

TTT of Quirigua Stela J

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

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

Introductory Notes

- This TTT is based on drawings by Looper:
 - QRG - Stela J (east side) (Looper-LW.p102.pdfp115.fig3.29).
 - QRG - Stela J (north side and south side, text) (Looper-LW.p103.pdfp116.fig3.30).
 - QRG - Stela J (north side and south side, iconography) (Looper-LW.p108.pdfp121.fig3.37&fig3.38).
 - QRG - Stela J (west side) (Looper-LW.p104.pdfp117.fig3.31).
- Photos:
 - QRG - Stela J (west side) (Looper-LW.p110.pdfp123.fig3.42).
 - QRG - Stela J (north side - detail of headdress) (Looper-LW.p111.pdfp124.fig3.43).
 - QRG - Stela J (east side) (Looper-LW.p112.pdfp125.fig3.44).
 - QRG - Stela J (north and west side) (Looper-LW.p113.pdfp126.fig3.47).
 - QRG - Stela J (north side - detail) (Looper-LW.p114.pdfp127.fig3.48).
- A Sketchfab 3D model is also available.
- Sources used:
 - GutiérrezGonzález-PhD (*Los Dioses y la Vida Ritual de Quirigua en sus Textos Jeroglíficos* (Gutiérrez González; 2012)):
 - TTT, with (in addition) morphosyntactic analysis and literal and free translation, and commentary.
 - An important observation may throw some light on the unusual names/titles *Chan Te' Ch'oktaak* and *Chan Te' Ch'ajoom*.
 - Looper-LW (*Lightning Warrior - Maya Art and Kingship at Quirigua* (Looper; 2003)):
 - Source of drawings, photos, and much more information.
 - Stuart-NYRiCMI (*New Year Records in Classic Maya Inscriptions* (Stuart; 2004)):
 - This paper discusses the phrase *Chan (Te') Ch'oktaak* = "(The) Four Youths", which refers to the four "year-bearers". Unfortunately, this doesn't throw much (any?) light on the phrase as it occurs in the current TTT. See end note under G8-H8 for more information.
 - Tokovinine-TPoP (*The Power of Place - Political Landscape and Identity in Classic Maya Inscriptions, Imagery, and Architecture* (Tokovinine; PhD-2008)):
 - Tokovinine-TPoP.p138.pdfp149.table.#5 gives a transcription of the line containing *uch'ab yak'ab*.
- This TTT has been cross-checked against the GutiérrezGonzález-PhD TTT.
- This TTT has been cross-checked against the MHD TTT ("objabbr = QRGStJ").
- Unusual aspects of the ISIG and its LC:
 - This monument has glyphic text on the east, north, and south sides:

- On the east side, the text occupies the entire height of the stela, whereas on the north and south sides, it occupies only the bottom half of the stela, the top half being iconography.
 - The west side consists entirely of iconography.
- There is only one ISIG for this large amount of glyphic text on the east, north, and south sides – text which forms one continuous narrative. This is in contrast to quite a number of other QRG stelae with text on only two sides, where each side has its own ISIG.
- ISIG's are routinely much larger than the glyph-blocks that follow them. Typically, they are two glyph-blocks wide (taking the full width of columns A-B) and two glyph-blocks high (causing the first glyph-block of the LC to be row 3).
 - Examination of the 3D model and some photographs reveals that in this particular case, the ISIG is *four* glyph-blocks wide (taking the full width of columns A-B and C-D).
 - This ISIG is taller than it is wide. This can also be seen from an examination of the 3D model and some photographs. This results in the assigning of *five* rows for the height. For this reason, the glyph-blocks of the LC on the east side start at row 6 rather than the more common row 3.

The ISIG is hence *extraordinarily* large, even by the standards of large ISIG's ¹. See the end note under A1-B5 for speculation about the reasons for the extraordinarily large size of this ISIG.

- Another unusual aspect of this inscription's ISIG's LC is that each coefficient and each unit on its own takes a whole glyph block. Even in the usual situation where the glyph-blocks of the ISIG LC take more space than "normal" glyph-blocks, most inscriptions have the coefficient and the corresponding unit in the *same* glyph-block, resulting in an LC which is 5 glyph-blocks long. Here however, the coefficient and unit are in adjacent (*and totally separate*) glyph-blocks, resulting in an LC which is 10 glyph-blocks long. **The decision to write the coefficients of the LC as head glyphs may have influenced the decision to give each of them its own glyph-block though there are examples of the coefficients of the LC as head glyphs while nevertheless remaining in the same glyph-block as their corresponding unit (e.g., QRG Stela F). In any event, they're never given their own glyph-block when written with the bar-and-dot notation.**
- A further unusual aspect of the ISIG LC of this inscription is that the coefficient of the **PIK, WINIKHAAB**, and of the Tzolk'in date each have a fairly elaborate headdress (the most elaborate I've seen on any head variant of a "number" glyph). In all three cases, it appears to be a (different) animal head, complete with eye and snout/nose/beak. That is to say: just the *headdress* of the head glyph *itself* already has its own *detailed* snout/nose/beak.
- The inscription gives additional names/titles of K'ahk' Tiliw Chan Yopaat:
 - *Ha' <something> Ek'* = "The Water <something> Star".
 - *Yax Chit Juun Witz' Naah Kan* = the well-known name of the Waterlily Serpent.
 - *Uyokte' Chan, Uyokte' Kab* = "The Pillar of the Sky, The Pillar of the Earth".
 - *Ch'ahoom* = the well-known title of uncertain meaning.
 - *Nohol Kaloomte'* = "The South Kaloomte'".
 - *Ihk' Xukuup Ajaw* = "The Lord of Black Xukuup":
 - *Xukuup* (without *Ihk'*) is a toponym for CPN and *Ihk' Xukuup* is a toponym for QRG.

- This makes QRG in some way a “Black CPN”.

This might be because of the historically close connection between QRG and CPN – their ruling dynasties were founded at the same time and QRG was for many years a vassal (and closest major city) to CPN.

