

## V. THE NINE LORDS OF THE NIGHT

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The purpose of the present paper is to suggest the identity of the Mayan series of Nine Lords of the Night on the basis of comparative evidence from Mesoamerica and the Old World. The Old World comparisons are introduced because of what I think is good evidence that much of the Mesoamerican calendar system is of Old World derivation. They are not intended primarily as further evidence of that thesis but are rather introduced because of their potential help in understanding Maya data.

Although Eric Thompson recognized the general correspondence of the Lords of the Night mentioned in Mexican sources with a series of glyphs repeating at nine-day intervals on Maya monuments as long ago as 1929, there have been few attempts to compare them in detail. At that time, Thompson thought it possible to equate the two series specifically, but his later discussion (Thompson, 1950:208-210) indicates that the uncertainty of identification of the Maya series made attempts at comparison with the Mexican series unprofitable. Even with the limited data available, he thought that some similar gods were not in the same sequential order. More recently, Weitlaner (1958) reported the existence of a Zapotec calendar using a series of nine days, named for gods, in the Loxicha region of southern Oaxaca. A study by Weitlaner and DeCicco (1961) explained the nature of local variations in this calendar and discussed the attributes and hierarchical position of these deities.\* Caso (1965:946) suggested the identity of seven of these gods with six of the Mexican series of Nine Lords, but not in sequential order. Many of his equations are not very compelling, although all are reasonable. Although I think a single series of gods ultimately lies behind the Mexican, Zapotec and Mayan lists, the discrepancies are such as to suggest a substantial time period of variation. Since all the gods are important in the local cultures, some distortions of sequence or of attributes may have been introduced by theologians trying to further the interests

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\* Thanks are due to Donald Brockington for access to a paper he has written on the Loxicha calendar, giving some additional traits of the gods.

of their own deities, ideas or priesthood. Other differences are probably due to the fact that equations between deities were made on the basis of partial correspondences of characteristics. I would assume that the local gods were mostly in existence as local gods long before they were ordered in sequences of nine (or in other sequences such as those of seven, thirteen and twenty). While deities may have taken on new attributes because of such equations, there must often have remained a considerable difference. However, as a series, there should be some mechanical interlocking points which would give equations for practical purposes.

I think that the Mexican and Zapotec series can be equated on the basis of three clear sequential similarities. The Zapotec Dubdo means 'Corn' and is the god of corn. His identity with Aztec Cinteotl, whose name means 'Corn-God', seems unarguable. In the comparative lists of Table 1, the numbers of the Zapotec list are given in accordance with their ordering by Weitlaner and DeCicco. However, both the Zatec and Zapotec lists are fitted to the 260-day calendar. Since  $9 \times 28$  gives 261 rather than 260, the Zapotecs fitted the two by assigning both Mdi and Ndozin to the first day; the Aztecs assigned both Tepeyollotl and Tlaloc to the last day. The structural relationship may be shown thus:

	<u>259th day</u>	<u>260th day</u>	<u>1st day</u>	<u>2nd day</u>
Zapotec	8. Mse	9. Mbaz	1. Mdi 2. Ndozin	3. Ndo'yet
Aztec	7. Tlazolteotl	8. Tepeyollotl 9. Tlaloc	1. Xiuhtecuhtli	2. Itztli

The effect of this is that, although the numbers assigned in the table differ by one day, Dubdo would have ruled the 4th, 13th, 22nd etc. days of the 260 day cycle and Cinteotl would have ruled the same days.

The second equation is of Zapotec Mdi with Aztec Tlaloc. There are said to be four Tlalocs, who stand at the cardinal points and send rain; there are likewise sometimes said to be four Mdi who live on the tops of mountains at the cardinal points and send rain. Mdi means 'Lightning' and they are said to be in iguana form. In this latter aspect, they correspond better to Itzamna

of the Mayas than to Tlaloc. Both Tlaloc and Mdi rule the 9th, 18th, 27th etc. days of their respective 260-day cycles, but the extra Tlaloc/Mdi is assigned by the Aztecs to the 260th day and by the Zapotecs to the first day, as previously shown.

