Balankanche, Throne of the Tiger Priest

E. Wyllys Andrews IV

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GRUTA DE BALANKANCHE, CHAMBER 1, “THE ALTAR”
Watercolor by Luis Covarrubias.

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With Appendices:

I The Ceremony of Tsikul T'an Ti' Yuntsiloob at Balankanche: Description of the ceremony by **Alfredo Barrera Vásquez**

II The Ceremony of Tsikul T'an Ti' Yuntsiloob at Balankanche: Transcription and translation of the Maya text by **Ramón Arzápalo**

In cooperation with Instituto Nacional de Antropología e Historia de México

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MARGARET A. L. HARRISON
ROBERT WAUCHOPE
Editors

Preface

On 15 September 1959, José Humberto Gómez, a guide with Barbachano's Travel Service, discovered a sealed and hidden section of the long-known Grotto of Balankanche some 4 km. west of Chichen Itza. Opening the masonry that blocked the entrance to this part of the cave, Gómez found an extensive group of subterranean chambers rich with undisturbed archaeological remains. Realizing the importance of his find, he immediately notified his employer, Sr. Fernando Barbachano, who invited me, in the company of Don Agustin Franco Aguilar, Governor of Yucatan, and Dr. Raúl Cárdenas of Merida, to visit the cave. After spending an entire night in the cave, it was clear that we had one of the most striking archaeological finds of recent times.

Returning to Merida, we communicated our impressions to Sr. Ponciano Salazar Ortegon, Jefe de Monumentos Prehispánicos in southeastern Mexico, and informed the Instituto Nacional de Antropología e Historia in Mexico by telegram. As the job was obviously an urgent as well as important one, and as the personnel of the Dzibilchaltun Program were largely assembled in Merida and therefore available on the spot, we suggested to Dr. Eusbio Dávalos Hurtado, Director of the Instituto Nacional, and to Dr. Ignacio Bernal, then Director de Monumentos Prehispánicos, that exploration and study of this new monument be carried out as a joint project of the National Geographic Society–Tulane University Dzibilchaltun Project and the Mexican Government. It was recommended that the finds be left as nearly as possible where they were discovered, and that plans be made to make the cave accessible to the public as a museum. Our proposal was accepted.[1]

Arq. Román Piña Chán, then Subdirector de Monumentos Prehispánicos, promptly flew down from Mexico to take charge of the project—an ambitious one, as only five weeks remained before the mandatory start of our operations at Dzibilchaltun. But by long hours and hard work, it was done on schedule.

Arq. Piña stayed for several days to help get the job started. When he returned to Mexico he left with us Mr. Raúl Pavón Abreu, Director of the Museum of the State of Campeche; Victor Segovia, archaeologist of the I.N.A.H.; and Hipólito Sánchez, artist and draftsman, as Mexican members of our team. In addition to myself, the northern group consisted of Richard H. Stewart, National Geographic Society photographer sent down especially for the job; George E. Stuart, surveyor; William J. Folan, archaeologist; Gene Stuart, staff artist; and Eduardo Toro, ceramic technician in charge of our Merida laboratory. Richard Funk, graduate student at Columbia University, spent several days at the end excavating one of the interior entranceways of the cave. A third and most important facet of participation made this really a tripartite collaboration. Don Fernando Barbachano placed the elaborate facilities of the Mayaland Lodge at Chichen Itza at our disposal. We virtually took over his adjacent Hacienda Chichen for dormitories and laboratory space, and we dined at and enjoyed the hospitality of the nearby large hotel. Beyond this Barbachano provided us temporarily with an electric generator and the complete electric installations to bring us beyond the flashlight stage of operation soon after we started work in the cave, as well as having his technicians constantly service the installation. He provided freely of his own labor force, and supplied virtually all the construction materials used in interior improvements of the cave and construction of the necessary structures outside. Needless to say, thanks to Sr. Barbachano, the staff of this expedition led off-hours a life of pampered luxury such as rarely comes the archaeologist's way. His contribution formed a major part of the total budget for the operation.

[1] A preliminary account of this field project was published by the Middle American Research Institute, Tulane University, in 1961 (Andrews, 1961a).

When our work branched suddenly into linguistics and ethnology, Dr. Alfredo Barrera Vásquez of the Instituto Yucateco de Antropología e Historia was prompt to answer our call for help. Thanks to him the interesting description of modern Maya religious practices is included in this report. Later, Ramón Arzápalo, also of the Instituto Yucateco, undertook the difficult task of transcribing and translating the Maya religious texts.

We are indebted to the National Science Foundation, Washington, D. C., and to the American Philosophical Society, Philadelphia, for grants in aid of the Dzibilchaltun Program. The National Geographic Society, Washington, D. C., in addition to contributions of personnel and funds, was kind enough to process all the illustrations in this volume in their photographic laboratories.

Submitted for publication 1965.

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LP recording of prayers during cave ceremony enclosed in envelope inside back cover.

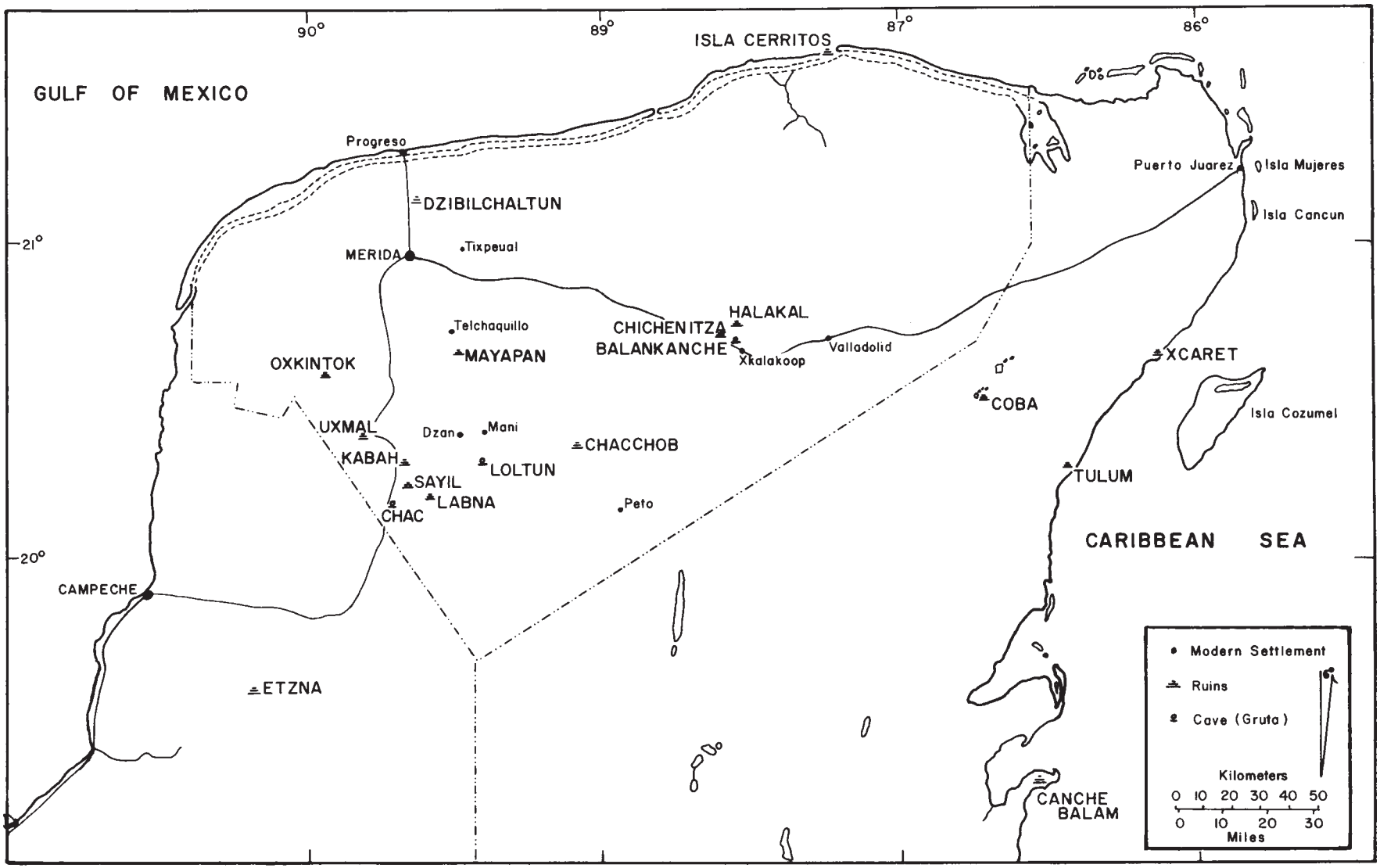


FIG. 1—MAP OF THE NORTHERN YUCATAN PENINSULA SHOWING LOCATION OF THE GRUTA DE BALANKANCHE

I
Introduction

The Ruins of Balankanche

About 4 km. west of Chichen Itza, and 300 m. north of the present highway from Chichen Itza to Valladolid, is the small ruined site of Balankanche. The remains consist only of a rough quadrangle of platforms varying in height to about 3 m. All construction I saw was the product of the Florescent period. The vaulted buildings were characterized by lower walls faced with crudely cut blocks, heavily spalled and more deeply tenoned than customary in this period, a characteristic also of contemporary architecture at nearby Chichen Itza. The vaults were faced with finer blocks, with the familiar "boot"-shaped tenon. The façades were of more finely dressed or carved stone.

A number of the buildings were in excellent condition when I visited the site in the 1930's, but by 1954 the stone robbers who are working such unremitting havoc among Yucatan archaeological remains had invaded the site, removing most of the substructure facings and apparently all but inner wall fragments of the structures above. Since that time the remainder of coherent architectural remains have vanished into the stone crushers which have provided materials for the new highway nearby.

Surface pottery, and a single ceramic trench dug by E. M. Shook and R. E. Smith of the Carnegie Institution of Washington (1954, p. 289), showed a long period of occupation, but was recorded as predominantly Pure Florescent. Actually, as we shall see below, the surface remains may well date from the Modified phase of the Florescent.

In the center of the plaza area framed by the quadrangle of structures described is the entrance to the cave, surrounded by a massive circular wall of dry masonry.

The Grotto of Balankanche

From the center of the circular walled area on the surface, the entrance passage descends abruptly to a depth of about 10 m., then branches off in every direction. The carefully explored parts of the cave contain more than a kilometer of passageways, and there is probably at least another kilometer, perhaps much more. The passageways vary considerably in form and size. Sometimes they are broad, flat tunnels as much as 10 m. wide and 5 m. high. Occasionally they narrow until no longer passable. That many were at one time waterways is clear from the beds of deep red clay and *sahcab* of varying consistency and depth.

The water table, reached in at least four places in the cave, was 23 m. below the surface in October 1959, at the end of the rainy season.[1] We do not know the extent to which it varies with the seasonal rains. It is clear, however, that there have been basic changes in the last thousand years. At least one of the larger chambers and a long connecting passageway which about A.D. 900 were dry areas used for ceremonial offerings, are now 1–2 m. under water the year round, and have remained so continuously in the five years since our excavations.

The passageways are interrupted occasionally by large domed chambers, as much as 10 m. tall and 25 m. wide. Usually in caves of this type the tops of some of these domes have caved in, giving light, ventilation, and added access to the subterranean areas. However, at Balankanche, although in the tallest of these domes a few roots from some trees on the surface have penetrated the roof, none have actually collapsed, nor were any vents or additional entrances found. This was a cause of serious hardship to us, because the oxygen consumption of even our small crew over an 8-hour day considerably exceeded that which could be replaced by diffusion along the restricted entranceways and by the faint drafts caused by temperature and pressure changes

[1] Mr. Richard Hedlund of Merida informs me that the well he perforated for the hotel at nearby Chichen Itza encountered the water table at 23 m. A second level of water was reached at 39 m. and a third at 53 m. This third level, dependably sealed from contamination and bacteriologically pure, is that favored for drinking water on the peninsula. Underlying this, there are indications of a level of salt water. Some perforations in the Merida area (where the water table is at 6–8 m.) penetrated to salt water at about 35 m.; it was necessary to seal off the perforation below the third level to avoid salinity.

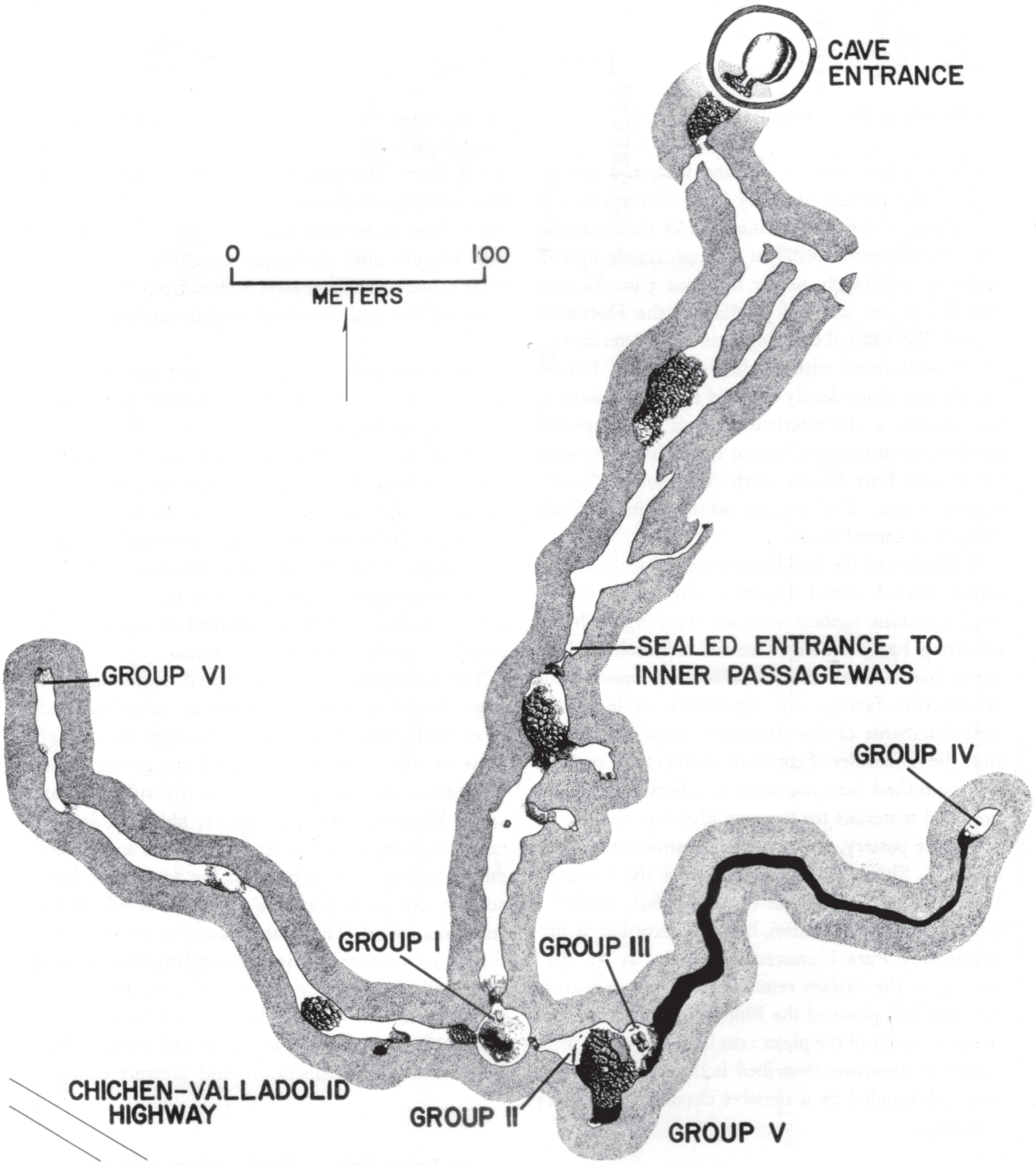


FIG. 2 — PLAN OF GRUTA DE BALANKANCHE

A number of passages branching off the descent to the sealed section of the cave are not shown. Drawing by George E. Stuart.

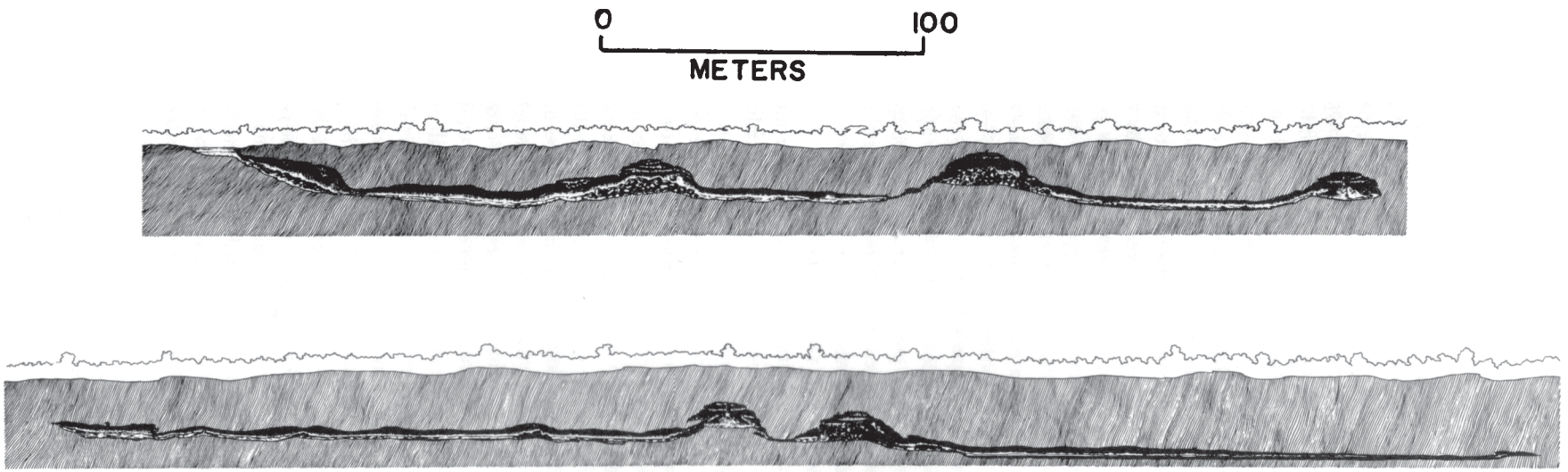


Fig. 3 — GRUTA DE BALANKANCHE
Schematic sections along principal north-south and east-west passageways. Drawing by George E. Stuart.

on the outside. Correspondingly, the humidity increased sharply as the water table was approached, reaching a relative value of 100 in most of the areas where we worked.

On the roof, walls, and floor of the passageways, particularly in the domed chambers, were intermittent stalactitic and stalagmitic formations, sometimes joined in massive columns and often of striking beauty.

Literature on the geological history and ecological functions of the Yucatan caves is sparse. The historical geology of the region is very generally covered by Cole (1910), Schuchert (1935), Sapper (1945), Robles Ramos (1950), and West (1964). Modern studies by Mexican geologists (notably J. Butterlin and F. Bonet, whose results are not yet generally available in print) have tended to indicate a more recent emergence of larger parts of the northern coast of the peninsula in Pleistocene times (a period previously reserved for the formation of the coastal sand bars now inhabited by almost the entire population of the north coast of the peninsula). Mercer's *The hill caves of Yucatan* (1896) contains a wealth of descriptive data, as does E. H. Thompson's (1897) paper, "The Cave of Loltun," on a more restricted subject. Results of a recent study on the karst geography of the area by William A. Finch have not yet appeared in print.

Previous Investigation of the Cave

The Grotto of Balankanche has long been known to science. The first recorded explorations were made by the party of A. S. Pearse in June 1932 in the course of their biological studies of the Yucatan cenotes, and again in 1936 during their study of the fauna of the Yucatan caves. (Pearse, Creaser and Hall, 1936; Pearse and collaborators, 1938.)[2] In 1933 I made numerous visits to the cave, partly to examine the archaeological remains and partly, in the course of assembling a herpetological collection for the Chicago Natural History Museum, to search for what looked like a blind, white water snake which appeared in one of the many water areas of the cave but eluded capture (Schmidt and Andrews, 1936; Andrews, 1937). Nor was the snake collected during the present expedition, although the cave produced other zoological treasure.

In the lake beyond Chamber 3 (pp. 10-11 below) we caught topotypes of the rare and completely blind Brotulid fish *Typhliasina pearsei* (Hubbs), a new genus and species described by Hubbs (1938, pp. 267-69, 287-91, pl. 3) on the basis of two specimens obtained earlier by Pearse in this cave and not yet found elsewhere. This remarkable fish, most closely related to deep-sea salt water cousins, is believed by Hubbs to have evolved in the Yucatan caves where, in perpetual total darkness, the eyes atrophied and eventually disappeared as external structures. Another blind fish of strongly ophidian appearance, *Pluto infernalis* Hubbs, was very probably the "snake" we had tried so hard to capture at Balankanche in the 1930's. It also is unique to Yucatan (*ibid.*, pp. 291-93, pl. 4). We also came upon rare cave shrimps, such as *Creaseria morleyi* (Creaser), paratypes of which were found by earlier expeditions to the cave (Creaser, 1936, pp. 126-28). These, like the *Typhliasina,* are more closely related to maritime shrimps than to freshwater varieties in the area, and indicate remote migrations from the ocean to populate these underground waters.

Another cave denizen which added more than a little excitement to our life was a very large myriapod, which seemed in the darkness to have two heads, an appearance exaggerated by its motion when cornered: it rushed forwards or backwards at frightening speed, attacking any objects which seemed to threaten it and leaving a sprinkling of venomous-looking clear liquid where it tried to bite. We and the Indian workers were terrified by its awesome appearance and aggressive habits. They called it *u-dzudz-mitlan* ('the kiss of hell') in Maya, and said that it spouted venom from fangs at both ends as well as from its myriad punctate feet—either and all probably deadly. Once we succeeded in capturing one in a mason jar we chuckled (in some relief), regarding the native diagnosis of lethality like that attributed to the friendly gecko and many harmless snakes. We were a bit taken aback when informed later by responsible biologists that this was a species of *Scolopendra,* normally an inhabitant of caves in far northern Mexico, which was indeed venomous to the point of fatality.

Earlier visitors to the cave gathered considerable

[2] Figure 1 of the latter reference gives a limited sketch of the cave, calling attention for the first time in print to the archaeological remains.

samples of surface pottery, with which the outer reaches are generously covered, depositing them with the Carnegie Institution collections at Chichen Itza. Later, the cave was visited by E. M. Shook and R. E. Smith (1954) of the Carnegie Institution of Washington, who dug stratigraphic trenches and made surface collections both inside and outside the cave.[3] Their findings are discussed below (p. 8).

In *The archaeological ceramics of Yucatan* George W. Brainerd illustrates a number of items from Balankanche (1958, fig. 64 and *passim*).

José Humberto Gómez had made the systematic exploration of the cave his hobby for almost 10 years, spending some 1000 hours at this underground pastime. Only after this much time did he discover what seemed to be a false section of the wall of one of the chambers. This, on examination, turned out to be crude masonry sealed with mortar, and it covered the small accessway to the newly discovered chambers. Previous speleologists with varying motives, including myself, must have come within a few feet of this hidden entrance. One clearly modern test trench was not more than 10 m. away.

PRESENT INVESTIGATIONS

During our first midnight explorations, the cavern looked like a juicy archaeological plum, which indeed it is. But had I realized the magnitude of the job to be done in the five weeks before our deadline at Dzibilchaltun, or the work load that would remain once our part of the field operation was completed, we would have hesitated in suggesting collaboration. The job accomplished is outlined below.

Considerable exploration remained to be done in the chambers found by Gómez. All members of the group worked at this task, and two of the tortuous (and in one case submerged) passageways followed up led to new discoveries. It is not our belief, however, that the job may be considered finished; very possibly the sealed area may contain major groups of offerings, and sealed off elsewhere in the cave may be equally large undiscovered areas.

The topographic job fell to George E. Stuart, who, in addition to mapping the cave and drawing the sections presented here (figs. 2, 3), prepared the detailed diagrams of the individual groups of offerings to show the exact original position of each of the more than 500 artifacts. Concurrently, I compiled a descriptive catalogue of the finds as they were numbered.

Most of the larger pieces of pottery, principally the large effigy censers and studded biconical censers, were in such delicate condition that it seemed wise to number them and leave them in the cave. Too many would have been smashed had we removed them for processing. Preliminary scale drawings were made of these by George Stuart and Hipólito Sánchez under most difficult conditions, often in darkness working with a single flashlight. Other more portable pieces were removed to our quarters, where Sánchez spent most of our short season making the final drawings of the 20 stone censers, the carved spindle whorls, and a large proportion of the miniature pottery vessels.

Luis Covarrubias, taking time off from his duties installing the new archaeological museum in Merida, spent several days on the watercolor of Chamber 1 (frontispiece).

Much of the pottery already smashed in the cave was brought back to our Merida laboratory, where Eduardo Toro spent three months on the pieces which could be reassembled or restored for return to the cave. Those damaged beyond restoration and the numerous nonoffertory surface fragments, probably originally brought into the cave as sherds, have been kept in a study collection and will be available to the student, along with other such collections at the Instituto Yucateco de Antropología e Historia, in the study quarters above the new Merida museum. Here some representative offerings from the cave are now on exhibit, and a similar small selection has been removed to the Museo de Antropología in Mexico City.

Gene Stuart spent from late September 1959 to February 1960 making final drawings of the preliminary ones produced in the cave, and drawing the numerous specimens and sherds which passed through the Merida laboratory. Several days were spent at Chichen Itza in establishing and checking color values for the paintings published in this report.

Richard Stewart undertook the difficult task of photographing *in situ* the many artifacts left in the

[3] Mention is made of earlier studies of Balankanche sherd collections by George Vaillant and Henry Roberts, which were apparently never published.

cave; he also photographed at our laboratory the specimens removed for processing or storage. In addition to general photographic recording of the cave, he did extra duty on the ethnological aspects of the project. All photographs in this report are his work, except figures 45,*a* and 48,*b*, which were taken by me.

William Folan and Victor Segovia, in addition to keeping the dig running, did the excavation, stratigraphic and otherwise, which this unusual project required. The mixed deposits of charcoal, mud, and broken offerings at Groups 1, 2, 3, and 4 were excavated meticulously and sifted where feasible, the latter yielding a considerable number of tiny offerings. They also dug the two stratigraphic pits inside the sealed chambers (see p. 16). Segovia, on almost no notice, managed to secure—and to operate—the electric tape recorder which yielded the unique record of the lengthy native ceremonials in the cave (Appendices I and II).

When Gómez discovered the sealed chambers, the accessways were dangerous and were passable with only the utmost difficulty. Living conditions inside were made impossible by darkness, complete lack of ventilation, and 100 per cent humidity. Thick cardboard boxes brought in during the morning would be useless by afternoon for taking out specimens. Even with less than 15 men in the large inner chambers, the oxygen became exhausted in an 8-hour day, leaving the workers panting, after a minimum of exertion, as if they were atop a tall mountain peak.

As our plan from the first had been to leave the interior *adoratios* as nearly as possible in their original condition as a public monument, much of our work from the start was in the creation of passable accessways and the improvement of interior conditions in the cave. As a start, after about 10 days' work, Fernando Barbachano rented a 2-kilowatt generator, and his mechanics installed electric lines which brought a vital modicum of light to the principal interior areas where we worked. This has now been replaced by a 5-kilowatt generator furnished by the Instituto Nacional and a wiring in heavy cable which carries full current to all chambers and passageways now open to the public.

At the start of our work we combed the local area for *canteros,* or well diggers, and were soon amazed at their progress in opening up the rock formations. The primary entrance to the new chambers was for many meters less than 30 cm. high and 60 cm. wide, making it impossible either to turn on one's side or to make effective use of knees or elbows in wriggling through the muddy channel of rock. This was enlarged sufficiently to walk through. Other passages were opened, and steep rock surfaces which at first could only be climbed with a rope were soon ascended by neat stairways cut in the stone (fig. 49,*b*). Ramps were built over difficult areas, and paths were outlined in white stone on the flat floors of the dark passageways between the domed chambers. This work was supervised by Raúl Pavón, whose real job began about the time the rest of us left the cave.

Pavón, drawing on museographic experience in his own museum at Campeche, stayed on through November and part of December, transforming the cave into a unique subterranean archaeological museum, applying modern lighting techniques to exhibition of the specimens, and taking necessary care to protect the exhibits from a sometimes careless public while he protected the public from mishap on their tours. The Gruta de Balankanche is now open to the public as a national monument.

Early in the project we were contacted (through Folan) by the *h-men* of nearby Xcalakoop. (The h-men is the practitioner of the native folk religion and magic which has survived into Catholic times.) He informed us that, because of the sacred nature of the cave, it would be necessary to perform various rituals to propitiate the cave deities and escape the danger of supernatural retribution for our profanation. He named the ceremony *Tsikul T'an ti'Yuntsiloob,* which means 'Reverent message to the Lords.' We were delighted, of course, and told him to make the necessary arrangements. The renowned Mayanist, Alfredo Barrera Vásquez, Director of the Instituto Yucateco de Antropología e Historia (I.N.A.H.), answered our emergency summons and came from Merida to describe and annotate the observances. His description is included as Appendix I, which I have regretfully translated from the Spanish as much of its charm is lost in translation. If the multiplicity of references to the offering and consumption of *saka'* seems repetitious to the lay reader, this must be blamed on the h-men, not on Dr. Barrera Vásquez. Besides the 17 uninterrupted hours of moist and, finally, almost oxygenless discomfort in the blackness of the cave, our major act of contrition during the ceremonies was the enforced

and almost endless consumption of this sickly sweet ritual grog.

Romualdo Ho'il, the h-men, took great pride and delight in the torrential rains which fell on the area immediately after his propitiation of the rain gods; his local prestige must have been enormously enhanced by this almost frightening token of his thaumaturgic manipulations. One wonders if he would have been more or less pleased had he known that this was the great hurricane of 1959, which killed so many and devastated so much as it swept across the Yucatan Peninsula.

As native cave ceremonies are virtually unknown, Dr. Barrera Vásquez has added a brief account of the only ritual in his experience parallel to the *Tsikul T'an ti'Yuntsiloob* . . . a ceremony which he was dramatically prevented from witnessing.

We mentioned above that tape recordings were obtained of most of the ceremonies. Ramón Arzápalo, also of the Instituto Yucateco, later transcribed these texts and translated them into Spanish. We are most pleased to be able to include the texts as Appendix II. I had considered translating this into English but believed that too much of the original would be lost in the process. A recording, in an envelope inside the back of this book, reproduces two parts of the ceremonies.

A major satisfaction in the course of this project was the complete, cordial and effective cooperation of three institutions involving two countries. Members of the expedition from the Instituto Nacional de Antropología e Historia and the Instituto Yucateco de Antropología e Historia, the Middle American Research Institute of Tulane University, and the National Geographic Society worked enthusiastically together as a single team. It is hoped that the successful completion of this project will pave the way toward future similar collaborations.

ARCHAEOLOGICAL HISTORY OF THE CAVE

At least four passages of the unsealed outer sections of the complex cavern lead to underground water pools. This was one of the principal reasons for the cave's long period of use, for in this area, where the water table lay 20–23 m. below the surface, water was obtainable only in the rare caves and cenotes which were open to this depth. The primary passages are strewn with a wide range of pottery, indicating either a habitation area, or an area where water may have been sought in a variety of handy vessels not made for that purpose. The collections are not predominantly fragments of water jars, as is, for example, the case at the Gruta de Chac (Andrews, 1965b), where fragments of other forms are nonexistent. The deeper reaches of the grotto contain apparently different material, falling into two categories: (1) spindle whorls, or artifacts of value, which might indicate dedicatory offerings left along narrow passageways which led to water, and (2) large sherds of broken bolster-rim basins or large jars used as excavating tools in the abundant pre-Columbian excavations in clay and mineral beds.

No ceramic excavation was undertaken in the outer parts of the cavern, with a single exception. But a considerable collection of surface pottery and unstratified remains was obtained during our explorations and the construction work along the accessways to the new finds. This collection (cf. Table 1) gives a clear picture of the general outlines of human habitation in or use of the cave. About 6 per cent of the sherds date from the first phase of the Early period or before. This includes specifically the pattern-burnished wares diagnosed as the earliest of the known Yucatan Formative wares, straight-sided, thin-lipped, slipped monochrome bowls reminiscent of the Peten Mamom, monochrome bowls with flaring sides and thick everted lips characterizing the Peten Chicanel phase, the incised dichrome complex suggested to be transitional between Formative and Early periods, and Peten-like basal-flange bowls characterizing the first phase of the Early period. Another 6 per cent is identifiable as the second phase of the Early period, and the first phase of the Florescent, indicating relatively greater use of the cave during this much shorter span of time. However, the overwhelming bulk of the pottery is assignable to the second (Modified) phase of the Florescent. Later came scant traces of occupation during the Decadent period in the form of Mayapan redware and the supposedly post-Mayapan "granular redwares."

The entrance area of the cave is surrounded by a circular stone wall of dry masonry some 35 m. in diameter. The wall is 2 m. thick and approximately 2 m. high. As no excavations were made in the wall, it remains of unknown age. Inside the entrance at distances of 30 m. and 110 m. the principal passageway was blocked by walls of crude stone laid in thick

TABLE 1 — DATING OF SHERDS FROM OUTER CAVE

	BC-1		BC-16-1	BC-16-2		
PERIOD	Number	Percentage	Number	Number	Percentage	TOTAL
Formative or Early, Phase 1	13	*6*	75	86	*100*	174
Early, Phase 2 or Pure Florescent	14	*6*	51	0	....	65
Modified Florescent	210	*87+*	172	0	....	382
Decadent or Early Colonial	1	*1–*	1	0	....	2
Total Identified	238		299	86		623
Unidentifiable	22		35	0		57
TOTAL	260		334	86		680

Identification of numerical groupings:
BC-1: general surface material from outer cave.
BC-16-2: sealed material in mortar of second wall closing passageway.
BC-16-1: unstratified material from area adjacent to wall, heavily weighted by early material in mortar of collapsed portions of wall.
Note: As BC-16-1 and therefore also the total do not represent pure samples, percentages calculated within these categories would not be distributionally significant.

mud presumably scraped from the nearby cave floor. Funk's brief excavations of the first of these walls produced a sealed sample of 86 sherds. This sample contained none of the easily identifiable slatewares (which extend back into the first phase of the Early period). Most of the sherds were Formative monochromes; the latest identifiable material consisted of 18 sherds of incised dichrome jars, dated by Brainerd at the Formative–Early period transition.

Several striking facts emerge. The cave was at least intermittently used from the earliest known phase of what is presently called the Formative period until shortly before the Spanish conquest, a span of approximately 3000 years. The function of the wall just mentioned may have been either defensive or ceremonial, but the associated ceramics establish that for at least the second half of this long span, from approximately 0 A.D., the cave was used for more than merely a source of water.

During the Modified Florescent period, that of the strong continental Mexican influence and probably dynastic occupation at nearby Chichen Itza, deposition of remains increased astronomically at the cave. The Modified Florescent was clearly the period of the most intensive use of the cave—which fits well with our dating of the material in the sealed chambers, as we shall see in Chapters 3 and 4.

Shook and Smith's 1954 ceramic studies led them to identical conclusions regarding the early history and length of occupation of the cave. But, in striking contradiction to the evidence noted above, they state (1954, p. 289): "The pottery within the cave, like that recovered from the ruins, showed a long range of occupation. Most abundant on the surface of the cave floor was Puuc Medium Paste Slate ware of the Late Classic Period, and there were a few sherds of the Toltec-Chichen, Mayapan, and Post-conquest Periods." In view of the size of the two collections thus conflictingly interpreted, a sampling error could not possibly be responsible for the discrepancy. We can only guess that the earlier collection was rich in some common slateware shapes actually of Modified Florescent age, but interpreted as belonging to the pure phase of that period.

The ruins above the cave are not important in themselves, and further excavation would probably not be warranted. However, by interpolating strictures in the preceding paragraph, we may assume that they may also date to the second rather than to the first phase of the Florescent. Both ceramic and architectural techniques of the two phases are very similar and easy to confuse in fragmentary material (Andrews, 1942, pp. 257-63. Cf. also Andrews, 1960, 1962, 1965a, 1965c).

After the close of the Modified Florescent, use of the cave was abruptly curtailed, the fragments of Decadent redware and "granular red" having probably been left by occasional travelers or *milperos* using the cave for water or temporary shelter.

2
General Description of Remains

The archaeological remains at Balankanche are distributed in fairly coherent groups along approximately 1 km. of subterranean passageways, this being only a fraction of the known extent of the newly discovered sealed area which, as noted above, is probably still incompletely explored. Outside these significant groupings, there is a more general distribution of surface artifacts that will be discussed later (pp. 14-15).

Six foci, of varying size and intensity of distribution, seem obvious and clearly offertory. All are directly associated with either underground bodies of water or striking stalagmitic formations (in which the cave is rich), which were apparently correctly interpreted by the ancients as phenomena attributable to the action of water. Scattered offertory material was similarly located beside or under prominent stalactitic formations. The association of all objects of an offertory nature with water or its manifestations is obvious.

Composition of the Offerings Groups

The principal groups of offerings show a clear pattern of composition, laid out in Table 2, where eight categories of artifacts are charted against the different groups. The following categories become evident:

a. Large hourglass-shaped clay censers with appliqué faces of the god Tlaloc, brilliantly post-fire painted in a variety of colors, are the principal ceremonial offerings. They occur in quantity in the four major groups and in one of the small groups.

b. Variant vessel forms (jars, bolster-rim basins) with Tlaloc-effigy appliqué occur at three of the groups with other offerings.

c. Large biconical censers without Tlaloc-effigy appliqué, sometimes plain but usually decorated by bands of studs, almost invariably accompany the effigy censers as a major feature of the offerings. They were usually painted white, but a special variety with geometric designs incised through the basal zone also bears bands and outline in other colors. At least one of these censers had been painted over the studs and the white base coat with a Tlaloc face.

d. Large cylindrical carved stone censers are a feature of each of the offering groups. Some were plain, some carved with a Tlaloc face with Xipe Totec attributes, some carved with a variety of striking full-figure designs including warriors, women, and graceful dancers. These full figures also frequently carried Tlaloc and Xipe Totec attributes.

Table 2 — PATTERN OF ARTIFACT TYPES IN THE PRINCIPAL GROUPS OF OFFERINGS AT BALANKANCHE
(Material collected outside the sealed area of the cave is not included.)

Group	Tlaloc-effigy Censers	Variant Tlaloc Representations	Studded Biconical Censers	Carved Stone Censers	Miniature Plates and Jars	Spindle Whorls	Manos and Metates	Misc. Offerings	Total
I	12	....	13	4	3	....	4	15	51
II	11	1	10	3	....	....	6	14	45
III	6	1	7	2	17	25	232	15	305
IV	4	1	3	2	12	....	4	16	42
V	....	....	1	2	....	....	6	1	10
VI	1	....	....	6	....	....	....	5	12
Misc.	2	2	....	1	1	....	....	22	28
Totals	36	5	34	20	33	25	252	88	493

e. Tiny miniature stone metates and manos were found with each of the major groups and with one of the small ones. One group had 232 of them.
f. Four of the six groups were accompanied by miniature dishes and jars in the characteristic redware of the Modified Florescent.
g. In one group carved clay spindle whorls were offered along with the miniature vessels and were scattered through the assorted offerings. Twenty-five were found.
h. In addition to the above, a variety of other offerings followed no apparent pattern of occurrence. These included a number of different kinds of pottery vessels, numerous beads of bone, shell and jade, several mosaics of jade, shell and pyrite, a projectile point, and a limestone celt.

The consistent relationship of the first six of these categories suggests a fairly complex ritual observed in the cave, which will be discussed below (p. 56).

GROUP I

The tiny and tortuous accessway which began some 200 m. from the entrance to the cave opens up after about 15 m. and turns sharply upward into a large and roughly hemispherical vaulted chamber. The center of the ceiling arches some 7 m. over the domed rock floor. The ascent to this area was made on our early visits only by scaling an abrupt rock face by rope. The descent on the other side was less abrupt, over a broken rocky area leading into a number of flat passageways deeply covered with red clay. One of these passages, after a flat 100 m. of broad approach, led to a second domed chamber, which was certainly the most striking of the cavern. As usual, both floor and ceiling formed parallel domes, a low passageway around the periphery leading gradually to a 7-m. vault at the center. At the very center of the chamber stalactite and stalagmite had

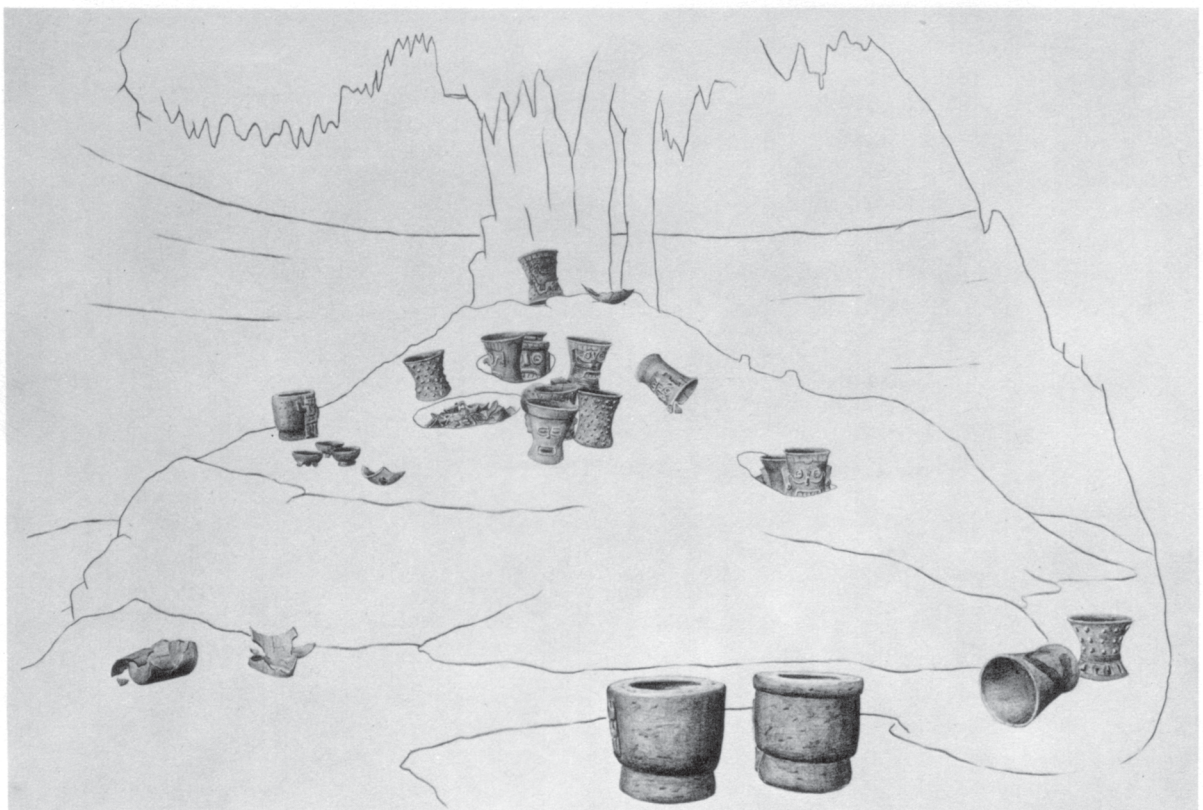


FIG. 4 — GROUP I, THE "THRONE OF THE BALAM"
Schematic sketch showing original position of the artifacts. Drawing by George E. Stuart.

united in a rough pillar. The chamber was of considerable size but was perforated in places by drip-free areas, one of which was probably considered by the ancients (and certainly, as we shall see, by the moderns) as the Throne of the Balam. The ceiling of the chamber was covered with complex stalactitic growths; near the lower edges of the chamber these were frequently met by grotesque stalagmitic companions.

In this starkly impressive setting we found what was apparently the largest aggregation of principal ceremonial objects, mostly set into cavities in the complex stalagmitic formations but sometimes simply laid on the flat domed floor of the chamber (frontispiece, fig. 4). The steep inclines under the central stalagmite were occasionally interrupted by rather deep sharp-sided pits probably eroded by drip water. These were a favored location for the effigy censers. The largest served as a depository for the fragments of at least a dozen censers which had been either intentionally or accidentally smashed.

Twenty-nine of the large censers of clay and stone were found in Group I, accompanied by miniature manos and metates, miniature plates, and a variety of miscellaneous offerings of pottery and jewelry.

On the central stalagmitic column were the imprints of two hands in red ocher (fig. 49,*a*). Others were on the roof of the low tunnel leading to Group II. Such imprints appear frequently on the walls of Early Period and Florescent buildings on the peninsula, and are particularly common at the Caribbean coastal sites.

When the h-men first entered the cave, he immediately identified Group I as the Throne of the Balam, for which the cave was named, and picked it as the "altar" for the ceremonies which were to follow.

GROUP II

If Group I looks like an altar of the gods, Group II looks like a storehouse for the altar. At a low spot along the side of the chamber of Group I there is a cleft in the floor leading down to a low horizontal passage, much of it less than 40 cm. high, which could be negotiated only by wriggling prone over the floor of red mud. This passage leads presently into another roughly circular chamber considerably larger but similar to the one above. Under the high vault of the ceiling, the floor domes up sharply from the circular edge to the center.

Where the accessway enters this large chamber, there is a stalagmitic formation running from down-curving ceiling to the floor. Beside this formation were lined up 19 large Tlaloc-effigy censers and companion studded vessels. Behind the natural formation lie two more of the studded censers and three of the carved stone variety (figs. 5; 45,*a*). Marginal to this orderly alignment of incensarios in a triple row are three offerings of different forms of pottery. In the ashes filling the upper half of these hourglass censers were numerous offerings of bone, shell, and jade beads; such offerings also lay in the ashes of a hearth below part of the pile, which also contained a simple limestone celt. Between two of the effigy censers was a small pile of miniature metates. Others were on large rocks nearer the domed center of the chamber.

Like the first chamber, the far edges of the circular wall were perforated. Two of these perforations led down to the water table.

GROUP III

The first of these perforations led directly into a broad, low passageway, presently dipping down below the water level to become an elongated underground lake. Along the edge of the chamber adjacent to the lake, and perched on some of the larger nearby rocks, was the most extensive group of offerings in the cave (fig. 6). Based around 15 of the large censers, the additional offerings were of greater variety than elsewhere. Instead of a few of the miniature metates and manos, a total of 232 was found at the group, most of them piled deeply in utter disorder in one area of the floor. There were 17 miniature vessels scattered throughout the group, and 25 spindle whorls. In addition to bolster-rim basins and plates in "Chichen Slate," there was a miniature Tlaloc-effigy jar, and an unusual pot cover with the molded head of a jaguar atop, a strap handle between the ears, and the forepart of the body painted in red on the sides of the cover.

The lake extends about 35 m. east from the shore at Group III, then turns north and meanders in a general northeasterly direction for another 100 m. before the passageway again rises above the water level. The last stages of this passageway narrow to less than 2 m., and the roof comes down to within

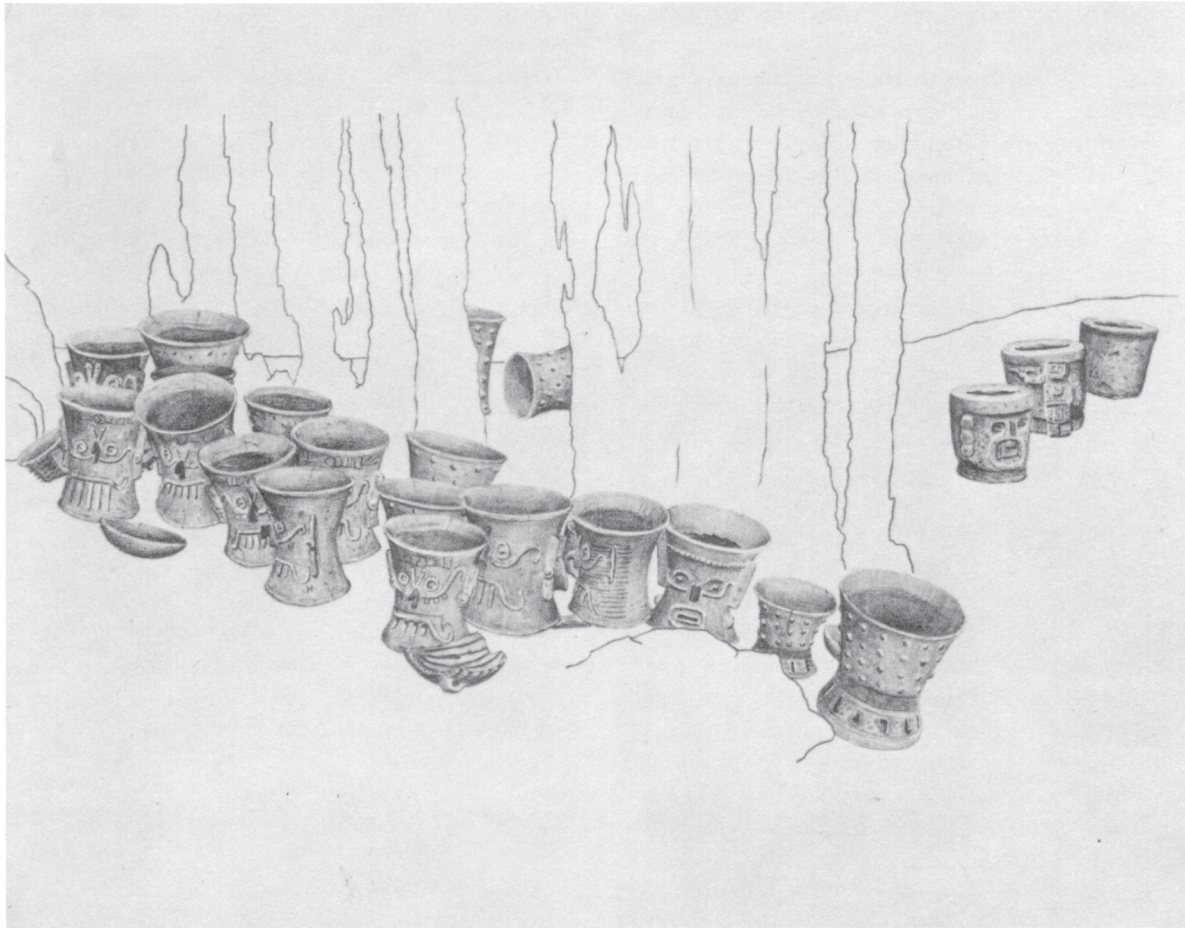


FIG. 5 — GROUP II, THE "STOREROOM"
Schematic sketch by George E. Stuart.

25 cm. of the water, which itself is only 30 cm. deep over a thick layer of mud. We brought a rubber life raft within about 30 m. of the end, but the rest of the way necessitated slithering through the mud with barely breathing space above the water. We were all thrilled by the wet trip through the blackness, but no one was particularly anxious to repeat the adventure! A number of us had to, however, because Folan, Segovia, and Sánchez found Group IV at the other end.

GROUP IV

Half in and half out of the water at the end of the passageway from Group III, Group IV occupies a small domed chamber which seems to be the limit of human penetration in this direction. The offerings are scattered around a large slab of rock, which was propped up perpendicularly, apparently to imitate a stalagmite (figs. 7; 47,*b*). In front of this central slab of stone was a hearth, with several centimeters of charcoal from burnt offerings, including a number of shell and jade beads. As elsewhere, the principal offerings were large Tlaloc effigies, hourglass censers with studded decoration, and the carved stone censers. There were a few miniature metates and manos, and a dozen miniature pottery vessels. As added offerings were a variety of Chichen Slate vessels and several unslipped, coarse-paste items, including a censer bowl with long hollow handle, and a miniature Tlaloc jar in coarse paste.

The muddy floor of the waterway connecting Groups III and IV was scattered with other offerings, Tlaloc-effigy censers, studded censers, and a variety of pottery offerings, including miniature ves-

sels. The distribution was densest near the shore of Groups III and IV, but continued through the passage. It is our belief that originally these offerings had been laid down on dry land, and that probably the entire passage was at one time above the water table. During the month at the end of the rainy season when we worked in the cave, the water level varied as much as 30 cm. As the water in this passage is nowhere more than 150 cm. deep, it may be that in dry years the level drops sufficiently to make the whole passage dry. Or perhaps there has been some longer-range fluctuation of the water table in the area in the approximately 1000 years since these offerings were left.

GROUP V

This is a small group on the rocks of another passageway leading down from Chamber 2 to the water table. Laid out near the water were two carved stone censers, one studded clay censer, and half a dozen miniature metates and manos. A red-slipped bowl lay nearby in about 50 cm. of water.

GROUP VI

A second wide crevice in the floor of Chamber 1 leads down into a broad, mostly flat passageway which winds eastward for about 150 m., ending in a small domed chamber. A group of artifacts were found quite atypical in both composition and distribution from the other five described; indeed it is doubtful if these should be called a "group" in the sense of the others.

In four places along the passageway, striking stalagmitic formations extend from floor to ceiling, two of them temporarily splitting the passage in two. Each is marked by one of the carved stone censers, one by two such vessels and one adorned with a large Tlaloc-effigy censer in clay. One side of the small chamber at the end of the passage was occupied by a large stalagmitic formation, and on this

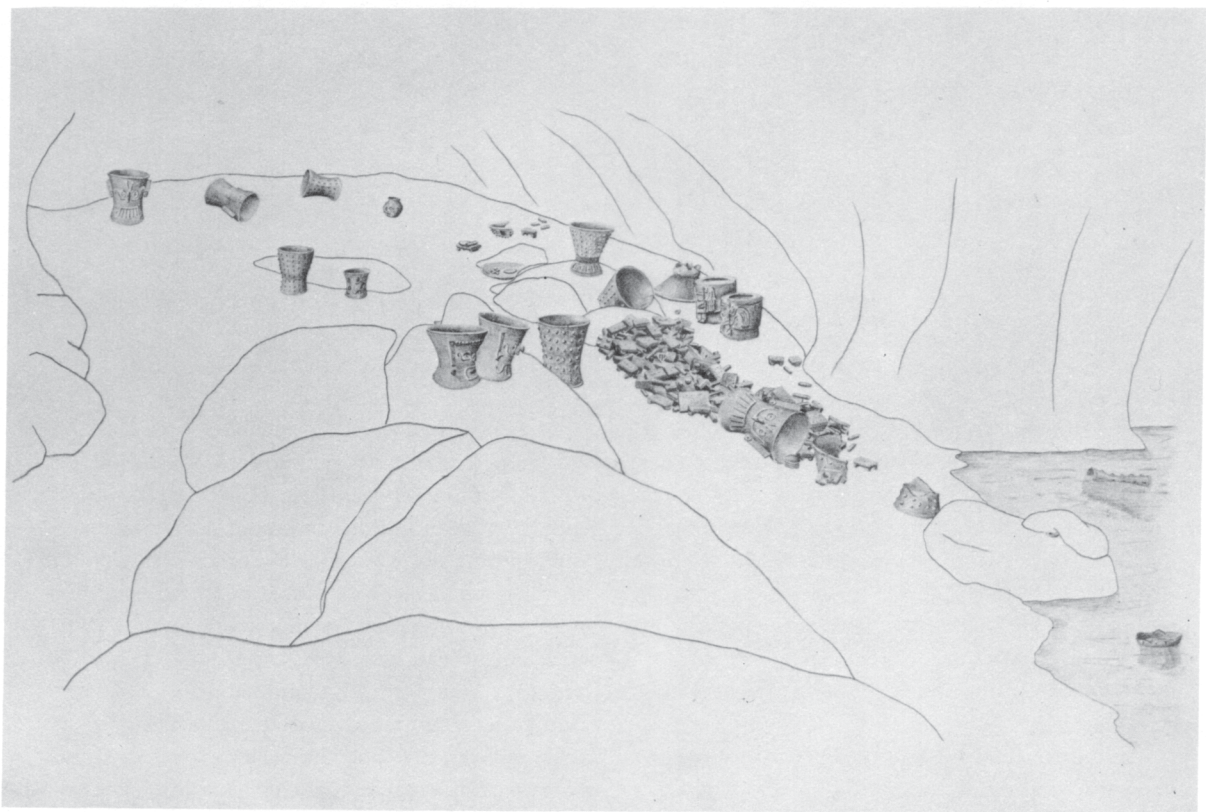


FIG. 6 — GROUP III, THE "WATER CHAMBER"
Schematic sketch by George E. Stuart.

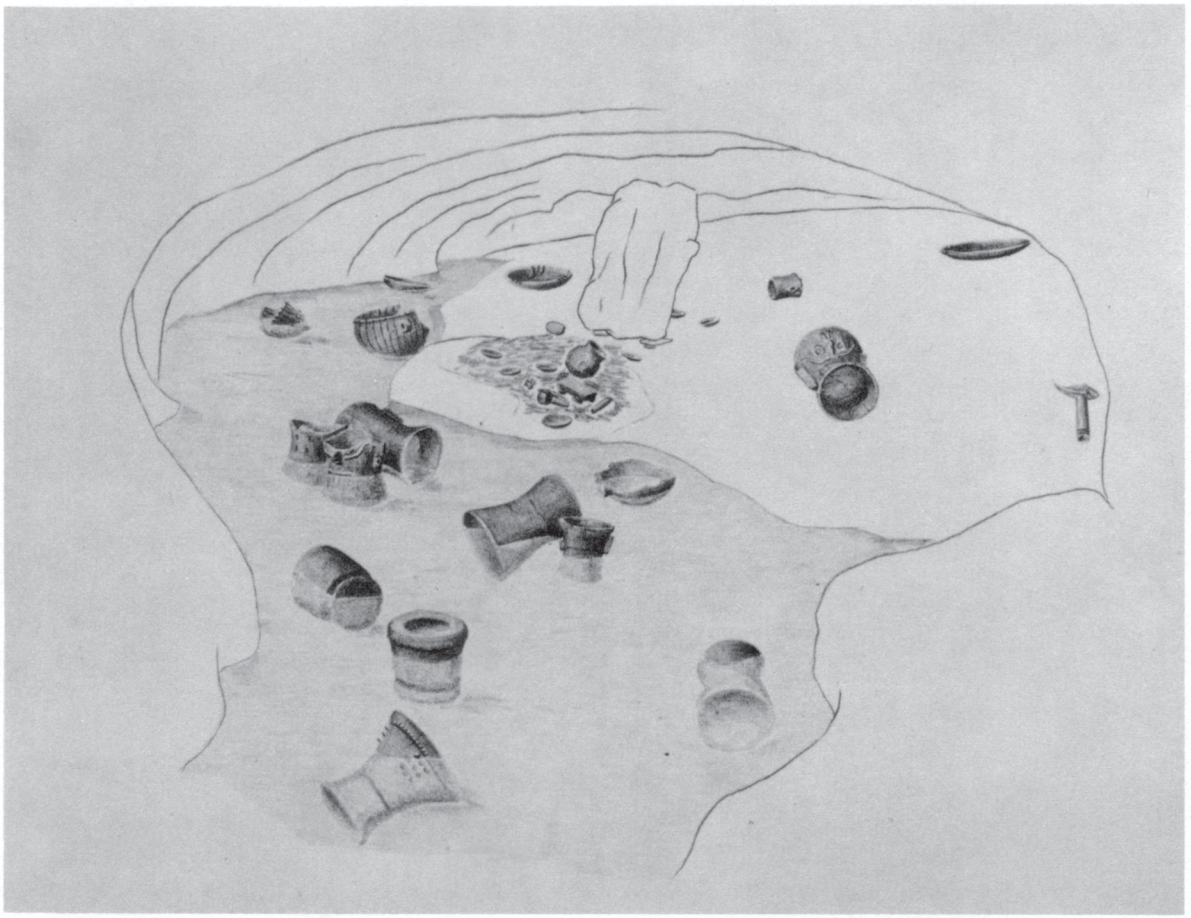


FIG. 7 — GROUP IV, AT THE END OF THE WATERWAY BEGINNING AT GROUP III
Drawing by George E. Stuart.

also lay a stone censer. Opposite this formation were two small but deep natural niches in the chamber wall at a height of just over 2 m. from the floor. Reposing in each of these niches was a large Chichen Slate jar. Each had had its neck broken off down to the shoulder, giving the appearance from a distance of bolster-rim basins. Covering the resultant hole on each was a typical Chichen Slate legless bowl (fig. 48*a,b*). To our disappointment (as we had assumed these were jerry-made burial urns), one was completely empty, the other contained a single small potsherd.

In the water at the end of a tiny tunnel running down from the passageway to Group VI was a reworked fragment of a wooden drum or *tunkul* (fig. 48,*c*).

MISCELLANEOUS NONOFFERTORY MATERIAL

A number of sherds and complete vessels of normal domestic pottery were scattered over the surface of the cave, with no apparent connection to the groups of offerings. These were probably deposited during other activities in the cave which will be mentioned shortly. In at least two cases, however, material clearly intended as offertory was smashed on its way into the cave. Unrestorable fragments of a broken censer basin minus base (fig. 53,*f*) were below the altar in Chamber 2. At the end of the short season, and very much by chance, a number of broken fragments reassembled into a complete ringstand base lay just inside the sealed entrance to the new chambers on a flat sandy area. They were

fortunately recognized and fitted perfectly to restore the censer. Apparently this had been dropped on the way in, the important fragments carried on for offering at the "altar" despite their condition. This may be a clue to the broken condition of a number of pieces in the offertory "groups." All the pieces of another miniature Tlaloc-effigy jar (fig. 19,*b*) were found, smashed on the soft sand at the start of the passageway leading to Chamber 2. It had apparently been left where it fell.

The greatest number of these miscellaneous vessels and sherds were of typical Modified Florescent slateware. A few exceptions, which might imply use of the sealed chambers at an earlier date, are discussed below (pp. 59-60).

ANCIENT EXCAVATIONS IN CLAY AND SAHCAB PITS

There were at least a dozen deep, artificially dug pits in the sealed chambers, all of ancient origin. Most of these were in deep beds of red clay, almost certainly used by the ancient potters to produce the characteristically deep red paste which helps to identify the slatewares of the Modified Florescent at Chichen Itza. Some of the pits, in areas of fine, sandy *sahcab* composed of tiny crystals of clear calcite, almost certainly that used as temper in the coarse gray-to-yellow paste of nonslate wares, are also attributable to the primitive potter.