- *Uchanlajuun Tz’akbul Wiin Te’ Naah* = “14th in succession (from/of) Wiin Te’ Naah”.
- *Ihk’ Way Nal Yokte’* = “The Black Cenote-Place Pillar”.
- *Baah Kab* = the well-known and common title “The First (of the) Earth”.
- *Chan Te’ Ch’oktaak* = “The Four Youths”.
- *Chan Te’? Ch’ahoom* = “The Four Incense Scatterers”.

All except the last two are obviously extended names/titles. The last two are a bit puzzling, as they don’t seem to be a name or title, from a semantic point of view. See end note at G8-H8 for more information.

- Summary:

- This inscription recounts the events on the occasion of a *hotun* period ending in 756 AD (9.16.5.0.0 – the first *hotun* of the 16th *katun* of the 9th *baktun*). On this occasion, K’ahk’ Tiliw Chan Yopaat of QRG:
 - Performed a scattering ritual.
 - Raised Stela J, which is given the specific name *Yax Utuun? Chan Lem? <something>*.
 - Performed a blood-letting and visioning ritual.
- The inscription also states that K’ahk’ Tiliw Chan Yopaat was the 14th in a line of succession relating to Wiin Te’ Naah.²
- It then recounts K’ahk’ Tiliw Chan Yopaat’s accession to the rulership of QRG, 31 years prior to the *hotun* period ending.
 - The accession ritual is the usual *k’al (sak) huun tu’ baah* = “presenting of the headband to/on the head (of)” but what’s interesting in this inscription is that the headband has its own specific name (see end note under F8).
- Finally, it recounts the ritual beheading of Waxaklajuun Ubaah K’awiil, 18 years prior to the *hotun* period ending (i.e., about halfway between the time of K’ahk’ Tiliw Chan Yopaat’s accession and the *hotun* period ending). The *hotun* period ending itself was commemorated by a ritual in which the K’awiil sceptre (a symbol of royal authority) was grasped. In this case, not for an accession and the conferring of that authority, but rather for its reinforcement.

	Transliteration	Translation
	East side	
A1-B5	tzi:<ka[<half-eroded> ³]:HAAB	ISIG
A6	9	LC = 9.16.5.0.0 ⁴ , ...
B6	PIK	
A7	16	
B7	WINIKHAAB	
A8	5	
B8	HAAB	
A9	0	
B9	WINIK	
A10	0	
B10	K’IN	
A11	8 ⁵	

B11	AJAW	... (on) 8-Ajaw ...
A12	<[yi]IHK'IN>	[← SS starts here Glyph-G ₉
B12	TI':HUUN	Glyph-F
A13	4.<HUL:li:ya>	Glyph-DE = it is 4 days into the current lunation
B13	6.<<DG.ja>:K'AL:li> ⁶	Glyph-C = it is the 6 th of the 6 lunations governed by the the DG
A14	<ta.IB>.<OCH:CH'AB>	Glyph-X = the one corresponding to Glyph-C=6+DG
B14	u.<<ch'o:ko>+K'ABA'>	Glyph-B = (that is) his youth(ful) name
A15	20.9	Glyph-A = there are 29 days in the current lunation SS ends here →]
B15	8.SUUTZ'	... 8-Sotz' ⁷ , ... (LC = 9.16.5.0.0; 8 April 756 AD)
A16	NAAH.<5:TUUN:ni>	... (it was the) first <i>hotun</i> , ...
B16	u.<CHOK:*ji?> ⁸	... he scattered it (incense?), ...
A17	u.<tz'a[pa]>.wa	... (and) he raised it (a stela), ...
B17	YAX.<<*u/*<bird-head?>:*TUUN?>	... Yax Utuun? / <something> Tuun ? ...
A18	<CHAN?[LEM?]>:ta? or XOOK?:ki? ⁹	... Chan Lem? ? / Xook; ... (= "The First Stone of the Snake Shining <something>"? / "The First <something> Stone of the Shark"? = the non-generic name of the stela)
B18	u.<<eroded=*KUH?{ul}>:K'ABA'> ¹⁰	... (it is the) <something = holy?> name of ...
C6	<8:AJAW>.<TUUN:ni>	... (the) 8-Ajaw Stone. ¹¹
D6	u.<BAAH:hi> ¹²	... (It is the) image of ...
C7	u.CH'AB	... (the) penance of ...
D7	ya.AK'AB ¹³	... (and the) darkness of, ...
C8	<HA':"ADWH">.EK' ¹⁴	... Ha' <something> Ek', ... (= "The Water <something> Star")
D8	YAX.<CHIT:ta>	... Yax Chit ...
C9	1.WITZ'	... Juun Witz' ...
D9	NAAH.KAN	... Naah Kan; ... (= "The Water-Serpent Deity")
C10	u.<yo:OK:TE'>	... U Yok Te' ...
D10	CHAN:na	... Chan, ... (= "The Pillar of the Sky")
C11	u.<yo:OK:TE'>	... U Yok Te' ...
D11	KAB:<4?> ¹⁵	... Kab, ... (= "The Pillar of the Earth")
C12	K'AHK'.<TIL:li:wi>	... K'ahk' Tiliw ...
D12	CHAN:na	... Chan ...
C13	YOPAAT ¹⁶	... Yopaat, ...
D13	CH'AHOOM:ma	... Ch'ahoom, ...
C14	NOHOL:la ¹⁷	... Nohol ...
D14	KAL{oo}:ma:TE'	... Kaloomte', ... (= "The South Kaloomte")
C15	*IHK'.<<xu[ku]>:pi> ¹⁸	... Ihk' Xukuup ...
D15	AJAW	... Ajaw; ... (= "The Lord of Black Xukuup")

