

# TTT of Quirigua Stela I

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## Introductory Notes

- This TTT is based on the following drawings:
  - QRG – Stela I (north & south, glyphic text) (Looper-DoSaQ.p11.pdfp11.fig6).
  - QRG – Stela I (west, iconography) (Looper-DoSaQ.p12.pdfp12.fig7).
  - QRG – Stela I (east, iconography) (Looper-DoSaQ.p13.pdfp13.fig8).
- This TTT has been cross-checked against the MHD TTT (“objabbr = QRGStI”).
- Although there’s only one system of glyph-block labelling, there are two columns showing the labels because my TTT splits up many more glyph-blocks into -a and -b than the MHD system. For this inscription, MHD doesn’t split any of the glyph-blocks, whereas I split almost all of them.
- Sources used:
  - GutiérrezGonzález-PhD (*Los Dioses y la Vida Ritual de Quiriguá en sus Textos Jeroglíficos* (Gutiérrez González; 2012)): Not just a TTT, but a transliteration, then a transcription, then *two* linguistic analyses (one morphological and one with syntax parsing), then a literal translation, then a smooth translation, *and then* a commentary.
  - Looper-DoSaQ (*Documentation of Sculptures at Quiriguá, Guatemala* (Looper; 2001)): Source of drawings used for the TTT.
  - Looper-MHD-RM3 (*MHD Reference Materials 3 - Preliminary Word Lists (Not Including Proper Names)* (Looper; 2022)): gives a definition of *ukobil*, found at D1b.
  - AT-YT2021-lecture24.t0:03:46-04:23:
    - Tokovinine shows extracts of QRG Stela I and J on the same slide, explaining that:
      - Stela I concerns the fire-drilling of the four gods.
      - Stela J concerns the beheading of Waxaklajuun Ubaah K'awiil. [There is a small typo on the slide, where the extract is labelled as Stela E. This could have arisen because both Stela J and Stela E recount the decapitation of Waxaklajuun Ubaah K'awiil.]
    - AT-YT2021-lecture24.t0:03:46-04:23: This is the text from [the] Copan [sphere of influence]. There, it was an internal conflict between basically distant relatives of the same royal family: two capitals – one capital of the kingdom against the other capital of the kingdom. // They actually destroyed, ... burned the gods. They described how they drilled – *jochaj uk'ahk'* – fire into some kind of effigy of the Four Lords – the four patron gods of Copan, the gods of Waxaklajuun Ubaah K'awiil. And then they beheaded – *ch'ak baah* – Waxaklajuun Ubaah K'awiil, the ruler of Copan, himself. They captured him and they beheaded him. [Sim: in the latter part, Tokovinine explains that the fire-drilling (as recounted in Stela I) was already a hostile act by QRG against CPN, which then led to the capture and execution of the CPN ruler Waxaklajuun Ubaah K'awiil by QRG (as described in Stela J).]

- Tunesi-ANMMWKOc (*A New Monument Mentioning Wamaw K'awiil of Calakmul* (Tunesi; 2007)):
  - This paper explains that Wamaw K'awiil – the ruler of Calakmul – is known from only two inscriptions: this one (QRG Stela I) and a small, unprovenienced monument in a private collection (probably a scene from one step of a hieroglyphic stairway).
  - It explains that both inscriptions throw a little bit of light on the position of the Kaanul polity after the resurgence of Tikal under Jasaw Chan K'awiil's (with the latter's defeat of Yich'aak K'ahk', the ruler of Kaanul, in 695 AD).
- Calendar issues:
  - This inscription is unusual in that the SS has a Glyph-G but no Glyph-F.
  - This is yet another QRG inscription where the **K'IN** and **WINAL** coefficients of a DN need to be swapped, due to non-conformance to the usual convention of composing the glyph-block when writing a DN. Here it only occurs once (there is only one DN anyway) – see end notes under C6 and C7.
- Summary:
  - The inscription opens with the *half-katun* period ending in 800 AD (9.18.10.0.0).
    - It recounts how the QRG ruler, K'ahk' Jolow Chan Yopaat, commemorated it with a scattering ritual.
    - It mentions the name of the stela, “Wak Chan <something>”, associated with that event. This is probably the stela raised on that date, but this is not explicitly stated (i.e., there's no *utz'apaw* event recounted, in connection with this period ending).
  - It goes on to recount a *hotun* period ending from more than 60 years earlier, in 736 AD (9.15.5.0.0). But this period ending is mentioned only for the fact that it was 1 *hotun* after the *katun* period ending in 731 AD (9.15.0.0.0), when a predecessor of K'ahk' Jolow Chan Yopaat, namely K'ahk' Tiliw Chan Yopaat, raised another stela. The account of this earlier commemoration is the other way around from the (much) later, “contemporary” one: in the earlier commemoration there's an explicit mention of the raising of a stela, but not of a scattering ritual whereas in the later commemoration there's an explicit mention of a scattering ritual but not of the raising of a stela. The earlier commemoration occurred in connection with the presence of a CLK ruler/noble – Wamaw K'awiil (though the latter's role in the ritual is not totally clear):
    - Wamaw K'awiil was an obscure CLK ruler/noble known only from this inscription and one other (see Tunesi-ANMMWKOc).
    - Tunesi-ANMMWKOc.p4.pdfp4.fig4 shows that in the other (unprovenienced) monument Wamaw K'awiil gets the title K'uhul (and even the prestigious title Kaloomte', though Tunesi explains that it had been somewhat devalued in the later stages of the Late Classic).
    - Wamaw K'awiil is not referred to here on QRG Stela I as the *K'uhul Kan Ajaw* (as one might have expected), but instead as *Chik Nahb Ajaw*. Note that the irregularity is not just the replacement of *Kan* with *Chik Nahb*, but that this is also not the normal EG syntax, with a real or mythical toponym (or “family emblem”) in between *K'uhul* and *Ajaw*. Instead, **there is no K'uhul written at all**. This might indicate some change in the “traditional” status and position of the CLK ruler, perhaps after the resurgence of TIK under Jasaw Chan K'awiil; or he might have been “only” a nobleman from Chik Nahb, not the actual ruler at that time.

