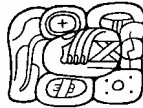


A Brief History of Piedras Negras As Told by the Ancient Maya

History Revealed in Maya Glyphs

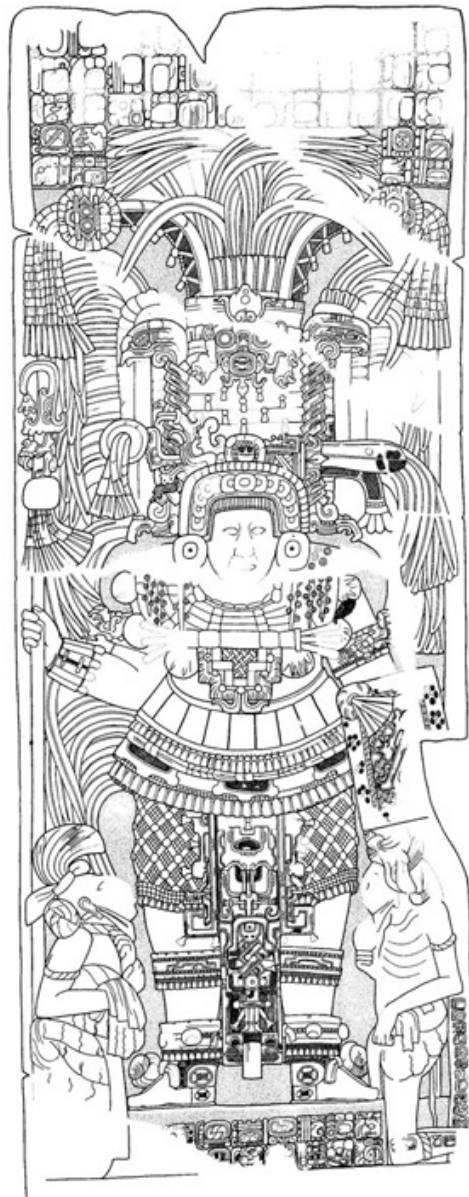


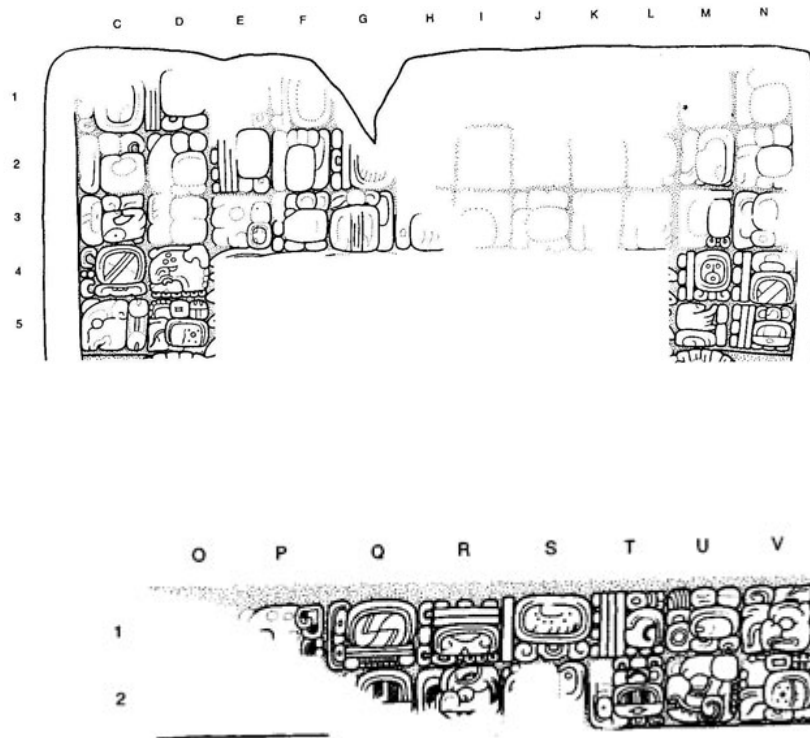
Night in Piedras Negras 1300 years ago

by Mark Pitts
The Aid and Education Project, Inc.
www.aidanded.org

Chapter 14.
A ROYAL FAMILY HISTORY

Piedras Negras Stela 8



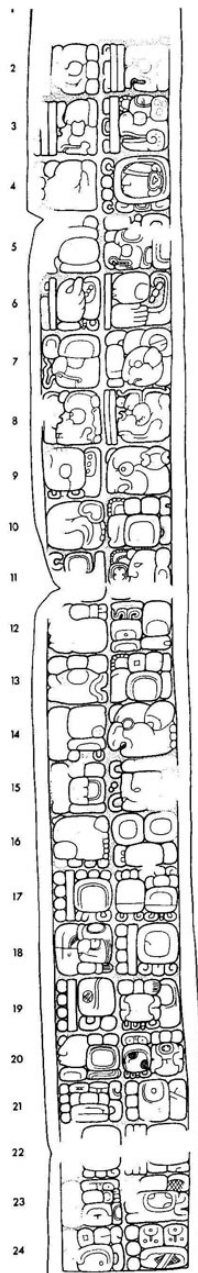


Stela 8 is a portrait of the royal family of Ruler 3. By the time this monument was built, Ruler 3 was an older man at the end of a long reign. By telling us which events in his life Ruler 3 thought were most important, Stela 8 tells us about the man himself.

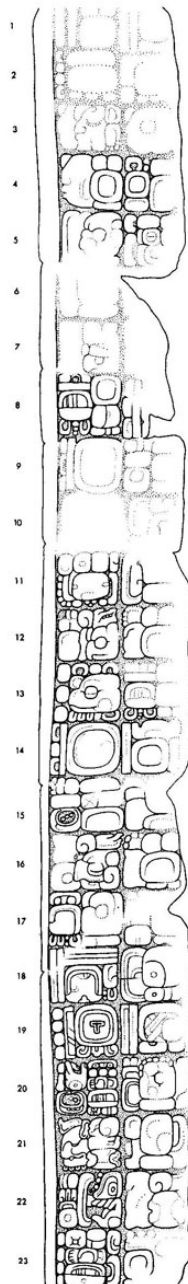
The text starts with the birth of Ruler 3 and names his mother and father. It then jumps to the events surrounding his marriage to Lady K'atun and the death of his father, events that occurred at about the same time. Upon the death of his father, Ruler 3 accedes to rulership. This was no doubt a time of great drama and change within the royal family.

The text goes on to mark a period ending, Ruler 3's first k'atun anniversary in power, and his third k'atun birthday. Finally the text ends with another probable period ending and a capture event. This last event is important because it shows that Piedras Negras had gained some success against its old enemy, Yaxchilan.

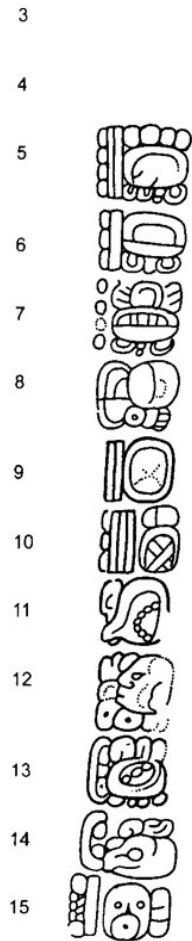
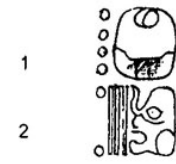
A B



W X



Y



Analysis of the Text

Piedras Negras Stela 8

<u>A1-A2</u>	{tzi-ka-HAB-(PAX)}	<i>(ISIG)</i>	(ISIG)
<u>A2</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>B2</u>	11-WINIKHAB	<i>buluk winikhaab</i>	11 k'atuns
<u>A3</u>	12-TUN	<i>lajcha' tuun</i>	12 tuns
<u>B3</u>	7-WINIK	<i>wuk winik</i>	7 winals
<u>A4</u>	2-K'IN	<i>cha' k'in</i>	2 k'ins
<u>B4</u>	2-IK'	<i>cha' ihk'</i>	2 Ik'
<u>A5</u>	(Glyph G9)	<i>(Glyph G9)</i>	(Glyph G9)
<u>B5</u>	(Glyph F)	<i>(Glyph F)</i>	(Glyph F)
<u>A6</u>	6 HULI-li-ya	<i>wak huli'y</i>	6 (days ago the moon) arrived
<u>B6</u>	(Glyph C5)	<i>(Glyph C5)</i>	5th lunation
<u>A7</u>	(Glyph X)	<i>(Glyph X)</i>	(Glyph X)
<u>B7</u>	u-CH'OK-K'ABA'	<i>u ch'ok k'aba'</i>	his youth name
<u>A8</u>	20-10	<i>lajun k'aal</i>	30 (days in lunation)
<u>B8</u>	10-PAX	<i>lajun pax</i>	10 Pax
<u>A9</u>	SIY-ya-AJ	<i>siyaj</i>	was born
<u>B9</u>	CH'OK[ko]AK?	<i>ch'ok ahk?</i>	youth Ahk
<u>A10</u>	KOJ	<i>kooj</i>	Puma
<u>B10</u>	K'UHUL yo-[ki]bi- AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>A11</u>	ya-YAL	<i>yal</i>	child of
<u>B11</u>	K'UHUL-IX	<i>k'uhul ix</i>	Holy Lady
<u>A12</u>	IX-SAK-(Bird)	<i>ix sak (bird)</i>	Lady White Bird
<u>B12</u>	u-MIJIN-na ?-ko	<i>u mijin ?</i>	child of
<u>A13</u>	ITZAM-[K'AN]AK	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>B13</u>	K'UHUL yo-[ki]bi- AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>A14</u>	?-e?-li?-ya?	<i>?</i>	? (verb?)
<u>B14</u>	CH'OK[ko]	<i>ch'ok</i>	youth
<u>A15</u>	K'UHUL yo-[ki]bi- AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>B15</u>	ya-(BAT)-na	<i>?</i>	(parentage statement)
<u>A16</u>	KOJ-ji	<i>kooj</i>	Puma
<u>B16</u>	CH'OK	<i>ch'ok</i>	youth
<u>A17</u>	9 3-WINIK	<i>bolon ux winik</i>	9 k'ins 3 winals
<u>B17</u>	2-TUN 1-WINIKHAB	<i>cha' tuun juun winikhaab</i>	2 tun 1 k'atun
<u>A18</u>	i-u-ti	<i>i uhti</i>	it happened (on)
<u>B18</u>	9-CHUWEN	<i>bolon chuwen</i>	9 Chuwen
<u>A19</u>	9-UNIW	<i>bolon uniw</i>	9 K'ank'in
<u>B19</u>	ma-AK-AJ-ji-ya	<i>mahkjiy</i>	was enclosed
<u>A20</u>	IX-li?-K'IN-ni-AJAW	<i>ixil k'in ajaw</i>	Lady Sun Lordess.
<u>B20a</u>	u-KAB-ji-ya	<i>u kabjiy</i>	He oversaw it

<u>B20b</u>	ITZAM-[K'AN]AK	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>A21</u>	4-WINIKHAB-AJAW-wa	<i>chan winikhaab ajaw</i>	4 K'atun Lord .
<u>B21</u>	3-la-ta	<i>ux lat</i>	3 k'ins later (on)
<u>A22</u>	{12-HIX}	<i>lajcha' hix</i>	12 Hix
<u>B22</u>	12-UNIW	<i>lajcha' uniw</i>	12 K'ank'in
<u>A23</u>	KA'-u-SAK{[NIK]}?-IK'-il	<i>ka' u sak nik ik'il</i>	expired his white flower breath (he died)
<u>B23</u>	ITZAM-[K'AN]AK	<i>itzam k'an ahk</i>	Itzam K'an Ahk (Ruler 2)
<u>A24</u>	yo-[ki]bi AJAW-wa	<i>yokib ajaw</i>	Piedras Negras Lord .
<u>B24</u>	3-la-ta	<i>ux lat</i>	3 k'ins later (on)
<u>C1</u>	2-KABAN	<i>cha' kaban</i>	2 Kaban
<u>D1</u>	15 UNIW	<i>holajun uniw</i>	15 K'ank'in
<u>C2</u>	na-wa-AJ	<i>nahwaj</i>	was revealed/adorned
<u>D2</u>	IX-WINIKHAB	<i>ix winikhaab</i>	Lady K'atun.
<u>C3</u>	yi-chi-NAL-la	<i>yichnal</i>	She was in the presence of
<u>D3</u>	?	?	(god name / Ruler 3?) .
<u>C4</u>	ya-AT-na	<i>yataan</i>	(She is) wife (of)
<u>D4</u>	KOJ-ji	<i>kooj</i>	Puma
<u>C5</u>	CH'OK-ko	<i>ch'ok</i>	youth
<u>D5</u>	K'UHUL yo-[ki]bi AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>E1</u>	{4-he-wa}	<i>chan hew</i>	4 k'ins
<u>F1</u>	{6-IMIX}	<i>wak imix</i>	6 Imix
<u>E2</u>	19-UNIW	<i>bolon lajun uniw</i>	19 K'ank'in
<u>F2</u>	?-AJ	?	(verb?-burial?)
<u>E3</u>	CHAK?[K'AN]-?	<i>chak ? k'an ?</i>	Chak Itzam K'an Ahk (Ruler 2)
<u>F3</u>	4-WINIKHAB-AJAW	<i>chan winikhaab ajaw</i>	4 K'atun Lord.
<u>G1</u>	?	?	(Its count is)?
<u>H1</u>	{2-WINIK}	<i>cha' winik</i>	2 winals
<u>G2</u>	7 IMIX	<i>wuk imix</i>	7 Imix
<u>H2</u>	19 PAX	<i>bolon lajun pax</i>	19 Pax
<u>G3</u>	JOY-AJ	<i>joyaj</i>	succeeded
<u>H3</u>	ti-{AJAW}-le	<i>ti ajawlel</i>	to the lordship
<u>I1-J1?</u>	?	?	(Ruler 3)
<u>I2-N1</u>	?	?	?
<u>M2</u>	a-ku	<i>ahk</i>	Ahk
<u>N2</u>	K'UHUL yo-[ki]bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>M3</u>	u?-5-?-ya	?	5 k'ins?
<u>N3</u>	i-u-ti	<i>i uhti</i>	it happened (on)
<u>M4</u>	8-AJAW	<i>waxak ajaw</i>	8 Ajaw
<u>N4</u>	8-IK'AT	<i>waxak ik'at</i>	8 Wo
<u>M5</u>	TZUTZ-yi	<i>tzutzuy</i>	gets completed
<u>N5</u>	13-WINIKHAB	<i>uxlajun winikhaab</i>	13 k'atuns
<u>O1</u>	?	?	?

<u>P1</u>	KOJ	<i>kooj</i>	Puma
<u>O2-P2</u>	?	<i>?</i>	?
<u>Q1</u>	u-TZ'AK-AJ	<i>u tz'akaj</i>	Its count is
<u>R1</u>	1 13-WINIK	<i>juun uxlajun winik</i>	1 k'in13 winals
<u>Q2</u>	{14}-TUN	<i>chanlajun tuun</i>	14 tuns
<u>R2</u>	i-u-ti	<i>i uhti</i>	it happened (on)
<u>S1</u>	5-IMIX	<i>ho' imix</i>	5 Imix
<u>T1</u>	19-SAKSIHOM	<i>bolonlajun saksihoom</i>	19 Sak
<u>S2</u>	tzu-tzu-AJ	<i>tzutzaj</i>	is completed
<u>T2</u>	u-1-WINIKHAB	<i>u juun winikhaab</i>	his first k'atun
<u>U1</u>	ti-AJAW-wa-le	<i>ti ajawlel</i>	in the lordship
<u>V1</u>	yo-o-NAL	<i>yo'nal</i>	Yo'nal
<u>U2</u>	AK	<i>ahk</i>	Ahk (Ruler 3)
<u>V2</u>	K'UHUL yo-[ki]bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>W1-W2</u>	?	<i>?</i>	? (D.N.?)
<u>X2</u>	?	<i>?</i>	(verb?)
<u>W3-X7</u>	?	<i>?</i>	?
<u>W8</u>	7-TUN i-u-ti	<i>wuk tuun i uhti</i>	7 tuns, it happened (on)
<u>X8</u>	6-?	<i>wak ?</i>	6 (Tzolk'in day)
<u>W9</u>	7-?	<i>wuk ?</i>	7 (Haab month)
<u>X9-X10</u>	?	<i>?</i>	?
<u>W11</u>	K'UHUL-BAK-la-AJAW-wa	<i>k'uhul bakal ajaw</i>	Holy Bak Lord
<u>X11</u>	{yi-chi-NAL}	<i>yichnal</i>	accompanied by
<u>W12</u>	hi-?-? yo-o-NAL	<i>? yo'nal</i>	? Yo'nal
<u>X12</u>	K'UHUL yo-[ki]bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>W13</u>	3 1-WINIK	<i>ux juun winik</i>	3 k'ins 1 winal
<u>X13</u>	9?-TUN i-u-ti	<i>bolon tuun i uhti</i>	9? tuns it happened (on)
<u>W14</u>	6-AJAW	<i>wak ajaw</i>	6 Ajaw
<u>X14</u>	5/10? YAXK'IN	<i>ho/lajun yaxk'in</i>	5/10 Yaxk'in
<u>W15a</u>	?-?-AJ	<i>?</i>	?(verb?)
<u>W15b</u>	?-PAT?-ta?	<i>pat?</i>	formed?
<u>X15</u>	?	<i>?</i>	? (direct object?)
<u>W16</u>	yo-?-o-NAL	<i>yo'nal</i>	Yo'nal (Ruler 3)
<u>X16</u>	K'UHUL yo-[ki]bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>W17a</u>	u-KAB-ji-ya	<i>u kabjiij</i>	He oversaw it
<u>W17b</u>	?	<i>?</i>	? (god name/foreign overseer ?)
<u>X17</u>	?	<i>?</i>	
<u>W18</u>	10-15-WINIK-?-ya	<i>lajun holajun winik</i>	10 k'ins 15 winals
<u>X18</u>	i-u-ti	<i>i uhti</i>	it happened (on)
<u>W19</u>	9-IK'	<i>bolon ihk'</i>	9 Ik'
<u>X19</u>	10-K'ANJALAB	<i>lajun k'anjlab</i>	10 Pop
<u>W20a</u>	TZUTZ-AJ	<i>tzutzaj</i>	was completed
<u>W20b</u>	u-3-WINIKHAB	<i>u ux winikhaab</i>	his 3rd k'atun
<u>X20</u>	tu-SIY-AJ?-li	<i>tu siyajil</i>	(since) his birth

<u>W21</u>	KOJ-ji-yo-?-NAL-AK	<i>kooj yo'nal ahk</i>	Puma Yo'nal Ahk (Ruler 3)
<u>X21</u>	chu/a?/?	<i>?</i>	? (verb?)
<u>W22</u>	?-SAK-NAH-ye-ke	<i>? sak nah yek</i>	? Sak Nah Yek ?
<u>X22</u>	yo-NAL-AK	<i>yo'nal ahk</i>	Yo'nal Ahk (Ruler 3)
<u>W23</u>	4-WINIKHAB-AJAW-wa	<i>chan winikhaab ajaw</i>	4 K'atun Lord
<u>X23a</u>	18-K'IN-ni	<i>waxaklajun k'in</i>	18 k'ins
<u>X23b-</u> <u>X24</u>	{10-WINIK 7-TUN ?}	<i>lajun winik wuk tuun ?</i>	(10 winals 7 tuns until 9.15.00.00.00)?
<u>Y1</u>	4-K'AN	<i>chan k'an</i>	4 K'an
<u>Y2</u>	17-SUTZ'	<i>wuklajun suutz'</i>	17 Sotz'
<u>Y3-Y4</u>	?	<i>?</i>	?
<u>Y5</u>	14 1-WINIK	<i>chanlajun juun winik</i>	14 k'ins 1 winal
<u>Y6</u>	8-TUN	<i>waxak tuun</i>	8 tuns
<u>Y7</u>	4-WINIKHAB	<i>chan winikhaab</i>	4 k'atuns
<u>Y8</u>	i-u-ti	<i>i uhti</i>	it happened
<u>Y9</u>	11-ETZ'NAB	<i>buluk etz'nab</i>	11 Etz'nab
<u>Y10</u>	16-IK'AT	<i>waklajun ik'at</i>	16 Wo
<u>Y11</u>	chu[ku]	<i>chuk</i>	capture
<u>Y12</u>	SAK?-?-ti	<i>sak ?</i>	(personal name)
<u>Y13</u>	u-sa-ja-la	<i>u sajal</i>	(He is) sajal (of)
<u>Y14</u>	u-cha-CHAN	<i>u chan</i>	(he) whose prisoner (is)
<u>Y15</u>	AJ-NIK-ki	<i>aj nik</i>	He of Nik
<u>Z1</u>	?-AJAW	<i>? ajaw</i>	? Lord
<u>A'1</u>	u-KAB-ji-ya	<i>u kabjiy</i>	He oversaw it
<u>B'1</u>	yo-NAL-AK-?	<i>yo'nal ahk</i>	Yo'nal Ahk (Ruler 3)
<u>C'1</u>	4-WINIKHAB-AJAW	<i>chan winikhaab ajaw</i>	4 K'atun Lord

Calendrical Reconstruction:

Date A:			
<u>A2-A4</u>	9.11.12.07.02	<i>2 Ik' 10 Pax</i>	29-Dec-664 (J.) Birth of Ruler 3
D.N.:			
<u>A17-B17</u>	0.01.02.03.09		
Date B:			
<u>B18-A19</u>	9.12.14.10.11	<i>9 Chuwen 9 K'ank'in</i>	13-Nov-686 (J.) Lady K'atun enclosed
D.N.:			
<u>B21</u>	0.00.00.00.03		
Date C:			
<u>A22-B22</u>	9.12.14.10.14	<i>12 Hix 12 K'ank'in</i>	16-Nov-686 (J.) Ruler 2 dies
D.N.:			
<u>B24</u>	0.00.00.00.03		
Date D:			

<u>C1-D1</u>	9.12.14.10.17	<i>2 Kaban 15 K'ank'in</i>	19-Nov-686 (J.) Lady K'atun revealed/adorned
D.N.: <u>E1</u>	0.00.00.00.04		
Date E: <u>F1-E2</u>	9.12.14.11.01	<i>6 Imix 19 K'ank'in</i>	23-Nov-686 (J.) Burial (?) of Ruler 2
D.N.: <u>H1</u>	0.00.00.02.00		
Date F: <u>G2-H2</u>	9.12.14.13.01	<i>7 Imix 19 Pax</i>	2-Jan-687 (J.) Accession of Ruler 3
Date: <u>M4-N4</u>	9.13.00.00.00	<i>8 Ajaw 8 Wo</i>	15-Mar-692 (J.) Period Ending
D.N.: <u>R1-Q2</u>	0.00.14.13.01		
Date: <u>S1-T1</u>	9.13.14.13.01	<i>5 Imix 19 Sak</i>	19-Sep-706 (J.) 1 k'atun anniversary of accession
Date: <u>X9-W10</u>	?	<i>6 ? 7 ?</i>	?
D.N.: <u>W18</u>	0.00.00.15.10		
Date: <u>W19-</u> <u>X19</u>	9.14.12.07.02	<i>9 Ik' 10 Pop</i>	18-Feb-724 (J.) 3 k'atun birthday of Ruler 3
D.N.: <u>X23-</u> <u>W24</u>	0.00.07.10.18		
Date: <u>X24</u>	9.15.00.00.00	<i>4 Ajaw 13 Yax</i>	18-Aug-731 (J.) Period Ending
Date: <u>Y1-Y2</u>	9.10.06.07.04	<i>4 K'an 17 Sotz'</i>	20-May-639 (J.) ?event?
D.N.: <u>Y5-Y7</u>	0.04.08.01.14		
Date: <u>Y9-Y10</u>	9.14.14.08.18	<i>11 Etz'nab 16 Wo</i>	10-Mar-726 (J.) Capture Event

Rough Translation:

"On 9.11.12.07.02, 2 Ik' 10 Pax, 29 December 664 was born the youth Puma, Holy Lord of Piedras Negras, son of Holy Lady White Bird and Itzam K'an Ahk (Ruler 2) Holy Lord of Piedras Negras. ...Holy Young Lord of Piedras Negras. ... (parentage)... young Puma

"Then on 9.12.14.10.11, 9 Chuwen 9 K'ank'in, 13 November 686 Lady K'atun was enclosed. Itzam K'an Ahk (Ruler 2) the 4 K'atun Lord oversaw it.

"Three days hence on 12 Hix 12 K'ank'in, November 16, 686 Itzam K'an Ahk (Ruler 2) died.

"Three days later on 2 Kaban 15 K'ank'in, November 19, 686 Lady K'atun was revealed/adorned in the presence of ... She is the wife of young Puma the Holy Piedras Negras Lord.

"Four days later on 9.12.14.11.01, 6 Imix 19 K'ank'in, November 23, 686 Ruler 2 the 4 K'atun Lord was buried(?).

"Two winals later on 9.12.14.13.01, 7 Imix 19 Pax, January 2, 687 Ruler 3 acceded to the Lordship...

"... on 8 Ajaw 8 Wo March 15, 692 Ruler 3, the Holy Piedras Negras Lord... got completed the 13th k'atun.

".... Holy Lord of Bak, accompanied by Yo'nal (Ruler 3)...then on? was dedicated?by Yo'nal Holy Lord of Piedras Negras. It was overseen by ?.

"On 9 Ik' 10 Pop, February 18, 724 the 3rd k'atun since the birth of Puma Yo'nal Ahk was completed. Then...? Yo'nal Ahk the 4 k'atun Lord.

"It was 7 tuns, 10 winals, and 18 k'ins to the period ending 4 Ajaw 13 Yax, 9.15.00.00.00 .