C16	u.<14:<TZ'AK.bu>:li>	... (he was the) 14 th successor, ...
D16	<WIIN:TE'>.NAAH	... of Wiin Te' Naah, ...
C17	*ch'a.<ho:ma>	... (the) Ch'ahoom, ... ¹⁹
D17	<[IHK']WAY>:NAL:la	... (the) Ihk' Way Nal ...
C18	yo.<OK:TE'>	... Yokte', ... ("The Black Cenote-Place Pillar"?)
D18	ba.<ka:ba>	... (the) Baah Kab.
North side		
E1	a.<AL:ya>	That (= <i>hotun</i> ending of 9.16.5.0.0; 8 April 756 AD) (was) ...
F1	3.<13:WINIK:<[ji]ya>>	... DN = 0 → 1.11.13.3, ... (about 31 years since)
E2	11.<HAAB:ya>	
F2	0.<WINIKHAAB:ya> ²⁰	
E3	u{h}.<ti:ya>	... it happened ...
F3	12.KAB	... (on) 12-Kaban ...
E4	5.<<[K'AN]a>:<si.ya>>	... 5-K'ayab ²¹ , ... (LC = 9.14.13.4.17; 29 December 724 AD)
F4	K'AL.<ja:ya> ²²	... (that) it was presented, ...
E5	9.TZAK:ja ²³	... (the) Balun Tzakaj ...
F5	K'AHK'.<XOOK:ki> ²⁴	... K'ahk' Xook ...
E6	HUUN ²⁵	... Huun ... (= "The Many Conjurings(?) Fire Shark Headband")
F6	tu.<BAAH:hi>	... to (the) head of ...
E7	K'AHK'.<TIL:li:wi>	... K'ahk' Tiliw ...
F7	<CHAN:na>.<YOP:AAT:ti>	... Chan Yopaat, ...
E8	ch'a.<ho:ma>	... (the) Ch'ahoom, ...
F8	K'UH{ul}.<"TOL":AJAW:wa>	... (the) Holy Lord of QRG. (= "i.e., since he accessed to the rulership") ²⁶
South side		
G1	a.<AL:ya>	That (<i>hotun</i> ending of 9.16.5.0.0; 8 April 756 AD) was ...
H1	14.<3:WINIK:<[ji]ya>	... DN = 18.3.14, ... (about 18 years since)
G2	18.<HAAB:ya>	
H2	6.KIMI	... 6-Kimi ...
G3	4.<<ka[se]>:wa>	... 4-Sek ²⁷ , ... (LC = 9.15.6.14.6; 29 April 738 AD)
H3	<CH'AK:ka>.<BAAH:<[ji]ya>> ²⁸	... (i.e.) since he was head-chopped, ...
G4	18.<u:*BAAH>	... Waxaklajuun Ubaah ...
H4	K'AWIIL	... K'awiil, ...
G5	K'UH{ul}.<<xu[ku]>:pi>:AJAW>	... (the) Holy Lord of CPN; ...
H5	u.<CH'AM:wa>	... (that's when, on the <i>hotun</i> ending of 9.16.5.0.0 in 756 AD) he grasped it ²⁹ , ...
G6	K'AWIIL	... (the) K'awiil(-sceptre), ...
H6	K'AHK'.<TIL:li:wi>	... K'ahk' Tiliw ...
G7	CHAN:na	... Chan ...
H7	YOPAAT	... Yopaat, ...
G8	4:<TE'.<<ch'o+TAAK>:ko>>	... Chan Te' Ch'oktaak, ... (= "The Four Youths")
H8	*4.TE'.<ch'a:jo:ma> ³⁰	... Chan Te' Ch'ajoom.

		(= “The Four Ch’ahooms”)

End Notes

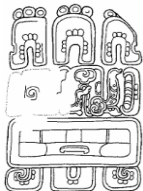
¹ The ISIG covers 20 normal glyph-blocks instead of just 4.



3D model

² It’s unclear how this “14” relates to Waxaklajuun Ubaah K’awiil – K’ahk’ Tiliw’s Chan Yopaat’s overlord and the CPN ruler who he rebelled against and executed. The latter was 13th in line of succession in the rulership of CPN. I.e., is K’ahk’ Tiliw Chan Yopaat somehow even claiming to be the 14th in line of succession in the rulership of CPN? Looper-LW.p101.pdfp114.col1.para-1-col2.para1 discusses this and reaches the conclusion that it’s more a case of K’ahk’ Tiliw’s Chan Yopaat claiming the role of being “inheritor of the succession of K’inich Yax K’uk’ Mo’ and thereby cast[ing] Quirigua as the preminent capital of the Southeast”.

³ A1-B5.



The LC **HAAB**-month is Sotz’, whose patron would be expected to be **XOOK**, but that part of the ISIG is too eroded to say if there is a match.

The infixed glyph is *very* elaborate. There is the eroded outline of a “left feeler”/scroll on the left, the eroded outline of a “**T’AB**”-like series of steps in the middle (with two “bold, YAX-outline elements, each with its own internal scroll, infixed), and longish leaf-like element (resembling a very elaborate **wi**?) on the right.

The desire to have such an elaborate infix might have been the reason that this ISIG is so large. Not only is it double the width of most (large) ISIG’s, it’s also more than double the height. What isn’t explained is *why* the makers of this monument wanted to have such a large infixed patron.

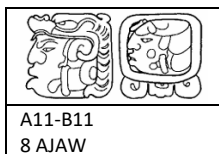
⁴ A6-B10. The ISIG’s LC.

The coefficients of the LC are given in very elaborate head glyphs. And, unusually, each unit is in its own glyph-block, separate from its corresponding coefficient.

- The units don’t really need to be read based on their characteristics, as context/position alone tells us that they’re *Pik*, *Winikhaab*, *Haab*, *Winal*, *K’in*. It is nevertheless a worthwhile exercise to see how many of them can actually be “read” out of context.
- The coefficients are quite easy to read.

	Coefficient + Unit	Comment on the Coefficient	Comment on the Unit
A6-B6	9-PIK	Spots on the cheek ("9").	Bird-head with hand-jaw (though it's not that obvious that it's a hand-jaw rather than a bone-jaw).
A7-B7	16-WINIKHAAB	Axe infixed in the eye ("6") and bone jaw ("10").	Bird-head with neither a hand-jaw nor bone-jaw.
A8-B8	5-HAAB	Old man's head with infixed HAAB ("5").	Bird-head with bone-jaw
A9-B9	0-WINAL	Skull with hand-jaw ("0").	Iguana-head with spiral to the right of the mouth.
A10-B10	0-K'IN	Skull with hand-jaw ("0").	Deity-head, but with no obvious infixed K'IN.

