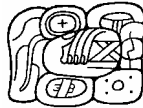


# **A Brief History of Piedras Negras As Told by the Ancient Maya**

**History Revealed in Maya Glyphs**



**Night in Piedras Negras 1300 years ago**

by Mark Pitts  
*The Aid and Education Project, Inc.*  
[www.aidanded.org](http://www.aidanded.org)

# **A Brief History of Piedras Negras – As Told by the Ancient Maya**

**This book is dedicated to John F. Harris.  
Thank you John for all you taught us.**

This book is the result of more than a year-long workshop on Piedras Negras sponsored by the Pre-Columbian Society of the University of Pennsylvania Museum. The author would like to thank all participants in those workshops for their many valuable comments that have been incorporated into this book. The remaining errors are the exclusive property of the author.

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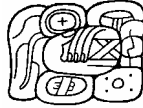
*Note to Reader:*

*The readings of ancient Maya glyphs are often revised and refined. Furthermore, conventions for transcriptions and transliterations change. Consequently, many aspects of this book must be considered preliminary. As readings and conventions change, or as errors are discovered, appropriate revisions will be made.*

*Please send corrections, comments, and suggestions to the author at [mpitts@aidanded.org](mailto:mpitts@aidanded.org).*

# **A Brief History of Piedras Negras – As Told by the Ancient Maya**

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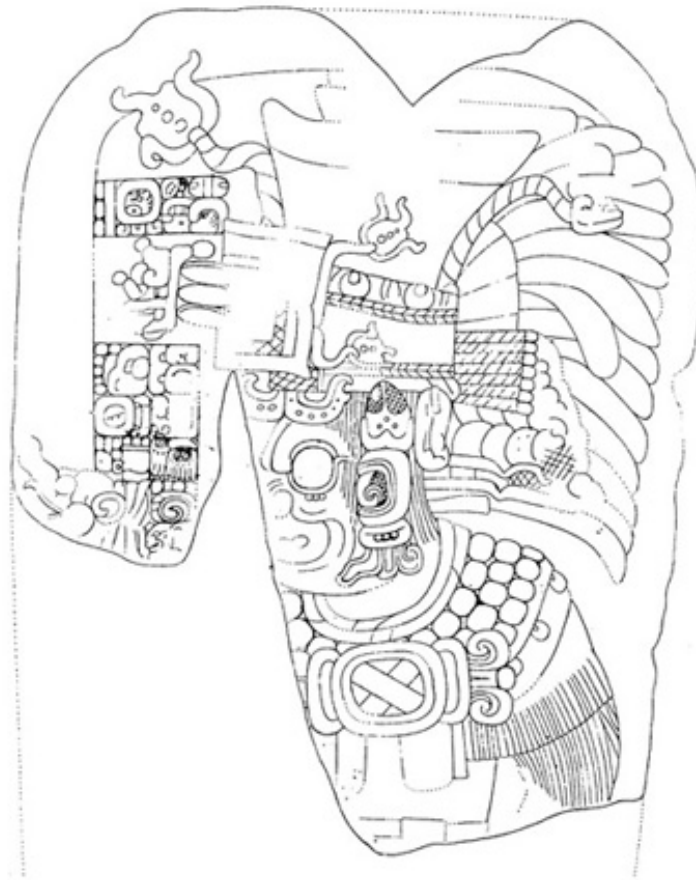
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Sculpted Stone from Piedras Negras

# THE HISTORY OF PIEDRAS NEGRAS AS TOLD by the ANCIENT MAYA



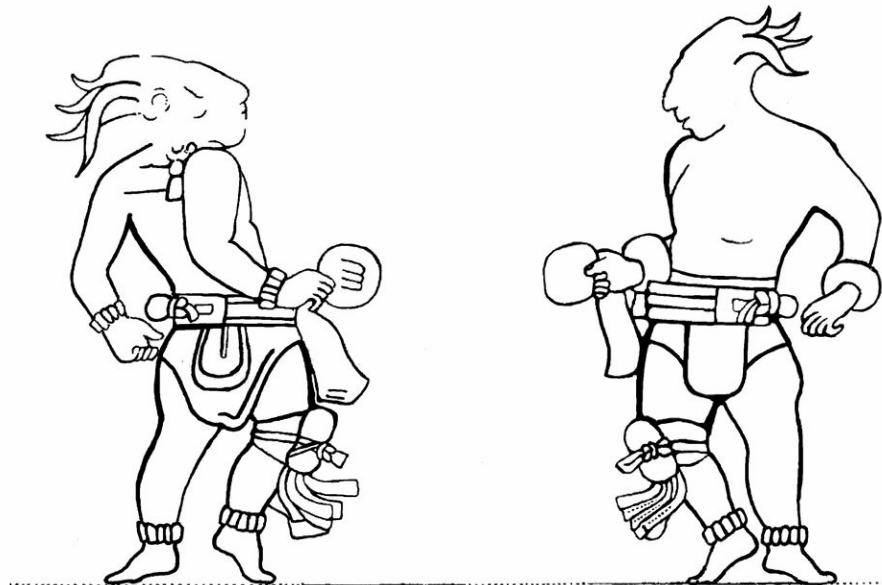
The history of Piedras Negras begins in 4691 BC with a very early Piedras Negras ruler, perhaps no more than a legend. He was probably the mythical founder of the dynasty.

Stories of kings and queens, victories and defeats, myths and religious rituals, all continue up to the 9th century and the collapse of the city.

In this brief book you will learn about the history of the ancient Maya city of Piedras Negras. But most important, you will learn the history *by reading the very words of ancient Mayas themselves*.

The writing system of the ancient Maya, which we call Maya “glyphs,” was one of only three independent writing systems ever created in the history of the world. The artistry and creativity of the Maya glyphs is unsurpassed by any language, and today the ancient Mayan language is studied by scholars around the globe.

The study of Maya glyphs is challenging, but a lot of fun.



Athletes from Piedras Negras

## Formal Analysis of Maya Glyphs

Scholars and linguists have developed an analytical method for analyzing and understanding Maya glyphs. This method involves three steps:

(1) transcription - is just writing down each glyph in Latin letters. In this step we do not indicate which vowels are long or short and we do not insert letters that we know were voiced but not written. We may separate known words with spaces.

We write the transcription in bold letters, with logograms in capital letters and syllables in small letters.

We will write infixed glyphs in square brackets [], reconstructed glyphs in curly brackets {}, and join conflated glyphs with a plus (+) sign. When we don't know the reading for a glyph, we may insert a question mark, or a brief explanation in parentheses. An arrow → indicates the reading is shown on the following line.

(2) transliteration - writing the words as we believe the ancient Maya spoke them. In this step we indicate long vowels by doubling them and glottal stops with an apostrophe. Generally, letters are pronounced as they would be in Spanish (except for glottal stops).

The transliteration is written in small letters in italics.

(3) Translation - this is the meaning of the text in English, Spanish, or some other modern language.

The translation is written as it would be in the modern language. Quotation marks may be used to delineate the translation or to avoid ambiguity.



Example. Consider this common glyph block: The three steps are:

**Transcription**

*Transliteration*

Translation

**u-K'AL-TUN-ni**

*u k'al tuun*

He bound the stone.



## Connecting European and Maya Dates

To find the date in the European Calendar that corresponds to a Maya date, or vice versa, we need to know the “correlation constant” that connects them. Among researchers there is some question as to how the two calendars fit together, but many believe that the most accurate fit is derived by using the Goodman, Martínez, Thompson (GMT) correlation. This correlation gives the best fit in terms of astronomical data, and ethnographic and historical sources.

Nonetheless, primarily for historical reasons, most epigraphers use the “Astronomical” correlation (584285), and we shall use that correlation in this book. This correlation is two days different from the GMT correlation.

Although there are other correlations beside the GMT and Astronomical, they are generally believed to be in error. But because some correlations and dates are traditionally accepted (Proskouriakoff, Schele, etc.), they may also be listed here. (SN suggests putting some statement here to let users know that some of your dates may not agree with current dates)

We also have to be careful which European calendar we are talking about since there are two: the Gregorian, which is the calendar we use every day, and the Julian. Some epigraphers use the Gregorian and some the Julian. Generally it is probably best to use the Julian calendar since it is widely used by astronomers. The dates used in this book will be Julian unless stated otherwise.

### Example:

Today is September 11, 2009 G. (G.=Gregorian)

Also, today is August 29, 2009 (J.) (J.=Julian)

Using the GMT correlation, the date in the Maya calendar is 12.19.16.12.03 3  
Ak’bal 1 Ch’en

Using the Astrological correlation, the Maya date is 12.19.16.12.01 1 Imix 19  
Mol.

Finally, do not confuse the Julian calendar with the Julian Day Number. These are two completely different concepts that happen to have the same name. The Julian Day Number for any particular day is the number of days since January 1, 4713 BC. For example, September 11, 2009 (G.) bears the Julian Day Number 2455086.

## HOW TO USE THIS BOOK

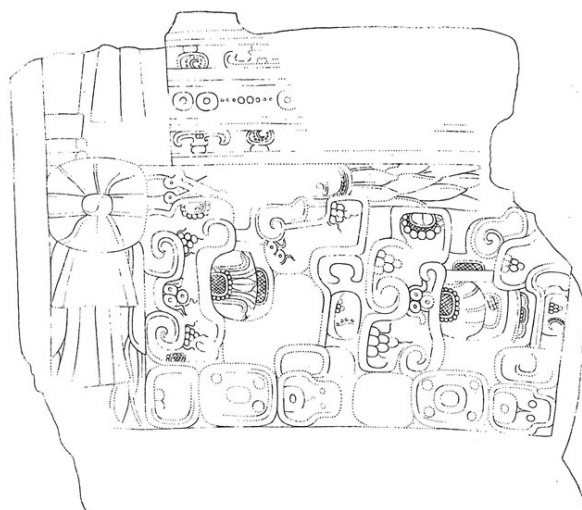
To use this book effectively you need to already have some knowledge of Maya glyphs. In the appendix we list general references and study guides in Spanish and English in case you need to study more or review before starting. You should consult these references while doing your readings and translations of the glyphs. Also in the appendix, you will find references of special interest for Piedras Negras. For working thru the texts in this book, at a minimum you should have (1) the chapter on Piedras Negras from Martin & Grube, (2) Boot's dictionary, (3) the book by Coe & Van Stone, and (4) a computer program for Maya calendrics.

In each section of this book we will cover a small span of Piedras Negras history. We will give an overview of the texts in question, and a table for the transcription, transliteration, and translation of the glyph blocks. Sections called "Translation Notes" are provided to help you with the most difficult parts. "Grammar Notes" are also provided in some chapters.

For items of special interest, a box is provided to give you additional information. Finally, where appropriate, we list references specific to the text in question.

Using only the general references, you should try to decipher the texts by yourself before reading the descriptions or analyses provided in this booklet. It is only by struggling with the glyphs that you learn to read them.

Studying the most beautiful language ever written is a difficult but very rewarding task.



Stela 5 from Piedras Negras

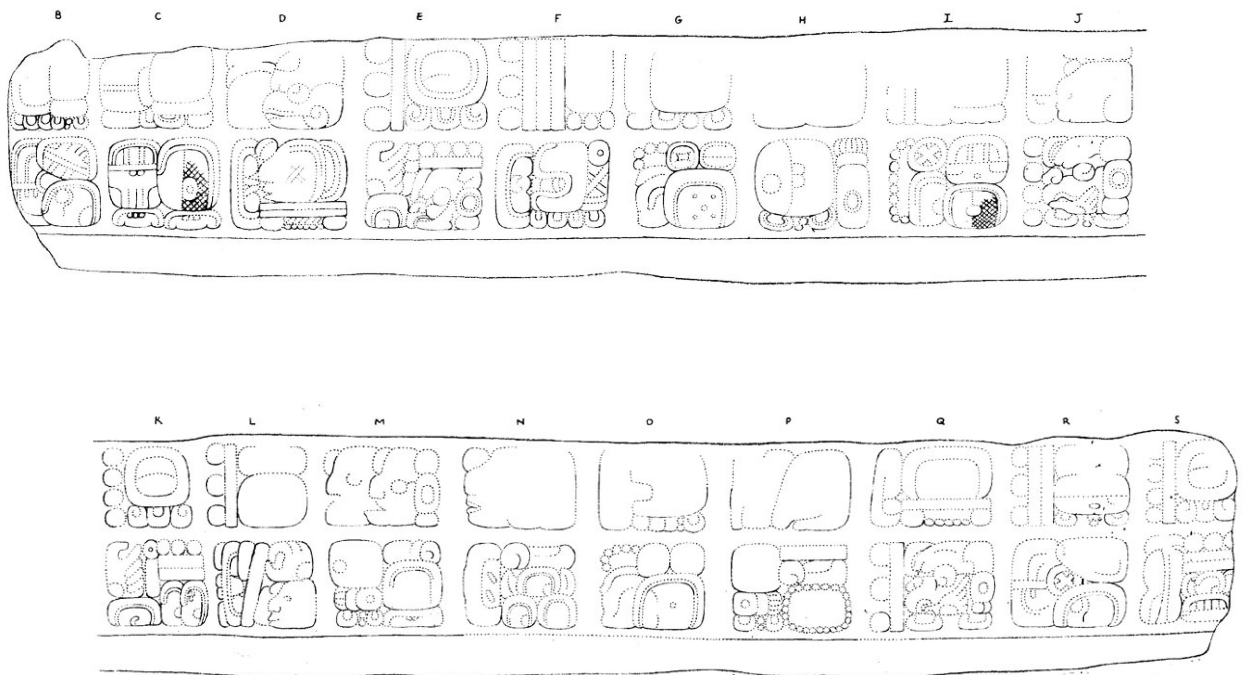
## Chapter 1.

### MYTHICAL KINGS and the MAYA STORY OF CREATION

#### Piedras Negras Altar 1 - Fragment B



This beautiful text weaves together the Maya story of creation with two very early Piedras Negras rulers. It tells of gods and mythical places. The text shows that the ancient Maya knew their society was an ancient one originating in the distant past.



According to Maya traditions, time moves in great cycles of 13 baktuns, or approximately 5125 years. The current era began in 3114 BC and will end in 2012 AD.

Piedras Negras Altar 1 is unusual because it tells of rulers in the prior era. The text begins in the year 4691 BC and then moves forward 4 baktuns to the beginning of the current era, or 13.00.00.00.00 in the Maya calendar.

According to the ancient Maya when the current era began on the Calendar Round date of 4 Ajaw 8 Kumk'u, the "Paddler Gods" changed the Hearth Stones at a place called the "First Three Stone Place." As in many Maya homes of today, the fire and hearth, generally surrounded by the three stones for cooking are the center of life's activities. In the cosmic sense as well, the three stones are the center of the universe. In fact, we are told that creation happens "at the edge of the sky."

The text mentions the "Five Flower Place," a mythical Maya place that is in other texts as well. As you will learn, the Maya knew of many beautiful places in the mythological realm.

Due to erosion we cannot read the name of first Piedras Negras ruler who is said to witness the event in 4691 BC, but we know he was a man, not a god, since his title is "Holy Piedras Negras Lord."

A second ruler is said to witness the period ending on 13.00.00.00.00. His name too is eroded, but we can see that part of his name is *Ahk*, meaning "Turtle" in Maya. In fact, all known rulers of Piedras Negras include "Turtle" as part of their name.

## Analysis of the Text

### Piedras Negras Altar 1 - Fragment B

The relevant passages start at D2 and end at P2:

<u>D2</u>	<b>u-TZ'AK-AJ</b>	<i>u tz'akaj</i>	Its count (is)
<u>E1</u>	<b>8-{AJAW}</b>	<i>waxak ajaw</i>	8 Ajaw
<u>F1</u>	<b>18-{PAX}</b>	<i>waxaklajun pax</i>	18 Pax
<u>E2</u>	<b>TZUTZ-yi 9-PIK</b>	<i>tzutzuy bolon pik</i>	9 baktuns get completed.
<u>F2</u>	<b>yi-IL-a-ji</b>	<i>yilaaj</i>	He has witnessed (it)
<u>G1</u>	<b>?</b>	<b>?</b>	(Name of a PNG Ruler)
<u>H1</u>	<b>?</b>	<b>?</b>	(Name of PNG Ruler, continued)
<u>G2</u>	<b>K'UHUL-yo-[[ki]]bi-AJAW</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>H2</u>	<b>u-ti-ya</b>	<i>uhtiyy</i>	It happened (at)
<u>I1</u>	<b>?</b>	<b>?</b>	(?Place Name)
<u>J1</u>	<b>?</b>	<b>?</b>	(?Place Name)
<u>I2</u>	<b>K'UHUL CHAN CH'EN</b>	<i>k'uhul chan ch'een</i>	(the) Holy Place.
<u>J2</u>	<b>4-PIK-ya</b>	<i>chan pikiiy</i>	4 baktuns (later)
<u>K1</u>	<b>4-{AJAW}</b>	<i>chan ajaw</i>	(on) 4 Ajaw
<u>L1</u>	<b>8-{KUMK'U}</b>	<i>waxak kumk'u</i>	8 Kumk'u
<u>K2</u>	<b>TZUTZ-yi 13-PIK</b>	<i>tzutzuy uxlajun pik</i>	13 baktuns get completed.
<u>L2</u>	<b>?-u-JEL-k'o-ba</b>	<i>u jel k'ob</i>	They changed the hearth (stones)
<u>M1</u>	<b>(the Paddler Gods)</b>	<i>(Paddler Gods)</i>	the Paddler Gods
<u>N1</u>	<b>?</b>	<b>?</b>	(title for the Paddler Gods?)
<u>M2a</u>	<b>u-ti-ya</b>	<i>uhtiyy</i>	It happened
<u>M2b</u>	<b>TI'-CHAN-na</b>	<i>ti chan</i>	at the edge of sky
	<b>YAX-TUN-TUN-TUN-NAL</b>	<i>yax ux tuun nal</i>	1st Three Stone Place.
<u>N2</u>			
<u>O1</u>	<b>{yi}-IL-ji-ya</b>	<i>yiljiyy</i>	He has witnessed it
<u>P1</u>	<b>?-?-AK</b>	<i>? ahk</i>	? Ahk (PNG ruler)
<u>O2</u>	<b>K'UHUL-yo-[[ki]]bi-AJAW</b>	<i>k'uhul yokib ajaw</i>	Holy PNG Lord.
<u>P2a</u>	<b>u-ti-ya</b>	<i>uhtiyy</i>	It happened (at)
<u>P2b</u>	<b>5-JANAB-NAL</b>	<i>ho' janab nal</i>	5 Flower Place

Rough Translation:

*“On September 7, 4691 B.C. 9 baktuns were completed. He (name unreadable) witnessed it, the Holy Piedras Negras Lord. It happened at (name unreadable), the holy place. Four baktuns later on 4 Ajaw 8 Kum’u the 13<sup>th</sup> baktun ended.*

*“The Paddler Gods changed the hearth stones. It happened at the edge of the sky, at the First Three Stone Place. Turtle-? witnessed it, the Holy Piedras Negras Lord. It happened at the Five Flower Place.”*



## The Paddler Gods



We don't know the real names of the mythical “Paddler Gods,” but they are often shown in Maya images paddling canoes. In the image below, the “Stingray Paddler” (far left) and the “Jaguar Paddler” (far right) are shown paddling the Corn God (center) and various wild creatures into the Underworld.



The Stingray Paddler is often associated with the day (denoted by the **K'IN** glyph) and the Jaguar Paddler with the night (denoted by **AK'AB** glyph).



### The glyph for the Paddler Gods

These glyphs look like upside down day glyphs.



### The Jaguar Paddler and Stingray Paddler

Note the jaguar spots on the figure on the left, and the aquatic markings on the figure on the right.

## Translation Notes

### **Piedras Negras Altar 1 – Fragment B (D2 thru P2)**

General Commentary: This text demonstrates a common “discourse pattern” used in Maya texts. First there is an action or event. Then there is a secondary sentence that most commonly tells us who witnessed the first event (using the verb *il*), who authorized or oversaw it (the verb *kab*), or who accompanied the actor in the first event (using *yichnal* or *yitaj*). As in this text, the pattern may be repeated for a series of paired statements.

It is common to use three letter codes for airports and Maya sites. For example, PNG stands for Piedras Negras, while YAX stands for Yaxchilan.

D2: This is the head variant of the common TZ’AK logogram. Although hard to see in many drawings, there is a faint remnant on the cheek of the design in the interior of the common TZ’AK logogram.

E1-E2: Here the Calendar Round (CR) can be read only as 8 ? 18 ?. At E2 we see that on this date 9 baktuns are completed, so we know the

Tzolk’in date is 8 Ajaw. (All major period endings occur on the day name Ajaw.)

Using any computer programs for calculating Maya dates, we can easily find the CR date corresponding to the long count date 9.00.00.00.00. Doing so, we find that on this long count date the CR date was 8 Ajaw 13 Keh. Obviously, we have a problem. Although we cannot read the Haab month, the Haab coefficient is clearly 18, not 13.

It turns out that the long count date is in the previous era. Then the CR date was 8 Ajaw 18 Pax, corresponding to our date of Sept-07-4691 BC (Julian). This reading is confirmed later in the text: at J2 we have a distance number of 4 piks that takes us forward to the beginning of the current era on 4 Ajaw 8 Kumk’u. (Note: the ancient Maya word for baktuns was *pik*.)

F2: This glyph block is probably misdrawn. The prefix is very likely **yi-**, and the suffix on the right **-a**.

M1: It is hard to see who these characters are, but the Paddler Gods often appear together at major period endings. See the nearby box for more on the Paddler Gods.

## Ancient Maya Month Names

The names commonly used in reference to the Maya calendar may not be the names used by the ancient Maya. Specifically, many Haab month names were quite different, although Tzolk'in names remain essentially unchanged.

The names commonly used for the Haab months are in fact names borrowed or adapted from Yucatec by the colonial Spanish.

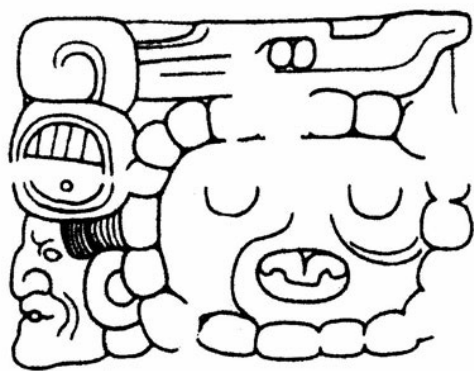
Below, you will find the names used by the ancient Maya compared to those used in Spanish/English/Yucatec.