Around these pits was much of the miscellaneous pottery mentioned above, often merely large sherds possibly used as implements of excavation in the pits, although some of the complete bolster-rim basins may have been used to carry out the clay and were smashed in transit.

Another source of potters' material seems to have been the abundant stalagmitic and stalactitic growth on the ceilings, walls, and floors of the cave. Large areas where these growths had been broken off with no residue on the adjacent floor were used as mines for the larger clear calcite crystals of which the growths were composed. These were doubtless ground up for temper.

Finally, it should be noted that although numerous samples of the red clay from the ancient pits and elsewhere were examined microscopically, no more than possible traces of volcanic ash were discovered. The origin of the heavy concentration of this airborne volcanic glass as temper in all slatewares of the Modified Florescent (and many earlier wares) still remains a mystery. At least in these cave deposits, it was not included in the original potter's clay.

HEARTHS AND FIREPITS

One of the puzzling features of the cave was the general distribution of sizable carbon deposits, clearly firepits, in nearly all parts of the sealed chambers of the caves. The 90 large censers, except those smashed and scattered, were partly or mostly filled with vegetable carbon, as well as bone, shell, and jade beads in various stages of carbonization. One contained a clay spindle whorl. At Groups I–IV large carbon heaps lay under or close by the piled artifacts.

Other hearths, which must have represented considerable fires, were near the ancient clay and sahcab excavations, indicating at least the possibility that they were used by the workers for illumination. Still others, of considerable size, seem to have had no possible use. For example, the large, high, domed area at the center of Chamber 2 had a number of obvious firepits, some partially covered by fallen stone from the roof, associated with neither offerings nor even potential clay or sahcab sources.

In the long sealed sections of the cave there is no interior ventilation. With saturation-point humidity, a single cigarette would rule out photography for hours even in the larger chambers. Several cigarettes would create a haze that could hardly be cut by a strong flashlight. Shortage of oxygen was always our greatest work handicap before the passageways were enlarged. One wonders how anyone could have survived if one of these large hearths were left burning for long. Instead of furnishing light for workers in the clay pits, a small fire would make work quite impossible in a very short time. Even a few small fires in the censers must have had immediate and strong effect.

It should be noted that the torches of dried cactus limb reported so frequently strewn on the floors of other caves were not found at Balankanche (Mercer, 1896, p. 98, fig. 35). We were also impressed by the absence of copal remnants in the carefully sifted ashes inside the censers and the burned remains lying nearby. Copal normally burns with some difficulty, leaving a central unoxidized residue unreached by sufficient air for combustion.

STRATIGRAPHIC TEST PITS IN SEALED CHAMBERS

It was not our intention to complicate a job already too large for the time available by attempting any stratigraphic investigations in the cave. This had been done by Shook and Smith more intensively than we could match, and their results were definitive regarding the long period of occupation of the cave. Furthermore, data in the sealed chambers seemed to reflect a brief one-period occupation.

However, a few surface sherds of wares assumed for inconclusive reasons to be of earlier date led us in the last days of work to sink two test pits in an area of the sealed chambers, which was both close to the entrance and relatively rich in surface remains of nonoffertory nature, including a few of the sherds in question.

The area chosen was just beyond the first domed chamber inside the sealed entrance, at the start of the broad, flat passageway leading to Chamber 1. This area was not only most closely located to the heavy, millennia-long deposits of the outer cave, but most densely pitted with ancient clay and sahcab excavations. In its center was the largest of the nonoffertory firepits; and in this area was the heaviest concentration of utilitarian pottery fragments.

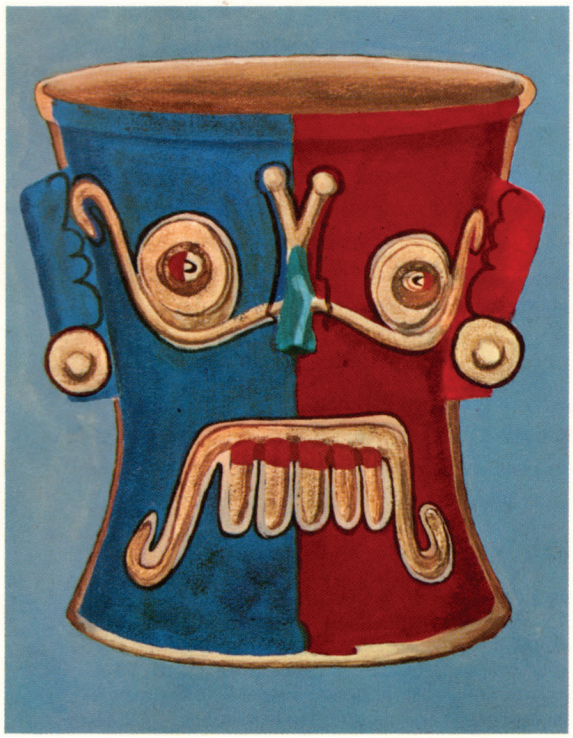
The results of digging these two pits were entirely negative. One, dug in a red clay area of the passage floor, yielded a scattering of Modified Florescent sherds in the top centimeter; carbon fragments were found to a depth of 13 cm. in the red clay below. The distribution of carbon was continuous from the surface to the lowest deposits, although there was no apparent functional reason for a hearth to have been kept on this spot for any extended length of time. The second pit was dug in an area of light, sandy sahcab obviously exploited by the ancients as pottery temper. In the loose top centimeter the sandy material contained carbon and abundant human remains, but the remaining calcite depositions were sterile to bedrock below.

The remains in the surface level were interesting, containing a number of sherds of a broken soot-covered corrugated jar of the Modified Florescent, 8 small discoidal beads carved from shell, 2 pottery beads, and 153 beads made by grinding off the apical whorls of marine *Olivella* shells to permit their stringing. The distribution of these beads in the 2 m.-square pit indicates that were the excavation widened, more would be found.

This discovery, although documenting the probable temporal location of the artifacts in question as Modified Florescent, is more worthwhile in giving one of those rare hints in this area as to how the commoners lived. The area in question was certainly not a sacred precinct, as no offerings in their thoroughly familiar groupage were present. Certainly the area was one intensively used by the primitive potter in search of materials. Equally surely, no artisan of the time would have used the inky and remote darkness of the area for manufacture of beads from imported marine shells. The small horde in this concentrated area indicates beyond question that the potter of the day was wearing, in his excavations for clay and temper material, personal adornment of some complexity, and probably of value, as the source materials had come from some distance. Furthermore, these adornments seem to have been of the strictly on-the-job variety. More detailed description of these artifacts will be found in the final analytic sections of this report.

a

b



c

d

PLATE 2 — TLALOC-EFFIGY CENSERS
Paintings by Gene Stuart.

3
Detailed Description of the Pottery and Artifacts[1]

A. SPECIFIC CULT OFFERINGS: POTTERY

a. Unslipped vessels, coarse paste, calcite temper, usually postfire painted

1. *Tlaloc-effigy censers* [36] (figs. 8-11, 44, 50). This is the most striking form in the category of vessels manufactured for ceremonial use in the cave. Soft, porous paste, buff to salmon pink; temper coarsely ground black limestone with occasional particles of white opaque or cryptocrystaline calcite and clear crystaline calcite. These censers are biconical, 19–34 cm. in height and 20–29 cm. in width, the upper conical component usually considerably larger than the lower. The concave interior floor of the censers is at the junction of the two conical segments. The face of the highland deity Tlaloc was added to the finished vessel in appliqué strips. It was formed, rather inflexibly, of the following elements: a mouth consisting of a horizontal bar down-curving at the two sides to enclose from three to five elongated and sharply pointed fangs; a sharply curved and hooked nose much resembling the beak of a bird; eyes surrounded by the circles characterizing representations of this deity; thin slab ears with simple earplugs at center or bottom. The appliqué was completed by bands running from each ear under the eyes and knotted over the nose with two loose tassel-like ends projecting upward from the top of the nose. After firing, the vessels were painted in a variety of bright colors: red, blue, black, green, yellow, and white. Pigment was used to fill in the background areas and to accent the raised appliqué decoration. A white band with interior decoration in red or black often extended across the forehead. On three of the 36 effigy censers found (figs. 10, 44, 48), the Tlaloc face was represented by a flayed skin stretched over the face of an individual whose mouth may be seen inside the enlarged oral cavity of the mask—an attribute of the highland deity Xipe Totec, which is discussed on page 57.

2. *Studded, biconical censers* [34] (figs. 12-15, 51). These vessels, of the same paste and temper as the Tlaloc-effigy censers, are of identical form. Instead of having the appliqué Tlaloc representation these were usually decorated over the entire exterior with small round studs or spikes. In one (fig. 8,*b*), a Tlaloc effigy was painted on over the studs after firing. Most of these censers were coated after firing with a thin and fugitive white wash, covering the exterior and extending a few centimeters over the rim into the interior. Two examples (figs. 12,*c*; 14) lack the studs, one entirely unpainted, the other decorated with a simple design in orange and red. In two others (figs. 13,*c*,*d*) the studs are restricted to zonal decoration, on one supplemented by filleted horizontal appliqué bands, on the other by areas painted in black pigment. On others only the top conical segment is studded; the lower area is decorated by simple geometric designs cut through the wall of the vessel, outlined in postfire color and supplemented by horizontal bands and panels in orange, red, black, and white.

3. *Small, studded, bowl-shape censers, annular base* [2] (figs. 15, 53,*f*). These small vessels are of the same paste and temper as the two classes above and are unslipped. One was unpainted, with vertical bands of small studs on the exterior. On the other, lines of studs framed smooth areas containing design panels in blue and red postfire paint, too faded for restoration.

4. *Hollow-handled, coarse-paste censers* [2] (fig. 16). Two small hollow-handled censers, unslipped and of the same paste and temper as the larger examples above, were found in the offering groups. One was pierced by probably seven small holes in the bottom of the bowl; there was a perforation between the bowl and the hollow handle to enable the user to blow puffs of smoke. The other had a solid bowl and no perforation between handle and bowl, making

[1] A complete catalogue illustrating and describing the exact provenience and association of each of the cave artifacts has been deposited with the Middle American Research Institute, Tulane University, where it is available to anyone wishing to define more precisely the association of design variants in individual offering-groups. Figures 3–6 place most major artifacts in context. Inclusion of catalogue numbers and group provenience in this report was thought to obfuscate rather than clarify the text.

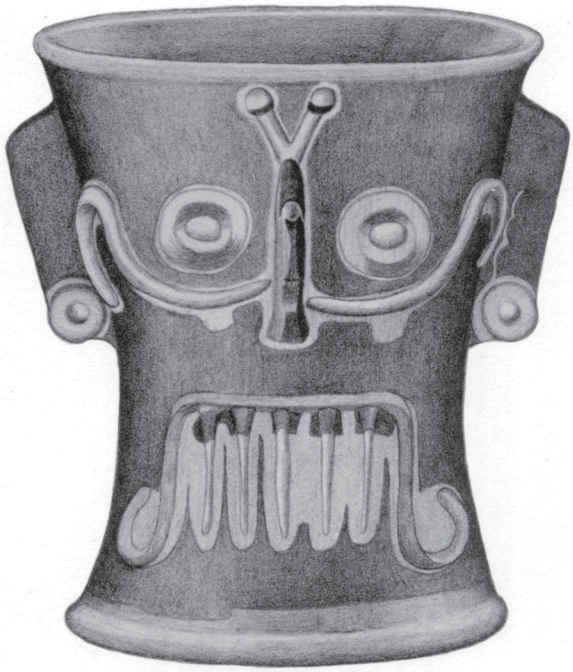
a

b

c

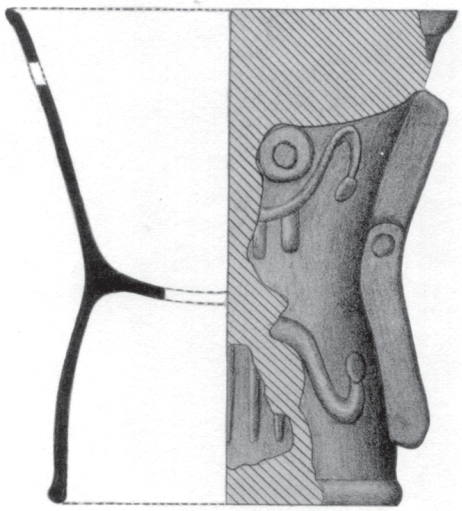
d

FIG. 8 — TLALOC-EFFIGY CENSERS
Scale ¼.

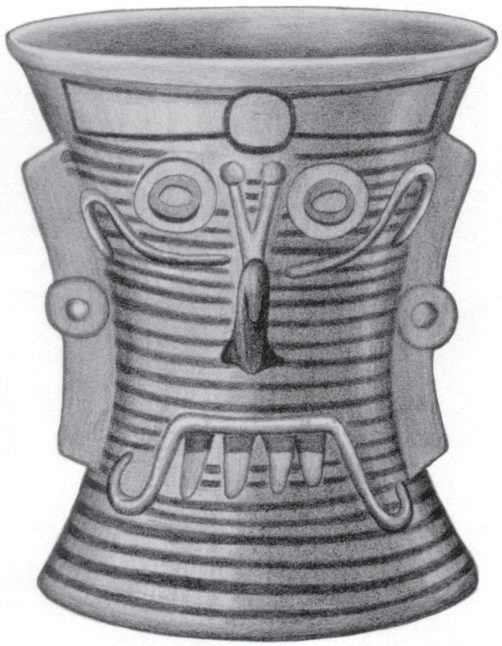


a

b



c



d

FIG. 9 — TLALOC-EFFIGY CENSERS
c, Damaged specimen shows section. Scale ¼.

a *b*

FIG. 10 — TLALOC-EFFIGY CENSERS
Note Xipe Totec attributes. Scale ¼.

FIG. 11 — MINIATURE TLALOC-EFFIGY CENSER
Scale ¼.

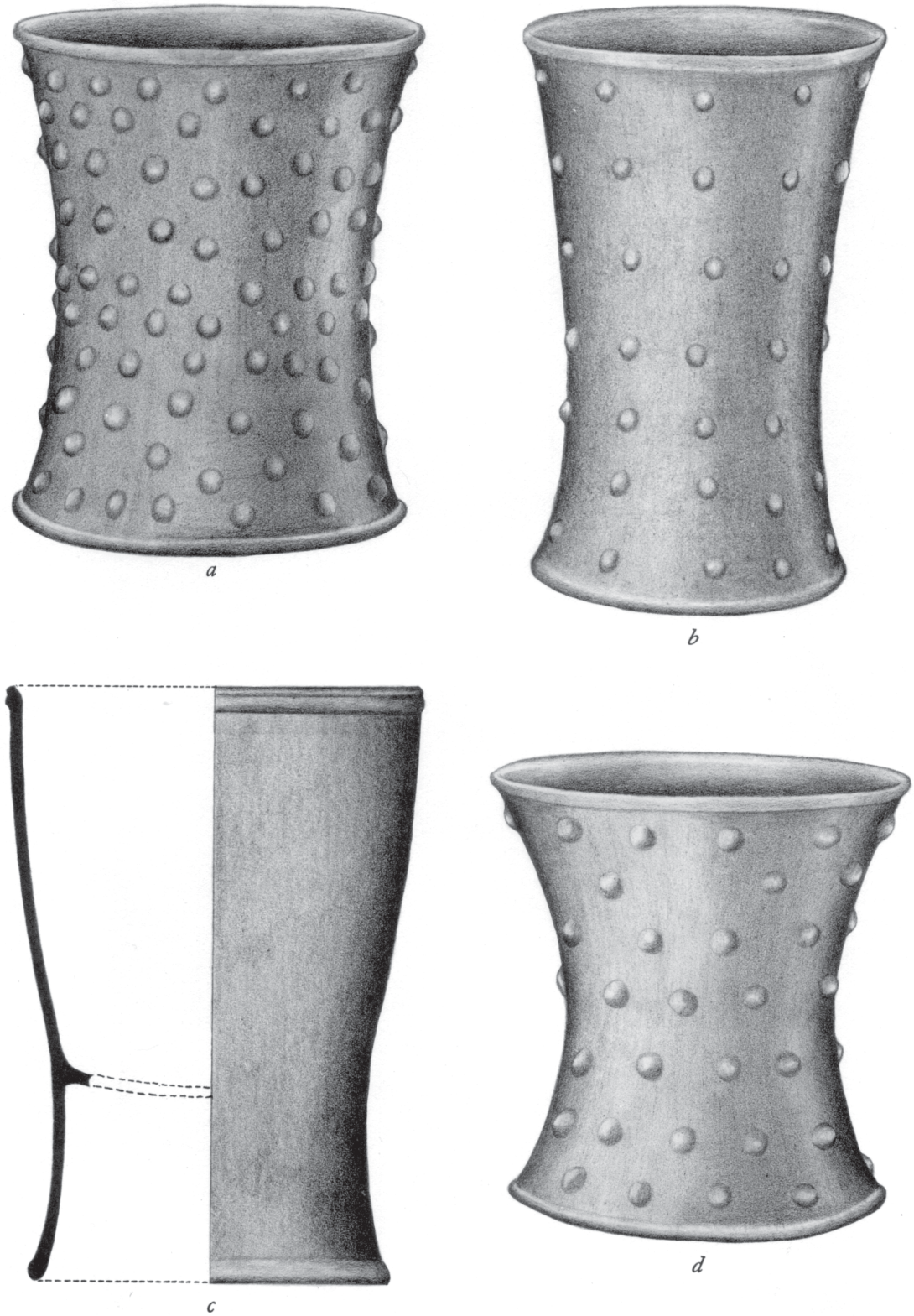


FIG. 12 — PLAIN AND STUDDED BICONICAL CENSERS
Scale ¼.

FIG. 13 — BICONICAL CENSERS
Studded and sometimes postfire painted. *a,b,* Design elements perforate base. Scale ¼.

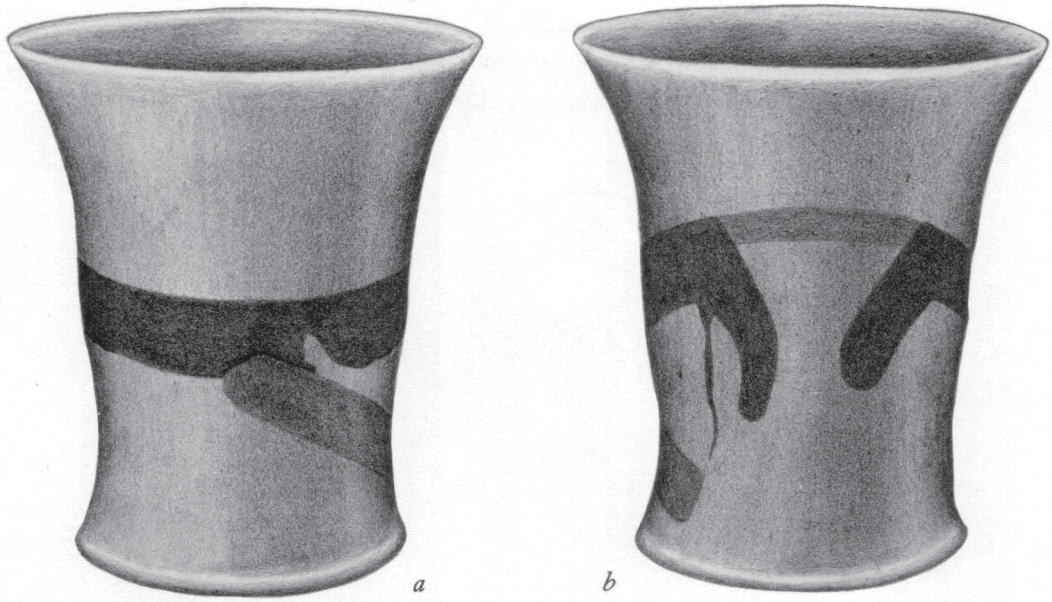


FIG. 14 — BICONICAL CENSERS
Front and rear of same vessel, showing postfire-painted decoration in orange and red. Scale ¼.

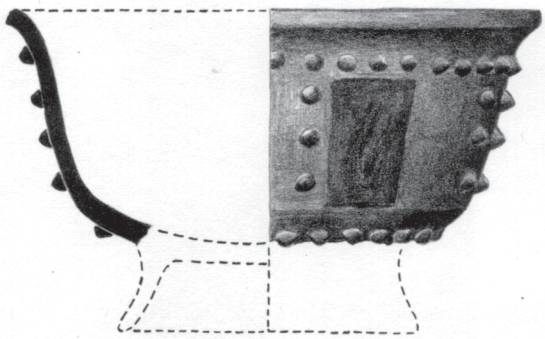


FIG. 15 — STUDDED AND POSTFIRE-PAINTED BOWL CENSER ON HIGH ANNULAR BASE
Scale ¼.

FIG. 17 — POT COVER IN FORM OF JAGUAR
Dark red design postfire painted on unslipped reddish buff paste. Scale ¼.

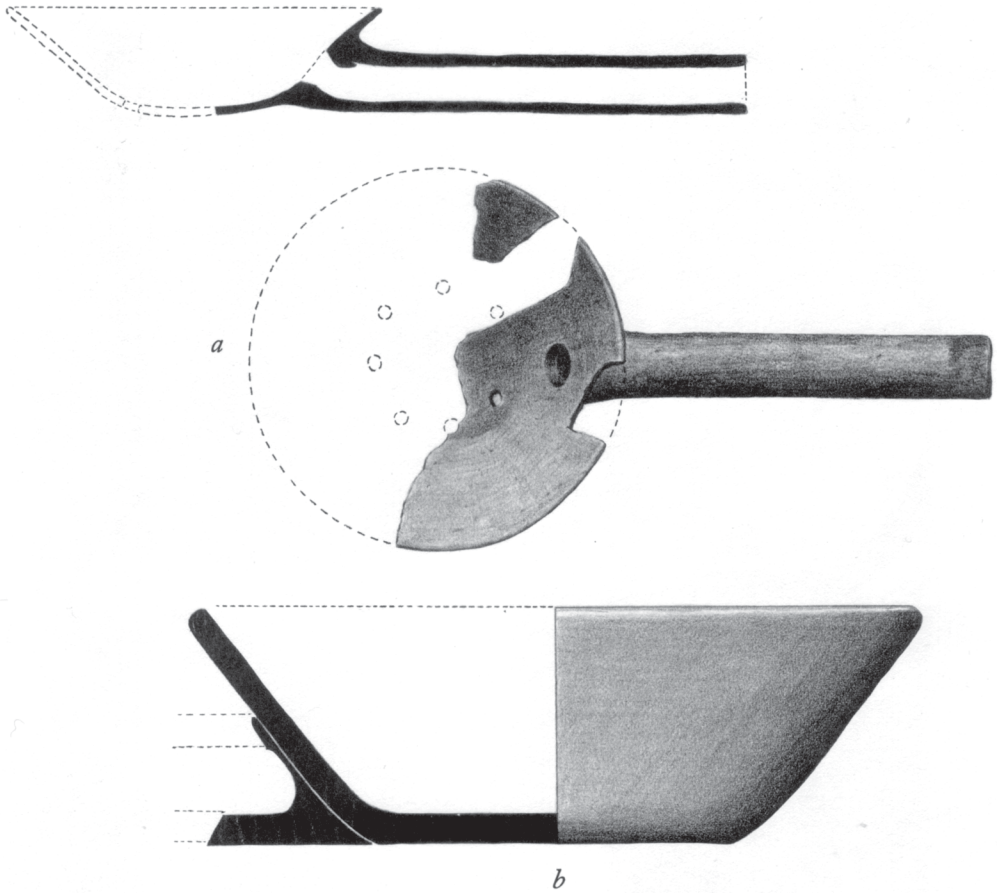


FIG. 16 — HOLLOW-HANDLED, COARSE-PASTE CENSERS *(SAHUMADORES)*
Scale ¼.

the reason for the hollow handle problematical.

5. *Jaguar-effigy pot cover* [1] (fig. 17). Paste identical with censers. Modeled in the form of a jaguar head, with horizontal strap handle on top, between ears. Head and parts of body and paws postfire painted deep red on unslipped salmon base—as if portraying a cat's head with skin hanging down over vessel.

6. *Tlaloc-effigy jar* [1] (fig. 18,*a*). A single small jar with appliqué Tlaloc face was made of the coarse paste of the above censers. It was probably unslipped, at least no trace of slip or paint remained. Much smaller than the larger effigies (only 19.5 cm. high), both vessel form and appliqué decoration seem to be in imitation of Modified Florescent medium redware. The shape was a common one in the slateware of the period; the reduced face of the rain god, replete with all the essential elements of the more elaborate representations, is virtually identical to that on the three slateware jars illustrated in figures 18,*b* and 19. (Cf. section A-c-1 below.)

b. SLIPPED, COARSE-PASTE WARES

1. *Cream-slipped, bolster-rim basin with interior and exterior black trickle decoration and appliqué Tlaloc (?) effigy* [1] (fig. 18,*c*). Paste grayish buff to salmon pink; temper coarsely ground black limestone; possibly less porous than wares described above, but doubtful because of excessive moisture of cave. Slip white to cream, totally opaque, lacks adhesive quality of Modified Florescent slatewares perhaps because of relative coarseness of body paste to which applied; same true of black trickle decoration on interior and exterior. Two fragments of appliqué

FIG. 18 — VARIANT TLALOC REPRESENTATIONS

a, Soft, coarse-paste ware, unslipped. *b*, Modified Florescent medium redware. *c,d*, coarse-paste ware, the former with cream slip and black trickle, the latter slipped red. Scale ¼.

decoration, applied before firing, are tentatively identified as part of Tlaloc pattern because of relative identity of this vessel with that described in 2 below. The single large sherd recovered, on which our reconstruction is based, was clearly added as an already broken fragment to Group III of the offerings. Excavation of the area was complete enough to assure that it was not added as a complete vessel. Interior of the vessel, shown at the right in the illustration, is the inside of the portion illustrated at the left.

2. *Red-slipped, bolster-rim basin with appliqué Tlaloc effigy* [1] (fig. 18,*d*). Paste salmon pink with coarsely ground black limestone temper, not distinguishable under microscope from that of censers in *a* above. An abbreviated Tlaloc face appliquéd on side of basin, consisting of simple mouth, straight, nonhooked nose, circled eyes. Before firing, vessel slipped a light pinkish red. Surface matte, lacking the gloss of the Decadent redwares, possibly because of the excessive moisture of the cave. This vessel was found at the bottom of more than a meter of water in the passageway between Groups III and IV. Rim strongly incurved, decorated by two circumferential grooves. Both this vessel and *1* above obviously copies of the typical Modified Florescent form (see below).

c. MODIFIED FLORESCENT MEDIUM REDWARE

Fine, very hard, deep red paste, heavily tempered with fine volcanic ash, occasional inclusions of tufa, from which ash derived. Somewhat opaque, highly adhesive red slip with waxy feel.

1. *Tlaloc-effigy jars* [3] (figs. 18,*b;* 19; 51,*f*). These three jars fall within the normal range of forms in the ware, with the addition, before slipping and firing, of the Tlaloc-effigy face. One (fig. 18,*b*) has a simplified mouth with three fangs, ears with simplified earplugs, large circular eyes without pupils, the hooked Tlaloc nose, and a scar above where the characteristic tassel ornament had apparently broken off. One (fig. 19,*a*) lacks the nose ornament, has the characteristic scrolls and usual fangs, presenting instead a pair of slightly open thick lips—possibly the Xipe Totec variant found on some of the larger censers in clay and stone. The third (figs. 19,*b;* 51,*f*) is covered with the studs characterizing the coarse-paste biconical censers; in an unstudded area is a simplified appliqué face with only the circular eyes, small beaklike nose, and again the large open mouth probably a Xipe Totec attribute.

2. *Miniature plates* [13] (figs. 20; 54,*m*). These little plates, 8–10 cm. in diameter, were obviously hastily and carelessly made for cult offerings. Almost flat to moderately concave in section, they were only very crudely smoothed and worked into roughly circular form. The slip, identical to that found on finer forms of this ware, was unevenly and hastily applied, occasional areas remaining totally unslipped. The only decoration was a carelessly molded groove at the rim of some of these miniatures.

3. *Miniature bowls* [16] (figs. 21,*e-m*; 53,*n*). These diminutive vessels, 4.5–10.5 cm. in diameter, differ from the plates only in the extent of their concavity. They were equally carelessly formed and slipped. An exception (fig. 21,*l*) was much more meticulously made and bears two small lug handles near the rim. It is comparable in manufacture to the jars shown in figure 21,*c-d* and should perhaps not be included in the category of cult offerings made exclusively for this cave.

4. *Miniature jars* [2] (figs. 21,*c-d*; 54, *k,l*). These tiny jars, 5.5 cm. tall and the same in width minus handles, were very carefully molded, polished, and slipped. Almost identical specimens have been found in archaeological deposits elsewhere. These were perhaps used as offerings because they conformed in size to the hastily made miniatures described above.

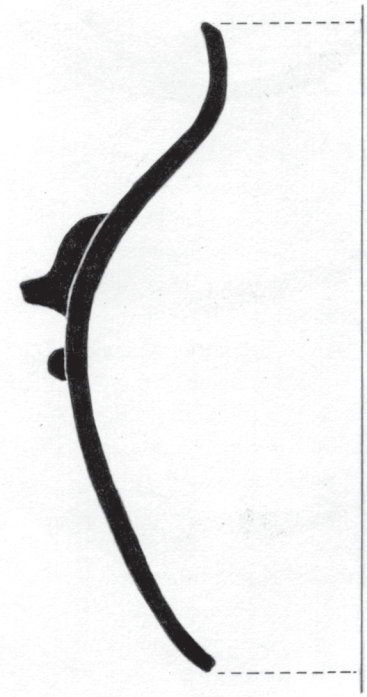
d. UNSLIPPED, MODIFIED FLORESCENT MEDIUM REDWARE

Identical in paste and temper to *c* above, but totally lacking in slip.

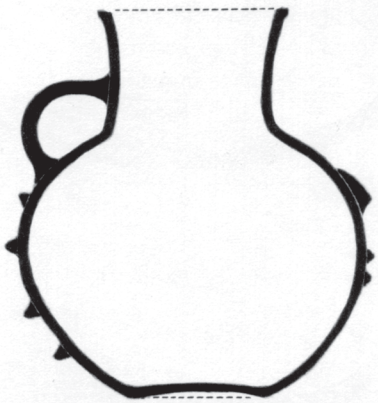
1. *Miniature jars* [2] (figs. 21,*a-b*; 54,*i,j*). Both these vessels, found among the offerings of Group III, are miniature copies of the large unslipped utility jars of the period. One is globular, the other laterally extended with flattened base. Each is corrugated over the body, one in angular strokes reaching a point at the center of the vessel, the other in full vertical strokes. Both, like the larger corrugated vessels of the time, had smooth necks, short and either vertical or slightly outflaring.

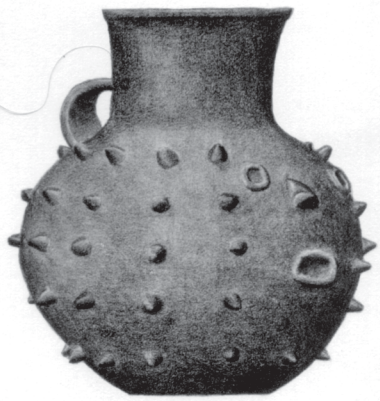
B. SPECIFIC CULT OFFERINGS: STONE

a. CARVED STONE CENSERS [20] (figs. 22-24, 52)



a





b

FIG. 19 — VARIANT TLALOC REPRESENTATIONS
Vessels are of Modified Florescent medium redware. Scale ¼.

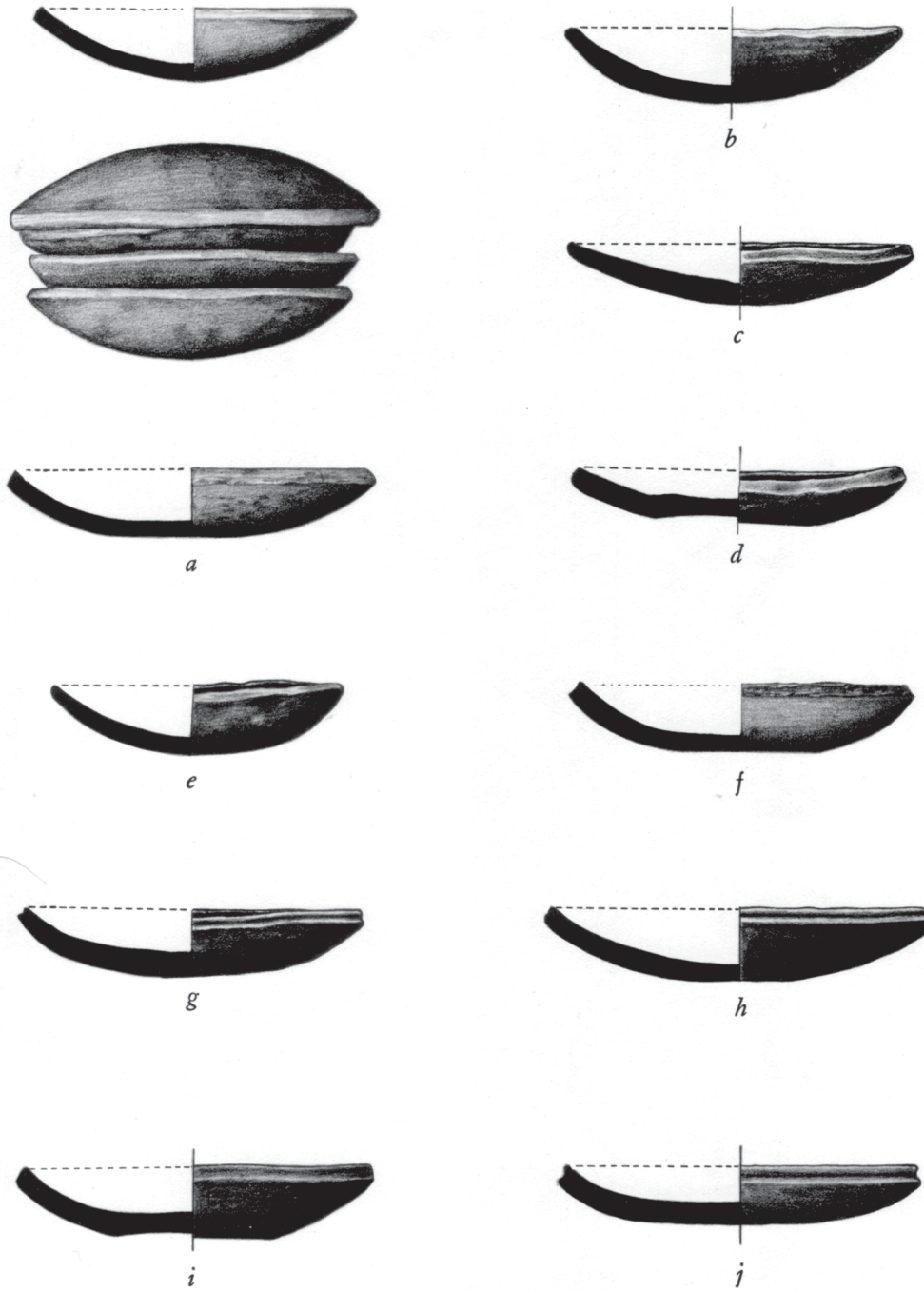


FIG. 20 — MINIATURE MODIFIED FLORESCENT REDWARE PLATES
a, Nest found at Group III; two profile sections are shown. Scale ½.

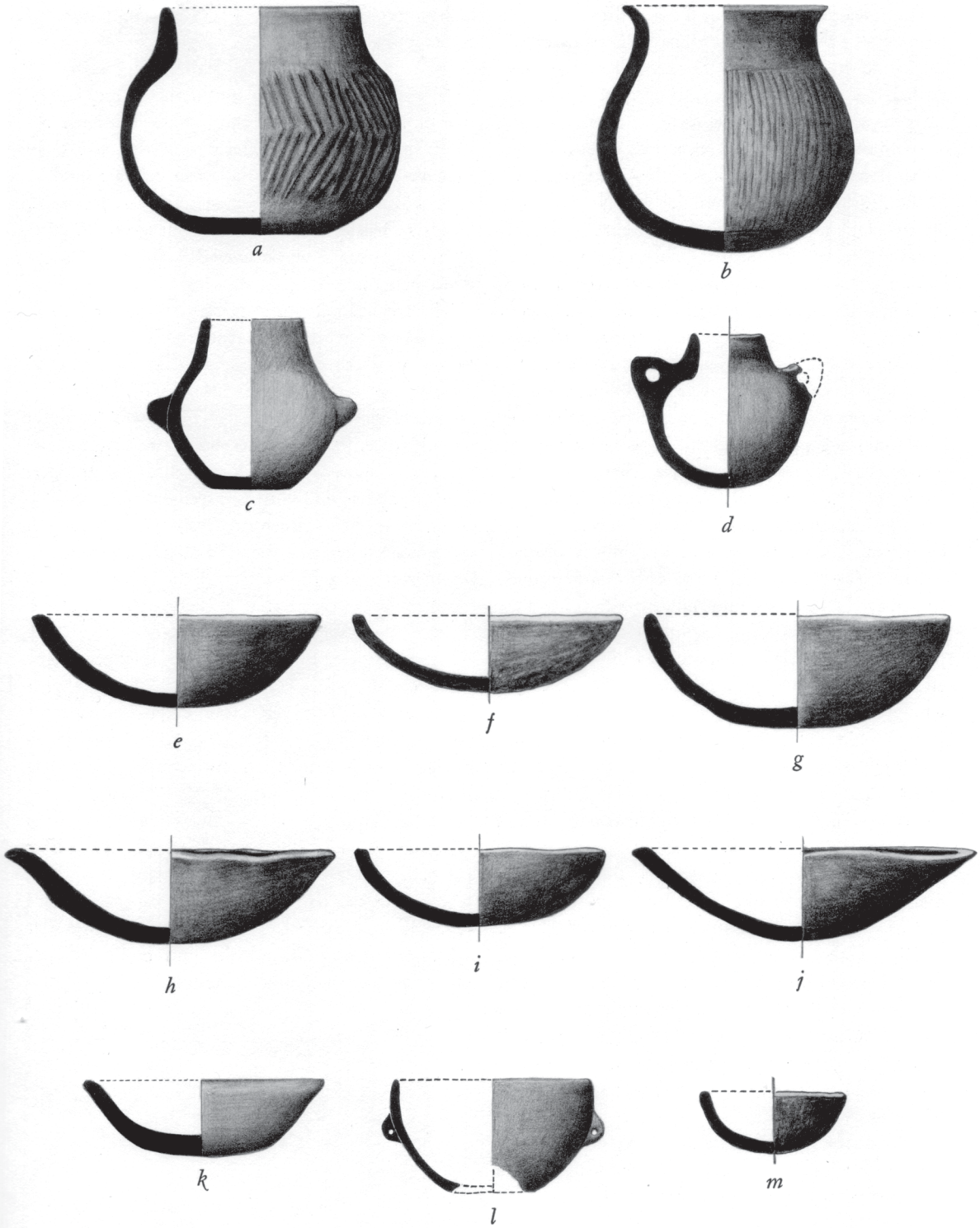


FIG. 21 — MINIATURE JARS AND BOWLS, MODIFIED FLORESCENT REDWARE
Scale ½.

These vessels, carved from the local limestone, are cylindrical with a short truncated conical base perhaps imitating the larger clay censers of the cave. Each has a cup-shaped excavation, 3–10 cm. deep, at the top to serve as a depository for offerings and/or ceremonial flame. The censers are so uniform in proportions that only one section has been presented in the illustrations. Three of the vessels were completely plain (not illustrated); one bore a circumferential grooved line near the neck (fig. 24,*d*); one had a 6-cm. band painted in red at the rim and extending over the top (fig. 24,*f*); and a third bore a thin red painted line connected to the rim by occasional vertical strokes (fig. 24,*e*). The remaining 14 had elaborate carved designs and no paint.

Three censers were carved on one side in the form of a grotesque face reminiscent of those on the pottery censers. One (fig. 24,*c*) is a Tlaloc face with mouth enclosed in scroll, sharp fangs, circled eyes, and the characteristic beaklike nose; it bears a forehead band similar to those of the pottery censers. Another (figs. 24,*a*; 52,*c*) has the mouth scrolls, circled eyes, and Tlaloc nose, but instead of the fangs shows what looks like a mouth within a mouth, probably, as we shall see more clearly on other examples, symbolizing the highland god Xipe Totec, who was customarily portrayed as dressed in a flayed human skin. This Xipe Totec attribute is more strikingly portrayed on the third vessel (fig. 24,*b*) which, nevertheless, retains the scrolls below the circled eyes and the knot above the nose symbolizing Tlaloc.

The remaining 11 carved censers all bear full human figures in a variety of costumes and activities. In this group the accent shifts strongly from Tlaloc to Xipe Totec. With the possible exception of the nose ornament on one warrior (figs. 22,*a*, 52,*e*), attributes of the former deity are lacking. On the other hand, 7 and probably 8 of the 11 figures wear at least a face mask of flayed human skin, through perforations in which one can see the eyes and mouth of the individual behind.

Four of the figures (figs. 22,*a,c*; 23,*b,c*; 52,*c*) are warriors carrying round shields and wearing quilted cotton armor. Three hold an atlatl in their upraised right hand. Two figures, both with feather headdresses, stand with arms folded across their chest (figs. 22,*d,e*; 52,*a,b*). The remaining three stand with left arm akimbo, the right extended above the head.

b. MINIATURE METATES AND MANOS [252] (figs. 25-26; 53,*i-k*)

As with the miniature slateware plates and bowls, the diminutive metates and manos were almost surely made locally as offerings in the cave ceremonial. There is some variation in the care used in their manufacture, some being rather well shaped, others so hastily made that only an approximation of intended shape was achieved. None showed evidence of actual use.

The metates (drawn in perspective rather than to scale in figs. 25, 26) averaged 13.5 cm. in length, 8.8 cm. in width, and 1.5 cm. in thickness. The largest is 23.4 by 17.0 by 4.5 cm., the smallest 8.9 by 5.8 by 1.5. The surface is normally flat with one end slightly lower than the other, but about a fifth of the specimens show a slight longitudinal cavity. One (fig. 25,*d*) has a slightly scooped-out surface. The bases are of two main forms: (a) fret on one end, two rounded legs at other, (b) slab, U-form, or triangular at one end, two legs at the other. There is a continuous intergradation between these two types. Four of the larger specimens had four round legs. The 17 examples in figures 25 and 26 cover all the variations in form.

Manos vary from very crude ellipses to carefully cut cylinders, 6.5–17.5 cm. long, 2.5–5.0 cm. in diameter. They were apparently always a bit longer than the metates were wide.

In the large pile of 232 manos and metates in Chamber 3, one metate bore traces of Mayan Blue pigment on the legs. Three metates in Chamber 2 were completely covered with this pigment. A single example in Chamber 1 was painted domino-style with five circles in Mayan Blue on top (fig. 27). No other traces of decoration were found.

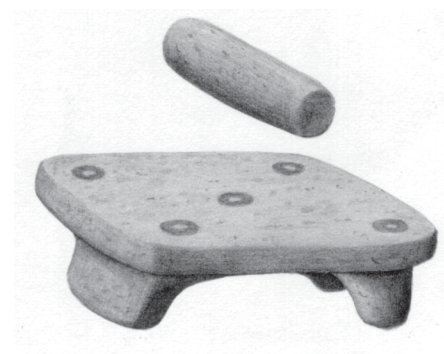
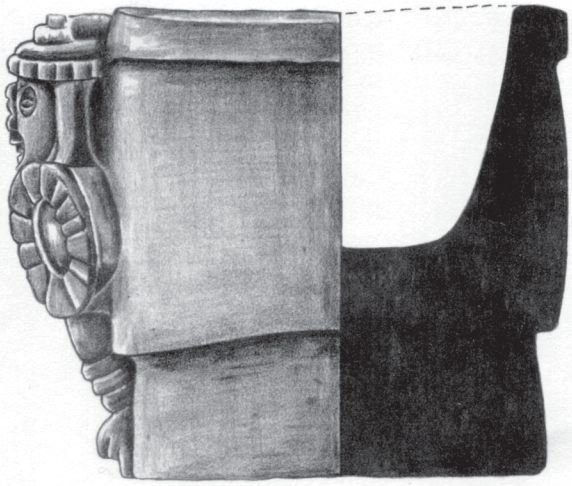


FIG. 27—MINIATURE METATE AND MANO FROM "ALTAR" OF CHAMBER 2
Circles are painted in Mayan Blue. Scale ¼.

a



b

c

d

e

f

FIG. 22 — CARVED-STONE CENSERS WITH TLALOC AND XIPE TOTEC REPRESENTATIONS
Scale ¼.

a

b

c

d

e

f

FIG. 23 — CARVED-STONE CENSERS WITH TLALOC AND XIPE TOTEC REPRESENTATIONS
Scale ¼.

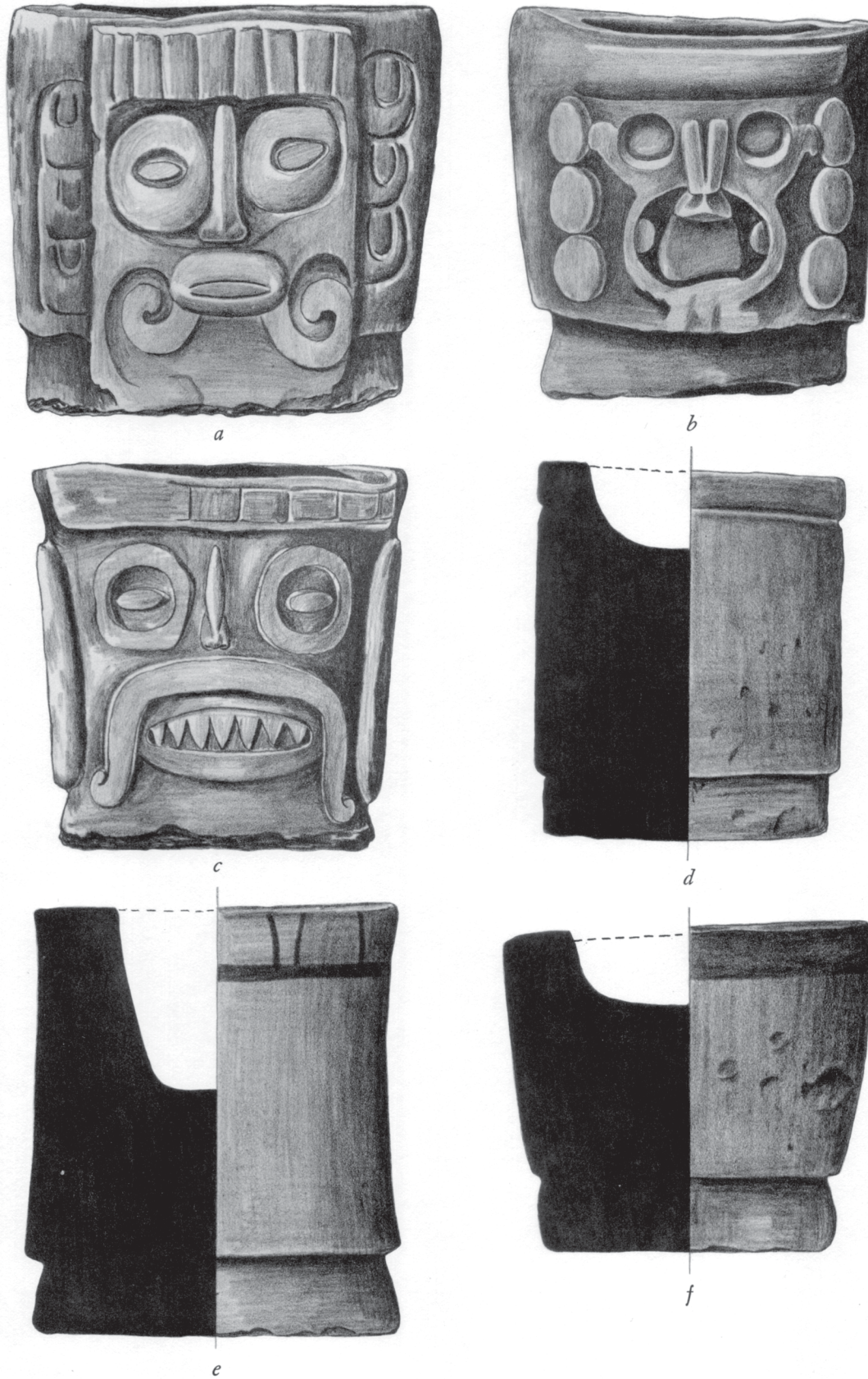


FIG. 24 — CARVED-STONE CENSERS WITH TLALOC AND XIPE TOTEC REPRESENTATIONS
Scale ¼.

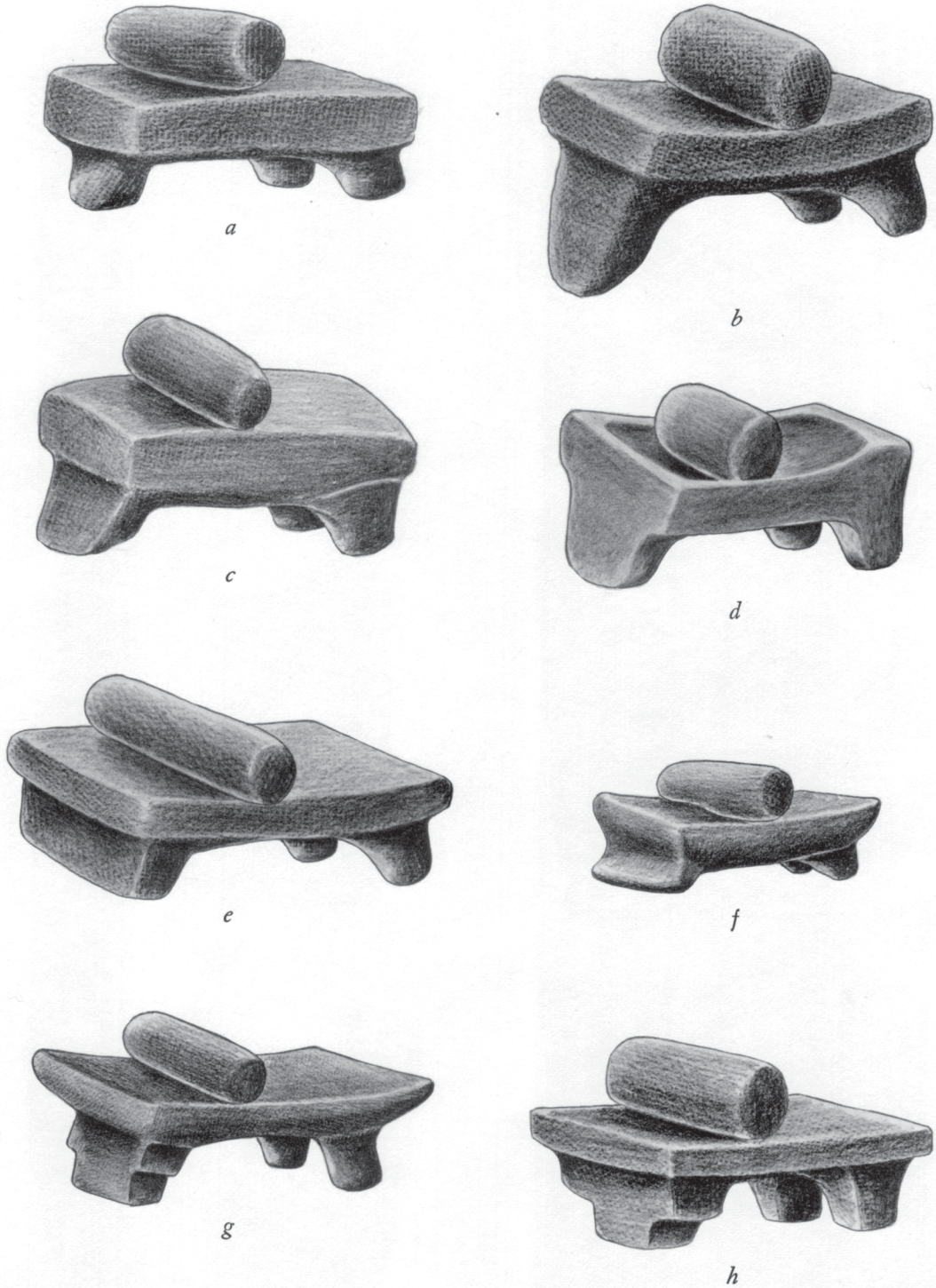
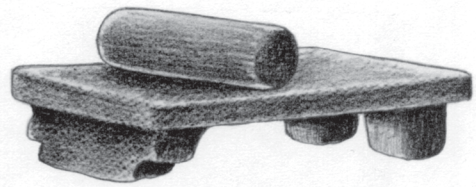
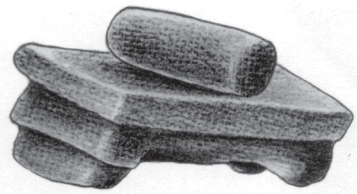


FIG. 25 — MINIATURE MANOS AND METATES
For scale, see text.



a



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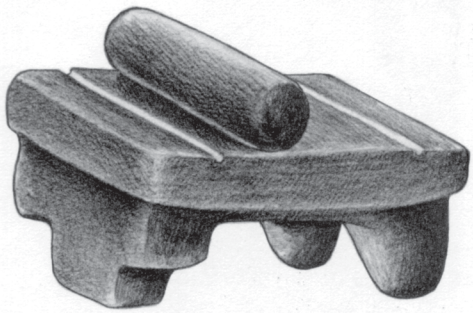

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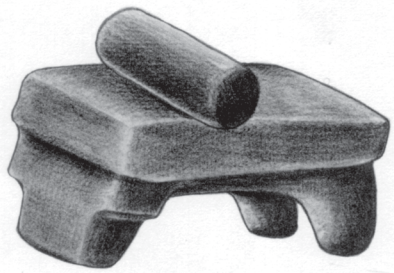
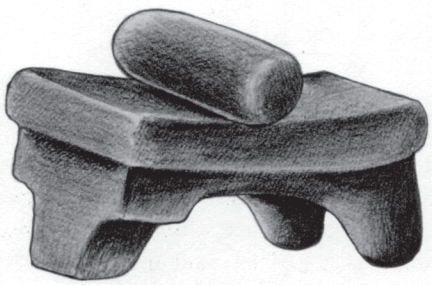
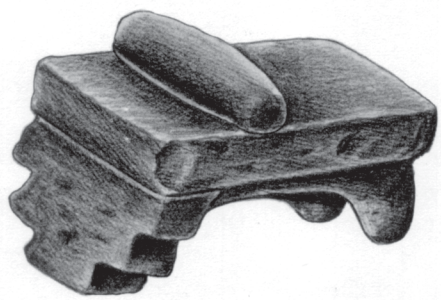


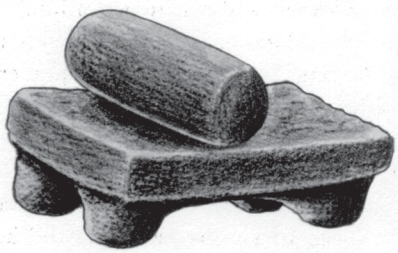
d



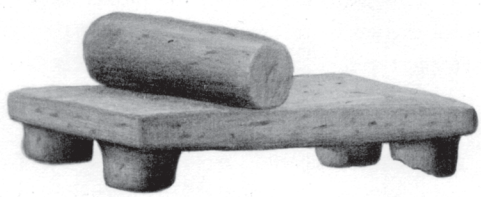
e



f



g



h

FIG. 26 — MINIATURE MANOS AND METATES
For scale, see text.

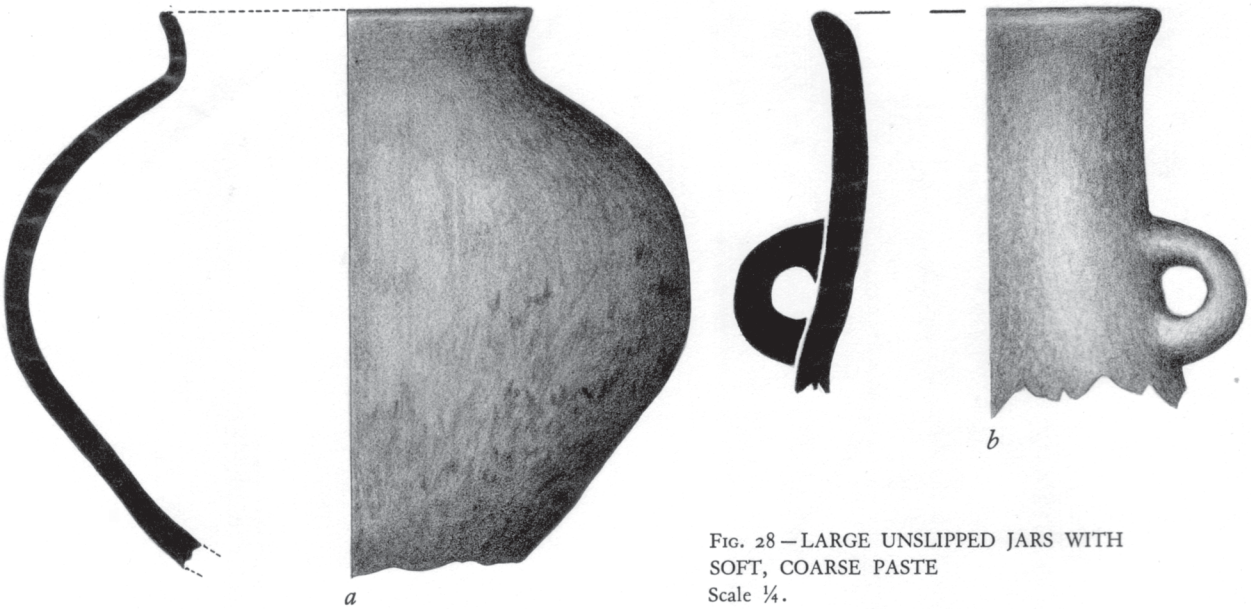


FIG. 28 — LARGE UNSLIPPED JARS WITH SOFT, COARSE PASTE
Scale ¼.

C. CONVENTIONAL POTTERY VESSELS

These were not made for use in cave ceremonial, but were brought into the cave as supplementary offerings and artifacts for other purposes.

a. UNSLIPPED, COARSE-PASTE UTILITY WARES

1. *Large corrugated jars.* Paste brown, usually smudged to dark gray; temper very coarsely ground clear crystalline calcite, with occasional bits of opaque, white calcite and dark limestone. Lacks porosity of censer paste (section A-a-1 to 6) or that of two jar types described below (20 body sherds found in excavations at ancient sahcab pit). No necks, rims, or bottoms, so not restorable or illustrated.

2. *Large uncorrugated jar* [1] (fig. 28,*a*). Paste buff, very porous, soft; temper very coarsely ground black limestone with occasional inclusions of white opaque calcite and clear calcite crystals. Identical with censer paste in section A-a. Single large sherd, including neck but lacking bottom, found with offerings at Group IV.

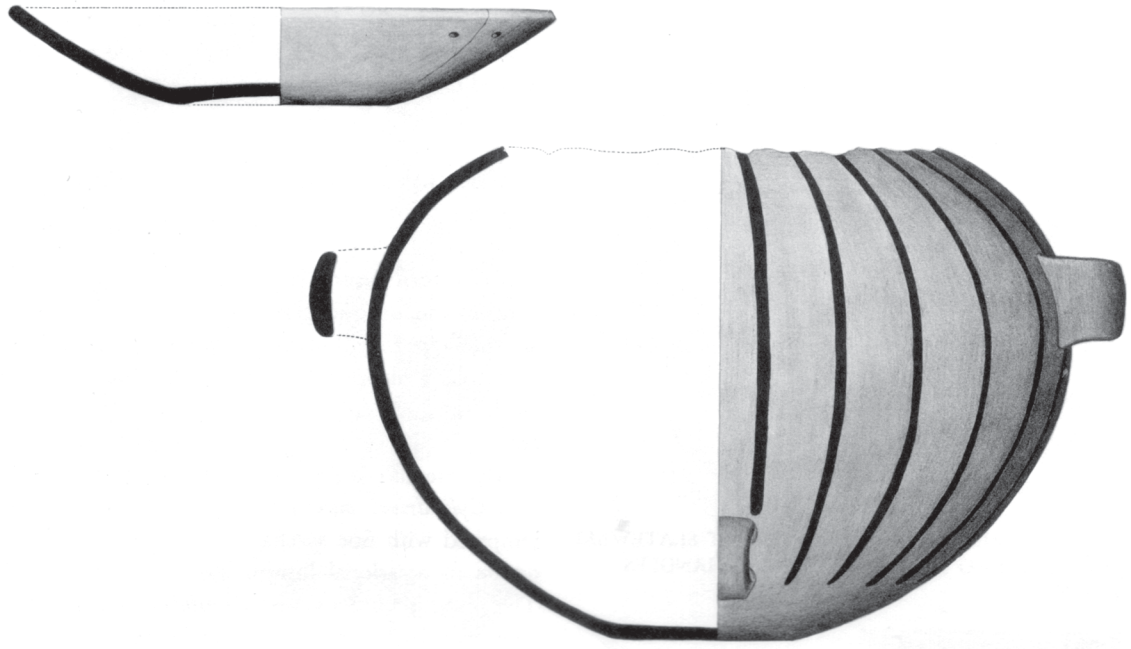
3. *Jar with tall vertical collar* [1] (fig. 28,*b*). Paste and temper identical with 2 above. Single sherd, found in Chamber 4, comprised neck, break at shoulder, and two small lugs on neck.

b. MODIFIED FLORESCENT MEDIUM SLATEWARES

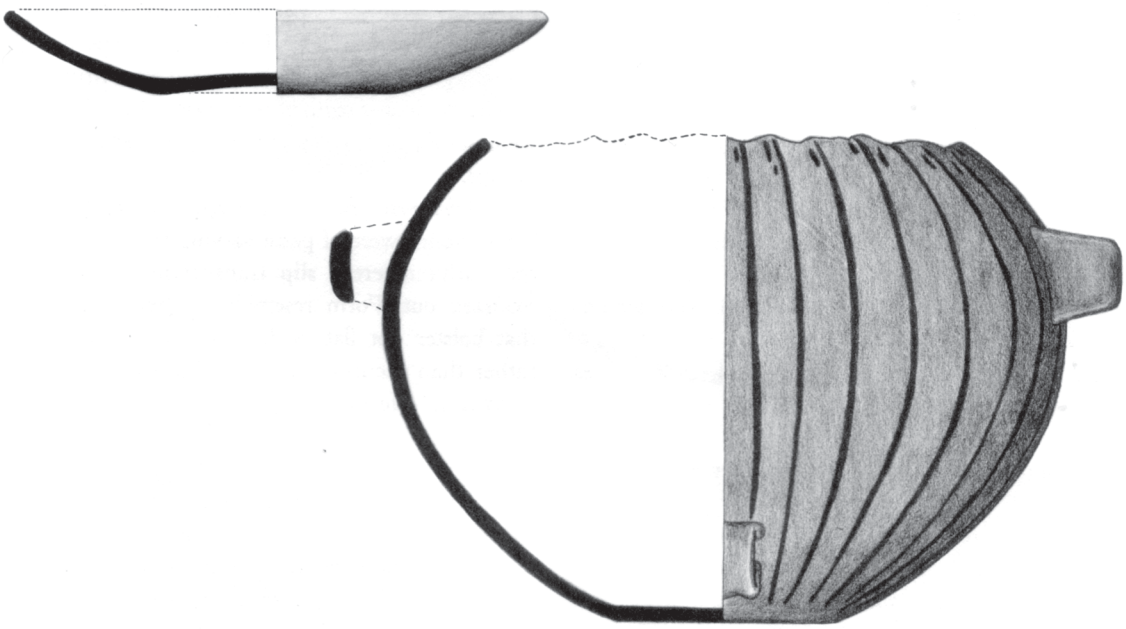
Paste uniformly dense, brick red, hard; uniformly heavily tempered with fine volcanic ash; highly adhesive opaque slip pearly white to gray sometimes, particularly on the plates, smudging to black. Sometimes with secondary decoration in black trickle. This ware distinguished from earlier Pure Florescent slateware by thickness and opacity of primary slip (frequently of different color from underlying paste) and thickness and persistence of black trickle which, in Pure Florescent slatewares, tends to oxidize out, leaving "negative" pattern lighter than primary slip.