- It closes by recounting some “fire drilling”, a bit less than 2 years after the later of the two aforementioned period endings associated with K’ahk’ Tiliw Chan Yopaat.
  - This fire drilling was done in connection with the gods of Waxaklajuun Ubaah K’awiil, the ruler of CPN and the traditional overlord of the ruler of QRG.
  - This occurred just 6 days before the (capture and) decapitation of Waxaklajuun Ubaah K’awiil, though the latter event is not explicitly referred to in this inscription – the date of the decapitation (and the fact that it occurred at all) is known from QRG Stela E and Stela J.
  - The implication of the existing modern commentary is that the fire drilling was itself already a hostile act, accomplished perhaps as part of or after a victory in battle of QRG over CPN, leading soon after to the decapitation of the latter’s ruler.
  - Should we consider the possibility that this was a “friendly” fire-drilling ritual, carried out jointly between an overlord and his vassal (similar to that depicted between Kokaaj Bahlam IV and U Kan Baah Way, a Sajal of Matwiil on LTI Panel 2)? *Such an interpretation would then represent an even more dramatic turnaround from an ostensibly loyal vassal to a murdering rebel in six days. I wonder about this because the hostility of the fire drilling event seems to be dependent on the reading of the verb *ch’om* = “hit”. I’m unable to determine where this reading comes from (see end note under D7). Without such a reading, the fire drilling could have been an *ostensibly* peaceful ritual, carried out jointly by K’ahk’ Tiliw Chan Yopaat and Waxaklajuun Ubaah K’awiil (but with the former, of course, fully aware of his intended rebellion).*
- The name of the later of the two QRG rulers is K’ahk’ Jolow Chan Yopaat (see end note under B8):
  - He’s known from QRG Stela K as K’ahk’ Holow Chan Yopaat, where he’s mentioned in connection with the immediately following *hotun* period ending, in 805 AD (9.18.15.0.0). *The slight difference in the two spellings is probably due to the collapse of the *h/j* distinction in the Late Classic.*
  - Do not confuse this name with Jolow Chan K’awiil, an additional name/title of one of this ruler’s predecessors, K’ahk’ Tiliw Chan Yopaat.
  - He’s known in M&G.p218.pdf#p218.#3 (and in much of the academic literature) as “Jade Sky”, who reigned >800 - 810 AD.

MHD		Transliteration	Translation
		<b>North Side</b>	
A1-B2	A1-B2	tzi:<ka[CHAN-snake <sup>1</sup> ]:>:HAAB	ISIG
A3	A3	9.PIK	LC = 9.18.10.0.0, ...
B3	B3a	18:WINIKHAAB	
	B3b	10:HAAB	
A4	A4a	0:WINIK	
	A4b	0:K’IN	
B4	B4a	10:AJAW	... (on) 10-Ajaw ...
	B4b	7:SAK:SIHOOM	... 7 → 8-Sak <sup>2</sup> , ... (LC = 9.18.10.0.0; 15 August 800 AD)
A5	A5a	<{y}IHK’IN>:ni:NAL	[← SS starts here Glyph-G <sub>9</sub>
	A5b	16:HUL:li:ya	Glyph-F is absent

