

TTT of Quirigua Stela C

Author: Sim Lee

Last updated: 2024-12-21

[This document is part of the [Learner's Maya Glyph Guide](#).]

[An [HTML version of this TTT](#) is also available.]

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

Introductory Notes

- The monument consists of glyphic text on the east and west sides, iconography on the other two (north and south) sides and a few glyphs on the base of the north and south sides.
 - The east side has two columns of glyphic text with 15 rows each: A1-B15.
 - The west side has two columns of glyphic text with 14 rows each: C1-D14.
 - The base of the south side holds one row of glyphic text: E1-H1
 - The base of the north side holds one row of glyphic text: I1-L1.
- A number of drawings and photos are available:
 - Callaway: East side / A1-B15 (drawing): Callaway-PhD.p392-393.pdfp392-393.figIII.42&figIII.43
 - Callaway: East side / A1-B15 (photos): Callaway-PhD.p394-396.pdfp394-396.figIII.44a&45a&46a
 - Hunter: East side / A1-B15 (drawing): Callaway-PhD.p394-396.pdfp394-396.figIII.44b&45b&46b
 - Van Stone: East side / A1-B15 (drawing): VanStone-MC-A2012 (colourized version of the Looper drawing).
 - Looper (drawings):
 - East side / A1-B15: Looper-LW.p12.pdfp25.fig1.11.
 - West side / C1-D14: Looper-LW.p166.pdfp179.fig5.14.
 - South side (base) / E1-H1: Looper-LW.p169.pdfp182.fig5.19a.
 - North side (base) / I1-L1: Looper-LW.p169.pdfp182.fig5.19b.
 - Krempel (drawings):
 - South (also called the front) side (base) / E1-H1: GrubeEtAl-PaNS.p2.pdfp2.fig2a.
 - North (also called the back) side (base) / I1-L1: GrubeEtAl-PaNS.p2.pdfp2.fig2b.
- A Sketchfab 3D model is also available.
- This TTT has been cross-checked against the MHD TTT ("objabbr = QRGStC").
- Sources used:
 - Callaway-PhD (*A Catalogue of Maya Era Day Inscriptions* (Callaway; 2011))
 - Has a complete glyph-block by glyph-block TTT and commentary of the east side (A1-B15).
 - Chinchilla-PPaAMG (*Pus, Pustules, and Ancient Maya Gods - Notes on the Names of God S and Hunahpu* (Chinchilla Mazariegos; 2020)):
 - Discusses the connection between the Classic Maya God-S and the Colonial period god Hunahpu. There is a very peripheral mention of God-CH.
 - An important point in the paper is a warning not to assume that the God-S glyph should be read as **AJAW**. It may well be, but it should not be too easily assumed to be so.

- GrubeEtAl-PaNS (*Pecking a New Stela - A Reading Proposal for Sign 1927st as T'OJ* (Grube, Wagner, Prager, Botzet, Krempel; 2022)):
 - Discusses the two basal texts (four glyph-blocks each), on the south side and the north side respectively.
 - Proposes a reading and specific meaning for a hitherto undeciphered glyph in one text (a logogram, **T'OJ**) and a reading and more general meaning for a glyph-block in the other text (a syllabogram-only spelling, **u-tu-ta**).
 - **T'OJ** is unique in the Classic Maya (and Codical) corpus.
 - It relates to the working of stone.
 - The paper gives a convincing argument explaining the difference between *t'oj* = “to dress¹ (the stone)” and *ux* “to carve (the stone)”.
- 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.col2.para2 explains that the inscription on Stela C describes three objects – jaguar-related, snake-related, and water-related. The south sides of Stela C and Stela A (both principally iconography) depict the QRG ruler K'ahk' Tiliw Chan Yopaat holding an object. On Stela C, he holds the first of the three objects (i.e., the jaguar-related one), and on Stela A he holds the second of the three objects (i.e., the snake-related one).
- Stuart-ANVotSk (*A New Variant of the Syllable k'o in Maya Writing* (Stuart, 2020)):
 - Expresses doubt that *k'ob* is related to “hearth”, but instead believes that it's related to the root *k'oj* = “mask”/“image” (B6).
- Stuart-TOoD (*The Order of Days - The Maya World and the Truth About 2012* (Stuart; 2011)):
 - Proposes the meaning of the verb (*jel*) and object (*k'ob*) at B6.
- VanStone-AMSC (2011) (*Ancient Maya Stela C of Quirigua and the Hero Twins*): a three-minute video on YouTube where Mark Van Stone shows one side of QRG Stela C (called the “back” side). It's a side having mostly iconography, with just a few glyph-blocks at the bottom.
 - At VanStone-AMSC.t0:00:20 Van Stone explains the iconography: a ruler holding a K'awil bar with a serpent's mouth and with a rope across his chest representing an umbilical cord (symbolism for the connection between a mother and child). He also explains that the ruler having one foot on the ground and the other foot slightly raised indicates that the ruler is dancing.
 - At VanStone-AMSC.t0:01:43 Van Stone closes with explaining the four glyphs at the base of the north side, in particular that they are the names of the Hero Twins – *Juun Ajaw* and *Yax Balun*. He explains how this monument is very unusual because this is the only inscription on monuments with the two names shown *together*. Apparently, the two names appear together on vases (four vases are shown), but this occurs nowhere else on monumental inscriptions. See end note under L1 for far more (too much?) information on this.
- VanStone-MC-A2012 (2011) (*Maya Creation - Anticipating 2012 - The Planting of the Three Stones*): a 12-minute video on YouTube where Mark Van Stone explains *the entire text* of the east side (A1-B15), glyph-block by glyph-block. In addition to the

very detailed and useful explanation of the glyphic text, Van Stone also explains some peripheral, background/context and overview information:

- At VanStone-MC-A2012.t0:00:20-00:26 he explains that this monument was put up in 775 AD to commemorate a Period Ending. [Sim: This information is available from the west side (not shown in the video).]
- At VanStone-MC-A2012.t0:04:04-00:04:42 he explains that that the metaphor for the creation of the universe was the building of a house, and that the first thing in building a house was to make a place to cook: the “placing of the three stones” or the “building of the hearth”.
- At VanStone-MC-A2012.t0:11:14-12:04 he explains that there’s a parallel between three QRG monuments (Stelae A, B, C) and the three planted stones as described in this monument; namely that:
 - The iconography of QRG Stela A depicts the ruler holding a bar with jaguars (corresponding to the first stone – the “Jaguar Bone-Throne Stone”).
 - The iconography of QRG Stela C depicts the ruler holding a “K’awiiil bar” with a serpent’s head (corresponding to the middle stone – the “Snake Bone-Throne Stone”).
 - The iconography of what Van Stone called QRG Stela B depicts a shark (corresponding to the third stone – the “Water Bone-Throne Stone”). [Sim: The modern naming of QRG monuments has no "Stela B": Van Stone probably means Zoomorph B, now considered to be a crocodile.]
- While the general meaning of a key phrase at B6 is clear enough (the erection of three monuments), there is considerable doubt as to its exact meaning (or this could be an illusion caused by the fact that studies explaining the phrase are spread over a long period of time – perhaps the later proposals supersede the earlier ones rather than reflecting a diversity of opinions as to its meaning). In any case, the meaning is neither immediately obvious nor straightforward.
- In English, for rhetorical purposes, the same syntax would be used for repeated phrases, with slightly different words each time. This sets up a rhythm and echo effect, which then gives more poetry and majesty to the resulting phrases. This hasn’t been done on the east side, A1-B15. If we give the parts of each phrase the following labels, we see that the structure of the third phrase is rather different from the first two.

Stone #	Syntax	Association	Monument with that iconography
#1	u-VERB-aw + ACTOR + utiiy LOCATION + STONE-NAME	Jaguar	Stela A
#2	u-VERB-aw + ACTOR + utiiy LOCATION + STONE-NAME	Serpent	Stela C
#3	not-u-VERB-aw + ACTOR + STONE-NAME + utiiy LOCATION	Water / Crocodile	Zoomorph B

I originally thought that this might have been due to different cultural standards – perhaps the same pattern would have been considered too repetitious, so the variation may be deliberate. However, this is explained in [Looper-LW.p159-160.pdf](#) p172-173. Looper explains that each of these lines corresponds to one of a set of three very closely related monuments: Stela A, Stela C, and Zoomorph B. These are placed in a triangle, with the iconography of each one of the monuments portraying (respectively) a Jaguar, a Snake, and a Crocodile (=Water). He further explains that these monuments are not completely equivalents of one another: Stela A and C – both being stelae – are parallel to one another,

but Zoomorph B is different. Furthermore, Stelae A and C were erected at the same time, whereas Zoomorph B was erected later, further emphasising the asymmetry. This then also explains the asymmetrical structure in the pattern of the “verse” in the three phrases of the inscription, where the lines referring to Stelae A and C are parallel, but the one referring to Zoomorph B doesn’t match the other two.