1. *Round-sided, flat-bottomed, legless plates* [7] (figs. 31; 53,*c*). The vessels rise in an unbroken curve from the flattened, slightly convex bottom. Two have black trickle decoration on the interior. When broken in the cave, these vessels warped so badly in the moist atmosphere that restoration was impossible. The shape is in stark contrast to the basal-angle tripod bowls of the Pure Florescent, which they replaced.

2. *Bolster-rim basins* [7 restorable, plus sherds of many incomplete specimens scattered away from offering groups] (figs. 32; 33; 53,*g*,*h*). Four were undecorated, small basins, 24.5–27 cm. in diameter.



a



b

FIG. 29 — GROUP VI, CHAMBER 6, "CACHE OFFERINGS" IN WALL NICHES
Each consisted of a large Modified Florescent slateware jar with the neck broken off. A Modified Florescent medium redware plate capped the enlarged orifice. Both jars were empty. Scale ¼.

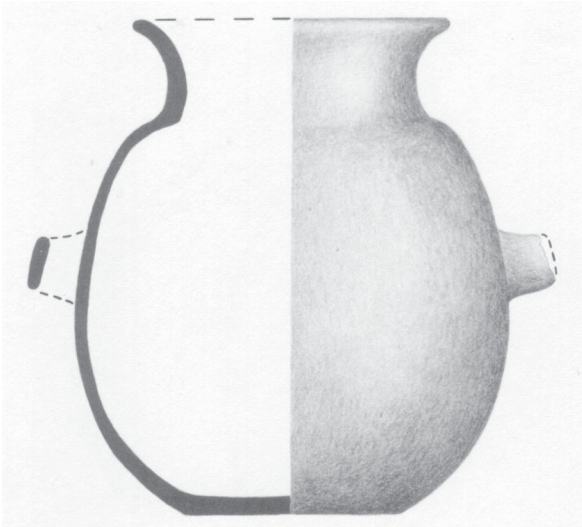


FIG. 30 — SMALL MODIFIED FLORESCENT SLATEWARE JAR WITH TWO HORIZONTAL STRAP HANDLES
Scale ¼.

Three larger specimens, 33–37 cm. in diameter, were decorated with black trickle lines on interior and exterior. These distinguished from Pure Florescent forms by strongly incurved rims with flattened bolster.

3. *Jars with high cylindrical neck, strap handles* [3 restorable; sherds of others scattered away from offering groups] (figs. 29; 30; 48,*a*). The smaller example was undecorated. The two larger jars, whose necks had been broken off to form cache vessels, were decorated on exterior with black trickle lines. Distinguished in form from Pure Florescent vessels by sharp break at junction of shoulder and neck, and by tall cylindrical neck.

4. *Jar cover* [1] (fig. 34,*e*). Slipped on both sides.

c. Modified Florescent Medium Redware

Paste and temper identical to slatewares of period. Deep-red slip.

1. *Jars, globular body, cylindrical neck, slightly flaring rim* [1] (fig. 34,*d*). Neck missing on specimen illustrated, restored in broken line from complete necks of two similar jars lying nearby but not restorable. In addition to red slip, vessel illustrated has orange band around middle and series of orange circular areas below neck. These are actually an underslip, areas of which were left unpainted by red slip or protected by some resist technique.

2. *Round-sided, flat-bottomed legless plates* [2] (fig. 29). Same paste and shape as C-b-1 in red-slipped monochrome.

d. Miscellaneous slatewares of possibly earlier date

1. *Cylindrical vases* [2] (figs. 34,*a,b*; 53,*a*). Paste, temper, and opaque gray slip identical to *b* and *c* above. Shape may be earlier (pp. 59-60). A large rim sherd of an identically shaped vessel, found at clay workings away from offering groups, has transparent buff slip and buff, ash-tempered paste more closely resembling Puuc Florescent slateware.

2. *Cylindrical vase* [1] (fig. 34,*c*). Buff paste, tempered with fine saccharoidal calcite, which also occurs in occasional lumps. Transparent buff slip. Thick red prefire painted circumferential band at base and just below rim. Except for red bands, this closely resembles earlier "Thin Slate."

3. *Hemispherical bowls* [1 plus sherds of two others not restorable] (figs. 34,*f*; 53,*b*). Heavily ash-tempered red paste and opaque slip identical with Medium Slate of Modified Florescent. Shape may be earlier. Vessel illustrated was coated after firing with white stucco and painted with vertical red lines. All were found at clay workings away from offering groups.

4. *Bolster-rim basins* [2, fragmentary] (fig. 35). These basins were of paste varying from light red to buff, ash-tempered; slip transparent, black trickle oxidized out. Form resembles earlier slateware in that bolster not flattened, and walls straight-sided rather than incurving at rim. From clay workings away from offering groups.

e. Slipped, coarse-paste vessels

1. *Red hemispherical bowl with ring-stand base* [1] (fig. 36,*a*). Porous buff paste tempered with coarsely ground black limestone; not distinguishable from biconical censers. Buff underslip, very streaky brick-red overslip, painted so sparsely on interior and exterior that continuous streaks of buff remain visible below. Heavy line of solid red at rim; same pigment as overslip but differently applied.

2. *Red hemispherical bowls with tripod slab base* [2] (figs. 36,*b-d*; 53,*e*). Paste, temper, slip identical

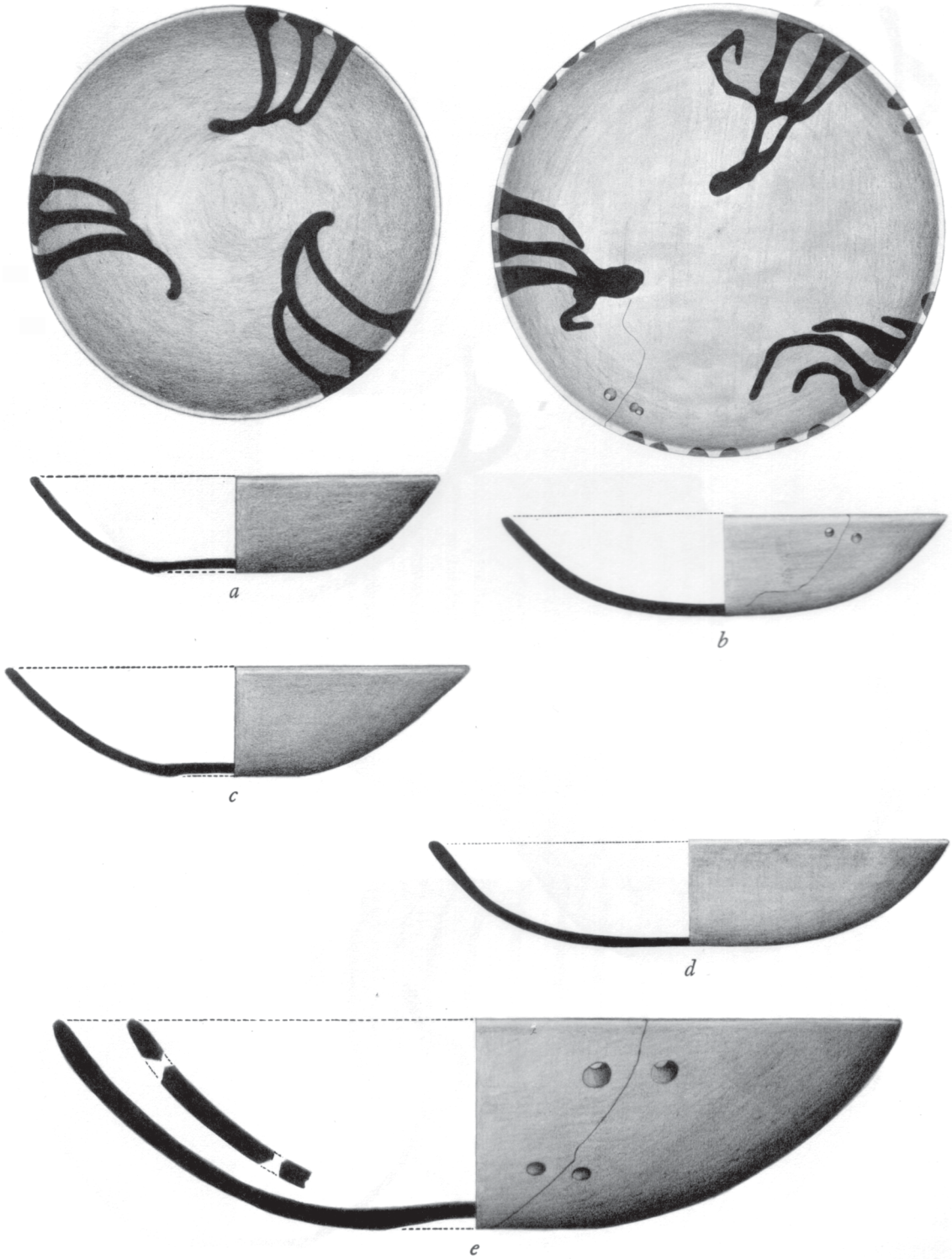


FIG. 31 — MODIFIED FLORESCENT SLATEWARE LEGLESS BOWLS
Some have black trickle interior decoration. *e*, Added profile segment shows detail of mend holes. Scale ¼.

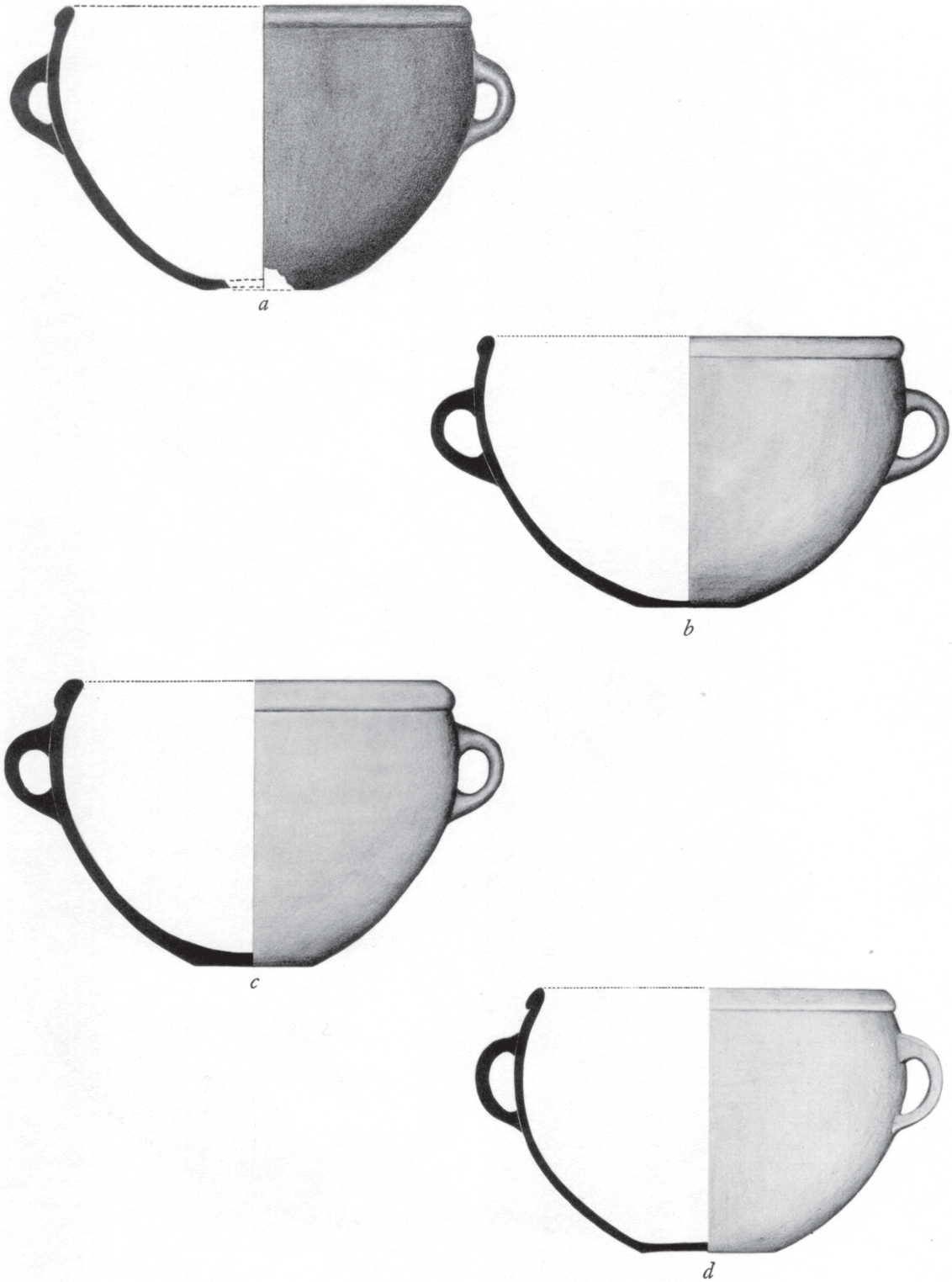


FIG. 32 — MODIFIED FLORESCENT SLATEWARE BOLSTER-RIM BASINS, UNDECORATED
Scale ¼.

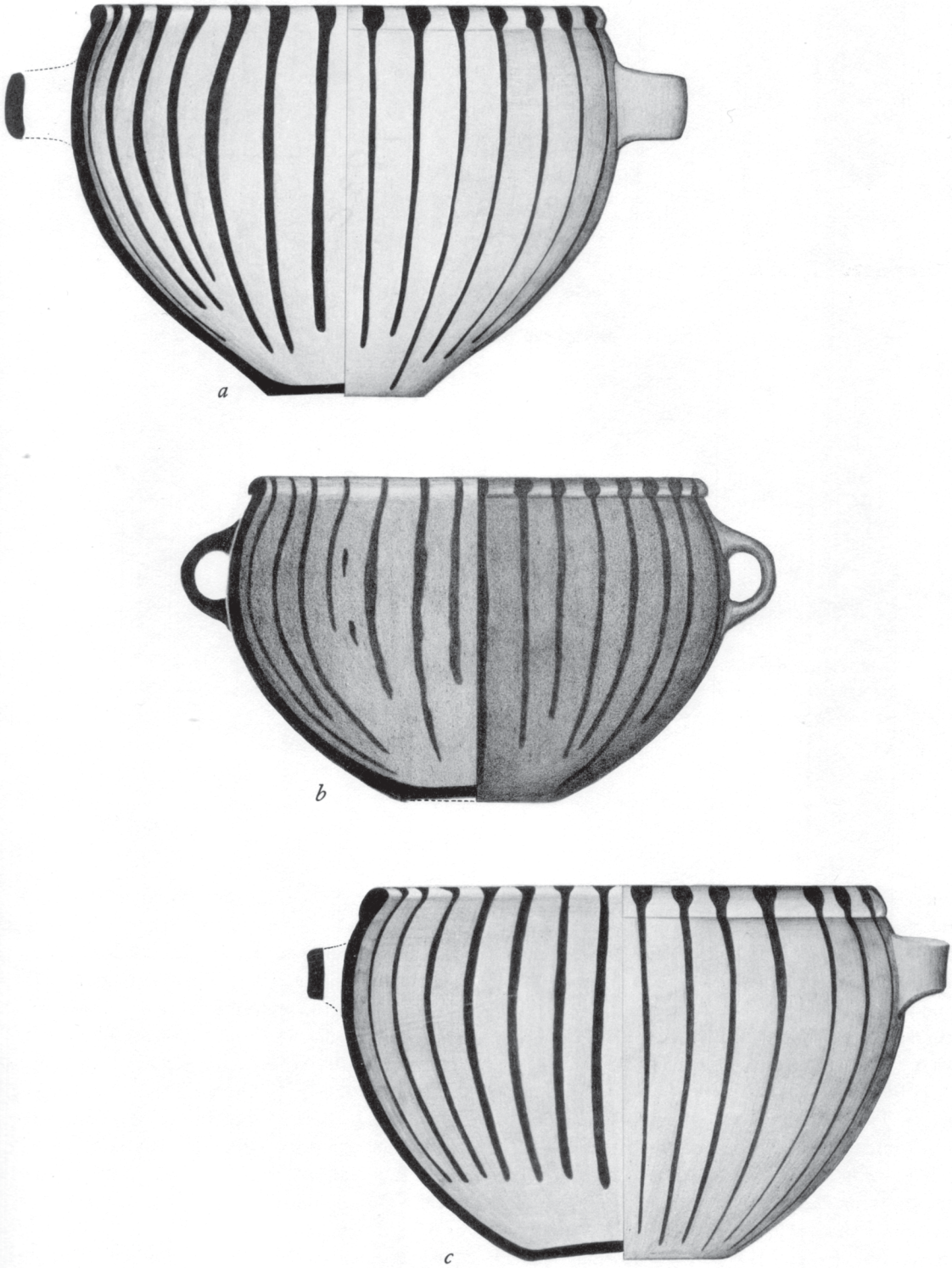


FIG. 33 — MODIFIED FLORESCENT SLATEWARE BOLSTER-RIM BASINS WITH BLACK TRICKLE DECORATION ON INTERIOR AND EXTERIOR

Scale ¼.

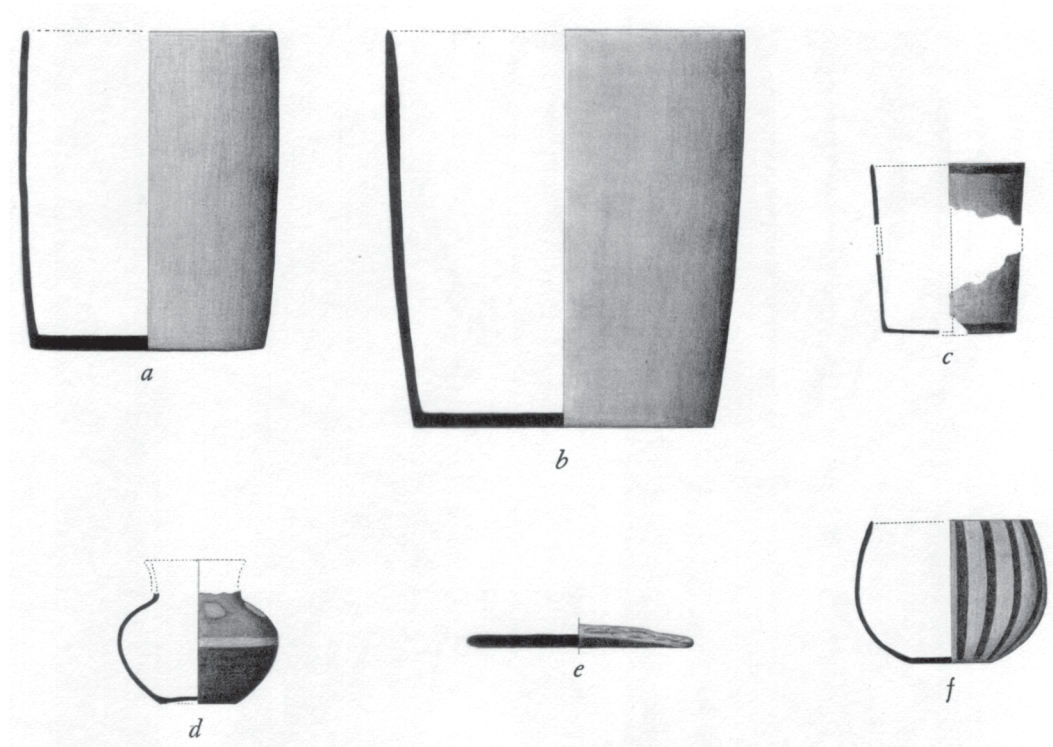


FIG. 34 — MISCELLANEOUS SLATEWARES AND REDWARES
a-c, Cylindrical vases, the last with prefire-painted red band on rim and base. *d*, Red-slipped jar with prefire orange decoration (light areas). *e*, Jar cover, slipped on both sides. *f*, Bowl, stuccoed over gray slip and painted with red lines. Scale ¼.

with *1*. One bowl with streaky red on basal buff on interior and exterior. Another, identical in shape, has streaky overslip on outside, red "wheel" design on inside over otherwise clean buff interior. Black and white drawing of interior does not show streaky character of red design. The three vessels of this ware were found together on the "altar" in Chamber 2.

3. *Black-on-buff miniature bowl* [1] (figs. 37,*a*; 53,*d*). Paste very porous and soft; temper coarse black limestone with occasional inclusions of opaque white calcite. Slip buff. Interior design in black trickle, sometimes crossing rim to exterior—obviously in imitation of Modified Florescent Slateware vessels (cf. fig. 31,*a,b*). Where trickle thinly applied, buff paste shows through, giving lines brownish tinge. Bowl was submerged in waterway between Groups III and IV.

4. *Red-slipped, round-sided, legless bowls* [3] (fig. 37,*b-d*). Paste identical with large censers. Flat bottom, sides flaring up in simple curve to rim, one slightly out-flaring at top. Heavily slipped, probably before firing with very soft, dull red, matte slip. Two of these bowls (fig. 37,*c,d*) were reslipped after firing with cream-white, and painted Mayan Blue.

5. *Cream-slipped, legless, rounded Z-angle bowl, rounded bottom* [1] (fig. 37,*e*). Paste and temper same as above. Cream slip with light pinkish tinge. Where the exterior recurves slightly at midheight, there is a notched angular break in the interior. Sherds only. Found in Chamber 4, not necessarily associated with offerings.

6. *Low, flaring-sided, legless bowl* [1] (fig. 37,*f*). Paste and temper same as above. Soft buff slip on interior, red slip or wash on exterior. Sherds only. Found in Chamber 4, not necessarily associated with offerings.

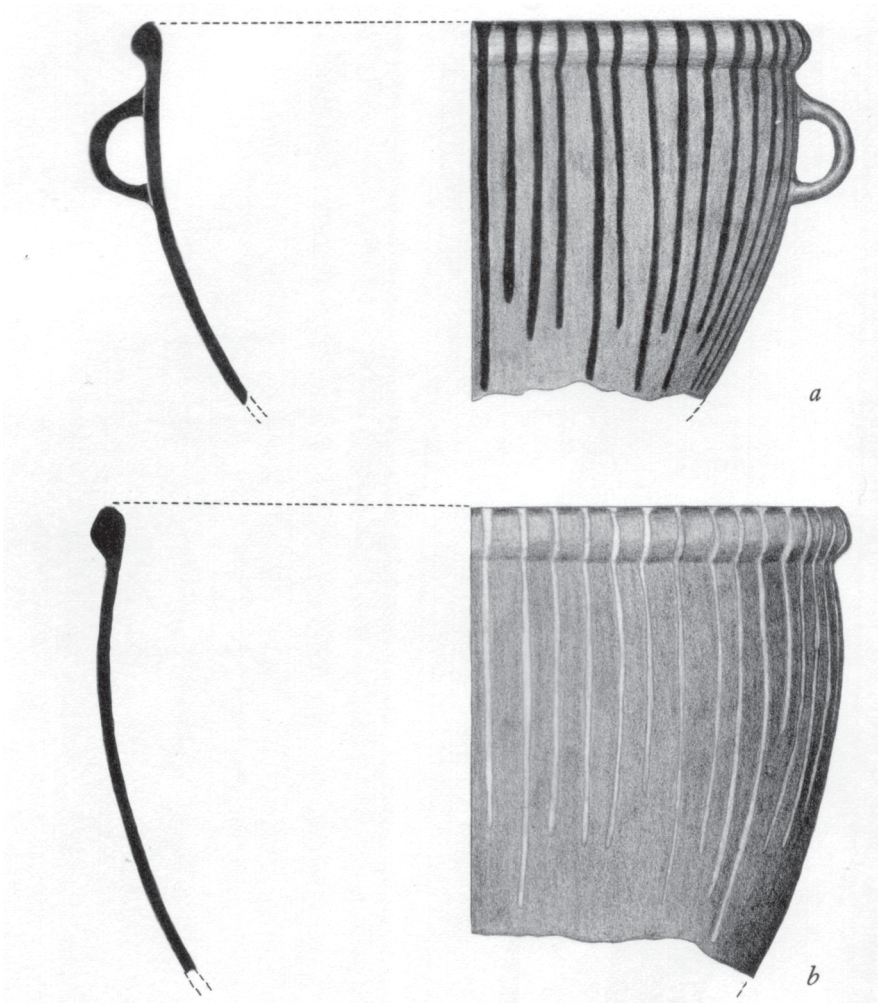


FIG. 35 — FRAGMENTARY SLATEWARE BOLSTER-RIM BASINS
These were not found near offerings groups. Scale ¼.

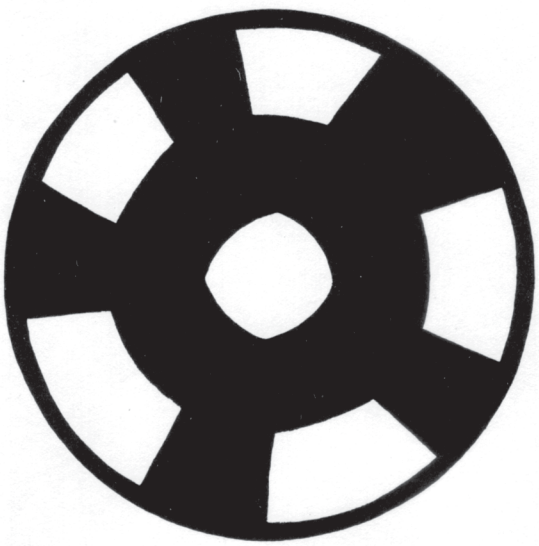
D. CONVENTIONAL ARTIFACTS

a. POTTERY

1. *Spindle whorls* [26] (figs. 38-41; 53,*a-h*). One specimen (fig. 38,*a*) was found on the floor of the passageway to a water source outside the sealed area of the cave; the remaining 25 were offerings at Group III. Paste varies from cream to more common buff to bright red, sometimes carbonized to deep brown or black. Black paste examples are usually oxidized out on the surface, leaving a thin layer of red. The following tempers were used: (a) clay lump [5], lump forming an unusually large percentage of total paste; (b) volcanic ash [15] with occasional inclusions of tufa; (c) medium-texture transparent crystalline calcite [4]; (d) fine, almost saccharoidal, clear calcite crystals, with occasional larger amalgamations of same [1]; (e) ground black limestone of medium texture [1]. These almost run the gamut of pottery tempers known to be used in Yucatan (no sherd or fiber found); but no specimen seemed outside the Yucatec pattern, nor were any mineral inclusions not familiar in Yucatan pastes microscopically recognized. There is no reason, in short, to postulate foreign manufacture for these arti-

a

b



c

d

FIG. 36 — SOFT, COARSE-PASTE HEMISPHERICAL TRIPOD AND RINGSTAND BOWLS WITH STREAKY, RED SLIP
All have a dark-red line on rim; one has a streaky, red interior design over buff background. Scale ½.

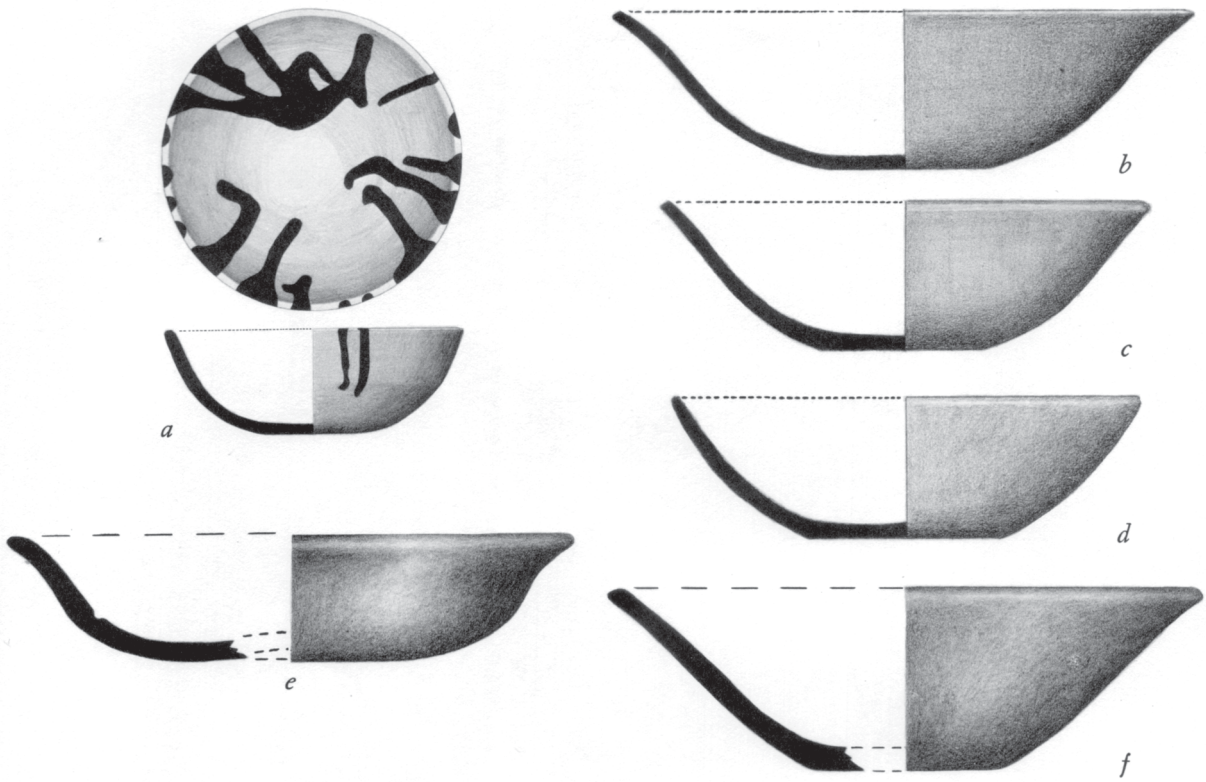


FIG. 37 — SOFT, COARSE-PASTE, SLIPPED BOWLS
a, Interior black trickle design extrudes to the exterior in one place. Scale ¼.

facts. All specimens were slipped (except three badly waterworn items where slip had apparently been completely eroded). Slip varies from semi-opaque to transparent, the former producing a grayish color, the latter a buff to reddish buff. Several specimens were smudged from brown to brownish black.

Our examples vary from 4 to 10 grams in weight. For size, see scale drawings.

Of the 26 spindle whorls 21 were oval in section with a design panel on one surface, the other undecorated, the two surfaces being separated by one or two circumferential grooves. One (fig. 39,*b*) has the opposite face decorated with a secondary design. Four are in the shape of a truncated cone, three with design areas on the flat top supplemented by ornamentation on the sloping side (figs. 39,*a;* 40,*a;* 41,*a*), one with design restricted to the sloping edges (fig. 39,*d*). One is very thin with a flat lower surface, as if an oval specimen had been cut in half before firing (fig. 41,*b*).

The designs were rarely incised, more usually carved in relatively deep plano-relief (by removal of background surface). They fall essentially into three homogeneous classes, with a small group of indeterminate geometric forms: (a) birds, shown in right or left profile [10], in one poorly executed example (fig. 39,*b*) perhaps some other animal; (b) flowers (??) normally conventionalized into four-pointed geometric forms sometimes resembling stars, with supplementary decoration between the points [10]; (c) concentric incised circles with hastily incised radial lines [2]; (d) aberrant geometric forms [4], most of them hastily carved (figs. 39,*c,d;* 38,*g;* 41,*a*).

Seven specimens had been postfire painted in Mayan Blue, 5 in white pigment, 2 having traces of both. In others the soft pigments of repainting may have been eradicated. This repainting probably took place when the objects were dedicated as ceremonial objects.

Correlation between temper, paste, slip, design, and form seem almost totally absent. Such traits are normally fairly decisive criteria of wares and horizons in Maya ceramics, particularly in the specialized forms at Chichen Itza during the "Toltec" domina-

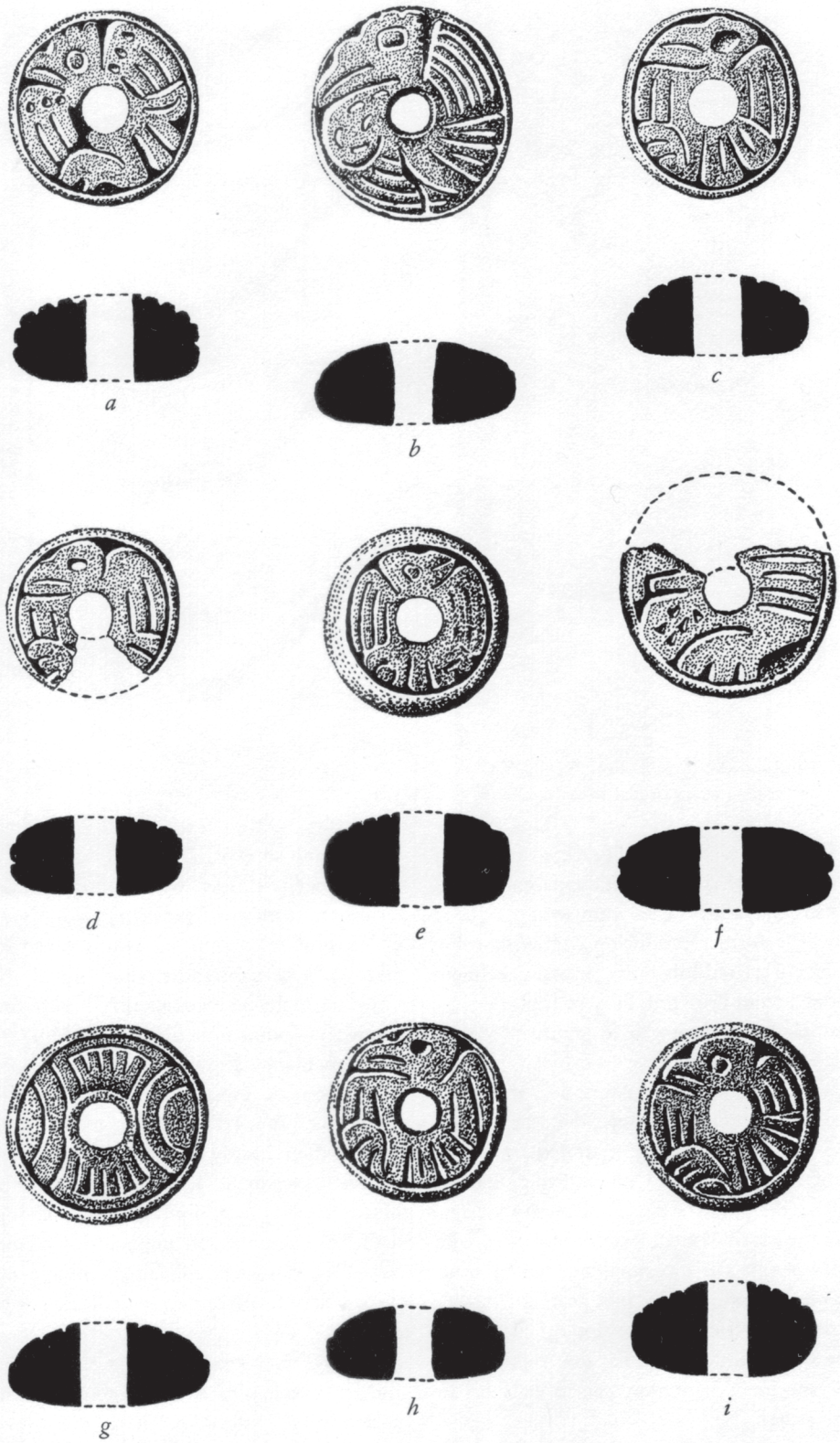


FIG. 38 — SPINDLE WHORLS
Actual size.

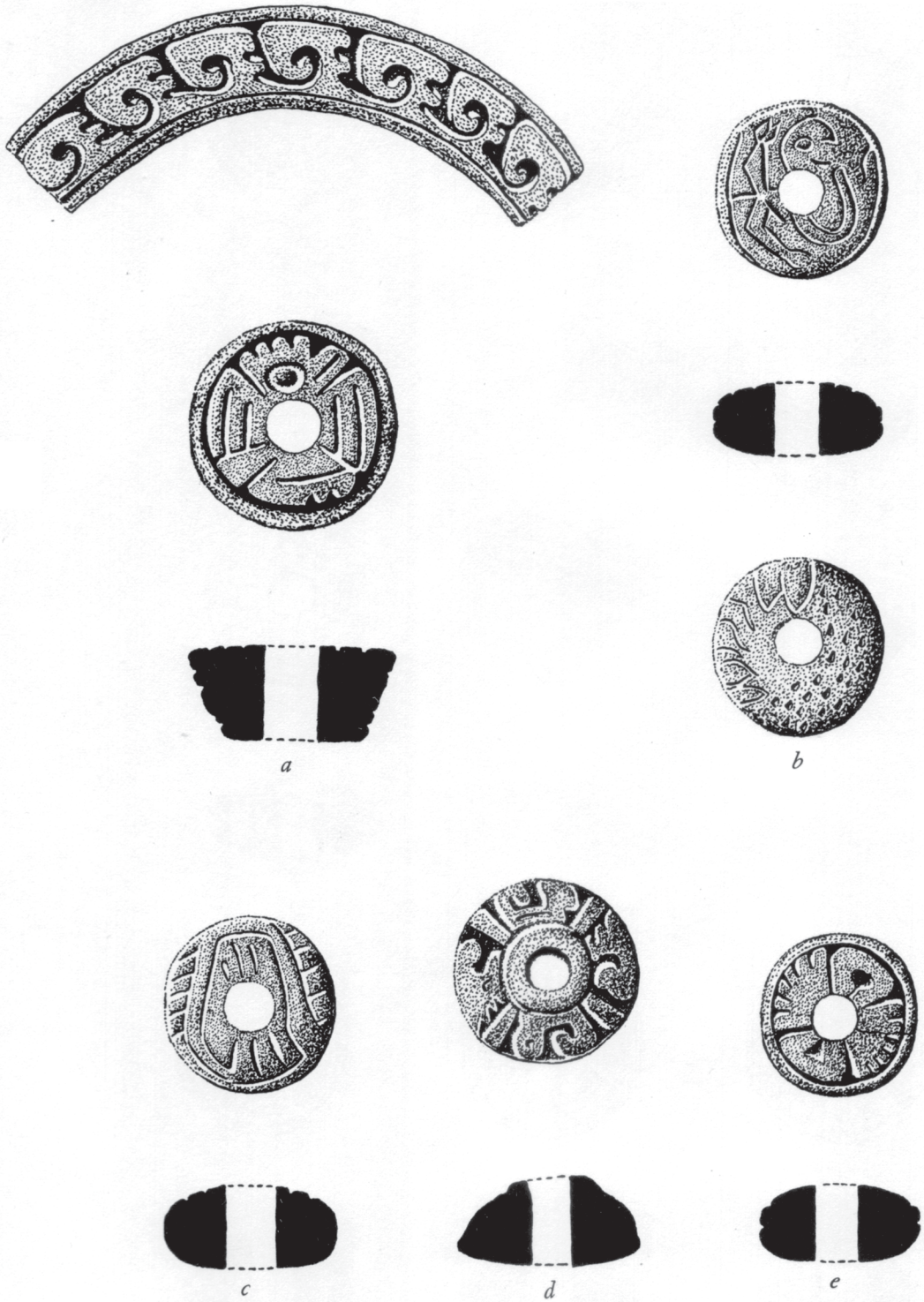


FIG. 39 — SPINDLE WHORLS
Actual size.

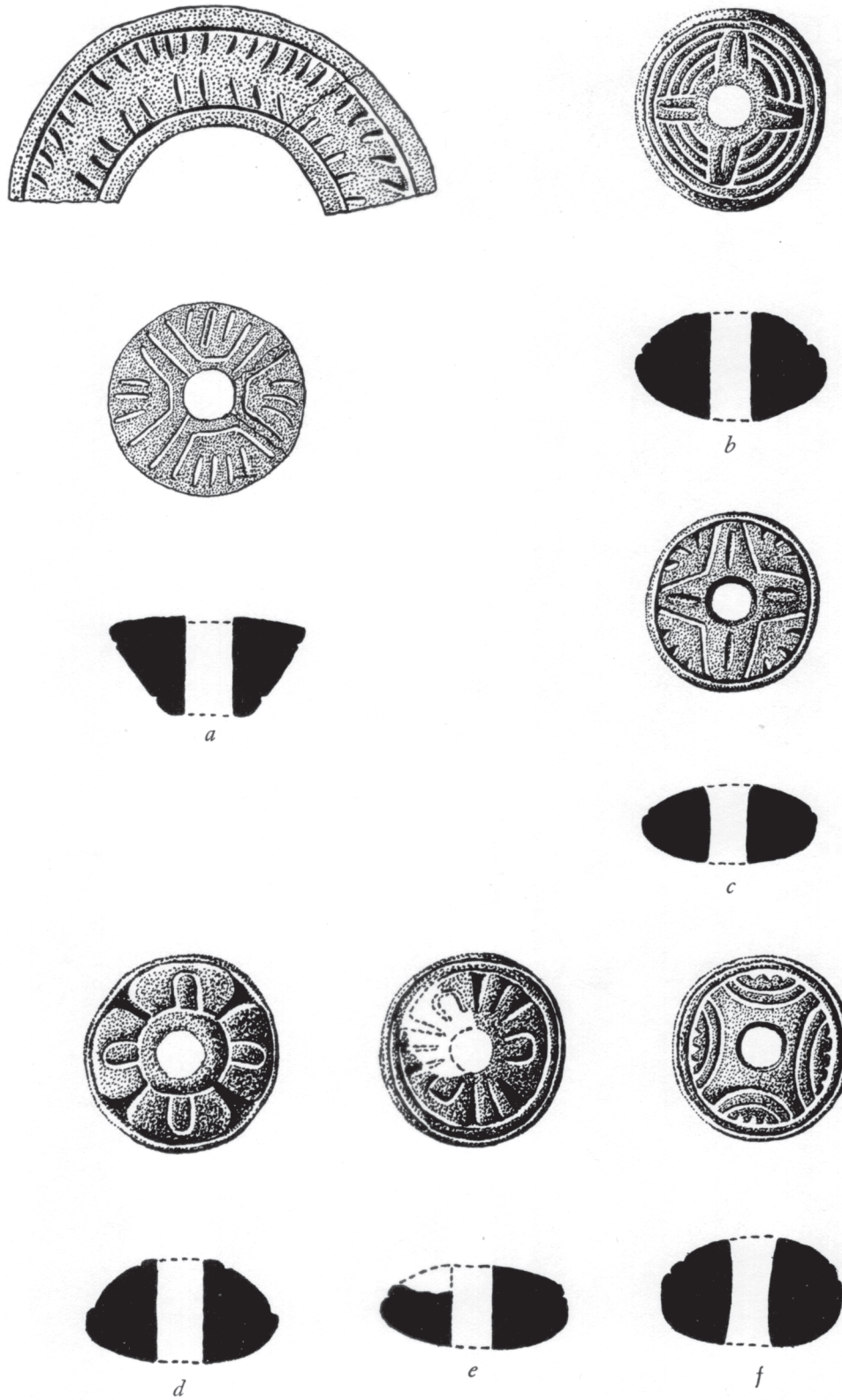


FIG. 40 — SPINDLE WHORLS
Actual size.

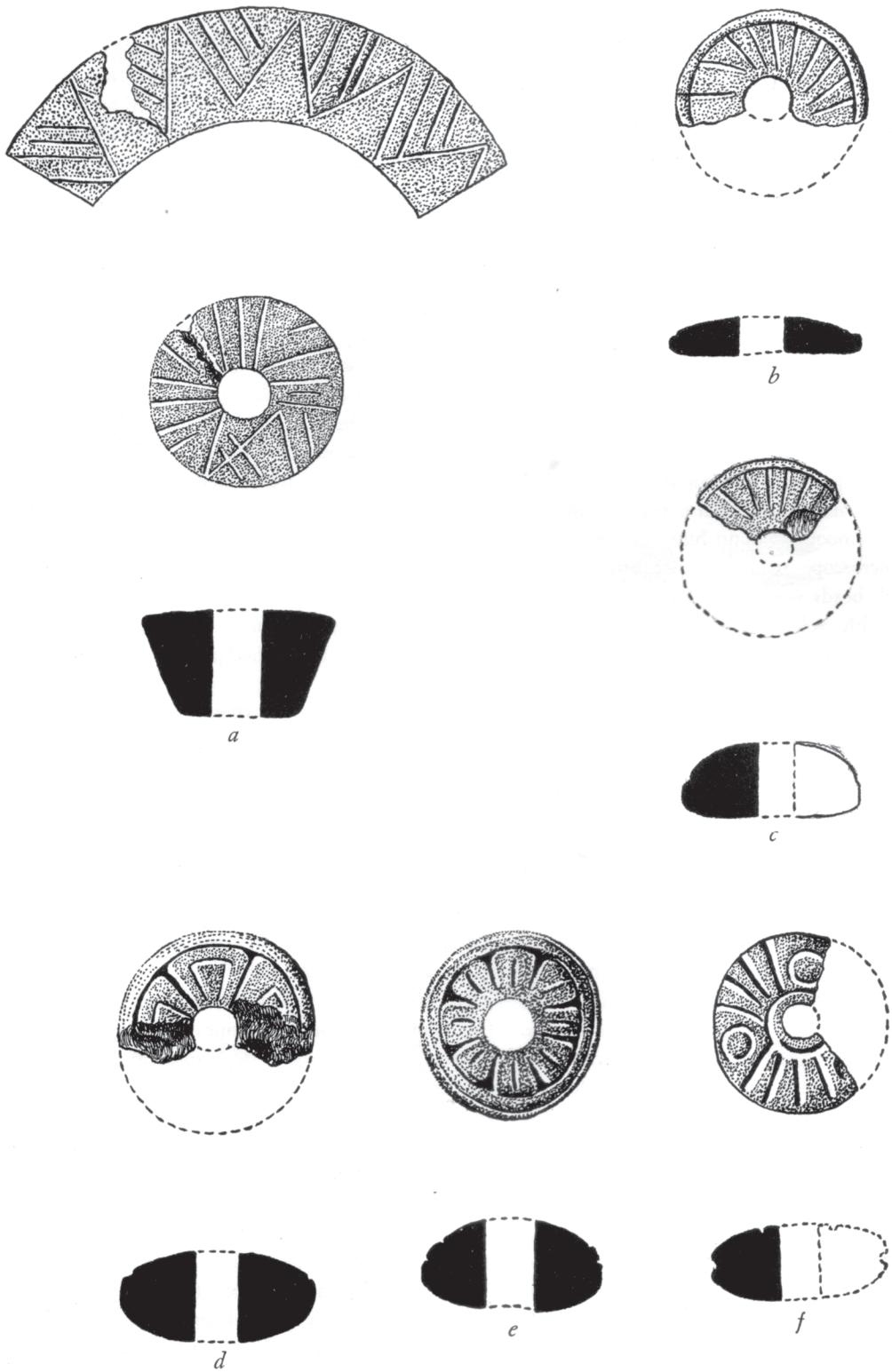


FIG. 41 — SPINDLE WHORLS
Actual size.

tion. Although there is much external evidence that these artifacts are limited to the Modified Florescent in Yucatan, technical criteria do not in this case seem to be determinants.

2. *Beads.* Inside the sealed areas of the cave were beads of pottery, stone, shell, and bone (see sections below). With the exception of 10 loose specimens, and the components of a large bracelet or pectoral of *Olivella* shells apparently accidentally deposited near the ancient sahcab workings, all were scattered in the ashes and mud around the offerings groups. Many charred and broken fragments were in charcoal inside the clay censers, clearly burned as offerings. As no assemblages were found, individual beads seem to have served as offerings.

Beads: tubular, ceramic [2] (figs. 42,*c*; 55,*a*). Two almost identical specimens measured 0.25 cm. in diameter, 0.6 cm. in length. Prefire perforation was cylindrical, so smooth that no hint remains under binocular microscope to indicate texture of core around which beads were built. Paste dark brown, carbonized, with volcanic-ash temper. Water-polished but not slipped on exterior. What appear to be two incised circumferential lines probably represent junction points of three shorter tubular beads pressed together before firing. Both beads were non-offertory, and may be of earlier date than the offerings, appearing in Test Pit 2 in sahcab excavations in the sealed portion of the cave.

b. STONE

1. *Celt or spatula* [1] (fig. 55,*g*). 15.2 cm. long, 5.4 cm. maximum width, 2.0 cm. maximum thickness. Roughly smoothed on both sides with some sharp-pointed tool, final 2.5 cm. carefully smoothed to chisel shape. Possibly originally hafted. Of local limestone. No parallels known or suggestions offered as to use of this very soft artifact.

2. *Projectile point* [1] (fig. 55,*f*). Chert or flint, 8.2 cm. long, 3.1 cm. maximum width, 0.6 cm. thick. Carefully chipped on both sides and notched at rear. Too large for an arrowhead, probably a point for atlatl dart or, possibly, because of extreme care of workmanship, made for ceremonial use. This point was in the ashes of the hearth in Chamber 4, before the raised stone which was apparently the center of the offerings.

3. *Blade, obsidian* [1] (fig. 55,*e*). 8.5 cm. long, 0.9 cm. wide, 0.3 cm. thick. Tip incomplete. Percussion-chipped from large elliptical core; top surface with central channel. Both edges scarred by use. Material is transparent, gray with darker streaks. Found on passageway to water chamber outside sealed area of cave.

4. *Flake, obsidian* [1] (not illustrated). An amorphous chip which could have served little use. Found near one of the sahcab workings away from offering groups.

5. *Disc, jade, perforated* [1] (figs. 42,*d*; 55,*b*). Probably the backing of an earplug assembly. In ashes of hearth of Chamber 4.

6. *Beads, tubular, stone* [7] (fig. 42,*e,g*). Length 1.6–2.0 cm., diameter 0.7–0.9 cm. Two were perforated biconically, the remainder cylindrically. Shape varies in regularity, including some barrel-shaping. All of highly polished jade of varying quality.

7. *Beads, spherical, stone* [2] (not illustrated). Three fragments of two specimens found, one of which could be seen to have biconical perforation. Both were of highly polished jade. In ashes and mud of offering groups.

8. *Beads, subspherical, stone* [6] (figs. 42,*h,i,j,q*; 55,*a*). Height 0.35–0.45 cm.; diameter 0.55–0.75 cm. Perforations usually biconical, sometimes cylindrical or cylindrical with biconical widening at end. One showed moderate wedging. Three were of inferior jade or jadelike material, the remainder of other types of stone. All from offering groups.

9. *Beads, fragmentary, stone* [3] (not illustrated). These fragments, in hearth ashes, were insufficient to allow classification. All jade.

10. *Mosaic, jade* [1] (not illustrated). Thirty-two fragments of jade or green stone cut in tiny geometric shapes. All are extremely thin (0.02 cm.), all highly polished on one face, rough on the other. As all are approximately the same size and color, they are probably from same mosaic, backed by wood or other substance which perished in the dampness of the cave. Found on "altar" of Chamber 1.

11. *Mosaic, mixed* [1] (not illustrated). Eighteen worked fragments: shell 8, jade 6, calcite 2, and unidentified white and red stone (1 each, presumably from mosaic). Vary in thickness from 0.2–0.3 cm. Most have one polished and one unpolished face. Sifted from mud and ashes behind piled metates at Group III.

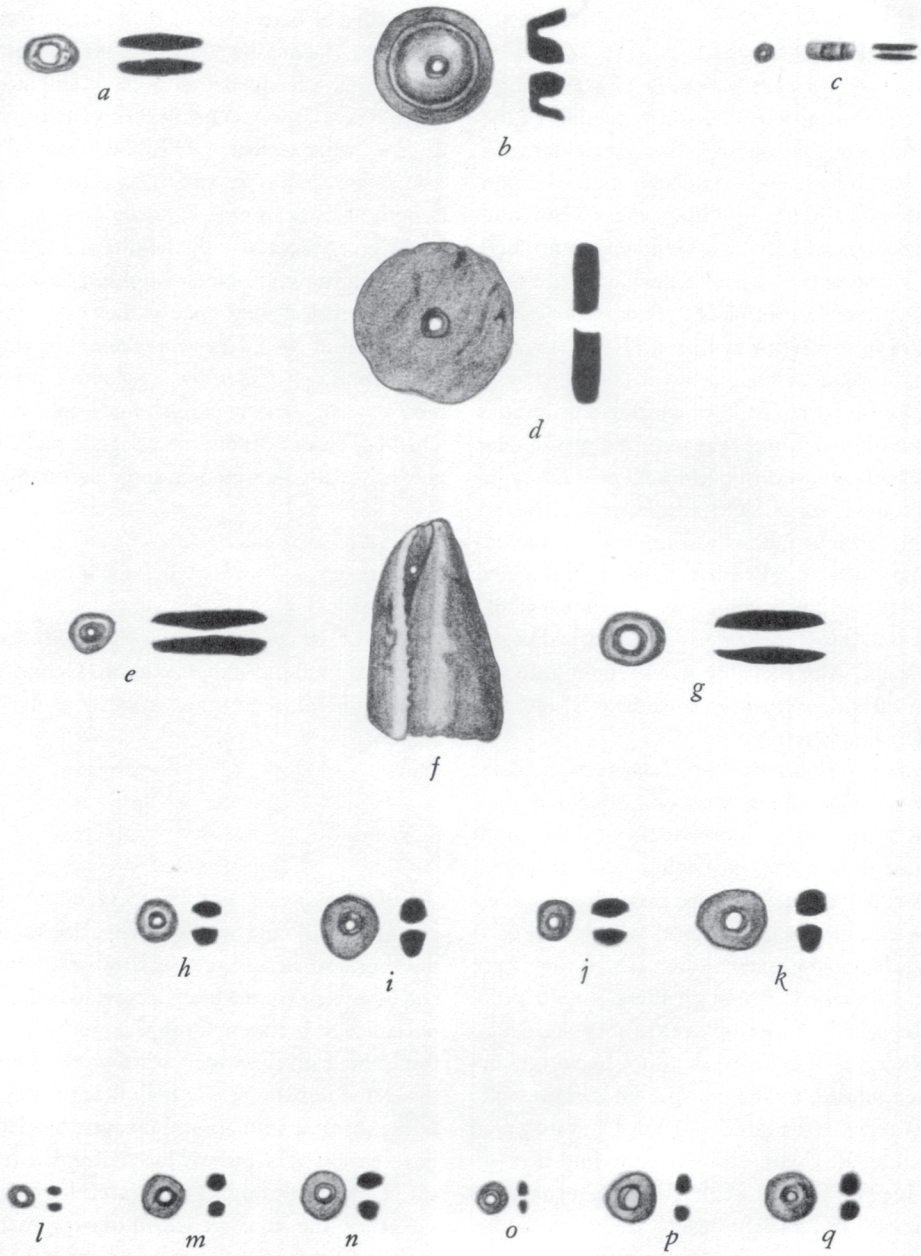


FIG. 42 — BEADS AND MISCELLANEOUS SMALL ARTIFACTS

a, Shell tubular bead. *b*, Shell earplug throat disc (?). *c*, Pottery tubular bead. *d*, Jade disc. *e,g*, Jade tubular beads. *f*, Shell tinkler. *h-j,q*, Stone subspherical beads. *k-p*, Shell discoidal beads. Actual size.

c. SHELL

1. *Throat disc, earplug assembly* (?) [1] (figs. 42,*b*; 55,*c*). Pre-apical section of shell, possibly of the genus *Oliva*, probably cut for this particular use. Apex and lower body shell removed, the latter possibly for use as a tinkler. Found on the surface, outside the sealed section of the cave. Identical artifacts have been found in the Cenote Xlacah at Dzibilchaltun, in the cave of Loltun (E. H. Thompson, 1897a, fig. 13), and in a chultun at Labna (E. H. Thompson, 1897b, pl. 10, no. 12).

2. *Tinkler* [1] (figs. 42,*f*; 55,*d*). The entire apex of a *Morum oniscus* Linné was removed at shoulder height, the body whorl drill-perforated near the syphonal canal for suspension. This tinkler was in the test pit, dug into ancient sahcab workings along the entrance passageway to Chamber 1, inside the sealed entrance to the offertory chambers. It was associated with the numerous *Olivella dealbata* described below and, like them, was probably not brought into the cave as an offering, and may considerably antedate the ceremonial artifacts.

3. *Wristband or pectoral* (?), *shell* [1] (fig. 55,*h*). 153 *Olivella dealbata* Reeve were excavated in a small area of Pit 2 (see p. 16). More would probably have been produced had the excavation been enlarged. The shells varied from 0.40 to 1.0 cm. in height, averaging 0.65 cm. On each the apical whorls had been ground off, leaving a hole through which they were presumably threaded. Although these should probably not be called an assemblage, as they were scattered at random, it is believed that they had originally been woven into a wristband or pectoral. These were not associated with the offering groups and may considerably antedate them. However, the find is of interest in indicating that such elaborate ornaments were worn by the ancients even in the workaday task of mining minerals deep in the cave.

4. *Beads, discoidal, shell* [16] (figs. 42,*k-p*; 55,*a*). Diameter 0.4–0.9 cm., thickness 0.5–4 cm. Shapes vary from almost perfectly circular to oval, with flat surfaces often slightly concave or convex and only approximately parallel, sometimes intentionally wedged for stringing. Cylindrical and biconical perforations were equally common, biconical enlargement of cylindrical perforation rare. Several of the smaller beads, orange to red in color, were cut from valves of the *Spondylus americanus* Hermann. The larger beads were pure white, and were cut from the columellae or body shell of the several larger gastropods from the nearby conch, the commonest used (to judge by the frequency of broken fragments in archaeological deposits) being *Strombus costatus* Gmelin, the "Milk Conch" or "Ribbed Conch."[2]

5. *Beads, tubular, shell* [2] (figs. 42,*a*; 55,*b*). Length of both 1.1 cm., diameter 0.4–0.7 cm. Irregular in cross section with definite flattened and polished longitudinal planes. Highly polished. Perforations cylindrical. Both, one orange and one pink, cut from shell of *Spondylus americanus* Hermann.

6. *Mosaic (?), shell* [1] (fig. 55,*i*). 17 triangular pieces of cut shell, average length 2.2 cm. Each has a band of black resinous material across the top. Probably originally mounted on some perishable material.

d. BONE

1. *Bead, discoidal, bone* [1] (not illustrated). Diameter 0.4 cm., thickness 0.2 cm. Cylindrically perforated, discoidal in shape, slightly wedge-shaped in section.

e. WOOD

1. *Drum, wood* [1] (figs. 43; 48,*c*). Length of fragment 58.5 cm., width 12 cm., thickness 2 cm. In the course of exploring a small water chamber at the end of a short tunnel branching down from the main passageway between Groups I and VI, our divers found beneath the water what we then thought was the rotted remainder of a hollow log-drum or *tunkul*. Subsequent examination, however, has led us to believe that it was purposely cut from a tunkul, one slit being cut through to the carefully rounded ends, the other side cut out to form our fragment. The remaining slit is 48 cm. long and about 1.5 cm. wide. The longitudinal slits were joined in the center, leaving two vibrating tongues separated by a gap

[2] This is misidentified by Proskouriakoff (1962, pp. 384-85, fig. 47,*a-f, i-k*) as *Strombus gigas* Linné. The latter, known as the "Queen Conch," is a considerably larger gastropod, limited on the Yucatan Peninsula to the clearer and deeper reef waters of the Caribbean littoral. *S. costatus* is found in the cloudier and shallower waters along the Campeche Bank on the west and north coasts, and extends, as more of a rarity, as far south as Isla Cancun on the East Coast.