<u>Ancient Maya</u>	<u>Spanish-English-Yucatec</u>
1. K'ANJALAB (?)	1. POP / POHP
2. IK'AT	2. WO
3. CHAKAT	3. SIP
4. SUUTZ'	4. SOTS'/ SOTZ'
5. KASEW	5. SEK
6. TZIKIN	6. XUL
7. YAXK'IN	7. YAXK'IN
8. MOL	8. MOL
9. IK'SIHOM	9. CH'EN
10. YAXSIHOM	10. YAX
11. SAKSIHOM	11. SAK
12. CHAKSIHOM	12. KEH
13. MAK	13. MAK
14. UNIW/K'ANK'IN	14. K'ANK'IN
15. MUWAN	15. MUWAN
16. PAX	16. PAX
17. K'ANASIY	17. K'AYAB
18. HULOHL (?)	18. KUMK'U
19. UWAYHAB (?)	19. WAYEB

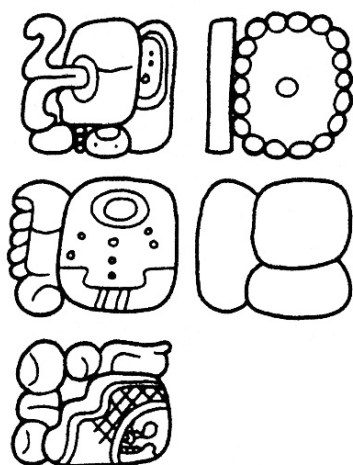


## Other References to “Five Flower” Places

**Copan:**

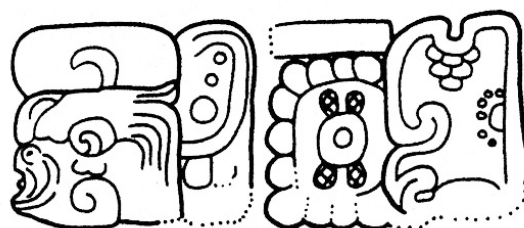


“Five-Flower Place”



A

B



he is buried

Five-Flower Mountain

A

B

**Cancun**

B1-A2: “Five-Flower Mountain”

**Piedras Negras**

B1: “Five-Flower Mountain”

**K8457:**

A B



B3: "Five-Flower Place"

**K6020:**

A B



B2: "Five-Flower Place"

**God D Court Vessel:**

A B C



C1: "Five-Flower Place"

## Chapter 2.

### RULER A and RULER B of PIEDRAS NEGRAS

#### Yaxchilan Lintels 49 and 37

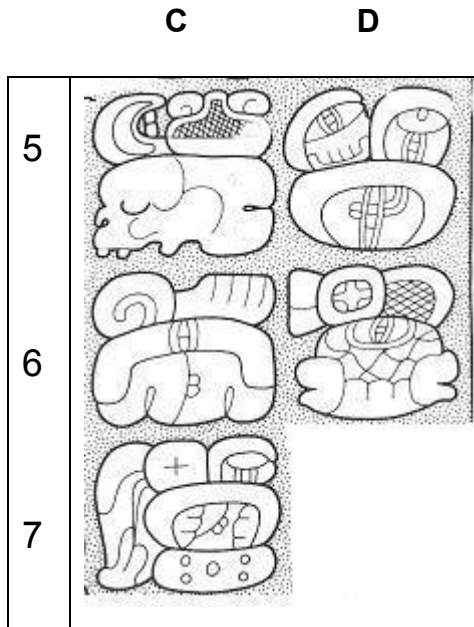


The Piedras Negras story now jumps ahead to the Classical period in Maya history. We learn the names of two 5<sup>th</sup> century rulers, the first Piedras Negras rulers whose names we know for sure. We find those names not at Piedras Negras, but in the nearby city of Yaxchilan, their long-time rival.

The lintels shown below are two of a series of lintels about the Yaxchilan dynasty. But our interest is not the Yaxchilan rulers, but instead two of their captives: a Piedras Negras ruler, and the vassal of another Piedras Negras ruler.

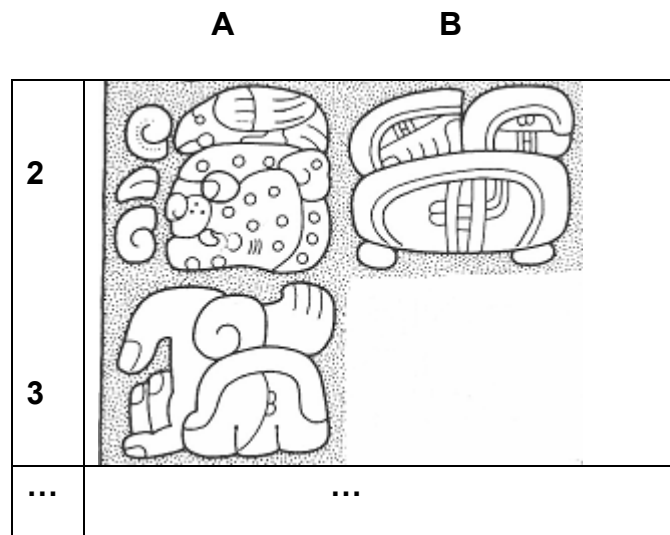
These two early rulers of Piedras Negras are often referred to as “Ruler A” and “Ruler B.” We can however read their names with some degree of certainty. Both names can be read as something like *Itzam K’an Ahk*. (In fact, the names and glyphs for the two rulers are so similar that there is speculation that they may be the same person.)

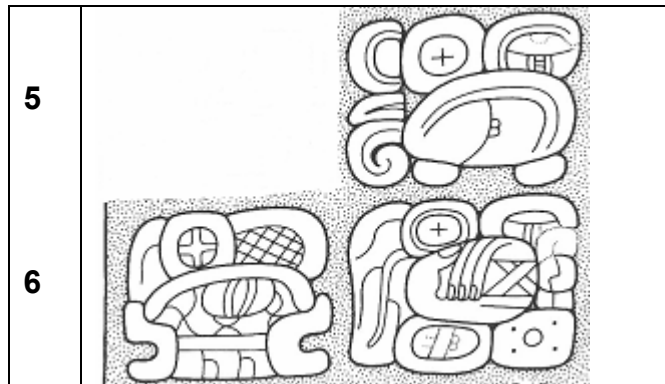
We start with Yaxchilan Lintel 49 where we see that a Piedras Negras ruler is the captive of “Moon Skull” the Lord of Yaxchilan. This is Ruler A.



Yaxchilan Lintel 49 (detail)

Then, on Yaxchilan Lintel 37 another Piedras Negras ruler is mentioned. This ruler is known as Ruler B.





Yaxchilan Lintel 37 (detail)

### Analysis of the Text

#### Yaxchilan Lintel 49 (detail)

<u>C5</u>	<b>ja-?-JOLOM</b>	<i>(Moon Skull)</i>	(Moon Skull)
<u>D5</u>	<b>pa-CHAN-AJAW</b>	<i>pa' chan ajaw</i>	YAX Lord
<u>C6</u>	<b>te?-NAL</b>	<i>te'nal?</i>	captor of
<u>D6</u>	<b>ITZAM[K'AN]-AK</b>	<i>itzam k'an ahk</i>	Ruler A
<u>C7</u>	<b>yo-[ki]bi AJAW</b>	<i>yokib ajaw</i>	Lord of PNG

#### Rough Translation:

*"Moon Skull, Lord of Yaxchilan, is the captor of Ruler A of Piedras Negras."*

### Analysis of the Text

#### Yaxchilan Lintel 37 (detail)

<u>A2</u>	<b>ya-YAXUN?-BALAM</b>	<i>yaxuun bahlam</i>	Bird Jaguar II
<u>B2</u>	<b>pa-CHAN AJAW</b>	<i>pa' chan ajaw</i>	YAX Lord
<u>A3</u>	<b>ye-te?-NAL</b>	<i>yetnal?</i>	captor of (the)
	...	...	...
<u>B5</u>	<b>ya-AJAW</b>	<i>yajaw</i>	vassal of
<u>A6</u>	<b>ITZAM[K'AN]-AK</b>	<i>itzam k'an ahk</i>	Ruler B
<u>B6</u>	<b>yo-yo-ki-bi-hi AJAW</b>	<i>yokib ajaw</i>	Lord of PNG

Rough Translation:

*“Bird Jaguar II, Lord of Yaxchilan, is the captor of the vassal of Ruler B of Piedras Negras.”*

### **Translation Notes**

#### **Yaxchilan Lintel 49 C5-C7 and Lintel 37 A2-B6**

C6 and A3: We do not know the reading for these glyph blocks, but we do know that they connect a captor and his captive.

B5: **ya-AJAW** > *yajaw* has the literal meaning of “his lord,” but the expression denotes a vassal. Thus, in Lintel 37 the Yaxchilan ruler has captured a vassal of Ruler B of Piedras Negras.

### Chapter 3.

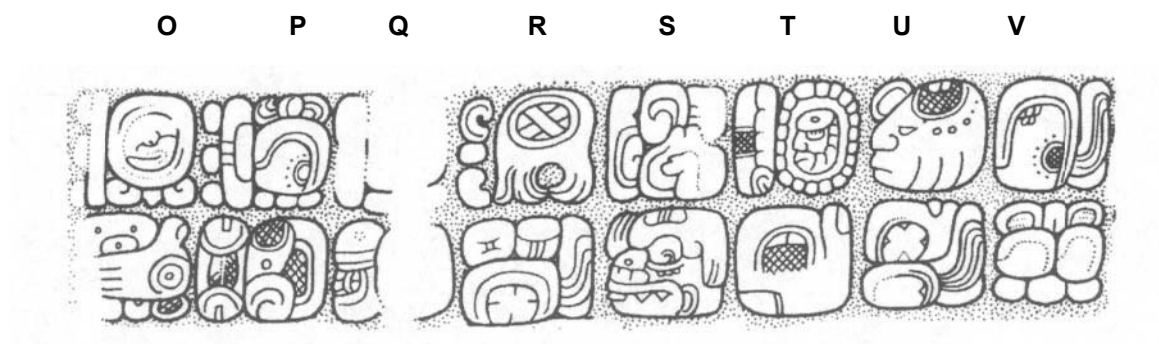
## “TURTLE TOOTH” AND HIS OVERLORD

### PNG Panel 2 and the Alvaro Obregon Box



The next Piedras Negras ruler has the nickname “Turtle Tooth.” (We do not know how to read his real name.) He appears in only two texts – Piedras Negras Panel 2 commissioned by a much later ruler, and on a beautiful wooden box called the Alvaro Obregon Box.

We start with Panel 2. Only a small part portion of the glyphs, O1-V2, are relevant to Turtle Tooth.



The text tells of an ancient helmet ceremony carried out by Turtle Tooth. This ceremony was repeated by later rulers.

In this short text we also learn that Turtle Tooth had an overlord, very probably from Mexico and the ancient city of Teotihuacan.

## Analysis of the Text

### Piedras Negras Panel 2

The relevant passages start at O1 and end at V2:

<u>O1</u>	<b>8-CHIKCHAN</b>	<i>waxak chikchan</i>	(On) 8 Chikchan
<u>P1</u>	<b>3-CHAKSIHOM</b>	<i>ux chaksihoom</i>	3 Keh
<u>O2</u>	<b>CH'AM-ma</b>	<i>ch'am</i>	grasped
<u>P2</u>	<b>ko-o</b>	→	→
<u>Q1</u>	<b>{ha-wa}</b>	<i>ko'haw</i>	helmets (of war)
<u>R1</u>	<b>ya-?</b>	→	→
<u>Q2</u>	<b>a-{ku}</b>	<i>y-?-ahk</i>	"Turtle Tooth"
<u>R2</u>	<b>K'IN-ni-AJAW</b>	<i>k'in ajaw</i>	K'in Ajaw (Sun Lord).
<u>S1</u>	<b>yi-YICHNAL</b>	<i>yichnal</i>	He was accompanied by
<u>T1</u>	<b>ta-[jo]mo</b>	<i>tajom</i>	Tajom
<u>S2</u>	<b>u</b>	→	→
<u>T2</u>	<b>k'a</b>	→	→
<u>U1</u>	<b>ba</b>	<i>u k'ab</i>	U K'ab
<u>V1</u>	<b>TUN-ni</b>	<i>tuun</i>	Tun
<u>U2</u>	<b>OCH-K'IN-ni</b>	<i>och k'in</i>	West
<u>V2</u>	<b>KALOMTE'</b>	<i>kaloomte'</i>	Kalomte

#### Rough Translation:

*"On 8 Chikchan 3 Keh, 9.03.16.00.05, November 11, 510 (J.) Turtle Tooth, the Sun Lord grasped the war helmets. His companion was Tajom U K'ab Tun, the West Kalomte."*

## Translation Notes

### Piedras Negras Panel 2 O1-V2

P2-Q1: To decipher these glyphs you need to know that a helmet was called a *ko'haw* in the ancient Maya language. It is important to constantly consult a good Chol or Cho'ltí dictionary to find ancient maya words you may not know.



At P2b there is an unusual **o** glyph that does not appear in most syllabaries. Next, at Q1 we have to reconstruct the syllables **ha-wa**. The former is the usual “knot-skull” form and occupies most of the glyph block. The **wa** syllable would have been at the bottom right of center.

Finally, when vowels are double in the glyphs, the resulting Maya word has a glottal stop. In this case the syllables **ko-o** become *ko’*. (This is not be confused with the fact that we use double letters in English to indicate long vowels in spoken Mayan.)

Q2: The missing portion is almost surely the syllable **ku**, thus giving **a-ku** > *ahk* > “turtle.”

S1: This block is read *yichnal* and indicates that Turtle Tooth was accompanied by Tajom. It uses a logogram for **ICHNAL** that depicts a person’s torso. Such a depiction makes sense since the word can also mean “presence” or “front.”

T1-U1: Although this is part of a person’s name (and therefore need not be translated into English), it should be noted that *k’ab* is the Maya word for “hand.” We will need this for the translation of the glyphs on the Alvaro Obregon box below.

## Calendrical Reconstructions

It is convenient to include a few lines in our analysis to explain the dates that occur in Maya texts. Below you will see one method for presenting each date. We indicate the glyph block where the date occurs (or at least where it begins), the Long Count (LC), the Calendar Round (CR), and the equivalent date in the European calendar. Finally, on the next line we may say what happened on the date

### Calendrical Reconstruction:

Q1-P1     **9.03.16.00.05**

*8 Chikchan 3 Keh*

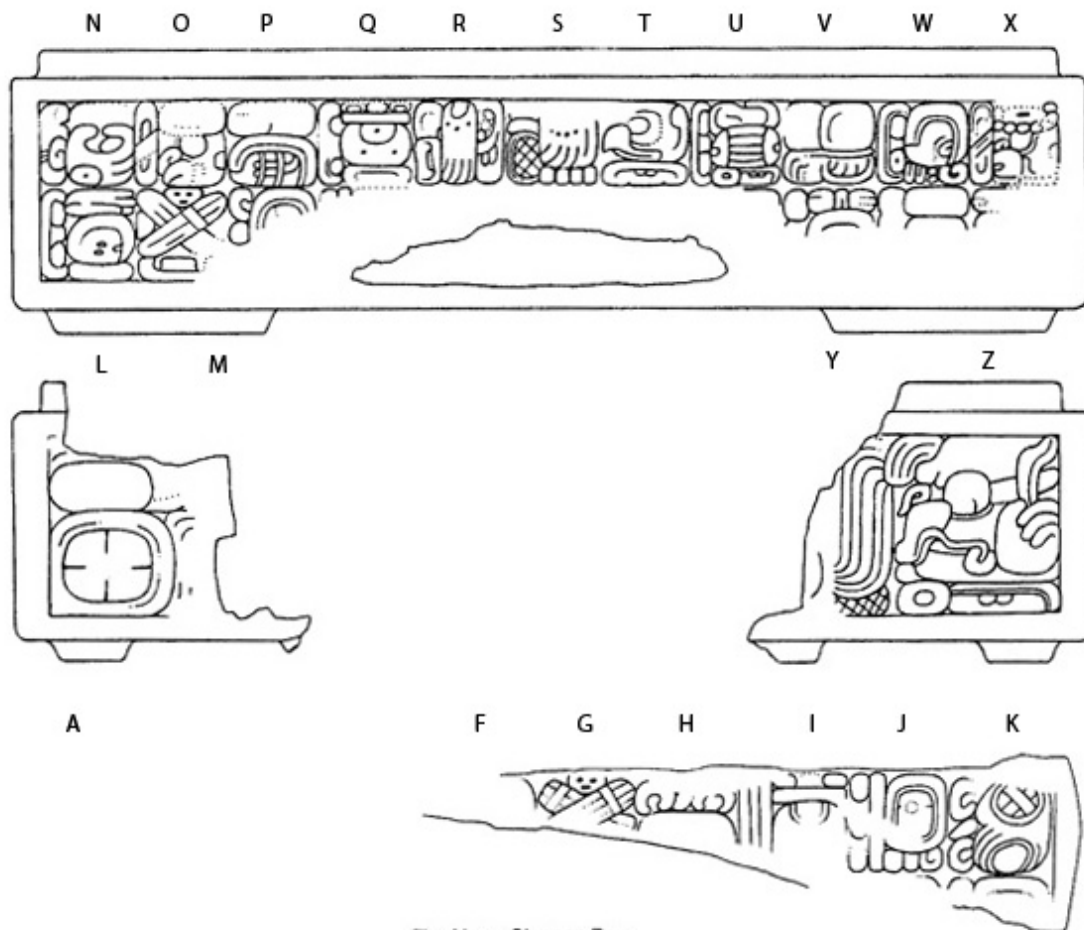
11-Nov-510 (J.)  
Turtle Tooth grasps  
helmets

As noted, in this booklet, we will use the Astronomical correlation and cite the European date in terms of the Julian calendar (and thus the “J.” after the European date).

We now turn to the Alvaro Obregon box which was found in Mexico. We are lucky to have this box. Given the climate in the ancient Maya regions, only one other wooden box has survived.

In many ways, the text on the Box parallels the text on Panel 2. In fact, as you study Maya glyphs you will discover that it is not uncommon for texts to repeat much of the information on other texts. This can help us when texts are eroded or difficult to read for any other reason. We use the readable parts of one text to fill in for the unreadable texts on the other, and vice versa. Parallel texts can also help us read difficult logograms that are spelled out on another text.

Below is a drawing of the glyphs on the Alvaro Obregon Box:



The Alvaro Obregon Box

Besides the parallels to Panel 2, this text is also similar to the well-known Altar Q from Copan. Like that text, the Box tells of a journey by a soon to be Maya ruler to a place known as the “root tree house,” or in more common terms, the “founder’s house,” or “lineage house.”

As on Altar Q, an early Maya ruler travels a long distance, probably to Mexico in order to receive his authority as ruler. And like Panel 2, we see that the overlord Tajom is present.

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The beautiful Alvaro Obregon Box



## Analysis of the Text

### Piedras Negras Alvaro Obregon Box

<u>A1-F2</u>	?	?	?
<u>G1</u>	<b>wi-te-{NAH}</b>	<i>wite naah</i>	Founder's House
<u>H1</u>	<b>ya-?</b>	?	?
<u>G2</u>	?	?	(verb?)
<u>H2</u>	<b>{u-TZ'AK-AJ}</b>	<i>u tz'akaj</i>	Its count (is)
	<b>15-7-WINIK</b>	<i>holajun wuk winik</i>	15 k'ins 7 winal (155 days)
<u>I1</u>			
<u>J1</u>	<b>8-CHIKCHAN?</b>	<i>waxak chikchan?</i>	8 Chikchan?
<u>I2</u>	<b>(Haab date)</b>	<i>(Haab date)</i>	(Haab date)
<u>J2</u>	<b>{verb }</b>	<i>{huliiy? }</i>	{ arrived? }
<u>K1</u>	<b>ya-?</b>	<i>ya-?</i>	→
<u>K2</u>	<b>{a-ka}</b>	<i>ahk</i>	"Turtle Tooth"
<u>L1</u>	<b>?-K'IN-ni-{AJAW}</b>	<i>k'in ajaw</i>	K'in Ajaw
<u>M1</u>	<b>{AJAW?}</b>	<i>{ajaw?}</i>	Ajaw?
<u>N1</u>	<b>yi-chi-{NAL}</b>	<i>yichnal</i>	accompanied by
<u>O1</u>	<b>ta-jo-mo</b>	<i>tajom</i>	Tajom
<u>N2</u>	<b>u-K'AB-TUN-ni</b>	<i>u k'ab tuun</i>	U K'ab Tun
<u>O2</u>	<b>wi-te-NAL</b>	<i>witenal</i>	Founder House
<u>P1</u>	<b>AJAW</b>	<i>ajaw</i>	Ajaw
<u>Q1</u>	<b>u-6-la-ta</b>	<i>u wak lat</i>	6 k'ins later (on)
<u>P2</u>	<b>1-{CHUWEN}</b>	<i>juun chuwen</i>	1 Chuwen
<u>Q2</u>	<b>{Haab date?}</b>	<i>(Haab date)</i>	(Haab date?)
<u>R1</u>	<b>(CELT-ELBOW)-ba-ja</b>	?	?
<u>S1</u>	<b>tu ba/ma/t'u/HA'</b>	?	?
<u>R2-S2</u>	?	?	?
<u>T1</u>	<b>CHAN-na</b>	<i>chan</i>	Sky
<u>U1</u>	<b>u-?-ko-te</b>	?	?
<u>T2-V1</u>	?	?	?
<u>W1</u>	<b>u-KAB-ji-ya</b>	<i>u kabjiy</i>	He supervised it
<u>V2</u>	<b>?-ma-?</b>	?	?
<u>W2</u>	?	?	?
<u>X1</u>	<b>ta-jo-ma</b>	<i>tajom</i>	Tajom
<u>X2</u>	<b>{u-K'AB-TUN}</b>	<i>u k'ab tuun</i>	U K'ab Tun
<u>Y1</u>	<b>{OCH-K'IN-n}?}</b>	<i>och k'in</i>	West
<u>Z1</u>	<b>KALOMTE</b>	<i>kaloomte'</i>	Kalomte

#### Rough Translation:

"...the Founder's House....after 155 days (verb – arrived?) Turtle Tooth, Sun Lord. He was accompanied by Tajom U K'ab Tun, the Founder's House Lord. Six days later...(something happened). It was supervised by Tajom U K'ab Tun, the West Kalomte."

## Translation Notes

### **Piedras Negras Alvaro Obregon Box**

General Commentary: As on many ancient Maya texts, the first problem is to determine the proper reading order. Where do we start?

Here we have a box with two long sides and two short sides. On the short sides we have titles, which would be a very unusual way to begin a text. We can count them out as the starting point, and assume the text will start with one of the long sides, and then continue around the perimeter of the box.

The most complete side, at the top in the drawings above, starts with *yichnal* + person's name. As indicated above, the standard discourse pattern is to name an event and actor, and then indicate that a second actor was present, witnessed the first event, or oversaw the proceedings. Thus, it is very reasonable to think that the text started on the long side shown at the bottom of the drawings. Unfortunately, the beginning of the text has been destroyed by time. Nonetheless, what remains is very valuable and confirms the pattern for obtaining royal authority that we find at other Maya sites.

Finally, note that on the long sides of the box the text is read in paired columns as usual, with one single column that is read alone at the end of each long side.

L1-M1: Although rarely with certainty, often we can reconstruct part of a text using patterns that we have observed elsewhere. In this case, take glyph blocks L1-M1 for example. We know from other texts that the common title for a Piedras Negras ruler is K'in Ajaw, and we know that the first long side of the box concludes with the name of the PNG ruler Turtle Tooth.

We can see that L1 has the **K'IN** logogram, and that there is at least enough room for the full **AJAW** glyph at M1. Thus, **K'IN AJAW** is a reasonable reconstruction of the first short side of the box.

O1: Sometimes syllables are not placed in the same order in which they would be read. Although eroded, the "hat" on the head is a circle of dots giving the syllable *mo*. Thus in this glyph block we have **ta-mo-jo** in place of the more proper **ta-jo-mo** to signify the name Tajom. The scribe obviously thought aesthetics were more important than placing the syllables in the order of pronunciation.

Although not appearing in many syllabaries, the thick-lipped character is a glyph for the syllable **jo**.

N2: This glyph block clearly shows a hand. But, you would not make much progress in reading this glyph by searching for logograms and syllables depicting a hand.

Fortunately, we know from Panel 2 that Turtle Tooth's overlord is Tajom U K'ab Tun, and we know that *k'ab* is the ancient Maya word for "hand." So, in this instance, the scribe has simply carved a hand instead of spelling out the word *k'ab*.

Y1-Z1: The reasoning here is much like the other short end of the box. We can see that the second long end of the box concludes with Tajom's name. We also know from Panel 2 that he is a West Kalomte. Given that the Kalomte glyph is quite clear at Z1, and that there is a **ni** syllable at Y1, it is quite reasonable to reconstruct block Y1 as **OCH-K'IN-ni** > *och k'in* > "west."