The third equation is of Zapotec Mbaz with Aztec Tepeyollotl. Mbaz is usually said to be an earth god (or goddess, for the sex of these Zapotec deities is strangely unstable), said by one informant to be the guardian of the animals and the spirit of the ancestors (Weitlaner and DeCicco:700). Elsewhere, he is said to be a serpent with seven heads or seven horns (Weitlaner and DeCicco:702). Aztec Tepeyollotl, 'Heart of the Mountain' is said to be the lord of animals. He has jaguar characteristics and is apparently associated with earth's interior (Thompson, 1950:74). Again the gods rule the same days of the 260-day cycle.

This evidence, supported by the structural data, seems adequate to make an alignment of the two series although, as will be shown later, there is some evidence that Piltzintecuhtli of the Aztec list, now in third place, may have been displaced (because of his cult importance?) from an original ninth position. The further equation of Zapotec Kedo, God of Justice, with Mictlantecuhtli, the Aztec god of the Dead is reasonable as Ndozin, 'Thirteen Spirit', is also called a god of justice and is associated with the dead (Caso, 1965:946 equates Ndozin with Mictlantecuhtli). Another interesting equation is of Chalchihuitlicue, 'Jace Skirt', an Aztec water goddess, with Ndan, the head of the Zapotec hierarchy. Ndan sometimes appears as male, sometimes as female and sometimes as bisexual. In Santa Lucia, she is goddess of the ocean (Weitlaner and DeCicco:704). The other deities of the two sequences show few analogies and some marked disagreements.

Despite the fact that we have no colonial Maya list of the Nine Lords and that the glyphs of these gods are largely undeciphered, I believe that there are now enough points of similarity to justify an equation of the Maya series with the Aztec and Zapotec series. This starts with the handicap that the Maya series had no fixed correspondence with the 260-day cycle but, instead, ran continuously; hence there is no possibility of strict correspondence of structure. Perhaps the best single correspondence is of G7, whose

glyphs include 'seven' and 'black' with Mbaz/Tepeyollotl. I have previously argued (Kelley, 1965:97-104) that some of these glyphs refer to a black god of war. The G7 glyphs, although containing 'seven' and 'black' are not identical with the glyphs referring to God L (believed to be the god of war). Nonetheless, they suggest a connection. Thompson (1950:209-210) suggests a connection with a feline deity, ruler of the month Pax, pointing out that the god of the number seven is a deity with jaguar characteristics. The parallel with Tepeyollotl is suggested by Thompson and I am in full agreement.

The fact that the Mdi are lightning and rain gods in iguana shape immediately equates them with Itzamna of the Maya. Thompson (1939:152-162) suggested that Itzamna was the name given to the celestial rain dragons, probably fourfold, standing at the cardinal points, frequently represented in Maya art, often as a two-headed animal (with the second head at the back), having characteristics of crocodiles, iguanas and other beasts. The idea was considerably strengthened by the discovery that 'itzam' is said to mean 'lizard' in the Vienna dictionary (Thompson, 1970:21). On the basis of the depictions, Thompson regards the 'lizard' as being, specifically, 'iguana'. Thompson (1970:21) also points out that the **Kekchi** regard Itzam as both male and female, which is likewise true of the Zapotec Md. The characteristics constructed by Thompson for the Maya Itzamna from a variety of scattered sources correspond so closely to those attested for the Zapotec Mdi that the probability that the reconstruction is correct becomes much greater. In some of the depictions, the rear head of the two-headed dragon is a death's head with a sun glyph on the forehead, preceded by three glyphs of unknown meaning. In the series of Lords of the Night, G9 has been identified by Thompson as referring to the 'night sun', that is the sun in the underworld. The G9 glyph may be a simple sun glyph or may show the head of an old man with a sun glyph on the forehead (Thompson, 1950:fig. 34, nos. 46-57). Differing glyphs are associated and the sun glyph itself may either appear plain or with complete or partial cross-hatching to indicate darkness. The variation in this point is hard to understand if Thompson is correct in thinking that it was supposed to indicate the sun in the underworld. There are some indications that it may, instead, indicate eclipses of various sorts but the data