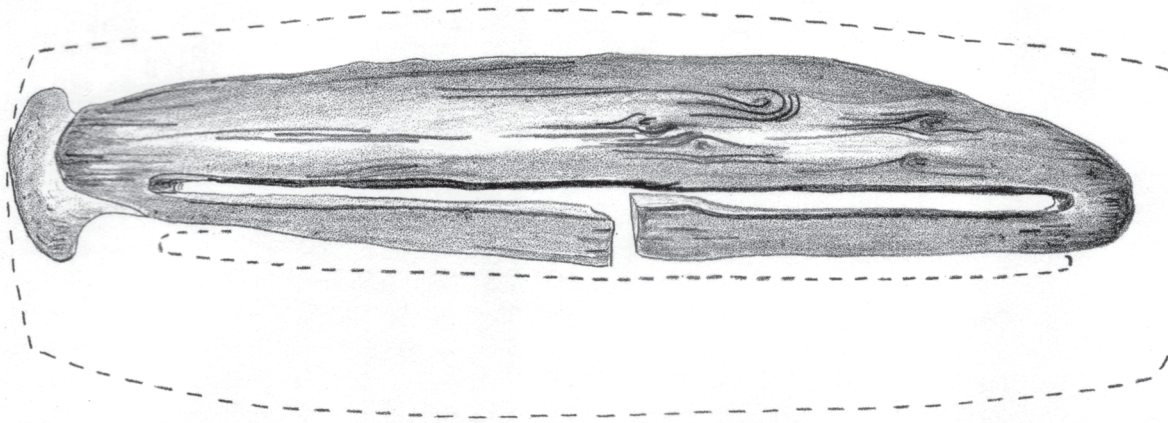


Fig. 43 — REWORKED FRAGMENT OF DRUM *(TUNKUL)*
Scale ¼.

of about 1 cm. The tongues were reduced from rectangular to triangular section, perhaps to permit freer vibration. At one end a fragment, 2 cm. long, of what had been the end of the log had been left, perhaps for suspension. We have no suggestion as to intended secondary use of this drum fragment. Whatever the use, it was not a long one, for although the original outside surface had been stained black by handling, completely smoothed and rubbed to a high polish, the "inside" surface retained the light color of the wood, with no sign of rubbing or wear over the marks of the hollowing tool.

4
Geographical and Chronological Relationships of the Cave Artifacts

By far the greatest part of the cave artifacts is of the Modified Florescent period. Even the unique cult objects, many of which have no parallels in Maya art, may be firmly anchored in this period on the basis of typology. More speculative, however, are the temporal implications of two smaller groups of specimens.

A group of slateware vessels and fragments resembles in some ways the counterpart wares of the Early period and Pure Florescent. They may represent an earlier, nonceremonial use of the cave. However, although most of these items were found near ancient excavations in mineral beds, at least three vessels appeared as constituents of the offering groups. So the alternative situation arises that forms (and wares) believed to have disappeared during the Pure Florescent actually continued to be made under the hegemony of the Toltecs.

A second small group of artifacts, consisting of soft, coarse-paste slipped bowls, offers similar ambiguities regarding post-Florescent shapes and wares, resembling in some ways the products of the Black-on-Cream transition and the subsequent Decadent period. The question arises whether these aberrant forms, clearly imitations of the Modified Florescent slateware vessels with which they were found, represent early experiments with the poor materials of the coarse-paste censers which later led to the development of the Decadent wares—or whether they indicate continued sporadic use of the cave after Modified Florescent times and, consequently, sealing off of the ceremonial areas of the cave long after the Toltec overlords had been absorbed by the resurgent Maya.

We have drawn heavily in the discussion below on George W. Brainerd's *Archaeological ceramics of Yucatan,* the only comprehensive study of the subject now obtainable. His work was handicapped, however, at the point of time with which we are concerned in this report, by lack of substantial pure lots of either Pure or Modified Florescent pottery at Chichen Itza. He was forced to postulate that Chichen forms which occurred in the Puuc area were Pure Florescent and that those which did not were Modified Florescent. We are further handicapped by the continuing unavailability of the results of the Carnegie Institution's years of excavations from Chichen Itza and Uxmal. So as to avoid massive duplication, final ordering of the Dzibilchaltun pottery of these times has been delayed until R. E. Smith's material becomes available. The Dzibilchaltun collections, meantime, have served as a valuable point of reference. We have usually retained Brainerd's descriptive pottery nomenclature, but period designations follow the system I developed in recent publications (Andrews, 1960, 1962, 1965a, 1965c).

Our brief considerations of the pottery and artifacts of the cave will follow the order in which they were described and illustrated in Chapter 3.

Unslipped, Coarse-Paste Censers and Related Forms (3-A-a,b)

Unslipped, coarse-paste censers with studded decoration extend back through the Pure Florescent into the Early period. However, the tall biconical form seems to have been a product of the Modified Florescent, and it had disappeared by the Decadent (Brainerd, 1958, figs. 70-104).[1] The handled censer or sahumador is a diagnostic of the Modified Florescent, unreported earlier or later in Yucatan, apparently an import from Tula at the time. Brainerd illustrates examples from Chichen identical to the cave specimens (1958, figs. 68,*f;* 75. For Tula, see Acosta, 1956–57, fig. 19,6). He also shows, from the same period at Chichen, two large jar covers similar to that from the cave. One is of unslipped, coarse-paste ware with studded appliqué and postfire red paint. The other is apparently of Medium Florescent Slateware, dec-

[1] None of the specimens illustrated are as tall or vertically developed as the cave censers, probably specifically made for the ceremonial. Examples more closely approximating the cave specimens and of the identical paste and temper were found at Dzibilchaltun in Modified Florescent midden deposits.

orated with an effigy face in crude appliqué (Brainerd, 1958, figs. 70-75).[2] The small Tlaloc-effigy jar (fig. 18,*a*) is obviously a direct copy of the Medium Red jars (figs. 18,*b;* 19); the two bolster-rim basins in coarse paste are also obviously copies of the Medium Slateware of the period. Typologically, therefore, this considerable group of cult offerings is related to similar forms outside the cave which may be safely assigned a Modified Florescent date.

The chief interest of these vessels, however, lies not in their technological affiliations but in the bizarre art forms added in manufacture to convert local forms found outside the cave to highly specialized cult objects for this specific underground ceremonial. In these specializations all similarity to local ceramics disappears. Nothing found elsewhere in the Maya area bears any resemblance to these painted and appliquéd god-effigies. Nor has a sherd of these distinctive vessels been found outside the cave. Elsewhere, although the Toltec overlords of the period imposed their changes in city planning, architecture, sculpture, and ceramic design, the active artisans were apparently still Maya, and their products inspire that feeling. The Tlaloc and Xipe Totec effigies have no taste of Maya style. They are pure highland Mexican representations of the highland rain god and their flayed god, whose private cult was probably brought to Chichen Itza when the foreigners established their hegemony there. Not surprisingly, by far the closest similarity to the Balankanche censers is found at Tula. Acosta illustrates rounded, studded, biconical censers almost identical to those from Balankanche, even to the detail of the perforate geometrical incisions on the lower segment, which are not known in Yucatan except in the Balankanche offerings (Acosta, 1956, lam. 22; cf. our fig. 13,*a-b*). To these same studded censers, the Tlaloc-effigy face has been added (*ibid.*, lam. 52; cf. our fig. 8,*b*). Finally the studs have been eliminated to leave the Tlaloc face as the sole decoration (*ibid.*, lam. 23: Acosta, 1956–57, fig. 19,*6;* cf. our fig. 8,*c*). These are strikingly similar to the Balankanche examples and are unquestionably closely related.

[2] I found fragments of an effigy censer in Modified Florescent Slateware at Xcaret (the Colonial Polé), probably the embarkation point for Isla Cozumel on the ancient pilgrimage route.

CARVED STONE CENSERS (3-B-a)

Perhaps the closest resemblance to these censers is to be found in the Modified Florescent at nearby Chichen Itza. Ruppert (1935, pp. 143-44, figs. 174-79) illustrates a number from his excavations at the Caracol. Although these are cut from the same material in roughly the same shape, they are a far cry from the cave examples in carefulness of execution and variety of design.

Whereas the pottery censers stressed the Tlaloc motif with, in three cases, secondary Xipe Totec attributes, the reverse is true of the stone specimens. Seven or eight of the 11 full figures, and two of the three heads, are representations of individuals wearing a flayed human skin; only one head and possibly one full figure show Tlaloc attributes. Nevertheless the association between the two cults is striking, and almost certainly reflected the ritual evidenced by the cave offerings. The association is an interesting one. The Tlaloc face appears far back in the history of Maya art, and the pottery censers bear strong direct similarities to Tula. But, with the exception of the Balankanche material, the practice of flaying humans in general and the cult of the god Xipe Totec in particular are archaeologically absent in the Maya Area. The only historical references to such practices in Yucatan are in almost identical accounts by Landa and by Herrera (see Tozzer, 1941, p. 120 for Landa, and p. 219 for Herrera). These accounts describe the custom of flaying victims after sacrifice, the priest subsequently donning the victim's skin and dancing in it. It is interesting to note that, according to Acosta (1956–57, pp. 94-97, fig. 21),[3] Xipe Totec does not appear at Tula. But he was a deity of some importance in earlier Teotihuacan III and in Aztec times to follow. Some of the full-figure art forms on the stone censers are without parallel in Maya art, but the round-shielded, atlatl-carrying warriors wearing short, padded-cotton armor are immediately identifiable as the "Toltec" conquerors Tozzer identified as early as 1930 on the Chichen Itza bas-reliefs.[4] We shall have more to say about these apparent contradictions later.

[3] Acosta also states that he feels there is some doubt as to the representations identified as Tlaloc at Tula.

[4] Tozzer, 1930. See also his 1957, which develops this thesis in much greater detail.

MINIATURE METATES AND MANOS (3-B-b)

The Ricketsons (1937, pp. 192-94, fig. 64) and Kidder (1947, pp. 33-35, fig. 76) report miniature three-legged metates and manos from Uaxactun. Although similar in shape these are slightly larger than the largest Balankanche specimens, and more than double the average size. All were found above floors and in occupational debris, and were therefore of late date in terms of the site. Kidder notes that in view of their size they were used for some other purpose than household corn milling.

The only other parallels known to our material are from northern Yucatan. Stromsvik (1931, pp. 151-56, figs. 10, 11, pl. 6; also 1935) illustrates and describes a number of miniatures from Chichen Itza, three-legged (in one case four-legged) and entirely within the range of the cave series in size and shape. These were found either on the surface or in the middens of domestic re-use of formal structures, therefore datable well into the Modified Florescent or later. Stromsvik, noting that, "It has been suggested that these miniature metates may have been used for ceremonial purposes," offers the alternate suggestion that they may have served for pulverizing other material than corn, perhaps for grinding chile.

Only at Dzibilchaltun do these miniatures occur in sealed stratigraphy. Two metates and a mano, in every way within the range of the Balankanche offerings, were excavated in the fill of Structure 39, sealed under the thick plaster foundation floor of the Black-on-Cream period building. As Structure 39 was built over a Modified Florescent campsite, the fill contains, in addition to Black-on-Cream pottery, considerable re-used material from both Pure and Modified Florescent. But there is no question that the material predates Decadent times.

Except for these miniatures, there is no known occurrence of tripod metates at Dzibilchaltun except in the area of a few post-Columbian settlements, confirming Carnegie's finds at Mayapan (Proskouriakoff, 1962, pp. 337-38). The negative evidence is strong because the re-use of the universal trough-type metate was extremely common in both terrace fill and masonry from Formative times through to the Decadent period. Were the flat, three-legged form to have appeared in any quantity during this long span of time, it very probably would have been found in the course of excavations. It would follow from this that the three-legged miniatures probably did not evolve locally from full-sized forms. We suggest therefore that the idea was imported for some special purpose, perhaps ceremonial.

As these miniatures are by far the commonest offering in the cave (252 of a total 493), we prefer to date them, along with the majority of other objects, as of Modified Florescent age, a dating consonant with the scant information available on their date and occurrence elsewhere.

MODIFIED FLORESCENT SLATEWARES AND REDWARES (3-A-c,d; 3-C-b,c)

These wares, so easily identifiable in slip, paste, and temper, are the hallmark of the "Toltec" occupation at Chichen Itza. Accordingly, they are a basic criterion in the Modified Florescent date of the Balankanche offerings. Two of the vessels were modifications of a conventional jar form to include the Tlaloc head (these were also copied in the soft-paste ware, as noted above). The miniature plates, bowls, and jars, locally manufactured as offerings, have no known parallels in Maya cult practice elsewhere. Many of the vessels, however, were characteristic of the conventional forms of Modified Florescent pottery found outside the cave. Large high-collared jars were used as cache vessels. Smaller jars and the typical round-bottomed legless bowls were added to the groups of more specialized offerings. The latter form appeared in Modified Florescent time at Chichen Itza and Dzibilchaltun, to replace the common basal-break tripod bowls of the Early period and Pure Florescent. Larger bolster-rim basins were used both as offerings and in mining and mineral collecting activities elsewhere in the cavern. Those among the offerings had the flattened bolster and strongly incurving rim characterizing the Modified Florescent at Chichen and Dzibilchaltun.

Brainerd (1958, p. 362, Chart 1) reported the Modified Florescent ("Early Mexican") slatewares and redwares only from Chichen Itza. Actually they are also found at Xcaret, Isla Cerrito (Andrews, 1965c, p. 48) and in great quantities at Dzibilchaltun. We feel they will be found commonly elsewhere on excavation of more sites which were not abandoned at the end of the Pure Florescent.

It should be noted that neither Plumbate nor X Fine Orange, two index fossils of the Modified Florescent at Chichen Itza and Dzibilchaltun (the latter

ware very frequent at both sites), appears in the otherwise rich cave collections, although both were exotic and popular imports which one would have expected to find among the offerings. This is a hint that the time spans of these imports and of Modified Florescent slatewares in Yucatan overlapped but were not identical. In this connection, it may be significant that Brainerd (1958, pp. 298, 362) found Plumbate at Oxkintok, Mani, and Uxmal; X Fine Orange at Mayapan, Dzan, and Uxmal—always on or near the surface and therefore not associable with the existence of these sites as prominent ceremonial or governmental entities. At none of these sites did he identify the Modified Florescent slatewares.

MISCELLANEOUS SLATEWARES OF POSSIBLY EARLIER DATE (3-C-d)

We noted at the start of this section our doubt whether certain shapes and form variations in pottery which were common in the Pure Florescent overlapped with or continued on into the Modified phase. Three forms found in the cave fall in this uncertainty.

Cylindrical vases, common in Pure Florescent and collected from the Puuc and in Late Early period and Pure Florescent samples at Dzibilchaltun, occur in the mixed Pure and Modified Florescent collections from Chichen Itza. Brainerd (1958, p. 116, fig. 4,*p*) named the Chichen examples "Chichen Thin Slate," and assigned them to the Pure Florescent phase at the site. He describes them as of medium-gray surface color "with brownish to yellowish green tones on some pieces," but does not mention temper or paste color. Two cylinders (figs. 34,*a*,*b*; 53,*a*), corresponding closely to Brainerd's description, were found among the offerings at Group I. In slip color, brick-red paste, and heavy ash temper, these resemble the other slatewares of more certain Modified Florescent date as much as they differ from the Puuc and Dzibilchaltun Pure Florescent slatewares with their light buff paste and translucent slip. It is our feeling that these and Brainerd's examples from Chichen actually represent the continuation of an earlier form into the period of "Toltec" domination. A large rim sherd of another cylinder, found away from the offering groups and obviously used as an excavating tool in the pits, tells another story. In its light buff color, ash-tempered paste, and relatively thick wall, it resembles the Medium Slatewares of the Pure Florescent and was probably introduced to the area before it was reserved as a ceremonial precinct.

Still another cylinder (fig. 34,*c*), in pieces on the "altar" at Group I, somewhat complicates the picture. This vessel resembles Pure Florescent Thin Slateware to the point of identity. The paste is very light buff color, fine textured, and tempered with fine saccharoidal crystals of calcite occasionally in unground clusters. The walls are exceedingly thin. The vessel bears a light buff, translucent slip with the linear crazing characterizing the Thin Slateware from the Puuc and Dzibilchaltun. It differs from this ware in having a prefire deep-red circumferential band around both base and rim. The red decoration bears no resemblance to the amorphous blobs of red pigment Brainerd named "Red on Medium Slate" which was found only at Chichen and presumably limited to the Modified Florescent. It is our belief that the cylinder illustrated in figure 34,*c* was not manufactured in the Chichen area, but at Thin Slateware sites to the west, probably in the Puuc region. It was probably a product of the Pure Phase of the Florescent, introduced to the chamber either for some reason before it became a ceremonial precinct or possibly later as a heirloom piece. The possibility remains that Thin Slateware continued to be manufactured in some area after the start of the "Toltec" hegemony, and after the abandonment of the principal cities of the Puuc area.

Fragments of three hemispherical bowls lay along passageways away from the offering groups. Only one was restorable (fig. 34,*f*). These resemble in paste, temper, and slip the first two cylinders mentioned above, thus answering Brainerd's description of "Chichen Itza Thin Slate." The shape also falls within the pattern he illustrated (1958, p. 116, fig. 4,*p*) for this ware. Their location away from the offerings leaves their chronological situation uncertain. However, in view of the close technical similarity to the cylinders discussed earlier which *were* part of the offerings, I am inclined to assign the vessels, and the ware as a whole, to the Modified Florescent. The vessel illustrated was covered with white stucco and painted with vertical red lines.

Two fragmentary bolster-rim basins (fig. 35), both found near mineral workings, resemble in paste, temper, slip, and design the slateware of the Pure Florescent and earlier. The interior rises almost vertically to the rounded bolster, in sharp contrast to the

sharp incurve and flattened bolster of the Modified Florescent. These were almost certainly excavating tools left at some earlier date in the cave's use.

SLIPPED, COARSE-PASTE VESSELS OF POSSIBLY LATER DATE (3-A-b, 3-C-e)

A number of the smaller vessels, including two effigy forms, show traits which may indicate the placing of offerings at or near the adoratorios in later than Modified Florescent times. Most of these vessels are clear imitations of Modified Florescent forms; but this is, of course, true of much of the later pottery of Yucatan and of the architecture.

Beside, but not among, the offerings at Group II, was the broken half of a bolster-rim basin (fig. 18,*c*). In paste and temper it was identical with the large censers. In form it was identical to the Modified Florescent basins, highly incurving at the rim, with flattened and deeply grooved bolster. It was covered with an opaque chalky-white slip and painted with black vertical lines of "trickle." Before slipping and firing, the potter added an appliqué ornament, of which only a corner remains. It was probably the Tlaloc-effigy face added to so many types of vessels at Balankanche. Found elsewhere and without the appliqué design, this would have been classified without hesitation as "Black-on-Cream ware." (Brainerd called this "Middle Mexican Slate," but we prefer R. E. Smith's later term because, although imitating the forms and design of Modified Florescent slateware, it differs so radically in paste, temper and slip.) Black-on-Cream is found only in surface deposits at Chichen, only at the base of the stratigraphy at Mayapan. It had been generally assumed to originate at some separate center of pottery manufacture which overlapped the end of the Modified Florescent period at the former site and the beginnings of the Decadent period at Mayapan. This was clearly true. However, at Dzibilchaltun it appeared in a complete range of shapes and forms in pure deposits, associated with distinctive temple architecture (Andrews, 1961, pp. 7-11; 1965a, pp. 320-22; 1965c, pp. 55-57). Black-on-Cream therefore represents a period which must probably be added between the end of the "Toltec" hegemony at Chichen and the rise of Mayapan. Whether this single vessel at Balankanche betokens a continued use of the sealed area of the cave after the Modified Florescent, or an early experiment in applying slateware-type slips on the coarse, limestone-tempered paste of the censers, cannot be decided on the basis of one sherd.

A second bolster-rim basin with appliqué Tlaloc effigy poses the same question even more strongly (fig. 18,*d*). This time coarse paste and limestone temper are again those of the censers; the basin form is that of the Modified Florescent slatewares; but the slip is a light, highly fugitive pinkish red. One is tempted to make comparison with the coarse redware of the Decadent period. This specimen was found in more than a meter of water along the now flooded passageway between Groups III and IV.

Three very distinctive hemispherical bowls were among the offerings on the "altar" at Group I, again with coarse, black limestone-tempered paste indistinguishable from that of the large censers (fig. 36,*a-d*). One stood on a high ring-stand base, the other two on tall slab tripods. These again were reminiscent of the coarse redwares at Mayapan illustrated by Brainerd, with reduced diameter, increased depth, and the ever-present but taller tripod legs. In form they resemble more closely the vessels Acosta illustrates from Tula, or the two Brainerd illustrates from "Toltec" Chichen as imports from Tula.[5] Microscopic examination of paste makes it clear that these three were locally manufactured. In slip and decoration they are most distinctive. A yellowish buff underslip covers the paste on all examples. Over this is a ferruginous red pigment, laid on with some very coarse applicator in thin streaks, so that the buff underslip remains on about half the surface area. In Chapter 3 we named this combination "Streaky Red," which it indeed is. On one of the vessels (fig. 36,*c,d*), the streaky, red overslip has been applied in a clear wheel-like pattern, which has been exaggerated in the dichrome illustration. The combination of colors resembles both the Tula material, contemporaneous with the major offerings, and the "Red-on-Buff" painted coarse redwares from Mayapan.

One Black-on-Buff miniature legless bowl (fig. 37,*a*) is in the same paste-temper category, made in imitation of hard-paste Medium Slate vessels such as occurred in the surrounding offerings (fig. 31,*a*).

[5] For Mayapan resemblances, see Brainerd, 1958, pp. 160-61, figs. 26, 108. Acosta (1956–57, p. 84, fig. 15), defines this generally as one of the five fundamental pottery shapes at Tula (although normally with hollow legs). For further detail, see Acosta, 1940, lams. 1, 3, and 5. The variant with ring-stand base is illustrated by Acosta (1956, fig. 13).

Five other slipped bowls, all of the soft, coarse, censer paste, were associated with the offerings. Three were coated with a fugitive dull-red matte slip (fig. 37,*b-d*), two of which had subsequently been coated with a layer of postfire Mayan Blue pigment, presumably at the time of offering. (Pottery offerings both in tombs and at the Cenote Xlacah at Dzibilchaltun were frequently coated in Mayan Blue pigment from the Early period through the Decadent.) One bore a cream slip with light pinkish tinge (fig. 37,*e*). The fifth bore a soft buff slip on the inside, a mostly vanished fugitive-red slip on the exterior (fig. 37,*f*). All five were legless, round-sided, and had varyingly flattened bottoms. These again are unknown types. The red slip color more closely resembles the coarse-paste redwares of Mayapan than the slips of Modified Florescent slate- or redwares. But laboratory tests must tell if the fugitive quality and conspicuous lack of adhesion might result from the coarse and porous paste to which they were applied and fired. The forms most closely resemble Modified Florescent vessels, Decadent examples having largely reverted to tripod supports. But one example (fig. 37,*e*) is marked by an interior groove which Brainerd (1958, p. 160) associates with Decadent period coarse redwares.

As with the Black-on-Cream vessel first mentioned in this section, we must reserve judgment whether this last category of pottery is an indication of later inhabitation of the ceremonial precincts of the cave, or simply an early experiment in applying slip to the porous, coarse, limestone-tempered pastes which formed the base of the pottery in the succeeding periods of the area.

SPINDLE WHORLS (3-D-a-1)

Kidder (1943) illustrates and describes 59 of "about a hundred" spindle whorls which came to light in the course of the Carnegie Institution of Washington's excavations at Chichen Itza. On the first page of his description, he notes: " . . . little attempt has to date been made to classify spindle whorls or to determine their distribution in space and time. For this reason, no conclusions can at present be drawn from the occurrence at Chichen Itza of the examples here illustrated; but most of them are of types so strongly marked that if representatives were found elsewhere they could easily be recognized." We have progressed further in our analysis since 1943, but Kidder's second statement is certainly true. The 26 specimens from Balankanche correspond so closely to those he illustrates that they must be almost identical in place and time of manufacture (except for the *rara avis* illustrated on his p. 98,*aa*, which he recognizes as such—and which I would regard as more probably a bead). There is one striking item of difference in the description above (p. 45) and that of Kidder, perhaps a semantic one. He describes the Chichen specimens generically as unslipped. Ours, with the exception of a few very eroded specimens, are definitely slipped. This contradiction may well have been a printing error, but it may also lie in the fact that the transparent slips of slateware from the Puuc area are probably refined re-applications of the same clay used in the paste. A number of our specimens, however, show the opacity of some added ingredient which characterizes the less translucent slip of the Modified Florescent slatewares at Chichen Itza and Dzibilchaltun.

Kidder's specimens of identifiable provenience came entirely from midden deposits in structures built or enlarged during the period of "Toltec" dominion, in deposits left when these structures had lost their ceremonial or civil functions and were being used as living quarters. He therefore suggested that the artifacts must have been made at least well into the Modified Florescent, possibly considerably later. Much the same is true at Dzibilchaltun, where five unmistakably similar whorls were found. Except for one, found in Cenote Xlacah, all were in midden deposits over the floors of vaulted structures which had been converted to residences. In two instances the deposits were over a sealed original floor of a Pure Florescent structure (Str. 96) and covered by the fall of the vault, which must have collapsed at the beginning of the Decadent period. The whorls came from different rooms, and it may not be coincidence that each came from a level containing almost pure Black-on-Cream pottery, and not a sherd of the Modified Florescent pottery which formed the lowest level of each midden. Thus the evidence at Dzibilchaltun agrees closely with that at Chichen Itza, indicating a date for these whorls in the late Modified Florescent or the Black-on-Cream period.

Three of the spindle whorls Proskouriakoff (1962, p. 400, figs. 50, 51) illustrates from Mayapan closely resemble the Balankanche and Chichen examples.

Pointing out that the paste of the Mayapan whorls resembled that of slatewares, she suggested that these probably represent some earlier (pre-Decadent) tradition at the site. She also illustrates further examples from Chichen, four from Chacchob, and one from Telchaquillo, both the latter sites being largely of pre-Mayapan construction.

Kidder (1947, pp. 39–40, fig. 22; pp. 67–68, figs. 57, 87) points out that clay spindle whorls at Uaxactun were found above the final floors, and that actually *any* shaped and directly manufactured examples arrived only very late on the Mesoamerican scene to replace the earlier perforated potsherd. W. R. Coe (1959, p. 39, fig. 43; p. 69, fig. 65) records that all the simple and entirely undecorated stone and pottery specimens at Piedras Negras are of late date. Thompson (1939, p. 153, fig. 91) notes practically the same situation at San Jose, where formed whorls appear only on the Period V horizon or on the surface. His specimens seem somewhat different from our northern material, but lack identity with the examples from Balankanche, Chichen Itza, early Mayapan, Chacchob, Telchaquillo, and Dzibilchaltun. Much more interesting, three were painted on the bottom with tar (asphaltum), and were surely correctly identified by Thompson as Veracruz imports, as Ekholm (1944, pp. 459-67, figs. 44-46) made clear in describing his material from the Huasteca. Some of Ekholm's whorls resemble the north Yucatan specimens to the point of identity. These belong to cultural levels (his Period V) which he equates with "Aztec I, Mazapan, and Chichen Itza."

These longer-range comparisons of as yet improperly studied and, as Kidder noted, potentially key artifacts lead me to postulate, in advance of more careful analysis, that simple prepared stone spindle whorls first appeared in the Early period and Pure Florescent of the north (perhaps in the "Classic" era in the southern lowlands), and that these were replaced in Modified Florescent or Black-on-Cream times in the north (the Postclassic of the south) by the rather elaborately carved artifacts found in our cave.

In terms of Balankanche alone, where we have obviously from time to time been lifting ourselves by our own stratigraphic bootstraps, the spindle whorls would indicate that ceremonial practices such as motivated the offering of the 25 whorls in Group III continued at least into late Modified Florescent times, perhaps into the following Black-on-Cream era.

Other Minor Artifacts (3-D-a-2, -e)

The handful of other minor artifacts described above give little clue to the age and spatial relationship of the cave offerings. Despite careful reporting by several archaeologists, patterns in chronological development of the homelier artifacts, particularly simple beads and nonceremonial objects of worked flint and obsidian, have failed to emerge. Accordingly, the humbler artifacts cannot usually be counted on as index fossils.

The uncarved beads of pottery, stone, shell, and bone seem a case in point. In size, shape, and execution, those from Balankanche fall easily within the framework of the Early period at Uaxactun and Dzibilchaltun or the Decadent period at Mayapan. Proskouriakoff (1962, p. 352) points out the deterioration in quality of Decadent period workmanship at Mayapan. However, in terms of dating simple beads or using them as dating criteria in stratigraphy, we are frustrated by two opposed factors. First, artifacts of poor workmanship were manufactured from earliest to latest times in the entire area. Second, small ornaments of precious material such as jade, because of their value and relative indestructibility, persisted from century to century (and culture period to culture period) as heirlooms, and therefore offer little evidence as to the date of deposits in which they are found.

The obsidian flake-blade and chip again can be duplicated in both early and late collections from elsewhere. This was a prolific industry throughout Maya history, and little change appears in the basic products. The flint projectile point may be more indicative of pre-Decadent age. It is much more finely executed than any of the Decadent objects illustrated from Mayapan, but again finds no close parallel in earlier known material. In a collection as small as that from Balankanche, the absence of the arrowpoint, a late and probably Decadent period arrival on the Yucatan scene, is of doubtful import. For the limestone celt or spatula (3-D-b-1), we know of no parallel.

Tinklers, formed by cutting the spire from small shells and perforating the lower body whorl for suspension, are a common artifact from South and Central America through the Maya area and north to

the American Southwest (see Kidder, Jennings, and Shook, 1946, pp. 147-49, for detailed distribution). They were manufactured from Formative through Decadent times,[6] so these artifacts are of little use as time markers.

However, as tinklers were usually made of the *Oliva* shell most easily available to the artisan, the species used often indicates the area of manufacture. For example, the Kaminaljuyu specimens were of two Pacific species *(Oliva spicata* and *O. porphyria)*, whereas those from Uaxactun north to Mayapan and Dzibilchaltun were of an Atlantic species *(O. reticularis)* (Kidder, Jennings, and Shook, 1946, p. 148). Of four specimens from Piedras Negras, one was made of an unidentified *Oliva;* four were identified as the Pacific Wood Louse *(Morum tuberculatum),* surprisingly, as the nearby waters of the Gulf could afford abundant supply of this mollusc's Atlantic cousin *(M. oniscus).* The Balankanche specimen is probably the Atlantic species, although its considerable alteration and wear make the identification somewhat uncertain.

The wooden drum fragment is intriguing. It is the only specimen from the Maya area found in archaeological context, although we know historically that the form was pre-Columbian in Yucatan. As it is difficult to imagine any reason for the introduction of the fragments into the cave during the possibly earlier period when the cave was used for mining, it would be reasonably safe to date it during the Modified Florescent period, i.e., the time of the cave's ceremonial use.[7] It was preserved by the accident of being continuously immersed in water. (We have found at Dzibilchaltun that wooden objects are preserved indefinitely in the fresh water of the cenote, whereas they disappear under surface conditions of alternating humidity and dryness; Andrews, 1960, pp. 257-58). The reasons for the odd procedure of cutting out one slit and the two vibrators of the drum are not clear, unless the original had been broken. The prepared fragment we found could not, as I see it, have been used as a different instrument of percussion. More probably, it was of symbolic use, retaining qualities of the tunkul in general, or of some particularly endowed tunkul which was pertinent to the ritual of the cave. We shall see later (Appendices I and II) that in the Maya ceremonies conducted in the cave, H-men Romualdo Ho'il (probably after hearing from our workers, while the *balché* was fermenting on the "altar," that we had discovered this artifact) included the ceremonial term for the tunkul *(t'unkuy)* in his final orations, even adding obeisance to *T'unkuy Balam* (Balam of the tunkul), who had not been honored by mention in the lengthy preceding ritual.

RADIOCARBON DATES

As noted in Chapter 1, many of the large biconical censers in the offerings groups were almost filled with charcoal, mingled with fragments of shell and jade beads, mosaics, and other small burnt offerings. Often the censers in turn were set on larger hearth-areas, capped by as much as several inches of charcoal. As the charcoal itself was entirely from the small bundles of branches and plant stems used as torches in the cave, and therefore precluded any possibility of age-growth factors, it seemed an excellent opportunity for radiocarbon dating. A large sample from inside one of the undisturbed censers, and a second from the hearth directly under the censer, were sent to the Scripps Institution of Oceanography, where determinations were made through the kindness of Dr. Carl L. Hubbs.

The sample inside the censer was dated A.D. 860 ± 200 (LJ-272); that from the hearth below (LJ-273) yielded an identical date and variation. Combining the two gives a reading of A.D. 860 ± 130 (Hubbs, Bien, and Suess, 1963, pp. 228-29).[8] This is in agree-

[6] E.g., Dzibilchaltun: Formative to Florescent; Uaxactun: Tzakol-Tepeu (Kidder, 1947, pp. 63-64); Piedras Negras: Tepeu (Coe, 1959, p. 57); Mayapan: Decadent (Proskouriakoff, 1962, pp. 385-86).

[7] For a description of known drums of this type, see Saville, 1925, pp. 54-74, pls. XX-XL. Several Yucatan tunkuls are illustrated in Rosado Ojeda, 1945, pp. 277-78. Tozzer (1941, p. 43) gives a detailed bibliography.

[8] The original readings furnished by the La Jolla laboratory (LJ-272: A.D. 870 ± 90, and LJ-273: A.D. 870 ±) were published in 1962 and again in 1965 incorrectly. In the above 1963 paper, Dr. Suess began a policy of adding 100 years to the standard 1-sigma counting error to all results "to take into account the uncertainties in calibration, the drift in sensitivity of background and other parameters." This addition should be kept in mind when comparing the apparent accuracy of the La Jolla dates with results from other laboratories, which bear only the statistical 1-sigma counting error.

ment with other radiocarbon dates of Modified Florescent material from Chichen Itza. Two runs on a zapote lintel from the Castillo yielded dates of 790 ± 70 (Y-626) and 810 ± 100 (Y-626b); and a beam from the East Patio of the Monjas dated 780 ± 200 (LJ-87). It also is in satisfactory agreement with several determinations on structures from the preceding (Pure) phase of the Florescent (Andrews, 1965c, Table 5, lists all radiocarbon determinations for the northern Maya area).

5
Summary and Conclusions

Historical Reconstruction

Working on a modest grant from the Carnegie Institution of Washington, I spent the summer of 1936 in reconnaissance at Coba and Telantunich in Quintana Roo, subsequently writing up field material at the Carnegie headquarters at Chichen Itza. With my companion of the summer, Melvin A. Traylor, now assistant curator of Ornithology at the Chicago Natural History Museum, I made a side excursion to the Gruta de Balankanche. At the end of a long passageway we found a small chamber with a pool of water which, as mentioned in the Introduction, contained what we thought was a blind water snake. Beside the pool on a rock was a stone censer, on the side of which was carved a warrior with peaked cap, atlatl, and cotton armor (fig. 23,*c*).

Traylor made a drawing of the censer, which I included in a short article submitted to the Carnegie Institution for publication in *Notes on Middle American Archaeology and Ethnology,* but this was not accepted. J. E. S. Thompson, editor of the series, and I were both unaware that A. S. Pearse had traversed the same passageways and described the water chamber and the censer in his book which appeared two years later. His description and hasty sketch map so paralleled the new discoveries that a number of readers of his report (1938, p. 14, fig. 1) and our preliminary publication (1961b) unfairly concluded that he had unwittingly passed through the new discoveries en route to the water pool at the cave. Beto Gómez's spelunking had added perhaps 5000 per cent to our cave hardware.

The new discoveries at Balankanche are a unique and valuable contribution to our knowledge of Maya history. They form a rich, sealed documentation of the ritual activity of the very widely but equally poorly known "Toltecs," who arrived on the peninsula from highland Mexico now apparently well after the abandonment of the great Maya centers of the southern lowlands and coincidental with the fall of the great Florescent centers of the Puuc hills and the northern plain. Whether the "Toltecs" were responsible for this cultural devastation in Yucatan, or whether they gained entry and control of the northern part of the peninsula in the vacuum resulting from some local upheaval is still a moot question, as is the identity of the "Toltecs" themselves.

Evidence at Dzibilchaltun indicates that, in times paralleling Mamom in the Peten and Chiapa de Corzo III in Chiapas, the territory which later became the Maya area was divided among a number of highly diverse cultural traditions. In the period following, corresponding to Chicanel in the Peten and Chiapa IV-V in Chiapas, the pottery and artifacts of the entire area were so closely affiliated that microscopic examination would be needed to distinguish many of the regional products. This would form a revised but vivid "Archaic" period as described long ago by Spinden, whose hypothesis temporarily went far out of vogue. The similarities, over a very broad area, are striking.

The advent of so-called "Classic" Maya civilization is epitomized by the addition of the new ingredients of the corbeled vault (and the resultant high development of architecture), the distinctive cult of monumental art and its subsequent expansion into architectural decoration, and the unique Maya system of hieroglyphic writing. Paradoxically, although the Maya were seemingly united in monumental and architectural art and, to judge by the general similarity of glyphic forms, in intellectual concepts, a very marked regionalism grew up in the minor arts. Pottery, for example, from Yucatan, Copan, the Peten, and Palenque showed little of the strong similarities patent in other fields of expression. Slightly farther afield, Chiapa de Corzo, which had shared so closely the traditions of the Formative, was not destined to be part of the Maya area.

During the first phase of the Early period (Tzakol at Uaxactun) there were strong ceramic and artistic ties between the Maya lowlands and the central Mexican highlands. Teotihuacan pottery and art forms were both imported and copied, and trade between the regions must have been extensive. This is seen in recently discovered tomb pottery from Tikal. Farther

north we find a marked similarity between the famous stucco façade of Structure 1 at Acanceh and the art forms of Teotihuacan III.

The second phase of the Early period (Tepeu at Uaxactun) saw the height and then the decline and fall of the southern cities. Art, architecture, and hieroglyphic writing were much the same in the northern and southern lowlands, and, although local pottery styles continued their wide divergence, trade inside the area was intensive. Dzibilchaltun cultural deposits of this period are rich, for example, in obviously imported Peten polychromes. During this phase of the Early period, however, cultural contact with the Mexican highlands, if not totally absent, was drastically reduced. This may have been due to some conservatism among the Maya themselves or simply to a breakdown for military or economic reasons of the trade routes leading from the north. The lack of trade material, particularly in the large pottery collections from northern Yucatan, is very marked.

During the following Florescent period, the pendulum swung far the other way. Following the progressive abandonment of the southern cities a different but distinctly Maya culture took over in the north, with great cities along the Puuc hills and across the flat northern plain. Evolutionary sequences at Yaxcopoil and Dzibilchaltun (Andrews, 1965a, pp. 310-13, fig. 18; 1965c, pp. 54-55) indicate that at least in architecture the innovations of the Florescent evolved in the north. Stratigraphic excavation at Chenes and Rio Bec sites farther south on the peninsula are needed to establish their exact chronological relation with the north.

Strong northern continental influences appear in Yucatan well back into the first or Pure phase of the Florescent. They are described at Halakal near Chichen Itza, possibly at Chichen itself, at Uxmal and Kabah in the Puuc, Etzna, and Oxkintok farther south, and at Dzibilchaltun (Proskouriakoff, 1950, pp. 169-70; Tozzer, 1957, pp. 17-18; Andrews, 1965a, pp. 311-20). At the last site, for example, Maya writing had been abandoned on lintels of Pure Florescent date in favor of texts in an unknown writing, similar to that of the highlands; and one of the largest Florescent buildings had a *tzompantli* (skull rack alternating with crossed human bones) as the decorative motif of the entire basal molding. These strong external manifestations led Proskouriakoff (1950, p. 170) to conclude, "It is possible that Toltec immigrants were in the country for some time before they established themselves as a dominant group at Chichen Itza, or that they were settled for a time in contact with the people." (See also pertinent comment in Proskouriakoff, 1951, pp. 115-118.)

The intensity of continental influence in Yucatan certainly increased vastly late in the 9th century. There is much archaeological and historic evidence to indicate that those responsible for these changes, called "Toltecs," established hegemony over the northwestern corner of the peninsula centered at Chichen Itza. It either followed or caused the abandonment of the many great cities of the Puuc. And political or hierarchic control of the northern plains was such that, although previously giant cities like Dzibilchaltun remained as centers of population, no monumental architecture is known to have been erected outside their seat of control at Chichen Itza.[1]

These "Toltecs" profoundly modified the external aspects of the culture they came to dominate temporarily, but their influence seems to have been superficial. Form and decoration in pottery, sculpture, and architecture were radically changed, but the basic techniques in all remained the same. This is a sure indication that, whoever these controllers of the area were, they brought strong aesthetic prejudices in every field of material endeavor, which they successfully enforced. They failed, however, to bring artisans to translate their whims into actuality. The basics of manufacture and construction remained so unchanged that I suggested as early as 1942 that they be denied the privilege of a culture period of their own, naming their time in power simply as the second or Modified phase of the Florescent. Basic techniques of the Pure and the Modified Florescent resemble each other much more closely than those of the preceding Early period or the following Decadent period.

This unity of the two phases of the Florescent, including the strong incipient external influence in the earlier phase, has led me to discard the arbitrary classification of Pure Florescent as "Classic," and Modified Florescent as "Postclassic," for which reason I felt obliged to eliminate both these words from my classificatory terminology. The other determinant of "Postclassic" culture in the area was intense urbanization. Actually this has never been established at

[1] This includes Balankanche. Excavation in the northern peninsula has been so scanty that present evidence on this point may be misleading.

"Toltec" Chichen Itza, but it has been decisively demonstrated at Dzibilchaltun during the preceding (and therefore "Classic") phase of the period (Andrews, 1965c, pp. 58-60).

Who the "Toltecs" were, whence they came, and how long they managed to retain power are all unsettled questions. Each is of interest. Many in the field have long been intrigued by the obvious anomaly that virtually all the culture traits long believed to have been brought south by the "Toltecs" after the fall of Tula are actually of vastly more common incidence at Chichen than at Tula (chac mools, atlantean, figures, warrior columns, etc.). Many of us certainly have yearned to marshall the evidence that Tula's patrimony should be found at Chichen rather than vice-versa. I, at least, was delighted to see Kubler's recent exercise to do just this (Kubler, 1961; but see also Ruz, 1962). I feel, however, despite the fact that many more Tlaloc-effigy censers (identical with those from Tula) were found at Balankanche than at the site of their apparent inspiration, that Balankanche's (and Chichen Itza's) foreign influences were truly northern in origin, and that their multiplicity in the south is that of virile seeds transplanted to receptive soil. The resemblances between Chichen-Balankanche and Tula are unmistakable and clearly those of direct contact.

The word "Toltec" was first long associated with the legendary inhabitants of the ruins at San Juan Teotihuacan, and will long carry this connotation to the average nonprofessional reader. Perhaps the archaeological wealth of Tula, unearthed by the renowned Mexican archaeologist Acosta, was responsible for carrying this term over to the natives of this later transitional post-Teotihuacan–pre-Aztec horizon. But the term is still vague and confusing, for we are far from knowing whether the "Toltecs" in Yucatan were mere correspondents or actual descendants of the sovereigns of Tula. For these reasons, in lack of a better term, I have kept the name for these bearers of northern influence in quotation marks.

When the "Toltecs" arrived in Yucatan is a second interesting question. Proskouriakoff's diagnosis quoted above seems correct and is confirmed by later excavations at Dzibilchaltun: that the original impact of this particular wave of northern influence far preceded the actual hegemony of the "Toltecs" in northern Yucatan. Thompson (1954, p. 271) suggests a date of A.D. 975 for their arrival. Our new Balankanche radiocarbon dates, in agreement with earlier Modified Florescent dates from Chichen, indicate that they arrived more than a century earlier. Implications of these dates are discussed below (pp. 69-70).

If the new dates are correct, about 400 years remained between the "Toltec" rise to power and the generally agreed on approximation of A.D. 1250 for the rise of Mayapan. We must allow 100–150 years for the pre-Mayapan cultural tradition, named after its distinctive Black-on-Cream pottery which lay on the surface at Chichen Itza, and between Modified Florescent and Decadent period deposits at Dzibilchaltun. This would leave about two and a half centuries for "Toltec" hegemony, only about half that if Thompson's estimate is used—either approximation being possible in terms of present archaeological knowledge.

Tozzer (1957)[2] set up two "Mexican" or "Toltec-Maya" periods (Chichen II and III), separated by a postulated brief return of the Maya to power. He also indicated that the site was controlled by the "Toltecs" in Period II and by the Itza in Period III. He admitted, however, that the archaeological differentiations were not definitive, and quoted Brainerd's belief that such a division was not supported by the ceramic evidence. His division of the major Modified Florescent structures at the site between these two periods does not seem conclusive.

Some items at Balankanche might tend to indicate, if not a division into two Mexican periods, at least a considerable span of time under foreign dominion. The spindle whorls from the cave are almost identical with ones from Chichen Itza and Dzibilchaltun in stratigraphic context, suggesting a date late in the Modified Florescent or even in the following Black-on-Cream period. The same is true of the miniature metates and manos from Dzibilchaltun, where they were found in the construction fill of a Black-on-Cream building. One of the Tlaloc effigies from the cave may have been made of Black-on-Cream pottery. Yet it, and the other items mentioned, are an integral part of the highland-inspired and clearly non-Maya ritual of the cave. I mentioned earlier that the Xipe Totec cult has not been identified at Tula, although appearing on the scene earlier at Teotihuacan and

[2] This magnificent two-volume memoir of the Peabody Museum, written with the detail and meticulous care that made Tozzer's earlier annotation of Landa almost a reference bible for the Maya, is by far the most thorough and complete documentation of archaeological, historical, and ethnological knowledge about Chichen Itza and, of course, the "Toltecs."

later in the Valley of Mexico, in Aztec times.

Tohil Plumbate and X Fine Orange, the two élite index fossils of the Modified Florescent, are absent from the cave collections, a possible indication that the phase was of some length and that these esoteric wares were imported only during part of its span. Plumbate is so rare on the peninsula that its absence, except in enormous samples, would not mean much. X Fine Orange, however, is exceedingly common in Modified Florescent deposits at Dzibilchaltun.

Certain late and very crudely built structures at Chichen Itza, such as the Casa Redonda (Pollock, 1936a, 1936b), may be associated with the Black-on-Cream surface pottery, and therefore represent a second Mexican-influenced period at the site, but this has not been demonstrated stratigraphically.

As noted earlier, we suffer greatly from a lack of controlled stratigraphic excavation at Chichen Itza. The bits and pieces of evidence gathered in the preceding paragraphs are in no case decisive, but together, and combined with radiocarbon dates from Balankanche and Chichen Itza, they would seem to indicate a Modified Florescent period of some length, perhaps divisible into phases (as Tozzer suggested), and a continuation of the highland-inspired cult at the cave, although clearly clandestine, over a considerable time.

As interesting as the questions of where the "Toltecs" came from, when they arrived, and how long they remained in Yucatan, is the problem of *what* they actually were, and how they implemented and maintained their power. Were they a major tribal group who arrived complete with families and simply conquered Chichen Itza, then proceeding to establish a military dynasty ruling the northern peninsula? Were they a group of warriors who conquered, took local women, and were gradually absorbed by the Maya? Or were they a small group of soldier-politicians who, like the later Spaniards, set one group of warring local factions against the other, carefully maintaining a balance of power which finally led to dominion? Probably, it was a bit of all these. There is considerable evidence in the native chronicles (which I shall not attempt to evaluate here), but it is diffuse, contradictory, and of course repeatedly rewritten to the dictates of more than 400 years of later rulers in the two periods which followed before the conquest.

Archaeology gives us some hints, doubly inconclusive until effective excavations are carried out at Chichen Itza. I pointed out above that the changes in basic techniques between the Pure and Modified phases of the Florescent were minimal, which would imply maximum aesthetic impact by a minimum of intruders, without substitution of new artisans.

The change at the end of the Modified Florescent is of much more fundamental nature, suggesting that there may have been some actual ethnic shift—almost certainly one of artisans. Although on most creative levels the foreign external forms of Modified Florescent art continued to be copied, the basic manufacturing and constructive processes were radically changed. The slateware family in pottery died suddenly, to be replaced by totally distinctive wares (Black-on-Cream), with the paste, temper, and slip about as different as could be possible. In architecture, the magnificent veneered construction, which was the hallmark of both phases of the Florescent, disappeared completely, to be replaced by crude, largely unworked block masonry. The carved-stone façades equally characteristic of the Florescent period, ceased entirely, to be replaced by crudely modeled representations in stucco. Finally, Maya hieroglyphic writing reappeared on the scene.

It is probably significant that, although all monumental activity ceased at Dzibilchaltun during the "Toltec" rule at Chichen Itza, and there were humble dwelling sites on the once splendid central plaza, ceremonial architecture was once again undertaken during the immediately following period of Black-on-Cream ceramics. It is as if, once the cause of oppression had been removed, local culture resumed its development.

Finally, I have long pointed out that, although indeed "Decadent," the post-"Toltec" cultural manifestations in Yucatan apparently mark a return not to pre-"Toltec" tradition but to pre-Florescent tradition—as if the Maya, on the removal of this wedge of distinctive cultural development, had reverted to the basic techniques of the Early period in art, architecture, and ceramics. I also suggested that this cultural vacuum in Yucatan may have been filled from the Quintana Roo coastal area, where Early period traditions seem to have continued undisturbed by Florescent intrusion. (These suggestions are elaborated in more detail in Andrews, 1961, 1965a, and 1965c.)

The number of years that elapsed between the end of the Maya Initial Series (10.3.0.0.0 in the Maya calendar) and the foundation of Decadent period

Mayapan about A.D. 1250 has become critical to solution of the correlation problem. Since so few precolonial Postclassic archaeological remains were known in the south, the interval of 300 years between 10.3.0.0.0 and A.D. 1250 allowed by the Goodman-Thompson-Martínez correlation (which places the Spanish conquest at 11.16.0.0.0) seemed possibly adequate so far as the southern lowlands were concerned. The Spinden correlation, placing the conquest at 12.9.0.0.0, allows about 550 years for the interval in question. This latter correlation, although generally discredited on astronomic and other grounds as a day-to-day correlation of our calendar with that of the Maya, must now be reconsidered as an approximate formula, for reasons to be discussed below.

THE CORRELATION PROBLEM

The phase which we refer to as Pure Florescent was once assumed to have overlapped with the late (Tepeu at Uaxactun) phase of the Early period ("Classic"). We now know that this is not the case. The major life span of the great centers of the Puuc—Uxmal, Labna, Kabah, Sayil—was subsequent to the demise of the southern sites. And these, in turn, disappeared as active population centers before (or perhaps because of) the rise of "Toltec" (Modified Florescent) Chichen Itza as the focus of political power in Yucatan. Northwest peninsular sites such as Dzibilchaltun survived this hegemony and again produced temple structures and inscriptions in Maya hieroglyphs.

The three centuries allowed for these "Postclassic" developments by an 11.16.0.0.0 correlation might have seemed adequate until recent excavations in Yucatan. But now that the full life span of the great architectural centers in the Puuc and the northern plains, the massive (and sometimes superimposed) Modified Florescent temples at Chichen Itza, and the life and death of the Black-on-Cream ceramic and architectural tradition must be fitted into this gap, the archaeologist begins to wonder whether 300 years would accommodate so much cultural development. The 550-odd years offered by a 12.9.0.0.0 correlation would seem a much more logical allowance. If Tozzer's conjecture of two distinct subphases of "Toltec" power is verified, or if the fragmentary evidence at Chichen Itza and Balankanche were to justify an extended duration of foreign hegemony in the Yucatan area as above interpreted, there is more need of the extra time allowed by an earlier correlation. Fitting the many events and cultural changes following the end of the Early period into the 300 years allowable under an 11.16.0.0.0 correlation seems difficult and unrealistic, but it is not impossible (Andrews, 1965c, Table 4).

Another approach to the problem is that of radiocarbon dating. Of the 19 C14 determinations run by seven different radiation laboratories on material from the northern lowlands, 13 are applicable to the correlation problem (*ibid.*, Table 5); 12 of the 13 indicate a 12.9.0.0.0 correlation, 9 demand it if one accepts the archaeological postulates outlined above. The first C14 dates obtained from the southern lowlands also supported an early correlation. In 1960, however, the University of Pennsylvania published a long series of determinations from Tikal which militate with equal force in favor of a correlation at 11.16.0.0.0 (Satterthwaite and Ralph, 1960). I, as well as many other students in the field, cannot help but be deeply impressed by the fact that the Pennsylvania laboratory, on one side, and the many other laboratories cited, on the other, can produce such consistently contradictory results. Either one side or the other must be guilty of some inaccuracy of technique (either field or laboratory) or, alternatively, there are still uncontrollable variables in the dating methods which render this type of determination undependable within such short periods as the 260-year interval critical to the correlation problem. Until these difficulties can be ironed out by repeated reruns of the different laboratories on identical controlled samples (which I understand has already begun), I feel that radiocarbon analysis cannot be considered definitive in this particular controversy.

The Balankanche radiocarbon dates strongly point up this question. They were made from more than adequately large accumulations of burnt twigs and therefore are not open to question on the basis of "growth error." Their association with the Modified Florescent remains is totally unequivocal. They are in accord with the three Modified Florescent radiocarbon dates from Chichen Itza (A.D. 810, 790, 810). The two readings came out identical to the year (A.D. 860). A more firm situation could hardly be imagined.

Yet these Balankanche and Chichen Itza radiocarbon data conflict with the heretofore accepted post-

Tepeu archaeological time span. The final stages of the "Classic" in the Peten (Tepeu 3) are dated as late as 10.3.0.0.0 by Maya Long Count dates—A.D. 889 according to an 11.16.0.0.0 correlation. Most students have added at least another 40 years before the abandonment of the area. As a result of current work at Tikal, Coe and Culbert have recently stated that there was continuing activity at that site between A.D. 900 and 1000.[3] This fits very well with the evidence offered by close ceramic trade ties with the northern lowlands. Early period remains are firmly cross-tied with Tepeu 2. The gradual transition in the north to Florescent styles is characterized by close architectural similarity with structures dated 10.3.0.0.0 at Seibal, and by striking modal resemblance to Tepeu 3 ceramics. We know now that the Pure Florescent in the north postdates Tepeu in the south. Uxmal, for example, with its long superpositions of architecture, is post-Tepeu in southern terms, pre-Modified Florescent in northern terms, not a sherd of the distinctive "Toltec" pottery appearing below the surface at any of the Puuc sites. We must allow at least 150 years for the rise and fall of these Florescent cities. The arrival of the Modified Florescent ("Postclassic" in the Peten), therefore, cannot be placed much earlier than 1100, following the minimum dictates of an 11.16.0.0.0 correlation. The roughly two centuries estimated for the life span of Puuc cities require a date of about 1100 for the beginning of Modified Florescent. But 1100 is some 250 years later than our Balankanche dates for this event, which fit perfectly, however, with the pattern of a correlation at 12.9.0.0.0.[4]

[3] Unpublished report on NSF Guatemala City Ceramic Conference, August, 1965, by Richard Adams and Patrick Culbert.

[4] As the above dates from Balankanche seemed critical ones, W. R. Coe suggested that a re-run by the Pennsylvania laboratory might throw light on the discrepancies in dating we have noted. Fortunately, sufficient of the original samples were still at hand in the La Jolla laboratory, and were forwarded to Pennsylvania by Dr. Hubbs. Dr. Linton Satterthwaite was kind enough to communicate the results of the re-run in April 1966, after this manuscript had been submitted: UP re-run on

LJ-272: A.D. 875 ± 47 (5730 half-life)
or
A.D. 878 ± 46 (5568 half-life)
LJ-273: A.D. 890 ± 44 (5730 half-life)
or
A.D. 921 ± 44 (5568 half-life).

These results are in most satisfactory agreement with the earlier determinations. They indicate no disparity between the procedures of the two laboratories, and they underline again the problems we have mentioned regarding the correlation problem.

Modern Ritual

It was noted at the start of this report that no sooner were we involved with the archaeology of Balankanche than we became witnesses to—indeed, participants in—modern ritual. Romualdo Ho'il, h-men of nearby Xcalakoop, had long been aware of the cave (which he surely used as a source of *suhuyha'* for his rituals elsewhere). He was also aware that there was something very different about Balankanche, and was not too surprised to see our discoveries when they were shown to him. Whether rumors of the sealed chambers had become a legend which persisted from ancient times, or whether Ho'il was simply impressed by the size of the chambers and the archaeological remains in the outer cave, we cannot know.

We can be sure that the ceremonies were suggested by Ho'il. We felt that he was sincere in his beliefs that the cave deities had been offended by our trespass and could be placated by ceremonial. Alfredo Barrera Vásquez has often suggested that throughout Maya times there were probably two relatively independent bodies of ritual practice. A substratum of beliefs and activities, connected with the pantheon of minor divinities or spirits influencing weather, crops, disease, and other aspects of daily life, has probably changed little from the early days of the Maya to the present time. In this category belong the rituals described in the appendices. A superior level, hierarchical rather than popular, intellectual rather than practical, was probably known only to the élite guardians and/or rulers of Maya civilization, and perhaps had little direct impact on the life of the lowly *milpero*. This upper level (which would include the Maya trinity of astronomy, calendrics, and hieroglyphic writing) was subject to continuous sophistication, temporal development, and often drastic change as dynasties or hierarchies were overthrown. This had in large part disappeared by the time of the Spanish conquest, its remnants succumbing quickly to the pressure of the Catholic Church. In this upper level probably belonged the ceremonial practices represented by the complex cave offerings. Their esoteric nature and

worship of foreign gods such at Tlaloc and Xipe Totec are reflected in the very remoteness and inaccessibility of the sealed chambers at Balankanche where they were conducted. There was probably no connection whatsoever between the modern and ancient ritual.

Very little Yucatan Maya ceremonial has been recorded—none connected with caves. We were therefore fortunate in persuading Alfredo Barrera Vásquez to attend and describe the Balankanche ceremonies (Appendix I). Equally welcome was Victor Segovia's contribution in obtaining a clear tape recording of a large proportion of the prayers. A sample of these on an LP record is included in an envelope on the back cover of this book. The most difficult job remained to Ramón Arzápalo who has made a careful transcription of the Maya text (Appendix II), accompanied by an interlinear translation into Spanish. Copies of a complete concordance of Maya terms were processed through the electronic computer of the Universidad Nacional Autónoma de México, with the collaboration of Ing. Sergio Beltrán and the linguist Daniel Cazés. Copies are available to the specialist in Mexico City, at the Instituto Yucateco de Antropología in Merida, and at the Middle American Research Institute at Tulane University.

APPENDIX I

The Ceremony of Tsikul T'an Ti' Yuntsiloob at Balankanche

Alfredo Barrera Vásquez

After midnight, in the small hours of Tuesday, October 13th 1959, I was advised by Messrs. Raúl Pavón Abreu and Victor Segovia, Mexican archaeologists of the Mexican-American group which were exploring the cave, that "the *h-menes* of the region are going to celebrate the *ch'a'chaak* ceremony in the cave at dawn," and that Dr. Andrews of the American group had invited me to attend and take notes, urging that we depart immediately.

At 6:30 we were breakfasting in the dining room of the Hotel Mayaland. By 7:00 we were all gathered at the cave: archaeologists, museographers, artists, surveyors, the workers, and I.

At the mouth of the cave a group of local inhabitants awaited us. Among them were the h-men, Romualdo Ho'il of Xcalakoop, and his retinue.

I inquired of h-men Ho'il about the ceremony, if he would be alone or if there would be other h-menes with him, if the ceremony was to be held immediately and what it was—for I could not believe it was to be the *ch'a'chaak* during the full rainy season. His reply was: "I have not come to celebrate any ceremony now, but rather to see the place and to determine what will be advisable to do to protect those who have violated these sacred precincts. It is necessary to do something so that nothing bad will happen to them. The Yum Balames who are in the cave are displeased, and they must be pacified."

After I had explained to the scientists what the h-men had told me, those present entered the cave with all due circumspection: the scientists, the workers, the h-men and retinue, the curious bystanders, and myself. We arrived at the precinct of the "throne" or "altar," which we call Chamber 1. From the raised center of the chamber, much in the manner of a ceiba tree, there rose a thick mass of stalagmites; as foliage, thousands of tiny stalagtites decorated the ceiling. Possibly because he knew the location through ancient tradition, possibly because there simply could be no better place, the h-men immediately chose this as the altar for his rituals. He stopped, examined the chamber, and told me: "The ceremony which we will celebrate will be the *Tsikul t'an ti' yuntsiloob* ('Reverent Message to the Lords') to pray that there will be no danger for those who have penetrated these sacred places without permission of the gods. We will commence early on Saturday and finish at dawn on Monday."

After consulting with his companions, Ho'il dictated the following list of requirements:

1 tom turkey
13 chickens
3 pesos' worth of incense
13 candles of black wax (from wild bee honey)
1 *carga* of corn (for the *saka'* and the ceremonial cakes)
2 bottles of *aguardiente*
4 bunches of leaf tobacco
3 *almudes* of squash seed
2 kilograms of granulated salt
13 bottles of native honey (*Melipoma*)
250 grams of black pepper
250 grams of garlic buds
250 grams of *achiote* (seed of *Bixa orellana*)
1 handful of cumin seed
1 handful of cloves

He calculated the total cost of his request as 285 pesos. He calculated his own fee by multiplying 4 (pesos) by 13 (chickens), being 52 pesos, and he further requested 15 pesos for each of his 13 assistants, being 95 pesos, thus reaching a grand total of 532 pesos.

Dr. Andrews assumed the responsibility of paying all these expenses, and advanced 250 pesos, promising to pay the balance when the ceremony was completed.

The h-men left with his retinue. I returned to Chichen Itza with Dr. Andrews and continued to Merida by bus.

At dawn on the 17th, the h-men Ho'il was in the cave to prepare the ceremonial drink, *balche'*, dissolving the honey which he brought in *suhuy ha'* ('virgin water') and adding pieces of bark from the tree called balche', after which the drink is named. The preparation was made in a large clay basin called *k'at*, which

was then placed on the "altar" in Chamber 1. During the preparation, he recited the appropriate prayers in Maya, the only language used in all the ceremonies, with one exception to be noted below. Following the Maya prayers, the sign of the cross was made over the k'at "en nombre del padre, hijo, espíritu santo" (fig. 56,*a*). I was not present during the preparation of the drink, but received this information from the lips of one who assisted the h-men. The procedure followed the usual pattern.

On Saturday the 17th at 8 o'clock, we all entered the cave to begin the ceremony, the h-men Ho'il, his 13 assistants, the archaeologists, the workers, and myself. No woman attended, nor would one have been allowed.

Each of the 13 assistants carried a chicken, the h-men the turkey. The suhuy ha' was also brought in, the ball of saka', the *homa'es* (small oval calabashes), the candles, and the buckets and other receptacles necessary for the operations which were about to begin.

The h-men arranged his assistants around the central column of stalagtites. There were 12 of them. The 13th, the principal assistant who bore the title *its'ak*, was close to the h-men, acting as his acolyte. Each of the 12 assistants held a chicken in his hand. The h-men designated senior archaeologists Dr. Andrews and Arql. Pavón Abreu as principal suppliants. The latter wished to offer the turkey; Dr. Andrews was assigned a chicken. The its'ak, with my help, told them what to do: first, to close the wings of the birds, then how to hold them during the presentation at the altar, one hand holding the neck, the other holding the legs, breast up. Then everything was ready, the principal participants before the altar, near the k'at of balche', behind them the h-men, the its'ak and myself.