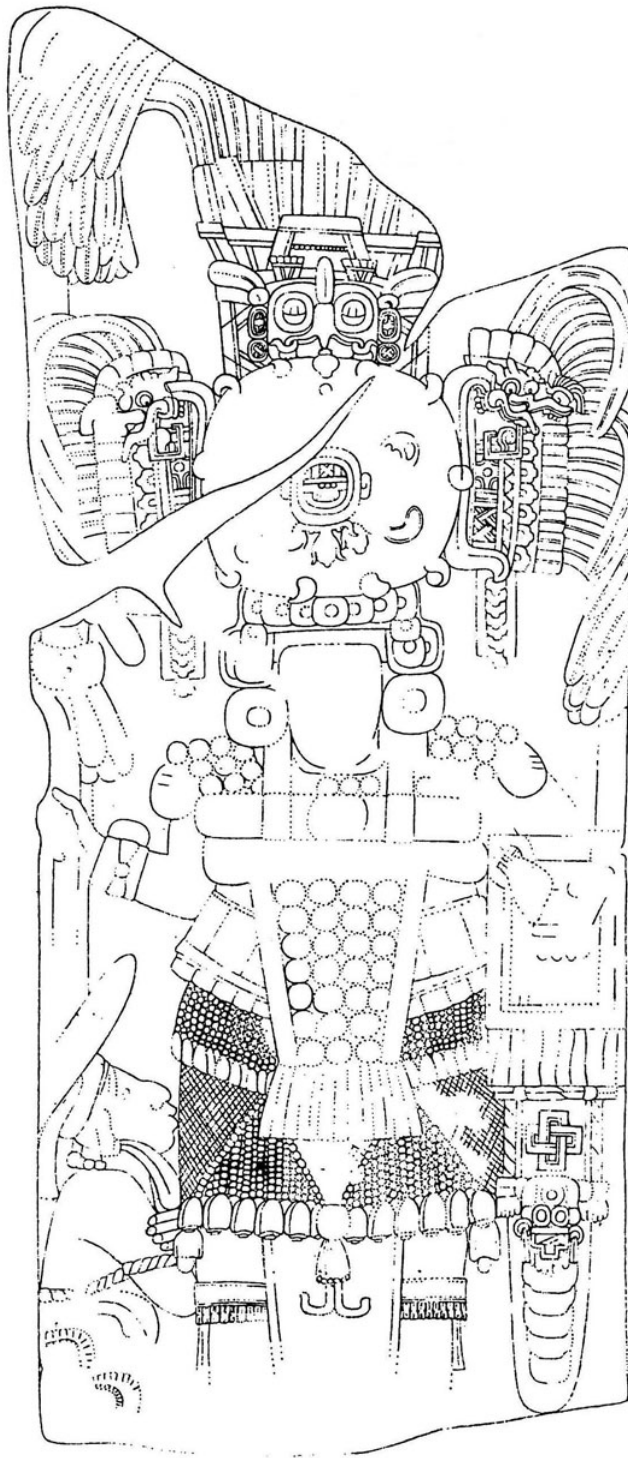
Further Comments: This box presents the discourse pattern we have mentioned before in delicately balanced symmetry. We see the rhythm and flow between Turtle Tooth and his overlord Tajom. Turtle Tooth acts and Tajom oversees. Turtle Tooth acts again, and Tajom oversees again.

The short sides of the box demonstrate another form of symmetry and balance, in terms of spatial presentation, as well as message. On one short side of the box we have Turtle Tooth's title carved in oversized glyphs and on the other Tajom's title, carved in equally large glyphs. The titles are balanced, and equal.

In sum, the box presents a picture of the balance of power between lord and the overlord, a picture of local action and regional supervision, a picture of regional power and super-regional power.

References of Special Interest for this Text:

Stuart, David: "The Arrival of Strangers," *Mesoweb* 1998,  
[http://www.mesoweb.com/pari/publications/news\\_archive/25/strangers/strangers.html](http://www.mesoweb.com/pari/publications/news_archive/25/strangers/strangers.html) .



Stela 9 from Piedras Negras



## Chapter 4.

### RULER C – THE MAJOR EVENTS OF HIS REIGN

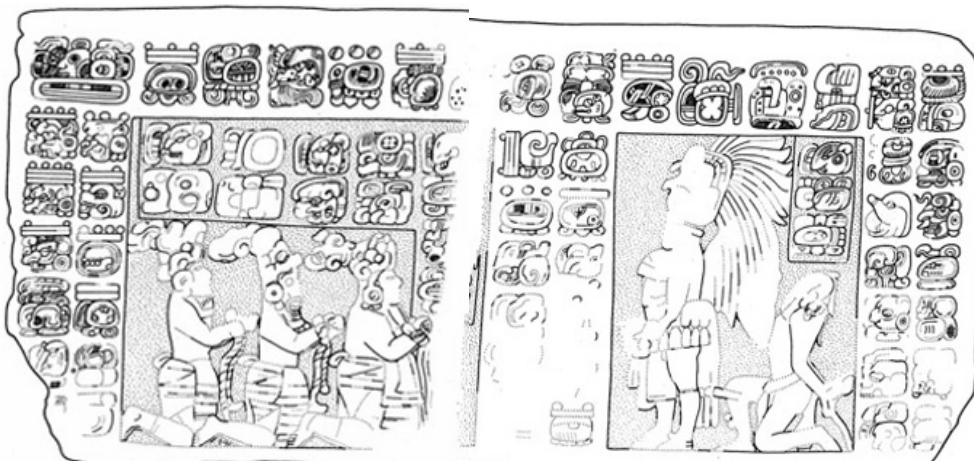
#### Piedras Negras Panel 12



Panel 12 is the only text we have that mentions Ruler C. However, because the glyphs for his name are severely eroded, we don't even know his name.

Like many other monuments, Panel 12 was commissioned by a son to honor his deceased father. In this panel on the life of Ruler C we have his probable accession date, the dedication of an important building, and the rituals surrounding a major period ending. This latter ceremony is overseen by a group of lords. These types of events are celebrated throughout the ancient Maya world and are often the subject of the Maya glyphic texts.

On Panel 12 we also have images and text relating to 3 bound lords from other cities. Since we know that at least one of these lords continues to rule after the monument was carved, it is probable that their bindings are metaphors for their subservience to the Piedras Negras ruler. Behind the large figure on the right there is an individual who appears to be a real captive from a military battle.



## Analysis of the Text

### Piedras Negras Panel 12

<u>A1-B1</u>	<b>tzi-ka-HAB-(SEK)</b>	(ISIG)	(ISIG)
<u>A2</u>	<b>9-PIK</b>	<i>bolon pik</i>	9 baktuns
<u>B2</u>	<b>3-WINIKHAB</b>	<i>ux winikhaab</i>	3 k'atuns
<u>A3</u>	<b>19-HAB</b>	<i>bolonlajun haab</i>	19 tuns
<u>B3</u>	<b>12-WINIK</b>	<i>lajcha' winik</i>	12 winals
<u>A4</u>	<b>12-K'IN</b>	<i>lajcha' k'in</i>	12 days
<u>B4</u>	<b>9-EB</b>	<i>bolon 'eb</i>	9 Eb
<u>A5</u>	<b>(Glyph G8 + F)</b>	<i>(Glyph G8 + F)</i>	(Glyph G8 + F)
<u>B5</u>	<b>10-KASEW</b>	<i>lajun kasew</i>	10 Sek
<u>A6</u>	<b>JOY?-AJ?-AJAW?</b>	<i>joyaj ajaw</i>	( Accession ?)
<u>B6</u>	<b>?</b>	<b>?</b>	( of Ruler C? )
<u>A7</u>	<b>?</b>	<b>?</b>	( titles? )
<u>B7</u>	<b>?</b>	<b>?</b>	( titles? )
<u>C1</u>	<b>13-AJAW</b>	<i>uxlajun ajaw</i>	13 Ajaw
<u>D1</u>	<b>i-PAT-ji-ya</b>	<i>i patjiy</i>	was formed / dedicated
<u>E1</u>	<b>?-OK?-TUN-ni</b>	<i>? ok? tuun</i>	(name of structure) foot? stone
<u>F1</u>	<b>3-a-je-la</b>	<i>ux ajel</i>	3 k'ins passed ?
<u>G1</u>	<b>18-YAXSIHOM</b>	<i>waxaklajun yaxsihoom</i>	18 Yax
<u>H1</u>	<b>{u-CHOK-wa}?</b>	<i>u chokow</i>	he scattered ?
<u>I1</u>	<b>ya-AJAW-wa</b>	<i>yajaw</i>	(the) vassal (of)
<u>J1</u>	<b>OCH-K'IN KALOMTE'</b>	<i>ochk'in kaloomte'</i>	(the) West Kalomte
<u>I2</u>	<b>17 he-wa</b>	<i>wuklajun hew</i>	17 k'ins
<u>J2</u>	<b>0-WINIK</b>	<i>mih winik</i>	0 winal
<u>I3</u>	<b>3-TUN</b>	<i>ux tuun</i>	3 tun
<u>J3</u>	<b>5-KABAN</b>	<i>ho' kaban</i>	5 Kaban
<u>I4</u>	<b>CHUM-SAKSIHOM</b>	<i>chum saksihoom</i>	seating of Sak
<u>J4</u>	<b>?</b>	<b>?</b>	(capture event?)
<u>I5</u>	<b>?</b>	<b>?</b>	(capture event?)
<u>J5</u>	<b>?</b>	<b>?</b>	(capture event?)
<u>I6</u>	<b>{u-TZ'AK-AJ}</b>	<i>{u tz'akaj}</i>	Its count (is)
<u>J6</u>	<b>{4-K'IN}?</b>	<i>{chan k'in}?</i>	4 k'ins?
<u>I7</u>	<b>{9-WINIK}?</b>	<i>{bolon winik}?</i>	9 winal?
<u>J7</u>	<b>7-IMIX</b>	<i>wuk Imix</i>	7 Imix
<u>K1</u>	<b>19-K'ANJALAB</b>	<i>bolonlajun k'anjalah</i>	19 Pop
<u>L1</u>	<b>i-K'AK'-EL-NAH</b>	<i>i k'ahk' el naah (?)</i>	house censed
<u>M1</u>	<b>u-WAY-bi-li</b>	<i>u waybil</i>	its dreaming place / shrine
<u>N1</u>	<b>yo-OTOOT</b>	<i>yotoot</i>	(of) his house
<u>O1</u>	<b>K'INICH-6?</b>	<i>k'inich wak ?</i>	K'inich 6 ?
<u>P1</u>	<b>8-HA'--K'UH</b>	<i>waxak ha' ? k'uh</i>	8 Water ? God
<u>O2</u>	<b>ya-IL?--WINIK</b>	<b>?</b>	<b>?</b>
<u>P2</u>	<b>?</b>	<b>?</b>	Sky God?
<u>O3</u>	<b>?</b>	<b>?</b>	<b>?</b>

<u>P3</u>	?	?	?
<u>O4</u>	?-?-JA-ya?	?	?
<u>P4</u>	?-CHAN?-na?	? <i>chan</i>	? sky
<u>O5</u>	?-BALAM-?	? <i>bahlam</i> ?	? Jaguar
<u>P5-P7</u>	?	?	? .
<u>Q1</u>	<b>u-BAH</b>	<i>u baah</i>	(It is) his image
<u>R1</u>	?-CHAN?	? <i>chan</i> ?	? Sky
<u>Q2</u>	<b>a-AK</b>	<i>ahk</i>	Ahk
<u>R2</u>	<b>K'UHUL LAKAM TUN-ni AJAW</b>	<i>k'uhul lakamtuun ajaw</i>	Holy Lakamtun Lord
<u>S1</u>	<b>u-BAH</b>	<i>u baah</i>	(It is) his image
<u>T1</u>	?	?	?
<u>S2</u>	?	?	?
<u>T2</u>	<b>K'UHUL ? AJAW</b>	<i>k'uhul ? ajaw</i>	Holy Santa Elena Lord
<u>U1</u>	<b>u-BAH</b>	<i>u baah</i>	(It is) his image
<u>U2</u>	?	?	?
<u>U3</u>	<b>JOY-BALAM-?</b>	<i>joy bahlam</i> ?	Knot-Eyed Jaguar
<u>U4</u>	<b>pa-CHAN-AJAW</b>	<i>pa' chan ajaw</i>	YAX Lord
<u>V1</u>	<b>u-BAH</b>	<i>u baah</i>	(It is) his image
<u>V2</u>	?-AJAW	? <i>ajaw</i>	? Lord
<u>V3</u>	<b>ma-SAK?[K'in]-la</b>	?	?

#### Calendrical Reconstruction:

Date A:			
<u>A2-A4</u>	<b>9.03.19.12.12</b>	<i>9 Eb 10 Sek</i>	30-Jun-514 (J.) accession Ruler C
Date B:			
<u>C1&amp;G1:</u>	<b>9.04.00.00.00</b>	<i>13 Ajaw 18 Yax</i>	16-Oct-514 (J.) dedication event
D.N.:			
<u>I2-J3:</u>	<b>0.00.03.00.17</b>		
Date C:			
<u>J3-I4:</u>	<b>9.04.03.00.17</b>	<i>5 Kaban 0 Sak</i>	17-Oct-517 (J.) capture event
D.N.:			
<u>?</u>	<b>0.00.00.09.04</b>		
Date D:			
<u>J7-K1:</u>	<b>9.04.03.10.01</b>	<i>7 Imix 19 Pop</i>	19-Apr-518 (J.) fire entering ceremony

### Rough Translation:

*“On 9.03.19.12.12, 9 Eb 10 Sek, June 30, 514, Ruler C acceded to the Lordship.*

*“At the baktun ending, 9.04.00.00.00, 13 Ajaw 18 Yax, October 16, 514, the structure called ?- Stone was dedicated and incense was ritually scattered by Ruler C, the vassal of the West Kalomte.*

*“Then 3 tuns and 17 days later on 9.04.03.00.17, 5 Kaban Seating of Sak, October 17, 517 Ruler C captured prisoners.*

*“Then 184 days later on 9.04.03.10.01, 7 Imix 19 Pop, April 19, 518 Ruler C took ritual fire into the shrine and dreaming place of the house of Holy Gods.*

*“His vassals are the Lord of Lakamtun, the Lord of Santa Elena, and Knot-Eyed Jaguar the Lord of Yaxchilan. His prisoner is (name and place of origin).”*

### Translation Notes

#### **Piedras Negras Panel 12**

General Commentary: Note the house-like structure of the monument. We, the viewers, look inside the house and see the individuals. Except for the labels for those individuals, all the writing is on the walls of the house.

C1-G1: This section is very unusual in that the calendar round “frames” the action. We have the Tzolk’in date at C1, the Haab date at G1, and the verb and object come in between.

It is easy to mistake the Tzolk’in day name in this passage. In most drawings, C1 appears to be 13 Chikchan. However, 13 Chikchan 18 Yax yields no date in this era. By a process of elimination we arrive at 13 Ajaw 18 Yax which is the period ending date of 9.04.00.00.00 that occurred during the reign of Ruler C.

H1: Although there is a dedication event (at D1), we also expect to find scattering events at major period endings. Although eroded, at H1 we can see the droplets that are often part of the glyph block for scattering.

I1-J1: We know that the expression **ya-AJAW** > *yajaw* > “his lord” is an expression that denotes vassalage. As in other texts, we see that the early Piedras Negras ruler owes his power to a greater lord located somewhere to the west, probably Teotihuacán near present day Mexico City.

J6-I7: Although completely eroded, we can reconstruct a probable distance number (DN) in this section by reading ahead. We see that the next CR date at J7-K1 is 9 Imix 19 Pop, corresponding to 9.04.03.10.01. The DN would thus be 9 winals and 4 days to connect this date with the previous date of 9.04.03.00.17. (It is possible that the new date is connected to one of the other dates previously mentioned, so we cannot be absolutely sure of this distance number.)

M1: Here we have the word for “dreaming place,” probably some kind of shrine or meditation area. The root is the word *way*, which can be a verb meaning to dream or transform, as well as a noun indicating a spirit. The syllable **bi** is an “instrumental,” meaning that it indicates “place where” something happens, or “that which” does something. The suffix **li** is most likely included to mark the noun as possessed.

M1-N1: Here we have two consecutive possessed nouns. In most cases such a structure just indicates that the two things are owned by the same person (e.g. *u took u pakal* means “his flint and his shield,” meaning his army).

In this case however the meaning is different. First we have *u waybil*, which indicates that the *waybil* is possessed. Then we have *yotoot*, which indicates a possessed house. Next we have the possessor(s).

In this case, the house is possessed by the god, and the shrine / dreaming place is possessed by the house. In English, a similar structure would be “the window of John’s car.” The window belongs to the car, and the car belongs to John.

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## The “Captives” Section of Panel 12

Lakamtun EG:

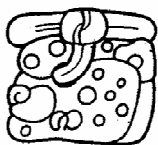


Santa Elena EGs:



Stucco EG from Palenque

Yaxchilan:



Knot-eye Jaguar's name glyph



on Panel 12



Yaxchilan EG



Piedras Negras Panel 12

## ***Symmetry and Syntax on Piedras Negras Panel 12***

There is much evidence that Maya scribes exercised great care in laying out their texts. The layout and syntactical symmetry of the texts often reemphasize the message and enhance the artistry of the texts. (See Hopkins and Kinsman references below.) Piedras Negras Panel 12 is a good example of the syntactical symmetry in glyphic texts.

From the drawing of Piedras Negras Panel 12 we see that it is designed to look like a building. There are three columns, or pillars, and two lintels spanning those pillars. The primary glyphic text is on the outside of the “building,” and the people and their name tags are inside the building.

Starting at the beginning, it is well known that the ISIG is important because it is the first glyph in the text and because it introduces the most important and complete date sequence. Consequently, in many Maya texts important personages are in symmetric opposition to the ISIG. And this is exactly what we see in Panel 12. At A1-B1, which is the top of the first column, we have the ISIG. At I1-J1, at the top of the second column, we have *yajaw ochk'in kaloomte*, “the vassal of the West Kalomte.” This is a brilliantly concise reference to both the ruler of Piedras Negras and his overlord. Both rulers are thus set in symmetric opposition to the ISIG.

The pattern continues on the top of the third column. Although we cannot read the glyphs, it is clear that O1-P1 is the name of a god and the owner of the house. Thus, the ISIG, the Piedras Negras ruler, the ruler’s overlord, and the god (or gods) occupy the same important positions at the top of the columns.

Next, let’s look at the lintels, that is, the sections across the top that span the columns. On the left we have 6 glyphs, and the right we have 4 glyphs. In both, the first glyph is a date glyph and the second glyph is a verb – in one case a formation / dedicatory verb, and the other case a ritual fire-entering verb. On both lintels the next glyph is the direct object. On the first lintel, it is the name of the structure that was formed / dedicated, and on the second lintel it is the shrine / dreaming place of the house. We must move to the top of each column to see who the agents are (as mentioned above).

Although this pattern may at first seem coincidental, the very rare “framing” of the action on the first lintel would argue otherwise. There, the Haab date is split off from the Tzolk'in date and placed after the verb and direct object. It is not easy to explain this syntactically. However, in terms of creating a visual and syntactical symmetry, the structure is perfectly clear.

Now let’s look at the first column and the second (i.e. middle) column. The first column is entirely date information. The second column is mostly, but not entirely, date information. In any case, even the possible capture verb in the



middle column is quite different from the dedicatory and ritualistic verbs that compose the lintels on top. So, the first and second columns are quite symmetric in their purpose and tone, and very different from the text on the lintels. Thus, the scribes again repeat and echo the flow of the glyphs in the similar spaces in which they are written.

Finally, we have the similarity of the way in which each subsidiary character is named. In each case, starting with *u baah*, we are told the name and place of origin of the person (except perhaps for the captive on the right).

#### References of Interest for this Text:

Josserand, J. Kathryn and Nicholas A. Hopkins: "The Art of Political Discourse in Classic Maya Hieroglyphic Inscriptions," paper presented at the 97<sup>th</sup> Annual Meeting of the American Anthropological Association, Philadelphia, December 4, 1998.

Kinsman, Hutch: "Literary and Visual Devices in Grammatical Construction," in *The Codex* of the University of Pennsylvania Museum of Archaeology and Anthropology, Vol. 17, Issue 3, June 2009.

Stuart, David: " 'Fire Enters His House' Architecture and Ritual in Ancient Maya Texts" in *Function and Meaning in Classical Maya*, Stephen D. Houston, ed., Dumbarton Oaks Research Library and Collection, Washington, DC, 1998  
[http://www.doaks.org/publications/doaks\\_online\\_publications/ClassicMaya/maya010.pdf](http://www.doaks.org/publications/doaks_online_publications/ClassicMaya/maya010.pdf)

Stuart, David: "The Captives on Piedras Negras, Panel 12"  
<http://decipherment.wordpress.com/2007/08/18/the-captives-on-piedras-negras-panel-12>

## Chapter 5.

### THE ACCESSION OF RULER 1

#### Piedras Negras Stela 25

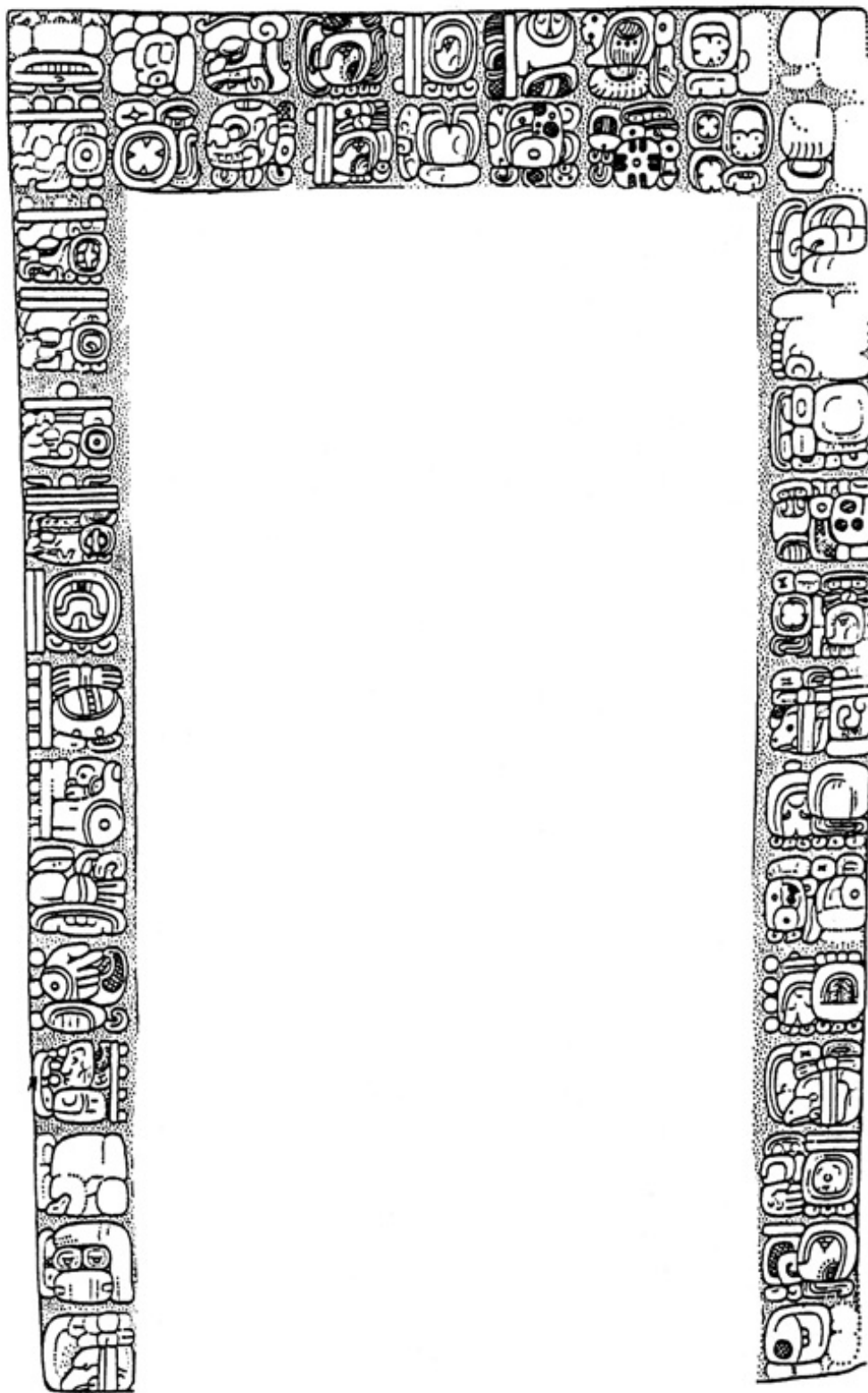


Stela 25 is the first of many “niche” stelae produced at Piedras Negras and is the accession stela of Ruler 1 (K'inich Yo'nal Ahk I).

