

# TTT of Quirigua Stela K

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[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

- This TTT is based on the following drawings:
  - QRG - Stela K (north side, glyphs) (Looper-DoSaQ.p14.pdfp14.fig9).
  - QRG - Stela K (south side, glyphs) (Looper-DoSaQ.p15.pdfp15.fig10).
  - QRG - Stela K (east side, iconography) (Looper-DoSaQ.p16.pdfp16.fig11).
  - QRG - Stela K (west side, iconography) (Looper-DoSaQ.p17.pdfp17.fig12).

The north and south sides have glyphic text in the bottom half and iconography in the top half; the east and west sides have only iconography.
- Photos:
  - MHD: Maudslay / Tolles – one of each side, in situ. Available also in the Photos column of the main TTT page of this website: <https://mayaglyphs.org/TTTs.html>.
  - A photo of Stela K by Maudslay on site at QRG is also available in Looper-LW.p197.pdfp210.fig6.18 (“further reproduction prohibited”).
- A Sketchfab 3D model is also available.
- There's a similar set of drawings, also by Looper, in Looper-QaGtaAMC (*Quirigua: A Guide to an Ancient Maya City* (Looper; 2007)) p. 127-128, fig. 4.19, 4.20. The latter drawings are used in MHD. There are subtle but significant differences between the two sets. For example:
  - D1:
    - The flames of K'awiil on the left:
      - Looper-DoSaQ: has only a single scroll going up, curling to the left at the top.
      - Looper-QaGtaAMC: has a scroll going up which divides into two at the top.
    - The ear of K'awiil on the right:
      - Looper-DoSaQ: has a circle as the middle of the three elements.
      - Looper-QaGtaAMC: has a “washer” as the middle of the three elements.
  - C3:
    - The ear of the rat-head variant of **ch'o** in *uch'ok k'aba'*:
      - Looper-DoSaQ: has a “single hump” internal line as reinforcement of one part of the ear.
      - Looper-QaGtaAMC: has a “w-like” internal line as reinforcement of one part of the ear.
- Sources used:
  - Looper-DoSaQ (*Documentation of Sculptures at Quirigua, Guatemala* (Looper; 2001)): Source of drawings used for the TTT.
- This TTT has been cross-checked against the MHD TTT (“objabbr = QRGStK”).

- The glyphic text of the north and south sides forms a single continuous narrative, with only one ISIG and explicit LC, given at the start of the inscription on the north side.
- Some of the coefficients of the SS don't match what is expected from the ISIG's LC.
- In almost all inscriptions with an ISIG and LC, the first recounted event – on the date of the ISIG's LC – is simply recounted, without a DN. One unusual aspect of this inscription is the explicit writing of a DN of 0.0, with a slightly different syntax than normal (see end note under C4).
- Summary:
  - This inscription recounts the *hotun* period ending in 805 AD (9.18.15.0.0) as commemorated in QRG.
  - The immediately preceding 819-day cycle station is mentioned.
  - The non-generic name of this stela (Stela K) is given, though the name itself is unclear.
  - The QRG ruler's scattering of incense as part of the commemoration ritual (presumably around said Stela) is also recounted.
  - The name of the QRG ruler in question is K'ahk' [H](#)olow Chan Yopaat (see end note under C7-D7):
    - He's known from QRG Stela I as K'ahk' [J](#)olow Chan Yopaat, where he's mentioned in connection with the immediately preceding half-*katun* period ending, in 800 AD (9.18.10.0.0). **The slight difference in the two spellings is probably due to the collapse of the *h/j* distinction in the Late Classic.**
    - Do not confuse this name with [J](#)olow Chan *K'awiiil*, an additional name/title of one of this ruler's predecessors, K'ahk' Tiliw Chan Yopaat.
    - He's known in M&G.p218.pdfp218.#3 (and in much of the academic literature) as "Jade Sky", who reigned >800 - 810 AD.

