

TTT of Quirigua Stela A

Author: Sim Lee

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[Separate drawings and additional TTTs are available on the [main TTTs page](#).]

Introductory Notes

- This TTT is based on drawings by Looper:
 - East side (glyphs, columns A-B): Looper-LW.p167.pdfp180.fig5.15.
 - West side (glyphs, columns C-D): Looper-LW.p168.pdfp181.fig5.16.
 - South side (iconography): Looper-LW.p165.pdfp178.fig5.13.
- A Sketchfab 3D model is also available.
- This TTT has been cross-checked against the MHD TTT (“objabbr = QRGStA”).
- Sources used:
 - GutiérrezGonzález-PhD (*Los Dioses y la Vida Ritual de Quiriguá en sus Textos Jeroglíficos* (Gutiérrez González; 2012)).
 - Written in Spanish – title in English: *The Gods and the Ritual Life of Quiriguá in their Hieroglyphic Texts*.
 - Gives detailed TTT's, with Transliteration, Transcription, two types of parsing (morphological and morphosyntactic), and two types of Translation (literal and free) as well as commentaries on some of them.
 - Covers all the major stelae and zoomorphs.
 - Looper-LW (*Lightning Warrior - Maya Art and Kingship at Quirigua* (Looper; 2003)):
 - Looper-LW.p158.pdfp171.para1 explains that Stela C, Stela A, and Zoomorph B should be conceived of as a single set, read in that order (east to west) and that even within the monuments, the text should be read east to west.
 - Looper-LW.p158.pdfp171.para2 gives “platform” for what I was originally taught was a “bone-throne”. This difference is probably only one of choice of words, rather than one of an actual difference in the nature of the object referred to.
- There is a single ISIG for the glyphic text which is a single narrative found on the east and west sides of the monument.
- Summary:
 - This inscription recounts the rituals associated with a *hotun* ending in 775 AD (9.17.5.0.0) during the reign of the QRG ruler K'ahk' Tiliw Chan Yopaat:
 - He raised this stela, and
 - He scattered incense.
 - K'ahk' Tiliw Chan Yopaat was the ruler who rebelled against his CPN overlord Waxaklajuun Ubaah K'awiil (he captured and executed him). There's a reference to K'ahk' Tiliw Chan Yopaat being the captor of Waxaklajuun Ubaah K'awiil (in the form of the *Ucha'an* title) but there's no explicit reference to the latter's capture or execution.
 - Quite a number of his additional names/titles are given.

- There's also a reference to a period ending in the very distant past (see end note under D1). This involves the use one of the “extra-high calendar units”, which haven't, up to now, been well understood.
 - *The Deep Time references at Quirigua contain higher periods that count vast spans of time. Carl Callaway (2024) has proposed a mathematical solution where the higher periods are preceded by a unique mathematical notation indicating they represent cumulative counts, that when applied, reach the intended target dates. He further showed how all the higher periods at Quirigua and Yaxchilan are solvable using cumulative counts, and the target dates that these huge distance numbers count to are solved by standard modular arithmetic. [Carl Callaway, personal communication, 2024-10-22.]*

