lizana and other writers, the first colonists of Yucatan came thither from Haiti by way of Cuba, but no conjecture is made as to the point whence their ancestors set out to reach the former island.¹

It is probable that the bloodthirsty and avaricious Alvarado traversed this site of ancient civilization in 1524, and turned it into a waste howling wilderness by his barbarities. For two hundred and twenty-two years subsequent, no human beings visited the ruins, save wandering natives, who, amid the relics of their former greatness, cursed the Spanish name and swore undying hatred to those who bore it. In 1746, however, a body of Spaniards traversed the country of northern Chiapas, and stumbled upon the ruins of Palenque; but it was not till 1787 that

Captain Antonio del Rio visited them for the purpose of scientific description, and made the world acquainted with their nature. He examined fourteen buildings of hewn stone, together with a subterranean aqueduct, and estimated the extent of buildings along the river at from seven to eight leagues in length, and half a league in breadth. The next explorers were Du Paix and Castineda in 1807, who made drawings and plans of the monuments, which were used by Waldeck and Lord Kingsborough. Waldeck himself visited Palenque in 1832, and Stephens and Catherwood in 1840. The ruins were inspected by Morelet in 1846, and in 1858 by Charnay. In the accounts of these explorers, and in the works of Brasseur de Bourbourg, Bancroft, Baldwin, Short, etc., ample material is provided for enabling the reader to picture to himself the deserted city.² The following description is largely from Brasseur de Bourbourg.³

The ruins receive their name from the village of Palenque, within a few miles of which they are situated. The ancient city had been built on the hill slopes at the entrance to the steep mountain range of Tumbala, which in unforeseen circumstances might serve as a safer refuge for its inhabitants. But at that time the adjacent plains, intersected by so many rivers and natural canals, formed a great lake, similar to the lagoon of Terminos, such as it now appears at the time of the height of water between June and October. A distance of from nine to twelve miles separates the ruins of this metropolis from the river Catasaha. This is the space to which the name of Las Playas, or the Flats, is given, because of the inundation to which they are subject.

The plain of Palenque, undulating slightly, descends gently towards the sea, intersected by a multitude of streams, which have their sources in the mountains. Nature, always prodigal of her gifts in this enchanting climate, assured to it in profusion, with perennial fertility and healthfulness, tested by a long succession of years, all that a fertile soil under a delightful sky could furnish spontaneously in productions necessary to the support and comfort of life. The little river Otolum flows at the foot of the ruins, before going to join the Rio Michol, which further on swells the Catasaha, itself a tributary of the magnificent Uzumacinta. The limpid tide of the Michol winds at the foot of the mountains, rolling its waters among the flowers and shrubs of the meadows that spread abroad the sweetest perfumes. A site so favoured by nature could not fail to attract living beings. It is, in fact, the retreat of a multitude of quadrupeds and of birds of every hue. They delight to multiply in these smiling solitudes, whence man drove them and held them at a distance for ages, and whither they only returned when revolutions, banishing

man in his turn, gave them back their rural abodes, he abandoning on their behalf his palaces and his temples as a souvenir of his sojourn and his power.

If Votan was the founder of Palenque and its first buildings were his, his successors apparently completed what he had begun in adding to the splendour of this capital. The city extended along the foot of the mountains from east to west, a distance between twenty-one and twenty-four miles. It came down to the bank of the Michol, which laved its front, thus giving it a breadth of only two or two and a half miles. In the midst of the plain which stretches between the mountains and the river, there rises majestically upon a vast artificial mound the building which it has been agreed to call the palace of the kings. The periodical inundation which, from the month of June, begins to cover the low ground where the Michol flows, then swollen by the superabundant waters of the Cordilleras, had doubtless compelled the Votanites to the necessity of heaping up by great labour the low-lying land on which the founder of the monarchy had desired to erect his royal abode. Afterwards, this plan having become sacred in the eyes of his people, the wish to protect his palace against the water must have inspired the design of this gigantic edifice. Other monuments destined for different uses were afterwards built on the same plan, and that which could at first have been only a necessity of circumstances, became a consecrated custom for all the great buildings of American civilization.

The city proper was arranged in the form of an amphitheatre on the slope of the mountain all around the plain, the palaces of which must have presented a singular appearance at the time of inundation. Built upon so many artificial mounds, they resemble the rocks of lake Maggiore, transformed by the Borromeos into as many enchanted castles. The streets followed irregularly the course of the streams, which in their descent furnished abundance of water to every dwelling. On one of the summits, constituting the rear terrace of the amphitheatre, there rose, directly in front of the palace of the kings, another monument which would seem to have served as temple and citadel, and whose lofty walls commanded a view of the country as far as the shores of the Atlantic.

The numerous monuments of Palenque which time has respected give a sufficiently complete idea of its architecture; its general characteristics are simplicity, soberness and solidity. This last quality pertains not only to the nature and use of the materials; but also to the slope that has been observed in the bases of most of the palaces and temples. In

addition to this peculiarity, which they share with the majority of buildings in Yucatan, Guatemala and Mexico, they have that of being perfectly oriented, that is to say, their four faces are opposite the cardinal points. Their plan is that of long parallelograms, and they are generally placed on natural or artificial eminences.

The great palace of the kings presents the most complete idea of a royal habitation. The pyramidal construction which forms its base is a parallelogram of 1,080 feet in circumference by 60 in height; it is built of stone and mortar. It is ascended by a colossal staircase situated below the eastern facade, and its steps of a foot high seem made for the strides of a race of giants. Thus the summit of the terrace in front of the palace is reached, and entrance is gained by five doors; of the two chief ones, that on the right leads to the great court of honour, the other, on the left, to the inner apartments. The extent of the building is 240 feet in length, and 145 in diameter. Its height is 36 feet. This gives 96 to the whole mass from base to summit. Within and without runs a double corridor, which, inside the palace, constitutes in many places separate apartments. The openings between the pillars are hardly more than six feet high in the outside corridor, but those of the interior buildings are generally higher. The vaulted ceilings, resting upon walls of prodigious thickness more than twenty feet above the floor, form at the top a truncated angle, bounded by large and very thick slabs. The building is crowned on the outside by a large frieze framed in two double cornices square in shape. Finally, between all the doors, upon the face of each of the pillars of the corridor which runs round this monument, full reliefs in stucco are incrustated, representing figures of more than ordinary stature, and cartouches of sculptured writing.

The interior of the palace does not present the same regularity, but it seems to correspond better to the magnificence of the princes who inhabited it. There may be seen several immense courts surrounded by great porticos with granite columns, covered with figures in relief double the size of those without. Magnificent peristyles lead to various dwelling quarters intelligently distributed. Succeeding the two courts of honour, there rises a tower of eight stories, the staircase of which in many places is upheld by vaulted arches, and from the top of which the eye can gaze far over the city, the country and the sea.

But even the irregularity which reigns in these arrangements, and above all, the vast difference between the proportions of the inside buildings and the principal corridor which surrounds the palace, without dwelling on the peculiar elegance that is observable in the form of the

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gates opening upon the courts, appear to prove that the owners of the palace, while seeking to preserve the outside portico, built perhaps by the sons of Votan, found themselves nevertheless compelled to embellish their habitation, and to introduce into it changes exacted by the development of civilization. For the same reason, they adorned with stucco reliefs the columns of the periphery, which had remained apparently under the early reigns without any other ornament than that of their severe and majestic nakedness. In fact, when the kings of Palenque had begun to be accustomed to luxury and magnificence, after they had adorned the new edifices built in the middle of the palace with sculptures in relief, they experienced the necessity of putting the old residence of their predecessors in harmony with their own. It was then without doubt that the external columns were stuccoed with models patterned otherwise exactly after the granite sculptures of the great court of honour. Hence the astonishment of travellers who attributed to a caprice of the architect what was only the natural consequence of the advance of art.

The other buildings discovered at Palenque are analogous in point of construction to the palace. They are majestically situated on pyramidal masses of great height, with a peristyle at the entrance. At the bottom is what may be called the chapel, having on each side one or two other pieces of architecture opening upon the corridor, and which seem to have served as dwellings for the guardians of the divinity who was there worshipped. Although its dimensions are much smaller, the system of the chapel is the same as that of the palace, and the reliefs, either in plaster or engraved on stone, have the same character. The only difference to remark is that two of these monuments are surmounted by a second story, the form of which and its multiplied adornments in stucco recall the strange and fantastic models of Indian pagodas. What becomes certain after examination is that they belong to a different epoch, and to an order of civilization other than that above which they are raised.

If a tradition preserved among the inhabitants of the modern little town of Palenque is to be believed, the artificial mound upon which the great palace is raised is divided up within into halls and galleries, the sepulchral abode of the kings and princes of the ancient city; but, up to this day, the Indians have religiously preserved the secret of these tombs and no traveller has been able to penetrate the catacombs of the Votanites. Those who have visited Yucatan have thoroughly satisfied themselves of the concavity of the pyramids which are so frequently met with in that peninsula. In spite of the comparatively modern period of

the monuments of that country, remains have been recognized, especially in the ruins of Mayapan, the severe and unornamented style of which claims an antiquity contemporary with that of Palenque. There, as in the latter city, the walls are almost always covered with a plastering of stucco, to which oxide of iron has given a tinting, which would seem to denote that iron was formerly known in America, although no implement fashioned of this metal has ever been discovered.

Another interesting relic of ancient architecture preserved at Palenque is a fine bridge thrown over the river Michol, a short distance from the palace. It is built of square hewn stones, joined together without mortar by means of their shape only; it has no parapet. Sixty feet long by forty-five wide, it rises twelve feet above the ordinary level of the water. But a singular thing is that the opening which gives passage to the river, square above, goes on enlarging convexly, contrary to the style of our bridge arches, the form of which is concave. This mode of construction is evidently opposed to solidity, but the stones are so well matched in the edifice, a question that it has been preserved intact down the centuries.

Three miles east of the city appears another monument of the same character. It is a canal or subterranean aqueduct, a hundred and eighty feet long, six in width and twelve in height, through which runs a strong stream of exceedingly limpid water, coming from the wooded mountains and flowing from south to north. The dimensions of this monument vary in some places. It is made of large stones laid without cement and fitting by their individual shapes, and the roof is formed of other flat stones which cover the entire breadth of the aqueduct. It is hard to say what purpose this great hydraulic construction served; perhaps it conducted the waters of the mountain to the public baths of this great metropolis, or it may have served to facilitate the passage of the water from one quarter to another.

It is to be observed that in the buildings of Palenque no brick is found, although so often employed in other parts of America; everywhere stone only appears. It is true that the quarries were so near the city and so easily worked that the inhabitants may never have dreamt of using other materials. Wood, if it were ever made use of, has entirely disappeared. It is hard to say whether the architects of Palenque made use of lintels of hardwood, such as those found at Tulha and in Yucatan. As for the openings serving for windows, they are small and generally capricious in form, surrounded within the buildings with arabesques and patterns in bas-relief, at times very pleasing. It is thus that the Latin

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cross, so thin and delicate, which is the principal object in the temple of the cross, is formed by an opening piercing the wall from side to side to serve for a window. Many, however, have been noticed representing a Greek T. As for the pavement of their buildings, it is composed of a hard and fine stucco, similar to that made use of to cover the partition walls.

There is a curious fact connected with the art of painting among the Tzendals of Palenque. It refers to a bas-relief presenting writing in square cartouches, sculptured on a slab framed in the wall of a landing on a staircase which seemed to lead to the subterranean halls of the palace. It projected about six inches. Du Paix, having had it torn away with much difficulty, so solidly was it inserted, found to his great astonishment, that the reverse of the slab presented the colored sketch of the subjects engraved in relief on the outside. Was this, said one of the commentators on the expedition, a precaution against the ravages of time or the instability of human things? Did the director of the palace desire that this law or legend, whatever it may have been, engraved upon the stone, should pass down to posterity in spite of the vicissitudes of time and circumstance? Layard, in his work on Nineveh and its remains, shows that the ancient Assyrians set the example of this double writing, long ages before America was discovered by man.

Mr. Baldwin, following Stephens and Catherwood, thus writes, "The largest known building at Palenque is called 'The Palace.' It stands near the river on a terraced pyramidal foundation, 40 feet high and 310 feet long, by 260 broad at the base. The edifice itself is 228 feet long, 180 wide, and 25 feet high. It faces the east, and has 14 doorways on each side, with 11 at the ends. It was built entirely of hewn stone, laid with admirable precision in mortar which seems to have been of the best quality. A corridor, nine feet wide, and roofed by a pointed arch, went round the building on the outside, and this was separated from another within of equal width. The palace has four interior courts, the largest being 70 by 80 feet in extent. These are surrounded by corridors, and the architectural work facing them is richly decorated. Within the building were many rooms. From the north side of one of the smaller courts rises a high tower or pagoda-like structure, thirty feet square at the base, which goes up far above the highest elevation of the building, and seems to have been still higher when the whole structure was in perfect condition. The great rectangular mound used for the foundation was cased with hewn stone, the workmanship here, and everywhere else throughout the structure, being very superior. The piers around the courts are covered with figures in stucco or plaster, which, when broken,

reveals six or more coats or layers, each revealing traces of painting. This indicates that the building had been used so long before it was deserted that the plastering needed to be many times renewed. There is some evidence that painting was used as a means of decoration, but that which most engages attention is the artistic management of the stone work, and, above all, the beautifully executed sculptures for ornamentation.

"Two other buildings at Palenque, marked by Mr. Stephens, in his plan of the ruins, as 'Casa No. 1,' and 'Casa No. 2,' are smaller, but, in some respects, still more remarkable. The first of these, 75 feet long by 25 wide, stands on the summit of a high truncated pyramid, and has solid walls on all sides save the north, where there are five doorways. Within, are a corridor and three rooms. Between the doorways leading from the corridor to these rooms are great tablets, each 13 feet long and 8 feet high, and all covered with elegantly carved inscriptions. A similar but smaller tablet, covered with an inscription, appears on the wall of the central room. 'Casa No. 2' consists of a steep and lofty truncated pyramid, which stands on a terraced foundation, and has its level summit crowned with a building 50 feet long by 31 wide, which has three door-ways at the south, and within, a corridor and three rooms. The edifice, sometimes called 'La Cruz' has, above the height required for the rooms, what is described as 'two stories of interlaced stucco work, resembling a high fanciful lattice.' Here, too, inscribed tablets appear on the walls; but the inscriptions, which are abundant at Palenque, are by no means confined to tablets. As to the ornamentation, the walls, piers, and cornices are covered with it. Everywhere, the masterly workmanship and artistic skill of the old constructors compel admiration; Mr. Stephens going so far as to say of sculptured human figures found in fragments, 'In justness of proportion and symmetry they must have approached the Greek models.'

"'Casa No. 2' of Mr. Stephens is usually called 'La Cruz,' because the most prominent object within the building is a great bas-relief, on which are sculptured a cross and several human figures. This building stands on the high pyramid, and is approached by a flight of steps. Dr. Paix says, 'It is impossible to describe adequately the interior decorations of this sumptuous temple.' The cross is supposed to have been the central object of interest. It was wonderfully sculptured and decorated; human figures stand near it, and some grave ceremony seems to be represented. The infant held toward the cross by one of the figures suggests a christening ceremony. The cross is one of the most common emblems present in all the ruins. This led the

Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival; and they adopted the belief that the gospel was preached there by St. Thomas. This furnished excellent material for the hagiologists of that age; but, like everything else peculiar to these monkish romancers, it betrayed great lack of knowledge. * * * What more will be found at Palenque, when the whole field of its ruins has been explored, can not now be reported. The chief difficulty by which explorers are embarrassed is manifest in this statement of Mr. Stephens. 'Without a guide, we might have gone within a hundred feet of the buildings without discovering one of them.' More has been discovered there than I have mentioned, my purpose being to give an accurate view of the style, finish, decoration, and general character of the architecture and artistic work found in the ruins, rather than a complete account of everything connected with them. The ruins of Palenque are deemed important by archæologists, partly on account of the great abundance of inscriptions found there, which, it is believed, will at length be deciphered, the written characters being similar to those of the Mayas, which are now understood."⁴

Dr. Short says: "Nothing of a definite nature is known of the style of roof with which the palace was covered, since every vestige of it has disappeared. Castaneda represents it as sloping and plastered, while Du Paix refers to it as consisting of large stone flags, carefully joined together. The neighboring buildings, such as the Temple of the Three Tablets, the Temple of the Cross, and the Temple of the Sun, each have well preserved roofs of masonry, which are quite remarkable. The first of these stands upon its lofty pyramidal base, measuring one hundred and ten feet on the slope, with continuous steps on all sides. The temple, which is thirty-five feet high, is crowned with a sloping ornamental roof of great beauty. The roof is divided into three parts; the lower section recedes from the cornice with a gentle slope, and resembles the corresponding section of a French or Mansard roof. The stucco decorations of this lower section, which is also painted, add considerably to the general effect. Five solid square projections with perpendicular faces, suggestive of the attic windows of a modern French roof, are found in this section, corresponding to the several doors of the temple immediately below. The second section, which slopes back at a more acute angle, is of solid masonry. The crowning section seems to have been purely ornamental, consisting of a line of pillars of stone and mortar, eighteen inches high and twelve inches apart, surmounted by a layer of flat stones with projecting sides. The Temple of the Cross and

the Temple of the Sun both have roof structures, which may be described as resembling a lattice work of stone."

"The most interesting feature of Palenque architecture is the arch, of which there are two styles, if one of them may be classed as an arch at all; of this we have doubts. The style to which we allude is that which has been designated as the Yucatan arch. This so-called arch is nothing more than the approach of two walls towards each other in straight lines, nearly forming an acute angle at the top. These inclining walls are constructed of overlapping stones, with a small surface of exposed ceiling produced by a lintel like covering. The principal doorway, which is eighteen feet high, is constructed in the form of a trefoil arch, while niches or depressions of the same trefoil form are ranged along the inclined face of the gallery on each side of the entrance. This arch is suggestive of the Moorish pattern, though the latter, probably, is the more modern."⁵

Lewis Morgan will not allow that the buildings of Palenque were palaces and temples. Referring to Palenque as a pueblo, he says: "There are four or five pyramidal elevations at this pueblo quite similar in plan and general situation with those at Uxmal. One is much the largest, and the structures upon it are called 'The Palace.' It has generally been regarded as the paragon of American Indian architecture. As a palace implies a potentate for its occupation, a character who never existed and could not exist under their institutions, it has been a means of self-deception with respect to the condition of the aborigines which ought to be permanently discarded. Several distinct buildings are here grouped upon one elevated terrace, and are more or less connected. Altogether they are two hundred and twenty-eight feet long, front and rear, and one hundred and eighty feet deep, occupying not only the four sides of a quadrangle, but the greater part of what originally was, in all probability, an open court. The use of the interior court for additional structures shows a decadence of architecture and of ethnic life in the people, because it implies an unwillingness to raise a new pyramidal site to gain accommodations for an increased number of people. Thus, to appropriate the original court, so essential for light and air, as well as room, and which is such a striking feature in the general plan of the architecture of the Village Indians, was a departure from the principles of this architecture. Nearly all the edifices in Yucatan and Central America agree in one particular, namely, in being constructed with three parallel walls at intervals, giving two rows of apartments under one roof, usually, if not invariably, flat. Where several are grouped together in the same platform, as at Palenque, they are severally under independent

roofs, and the spaces between, called courts, are simply open lanes or passage ways between the structures. An inspection of the ground plan of the Palenque ruins in the folio volume of Du Paix, or in the work of Mr. Stephens, will be apt to mislead, unless this feature of the architecture is kept in mind. There are in reality seven or eight distinct edifices crowded together upon the summit level of the platform. Mr. Stephens speaks of it as one structure. 'The building,' he remarks, 'was constructed of stone, and the whole front was covered with stucco and painted. . . . The doorways have no doors, nor are there the remains of any. . . . The tops of the doorways were all broken. They had evidently been square, and over every one were large niches in the wall on each side, in which the lintels had been laid. These lintels had all fallen, and the stones above formed broken natural arches.' The interior walls in two rooms shown by engravings were plastered over.

"Architecturally, Palenque is inferior to the House of the Nuns; but it is more ornamental. It has one peculiar feature not generally found in the Yucatan structures, namely, a corridor about nine feet wide, supposed to have run about the greater part of the exterior on the four sides. The exterior walls of these corridors rest on a series of piers, and the central or next parallel wall is unbroken, except by one doorway on each of three sides, and two in the fourth, thus forming a narrow promenade. One of the interior buildings consists of two arch corridors, but wider, on opposite sides of a central longitudinal wall. All the rooms in the several edifices are large. In one of the open spaces is a tower about thirty feet square, rising three stories. The Palenque structures are quite remarkable, standing upon an artificial eminence about forty feet high, and large enough to accommodate three thousand people living in the fashion of Village Indians.

"An impression has been propagated that Palenque and other pueblos in these regions were surrounded by dense populations, living in cheaply constructed tenements. Having assigned the structures found, and which undoubtedly were all that ever existed, to Indian kings or potentates, the question might well be asked, if such palaces were provided for the rulers of the land, what has become of the residences of the people? Mr. Stephens has given direct countenance to this preposterous suggestion. In his valuable work he has shown a disposition to feed the flames of fancy with respect to these ruins. After describing the 'palace,' so called, at Palenque, and remarking that 'the whole extent of ground covered by these (ruins) as yet known, as appears by the plan, is not larger than our Park or Battery' (in New

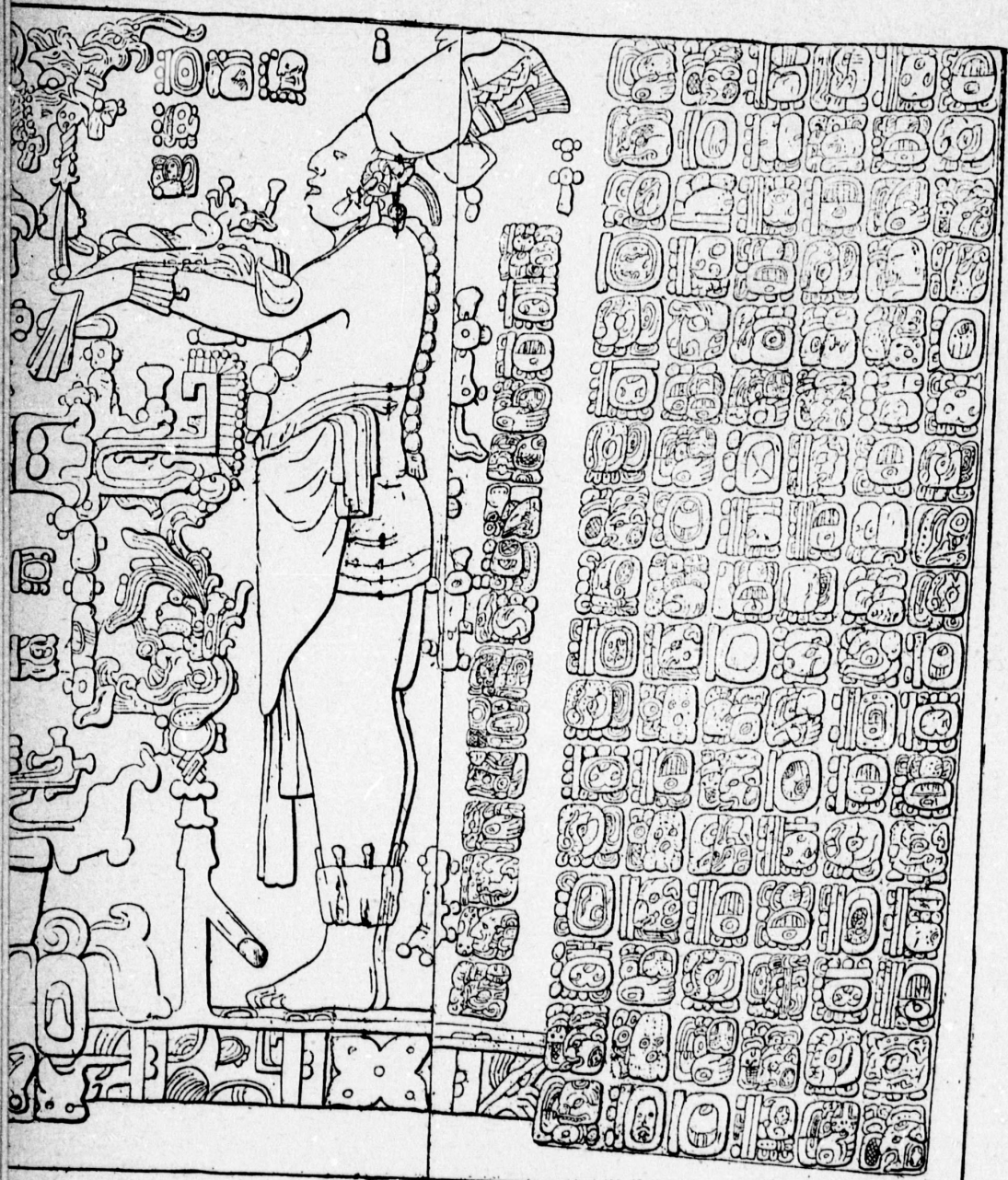
York), he proceeds: 'It is proper to add, however, that, considering the space now occupied by the ruins as the site of palaces, temples and public buildings, and supposing the houses of the inhabitants to have been, like those of the Egyptians and the present race of Indians, of frail and perishable materials, as at Memphis and Thebes, and to have disappeared altogether, the city may have covered an immense extent.' This is a clear case of *suggestio falsi* by Mr. Stephens, who is usually so careful and reliable, and, even here, so guarded in his language. He had fallen into the mistake of regarding these remains as a city in ruins instead of a small Indian pueblo in ruins. But he had furnished a general ground plan of all the ruins found of the Palenque pueblo, which made it plain that four or five structures upon pyramidal platforms at some distance from each other, with the whole space over which they were scattered about equal to the Battery, made a poor show for a city. The most credulous reader would readily perceive that it was a misnomer to call them the ruins of a city; wherefore the suggestions of Mr. Stephens, that, considering the space now occupied by the ruins as the site of palaces, temples, and public buildings, and *supposing* the houses of the inhabitants . . . of frail and perishable materials to have disappeared . . . the city *may have* covered an immense extent. That Mr. Stephens himself considered or supposed either to be true may have been the case, but it seems hardly supposable, and in either event he is responsible for the false colouring thus put upon these ruins, and the deceptive inferences drawn from them."

In quoting these words of a late highly esteemed correspondent, the writer regrets, in one sense, that he cannot homologate them. Mr. Morgan sought to unify American Indian architecture, which is an impossible task, inasmuch as tribes of very different origin constitute the aboriginal population of the continent, and their modes of building, like their languages, physical features, customs, and traditions, exhibit marked and irreconcilable differences. The Mayas of Yucatan and the Quiches and Cachiuels of Guatemala had no connection of any kind with the Pueblo Indians. Their histories assert that they were governed by great monarchs, almost absolute in their sway, a rule that continued down to the appearance of the Spanish invaders. Elaborate ornamentation and elegantly carved hieroglyphics are no part of a common dwelling house; nor, with all his invective against Mr. Stephens, has Mr. Morgan succeeded in proving that, even in rough outline, the palaces and temples of Palenque were not such. Credible history attests that the Mayas, Quiches, and Cachiuels possessed palaces and temples as well as kings and priests. No village life could

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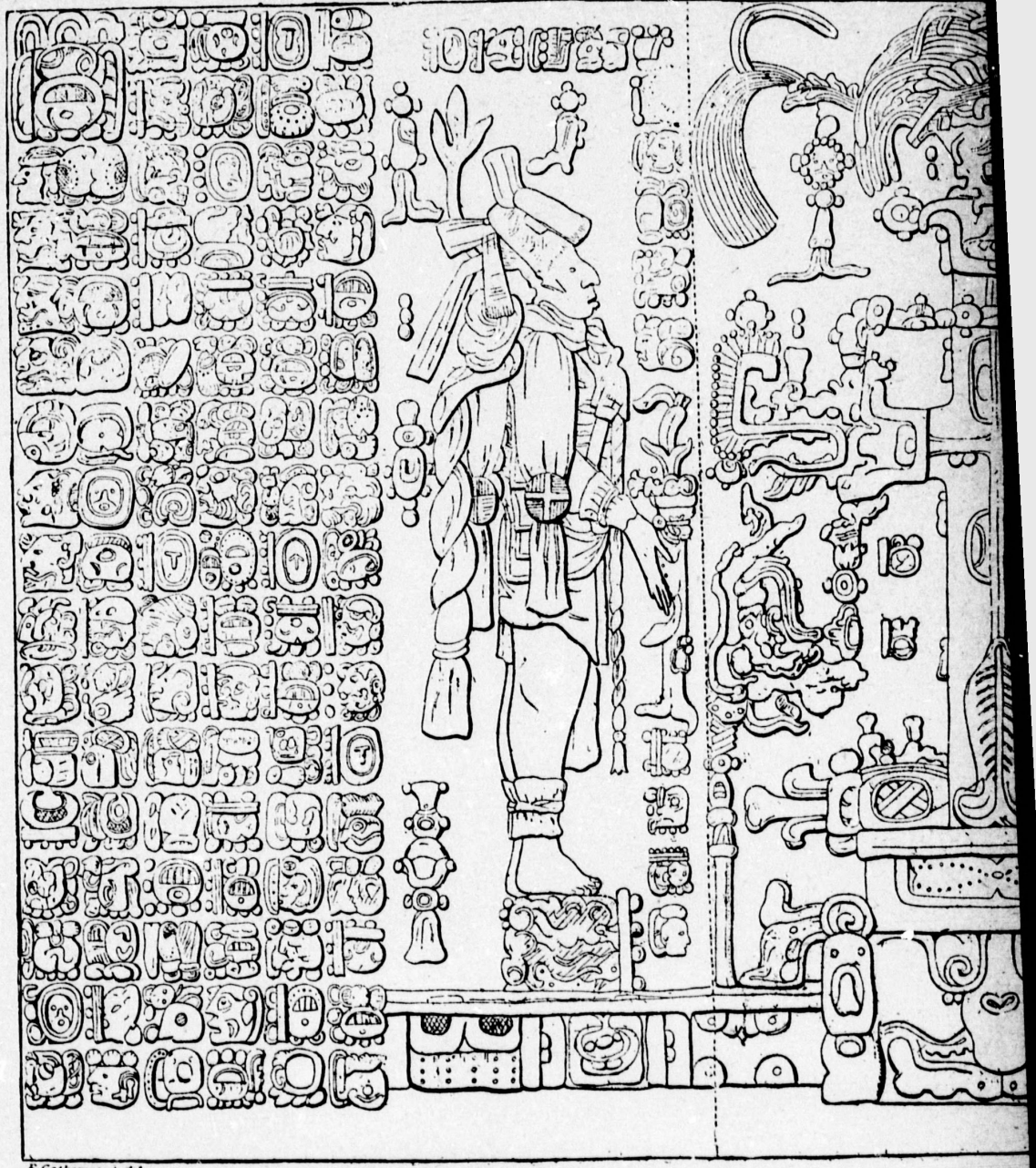
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have developed or even continued the high art of these ancient buildings; such art could only flourish in a large and wealthy community under enlightened patronage. There is nothing at all absurd in the supposition of Mr. Stephens, which he shared with all the other explorers, that the houses of the people were what the present dwellings of the natives are, common and perishable structures. It is, however, likely that Du Paix and De Bourbourg have exaggerated the size of the city of Palenque, and that a good many miles should be deducted from its twenty-one to twenty-four in length. Making every allowance for such exaggeration, the ruins indicate a very large city in a high state of aboriginal civilization, and its written records cannot fail to excite the intelligent curiosity of all who seek to learn more than we yet know of ancient life in the cradle of American history.

CHAPTER II.

THE TABLET OF THE CROSS.

In the preceding chapter reference has been made more than once to the temple or house of the Cross. The Rev. Stephen D. Peet, in a *resumé* of the late Dr. Charles Rau's monograph upon the tablet, thus describes the building in which it was found. "The temple which contained it was situated on a pyramid, which was 134 feet high on the slope. The pyramid itself was on a broken stone terrace sixty feet high, with a level esplanade around its base, 160 feet in breadth. The dimensions of the temple are as follows: Fifty-one feet front, thirty-one feet deep, height about forty feet. This would make the total height of the pyramid, terrace, and temple, two hundred and thirty-four feet. The temple had three entrances at the front; and was covered with stucco ornaments. The piers between the entrances contained hieroglyphics and figures in bas-relief. The interior was divided into three parts: an outer corridor, an inner corridor, which might be called the sanctuary, and a chamber called the adoratorio, at the rear of the sanctuary. There was a door or opening from the outer corridor to the inner, and another door or opening into the chamber. These three doors, that in the front, that between the corridors, and that into the chamber or adoratorio, were all in a line and so arranged that the light from the outside could penetrate into the adoratorio and strike the tablet. The tablet was on the wall back of the chamber or adoratorio, and covered nearly the entire wall. Stephens gives the dimensions of the entire room containing the tablet as follows: 'Thirteen feet in

length, seven feet in depth,' and represents the tablet as covering the entire wall. Galindo states: 'it was covered with a flat roof.' Charnay says that "the altar, which recalls by its form the ark of the Hebrews, is a sort of covered box, having for an ornament a small frieze or moulding. High above both extremities of this frieze are two wings, reminding one of the same kind of ornamentation often seen in connection with Egyptian monuments.' It is a question whether Charnay did not confound the wing ornaments on the temple of the sun with what he saw on the temple of the cross, and attribute them to this frieze, as no one else has ascribed the wing ornament to the temple of the cross. He says in reference to the tablet: 'In the background of the altar are seen three immense slabs, close by, joined, and covered by precious sculptures.' According to all accounts, we judge that the tablet itself was six feet four inches high, and thirteen feet long, as it covers the entire wall of the adoratorio."

The tablet was originally composed of three distinct slabs, as represented in the illustration. Those on the right and left contained groups of hieroglyphics, of which 102 belonged to the right and ninety-nine to the left. There are also thirty-nine cartouches of hieroglyphics scattered over the central slab, which, so far has been the chief object of interest. Down to the time of Du Paix's visit in 1808 the tablet was complete. When Waldeck visited Palenque in 1832, the middle slab was gone. The robber was William Brown, an American sea captain who had married a wealthy Spanish lady, the owner of a house near Palenque. The Indians, whom he employed to remove it and carry it to his house, had brought it some distance, when according to one account, the priests, according to Waldeck, the governor of Chiapas, compelled them to drop their burden. Torn from its original place by a fanatic, who saw in it a reproduction of the Christian emblem miraculously employed by the ancient inhabitants of these palaces, it was designed to ornament the house of a rich widow in the village of Palenque; but the authorities were aroused by this devastation, and prohibited the removal of the stone. It was consequently left in the woods, where I unconsciously trod on it, until my guide directed my attention to this precious stone. It was covered with moss, and the sculptures had become totally invisible. When I afterwards concluded to reproduce it, it had to be rubbed with branches, and set against a tree. In 1842 the right slab was almost all gone, according to Stephens, but, in that same year, Mr. Charles Russell, United States consul at Laguna, shipped to Washington a number of fragments, which, when pieced together, were found to constitute the missing right slab. There has been some controversy

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over this, however."² The left slab is supposed to be still *in situ*, and the centre one where Captain Brown's bearers were compelled to drop their precious burden in the forest.

Although the trustworthy illustration might speak for itself, Mr. Stephens' description may not be superfluous. He says: "The principal subject is the cross. It is surmounted by a strange bird. The two figures are evidently important personages. They are well drawn, and in symmetry of proportion are perhaps equal to many that are carved on the ruined walls of Egypt. Their dresses are in a style different from any heretofore given, and the folds would seem to indicate that they were of a soft and pliable texture, like cotton. Both are looking toward the cross, and one seems in the act of making an offering, perhaps a child. All speculations on the subject are of course entitled to little regard, but perhaps it would not be wrong to ascribe to these personages a sacerdotal character. This tablet of the cross has given rise to more learned speculations than any others found at Palenque. Du Paix and his commentators, assuming for the building a very remote antiquity, antecedent to the Christian era, account for the appearance of the cross by the argument that it was known and had a symbolic meaning long before it was established as the emblem of the Christian faith. There is no doubt that the symbol of the cross is contained upon the tablet. The symbol in this case has a complicated character. These are the features of the cross, namely, the upright pieces, and the cross-pieces or arms, but the arms terminate with figures which resemble maces or battle axes, such as are used among the native races. The centre of the standard has the figure of a winged arrow. The top of the standard is ornamented by various expressive symbols, somewhat resembling the horns of the Assyrian columns, and on the top stands the thunder bird. The bird is ornamented with tassels, and pendants, and symbols of various kinds. The base of the cross also has various ornaments, which we will not undertake to explain. The whole cross rests on a masked face, which somewhat resembles the human countenance, but is distinguished by a peculiar mouth and eye, the eye somewhat resembling that in the rain-god, a figure which may be seen in the temple of the sun at Palenque. Pendant from the arms of the cross are ornaments which reach to the floor on either side, containing various symbols, and among them, heads with protruding tongues, and various symbolic figures emanating from their eyes. There is also, on the ornamentation of the standing figure at the left, another cross, and among the hieroglyphics on either side, the Greek tau can be recognized."³

The figure of the cross in general is so simple that it is as old as the art of writing, of drawing, even of making a mark more complicated than a straight line. It is found in all lands and in all ages, sometimes with religious significance, but oftener without. It is an old symbol in Egypt and in Assyria, in India and in China, in Asia Minor and in Etruria, as well as throughout America. The simplest mode of construction is an upright pole fixed in the ground, and the next to that is a cross piece from which articles of any kind may depend. That so much attention has been paid to the Palenque cross is not to be wondered at, but, as Mr. Baldwin has said, the attention is more a sign of ignorance and credulity than of scientific curiosity. The fantastic bird idol is the true object of interest. In it, perhaps, may be recognized the Voc of the Quiches, mentioned in their sacred book, the Popol Vuh. Among the Cachiuels this bird god was called Vaku, and Dr. Brinton thinks that Savacon of the Caribs, which they represent as a huge bird that makes the winds, and as the companion of Iroucan, is this same Voc, inasmuch as the Quiches call it the messenger of the god Hurakan.⁴ The Voc is a bird described by Coto "as having green plumage, and a very large and curved bill, apparently a kind of parrot." It is a well-known fact that all the Maya-Quiche peoples were in the habit of immolating captives taken in war to their gods, and that, in default of these, they did not scruple, in cases of supposed necessity, to sacrifice their slaves, their children or their poor. The high priest was always a member of the royal family.⁵ The object presented to the idol is not necessarily an infant. It is a trait of almost all ancient representations of human figures, such, for instance, as the Egyptian and Assyrian, to give prominence to kings and other distinguished personages by magnifying their portraits inordinately, at the expense of their victims, opponents, or inferiors.

The chief merit of the pictorial part of the tablet is that it furnishes what is doubtless a faithful representation of two distinct, though allied, types of feature and dress, illustrating the period to which the tablet belongs. The headdress of the larger of the two figures, on the right, is curiously like that of the Tokari, as represented on the Egyptian monuments. Kenrick thus describes it: "A high cap or helmet, wider at the top than at the base, divided into coloured stripes, with disks of metal attached to it, descending on the back of the neck and fastened beneath the chin."⁶ By the name of their god Tohil, Tockill, the Maya-Quiches claim some sort of connection with the ancient Tokari, intermediate links being found in the Tagalas of the Philippines, and in the almost universal Polynesian god Tagaloa or Tangaloa. The ancient art of Java

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closely resembles that of Yucatan and Guatemala, so that the chief building at Palenque has been likened to the temple of Boro Bodo in that island.⁷ Old Javanese representations of native features and dress are very similar to those on the monument in question, which sets forth people who had kept up the traditional customs of a warm climate.⁸ On Easter Island, the most easterly in Polynesia, and thus the nearest to America, groups of hieroglyphics resembling, at least in general outline, those of the Tablet, have been found, together with colossal statues, beyond the power of its present inhabitants to fashion." These may yet be found to stand in some definite relation to Central American art, and to this end the accurate portraiture of the living figures may be our aid; but this is to anticipate.

Professor Cyrus Thomas, referring to his study of the Maya Manuscript Troano, says regarding the hieroglyphics of the Palenque Tablet: "If the reader will examine carefully the character V 14 (that is, the fourteenth in the fourth line of the right hand inscription, reading from top to bottom and from left to right), especially on Dr. Rau's photograph, he will see that it is almost identical with that in the Manuscript I have rendered *pecuah*, 'tortilla of maize.' Comparing this with the large initial, we find but a slight difference between the two; in the latter, the comb-like figures are drawn down to the sides, and the loops are placed above. In this, the form of the central oval is not to be relied upon as strictly correct, as the lines are too freely rounded; still we presume it is slightly different from the little upper circle in V 14. Supposing the Maya language to have been used, and the characters on the Tablet to have the same signification as similar characters in the Manuscript, we should find, in this initial, sounds closely resembling those in *pecuah*; as the bars are interlaced, I presume the first syllable should be *pech* or *pach*. Turning to Landa's *Relacion* (264), we find that 'In the month Pax, they (the Mayas) celebrated a festival named Pacumchac, on which occasion the chiefs and priests of the inferior villages, assembling with those of the more important towns, having joined together, they passed into the temple of Citchaccoh.' If we interpret the character Pacumchac, we at once find a satisfactory explanation of the repeated occurrence of the symbol for *Pax* in this inscription. From Landa's description, which is somewhat confused, I judge this was one of their chief festivals, but nothing appears in his statement that accords with the scene on the middle slab. This, however, cannot be properly urged as an objection to my rendering; first, because there were doubtless many formalities which he does not mention; second, because the ceremonies of this festival as practised at Palenque may have been quite different from those observed

by Landa; third, there are some reasons for believing, even from Landa's words, that during the festival petitions for rain and abundant crops were offered. I presume also that, during this festival, took place the rejoicing over the first fruits of the maize harvest. I may as well state here as elsewhere that I do not think the offering made by the priest on the right is an infant; the probability is that it is a dough image. Although we see what appears to be the body and limbs, we have to assume that the head wears a mask to believe it to be the body of a child. If it is the figure of a child, then the scene represents a special occasion, when the sacrifice was made to avert some impending danger. The difference in the height of the two priests favors the idea that the artist referred by his figures to particular persons, if not to a special occasion. Finally, it is possible that, although the inscription relates chiefly to this festival, others are also alluded to. But, be this as it may, I have reached my conclusion as to the rendering by legitimate steps."¹⁰

With all due respect for Professor Cyrus Thomas, whose patient labours in many fields of archæological research entitle him to honour, the writer fails to see that he has made his point in this case. It is true that guess work has contributed to discovery since the days of Sir Isaac Newton, and there are legitimate hypotheses which it is allowable to employ for a time as working theories, but between blind submission to doubtful authority and a preconception of the mind as to what an unread description should contain, there lies a wide field of induction and tentative inference, which it is well in the interest of science to exhaust. The testimony of one credible eye-witness is sufficient to overturn the most formidable arguments based upon circumstantial evidence. In the case of the Tablet, the witness is the engraver of the hieroglyphics, and when his tale is told, we shall know what is the true story contained in the central slab.

CHAPTER III.

MAYA-QUICHE DOCUMENTS AND THE MATERIAL FOR THEIR DECIPHERMENT.

The Maya-Quiche family of languages consists of three divisions. The first is the Huastec, spoken in the northern part of the Mexican province of Vera Cruz. It stands alone in its class. The second is the Maya. Maya proper is the language of Yucatan and the island of Carmen, and

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of the villages of Monte Cristo and Palenque, situated respectively in the Mexican provinces of Tobasco and Chiapas. Allied to the Maya are the Lacandon and the Peten, pertaining to the tribes so named dwelling in Guatemala. The third division is the Guiche of Guatemala, which is also spoken in part of Chiapas. Other dialects in Chiapas are the Chiapanec, the Chanabal, the Tzendal, the Chol and the Tzotzil. Another, the Zoque, extends over parts of Chiapas, Tobasco and Oaxaca. Besides the Quiche proper, Guatemala owns the Cachiquel, the Zutuhil, the Mame, the Pocoman and the Poconchi. The last of the Quiche dialects is the Totonac, which pertains to the Central part of Vera Cruz, south of the Huastecs, and to the neighboring part of the province of Puebla. Although the continuity of their area has been broken by the advent of intrusive tribes of a different origin, all of the above mentioned tribes and dialects have a common character, and are quite distinct in physical features, in grammar and vocabulary, in writing, in history and mythology, from the peoples generally known as Mexicans, Nahuatlac, or Aztec.¹

Of the Maya-Quiche tribes, those which have left anything in the shape of literature are the Mayas and Quiches, the Cachiquels, the Tzendals, and the Pocomans, the first three being in this respect the most important.² Most of these writings are extant in European characters, accompanied with Spanish translations. They are, therefore, transcripts from original manuscripts in hieroglyphic character, which, with few exceptions, have perished. The destruction of the original documents was due to the religious vandalism of Bishop Landa and other Churchmen, who regarded them as tending to perpetuate native superstition. Only three are known to have survived this unhappy exercise of zeal, although Dr. Brinton supposes that there may be two in Europe and two or three in Mexico which have not been published. Those which have seen the light are the Dresden Codex, set forth in Lord Kingsborough's Mexican Antiquities and elsewhere; the Codex Peresianus discovered by Professor Léon de Rosny in the National Library at Paris, and now in course of publication by him; and the Codex Troano of Madrid, published by the Abbé Brasseur de Bourbourg. These codices consist respectively of seventy-four, twenty-two and seventy pages, between seven and nine inches long, and from four to five and a quarter inches wide. Their material is paper made from the leaves of the maguey, and the hieroglyphics are executed in black and in colours, being accompanied with illustrative paintings in a rude kind of art. Attempts have been made to decipher the codices by Brasseur de Bourbourg, Léon de Rosny, Hyacinthe de Charencey, William Bollaert,

Cyrus Thomas, and some other students, but so far absolutely without success. What is true of the codices is also true of the stone inscriptions found at Palenque, in Chiapas, at Copan, on the borders of Honduras and Guatemala, and at Chichen Itza and other parts of Yucatan. They have so far defied the art of the epigrapher.

The materials with which these students of the hieroglyphics have attacked the codices and inscriptions are those provided by Bishop Landa. They are a so-called alphabet, and figures denoting the Maya months and days. There are thirty-three characters in his alphabet, twenty signs for the days, and eighteen for the months as represented in the plate. The phonetic values of no fewer than seventy-one characters being given, and the Maya language being known, it might be supposed a simple task to read a Maya document. All that investigators have succeeded in accomplishing, however, has been to point out a character here and there, and suggest a probable signification for it. The most careful and laborious comparison and analysis of the signs for months and days has failed to connect them in any way with the supposed alphabet, which Dr. Felipe Valentini characterized as a Spanish fabrication. Dr. Brinton comes to Landa's defence, stating that the Bishop did not affirm the possession by the Mayas of an alphabet, but merely wrote that, if they had occasion to express in their writing the sounds of the Spanish alphabet, they would do so by these characters.⁴ The alphabet then must be given up. Turning to the signs for days and months, no principle can be found to govern their phonetics. The day character Cauac enters into the composition of the month hieroglyphics Yax, Zac and Ceh; the day character Ymix is nearest in form to the month sign Mol; and the day figure Chuen forms part of the month symbol Tzec. The first day is Kan, and the fourteenth month is Kankin, but the sign of the former has no part in that for the latter.