- Summary:

- There are two narratives, on opposite sides of the monument (the east and west sides) and with each narrative having its own ISIG. This inscription is perhaps unusual in that there are two ISIGs, but neither of the ISIG’s has an SS.
- East side:
 - Recounts three mythical events in the remote past – at the time of the creation of the current universe. This is more than 3,500 years prior to the earliest of the events recounted on the west side.
 - After giving the LC and establishing that three stones were placed or presented, the name of each of the stones is given, along with the person(s) who did the placing / presenting and the location where that happened.

Name of Stone	Location	Person(s)
The Jaguar Throne Stone	Five Sky House	Jaguar Paddler God & Stingray-Spine Paddler God
The Snake Throne Stone	Earth <something> <something >	Black House Great/Red <something>
The Water Throne Stone	First Three-stone Place	Kokaaj-Itzam(naaj) Naah

- West side:
 - Recounts two historical events in the Classic period:
 - The erecting of a stela at <unclear> Chak <unclear> Tz’unun by Tutum Yohl K’inich in 455 AD.
 - The performing of a scattering ritual by K’ahk’ Tiliw Chan Yopaat in 775 AD.

They were, of course, rulers of QRG.
 - Base – also recounts two (minor) events in the Classic period (in 775 AD, but a few months earlier than the scattering ritual of the west side):
 - South side: The initial dressing of the stone.
 - North side: Eight days later, perhaps a ritual offering to the Hero Twins.

	Transliteration	Translation
	East side (mythical time)	
A1-B2	tzi:<ka[<reptile-head> ²]:HAAB	ISIG
A3	13.PIK	LC = 13.0.0.0.0, ...
B3	<MIH>.WINIKHAAB ³	
A4	<MIH:li?>.HAAB	
B4	MIH.WINIK	
A5	<MIH:li?>.K’IN ⁴	
B5	4.AJAW	... (on) 4-Ajaw ... (There is no SS)
A6	8.<HUL:OHL:la>	... 8-Kumk’u ⁵ , (LC = 13/0.0.0.0.0; 8 September 3114 BC)
B6	<JEL:<[la]ja>>.<k’o:ba:●> ⁶	.. they were replaced/adorned, (the) hearth stones / altars / images; ...
A7	3.<TUUN:K’AL>.ja ⁷	... (and the) three stones were presented ⁸ .

B7	u.<tz'a[pa]:wa> ⁹	They raised it, ... ¹⁰
A8	<TUUN:ni>. "jp"	... (the first) stone, (the) Jaguar Paddler God ...
B8	"SSP"	... (and the) Stingray-Spine Paddler God ... (= the two gods who did the raising)
A9	<u{h}:ti:ya ¹¹ >.<NAAH:5:CHAN> ¹²	... it happened (at) Naah Ho' Chan, ... (= "First Five Sky")
B9	<HIX:"BT" ¹³ >.<TUUN:AJ> ¹⁴	... (the first stone was) Hix "Bone-Throne" Tuun. (= the "Jaguar Platform Stone")
A10	<u.<tz'a[pa]:wa>.<TUUN:ni>	He raised (the second) stone, ...
B10	<<IHK':NAAH>.<<CHAK >:?'> ¹⁵	... Ihk' Naah Chak <something>, ... (="Black House Red/Great <some-deity-name> = the name of the god who did the raising)
A11	<u{h}:ti:ya>.<KAB?/LAKAM?:KAAJ?:ma?> ¹⁶	... it happened (at) Kab? Kaaj?, ... (= "Earth? Kaaj?")
B11	<CHAN:"BT" ¹⁷ >.<TUUN:ni>	... (the second stone was) Chan "Bone-Throne" Tuun. (= the "Snake Platform Stone")
A12	<i:u:ti:ya>.<K'AL>.<TUUN:ni>	... Then it happened, ¹⁸ it was (the) stone presenting ¹⁹ , ...
B12	NAAH.KOKAAJ.<ITZAM:ji>	... (by ²⁰) Itzam-Kokaaj Naah, ... ²¹
A13	<HA':"BT" ²² >.<TUUN:ni>	... (the third stone was) Ha' "Bone-Throne" Tuun, ... (= the "Water Platform Stone")
B13	<u{h}:ti:ya>.<TI':<CHAN:na>>	... it happened (at) Ti' Chan, ... ²³ (= "The Edge of the Sky")
A14	YAX.<TZIM? ²⁴ :NAL>	... (at) Yax ²⁵ Tzim Nal. (= "The New/First Three-Stone Place")
B14	<TZUTZ:ya>.<*13:PIK> ²⁶	It was completed, (the) 13 th Baktun, ...
A15	u.<<[KAB]ji>:ya> ²⁷	... he ordered it, ...
B15	6.<CHAN:<AJAW:wa>>	... Wak Chan Ajaw (= "Six Sky Lord" (a god)). ²⁸
	West side (Classic period)	
C1- D2	tzi:<ka[K'IN ²⁹]:HAAB	ISIG
C3	9.PIK	LC = 9.1.0.0.0, ...
D3	1.WINIKHAAB	
C4	MIH.HAAB	
D4	MIH.<WINAL:la>	
C5	0.<K'IN:ni>	
D5	i.<u{h}:ti>	... (and) then it happened, ...
C6	6.AJAW	... (on) 6-Ajaw ... (There is no SS)
D6	13.<YAX:<K'IN:ni>>	... 13-Yaxk'in ³⁰ , ... (LC = 9.1.0.0.0; 27 August 455 AD)
C7	u.<tz'a[pa]:wa>	... he raised it, ...
D7	<TUUN:ni>.<tu:<tu:ma>>	... (the) stone (=stela), Tutum ...

C8	<yo:OHL>.K'INICH	... Yohl K'inich, ... ³¹
D8	K'UH{ul}.<"TOL" ³² :AJAW:wa>	... (the) Holy Lord of QRG, ...
C9	<u{h}:ti>.ya	... it happened ...
D9	tza.<CHAK:<eroded>> ³³	... (at) <something> Chak <something> ...
C10	tz'u.{ ² }nu / tz'u.nu{n}	... Tz'unun. (= "Something Red/Great Something Hummingbird")
D10	MIH.<MIH:WINIK:{j}ya>	DN = 17 → 16.5.0.0, ... (about 340 years later)
C11	<5:HAAB:ya>.<17 ³⁴ :WINIKHAAB>	
D11	<i:u{h}:ti>.<6:AJAW>	... (and) then it happened, (on) 6-Ajaw ...
C12	13.<<<[K'AN]a>:si>.ya>	... 13-K'ayab ³⁵ , ... (LC = 9.17.5.0.0; 25 December 775 AD)
D12	NAAH.<5:<TUUN:ni>>	... (it was the) first <i>hotun</i> year (of the <i>katun</i>); ...
C13	u.<CHOK:wa>	... he scattered (incense?), ...
D13	K'AHK'.<TIL{iw}:CHAN> ³⁶	... K'ahk' Tiliw Chan (<i>Yopaat</i>) ³⁷ , ...
C14	5.WINIKHAAB Ho' Winikhaab ...
D14	ch'a.<ho:ma>	... Ch'ahoom. ³⁸ (= "The 5-Katun Incense Offerer")
	South/front side (base)	
E1	1.EB	(On) 1-Eb ...
F1	5.<YAX:SIHOOM:ma>	... 5-Yax ³⁹ , ... (LC = 9.17.4.10.12; 30 July 775 AD)
G1	T'OJ.<jo:ja> ⁴⁰	... it was "dressed", ...
H1	<6.AJAW>:<TUUN:ni>	... (the) 6-Ajaw Stone. ⁴¹
	North/back side (base)	
I1	8.<la:ta>	8 days later ...
J1	9.AJAW	... (on) 9-Ajaw (13-Yax) ⁴² (LC = 9.17.4.11.0; 7 August 775 AD)
K1	*u:<tu.ta{l}> ⁴³	... (there were) offerings of (=to) ...
L1	<1.AJAW>:<YAX.BALUN> ⁴⁴	... Juun Ajaw (and) Yax Balun. (= "The Hero Twins")

End Notes

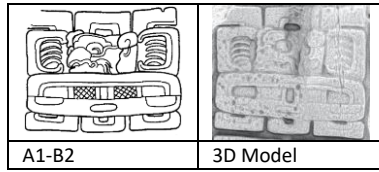
¹ The verb "to dress (stone)" is a technical term from stonemasonry.

