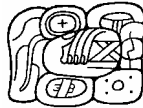


A Brief History of Piedras Negras As Told by the Ancient Maya

History Revealed in Maya Glyphs



Night in Piedras Negras 1300 years ago

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

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

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

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

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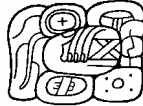
Note to Reader:

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

Please send corrections, comments, and suggestions to the author at mpitts@aidanded.org.

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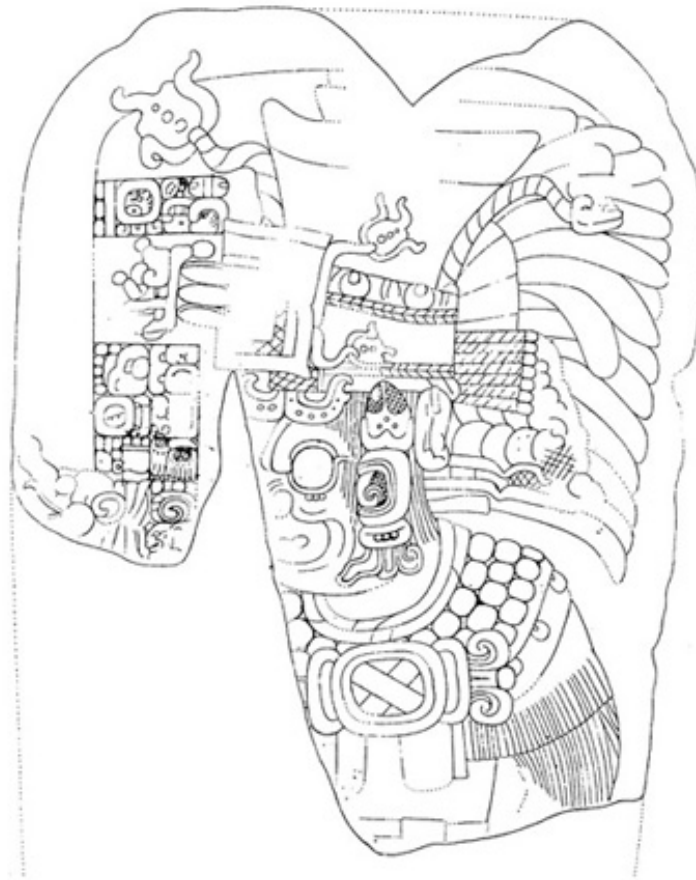
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Sculpted Stone from Piedras Negras

THE HISTORY OF PIEDRAS NEGRAS AS TOLD by the ANCIENT MAYA



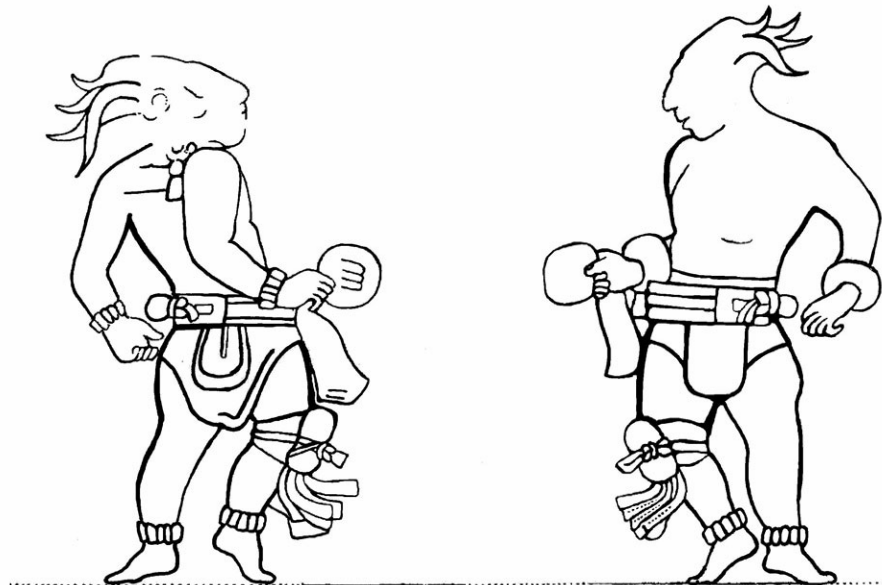
The history of Piedras Negras begins in 4691 BC with a very early Piedras Negras ruler, perhaps no more than a legend. He was probably the mythical founder of the dynasty.

