

An Aztec Book of Days







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Front cover illustration: HUITZILOPOCHTLI Hummingbird of the South The Aztec god of war.

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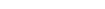
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To Nezahualcoyotl (Fasting Coyote), poet-king of Texcoco, leader of the Aztec cultural renaissance, and patron of learning and philosophy, whose royal library was burned by Fray Juan de Zumarraga as "devil books."







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# OF ALL PRE-COLUMBIAN PEOPLES OF THE Americas, the Aztecs of ancient Mexico are generally the most widely known because of the dramatic story.

the most widely known because of the dramatic story of their conquest by Cortés and the discovery of their now famous Calendar Stone.

The destruction of the Aztec society has generally been justified by repugnance for their practice of human sacrifice. Mention the Aztecs and there is an immediate association with "cutting out hearts." The horror of that ritual usually causes all other interest in the Aztec civilization to disappear immediately.

Yet very little is made of the fact that human sacrifice was not unknown among the classical Greeks, as well as the Romans and other peoples of early Europe, and was widespread in the early and biblical Middle East. Indeed it existed in various forms throughout many other "high" civilizations around the world. These human sacrifices were often far more gruesome than the Aztec ceremony—involving ovens, dismemberment, impalement, crucifixion, and colisseums full of wild beasts and bloodthirsty gladiators.

In this modern day human sacrifice continues on an enormous scale—most notably through wars, but also through famine (economic sacrifice) and ethnic cleansing (socio-religious sacrifice). This waste of millions of human lives diminishes all of us.

For the Aztecs, the ritual sacrifice of a human being was the very high price demanded for the good will of their gods and the continuation of their world. Life was increased through the sacred death. Today's child starving in the deserts of Somalia or Muslim facing a firing squad in Bosnia dies for a far meaner purpose.

Viewing the Aztec rites through this cosmological lens, we can begin to move beyond our revulsion at their bloodletting into discovery of the many wonders of their ancient world.\* Not the least of these is the Aztec calendar (the gigantic Calendar Stone being only the tip of the iceberg)—a truly magnificent cultural achievement of Native America.

<sup>\*</sup> A very thorough account of Aztec life and society can be found in "The Ancient Sun Kingdoms of the Americas" by V. W. von Hagen. (See Sources.)



THE CAPITAL CITY OF THE AZTECS (AD

1325 to 1521) was Tenochtitlan, the Place of the Cactus, now the heart of Mexico City. It was in its time one of the largest urban areas in the world, as is today's megapolis. From Tenochtitlan, the Aztecs' tribute realm reached from Guatemala in the south, far into the mountainous deserts of northern Mexico.

The Aztecs never called themselves Aztecs, but Mexica—the folk of Mexi, a priest-chief from their legendary times. Those legends tell of their original home in Chicomoztoc, the Seven Caves, in a country far to the north called Aztlan, the Place of Whiteness (whence the name Aztec). After a long migration, stopping for years at a time to sow and harvest, the warlike Mexica tribe wandered into the valley of Anahuac in 1168. After many more years of moving or being driven from place to place around the wide valley, they founded their city of Tenochtitlan on a marshy island in Lake Texcoco in 1325.

Thus they became known pejoratively as the Tenochcas (Cacti) to the peoples of the cities of Xochimilco, Texcoco, Chalco, Culhuacan, Azcapotzalco, and Tlacopan which encircled the lakeshore. Many of those populations had some centuries before also migrated into Anahuac from the same Seven Caves. They and the Mexica also spoke closely related languages.

Eventually the entire area was to become known as the Valley of the Mexica, or Mexico. Through the far-ranging journeys of their merchants followed up with direct military actions, the Mexica came to hold as tributaries many great cities whose histories

reached back through the Zapotecs and Mixtecs to the mighty Toltecs of Tula (AD 900 to 1100) and the grandeur of Teotihuacan (200 BC to AD 600). From here on, Mexica will refer to the ruling tribe in Tenochtitlan, and Aztec will be the generic term for the period and populations under their rule.

The Aztec subjects generally considered the Mexica to be uncultured barbarians, as indeed they were initially. The Mexica brought only their militaristic culture, particularly Huitzilopochtli, Hummingbird of the South, god of war, and a very regimented, almost spartan lifestyle. These newcomers, however, quickly adapted to and adopted much of the culture of their more sophisticated neighbors. While Huitzilopochtli was firmly in place as chief god of their trading empire, the Mexica also honored the various gods and goddesses of the subject cities. Temples to such gods as Tlaloc, the Rain God, and Tezcatlipoca, the Smoking Mirror, were also raised in Tenochtitlan.

Quite naturally the Mexica also adopted the calendar system in use throughout the subject area. It was of ancient lineage, handed down from Teotihuacan and closely related to that of the Maya of Yucatan and Guatemala (200 BC to AD 900), with roots perhaps even among the Olmec of the Vera Cruz coast (900 BC to 200 BC). What is now known as the Aztec calendar is actually an evolution of the most ancient Meso-American system of timekeeping.

The Aztecs used two very different calendar systems. The first, a 365-day solar calendar, contained 18 months of 20 days, plus five dire

days called "nameless" (nemontemi). Directly connected to the seasons, it was utilized primarily for agriculture and guided planting, harvesting, etc.

The second calendar, the sacred "Turquoise Year" of 260 days, was a ritual count used for divination and prophesy. Besides given and earned names, the birth day-name was very important as a person's ceremonial and official name. This day-name was derived from the ritual count of days (tonalpohualli). In it a crowd of deities ruled the days and weeks of the Turquoise Year and strongly influenced individual fate. Indeed the Aztecs considered that one's life was completely controlled by the gods. Thus the sacred Turquoise Year is effectively the ancient Meso-American horoscope.

CELEBRATE NATIVE AMERICA! reconstructs and explains this remarkable ritual calendar. Its format and illustrations are adapted from a few of the surviving Aztec books, primarily the Codices Borbonicus, Borgia, Vaticanus, Nuttall, Fejervary-Mayer, and Magliabecchi.

CELEBRATE NATIVE AMERICA! also explores the complex mythology of the Aztecs' Fifth Sun and the significance of their many unusual gods and goddesses, twenty of whom are directly involved as patron deities in the Turquoise Year.

And CELEBRATE NATIVE AMERICA! retrieves and activates the Aztec Turquoise Year for contemporary use—marking many new occasions for celebrating Native America.



# I. THE TONALLI—THE AZTEC DAYS

There are 20 Aztec days (tonalli). As in the Gregorian calendar we designate Monday, Tuesday, Wednesday, etc., each of the 20 tonalli is named and the sequence is unchanging:

- (1) CROCODILE
- (2) WIND
- (3) HOUSE
- (4) LIZARD
- (5) SNAKE
- (6) DEATH
- (7) DEER
- (8) RABBIT
- (9) WATER
- (10) DOG
- (11) MONKEY
- (12) **GRASS**
- (13) REED
- (14) JAGUAR
- (15) EAGLE
- (16) VULTURE
- (17) EARTHQUAKE
- (18) FLINT
- (19) RAIN
- (20) FLOWER

The Aztec solar calendar is composed of a series of 18 of these 20-day months, followed by five taboo days, the nemontemi. This agricultural year begins on February 2,\* the middle day between the winter solstice and the vernal equinox. Each 20-day period thereafter begins with a festival for a deity.

In addition to major deities to be mentioned later, the patrons of these farming months are often spirits of the corn such as Centeotl, the god of the sprouting maize (April 3), and Xilonen, the goddess of the young ears of maize (June 22); as well as spirits of the weather such as Tlaloc, the Rain God (four separate months), and Mixcoatl, the Cloud Serpent (October 20). The seventh month begins on June 2 with a festival of women dedicated to the goddess Uixtocihuatl, the Lady of Salt.

The five nemontemi (January 28 to February 1) end the agricultural year, and during those days everyone fearfully stayed inside to avoid bad luck. Not counting leap days would have caused this solar calendar to slip in relation to the seasons, but it is said that observations of the constellation of the Pleiades were used to adjust it with additional nemontemi. Yet the major cycle of 52 solar years recognized by the Aztecs as equal to 73 of their sacred Turquoise Years does not take leap days into account. The equation also holds only if the ritual count continued through the five dead days of each solar year. In such case, the nemontemi were not in actuality nameless.

The sequence of 20 tonalli defining the agricultural month is also used by the sacred calendar for its ritual count of days in the Turquoise Year. In this divinatory system each of the tonalli has its own special prophetic significance and a patron deity who controls or influences one's life on days of that name. Since the Aztecs sought everywhere for clues as to the intentions of fate, each of the tonalli was also tagged for luck, good, bad, or indifferent. In addition, each was associated with a part of the human body with portent for good or ill on that day. The correspondence of the tonalli to body parts which follows is based on the Codex Vaticanus.

<sup>\*</sup> The Gregorian dates cited here are given by C. A. Burland in "The Gods of Mexico."

Prior to introducing the characteristics of the tonalli, certain rules of pronunciation related to the Aztec language, Nahuatl, must be noted.

- 1. The stress in a word is always on the second-tolast syllable (penultimate).
- 2. "X" is pronounced like the English "sh."
- 3. "Qu" is pronounced like the English "k."
- 4. "C" is pronounced in various ways:
  - a. Before "e" or "i" like the English "s."
  - b. Before other vowels like the English "k."
  - c. In the combination "ch" as in English.
- 5. "H" is pronounced with a stronger aspiration than in English.
- 6. "i" before a vowel is pronounced like the English "y," as in ia = ya, iu = yu, etc.
- 7. "u" before a vowel is pronounced like the English "w," as in ua = wa, ue = we, etc.

# THE TONALLI AND THEIR SIGNIFICANCE

# **CROCODILE**

Cipactli



Augury: the Earth Monster which carries the world on its back, defeated by Tezcatlipoca in creation of First Sun; lucky

Patron: Ometecuhtli, the Lord of Two

Body part: breath/lungs

The day-sign is more complex than usually seen in the codices which often show only the head less a lower jaw lost in the primordial battle with the god.

# WIND

Ehecatl



Augury: secrets, mystery, breath of life, flow of intelligence, pleasure and suffering, spiritual life; neutral as to luck

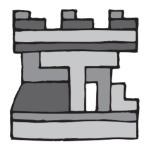
Patron: Quetzalcoatl, the Plumed Serpent

Body part: liver

The day-sign Ehecatl, God of the Wind, is a manifestation of Quetzalcoatl always shown with a strange beak. The illustration is based on the Calendar Stone.



# **HOUSE** Calli



Augury: nobility, intelligence; lucky day Patron: Tepeyollotl, Heart of the Mountain

Body part: right eye

The illustration is based on the Calendar Stone and represents a temple-house (teocalli). The centers in which Aztec boys were educated in battle skills and culture were called telpochcalli; for the priesthood, calmecac.

# LIZARD Cuetzpallin



Augury: symbol of sex; neutral as to luck Patron: Huehuecoyotl, the Old Coyote Body part: womb, female genitalia The illustration is based on the Calendar Stone.

# **SNAKE** Coatl



Augury: mystical power; lucky day Patron: Chalchiuhtlicue, the Jade Skirt Body part: male genitalia

The illustration is from a design on an artifact known as the Montezuma Box.

# DEATH Miquitzli



Augury: penitential offerings; neutral as to luck Patron: Tecciztecatl, God of the Moon Body part: forehead (skull)

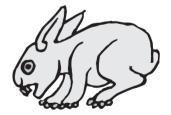
The skull features frequently in Aztec art. Its significance was far less morbid than the modern connotations of death, poison, and piracy. The image continues to be central to the contemporary Mexican Day of the Dead (Día de los Muertos) celebrations. The crown of this skull is adorned with a mystical symbol known as "burning water."

# **DEER** Mazatl



Augury: timidity; lucky day Patron: Tlaloc, the Rain God Body part: right leg

# RABBIT Tochtli



Augury: tricky, day of divination, penitential offerings; unlucky

Patron: Mayauel, Goddess of Pulque

Body part: left ear

The rabbit is also the symbol of drunkenness. The many deities of drunkenness are known as the "400 rabbits." Four hundred, or 20 times 20, is the generic Aztec term for a huge number.







WATER Atl



Augury: passage through life; lucky day Patron: Xiuhtecuhtli, Lord of the Turquoise Body part: back of head, hair

DOG Itzcuintli



Augury: companion of the soul in Mictlan, the Land of the Dead; the dog then passes through the fire back into life; neutral as to luck

Patron: Mictlantecuhtli, Lord of the Land of the Dead Body part: nose

MONKEY Ozomatli



Augury: erotic, emotional, immoral, riches or war; neutral as to

Patron: Xochipilli, Prince of Flowers

Body part: left arm

The illustration is based on Codex Vaticanus.

GRASS Malinalli



Augury: penance, self-flagellation, offering sorrow and pain to gods; unlucky day

Patron: Patecatl, God of Medicine

Body part: bowels

REED Acatl



Augury: lucky day

Patron: Tezcatlipoca, the Smoking Mirror

Body part: heart

The reed was used for making war darts and arrows.

**JAGUAR** Ocelotl



Augury: bravery, patron of scouts, vicious in business; lucky

Patron: Tlazolteotl, the Goddess of Filth

Body part: left leg

The illustration is based on the Calendar Stone.



# **EAGLE** Cuauhtli



**EARTHQUAKE** Ollin



**RAIN** Ouiahuitl



Augury: bravery, watches over world from above, day of sacrificing for a new life, renewal; neutral as to luck

Patron: Xipe Totec, the Flayed God

Body part: right arm

The illustration is based on Codex Vaticanus.

Augury: sacred day of prayer; unlucky day

Patron: Xolotl, the Evening Star

Body part: tongue

The illustration, the face of the god Tonatiuh, is based on the Calendar Stone. The day-sign is more frequently shown as a much simpler lobed form. The word Ollin is sometimes translated as "movement."

Augury: quiet plenty, peaceful; lucky day Patron: Chantico, Goddess of the Hearth

Body part: left eye

The illustration, one of the many lesser tlalocs or rain gods, is based on the Calendar Stone.

# **VULTURE** Cozcacuauhtli



**FLINT** Tecpatl



**FLOWER** 

Xochitl



Augury: symbol of riches; lucky day Patron: Itzpapalotl, the Obsidian Butterfly Body part: right ear The illustration is mostly from Codex Borgia. Augury: great riches, pride; both lucky and unlucky day Patron: Chalchiuhtotolin, the Jade Turkey Body part: teeth

The day-sign is the sacrificial knife.

Augury: symbol of soul, evanescent, music and dance, free of sin, essential holiness; neutral as to luck Patron: Xochiquetzal, the Flower Feather Body part: breast, chest

Xochitl is frequent in female names.



# THE THIRTEEN HEAVENS

CONTAINING ONLY 260 DAYS, THE AZTEC Turquoise Year is shorter than the solar year. It is a cyclical 13-count through the basic progression of the 20 tonalli. The ritual count of days (tonalpohualli) starts One Crocodile, Two Wind, Three House through Thirteen Reed, continues One Jaguar, Two Eagle... and Seven Flower, Eight Crocodile... and ends after 20 cycles with Thirteen Flower. The next day is then again One Crocodile, beginning another Turquoise Year.

The Turquoise Year thus contains 20 weeks of 13 differently numbered tonalli. The number 13, which was thought by the Aztecs to be very lucky, symbolizes their Thirteen Heavens. The mythical qualities

of most of the heavens, unfortunately, can only be inferred from the patron deity of each number. These again are characterized as lucky, unlucky, or neutral as to luck and may bear additional auguries.

The Aztec numerals "one" to "thirteen" used in the Turquoise Year are written as the corresponding number of dots. The ancient codices group them in several ways, including stacks, strings by fives, or even scattered around the day-sign. All styles require the reader to count through each number, especially tedious with larger numbers. In this Book of Days the groupings of dots for each number are arranged in specific shapes which can also serve as the numeral.