At a signal, all the participants knelt, the 12 assistants around the column, the principal suppliants in their places, the its'ak and the h-men in theirs. The h-men announced that the ceremony would be in honor of the following gods:

Ah Balam
Nikte' Balam
Nikte' Chak
K'ulu' Balam

Later he added the name of Mistun Balam.

The birds were offered with three prayers. Although the h-men had announced that they would be offered to the above-named deities, in his prayers he also mentioned the Trece Santo Balamob, the Trece Mulcab Balamob. The animals which were being sacrificed he called the *suhuy ch'ich'ilob* ('virgin birds'). He mentioned the gods in general as the Santo Yuntsil Cab. He prayed for *santo licencia* and *ka' sisak le oxo'* (that the heat might be mitigated). The cavern was hot, not for physical reasons but because the gods were offended. His prayers he called *sistun t'anoob,* or prayers to cool down (the intentions of the gods).

Once the h-men had finished his prayers, each suppliant placed his bird on the ground in the place he had knelt and arose to his feet.

There was a pause while they prepared the saka'. A ball of the ritual dough about half the size of a football was dissolved in a bucket of suhuy ha', which was then sweetened with *Melipoma* honey. Then a little of the drink was poured into each of the 13 homa'es and into two additional small gourd cups. The 13 homa'es with saka' were carefully placed at the foot of the "altar," and the two small gourds were placed in the hands of the principal suppliants, who occupied their place in front. The its'ak placed himself between them, holding two unlighted candles in each hand. The 12 assistants stood in their places, each holding an unlighted candle. All participants again knelt, and the h-men recited a prayer, mentioning Akan Balam, and all of the Balames, whom he referred to as Ah Kanan Sayaboob Balam (the Balames who are guardians of the springs), *the 13 who you are,* the *13 señores.*

When the prayer ended, each suppliant left his candle on the ground, and the two jicaras of the principal suppliants were placed next to the k'at of balche' on the altar.

The birds were removed and taken out of the cave to be sacrificed and used in the preparation of the ritual foods.

All then moved down to the "Water Chamber" (Chamber 3). Saka' was again poured into 13 homa'es and two jicarillas. The homa'es were placed on a rock, the jicarillas in the hands of the two principal suppliants who were stationed side by side on another rock near the water to offer their saka' to the deities of the water. The h-men knelt behind them reciting a prayer invoking the Balam Kanan Sayaboob, the Oxlahun Yuntsiloob, and Mistun Balam, offering them his *Sisol T'an.* While he prayed, the its'ak sprinkled saka' on the water from a jicarilla.

The offerings were left on the rock, and we left, returning to Chamber 1. It was 10 o'clock.

In Chamber 1, the offering of saka' was removed from the altar and divided among all to drink. The homa'es were then filled again, as before.

The expedition staff were hungry and asked if it would be permissible to bring some ordinary food from the hotel at Chichen Itza. The h-men consented, but refused to allow them to leave the cave to eat. He authorized one courier, who was absolved by a special ceremony for this purpose and a brief benediction from the h-men. It was forbidden that any food fall on the floor of the cave, or anyone eat near the "altar."

At 10:45 the ceremony was continued, in the same form as before. The h-men in his prayer asked *ka' sistaak oxow, ka'hok'ok oxow* ('may the heat be cooled,' 'may the heat leave') because he was reciting his *santo sisol t'an,* his *santo tsikul t'an.* He mentioned the *santo trono,* and referred to the *oxlahun tech bakan* ('the 13 who you are'). He also mentioned Yum Nikte' Balam, Mistun Balam, Okomtun Chaak and others, greeting them with the ritual word *oxteskuntaba* ('three times be blessed').

We then descended again to the Water Chamber. The offering left there was imbibed and a new one prepared. The h-men mentioned Mul Cab Balam, Tulix Balam, K'ulu' Balam, and K'ulu' Chaak; and he prayed *"Ka'ki he' le santo lu'um, le santo sayab, le noh sayab"* ('open well the sacred soil, the sacred spring, the *great* spring'). It was 11:30. The offerings were left in the Water Chamber, and we returned to the "altar."

There followed a long pause for rest and eating. The food from the restaurant had arrived for the staff. The h-men abstained from eating but not from drinking, for this was part of his ritual. The ceremony continued at 1 o'clock, with a change in the principal suppliants. Dr. Andrews and Dr. Pavón Abreu were replaced by Messrs. Luis Covarrubias and Fernando Barbachano Gómez Rul. The same ritual was repeated, this time in honor of the Ho' Balam. The saka' offered in the last ceremony had been consumed and the gourds refilled. The new principal suppliants were placed in front of the altar near the spot where the balche' was fermenting, each holding two candles, as did the its'ak, who stood between them. Behind stood the h-men, his assistants grouped around the column. All knelt. The h-men made the sign of the cross and began his prayer, mentioning Tulix Can Balam, Tulix Can Chaak, Santo Balam, greeting them as Oxteskuntaba Yuntsil, three times; three times he made the sign of the cross, and three times he made a sound like the roar of a wild beast. He called his prayer *santo sayab t'an k'atoltik* ('the message of pleading to the *santo sayab'*). He then rose to his feet, indicating that he had finished.

At 1:35 we descended to the Water Chamber, repeating the previous ceremony with the new principal suppliants. In his prayer, for the first time the h-men mentioned Balam Canhel, associating him with the number 14 in the expression *kanlahun t'an,* while he spoke of the other 13, *oxlahun kan sayab t'an.* The its'ak sprinkled saka' on the water. And as as usual the previously offered saka' was consumed and a new offering left before we returned to the "altar."

It was 3:45 when, after drinking the previous saka' and pouring a new offering, the ceremonies at the altar resumed. The h-men stated that this was still in honor of the Ho' Balam. The same routine was followed except that in his prayers, the h-men added as new elements *ti' hump'el, ti' kamp'el, ti' oxp'el, ti' lahun, ti' Mistun Balam, ti' oxlahun sayaboob . . . l-l-l-l-l-l-l-l in t'an,* the *l's* repeated uninterruptedly, making a peculiar noise, perhaps imitating water flowing underground. Our recordings on magnetic tape began with this ceremony.

After a pause we descended to the Water Chamber. It was 4:15. The 13 homa'es of saka' were consumed and new ones offered. The routine was repeated. In his prayer, the h-men produced the sound made by articulating one *l* after another. He mentioned Balam Canhel, evoked *santo chi', santo ha',* and he begged to be pardoned for his sins. The ceremony was completed at 4:40. All returned to Chamber 1 and consumed the saka' on the altar. There followed a long pause for rest, which the h-men took advantage of to drink more rum, this time ours.

Just before 6:00 the ritual food was brought from outside the cave to be offered in great ceremony. The chickens were in four pails for the time being. Also brought down were bundles of branches of *sipche' (Bunchosia schwartziana),* which were placed near the altar. A new offering of saka' was poured. Four suppliants were stationed, two in front of the drink which was fermenting, two at the rear of the column, so that the pairs were facing each other with the column in the middle. Each of the four held a bucket of chicken and branches of sipche'. At 6 o'clock the h-men began his prayers, mixing Spanish and Maya for the only time during the ceremonies, invoking

Jesu Cristo, el más poderoso, at the same time as the *Chaques* and the *Espíritu Santo*. It finished at 6:20, and we descended to the Water Chamber.

In the Water Chamber we drank the saka' from the previous ceremony and poured new offerings. The four suppliants—Euan, Sánchez, Folan, and Stuart—were stationed on the rocks near the water, forming a square; they remained standing holding the sipche' branches. The h-men, kneeling as always, was behind them, where he recited his prayers. On the return to the "altar," two of the suppliants went ahead and two behind "sweeping away" the evil winds with their sipche branches which had been brought for that purpose. The h-men and his retinue symbolically frightened away the evil winds. He came last, leaving at 6:55.

At the "altar" the saka' was drunk, and a new offering poured. They then proceeded to take down the food offered to Mistun Balam, each participant occupying his place at the altar with the branches still in hand. The h-men said a short prayer and then stopped the ceremonies for a rest. It was 7:10.

The rest period lasted an hour. The h-men continued to imbibe alcohol. At 8:10 he tried to continue the ceremony, inviting Folan and Stuart to serve as suppliants along with two local boys. He started his prayers, but in a few minutes he began to wander from the subject into a political discourse on the problems of the *ejido* of Kcalakoop, eulogizing the achievements of Don Fernando Barbachano Gómez Rul (who was present) as a protector of the community. He was finally persuaded to rest for a while longer—without drinking.

At 8:30 the h-men had recovered sufficiently to finish the ceremony of taking the offerings from the altar, which had begun at 7:00. In his supplications he mentioned Ah Hoya' Papatún Gracia. He was brief. And we immediately descended to the Water Chamber.

At 8:45 we drank the previous offering of saka', replacing it with a new one. There was an interruption when the tape recorder broke down. But it was fixed at 8:55 and the h-men commenced his prayers, kneeling behind the four suppliants still holding the sipche' branches. There was another pause to change the tape in the recorder. The ceremony was concluded at 9:30 and we climbed back to the "altar."

After a long further rest, the h-men announced that he was going to say a prayer to K'ulu' Balam. It lasted only five minutes. Messrs. Covarrubias and Andrews officiated as suppliants, offering two candles which they held up in front of the altar, aided by the its'ak, who stood between them. It began at 10:30 and ended at 10:35. After having placed a new offering of saka' on the altar, we descended immediately to the Water Chamber.

Beside the water, we consumed the saka' which had been left there and made a new offering. At 10:55, the h-men said his prayer, which lasted five minutes. Covarrubias and Andrews officiated, helped by the its'ak.

At 11:00 the h-men ordered the its'ak to remain seated on a rock facing the offering in total darkness while the others present climbed up to the chamber of the "altar" to consume the offering left there.

The great offering to the 13 *chacs* took place at 11:15. Seven small boys, who had been patiently awaiting all night, joined the scene. These, seated in a line beside the spot where the h-men knelt, imitated toads and frogs; Don Fernando Barbachano and I officiated before the altar, kneeling, and each holding a jicara of saka' in one hand and a lighted candle in the other. All the other participants knelt behind us. The h-men recited a long prayer. From time to time he made a noise resembling thunder, while the children imitated the songs of different toads and frogs. When the ceremony was finished, the lighted candles were left next to the balche'. We then descended again to the water.

In the Water Chamber we found the yum its'ak in the same spot we had left him. The h-men questioned him to find out what he had heard. He responded that he had felt cold, and that four times there were noises from the water, as if something were moving on its surface. It was midnight. The h-men commented: "You were listening to the Balames." After having consumed the saka' which had been offered, it was necessary to set out more. But this was not done, and could not be done, because there was no suitable water (*suhuy ha*) to prepare more. Someone had to get it in Xcalakoop. The h-men delegated one of his assistants, his son, but in order to avoid long delay, he requested that Victor Segovia bring him in the station wagon. They left the Water Chamber at 12:06, and returned at 1:00 in the morning of the 18th. At this time they prepared the new offering, which was set out on the rocks, and the h-men recited his prayer while the its'ak sprinkled saka'. None of us officiated. We all returned to the Chamber of the Altar for the ceremony of offering all the ritual foods.

All the large ceremonial cakes were already in Chamber 1. There were: 4 of 4 layers, called *ḳantás wah;* 4 of 7 layers, called *u'uḳtás wah;* 4 of 9 layers, called *bolontás wah;* 1 called *nabal wah* made of the soup known as *choḳ'ob;* and 13 of 13 layers, called *oxlahuntás wah.* The meat was in galvanized buckets. One person was assigned the offering of each cake. Those offering the oxlahuntás wah were stationed on the highest point of the "altar"; behind, from top to bottom, followed the others in the order of the number of layers of their offering. The principal suppliants were Dr. Andrews and myself [fig. 59,*a*]. We were stationed in the usual place, near the balche' on the highest part of the "altar," each with a pail filled with cooked fowl which we had to hold on high, at face level, as did the its'ak who was stationed between us. The candles were lighted and distributed around the altar, 13 in all. The children occupied their earlier position, as did the h-men. At 2 o'clock he commenced his offertory prayer, the croaking children mixing their varied voices with his. The ceremony was finished in 10 minutes. And we then descended to the Water Chamber.

In the Water Chamber we drank the offering of saka', the last one. No more was offered. The h-men officiated alone, a long prayer of farewell mentioning all the deities invoked in the ceremonies which had taken place. We left the Water Chamber at 2:30. We returned at this hour to the Chamber of the Altar.

All, for the moment, was finished. Everything which had been brought into the cave was carefully gathered up except the candles, which remained lighted around the altar and the fermenting balche'. We abandoned the cave, the last to leave bearing the bundles of sipche' with which they exorcized any remaining "evil winds," with accompanying verbal incantations. The very last to leave was the h-men. The cave could be entered by no one until the morning of the 20th.

Outside the cave, the ceremonial cakes, the chickens, and the turkey were distributed among the participants. The h-men received his honorarium, the balance of the cost of what had been used in the ceremonies, and the fees of his assistants. At 3:30 we broke up, returning to Chichen Itza. After eating a bit and resting a few hours, I returned to Merida at 10 o'clock.

Practically all of us who had attended the ceremonies again entered the cave at 7:45 on the 20th. At the entrance the h-men recited a brief prayer, which was not recorded. In the dawn hours there had been a torrential rain, and in the cave water was seeping through everywhere, forming occasional pools and little channels. The h-men was delighted. For him, and for all the believers who accompanied him, the storm had resulted from his magic.

We arrived at the "altar." The chamber was partially flooded, and the dripping of water produced a sound which, agreeable to us, was sublime for the believers. The h-men proceeded to count the candles which had burned out. There were nine; four remained. Both were sacred numbers, each with a special significance, which he interpreted as good augury. The Chaacs had given their message, not extinguishing four of the candles. But the h-men found something extraordinary: 12 candles in a niche in the wall opposite the place where he had officiated, candles which he had not brought into the cave, nor had any other who officiated in the ceremony. This he attributed to some supernatural manifestation. He gathered up the candles with devotion and kept them.

He announced that he would dedicate a prayer to the water which had accumulated in Chamber 1. This he did at 8:45. Then he descended to the chamber of permanent water. This time he offered balche' with a long prayer. Afterwards he descended for the first time to Chamber 6, where he offered balche' to Mistun Balam. Here, for the first time, he mentioned in his prayer the *t'unḳuy,* ceremonial name for the *tunḳ'ul* [p. 54, fig. 46,*c*]; and he also mentioned the balche' wine by its esoteric name *santo ma' ben;* and he named the Noh Alux together with the Noh Balam. The prayer ended at 9:00. As it was difficult to reach the water below this chamber (a matter of many meters crawling on the stomach), we returned to that which we had left before, the original Water Chamber. He repeated the prayer, mentioning the Tunk'uy Balam (Balam of the Tunk'ul), and for the first time referring to the tobacco, as *U ho'ḳ'aḳ' yuntsil.* At 9:40 we returned to Chamber 1, where the final ceremony took place at 10 o'clock. The h-men knelt anew before the recently fallen water and prayed, while the its'ak sprinkled balche' on all those present, and about the entire chamber. The ritual was finished. Normal activities were resumed inside and outside the cave. The h-men and his retinue departed. I did the same.

Note: A Sacred Cenote Profaned in 1938[1]

In an attempt to identify the diverse names by which the many plants important to Yucatec ethnobotany are known in Maya, among them the *Sapindus saponaria,* whose foliage (apart from the fruit which, as is well known, makes such a wonderful natural soap) was used in the ceremony of *caput zihil* which Landa describes in his famous Relación, I wished to take advantage of my friendship with an extraordinary individual, an expert in the use of many plants among the Maya natives, who then lived in Tixpeual (a village on the road from Merida to Tixkokob).

So I went to Tixpeual. My friend, a rural doctor, could not accompany me into the neighboring bush because he had too much to do. But he told me he knew of someone who could help me much better than he could. This was no less than a most expert h-men, highly respected in these parts. He felt that this Maya priest would not deny him a favor; so he sent for him and, when he arrived, explained what we wished. The h-men said he was very sorry he could not help us at that time, because he had professional commitments outside Tixpeual. Nevertheless, he said: "My son will help you. Even though he is very young, he knows much about plants; and there is hardly a one whose name he does not know, even if he does not know all the uses to which they can be put. If you are interested in learning names, nobody, except myself, could be better." I accepted, and we agreed that on the following day, very early, the boy would come and pick me up at the house of my friend, whence we would make an excursion in the bush.

The boy arrived at 6 o'clock in the morning. Half an hour later, when I finished breakfast, we left and started wandering through the brush watching plants and animals. I recorded my observations and his. Not only did he give me the names of the plants and animals, including insects, and their uses in the native culture, but frequently he told fables and legends about them. The boy was about 14 years old, robust and intelligent. He spoke Spanish very well and his mother tongue perfectly.

When midday approached I felt tired and wished to rest under a tree. As this seemed a good time, I took food and drink from my *morral,* which I offered to share with the boy. But, refusing the food I offered, he took a ball of *posole* from his morral and mixed it with the water in his calabash; thus we chatted for a while, each eating according to his separate custom. When he finished his snack, he walked off into the brush looking for lizards while I remained almost asleep under the tree. Suddenly I heard a cry from the boy. I ran to him and found him in a hole up to his belt, hanging onto the roots of a fig tree and struggling not to fall farther in. I helped him out and he said, "There seems to be a cenote down here. It is very cold inside." I proposed we investigate and, rather than object, he was pleased with the idea. We removed branches, foliage, and a heavy rock, and found an entrance which had been artificially hidden with great care. We descended an up-ended log to a small, very dark cave at the end of which was a body of water like a small lake which lapped against a diminutive shore. The log had grooves for binding and showed occasional use.

The boy had not known this cenote. He rejoiced at having found it and, returning to the pueblo, spread the news among his friends. Almost instantly, carrying picks, shovels, and rope, a troop of youngsters led by him set out to finish opening up the cenote, which, from that moment, became a play area for the children of Tizpeual. That afternoon some girls from the village completed the profanation of the spot which, although we did not know it at the time, was a sacred cenote.

That evening while we were cooling off in the doorway of my friend's house, we could see that someone was squatting where the shadows were deepest below the front wall. My friend, thinking this was a patient come to see him, addressed him, inquiring what he wished. It turned out to be the h-men, father of the boy who discovered the cenote, and he did not wish to see my friend but to talk with me, alone.

On hearing the wishes of this priest, I approached. He took me a little farther away and said: "Your life

[1] At my request, Prof. Barrera Vásquez added this note to his description. Other than those described above, we know of no recorded Maya cave ceremonials. Nor is there mention elsewhere of the blend of rain ceremony and appeal to the deities below the ground, who, inhabiting the caves and cenotes, jealously control the "cool" virgin waters from below ground which are vital in the propitiatory ceremonies so important to the *milpero* in his annual cycle of activities above ground. This reminiscence, even to a propitiatory rite which, for such striking reasons, never-took place, is clearly germane to the *Tsikul T'an Ti'Yuntsiloob* which Prof. Barrera Vásquez describes above, and which Ramón Arzápalo transcribes, translates, and analyses below.

and that of my son are in danger. No matter how innocently, you have profaned a sacred place. The fact is that the *yumtziles* are displeased and the evil winds have struck you. Something must be done to keep you from getting sick, and it must be done quickly." I was surprised and worried. I asked him what would have to be done. He then told me: "We must get together 13 turkeys and prepare other things so that my son, you, I, and my assistant can enter the cave at night, with no one else seeing us or knowing of it; and we must make proper offering to the yumtziles, lighting candles to them, and praying until dawn that you be freed from this danger. Now you should give me the money to buy the turkeys and other things. And you should come here without fail next Saturday, and join me in secret so we can go make the offering."

I did not have sufficient money with me to leave with him, so I had to explain the matter to my friend, begging him to tell nobody what he knew. I borrowed 50 pesos from him, which I handed over to the h-men, and I returned to Merida the following day, planning to return to the village for the carrying out of the ceremony and to pay my debt.

The following Saturday I went to Tixpeual and hid myself in my friend's house. At the agreed hour I went to find the h-men. There was nobody in his house. The neighbor informed me: "Don José died suddenly; he was buried yesterday. His son was taken away by his uncle Nicholás who lives in Ekmul."

I had an unpleasant sensation all over my body. I asked myself: "Did he just happen to die? Or was his death the result of his profound worry at the loss of his sacred cenote where, without any doubt, he used to get the *suhuy ha'* for his religious ceremonies?"

APPENDIX II

The Ceremony of Tsikul T'an Ti' Yuntsiloob at Balankanche

Transcription and translation of the Maya text

Ramón Arzápalo

Introducción[1]

En la segunda mitad del Siglo XX todavía podemos presenciar una ceremonia maya, en uno de los recintos más sagrados y ocultos para aquellos extraños al culto indígena.

Largo y penoso ha sido el proceso de cristianizar a los mayas, comenzando con los más diversos y aun crueles castigos imputados por los primeros frailes misioneros (ver Scholes y Adams, 1938). Poco tiempo más tarde, en 1639, el Dr. Dn. Pedro Sánchez de Aguilar (1937), Deán de Yucatán, publica su muy interesante trabajo sobre el culto idolátrico, dando noticia de los innumerables tipos de sacrificios presentados a sus ídolos: autosacrificios en la lengua, orejas y otras partes del cuerpo; ofrendas de panes sagrados hechos a base de masa de maíz, pavos, gallinas y especias, y de la bebida (actualmente usada sólo con fines ceremoniales) *balche*.[2] Salvo ciertas modificaciones en el ritual y ofrendas, todavía se observan estas prácticas religiosas en las milpas, las cuales han sido ya descritas por diversos autores (Gann, Thomas, 1917; Redfield and Villa, 1934, pp. 138-43; Tozzer, 1907, p. 162).

Sin embargo, nadie antes había descrito ni estudiado una ceremonia efectuada en una gruta. Esta vez no para suplicar a los Chakes, dioses de las lluvias, que les provea del agua necesaria para sus cosechas, ni para sacar los malos vientos del cuerpo, causantes de una enfermedad, sino para rogar a los *Balames* que no envíen castigo alguno a las personas intrusas que habían profanado un lugar sagrado, sede de ritos ocultos.

Los mayas actuales se dicen católicos[3] y acuden a los templos de dicha religión, celebran sus novenas y fiestas al santo patrono de la communidad y participan de algunos elementos cristianos más, aunque todos ellos mezclados con los indígenas. Comienzan las oraciones implorando a "Jesús María,"[4] al Espíritu Santo y le ruegan también a Cristo, San Miguel Arcángel,[5] lo mismo que a Nicte Balám, Nicte Chac

[1] La grabación de la ceremonia en cinta magnética fué hecha del 13 al 20 de octubre de 1959 y estuvo a cargo del Arql. Victor Segovia.

[2] ". . . y que hacen el vino de miel y agua y cierta raiz de un arbol que para esto criaban con lo cual se hacía el vino fuerte y muy hediondo" (Landa, 1938, p. 38).

"An intoxicating drink, and called in the chants ha, is another frequent offering . . ." (Tozzer, 1907, p. 102).

"Balché: árbol de que hacen un vino y se emborrachan. ——: el vino que se haze deste árbol" (Diccionario de Motul, p. 45*r*).

". . . han recaído en su idolatría no por falta de predicadores, sino, debe decirse, por su insolencia, pertinacia y pereza, viviendo sin coacción ni castigo, . . . y beber el vino Balché" Sánchez de Aguilar, 1937, p. 71).

[3] Their religion is superficially Catholic, fundamentally however it is probably much the same as that of their forefathers before the coming of the Spaniards, though one may live amongst them, and even come into close contact with them for years, without suspecting that they are not orthodox Catholics. . . . in all the ceremonies the cross has been substituted for the images of the old gods, though many of the latter are invoked by name, and the ceremonial procedures and offerings have altered little, if at all, since the conquest (Gann, 1917, p. 409).

[4] De la expresión "Jesús, María y José" se derivó sin duda alguna "Jesús María" solamente que utilizado como un sólo nombre y no dos. Esto es, en analogía con otros, tales como Nicte Balám, Nicte Chac ó Kulu Balám.

[5] Redfield y Villa (1934, p. 116) nos dicen que los *santo canhel* son los caballos de los *Chakes:* "The horses of the chaacs are known as *santo cangel.* These horses are of different colors, . . ." Aunque no especifica claramente, debe haber cierta relación entre los caballos y el *canhel* y entre éste y San Miguel Arcángel, esta última relación indiscutiblemente de carácter fonético.

ó Kulu Balam, y tanto se dice "a la diestra del gran Cristo pues," como "al Santo Ocho," "al Santo Trece," "al Santo Catorce." Se invocan nombres indudablemente cristianos: "Sagrado de Corazón," "Jesucristo," "Padre Eterno," aunque no por eso pueda aseverarse que sean elementos culturales completamente extraños; no cabe duda alguna que son préstamos lingüísticos, pero hace falta saber si en realidad no están suplantando a deidades paganas, por similitud de funciones ó simple asociación fonética.[6]

Pueden clasificarse todas estas deidades en cuatro grupos principales: uno formado por aquellas de origen cristiano, "Jesús María" (ver nota 4), "Dios," "Espíritu Santo," "Sagrado de Corazón"; en segundo término encontramos a los Balames, Nicte Balám, Kulu Balám, Mistun Balám; en el tercer grupo están los Chakes: Nicte Chac, Yum Chac; por último los números, éstos últimos invocados con carácter divino y no de simples numerales, Oxlahun, Canlahun, Lahun Tas.

Toda la ceremonia celebrada en la gruta de Balankanche,[7] a la que asistieron únicamente hombres, estuvo presidida por el h-men Romualdo Hoʔil de Xcalakoop, poblado cercano a la gruta.

El sacerdote maya[8] asume el cargo no tan solamente de mediador entre el hombre y la divinidad, sino también de la divinidad misma. Así puede sentirse el mismo *Balám* y rugir como tal ó imitar el ruido del trueno o la caída del agua[9] como constantemente lo hace, a lo largo de toda la ceremonia. Por ratos adquiere uno la impresión de que está imitando el tono de voz escuchado en una misa del rito católico.

Redfield y Villa[10] nos dicen que el *homáʔ* conteniendo *balche* al ser elevado y la solemne participación del mismo, sugieren fuertemente la remoción del velo del cáliz y el acto de la comunión de la misa católica.

Desde la época colonial sabemos que, pudiendo los *h-menes* asumir poderes divinos, tanto podían fungir como *Chakes, Balames* ó aun de Papas y Obispos.[11]

Aunque el vocabulario utilizado es escaso y adolece de muchos nombres de deidades mencionadas en ceremonias llevadas a cabo en otras partes de la Península recientemente, no habiendo mención alguna de los *bakabes, puahtunes,* y de los colores íntimamente ligados a los puntos cardinales, emplea sin embargo, un lenguaje esotérico. Así por ejemplo no utiliza los términos comunes *balche* ó *tunkul,* sino *maʔben* ó *tunkuy* respectivamente. Utiliza frecuentemente las sílabas *kan* y *tun* para completar el número necesario de éstas para rimar.

En algunos casos parece que el "Santo" no viene a ser más que reminiscencia de otra palabra maya y asociada a aquel por similitud fonética. Tenemos el caso de San Miguel Arcángel que creo no está haciendo otro oficio que el de suplantar la palabra *canhel* (ver nota 5). El término "santo" está utilizado en dos sentidos: tanto puede referirse con sentido ad-

[6] "Shall we say that the patron *santo* of Chan Kom is the descendant of the local saints of the Mediterranean world, brought into the village by Spanish influence, or that it is merely a translation of a pagan patron god?" (Redfield y Villa, 1934, p. 363). Ver también nota 5.

[7] Haremos algunas consideraciones sobre la etimología de *Balankanche:* En la pág. 44*v* del Diccionario de Motul encontramos: "*Balám:* tigre," y "*balamil cah: u balamil cah:* los sacerdotes del pueblo, caciques y regidores que con su fortalesa la guardan."

En la pág. 238*v* del mismo diccionario: "*kan che:* banquillo, escabello, o silla; Item: officio o cargo, a mando de alguno: *lukan Juan tu kan ché,* quitádole an a Juan el officio, *kan cheil,* carreta, exe de la carreta."

Referente a un sitio arqueológico, Thomas Gann (1924, p. 24) lo cita como *Canchè Balaam* y lo traduce como "El asiento del tigre": "The ruin is known to the Indians as *Canchè Balaam,* or Tiger's Seat, which is probably its original name, handed down from the ancient Maya."

Balankanche o más bien escrito fonémicamente /bálank'ančeʔ/ proviene de /balám/ + /k'ančeʔ/ y es mencionado por el *h-men* Hoʔil como /šbálank'ancheʔ/. Por el orden sintáctico pues, parece que se refiere al "Sacerdote-Jaguar del trono."

[8] "El oficio de los sacerdotes era tratar y enseñar sus ciencias, y declarar las necesidades y sus remedios, predicar y echar las fiestas, hacer sacrificios y administrar sus sacramentos" (Landa, 1938, p. 50).

[9] ". . . the 'frogs' were croaking a particular note special to such occasions, and the kunku-chaac from time to time rose to his feet and with his voice imitated the sound of thunder, and with his lelem the flash of lightning" (Redfield y Villa, 1934, p. 142).

[10] ". . . the special homa of balche, covered with a cross, marked with a cross, the elevation of this vessel and the solemn partaking of its contents, suggests strongly the chalice, the removing of the chalice-veil, and the act of communion, of the Catholic mass" (Redfield y Villa, 1934, p. 371).

[11] ". . . hace poco, el año de 1610, Dios Optimo y Máximo manifestó que un Alfonso Chable y Francisco Canul, indios, se dieron a conocer entre los indios, uno como Papa y otro como obispo, y engañando a los ignorantes hicieron que los honraran los pobres cristianos de su doctrina, celebrando a media noche la Misa, con ornamentos consagrados a Dios Optimo y Máximo, profanando nuestros cálices, abusando del santo óleo y crisma, bautizando niños, oyendo confesiones, administrando la Comunión, . . ." (Sánchez de Aguilar, 1937, p. 153).

jetival pongamos por caso en *"tiʔ santo bálmoʔ bakán," "ʔe santo syete bakán"* ó *"santo trese,"* como puede utilizarse en forma sustantivada y genérica, *"tu noh santo, kiʔ k'ubk ʔe santo, tu suhi santo šan."*

En algunos casos le infunde tal reverencia al rito que puede decir trozos largos en voz baja y rápidamente, que los "creyentes" toman cual si fueran palabras divinas. Aun más, pueden ser en Español, sin mucha coherencia ni relación con el objetivo de la ceremonia. Durante las oraciones rezadas en la gruta oímos mencionar una curación: *"dyos de nwestro senyor hesukristo, ʔandába por bendisyón, de la kurasyón, por nwestra senyora, ʔestá dando, ʔestá ʔandándo. . . ."*

Ha habido inclusive quien asegurara (en el Siglo XVI) tener revelaciones del Espíritu Santo y que "cierto niño le hablaba por la noche entre los techos de su casa, . . . " Que si no hubiera sido por todas las persecuciones que sufrieron, castigos en las cárceles, tratados como "pérfidos herejes"[12] y con más rigor aun que los mismos sodomitas, tendríamos en este tiempo una nueva religión.

CONSIDERACIONES FONOLÓGICAS

A continuación se ofrecerán los cuadros de los fonemas segmentales: consonantes y vocales, seguidos de sus respectivas descripciones.

Fonemas consonantes:

p	t	ȼ	č	k	ʔ
p'	t'	ȼ'	č'	k'	
b	d			g	
	f	s	š		h
m	n				
w					
	l		y		
	r	rr			

p oclusivo, labial, sordo.
t oclusivo, alveodental, sordo.
k oclusivo, velar, sordo.
ʔ oclusivo, glotal, sordo.
b oclusivo, labial sonoro.
d oclusivo, dental, sonoro.
g oclusivo, velar, sonoro.
p' oclusivo, labial, glotalizado.
t' oclusivo, alveodental, glotalizado.
k' oclusivo, velar, glotalizado.
ȼ africado, alveolar, sordo.
č africado, alveopalatal, sordo.
ȼ' africado, alveolar, glotalizado.
č' africado, alveopalatal, glotalizado.
w fricativo, labial, sordo.
f fricativo, labiodental, sordo.
s fricativo, alveolar, sordo.
š fricativo, alveopalatal, sordo.
y fricativo, palatal, sonoro.
h fricativo, glotal, sordo.
m nasal, labial, sonoro.
n nasal, alveolar, sonoro.
l lateral, alveolar, sonoro.
r vibrante, alveolar, simple, sonoro.
rr vibrante, alveolar, fuerte, sonoro.

Fonemas vocales:

i anterior, alto sin redondeo labial.
e anterior, medio, sin redondeo labial.
a central, bajo, sin redondeo labial.
o posterior, medio, con redondeo labial.
u posterior, alto, con redondeo labial.

Como fonemas suprasegmentales adoptaremos los símbolos utilizados por Moisés Romero (1964) esto es, el acento primario representado con (') y colocado sobre la vocal de la sílaba acentuada, y el secundario que no se marcará.

Se ha elaborado la concordancia de palabras de la transcripción maya en el Centro de Cálculo Electrónico de la UNAM, por amable colaboración de su Director Ing. Sergio Beltrán y del Lingüista Daniel Cazés, cuyas copias están a disposición de

[12] Referente a los recién convertidos, Sánchez de Aguilar (1937, p. 111) nos dice: "Si . . . se descubriese que han vuelto a judaizar, se proceda contra ellos, como pérfidos herejes, . . ." Y también, "Si pues, los sodomitas, conforme a las leyes del reino (. . .) son quemados porque mudan el orden natural, con mayor razón los idólatras que trastornan el divino honor al numen señalado en nosotros para tributarlo a la multitud de dioses que veneran, no habiendo más que uno solo Dios Criador del cielo y de la tierra" (p. 133).

quien desee consultarlas ya sea en dicho Centro en la ciudad de México; en el Instituto Yucateco de Antropología e Historia, en la ciudad de Mérida; ó en el Middle American Research Institute de la Universidad de Tulane.

TRANSCRIPCION Y TRADUCCION DE LAS ORACIONES REZADAS EN LA GRUTA DE BALANKANCHE[13]

OFRECIMIENTO DEL DISCURSO

yet ʔu k'aba dyos	En el nombre de Dios
yum tiʔ dyos	Señor en Dios
ʔespiritu santo	Espíritu Santo.
hoʔtun bálmoʔ šan	Los Hoʔtun Balames también
ku kiʔ t'an	bendicen
desde beʔora	desde este momento,
ʔin yum	Señor mío.
teč bakán	A ti también
ʔu kiʔ k'ubu bakán	se te entrega pues
tu santo sesen t'an	el rápido discurso
ku kiʔ t'an šan	que se bendice también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues.
ku kiʔ k'ubu šan	Se tiene a bien entregar también;
k'ubik šan	entregamos también,
kan ʔa kiʔ k'atʔote šan	en que tienes a bien suplicar también
desde beʔora, ʔin yum	desde este momento, Señor mío;
tumen ku kiʔ difikultik šan	porque tiene a bien dificultar también
kiʔ t'an bakán	la bendición pues
tu noh kris nohʔu k'aʔ bakán	a la diestra del gran Cristo pues,
tu santo lisensya	a la santa licencia.
kiʔ k'átʔotik	Tenemos a bien suplicar
desde beʔora bakán	desde este momento pues,
lisensya ku kiʔ k'ubu bakán	la licencia que se tiene a bien entregar pues;
ʔe santo sesen t'an	el rápido discurso,
hoʔ tun t'anoʔ	los cinco discursos pues;
hoʔ ku kiʔ t'an bakán	cinco bendicen pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteč šan	en que tengas a bien suplicar también
desde beʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues
ʔu kiʔ k'ubu šan	se tiene a bien entregar

[13] Deseo agradecer la valiosa colaboración del Prof. Alfredo Barrera Vásquez, por sus sugerencias durante la elaboración del trabajo, así como a la Sra. Joann Andrews por su inteligente y paciente labor de mecanografiarlo.

desde beʔora,
tu santo sesen t'an
tiy bakán
kiʔ k'ubik
syete bakán
ʔu kiʔ k'ubu bakán
desde beʔora
tiʔ santo hop'e
tas t'anoʔ bakán
kiʔ k'ubik šan
kan ʔa kiʔ k'atʔote šan
desde beʔora, ʔin yum
teč bakán
ʔu kiʔ k'aʔolte bakán
kiʔ k'ubik syete beʔora
tiʔ santo yunɨ́iloʔ
tïʔ yum bálmoʔ šan
ku kiʔ t'an bakán
desde trese yunɨ́iloʔ bakán
ku kiʔ k'atkoʔ
desde beʔora šan
tu santo noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔote šan
desde beʔora ʔin yum;
teč bakán
kiʔ k'atʔote šan
tu noh kris noh ʔu k'aʔ bakán
ku kiʔ k'átʔoteeš
desde beʔora
tu suhi santo
tu noh kris noh ʔu k'aʔ bakán
desde beʔora bakán
tiy k'ubik šan
tu santo syete
teʔ bakán
ku kiʔ presentartah
kan ʔa kiʔ k'ubk ʔe santo
hoʔ tun bálmoʔ
hoʔ tun t'anoʔ
hoʔ tun tasoʔ bakán
ku kiʔ k'ubu šan
desde beʔora, ʔin yum
teč bakán
kiʔ presentartik šan
desde beʔora
tu noh kris noh ʔu k'aʔ bakán
way bakán
kiʔ k'atʔoteeš šan
tu suhi santo šan
tu noh kris noh ʔu k'aʔ bakán

desde este momento
el santo discurso;
ahí pues
tenemos a bien entregar
siete pues;
se tienen a bien entregar pues
desde este momento
los santos discursos
de cinco partes pues,
tenemos a bien entregar;
en que tengas a bien suplicar también
desde este momento, Señor mío.
A ti pues
se tiene a bien suplicar pues,
se tiene a bien entregar siete, desde este momento,
a los santos Señores
a los Señores Balames también,
los que bendicen pues,
comenzando con los trece Señores pues
que tienen a bien pedir,
desde este momento también
a la diestra del gran Cristo pues,
en que tengan a bien suplicar también,
desde este momento, Señor mío.
A ti pues
tenemos a bien suplicar también
a la diestra del gran Cristo pues
que tiene a bien suplicarles
desde este momento;
a su sagrado Santo,
a la diestra del gran Cristo pues
desde este momento pues
ahí entregamos también
al santo Siete.
Ahí pues
se tiene a bien presentar,
en que tengas a bien entregar a los santos
Hoʔtun Balames
Hoʔtun T'anes
Hoʔtun Tases pues.
Se tiene a bien entregar también
desde este momento, Señor mío.
A ti pues
tenemos a bien presentar también
desde este momento
a la diestra del gran Cristo pues;
aquí pues
tenemos a bien suplicarles también
al sagrado Santo también
a la diestra del gran Cristo pues.

way bakán	Aquí pues
tiʔ santo bálmoʔ bakán	a los santos Balames pues
kiʔ t'anik šan	bendecimos también;
tyaʔ bakán krus	para la Cruz pues
tiʔ bálmoʔ bakán	a los Balames pues
tiʔ ʔakan bálmoʔ bakán	a los Acan Balames pues
tiʔ mistun bálmoʔ	a los Mistun Balames
tiʔ desde beʔora	a los de este momento
ku kiʔ t'an šan	que bendicen también
tu noh kris nohʔ u k'aʔ šan	a la diestra del gran Cristo también.
ʔin yum!	¡Señor mío!
teč bakán	Tú también
nuk ʔe t'an bakán	contestarás pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
tuuš kiʔ kulukba šan	donde estás bien sentado también,
kiʔ šolokbalóon	donde estamos bien arrodillados
kiʔ k'ubu santo lisensya	se tiene a bien entregar la santa licencia;
kiʔ kátʔotik šan	tenemos a bien suplicar también,
kan ʔa kiʔ k'ubik šan	en que tengas a bien entregar también
desde beʔora, in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
ʔa kiʔ nuk ʔe t'an	tienes a bien contestar,
kiʔ káʔotik desde beʔora	tenemos a bien suplicar desde este momento
tu suhi santo šan	al sagrado Santo también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo también.
way bakán	Aquí pues
kiʔ k'ubk ʔe santo	tenemos a bien entregar a los santos
hoʔtasoʔ bakán	Hoʔtases pues;
ku kiʔ t'an bakán	tiene a bien bendecir pues
tu noh santo	al gran Santo
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
teʔ tu noh kris noh ʔu káʔ šan	ahí, a la diestra del gran Cristo también
ʔin yum	¡Señor mío!
ošteskuntaba ʔin yum!	¡Muy alabado seas Señor mío!
ošlahun!	¡Trece!
teč bakán	Tú pues
ku kiʔ t'an bakán	bendices pues
desde beʔora	desde este momento;
tiy k'at presentar	ahí queremos presentar
ʔe santo syete bakán	el santo Siete pues
ʔe syete bakán	el Siete pues,
santo trese	santo Trece.
kiʔ kátʔote šan	Tenemos a bien suplicar también
desde beʔora, in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
ku kiʔ presentar	tienes a bien presentar
ʔe santo ʔočo šan	el santo Ocho también
ku kiʔ k'atah bakán	que se tiene a bien pedir pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔote šan	en que tengas a bien suplicar también

desde beʔora, in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
ʔa nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ	a la diestra del gran Cristo.
teč bakán	A ti pues
ku kiʔ k'atah	se tiene a bien pedir
tumen ʔu ʔah čikuliʔ bakán	por el de la señal pues
tumen ʔu kiʔ čikul	porque tiene a bien aparecerse
desde beʔora,	desde este momento.
tiʔ hesus mariia	A Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum tiʔ dyos	Señor en Dios,
ʔespiritu santo	Espíritu Santo,
santo ʔespiritu santo	santo Espíritu Santo
tiʔ ʔa kiʔ k'átʔoteeš šan	para que tengan a bien suplicar también
dede beʔora ʔin yum	desde este momento, Señor mío.
ošteskuntaba!	¡Muy alabado seas!
ku kiʔ t'an šan	Bendice también
desde beʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ʔe t'an šan	contestas también
desde beʔora bakán	desde este momento pues
tiʔ santo hoʔ tun bálmoʔ bakán	a los santos Hoʔtun Balames pues
ku kiʔ presentarkoʔ	que tienen a bien presentar
santo hop'loʔ bakán	a los santos Cinco pues.
ku kiʔ t'an bakán	Bendice pues
desde beʔora	desde este momento
tu santo sesen t'an	el santo discurso
tuuš ku kiʔ siskuntah šan	donde se tienen a bien enfriar también
kan ʔa kiʔ kátʔotees šan	en que tengan a bien suplicar también
tu noh kris noh ʔu k'aʔ šan	a la diestra del gran Cristo también.
ʔin yum	¡Señor mío!
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues
tu noh santo šan	al gran Santo también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
kiʔ presentartik šan	tenemos a bien presentar también.
ku kiʔ t'an šan	Bendice también
desde beʔora ʔin yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ʔe t'an bakan	contestas pues
kan ʔa ku kiʔ k'átʔoteeš šan	que tengan a bien suplicar también
tu ʔah čikuli	al de la señal
tiʔ kaʔp'el	al Dos
tiʔ ʔošp'el	al Tres
tiʔ lahuntas	al Lahuntas
tiʔ lahump'eloʔ	a los Diez;
tiy bakán	ahí pues
ku kiʔ t'an šan	bendices pues
desde beʔora, in yum	desde este momento, ¡Señor mío!

desde be?ora bakán	Desde este momento pues,
ku ki? t'an bakán	bendice pues,
ti? hesus mariia	a Jesús María,
tu k'aba dyos	en el nombre de Dios
yum ti? dyos	Señor en Dios
?espiritu santo	Espíritu Santo
santo ?espiritu santo	santo Espíritu Santo.
ki? k'at bakán	Tenemos a bien pedir pues
?ay in yum	¡Ay, Señor mío!
teč bakán	A ti pues
ki? k'at?otik šan	tenemos a bien suplicar también
le hop'etas bálmo? šan	a los Hop'etas Balames también
ku ki? k'ubu šan	se tiene a bien entregar también
desde be?ora bakán	desde este momento pues
ku ki? k'uk'us	se tiene a bien ofrendar
santo sesen t'an	el santo discurso
tuuš ku ki? k'ah?oltah	en donde se tiene a bien recordar;
tumen santo bálmo?	por los santos Balames
ti? santo bakán	al Santo pues
tuuš ki? bakán	donde se tiene a bien pues.
ku ki? šolokbalóon	Estamos bien arrodillados;
ki? k'uš šan	tenemos a bien aborrecer
kan ?a ki? k'át?ot šan	que tengas a bien suplicar
desde be?ora, ?in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues
ku ki? kát?otah	se tiene a bien suplicar
tu santo	al Santo
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tumen ?u ?ah čikul	porque se aparece
ti? ka?p'el	al Dos
ti? ?ošp'el	al Tres
ti? lahump'el,	al Diez
ti? lahuntas bakán	al Lahuntas pues
ku ki? t'an šan	quien bendice también
desde be?ora, ?in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu noh santo šan	al gran Santo también
tu kris noh u k'a? bakán	a la diestra del Cristo pues
tumen ?u čikul	porque se aparece
ti? hesus mariia	a Jesús María
tu k'aba dyos	en el nombre de Dios
yum ti? dyos	Señor en Dios
?espiritu santo	Espíritu Santo
santo ?espiritu santo bakán	santo Espíritu Santo pues.
ki? k'ubik šan	Tenemos a bien entregar pues
desde be?ora ?in yum	desde este momento, ¡Señor mío!

teč bakán	Tú pues
ʔa kiʔ t'an bakán	bendices pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
kiʔ k'átʔotik	tenemos a bien suplicar
desde beʔora	desde este momento
tiʔ yum mistun balám bakán	al Señor Mistun Balam pues
desde beʔora	desde este momento;
tiʔ yum k'ulu tun balám	al Señor Kulu Balam entonces
ku kiʔ taloʔ bakán	que felizmente viene pues
desde beʔora šan in yum	desde este momento también, ¡Señor mío!
teč kiʔ kátʔoteeš šan	Tienen a bien suplicar también
tu noh kris noh ʔu k'aba	en el gran nombre del gran Cristo;
kiʔ k'átʔoteeš šan	tienen a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ kátʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues
tumen ʔu ʔah čikultah bakán	porque los hace aparecer pues
desde beʔora bakán	desde este momento pues
tuuš ku kiʔ k'atah bakán	donde se tienen a bien pedir pues
tiʔ santo hop'e ʔuk'u bakán	a los santos Hop'e Uk'u pues.
nukáʔah ʔu santo trese saybo ʔ	Van los trece santos manantiales
ku kiʔ t'an šan	a bendecir también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ʔe t'an šan	contestas también
desde beʔora	desde este momento;
kiʔ kátʔoteeš šan	tienen a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
way bakán	aquí pues
ku kiʔ[14]...	se tiene a bien ...
ošteskuntaba šan ʔin yum	Muy alabado seas también, ¡Señor mío!
ʔošlahun	El Trece
ku kiʔ t'an šan	bendice también
desde beʔora bakán	desde este momento pues
tu noh santo šan	al gran Santo también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
tyaʔ bakán kiʔ k'ubk	para tener a bien entregar pues
ʔe santo hoʔtun bálmoʔ šan	a los santos Hoʔtun Balames también
ku kiʔ t'an šan	que bendicen también

[14] En este punto se detiene un momento.

ti? ka?p'el santo	a los dos Santos;
ho?tun balám bakán	a Ho?tun Balam pues
yum ?iƛ'ak balám	al Señor Idzac Balam
ku ki? t'an šan	que bendice también
tu noh kris noh ?u k'a? šan	a la diestra del gran Cristo también.
?in yum	¡Señor mío!
teč bakán	Tú pues
ku ki? t'an bakán	bendices pues
tu noh kris noh ?u k'a? bakán	a la diestra de gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
ki? k'ubik šan	tengo a bien entregar también
desde be?ora bakán	desde este momento pues.
?in yum	¡Señor mío!
yum bakán	Señor pues,
ti? syete	al Siete,
ti? lahun	al Diez
tiy bakán	ahí pues
ku ki? k'ubu šan	se tiene a bien entregar también
desde be?ora	desde este momento
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
desde be?ora	desde este momento.
ti? hesus mariia	A Jesús María,
tu k'aba dyos	en el nombre de Dios
yum ti? dyos	Señor en Dios
?espiritu santo	Espíritu Santo
santo ?espiritu santo bakán	santo Espíritu Santo pues
?ošteskuntaba ?in yunƛil![15]	¡Muy alabado seas mi reverendo Señor!
?ošteskuntaba ?in yunƛil!	¡Muy alabado seas, mi reverendo Señor!
teč bakán	Tu pues
nuk ?e t'an šan	contestas también
desde be?ora bakán	desde este momento pues;
ku ki? k'ubu bakán	se tiene a bien entregar pues
?u santoy bakán	la santidad pues;
?u ki? k'ub	tiene a bien entregar
?u santo bakán	su santo pues;
?u ki? k'atah bakán	se tiene a bien pedir pues
ti? yum čáak bakán	al Señor Chac pues
ku ki? čilbankunskuba šan[16]	que tenga a bien acostarse también
ku t'an bakán	dice pues
?in yum	¡Señor mío!

[15] Da órdenes de que se paren.

[16] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

teč bakán	Tú pues
ku ki? t'an šan	bendices también
desde be?ora bakán	desde este momento pues
?u ki? k'ubu bakán	se tiene a bien entregar pues
tu santo	al Santo
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
ki? k'át? oteeš šan	tengan a bien suplicar también
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora, ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu suhuy santo šan	al sagrado Santo también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues
ku ki? t'an bakán	bendice pues,
?ošteskuntaba ?in yum!	¡Alabado seas, Señor mío!
?ošteskuntaba šan ?in yun̸il!	¡Alabado seas también mi reverendo Señor!
teč bakán	Tú pues
?a ki? ?ok'ostkaba	tienes a bien danzar
desde be?ora bakán	desde este momento pues
tu santo mesa bakán	en la santa mesa pues
tuuš ki? yaneč	donde buenamente estás.
ki? k'atko? desde be?ora	Tienen a bien pedir desde este momento
ti? ?ah kanan saya?	al Canan Saya?;
ki? k'at?otik šan	tenemos a bien suplicar también
desde be?ora, ?in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a?	a la diestra del gran Cristo;
teč bakán	tu pues
nuk ?e t'an bakán	contestas pues
desde be?ora	desde este momento
tu noh santo šan	a la diestra del Santo también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues.
ti? hesus mariia	A Jesús María,
tu k'aba dyos	en el nombre de Dios
yum ti? dyos	Señor en Dios
?espiritu santo	Espíritu Santo,
?espiritu santo	Espíritu Santo
?ošteskuntaba ?in yun̸il	¡Muy alabado seas mi reverendo Señor!

INVOCACIÓN A LOS BALAMES

hesus mariia	Jesús María,
tu k'aba dyos yumbi?	en el nombre de Dios Padre,
dyos ?espiritu santo	Dios Espíritu Santo.
?ay ?in yum!	¡Ay, Señor mío!
tye? bakán	Para ello pues

tiy kin k'ubik bakán	ahí tengo a bien entregar pues
ʔe santo saya ʔ	el santo manantial,
noh ɬ'onot bakán	el gran cenote pues;
ku ki ʔ t'an šan	bendice pues
tu noh ɬ'onot bakán	al gran cenote pues
yunɬilo ʔ	de los reverendos Señores;
ku ki ʔ k'at šan	se tiene a bien pedir también
tu noh kris noh ʔu k'a ʔ bakán[17]	a la diestra del gran Cristo pues.
ʔay ʔin yum!	¡Ay, Señor mío!
teč bakán	A ti pues
ʔu ki ʔ k'at šan	se tiene a bien pedir pues
desde be ʔora	desde este momento
tu noh ɬ'onot	en el gran cenote
yunɬilo ʔ šan	de los reverendos Señores también
ku ki ʔ t'an bakán	que bendicen pues
desde be ʔora	desde este momento
ti ʔ yum ho ʔtun bálmo ʔ	a los santos Ho ʔtun Balames;
ku ki ʔ presentaro ʔ šan	se tienen a bien presentar también
desde be ʔora	desde este momento,
yok' ʔu santo noh saya ʔ	sobre su santo y grande manantial;
ki ʔ t'an šan	bendice también
tu noh kris noh ʔu k'a ʔ bakán	a la diestra del gran Cristo pues
kan ʔa ki ʔ k'át ʔoteeš šan	en que tengan a bien suplicar también
desde be ʔora, ʔin yum	desde este momento, Señor mío.
tye ʔ bakán	Para ellos pues
yum ho ʔtun bálmo ʔ	los Señores Ho ʔtun Balames
šan yan	poco es lo que hay,
ku ki ʔ k'at	lo que se tiene a bien pedir.
desde be ʔora bakán	Desde este momento pues,
ku ki ʔ presentar	se tiene a bien presentar
yum bakán	el Señor pues
ti ʔ santo noh saya ʔ	en el santo y grande manantial,
ku ki ʔ t'ano ʔ šan	bendicen también
desde be ʔora bakán	desde este momento pues;
ku ki ʔ siskuntah šan	se tiene a bien enfriar también
desde be ʔora, in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues;
kan ʔa ku ki ʔ kát ʔoteeš	que tengan a bien suplicar
desde be ʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'a ʔ bakán	a la diestra del gran Cristo pues
ʔošteskuntaba šan ʔin yunɬil!	¡Alabado seas también mi reverendo Señor!
ʔošlahun!	¡Trece!
teč bakán	Tú pues
ku ki ʔ t'an	bendices

[17] Da órdenes de que contesten.

desde be?ora bakán	desde este momento pues
teč noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ku ki? k'atah bakán	que se tenga a bien pedir pues
desde be?ora	desde este momento.
tiy desde be?ora	Ahí, desde este momento
ku ki? t'an šan	bendice también;
bin nuka'?ah šan	se contestará también;
ki? kambyartik	se tiene a bien cambiar,
santo bálmo? bakán	a los santos Balames pues
ti? yum mistun bálmo?	a los Señores Mistun Balames
nuká?ah ?u ki? mistah bakán	se tendrá a bien barrer pues
?u yik'al	su viento;
le bakán	aquel pues
ku ki? ho?sik šan	que tiene a bien sacar también
le ?ik'ale?	aquel viento,
le ?ošlo?	aquel calor,
ku ki? t'an šan	bendice también
kan ?a ki? k'át?oteeš šan	que tengan a bien suplicar también
desde be?ora, ?in yum	desde este momento, ¡Señor mío!
teč bakán	Tú pues
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
ti? santo ho?tun bálmo?	a los santos Ho?tun Balames;
ku ki? presentar	se tiene a bien presentar,
tiy ?oko? bakán	ahí entran pues,
ti? santo bálmo? bakán	en los Santos Balames pues,
yum bálmo? bakán	los Señores Balames pues
ti? yum mistun balám	al Señor Mistun Balam
ku ki? t'an šan	bendicen también;
kan ?a ki? k'át?oteeš šan	que tengan a bien suplicar también
desde be?ora, ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
ki? k'at?otik	tienes a bien suplicar
tumen ?u ki? čihikul	porque tiene a bien aparecer
hesus mariia	Jesús María
tu k'aba dyos	en el nombre de Dios
yum ti? dyos	Señor en Dios
?espiritu santo	Espíritu Santo
?espiritu santo	Espíritu Santo
?ošteskuntaba šan ?in yun/il[18]	¡Alabado seas también, mi reverendo Señor!
tye? bakán	Para aquel pues
ku ki? t'an šan	que bendice también
desde be?ora, ?in yum	desde este momento, Señor mío.
tye? bakán	Para aquel pues
tye? santo balám bakán	para aquel santo Balam pues;
ku ki? t'an šan	bendice también

[18] Da órdenes de que contesten.

tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
tiʔ santo hoʔtun bálmoʔ	a los santos Hoʔtun Balames;
ku kiʔ presentark	tienen a bien presentar
ʔu santo noh sayboʔ šan	sus santos y grandes manantiales también,
kiʔ k'átʔotik šan	tenemos a bien suplicar también
tu noh kris noh ʔin k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues.
way bakán	Aquí pues
ku kiʔ k'ubu bakán	se tiene a bien entregar pues
ʔe santo sesen t'anoʔ	el santo rápido discurso,
sesen t'an	rápido discurso
tu santoy bakán	a la santidad pues
ku kiʔ presentartah	que se tiene a bien presentar.
tiʔ kwatro	Al Cuatro
santo sesen t'an	santo rápido discurso
kiʔ presentartik šan	tenemos a bien presentar también,
tu kris	a Cristo
noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum	desde este momento, Señor mío.
ʔošteskuntaba	Alabado seas,
ʔin yum hoʔtun balám[19]	¡Señor mío, Hoʔtun Balam!
tiʔ lahump'el	Al Diez,
tiʔ lahuntas, ʔin yum	al Lahuntas, Señor mío,
teč bakán	A ti pues
kiʔ k'ubik šan	tenemos a bien entregar también
desde beʔora bakán	desde este momento pues
tu santoy bakán	a su santidad pues;
nakáʔah bakán	vas pues
tasʔ e yum mistun balám	a traer al Señor Mistun Balam
desde beʔora bakán	desde este momento pues;
ku kiʔ miskuba šan	se tiene a bien asear también
desde beʔora	desde este momento
yok'oʔ bakán	sobre ello pues,
santo suhuy haʔ	de la sacratísima agua,
le suhuy yaʔ	la sagrada agua
ku kiʔ k'atah šan	que se tiene a bien pedir pues
desde beʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
ku kiʔ k'átʔotik šan	tienes a bien suplicar pues
desde beʔora	desde este momento
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
ku kiʔ k'atah desde beʔora	en que se tiene a bien pedir desde este momento.
way bakán	Aquí pues

[19] Da órdenes de que contesten.

ʔu kiʔ t'an bakán	bendice pues;
ten kiʔ k'ubik šan	yo tengo a bien entregar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues
bin kiʔ k'at šan	vamos a tener a bien pedir también
desde beʔora ʔin yunʼil	desde este momento, mi reverendo Señor.
teč bakán	A ti pues,
ʔu kiʔ k'aʔ bakán	tu buena mano pues,
kan ʔa ku kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum[20]	desde este momento, Señor mío.

PETICIÓN DE LA SANTA LICENCIA

ʔin yum	Señor mío,
teč bakán	tú pues
nuk ʔe t'an bakán	contestas pues
desde beʔora bakán	desde este momento pues;
kiʔ k'átʔoteeš šan	tienes a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
desde beʔora bakán	desde este momento pues
tu santo hoʔtun	al santo Hoʔtun
santo sayab bakán	al santo manantial pues
tuuš ku kiʔ k'átʔotik šan	en donde se tiene a bien suplicar también
ta noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
tu santo hoʔtun balám kab	al santo Hoʔtun Balam Kab
tiʔ kabeʔ	al pueblo;
tiy bakán	ahí pues
ku kiʔ k'atah	se tiene a bien pedir
tiʔ santo bálmoʔ šan	a los santos Balames pues
ku kiʔ t'an šan	que bendicen también
tu noh kris noh ʔu kaʔ šan	a la diestra del gran Cristo también.
ʔin yum	Señor mío,
teč bakán	tú pues
nuk ʔe t'an bakán	contestas pues
desde beʔora bakán	desde este momento pues,
ʔin yunʼil	mi reverendo Señor.
ʔošteskuntaba ʔin yum!	¡Muy alabado seas Señor mío!
ʔošlahun	¡Trece!
ku kiʔ t'an bakán	Bendice pues
ʔin yum	Señor mío;
kanlahun t'an	catorce discursos;
teč bakán	a ti pues
ku kiʔ k'ubu bakán	se tiene a bien entregar pues
desde beʔora šan	desde este momento también.
ʔin yum	¡Señor mío!
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues,

[20] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

desde be?ora bakán	desde este momento pues,
?in yun⁄il	mi reverendo Señor.
?ošteskuntaba ?in yum	¡Muy alabado seas, Señor mío!
?ošlahun ku ki? t'an bakán	El Trece bendice pues.
?in yum	¡Señor mío!
kanlahun t'an	Catorce discursos.
teč bakán	A ti pues
ku ki? k'ubu bakán	se te entregan pues
desde be?ora šan	desde este momento también,
?in yum	Señor mío.
teč ki? k'ubk	A ti tenemos a bien entregar
?e santo ho? saya?	los cinco santos manantiales,
le noh saya?	el gran manantial
ku ki? k'át?oteeš šan	que les tienen a bien suplicar también
desde be?ora, ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues
ki? k'ubik šan	tenemos a bien entregar también
desde be?ora	desde este momento
ti? santo ?ah kanan saya?	al santo Canan Saya?,
ti? trese santo balám	a los trece santos Balames
ku ki? kanantik šan	que tienen a bien guardar pues;
trese yun⁄ilo? šan	a los trece reverendos Señores también
ku ki? k'át?otko?	que tienen a bien suplicar;
desde be?ora bakán	desde este momento pues
yan ?a ki? k'át?otik šan	tienes que tener a bien suplicar también
desde be?ora, ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
?a nuk ?e t'an bakán	contestas pues
desde be?ora bakán	desde este momento pues;
?ah kanan saya? bakán	a Canan Saya? pues
ki? k'at?otik šan	tenemos a bien suplicar
kan ?a ki? k'át?otik	que tengas a bien suplicar
tumen ?u ki? čikul	porque se tiene a bien aparecer;
niká?ah ki? k'át?otik	voy a tener a bien suplicar
?u santo ?orasyon	la santa oración
?orasyon bakán	la oración pues
yum bálmo? šan	de los Señores Balames también
desde be?ora bakán	desde este momento pues;
tu santo balam kab	al santo Balam Cab
ti? balam kanhel	al Balam Canhel
tu santo balam	al santo Balam
ti? huntul balam kan šan	al Huntul Balam Can también
?in yum	¡Señor mío!
he? bakán	Tendrán pues
ki? k'atko? šan	que tener a bien suplicar también
desde be?ora	desde este momento;
ki? k'ubik šan	tenemos a bien entregar pues
desde be?ora	desde este momento
tu santo lisensya	la santa licencia,
ki? k'át?otik šan	tenemos a bien suplicar también

tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo también;
trese santo saya ʔ	trece santos manantiales
kiʔ presentarkeeš	tienen a bien presentar
desde beʔora	desde este momento
tiʔ hoʔtun bálmoʔ	a los Hoʔtun Balames.
hoʔtun bálmoʔ	A los Hoʔtun Balames
desde beʔora, ʔin yum	desde este momento, Señor mío,
kan ʔa ku kiʔ ƛayak toon	que tengan a bien tener misericordia de nosotros
libre bakán	con libertad pues
ʔu kiʔ meyatah bakán	se tiene a bien trabajar pues
ʔe santo trono	el santo trono
tuuš kiʔ yanoob bakán	donde están felizmente pues
tu santo či ʔ	en el santo borde
santo haʔ bakán	de la santa agua pues
noh k'ak'nab	del gran mar;
ʔu kiʔ k'átʔotik šan	se tiene a bien suplicar también
desde beʔora	desde este momento.
heʔ kan ʔa ku kiʔ	Tendrán a bien
k'átʔoteeš šan	suplicar también
desde beʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
kiʔ presentar	en que se tiene a bien presentar
desde beʔora	desde este momento
tu santo hoʔtun bálmoʔ šan	a los santos Hoʔtun Balames también;
nukes kiʔ k'átʔoteeš	te van a tener a bien suplicar
santo ʔah tasa siti	los santos Tasa Siti.
ʔin yum	Señor mío,
teč kiʔ k'atʔotik	a ti tenemos a bien suplicar;
kiʔ solokbalón	estamos bien arrodillados
kiʔ kušaʔan	bien vivos
desde beʔora	desde este momento.
kiʔ k'átʔotik	Tenemos a bien suplicar
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contesta también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues.
way bakán	Aquí pues
ku kiʔ t'an šan	bendice también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues.
ʔošteskuntaba šan	¡Muy alabado seas también
ʔin yunƛil,	mi reverendo Señor!
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios
yum tiʔ dyos	Señor en Dios
ʔespiritu santo	Espíritu Santo.
santo ʔespiritu santo	santo Espírito Santo

ʔošteskuntaba ʔin yum balmeʔ	¡Muy alabado seas mi Señor Balam!
ʔošteskuntaba ʔin yum balmeʔ	¡Muy alabado seas mi Señor Balam!
ʔošteskuntaba ʔin yum nikte čáak	¡Muy alabado seas mi Nicte Chac!
ʔošteskuntaba ʔin yum nikte balám	¡Muy alabado seas mi Señor Nicte Balam!
ʔošteskuntaba	¡Muy alabado seas,
ʔin yum hoʔtun balám	mi Señor Hoʔtun Balam!
ʔošteskuntaba	¡Muy alabado seas
ʔin yum hoʔtun balám	mi Señor Hoʔtun Balam!
ʔošteskuntaba	¡Muy alabado seas
ʔin yum mistun balám,	mi Señor Mistun Balam!
mistun balám	¡Mistun Balam!