"On 4 K'an 17 Sotz', 9.10.06.07.04, (event)?.

"On 11 Etz'nab 16 Wo, 9.14.14.08.18, March 10, 726 was captured (person), the vassal of he whose prisoner is He of Nik.

"He oversaw it, Yo'nal Ahk, the 4 K'atun Lord."

Translation Notes

Piedras Negras Stela 8

A11-B13: In this section we have fairly clear parentage statements for Ruler 3. As is normally the case, the mother is named first, and then the father. In the box below, you will find glyphs for the most common familial relationships found in the glyphs.

B9: This glyph block reads **CH'OK[ko]** > *ch'ok* > “youth.” The **ko** syllable is infixed in the ear of the animal (and thus the square brackets in the transliteration). In this case the scribe goes one step further, he creatively reshapes to normal **ko** glyph to have the shape of a turtle shell, the symbol of the Piedras Negras dynasty.

B19: Although not common, scribes would occasionally use a logogram as a syllable, i.e. purely for its phonetic value and not standing for a word. Such is the case in this glyph block.

The desired verb root is *mak* > “to enclose.” Here the scribe spells the root **ma-AK**. Normally, **AK** stands for “turtle,” but not in this case. It is purely used for its sound. However, there is no doubt that the scribe wanted to amuse the reader with his clever use of the logogram **AK** which, as noted, is a symbol of the Piedras Negras dynasty.

B21: In several places the dates for events on this stela are one day later than on other monuments. However, the dates given do agree mathematically and concur with the Shells found in Burial 5 (see [Chapter 15](#)).

A23: Although not totally legible, this block very probably reads **KA'-u-SAK[NIK]-IK'-li** > *ka' u sak nik ik'il* > “(It) expires his white flower breath,” i.e. his spirit departs, he dies. Such euphemisms for death are not uncommon in the Maya glyphs.

This block also demonstrates a common feature of ancient Maya grammar. Many (although certainly not all) nouns take the suffix *-il* when they are possessed. Thus, the word for “breath” is *ik'*, but when possessed it becomes *ik'il*.

A24: Note that Ruler 2, now deceased, no longer carries the title *K'uhul*.

W20: The many variants of hands in the script can be confusing, to say the least. However, reading is made somewhat easier if you keep in mind that the way the hand and fingers are held is usually more important than the hand's orientation or whether it is a right hand or a left hand.

In this glyph block we have a good example of this principle. From context we know this block has to be **TZUTZ-AJ** > *tzutzaj* > “was completed.” However, rather than the normal glyph of a horizontally held hand with the fingers to the right, we have an upwardly oriented hand with the fingers to the left. However, the fingers are, as usual, curled and holding a “tassel.”

W23: Note here that the number of k’atuns used in the Ruler’s title refer to his years in rulership, not his age. As usual, “4 K’atun Lord” means he is in his 4th k’atun as lord, having completed only 3 k’atuns in that post.

Also note that the title does not refer to the number of distinct k’atuns in the Maya calendar in which he has ruled.

X23: This glyph block is clearly reconstructed, although the bar and dots for 8 seem visible. This reconstruction conforms to the norm of counting to the next period ending, and it works mathematically.

Y13-Y15: These blocks read **u-sa-ja-la u-cha-CHAN AJ-NIK-ki** > *u sajal u chan aj nik* > “his underlord (is) the captor of He of Nik.” In other words, the captor of the man from Nik is the sajal (underlord) of Ruler 3.

We know from monuments at Yaxchilan (Stela 12 and Lintel 45) that “the captor of He of Nik” is someone from Yaxchilan. In this stela we see that the captor is himself an underlord of Ruler 3 of Piedras Negras. Thus, we learn that at least at this point in time, Piedras Negras dominates its ancient enemy Yaxchilan.

RELATIONSHIP GLYPHS



yu-ne
yune{n}
child of father



u-1-TAN-na
ujuntan
child



ya-AL
yal
child of mother



u-MIJIN(?)
umijin?
child of father



su-ku-WINIK-ki
suku{n} winik
elder brother



yi-tz'i-ni
yitz'in
younger brother



yi-cha-ni
yichaan
maternal uncle



ya-AT-na
yatan
spouse?

Chapter 15.

FOR THE GOOD OF THE STATE

Shell Plaques from PNG Burial 5



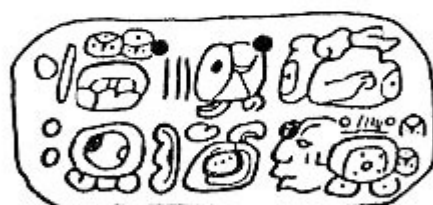
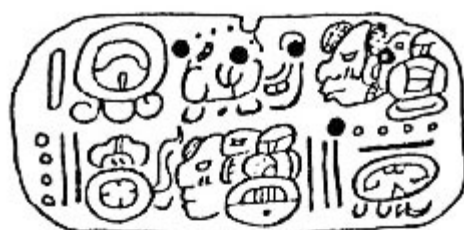
There are several possible readings of the Shell Plaques from Burial 5. However, every possibility leads to a fascinating story about the royal family during a crucial period in their history.

By the end of his long reign, Ruler 3 was without a male heir. He was old and in poor health. This was a crisis for Piedras Negras, and for the royal family.

One possible reading of the Shells tells an incredible story of how the family, and Lady K'atun in particular, made tremendous personal sacrifices to try to assure an orderly transition of power. The glyphs provide us the only record of this drama.



Two of the Shells from Burial 5



Analysis of the Text

Piedras Negras Shell Plaques from Burial 5

<u>A1</u>	5-KIB	<i>ho' kib</i>	5 Kib
<u>A2</u>	14-YAXK'IN	<i>chanlajun yaxk'in</i>	14 Yaxk'in
<u>B1</u>	SIY-ya-AJ	<i>siyaj</i>	was born
<u>B2</u>	IX-WINIKHAB-AJAW	<i>ix winikhaab ajaw</i>	Lady K'atun Lordess
<u>C1</u>	IX-?-AJAW	<i>ix ? ajaw</i>	Lady ? Lordess
<u>C2</u>	15-9-WINIK	<i>holajun bolon winik</i>	15 k'ins 9 winals
<u>D1</u>	12-TUN	<i>lajcha' tuun</i>	12 tuns
<u>E1</u>	u-ti-ya	<i>uhtiiy</i>	it happened
<u>D2</u>	i-PAS	<i>i pas</i>	it dawned
<u>E2</u>	9-CHUWEN	<i>bolon chuwen</i>	9 Chuwen
<u>D3</u>	9-UNIW	<i>bolon uniw</i>	9 K'ank'in
<u>E3</u>	ma-ka-AJ	<i>mahkaj</i>	was enclosed
<u>F1</u>	IX	<i>ix</i>	Lady
<u>G1</u>	na-MAN-AJAW	<i>namaan ajaw</i>	Naman Lordess.
<u>F2</u>	u-KAB-ji-ya	<i>u kabjiy</i>	He oversaw it
<u>G2</u>	ITZAM[K'AN]	<i>itzam k'an</i>	Itzam K'an
<u>F3</u>	4-WINIKHAB-AJAW	<i>chan winikhaab ajaw</i>	4 K'atun Lord
<u>G3</u>	K'UHUL yo-{{ki}}bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord.
<u>H1</u>	6-la-ta	<i>wak lat</i>	6 k'ins later
<u>H2</u>	2-KABAN	<i>chan kaban</i>	(on) 2 Kaban
<u>I1</u>	15-UNIW	<i>holajun uniw</i>	15 K'ank'in
<u>I2</u>	na-wa-AJ	<i>nahwaj</i>	was revealed/ adorned
<u>J1</u>	yi-YICHNAL-NAL	<i>yichnal</i>	in the company of
<u>J2</u>	IX-AJ-bi-ka?-la	<i>ix aj bikal?</i>	Lady of Bikal?
<u>K1</u>	0-4-WINIK 3-TUN	<i>mih chan winik ux tuun</i>	0 k'ins, 4 winals, 3 tuns
<u>L1a</u>	2-WINIKHAB	<i>cha' winikhaab</i>	2 k'atuns
<u>L1b</u>	i-PAS	<i>i pas</i>	it dawned
<u>K2a</u>	1-KABAN	<i>juun kaban</i>	1 Kaban
<u>K2b</u>	TI'-HAB-YAXK'IN	<i>ti' haab yaxk'in</i>	0 Mol
<u>L2a</u>	na-wa-AJ ye-?	<i>nahwaj ?</i>	was revealed/ adorned
<u>L2a</u>	-or-		
<u>L2a</u>	na-? CHOK-?	<i>? chok ?</i>	? scattered ?
<u>L2b</u>	ka'-li	<i>k'aal</i>	enclosure? -or- room?
<u>K3</u>	IX-ma-ta-wi ?-SUTZ'	<i>ix matawiil ? suutz'</i>	Lady Matawil Sutz'.
<u>L3a</u>	u-KAB-ji	<i>u kabij</i>	She has overseen it
<u>L3b</u>	IX-?-MAN_AJAW	<i>ix ? maan ajaw</i>	Lady ? Man Lordess
<u>K4</u>	yi-chi-NAL	<i>yichnal</i>	She was accompanied by
<u>L4</u>	KOJ-ji yo-?-NAL	<i>kooj yo'nal</i>	Puma Yo'nal (Ruler 3)
<u>K5a</u>	a-ku	<i>ahk</i>	Ahk
<u>K5b</u>	yo-ki-bi AJAW-wa	<i>yokib ajaw</i>	Piedras Negras Lord
<u>L5a</u>	4-WINIKHAB	<i>chan winikhaab</i>	4 K'atun

L5b **K'IN-ni AJAW** *k'in ajaw* Sun Lord .

Calendrical Reconstruction:

Date A:			
<u>A1-A2</u>	9.12.02.00.16	<i>5 Kib 14 Yaxk'in</i>	4-Jul-674 (J.) Birth of Lady K'atun
D.N.:			
<u>C2-D1</u>	0.00.12.09.15		
Date B:			
	9.12.14.10.11	<i>9 Chuwen 9 K'ank'in</i>	13-Nov-686 (J.) Lady K'atun enclosed
D.N.:			
<u>H1</u>	0.00.00.00.06		
Date C:			
	9.12.14.10.17	<i>2 Kaban 15 K'ank'in</i> (1 day later than normal?)	19-Nov-686 (J.) Lady K'atun revealed/adorned
D.N.:			
<u>K1-L1a</u>	0.02.03.04.00		
<u>Date D:</u>			
<u>K2</u>	9.14.17.14.17	<i>1 Kaban 0 Mol</i>	26-Jun-729 (J.) adorning / revealing /enclosing of Lady Matawil Sotz'

Rough Translation:

"On 9.12.02.00.16, 5 Kib 14 Yaxk'in, July 4, 674 Lady K'atun was born. Then, on 9.12.14.10.11, 9 Chuwen 9 K'ank'in, November 13, 686 the Lady of Naman was enclosed. It was supervised by Itzam K'an Ahk (Ruler 2), the 4 K'atun Lord, Holy Lord of Piedras Negras.

"Six days later on 9.12.14.10.17, 2 Kaban 15 K'ank'in, November 19, 686 Lady K'atun was revealed/adorned in the presence of the Lady of Bikal.

"Then on 9.14.17.14.17, 1 Kaban Seating of Mol, June 26, 729 Lady Matawil Bat was revealed / adorned (in the enclosure?). The Lady of Man (Lady K'atun) oversaw it, accompanied by Puma Yo'nal Ahk, the 4 K'atun Lord of Piedras Negras."

Translation Notes

Piedras Negras Shell Plaques from Burial 5

General Commentary: Since the glyphs had to be scratched onto shell rather than carved in stone, they appear like line drawings rather than the full bodied glyphs that we are used to. Also, in the drawings you will see 12 solid circles. These are not part of the glyphs; they are just the holes that were drilled into the shells.

Reading order is the first thing that must be determined. But as is frequently the case, dates and syntax help us determine the proper order. For example, on the first shell, we see we must read one column at a time so that the two halves of the Calendar Round fit together. Similarly, on the second shell, we have to go back to reading paired columns so that we get the normal *uhtiy* + *ipas* + C.R. structure.

E1: This glyph block is not clear. The vertical line and loops of the *u* syllable are not visible. Similarly the fine lines that normally top the *ti* syllable can not be seen. However, from context we can be sure this block reads *uhtiy*.

D3: This date does not look like the normal K'ank'in, but if we read ahead a little we see that it is the date for the "enclosure" of Lady K'atun and is thus a date we know from other monuments. A similar looking K'ank'in appears at I1.

J1: We have seen this logogram before at Piedras Negras (S1 of Panel 2).

K2b: This collocation reads **TI'-HAB-YAXK'IN**, which means "on the edge of (or) at the end of Yaxk'in," i.e. the Seating of Mol. This is not the normal way to write the seating of a month, but it does occur at other sites as well.

L2a: In this block, the **na** and **ja** are easy to see, but the middle syllable, **wa** is more difficult. However from context, we can be fairly sure it reads **na-wa-aj** > *nahwaj* > "revealed/adorned," i.e. "betrothed."

K3: The crux of events turns on the identity of the lady in this glyph block, Lady Matawil Sutz'. Who was she? If she was a new wife for Ruler 3, was she a young women who they hoped could produce a male heir? Or could she have been the mother of the adult soon-to-be Ruler 4, whom the royal family hoped to legitimize with the marriage of his mother to the ruling monarch?

There is little doubt the final shell tells us of a wedding and, as noted earlier, Ruler 3 had no male heir as he approached the end of his life. It thus appears

that Ruler 3 takes on a new wife at this late date in hopes of producing a male heir, and thus avoiding a crisis of succession. Alternatively, the new wife could have been the mother of Ruler 4. *

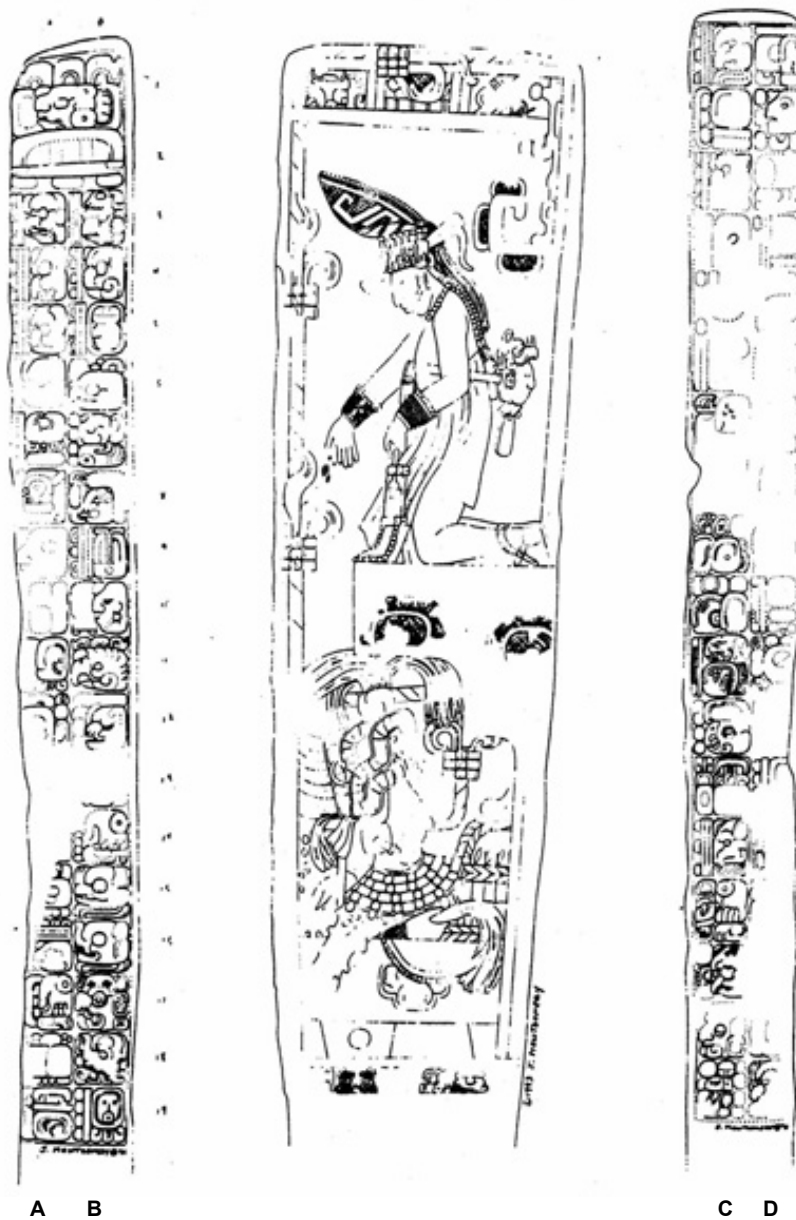
If this interpretation is correct, the most extraordinary part of the story is the apparent participation and approval of Lady K'atun: "She oversaw it, the Lady of Man." This would no doubt have been a tremendous personal self sacrifice for the good of her family and for Piedras Negras.

* We do not know for sure who Lady Matawil Bat was. A different interpretation is that she was the daughter of Lady K'atun and Ruler 3 and that the final shell was carved to commemorate her wedding, not the wedding of Ruler 3 to a new wife.

Chapter 16.

TOMB OF THE MATRIARCH

Piedras Negras Stela 40



With Stela 40 we move on to the works commissioned by Ruler 4, the leader of Piedras Negras after Ruler 3. In the extraordinary carving on the face of the stela, we see Ruler 4 sprinkling incense into a “psycho-duct” for the deceased female ancestor shown in the tomb below. At the ancient Maya site of Palenque in Mexico archaeologists have found such a psycho-duct built into the tomb of a ruler.

Analysis of the Text

PNG Stela 40

<u>A1-B2</u>	{tzi-ka-HAB-(PAX)}	<i>(ISIG)</i>	(ISIG)
<u>A3</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>B3</u>	15-WINIKHAB	<i>holajun winikhaab</i>	15 k'atuns
<u>A4</u>	14-TUN	<i>chanlajun tuun</i>	14 tuns
<u>B4</u>	9-WINIK	<i>bolon winik</i>	9 winals
<u>A5</u>	13-K'IN	<i>uxlajun k'in</i>	13 k'ins
<u>B5</u>	11-BEN	<i>buluk ben</i>	11 Ben
<u>A6</u>	(Glyph G)	<i>(Glyph G)</i>	(Glyph G)
<u>B6</u>	(Glyph F)	<i>(Glyph F)</i>	(Glyph F)
<u>A7</u>	10 HUL-li-ya	<i>lajun huliyy</i>	10 (days ago the moon) arrived
<u>B7</u>	(Glyph C4)	<i>(Glyph C4)</i>	4th lunation
<u>A8</u>	(Glyph X)	<i>(Glyph X)</i>	(Glyph X)
<u>B8</u>	u-CH'OK-K'ABA'	<i>u ch'ok k'aba'</i>	its youth name
<u>A9</u>	(Glyph A)	<i>(Glyph A)</i>	(Glyph A)
<u>B9</u>	16-PAX	<i>waklajun pax</i>	16 Pax
<u>A10</u>	?	<i>?</i>	(verb? burial?)
<u>B10</u>	?-IX	<i>? ix</i>	Lady ? (female title)
<u>A11</u>	?-ku-ya	<i>? kuy?</i>	? Kuy?
<u>B11</u>	1?-K'UK'-MO'	<i>juun k'uhk' mo'</i>	Jun K'uhk' Mo'
<u>A12</u>	?-?-ti	<i>?</i>	? .
<u>B12</u>	u-BAAH?-hi?	<i>u baah</i>	(It is) her image (?)
<u>A13-A14</u>	?	<i>?</i>	?
<u>B14</u>	?-CHOK-ji	<i>? chokij</i>	scattered
<u>A15</u>	?-WINIKHAB	<i>? winikhaab</i>	? k'atun
<u>B15</u>	XOK?-ni	<i>xok? ni</i>	Xok ?
<u>A16</u>	17?-AJAW?	<i>wuklajun ajaw (?)</i>	17th Lord (?)
<u>B16</u>	xu-ni	<i>?</i>	?
<u>A17</u>	u-k'o-ji	<i>u k'ooj</i>	his mask?
<u>B17</u>	[na][K'AN]AK	<i>na k'an ahk</i>	Na K'an Ahk (Ruler 4)
<u>A18</u>	KUCH-?-la	<i>?</i>	?
<u>B18</u>	ya-xu-?	<i>?</i>	?
<u>A19</u>	ti-5-TUN-NAH	<i>ti ho' tuun naah</i>	in the 5 stone house
<u>B19</u>	9-AJAW	<i>bolon ajaw</i>	9 Ajaw
<u>C1</u>	18-TZIKIN	<i>waxaklajun tzikin</i>	18 Xul

<u>D1</u>	WI'-5-TUN	<i>wi' ho' tuun</i>	5 tuns lacking .
<u>C2</u>	u-TZ'AK-AJ	<i>u tz'akaj</i>	Its count is
<u>D2</u>	3-he?-wa	<i>ux hew</i>	3 k'ins
<u>C3</u>	9-?	<i>bolon ?</i>	9 ?
<u>D3-D8</u>	?	<i>?</i>	?
<u>C9</u>	K'UHUL-yo-{{ki}}bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Lord of Piedras Negras
<u>D9</u>	?	<i>?</i>	?
<u>C10</u>	WINIK-?	<i>winik ?</i>	k'atun ?
<u>D10</u>	AJ-?	<i>aj ?</i>	He of ?
<u>C11</u>	AJ-T'UL-TUN-ni	<i>aj t'ul tuun</i>	He of La Mar
<u>D11</u>	?	<i>?</i>	?
<u>C12</u>	4-?-MO'	<i>chan ? mo'</i>	4 ? Mo
<u>D12</u>	?	<i>?</i>	?
<u>C13</u>	SAK-{{TUN?}}-NAH-hi?	<i>sak tuun naah</i>	White Stone Place ?
<u>D13</u>	#-(TZOLK'IN)	<i>(tzolk'in date)</i>	(Tzolk'in date)
<u>C14</u>	18-TZIKIN	<i>waxaklajun tzikin</i>	18 Xul
<u>D14</u>	?	<i>?</i>	?
<u>C15</u>	u-k'o-ji	<i>u k'ooj</i>	his mask?
<u>D15</u>	?	<i>?</i>	?
<u>C16</u>	a-ku	<i>ahk</i>	Ahk
<u>D16</u>	?	<i>?</i>	?
<u>C17</u>	{{na}}[K'AN]}AK	<i>na k'an ahk</i>	Na K'an Ahk (Ruler 4)
<u>D17</u>	?	<i>?</i>	?
<u>C18</u>	?-AJAW	<i>? ajaw</i>	? Lord
<u>D18</u>	KALOMTE' ??	<i>kaloomte'</i>	Kalomte ?
on pedestal:			
<u>Left</u>	9-(TWO FOOT PRINTS)-te?	<i>bolon ?</i>	9 ?
<u>Right</u>	?-ya-{{TWO FOOT PRINTS}}-te?	<i>?</i>	?

Calendrical Reconstruction:

Date A:

<u>A3</u>	9.15.14.09.13	<i>11 Ben 16 Pax</i>	13-Dec-745 (J.) Event ?
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Date B:

<u>B19-C1</u>	9.15.15.00.00	<i>9 Ajaw 18 Xul</i>	29-May-746 (J.) Period Ending
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Rough Translation:

“On 9.15.14.09.13, 11 Ben 16 Pax, December 13, 745 Lady ? Kuy? Jun? K’uhk’ Mo’ (did something). ...scattered...k’atun...17...Lord.

“It is the mask?? of ? K’an Ahk (Ruler 4)...in the Five Stone Place(?).

“On 9.15.15.00.00, 9 Ajaw 18 Xul 9, May 29, 746 the half period was ended. Then 3 k’ins and 9 winal later it happened...

“...Holy Piedras Negras Lord...k’atun...He of La Mar...

“...White Stone Place??...his mask...Ruler 4...Lord...Kalomte(?).”

Translation Notes

PNG Stela 40

General Commentary: Due to the erosion, this is a difficult text. However, together with the figures on the face of the stela, it offers an interesting vignette of Ruler 4 and his loyalty to a female ancestor, probably his mother.

B10a: The “upside down vase” is a standard female title. We do not know how to read it.

C11: The “Rabbit Stone” glyph collocation is known to denote the Maya site now known as La Mar.

Chapter 17.

THE LIFE OF RULER 4

PNG Altar 2 Supports

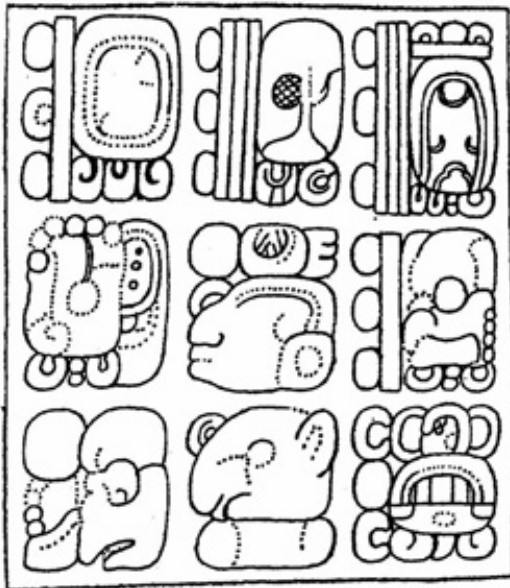


The supports of Altar 2 relate the most important events in the life of Ruler 4 up to the stone-binding at the major period ending 9.16.00.00.00.

The text is simple, yet stated in an elegant and poetic form. As you read the glyphs keep in mind that most Maya texts are very carefully planned and represent the best literary traditions of their time. As you will see, in terms simple and beautiful, each support tells of one key event in the Ruler's life.