ONE

ce



Augury: the beginning; lucky number Patron: Xiuhtecuhtli, Lord of the Turquoise

TWO ome



Augury: duality, union of opposites; neutral as to

Patron: Omecihuatl, the Lady of Two, the supreme ruler of all the Thirteen Heavens

THREE

yeyi



Augury: unlucky number

Patron: Chalchiuhtlicue, the Jade Skirt

**FOUR** 

nahui



Augury: the four directions, sacred; lucky number Patron: Tonatiuh, the Fifth Sun, whose fourth heaven is reserved for dead warriors

FIVE

macuilli



Augury: the center, precious stones; lucky number Patron: Tlazolteotl, Goddess of Filth

SIX

chicuacen (five and one)



Augury: neutral as to luck

Patron: Xochiquetzal, the Flower Feather

**SEVEN** 

chicome (five and two)



Augury: completion, universality; lucky number Patron: Xochipilli, the Prince of Flowers

**EIGHT** 

chicueyi (five and three)



Augury: the eight hills departed souls must cross to Mictlan, the Land of the Dead; neutral as to luck Patron: Tlaloc, the Rain God. His eighth heaven, full of rainbows, flowers, and butterflies, awaits victims of drowning or certain diseases.

NINE

chicnahui (five and four)



Augury: the nine rivers departed souls must cross to Mictlan; very unlucky number

Patron: Quetzalcoatl, the Plumed Serpent The Aztecs considered there to be nine hours of the night.

TEN

mahtlactli



Augury: unlucky number

Patron: Tezcatlipoca, the Smoking Mirror

ELEVEN

mahtlactli ihuan ce (ten and one)



Augury: neutral as to luck

Patron: Huehueteotl, the Old God

**TWELVE** 

mahtlactli ihuan ome (ten and two)



Augury: unlucky number

Patron: Ehecatl, the God of Wind

THIRTEEN

mahtlactli ihuan yeyi (ten and three)



Augury: very lucky number

Patron: Itzpapalotl, the Obsidian Butterfly The Aztecs counted 13 daytime hours. The significance of the number may also derive from the fact that there are 13 moons in the solar year and 13 days in each of their waxings and wanings.







# TONALAMATL IS A COMPOUND OF THE Nahuatl words tonalli, the days, and amatl, paper.

<u>.</u>

The Aztecs made a true paper from bark fiber that was widely available through the the public markets. It was much used for ceremonial ornamentation, a practice still prevalent in modern Mexico. In addition, as exemplified by the surviving codices, long strips of paper, the surfaces often burnished for writing or painting, were folded into books. These were "written" in a pictorial language not unlike hieroglyphics. They were generally colorful and beautiful, if at times frightening in details, in styles expressive of different regions and scribal artists. Several tonalamatls have survived. There are also histories, particularly of the Mixtec, instructional works, and legends. They are fascinating glimpses of what once existed.

In burning the many Aztec libraries and archives in Mexico and the Mayan Yucatan, the Spanish clergy destroyed virtually the entire recorded knowledge of ancient Native America. The burning of the Aztec "devil books" rivals in infamy that of the Library of Alexandria.

May this new Tonalamatl evoke the exotic beauty of ancient Aztec art and culture, as though it were a small codex that somehow has miraculously escaped the conflagration. Ancient examples of the tonalamatl such as the beautiful Codex Borbonicus often depict the 20 weeks in richly complex formats. Aztec scribes filled spaces with additional symbols of offerings, etc., and further complicated each day with its particular bird association (of importance for omens) or the contrasting deities of day and night hours. For clarity this Tonalamatl presents only the ritual tonalpohualli and the patron deity of each week.

Each of the 20 13-day weeks of the sacred Turquoise Year is ruled by a specific deity who influences fate during that time. Details of which deity is associated with which week vary slightly among sources. The following correspondence is again taken from C. A. Burland in "The Gods of Mexico," with occasional license as noted.

While there are few clear divisions between the many Aztec gods and goddesses according to traditional western notions of good and evil, the Aztecs did mythologize titanic struggles between those opposing forces for the soul of man. Each deity has light and dark sides and is capable of benefit or ill for the Aztec mortal. A wide and often overlapping range of characteristics makes the divine seem peculiarly human.

# THE CALENDAR STONE

The Aztec Calendar Stone, on display at the Museo Nacional in Mexico City, is a fitting image to begin any work on the Aztec calendar. Known as the Stone of the Suns, this monumental work of art is a stone disk 12 feet across and weighing 24 tons. The intricate design on its face has far more to do with mythology than with actual calendar reckoning. The Stone is in truth a highly complex hieroglyph of the entire Aztec cosmology.

The central face on the Stone, within the green circle, is that of the god Tonatiuh, the primordial creative deity. He is the god who cast himself into the flames and was resurrected. He is the giver of all, but demands sacrifice (note sacrificial knife as tongue). He is also a patron of warriors. The red figure with four red-centered dots containing the divine face is the day-sign Four Earthquake. This was the name given by the Aztecs to their world and time, the Fifth Sun.

Within the four lobes of that day-sign are the names of the preceding four Suns (counting from upper right counterclockwise): Four Jaguar, the First Sun, ruled by Tezcatlipoca, destroyed by jaguars; Four Wind, the Second Sun, ruled by Quetzalcoatl, destroyed by wind; Four Rain, the Third Sun, ruled by Tlaloc, destroyed by rain; and Four Water, the Fourth Sun, ruled by Chalchiuhtlicue, destroyed by water. The pattern suggests that the Fifth Sun was destined to be destroyed by earthquake.

The various day-signs squeezed in above and below the central Four Earthquake (One Flint, Seven Monkey, etc.) and the day or year Thirteen Reed at the top of the whole design may be names of rulers or dates of the creation of the Stone of the Suns (known to be 1479-81).

Outside the blue circle, within the red, the 20 tonalli occur again in counterclockwise order from the top. They are surrounded by intricate decorative elements which complete the radiant disk of the Fifth Sun.

Encompassing the hieroglyph of the Fifth Sun are two Fire Serpents (Xiuhcoatl), emblems of the sacred Turquoise Year. In their mouths are the faces of two gods, probably Xiuhtecuhtli, ruler of time, and possibly Quetzalcoatl, who brought mankind the ritual calendar.



# HUITZILOPOCHTLI

# -HUMMINGBIRD OF THE SOUTH

Recognizing the dominance of the Mexica in the Aztec world, a politically proper prelude to this new Aztec Tonalamatl is to present the chief god of their pantheon, Huitzilopochtli, Hummingbird of the South. Otherwise, he plays no role in the sacred calendar which was being counted long before his arrival in the Valley of Mexico.

Huitzilopochtli is the god of war, force, power, action, accomplishment, and nobility. Lord of warriors of the day, the Eagle knights, and wielder of the Fire Serpent, he is sometimes called the blue Tezcatlipoca, the sun at midday. The Mexica promoted him over Ometecuhtli as god of the South. His birth day-name is One Flint.

Huitzilopochtli apparently was a legendary leader of the Mexica clan who was deified. The Spanish reported that his idol was a piece of dried wood carried in a coffer of reeds. In the evolving mythology, his family was also eventually promoted to divinity.

Coatlicue, the Snake Skirt, is a minor earth goddess appropriated for the function of mother of Huitzilopochtli. In the legend she is sweeping the temple grounds when a ball of feathers falls at her feet. Putting it to her bosom, she conceives. Her many sons are angered by her pregnancy and so determine to kill her, but the child leaps forth brandishing the Fire Serpent and slays all his brothers. Coatlicue was given some functions of Tlazolteotl and Tonantzin by the Mexica, and she became a goddess of agriculture, fertility, and rain. She is also believed to be the Earth Monster Cipactli and can bring famine.

Coyolxauhqui, the Golden Bells, is a sister of Huitzilopochtli. Because she opposed his will, the god cut out her heart and dismembered her, turning her head into the moon. She is the goddess of greed and ambition, discontinuity and dissolution, and rebellion. The Mexica promoted her over the ancient male god of the moon, Tecciztecatl.

In the migration legend another sister of Huitzilopochtli, Malinalxochitl, Grass Flower, was a great sorceress. In another internecine power struggle the god bade the Mexica to abandon her en route, and there she founded the city of Malinalco. Years later her son Copil set out to take vengeance on his uncle but was captured by the Mexica. His heart was thrown out into the middle of the lake, and from it there grew a giant cactus upon which an eagle sat—the prophetic place the Mexica were to seek as their home promised by the god, the Place of the Cactus, Tenochtitlan.







WEEK ONE

# ONE CROCODILE

Augury: those born in this period will be happy; lucky week

Patron: Ometecuhtli and Omecihuatl, Lord and Lady of Two. Parents of all other gods, they exist in a creative pair. As creator gods, they are also known as Tonacatecuhtli and Tonacacihuatl, Lord and Lady of Everything, creators of the legendary Earth Monster Cipactli. With the other names of Ilamatecuhtli and Ilamacihuatl their festival begins the seventeenth agricultural month. The divine pair is the patron of the South.

Ometecuhtli represents instinctual and sexual life and, more broadly, the unity of opposing factors. He exists outside the universe, shunning temples and ceremonies. As the male creative force, he may also manifest in Tlaltecuhtli, Lord of the Earth.

Ometecuhtli is often pictured in the codices as half-man, half-woman. He appears in this Tonalamatl in his manifestation as Mictlantecuhtli, Lord of the Land of the Dead.

In her consort's absence Omecihuatl is shown here as patron of Week One Crocodile. Like Ometecuhtli she represents unity through sexual dualism. As mistress of the Thirteen Heavens, she chooses mortals' birthdays and thus their names and fates. Omecihuatl is also called Citlallicue, the Star Skirt.

In the illustration based on the Codex Nuttall, Omecihuatl holds a bag representing wealth in her left hand; the bird-footed object in her right is frequently encountered and may be an emblem of her

power. Her other accoutrements—the beaked bird helmet, the bundle-like ornament on her back, the earspool, large pendant, and sandals—are standard items of Aztec divine/noble attire.









WEEK TWO

# ONE JAGUAR

Augury: uncertain blessings; those born in this week may tend to the immoral; unlucky week

Patron: Quetzalcoatl, the Plumed Serpent, god of learning, justice and mercy, penitence, growth and vegetation, and fertility. Barren women prayed to him. His principle temple was the enormous pyramid in Cholula (modern Puebla). While humans were sacrificed to many of the Aztec gods, and in particularly large numbers to Huitzilopochtli, Quetzalcoatl was opposed to the practice. Only birds were sacrificed in his honor.

Quetzalcoatl was a god-man, a shamanic warrior hero, miraculously conceived through his mother Chalchiuhtlicue, the Jade Skirt, finding a jade stone. The legend of Huitzilopochtli's supernatural conception may have its roots this older myth. These miraculous conceptions and that of the Spaniards' sacrificed god-man were part of a fatal mythological coincidence for the Aztecs.

In the Aztec cosmology, Quetzalcoatl lifted the heavens to reveal the earth, thus creating the Second Sun of which he was ruler. Another legend has it that on his death Quetzalcoatl became the planet Venus and eight days later rose from the dead as the morning star. Again the Spaniards' resurrected god coincided with the Aztec myth.

As Tlahuizcalpantecuhtli, Lord of the House of the Dawn, Quetzalcoatl is god of the East (the direction from which the Spaniards came), with a birth day-name of One Reed. He also manifests as Ehecatl, the God of the Wind, who represents the ephemeral, spiritual breath, power over matter, and reconciliation of opposites. Temples to Ehecatl were round as opposed to square or oblong as for other gods. Cast as Quetzalcoatl's evil twin was Xolotl, the Evening Star.

With ancient connections to the Mayan plumed serpent Kulkulkan, Quetzalcoatl was credited with bringing civilization to the peoples of Meso-America, both introducing metal working and providing the calendar. He was the main god of the Toltecs of Tula, whose priest-rulers were also named Quetzalcoatl. It was in Toltec times that the legend arose of his departure into the east and promised return in the year One Reed.

One Reed was the year in which the Aztecs welcomed the Spaniards into Tenochtitlan with exquisite gifts believing that their god had returned. It is also the year in which the Spaniards took the Aztec ruler hostage and assassinated him.

The illustration is based on both Codex Borbonicus and Codex Magliabecchi. The blond-bearded god Quetzalcoatl wears a plumed serpent on his back. The conical hat was peculiar to him and may indicate Huaxtec influences. The flowering shinbone at his forehead is a symbol of penitence. The small figure on the cape under the serpent's body is the symbol of the morning star. The cross-like figure on his shield, common in connection with Quetzalcoatl, was yet another mythical coincidence. For the fatalistic Aztecs the sudden appearance of the Spaniards in their midst had all the trappings of an epiphany.

# Special days in Week One Jaguar:

One Jaguar: those born on this day (with this birth day-name) are destined for sacrifice.

Four Earthquake is the birth day-name and feast day of Tonatiuh, the Fifth Sun.

**Seven Flower:** day favorable to scribes and weavers.

Nine Wind is the birth day-name and feast day of Mixcoatl, the Cloud Serpent, who is both god of the Hunt and of numbers and magicians. It is an unlucky day. The festival of Mixcoatl begins the fourteenth agricultural month.









WEEK THREE

# ONE DEER

Augury: lucky week

Patron: Tepeyollotl, The Heart of the Mountain, cause of earthquakes, avalanches, and volcanos. He is the sun under the earth at night and is sometimes seen as a jaguar whose howling is the coming of sunrise. Tepeyollotl is also known as the Lord of Jewels.

This illustration combines pose and details from several codices to re-create the god.

# Special days in Week One Deer:

One Deer is the birth day-name and feast day of Xochiquetzal.

Two Rabbit: day of drunkenness, fertility.









WEEK FOUR

# ONE FLOWER

Augury: cheerful, men born in this week are artistic and the women promiscuous; lucky week

Patron: Huehuecoyotl, the Old Coyote, a trickster full of craftiness; gaiety in sex, exuberance in ornamentation; he brings unexpected pleasure, sorrow, and strange happenings. He can lead one into trouble.

The Aztec Huehuecoyotl is clearly related to the mythological trickster Coyote in the legends of the desert Southwest of the United States.

The illustration incorporates pose and details from Codex Nuttall into a new image of Huehuecoyotl. The staff, seemingly inappropriate since it is a symbol of Chicomecoatl, Seven Snake, is included here as an authentic design element from the Codex.









WEEK FIVE

# ONE REED

Augury: danger of drowning, of things falling by accident; unlucky week

Patron: Chalchiuhtlicue, the Jade Skirt, goddess of the flowing waters, lakes, and whirlpools. She is unpredictable and can be a danger. As the deity of Spring, she is patron of child-rearing, youth, and beauty, as well as goddess of the East. Her festival begins the sixth agricultural month. Chalchiuhtlicue was the ruler of the Fourth Sun and mother of Quetzalcoatl.

Chalchiuhtlicue is the consort of Tlaloc. Thus there were many local Jade Skirts as the spirits of various streams and brooks and as wives of the local rain gods. In this respect, she is also the goddess of storms and forces of nature.

There were purification ceremonies in the rites for Chalchiuhtlicue which struck the Spanish clergy as very similar to the sacrament of baptism.

Chalchiuhtlicue was known in Tlaxcala as Matlalcueye, the Blue Robe. Her birth day-name is One Water.

The illustration is based on Codex Fejervary-Mayer with elements from Codex Borgia. In other images her flowing skirts sometimes contain drowning warriors.

# Special days in Week One Reed:

One Reed is the birth day-name and feast day of Ouetzalcoatl.









WEEK SIX

# ONE DEATH

Augury: neutral as to luck

Patron: Tecciztecatl, the old man moon (metztli). God of hunters, he appears as things that shine in the night. The Mexica promoted Coyolxauhqui, the sister of their god, as a moon goddess, but she did not enter into the calendar of the Turquoise Year.

This new image of the god Tecciztecatl is adapted from pose and details in Codex Nuttall. The moonface is purely invention: rather than a face, the Aztecs saw the shape of a rabbit in the full moon. The large shell pendant is the symbol of the moon. Tecciztecatl holds a bag of sacred copal incense in his right hand. In some codices he wears butterfly wings.