are by no means entirely clear and consistent. The Maya sun god is called Kin-ich Ahau, 'Sun-eye Lord' and Landa (ed. Tozzer, 1941:153) says that Kinich Ahau Itzamna was invoked by the priests in ceremonies of the month Zip, because he was regarded as the first priest. I would argue that this Kinich Ahau Itzamna is the rear head of the Rain Dragon and that his glyphs correspond to G9. This is one off from the position of Mdi-Tlaloc, if one accepts the previous equation of Mbaz-Tepeyollotl with G7. Because of this and because of Asian parallels to be cited, I would argue that the preceding G8 corresponded to Itzamna proper, the front head of the Rain Dragon. The glyph of G8 is the same as the top part of the glyph of the month called in Yucatec Cumku, and I believe it is to be read cum, 'pot'. Thompson (1950: 117) points out that Cumku could mean cum god and may be parallel with Cumhau, which he suggests is derived from Cum-ahau, or cum lord, said in the Motul dictionary to mean "Lucifer, chief of the devils" (i.e. of the pagan gods, probably). Thompson points out that the "patron deity of Cumku is a dragon", shown as a head which he thinks probably "represents the sky monster, Itzamna". If Cum-god is Itzamna and if cum is the glyph of G8, it seems reasonable, even on Maya grounds, that G8 stands for Itzamna.

Thompson (1939:160) also argued that God K was an anthropomorphic form of Itzamna, a view which he still held in 1972 (P. 41, w). In 1934 (p. 227) he had accepted Seler's view that God K was Ah Bolon Tzacab and that God D was the anthropomorphic form of Itzamna. His discussion (1970: 226-229) indicates that he thinks there is a very close association between Ah Bolon Tzacab and Itzamna, to the point of identity. The relationship does not seem to me quite so close, although there are some similarities. I think that God K is separable from Itzamna and is identifiable with Ah Bolon Tzacab, whom I believe to be identical with G1 of the Nine Lords of the Night. In one case, the glyph for G1 appears as '9' (bolon) followed by the fish-in-hand glyph. DeGruyter (1946:34) points out that tzac is Yucatec for a small fish and also cites Thompson's early view that G1 was Bolon Tzacab. More usually, the glyphs of G1 consist of '9' followed by a hand holding the head of God C. The nature of the connection with God C is completely unclear, but I do not think this kind of glyphic usage of a deity head necessarily refers directly to that deity. God K often appears as the serpent-footed

god and I have argued (Kelley, 1965:108) that the calendar name of God K was Hun Ahau, One Flower, a name found elsewhere in Mesoamerica for the sun god, as well as for various agricultural deities. The usual translation for Bolon Tzacab is 'nine generations' and the alignment suggested by the previous data would equate him with Zapotec Ndo'yet, translated as 'Nine Spirit', or 'Nine image'. Ndo'yet seems to be associated with death, although one informant called him 'patrón de la tierra', 'patron of the earth' (Weitlaner and DeCicco: 701). His characteristics seem to be poorly defined but the 'nine' in his name does seem a reasonable tie to Ah Bolon Tzacab.

General evidence for the nature of the Nine Lords in Mesoamerica is to be found in Cristobal del Castillo (cited by Caso, 1967:114-115); in an unclear context, he speaks of prognostication from "las estrellas que alli hablan que se llaman Planetas" ("the stars which speak there, which are called planets"). Then he goes on to speak apparently of the day lords and their companions, the night lords. Speaking of the lord of the day, he says "alli a la media noche, se ira a hacer su companero, la 2a. entidad; estrella Planeta" (freely translated, "there at midnight he goes to join the second star-planet"). Although these statements have never been taken at face value, they clearly imply that the Lords of the Night were a series of nine 'planets' who began their rule at mid-night. As I interpret the passage, the lords of the day ruled for twenty-four hours, accompanied by the lords of the night from midnight to mid-day. Caso's interpretation is rather different, but these particular problems are not too relevant here.