<https://buffaloah.com/a/DCTNRY/d/dressing.html> gives the following definition:

- A process of providing a proper shape, size and smooth finish to the rough-surfaced broken stone which is collected from a quarry.
- The stone found in nature has to be quarried from its thick beds. After excavating large pieces of rock, it is necessary to break them into smaller sizes so that they can be used in buildings. This process is done by either hand tools or machinery.
- There are many types of tools used for the dressing of stones such as pitching tools, mason's hammer, club hammer, scabbling hammer, spacing hammer, drafting chisel, point chisel, punch chisel, claw chisel, soft stone chisels scabbling pick, puncheon, and ax.
- A dressed stone is fit for use in a particular situation in a building.

The operation of stone dressing is generally carried out at the site of quarry so as to reduce the transportation cost.

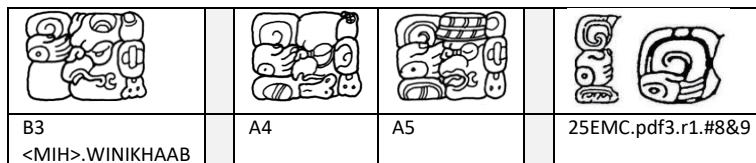
² A1-B2.



The LC **HAAB**-month is *Hulohl/Kumk'u*, whose patron is commonly thought of as being a snake. Unfortunately, it's not clear exactly what this snake represents. A reptile-head is the patron of both *Saksihoom/Sak* as well as *Hulohl/Kumk'u*. But both could be either a turtle or a snake. There is an *occasional* reptile-head patron of *Saksihoom/Sak* with a **PET**-like (= **WITZ'?**) or **LEM**-like element in the forehead, but it's an insignificant number and so neither **PET** nor **LEM** can be used as a distinguishing characteristic of the patron of *Saksihoom/Sak*. Similarly, there is an occasional reptile patron of *Hulohl/Kumk'u* with a quincunx infixed in the forehead, but this is also an insignificant number, and so also cannot be used as a distinguishing characteristic for the patron of *Hulohl/Kumk'u*.

MHD has **BIH?** as the infixed patron. This is probably based on the fact that some *Hulohl/Kumk'u* patrons have a quincunx infixed in the forehead of a reptile. There is however no sign of a quincunx in the Looper drawing. The head doesn't even look particularly reptile-like. Close examination of the 3D model doesn't help, though there *may* be a possibility of a quincunx.

³ B3.

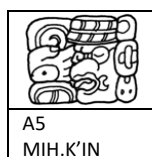


Both the "hand with a scroll" and the "hand with a scroll" + **li** are known logograms for **MIH** = "0", see 25EMC.pdf3.r1.#8&9.

But the bottom half of B3a seems to be a "boulder outline" rather than a "flint outline" glyph/element (i.e., more a "main sign" than a "rotatable sign"). The bottom half of A4a and A5a are much more the expected "flint outline" / **li** element. Dorota Bojkowska has reservations about (interpreting it as) the variant of **MIH** with **li** on the bottom – there could be something else going on here which we don't understand.

MHD reads mi-li → *mihil* for B3a, A4a, and A5a, where *mihil* is perhaps just another form of the word for "zero". This at least acknowledges that the **li** has a function, rather than just being a "visual" variant of **MIH/mi**.

⁴ A5.



Mark Van Stone says that the **K'IN** logogram is a monkey head (Dorota Bojkowska agrees). **K'INICH** (as a head-glyph) has a very Roman nose, and there isn't one here. Also, see K&L.p64.pdfp64.#2 which shows a full-figure monkey glyph for **K'IN**. K&L.p64.pdfp64.#2.1&.2&.3 all have a headband, and could be monkey heads. Sim:

actually, K&L.p64.pdfp64.#2.2 looks like a human head to me, and K&L.p64.pdfp64.#2.3 seems more like a reptile (turtle?) than a monkey head. This doesn't weaken the idea that A5b is a monkey head, it just fails to strengthen it.

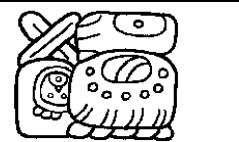

⁵ B5-A6. 4-Ajaw 8-Kumk'u is of course the CR of the date of creation of the universe as known to the Classic Maya.

CORRELATION CONSTANT: 584285					
Long Count	G	Y	Tzolkin	Greg. Date	Julian Date
▼ 0.0.0.0.0	G9	Y3	4 Ahau 8 Cumku	13.8.-3114	8.9.-3114 2


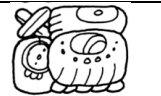
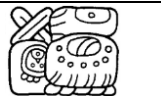


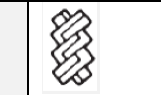

LC = 0.0.0.0.0; 8 September 3114 BC.

Note that this is written by the Classic Maya as 13.0.0.0.0. Modern computer programs for working with the Maya calendar expect that first digit to be 0.

⁶ B6. This exact phrase, spelled very similarly (almost all the same glyphs, different physical orientation), is to be found on QRG Stela F B16b:

	
QRG Stela C B6 <JEL:<[la]ja>>. <k'o:ba:>	QRG Stela F B16B <JEL.ja>:k'o:ba

There are subtle points in both the transliteration and the translation.

			
Hunter QRG Stela C B6	Schele QRG Stela C B6	Looper QRG Stela C B6	San Diego Museum of Man photo of cast (Johnson) QRG Stela C B6
			
IC.p28.pdfp32 JEL	KuppratApp JAL	CPN Altar Q B2 WIIN	

Transliteration/transcription:

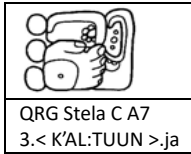
- B6a (top) – **JEL**:
 - The two crossed bands **JEL** should not be considered to be a variant of the multiple crossed bands **JAL**. It is not read as **WIIN**, as each of the two crossed elements of **WIIN** consists of sticks bound together, whereas the internal structure of the two crossed elements of **JEL** is much simpler – more just a spine running down the middle (or a little to one side). Moreover, there's a "face" sticking out of the crossed elements in **WIIN**, and none in **JEL**.
 - The **la** could be viewed as an end phonetic complement for **JEL** but more probably is an attempt to write *jehlaj* as the passive of *jel*.
 - See CMGG for more information on distinguishing **JAL**, **JEL**, and **WIIN**.
- B6a (bottom): The **la** infixed in the **ja** is not very clear in the drawings by Hunter and Schele, but is clear in the drawing by Looper, and also in the photo of the cast in the San Diego Museum of Man.
- Conclusion: **JEL-la-ja** → *jehlaj*.
- B6b (top): **k'o**.
- B6b (middle): **ba**.

- B6b (bottom): • the row of five dots under the **ba** are mere decoration, and not meant to be read.
- Conclusion: **k'o-ba** → *k'ob*.