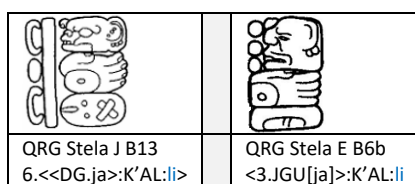
⁵ A11. The Tzolk'in date.



As with the LC, unusually, the coefficient has its own glyph-block, separate from the day-name.

The day-name is clearly AJAW, but it may not be that obvious what the coefficient is. However, B18-C6 (which almost immediately follows the ISIG, LC, and SS) reads: <elaborate-name> uk'aba' 8-Ajaw Tuun = "<elaborate-name>, it is the name of the 8-Ajaw Stone". As the "generic name" of this stela is "The 8-Ajaw Stone", we know that the Tzolk'in date of the raising (= ISIG's LC) is 8-Ajaw. This tells us that the coefficient of the day name at A11 is in fact "8". Armed with that knowledge, it's easier to notice that the head at A11 has a longish scroll in the centre, directly above the middle of the (giant) earspool). This is the corn husk – a characteristic feature of the head variant of "8".

⁶ B13.



This end phonetic complement of **li** for the **K'AL** is not common, but known from other inscriptions, e.g., QRG Stela E B6b.

⁷ B11-B15. Calendrical calculations:

Cuenta Larga:		Correlación:	
9 . 16 . 5 . 0 . 0		584,285	
N° Dist: 0 0 0 0 0 0		Día Juliano: 1,997,285	
Sumar		N° días maya: 1,413,000	
Restar			
Tzolk'in: 8 Ajaw		D M A	
Ha'ab: 8 Sotz'		8 Abr 756 dC	
Glifo G: G9		Año Gregoriano: 12 Abr 756 dC	
Tamaño Luna: 4 D		Edad astronómica	
N° de lunación: 0 C		aproximada de la Luna: 4.1 días	
Tamaño lunación: A 10			

LC = 9.16.5.0.0; 8 April 756 AD.

SS cross-checks:

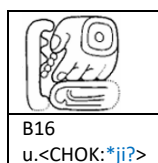
- The variant of Glyph-G and the values of the various coefficients of the SS as calculated by the Villaseñor calendar program can be cross-checked against what appears in the inscription.
- The variant of Glyph-X as it appears on the inscription can also be cross-checked against the coefficient and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

SS	Program	Inscription	
Glyph-G	G9	G9	✓
Glyph-DE	4	4	✓
Glyph-C	n/a [bug]	4	?
Glyph-X	n/a	For Glyph-C=6+DG	Actual Glyph-C=6+DG
Glyph-A	30	29	✘

Unfortunately, there's a bug in the Villaseñor calendar program and it produces a value of 0 for Glyph-C. The Bonn calendar program structurally doesn't give Glyph-C values. However, there is only one definite mismatch, which is quite good. Cross-checks on the SS of other inscriptions often reveal more mismatches.

[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).]

⁸ B16.



MHD gives the *ji? with u.<CHOK:*ji?> → *uchokoj*, a verb form which I'm not familiar with. Indeed, there appears to be no explicit writing of *ch'aaj* = "incense droplets", as this *ji* is not preceded by *ch'a*.

Could the *ji* possibly be an underspelled *-jiiy*? If we had ("in deep structure") *u-CHOK-wa-ji{iy}* → *uchokowjiiy* → *uchokjiiy* (with the dropping of the middle vowel of a trisyllabic word resulting from inflectional/derivational processes) and with the simplification of the consonant cluster *-wj-* to *-j-*, then *uchokjiiy* could conceivably be written *u-CHOK-ji{iy}*. (This is just idle speculation on my part, as I'm unfamiliar with the *-oj* inflectional ending and am just looking around for an alternative way of reading this.)

⁹ B17-A18. The specific name of this stela.




QRG Stela J B17-A18 YAX.<*<u/*<bird-head?>:*TUUN?> <CHAN?[LEM?]>:ta? / XOOK?:ki?	QRG Stela K D6b (Looper-DoSaQ.p15.pdfp15.fig10) u:CHOK:*ch'a{aj}

- MHD: yax u tun? chan lem? [Sim: it's unclear to me if the MHD **LEM** is the element infixed in the forehead or the element at the bottom of A18. Perhaps the latter is the reason for MHD not transliterating a syllabogram *ta* or logogram **TAL** at the bottom of A18?]
- GutiérrezGonzález-PhD.p113.pdfp126 gives **YAX-u-?? CHAN?-nu?**.
- Sim:
 - B17:
 - The **YAX** on the right seems quite clear.

- The element at the top of B17b is quite eroded, so might be an unrecognizable or undeciphered bird-head glyph. However, the very confidently read **u** in QRG Stela K D6b suggests that the eroded glyph at the top of B17b could well be **u**.
- The element at the bottom of B17b could well be an eroded form of **TUUN** (though **TUUN** often has a **ni** end phonetic complement).
- A18:
 - One possibility for the top (main sign) is **XOOK**, as the head itself could be a variant of the shark-head glyph (without a slightly upturned nose, see end note under F5). The oval-ish element infixed in the forehead of the animal head could well be a **LEM**, indicating the shininess of the shark's skin (a known element in **XOOK**).
 - The horizontally rectangular element at the bottom of A18 could be an unusual variant of **ki**. However, **ki** is usually more rectangular. The more "boulder outline" / main sign shape at the bottom of A18 (including the internal elements) is somewhat suggestive of **TAL**, though **TAL** doesn't make that much sense in this context. MHD's **ta** is a possibility, but doesn't fit with the **XOOK** above it (if it is a **XOOK**, which is by no means certain).