A principal reason for not taking such statements seriously may have been that most Mesoamericanists are unfamiliar with any plausible series of nine planets. However, in India, such a series is well-known. It consists of the five planets which are visible with the naked eye, plus sun and moon, both ranked with the planets in ancient times, plus two "invisible planets" which represent a compromise between theological and scientific views of the cause of eclipses.

In Alberuni's India written in 1030 A.D., we have a critical compendium of calendrical and religious data on India available to a well-educated Moslem

of that time. A list of the nine planets, with the deities which ruled them, is taken from the Vishnu-dharma (Alberuni, Sachau edition, ii, 121). A comparison of this table with his account of the names of the planets (Alberuni, i, 215) goes far to explain discrepancies for he gives from six to nine names for each of the seven 'regular' planets and, although many of these are deity names, they are completely distinct from the list of deities who rule the planets in the context of the sequence of Nine Lords. Some of the discrepancies are surprising. Agni, 'fire', rules the Sun, although he is often associated with Mars and Sun, himself, appears as a deity. Mercury is ruled by Vishnu who is usually believed to have been a sun god. Jupiter is ruled by Sūkra, which actually appears in the list of planetary names, but as a name of Venus. The multiplicity of deity-names in India and the way in which names which started as simple attributes assumed personality or were applied to a wide range of deities makes it difficult to make adequate comparisons which are not misleading. Nonetheless, there are some striking similarities with the Mesoamerican sequences.

The most obvious is of the seventh lord, Saturn, with G7 of the Mayas, Mbaz of the Zapotecs and Tepeyollotl of the Aztecs. The lord of Saturn is called Prajāpati, which is translated as 'lord of creatures' (including human beings as well as all other animals (Mayrhofer, 1963, ii:355)). The fact that both Tepeyollotl and Mbaz are specified as Lord of animals is an impressive correspondence. Saturn, himself, is represented as a dark-skinned man in black clothing (Pingree, 1964-5:267). Saturn is the seventh planet in both the 7-day and 9-day weeks, the seventh in the enumeration order as beneficent, neutral and maleficent, and the seventh in distance from the earth (i.e. the ruler of the seventh concentric sphere, or heaven, sometimes conceived as the seventh layer of heaven). The presence of 'seven' and 'black' among the glyphs of G7 of the Lords of the Night and in association with the glyphs of black gods constitutes an obvious and direct similarity. The seven serpent heads of Mbaz may also be related. Alberuni (ii:120) gives a list of two names of each of the 'Seven Snakes' associated, in succession, with the planets, who rule the years in the same order as they rule the days (with a 365-day year). Those listed for Saturn are Cakshabhadra and Saṅkha. Walker (1968, ii:389) lists Saṅkhapāla as one of the snake

gods, seven-hooded, yellowish guardian of the southwest. It is possible that various seven-headed snakes have been differentiated from a single prototype in India, or that they have been confused in Mesoamerica, for Vāsuki, whose body served for the churning of the Sea of Milk, was a seven-headed green serpent king, associated with the north and sometimes identified with Śeṣha, the giant serpent who supports the earth on his head.

Another striking parallel is the alignment of Gauri, the goddess who rules the planet Venus, with Tlazolteotl. In India generally, Venus is identified as a male god, but here a goddess appears. According to Dowson (10th ed., 1961:111,86), this name is an epithet of Devī, 'Goddess', who has a great many other names and who appears in both a mild and a fierce aspect--in the latter, "bloody sacrifices are offered to her" and "indecent orgies" used to propitiate her. Tlazolteotl is a reasonably close parallel, identified in Sahagun and other early Spanish writers as Venus, patroness of sexual license and of prostitutes, likewise given a multiplicity of names, including Teteoinan, 'Mother of gods' (Thompson, 1939:136-7).