	Transliteration	Translation
	<b>North side</b>	
<b>A1-B2</b>	tzi:<ka[EK' <sup>1</sup> ]>:HAAB	ISIG
<b>A3</b>	9.PIK	LC = 9.18.15.0.0, ... (20 July 805 AD)
<b>B3</b>	18.WINIKHAAB	
<b>A4</b>	15.HAAB	
<b>B4</b>	<0.WINIK>.<0.K'IN>	
<b>A5a</b>	3:AJAW	... (on) 3-Ajaw ...
<b>A5b</b>	<{y}IHK'IN>:ni:NAL	[ ← SS starts here Glyph-G <sub>9</sub>
<b>B5</b>	HUUN.<TI':na>	Glyph-F
<b>A6</b>	10.<10:WINIK:<[ji]ya>>	[ ← 819-day cycle starts here DN = 10.10 (this is 210 days = about 7 months <a href="#">since</a> )
<b>B6a</b>	u:ti:ya	... it happened ...
<b>B6b</b>	1:OK	... (on) 1-Ok ...
<b>A7a</b>	18:<[K'AN]a>:si:ya	... 18-K'ayab <sup>2</sup> , ... (LC = 9.18.14.7.10; 22 December 804 AD)
<b>A7b</b>	<<WA'+OK?>[ja]>:<[la]ya> <sup>3</sup>	... he stood ...
<b>B7</b>	<NAAH/na>.<hi:li> <sup>4</sup>	... (in the) North, ...
	<b>South side</b>	
<b>C1a</b>	SAK:*SIP?	... Sak Sip ...

		(white is the colour associated with the North)
<b>C1b</b>	*SIM <sup>5</sup>	... Sim ...
<b>D1a</b>	K'AWIIL	... K'awiil, ...
<b>C2a</b>	1:ch'o:ko	... Juun Ch'ok <sup>6</sup> ... 819-day cycle ends here →]
<b>C2b</b>	8:HUL:li:ya	Glyph-DE = it is 8 days into the current lunation
<b>D2a</b>	<<3:DG>.ja>:K'AL	Glyph-C = it is the 3 <sup>rd</sup> of the 6 lunations governed by the DG
<b>D2b</b>	*"EG": "CL" <sup>7</sup>	Glyph-X = the one corresponding to Glyph-C=4+DG (= mismatch between Glyph-C and Glyph-X)
<b>C3</b>	u.<<ch'o:ko>+K'ABA'>	Glyph-B = (that is) his youth(ful) name
<b>D3a</b>	10:K'AL	Glyph-A = there are 30 days in the current lunation SS ends here →]
<b>D3b</b>	0:<0.WINIK>:<[ji]ya>	DN = 0.0, ...
<b>C4a</b>	3:AJAW	(on) 3-Ajaw ...
<b>C4b</b>	3:YAX:*SIHOOM	... 3-Yax <sup>8</sup> , ... (LC = 9.18.15.0.0; 20 July 805 AD)
<b>D4</b>	<WA':la>.ja <sup>9</sup>	... it stood, ...
<b>C5a</b>	*AJ:ne	... Ajen ...
<b>C5b</b>	?:*la?:ni	... <something> ...
<b>D5a</b>	u:K'AHK':? <sup>10</sup>	... Uk'ahk' ?; ... (= the name of the stela)
<b>D5b</b>	u:K'ABA'	... (it was the) name of ...
<b>C6a</b>	3:AJAW	... (the) 3-Ajaw ...
<b>C6b</b>	TUUN:ni	... Stone. <sup>11</sup>
<b>D6a</b>	5:<wi{'>.<TUUN:ni>>	(On the occasion of the start of the) last <i>hotun</i> <sup>12</sup> ... (LC = 9.18.15.0.0; 20 July 805 AD)
<b>D6b</b>	u:CHOK:*ch'a?{aj} <sup>13</sup>	... he scattered incense, ...
<b>C7a</b>	K'AHK'.<cho[lo]{w}>	... K'ahk' Holow ...
<b>C7b</b>	ya:CHAN:na	... Chan ...
<b>D7a</b>	<yo.<YOPAAT+AAT>>:ti	... Yopaat, ...
<b>D7b</b>	<K'UH{ul}.<"TOL">>:AJAW:wa <sup>14</sup>	... (the) Holy Lord of QRG.

## End Notes

<sup>1</sup> A1-B2. The LC **HAAB**-month is YAX, whose patron **EK'** matches the patron infixed in the ISIG. This infixed patron seems to be **EK'** infixed in the "Venus Monster".

<sup>2</sup> B6b-A7a. Calendrical calculations:

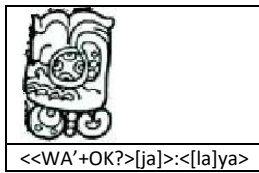
<p><b>Cuenta Larga:</b> 9. : 18. : 15. : 0. : 0</p> <p>Nº Dist: 0 : 0 : 0 : 10 : 10</p> <p>Sumar Restar</p> <p><b>Tzolk'in:</b> 3 Ajaw <b>Ha'ab:</b> 3 Yax <b>Glifo G:</b> G9</p> <p>Correlación: 584,285</p> <p>Día Juliano: 2,015,285 Nº días maya: 1,431,000</p> <p>Año Juliano: 20 Jul 805 dC Año Gregoriano: 24 Jul 805 dC</p>	+	Restar	=	<p><b>Cuenta Larga:</b> 9. : 18. : 14. : 7. : 10</p> <p>Nº Dist: 0 : 0 : 0 : 10 : 10</p> <p>Sumar Restar</p> <p><b>Tzolk'in:</b> 1 Ok <b>Ha'ab:</b> 18 K'ayab' <b>Glifo G:</b> G6</p> <p>Correlación: 584,285</p> <p>Día Juliano: 2,015,075 Nº días maya: 1,430,790</p> <p>Año Juliano: 22 Dic 804 dC Año Gregoriano: 26 Dic 804 dC</p>
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LC = 9.18.14.7.10; 22 December 804 AD.

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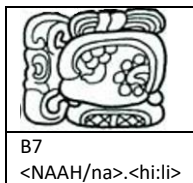
The previous CR - DN matches the current CR.

<sup>3</sup> A7b.



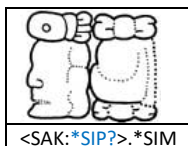
- The element over the eye is simply a form of the **CHUWEN**-/se-/cha-like element covering the eye of the animal head – a distinctive characteristic of **WA'**.
- The **ja** of **la-ja-ya** → *-lajiiy* seems to be infixed in the **WA'**, making the reading order a bit at odds with the arrangement of the glyphs. What this *isn't* is **WAL** being a transitive verb, with the **la** being just an end phonetic complement and the **ja** contributing to the <verb-stem>-h-l-ja, making *\*wahlaj*, the passive form of *wal*. Instead, this is **WAL/WA'** as a positional verb, with a *-laj-iiy* inflection, where the *-laj* is similar to *chumlaj*, with *chum* being another positional verb.
- MHD reads a (y)**OK** = “foot (of)” which could be the dog-head (MHD.AP1) conflated with the more bird-like head of **WA'** (MHD.AX1). This is a known but optional part of the 819-day cycle expression – such a reading perhaps being prompted by the teeth in the animal head.
- **WA'** is a positional verb. EB.p196.pdfp201.#2: *wa'* pv. “to put upright”, “to erect”. As this category doesn't exist in English, they are often translated with “to be” + “past participle”, e.g., *chum* = “to be seated”. This then tends to give them a feeling of being a passive form of a transitive verb, but they are certainly not that in Classic Maya. Instead, they reflect a situation where an object or person occupies (or takes) a certain physical position, with respect to the surroundings. So they should feel more like an intransitive or stative verb. MHD gives “stand up” in the Catalog, and “stood” for QRG Stela K A7a, which nicely leaves more open the question of transitivity or otherwise (and hence avoids the “passive” feeling).

<sup>4</sup> B7.



It's very easy to think that this is *utuunil* = “the stone/stela of”, but that leaves the “knot” at the top of B7b unexplained. MHD reads **NAAH** at B7a. Reading **NAAH-hi-li/na-hi-li** → *nahil* = “north” explains both the “knot” and provides a compass direction which is common in the 819-day cycle expression at this point. How this relates to the two commonly listed words for “north” – *xaman* (Classic) and *nal* (Post-Classic) is unclear to me. Perhaps *nal* is a contraction of *nahil*.

<sup>5</sup> C1.



The head-glyph at the bottom of C1a is very eroded. The **SIP** is from MHD and is perhaps read from context (this being the only word which fits in this spot). The **SIM** at C1b, though also very eroded, can be read with confidence because it's expected in conjunction with the **SIP**, but also because the two bent arms can be discerned at the top and the two bent legs at the bottom.

<sup>6</sup> C2a. *Juun Ch'ok* is a known optional part of the 819-day cycle statement.

<sup>7</sup> D2b. Glyph-X.

This is simply the “ECLIPSE-GLYPH” above and the “CROSSED-LEGS” below, one of the known forms of Glyph-X.

<sup>8</sup> C4. Calendrical calculations.



LC = 9.18.15.0.0; 20 July 805 AD.

Unusually, the 3-Ajaw from before the SS (A4a) is repeated here, after the SS (C5a).

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	19	8	✗
Glyph-C	3	3	✓
Glyph-X	n/a	For Glyph-C=4+DG	Actual Glyph-C=3+DG so there is a mismatch between Glyph-X and Glyph-C.
Glyph-A	29	30	✗

That only 2 out of the 5 values match is disappointingly low. It remains a mystery to me why these SS cross-checks so often reveal a number of discrepancies.