Even if **YAX.<u:TUUN>** is the correct reading (which is by no means certain), this should probably be transcribed as *uyax tuun* = "the first/blue-green stone of" rather than *yax utuun*. That's because the possessive of a noun qualified by an adjective precedes the adjective rather than coming between the adjective and the noun.

¹⁰ B18.

		
B18 u.<*K'UH?{ul}:K'ABA'>	QRG Stela D C18b <u.K'UH{ul}>:K'ABA'	QRG Stela F C10b-D10a u:K'UH:lu <K'ABA'+a>:a>

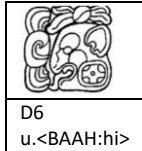
The glyph on the top of B18b is completely eroded. There's a possibility that it's **K'UH{ul}** (i.e., perhaps just an arc of "blood drops").

- The logogram **K'ABA'** itself can have an "infix" **K'UH**, but the general consensus is that this is just part of the logogram and doesn't get read out as *k'uh* or *k'uhul*. It's only where there is a **CH'OK** or **ch'o-ko** = *ch'ok* "infix" in **K'ABA'** (completely covering the original **K'UH**) that it gets read as *ch'ok k'aba'* = "youth(ful) name".
- However, QRG Stela D C18b and QRG Stela F C10b-D10a each have their *own* (**u**)**K'UH{ul}** written above or before the **K'ABA'**. This is despite the **K'ABA'** itself already having its own "infix" **K'UH**. This is infix **K'UH** is visible in the case of QRG Stela D C18b, but in the case of QRG Stela F C10b-D10a it's obscured by an infix bird-head variant of **a**, written (it would seem) to explicitly indicate the glottal stop at the end of *k'aba'* (despite the fact that this bird-head **a** is redundant, as there already is such an "rectangular" **a** at the bottom of D10a).
- Both QRG Stela D C18b and QRG Stela F C10b-D10a have this explicit **K'UH{ul}**, separate from the visible or implied **K'UH** of the **K'ABA'** logogram, in the latter case *even in a separate glyph-block*.
- Therefore, it can be seen that in both these stelae, it's definitely the case that *uk'uhul k'aba'* is to be read. (This is also "proof" that it *isn't* read when simply "infix" (or "conflated") into the "rotated-L" of the **K'ABA'**. That's because if it were read, then there would never be a need to write a separate **K'UH** outside of the **K'ABA'**.)
- QRG Stela D and QRG Stela F provide *exactly* the same syntax and context as here in QRG Stela J, namely <complex-individualized-name-of-stela>, *uk'uhul k'aba'* <generic-name-of-stela> (this last being <coefficient-and-dayname>-*tuun*):
 - QRG Stela D D17-C18a: *tz'ahpaj (ti) K'an Naah Chan Yopaat, uk'uhul k'aba' 7-Ajaw Tuun*
 - QRG Stela F C9-C11a: *chohkaj ch'aaq ti Pih Witziy Tuunil, uk'uhul k'aba' 1-Ajaw Tuun*
 - QRG Stela J B18: *utz'apaw Yax ... Tuun Xook, uk'uhul? k'aba' 8-Ajaw Tuun*

That's why it's entirely reasonable to think that the completely eroded glyph at the top of B18b is in fact **K'UH**{ul}. GutiérrezGonzález-PhD.p113-115.pdfp126-128 gives exactly this transliteration, transcription, and translation, presumably for the same reasons.

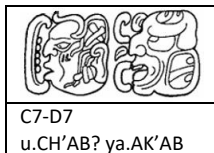
¹¹ C6. The stela is called the "8-Ajaw Stone" because it was raised on 8-Ajaw.

¹² D6.



D6a looks more like **yu** than **u**, but context makes us read **u**. I don't think it's necessary to go looking for an explanation for some "double possessive" here, with *y-* being the possessed form of *u-baah*. **Nevertheless, it's curious that the carver chose to render the *u* in this way.**

¹³ C7-D7.



This reading is from MHD. It's hard to know what characteristics of C7 make it **CH'AB**, but the pattern of *u-** *ya-**, with darkness property markers in the top and bottom right of D7 make a reading of *uch'ab yak'ab* plausible.

The meaning of *uch'ab yak'ab*:

- Is this a parentage statement with the name of K'ahk' Tiliw Chan Yopaat's father (Ha' <something> Ek') following it?
- If so, where is the boundary between the father and the son's name? It could vary:
 - One extreme, where the father's name is just *Ha' <something> Ek'* and the son's name begins already at *Yax Chit Juun Witz' Naah Kan*.
 - The other extreme, where the father's name starts with *Ha' <something> Ek'* and goes all the way to *Uyokte' Chan, Uyokte' Kab*, with the son's name starting only at *K'ahk' Tiliw Chan Yopaat*.
 - Anything in between.

However, it seems most likely that this is *not* a parentage statement. While *uch'ab (y)ak'ab* is one of the known forms of the parentage statement, *uchit (u)ch'ab* is perhaps much more common. Looper-LW does not consider there to be a parentage statement present and instead views the *uch'ab yak'ab* as referring to "penitential bloodletting rites and the resulting materialization of a vision serpent" (Looper-LW.p101.pdfp114.col1.para2.l-9). This makes Ha' <something> Ek' part of the extended name/title of K'ahk' Tiliw Chan Yopaat, resulting in an extremely long series of names/titles for this ruler.

¹⁴ C8.



- MHD: **HA'-?-EK'** → *ha' ? ek'*.
- GutiérrezGonzález-PhD.p113.pdfp126: ??-**ba-u**.

The MHD reading seems like a good one. This is perhaps the same name as in QRG Stela D A21a (though the two contexts are slightly different and so don't apply to the same object/person).

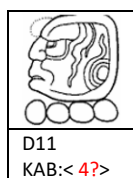
MHD considers the glyph at the top left as a (variant of a) single, undeciphered glyph (MHD.MB5/"ADWH", the "Aged Deity with Hands") rather than as an uneroded/undeciphered "head-glyph" placed to the left of a "hand-glyph".