Support 1 (South Corner)

A B C



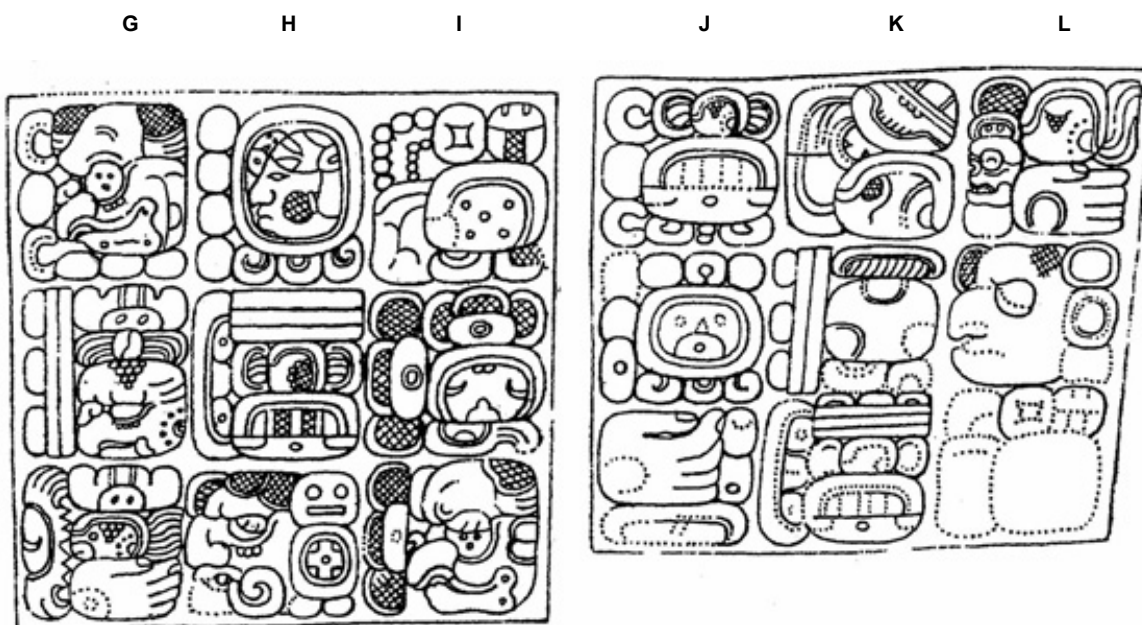
Support 2 (East Corner)

D E F



Support 3 (North Corner)

Support 4 (West Corner)



Analysis of the Text

PNG Altar 2 Supports

South:

<u>A1</u>	{7-MEN}	<i>wuk men</i>	7 Men
<u>B1</u>	18-UNIW	<i>waxaklajun uniw</i>	18 K'ank'in
<u>A2</u>	SIY-ya-AJ	<i>siyaj</i>	was born
<u>B2</u>	?	<i>?</i>	?
<u>A3</u>	a-ku	<i>ahk</i>	Ahk
<u>B3</u>	CH'OK-ko	<i>ch'ok</i>	Youth
<u>C1</u>	18 6-WINIK	<i>waxaklajun wak winik</i>	18 k'ins 6 winals
<u>C2</u>	8-TUN	<i>waxak tuun</i>	8 tun
<u>C3</u>	1-WINIKHAAB	<i>juun winikhaab</i>	1 k'atun
East:			
<u>D1</u>	i-PAS	<i>i pas</i>	dawned

<u>E1</u>	ti-7-BEN	<i>ti wuk ben</i>	7 Ben
<u>D2</u>	16-UNIW	<i>waklujun uniw</i>	16 K'ank'in
<u>E2</u>	JOY-AJ-ti-AJAW-le	<i>joyaj ti ajawlel</i>	acceded in the lordship
<u>D3</u>	T267-na-a-ku	<i>? ahk</i>	? Na Ahk
<u>E3</u>	u-HA'	<i>u ha'</i>	U Ha'
<u>F1</u>	[K'AN]AK	<i>k'an ahk</i>	K'an Ahk (Ruler 4)
<u>F2</u>	K'UHUL-yo-[ki]bi-AJAW	<i>k'uhul yokib ajaw</i>	Holy Lord of Piedras Negras
<u>F3</u>	7 14-WINIK	<i>wuk chanlajun winik</i>	7 days 14 winal
North:			
<u>G1</u>	1-TUN	<i>juun tuun</i>	1 tun
<u>H1</u>	4-AJAW	<i>chan ajaw</i>	4 Ajaw
<u>G2</u>	13-YAXK'IN	<i>uxlajun yaxk'in</i>	13 Yaxk'in
<u>H2</u>	u-15-WINIKHAB	<i>u holajun winikhaab</i>	his 15'th k'atun
<u>G3</u>	u-YAX-K'AL-TUN-ni	<i>u yax k'al tuun</i>	his first stone binding
<u>H3</u>	[na][K'AN]AK	<i>na k'an ahk</i>	Na K'an Ahk (Ruler 4)
<u>I1</u>	K'UHUL-yo-[ki]bi-AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Lord of Piedras Negras
<u>I2</u>	0 0-WINIK	<i>mih mih winik</i>	0 k'ins 0 winal
<u>I3</u>	0-TUN	<i>mih tuun</i>	0 tuns
West:			
<u>J1</u>	1-WINIKHAB	<i>juun winikhaab</i>	1 k'atun
<u>K1</u>	i-PAS	<i>i pas</i>	dawned
<u>J2</u>	ti-2-AJAW	<i>ti chan ajaw</i>	on 2 Ajaw
<u>K2</u>	13-KASEW	<i>uxlajun kasew</i>	13 Sek
<u>J3</u>	TZUTZ-li	<i>tzutzil</i>	the ending
<u>K3</u>	u-16-WINIKHAB	<i>u waklajun winikhaab</i>	his 16th k'atun .
<u>L1</u>	u-K'AL-TUN-ni	<i>u k'al tuun</i>	he stone binds
<u>L2</u>	{[na][K'AN]}-AK	<i>na k'an ahk</i>	Na K'an Ahk (Ruler 4)
<u>L3</u>	K'UHUL yo-[ki]bi AJAW	<i>k'uhul yokib ajaw</i>	Holy Lord of Piedras Negras

Calendrical Reconstruction:

Date A:			
<u>A1-A2</u>	9.13.09.14.15	<i>7 Men 18 K'ank'in</i>	16-Nov-701 (J.) Birth of Ruler 4
D.N.:			
<u>C1-C3</u>	0.01.08.06.18		
Date B:			
<u>E1-D2</u>	9.14.18.03.13	<i>7 Ben 16 K'ank'in</i>	7-Nov-729 (J.) Accession of Ruler 4
D,N.:			
<u>F3-G1</u>	0.00.01.14.07		

Date C:			
<u>H1-G2</u>	9.15.00.00.00	<i>4 Ajaw 13 Yax</i>	16-Aug-731 (J.)
D.N.:			Period Ending
<u>I2-J1</u>	0.01.00.00.00		
Date D:			
<u>J2-K2</u>	9.16.00.00.00	<i>2 Ajaw 13 Sek</i>	05-May-751 (J.)
			Period Ending

Rough Translation:

“On 9.13.09.14.15, 7 Men 18 K’ank’in, November 16, 701 the youth Ahk (Ruler 4) was born.

“One k’atun, 8 tuns, 6 winal, and 18 k’ins later on 9.14.18.03.13, 7 Ben 16 K’ank’in, November 7, 729 Na Ahk U Ha’ K’an Ahk, Holy Lord of Piedras Negras, acceded to the lordship.

“One tun, 14 winal, and 7 k’ins later on 4 Ajaw 13 Yax August 16, 731 it was the 15th k’atun and the first stone binding of Na K’an Ahk, Holy Lord of Piedras Negras.

“One k’atun later on 2 Ajaw 13 Sek May 5, 751 it was his 16 k’atun. Na K’an Ahk the Holy Lord of Piedras Negras bound the stone.”

Translation Notes

PNG Altar 2 Supports

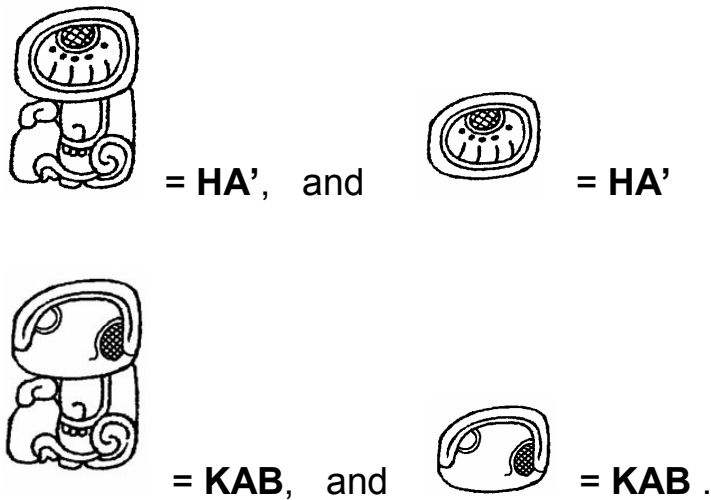
General Commentary: As always, the first job is to determine the reading order. With only three columns on each support, we cannot read each support totally as paired columns. As you will see, reading the first two columns as a pair, then the straight down the third column gives the only sensible reading.

Note that in this text distance numbers follow directly after each clause and are not introduced by a Distance Number Introductory Glyph (DNIG). Introductory glyphs are not necessary as long the meaning is clear, and in short texts such as appears on these columns, introductory glyphs are often omitted.

D3: Note the little bat that appears in the name of Ruler 4. While bats are not rare in the glyphs, this tiny creature has its own “T-Number,” T-267. As we explain in the box below, most glyphs can be identified by their T- Numbers.

E2: These glyphs illustrate an important aspect of ancient Maya writing known as “underspelling.” Underspelling is when the text does not spell out every letter or sound of the word in question. In this case, the whole word is *ajawlel*, meaning “rulership,” but it is spelled without any indication of the final letter *l* .

E3: This block is a good example of something we often see in the glyphs. A head, frequently similar to the one shown here, serves as a “blank” for the glyph that fills the cranium. In this case, the glyph is **HA'**, the logogram for *ha'* which means “water.” However, the reading and meaning does not in any way depend upon the face underneath. Thus, for example:



G1: **YAX**, or *yax*, has several meanings. Here it means “first.” In other contexts it refers to the Maya color blue-green.

H2: Here we have **u-15-WINIKHAB** followed by the name of the ruler (at H3). In cases like this when we have **u + (number) + (noun) + (name of person or god)**, the number should be read as an ordinal. That is, as in this case, we translate the number as “15th” (not just “15”).

T-NUMBERS

“T-Numbers” refer to a number assigned to each main sign and each affix by J. Eric S. Thompson in his *Catalog of Maya Hieroglyphs* published in 1962.

T-Numbers are a convenient way to identify glyphs since they are independent of any reading or meaning ascribed to the glyph. Thus, using T-Numbers we can identify glyphs as pure signs without any implied notion about what they mean or how they are pronounced.

T-Numbers for most glyphs can be found at the following link:

<http://www.famsi.org/mayawriting/thompson/index.html> .

In those cases where we cannot read a glyph and do not know its meaning, it makes sense to put the T-Number in the transcription so that we can locate that glyph later in case we find it on another monument.

We can also use T-numbers to describe the placement of glyphs within a glyph block. For example, **T1.T2** means that **T1** appears to the left of **T2** in the block. If we write **T1:T3** it means that **T1** appears above **T3**. We can use parentheses to describe more complex structures. Thus, for example, if we write **T1:(T2.T3):(T4.T5)** it means the glyphs are placed as follows:

T1
T2 T3
T4 T5

Further refinements include:

T1;T2 means that **T2** is infixed within **T1**.

{T1} means that the glyph is unreadable, but can be inferred as **T1**.

T1|T2 means that the glyph is unclear and that both **T1** and **T2** are possible readings.

[T1] indicates that **T1** is the dominant glyph in the glyph block.

An alternative to T-Numbers used by Macri,Looper, and Vail uses a system of letters and numbers to identify glyphs. In many ways this system is easier to use than T-Numbers. Also, being newer, it classifies many glyphs that Thompson did not include.

The books by these epigraphers are very useful for identifying glyphs and for researching their readings and meanings.

The books that detail this system are

Macri, Martha and MatthewLooper: *The New Catalogue of Maya Hieroglyphs – Volume One* (The Classic Period Inscriptions). University of Oklahoma Press, 2003.

Macri, Martha and Gabrielle Vail: *The New Catalogue of Maya Hieroglyphs – Volume Two* (The Codical Texts). University of Oklahoma Press, 2009.

Chapter 18.

PALACE LIFE

Piedras Negras Panel 3

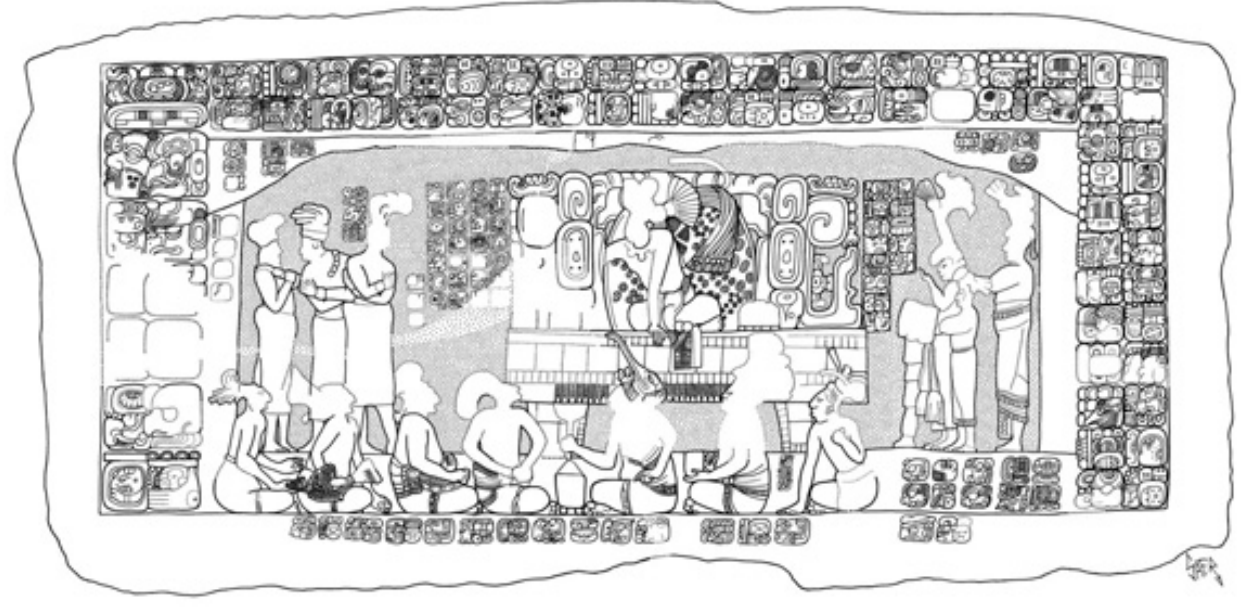


Many Mayanists consider Piedras Negras Panel 3 one of the masterpieces of Maya art. It gives us a rich picture of the life of Ruler 4 through the prism of the most important royal events of his life. Additionally, the secondary text reveals the behind the scenes lives of vassals, ambassadors, scribes, sculptors, and servants.

Panel 3 also illustrates many grammatical structures that rarely appear in other glyphic texts. This panel is thus a great learning tool.



A B C D E F G H I J K L M N O P Q R S T U V



Analysis of the Text

PNG Panel 3 (Primary Text)

<u>A1-B2</u>	tzi-ka-HAB-(PAX)	<i>(ISIG)</i>	<i>(ISIG)</i>
<u>A3</u>	9	<i>bolon</i>	9
<u>B3</u>	PIK	<i>pik</i>	baktun
<u>A4</u>	15	<i>holajun</i>	15
<u>B4</u>	WINIKHAB	<i>winikhaab</i>	k'atun
<u>A5</u>	18	<i>waxaklajun</i>	18
<u>B5</u>	TUN	<i>tuun</i>	tun
<u>A6</u>	3	<i>ux</i>	3
<u>B6</u>	WINIK	<i>winik</i>	winal
<u>A7</u>	13	<i>uxlajun</i>	13
<u>B7</u>	K'IN	<i>k'in</i>	k'ins
<u>A8</u>	5-BEN	<i>ho' ben</i>	5 Ben
<u>B8</u>	(GLYPH G1)	<i>(Glyph G1)</i>	<i>(Glyph G1)</i>
<u>C1</u>	(GLYPH F)	<i>(Glyph F)</i>	<i>(Glyph F)</i>
<u>D1</u>	9-HULI-ya	<i>bolon huliya</i>	9 (days ago the moon) arrived
<u>C2</u>	(GLYPH C1?)	<i>(Glyph C1)</i>	1st? lunation
<u>D2</u>	(Glyph X)	<i>(Glyph X)</i>	<i>(Glyph X)</i>

<u>E1</u>	u-CH'OK[ko]-K'ABA'	<i>u ch'ok k'aba'</i>	(is) its youth name
<u>F1</u>	20-10	<i>lajun k'aal</i>	30 (days in lunation)
<u>E2</u>	16-IK'SIHOM	<i>waklajun ihk'sihoom</i>	16 Ch'en
<u>F2</u>	² tzu-AJ	<i>tzutzej</i>	was completed
<u>G1</u>	u-1-WINIKHAB la-ta	<i>u juun winikhaab lat</i>	his 1st k'atun completed
<u>H1</u>	ti-AJAW-le	<i>ti ajawlel</i>	in the lordship
<u>G2</u>	T267-na a-ku	<i>?-na ahk</i>	? Na Ahk
<u>H2</u>	[{na}][K'AN]-AK	<i>? k'an ahk</i>	? K'an Ahk (Ruler 4)
<u>I1</u>	K'UHUL-yo-[ki]bi-AJAW	<i>k'uhul yokib ajw</i>	Holy PNG Lord .
<u>J1</u>	yi-la-ji	<i>yilaaj</i>	He witnessed it
<u>I2</u>	SAK-JUKUB	<i>sak jukub</i>	Sak Jukub
<u>J2</u>	BALAM-YOPAT	<i>bahlam yopat</i>	Yopat Balam (YAX Ruler)
<u>K1</u>	K'UHUL PA'-CHAN AJAW	<i>k'uhul pa' chan ajaw</i>	Holy YAX Lord
<u>L1</u>	2-la-ta	<i>cha' lat</i>	2 k'ins later (on)
<u>K2</u>	7-MEN	<i>wuk men</i>	7 Men
<u>L2</u>	18-IK'SIHOM	<i>waxaklajun ihk'sihoom</i>	18 Ch'en
<u>M1</u>	AK'-ta-JA	<i>ak'taj</i>	danced
<u>N1</u>	ti-EM?-MO'	<i>ti em mo'</i>	with descending Macaw
<u>M2</u>	[na][K'AN]AK	<i>?-na k'an ahk</i>	Na K'an Ahk (Ruler 4)
<u>N2</u>	K'UHUL-yo-[ki]bi AJAW	<i>k'uhul yokib ajw</i>	Holy PNG Lord .
<u>O1</u>	ti-YIK'IN-ni	<i>ti yik'in</i>	At twilight
<u>P1</u>	u-UK'-ni	<i>uk'un</i>	→
<u>O2</u>	ti-ka-la	<i>tikal</i>	→
<u>P2</u>	² ka-wa	<i>kakaw</i>	warm-chocolate-drunk
			-or-
<u>P2</u>			drank chocolate to drunkenness
<u>Q1</u>	[na][K'AN]AK	<i>?-na k'an ahk</i>	Na K'an Ahk
<u>R1</u>	K'IN-AJAW-wa	<i>k'in ajaw</i>	Sun Lord
<u>Q2</u>	u-ti-ya	<i>uhtiiy</i>	it happened
<u>R2</u>	?	<i>?</i>	(at place name?)
<u>S1</u>	2 8-WINIK-ji-ya	<i>cha' waxak winikjiiy</i>	2 (k'ins) 8 winals
<u>T1</u>	8-TUN	<i>waxak tuun</i>	8 tuns
<u>S2</u>	u-ti-ya	<i>uhtiiy</i>	it happened
<u>T2</u>	i-PAS	<i>i pas</i>	it dawned
<u>U1</u>	7-KABAN	<i>wuk kaban</i>	7 Kaban
<u>V1</u>	CHUM-PAX	<i>chum pax</i>	Seating of Pax
<u>U2</u>	K'A'-yi	<i>k'a'ay</i>	expired
<u>V2</u>	?	<i>?</i>	{his spirit} died
<u>U3</u>	[na][K'AN]AK	<i>?-na k'an ahk</i>	Na K'an Ahk
<u>V3</u>	K'UHUL-yo-[ki]bi-AJAW	<i>k'uhul yokib ajw</i>	Holy PNG Lord .
<u>U4</u>	3-la-ta	<i>ux lat</i>	3 k'ins later
<u>V4</u>	10-AJAW	<i>lajun ajaw</i>	10 Ajaw
<u>U5</u>	3-PAX	<i>ux pax</i>	3 Pax
<u>V5</u>	mu-ka-JA	<i>muhkaj</i>	was buried
<u>U6</u>	5-JANAB-WITZ	<i>ho' janab witz</i>	(at) 5 Flower Mountain .
<u>V6</u>	3-WINIKHAB-AJAW	<i>ux winikhaab ajaw</i>	3 K'atun Lord .
<u>U7</u>	1 12-WINIK 4-TUN-ya	<i>juun lajcha' winik chan</i>	1 k'in, 12 winals, 4 tuns
		<i>tuuniiy</i>	
<u>V7</u>	1-WINIKHAB-ya	<i>juun winikhaabiiy</i>	1 k'atun

<u>U8</u>	i-PAS	<i>i pas</i>	dawned
<u>V8</u>	12-IMIX 19-CHAKAT	<i>lajcha' imix bolonlajun chakat</i>	12 Imix 19 Sip
<u>U9</u>	i?-EL?-wa/NAH?	<i>?</i>	(verb - fire entering?)
<u>V9a</u>	u-?	<i>?</i>	(his tomb??)
<u>V9b</u>	(Ruler 4)	<i>(Ruler 4)</i>	(Ruler 4)
<u>U10</u>	3-WINIKHAB-AJAW	<i>ux winikhaab ajaw</i>	3 K'atun Lord.
<u>V10</u>	u-[KAB]ji-ya	<i>u kabjiy</i>	He oversaw it
<u>U11</u>	AJ-1-?	<i>aj juun ?</i>	Aj Jun ?
<u>V11</u>	na-ku	<i>na'ak</i>	Na'ak (youth name of Ruler 7)
<u>U12</u>	ya-(TOOTH)-AK	<i>? ahk</i>	? Ahk (Ruler 7)
<u>V12</u>	K'UHUL-yo-[ki]bi AJAW	<i>k'uhul yokib ajw</i>	Holy PNG Lord .

Calendrical Reconstruction:

Date A:			
<u>A3-B7</u>	9.15.18.03.13	<i>5 Ben 16 Ch'en</i>	27-July-749 (J.) 1 k'atun anniversary of reign of Ruler 4
D.N.:			
<u>L1</u>	0.00.00.00.02		
Date B:			
<u>K2-L2</u>	9.15.18.03.15	<i>7 Men 18 Ch'en</i>	29-July-749 (J.) Ruler 4 drank ceremonial chocolate
D.N.:			
<u>S1-T1</u>	0.00.08.08.02		
Date C:			
<u>U1-V1</u>	9.16.06.11.17	<i>7 Kaban 0 Pax</i>	26-Nov-757 (J.) Ruler 4 dies
D.N.:			
<u>U-4</u>	0.00.00.00.03		
Date D:			
<u>V4-U5</u>	9.16.06.12.00	<i>10 Ajaw 3 Pax</i>	29-Nov-757 (J.) Burial of Ruler 4
D.N.:			
<u>U7-V7</u>	0.01.04.12.01		
Date E:			
<u>V8</u>	9.17.11.06.01	<i>12 Imix 19 Sip</i>	24-Mar-782 (J.) Fire entering?
Date F:			
<u>E'6-F'6</u>	?	<i>2 Kawak 2 Muwan</i>	? (No known corresponding event)
Date G:			
<u>H'4-G'15</u>	9.16.06.09.16?	<i>5 Kib 19 Mak</i>	20-Oct-757 (J.) ?

Rough Translation:

“On 9.15.18.03.13, 5 Ben 16 Ch'en, on 27 July 749 the one k'atun anniversary of K'an Ahk Ruler 4 in the Lordship was completed. It was witnessed by Sak Jukub Yopat Balam, Holy Lord of Yaxchilan.

“Two days later on 9.15.18.03.15, 7 Men 18 Ch'en, July 29, 749 the Holy Lord of Piedras Negras danced with the Descending Macaw. On that day the Sun Lord drank ceremonial hot chocolate. It happened at (place name?).

“Eight tuns, eight winals, and 2 k'ins later on 9.16.06.11.17, 7 Kaban Seating of Pax, November 26, 757 the Holy Lord of Piedras Negras died.

“Three days later on 9.16.06.12.00, 10 Ajaw 3 Pax, November 29, 757 the 3 K'atun Lord was buried at Five Flower Mountain.

“On 12 Imix 19 Sip, 9.17.11.06.01, March 24, 782 dawned, and the tomb of Ruler 4 the 3 K'atun Lord was rededicated with fire. Ruler 7, the Holy Piedras Negras Lord oversaw it.”

Translation Notes

PNG Panel 3 (Primary Text)

A3: This glyph is a beautiful representation of Yax Balam (or Xbalanqué, one of the Hero Twins from the Popol Vuh) as the number 9. Note the **YAX** logogram in front of the forehead and the characteristic jaguar spots on the cheek. Also, as is often the case, he is shown with facial hair.