Were the meanings of the words for days and months certainly known, the student might proceed to analyze the hieroglyphics by this aid, but the significations suggested are more than doubtful in almost all cases. Of the days, Chiechan, Lamat, Cauac, and Ymix have defied all interpretation, as have Tzec and Yaxkin among the months. Those acknowledged to be exceedingly doubtful are the day signs Manik, a wind passing; Muluc, reunion; Chuen, a board; and Ben, economical distribution. The remaining are Kan, yellow, or a string of twisted hemp; Cimi, dead; Oc, the contents of the palm of the hand; Eb, a ladder; Ix, fish skin or roughness; Men, a builder; Cib, gum copal; Caban, heaped up; Ezanab, flint; Ahau, a king or period of twenty-four years; Ik, wind, spirit; and Akbal, the approach of night. The other month names are

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hieroglyphics have been identified by Bishop noting the Maya in his alphabet, as represented in the Y-one characters might be supposed that investigators have found out a character for it. The most signs for months in the supposed Spanish fabrication that the Bishop bet, but merely giving the sounds of characters.⁴ The signs for days and months. The day signs hieroglyphics in form to the month of the month in the latter.

certainly known, by this aid, but in most all cases. I identified all inter-months. Those signs Manik, a conical twisted hemp; a ladder; Ix, aban, heaped up; Ix, wind, the names are

Pop, a cane mat; Uo, a frog; Zip, a tree; Tzoz, a bat; Xul, end; Mol, to reunite; Chen, a well; Yax, first or blue; Zac, white; Ceh, a deer; Mac, a cover; Kankin, yellow sun; Muan, cloudy weather; Pax, a musical instrument; Kayab, singing; and Cumhu, a thunderclap. There is no resemblance between these alleged significations and the forms of the hieroglyphics. Thus, the month signs, Xul, an end; Yaxkin, signification unknown; Yax, first or blue; and Ceh, a deer, are winged, and a wing in Maya is Xik. But it is useless to dwell upon these disappointing discrepancies, which are the despair of the interpreter.⁵

Mr. Baldwin has been quoted as saying that the inscriptions at Palenque "will at length be deciphered, the written characters being similar to those of the Mayas, which are now understood." Elsewhere he quotes Brasseur de Bourbourg as saying, "The alphabet and signs explained by Landa have been to me a Rosetta stone." Had Mr. Baldwin looked into the work of the learned Abbé, he would have found the truth of Dr. Brinton's statement, "When the Abbé Brasseur edited the Codex Troano, he also attempted an explanation of its contents. He went so far as to give an interlinear version of some pages, and wonderful work he made of it! But I am relieved of expressing an opinion as to his success by his own statement in a later work, that he had, by mistake, commenced at the end of the Codex instead of its beginning; that he had read the lines from right to left, when he should have read them from left to right, and that his translations were not intended for more than experiments." A glance at the work of those diligent labourers in this field, M. Léon de Rosny and Professor Cyrus Thomas, will speedily undeceive anyone who thinks that the key to Maya writing has been discovered.

Is the value of any one sign certainly known? The answer is, Yes; the day sign Ahau, meaning king, and a period of twenty or twenty-four years, is known without doubt. The numerals also are familiar to scholars, balls denoting units up to four, and occasionally beyond, and short strokes or bars, about the length of five balls placed in line, standing for fives. It will also appear in the sequel that one or two of the other characters mentioned may be made use of to elucidate Maya texts. This is a very meagre stock in trade to start with, although Messrs. De Rosny and Thomas profess to have greatly extended it. The more their additions are examined, the more doubtful they appear. The writer's experience in translating inscriptions has told him this, that the key which can only unlock the meaning of part of such a document is no key at all, the whole document, of course, being legible or undefaced. No complete hieroglyphic Maya writing, however brief, has yet been

deciphered. All is conjecture, imagination, attempt to connect pictographs and hieroglyphics, preconceived ideas of calendars, deities, sacrifices, and other rites that ought to be set forth in these records, but that are not.

These gentlemen follow what is called the method of science, which is to proceed to interpret the unknown from the known. This is very natural and is the course that has often brought about great results. The known Greek in the Rosetta stone led to the interpretation of the unknown Egyptian; but the Greek alphabet has not interpreted the Etruscan, nor the Devanagari the Lat Indian, in spite of Prinsep and Cunningham. When clever men have been working for many years, and some of them for centuries, along the line of the so-called method of science without results, it is time for a change, a reformation, a revolution, time to drop the traditions of the past, and inaugurate a new method of arriving at truth. Had the so-called method of science been such, the Etruscan inscriptions would have been read long ago; had Landa's key been a real key, such men as De Bourbourg, Bollaert, De Charencey, De Rosny and Thomas, would have ere this given the world complete translations of the texts. The method of science may have been a very noble lion, but it is dead; a living dog is better. Landa might have saved the world a great deal of trouble had he been a wise man; but he was not. He saw that the Mayas had writing, and burned twenty-seven rolls of it in 1562, to the great distress of the natives. He at once concluded that, as Spanish writing was by letters, so was that of the Mayas. He might have known better, for Father Alonzo Ponce in 1588 said: "The natives of Yucatan are, among all the inhabitants of New Spain, especially deserving of praise for three things: First, that, before the Spaniards came, they made use of characters and letters, with which they wrote out their histories, their ceremonies, the order of sacrifices to their idols, and their calendars, in books made of the bark of a certain tree. These were on very long strips, a quarter or a third of a yard in width, doubled and folded, so that they resembled a bound book in quarto, a little larger or smaller. These letters and characters were understood only by the priests of the idols (who in that language was called Ahkins) and a few principal natives. Afterwards some of our friars learned to understand and read them, and even wrote them." Why did Landa not apply to these industrious friars?

Thanks to the kind attention of several eminent scholars, the Maya hieroglyphic problem has been for some time under the writer's eye. Judging that it lay out of his sphere, he acknowledged the kindness of these scholars, and their eminent qualifications as interpreters of the

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unknown, and gladly read what they had written on the subject. Recently, however, having no special work of decipherment on hand, he took up the Maya problem, after a course of Basseur de Bourbourg's History of the Civilized Nations of Mexico and Central America, and Dr. Brinton's Maya Chronicles, when light dawned upon him, but not through the unsuccessful method of science. He found that the hieroglyphics were not alphabetic nor syllabic, but purely ideographic like the original Chinese symbols, and that numbers, not employed always as such, but in the rebus form, played a large part in this peculiar writing. All the world is familiar with

y y u r
y y u b
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y y 4 me

This, being interpreted, reads: "Too wise you are, too wise you be; I see you are too wise for me." This is pretty nearly the way in which the Maya-Quiches wrote, as the sequel will show.

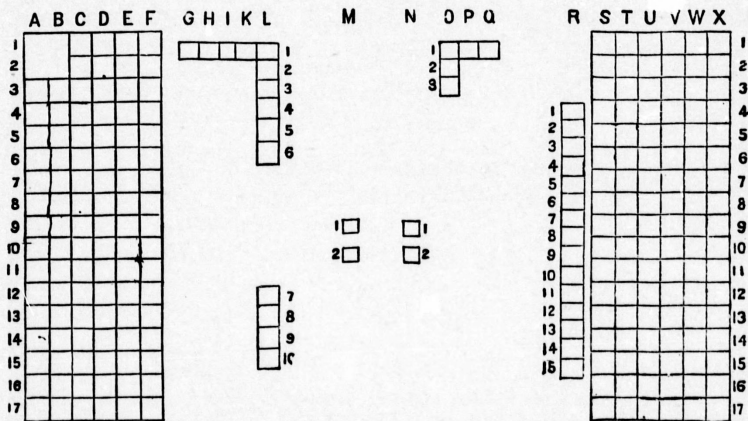
CHAPTER IV.

THE NEW SYSTEM OF READING THE HIEROGLYPHICS; THE GROUPS ON THE LEFT.

Entirely discarding the material provided by Landa, the writer sought a solution of the Maya problem in Old World systems of writing which are hieroglyphic or have been deduced from hieroglyphic originals, and in this was utterly unsuccessful. His knowledge of the Hittite and its descendants clearly indicated that the Maya system was not related to them, but as the Maya-Quiche languages are preposing, that is, languages making use of prepositions, he expected to find links in Egyptian, Assyrian and Chinese. Nothing definite, however, could be obtained from any of these sources, although the old Chinese symbols, which constitute the bases of the 214 keys or radicals, exhibit some affinity to the Maya system. Discarding external aids, he found that the symbol Ahau occurs several times in the Palenque tablet, and that, in the fourth character from the left in the ninth line on the left side of the inscription, there are two Ahaus, the first being placed under one ball, standing for *hun*, one, and the second resting upon three balls, which as three, should be rendered by *ox*, or should be regarded as the sign of plurality, *ob*. Taking the latter tentatively, the group would

read *hun ahau ahauob*, "one king of kings." As *ob* probably comes from *yaab*, meaning "much, abundant," any subscribed number might denote plurality. Now, hieroglyphics may be syllabic, like the Hittite and Aztec, the syllables being the first in the name of the object they indicate, or alphabetic, syllabic, and ideographic, like the Egyptian, or purely ideographic like the Chinese. The presumption established by *hun ahau ahauob* was that the Maya system, like the Chinese, is purely ideographic; and that, if the student can tell what the symbols stand for, and has a knowledge of the Maya phonetic equivalents, he is in a position to read any Maya document. Of course there arises the awkward question, Is this Maya? May it not have been the work of those who spoke Chiapanec, Tzendal, Quiche, or Cachiuel? Palenque is close to Yucatan, and the people who dwell there now speak Maya, so that the method of science says, Begin with Maya; but common sense adds, Do not necessarily end there, if it furnishes defective results.

With a very slight change, Dr. Rau's index diagram of the tablet of Palenque may be found useful for reference.



The "one king of kings," or *hun ahau ahauob*, is D 9. His name should be near at hand, either before or after. To the left at C 9, are the symbols for 13, and a Tau in an oval. To the right at E 9, are those for 9, and the same a little varied. Thirteen in Maya is *oxlahun*, and 9 is *bolon*. The *bolon* hieroglyphic reappears in E 1, in F 12, in G, and, with a different adjunct, *bolon* is in U 2, S 12, and on the pedestal of the smaller human figure on the left. Also, nineteen, or *bolon-lahun*, is

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in U 14, and *bolon*, in a secondary position, occurs in D 5. This prominence of *bolon* at Palenque suggests the name of the city, especially as there is a place called Bolonchen, or the nine wells, in Yucatan, phraseology similar to the Beersheba or seven wells in Southern Palestine. Can the Tau in the oval be *chen*, a well? If it is, then C 9 is *oxlahun chen*. But *oxlahun* is found in F 15, with 7 or *uuc*, and another cartouche, on the top of R 2, over a similar cartouche, and after six or *uac*, in U 1, in V 7 before an animal's head, in S 10, in T 12 before *ahau*, in W 14 before a woman's back, in the following X 14 before a symbol not unlike that which follows it in U 1, and in V 17 before a circular figure like that in S 10. Now if all of these denote one thing, place, or person, what is the value of the symbols immediately following the *oxlahun*. If the animal be a dog, as is most likely, the value is *pek*, a dog. To this agrees the woman's back, for *pach* is the back of the shoulders. Also *bak* means "to tie with cords," and *pak* denotes "a stone wall, and to found, build, plant or sow." The character after *oxlahun* in U 1 is a corded bundle, and the inscribed oval in S 10 and V 17 may, from the analogy of the Chinese, denote cultivated ground. The group thus selected may be read *oxlahun pek*, or "thirteen dogs," than which nothing could seem more ridiculous.

A knowledge of history comes to the relief of the epigrapher, and saves his work from scorn. There was an *ahau*, or king, and a very powerful one too, whose name was Thirteen Dogs. He was not a Maya king nor a Tzendal, nor even a Quiche; he was king of the Cachiuels of Guatemala, but seems to have held the Quiches and Mayas also in subjection. His name in Cachiuel is Oxiahuh-Tzy, which, being translated into Maya, gives Oxlahun-Pek. He and Cablahuh-Tihax, or Twelve Flint Knives, were colleagues in royalty over the Cachiuels, having succeeded to the dignity of Huntoh and Wukubatz. Cablahuh was the grandson of Huntoh, and Oxlahuh, the son of Wukubatz.² In Maya cablahuh is Lahca, and *tihax* is *tok*. In E 10, Lahca is over a very commonly recurring oval, which might at first sight be taken to represent the night sky, but which may possibly be explained by *tox*, to pour out, distribute, divide. In L 7, Lahca precedes *uaxac* or 8; but in D 13, it is once more over the same figure as in E 10. It is somewhat obscure in V 5. Immediately above *Oxlahun-Pek*, *hun ahau ahaub* of C and D 9, are C and D 8. The first, C 8, consists of *ox*, 3, *ca*, 2, and a covering, which in Maya is *buc*, thus making Oxcabuc, which is the nearest thing the Maya can come to Wukubatz. In D 8, appear *hun*, one, and *co*, a tooth, giving Hunco instead of the Cachiuel Huntoh, the name of Wukubatz' colleague. These two groups never appear again.

A commonly recurring group is that in T 1, X 3, W 4, V 6, S 8, U 12, S and V 16, and X 17. It consists of a rolled up mat on the left, and a human face displaying a tongue on the right. A mat in Maya is *pop*, and the tongue is *ak*. Read as *pop-ak*, the word means nothing; but as *ak*pop*, it represents the title of the Quiche kings of Cawek, which was *ahpop*, or the chief of the mat.³ In S 1, W 3, U 6, 16, and W 17, appears a group regularly preceding this *ahpop*, which consists of a bundle, a hand and a turtle shell. A hand is *kab*, and a turtle shell *ac*, and the bundle may denote *kaxah*, to tie together. The whole word read *kax kabac*, which in the form *Kah Cawek*, "the town of Cawek," would fitly unite with the Quiche title *ahpop*, inasmuch as the house of Cawek alone had the right to that title. Thus V, W, X 17 read as follows: *Oxlahunpekob Kah Cawek ahpob* or "Oxlahun-Pek, the ahpob of the House of Cawek." Oxlahun-Pek, or in the Cachiuel, Oxlahuh-Tzy, was evidently the king who had this tablet erected. He gives to another monarch, out of courtesy doubtless, the title of *ahpop* in S and T 16, where *ahpop* is followed by the bundle *kah*, and the symbol for rain *kaaxha* or *chak*. His name, *Kahkaxha*, reappears in T 11, 13, and with disguise, in W 1. The latter reads *Uuclahun Cankaaxha*. Now, in Quiche, four is *cah*, not *can* as in Maya, so that, in this case, the Quiche pronunciation seems to have been adopted. Before deciding about *kahkaaxha*, the two groups preceding *Oxlahun-Pek kah Cawek ahpob* may be read. They are in the index diagram T U 17. In T we have 8 or *uaxac*, followed by a human face, *ich*, and in U, 5 or *ho*, before an oval representing the sun and his rays, *kin*. Now *Uaxac ich hokin* means "I set out into Uaxac," which can but mean Oaxaca, the province which is only separated from Chiapas by Tehuantepec.

Oaxaca had its powerful monarch like Guatemala, and he was Oxlahuh Tzy's contemporary. His predecessors on the throne had been named Zaachilla I, II., and III., but he bore in addition, according to the Mexican annals, the title *Cocyoëza*. The Maya-Quiche expedition for Zaachilla was *Uuclahun*, and *Kahkaaxa* replaced the Mexican *Cocyoëza*. The Mexican annals have nothing to say of the combination of these two great powers of Guatemala and Oaxaca. The form *Uuclahun* occurs again in W 11, followed by *Ahau*, king. It does not follow that wherever 8 or *uaxac* appears, it denotes Oaxaca; but it does, apparently, in C 2, where it is followed by *hun*, one, and *ich*, a face. The same title *hunich*, quite differently formed, is in L 6. What it means is hard to say; it may be *hun eds*, the one established, a governor, resident or ambassador. "Uaxac hunich" denotes some officer of Oaxaca. In D 10 occurs *Uaxac ca ahau*, either "the king of Oaxaca" or "the two

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The whole word "town of Cawek," has the house of V, X 17 read as -Pek, the ahpop hiquel, Oxlahuh-ected. He gives of *ahpop* in S and the symbol ears in T 11, 13, hun Cankaaxha. in this case, the Before deciding *Pek kah Cawek* U 17. In T we l, 5 or *ho*, before *Uaxac ich hokin* ca, the province

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kings of Oaxaca." In V 3, *Uaxca ahau* sets forth Kahkaaxha. In T 2, *uaxac pek* doubtless stands for "the city of Oaxaca, *pak*, meaning a building or walled city. In E 16, is another *uaxac ahau*, and another in W 12. In W 15 appears *uaxac tok ob*, preceded by *can*, 4, the whole probably being *can uaxac tox ob*, "the four dividers of Oaxaca." The name appears in the same numerical form in many parts of the inscription.

There is one curious hieroglyphic to which the writer was first led to assign a value through the Chinese symbol for a cloud, in Maya, *muyal*. This is confirmed by its likeness to the hieroglyphic for the month Mol. It occurs in E 2, in D 6, and less distinctly in other places. In D 6, it is preceded by a comb-like figure that seems to have the phonetic value *ca*, which Landa's eleventh letter confirms, and by the representation of a foot *oc*. The reading is *ca Oemuyal*, "when Uxmal." The *ca* appears in another form in the character occupying A, B, 1, 2, in which it is preceded by *ox* or 3, between which and *ahauob* comes a difficult sign that may mean two ends, and be translated by *xul*, an end. If so, the first hieroglyphic group is *ox kaxal ahauob*, which can only be *ox kuxil ahauob*, "three inimical chiefs." The next characters, constituting C1, are a central aperture, and a single ball, representing one or *hun*. The former probably is intended to represent the navel, and stands for *nak*, the abdomen. It has many forms, as in A 14 and X 2, where its *n* power seems confirmed by its combination with a nose, *nu*. It is also combined with a figure denoting an ornamented ear, as in V 4, S 5, 7, X 7, and S 11, 13. The ear is *xicin*, but *xic* means to split and divide, and *nak*, "to put an end to."

Returning to the beginning of the inscription, D1 is easily read as 6 or *uac* and *tokob*. This plural word must qualify the rebel *ahau* Nakhun, and may be read *Uaxtokob*, "of the Huastecs," who are known to have been very troublesome in the time of Oxlahuh-Tzy and Cocyoëza. "Bolonpak," or the city of Palenque, is E 1, and F 1 commences with *holhun*, 15, which is followed by *bak*, corded, and a common Aztec and Maya hieroglyphic, *tun*, a stone. Holhun appears to denote a place generally called Holom, on the borders of Guatemala and Honduras, in which case *baktun* would stand for the Maya *puchtun*, fighting, quarreling.⁹ A different group is F 2. It begins with *ox*, and that which is below may represent the breast, *tsem*, while the upright at the end probably stands for *xul*, the end. If this be correct, the reading is *ox tsem xulob*, which makes no sense, but with necessary latitude, *yok dzau xulob*, they make an end, *xulob*, of devastating, *dzau*, over, or in front of, *yok*. The first nine characters, or groups of characters, may thus be read:

Ox kuxil ahaub, Nakhun Huaxtokob. Bolon pak, Holhun puchtunob Uaxac Hunich naxxicinob ca Uxmal yok dzan xulob: "The three inimical (literally disgusted) chiefs, Nakhun of the Huastecs, the town of Palenque, and Holhun fought and put to death the Hunich of Oaxaca, when they finished devastating before Uxmal."

The third line is brief, but not free from difficulties. Two spaces are united probably as a mark of respect, to join *hol*, the head, and *pop*, the mat. No other reason can be given for two mats instead of one which would have sufficed. The Holpop, or head of the mat, was the chief of a city or town.⁶ The group C 3 is familiar in part, the tongue taking the place of the turtle shell, and a circle or wheel, *pet*, surmounting the whole. It thus reads *cah Cawek pet*, but *pet* must stand for *bet-ah*, to make. The symbol D 3 is *can*, 4, and *ich*, a face, while E 3 is two noses and two wheels, the nose being *nu* and the wheel *pet*, to set forth the name of Nohpat, the last king of Uxmal.⁷ F 3 consists of *ca*, 2, and a parrot's head. There is a parrot called *xkan dzulop*; and *yaxchun* denotes a beginning, while *tolob* means "lines." The *ca*, therefore, may be the Maya verb substantive or auxiliary, *cah*. The sentence may thus be read: "*Holpop cah Cawek bet Canich, Nohpat cah yaxchun tsolob:*" "The house of Cawek made Canich holpop, who is the beginning of the line of Nohpat." Conache is represented as one of the early Quiche kings and the head of the house of Cawek, but nothing is said of his going to Yucatan or of Nohpat's descent from him.⁸

A and B 4 give, the first, *chi*, the mouth and the second *tsol*, a string, together probably setting forth *tzicil*, obedient, loyal, as *ahaub* follows. In C 4, *Uaxac* is succeeded by *ppoc*, a hat, and *ppul*, an earthen jar, to denote *popol*, the people. D 4 consists of *kab*, the hand, *bak*, which does not need translation, and *dzib*, to write. The day character *cib* may be compared with this, and the word *chibal*, lineage. These make up *kabbak cib*, to which the modern *keban cib*, evil desire, must answer. E 4 gives *ax*, 3, and the symbol for fire, *kak*; and F 4 is composed of *ka*, the trefoil, a mere supposition, and *chilek*, the forehead. Instead of *ox kak kachilek*, we must read *yok coch* or *koch kuxilek*, literally "before carry (or spread) the disloyal." The entire sentence is: *tzicil ahaub Uaxac popolob kebac cib yok coch kuxilek:* "The disloyal spread their evil desire before the loyal chiefs of the people of Oaxaca."

A and B 5 repeat *kachilek ahaub*, the disloyal chiefs. C 5 is *Uaxac*, followed by two separated slabs denoting division, *xic*, and marked with the cloud symbol *mol* or *muyal*. The latter means "together, in common." D 5 is *can Bolon tokob*, four dividers of Palenque; and E 5 is *ox*

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Buluc tokob, three dividers of Buluc, which perhaps denotes Paraxtunya or Parraxquin, ruled over by Belehe-Gih, whom Oxlahuh-Tzy vanquished and killed.⁹ F 5 is *uuc ahaub*, seven chiefs. Taken together, we read: "*Kuxilek ahaub Uaxac xicmol can Bolon tokob ox Boluc tokob uuc ahaub*:" "The disloyal chiefs together dividing Oaxaca (are) four monarchs of Palenque, (and) three monarchs of Buluc, seven chiefs."

A 6 is *kachilek* again; B 6 should be *caan tok*, from *caan*, the sky, which in Quiche is *cah*; the word meant is probably *catac*, and. The cross slabs representing division give *xic*, so that C 6 is *ox xic ahaub*, three dividing chiefs; and D 6 has already been read *Uxmal ahaub*. In E 6, a new character appears, *uinic*, a man, together with *ox* and *ahauob*, making up *Ox Winik ahaub*. Brasseur mentions a great enemy of Oklahuh Tzy, called the Atzih-Winak-Cawek, Cay Hanahpu, more briefly named the Atzih Winak. He ruled over the Tukuches, a branch of the Cachiuels.¹⁰ The last group in the line, F 6, reads *canob xic mol*, they talk, *canob*, of dividing together. The whole line is: "*Kuxilek catac ox xic ahaub Uxmal ahaub Ox Winik ahaub canob xic mol*;" "The disloyal and the three separating chiefs talk division together (with) the chiefs of Uxmal (and) the chiefs of Ox Winik."

Another disjointed sentence is in line 7. A 7 consists of *ox*, 3, *cib*, as in D 4, and *kab*, the hand, making *ox*, or rather *yok cib keb* for *keban*, over the evil desire. Taking B 7 to be the sky and the moon, for the sun is quite different, it may be read *cah u*, is theirs, meaning, which is theirs. C 7 is Uxmal, but probably *pak*, a stone wall, should be added; and D 7 is *Nohpat ahau*. The following E 7 was hard to explain, but seems composed of a drop of water or other liquid on the first slab, the drop being *thun*, but standing for *than*, a word, speech; and an ornamented ear on the other. The latter is *xicin*, so that *than xicinob* is really *than ci cenob*, word pleasant they said. F 7 belongs to the next sentence, so that the whole of this one is: "*yok cib keb cah u Uxmal pak Nohpat ahau than ci cenob*:" "They talked pleasant words to King Nohpat, (or to the chiefs of Nohpat) of the city of Uxmal over their wicked desire." The value of the shield under *ahau* is doubtful; it may possibly denote plurality, in which case it must refer to the chiefs under Nohpat.

F 7 is the well known Cah Cawek, and A 8 is *ak*, the tongue, pronounced *ah* in *ahpop*. But what is B 8? The writer proposed *kulel*, the whole being the well-known word *ahkulel*, a lieutenant or deputy. As *kulel* means to act for another, the idea of a breast or teat furnishing milk to one's offspring may be connected with it. However, it may

denote something very different, for which the reader is referred to the researches of Dr. Brinton.¹¹ The following C and D 8 have already been read as Oxcabuc and Hunco or Huntoh. E 8 consists of *pop*, as in *ahpop*, pol or hol, the head, and the circle or wheel, *pet*, giving *popol bet*, the people make; and F 8 contains *nak*, the abdomen, and *kab*, the hand. This last is evidently a form of *nah*, to desire, which assumes the form *nahuba*, to suit. The sentence runs forward into the next line, in which A 9 is *chi*, the month, followed by *pet*, the wheel, and the well known *tok*. Then come *Oxlahun Pek* and *hun ahau ahauob*. This sentence is: "*Cah Carvek ahkulel Oxcabuc Huntoh popol bet nakab cib betokob Oxlahun Pek hun ahau ahauob*"; "The people make the request of the regents, Oxcabuc and Huntoh, they make the desire (that) Oxlahun-Pet (be) one king of kings."

The next sentence is short. E 9 is *Bolon pak*, the city of Palenque. F 9 apparently consists of *ka*, *pet*, and *tan*, the breast, which make up *kapettan*, and this must be an expedient for *kebanthan*, to plot, commit treason. A 10, if Huntah be better than Hunco, is *toh*, which means "right, just." B 10 is very difficult. It begins with *ho*, 5, followed by what might be *hun*, but which may answer to the trefoil *ka*, and which two dots on the upper part of the head would appear to confirm, as 2 is *ca*. Then comes *chi*, the mouth, and the sign of plurality *ob*. In Maya, *hokzahuba* means "to take oneself away from": the word that is here is *hakachiob*. The sentence may read: "*Bolon pak kebanthanob toh hokachiob*"; "The city of Palenque rebel, withdrawing themselves from righteousness."

C 10 is a combination of *kachilek* and *xicin*, the ear, and D 10 consists of *uaxac*, 8, *ca*, 2, and *ahauob*, it thus appearing that the shield subscribed does denote plurality. In E 10 appears *can*, 4, but here uniting with *ob* to signify *canob*, they tell. Then follows *Lahca*, in *Cachiquel Cablahuh*, and after it the well known symbol *tok*. F 10 is *lahun*, 10, and *kachilekob*. This may be read: "*Kuxilek xicin Uaxac ca ahauob canob Cablahun-Tox lahun kuxilekob*": "Hearing of the defection, the two kings of Oaxaca tell Cablahun-Tox of the ten rebels." A 11 seems to consist of *hun*, one, *xicin*, the ear, and *ox*, 3. B 11 contains *ox*, 3, *kab*, the hand, and *xchup* or *chup*, a woman; but former groups, such as D 4 and A 7, indicate that the whole should be read *yok keb cib*, over the evil desire. C 11 reproduces F 10, *lahun kachilekob*; and D 11 is *uaxac*, 8, *ppoc*, a hat, and *chi*, the mouth, but *ppochi* is an expedient for *paxi*, to abandon, forsake. Hence we read: "*hun xicin ez yok keb cib lahun kuxilekob Uaxac paxi*": "One, hearing of the discovery over the evil desire, the ten revoltors left Oaxaca." In A 11 *ox* is doubtful, and

is referred to the have already been consists of *pop*, as in *et*, giving *popol bet*, and *kab*, the hand. assumes the form next line, in which the well known This sentence is: *b betokob Oxlahun* est of the regents, ahun-Pet (be) one

city of Palenque. ; which make up ; to plot, commit *toh*, which means *to*, 5, followed by oil *ka*, and which ear to confirm, as plurality *ob*. In the word that is *ik kebanthob toh* themselves from

nd D 10 consists shield subscribed e uniting with *ob* niquel Cablahuh, *lahun*, 10, and *ca ahaub canob* fection, the two

A 11 seems to tains *ox*, 3, *kab*, groups, such as *ok keb cib*, over *b*; and D 11 is n expedient for *n ez yok keb cib* covery over the is doubtful, and

a poor equivalent for *ez*, which *ich*, the eye or face, would better represent.

E 11 is *Uaxac kax*, that is, united, rather than *ox*, 3, *ahaub*; and F 11 is *ox kuxilekob*. The analysis of A 12 probably furnishes *ca*, 2, *bak*, the bundle, and *tun*, the stone, the whole standing for the verb *kebanthan*, to rebel, commit treason. B 12 is *pet*, the wheel, and *tun*, a stone. Plurality is probably denoted by *yub*, a coat or cloak, as it is sometimes by *yib*, a bean. C 12 is the same with the prefixed *ca*, which means, when; and D 12 contains the *ku* of *kuxilek*, and *tun*, a stone, with plurality. E 12 begins with a kettle, *mascabcun*, and also contains *kab*, the hand, and *ox*, 3. The latter may represent *kubuc* to deliver; and *mascabcun* seems to contain the negative *ma*, with *edzcab*, to do promptly, and *can* to say, hence "promptly refuse." Thus the sentence will be: "*Uaxac kax ahaub ox kuxilekob kebanthan pqtanob ca patanob katunob ma edzcab can kubuc*": "The three revolters rebel (against) the united kings of Oaxaca, refusing to deliver the tributes, when tributes they ask." The word for ask is *kat*.

F. 12, *Bolon pak*, begins a new sentence. A 13 is compounded of the mat, *pop*, the jar *ppul*, and *Bolon*, designating the people of Palenque. The next group, B 13, prefixes *nak*, the end, and *hun*, one, to *popol*. In C 13, the first character is vouched for as *ca* by its two strokes, for 2 is *ca*, and the stone, *tun*, follows, making *katunob*, soldiers or armies. D 13 prefixes *nak*, the end, in the plural, to *Cablahun-Tox*; and E 13 is another *katunob*. This makes the brief sentence: "*Bolon pak popol Bolon Nakhun popol katunob nakob Cablahun-Tox katunob*": The soldiers of *Cablahun-Tox* finish the soldiers of the city of Palenque, of the people of Palenque, and of the people of *Nakhun*."

F 3 is a *ca* sign, followed by a vase or cup, *cul*, and seems to be a proper name, *Cacul*. A 14 is recognizable as a form of *Nakhun*; and B 14 combines the figure of a man, *uinic*, with that of *yub*, a cloak. The latter may be part of his name, *Hun Ahpu*. There is no difficulty in determining C 14 as *ox ahaub*; and D 14 is 18 or *uaxaclahun*, followed by *ox ahaub*. *Uaxaclahun* must consist of *Uaxac* or *Oaxaca* and *lukun*, departing from. The *Quiche* form *lahuh* would be nearer than the *Maya lahun*. Then follows E 14, *ca*, with *pet*, the wheel, and *chi*, the mouth, denoting an officer of some kind. As the *Quiche cha*, answers to the *Maya can*, to speak, and as this officer is elsewhere denoted by *can*, the number 4, it is probable that the *capetchi* is the *canbezah*, instructor, or the *chunbezah*, leader. F. 14 separates *hun*, by its form, from the following *ca*, 2, and unites it with the subscribed *tun*,

a stone. Then *ca* combines with *ich*, the face. These make *hunten* at one time, and *chaac* or *chuuc*, to take. Hence we may read: "*Cacul Nakhun, Winik Yub ox ahaub Uaxac lukuh ox ahaub Chunbezah hunten chaac*:" "The Chunbezah took at one time Cacul, Nakhun, and Winik Yub, three chiefs, three chiefs deserting Oaxaca."

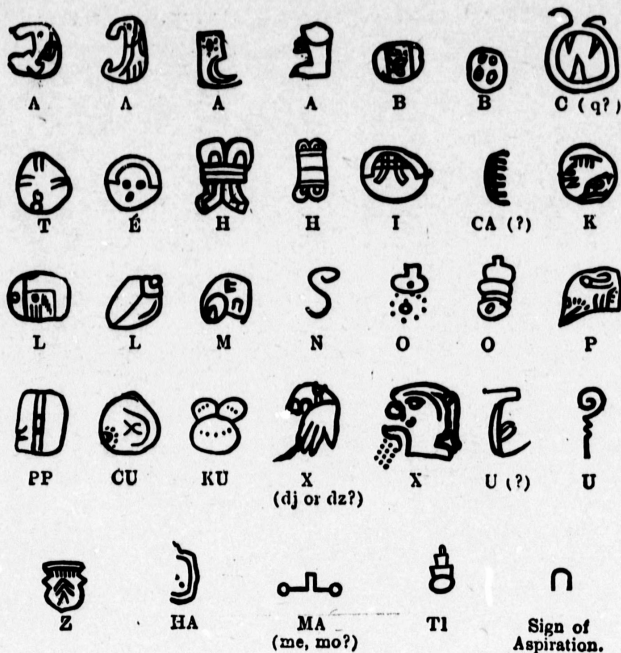
A 15 consists of *ca*, 2, and a symbol for *can*, conversation, with plurality, making *cacanob*, which is the verb *caxan*, to seek, hunt for. B 15 contains *ahaub*, and the sign of division, *xic*, in the plural; and C 15 appears to be *ka-tun-ob*. This short sentence is "*caxanob ahaub, xicob katunob*": "The warriors search for the separating chiefs." In D 15, may be recognized *kab*, the arm or hand, *chup*, the woman standing for *cib*, desire, *ppoc*, the hat, to represent *pach*, taking possession of, and *ahaub*. E 15 consists of *ox*, 3, the conventional *ca*, and *meex*, the beard, making up *yok kamah*, on receiving or taking possession of. F 15 gives Oxlahun, *uuc*, 7, and *tok*; and A 16, with *ox*, and *hulel* (see B 8), makes the postposition *yoklal*, by means of. Hence the whole is: "*Keb cib pach ahaub yok kamah Oxlahun hayac toc yoklal*": "On capturing the chiefs cherishing evil desire, Oxlahun destroyed (them) by means of burning." To destroy is *hayal*, past *hayac*, and *toc* is the verb, to burn.

B 16 is *uaxaclahun*, with *ich*, the face, but meaning in, and the first divides into *uaxac*, Oaxaca, and *lai*, these *u*, their. In C 16, *ox* stands for *yok*; then comes *hun*, followed by a bird's head, *xul* (see the month so named). The whole is *yok hunkul*, forever. The next, D 16, is *kuxilek*, followed by E 16, *uaxac ahaub*. F 16 gives *ox*, 3, *kax*, united, and *ahaub*; and A 17 is *nak xicin-ob*. These may give: "*Uaxac lai u ich yok hunkul kuxilek Uaxac ahaub ox kax ahaub nakxicinob*": these are they in Oaxaca revolting from the lords of Oaxaca; (whom) the three united kings forever destroyed. B 17 seems made up of *ox*, 3, and *hol*, the head. The only Maya word known to the writer with which *oxhol* at all agrees is *uacchahal*, to emerge forcibly. In C 17, *capetchi* seems to reappear, *chi* denoting border, edge, as well as mouth. The next group, D 17 is unusual, but appears to be *ox tokob Nakhun*, in which case *oxtok* will consist of *yok*, over against, in front of, and *toch*, to contend, hence, an opponent. E 17 must be the same as C 17, *capetchi*, although more like *capethun*; and F 17 combines *ca* with the wing, *xik*, and the face, *ich*, to make the proper name *Caxikich*. Hence: "*uacchal Chunbezah yoktokob Nakhun Chunbezah Caxikich*": "fled precipitately the leader of the rebels, Nakhun, and the leader, Caxikich."

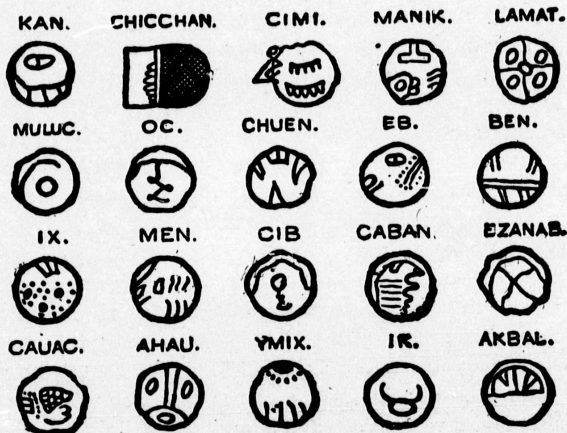
These make *hunten* may read: "*Cacul b Chunbesah hunten* lakhun, and Winik

conversation, with to seek, hunt for. n the plural; and: "*caxanob ahanob*, ating chiefs." In *chup*, the woman taking possession nal *ca*, and *meex*, ing possession of. *ox*, and *hulel* (see Hence the whole *toc yoklal*": "On stroyed (them) by id *toc* is the verb,

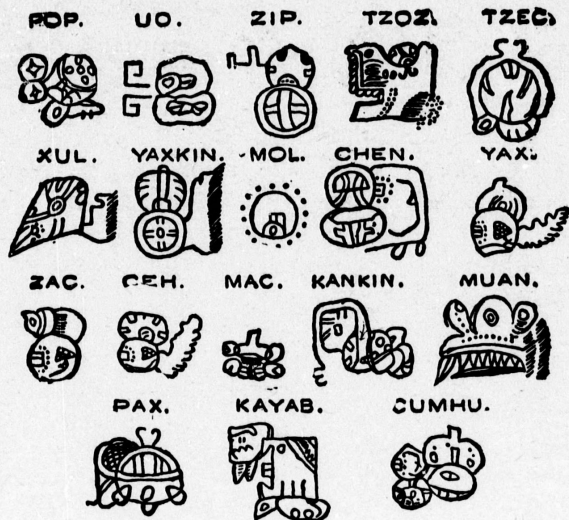
in, and the first 1 C 16, *ox* stands l (see the month e next, D 16, is x, 3, *kax*, united, ive: "*Uaxac lai rob nakxicinob*": Oaxaca; (whom) nade up of *ox*, 3, the writer with cibly. In C 17, s well as mouth. *okob Nakhun*, in t of, and *toch*, to s C 17, *capetchi*, h the wing, *xik*, ence: "*uacchal* ed precipitately h."



Landa's Maya Alphabet.



Day Characters.



Month Characters.

CHAPTER V.

THE NEW SYSTEM OF READING THE HIEROGLYPHICS: THE GROUPS ON THE RIGHT.

Beginning with S 1, *Cah Carwek* appears, followed by *ahpop*, T 1, and that by *Oxlahun Pek*; but the bundle does double duty by standing for part of the Cachiqual king's name, and for *puch* in *puchtun*, fighting. V 1 unites the conventional *ca* with *tun*, a stone, to make *katunob*; and W 1 is already known as *Uuclahun Cankaaxha*, or, according to the Mexican, *Zaachilla Cocyoëza*. X 1 is easily read as *can ahaub*. In S 2, appears a peculiar group, consisting of the conventional *ca*, and the head of a wild beast of savage aspect; its name ought to be *xikic* or *ichvik*, and that of the tiger-cat is *ekvuk*, which is not very discordant from the latter. It will, therefore, be necessary to correct F 17 by this and read *Cakxikich* as *Caichxik*. T 2 gives *buluc*, 11, and the oval inscribed dimly, which may be taken as *pak* rather than as *pet*, a circle. U 2 contains *bolon*, the division, *xic*, and the inscribed *muyal* or *mol*; and V 2 consists of *ox*, with *muyal* again, and *pak*, building. W 2 gives *can*, 4, *kax*, united, and *ahaub*: and X 2 is *nak*, the abdomen, with *ob*.

TZEC



YAX.



UJAN.



S: THE GROUPS

ahpop, T 1, and by standing for fighting. V 1 tunob; and W 1 to the Mexican, In S 2, appears the head of a ic or ichxik, and rdant from the y this and read oval inscribed a circle. U 2 al or mol; and W 2 gives can, men, with ob.

This larger than usual sentence is: "*Cah Cawek ahpop Oxlahun-Pek puchtunob katunob Uuclahun Cakaaxha can ahaub Caichxik Buluc pak Bolon xicmol Uxmal pak can kax ahaub nakob*:" "The warriors of the armies of Oxlahun-Pek, Ahpop of the House of Cawek, demolished the four chiefs of the Zaachilla Cocyoëza, namely Caichxik, the town of Buluc, the united dividers of Palenque, and the town of Uxmal, four (or closely) united chiefs."

S 3 is *katunob*, they fought, and T 3 is *pak*, building, perhaps *pakmol*, and *lahun* for *lukun*, deserting. In V 3 we have *uaxac lahun* for *uaxac lai u*, Oaxaca these their, and *oxtkob* for *yoktockob*. V 3 is *uaxac ahaub*. Thus: "*katunob pakmol lukun Uaxac lai u yoktockob uaxac ahaub*," They fought the united separating towns, those rebelling against *Oaxaca's* eight chiefs." W 3 is quite familiar, *Cah Cawek*, and X 3 is *ahpop*. S 4 consists of *ho*, 5, and *caban*, recognized from the day so called, an expedient probably for *yok chab*, to take over. T 4 gives *canlahun*, 14, with *kaaxob* for *chuuob*, prisoners. The reading is: "*Cah Cawek ahpop yok chab-en canlahun chuucob*:" "I, the Ahpop of the House of Cawek, took fourteen prisoners." U 4 is *ox kox ahaub*, and V 4 *nak xicinob*, followed by W. 4, *ahpop*, and X 4, *katun*. S 5 is *nak xicinob* again, and T 5 combines *ppoc*, a hat, with *ppul*, a jar, to make *popol*, people. Then V 5 is the conventional *ca*, with *uaxac*, and a circle suspended which may stand for the sun *kin*, and, as *ahkin*, for a priest. This sentence reads: "*Ox kax ahaub nak xicinob ahpop katun nak xicinob popol ca Uaxac ahkin*:" "The army of the Ahpop destroyed the three united chiefs, when the priesthood of Oaxaca destroyed the people."

The succeeding groups present some difficulty. V 5 begins with Cablahun or Cablahuh, adopting the Cachiuel form of 12; below it seems to be *ich*, the face or eye, but with the meaning of, in; and alongside are *ca tun*, or two stones. W 5 has *can*, 4, meaning to tell; *dzib*, writing, but an expedient for *cib*, wish; the symbol of cultivation, *pak*, and *tun*, a stone, with plurality, denoting *puchtunob*, they fight. X 5 seems to be *ox muyal*, the fourth particle differing from the other three. It may be the border *chi*. S 6 is *canlahun*, 14, and *hotokob* for *hotochob*, houses; and T 6 is *ox ahaub pet ahaub* for *yok ahaub bet ahaub*, on account of chiefs making chiefs. The whole is "*Cablahun ich katun can cib puchtunob Uxmal chi canlahun hotochob yok ahaub bet ahaub*:" "He tells the desire to the army with Cablahun, (that) they fight against the fourteen houses of the borders of Uxmal, because of chiefs making chiefs." U and V 6 are *cah Cawek ahpop*. W 6 is *can*, 4, and *baktun* for *puchtun*; but *can* is rather the adverb intensifying

what it agrees with, for X 6 is *ox oxtokob*. With these words is connected S 7, *nak xicinob*, which gives plurality to the subject. "*Cah Cawek ahpop canpuchtun ox yoktockob nakxicinob*:" "The Ahpop of the House of Cawek destroys three very quarrelsome rebels." T 7 is *Cah Cawek*, and the following U 7, made up of *ox*, and an inscribed oval, must surely be a new expedient for *akpop* or *ahpop*, as it is succeeded in V 7 by the full name *Oxlahun-Pek*. Then in W 7 we have *ox ahaub*, and in X 7, *nak xicinob*. This short sentence is: "*Cah Cawek ahpop Oxlahun Pek ox ahaub nakxicinob*:" "Oxlahun-Pek, the Ahpop of Cawek, destroys three chiefs."

S 8 is the *ahpop*, T 8, *ox*, with the figure for *kin*, the sun; as this is the only verb, it must be the same as *okin*, I entered, or *hokin*, I set out for. U 8 is *uaxacлахun laхun pakmolob* for *Uaxac lai u lukun pakmolob*, those united towns separating from Oaxaca. V 8 is *uaxacлахun ahaub* for *Uaxac lukun ahaub*, the chiefs separating from Oaxaca. Thus the whole is: "*ahpop hokin Uaxac lai u lukun pakmolob Uaxac lukun ahaub*:" "I, the Ahpop, set out for those united towns separating from Oaxaca, of the chiefs separating from Oaxaca." The next sentence presents peculiar difficulties. W 8 sets forth two stones divided, hence *tun*, a stone, and *xic*, division, *tunxicob*. In X 8, the first hieroglyphic is *ca*, and the second *xul*; hence it affords the name of the chief *Cacul* in F 13. S 9 is *can* with *pak*, but seems to denote the Chunbezah, as T 9 is *Oxmuyal* or *Uxmal*. U 9 has *kalkab*, the finger, and *kax*, united, and *ahaub*, chiefs, but *kal* is to imprison, and *chab*, to take. V 9 is *tun*, the stone, and *xicinob*, the ears; and W 9 is *pak*, a stone wall or town. X 9 has the now well known conventional *ca*, and the abdomen, *nak*. The whole reads: "*Tunxicob Cacul Chunbezah Uxmal kal chab kax ahaub Tunxicinob pak ca nakob*:" "The Chunbezah of Uxmal took prisoner *Cacul* of *Tunxicob*, when the united kings destroyed the town of *Tunxicob*."

S 10 is *Oxlahun-Pek*, and T 10 is *Uaxac pak*. Then comes U 10, *hopet*, which seems to be an expedient for *ubah*, to hear, understand. V 10 is *ox*, 3, and *ho*, 5, with *tokob*, representing *ox hotochob*, three houses. But W 10 is the abdomen, with *hun*, one, to the right, and the sign of plurality below, hence *Nakhunob*; while X 10 is *uuc*, 7, and *kin*, the sun. This is *hayac*, destroy, but the final *kin* looks like a mark of the first person singular. S 11 is the well known *nak xicinob*; T 11 is *Cakaaxha*; and U 11 is evidently *pak*, a stone wall, with *tun*, a stone, and plurality for *puchtunob*. Hence the reading: "*Oxlahun-Pek Uaxac pak ubat ox hotochob Nakhunob hayackin nakxicinob Cakaaxha*

these words is con-
the subject. "*Cah*
'The Ahpop of the
rebels." T 7 is Cah
an inscribed oval.
it is succeeded in
we have *ox ahaub*,
Cah Cawek ahpop
ek, the Ahpop of

the sun; as this is
or *hokin*, I set out
u lukun pakmolob,
uaxaclahun ahaub
Oaxaca. Thus the
lob Uaxac lukun
is separating from
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first hieroglyphic
of the chief Cacul
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; and *kax*, united,
to take. V 9 is
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Uxmal kal chab
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ten comes U 10,
near, understand.
ob, three houses.
and the sign of
7, and *kin*, the
e a mark of the
xicinob; T 11 is
ith *tun*, a stone,
"*Oxlahun-Pek*
xicinob Cakaaxha

puchtunob:" "Oxlahun-Pek (at) the town of Oaxaca hears (that) the warriors of Cakaaxha utterly destroyed three houses of the Nakhuns." V 11 is not Cah Cawek, but *Cah kab*, and, as W 11 is *uclahun ahau* (see W 1), it must denote the son of Cocyoëza, whom the Mexicans called Cocyopi. X 11 is *uuc 7, can, 4*, and a very indistinct *muyal* or *mol*. S 12 contains *bolon* and *oxtokob*. This may be rendered: "*Cahcab Uclahun ahau hauac canmolob Bolon yoktokob*:" "Cocyopi, the Zaachilla King, ceased parleying (with) the rebels of Palenque."

T 12 is *Oxlahun ahaub*, and U 12 is *ahpop*. V 12 is difficult; *ho* is there, and *pop*, the mat, and *pet*, the wheel; perhaps it is *hopoppet*, or *ubah bet*, makes to hear or understand. W 12 is *uaxac ahaub*, and X 12 is *can kax ahaub*, while S 13 is *nak xicinob*. Together the words are: "*Oxlahun ahaub ahpop ubah bet Uaxac ahaub can kax ahaub nak xicinob*:" "The Ahpop makes the chiefs of Oxlahun to understand (that) the Kings of Oaxaca destroy the very united chiefs." T 13 is the name of the King of Oaxaca, Cakaaxa; and U 13 consists of *ca, 2*, and *pach*, the back, doubtless making *chab pach*, take prisoner. V 13 reads *uaxaclahun*, 18, and *uactokob*, which, in D 1, has been read Huastecs. This brief sentence gives: "*Cakaaxha chab pach uaxaclahun Uactokob*:" "Cakaaxha takes prisoners eighteen Huastecs." W 13 is *nakob*, and X 13, which adds the ear, *nak xicinob*. S 14 gives *can, 4*, and a wavy line descending from the top of an oval, which comparison shews to denote *pak*; the circle in the right hand corner is probably the border *chi*; so that the whole is *canpakchi* or Chunbezah. T 14 is *lahun-pek*, ten dogs, but Brasseur calls the son of Cablahuh-Tihax by the name of Lahuh-Noh? Noh is the seventeenth day of the Guatemalan month, and means a temple; the Maya word for temple is *kuna*, but *na* simply means a house, so that *pak*, a building might answer to it. V 14 reads, *bolonlahun ahaub*, but should be *Bolon lukun ahaub*, the separating chiefs of Palenque. V 14 is *ox kax ahaub*; and W 14 *oxlahun pach* or *pek*. This completes the sentence: "*nakob nakxicinob Chunbezah Lahun-Pek Bolon lukun ahaub ox kax ahaub Oxlahun-Pek*:" "The Chunbezah and Lahun-Pek meet and entirely destroy the chiefs separating Palenque, the three united chiefs of Oxlahun-Pek."