# Special days in Week One Death:

One Death is the birth day-name and feast day of Tezcatlipoca.

Four Water is the day-name and feast day of the Fourth Sun, ruled by Chalchiuhtlicue.







WEEK SEVEN

# ONE RAIN

Augury: warriors may be in danger; good for farmers; lucky week

Patron: Tlaloc, the Rain God, god of thunder and lightning, sender of the clouds, and god of weather in general. As provider of moisture, he is also god of fertility and vegetation. He both brings and cures rheumatic and respiratory diseases. Tlaloc is keeper of the eighth paradise in the South and was ruler of the Third Sun. He is often symbolized by the frog. Festivals for Tlaloc begin the first, third, thirteenth, and sixteenth agricultural months.

Historically, Tlaloc was the principle god of ancient Teotihuacan and is connected to the Mayan rain god Chac. In Aztec times there were many lesser local tlalocs who inhabited various hilltops and were paired with local Jade Skirts. The tlalocs controlled the area rains, lightning, thunder, snow, and hail. One such tlaloc is Quiahuitl, the nineteenth day-sign.

The illustration is based on Codex Nuttall. The long teeth, curled nose, and black face are standard in images of Tlaloc.

# Special days in Week One Rain:

One Rain: very unlucky day on which the Cihuateteo, spirits of women who die in childbirth, bring illness to children.

Four Wind is the day-name and feast day of the Second Sun, ruled by Quetzalcoatl. It is a day favorable to magicians.

Seven Snake (Chicomecoatl) is the birth day-name and feast day of the guardian goddess of corn, also known as Xilonen.









WEEK EIGHT

## ONE GRASS

Augury: threatening, witchcraft, darkness, sinfulness, unhealthiness; those born in this week are in danger; very unlucky week

Patron: Mayauel, Goddess of Pulque.

Pulque or octli was a liquor made from the fermented juice of the maguey plant (metl). In the legend, Mayauel observes a mouse drinking from an injured maguey. Noting that the mouse appears to be very happy and fearless, she and her husband also drink the juice and thus discover pulque.

Among the Mexica drinking was generally permitted only in ceremonies, and otherwise drunkenness was severely punished. However, the elderly were free to drink whenever they wished. Deities of drunkenness, legion for all kinds of intoxication, were frequently referred to as the Octli gods or the "400 rabbits." Other important Octli gods were Patecatl, Totochtin, Tepoztecatl, and Macuiltochtli (Five Rabbit).

The illustration is based on Codex Nuttall and is a composite of several female figures. The rabbit has been added to represent the day of which Mayauel is patron.







WEEK NINE

## ONE SNAKE

Augury: life and death in balance, life cannot reach perfection, wheel of fate; an uncertain week, but lucky for merchants and travelers

Patron: Xiuhtecuhtli, the Lord of the Turquoise, the god of life-giving fire. As lord of the Turquoise Year and of time, he determines mortals' day of death and watches over departed souls on their journey to Mictlan. Xiuhtecuhtli is also lord of the blue sky of day, the unfathomable, the limitless, and unity and completion. In Aztec astronomy as lord of the Pole Star, he is the center of all things, the spindle of the universe. Xiuhtecuhtli is the consort of Chantico, the goddess of the home, and is god of the West. As Ixcoxcauhqui, He of the Yellow Face, his festivals begin the tenth and eighteenth agricultural months. His birth day-name is One Rabbit.

Xiuhtecuhtli is related to Huehueteotl, the Old God as god of fire of the hearth and home.

The illustration is based on Codex Borbonicus. A flaming crest has been added.

## Special days in Week One Snake:

One Snake: day particularly favorable for merchants and traders. A class among the Aztecs called the pochteca, they had their own special god Yacatecuhtli who was worshipped as a bundle of travelling staves and often portrayed as having a very long nose.

Nine Reed is the birth day-name and feast day of Tlazolteotl.









WEEK TEN

## ONE FLINT

**Augury:** unexpected destruction, bitterness of cold, harsh punishment; very unlucky week

Patron: Mictlantecuhtli, Lord of the Land of the Dead.

Souls coming to Mictlan were not warriors, who on their death joined Tonatiuh in the Fourth Heaven, nor anyone drowned or buried, who went to Tlaloc's eighth paradise. Led by the dog, souls bound for Mictlan travelled for four years crossing eight hills and nine rivers.

The illustration is based on Codex Nuttall. The bare jawbone and sacrificial knife stuck into the nose are standard in images of Mictlantecuhtli.

## Special days in Week One Flint:

One Flint is the birth day-name and feast day of Huitzilopochtli.







WEEK ELEVEN

## ONE MONKEY

Augury: separation of spirit and body; lucky week, but the Cihuateteo can also return with sickness for the young

Patron: Patecatl, god of medicine and surgery, also can give comfort in illness. As the Aztecs utilized psychotropic mushrooms and herbs in their ceremonies, Patecatl is also the god of that type of intoxication and is included as a pulque/octli god among the 400 rabbits.

The illustration is based on Codex Nuttall.

## Special days in Week One Monkey:

Four Jaguar is the day-name and feast day of the First Sun, ruled by Tezcatlipoca.









## ONE LIZARD

Augury: young men may lose their way, but find it again; can be destructive; somewhat lucky week, unpredictable

Patron: Tezcatlipoca, the Smoking Mirror, as Itzcoliuhqui, the Obsidian Blade, lord of the night sky. He is the god of the shadow side of life. He controls human life for good and ill, being loving and vengeful, but forgiving; bringing sin and anguish, but bestowing wealth and courage; inspiring order, but also fomenting quarrels; providing, but also depriving. Tezcatlipoca is the protector of slaves, god of magicians, and god of the North, and brings and cures incurable and contagious diseases. He is identified with the constellation of the Great Bear. In his disguise as a jaguar, he is patron of the Jaguar knights of the night. His festivals begin the fifth, ninth, and twelfth agricultural months. The birth day-name of Tezcatlipoca is One Death.

In legend Tezcatlipoca created the First Sun by pulling Cipactli, the Earth Monster, out of the primal waters. In this struggle he lost a foot to her but tore off her lower jaw. He was later the enemy of Quetzalcoatl and drove him from his temple in Tula, bringing down the Toltec empire. This is clearly a reference to a Toltec ruler of that name.

Tezcatlipoca was extremely important to the Aztecs with many names such as the One at the Shoulder, the Traveler, and He Who Is Everywhere. (The last was also the name that the sageprince of Texcoco Nezahualcoyotl used to refer to his very radical concept of a single supreme being.)

Other gods were sometimes seen as his manifestations: Huitzilopochtli was called the Blue Tezcatlipoca, Xipe Totec the Red, and Quetzalcoatl the Green. In a rite for this powerful and mysterious god, priests would pray around a smooth box of sand, in which the sudden appearance of his single footprint would augur the presence of Tezcatlipoca.

Tezcatlipoca may also be Yaotl, God of Darkness, and he also appears in this Tonalamatl as Chalchiuhtotolin, the Jade Turkey.

The illustration is largely from the Codex Borgia. Tezcatlipoca's emblematic smoking mirror (made of obsidian) replaces his missing foot. The item on his left arm is the symbol of the night sky.

### Special days in Week One Lizard:

Five Rabbit (Macuiltochtli) is the birth day-name and feast day of one of the innumerable gods of drunkenness.







#### WEEK THIRTEEN

## ONE EARTHQUAKE

Augury: possible danger, pleasure and death; birth of things; control of youth and warriors; neutral as to luck

Patron: Tlazolteotl, the Goddess of Filth, absolver of sins. As an earth mother, Tlazolteotl is also the goddess of child-bearing, but as Ixcuina, the Two-Faced, she is also patron of witchcraft, evil, and cruelty; goddess of luxury, of lustful sex and debauchery, but also of purification. Her festival begins the eleventh agricultural month, and her birth day-name is Nine Reed.

Tlazolteotl under the name Tlaelcuani, Eater of Dirt, can absolve all sins, great and small, though only once in one's life. Penitents, who often waited until they were quite old, offered copal incense with their confessions to the goddess. Having confessed, they would receive a "ticket" as official pardon for any prior offenses but sometimes had to perform severe acts of penance, including self-mutilation.

This Aztec rite impressed the Spanish clergy as similar to their sacrament of confession. Nor were other parallels to their holy sacraments lost on the priests. Among these were a ceremony of confirmation and an extreme kind of communion wherein sacrificial victims were often ritually cannibalized after yielding up their hearts to the god.

Tlazolteotl is also called Tonantzin, the Earth Mother, or Our Grandmother. In this persona she is goddess of medicine, herbs, and healing, and is sometimes worshipped as the Earth Monster Cipactli.

She is the mother of certain other deities. Her androgynous son Centeotl is god of the sprouting corn, of good promise, honesty, generosity, harvest and grain, sustenance, and healing plants. His festival begins the fourth agricultural month. Her daughter Chicomecoatl, Seven Snake, is guardian of the corn and is sometimes named Xilonen, Young Ears of Maize. Her festival begins the eighth agricultural month. Xochiquetzal, the Flower Feather, is also a daughter of Tlazolteotl.

The illustration, a composite based on Codex Nuttall, includes a volute on her staff as a symbol of penitence, a fan signifying luxury, and an infant with intact umbilical cord. Many early images of Tlazolteotl giving birth are far more graphic.







#### WEEK FOURTEEN

## ONE DOG

Augury: good for warriors, dangerous for priestly occupations, conquest of cities; very lucky week

Patron: Xipe Totec, the Flayed Lord. He is god of spring and renewal, the order of Nature, and of rain and moisture. He is lord of the sunset, as well as the spirit of liberation. Xipe Totec brings and cures boils and skin diseases. His festival begins the second agricultural month, and he is also called the Red Tezcatlipoca.

Xipe Totec is called the savior of mankind because he suffered terribly, including skinning himself, to save humanity. His origin is probably in an early maize god, and the flaying ritual represents the husking of the ears.

The illustration is based on Codex Borbonicus. It clearly shows Xipe Totec wearing the flayed skin of a sacrificial victim. The shield device of the eagle represents the day of which Xipe Totec is patron.









WEEK FIFTEEN

## ONE HOUSE

Augury: temples are darkened; the Cihuateteo appear again; very unlucky

Patron: Itzpapalotl, the Obsidian Butterfly, ancestral goddess of the stars. An air spirit, she is the lady of mystery and death, but also a goddess of beauty and fertility. She is goddess of the North and related to Tecciztecatl, the god of the moon.

As Itzacihuatl, the Obsidian Lady, she is goddess of volcanos and elemental violence, bringing terror, death, and the evil of the nightmare.

The illustration is based on Codex Borbonicus. The replacement of original feathered wings with those of the tropical butterfly Armandia Lidderdalei is an invention. Itzpapalotl holds a sacrificial flint knife.







#### WEEK SIXTEEN

## ONE VULTURE

**Augury:** creative, precious, and destructive, sex and death; a lucky but inconsistent week

Patron: Xolotl, the Evening Star, Quetzalcoatl's evil twin, god of malice, treachery, and danger. He is the opposite of intellect, representing the animal aspect of behavior and the darkness of the unconscious. God of ill-fortune, twins, and monstrosities, Xolotl also brings the eclipse and is a danger to mankind.

The Aztecs, ardent astronomers, had very closely calculated the cycle of Venus and were aware that the Morning and Evening Stars are the same planet at opposite ends of its cycle. This phenomenon in the heavens symbolized well for them the philosophical division between good and evil.

Frequently encountered with both Quetzalcoatl and Xolotl in the codices is a young warrior god named Piltzintecuhtli, lord of the planet Mercury, who is always subordinate to them and cyclically dives into the sun to be reborn. Astronomical observations of the Pleiades were also used to regulate the solar calendar.

In the illustration, a composite adapted from Codex Nuttall, Xolotl's monstrous aspect is defined by the traditional reversal of hands and feet and augmented by the addition of a hunched back. No connection between Xolotl and Kokopelli, the legendary humpbacked flute player of the desert Southwest, is intended. The symbol on his staff is that of the Evening Star.

## Special days in Week One Vulture:

One Vulture: those born on this day will live long and happily.

Five Flower (Macuilxochitl) is the birth day-name and feast day of the god of games and gambling. His sacred game is patolli, which is played on a board patterned in a cross. The son of Xochiquetzal and Xochipilli, Macuilxochitl is a god of drunkenness and gluttony, festivals, music and singing, as well as of normal births. He brings and cures hemorrhoids and venereal diseases.

**Four Rain** is the day-name and feast day of the Third Sun, ruled by Tlaloc.









WEEK SEVENTEEN

## ONE WATER

Augury: unlucky week

Patron: Chalchiuhtotolin, the Jade Turkey, a manifestation of Tezcatlipoca as the patron of power and glory for young warriors. He is a trickster who plays a flute in the night. One who happens to see Chalchiuhtotolin must sieze him and demand to be granted a wish.

The illustration is a composite adapted from details in Codex Nuttall.

## Special days in Week One Water:

One Water is the birth day-name and feast day of Chalchiuhtlicue.







WEEK EIGHTEEN

## ONE WIND

Augury: good omens; lucky week

Patron: Chantico, the Lady of the House (hearth fire). As the goddess of cooking, eating, and domesticity, she represents the feminine side of life, the waters of birth, the fire of spirit, fertility, and selfsacrifice. She is the patron of weaving, which was an art of women. As the consort of Xiuhtecuhtli, Chantico is also the lady of wealth and jewels.

The illustration is based on Codex Nuttall and includes a bird on her forehead. A specific omen bird was attributed to each Aztec deity and was often included in the headdress. Chantico holds a spindle as a symbol of weaving. Beautifully colored mantles woven of fine cotton served as an important item of Aztec tribute and trade.

## Special days in Week One Wind:

One Wind: those with this birth day-name become astrologers, sorcerers, cast out spells, turn into animals.









WEEK NINETEEN

## ONE EAGLE

Augury: salvation through pain and suffering, the Cihuateteo are abroad again; those born in this week can be prideful; a generally unlucky week

Patron: Xochiquetzal, the Flower Feather. She is the goddess of love, of artistic inspiration, and the beauty of the feminine, as well as the patron of prostitutes and inspiring the violent emotions of sex. Xochiquetzal is also the goddess of pregnancy and children, of flowers, agriculture, and fertility. She brings and cures infections and is goddess of the West. Her birth day-name is One Deer.

Xochiquetzal is also worshipped as a goddess of Mictlan who has even more beautiful flowers in the underworld. Marigolds, thought to come from the Land of the Dead, were sacred to Xochiquetzal and still are used in contemporary Mexican traditions on All Souls Eve.

The illustration is based on Codex Borbonicus. The figure emerging from Xochiquetzal's mouth is the symbol of speech or song (cuciatl). In the original a large red serpent symbolizing sex protrudes from between her legs.







WEEK TWENTY

## ONE RABBIT

Augury: those born in this week will be prosperous, but perhaps with a weakness for drink; lucky week

Patron: Xochipilli, the Prince of Flowers. Consort of Xochiquetzal, Xochipilli is god of laughter and happiness, feasting and dancing, pleasure and frivolity. He is the god of beauty and peace, ecstacy, sleep, and dreams, as well as of flowers, gardens, and agriculture. Xochipilli is also god of the sacred ball game tlachtli which was played with a six-inch solid rubber ball and symbolized the vicissitudes of fate and fortune.

Although the patron of this week is generally cited as Itzli, the Knife, inasmuch as Xochipilli has a role in other accounts of the Turquoise Year, this more interesting and palatable deity is substituted as patron of Week One Rabbit. The illustration is based on Codex Nuttall. The comb-like headdress is distinctive of Xochipilli, and the song symbol cuciatl and flowers are standard.

## Special days in Week One Rabbit:

One Rabbit is the birth day-name and feast day of Xiuhtecuhtli.







#### IV.

#### THE AZTEC CENTURY COUNT

THE SACRED CALENDAR OF THE AZTECS also counts a "century" which consists of 52 Turquoise Years (37 solar years plus six days). This larger sacred cycle was enumerated in a familiar pattern of four 13-year "decades" (palli).

