P4 281:23.684[758]:142, Kan-Hok (I)

Q4 738:59.125, xoc.ti.ih, "count from the back/past"

P5 44:110 - 606:23, lem.tah - et-al?, "shining/sparking torches - are the sign"

Q5 679a.513:59, ch'en.tzic.ti, "silent/finished is the count on"

P6, Q6 (9.10.8.9.3) 9 Akbal 6 Xul (Chan-Bahlum 6 years, 57 days old)

P7 121:713:130:116, yi-lah-aan.kin = (y)il-lah-aan.kin, "seen is by all the sun" 5)

Q7 11.V:573v:178, "the fifth (11.V) change/succession (573 = hel/kex) [of days] comes forth (178) [on 9.10.8.9.8 1 Lamat 11 Xul]"

P8 765a:87, yoc-te, "his entering (the state of)/becoming"

Q8 624[544] — 1010b, "the sun (1010b) who shields/protects (624)"?

P9 74.184.762:142, Lord Chan-Bahlum

Q9 111:188 — 130:539:178, baac.le — aan.balam-ahau.el?, "the child in the line of the jaguar-lords emerges"?

P10 86:116.17[671]:178.116, "the head/origin (86 = wi"?) of time (116 = kin?), the great deer (17.671 = noh.chij) emerges (178 = el)"?

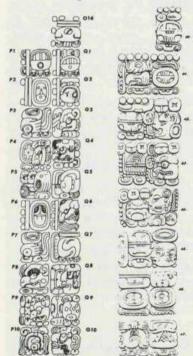


Fig. 4 Tablet Temple of the Sun, Palenque, 9 Akbal 6 Xul text (after Schele 1976: Fig. 15).

Fig. 5 Copan Stela A, glyphs H2-H9 (after MAUDSLAY I: Plate 30).

⁵⁾ An alternative interpretation of glyph P7 could be: "completed has (713 a: 130 = lah-aan) the stage of the jilote (121 = yi) the sun (116 = kin)", the young lord. To compare a six year old child with a young ear of corn is well in line with Maya thought.

Such an interpretation would imply that the 9 Akbal 6 Xul event was a kind of "initiation rite" similar to that described by Landa (Tozzer 1941: 102–106) for early colonial Yucatan. The Yucatec name of this rite was caput sihil, "to be born anew or again". It marks the transition from early childhood to adolescence. The novices (according to Landa 3 to 12 years, according to Tomas Lopez Medel 6 to 7 years old; cf. Tozzer 1941: 102, 226) acquire a new social status in this rite, they are ritually "reborn". Possibly the 9 Akbal 6 Xul event combines an "initiation rite" of this type with a "ritual of heir designation".