			Glyph-DE = it is 16 days into the current lunation
B5	B5a	2:JGU:K'AL	Glyph-C = it is the 2 <sup>nd</sup> of the 6 lunations governed by the JGU
	B5b	<badly-eroded> <sup>3</sup>	*Glyph-X? = can't tell if it's the one corresponding to Glyph-C=2+JGU
A6	A6a	u.<<ch'o:ko>+K'ABA'>>	Glyph-B = (that is) his youth(ful) name
	A6b	9:K'AL	Glyph-A = there are 29 days in the current lunation SS ends here → ]
B6	B6a	<6.CHAN>:<eroded>	... (this is) Wak Chan <something> ...
	B6b	HUL?:?	... <something>; ... (= "Six Snake" <something> <something> = the name of the stela) <sup>4</sup>
A7	A7a	u.<LAKAM:ma>	... (it is the) stela of ...
	A7b	TUUN:ni	
B7	B7	<ITZAM?:<eroded>>.<eroded> <sup>5</sup>	... Itzam? <something>, ... (= an additional name/title of K'ahk' Jolow Chan Yopaat), ...
A8	A8a	<K'AHK'.jo[*lo{w}]>	... K'ahk' Jolow ...
	A8b	na.<CHAN:na:<ni?/wi?>>	... Chan ...
B8	B8	<yo.YOPAAT>+<AAT:ti> <sup>6</sup>	... Yopaat; ...
A9	A9a	u.<CHOK:ji>	... he scattered it (incense?) ...
	A9b	10:AJAW	... (on) 10-Ajaw, ...
B9	B9a	16:<<TZ'AK:wa?>.>?>	... (he is the) 16 <sup>th</sup> in succession, ...
	B9b	<badly-eroded> <sup>7</sup>	... <the title which he was 16 <sup>th</sup> in succession to>?, ...
		<b>South Side</b>	
C1	C1a	K'UH{ul}.<"TOL":AJAW:wa>	... (the) Holy Lord of QRG, ...
	C1b	IHK':AJAW:pi:ji <sup>8</sup>	... Ihk' Pik? Ajaw, ... (= "The Black <i>Baktun?</i> / <i>Clothes?</i> Lord"?)
D1	D1a	4.<IHK':XIB:●?> <sup>9</sup>	... Chan Ihk' Xib, ... (= "Four Black Men")
	D1b	<u.<ko?/CHAK? :<*cha?/*se?/*bo?>>> :<u.a.<ku:*wa?>> <sup>10</sup>	... <unclear>; ...
C2	C2a	<i.u{h}>:ti	... then it happened, ...
	C2b	10:AJAW	... 10-Ajaw ...
D2	D2a	8:IHK':SIHOOM:ni	... 8-Ch'en <sup>11</sup> , ... (LC = 9.15.5.0.0; 22 July 736 AD)
	D2b	5:NAAH:TUUN:ni	... (it was the) first <i>hotun</i> , ...
C3	C3a	<tz'a[pa]:ji>.ya	... <i>since</i> it was raised, ...
	C3b	u:LAKAM	... (the) stela of ...
D3	D3a	TUUN:ni	
	D3b	K'AHK'.<ti:li:wi>	... K'ahk' Tiliw ...
C4	C4a	CHAN:na	... Chan ...
	C4b	<YOP.AAT>:ti	... Yopaat, ... (implied one <i>hotun</i> earlier, in connection with the <i>katun</i> period ending: LC = 9.15.0.0.0; 18 August 731 AD)
D4	D4a	K'UH{ul}.<"TOL":AJAW>	... (the) Holy Lord of QRG, ...
	D4b	u:<t'u?.mu?>:<[ji]ya> <sup>12</sup>	... <i>since</i> he <verb?>-ed (it), ...
C5	C5a	wa:<ma.wi>	... Wamaw ...
	C5b	K'AWIIL	... K'awiil, ...

D5	D5a	<chi[ku]:NAHB	... (the/a) Chik Nahb ...
	D5b	a.AJAW:wa	... Lord. <sup>13</sup> (= Lord of CLK)
C6	C6a	u.<TZ'AK:AJ>	DNIG, ...
	C6b	14.<0.<WINIK:ya>>	... DN = 1.0.14→1.14.0, ... (about 1 year and 280 days = about 1 year and 9 months = 3 months short of 2 years later)
D6	D6a	1:HAAB:ya <sup>14</sup>	
	D6b	i.<u{h}:ti> <sup>15</sup>	... then it happened ...
C7	C7a	13:AJAW	... (on) 13-Ajaw ...
	C7b	18:SUUTZ'	... 18-Sotz' <sup>16</sup> , ... (LC = 9.15.6.14.0; 23 April 738)
D7	D7a	<ch'o.ja>:ma	... it/he was pierced/hit, ...
	D7b	u:TE' <sup>17</sup>	... his wood/warrior/bailiff, ...
C8	C8a	ch'a:<jo.ja>	... (and) it was drilled, ...
	C8b	u.K'AHK' <sup>18</sup>	... (the) fire of <sup>19</sup> ...
D8	D8a	u:ta?:k'i?	... Utak'? ...
	D8b	4:<a.<ja:wa>> <sup>20</sup>	... Chan Ajaw, ...
C9	C9a	k'u:yu	... (and) K'uy ...
	C9b	<XAAK/SAAK>:ki	... Xaak/Saak ...
D9	D9	a.<ja:wa>	... Ajaw; ... <sup>21</sup>
C10	C10	u.K'UH:li	... (they are the) gods of ...
D10	D10a	18:<u.BAAH>	... Waxaklajuun Ubaah ...
	D10b	K'AWIIL	... K'awiil.

## End Notes

<sup>1</sup> A1-B2. The LC HAAB-month is Sak, whose patron “snake” matches the patron infixed in the ISIG.

<sup>2</sup> B4. Calendrical calculations.

Firstly, 10-Ajaw 7-Sak is not an allowed combination. Trying 9.\*.\*.0.0 and 10-Ajaw \*-Sak in the Bonn calendar program gives:

CORRELATION CONSTANT: 584285					
Long Count	G	Y	Tzolkin	Greg. Date	Julian Date
▼ 9.0.6.0.0	G9	Y6	10 Ahau 3 Zac	9.11.441	8.11.441
▼ 9.7.9.0.0	G9	Y1	10 Ahau 18 Zac	21.10.582	19.10.582
▼ 9.18.10.0.0	G9	Y6	10 Ahau 8 Zac	19.8.800	15.8.800

This shows that we need to amend the 7-Sak (as seen on the drawing) to 8-Sak.