Although much of this stela remains obscure and undecipherable, it does let us place Ruler 1's reign and it throws light on the accession of an Ajaw.

Below you will see a drawing of the full front of the stela, and further below a more detailed drawing of just the glyphs. You will see some differences between these drawings. These differences arise from the difficulties inherent in making accurate drawings from eroded stone carvings.





## Analysis of the Text

### Piedras Negras Stela 25

<u>A1</u>	tzi-ka-HAB-(MAK)	(ISIG)	(ISIG)
<u>A2</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>A3</u>	8-WINIKHAB	<i>waxak winikhaab</i>	8 k'atuns
<u>A4</u>	10-TUN	<i>lajun tuun</i>	10 tuns
<u>A5</u>	6-WINIK	<i>wak winik</i>	6 winals
<u>A6</u>	16-K'IN	<i>waklajun k'in</i>	16 k'ins
<u>A7a</u>	10-KIB	<i>lajun kib</i>	10 Kib
<u>A8</u>	9-MAK	<i>bolon mak</i>	9 Mak
<u>A9</u>	(Glyph G1)	(Glyph G1)	(Glyph G1)
<u>A10</u>	(Glyph F)	(Glyph F)	(Glyph F)
<u>A11</u>	3 HULI-li-ya	<i>ux huli</i>	3 (k'ins ago the moon) arrived
<u>A12a</u>	(Glyph C3)	(Glyph C3)	3rd lunation
<u>A12b</u>	20-9	<i>bolon k'aal</i>	29 (days in lunation)
<u>A13</u>	(Glyph X)	(Glyph X)	(Glyph X)
<u>A14</u>	u-CH'OK-ko K'ABA'	<i>u ch'ok k'aba'</i>	its youth name
<u>A15</u>	i-JOY-AJ-HUN-AJAW	<i>i joyaj huun ajaw</i>	acceded to the ajawship
<u>B1</u>	?-CHUM[mu]-wa-?-AJAW?	<i>ti? chumuw ajaw?</i>	and was seated in the Ajawship
<u>C1</u>	yo-NAL-AK	<i>yo' nal ahk</i>	Yo' Nal Ahk (Ruler 1)
<u>B2</u>	K'IN-ni-AJAW	<i>k'in ajaw</i>	K'in Ajaw.
<u>C2</u>	u-ti-ya	<i>uhtiiy</i>	It happened (at)
<u>D1</u>	i-nu?-TUN-ni-ji	?	?
<u>E1</u>	12-KAWAK	<i>lajcha' kawak</i>	12 Kawak
<u>D2</u>	12 SAKSIHOM	<i>lajcha' saksihoom</i>	12 Sak
<u>E2</u>	u-?-li	?	?
<u>F1</u>	ma-CH'AB[AK'AB]-li	<i>ma' ch'ab ma' ak'abil</i>	It is the ? of the captive (literally: no creation no darkness)
<u>G1</u>	k'e[ba]-ba-te	?	?
<u>F2</u>	BAAK-wa-WAY-ya-la	<i>baak waywal</i>	Baak Waywal
<u>G2</u>	TUN-ji-ya u-te-JANAB-te	?	?
<u>H1</u>	CH'EN-na-?	<i>ch'een ?</i>	place ?
<u>I1</u>	?	?	?
<u>H2</u>	LAK-K'IN CH'EN-na	<i>lak'in ch'een</i>	east place
<u>I2</u>	?	?	?
<u>I3</u>	yi-ta-ji	<i>yitaaj</i>	He is accompanied by
<u>I4</u>	?-K'UHUL-?	<i>? k'uhul ?</i>	? holy ?
<u>I5</u>	u-?-?-ya	?	(verb?)
<u>I6a</u>	u-CH'AB[AK'AB]-li?	<i>u ch'ab ak'abil</i>	his creation darkness
<u>I6b</u>	ch'a-?-ho-ma	<i>ch'ahoom</i>	Scatterer
<u>I7a</u>	K'IN-ni-AJAW	<i>k'in ajaw</i>	Sun Lord

<u>l7b</u>	<b>u-NAH-hi-TUN-?-ji</b>	<i>u nah tuun</i>	(It is) his first tun? (since)
<u>l8a</u>	<b>JOY-AJAW</b>	<i>joy ajaw</i>	accession as lord
<u>l8b</u>	<b>12-he-wa</b>	<i>lajcha hew</i>	12 k'ins
<u>l9</u>	<b>1-WINIK 1?-TUN</b>	<i>juun winik juun? tuun</i>	1 winal 1? tun
<u>l10a</u>	<b>BAK-WAY-wa-?</b>	<i>baak waywal?</i>	Baak Waywal?
<u>l10b</u>	<b>?-AJAW</b>	<i>? ajaw</i>	? Lord
<u>l11</u>	<b>4 11-WINIK-ya 4-TUN-ya</b>	<i>chan buluk winikiy chan tuuniy</i>	4 k'ins 11 winals and 4 tuns
<u>l12</u>	<b>i-JOY-AJAW</b>	<i>i joy ajaw</i>	since becoming ajaw
<u>l13a</u>	<b>u-K'AL-TUN-ni</b>	<i>u k'al tuun</i>	he wrapped the stone
<u>l13b</u>	<b>10-AJAW</b>	<i>lajun ajaw</i>	10 Ajaw
<u>l14</u>	<b>5-WI'-wa-TUN-ni</b>	<i>ho' wi' tuun</i>	last 5 tuns.
<u>l15</u>	<b>u-ti-ya</b>	<i>uhti</i>	It happened...

#### Calendrical Reconstruction

Date A:

<u>A2-A6</u>	<b>9.08.10.06.16</b>	<i>10 Kib 9 Mak</i>	Nov-14-603 (J.) accession Ruler 1
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Date B:

<u>E1-D2</u>	<b>9.08.10.04.19</b>	<i>12 Kawak 12 Sak</i>	Oct-08-603 (J.) (event unclear)
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DN:

l8b-l9: **0.00.01.01.12(?)**

Date C:	<b>?</b>	<b>?</b>	<b>?</b>
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DN:

l11: **0.00.04.11.04** (from Date A)

Date D:	<b>9.08.15.00.00</b>	<i>10 Ajaw 8 Sek</i>	Jun-04-608 (J.) 15 k'atun ending
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#### Rough Translation:

"On 9.08.10.06.16 10, Kib 9 Mak, November 14, 603 Ruler 1, Yo'nal Ahk, acceded and was seated in the rulership. It happened at (place name). On 9.08.10.04.19, 12 Kawak 12 Sak, October 8, 603 he captured(?) Baak Waywal at ? place in the east.

"He was accompanied by the holy ?.

"He (verb?) the sacrificer, the Sun Lord. One? tun, one winal, and 12 days (after/before? accession?) Baak Waywal ?.

"Four tuns, 11 winal, and 4 days after becoming ruler, on 10 Ajaw 8 Sek he wrapped the stone on the 15<sup>th</sup> tun on 9.08.15.00.00, June 4, 608. It happened...(illegible)."

## Translation Notes

### **Piedras Negras Stela 25**

General Commentary: This text is very difficult and many parts are still not understood, even by the experts.

F1: Although no one understands these glyphs completely, we do know that they have to do with the taking of prisoners. This group of glyphs may relate to the hostilities between Piedras Negras and Palenque as the name Baak Waywal is a name that appears with some regularity at Palenque.

H1: The glyphs **CH'EN** and more frequently **CHAN-CH'EN** are "locative markers," that is, they tell us that the glyphs that came immediately before are the name of a place. Thus, we can translate these glyphs as simply "place" (even though literally they mean "sky cave"). At times, **CH'EN** is also used to mean "village."

I11-I12: Here we have a distance number coupled with the event from which we are to count. These glyphs say "4 days, 11 winal, and 4 tuns since he became Ajaw."

I13a: Some common glyph blocks are not pronounced in the normal reading order (i.e, from top to bottom and left to right). Here we have a good example. The normal reading order would be **u-TUN-ni-K'AL**, but these glyphs are instead read as **u-K'AL-TUN-ni** > *u k'al tuun* > "He wrapped the stone."

Another common example of departure from normal reading order are the glyph blocks that include the word *ajaw*. In such glyph blocks the word *ajaw* is always read last. For example, block B2 is read as **K'IN-ni-AJAW** > *k'in ajaw* (not *ajaw k'in*).

I13b: Major period endings are often identified by the Tzolk'in date that occurs on the period ending. Here, for example, we have the 10 Ajaw ending, which refers to the period ending 9.08.15.00.00 10 Ajaw 8 Sek.


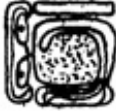










I14: This glyph which is read as *ho' wi' tuun* means something like "the last 5 tuns," and indicates the milestone 15 tuns (out of the 20 tuns of the k'atun). On the pages that follow you will find the glyphs that indicate the 5 tun and the 15 tun period endings.

Above the head of the ruler we have the following design:















Note the hand, the design with curls below the hand, and the two small upside down “heads.” These are glyphs! They can be read **yo-na-la** > *yo’nal* > “Yo’nal” -- the name of Ruler 1. Also, the design on top with the granules is read as **NAL**.

MAYA CHRONOLOGY: THE FIVE TUN GLYPHYS

	Piedras Negras	St.	39	9.12.5.0.0
	Piedras Negras	St	9	9.15.5.0.0
	Piedras Negras	St.	22	9.16.5.0.0
	Piedras Negras	St.	18	9.17.5.0.0
	Piedras Negras	St.	12	9.18.5.0.0
	Quirigua	St.	J	9.16.5.0.0
	Quirigua	St.	A	9.17.5.0.0
	Quirigua	St.	C	9.17.5.0.0
	Quirigua	Alt.	P	9.18.5.0.0
	Copan	St.	J	Fifth Tun
	Yaxchilan	Lint.	3	9.16.5.0.0
	Copan	St.	I	9.12.5.0.0



MAYA CHRONOLOGY: THE FIFTEEN TUN GLYPHS

	Piedras Negras	St.	25	9. 8.15.0.0
	Piedras Negras	St.	36	9.11.15.0.0
	Piedras Negras	Alt.	2	9.11.15.0.0
	Piedras Negras	St.	6	9.12.15.0.0
	Piedras Negras	St.	1	9.13.15.0.0
	Piedras Negras	St.	16	9.16.15.0.0
	Quirigua	St.	D	9.16.15.0.0
	Quirigua	Alt.	G	9.17.15.0.0
	Quirigua	St.	K	9.18.15.0.0
	Copan	St.	I	9.11.15.0.0
	Copan	St.	J	Fifteenth Tun
	Piedras Negras	St.	40	9.15.15.0.0

## Chapter 6.

### RULER 1: WAR and RITUAL

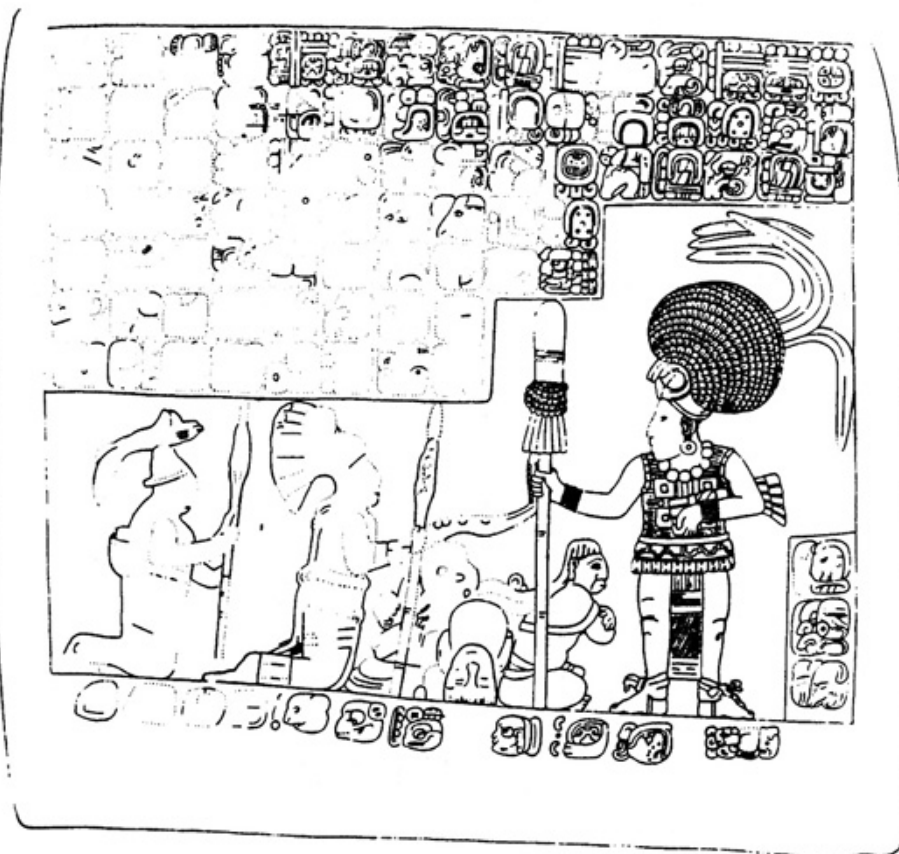
#### Piedras Negras Panel 4 (I1-P3)



Panel 4 tells of a son honoring his father. In this case Ruler 2 performs a ritual with incense to honor his father, Ruler 1.

In the panel there is a Ruler with two of his vassals and several bound war prisoners. Unfortunately, the glyphs that tell of the conquests of the ruler are badly eroded. But, starting at I1 we can read about the death of Ruler 1 and the ritual to honor him carried out by his son almost 20 years later.

A B C D E F G H I J K L M N O



P ↑

## Analysis of the Text

### Piedras Negras Panel 4 (I1-P3)

<u>I1</u>	U-TZ'AK-AJ	<i>u tz'akaj</i>	Its count (is)
<u>J1</u>	11-13-WINIK	<i>buluk uxlajun winik</i>	11 k'ins 13 winals
<u>I2</u>	5+?-TUN	<i>? tuun</i>	? tuns
<u>J2</u>	u-ti-ya	<i>uhtiiy</i>	It happened
<u>I3</u>	i-PAS	<i>i pas</i>	it dawned on
<u>J3</u>	5-IMIX	<i>ho' imix</i>	5 Imix
<u>I4</u>	{19 K'ANASIY}	<i>bolonlajun k'anasiiy</i>	19 K'ayab
<u>J4</u>	{OCH}-BIH-ji	<i>och bihij</i>	he road entered
<u>I5</u>	?	<i>?</i>	?
<u>J5</u>	K'INICH	<i>k'inich</i>	K'inich
<u>K1</u>	{yo-o}-NAL	<i>yo'nal</i>	Yo'nal
<u>L1</u>	AK	<i>ahk</i>	Ahk (Ruler 1)
<u>K2</u>	?	<i>?</i>	?
<u>L2</u>	2-WINIKHAB	<i>cha' winikhaab</i>	2 k'atun
<u>K3</u>	AJAW	<i>ajaw</i>	Lord .
<u>L3</u>	u-TZ'AK-AJ	<i>u tz'akaj</i>	Its count (is)
<u>M1</u>	7-17-WINIK	<i>wuk wuklajun winik</i>	7 k'ins 17 winals
<u>N1</u>	19-TUN	<i>bolonlajun tuun</i>	19 tuns
<u>M2</u>	OCH-BIH-ji-ya	<i>och bihjiiy</i>	after the road-entering / death (of)
<u>N2</u>	yo?-o-NAL	<i>yo'nal</i>	Yo'nal
<u>M3</u>	AK	<i>ahk</i>	Ahk (Ruler 1)
<u>N3</u>	u-TZ'AK-AJ	<i>u tz'akaj</i>	Its count (is)
<u>O1</u>	3-LAMAT	<i>ux amat</i>	3 Lamat
<u>O2</u>	6-CHAKSIHOM	<i>wax chaksihoom</i>	6 Keh
<u>O3</u>	EL-NAH-AJ	<i>elnaahaj</i>	fire entered (censed)
<u>P1</u>	?	<i>?</i>	the house of (?)
<u>P2</u>	K'UHUL-yo-ki	<i>k'uhul →</i>	Holy
<u>P3</u>	bi-AJAW	<i>yokib ajaw</i>	PNG Lord

#### Calendrical Reconstruction:

Date A:

J3-I4

9.10.06.02.01

5 Imix 19 K'ayab

01-Feb-639 J

Death of Ruler 1

Distance No.:

M1-N1

19.17.07

Date B:  
01-02

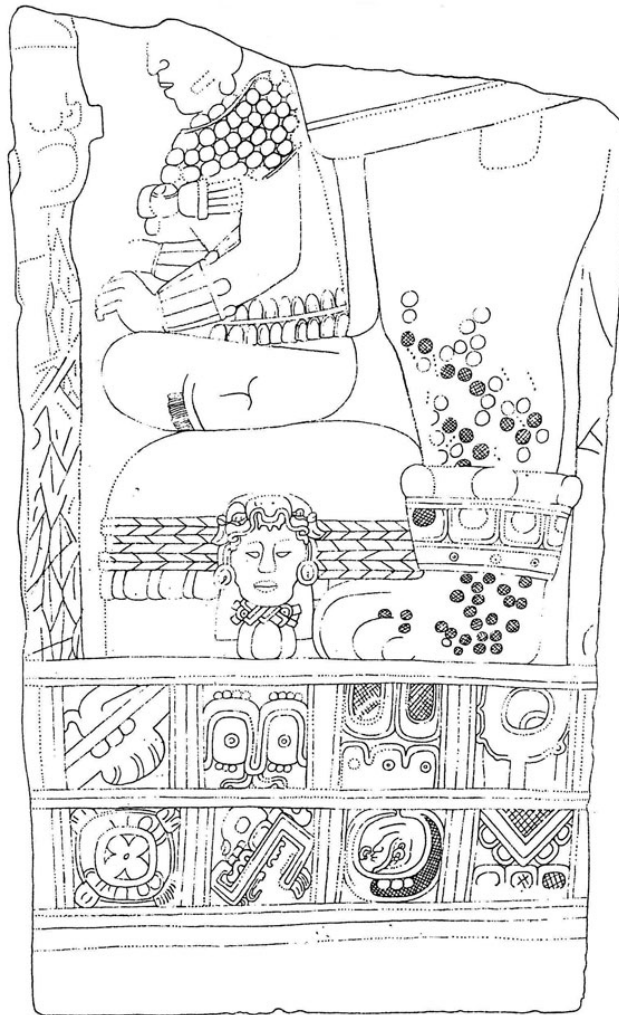
9.11.06.01.08

3 Lamat 6 Keh

6-Oct-658 J  
Censering

Rough Translation:

*"On 9.10.06.02.01 on 5 Imix 19 K'ayab February 1, 639 Ruler 1 died. And 19 Tuns, 17 Winal, and 7 k'ins after he died fire entered the tomb of the Holy Piedras Negras Lord."*



*Piedras Negras Stela 10*

## Translation Notes

### Piedras Negras Panel 4

General Commentary: Much of the text is eroded, and the interpretation of some glyphs will depend upon whose drawing is used. Nonetheless, the text tells us of an important ceremony performed 20 years after the death of a Ruler.

I1-L1: Note the elaborate structure here surrounding the distance number. We have:

- The distance number introductory glyph: **u-TZ'AK-AJ**
- The distance number itself: **11-13-WINIK 5?-TUN**
- A verb indicating that something happened: **u-ti-ya**
- A glyph that indicates that a particular calendar round date “dawned”: **i-PAS**
- The calendar round itself: **5 Imix {19 K'ayab}**
- (Remember, curly brackets indicate reconstructed glyphs.)
- The event to which we are counting: **OCH-BIH** (“road-entering,” a metaphor for death)
- The person: **K'INICH-{yo}-o-NAL AK**, i.e. Ruler 1

Thus the ancient Maya use a verbal structure that we also use. However, they used the passive voice much more often than we do.

In the drawings we have it is difficult to see, but the upper left part of O3 has the **K'AK'** flames, and the flat part on the bottom is **NAH**, meaning “edifice.” The following is a more accurate drawing of O3.



Z1: Beneath the left foot of the Ruler we see the “signature” of the artist. The word is probably *yuxul* meaning “(It is) his carving...” and then the artist’s name (unreadable in this case). At Piedras Negras, many artists signed their names on the carvings.

Further Comments: In the language of the Ancient Maya, there was no verb “to be.” Thus, for example, instead saying “ It is the image of the Ruler ” they would simply say “Image of the Ruler.” We see this several times in this text. To show that we have inferred the verb “to be”, in the translation we may write “(It is) the image of the Ruler.”

## **Grammar Notes**

As at O3, in ancient Maya texts we often see verbs ending in the syllable **-ja** (sometimes indicated in the transcriptions as **-AJ** by linguists). This ending indicates that the scribe created an intransitive verb from a transitive verb. In most cases, the resulting verb is passive.

Note also that in the transcriptions we also insert an *h* just after the vowel in the verb root. From closely related Mayan languages linguists have determined that this aspirant would have been pronounced, even though not written in the glyphs. Thus, the two part morpheme **-{h}...-aj** indicates that a passive verb was derived from a transitive verb.

In English, we create the passive tense with the auxiliary verb *to be*. “The dog bit the man” uses the transitive verb *to bite*. But “The man was bitten by the dog” converts the verb to a passive via use of “was” and the past participle.

## Chapter 7.

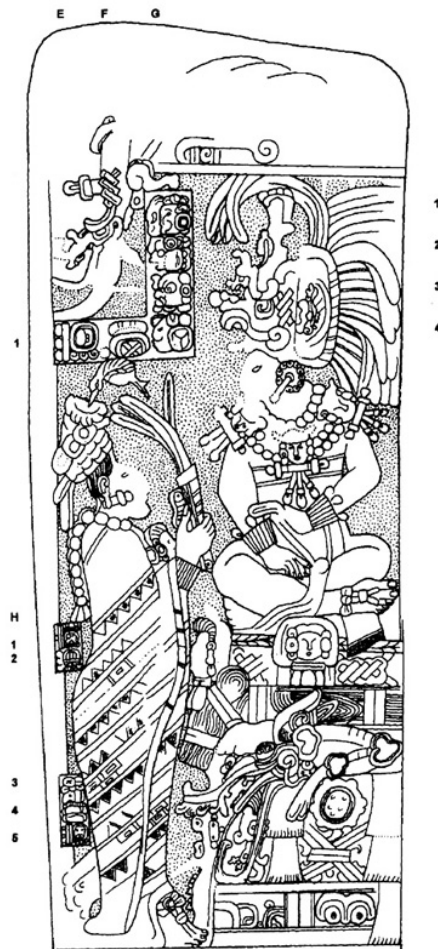
### RULER 2 – BOY KING

#### Piedras Negras Stela 33



Ruler 2 acceded to the throne when he was only 12 years old and ruled for over 47 years. Stela 33 is his accession stela and shows him with a lady, probably his mother, but perhaps a wife.

There are only a few glyphs on this stela. They tell of his accession and his first period ending on 9.10.10.00.00. They also tell us the lady's name, but we don't know how to read her name glyphs.