The parallels associated with G8 and G9 are extremely complex and involved but show remarkable similarities. The eighth and ninth 'planets' of the Hindu series are Rahu, the Head, and Ketu, the Tail, said to be invisible planets which cause eclipses, although the true cause of eclipses was well known. At an earlier stage, Rahu seems simply to have been regarded as a serpent which caused eclipses by eating the sun and moon. He is supposed to have stolen some of the amrita which confers immortality and which was obtained by the gods at the churning of the sea of milk. Because of the theft, Vishnu cut off his head and tail separately, attacked sun and moon and caused eclipses (Dowson, 1961:252-3). It is at first sight surprising to find Gaṇapati as lord of the Head for the name is an equivalent of Gaṇeśa, the elephant-headed god. There is a curious parallel to the story of Rahu, for Gaṇeśa's head is also said to have been cut off, and replaced by that of an elephant. He was regarded in the early mediaeval period as a god of wisdom and patron of learning, whose name was inscribed at the beginning of all literary works (Walker, 1968,i:376-378). The elephant connections take us to the gods of rain. According to Alberuni (ii, 245), following the Matsya-Purāna, "The earth is



placed on four elephants, standing in the four cardinal directions, which raise the water by their trunks to make the seeds grow. They sprinkle water in summer and snow in winter." One of the names given to elephants was maha-nāga, 'great snake' (Mackenzie, n.d.:29) and rain was also believed to be sent by the nagas, of whom there were supposed to be four at the cardinal points (Mackenzie, n.d.:243). Mackenzie (n.d.:49) cites a Chinese Buddhist text which distinguishes serpent-dragons, lizard-dragons, fish-dragons, elephant-dragons and toad-dragons. Mackenzie's chapter 14 is dedicated to parallels between Aztec Tlaloc, god of rain, and the nagas and dragons of Asia. Among the Maya, the Itzamnas seem to represent 'lizard-dragons' and the Chacs represent 'elephant-dragons'. The famous controversy between the Mayanists and Elliot Smith about the elephantine representations of Mesoamerica needs a thorough review, but here it suffices to point out that the argument that the long-nosed god of Mesoamerica can't be an elephant because he is the god of rain, ignores the fact that the gods of rain of India, four-fold like the Chacs, were, in fact, elephants. The way in which these various strands inter-relate strongly suggests that at some time the eclipse demon was conceptualized as identical with the rain dragon, whether serpent or elephant, a rather surprising conclusion which is not directly attested either in Mesoamerica or India in sources known to me. Perhaps even more puzzling is the striking similarity between Itzamna, credited with teaching writing, and Gaṇeśa, patron of learning and literature, for this is usually regarded as a late development of ideas about Gaṇeśa in India.

It is quite unexpected to find Visvakarman, the carpenter and artisan of the gods, as regent of the planet Ketu, the Tail, or descending node. Dowson (1961:363-4) points out that the term Visvakarman was originally applied to any powerful god, but subsequently seems to have assumed an independent existence, already attested by the time of the Mahabharata. Although viśva is literally 'all' and karman is 'maker', Alberuni (i:178) points out that the Hindus used a wide variety of allegorical terms for numbers and that it is impossible to read their astronomical writings without a knowledge of this. In this system, viśva is used for 'thirteen'. The correspondence with 'thirteen spirit' or 'thirteen image' of the Zapotecs is striking. There is also the curious fact that Ndozin is specified as a god of justice and of

death, while Kedo, god of justice, is equated with Aztec Mictlantecuhtli, the death god. It looks as if there may have been some confusion and change here. The Zapotec Kedo could easily be a borrowing from Hindu Ketu. Given the general context, I have wondered if the latter might not be a borrowing from Greek Cetos, sea-monster, whale. It may be relevant that Maya itzam was a term applied not only to lizards but also to whales (Thompson, 1972:21). It will be noted that the proposed association of the G9 glyphs of the Maya series with eclipses is strongly supported by the Asian context. The structural equation of Aztec Xiuhtecuhtli with this day is, I think, brought about by a displacement of Piltzintecuhtli, 'Lord noble prince' into third position. Piltzintecuhtli is usually identified with Tonatiuh, the Sun god.