Cuenta Larga:		Correlación: 584,285	
9. 18. 10. 0. 0			
Nº Dist:	0 0 0 0 0	Día Juliano:	2,013,485
Sumar	Restar	Nº días maya:	1,429,200
Tzolkin:	10 Ajaw	D	M A
Ha'ab:	8 Sak	Año Juliano:	15 Ago 800 dC
Glifo G:	G9	Año Gregoriano:	19 Ago 800 dC
Tamaño Luna:	1 ED	Edad astronómica	
Nº de lunación:	2 C	aproximada de la Luna:	21.3 días
Tamaño lunación:	A 10		

LC = 9.18.10.0.0; 15 August 800 AD.

SS cross-checks:

- The variant of Glyph-G and the values of the various coefficients of the SS as calculated by the Villaseñor calendar program can be cross-checked against what appears in the inscription.
- The variant of Glyph-X as it appears on the inscription can also be cross-checked against the coefficient and ruling god of Glyph-C.

SS	Program	Inscription	
Glyph-G	G9	G9	✓
Glyph-DE	1	16	✗
Glyph-C	2	2	✓
Glyph-X	n/a	eroded	Actual Glyph-C=2+JGU. We can't tell if there's a match with Glyph-X because Glyph-X is too eroded.
Glyph-A	30	29	✗

Unfortunately there are only two definite matches, one indeterminate because of erosion, and two definite mismatches. It remains a mystery to me why these SS cross-checks so often reveal a number of discrepancies.

[Sim's *very speculative musings*: A mismatch in Glyph-A might be more due to epigraphers not fully understanding the correct method of calculating the theoretical value than to "mistakes" made on the part of the calendrical experts, designers or carvers of the time of the creation of the monument. For example, the modern algorithm might take the number of days in each of the 6 lunations as 29, 30, 29, 30, 29, 30 (or 30, 29, 30, 29, 30, 29) – which might have been true in general over the whole Maya region – whereas the "local standard" might have been 29, 29, 29, 30, 30, 30 (or 30, 30, 30, 29, 29, 29).]

<sup>3</sup> B5.



- B5a:
  - The JGU variant here is just the eye of the JGU.
  - Unusually, there is no **ja**. It might be interesting to see if there's a correlation between a "full" JGU and the presence of **ja** and a "reduced" JGU and the absence of **ja**.
- B5b:
  - MHD is also unable to reconstruct this.
  - The drawing shows a glyph-block which is not incompatible with it being the badly eroded outline of the Glyph-X variant corresponding to Glyph-C = 2+JGU: the open mouth of **AHIIN** with a **K'UH** (=eroded circle) with a (possible) **BAHLAM** headdress.

<sup>4</sup> B6. Six Snake <something> <something> = the name of the stela.

Or could it perhaps be Six Sky <something> <something>? Here we definitely have the snake logogram, not the sky logogram but the two logograms were sometimes used interchangeably (*especially later in the Late Classic?*).





Stelae had a "generic" name, based on the Tzolk'in date they were raised on, and a "specific name". The phrase "Six Snake/Sky <something> <something>" would fit semantically as the specific name, which would fit in here syntactically as well. Unfortunately, there's no *uk'aba'* present to make this absolutely clear.

<sup>5</sup> B7. MHD has ITZAM? \_\_.



<ITZAM?:<eroded>>.<eroded>

<sup>6</sup> A8-B8.

			
QRG Stela I A8-B8 <K'AHK'.jo>.<na.<CHAN[lo{w}]:na:<ni?/wi?>>> <yo.*YOPAAT>+<AAT:ti> / <K'AHK'.jo{low}>.<na.<CHAN:na:<ni?/wi?>>> <yo.*YOPAAT>+<AAT:ti>	QRG Stela I D2 :ni :ni	QRG Stela I D3 :ni :wi	QRG Stela F B13