X 14 contains Oxlahun-Pek and Oxmuyalob. S 15 is *ox uctokob*, which should probably be read *ox hauac tokkob*, the three, *hauac*, ceasing, *tock*, to oppose. Cah Cawek is T 15, U 15 is *nakob*, a form of *nakal*, to approach. These words are: "*Oxlahun-Pek Uxmaloob ox hauac tokob Cah Cawek nakob*:" "The three ceasing to oppose those of Uxmal join Oxlahun-Pek at the house of Cawek." V 15 is an extraordinary compound of the symbol of cultivation *pak*, the bundle *ca*, and the dog *pek*,

with his head tied up, *bak*. The whole may be rendered *pach chabacob*, they took prisoners. W 15 is *can uaxac tockob*, the four opposers, or fighters, of Oaxaca; and X 15 is *hunkal ahauob*, twenty chiefs, "*pach chabacob can Uaxac tockob hunkal ahauob*:" "The four opponents of Oaxaca took twenty chiefs prisoners." S, T, U, V, W 16 are all well known. "*Ahpop Cakaaxha Cah Cawek ahpop nakob*:" "The Ahpop Cakaaxha and the Ahpop of the House of Cawek meet." X 16 is *nakxicinob*; and S 17 is *Caichxik*, who seems to have been the most notorious enemy of the allied monarchs. This briefest of all sentences reads: "*nakxicinob Caichxik*:" "They utterly destroyed Caichxik." The last sentence reveals Oxlahun-Pek as the author of the inscription. T 17 is *uaxac*, 8, and *ich*, the face, denoting *Oaxaca ich*, into Oaxaca. U 17 consists of *ho*, 5, and *kin*, the sun, making *hokin*, I set out. V 17 is the familiar Oxlahun-Pek; and W, X 17 are equally well known as Cah Cawek and Ahpop. This historical statement is: "*Uaxac ich hokin Oxlahun-Pek, Cah Cawek Ahpop*:" "I, Oxlahun-Pek, Ahpop of the House of Cawek, set out for Oaxaca."

Such is the completion of the main inscription of the tablet. Though the explanation of the signs may appear sufficiently simple, it was not arrived at without much careful comparison and analysis. Scholars possessing a more complete and accurate knowledge of the Maya language and its related dialects, may be able to improve, in some respects, upon the reading of individual hieroglyphics, and upon the interpretation of their phonetic equivalents; otherwise the translation given is substantially the meaning of the document. It remains to test the main part of the story with the summary or the addenda contained in the central or pictorial part of the Tablet. These addenda form the subject of the following chapter.

CHAPTER VI.

THE NEW SYSTEM OF READING THE HIEROGLYPHICS: THE DETACHED CENTRAL GROUPS.

The group on the left consists of two divisions. The first contains G, H, I, K, and L 1 to 6; and the second, L 7 to 10. Taking them in order, G is at once recognized as *Bolon Pak*, the city of Palenque. H is *Uaxac kuxilek*. I begins with the conventional *ca*, followed by *ox*, 3, after which comes an entirely new hieroglyphic. This may be regarded

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lowed by *ox*, 3,
y be regarded

as *mol*, a gathering, joining; so that the whole may be read as *ca Uxmal*. K is a fourfold hieroglyphic, consisting of *pet*, the wheel, and *tun*, a stone, followed by two stones or *ca tun*, making up *patan katun*, tribute asking. L 1 is *can*, 4, and *tun*, a stone, and unfortunately L 2 is erased, all except the initial *ho* or *ox*. In Short's North Americans of Antiquity, this L 2 is quite distinct, and is the same as B 8 and A 16, with the prefix mentioned. It will thus read *ahkulel* or *yoklal*. Taking the latter as the true rendering, the preceding *cantun* will be *chunthan*, the spokesman or presiding officer. L 3 is *ca* with *kuxilek*; and L 4 contains *kux*, united, with *ahauob*, and *petob* for *betob*, they make united chiefs. In L 5 may be detected *ox* for *yok*, and *kuxilek*, and *cabob*, for *chabob*, they killed. L 6 is known to be the same as the second part of C 2, namely Hunich. The reading of this troublesome paragraph is: "*Bolon pak Uaxac kuxilek ca Uxmal patan katun Chunthan yoklal ca kuxilek kax ahauob betob yok kuxilek chabob Hunich:*" "The haters of Oaxaca of the city of Palenque, when Uxmal asked tribute by means of the Chunthan, then the haters made united chiefs, and through hatred killed the Hunich."

The second part of this group begins at L 7, which unfortunately is defaced in all the copies so far as the cartouche is concerned. The numbers are clear, the first being *cablahun*, or in Maya *lahca*, 12, and the second, *uaxac*, 8, but here denoting Oaxaca. The defaced cartouche is probably *tokob*, opposers, but might be *ahauob*, chiefs. L 8 contains *ox* for *yok*, and *kuxilekob*; and L 9 has *uaclahun*, 16, over *hun*, 1, *tun*, a stone, and *tokob*. The verb *tok* means, to burn and *uaclahun* or *uaclahuh* must stand for *yoklal*, because of. An unnumbered hieroglyphic is that under the feet of the standing figure, consisting of *ox*, 3, *kak*, fire, and *bolon*, 9. Then comes L 10, in which *ca* is followed by the circle *pet*, and the face, *ich*. The footstool group and L 10 read together *ox kax Bolon chunbezah*, the three united leaders of Palenque. The whole of this short record of vengeance is: "*lahca Uaxac tokob yok kuxilekob yoklal huntentocob ox kax Bolon chunbezah:*" "The three united leaders of Palenque burned at one time twelve opponents of Oaxaca in consequence of their enmity."

The next group consists of O 1, P, Q, and O 2 and 3. O 2 is *uaxac* followed by *hun*, 1, in a circle, *pet*, making *patan*, tribute or a tributary. P represents in a peculiar way *Cablahun-Tok*; and Q, with nine balls and a face, furnishes *Bolon ich*. In O 2 may be seen *ox*, 3, *ca*, 2, and *yub*, a cloak, the whole being *ox chaab*, killed three. O 3 consists of *ox*, 3, *pet*, circle, and *kab*, the hand; it is the formula *yok bet keb*, for doing evil. Thus the whole may be read: "*Uaxac patan Cablahun-Tox ox chaabob*

yok bet keb :" "Of the tributaries of Oaxaca Cablahun-Tok killed three for doing evil."

The group R is a difficult one. R 1 is evidently *pak*, the stone wall, in the plural, *pakob*, towns. R 2 is *uac*, 6, qualifying the towns, followed by Oxlahun and *tokob*, burned; 3 is *uaxac ahaub*, eight chiefs; and 4 and 5 furnish *Cah Carwek ahau ahpop*. 6 seems to consist of *ca*, represented by the number under the first figure, and *xul*, the bird's head, as in C 16 and X 8; the whole word is probably *cuchul*, family or retainers, in the sense of subjects. 7 contains *ox* for *yok*, and *pet* for *bet*, and *kab* for *keban*, but to these it adds *ca* and *ox*, if the comb-like *ca* be not read as *nak* or *xul* at the end of a group. The form *caox* might stand for *chuuc*, to seize, or *chaah*, he killed. In 8 the first upright character can hardly be anything else than *ca*; it may stand for *che*, wood. It is followed by *ox* for *yok*, and by what looks like *tok* for *tock*. As obscure at first is 9, which examination shows to consist of *pet*, the wheel, and *tun*, a stone, alongside of the comb-like *ca* over another stone, the whole making *patan katun*. No. 10 suggests *pet*, *pop* and *pak*, but the latter must be regarded not as building but as stone, *tun*, to make *patan*, with *ca tun*, or two stones to precede *pop*, the mat. It will thus be *patan katun pop*, the tribute asker of the mat. In 11 the expedient for the trefoil is *ka*, and to be followed by a hat, *ppoc*, while the upright behind it is either *nak* or *xul*, the end. Perhaps it is *ca paxal*, and depopulate, seeing that it is followed by *cacab*, the commune, in 12, and that it is followed in 13 by the name of Caichxik, the rebel. No. 14 is *ca kuxilek*; and 15 appears to be *pak*, the town. This difficult line may then be read: "*pakob uac Oxlahun tocob uaxac ahaub Cah Carwek ahau Ahpop cuchul yak bet keb chaah ca yok tockob patan katun pop: ca paxal cacab Caichxik ca kuxilek pak :*" "Oxlahun burned six towns of eight chiefs of the subjects of the Ahau Ahpop of the House of Cawek, when they refused the tribute which the tribute-asking Pop demanded: then he depopulated the commune of Caichxik when the town rebelled."

M 1 is no doubt *ho*, 5, *ca*, 2, and *kulel*. This *ho* must evidently stand for *ku*, a god, and his name is Cakulel, identified with Tepeu, Tepac or Tepal, a chief divinity of the Maya-Quiches.¹ M 2 is *ho*, 5, *hun*, 1, *nak*, an end, and *pet*, a wheel, making *Ku Hunakpet*, the god Hunakpet, probably the same as Hunahpu of the Popul Vuh, or sacred book of the Quiches.² N 1 may be Ho Pakpetox or Paktunox, but sheds no light on the mythology of Palenque; and N 2 is so obscure that it is hard to make anything of it. Nevertheless, the writer, recognizing N as the deity of the so-called cross, that is Pak or Vaku, the bird messenger of Hurakan, also called Petox and Tunox, supposes N 2 to consist of *hol*, a

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ak, the stone wall, the towns, followed eight chiefs; and 4 consist of *ca*, representing the bird's head, as family or retainers, for *bet*, and *kab* ke *ca* be not read might stand for right character can he, wood. It is As obscure at wheel, and *tun*, stone, the whole t, but the latter take *patan*, with l thus be *patan* pedient for the upright behind and depopulate, and that it is 4 is *ca kuxilek*; e may then be ek *ahau Ahpop ca paxal cacab* of eight chiefs vek, when they ided: then he belled."

vidently stand peu, Tepac or 5, *hun*, 1, *nak*, od Hunakpet, d book of the heds no light t it is hard to ng N as the messenger of nsist of *hol*, a

hole, and *hun*, and thus to denote by *Holhun* the deity *Hurakan*, whose name has so far been unaccounted for.⁸ *Hurakan* in *Maya* must be *Holkan*, the warrior, and is represented under the pedestal of the left hand standing figure of the group, by fifteen dots, which give the number *holhun*, preceded by 2 *pops*, and followed by *uuc*, 7. This may be read: "*ca popob Holkan hayac Buktunox hayac cankax kulel hun*:" "Two thrones *Hurakan* destroys, *Puchtunox* destroys, the very united ruler one." The phallus to the left of the centre pedestal, with a ball subscribed, stands for *kulel*. It is really a representation of syphilis, which as *Brasseur* and *Dr. Brinton* have shewn, came to be associated in the minds of the *Maya-Quiches* with the thought of royalty, and was even applied to the gods. Even now, *kulel* and kindred terms of disgusting origin are employed by the *Maya-Quiches* in address as honorable titles for ladies and gentlemen.⁴ Commencing with a similar figure on the right of the pedestal, and placing *ca*, 2, first, we read: "*Cakulel yoktokob hayac Puchtunox nakob patan hayac Pak hayac*:" "Cakulel destroyed the rebels, *Puchtunox* destroyed the enders of tribute, *Pak* destroyed"

The group of hieroglyphics to the left of the feathered shaft of the cross consists of a circle or wheel, *pet*, a comb-like *ca*, and a cartouche containing the symbol of division, *xic*. It should perhaps be read *capetxic* for *chunbezah*, the foundation or founder, or ruler. The rest of the inscription along the shaft is difficult. It begins with *ca*, 2, but meaning, when or then, to the left of the bird's legs. Below, a little to the left, are four balls round a circle, giving *can* and *pet*; and, just under the bird, is *chi*, a border. Here then is the *Chunbezah* again. On either side of the nest-like figure containing two eggs is the symbol for *uac*, 6; and the figure, with the subscribed *hun*, may be read *ca*, 2, *buc*, covering, and *hun*, 1, making *hayac chabuc on*, destroying, we killed, or *chabuc en*, I killed. Far to the left, over the spiked balls, is *tun*, a stone, with four balls about it, making up *cantun*, which may be read *can than*, saying a word, or *chunthan*, the president, spokesman. This is followed by *ca*, 2, and then comes a fancy cartouche that may be read *hun ahau*. Next appear a circle and 1, making *patan*, tribute, after which one would expect *katun*, asked, but a *tun*, or stone, alone appears, which may represent, *than*, speech, used as a verb. The next group is *hun bak-pet*, the latter of which unites with the following stone to make *patan*, so that *hun bak* is one four-hundred. After the *tun* comes a circle with two balls, making *kapet*, answering, as many examples have shewn, to the modern *kebanthan*, to rebel. Once more, *hun bak*, a four hundred, appears, and, below it, two stones, *ca tun*, denoting *katun*, a soldier. The last legible figure

in the line is a second *kapet*. On either side of the shaft below is the double cartouche, giving, on the left, *pet*, and on the right, *pak*, and making together *bet pach*, made prisoner. The lower cross-piece answers to 5, making nine with the four balls, so that, with the cartouche *pak* below, it reads *Bolon pak*, the city of Palenque. The whole legend is: "*ca Chunbezah hayac chabuc en (or on) chunthan ca hun Ahau patan (ka) tun hun bak patan kebat hun bak katun kebat bet pach Bolon pak Chunbezah*;" "then the Chunbezah, destroying, killed, when the president asked the tribute of the one king, four hundred rebelling against tribute (and) four hundred rebellious warriors taken prisoners by the Chunbezah of the city of Palenque."

A group which appears at first sight more of a pictograph than ideographic writing, is that apparently suspended from the bird's tail. It consists of *thun*, a drop, standing for *than*, a word; fourteen balls round a human face, with two more outside of their circle, making up *cacanlahun ich*; and 3, *ox*, followed by 2, *ca*, and *yub*, a dress. The whole of this ingenious rebus is: "*than chacanla Hunich yok chaab*:" "A word making manifest over the murder of the Hunich." From the head of the standing figure on the left rises a three-branched tree. Tree is *che*, 3 is *ok*, and branch is *ak*; hence *cheoxak* may serve to denote that the personage is Cakaaxha. In this case he is the subject of the sentence written in different forms on both sides of the tree. That on the left is *ox*, 3 *tun*, a stone, *pak*, a town, *ca*, 2, and *yub*, a dress. On the right it consists of *ox*, *tun*, *pak*, *ca*, and a shoe, *ya* or *yab*. Thus we read: "*Cheoxak yok tan pak chaab*:" "Cakaaxha before the middle of the city killed." Lower down on the left appears *ox*, 3; and still lower are *thun*, a drop, *pet*, with *hun*, *can*, 4, round a cartouche containing a new hieroglyphic, which may be read as *buc*, covering, followed by, *ca*, 2. These give: "*yok than patan can puchtun ca*:" "Over a word refusing tribute when." Below the mantle folds occur *ca*, 2, *tun*, a stone, *ca*, 2, *pet*, circle, *tun*, stone, the tree figure holding a stone, *tun*, with another *ca*, another *pet*, a fourth *ca*, and a *yub*. Thus we have: "*katun kebatthan puchtun kebat chaab*:" "The army revolting, the quarrelsome revolters he kills."

From the back of the figure on the right hangs a line of beads or wampum, thirteen in number, at the end of which is something like a hand, but as it has an eye, it may represent a dog, *pek*. At the back of his hat is *ca*, 2, and to the right, a group, *ox tun* or *yok tan*, and another below it, *ca pet tun*, or *kapetthan*. Coming back to the space between R and the figure, one meets *thun*, a drop, *pet* and *hun*, followed by *ca* and *yub*. Then read: "*Oxlahun Pek ca yok tan kebatthan tan patan chaab*:" "Oxlahun Pek when before the centre (of the city) the revolters towards

e shaft below is the
the right, *pak*, and
cross-piece answers
h the cartouche *pak*
he whole legend is :
in Ahau patan (ka)
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when the president
ling against tribute
s by the Chunbezah

tograph than ideo-
the bird's tail. It
fourteen balls round
naking up *cacanla-*
ss. The whole of
chaab:" "A word
om the head of the
Tree is *che*, 3 is
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t of the sentence
That on the left is

On the right it
s we read : "*Che-*
iddle of the city
ill lower are *thun*,
ning a new hiero-
by, *ca*, 2. These
d refusing tribute
e, *ca*, 2, *pet*, circle,
ther *ca*, another
kebatthan puchtun
svolters he kills."

line of beads or
something like a
At the back of
tan, and another
pace between R
lowed by *ca* and
n patan chaab:"
svolters towards

tribute he killed." Then comes *ca*, and below it *thun*, *ca*, *pet*, a long *tun*, and *can*. Thus: "*katun kebatthan can*:" "the army to rebel telling." Opposite the ankles of Oxlahun is something that may possibly read *katun ca tsuc* (part) *ca*, or two *katuns* of twenty years, and two *tsucs* or periods of four years, making the event occur in the forty-eighth year of the king.

The Tablet is not yet exhausted. Under the right hand limb of the cross, and between N 1 and 2, and the ornamentation in front of Oxlahun, is a line of characters. A little to the left appear *ca* and *tun*, and then, at the head of the line, *pet*. Below it come *hun* and *tun*, afterwards *ca*, *tun*, a peculiar form of *bak*, next *pet hun*, and finally *pak*. The whole is: "*katun bet huntun ca tun bak patan pach*:" "The army made at one time two to the four hundred tribute prisoners." The corresponding line on the left side of M 1 and 2 presents *xic*, the wing, *hun tun*, *che-ox-ak*, the three branched tree, *ca pet*, and a possible *nak*. These give: "*xic huntun Cheoxak kebat nak*:" "divides at one time Cheoxak the rebels' abdomen." The last obscure line is between the lower part of L and the base of the cross. It consists of *ox* 3, the symbol for division, *xic* and *lahun*, 10, followed by *ca pet*, after which seem to come *ahau*, *pet* and *tun*. The reading may be: "*yok xic lukun kebat ahau patan*:" "Over dividing secession they rebelled against the king's tribute." Other parts of the carving may be significant, but the explanations given may be fairly said to exhaust the text of this remarkable inscription.

CHAPTER VII.

THE TEXT AND TRANSLATION OF THE TABLET.

Taking the story of the Tablet in its order, a commencement is made with the left hand series of ninety-nine groups of characters, read in lines from left to right like European writing.

Ox kuxil ahaub Nakhun Uactokob Bolon pak Holhun
Three disaffected chiefs Nakhun, Huastecs Palenque city Holhun
puchtunob Uaxac Hunich naxxicinob ca Uxmal yok dzan xulob
fought Oaxaca Hunich destroyed when Uxmal before ruining they
ended

Holpop Cah Cawek bet Canich Nohpat cah yaxchun tsolob
Holpop house Cawek made Canich Nohpat to be beginning lines.

Tsivil ahaub Uaxac popolob kebac cib yok coch kuxilek
 Loyal chiefs Oaxaca peoples evil wish before spread disaffected
 Kuxilek ahaub Uaxac xicmol can Bolon tokob ox Buluc tokob
 disaffected chiefs Oaxaca dividing together 4 Palenque nomarchs, 3
 Buluc nomarchs

uuc ahaub. Kuxilek catac ox xic ahaub Uxmal ahaub
 7 chiefs. Disaffected and 3 separating chiefs, Uxmal chiefs
 Ox Winic ahaub canob xic mol. Yok cib kebab cah u Uxmal
 Ox Winic chiefs they talk division together. Over wish evil is their
 Uxmal

pak Nohpat ahau than ci cenob. Cah Cawek ahkulel
 city Nohpat king word pleasant talked. House Cawek lieutenant
 Oxcabuc Huntob popol bet nahub cib betahob Oxlahun
 Oxcabuc Huntob people make request desire they make Oxlahun
 Pek hun ahau ahaub. Bolon pak kebathanob toh hokachiob
 Pek 1 king of kings. Palenque city they rebel right withdraw.
 Kuxilek xicin Uaxac ca ahaub canob Cablahun Tok lahun
 Disaffection hearing Oaxaca 2 kings tell Cablahun Tok 10
 kuxilekob. Hun xicin ez yok kebab cib lahun kuxilekob
 disaffected. One hearing discovery over evil wish 10 disaffected
 Uaxac paxiob. Uaxac kax ahaub ox kuxilekob kebabkhan
 Oaxaca left. Oaxaca united kings 3 disaffected rebel
 patanob ca patanob katunob ma edzcab can kubuc
 tributes when tributes they ask no promptly saying to deliver
 Bolon pak popol Bolon Nakhun popol katunob nakob
 Palenque city people Palenque Nakhun people soldiers finished
 Cablahun Tok katunob. Cacul Nakhun Winic Yub ox
 Cablahun Tok soldiers. Cacul Nakhun Winic Yub 3
 ahaub Uaxac lukun ox ahaub Chunbezah hunten chaac.
 chiefs Oaxaca deserting 3 chiefs Chunbezah at one time took.
 Caxanob ahaub xicob katunob. Keb cib pach ahaub
 They search chiefs separating soldiers. Evil desire possessing chiefs
 yok kamah Oxlahun hayac toc yoklal. Uaxac
 on receiving Oxlahun destroyed burning by means of. Oaxaca
 lai u ich yok hunkul kuxilek Uaxac ahaub ox
 these their in over forever disaffected Oaxaca chiefs 3
 kax ahaub nakxicinob. Uacchal Chunbezah yoktokob
 united kings destroyed. Fled precipitately Chunbezah rebels
 Nakhun Chunbezah Caichxik.
 Nakhun Chunbezah Caichxik.

ad disaffected
ob
lenque nomarchs, 3

nal chiefs
er wish evil is their

awek lieutenant

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possessing chiefs

f. Oaxaca

h rebels

The Right Hand Inscription.

Cah Cawek Oxlahun Pek puchtunob katunob Uuclahun
House Cawek Oxlahun Pek fighting soldiers Zaachilla
Cakaaxha can ahaub Caichxik Buluc pak Bolon xicmol
Cocyoëza 4 chiefs Caichxik Buluc city Palenque dividers united
Uxmal pak cankax ahaub nakob. Katunob pakmol
Uxmal city very united chiefs destroyed. They fought towns together
lukun Uaxac lai u yoktockob Uaxac ahaub. Cah
deserting Oaxaca these their rebels Oaxaca chiefs. House
Cawek Ahpop yok chab-en canlahun chuucob. Ox kax
Cawek Ahpop over took I 14 prisoners. 3 united
ahaub nakxicinob Ahpop katun nakxicinob popol
chiefs destroyed Ahpop army destroyed people
ca Uaxac ahkin. Cablahun ich katun can cib puchtunob
when Oaxaca priest. Cablahun in army tells desire fight
Uxmal chi canlahun hotochob yok ahaub bet ahaub,
Uxmal border 14 houses over chiefs making chiefs.
Cah Cawek Ahpop canpuchtun ox yoktockob nakxicinob.
House Cawek Ahpop very quarrelsome 3 rebels they destroyed.
Cah Cawek Ahpop Oxlahun Pek ox ahaub nakxicinob.
House Cawek Ahpop Oxlahun Pek 3 chiefs they destroyed.
Ahhpop hokin Uaxac lai u lukun pakmolob Uaxac lukun
Ahhpop I set out Oaxaca these their deserting towns-together Oaxaca
deserting
ahaub. Tunxicob Cacul Chunbezah Uxmal kal chab
chiefs. Tunxicob Cacul Chunbezah Uxmal took prisoner
kax ahaub Tunxicinob pak ca nakob. Oxlahun Pek
united kings Tunxicob town when ended. Oxlahun Pek
Uaxac pak ubat ox hotochob Nakhunob hayac kin
Oaxaca city hears 3 houses Nakhuns destroying
Nakxicinob Cakaaxha puchtunob. Cahcab Uuclahun
destroyed Cocyoëza warriors. Cocyopi Zaachilla
ahau hauac canmolob Bolon yoktockob. Oxlahun
King ceased parleying Palenque rebels. Oxlahun
ahaub Ahpop ubah bet Uaxac ahaub can kax
Chiefs Ahpop hear makes Oaxaca kings very united
ahaub nakxicinob. Cakaaxha chab pach uaxaclahun
chiefs destroyed. Cocyoëza takes prisoners 18
Uactokob. Nakob nakxicinob Chunbezah Lahun Pek Bolon
Huastecs. They met utterly destroyed Chunbezah Lahun Pek
Palenque.

lukun ahaub ox kax ahaub Oxlahun Pek. Oxlahun Pek
dividing chiefs 3 united chiefs Oxlahun Pek. Oxlahun Pek
Uxmalob ox hauac tockob Cah Cawek nakob. Pach
those of Uxmal 3 cease oppose House Cawek joined. Prisoner
chabacob can Uaxac tockob hunkal ahaub. Ahpop
they took 4 Oaxaca opponents 20 chiefs. Ahpop
Cakaaxha Cah Cawek Ahpop nakob. Nakxicinob Caichxik,
Cocyoëza House Cawek Ahpop met. Utterly destroyed Caichxik
Uaxac ich hokin Oxlahun Pek Cah Cawek Ahpop.²
Oaxaca into I set out Oxlahun Pek House Cawek Ahpop.

THE DETACHED GROUPS OF HIEROGLYPHICS.

G to L 6.

Bolon pak Uaxac kuxilek ca Uxmal patan katun
Palenque city Oaxaca disaffected when Uxmal tribute asked
Chunthan yoklal ca kuxilek kax ahaub betob yok
Chunthan by means of then disaffected united chiefs made over
kuxileh chabob Hunich.³
Disaffection killed Hunich.

L 7 to 10.

Lahca Uaxac tockob yok kuxilekob yoklal huntun
12 Oaxaca opponents over disaffections because of at one time
tocob ox kax Bolon Chunbezah.⁴
burnt 3 united Palenque leaders.

O, P, Q.

Uaxac patan Cablahun Tok Bolon ich ox chaabob
Oaxaca tributaries Cablahun Tok Palenque in 3 killed
yok bet keb.⁵
over doing evil.

R.

Pakob uac Oxlahun tocob uaxac ahaub Cah Cawek
Towns 6 Oxlahun burnt 8 chiefs house Cawek
ahau Ahpop cuchul yok bet keb chaah ca
King Ahpop family over doing evil killed when
yok tockob patan katun patan katun Pop. Ca
opposite opposed tribute asked tribute asking Pop. Then
paxal cacab Caichxik ca kuxilek pak.⁶
depopulate commune Caichxik when rebelled city.

Oxlahun Pek

joined. Prisoner

op
tik,
destroyed Caichxik

k Ahpop.

LYPHICS.

tribute asked

iefs made over

at one time

lled

Then

M.

Ho Cakulel
god Cakulel

Ho Hunakpet
god Hunahpu

N.

Ho Puch-tunox
god Puch-tunox

Ho Holkun 7
god Hurakan.

BASAL INSCRIPTION IN PART.

On the Left.

Ca popob Holkan hayac Puchtunox hayac
2 thrones Hurakan destroyed Puchtunox destroyed
cankax kulel hun
very united ruler one

On the Right.

Cakulel yoktockob hayac Puchtunox nakob
Cakulel rebels destroys Puchtunox enders
patan hayac Pak hayac.⁸
tribute destroys Pak destroys.

INSCRIPTION ON THE CROSS.

Ca Chunbezah hayac chabuc-en chunthan ca hun ahau
Then Chunbezah destroyed killed I president when one king
patan katun hun bak patan kebat hun bak katun
tribute asked I 400 tribute rebelling I 400 warriors
kebat bet pach Bolon pak Chunbezah.⁹
rebellling made prisoner Palenque city Chunbezah.

Characters suspended from the Bird-Idol's Tail.

Than chacanla Hunich yok chaab.¹⁰
Word manifesting Hunich over murder.

Characters behind the Left-Hand Figure :

beginning with the Three Branched Tree.
Cheoxak yok tan pak chaab : yok than patan can
Cocyoëza before middle city kills : over word tribute saying
puchtun ca : katun kebatthan puchtun kebat chaab.¹¹
oppose when : army revolting quarrelsome rebel kills

Characters behind the Right-Hand Figure :

beginning with his cue.
Oxlahun Pek ca yok tan kebatthan tan patan chaab :
Oxlahun Pek when before centre revolting towards tribute kills :

Katun kebatthan can : katun ca tsuc ca.¹²
 army to revolt telling : katun 2 tsuc 2.

Characters in line to the right of the Ns.

Xic hunten ca tun bak patan pach.¹³
 Army made at one time 2 to the 400 tribute prisoners.

Characters in line to the Left of the Ms.

Xic hunten Cheoxak kebat nak.¹⁴
 Divided at one time Cocyoëza rebel abdomen.

Characters between lower part of L and base of Cross.

Yok xic lukun kebat ahau patan.¹⁵
 Over dividing secession rebel king tribute.

THE TRANSLATION OF THE INSCRIPTION.

"Three disaffected chiefs, Nakhun of the Huastecs, of the city of Palenque, and of Holhun, fought against and put to death the Hunich of Oaxaca, when they ceased devastating before Uxmal. The House of Cawek made Canich the Holpop, who was the first of the line of Nohpat. The disaffected spread their wicked desire before the loyal chiefs of the people of Oaxaca. The disaffected chiefs, together dividing Oaxaca, are four nomarchs of Palenque, and three nomarchs of Buluc, seven chiefs. The disaffected and the three separating chiefs talk secession together with the chiefs of Uxmal and the chiefs of Ox Winic. They talk pleasant words to King Nohpat of the city of Uxmal over their wicked desire.

The people make the request of the regents, Oxcabuc and Huntoh : they make the request that Oxlahun-Pek be the sole king of kings. Those of the city of Palenque rebel, withdrawing themselves from righteousness. Hearing of the disaffection, the two kings of Oaxaca tell Cablahun-Tok about the rebels. One hearing of the discovery of their wicked desire, the ten disaffected ones leave Oaxaca. The three disaffected ones rebel against the united kings of Oaxaca, refusing to deliver tribute when they demand tribute. The warriors of Cablahun-Tok vanquish the warriors of the city of Palenque, of the people of Palenque, and of the people of Nakhun. The Chunbezah took at one time Cacul, Nakhun, and Winic Yub, three chiefs, three chiefs deserting Oaxaca. The warriors searched for the separating chiefs. On capturing the chiefs cherishing a wicked desire, Oxlahun destroyed them by burning. These are they in Oaxaca revolting from the Kings of Oaxaca, whom the three united kings forever destroyed. The

Chunbezah of the rebels, Nakhun, and the Chunbezah Caichxik fled precipitately.

"The warriors of the army of Oxlahun-Pek, Ahpop of the House of Cawek, demolished the four chiefs of the Zaachilla Cocyoëza, namely, Caichxik, the city of Buluc, the united dividers of Palenque, and the city of Uxmal, four united chiefs. They fought the united seceding cities, those rebelling against Oaxaca, eight chiefs. I, the Ahpop of the House of Cawek, took fourteen prisoners. The army of the Ahpop destroyed the three united chiefs, while the priesthood of Oaxaca destroyed the people. He tells his desire to the army under Cablahun that they should fight against the fourteen houses of the border of Uxmal, because of their chiefs making kings. The Ahpop of the House of Cawek destroys three very quarrelsome rebels. Oxlahun-Pek, the Ahpop of Cawek, destroys three chiefs. I, the Ahpop, set out for those united cities seceding from Oaxaca.

"The Chunbezah of Uxmal took prisoner Cacul of Tunxicob when the united kings destroyed the town of Tunxicob. Oxlahun-Pek, at the city of Oaxaca, hears that the warriors of Cocyoëza utterly destroyed three houses of the Nakhuns. Cocyopy, the Zaachilla king, ceased to parley with the rebels of Palenque. The Ahpop makes the chiefs of Oxlahun to understand that the kings of Oaxaca are destroying the leagued chiefs. Cocyoëza takes eighteen Huastecs prisoners. The Chunbezah and Lahun-Pek meet, and entirely destroy the chiefs dividing Palenque, the three leagued chiefs of Oxlahun-Pek. The three ceasing to oppose those of Uxmal join Oxlahun-Pek at the House of Cawek.

"The four opponents of Oaxaca took twenty chiefs prisoners. The Ahpop Cocyoëza, and the Ahpop of the House of Cawek meet. They utterly destroy Caichxik. I, Oxlahun-Pek, Ahpop of the House of Cawek, set out for Oaxaca.

"The disaffected of Oaxaca of the city of Palenque, when Uxmal asked tribute through the Chunthan, these disaffected ones made united chiefs, and through their disaffection killed the Hunich.

"The three united Chunbezahs of Palenque at one time burnt twelve opponents of Oaxaca, in consequence of their disaffection.

"Of the tributaries of Oaxaca, Cablahun-Tok killed three in the city of Palenque for working mischief.

"Oxlahun burnt six towns of eight chiefs whom he killed, of the subjects of the king, Ahpop of the House of Cawek, when they refused

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"The god Cakukel; the god Hunahpu; the god Puch-tunox; the god Hurakan.

"Two thrones Hurakan destroys, Puch-tunox destroys, the very united, one ruler.

"Cakulel destroyed the rebels. Puch-tunox destroyed the refusers of tribute. Pak destroyed . . .

"Then the Chunbezah, destroying, killed, when the Chunthan demanded the tribute of the one king, four hundred rebelling against tribute, and four hundred rebellious warriors taken prisoners by the Chunbezah of the city of Palenque.

"A word, making manifest the murder of the Hunich.

"Cocyoëza, in front of the centre of the city, killed, for speech refusing tribute; when the army revolted, he killed the quarrelsome revolvers.

"Oxlahun-Pek, when he killed the revolvers against tribute in front of the centre of the city, telling the army to rebel, in the (his) forty-eighth year.

"The army at one time made four hundred and two (or, twice four hundred) prisoners on account of tribute.

"At one time Cocyoëza divided the abdomens of the rebels.

"They rebelled against the king's tribute, on account of dividing secession."

Such is the record of the Palenque Tablet, the story of eight hundred victims immolated at the shrines of the Bird-god Vuch, and his three companion deities, for rebelling against the exactions of two cruel tyrants, Cocyoëza, king of Oaxaca, and Oxlahun-Pek, king of the Cachuquels, and the boastful usurper of the Quiche royal dignity, Ahpop of the House of Cawek. The story is comparatively modern, but, nevertheless, full of interest.

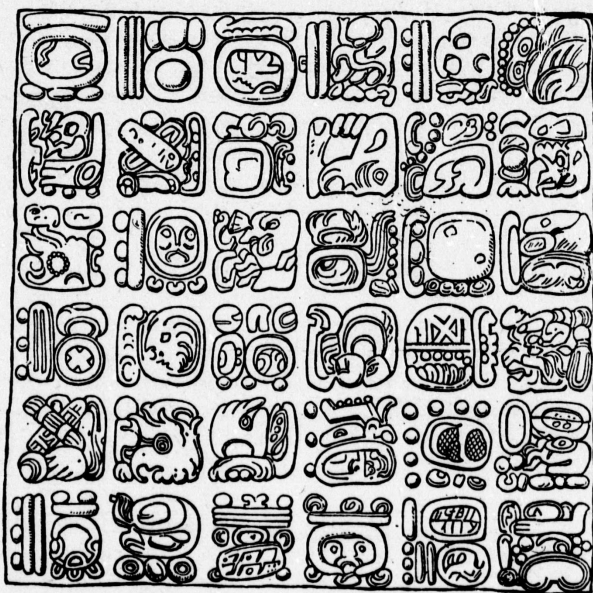
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CHAPTER VIII.

ANOTHER RECORD OF THE CACHIQUEL KINGS :
THE ALTAR AT COPAN.

There may be many other records of the conquering Ahau Ahpops of the Cachiquels, but the only one known to the writer when he wrote this chapter, is one familiar by sight to students of American antiquities, the hieroglyphic tablet of the altar at Copan. Mr. Baldwin says :



Inscription on the Copan Altar.

"The ruins known as Copan are situated in the extreme western part of Honduras, where they are densely covered by the forest. As already stated, they were first discovered about forty years after the war of the conquest swept through that part of the country, and were at that time wholly mysterious to the natives. The monuments seem older than those at Palenque, but we have only scant descriptions of them.

They are situated in a wild and solitary part of the country where the natives 'see as little of strangers as the Arabs about Mount Sinai, and are more suspicious.' For this reason they have not been very carefully explored. It is known that these ruins extend two or three miles along the left bank of the river Copan. Not much has been done to discover how far they extend from the river into the forest." Mr. Stephens, however, has preserved the inscription of these ruins, which, historically, is more valuable than mere descriptions of buildings.

The inscription, as may be seen in the plate, consists of six lines, each containing six groups of hieroglyphics, which call for the same attention as those of Palenque. The first, that on the left in line 1, begins with the well-known *ho*, 5, over a cartouche containing writing, *dzib*. It is doubtful whether the subscribed *ox*, 3, should be read as such, or at all. No. 2 is *holhun*, 15, followed by *ox*, 3, and *pet*, the circle; 3 is *ppoc*, a hat, and a cartouche which looks like another *dzib*, but which, in the meanwhile, may be regarded as *tun*, a stone. Then follows group 4, consisting of *buluc*, 11, *hun*, 1, *ich*, a face, and *ox*, 3. In the Palenque Tablet, *Buluc* is the name of a place, and the *Hunich* is an official of some kind, an intendant or ambassador. This sentence reads: "*Hodzib Holhun Oxpet puchtun Buluc Hunich*:" "The Ahtzib (writer) of *Holhun*, *Oxpet*, fought the *Hunich* of *Buluc*." This is the literal translation. Really, it was the *Hunich* who fought *Oxpet*. No. 5 is *Oxlahun-Pek*, again, although the dog, *pek*, is very different from that of Palenque, and more like a parrot, perhaps the bird *Vaku*. No. 6 is 12, in *Cachiquel*, *Cablahun*, followed by *ca*, 2, and *tun*, stone. Line 2, No. 1 begins with the comb-like *ca*, in this inscription standing for *can*, 4, followed by *mak*, to eat soft things, to eat without chewing, and by *kab*, the hand or arm, either qualified by *ox*, 3, or by *ob*, plurality. No. 2 consists of *hun*, 1, *xic*, division, *hun*, 1, *kab*, the hand (see line 5, No. 1), and a final comb, that may be *can*, *nak*, or *xul*. Regarding it provisionally as *can*, we may read: "*Oxlahun-Pet Cablahun katun can makkab Hunsichuncabcan*:" "Oxlahun-Pek Cablahun army tells to imprison *Hunsichuncabcan*." The last name may mean *hun*, the one, *xic*, dividing, *hun*, one, *cab*, country, *can*, powerful, or *nuc*, great. Thus he would be, the one dividing a great country.

The sentence is completed in the two following groups. No. 3 contains *ox* and *pet*, followed by *ca ca*, which must give *chuc* or *chaac*, to kill or the killer. No. 4 is *kalkab*, the finger, *holhun*, 15, *thun*, a drop, and *dzib*, writing. The whole may be rendered: "*Oxpet chuca kalkab Holhun*

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tancab:" "the murderer of Oxpét within the prison of Holhun." A
prison is *mascab*, but *cab* means, to imprison. A new sentence begins
with No. 5, which contains *ca*, *uac*, 6, *tun*, stone, *ox*, 3, and, below these,
ca tun. In 6, a fancy *hun*, 1, unites with the stone to make *huntun*, and
four fancy units give *can*, followed by a form of the *mak* which has
appeared in No. 1 of the same line. The rendering is: "*ca Uacthanox*
katun huntun can mak:" "then (or where) the speakers of Uac of the
army at once said no." The Uac speakers were probably Aztecs, whom
the people of Guatemala called Yaqui. Line 3, No. 1, by the two stones,
gives *ca tun*; below them is the Palenque *nak* in a new form, and at the
back is *ox*, 3. No. 2 at once reveals *Uaxac ich*, shewing at the same time
that the *ox* or *ob* forming the basis of the face is not to be read. The
two together give: "*katun nacac Uaxac ich*:" "the army ascends into
Oaxaca." No. 3 furnishes two *cas*, and the well known forehead and the
expedient for the trefoil give *kachilek*. In No. 4, *tun* and *tok* appear,
with *sik*, the wing, *uac*, 6, and *tun*, a small stone. We know that the
comb-like figure of No. 5 here is *can* not *ca*, in comparison with No. 5 of
line 5, which represents it by four units. This *can* includes *ox*, 3, and is
followed by *tun* with *ca* inscribed; the whole giving *Canox katunob*. The
first character of No. 6, however, is *ka*, followed by *pak*, building, and *tun*,
a stone, and its *kapaktun* answers to the later *kebanthan*, to rebel. The
whole reads: "*ca kuxilek than tox xic Uacthan Canox katunob kebanthan*:"
"when the disaffected spread abroad a word to the Uac speakers of the
armies of Canox to rebel."

No. 1 of line 4 furnishes Oxlahun, and *buc*, covering, for *pek*, under
which comes the wheel, *pet*, for bet, to make. No. 2 is the counterpart
of *caca* in No. 3 of line 2, and, like it, stands for *chuca*, murderer. No. 3
contains *ox*, *pet* and *tok*; and the sentence reads: "*Oxlahun Pek bet chuca*
Oxpét toc:" "Oxlahun Pek makes the murderer of Oxpét burn." No. 4
is, by a mere conjecture, supposed to consist of *co* and *pan*, a standard,
designating the city and district of Copan. It is followed by *ahau*
Canox; and No. 6 consists of *hun*, *ich*, and a final figure which may be
nak or *xul*, the end. These give: "*Copan ahau Canox Hunich nak*:"
"Canox, king of Copan, finishes the Hunich." No. 1 of line 5 repeats
No. 2 of line 2, namely, *Hunsichuncabcan*, for which a translation has
been proposed. Here, however, it seems to qualify No. 2 which reads
hun, *ich*, the eye, and a peculiar form of the cross, *pak*; altogether,
Hunich pak or *pakob*. No. 3, judging by the analogy of the Palenque
Tablet, should be *naxxicin*, to put an end to. No. 4 gives *ox*, 3, *can*, 4,
cab, a bee-hive, and *dzib*, writing; in other words, *yok can keb cib*, over

saying an evil desire. No. 5 plainly reveals *can* and *ox*, with three mats or *ox popob*. In No. 6, *pet*, the circle, has *tun*, the stone, at its right, the inscribed *ca* of which connects with a smaller *tun* over the human head. The remaining four units, and this head, as in line 2, Nos. 1 and 6, give *can mak*. Thus: "*Canox ahpopob patan katun can mak*" signifies, "They say no to the chiefs of Canox asking tribute."

No. 1 of line 6 contains *Oxlahun, uuc, 7*, for *hayac*, and *pet* for *bet*. This is followed by *Hunich*, for *ox* or *ob* subscribed are evidently out of place. These two groups seem complete in themselves: "*Oxlahun hayac bet Hunich*:" "*Oxlahun causes to destroy the Hunich*." No. 3 embraces *uaxaclahun, ox* and *dzib*; and No. 4 is *Uaxac ich*. No. 5 contains *ho dzib*, and *Oxlahun Pek*; while No. 6 includes *dzib, pet, kab, uaxac, thun, ox, buc*, and a *pet* so small that it might be mistaken for *hun*. The whole reads: "*Uaxac lukun yok cib Uaxac ich Ahtzib Oxlahun Pek cib bet keb Uaxathanox pach bet*:" "He makes prisoners the Oaxacans, on account of (their) desire to desert to Oaxaca, and making a wicked wish to the Ahtzib (secretary) of Oxlahun Pek."

THE TEXT OF THE INSCRIPTION.

Hodzib Holhun Oxpet puchtun Buluc Hunich.

Secretary Holhun Oxpet fought Buluc Hunich.

Oxlahun Pek Cablahun katun can mazcab

Oxlahun Pek Cablahun army tells imprison

Hunzikhuncabcan Oxpet chuca kalkab Holhun

Hunzikhuncabcan Oxpet slayer prison Holhun

tancab. Ca Uacthanox katun hunten can nak.

within. Then Uac speakers at once say no.

Katun nacac Uaxac ich ca kuxilek than toc

Army ascends Oaxaca into when disaffected word spread

Xic Uacthan Canox katunob kepakthan. Oxlahun-Pek

wide Uac speakers Canox armies to rebel. Oxlahun Pek

bet chuca Oxpet toc. Copan ahau Canox Hunich

makes slayer Oxpet burn. Copan king Canox Hunich

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nak. Hunzikhuncabcan Hunich pakob^hnakxicin
finishes. Hunzikhuncabcan Hunich towns destroys
yok can keb cib Canox ahpopob patan katun
over saying evil desire Canox chiefs tribute asking
can mak. Oxlahun hayac bet Hunich. Uaxac
saying no. Oxlahun destroy makes Hunich. Oaxacans
lukun yok cib Uaxac ich Hodzib Oxlahun Pek
desert over desire Oaxaca into Secretary Oxlahun Pek
cib bet keb Uaxathanox pach bet.^a
wish making evil Oaxaca speakers prisoner makes.

TRANSLATION.

"The Hunich of Buluc slew Oxpet of Holhun, the Chief Scribe. Oxlahun Pek tells the army of Cablahun to imprison Hunzikhuncabcan, the slayer of Oxpet, within the prison of Holhun. Then the speakers of Yaqui in the army at once refused. The army is ascending into Oaxaca, when the disaffected spread the word abroad for the speakers of Yaqui in the armies of Canox to rebel. Oxlahun Pek causes the slayer of Oxpet to be burnt, and Canox, the king of Copan, puts an end to the Hunich. He destroys the towns of Hunzikhuncabcan, the Hunich, for expressing their evil desire, and refusing the officers of Canox asking tribute. Oxlahun causes the Hunich to be destroyed, and makes prisoners the Oaxacans, on account of their desire to desert into Oaxaca, and for their evil intentions towards the Chief Scribe of Oxlahun Pek."

CHAPTER IX.

THE INSCRIPTIONS IN THE LIGHT OF OTHER HISTORICAL DOCUMENTS: THE HISTORIES OF THE QUICHES AND THE CACHIQUELS.