Translation:

- EB (2009):
 - For JEL:[la]ja → *jehlaj*, see EB.p84.pdfp89.#5: *jel*- tv. to change; to adorn; [giving (among others) this glyph-block (B6) as a reference].
 - For **k'o-ba** → *k'ob*, see EB.p117.pdfp122.#2: *k'ob* n. hearth, hearth stone; syllabogram spelling only, sole reference is to PAL TC D6. [Sim:
 - There's a typo *kob* instead of *k'ob*.
 - The phrase on PAL TC C6b-D6a is *jehlajiiy k'ob*.]
 - For **k'o-jo-ba** → *k'ojob*, see EB.p117.pdfp122.#4: *k'ojob* n. heath, hearth stone [Sim:
 - There's a typo *kojob* instead of *k'ojob*.
 - This inscription (QRG Stela C) is not included in the references for the EB-entries.]
 - Sim: EB (2009) is one source which translates *k'ob* and *k'ojob* identically, i.e., equates the two and translates both as "hearth", "hearth stone".
- Callaway-PhD.p122.pdfp122.l-2 (2011): The day name is followed by the popular *jehlaj k'ojob* statement (B6), indicating that a change of *k'ojob* has occurred (Figure III.45). As discussed in Appendix V of this dissertation, the term *k'ojob* seems to denote an altar or pedestal on which a god effigy or an incensario may stand. The *k'ojob* could be related to the three altar/throne stones that are subsequently erected by the gods. → "It was changed". [Sim:
 - Callaway translates *jehlaj* as "it was changed".
 - Callaway renders it only in the singular, but perhaps the plural "they were changed" is more appropriate, as this is the opening statement, before the individual stones are mentioned.
 - Callaway equates *k'ob* with *k'ojob* and assigns it the meaning of altar/pedestal.]
- Stuart-TOoD.pdfp236-240.para2.i+4 (2011) also treats *k'ob* and *k'ojob* as being the same, and translates it as "face-image", with *jel* = "to change": In the first we find a small X-like element, which we know from Mayan syntax represents the core or "root" of a verb. There is some evidence, not completely secure as yet, that this X sign reads *jel*, a word in Mayan languages that might sound familiar from earlier discussions in chapter 3, meaning "to switch" or "change over." // What changed? That is what we see in the next glyph, the subject of the verb. Here we have a sequence of two syllables, **k'o** and **ba**. In a parallel case, the same glyph looks to be spelled **k'o-jo-ba**, suggesting that the Quiriguá glyph is a shortened form of the word *k'oj ba*, perhaps pronounced and spelled sometimes as **k'o-ba**. The best reading for this word, I believe, is based on the root *k'oj*, meaning "image, mask." In Yukatek Mayan, the equivalent is *k'ohbail*, "image, form, portrait," and in Ch'ol Mayan the equivalent is *k'objänil*, with a somewhat related meaning of "head, face." Both of these are in turn related to the widespread Mayan word *k'oj*, meaning "mask." The idea of these obviously related concepts centers on the key notion that one's head or face is what conveys one's image and identity. The larger glyphic phrase therefore may well mean something like this: *jehlaj k'oj baah*, the face-image changed.
- Stuart-ANVotSk.p2.para1 (2020) expresses doubt that the noun in question is related to "hearth", but instead believes that it's related to the root *k'oj* = "mask"/"image": This sign is perhaps best known in the spellings **k'o-ba** or **k'o-jo-ba** that appear as part of the so-called "era expression," a standardized sequence of terms usually associated with the supposed start date of the Long Count, 13.0.0.0 4 Ahau 8 Cumku (Figure 3). There has long been a temptation to see these pointing to the root *k'ob* found in the Yucatecan word for "hearth," *k'óoben*, but such an analysis seems unlikely, as it is cognate to an original root *k'uub* found in Eastern Mayan languages (see Kaufman and Justeson 2003: 438). As we will see, its range of contexts and the occasional inclusion of **jo** suggest a more likely connection to the root *k'oj* or *k'oh* and related words for "mask, image," as in the spellings first noted by Schele.

⁷ A7. Dorota Bojkowska: Despite the **ja** being attached to both **K'AL** and **TUUN**, this is read *k'ahlaj-tuun*, not *k'ahl-tuun-aj*.



⁸ A7. Both Callaway-PhD.p113.pdfp113.l+4 (2011) and VanStone-MC-A2012.t0:04:54 (2011) translate **K'AL** as “bind” or “tie”.

- Van Stone: “three stones were tied”
- Callaway: “thrice was bound”

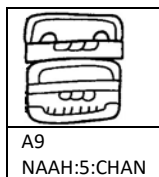
This was for a long time the accepted translation. A more recent proposal is to translate it as “(to) present” (lost reference).

⁹ B7. Callaway-PhD transliterates this verb as **TZ'AP**, i.e., as a logogram. However, it's a syllabogram spelling, with the second syllabogram infixed in the first: **tz'a[pa]**.

¹⁰ B7. *u-* is also the 3rd person plural ergative pronoun (see L&D.p17.pdfp17 “3RD PLURAL”), so we can translate “they” rather than “he”.

¹¹ A9a (bottom). This is just **ya** with the right scroll absent. The same appears in A11a (bottom), A12a (bottom), B13a (bottom), and B14a (bottom).

¹² A9.



Callaway-PhD.p111.pdfp111 (2011) transliterates this “5” as **JO'**, but this has now been superseded by **HO'**.

In theory, we have a choice between *Ho' Chan Naah* = “Five Sky House” and *Naah Ho' Chan* = “First Five Sky”. Loooper-LW.p158.pdfp171.col1.para2.l-4 (“First Five Sky”) and MHD indicate that it's the latter.

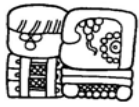





- A search in MHD on “blengl contains Ho' Chan Nah” yields 0 hits.
- A search in MHD on “blengl contains Nah Ho' Chan” yields 45 hits.

Of the 45 hits for *Nah Ho' Chan*, a visual examination and (rough) count reveal the following statistics (ignoring the **na** end phonetic complement of **CHAN**):

Arrangement	Hits
5.<NAAH:CHAN>	5
NAAH.<5:CHAN>	21
NAAH:5:CHAN	4
5:NAAH:CHAN	1
Unclear	14

We see that 25 (=21+4) of the 31 (=5+21+4+1) clear glyphs, i.e., the overwhelming majority, have *Naah* as the first glyph, particularly even *horizontally* (21 instances), i.e., on the left. When it occurs first *vertically*, i.e., on the top, it could still be read later, as a “reduced variant” sticking out the top. This earlier occurrence horizontally is a very strong indication that **NAAH** comes first, despite the fact that it might not come first in a few other glyph-blocks with this combination of glyphs. In other words, that the reading order is *Naah Ho' Chan*.

¹³ B9.

					
B9 <HIX:"BT">.<TUUN:AJ>	B11 <CHAN:"BT">.<TUUN:ni>	A13 <HA':"BT">.<TUUN:ni>	MHD.XHB.1 TZ'AM	0609st -	T609a -

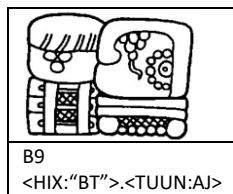
- This is "BT", the "bone throne" glyph, also found at B11a (bottom) and A13a (bottom) – not to be confused with **TZ'AM**, the "cushion throne" glyph. Although both are sometimes listed as "throne", there's a clear distinction. This can be seen from the iconographic origin of the respective glyphs: the former shows bones bound together while the latter shows a jaguar-pelt covered cushion.
- "BT" is on the list of undeciphered glyphs in K&L.p45.pdfp45.r9.c6.

In the video VanStone-MC-A2012, Mark Van Stone explains that the monument describes the planting of three stones, by three individuals in three places. The three stones have the same naming convention: <<something>:"BT">.<TUUN:ni>.

They are at the following glyph-blocks:

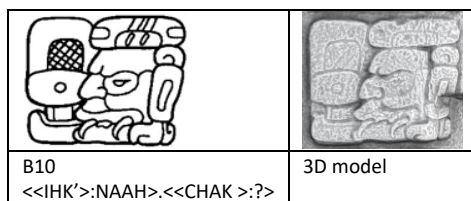
Stone	Name	Glyph-block
First stone	Jaguar Bone-throne Stone	B9
Second stone	Snake Bone-throne Stone	B11
Third stone	Water Bone-throne Stone	A13

¹⁴ B9b (bottom). The **AJ** is unexplained, as the other two stones have the expected **ni**.



MHD gives <HIX:??>.<TUUN:AJ> → *hix ?? tuunaj* = "this Hix ?? Tuun" / "Hix ?? Tuun person", indicating that there is some uncertainty about what the function of the **AJ** is.

¹⁵ B10.