- A8b (top): the element above the double horizontal bars in the middle of **CHAN** is quite unusual. In most instances of **CHAN**, we find either two vertical bars (pillars) or two vertical bars with crossed bands in between. The bold semicircle with half a dot inside is very reminiscent of the central element in **lo**. For this reason, I wonder if it might be the **lo** required for *Jolow*, but discontinuous from **jo** (as there isn't much space in **jo** to infix or conflate the **lo**). Alternatively, there's an underspelled *-low* after **jo**.
- A8b (bottom): Comparing the last glyph of A8b to the glyphs at D2a (bottom) = **ni**, D2b (bottom) = **ni**, D3a (bottom) = **ni**, D3b (bottom) = **wi** shows that it could be either **ni** or **wi** (in theory, **wi** should have two "leaves" while **ni** should only have one). But neither makes sense, as there is already an end phonetic complement **na** for **CHAN** (and **ni** is not a suitable end phonetic complement for **CHAN** anyway). Note that QRG Stela F B13 also has a slightly unexpected **wi** under a **CHAN**. But in that case, we can explain the **wi** as a syllabogram writing **K'AHK'.**<**TIL:CHAN:wi**> → *K'ahk' Tiliw Chan (Yopaat)*. That explanation is not possible here, as we're dealing with *K'ahk' Jolow Chan Yopaat*. In any case, the glyph in B8b (bottom) looks more like **ni** than **wi** anyway.
- A8 (centre): There appears to be a **na**-like (or **li**-like?) element "between" A8a and A8b.
  - MHD reads it as a **na**, resulting in two **na**'s in this glyph-block. The second **na** is clearly the end phonetic complement to **CHAN**, so this first **na** seems superfluous. Might it perhaps be viewed as an *additional* end phonetic complement to **CHAN**?
  - GutiérrezGonzález-PhD.p230.pdf243 has **u?**. This is unlikely, given that this name is known from other inscriptions without a *u*-.
- B8: The context makes <yo.\*YOPAAT>+<AAT:ti> a possible transliteration, though it's unclear how the partially eroded glyph on the top *and right* is **YOPAAT**. The *middle* of the top of B8 (with the "fluted" outline) could be the eroded remains of the two of three "left feelers" with "dotted protectors" typical of **YOPAAT** (the "fluting" being the eroded remains of the "dotted protectors"), but it's hard to see what the eroded remains *on the right* might have been. Nevertheless, context enables us to read *Yopaat* with a fair degree of confidence. MHD also gives this transliteration.

<sup>7</sup> B9.


B9 <16:<TZ'AK:wa?>.>>.<badly-eroded>

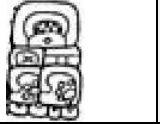

There are quite a few separate (and independent) areas of doubt here:

- How do we know that the number in the top left of B9 is "16", "17", or "18"? "16" seems plausible, as the two flanking dots seem slightly more elongated and could be fillers, but do we know for sure?
  - MHD goes unequivocally for "16" (no question mark).
  - GutiérrezGonzález-PhD.p230.pdf243 leaves more options open, with "16"/"18", excluding, apparently, "17", because the middle dot is unlikely to be the filler, given its slightly smaller size than the two flanking dots.
- What are the two elements at the bottom of B9a? They could be **wa**, which is what both MHD and GutiérrezGonzález-PhD.p230.pdf243 transliterate them as.
- What is on the right of B9a, i.e., immediately to the right of **TZ'AK** and **wa** (but still within B9a)?








- MHD declines to transliterate it at all, but reads a tentative *tz'akbul?* (spelled *tz'ahkbul?*) = “in succession” for the transcription (the tentativeness being indicated by the question mark). [Sim: is it remotely possible that the left element is (a very small) **bu** and the right element a (rather eroded **la**), giving the *tz'akbul* of MHD?]
- GutiérrezGonzález-PhD.p230.pdfp243 transliterates a tentative **ja?**, resulting in *tz'ahkaj* (passive) but this seems unlikely to me.
- What is the whole of B9b? Syntax suggests that it might be the title of which K'ahk' Jolow Chan Yopaat is the 16<sup>th</sup> title holder in succession? Neither MHD nor GutiérrezGonzález-PhD attempt anything here.

<sup>8</sup> C1b.

	
QRG Stela I C1b IHK':AJAW:<pi:ji>	QRG Stela E A19b IHK':<<xu[ku]:>pi>:AJAW>


- MHD does not consider the bottom half of C1b to be <pi:ji> but rather just the logogram **PIK** (perhaps the “ji” underneath is considered equivalent to the occasional “hi” underneath – MHD also reads the “double KAWAK with hi” just as **PIK**, not as **PIH**).
- MHD gives IHK':PIK:AJAW → *Ihk' Pik Ajaw* = “Black bak'tun/clothes? Lord”. However, I wonder about the shared characteristics with QRG Stela E A19b – an extended name/title of the QRG ruler K'ahk' Tiliw Chan Yopaat. It shares the **IHK'** but QRG Stela I C1b has no bat-head while QRG Stela E A19b has one. *It's curious that they both start with **IHK'** and end with a “double KAWAK”. On the other hand, they might just be two different phrases.*

<sup>9</sup> D1a.

				
D1a 4.<IHK':XIB:>•	QRG Stela A C8 4:<<TE':IHK'>.XIB>	QRG Stela D B18b <4:TE'>:<IHK'.XIB>	QRG Stela D D22b (top) <4:IHK'>.<TE':XIB>	QRG Stela F C8b-D8a 4:TE' IHK':XIB

- MHD also reads the head-glyph at the bottom right of D1a as **XIB**.
- There's a small dot on the bottom left and right of the **XIB**. They are not transliterated by MHD and are probably ornamental only. They probably don't contribute to the pronunciation and are shown as a blue dot • in the transliteration here.
- *Chan Ihk' Xib* is remarkably similar to the *Chan Te' Ihk' Xib* found in other QRG inscriptions as one of the extended names/titles of K'ahk' Tiliw Chan Yopaat. As numeral classifiers are optional in many contexts of Classic Maya, *it seems that this might be the same name, though here part of the extended name/title of a later ruler – K'ahk' Jolow/Holow Chan rather than K'ahk' Tiliw Chan Yopaat. Perhaps a precedent for the use of this syntactically rather unusual name/title was set by K'ahk' Tiliw Chan Yopaat.*
- See end note under QRG Stela J G8-H8 for a partial explanation, offered by GutiérrezGonzález-PhD.