The reading order of the three glyphs is very unclear in QRG Stela D A21a. Does the infixing suggest that the **HA'** and **EK'** are read together? Even if that's the case, there's no indication if the **HA'** and **EK'** precede or follow the unknown third glyph, nor, for that matter, whether **HA'** precedes **EK'** or if it's the other way around.

However, looking at (Stela J) C8 shows that **EK'** is probably read last. This still leaves the relative order of **HA'** and the undeciphered "ADWH" ("Aged Deity With Hand(s)") glyph unresolved.

See the TTT of QRG Stela D A21a for more information.

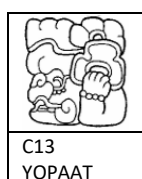
¹⁵ D11.



It's unclear what the four touching circles / large dots mean.

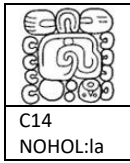
- MHD (as of 2024-11-01) does not transliterate them at all – are they perhaps seen as just a decorative element, not contributing to the reading of the sentence?
 - The amount of separation from the head-glyph would tend to imply that they have an independent existence (and reading) of their own.
 - It might be tempting to read the four dots as **CHAN** = "four" – used here to write "sky" and thus yielding "Earth (and) Sky" or "Sky (and) Earth" – but the existence of **CHAN** = "sky" at D10 (clearly part of the same expression/title) means that this is extremely unlikely.
- GutiérrezGonzález-PhD.p114.pdfp127 gives KAB-4 → *kab chan* = "earth, four".
- Sim:
 - In the comments section, GutiérrezGonzález-PhD.p117.pdfp130.para3 has *Es a partir de este momento que K'ahk' Tiliw Chan Yopaat comienza a vincularse con el numeral cuatro en sus títulos*. In English (via GoogleTranslate): It is from this moment that K'ahk' Tiliw Chan Yopaat begins to be linked to the number four in his titles.
 - It's not completely clear to me if this comment pertains directly to the "4" after the KAB, or more generally to the *Chan Te' Ch'oktaak*, *Chan Te' Ch'ajoom* at the end of the inscription on the south side of the monument (G8-H8). Perhaps to both, but placed at this point in the thesis (where the east side, with D11, is being TTT'ed), it seems to (also) apply to this mysterious "4".]

¹⁶ C13.



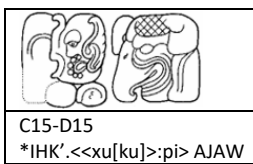
MHD has **yo-YOPAAT**, but I'm unsure where the syllabogram **yo** is to be found (perhaps the element in the top left).

¹⁷ C14.



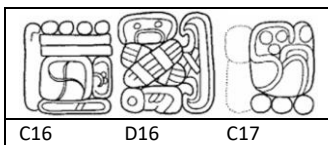
There seems to be some uncertainty as to whether there's a logogram **NOHOL** = "south", as opposed to using a logogram **NOH** = "great, big" – just "as a rebus" – to write *nohol* = "south". Alternatively, one could assign the meaning of "south" to the **NOH** logogram as well. Along with this uncertainty is whether the "horseshoes" (on one or both sides) represent a syllabogram **no** as initial phonetic complement, or whether they're part of the logogram **NOHOL**. Indeed, perhaps they're precisely what distinguishes **NOH** (no "horseshoes") from **NOHOL** (with "horseshoes").

¹⁸ C15-D15.



Although C15a is quite badly eroded, **IHK'** can be reconstructed/read with confidence, as *Ihk' Xukuup Ajaw* is one of the well-known additional names/titles of K'ahk' Tiliw Chan Yopaat.

¹⁹ C16-C17.

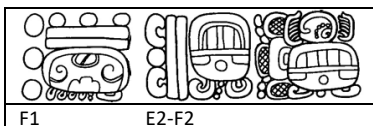


It's unclear to me whether the phrase stops at the end of *Wiin Te' Naah*, or continues to *Ch'ahoom*. That is to say: is K'ahk' Tiliw Chan Yopaat considered to be just 14th in line of *some* succession, with Ch'ahoom being just another one of his titles (commonly given for him, in other contexts, without a preceding *tz'akbul*), or is he considered to be 14th in the line of *Ch'ahooms*?

This latter could very well be the case, with all other instances of Ch'ahoom simply referring to the fact that he is one, without bothering to list where he stood in the succession. So an alternative translation of C16-C17 might be: "The 14th Ch'ahoom in the succession of Wiin Te' Naah".

Or does the order of succession statement apply to the *Ihk' Xukuup Ajaw* preceding it?

²⁰ F1-E2-F2.



This is a DN going from smallest to largest unit, as almost all DN's do. The coefficient of "0" for the **WINIKHAAB** is hence unlikely to be correct. This is because if it really were "0", then the **WINIKHAAB** doesn't need to be written, or there would need to be a unit higher than the **WINIKHAAB**, after it. Amending "0" to "1" makes the calendrical calculations work (see next end note). So, pre-empting: DN = 0 → 1.11.13.3.






²¹ F3-E4. Calendrical calculations:

<p>Cuenta Larga: 9. 16. 5. 0. 0</p> <p>Nº Dist: 0 1 11 13 3</p> <p>Sumar Restar</p> <p>Tzolkin: 8 Ajaw Ha'ab: 8 Sotz' Glifo G: G9</p>	<p>Correlación: 584,285</p> <p>Día Juliano: 1,997,285 Nº días maya: 1,413,000</p> <p>Año Juliano: 8 Abr 756 dC Año Gregoriano: 12 Abr 756 dC</p>	+	Restar	=	<p>Cuenta Larga: 9. 14. 13. 4. 17</p> <p>Nº Dist: 0 1 11 13 3</p> <p>Sumar Restar</p> <p>Tzolkin: 12 Ka'ban Ha'ab: 5 K'ayab' Glifo G: G7</p>	<p>Correlación: 584,285</p> <p>Día Juliano: 1,985,862 Nº días maya: 1,401,577</p> <p>Año Juliano: 29 Dic 724 dC Año Gregoriano: 2 Ene 725 dC</p>
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LC = 9.14.13.4.17; 29 December 724 AD.