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

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

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

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



Athletes from Piedras Negras

Formal Analysis of Maya Glyphs

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

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

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

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

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

The transliteration is written in small letters in italics.

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

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



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

Transcription

Transliteration

Translation

u-K'AL-TUN-ni

u k'al tuun

He bound the stone.

Connecting European and Maya Dates

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

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

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

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

Example:

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

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

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

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

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

HOW TO USE THIS BOOK

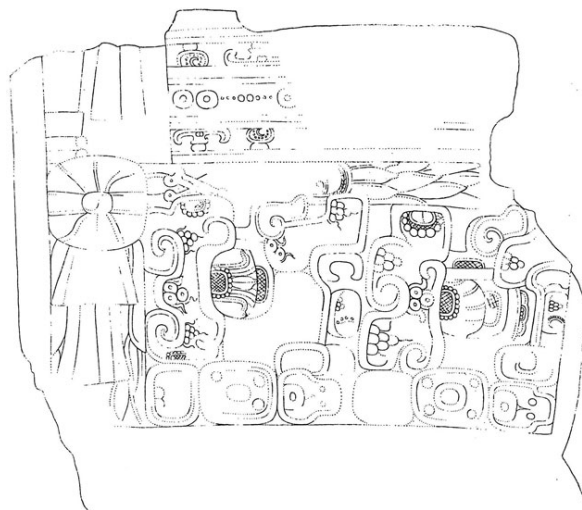
To use this book effectively you need to already have some knowledge of Maya glyphs. In the appendix we list general references and study guides in Spanish and English in case you need to study more or review before starting. You should consult these references while doing your readings and translations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

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

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

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

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



Stela 5 from Piedras Negras

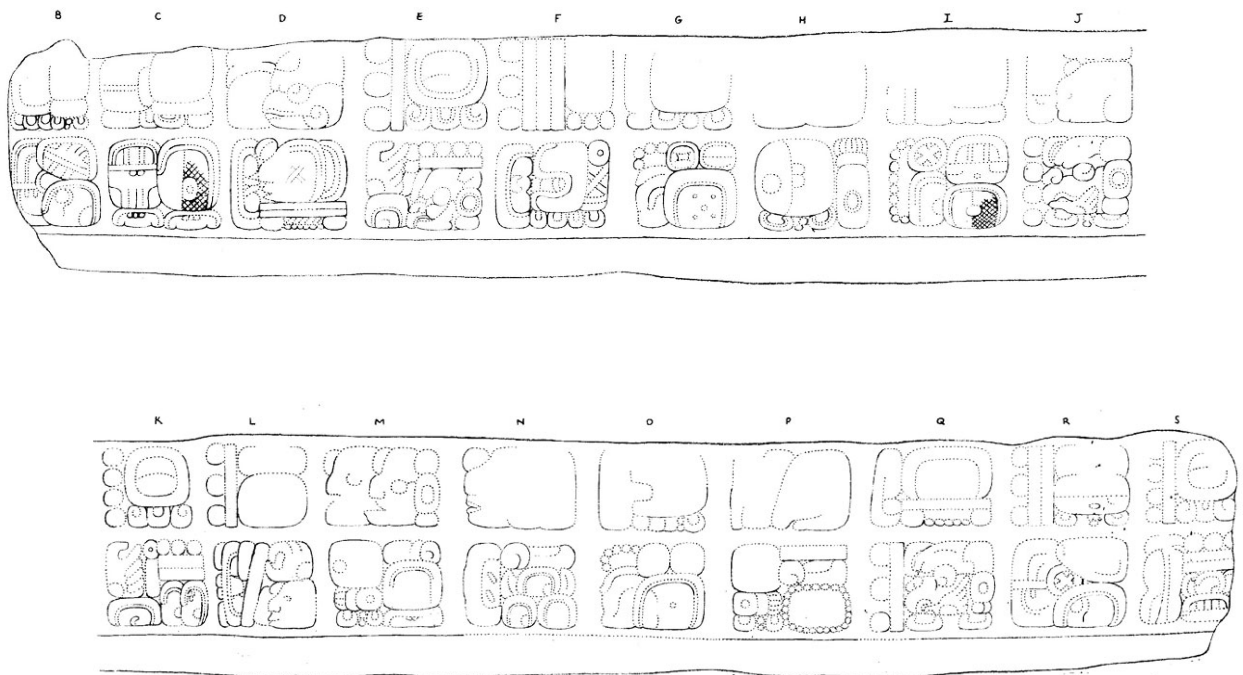
Chapter 1.