A3-A5: Although parts of the Long Count are unreadable, we can read ahead to the event (the 1 k'atun anniversary of Ruler 4's accession to leadership), and thereby calculate what the date has to be.

A7: Here we have an avian version of the head glyph for the number 13.

F2: Note the two small “doublers” to the upper left of the *tzu* syllable. Doublers also appear at P2.

N1: It is difficult to see in the drawing we have here, but experts who have analyzed the monument up close read this as “descending” macaw. On the left you may be able to see a small figure that appears to be falling head-first.

P1: Although highly stylized in this case, the main sign is a head with the glyph **HA'**, for “water” in the mouth. This is the verb **UK'**, which means “to drink.”

Also in this glyph block we have the suffix *–Vn*, (i.e. vowel + n), or in this case – *in* (spelled with the syllable **ni**). When attached to a verb, this ending marks an anti-passive verb. In this case, the object “chocolate” is essentially incorporated into the verb, thus obviating the need for an explicit object. The passage can thus be read “He warm-chocolate-drunk.” This was of course part of a royal ceremony.

V10: Here we have the head variant of the syllable *ji*. The **KAB** logogram is denoted by the infixed markings on the face of the animal.

U11-V11: From Throne 1 (Chapter 22) we know that this is the youth name of Ruler 7.

The secondary text of Panel 3 below gives us an unusual portrait of palace life. It also provides many grammatical forms that rarely appear in the extant ancient Maya texts.

The order in which we read this part of the text is probably not important. You should think of the interior views and persons as a palace scene. The glyphs are labels describing the actions and the people present. Some glyphs don't make much sense to us, but would have been clear to viewers of the time.

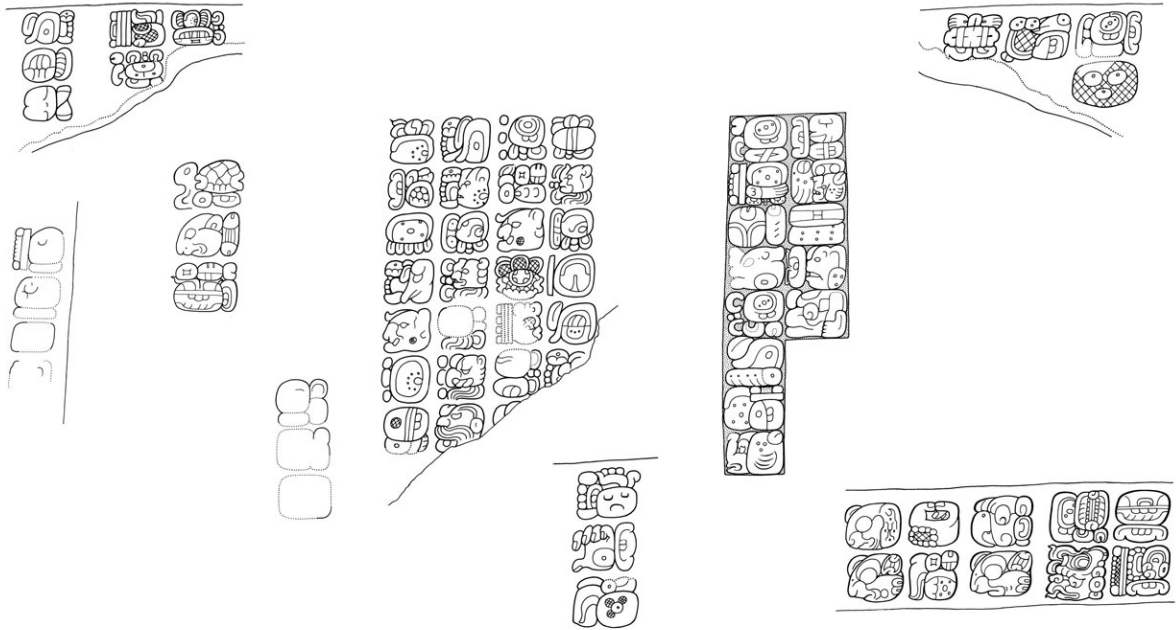
Upper most glyphs:

W X Y

Z A' B'

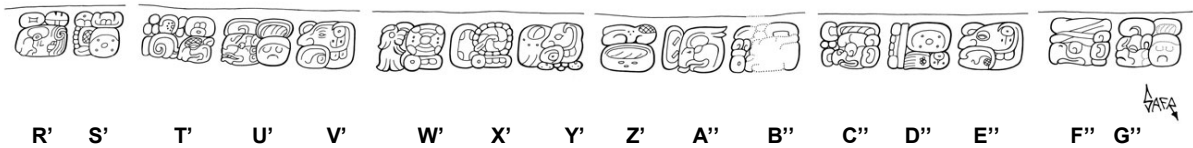
Glyphs below:

C' D' E' F' G' H' I' J'



Bottom glyphs in drawing above

K' L' M' N' O' P' Q'



Analysis of the Text

PNG Panel 3 (Secondary Text)

<u>W1</u>	ha-a	→	→
<u>W2</u>	ta-ka	→	→
<u>W3</u>	{CHAN}-nu	<i>ha'at ka chan</i>	you (are) our guardian
<u>X1</u>	17-yo-o	<i>wuklajun yo'</i>	(since) 17
<u>Y1</u>	WINIKHAAB-ya	<i>winikhaabiiy</i>	k'atuns ago
<u>X2</u>	wa-ya-la-wa	<i>wa' yalaw</i>	says
.			
<u>Z1</u>	K'INICH	<i>k'inich</i>	K'inich
<u>A'1</u>	^{2(?)} k'u-k'o-te	<i>k'uhk'? k'ot</i>	K'uk' K'ot ?
<u>B'1</u>	u?-ja?-na	?	?
<u>B'2</u>	AJAW	<i>ajaw</i>	Ajaw
.			
<u>C'1</u>	AJ-?	<i>aj ?</i>	He of ?
<u>C'2-C'4</u>	?	?	?
.			
<u>D'1</u>	IL?-AK-te'	<i>il ahk te'</i>	He witnessed? it, Ahk Te'
<u>D'2</u>	CH'OK-ko	<i>ch'ok</i>	youth
<u>D'3</u>	PA'-CHAN-AJAW-wa	<i>pa' chan ajaw</i>	YAX Lord
.			
<u>E'1</u>	hi	→	→
<u>F'1</u>	a-ha	→	→
<u>E'2</u>	na-NAL	<i>hi'a a ha'nal</i>	? your?/of ha'nal
<u>F'2</u>	a-xu[ku?]	?	?
<u>E'3</u>	bi-ji	<i>bijj</i>	road ?
<u>F'3</u>	u-KAB-ji-ya	<i>u kabjiy</i>	He has overseen it
<u>E'4</u>	a-MAM	<i>a mam</i>	your grandfather
<u>F'4</u>	ya-xu-ni	<i>yaxuun</i>	--->
<u>E'5</u>	BALAM	<i>bahlam</i>	Bird Jaguar
<u>F'5</u>	?-ni-ya	?	?
<u>E'6</u>	2-KAWAK	<i>cha' kawak</i>	2 Kawak
<u>F'6</u>	2-MUWAN	<i>cha' muwan</i>	2 Muwan
<u>E'7</u>	u-ti	<i>uhti</i>	happens?
<u>F'7</u>	ni-?	?	?
<u>G'1</u>	3?-ja-ji-ya	?	?
<u>H'1</u>	JOY-ji-ya	<i>joyjiy</i>	acceded
<u>G'2</u>	ti-AJAW-le	<i>ti ajawlel</i>	to the lordship
<u>H'2</u>	ya-xu-ni	<i>yaxuun</i>	→
<u>G'3</u>	BALAM	<i>bahlam</i>	Bird Jaguar .
<u>H'3</u>	u-KAB-ji-ya	<i>u kabjiy</i>	He has overseen it
<u>G'4</u>	ITZAM-[K'AN]AK	<i>itzam k'an ahk</i>	Itzam K'an Ahk
<u>H'4</u>	5-KIB	<i>ho' kib</i>	5 Kib
<u>G'5</u>	19-MAK	<i>bolonlajun mak</i>	19 Mak
<u>H'5</u>	ha[i]	<i>ha'a</i>	he
<u>G'6</u>	tzu?-li?-ya	?	?
<u>H'6</u>	a-?	?	?

<u>G'7-H'7</u>	?	?	?
.			
<u>I'1</u>	wa-ja-ta	-→	-→
<u>J'1</u>	na-cha-ki	<i>waj tan chahk</i>	Waj Tan Chak ?
<u>I'2</u>	AJ-bi-KI'-la	<i>aj bik'iil</i>	He of Bik'il
<u>J'2</u>	ba-u-xu[lu]	<i>bah uxul</i>	first of the sculptors
<u>I'3</u>	bo?-o/le	?	?
<u>J'3</u>	po-le?	<i>pol</i>	sculptor
<u>I'4</u>	xu	<i>xu</i>	?
<u>J'4</u>	pa??-e?	?	?
<u>I'5</u>	ya-ja-wa	<i>yajaw</i>	vassal of
<u>J'5</u>	KALOMTE'	<i>kaloomte'</i>	the Kalomte
<u>I'6</u>	ha-o	→	→
<u>I'7</u>	bi AJ-u	→	→
<u>I'8</u>	xu-lu	<i>ha'oob aj uxul</i>	they are the sculptors
.			
<u>K'1-K'3</u>	?	?	?
.			
<u>L'1</u>	a-wi-na	--->	--->
<u>L'2</u>	ke-na	<i>a winaken</i>	I am your man (i.e. servant)
<u>L'3</u>	yo-JANAB?-TE'/NAL	<i>? janab te'/nal</i>	? flower tree/place ?
.			
<u>M'1</u>	T'UL	--->	--->
<u>N'1</u>	chi-{ki}	<i>t'ul chiik</i>	T'ul Chiik
<u>M'2</u>	CH'OK[ko]	<i>ch'ok</i>	Youth.
<u>N'2</u>	yo-[ki]bi-AJAW	<i>yokib ajaw</i>	Piedras Negras Lord
<u>O'1</u>	MO'-AK	<i>mo' ahk</i>	Mo Ahk {Chak}
<u>O'2</u>	CH'OK[ko]	<i>ch'ok</i>	Youth.
<u>P'1</u>	ja-sa-wa	<i>jasaw</i>	Jasaw
<u>Q'1</u>	CHAN-na	<i>chan</i>	Chan
<u>P'2</u>	K'AWIL	<i>k'awiil</i>	K'awil
<u>Q'2</u>	AJ-K'UH-na	<i>aj k'uhuun</i>	Worshipper
.			
<u>R'1</u>	?-AJAW	?	? Ajaw
<u>S'1</u>	a-na-bi	<i>anab</i>	(unknown title)
.			
<u>T'1</u>	K'UCH?-?-lo-?	?	?
<u>U'1</u>	yi-?-ka-na	?	?
<u>V'1</u>	sa-ja-la	<i>sajal</i>	vassal
.			
<u>W'1</u>	tz'u-nu-TE'	<i>tz'unun te'</i>	Hummingbird Tree
<u>X'1</u>	K'AN-MO'-TE'	<i>k'an mo' te'</i>	K'an Mo' Te'
<u>Y'1</u>	ba sa-ja-la	<i>bah sajal</i>	First Vassal
.			
<u>Z'1</u>	ICH'AK HIX	<i>hix ihch'aak</i>	Jaguar Claw
<u>A''1</u>	xa-?	?	?
<u>B''1</u>	SAK-TI'??-?	?	?
.			
<u>C''1</u>	ya-ka-?	?	?
<u>D''1</u>	AJ-bi-KI'-la	<i>aj bik'iil</i>	He of Bik'il

<u>E"1</u>	sa-ja-la	sajal	vassal
<u>F"1</u>	ITZ'AT	itz'aat	sage ??
<u>G"1</u>	mu-xu-ka-na	mux? kan	? Kan (Snake)

Calendrical Reconstruction:

Date A:

E'6-F'6 9.16.06.10.19 ? 2 Kawak 2 Muwan 8-Nov-757 (J.) ?

Date B:

H'4-G'5 9.16.06.09.16 ? 5 Kib 19 Mak 16-Oct-757 (J.) ?

Rough Translation:

(Upper Left):

"You are our guardian these 17 k'atuns, says..." (direct quote)

"K'inich K'uk' K'ot ? Lord

"He of ?

"He witnessed it, Ahk Te' young Yaxchilan Lord

(Left of Throne):

"? your/of Ha'nal ? road?. Your grandfather Bird Jaguar oversaw it. On 2 Kawak 2 Muwan (8-Nov-757 (J.) ?) it happened ? " (direct quote)

"? Bird Jaguar acceded to the lordship. Itzam K'an Ahk authorized it

"5 Kib 19 Mak (20-Oct-757 (J.) ?)

(Right of Throne):

"Waj Tan Chak of Bik'il was the head sculptor...?...vassal of the Kalomte.

"They are the sculptors..."

"I, Yo Janab Te'(?), am your servant." (direct quote)

T'ul Chik the young Piedras Negras Lord.

Youth Mo' Ahk (Chak).

Jasaw Chan K'awil Worshipper.

(Lower Registers):

? Ajaw Anab (title, carver?)

Kuch Lo ?

?? vassal.

First Vassal Tz'unuun Te' K'an Mo' Te' (Hummingbird Yellow Macaw Tree).

Jaguar Claw ??.

? the vassal from Bik'il.

? Kan, the sage?.

Translation Notes

PNG Panel 3 (Secondary Text)

General Comments: For notes on pronouns and how they were used in the ancient Maya texts, see the **Grammar Notes** below.

W1-W2a: Together these glyphs spell the 2nd person independent pronoun *ha'at*.

X2: The verb here is the transitive *a/* > "to say." The prefixed **wa-** syllable serves as a progressive maker.

F'1: Instead of using the normal prefix **AJ-** to mean "he of " the scribe used a simple **a-**. This usage is less common, but has the same meaning.

E'4: Here we have **a-MAM** > *a mam* meaning "your grandfather." This represents the rare 2nd person possessive pronoun *a* and constitutes part of a direct quote: "Bird Jaguar was your Grandfather."

J'2: In this context, *bah* means “first.”

I'5-J'5: The term *yajaw* means “vassal.” Since it is followed by the logogram for Kalomte, it means “the Kalomte’s vassal.”

I'6-I'7a: Together these read **ha-o-bi**, giving the rarely seen independent 3rd person plural pronoun *ha'ob*, meaning “they.”

I'7b-I'8: Frequently the agentive **AJ-** is used to show where someone is from, “He of (place name).” In this context however, it tells the profession of the persons involved: **AJ-xu-lu** > *ajxul* > “they of carvings,” i.e. sculptors.

L'1-L'2: This is one of the most interesting and revealing of Maya glyphs. Here we have a noun with the 2nd person ergative pronoun *a-*, together with a 1st person absolutive pronoun *-en*. These glyphs can thus be translated as “your servant I” or “I am your servant.” (The noun *winak* is normally translated as “man,” but in this context means “servant.”)

In this case, we can clearly see the declension of the noun *winak*, which with the suffix *-en*, indicates the first person singular noun, “I.” Normally nouns are unmarked for person because they refer to the 3rd person. See “Grammar Notes” below for more on this topic.

F'1: This logogram is often translated as “sage” or “wise man.” However this translation is not certain.

The author would like to thank Alex Tokovinine for his help in reading sections of the secondary glyphs of Panel 3.

Grammar Notes

PRONOUNS IN THE GLYPHIC TEXTS

In these notes we examine the three types of pronouns found in the ancient Maya glyphs. These are known as ergative, absolutive, and independent pronouns.

Ergative pronouns are used as prefixes

- (1) before all possessed nouns and agrees with the possessor, and
- (2) before all transitive verbs and refers to the agent (i.e., the subject of the transitive verb).

Absolutive pronouns are used as suffixes

- (1) after most nouns (except proper names and agentives),
- (2) after all intransitive verbs and refer to the subject, and
- (3) after all transitive verbs and refer to the patient (i.e., the direct object).

Independent pronouns stand alone

- (1) to emphasize the subject in some stative sentences, or
- (2) to emphasize the subject before some antipassive verbs.

You may find it convenient to think of the ergative pronouns as the “prefix pronouns” and the absolutive pronouns as the “suffix pronouns.” The independent pronouns are the “stand alone pronouns.”

In all cases, the pronouns correspond in person (1st, 2nd or 3rd) and number (singular or plural) to the nouns to which they refer.

3rd Person Pronouns:

First, let's consider the 3rd person pronouns since the glyphic texts are almost always in the 3rd person.

The 3rd person ergative has two forms: *u-* before a word starting with a consonant, and *y-* before a word starting with a vowel. We often see these pronouns before possessed nouns, meaning “his, hers, its.” We also often see

u- or *y-* as the 3rd person pronoun prefix before transitive verbs (denoting that “he, she, it” is the agent).

The letters *u-* and *y-* are very often used for the 3rd person plural as well as 3rd person singular pronouns, although at times the suffix *-ob* is used to specifically mark the plural. The meaning is then “their” when used before possessed nouns, or “they” when used before transitive verbs.

All these uses of *u-*, *u-...-ob*, *y-*, and *y-...-ob* are referred to as 3rd person ergative pronouns.

We also very frequently encounter 3rd person absolute pronouns in the glyphs. The 3rd person absolute pronoun is “null,” meaning that it was unpronounced in speech and unwritten in the texts.¹ When epigraphers analyze glyphic texts the null 3rd person absolute pronoun is often written as “ \emptyset ” just to show that it exists, although it is unmarked in the written glyphs and unpronounced in speech. In other words, the fact that there is no written ending in fact demonstrates that it is a 3rd person pronoun.

The 3rd person absolute pronoun follows intransitive verbs and denotes the subject of the verb (“he, she, it”). When an absolute pronoun follows transitive verbs, it denotes the direct object, or the patient, of the transitive verb.

The same absolute pronouns follow all nouns (except proper names and agentive expressions) and correspond to the noun in question. However, if we could replace the noun with “he, she, or it”, the noun will be followed by the null unwritten 3rd person absolute pronoun.²

¹ As strange as this seems, we have the same grammatical structure in English, but in reverse. For example:

“I walk, you walk, we walk, and they walk. But he walks.”

The verb is marked for 3rd person singular with an *s*, but the verb suffix is null, i.e. unspoken and unwritten, for all other cases.

² When attached to the end of nouns, absolute pronouns very often are part of “stative” sentences. For example, a text might read simply “captive”. Adding the unwritten 3rd person absolute pronoun, we can think of this as “captive he”. Finally, knowing that the ancient Maya did not explicitly use the verb “to be,” the full translation becomes “He is the captive.”

When we do not see a pronoun following a verb or a noun, it is easy to think that the text does not give us a pronoun. But that is just not the case. Usually the lack of a written pronoun tells us very clearly that the pronoun in question is the 3rd person absolutive pronoun. This means we should think and translate “him/he, her/she, or it” in almost every case where the pronoun is not explicitly written after the verb.

Thus, when analyzing verbs and nouns, you should assume that a pronoun is almost always there. If you can’t find it, then the text is very probably telling us that it is the 3rd person absolutive pronoun.

Finally, from time to time we see the independent 3rd person pronoun *ha’* or *ha’a* (often spelled **ha-i**) in stative sentences or before antipassive verbs. This simply means “he, she, or it” and reiterates the subject.

PRONOUNS		
<u>Ergative Pronouns</u>		
<u>Pre-consonantal/Pre-vocalic</u>	<u>Singular</u>	<u>Plural</u>
1 st Person	<i>in-</i>	<i>ka- / kaw-</i>
2 nd Person	<i>a- / aw-</i>	<i>i- / iw-</i> (unattested)
3 rd Person	<i>u- / y-</i>	<i>u-...-ob /</i> <i>y-...-ob</i>
<u>Absolutive Pronouns</u>		
<u>Pre-consonantal/ Pre-vocalic</u>	<u>Singular</u>	<u>Plural</u>
1 st Person	<i>-en</i>	(unattested)
2 nd Person	<i>-at</i>	(unattested)
3 rd Person	<i>-ø</i> (null)	<i>-ob</i>
<u>Independent Pronouns</u>		
	<u>Singular</u>	<u>Plural</u>
1 st Person	<i>hi’n (?)</i>	(unattested)
2 nd Person	<i>ha’at</i>	(unattested)
3 rd Person	<i>ha’</i>	<i>ha’ob</i>

1st and 2nd Person Pronouns:

Now, let's consider the 1st and 2nd person pronouns. In the box above, you will find a list of all the known pronouns from ancient texts.³ The 1st and 2nd person pronouns function grammatically in exactly the same way as the 3rd person pronouns:

1st and 2nd person ergative pronouns come before transitive verbs and before possessed nouns, and refer to the agent of the verb, or the possessor of the noun.

1st and 2nd person absolute pronouns come after verbs and after nouns. After intransitive verbs they refer to the subject and after transitive verbs they refer to the object. After nouns, they refer to the pronoun that corresponds to the noun in question.

Finally, 1st and 2nd person independent pronouns can be used to emphasize the subject in stative constructions or in sentences with antipassive verbs.

Pronouns of Interest in Panel 3

In several places in the secondary text of Panel 3 we encounter the relatively rare 1st and 2nd person pronouns. Also, we encounter some of the unusual independent pronouns.

First, let's look at the unusual ergative and absolute pronouns on the secondary text of Panel 3. At E'4 on the main text to the left of the throne, we have **a-MAM**, *a mam*, "your grandfather," where *a* is the 2nd person possessive pronoun.

³ Since 1st and 2nd person pronouns are so rare, it is impossible to know for sure the form used in the ancient Maya language. The pronouns listed here follow those proposed by David Stuart, but without indicating vowel length.

The fact that there is no written absolutive pronoun following the noun *mam* tells us that a 3rd person (he) is the grandfather in question. We can also write the expression as *a-mam-ø*, where the *ø* sign explicitly marks the unwritten 3rd person reference.

An even more interesting example occurs between the sixth and seventh figures seated at the bottom of the scene. These glyph blocks read **a-wi-na-ke-na**, a winaken, or “your servant (am) I.” Here we again have the 2nd person ergative possessive pronoun *a*, but we also have the 1st person absolutive pronoun *-en* to denote that the servant in question is not some other person, but the speaker himself.

The secondary text of Panel 3 also displays some uncommon independent pronouns. Starting in the upper left corner, we have **ha-a-ta**, *ha’at*, meaning “you.”

Then, at the beginning of the panel to the left of the throne, we have simply **hi**. (The *a* that follows is probably the agentive for the place name that follows). From context, we can assume this stands for *ha’*, meaning “he.”

Near the bottom of the glyph panel to the right of the throne, we have **ha-o-bi**, *ha’ob*, meaning “they.”

Chapter 19.

ROYAL ARTISTS

Piedras Negras Stela 14



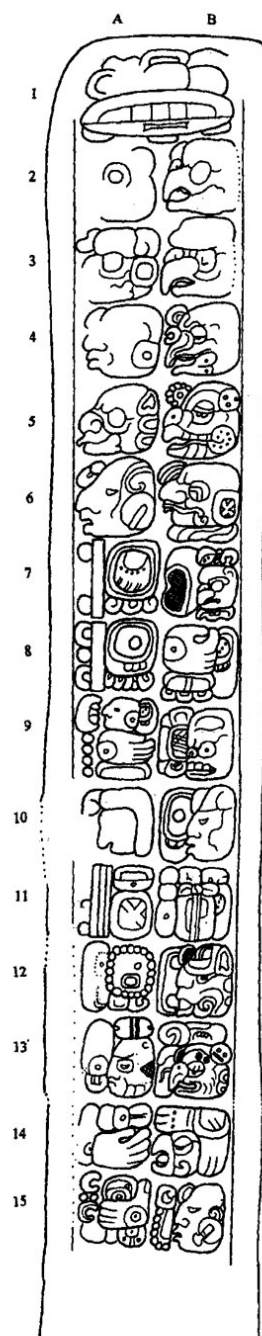
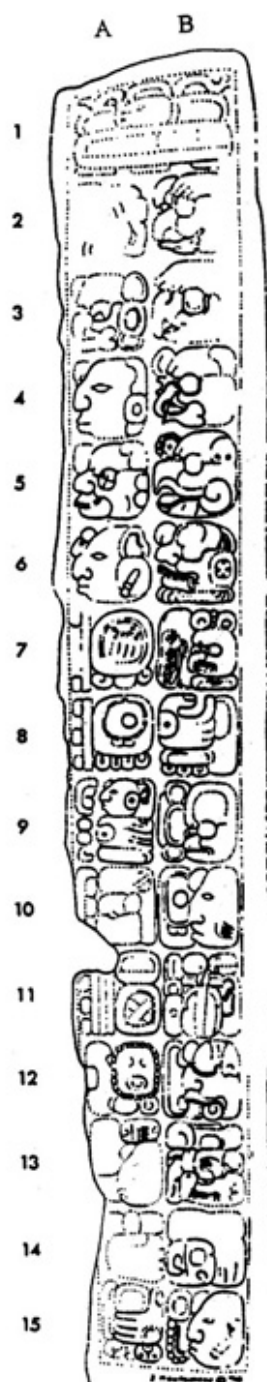
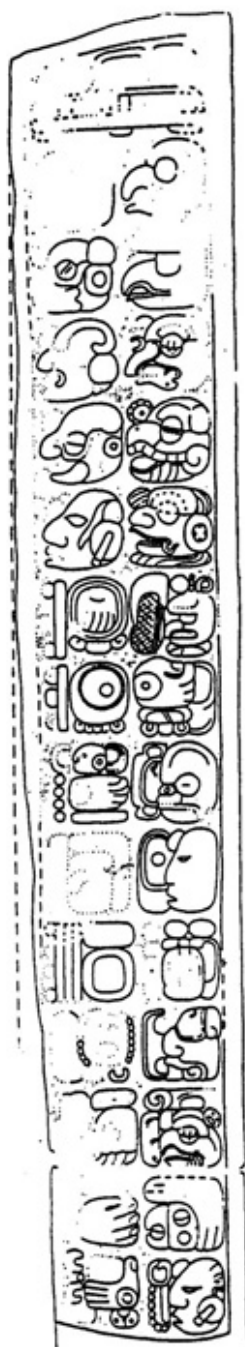
Stela 14 is a typical monument that tells of Ruler 5's accession and parentage. However, the monument displays a beautiful set of artists' and sculptors' signatures.