## Analysis of the Text

### Piedras Negras Stela 33

<u>G1</u>	<b>u-BAH-hi</b>	<i>u baah</i>	(It is) her image
<u>G2</u>	<b>?</b>	<i>?</i>	<i>?</i>
<u>G3</u>	<b>?</b>	<i>?</i>	<i>?</i>
<u>G4</u>	<b>IX-?</b>	<i>ix ?</i>	Lady ?
<u>E1</u>	<b>8-MULUK</b>	<i>waxak muluk</i>	8 Muluk
<u>F1</u>	<b>{2}-CHAKAT</b>	<i>cha' chakaat</i>	2 Sip
<u>H1</u>	<b>11-12-WINIK</b>	<i>buluk lajcha' winik</i>	11 days, 12 winal
<u>H2</u>	<b>3-TUN</b>	<i>ux tuun</i>	3 tuns
<u>H3</u>	<b>JOY-AJ?- AJAW-le?</b>	<i>joyaj ti ajawlel (?)</i>	since his accession
<u>H4</u>	<b>TAN-LAM (?)</b>	<i>tahn lam</i>	half period
<u>H5</u>	<b>13-AJAW</b>	<i>uxlajun ajaw</i>	13 Ajaw

#### Calendrical Reconstruction

Date A:

<u>E1-F1</u>	<b>9.10.06.05.09</b>	<i>8 Muluk 2 Sip</i>	12-Apr-639 (J.) Accession of Ruler 2
<u>DN</u>			
<u>H1-H2</u>	<b>0.00.03.12.11</b>		
<u>H5</u>	<b>9.10.10.00.00</b>	<i>13 Ajaw 18 K'ank'in</i>	03-Dec-642 (J.) Period Ending

#### Rough Translation:

*"It is the image of Lady ????. On 9.10.06.05.09, 8 Muluk 2 Sip, April 12, 639 was the day of his accession to the rulership, which was 3 tuns, 12 winals, and 11 k'ins until the half period."*



## **Translation Notes**

### **Piedras Negras Stela 33**

General Commentary: Although we cannot read much of the beginning glyphs, we know they refer to the lady on the left. Glyphs close to or touching the image of an individual (whether noble or captive) are often “name tags” that identify the individual. However, usually the ruler has no name tag, presumably because it would have been unnecessary.

H1-H5: Note how the Distance Number operates here. First we have the distance number (3 tuns, 12 winals, and 11 days), then an event (the accession), and then another event (the half period), and then an identifying name for the second event. This can certainly give rise to confusion until you realize that the distance number is time from the first event to the second event. (The same form was on Stela 25.)

Sometimes it helps to do a little trial and error with dates and distance numbers. Also, it helps to keep in mind when the monument was carved, and what would be logical for that point in time.

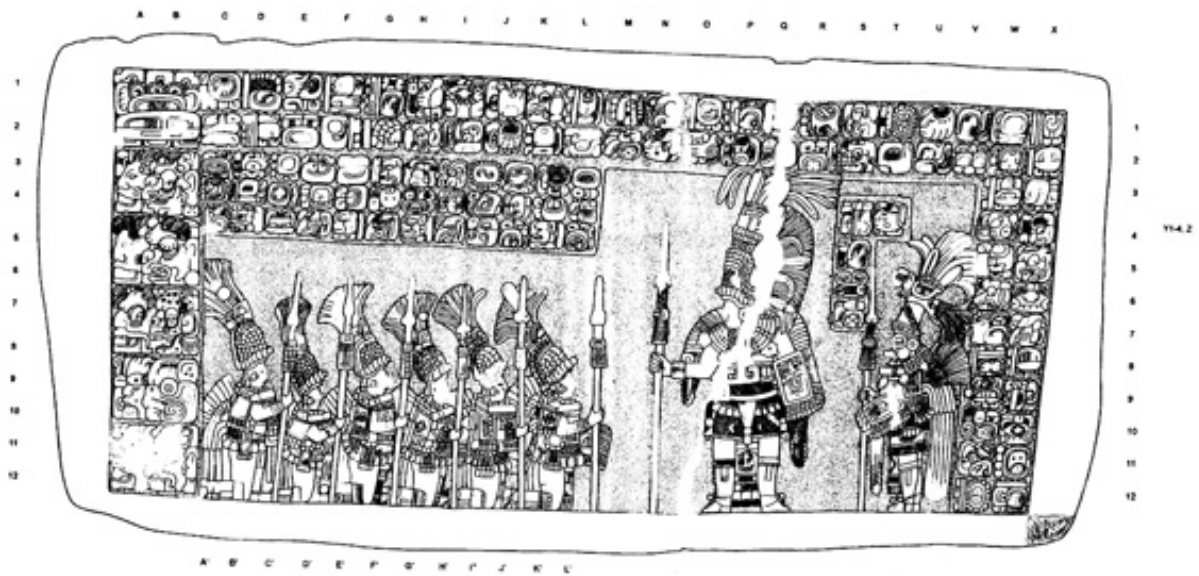
## Chapter 8.

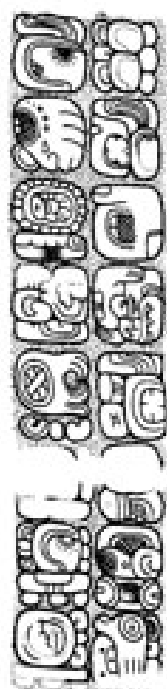
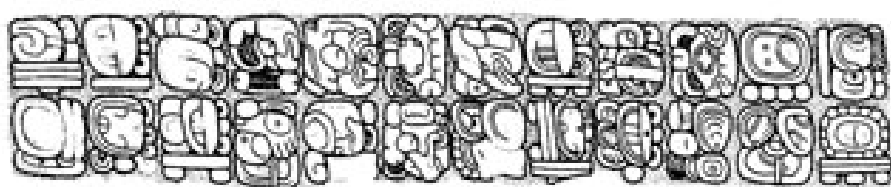
### RULER 2 – AN ANCIENT RITUAL

#### Piedras Negras Panel 2



Panel 2 was commissioned by Ruler 2 on the first k'atun anniversary of his father's death. It tells of Ruler 2's repetition of an ancient rite of helmets that Turtle Tooth performed many years earlier. (See Chapter 3.) The Panel also shows and identifies various vassals from neighboring sites.





Detail of glyphs from Panel 2

## Analysis of the Text

### Piedras Negras Panel 2

<u>A1-B1</u>	<b>tzi-ka-HAB-(KEH)</b>	(ISIG)	(ISIG)
<u>A2-B2</u>	<b>9-PIK</b>	<i>bolon pik</i>	9 baktuns
<u>A3-B3</u>	<b>11-WINIKHAB</b>	<i>buluk winikhaab</i>	11 k'atuns
<u>A4-B4</u>	<b>6-HAB</b>	<i>wak haab</i>	6 tuns
<u>A5-B5</u>	<b>2-WINIK</b>	<i>cha' winik</i>	2 winals
<u>A6-B6</u>	<b>1-K'IN</b>	<i>juun k'in</i>	1 k'in
<u>C1</u>	<b>{3}-IMIX</b>	<i>ux imix</i>	3 Imix
<u>D1</u>	<b>(Glyph G5)</b>	<i>(Glyph G5)</i>	(Glyph G5)
<u>C2</u>	<b>(Gyph F)</b>	<i>(Gyph F)</i>	(Gyph F)
<u>D2</u>	<b>19-? (Glyph E)</b>	<i>bolonlajun ?</i>	19 k'ins (ago)
<u>E1</u>	<b>HULI-ya</b>	<i>huliiy</i>	arrived (the moon)
<u>F1</u>	<b>(Glyph C5)</b>	<i>(Glyph C5)</i>	5th lunation
<u>E2</u>	<b>?</b>	<b>?</b>	<b>?</b>
<u>F2</u>	<b>20-9</b>	<i>bolon k'aal</i>	29 k'ins (in lunation)
<u>G1</u>	<b>19 CHAKSIHOM</b>	<i>bolonlajun chaksihoom</i>	19 Keh
<u>H1</u>	<b>ch'a-CH'AM-wa</b>	<i>ch'amaw</i>	→
<u>G2</u>	<b>5?-KO'HAW</b>	<i>ho'? ko'haw</i>	5 Helmets Grasped
<u>H2</u>	<b>CHAK</b>	<i>chahk</i>	Chak
<u>I1</u>	<b>ITZAM-[K'AN]AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2) .
<u>J1</u>	<b>yi-chi-NAL-la</b>	<i>yichnal</i>	(He) was accompanied by
<u>I2</u>	<b>u-K'UH-li</b>	<i>u k'uhil</i>	his god
<u>J2</u>	<b>YAX-HA'-la</b>	<i>yaxha'{a}l</i>	Yaxha'al
<u>K1</u>	<b>CHAK</b>	<i>chahk</i>	Chak (god name)
<u>L1</u>	<b>8-ba?-na-ka</b>	<b>?</b>	<b>?</b>
<u>K2</u>	<b>1-ba-na-ka</b>	<b>?</b>	<b>?</b>
<u>L2</u>	<b>?</b>	<b>?</b>	<b>?</b> .
<u>M1</u>	<b>u-TZAK</b>	<i>u tzak</i>	He conjured
<u>N1</u>	<b>K'UHUL-K'UL</b>	<i>k'uhul k'ul</i>	the holy god
<u>M2</u>	<b>K'UHUL yo-ki-bi</b>	<i>k'uhul yokib</i>	the Holy Piedras Negras
<u>N2</u>	<b>AJAW</b>	<i>ajaw</i>	Lord
<u>O1</u>	<b>8-CHIKCHAN</b>	<i>waxak chikchan</i>	8 Chikchan
<u>P1</u>	<b>3-CHAKSIHOM</b>	<i>ux chaksihoom</i>	3 Keh
<u>O2</u>	<b>CH'AM-ma</b>	<i>ch'am</i>	grasped
<u>P2</u>	<b>ko-o</b>	→	→
<u>Q1</u>	<b>{ha-wa}</b>	<i>ko'haw</i>	helmets
<u>R1</u>	<b>ya-?</b>	→	→
<u>Q2</u>	<b>a-ku</b>	<i>y-?-ahk</i>	"Turtle Tooth"
<u>R2</u>	<b>K'IN-ni-AJAW</b>	<i>k'in ajaw</i>	K'in Ajaw
<u>S1</u>	<b>yi-YICHNAL-NAL</b>	<i>yichnal</i>	his companion (was)
<u>T1</u>	<b>ta-[jo]mo</b>	<i>tajom</i>	Tajom
<u>S2</u>	<b>u</b>	→	→
<u>T2</u>	<b>k'a</b>	→	→
<u>U1</u>	<b>ba</b>	→	→
<u>V1</u>	<b>TUN-ni</b>	<i>u k'ab tuun</i>	U K'ab Tun

<u>U2</u>	<b>OCH- K'IN-ni</b>	<i>och k'in</i>	West
<u>V2</u>	<b>KALOMTE'</b>	<i>kaloomte'</i>	Kalomte.
<u>W1</u>	<b>u-TZ'AK-AJ</b>	<i>u tz'akaj</i>	Its count is
<u>X1</u>	<b>16-he-wa</b>	<i>waklajun hew</i>	16 k'ins
<u>W2</u>	<b>1-WINIK</b>	<i>juun winik</i>	1 winal
<u>X2</u>	<b>5-TUN</b>	<i>ho' tuun</i>	5 tuns
<u>W3</u>	<b>7-WINIKHAB</b>	<i>wuk winikhaab</i>	7 k'atuns
<u>X3</u>	<b>u-ti-ya</b>	<i>uhtiiy</i>	it happened
<u>W4</u>	<b>i-CH'AM-wa</b>	<i>i ch'amaw</i>	→
<u>X4</u>	<b>ko-o</b>	→	→
<u>W5</u>	<b>ha-wa</b>	<i>ko'haw</i>	he helmet grasped
<u>X5</u>	<b>XOK?</b>	<i>xook?</i>	Xok?
<u>W6</u>	<b>CHAK</b>	<i>chahk</i>	Chak
<u>X6</u>	<b>ITZAM-[K'AN]AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>W7</u>	<b>K'UHUL yo-ki-bi</b>	<i>k'uhul yokib</i>	Holy Piedras Negras
<u>X7</u>	<b>AJAW-wa</b>	<i>ajaw</i>	Lord
<u>W8</u>	<b>11-12-WINIK</b>	<i>buluk lajcha' winik</i>	11 k'ins 12 winals
<u>X8</u>	<b>8-TUN</b>	<i>waxak tuun</i>	8 tuns
<u>W9</u>	<b>1-WINIKHAB</b>	<i>juun winikhaab</i>	1 k'atun
<u>X9</u>	<b>JOY-ji-ya</b>	<i>joyjiy</i>	since his accession
<u>W10</u>	<b>ti-AJAW-le</b>	<i>ti ajawlel</i>	to the lordship
<u>X10</u>	<b>ITZAM-[K'AN]AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2) .
<u>W11</u>	<b>i-PAS</b>	<i>i pas</i>	Dawned
<u>X11</u>	<b>4-AJAW</b>	<i>chan ajaw</i>	4 Ajaw
<u>W12</u>	<b>13-MOL</b>	<i>uxlajun mol</i>	13 Mol
<u>X12</u>	<b>WI'-5-TUN-ni</b>	<i>wi' ho' tuun</i>	5 tuns lacking (15 tun ending)
<u>M'1</u>	<b>JOY-CHITAM</b>	<i>joy chitam</i>	Joy Chitam
<u>M'2</u>	<b>a-ku</b>	<i>ahk</i>	Ahk
<u>M'3</u>	<b>CH'OK-ko</b>	<i>ch'ok</i>	Youth
<u>M'4</u>	<b>Yo-ki[bi]</b>	<i>yokib</i>	Piedras Negras
<u>N'1</u>	<b>AJAW-wa</b>	<i>ajaw</i>	Lord
<u>A'1</u>	<b>CHAN-NAL-la</b>	<i>chanal</i>	Sky
<u>B'1</u>	<b>CHAK-chi-wo</b>	<i>chak chiwoj</i>	Great Tarantula
<u>A'2</u>	<b>no-ne?-ni?</b>	<i>?</i>	?
<u>B'2</u>	<b>AJ-pa-li-ya?-?</b>	<i>aj ?</i>	He of ?
<u>A'3</u>	<b>ju-ku-bi</b>	<i>jukub</i>	Canoe
<u>B'3</u>	<b>xu-ka-la-NAH-AJAW</b>	<i>xukal naah ajaw</i>	Lacanha Lord
<u>C'1</u>	<b>3-?-ya</b>	<i>?</i>	?
<u>D'1</u>	<b>AJ</b>	<i>aj</i>	He of
<u>C'2</u>	<b>K'AN-na</b>	<i>k'an</i>	K'an
<u>D'2</u>	<b>a-?-li</b>	<i>?</i>	?
<u>C'3</u>	<b>pa-CHAN-na</b>	<i>pa chan</i>	Yaxchilan
<u>D'3</u>	<b>AJAW</b>	<i>ajaw</i>	Lord
<u>E'1</u>	<b>?</b>	<i>?</i>	?
<u>F'1</u>	<b>CHAK-BAK</b>	<i>chak baak</i>	Great Bone
<u>E'2</u>	<b>AJ</b>	<i>aj</i>	He of
<u>F'2</u>	<b>SAK-la-ka-la</b>	<i>sak lakal</i>	Sak Lacal
<u>E'3</u>	<b>xu-ka-la-NAH</b>	<i>xukal naah</i>	Lacanha

<u>F'3</u>	<b>AJAW</b>	<i>ajaw</i>	Lord
<u>G'1</u>	<b>(Sun Holder)</b>	<i>(Sun Holder)</i>	(Sun Holder)
<u>H'1</u>	<b>K'AK'-K'UH</b>	<i>k'ahk' k'uh</i>	Fire God
<u>G'2</u>	<b>mo-o-ta-la</b>	<i>mo' tal ?</i>	Mo' Tal
<u>H'2</u>	<b>a-ki?</b>	<i>?</i>	?
<u>G'3</u>	<b>xu-ka-la-NAH</b>	<i>xukal naah</i>	Lacanha
<u>H'3</u>	<b>AJAW</b>	<i>ajaw</i>	Lord
<u>I'1</u>	<b>MUYAL-la</b>	<i>muyal</i>	Cloudy / Six
<u>J'1</u>	<b>CHAN-na</b>	<i>chan</i>	Sky
<u>I'2</u>	<b>K'AWIL</b>	<i>k'awiil</i>	K'awil
<u>J'2</u>	<b>mu?-?-?</b>	<i>?</i>	?
<u>I'3</u>	<b>a-AK</b>	<i>ahk</i>	Bonampak
<u>J'3</u>	<b>AJAW-wa</b>	<i>ajaw</i>	Lord
<u>K'1</u>	<b>yi-ch'a-ki</b>	<i>yihch'aak</i>	→
<u>L'1</u>	<b>pa-ta</b>	<i>pat</i>	Yichaak Paat (Claw of the ?)
<u>K'2</u>	<b>AJ</b>	<i>aj</i>	He of
<u>L'2</u>	<b><sup>2</sup>bu-lu-HA'</b>	<i>bubulha'</i>	Bubul Ha (Round? Water)
<u>K'3</u>	<b>xu-ka-la-NAH</b>	<i>xukal naah</i>	Lacanha
<u>L'3</u>	<b>AJAW</b>	<i>ajaw</i>	Lord

#### Calendrical Reconstruction:

Date A:

A2      **9.11.06.02.01**      *3 Imix 19 Keh*      21-Oct-658 (J.)  
(20 years after Ruler 1's death)      Ruler 2 takes helmets

Date B:

O1-P1      **9.03.16.00.05**      *8 Chikchan 3 Keh*      11-Nov-510 (J.)  
Turtle Tooth takes helmets

D.N.

W1-W3      **0.07.05.01.16**

Date C:

**9.11.01.02.01**      *10 Imix 4 K'ank'in*      16-Nov-653 (J.)  
Ruler 2 takes helmets  
15 years after Ruler 1's death

D.N. (from accession date 9.10.06.05.09 to Date D)

W8-W9      **0.01.08.12.11**

Date D:

**9.11.15.00.00**      *4 Ajaw 13 Mol*      25-Jul-667 (J.)  
Period Ending

Rough Translation:

*“On 9.11.06.02.01, 3 Imix 19 Keh, October 21, 658, Chak Itzam K’an Ahk (Ruler 2) grasped the helmets in the presence of his god(s), Yaxha’al Chak, ?.*

*“The Holy Piedras Negras Lord conjured the god(s).*

*“On 9.03.16.00.05, 8 Chikchan 3 Keh, November 11, 510 Turtle Tooth, the Sun Lord grasped the war helmets. His companion was Tajom U K’ab Tun, the West Kalomte.*

*“Then 7 k’atuns, 5 tuns, 1 winal, and 16 k’ins later on November 16, 653 the Holy Piedras Negras Lord Chak Itzam K’an Ahk grasped the helmets.*

*“And, 1 k’atun, 8 tuns, 12 winals, and 11 k’ins after Itzam K’an Ahk acceded to the lordship, the 15<sup>th</sup> tun ended on 4 Ajaw 13 Mol.”*

*Name Tag for Individual on right:*

*Joy Chitam Ahk, young Piedras Negras Lord “*

*Name Tags for Individuals on left:*

*Sky-like Great Tarantula, ?, Canoe Guide(?), Lord of Lacanha.*

*?, he of precious Yaxchilan, Lord of Yaxchilan*

*?, Great Bone, he of White ?, Lacanha Lord*

*(Sun Holder?), Fiery ?, ?, Lord of Lacanha*

*Cloudy Sky K’awil, ?, Bonampak Lord.*

*? Claw, he of Round? Water, Lord of Lancha*

## Translation Notes

### **Piedras Negras Panel 2**

#### General Commentary:

Note the flow of events in Panel 2. The panel starts with a taking of the helmets on the 20 tun anniversary of Ruler 2's father's death. Then the text looks back 148 years to when Turtle Tooth performed the same ritual. Then, moving into the time of Ruler 2, we see another performance of the ceremony 15 years after Ruler 2's father's death.

The helmet grasping ceremonies are the main focus of the text. But the death of Ruler 2's father (not mentioned explicitly), and Ruler 2's accession (mentioned in the context of a distance number) are background events.

Finally, the text concludes with a reference to the 15 tun period ending. As you will see, many texts conclude with a count to a forthcoming major period ending.

G2: Here we see the logogram **KO'HAW** meaning helmet (or helmets). Note that the logogram is almost identical to the helmets worn by the six individuals on the left.

From the picture we can guess that the logogram means helmet, but without further information we would have no way to know how to pronounce the word. Fortunately, we have the same word spelled out in syllables at P2-Q1 and X4-W5. Such "phonetic substitutions" are a key strategy for discovering how ancient Maya words were pronounced.

W11: This block is read as **i-PAS** > *i pas* > "opened" or "dawned" and is often used just before a date. It means something like, "and (such and such day) dawned."

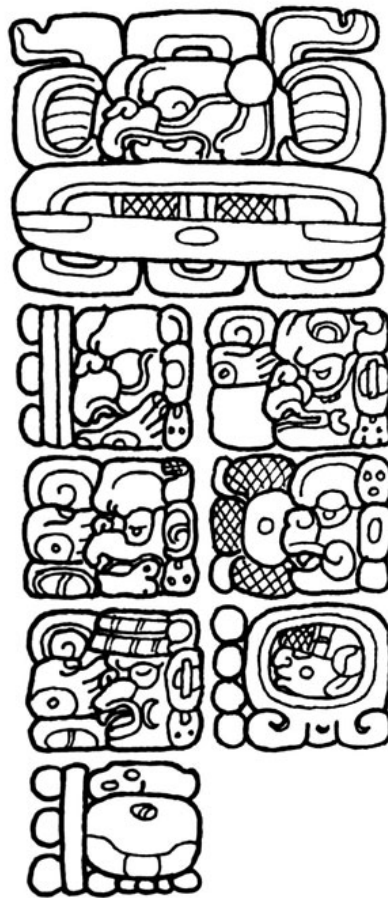
The logogram **PAS** is a beautiful example of the creativity of the Maya scribes. It is composed of the three logograms **CHAN**, **K'IN**, and **KABAN**, meaning sky, sun, and earth. The three logograms are arranged so that the glyph for sky appears to open up, revealing the glyph for sun shining above the glyph for earth --- i.e. exactly what happens at dawn.

L'2: Here we have a very creative way that scribes used to double a syllable in the script. The doubler is two small dots in the glyph block, usually to the upper left of the syllable that is to be doubled and is denoted with the superscript <sup>2</sup> in the transcription.



Further Comments:

In most cases plural nouns in the ancient Maya texts are not written any differently from singular nouns. We thus have to use context to decide which is correct. In Panel 2 we have to decide if “helmet(s)” is singular or plural. Similarly, we have several references to “god” or “gods.” In many cases we can never know for sure if a noun is singular or plural.



Glyphs indicating the beginning of the current era in 3114 B.C. on 4 Ajaw 8 Kumk'u 13.00.00.00

## Chapter 9.

### A TRIBUTE TO RULER 2

#### Piedras Negras Stela 36



Stela 36 contains a short well-preserved text. The text gives the full calendar information for the accession of Ruler 2 and connects his birth to a minor period ending.