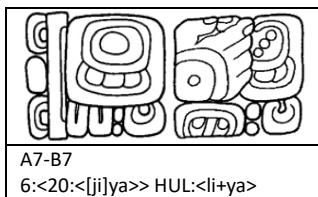
	Transliteration	Translation
	East Side	
A1-B2	tzi:<ka[IXIIM ¹]:HAAB	ISIG
A3	9.PIK	LC = 9.17.5.0.0, ...
B3	17:WINIKHAAB	
A4	5:HAAB	
B4	0:WINIK	
A5	0:K'IN	
B5	6:AJAW	... (on) 6-Ajaw ...
A6	<NAAH:5>.<TUUN:ni>	... (it was the) first <i>hotun</i> (of the 17 th <i>katun</i>) ...
B6a	<{y}IHK'IN>:ni	[← SS starts here Glyph-G ₉
B6b	TI':HUUN:na	Glyph-F
A7	6.<20:ya>	Glyph-DE = it is 26 days into the current lunation
B7	HUL:<li+ya> ²	
A8	<u:2>.<CHUWAJ:K'AL>.ja	Glyph-C = it is the 2 nd of the 6 lunations governed by the JGU
B8	<MIH:K'UH>+AHIIN	Glyph-X = the one corresponding to Glyph-C=1+JGU (doesn't match the inscription's Glyph-C=2+JGU)
A9	20.10 ³	Glyph-B is absent Glyph-A = there are 30 days in the current lunation SS ends here →]
B9	13.<<[K'AN]a>:si:ya>	... 13-K'ayab ⁴ , ... (LC = 9.17.5.0.0; 25 December 775 AD)
A10	<tz'a[pa]>.ja	... it was raised, ...
B10	*6.AJAW	... (the) 6-Ajaw ...
A11	TUUN.ni	... Stone, ... ⁵
B11	NAAH.<5:TUUN:ni>	... (on the) first <i>hotun</i> .
	West Side	
C1	TZUTZ:ji:ya	It was completed, ...
D1	19.<?:HAAB>	... (the) 19 th <higher calendar unit> (period ending) ⁶ ...
C2	6.AJAW	... (on) 6-Ajaw ...
D2	13.{*YAX? ?}SIHOOM	... 13 (Yax); ...
C3	u.KAB.<ji:ya>	... he ordered it, ...
D3	CHIT.<wi:WITZ'> ⁸ or	... Chit Witz' / Ihk' Witz' / Ihk' Huunal, ... (= mythical figure)

	<IHK'.<HUUN:NAL?>	
C4	<u:ya>.ti	... it happened ...
D4	<IHK':KAB>.<JAN?:NAL> ⁹	... (at) Ihk' Kab Jan? Nal. (= "Black Earth Flower Place")
C5	a.<AL ¹⁰ :ya>	Here (is) ...
D5	u.<CHOK:ch'a{aj}>	... (the) incense scattering of ...
C6	<5:WINIKHAAB>.<ch'a:ho:ma>	... Ho' Winikhaab Ch'ahoom, ... (= "The 5-Katun Incense Offerer")
D6	K'AHK'.<TIL:CHAN:wi>	... K'ahk' Tiliw Chan ...
C7	YOPAAT	... Yopaat, ...
D7	4.<ch'a:<jo.la>> ¹¹	... Chan Ch'ajol, ... (= "Four Incense Offerers"?)
C8	4:<<TE':IHK'>.XIB> ¹²	... Chan Te' Ihk' Xib, ... (= "Four Black Men")
D8	IHK'.<<xu[ku]>:AJAW:wa>.pi ¹³	... Ihk' Xukuup Ajaw, ... (= "The Lord of Black Xukuup")
C9	<IHK':AJAW>.<WAY:NAL:la> ¹⁴	... Ihk' Waynal Ajaw, ... (="The Black Cenote-Place Lord")
D9	K'UH{ul}.<<"TOL">:AJAW:wa>	... (the) Holy Lord of QRG, ...
C10	u.<CHAN:na>	... Ucha'an ... (= The Master of)
D10	<18:u:BAAH>.<K'AWIIL:la>	... Waxaklajuun Ubaah K'awiil, ...
C11a	<no.NOH{ol}>:CHAN	... Nohol Chan ...
C11b	<yo.YOON>:ni	... Yoon, ... (= "The South Sky Yoon")
D11	ba{ah}.<ka:ba>	... (the) Baah Kab.

End Notes

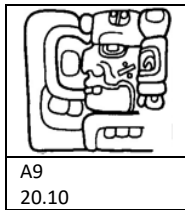
¹ A1-B2. The LC HAAB-month is *k'anasiy/K'ayab*, whose patron **IXIIM** matches the patron infixed in the ISIG.

² A7-B7.



Do not mistake A7b for the moon-variant of **HUL**. That would have a *semicircle* in the "bay". Here we have a full circle, meaning this is "20", making it 26 days since the new moon in the current lunation. The *huliiy* itself is in the next glyph-block (B7).

³ A9.



This is the position in the inscription where we expect Glyph-A, so the expectation is “20” at A9a and “9” or “10” at A9b:

- A9a: This is not a “full” crescent and only the left half, but there’s a full circle in the “bay”, so that confirms that it’s “20”.
- A9b: The %-sign on the cheek and the bone-jaw show that this is “10”. The bone-jaw is just barely recognizable, but it’s not “9” so those are enough to confirm that it’s “10”.