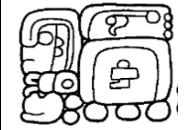
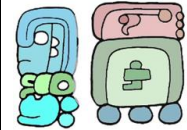

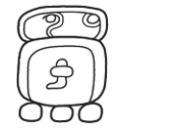


- Dorota Bojkowska: It would be nice if the **CHAK** was actually a **YAX**, in which case a possible reading might be *Yax Chit (Junn Witz') Naah Kan*. However:
 - The dot at each end of the oval-ish glyph, as seen in the drawing, is a determining characteristic for **CHAK** rather than **YAX**. Examining the 3D model indicates that the right dot is definitely present and the left dot probably (though it, uncharacteristically, is not at the very end, but a bit to the right of the end).
 - There's a considerable amount of cross-hatching inside the glyph at B10a (top), suggesting **IHK'** rather than **CHIT**.
 - The teeth are the only aspect of B10b (bottom) which suggest **KAN/CHAN**. Every other element suggests some other word, so if a **KAN/CHAN** is present, then perhaps it's conflated with something else.

All this argues against a reading of *Yax Chit Naah Kan*.

- MHD, indeed, reads **YAX** not **CHAK**, despite the dots. However, it doesn't go on to read *Yax Chit Naah Kan*, and instead reads **IHK'** at B10a (top), resulting in *Ihk' Naah Yax <something>*.

¹⁶ A11. <u{h}:ti:ya>.<KAB?/LAKAM?:?:ma>

			
Looper A11	Van Stone A11	Hunter A11	Tokovinine-PaliCMN.p45.pdfp54.fig26k (Tokovinine after Looper) A11b only

- A11b (top):
 - The drawings by Hunter and Tokovinine suggest **KAB** much more than the drawings by Looper and Van Stone.
 - Callaway-PhD.p111.pdfp111 has **KAB**.
 - Dorota Bojkowska: the top could be **LAKAM** as this would explain the **ma** at the bottom.
 - VanStone-MC-A2012.t0:07:25 says that the location name has something to do with banners or flags, so he's probably reading **LAKAM**.
 - MHD reads **KAB** (no question mark).
- A11b (middle = main sign):
 - Callaway-PhD.p111.pdfp111 has "EARSPOOL?".
 - Dorota Bojkowska: the main sign could be **KAJ** (as in the secondary EG of Yaxchilan).
 - Tokovinine-PaliCMN.p74.pdfp83.para1.l+3 repeats that **KAJ** is a good reading.
 - MHD reads **KAJ?** (with a question mark).
- A11b (bottom): MHD reads **ji?** (with a question mark). [Sim: this is probably influenced by the **KAJ**, as three non-touching dots on the bottom wouldn't normally be read as **ji**.]
- Tokovinine-PaliCMN.p44.pdfp53.para3.l+3 reads **KAB KAJ**, but warns of uncertainty.

Sim: reading A11b (top) as **LAKAM** is influenced by the possibility that the three circles at A11b (bottom) are **ma** while not reading A11b (top) as **LAKAM** leaves the three circles at A11b (bottom) unexplained.

¹⁷ B11.

- MHD reads **KAN** instead of **CHAN**. While this is a perfectly normal variant (used particularly for the EG of the "Snake Kingdom" which was later associated with CLK), I'm unsure why MHD chooses that reading here.
- This is one of the "bone throne" stones. See end note under B9 for further information.

¹⁸ A12. At VanStone-MC-A2012.t0:08:10 Van Stone uses the old translation of "tie up" for **K'AL**.

¹⁹ A12. Sergei Vepretskii (personal communication, 2023): the absence of the *u-* is not explainable in the current stage of knowledge. Albert Davletshin also sees this as an issue. If treated as a verb, then there is an underspelled *u* and *-aw* for *u-k'al-tuun-aw* or *u-k'alaw-tuun* "he presented the stone", and the "agent" NAAH ITZAM-KOKAAJ follows quite naturally. But if treated as a noun "It was the stone presenting", then there is a missing *u-* for "the stone presenting of ...".

²⁰ B12. Sergei Vepretskii (personal communication, 2023): there is indeed an implicit "by" here.

²¹ B12. The usual uncertainty with Kokaaj and Itzam and Itzamnaah, etc.

- Sergei Vepretskii (personal communication, 2023):
 - The **ji** is actually a phonetic complement for **KOKAAJ**, so one should read the other one as just **ITZAM**. The "knot" at the top is the **ITZAM**, the head is part of **KOKAAJ**. Tokovinine-TPoPDB reads **NAAH-ITZAM-KOKAAJ**, and this order is perhaps better, because the **ji** phonetic complement then comes at the end.
 - **NAAH** in this context means "first", so this is "The First Itzam-Kokaaj".

- The correct order for reading this is Itzam-Kokaaj.
- At VanStone-MC-A2012.t0:08:20 Van Stone reads this as Itzamnaaj.
- Callaway transliterates this as just **ITZAMNAJ**.

²² A13. This is “BT” (“bone throne”), not **TZ’AM** (“cushion throne”). It’s on the list of undeciphered glyphs K&L.p45.pdfp45.r9.c6. Also found at B9 and B11.

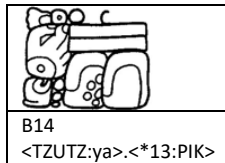
²³ B13. At VanStone-MC-A2012.t0:09:30-09:38 Mark Van Stone says this means “at the edge of the sky”. [Sim: I.e., it’s a description rather than part of the name of the location. But perhaps the distinction is more in the minds of a modern audience than essential to the makers of the inscription.]

²⁴ A14. Sim: this glyph is also the EG of SBL, read as **TZIM?** (the question mark indicating the tentative nature of this reading). But here it refers to three hearthstones at the time of creation of the latest universe. In its use as the EG of SBL it might refer also to the three hearthstones at the time of creation, but it might also just be a toponym / spot in the city/polity of SBL itself.

²⁵ A14.

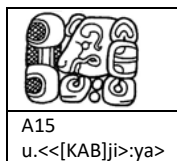
- VanStone-MC-A2012.t0:09:37-09:48: The “**New** Three-Stone Place”.
- Looper-LW.p158.pdfp171.col2.para1.l+1 gives “**First** Three-Stone Place”

²⁶ B14.



The “3”-part (= 3 dots) of the “13” is partly eroded, but this inscription describes the start of the (13th) *baktun*, so “13” is reconstructed here. Note the unusual orientation of the TZUTZ – the “jewel” is normally on the right and vertical, here it’s on the top and horizontal. The hand with the pointing finger also normally has the finger pointing to the right (here up) and it’s normally a right hand (here a left hand).

²⁷ A15.



This is clearly a mammal head, but is *not* the animal head variant of **KAB**. Instead, it’s the rat-head variant of **ji** (hence the AK’AB on the bottom right). The **KAB** is suggested from the scroll in the forehead.

VanStone-MC-A2012.t0:10:00 confirms that A15 is *ukabjiy*, but doesn’t go into details of **KAB** or *-jiy*.

²⁸ B15. Looper-LW.p158.pdfp171.col2.l+1: Their dedication is overseen by an entity called “Six Sky *ajaw*,” which Freidel, Schele, and Parker (1993: 73–74) identify with the “Maize God.” In my view, there is insufficient evidence to support this identification.

²⁹ C1-D2. The LC HAAB-month is Yaxk’in, whose patron **K’IN** matches the patron infixed in the ISIG.

³⁰ C6-D6. Calendrical calculations:

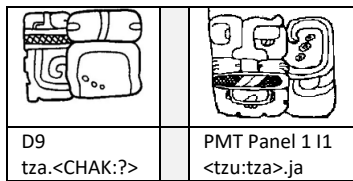
Cuenta Larga:		Correlación:	584,285	
9 . 1 . 0 . 0 . 0		Día Juliano:	1,887,485	
N° Dist: 0 0 0 0 0		N° días maya:	1,303,200	
Sumar		Restar		
Tzolk'in:	6 Ajaw	D	M	A
Ha'ab:	13 Yaxk'in	27	Ago	455 dC
Glifo G:	G9	Año Gregoriano:	28	Ago 455 dC

LC = 9.1.0.0.0; 27 August 455 AD. The LC matches the CR.

³¹ D7. "Tutum" is the first part of the name of the agent, not the name of the stone. See EB.p172.pdfp177.#5.

³² D8. There was once an informal suggestion by Albert Davletshin to read this as "TOL".

³³ D9.