The parallel between Jupiter, Ndan and Chalchihuitlicue is a difficult one to appraise. It is disconcerting to find that Śukra, the ruler of the planet Jupiter is a name applied to "the planet Venus and its regent" (Dowson, 1961:307) although as the author of a code of laws, Śukra has some similarity to Jupiter of the Romans. According to Bhattacharyya (2nd ed., 1958:368), the Buddhists recognized Brhaspati, the usual name of Jupiter, in the sequence of Nine Gods and depicted him seated on a frog. He was a priest and teacher of the gods, and had "thunder for his voice" (Dowson, 1961:63-4). The traits rather suggest Jupiter Pluvius, or Jupiter as rain god, and the parallel with water holds for Ndan and Chalchihuitlicue. Moreover, the latter is actually said to appear in frog form (Mackenzie, n.d.:252). Nonetheless, one would rather have expected an equation with Tlaloc/Chac.

The shield glyph of G3 of the Maya series is a regular Mesoamerican symbol of war (Kelley, 1965:99) and corresponds appropriately with Mars, who is normally called Kārttikeya, foster-child of Krtikka, the Pleiades, and who was the Hindu war-god. His equation with the corn god may be due to displacement, although there are several other possible explanations which would require a lengthy digression. It may, however, be pointed out that Dubdo and Beydo are both sons of Mbaz as Earth Goddess and probably represent the Twin Gods one of whom is often a war god.

The equation of Gl, if correctly identified both as Ah Bolon Tzacab and as God K, with Sun as first of the Hindu series is entirely reasonable, for Ah Bolon Tzacab's sun god affinities have already been mentioned. I have previously pointed out that there are strong parallels with the serpent-footed representations of Jahweh of the Hellenistic period, when he was equated with the sun god (Moran and Kelley, 1969:161-2). I did not at that time know that a serpent-footed god also appears on the coins of Kapisa (Tarn, 1966:333), in the heart of the area which I think is involved in the contacts with the Mesoamerican area. I now think that Xiuhtecuhtli, year-lord, and Lord of Fire, first of the Nine Lords of the Night of the Aztec sequence is to be directly equated with Agni, 'fire', the god who ruled the Sun in the Hindu sequence and that he was displaced from this alignment. However, the second Lord of the Night is Itztli, and this shows that there are some unresolved problems in this interpretation. Vaillant (1941:184) follows Seler in listing Itztli as a surrogate of Tezcatlipoca, in the guise of the sacrificial knife. He also says that Metztli, 'moon', is sometimes identified with Tezcatlipoca. All of this would equate him nicely with Moon, second of the Hindu series. However, Tezcatlipoca lost a foot and this foot was sometimes replaced by a mirror (in accordance with his name, 'Smoking Mirror') but sometimes with a serpent, which seems to equate him with Ah Bolon Tzacab rather than the Moon. These difficulties underline the fact that a simplistic equation of various series of names is very far from solving all problems of interpretation.

Despite the problems which remain, I feel that the Indian evidence throws a great deal of light on the Mesoamerican sequences and strongly indicates that the list of nine planets was borrowed from India. This raises major problems of chronology and has important implications for the history of science both in India and Mesoamerica. The attempt to recognize the correct sequence of planets in distance from the earth was an important astronomical study of the fourth to second centuries B.C. It may be pointed out that with a geocentric hypothesis the order of Sun, Mercury and Venus is particularly puzzling since any of them may pass in front of the others. The order Moon, Sun, Venus, Mercury, Mars was a preferred order to the second century B.C., when the improved but still incorrect order Moon, Mercury,

Venus, Sun became normal (Kuhn, 1959:54). From this order, the sequence of days of the week is determined by dividing the day into 24 hours and arbitrarily assigning each successive hour to a different planet, in descending order. By the 21st hour, the entire sequence has repeated three times and the remaining three hours shift through the sequence by that much. Hence the day-name order of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn is dependent on a particular incorrect planetary sequence, on counting in descending order and on a use of a 24-hour day (Neugebauer, 1962:169-170). The Hindu nine-day week which uses the same sequence is apparently an unintelligent borrowing in which the two planets were simply added on without understanding that this ruined the entire mathematical basis of the system. The 'planets' Rahu and Ketu imply an interest in eclipses but leave uncertain how much was known about them.