⁴ B4-B9. Calendrical calculations.

LC = 9.17.5.0.0; 25 December 775 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	8	26	✗
Glyph-C	3	2	✗
Glyph-X	n/a	For Glyph-C=1+JGU	Actual Glyph-C=2+JGU so there is a mismatch between Glyph-X and Glyph-C.
Glyph-A	30	30	✓

Unfortunately, only two of the parameters match. It remains a mystery to me why these SS cross-checks so often reveal a number of discrepancies.

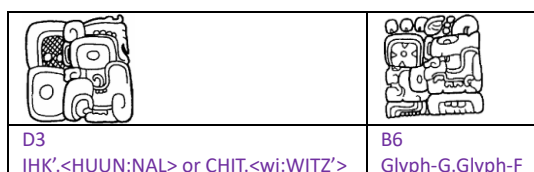
We know that (the west side of) QRG Stela C – a “companion monument” to QRG Stela A – also recounts the raising of *that* 6-Ajaw Stone (i.e., Stela C) on the *hotun* period ending of 9.17.5.0.0 so there is little doubt that the LC is correct. It remains a mystery why these SS cross-checks so often reveal a number of discrepancies.

⁵ B10-A11. The stela is called the “6-Ajaw Stone” because it was raised on 6-Ajaw. This is what I call its “generic name”. It probably had a “specific name” as well, but that’s not given here.

⁶ D1. MHD blnotes: Refers to a high order period of unknown magnitude; associated with a period ending in the ancient past (Looper 1995b:165). [Sim: this is Looper-TTSoMCMaQ]. This has been solved by a proposal by Carl Callaway (see Introductory Notes).

⁷ D2. There should be one of the four expected signs (**IHK'**, **YAX**, **SAK**, **CHAK**) before the **SIHOOM** in a month-name. None is present, but MHD transcribes a Yaxsihoom = “Yax” (reason unknown).

⁸ D3. This glyph-block comes directly after *ukabjiy*, so syntax requires a proper noun – the person who ordered the action.



- MHD has IHK'.<HUUN:NAL> → *Ihk' Huunal* = “Black Huunal” (= “Black Jester God”).
 - In this reading, the **NAL** isn't being written for its semantic value of “place”, but more as a rebus to write *Huunal*.
 - What argues against a reading of **HUUN** is that there is a very clear **HUUN** at B6b, for *ti' huun* = Glyph-F, and the head at D3b does not look very much like the one at B6b (which is what we'd expect for two instances of the bird-head variant of **HUUN** on the same inscription).
- Alternatively (Dorota Bojkowska): CHIT.<wi:WITZ'> → *Chit Witz'* = “Ancestor Waterlily Serpent”.
 - What argues against a reading of **CHIT** is that there's quite a large amount of cross-hatching in D3a. **CHIT** most often has no cross-hatching (but can have *a very little bit*, perhaps a “contamination” from **IHK'**). The amount of cross-hatching in D3a is more indicative of **IHK'**.

The problem is to decide between **HUUN** and **WITZ'** for D3b.

Now, D3b has a very definite **PET** infixed. So to decide between **HUUN** and **WITZ'** I first had to determine how important the presence of **PET** was, in the bird-head variant of **HUUN**.

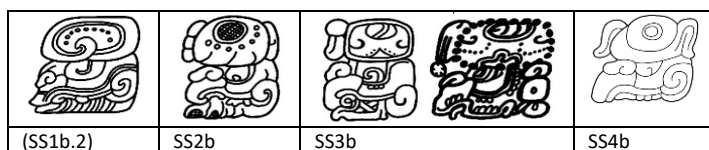
Evidence in support of **HUUN**

I examined the instances of the (bird-)head variant of **HUUN** in MHD (“blcodes contains SM1” gives 108 hits, 2024-06-21). I counted in the following categories:

#	Category	Hits
1	Very unclear/eroded: not enough visible to make any decision.	39
2	Non-eroded, nothing LEM -like or PET -like.	9
3	Slightly eroded, outer oval present, attached to outside, but no inner arc (LEM sort of present).	20
4	Not eroded, outer oval and inner arc present (LEM present).	32
5	Not eroded, circle or washer completely internal (PET present).	8