OFRECIMIENTO DE LAS AVES

hesus mariia	Jesús María
tu k'aba dyos	en el nombre de Dios
yum tiʔ dyos	Señor en Dios
ʔespiritu santo	Espíritu Santo
santo ʔespiritu santo	santo Espíritu Santo;
mistun balám	Mistun Balam;
bin ʔu káʔah šan	se va también
kiʔ k'ubu šan	a tener a bien entregar también
desde beʔora bakán	desde este momento pues
tiʔ santo č'iič'oʔ	a los santos pájaros.
seys č'iič'oʔ	A seis pájaros
ku kiʔ k'ubu šan	se tiene a bien entregar también
desde beʔora	desde este momento;
santo sesen	la santa rapidez
presente šan	se hace presente también
desde beʔora, ʔin yum	desde este momento, Señor mío
yanak ʔu kiʔ ɉ'áʔik šan	para quese tenga a bien otorgar también
desde beʔora	desde este momento.
tiʔ yum ʔiɉ'ak balám	Al Señor Idzak Balam
tiy desde beʔora ʔin yum	ahí, desde este momento, Señor mío.
teč bakán	Tú pues,
ku kiʔ t'an šan	bendices también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
nuka'ah šan	va también
ʔu kiʔ presentar šan	a tener a bien presentar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
ʔa kiʔ nuk ʔe t'an bakán	vas a contestar pues
tu noh santo	al gran Santo
santo ʔespiritu santo	santo Espíritu Santo
santo ʔespiritu santo	santo Espíritu Santo
R: dyos ʔespiritu santo[21]	*R:* Dios Espíritu Santo
dyos de nwestro senyor hesukristo	Dios de nuestro Señor Jesucristo

[21] Da órdenes de que contesten.

ʔandaba por bendisyon	andaba por la bendición
de la kurasyon	de la curación;
por nwestra senyora	por nuestra Señora
ʔesta dando	está dando
ʔesta ʔandando	está andando
por nwestro santo	por nuestro Santo,
ʔespiritu santo	Espíritu Santo,
por nwestro senyor hesukristo	por nuestro Señor Jesucristo
ʔandaba por bendisyon	andaba por la bendición
por ʔel bendisyon	por la bendición
de nwestros santos čaakes	de nuestros santos Chakes
por nwestros santo balames	por nuestros santos Balames
nwestros santos balames	nuestros santos Balames
nwestro senyor hesukristo	nuestro Señor Jesucristo;
ʔel bendisyon	la bendición.
S: ʔel bendisyon nwestro senyor	*S:* ¡La bendición de nuestro Señor!
R: bendisyon nwestro senyor	*R:* ¡La bendición de nuestro Señor!
S: ʔiho santo ʔespiritu santo	*S:* ¡Hijo Santo, Espíritu Santo!
R: ʔiho santo ʔespiritu santo	*R:* ¡Hijo Santo, Espíritu Santo!
S: ʔiho nwestro senyor mistun balám	*S:* ¡Hijo de nuestro Señor Mistun Balam!
R: mistun balám	*R:* ¡Mistun Balam!
S: mistun balám	*S:* ¡Mistun Balam!
R: mistun balám	*R:* ¡Mistun Balam!
S: yan hosk ʔe ʔik'oʔ	*S:* ¡Hay que sacar ese viento!
R: yan hosk ʔe ʔik'oʔ	*R:* ¡Hay que sacar ese viento!
S: ʔahwera	*S:* ¡Afuera!
R: ʔahwera	*R:* ¡Afuera!
S: nwestro senyor hesukristo mas grande poderoso	*S:* ¡Nuestro Señor Jesucristo más grande y poderoso!
R: nwestro senyor hesukristo mas grande y poderoso	*R:* ¡Nuestro Señor Jesucristo más grande y poderoso!
S: hesus mariia	*S:* Jesús María
tu k'aba dyos	en el nombre de Dios
yum tiʔ dyos	Señor en Dios,
santo ʔespiritu santo	Santo Espíritu Santo
R: ʔespiritu santo	*R:* Espíritu Santo
S: ʔiʒ'ak bálmeʔ	*S:* Idzac Balam:
bin ʔa nuk ʔe kiboʔ	vas a contestar a la vela;
ʔu k'ubk ʔe santo seys	entregar el santo Seis
huntul ʔe santo č'iič'oʔ	en uno solo, las santas aves
ku kiʔ presentarkoʔ	que tienen a bien presentar
desde tu trono yum hesukristo	desde el trono del Señor Jesucristo.
desde beʔora bakán	Desde este momento pues,
yum čáakoʔ bakán	los Señores Chakes pues
ku kiʔ t'an šan	bendicen pues
desde beʔora ʔin yum	desde este momento, Señor mío.
yum mistun bálmoʔ	Señores Mistun Balames,
nuká'ah šan ʔu kiʔ	se va también a tener a bien
mistb ʔe ʔik'oʔ	limpiar el viento
yan bakán	que está pues
teʔ santo bakán	en el Santo pues
ku kiʔ t'an bakán	que bendice pues

kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
nuk ʔe t'an bakán
tu noh kris noh ʔu k'aʔ bakán
desde beʔora bakán,
tu santoy bakán
bin kiʔ k'at šan
tu noh kris noh ʔu k'aʔ bakán
bin ʔu káʔah šan
ʔu kiʔ t'an bakán
tu noh santo šan
tu santo
ʔespiritu santo bakán
kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
tiʔ hesus mariia
tu k'aba dyos
yum tiʔ dyos
ʔespiritu santo
R: dyos ʔespiritu santo
ʔi santo ʔespiritu santo
nuestro señor hesukristo
ʔadoramos por bendisyon
ʔe čaakes
R: los čaakes
S: ʔel ʔorasyon de čaakes
R: ʔorasyon de čaakes[22]
S: hesus mariia
tu k'aba dyos
yum tiʔ dyos
ʔespiritu santo
R: hesus mariia
tu k'aba dyos
yum tiʔ dyos
ʔespiritu santo
S: senyor!
R: senyor!
S: ɉ'a tóone
kaʔ miš hump'el lob
kaʔ ʔučuk
kaʔ kiʔ ɉ'á tóon librey
way tóon tu kaboʔ
tu kaboʔ
le kaboʔ

en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues
contestas pues
a la diestra del gran Cristo pues
desde este momento pues;
a su santidad pues
vamos a tener a bien pedir también
a la diestra del gran Cristo.
Va también
a bendecir pues
al gran Santo pues
al santo
Espírito Santo pues;
tienen a bien suplicar también
a la diestra del gran Cristo pues;
que tengan a bien suplicar también
desde este momento, Señor mío.
A Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo
S: Dios Espíritu Santo
y santo Espíritu Santo
nuestro Señor Jesucristo;
adoramos por bendición
a los Chakes
R: ¡Los Chakes!
S: ¡La oración de los Chakes!
R: ¡Oración de Chakes!
S: Jesús María,
en el nombre de Dios
Señor en Dios
Espíritu Santo.
R: Jesús María
en el nombre de Dios,
Señor en Dios
Espíritu Santo.
S: ¡Señor!
R: ¡Señor!
S: Concédenos
que ningún daño
nos suceda;
que nos dejes libre
aquí a nosotros, en esa tierra,
en esa tierra,
en la tierra

[22] Da órdenes de que continuen contestando.

tuuš ki? šolokbalóon	donde estamos bien arrodillados;
ki? k'ub ?e santo trono	tenemos a bien entregar el santo trono
way ki? k'át?otke	aquí tenemos a bien suplicar.
?in yum	Señor mío:
ka? ki? yanak	que se tenga a bien conceder
hump'el santo salbasyon	una santa salvación
tu lakal bakán	a todos pues,
ti? santo personas	a las santas personas
ti? santo mistun balám	al santo Mistun Balam;
bin nukú?uh ki? mistoob	van a tener a bien limpiar
?e ?ik'e?	el viento,
tu laka	todo,
he? biš ki? k'át?otke	tal y como tenemos a bien suplicar,
?in yum	Señor mío.
teč bakán	Tú pues
nuká?ah ki? k'át?otke	vas a tener a bien suplicar
?e ?iʝ'ak balám	al Idzac Balam
let ku ki? k'atik šan	el que tiene a bien pedir también,
?in yum	Señor mío.
teč bakán	Tú pues,
?u ki? t'an bakán	bendices pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu santoy bakán	a su santidad pues
desde be?ora bakán	desde este momento pues
tu trono yum bakán	en el trono del Señor pues
ti? santo yunʝilo?	a los santos y reverendos Señores
ti? trese yumčáako? bakán	a los trece Señores Chakes pues
ti? trese nikte bálmo? bakán	a los trece Nicte Balames pues,
kan ?a ki? k'át?oteeš šan	que tengan a bien suplicar también
desde be?ora ?in yum,	desde este momento, Señor mío.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
?espiritu santo	Espírito Santo
R: dyos ?espiritu santo	*R:* ¡Dios Espíritu Santo!
S: ?ošteskuntaba	*S:* ¡Muy alabado seas!
R: ?ošteskuntaba	*S:* ¡Muy alabado seas!
S: ?ošteskuntaba[23]	*S:* ¡Muy alabado seas!
R: ?ošteskuntaba	*R:* ¡Muy alabado seas!

LIBERACION DE LA CUEVA

hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
?espiritu santo	Espíritu Santo
santo ?espiritu santo	santo Espíritu Santo
R: ?espiritu santo	*R:* Espíritu Santo

[23] Ordena que contesten todos.

S: ʔin yum
R: ʔin yum
S: ɉ'a tóone
ka kiʔ ɉ'a tóone
libretoone bahaʔ
ka kiʔ heʔbek
tóon ʔe ʔaktunaʔ
kaʔ kiʔ šíikoon tu laka
tuuš paktik
tu lakl ʔe mina
ʔu ɉ'ama hesukristo wayeʔ
yan k'abet ʔilik
tu laka tuuš kiʔ yaneʔ
ʔin yum
kiʔ ɉ'abat tóon
tumen ʔu santo
ʔespiritu santo
letiʔ yum čáakoʔ
letiʔ kiʔbin ɉ'aykoʔ
way tu santo mistun bálmoobeʔ
R: mistun santo
S: mistun bálmoobeʔ
hesus mariia
tu k'aba dyos
yum tiʔ dyos
ʔespiritu santo, ʔespiritu santo
le trese saybeʔ
bin káʔah balám
tiʔ mistun balám
le kaʔ hosbe le ʔikeʔ
trese sayaʔ
yan presentartik
tyaʔ hoʔsa le ʔik'eʔ
tumen yan k'abet
ʔu siskuntah
kaʔ freskotak
tumen wayeʔ
k'abet kiʔ presentartik
tuuš yan ʔu trese
yan ʔe santo sayaʔ t'ane
way k'abet presentartik
tu laka tiʔ mistun balám
bin ʔu ku kiʔ mistoh
yet ʔu sipi čeʔ
yetel tu laka kiʔ t'an
tu k'an tu k'aba
yum hesukristo
kin k'ubik šan
tu santo sayaʔ t'an
tuuš kiʔ yanóone

S: ¡Señor mío!
R: ¡Señor mío!
S: Concédenos,
que nos permitas
que se nos libere este camino;
que se tenga a bien abrir
a nosotros la cueva
para que nos vayamos todos
a donde esperamos
toda la mina
dada por Jesucristo aquí;
es muy necesario ver
todo donde bien está,
mi Señor.
Que se tenga a bien otorgarnos
por su santo
Espíritu Santo
a él , el Señor Chac
él tendrá a bien otorgarles
aquí, a los santos Mistun Balames
R: ¡Mistun Santo!
S: Mistun Balames,
Jesús María,
en el nombre de Dios,
Señor en Dios
Espíritu Santo, Espíritu Santo.
Aquellos trece manantiales
los vamos a presentar
a Mistun Balam
para que se saque el viento;
trece manantiales,
hay que presentarlos
para que se saque el viento
porque es muy necesario
que se enfríe
para que quede fresco
porque aquí
es necesario tener a bien presentar
donde están los trece
bajo el santo discurso del manantial;
hay que presentarlos aquí
a todos, a Mistun Balam;
van a tener a bien limpiar
con el *sipi čeʔ*
y todas las bendiciones
en lo precioso, en el nombre
del Señor Jesucristo.
Entrego también
al santo discurso del manantial
donde bien estamos

tu laka šane ʔin yum
teč bakán
kiʔ t'an bakán
desde beʔora
tiʔ hesus mariia
tu k'aba dyos
yum tiʔ dyos,
ʔespiritu santo
R: dyos ʔespiritu santo
S: ʔošteskuntaba
R: ʔošteskuntaba
S: hesus mariia
tu k'aba dyos
yum tiʔ dyos
ʔespiritu santo
ʔošteskuntaba
R: ʔošteskuntaba
S: mistun balám
R: mistun balám
S: ʔakoobe tun
tu lakl ʔe trasero
yan way be ʔaktune
R: ʔaktune
S: heʔ k'uʔkeeše ʔ
heʔle
R: heʔle
S: hesus mariia
tu k'aba dyos
yum tiʔ dyos
ʔespiritu santo
tiy bakán
kiʔ t'an šan
desde beʔora bakán
ʔin yum
teč bakán
kiʔ t'an bakán
desde beʔora
tiʔ santo mistune
ka kiʔ mist ʔe yik'aloʔ
tu laka bakán
santo balmoʔ bakán
le mistun balám
ku kiʔ t'an šan
desde beʔora ʔin yum
teč bakán
teč kiʔ sisk ʔe t'an bakán
kiʔ k'átʔoteeš šan
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
tiʔ hesus mariia

todos también, Señor mío.
Tú pues
bendices pues
desde este momento
a Jesús María,
en el nombre de Dios
Señor en Dios,
Espíritu Santo
R: ¡Dios Espíritu Santo
S: ¡Muy alabado seas!
R: ¡Muy alabado seas!
S: Jesús María,
en el nombre de Dios
Señor en Dios,
Espíritu Santo.
¡Muy alabado seas!
R: ¡Muy alabado seas!
S: ¡Mistun Balam!
R: ¡Mistun Balam!
S: Dicen pues
que todos los traseros
están aquí por el camino a las grutas.
R: ¡Grutas!
S: itte de entregarles,
¡Sí!
R: ¡Sí!
S: Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo.
Ahí pues
se bendice también
desde este momento pues,
¡Señor mío!
Tú pues
bendices pues
desde este momento
al santo Mistun
para que se tengan a bien limpiar los vientos,
todos pues
los santos balames pues,
el Mistun Balam,
bendice también
desde este momento, Señor mío.
Tú pues
tú tienes a bien refrescar este discurso pues,
tiene a bien suplicar también
en que tengan a bien suplicar también
desde este momento, Señor mío.
A Jesús María

tu k'aba dyos
ʔošteskuntaba ʔin yum
mistun balám
yan ʔa hoskeeš ʔe ʔike?
tu lakle tesore
yan ʔu káʔah presentartah
yan ʔu káʔah presentartah
S: tu laka, tu laka
yan ʔe ʔaktune?
lah kisi
R: tu laka, tu laka
yan ʔe ʔaktune?
lah kisi
S: heʔbe, heʔbe, heʔbe
R: heʔbe, heʔbe, heʔbe
S: tu ɉ'aba tóon lisensya
tumen mistun bálmo?
beʔora wákbalo?
presente leti?
ku ki? presentarkuba
yok'o waye?
yok' ʔe hoʔo?
le trese saybe?
yan ku ki? presentar
tu lakl ʔe tesoro
tu lakl ʔe k'abet
ʔu presentare
tyoʔsak ʔu patah
ʔu šimbansah
tumen tu lakl ʔe
le mistun bálmo?
tumen mistun bálmo?
yan ʔu mistik yik'a?
R: mistik yik'a?
S: leti? ku t'ano? beʔora
ki? hosk ʔe ʔik'o?
bin ʔu káʔah mist ʔe ʔik'o?
tu laka beʔora, ʔin yum
teč bakán bin sagrado
ta korason
ta santo
ta káʔanil
R: ta káʔnil
teč bin ki? ɉ'a tóone
te? poderoso mar
tiy yok' ʔe santo saya? t'an
tiy šolokbalóon
ki? k'ub šan
desde beʔora
tu laka kwatro

en el nombre de Dios.
¡Muy alabado seas, Señor mío!
Mistun Balam,
tienen que sacar el viento
todo el tesoro
que tiene que presentarse
tienen que presentarse
S: ¡Todos, todos
los que están de bajo de las grutas,
todos los demonios!
R: ¡Todos, todos
los que están de bajo de las grutas,
todos los demonios!
S: ¡Abrase, ábrase, ábrase!
R: ¡Abrase, ábrase, ábrase!
S: Se nos da licencia,
por los Mistun Balames;
en este momento están de pié
están presentes,
se tienen a bien presentar
aquí, encima
sobre Mérida;
los trece manantiales
tienen a bien presentar
todo el tesoro
todo lo necesario
se presenta
a fin de que se pueda
pasear
por todos
los Mistun Balames;
porque los Mistun Balames
tienen que limpiar este viento.
R: ¡Limpiar este viento!
S: Ellos hablan en este momento;
tienen a bien sacar ese viento
van a tener a bien limpiar ese viento;
todo, en este momento, Señor mío.
Tú pues harás sagrado
tu corazón
tu santo,
tu cielo
R: ¡Tu cielo!
S: Tu tendrás a bien otorgarnos
en el poderoso mar
ahí, sobre el santo discurso del manantial
ahí estamos arrodillados.
Ten a bien recibir
desde este momento
todos los cuatro

mistun balame
ʔin yum
leti ʔo ʔ šan
ku ki ʔ t'an šan
desde be ʔora ʔin yum
teč bakán
ʔa ki ʔ t'an bakán
ti ʔ hesus mariia
tu k'aba dyos
yum ti ʔ dyos
ʔespiritu santo
tu laka
ku ki ʔ ƛ'aba toon
ʔe santo saya ʔ
ka ʔ ki ʔ he ʔke
R: he ʔke
S: tu lakl ʔe kabo
ka ʔ lah he ʔbek tuno ʔ
R: he ʔbek tuno ʔ
S: tu lakl ʔe ʔaktuno ʔ
ka ʔ lah ki ʔ he ʔbek
ka ʔ yanak poder ti ʔ ma ʔaš
tumen ʔe santo mistun bálme ʔ
tumen mistun bálme ʔ
leti ʔ ƛ'okob ʔu t'an tu laka
ku mistik
R: ku mistik
S: ku mistik ʔu mis
mistun balameeš
tu k'aba ti ʔ mistun balám
leti ʔ yum bálmoobe ʔ
leti ʔ ku kahloobe ʔ waye ʔ
ti ʔ šbálan k'á ʔanče
le šbálan k'á ʔanče ʔin yum
leti ʔ šan
ku ƛ'aba bakán
poderóso ku ki ʔ t'ana ʔ
ti ʔ tu laka yum santo
desde be ʔora ʔin yum
ti ʔ hesus mariia
tu k'aba dyos
yum ti ʔ dyos
santo ʔespiritu santo
ʔin yum
bin ʔ a ki ʔ k'at
hayp'el saya ʔ yan
ti ʔ mas noh saybo ʔ
le kátko ʔ yanko ʔ
syete saya ʔ nuktak
R: syete saya ʔ nuktak

Mistun Balames
Señor mío.
Ellos también,
bendicen también
desde este momento, Señor mío.
Tú pues
bendices pues
a Jesús María,
en el nombre de Dios,
Señor en Dios
Espíritu Santo.
A todos
se nos tiene a bien otorgar
el santo manantial
que se tenga a bien abrir.
R: ¡Abrir!
S: Toda la tierra
para que se abra toda entonces
R: ¡Se abra entonces!
S: Toda esa gruta
para que se tenga a bien abrir toda
para que cualquiera tenga poder;
porque el santo Mistun Balam
porque los Mistun Balames
terminan todo su discurso:
lo limpian.
R: ¡Lo limpian!
S: Lo limpian, lo limpian
ustedes, Mistun Balames.
En el nombre de Mistun Balam
de los Señores Balames
los que residen aquí
en Balankanche,
Balankanche, Señor mío.
A él también
se le da pues,
al poderoso se bendice
a todos los Señores Santos
desde este momento, Señor mío.
A Jesús María,
en el nombre de Dios,
Señor en Dios,
Santo Espíritu Santo,
Señor mío.
Vas a tener a bien preguntar
cuantos manantiales hay
al del gran manantial
el que pedimos, el que existe,
siete enormes manantiales.
R: ¡Siete enormes manantiales!

S: k'atke yan
tu laka syete saya?
nukú?uh saya? yan
tu waye?
šbálan k'á?anče
yan tu trese saya?
leti? ku ki? k'atah
tu santo mistun balám
mistun bálmo?
tu laka tu ?ora?i
ka? ki? ¢'abak poder ti?oobi
ka ki? ?u lah šimbanso?
tu laka yana
yana le santo ?aktun
ki? ?áleeš yum hesukristo
ka ki? šimbansah
tumen miš hump'el desgrasya
miš lob yanak ti?ob
ka yanak ki? k'ab?otko?
tumen ?adorasyon
hump'el ?adorasyon tyobe?
ku ki? k'amba be?ora
yun¢'ilo? be?ora
yetel yum mistun bálmo?
yetel ?okom bálmo?
yetel ?ahab bálmo?
ki? k'ubik desde be?ora
?in yum
hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
R: dyos ?espiritu santo
S: ?in yum
R: ?in yum
¢'a tóone
ka ki? he?bek tun
tu lakl ?e santo ?aktun
ka ki? sasihtak
ka ki? šíikoon
tu laka tuuš
ku pahtal k'učli?
¢'a toone teč
ka ki? k'abatike
santo mistun bálmo?
tumen mistun bálmo?
leti?o? ¢'okom ?u t'an
leti? ki? k'át?otik šan
desde be?ora ?in yum
teč bakán

S: Pedimos que haya,
todos los siete manantiales;
habrán manantiales
aquí
en Balankanche
que está en los trece manantiales;
a él se suplica
al santo Mistun Balam
los Mistun Balames
a todos a su tiempo
que se tenga a bien dar poder a ellos
que se tenga a bien pasear a todos
a todos los de abajo
bajo la santa cueva;
tengan a bien decir al Señor Jesucristo
que se tenga a bien pasear
para que ninguna desgracia
ni daño les suceda,
que tengan a bien recordar
por la adoración
una adoración a ellos
se tiene a bien recibir en este momento.
A los reverendos Señores
y a los Señores Mistun Balames
y a los Okom Balames
y a los Ahab Balames
tenemos a bien entregar desde este momento,
Señor mío.
Jesús María,
en el nombre de Dios
Señor en Dios,
Espíritu Santo
R: ¡Dios Espíritu Santo!
S: ¡Señor mío!
R: ¡Señor mío!
Concédenos que
se tengan a bien abrir entonces
todas las santas cuevas,
que se tengan a bien alumbrar
para que nos retiremos
a donde quiera
que podamos llegar.
Concédenos tú
que se tengan a bien nombrar
a los santos Mistun Balames
porque los Mistun Balames
han terminado su discurso
eso suplicamos también
desde este momento, Señor mío.
Tú pues

ku ki? t'an bakán
tu noh kris noh ?u k'a? bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yunɬil;
teč bakán
ki? t'an bakán
trese yunɬilo?
trese yum nikte bálmo?
?ah bálmo?
ku ki? t'an šan
desde be?ora, ?in yum
teč bakán
?u ki? t'an bakán
desde be?ora
hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
?ošteskuntaba
R: ?ošteskuntaba
S: ?ošteskuntaba, ?in yum
R: ?ošteskuntaba ?in yum
S: ?ay ?in yum
R: ?ay ?in yum
S: ɬ'a tóone
ka ki? he?ke?e
saya? tóon
tu lakl ?e tuuš yan ?e beho?
tuuš ɬ'ama tóon
ti? trese santo
tu lakl ?e hayp'el be
?in yum
tu lakl ?e kabos
ka ki? kristyanos
ku yálah,
ku k'atah
tu santo seremonya
tu k'aba ?in yum
teč bakán
ka ki? he?ke tun santo
mistun balám
mistun balám bakán
poder ti?
sagrado de korason
R: sagrado de korason
S: ?in yum
R: ?in yum
S: ɬ'a tóone
tu lakl ?e ?in yum
ki? šolokbalóon

bendices pues
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, mi reverendo Señor.
Tú pues
bendices pues
a los trece reverendos Señores,
trece Señores Nicte Balames;
los Ah Balames
bendicen también
desde este momento, Señor mío.
Tú pues
bendices pues
desde este momento.
Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo.
¡Muy alabado seas!
R: ¡Muy alabado seas!
S: ¡Muy alabado seas, Señor mío!
R: ¡Muy alabado seas, Señor mío!
S: ¡Ay, Señor mío!
R: ¡Ay, Señor mío!
S: Concédenos
que se tenga a bien abrir
el manantial a nosotros
por todo el camino,
donde se nos ha dado,
a los trece santos
a todos los tantos caminos,
¡Señor mío!
Todos los cabos,
que se hagan buenos cristianos
se dice,
se pide,
a la santa ceremonia
en nombre de mi Señor.
Tú pues
tienes a bien abrir al santo pues
Mistun Balam;
Mistun Balam pues
(da) poder al
Sagrado de Corazón
R: ¡Sagrado de Corazón!
S: ¡Señor Mío!
R: ¡Señor mío!
S: Concédenos
a todos, Señor mío,
los que estamos bien arrodillados,

ki? k'at?otik santo perdón
desde be?ora ?in yum
teč bakán
ku ki? t'an bakán
tu k'aba dyos
?ošteskuntaba
R: ?ošteskuntaba
S: ?iɉ'ak balám[24]
S: ?ošteskuntaba
R: ?ošteskuntaba
S: ?ošteskuntaba ?in yum
R: ?ošteskuntaba ?in yum[25]
?ošteskuntaba
hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo[26]
?ošteskuntaba ?in yum
R: ?ošteskuntaba!
S: mistun balám
han misteeš ?e ?ik'o?
R: mistun balam
han misteeš ?e ?ik'o?
S: yan ?a misteeš ?e ?ik'o?
tumen mistun bálme
leti? ɉ'okom ?u t'ane
ku mistok tu lakal waye?
miš hump'el ?ošo waye?
ka? p'atak fresko
R: ka? p'atak fresko
S: be?ora
bin ?u ká'ah ki? ɉ'okok
t'anile be?ora
ɉ'ok ?ultima palabra
hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
?ošteskuntaba
R: ?ošteskuntaba
S: ?ošteskuntaba
R: ?ošteskuntaba
naká?ah ki? ?ens ?e
santo hanlo?

tenemos a bien suplicar el santo perdón
desde este momento, Señor mío.
Tú pues
bendices pues
en el nombre de Dios.
¡Muy alabado seas!
R: ¡Muy alabado seas!
S: Idzac Balam
S: ¡Muy alabado seas!
R: ¡Muy alabado seas!
S: ¡Muy alabado seas, Señor mío!
R: ¡Muy alabado seas, Señor mío!
¡Muy alabado seas!
Jesús María
en el nombre de Dios
Señor en Dios
Espíritu Santo.
¡Muy alabado seas, Señor mío!
R: ¡Muy alabado seas!
S: ¡Mistun Balam,
limpien rápidamente ese viento!
R: ¡Mistun Balam,
limpien rápidamente ese viento!
S: Tienen que limpiar ese viento,
porque el Mistun Balam
ha terminado su discurso,
que limpien todo aquí,
(para que no haya) nada de calor aquí,
para que quede fresco
R: ¡Para que quede fresco!
S: En este momento
va a tener a bien terminarse
el discurso; en este momento,
va a terminarse la última palabra.
Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo.
¡Muy alabado seas!
R: ¡Muy alabado seas!
S: ¡Muy alabado seas!
R: ¡Muy alabado seas!
Vas a tener a bien bajar la
santa comida

[24] Comienza a silbar.

[25] Da órdenes y se disgusta.

[26] Se disgusta nuevamente y da órdenes.

ʔin yum yunɨileeš
bey ka kaʔ
kiʔ k'ubk ʔe
santo hanal
beʔora bakán
tu laklo'
ku kiʔ ʔensah bakán
desde beʔora bakán
tu k'aba yunɨilo'
tiʔ yum mistun balám
le yum mistun balám
kiʔ k'am desde beʔora
ʔin yum
ki k'átʔoteeš šan
ta noh kris noh ʔa k'aʔ teč
ban ʔa k'aba
tiʔ teč bakán
bin ʔa k'at
desde beʔora bakán
ʔay ʔin yum!
teč ka kiʔ
lah k'atkʔe ʔik'oʔ
kaʔ presentark ʔe santo
trese saya'
tu laka bakán
kiʔ ʔens ʔe santo
hoʔ hanal bakán
le sese ɨ'iič'oʔ
kiʔ k'ubik šan
desde beʔora ʔin yum
tiʔ kwatro,
trese
ku kiʔ presentarkoʔ šan
desde beʔora bakán
kiʔ k'átʔotik
ʔe santo seremonya
heʔ biš kiʔ k'ubik šan
letiʔ k'aba ʔin yum
teč bakán
kiʔ k'átʔoteeš
desde beʔora bakán
way kiʔ k'átʔoteeš šan
tu santo
noh kris noh ʔu k'aʔ bakán
kaʔ kiʔ ensk ʔe
le t'anoʔ ʔin yum
kaʔ kiʔ yanak
ʔu kiʔ k'atʔotik
le mistun balám
yan ʔu kiʔ mistoh šan

Señor mío, Reverendos Señores!
Así volverán a
tener a bien recibir
la santa comida;
en este momento pues.
Todos
se tienen a bien bajar pues
desde este momento pues
en el nombre de los reverendos Señores,
del Señor Mistun Balam
el Señor Mistun Balam
va a tener a bien recibir desde este momento.
Señor mío,
se suplica pues
a la diestra tuya, gran Cristo
Va a nombrarse
a ti pues;
vas a pedir
desde este momento pues.
¡Ay, Señor mío!
Tu tienes a bien
pedir a todos los vientos
que se presenten los santos
trece manantiales,
todos pues.
Ten a bien bajar las santas
cinco comidas pues
las rápidas aves
tenemos a bien entregar también
desde este momento, Señor mío.
Al Cuatro,
Trece;
tienen a bien presentar también.
Desde este momento pues
suplicamos
la santa ceremonia
tal y como ofrendamos también
así es su nombre, Señor mío.
A ti pues
suplicamos
desde este momento pues
aquí suplicamos también
en la santa
diestra del gran Cristo pues.
Que tenga a bien bajar
el discurso, Señor mío;
que tenga a bien
suplicar
al Mistun Balam.
Tienen que limpiar bien también

desde be?ora
tu trono yum hesukristo
yan bakán
tu trono yum ɬáako? bakán
yan desde be?ora
tu trono ti?
yum mistun balám
ti? hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
?in yum.
?ošteskuntaba ?in yum
R: ?ošteskuntaba ?in yum
S: ?ošlahun
R: ?ošlahun
S: kanlahun
R: kanlahun
S: hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
?espiritu santo
bahada, bahada senyor
bahada senyor porke
S: Senyor
R: Senyor
S: ɬ'a tóone
ka? ki? yanak
?e santo tu laka
ka? librečak
tu lakl ?e yunɬilo?
he? biš ku ki? k'atko?
le santo mistun balám
ki? ensk ?e santo
ki? k'ubk?e seys č'iič'e?
le č'iič'e? ku ki? presentartik
trese bakán
ti? trese kamp'el
kan ɬiɬ mesa kin k'ubik
ki? t'an šan
desde be?ora
ti? hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
?in yum
ɬ'ok tun ki? terminark
?e santo ɬikbakte
k'atah šan

desde este momento,
en el trono del Señor Jesucristo.
Está pues
en el trono de los Señores Chakes pues,
está desde este momento
en el trono del
Señor Mistun Balam
de Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo.
Señor mío.
¡Muy alabado seas, Señor mío!
R: ¡Muy alabado seas, Señor mío!
S: ¡Trece!
R: ¡Trece!
S: ¡Catorce!
R: ¡Catorce!
S: Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo,
Espíritu Santo,
Bajada, bajada, Señor
bajada Señor porque . . .
S: ¡Señor!
R: ¡Señor!
S: Dános
que bien estén
todos los santos;
que se liberen
todos los reverendos Señores
tal y como suplican
los santos Mistun Balames;
ten a bien bajar al Santo,
tenemos a bien entregar las seis aves
las aves que se tienen a bien presentar
trece pues,
a Trece, Cuatro
(a las) cuatro esquinas de la mesa entrego
la bendición también,
desde este momento.
A Jesús María
en el nombre de Dios,
Señor en Dios
Espíritu Santo,
Señor mío.
Hemos pues tenido a bien terminar
la santa conversación
pedida también

tu santo trono	al santo trono;
ki? k'át?otke	suplicámoste
santo ?iȼ'ak balám	santo Idzak Balam
R: balám	*R:* ¡Balam!
S: ya terminó[27]	*S:* Ya terminó.

LIBERACION DEL CAMINO

hesus mariia	Jesús María
tu k'aba dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
?espiritu santo	Espíritu Santo,
mistun balám	¡Mistun Balam!
R: mistun balám	*R:* ¡Mistun Balam!
S: yan ?a ki? he?ke šan	*S:* Vas a tener a bien abrir también
?e be tu laka	todo el camino
he? biš ki? he?ke	tal y como lo tiene a bien abrir
yum hesukristo	el Señor Jesucristo,
ka? yanak ki? he?k ?e be	para que se tenga a bien abrir el camino
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e k'at	contestas la petición
desde be?ora bakán	desde este momento pues,
tu santo bakán lisensya	a su santa licencia pues.
ki? k'át?otke	Suplicamos
desde be?ora bakán	desde este momento pues
tu santo ho?tun taso? bakán	a los Ho?tun Taso? pues
le santo trese kin ȼolik	el santo Trece que relato
way desde be?ora ?in yum	aquí, desde este momento, Señor mío.
tu ?očo ki? yanóon bakán	En el Ocho bien estamos pues,
way bakán	aquí pues,
ku ki? t'an bakán	bendice pues,
ki? wa?kunsko? šan	se tienen a bien eregir pues
desde be?ora ?in yum	desde este momento, Señor mío.
tu nwebe	Al Nueve,
way bakán	aquí pues,
way bakán	aquí pues,
?u ki? t'an bakán	bendice pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que supliquen también
desde be?ora	desde este momento
?in yunȼileeš	mis reverendos Señores.
téeš bakán	Ustedes pues
nuk ?e t'an[28]	contestan
te? bakán	ahí pues
ku ki? t'an šan	bendice también

[27] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

[28] Da órdenes de volverse por el otro lado.

desde be?ora, ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
desde be?ora bakán	desde este momento pues
tu santo yunɨilo? bakán	a los reverendos y santos Señores pues.
tu laka bakán	Todos pues
ku ki? t'an bakán	bendicen pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
?u hel ?u ho?se	otro ha de sacar a
mistun balám	Mistun Balam
R: Mistun balám	*R:* ¡Mistun Balam!
S: ?ay ?in yum,	*S:* ¡Ay, Señor mío!
ho? seeš tu lakl ?e ?ik'oobe?	Saquen todos los vientos
tu lakl ?e le mako?	de todas las personas,
desde le santo	comenzando con los santos
mistun bálmo?	Mistun Balames.
ho?sako? kwatro mistun balám	Saquen a los cuatro Mistun Balames
R: mistun balám	*R:* ¡Mistun Balames!
S: hesus mariia	*S:* Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
?espi?ritu santo	Espíritu Santo,
?i santo ?espiritu santo	y santo Espíritu Santo.
ho?sak tu lakl ?e lablo?	Sáquense todos los maleficios
le ?ik'iloob	los vientos,
le ku pulík	los que lanzan
yok' tu lakl ?e santo personas	sobre todas las santas personas
yan ?u ho?lo? šan	que tienen que salir también
desde be?ora	desde este momento.
le mistun balám	El Mistun Balam
yan ?u ho?lo šan	tiene que salir también
desde be?ora	desde este momento,
?in yum	Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
desde be?ora bakán[29]	desde este momento pues
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
desde be?ora ?in yum	desde este momento, Señor mío.
?in yum hesukristo	Mi Señor Jesucristo
desde bakán	desde (este momento) pues
nuk ?e t'an bakán	contestas pues
tu santo	a la santa
noh kris noh ?u k'a? bakán	diestra del gran Cristo pues.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios.

[29] Titubea y termina pronunciando *bakán*.

ORACION A MISTUN BALAM EN LA CUEVA DEL AGUA

dyos padre ʔiho
ʔi santo ʔespiritu santo
mistun balám
R: mistun balám
S: mistun balám
R: mistun balám[30]
S: mistun balám
R: mistun balám
S: mistun balám
R: mistun balám
S: hoʔseeš tu lakl ʔe ʔošoʔ
ka ʔ p'atak libre
R: libre[31]
S: kwatro yum mistun balám
ʔokom balám!
ʔokom balám!
mistun balám
hoʔseeš tu lakl ʔe ʔik'oʔ
R: mistun balám
S: teʔ nohoʔ saya ʔ yanoʔ
way kiʔ šolokbalóon
kiʔ k'uʔ tu laka
mistun balám
kaʔ kiʔ hoʔko
way tu balam kanhel
letiʔ ku kiʔ t'an bakán
desde beʔora bakán
tu lakl ʔe santo sikul t'an
R: sikul t'an
S: santo sikul t'an
ku kiʔ presentar
R: presentar
S: ʔay, ʔin yum
teč ka kiʔ ʔálik
ʔa presente
way yok'ol, way yok'ol
kiʔ grabar
kin k'ubik šan
tu santo
le sisah t'aneʔ
R: t'aneʔ
S: ʔin yum
R: ʔin yum
S: teč nohočtah káaneʔ
R: teč nohočtah káaneʔ

Dios Padre, Hijo
y santo Espíritu Santo,
¡Mistun Balam!
R: ¡Mistun Balam!
S: ¡Mistun Balam!
R: ¡Mistun Balam!
S: ¡Mistun Balam!
R: ¡Mistun Balam!
S: ¡Mistun Balam!
R: ¡Mistun Balam!
S: Saquen todo el calor
para que quede libre
R: ¡Libre!
S: Cuatro Señores Mistun Balames
¡Ocom Balam!
¡Ocom Balam!
Mistun Balam,
saquen todos los vientos
R: ¡Mistun Balam!
S: En el gran manantial están
aquí, en donde estamos bien arrodillados
tienen a bien recibir todo,
Mistun Balam.
Para que tengan a bien salir
aquí en Balam Canhel
él bendice pues
desde este momento pues
todos los santos y reverendos discursos
R: ¡Reverendos discursos!
S: Santos reverendos discursos
se tienen a bien presentar
R: ¡Presentar!
S: Ay, Señor mío
tu tienes a bien decir
en tu presencia
aquí encima, aquí encima
tenemos a bien grabar;
entrego también
el Santo,
y fresco discurso
R: ¡Discurso!
S: ¡Señor mío!
R: ¡Señor mío!
S: ¡Tú que eres magno en el cielo!
R: ¡Tú que eres magno en el cielo!

[30] Da órdenes de que contesten.

[31] Habla en voz baja.

S: ka? k'ate
R: ka? k'ate
S: ka? k'atah santo bendisyon
ki? k'at
ki? he?ke
tu lakl ?e ?aktuno?

S: ¡Vuelve a pedir!
R: ¡Vuelve a pedir!
S: Vuélvase a pedir la santa bendición;
tenemos a bien pedir
se abran
todas las grutas

FINAL DE LA CEREMONIA A MISTUN BALAM EN LA CUEVA DEL AGUA

yan ka?ki iko?
tu lak' ?u presentar
tu lakl ?u ki? k'ubu
be?ora
tumen tu k'aba
yum hesukristo
leti? ku ki? ȼ'a?ik
lehi? le ?aktune?
ka? ki? ho?k'ok
tu lakl ?e kabo?
ka? ki? šíik
tu lakl ?e mistun bálmoobo?
ki? k'ubik waye?
le ha?o? ?uk'ik
presentartik wayé?
way tu yok'ok tu kabo
way yok'ok le santo ha?
le saya? ha?
le trese saya? ha?
ku presentarkubu ?in yum
teč bakán
tumen ?u ?ah čikul
tumen ?in k'at
desde be?ora ?in yum
tu lakl ?e santo bálmobo? bakán
ti? yum mistun balán
mistun balám
naká?ah šan ?u ki? k'aba
k'ulu balám
R: k'ulu balám
S: nikte čáak
R: nikte čáaak
S: yan ki? t'an
ta k'abaeeš be?ora
tu presente
ku? k'am ?u k'aba
desde be?ora
hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo

Tenemos todos que ver
que todos presenten
que todos tengan a bien entregar
en este momento
por el nombre
del Señor Jesucristo;
El otorga
aquella gruta
para que tenga a bien salir
por todos los cabos;
que tengan a bien irse
todos los Mistun Balames
tenemos a bien entregar aquí
el agua que bebemos,
lo presentamos aquí
aquí sobre el cabo,
aquí sobre la santa agua,
el agua del manantial,
las trece aguas de manantial
se presentan, Señor mío.
Tú pues,
porque eres el que se aparece;
porque quiero
desde este momento, Señor mío;
todos los santos Balames pues
al Señor Mistun Balam.
Mistun Balam:
vas también a designar
a Kulu Balam
R: ¡Kulu Balam!
S: ¡Nicte Chac!
R: ¡Nicte Chac!
S: Hay que bendecir
en su nombre, en este momento
en su presencia;
recibe en su nombre
desde este momento.
Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo,

R: ʔespiritu santo
S: mistun balám
misteeš tu lakl ʔe ʔik'ooba ʔ
čak ʔu pahtak
ʔa hóskeeš beʔora
tu lakl ʔe teʔ rwinas
yan way teʔ kabo
yan wayeʔ
k'abet hóskeeš
R: hóskeeš
S: yan ʔu lah hóʔsah
ʔiɉ'ak balám
R: iɉ'ak balám
S: mistun balám
místeeš tu lakl ʔe ʔik'eʔ
ka mískeešoʔ
R: mistun balám
S: mistun balám
místeeš le tuuš yan
teʔ santo haʔoʔ
hóʔseeš ʔe ʔik'oʔ
maʔ p'atkeeš way teneʔ
tu kahoʔ
tumen te nikte bálmoʔ
le mistun bálmoʔ
le mistun bálmoʔ
way ku káhloobeʔ letíʔoʔ
ku ɉ'okom ʔu t'anoʔ
letíʔoʔ ku šiškoob ʔe t'anoʔ
leti ʔ ku siiskoob ʔe
tu lakl ʔe ʔaktunaʔ
letíʔ ku ɉ'amoʔ hesukristo
letíʔ ku ɉ'amoʔ poderóso
maaš letiʔ tu k'aba tun
le mistun balame
R: bálameʔ
S: hóʔsakoʔ
R: hóʔsakoʔ
S: ʔu ʔorasyon
letíʔ ku kiʔ t'an
yok' ʔe kabo
teʔ haʔ
way tiʔ santo sayaʔ
trese haʔ
ku kiʔ presentaroʔ
wayeʔ ʔin yum
teč bakán
tiy
tu k'aba dyos yumbil[32]

Espíritu Santo.
S: Mistun Balam
limpien todos los vientos
para que puedan
sacar en este momento
en todas las ruinas de ahí
las que están aquí, en el cabo,
que están aquí
tienen que sacarlos
R: ¡Sacarlos!
S: ¡Hay que sacarlos todos!
Idzak Balam
R: Idzak Balam
S: Mistun Balam
Limpien todo el viento
que limpian
R: ¡Mistun Balam!
S: Mistun Balam,
limpien en donde está
la santa agua,
saquen el viento;
no me esperen aquí
en el pueblo,
porque los Nicte Balames
los Mistun Balames
los Mistun Balames
aquí residen,
terminarán su discurso;
ellos refrescan el discurso
ellos refrescan
toda la gruta
ellos han dado a Jesucristo
ellos le han dado poder.
¿A quien se llama entonces?
¡A Mistun Balam!
R: ¡A los Balames!
S: ¡Sáquenlos!
R: ¡Sáquenlos!
S: Su oración
se enuncia
sobre el cabo,
ahí en el agua,
aquí en el santo manantial;
trece aguas
tienen a bien presentar
aquí, Señor mío.
A ti pues
ahí,
en el nombre de Dios Padre

[32] Habla en voz baja.

ʔentrando de nwestros Senyores čáakes
R: ʔentrando de nwestros Senyores čáakes
S: ʔay ʔin yum
teč bakán
nuk ʔe t'an bakán
desde beʔora ʔin yum
nikte čáak
R: nikte čáak
S: ƛ'a poder
kaʔ kiʔ ƛ'abak tu laka
le kin ʔadorarke
way tumen tu k'aba
tu yum hesukristo
kin kiʔ k'ubik šan
desde beʔora ʔin yum
hesus mariia
tu k'abu dyos[33]
ʔi santo
santo ʔespiritu santo
R: santo ʔespiritu santo
S: hóʔseeš tu lakl ʔe čákoʔ
kaʔ kiʔ hóʔkoʔ
tu lakl ʔe mistun bálmoʔ
hóʔsakoʔ
R: hóʔsakoʔ

¡La entrada de nuestros Señores Chakes!
R: ¡La entrada de nuestros Señores Chakes!
S: ¡Ay, Señor mío!
Tú pues
contestas pues
desde este momento, Señor mío.
¡Nicte Chac!
R: ¡Nicte Chac!
S: Da poder
para que se otorgue todo
lo que adoro;
aquí por el nombre
del Señor Jesucristo
ofrendo también
desde este momento, Señor mío.
Jesús María
en el nombre de Dios
y santo
¡Santo Espíritu Santo!
R: ¡Santo Espíritu Santo!
S: Saquen a todos los Cakes
para que tengan a bien salir
todos los Mistun Balames
¡Sáquenlos!
R: ¡Sáquenlos!

CEREMONIA A KULU BALAM

ʔay ʔin k'ulu balám!
binek ʔa kiʔ k'ubu šan
desde beʔora
kaʔ yanak
ʔa kiʔ k'átkeeš san
teč bakán
bin ʔa kiʔ t'an bakán
tu kris k'aʔ bakán
kiʔ k'ubik šan
tu santo k'ulu balám
ku kiʔ t'an šan
ʔin yum
teč bakán
ʔa kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
ʔošteskuntaba šan ʔin yum
ʔošteskuntaba
ʔošlahun!
lahun t'an

¡Ay, mi Kulu Balam!
se te va a ofrendar también
desde este momento;
para que tengan
que suplicar también.
Tú pues
vas a bendecir pues
con la mano de Cristo pues;
ofrendamos también
al santo Kulu Balam
que bendice también
Señor mío,
tú pues.
Ustedes suplican también
a la diestra del gran Cristo pues.
¡Muy alabado seas también, Señor mío!
¡Muy alabado seas!
¡Trece!
¡Diez discursos!

[33] Habla en voz baja.

ti? lahun tas bakán	A Lahun Tas pues,
?in yum!	¡Señor mío!
teč bakán	Tú pues
?a ki? k'ub ?e t'an	ofrendas el discurso
tu santo k'ulu balám	al santo Kulu Balam
le k'ulu bálme? ?in yum	¡Aquel Kulu Balam, Señor mío!
ka? ki? šimbansah	Para que se tengan a bien pasear
tu lakal	todos,
te? yanak bakán	los que ahí están pues
te? santo kabe?	en el santo pueblo
ku ki? k'atko? šan	tienen a bien pedir también
le ku ki? k'abo?	los que se tienen a bien nombrar,
?in yun¢ilo? waye?	mis reverendos Señores de aquí,
le yum nikte bálmo?	los Señores Nicte Balames
ku ki? t'ano? šan	bendicen también;
kin k'át?oteeš šan	les suplico también
desde be?ora ?in yum	desde este momento, Señor mío.
teč kin ki? k'át?oteeš šan	A ti te suplicamos también
tu noh kris noh ?u k'aba šan	en el gran nombre del gran Cristo también,
?in yum	Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu santoy bakán	en su santidad pues;
ki? k'át?ote	suplicamos
desde be?ora, ?in yum	desde este momento, Señor mío.
nikí?in k'át?oteeš šan	Voy a suplicarles también
desde be?ora ?in yum	desde este momento, Señor mío.
¢'a tóone	Dános,
ka? ki? sibik	que se nos conceda
tu lakl ?e	todo,
ka? ki? he?k ?e ?aktune?	que se tenga a bien abrir la gruta
he? biš ?u ki? k'atke	tal y como tienen a bien pedir
le kabos tu lakal	por todos los cabos
tueš ku ki? ¢'abl ?e behukos	donde se colocan los bejucos,
?u šimbansahle ?in yum	se pasean, Señor mío.
?in ki? k'át?oteeš šan	Les suplico también
desde be?ora	desde este momento
le k'ulu balme?	a aquel Kulu Balam
le balme? ?in ki? presentarke	al Balam que tengo a bien presentar
desde be?ora bakán	desde este momento pues
tu lakl ?e	a todos
?in ki? k'át?oteeš šan	les suplico también
desde be?ora ?in yum	desde este momento, Señor mío.
tu trono bakán	En el trono pues,
ti? yum čáako? bakán	de los Señores Chakes pues
ku ki? t'an bakán	bendice pues
ti? santo nikte čáak	al santo Nicte Chac
le nikte čáake? ?in yum	el Nicte Chac, Señor mío;
le bakan ?in ki? k'atke šan	al que también suplico pues

desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues,
ki? presentar	tenemos a bien presentar
desde be?ora bakán	desde este momento pues,
way bakán	aquí pues
tu santo	en la santa
noh kris noh ?u k'a? bakán	diestra del gran Cristo pues;
way tu santo	aquí en los santos
yunčilo? bakane	reverendos Señores pues
?in ki? k'at šan	suplico también,
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
?ošteskuntaba ?in yum!	¡Muy alabado seas, Señor mío!
?ošteskuntaba ?in yum!	¡Muy alabado seas, Señor mío!
?ay ?in yum	Ay, Señor mío:
teč bakán	tu pues
bin ?a ki? čá bakán	vas a otorgar pues
desde be?ora bakán	desde este momento pues
tu santo trono	en el santo trono
tuuš ki? k'át?oteeš šan	en donde les suplicamos también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
ti? trese santo saya?	a los trece santos manantiales;
ki?' presentark ?e noh saybo?	tenemos a bien presentar los grandes manantiales
tye? t'an bakán	al discurso pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues,
?in yum	Señor mío.
ki? k'át?oteeš šan	Suplicamos también
desde be?ora ?in yunčil	desde este momento, mi reverendo Señor.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
?ošteskuntaba!	¡Muy alabado seas!
?ošlahun!	¡Trece!
ku ki? t'an bakán	Bendicen pues
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
desde be?ora bakán	desde este momento pues
tu santoy bakán	en su santidad pues;
ki? presentar	tenemos a bien presentar
hump'el santo seremonya bakán	una santa ceremonia pues.
seremonya bakán	Ceremonia pues
tu k'ulu bálmo? šan	a los Kulu Balames también
ku ki? t'an šan	que bendicen también
desde be?ora bakán	desde este momento pues,
kan ?a ki? k'át?oteeš šan	en que supliquen pues
desde be?ora ?in yum	desde este momento, Señor mío.

trese saya?
ku ki? presentartik
ti? santo k'ulu bálmo?
presente ?a ki? presentarke
trese saybo?
k'ulu balám
R: k'ulu balám
S: ?in yum
teč bakán
ki? k'át?oteeš šan
desde be?ora bakán
ki? k'át?oteeš šan
tu suhuy t'an
tu santo
tu noh kris noh ?u k'a? šan
?in yum
teč bakán
nuk ?e t'an bakán
desde be?ora bakán
tiy ?ošteskuntaba
šan ?in yum!
?ošlahun!
teč bakán
?a ki? nuk ?e t'an bakán
?in yum
R: ?in yum![34]
teč bakán
nuk ?e t'an bakán
desde be?ora bakán
nikí?in k'at
desde be?ora bakán
ku ki? k'ubik šan
desde be?ora bakán
tu laka bakán
le santo kapo
kan ?a ku ki? k'atko? šan
ku ki? k'atko?
santo lisensya
noh lisensya
ku ki? t'an šan
desde be?ora ?in yum
ki? k'át?otik šan
desde be?ora ?in yunčil
teč bakán
nuk ?e t'an bakán
?in yum![35]

Trece manantiales
tienen a bien presentar
a los santos Kulu Balames
presente está lo que se tiene a bien presentar:
trece manantiales.
¡Kulu Balam!
R: ¡Kulu Balam!
S: Señor mío:
a ti pues
suplican también
desde este momento pues;
suplican también
al sagrado discurso
al Santo
a la diestra del gran Cristo también.
Señor mío:
tú pues
contestas pues
desde este momento pues.
Ahí, muy alabado seas
¡también, Señor mío!
¡Trece!
Tú pues
respondes el discurso pues
¡Señor mío!
R: ¡Señor mío!
Tú pues,
contestas pues
desde este momento pues;
voy a pedir
desde este momento pues
que tenga a bien recibir también
desde este momento pues
todos pues
los santos cabos
en que van a suplicar también;
suplican
la santa licencia;
la gran licencia
bendice también
desde este momento, Señor mío.
Suplicamos también
desde este momento, mi reverendo Señor;
tú pues
contestas pues
¡Señor mío!

[34] Da órdenes de que se paren.

[35] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

ʔošteskuntaba šan ʔin yum!	¡Muy alabado seas también, Señor mío!
ʔošteskunt . . .	¡Muy alabado se . . .
ʔošlahun	¡Trece!
kanlahun	¡Catorce!
lahun tas	¡Diez capas!
tiʔ bakan hop'e tas	A Cinco-capas pues,
bakán	pues,
ku kiʔ t'an šan	bendice también
desde beʔora ʔin yunɨil	desde este momento mi reverendo Señor.
ʔin yunɨil,	Mi reverendo Señor:
teč bakán	tú pues
tiʔ santo hoʔtun bálmoʔ	a los santos Hoʔtun Balames
k'ulu balám	¡Kulu Balam!
R: k'ulu balám	*R:* ¡Kulu Balam!
S: k'ulu balám	*S:* ¡Kulu Balam!
R: k'ulu balám	*R:* ¡Kulu Balam!
S: kaʔ lah hóskeeš	*S:* Que saquen todos,
tu lakl ʔe kaboʔ	por todos los cabos
ka šíikeešoʔ	y que se retiren.
ʔay ʔin yum	Ay, Señor mío:
teč bakán	tú pues
nuk ʔe t'an	contestas
desde beʔora bakán	desde este momento pues.
ʔošteskuntaba ʔin yunɨil	¡Muy alabado seas mi reverendo Señor!
ʔošlahun!	¡Trece!
tiʔ hesus mariia	A Jesús María
tu k'aba dyos	en el nombre de Dios,
yum tiʔ dyos	Señor en Dios,
ʔespiritu santo	Espíritu Santo,
ʔespiritu santo	Espíritu Santo
ʔi santo ʔespiritu santo	y santo Espíritu Santo
kan ʔin yum	del Señor mío.
teč bakán	Tú pues
tu santo	en el Santuario;
tiy bakán	ahí pues,
yum hesukristo bakán	el Señor Jesucristo pues
tiʔ hesus mariia	a Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum tiʔ dyos	Señor en Dios,
ʔespiritu santo	Espíritu Santo.

CEREMONIA DE KULU BALAM EN LA CUEVA DEL AGUA

hesus mariia	Jesús María,
tu k'aba dyos yunɨil	en el nombre de Dios Padre.
k'ulu balám	Kulu Balam
bin ʔu káʔah šan	va también
kiʔ k'uʔ šan	a ofrendar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč ka kiʔ sískuntik	Tú tienes a bien enfriar

tu lakl ʔe santo saya ʔ t'an	todos los discursos del manantial;
le saya ʔ t'an	el discurso del manantial
ku ki ʔ k'atko ʔ	que tienen a bien pedir
yum k'ulu balám	al Señor Kulu Balam.
bin ʔu ká ʔah šan	Van también
ki ʔ ʔoklo ʔ yunɬilo ʔ šan	a tener a bien surgir los reverendos Señores también
desde be ʔora	desde este momento
yum čáako ʔ bakán	los Señores Chakes pues;
nuká ʔah šan	van también
ʔu ki ʔ terminartik le t'an	a tener a bien terminar el discurso;
le t'an ki ʔ k'át ʔotik šan	el discurso que suplicamos también.
ʔin yum	Señor mío:
teč bakán	tú pues
nuk ʔe t'an bakán	contestas pues
desde be ʔora ʔin yunɬil	desde este momento, mi reverendo Señor.
teč bakán	Tú pues,
ki ʔ he ʔbek	haz que se tenga a bien abrir
le santo kabo	el santo cabo
he ʔ biš ku ki ʔ yá ʔik	tal y como tienen a bien decir
le yunɬilo ʔ	los reverendos Señores
ku ki ʔ t'an bakán	que bendicen pues
tu noh kris noh ʔu k'a ʔ bakán	a la diestra del gran Cristo pues
kan ʔa ki ʔ k'át ʔote šan	en que tengas a bien suplicar también
desde be ʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an bakán	contestas pues
tu noh kris noh ʔu k'a ʔ bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues
ʔu ki ʔ k'at ʔoteeš šan	se les tiene a bien suplicar también,
tu noh kris noh ʔu k'a ʔ bakán	a la diestra del gran Cristo pues
tu santo lisensya	a la santa licencia;
ki ʔ t'an bakán	bendecimos pues
tu noh kris noh ʔu k'a ʔ bakán	a la diestra del gran Cristo pues,
kan ʔa ki ʔ k'at	en que tengas a bien pedir.
ʔošteskuntaba ʔin yum bálmeeš!	¡Muy alabados sean mis Señores Balames!
R: ʔošteskuntaba ʔin yum bálmeeš!	¡Muy alabados sean mis Señores Balames!
S: k'ulu balám	*S:* ¡Kulu Balam!
R: k'ulu balám	*R:* ¡Kulu Balam!
S: ʔošteskuntaba teč bakán	*S:* Muy alabado seas pues;
yan ki ʔ k'át ʔotik teč	hay que suplicarte
ʔu ɬ'otomaki ʔ	que se apretujen
lakl ʔe kabo ʔ	por todos los cabos.
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues;
way bakán	aquí pues
ʔu ki ʔ k'ubu bakán	se tiene a bien entregar pues
ti ʔ noh sayaɬil	al grande y reverendo manantial;
trese sayaɬil	trece manantiales
ka presentartik	presentas
ti ʔ k'ulu balám	a Kulu Balam

R: k'ulu balám	*R:* ¡Kulu Balam!
S: ʔin yum	*S:* ¡Señor mío!
R: ʔin yum	*R:* ¡Señor mío!
S: ʔiɉ'ak balám, ʔin yum	*S:* Idzak Balam, Señor mío:
tu lakl ʔe kaboʔ	todos los cabos
tuuš ku kiʔ ɉ'aba	donde se colocan;
kaʔ miš hump'el desgrasya	que ninguna desgracia (suceda)
tiʔ k'ulu balám	a Kulu Balam.
R: k'ulu balám	*R:* ¡Kulu Balam!
S: ʔiɉ'ak balám	*S:* ¡Idzak Balam!
R: ʔiɉ'ak balám	*R:* ¡Idzak Balam!
ʔin yum, teč tu laka	*S:* Señor mío, todo lo que a ti
kin kiʔ k'átʔotik téeš	te suplico
desde beʔora	desde este momento,
tiʔ noh sayaʔ	al gran manantial es;
kaʔ kiʔ yanak	que tenga a bien haber,
ʔu kiʔ sistah šan	que se tenga a bien enfriar también
kaʔ yanak kiʔ fresko	que haya un buen fresco
ka kiʔ k'átka ʔiɉ'ak balám	que se tenga a bien pedir a Idzak Balam;
mis tu laka ʔu k'aba	felinos son todos sus nombres.
tiʔ k'ulu balám	A Kulu Balam
yetel ʔu k'átʔotik šan	con quien se suplica también
desde beʔora ʔin yum	desde este momento, Señor mío.
R: ʔin yum	*R:* ¡Señor mío!
S: ʔošteskuntaba ʔin yum	*S:* ¡Muy alabado seas, Señor mío!
R: ʔošteskuntaba ʔin yum	*R:* ¡Muy alabado seas, Señor mío!
S: ʔošlahun ʔin yum	*S:* Trece, Señor mío.
tyeʔ bakan	Así pues
tiʔ k'ulu balám	para Kulu Balam
ku kiʔ t'an šan	quien bendice también
desde beʔora ʔin yum	desde este momento, Señor mío.
bin ʔu káʔah ʔokoʔ yum čáakoʔ	Van a entrar los Señores Chakes.
trese yum čáakoʔ	Trece Señores Chakes
ku kiʔ t'an ʔin yum	bendicen, Señor mío;
letiʔ ku kiʔ k'átkoʔ šan	eso tienen a bien pedir también
desde beʔora	desde este momento.
bin ʔu káʔah kiʔ t'an	Va a bendecirse
tiʔ hesus mariia	a Jesús María,
tu k'aba dyos	en el nombre de Dios,
ʔespiritu santo[36]	Espíritu Santo.