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

Note the unusual feature of having DN = 0.0. Normally, after the ISIG, we have the LC, Tzolk’in date, SS, Haab date, optional locative phrase, then the verb of the first recounted event, i.e., the event associated with the ISIG LC, *without* a DN. It’s only after this first recounted event that we get a (“non-zero”) DN, which takes us to the next CR, associated with the *second* event recounted after the ISIG.

Here however, instead of the Haab date, we have a DN = 0.0, and a *full* CR, i.e., a repetition of the previously given Tzolk’in date, with the appropriate Haab date. There’s no flaw in the logical or mathematical aspects of this, it’s just slightly different from the standard pattern (and the only such one I’ve seen so far).

<sup>9</sup> D4. As in A7b, this is *wa’laj* with *wa’* as a positional verb and not *wahlaj*, with an inserted *-h-* and *-aj* as the passive of a transitive verb *wal*.

<sup>10</sup> C5-D5a.

		
C5 < *AJ?:ne>.<?:*la?:ni?>	D5a <u:K'AHK'?:?>	TOK.p32.pdfp32.r4.c1 ("flaming AK'BAL") AJ

This reading is adapted from MHD:


- C5a (top): MHD reads/reconstructs this as **AJ** – apparently the “flaming AK'BAL”, rotated 90 degrees anticlockwise.
- C5a (bottom): MHD reads **ne**.
- C5b (top): MHD does not attempt to read this head-glyph.
- C5b (middle): MHD reads the two circles as **la?**.
- C5b (bottom): MHD reads **ni** (no question mark).
- D5a: MHD reads the middle element as the reduced variant of **K'AHK'** with the bottom element unknown. [Sim: The *u-* however tends to suggest that the eroded head is a noun or proper noun, the “possessor” of the fire. This makes the reading of the middle element as the reduced variant of **K'AHK'** quite likely. However, perhaps the possibility of the middle and bottom elements forming a single logogram shouldn't be excluded.]

The context (with *uk'aba' hux-ajaw tuun* following) suggests that this is the name of the stela.

<sup>11</sup> C6. The stela is called the “3-Ajaw Stone” because it was raised on 3-Ajaw.


<sup>12</sup> D6a. 9.18.15.0.0 is indeed the start of the last *hotun* of the 18<sup>th</sup> *katun*.

<sup>13</sup> D6b.


D6b u:CHOK:*ch'a{aj}

The reading **\*ch'a{aj}** → *ch'aj* is adapted from MHD and is probably based on context (*ch'aj* being the most common object of **CHOK**). **Could it be that the eroded element at the bottom isn't *ch'aj*, but instead *wa*, to make *uchokow*, with just an implicit object “he scattered it (=incense)”?**

<sup>14</sup> C7-D7.


C7-D7 <K'AHK'.<ho[lo]>>.<ya:CHAN:na> <<yo.<YOPAAT+AT>>:ti>.<<K'UH{ul}.“TOL”>:AJAW:wa>

The reading **ho-lo-ya** → *holow* is from MHD. The unusual treatment of **ya** is perhaps because the name K'ahk' Holow Chan Yopaat (as a ruler of QRG) is known from other QRG inscriptions.

The name *Holow* is known (with **wo** instead of **ya**) (e.g., from Looper-LW.p198.pdfp211.fig6.19) on:

- QRG Structure 1B-1 Hieroglyphic Step D-F.
- QRG Structure 1B-1 Hieroglyphic Step Q-R.

and one instance of *Jolow* on:

- QRG Stela I A8-B8



Looper-LW.p198.pdfp211.fig6.19.l+1

QRG Structure 1B-1 Hieroglyphic Step D-F

K'AHK'.<<ho[lo]>:wo> <CHAN:na>.<<YOPAAT+AAT>:ti> <K'UH:K'UH{ul}>.<"TOL":AJAW:\*wa> ba.<ka:ba>



Looper-LW.p198.pdfp211.fig6.19.l+3

QRG Structure 1B-1 Hieroglyphic Step Q-R

K'AHK'.<<<ho[lo]>:wo>:CHAN>:na> <<YOPAAT+AAT>:ti>.<ba:ka:ba>



Looper-DoSaQ.p11.pdfp11.fig6

QRG Stela I A8-B8

<<K'AHK'.jo[\*lo{w}]>>.<na.<CHAN:na:<ni?/wi?>>> <yo.YOPAAT>+<AAT:ti>

The transcription of *Holow* rather than (something like) *Holoy* might be due to "statistics", with two known (and a third highly likely) instances of -w and only one of -y. This may or may not be supported by the existence of potential descendants in the modern and Colonial Mayan languages for the former, but I'm unaware of where this might have been discussed.