The previous CR - DN matches the current CR, if we amend the DN's **WINIKHAAB** coefficient from "0" to "1" (an amendment also made by MHD).

²² F4. **K'AL** not **CH'AM**.



				
F4 K'AL.<ja:yi>	K&H.p84.pdfp86.#2 K'AL	TOK.p19.pdfp19.r3.c3 K'AL	K&H.p81.pdfp83.#7 CH'AM	CH'AM

The large diagonal element (running SW to NE) is part of the iconography (the curved plume of a long feather) "spilling over" into the glyphic text, not a glyph in F4. It hence has no influence on the reading of this glyph-block.

Both MHD and GutiérrezGonzález-PhD.p120.pdfp133 transliterate **K'AL** not **CH'AM**:

- It might be tempting to view **K'AL** as fingers to the right and **CH'AM** as fingers to the left. For that reason, F4 might be thought to be **CH'AM** rather than **K'AL**.
- However, the essential difference between **K'AL** and **CH'AM** is actually the horizontal vs. vertical thumb respectively. With that criterion, F4 is **K'AL**.
- Furthermore, *k'al* is also the verb which is expected to go with the ... *huun tu' baah* ... at E6-F6.
- The exact verb form is (presumably) **K'AL.<ja:yi>** → *k'ahljiiy* → *k'ahljiiy* = "(since) it was presented" (with the suppression of the vowel of the middle vowel, when trisyllabic compounds arise from derivational suffixing).

²³ E5. **TZAK** with another object?

	
E5	YAX Stela 21 pAp04 (Fash & Tokovinine)

- The "hand grasping fish" glyph **TZAK** is assigned the code MZC in MHD.
- A search in MHD on "blcodes contains MZC" gives 76 hits.
- Though some hits are very eroded and only show the *outlines* of a fish (and a few are so eroded as to not show anything recognizable at all, or don't show any image because of copyright issues), the *overwhelming* number of the 76 hits show a hand grasping a fish.
- In fact, there are only two which clearly show something other than a fish – QRG Stela J E5 (i.e., this inscription, this glyph-block), and YAX Stela 21 pAp04.
- In the latter case, this is even read as *tzak k'uh* (with the infixed **K'UH** apparently covering up or replacing the fish). *So perhaps the possibility should be considered that E5 here is not just plain tzak but tzak <something>, where the object of the tzak is not (currently) known (and also covering up the fish).*

²⁴ F5.


F5

K'AHK'.<XOOK:ki>

- MHD registers the uncertainty in reading the top (i.e., “main sign) of F5b as **XOOK** by having a question mark.
- GutiérrezGonzález-PhD.p120.pdfp133 gives **K'AK'-XOK-ki** → *k'a[h]k' xo[o]k* (without a question mark, which is a convention which is otherwise used elsewhere for doubt).
- Sim: I think this is a very safe reading with no need for doubt: it has a **LEM**/"shiner" infixed in the top of the year, and is reinforced by the end phonetic complement of **ki**. The only reason for doubt might be the absence of a slightly upturned nose. But there are known examples of **XOOK** without this distinguishing feature.

²⁵ E6. **HUUN**.

- This glyph is sandwiched between *k'al* and *tu' baah*.
- It comes immediately before the *tu' baah*.
- This fits the standard syntax for one of the accession rituals: *k'al* <qualifiers> *huun tu' baah* <newly-accessing-ruler's-name> = “(to) present the <qualifiers> headband on the <newly-accessing-ruler's-name>'s head”, where <qualifiers> can be “nothing at all”, or *sak*, etc.

E6 appears to be the “bird-head” variant of **HUUN**. If we were unsure of this from the point of view of the visual appearance, then the “syntax and context” argument above allows us to very confidently read E6 as **HUUN**.

²⁶ F4-F8. ... *k'ahl(a)jiiy Balun Tzakaj K'ahk' Xook Huun tu' baah K'ahk' Tiliw Chan Yopaat, Ch'ahoom, K'uhul “TOL” Ajaw*.

- Looper-LW.p57.pdfp70.c2.para2.l+6: On Stelae E and F the accession is recorded as the receiving of a God K image, whereas Stela J commemorates the event as the fastening of the royal headband.
- Sim: what's interesting here is that this headband isn't just a *sak huun*, but has its own name: *Balun Tzakaj K'ahk' Xook Huun* = “The Many Conjurings(?) Fire Shark Headband”?

²⁷ H2-G3. Calendrical calculations:

Cuenta Larga:		Correlación:	
9	16	5	0
N° Dist: 0 0 18 3 14		Día Juliano: 1,997,285	
Sumar		N° días maya: 1,413,000	
Restar			
Tzolk'in:	8 Ajaw	D	M
Ha'ab:	8 Sotz'	8	Abr
Glifo G:	G9	756	dC
Año Juliano:		Año Gregoriano:	
8		12	
Abr		Abr	
756		756	
dC		dC	

+ Restar =

Cuenta Larga:		Correlación:	
9	15	6	14
N° Dist: 0 0 18 3 14		Día Juliano: 1,990,731	
Sumar		N° días maya: 1,406,446	
Restar			
Tzolk'in:	6 Kimi	D	M
Ha'ab:	4 Sek	29	Abr
Glifo G:	G7	738	dC
Año Juliano:		Año Gregoriano:	
29		3	
Abr		May	
738		738	
dC		dC	

LC = 9.15.6.14.6; 29 April 738 AD.

The ISIG's CR - DN matches the current CR.

