

YOUR NAME:

REGISTRATION #:

(15 points)

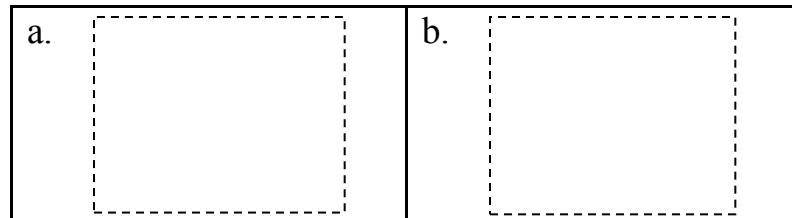
(K) Tzolk'in (1/3)

Central to Mayan thought and religion was the concept of time, which was held to be cyclical and without beginning or end. Accurate reckoning of the day was highly important for ceremonial, political, and agricultural reasons, and to this end the Mayas kept several calendars of different length, all cycling simultaneously, while also keeping track of the exact number of days since August 11, 3114 BC.

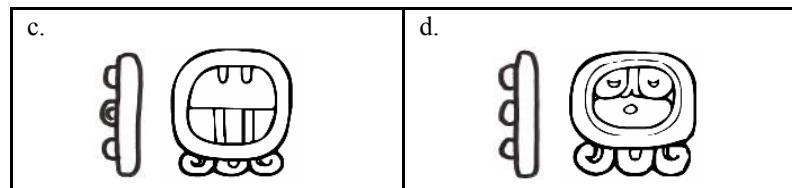
The *tzolk'in* ritual and ceremonial calendar is the oldest and most important of these, and is not exclusively Mayan – it was shared by all of the ancient civilizations of Mexico, and predates Classical Mayan civilization by hundreds of years. It is also the main calendar to have survived, and is still in use today in some Mayan villages.

Given the conception of time as cyclical, it is appropriate that the *tzolk'in* has no identifiable beginning or end, but simply assigns names to days in an infinite loop. Below we've taken a calendar for our August and September, but inserted the day names according to the *tzolk'in*.

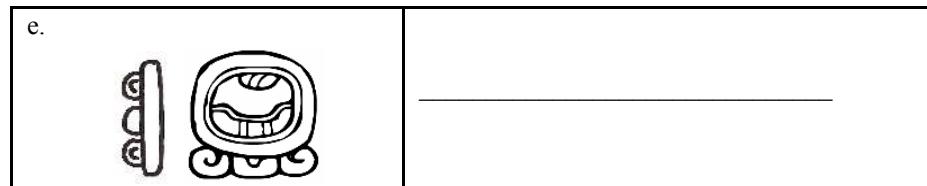
K1. What are the Mayan names of the days labeled *a* and *b* on the calendar? Draw the appropriate glyphs in the boxes below.



K2. Where on the calendar would the following days fall? Write a *c* and a *d* on the appropriate days on the following page.



K3. The two months shown are completely representative of the workings of the *tzolk'in*; there are no special sub-cycles, “leap” days, periods with fewer days than other periods, etc. Knowing that, *how often* does the following day occur?



YOUR NAME:

REGISTRATION #:

(K) Tzolk'in (2/3)

AUGUST

SEPTEMBER

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

n → a → c → l → o

YOUR NAME:

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(K) Tzolk'in (3/3)

K4. Explain your answers in the space provided below.