- D9a: probably **tza**. The bottom part is probably just part of the **tza** (the "gear wheel"). In fact, the little scroll in the middle might just be part of **tza**, as there are examples of **tza** with just a small "left feeler" inside. It's not **tza[bu]** because there are no combinations **tza-bu** in MHD, and this is Late Classic anyway, when **bu** and **mu** were more regularly distinguished (and the feeler without any dots is more **mu** than **bu**).
- D9b (top): Tokovinine-TPoPDB (Tokovinine's Placename Database) has **CHAK**, while MHD has **ki?** (i.e., MHD.1B2 with a question mark). To use Tokovinine-TPoPDB, go to Place Names Main Table and filter using "Provenience = Quirigua" and "Object = Stela C", and look in the Transcription column (last entry, 1449).
- D9b (bottom): MHD is unable to read this and has just MHD.000.

New idea: note the similarity between D9a and PMT Panel 1 I1a.

- The element at the top of D9a might be a very flattened and eroded form of **tzu**.
- The element at the bottom of D9a might be the "gear wheel" bottom of **tza**.
- The major difference is that the top part of **tza** (the "bowtie"/"butterfly" element) is present in PMT Panel 1 I1a but missing in D9a.
- So could D9a be **tzutz**?
- Furthermore, D9b (bottom) might be an eroded **jo**, which has an arc of dots in some variants.
- And the element at D9b (top) might be **ma** (the "bowtie"/"butterfly" variant).
- Far-fetched: **tzu-tza-jo-ma** → **tzutzoom** = "it will be completed".
 - The **ma** in this position is particularly unlikely.
 - When **ma** is written in this position, it's usually the three dot variant.

The argument against this is that the *tz'unun* = "hummingbird" which follows then doesn't seem to make sense.

³⁴ C11b (top). This should be 16, not 17. See next end note.

³⁵ D11-C12. Calendrical calculations:

<table border="1"> <tr> <td colspan="2">Cuenta Larga:</td> <td>Correlación:</td> <td colspan="2">584,285</td> </tr> <tr> <td colspan="2">9 . 1 . 0 . 0 . 0</td> <td>Día Juliano:</td> <td colspan="2">1,887,485</td> </tr> <tr> <td colspan="2">N° Dist: 0 17 5 0 0</td> <td>N° días maya:</td> <td colspan="2">1,303,200</td> </tr> <tr> <td colspan="2">Sumar</td> <td colspan="3">Restar</td> </tr> <tr> <td>Tzolk'in:</td> <td>6 Ajaw</td> <td>D</td> <td>M</td> <td>A</td> </tr> <tr> <td>Ha'ab:</td> <td>13 Yaxk'in</td> <td>27</td> <td>Ago</td> <td>455 dC</td> </tr> <tr> <td>Glifo G:</td> <td>G9</td> <td>Año Gregoriano:</td> <td>28</td> <td>Ago 455 dC</td> </tr> </table>	Cuenta Larga:		Correlación:	584,285		9 . 1 . 0 . 0 . 0		Día Juliano:	1,887,485		N° Dist: 0 17 5 0 0		N° días maya:	1,303,200		Sumar		Restar			Tzolk'in:	6 Ajaw	D	M	A	Ha'ab:	13 Yaxk'in	27	Ago	455 dC	Glifo G:	G9	Año Gregoriano:	28	Ago 455 dC	+	Sumar	=	<table border="1"> <tr> <td colspan="2">Cuenta Larga:</td> <td>Correlación:</td> <td colspan="2">584,285</td> </tr> <tr> <td colspan="2">9 . 18 . 5 . 0 . 0</td> <td>Día Juliano:</td> <td colspan="2">2,011,685</td> </tr> <tr> <td colspan="2">N° Dist: 0 17 5 0 0</td> <td>N° días maya:</td> <td colspan="2">1,427,400</td> </tr> <tr> <td colspan="2">Sumar</td> <td colspan="3">Restar</td> </tr> <tr> <td>Tzolk'in:</td> <td>4 Ajaw</td> <td>D</td> <td>M</td> <td>A</td> </tr> <tr> <td>Ha'ab:</td> <td>13 Keh</td> <td>11</td> <td>Sep</td> <td>795 dC</td> </tr> <tr> <td>Glifo G:</td> <td>G9</td> <td>Año Gregoriano:</td> <td>15</td> <td>Sep 795 dC</td> </tr> </table>	Cuenta Larga:		Correlación:	584,285		9 . 18 . 5 . 0 . 0		Día Juliano:	2,011,685		N° Dist: 0 17 5 0 0		N° días maya:	1,427,400		Sumar		Restar			Tzolk'in:	4 Ajaw	D	M	A	Ha'ab:	13 Keh	11	Sep	795 dC	Glifo G:	G9	Año Gregoriano:	15	Sep 795 dC
Cuenta Larga:		Correlación:	584,285																																																																							
9 . 1 . 0 . 0 . 0		Día Juliano:	1,887,485																																																																							
N° Dist: 0 17 5 0 0		N° días maya:	1,303,200																																																																							
Sumar		Restar																																																																								
Tzolk'in:	6 Ajaw	D	M	A																																																																						
Ha'ab:	13 Yaxk'in	27	Ago	455 dC																																																																						
Glifo G:	G9	Año Gregoriano:	28	Ago 455 dC																																																																						
Cuenta Larga:		Correlación:	584,285																																																																							
9 . 18 . 5 . 0 . 0		Día Juliano:	2,011,685																																																																							
N° Dist: 0 17 5 0 0		N° días maya:	1,427,400																																																																							
Sumar		Restar																																																																								
Tzolk'in:	4 Ajaw	D	M	A																																																																						
Ha'ab:	13 Keh	11	Sep	795 dC																																																																						
Glifo G:	G9	Año Gregoriano:	15	Sep 795 dC																																																																						

LC = 9.18.5.0.0; 11 September 795 AD.

The previous CR + DN does not match the current CR (6-Ajaw 13-K'ayab). However, if we use a DN of 16.5.0.0:

<p>Cuenta Larga: 9. 1. 0. 0. 0</p> <p>Correlación: 584,285</p> <p>N° Dist: 0 16 5 0 0</p> <p>Día Juliano: 1,897,485</p> <p>N° días maya: 1,303,200</p> <p>Tzolk'in: 6 Ajaw</p> <p>Ha'ab: 13 Yaxk'in</p> <p>Glifo G: G9</p> <p>Año Juliano: 27 Ago 455 dC</p> <p>Año Gregoriano: 28 Ago 455 dC</p>	+	Sumar	=	<p>Cuenta Larga: 9. 17. 5. 0. 0</p> <p>Correlación: 584,285</p> <p>N° Dist: 0 16 5 0 0</p> <p>Día Juliano: 2,004,485</p> <p>N° días maya: 1,420,200</p> <p>Tzolk'in: 6 Ajaw</p> <p>Ha'ab: 13 K'ayab'</p> <p>Glifo G: G9</p> <p>Año Juliano: 25 Dic 775 dC</p> <p>Año Gregoriano: 29 Dic 775 dC</p>
---	---	-------	---	--

LC = 9.17.5.0.0; 25 December 775 AD.

... then the previous CR + DN matches the current CR.

VanStone-MC-A2012:t0:00:20 gives the date of raising this stela as 775 AD. That matches the 13-K'ayab of the inscription and suggests that the DN should have been 16.5.0.0. The drawing definitely shows 17 rather than 16 (i.e., two dots and one filler not one dot and two fillers). Examining the 3D model easily confirms that a 17 has been carved. So it would seem that the error was made by the "Obsidians" who made the calendrical calculations or by the designer/carver of the monument. Given the simple difference between 16 and 17, it was probably the latter.

Further corroborating evidence that the CR's LC should be 9.17.5.0.0 is that (the east side of) QRG Stela A – a "companion" monument to QRG Stela C – explicitly recounts the raising of *that* 6-Ajaw Stone (i.e., Stela A) on the same *hotun* period ending of 9.17.5.0.0.

³⁶ D13.

	
D13 K'AHK'.<TIL{iw}:CHAN>	M&G.p218.pdfp218.1 = M&G.p218.pdfp218.box K'AHK'.<TIL:li:wi> <CHAN:na>.<YOP:AAT:ti>

The reading of **TIL** for the name/title of this ruler is known from many other QRG inscriptions. The interesting point here is that no **YOPAAT** is explicitly written.