<sup>10</sup> D1b.


D1b <u.<ko:<*cha?/*se?/*bo?>>>:<u.a.<ku:*wa?>>

MHD gives u ko bo u a ku \_ → *ukobil* \_ = “his repetition \_”.

Sim:



- “his repetition \_” = “(the) repetition of”.
- The only reference I could find for *ukobil* was Looper-MHD-RM3.p17.pdf17. It’s a fairly rare word.
  - A search in MHD on “blmaya contains ukobil” yields just 6 hits, with QRG D1b being the only instance from QRG. The other 5 are from CHN (2 hits), CRC (1 hit), NAR (1 hit), PAL (1 hit).
  - In 2 of the hits (CHN), it’s spelled **u-ko-bo-li** (with an explicit -/), and in the other 3 hits, it’s spelled **u-ko-bo** (with an underspelled -/).
  - It’s of course the existence of the non-underspelled versions of this word that we know that it’s *kobil* instead of just *kob*, with 3 instances of underspellings, when no *li* is written at the end.

It’s difficult to get a feel for what this glyph-block is meant to be doing, in a “global” sense. Was there an end to the clause/sentence at D1a, with this being a new clause/sentence? Sometimes, even when it’s totally unclear what the actual glyphs are saying, it’s still possible to get a general feeling for the role the glyphic text is playing in the inscription. Here, I find it very difficult to know what’s going on.

# <sup>11</sup> C2b-D2a. Calendrical calculations:

CORRELATION CONSTANT: 584285

▲ 10 Ahau 8 Chen				
Long Count	G	Y	Greg. Date	Julian Date
▼ 9.2.1.7.0	G5	Y6	26.9.476	25.9.476
▼ 9.4.14.2.0	G4	Y2	14.9.528	12.9.528
▼ 9.7.6.15.0	G3	Y5	1.9.580	30.8.580
▼ 9.9.19.10.0	G2	Y1	20.8.632	17.8.632
▼ 9.12.12.5.0	G1	Y4	7.8.684	4.8.684
▼ 9.15.5.0.0	G9	Y7	26.7.736	22.7.736
▼ 9.17.17.13.0	G8	Y3	13.7.788	9.7.788

The most obvious LC to pick for the CR = 10-Ajaw 8-Ch’en is LC = 9.15.5.0.0, not only because it is a period ending, but because the text at D2b speaks of the first *hotun*.

C2-D4a explicitly says that a stela was erected by K’ahk’ Tiliw Chan Yopaat on LC = 9.15.0.0.0.

# <sup>12</sup> D4b.



The transliteration is taken from MHD. MHD doesn’t know what to do with it either and glosses both the transcription and translation as ??. So this could be a CVC verb, with a third-person subject *u-* marker and a *-jiiy* verb inflection, but the reading and meaning are unknown.

# <sup>13</sup> D5.

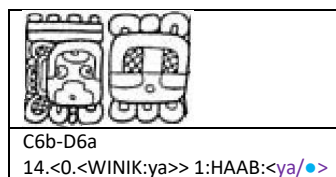


- Tunesi-ANMMWKO.c.p5.pdf5.para2: It may be worthwhile to meditate on what caused the Quirigua scribes to use the Chiiknahb emblem glyph in their text [= QRG Stela I] and not, as in the present monument [= the unprovenanced looted step], the Snake emblem glyph. Quirigua Stela I was raised in AD 800, over sixty years after the event—also a stela dedication—involving Wamaaw K’awiil. Perhaps by that time the Snake lineage was residing somewhere else, in a location unknown to us at the moment, and the use of the Snake glyph would have been ambiguous to contemporary readers. To avoid misunderstanding, the scribes used the Chiiknahb emblem glyph to refer directly to the Calakmul region

where Wamaaw K'awiil was from. From this point of view, the title would seem to be an ad hoc creation by Quirigua's artists: the toponym Chiiknahb was melded with the words *k'uhul ajaw* "holy lord," transforming it into an emblem glyph. Use of this emblem glyph might have been intended to make the current political situation more explicit to the reader.

- Tunesi-ANMMWKC.p8.pdfp8.para1: [Wamaaw K'awiil] had involved himself in the affairs of distant Quirigua and even, judging by the date, had played some part in the Quirigua rebellion against Copan (Looper 1999; Martin and Grube 2000:114).
- Sim:
  - Tunesi-ANMMWKC seems to have taken the L-shaped string of touching dots on the bottom left of D5b as the "blood drops" of **K'UH**{ul}.
  - However, close examination of the top left of D5b shows that it's not **YAX**, **K'AN** or a spondylus shell (i.e., the entire left side of D5b is not **K'UH**) but rather the "(stylized) eye and top of the head" of a parrot, with the L-shaped string of touching dots forming the "beak".
  - This makes it the "narrow rectangular variant" of syllabogram **a**, resulting in (*Wamaw K'awiil*) *Chik Nahb Ajaw* rather than (*Wamaw K'awiil*) *Chik Nahb K'uhul Ajaw*.
  - This means that Wamaw K'awiil was either "just a nobleman/lord from CLK" (and not *the ruler* of CLK) or the status of the ruler of CLK has diminished to the extent that he no longer gets the "Holy" epithet (probably the former).
  - Furthermore, even if the drops are to be read as *k'uhul*, this word is positioned at a rather odd place. The glyphic text would then have to be read as *chiknahb k'uhul ajaw*, while (if *chiknahb* were "being used as a sort of EG") we would expect *k'uhul chiknahb ajaw*. This further argues for not reading the drops as *k'uhul* and merely as part of the syllabogram **a** as initial phonetic complement to **AJAW**.