²⁸ H3. Just as a matter of convenience, I've translated this as a verbal construction in the passive. It doesn't seem to be a possessed noun (= “the chop-head of”) because of the absence of an initial **u**. That leaves a verbal interpretation (particularly because of the **ji-ya**, giving a *-jiiy* verbal suffix). I've translated this as a passive, because the person beheaded immediately follows the verb, without the explicit naming of the person who did the beheading. But I have doubts about the correctness of this, because of the absence of an explicit *-aj* (which would normally be written with a **ja**) – perhaps it's **CH'AK-ka{ji}-BAAH** → *ch'ahkaj baah* = “it was chop-headed / head-chopped, (the) head of” (with the passive supplied by an underspelled *-j*). My grasp of Classic Maya grammar is not sufficient to know. See end note under QRG Stela E B12b for further considerations.

²⁹ H5-G6. Calendrical calculations:

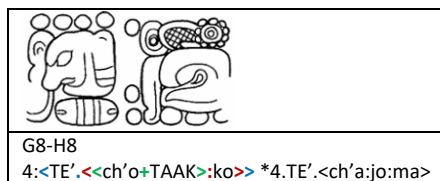
<p>Cuenta Larga: 9. 15. 6. 14. 6</p> <p>Nº Dist: 0 0 18 3 14</p> <p>Sumar Restar</p> <p>Tzolk'in: 6 Kimi</p> <p>Ha'ab: 4 Sek</p> <p>Glifo G: G7</p>	<p>Correlación: 584,285</p> <p>Día Juliano: 1,990,731</p> <p>Nº días maya: 1,406,446</p> <p>Año Juliano: 29 Abr 738 dC</p> <p>Año Gregoriano: 3 May 738 dC</p>	+	Sumar	=	<p>Cuenta Larga: 9. 16. 5. 0. 0</p> <p>Nº Dist: 0 0 18 3 14</p> <p>Sumar Restar</p> <p>Tzolk'in: 8 Ajaw</p> <p>Ha'ab: 8 Sotz'</p> <p>Glifo G: G9</p>	<p>Correlación: 584,285</p> <p>Día Juliano: 1,997,285</p> <p>Nº días maya: 1,413,000</p> <p>Año Juliano: 8 Abr 756 dC</p> <p>Año Gregoriano: 12 Abr 756 dC</p>
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LC = 9.15.6.14.6; 6-Kimi 4-Sek; 29 April 738 AD = date of decapitation of Waxaklajuun Ubaah K'awiil (known also from Stela E A12b-B12a)

LC = 9.16.5.0.0; 8-Ajaw 8-Sotz'; 8 April 756 AD = date of the grasping of the K'awiil sceptre by K'ahk' Tiliw Chan Yopaat.

The previous CR + DN matches the current CR.

³⁰ G8-H8. *Chan Te' Ch'oktaak, Chan Te' Ch'ajoom.*



- The transliteration is taken from MHD, which gives the translations “The Four Youths” and “The Four(?) Incense Offerers” for G8 and H8 respectively.
- The question mark on the “Four?” in H8 is because there are only three dots visible in the drawing, but the positioning and context very strongly suggest that “Four” is correct – presumably, the second dot from the top got eroded.
- Syntax, the parallelism between G8 and H8, and the general shape of the elements support the reading of TE' for the glyph after “4” in both instances. That the first instance (slightly eroded) is TE' is supported by the fact that both *Chan Te' Ch'oktaak* and *Chan Ch'oktaak* are known phrases (and numeral classifiers like *te'* and *tikil* are always optional in Classic Maya).
- For both of these glyph-blocks, MHD gives “title, numeral classifier” in the semantic field (blsem). This is indeed the role they seem to play in this context, coming, as they do, directly after the name of K'ahk' Tiliw Chan Yopaat: syntax would suggest that they're simply additional titles. But “The Four Youths” and “The Four Chahooms” strike me as rather odd titles. The extended name/title *Chan Ch'ahoom* (without *Te'*) is known from QRG Stela E C12 (also as an extended name/title of K'ahk' Tiliw Chan Yopaat).
- Stuart-NYRICMI is a paper which discusses the phrase *Chan (Te') Ch'oktaak*.
 - The interlocking nature of the different cycles of the Maya calendar is such that the “first day of the Haab year” (0-Pop/Chum-Pop/“The Seating of Pop”) can occur on only four different day names, each being 5 days after the previous one (4 x 5 = 20 day names). Different Colonial and modern Mayan cultures have different sets of four (Ik', Manik, Eb, Kaban; or Ak'bal, Lamat, Ben, Etz'nab; or K'an, Muluk, Ix, Kawak), but there is always a fixed set of four. These are called the “year-bearers”, as the Seating of Pop will cycle through each one of the fixed set. To that extent, the phrase *Chan (Te') Ch'oktaak* is explained.
 - Unfortunately, however, this “meaning” doesn't explain the use of the phrase as an extended title in the current inscription. There is a curious parallel to a very similar term: *Chan (Te') Ik' Xib*. This is also used as an extended title in QRG, also in connection with K'ahk' Tiliw Chan Yopaat:
 - QRG Stela A C8:
 - QRG Stela D B18b
 - QRG Stela F A8b-B8a
 - QRG Stela I D1a

The phrase *Chan Ch'ajol* (note the difference from *Ch'ajoom*) is also used as an extended title in QRG – it occurs at QRG Stela A D7. There's even a *Chan Ch'ahoom* in QRG Stela E C12, but there it's unclear if it's the plural subject of the verb (i.e., that four Ch'ahooms actually did

something) or the singular subject of the verb (i.e., a name/title of the individual who did something).

- None of them has the syntax of a title but they nevertheless seem to have been used as such in QRG. GutiérrezGonzález-PhD.p117.pdfp130.para3: It is from this moment that K'ahk' Tiliw Chan Yopaat begins to be linked to the number four in his titles. [Sim:
 - From context, “this moment” appears to mean the ritual execution of Waxaklajuun Ubaah K'awiil. If that's the case, then I suppose *The Four Youths* and *The Four Incense Offerers* are reasonable (though still slightly odd) titles for a ruler.
 - The reference which GutiérrezGonzález gives at this point appears to be Stuart-TAoS – a paper on Teotihuacan and the *Entrada*. No page reference is given, and I was unable to locate anything about Quirigua and “4”, when looking briefly at the paper.]