Each Turquoise Year is designated by one of four day-signs which serve as year-signs: Rabbit, Reed, Flint, and House - in the constant order shown to the right.

The turn of a century was a landmark event for the Aztecs as they literally waited to see if the world would continue for another cycle. Even when the new cycle effectively seemed to have begun, nothing was considered certain until the year Two Reed was reached. Then the reprieve was celebrated with the New Fire ceremony.

The four year-signs apparently also have divinatory significance, though it is only known that Rabbit years were viewed as tending to hardship and famine. There is also a correspondence between the year-bearers and the four elements: Rabbit - Earth, Reed - Water, Flint - Air, and House - Fire. In addition each of the four cardinal directions is associated with a particular year-bearer.

THE AZTEC	COUNT	OF	YEARS
	COUNT	$\mathcal{O}_{\mathbf{I}}$	

1 RABBIT	2 REED	3 FLINT	4 HOUSE
5 RABBIT	6 REED	7 FLINT	8 HOUSE

11 FLINT

12 HOUSE

9 RABBIT 10 REED 13 RABBIT

Second Palli:

First Palli:

1 REED 2 FLINT 3 HOUSE 4 RABBIT 5 REED 6 FLINT 7 HOUSE 8 RABBIT 9 REED 10 FLINT 11 HOUSE 12 RABBIT 13 REED

Third Palli:

1 FLINT 2 HOUSE 4 REED 5 FLINT **3 RABBIT** 6 HOUSE 7 RABBIT 8 REED 9 FLINT 10 HOUSE 11 RABBIT 12 REED 13 FLINT

Fourth Palli:

1 HOUSE 2 RABBIT 3 REED 4 FLINT 5 HOUSE 6 RABBIT 7 REED 8 FLINT 9 HOUSE 10 RABBIT 11 REED 12 FLINT 13 HOUSE SOUTH: location of Tlaloc's eighth heaven

Augury: fertility and growing, but also can be evil Patron: Ometecuhtli and Omecihuatl (The Mexica also promoted Huitzilopochtli as the patron of the

South.)

Related year: Rabbit

EAST: home of dead warriors and the Morning

Star

Augury: abundance, rebirth

Patron: Quetzalcoatl and Chalchiuhtlicue

Related year: Reed

NORTH: direction of ill omen

Augury: mystery, possibly evil, darkness

Patron: Tezcatlipoca and Itzpapalotl

Related year: Flint

WEST: home of the Cihuateteo and the Earth Monster Cipactli

Augury: lucky, but also linked to death and Xolotl

Patron: Xiuhtecuhtli and Xochiquetzal

Related year: House

## THE SIXTH SUN

AFTER LANDING ON THE GULF COAST OF Mexico in April, 1519, Hernán Cortés led his small band of conquistadors inland to Tenochtitlan. In that historic encounter Cortés siezed the Revered Speaker Moctezuma Xocoyotzin, the Younger, and murdered him. Expelled from the city, the Spaniards fought on for two years to capture Tenochtitlan and, in the end of ends, only succeeded with the aid of the subject peoples. When the city fell, the last Revered Speaker, Cuauhtemoc, the Eagle Descending, was also murdered. However, almost 20 years of war were waged before the Spaniards subjugated the entire Aztec domain.

Tenochtitlan fell on August 13, 1521. This is a fitting date to mark the end of the Aztec Fifth Sun. August 13, 1521 was day One Snake of Turquoise Year Three House. Continuing the count, August 14 would have been Two Death; August 15 Three Deer, etc. It is easy to imagine that somewhere descendants of the Aztecs continued the sacred Tonalpohualli of the Fifth Sun in this way, though their world seemed to have come to an end.

It is often said that in every end there is a beginning. In this sense the day after the fall of Tenochtitlan, August 14, 1521, was the birth of a new Sun, the Sixth Sun. A new Sun for Native America, it has begun with many trials and sufferings for the indigenous populations of the western hemisphere. A new epoch, the Sixth Sun can still bring forth a new and wonderful expression of the cultures of

Native America as its cycles continue their progression. The Tonalpohualli of the Turquoise Year, when counted in the present time, can reframe time and human fortune through its sacred cycles.

Many centuries of the Sixth Sun have already passed. It is time to give this Sun a name. Honoring the traditional mythology of Four Jaguar, Four Rain, etc., let the birth day-name of the Sixth Sun be Nahuixochitl, Four Flower. The Sixth Sun thus can be described by the auguries of the day Flower: it is the symbol of the soul, holy and evanescent.

The patron deities of Nahuixochitl, the Sixth Sun, are the divine pair Xochiquetzal, Flower Feather, and Xochipilli, Prince of Flowers. Together they foster love and happiness, artistic inspiration, fertility, pleasure, feasting, music, dancing, beauty, and peace. Their metaphor is human life as a flower: growing, blooming, fading. Four Flower, the feast day of the Sixth Sun, is to be celebrated in the joyous spirit of its divine rulers.

To further establish the Tonalpohualli of the Sixth Sun, the centuries that have elapsed must be counted. Although it is not known how the Aztecs actually counted their centuries, the earlier Mayan calendar indicates that they most likely were grouped in larger cycles or eras. A tradition exists that the Fifth Sun was composed of four separate periods, each under the rule of a deity. The first was the era of Xochiquetzal, and the second was that of Quetzalcoatl. The Aztecs lived in the third era, that

of Tezcatlipoca, and anticipated the fourth to begin upon the return of Quetzalcoatl.

If certain day-signs are also used as century-bearers to run a ritual count of "Turquoise Centuries" paralleling the pattern of day-signs as year-bearers, logical candidates for these hypothetical century-bearers would be Dog, Eagle, Flower, and Snake, in this order.

A 52-count of Turquoise Centuries from One Dog through Thirteen Snake establishes an era of 1,925 solar years less 66 days. The traditional four palli of the century count reoccur in the count of the era. Thus the first era of the Sixth Sun contains four ages of 481 solar years plus 75 days. Given these calculations, it is possible to build a realistic concordance with the modern Gregorian calendar, while making allowance, however, for some curious facts:

- 1) In order to convert from the Julian to the Gregorian calendar in 1582, ten days were dropped, causing the day October 4 to be followed immediately by October 15. The Julian calendar was established by Julius Caesar and the Gregorian by Pope Gregory XIII.
- 2) Centessimal years (those ending in 00) are leap years only if divisible by 400, e. g., 1600 and 2000.

TUDOLICIE



# THE FIRST ERA OF FOUR FLOWER, THE SIXTH SUN

CDECODIAN

TURQUOISE	GREGORIAN
CENTURY	DATES
First Age:	
1 Dog	08/14/1521 - 08/19/1558
2 Eagle	08/20/1558 - 09/04/1595
3 Flower	09/05/1595 - 09/10/1632
4 Snake	09/11/1632 - 09/16/1669
5 Dog	09/17/1669 - 09/23/1706
6 Eagle	09/24/1706 - 09/29/1743
7 Flower	09/30/1743 - 10/05/1780
8 Snake	10/06/1780 - 10/12/1817
9 Dog	10/13/1817 - 10/18/1854
10 Eagle	10/19/1854 - 10/24/1891
11 Flower	10/25/1891 - 10/31/1928
12 Snake	11/01/1928 - 11/06/1965
13 Dog	11/07/1965 - 11/12/2002
Second Age:	
1 Eagle	11/13/2002 -
to 13 Eagle	- 02/10/2484
Third Age:	
1 Flower	02/11/2484 -
to 13 Flower	- 05/11/2965
Fourth Age:	
1 Snake	05/12/2965 -
to 13 Snake	- 08/10/3446

The century cycles of this first era of the Sixth Sun may prove insightful in terms of Native American history. In an overview of the First Age of Dog, the auguries of that day apply: it leads the soul through the underworld. The First Age has indeed been a journey through the underworld for Native Americans, having experienced the destructive aftermath

of invasion: subjugation, generations of oppression, and the continuing struggle to survive as distinct and vital cultures.

We, in 1993, live in the last half of the century Thirteen Dog, the final years of the age of Dog, a time when the Native American peoples can at last emerge from their Mictlan into a Second Age beginning in 2002. The auguries for this age of Eagle are bravery and renewal. In 2484, the Third Age, Flower, begins hopefully, accompanied by the many desirable implications of Xochiquetzal and Xochipilli, its patron deities. In 2965, the final age of the first era of the Sixth Sun, the age of Snake, begins and promises mystical power. A more positive forecast for Native America could hardly be imagined.

A closer look into the Turquoise Centuries of the First Age and their auguries reveals correlations to events in the history of Native Americans. For example, the century Nine Dog—very unlucky/underworld—was the period of many forced migrations of tribes, a notable example of which is the Cherokee and their Trail of Tears. In the following century, Ten Eagle—bravery/renewal—Native American resistance during the Indian Wars exemplified courage and new-found strength. Other correspondences may be discovered when Native American history is viewed through these unique cycles.

A further examination of the table of Turquoise Centuries indicates that the last "decade" of century Thirteen Dog, the palli of lucky House, begins August 12, 1993. This will be a very special New Year's Day inaugurating the final cycle of the age of Dog. During this cycle of 13 Turquoise Years, the qualities of House, nobility and intelligence, will be required of all peoples in this vast land to prepare for the auspicious new age of Eagle.

In honor of the heritage of and hopes for Native America, the Concordance Tables of the Turquoise Centuries Twelve Snake and Thirteen Dog which follow provide the means for discovering our Sixth Sun birth day-names and new birthdays in the tradition and spirit of these early Native Americans, the Aztecs.

There are, of course, also occasions to commemorate the mythical epochs of humankind in America. According to the concordance tables, the festival day-names and dates of the several Suns in the first year One House will be:

Four Earthquake, the Fifth Sun	August 28, 1993
Four Water, the Fourth Sun	October 19, 1993
Four Wind, the Second Sun	November 1, 1993
Four Jaguar, the First Sun	December 23, 1993
Four Flower, the Sixth Sun	January 18, 1994
Four Rain, the Third Sun	February 26, 1994.

Since the new year Two Rabbit begins on April 29, 1994, the day-names of the Suns in that year shift noticeably:

Four Earthquake, the Fifth Sur	May 15, 1994
Four Water, the Fourth Sun	July 6, 1994
Four Wind, the Second Sun	July 19, 1994
Four Jaguar, the First Sun	September 9, 1994
Four Flower, the Sixth Sun	October 5, 1994
Four Rain, the Third Sun	November 13, 1994.

By restoring these ceremonial occasions in the tonalpohualli of the Sixth Sun to the present, there is now great opportunity to celebrate the multifaceted heritage of Native America.



THE CULTURAL IDENTITY CRISIS NOW confronting the United States is a direct result of the country trying to be a "melting pot" of its various immigrant cultures. Unfortunately, all that process succeeds in producing is a homogenized mass of marketing myths and consumerism.

In spite of decades of attempting to "melt" everyone into a single American culture, the contemporary United States still remains aggressively multicultural. Far more appropriate is the metaphor of the country as a "stew pot" which preserves and enhances the flavors of its diverse ingredients with all their unique cultures and heritages. These differences are the fertile ground in which our cultural identities grow. Celebrating the many unique peoples in this country well serves its prophetic motto, "E Pluribus Unum," in many one.

And first of all it is indeed proper to celebrate the cultures of Native America, the peoples inhabiting these continents before the European encounter. Willy nilly, Native Americans became host to the

hordes of newcomers to their shores. Now after centuries of displacement and containment, they remain host, like it or not, to the hundreds of millions of today's New Americans.

As in any large-scale mixing of peoples, the past five centuries of contacts between the idigenes and the immigrants have supplied Native American ancestors for a geometric progression of descendants. Far more of today's New Americans share a strain of Native American blood than would ever suspect. A great many family trees include some ancestor at least in part of Indian stock, someone often purposely obscured in the New American family lore.

Yet all New Americans, regardless of any possible blood tie, have very good reason to respect and celebrate the Native American heritage. It is a priceless legacy for us all, a wealth of wisdom about the nature of reality, spirituality, and faithful stewardship of this earth on which we but dwell.





1 Wind 05/29

1 Gra 03/09

12/25/37

01/07/38

01/20/38

02/02/38

07/21 08/03 08/16 08/29 09/11 09/24 10/07/38

10/20/38 11/02 11/15 11/28 12/11

12/24/38 01/06/39

TO IDENTIFY A DATE
in the Turquoise calendar,
find the week within
which it falls. For exam-
ple, December 1, 1928
falls in week One Deer.
Then turn to the illustra-
tion of that week in the
Tonalamatl (in this
instance, page 19) and run
the count: One Deer,
11/27; Two Rabbit, 11/28;
Three Water, 11/29; Four
Dog, 11/30; and Five
Monkey, 12/01.

#### TABLE I

CONCORDANCE OF CENTURY 12 SNAKE AND

CENTURY 12 SNAKE AND										
FIRST THREE PALLI OF										
	CENTURY 13 DOG									
	(by WEEK)									
	(0) 2211)									
						1 -	Fli			
						1	Mc			
		TURY		2 REE		1	Liz			
	12 I	OOG	1	Cro	07/19/29	1	Ear			
			1	Jag	08/01	1	Do			
	First Pall		1	Deer	08/14	1	Но			
	1 RAE	BBIT	1	Flo	08/27	1	Vu			
	1 Cro	11/01/28	1	Reed	09/09	1	Wa			
	l Jag	11/14	1	Dea	09/22	1	Wi			
	1 Deer	11/27	1	Rain	10/05	1	Eag			
	1 Flo	12/10	1	Gra	10/18	1	Ra			
	1 Reed	12/23/28	1	Sna	10/31					
	1 Dea	01/05/29	1	Fli	11/13	١.	5 R			
	1 Rain	01/18	1	Mon	11/26	1	Cro			
	1 Gra	01/31	1	Liz	12/09	1	Ja			
	1 Sna	02/13	1	Ear	12/22/29	1	De			
	1 Fli	02/26	1	Dog		1	Flo			
	1 Mon	03/11	1	Hou	01/17	1	Re			
	1 Liz	03/24	1	Vul	01/30	1	De			
	1 Ear	04/06	1	Wat	02/12	1	Ra			
	1 Dog	04/19	1	Wind	02/25	1	Gr			
	1 Hou	05/02	1	Eag	03/10	1	Sna			
	1 Vul	05/15	1	Rab	03/23/30	1	Fli			
	1 Wat	05/28				1	Mo			
	1 Wind	06/10		3 FLII		1	Liz			
	1 Eag	06/23	1	Cro	04/05/30	1	Ear			
	1 Rab	07/06/29	1	Jag	04/18	1	Do			

_		
1	1 Deer 1 Flo 1 Reed 1 Dea 1 Rain 1 Gra 1 Sna 1 Sna 1 Hoon 1 Liz 1 Ear 1 Doog 1 Hou 1 Vul 1 Wat 1 Wind 1 Eag 1 Rab	05/27 06/09 06/22 07/05 07/18 07/31 08/13 08/26 09/08 09/21
9	1 Flo 1 Reed 1 Dea 1 Rain 1 Gra 1 Sna 1 Fli	12/21/3 01/03/3 01/16 01/29 02/11 02/24 03/29 03/22 04/04 04/17 04/30 05/13 05/26 06/08 06/21 07/17
9	5 RAE 1 Cro 1 Jag 1 Deer 1 Flo 1 Reed 1 Dea 1 Rain	09/07/3 09/20 10/03 10/16 10/29 11/11
0	1 Gra 1 Sna	12/07 12/20/3 01/02/3 01/15