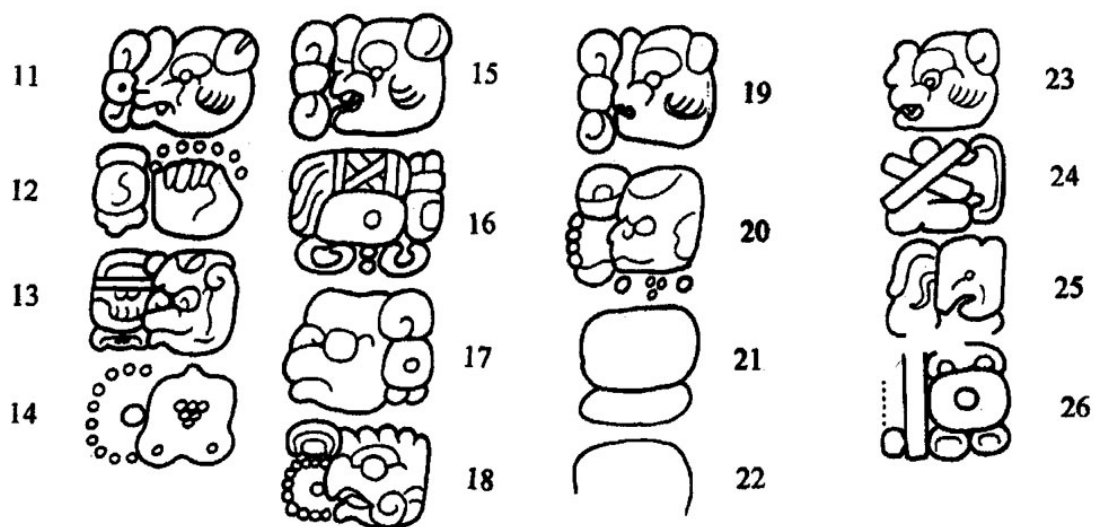
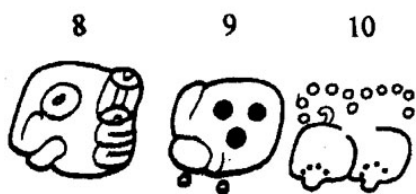
As this monument demonstrates, many artists could share in the creation of a Maya work of art. The artists frequently had distinct professional titles, no doubt indicating the fact that different individuals played different roles in the creating of the monument and/or had different levels of skills. In this and other monuments we see titles such as "sculptor, polisher," "stone-cutter", and "chief sculptor." Often many artists were allowed to "sign" the monument.

Artists' signatures and designations show how important artists / scribes were in the ancient Maya world, unlike the low status of artists in most other world societies at the same time in history.

As you become more adept at looking at Maya monuments, you may begin to be able to distinguish the various design and carving styles of various artists. Look for variations in the way a given glyph looks on different parts of the monument to find evidence of different artists.

Below we present three different drawings of the primary text of Stela 14. You should consult all three drawings to do your readings. As these drawings demonstrate, it is frequently productive to consult several drawings. Different modern artists and epigraphers working at different points in time see different forms in eroded monuments. And the fact is modern scholars sometimes make mistakes and see in a monument what they think is there, but in fact is not.





Analysis of the Text

PNG Stela 14

<u>A1-B2</u>	{tzi-ka-HAB-(WO)}	(ISIG)	(ISIG)
<u>A2-B2</u>	9-PIK	<i>bolon pik</i>	9 baktuns
<u>A3-B3</u>	{16}-WINIKHAB	<i>waklajun winikhaab</i>	16 k'atuns
<u>A4-B4</u>	{6}-TUN	<i>wak tuun</i>	6 tuns
<u>A5-B5</u>	{17}-WINIK	<i>wuklajun winik</i>	17 winals
<u>A6-B6</u>	1-K'IN	<i>juun k'in</i>	1 k'in
<u>A7</u>	7-IMIX	<i>wuk imix</i>	7 Imix
<u>B7</u>	(Glyphs G8 + F)	(Glyphs G8 + F)	(Glyphs G8 + F)
<u>A8</u>	6-20	<i>wak k'aal</i>	26 (days ago)
<u>B8</u>	HULI-li-ja-ya?	<i>huliiy</i>	arrived (the moon)
<u>A9</u>	(Glyph C2)	(Glyph C2)	2nd lunation
<u>B9</u>	(Glyph X)	(Glyph X)	(Glyph X)
<u>A10</u>	u-CH'OK-K'ABA'	<i>u ch'ok k'aba'</i>	its youth name
<u>B10</u>	20-10	<i>lajun k'aal</i>	30 (days in lunation)
<u>A11</u>	19-IK'AT	<i>bolonlajun ik'at</i>	19 Wo
<u>B11</u>	JOY-AJ ti-AJAW	<i>joyaj ti ajaw</i>	acceeded to lordship
<u>A12</u>	u?-T538-wa?	?	?
<u>B12</u>	NAH-CHAN	<i>nah chan</i>	Nah Chan
<u>A13</u>	IK'-NAH-CHAK	<i>ik' nah chahk</i>	Ihk' Nah Chak
<u>B13</u>	yo-{o}-NAL-[la]AK	<i>yo'nal ahk</i>	Yo'nal Ahk (Ruler 5)
<u>A14</u>	u-K'AL-HUN	<i>u k'al huun</i>	---
<u>B14</u>	K'ABA'	<i>k'aba'</i>	his accession name
<u>A15</u>	ya-AL-la	<i>yal</i>	child of (mother)
<u>B15</u>	K'UHUL-IXIK	<i>k'uhul ixik</i>	Holy Lady
<u>C-D</u>	?	?	?
<u>1</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving (of)
<u>2</u>	ko-to-lo	<i>kotol</i>	Kotol
<u>3</u>	tz'i-ba	<i>tz'ihb</i>	scribal
<u>4</u>	{po-lo}	<i>pol</i>	sculptor
<u>5</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving (of)
<u>6</u>	to-AJAW	<i>to ajaw</i>	the To Lord ?
<u>7</u>	Ti'-K'AWIL	<i>ti' k'awiil</i>	Ti' K'awil
<u>8</u>	CH'OK[ko]	<i>ch'ok</i>	Youth
<u>9</u>	ho-la?	<i>hol</i>	Hol ?
<u>10</u>	to-chu?	<i>toch</i>	Toch ?
<u>11</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving (of)
<u>12</u>	6-K'UHUL?-yo?	<i>wak k'uhul yo</i>	Wak K'uhul Yo

<u>13</u>	CHAN-na	<i>chan k'awiil</i>	Chan K'awil
<u>14</u>	K'AWIL/CHAK		
	mo-chu?	<i>moch</i>	Moch?
<u>15</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving (of)
<u>16</u>	(Fringed Cross-	?	?
	Bands)-ya-si		
<u>17</u>	CHAK?	<i>chahk</i>	Chak?
<u>18</u>	k'u-K'UK'-MO'	<i>k'uhk' mo'</i>	Quetzal Macaw
<u>19</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving (of)
<u>20</u>	a-K'AWIL?-la	<i>a k'awiil</i>	? K'awil
<u>21</u>	?-lu?-?	?	?
<u>22</u>	?	?	?
<u>23</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving (of)
<u>24</u>	?-te-NAH	?	?
<u>25</u>	?	?	?
<u>26</u>	AJ-u?-PET?-?	?	He of ?

Calendrical Reconstruction:

Date A:

<u>A2-B6</u>	9.16.06.17.01	7 Imix 19 Wo	10-Mar-758 (J.) accession of Ruler 5
--------------	---------------	--------------	--

Rough Translation:

"On 9.16.06.17.01, 7 Imix 19 Wo, March 10, 758 Ruler 5 acceded to the leadership. He was the son of Divine Lady ...

"It is the carving of Kotol the scribe and sculptor.

"It is the carving of To Lord K'awil Fire Mouth Youth Hol? To'ch?.

"It is the carving of Six? Holy? ? Sky K'awil Moch?.

"It is the carving of ? Chak? ? Quetzal Macaw.

"It is the carving of A? K'awil ?"

"It is the carving of Wite? ? ?.

Translation Notes

PNG Stela 14

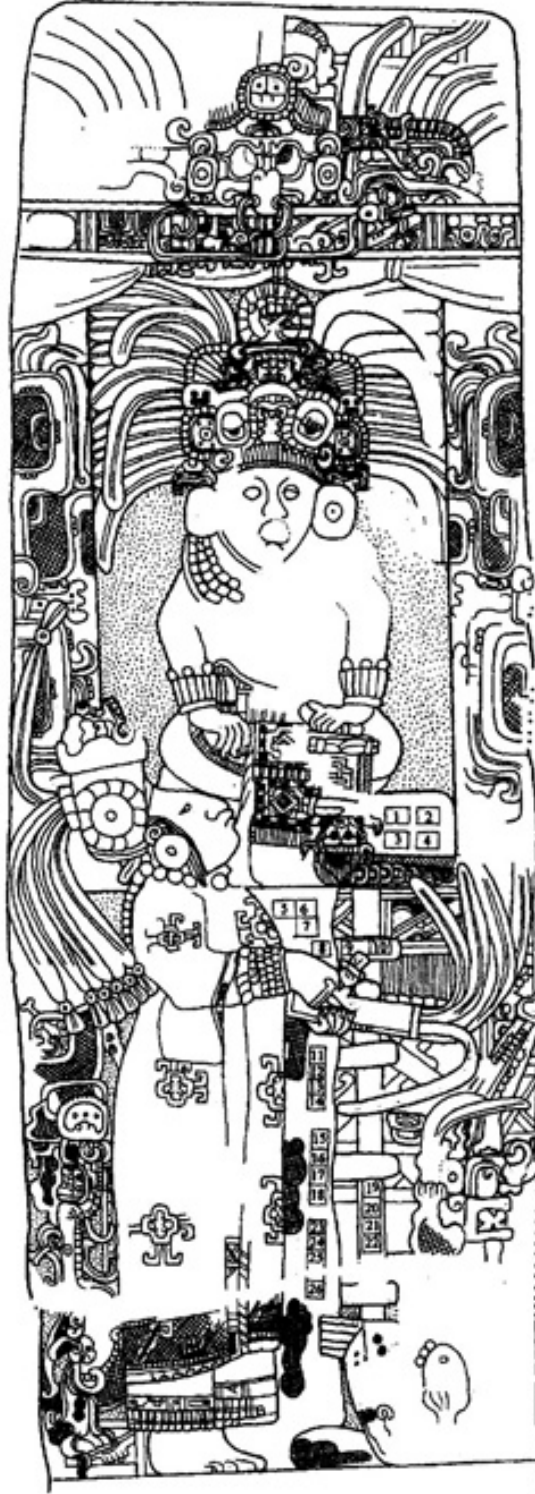
General Commentary: This text contains many beautiful artists' signatures. But, like many ancient Maya names, many are not repeated elsewhere and so some glyphs cannot be read.

A8: Without additional information, it is impossible to tell if this glyph, which denotes the number of days since the moon "arrived", is 6+20 or 8+20. In these cases, we resort to a computer program that will tell us the correct number, provided we know the Long Count date or the European date. (In this case, we do know the date since it is the accession date of Ruler 5, an event we know from other monuments.) See references below for a downloadable calendric program that has this capability.

B13: On the left, the glyph is **NAH**, and on the right it is a head variant of **CHAN** (T1058). *Nah Chan* is believed to be the name of a "vision serpent," but in this case it is probably part of an elaborate name and title sequence for Ruler 5.

A14-B14: These glyphs appear to read "his accession name." This is derived from the **K'AL HUN** glyphs meaning "to seize the headband," a well-known act of accession, coupled with the usual **K'ABA'** logogram meaning "name." The interior glyph appears to be an "a," serving as a phonetic compliment for *k'aba'*. This reading is, however, tentative.

A15-B15: These glyphs begin a "child of mother" expression. We can assume that the now illegible opposite side of the stela completed the parentage statement and named Ruler 5's father. Many experts believe that Ruler 4 was Ruler 5's father.



The face of Stela 14

References of Special Interest for this Text:

Harris, Marc and John Harris: *Mayan Calendrics* - computer program for calculating Maya dates. Downloadable without charge from:
http://wayeb.org/resourceslinks/wayeb_calendar.php

Harris, John: "Inscribed Maya Monuments in the Mesoamerican Gallery of the University of Pennsylvania Museum of Archaeology and Anthropology I: Piedras Negras Stela 14," in *The Codex* of the University of Pennsylvania Museum of Archaeology and Anthropology, February, 1999.

Stuart, David: "Unusual Signs 2: The 'Fringed Crossed-Bands' Logogram," *Maya Decipherment* blog, September 16, 2009.

Chapter 20.

AN UNFORTUNATE END

La Pasadita Lintel 1



To continue the story of Piedras Negras, we now turn to the site of La Pasadita, a satellite of Yaxchilan, the arch-enemy of Piedras Negras. On this monument we learn of the ultimate fate of T'ul Chik, whom we first saw as a youth in the royal court on Panel 3 of PNG.

Like many other royal persons in the ancient world, he ultimately becomes a victim of war.



Analysis of the Text

PSD Lintel 1

<u>A1</u>	9-ETZ'NAB	<i>bolon etz'nab</i>	9 Etz'nab
<u>A2</u>	11-YAXK'IN	<i>buluk yaxk'in</i>	11 Yaxk'in
<u>A3</u>	chu-ka-ja	<i>chuhkaj</i>	is captured
<u>A4</u>	t'u-lu-chi-ku	<i>t'ul chik</i>	T'ul Chik
<u>B1</u>	K'IN-ni-AJAW	<i>k'in ajaw</i>	Sun Lord
<u>C1</u>	ye-e-te	<i>ye't</i>	(It is) his work
<u>B2</u>	3-WINIKHAAB-AJAW	<i>ux winikhaab ajaw</i>	3 K'atun Ajaw
<u>C2</u>	ya-XUN?-BALAM	<i>yaxuun? bahlam</i>	Bird Jaguar IV
<u>B3</u>	a-K'AL-BAAK	<i>a k'aal baak</i>	he of 20 captives
<u>C3</u>	K'UHUL-?-AJAW	<i>k'uhul ? ajaw</i>	Holy Lord of YAX
<u>B4</u>	K'UHUL-PA'-CHAN-AJAW	<i>k'uhul pa' chan ajaw</i>	Holy Lord of YAX
<u>D1</u>	ti-lo-ma	<i>tilom</i>	Tilom
<u>D2</u>	sa-ja-la	<i>sajal</i>	Sajal

Calendrical Reconstruction:

Date A:

<u>A1-A2</u>	9.16.08.03.18	<i>9 Etz'nab 11 Yaxk'in</i>	10-Jun-759 (J.) capture event
--------------	----------------------	-----------------------------	----------------------------------

Rough Translation:

"On 9 Etz'nab 11 Yaxk'in, 9.16.08.03.18, June 10, 759 T'ul Chik, the Sun Lord, was captured. It was the doing of the 3 K'atun Lord, Bird Jaguar, he of 20 captives, the Holy Yaxchilan Lord."

Name and title of figure on the left:

Tilom the vassal

Translation Notes

PSD Lintel 1

C1: This glyph block is very difficult to read in the drawing we have, but it can be translated as “(It is) his work.” This secondary clause operates in the same way as the more common secondary phrases “he oversaw it,” “he was accompanied by,” or “he witnessed it.”

D2: The syllable **sa** was probably on the left of the glyph block, but is now eroded away. Also, the block appears to end with the syllable **-ya**. However, this is probably mis-drawn. A final syllable of **-la** is much more likely. The reading should be **sa-ja-la**, *sajal*, “vassal.” It is well known from other texts that Tilom was the ruler of La Pasadita and a very important vassal of Bird Jaguar IV of Yaxchilan.

As you read more and become more adept, you may find drawings that you believe to be in error. Especially on eroded glyphs, a single line omitted or included can change the potential reading of a passage. Always keep an open mind. After all, even the experts make mistakes.



La Pasadita Lintel 1

Chapter 21.

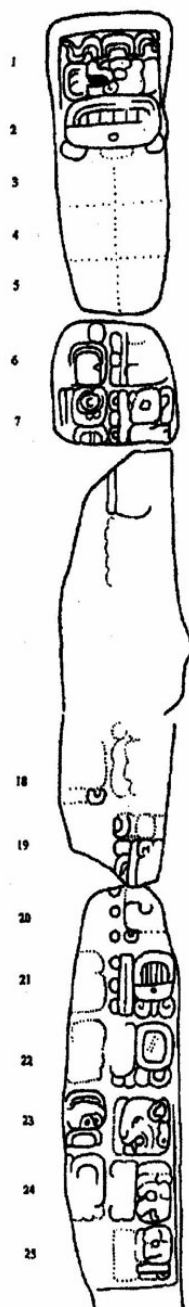
RULER 6

Piedras Negras Stela 23

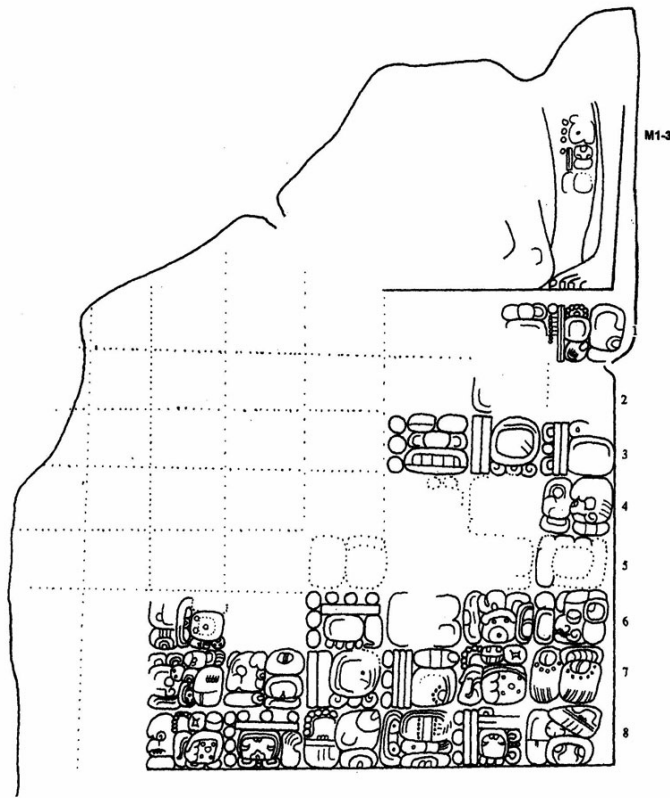


We don't know as much about Ruler 6 as other late rulers of Piedras Negras. In fact, it has been debated whether he was in fact a ruler, or just a vassal (*sajal*). We know of no dramatic events during his reign. Stela 23 is one of the few remaining monuments of his time and tells of his succession as well as a ritual event that involved burning.

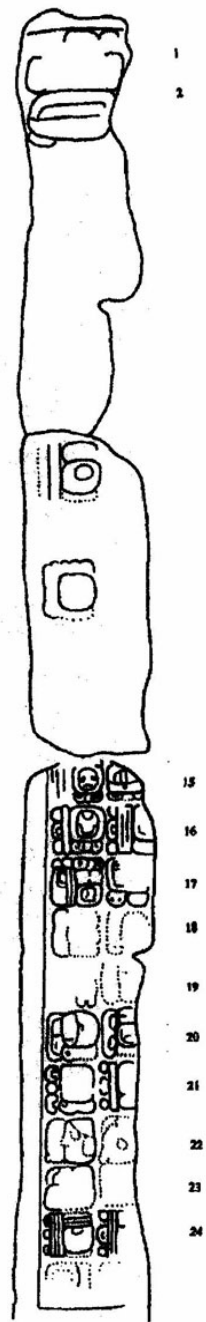
From Stela 23, we know that Ruler 6's father was probably Ruler 4. We also believe Ruler 7's father was Ruler 4. Thus, Rulers 5, 6, and 7 were brothers, or at least half-brothers. As will become apparent on Throne 1 from Piedras Negras, these men were very probably more competitors than brothers.



A B



C D E F G H I J



K L

Analysis of the Text

PNG Stela 23

<u>A1-B2</u>	{tzi-ka-HAB-(?)}	{(ISIG)}	{(ISIG)}
<u>A3-B5</u>	?	?	?
<u>A6</u>	(Glyph G9?)	(Glyph G9?)	(Glyph G9?)
<u>B6</u>	(Glyph F)	(Glyph F)	(Glyph F)
<u>A7</u>	10-HULI-li	<i>lajun huli</i>	10 k'ins (ago the moon) arrives
<u>B7</u>	(Glyph C6)	(Glyph C6)	(Glyph C6)
<u>A8-A20</u>	?	?	?
<u>B20</u>	3-he?-wa?	<i>ux hew</i>	3 k'ins
<u>A21</u>	{?-WINIK}	? <i>winik</i>	? winals
<u>B21</u>	13-TUN	<i>uxlajun tuun</i>	13 tuns
<u>A22-A23</u>	?	?	?
<u>B23</u>	?-BALAM	? <i>bahlam</i>	? Jaguar
<u>A24-B25</u>	?	?	?
<u>C1-F5</u>	?	?	?
<u>E6</u>	?-? u-bi?-ki-la	?	?
<u>F6</u>	?	?	?
<u>E7</u>	wa-e?-ni ti?- lu?-K'AN	?	?
<u>F7</u>	CH'OK-ko ba?- K'IN-ni	<i>ch'ok ba k'in</i>	Youth --->
<u>E8a</u>	KAN-na?	<i>kan</i>	Ba K'in Kan
<u>E8b</u>	K'UHUL yo-[ki]bi AJAW	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>F8</u>	4 13-WINIK-ji-ya	<i>chan uxlajun winikjiy</i>	4 k'ins 13 winals
<u>G1-G3</u>	?	?	?
<u>H3</u>	3-{K'IN?} 2- WINIKHAB	(DN?)	(DN?)
<u>G4-H5</u>	?	?	?
<u>G6</u>	3 8-WINIK-ji-?	<i>ux waxak winik</i>	3 k'ins 8 winals
<u>H6</u>	?	?	?
<u>G7</u>	10-AJAW	<i>lajun ajaw</i>	10 Ajaw
<u>H7</u>	18-CHAKSIHOM	<i>waxaklajun chaksihoom</i>	18 Keh
<u>G8</u>	pu-lu-yi	<i>puluy</i>	got burned
<u>H8</u>	u-tz'i/sa-ti-li	<i>u ?</i>	?
<u>I1</u>	?	?	?
<u>J1</u>	AJ-mo?-lu TUN?-ni?	<i>aj ? tuun</i>	He of ? Stone
<u>I2-J2</u>	?	?	?
<u>I3</u>	10-(Tzolk'in)	<i>lajun ?</i>	10 ?
<u>J3</u>	11-(Haab)	<i>buluk ?</i>	11 ?
<u>I4</u>	?	?	?
<u>J4</u>	?-ka XOK?-ki?	? <i>xook?</i>	? Xok? (Ruler 6)
<u>I5-J5</u>	?	?	?
<u>I6</u>	u-MIJIN-li	<i>u mijinil</i>	child of (father)
<u>J6</u>	?-AK?	? <i>ahk ?</i>	Ruler 4

<u>I7</u>	K'UHUL yo-[ki]bi AJAW	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>J7</u>	ba-ka-ba	<i>bakab</i>	Bakab .
<u>I8a</u>	13	<i>uxlajun</i>	13 days
<u>I8b</u>	11-WINIK-ji?-ya	<i>buluk winikjiy?</i>	11 winals
<u>J8</u>	i-PAS	<i>i pas</i>	it dawned
<u>K1-L2</u>	tzi-ka-HAB- (POP)	<i>(ISIG)</i>	(ISIG)
<u>K3-L14</u>	?	<i>?</i>	<i>?</i>
<u>K15</u>	?-WINIK	<i>? winik</i>	<i>? winal</i>
<u>L15</u>	?-TUN	<i>? tuun</i>	<i>? tuns</i>
<u>K16</u>	7-K'AN	<i>wuk k'an</i>	7 K'an
<u>L16</u>	17-{K'ANJALAB}	<i>wuklajun k'anjalab</i>	17 Pop
<u>K17</u>	JOY-ti-AJAW-?	<i>joy ti ajaw ?</i>	succeeded to the ajawship
<u>L17-L19</u>	?	<i>?</i>	{Ruler 6}
<u>K20</u>	i-u-ti	<i>i uhti</i>	it happens
<u>L20</u>	u-?	<i>?</i>	<i>?</i>
<u>K21</u>	1-?	<i>juun ?</i>	1 ?
<u>L21</u>	#?-?	<i>?</i>	<i>?</i>
<u>K22-L23</u>	?	<i>?</i>	<i>?</i>
<u>K24a</u>	16	<i>waklajun</i>	16 k'ins
<u>K24b</u>	15?-WINIK	<i>holajun winik</i>	15 winals
<u>L24</u>	12-?	<i>lajcha' ?</i>	12 ?
<u>K25-L25</u>	?	<i>?</i>	<i>?</i>

Calendrical Reconstruction:

Date A:

<u>G7-H7</u>	9.17.04.13.00?	<i>10 Ajaw 18 Keh</i>	20-Sep-775 (J.) burning event
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Date:

<u>K16-L16</u>	9.16.16.00.04	<i>7 K'an 17 Pop</i>	14-Feb-767 (J.) accession
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Rough Translation:

“? ? ?.