## Analysis of the Text

### Piedras Negras Stela 36

<u>A1-B1</u>	<b>tzi-ka-HAB-(SIP)</b>	<i>(ISIG)</i>	(ISIG)
<u>A2</u>	<b>9-PIK</b>	<i>bolon pik</i>	9 baktun
<u>B2</u>	<b>10-WINIKHAB</b>	<i>lajun winikhaab</i>	10 k'atun
<u>A3</u>	<b>6-TUN</b>	<i>wak tuun</i>	6 tun
<u>B3</u>	<b>5-WINIK</b>	<i>ho' winik</i>	5 winals
<u>A4</u>	<b>9-K'IN</b>	<i>bolon k'in</i>	9 k'ins
<u>B4</u>	<b>8-{MULUK}</b>	<i>waxak muluk</i>	8 Muluk
<u>A5</u>	<b>(Glyph G1)</b>	<i>(Glyph G1)</i>	(Glyph G1)
<u>B5</u>	<b>(Glyph F)</b>	<i>(Glyph F)</i>	(Glyph F)
<u>A6</u>	<b>4-HULI-li-ya</b>	<i>chan huliyy</i>	4 (days ago the moon) arrived
<u>B6</u>	<b>(Glyph C4)</b>	<i>(Glyph C4)</i>	4th lunation
<u>A7</u>	<b>(Glyph X4)</b>	<i>(Glyph X4)</i>	(Glyph X4)
<u>B7</u>	<b>20-9</b>	<i>bolon k'aal</i>	29 (days in lunation)
<u>A8</u>	<b>2-CHAKAT</b>	<i>cha' chakat</i>	2 Sip
<u>B8</u>	<b>ti-JOL-AJAW-li</b>	<i>ti joy ajawlel</i>	succeeded to the lordship
<u>C1</u>	<b>AK</b>	<i>ahk</i>	Ahk
<u>D1</u>	<b>CHAK</b>	<i>chahk</i>	Chak
<u>C2</u>	<b>ITZAMNA-na</b>	<i>itzamna</i>	Itzamna (Ruler 2)
<u>D2</u>	<b>K'UHUL-yo-{ki}-bi-AJAW</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>C3</u>	<b>19-13-WINIK-ji-ya</b>	<i>bolonlajun uxlajun winikjiiy</i>	(It has been) 19 k'ins 13 winals
<u>D3</u>	<b>1-TUN-ya 2-WINIKHAB-ya</b>	<i>juun tuuniyy cha' winikhaabiyy</i>	1 tun 2 k'atuns (since)
<u>C4</u>	<b>6-{IMIX}</b>	<i>wak imix</i>	6 Imix
<u>D4</u>	<b>19 SUTZ'</b>	<i>bolonlajun suutz'</i>	19 Sotz'
<u>C5</u>	<b>SIY-AJ-ji-ya</b>	<i>siyjiiy</i>	was born
<u>D5</u>	<b>AK</b>	<i>ahk</i>	Ahk
<u>C6</u>	<b>CHAK</b>	<i>chahk</i>	Chak
<u>D6</u>	<b>ITZAMNA-na</b>	<i>itzamna</i>	Itzamna (Ruler 2)
<u>C7</u>	<b>PAS</b>	<i>pas</i>	dawned
<u>D7</u>	<b>4-AJAW</b>	<i>chan ajaw</i>	4 Ajaw
<u>C8</u>	<b>13-MOL</b>	<i>uxlajun mol</i>	13 Mol
<u>D8</u>	<b>5-WI'-wa-TUN-ni</b>	<i>ho' wi' tuun</i>	5 tuns lacking (i.e. 15 tun period ending)

### Calendrical Reconstruction:

Date A:

A2-A4

**9.10.06.05.09**

*8 Muluk 2 Sip*

12-April-639 (J.)

Accession of Ruler  
2.

D.N. (from birth of Ruler 2 on 9.09.13.04.01)

C3-D3

**0.02.01.13.19**

Date B:

D7-D8

**9.11.15.00.00**

*4 Ajaw 13 Mol*

25-July-667 (J.)

### Rough Translation:

*“On 9.10.06.05.09, 8 Muluk 2 Sip, April 12, 639 Ruler 2 acceded to the rulership. Two k’atuns, 1 tun, 13 winals and 19 k’ins after his birth, the period ended on 4 Ajaw 13 Mol 9.11.15.00.00.”*

## Translation Notes

### Piedras Negras Stela 36

General Commentary: For the most part, this text is straight-forward and relatively easy to read. Of note, however, is the physical layout of the text.

The ISIG is the first glyph in most texts and is usually much larger than other glyphs. Thus, to emphasize the importance of Ruler 2, his name at C1-D1 is set opposite the ISIG.

The symmetry of the text is also apparent in the placement of Tzolk’in dates. At B4 and C4 we have two Tzolk’in days side by side. At A8 and C8, we have two Tzolk’in days each appearing at the lower left corner of their respective columns.

The placement of glyphs does not change their actual reading or meaning, but certainly adds to the aesthetic and poetic nature of the texts.

C2&D6: It is often difficult to distinguish between head variant glyphs. However, phonetic complements help. In these cases the glyphs for Itzamna have the suffix **-na**. It is not unusual to see the name spelled Itzamnaaj and spelled with the suffix **-ji**. The full correct name of this god is a complex topic. (See article by Erik Boot referenced below.)

D2: Note the head variant of the **bi** syllable in this block.

References of special interest for this text:

Boot, Erik: "At the Court of Itzam Nah Yax Kokaj Mut," 2008, available from [www.mayavase.com](http://www.mayavase.com) .

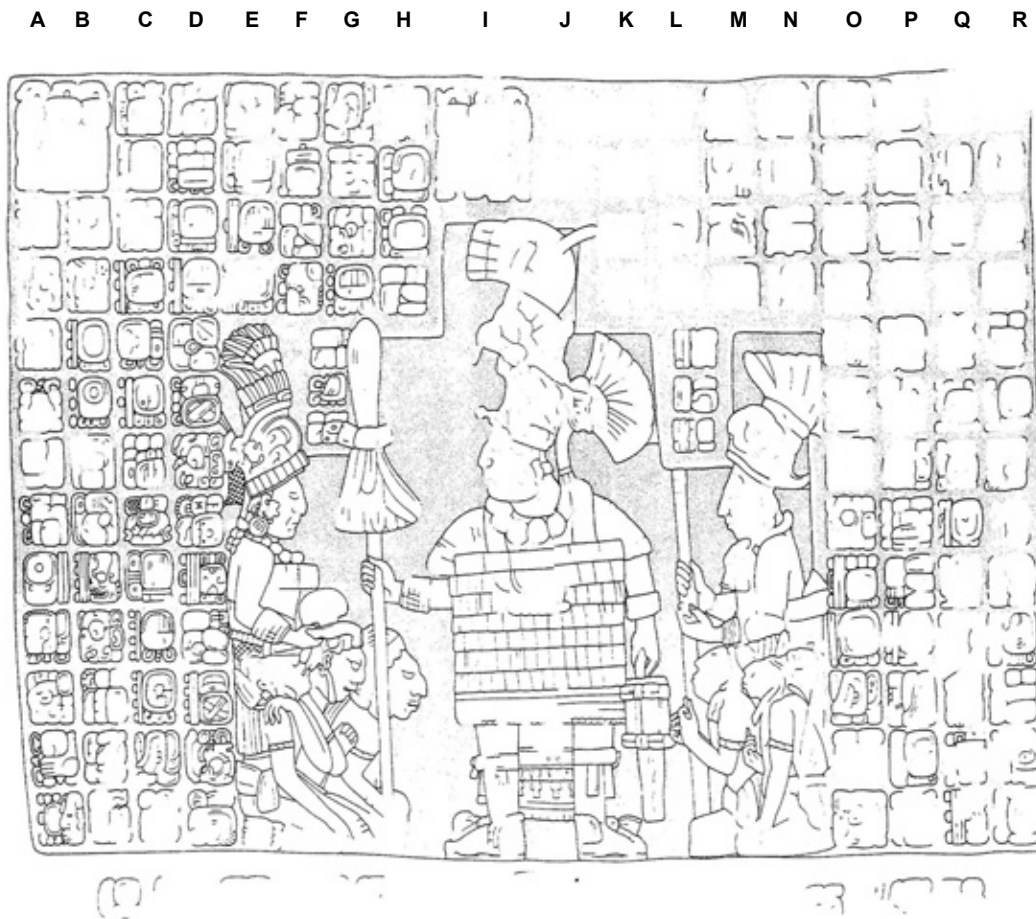
## Chapter 10.

### THE CONQUESTS OF RULER 2

#### Piedras Negras Panel 15



Panel 15 was commissioned by Ruler 2's son. As mentioned before, it was not unusual for a son to create monuments to honor his father and tell of the exploits of his father's life. Normally, such monuments were created many years after the father's death, as was the case with Panel 15.



## Analysis of the Text

### Piedras Negras Panel 15

<u>A1-B2</u>	<b>tzi-ka-HAB-({SOTZ'})</b>	<i>(ISIG)</i>	(ISIG)
<u>A3</u>	<b>{9-PIK}</b>	<i>bolon pik</i>	9 baktuns
<u>B3</u>	<b>{9-WINIKHAB}</b>	<i>bolon winikhaab</i>	9 k'atuns
<u>A4</u>	<b>{13-TUN}</b>	<i>uxlajun tuun</i>	13 tuns
<u>B4</u>	<b>{4-WINIK}</b>	<i>chan winik</i>	4 winals
<u>A5</u>	<b>{1-K'IN}</b>	<i>juun k'in</i>	1 k'in
<u>B5</u>	<b>{6-IMIX}</b>	<i>wak imix</i>	6 Imix
<u>A6</u>	<b>{(Glyphs G8 &amp; F)}</b>	<i>(Glyphs G8 &amp; F)</i>	(Glyphs G8 & F)
<u>B6</u>	<b>20-3</b>	<i>ux k'aal</i>	23 (days ago)
<u>A7</u>	<b>{HUL-li}</b>	<i>huli</i>	arrived (the moon)
<u>B7</u>	<b>(Glyph C?)</b>	<i>(Glyph C?)</i>	(Glyph C?)
<u>A8</u>	<b>(Glyph X and C?)</b>	<i>(Glyph X and C?)</i>	(Glyph X and C?)
<u>B8</u>	<b>u-CH'OK-ko-K'ABA'</b>	<i>u ch'ok k'aba'</i>	his youth name
<u>A9</u>	<b>20-10</b>	<i>lajun k'aal</i>	30 (days in lunation)
<u>B9</u>	<b>19-SUTZ'</b>	<i>bolonlajun suutz'</i>	19 Sotz'
<u>A10</u>	<b>SIY-ya-AJ</b>	<i>siyaj</i>	was born
<u>B10</u>	<b>CHAK</b>	<i>chahk</i>	Chak
<u>A11</u>	<b>ITZAM{[K'AN]}-AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>B11</u>	<b>K'UHUL-yo-ki-bi-AJAW</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>A12</u>	<b>ya-YAL-la</b>	<i>yal</i>	(He is) child of
<u>B12</u>	<b>K'UHUL-IX</b>	<i>k'uhul ix</i>	Holy Lady
<u>A13</u>	<b>?</b>	<i>?</i>	"Bird Headdress"
<u>B13</u>	<b>?</b>	<i>?</i>	?
<u>C1</u>	<b>u-{MIJIN-li}</b>	<i>u mijinil</i>	(He is) child of
<u>D1</u>	<b>{yo-o-NAL}</b>	<i>yo'nal</i>	Yo'nal
<u>C2</u>	<b>{a-ku}?</b>	<i>ahk</i>	Ahk (Ruler 1)
<u>D2</u>	<b>2-WINIKHAB-AJAW</b>	<i>cha' winikhaab ajaw</i>	2 k'atun Lord
<u>C3</u>	<b>{yo-ki-bi}?</b>	<i>yokib</i>	(of) Piedras Negras.
<u>D3</u>	<b>u-TZ'AK-AJ</b>	<i>u tz'akaj</i>	Its count (is)
<u>C4</u>	<b>8-1-WINIK</b>	<i>waxak juun winik</i>	8 k'ins 1 winal
<u>D4</u>	<b>13-TUN</b>	<i>uxlajun tuun</i>	13 tuns
<u>C5</u>	<b>u-ti-ya</b>	<i>uhtiiy</i>	it happened
<u>D5</u>	<b>i-PAS</b>	<i>i pas</i>	dawned
<u>C6</u>	<b>8-{MULUK}</b>	<i>waxak muluk</i>	8 Muluk
<u>D6</u>	<b>2-CHAKAT</b>	<i>cha' chakat</i>	2 Sip
<u>C7</u>	<b>ti-JOY-AJAW</b>	<i>ti joy ajaw</i>	succeeded to the lordship
<u>D7</u>	<b>CHAK</b>	<i>chahk</i>	Chak
<u>C8</u>	<b>ITZAM-[K'AN]AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>D8</u>	<b>K'UHUL-yo-[ki]bi-AJAW</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>C9</u>	<b>u-TZ'AK-AJ</b>	<i>u tz'akaj</i>	Its count (is)
<u>D9</u>	<b>17 1-WINIK</b>	<i>wuklajun juun winik</i>	17 (k'ins) 1 winal

<u>C10</u>	<b>9-TUN</b>	<i>bolon tuun</i>	9 tun
<u>D10</u>	<b>u-ti-ya i PAS</b>	<i>uhtiiy i pas</i>	it happened and it dawned
<u>C11</u>	<b>9-KIMI</b>	<i>bolon kimi</i>	9 Kimi
<u>D11</u>	<b>14-İK'AT</b>	<i>chanlajun ik'at</i>	14 Wo
<u>C12</u>	<b>chu-ka-AJ</b>	<i>chuhkaj</i>	was captured
<u>D12</u>	<b>?-ya-?</b>	<i>?</i>	? (captive's name)
<u>C13</u>	<b>?</b>	<i>?</i>	?
<u>D13</u>	<b>YEHT</b>	<i>yeht</i>	(1) captive of <b>-or-</b> (2) He was his work
<u>E1</u>	<b>CHAK</b>	<i>chahk</i>	Chak (Ruler 2)
<u>F1</u>	<b>K'UHUL-{yo-ki-bi-AJAW}</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>E2</u>	<b>u-TZ'AK-AJ</b>	<i>u tz'akaj</i>	Its count (is)
<u>F2</u>	<b>7 16-WINIK</b>	<i>wuk waklajun winik</i>	7 k'ins 16 winals
<u>E3</u>	<b>16-TUN</b>	<i>waklajun tuun</i>	16 tun
<u>F3</u>	<b>{u-ti-ya i PAS}</b>	<i>uhtiiy i pas</i>	it happened and it dawned
<u>E4</u>	<b>{12-BEN}</b>	<i>lajcha' ben</i>	12 Ben
<u>F4</u>	<b>1-MUWAN</b>	<i>juun muwaan</i>	1 Muwan
<u>G1</u>	<b>chu-ka-AJ</b>	<i>chuhkaj</i>	was captured
<u>H1</u>	<b>?</b>	<i>?</i>	? (captive's name)
<u>G2</u>	<b>?-AJAW?</b>	<i>? ajaw</i>	? Lord.
<u>H2</u>	<b>u-KAB-ji</b>	<i>u kabij</i>	He oversaw it
<u>G3</u>	<b>CHAK</b>	<i>chahk</i>	Chak (Ruler 2).
<u>H3</u>	<b>1 2-WINIK</b>	<i>juun cha' winik</i>	1 k'in 2 winals
<u>G4</u>	<b>4-TUN</b>	<i>chan tuun</i>	4 tuns
<u>H4</u>	<b>{u-ti-ya i PAS}</b>	<i>uhtiiy i pas</i>	it happened and it dawned
<u>I1-I2</u>	<b>tzi-ka-HAB-{(PAX)}</b>	<i>(ISIG)</i>	(ISIG)
<u>J1</u>	<b>{9-PIK}</b>	<i>bolon pik</i>	9 baktuns
<u>J2</u>	<b>{11-WINIKHAB}</b>	<i>buluk winikhaab</i>	11 k'atuns
<u>K1</u>	<b>{16-TUN}</b>	<i>waklajun tuun</i>	16 tuns
<u>L1</u>	<b>{7-WINIK}</b>	<i>wuk winik</i>	7 winals
<u>K2</u>	<b>{14-K'IN}</b>	<i>chanlajun k'in</i>	14 k'ins
<u>L2</u>	<b>{11-IX}</b>	<i>buluk ix</i>	11 lx
<u>K3-N1</u>	<b>?</b>	<i>?</i>	? (supplemental series information)
<u>M2</u>	<b>20-9</b>	<i>bolon k'aal</i>	29 (days in lunation)
<u>N2</u>	<b>{2-PAX}</b>	<i>cha' pax</i>	2 Pax
<u>M3</u>	<b>?-?</b>	<i>?</i>	? (war on)
<u>N3</u>	<b>?</b>	<i>?</i>	? (place)
<u>M4-P7</u>	<b>?</b>	<i>?</i>	?
<u>O8</u>	<b>CHAK / AK ?</b>	<i>chahk / ahk</i>	Chak / Ahk (Ruler 2)
<u>P8</u>	<b>4-WINIKHAB-AJAW</b>	<i>chan winikhaab ajaw</i>	4 k'atun lord
<u>O9</u>	<b>12 3-WINIK</b>	<i>lajcha' ux winik</i>	12 k'ins 3 winals
<u>P9</u>	<b>{u-ti-ya i PAS}</b>	<i>uhtiiy i pas</i>	it happened and it dawned
<u>O10</u>	<b>5-{KIMI}</b>	<i>ho' kimi</i>	5 Kimi
<u>P10</u>	<b>9-{K'ANJALAB}</b>	<i>bolon k'anjlab</i>	9 Pop



<u>O11</u>	<b>chu-ka-AJ</b>	<i>chuhkaj</i>	was captured
<u>P11</u>	<b>a-?</b>	<i>a-?</i>	? (he of place <b>—or—</b> personal name)
<u>O12</u>	<b>?-AJAW</b>	<i>? ajaw</i>	? Lord
<u>P12</u>	<b>{u-KAB-ji}</b>	<i>u kabijj</i>	He oversaw it
<u>O13</u>	<b>? / CHAK?</b>	<i>? / chahk?</i>	?/Chak (Ruler 2)
<u>P13-R8</u>	<b>?</b>	<i>?</i>	?
<u>Q9</u>	<b>{K'AK'-EL-AJ}</b>	<i>k'ahk' elaj</i>	fire was brought into
<u>R9-Q10</u>	<b>?</b>	<i>?</i>	? (tomb / structure name?).
<u>R10</u>	<b>u-KAB-ji</b>	<i>u kabijj</i>	He supervised it
<u>Q11</u>	<b>{Ruler 3}</b>	<i>(Ruler 3)</i>	(Ruler 3)
<u>R11</u>	<b>{K'UHUL-yo-ki-bi-AJAW}</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>Q12</u>	<b>?</b>	<i>?</i>	? (D.N)
<u>R12</u>	<b>{13-AJAW}</b>	<i>uxlajun ajaw</i>	13 Ajaw
<u>Q13</u>	<b>{18-PAX}</b>	<i>waxaklajun pax</i>	18 Pax
<u>R13</u>	<b>{5-WI'-TUN}</b>	<i>ho' wi' tuun</i>	(5 tuns lacking period ending)

#### Calendrical Reconstruction

Date A:			
<u>A1-A5</u>	<b>9.09.13.04.01</b>	<i>6 Imix 19 Sotz'</i>	22-May-626 (J.) Birth of Ruler 2
D.N.:			
<u>C4-D4</u>	<b>0.00.13.01.08</b>		
Date B:			
<u>C6-D6</u>	<b>9.10.06.05.09</b>	<i>8 Muluk 2 Sip</i>	12-Apr-639 (J.) Accession of Ruler 2
D.N.:			
<u>D9-C10</u>	<b>0.00.09.01.17</b>		
Date C:			
<u>C11-D11</u>	<b>9.10.15.07.06</b>	<i>9 Kimi 14 Wo</i>	01-Apr-648 (J.) Capture Event
D.N.:			
<u>F2-E3</u>	<b>0.00.16.16.07</b>		
Date D:			
<u>E4-F4</u>	<b>9.11.12.05.13</b>	<i>12 Ben 1 Muwan</i>	30-Nov-664 (J.) Capture Event
D.N.:			
<u>H3-G4</u>	<b>0.00.04.02.01</b>		
Date E:			
<u>I1-N2</u>	<b>9.11.16.07.14</b>	<i>11 Ix 2 Pax</i>	20-Dec-668 (J.) Star War Event
D.N.:			
<u>O9</u>	<b>0.00.00.03.12</b>		
Date:			
<u>O10-P10</u>	<b>9.11.16.11.06</b>	<i>5 Kimi 9 Pop</i>	28-Feb-669 (J.) Capture Event

Date:        **9.13.15.00.00**

13 Ajaw 18 Pax

27-Dec-706 (J.)  
Period Ending

Rough Translation:

*"On 9.09.13.04.01, 6 Imix 19 Sotz', May 22, 626 Ruler 2 was born, son of Lady "Bird Headdress" and Ruler 1, the 2 K'atun Lord. Then on 9.10.06.05.09, 8 Muluk 2 Sip, April 12, 639 Ruler 2 acceded to the Ajawship.*

*"On 9.10.15.07.06, 9 Kimi 14 Wo, April 1, 648 (person) was captured and was captive(?) of Ruler 2. On 9.11.12.05.13 12 Ben 1 Muwan November 30, 664 (person) was captured.*

*"On 9.11.16.07.14, 11 Ix 2 Pax, December 20, 668 war was made on (place?).*

*"On 9.11.16.11.06, 5 Kimi 9 Pop, February 28, 669 (person) was captured and Ruler 2 supervised it.*

*"There was a fire entering and Ruler 3 supervised it. ... Then on 13 Ajaw 18 Pax was the period ending 9.13.15.00.00 ."*

## Translation Notes

### **Piedras Negras Panel 15**

General Commentary: Although largely eroded, we can glean a great deal of information from this text by careful analysis. To read the text we have to bring to bear much of our knowledge of the norms of Maya writing, as well as Maya warfare and ritual.

A3-A5: The Long Count (L.C.) date is completely eroded and cannot be read. However, as is often the case, we can figure out the date by reading ahead in the text. In this case, we can derive the L.C. since it refers to the birth of Ruler 2 (which we know from other sources), or by using the subsequent D.N. to count backwards from the accession date (which we also know from other sources).

A12-C3: In this passage we have two nice parentage statements. As is normal, the mother comes first, then the father. Thus, for example, although C1 is highly eroded, we can infer a “child of father” glyph. This, in turn, informs us that blocks D1-C3 are the name and titles of Ruler 2’s father (Ruler 1).

D3, C9, E2: Although highly eroded, these blocks can be read as **u-TZ’AK-AJ**. We can be quite certain of these readings because they come directly before Distance Numbers, and because they are at least partly readable.

You should look for this same “Distance Number Introductory Glyph” in other texts that contain Distance Numbers.

D10, F3, H4, P9: All these glyphs have the same reading, although they are constructed somewhat differently. They are all **u-ti-ya i-PAS** > *uhtiiy i pas* > “it happened, it dawned”. In each case, the phrase is followed directly by the Calendar Round, except at H4 which is followed by the full Initial and Supplementary Series.

A similar structure occurs at C5-D5, except that the phrase is presented more conventionally as two glyphs blocks.

See Translation Notes from Chapter 8 on Panel 2 for a discussion of the logogram **PAS**.

D13: This glyph is not well understood. However, we do know that it often relates captors to their captives. We saw variations of this glyph in Chapter 2 on Ruler A and Ruler B.

References of special interest for this text:

Houston, Stephen and Héctor Escobedo, Mark Child, Charles Golden, Richard Terry, and David Webster: "In the Land of the Turtle Lords: Archaeological Investigations at Piedras Negras, Guatemala"  
Available from [www.famsi.org](http://www.famsi.org).



Panel 15 from Piedras Negras

## Chapter 11.

### LADY K'ATUN - QUEEN OF PIEDRAS NEGRAS

#### Piedras Negras Stela 1



Rarely if ever in Maya writing does a lady receive as much attention as Lady K'atun of Piedras Negras. In this stela we learn of her birth and the events surrounding her marriage. We also have her full image. The sides of the stela are devoted to her husband, Ruler 3.