The conceptual basis of the varying schemes of layers of heavens and underworlds warrants an extended study. Here it is worth pointing out that Thompson (1950:89) associates the number 1 with the Moon, 4 with the Sun and 7 with the Jaguar god, whom I have equated with Saturn. This puts all of these in their correct sequential positions and is enough to strongly suggest that the layered heavens, like the Nine Lords of the Night, originated in science, however they may have been affected by theology. The fact that Sun is in fourth position, rather than second, strongly suggests that the scheme post-dates the second century B.C. in its origin. This Asian material is now beginning to put strong limits on the Maya correlation problem. Neither the scientific nor the chronological implications have been dealt with adequately in this paper but the usefulness of the Asian materials for Mayan studies should now be apparent.

Table 1.

Comparison of the Nine Lords in Mesoamerica and India

AZTEC LORDS OF THE NIGHT	ZAPOTEC DAY-NAMES (also deity names)	Glyphic series of MAYAN LORDS	INDIA NINE PLANETS IN DAY-NAME ORDER	INDIA GODS OF THE NINE PLANETS (in this context only)
(1. Xiuhtecutli 'Year-lord' Lord of Fire)	3. Bdi'yet 'Nine Spirit'	G1. Nine ('Fish-in- hand' or 'God C-in- hand') probably Ah Bolon Tzacab 'Nine Genera- tions', a god of agriculture and of the sun, serpent- footed (one foot)	1. Sun	1. Agni, 'fire'
3. Piltzintecutli 'Lord noble prince' (equals Tonatiuh, Sun)	4. Beydo God of Wind and of agriculture	G2.	2. Moon	2. Vyana
4. Cinteotl 'Corn-god'	5. Dubdo 'Corn'	G3. Shield probably 'war'	3. Mars	3. Kalmasha 'stain, dirt, sin'
5. Mictlantecutli 'Lord of the place of the dead'	6. Kedo God of Justice	G4. Seven + moon glyph (possibly twenty-seven?)	4. Mercury	4. Vishnu (in origin, a sun-god)
6. Chalchiuhtlicue 'Jade Skirt' a Water Goddess	7. Ndan God of ocean. Principal God of hierarchy. Some- times Bisexual or a goddess.	G5. Five ??	5. Jupiter	5. Sukra a name of Venus! author of a code of laws

7. Tlazolteotl Goddess of Love. Synonym of Teteoinnan, 'Mother of Gods'	6. Venus	6. Gauri 'yellow, brilliant' name of wife of Śiva and of wife of Varuna. Syn- onym of Devi, 'Goddess', called Jagan-mata, 'Mother of the world'
8. Tepeyollotl 'Mountain-Heart' Lord of animals with jaguar traits.	6. Venus	6. Gauri 'yellow, brilliant' name of wife of Śiva and of wife of Varuna. Syn- onym of Devi, 'Goddess', called Jagan-mata, 'Mother of the world'
8. Mse	G6.	
9. Mbaz An earth god, Lord of animals. Some- times a seven-headed serpent.	G7. Seven-black-?? Believed one of the black gods, asso- ciated with war, hunting and merchants.	7. Prajapati 'Lord of creatures'.
9. Tlaloc Fourfold rain god. with snake character- istics.	8. Ascending node, 'Head' (Rahu) (Head of the eclipse dragon, cut off from his body) Itzamna in human form taught writing. First priest.	8. Ganapati, synonym of Ganeśa, the elephant- headed god, whose head was cut off and replaced with the elephant head. Cf. the four elephants who stand at the cardinal points and send the rains. God of wisdom.
1. Mdi 'Thunder, Lightning' Four mdi at cardinal points, send rain. Iguana shape.	G8. <u>Cum</u> , 'pot' (Itzamna, 'Iguana House', fourfold?-- front head of celes- tial rain dragon?) Itzamna in human form taught writing. First priest.	
2. Ndozin 'Thirteen Spirit' A god of justice and of death	G9. Sun-god with 'blackness' and other glyphs. (Probably Kinich Ahua Itzamna, probably rear-head of rain dragon, associated with eclipses)	9. Viśvakarman 'Omnificent'--viśva, 'all', used for 'thirteen' Lord of arts, carpenter, architect, chariot-maker, maker of heavens and earths who sacrificed the worlds.
1. Xiuhtecuhltli 'Year-lord' Lord of Fire		

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