07/05 07/18 07/31		Eag Rab	04/15 04/28 05/11/32	1	Rain Gra Sna Fli	01/12/34 01/25 02/07 02/20		Eag Rab	11/19 12/02/35 INT	1 1	Sna Fli Mon Liz	08/30 09/12 09/25 10/08
08/13 08/26	1	6 REE Cro Jag	05/24/32 06/06	1 1 1	Mon Liz Ear Dog	03/05 03/18 03/31 04/13	1 1 1	Cro Jag Deer Flo	12/15/35 12/28/35 01/10/36 01/23 02/05	1 1 1	Ear Dog Hou Vul	10/21 11/03 11/16 11/29 12/12
09/08 09/21 10/04 10/17 10/30	1 1 1	Flo Reed Dea	06/19 07/02 07/15 07/28 08/10	1 1 1	Vul Wat Wind	04/26 05/09 05/22 06/04 06/17	1 1 1	Dea Rain Gra	02/03 02/18 03/02 03/15 03/28	1	Wind Eag	12/12 12/25/3 01/07/3 01/20/3
11/12 11/25	1	Sna	08/23 09/05	1		06/30/34 BIT	1	Mon	04/10 04/23 05/06		1 REE	
SE	1	Mon	10/01 10/16		Cro	07/13/34 07/26	1	Ear	05/06 05/19 06/01	1	Jag	02/02/3 02/15 02/28
12/21/30 01/03/31 01/16	1	Dog	10/27 11/09 11/22	1	Flo	08/08 08/21 09/03	1 1	Vul Wat	06/14 06/27 07/10	1	Reed	03/12 03/26 04/08
01/29 02/11 02/24	1 1	Wat Wind	12/07 12/18 12/31/32	1 1	Rain Gra	09/16 09/29 10/12	1	Eag	07/23 08/05 08/18/36	1	Gra Sna	04/21 05/04 05/17
03/22 04/04		Rab	01/26/33	1 1	Fli Mon	11/07 11/20		Cro	08/31/36	1	Mon Liz	05/30 06/12 06/25
04/30 05/13	1	Cro Jag	02/08/33 02/21	1 1	Ear Dog	12/16 12/29/34	1 1	Deer Flo	09/26 10/09	1	Dog Hou	07/08 07/21 08/03 08/16
06/08 06/21 07/04	1 1 1	Flo Reed Dea	03/19 04/01 04/14	1 1 1	Vul Wat Wind	01/24 02/06 02/19	1 1 1	Dea Rain Gra	11/04 11/17 11/30	1 1 1	Wat Wind Eag	08/29 09/11 09/24
07/30 08/12	1 1	Gra Sna	05/10 05/23		Rab	03/17/35	1 1	Fli Mon	12/26/36 01/08/37		2 FLII	
08/25/31	1	Mon	06/18		Cro	03/30/35	1	Ear	02/03	1	Jag	10/20/3 11/02 11/15
09/07/31 09/20 10/03	1 1 1	Ear Dog Hou	07/14 07/27 08/09	1 1 1	Deer Flo Reed	04/25 05/08 05/21	1 1 1	Hou Vul Wat	03/01 03/14 03/27	1 1 1	Flo Reed Dea	11/28 12/11 12/24/3
10/16 10/29 11/11 11/24	1 1	Wat Wind	09/04 09/17	1 1	Rain Gra	06/05 06/16 06/29 07/12	1	Eag	04/22 05/05/37	1 1	Gra Sna	01/06/3 01/19 02/01 02/14
12/07 12/20/31 01/02/32	1	Rab 8 HOU	10/13/33 USE	1 1 1	Fli Mon Liz	07/25 08/07 08/20	1	Cro Jag	05/18/37 05/31	1	Liz Ear	02/27 03/12 03/25
01/15 01/28 02/10 02/23	1 1	Jag Deer	11/08 11/21	1 1	Dog Hou	09/15 09/28	1 1	Flo Reed	06/26 07/09	1	Hou Vul	04/07 04/20 05/03 05/16
0111111 8100000000000000000000000000000	19/21 0/04 0/17 0/30 1/12 1/25 2/08/30 SE 2/21/30 11/03/31 11/16 11/29 12/11 12/24 13/30 15/13 15/26 16/08 16/21 17/17 17/30 18/12 18/25/31 IT 19/07/31 19/20 1/16 1/17 1/16 1/17 1/	19/21	1   1   1   1   1   1   1   1   1   1	99/21	1   1   1   1   1   1   1   1   1   1	1 Flo   07/02   1 Vul   1 Reed   07/15   1 Wat   07/03   1 Rain   08/10   1 Eag   11/12   1 Gra   08/23   1 Rab   12/20   1 Sna   09/05   1 Eag   1 Mon   10/01   1 Cro   1 Liz   10/16   1 Jag   1 Deer   11/05/31   1 Deer   11/09   1 Flo   11/16   1 Hou   11/22   1 Reed   11/19   1 Uul   12/07   1 Dea   12/11   1 Wat   12/18   1 Rain   12/14   1 Rain   12/14   1 Rain   12/14   1 Wind   12/31/33   1 Sna   13/309   1 Eag   01/13/33   1 Fli   1 Mon   11/12   1 Mon   11/12   1 Mon   11/12   1 Mon   11/14   1 Mon   1 Rain   04/27   1 Eag   1 Mon   1 Reed   04/14   1 Wind   1 Rain   04/27   1 Eag   1 Gra   05/10   1 Rab   1 Cro   1 Dog   07/27   1 Flo   07/04   1 Dog   07/27   1 Flo   07/05   1 Hou   08/09   1 Reed   04/01   1 Mah   1 Mon   06/18   1 Cro   1 Dog   07/27   1 Flo   07/05   1 Hou   08/09   1 Reed   07/06   1 Wat   07/14   1 Deer   1 Liz   07/01   1 Jag   07/27   1 Flo   07/27   1	1 Flo   07/02   1 Vul   05/09	1   1   1   1   1   1   1   1   1   1	1   1   1   1   1   1   1   1   1   1	1   Flo   07/02   1   Vul   05/09   1   Dea   02/18   0/04   1   Reed   07/15   1   Wat   05/22   1   Rain   03/02   0/03   1   Rain   08/10   1   Eag   06/17   1   Sna   03/28   1   O/30   1   Fli   09/18   1   Fli   09/19   1   Flo   08/21   1   Fli   06/14   1   Fli   06/14   1   Fli   09/19   1   Flo   08/21   1   Fli   06/14   1   Fli   09/10   1   Flo   08/21   1   Fli   06/14   1   Fli   09/10   1   Flo   08/21   1   Fli   06/25   1   Fli   09/16   1   Fli   10/17   1   Fli   10/18   1   Fli   10/18	1   Flo   07/02   1   Vul   05/09   1   Dea   02/18   1   1   Reed   07/15   1   Wat   05/22   1   Rain   03/02   1   0/03   1   Rain   08/10   1   Eag   06/17   1   Sna   03/15   1   1   1   1   1   1   1   1   1	

t	10/24	1	Rain	08/0
nd	11/06	1	Gra	08/1
Š.	11/19	1	Sna	08/3
5	12/02/35	1	Fli	09/1
		1	Mon	09/2
FLI	INT	1	Liz	10/0
)	12/15/35	1	Ear	10/2
r	12/28/35	1	Dog	11/0
er	01/10/36	1	Hou	11/1
	01/23	1	Vul	11/2
ed	02/05	1	Wat	12/1
a	02/18	1	Wind	12/2
n	03/02	1	Eag	01/0
ı	03/15	1	Rab	01/2
ı	03/28			
	04/10	S	econd P	alli:
n	04/23		1 REE	
	05/06	1	Cro	02/0
•	05/19	1	Jag	02/1
g	06/01	1	Deer	02/2
u	06/14	1	Flo	03/1
	06/27	1	Reed	03/2
.t	07/10	1	Dea	04/0
nd	07/23	1	Rain	04/2
r	08/05	1	Gra	05/0
)	08/18/36	1	Sna	05/1
		1	Fli	05/3
HO	DUSE	1	Mon	06/1
)	08/31/36	1	Liz	06/2
r	09/13	1	Ear	07/0
er	09/26	1	Dog	07/2
	10/09	1	Hou	08/0
ed	10/22	1	Vul	08/1
а	11/04	1	Wat	08/2
n	11/17	1	Wind	09/1
ı	11/30	1	Eag	09/2
l	12/13	1	Rab	10/0
	12/26/36			
n	01/08/37		2 FLII	TV
	01/21	1	Cro	10/2
	02/03	1	Jag	11/0
g	02/16	1	Deer	11/1
u	03/01	1	Flo	11/2
1	03/14	1	Reed	12/1
t	03/27	1	Dea	12/2
nd	04/09	1	Rain	01/0
	04/22	1	Gra	01/1
5	05/05/37	1	Sna	02/0
		1	Fli	02/1
RA	BBIT	1	Mon	02/2
)	05/18/37	1	Liz	03/1
r	05/31	i	Ear	03/2
er	06/13	i	Dog	04/0
	06/26	i	Hou	04/2
ed	07/09	1	Vul	05/0
		1.7	,	

1	Wind	05/29	1	Gra	03/09	1	Rab	01/1
1	Eag	06/11	1	Sna	03/22			
1	Rab	06/24/39	1	Fli	04/04		8 RAE	
			1	Mon	04/17	1	Cro	01/2
	3 HOU	ISE	l ī	Liz	04/30	1	Jag	02/0
1	Cro	07/07/39	li	Ear	05/13	ĺ	Deer	02/2
1		07/20	1	Dog	05/26	1	Flo	03/0
	Jag		1 -			1		
1	Deer	08/02	1	Hou	06/08		Reed	03/2
1	Flo	08/15	1	Vul	06/21	1	Dea	04/0
1	Reed	08/28	1	Wat	07/04	1	Rain	04/1
1	Dea	09/10	1	Wind	07/17	1	Gra	04/2
1	Rain	09/23	1	Eag	07/30	1	Sna	05/1
1	Gra	10/06	1	Rab	08/12/41	1	Fli	05/2
ĺ	Sna	10/19	-			1	Mon	06/0
1	Fli	11/01		6 FLII	VТ	1	Liz	06/1
			١,			1	Ear	07/0
1	Mon	11/14	1	Cro	08/25/41			
1	Liz	11/27	1	Jag	09/07	1	Dog	07/1
1	Ear	12/10	1	Deer	09/20	1	Hou	07/2
1	Dog	12/23/39	1	Flo	10/03	1	Vul	08/1
1	Hou	01/05/40	1	Reed	10/16	1	Wat	08/2
ĺ	Vul	01/18	1	Dea	10/29	1	Wind	09/0
1	Wat	01/31	li	Rain	11/11	ĺ	Eag	09/1
1	Wind	02/13	1	Gra	11/24	1	Rab	10/0
						1	Rao	10/0
1	Eag	02/26	1	Sna	12/07		0.000	n
1	Rab	03/10/40	1	Fli	12/20/41	١.	9 REE	
			1	Mon	01/02/42	1	Cro	10/1
	4 RAB	BIT	1	Liz	01/15	1	Jag	10/2
1	Cro	03/23/40	1	Ear	01/28	1	Deer	11/0
1	Jag	04/05	1	Dog	02/10	1	Flo	11/2
ĺ	Deer	04/18	1	Hou	02/23	1	Reed	12/0
1	Flo	05/01	1	Vul	03/08	1	Dea	12/1
1	Reed	05/01	1	Wat	03/21	1	Rain	12/3
1	Dea	05/27	1	Wind	04/03	1	Gra	01/1
1	Rain	06/09	1	Eag	04/16	1	Sna	01/2
1	Gra	06/22	1	Rab	04/29/42	1	Fli	02/0
1	Sna	07/05				1	Mon	02/2
1	Fli	07/18		7 HOU	JSE	1	Liz	03/0
ĺ	Mon	07/31	1	Cro	05/12/42	1	Ear	03/1
1	Liz	08/13	1	Jag	05/25	1	Dog	03/3
1			1			1		04/1
ı -	Ear	08/26		Deer	06/07	1 -	Hou	
1	Dog	09/08	1	Flo	06/20	1	Vul	04/2
1	Hou	09/21	1	Reed	07/03	1	Wat	05/0
1	Vul	10/04	1	Dea	07/16	1	Wind	05/2
1	Wat	10/17	1	Rain	07/29	1	Eag	06/0
1	Wind	10/30	1	Gra	08/11	1	Rab	06/1
ĺ	Eag	11/12	ĺ	Sna	08/24	-		
ĺ	Rab	11/25/40	li	Fli	09/06		10 FL	INT
1	Rao	11/25/40	1 -			1		06/3
			1	Mon	09/19		Cro	
١.	5 REE		1	Liz	10/02	1	Jag	07/1
1	Cro	12/08/40	1	Ear	10/15	1	Deer	07/2
1	Jag	12/21/40	1	Dog	10/28	1	Flo	08/0
1	Deer	01/03/41	1	Hou	11/10	1	Reed	08/2
i	Flo	01/16	li	Vul	11/23	ĺ	Dea	09/0
1	Reed	01/29	1	Wat	12/06	1	Rain	09/1
1		02/11	1	Wind	12/00	1	Gra	09/2
ı -	Dea					1		
1	Rain	02/24	1	Eag	01/01/43	1	Sna	10/1

ea	04/02	i	Wind	02/06
	04/15	ĺ	Eag	02/19
ın	04/13	ĺ	Rab	03/04/45
a		*	11 HC	
a	05/11	1	Cro	03/17/45
	05/24	1	Jag	03/30
on	06/06	1	Deer	04/12
Z	06/18	1	Flo	04/25
r	07/02	1	Reed	05/08
og.	07/15	1		05/08
ou	07/28	1	Dea	
ıl	08/10		Rain	06/03
at	08/23	1	Gra	06/16
ind	09/05	1	Sna	06/29
g	09/18	1	Fli	07/12
Ď	10/01/43	1	Mon	07/25
		1	Liz	08/07
REE	D	1	Ear	08/20
0	10/14/43	1	Dog	09/02
g	10/27	1	Hou	09/15
er	11/09	1	Vul	09/28
)	11/22	1	Wat	10/11
ed	12/05	1	Wind	10/24
	12/03	1	Eag	11/06
ea		1	Rab	11/19/45
in	12/31/43			
a	01/13/44		12 RA	BBIT
a	01/26	1	Cro	12/02/45
	02/08	i	Jag	12/15
on	02/21	ĺ	Deer	12/28/45
Z	03/05	i	Flo	01/10/46
r	03/18	ĺ	Reed	01/23
og.	03/31	1	Dea	02/05
ou	04/13	1	Rain	02/03
ıl	04/26	1	Gra	03/03
at	05/09	1		
ind	05/22	1	Sna Fli	03/16
g	06/04			03/29
b	06/17/44	1	Mon	04/11
.0	00/1//11	1	Liz	04/24
FLI	NT	1	Ear	05/07
	06/30/44	1	Dog	05/20
0	07/13	1	Hou	06/02
g		1	Vul	06/15
eer	07/26	1	Wat	06/28
)	08/08	1	Wind	07/11
ed	08/21	1	Eag	07/24
a	09/03	1	Rab	08/06/46
in	09/16			
a	09/29		13 RE	
a	10/12	1	Cro	08/19/46