The principal names upon the Tablet of Palenque have already been identified with names set forth in the native histories of Mexico and Central America. These native histories have been translated and arranged by the Abbé Brasseur de Bourbourg, and, so far as the writer knows, by no one else. In accomplishing this vast undertaking, a task calling for the sympathy and admiration of all students of history, the Abbé made occasional mistakes, some of which, like the mistakes of Herodotus, are evidences of wisdom; and, over these trivial errors, a reputation for learning has been assumed by certain writers who are not worthy to be named in the same category as that which places in its front rank and in its first place the illustrious author of "The History of the Civilized Nations of Mexico and Central America." The material from which the Abbé derived his histories were chiefly Spanish documents written by natives conversant with the oral traditions or written annals of their peoples, and in some cases, actual native records transcribed in the aboriginal languages, but in European characters. His chief error lies in his attempt to identify the gods and culture-heroes of the Aztecs with those of the Maya-Quiche pantheon, quite forgetting that the two populations are of radically different origins.¹

The chief names found in the inscriptions read are those of Oxlahun-Pek, Cablahun-Toc, Oxcabuc, and Huntoh, with Lahun-Pek, of Guatemala or the House of Cawek, and of Cakaaxha and Cacab of Oaxaca. To these may be added the names of Nohpat of Uxmal and his ancestor Canich. Speaking of the origin of the House of Cawek, Brasseur says that the four great ancestors of the Quiches were Balam Quitze, Balam Agab, Mahucutah, and Iqi Balam. "Balam Quitze left two sons, Qocaib and Qocawib, who were, adds the Quiche book, the fathers and chiefs of the House of Cawek. Balam Agab equally had two sons, Quocul and Qoacutec, who were the chiefs of the House of Nihaib. Mahucutah was the father of Qo-Ahau, chief of the House of Ahau-Quiche; and Iqi Balam was childless."² The Abbé's information was derived from the

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Quiche MS. of Chichicastenago. It was discovered at St. Thomas Chichicastenago, otherwise called Chula, where the descendants of a great part of the ancient nobility of the Quiche Kingdom are found. "It is composed of four thoroughly distinct parts; the first has for its subject the creation of things, the appearance of legislators or creators, and ideas more or less cosmogonic of a flood; the second contains the romantic epic of Hunahpu and Exbalanque, preceded by the history of the pride and chastisement of Wucub-Caquix; the third relates the origin and dispersion of the tribes in America; and the fourth is an abridged history of the Kings of Quiche. The book terminates with a list of the sovereigns of three royal dynasties, and the nomenclature of titles and offices of the court. This manuscript, the most precious for what concerns Central American *origines*, is written in very elegant Quiche, and its author seems to have been one of the princes of the royal family; he composed it a few years after the arrival of the Spaniards, at the time when all their ancient books disappeared."³

Quoting the document, Brasseur says: "The chief of the House of Cawek received the title of Ahau Ahpop, which his successors continued to bear until the destruction of the Guatemalan monarchy by the Spaniards, with the privilege of conferring upon the first prince of his blood the title of Ahau Ahpop Camha. The lord of Nihaib was decorated with that of Ahau-Galel, and the lord of Ahau-Quiche with that of Ahtzic Winak." Ahau Ahpop consists of *ahau*, chief or king, *ah*, possessor, and *pop*, carpet or mat, and denotes supreme royalty. The chief names in the inscriptions are not those of Quiche monarchs, but of Cachiuels, hence the Quiche MS. must be compared with Cachiuel documents, if such exist. Such an one is the Cachiuel MS. or Memorial of Zecpan Atitlan. "This curious document begins with memorials and some genealogical notices of the princes of the Cachiuel royal family. Afterwards, the history opens up with the creation of mankind, which seems to be simply an abbreviation of the Quiche manuscript, but with certain details not found in it. The long paragraphs that follow are partly transposed, and evidently belong to different works, of which they are only extracts. The history of the Cachiuel princes, and of the revolution which compelled them to secede from Quiche in order to constitute a separate kingdom at Iximche or Tecpan-Guatemala, occupy a great part of it. The author gives strange details regarding the entrance of the Spaniards into the capital, of which he was an eye-witness, as well as regarding subsequent events down to the complete establishment of Christianity. The style of the work is varied and picturesque, and includes at times

animated passages. The author, Don Francisco Hernandez Arana Xahila, of the Ahpotsotzil princes of Guatemala, was the grandson of the King Hunyg, who died of the plague five years before the Spaniards set foot in the country, in 1519.⁷⁶ This King Hunyg whom Brasseur names was the son of Oxlahun Pek.⁶

Brasseur's chief informant in regard to the history of Oaxaca, and especially of the Zaachilla-Yoho Kingdom, is Francisco de Burgoa, whose History of the Province of the Preachers of Oaxaca was published in Mexico in 1671. "This rare work is full of the most interesting details regarding the history and geography of the Kingdoms of Tzapotecapan and Tehuantepec in the State of Oaxaca." Brasseur calls Burgoa the Walter Scott of Mexico. The Zapotec, Mixtec, and allied languages of Oaxaca and its surroundings, are quite distinct from the Aztec or Nahuatl, on the one hand, and from the Maya-Quiche tongues, on the other. Brasseur cites many authorities in addition to the three named, but these furnish the most important materials for his histories of the Quiches, the Cachiuels, and the Oaxacans, and for the elucidation of the records just deciphered on the monuments of Palenque and Copan. For the history of the Mayas of Yucatan, and the related Tzendals of Chiapas, Brasseur was indebted to the work of Ordenez, a native of Cindad Real in Chiapas in the end of the eighteenth century, who wrote the History of the Creation of Heaven and Earth according to the System of the American Peoples, and edited some Tzendal fragments. He was also familiar with some of the Maya Chronicles, which Stephens brought to light, and which Dr. Brinton has published in extenso.⁸ However, he confesses that the early history of Yucatan, Honduras, and Eastern Guatemala, the very history we are in search of, is very scanty and obscure.⁹

The inscriptions make no mention of Quiche and Maya kingdoms. Those of Cawek and Oaxaca are alone recognized in them. According to Brasseur's documents, the Quiche Kingdom, called the House of Cawek, existed in the fifteenth century under a powerful monarch, Qikab I, when the Cachiuels were weak. This king, anxious to limit the power of his feudatories, created from among the plebeian warriors distinguished for courage, a class of Achihab or military tribunes of the people. These Achihab became the champions of the oppressed people, and sought for reforms in government, and Qikab's four sons took part with them. In a rage, Qikab threw himself into the arms of the nobility whom he had alienated, and called around him his Ahpop Camha, a Cæsar to his Augustus, the chief of the

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House of Nihai, the Galal Queema, the Ahtzic Winak Achak Iboy, the Elders of the Cachiquels, Wukubatz and Huntoh, and all the Ahpops in Gumarcaah and its environs. By their advice and aid, he seized the chief of the Achihab and hanged them; but the revolution went on as a peasant war in which many *ahaus* and *ahpops* perished, together with their wives and families, and their wealth became the prey of their murderers. "Qikab had set out some days before the massacre for Pampetak; he thus escaped a cruel death. With the exception of this prince and the members of his family, it may be said that the high nobility of Quiche was completely annihilated on this fatal day." Qikab was only saved by the intercession of his sons who had taken part with the revolters. Then the chiefs of the Achihab who remained met and framed a new constitution, appointing five plebeian Ahpops, whom they compelled Qikab and his surviving colleagues to invest with their new dignity.¹⁰

Among the nobles who had escaped death at the hands of the populace were the Cachiqual princes Wukubatz and Huntoh. These had been the most faithful to the king; and the Achihab who were now supreme sought their fall. A quarrel between a stout Cachiqual baker-woman and an Achihab of the royal guard, who tried to take her bread without payment, led to an outbreak of hostilities. Qikab advised the Cachiqual princes to withdraw from the capital into their own land; accordingly, they retired to Quauhtemalan, which they named Iximche, burning and destroying the Quiche villages on their way. At Iximche, the four Cachiqual princes, Wukubatz, Huntoh, Chuluc, and Xitamal-Queh, convoked their nobility, with their vassals, and finding them faithful, proclaimed the Cachiquels independent of Quiche. Wukubatz was made Ahpozotzil, or king of the bats, and Huntoh was hailed as Ahpoxahil, the king of the Xahila, which was the proper name of the Cachiqual royal family. Wukubatz drew the sword, defeated the Quiche army and took some Quiche towns. This was the signal for the disaffected Tzotzils, Tzendals, Quelenes, and other tribes to disown Quiche sway; and, little by little, the Cachiquels extended their territory and influence. Although deprived of much of his kingdom, Qikab is said to have retained his absolute power over the people, and to have died peaceably at some point of time between 1440 and 1450, leaving, as his successor in the position of Ahpop, a prince named Tepepul II. and as Ahpop Camha, or heir apparent, Iztayul III. Concerning these monarchs the inscriptions are silent.¹¹

"Of the two Cachiqual princes," says Brasseur, "Huntoh died first,

one cannot tell when. His eldest son Lahuh-Ah (Ten Reeds) succeeded him in his dignity of Ahpoxahil. Wuxubatz, in his turn, paid the debt of nature, and had for successor Oxlahuh-Tzy (Thirteen Dogs), the eldest of the sons he had by his wife, Queen Ximox. Lahuh-Ah lived but a few years; he left, however, a glorious memory, and a son not less glorious of the name of Cablahuh-Tihax (Twelve Knives), who for a long period administered the affairs of the kingdom conjointly with Oxlahuh-Tzy. But the reign of these two princes only began to acquire renown after the death of king Qikab."¹² After the death of Qikab, the Quiches demanded to be led against the Cachiuels. A large army set out for Iximche; but the Cachiuels were prepared for them. The Quiches were defeated with great slaughter, the two kings made prisoners, and the Achihabs and chief dignitaries of state put to the sword. The victors were Oxlahuh-Tzy and Cablahuh-Tihax, with Woo-Imox, and Rokelbatzin.¹³ The Quiche kings disappear from history, and their successors, Tecum, Wahxaki-Caam, and Qikab II. have little behind them but the records of their names. Brasseur was ignorant of the fact so clearly stated on the monuments, that Oxlahuh-Tzy became the Ahau-Ahpop of the House of Cawek, that is, the head of the Quiche kingdom.

Referring to the Quiche kings, he says: "The Ahpozotzil of the Cachiuels, Oxlahuh-Tzy, had a longer career, but this career, as well as the trials through which he passed, and of which his illimitable ambition was the cause, reminded his subjects of the greatness and of the misery of the great Qikab. The disaster of the battle of Iximche had spread terror among the Quiches; during many years they found themselves unable to undertake anything against their rivals. The pride of the Cachiuel king grew on this account, and seeing the greater part of the neighbouring lords bow the head before him, he believed himself henceforth invincible; the principal chiefs of his race had recognized the supremacy of the descendants of Gagawitz, and he set himself to reduce by force of arms those who imagined themselves strong enough to maintain their independence in spite of him. Of all his allies, the most powerful, after the princes of the Zutohils and of the Ahtziquinihayi, was Ychal-Amollac, the Ahau of the Akahales; this nation still constituted a considerable part of the Cachiuel stock; it occupied an important territory which extended to the south from the eastern slope of the mountains of Zacatepec to the warm lands, from the volcano of Pacaya to those which border the highway of the Gulf towards the north-east. Their best known cities were Holom, Qaxqan, Ralabalyg, Guguhuyu, and Wukuciwan.'

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"Ychal dwelt in the first; there he maintained a brilliant court, which by its splendour rivalled that of Quauhtemalan. But, if his warlike virtues gave umbrage to the Cachiqual kings, his wealth still more excited the envy of the princes of the royal family. Hunahpu-Tzian, Nimazàhay, Aheigahuh, Chooc-Tacatic, Tzimahi, Piaculcan, and Xumac-Cham distinguished themselves among his most ardent enemies, and they were the more to be feared, inasmuch as, in their character of ministers and chief counsellors of the Crown, they possessed the entire confidence of the Ahpozotzil and of the Ahpoxahil. Royal susceptibility was already too much awakened in regard to him, and the least pretext would suffice to render him criminal in their eyes. On the advice of the elders, heralds were dispatched to Holom, instructed to provoke Ychal-Amollac, and to make him know that he had to present himself, with the briefest delay, before the tribunal of the king at Iximche.

"He at once took the road to Iximche, accompanied only by five warriors devoted to his person and the most illustrious in the nation; these were Hukahic, Tameltoh, Huwur the Musician, Wailqahol, and Zoroch, who filled the office of cup-bearer. His face, though calm, bore a melancholy expression when he entered the capital of the Cachiquals. On the report of his advance his enemies again assembled a council with Oxlahuh-Tzy and Cablahuh-Tihax, and his death had been resolved ere ever he set foot on the threshold of the palace. He was introduced alone into the council chamber, but from judges the Zotzils had changed to executioners, and he had barely appeared before them when he fell dead beneath their blows. Zoroch, having followed him up, was first killed, and some moments after his companions were thrown lifeless upon the corpse of their master."

"These iniquitous executions spread terror among the Akahals; the most immediate consequence was the reduction of their territory, and the domain of the children of Ychal became the prey of their enemies. They were expelled from the cities they governed, and had assigned to them as their sole dwelling the town of Xarahapit, which the Cachiquals wished to repeople. Lehu-Noh, the son of the Ahpoxahil, had the command of it; there only they had the melancholy satisfaction of rendering the last offices to the remains of Ychal and his noble companions, and the Akahales were able freely to signalize their grief at their death, together with that of their nationality. A large number of their vassals rejoined them in this place, leaving deserted the lands they had previously occupied; but their oppressors provided for these promptly, they assigned

them to Pokoman tribes, whom a fate, analogous to that of the Akahals, had just driven from the fertile province of Cuzcatlan.

"The power of the Cachiqual kings was, for the time being, the greatest in the Guatemalan States. Nothing seemed to be able to withstand the force of their arms, and the will of Oxlahuh-Tzy was respected almost equally with that of the great Qikab, before whom so many people had formerly trembled. The kings of Atitlan, who had maintained their independence since the dismemberment of Quiche empire, fearing for themselves the consequences of his ambition, laboured to put a barrier to it; they leagued themselves with the neighbouring princes, and from the shores of Lake Panahachel to the Toltec cities on the coast, and to Itzcuintlan in the south, the kingdom of Quauhtemalan could soon count a multitude of enemies in the lordships formerly not attached to its cause. The Ahpozotzil was going, at last, to suffer the reward of his injustice and cruelty. However, he beheld this formidable league without emotion, and set himself courageously to carry on war against those whom he regarded as most powerful and dangerous; these were, on the one hand, Wookaok, Ahpop of the Ahtziquin hayi, and, on the other, Belehe-Gih, prince of Caokeb, who reigned in the neighbouring mountains of Quiche. The latter had his residence in the strong city of Paraxtunya, the position of which rendered it in a measure impregnable; he thought that in it he could brave all the anger of the Cachiqual despot. The hostile army appeared before his walls, and during twelve consecutive days, sanguinary combats took place on the slopes of the chasms surrounding their circle. But Oxlahuh-Tzy was still accustomed to conquer; on the thirteenth day he made a terrific assault upon the fortress; it was carried with frightful carnage, and Belehe-Gih paid for the audacity of his resistance with his life.

"But Paraxtunya was to be the limit of the Ahpozotzil's triumphs. While he was glorying in his victory, preparing a heavier yoke than ever for his vassals and his feudatories, the discontent which lay hid in the depths of men's hearts was ready to break forth. The rebellion began in the very bosom of the royal family. Since the reunion of the Cachiquals under the sceptre of Quauhtemalan, the princes descended from Gagawitz continued to call themselves by the generic name of Zotzil-Tukuche; but the Cachiqual tribes assembled in that capital, being divided into quarters, distinguished themselves, according to their divisions, the one class by the name of Zotzils, the other by that of Tukuches. The first, having their quarters round about the palace of the princes of the reigning branch, were placed under their immediate

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control, while the second had for chief one of the princes of the junior branch, bearing the title of Atzih-Winak-Cawek. Cay-Hunahpu was invested with this dignity at the time when the league formed by the king of Atitlan against the Cachiquels began to spread into the neighbouring lordships. His personal qualities, no less than the extent of his wealth and the multitude of his vassals, added to the influence that his rank gave him in the State. The absolutism of Oxlahuh-Tzy, recalling memories of the period of Qikab, had awakened his ambitious instincts; from that moment he laboured without relaxation to excite the rancour of the nobility and to foment insurrection, in the hope of so profiting by it as to snatch the sceptre from the reigning family. Skilful as he was enterprising, he adopted a policy directly opposed to that of the Ahpozotzil and the Ahpoxahil; he secretly flattered the independent instincts of the high aristocracy; by his mildness and moderation, by his liberality and the sumptuous show of his house, he drew the greater part of them to himself, and everything was ready for a revolt when an incident, quite unimportant in itself, afforded him the opportunity to hasten the denouement and take up arms.

“Since the death of Ychal Amollac and the annexation of his domain to the crown of Quauhtemalan, the Akahales had shown themselves constantly submissive to their new masters; in consequence of a quarrel which had taken place between them and a party of Tukuches, the latter plundered their fields and withdrew after setting fire to their harvests. This cowardice did not fail to be punished; the Akahales from all sides, fell upon the party at the point of Chiqib, by which it had to pass, and, after a fight of short duration, the Tukuches were compelled to take to shameful flight. On their return to Iximche, they carried their complaint to Cay-Hunahpu, and demanded satisfaction for the injury they pretended to have received. The Akahales, on their part, dreading vengeance, placed themselves under the protection of the Ahpozotzil. The Atzih-Winak saw at a glance the advantage to be derived from this affair; he also resolved at once to work it for the profit of his ambitious designs. The council of the king being met, he naturally took his place in it, together with his relatives, the Ahaus Tziriny-Yu and Toxqom-Noh, advocates like himself of the cause of the Tukuches; but the sentence could not be doubtful, justice being too evidently on the side of the Akahales to allow of there being any balance of opinion in their favour.

“This result was foreseen by all; and Cay-Hunahpu naturally desired it from the depth of his heart; nevertheless, he spoke eloquently in

favour of the Tukuches, and ended by haughtily demanding that the Akahales be given up to be put to death. A claim at once so unjust and so audacious filled the members of council with astonishment, to whom the plot was still a mystery; the Zotzil princes gazed at one another stupified, but before they had time to come to themselves, the Atzih-Winak left the judgment hall, threatening them with the vengeance of the Tukuches if they did not at once yield to his demand. Oxlahuh-Tzy understood, but too late, the fault he had committed in alienating the nobility; sedition broke out in every part of the city, and he opened his eyes only to see the Tukuches rising in their quarters, running tumultuously through the streets, provoking the Zotzils, and demanding with loud cries the death of the Akahales.

“The news of the insurrection spread like lightning from the capital to the neighbouring regions. All the proud lords whom the iron hand of the Ahpozotzil had momentarily compelled to bow beneath his yoke, already incited by the intrigues of the Atzih-Winak, took to arms, all ready to proclaim him sovereign as soon as victory declared in his favour. Horrified at the turn the commotion was taking, the Zotzil princes found their courage fail; in the hope of escaping the consequences, they humbled themselves before Cay-Hunahpu, and, in order to appease his wrath, sent him the unfortunate Akahales, the nominal cause of the troubles with which they were threatened. But these victims failed to satisfy the haughty rebel—he desired more illustrious ones. Filled with contempt for the king, who thus revealed his weakness to him, and measuring him by his cowardice, he declared him to have forfeited the throne, and left Iximche, taking in his train all the Tukucho population, so as to place, if it were possible, a deeper gulf between them and the Zotzils.

“The women and children withdrew to Tiboquy and to Roxakan, the inhabitants of which had declared in favour of rebellion, while the Atzih-Winak fortified himself with his vassals in the heights adjacent to the capital, from which it was only separated by the river running along the bottom of the precipice; there he awaited the arrival of the allies by whose aid he hoped soon to re-enter the city, in order to set up his throne on the ruins of the Ahpozotzil's power. But the expectations he had formed were far from realizing themselves to his satisfaction; the helpers on whom he had counted were few and came slowly, and these delays, while discouraging to his soldiers, gave the royal family time to regain confidence and to fortify itself in Iximche. The Cachiqual princes of the mountains of Zacatepec, and those of the warm

lands adjoining the volcanoes of Hunahpu, happy to shake off a yoke which they impatiently endured, had raised the standard of revolt; but, if the voice of the Atzih-Winak had succeeded in easily detaching them from their allegiance, it had not the same power to bring them around him. In place of joining their vassals to his, and marching together against the capital, they found it more convenient to profit by the disorder which reigned there, in order to declare their independence, and constitute themselves sovereign in their own States. Thus were formed at that time the great lordships of Tzolola, Mixco, Yampuk, and Papuluka, which remained independent of the Cachiuel kings until the time of the Spanish conquest.

“At the end of some days, Cay-Hunahpu, tired of waiting in vain for his allies, prepared to attack Iximche with the troupes assembled under his orders. Their numbers, however, were much superior to those of the Ahpozotzil, and the Tukuches ranked as the bravest warriors of the Cachiuel nation; the most respected portion of the nobility had gone out with them, and Oxlahuh-Tzy had about him only the members of his family and some chiefs of inferior rank. In his destitution he looked to them; to them he confided the most dangerous posts, and one among them named Cinahitoh, having been invested with the office of commander in chief, with the title of Ahpop Achi, was instructed to defend the ford of the river on the descent of the rebels. This ford led straight to the gates of the city, and opened upon a stone bridge which crossed the ravine at a place named Xechipeken. There the first skirmish took place, and both sides fought with equal valour.

“Cay-Hunahpu, seeing the preparations of the Ahpozotzil, understood that henceforth it was a question of victory or death; and that to amuse himself with skirmishes would be to lose his time; he was urgent to deploy his whole force in one day, and as soon as possible to assail the capital. The Ahau Chucuybatzin who was placed at the head of the rebel forces began the first attack. On the eleventh day, Ah, morn now having lighted the horizon, the Tukuches awoke on the other side of the city. Soon the sound of the drums and war trumpets of Prince Cay-Hunahpu resounded; they covered themselves with armour, with shining feathers, with dazzling plumes, they adorned their heads with coronets of gold and jewels. Then they on the other side of the river awoke together; it was indeed a formidable sight, the array of those innumerable Tukuches: for they were not to be counted by eight nor by sixteen thousand. Then the battle began before the city, at the end of the bridge, where Chucuybatzin, at the head of the Tukuche troops had transferred the action. Four ladies clad in coats of mail ensanguined

their bows and took part in the defence ; accompanied by four young warriors, they launched their arrows, which struck the centre of the ranks of Chucuybatzin. It was truly a terrible thing, this great contest raised at this time against the kings. But, having made them prisoners, the general-in-chief exposed the nakedness of these ladies before the ramparts of the Zotzils and the Xahils, whence they had come. All at once there appeared upon the main road, near the great intrenchments, a division of warriors : alone it scattered all the warriors of Tibaqoy and Raxakan ; in routing them it lost only two men, and he who led them from the other side of the city, where he prolonged the fight, was still the same who had won the first victory, Cinahitoh, the Ahpop Achi of Xechipeken. This was the moment of a general attack upon the Tukuches ; in an instant they were cut to pieces ; not one resisted ; their rout was complete ; men, women, and children were at once put to death. The prince Cay-Hunahpu was killed in his turn, as well as the Ahaus Tziriny-Yu and Toxqom-Noh ; all perished, as well as the fathers and the children of these princes. Immediately after, those of Tibaqoy and Raxakan withdrew, the former to Quiche, the latter to the Tzutohils, and mingled among their vassals. Thus they remained dispersed ; thus also the destruction of the Tukuches took place ! O, my children, and it was our elders, Oxlahuh-Tzy and Cablahuh-Tihax who accomplished it and completed their dispersion.'

“ Such, according to the account of the Cachiquel chronicler, was the end of the ambitious designs of the Atzih-Winak Cay Hunahpu. But, while putting limits to the insurrection which had so boldly threatened their capital, the kings of Quauhtemalan had not yet annihilated rebellion nor restored peace to their States. The triumph they had achieved was not sufficient to compensate for their past humiliation ; it did not succeed in regaining the prestige they had lost by their cowardly surrender of the Akahales to the Tukuches. While the remnants of the rebellious tribe withdrew to Chiawar, cutting to pieces at Yaxontzul the Quiches who sought to hinder them retaking possession of this district formerly occupied by their fathers, the Cachiquel ahaus, not long since tributaries of the Ahpozotzil, prepared to maintain by force of arms that independence which the revolt of Cay-Hunahpu had enabled them to reassume. Oxlahuh-Tzy, really incapable of undertaking any important war, had enough to do to bring back under his standard the chiefs whom old obedience to the princes of his family had not yet entirely alienated from his person. But, before being able to turn his attention outside of his capital, he had to contend with internal difficulties, the fatal results of the spirit of insubordination that the revolt had planted in

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many hearts. After the defeat of Cay-Hunahpu, the Ahpop Achi Cinahitoh, whose valour had so greatly contributed to the triumph of the royal arms, had conceived the hope of being raised to the rank of Atzih Winak as the reward of his services; but, whether the Cachiquel kings, remembering the revolution which had driven their fathers from Chiawar in the reign of Qikab I, feared to bestow too much honour upon a plebeian chief, or sought to avoid wounding the nobility which had so recently suffered a terrible check, they conferred this dignity upon the Ahau Ahmoxnay. Cinahitoh allowed a lively expression of dissatisfaction at this choice to escape from him. Envious persons, whom his glory threw into the shade, hastened to report his words to the king; the Ahpozotzil, whom probably gratitude already burdened too heavily, saw in them danger to his crown, and an outrage to his kingly majesty. The fate of Cinahitoh was at once determined, and the thirty-sixth day since his arm had delivered Iximche had not passed before this illustrious chief fell a victim to the jealous suspicions of the princes to whom he had restored a throne. (From 1499 to 1500 A.D.)"

"Less than a year after this execution, Ahmoxnay, accused of high treason, was in his turn led to death. The high dignity of Atzih-Winak offended the despot, since Cay-Hunahpu had sought to make use of it in order to seize his crown; he spared no means to preserve his authority, and by shedding the blood of the most noble in his kingdom, he terrified the ambitious ones who cherished the least desire to raise their eyes too high. Nevertheless, he did not succeed in reconquering all the provinces he had lost; the less important lordships came back under his domination, but most of those of the mountains of Zacatepec united under the sovereignty of the Prince of Yampuk, who governed them until the conquest, under the title of Galel-Achi. In that quarter he only retook Mixco, which was the domain of the Ahpoxahil Cablahuh-Tihax, as well as the territory of the Akahales, who had risen with their chief Wookaok, at the instigation of the inhabitants of Xiwico; these again were helped by a body of Mexicans, who apparently formed part of the great armed caravans which, at that time, traversed the shores of the Pacific founding trading posts.

"It was the beginning of the sixteenth century, so prolific of events in both worlds, but especially in the western continent, where the native races were about to pass altogether under the yoke of strangers. Everything seemed to conspire to bring about this great event; on one hand the ambition and despotism of the kings; on the other, the jealousy of the inferior classes towards the nobility, whose pride and privileges, while they crushed them, excited universal discontent and

unrest. Most of the memoirs of this period shew us on all sides rebellion, either open or ready to break forth, as well as civil or foreign war at the threshold of every State. The Cachiqual kings, at strife with all their neighbours, and contending with their rebellious vassals, prepared the way for Spanish conquest, and gave a prelude to the cruelties of Alvarado by removing the heads of the most illustrious. The Tzutuhils, after having profited by the insurrection of the Tukuches to take possession of Zakcab, in the following year (1500-1501) saw the Ahpozotzil fall upon them and cut their armies to pieces; Zakcab was retaken, and its defenders, commanded by the Ahaus Nahtihay and Ahgibihay, put to the sword. Wookaok, king of the Ahtziquinihayi, afterwards besieged in Atiblan, on the other hand, routed the Cachiqual forces.

“In Quiche the situation was not more satisfactory. In fact, since the defeat of the successors of Qikab I. national sentiment had revived, and royalty had recovered its authority over a portion of the ancient feudatories of the empire. But, under the reign of Wahxaki-Caam, and of the Ahpop Camha Qikab II., a new revolt broke out, the reasons and details of which are little known. The Tukuches returned to Chiawar profited by it to establish themselves there more solidly, and had themselves visited the scene of the insurrection for the purpose of taking part in it. The Cachiquals, whose brothers they always were in spite of their dissensions, made use of them to excite disorder among their neighbours. Each hated the other with equal hatred, the Quiches being unable to forgive them for having been the first to break the ancient unity of the empire.¹⁴

Brasseur then proceeds to tell the story of the Xahoh Quiche Winak, the speaking ballet of the Quiches. It is that of a Cachiqual prince, supposed to have been a son of Oxlauh-Tzy, who was a famous magician, and, as such, annoyed King Wahxaki-Caam of Quiche, by transforming himself into a noisy beast or bird and making night hideous on the roof of the Ahpop's palace. A Quiche magician, of greater skill, at the urgent request of the monarch, caught the Cachiqual intruder, and brought him before the court. Arrayed in costumes representing eagles, tigers, and lions, the warriors danced about the victim preparatory to sacrificing him on the altar of their gods. In the midst of his sufferings, the captive prince beckoned with the hand, and cried in a voice of authority: “Wait a moment and hear what I have to say to you. Know that the time is near when you will give yourselves up to despair because of the calamities that will fall upon you. This hateful old man” he added, indicating the king, “will die first,

however. Learn that those who shall come will not be half naked like you, but clothed and covered with complete armour from head to foot, men terrible and cruel. Perhaps it will be to-morrow, perhaps after to-morrow, that they will appear. These are they who will destroy these stately buildings, and leave these palaces to the wildcats and the owls. Then this greatness of which you are so proud will end, then the glory of this kingdom will disappear forever."¹⁵

Elsewhere, Brasseur takes up the story of the Cachiuels. "After terrible shakings, three powerful kingdoms remained facing each other, but ever ready to take up arms to avenge past injuries and commit new ones. These were the kingdom of the Quiches, more properly called that of Gumarcaah, known to the Spaniards as that of Utlatlan; that of the Tzutuhils, a fraction of the Cachiuel stock, the capital of which was Atitlan on Lake Panahachel; and, finally, that of the Cachiuels, the chiefs of which resided at Iximche, otherwise called Tecpan-Guatemala. . . . After Qikab II. the throne of Quiche had been occupied by Wucub-Noh, and the dignity of Ahpop Camha was borne by Prince Cawatepech, to whose name the chronicler Fuentes adds that of Qikab; Wookaok reigned over the Tzutuhils; and the Cachiuels continued to have for kings the Ahpozotzil Oxlaluh-Tzy and the Ahpoxahil Cablahuh Tihax. . . . In the midst of the struggles of the Ahpozotzil with his vassals, the Mexican garrisons of the neighbourhood willingly offered their aid to the feebler against the stronger; thus, they had helped the Akahales, so cruelly humiliated some years before, to shake off his tyrannical yoke. Oxlaluh-Tzy, momentarily cast down by the revolt of Cay-Hunahpu, had since recovered all the energy of his character, and spared no efforts to break the power of his former tributaries and bring them to his feet. They remained independent in spite of his efforts; but he took his revenge on those that had not succeeded in breaking his iron yoke by making it harder than ever for them. He compelled them to leave their domains and come to live in Iximche, where he kept them under his eye, without allowing them to withdraw for a moment from his presence. This despotism, which the native author himself points out with astonishment, lasted four years; it only ended with the life of the Ahpozotzil in the year 1510. Oxlaluh-Tzy, whom his descendants regarded as one of the greatest monarchs of Cachiuel, had arrived at an advanced age; by his wife, Queen Makuxguhay, he left two sons, Hunyg, who was his successor, and Belehe-Qat, as well as four others by two concubines. Two years after, Cablahuh-Tihax followed him to the tomb, leaving the dignity of Ahpoxahil to his eldest son Lahuh-Noh, who reigned con-

jointly with Hunyg. The vassals of the crown, who no longer felt the pressure of the terrible hand of Oxlahuh-Tzy, profited at once by the change to relax the bonds that held them, and resume their independent life, working with emulation to enfeeble royalty and thus prepare the way for foreign domination. At the beginning of the reign of these two princes, the Mexican ambassadors, of whom we have made mention in the history of Montezuma II., arrived at Iximche."¹⁰

Such are the materials furnished by Brasseur to illustrate the life of the chief actor in the events narrated on the tablets. There are discrepancies between the two stories, and, as the evidence of a contemporary monument is always more to be trusted than that of a later document, several important corrections in the latter must be made in the light of the former. Other portions of the history of the civilized nations of Mexico and Central America must yet be examined, however, prior to any reconstruction of the careers of Oxlahuh-Tzy and his colleagues.

CHAPTER X.

THE INSCRIPTIONS IN THE LIGHT OF OTHER HISTORICAL DOCUMENTS: THE HISTORIES OF THE OAXACANS, MAYAS, ETC.

The earliest traditions of the people of Oaxaca relate to the arrival in their midst at Yopaa, the great remains of which are now known as Mitla, of the prophet Wixipecocha, venerable, white of complexion and beard, attired in a long robe and a mantle which partly covered his head like a capuchin. His preaching was similar to that of Gotama Buddha, and when he disappeared on the enchanted island of Monapostiac, he left behind him the priesthood of Yopaa under a supreme pontiff called the Wiyatao.¹

"It is impossible to tell how long the power of the Zapotec kings had lasted before these princes began to extend their conquests; nor is it less difficult to assign an epoch for the origin of the Zapotec kings, nor to determine by what course of events they found themselves in possession of sovereignty in the regions in which the pontiff of Yopaa held sway. The high priesthood, from lack of male children, having become their heritage some years before the discovery of America, it may be inferred that the stock of the kings of Zapotecapan sprang from the Wiyataos, one of the younger sons of whom was probably invested

with the principality of Zaachilla-Yoho, under the sovereignty of the pontiff king.²

“The first royal name that is met with in our documents in a definite form is that of Ozomatli, who reigned, it is said, at Mictlan, at the time of the great defeat of the Mixtecs by the warriors of Teohuacan in 1351. Whether this prince was the pontiff of Yopaa or the king of Zapotecapan, we cannot tell. Zaachilla is the first Zapotec monarch who afterwards figures with some brilliancy in the vague fragments of their annals that have survived; there is every reason to believe that it was he, or one of his predecessors of the same name, who built the city of Zaachilla-Yoho, the capital of that country, The author whom we follow in his narrative attributes to him the conquest of Nexapa, and the reduction of the Chontals.”³

Passing over two other Zaachillas, the ally of Oxlahuh-Tzy comes into view. “The Zapotecs, irritated by the numberless barbarities of the Mexican king Ahuizotl, had resumed the offensive. Cocyoëza had just mounted the throne of Teotzapotlan, left vacant by the death of Zaachilla III. A warrior not less skilful than his predecessor, he had formerly distinguished himself at the taking of Tehuantepec, and had acquired, in spite of his youth, the reputation of a chief as prudent as he was brave. More moderate than his father, he sought, from the first day of his accession, to conciliate his neighbours: he renewed the old alliance, broken by the ambition of Zaachilla, and laboured in concert with them to increase the honour of the nations he commanded. His most ardent desire was to deliver his country from the yoke of the stranger and to drive the Mexicans from the fortress which they held in the heart of his dominions. They did not delay to give him the opportunity for so doing. Since the expedition of Ahuizotl, Tehuantepec had remained in their hands: they had made a strong place of it, occupied by a large garrison, intended to hold the Zapotecs in check, and to protect the passage of subjects of the empire who traded on the borders of Soconusco and Xachiltepec. An unfortunate campaign against these regions, undertaken anew by the Mexican generals, by weakening their forces and diminishing their prestige, taught the people that they were not invincible; some unhappy efforts made to repair former defeats had the result of exhausting their garrison and of discrediting them in the eyes of their enemies.

“These enemies were quite ready to profit by the circumstances. Cocyoëza was on the watch, looking for the moment to thrust himself upon their prey and tear it from them. The uprising of the people

against the traders of Anahuac was then, as ever, the prelude to hostilities. On every side they fell upon their caravans; they plundered their merchandise, scattered their escorts, tracked them into the woods and mountains, and massacred in cold blood those in the towns who had been unable to escape the first impulse of revenge. Then appeared a remarkable instance of what constancy joined to skill and valour can accomplish. A caravan leaving Tlatilolco arrived in the south, a short distance from the shores of the Pacific, on the way to some one of the towns on the coast of Anahuac-Ayotlan, whither it was drawn by the great fairs in which such caravans annually took part. In face of the danger that threatened them, the Tlatilolcas made a resolute determination; the city of Quauhtenanco, which they had just entered, was strong and capable of being easily defended. They were but few in number, but their courage made up for numbers, and they were well aware of the kind of enemies they had about them. Without hesitating a single instant they threw themselves upon the inhabitants at unawares, disarmed them, and made themselves masters of the place; the chiefs were kept in sight in a palace, and their persons answered for the future good behaviour of their vassals, until their situation could be made known in Mexico and relief be sent to them.

"During this interval the insurrection spread over all the provinces of Mixteca and Zapotecapan. After a succession of sanguinary engagements, Cocyoëza was restored to the possession of most of the towns of the kingdom of Tehuantepec; the garrison of this capital, reduced by starvation, was obliged in its turn to surrender, and there soon remained to the Mexicans no more than the isolated fortresses of Huaxyacac and Teotitlan, with the place Quauhtenanco where the brave Pochtecas of Tlatilolco continued to defend themselves with rare heroism. The adjoining towns joined forces in vain to drive them from their position, where it was felt that their presence was a blot on the honour of the country; Izoatlan, Xochitlan, Amaxtepec, Atlan, Omitlan, and Mapachtepec exhausted themselves before its walls, without succeeding in making a breach. All these efforts only served to make more illustrious the heroism of this handful of traders; for four consecutive years, they succeeded in maintaining themselves in spite of their enemies, and in thwarting their designs; they not only repelled them with incredible vigour, but, more than once in their sorties, they succeeded in capturing from among their assailants famous chiefs whom they fattened in order to drag them afterwards to the altars of the inhuman divinities of Tenochtitlan.

"The news of these events came to Ahuitzotl in the midst of his

troubles over the war with the province of Oztoman. His indignation and rage were equal. But, too much occupied in restoring his authority over the regions dependent upon the great city, he found himself unable to go to Zapotecapan in person; he contented himself, in the meanwhile, with sending thither his most capable officers, with orders to spare nothing in reducing the revolted country, and in gaining possession, at whatever price, of the person of Cocyoëza. An army of sixty thousand fighting men once more climbed the rugged mountains of Mixteca, and, without resting for an instant, marched on Zapotecapan. This was the second time that magnificent country became the prey of a foreign soldiery; this time, however, its capital seems to have been spared. Instead of entering by Huaxyacac, the Mexicans took the road to Teotitlan. For the first time perhaps in their existence the venerated sanctuaries of Yopaa were sullied by the presence of a fierce conqueror; those of their inmates who had time to fly went and hid themselves among the crags of the neighbouring mountains: but a great number of priests perished in their sacred abodes, and the ancient memories of the prophet of Tehuantepec and of Pezelao could not save the Wiyatao from the fated lot of his worshippers. History has not preserved the record of these terrible days; but it is known that the Mictlan prisoners went, that year, to swell the files of victims destined for the altars of Huitzilopochtli, and that the pontifical family suddenly became extinct, in the midst of the disorders occasioned by the Mexican invasion. From lack of more direct heirs, the Zapotec priesthood passed to the royal family, in which it remained until the death of the last of these chiefs.

“Cocyoëza saw, without being able to hinder them, the outrages with which the ministers of his religion were treated; but, foreseeing that the Mexicans would not leave him long in the enjoyment of Tehuantepec, he had taken measures to receive them, and prepared to teach them at last to respect the rights of his nation. Three miles from this city, the road which leads to the interior of Zapotecapan enters a deep gorge through which the river Nexapa flows rapidly. On each side rise steep hillocks, forming a succession of impassable plateaus, which extend to the neighbourhood of Xalapa. There the king of the Zapotecs had raised his chief defensive works. The whole mountain had been converted into a double line of formidable fortifications, which dominated the valleys and plains below. Into one of these he had withdrawn the greater part of his army, with provisions and supplies for a year. Twenty thousand Mixtecs occupied the other bank, the bold crests of which extended like promontories into the plain. For

further precaution, he had had all the ground capable of cultivation over this vast enclosure planted with maize and frijol (beans), and had put fish in abundance into the natural ponds that were found on the summit of the most lofty of the chain. Seen from the city, from which it is only some fifteen miles distant, this portion of the mountain, bearing in the country the name Guiengola, has the form of a truncated cone, level at the summit; it is a table land surrounded by frightful precipices, and generally enveloped in clouds. There may be seen even to-day the fine ruins of the fortress of Cocyoëza, and the remains of the palace in which that prince awaited the arrival of the Mexicans and the Acolhuas.

"After having sacked the temples of Yopaa, these continued their march to Tehuantepec. On their descent from the mountains, they saw themselves at once assailed by a myriad of invisible enemies; projectiles of all kinds were shot at them, and masses of stone rolled down upon them from the mountain tops. Already harassed by a long march, the end of which they had been looking forward to, when they arrived in the plain of Dani-Guivedchi, they not only found themselves deceived in the most cruel way, but instead of rest and the pleasures they had hoped for in this happy country, instead of enemies half conquered by the terror of their name and fleeing in dismay at their very aspect, they found hosts of warriors filling all the defiles, perfectly sheltered behind their ramparts, whence they were able at any moment to fall upon and crush them, without leaving them time to place themselves in the attitude of defence. Henceforth sides were changed. From aggressors, as they thought themselves, they were now compelled to look to their own safety; far from thinking of attacking Tehuantepec they had not hands enough to set to work trenching the plain, so as to shelter themselves from the fury of the Zapotecs. This was the work of the first who came safe and sound from the gorges of Guiengola, but, owing to the advance guard's ignorance of the preparations of Cocyoëza, a large number perished before they could escape from these dreadful precipices.

"Once delivered from this danger, the Mexican army did not find much amelioration of its circumstances; on all sides it was surrounded by enemies, and was incapable of acting with any chance of success, whether it determined to besiege Tehuantepec or return on the road to Anahuac. Decimated by unexpected assaults, of which it had been the object since its arrival, deprived of provisions which it had expected to find in the capital, harassed incessantly by a powerful enemy that allowed no relief to reach it and allowed it no rest night or day, it looked forward, not without dread, to the moment when it should fall altogether

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into the hands of the Zapotecs. This was not all ; in their nightly excursions, the warriors of Cocyoëza, darting from their rocks by paths known only to them, fell without warning on the enemy's works, like tigers on their prey. They were not content with killing the Mexicans, but, in the barbarous pleasure they experienced in their distress, they took them captive to bring them alive into their fortress, where they made them suffer a thousand tortures before putting them to death ; afterwards they salted their flesh to preserve it, or ate it in cannibal feasts, and made use of their bones to build an edifice commemorative of their victory, in reprisal for the sacrifice of so many human victims led by Ahuitzotl to the temple of Huitzilopochtli. One of the chief officers of the army, having been made prisoner, was purposely led, by order of the king, through these ghastly remains : he was allowed to survey at his ease the formidable ramparts erected by the Zapotecs, as well as the vast resources they had amassed ; after which he was allowed freely to return to his own people, to whom he described with terror the things he had seen.

"The news was carried to Mexico. Anahuac was in consternation. Three times the heads of the empire sent more numerous troops to the relief of the army shut up before Tehuantepec, but they were unable to penetrate the defile, and if some succeeded in forcing a passage, it was only to be slowly wasted away with their brethren, after being decimated at the feet of the Zapotec fortresses on their entrance to the plain. This terrible situation lasted seven whole months, during which the imperial armies succeeded in exhausting themselves. Then Ahuitzotl, sensible of the uselessness of his efforts, and professing a hypocritical admiration of the constancy and courage of Cocyoëza, sent to him to make proposals of peace. Before concluding any arrangement, the Zapotec monarch, profiting by the state of humiliation to which the Mexicans were reduced, descended from Guiengola at the head of a numerous body of Chiapanec auxiliaries, and went to make the conquest of Soconusco, which was added a second time to his kingdom.

"The ambassadors of Ahuitzotl, having arrived about this time, concluded the treaty in their master's name. It is not known what the details were. It appears, however, from the evidence of later events, that the kingdom of Tehuantepec remained a definite acquisition of the kings of Zapotecapan : the province of Soconusco was returned to the Mexican empire, which stipulated for its merchants free passage through Zapotec territory, guaranteeing their non-interference in any of the affairs of the kingdom ; it kept also the citadel of Huaxyacac, too important from a political point of view to be parted with. The only

condition clearly announced by the chroniclers was the obligation imposed upon Cocyoëza to accept as his wife a princess of the royal family of Tenochtitlan : it would be hard to understand the persistence of Ahuizotl on the execution of this article, did not subsequent events in history sufficiently reveal his perfidious designs in connection therewith.⁴

Brasseur gives a romantic account of the meeting of Cocyoëza and Coyolicatzin, the sister of Montezuma, whom the Zapotecs afterwards called Pelaxilla. They were married, and at once the treachery of Ahuizotl appeared in his attempts to induce his niece to put her royal spouse to death. The queen remained true to her husband, and the treacherous Mexican was compelled to surrender all hopes of becoming ruler over the Zapotecs of Oaxaca. The son of Cocyoëza and Pelaxilla was Cocyopi, who was on the throne of Oaxaca at the time of the arrival of the Spaniards, who baptized him with the name of Don Juan Cortez. Cocyoëza was still alive when the Spaniards came, and, in his inveterate hatred of Mexico, which increased with the weight of years, counselled his son to become the friend of its new and powerful enemy. Brasseur says nothing of the alliance between the Cachiquel rulers and those of the Zapotec kingdom. The insufficiency of native documents, however, adequately accounts for this omission.⁵

The Palenque inscription states that the House of Cawek, or the Quiche kingdom, made Canich, the ancestor of Nohpat, Holpop or governor of the city of Uxmal, the chief city of Yucatan. Conache is mentioned by Brasseur's authorities as one of the earliest kings of the House of Cawek, but nothing is said of his connection with any part of Yucatan. The last genuine king of Uxmal was Nohpat, but his story is so full of the mysterious and romantic as to have led many students of Central American tradition to doubt even the existence of such a personage. According to Brasseur's account, he appears upon the scene alone, without predecessor, without legitimate successor. His court at Uxmal was one of great splendour, his subjects were obedient, his neighbours friendly. Nohpat himself was pious, virtuous, and benevolent ; but a prophecy concerning the downfall of his kingdom weighed on his mind and embittered his life. An aged woman brought up her grandson, the hope of her declining years, and taught him wonderful secrets, giving him the name of Ahcunal or the Diviner. This youth found, in the temple at Kabah, the silver *tunkul*, or drum, and the silver *soot*, or rattle, which it had been prophesied should come to light just before the monarchy fell by foreign invasion. He sounded them in the city, and terror fell upon the king and his superstitious people. The

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priests took part with Ahcunal, who agreed to test his word against the king's by a singular duel. Four baskets of *cocoyoles*, a nut with a very hard shell, were to be broken on the head of each of the competitors. The wily grandmother prepared Ahcunal's head for the ordeal, and one of Nohpat's stoutest warriors broke the nuts with a heavy stone club without injury to the victim. Then, Nohpat, relying upon the divinity of his royalty, exposed himself to the same test, and met his death with the first descending blow of the club. Ahcunal sat on the vacant throne, and, while his grandmother lived, ruled well. After her death, he gave way to his passions, and committed sacrilege. Then the statue of his protecting deity, Kineh Ahau, disappeared mysteriously from its temple, and all knew that the new king's fate was sealed. The Mayas, tired of his yoke, rose in rebellion, marched on Uxmal, and the Diviner died fighting on the threshold of his palace.⁶

"It is known," says Brasseur, "that, during the thirteenth century, Yucatan was invaded by barbarian hordes, to whom the chronicle gives the name Ah-Witzil, or Mountaineers, which corresponds in sense and etymology to that of the Quiches. This coincidence, no less than the accordance of that period, leaves no doubt as to the origin of the invasion. The pride of the kings of Quiche, augmented by their recent victories over Ilocab and the neighbouring nations, already sought more distant conquests. It was about the time of the reign of Iztayul I.; and there is every reason to believe that it was his arms, or those of his successor, which then devastated the rich provinces of the Mayas. The warriors of Izmachi or of Gumarcaah descended from the Chuchumatanes, called by parties who had set on foot an agitation in the peninsula, or attracted by the hope of a brilliant and easy conquest. Spite of the ignorance we are in of the events which led to this invasion, we at least know that the citadel of Ichpaa was taken by the Guatemalan mountaineers, and that Mayapan, which had begun to rise from its ruins, was given to the flames and overturned from top to bottom by the Ah-Witzils."⁷

Concerning the Huastecs, another people mentioned on the Tablet of Palenque, Dr. Brinton says: "It cannot be denied that the Mayas, the Kiches, and the Cachiquels, in their most venerable traditions, claim to have migrated from the north or west, from some part of the present country of Mexico. These traditions receive additional importance from the presence on the shores of the Mexican Gulf, on the waters of the river Panuco, north of Vera Cruz, of a prominent branch of the Maya family, the Huastecs. The idea suggests itself that these were the rear guard of a great migration of the Maya family from the north

towards the south. Support is given to this by their dialect, which is most closely akin to that of the Tzendals of Tobasco, the nearest Maya race to the south of them, and also by very ancient traditions of the Aztecs.

“At a very remote period, the Mexicans, under their leader Mecitl, from whom they took their name, arrived in boats at the mouth of the river Panuco, at the place called Panotlan, which name means ‘where one arrives by sea.’ With them were the Olmecs under their leader Olmecatl, the Huastecs under their leader Huastecatl, the Mixtecs and others. They journeyed together and in friendship southward, down the coast, quite to the volcanoes of Guatemala, thence to Tamoanchan, which is described as the terrestrial paradise, and afterwards, some of them at least, northward and eastward toward the shores of the Gulf.” During “this journey, the intoxicating beverage made from the maguey, called *octli* by the Aztecs, *cii* by the Maya, and *pulque* by the Spaniards, was invented by a woman, whose name was Mayauel, in which we can scarcely err in recognizing the national appellation *Maya*. Furthermore, the invention is closely related to the history of the Huastecs. Their leader, alone of all the chieftains, drank to excess, and in his drunkenness threw aside his garments and displayed his nakedness. When he grew sober, fear and shame impelled him to collect all those who spake his own language, and leaving the other tribes, he returned to the neighbourhood of Panuco, and settled there permanently.