RETIRO DE LOS TRECE SEÑORES CHAKES

ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
trese yum čáakoʔ bakán	Trece Señores Chakes pues
nukáʔah šíikoʔ bakán	van a retirarse pues
ʔu santo bakán	a su santuario pues
desde beʔora ʔin yum	desde este momento, Señor mío.

[36] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

teč bakán	Tú pues
ʔa kiʔ t'an bakán	bendices pues,
nakáʔah k'ub	vas a recibir
desde beʔora bakán	desde este momento pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
ʔa kiʔ t'an bakán	bendices pues;
nakáʔah k'ub	vas a entregar
desde beʔora bakán	desde este momento pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengas a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
ku kiʔ' presentartah	se tiene a bien presentar
tiʔ santo k'ulu tun	al Santo Kulu entonces
tun balám bakán	al Balam pues.
kiʔ k'átʔoteeš šan	Tengan a bien suplicar también
desde beʔora bakán	desde este momento pues,
way bakán	aquí pues,
yok'o santo	sobre el santuario
tu santo noh sayaʔ	en el santo y grande manantial.
noh sayaʔ	Los grandes manantiales
ku kiʔ t'anoʔ šan	bendicen también
desde beʔora bakán	desde este momento pues
ʔin yum	¡Señor mío!
heʔ bakán	Se tendrán pues
kiʔ čilbalkunskuba	a bien echar
tu sayaboʔ šan[37]	sobre los manantiales también.

INVOCACIÓN A CANLAHUN TAS Y A HOPPE TAS

ʔošteskuntaba šan ʔin yum!	¡Muy alabado seas también, Señor mío!
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues
desde beʔora bakán	desde este momento pues,
k'ulu balám	¡Kulu Balam!
R: k'ulu balám	*R:* ¡Kulu Balam!
S: ʔošteskuntaba ʔin yum	*S:* ¡Muy alabado seas, Señor mío!
ʔošlahun	¡Trece!
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues
desde beʔora	desde este momento
tiʔ kanlahun tas	a Canlahun Tas
tiʔ hop'e tas	a Hoppe Tas
tiy bakán	ahí pues

[37] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

ki? t'an bakán
desde be?ora ?in yum
teč bakán
nuk ?e t'an bakán
desde be?ora bakán
?in yumileeš!
teč bakán
bin ?a ki? t'an bakán
tu santo bakán
ki? k'át?oteeš šan
tu noh kris noh ?u k'a? bakán
kan ?a ku ki? k'át?oteeš šan
desde be?ora ?in yum
?ošteskuntaba!
R: ?ošteskuntaba!
S: ?ošlahun!
R: ?ošlahun!
S: kanlahun!
R: kanlahun!
S: hop'e tas
R: hop'e tas
S: hesus mariia
tu k'aba dyos
yum ti? dyos
?espiritu santo
?ay ?in yum!
R: ?ay ?in yum!
S: ƛ'a toone?
ka? lah he?k ?e
lakl ?e kabo?
tu lakah tuus ku ki? man
?e senyor tu lakal
ti? k'u balám
ka? ki? he?k ?e kabo tu lakal
tuuš ku ki? man ?in yum
teč bakán
ki? k'át?otik
le santo lisensya
?in yum
teč bakán
nuk ?e t'an bakán
tu noh kris noh ? k'a? bakán
?u ki? t'an bakán
desde be?ora bakán
?in yunƛil
teč bakán
nuká?ah ?oko? šan
ti? santo yunƛil bakán
trese yunƛilo?
kin ki? t'an šan

bendice pues
desde este momento, Señor mío.
Tú pues,
contestas pues
desde este momento pues,
¡Señores míos!
Tú pues
vas a bendecir pues
al Santo pues.
Tienen a bien suplicar también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
¡Muy alabado seas!
R: ¡Muy alabado seas!
S: ¡Trece!
S: ¡Trece!
S: ¡Catorce!
R: ¡Catorce!
S: ¡Hoppe Tas!
R: ¡Hoppe Tas!
S: Jesús María,
en el nombre de Dios,
Señor en Dios,
Espíritu Santo.
¡Ay, Señor mío!
R: ¡Ay, Señor mío!
S: Dános
que se abran completamente
todos los cabos
por doquiera que pasen
todos los señores,
a Ku Balam.
Que tengan a bien abrirse todos los cabos
por donde tiene a bien pasar mi Señor.
Tú pues
tienes a bien suplicar
la santa licencia
Señor mío.
Tú pues
contestas pues
a la diestra del gran Cristo pues
quien bendice pues
desde este momento pues,
mi reverendo Señor.
Tú pues
vas a entrar también
con el santo y reverendo Señor pues.
A trece reverendos Señores
bendigo también

desde be?ora ?in yum	desde este momento, Señor mío;
tu trono bakán	en su trono pues
tiy tuuš ki? kulukba	en donde está bien sentado
desde be?ora	desde este momento,
tu noh sayabo?	en sus grandes manantiales
tu trese noh saybo?	en sus trece grandes manantiales
ku ki? t'an bakán	bendice pues;
yan ?a ki? k'át?oteeš šan	tienen que tener a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
hesus mariia	Jesús María,
tu k'aba ?in dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
dyos ?espiritu santo;	Dios Espíritu Santo.
?espiritu santo	¡Espíritu Santo
mas grande ?i poderoso hesukristo	más grande y poderoso Jesucristo
?i san migél ?arkánhel	y San Miguel Arcángel
?i padre ?eterno	y Padre eterno!

CEREMONIA EN EL ALTAR MAYOR O LOS TRECE CHAKES

(Croan los niños)

hesus mariia	Jesús María
tu k'aba dyos	en el nombre de Dios.
trese yun/ilo?	Trece reverendos Señores
ki? t'an šan	bendicen también
desde be?ora	desde este momento;
tu santo rrama bakán	en la santa Rama pues
ku ki? t'an ?in yum	bendice mi Señor.
teč bakán	Tú pues,
nuk ?e t'an bakán	contestas pues
desde be?ora	desde este momento
tu santo	al Santo,
tu noh kris noh ?u k'a?	a la diestra del gran Cristo
šan ?in yum	también, Señor mío.
teč bakán	Tú pues,
ki? presentartik	tienes a bien presentar;
desde be?ora bakán	desde este momento pues.
kiki? t'an šan	Bendicen también
tu noh seremonya	en la gran ceremonia
desde be?ora	desde este momento
?in yun/ilo? bakán	mis reverendos Señores pues
?in yum cáako?	mis Señores Chakes.
ku ki? t'an šan	Bendicen también
le yum cáako?	los Señores Chakes,
ku ki? t'an šan	bendicen también
desde be?ora ?in yum	desde este momento, Señor mío;
kin k'ubik šan	entrego también
desde be?ora bakán	desde este momento pues.
teč bakán	Tú pues
ka ki? t'an šan	bendices también

desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an desde be?ora	contestas desde este momento
tu santo	al Santo
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'ubik šan	en que tengas a bien entregar también
desde be?ora ?in yum	desde este momento, Señor mío.
?ošteskuntaba ?in yunɨil	¡Muy alabado seas, mi reverendo Señor!
teč bakán	Tú pues,
ti? lahump'el	al Diez
ti? lahuntas bakán	al Lahun Tas pues,
ku ki? t'an šan	quien bendice pues,
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'ano? bakán	contestas los discursos pues
tu laka yum cáako? bakán	a todos los Señores Chakes pues
ki? t'ano bakán	que bendicen pues
tu kris noh ?u k'a? bakán	a la diestra de Cristo pues.
ki? k'átke santo ?insensaryo	Tenemos a bien pedir el santo incensario;
?insensaryo ku ki? k'atah šan	el incensario se tiene a bien pedir también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu santo trono bakán	en el santo trono pues
ti? yunɨilo?	a los reverendos Señores;
ki? t'an bakán	bendices pues
desde be?ora bakán	desde este momento pues;
te? bakán	ahí pues
ku ki? t'an bakán	bendice pues
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tu pues,
nuk ?e t'an šan	contestas pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
nuká?ah?u k'am šan	va a recibir también,
desde be?ora[38]	desde este momento.

BENDICION A LOS REVERENDOS SEÑORES

?ay ?in yum!	¡Ay, Señor mío!
teč bakán	Tú pues,
nuk ?e t'an bakán	contestas pues
desde be?ora	desde este momento.
?in yunɨilo? bakán	Mis reverendos Señores pues
ku ki? t'an bakán	bendicen pues
desde be?ora bakán	desde esto momento pues
ku ki? t'an šan	bendicen pues

[38] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
nuk ʔe t'an šan
tu noh kris noh ʔu k'aʔ bakán
ku kiʔ k'átʔotke šan
ʔošteskuntaba ʔin yunɛil
teč bakán
nuk ʔe . . .[39]
ʔay ʔin yum!
teč bakán
nuk ʔe t'an šan
desde beʔora bakán
ku kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
tu santo
tu noh kris noh ʔu k'aʔ bakán
desde beʔora bakán
yanak ku ki' trono bakán
yum hesukristo
tiʔ yum padre ʔeterno bakán
tiʔ migel ʔarkánhel bakán
tu trono bakán
tu ʔah hoʔyaboʔ kan
kiʔ t'an
tu noh kris noh ʔu k'aʔ bakán
ʔin yum
teč bakán
a kiʔ k'átʔoteeš šan
desde beʔora bakán
tu suhuy santo
tu noh kris noh ʔu k'aʔ bakán
kan ʔa ku kiʔ k'átʔoteeš šan
tiʔ yum čáakoʔ
ku kiʔ presentartkeeš
trese yum čáakoʔ
ku kiʔ t'an
desde beʔora ʔin yum
ʔay ʔi yum[40]
teč bakán
ku kiʔ t'an
desde beʔora ʔin yum
teč bakán
kiʔ k'átʔoteeš
tu santo ʔaltar

a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues,
contestas pues
a la diestra del gran Cristo pues;
tiene a bien suplicar también.
¡Muy alabado seas mi reverendo Señor!
Tú pues
contestas . . . .
¡Ay, Señor mío!
Tú pues,
contestas pues
desde este momento pues;
les tiene a bien suplicar también
a la diestra del gran Cristo pues,
al Santo
a la diestra del gran Cristo pues
desde este momento pues
que haya que entronar pues
al Señor Jesucristo
al Señor Padre Eterno pues
a Miguel Arcangel pues
al Trono pues
a los Hoyab también.
Bendecimos
a la diestra del gran Cristo pues.
Señor mío:
tú pues
tienes a bien suplicar también
desde este momento pues
al sagrado santo
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
a los Señores Chakes;
tienen a bien presentarles
trece Señores Chakes
que bendicen
desde este momento, Señor mío.
¡Ay, Señor mío!
Tú pues,
bendices
desde este momento, Señor mío.
Tú pues
tienes a bien suplicar
en el santo altar,

[39] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

[40] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

tuušan yunɸilo?	donde están los reverendos Señores;
ki? k'át?oteeš šan	tienen a bien suplicar también
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an	contestas
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu santo	al Santo
ti? noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
?ošteskuntaba šan ?in yum!	¡Muy alabado seas también Señor mío!
teč bakán	Tú pues,
nuk ?e t'an bakán	contestas pues
desde be?ora bakán	desde este momento pues
tye? bakán	para que así pues
ki? k'atah šan	se tenga a bien pedir también
desde be?ora	desde este momento
ti? yunɸilo?	a los reverendos Señores
ku ki? čilbankunskuba[41]	que tienen a bien echarse.

SÚPLICA A LOS TRECE CHAKES

?in yum!	¡Señor mío!
teč bakán	Tú pues,
tu laka	a todos
tu trono bakán	en el trono pues,
yunɸilo?	a los reverendos Señores
ku ki? t'an šan	que bendicen también
desde be?ora	desde este momento.
?ošteskuntaba šan ?in yum!	¡Muy alabado seas también Señor mío!
?ošlahun!	¡Trece!
ku ki? t'an bakán	Bendicen pues
desde be?ora bakán	desde este momento pues
tu suhi santo	al sagrado Santo
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
?ay ?in yumileč:	¡Ay, Señor mío!
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
bin nuká?ah šan	se va también
?u ki? t'an šan	a bendecir también
desde be?ora bakán	desde este momento pues
tu suhi santo bakán	al sagrado Santo pues
tya? bakán	para que pues
ki? k'ubk ?e yunɸilo?	tengan a bien recibir los reverendos Señores
tiy desde be?ora ?in yum	ahí, desde este momento, Señor mío.
teč bakán	¡Tú pues!

[41] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

ʔošteskuntaba bakán	¡Muy alabado seas pues
desde beʔora ʔin yum	desde este momento, Señor mío!
teč bakán	Tú pues,
nuk ʔe t'an bakán	contestas pues
desde beʔora	desde este momento
tu suhi santo	al sagrado Santo
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
le yunʼilo ʔ	a esos reverendos Señores
kiʔ k'ubik šan	tenemos a bien entregar también.
trese yum čáako ʔ	Trece Señores Chakes
kiʔ k'átʔoteeš ʔin yum	tienen a bien suplicar, Señor mío.
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
ʔošlahun	¡Trece!
teč bakán	Tú pues
nuk ʔe t'an bakán	contestas pues
desde beʔora	desde este momento
tiʔ noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora, ʔin yum[42]	desde este momento, Señor mío
. . . . le yunʼil!	. . . . el reverendo Señor!
. . . . ʔošteskuntaba ʔin yunʼil[43]	. . . . ¡Muy alabado seas mi reverendo Señor!

INVOCACION A LAHUN TAS

ʔin yum	¡Señor mío!
teč bakán	Tú pues,
kiʔ t'an bakán	bendices pues
desde beʔora bakán	desde este momento pues
kan ʔa ku kiʔ k'atʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum,	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an bakán	contestas pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
desde beʔora	desde este momento
tu santo suhi santo šan	al santo y sagrado Santo también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kiʔ presentartik šan	tenemos a bien presentar también.
tiy bakán	Ahí pues
tu santo trono	al santo trono
yunʼilo ʔ bakán	de los reverendos Señores pues
ʔu kiʔ k'átʔoteeš šan	tienen a bien suplicarles también;
tiʔ santo k'ubu bakán	al santo se le entrega pues
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an bakán	contestas pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también

[42] Da órdenes y baja la voz.

[43] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

desde be?ora ?in yum	desde este momento, Señor mío.
?ošteskuntaba ?in yun/il!	¡Muy alabado seas mi reverendo Señor!
?ošlahun!	¡Trece!
ki? k'ubik šan	Tenemos a bien recibir también
desde be?ora bakán	desde este momento pues.
?in yum	¡Señor mío!
lahump'el ?in yum	¡Diez, Señor mío!
R: lahump'el ?in yum	*R:* ¡Diez, Señor mío!
S: lahun tas!	*S:* ¡Diez capas!
?ošp'el[44]	¡Tres!

OFRECIMIENTO DE LA CEREMONIA A LOS TRECE CHAKES

?ay ?in yum!	¡Ay, Señor mío!
?ošteskuntaba ?in yum!	¡Muy alabado seas, Señor mío!
teč bakán	Tú pues
nuk ?e t'an	contestas
desde be?ora bakán	desde este momento pues.
ku ki? t'an	Bendice
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
desde be?ora bakán	desde este momento pues
kin k'át?oteeš šan	les suplico también;
ki? k'át?oteeš šan	tengo a bien suplicarles también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an	contestas
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu santo	a la santa
noh kris noh ?u k'a? bakán	gran diestra del gran Cristo pues.
?ošteskuntaba ?in yum!	¡Muy alabado seas, Señor mío!
?ošlahun!	¡Trece!
teč bakán	Tú pues,
nuk ?e t'an	contestas;
desde be?ora	desde este momento
ki? k'ubik šan	tengo a bien entregar también,
desde be?ora bakán	desde este momento pues.
?ošteskuntaba bakán	Muy alabado seas pues
desde be?ora bakán	desde este momento pues,
tu santo	a la santa
noh kris noh ?u k'a? bakán	gran diestra del gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an	contestas
desde be?ora bakán	desde este momento pues;
ki? k'ubk ?e	tenemos a bien entregar
santo seremonya bakán	la santa ceremonia pues

[44] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

ti? yum čáako? bakán	a los Señores Chakes pues
ti? trese yum čáako?	a los trece Señores Chakes
ki? t'ano? bakán	que bendicen pues
desde be?ora ?in yum.	desde este momento, Señor mío.
?ay ?in yumileeš	¡Ay, Señores míos!
teeš bakán	Ustedes pues
?u ki? k'át?oteeš	tienen a bien suplicar
desde be?ora	desde este momento
tu santo	a la santa,
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu santo	a la santa,
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu santo ?espiritu santo	al santo Espíritu Santo
tu santo	a la santa,
noh kris noh ?u k'a? bakán	diestra del gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an	contestas
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues.
hesus mariia	Jesús María
tu k'aba dyos	en el nombre de Dios
yum ti? dyos	Señor en Dios,
?espiritu santo[45]	Espíritu Santo.

ORACION A LOS TRECE REVERENDOS SEÑORES DEL CABO

?ay ?in yum!	¡Ay, Señor mío!
R: ?ay ?in yum!	*R:* ¡Ay, Señor mío!
teeš yum/ileeš	Ustedes, reverendos Señores,
trese yun/ilo?	trece reverendos Señores
tu laka te? kabo?	todos los de allá en el cabo,
?in yum	Señor mío.
leti? kin k'átke?	Eso pido
desde be?ora bakán	desde este momento pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
?ay ?in yumileeš	¡Ay, Señores míos!
teeš bakán	Ustedes pues
?a ki? k'át?oteeš	tendrán a bien suplicar
desde be?ora bakán	desde este momento pues
ki? presentarkah	que se tanga a bien presentar
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
ki? k'at?otik	tenemos a bien suplicar
desde be?ora ?in yum,	desde este momento, Señor mío.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
?espiritu santo	Espíritu Santo.

[45] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

CEREMONIA A LOS TRECE CHAKES Y LOS SAPOS EN LA CUEVA DEL AGUA

naká?ah ki? presentar	Vas a tener a bien presentar
?e santo saya? t'an	el santo discurso del manantial
noh saya? ki? k'ubik	gran manantial, que tenemos a bien entregar.
desde be?ora bakán	Desde este momento pues,
ku ki? k'atah bakán	se tiene a bien pedir pues;
desde be?ora	desde este momento
ti? trese yum saya?	a los trece Señores del manantial
ti? yum čáako? bakán	a los Señores Chakes pues
ku ki? t'an bakán	que bendicen pues;
desde be?ora	desde este momento
yan ?a ki? k'ubik šan	tienes que tener a bien entregar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? kan	a la diestra del gran Cristo pues;
bin ?a ki? presentartik	vas a tener a bien presentar
desde be?ora bakán	desde este momento pues
tu santo	a los santos
trese saya? bakán	trece manantiales pues
kan ?a ku ki? hé?be	en que se tenga a bien abrir
le santo saya?	el santo manantial.
le yum čáako? bakán	Los Señores Chakes pues
ku ki? t'an šan	bendicen pues
desde be?ora bakán	desde este momento pues;
puro yum čáako? šan	solamente los Señores Chakes pues
ku ki? presentarkuba šan	tienen a bien presentarse también
tiy yok' ?e santo	ahí sobre el santo
noh ha? t'an šan	gran discurso del agua también,
ti? santo k'a?nabo?	a los santos mares
le bakán	y también pues
le k'a?nab šan	para el mar también;
nak ?u t'an	va a bendecir
desde be?ora ?in yum	desde este momento mi Señor.
teč bakán	Tú pues
?u ki? k'át?oteeš	tienes a bien suplicar
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
?ošteskuntaba ?in yum	¡Muy alabado seas, Señor mío!
R: ošteskuntaba ?in yum	*R:* ¡Muy alabado seas, Señor mío!
kin t'an desde be?ora	Hablo desde ahora,
?in yum	Señor mío.
teč bakán	A ti pues,
ka? hé?be	para que se abra
tu lakl ?u bakán	todo pues
ti? kabo?	en el cabo
sut ?e bakán	a que se pasee pues
le ku ki? t'an bakán	el que bendice pues
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
?u ki? t'an šan	bendices pues

tu noh kris noh ʔu k'aba šan	en el nombre del gran Cristo también;
kiʔ k'ubik	tenemos a bien entregar
ʔu santo lisensya	la santa licencia
tiʔ santo šan	al Santo también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
desde beʔora	desde este momento
tiʔ[46]	para . . . .
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
ʔošlahun!	¡Trece!
teč bakán	Tú pues,
ku kiʔ t'an	bendices
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
bin ʔu káʔah šan	va también
ʔu kiʔ k'atah	a tenerse a bien pedir
desde beʔora bakán	desde este momento pues;
yan ʔa kiʔ t'an	vas a bendecir
desde beʔora	desde este momento
tiʔ hesus mariia	a Jesús María,
tu k'aba dyos	en el nombre de Dios
dyos ʔespiritu santo	Dios Espíritu Santo,
santo ʔespiritu santo	Santo Espíritu Santo.
ʔay ʔin yum	¡Ay, Señor mío!
R: ʔay ʔin yum	*R:* ¡Ay, Señor mío!
trese yum čáakoʔ	A trece Señores Chakes
kiʔ t'anik šan	bendecimos también
desde beʔora ʔin yum	desde este momento, Señor mío.
ʔošteskuntaba šan	Muy alabado seas también;
ku kiʔ presentartik šan	se tiene a bien presentar también
le gruta bakán	la gruta pues
tu laka	toda,
kaʔ kiʔ héʔbek šan	para que se tenga a bien abrir también
desde beʔora ʔin yum	desde este momento, Señor mío.
tiʔ teč bakán	A ti pues,
le santo seremonya bakán	va dedicada la santa ceremonia pues;
kiʔ presentartik šan	tenemos a bien presentar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš	en que tengan a bien suplicar
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,

[46] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

nuk ʔe t'an bakán	contestas pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues,
bin kiʔ k'at šan	vamos a tener a bien pedir también
desde beʔora ʔin yum	desde este momento, Señor mío
tiʔ santo čiʔ k'ak'	a la santa orilla del fuego.
tiʔ bakán	Así pues,
noh čiʔ k'aʔnab	para la gran orilla del mar
kiʔ yanóon šan	ahí bien estamos;
kiʔ k'átʔoteko ʔ šan	tenemos a bien suplicar también
wa tumen yan	ya sea porque estuvieran
tu laka tu santo	todos los santos;
le bakán le tuuš	ahí pues donde
kiʔ ƛ'áʔan ʔe tak'in	está bien puesto el oro
tuuš yan le mina ʔin yum	donde está la mina, Señor mío,
le kiʔ ku kiʔ k'at šan	la que se tiene a bien pedir también.
desde beʔora	Desde este momento
ku kiʔ t'an bakán	bendicen pues
le santo yum čáakoʔ bakán	los santos Señores Chakes pues
ku kiʔ presentar	que tienen a bien presentar
tu laka bakán	todo pues,
ku ʔadorartah šan	lo que se adora también,
desde beʔora šan	desde este momento también
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues
kiʔ t'an šan	bendecimos también
tu kris noh ʔu k'aʔ šan	a la diestra de Cristo también
ʔin yum	Señor mío.
ʔošteskuntaba šan ʔin yum!	¡Muy alabado seas también, Señor mío!
ʔošlahun![47]	¡Trece!
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
R: ʔošteskuntaba ʔin yum!	*R:* ¡Muy alabado seas, Señor mío!
le trese yunƛilo ʔ	Los trece reverendos Señores
ku kiʔ presentarkuba šan	se tienen a bien presentar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pucs
tu čiʔ bakán	a la orilla pues
tiʔ noh sayaʔ	del gran manantial;
tiʔ noh sayaʔ	en el gran manantial
kin k'ubik šan	entrego también
desde beʔora	desde este momento,

[47] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

ti? santo trese saya?	a los santos trece manantiales;
ku ki? čilbankunskuba	se tienen a bien echar
yunɬilo? šan	los reverendos Señores también.
desde be?ora	Desde este momento
bin ?u ká'ah k'ub bakán	se va a entregar pues
le santo trese bakán	el santo Trece
le santo nwebe	el santo Nueve
tu santo syete	al santo Siete
tu santo ti? lahun tas	al santo Lahun Tas
?in yum!	¡Señor mío!
he? bakán šan	Así pues, también
ki? k'uč tu trono bakán	tendremos a bien llegar al trono pues
ti? yunɬilo? šan	a los reverendos Señores también
tu santo altaro?	a los santos altares
ki? k'ubik šan	tenemos a bien entregar también;
yan ?a ki? k'át?otik šan	tienen que tener a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
ɬ'ok bakán	Ya pues
ki? k'ub bakán	tuvimos a bien entregar pues
ti? dose bakán	a los doce pues
ti? santo sesen t'an	a los rápidos discursos
kin k'át?otik šan	que suplico también;
ki? sískuntah bakán	se tenga a bien enfriar pues
tu santo lugar ?i bagar	en el santo *Lugar y Vagar;*
ki? k'át?otik šan	tenemos a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
nuk ?e t'an bakán	contestas pues
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues,
bin ?u ki? k'at	va a tener a bien pedir
desde be?ora	desde este momento
ti? hesus mariia	a Jesús María
tu k'aba dyos	en el nombre de Dios,
dyos ?espiritu santo[48]	Dios Espíritu Santo.

PRESENTACION DE LOS DEMAS MANANTIALES

?ay ?in yum!	¡Ay, Señor mío!
R: ?ay ?in yum!	*R:* ¡Ay, Señor mío!
ɬ'a tóone	Dános
ka? ki? lah ɬ'ak	que se tenga a bien ofrecer totalmente
hump'el saasi	una claridad
ti? tu laka	a todos:
ti? yum čáako?	a los Señores Chakes;
he? biš ku ki? ɬ'a?ik	tal y como se tiene a bien dar,
?u ɬ'a?ik tu laka	se dé a todos

[48] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

ku ki? presentartik	los que tienen a bien presentar,
?u lak'i	a los demás
?u santo saya?	al santo manantial
noh saybo?	gran manantial
ku ki? presentar	se tiene a bien presentar,
?in yum	Señor mío.
kan ?a ki? k'át?oteeš šan	Que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues
ku ki? presentartik šan	tienes a bien presentar también
?u lak'i	a los demás
?u santi saya?	santos manantiales
noh saybo?	grandes manantiales
ku ki? presentar	se tienen a bien presentar,
?in yum	Señor mío,
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ku ki? presentartik šan	tienes a bien presentar también
desde be?ora	desde este momento
tu santo saya? t'an	al santo discurso del manantial;
ku ki? čilbankunskuba	se tiene a bien echar
desde be?ora ?in yum	desde este momento, Señor mío.
?ošteskuntaba	¡Muy alabado seas!
R: ?ošteskuntaba	¡Muy alabado seas!
S: ?ošteskuntaba šan ?in yum!	*S:* ¡Muy alabado seas también, Señor mío!
R: ?ošteskuntaba šan ?in yum!	*R:* ¡Muy alabado seas también, Señor mío!
S: ?ošteskuntaba ?in yum!	*S:* ¡Muy alabado seas, Señor mío!
kanlahun!	¡Catorce!
R: kanlahun!	*R:* ¡Catorce!
S: ?ošlahun!	*S:* ¡Trece!
ti? hop'e t'an	¡A los diez discursos!
R: ti? hop'e t'an	*R:* ¡A los diez discursos!
S: ?in yum	*S:* ¡Señor mío!
teč bakán	Tú pues
?a ki? ɬ'a tóon	tendrás a bien concedernos
ka? ki? yanak	que haya
hump'el santo	algún santo
tuuš ku ki? ɬ'aba	en donde se tenga a bien poner
ka? ki? he?bek	en que se tenga a bien abrir
?e santo bakán	el santuario pues;
ku ki? k'atah	se tiene a bien pedir
le gruta bakán	a la gruta pues,
desde be?ora	desde este momento.
ti? hesus mariia	A Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
?espiritu santo	Espíritu Santo.

OFRECIMIENTO DE LOS PANES SAGRADOS A LOS DIOSES CHAKES

ʔay ʔin yum	¡Ay, Señor mío!
naká'ah ki' k'ub šan	Vas a tener a bien entregar también
desde le trese wah	comenzando con los trece panes
ku ki' k'at	que se tienen a bien pedir
desde be'ora	desde este momento,
ti' yum hesukristo	al Señor Jesucristo,
ti' k'a'na'	al mar,
ti' yunčilo'	a los reverendos Señores,
ti' yum čáako'	a los Señores Chakes
he' biš tu ki' ʔa'ko' šan	tal y como tienen a bien decir también;
desde be'ora	desde este momento
ki' k'ubik šan	tenemos a bien entregar también;
desde be'ora	desde este momento
ki' t'an šan	la bendición también
kan ʔa ki' k'ube šan	en que tengas a bien entregar también
desde be'ora ʔin yum	desde este momento, Señor mío.
ti' teč bakán	A ti pues,
ʔu ki' t'an šan	se bendice también;
desde be'ora	desde este momento;
bin ʔa ká'ah šan	vas también
ʔa ki' t'an bakán	a bendecir pues
le santo nikte čáako'	a los santos Nicte Chakes
ti' nikte bálmo'	a los Nicte Balames
ʔah bálmo'	a los Balames
ku ki' t'an šan	que bendicen también
tu noh kris noh ʔu k'a' šan	a la diestra del gran Cristo también,
ʔin yum	Señor mío.
teč bakán	Tú pues,
ʔa ki' t'an šan	bendices también
tu noh kris noh ʔu k'a' bakán	a la diestra del gran Cristo pues
kan ʔa ki' k'át'oteeš šan	en que tengan a bien suplicar también
desde be'ora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'a' bakán	a la diestra del gran Cristo pues
kan ʔa ki' k'ub	en que tengas a bien entregar
le santo trese	al santo Trece,
tu santo nwebe	al santo Nueve,
tu santo syete	al santo Siete,
tu santo kan lahump'el	al santo Catorce,
tu lahun tas bakán	al Lahun Tas pues
ku ki' t'an šan	que bendice también
desde be'ora ʔin yum	desde este momento, Señor mío;
ku ki' t'an šan	que bendice también
desde be'ora ʔin yum	desde este momento, Señor mío.
desde be'ora	Desde este momento
ka ki' k'át'oteeš šan	tienen a bien suplicar también
tu noh kris noh ʔu k'a' bakán	a la diestra del gran Cristo pues
tu santo yum mulka balmo'	a los santos Señores Mulca Balames;

le mulka,
le hop'e tun balmoʔ
desde beʔora šan ʔin yum
tiʔ nikte balmoʔ
tiʔ hoʔ tas bálmoʔ
mistun bálmoʔ
kiʔ t'an šan
desde beʔora šan
tu noh kris noh ʔu k'aʔ bakán
kiʔ k'u bik
le santo trese
ku kiʔ t'an šan . . .
ʔay ʔin yum
teč bakán
ʔu kiʔ presentar
desde beʔora
kiʔ presentar
desde beʔora
tu santo
tiʔ trese santo
kiʔ bakán
ku kiʔ wáʔkunsah
tu santo bakán
tu ʔaltar bakán
tiʔ yunčilo ʔ bakán
yum čáakoʔ bakán
tiʔ trese yum čáakoʔ bakán
tiʔ trese yum
tiʔ mulka balmoʔ
kiʔ t'an šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ t'an šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
nuk ʔe t'an bakán
ʔah nikte čáak
ʔah nikte balam
ʔay ʔin yum!
ʔah nikte balám!
ʔah nikte čáak!
R: ʔay ʔin yum!
ʔah nikte balam!
ʔah nikte čáak!
S: ʔay ʔin yum
tóon bakán
kiʔ k'am desde beʔora
ki presentartik

los Mulca
y también los Hoppe Balames
desde este momento también, Señor mío;
a los Nicte Balames,
a los Hoʔ Tas Balames
a los Mistun Balames
bendecimos también
desde este momento también;
a la diestra del gran Cristo pues
tenemos a bien entregar
el santo Trece
que bendice también . . .
¡Ay, Señor mío!
Tú pues,
tienes a bien presentar;
desde este momento
se tiene a bien presentar;
desde este momento
al santo,
a los trece santos;
bien pues,
se tiene a bien levantar
al santo pues,
al altar pues
a los reverendos Señores pues,
a los Señores Chakes pues
a los trece Señores Chakes pues,
a los trece Señores
a los Mulca Balames
que bendicen también
desde este momento, Señor mío.
Tú pues
bendices también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues,
contestas pues;
¡Ah, Nicte Chac!
¡Ah, Nicte Balam!
¡Ah, Señor mío!
¡Ah, Nicte Balam!
¡Ah, Nicte Chac!
R: ¡Ay, Señor mío!
¡Ah, Nicte Balam!
¡Ay, Nicte Chac!
S: ¡Ay, Señor mío!
Nosotros pues,
tendremos a bien recibir desde este momento,
tenemos a bien presentar

hump'el santo sikul t'an	un reverendo discurso;
ti? noh lay t'an	al principal discurso
kin k'ubik	entrego,
yan ki? k'ubik tun	hay que tener a bien entregar entonces
?altar bakán	al altar pues,
le yunɨile?	a los Señores
kin ki? k'át?oteeš šan	que tienen a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
ku ki? t'an bakán	que bendice pues
desde be?ora bakán	desde este momento pues
ku ki? k'ubkuba	que tiene a bien entregarse
desde be?ora	desde este momento
tu santo personas	a las santas personas
ku ki? t'an šan	que bendicen también
ki? k'at?oteč šan	tenemos a bien suplicar también
desde be?ora ?in yunɨil	desde este momento mi reverendo Señor
ka? ki? sihk ?e santo kuštal	que se tenga a bien conceder la santa vida
ki? k'át?otik tu laka	tenemos a bien suplicar todos
ma? yantah desgrasya	que no haya desgracia alguna;
ti? tu laka ki? presentar	a todos tenemos a bien presentar
tiy desde be?ora	ahí, desde este momento,
?in yum	Señor mío.
teč bakán	Tú pues,
nuk ?e t'an	contestas
tu santo	a la santa
noh kris noh ?u k'a? bakán	diestra del gran Cristo pues
kan ?a ki? k'á?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
?u ki? k'át?otah bakán	se tiene a bien suplicar pues
tu suhi santo šan	al sagrado Santo también,
tu noh santo	al gran Santo;
way bakán	aquí pues
ku ki? k'ubik šan	se tiene a bien entregar también;
way bakán	aquí pues,
?u ki? t'an bakán	se bendice pues,
ku ki? t'an bakán	bendice pues
desde be?ora	desde este momento.
ti? bakán	Así pues para
ku yunɨilo?	los reverendos Señores
ki? k'át?otik šan	tenemos a bien suplicar también
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
tye? bakán	Así pues para
yum ?iɨ'ak balám	el Señor Idzak Balam

tu laka baʔ	a todas las cosas
hoʔtun bálmoʔ	de los Hoʔtun Balames,
hoʔtun tas bálmoʔ	Hoʔtun Tas Balames,
mistun bálmoʔ	Mistun Balames
bakán nikte bálmoʔ	así pues a los Nicte Balames
ku kiʔ t'an šan	que bendicen también
desde beʔora šan	desde este momento también,
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
bin ʔa káʔah šan	vas también
ʔa k'am ʔe santo	a recibir la santa
seremonya bakán	ceremonia pues,
noh ʔu kilič k'aba bakán	en el grande y bendito nombre pues;
kiʔ terminart	tenemos a bien terminar
ʔe santo t'an bakán	el santo discurso pues
ku kiʔ t'an bakán	que bendice pues,
kan ʔa kiʔ k'átʔoteeš šan	que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an šan	contestas también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
nukáʔah šan	va también
ʔu kiʔ presentar	a tenerse a bien presentar
le santo trese	al santo Trece
tu santo nwebe	al santo Nueve
tu santo syete bakán	al santo Siete pues,
tu santo lahump'el bakán	al santo Diez pues
ku kiʔ t'an šan	que bendice también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ k'átʔote šan	tienes a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
k'ubik šan	entregamos también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ku kiʔ k'átʔoteeš	tienen a bien suplicar
desde beʔora	desde este momento,
le gruta bakán	en la gruta pues;
tyaʔ bakán kiʔ	así pues para tener a bien,
ʔu kiʔ k'átʔote šan	a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues.
way bakán	Aquí pues
ʔu kiʔ k'átʔoteeš šan	tienen a bien suplicar también
desde beʔora	desde este momento,
kiʔ k'átʔotik	tenemos a bien suplicar
tu santo lisensya	a la santa licencia.
tiy bakán	Ahí pues
kiʔ k'ubik šan	tenemos a bien entregar también
desde beʔora	desde este momento,
tiʔ santo nikte čáakoʔ	a los santos Nicte Chakes
le nikte bálmoʔ bakán	a los Nicte Balames pues

ku ki? t'an bakán
tya? bakan
?u ki? k'át?ote
nikte bálmo?
ti? ?oštun bálmo? bakán
tu laka
desde be?ora ?in yum[49]
?ošteskuntaba ?in yunɛ̨il!
R: ošteskuntaba ?in yunɛ̨il!
S: ?ay, ?in yum
tye? bakán
ku ki? t'an šan
desde be?ora bakán
ku ki? t'an
tu santo bálmo? bakán
ki? k'át?otik šan
tu noh kris noh ?u k'a? bakán
desde be?ora ?in yum
teč bakán
?a ki? t'an bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yum
ku ki? presentarkuba
tu lakl ?e yunɛ̨ilo?
ku ki? t'ano? bakán
desde be?ora ?in yum
teč bakán
?u santo bálmo?
mulka bálmo? bakán
ti? trese multa bálmo?
trese bakán
ti? santo
noh kris noh ?u k'a? bakán
kan ?a ki? k'ubk
?e kwentas šan
desde be?ora ?in yum
ti? yunɛ̨ilo?
ki? k'át?otik šan
tu noh kris noh ?u k'a? bakán
way bakán
?u ki? k'áh?oltik šan
tu suhi santo
tu noh kris noh ?u k'a? bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yum
teč bakán
?a ki? t'an

que bendicen pues.
Así pues
para que tengan a bien suplicar
los Nicte Balames
a los Oxtun Balames pues
a todos,
desde este momento, Señor mío.
¡Muy alabado seas mi reverendo Señor!
R: ¡Muy alabado seas mi reverendo Señor!
S: Ay, Señor mío:
para ello pues
bendices también
desde este momento pues;
bendice
a los santos Balames pues;
tenemos a bien suplicar también
a la diestra del gran Cristo pues
desde este momento, Señor mío.
Tú pues,
bendices pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tienen a bien presentarse
todos los reverendos Señores
que bendicen pues
desde este momento, Señor mío.
Tú pues,
a los santos Balames
a los Mulca Balames pues
a trece Multa Balames;
trece pues;
a la santa
diestra del gran Cristo pues
en que tengas a bien entregar
las cuentas también
desde este momento, Señor mío.
A los reverendos Señores
tenemos a bien suplicar también
a la diestra del gran Cristo pues;
aquí pues
se tiene a bien suplicar también
al sagrado santo
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues,
bendices

[49] Comienza a silbar.

tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
kiʔ presentartik šan	tenemos a bien presentar también
desde beʔora bakán	desde este momento pues
tiʔ noh lail t'an	al principal discurso;
k'átʔotik	suplicamos
desde beʔora bakán	desde este momento pues
tu suhi santo	al sagrado santo
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔa kiʔ k'átʔote šan	tienes a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
desde beʔora bakán	desde este momento pues,
tu santo	a la santa,
tu noh kris noh ʔu k'aʔ šan	a la diestra del gran Cristo también.
ʔin yum	Señor mío,
kiʔ k'atk ʔe	tenemos a bien pedir
santo k'uš šan	el santo disgusto también
ʔin yum	Señor mío.
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
R: ʔošteskuntaba ʔin yum![50]	*R:* ¡Muy alabado seas, Señor mío!

CONTINUACIÓN DEL OFRECIMIENTO DE LOS PANES SAGRADOS A LOS SEÑORES CHAKES

ʔin yum	Señor mío:
tyeʔ bakán šan	así pues también para
kiʔ k'ub bakán	que tengamos a bien entregar pues
ʔe santo ʔúltimo t'an	el santo y último discurso,
ʔa kiʔ k'átʔotik šan	tienes a bien suplicar también
tu noh kris noh ʔu k'aʔ šan	a la diestra del gran Cristo también;
nukáʔah šan	va también
ʔu kiʔ t'an bakán	a bendecir pues,
desde beʔora bakán	desde este momento pues,
kiʔ k'átʔotik šan	tenemos a bien suplicar también
kan ʔa kiʔ k'átʔote šan	en que tengas a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
kiʔ k'ubk	Tenemos a bien entregar
ʔe santo seremonya	la santa ceremonia.
¢'ok bakán	Ha terminado pues
ʔu kiʔ trono bakán	en el buen trono pues
yum hesukristo	del Señor Jesucristo,
ʔu trono bakán	el trono pues
yum ʔah hoyaʔ bakán	del Señor Ah Hoyaʔ pues
tiʔ yum multa bálmoʔ	a los Señores Multa Balames
tiʔ bakán nikte bálmoʔ	así pues para los Nicte Balames
kiʔ t'an šan	bendecimos también

[50] Se escucha la imitación de sapos croando.

desde be?ora šan	desde este momento también,
?in yum	Señor mío.
teč bakán	Tú pues,
nuk ?e t'an bakán	contestas pues
mistun balmo?	a los Mistun Balames,
ho?tun bálmo?	a los Ho?tun Balames
ku ki? t'ano? šan	que bendicen también
ti? k'ulu bálmo?	a los Kulu Balames
ku ki? t'ane? šan	que bendicen también
ti? k'ulu bálmo?	a los Kulu Balames
ku ki? t'ano? šan	que bendicen también
desde be?ora ?in yum	desde este momento, Señor mío;
ku ki? k'ubu šan	se tiene a bien entregar también
desde be?ora bakán	desde este momento pues
tu santo trese	al santo Trece
tu santo nwebe	al santo Nueve
tu santo syete	al santo Siete
tu santo lahump'el bakán	al santo Diez pues
ku ki? t'an šan	que bendicen también
tu noh kris noh ?in k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'ube šan	en que tengas a bien entregar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	vas a contestar también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues,
nuk ?e t'an bakán	vas a contestar pues
desde be?ora ?in yun/il	desde este momento, mi reverendo Señor.
teč bakán	Tú pues,
a ki? k'át?otik šan	tienes a bien suplicar también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
tu glorya yum hesukristo	en la gloria del Señor Jesucristo,
yum padre	Señor Padre,
san migel ?arkanhel	San Miguel Arcángel.
le bakán	Así pues
san migel ?arkanhel	San Miguel Arcángel
ku ki? t'an bakán	quien bendice pues
ki? k'ubik šan	tiene a bien entregar también
kan ?a ki? k'ubik šan	y que tengas a bien entregar también
desde be?ora ?in yum	desde este momento, Señor mío.
desde be?ora bakán	Desde este momento, pues
tu santo ?ofresimyento bakán	al santo ofrecimiento pues
ki? k'ubik šan	tenemos a bien entregar también
desde be?ora bakán	desde este momento pues;
tu santo bakán	al Santo pues

ku ki? k'atah šan	se tiene a bien pedir también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum dyos	Señor en Dios,
dyos ?espiritu	Dios Espíritu.

CEREMONIA DE OFRECIMIENTO DE LOS PANES SAGRADOS A LOS SEÑORES CHAKES EN LA CUEVA DEL AGUA

?ay ?in yum	Ay, Señor mío,
naká?ah ki? k'ubk ?e ƛ'ok bakán	vas a tener a bien entregar al final pues
tye? šan	para que también
ki? k'ubk	tengamos a bien entregar
?e ?ofresimyento	el ofrecimiento
ku ki? ƛ'ik yum hesukristo	que tiene a bien conceder al Señor Jesucristo
ku ki? k'at?otik šan	que tiene a bien suplicar también
desde be?ora bakán	desde este momento pues.
way bakán	Aquí pues,
ku ki? t'an	bendice
tu santo noh saya?	en el santo gran manantial
ku ki? k'ub	en que se tiene a bien entregar
le santo trese	al santo Trece
santo nwebe,	al santo Nueve
le santo lahump'el	al santo Diez
ti? lahump'e tas ?in yum	al Lahumppe Tas, Señor mío.
le bakán	Así pues,
?a ki? k'at	lo que tienes a bien pedir
desde be?ora	desde este momento
ki? t'anik šan	lo bendecimos también
kan ?a ki? k'át?otik šan	en que tengas a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	contestas pues
tu noh kris noh ?u k'a? bakan	a la diestra del gran Cristo pues
kan ?a ki? k'át?ote šan	en que tengas a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
ti? santo noh saya?	En el santo y gran manantial;
noh saybo?	grandes manantiales
ki? k'átko? šan	tenemos a bien pedir también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues.
le ?ultimos t'an	El último discurso
desde be?ora ?in yum	desde este momento, Señor mío,
tuuš yan tu lakl ?e ho?tun bálmo?	donde están todos los Ho?tun Balames,
le nikte bálmo?	los Nicte Balames
le mistun bálmo?	los Mistun Balames,
le bakán	así pues
le k'ulu bálmo?	los Kulu Balames
bin ?u ká?ah šan	van también
?u ki? ho?s	a tener a bien

desde be?ora
tiy bákan
?u ki? t'an
tu noh kris noh ?u k'a? bakán
kan ?a ki? k'ubik
desde be?ora ?in yum
ti? yok' ?e
noh sayaǵil
noh sayabil
ti? santo či? noh lú?um
k'a?nab bakán
ku ki? t'an šan
desde be?ora
ku ki? presentar
desde be?ora ?in yum
ku ki? nuk šan
tu noh kris noh ?u k'a? bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yum
yan ?u ki? mistko? šan
desde be?ora bakán
?u ki? t'ano? bakán
desde be?ora bakán
way bakán
le ku ki? bino? šan
desde be?ora ?in yum
ku ki? k'át?otko?
tu noh kris noh ?u k'a? bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yum
teč bakán
nuk ?e t'an šan
tuuš ki? šolokbaloon
ki? k'u? šan
?u santo či? ha? lú?um
tiy bakán
ti? santo trese saya? t'an
noh saya?
ku ki? presentar
desde be?ora bakán
santo tresey bakán
?ay ?in yum
tiy bakán
?u ki? t'an
desde be?ora bakán
tu noh kris noh ?u k'a? bakán
kan ?a ku
tumen ?u ?ah či?kule
?u či?kule ?in yum
teč bakán

salir desde este momento.
Ahí pues
bendice
a la diestra del gran Cristo pues
en que tengas a bien entregar
desde este momento, Señor mío
sobre
el grande y reverendo manantial;
gran manantial,
en la santa orilla de la tierra,
del mar pues
que bendicen también.
Desde este momento,
tienen a bien presentar;
desde este momento, Señor mío,
que tiene a bien contestar también
a la diestra del gran Cristo pues,
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tienen que tener a bien limpiar también
desde este momento pues;
bendicen pues
desde este momento pues;
aquí pues,
los que siguen también
desde este momento, Señor mío.
Tienen a bien suplicar
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues,
contestas también
donde estamos bien arrodillados
tenemos a bien entregar también
la santa orilla del agua, de la tierra;
ahí pues,
a los trece santos discursos del manantial,
gran manantial
se tienen a bien presentar
desde este momento pues
al santo Trece pues.
¡Ay, Señor mío!
Ahí pues
bendice
desde este momento pues
a la diestra del gran Cristo pues
en que tengan a (. . . . .)
por el que señala,
se señala, Señor mío.
A ti pues,

ʔu kiʔ k'átkoʔ šan	tienen a bien pedir también
kan ʔa tumen	en que, porque
tiʔ ʔah čiʔkule	al que se señala;
teʔ bakán	ahí pues
ʔu kiʔ t'anoʔ šan	bendicen también
desde beʔora	desde este momento
čiʔ bakán	a la orilla pues
ʔe santo noh sayaʔ	del santo gran manantial,
noh sayaʔ	gran manantial
ku kiʔ k'atah bakán	se tiene a bien pedir pues,
ʔu čiʔkule ʔin yum	se señala, Señor mío.
tyeʔ bakán	Así pues para que
ʔ'u kiʔ k'atkoʔ šan	tengan a bien pedir también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kiʔ k'átʔoteeš	tenemos a bien suplicarles
desde beʔora bakán	desde este momento pues
kan ʔa šan	en que también
kiʔ k'ubik	tengamos a bien entregar
desde beʔora ʔin yum	desde este momento, Señor mío.
teč pwes	Tú pues,
nuk ʔe t'an bakán	contestas pues
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
desde beʔora bakán	desde este momento pues
tiʔ ʔespiritu santo	al Espíritu Santo
tu noh kris noh ʔu k'aʔ šan	a la diestra del gran Cristo también,
ʔin yum	Señor mío.
ʔošteskuntaba ʔin yum	¡Muy alabado seas, Señor mío!
R: ʔošteskuntaba ʔin yum[51]	*R:* ¡Muy alabado seas, Señor mío!
ʔay ʔin yum	¡Ay, Señor mío!
teč bakán	Tú pues,
bin ʔa káʔah šan	vas también
ʔa kiʔ k'at	a tener a bien pedir
desde beʔora lisensya	licencia desde este momento;
nakáʔah šan	van también
kiʔ p'ate šan	a tener a bien dejar también
desde beʔora yun/ileeš	desde este momento, reverendos Señores
way santo posada	aquí en la santa posada;
kiʔ k'ateeš šan	tenemos a bien pedirles también
desde beʔora bakán	desde este momento pues
ku kiʔ t'an bakán	que bendigan pues
desde beʔora bakán	desde este momento pues
le gruta bakan	la gruta pues.
ʔin yum	Señor mío,
nikáʔah šan	voy también
ʔu kiʔ k'atoʔ	a tener a bien pedirles
desde beʔora	desde este momento
tu santo noh kris noh	a la santa diestra de Cristo;

[51] Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

bin ʔa kiʔ p'atéeš
desde beʔora bakán
bik šíikeeš ʔa meteeš lob
tiʔ tu lakl ʔe santo bálmoʔ
tu laka
heʔ biš ʔu kiʔ k'átkoʔ šan
tu kič k'aba
tu niʔ k'u šan ʔin yum
bik šiikeeš ʔa meteeš ten lob
tiʔ tu lakl ʔe
ku kiʔ presente
desde beʔora
yok'ol tu santo čiʔ haʔ
tu santo noh čiʔ haʔ
tiʔ k'aʔnabiʔ
kaʔ kiʔ heʔbek teč bakán
nuk ʔe t'an
desde beʔora ʔin yum
teč bakán
ku kiʔ k'atah
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
ʔin yum
teč bakán
nuk ʔe t'an bakán
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yunɨil
yan ʔa kiʔ biskeeš
tu laka
kaʔ kiʔ ɨ'okbesak
tu lakl ʔe ɨikul t'an
tiʔ k'ubeeš
way tu kič k'aba
tiʔ santo k'áʔančeʔ
yan k'ubik
R: yan k'ubik
S: tu lakl ʔe kin k'ubik
tu lakal ʔu presente
tu lakal le santo nikte balám
R: nikte balam
S: nikte čáak
R: nikte čáak
S: mistun balám
R: mistun balám
S: hoʔtun balám
R: hoʔtun balám
S: k'ulu balám
R: k'ulu balám
S: yum čáak

van a tener a bien dejar
desde este momento pues.
No vayan a hacer daño
a todos los santos Balames
a todos,
tal y como tienen a bien pedir también
en su precioso nombre
en la nariz del dios también, Señor mío;
no vayan a hacer daño
a todos
los aquí presentes
desde este momento,
sobre la santa orilla del agua
en la santa gran orilla del agua,
en el mar,
en que se les tenga a bien abrir pues;
contestas pues
desde este momento, Señor mío.
A ti pues,
se tiene a bien pedir
a la diestra del gran Cristo pues
en que tengan a bien suplicar pues,
Señor mío.
Tú pues,
contestas pues
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, mi reverendo Señor.
Tienen que transportar
todo
para que se tenga que acabar
todo el respetable discurso
para que entreguen
aquí, en el bendito nombre
del santo asiento
¡Que hay que entregar!
R: ¡Que hay que entregar!
S: Todo lo que entrego
a todos los presentes
a todos los santos Nicte Balames
R: ¡Nicte Balames!
S: ¡Nicte Chac!
R: ¡Nicte Chac!
S: ¡Mistun Balam!
R: ¡Mistun Balam!
S: ¡Hoʔtun Balam!
R: ¡Hoʔtun Balam!
S: ¡Kulu Balam!
R: ¡Kulu Balam!
S: ¡Señor Chac!

R: yum čáak	*R:* ¡Señor Chac!
S: trese ki? presentar	*S:* Trece tenemos a bien presentar
desde be?ora ?in yum	desde este momento, Señor mío
yan ?a ká?ah ki? ƛikbaktak	Se te tiene que conversar
desde be?ora	desde este momento
ka? ki? ho?k'ók šan	para que tengas a bien salir también
desde be?ora	desde este momento;
yete? ya?ba ?uƛak	con bastante bondad
ku ki? t'an šan	bendice también
desde be?ora ?in yum	desde este momento, Señor mío.
?in yum	Señor mío,
naká?ah ki? k'at bakán	vas a tener a bien pedir pues
desde be?ora	desde este momento;
las dos medya	a los dos y media
ki? k'ubik	tenemos a bien entregar
le santo či? k'a?na?	la santa orilla del mar;
yan ?a ki? ƛ'a ten	vas a tener a bien concederme
miš hump'el klase desgrasya	que ninguna clase de desgracia
ka? ki? ƛ'abaka kan	se nos cause
tu santo presente šan	así como a los aquí presentes también,
kan ?a ki? k'át?oteeš šan	que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
ti? teč bakán	A ti pues,
?u ki? t'an šan	se bendice también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ?e t'an šan	contestas también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues.
way bakán	Aquí pues,
ku ki? t'an bakán	bendice pues
desde be?ora	desde este momento;
ku ki? núkik	tiene a bien contestar.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
dyos ?espiritu santo	Dios Espíritu Santo
le k'ulu bálmoobe	¡Los Kulu Balames!
R: k'ulu bálmoobe[52]	*R:* ¡Kulu Balames!

PETICION POR LA SALUD DE LOS PRESENTES

S: ?in yum	*S:* ¡Señor mío!
R: ?in yum	*R:* ¡Señor mío!
S: ƛa tóone?	*S:* Concédenos
ka?miš hump'el desgrasya	que ninguna desgracia
ka? yanak ti? tu lakl ?e	se cause a ninguno

[52] Aplauden. Produce un ruido muy peculiar como imitando la caída del agua o gritos de jaguar.

presente tu lakal	de los aquí presente
way tu santo	aquí en el santuario;
ku ki? k'átko?	tienen a bien pedir
tu santo	en el santuario.
tiy bakán	Ahí pues,
ki? k'át?otk ?in yum	tenemos a bien suplicar a mi Señor
yanak hump'el	que haya una
santo toh ?olal ti?o?	santa y gran salud para ellos;
miš hump'el desgrasya	que ninguna desgracia
ka? ki? ?učke	tenga a bien sucederles
tumen ƛ'ok ki? k'ubik	porque hemos ya tenido a bien entregar
desde be?ora bakán	desde este momento pues;
ki? k'át?otke šan	tenemos a bien suplicar también
desde be?ora	desde este momento;
ti? hesus mariia	a Jesús María,
tu k'aba dyos	en el nombre de Dios,
?ošteskuntabaeš tun!	¡Muy alabados seáis entonces!
R: ?ošteskuntabaeš tun!	*R:* ¡Muy alabados seáis entonces!
S: ?ošteskuntabaeš!	*S:* ¡Muy alabados seáis!

SALUDO DEL AGUA SAGRADA

hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum ti? dyos	Señor en Dios,
?espiritu santo	santo Espíritu Santo,
santo ?espiritu santo	santo Espíritu Santo
?i kwenta ti? suhuy ha?	y la cuenta del agua sagrada,
ki? t'an šan	se bendice también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ki? presentartik šan	tenemos a bien presentar también
desde be?ora bakán	desde este momento pues;
ku ki? t'an šan	bendice también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues;
kan ?a ki? k'atk ?e	en que tengas a bien pedir
lisensya šano?	licencia también,
lisensya	licencia.
tye? bakán	Así pues,
ku ki? presentartah bakán	para que se tenga a bien presentar pues
be?ora ?in yum	en este momento, Señor mío.
dyesiseys bakán	Dieciseis pues
ti? santo suhi bela	de las santas y sagradas velas
ti? trese k'ube ?in yum	de las trece que recibe mi Señor
dyesiseys mas	dieciséis más;
ku ki? t'an bakán	se bendicen pues,
ki k'át?otkeeš šan	tenemos a bien suplicarles también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'át?oteeš	en que tengan a bien suplicar
desde be?ora ?in yum	desde este momento, Señor mío.

naká?ah šan
ki? ɉ'ok le santo ɉikul t'an
ku ki? presentarko? šan
desde be?ora bakán
ki? k'át?oteeš šan
tu noh kris noh ?u k'a? bakán
le santo suhuy ha?
tye? bakán
ki? k'át?oteeš šan
desde be?ora bakán
ku ki? presentar
desde be?ora ?in yum
?a ki? ɉ'ak
?e kwenta šan
desde bakán
tu santoy bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yum
teč bakán
nuk ?e t'an šan
tu noh kris noh ?u k'a? bakán
tuuš ku ki? presentarte
way bakán
ki? k'at?otke šan
way bakán
?u ki? k'atah bakán
tu santoy bakán
tu santo
tu santoy
ti? šbalan k'á?anče
le bakán
?u ki? k'atah bakán
kan ?a ki? k'át?oteeš šan
desde be?ora ?in yum,
teč bakán
nuk ?e t'an šan
tu noh kris noh ?u k'a? bakán
ku ki? t'an bakán
teč bakán
nuk ?e t'an bakán
way bakán
?ošteskuntaba
ku ki? t'an bakán
tyal ?u ki? ɉ'okb ?e
santo ɉikul t'an
teč bakán
bin ?u ká?ah ?u šimbanskuba
tu laka bakán
ti? yunɉilo?
tu laka santo ninyo

Van también,
a tener a bien terminar el respetable discurso
que tienen a bien presentar también;
desde este momento pues,
tenemos a bien suplicarles también
a la diestra del gran Cristo pues
la santa y sagrada agua.
Así pues para ello
tenemos a bien suplicarles también
desde este momento pues;
se tiene a bien presentar
desde este momento, Señor mío.
Tienes a bien dar
cuentas también;
así pues desde
su santuario pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues
contestas también
a la diestra del gran Cristo pues
donde se tiene a bien presentar.
Aquí pues
tenemos a bien suplicar también.
Aquí pues
se tiene a bien pedir pues
en el santuario pues,
en el santuario,
en el santuario
de Balankanche
en él pues
se tiene a bien pedir pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues,
contestas también
a la diestra del gran Cristo pues
que bendice pues.
Tú pues,
contestas pues
aquí pues.
¡Muy alabado seas!
Se bendice también
para que se tenga a bien acabar
el santo y respetable discurso.
Tú pues
vas a tener a bien pasearte
totalmente pues
para los reverendos Señores
para todos los santos niños,

santo bálmoʔ
ku kiʔ t'an šan
ʔu kiʔ k'atah bakán
ʔu kiʔ k'atah
ʔu santo kwenta
kwenta ku kiʔ ɉ'aba šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ k'átkoʔ šan
tu noh kris noh ʔu k'aʔ bakán
way bakán
ʔu kiʔ k'atah bakán
tu santo terminar
le santo ɉikul t'an
kaʔp'el ɉikul t'an
ʔu kiʔ k'atah šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ k'atah bakán
tu santo ʔaltar bakán
ʔu kiʔ k'atah
santo seremonya
noh ʔaltar
tiʔ yanoʔ bakán
tiʔ santo yok'ol bakán
santo suhuy haʔ
kiʔ k'atkoʔ
santo p'is
le ku kiʔ t'an šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
ku kiʔ k'atah bakán
ku kiʔ presentartah bakán
tiʔ kwatro bakán
tiʔ bakán
tiʔ suhuy be bakán
kiʔ k'ameeš
le santo kwenta
desde beʔora
tiʔ yum hesukristo
tiʔ yum padre ʔeterno
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ k'atah
tu noh kris noh ʔu k'aba

los santos Balames
que bendicen también;
se tiene a bien pedir pues
se tiene a bien pedir,
la santa cuenta,
cuenta que se tiene a bien dar también
desde este momento, Señor mío.
A ti pues,
tienen a bien pedir también
a la diestra del gran Cristo pues;
aquí pues,
se tiene a bien pedir pues
el santo final
del santo y respetable discurso;
dos respetables discursos,
se tienen a bien pedir también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
A ti pues,
se tiene a bien pedir pues;
en el santo altar pues
se tiene a bien pedir
la santa ceremonia;
en el gran altar;
ahí están pues
sobre el santuario pues
de la santa agua de manantial;
tienen a bien pedir
la santa medida
de lo que se bendice también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
A ti pues,
se tiene a bien pedir pues;
se tiene a bien presentar pues;
al Cuatro pues,
a ello pues
al sagrado comino pues;
ten a bien recibir
la santa cuenta
desde este momento,
al Señor Jesucristo
al Señor Padre Eterno
en que tengan a bien suplicar también
desde este momento, Señor mío.
A ti pues,
se tiene a bien pedir
en el gran nombre del gran Cristo

ku mansah kwenta teč bakán	se te pasa cuenta pues,
le ku kiʔ t'an	la que se bendice
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
teč bakán	A ti pues,
ʔu kiʔ k'atʔotik	se tiene a bien suplicar;
desde beʔora	desde este momento
ka kiʔ k'anik	tienes a bien recibir,
desde beʔora	desde este momento
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
kin k'atik lisensya	pido licencia,
ku kiʔ k'ubik šan	se tiene a bien entregar también
le santo suhi bela bakán	la sagrada santa vela pues
ku kiʔ ¢'a bakán	que se ofrenda pues;
tu santo kambyo bakán	al santo cambio pues
ku kiʔ k'átʔoteeš šan	tienen a bien suplicarles también
tu noh kris noh ʔu k'aʔ šan	a la diestra del gran Cristo también,
ʔin yum	Señor mío.
teč bakán	A ti pues,
ʔu kiʔ k'atah šan	se tiene a bien pedir también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ʔu kiʔ k'atʔoteeš šan	tienen a bien suplicar también
tu kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
way bakán	aquí pues,
ku kiʔ t'an bakán	se bendice pues.
tiʔ hesus mariia	A Jesús María
tu k'aba dyos	en el nombre de Dios.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
ʔespiritu santo	Espíritu Santo.
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
ʔay, ʔin yum	Ay, Señor mío:
teč bakán	a ti pues,
ʔa kiʔ k'at šan	se tiene a bien pedir también
desde beʔora bakán	desde este momento pues
kiʔ k'atk ʔe kwenta šan	tenemos a bien pedir la cuenta también,
kiʔ k'at ʔe suhuy kwenta	tenemos a bien pedir la sagrada cuenta
tiʔ sesentay sinko	de sesenta y cinco
batan bálmoʔ	Batan Balames
ku kiʔ t'an šan	que bendicen también
desde beʔora bakán	desde este momento pues.
teč bakán	A ti pues,
ku kiʔ t'an šan	se bendice también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
desde beʔora	desde este momento.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,

ʔespiritu santo[53]	Espíritu Santo.