1	Rab	01/14/43	1	Fli	10/25	1	Jag	09/01
			1	Mon	11/07	1	Deer	09/14
	8 RAB	BIT	1	Liz	11/20	1	Flo	09/27
1	Cro	01/27/43	1	Ear	12/03	1	Reed	10/10
1	Jag	02/09	1	Dog	12/16	1	Dea	10/23
1	Deer	02/22	1	Hou	12/29/44	1	Rain	11/05
1	Flo	03/07	1	Vul	01/11/45	1	Gra	11/18
1	Reed	03/20	1	Wat	01/24	1	Sna	12/01
1	Dea	04/02	1	Wind	02/06	1	Fli	12/14
1	Rain	04/15	1	Eag	02/19	1	Mon	12/27/46
1	Gra	04/28	1	Rab	03/04/45	1	Liz	01/09/47
1	Sna	05/11		11 HC	USE	1	Ear	01/22
1	Fli	05/24	1	Cro	03/17/45	1	Dog	02/04
1	Mon	06/06	1	Jag	03/30	1	Hou	02/17
1	Liz	06/18	1	Deer	04/12	1	Vul	03/02
1	Ear	07/02	1	Flo	04/25	1	Wat	03/15
1	Dog	07/15	1	Reed	05/08	1	Wind	03/28
1	Hou	07/28	1	Dea	05/21	1	Eag	04/10
1	Vul	08/10	1	Rain	06/03	ĺ	Rab	04/23/47
1	Wat	08/23	1	Gra	06/16	-		
1	Wind	09/05	1	Sna	06/29	Т	hird Pal	li:
1	Eag	09/18	1	Fli	07/12	-	1 FLI	
1	Rab	10/01/43	1	Mon	07/25	1	Cro	05/06/47
1	raio	10/01/10	1	Liz	08/07	1	Jag	05/19
	9 REE	D	1	Ear	08/20	ĺ	Deer	06/01
1	Cro	10/14/43	1	Dog	09/02	ĺ	Flo	06/14
1	Jag	10/27	1	Hou	09/15	1	Reed	06/27
1	Deer	11/09	1	Vul	09/28	1	Dea	07/10
1	Flo	11/22	1	Wat	10/11	ĺ	Rain	07/23
1	Reed	12/05	1	Wind	10/24	1	Gra	08/05
1	Dea	12/18	1	Eag	11/06	1	Sna	08/18
1	Dea	12/10	1	Rah	11/19/45	1 *	Ona	00/10

11/10/4	-   1	Ona	00/10
11/19/4	1	Fli	08/31
ADDIT	1	Mon	09/13
RABBIT	. 1	Liz	09/26
12/02/4	1	Ear	10/09
12/15	. 1	Dog	10/22
12/28/4		Hou	11/04
01/10/4	1	Vul	11/17
1 01/23	1	Wat	11/30
02/05 02/18	1	Wind	12/13
	1	Eag	12/26/4
03/03	l i	Rab	01/08/4
03/16	-		
03/29		2 HOU	ISE
04/11	1		01/21/4
04/24	1:		00/07

1	Jag	02/03
1	Deer	02/16
1	Flo	02/29
1	Reed	03/13
1	Dea	03/26
1	Rain	04/08
1	Gra	04/21
1	Sna	05/04
1	Fli	05/17
1	Mon	05/30

1 Liz 06/12

1 Ear	1 Dea   05/15   1 Rain   05/28   1 Gra   06/10   1 Sna   06/23   1 Fli   07/06   1 Mon   07/19   1 Liz   08/01   1 Ear   08/14   1 Dog   08/27   1 Hou   09/09   1 Vul   09/09   1 Vul   09/22   1 Wat   10/05   1 Wind   10/18   1 Eag   10/31   1 Rab   11/13/50   6 HOUSE   1 Cro   11/26/50   1 Jag   12/09   1 Deer   12/22/50   1 Flo   01/04/51   1 Reed   01/17   1 Dea   01/30   1 Rain   02/12   1 Gra   02/25   1 Sna   03/10   1 Fli   03/23   1 Mon   04/05   1 Liz   04/18   1 Ear   05/01   1 Dog   05/14   1 Hou   05/27   1 Vul   06/09   1 Wat   06/22   1 Wind   06/22   1 Wind   07/05   1 Eag   07/18   1 Rab   07/31/51   7 RABBIT   1 Cro   08/13/51   1 Jag   08/26   1 Deer   09/08   1 Reed   10/04   1 Dea   10/17   1 Rain   10/30   1 Gra   11/12   1 Sna   11/25   1 Fli   12/08   1 Mon   12/21/51   1 Liz   01/03/52   1 Ear   01/16   1 Dog   01/29   1 Hou   02/11   1 Vul   02/14   1 Wat   03/08	8 REED 1 Cro 04/29/52 1 Jag 05/12 1 Deer 05/25 1 Flo 06/07 1 Reed 06/20 1 Dea 07/03 1 Rain 07/16 1 Gra 07/29 1 Sna 08/11 1 Fli 08/24 1 Mon 09/06 1 Liz 09/19 1 Ear 10/02 1 Dog 10/15 1 Hou 10/28 1 Vul 11/10 1 Wat 11/23 1 Wind 12/06 1 Eag 12/19/52 1 Rab 01/01/53 9 FLINT 1 Cro 01/14/53 1 Jag 01/27 1 Deer 02/09 1 Flo 02/22 1 Reed 03/07 1 Dea 03/20 1 Rain 04/02 1 Gra 04/15 1 Sna 04/28 1 Fli 05/14 1 Liz 06/06 1 Ear 06/19 1 Dog 07/02 1 Hou 07/15 1 Vul 07/28 1 Wind 08/23 1 Eag 09/05 1 Rab 09/18/53  10 HOUSE 1 Cro 10/01/53 1 Jag 10/14 1 Deer 10/27 1 Pea 20/95 1 Hou 07/15 1 Vul 07/28 1 Wat 08/10 1 Wind 08/23 1 Eag 09/05 1 Rab 09/18/53  10 HOUSE 1 Cro 10/01/53 1 Jag 10/14 1 Deer 10/27 1 Flo 11/09 1 Reed 11/22 1 Dea 12/05 1 Rain 12/18 1 Gra 12/31/53 1 Sna 01/13/54 1 Fli 01/26 1 Mon 09/08	1 Hou	1 Gra	3 REED 1 Cro 01/08/58 1 Jag 01/21 1 Deer 02/03 1 Flo 02/16 1 Reed 03/01 1 Dea 03/01 1 Rain 03/27 1 Gra 04/09 1 Sna 04/22 1 Fli 05/05 1 Mon 05/18 1 Liz 05/31 1 Ear 06/13 1 Dog 06/26 1 Hou 07/09 1 Vul 07/22 1 Wat 08/04 1 Wind 08/17 1 Eag 08/30 1 Rab 09/12/58 4 FLINT 1 Cro 09/25/58 1 Jag 10/08 1 Jag 10/08 1 Deer 10/21 1 Flo 11/03 1 Reed 11/16 1 Dea 11/29 1 Rain 12/12 1 Gra 12/25/58 1 Sna 01/07/59 1 Fli 01/20 1 Mon 02/02 1 Liz 02/15 1 Ear 02/28 1 Dog 03/13 1 Hou 03/26 1 Vul 04/08 1 Wat 04/21 1 Wind 05/04 1 Eag 05/17 1 Rab 05/30/59  5 HOUSE 1 Cro 06/12/59 1 Jag 06/25 1 Deer 07/08 1 Flo 07/21 1 Raed 05/17 1 Rab 05/30/59  5 HOUSE 1 Cro 06/12/59 1 Jag 06/25 1 Deer 07/08 1 Flo 07/21 1 Reed 08/03 1 Deer 07/08 1 Flo 07/21 1 Raed 08/03 1 Dee 08/16 1 Rain 08/29 1 Gra 09/11 1 Sna 09/24 1 Fli 10/07 1 Mon 01/07	1 Hou   12/11   1 Vul   12/24/59   1 Wat   01/06/60   1 Wind   01/19   1 Eag   02/01   1 Rab   02/14/60   6 RABBIT   1 Cro   02/27/60   1 Jag   03/11   1 Deer   03/24   1 Flo   04/06   1 Reed   04/19   1 Dea   05/02   1 Rain   05/15   1 Gra   05/12   1 Gra   05/28   1 Sna   06/10   1 Fli   06/23   1 Mon   07/06   1 Liz   07/19   1 Ear   08/01   1 Dog   08/14   1 Hou   08/27   1 Vul   09/09   1 Wat   09/02   1 Flo   12/22/60   1 Deer   12/09   1 Flo   12/22/60   1 Reed   01/04/61   1 Dea   01/17   1 Rain   01/30   1 Gra   02/12   1 Sna   02/12   1 Sna   02/12   1 Sna   02/12   1 Sna   02/12   1 Eag   07/05   1 Rab   07/18/61   8 FLINT   1 Cro   07/31/61   1 Jag   08/13   1 Deer   08/26   1 Flo   09/08   1 Fl	1 Gra	1 Jag	1 Wind   09/29   1 Eag   10/12   1 Rab   10/25/65	1 Jag	1 Wat 04/08   1 Wind 04/21   1 Eag 05/04   1 Rab 05/17/69   6 REED   1 Cro 05/30/69   1 Jag 06/12   1 Deer 06/25   1 Flo 07/08   1 Reed 07/21   1 Dea 08/03   1 Rein 09/11   1 Fli 09/24   1 Mon 10/07   1 Liz 10/20   1 Ear 11/02   1 Dog 11/15   1 Hou 11/28   1 Vul 12/11   1 Wat 12/23/69   1 Wind 01/06/70   1 Eag 01/19   1 Rab 02/01/70   1 Eag 01/19   1 Rab 02/01/70   1 Dea 04/20   1 Rain 05/03   1 Gra 05/16   1 Rain 05/03   1 Gra 05/16   1 Sna 05/29   1 Fli 06/11   1 Mon 06/24   1 Liz 07/07   1 Ear 07/20   1 Dog 08/02   1 Hou 08/15   1 Vul 08/28   1 Wat 09/10   1 Wind 09/23   1 Eag 10/06   1 Rab 10/19/70   1 Bag 10/06   1 Rab 10/19/70   1 Bag 10/06   1 Rab 10/19/70   1 Rab 09/23   1 Eag 10/06   1 Rab 10/19/70   1 Reed 11/27   1 Flo 12/10   1 Reed 11/27/71   1 Plo 11/17/71   1 P
5 FLINT	1 Dog 01/29	1 Gra 12/31/53	1 Cro 11/20/55	1 Dog 10/09	1 Gra 09/11	1 Cro 07/31/61	1 Wat 07/29	1 Fli 06/17	1 Wat 02/18	1 Fli 01/07/69	1 Deer 11/27
	1 Hou 02/11	1 Sna 01/13/54	1 Jag 12/03	1 Hou 10/22	1 Sna 09/24	1 Jag 08/13	1 Wind 08/11	1 Mon 06/30	1 Wind 03/03	1 Mon 01/20	1 Flo 12/10