³⁷ D13. MHD also acknowledges the absence of Yopaat in the glyphic text. It's "restored" in the translation, from context.

³⁸ D10-D14. It isn't explicit stated here, but this scattering ritual is in connection with the raising of this stela itself (Stela C).

³⁹ E1-F1. The two glyphic texts at the base of the north and south sides are physically separate from those of the east and west sides. The 8-lat at I1 shows that the two basal texts are connected to *one another*, separated, as they are, by only eight days. So in theory, these basal events could relate either to the events recounted in mythical time on the east side, or to events recounted in the later part of the Late Classic. As a working hypothesis, let's assume that the 1-Eb 5-Yax is associated with the latter.

Calendrical calculations:

Putting in 9.*.*.* and 1-Eb 5-Yax into the Bonn calendar program gives:

CORRELATION CONSTANT: 584285

▲ 1 Eb 5 Yax				
Long Count	G	Y	Greg. Date	Julian Date
▼ 9.1.8.4.12	G2	Y3	17.10.463	16.10.463
▼ 9.4.0.17.12	G1	Y6	5.10.515	3.10.515
▼ 9.6.13.12.12	G9	Y2	22.9.567	20.9.567
▼ 9.9.6.7.12	G8	Y5	10.9.619	7.9.619
▼ 9.11.19.2.12	G7	Y1	28.8.671	25.8.671
▼ 9.14.11.15.12	G6	Y4	16.8.723	12.8.723
▼ 9.17.4.10.12	G5	Y7	3.8.775	30.7.775
▼ 9.19.17.5.12	G4	Y3	21.7.827	17.7.827

LC = 9.17.4.10.12; 30 July 775 AD seems to be the most suitable date, as it's relatively close to the date of the scattering ritual recounted at D10-D14 (LC = 9.17.5.0.0). To be precise, it's DN = 7.8 = 20 x 7 + 8 = 148 days (about 5 months) before:

$$\begin{array}{r}
 9.17.4.10.12 \\
 + \quad \quad \quad 7.8 \\
 \hline
 9.17.5.0.0
 \end{array}$$

This date seems extremely appropriate, given the meaning of **T'ŌJ** (see next end note).

⁴⁰ G1. The reading **T'ŌJ** – with the meaning “to peck”, “to dress” – is proposed in GrubeEtAl-PaNS. See CMGG for further information.

⁴¹ H1. Sergei Vepretskii (personal communication, 2023): A stela can take its name from the date of its dedication. D10-D14 does not explicitly say there was a stone dedication, but it was very common to do this, in conjunction with an incense scattering ritual. So there is reason to believe that on that date of 6-Ajaw 13-K'ayab, the stela was dedicated.

This fits the chronology of the narrative perfectly. The preparation of the stela (= the “pecking” / “dressing” of the stone) was on LC = 9.17.4.10.12; 30 July 775 AD, for a planned dedication date of the *hotun* period ending of LC = 9.17.5.0.0; 25 December 775 AD, about 6 months later, which has a CR of 6-Ajaw 13-K'ayab. They already had the 6-Ajaw date for the dedication in mind, which is why the stone could be called that when preparing and carving the stela, even before the 6-Ajaw date of its actual dedication had been reached.

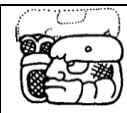


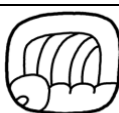

⁴² J1. Calendrical calculations:

<p>Cuenta Larga: 9.17.4.10.12</p> <p>Correlación: 584,285</p> <p>Nº Dist: 0 0 0 0 8</p> <p>Día Juliano: 2,004,337</p> <p>Nº días maya: 1,420,052</p> <p>Tzolkin: 1 Eb'</p> <p>Ha'ab: 5 Yax</p> <p>Glifo G: G5</p> <p>Año Juliano: 30 Jul 775 dC</p> <p>Año Gregoriano: 3 Ago 775 dC</p>	+	Sumar	=	<p>Cuenta Larga: 9.17.4.11.0</p> <p>Correlación: 584,285</p> <p>Nº Dist: 0 0 0 0 8</p> <p>Día Juliano: 2,004,345</p> <p>Nº días maya: 1,420,060</p> <p>Tzolkin: 9 Ajaw</p> <p>Ha'ab: 13 Yax</p> <p>Glifo G: G4</p> <p>Año Juliano: 7 Ago 775 dC</p> <p>Año Gregoriano: 11 Ago 775 dC</p>
---	---	-------	---	--

LC = LC = 9.17.4.11.0; 7 August 775 AD.

The previous CR + DN matches the current CR.

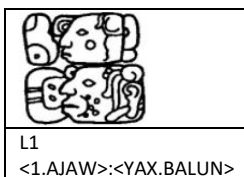
⁴³ K1.

				
K1 *u:<tu.ta>	MHD.SN7.1&2 ho		TOK.p14.r1.c2 ta	MC.p159.c4.r1.6 ta

The “main sign” on the bottom right:

- MHD transliterates it as MHD.SN7 = syllabogram **ho** (indeed, MHD.SN7.1 appears to be this very glyph from QRG Stela C K1).
 - This is the “Thick-Lipped Head” glyph, which TOK.p25.pdfp25.r1.c1 gives as **jo**.
 - BeliaevEtAl-NGA.p357.pdfp7.fn1 (2018) says that there is a forthcoming paper by Davletshin where the reading as **ho** will be put forward. This paper hasn’t yet been published, but a reasonable number of epigraphers have adopted **ho** as the reading (including, as it would appear, MHD).
 - However, MHD then doesn’t know what to do with it, in terms of how to transcribe the glyph-block (i.e., what Classic Maya word is intended at this point). It therefore gives no translation (other than that it’s the possessed form of something, from the initial *u-*).
- GrubeEtAl-PaNS reads it as a head variant of **ta**.
 - This is probably based on the horizontal “2-bump line” at middle height, making it the head variant of the abstract syllabogram **ta**, one of whose defining characteristics is a 2- or 3-bump horizontal line at middle height.
 - It then goes further to transcribe and give a tentative (general) translation for the glyph-block. *u*:<tu.ta> → *utut/utuut/ututal* = “the something of”, with the something = *tut/tuut/tutal* being associated with offerings, and the *u-* possessive being understood as indicating that the noun or noun phrase after *utut/utuut* is the recipient of the offering. So *utut/utuut/ututal* <X> = “the gift/offering to <X>”. Though not the most direct and common meaning of the possessive, it seems entirely reasonable for this to be an idiomatic translation – “<X>’s gift” in English is also inherently ambiguous and can mean either “the gift that <X> is giving to someone else” or “the gift that <X> receives”.
 - It proposes this reading on the basis of three (very clear) occurrences of **u-tu-ta-li** in PAL (the Temple of the Inscriptions), several occurrences in the Dresden Codex, and one in K1196. These occur in a context associated with offerings and abundance (or lack of).
- Sources of other possible meanings of *tut*:
 - The translating of *tut* to “visit” is from K&H.p95.pdfp97.#1: *tut-* = “to visit, pass by” and no noun entry.
 - EB.p172.pdfp177.#3: *tut-* = “to cover, to renovate”, also a verb.
 - EB.p172.pdfp177.#4: *tutal* = “noun of unknown meaning”.
 - Kaufman has three entries related to *tut*, but none of them are related to “gift” or “giving”. So none of these are the source of GrubeEtAl-PaNS’s *tut* = “gift”. Instead, it seems that the paper infers this meaning out of the wide variety of contexts cited (PAL and the Dresden Codex), where such a meaning makes sense.

⁴⁴ L1. The Hero Twins: **Juun Ajaw (and) Yax Balun**.



L1b (bottom right) can be transliterated **BOLON** (older reading for “9”) or **BALUN** (newer reading for “9”). This is why *Yax Bolon* and *Yax Balun* can both be found in academic papers. The same applies for *Bolon (Y)okte’ K’uh* and *Balun (Y)okte’ K’uh* though the former seems to be much more common than the latter.

This TTT’s reading is taken from VanStone-AMSC.t0:01:14. MHD does not commit to any reading for the two head glyphs, transliterating only “??” for these glyphs on QRG Stela C. They are glossed (in MHD) as “God S” and “God CH” respectively.