OFRENDA DEL VINO EN LA CUEVA DEL AGUA

hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum tiʔ dyos	Señor en Dios,
dyos ʔespiritu	Dios Espíritu.
ʔin yum	Señor mío:
bin ʔu káʔah kiʔ presentart	va a tenerse a bien presentar
ʔe santo maben bakán	la santa bebida pues
ku kiʔ k'atah	que se tiene a bien pedir;
tiʔ santo bino	al santo vino
ku kiʔ t'an šan	se bendice también
tu kič k'aba	en el bendito nombre,
bin ʔu káʔah tu santoy bakán	va a ser en el santuario pues
tu santoy čiʔna bakán	en el santuario de la entrada pues
tu santoy haʔ	en el santuario del agua
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'an šan	bendices también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
tiʔ santo yum bálmoʔ	a los santos Señores Balames;
ɋ'u kiʔ místan	ya se han limpiado completamente
yum bálmoʔ šan	los Señores Balames también
ku kiʔ t'an šan bakán	que bendicen también pues
tiʔ k'ulu bálmoʔ	a los Kulu Balames
ku kiʔ t'an bakán	que bendicen pues,
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ʔu kiʔ k'átʔoteeš šan	tienen a bien suplicar también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
tu.š ku kiʔ t'an šan	en donde bendice también;
tu santoy bakán	en su santuario pues
ʔu kiʔ k'atah šan	se tiene a bien pedir también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
nukáʔah šan	se va también
ʔu kiʔ festehart	a tener a bien festejar
ʔu santo bino šan	el santo vino también,
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'an	bendices
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también,
desde beʔora ʔin yum	desde este momento, Señor mío.

[53] Termina la oración y se comienza a escuchar el ruido del agua que cae.

teč bakán
ku kiʔ festehart
ʔu santo bino
bino bakán
ku kiʔ t'an šan
tu noh kris noh ʔu k'aʔ bakán
tuuš ku kiʔ k'átʔoteeš šan
tu suhi santo šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa ku kiʔ t'an šan
desde beʔora ʔin yum
teč bakán
nuk ʔe t'an šan
tu noh kris noh ʔu k'aʔ bakán
ku kiʔ t'an
tu santo mistun bálmoʔ bakán
ku kiʔ k'atkoʔ
desde beʔora
tiʔ santo suhuy bino bakán
ku kiʔ t'an šan
kan ʔa ku kiʔ festeho
ʔe santo bino šanoʔ
ʔin yum
teč bin ʔa kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
ku kiʔ t'an šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora
tu santo bino
tiy ʔošteskuntaba
ku kiʔ t'an šan
desde beʔora bakán
ku kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aba
ʔin yum
teč bakán
ku kiʔ t'an šan
le santo bino šan
ʔin yum
teč bakán
ʔa kiʔ k'átʔoteeš šan
tu santo festehartah bakán
ʔe santo bino
yum bálmoʔ šan
ku kiʔ k'atkoʔ šanoʔ
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán

A ti pues,
se tiene a bien festejar
el santo vino;
el vino pues
se bendice pues
a la diestra del gran Cristo pues
donde se les tiene a bien suplicar también
en el sagrado santuario también,
a la diestra del gran Cristo pues
en que bendiga también
desde este momento, Señor mío.
Tú pues,
contestas también
a la diestra del gran Cristo pues
que bendice
a los santos Mistun Balames pues;
tienen a bien pedir
desde este momento
al sagrado santo vino pues
que bendice también;
en que tengan a bien celebrar
el santo vino también,
Señor mío.
Tu vas a tener a bien suplicar también,
a la diestra del gran Cristo pues
que bendice también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento,
en el santo vino.
¡Muy alabado seas ahí!
Bendice también,
desde este momento pues;
se les tiene a bien suplicar también
en el gran nombre del gran Cristo,
Señor mío.
Tú pues,
bendices también
el santo vino también,
Señor mío
Tú pues,
tienes a bien suplicar también
la santa celebración pues
del santo vino,
a los Señores Balames también
que tienen a bien pedir también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también,
desde este momento, Señor mío.
Tú pues,

nuk ʔe t'an šan
tu noh kris noh ʔu k'aʔ
teč bakán
bin ʔu kiʔ t'an bakán
desde beʔora bakán
ʔu kiʔ festehar bakán
ʔe santo suhuy bino
ʔu bino bakán
tiʔ santo či ha
k'aba kan
ku kiʔ t'an šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ ta'n šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
le ku kiʔ ʔok'oskuba santo
santo bálmoʔ bakán
ku kiʔ k'atkoʔ
santo bino bakán
ku kiʔ k'atkoʔ santo
ku kiʔ k'atkoʔ šan
tiʔ santo čaakoʔ
ku kiʔ k'atkoʔ šan
desde beʔora ʔin yum
teč bakán
ku kiʔ k'atah
tu noh kris noh ʔu k'aʔ bakán
kiʔ k'ubik šan
desde beʔora ʔin yum
ʔošteskuntaba ʔin yum!
ʔin yum
teč bakán
ku kiʔ festehartah bakán
ʔu trago bakán
yum bálmoʔ
ʔin yunʔilo
ku kiʔ t'an šan
desde beʔora ʔin yum
ʔošteskuntaba šan ʔin yum!
R: ʔošteskuntaba šan ʔin yum!
S: hesus mariia
tu k'aba dyos
yum dyos
ʔespiritu santo

contestas también
a la diestra del gran Cristo.
Tú pues,
vas a bendecir
desde este momento pues;
se tiene a bien celebrar pues
el sagrado santo vino;
el vino pues,
en la santa orilla del agua
cuyo nombre es así;
bendice también
desde este momento, Señor mío.
Tú pues,
bendices también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú eres pues,
el que buenamente danza en el santuario
de los santos Balames pues;
tienen a bien pedir
el santo vino pues;
tienen a bien pedir en el santuario,
tienen a bien pedir también
a los santos Chakes;
tienen a bien pedir también
desde este momento, Señor mío.
A ti pues,
se tiene a bien pedir
a la diestra del gran Cristo pues
tenemos a bien entregar también
desde este momento, Señor mío.
¡Muy alabado seas, Señor mío!
Señor mío:
a ti pues,
se tiene a bien agasajar pues
con la bebida pues
de los Señores Balames,
mis reverendos Señores
que bendicen también
desde este momento, Señor mío
¡Muy alabado seas también, Señor mío!
R: ¡Muy alabado seas también, Señor mío!
S: Jesús María,
en el nombre de Dios
Señor en Dios,
Espíritu Santo.

SALUDO A MISTUN BALAM EN LA CÁMARA NO. 6

mistun balám	Mistun Balam:
naka?ah ki? k'ub šan	vas a tener a bien entregar también
desde be?ora	desde este momento
santo bino tu laka	todo el santo vino
he? biš ki? presentartkeč bakán	tal y como tenemos a bien presentarte pues,
hump'el santo ho? ha?	una santa agua
tuušan ti? čan ?aluš	en donde están los pequeños *aluxes*;
le ?aluše?	a los *aluxes*
nuká?ah šan ki? k'atbi	va también a tenerse a bien pedir;
tuuš ?u tunk'uy	donde está el *tunkul*
?u tunk'uy yum bálmo?	el *tunkul* de los Señores Balames;
ki? k'átkeeš šan	tenemos a bien pedirles también.
desde be?ora	Desde este momento
?in ká?ah šan	voy también
ki? k'am	a tener a bien recibir
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
?u ki? t'an bakán	bendices pues
desde be?ora	desde este momento
kan ?a ku ki? k'atko? šan	en que tengan a bien pedir también
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? k'atah	se tienen a bien pedir
tu lakl?u tunk'uy yum bálmo?	todos los *tunkules* de los Señores Balames
tunk'uy yunʼilo?	los *tunkules* de los reverendos Señores
tunk'uy yum čáako?	los *tunkules* de los Chakes,
ku ki? t'ano? šan	que bendicen también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? k'atko?	tienen a bien pedir;
desde be?ora bakán	desde este momento pues
?u ki? k'atah bakán	se tiene a bien pedir pues,
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? k'atko? šan	tienen a bien pedir también.
desde be?ora bakán	Desde este momento pues,
ki? t'an bakán	bendicen pues,
ki? k'atko?	tienen a bien pedir
santo bakán	el santuario pues
tuuš ku ki? ʼ'aba	donde se tiene a bien asentar
?e santo saya?	el santo manantial,
le suhuy ha?	la sagrada agua
ku ki? k'atko? šan	que tienen a bien pedir también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
?u ki? t'an šan	bendices también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues

kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'an šan	bendices también
tu noh kris noh ʔu k'aʔ	a la diestra del gran Cristo
tuušan bakán	donde están pues,
tiy santo mistun balám	ahí están los santos Mistun Balames,
tuušun tunk'uy bálmoʔ	donde están los *tunkules* de los Balames
tunk'uy yunɨilo ʔ bakán	los *tunkules* de los reverendos Señores pues
ku kiʔ t'an šan	que bendicen también
desde beʔora šan	desde este momento también;
ku kiʔ k'atkoʔ šan	tienen a bien pedir también
desde beʔora bakán	desde este momento pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ʔu kiʔ k'atah šan	se tiene a bien pedir también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues.
way bakán	Aquí pues,
ʔu kiʔ k'ubu bakán	se tiene a bien entregar pues,
kiʔ k'atʔotkoʔ	tienen a bien suplicar
hump'el santo bakán	un santuario pues;
ku kiʔ k'atah bakán	se tiene a bien pedir pues
ʔu kič k'abaoob šan	en sus benditos nombres también
kan ʔa kiʔ k'atkoʔ šan	en que tengan a bien pedir también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ku kiʔ k'atah bakán	se tiene a bien pedir pues
tu santo šan	en el santuario también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	A ti pues,
ʔu kiʔ t'anoʔ šan	bendicen también
desde beʔora bakán	desde este momento pues,
tiʔ santo yunɨilo ʔ	a los santos reverendos Señores
tiʔ santo bálmoʔ bakan	a los Santos Balames pues
ku kiʔ mulkubaoʔ šan	que tienen a bien reunirse también
desde beʔora	desde este momento;
kiʔ k'atkoʔ šan	tienen a bien pedir también
desde beʔora ʔin yum	desde este momento, Señor mío.
kiʔ k'átʔoteeš šan	Tenemos a bien suplicarles también
desde beʔora bakán	desde este momento pues
ku kiʔ t'anah bakán	que bendiga pues
tu kič k'aba	en su bendito nombre.
teč bakán	Tú pues,
ʔu kiʔ t'an bakán	bendices pues
desde beʔora bakán	desde este momento pues
ʔu suhi santo	al sagrado santuario
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también

desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
?u ki? t'an šan	bendices también
tu noh kris noh ?u k'aba	en el nombre del gran Cristo
ku ki? t'an šan	que bendice también
desde be?ora	desde este momento
tu santoil	en su santidad.
?ay ?in yum!	¡Ay, Señor mío!
teč bakán	Tú pues,
bin ?a ki? k'at bakán	vas a tener a bien pedir pues
desde be?ora	desde este momento
tuuš ka ki? čilbankunskabaeeš	donde tienen a bien echarse.
teč bakán	Tú pues,
a? ki? tunk'uy yunčilo?	por los *tunkules* de los reverendos Señores
tunk'uy bálmo?	*tunkules* de los Balames
tunk'uy bakán	*tunkules* pues
?u ki? k'atko? šan	tienen a bien pedir también,
kan ?a ku ki? k'atko? šan	en que tengan a bien pedir también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? t'an šan	se bendice pues
tu noh kris noh ?u k'a?	a la diestra del gran Cristo.
teč bakán	A ti pues
tu noh kris noh ?u k'a?	a la diestra del gran Cristo.
teč bakán	A ti pues,
ti? yum tunk'uy	a los Señores de los tunkules.
teč bakán	A ti pues,
?u ki? k'atko?	tienen a bien pedir
desde be?ora ?in yum	desde este momento, Señor mío.
ti? yum bakán	Al Señor pues,
?u ki? k'atko? šan	tienen a bien pedir también
desde be?ora	desde este momento
ti? yum mistun balám	a los Señores Mistun Balames
yum tunk'uy čáako?	a los Señores Tunkuy Chakes
tunk'uy bálmo?	Tunkuy Balames
tunk'uy ?alušo?	Tunkuy Aluxes
kan ?a ku ki? t'an	en que bendigan
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? k'atah šan	se tiene a bien pedir tambien
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'át?oteeš šan	en que tengan a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? t'anik šan	se bendice también
tu noh kris noh ?u k'a?	a la diestra del gran Cristo.
teč bakán	A ti pues,
bin ?u ki? k'at?ote	se va a tener a bien suplicar
desde be?ora bakán	desde este momento pues
tu suhuy santo	en el sagrado santuario

tu kilič k'aba šan	en el bendito nombre también
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'anik šan	bendices también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
nukáʔah šan	van también,
ʔu kiʔ festerharbi	a tenerse a bien celebrar
tu lakl ʔu santo mabenoʔ	todas las santas bebidas.
mabenoʔ bakán	Las bebidas pues
ku kiʔ k'atkoʔ	tienen a bien pedir
tiʔ tunk'uy yum bálmoʔ	a los *tunkules* de los Señores Balames.
tunk'uy yunɨ́iloʔ bakán	los *tunkules* de los reverendos Señores pues,
ku kiʔ t'an bakán	que bendicen pues
tu noh kris noh ʔ k'aʔ bakán	a la diestra del gran Cristo pues
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'an	bendices
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues,
ʔu kiʔ k'atkoʔ šan	tienen a bien pedir también
desde beʔora bakán	desde este momento pues
tuuš kiʔ kulukba	donde está bien sentado;
way ʔu kiʔ k'at ~~šan~~	aquí se le tiene a bien pedir también
kan yan ʔu kiʔ k'at šan	para que se le tenga a bien pedir también
desde beʔora ʔin yum.	desde este momento, Señor mío.
teč bakán	A ti pues,
tiʔ hesus mariia	a Jesús María,
tu k'aba dyos	en el nombre de Dios,
yum tiʔ dyos	Señor en Dios,
ʔespiritu santo	Espíritu Santo
santo ʔespiritu santo	el santo Espíritu Santo
ʔin yum	¡Señor mío!
kiʔ ɨ́a bakán	Ten a bien conceder pues
ku kiʔ k'atkoʔ šan	lo que tienen a bien pedir también
desde beʔora	desde este momento
tiʔ tunk'uy bálmoʔ	a los Tunkuy Balames
tunk'uy yunɨ́iloʔ	a los *tunkules* de los reverendos Señores.
le bakán	Así pues,
ku kiʔ t'anoʔ šan	bendicen pues
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
nuk ʔe t'an bakán	contestas pues,
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
hesus mariia	Jesús María,
tu k'aba dyos	en el nombre de Dios
dyos ʔespiritu santo	Dios Espíritu Santo.

FINAL DE LA CEREMONIA EN LA CUEVA DEL AGUA

tunk'uy balam	Tunkuy Balames:
kan ʔa kiʔ k'ubeeš	van a tener a bien entregar
téeš šan	ustedes también
teʔ santo haʔ	en la santa agua
tu čiʔ k'aʔnaʔ	a la orilla del mar.
nikáʔah ʔa kiʔ k'at	Voy a tener a bien pedir
ʔu ɬ'ok le santo ɬikbaʔ	el fin del la santa conversación,
tmetah tu laka presente	la que hicimos todos los presentes
tu lakl ʔe le tunk'uy yunɬilo ʔ	a todos los *tunkules* de los reverendos Señores
tunk'uy ʔalušoobo ʔ	los *tunkules* de los Aluxes
kan ʔa kiʔ k'at šan	en que tengan a bien pedir también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč kiʔ k'ubik	A ti tenemos a bien entregar
tu lakl ʔe hoʔp'e t'an	todos los cinco discursos,
tu hoʔlo	a lo último,
ku kiʔ ɬikbaktik tu laka	cuando se tenga a bien platicar todo
kiʔ k'atʔotik šan	lo que tenemos a bien suplicar
desde beʔora ʔin yum	desde este momento, Señor mío.
kiʔ k'ubik šan	Tenemos a bien entregar también
tu laka teč	a todos ustedes;
naká ʔah kiʔ ɬ'ok	van a tener a bien terminar
tu santo ɬikba	la santa conversación
kiʔ metah tu laka	que hicimos todos;
kin k'atʔotik šan	tengo a bien suplicar también
tu kilič k'aba	en su bendito nombre.
bin ʔu káʔah šan	Va también
ʔu kiʔ k'atah šan	a tener a bien pedirse también
desde beʔora ʔin yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'anik šan	bendices también
tu noh kris noh ʔu k'aʔ bakán	a la diestra del gran Cristo pues;
ku kiʔ k'átʔotik	tienen a bien suplicar
tu santo	a la santa,
tu noh kris noh ʔu k'aʔ bakán	gran diestra de Cristo pues.
kiʔ k'atʔotik šan	Tenemos a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.
bin ʔu káʔah šan	Va también,
kiʔ k'atbi šan	a tenerse a bien pedir también
tu čiʔ bakán	en la orilla pues
tiʔ santo noh k'aʔnab	del santo gran mar;
tiy yanoob	ahí están,
kiʔ k'atkoʔ šan	tienen a bien pedir también
desde beʔora bakán	desde este momento pues
tu santo musikoobo ʔ	a los santos músicos
le musikoʔ bakán	a los músicos pues,
yum čáakoʔ	a los Señores Chakes
ku kiʔ k'atkoʔ šan	que tienen a bien pedir también
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum	desde este momento, Señor mío.

tu lakl ʔe tunk'uyoʔ
kan ʔa kiʔ k'atkoʔ šan
desde beʔora
tu kába tiʔ yum mistun bálmoʔ
ku kiʔ k'atkuʔ šan
kan ʔu kiʔ k'atkoʔ šan
tu noh kris noh ʔu k'aʔ šan
ʔin yum
teč bakán
bin ʔa kiʔ k'atʔotik šan
desde beʔora bakán
way ʔu kiʔ k'uble bakán
le santo ɬikbal
le ɬikbal ku kiʔ k'atah šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
desde beʔora bakán
tu suhuy santo
tu noh kris noh ʔu k'aʔ bakán
kiʔ k'atʔotik šan
desde beʔora ʔin yum
teč bakán
ʔu kiʔ ɬikbatah
tu laka bakán
ku kiʔ k'átʔoteeš šan
ku kiʔ t'an bakán
tu santo
teʔ tu terminartah bakán
tiʔ mistun balám
ʔay ʔin mistum balám
teč ka kiʔ t'an
desde beʔora ʔin yum
ki k'ubik
tu lakl ʔe kwentas šan
kiʔ k'atʔotik šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
ʔa kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ
teč bakán
ʔu kiʔ k'ubu bakán
tu santo ɬ'ok t'an
tiʔ martes
tyeʔ bakán
ku kiʔ k'atkoʔ šan
ʔel diʔa de martes

A todos los *tunkules*
en que tengan a bien suplicar también
desde este momento
en el nombre de los Señores Mistun Balames
que tienen a bien pedir también;
en que tienen a bien pedir también
a la diestra del gran Cristo también.
Señor mío:
tú pues,
vas a tener a bien suplicar también
desde este momento pues.
Aquí pues se tiene a bien entregar pues
la santa conversación,
la conversación que se tiene a bien pedir también
desde este momento, Señor mío.
A ti pues,
te tienen a bien suplicar también
a la diestra del gran Cristo pues
desde este momento pues
en el sagrado santuario;
a la diestra del gran Cristo pues
tenemos a bien suplicar también
desde este momento, Señor mío.
A ti pues,
se tiene a bien platicar
todo pues,
lo que se les suplica también
lo que se bendice pues
en el santuario;
ahí se tiene a bien terminar pues
a Mistun Balam.
¡Ay, mi Señor Mistun Balam!
Tu bendices
desde este momento, Señor mío;
tenemos a bien entregar
todas las cuentas también
que tenemos a bien suplicar también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
Tú pues,
tienes a bien suplicar también
a la diestra del gran Cristo.
A ti pues,
se tiene a bien entregar pues
el santo final del discurso,
el martes
para entonces pues;
tienen a bien pedir también
el día del martes

ku ki? t'ano? šan	que bendicen también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	A ti pues,
?u ki? k'atko? šan	tienen a bien pedir también
tu noh kris noh ?u k'a? bakán	a la diestra del gran Cristo pues
kan ?a ki? k'atk ?e santo ɉikbal	en que tengas a bien pedir la santa conversación
tu laka	toda,
ku ki? k'atah bakán	se tiene a bien pedir pues;
way bakán	aquí pues,
ka? ki? lubsah	para que se tenga a bien quitar
tu lakal	todo,
ti? yum mistun balám	al Señor Mistun Balam
ka? ki? k'atka šan	en que se tenga a bien pedir también
miš hump'el klase lob	que ninguna clase de daño
ka? ki? ?učik	tenga a bien sucederle
tu lakal bakán senyoro?	a ninguno de los señores pues
ku ki? menyah	que tienen a bien trabajar
way kan bakán	aquí pues,
ti? santo	en el santuario;
ku ki? k'atko? šan	tienen a bien pedir también.
?ay, ?in yum!	¡Ay, Señor mío!
R: ?ay, ?in yum!	*R:* ¡Ay, Señor mío!
S: tu laka ki? k'át?otik	*S:* Todos tenemos a bien suplicar
le sasa sipi	el perdón de los pecados
ku ki? k'atah šan	que se tiene a bien pedir también
desde be?ora	desde este momento
tu k'aba ti?	en el nombre del
yum mistun balám	Señor Mistun Balam.
le yum mistun balám	El Señor Mistun Balam
ku ki? k'atik	tiene a bien pedir
tu laka šan	todo también
desde be?ora ?in yum	desde este momento, Señor mío;
ta noh kris noh ?u k'a?	a la diestra del gran Cristo
ki? k'át?otik šan	tenemos a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ku ki? t'an	bendices
tu noh kris noh ?u k'a?	a la diestra del gran Cristo;
ki? k'át?otik šan	tenemos a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
teč bakán	Tú pues,
ku ki? t'an	bendices
tu noh kris noh ?u k'a?	a la diestra del gran Cristo;
ki? k'at?otik šan	tenemos a bien suplicar también
desde be?ora ?in yum	desde este momento, Señor mío.
?ošteskuntaba ?in yum mistun balam	¡Muy alabado seas mi Señor Mistun Balam!
R: ?ošteskuntaba ?in yum mistun balám	*R:* ¡Muy alabado seas mi Señor Mistun Balam!
S: ?ay, ?in yum	*S:* Ay, Señor mío:
k'at ka? tunk'uyeeš	pedimos que con sus *tunkules*
ka? čan dibertitabaeš šan	que se diviertan un poco también,

ʔin yum
ki ʔ k'átʔotik šan
desde beʔora
te ʔ bakán
yok'ol santo či ʔ ha ʔ yanóon
tu či ʔ ʔu k'aʔnabi ʔ
ki ʔ k'átʔotik šan
desde beʔora ʔin yum
ki ʔ k'ubik šan
ʔu ɬ'ok kwenta šan
desde beʔora ʔin yum
tu noh kris noh ʔu k'a ʔ bakán
ki ʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
ʔu ki ʔ t'an bakán
tu noh kris noh ʔu k'a ʔ bakán
kan ʔa ki ʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
ʔu ki ʔ k'átʔoteeš šan
tu noh kris noh ʔu k'a ʔ bakán
kan ʔa ki ʔ k'atʔot šan
desde beʔora ʔin yum
teč bakán
ʔu ki ʔ k'átʔoteeš šan
tu noh kris noh ʔu k'a ʔ bakán
ʔošteskuntaba ʔin yunɬil!
R: ʔošteskuntaba ʔin yunɬil!
S: ʔošteskuntaba ʔin yum mistun balám!
ʔay ʔin yum!
R: ʔay ʔin yum!
S: ɬ'a tóon
ka ʔ ki ʔ lakl ʔe
ti ʔ miš yan
hump'el desgrasya
ku ki ʔ ɬoko tóon
ku ki ʔ ɬ'ok šan
le ɬ'ok ɬikbal
ki ʔ metik šan
tu santo či ʔ
le santo ha ʔ
tu či ʔ bakán
le ʔaktuno ʔ t'an tu laka
desde beʔora ʔin yum
teč ku ki ʔ t'an bakán
tu noh kris noh ʔu k'a ʔ bakán
ʔošteskuntaba ʔin yum!
R: ošteskuntaba ʔin yum!
S: ʔošteskuntaba šan ʔin yum!

Señor mío.
Tenemos a bien suplicar también
desde este momento;
ahí pues,
sobre la santa orilla del agua estamos
en la orilla del mar
tenemos a bien suplicar también
desde este momento, Señor mío;
tenemos a bien entregar también
el resto de la cuenta también
desde este momento, Señor mío;
a la diestra del gran Cristo pues,
les tenemos a bien suplicar también
desde este momento, Señor mío.
Tú pues,
bendices pues
a la diestra del gran Cristo pues
en que tengan a bien suplicar también,
desde este momento, Señor mío.
Tú pues,
tienes a bien suplicar también
a la diestra del gran Cristo pues
en que tengas a bien suplicar también
desde este momento, Señor mío.
Tú pues,
tienes a bien suplicar también
a la diestra del gran Cristo pues
¡Muy alabado seas mi reverendo Señor!
R: ¡Muy alabado seas mi reverendo Señor!
S: ¡Muy alabado seas Señor mío, Mistun Balam!
¡Ay, Señor mío!
R: ¡Ay, Señor mío!
S: Concédenos
que a ninguno
le suceda
desgracia alguna.
Se nos acaba,
se acaba también
el final de la conversación
que tenemos a bien realizar también
en la santa orilla
de la santa agua
en la orilla pues;
el discurso de todas las cuevas
desde este momento, Señor mío;
tú bendices pues
a la diestra del gran Cristo pues
¡Muy alabado seas, Señor mío!
R: ¡Muy alabado seas, Señor mío!
S: ¡Muy alabado seas también, Señor mío!

R: ʔošteskuntaba šan ʔin yum!	*R:* ¡Muy alabado seas también, Señor mío!
S: ʔay ʔin yum!	*S:* ¡Ay, Señor mío!
teč bakán	Tú pues,
ku kiʔ t'an šan	bendices también;
desde beʔora bakán	desde este momento pues
kiʔ terminart le santo	tenemos a bien terminar la santa,
le santo ƛikbal	la santa conversación
tmetah	que realizamos
yetel lakl ʔe	con todos
yum tunk'uy bálmoʔ	los Señores Tunkuy Balames
tunk'uy yunƛilo ʔ	los reverendos Señores Tunkuy
tunk'uy čakoobe ʔ	los Tunkuy Chakes;
leti ʔ kiʔ terminar	ellos tienen a bien terminar
le santo t'an beʔora	el santo discurso en este momento,
ʔin yum	Señor mío.
teč bakán	A ti pues,
ku kiʔ t'anoʔ šan	bendicen también;
kiʔ k'átʔotik šan	tenemos a bien suplicar también
tu noh kris noh ʔu k'aʔ	a la diestra del gran Cristo
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora ʔin yum.	desde este momento, Señor mío.
teč bakán	Tú pues,
ʔu kiʔ t'an	bendices
desde beʔora bakán	desde este momento pues
terminart ʔe santo ƛikba	el final de la santa conversación
ʔin yum.	Señor mío.
ʔošteskuntaba ʔin yum!	¡Muy alabado seas, Señor mío!
R: ʔošteskuntaba ʔin yum!	*R:* ¡Muy alabado seas, Señor mío!

ORACIÓN PARA LA ASPERSIÓN DEL AGUA

mistun balám	Mistun Balam:
le sis haʔoʔ	el agua fría
leti ʔ k'atke beʔora	es lo que pedimos en este momento,
ʔin yum	Señor mío.
leti ʔ kiʔ presentartah beʔora	Es lo que se tiene a bien presentar en este momento,
le sis haʔ	el agua fría,
kin t'an bakán	que bendigo pues,
kan ʔa kiʔ k'átʔoteeš šan	en que tengan a bien suplicar también
desde beʔora	desde este momento
le sisa balám	al Sisaʔ Balam.
nikáʔah kiʔ siskal beʔora	Va a tenerse a bien enfriar en este momento;
desde beʔora ʔu ƛ'oke	desde este momento se termina,
nukáʔah ku kiʔ t'an bakán	va a bendecirse pues,
ʔu t'an bakán	la bendición pues
tiʔ yum siste bálmoʔ	de los Señores Siste Balames
ku kiʔ k'átʔoteeš šan	que les tienen a bien suplicar también.
balám!	¡Balam!
teč bakán	A ti pues,
ka kiʔ k'átʔoteeš šan	te tienen a bien suplicar también

tu noh kris noh ʔu k'aʔ bakán
le santo sis haʔ
le sis haʔ
kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teʔ bakán
ʔu kiʔ nuk ʔe t'an bakán
tu noh kris noh ʔu k'aʔ bakán
santo bálmoʔ
santo
santo mistun bálmoʔ
ku kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'átʔoteeš šan
desde beʔora ʔin yum
teč bakán
kan ʔa kiʔ k'átʔoteeš šan
tu noh kris noh ʔu k'aʔ bakán
kin k'atʔotik teč
maaš ku kiʔ t'an bakán
desde beʔora ʔin yum
ku k'atah bakán
tu laka
ʔu yok'ol sayaʔ
tu yok'ol sayaʔ
tu yošol lúum
leté ʔ ku kiʔ t'an šan
desde beʔora bakán
lete kiʔ k'atʔotik šan
tu noh kris noh ʔu k'aʔ bakán
kiʔ k'átʔotik šan
desde beʔora
le yalka haʔ
le yalka
desde beʔora bakán
le suhuy haʔ bakán
kin k'ubik šan
desde beʔora ʔin yum
teč bakán
ʔa kiʔ ɀ'ok
ʔu kiʔ k'átʔotik šan
tu noh kris noh ʔu k'aʔ bakán
kan ʔa kiʔ k'atʔotik bakán
le santo lisensya
tiʔ hump'el santo sis haʔ t'an
le santo
santo sis haʔ t'an
kiʔ k'átʔotik šan
tu noh kris noh ʔu k'aʔ bakán
tiʔ hesus mariia

a la diestra del gran Cristo pues
la santa agua fría,
el agua fría
que les tenemos a bien suplicar también
desde este momento, Señor mío.
Ahí pues,
se tiene a bien contestar pues,
a la diestra del gran Cristo pues
de los santos Balames
santos,
santos Mistun Balames,
se les tiene a bien suplicar también
a la diestra del gran Cristo pues
en que tengan a bien suplicar también
desde este momento, Señor mío.
A ti pues,
en que te tengan a bien suplicar también
a la diestra del gran Cristo pues;
te suplico,
a ti que bendices pues
desde este momento, Señor mío.
Se pide pues
todo
lo que está sobre el manantial,
sobre el manantial,
en el calor de la tierra
que son los que bendicen también
desde este momento pues;
ellos son los que suplican también.
A la diestra del gran Cristo pues
tenemos a bien suplicar también
desde este momento
al agua corriente,
la que corre
desde este momento pues
la sagrada agua pues
que entrego también
desde este momento, Señor mío.
Tú pues,
tienes a bien terminar;
se tiene a bien suplicar también
a la diestra del gran Cristo pues
en que tengas a bien suplicar pues
la santa licencia
por un discurso de agua santa fresca,
el santo,
santo discurso de agua fresca
suplicamos también
a la diestra del gran Cristo pues.
A Jesús María

tu k'aba dyos	en el nombre de Dios,
dyos ʔespiritu santo	Dios Espíritu Santo.

FIG. 44 — *Renumbered as plate 2.*

a

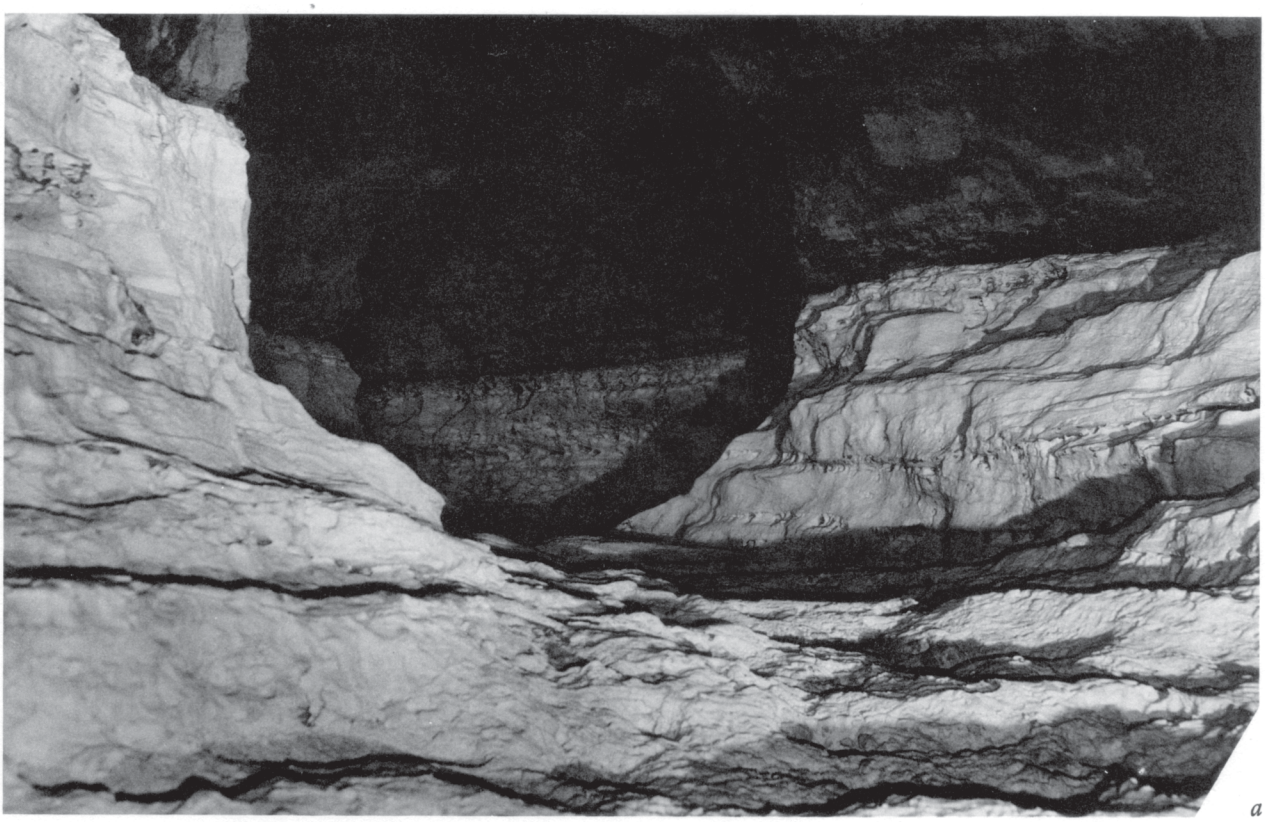
b

FIG. 45 — GROUPS II AND III, AS FOUND
a, Group II, The "Storeroom" (cf. fig. 5). *b*, Group III, pile of miniature manos and metates and broken censers (cf. fig. 6).

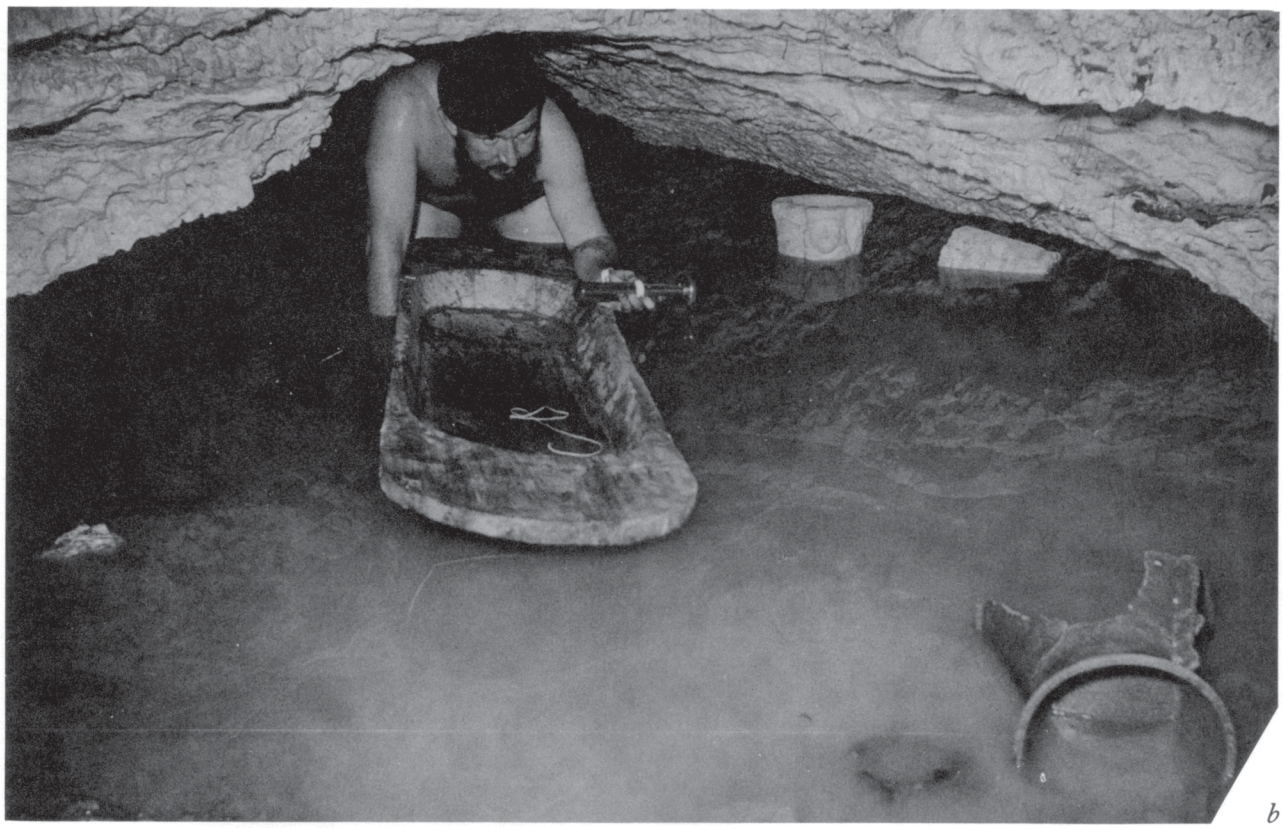
a

b

FIG. 46 — GROUP I, OFFERTORY CLAY AND STONE EFFIGY CENSERS IN DRIP HOLES AT SIDE OF ALTAR
Note painted miniature metate on top of stone censer in upper photo.



a



b

FIG. 47 — GROUP IV, THE "WATER WAY"
a, Submerged passageway leading from Group III to Group IV. *b*, End of passageway at Group IV. Folan holds *batea* used to ferry waterlogged offerings.

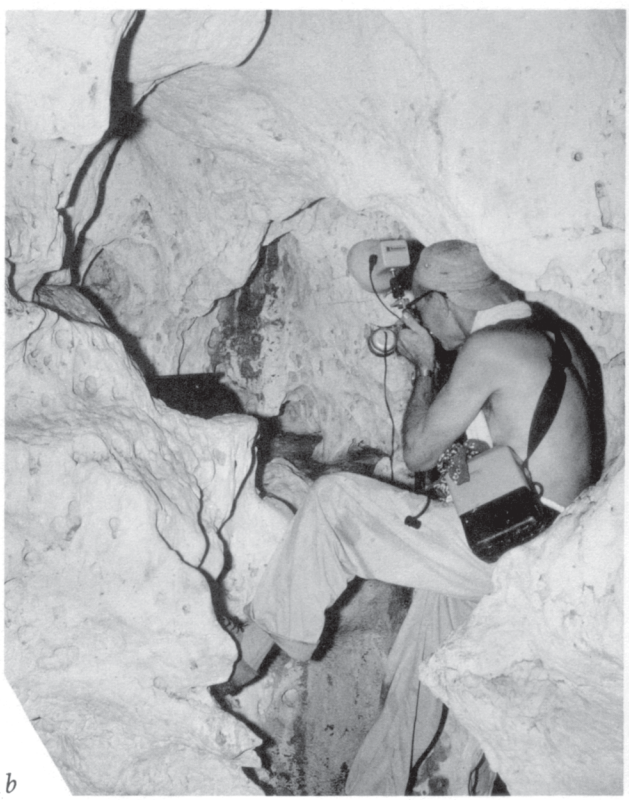


FIG. 48 — GROUP VI
a, Niche containing "cache." *b*, Stewart photographing cache vessels. *c*, Fragment of drum *(tunkul)* from water chamber near passageway from Group V to Group VI.

a

b

FIG. 49 — MISCELLANEOUS CAVE PHOTOGRAPHS
a, Group I, hand imprint in red ochre on the "altar." *b*, Rock face on entrance passageway to Group I. This was climbed by rope; the stairs were carved during our preparation of the cave as a public exhibit.

FIG. 50 — TLALOC-EFFIGY CENSERS
For scale of *e,f,* see fig. 9,*d,* and pl. 2, *d. a-d* not illustrated elsewhere; scale approximately 1/6.

a

b

c

d

e

f

FIG. 51 — BICONICAL CENSERS, VARIANT TLALOC REPRESENTATIONS, AND EFFIGY POT COVER
a,b, Not illustrated elsewhere; approximate scale 1/6. For scale of others, see drawings.

a

b

c

d

e

f

Fig. 52 — CARVED-STONE CENSERS
Scale approximately ¼; see also scale drawings.

FIG. 53 — MISCELLANEOUS POTTERY AND ARTIFACTS

a, Slateware cylindrical vase (cf. fig. 34,*a*). *b*, Slateware hemispherical bowl (cf. fig. 34,*f*). *c*, Slateware legless bowl (cf. fig. 31,*b*). *d*, Coarse-paste, black-on-buff bowl (cf. fig. 37,*a*). *e*, Coarse-paste, streaky red, high tripod bowl (cf. fig. 36,*b*). *f*, Unslipped coarse-paste censer with studs (see fig. 15). *g*,*h*, Slateware bolster-rim basins (cf. figs. 32, 33). *i*-*k*, Miniature metates and manos (for approximate scale, see text).

FIG. 54 — SPINDLE WHORLS AND MINIATURE VESSELS
a-h, Spindle whorls. *i-l*, Miniature jars. *m*, Nest of miniature plates. *n*, Bowl. For scale, see drawings.

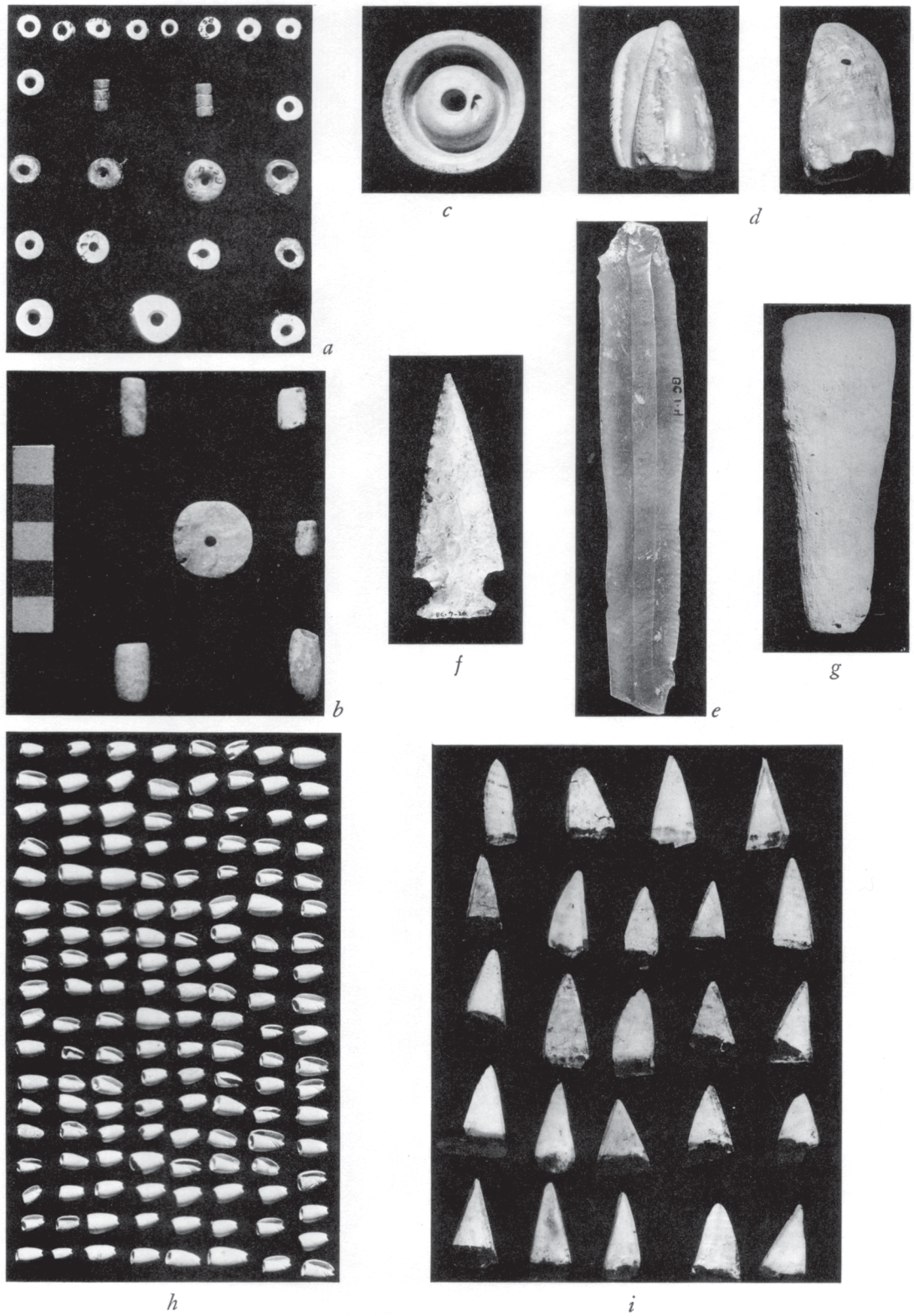


FIG. 55 — SMALL ARTIFACTS

a, Small beads. *b*, Large beads. *c*, Part of shell earplug assembly. *d*, Shell tinkler. *e*, Obsidian blade. *f*, Flint point. *g*, Limestone spatula. *h*, *Olivella* shell necklace. *i*, Mosaic fragments.

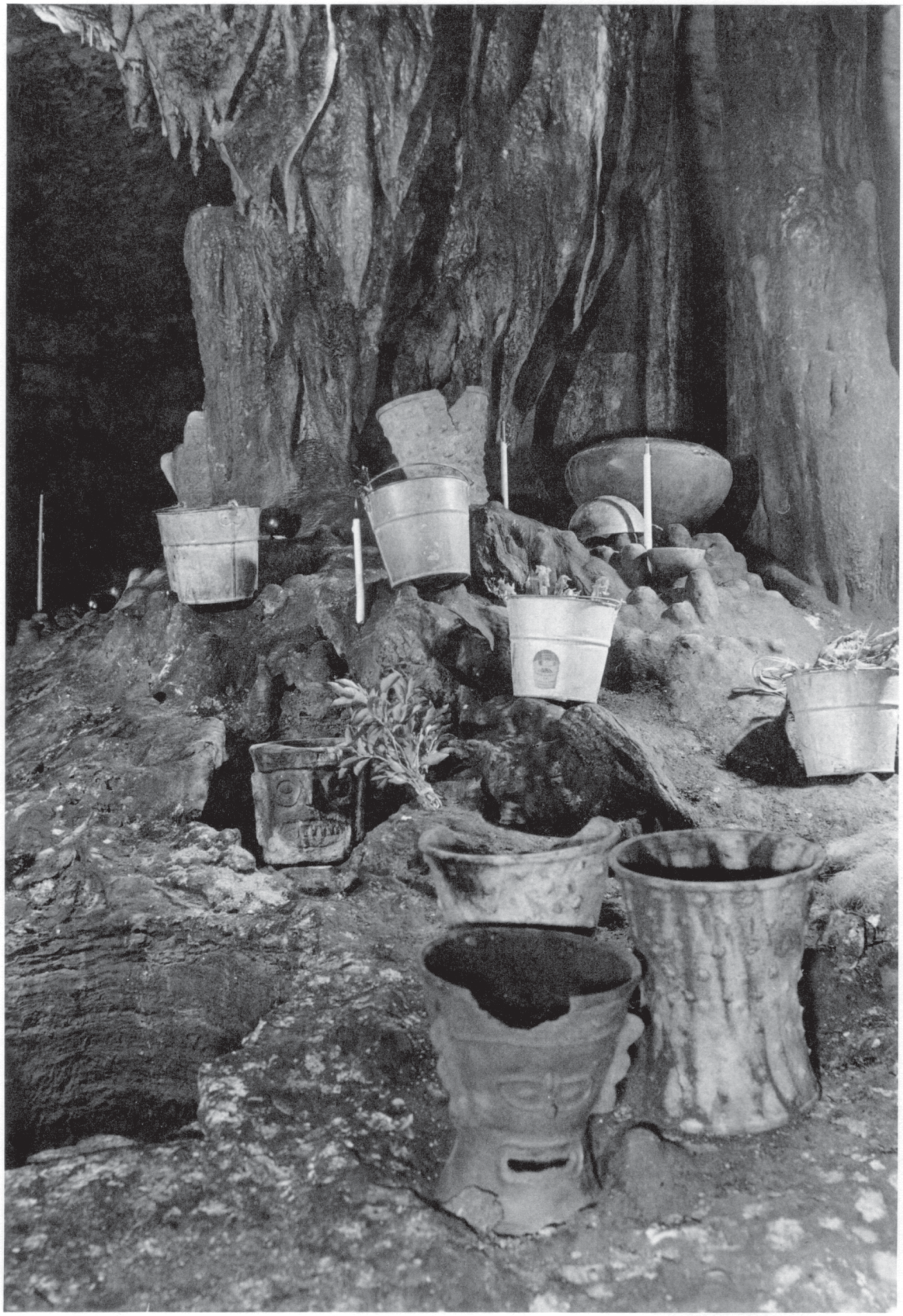
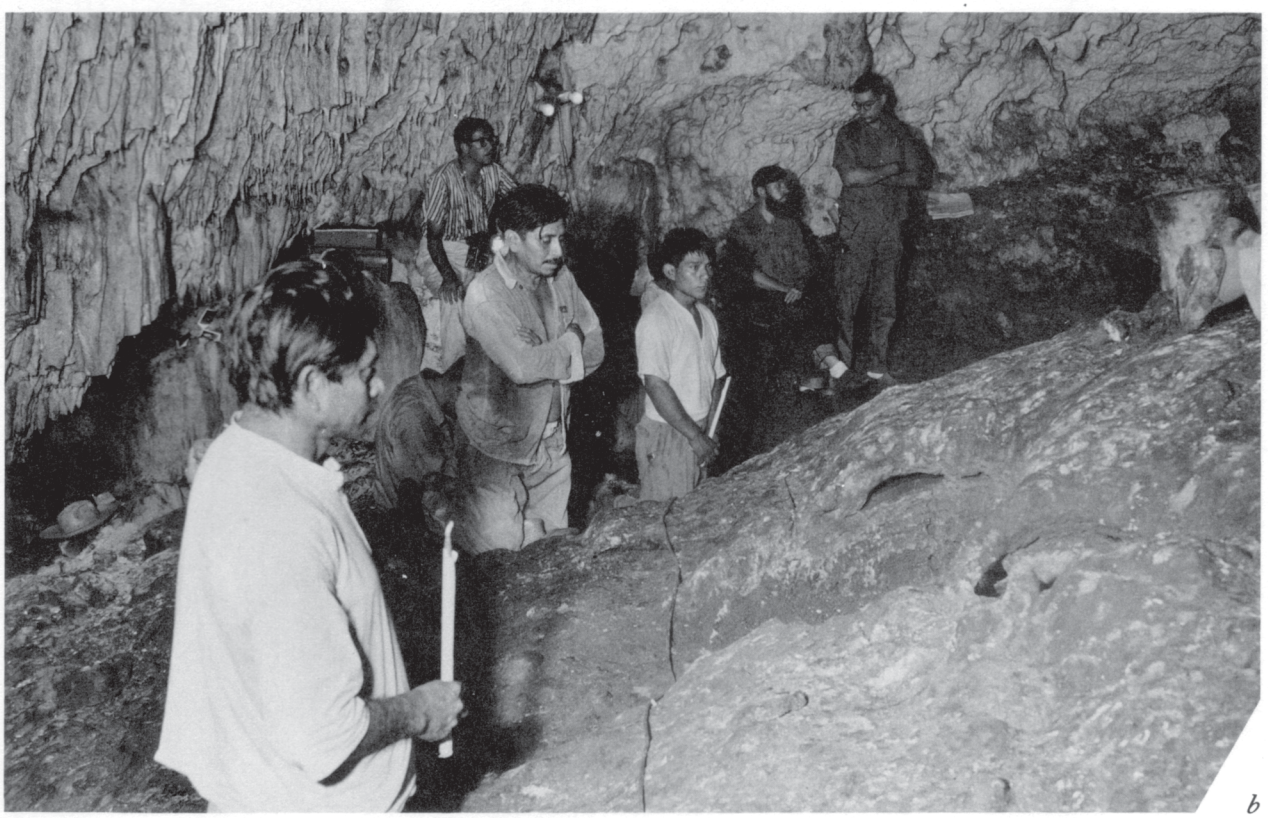


FIG. 56 — TSIKUL T'AN TI' YUNTSILOOB CEREMONY
The "altar" during a pause in the ceremony. Censers are in place as discovered. Modern galvanized buckets contain offerings for the ceremony. Modern pottery bowl at upper right, from Ticul, holds fermenting *balché*.

a



b

FIG. 57 — TSIKUL T'AN TI' YUNTSILOOB CEREMONY

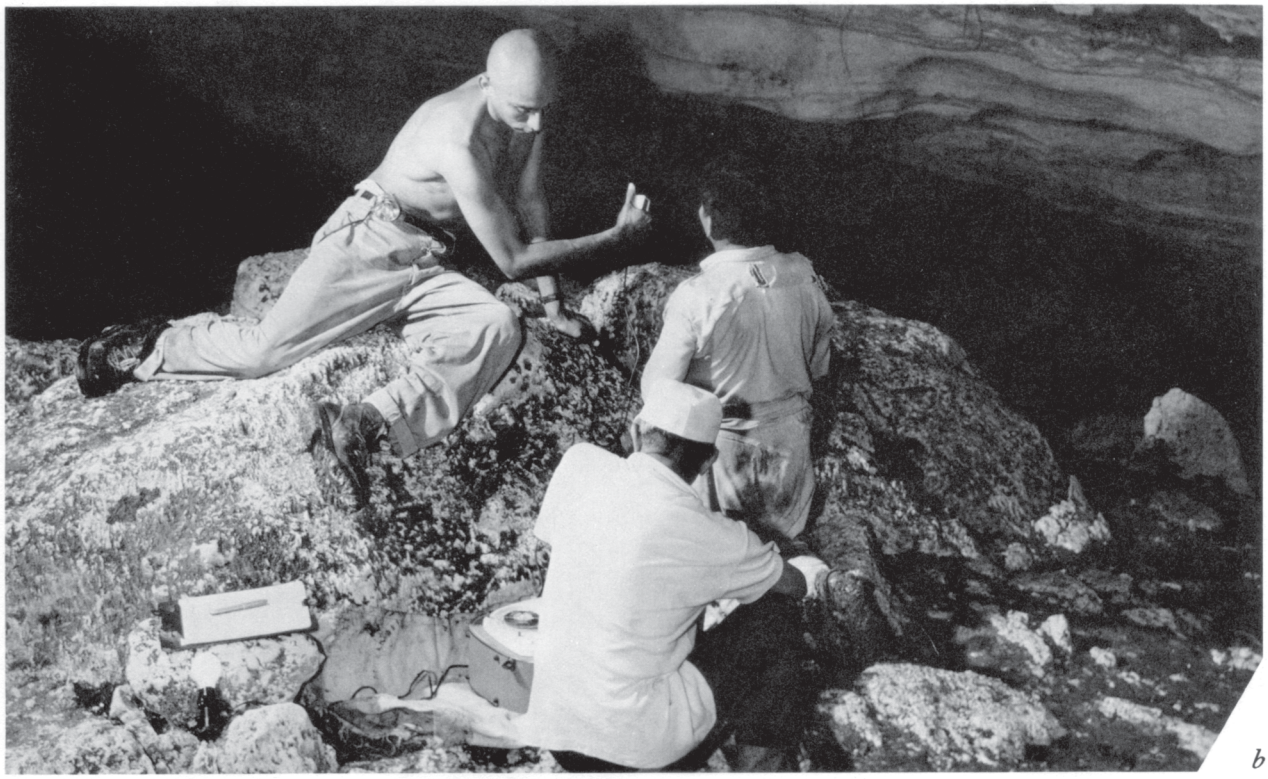
a, Acolytes prepare for the ceremony. The galvanized tub at right contains *saḳa'*. *b*, The ceremony, *H-men* Romualdo Ho'il at front center. In rear are Covarrubias, Folan, and Stuart.

a

b

FIG. 58 — TSIKUL T'AN TI' YUNTSILOOB CEREMONY
a, Preparing the *balché.* After praying to Maya deities, the *H-men* makes sign of cross over vessel. *b,* Assistants preparing sacred cakes outside the cave.

a



b

FIG. 59 — TSIKUL T'AN TI' YUNTSILOOB CEREMONY, ALIEN PARTICIPANTS
a, Andrews and Barrera, with *ayudantes*, hold food offerings at the "altar." *b*, Segovia and Stewart tape-record ceremony in the "Water Chamber."

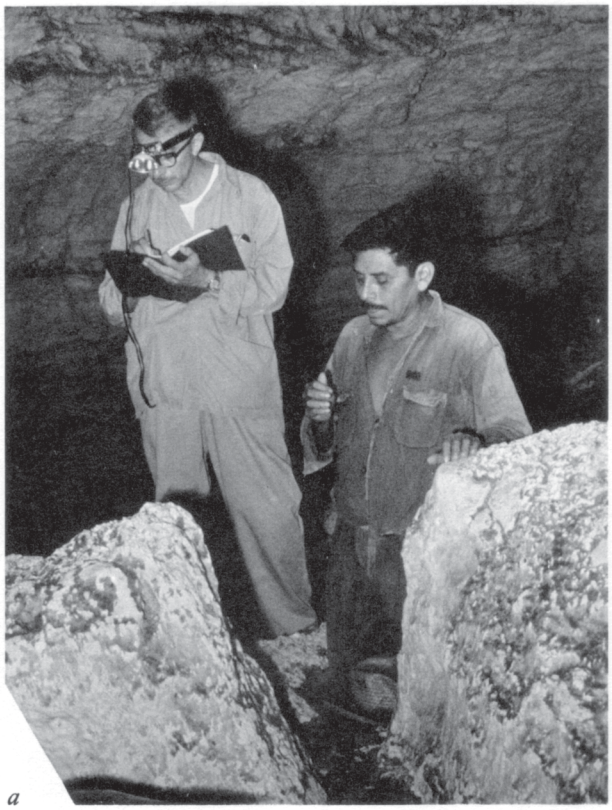


FIG. 60 — TSIKUL T'AN TI' YUNTSILOOB CEREMONY

a, H-men in the "Water Chamber," Barrera (left) taking notes. *b, Ayudantes* at the "altar." *c, H-men* depositing *lek* beside painted censer on the "altar" (cf. fig. 8,*b*). *d,* The "altar" before the ceremony. This is a posed photograph; all others in this series were taken by electronic flash without knowledge of the subjects.

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ABOUT THE CD

The first edition of this book included a small-diameter, two-sided 33 1/3 RPM record of orations recorded in the Gruta de Balankanche, as described in the Appendix I. This has been faithfully converted to music-CD format, thanks to Katie Arens. The orations on the CD are among those transcribed in Mayan and translated into Spanish in Appendix II. The titles on the sides of the record are:

Track (side) 1: Ofrecimiento del discurso (6:06)
Track (side) 2: Ceremonia en el altar mayor a los trece chakes (7:05)