“On 9.17.04.13.00, 10 Ajaw 18 Keh, September 20, 775 there was a ritual burning.

“?? Ruler 6, child of Ruler 4, Holy Piedras Negras Lord and Bakab.

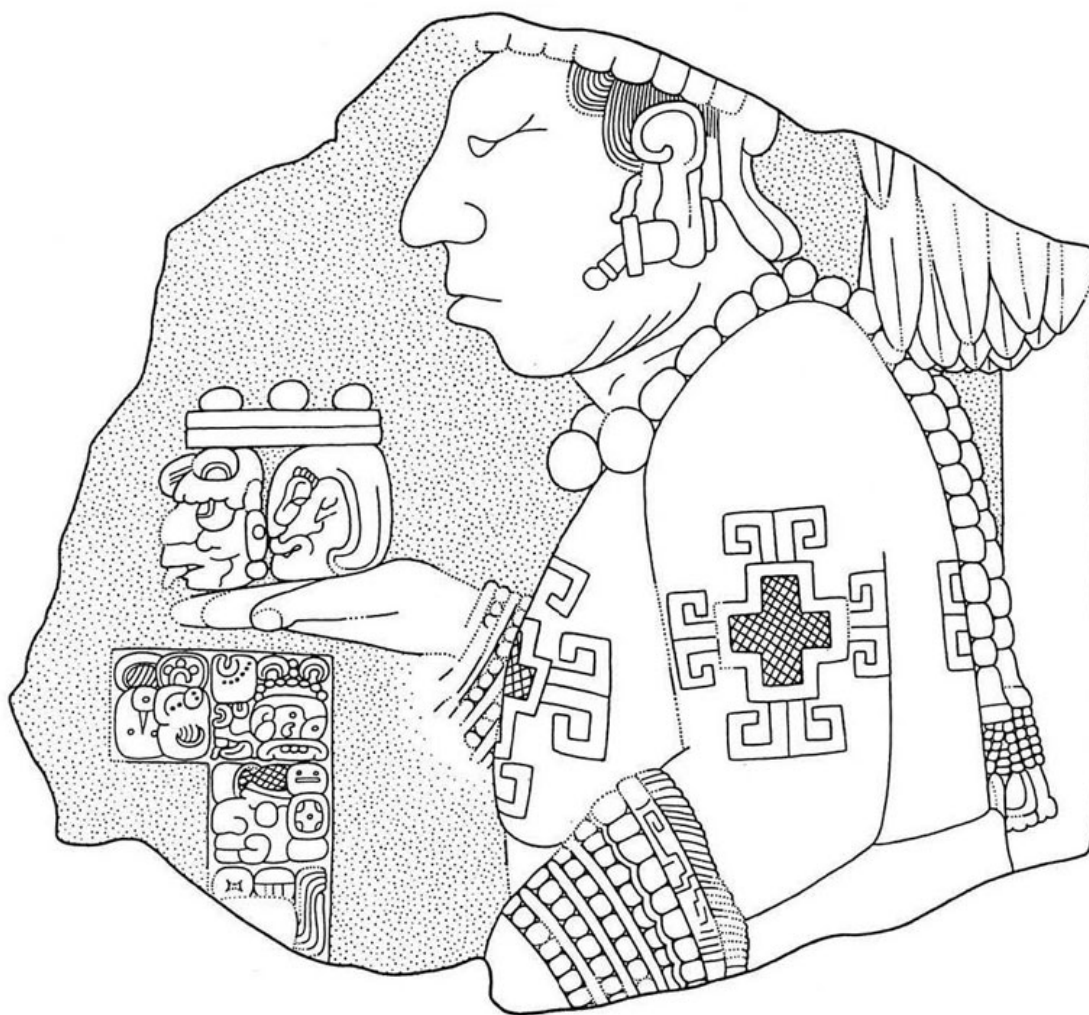
“? ? ?.

“Then on 9.16.16.00.04, 7 K'an 17 Pop, February 14, 767 Ruler 6 acceded to the rulership.”

Translation Notes

PNG Stela 23

General Commentary: This monument is much eroded and at best we get only scraps of information from it. However, sometimes scraps provide key information, in this case the parentage of Ruler 6.



A Wall Panel from the Piedras Negras area

Chapter 22.

A MASTERPIECE OF MAYA ART

Piedras Negras Throne 1

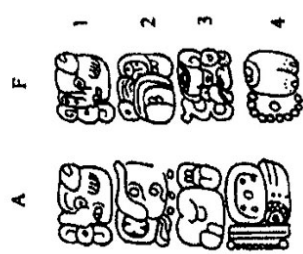
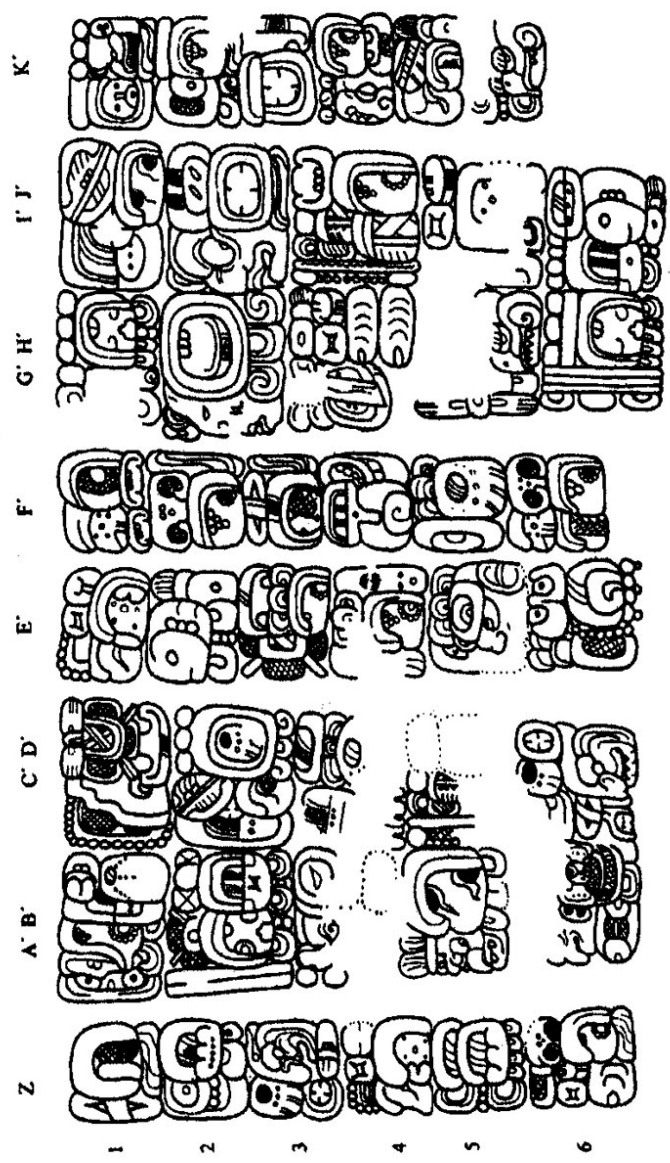
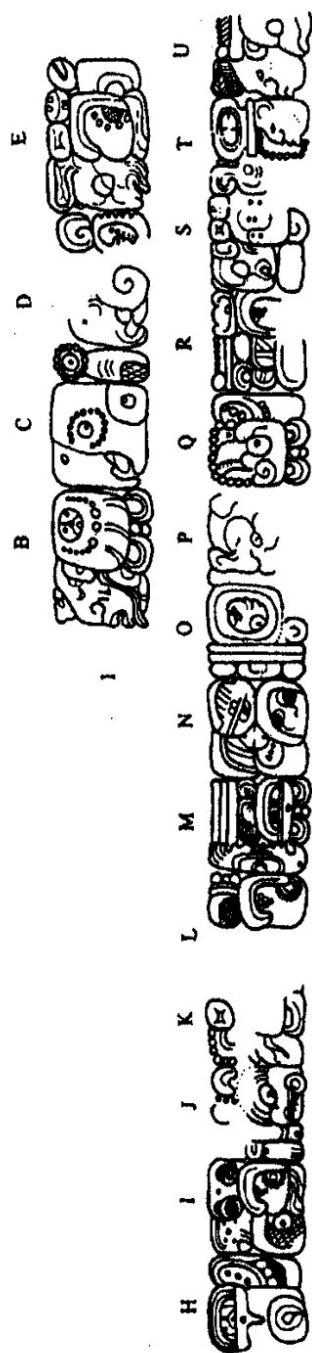


Throne 1 from Piedras Negras is a masterpiece of Maya art. Although deliberately broken in ancient times by one of Piedras Negras' enemies, it has been largely reconstructed.

Throne 1 was commissioned by Ruler 7 and contains glyphs on its seat, back, and legs. The glyphs mention the founding of Piedras Negras by an ancient Maya king. We also learn the fate of Ruler 6. Additionally, there are wars and rituals, as well as the normal parentage statements and an accession event.



Throne 1 from Piedras Negras



Analysis of the Text

PNG Throne 1

<u>A1</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>A2</u>	K'IN-ni LAKAM-ma	<i>k'in lakam</i>	Sun Great / Large
<u>A3</u>	CHAK-ki	<i>chahk</i>	Chak
<u>A4</u>	AJ-bi-k'i	<i>aj bik'iil</i>	He of Bik'il
<u>B1</u>	1-ma-ya	<i>juun may</i>	One Deer
<u>C1</u>	MO'?-mo-o	<i>mo'</i>	Macaw
<u>D1</u>	CHAK?	<i>chahk?</i>	Chak
<u>E1</u>	T'UL TUN-ni AJAW-wa	<i>t'ul tuun ajaw</i>	La Mar Ajaw
	-or-		
<u>E1</u>	² pe?-TUN-ni AJAW-wa	<i>pepe'm tuun ajaw / pe' tuun ajaw</i>	Pepem Tun Lord
<u>F1</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>F2</u>	PAT?-te-[la]ja	<i>? laj</i>	?
<u>F3</u>	K'AWIL	<i>k'awiil</i>	K'awil
<u>F4</u>	mo-chu?	<i>moch?</i>	Moch?
<u>G1</u>	?	<i>?</i>	?
<u>H1</u>	(T550)	<i>?</i>	to establish, found, set
<u>I1a</u>	TAN-CH'EN	<i>tahn ch'en</i>	center cave (place)
<u>I1b</u>	(PAW)-TUN-ni	<i>? tuun</i>	PNG place, or ceremonial center at PNG
<u>J1</u>	K'INICH ya-?-AK	<i>k'inich ? ahk</i>	K'inich ? Ahk
<u>K1</u>	K'UHUL yo-[ki]bi AJAW-wa	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>L1</u>	#?-tu-TUN	<i>? tuun</i>	? tuns
<u>M1</u>	u-15-WINIKHAB	<i>u holajun winikhaab</i>	its 15 k'atuns
<u>N1</u>	i-PAS	<i>i pas</i>	it dawned
<u>O1</u>	12-MANIK	<i>lajcha' manik</i>	12 Manik
<u>P1</u>	5-SUTZ'	<i>ho' suutz'</i>	5 Sotz'
<u>Q1</u>	SIY-ya-AJ	<i>siyaj</i>	was born
<u>R1</u>	AJ-1-?-na-ku	<i>aj juun ? na'ak</i>	Aj Jun ? Na'ak (youth name of Ruler 7)
<u>S1a</u>	CH'OK-?	<i>ch'ok</i>	Youth
<u>S1b</u>	WAY-AJAW-wa	<i>way ajaw</i>	Way Lord
<u>T1a</u>	ya-la?	<i>yal</i>	child of
<u>T1b</u>	K'UHUL-?-IX	<i>k'uhul ? ix</i>	holy ? Lady
<u>U1</u>	?-ja-(bird)	<i>?</i>	"Lady Bird"

<u>Z1</u>	ta-YIK'IN?-ni	<i>ta yik'in</i>	at twilight
<u>Z2</u>	AJ-TAN?-wa?	?	?
<u>Z3</u>	HA'-K'IN-XOK-ki	<i>ha' k'in xook</i>	Ha K'in Xok (Ruler 6)
<u>Z4</u>	K'UHUL yo-[ki]bi AJAW	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>Z5</u>	ya-ka-ta-ji	<i>yaktaj</i>	he abandons
<u>Z6</u>	a-AJAW-la (PAW)- TUN-ni	<i>ajawlel ? tuun</i>	the ajawship of Paw Stone .
<u>A'1</u>	u-[ku]chu-wa	<i>u kuchuw</i>	He carries
<u>B'1</u>	i-ki-tzi	<i>ikitz</i>	burden / office
<u>C'1</u>	T'AB{[yi]}	<i>t'abay</i>	goes up to
<u>D'1</u>	LAM-NAH	<i>lam naah</i>	Lam House
<u>A'2</u>	10 0-WINIK	<i>lajun mih winik</i>	10 k'ins no winal
<u>B'2</u>	1-TUN	<i>juun tuun</i>	1 tun
<u>C'2</u>	i-PAS	<i>i pas</i>	it dawned
<u>D'2</u>	3-IMIX	<i>ux imix</i>	3 Imix
<u>A'3</u>	4-SUTZ'	<i>chan suutz'</i>	4 Sotz'
<u>B'3</u>	HUL?-?	<i>hul?</i>	arrived ??
<u>C'3</u>	?	?	?
<u>D'3</u>	li-hi-ba?	?	?
<u>A'-4-B'4</u>	?-u-KAB-ji	<i>u kabijj</i>	he authorized it
<u>C'4-D'4</u>	AJ-1-?-na-ku	<i>aj juun ? na'ak</i>	Aj Jun ? Na'ak
<u>A'5</u>	CH'OK-ko	<i>ch'ok</i>	Youth
<u>B'5</u>	WAY[la]-AJAW-wa	<i>wayal ajaw</i>	Way Lord
<u>C'5</u>	?-ta-?	?	?
<u>D'5</u>	HA'-K'IN-XOK-ki	<i>ha' k'in xook</i>	Ha K'in Xok
<u>E'1</u>	K'UHUL yo-[ki]bi AJAW	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord .
<u>E'2</u>	u-ti-ya	<i>uhtiiy</i>	It happened
<u>E'3</u>	mih-hi-NAH	<i>mih nah</i>	at Mihnah?
<u>E'4</u>	ba/ma-hi-li	?	?
<u>E'5</u>	?-hi-?	?	?
<u>E'6</u>	?-tu-(WAR)-yi-la	?	war on?
<u>F'1</u>	TAN-CH'EN	<i>tahn ch'een</i>	center cave (place)
<u>F'2</u>	(PAW)-TUN-ni	<i>? tuun</i>	Paw Stone (PNG?)
<u>F'3</u>	ta-YIK'IN?-ni	<i>ta yik'in</i>	at twilight
<u>F'4</u>	(T550)	?	to establish, found, set
<u>F'5</u>	(CELT)-ba-hi	<i>? baah</i>	jade? image
<u>F'6a</u>	TAN-CH'EN	<i>tahn ch'een</i>	center cave
<u>F'6b</u>	(PAW)-TUN-ni	<i>? tuun</i>	Paw Stone (PNG?) .
<u>G'1</u>	{3-he}-wa	<i>ux hew</i>	3 k'ins
<u>H'1</u>	3-WINIK	<i>ux winik</i>	3 winal
<u>I'1-J'1</u>	i-PAS	<i>i pas</i>	it dawned
<u>G'2-H'2</u>	1-K'AN	<i>juun k'an</i>	1 K'an
<u>I'2-J'2</u>	7-YAXK'IN	<i>wuk yaxk'in</i>	7 Yaxk'in

<u>G'3</u>	JOY[AJ]	<i>joyaj</i>	acceeded
<u>H'3</u>	ti-AJAW-le-le	<i>ti ajawlel</i>	to the lordship
<u>I'3-J'3</u>	AJ-1-?-na-ku	<i>aj juun ? na'ak</i>	Aj Jun ? Na'ak
<u>G'4</u>	K'INICH	<i>k'inich</i>	K'inich
<u>H'4</u>	?-AK	<i>? ahk</i>	Ruler 7
<u>I'4-J'4</u>	K'UHUL yo-[ki]bi	<i>k'uhul yokib ajaw</i>	Holy Piedras
	AJAW		Negras Lord .
<u>G'5-H'5</u>	16 8-WINIK	<i>waklajun waxak winik</i>	16 k'ins 8 winals
<u>I'5</u>	4-TUN	<i>chan tuun</i>	4 tuns
<u>J'5</u>	i-u-ti	<i>i uhti</i>	it happens
<u>K'1</u>	5-AJAW 3-MUWAN	<i>ho' ajaw ux muwaan</i>	5 Ajaw 3 Muwan
<u>K'2</u>	wi-ho-TUN-ni	<i>wi ho' tuun</i>	5 tuns lacking
<u>K'3</u>	EL-K'IN-NAH	<i>el k'in naah</i>	fire enters
<u>K'4</u>	cha-hu-ku-NAH	<i>chahuk naah</i>	Lightning House
<u>K'5</u>	yo-OTOT-ti-u?	<i>yotoot ?</i>	the house of
<u>K'6</u>	ya-?-AK	<i>ya? ahk</i>	Ruler 7

Calendrical Reconstruction:

Working Backwards:

Date A:			
<u>O1-P1</u>			
Date A:	9.15.18.16.07	<i>12 Manik' 5 Sotz'</i>	7-April-750 (J.)
O1-P1			birth of Ruler 7
Date B:			
<u>K'1</u>	9.17.15.00.00	<i>5 Ajaw 3 Muwan</i>	2-Nov-785 (J.)
D.N.:			period ending
<u>G'4-I'4</u>	- 4.08.16		
Date C:			
<u>G'2-I'2</u>	9.17.10.09.04	<i>1 K'an 7 Yaxk'in</i>	31-May-781 (J.)
D.N.:			accession of Ruler 7
<u>G'1-H'1</u>	- 3.03		
Date D:			
<u>B'2-A'3</u>	9.17.10.06.01	<i>3 Imix 4 Sotz'</i>	29-Mar-781 (J.)
D.N.:			arrival? of someone?
<u>A'2-B'2</u>	- 1.00.10		
Date E:	9.17.09.05.11	<i>10 Chuwen 19 Sip</i>	24-Mar-780 (J.)
			abdication of Ruler 6

Rough Translation:

"It is the carving of Sun Great Chak, he of Bik'il.

"It is One Deer Parrot Chak, Lord of La Mar.

"It is the craving of Patlaj K'awil Mo'och.

"Was founded the place of Paw Stone by the Sun Lord Turtle Tooth, Lord of Piedras Negras. Then about 300 years later, 12 Manik 5 Sotz' dawned, 9.15.18.16.07, April 7, 750 and the youth Ruler 7 was born, son of Lady Bird.

"In the night (of March 24, 780 9.17.09.05.11) Ha' K'in Xok, Ruler 6, Lord of Piedras Negras abandoned the Lordship of Paw Stone place.

"He carried the burden (of office?) up to Lam House.

"One tun, no winals, and 10 days later 3 Imix 4 Sotz' dawns and ?

"He caused it, the youth Ruler 7, ?, Ruler 6 Holy Piedras Negras Lord.

"It happened ? ? war Paw Stone place. At night the celt image? of Paw Stone was established.

"Three k'ins and 3 winals later 1 K'an 7 Yaxk'in dawned. Ruler 7 acceded to the lordship.

"Then on 5 Ajaw 3 Muwan the 15 tun ending 9.17.15.00.00 November 2, 785. Fire entered the Lightning House of Ruler 7."

Translation Notes

PNG Throne 1

H1: This glyph, T550, means “to establish, to found, to set,” but we do not know the reading. This glyph is also in the eroded part of Panel 4 (G1a) in reference to the establishment of La Mar. (See Chapter 6.)

I1a: The **TAN-CHEN** collocation is a *locative marker* and tells us that the glyphs that follow denote a place name. The literal translation is “in front of the cave / spring of.”

I1b: These are the “paw stone” glyphs, formed by a logogram denoting a paw, and the common glyph for *tuun*. These glyphs refer to the city of Piedras Negras as a place and/or may denote a specific ceremonial site or monument at Piedras Negras.

It was quite common for a ruling Maya city to have a name for the polity, or political unit, that it ruled, as well as a name for the city itself. The name of the polity was the name that appeared on the emblem glyph. For example, the city we call Palenque was known in ancient times as Lakam Ha’ (“Big Waters”), while the political unit it ruled was known as *Baak*. The analogy here is Yokib (the polity) and “Paw Stone” (the city).

Finally, make sure you see the difference between the glyph for “paw” and the more common glyph for “claw,” read as *ich’aak*. (You can see an example of *ich’aak* in Chapter 18 on Panel 3 at Z’1.)

J1: This looks like the glyph of the Turtle Tooth ruler we saw in the early days of Piedras Negras, and like the glyph of Ruler 7, but it is not either of those rulers. From the distance number of over 300 years at L1-M1, we know that it must be another ruler with a similar name. We do not encounter this ruler anywhere else in the glyphic record.

K’4: The “upended frog” glyph here resembles the logogram **SIY** (“to give birth”), but is the syllable **hu**. The difference is usually apparent from the fact that **SIY** usually has a “string of pearls” that the syllable **hu** lacks.



An Ancient Glyph in 3-Dimensions

In the center of the principal plaza of Piedras Negras there is a large stone monument. It appears to represent a 3-Dimensional glyphic spelling of "Paw Stone." (See photos above and below.)

The horizontal part of the monument has curls and undulations much like a feline paw and looks very much like the logogram Paw in the texts. The supports of the monument are very clearly 3-dimensional head variants of the glyph for *tuun*, complete with the stone markings one would expect on such glyphs.

Although in 3-dimensional space rather than the normal 2 dimensions, the monument itself clearly "spells" Paw Stone, the place name for the city of Piedras Negras and/or its ceremonial center.



References of Special Interest for this Text:

Houston, *et al*: “ In the Land of the Turtle Lords – Archaeological Investigations at Piedras Negras, Guatemala, 2000.” downloadable from www.famsi.org .

Stuart, David: “The Paw Stone: The Place Name of Piedras Negras, Guatemala,” in *The Pari Journal*, Vol. IV, No. 3, Winter 2004.

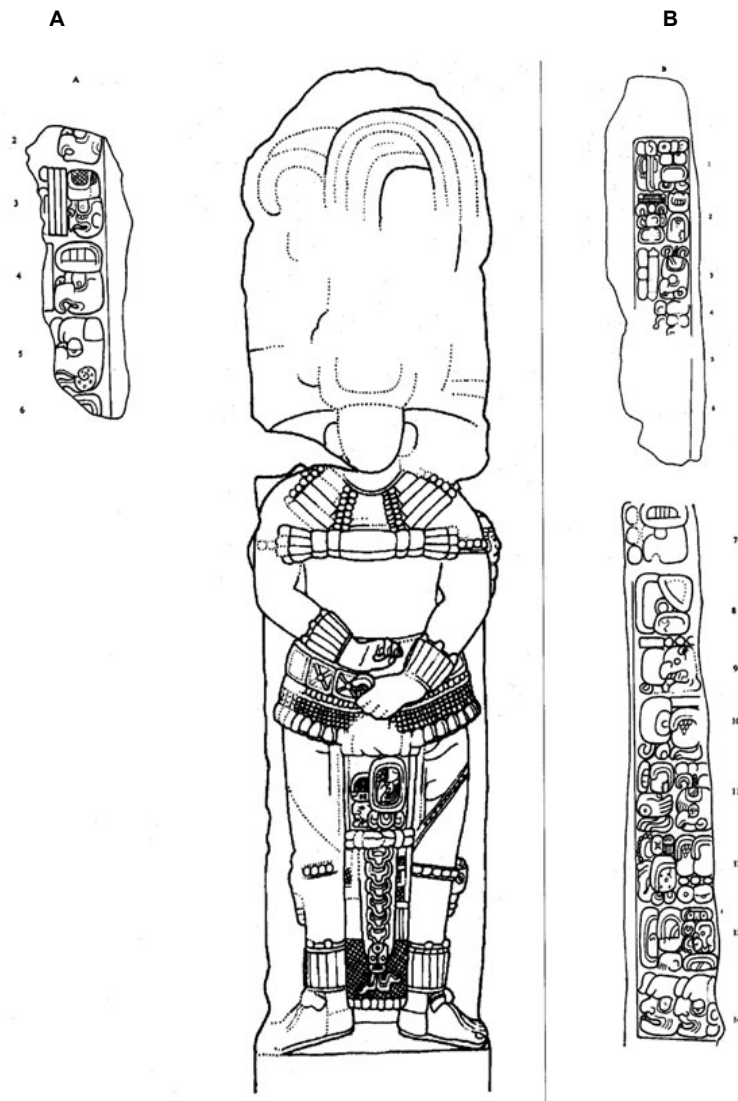
Chapter 23.