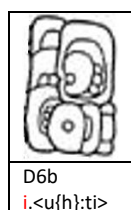
<sup>14</sup> C6b-D6a. DN = 1.0.14.



Rather than <1:HAAB:ya> in D6a, the element at the bottom might just be the equivalent of the three medium-sized circles which HAAB sometimes rests on, which are ornamental only, and don't contribute to the pronunciation (shown as a blue dot • in the transliteration).

This is yet another instance where the **K'IN** and **WINAL** coefficients have to be swapped, see end note under C7.

<sup>15</sup> D6b.



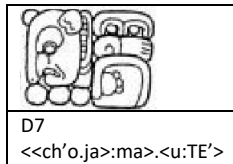
From context, it can't be anything else, but the first element, on the left of D6b, looks far more like **IHK'** than like **i**.

<sup>16</sup> C7. Calendrical calculations:

Cuenta Larga:									
9.	15.	5.	0.	0.	Correlación: 584,285				
N° Dist: 0 0 1 14 0					Día Juliano: 1,990,085				
N° días maya: 1,405,800					N° días maya: 1,406,440				
Sumar					Restar				
Tzolk'in: 10 Ajaw					Tzolk'in: 13 Ajaw				
Ha'ab: 8 Ch'en					Ha'ab: 18 So'tz'				
Glifo G: G9					Glifo G: G1				
Año Juliano: 22 Jul 736 dC					Año Juliano: 23 Abr 738 dC				
Año Gregoriano: 26 Jul 736 dC					Año Gregoriano: 27 Abr 738 dC				

The previous CR + DN matches the current CR, *if we swap the **K'IN** and **WINAL** coefficients*, amending DN = 1.0.14 to 1.14.0.

<sup>17</sup> D7.



The TTT for this glyph-block is from MHD. There's supposed to be a verb *ch'om* = "to pierce" or "to hit", of which the passive is here written *ch'ohmaj*; i.e.: <<ch'o.ja>:ma>.<u:TE'> = **ch'o-ma-ja-u-TE'** → *ch'ohmaj ute'* = "it was pierced/hit, the wood of ...". In addition, MHD offers "warrior" or "bailiff" as alternative translations of **TE'**.

- *ch'om*:
    - Dictionary listings (in roughly chronological order of publication year):
      - EB0.p116.pdfp116.#20 (2002): *ch'om*- tv to hit, to pierce **ch'o-ma**-.
      - Not listed in JM (2002).
      - Not listed in EB (2009).
      - CMC4.p36.pdfp29 (2015): *ch'om*- **ch'o-ma** *ch'om* tv "to hit".
      - K&H.p90.pdfp92 (2020): *ch'om*- **ch'o-ma** *ch'om* tv "to hit".
      - K&L.p77.pdfp77 (2018): *ch'om*- **ch'o-ma** *ch'om* tv "to hit".
      - BMM9.p90.pdfp77 (2019): *ch'om*- **ch'o-ma** *ch'om* tv "to hit".
      - 25EMC.pdfp53 (2020): *ch'om* "to hit".
      - Online JM (Bíró, Mathews, eds): -*ch'om*- vt. hit, pierce / golpear, perforar.
      - Online JM (Helmke, ed): not listed.
    - Sim:
      - EB0 is the earlier version of EB by Boot.
        - EB is a *major* revision of EB0: the orthography is a more modern one and it gives references to the monuments/vessels where each entry can be found.
        - There is an entry for *ch'om* in EB0 but not in EB. This implies that Boot reconsidered, and eliminated it from the later version, as not being valid. It seems also to have been eliminated in the online version of JM, edited by Helmke. Despite this, all the other "descendent" dictionaries have retained it.
      - The CMC4, K&H, K&L, BMM9 "dictionaries" are all the "same" dictionary, so *ch'om* appearing in each of them is not independent confirmation of the validity of such a verb.
    - MHD statistics:
      - Passive form: a search on "blmaya1 contains ch'ohmaj" yields only 1 hit – precisely QRG Stela I D7a.
      - Active form: a search on "blmaya1 contains ch'om" yields no hits.
      - General *ch'om* concept:
        - A search on "bllagosyll contains ch'o" and "bllagosyll contains mo" yields no hits.
        - A search on "bllagosyll contains ch'o" and "bllagosyll contains ma" yields 15 hits, but almost all of them have the **ma** preceding the **ch'o** (not relevant to what we're looking for). The few that have **ch'o** preceding the **ma** have another syllabogram in between (also not relevant to what we're looking for). The only relevant hit is the *ch'ohmaj* of QRG Stela I D7a, already accounted for.
- This means that there is no evidence in MHD for the existence of a *ch'om* verb, aside from this putative *ch'ohmaj*. This is perhaps the reason that it disappeared as an entry from EB0 to EB and also from the Helmke revision of JM.
- That *te'* can also mean warrior or bailiff seems reasonable in the light of the title *Baah Te'* = Chief Wood, where "wood" stands for "spear", and where *Baah Te'* is sometimes rendered as "Head Bailiff".