“The annals of the Aztecs contain frequent allusions to the Huastecs. The most important contest between the two nations took place in the reign of Montezuma the First (1440-1464). The attack was made by the Aztecs, for the alleged reason that the Huastecs had robbed and killed Aztec merchants on their way to the great fairs in Guatemala. The Huastecs are described as numerous, dwelling in walled towns, possessing quantities of maize, beans, feathers, and precious stones, and painting their faces. They were signally defeated by the troops of Montezuma, but not reduced to vassalage.

“At the time of the Conquest the provinces of the Huastecs were densely peopled; ‘none more so under the sun,’ remarks the Augustinian friar Nicolas de Witte, who visited it in 1543; but, even then, he found it almost deserted and covered with ruins, for a few years previous, the Spaniards had acted towards its natives with customary treachery and cruelty. They had invited all the chiefs to a conference, had enticed them into a large wooden building, and then set fire to it and

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The writer has furnished these extracts from the works of reputable authors, each possessing a more than ordinary acquaintance with ancient American literature, to illustrate in the best possible way the light which traditional history sheds upon that which is monumental. Without that traditional history it would be the next thing to impossible to assign the monumental records a place in time; therefore the former are of very great value, and their importance should not be underrated. But the inscriptions reveal much of which history is silent, leaving indeed links to be desired, yet correcting several false notions for which either the traditions or their interpreters are to blame. The writer, while cherishing admiration for the valuable work performed by the Abbé Brasseur de Bourbourg and Dr. Brinton, does not homologate their dogmatic inferences and critical conjectures. Palenque and Copan, as yet but very partially read, constitute a touch-stone for testing the credibility of contemporary records of Mexican and Central American history.

CHAPTER XI.

AN ANALYSIS OF THE HISTORY OF THE INSCRIPTIONS IN THE LIGHT OF WRITTEN DOCUMENTS.

According to Brasseur's documents, Oxlahuh-Tzy died in 1510, and his great victory over the Atzih Winak Hunahpu was gained in the Cachiqual year corresponding to 1499-1500. The death of Qikab I of Quiche, which apparently preceded by a very short time Oxlahuh's accession to power, is placed at a point not later than 1450, so that 1499 might easily have been the forty-eighth year of the Cachiqual king's reign. He was thus contemporaneous with Montezuma I. of Mexico, who began to reign in 1440, with Axayacatl, whose accession dated from 1467, with Tizocicatzin from 1481, with Ahuitzotl from 1486, and with Montezuma II. from 1503. His contemporaries in Oaxaca were Zaachilla III., whom Ahuitzotl of Mexico defeated in 1486, and Cocyoëza, with whom the same monarch made a treaty of peace in 1497. Assuming that Brasseur is right in his date of 1499-1500 for the victory of Oxlahuh, the main difficulty is to reconcile the presence of Cocyoëza's son Cocyopy in the campaign with the apparent fact that he was not

born till 1498. The inscription calls him the Zaachilla king Cocyopi, and states that he ceased to parley with the rebels of Palenque, language utterly inappropriate in the case of an infant a year old. There must, therefore, have been an earlier Cocyopi, uncle perhaps of the king known to the Spaniards twenty years later.

The Tablet of Palenque nowhere makes any allusion to the Mexicans, which is hardly to be wondered at, inasmuch as the Oaxacan kingdom interposed between them and the seat of war. It virtually denies the existence of an independent Quiche kingdom by calling Oxlahuh-Tzy, or Oxlahun Pek, the Ahau Ahpop of the House of Cawek, a title exclusively reserved for the supreme ruler of the Quiche nation. The title Ahpozotzil, given to him in the Cachiqual MS., nowhere appears in either inscription. Evidently, therefore, the Quiche title assumed by the conqueror was superior to the Cachiqual. Oxlahun tells the manner of his accession. His father Wukubatz, or Oxcabuc, and his uncle Huntoh had been *ahkulels*, or lieutenants of Quiche, probably after the death of Qikab I., and to them the united Quiche and Cachiqual people had addressed a request that he should be appointed sole emperor or king of kings. He further claimed Uxmal in Yucatan, from the fact that the House of Cawek, over which he was ruler, had established Canich in that city, this Canich being the ancestor of the last king Nohpat. If Canich be the Conache of the Quiche MS., he belonged to the early part of the thirteenth century. That is the time when Yucatan is said to have been invaded by the mountaineers of Guatemala. In a note to The Series of the Katuns from the Book of Chilán Balam of Chumayel, Dr. Brinton says: "The Itzas who resided in the Peten district left the region around Chichen-Itza some time in the fifteenth century, probably after the fall of Mayapan. They were ruled by an hereditary chieftain, called by the Spaniards the great king Canek. Under him the territory was divided into four districts, each with its own chiefs, with whom the Canek consulted about important undertakings."¹ This name may have been a survival of that given to the first Quiche king of Uxmal. The Maya chronicles so strangely intermingle comparatively modern historical matter with traditions so ancient as almost to merit the title mythological, that little trustworthy information can be derived from them.

In the Palenque inscription, Bolon evidently denotes that city, but it seems to have designated a district as well as a city, for *Bolon pak*, or the city of Palenque, is distinguished from *popol Bolon*, or the Palenque people. Closely allied to this region was that called Buluc, which is also mentioned on the Copan altar inscription, along with Holhun and Copan. Holhun is doubtless the Holom of the Cachiqual MS. which Brasseur

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seems to place in Vera Paz. It is, therefore, not unlikely that Buluc denotes some place on the Belize river north of Copan. Brasseur, as it has appeared, makes Belehe-Gih or Belehe-Tzy, prince of Caokeb, one of the opponents of Oxlahuh-Tzy, and gives the name of his fortress as Paraxtunya, which, however, he seems to place in the west towards the Pacific coast.² Another region mentioned is Tunxic or Tunxicob, of which one Cacul was the *ahau*; and Nakhun appears to denote a place as well as a person belonging to the Uactoks. Old maps set down Naco and Tencoa as towns on the south bank of the Guanacos river, south of Vera Paz.³ Tansuche and Nauhtlan were to the north and south respectively of the Huastec settlement on the Panuco, and, near the latter place, at Tuzpan, the Huastecs destroyed a Mexican colony in the time of Montezuma I.⁴ A more southern colony of Huastecs along the Guanacos may easily have existed in the time of Oxlahun-Pek.

It is known that Cocyoëza of Oaxaca added Chiapas to his dominions, and, as Palenque is situated in that province, it is natural to read of its four monarchs deserting Oaxaca; but, on the other hand, Oxlahun-Pek states that Palenque rebelled when he was appointed sole king of kings. His prominence also in the scene of the Tablet, his use of the first person, his executing judgment, all seem to denote that, so far as the city was concerned, he was ruler. Again, he says that Uxmal asked tribute from Palenque, and Uxmal he plainly claims for the House of Cawek. In the Copan inscription, Oxlahun-Pek is recognized as supreme over Copan, Holhun and Buluc, while, in that of Palenque, Buluc is regarded in the light of a rebel against Oaxaca. The truth seems to be that these two powerful monarchs to the south of Mexico, Cocyoëza and Oxlahun-Pek, had made an alliance to unitedly conquer and hold in possession the lands lying between their original kingdoms, thus extinguishing the independence of several small States. In certain cases there seems to have been a joint military occupation, for an Oaxacan Hunich dwelt in Palenque, and there were Oaxacan troops in Copan; but it is more than probable that Palenque was the point where the two kingdoms marched, the rest of Chiapas belonging to Oaxaca, while Yucatan, Vera-Paz, Guatemala, and part of Honduras were under the sway of the Cachiqual usurper of the Quiche throne. Oxlahun-Pek's representation of the anti-tribute revolt as undertaken against Oaxaca may have been an aboriginal way of complimenting a great ruler.

In Cachiqual history, the origin of hostilities is made the ambition of the Atzih Winak Hunahpu. On the Tablet, it is set forth as the refusal of Palenque to recognize Oxlahun-Pek by paying to the governor of Uxmal the tribute which he asked in the king's name.

Some of the inhabitants of Palenque itself, and of the country round about, united with those of Buluc, and afterwards with the Nakhun division of the Huastecs, and the people of Holom, in this refusal. They marched on Uxmal, and devastated the country in front of it. They sought to gain over Nohpat, its king, but it is not said with what success. They did, however, succeed in inducing some of the chiefs of Uxmal to take part with them, and also three celebrated lords, Ox-Winik or Winik-Yub (who may have been the Atzih Winak Hunahpu), Cacul, and Caichxik. At what particular time in regard to this alliance they killed the Hunich, or resident of the kingdom of Oaxaca, is not stated, nor is it definitely recorded where the Hunich resided. It seems probable, however, that his residence was Palenque. The rebellious chiefs were four of Palenque and three of Buluc, making seven, to whom were added the original three, he of the Nakhun of the Huastecs, the nameless lord of Holom, and a nameless lord of Palenque city, making ten. The names of Cacul and Caichxik may belong to these, in which case it is possible that the former was lord of Holom, and the same person as Ychal-Amollac, whom the Cachiqual MS. makes to have reigned there, and to have been foully murdered by the Cachiqual kings. In the inscription, however, he is called the lord of Tunxic or Tunxicob.

The Oaxacan kings, Cocyoëza and Cocyopy, informed Cablahun-Tok of the rebellion, and at once the Cachiqual kings set forth to crush it, in concert with Cocyoëza. It is hard to tell who is meant by the Chunbezah or leader; it may denote the general Cinahitoh of the Cachiqual MS., who afterwards aspired to the dignity of Atzih Winak, and was put out of the way by the tyrannical Oxlahuh-Tzy. The Chunbezahs of the city of Palenque were doubtless its senate under Quiche-Cachiqual and Oaxaca. The warriors of Oxlahun-Pek, under the Chunbezah, destroyed the hopes of the rebels, and either took or killed, for in Maya *cha* or *chaab*, through national barbarity of disposition, means both, Cacul, Winik-Yub, and a chief of the Nakhun. In the history, Ychal of Holom was murdered treacherously, and the Atzih Winak Hunahpu was killed at the battle of Xechipeken. The Nakhuns nowhere appear, nor does Caichxik, who seems to have been regarded by Oxlahun-Pek with special detestation.

The whole story is one of unsuccessful rebellion against the exactions of a tyrant more powerful by far than the Cachiqual MS. represents him. Whether through fear or from some other motive, the rising was by no means universal in the three disaffected regions, Chiapas, Yucatan and Vera Paz; and in the dominions proper of Oxlahun-Pek, it would seem

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that the Ox Winik Yub or Atzih Winak Hunahpu, was the only rebel of importance. Whatever sympathy may have existed between the Quiche-Cachiuel monarchs and Cocyoëza of Oaxaca, it is evident that it was to their interest to act in concert, not so much for purposes of territorial aggrandizement as to oppose a united front to Mexican encroachment. This encroachment generally began through bodies of traders, who sought to detach from allegiance to their rulers the inhabitants of the regions in which they made their temporary or permanent trading posts, these preparing the way for the entrance of the Mexican armies. Doubtless the refusers of tribute counted upon Mexican interference on their behalf, for, in 1469, Axayacatl had led a victorious army along the Pacific coast of Guatemala; but the campaigns of Tehuantepec had so weakened the military power of the Mexican empire as effectually to shut out all hope of support from that quarter. Divided among themselves, the unhappy revoltors were speedily crushed between the upper and nether millstones of Oaxaca and Guatemala, and at least eight hundred victims were slaughtered in cold blood by the sanguinary conquerors, as the penalty of their opposition, in addition to the number that fell in battle. Large as this number of the sacrificed may seem, it was a mere trifle compared with the human holocausts of the Mexican monarchs. Ahuitzotl, after his victory over Zaachilla III., offered no fewer than 80,400 prisoners on the altars of the bloodthirsty god Huitzilopochtli.⁵

The deity to whom these eight hundred captives were offered is called Puchtunox, more briefly Puch or Vuch. This bird seems to have been the war-god of the Quiches and their allied peoples, for the full name *Puchtun Yok* means "the fighter over or conqueror." This god is associated on the Tablet with one called Holhun, which name stands for Holcan, a warrior, and this Maya name undoubtedly denotes the Quiche god Hurakan, whose messenger Vuch was. The other pair of deities mentioned are Ca-kulel, an epithet of Tepeu, and Hun-nak-pet, who can be no other than the Quiche Hunahpu, an ancestral god, and the same originally as the Egyptian Anubis. No reference is made to any Oaxacan divinity, although Cocyoëza appears, taking part in the sacrifice, which makes it evident that Palenque city belonged to the government of the Quiche-Cachiuel kings. As the Oaxacan king was *pontifex maximus* in his own dominions, so does Oxlahun-Pek appear to have been in his. He, therefore, offered the chief among the captives, leaving the common soldiers and people to be sacrificed by the priests.

The Copan altar tablet meets with no illustration from historical documents beyond those which have already revealed the names of the

Cachiquel kings. Brasseur explains these peculiar names: "At the birth of the first child they gave it the name of the deity who presided over that day according to the Calendar. Each day of the Calendar bore a different name, but at the end of the month the same name returned, though with a difference in the number. It is thus that there was a prince called Cablahuh-Tihax, Twelve Knives, Lahuh-Tzy, Ten Dogs, etc."⁶ This inscription shews that the story of Oxlahun-Pek extended over Copan, Buluc and Holhun, and that the Hunich of Buluc, like the officer of the same kind who was killed in Palenque, was a native of Oaxaca, inasmuch as the Oaxacans in the Copan army deserted on his account. The Uacthanob, or speakers of Uac, must denote the Mexicans, whom the Maya-Quiche peoples called Yaqui. These Mexicans, however, cannot have been soldiers in the true sense of the term, but armed traders, capable, as has appeared, of holding their own against the best warriors of the lands they traversed. They offered their services, doubtless, in reward for permission to establish trading posts in Copan and the region dominated by it. The imprisonment of the Oaxacans by command of Oxlahun-Pek is an evidence, along with his execution of the Hunich, that, in spite of his humble language towards Cocyoëza on the Palenque Tablet, he was in no sense subject to, nor afraid of that monarch.

What remains there may exist of the work of Oxpet, the royal scribe in Holom, cannot be known until the process of interpretation is applied to existing manuscripts of a hieroglyphic nature. He was *hodzib*, Quiche *ahtzib*, a writer or secretary, not *ahqot*, an engraver, who was a different officer, and one probably who transferred to stone the hieroglyphics sketched by the former. These officers were very highly esteemed by the Quiche-Cachiquel kings and ranked among the nobility of the nation.⁷ A proud conqueror like Oxlahun-Pek, desirous of having his great actions put on record, would be specially offended at the murder of such an officer, and his naturally ferocious disposition would make the assassin's penalty a cruel one. There is much to interest in these inscriptions, in spite of their melancholy character, and comparatively modern origin, and, now that it has been proved a not very difficult task to read them, the student of history may look forward hopefully to further decipherments.

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CHAPTER XII.

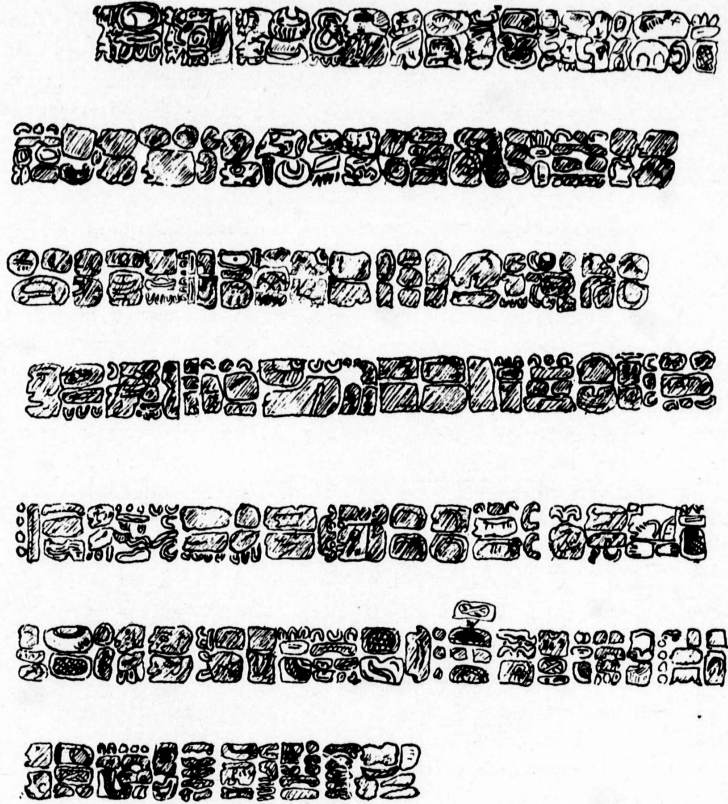
THE INSCRIPTIONS FROM CHICHEN-ITZA: THAT OF THE CHICHANCHOB.

The writer's original intention was to confine himself to the Tablet of Palenque and the allied inscription from Copan; but three circumstances led him to make additions to these. The chief circumstance was that, as a text book for the student of Maya-Quiche documents, the work was imperfect, presenting only the more elaborate and easily deciphered forms of the Central American hieroglyphics, such as would afford little help in reading the more rudely executed Maya codices. In Stephen's representation of the inscription in the Chichanchob, or Casa Colorada, of Chichen-Itza, he found hieroglyphics mediating between the elaborate ones of Palenque and Copan, and the rough outlines of the codices. It became a duty, therefore, to connect therewith the hieroglyphics already described. The writer has no present intention of interfering with the work of Messrs. Léon de Rosny and Cyrus Thomas, whose main attention has been unsuccessfully given to the codices. The other reasons for adding to the hieroglyphic material already presented were to give representation to Yucatan, the land of the Mayas, and to set forth documents, not much indeed, but still, a little more ancient than those of Palenque and Copan. The writer claims the indulgence of the general reader for reëntering the field of hieroglyphic explanation, as tedious for himself to write as for others to read, but of the utmost utility to the careful student of Maya script.

Mr. Stephens' description of the edifice containing the first set of Yucatan hieroglyphics is as follows: "It is called by the Indians Chichanchob, meaning in Spanish, Casa Colorada, and in English, Red House. The terrace is sixty-two feet long and fifty-five wide, and is still in good preservation; the staircase is twenty feet wide, and, as we approached it on our first visit, a cow was coming quietly down the steps.

"The building measures forty-three feet front and twenty-three feet deep, and is still strong and substantial. Above the cornice it was richly ornamented, but the ornaments are now much decayed. It has three doorways, which open into a corridor running the whole width of the building; and along the top of the back wall was a stone tablet, with a row of hieroglyphics extending all along the wall. *Many of them*

were defaced, and from their height, in an awkward position to copy; but we had a scaffold erected, and obtained copies of the whole. The plate above represents these hieroglyphics, so far as they could be made out. When not distinct, to avoid misleading, they are not given at all. Under the hieroglyphics, in the plate, is given a plan of the building, with its terrace and staircase. It has a back corridor, consisting of



The Chichanchob Inscription of Chichen-Itza.

three chambers, all of which retain the marks of painting; and from the convenience of its arrangements, with the platform of the terrace for a promenade, and the view of a fine open country in front, but for the greater convenience of being near the hacienda, we should have been tempted to take up our abode in it.”¹

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Mr. Stephen's division of this long, and imperfect, inscription is into seven lines, the direction of which, from left to right, he has accurately judged. The first two characters of the first group in line 1 are the same as those constituting D 8 in the Palenque Tablet, and their phonetic equivalents, as has appeared, are *hun toh*. But these are followed in the same group by the symbol *than*, after which comes *cab*

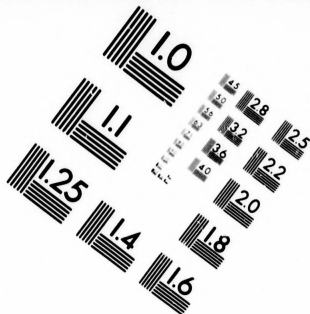
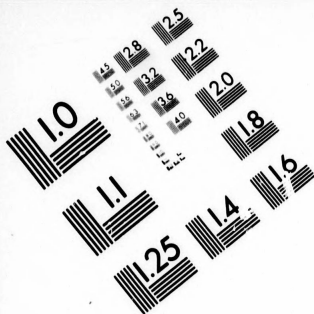


The Akatzeeb Inscription of Chichen-Itza.

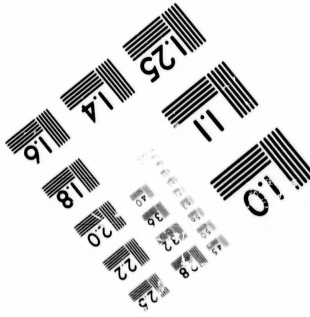
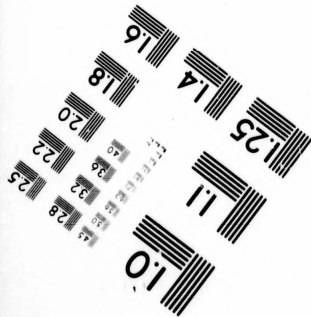
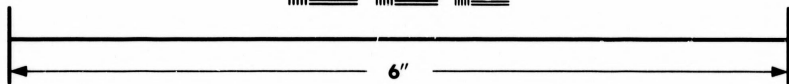
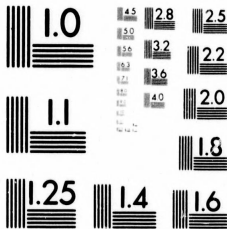
or *caban* in a cartouche. Below it is an apparent *lahun*, 10, followed by *ox*, 3; but on comparison, it appears that the supposed *lahun* is an expedient for *yib*, a bean, and that the *ox* must be read, not after, but before it. This group, therefore, furnishes the sentence: "*Huntoh tan cab Oxyib*:" "Huntoh in the land of Oxyib." The second group also begins with *hun toh*. After the *hun*, 1, comes *pet*, the circle, then *tun*,

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the stone, inscribed with *ca*, 2, and, under it, the same characters as gave *ox yib* in the preceding group. At the back of all is the semblance of a wing or of drapery, which, from its position, however, has the simple meaning of *xul*, the end. This group 2 reads: "*Huntoh bet katun Oxyib xul*:" "*Huntoh* makes an end of the army of *Oxyib*." Group 3 begins with *Oxyib*, which is followed by *pak* as in Palenque G. Below come *hun*, 1, *ich*, the face, and *ob*, plurality; and behind, from top to bottom, are *pet*, circle, *ca*, 2, *tun*, stone, and the well known figure denoting *hol*, end, hole, door. These furnish: "*Oxyib pak Hunichob bet katun hol*:" which may be read, "The army puts the *Hunichob* to the door of the town of *Oxyib*," or "The *Hunichob* of the town of *Oxyib* put the army to the door." Group 4 reads from the bottom up, beginning with *ox*, 3. Then comes *ca*, 2, within the covering *buc*, followed by *hun*, 1, *ich*, face, and a lower face traversed by two lines, furnishing another *ca*. The whole is: "*Oxcabuc, hunich Caich*:" or "*Oxcabuc*, the *Hunich* of *Quiche*." The small group 5 begins with *dzib*, writing, under which come *hun*, 1, and *tun*, stone, with two lines for *ca*; thereafter follow four lines for *kal*, 20, and a *thun*, or drop. Arranged in order, these set forth: "*dzib than hunkal katun*:" "he writes word (that) twenty soldiers." No 6, as consisting of *ca*, 2, *dzibs*, is *Katzib*, the name of a place. No 7 begins with *hol*, which is followed by *ho*, 5, or *yib*, a bean; then come *can chi*, 4 mouths, and *pet* the circle. Together these may be read: "*Katzib holob xanac bet*:" "in the holes, (or cells) of *Katzib* makes to remain." The first character in No. 8 is compound, consisting of *buc*, to envelop, and *tun*, a stone. Below it are *ca tun*, 2 stones, and then *tun*, a stone, resting in *hol*, a hole. These give the subject of the sentence: "*puchtun katun holthan*:" "the chief speaker of the quarrelling army." No. 9, as comparison shews, reads from below upwards, consisting of *ox*, 3, and *ich*, the face. It is a word like *Hunich*, the *ich* representing *edz*, established, and *ox* being an expedient for *yok*, over. The next group, No. 10, is very interesting. It consists of *chi*, the mouth, *tun*, a stone, *ich*, the face, and *ox*, 3. This *Chitun Ichox* is the nearest the engraver or his scribe could come to *Chichen-Itza*. After its hieroglyphics appear the conventional *ca*, the circle *pet*, and the cross *pak*, to represent *kebat pak*, "the wicked town." The next group of two characters gives *pet*, the circle, and an object doubly inscribed for *ca*, 2. Then comes *tun*, a stone, over an aberrant form of *ahan*, and an inverted *ca*, which from its position, becomes *xul*, the end. The whole is: "*Yokich Chichen-itza kebat pak bet katun ahan xul*:" "The *Yokich* of *Chichen-Itza*, wicked town, makes an end of the chief of the army."

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"*Oxyib pop*:" "the carpet or mat, *i.e.*, the ruler of Oxyib." No. 1 of line 2 exhibits *ox*, 3, *buc*, cover, *pet*, circle, *tun*, stone, a figure that may denote vegetation but which is certainly *ka*, and another *tun* of different form from the one above it. These read: "*Oxbuc patan katan*:" "Oxbuc asking tribute." The characters following look like *tun* and *hol*, but as this furnishes no sense, the supposed stone must be *pak*, a stone wall, the whole being *paxal*, to desert. Next comes *hun*, 1, *ich*, the face, and a vague figure which may once have been *yub*, an article of clothing. The next group is one of five characters; a stone inscribed with three lines gives *ox tun*. At its right is the circle *pet*, followed by the conventional *ca*. Underneath these are *chi*, the mouth, and *xul*, the end, making in all: "*paxal Hunichob yoktan Cachixul*:" "the opposers desert the Hunichob (and) makes the Cachiquels." The following group is of five, being *tun*, a stone, *xul*, a bird's head, *hol*, *kax*, united, and *ich*, the face furnishing: "*dzan xul hol kak ich*:" "to be destroyed in the fire hole." Three characters make up the next clause, *dzib*, *tun* and *uac*, 6, for *hayac*, to destroy. These precede *ca*, *dzib*, two *dzibs*, or writings, which are followed by *uac*, 6, differently written and inserted in *tun*, a stone over *pet*, a circle. The whole is: "*dzib than hayac Katzib hayac tan bet*:" "writing a word to destroy, they make destruction in Katzib." Two dots in a *tun* make it *katun*; below are *hun*, *ich* and *ob*, followed by *bat*, an axe, and a *buc*, or cover, together with *ca*, *tun* and *xul*. This is a complete sentence: "*katun Hunichob bet pach katun xul*:" "the army of the Hunichob makes an end of the prisoners of the army." Oxyib now reappears over *tun*, after which is Oxbuc over *katun*. Below is a compound figure consisting of *ca*, 2, *ox*, 3, and *tun*, to represent *chuuctan*, "spoiling in." The back of the head, *pach*, is over *xul*, an end, and then come two faces, *ca ich*, for Quiche. This imperfect line ends: "*Oxyib tan Oxbuc katun chuuctan paxal Catch*:" "the army of Oxbuc plundering in Oxyib deserts Quiche."

The first sentence of line 3 is, for a Maya-Quiche document, a long one. The first group is evident, being *katun ahau*. The two following characters are peculiar, but the top one is simply a stone with inscribed *ca*, and the lower is *xul*, end, similarly inscribed. The upper part of the next two gives *thun*, a drop, in the plural, and the lower is *dzib*, writing. Hunichob is represented by *hun* at the right-hand corner of *ich*, a face. under which are the folds of *yub*, a dress. The four subscribed U's read simply as *can*, 4; and afterwards comes *oxlahun*, 13, followed by a symbol denoting *pak*, a building. Thus we have: "*katun ahau katun kuxil thanob dzib Hunichob can Oxlahun-Pek*:" "the army, hating the chief of the army, writes words (for) the Hunichob to tell Oxlahun-Pek." Oxlahun-Pek is repeated below, and following it are *pet*, *yok*, over, and *muyal*.

Next are *can*, 4, *tun*, *pop*, the mat, and *bak*, a bundle, making in all: "*Oxlahun-Pek bet Yokmal chunthan pop pak*:" "Oxlahun-Pek makes the president of Uxmal *pop* of the town." The next group presents difficulty at first, but, read from the bottom upwards, consists of *chi*, a border, *chi*, a mouth, and *xul*, an end, *Chichixul*. Next comes the well-known *katun*, followed by *pet tun*, and the following top character to make sense should be *ca*, but *ca* is never thus represented. It is, therefore, probably *yok*, on, over. Two *katuns* follow, and then come *buc* and *pet*. Thus the sentence is: "*Chichixul katun patan yok katan katun pach bet*:" the Cachiuel army in asking tribute makes soldiers prisoners." Reading upwards, the next group contains *ox*, 3, *yub*, a coat, and *xic*, division. Then comes another *ox*, and in the top line appear *hol* and *tun* over *pak*, under which are *pet*, and *xul*, the end. The bird's head supplies another *xul*, followed by *hun* and *tun*, under which come, from right to left, *pet*, *hun*, *chi*, a border, and *yub*, an article of dress. These furnish: "*Oxyib xic yok holthan pak bet xul; xul hunten bet Hunichob*:" "he makes an end of the dividers of Oxyib by the executioner of the town; the Hunichob made an end (of them) at one time."

The first character of line 4 is *chi*, the mouth, and it is followed by *chea*, a well, like an inverted T, roughly representing the *aguadas* of the country. Under it is Oxyib inverted; and in the next group, *pak*, building, is read before *xul*, the C like end. These give: "*Chichen Oxyib paxal*:" "the Oxyib desert Chichen." At the back of the *pak* are Oxyib and *katun*, and these are followed by *pach*, a back, after which come two ends, furnishing *ca xul*, and *tun*, a stone. The next group contains *ox*, 3, *yub*, a dress, represented by a few lines, not enough to set forth *pop*, then *tun* and *katun*. Afterwards comes *chi*, a border, with *ox*, 3, and *yab*, a shoe, to which are added *ca*, 2, *chi*, a mouth, *pet* and *tun*. Next are *dzib* and *tun*, with *chi*, a border, and *tun*, another *tun*, and *Oxyib tun*. All of these furnish: "*Oxyib katun pak kuxil than Oxyib-than katun chi Oxyib xache betun dzib tun ci than tan Oxyib-than*:" "the Oxyib army hates the town, the Oxyib speaking army saying a word (that) Oxyib seeks to make written stones sweet-worded in Oxyib speech." The rest of the line contains *Oxbuc* rather than *Oxtun*, followed, as in line 2, by *katun* and *caoxtun*, the latter being obscure in the plate. Afterwards come *pak*, and *hol*. The apparent bracket furnishes either *kax*, united, or *yok*, over; next, a writing in two divisions is *ca tsib*, and below is *pet*. The last group consists of *ox*, *tok*, *chi*, a border, and *ahan* in the plural. These make up: "*Oxbuc katun chuuctan paxal kax Katzib bet yoktok chi ahaub*:" "the army of Oxbuc, deserting to plunder, makes the united of Katzib chiefs of the speakers of rebellion."

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xal *kax*
rting to
bellion.”

The fifth line begins with *canlahun*, 14, followed by *buc*, cover, *tun*, and *yab*, a shoe. Reading from below, the next group is *oxyib dzib* ; it is followed by *Oxlahun* ; and the subsequent group, composed of *ca*, 2, *can*, a snake, and a rude shoe, *yab*, supplies *caxanob*. Then come *ca* 2, the conventional *ca* before *tun*, and another *katun* over *can*, 4. From below, the following reads *Oxyibhan*. The top character following it is *tok*, and the cleft stone below probably gives *tun xic* for *dsanxic*. The sentence is : “ *canlahun puchtunob Oxzib dzib Oxlahun caxanob ca katun katun can Oxyibthan toc dsanxic* :” “ *Oxlahun* writes, when the army finds fourteen rebellious *Oxyib*, telling the army to burn and destroy the speakers of *Oxyib*.” The bracket enclosing two dots is doubtless to be read *caox* for *chuuc*. It is followed by *katun*, and that by *xul*. Below, there is no difficulty in recognizing *Hunichob*, the *ob* being represented by *yub*, the cloak at the back. The next upper hieroglyphic is *pet* ; so this brief sentence reads : “ *chuuc katun xul Hunichob bet* : “ the *Hunichob* make an end of the plundering army.” On the right of the last circle, *pet*, is *chi*, the mouth, with three lines inscribed, making *oxchi*. Below, and to the left of it, are two *bucs*, giving *cabuc*. The next group furnishes *ox*, *tok*, and *ahau* ; the next *ca*, *ca* ; and the next *ca dzib*. Then comes *tun*, followed by *kulel*, the unseemly symbol, under which are *ca*, 2, and *hol*. In the succeeding group, *Hunich* appears, and *dzib* in the lower right corner must take the place of *yub*. Two hands are *ca kab* ; and the last series furnishes *ox*, *yib*, *pop*. These may be read : “ *Yokchi Cawek yoktok ahau caca Katzib tan kulel kahal Hunichob cacab Oxyib pop* :” “ the *Atzih Cawek* in *Katzib*, the town of the chief of the rebels, recalls to rule the *Hunichob*, *pop* of the commune of *Oxyib*.”

The first hieroglyphic in line 6 is the border, *chi* ; it is hard to say why the one below it, a stone with four lines inscribed, should be *chen*. Under it is *katun*, the *ca* being expressed by the two lines on the right. Next comes *buc* over *tun*, followed by *pop* ; then *pet* precedes a bean, *yib*, inscribed with *uuc*, 7. The next group reads from below, *ox*, *yib*, *ich*. Two faces are *ca ich* ; and *ca puch*, *ca tzib* follow, while *hol* and *tun* read from the bottom upwards. These yield : “ *Chichen katun puchtun pop bet hayacob Oxyib ich Caich Cawek Katzib holthan* :” “ the *Holthan* of *Katzib* of *Quiche Cawek* causes (that) they destroy the *pop* of the rebellious army of *Chichen* in *Oxyib*.” There is no difficulty in reading *oxyib pop* and *oxbuc*, but the succeeding two borders are not so easily recognized as *ca ich*. Next follow *ca*, 2, *tun*, and *pop*, after *pop*, the inverted basket-like character proves, on comparison to be a *ca*, and to be read before *yub*, a dress. Then *oxbuc* reappears, followed by *ca tun* and *pet*. The irregular character at the top of the next group denotes *yok*, over, and unites with *ca*, 2, to make what so far has been *caox* for

chuuc. The same *yok* unites with an irregular *muyal* to form Uxmal. *Ahau* is the first word in the following group; below it is *bak*, a bundle, and the small character beneath it is most comprehensive, embracing *buc*, covering, *hun*, 1, and *tun*, a stone. Thus identified, they say: "*Oxyib pop Oxbuc Caich katun pop Cayub Oxbuc katun bet chuuc Uxmal ahau bak hun puchtun*:" "*Oxbuc, pop* of *Oxyib*, *Cayub, pop* of the army of *Quiche*, and the army of *Oxbuc*, make prisoners 400 rebels of the *ahau* of *Uxmal*." The next group consists of *ca* and *yib*, followed by *pop*; and that following, of *katun*, *buk*, *tun*, and *ox*. The group after unites *chi*, a border, in the left hand lower corner of the first *dzib*, with it and the one below, giving *chi ca dzib*. One more *caox* appears over *can*, 4. The following *chi*, border, and *chen*, well, or *tun*, stone, are vague. The stone, *tun*, is read next, then *buk* with *tun*, and finally *yub*, a robe, to the left. This sentence is: "*Cayub pop katun puchtun Yokchi Katzib chuuc can Chichen tan puchtunob*:" "the *pop*, *Cayub*, tells the *Yokchi* of *Katzib* of the rebellious army to seize the rebels in *Chichen*."

The seventh line begins with *ca ich*, two faces, followed by a *pak* and a *bak*, giving *ca bak*, two *baks*. Below these come *katun*, two *tuns*; and the next group is *ca, yib, pop*. That following contains *ox*, 3, *ca*, the two spaces within three lines on the succeeding figure, and the figure itself, *buc*. Below *buc* are *dzib* and another *buc*, and, below them, *ca-tun*. The figure under the next *pop* is a mystery; it is inscribed, and may be *dzib*. The following long group is made up of *yok*, over, *hol*, *can*, 4 with *tun*, another *yok* of different form, and *katun*. The next character gives *buc* and *tun*, followed by *yub*, a coat. Leaving the lower *hun tun*, and taking the first of the next group *ca*, it is followed by *bat*, an axe, after which are three ends or *xuls*, which, with *hun tun*, may be read "*xul yok huntent*." The whole may be read: "*Caich Cawek katun Cayub pop Oxcabuc dzib puch katan cib pop hokol chunthan yok katun puchtunob kebat xul yok huntent*:" "*Cayub*, the *pop* of the army of *Quiche* *Cawek* writes *Oxcabuc* a letter, asking permission (for the) *pop* (for) the president to set out over the army to end at once the wicked rebels." The next short sentence begins with *dzib*, followed on the right by *pet*, after which come *buc* and *tok*, with *hol* to the left, and *buc* and *tun* below. It thus reads: "*dzib bet pach dzocol puchtun*:" "he writes to cause the rebel prisoners to be destroyed." The top character of the next group is *yok*, over, the second, *hun tun*, after which are three beans, *ox yib*. A stone with a hole in it provides *hol tun*; three lines on another stone give *ox tun*; then follows *katun*, and, going backwards, an irregular *yok*, and a *xul*, or end. Together they read: "*yok huntent Oxyib holthan yoktan katun yok xul*:" "at once the *holthan* of *Oxyib* over ended the rebel army."

[VOL. VI.
Uxmal.
a bundle,
embracing
they say:
Uxmal
the army
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l by *pop*;
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of Katzib

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, *ca-tun*.
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an axe,
be read
k katun
k katun
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(the) *pop*
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holthan

CHAPTER XIII.

THE INSCRIPTIONS FROM CHICHEN-ITZA: THAT OF THE AKATZEEB.

Referring to the valuable illustration in his "Incidents of Travel in Yucatan," Mr. Stephens writes: "The plate opposite represents the general plan of the ruins of Chichen. This plan is made from bearings taken with the compass, and the distances were all measured with a line. The buildings are laid down on the plan according to their exterior form. All now standing are comprehended, and the whole circumference occupied by them is about two miles, which is equal to the diameter of two thirds of a mile, though ruined buildings appear beyond these limits. By referring to the plan, the reader will perceive the position of the hut in which we lived, and, following the path from our door through the cattle-yard of the hacienda, at the distance of two hundred and fifty yards, he will reach the building represented in the plate opposite (the Akatzeeb). It does not stand on an artificial terrace, but the earth seems to have been excavated for some distance before it, so as to give it elevation of position. It faces the east, and measures one hundred and forty-nine feet in front, by forty-eight feet deep. The whole exterior is rude, and without ornament of any kind. A grand staircase, forty-five feet wide, now entirely in ruins, rises in the centre to the roof of the building. On each side of this staircase are two doorways; at each end is a single doorway, and the front facing the west has seven. The whole number of apartments is eighteen. The west front opens upon a large hollow surface, whether natural or artificial it is not easy to say, and, in the centre of this, is one of those features before referred to, a solid mass of masonry, forty-four feet by thirty-four, standing out from the wall, high as the roof, and corresponding, in position and dimensions, with the ruined staircase on the eastern front. This projection is not necessary for the support of the building; it is not an ornament, but, on the contrary, a deformity; and whether it be really a solid mass, or contain interior chambers, remains to be ascertained by the future explorer."

"At the south end the doorway opens into a chamber, round which hangs a greater and more impenetrable mystery. This chamber is nineteen feet wide by eight feet six inches deep, and in the back wall a low narrow doorway communicates with another chamber in the rear, of the same dimensions, but having its floor one step higher. The lintel of this doorway is of stone, and on the soffit, or under part, is sculptured

the subject represented in the engraving opposite. This tablet and the position in which it exists, have given the name to the building, which the Indians call Akatzeeb, signifying, the writing in the dark; for, as no light enters except from the single doorway, the chamber was so dark that the drawing could with difficulty be copied. It was the first time in Yucatan that we had found hieroglyphics sculptured in stone, which, beyond all question, bore the same type with those at Copan and Palenque. The sitting figure seems performing some act of incantation, or some religious or idolatrous rite, which the "writing in the dark" undoubtedly explains, if one could but read it. Physical force may raze these buildings to the ground and lay bare all the secrets they contain, but physical force can never unravel the mystery that involves this sculptured tablet."¹

The groups of hieroglyphics in this tablet are twenty-eight in number, of which sixteen are arranged in two lines above the central figure, while six are placed to the left and an equal number to the right of it. Making a commencement with the left hand figure of the first upper line, it is found to consist of *pet*, the circle, *ox*, 3, *pak*, building, and a face-like *hun*, 1, with *ich*, the face proper, and *yub*, a garment; the whole being *bet Oxbuc Hunichob*. The second group holds *lahun-tu-kal*, 30, *ca*, the equivalent for the trefoil forehead ornament, *chi*, the mouth, and six small circles at the back of the head, which, from their position, are not to be read simply as *uac*, 6, but as such together with *xul*, an end. Next to the number 30 comes a circle *pet*, followed by 7, *uuc*, and *pak*, tilled ground. Below are *ca*, 2, *buc*, covering, *tun*, stone, and *katun*. These two groups furnish: "*bet Oxbuc Hunichob lahun-tu-kal Cachixul hayac bet hayac pak ca puchtun katun*:" when the army rebelled it caused to destroy the city, it caused to destroy thirty Cachuquels of the Hunichob Oxbuc." The third group begins with *uac*, 6, followed by *pet*, after which a stone inscribed with two lines furnishes *katun*. Below *uac* and *pet*, comes *buc*, covering, embracing *tun*, stone, and below are *ca*, 2, *ox*, 3, inscribed in another *tun*. To the right of *katun* above is *chi*, a border, and just under *katun* is *ich*, face, followed by what has been claimed as a representation of the breast, *tsem*, but which really stands for *tan*, *than*, *tun*, *thun*, and *dsan*, and is often replaced, even as in the name Chichen, by the figure of a stone, *tun*. These are followed by another face, *ich*, and by another *tsem*. In the fourth somewhat obscure group are *ca*, the roll, as at Palenque, and below it, *pak*, under which is *holhun*, 15; behind appear *ca*, 2, *xic*, division, and a final ball, which from its position is *xul*, the end. Below is a form of *ahau*, with plurality. These two groups add another sentence: "*hayac bet katun puchtun*

chuuactan Chichen-Ichsen chabach holhun Cachixul ahauob: "the rebellious army made destruction, seizing Chichen-Itza, (and) capturing fifteen Cachiqual chiefs."

The fifth group begins with two stones, each inscribed with 3, the whole giving *ca, ox, tun*; then comes *holhun*, 15, followed by *ca, 2, chi*, border, and *xul*, end. Below are two *nak's*, which might give *xanac*, "will remain," in some cases, but not here; they furnish *nakob*, "they ended." The brief sentence reads: "*chuuactan holhun Cachixul nakob:*" "the spoilers destroy fifteen Cachiqual chiefs." No. 6 is difficult as it commences with an inverted *ca*, that should be a *xul*, according to general rule. Inscribed in the upper part of it is *thun*, a drop. At the opposite end appears *lahun*, 10, and embraced by the limbs of the *ca* is *pak*, cultivation. These are followed by *muyab* the cloud, *pop*, the mat, and *ca, ox, tun*, again. Thus: "*katun Lahun Pek mulbab chuuactan:*" "the army of Lahun-Pek joins the spoilers." No. 7 contains *ca, tun, ox, tun, can, tun*, and what follows should be Hunichob, but Mr. Stephens has replaced the face by the sign *caban*, unless it be intended for a border *chi*. Finally, group 8 has 17, or *uuclahun*, which at Palenque stands for Zaachilla of Oaxaca. Five, within a circle subscribed with mark of plurality, should be *hopetob*, and as *hopet* is the Palenque form of *ubah*, to hear, it is doubtless such in the present case. The last of this group are *ox, tok* and *ich*. Taken together they furnish: "*katun yoktan can Hunichob Uuclahun hopetob yoktok ich:*" "Zaachilla tells the Hunichob they hear the rebel army (is) in rebellion."

The first of line 2 begins with two *nak's*, the latter being followed by mark of plurality; they may be read as a reduplication of intensity, *naknakob*. Then in the same group follow *ox, 3, chi*, face, *ca, 2*, and *dzib*, writing, *oxchi katsib*. No. 2 begins with the conventional *ca*, which encloses *ox, 3*. At the top is *bak*, bundle, over *can, 4*; below these may be *katun*, but there certainly is *xic*, division, with plurality. In 3, the border, *chi*, is first, and the figure below it is probably *ich*, the eye or face, while to the right is an ornamental *tun* or *thun*. Here the sentence ends: "*naknakob Yokchi Katsib ca Oxbuc can katun xicob Chichen:*" "they destroy Yokchi Katsib when Oxbuc says the army divides Chichen." Below the central *thun*, 14 is represented by two wavy fives and four strokes, *canlahun*. In the border, *chi*, are *uac, 6*, which should be read first, and at its extremity is *xul*, an end. Next, above the *thun*, is *pet*, followed by *pak*, cultivation, over *thun*, under which is *buc*, covering. Group 4 contains *ox, 3, hun, 1, tun*, stone, and *can, 4*, inside *hol*, while beneath is the well known *katun*. No. 5 begins with *tun*; to the right is *ox*, and below *tun* come *chi*, border, *ca, 2*, and

dzib, writing. The whole reads: "*caulahun hauac tzicil bet puchtun pach yok huntun holcan katun tan Yokchi Katzib*:" "the holcan of the army made prisoners of the rebels in Yokchi Katzib at one time, fourteen ceasing to obey." The remaining part of group 5 is *ox muyal* or Uxmal. No. 6 begins with *ahau*, followed by *dzib* and *katun*; back of these are *buc*, covering, *tun* and *xicob*, as in No. 2. The order of No. 7 is peculiar, beginning with *ox* over *ahau*, then coming to the face, *ich*, which should properly be a mouth, *chi*, moving up to the frontal ornament *ca*, and ending with the first character *dzib*, writing, to furnish *oxchi katzib*. The sentence, therefore, is: "*Uxmal ahau dzib katun puchtun xicob Yokchi Katzib*:" "he writes the king of Uxmal (that) the rebel army divides Yokchi Katzib." The last hieroglyphic of No. 7 is *ahau*. In No. 8, Uxmal is represented by three links of a chain, and the *muyal* or cloud figure, at the other end of the cartouche. Thereafter come *pet*, the circle, *dzib*, writing, a *hun* over the ear of *ich*, the face, and the robe, *yub*. Unitedly they afford: "*ahau Uxmal bet dzib Hunichob*:" "the king of Uxmal makes to write to the Hunichob."

Coming down to the hieroglyphics about the seated figure, so mysterious in Mr. Stephen's eyes, the series on the left stands first, and is to be read first horizontally, and afterwards perpendicularly, as at Palenque. No. 1 contains *ca*, 2, *kab*, hand, and the main part of it is *katunob*. No. 2 consists of *tun*, *pet*, and *chi*, a border. In No. 3, *katun* appears; then come *ca*, 2, *buc*, covering, and *tun*. Below is a distinct *pet*, and the indistinct figure beside it is probably *buc*. Coming now to No. 2, in perpendicular order, its main hieroglyphic is *mascabcun*, a kettle, below which are the conventional *ca*, *hol*, and *pet*. No. 3 perpendicular consists of *pet*, *tun*, and a confused figure evidently meant for *kak*, fire. Below are three stones, two of which are inscribed with *ca*, 2; these must yield *caoxtun*, or *chuuctan*. No. 4 perpendicular consists of *hun*, 1, *thun*, a drop, on *tun*, a stone, over *katun*. These six groups read: "*cacab katunob than bet cih katun ca puchtun pach bet mascab xanac; hol bet bet tan kak chuuctan chunthan katun*:" "the armies of the state made a word, saying, the army when it rebelled made prisoners to remain in prison; the chunthan of the army of spoilers made a hole (and) made fire in it."