They’re shown as a pair on ceramics, for example in K1892. There they’re shown in the iconography standing on either side of the Maize God, who rises from a split turtle shell. They’re not referred to in the text, but each of the figures is tagged with glyphs:

- The left figure is glossed in the MHD TTT of K1892 as *Juun ??* “God-S”.
- The middle figure is glossed in the MHD TTT of K1892 as *Juun Ixiim*.

- The right figure is glossed in the MHD TTT of K1892 as *Yax ??* “God-CH”.

I.e., K1892 also has both gods, and they’re also transcribed as *Juun ??* and *Yax ??* and glossed in the translation as “God S” and “God CH” respectively in MHD. It is hence a conscious decision and not an oversight on the part of MHD *not* to read the “God-S” and “God-CH” glyphs as *Ajaw* and *Balun*.

Information on God-S and God-CH is hard to come by. One list of Schellhas gods I have access to goes only up to God-P. Later works (e.g., AK-YT2021-lecture19.t0:04:38) reorganize and rationalize the list further, in the light of newer knowledge. Most of these don’t list God-S or God-CH. Chuchiak&Krempel-TMD is one work which discusses God-S and God-CH.

Juun Ajaw and *Yax Balun* are viewed as the Classic Maya equivalents of the Hero Twins of the Codical / Colonial Period – *Hun Ahau/Ahpu* and *Yax Balam* (of the *Popol Vuh*). Chuchiak&Krempel-TMD gives the association between the gods as identified by their “letter names” (according to the system devised by Schellhas) and their Codical names:

Classic	Codex	Schellhas	Reference
Juun Ajaw	Hun Ahau/Ahpu	God-S	Chuchiak&Krempel-TMD.p70-71.pdfp70-71
Yax Balun	Yax Balam	God-CH	Chuchiak&Krempel-TMD.p68-69.pdfp68-69

It seems that while MHD is willing to accept the association between the Hero Twins and God-S and God-CH, it won’t go as far as to read their names as *Juun Ajaw* and *Yax Balun*. Instead, MHD is content to transliterate “*Juun ??*” and “*Yax ??*” for their respective names.

As for Van Stone’s assertion that “[QRG Stela C] is the only inscription on monuments with the two names shown together”, this is more or less confirmed by extensive investigation in MHD.

To find inscriptions where God-S and God-CH occur together, do the following searches on MHD:

- A. “blengl contains God S” yields 10 hits – this is MHD.[PJ2](#).
- B. “blengl contains God CH” yields 8 hits – this is MHD.[PY9c](#).

From the hits in “A” and “B”, look at which objabbr’s are on both hit lists – there are exactly 6 of them (4 on Kerr vases, 2 on monuments):

- COLK1222
- COLK1377
- COLK1892
- COLK7821
- [MRLSt01](#)
- [QRGStC](#)

So there appears to be (at least) one other monumental inscription where the Hero Twins occur together, namely Moral-Reforma Stela 1 F4-E5. This of course would have been extremely difficult to discover before MHD went live.

VanStone-AMSC.t0:02:55 also shows four ceramic vessels with the Hero Twins. One is unlabelled, but the other three are: [K732](#), [K1183](#), and [K1222](#). Apparently, the only overlap with the list from MHD is [K1222](#).

Summary of where God-S (MHD.[PJ2](#)) and God-CH (MHD.[PY9c](#)) appear together on ceramic vessels:

- The unlabelled vessel (in the video) turns out to be [K1892](#), given the description “Resurrection Plate. The Maize God (Hun Nal Ye) is resurrected by his sons Hun Ahaj and Yax Balam” in mayavase.com. Their names appear at I1 and J respectively.
- In mayavase.com, [K732](#) is given the description Hero Twins presenting offering to Itzamná”. It doesn’t appear in the MHD search because K732 itself is not in MHD. (And even if it were, it’s unclear if the *glyphs* of the names of the Hero Twins appears on the vessel, even though they are definitely shown in the *iconography*).

- In mayavase.com, [K1004](#) is given the description “Twins bringing jewels for resurrection”. They are both represented in the iconography, but only the name of God-CH is present in the glyphic text as [PY9c](#) (according to MHD’s transliteration). The name of God-S is also present in the glyphic text *but not as PJ2* (but instead as ZA1a – the “upright la-face”, according to MHD’s transliteration).
- In mayavase.com, [K1183](#) is given the description “Twins in jade bead costume look at father[’s] head in cache vessel in front of Itzamná”. They are both certainly represented in the iconography, but only the name of God-CH is present in the glyphic text (according to MHD’s transliteration).
- In mayavase.com, [K1222](#) is given the description “In a Supernatural Palace the Hero Twins bring offerings of bundled cloth to a ruler who impersonates the Maize God”. Juun Ajaw is written at D1 and Yax Balun at E1, as well as being depicted in the iconography.
- In mayavase.com, [K1377](#) is given the description “Palace. Double throne scene of sacrifice with patron of Pax, underworld creatures and a mourning woman”. According to MHD, the names of the Hero Twins are directly above the slim standing figure with an orange body. The glyphs are, however, quite difficult to make out.
- In mayavase.com, [K7821](#) is given the description “In the first panel, a Twin kneels before Itzamná”. MHD indicates that the names of both Hero Twins are at P2 and O3.

Chinchilla-PPaAMG discusses the connection between the Classic Maya God-S and the Colonial period god *Hunahpu* (with a very peripheral mention of God-CH). It explains that MHD.PJ2 is the glyph found in connection with a preceding “1” when God-S is spoken about. However, it (in particular) warns against just blindly reading MHD.PJ2 as **AJAW** (and hence also warns against assuming that the name of God-S is *Juun Ajaw*). The inclination to do so is great, as MHD.PJ2 is an anthropomorphic head with a darkened spot on the cheek, while one of the common and well-established variants of **AJAW** – MHD. PJ1 – is also an anthropomorphic head with a darkened spot on the cheek. The phonetic similarity between (the first part of) *Juun Ajaw* and *Hunahpu* lends support to this inclination, as does the parallels in iconography of God-S (and God-CH) on ceramic vessels vs. the role of *Hunahpu* (and *Yax Balam*) in the *Popol Vuh* of the Colonial period.

However, the difference is that MHD.PJ1 / **AJAW** is always found with a “headband” (Chinchilla-PPaAMG.p7.pdfp7.fig6) whereas MHD.PJ2 / God-S never is (Chinchilla-PPaAMG.p6.pdfp6.fig5).

Chinchilla-PPaAMG.p6.pdfp6.col1.para1.l+2 explains that K1004 provides the one and only instance where God-S in the iconography is tagged with the “index finger” variant of “1” (**JUUN**) on the left and the “right-side-up la-face” on the right (**AJAW**). This is hence an indication that (at least one of the names of) God-S was **JUUN AJAW**. This, however, doesn’t automatically mean that MHD.PJ2 is to also be read as **AJAW** – that question remains open. This (along with the presence and absence of the headband in MHD.PJ2 and MHD.PJ2, respectively) is probably the reason that MHD declines to read MHD.PJ2 as **AJAW** and instead writes just “??” and glosses it with “God S”.

At VanStone-AMSC.t0:01:43, Van Stone also says that he’s unable to connect the date associated with the Hero Twins to the text of the rest of the monument.

MHD assigns these “basal” events of the south and north side the “contemporary” dates of 9.17.4.10.12 and 9.17.4.11.0 respectively. But it wasn’t initially clear to me why the latter date (being such a “minor” *winal* period ending) would be commemorated with a ritual offering to two mythical figures (who played no other role in the mythical and contemporary parts of the narratives of this monument). I hence wondered whether the working hypothesis of taking a “contemporary” date at E1-F1 was wrong – perhaps we should consider something closer to 0.0.0.0.0?

However, the decipherment in GrubeEtAl-PaNS of the glyph at G1 as **T’OJ** = “to dress (stone)” made everything fall into place. The date of the dressing of the stone was just “the date of the dressing of the stone” – an arbitrary moment when the stone had been dressed. Eight days later – which was a period ending (albeit not a particular major one) – they made a ritual offering to the Hero Twins. This may have been in celebration of the dressing of the stone (perhaps there was some connection between stonemasonry and the Hero Twins) or might have been quite independent of it. After that, they carved Stela C from the dressed block and, five months later, on a *hotun* period ending, they raised Stela C with a scattering ritual.