MYTHICAL KINGS and the MAYA STORY OF CREATION

Piedras Negras Altar 1 - Fragment B



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



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

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

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

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

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

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

Analysis of the Text

Piedras Negras Altar 1 - Fragment B

The relevant passages start at D2 and end at P2:

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

Rough Translation:

"On September 7, 4691 B.C. 9 baktuns were completed. He (name unreadable) witnessed it, the Holy Piedras Negras Lord. It happened at (name unreadable), the holy place. Four baktuns later on 4 Ajaw 8 Kum'û the 13th baktun ended.

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



The Paddler Gods



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



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



The glyph for the Paddler Gods

These glyphs look like upside down day glyphs.



The Jaguar Paddler and Stingray Paddler

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

Translation Notes

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

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

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

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

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

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

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

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

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

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

Ancient Maya Month Names

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

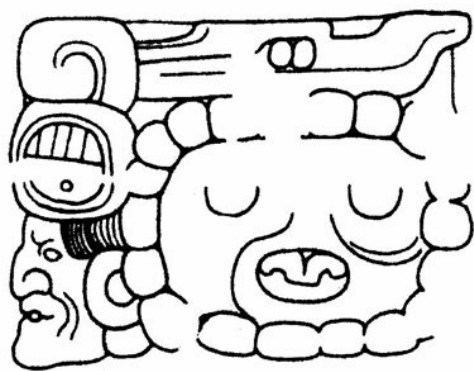
The names commonly used for the Haab months are in fact names borrowed or adapted from Yucatec by the colonial Spanish.

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

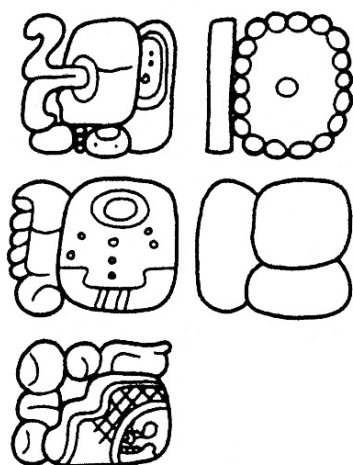
<u>Ancient Maya</u>	<u>Spanish-English-Yucatec</u>
1. K'ANJALAB (?)	1. POP / POHP
2. IK'AT	2. WO
3. CHAKAT	3. SIP
4. SUUTZ'	4. SOTS'/ SOTZ'
5. KASEW	5. SEK
6. TZIKIN	6. XUL
7. YAXK'IN	7. YAXK'IN
8. MOL	8. MOL
9. IK'SIHOM	9. CH'EN
10. YAXSIHOM	10. YAX
11. SAKSIHOM	11. SAK
12. CHAKSIHOM	12. KEH
13. MAK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

Other References to “Five Flower” Places

Copan:

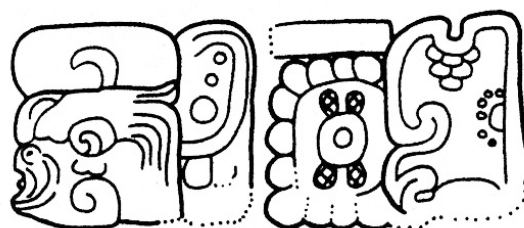


“Five-Flower Place”



A

B



he is buried

Five-Flower Mountain

A

B

Cancun

B1-A2: “Five-Flower Mountain”

Piedras Negras

B1: “Five-Flower Mountain”

K8457:

A B



B3: "Five-Flower Place"

K6020:

A B



B2: "Five-Flower Place"

God D Court Vessel:

A B C



C1: "Five-Flower Place"

Chapter 2.