The series on the right begins with *pet* over *pak* and *tun*. Next comes *buluc*, 11, over *ca* and *tun*. No. 2 has the frontal ornament *ca*, the mouth, *chi*, and a figure over the face, which might be a roughly executed hand, glove, or split stone; but sense requires it to be *xul*, end, or *hol*, hole. Then follows Hunichob. In No. 3, *dzib* is followed by *ca*, 2, and *kab*, hand, while, to the right, Hunichob again appears. No. 4 contains

can, 4, followed by *ox* and *tun*, and *katunob*, to the right of which comes *caoxxtun*. These complete a sentence: "*bet puchtun Buluc katun Cachixul Hunichob dzib cacab Hunichob can yoktan katunob chuuctan.*" "the Hunichob of Cachiquel make the army of Buluc rebel, writing to tell the rebel soldiers to plunder the state of the Hunichob." The last character in No. 4 is *nak*, and it belongs to the next sentence. No. 5 is rather difficult. It consists of *ox*, 3, on *chi*, a border, over what should be *ho*, 5, but, on comparison with the Chichanchob inscription, must stand for *ca*; under it is *yub*, a garment. The opposite cartouche furnishes *ox*, 3, *tun*, stone, and below, *ahau*. Finally, No. 6 gives *ox*, *bolon*, 9, and *hunichob*. This last sentence is: "*nak Yokchi Cayub yoktan ahau yok Bolon Hunichob:*" the Yokchi Cayub destroys the chief of the rebels by means of the Hunichob of Palenque."

Thus, by a strange but most fortuitous coincidence, the study of these inscriptions brings the reader back to the starting point in Chiapas. Varying, as the hieroglyphics do in many particulars, owing doubtless to locality, and the skill of the artist, they are one in historical character as in speech, and among them furnish a vocabulary extensive enough to enable the student to attack any Maya-Quiche document, with good hope of success in the work of interpretation. It remains to set these two Chichen-Itza inscriptions forth in connected form.

CHAPTER XIV.

THE TEXT AND TRANSLATION OF THE CHICHEN-ITZA INSCRIPTIONS.

TEXT AND LITERAL TRANSLATION OF THE INSCRIPTION OF THE CHICHANCHOB.

- Line 1. Huntob tan cab Oxyib; Huntob bet katun Oxyib xul.
 Huntob in land Oxyib; Huntob makes army Oxyib end.
 Oxyib pak Hunichob bet katun hol. Oxcabuc Hunich Caich
 Oxyib town Hunichob makes army end. Oxcabuc Hunich Quiche.
 dzib than hunkal katun Katzib holob xanac bet puchtun
 write word 20 soldier Katzib cells to remain makes rebelling
 katun holthan. Yokich Chichen Ichzen kebat pak bet katun
 army speaker. Yokich Chichen-Itza wicked town makes army
 ahau xul. Oxyib pop¹
 chief end. Oxyib ruler
- Line 2. Oxbuc patan katan paxal Hunichob yoktan bet Cachixul
 Oxbuc tribute asking desert Hunichob opponents make Cachiquel

dzan xul hol kak ich. Dzib than hayac Katzib hayac tan-bet.
waste end hole fire in. Writing word destroy Katzib destroy in
make.

katun Hunichob bet pach katun xul. Oxyib tan Oxbuc katun
Army Hunichob makes prisoner army end. Oxyib in Oxbuc army
chuuctan paxal Caich.²
plundering deserts Quiche.

- Line 3. Katan ahau katun kuxil thanob dzib Hunichob can
Army chief army hating words write Hunichob tell
Oxlahun Pek. Oxlahun Pek bet Yokmal chunthan pop pak
Oxlahun-Pek. Oxlahun-Pek makes Uxmal president ruler city
Chichixul katun patan yok katan katun pach bet. Oxyib
Cachiquel army tribute over asking soldier prisoner makes. Oxyib
xic yok holdzan pak bet xul: xul hunten bet Hunichob.³
dividing by executioner city makes end: end at once makes
Hunichob.

- Line 4. Chichen Oxyib paxal. Oxyib katun pak kuxil than Oxyib-than
Chichen Oxyib desert. Oxyib army city hates word Oxyib
speakers

katun cihi Oxyib xache betun dzib tun ci than tan
army saying Oxyib seeks to make written stone sweet word in
Oxyib than. Oxbuc katun chuuctan paxal kax Katzib
Oxyib speech. Oxbuc army plunder deserting united Katzib
bet yoktok cihi ahauob.⁴
makes rebellion speakers chiefs.

- Line 5. Canlahun puchtunob Oxyib dzib Oxlahun caxanob ca katun
14 rebellious Oxyib writes Oxlahun find when army
katun can Oxyibthan toc dzan xic. Chuuc katun
army telling Oxyib speakers burn destroy divide. Plundering army
xul Hunichob bet. Yokchi Cawek yoktok ahau caca
end Hunichob makes. Yokchi Cawek rebel chief town
Katzib tan kulel kahal Hunichob cacab Oxyib pop.⁵
Katzib in to rule recalls Hunichob commune Oxyib ruler.

- Line 6. Chichen katun puchtun pop bet hayacob Oxyib ich Caich
Chichen army rebellious ruler makes destroy Oxyib in Quiche
Cawek Katzib holdzan. Oxyib pop Oxbuc Caich katun
Cawek Katzib executioner. Oxyib ruler Oxbuc Quiche army
pop Cayub Oxbuc katun bet chuuc Uxmal ahau bac
ruler Cayub Oxbuc army make prisoner Uxmal king 400
hun puchtun. Cayub pop katun puchtun Yokchi Katzib
1 rebels. Cayub ruler army rebellious Yokchi Katzib
chuuc can Chichen tan puchtunob.⁶
seize tells Chichen in rebels.

Line 7. Caich Cawek katun Cayub pop Oxcabuc dzib puch katan
 Quiche Cawek army Cayub ruler Oxcabuc writes letter asking
 cib pop hokol chunthan yok katun puchtunob kebat
 permission ruler set out president over army rebels wicked
 xul yok hunten. Dzib bet pach dzocol puchtun. Yok
 end at once. Writes make prisoner end rebellion. At
 hunten Oxyib holdzan yoktan katun yok xul.⁷
 once Oxyib executioner rebel army over ends.

TEXT AND LITERAL TRANSLATION OF THE INSCRIPTION OF THE AKATZEEB.

- Line 1. Bet Oxbuc Hunichob lahun-tu-kal Cachixul hayac bet
 Makes Oxbuc Hunichob 30 Cachiquel destroy makes
 hayac pak ca puchtun katun. Hayac bet katun puchtun
 destroy city when rebels army. Destruction makes army rebel
 chuuctan Chichen Ichzen chabach holhun Cachixul ahauob,
 seizing Chichen-Itza capturing 15 Cachiquel chiefs.
 Chuuctan holhun Cachixul nakob. Katun Lahun Pek
 Spoilers 15 Cachiquel end. Army Lahun-Pek
 mulbab chuuctan. Katun yoktan can Hunichob Uuclahun
 join spoilers. Army rebel tells Hunichob Zaachilla
 hobetob yoktok ich.⁸
 hear rebellion in.
- Line 2. Nak nakob Yokchi Katzib ca Oxbuc can katun xicob Chichen.
 Ending they end Yokchi Katzib when Oxbuc tells army divide
 Chichen.
 Canlahun hauac tzicil bet puchtun pach yok hunten holcan
 14 ceasing obey makes rebel prisoner at once speaker
 katun tan Yokchi Katzib. Uxmal ahau dzib katun puchtun
 army in Yokchi Katzib. Uxmal king writes army rebel
 xicob Yokchi Katzib. Ahau Uxmal bet dzib Hunichob.⁹
 divide Yokchi Katzib. King Uxmal makes write Hunichob.
- Line 3. Cacab katunob than bet cih katun ca puchtun pach bet
 Commune armies word make saying army when rebel prisoners
 makes
 mazcab xanac; hol bet tan kak chuuctan chunthan katun.¹⁰
 prison remain; hole makes make in fire spoiling president army.
- Line 4. Bet puchtun Buluc katun Cachiho Hunichob dzib cacab
 Makes rebel Buluc army Cachiquel Hunichob writing commune
 Hunichob can yoktan katunob chuuctan. Nak Yokchi
 Hunichob telling rebel soldiers to seize in. Ends Yokchi
 Cayub yoktan ahau yok Bolon Hunichob.¹¹
 Cayub rebel chief by Palenque Hunichob.

FREE TRANSLATION OF THE INSCRIPTION OF THE CHICHANCHOB.

- Line 1. Huntok in the land of Oxyib. Huntok makes an end of the army of Oxyib. The Hunichob puts the army out of the town of Oxyib. To Oxcabuc, the Hunich of Quiche, he writes word that the chief speaker of the rebel army makes twenty warriors remain in the cells of Katzib. The Yokich of Chichen-Itza, wicked city, puts an end to the chief of the army. The ruler of Oxyib,
- Line 2. Oxbuc, asking tribute, the rebels desert the Hunichob, and cause the Cachiquels to be destroyed in the fire hole. Writing a word to destroy, they make destruction in Katzib. The army of the Hunichob makes an end of the prisoners of the army. The army of Oxbuc, plundering in Oxyib, deserts Quiche.
- Line 3. The army, hating the chiefs of the army, writes words for the Hunichob to tell Oxlahun-Pek. Oxlahun-Pek makes the president of Uxmal ruler of the town. The Cachiquel army, in asking tribute, makes prisoners of warriors. He makes an end of the dividers of Oxyib by the chief executioner of the town; at one time the Hunichob makes an end of them.
- Line 4. The Oxyib desert Chichen. The Oxyib army hates the town, the Oxyib-speaking army saying a word that Oxyib seeks to make written stones sweet-worded in Oxyib speech. The army of Oxbuc, deserting to plunder, makes the united ones of Katzib chiefs of the declarers of rebellion.
- Line 5. When the army finds fourteen rebellious Oxyib, Oxlahun writes, telling the army to burn and destroy the speakers of Oxyib. The Hunichob makes an end of the plundering army. The Yokchi of Cawek, in Katzib, the town of the chief of the rebels, recalls to rule the Hunichob, ruler of the commune of Oxyib.
- Line 6. The chief executioner of Katzib of Quiche Cawek causes that they destroy the ruler of the rebellious army of Chichen in Oxyib. Oxbuc, ruler of the Oxyib, Cayub, ruler of the army of Quiche, and the army of Oxbuc, make prisoners 400 (one *bat*) rebels of the lord of Uxmal. The ruler Cayub tells the Yokchi of Katzib of the rebellious army to seize the rebels in Chichen.
- Line 7. Cayub, the ruler of the army of Quiche Cawek, writes Oxcabuc a letter, asking permission of the ruler for the president to set out over the army to destroy at once the wicked rebels. He writes to cause the rebel prisoners to be destroyed. At once, the chief executioner of Oxyib finally put an end to the rebel army.

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FREE TRANSLATION OF THE INSCRIPTION OF THE AKATZEEB.

- Line 1. When the army rebelled, it caused the city to be destroyed ; it caused thirty Cachiquels of the Hunichob Oxbuc to be destroyed. The rebellious army made destruction, seizing Chichen-Itza, and capturing fifteen Cachiquel chiefs. The spoilers destroyed fifteen Cachiquels. The army of Lahun-Pek joined the spoilers. Zaachilla told the Hunichob the rumour that the rebel army was in rebellion.
- Line 2. When Oxbuc told the army to depart from Chichen, they destroyed Yokchi Katzib (or the Yokchi of Katzib). The holcan (chief caller) of the army made prisoners of the rebels in Yokchi Katzib, fourteen at one time, of those ceasing to obey. He wrote the lord of Uxmal that the rebel army divided Yokchi Katzib. The lord of Uxmal made the Hunichob to be written to.
- Line 3. The warriors of the commune made a word (promise), saying that the army when it rebelled made prisoners to remain in prison. The president of the army of spoilers made a hole and put fire in it.
- Line 4. The Hunichob of Cachiquel made the army of Buluc to rebel, writing to tell the rebel soldiers to plunder the commune of the Hunichob. The Yokchi Cayub destroyed the chief of the rebels by means of the Hunichob of Palenque.

CHAPTER XV.

THE HISTORY RECORDED IN THE CHICHEN-ITZA DOCUMENTS.

The theatre of the rebellion recorded in the two inscriptions was the Cacab, or commune, of Oxyib, in which was a town bearing the same name, and near which, or at least at no great distance from which, were Katzib and Chichen-Itza. Uxmal, Palenque, and Buluc, or Baliz, are also mentioned in the inscription, and the first of these must have been within reasonable distance. The ruins of Uxmal are thirty-five miles south of Merida, and those of Chichen-Itza are about seventy-eight miles to the southeast of the same city. From Chichen-Itza a paved road of ancient construction is said to run eastward to the coast, opposite the island of Cozumel.¹ That coast was, in the days of Maya independence, the boundary of the province of Ekab, one of whose rulers was Ex Box, who, in 1547, destroyed a Spanish vessel.² Mr. Stephens found ruins called Yakatzib, near Tekax and Mani, that is to say, to the

north of Uxmal.³ In his Indian map of Mani, however, no such plan appears, but the principal town to the east of Mani is called Oxkuzcab.⁴ The Bolon and Buluc of the inscription may be Bolonchen and Bulucchen of Yucatan rather than Palenque and Baliz, yet the latter supposition is not at all improbable.

The Oxyib were evidently a people speaking a different dialect from that employed by the inhabitants of Chichen-Itza, as they wished to have inscriptions in their own tongue, which to them was sweeter or pleasanter than the Maya. The only Maya-Quiche people whose name approaches that of the Oxyib were the Uxab, a branch of the Pokomans, who, in the time of Qikab of Quiche, dwelt in Vera Paz. The Ahau of Rabinal in Vera Paz had first wasted this people, and then Qikab subdued them and him. The remains of the population of their cities constituted that which occupies, even to-day, Coban and its suburbs, called by the Indians of the country, Uxab Pokoma.⁵ The Pokomans themselves were a branch of the Mams, and Poko was their distinguishing title. There is no tradition known to the writer of these Uxab of Poko migrating in part to northeastern Yucatan, yet few migrations of peoples have more probability on their side than this. Hemmed in by the aggressive Quiche and Cachiuel rulers, it was but natural that some of their more adventurous spirits should skirt the eastern coast of Yucatan nearest to them, and seek, in its northern part, a home in which, for a time at least, they might preserve their independence.

There is, indeed, little doubt that the Oxyib were the same people as the Uxab of Vera Cruz, and the Ekab of northeastern Yucatan. Poko was the chief title of the Uxab, and Box of the Ekab, while the ruler of the Oxyib or Cxyub was named Ox Buc. These are not fortuitous resemblances. The Mani, and thus the Uxab, dialect was related more closely to the Quiche-Cachiuel group of languages than to the Maya, which explains the desire of the Oxyib to have inscriptions in their own tongue. It would be interesting to know if there are any remains of the old Pokoman dialect in what used to be the province or canton of Ekab, east of Chichen-Itza.

The inscriptions so far read have nothing to say of the conquering Qikab, unless he be the Yokchi Cayub of the armies of Quiche Cawek, whom both the Chichen-Itza documents represent as in a subordinate position to Huntoh and Oxcabuc, the Cachiuel rulers. The inscription of the Chichanchob sets forth Huntoh as the principal personage in the suppression of the rebellion, although the communications with Oxcabuc, the father of Oxlahun-Pek, who is called the Hunich of

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Quiche, seem to indicate that he was Huntoh's superior. Oxlahun-Pek is present, an able and active general, but in a subordinate position, as well as Lahun-Pek, who is probably the Cachiuel Lahuh-Ah, Huntoh's son. These documents therefore, are older than those of Palenque and Copan, and, as such, show that the Quiche and Cachiuel MSS. of Brasseur are not to be fully trusted. Cayub was the Yokchi, probably the same as the Cachiuel Atsih, of Quiche Cawek, but he had to ask Oxcabuc's permission to put an end to the rebellion, which sufficiently indicates Cachiuel supremacy. The chief officers in Chichen-Itza and Yokchi Katzib were, apparently Cachiuels, under the native rulers, whom it would have been suicidal policy to remove.

The revolt of the Oxyib army of occupation in Chichen-Itza, in Katzib, and probably in Uxmal, arose from the tyranny and exactions of their Cachiuel officers, who, among other things, made slaves of the Oxyib warriors as a matter of tribute, and refused to allow them to perpetuate their language in mural inscriptions. It broke out in the town of Oxyib, wherever that may have been within the province of Ekab, and spread to Chichen-Itza, which belonged to another province, that of Conil, adjoining it. The Hunichob Oxbuc, whose jurisdiction seems to have extended to Chichen, succeeded in expelling the revolters from the city, after they had done much mischief in it; but they carried off with them as prisoners a number of Cachiuel officers, whom, apparently, it was their first intention to hold as hostages. These they took to Katzib of which they acquired full possession, and imprisoned there to the number of thirty. Then Oxbuc of Chichen-Itza wrote letters in all directions, asking for help against the rebels, who had already made complaint through him to Oxlahun-Pek of the treatment which the Cachiuel officers had meted out to them. Oxlahun-Pek had appointed the Chunhan or President of Uxmal to take charge of affairs, which he does not seem to have done save by writing letters. Oxbuc and the Yokchi Cayub wrote also to Oxcabuc, and Oxbuc had communications with Zaachilla III. of Oaxaca, and with the ruler of Uxmal on the subject of the rebellion.

Meanwhile the chief of the rebels violated the promise which the revolting army had made in regard to the Cachiuel officers. He made an excavation, filled it with fire, and cast these tyrannical foreigners into it, having, doubtless, been set the example in so doing by his own victims. This is the mystery of the Akatzeeb, which means no dark chamber, but is the name of the town in which the deed of darkness was committed by a much oppressed soldiery. The rebels were joined by the warriors of Lahun-Pek, who is probably the same as Lahuh-Ah

of the Cachiuel MS., the son of Huntoh, and the father of Cablahun-Tox, whose name does not figure in these inscriptions. As the army of Buluc is made rebellious in the Akatzeeb document, it is likely that it is the same as that of Lahun-Pek. If Buluc were in Vera Paz, in the neighbourhood of the main body of the Uxab, it is easy to understand how the sympathies of its native troops would be with the rebels of the Oxyib or Ekab of Yucatan.

The main instrument in the subjugation of the mutinous troops was Cayub, who is called the *pop* of the army of Quiche Cawek, and also the Yokchi Cayub. The term *yokchi* appears to mean "one set over," but is not unlike Achih, conferred upon the principal leaders among the Achihab or plebeian champions of Quiche. He, in concert with Oxbuc of Oxyib, whom the defection of his main force did not leave without military resources, crushed the rebellion, and took fourteen prisoners, doubtless chiefs or captains of the rebels, whom, according to the counsel of Oxcabuc and his son, Oxlahun-Pek, they burned to death. In addition to these, they made four hundred prisoners, who are called rebels of the Ahau of Uxmal, on account of Oxlahun-Pek having appointed that Ahau, perhaps Nohpat, to be governor of Katzib. Four hundred, in the Maya language *hun bak*, occurs twice in the Palenque Tablet, denoting the number of rebel soldiers and of civilians, refusing tribute, whom Oxlahun-Pek and Cocyozea put to death. The use of this favourite number arises out of the vigintesimal method of computation characteristic of so many American peoples. Twenty times twenty probably denoted a very large number, yet, on the other hand, it may have been sacred among the Maya-Quiches, who, seizing so many, may have been satisfied with the sacrifice, and have thereafter stayed their hands. While Cayub and Oxbuc were warring in Yucatan the ruler of Palenque, acting under the orders of the former, subdued the revolters of the army of Buluc or Baliz.

The chief historical import of these Chichen-Itza inscriptions is what they tell of the constitution of the countries of Guatemala, Vera Paz, and Yucatan, at a period not later, according to Quiche and Cachiuel documents, than 1450, the latest possible date for the death of Qikab. But the period must have been a good deal earlier; for Oxcabuc, Huntoh, and even Lahuh-Ah, are represented as having died before him, whereas the inscription exhibits them in the height of their activity. As, however, Oxlahun-Pek did not quit the scene of his conquests till 1510, he must have been a very young man at the time of the Oxyib revolt, even though he is said to have died at a very advanced age. Since Qikab, according to Quiche tradition, was alive at the time, it is

evident from there being no mention of him in the inscriptions, unless the Yokchi Cayub be he, that Cachiqual sovereignty was complete, under Oxcabuc and Huntah, over Guatemala, Vera Paz, and part of Chiapas, as well as over Yucatan. The only apparent competitors with these joint sovereigns in that part of the world were the Zaachillas II. and III. of Oaxaca, whose kingdom interposed between theirs and that of Montezuma I. of Mexico. At the same time, the title Ahpop of the House of Cawek, assumed by Oxlahun-Pek at a later period, nowhere occurs in these two inscriptions, so that it would seem as if the Quiche royal family had, for the time, ceased to be recognized.

Nevertheless, all was done in the name of Quiche and the House of Cawek. Oxcabuc is called the Hunich of Quiche; the Oxyib army is said to have deserted Quiche in rebelling against the Cachiqual officers. Cayub is termed the Yokchi of Cawek; and even the *holdzan*, or chief executioner, in Katzib, is said to be of Quiche Cawek, as well as the *pop* of the army of Quiche. The supremacy of Quiche as the first of the Central American kingdoms is thus recognized, but it is a supremacy under foreign, that is, Cachiqual domination, with no reference to royalty in the line of Qikab. Already the usurpation, which Oxlahun-Pek was yet to make complete in name, had begun in reality in the persons of Oxcabuc and Huntah. The very rebellion recorded may have been the results of a transference of authority from Quiche to Cachiqual. That the latter were a more cruel race than the former cannot be determined until other monuments of greater antiquity yield up their secrets; certainly, it would have been hard for the Quiche monarchs to have excelled the barbarities of Oxlahun-Pek and his immediate predecessors.

Finally, the position of Oxubuc is a peculiar and not very honourable one. He appears to have been the legitimate ruler of the Oxyibs or Uxabs, his very name in the form Yok Pok marking him as being over the Pokos of the Mams, or Poko-Mams, to whose family the Uxabs belonged. The rebellion of his people was not directed against himself, even as a Quiche Hunichob, but against the domineering Cachiquals; yet he identified himself with the conquerors at his people's expense; otherwise, doubtless, he would have perished with them, and his name and deeds remained unrecorded. His loyalty to so-called Quiche-Cawek was prudent, but the reverse of patriotic. The wonder is that his tribe did not resent his treatment of their warriors, and that his family continued, even after the Spanish conquest, to exercise authority in Ekab.

CHAPTER XVI.

THE AFFILIATION OF THE MAYA-QUICHE LANGUAGES AND TRIBES.

The writer has already indicated points of connection between the Maya-Quiches and the Malay-Polynesian peoples. The erection of massive stone buildings within the Central American area inhabited by the Maya-Quiches causes that area to differ from all others in America, for the stone structures of the Pueblo Indians, of the Mexicans, or even of the Peruvians, are not worthy to be compared with those of Yucatan and the neighbouring countries. There is, therefore, no evidence that the Maya-Quiche architects and masons came to the scene of their labours overland from any other part of the American continent. The nearest point affording ancient works in stone, combined with groups of hieroglyphics resembling those of Palenque, Copan, and Chichen-Itza, is Easter island in the Pacific. It does not follow that colonists of this island passed on to Central America. Its latitude suits better a former habitat of the Mbaya-Abipone tribes of the Gran Chaco in the southern half of the continent, which linguistically are allied, on the one hand, to the peoples of Polynesia, on the other, to the Maya-Quiches of Central, and the Algonquins, etc., of North America. Other Polynesian islands, exhibiting similar stone remains, are the Sandwich Islands in the north, and Tongatabu in the south, with Rota and Tinian of the Ladrones, and the Marshall, Gilbert, and Kingsmill Islands, between. The Ladrones connect, on the one hand, with Formosa, on the east side of which there are similar remains, and on the other, with the Philippines and the Malay Archipelago. In Java and in others of the islands of the archipelago are the ruins of ancient temples and other works, showing more analogy to the architectural remains of Central America than to those in any other part of the world.

It is generally allowed that the Malay Archipelago was the secondary starting point from which the populations called Polynesian and Melanesian were distributed over the islands of the sea. There is historical evidence for the existence of great ocean scouring fleets of large vessels in the Archipelago, at the time when it was first explored by Europeans, and of wholesale expatriations of tribes upon the ocean, consequent upon their defeat by more powerful neighbours or invaders. Those who could successfully reach the Sandwich and Easter Islands, could as successfully discover the western shores of America.¹ The

universal Polynesian belief in the enchanted island of Bolootoo doubtless led many adventurous spirits to search for it as a place of rest and happiness, just as Ponce de Leon explored the Caribbean Sea in quest of Bimini, the fountain of youth. But what speaks more strongly in favor of the Malay-Polynesian origin of the Maya-Quiches is the voice of language and tradition. Uniting the Algonquins with the Maya-Quiches in his comparison, and having drawn attention to physical resemblance and similarity of character, together with softness of speech, the writer has said elsewhere: "According to Sir John Lubbock and Dr. Tylor, the Polynesians do not worship the heavenly bodies. I do not know whether this is the case with the Mbaya-Abipone family or not, but solar worship had, at least, no prominence among the Maya-Quiches, and was unknown among the Algonquins, before the adoption of the Delawares into the Iroquois confederacy. On the other hand, the Dacotahs, Iroquois, Choctaws, Natchez, Mexicans, Peruvians, Muyscas, and Chilenos were sun worshippers. The heaven of the latter peoples was supposed to be continental, happy hunting grounds in some distant region, or it was celestial, above the clouds; but the Algonquin heaven was, like that of the Polynesians, an island in the ocean. The Abbé Maurault, in his *Histoire des Abénaquis* says: 'Ce Grand Esprit résidait sur une île du grand lac (l' Océan Atlantique).' In this we find an evidence of insular derivation. The same appears in the story of the creation of the world. Maui of New Zealand, with whom Dr. Tylor compares the Algonquin Manitou or Monedo, fished up the earth with a hook from the universal ocean, as did Tangaloo of the Friendly Islands. The Quiche Tohil, Tzakoll or Tockill, who is undoubtedly the Malay-Polynesian Tangaloo or Tagala, according to the *Popol-Vuh* or sacred book of the Quiches, called the earth into being in a similar waste of waters. The Ojibbeways and Delawares tell an identical story of Manitou; while other Algonquin tribes made the rat his agent in the work of creation. The notion of the Ojibbeways of Lake Superior that they inhabited an island, and their habit of alluding to the American continent as such, seemed surprising to Kohl, the traveller, who imagined it to be the result of knowledge acquired by exploration, instead of a necessary result of their system of cosmology.

"In their un-Darwinian account of the origin of man, the Malay-Polynesians, Algonquins and Maya-Quiches agree. The Tagalas of the Philippines believed that 'mankind sprang out of a large cane with two joints, and the man came out of one joint and the woman out of the other.' In Samoa the tradition is that the first land brought forth wild

vines, and, from the worms which developed when they rotted, men and women were produced. According to the Delawares, Manitou, having brought up the first land from the ocean, made man and woman out of a tree; and in one of the Ojibbeway legends in Kitchi-Gami, the first man appears among the reeds which Manitou had planted upon the shore. Compare this with the Quiche legend, in which, 'man was made of a tree called *tsite*, woman of the marrow of a reed called *sibac*,' and there appears an agreement in tradition to which I know of no parallel. I have already stated that the Quiche or Maya-Quiche Tockill is the Polynesian Tangaloo, and the eponym of the Tagalals in the Philippines. This is confirmed not only by the identity of the Tagalan and Quiche accounts of the creation of man, but also by the appearance of the Quiche deity Bitol in the Tagalan Bathala, just as the Algonquin Waubuno reappears in the Polynesian Ofanu. The Algonquins, Quiches and Abipones agree with some Polynesian peoples in identifying the soul with the shadow; and Dr. Tylor in his *Primitive Culture*, draws special attention to 'the conception of the spirit voice as being a low murmur, chirp or whistle, as it were the ghost of a voice, a conception common to the Polynesians and the Algonquins.'"³

Besides Tohil or Tockill and Bitol, the name of the Quiche god Tepeu occurs in Tongan and other Polynesian mythologies, as that of one of the sons of Tangaloo, namely Toobo, while the other, Vaca-acow-ooli, probably represents the warlike Vaku, the Quiche bird-god in attendance upon Hurakan. The deity Onafanna of Navigator's Islands answers to the Maya-Quiche Hunahpu. Turning to tribal names, the Mayas probably have their eponym in the Polynesian god Maui, and some of the Maories and the inhabitants of Moa bear their name. The Poko-Mams may be compared with the Bugis of Celebes. As the Algonquin Abenakis and Illinois connect with the island of Opoun of the Navigator's group, and many places similarly named elsewhere in the area, and with the Illinoisans of Borneo, so the Ititepanes of the Philippines, and the Marquesas' island names, Fatuhiva and Nukahiva, probably represent slightly aberrant forms of the Oxyib, Uxab, and Ojibbeway name. In the Malay archipelago, the influences, first of Hinduism, both Brahman and Buddhist, and afterwards of Mahometanism, have done much to obliterate the traces of the original inhabitants, so far as history and tradition are concerned. Nevertheless, it may yet be possible to point out the precise localities whence the Maya-Quiche, Mbaya-Abipone, and Algonquin tribes first set out for their long voyage over the Pacific Ocean. For such a task the writer has, at present, neither the time nor the opportunity. The evidence of language is what he desires mainly to

present. By extracts from a previous paper published elsewhere, he seeks to shew the radical agreement of the American families here affiliated, and their radical disagreement with the Iroquois and the great group of languages to which it belongs.

"There are three important differences in structure which separate Algonquin from Iroquois grammar. The former frequently makes use of prepositions like the Aryan and Semitic languages; the latter invariably employs postpositions, like the (northern) Turanian tongues. Thus, in Cree, one of the most widely distributed Algonquin dialects, *tchik-iskutek* means 'near the fire,' *tchik* being the preposition 'near;' but, in Iroquois, the same expression is translated by *ontchicht-akta*, in which *akta*, 'near,' is a postposition. The place of the temporal index in the order of the verb is a second distinguishing feature of the two grammatical systems. In the Iroquois the mark of time is final, although it is sometimes implemented by a prefix to the initial personal pronoun; thus in *ke-nonwe-s*, I love, *ke-nonwe-skwe*, I loved, *wake-nonwe-hon*, I have loved, and *enke-nonwe-ne*, I shall love, *s*, *skwe*, *hon*, and *ne* are the indices of present, imperfect, perfect and future time, *nonwe* being the verbal root, and *ke*, the pronoun. But in Algonquin, the temporal index is, in the more important tenses at least, prefixed to the verbal root; so that in *nin-gi-sakiha*, I have loved, and *nin-ga-sakiha*, I shall love, *gi* and *ga* are the indices of the perfect and future respectively, *sakiha*, the verbal root, and *nin*, the personal pronoun. A third peculiarity of Algonquin grammar is that the accusative or direct regimen follows the verb. It is true that the same order appears frequently in Iroquois, but the principle of the group of languages it represents, as exemplified in the case of pronominal accusatives, is to place the verb after its regimen. As regards phonology, the difference between the Algonquin dialects and those of the Iroquois is well marked. The soft vocalic forms of the Ojibbeway, the Nipissing, the Cree, the Delaware, present a remarkable contrast to the more manly, but harsh and guttural utterances of all the members of the Iroquois family."

"In Central America there is an important family of languages, known as the Maya-Quiche. Of the Maya, Dr. Daniel Wilson (the late Sir Daniel), in his address before the American Association for the Advancement of Science says: 'It strikingly contrasts in its soft vocalic forms with the languages of the nations immediately to the north of its native area.' Here then is the same phenomenon that is presented by the Algonquin languages. I do not propose to make the Mayas Algonquins, nor the Algonquins Maya-Quiche, but simply to indicate

their common relation to a parent stock. All the Maya-Quiche dialects use prepositions, while the surrounding languages, Aztec, Mixtec, Pima, Tarahumara, etc., employ postpositions. The Quiche verb, again, is the precise analogue of the Algonquin, the only difference being that the pronoun, instead of occupying an initial position, intervenes between the temporal index and the root. Thus, in *ca-nu-logoh*, I am loving, *xi-nu-logoh*, I have loved, and *ch-in-logoh*, I shall love, *ca*, *xi* and *ch* are the indices of present, past and future time, *xi* and *ch* being the equivalents of the Algonquin *gi* and *ge*, or, better still, of the Cree *ki* and *ka*. In Maya also the accusative seems to follow the governing verb as in Algonquin. There is, however in these languages an important syntactical peculiarity which does not appear in Algonquin, so far as is known to me; it is the postposition of the genitive without sign, as in the Semitic and Celtic languages. Thus in Maya, *upoc Pedro*, 'the hat of Peter,' reverses the order of the Iroquois, Dacotah and Choctaw, which is that of the English, 'Peter's hat.' The Algonquin dialects follow the latter order, and it may fairly be asked whether this be not a result of surrounding influences rather than one of the original forms of Algonquin speech. Apart from this, however, there are, in the use of prepositions, the preposition of the temporal index and the postposition of the accusative, together with phonetic coincidence, links sufficient to ally the Algonquin with the Maya-Quiche languages.

"The next great family of languages which employs prepositions is found in La Plata and Paraguay on the Gran Chaco, and is known as the Mbaya-Abipone, including the Mocobi, Toba, Lengua, and other dialects. Here, again, we meet with "soft vocalic forms," contrasting more or less with the manlier utterances of the Peruvian and Chileno tribes, who almost invariably employ postpositions. The verb, again, is essentially the same as that of the Quiche, the pronoun intervening between the temporal index and the root; thus in *ne-ya-enagui*, I came, *de-ya-enagui*, I shall come, *ne* is the index of past, and *de* of future time. But, in the neighbouring Peruvian and Chileno languages, the temporal index follows the verbal root, as in Iroquois, Dacotah, etc. Of the positions of the accusative and genitive in this family I am not able to speak. It is worthy of note, however, that in Mbaya the adjective follows the noun it qualifies, while in the Maya-Quiche and Algonquin languages it precedes, as in the majority of American tongues. The identity in form of the Mbaya and the Quiche verb, a form in itself so peculiar, and differing so widely from those of nearly all other American languages, is the main link uniting the earlier fortunes of the Mbaya-Abipone family with those of the Maya-Quiche and the Algonquin.

"Turning now from America, where can the philologist discover a language or group of languages that will satisfy the grammatical conditions of the prepositional American family in comparison? Such language or languages must be soft, abounding in vowel sounds, must employ prepositions, must set the temporal index before the verbal root, and, if we take the Quiche and Mbaya as typical, must also make it precede the pronoun before the root, must postpone the accusative to the verb, and probably the genitive to its governing word, and the adjective to its noun. These conditions are numerous enough to satisfy the most exacting critic. I do not profess an exhaustive acquaintance with the grammatical systems of the Old World; but after a survey of the most important of these, I find one that does fulfil all the conditions and only one. It is that of the Malay-Polynesian languages, which cover the vast area from Malacca to New Zealand, and from Madagascar to the Sandwich and Easter Islands. Every one who has ever heard of these languages knows that they carry the palm for soft liquid sounds over all other tongues. They use prepositions, and prepositions exclusively. Their verb is identical in structure with that of the Quiche and Mbaya. Take, for instance, the verb "to make," in the language of the Tonga or Friendly Islands, which is *gnahi*, and compare it with the corresponding Mbaya verb *yoeni*; the Tongan *ne-oo-gnahi*, I made, and *te-oo-gnahi*, I shall make, are not simply analogous to, but identical with, the Mbaya *ne-ya-yoeni*, *de-ya-yoeni*. In the case of the accusative *na-ia-gnahi he togi*, "he made axes," is a Tongan sentence exhibiting its position after the verb in the Malay-Polynesian languages, thus furnishing a fourth point of agreement between these languages and the prepositional American forms of speech. The nominative was found to precede the genitive in the Maya-Quiche, and this is its position in the Tongan, as in *tama he mataboole*, "the child of the chief." Finally, in Mbaya the adjective follows the noun; and the Tongan *he tangata lille*, a man good," shews that it is thus in accordance with Malay-Polynesian order."⁴

The agreement between Malay-Polynesian and Maya-Quiche grammar would be unconvincing in regard to the relationship of the peoples speaking these languages, without the support of their respective vocabularies. The comparison of these exhibits certain peculiar tendencies of the Maya, which, for the sake of unity, is alone compared in the list furnished in the Appendix, with the Malay-Polynesian dialects, such as its replacement of the insular *t* by *c*, and its addition of final *l* to the roots of verbs in many cases. As a literary language, however, it is more likely to have retained the ancient forms of the

original Malay-Polynesian classical speech than those languages and dialects with which it is now compared. It is well known that in many parts of Polynesia the priesthood employed hymns, prayers and incantations, the meaning of the language of which was entirely lost when the islands were first explored by Europeans.⁵

CHAPTER XVII.

FACTS CONNECTED WITH THIS AFFILIATION.

The Maya-Quiche peoples had the rite of circumcision which they administered along with that of baptism, called in Maya *caputzihil*, or the second birth. According to Landa this took place at the age of three, or at some point between three and twelve, but, according to Brasseur, it was not long after the birth of the child.¹ The writer has not been able to find the Maya word for circumcision. The rite is observed in Java and other islands of the Malay Archipelago, but as in eastern Africa, it seems to have come through Mahometan influence.² It existed, however, in the Fiji, Friendly and Society Islands of Polynesia.³ In the Tonga or Friendly Islands it was called *tefe*, and in Fiji, *camo*. The forms of this ceremony are described by Mariner, as practised in the two groups which have contributed largely to the comparative vocabulary.⁴ The Mexicans did not circumcise, and the late Rev. Abbé Cuoq, in conversation with the writer, stated that the Iroquois have a word for circumcision, the mention of which excites in them violent hatred or abhorrent contempt. Like the Maya cartouches, this rite leads back to Egypt, where circumcision prevailed, though by no means universally, to Ishmael, Ammon, Moab, and Edom on its borders, to the Sanni of the Black Sea, and the Odomantians of Thrace, rather than to Lord Kingsborough's Lost Tribes of Israel. The union of baptism with circumcision among the Maya-Quiches is much more difficult to account for, yet the Mexican priests baptized.

The *mishla* drink described by Mr. Squier in his Adventures on the Mosquito Shore is of the same nature and of the same disgusting preparation as the *cava* of the Tonga Islands, and seems to have been the liquor with which Mayas, Quiches and Cachiquels made beasts of themselves in ancient days, for, according to Brasseur, sobriety, on the

occasion of festivals, was not characteristic of these peoples.⁵ The Maya name of the pulque liquor which takes the place of the Polynesian *cava* is *cii*. In the number of their feasts, in their dances, their caste system, the absolute rule of their kings, their excessive imposts, their human sacrifices, and idolatrous scarifications, as well as in a host of other things, the Polynesians and the Maya-Quiches were virtually one people. The writer has not discovered the *taboo* of Polynesia in Yucatan and Guatemala, but as the ceremonies of the two populations were the same it is not likely that this was wanting in Central America.

A reference to the comparative vocabulary will show that, while the Tagala of the Philippines exhibits numerous correspondences with the Maya, the fuller dictionary of the Tonga displays a closer resemblance. The Tongan *how*, a king, answers to the Maya *ahau*; its *cow catanga*, the suite of a chief, to the obscure Maya *katun*, a body of troops; and its *fatongia*, a tax, impost, work to be done to discharge a tax (statute labour), to the equally obscure Maya *patan*, tribute. Java supplies the best equivalents of the Maya *uinic*, man, and *atan*, wife, in its words *wong* and *wadhon*. The Maya numerals are very unlike those of the Malay-Polynesians at the present day, and have most of their affinities with those of the Pelew and Caroline Islands. This would suggest a migration route north of the equator. The Maya name has undoubted connections with that of Maui, the ancestral god of many Polynesian peoples, which, geographically, is represented by the native names of important islands, in New Zealand in the south, and in the Sandwich or Hawaiian group in the north.

One important result of word comparison is that of the Maya *ixim*, maize, with the Malay *jagung* or *yagung*. The Huastec form of the word is *ajam*. The discovery of maize forms a striking episode in the native legendary histories of the Quiches and the Aztecs. The Popol-Vuh of the former represents Gucumatz, or The Plumed Serpent, as going in search of it; and the Mexican Codex Chimalpopoca attributes its discovery to Quetzalcoatl, whose name is supposed to have the same signification. One of my former correspondents, the late Dr. Short, in his *North Americans of Antiquity*, indicates that the Mexican account was probably borrowed from the Quiche.⁶ Referring to the introduction into Mexico of the cultivation of maize and cotton, Dr. Pickering says: "Now, the art of cultivation could not have been derived from Oregon, where the idea was aboriginally absent, a state of things connected apparently with the high northern source of the Mongolian population of America, the climate precluding agriculture in the parent countries.

If, then, this art was introduced from abroad into America, it must have arrived by a more southern route, and, to all appearance, through the medium of the Malay race. I would remark further, that the route must have been yet south of San Francisco, where I observed only one, and that a doubtful, instance of aboriginal agriculture."⁷ But Humboldt says, "It is no longer doubted among botanists that Maize, or Turkey corn, is a true American grain, and that the old continent received it from the new." Humboldt was in his day a very wise man, but far from infallible. To his statement Mr. Crawford replies, referring to the Malay name for maize: "The word *Jagung*, which I imagine to be purely native, is the term by which this plant is known from one extremity of the archipelago to another. There can, therefore, be little doubt, as in the case of rice, that one tribe instructed all the rest in its culture. As far as a matter of this nature is capable of demonstration, it may also be conjectured that maize was cultivated in the Indian islands before the discovery of America, and that the plant is an indigenous product. The name bears no analogy to that of any language of America, although, in respect to their other exotic productions, whether animal or vegetable, either the native term, or one which points at the origin of them, is invariably preserved in the languages of the Indian islanders."⁸ There can be little doubt that Mr. Crawford is right, even although the Malay name looks like a corruption of the older Maya, the original of which may have been *gucum*, as in Gucumatz, to denote its feathery aspect, upon which the Algonquin mind dwells in the fable of Mondawmin.⁹

When the migration took place that brought the Maya-Quiche peoples to the west coast of America it may be difficult, even impossible, to tell, for it is evident that the Books of the Katuns, or chronological tables, of the Mayas embrace events belonging to periods in their history so ancient as to be generally regarded as mythological. They were undoubtedly in their seats when the Othomis and Toltecs arrived in Mexico, in the beginning of the eighth century, A.D. Between that time and the fifteenth, to which the inscriptions read in this treatise belong, there was abundant time for developing the high culture of a certain kind which they indicate. There is no evidence of Sanscrit or Arabic influence in their dialects such as is found in the languages of the Malay Archipelago, as would naturally be expected from the distance of their time of separation from the parent stem; nor does the Javanese calendar, the only native Malay calendar surviving, shew any affinity to that of the Mayas.¹⁰ We have not even the means of determining when the Malay islands were first peopled. It is possible that hieroglyphic texts on stone may yet be found in the line of Malay-Polynesian migra-

tion. The writer observes that Dr. A. Carroll, of the Polynesian Society of Wellington, New Zealand, has presented some translations of the Easter Island Tablets, which are said to deal with South American history prior to the times of the Incas of Peru, but has not so far been able to examine them.¹¹ If Dr. Carroll's readings be correct, the result rather inverts the order of thought on the subject, and favours De Zuniga's derivation of the South Sea islanders from America.¹²

Many of the commoner and almost universal Malay-Polynesian words are wanting in Maya, nor are they found in the allied dialects. Such are *lima*, the hand, *mata*, the eye, *langi*, the sky, *api*, fire, and *weh*, water. But the words that remain evidence as plainly their Malay-Polynesian origin, and, with a little trouble, and more extensive vocabularies than the writer possesses, the laws of phonetic change governing their permutations might easily be formulated. Thus; *xicin*, the ear, stands to the Tagalan *tayinga*, as *uinic*, a man, does to the Polynesian *tangata*. Perhaps the fairest way to exhibit relationship is to confine the comparison to two dialects, placing the Maya and the Tagala side by side, it being kept in mind that the author's vocabularies of each, and especially of the Tagala, are far from complete.

| | <i>Maya</i> | <i>Tagala</i> | | <i>Maya</i> | <i>Tagala</i> |
|--------------|-------------|---------------|--------------|-------------|---------------|
| enemy | ahaual | caauay | dem. pronoun | lai | yari |
| night | akab | gaby | east | likin | silangan |
| child | al | aro | to leave | lukul | lacar |
| mat | bac | banig | earth | luum | lupa |
| flesh | bak | paa | mother | naa | yna |
| to pay | botah | bayar | south | nohol | tanghali |
| when | ca | cay lan | old | nucte | matanga |
| we | ca | cami | to break | pa | punitin |
| tree | che | cahuy | servant | palil | bulisic |
| to seize | chuuc | coha | coast | pay | bay-bay |
| to sew | chuy | tahi | to call | pay | ta-wag |
| head | hol | olo | fighting | puchtun | pagaanay |
| brave | holcan | halga | heart | puzcical | pozo |
| husband | ichan | asauah | to deceive | tabzah | daya |
| hand, arm | kab | camay | to return | tulpach | toloy |
| gold | kantakin | guinto | moon | u | buan |
| to bear | koch | hatir | good | utz | ygui |
| to come | kuchul | pan-galing | to remain | xantal | hintay |
| aversion | kuxil | sala | ear | xicin | tayinga |
| rel. pronoun | lai | alin | father | yun | ama |

These languages have existed apart, with all the Pacific Ocean between them, for, at the very least, a thousand years. The wonder, therefore, is not to be able to find so few and such distant resemblances, but so

many and so close. Where in the Old World did the civilization originate, which, driven from its primeval seat, left its architectural traces in Java, and scattered them over the islands of the Pacific, which carried literature in its train to ornament the present savagery of Easter island, and to adorn the walls of Palenque, Copan and Chichen-Itza? It was the civilization of the oldest nations of the world, told in many an ancient song and story. The writer has much to say on that subject, but reserves himself until the critics have begun to be critics indeed, that is, to drop preconceived notions, falsely termed those of science, which, in many fields of antiquarian research, have led to and will always lead to nothing, and to adopt a little real study of their subjects in the light of common sense. Misled by Landa's spurious alphabet, the interpreters of the Maya codices are still floundering in obscurity, while the true method of interpretation is patent to any candid observer. The same is true regarding Sinaitic, Hittite, Susian, Lat Indian, Siberian, Mound-Builder American, Etruscan interpreters and many more, whose labours proceed upon a pin-head of worthless authority, as valueless to the interpreter as the traditional straw to the swimmer. Authority, in many cases of the mysterious at least, is a useful thing to discard.

1. A
2. S

3. F
4. F

5. S
6. M

1. T
2. V
3. S
4. F
5. F
6. F
7. F
8. C
9. F
10. T

1. C

2. F
3. F

4. T
5. F
6. F

APPENDIX I.

NOTES TO THE CHAPTERS.

CHAPTER I.

1. Ap. Brasseur de Bourbourg, *Nations civilisées du Mexique*, etc., Tome I., p. 68.
2. Stephens and Catherwood, *Incidents of Travel in Central America, Chiapas, and Yucatan*; Bancroft, *Native Races of the Pacific States*, Vol. IV.; Baldwin, *Ancient America*; Short, *North Americans of Antiquity*; see also a good essay in the *American Antiquarian*, Vol. VI., p. 53.
3. *Nations civilisées*, Tome I., page 82.
4. Baldwin, *Ancient America*, 105 seq. Mr. Baldwin was in error in supposing the Maya characters to be understood.
5. Short, *North Americans of Antiquity*, 344 seq.
6. Morgan, *Houses and House Life of the American Aborigines*, *Smithsonian Contributions to North American Ethnology*, Vol. IV., pp. 268-9.

CHAPTER II.

1. The Tablet of the Cross at Palenque, *American Antiquarian*, Vol. VI., p. 53.
2. Warren Watson, *The Tablet of the Cross*, *Kansas City Review*, Vol. VI., p. 269.
3. Stephens, *Incidents of Travel*.
4. Brinon, *The Names of the Gods in the Kiche Myths*, p. 22.
5. Brinon, *Nations civilisées*.
6. Kenrick, *Ancient Egypt under the Pharaohs*, II., 277.
7. *Edinburgh Review*, April, 1867, p. 341.
8. Crawford's *Indian Archipelago*, I., 283, plate.
9. Prichard, Latham, *Brassey*.
10. Thomas, *A Study of the Manuscript Troano*, pp. 205-6.