Stela 1 Face

## Analysis of the Text

### Piedras Negras Stela 1 (Face)

<u>A1</u>	tzi-ka-HAB-(YAXK'IN)	(ISIG)	(ISIG)
<u>A2</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>A3</u>	12-WINIKHAB	<i>lajcha' winikhaab</i>	12 k'atuns
<u>A4</u>	2-TUN	<i>cha' tuun</i>	2 tuns
<u>A5</u>	0-WINIK	<i>mih winik</i>	0 winals
<u>A6</u>	16-K'IN	<i>waklajun k'in</i>	16 k'ins
<u>A7</u>	5-KIB	<i>ho' kib</i>	5 Kib
<u>A8</u>	{(Glyph G)}	(Glyph G)	(Glyph G)
<u>A9</u>	(Glyph F)	(Glyph F)	(Glyph F)
<u>A10</u>	8-HULI-ya	<i>waxak huliyy</i>	8 (days ago the moon) arrived
<u>A11</u>	(Glyph C2)	(Glyph C2)	2nd lunation
<u>B1</u>	(Glyph X)	(Glyph X)	(Glyph X)
<u>C1</u>	u-CH'OK[ko]-K'ABA'	<i>u ch'ok k'aba'</i>	Its youth name
<u>B2</u>	20-10	<i>lajun k'aal</i>	30 (days in lunation)
<u>C2</u>	14-YAXK'IN	<i>chanlajun yaxk'in</i>	14 Yaxk'in
<u>B3</u>	SIY-AJ-ji-ya	<i>siyajiiy</i>	was born
<u>C3</u>	IX-WINIKHAB	<i>ix winikhaab</i>	Lady K'atun
<u>D1</u>	a-AJAW	<i>ajaw</i>	Lordess
<u>E1</u>	IX-MAN-ni AJAW	<i>ix {na}maan ajaw</i>	Lordess of Namaan
<u>D2</u>	15 9-WINIK-ji-ya	<i>holajun bolon winikjiiy</i>	15 (k'ins) 9 winal
<u>E2</u>	12-TUN-?	<i>lajcha' tuun</i>	12 tuns
<u>D3</u>	u-ti-ya	<i>uhtiyy</i>	it happened
<u>E3</u>	i-PAS	<i>i pas</i>	it dawned
<u>F1</u>	9-CHUWEN	<i>bolon chuwen</i>	9 Chuwen
<u>G1</u>	9-UNIW	<i>bolon uniw</i>	9 K'ank'in
<u>F2</u>	ma-ka-AJ	<i>mahkaj</i>	was enclosed
<u>G2</u>	IX-MAN-ni AJAW	<i>ix{na}maan ajaw</i>	Lady Namaan Lordess
<u>F3</u>	u-5-la-ta	<i>u ho' lat</i>	5 days later
<u>G3</u>	1-KIB	<i>juun kib</i>	(on) 1 Kib
<u>G4</u>	14-UNIW	<i>chanlajun uniw</i>	14 K'ank'in
<u>G5</u>	na-wa-AJ	<i>nahwaj</i>	was revealed / adorned / betrothed
<u>G6</u>	5 2-WINIK-ya?	<i>ho' cha' winik</i>	5 (k'ins) 2 winals
<u>G7</u>	1-WINIKHAB	<i>juun winikhaab</i>	1 k'atun
<u>G8</u>	5-IMIX	<i>ho' imix</i>	5 Imix
<u>G9</u>	19-SAKSIHOM	<i>bolonlajun saksihoom</i>	19 Sak
<u>G10</u>	u-BAH-hi	<i>u baah</i>	(it is) her image
<u>G11</u>	ti-o-mi-bi	<i>ti omib</i>	as consort
		<b>-or-</b>	
<u>G11</u>	ti-mo-o-mi-ma	<i>ti mo' mim</i>	as ? grandmother
		<b>-or-</b>	
<u>G11</u>	ti ?	<i>ti ?</i>	while (doing something)
<u>G12</u>	IX-WINIKHAB-AJAW	<i>ix winikhaab ajaw</i>	Lady K'atun Lordess

<u>G13</u>	<b>{IX}-na-MAN-ni- {AJAW}</b>	<i>ix namaan ajaw</i>	Lady Namaan Lordess
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**Calendrical Reconstruction:**

Date A:			
<u>A2-A6</u>	<b>9.12.02.00.16</b>	<i>5 Kib 14 Yaxk'in</i>	4-Jul-674 (J.) Birth of Lady K'atun
D.N.:			
<u>D2-E2</u>	<b>0.00.12.09.15</b>		
Date B:			
<u>F1-G1</u>	<b>9.12.14.10.11</b>	<i>9 Chuwen 9 K'ank'in</i>	13-Nov-686 (J.) Lady K'atun "enclosed"
D.N.:			
<u>F3:</u>	<b>0.00.00.00.05</b>		
Date C:			
<u>G3-G4</u>	<b>9.12.14.10.16</b>	<i>1 Kib 14 K'ank'in</i>	18-Nov-686 (J.) Lady K'atun "revealed/adorned"
D.N.:			
<u>G6-G7</u>	<b>0.01.00.02.05</b>		
Date D:			
<u>G8-G9</u>	<b>9.13.14.13.01</b>	<i>5 Imix 19 Saksihoom</i>	19-Sep-706 (J.) Lady K'atun does something? 1 k'atun anniversary of successsion

Rough Translation:

*"On July 4, 674 , 9.12.02.00.16, 5 Kib 14 Yaxk'in, Lady K'atun, Lordess of Namaan, was born.*

*"On 9.12.14.10.11, 9 Chuwen 9 K'ank'in November 13, 686 she was "enclosed," and 5 days later on 1 Kib 14 K'ank'in she was "revealed / adorned" (i.e. betrothed).*

*"On September 19, 706 , 9.13.14.13.01, 5 Imix 19 Sak, it is her image as (?) / doing (?)."*

## Translation Notes

### Piedras Negras Stela 1 (Face)

F2: This block reads **ma-ka-AJ** > *mahkaj* > “to be enclosed / covered.” However, in this context the verb undoubtedly refers to a part of the ancient Maya marriage ceremony.

F2: The word *lat* is often used in Distance Numbers and means “later” or “completed.”

G5: This verb is **na-wa-AJ** > *nahwaj* > “to be revealed ” / “to be adorned.” Much like the verb at F2, this verb refers to some type of ceremony related to the marriage of Lady K’atun.

G10-G11a: In Maya glyphic texts it is quite common to see: **u-BAH-hi ti + (verb/noun)** ...> *u baah ti (verb/noun)* ...> “(It is) his/her image (as something) / (while doing something).”

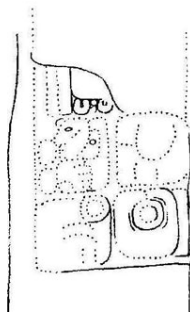
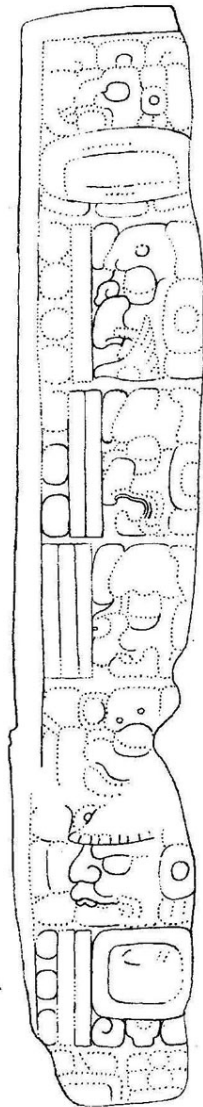
Such a phrase refers to the image on the monument and often identifies the action being carried out by the figure in the carving, or in some cases the god that the actor is impersonating.

However, in this case we cannot read the word following **ti**, so we cannot be sure that this is the right interpretation.

Further Commentary: Note the prominent “k’atun” glyph in Lady K’atun’s headdress.

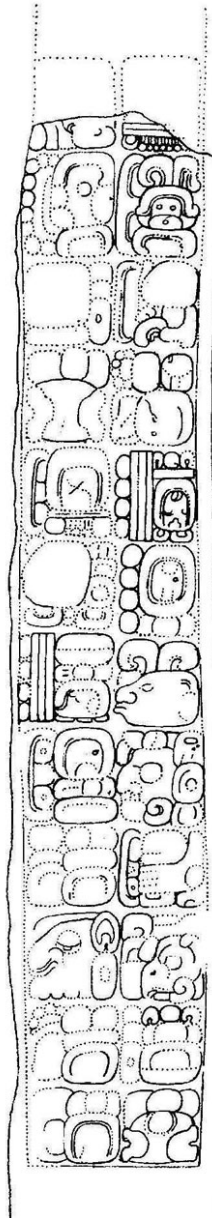
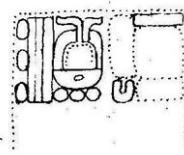


H



I

J



Stela 1 Sides

## Analysis of the Text

### Piedras Negras Stela 1 (Sides)

<u>H1</u>	tzi-ka-HAB-({PAX})	(ISIG)	(ISIG)
<u>H2</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>H3</u>	13-WINIKHAB	<i>uxlajun winikhaab</i>	13 k'atuns
<u>H4</u>	15-TUN	<i>holajun tuun</i>	15 tuns
<u>H5</u>	0-WINIK	<i>mih winik</i>	0 winals
<u>H6</u>	0-K'IN	<i>mih k'in</i>	0 k'ins
<u>H7</u>	13-{AJAW}	<i>uxlajun ajaw</i>	13 Ajaw
<u>H8</u>	(Glyphs G&F)	(Glyphs G&F)	(Glyphs G&F)
<u>H9</u>	(Glyphs E&D)	(Glyphs E&D)	(Glyphs E&D)
<u>H10a</u>	(Glyph C)	(Glyph C)	(Glyph C)
<u>H10b</u>	(Glyph X)	(Glyph X)	(Glyph X)
<u>H11a</u>	u-CH'OK?-K'ABA'	<i>u ch'ok k'aba'</i>	its youth name
<u>H11b</u>	(Glyph A)	(Glyph A)	(Glyph A)
<u>I1</u>	{18-PAX}	<i>waxaklajun pax</i>	18 Pax
<u>J1</u>	WI'-5-TUN	<i>wi' ho' tuun</i>	5 tuns lacking
<u>I2-I7</u>	?	?	?
<u>J7</u>	?-AJ	?	?
<u>I8</u>	K'UHUL-li?	<i>k'uhul</i>	Holy
<u>J8</u>	u-MIJIN-li	<i>u mijinil</i>	(It is) his child
<u>I9</u>	?	?	?
<u>J9</u>	?-CHAK	<i>? chahk</i>	? Chak
<u>I10</u>	{ITZAM[K'AN]}-AK	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>J10</u>	K'UHUL-yo-[ki]bi-AJAW	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>I11</u>	u-TZ'AK-AJ	<i>u tz'akaj</i>	(It is) his count
<u>J11</u>	19 6-WINIK	<i>bolonlajun wak winik</i>	19 (k'ins) 6 winal
<u>I12</u>	u-ti-ya	<i>uhti</i>	it happened
<u>J12</u>	4-{IMIX}	<i>chan imix</i>	4 Imix
<u>I13</u>	19-{IK'SIHOM}	<i>bolonlajun ik'sihoom</i>	19 Ch'en
<u>J13</u>	PUL-{{yi}}	<i>puluy</i>	it (gets) burned
<u>I14</u>	u-{{tz'i}}-ti-li	<i>utz'itil</i>	? (type of ritual)
<u>J14</u>	ITZAM-K'AN-na	<i>itzam k'an</i>	(by) Itzam K'an (Ruler 2)
<u>I15</u>	K'UHUL-{{yo-ki-bi-AJAW}}	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>J15</u>	u-CH'AM-wa-?	<i>u ch'amaw ?</i>	He grasped (s.t.?)
<u>I16</u>	KOJ-ji	<i>kooj</i>	Puma
<u>J16</u>	yo-o-NAL	<i>yo'nal</i>	Yo'nal (Ruler 3)
<u>I17</u>	K'UHUL-{{yo-ki-bi-AJAW}}	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>J17</u>	ti-1-WINIKHAB	<i>ti juun winikhaab</i>	on the 1k'atun (anniversary)
<u>I18</u>	{OCH?}-bi-hi	<i>och bih</i>	of the road entering (death) of

J18

**ITZAM-[K'AN]AK**

*itzam k'an ahk*

Itzam K'an Ahk  
(Ruler 2)

**Calendrical Reconstruction:**

Date E:

H2-H5

**9.13.15.00.00**

*13 Ajaw 18 Pax*

27-Dec-706 (J.)

D.N.:

Period Ending

J11

**-0.00.00.06.19**

Date F:

J12-I13

**9.13.14.11.01**

*4 Imix 19 Ch'en*

8-Aug-706 (J.)

Something gets burned

2 winals short of 1 k'atun anniversary of successsion

8 k'ins short of 1 k'atun anniversary of Ruler 2's death

Rough Translation:

*"On December 25, 706 (J.), 13 Ajaw 18 Pax, there was the period ending 9.13.15.00.00.*

*"... (Ruler 3), child of Ruler 2.*

*"On 9.13.14.11.01 4 Imix 19 Ch'en, August 8, 706 (J.) (something) of Ruler 2 / belonging to Ruler 2 got burned.*

*"Ruler 3 grasped (something) on the one k'atun anniversary of the death of Ruler 2."*

**Translation Notes**

**Piedras Negras Stela 1 (Sides)**

General Commentary: Note that the text flows directly from one side to the other side and is concerned with Ruler 3 and his father Ruler 2, whereas the text on the face of the stela is essentially independent and is concerned with Lady K'atun.

J13: This is the head version of the verb **PUL** meaning “to burn.” Although eroded, it is likely that there was a *yi* syllable infixed in the cheek. The *yi* syllable makes the verb a “medio-passive,” which means that the subject is acted upon, rather than acts itself. In English, “the boys burn the wood” is a regular transitive verb, but “the wood gets burned by the boys” is a medio-passive verb. Medio-passive verbs are always intransitive.

In general, the Ancient Maya used the passive voice much more than we do in English.

I14: This unreadable block is probably the thing that gets burned. It appears to start with **u**, indicating that it is a possessed noun.

J14: As is often the case in Maya glyphs, when a person’s name directly follows a possessed noun, the person is the possessor of that noun. So, reading J13-J14 we have “gets burned the (something) of Ruler 2.” This almost surely refers to a ritual fire ceremony carried out at the tomb of Ruler 2 on the first k’atun anniversary of his death.

I16: Although this glyph appears to be a jaguar, it is in fact a puma. It can be read as **KOJ-ji** > *kooj* > “puma,” which was the childhood name of Ruler 3. As frequently was the case, it is followed by his adult name. Unlike jaguars, pumas will hunt humans.

I18: This block can be reconstructed as **OCH-bi-hi** > *och bih* > “enters the road (i.e. dies).” The ancient Maya often used poetic and metaphoric phrases to refer to death.

## Chapter 12.

### A ROYAL MAYA FAMILY

#### Piedras Negras Stela 3



Stela 3 gives us an unusual portrait of a royal Maya family. The stela focuses on Lady K'atun, her husband Ruler 3, and their daughter "Precious Turtle." The face of the stela shows mother and daughter seated on a throne.



Stela 3 Face

## Analysis of the Text

### Piedras Negras Stela 3 (Face)

<u>A1</u>	tzi-ka-HAB-(YAXK'IN)	(ISIG)	(ISIG)
<u>B1</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>A2</u>	12-WINIKHAB	<i>lajcha' winikhaab</i>	12 k'atuns
<u>B2</u>	2-TUN	<i>cha' tuun</i>	2 tuns
<u>A3</u>	0-WINIK	<i>mih winik</i>	0 winals
<u>B3</u>	16-K'IN	<i>waklajun k'in</i>	16 k'ins
<u>A4</u>	5-KIB	<i>ho' kib</i>	5 Kib
<u>B4</u>	(Glyph G7)	(Glyph G7)	(Glyph G7)
<u>A5</u>	(Glyph F)	(Glyph F)	(Glyph F)
<u>B5</u>	7-20-li HUL-li-ya	<i>wuk k'aal huliyy</i>	27 (days ago the moon) arrived
<u>A6</u>	(Glyph C2)	(Glyph C2)	2nd lunation
<u>B6</u>	(Glyph X) u-K'UHUL-K'ABA'	(Glyph X) <i>u k'uhul k'aba'</i>	(Glyph X) his holy name
<u>A7</u>	20-ki-9	<i>bolon winak</i>	29 (days in lunation)
<u>B7</u>	14-YAXK'IN	<i>chanlajun yaxk'in</i>	14 Yaxk'in
<u>A8</u>	SIY-ya-AJ	<i>siyaj</i>	was born
<u>A9</u>	IX-WINIKHAB-AJAW	<i>ix winikhaab ajaw</i>	Lady K'atun Lordess
<u>A10</u>	IX-na-MAN-ni AJAW	<i>ix namaan ajaw</i>	Lady Lordess of Namaan
<u>C1</u>	0-10-WINIK	<i>mih lajun winik</i>	0 k'ins 10 winals
<u>D1</u>	12-TUN	<i>lajcha' tuun</i>	12 tun
<u>C2a</u>	i-u-ti	<i>i uhti</i>	it happened (on)
<u>C2b</u>	1-KIB	<i>juun kib</i>	1 Kib
<u>D2a</u>	14-UNIW	<i>chanlajun uniw</i>	14 K'ank'in
<u>D2b</u>	na-wa-AJ	<i>nahwaj</i>	was revealed
<u>C3</u>	IX-WINIKHAB-AJAW	<i>ix winikhaab ajaw</i>	Lady K'atun Lordess
<u>D3a</u>	IX-na-MAN-ni AJAW	<i>ix namaan ajaw</i>	Lady Lordess of Namaan
<u>D3b</u>	{yi}-chi-NAL-la	<i>yichnal</i>	she is accompanied
<u>C4</u>	K'INICH-yo-[o]AK-NAL	<i>k'inich yo'nal ahk</i>	(by) K'inich Yo'nal Ahk (Ruler 3)
<u>D4a</u>	10-11-WINIK	<i>lajun buluk winik</i>	10 k'ins 11 winal
<u>D4b</u>	1-TUN	<i>juun tuun</i>	1 tun
<u>C5</u>	1-WINIKHAB i-u-ti	<i>juun winikhaab i uhti</i>	1 k'atun it happened (on)
<u>D5</u>	4-KIMI	<i>chan kimi</i>	4 Kimi
<u>C6</u>	14 IK'AT	<i>chanlajun ihk'aat</i>	14 Wo
<u>D6</u>	SIY-ya-AJ	<i>siyaj</i>	was born
<u>C7</u>	IX-1-tan-na a-ku	<i>ix juun tahn ahk</i>	Lady Precious Turtle
<u>D7</u>	IX-K'IN-ni-AJAW	<i>ix k'in ajaw</i>	Lady Sun Lordess
<u>E1a</u>	15 8-WINIK	<i>holajun waxak winik</i>	15 k'ins 8 winals
<u>E1b</u>	3-TUN	<i>ux tuun</i>	3 tun
<u>F1</u>	i-u-ti	<i>i uhti</i>	it happened (on)
<u>E2</u>	11-IMIX	<i>buluk imix</i>	11 Imix
<u>F2</u>	14-YAXSIHOM	<i>chanlajun yaxsihoom</i>	14 Yax

<u>E3a</u>	<b>u-CH'AM-wa</b>	<i>u ch'amaw</i>	she grasped
<u>E3b</u>	<b>te-mu</b>	<i>temu{}</i>	the throne
<u>F3</u>	<b>IX-WINIKHAB-AJAW-wa</b>	<i>ix winikhaab ajaw</i>	Lady K'atun Lordess
<u>E4</u>	<b>IX-na-MAN-ni AJAW</b>	<i>ix namaan ajaw</i>	Lady Lordess of Namaan.
<u>F4a</u>	<b>TZUTZ-yi</b>	<i>tzutzuy</i>	gets completed
<u>F4b</u>	<b>u-5-tu-TUN</b>	<i>u ho' tuun</i>	his 5th tun (and)
<u>E5</u>	<b>1-WINIKHAB la-ta</b>	<i>juun winikhaab lat</i>	1 k'atun (i.e. 25 tuns) completed
<u>F5a</u>	<b>ti-AJAW-le-{le}</b>	<i>ti ajawlel</i>	in the lordship
<u>F5b</u>	<b>yo-o</b>	<i>yo'</i>	Yo'
<u>E6</u>	<b>NAL-a-ku</b>	<i>nal ahk</i>	Nal Ahk (Ruler 3)
<u>F6</u>	<b>19-4-WINIK</b>	<i>bolonlajun chan winik</i>	19 k'ins 4 winals
<u>E7</u>	<b>i-u-ti</b>	<i>i uhti</i>	it happened
<u>F7</u>	<b>6-AJAW</b>	<i>wak ajaw</i>	6 Ajaw
<u>F8</u>	<b>13-MUWAN</b>	<i>uxlajun muwaan</i>	13 Muwan
<u>F9</u>	<b>TZUTZ-yi</b>	<i>tzutzuy</i>	gets completed
<u>F10</u>	<b>u-14-WINIKHAB</b>	<i>u chanlajun winikhaab</i>	his 14 k'atun
<u>on legs of seat</u>	<b>IK'-KAB-JANAB-NAL</b>	<i>ihk' kab janab nal</i>	Black earth flower place ?

#### Calendrical Reconstruction:

Date A:			
<u>B1-B3</u>	<b>9.12.02.00.16</b>	<i>5 Kib 14 Yaxk'in</i>	04-Jul-674 (J.) Birth of Lady K'atun
D.N.:			
<u>C1-D1</u>	<b>0.00.12.10.00</b>		
Date B:			
<u>C2b-D2a</u>	<b>9.12.14.10.16</b>	<i>1 Kib 14 K'ank'in</i>	18-Nov-686 (J.) Lady K'atun revealed / adorned
D.N.:			
<u>D4-C5</u>	<b>0.01.01.11.10</b>		
Date C:			
<u>D5-C6</u>	<b>9.13.16.04.06</b>	<i>4 Kimi 14 Wo</i>	17-Mar-708 (J.) Birth of daughter
D.N.:			
<u>E1</u>	<b>0.00.03.08.15</b>		
Date D:			
<u>E2-F2</u>	<b>9.13.19.13.01</b>	<i>11 Imix 14 Yax</i>	24-Aug-711 (J.) 25th tun anniversary of succession
D.N.:			
<u>F6</u>	<b>0.00.00.04.19</b>		
Date E:			
<u>F7-F8</u>	<b>9.14.00.00.00</b>	<i>6 Ajaw 13 Muwan</i>	1-Dec-711 (J.) Period Ending

### Rough Translation:

*“On 9.12.02.00.16, 5 Kib 14 Yaxk’in, July 4, 674 Lady K’atun, Lordess of Namaan, was born. Then on 9.12.14.10.16, 1 Kib 14 K’ank’in November 18, 698 Lady K’atun Lordess of Maan was revealed / adorned (i.e. betrothed), with Yo’nal, the Sun Lord (Ruler 3).*

*“On 9.13.16.04.06, 4 Kimi 14 Wo, March 17, 708 Lady Precious Turtle, Lady Sun Lordess, was born.*

*“Then on 9.13.19.13.01, 11 Imix 14 Yax August 24, 711 Lady K’atun the Lordess of Namaan grasped the throne. It was the completion of 25 tuns in the Lordship by Yo’nal Ahk (Ruler 3).*

*“Then, on 9.14.00.00.00, 6 Ajaw 13 Muwan December 1, 711 the 14<sup>th</sup> k’atun got completed.”*

### Translation Notes

#### **Piedras Negras Stela 3 (Face)**

General Commentary: The stelae at Piedras Negras gives an unusual amount of attention to the women in the royal family. In fact, the mention of a daughter and her depiction on a stela is unique among Maya monuments.

D3b: We read this block as *yichnal*, which indicates that one person is accompanied by another. However, the *yi-* syllable is not visible. In essence, it is covered over by the *chi* syllable that is in front.

D3a vs. A10 & E4: Most syllabaries do not contain the “smiley face” at D3a. However, by comparing it to A10 and E4, we have a perfect phonetic substitution that allows us to confidently read the smiley face as the *na* syllable.

F5b-E6: Here we have the name of Ruler 3 completely spelled out, **yo-o-NAL a-ku** > *yo’nal ahk*. Note the elaborate head variant of the **o** syllable at F5b(bottom). The head variant of the letter **o** is a bird with heavy shading over the eye. At E6 we also have the head variant of the syllable *ku*.