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1 Fli 02/26 1 Mon 03/11 1 Liz 03/24 1 Ear 04/06 1 Dog 04/19 1 Hou 05/02 1 Vul 05/15 1 Wat 05/28 1 Wind 06/10 1 Eag 06/23 1 Rab 07/06/71  9 RABBIT 1 Cro 07/19/71 1 Jag 08/01 1 Deer 08/14 1 Flo 08/27 1 Reed 09/09 1 Dea 09/22 1 Rain 10/05 1 Gra 10/18 1 Sna 10/31 1 Fli 11/13 1 Mon 11/26 1 Liz 12/09 1 Ear 12/22/71 1 Dog 01/04/72 1 Hou 01/17 1 Vul 01/30 1 Wat 02/12 1 Wat 02/12 1 Wind 01/17 1 Vul 01/30 1 Wat 02/12 1 Un REED 1 Cro 04/04/72 1 Jag 03/09 1 Rab 03/22/72  10 REED 1 Cro 04/04/72 1 Jag 04/17 1 Deer 04/30 1 Flo 05/13 1 Reed 05/26 1 Dea 06/08 1 Rain 06/21 1 Gra 07/04 1 Sna 07/17 1 Fli 07/30 1 Mon 08/12 1 Liz 08/25 1 Ear 09/07 1 Dog 09/20 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 Fli 07/30 1 Mon 08/12 1 Liz 08/25 1 Ear 09/07 1 Dog 09/20 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 Fli 07/30 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 Fli 07/30 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 Fli 07/30 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 Fli 07/30 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 Fli 07/30 1 Hou 10/03 1 Vul 10/16 1 Wat 10/29 1 Wind 11/17 1 FLINTT 1 Cro 12/20/72 1 Jag 01/02/73 1 Deer 01/15	Reed   02/10   1 R     Dea   02/23   1 R     Rain   03/08   Secon     Shape   04/03   1 C     Shape   04/03   1 C     Shape   04/16   1 Ji     Shape   04/16   1 Ji     Shape   04/16   1 Ji     Shape   04/29   1 D     Liz   05/12   1 Fi     Lar   05/25   1 R     Dog   06/07   1 D     Hou   06/20   1 R     Vul   07/03   1 G     Wat   07/16   1 Si     Wind   07/29   1 Fi     Dea   08/11   1 M     Rab   08/24/73   1 Li     Liz   10/02   1 W     Deer   10/02   1 W     Deer   10/02   1 W     Reed   10/16   1 R     Rain   11/23   1 E     Shape   12/10   1 R     Shape   12/10   1 R	Rab 01/26/75  and Palli:  REED  Cro 02/08/75  lag 02/21  obeer 03/06  closer 03/19  closer 04/01  obea 04/14  clain 04/27  closer 05/10  closer 06/18  closer 07/14  closer 07/14  closer 07/14  closer 09/04  Vind 08/09  Vul 08/22  Vul 08/09  Vul 08/22  Vul 09/04  Vind 09/17  Closer 11/21  Cro 10/26/75  lag 11/08  closer 11/21  closer 11/21  closer 11/21  closer 11/276  closer 01/25  closer 01/25  closer 03/17  closer 03/17  closer 03/30  closer 03/17  closer 03/17  closer 03/17  closer 03/17  closer 03/17  closer 03/17  closer 05/21  Vind 06/03  closer 06/29/76  closer 08/07  closer 08/20  closer 09/15  closer 08/07  closer 0	1 Liz 12/02 1 Ear 12/15 1 Dog 12/28/76 1 Hou 01/10/77 1 Vul 01/23 1 Wat 02/05 1 Wind 02/18 1 Eag 03/03 1 Rab 03/16/77  4 RABBIT 1 Cro 03/29/77 1 Jag 04/11 1 Deer 04/24 1 Flo 05/07 1 Reed 05/20 1 Dea 06/02 1 Rain 06/15 1 Gra 06/28 1 Sna 07/11 1 Fli 07/24 1 Mon 08/06 1 Liz 08/19 1 Ear 09/01 1 Hou 09/14 1 Hou 09/27 1 Vul 10/10 1 Wat 10/23 1 Wind 11/05 1 Eag 11/18 1 Rab 12/01/77  5 REED 1 Cro 12/14/77 1 Jag 12/27/77 1 Jag 12/27/77 1 Jag 12/27/77 1 Deer 01/09/78 1 Flo 01/22 1 Reed 02/04 1 Dea 02/17 1 Rein 03/02 1 Reed 02/04 1 Dea 02/17 1 Rain 03/02 1 Gra 03/15 1 Sna 03/28 1 Fli 04/10 1 Mon 04/23 1 Liz 05/06 1 Ear 05/19 1 Dog 06/01 1 Hou 06/14 1 Vul 06/27 1 Wat 07/10 1 Wind 07/23 1 Eag 08/05 1 Rab 08/18/78	Flo	1 Rab 10/06/80  9 REED  1 Cro 10/19/80  1 Jag 11/01  1 Deer 11/14  1 Flo 11/27  1 Reed 12/10  1 Dea 12/23/80  1 Rain 01/05/81  1 Gra 01/18  1 Sna 01/31  1 Fli 02/13  1 Mon 02/26  1 Liz 03/11  1 Ear 03/24  1 Dog 04/06  1 Hou 04/19  1 Vul 05/02  1 Wat 05/15  1 Wind 05/28  1 Eag 06/10  1 Rab 06/23/81  10 FLINT  1 Cro 07/06/81  1 Jag 07/19  1 Deer 08/01  1 Flo 08/14  1 Reed 08/27  1 Dea 09/09  1 Rain 09/22  1 Gra 10/05  1 Sna 10/18  1 Fli 10/31  1 Mon 11/13  1 Liz 11/26  1 Ear 12/09  1 Dog 12/22/81  1 Hou 01/04/82  1 Vul 01/17  1 Wat 01/30  1 Wind 02/12  1 Eag 02/25  1 Rab 03/10/82  1 HOUSE  1 Cro 03/23/82  1 Jag 04/05  1 Deer 04/18  1 Flo 05/11	1 Ear 08/26 1 Dog 09/08 1 Hou 09/21 1 Vul 10/04 1 Wat 10/17 1 Wind 10/30 1 Eag 11/12 1 Rab 11/25/82  12 RABBIT 1 Cro 12/08/82 1 Jag 12/21/82 1 Deer 01/03/83 1 Flo 01/16 1 Reed 01/29 1 Dea 02/11 1 Rain 02/24 1 Gra 03/09 1 Sna 03/22 1 Fli 04/04 1 Mon 04/17 1 Liz 04/30 1 Ear 05/13 1 Dog 05/26 1 Hou 06/08 1 Vul 06/21 1 Wat 07/04 1 Wind 07/17 1 Eag 07/30 1 Reb 08/12/83  13 REED 1 Cro 08/25/83 1 Jag 09/07 1 Deer 09/20 1 Flo 10/03 1 Reed 10/16 1 Dea 10/29 1 Rain 11/11 1 Gra 11/24 1 Sna 12/07 1 Ple 10/03 1 Reed 10/16 1 Dea 10/29 1 Rain 11/11 1 Gra 11/24 1 Sna 12/07 1 Fli 12/20/83 1 Mon 01/02/84 1 Liz 01/15 1 Ear 01/28 1 Dog 02/10 1 Hou 02/23 1 Vul 03/07 1 Wat 03/20 1 Wind 04/02 1 Eag 04/15 1 Rab 04/28/84	1 Jag 05/24 1 Deer 06/06 1 Flo 06/19 1 Reed 07/02 1 Dea 07/02 1 Rain 07/28 1 Gra 08/10 1 Sna 08/23 1 Fli 09/05 1 Mon 09/18 1 Liz 10/01 1 Ear 10/14 1 Dog 10/27 1 Hou 11/09 1 Vul 11/22 1 Wat 12/05 1 Wind 12/18 1 Eag 12/31/84 1 Rab 01/13/85 2 HOUSE 1 Cro 01/26/85 1 Jag 02/08 1 Deer 02/21 1 Flo 03/06 1 Reed 03/19 1 Dea 04/01 1 Rain 04/14 1 Gra 04/27 1 Sna 05/10 1 Fli 05/23 1 Mon 06/05 1 Liz 06/18 1 Ear 07/01 1 Pog 07/14 1 Hou 07/27 1 Vul 08/09 1 Wat 08/22 1 Wind 09/04 1 Eag 09/17 1 Rab 09/30/85 3 RABBIT 1 Cro 10/13/85 1 Jag 10/26 1 Deer 11/08 1 Flo 11/21 1 Reed 12/04 1 Dea 12/17 1 Rain 12/30/85 1 Deer 11/08 1 Flo 11/21 1 Reed 12/04 1 Dea 12/17 1 Rain 12/30/85 1 Gra 01/12/86 1 Sna 01/12/86 1 Sna 07/01 1 Rain 12/30/85 1 Gra 01/12/86 1 Sna 01/26 1 Dog 03/31 1 Hou 04/13	1 Wat 05/09 1 Wind 05/22 1 Eag 06/04 1 Rab 06/17/86  4 REED 1 Cro 06/30/86 1 Jag 07/13 1 Deer 07/26 1 Flo 08/08 1 Reed 08/21 1 Dea 09/03 1 Rain 09/16 1 Gra 09/29 1 Sna 10/12 1 Fli 10/25 1 Mon 11/07 1 Liz 11/20 1 Ear 12/03 1 Dog 12/16 1 Hou 12/29/86 1 Vul 01/11/87 1 Wat 01/24 1 Wind 02/06 1 Eag 02/19 1 Rab 03/04/87  5 FLINT 1 Cro 03/17/87 1 Jag 03/30 1 Deer 04/12 1 Flo 04/25 1 Reed 05/08 1 Dea 05/21 1 Rain 06/03 1 Gra 06/16 1 Sna 06/29 1 Fli 07/12 1 Rain 06/03 1 Gra 06/16 1 Sna 06/29 1 Fli 07/12 1 Mon 07/25 1 Liz 08/07 1 Ear 08/20 1 Dog 09/02 1 Hou 09/15 1 Liz 08/07 1 Ear 08/20 1 Dog 09/02 1 Hou 09/15 1 Liz 08/07 1 Ear 08/20 1 Dog 09/02 1 Hou 09/15 1 Vul 09/28 1 Wat 10/11 1 Wind 10/24 1 Eag 11/06 1 Rab 11/19/87  6 HOUSE 1 Cro 12/02/87 1 Jag 12/15 1 Deer 12/28/87 1 Flo 01/10/88 1 Reed 01/23 1 Dea 02/05 1 Rain 02/18 1 Reed 01/23 1 Dea 02/05 1 Rain 02/18 1 Gra 03/02 1 Sna 03/15	1 Fli 03/28 1 Mon 04/10 1 Liz 04/23 1 Ear 05/06 1 Dog 05/19 1 Hou 06/01 1 Vul 06/14 1 Wat 06/27 1 Wind 07/10 1 Eag 07/23 1 Rab 08/05/88  7 RABBIT 1 Cro 08/18/88 1 Jag 08/31 1 Deer 09/13 1 Flo 09/26 1 Reed 10/09 1 Dea 10/22 1 Rain 11/04 1 Gra 11/17 1 Sna 11/30 1 Fli 12/13 1 Mon 12/26/88 1 Liz 01/08/89 1 Ear 01/21 1 Dog 02/03 1 Hou 02/16 1 Vul 03/01 1 Wat 03/14 1 Wind 03/27 1 Eag 04/09 1 Rab 04/22/89  8 REED 1 Cro 05/05/89 1 Jag 05/18 1 Deer 05/31 1 Flo 06/13 1 Reed 06/26 1 Dea 07/09 1 Rain 07/22 1 Gra 08/04 1 Sna 08/17 1 Fli 08/30 1 Mon 09/12 1 Liz 09/25 1 Ear 10/08 1 Non 09/12 1 Liz 09/25 1 Ear 10/08 1 Non 09/12 1 Liz 09/25 1 Ear 10/08 1 Non 09/12 1 Liz 09/25 1 Ear 10/08 1 Dog 10/21 1 Hou 11/03 1 Vul 11/16 1 Wat 11/29 1 Kab 01/07/90 9 FLINT 1 Cro 01/20/90 1 Jag 02/02	1 Deer 02/15 1 Flo 02/28 1 Reed 03/13 1 Dea 03/26 1 Rain 04/08 1 Gra 04/21 1 Sna 05/04 1 Fli 05/17 1 Mon 05/30 1 Liz 06/12 1 Ear 06/25 1 Dog 07/08 1 Hou 07/21 1 Vul 08/03 1 Wat 08/16 1 Wind 08/29 1 Eag 09/11 1 Rab 09/24/90 10 HOUSE 1 Cro 10/07/90 1 Jag 10/20 1 Deer 11/02 1 Flo 11/15 1 Reed 11/28 1 Dea 12/11 1 Rain 12/24/90 1 Gra 01/06/91 1 Sna 01/19 1 Fli 02/01 1 Mon 02/14 1 Liz 02/27 1 Ear 03/12 1 Dog 03/25 1 Hou 04/07 1 Vul 04/20 1 Wat 05/03 1 Wind 05/16 1 Eag 05/29 1 Rab 06/11/91 1 I RABBIT 1 Cro 06/24/91 1 Jag 07/07 1 Deer 07/20 1 Reed 08/15 1 Dea 08/28 1 Rain 09/10 1 I RabBIT 1 Cro 06/24/91 1 Jag 07/07 1 Deer 07/20 1 Flo 08/02 1 Reed 08/15 1 Dea 08/28 1 Rain 09/10 1 Gra 09/23 1 Sna 10/06 1 Fli 10/19 1 Hou 14/27 1 Deer 07/20 1 Flo 08/02 1 Reed 08/15 1 Dea 08/28 1 Rain 09/10 1 Gra 09/23 1 Sna 10/06 1 Fli 10/19 1 Hou 12/23/91 1 Hou 12/23/91 1 Hou 12/23/91 1 Hou 12/23/91 1 Vul 01/05/92 1 Wat 01/18	1 Wind 01/31 1 Eag 02/13 1 Rab 02/26/92  12 REED 1 Cro 03/10/92 1 Jag 03/23 1 Deer 04/05 1 Flo 04/18 1 Reed 05/01 1 Dea 05/14 1 Rain 05/27 1 Gra 06/09 1 Sna 06/22 1 Fli 07/05 1 Mon 07/18 1 Liz 07/31 1 Ear 08/13 1 Dog 08/26 1 Hou 09/08 1 Vul 09/21 1 Wat 10/04 1 Wind 10/17 1 Eag 10/30 1 Rab 11/12/92  13 FLINT 1 Cro 11/25/92 1 Jag 12/08 1 Deer 12/21/92 1 Jag 12/08 1 Deer 12/21/92 1 Jag 12/08 1 Deer 12/21/92 1 Rain 02/11 1 Gra 02/24 1 Sna 03/09 1 Fli 03/22 1 Mon 04/04 1 Liz 04/17 1 Ear 04/30 1 Dog 05/13 1 Hou 05/26 1 Vul 06/26 1 Vul 06/26 1 Wind 07/04 1 Eag 07/17 1 Rab 07/30/93
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Nat   07/21   1   Rab   09/18   6   Sana   11/14   13   13   12/2   10/12   7   Nou   05/10   10   10   10   10   10   10   10	12 Liz	009 009 010 011 012 013 014 015 016 017 017 017 018 019 019 019 019 019 019 019 019 019 019
11 Rain   08/20   3 Vul   10/16   10 Eag   12/14   4 Jag   02/11   11 Reed   04/10   7 Jag   06/10   12 Mon   08/21   12 Flo   08/21   4 Ear   10/17   11 Vul   12/15   5 Eag   02/12   12 Jag   04/11   8 Eag   06/11   13 Gra   08/21   13 Cro   08/22   5 Fli   10/18   12 Ear   12/16   6 Vul   02/13   13 Eag   04/12   9 Vul   06/12   1 Reed   08/23   6 Rain   10/19   13 Fli   12/17   7 Ear   02/14   1 Vul   04/13   10 Ear   06/13   2 Jag   08/24   7 Flo   10/20   1 Rain   12/18   8 Fli   02/15   2 Ear   04/14   11 Fli   06/14   3 Eag   08/24   7 Flo   10/20   1 Rain   12/18   8 Fli   02/15   2 Ear   04/14   11 Fli   06/14   3 Eag   08/24   7 Flo   10/20   1 Rain   12/18   8 Fli   02/15   2 Ear   04/14   11 Fli   06/14   3 Eag   08/24   7 Flo   10/20   1 Rain   12/18   8 Fli   02/15   2 Ear   04/14   11 Fli   06/14   3 Eag   08/24   7 Flo   10/20   1 Rain   12/18   8 Fli   02/15   2 Ear   04/14   1 Fli   12/15   12	7 Mon 10/05	/27 /28 /29 /30 /31 /01 /02