CHAPTER III.

1. Orozco y Berra, *Geografia de las lenguas y Carta Etnografica de Mexico*; Malte Brun, *Tableau de la Distribution ethnographique des nations et des langues au Mexique*.
2. Brinon, *Aboriginal Authors*.
3. Brinon, *Introduction to Codex Troano*, and *Introduction to The Maya Chronicles*; Thomas, *A Study of the Codex Troano*; Léon de Rosny, *Codex Cortesianus*, *Codex Peresianus*.
4. *The Maya Chronicles*, etc.
5. Perez and De Rosny ap. Short.
6. Brinon, *Introduction to A Study of the Manuscript Troano*, p. xx.

CHAPTER IV.

1. Rau, Tablet of the Cross at Palenque, Smithsonian Contributions.
2. Brasseur, Nations civilisées, Tome II., p. 525.
3. Brasseur, II., 478.
4. Brasseur, III., 338, 355.
5. Brasseur, II., 530.
6. Brinton, The Maya Chronicles, 247.
7. Brasseur, II., 579.
8. Brasseur, II., 478.
9. Brasseur, II., 533-4.
10. Brasseur, II., 535, seq.
11. Brinton, The Names of the Gods in the Kiche Myths, 11.

CHAPTER V.

1. Brasseur, III., 369. There are chronological difficulties in the way of Cocoyopi at this time.
2. Brasseur, IV., 624.

CHAPTER VI.

1. Brinton, The Names of the Gods in the Kiche Myths, 11.
2. Popol Vuh; Brasseur, Nations; Brinton.
3. Brinton, The Names of the Gods, 16.
4. Brinton, The Names of the Gods, 11.

CHAPTER VII.

1. Analysis of the Palenque Tablet: Left side.
ox, three.
kaxul, kuxil, disgusted.
ahaub, chiefs.
Nakhun, proper name of a Huastec tribe.
Uactokob, Huastecs, in the genitive of position to Nakhun.
Bolon pak, literally, the nine building or stone wall, meaning the fortress of Palenque.
Holhun, literally, fifteen, standing for Holom, a town of Vera Paz.
puchtunob, plural of puchtun, quarreling, fighting.
Uaxac, literally, eight, denotes the State of Oaxaca.
Hunich, literally, one face, or it may be *hun edz*, the one established, a new word.
nak-xicin-ob, a compound verb, consisting of *nak*, to finish, and *xic*, to split, divide, in the third person plural. It is hard to account for the *in* of *xicin*, and one is tempted to make the verb still more complex, as *nakci-dzanob*, they finished devastating, for *dzan* is to devastate.
Oxmuyal, the three clouds, denoting Uxmal in Yucatan.
ox, three, standing for *yok*, before.
tzem, tan, breast, for *dzan*, to devastate.
xulob, third plural of *xul*, to end.
holpop, a chieftain.
cah, town.

Cawek, the name of the Quiche dynasty.

pet, wheel, for *bet*, *betah*, to do, to make.

Canich, a proper name, the ruler given to Uxmal by Quiche.

Nohpat, the last king of Uxmal.

cah, the verb substantive.

xkan dzulop, for *yaxchun*, beginning, *tsolob*, lines.

chitsol for *tsicil*, obedient.

ahauob, lords, needs no further notice in the Analysis, nor does *Uaxac*, Oaxaca.

ppoc ppul, for *popol*, people; *ob*, the plural.

kabbak, for what the dictionary gives as *keban*, sin, evil.

dzib for *cib*, desire.

ox, three, for *yok*, over.

kak for *coch*, to spread.

kachilek for *kuxil*, disgusted; the final *ek* resembles the *ac* in *kebac*, wicked.

kuxilek ahaub Uaxac are now known words.

xic-mol, composed of *xic*, to divide, and *mol*, together.

can, four.

Bolon, Palenque.

tokob for *toxob*, which is the plural of *tox*, to pour out, but also to divide towns to different rulers. As a noun I read it *nomarch*.

ox Buluc tokob, three nomarchs of Buluc, perhaps, Baliz. Literally, *buluc* is eleven.

uuc, seven.

caantok, perhaps for *catac*, and.

ox xic ahaub have occurred before, as have *Uxmal ahaub*.

Ox Winic, literally three men, but denoting a dignitary called in Cachiqual the Atsih Winak.

canob, plural of *can*, to converse, talk.

xic, division, *mol*, together.

ox for *yok*, over.

dzib for *cib*, desire.

kab for *keb*, an abbreviation of *keban*, wicked.

caan u, for *cah*, the verb substantive, and *u*, the possessive pronoun.

Uxmal pak, the Uxmal building, fortress or city.

Nohpat ahan are known terms.

thun-xicin-ob, an expedient for *than*, word, *ci*, sweet, pleasant, and *canob*, they talk, or rather, *cen-ob*, they talked.

Cah Cawek akkuleh, the *akkuleh* or lieutenant of the House of Cawek.

Oxcabuc, in Cachiqual Wukabatz, the chief Cachiqual adviser of King Qikab of Quiche.

Hunco should evidently be read *Huntoh*, for such is the Cachiqual name of the colleague of Wukabatz.

poppol for *popol*, people.

pet for *bet*, to make.

nakkab for *nahuba*, to desire for one's self.

chipettokob for *cib betahob*, they make the wish.

Oxlahun Pek, the Cachiqual Oxlahuh-Tzy, literally Thirteen Dogs.

hun ahan ahaub, one king of kings.

Bolon pak no longer needs translation.

kapettan for *kebanthan*, to plot evil, to commit treason.

toh as in *Huntoh*, right, just.

hokachiob for *hokzahuba*, to take oneself away from.

xicin, the ear, hearing.

cyopi at

palenque.

word.
, divide,
and one
finished

ca, two.

canob, from *can*, to tell.

Cablahun Tok, in Maya *Lahca Tok*, in Cachiqual *Cablahuh Tihax*, Twelve Flint Knives, the name of the colleague of Oxlahun Pek.

lahun, ten.

hun xicin ox ox kab chup, for *hun xicin ezah yok keb cib*, in which *ezah* is to discover, make public, while *yok keb cib*, over evil desire, are well known.

ppoc-chi for *paxi*, aorist of *paxal*, to abandon.

kax, united.

cabaktun for *kebachan*, now *kebanthan*, to rebel.

pettunyub for *patan*, tribute, and *ob*, plurality.

ca, when.

catunob for *katanob* from *kat*, to ask. The *an* or *un* is unexplained.

mazcabun, for *ma*, no, *edcab*, promptly, and *can*, to say.

kabox for *kubuc*, compare Maya *kubulle*, delivery, deposit. This form is new.

poppul for *popol*, people.

catunob for *katun*, a body of warriors.

nakob, from *nak*, to finish in the sense of defeat.

Cacul, a proper name of a rebellious chief.

Winic Yub, the same as Ox Winic, who in the Cachiqual story bears the name Cay Hunahpu.

Uaxaclahun, literally eighteen, but standing for *Oaxaca* and *lukun*; compare *lukul*, *luki*, *lukuc*, to leave, and *lukanil*, that which is separated.

capetchi, query the Maya *chunbezah*, to begin, and *cambezah*, to instruct; some officer or leader. A new word.

huntun, for *huten*, at one time.

caich, probably for *chaac*, to take.

cacanob for *caxan*, to seek, to find.

kab chup for *keb cib*, evil desire.

ppoc for *pach*, to take possession of.

ox ca meex, for *yok*, over, and *kamah*, to take possession of.

uuc for *hayac*, but in Maya, *hayal*, to destroy.

tok for *toc*, to burn.

ox kulel for *yoklal*, by reason of, because of; query, by means of,

Uaxaclahun, literally eighteen, but containing *Uaxac*, *Oaxaca*, *lai*, those, and *u*, their.

ich, in.

ox hun-xul for *yok hunkul*, over forever.

kax, united, as above.

naxxicinob, as in the beginning of the inscription.

ox hol, query *uacchahal*, to emerge forcibly.

capetchi, see above, an unknown office.

oxtokob for *yok*, over against, and *tock*, to contend, hence opponents or rebels.

capethun, a variant of unknown *capetchi*,

Caichxik, a proper name of a revolting chief.

2. Analysis of the Palenque Tablet: Right side.

ahpop, a Quiche title of royalty, Brasseur.

puchtunob, plural of *puchtun*, quarreling, fighting.

Uuclahun, literally seventeen, stands probably in its Cachiqual form *uuclahuh* for Zaachilla of Oaxaca.

Cakaaxha, the proper name of the 4th Zaachilla, namely Cocyoëza.

Caekxuk, or the Caichxik of the left side.

xic, united, *mol*, together.

can, very, *kax*, united.

nakob, they finish.

katunob, is a verb meaning to make war, to fight, in this place. See Brinton, *Maya Chronicles*, p. 58.

pak, building, town, *mol*, together.

lahun for *lukun*, deserting. See left side.

Uaxacalahun, eighteen, for *Uaxac lai u*, Oaxaca those its.

ox tokob, for *yok-tokob*, fighters before or against, rebels.

ho caban, query an expedient for *yok chaben*, I take over.

canlahun, fourteen.

kaaxob, for *chuucob*, prisoners.

ppoc-ppul for *popol*, people.

ca, when.

kin for *ahkin*, priest.

Cablahun, the colleague of *Oxlahun*.

ich, in.

katun, army, body of troops.

can, to tell.

dzib for *cib*, desire.

puchtunob, they fight.

chi, border.

canlahun, fourteen.

hotokob for *hotoch-ob*, houses.

yok, over.

bet for *betah*, to make.

canbaktun for *can*, very, and *puchtun*, quarreling.

oxtokob for *yok-tok-ob*, rebels, opposers.

oxkin for *hokin*, I set out.

Uaxac-lahun, eighteen, for *Uaxac lai u*, Oaxaca these its.

lahun for *lukun*, to desert, separate.

pakmol-ob; *pak*, town, *mol*, together.

Uaxacalahun is *Uaxac lukun*.

Tunxicob, the name of the city or State of *Cacul*.

Cacul, a rebellious chief, in genitive of position to the preceding.

canpak. Is this the *Chuabezah* again?

kalkab for *kal*, to imprison, and *chab*, to take.

Tunxicinob, a variant of *Tunxicob*. Could the ear have been simply *xic*?

ca, when.

hopet for *ubah*, to hear, understand.

hotokob for *hotochob*, houses.

uuc-kin for *hayac*, to destroy. The following *kin* is unaccounted for.

Cahcab Unclahun ahau, is a *Zaachilla* king, and the only one so called is *Cocypopi*, son of *Cocyoëza*.

uuc for *hauac*, *hau*, *hauac*, but *hauac* is future, to cease, to stop.

can, to speak, *mol*, together, *cammol*, to parley.

hopoppet for *ubak bet*, to hear makes.

cancax, very united.

capach for *chab*, to take, *pach*, possession.

uaxacalahun, eighteen.

Uactokob, Huastecs. See beginning of left side.

nakob, query from *nakal*, to approach, join.

canpakchi, more like the *Chunbezah* or leader.

Lahun Pek, probably the *Cachiquel Lahuh-Noh*, son of *Cablahuh-Tihax*.

Bolonlahun, nineteen, but here Palenque and *lukun*, separating.

uuc tokob for *hayac tockob*, they will cease to fight.

nakob, as above, they join.

pak-ca pek-bak for *pach*, possession, *chab*, to take. This leaves *ek-bak* unexplained.

hunkal, one twenty or score.

nakob, as above, they join.

hokin, I set out.

3. Analysis of Detached Groups: G to L 6.

kachilek for *kuxil*, disgusted.

ca, when.

pettun for *patan*, tribute.

katun for *kat*, to ask.

cantun for *chunthan*, president.

ox kulel for *yoklal*, by means of, because of.

ca, then.

kachilek, as above.

chabob from *chab*, to seize, to kill.

Hunich, an officer otherwise unknown.

4. Analysis of L 7-10.

uaclahun, sixteen, as the Cachiqual *uaclahuh* might stand for *yoklal*, because of, but is somewhat doubtful.

huntun for *hunen*, at one time.

tokob for *tocob*, they burn.

capetich, another variant of *chunbezah*.

5. Analysis of O, P, Q and O 2-3.

pethun for *patan*, tribute.

Bolon ich, Palenque in.

ca yub for *chaab*, to take, kill.

ox pet kab for the common formula *yok bet keb*, over doing evil.

6. Analysis of R.

pakob uac, towns six.

tokob for *toc-ob*, they burn. This makes the plural name of Oxlahun Pek require a plural verb.

uaxac, eight.

Cah Cawek Ahau Ahpop, the full title of the Quiche kings.

caxul, perhaps *cuchul*, family and retainers, subjects.

ox pet kab, the old formula *yok bet keb*, over doing evil.

caox, query, *chaah*, to kill.

ca, when.

oxtokob for *yoktock*, to fight before or over against.

pattun catun for *patan katan*, tribute asking.

pet tun catun pop for *patan katan pop*, the tribute asking, *pop* or mat, the mark of office, a Cachiqual seat of custom.

ca, then,

ppocxul for *paxal*, to depopulate.

cacab, a commune.

7. Analysis of M and N.

Ho Cakulel for *Ku*, a god, and *Cakulel*, a name of Tepeu. Brinton's Names of the Gods in the Kiche Myths, 11.

Ho Hunnakpet for *Ku*, and *Hunahpu*, a famous deity, like the Babylonian Nabu or Nebo.

Ho Paktunox, perhaps *Ku Puchtun-yok*, the fighting over or conquering god, identified with the bird of the Tablet, *Voc*, *Vaku*.

Ho Holhun for *Ku Holcan*, the warrior god, also known as *Hurakan*.

8. Analysis of Basal Inscription.

ca, two.

popob, mats or thrones.

Holhun for *Hurakan*.

uuc for *hayac*, destroy.

Buctanox for *Puchtunox*, the bird *Vaku*.

cankax, very united.

kulel, enter.

hun, one.

Pak is the only remaining new word, and its meaning here is unknown.

9. Analysis of Inscription on the Cross.

ca, then.

canpetchi, the *chunbezah* or principal.

uac for *hayac*, destroy.

cabuchun for *chabac-on*, we killed, or *chabac-en*, I killed.

cantun, the *chunthan*, or president.

tun for *than*, a word, used as the verb to speak.

buk, the number 400.

capet for *kebanthan*, to rebel.

pet pak for *bet pach*, made a possession or prisoners.

capetxic, still another form of *chunbezah*.

10. Analysis of the Inscription suspended from the bird's tail.

thun for *than*, a word.

cacantahun ich for *chacanhah Hunich*; *chacanhah* means to manifest.

ox ca yub for *yok chaab*, over the killing.

11. Analysis of inscription behind the left-hand figure.

Cheoxak for *Cakaaxha* or *Cocyoëza*.

ox tun pak ca yub for *yok tan pak chaab*, before centre city kills.

ox thun pet hun can buc tun ca for *yok than patan can puchtun ca*, over word tribute saying fight when.

catun ca pet tun buk tun ca pet ca yub for *katun kebatthan puchtun kebat chaab*, army rebelling quarrelsome rebel kills,

12. Analysis of inscription behind the right-hand figure.

Oxlahun Pek.

ca, when.

ox tun for *yok tan*, before the middle.

ca pet tun for *kebatthan*, rebel.

thun pet hun ca yub for *tan patan chaab*, towards tribute kills.

ca thun for *katun*, army.

ca pet tun for *kebatthan* or *kebanthan*, rebel.

can, to tell.

ca tun ca for *katun ca*, two katuns of 20 years.

tsuc ca, two tsucs of 4 years.

13. Analysis of the line to the right of the Ns.

ca tun for *katun*, army.

pet for *bet*, makes.

huntun for *hunen*, at one time.

ca tun bak, two to the *bak*, or four hundred.

pet hun for *patan*, tribute.

pak for *pach*, possession, prisoners.

14. Analysis of the line to the left of the Ms.

xic, to divide.

huntun for *hunten*, at one time.

Cheoxak for *Cakaaxha*.

capet for *kebat*, wicked.

nak, the abdomen.

15. Analysis of line between lower part of L and base of Cross.

ox for *yok*, before, over.

xic, to divide.

lahun for *lukun*, separate.

capet for *kebat*, wicked.

ahau pet tun for *ahau patan*, king's tribute.

CHAPTER VIII.

1. Baldwin, Ancient America, III.

2. Analysis of the Copan Tablet.

hodzib, in Cachiq *el ahtzib*, chief writer.

Holhun, fifteen, but here denoting Holom in Vera Paz.

Oxpet, the name of the chief scribe.

ppoc tun for *puchtun*, fighting.

Buluc, probably Baliz, but not necessarily Belize in Honduras.

Hunich, the same officer as the murdered one at Palenque.

Oxlahun Pek as at Palenque.

Lahca or *Cablahun* without Tok.

catun for *katun*, army.

can to tell.

mak kab for *mascab*, a prison, here used as a verb.

Hunzic-Huncabcan, the offending Hunich's name.

Oxpet, proper name, see above.

caca for *chuca*, to grasp, kill, here slayer.

kalkab, compare *kal*, to imprison, and *mascab*, a prison.

thin dzib for *tancab*; compare *tan*, middle, within, and *tancabal*, the premises of a house.

ca, then;

Uac tun ox for *Uac than ox*, the speakers of Uac or Yaqui, that is, Mexicans; Brinton, Brasseur, etc.

ca tun for *katun*, army.

hun tun for *hunten*, at one time.

can, say.

mak for *ma*, no.

nak ox for *nacac* of the verb *nacal*, to ascend.

Uaxac ich, Oaxaca into.

ca, when.

kachilek for *kuxil*, disgusted.

tun tok for *than toc*, the word pour out or spread.

xic, to split, divide.

Uac tun for *Uac than*, speaker of Uac.

Canox, the ahau of Copan.

kapaktun for *kebanthan*, to rebel.

Oxlahun Buc for *Pek*.

pet for *bet*, makes.

caca for *chuca*, slayer, see above.

O
to
C
n
p
n
o
o
p
ca
u
U
d
U
b

1. T
2. B
3. B
4. B
5. B
6. B
7. B
8. S
9. B
10. B
11. B
12. B
13. E
14. B
15. B
16. E

1. E
2. E
3. E
4. E
5. E
6. E
7. E
8. E

Oxpet, the chief scribe, in genitive of position to *chuca*.

tok for *toc*, to burn.

Copan, conjectural, but as followed by *Ahau Canox*, undoubtedly is the name of the place where the inscription was found.

nak, to finish, governing *Hunich*.

pakob, towns.

nak-xicin, the compound verb of destruction found at Palenque.

ox can cab dzib for *yok can keb cib*, over speaking evil desire.

ox popob for *ahpop*, the Quiche title of royalty.

pet tun ca tun for *patan katun*, tribute asking.

can mak, now *can ma*, say no.

uuc pet for *hayac bet*, destroy makes.

Uaxaclahun ox dzib for *Uaxac lukun yok cib*, Oaxacans desert over desire.

dzib pet kab for *cib bet keb*, desire making evil.

Uaxac thun ox for *Uaxac than ox*, the speakers of Oaxacan.

buc pet for *pach bet*, prisoner makes.

CHAPTER IX.

1. This has been very fairly and temperately set forth by Dr. Brinton, who is *facile princeps* in Maya-Quiche studies, in his Names of the Quiche gods, and elsewhere.
2. Brasseur, Nations civilisées, II. 142.
3. Brasseur, Nations civilisées, I., lxxx.
4. Brasseur, Nations civilisées, II., 146.
5. Brasseur, Nations civilisées, I., lxxxii.
6. Brasseur, Nations civilisées, IV., 624.
7. Brasseur, Nations civilisées, I., xc., III., 34.
8. Stephens, Incidents of Travel in Yucatan, Vol. II., Appendix; Brinton, The Maya Chronicles.
9. Brasseur, Nations civilisées, II., 578.
10. Brasseur, Nations civilisées, II., 508 seq.
11. Brasseur, Nations civilisées, II., 516., seq.
12. Brasseur, Nations civilisées, II., 525.
13. Brasseur, Nations civilisées, II., 526 seq.
14. Brasseur, Nations civilisées, II., 529-543.
15. Brasseur, Nations civilisées, II., 543.
16. Brasseur, Nations civilisées, IV., 621-624.

CHAPTER X.

1. Brasseur, Nations civilisées, III., 9, seq.
2. Brasseur, Nations civilisées, III., 37.
3. Brasseur, Nations civilisées, III., 45.
4. Brasseur, Nations civilisées, IV., 355-362.
5. Brasseur, Nations civilisées, III., 362-369, IV., 545, 785.
6. Brasseur, Nations civilisées, II., 578, seq.
7. Brasseur, Nations civilisées, II., 590,
8. Brinton, The Maya Chronicles, 21, seq.

CHAPTER XI.

1. Brinton, The Maya Chronicles, 183.
2. Brasseur, Nations civilisées, II., 533.
3. Atlas de Toutes les Parties connues du Globe terrestre, dressé pour l'Histoire Philosophique et Politique des Etablissements et du Commerce des Européens dans les deux Indes.
4. Brasseur, Nations civilisées, III., 267.
5. Brasseur, Nations civilisées, III., 341.
6. Brasseur, Nations civilisées, II., 568, note.
7. Brasseur, Nations civilisées, II., 528.

CHAPTER XII.

1. Stephens, Incidents of Travel in Yucatan, 300.

CHAPTER XIII.

1. Stephens, Incidents of Travel in Yucatan, 290-292.

CHAPTER XIV.

1. Analysis of the Chichanchob Inscription: Line 1.
Huntoh, the Cachiuel lieutenant of Quiche.
tan, within.
cab, the land.
Oxyib, a district including the country east of Chichen Itza.
Huntoh, see above.
pet for *bet*, makes.
catun for *katun*, army.
Oxyib, see above.
xul, an end, to end.
Oxyib pak, the fortress (Maya *pa*) of Oxyib.
Hunichob, a plural form for the name of one person, the same, probably, as the Hunich of Palenque and Copan. For Hunich, the Maya *hun edz*, one established, was proposed. Hunichob may be the allied *hun edzcab*.
pet catun hol for *bet katun hol*, places army door or end.
Oxcabuc, the Cachiuel lieutenant, as at Palenque.
Hunich, the one established, 'as at Palenque and Copan.
Caich, the inscription's form of the word Quiche. Dr. Brinton proposes Kiché. So far no Maya hieroglyphic equivalent to the sound *ki* has been found, so that Caich may be a mere necessary expedient.
dzib thun hunkal catun for *dzib than hunkal katun*, write word twenty warrior.
ca dzib hol for *katzib* or *Akatzib*, a town or fortress near Chichen Itza.
holob, holes or cells.
canchi for *xanac* or *xanchi*, future of *xantal*, to stay behind, remain; futurity lies in, in order to remain.
pet for *bet*, makes.
buc tun for *puchtun*, quarreling, fighting.
catun for *katun*, army.

holt

oxi
chit

cape

kat

Oxy

2. Ana

Oxi

pat

pak

Hu

ox

tun

dzib

uac

cad

uac

tun

Ka

bat

buc

kat

Ox

Oxi

cao

pac

Cai

3. Ana

kat

cax

thu

dzi

can

Ox

pet

can

pop

chi

kat

kat

buc

Ox

xic

ox

pet

xu

holtun for *holthan*, the chief of speech, answering to the Maya *chunthan*, president or first of speech.

oxich for *yok-edz*, established over, a new official title.

chitun ichox stands for *Chichen Itza*, there is no doubt, and suggests that *tun* must have been pronounced *tsun*. The final *ox* is harder to account for; *ca* would have been better.

capet pak for *kebat pak*, wicked city. The later termination *an* of *keban* does not appear on these monuments.

katun ahau and *xul* need no more explanation.

Oxyib pop denotes the ruler of the Oxyib by his *pop*, mat or throne.

2. Analysis of line 2.

Oxbuc, the name of the ruler of Oxyib, the author apparently of the inscription.

patan katun, asking tribute.

pakhol for *paxal*, to desert.

Hunichob, see line 1.

ox tun pet ca chi xul for *yoktan bet Cachiuel*. I suppose *yok tan*, opposite the breast, to mean an opponent. This is the first time the Cachiuel name has appeared.

tun xul hol kax ich for *dzan* to ruin, *xul* to end, *hol* hole, *kax* fire, and *ich* in.

dzib tun for *dzib than*, writing word.

uac for *hayac*, destroy.

cadzib or *Katzib*, the fortress or town.

uac again for *hayac*.

tun for *tan*, within; and *pet* for *bet*, to make.

Katun Hunichob need no explanation.

bat for *bet*, make.

buc for *puch*, possession, captive.

katun and *xul* must by this time be as familiar as any English words.

Oxyib tun for *tan*, within.

Oxbuc katun reverses the usual order of the genitive.

caox tun for *chuuc* and *tan*, seizing in or plundering.

pach xul for *paxal*, to desert.

Caich for Quiche.

3. Analysis of line 3.

katun ahau katun need no more explanation.

caxul for *kuxil*, disgusted.

thunob for *thanob*, words.

dzib Hunichob, write the Hunichob.

can, to speak, tell.

Oxlahun Pek as in Palenque and Copan, but occupying a subordinate position.

pet yokmuyal for *bet Uxmal*, makes Uxmal.

cantun for *chunthan*, president.

pop, ruler, *pak*, of the city.

chichixul for *Cachiuel*.

katun patan yok katan, army tribute over asking.

katun, warrior.

buc pet for *pach*, a possession, *bet*, makes.

Oxyub, probably a truer phonetic than *Oxyib*.

xic, to divide.

ox holtun pak for *yok*, over, *holthan*, the chief speaker, or *holdzan*, the chief destroyer *pak*, of the city.

pet xul for *bet xul*, makes an end.

xul, an end.

huntun pet Hunchiyub for *hunten*, at one time, *bet*, makes, *Hunichob*; the form of the last looks like careless writing.

4. Analysis of line 4.

Chichen, an abbreviated form of *Chichen Itza*.

pak xul for *paxal*, to desert.

pach for *pak*, town.

caxul for *kuxil*, disgusted.

tun for *than*, word.

Oxyub tun for *Oxyub-than*, speakers of *Oxyub*.

chi for *cihi*, aorist of *cen*, to say, tell.

cache for *xache* of *xachetah*, to seek, procure.

pet tun for *betun*, a new form of the verb to make.

dzib tun, written stone.

chi for *ci*, sweet, pleasant.

tun for *than*, word.

tun Oxyib tun for *tan Oxyib than*, in *Oxyib* word.

caoxtun for *chuuc-tan*, seizing in or plundering.

pak hol for *paxal* to desert.

kax, united.

pet ox tok for *bet yoktok*, makes in front fighting.

chi for *cihi*, see above.

5. Analysis of line 5.

canlahun, fourteen.

buctunyab for *puchtunob*, fighters.

cacanyab for *caxanob*, they find.

tok tun xic for *toc dzan xic*, burn, ruin, divide.

caox for *chuuc*, to seize.

oxchi cabuc for *Yokchi Cawek*, which seems an error, for *Yokich*, as in line 1; perhaps the mouth is a face *ich*.

caca in the Copan inscription was read as *chuca*, slayer; here it may be simply *cah* a town.

tun for *tan*, within.

kulel, to govern.

cahol for *kahal*, to recall.

6. Analysis of line 6.

chitun for *Chichen*.

katun, *puchtun*, *pop*, *bet*, are well known.

nucyib for *hayacob*, they destroy.

holtun for *holthan*, chief speaker, or *holdzan*, chief executioner.

Cayub, a new proper name connected with *Quiche*.

pet caox for *bet chuuc*, makes a seizure.

bak, the number 400.

oxchi for *Yokchi*, instead of *Yokich*, the one placed over.

caox for *chuuc*, to seize.

7. Analysis of line 7.

caich cabak for *Caich* or *Quiche Cawek*.

buc for *puch* or *wooh*, a letter.

catun for *kat-an*, asking.

dzi' for *cib*, permission.

yokhol for *hokol*, to set out.

cantun for *chunthan*, president.

ca bat xul ox huntun for *kebat xul yok huntun*, wicked end over at one time.

8.

9.

10.

11.

pet buc for *bet pach*, make possession.
tokhol for *dzocol*, to end.
yok huntun for *yok huntun*, at once.
holtun for *holthan* or *holdzan*. See line 6.
ox tun for *yoktan*, opposer.

8. Analysis of the Akatzeeb Inscription : Line 1.

lahun tu kal, thirty.
uac pet uuc for *hayac bet hayac*. It seems as if the scribes employed both *uac*, 6, and *uuc*, 7, for *hayac*, destroy.
uac again for *hayac*.
katun, *puchtun* and *bet* have occurred so often as to need no further comment.
caox tun for *chuuc-tan*, seizing in or spoiling.
chitun ichtun for *Chichen Itza*.
capak for *chab-ac*; *chab* is to capture or to kill; *ac* is unaccounted for.
holhun, fifteen.
caox tun for *chuuc-tan*, used as a noun.
Lahun Pek can hardly be the *Lahun Pek*, son of *Cablahun Tok*, whose name appears at Palenque, but the so-called *Lahuh-Ah*, Ten Reeds, the eldest son of *Huntoh*, who did not live long.
muyal pop for *mulbab* or *mulba*, to congregate, come together.
caox tun again for *chuuctun*.
Uuclahun, as at Palenque, Zaachilla of Oaxaca.
hopetob, as at Palenque, for *ubah*, *ubatob*, they hear.
yoklock, to fight in front of; *yoktan*, in front of the breast.

9. Analysis of line 2.

nak nakob, reduplicate of intensity.
xicob, they divide.
chitun for *Chichen*.
canlahun, fourteen.
uac is not *hayac* here, but *hauac*, to cease.
chixul for *tzicil*, to obey.
pak for *pach*, possession.
ox hun tun hol can, *yok huntun holcan*, at once the chief caller. *Holcan* means warrior and brave, but also (Brinton, *Maya Chronicles*, 248) the head caller.
Nothing else in this line calls for explanation.

10. Analysis of line 3.

cakab for *cacab*, the commune.
tun for *than*, word.
chi for *cihi*, aorist of *cen*, to say, tell.
buc pet for *pach bet*.
mazcabcun ca for *mazcab*, prison, and *xanac*, to remain.
hol pet pet tun kak for *hol bet bet tan kak*. The literal translation is with the text.
caox tun for *chuuc-tan*.
h: nthun for *chunthan*, president.

11. Analysis of line 4.

Buluc katun, the army of Baliz.
Cachihol for *Cachiquel*.
cakab for *cacab*, the commune.
caox tun for *chuuc-tan*.
yok, over, often must be translated as by.
Bolon-Hunichob, the one established in Palenque.

rm of the

; perhaps

imply *cah*

CHAPTER XV.

1. Stephens, Incidents of Travel in Yucatan, II., 341.
2. Brinton, The Maya Chronicles, 25, 231.
3. Stephens, Incidents of Travel in Yucatan, II., 228.
4. Stephens, Incidents of Travel in Yucatan, II., 265.
5. Brasseur, Nations civilisées, II., 505.

CHAPTER XVI.

1. Crawford, The Indian Archipelago ; Laing, View of the Origin and Migrations of the Polynesian Nation ; Humboldt, Kawi-Sprache ; Whitmee, The Ethnology of the Pacific ; Prichard, Physical History of Mankind ; Latham, The Varieties of Man ; Baldwin, Ancient America, Appendix ; Journal of the Polynesian Society.
2. Mariner, Tonga Islands, II., 109.
3. On the Origin of some American Indian Tribes, Canadian Naturalist, Vol. IX, No. 2, p. 74.
4. Canadian Naturalist, Vol. IX., No. 2, p. 68.
5. Mariner, Tonga Islands, II., 183.

CHAPTER XVII.

1. ap. Thomas, A Study of the Manuscript Troano, 229 ; Brasseur, Nations Civilisées, II., 51, 568.
2. Crawford, Indian Archipelago, I., 94.
3. Lang, View of the Polynesian Nation, 13.
4. Mariner, Tonga Islands, II., Appendix CIV.
5. Squier, Adventures on the Mosquito Shore, 232.
6. North Americans of Antiquity, 241.
7. Pickering, Races of Man, London, 113.
8. Crawford, Indian Archipelago, I., 366.
9. Schoolcraft, Hiawatha Legends.
10. Mr. Whitmee finds traces of Sanscrit in Malagasy.
11. Journal of the Polynesian Society, Vol. I., p. 190.
12. Zuniga, Historia de las Islas Philipinas.

APPENDIX II.

TABLE OF THE MOST COMMONLY RECURRING SYMBOLS.

Numbers marked by balls up to four and occasionally beyond that number ; fives denoted by thick lines, the length generally of the cartouche. King, chief, lord, denoted by an inscribed semi-circle over a dot or ball, *ahan*.

| | |
|--|--|
| Man, figure of, <i>uinic</i> , | Cap, hat, <i>ppoc</i> , |
| Woman, figure or head of, <i>chup</i> , | Shoe, <i>yab</i> , |
| Head, <i>pol</i> or <i>hol</i> , | Covering over, <i>buc</i> , |
| Forehead, <i>chilek</i> , | Sun's rays, <i>kin</i> , |
| Face or eye, <i>ich</i> , | Sky, <i>caan</i> , |
| Nose, <i>nu</i> , | Moon, <i>u</i> , |
| Mouth, open, <i>chi</i> , | Cloud, <i>muyal</i> , |
| Mouth with food in, <i>mak</i> , | Rain, <i>chac</i> , |
| Tongue, <i>ak</i> , | Fire, <i>kak</i> , |
| Tooth, <i>toh</i> or <i>co</i> , | Stone, <i>tun</i> , |
| Ears plain or ornamented, <i>xicin</i> , | Building, <i>pak</i> , |
| Beard, <i>meex</i> , | Cross, <i>pak</i> , |
| Breast, <i>tan</i> , <i>tzem</i> , | Inverted cross or well, <i>chen</i> , |
| Back, <i>pach</i> , | Stones crossed, <i>xic</i> , |
| Abdomen, <i>nak</i> , | Drop on stone, <i>thun</i> , |
| Phallus, <i>kulel</i> , | Cultivated ground, <i>pak</i> , |
| Arm or hand, <i>kab</i> , | Writing, <i>dzib</i> , |
| Foot, <i>oc</i> , | Flint flakes in circle, <i>tok</i> , |
| Dog, <i>pek</i> , | Tied bundle, <i>bak</i> , |
| Wild cat, <i>ekxuc</i> , | Upright bundle divided at top, <i>ca</i> , |
| Bird, <i>kox</i> , | Cavity, <i>hol</i> , |
| Parrot, <i>xkan dsulop</i> , | Comb, <i>ca</i> , |
| Bird-god, <i>puch</i> , | Wheel or circle, <i>pet</i> , |
| Bird's beak, <i>xul</i> , | Mat, <i>pop</i> , |
| Bird's wing, <i>xic</i> , | Jar, <i>ppul</i> , |
| Turtle shell, <i>ac</i> , | Kettle, <i>mazcabcan</i> , |
| Bee, <i>cab</i> , | Bracket or union, <i>kax</i> , |
| Tree, <i>che</i> , | Imperfect circles united by horizontal line, <i>tan</i> , |
| Branch, <i>ak</i> , | A thing placed over, <i>yok</i> , |
| Bean, <i>yib</i> , | Standing symbol at end, <i>xul</i> , |
| Trefoil, <i>ka</i> , | Plurality at foot of group, <i>ob</i> . |
| Cloak, coat, <i>yub</i> , | |

APPENDIX III.

COMPARATIVE VOCABULARY OF MAYA AND MALAY-POLYNESIAN WORDS.

| <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|--------------|---------------------|---|
| ahau, | king, chief, | how <i>Tonga</i> , aiki <i>Marquesas</i> , uca <i>Tarawan</i> , sau <i>Rotuma</i> , <i>Fiji</i> . |
| ahauai, | enemy, | caauay, <i>Tagala</i> . |
| ahcuxan, | life, | kauaghan, <i>Formosa</i> . |
| ak, | tongue, | aki <i>Ternati</i> , <i>Tidore</i> , gigi <i>Aru</i> . |
| akab, | night, | gaby <i>Tagala</i> , gabe <i>Bisayan</i> , sabi <i>Cagayan</i> , gubie <i>Bolanghitam</i> , hubbi <i>Sanguir</i> , cappasay <i>Pelew</i> . |
| al, | child, | ala <i>Wahai</i> , lea <i>Rotuma</i> , aro <i>Tagala</i> . |
| atan, | wife, | betina <i>Malay</i> (woman), wadhon <i>Java</i> (woman). |
| baat, | axe, | vasai <i>Batam</i> , badog <i>Sunda</i> , bandu <i>Madura</i> , matau <i>Fiji</i> , pedah <i>Sanguir</i> , peda <i>Sulu</i> , <i>Tidore</i> , beda <i>Ahtiago</i> , <i>Matabello</i> , badi <i>Baju</i> , rede <i>Gah</i> . |
| bac, | bone, | bookoog <i>Sulu</i> , wuku <i>Macassar</i> , wukuna <i>Bugis</i> , buko <i>Sanguir</i> , bakas <i>Baju</i> , boko <i>Salayer</i> , obuku <i>Bouton</i> . |
| bak, | flesh, | paa <i>Tagala</i> , wat <i>Formosa</i> , woknu <i>Gani</i> , waouti <i>Awaiya</i> , mbithi <i>Fiji</i> . |
| bak, | to bind, | bookoohae <i>Sulu</i> . |
| balam, | tiger, | halimao <i>Lampung</i> , harimao <i>Malay</i> . |
| ban, | much, | baniak <i>Malay</i> , bete <i>Tarawan</i> , pipi <i>Tobi</i> , banyak <i>Madura</i> . |
| batab, | a chief, | patul <i>Batan</i> , fatu <i>Tahiti</i> , pakaiki <i>Mariannes</i> . |
| betah, | to make, | buat <i>Malay</i> , fy <i>Tonga</i> , faa <i>Tahiti</i> , whaihanga <i>Maori</i> . |
| bal, | thing, | boi <i>Tarawan</i> , apapa <i>Malay</i> . |
| binel, | to go, | pomray <i>Pelew</i> , li-pan <i>Bouton</i> , fanow <i>Matabello</i> , fano <i>Fakaifo</i> , uhana <i>Maori</i> . |
| botah, | to pay, | bayad <i>Sulu</i> , bayar <i>Tagala</i> , utu <i>Maori</i> . |
| bolon, | nine, | sambilan <i>Malay</i> , sambilante <i>Serang</i> . |
| buc, | to cover, covering, | poki, hipoki <i>Maori</i> . |
| ca, | when, | cani <i>Cagayan</i> , cã ano <i>Iloco</i> , cay lan <i>Tagala</i> . |
| ca, | and, | caan <i>Batan</i> . |
| ca, | we, | camu <i>Sulu</i> , <i>Tagala</i> , kita <i>Malay</i> , <i>Ponape</i> . |
| ca, | two, | agua <i>Tuham</i> , zua <i>Flores</i> , sua <i>Mangazi</i> , guo <i>Tobi</i> , ka-leh, <i>Java</i> . |
| caan, | sky, heaven, | hanit <i>Batan</i> , hani <i>Marquesas</i> , gagono <i>Java</i> . |
| cab, | earth, | gumi <i>Bali</i> , soupe <i>Easter</i> , apa <i>Tarawan</i> . |
| cacab, | town, | kawa <i>Tarawan</i> . |
| cah, cahal, | town, | koti <i>Malay</i> , kaan, <i>Tarawan</i> , kainga <i>Maori</i> . |
| cai, | fish, | ikan <i>Malay</i> , <i>Iloco</i> , juka <i>Macassar</i> , jukoh <i>Madura</i> , iko <i>Tonga</i> , ica <i>Maori</i> , oca <i>Bolanghitaru</i> , ika <i>Tobi</i> , <i>Fakaifo</i> , <i>Tarawan</i> , <i>Fiji</i> , ik <i>Mille</i> . |

| | <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|---------------------|--|--|--|
| | can, | speech, to speak, | kata <i>Malay</i> , kaya <i>Fiji</i> , cang <i>Rotuma</i> , ngongo <i>Tarawan</i> , ki <i>Maori</i> . |
| | can, | serpent, | nanipi <i>Bali</i> , neke <i>Maori</i> , koioim <i>Alfuros</i> , katoan <i>Sanguir</i> , katoun <i>Menado</i> . |
| | can, | four, | oang <i>Pelew</i> , tan <i>Caroline</i> , oan <i>Tobi</i> . |
| | cax, | fowl, | tikaokao <i>Maori</i> , cookiyooou <i>Pelew</i> , kakep <i>Mysol</i> . |
| | caxan, | to seek, to find, | chitaghin <i>Batan</i> , kuah <i>Borneo</i> , kite <i>Maori</i> . |
| | ceh, | deer, | oo-sah <i>Sulu</i> , kasak <i>Samang</i> . |
| sau | chac, haa, | water, | chai <i>Sunda</i> , aki <i>Ratahan</i> , <i>Sanguir</i> , <i>Tidore</i> , <i>Galela</i> , yeh <i>Bali</i> , hoi <i>Timor</i> , aie <i>Sasak</i> , oee <i>Rotti</i> , akei <i>Menado</i> . |
| | chac, caaxha, | rain, | gia <i>Teluti</i> , huya <i>Sulu</i> , oha <i>Bolanghitam</i> , ua <i>Tahiti</i> , ooha <i>Tonga</i> , use: <i>Rotuma</i> , utha <i>Fiji</i> . |
| | chac, | red, | eja <i>Macassar</i> , pakaka, <i>Maori</i> , sak <i>Borneo</i> , kao <i>Liang</i> , <i>Morella</i> , <i>Lariki</i> , <i>Saparua</i> , <i>Teluti</i> , <i>Camarian</i> , shei <i>Mysol</i> kula, <i>Fiji</i> , <i>Fakaafo</i> . |
| gubie v. | che, | tree, wood, | cahuy <i>Tagala</i> , kayu, <i>Cagayan</i> , kago, <i>Iloco</i> , kayu <i>Malay</i> , cahui <i>Bisayan</i> , kahoi <i>Sulu</i> , kayu <i>Batan</i> , chuc, <i>Samang</i> , kaau <i>Marquesas</i> , kai, <i>Teor</i> , kaju, <i>Salayer</i> , gagi <i>Gani</i> , gah <i>Mysol</i> , kaya <i>Gah</i> , kao <i>Wahai</i> , kai <i>Tarawan</i> , kau <i>Fiji</i> . |
| natau beda | chem, | boat, ship, | sacayan <i>Bisayan</i> , <i>Batan</i> , sasacayan <i>Iloco</i> , canoa <i>Tahiti</i> , sakaen <i>Menado</i> , <i>Sanguir</i> , sangga <i>Fiji</i> , konia <i>Maori</i> . |
| buko obuku | chi, | mouth, | changkam <i>Java</i> , <i>Bali</i> , <i>Madura</i> , sooka <i>Morella</i> , hihika <i>Liang</i> , hihico <i>Teluti</i> , siu-rare <i>Wahai</i> , su-ara <i>Batumerah</i> , su-mut' <i>Gani</i> , ihi <i>Lariki</i> , so <i>Camarian</i> , haha <i>Marquesas</i> . |
| vaouti | chiic, chilek, chupul, chuplal, | arrow, forehead, goat, girl, | tkugh <i>Formosa</i> , n-gasau <i>Fiji</i> , caho <i>Tonga</i> . alis <i>Malay</i> , lae <i>Tonga</i> , <i>Fakaafo</i> . cambing <i>Malay</i> , <i>Sulu</i> , <i>Tagala</i> , cochi <i>Tonga</i> . ampelle, <i>Madagascar</i> (woman) felelara <i>Matabello</i> , (woman). |
| anyak | chucuc, chuy, chuy, | to seize, ashes, to sew, | coha <i>Tagala</i> , kau <i>Fiji</i> , kapo <i>Maori</i> coogoo <i>Tonga</i> . chumi <i>Bugis</i> <i>Macassar</i> . jahit <i>Malay</i> , tahi <i>Bisayan</i> , <i>Tagala</i> , tuitui <i>Maori</i> , tooi <i>Tonga</i> . |
| Maori. | chuytab, cib, cill, cimzah, | to hang, wish, will, pleasure, to kill, | whata <i>Maori</i> , ganton <i>Malay</i> . kepagnai <i>Malay</i> , gamek <i>Samang</i> . hari <i>Maori</i> , cayac <i>Batan</i> , suca, <i>Malay</i> , <i>Sulu</i> . tamate <i>Tonga</i> , kamate <i>Tarawan</i> , whakamate <i>Maori</i> , vakamate <i>Fiji</i> . |
| o Tobi, | cimil, co, | to die, tooth, | kabis <i>Samang</i> , immit <i>Mille</i> , mbale <i>Fiji</i> , hemo <i>Maori</i> . gigi <i>Malay</i> , <i>Bali</i> , <i>Madura</i> , <i>Bugis</i> , <i>Macassar</i> , yus <i>Samang</i> , gigi <i>Salayer</i> , <i>Baju</i> , ui <i>Tarawan</i> . |
| | cuch, | to carry, | wa-hagi <i>Tobi</i> , kauhoa, kawe, hiki <i>Maori</i> , gowo <i>Java</i> , di-jayak <i>Sunda</i> , yoe <i>Samang</i> . |
| Madura, ka Tobi, | cuch, cucut, | a place, the body, | koto <i>Fiji</i> , aguinan <i>Cagayan</i> . hata-co <i>Teluti</i> , kalakalath <i>Pelew</i> , tutut, <i>Gani</i> (belly) gete <i>Tonga</i> , (belly) hatua-ca <i>Liang</i> , (belly). |
| | cul, | vase or cup | coali <i>Malay</i> , gooloo <i>Tonga</i> , quall <i>Pelew</i> , kuro <i>Fiji</i> . |

| <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|-----------------|-----------------|--|
| cutal, | to sit, | duduk <i>Malay</i> , cood <i>Sulu</i> , kuduk <i>Borneo</i> , tiko <i>Fiji</i> , tekateka <i>Tarawan</i> , tuturu <i>Maori</i> . |
| dza, | to give, | kasih <i>Malay</i> , kasik <i>Sulu</i> , tado, sako, <i>Java</i> , sukahake <i>Bali</i> , atu, <i>Tonga</i> , hoatu, <i>Sandwich</i> , <i>Maori</i> , wacito, kacito <i>Tobi</i> . |
| dzoc, dzocol, | end, to end, | otinga, <i>Maori</i> , tow <i>Tonga</i> . |
| eck, | star, | ehetu <i>Atui</i> , whetu <i>Maori</i> , hetu <i>Tahiti</i> , Paumotuan, hotu, <i>Sandwich</i> , hetika <i>Paumotuan</i> , hethu <i>Rotuma</i> , edju <i>Mille</i> , uic <i>Tobi</i> . |
| eek, | black, | etam <i>Malay</i> , ngeo, <i>Rotti</i> , ngoa <i>Batchian</i> , kokotu <i>Sahoe</i> , kass <i>Pelew</i> , kokotu <i>Tidore</i> , kitkuda <i>Gani</i> , uyur <i>Batan</i> , aual <i>Formosa</i> . |
| halach, | true, | buluh, <i>Malay</i> , bulo <i>Bugis</i> , <i>Macassar</i> , hooli <i>Tonga</i> , cil <i>Tobi</i> . |
| halal, | cane, | kali, <i>Java</i> , <i>Bali</i> , walungan <i>Sunda</i> , weyl-hatei, <i>Morella</i> , waibatang <i>Amblau</i> , waifatan <i>Wchai</i> , waililolun, <i>Teluti</i> , <i>Ahtiago</i> . |
| haltun, | river, | acanen <i>Batan</i> , kana <i>Tarawan</i> , <i>Fiji</i> , kami <i>Maori</i> , kaman, <i>Borneo</i> , amu <i>Tahiti</i> , kmanna, <i>Formosa</i> . |
| hani, | to eat, | hala <i>Tonga</i> , korua <i>Maori</i> , bolawah <i>Ba'u</i> , olamatan <i>Wahai</i> , aleani <i>Awaiya</i> , ngora <i>Galela</i> , lawang <i>Sulu</i> , <i>Java</i> . |
| hol, | hole, door, | halga, <i>Tagala</i> , soregni <i>Malay</i> . |
| holcan | warrior, brave, | sina <i>Timbora</i> , tong <i>Pelew</i> , nehi <i>Manatoto</i> , djnon, <i>Mille</i> . |
| hun, | one. | hihika <i>Liang</i> , gai <i>Tidore</i> , jauei <i>Borneo</i> . |
| ich, | face, | socha, <i>Madura</i> , <i>Sunda</i> . |
| ich, | eye, | asi, <i>Batan</i> , hua <i>Maori</i> , aihua <i>Lariki</i> , hua <i>Liang</i> , <i>Morella</i> , <i>Sandwich</i> . |
| ich, | fruit, | ing <i>Java</i> , ka <i>Bali</i> , ai <i>Madura</i> , i, kei <i>Maori</i> , gi <i>Tonga</i> . |
| ich, | in, within, | asauah <i>Tagala</i> , tane <i>Maori</i> , ohana <i>Tonga</i> , <i>Marquesas</i> , bulana <i>Gah</i> , gagijannee <i>Menado</i> , essah <i>Salibabo</i> , pulahau <i>Wahai</i> , bellin <i>Mille</i> . |
| ichan, ichambil | husband, | angin <i>Malay</i> , etc., hau <i>Maori</i> , koyyooou <i>Pelew</i> , ang <i>Tarawan</i> , yang <i>Tobi</i> . |
| ikg, | wind, | liat <i>Malay</i> , lali <i>Mille</i> , lewa, serau <i>Fiji</i> , kele, rei <i>Rotuma</i> , ilaw, iloa <i>Tonga</i> . |
| ilah, | to see, | jagung <i>Malay</i> , etc., kaanga <i>Maori</i> . |
| ixim, | maize, | tamahine <i>Maori</i> , manania <i>Paumotuan</i> , tahine <i>Tonga</i> , lehani <i>Rotuma</i> , |
| ixmehen, | daughter, | camay <i>Tagala</i> , kimath <i>Pelew</i> , komud <i>Gani</i> , kaimuk <i>Tobi</i> , hiaphiap <i>Rotuma</i> . |
| kab, | hand, | camay <i>Tagala</i> , kimath <i>Pelew</i> , tamba <i>Fiji</i> . |
| kab, | arm, | tapa <i>Maori</i> , ikoa <i>Fakaafo</i> . |
| kaba, | name, | hofakbol <i>Rotuma</i> , jamparing <i>Java</i> , chopo, <i>Java</i> (bow), djub <i>Sulu</i> , (bow) jobijobi <i>Tidore</i> , (bow) acowfanna <i>Tonga</i> , (bow) kopera <i>Maori</i> , (bow and arrow). |
| kabicheil, | arrow, | bannyu-susu, toyo-pawan <i>Java</i> , puwan <i>Madura</i> , waimah <i>Lampung</i> . |
| kabim, | milk, | kias <i>Borneo</i> , sisi <i>Tidore</i> , sisil <i>Morella</i> , <i>Baju</i> , seugeti <i>Massaratty</i> , kasisili <i>Salayer</i> , konghito <i>Bolanghitam</i> , tckatecop <i>Mille</i> . |
| kach, | a fly, | |