If *ch'om* = “to hit” is not a valid reading of this passage, then there are implications for the meaning of the passage, namely, was it really a hostile act of QRG damaging the gods of CPN?

One alternative is that D7 <something> *ute'* = “<something> his spear” is just a toponym where the fire-drilling ritual took place. This works syntactically but is not semantically very plausible.

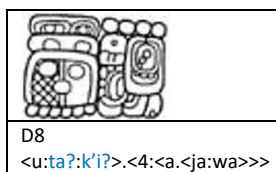
<sup>18</sup> C8.



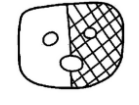
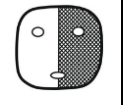
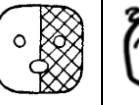


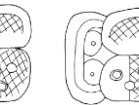
The TTT is from MHD. Although the *ch'a* and *jo* are in reverse order, it's quite clear from context that this is the passive of *joch'* = “to drill”; i.e.: *jo-ch'a-ja u-K'AHK'* → *johch'aj uk'ahk'* = “it was drilled, the fire of ...”.

<sup>19</sup> C8. This fire drilling on LC = 9.15.6.14.0; 23 April 738 AD is just six days before the decapitation of Waxaklajuun Ubaah K'awiil on LC = 9.15.6.14.6; 29 April 738 AD. This fact is only implicit in this inscription, as the decapitation event is not explicitly mentioned here. However, the latter event and date are known from Stelae J and E.

<sup>20</sup> D8.



D8a (bottom) is an undeciphered glyph:

					
MHD.ZAE k'i?	0540st -	T540 -	K&L.p45.pdfp45.r8.c3 -	Temple of the Sun fragment, Bodega 43a/27c #349&#350 u.<pa:k'i?> u.<pa:k'i?>	

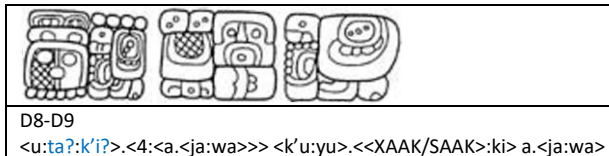
- Only MHD has assigned a tentative reading – Bonn gives no reading at all, Thompson almost never assigned readings, and it's listed in K&L (2020) in its table of “undeciphered glyphs”.
- A search in MHD “blcodes contains ZAE” yields 6 hits – no pattern behind glyphs before or after, so it's probably not a logogram. Instead, it feels like a syllabogram, spelling out unknown words.
  - A logogram might have shown more of a pattern because of the optional initial and final phonetic complements – perhaps one or two would have been the same complement.
  - MHD seems to have reached the same conclusion, with the tentative reading of *k'i?*.
- MHD “objabbr = PALTSBD” (PAL Temple of the Sun fragment, Bodega 43a/27c) has 2 instances with *u-pa-<MHD.ZAE=k'i?>*.

The TTT of D8 is from MHD.

- Transliteration:
  - There is considerable uncertainty as to the second and third glyphs of D8a.
  - MHD gives, respectively, *ta?* and *k'i?*, both with a question mark.
- Transcription:
  - Even the transition from transliteration to transcription has some uncertainty, as the Classic Maya is rendered by MHD as *utak'?*, with a question mark.
  - This probably indicates that there's no suitable/obvious candidate from the modern/colonial Maya languages or from historical reconstruction for the Classic Maya word being written at D8a.

- Translation:
  - MHD doesn't render the name at all and instead gives just "??".
  - This is perhaps partly because MHD considers the word to be a separate possessed noun, with the name of the possessor only coming after it, as "Chan Ajaw".
  - One way to get around it is to see it as part of the name of the possessor already, as I have done. This would then enable the rendering of the entire glyph block as (say) English "U-Ta(a)k' Chan Ajaw", sidestepping (but not solving) the problem of not having a suitable meaning for D8a.

<sup>21</sup> D8-D9.



- AT-YT2021-lecture24.t0:03:46-04:23 says there are four gods involved, but it seems to me it might be as low as two gods (unless these are four CPN gods known from other inscriptions).
- Looper-LW.p79.pdfp92.col1.para1.l+2: Chante Ajaw and K'uy Nik? Ajaw are called gods of Waxaklajun Ub'ah K'awil on QRG Stela I. [Sim: I'm not sure where the -te of Chante is read from. I only see a syllabogram **a** on the left of D8b, with D8b having an identical structure to (the whole of) D9, except for having **CHAN** = "4" above it. In particular, in both D8b and D9, the glyph on the left is syllabogram **a** – the "narrow, rectangular, bird-head" variant of **a**. Perhaps the name Chante Ajaw is known from other inscriptions and the -te is read here from context. Furthermore, **NIK'** is MHD's transliteration for the "capped AJAW", which I transliterate as **XAAK/SAAK**.]