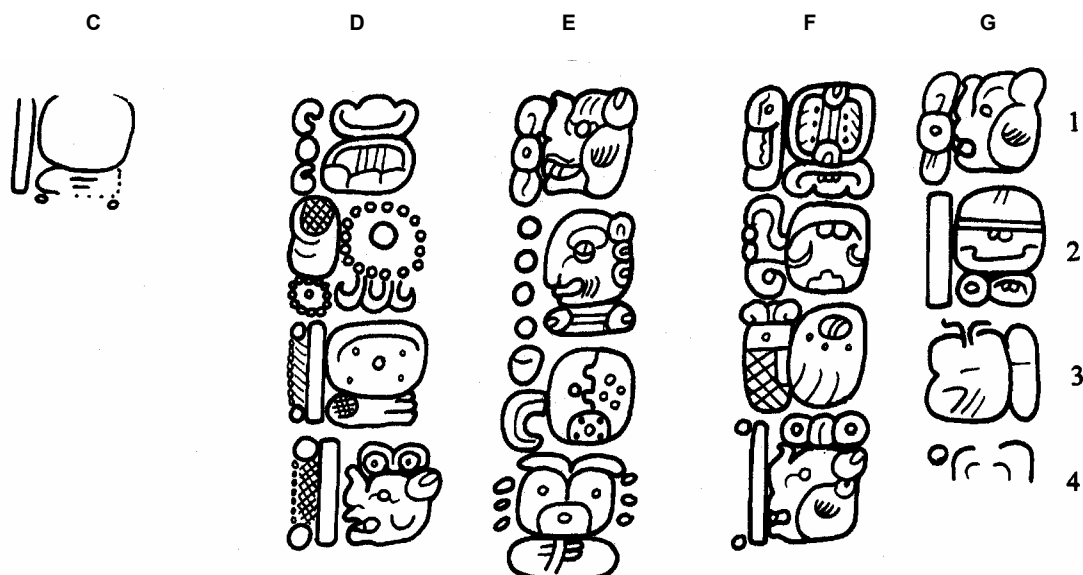
A PERIOD ENDING FOR RULER 7

Piedras Negras Stela 15



Much of Stela 15 is eroded, but fortunately enough is preserved for us to see a typical period ending stela. Like many other works of Maya art, we have a number of signatures of scribes and sculptors.





Analysis of the Text

PNG Stela 15

<u>A1</u>	{tzi-ka-HAB- (YAXK'IN)}	{{(ISIG)}	{{(ISIG)}
<u>A2</u>	{9}-PIK	<i>bolon pik</i>	9 baktun
<u>A3</u>	17-WINIKHAB	<i>wuklajun winikhaab</i>	17 k'atun
<u>A4</u>	{10}-TUN	<i>lajun tuun</i>	10 tuns
<u>A5</u>	{9}-WINIK	<i>bolon winik</i>	9 winal
<u>A6</u>	{4}-K'IN	<i>chan k'in</i>	4 k'ins
<u>A7-A14</u>			(probably rest of the calendrics)
<u>B1</u>	JOY[AJ] ti-AJAW-wa	<i>joyaj ti ajaw</i>	succeeded to lord
<u>B2</u>	AJ-1-?-na-ku	<i>aj juun ? na'ak</i>	Aj Jun ? Na'ak
<u>B3</u>	K'INICK ya-?-AK	<i>k'inich ? ahk</i>	Ruler 7
<u>B4</u>	{16-K'IN}	<i>waklajun k'in</i>	16 k'ins
<u>B5</u>	{8-WINIK}	<i>waxak winik</i>	8 winal
<u>B7</u>	4-TUN	<i>chan tuun</i>	4 tuns
<u>B8</u>	i-PAS	<i>i pas</i>	it dawned
<u>B9</u>	5-{AJAW} 3-MUWAN	<i>ho' ajaw ux muwaan</i>	5 Ajaw 3 Muwan
<u>B10</u>	WI-5-TUN-ni	<i>wi ho' tuun</i>	5 tuns lacking
<u>B11a</u>	u-K'AL TUN-ni	<i>u k'al tuun</i>	he wrapped the stone
<u>B11b</u>	K'INICH ya-?-AK	<i>k'inich ? ahk</i>	Ruler 7

<u>B12a</u>	K'UHUL yo-[ki]bi	<i>k'uhul yokib ajaw</i>	Holy Piedras
	AJAW		Negras Lord
<u>B12b</u>	pi-ma-te	?	? .
<u>B13a</u>	yi-ta-ji	<i>yitaj</i>	He was
			accompanied by
<u>B13b</u>	u-K'UH-li	<i>u k'uhul</i>	his gods
<u>B14</u>	(Paddlers)	<i>(Paddlers)</i>	the Paddlers.
<u>C1</u>	5-?-?	?	?
<u>D1</u>	1-na-ta	<i>juun nat</i>	Jun Nat
<u>D2</u>	o-mo-tzi	<i>omootz</i>	Omootz
<u>D3</u>	AJ-bi-k'i	<i>aj bik'iil ?</i>	He of Bik'il ?
<u>D4</u>	AJ-u-xu[la]	<i>aj uxul</i>	he of carving, sculptor.
<u>E1</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving of
<u>E2</u>	4-CH'OK-ko	<i>chan ch'ok</i>	Chan Ch'ok
<u>E3</u>	wa-WAY[bi]	<i>wayib</i>	Wayib
<u>E4</u>	xo-{ko}-ki	<i>xook</i>	Xok
<u>F1</u>	a-sa-na	<i>asan</i>	Asan
<u>F2</u>	wi-WINIK	<i>winik</i>	Winik
<u>F3</u>	tu-ba	<i>tu'ub</i>	Tu'ub
<u>F4</u>	AJ-u-xu[lu]	<i>aj uxul</i>	sculptor .
<u>G1</u>	yu-xu[lu]	<i>yuxul</i>	(It is) the carving of
<u>G2</u>	5-CHAN-TE'	<i>ho' chan te'</i>	5 Sky Tree
<u>G3</u>	pa?-ta-?	?	?
<u>G4</u>	?	?	?
<u>On</u>	5-AJAW	<i>ho' ajaw</i>	5 Ajaw
<u>Crotch</u>			

Calendrical Reconstruction:

Date A:			
<u>A2-A6</u>	{9.17.10.09.04}	<i>1 K'an 7 Yaxk'in</i>	May-31-781 (J.) accession or Ruler 7
D.N.:			
<u>B5-B7:</u>	4.08.16		
Date B:			
<u>B9</u>	9.17.15.00.00	<i>5 Ajaw 3 Muwan</i>	2-Nov-785 (J.)

Rough Translation:

“On 9.17.10.09.04, 1 K’an 7 Yaxk’in, May 31, 781 Ruler 7 acceded to the Lordship. Then 4 tuns, 8 winals, and 16 k’ins later the day 5 Ajaw 3 Muwan dawned. It was the 15 tun period ending. Ruler 7 bound the stone. He was accompanied by his gods, the Paddlers.”

Names of artists - sculptors:

5 ? ?.

Jun Nat Omootz of Bik’il, sculptor.

It is the carving of Chan Ch’ok Wayib Xok.

Asan Winik Tu’ub, sculptor.

It is the carving of Ho Chan Te’ ? ?.

Translation Notes

PNG Stela 15

General Commentary: This stela is a great exercise in “filling in the blanks.” The initial date and the distance number are almost completely eroded. And yet, from the events described we can be all but certain of what the missing date components were.

A4-14: The long count and supplemental series are missing, but at B1-B3 we see that the event in question is the accession of Ruler 7. From other monuments, this is a date we know. Thus, we can fill in the missing parts of column A.

B5-B7: Although now largely eroded, from B7 and the overall syntax of the text we know that these blocks were very probably a Distance Number. From B9 and B10 we can see that the event is a 15 tun period ending with a Calendar Round of 5 (Tzolk’in Day Name?) 3 Muwan. And of course, we know this occurred during the reign of Ruler 7. Using a Maya date calculator it is not hard to find that the date we want is 5 Ajaw 3 Muwan, 9.17.15.00.00.

B13: Here we have glyphs that show that Ruler 7 is accompanied by a divine presence on the period ending. As is often the case, the divine entities are the Paddler Gods (shown in B14). At B13b we have **u-K’UH-li**, where the *-li* suffix denotes a possessed noun (“his gods”). Note that the noun is not marked as a

plural. This is often the case. Occasionally, *k'uh* > “god” or “gods” is written as *k'uhob* > “gods” to specifically mark the plural form.

D4 & F4: Note how the word for “sculptor, carver” is formed with the agentive prefix **AJ-**. Literally, the blocks read “he of carvings,” i.e. carver.

Grammar Notes

The –V/ Suffix

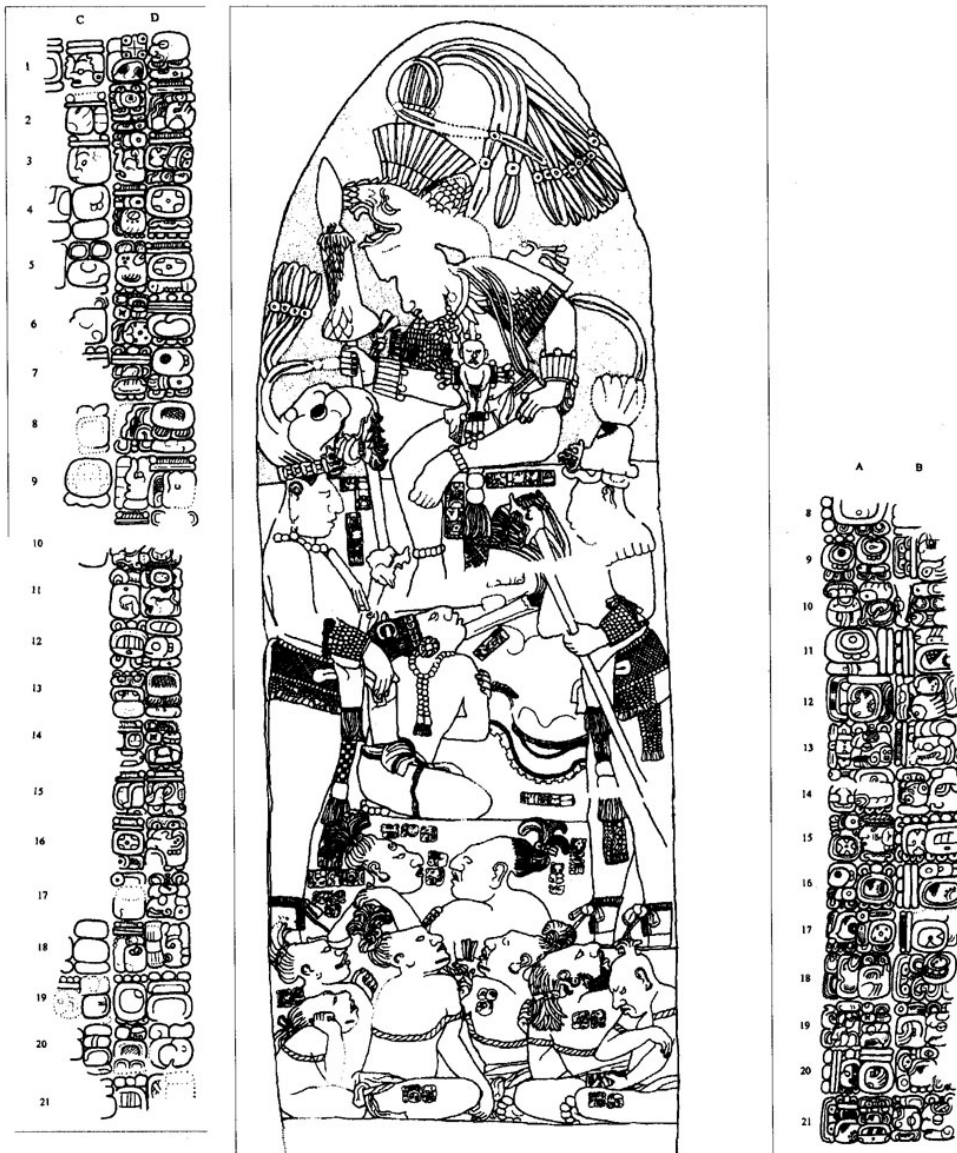
You will find that many words in the glyphic texts end with the suffix –V/ (spelled **-IV**, where V stands for a variable vowel). This suffix has many possible (and confusing) uses. The four most common uses are as follows:

- (1) As we have seen several times at Piedras Negras, **-li** may be attached to some nouns to show they are possessed. Example: **a-K'UH-li** > *a k'uhil* > “your god.”
- (2) We also see the **-IV** suffix used to generalize a noun. A ubiquitous example is **AJAW-le** > *ajawlel*. *Ajaw* means “lord” and so *ajawlel* means “lordship.” (This is an example of “underspelling,” which is why the final *-l* is not in the spelling.)
- (3) Another productive use for the –V/ suffix is to create adjectives from nouns. For example, **K'AK'** > *k'ahk'* means “fire” and we form the adjective “firey” by adding –V/ : **K'AK'-la** > *k'ahk'al* > “firey.”
- (4) Finally, we can use the suffix to form a verbal noun, i.e. a noun formed from a verb: Chum is the verb “to sit,” but **CHUM-li** > *chumul* means “sitting” or “seating,” which are nouns.

Chapter 24.

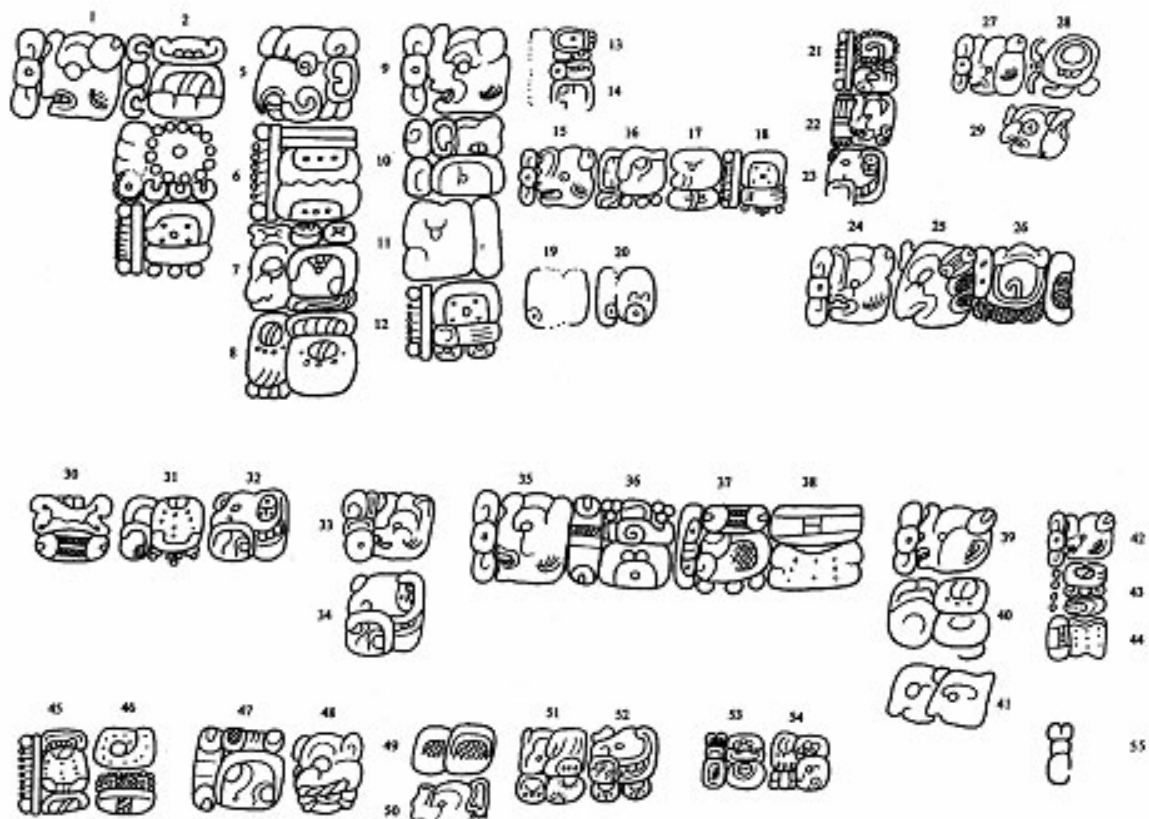
THE POMONA WARS

Piedras Negras Stela 12



Stela 12 is a remarkable stela that exhibits the triumph over Pomona by Piedras Negras. The cities fought two wars and in each case Piedras Negras received help from their vassals from La Mar. The primary aid came from “Parrot Chak” of La Mar, whom we saw on both Panel 3 and Throne 1.

On Stela 12 we are given the names of some of the prisoners captured in the wars with Pomona. Also, as we have seen before, several sculptors / artists sign the work of art.



Analysis of the Text

PNG Stela 12 – Primary Text

<u>A1-B2</u>	{tzi-ka-HAB- (KEH)}	<i>{{(ISIG)}}</i>	<i>{{(ISIG)}}</i>
<u>A3-B3</u>	{9-PIK}	<i>bolon pik</i>	9 baktuns
<u>A4-B4</u>	{18-WINIKHAB}	<i>waxaklajun winikhaab</i>	18 k'atuns
<u>A5-B5</u>	{5-TUN}	<i>ho' tuun</i>	5 tuns
<u>A6-B6</u>	{0-WINIK}	<i>mih winik</i>	0 winals
<u>A7-B7</u>	{0-K'IN}	<i>mih k'in</i>	0 k'in
<u>A8</u>	4-AJAW	<i>chan ajaw</i>	4 Ajaw
<u>B8</u>	{{(Glyphs G & F)}}	<i>{{(Glyphs G & F)}}</i>	(Glyphs G & F)
<u>A9</u>	3-20-ji-ya HUL-li- ya	<i>ux k'aaljiy huliyy</i>	23 k'ins (ago the moon) arrived
<u>B9</u>	(Glyph C6)	<i>(Glyph C6)</i>	6th lunation
<u>A10</u>	(Glyph X6)	<i>(Glyph X6)</i>	(Glyph X6)
<u>B10</u>	u-CH'OK-ko K'ABA	<i>u ch'ok k'aba'</i>	its youth name
<u>A11</u>	WINIK-ki-10	<i>winik lajun</i>	30 (days in lunation)
<u>B11</u>	13-CHAKSIHOM	<i>uxlajun chaksihoom</i>	13 Keh
<u>A12</u>	NAH-5-TUN-ni	<i>nah ho' tuun</i>	the 1st hotun .
<u>B12</u>	u-K'AL-TUN-ni	<i>u k'al tuun</i>	he wrapped the stone
<u>A13</u>	K'INICH ya-?-AK	<i>k'inich ? ahk</i>	Ruler 7
<u>B13</u>	AJ-SAK?-BAK	<i>aj sak? baak</i>	He of white bones ?
<u>A14a</u>	K'UHUL?-wa?- WAY	<i>k'uhul way</i>	Holy Way .
<u>A14b</u>	yi-ta-ji	<i>yitaj</i>	He was accompanied by
<u>B14a</u>	u-K'UH-OB?	<i>u k'uhob</i>	his gods
<u>B14b</u>	(Jaguar Paddler)	<i>(Jaguar Paddler)</i>	Jaguar Paddler
<u>A15a</u>	(Stringray Paddler)	<i>(Stingray Paddler)</i>	Stringray Paddler
<u>A15b</u>	CHUWEN-na/IK'	<i>chuwen</i>	Artist
<u>B15a</u>	1 3-WINIK	<i>juun ux winik</i>	1 k'in 3 winals
<u>B15b</u>	8-TUN	<i>waxak tuun</i>	8 tuns
<u>A16a</u>	u-ti-ya	<i>uhtiyy</i>	it happened
<u>A16b</u>	1-KAWAK	<i>juun kawak</i>	(on) 1 Kawak
<u>B16</u>	12-SAKSIHOM	<i>lajcha' saksihoom</i>	12 Sak
<u>A17a</u>	chu[ku]-ji-ya	<i>chuhkjiyy</i>	was captured
<u>A17b</u>	te-ni-bi-wi /	<i>?</i>	?
<u>or</u>	te-ch'a-bi-wa	<i>?</i>	?
<u>B17</u>	AJ-?-K'IN-ni	<i>aj ? k'in</i>	priest ?
<u>A18</u>	K'UHUL-lu to-k'o	<i>k'uhul took'</i>	Holy Flint
<u>B18</u>	u-ya-ja-wa/K'AK'	<i>u yajaw k'ahk'</i>	U Yajaw K'ak' (title)
<u>A19a</u>	K'AK'-?-MUWAN?	<i>k'ak' ? muwaan</i>	K'ak Muwan
<u>A19b</u>	wa-(BIRD)-AJAW	<i>? ajaw</i>	St. Elena Lord
<u>B19a</u>	?-TE'?	<i>?</i>	prisoner of
<u>B19b</u>	ya-?-AK	<i>? ahk</i>	Ruler 7 .
<u>A20a</u>	13	<i>uxlajun</i>	13 k'ins
<u>A20b</u>	1-WINIK	<i>juun winik</i>	1 winal
<u>A20c</u>	10-MANIK'	<i>lajun manik'</i>	10 Manik'

<u>B20a</u>	CHUM-SAKSIHOM	<i>cham chaksihoom</i>	0 Sak
<u>B20b</u>	TZUTZ??-ji-ya	<i>tzuhtzjiy</i>	was completed
<u>A21a</u>	u-6-tu-TUN	<i>u wak tuun</i>	his 6th tun (plus)
<u>A21b</u>	u-1-WINIKHAB	<i>u juun winikhaab</i>	his 1st k'atun (26 tuns)
<u>B21a</u>	si-SIY-na	<i>siyan</i>	(since) was born
<u>B21b</u>	ya-?-AK	<i>? ahk</i>	Ruler 7
<u>C1</u>	{7-1K'} 10-SUTZ'	<i>wuk ik' lajun suutz'</i>	7 Ik' 10 Sotz'
<u>D1a</u>	?-(star war)-KAB	<i>?</i>	star war
<u>D1b</u>	pa-ka-bu	<i>pakab</i>	Pomona
<u>C2</u>	?	<i>?</i>	?
<u>D2a</u>	u-tz'a-ka-wa-te'	<i>u tz'akaw te'</i>	He counted the staffs (i.e. the prisoners):
<u>D2b</u>	AJ-JANAB?-chi-hi	<i>aj janab chih</i>	Aj Janab Chih (He of deer flower)
<u>C3a</u>	?	<i>?</i>	?
<u>C3b</u>	AJ-?-SUTZ'?	<i>aj ? suutz'?</i>	He of Sotz'?
<u>D3a</u>	SAK-SUTZ'	<i>sak suutz'</i>	Sak Sotz'
<u>D3b</u>	AJ-K'IN-ni ye-te	<i>aj k'in yet</i>	Aj K'in Yet (title)
<u>C4</u>	k'e-{cha-AT-ta TOK'}	<i>k'ech aat took'</i>	K'ech At Tok'
<u>D4</u>	AJ-SAK-ka-ba K'AN-na-9	<i>aj sak kab k'an bolon</i>	Aj Sak Kab K'an Bolon
<u>C5</u>	?	<i>?</i>	?
<u>D5</u>	ka-lu-ma AJ-K'an-a	<i>kalum aj k'ana</i>	Kalum Aj K'ana
<u>C6</u>	?	<i>?</i>	?
<u>D6a</u>	K'UHUL yo-[ki]bi AJAW	<i>k'uhul yokib ajaw</i>	Holy Piedras Negras Lord
<u>D6b</u>	18?-he-wa	<i>waxaklajun hew</i>	18 k'ins
<u>C7a</u>	?-WINIK	<i>? winik</i>	? winals
<u>C7b</u>	16-TUN	<i>waklajun tuun</i>	16 tuns
<u>D7a</u>	11-WINIKHAB	<i>buluk winikhaab</i>	11 k'atuns
<u>D7b</u>	u-ti-ya	<i>uhtiiy</i>	it happened
<u>C8</u>	2/3 K'UMK'U /WAYEB	<i>?</i>	?
<u>D8a</u>	T'AB-ya	<i>t'abay</i>	offered at
<u>D8b</u>	pa-ka-bu	<i>pakab</i>	Pomona
<u>C9a</u>	?	<i>?</i>	?
<u>C9b</u>	CHAN-na	<i>chan</i>	Celestial
<u>D9</u>	TZ'AM?-SUTZ' AJ- IK' SUTZ'	<i>tz'am suutz' aj ihk' suutz'</i>	Bat Throne, He of Black Bat
<u>C10</u>	?	<i>?</i>	?
<u>D10</u>	AJ-? wa-WAY[la] AJAW	<i>aj ? wayal ajaw</i>	He the Way Lord
<u>C11</u>	?	<i>?</i>	?
<u>D11a</u>	yi-YICHNAL-NAL	<i>yichnal</i>	in the company of
<u>D11b</u>	KUCH?-K'IN-BALAM-?	<i>kuch k'in bahlam ?</i>	Kuch K'in Balam
<u>C12a</u>	?	<i>?</i>	?
<u>D12a</u>	1-TUN-ya	<i>juun tuuniiy</i>	1 tun
<u>D12b</u>	i-u-ti	<i>i uhti</i>	it happens
<u>C13</u>	?	<i>?</i>	?

<u>D13a</u>	2-(WAR)-KAB-?	<i>cha' ? kab ?</i>	war again (against)
<u>D13b</u>	pa-ka-bu	<i>pakab</i>	Pomona
<u>C14</u>	?	<i>?</i>	?
<u>D14a</u>	AJ-?-BAK	<i>aj ? bak</i>	He of ? prisoners
<u>D14b</u>	K'UHUL WAY{[la]}	<i>k'uhul wayal ajaw</i>	Holy Way Lord
	AJAW-wa		
<u>C15</u>	?	<i>?</i>	?
<u>D15a</u>	AJ-K'IN-ni ye-te	<i>aj k'in yet</i>	Aj K'in Yet (title)
<u>D15b</u>	k'e-{cha-AT-ta}	<i>k'ech aat</i>	K'ech At
<u>C16</u>	?	<i>?</i>	?
<u>D16a</u>	AJ-K'AN-TE'	<i>aj k'an te'</i>	Aj K'an Te'
<u>D16b</u>	u-sa-ja[la]	<i>u sajal</i>	the vassal of
<u>C17</u>	?	<i>?</i>	?
<u>D17a</u>	?-TE'-?	<i>?</i>	prisoner of
<u>D17b</u>	ya-?-AK	<i>? ahk</i>	Ruler 7
<u>C18</u>	?	<i>?</i>	?
<u>D18a</u>	AJ-JANAB-chi-hi	<i>aj janab chih</i>	He of Deer Flower
<u>D18b</u>	TZ'AM SUTZ'	<i>tz'am suutz'</i>	Bat Throne
<u>C19a</u>	9-?	<i>bolon ?</i>	9 ?
<u>C19b</u>	?	<i>?</i>	?
<u>D19</u>	9-K'AN 7-?	<i>bolon k'an wuk ?</i>	9 K'an 7 ?
<u>C20</u>	?	<i>?</i>	?
<u>D20a</u>	pa-ka-bu	<i>pakab</i>	Pomona
<u>D20b</u>	?	<i>?</i>	?
<u>C21</u>	?	<i>?</i>	?
<u>D21a</u>	1-TUN	<i>juun tuun</i>	1 tun
<u>D21b</u>	?	<i>?</i>	?