8 Fli 07/19 2 Ear 09/16 9 Vul 11/14 1 Reed 01/10 8 Gra 03/10 2 Mon 05/08 9 Dog 07/06 1 Deer 09/01 8 Dea 10/30 2 Sna 12/28 9 I Oslovi	12Wat 07/10	07/02	07/03         12 Cro         08/31         6 Flo         10/29         11 Ear         1           07/04         13 Wind         09/01         7 Cro         10/30         12 Fli         1           07/05         1 Hou         09/02         8 Wind         10/31         13 Rain         1
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1 Dea 06/27 8 Sna 08/25 2 Liz 10/23 9 Hou 12/21 1 Flo 02/16 8 Rain 04/15 2 Fli 06/13 9 Ear 08/11 1 Jag 10/07 8 Reed 12/05 2 Gra 02/02 9 Mon 20/25 1 Deer 06/28 9 Dea 08/26 3 Sna 10/24 10 Liz 12/22 2 Cro 02/17 9 Flo 04/16 3 Rain 06/14 10 Fli 08/12 2 Eag 10/08 9 Jag 12/06 3 Reed 02/03 10 Gra 3 Rab 06/29 10 Deer 08/27 4 Dea 10/25 11 Sna 12/23 3 Wind 02/18 10 Cro 04/17 4 Flo 06/15 11 Rain 08/13 3 Vil 10/09 10 Eag 12/07 4 Jag 02/04 11 Reed 12/05 2 Gra 02/02 10 Gra 11 Reed 12/05 11 Rab 08/28 5 Deer 10/26 12 Dea 12/24 4 Hou 02/19 11 Wind 04/18 5 Cro 06/16 12 Flo 08/14 4 Ear 10/10 11 Vul 12/08 5 Eag 02/05 12 Jag 13 Deer 12/25 5 Liz 02/20 12 Hou 04/19 6 Wind 06/17 13 Cro 08/15 5 Fli 10/11 12 Ear 12/09 6 Vul 02/06 13 Eag 13 Deer 07/05 1 Mon 08/31 8 Dog 10/29 2 Wat 12/27 7 Dea 02/22 1 Sna 04/21 8 Liz 06/19 2 Hou 08/17 7 Flo 10/13 1 Rain 12/11 8 Fli 02/08 2 Ear 8 Reed 07/04 2 Gra 09/01 9 Mon 10/30 3 Dog 12/28 8 Deer 02/23 2 Dea 04/22 9 Sna 06/20 3 Liz 08/18 8 Cro 10/14 2 Flo 12/12 9 Rain 02/09 3 Fli
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5 Flo	04/11	12 Rain	06/09	4 Vul	08/05	11 Eag	10/03	5 Jag	12/01	12 Reed	01/29	4 Dog	03/27	11 Wat	05/25	5 Rab	07/23	12 Deer	09/20
6 Cro	04/12	13Flo	06/10/01	5 Ear	08/06	12 Vul	10/04	6 Eag	12/02	13 Jag	01/30	5 Mon	03/28	12 Dog	05/26	6 Wat	07/24	13 Rab	09/21 09/22
7 Wind		10 171	13.170	6 Fli	08/07	13Ear	10/05	7 Vul	12/03	1 Eag	01/31	6 Gra	03/29	13 Mon	05/27 05/28	7 Dog 8 Mon	07/25 07/26	1 Wat 2 Dog	09/22
8 Hou	04/14	12 FL		7 Rain	08/08	1 Fli	10/06	8 Ear	12/04	2 Vul	02/01	7 Reed 8 Jag	03/30 03/31	1 Gra 2 Reed	05/29	9 Gra	07/20	3 Mon	09/24
9 Liz	04/15	1 Cro	06/11/01	8 Flo	08/09	2 Rain 3 Flo	10/07 10/08	9 Fli 10 Rain	12/05 12/06	3 Ear 4 Fli	02/02 02/03	9 Eag	04/01	3 Jag	05/30	10 Reed	07/28	4 Gra	09/25
10Sna	04/16	2 Wind	06/12 06/13	9 Cro 10Wind	08/10 08/11	4 Cro	10/08	11 Flo	12/06	5 Rain	02/03	10 Vul	04/02	4 Eag	05/31	11 Jag	07/29	5 Reed	09/26
11 Dea 12 Deer	04/17 04/18	3 Hou 4 Liz	06/13	11 Hou	08/11	5 Wind	10/09	12 Cro	12/07	6 Flo	02/05	11 Ear	04/03	5 Vul	06/01	12 Eag	07/30	6 Jag	09/27
13 Rab	04/19	5 Sna	06/15	12 Liz	08/13	6 Hou	10/11	13 Wind	12/09	7 Cro	02/06	12 Fli	04/04	6 Ear	06/02	13 Vul	07/31	7 Eag	09/28
1 Wat	04/20	6 Dea	06/16	13 Sna	08/14	7 Liz	10/12	1 Hou	12/10	8 Wind	02/07	13 Rain	04/05	7 Fli	06/03	1 Ear	08/01	8 Vul	09/29
2 Dog	04/21	7 Deer	06/17	1 Dea	08/15	8 Sna	10/13	2 Liz	12/11	9 Hou	02/08	1 Flo	04/06	8 Rain	06/04	2 Fli	08/02	9 Ear	09/30
3 Mon	04/22	8 Rab	06/18	2 Deer	08/16	9 Dea	10/14	3 Sna	12/12	10 Liz	02/09	2 Cro	04/07	9 Flo	06/05	3 Rain	08/03	10 Fli	10/01
4 Gra	04/23	9 Wat	06/19	3 Rab	08/17	10 Deer	10/15	4 Dea	12/13	11 Sna	02/10	3 Wind	04/08	10 Cro	06/06	4 Flo	08/04	11 Rain	10/02
5 Reed		10 Dog	06/20	4 Wat	08/18	11 Rab	10/16	5 Deer	12/14	12 Dea	02/11	4 Hou	04/09	11 Wind	06/07	5 Cro	08/05	12 Flo	10/03
6 Jag	04/25	11 Mon	06/21	5 Dog	08/19	12Wat	10/17	6 Rab	12/15	13 Deer	02/12	5 Liz	04/10	12 Hou	06/08	6 Wind	08/06	13 Cro	10/04
7 Eag	04/26	12 Gra	06/22	6 Mon	08/20	13Dog	10/18	7 Wat	12/16	1 Rab	02/13	6 Sna	04/11	13 Liz	06/09	7 Hou	08/07	1 Wind	10/05
8 Vul	04/27	13 Reed	06/23	7 Gra	08/21	1 Mon	10/19	8 Dog	12/17	2 Wat	02/14	7 Dea 8 Deer	04/12 04/13	1 Sna 2 Dea	06/10 06/11	8 Liz 9 Sna	08/08 08/09	2 Hou 3 Liz	10/06 10/07
9 Ear	04/28	l Jag	06/24	8 Reed	08/22	2 Gra 3 Reed	10/20 10/21	9 Mon	12/18 12/19	3 Dog 4 Mon	02/15 02/16	9 Rab	04/14	3 Deer	06/11	10 Dea	08/10	4 Sna	10/07
10Fli	04/29 04/30	2 Eag 3 Vul	06/25 06/26	9 Jag 10Eag	08/23 08/24	4 Jag	10/21	10Gra 11Reed	12/19	5 Gra	02/10	10 Wat	04/15	4 Rab	06/13	11 Dear	08/11	5 Dea	10/09
11 Rain 12 Flo	05/01	4 Ear	06/27	11 Vul	08/25	5 Eag	10/23	12 Jag	12/21	6 Reed	02/18	11 Dog	04/16	5 Wat	06/14	12 Rab	08/12	6 Deer	10/10
13 Cro	05/02	5 Fli	06/28	12 Ear	08/26	6 Vul	10/24	13 Eag	12/22	7 Jag	02/19	12 Mon	04/17	6 Dog	06/15	13 Wat	08/13	7 Rab	10/11
1 Wind		6 Rain	06/29	13Fli	08/27	7 Ear	10/25	1 Vul	12/23	8 Eag	02/20	13 Gra	04/18	7 Mon	06/16	1 Dog	08/14	8 Wat	10/12
2 Hou	05/04	7 Flo	06/30	1 Rain	08/28	8 Fli	10/26	2 Ear	12/24	9 Vul	02/21	1 Reed	04/19	8 Gra	06/17	2 Mon	08/15	9 Dog	10/13
3 Liz	05/05	8 Cro	07/01	2 Flo	08/29	9 Rain	10/27	3 Fli	12/25	10 Ear	02/22	2 Jag	04/20	9 Reed	06/18	3 Gra	08/16	10 Mon	10/14
4 Sna	05/06	9 Wind	07/02	3 Cro	08/30	10Flo	10/28	4 Rain	12/26	11 Fli	02/23	3 Eag	04/21	10 Jag	06/19	4 Reed	08/17	11 Gra	10/15
5 Dea	05/07	10 Hou	07/03	4 Wind	08/31	11 Cro	10/29	5 Flo	12/27	12 Rain	02/24	4 Vul	04/22	11 Eag	06/20	5 Jag	08/18	12 Reed	10/16
6 Deer	05/08	11 Liz	07/04	5 Hou	09/01	12Wind	10/30	6 Cro	12/28	13Flo	02/25/02	5 Ear	04/23	12 Vul	06/21	6 Eag 7 Vul	08/19 08/20	13 Jag	10/17 10/18
7 Rab	05/09	12Sna	07/05	6 Liz	09/02	13 Hou	10/31	7 Wind	12/29	13 HC	HICE	6 Fli 7 Rain	04/24 04/25	13 Ear 1 Fli	06/22 06/23	8 Ear	08/20	1 Eag 2 Vul	10/18
8 Wat	05/10	13 Dea 1 Deer	07/06 07/07	7 Sna 8 Dea	09/03	1 Liz 2 Sna	11/01 11/02	8 Hou 9 Liz	12/30 12/31/01	1 Cro	02/26/02	8 Flo	04/26	2 Rain	06/24	9 Fli	08/22	3 Ear	10/19
9 Dog 10 Mon	05/11 05/12	2 Rab	07/07	9 Deer	09/04 09/05	3 Dea	11/02	10Sna	01/01/02	2 Wind	02/27	9 Cro	04/27	3 Flo	06/25	10 Rain	08/23	4 Fli	10/21
11 Gra	05/12	3 Wat	07/09	10 Rab	09/06	4 Deer	11/04	11 Dea	01/02	3 Hou	02/28			4 Cro	06/26	11 Flo	08/24	5 Rain	10/22
12 Reed	05/14	4 Dog	07/10	11 Wat	09/07	5 Rab	11/05	12 Deer	01/03	4 Liz	03/01	11 Hou	04/29	5 Wind	06/27	12 Cro	08/25	6 Flo	10/23
13 Jag	05/15	5 Mon	07/11	12 Dog	09/08	6 Wat	11/06	13 Rab	01/04	5 Sna	03/02	12 Liz	04/30	6 Hou	06/28	13 Wind	08/26	7 Cro	10/24
1 Eag	05/16	6 Gra	07/12	13 Mon	09/09	7 Dog	11/07	1 Wat	01/05	6 Dea	03/03	13 Sna	05/01	7 Liz	06/29	1 Hou	08/27	8 Wind	10/25
2 Vul	05/17	7 Reed	07/13	1 Gra	09/10	8 Mon	11/08	2 Dog	01/06	7 Deer	03/04	1 Dea	05/02	8 Sna	06/30	2 Liz	08/28	9 Hou	10/26
3 Ear	05/18	8 Jag	07/14	2 Reed	09/11	9 Gra	11/09	3 Mon	01/07	8 Rab	03/05	2 Deer	05/03	9 Dea	07/01	3 Sna	08/29	10 Liz	10/27
4 Fli	05/19	9 Eag	07/15	3 Jag	09/12	10 Reed	11/10	4 Gra	01/08	9 Wat	03/06	3 Rab	05/04	10 Deer	07/02 07/03	4 Dea	08/30 08/31	11 Sna 12 Dea	10/28 10/29
5 Rain	05/20	10Vul	07/16	4 Eag	09/13	11 Jag	11/11	5 Reed	01/09	10Dog	03/07	4 Wat 5 Dog	05/05 05/06	11 Rab 12 Wat	07/03 07/04	5 Deer 6 Rab	09/01	13 Dear	10/29
6 Flo 7 Cro	05/21 05/22	11 Ear 12 Fli	07/17 07/18	5 Vul 6 Ear	09/14 09/15	12 Eag 13 Vul	11/12 11/13	6 Jag 7 Eag	01/10 01/11	11 Mon 12 Gra	03/08 03/09	6 Mon	05/07	13 Dog	07/05	7 Wat	09/02	1 Rab	10/31
8 Wind		13 Rain	07/18	7 Fli	09/16	1 Ear	11/13	8 Vul	01/11	13 Reed	03/10	7 Gra	05/08	1 Mon	07/06	8 Dog	09/03	2 Wat	11/01
9 Hou	05/24	1 Flo	07/20	8 Rain	09/17	2 Fli	11/15	9 Ear	01/13	1 Jag	03/11	8 Reed	05/09	2 Gra	07/07	9 Mon	09/04	3 Dog	11/02
10Liz	05/25	2 Cro	07/21	9 Flo	09/18	3 Rain	11/16	10Fli	01/14	2 Eag	03/12	9 Jag	05/10	3 Reed	07/08	10 Gra	09/05	4 Mon	11/03
11 Sna	05/26	3 Wind	07/22	10Cro	09/19	4 Flo	11/17	11 Rain	01/15	3 Vul	03/13	10 Eag	05/11	4 Jag	07/09	11 Reed	09/06	5 Gra	11/04
12 Dea	05/27	4 Hou	07/23	11 Wind	09/20	5 Cro	11/18	12 Flo	01/16	4 Ear	03/14	11 Vul	05/12	5 Eag	07/10	12 Jag	09/07	6 Reed	11/05
13 Deer		5 Liz	07/24	12 Hou	09/21	6 Wind	11/19	13Cro	01/17	5 Fli	03/15	12 Ear	05/13	6 Vul	07/11	13 Eag	09/08	7 Jag	11/06
1 Rab	05/29	6 Sna	07/25	13Liz	09/22	7 Hou	11/20		01/18	6 Rain	03/16	13 Fli	05/14	7 Ear	07/12	1 Vul	09/09	8 Eag	11/07
2 Wat	05/30	7 Dea	07/26	1 Sna	09/23	8 Liz	11/21	2 Hou	01/19	7 Flo	03/17	1 Rain	05/15	8 Fli	07/13	2 Ear 3 Fli	09/10 09/11	9 Vul 10Ear	11/08 11/09
3 Dog	05/31	8 Deer	07/27	2 Dea	09/24	9 Sna	11/22 11/23	3 Liz 4 Sna	01/20 01/21	8 Cro 9 Wind	03/18 03/19	2 Flo 3 Cro	05/16 05/17	9 Rain 10Flo	07/14 07/15	4 Rain	09/11	11 Fli	11/10
4 Mon 5 Gra	06/01 06/02	9 Rab 10Wat	07/28 07/29	3 Deer 4 Rab	09/25 09/26	10 Dea 11 Deer	11/23	5 Dea	01/21	10 Hou	03/19	4 Wind	05/17	11 Cro	07/16	5 Flo	09/13	12 Rain	11/11
6 Reed	06/02	11 Dog	07/30	5 Wat	09/27	12 Rab	11/25	6 Deer	01/23	11 Liz	03/21	5 Hou	05/19	12 Wind	07/17	6 Cro	09/14	13 Flo	11/12/02
7 Jag	06/04	12 Mon	07/31	6 Dog	09/28	13 Wat	11/26	7 Rab	01/24	12 Sna	03/22	6 Liz	05/20	13 Hou	07/18	7 Wind	09/15		
8 Eag	06/05	13 Gra	08/01	7 Mon	09/29	1 Dog	11/27	8 Wat	01/25	13 Dea	03/23	7 Sna	05/21	1 Liz	07/19	8 Hou	09/16		
9 Vul	06/06	1 Reed	08/02	8 Gra	09/30	2 Mon	11/28	9 Dog	01/26	1 Deer	03/24	8 Dea	05/22	2 Sna	07/20	9 Liz	09/17		
10 Ear	06/07	2 Jag	08/03	9 Reed	10/01	3 Gra	11/29	10 Mon	01/27	2 Rab	03/25	9 Deer	05/23	3 Dea	07/21	10 Sna	09/18		
11 Fli	06/08	3 Eag	08/04	10 Jag	10/02	4 Reed	11/30	11 Gra	01/28	3 Wat	03/26	10 Rab	05/24	4 Deer	07/22	11 Dea	09/19		





I. The Aztec codices used in preparing the designs of this Tonalamatl are the following:

Codex Borbonicus, in the Bibliotheque de la Palais Bourbon, Paris, contains a tonalamatl, lists of festivals, and the cycle of years. Edition E. T. Hamy (Paris, 1899).

Codex Borgia, in the Vatican Library, may have originated in Texcoco. It includes creation legends, a tonalamatl, and material on the relationship between Tlaloc and maize and is dedicated to Tezcatlipoca. Edition Fondo de Cultura Economica Mexico. 1963.

Codex Fejervary-Mayer, in the Liverpool City Museum, is a tonalamatl with much unexplained material and is again dedicated to Tezcatlipoca. Edition Duc de Loubat. Paris. 1901.

Codex Magliabecchi, prepared for the first mayor of Mexico City, Cervantes de Salazar, contains information on the gods, ceremonies, and a tonalamatl. The original is in Madrid. Partial edition Duc de Loubat, Rome, 1904.

Codex Nuttall (Zouche manuscript), in the British Museum, on one side is a Mixtec dynastic history from the mid-seventh to the mid-fourteenth centuries. On the other it is a history of the hero Eight Deer, a lord of the city of Tilantongo in the eleventh century also known as Jaguar Claw.

Codex Vaticanus, in the Vatican Library, is also a tonalamatl and is dedicated to Macuilxochitl. Edition Duc de Loubat, Rome, 1896.

II. The following is a list of the other surviving Aztec codices (which were not influential in the designs):

Codex Aubin, in the Bibliotheque Nationale, Paris, is a tonalamatl in late Aztec style. Edition Duc de Loubat, Berlin, 1901.

Codex Becker I and Codex Becker II, in the Museum fur Volkerkunde, Vienna, are short Mixtec dynastic histories. Edition K. A. Nowotny, Graz, 1961.

Codex Bodley contains tribal history. Edition A. Caso, Mexico, 1964.

Codex Boturini, in Mexico City, is part of a legendary history of the Mexica taking them from their ancestral home and into their long wanderings and sufferings.

Codex Cospiano, in the University Library, Bologna, is a tonalamatl also dealing with aspects of the planet Venus. Edition Duc de Loubat, Rome, 1898.

Codex Egerton (Codex Waecker Gotter), in the British Museum, is a Mixtec dynastic history. Edition C. A. Burland, Graz, 1965.

Codex Kingsborough (Petition of the Indians of Tepetlaoztoc), in the British Museum, covers conditions during the first years after the conquest. Edition Paso y Troncoso, Mexico, 1912.

Codex Laud, in the Bodleian Library at Oxford University, possibly dating to the tenth or eleventh century, is apparently Totonac calendrical material with information about the priesthood. It is dedicated to Tlaloc. Facsimile edition Akademische Druck-u. Verlaganstalt, Graz, 1966.

Codex Mendoza, in the Bodleian Library at Oxford University, is tribute lists of the Revered Speaker Moctezuma Xocoyotzin and a history of the Aztecs and their customs. Edition James Cooper Clark, London, 1938.

Codex Rios, in the Vatican Library, is a later missionary work on the Aztec cosmogony and calendar. Edition Duc de Loubat. Rome. 1901.

Codex Selden (Selden Roll) contains the Aztec migration legend. Edition C. A. Burland, Berlin, 1955.

Codex Telleriano-Remensis, in the Bibliotheque Nationale, Paris, contains history and theology with Spanish translation and notes. Edition E. T. Hamy, Paris, 1899.

Codex Vindobonensis (Vienna Codex), in the Nationalbibliothek, Vienna, is one of the books presented to Cortez before the fall of Mexico. It contains some Mixtec dynastic information, the creation story, the adventures of Quetzalcoatl, and a history the Toltec rulers of Tula. Facsimile edition Akademische Druck-u. Verlaganstalt, Graz, 1963.

III. For general information, the following are the sole three surviving Mayan codices.

Codex Dresdensis, held in Dresden, is a Mayan calendar for calculating astronomical ephemeris. Edition East German Publishing Houses, Berlin, 1964.

Codex Peresianus, held in Paris, contains material on the constellations of the Mayan zodiac. Edition Leon de Rosny, Paris, 1888.

Codex Tro-Cortesianus, held in Madrid, deals with Mayan agricultural rituals and hunting customs. Edition Junta de Relaciones Culturales, Madrid, 1930.

IV. There is a wealth of historical and scholarly literature on the Aztec world and particularly on the conquest of Mexico. The following are the principle works which provided information for this Tonalamatl.

Anderson, Arthur J. O., Rules of the Aztec Language. University of Utah Press, Salt Lake City UT, 1973.

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