VI.

| | <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|--|--|--|--|
| <i>Fiji,</i> | kal, | twenty, | kalehdoso <i>Java</i> , calohaán <i>Bisayan</i> , olayuck <i>Pelew</i> , yaluh <i>Mysol</i> , meno-hallo <i>Galela</i> . |
| ake ori, | kan, | yellow, | kuning <i>Malay</i> , <i>Bali</i> , koni <i>Massaratty</i> , konin <i>Wahai</i> , kuni <i>Teor</i> , kunukunu <i>Gah</i> , kuning <i>Sulu</i> , <i>Baju</i> , <i>Java</i> , <i>Borneo</i> . |
| uan, ma, | kantukin, kat, katun, keban, | gold, to wish, to ask, a body of troops, evil, bad, | guinto <i>Tagala</i> , kanchono <i>Java</i> . chita, <i>Malay</i> , kuika, <i>Maori</i> . cow catanga <i>Tonga</i> , (the suite of a chief). jabat <i>Sulu</i> , jabak <i>Madura</i> , awon <i>Java</i> , kevi, covi <i>Tonga</i> , haufau <i>Marquesas</i> , kafetaia <i>Alfuros</i> , avet <i>Ahtiago</i> . |
| kotu Tani- | kin, | sun, | init <i>Iloco</i> , unu <i>Bolanghitam</i> , seasan <i>Mysol</i> , sunjinji <i>Java</i> , hangat <i>Wahai</i> , ingkong <i>Timbora</i> , singa <i>Fiji</i> . |
| onga, | kin, | day, | ini <i>Malay</i> seasan <i>Mysol</i> , dhina <i>Java</i> , unuveno <i>Bolanghitam</i> , cenang <i>Bisayan</i> , taginita <i>Galela</i> , ma-hana <i>Tahiti</i> , <i>Maori</i> . |
| atei, Wchai, | koch, | to bear, | hatir <i>Tagala</i> , gowo <i>Java</i> , yoe, <i>Samang</i> , kawé, kauhoa <i>Maori</i> , wahagi <i>Tobi</i> . |
| <i>Maori</i> , osa. natan wang | kox, | bird, | cookiyoo <i>Pelew</i> , kawao <i>Samang</i> , kades <i>Bali</i> , tohek <i>Timuri</i> , siau <i>Borneo</i> , ayas <i>Malay</i> . |
| | ku, kuchul, | god, to come, | akea <i>Sandwich</i> , aho <i>Tahiti</i> , hutua <i>Tonga</i> . pangaling, <i>Tagala</i> , haere <i>Maori</i> , inokere <i>Tidore</i> , kule <i>Ahtiaga</i> , harre-mai <i>Tahiti</i> , <i>Sandwich</i> , iroua <i>Formosa</i> , alowei <i>Awaiya</i> , dirawoei <i>Java</i> . |
| <i>Mille.</i> | kukum, | feather, | gogo <i>Tidore</i> , gan <i>Mysol</i> , hufuni <i>Saparua</i> , huluna <i>Batumerah</i> , hulun <i>Wahai</i> , hokai <i>Maori</i> . |
| <i>Liang,</i> | kuxil, | aversion, | sala <i>Tagala</i> , cailot <i>Batan</i> , mdalu <i>Borneo</i> , vakarusa <i>Fiji</i> , lili <i>Tonga</i> . |
| <i>Tonga.</i> <i>quesas</i> , <i>alibabo</i> , | lahal, lai, lai, lak, lakpal, li, | finish, relative pronoun, demonstrative, companion, boy, son, leaf, | hili <i>Tonga</i> , balinaun <i>Cagayan</i> . alin <i>Tagala</i> , lei <i>Borneo</i> , lelao <i>Samang</i> . reyah <i>Madura</i> , yari <i>Tagala</i> . aloha, <i>Sandwich</i> , aroha <i>Tahiti</i> . anak laki laki <i>Malay</i> , alak <i>Formosa</i> , talacoy <i>Pelew</i> . lau <i>Fakaafo</i> , allell, <i>Pelew</i> , leko, <i>Macassar</i> , lo <i>Tonga</i> , lino <i>Gah</i> , lan <i>Ahtiago</i> , ailow, <i>Liang</i> , <i>Morella</i> . |
| w, ang | likil, likzah, likin, | to raise, to rise, the east, | langata <i>Fiji</i> , riaki, rangai <i>Maori</i> . silangan <i>Tagala</i> , rawhiti <i>Maori</i> , alao <i>Bugis</i> , iraila <i>Macassar</i> . |
| le, rei | lol, lukul, luum, | flower, to leave, earth, | lelun <i>Sanguir</i> , lahowy <i>Awaiya</i> , loen <i>Wahai</i> . lacar <i>Tagala</i> , aloo <i>Tonga</i> , haerenga, <i>Maori</i> . lemma <i>Java</i> , luu <i>Rotti</i> , linoe <i>Bugis</i> , lino <i>Macassar</i> , lupa, <i>Tagala</i> , leopah, <i>Sulu</i> , lope <i>Bisayan</i> . |
| <i>Tonga,</i> | ma, | no, | ima, <i>Tahiti</i> , mangga <i>Fiji</i> , ungha <i>Batan</i> , inke <i>Rotuma</i> . |
| kaimuk | mac, | who, | angou <i>Batan</i> , yang, <i>Malay</i> , ingkang <i>Java</i> , wai <i>Maori</i> . |
| z (bow), y acow- ow and | mak, | to eat, to chew, | makan, <i>Malay</i> , magkaon <i>Bisayan</i> , munga <i>Pelew</i> , amu <i>Tahiti</i> , maa <i>Marquesas</i> , kmanna, <i>Formosa</i> , muka <i>Tobi</i> , mongah <i>Mille</i> , mamaca <i>Fiji</i> , ma <i>Tonga</i> . |
| <i>Madura,</i> seugeti anghitam | mactzil, | wonder, miracle, | mihara <i>Maori</i> , manavahe <i>Tonga</i> , madading <i>Formosa</i> . |

| <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|---------------|--------------------|---|
| mehen, | son, | manganac <i>Batan</i> , foha <i>Tonga</i> . |
| mentah, | to make, | mamarin <i>Batan</i> , manggawe <i>Biajuk</i> , mutitur <i>Pelew</i> . |
| menyah, meyah | to serve, | mogur <i>Tarawan</i> , nggara, <i>Fiji</i> , maagaad <i>Sulu</i> , mahi, mahinga <i>Maori</i> . |
| met, pet, | a wheel, a circle, | madeder <i>Batan</i> , potakataka <i>Maori</i> , buder <i>Malay</i> , mounmouta <i>Fiji</i> . |
| muyal, | cloud, | mego, <i>Java</i> , mega, awan <i>Malay</i> , mega, <i>Bali</i> , <i>Madura</i> , <i>Sunda</i> , rang-mang <i>Bugis</i> , <i>Macassar</i> . |
| naa, | mother, | ena <i>Timur</i> , Rotti, indu <i>Bugis</i> , ina <i>Iloco</i> , inah <i>Sulu</i> , inahan, <i>Bisayan</i> , yna <i>Batan</i> , <i>Tagala</i> , yena <i>Cagayan</i> , inao <i>Morella</i> , <i>Batumerah</i> , inai <i>Alfuros</i> , neaia <i>Sulu</i> , neina <i>Wahai</i> , nina <i>Gah</i> , nin <i>Mysol</i> , etc. |
| nak, | abdomen, | ngaii <i>Borneo</i> , nan <i>Mysol</i> , tonina <i>Gah</i> , tena <i>Sulu</i> , nanaca <i>Liang</i> , nanau <i>Amblaw</i> , nangarohi <i>Galela</i> , yango <i>Fiji</i> . |
| nocoy, | cloud, | nangi <i>Tarawan</i> , kongu <i>Maori</i> , (cloudy). |
| noh, nohoch, | large, | naouticuti <i>Iloco</i> , nui <i>Tahiti</i> , <i>Sandwich</i> , <i>Marquesas</i> , <i>Maori</i> , naiki, naaik <i>Timor</i> . |
| nohkakil | smallpox, | chachar, <i>Java</i> , <i>Bali</i> , <i>Madura</i> , kachukluan <i>Java</i> , <i>Sunda</i> . |
| nohol, | south, | tanghali, <i>Tagala</i> , tonga, <i>Maori</i> . |
| nu, | nose, | nasika <i>Java</i> , enur, inu <i>Timur</i> , inore <i>Wahai</i> , ninura <i>Batumerah</i> , ne <i>Sulu</i> , nunu <i>Ternate</i> , un <i>Tidore</i> , nien <i>Wahai</i> , oanu <i>Bouton</i> , nieni <i>Massaratty</i> , nem <i>Cajeli</i> , etc. |
| nuc, | answer, | megnuot <i>Malay</i> , whakao <i>Maori</i> . |
| nuctah, | to understand, | matau <i>Maori</i> , manatoo <i>Tonga</i> , manoimah <i>Sulu</i> , mengarti <i>Malay</i> , inea <i>Rotuma</i> . |
| nucte, | old, | motua <i>Tonga</i> , matanga <i>Talaga</i> , mahaas <i>Sulu</i> , antichs <i>Malagasy</i> , mazui <i>Tobi</i> , mathua <i>Rotuma</i> , matua, makaua <i>Fiji</i> . |
| oc, | foot, | siki <i>Sulu</i> , cocor <i>Batan</i> , soko <i>Madura</i> , kaki <i>Malay</i> , yohu <i>Tidore</i> , aika <i>Liang</i> , <i>Morella</i> , ai <i>Larika</i> , yai, <i>Ahtiago</i> , oei <i>Bouton</i> . |
| ohel, | to understand, | iloa, <i>Tonga</i> . |
| ol, | mind, | alo <i>Fiji</i> , wairua <i>Maori</i> , loto <i>Tonga</i> , varua <i>Tahiti</i> , vaerua <i>Hervey</i> . |
| olam, | blood, | rah <i>Java</i> , <i>Bali</i> , <i>Lampung</i> , raw <i>Malagasy</i> , rahau <i>Timuri</i> , jera <i>Macassar</i> , lomos, lemoh <i>Mysol</i> , lawon <i>Baju</i> , lahim <i>Alfuros</i> , lawa, <i>Ahtiago</i> . |
| on, | we, | yamuen <i>Batan</i> , kami, <i>Sulu</i> , <i>Tagala</i> , naie <i>Malagasy</i> , am <i>Rotuma</i> . |
| otoch, | house, | tahu <i>Galela</i> , tewharre <i>Tahiti</i> , tallag <i>Formosa</i> , bata <i>Tarawan</i> , mbeta <i>Fiji</i> , pataka <i>Maori</i> , (hut). |
| ox, | three, | tiga <i>Malay</i> , othey <i>Pelew</i> , kuu <i>Uea</i> , hayen <i>Yengen</i> , kunete <i>Lifu</i> , ya <i>Tobi</i> . |
| pa, | to break, | patah <i>Malay</i> , punitin <i>Tagala</i> , bagbag <i>Sulu</i> , baba <i>Borneo</i> , pofa <i>Marquesas</i> , vavahi <i>Tahiti</i> , fachi <i>Tonga</i> , mbasu <i>Fiji</i> , pahu, papa <i>Maori</i> . |
| pach, | to seize, | pegan <i>Malay</i> , makon <i>Samang</i> , hopuk <i>Maori</i> , booge <i>Tonga</i> . |

| | <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|--|--------------|------------------------|--|
| | pak, | building, | patu <i>Maori</i> , macca <i>Tonga</i> , patu <i>Tahiti</i> . |
| | palil, | servant, | bulisic <i>Tagala</i> , buaak <i>Malay</i> , kawulo <i>Java</i> , kawula <i>Madura</i> , Sunda, boboola <i>Tonga</i> , parau <i>Maori</i> , mbombula <i>Fiji</i> . |
| | paatah, | to watch, | mataaru <i>Maori</i> , bangon <i>Malay</i> , feaoo <i>Tonga</i> . |
| | patan, | tribute, | fatongia <i>Tonga</i> , utang <i>Malay</i> , <i>Java</i> , <i>Sunda</i> , (debt). |
| | pay, | coast, | baybay <i>Tagala</i> , fanga <i>Tonga</i> . |
| | pay, | to call, | panggil <i>Malay</i> , tawag, <i>Tagala</i> , tawang <i>Sulu</i> , tavagan <i>Batan</i> , pia <i>Maori</i> , fecow <i>Tonga</i> . |
| | pechac, | thunder, | bekilop <i>Malay</i> , whaitiri <i>Maori</i> , hotuk <i>Malagasy</i> , ba <i>Tarawan</i> , vijik <i>Tobi</i> , (lightning). |
| | humchac, | thunder, | gunturu <i>Bugis</i> , <i>Macassar</i> , guntur <i>Malay</i> , gugoh <i>Lampung</i> , ngepa <i>Tobi</i> , onga <i>Rotuma</i> , (lightning). |
| | pek, | dog, | patek, <i>Madura</i> , bausa <i>Rotti</i> , wasu <i>Teluti</i> , mog <i>Tarawan</i> . |
| | pentac, | prisoner, | panjara <i>Malay</i> , <i>Sunda</i> , (prison), patandan <i>Madura</i> , (prison) benteng <i>Sunda</i> , (fort). |
| | peten | country, island | pongoo <i>Batan</i> , motu <i>Atui</i> , <i>Fakaafo</i> ; seems to be the <i>Malay padang</i> , a plain, <i>Tongan butu</i> , a part, a district, <i>Maori</i> , <i>wahanga</i> , a division. |
| | pix, | knee, | poko-touri <i>Ticopia</i> , icici-bouka <i>Ombay</i> , bubuoniwai <i>Tarawan</i> . |
| | pol, hol, | head, | olo <i>Tagala</i> , kapala <i>Malay</i> , hwulu <i>Sunda</i> , hulu <i>Lampung</i> , wulu <i>Bugis</i> , <i>Macassar</i> , ulu <i>Timuri</i> , siro <i>Java</i> , ulu <i>Salayar</i> , <i>Camarian</i> , ular <i>Borneo</i> , olum <i>Cajeli</i> , uru <i>Lariki</i> , etc., ulin <i>Teor</i> , defolo <i>Tidore</i> , ulu <i>Fiji</i> , borrom <i>Mille</i> . |
| | pol, hol, | hair, | bohoc <i>Tagala</i> , buoc <i>Batan</i> , ulu, fulafula <i>Fakaafo</i> , ira, burer <i>Tarawan</i> , leon <i>Rotti</i> , mala <i>Fiji</i> , bulo <i>Malay</i> , wullo, <i>Malagasy</i> , fulu <i>Tonga</i> , folo <i>Wahai</i> , peleah <i>Mysol</i> buloni <i>Cajeli</i> , bulwa <i>Bouton</i> , keulo <i>Teluti</i> , |
| | polok, | blood, | marus, rah <i>Java</i> , rah <i>Bali</i> , <i>Lampung</i> , jera <i>Macassar</i> , arrassack <i>Pelew</i> , lalah <i>Saparua</i> , <i>Awaiya</i> , orah <i>Bouton</i> , poha <i>Sulu</i> , rara <i>Tarawan</i> . |
| | pop, bac, | mat, | banig <i>Tagala</i> , pugl <i>Sulu</i> , pau <i>Borneo</i> , tepoh <i>Baju</i> , tupur <i>Salibabo</i> , sapie <i>Menado</i> , pai <i>Liang</i> , <i>Saparua</i> , lab <i>Ahtiago</i> , fira <i>Teor</i> , pail <i>Lariki</i> , paili <i>Camarian</i> , tapau <i>Maori</i> , tacapow <i>Tonga</i> , bawla <i>Tonga</i> . |
| | ppoc, | hat, | tabago <i>Batan</i> , topi <i>Sulu</i> , toppi <i>Malay</i> , potae <i>Maori</i> , bulang <i>Borneo</i> , boolonga <i>Tonga</i> , fau <i>Fakaafo</i> . |
| | ppuk, | cheek, | pipi <i>Malay</i> , paparinga <i>Maori</i> , fau <i>Rotuma</i> , papa <i>Tarawan</i> , umbi <i>Fiji</i> . |
| | ppull, | jar, | pewell <i>Pelew</i> , beloo <i>Tonga</i> , mbilo <i>Fiji</i> , kwali <i>Malay</i> , kawali <i>Sulu</i> , wheoro <i>Maori</i> . |
| | puchtun, | quarrelling, fighting, | pagaanay <i>Tagala</i> , mag-bantah <i>Sulu</i> , pagbabaca <i>Tagala</i> , pakanga, <i>Maori</i> , buoc <i>Tarawan</i> , powchia <i>Tonga</i> . |
| | pump, | bow, | panah <i>Malay</i> , <i>Madura</i> , <i>Bugis</i> , <i>Macassar</i> , fun <i>Teor</i> , fean <i>Mysol</i> , fana <i>Tahiti</i> , banah <i>Ahtiago</i> , panat <i>Massaratty</i> , papite <i>Salibabo</i> , opana <i>Bouton</i> , jobijobi <i>Tidore</i> , acow-fanna <i>Tonga</i> . |

v.
ahi,

alay,

Bali,
r.Sulu,
yena
furos,
Mysol,Sulu,
Galela,

quesas,

Java,

ninura
Tidore,
tty, nem

h Sulu,

t, antichs
matua,xi Malay,
i Larika,

ua Tahiti,

sy, rahau
ysol, lawon

Malagasy,

rmosa, bata
(hut).
yen Yengen,Sulu, baba
Tahiti, fachi
ri.
Maori, booge

| <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|---|--|--|
| pul, puzcical, taab, | to carry, heart, salt, | pikul <i>Malay</i> , bawa <i>Sunda</i> , batok <i>Lampung</i> . pozo <i>Tagala</i> . uyah buja <i>Madura</i> , uyah <i>Java</i> , <i>Sunda</i> , <i>Lampung</i> , tasek <i>Bali</i> , tasie <i>Awaiya</i> , tohi <i>Tonga</i> , (salt water) <i>Camarian</i> , teisim <i>Alfuros</i> , tasi <i>Liang</i> , <i>Morella</i> , etc., tote <i>Maori</i> , tintui <i>Fiji</i> . |
| tab, | to tie, | kabat <i>Malay</i> , babat <i>Tagala</i> , tau <i>Maori</i> , kape <i>Tarawan</i> . |
| tabzah, | to deceive, | daya, <i>Malay</i> , <i>Tagala</i> , kopeka <i>Maori</i> , tivava <i>Marquesas</i> , huavare <i>Tahiti</i> . |
| tal, tamuk, tan, tan, tec, tembacil, | from, while, when, breast, middle, quickly, lightning | dari <i>Malay</i> , <i>Madura</i> . amangu <i>Batan</i> , tainawhea <i>Maori</i> . dada <i>Malay</i> , daghah <i>Sulu</i> , toot <i>Pelew</i> , tut <i>Tobi</i> . tengah <i>Malay</i> , tengah <i>Sulu</i> . dali <i>Tagala</i> , ma-dali <i>Bisayan</i> , tuhaua <i>Maori</i> . fetatechile <i>Tonga</i> , kila <i>Bugis</i> , <i>Macassar</i> , kilat <i>Malay</i> , <i>Sunda</i> , <i>Lampung</i> , kilat tatit <i>Java</i> , bekilop <i>Malay</i> , (thunder) kuru <i>Fiji</i> , (thunder). |
| than, | speech, | taki, tataku <i>Maori</i> , taitui <i>Tarawan</i> , tukuna <i>Fiji</i> , titinup <i>Tobi</i> , cang <i>Rotuma</i> , talanoa <i>Tonga</i> . |
| ti, toc, | to, by, for, to burn, | di <i>Malay</i> , <i>Sunda</i> , <i>Lampung</i> . tunu <i>Java</i> , <i>Bugis</i> , <i>Macassar</i> , <i>Tonga</i> , tonon <i>Madura</i> , sagar <i>Sulu</i> , joting <i>Bali</i> , tahu, tikaka, toro, <i>Maori</i> , taa <i>Tonga</i> . |
| toh, | just, | adil <i>Sulu</i> , atau <i>Tahiti</i> , tika <i>Maori</i> , tunu, tutunu <i>Tonga</i> . |
| tox, tub, | to pour, saliva, | taro <i>Malay</i> , tahoro, <i>Maori</i> , titiri <i>Tahiti</i> . tefoo <i>Mysol</i> , due <i>Bolanghitam</i> , idu <i>Java</i> , edu <i>Menado</i> , kivi <i>Galela</i> , tohulah <i>Saparua</i> , etc., tehula <i>Liang</i> , <i>Morella</i> . |
| ttuy, | finger, | tujak <i>Borneo</i> , taga tagan <i>Matabello</i> , odeso <i>Gani</i> , limin-tagin <i>Teor</i> , djanthen <i>Mille</i> , ndusi <i>Fiji</i> , toohoo <i>Tonga</i> . |
| tul, tulpach, tulum, tun, | full, to return, a wall, stone, | turuki <i>Maori</i> . toloy <i>Tagala</i> . tara <i>Maori</i> , loolooa <i>Tonga</i> , lalonga, <i>Fiji</i> . batu <i>Malay</i> , <i>Sulu</i> , bato <i>Bisayan</i> , <i>Tagala</i> , watu <i>Bali</i> , fatuk <i>Timuri</i> , fatu <i>Samoa</i> , hathu <i>Rotuma</i> , toka, <i>Maori</i> . |
| tux, | where, | dinu <i>Batan</i> , hadiin <i>Sulu</i> , di mana <i>Malay</i> , tea, tehea <i>Maori</i> . |
| tzen, | food, | kennon <i>Bisayan</i> , genanga <i>Tonga</i> , cangniang <i>Formosa</i> , ma-cunnan <i>Malay</i> , kakana <i>Fiji</i> , kokkon <i>Mille</i> , usima <i>Fiji</i> , tame, kame <i>Maori</i> . |
| tsol, | string, | tali <i>Malay</i> , taura <i>Maori</i> , taula <i>Fakaafo</i> , tari <i>Tobi</i> , ndale <i>Fiji</i> , kora <i>Tarawan</i> . |
| u, | moon, | buan <i>Tagala</i> , hu-lani <i>Batumerah</i> , hulan <i>Morella</i> , <i>Wahai</i> , wuan <i>Gah</i> , uarru <i>Java</i> , hulanita <i>Liang</i> , hiano <i>Teluti</i> , wuru <i>Bolanghitam</i> , etc., hula <i>Rotti</i> , vula <i>Fiji</i> . |
| uac, | six, | anang <i>Bugis</i> , enina <i>Malagasy</i> , loacha <i>Uea</i> , uan <i>Serang</i> , cha-lemen <i>Lifu</i> , hol <i>Caroline</i> , yawor <i>Tobi</i> . |

| <i>Maya.</i> | <i>English.</i> | <i>Malay-Polynesian.</i> |
|------------------------|-----------------|--|
| uaxac, | eight, | oahho <i>Batan</i> , hasto <i>Java</i> , hawa <i>Paumotuan</i> , saya <i>Kayan</i> , oh <i>Kissa</i> , yawa <i>Tobi</i> . |
| uay, | here, | toye <i>Cagayan</i> , jah <i>Lampung</i> , eunai <i>Atui</i> , diyak <i>Sunda</i> , heni <i>Tonga</i> , gagito <i>Borneo</i> , atia <i>Tobi</i> . |
| uinic, | man, | wong <i>Java</i> , lalaki <i>Bisayan</i> , <i>Cagayun</i> , <i>Iloco</i> , oosoog <i>Sulu</i> , hamme <i>Samang</i> , aima <i>Timuri</i> , muwani <i>Bali</i> , manusia <i>Teluti</i> , manesh <i>Sanguir</i> , kanaka <i>Sandwich</i> , <i>Mariannes</i> , tangata <i>Tonga</i> , <i>Hervey</i> , <i>Samoa</i> , <i>Maori</i> . |
| uinclil, | body, | yango <i>Fiji</i> , inawallah <i>Saparua</i> , sanawala <i>Awaiya</i> , nangarohi <i>Galela</i> , kalakalath <i>Pelew</i> . |
| uitz, | mountain, | vohits <i>Malagasy</i> , bukit <i>Malay</i> , <i>Bali</i> , buguid <i>Bisayan</i> , buked <i>Philippines</i> , eothiva, tuatua <i>Fiji</i> . |
| utz, | good, | ygui <i>Tagala</i> , baik <i>Malay</i> , butje, sahe <i>Java</i> , hadeh <i>Sunda</i> , bachek <i>Madura</i> , <i>Bali</i> , baji <i>Macassar</i> , bati <i>Lampung</i> , huhuatanga <i>Maori</i> , ia <i>Liang</i> , <i>Wahai</i> , <i>Morella</i> , yisung <i>Tobi</i> . |
| uuc, | seven, | uju <i>Biajuk</i> , hiku <i>Sandwich</i> , fuz <i>Caroline</i> , iko <i>Kissa</i> , yavic <i>Tobi</i> . |
| xanhi, xantal, | to remain, | tinggal <i>Malay</i> , hintay <i>Tagala</i> , toenga <i>Maori</i> . |
| xicin, | ear, | tayinga <i>Tagala</i> , taingah <i>Sulu</i> , tinacono <i>Teluti</i> . |
| xchup, | woman, | sawah <i>Sulu</i> , gefineh <i>Wahai</i> , ahehwa <i>Matabells</i> , sowom <i>Cajeli</i> , saua <i>Borneo</i> . |
| yax, | young, | jaja <i>Malagasy</i> , kua0 <i>Maori</i> . |
| yax, | green, | ijau <i>Malay</i> , fuccao <i>Cagayan</i> , iju <i>Java</i> , ejo <i>Sunda</i> , ijau <i>Biajuk</i> , ijau <i>Borneo</i> . |
| yub, | clothing, | hiapo <i>Marquesas</i> , ofu <i>Samoa</i> , kapa <i>Sandwich</i> , cofoo <i>Tonga</i> , kovu <i>Fiji</i> . |
| yalcab, | finger, | goolamai <i>Sulu</i> , jari <i>Malay</i> , kukur <i>Wahai</i> erike <i>Baju</i> , raraga <i>Galela</i> , saranga, <i>Bouton</i> , karami <i>Salayer</i> , ngganggalo <i>Fiji</i> . |
| yum, | father, | yama <i>Cagayan</i> , amahan <i>Bisayan</i> , ama <i>Tagala</i> , <i>Sulu</i> , <i>Iloco</i> , <i>Batan</i> , <i>Lampung</i> , <i>Rotti</i> , <i>Timuri</i> , etc., ammah <i>Batta</i> , amai <i>Alfuros</i> , amana <i>Bouton</i> , jama <i>Menado</i> . |
| [zah, zahal, zahacil,] | fear, | coket, takot <i>Malay</i> , asing <i>Bisayan</i> , koera, hihira <i>Maori</i> , matak0 <i>Fakaaf0</i> . |
| zinic, | ant, | sumut <i>Malay</i> , <i>Java</i> , samot <i>Bali</i> , singeh <i>Menado</i> , singa, singat <i>Teor</i> . |
| zaz, zazil, | light, | sagaa <i>Bisayan</i> , sogho <i>Batan</i> , silao, <i>Iloco</i> . |
| zi, | wood, | cahuy <i>Tagala</i> , cahui <i>Bisayan</i> , kayu <i>Malay</i> , <i>Batan</i> , <i>Cagayan</i> , cahoi <i>Sulu</i> , gagi <i>Gani</i> , gah <i>Mysol</i> , kai <i>Teor</i> , kao <i>Sulu</i> , <i>Wahai</i> . |
| zil, | to give, | kasih <i>Malay</i> , kasik <i>Sulu</i> , sareangi <i>Macassar</i> , horoa <i>Tahiti</i> , kacito, li <i>Tobi</i> . |
| zuhuy, | virgin, | sunti <i>Java</i> , jadda vavy <i>Malagasy</i> , kohaia <i>Maori</i> . |

Morella,
ta *Liang*,
ula *Rotti*,

Uea, uan
awor *Tobi*.

INDEX.

This Index does not include the words of the four inscriptions, as they are set forth in the respective analyses.

| | PAGE | | PAGE |
|---------------------------|-------------------------|--|-------------------------|
| Abenakis | 207 | Bolootoo..... | 207 |
| Achihab | 158 | Books of the Katuns | 180, 214 |
| Ahau | 121, 123, 213 | Boro Bodo..... | 117 |
| Ahau Ahpop..... | 140, 157 | Borromeos..... | 103 |
| Ahcunal, the Diviner..... | 176 | Brasseur de Bourbonnais..... | 102, 113, 119, 123, 156 |
| Ahgibihay | 168 | Brick Building..... | 106 |
| Ahkulel..... | 129, 180 | Bridge | 106 |
| Ahmoxnay..... | 167 | Brinton, Dr..... | 116, 119, 121, 123, 180 |
| Ahpop..... | 126 | Brown, Capt. W..... | 114 |
| Ahpop Achi..... | 165 | Buluc Pak..... | 129, 148, 155, 180, 199 |
| Ahpoxahil | 159 | Burgoa | 158 |
| Ahpozotzil | 159 | Cablahuh-Tihax..... | 125, 160 |
| Ahtziquinihayi..... | 160, 162 | Cablahun Tok..... | 130, 148, 155 |
| Ahuitzotl..... | 171, 175, 179 | Cacabr..... | 114, 201 |
| Ah Witzil or Quiches..... | 177 | Cachiquels..... | 112, 119, 197 |
| Akahales..... | 160, 163 | Cachiquel MS. of Tecpan Atitlan... | 157 |
| Akatzeeb..... | 187, 193 | Cachiquel revolt from Quiche.... | 157, 159 |
| Algonquins..... | 206, 209 | Cachiquel victories | 165 |
| Alphabet, Landa's..... | 120 | Cachiquel officers..... | 159 |
| Alvarado..... | 101, 168 | Caicul | 136, 148, 181 |
| Anahuac Ayotlan..... | 172 | Caich for Quiche..... | 197 |
| Aqueduct..... | 106 | Caichxik, rebel.... | 132, 140, 149, 150, 182 |
| Arch in America | 110 | Cakulel, god..... | 140, 150, 183 |
| Assyria | 107, 116, 123 | Cambezah | 131 |
| Atan | 213 | Canek..... | 180 |
| Atitlan..... | 157, 162 | Canich..... | 128, 148 |
| Atsuh Winak..... | 129, 163, 167, 179, 181 | Canox..... | 153, 155 |
| Axayacatl | 179 | Caokob..... | 162, 181 |
| Aztecs | 119 | Caribs..... | 116 |
| Baldwin..... | 102, 107, 116, 121, 151 | Carmen Island | 118 |
| Balams | 156 | Caroline Islands..... | 213 |
| Bancroft..... | 102 | Carroll, Dr., on Easter Island In- scriptions | 215 |
| Bathala, god | 208 | Casas at Palenque..... | 108 |
| Beersheba | 125 | Castineda | 102, 109 |
| Belehe-Gih..... | 129, 162, 181 | Catacombs..... | 105 |
| Belehe-Qat | 169 | Catanga | 213 |
| Bird god..... | 115 | Catasaha, river..... | 102 |
| Bitol..... | 208 | Catherwood..... | 102, 107 |
| Bimini..... | 207 | Cava..... | 212 |
| Bollaert..... | 119 | Cawatepech | 169 |
| Bolonchen..... | 125, 202 | | |
| Bolon Pak..... | 127, 138, 180, 199 | | |

| | PAGE |
|-------------------------------------|-------------------------|
| Cawek | 126, 128, 148, 181 |
| Cay Hunahpu..... | 129, 163, 165 |
| Cayub of Quiche | 192, 199, 204 |
| Chanabal | 119 |
| Charencey, H. de | 119 |
| Charnay | 102, 114 |
| Chiapas | 101, 114, 119, 126, 181 |
| Chiapanec | 119 |
| Chiapanec auxiliaries of Cocyoëza.. | 175 |
| Chiawar | 166 |
| Chichanchob. | 185, 186 |
| Chichen Itza | 180, 188, 197, 201 |
| Chinese symbols..... | 123, 127 |
| Chiqib | 163 |
| Chol | 119 |
| Chontals..... | 171 |
| Christianity in America..... | 109 |
| Chuchumatanes | 177 |
| Chucuybatzin | 165 |
| Chunbezah..... | 132, 136, 141, 148, 150 |
| Chunthano..... | 139, 141, 150 |
| Cii or pulque | 178, 215 |
| Cinahitoh | 166, 167 |
| Circumcision | 212 |
| Citchaccoh | 117 |
| Coban..... | 202 |
| Cocyoëza | 126, 149, 171, 179 |
| Cocoyopi .. | 137, 149, 176, 179 |
| Codex Dresden | 119 |
| Codex Peresianus | 119 |
| Codex Troano .. | 119 |
| Conache | 128, 176 |
| Conil, province of | 203 |
| Copan | 151, 155, 180 |
| Cordilleras | 103 |
| Cortez, Don Juan | 176 |
| Coto | 116 |
| Coyolicatzin, Princess | 176 |
| Cozumel, island..... | 201 |
| Crawford, Indian Archipelago | 214 |
| Creation from vegetable forms | 207 |
| Cross in America | 116 |
| Cruz, La : .. | 108 |
| Cuba. | 101 |
| Cuzcatlan | 162 |
| Dani Guivedchi | 174 |
| Days, Signs of..... | 120, 133 |
| Duel, singular | 177 |
| Du Paix..... | 102, 107, 111, 113 |
| Easter Island .. | 206 |
| Easter Island Tablets | 117, 215 |
| Egypt and Egyptians | 112, 114, 116 |

| | PAGE |
|-------------------------------------|------------------------------|
| Ekab, province of | 201, 202 |
| Ex Box | 201 |
| Fatongia | 213 |
| Fiji ... | 212 |
| Formosa | 206 |
| Formulas, unintelligible in Tonga.. | 212 |
| Fuentes | 169 |
| Gagawitz | 160, 162 |
| Galindo | 114 |
| Gautama Buddha | 170 |
| Gilbert Islands..... | 206 |
| Grammar, Algonquin..... | 209 |
| Grammar, Maya..... | 210 |
| Grammar, Mbaya | 210 |
| Grammar, Tongan..... | 211 |
| Guanacos | 181 |
| Guatemala | 102 |
| Gucumatz .. | 203 |
| Guguhuyu..... | 166 |
| Guiengola | 174 |
| Gumarcaah | 169, 177 |
| Haiti..... | 101 |
| Hebrews, Ark of | 114 |
| Hieroglyphics | 123 |
| Ho | 140 |
| Hodzib | 152 |
| Holcan | 14 |
| Holcan, god..... | 141 |
| Holdzan..... | 205 |
| Holom..... | 127, 148, 153, 155, 160, 180 |
| Holthan | 191 |
| Honduras..... | 127, 151 |
| How | 213 |
| Huastecs | 119, 148, 177 |
| Huastecatl | 178 |
| Huaxyacac | 172, 175 |
| Huitzilopochtli, god | 173 |
| Hukahic | 161 |
| Humboldt, on maize | 214 |
| Hunahpu | 140, 150 |
| Hunakpet | 140 |
| Hunich | 126, 139, 150, 184, 197, 202 |
| Hunich of Bolon | 150, 201 |
| Hunich of Buluc | 155 |
| Hunichob | 188, 194, 197, 199, 203 |
| Huntol | 125, 148, 159, 187, 197 |
| Hunxichuncabcan | 155 |
| Hunyg | 158, 169 |
| Hurakan, god | 116, 140, 150 |
| Huwur | 161 |
| Ichpaa | 177 |
| Illinoans | 208 |

as
AGE
107
114
117
103

156
106
106
180
114
199
158
, 160
, 155
, 201
, 197
157
7, 159
165
159
8, 181
197
30, 182
30, 183
131
180
28, 148
53, 155
162, 181
.. 116
.. 118
... 213
In -
... 215
.. 108
102, 109
... 105
... 213
... 102
102, 107
... 212
... 169

| | PAGE | | PAGE |
|-------------------------------------|-------------------------|-------------------------------------|----------|
| Cawek | 126, 128, 148, 181 | Ekab, province of | 201, 202 |
| Cay Hunahpu..... | 129, 163, 165 | Ex Box | 201 |
| Cayub of Quiche | 192, 199, 204 | Fatongia | 213 |
| Chanabal | 119 | Fiji | 212 |
| Charencey, H. de | 119 | Formosa | 206 |
| Charnay | 102, 114 | Formulas, unintelligible in Tonga.. | 212 |
| Chiapas | 101, 114, 119, 126, 181 | Fuentes | 169 |
| Chiapanec | 119 | Gagawitz | 160, 162 |
| Chiapanec auxiliaries of Cocyoëza.. | 175 | Galindo | 114 |
| Chiawar | 166 | Gautama Buddha | 170 |
| Chichanchob. | 185, 186 | Gilbert Islands..... | 206 |
| Chichen Itza | 180, 188, 197, 201 | Grammar, Algonquin..... | 209 |
| Chinese symbols..... | 123, 127 | Grammar, Maya..... | 210 |
| Chiqib | 163 | Grammar, Mbaya | 210 |
| Chol | 119 | Grammar, Tongan..... | 211 |
| Chontals | 171 | Guanacos | 181 |
| Christianity in America..... | 109 | Guatemala | 102 |
| Chuchumatanes | 177 | Gucumatz | 203 |
| Chucuybatzin | 165 | Guguhuyu..... | 166 |
| Chunbezah..... | 132, 136, 141, 148, 150 | Guineala | |
| Chunthana | | | |

| | PAGE | | PAGE |
|--------------------------------------|-------------------------|-------------------------------------|-------------------------|
| Panotlan | 178 | Savacon..... | 116 |
| Panuco..... | 177 | Science, method of.. | 122 |
| Papuluka | 165 | Shadow and soul identified..... | 208 |
| Paraxtunya | 129, 162, 181 | Short, Dr..... | 102, 109, 139, 213 |
| Parraxquin | 129 | Soconusco..... | 171, 175 |
| Patan..... | 139, 213 | Spaniards, arrival of..... | 112, 165, 168 |
| Pax | 117 | Spaniards, barbarity to Huastecs .. | 178 |
| Pecuah..... | 117 | Squier, E. G. | 212 |
| Peet, Rev. S. D..... | 113 | Stephens, J. L. | 102, 107, 111, 185, 193 |
| Pelaxilla.. .. | 176 | Stone, massive buildings | 206 |
| Pelew islands..... | 213 | Sun worship in America | 207 |
| Peten | 119, 180 | Tablet of the Cross | 113, 116 |
| Pezelao, Zapotec god | 173 | Taboo | 213 |
| Philippine islands | 116, 206 | Tagala | 116, 207, 213, 215 |
| Pickering, Dr..... | 213 | Tameltoh | 161 |
| Playas, las..... | 102 | Tamoanchan | 178 |
| Pochtecas of Tlatilolco..... | 172 | Tangaloa | 116, 207 |
| Pocomams..... | 119, 162, 202 | Tansuche | 181 |
| Pokonchi..... | 119 | Tecpan Guatemala | 157 |
| Ponce, Father Alonzo..... | 122 | Tehuantepec | 126, 171 |
| Pop. | 126, 140, 150, 157, 205 | Temple of the Cross | 109 |
| Popol Vuh..... | 116, 207, 213 | Temple of the Sun | 109 |
| Priesthood of Oaxaca in royal family | 170 | Temple of the Three Tablets .. . | 109 |
| Prophecy of arrival of Spaniards ... | 169 | Tencoat | 181 |
| Puchtunox, god. | 140, 150 | Tenochtitlan..... | 176 |
| Puebla | 119 | Teohuacan | 171 |
| Pueblos..... | 110, 112, 206 | Teotitlan | 172 |
| Pulque.. .. | 178 | Teotzapotlan | 171 |
| Qaxqan | 160 | Tepepul | 159 |
| Qikab I. | 158, 160, 163, 179 | Tepeu..... | 140 |
| Qikab II | 160, 168, 202 | Terminos | 102 |
| Quauhtemalan | 159 | Thirteen dogs | 125 |
| Quauhtenanco | 172 | Thomas, Professor Cyrus ..117, 118, | 120 |
| Quetzalcoatl, god | 213 | Thomas, St. | 109 |
| Quiches..... | 112, 156 | Tibaqoy | 164, 166 |
| Quiche ancestors..... | 156 | Tinian, island | 206 |
| Quiche, MS. of Chichicastenago.... | 157 | Tizocicatzin | 179 |
| Rabinal | 202 | Tlatilolco | 172 |
| Ralabalyg | 160 | Tobasco..... | 119 |
| Raxakan..... | 164, 166 | Tockill | 116 |
| Rau, Dr. C | 113, 117, 124 | Tohil | 116 |
| Rebellion at Palenque | 148 | Tokari | 116 |
| Rebellion at Copan | 155 | Toltecs | 162, 214 |
| Rebellion at Chichen Itza..... | 201 | Tonga | 208, 212 |
| Rebus writing..... | 123 | Tongatabu | 206 |
| Rio, Antonio del | 102 | Tooboo, god | 208 |
| Rosetta stone..... | 122 | Totonacs | 119 |
| Rosny, Marquis Léon de..... | 119 | Toxqom Noh | 163, 166 |
| Rota island | 206 | Traders of Anahuac | 172 |
| Russell, L..... | 114 | Troano MS... .. | 117, 119 |
| Sacrifices, human. | 173, 183 | Tukuches | 129, 162 |
| Sandwich or Hawaiian islands... 206, | 213 | Tulha | 106 |

| | PAGE | | PAGE |
|------------------------------|---------------|-------------------------------------|-------------------------|
| Panotlan | 178 | Savacon..... | 116 |
| Panuco..... | 177 | Science, method of.. | 122 |
| Papuluka | 165 | Shadow and soul identified..... | 208 |
| Paraxtunya | 129, 162, 181 | Short, Dr..... | 102, 109, 139, 213 |
| Parraxquin | 129 | Soconusco..... | 171, 175 |
| Patan..... | 139, 213 | Spaniards, arrival of. | 112, 165, 168 |
| Pax | 117 | Spaniards, barbarity to Huastecs .. | 178 |
| Pecuah..... | 117 | Squier, E. G. | 212 |
| Peet, Rev. S. D..... | 113 | Stephens, J. L. | 102, 107, 111, 185, 193 |
| Pelaxilla.. .. | 176 | Stone, massive buildings | 206 |
| Pelew islands..... | 213 | Sun worship in America | 207 |
| Peten | 119, 180 | Tablet of the Cross | 113, 116 |
| Pezelao, Zapotec god .. | 173 | Taboo | 213 |
| Philippine islands | 116, 206 | Tagala | 116, 207, 213, 215 |
| Pickering, Dr..... | 213 | Tameltoh | 161 |
| Playas, las..... | 102 | Tamoanchan .. | 178 |
| Pochtecas of Tlatilolco..... | 172 | Tangaloa | 116, 207 |
| Pocomams. | 119, 162, 202 | Tansuche | |
| Pokonchi..... | | | |

| | PAGE | | PAGE |
|---|--------------------|---------------------------------|------------------------------|
| Tumbala | 102 | Witte, Nicolas de | 178 |
| Tunkul | 176 | Wixipecocha | 170 |
| Tunxicob | 136, 149, 181 | Wiyatao | 170 |
| Tuzpan | 181 | Women warriors..... | 165 |
| Twelve Knives | 125 | Wong | 213 |
| Tylor, Dr..... | 207 | Wood in building | 106 |
| Tzendals | 107, 119, 158, 178 | Wookaok | 162, 167 |
| Tziriny Yu..... | 163, 166 | Wukubatz | 125, 159 |
| Tzolola | 165 | Wukucicwan | 160 |
| Tzotzils..... | 119, 159 | Xahila | 158, 159 |
| Tzutohils | 169 | Xahol Quiche Winak ballet | 168 |
| Uacthan..... | 153 | Xalapa | 173 |
| Uaxacthun | 184 | Xechipeken | 165, 182 |
| Utlatlan..... | 169 | Xerahapit | 161 |
| Uxab | 202 | Xiwico | 167 |
| Uxmal | 127, 148, 176, 198 | Xuchiltepec | 171 |
| Uzumacinta | 102 | Yampuk | 165, 167 |
| Vaca-acow-ooli, god | 208 | Yaqui | 153, 155 |
| Vaku, god | 116, 140 | Yaxontzul | 166 |
| Valentini, Dr. | 120 | Ychal Amollac | 160 |
| Vera Cruz | 119, 177 | Yokich or Yokchi | 198, 204 |
| Vera Paz | 181, 204 | Yopaa..... | 170 |
| Village Indians | 110, 111 | Yucatan..... | 101, 106, 110, 112 |
| Voc, god | 116 | Zaachilla..... | 126, 149, 171, 179, 199, 203 |
| Vocabulary of Maya and Malay Poly- nesian..... | 232 | Zaachilla Yoho | 158, 171 |
| Vocabulary of Maya and Tagala .. | 215 | Zacatepec | 160, 164, 167 |
| Votan | 103, 105 | Zakcab | 168 |
| Wadhon | 213 | Zapotecs | 158, 170 |
| Wahxaki Caam | 168 | Zapotecapan | 170 |
| Wailqahol | 161 | Zoot | 176 |
| Waldeck | 102, 114 | Zoque | 119 |
| Waubuno, god | 208 | Zoroch | 161 |
| Wilson, Sir Daniel | 209 | Zotzils | 162, 164, 166 |
| Winik | 213 | Zotzil-Tukuhe | 162 |
| W nik Yub..... | 132, 148, 182 | Zuniga, de | 215 |
| | | Zutuhils | 119, 160 |