Calendrical Reconstruction:

Date A:

<u>A3-B7</u>	{9.18.05.00.00}	<i>4 Ajaw 13 Keh</i>	11-Sep-795 (J.) period ending
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D.N.:

B15 **- 08.03.01**

Date B:

<u>A16b-B16</u>	9.17.16.14.19	<i>1 Kawak 12 Sak</i>	23-Aug-787 (J.) capture event
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D.N. (from Date A):

A20a **- 01.13**

Date C:

<u>A20b-B20</u>	9.18.04.16.07	<i>10 Makik' 0 Sak</i>	9-Aug-795 (J.) 26th Birthday
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Date D:

<u>C1</u>	9.18.01.09.02	<i>7 Ik' 10 Sotz'</i>	1-Apr-792 (J.) war on Pamona
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Date E:

<u>C8:</u>	9.06.05.01.04	<i>13 K'an 2 Wayeb</i>	18-Mar-559 (J.)
	-or-		
	9.06.05.00.04	<i>6 K'an 2 K'umk'u</i>	26-Feb-559 (J.)

Rough Translation:

"On 9.18.05.00.00, 4 Ajaw 13 Keh, September 11, 795 it was his first 5 tun period ending and Ruler 7 tied the stone. He was accompanied by his gods, the Jaguar Paddler and the Stingray Paddler.

"Earlier on 1 Kawak 12 Sak, 9.17.16.14.19, August 23, 787 (name?) He of Sun? Holy Flint, Fire Lord Muwan of St. Elena was captured. He is the prisoner of Ruler 7.

"1 winal and 13 days before (the period ending) on 10 Manik' Seating of Sak, 9.18.04.16.07, August 9, 795 it was the 26th tun since the birth of Ruler 7.

"On 7 Ik' 10 Sutz', 9.18.01.09.02, April 1, 792 war was waged on Pomona. ? ?.

He enumerates the prisoners:

Aj Janab Chih? ...Sak Sutz' He of Sun ...K'ech At...Aj Sak Kab K'an Bolon...Kalum Aj K'ana...the Holy Piedras Negras Lord.

*"Then 11 k'atunes, 16 tun, ? winal, 18 k'ins, it happened (on Calendar Round date) went up to / offered at Pomona (name of building)...Bat Throne...He of the Black Bat...
...accompanied by...Kuch K'in Balam.*

"? and 1 tun after/before it happened...? a second war on Pomona...?....Holy Spirit Companion Lord.

"He of the Sun,...,?, vassal...prisoner of Ruler 7...Aj Janab Chih Bat Throne...Pomona Lord..."

Translation Notes

PNG Stela 12 – Primary Text

General Commentary: This stela is quite difficult. Not only is it highly eroded in places, it also contains many names which are unique in the glyphic texts.

A1-B8: As noted when we discussed Stela 15, eroded dates can often be inferred as long as we can read the event that occurs on the date in question and we know the date of that event from other monuments. This is the case with the opening date on this stela since it refers to **NAH-5-TUN-ni**, that is to the “first five tun” period ending during the reign of Ruler 7.

A14a: Here we postulate the adjective “god-like, holy,” derived from the noun **K’UH**, meaning “god.” See box in Chapter 23.

B14a: As on Stela 15, we have the expression “He is accompanied by his gods.” However, in this case, the plural is possibly marked by the suffix **-ob**. This plural suffix could be three small “balls” as we see below the normal logogram for **K’UH**, or “god.”

B14b-A15a: Here we have the symbolic forms for the Paddler Gods. The sign for the Jaguar Paddler is a cartouche containing **AK’AB** meaning “darkness,” and often having the affix **na**. The sign for the Stingray Paddler is a cartouche containing **K’IN** meaning “sun,” and often having the affix **ti**.

B19a: This sign is used to connect the name of a prisoner to his captor, or at least, to the ruler who has overseen the war. The glyph includes a **te’**, but we are not sure of the full reading. On other monuments it may also include a **ya**-prefix and/or a suffix of **-ja** or **-je**.

A20a: This unusual half-shaded “face” is a logogram for *winik* > *winal*.

B20b: From context, this bat appears to read the same as the usual upside-down bat logogram **TZUTZ**, meaning “to end, to complete.”

D1b: The shading is now eroded on this face, but it is the familiar **pa** syllable. The glyphs read **pa-ka-bu** > *pakab* > “Pomona.” The **bu** glyph, although unclear in this block is repeated at D13 where it is easier to see.

D2: We often see the verb *tz’ak* before a count relating to a Distance Number. Here the context is different. Also, one has to know that *te’*, “staffs,” in this context is a term for soldiers, or in this case, prisoners of war.

D8: We often see the verb *t'ab* in reference to a building dedication and it often has the connotation of taking something up into the building. Here, the verb may refer to an offering / dedication, or may simply mean “to go up to” in the sense of going to a place.

D11a: We have seen this glyph before (Piedras Negras Panel 2, S1). It means “he is accompanied by.”

D13a: The two dots on top constitute a rare use meaning “again.” In this case, it means “war was waged again on Pomona.”

D18: This name also occurs at D2 where it is much easier to see the details.

Analysis of the Text

PNG Stela 12 – Secondary Text

<u>1</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>2</u>	1-na-ta	<i>juun nat</i>	Jun Nat
<u>3</u>	o-mo-tzi	<i>omootz</i>	Omootz
<u>4</u>	AJ-bi-k'i-la	<i>aj bik'iil</i>	He of Bik'il
<u>5</u>	mo-CHAK?	<i>mo' chahk</i>	Parrot Chak
<u>6</u>	AJ-10-BAK	<i>aj lajun baak</i>	He of 10 prisoners
<u>7</u>	T'UL-TUN-ni-AJAW	<i>t'ul tuun ajaw</i>	La Mar Lord
<u>8</u>	ba-ka-ba	<i>bakab</i>	Bakab
<u>9</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>10</u>	wa-?-NAL / ?-wa-NAL	<i>?</i>	<i>?</i>
<u>11</u>	CHAK?-{ki}	<i>chahk</i>	Chak
<u>12</u>	AJ-bi-k'i-la	<i>aj bik'iil</i>	He of Bik'il
<u>13</u>	u-SAK?-ka?-TE'	<i>u sak te'</i>	? White Tree ?
<u>14</u>	?	<i>?</i>	<i>?</i>
<u>15</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>16</u>	K'IN-ni LAKAM-ma	<i>k'in lakam</i>	Sun Great
<u>17</u>	CHAK-ki	<i>chahk</i>	Chak
<u>18</u>	AJ-bi-k'i-la	<i>aj bik'iil</i>	He of Bik'il
<u>19-20</u>	?	<i>?</i>	<i>?</i>
<u>21</u>	AJ-JANAB-chi-hi	<i>aj janab chih</i>	He of Deer Flower
<u>22</u>	TZ'AM SUTZ'	<i>tz'am suutz'</i>	Bat Throne
<u>23</u>	sa-ja[la]	<i>sajal</i>	Vassal

<u>24</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>25</u>	CH'OK[ko]	<i>ch'ok</i>	Youth
<u>26</u>	xa?-tza-ma-la	<i>?</i>	<i>?</i>
<u>27</u>	yu-xu-lu	<i>yuxul</i>	(It is) his carving
<u>28</u>	ya-ja-wa	<i>yajaw</i>	the vassal of
<u>29</u>	KALOMTE'	<i>kaloomte'</i>	the Kalomte
<u>30</u>	cho-ko	<i>chok</i>	Chok
<u>31</u>	pi-tzi-la	<i>pitzil</i>	Ballplayer
<u>32</u>	sa-ja[la]	<i>sajal</i>	Vassal
<u>33</u>	SAK-SUTZ'	<i>sak suutz'</i>	White Bat
<u>34</u>	sa-ja[la]	<i>sajal</i>	Vassal
<u>35</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>36</u>	CHAK-KUCH-?-lo	<i>chak kuch? ?</i>	Great Kuch ?
<u>37</u>	u-ko-o-ma	<i>u ko'om</i>	U Koom
<u>38</u>	po-le / po-lo	<i>pol</i>	sculptor
<u>39</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>40</u>	?	<i>?</i>	<i>?</i>
<u>41</u>	?	<i>?</i>	<i>?</i>
<u>42</u>	yu-xu[lu]	<i>yuxul</i>	(It is) his carving
<u>43</u>	4-chi-wo-jo	<i>chan chiwoj</i>	Four Tarantula
<u>44</u>	po-le / po-lo	<i>pol</i>	sculptor
<u>45</u>	AJ-u-tzi-li	<i>aj utzil</i>	He of Goodness ?
<u>46</u>	ne-to / WAY-to	<i>?</i>	<i>?</i>
<u>47</u>	CHAK-u-KAB	<i>chahk ukab</i>	Chak Ukab
<u>48</u>	JOL-mi	<i>joloom</i>	Jolom
<u>49</u>	pa-pa	<i>pap</i>	Pap
<u>50</u>	SUTZ'	<i>suutz'</i>	Bat
<u>51</u>	ye-ta? AT-TOK'	<i>yet aat took'</i>	Yet At Tok'
<u>52</u>	sa-ja[la]	<i>sajal</i>	Vassal
<u>53</u>	tu?-bu? na-ja	<i>tub? naj</i>	Tub? Naj
<u>54</u>	ba-che-bu	<i>ba chehb</i>	Head quill / head artist

Rough Translation (Artists' Signatures from page 177):

It is the carving of Jun Nat Omootz, he of Bik'il.

It is Parrot Chak, he of 10 prisoners, La Mar Ajaw, the Bakab.

It is the carving of ? Chak, he of Bik'il.

? White Tree ?

It is the carving of Sun Great Chak, he of Bik'il.

?

He the vassal of the Deer Flower Bat Throne.

It is the carving of young ?.

It is the carving of the vassal of the kalomte.

The vassal Chok the ballplayer.

The vassal White Bat.

It is the carving of the Great Kuch? UKoom, sculptor.

It is the carving of ?.

It is the carving of Four Tarantula, the sculptor.

He of goodness ?.

?

Chak Ukab Jolom.

Pap Bat.

Yet At Tok', the vassal.

Tub? Naj, head scribe / artist.

Translation Notes

PNG Stela 12 – Secondary Text

General Commentary: Be sure to note that many of the artists and carvers of this stela also worked on other stela we have seen from Piedras Negras. It should also be apparent that the place Bik'il was a center for such workmen.

5-8: We also saw this ajaw on Throne 1 and Panel 3.

45: For this reading we are relying on the fact that in the ancient Maya language nouns denoting a general concept (in this case, “goodness”) can be created from an adjective (“good”) by adding the suffix *-il*. The adjective in question for “good” is *utz*. (See Grammar Notes at the end of the previous chapter.)

54: In this context, *bah* means “first, head, chief.” The literal meaning of *cheb* is “quill, brush” but in this case it refers to the artist.

References of Special Interest for this Text:

Houston, Stephen, *et al*: 2000, “In the Land of the Turtle Lord.” *Mexicon* 22:97-110.

Houston, Stephen: “A Classic Maya Bailiff?” posting on decipherment.wordpress.com, March 10, 2008

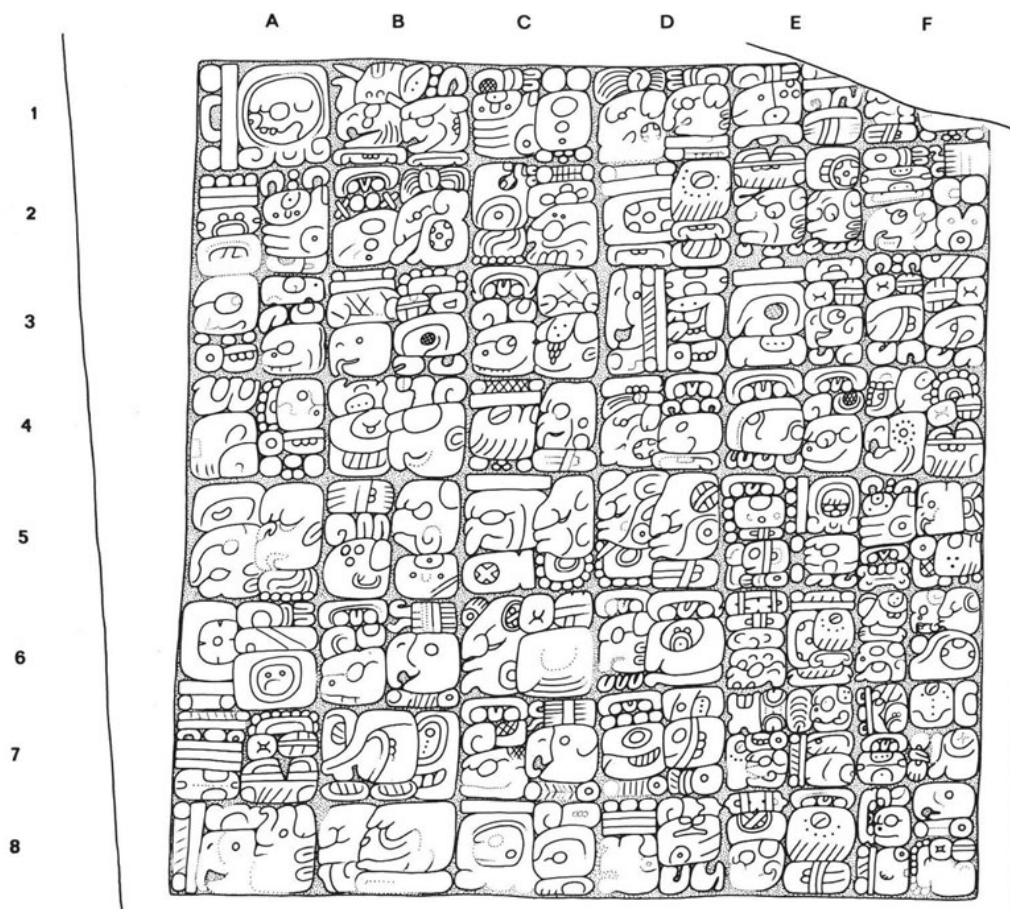
Chapter 25.

THE END OF THE LINE

Yaxchilan Lintel 10



The final chapter comes not at Piedras Negras, but at Yaxchilan, the ancient enemy of Piedras Negras. There, at the very end of a long text listing prisoners of the Yaxchilan Lord, we see a reference to Ruler 7. While the capture of a ruler is devastating in any period, at this time much of the Maya world was on the verge of collapse. Thus, the capture of Ruler 7 is the final chapter in the story of Piedras Negras.



Here we are concerned only with glyph blocks E8-F8.

Analysis of the Text

YAX Lintel 10 (E8-F8)

<u>E8a</u>	K'INICH ya-?	<i>k'inich ?</i>	K'inich (Ruler 7 of PNG)
<u>E8b</u>	u-ba-ki	<i>u baak</i>	he is the captive of
<u>F8a</u>	u-cha-CHAN AJ-{ku?}-lu	<i>u chan akul</i>	the captive of Akul
<u>F8b</u>	MO'-o pa-CHAN-AJAW	<i>mo' pa' chan ajaw</i>	Mo', YAX Lord

Rough Translation:

K'inich ? (Ruler 7) is the captive of Akul Mo, Lord of Yaxchilan.

Translation Notes

YAX Lintel 10

E8a: Here we can see enough of the name glyph to surmise that this is very probably Ruler 7 of Piedras Negras.

E8b & F8a(top): *u baak* and *u chan* are common expressions linking a captive to his captor.



Stela 11 from Piedras Negras

Appendix 1.

General References and Study Guides



Boot, Erik

Classic Maya- English, English – Classic Maya Vocabulary of Hieroglyphic Readings

- A dictionary of Maya words and expressions. Very useful.

www.mesoweb.com/resources/vocabulary

Calvin, Inga

Maya Hieroglyphics Study Guide

- A series of very good guides for the Maya glyphs. Full of drawings with translations.

<http://www.famsi.org/mayawriting/calvin/index.html>

Coe, Michael D. and Mark Van Stone

Reading the Maya Glyphs

- Very good for learning the glyphs. Many drawings with translations. Thames & Hudson, publisher

Grube, Nikolai

La Escritura Maya

- Distributed for his workshops in Antigua Guatemala, in Spanish

Kettunen, Harri and Cristophe Helmke

Introduction to Maya Hieroglyphs

- A wide-ranging work that covers everything from the history of decipherment to grammar to the calendar. Also contains a dictionary.

http://www.wayeb.org/resourceslinks/wayeb_workbook.php

Macri, Martha and Matthew Looper

The New Catalog of Maya Hieroglyphs - Volume One – The Classic Period Inscriptions.

- A useful catalog with which one can look up glyphs according to their appearance. Very good when one has no idea what a glyph stands for.
University of Oklahoma Press

Martin, Simon and Nikolai Grube

Chronicle of the Maya Kings and Queens

- A very informative book covering the dynasties of 11 ancient Maya cities.
Thames and Hudson publisher

Montgomery, John

Dictionary of Maya Hieroglyphs

- A useful dictionary. Full of drawings, but with some old readings.

The book: Hippocrene Books publisher

On line: <http://www.famsi.org/mayawriting/dictionary/montgomery/mainindex.htm>
but cannot be downloaded.

Pitts, Mark

Maya Glyphs – A Non-technical Introduction

- An introduction to the Maya glyphs that explains the basics in a non-technical manner.

<http://www.famsi.org/research/pitts/index.html>

Maya Numbers and the Maya Calendar

A non-technical introduction to the mathematics and calendar of the ancient Maya.

<http://www.famsi.org/research/pitts/index.html>

Stuart, David

Mayan Languages and the Basics of Grammar

- A thorough treatment of the rules of grammar used by ancient Maya scribes. Contains a brief dictionary.

Texas Maya Meetings 2007 Sourcebook (and some earlier years)

Appendix 2.

References Specific to Piedras Negras



Clancy, Flora Simmons

The Monuments of Piedras Negras

- A useful book on the monuments, although more focused on iconography than epigraphy.

University of New Mexico Press

Martin, Simon y Nikolai Grube

Chronicle of the Maya Kings and Queens – (Chapter on Piedras Negras)

- Essential for studying Piedras Negras. Thames and Hudson, publisher

Teufel, Stefanie

Die Monumentalskulpturen von Piedras Negras, Petén, Guatemala

- An in depth analysis of the glyphic texts of Piedras Negras. In German.

http://hss.ulb.uni-bonn.de/diss_online/phil_fak/2004/teufel_stefanie/teufel.htm

Sources of Illustrations



Title Pages, Table of Contents, and Introductory Material

PNG emblem glyph – from Inga Calvin: *Titles, Emblem Glyphs, and Dieties*, available for download from www.famsi.org

Drawing by Tatiana Proskouriakoff (negative image)

Miscellaneous Sculptured Stone 16 by John Montgomery

Maya Athletes by John Montgomery adapted by the author

u-K'AL-TUN-ni from “The Inscriptions of Copan” from Texas Maya Meetings - 2007 workshop

PNG Stela 5 by John Montgomery

Chapter 1 : Mythical Kings and the Maya Story of Creation – PNG Altar 1 – Fragment B

PNG Altar 1 by John Montgomery, illustration downloaded from www.famsi.org, adapted by the author

In the Paddler God box:

- Facing Paddler Gods top - Copan Note No. 29, modified by author
- Tikal Canoe with Paddlers and Corn God – by Linda Schele – IMG0096 from www.famsi.org.
- Glyph for Paddler Gods - by Linda Schele - IMG0016 from www.famsi.org
- Jaguar and Stingray Paddlers bottom right – Copan Note No. 29, modified by author

Photos for Five-Flower Places by Justin Kerr

Chapter 2 : Ruler A and Ruler B of Piedras Negras – Yaxchilan Lintels 49 and 37

Yax L49 by Ian Graham in *Corpus of Maya Hieroglyphic Inscriptions*, Volume 3, Part 2.

Yax L37 by Ian Graham in *Corpus of Maya Hieroglyphic Inscriptions*, Volume 3, Part 2.

Chapter 3 : “Turtle Tooth” and His Overload – PNG Panel 2 and the Alvaro Obregon Box

Panel 2 section by David Stuart

Alvaro Obregon Box – upper and middle drawings by Peter Mathews, lower portion by Marc Zender.

Stela 9 from Piedras Negras by John Montgomery

Chapter 4 : Ruler C – The Major Events of his Reign – PNG Panel 12

Panel 12 by John Montgomery

Captives of Panel 12 box:

EG for Lakamtun by John Montgomery

Section on Yax: Grube & Martin

EGs for Santa Elena:

#1 Arqueología Vol XI, issue 61, pp. 44, Illustration Digital Raíces

#2 Martin & Grube, p.19

#3 Houston, Stephen and David Stuart, “They...Accomplished the Matter Betwixt Them”: Rediscovered Stucco Fragments from Palenque, *Mexicon*, November 2008.

Photo of PNG Panel 12 by David Stuart from internet blog:

<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 by Barbara Page

Stela 25 (glyphs only) by Peter Mathews

Detail of Stela 25 by Stefanie Teufel.

Five and Fifteen Tun glyph tables by Eric Thompson

Chapter 6 : Ruler 1: War and Ritual – PNG Panel 4 (I1-P3)

Panel 4 by John Montgomery

Stela 10 by John Montgomery

Drawing of censuring glyph by David Stuart in “The Fire Enters His House.”

Chapter 7 : Ruler 2 - Boy King – Piedras Negras Stela 33

Drawing of Stela 33 from Stefanie Teufel

Chapter 8 : Ruler 2 – An Ancient Ritual – Piedras Negras Panel 2

Panel 2 drawings by David Stuart

Glyphs of 13.00.00.00.00 by Schele (from www.famsi.org)

Chapter 9 : A Tribute to Ruler 2 – Piedras Negras Stela 36

Stela 36 by John Montgomery

Chapter 10 : The Conquests of Ruler 2 – Piedras Negras Panel 15

Panel 15 drawing by Stephen Houston, from “Land of the Turtle Lords” from www.famsi.org.

Panel 15 photo by Mark Philbrick, *BYU Magazine*, Winter 2003.

Chapter 11 : Lady K'atun, Queen of Piedras Negras – Piedras Negras Stela 1

Stela 1 front and sides by John Montgomery from www.famsi.org

Chapter 12 A Royal Maya Family – Piedras Negras Stela 3

Stela 3 front and sides by John Montgomery (from www.famsi.org)

Chapter 13 : The Mask of the Puma – Jadeite Mask Found at Chichén Itzá

Photos and drawings by Tatiana Proskouriakoff

Chapter 14 : A Royal Family History – Piedras Negras Stela 8

Drawings of Stela 3 – by David Stuart and Ian Graham in *Corpus of Maya Hieroglyphic Inscriptions* Vol. 9 Part 1

Relationship Glyphs (box) – by Harri Kettunen in *Introduction to Maya Hieroglyphs*

Chapter 15 : For the Good of the State – Shell Plaques from PNG Burial 5

Photo from University of Pennsylvania Museum of Archaeology and Anthropology

Drawing of shells by David Stuart in *The Inscriptions on Four Shell Plaques from Piedras Negras, Guatemala* from www.mesoweb.com

Chapter 16 : Tomb of the Matriarch – PNG Stela 40

Stela 40 by John Montgomery

Chapter 17 : The Life of Ruler 4 - PNG Altar 2 Supports

Altar 2 supports by John Montgomery

HA' and KAB glyphs by Montgomery

Chapter 18 : Palace Life – PNG Panel 3

Photo by Justin Kerr

Drawings of Panel 3 by Alexander Safronov

Chapter 19: Royal Artists – PNG Stela 14

Drawing by John Montgomery

Drawing by Stefanie Teufel

Chapter 20: An Unfortunate End – La Pasadita Lintel 1

Lintel 1 drawing by J. Klausmeyer after I. Graham

Lintel 1 photo by Grube and Guida, 2006

Chapter 21: Ruler 6 – PNG Stela 23

Drawing of stela 23 from Stefanie Teufel

Wall panel drawing by John Montgomery

Chapter 22: A Masterpiece of Maya Art – Piedras Negras Throne 1

Throne 1 photo by Justin Kerr

Drawings of glyphs from Stefanie Teufel

Photos of Altars from the *Corpus of Maya Hieroglyphic Inscriptions* Archive

Chapter 23: A Period Ending for Ruler 7 – PNG Stela 15

Drawings of stela and details of glyphs from Stefanie Teufel

Chapter 24: The Pomona Wars – PNG Stela 12

Drawings of stela and details of glyphs from Stefanie Teufel

Chapter 25: The End of the Line – Yaxchilan Lintel 10

Drawing of Lintel 10 by Ian Graham from the *Corpus of Maya Hieroglyphic Inscriptions*, Volume 3, Part 1

Drawing of Stela 11 by Linda Schele

Appendix 1: General References and Study Guides:

Drawing by Tatiana Proskouriakoff (negative image)