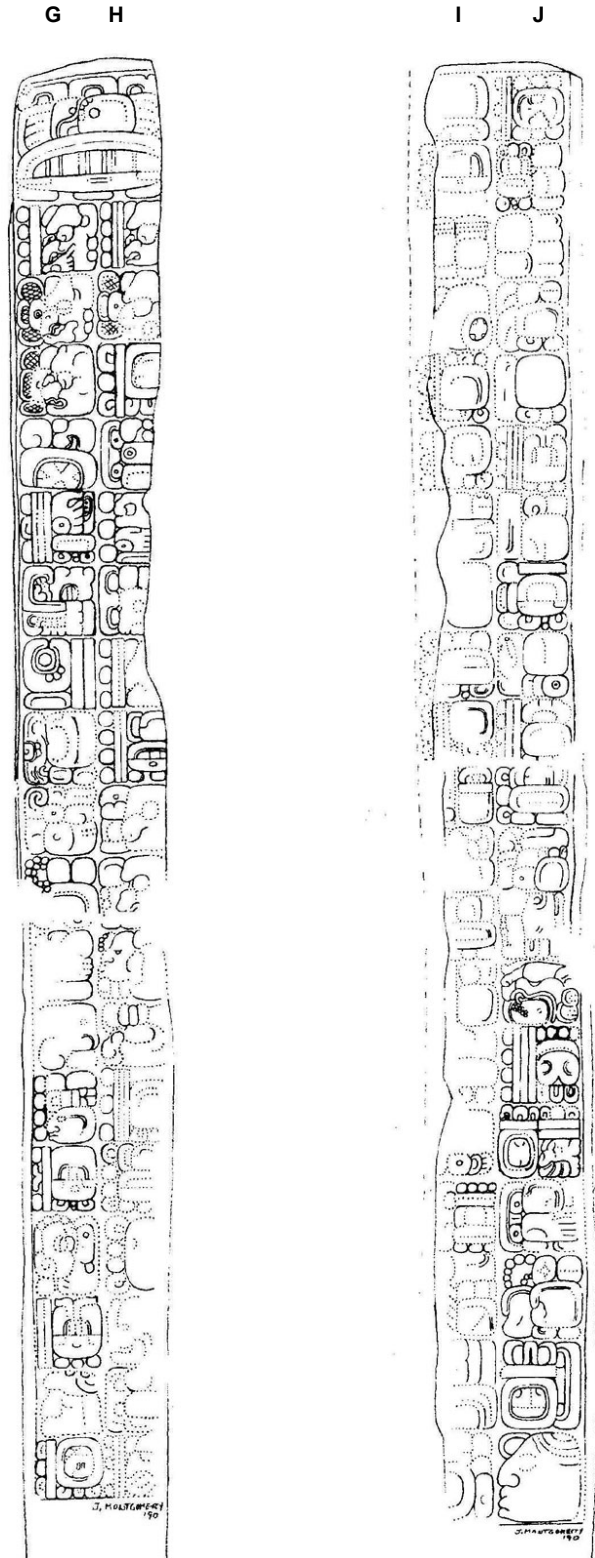
In many cases you can identify the head variants of glyphs by paying close attention to the markings on the head and the face. For example, in this case the head variant of *ku* has the “grapes” on the upper left and the half-circle on the lower right just like the simple *ku* glyph.

C4b: Like F5b-E6, this block also reads *yo’nal ahk* . However in this case the scribe used “conflation,” which is the combining of two distinct glyphs into one.

First note how the head in this block is very different from the head variant of the **o** glyph at F5b. That is because in this case the **o** syllable (normally recognizable by distinct cross-hatching) is conflated with the head of a turtle (i.e. **AK**), giving the Ruler’s name glyph in much shorter form.

Seat: The glyphs written on the legs of the seat represents a place name. It means something like “Black Earth Flower Place.”

Now consider the sides of the stela.



Stela 3 sides

## Analysis of the Text

### Piedras Negras Stela 3 (Sides)

<u>G1-H2</u>	<b>tzi-ka-HAB-(MUWAN)</b>	<i>(ISIG)</i>	<i>(ISIG)</i>
<u>G3</u>	<b>9-PIK</b>	<i>bolon pik</i>	9 baktuns
<u>H3</u>	<b>14-WINIKHAB</b>	<i>chanlajun winikhaab</i>	14 k'atuns
<u>G4</u>	<b>0-TUN</b>	<i>mih tuun</i>	0 tuns
<u>H4</u>	<b>0-WINIK</b>	<i>mih winik</i>	0 winals
<u>G5</u>	<b>0-K'IN</b>	<i>mih k'in</i>	0 k'ins
<u>H5</u>	<b>6-AJAW</b>	<i>wak ajaw</i>	6 Ajaw
<u>G6</u>	<b>(Glyph G9)</b>	<i>(Glyph G9)</i>	<i>(Glyph G9)</i>
<u>H6</u>	<b>(Glyph F)</b>	<i>(Glyph F)</i>	<i>(Glyph F)</i>
<u>G7</u>	<b>17-HULI-li-ya</b>	<i>wuklajun huli-y</i>	17 (days ago the moon) arrived
<u>H7</u>	<b>(Glyph C3)</b>	<i>(Glyph C3)</i>	3rd lunation
<u>G8</u>	<b>(Glyph X)</b>	<i>(Glyph X)</i>	<i>(Glyph X)</i>
<u>H8</u>	<b>u-CH'OK-{K'ABA'}</b>	<i>u ch'ok k'aba'</i>	his youth name
<u>G9</u>	<b>20-li?-10</b>	<i>lajun k'aal</i>	30 days in lunation
<u>H9</u>	<b>13-MUWAN</b>	<i>uxlajun muwaan</i>	13 Muwan
<u>G10</u>	<b>u-<sup>2</sup>tzu-wa?</b>	<i>u tzutzuw</i>	he completes
<u>H10</u>	<b>14-WINIKHAB</b>	<i>chanlajun winikhaab</i>	14 k'atuns
<u>G11</u>	<b>yo-o-?-NAL</b>	<i>yo' nal</i>	Yo' nal
<u>H11</u>	<b>a-AK</b>	<i>ahk</i>	Ahk (Ruler 3)
<u>G12</u>	<b>K'UHUL-{yo-ki-bi}-AJAW</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>H12</u>	<b>?</b>	<i>?</i>	<i>?</i>
<u>G13</u>	<b>{ya-YAL ??}</b>	<i>yal</i>	child of (mother)
<u>H13</u>	<b>IX-?</b>	<i>ix ?</i>	Lady {White Bird?}
<u>G14</u>	<b>?</b>	<i>?</i>	child of (father) ?
<u>H14</u>	<b>ITZAM-[K'AN]AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>G15</u>	<b>4-WINIKHAB?-AJAW</b>	<i>chan winikhaab ajaw</i>	4 K'atun Ajaw ?
<u>H15</u>	<b>18-10-WINIK</b>	<i>waxaklajun lajun winik</i>	18 k'ins 10 winals
<u>G16</u>	<b>7-TUN</b>	<i>wuk tuun</i>	7 tuns
<u>H16</u>	<b>2-WINIKHAB</b>	<i>cha' winikhaab</i>	2 k'atuns (earlier)
<u>G17</u>	<b>SIY-ya-AJ</b>	<i>siyaj</i>	was born (on)
<u>H17</u>	<b>2-{IK'}</b>	<i>cha' ihk'</i>	2 Ik'
<u>G18</u>	<b>10-PAX</b>	<i>lajun pax</i>	10 Pax
<u>H18</u>	<b>?</b>	<i>?</i>	(Ruler 3)
<u>G19</u>	<b>?</b>	<i>?</i>	(Ruler 3)
<u>H19</u>	<b>?</b>	<i>?</i>	<i>?</i>
<u>G20</u>	<b>6-AJAW</b>	<i>wak ajaw</i>	6 Ajaw
<u>H20</u>	<b>13-MUWAN</b>	<i>uxlajun muwaan</i>	13 Muwan.
<u>I1</u>	<b>u-TZ'AK-AJ (?)</b>	<i>u tz'akaj</i>	Its count is
<u>J1</u>	<b>13-3-WINIK</b>	<i>uxlajun ux winik</i>	13 k'ins 3 winals
<u>I2</u>	<b>2-TUN</b>	<i>cha' tuun</i>	2 tun
<u>J2a</u>	<b>1-WINIKHAB</b>	<i>juun winikhaab</i>	1 k'atun
<u>J2b</u>	<b>{i-u-ti}</b>	<i>i uhti</i>	it happens

<u>I3</u>	<b>{13-MEN 13-UNIW}</b>	<i>uxlajun men uxlajun uniw</i>	13 Men 13 K'ank'in
<u>J3</u>	<b>{KA'-yi u-SAK[NIK]- IK-li}</b>	<i>ka'iyy u sak nik ikil</i>	expired his white flower breath
<u>I4</u>	<b>ITZAM-[K'AN]AK</b>	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>J4</u>	<b>K'UHUL yo-[ki]bi- AJAW-wa</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>I5</u>	<b>6-2-WINIK</b>	<i>wak cha' winik</i>	6 k'ins 2 winals
<u>J5</u>	<b>i-u-ti</b>	<i>i uhti</i>	it happens (on)
<u>I6</u>	<b>7-{IMIX}</b>	<i>wuk imix</i>	7 Imix
<u>J6</u>	<b>19-PAX</b>	<i>bolonlajun pax</i>	19 Pax
<u>I7</u>	<b>{JOY-AJAW ?}</b>	<i>joy? ajaw</i>	acceded to lordship
<u>J7</u>	<b>yo-{o}-NAL</b>	<i>yo'nal</i>	Yo'nal
<u>I8</u>	<b>{a-ku}</b>	<i>ahk</i>	Ahk (Ruler 3)
<u>J8</u>	<b>0 5-TUN</b>	<i>mih ho' tuun</i>	0 k'ins 0 winal 5 tuns
<u>I9</u>	<b>1-WINIKHAB</b>	<i>juun winikhaab</i>	1 k'atun
<u>J9</u>	<b>i-u-ti</b>	<i>i uhti</i>	it happened
<u>I10</u>	<b>11-{IMIX}</b>	<i>buluk imix</i>	11 Imix
<u>J10</u>	<b>14-YAXSIHOM</b>	<i>chanlajun yaxsihoom</i>	14 Yax
<u>I11</u>	<b>ti-u-5-TUN</b>	<i>ti u ho' tuun</i>	in his 5 tun
<u>J11</u>	<b>1-WINIKHAB</b>	<i>juun winikhaab</i>	(and) 1 k'atun
<u>I12</u>	<b>{ti-AJAW-le}</b>	<i>ti ajawlel</i>	in the Lordship
<u>J12</u>	<b>KOOJ? yo-NAL-a-ku</b>	<i>kooj yo'nal ahk</i>	Kooj Yo'nal Ahk (Ruler 3)
<u>I13</u>	<b>?-WINIKHAB-?</b>	<i>? winikhaab</i>	? k'atun
<u>J13</u>	<b>a/K'UHUL?-?</b>	<i>?</i>	?
<u>I14</u>	<b>?-a-ku</b>	<i>? ahk</i>	Ahk
<u>J14</u>	<b>KOJ</b>	<i>kooj</i>	Kooj (Ruler 3)
<u>I15</u>	<b>yo-[ki]bi AJAW-wa</b>	<i>yokib ajaw</i>	Piedras Negras Lord
<u>J15</u>	<b>19-4-WINIK</b>	<i>bolonlajun chan winik</i>	19 k'ins 4 winals
<u>I16</u>	<b>i?-u-ti</b>	<i>i uhti</i>	it happened
<u>J16a</u>	<b>6-AJAW</b>	<i>wak ajaw</i>	6 Ajaw
<u>J16b</u>	<b>13-MUWAN</b>	<i>uxlajun muwaan</i>	13 Muwan
<u>I17</u>	<b>u-14-WINIKHAB</b>	<i>u chanlajun winikhaab</i>	his 14th k'atun
<u>J17</u>	<b>u-K'AL-wa-TUN-ni</b>	<i>u k'alaw tuun</i>	he wraps the stone
<u>I18</u>	<b>{yo-NAL}-a-ku</b>	<i>yo'nal ahk</i>	Yo'nal Ahk (Ruler 3)
<u>J18</u>	<b>K'UHUL-yo-[ki]bi- AJAW-wa</b>	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>I19</u>	<b>?</b>	<i>?</i>	(accompanied by?)
<u>J19</u>	<b>(Jaguar Paddler)</b>	<i>(Jaguar Paddler)</i>	(Jaguar Paddler)
<u>I20</u>	<b>{(Stingray Paddler)}</b>	<i>(Stingray Paddler)</i>	(Stingray Paddler)
<u>J20</u>	<b>AJAW?</b>	<i>ajaw?</i>	Lords?

### Calendrical Reconstruction:

Date F: <u>G3-G5</u>	<b>9.14.00.00.00</b>	<i>6 Ajaw 13 Muwan</i>	1-Dec-711 (J.) Period Ending
D.N.: <u>H15-H16</u>	<b>-0.02.07.10.18</b>		
Date G: <u>H17-G18</u>	<b>9.11.12.07.02</b>	<i>2 Ik' 10 Pax</i>	29-Dec-664 (J.) Birth of Ruler 3
Date H: <u>G20-H20</u>	<b>9.14.00.00.00</b>	<i>6 Ajaw 13 Muwan</i>	1-Dec-711 (J.) Period Ending
D.N.: <u>J1-J2b</u>	<b>0.01.02.03.13</b>	(from birth of Ruler 3)	
Date I: <u>I3</u>	<b>9.12.14.10.15</b>	<i>13 Men 13 K'ank'in</i>	17-Nov-686 (J.) Death of Ruler 2?
D.N.: <u>I5</u>	<b>0.00.00.02.06</b>		
Date J: <u>I6-j6</u>	<b>9.12.14.13.01</b>	<i>7 Imix 19 Pax</i>	2-Jan-687 (J.) Accession of Ruler 3
D.N.: <u>J8-I9</u>	<b>0.01.05.00.00</b>		
Date K: <u>I10-J10</u>	<b>9.13.19.13.01</b>	<i>11 Imix 14 Yax</i>	24-Aug-711 (J.) 25th Anniversary of accession
D.N.: <u>J15</u>	<b>0.00.00.04.19</b>		
Date L: <u>J16</u>	<b>9.14.00.00.00</b>	<i>6 Ajaw 13 Muwan</i>	1-Dec-711 (J.) Period Ending

### Rough Translation:

*"On 6 Ajaw 13 Muwan December 1, 711 the 14<sup>th</sup> k'atun was completed by Yo'nal Ahk, the Holy Lord of Piedras Negras, son of Lady White Bird and Itzam K'an Ahk the 4 K'atun Lord. On 9.11.12.07.02, 2 Ik' 10 Pax December 29, 664 Ruler 3 was born. And the period ended on 6 Ajaw 13 Muwan.*

*"Then on 9.12.14.10.15, 13 Men 13 K'ank'in November 17, 686 Itzam K'an Ahk (Ruler 2) died. Then on 9.12.14.13.01, 7 Imix 19 Pax January 2, 687 Yo'nal Ahk (Ruler 3) acceded.*

*“And on 9.13.19.13.01, 11 Imix 14 Yax August 24, 711 it was 25 tuns in the lordship for Yo’nal Ahk,..., Puma Holy Lord of Piedras Negras.*

*“Then it happened on 6 Ajaw 13 Muwan December 1, 711 (J.) on the 14<sup>th</sup> k’atun Yo’nal Ahk the Holy Lord of Piedras Negras bound the stone. He was accompanied by(?) the Jaguar Paddler God and the Stingray Paddler God.”*

## **Translation Notes**

### **Piedras Negras Stela 3 (Sides)**

G10: Although difficult to see, at G10 we have a “doubler” which the scribes used to indicate that a syllable should be repeated. Specifically, we have **u-<sup>2</sup>tzu-wa** > *u tzutzuw* > “he completes.” As noted before, the doubler is two small dots, usually to the upper left of the syllable that is to be doubled and denoted with the superscript <sup>2</sup> before the syllable to be doubled.

This block illustrates an important grammatical structure that marks transitive verbs in the ancient Maya script. Transitive verbs are usually marked with a **u-** prefix and a **-wa** suffix. In such cases the vowel of the root is repeated in the suffix.

G13-G15: Given the erosion of the text, this reading in the analysis above is obviously speculative. However, if a reading is logical and at least partially supported by the visible glyphs, it makes sense to note it, although with a “?” mark.

J3: This reading is also speculative, but on some drawings part of the **KA’** glyph is visible. Also, we know that this is the approximate date of the death of Ruler 2, and at J4 we can see that the subject of the phrase is a ruler of Piedras Negras.

The date in question is two days later than the date normally given for the death of Ruler 2 (i.e 9.12.14.10.13). This may mean that the ancient Maya used an approximation, that they viewed death as a process that could last several days, or that our reading is simply wrong.

I19: Although barely readable, these glyphs very probably indicate the presence of the Paddler Gods. As explained in Chapter 1, the Paddler Gods often make an appearance at major period endings.

References of special interest for this text:

Harris, John: "Some Women from Piedras Negras," in *The Codex* of the University of Pennsylvania Museum of Archaeology and Anthropology, Vol. 7, Issue 1, October, 1998.

Hopkins, Nick and Kathryn Josserand: "A Piedras Negras Sampler."

López, Luís: "The Maan Polity in Maya Inscriptions," 2003, posted at <http://www.ncc.up.pt/~llopapes/notes/maan/maan.pdf> .

## Chapter 13.

### THE MASK OF THE PUMA

Jadeite Mask Found at Chichén Itzá



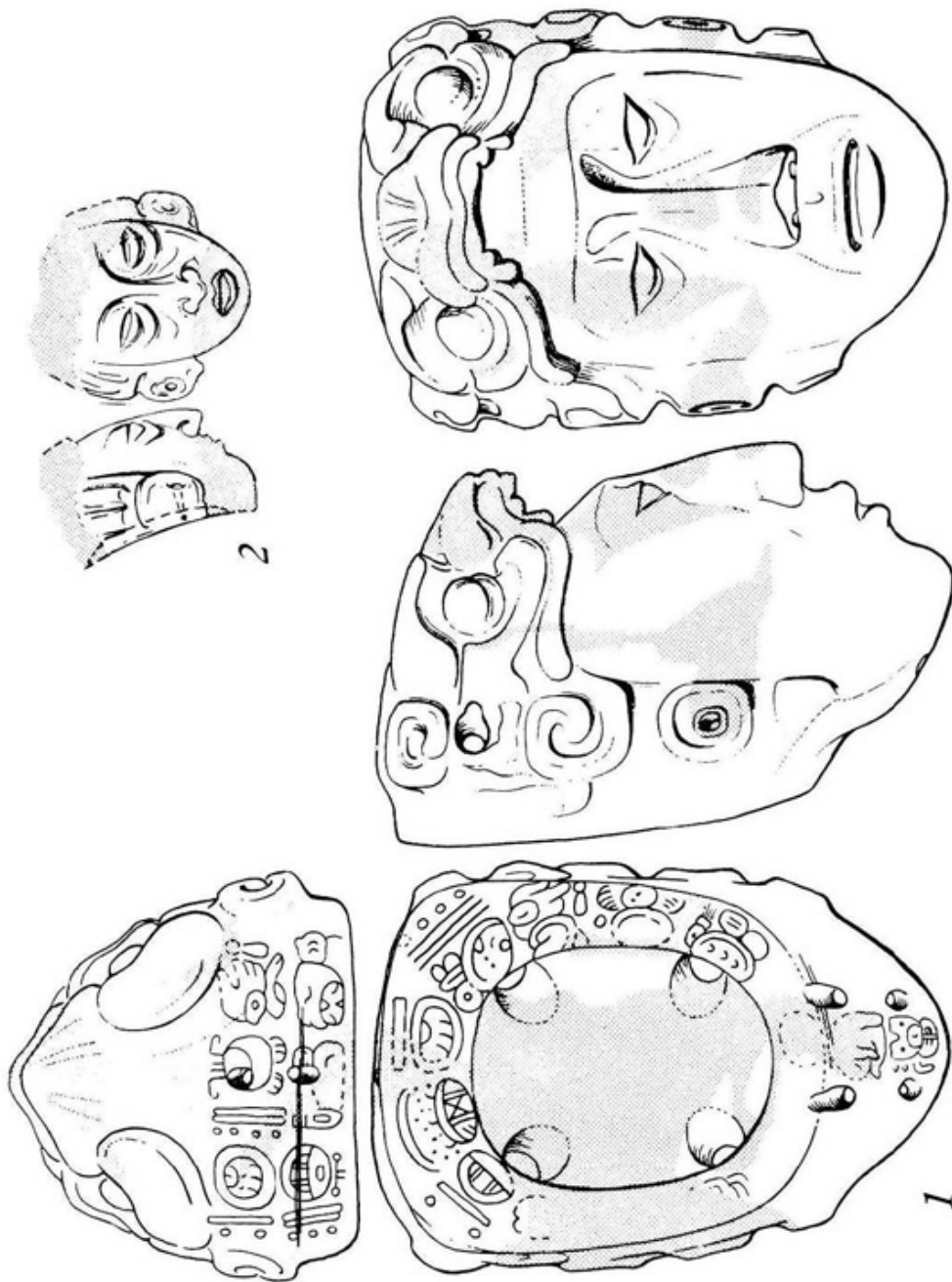
The Jadeite Mask was found in the cenote at Chichén Itzá. Once you have read the glyphs, you will see that it was created to honor Ruler 3 of Piedras Negras.



You should also note that the mask itself is a representation of the childhood name of Ruler 3, i.e. *Kooj*, meaning Puma. Recall that the logogram for Puma is a large feline head with the symbol for a human in its mouth. Here we have a



man's head inside the mouth of a large cat and the meaning is doubtlessly the same.



## Analysis of the Text

### Jadeite Mask Found at Chichén Itzá

<u>A1</u>	7-IMIX	<i>wuk imix</i>	7 Imix
<u>B1</u>	14-MAK	<i>chanlajun mak</i>	14 Mak
<u>A2</u>	13-TUN	<i>uxlajun tuun</i>	13 tuns
<u>B2</u>	ti-{AJAW-le}	<i>ti ajawlel</i>	in the lordship
<u>C1</u>	TZUTZ-AJ	<i>tzuhtzaj</i>	was completed
<u>C2</u>	KOJ	<i>kooj</i>	(by) Puma (Ruler 3).
<u>D1</u>	{u-TZ'AK-AJ ?}	<i>u tz'akaj</i>	Its count (is)
<u>E1</u>	7-TUN	<i>wuk tuun</i>	7 tuns
<u>F1</u>	u-to-ma	<i>uhtoom</i>	will happen (on)
<u>G1</u>	5-IMIX	<i>ho' imix</i>	5 Imix
<u>H1</u>	19-SAKSIHOM	<i>bolonlajun saksihoom</i>	19 Sak
<u>I1</u>	TZUTZ-AJ	<i>tzuhtzaj</i>	completed
<u>J1</u>	1-WINIKHAB	<i>juun winikhaab</i>	1 k'atun
<u>K1</u>	ti-AJAW-le	<i>ti ajawlel</i>	in the lordship
<u>L1</u>	?	?	?
<u>M1</u>	ya?-NIK-ki	? <i>nik</i>	? flower

#### Calendrical Reconstruction:

Date A:			
<u>A1-B1</u>	<b>9.13.07.13.01</b>	<i>7 Imix 14 Mak</i>	24-Oct-699 (J.) 13th anniversary of Accession
D.N.:			
<u>E1</u>	<b>0.00.07.00.00</b>		
Date B:			
<u>G1-H1</u>	<b>9.13.14.13.01</b>	<i>5 Imix 19 Sak</i>	9-Sep-706 (J.) 1 k'atun anniversary of Accession

#### Rough Translation:

*“On 9.13.07.13.01, 7 Imix 14 Mak October 24, 699 13 tuns in the lordship of Puma (i.e. Ruler 3) got completed. In 7 tuns it will happen on 9.13.14.13.01, 5 Imix 19 Sak September 19, 706 the 1<sup>st</sup> k'atun in the lordship will get completed.”*

## Translation Notes

### Jadeite Mask Found at Chichén Itzá

General Note: One must use trial and error to derive the correct dates and correct reading. This is often the case when there is no long count date, or when it is too eroded to be read.

C2: This is the logogram for “Puma,” the childhood name of Ruler 3. As noted earlier, unlike jaguars, pumas will hunt humans. Thus it is quite appropriate that the logogram for puma is a large cat with the glyph **winik**, meaning “man,” in its mouth.

F1: This block reads **u-to-{ma}** > *uhtoom* > “it will happen.” (The **ma** syllable has to be reconstructed.) This is the future tense of the verb *uht* that we see in familiar expressions **i-u-ti** > *i uhti* and **u-ti-ya** > *uhti-y*.

In the ancient Maya language the future tense of a verb was formed by adding the suffix *-oom*.

M1: Here we use the common reading **NIK** > *nik* for T533. The true reading remains elusive.