- Classifying an example in one or other of the categories can often be quite unclear – is an element present, and if not, is it because the glyph is eroded? – the answer in many cases is very subjective. Nevertheless, I think such an exercise is worth doing.
- Summary:
 - **PET** present (Category 5) → 8 hits:
 1. CPN Stela A C3
 2. CPN Stela H B2
 3. CPN Stela N A9
 4. NAR Stela 12 F5
 5. PAL Temple of the Inscriptions, Central Tablet N3
 6. QRG Stela A D3
 7. RAZ Tomb 2 Z
 8. YAX Lintel 46 B3
 - **LEM** present (Category 3 and 4) → 20 + 32 = 52 hits.
 - Indeterminate (Category 1 and 2) → 39 + 9 = 48 hits.
- Conclusion: **LEM** is a very strong diagnostic for **HUUN**. Only a very small (but significant?) number of instances of **HUUN** have a **PET** instead of a **LEM** – 8 out of a total of 108 = 7.4% of all occurrences of **HUUN** in MHD have a **PET** (8 out of 60 = 13.3%, if the indeterminates are left out).

Evidence in support of **WITZ'**



- I did a search in MHD on “blcodes contains <XXX>” where <XXX> in turn was SS1b, SS2b, SS3b, SS4b.
- Results:

#	Witz' glyph	Hits
1	SS1b (“protected scroll” variant)	(49)
2	SS2b (HA' variant)	32
3	SS3b (WINIK variant)	29
4	SS4b (PET variant)	26

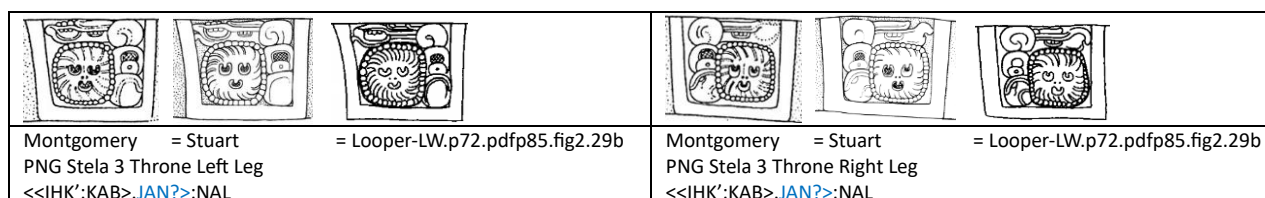
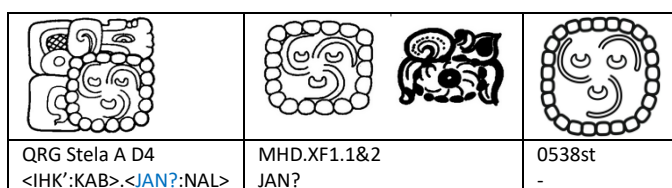
- Summary (I ended up not adding the hits of SS1b because all of them are read as **HAAB** not **WITZ'** because MHD does not read this “protected scroll” variant of the Waterlily Serpent as **WITZ'**, only Bonn does): 32 + 29 + 26 = 87.
- Conclusion: PET is a perfectly valid diagnostic for **WITZ'** – 26 out of a total of 87 = 29.8% of all occurrences of **WITZ'** in MHD have a **PET**.

With 108 occurrences of **HUUN** and 87 occurrences of **WITZ'** in MHD, they form two sets of the same order of magnitude (if not quite of equal size). [The 29.8% of WITZ' occurrences having a PET vs. 7.4% of HUUN occurrences having a PET seems to argue slightly in favour of a reading of WITZ' in the case of D3b.](#)

There remains the question of whether D3a is **IHK'** or **CHIT**. It seems difficult to decide. If there were also a **YAX** present, then the existence of the deity name *Yax Chit Juun Witz' Naah Kan* would argue for **CHIT**, but there is no **YAX** present here. Furthermore, with QRG rulers often having *Ihk'* as part of their name/title, there is perhaps a slight preference for reading **IHK'**.

The final conclusion would seem to be that *Ihk' Witz'*, *Ihk' Hunal*, or *Chit Witz'* remain possibilities, *perhaps* in that order of preference.

⁹ D4.

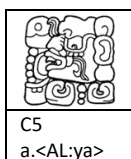


- MHD gives **JAN?**, with a question mark. It's assigned the code MHD.XF1 and a search in MHD on “blcodes contains XF1” yields 33 hits. The equivalent Bonn glyph is 0538st with no pronunciation (i.e., Bonn doesn't give **JAN**, not even with a question mark).
- Looper-LW.p71.pdfp84.col1.para1.l+10: The flower occurs as well in a toponym which includes *ik'* “black” and *kab'* “earth”, appearing on QRG Stela A (Fig. 2.29a) and Piedras Negras Stela 3 (Fig.2.29b).

At Piedras Negras the toponym adorns the legs of a throne upon which Lady K’atun Ajaw and her daughter are seated. The bench of this throne also bears the toponym as well as a scene in which a person holds a vision serpent. As these vision serpents are used in metaphorical scenes of birth on Yaxchilan Lintels 13 and 14, the Black Earth Flower Place would seem to be a place of birth and ancestor communication, similar to the Five-Flower Place. [Sim: this is probably a reference to *Ho’ Janaab Witz* = “Five Flower Mountain”.]

- The glyph placement in each leg is the mirror image of that of the opposite leg:
 - The right leg has the “conventional” (left-to-right) reading order.
 - The left leg has the “mirrored” (right-to-left) reading order.

¹⁰ C5. This is given by MHD as: deity with shark tooth, shell ear ornament and fins. Sim: it is used to write **AL** in *alay* = “here (is)”.



¹¹ D7.



- MHD gives 4.<ch’a:<jo.la>> → *chan ch’ajol* = “four incense offerers?”.
- GutiérrezGonzález-PhD.p164.pdfp177 gives 4-**ch’a-jo-la-la** → *chan ch’ajolal* ⇔ *chan ch’aj-ol-al* ⇔ 4 incensar-S.ADJ-S.ADJ (grammatical parsing) = “cuatro incensador” ⇔ “four incenser” [Sim:
 - I think a single **la** is preferable to a double, as two “upside-down **la**-faces” is very common for just **la**.
 - I don’t know why the translation isn’t “cuatro incensadores” rather than “cuatro incensador”.]
- Is this related in some way to the title *chan te’ ch’ahoom* for the same ruler, on QRG Stela J H8?
- How do we know that this isn’t 4-**jo-ch’a-la** → *chan joch’al* = the adjective from *joch’*? Perhaps because that derivation is from noun to adjective, and *joch’* is a verb?

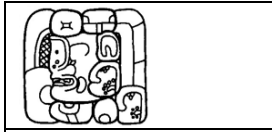
For more information on the “Four”, see next end note, under C8.

¹² C8. The **XIB** is from MHD. The four-word phrase *Chan Te’ Ihk’ Xib* = “Four Black Men” appears to be a name/title, and occurs on QRG Stela A C8, QRG Stela D B18b, QRG Stela D D22b (top), and QRG Stela F C8b-D8a, all in connection with K’ahk’ Tiliw Chan Yopaat.

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

Along with the *Chan Ch’ajol* (D7), these seem to have a rather unusual syntax: why is a single individual given a title meaning “Four Men”? See end note under QRG Stela J G8-H8 for a partial explanation, offered by GutiérrezGonzález-PhD.

¹³ D8.



D8

IHK'.<xu[ku]>:AJAW:wa>.pi

Ihk' Xukuup is a toponym associated with the QRG polity. The main title of the rulers of QRG (the "EG") had a main sign with a vine/gourd rotated 90 degrees clockwise (e.g., D9 of this inscription, nicknamed "TOL"), but Ihk' Xukuup was an additional title. See Xukuup, Ihk' Xukuup, and "TOL" in the CMGG for more information.

¹⁴ C9. Ihk' Waynal Ajaw. One of the extended names/titles of K'ahk' Tiliw Chan Yopaat. It can also be found in this function on QRG Stela J D17. MHD has 8 instances of *Ihk' Way Nal*, a mythical place, but QRG Stela A and QRG Stela J seem to be the only two of these where it's part of the extended name/title of K'ahk' Tiliw Chan Yopaat.