RULER A and RULER B of PIEDRAS NEGRAS

Yaxchilan Lintels 49 and 37

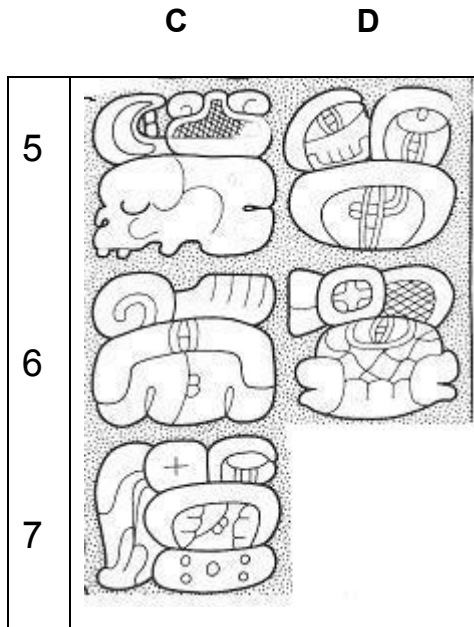


The Piedras Negras story now jumps ahead to the Classical period in Maya history. We learn the names of two 5th century rulers, the first Piedras Negras rulers whose names we know for sure. We find those names not at Piedras Negras, but in the nearby city of Yaxchilan, their long-time rival.

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

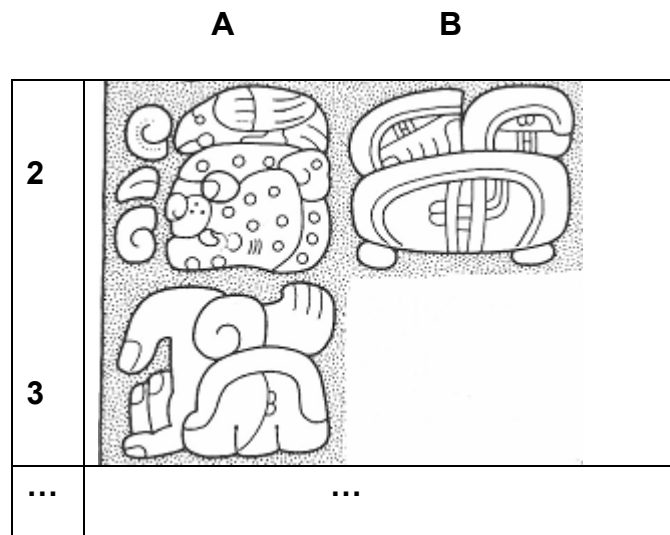
These two early rulers of Piedras Negras are often referred to as “Ruler A” and “Ruler B.” We can however read their names with some degree of certainty. Both names can be read as something like *Itzam K’an Ahk*. (In fact, the names and glyphs for the two rulers are so similar that there is speculation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

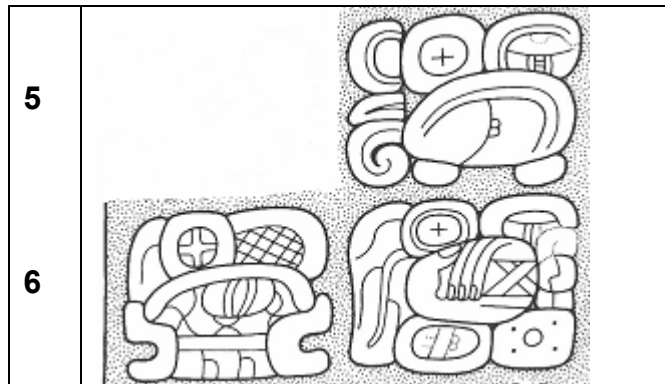
We start with Yaxchilan Lintel 49 where we see that a Piedras Negras ruler is the captive of “Moon Skull” the Lord of Yaxchilan. This is Ruler A.



Yaxchilan Lintel 49 (detail)

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





Yaxchilan Lintel 37 (detail)

Analysis of the Text

Yaxchilan Lintel 49 (detail)

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

Rough Translation:

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

Analysis of the Text

Yaxchilan Lintel 37 (detail)

<u>A2</u>	ya-YAXUN?-BALAM	<i>yaxuun bahlam</i>	Bird Jaguar II
<u>B2</u>	pa-CHAN AJAW	<i>pa' chan ajaw</i>	YAX Lord
<u>A3</u>	ye-te?-NAL	<i>yetnal?</i>	captor of (the)

<u>B5</u>	ya-AJAW	<i>yajaw</i>	vassal of
<u>A6</u>	ITZAM[K'AN]-AK	<i>itzam k'an ahk</i>	Ruler B
<u>B6</u>	yo-yo-ki-bi-hi AJAW	<i>yokib ajaw</i>	Lord of PNG

Rough Translation:

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

Translation Notes

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

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

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

Chapter 3.

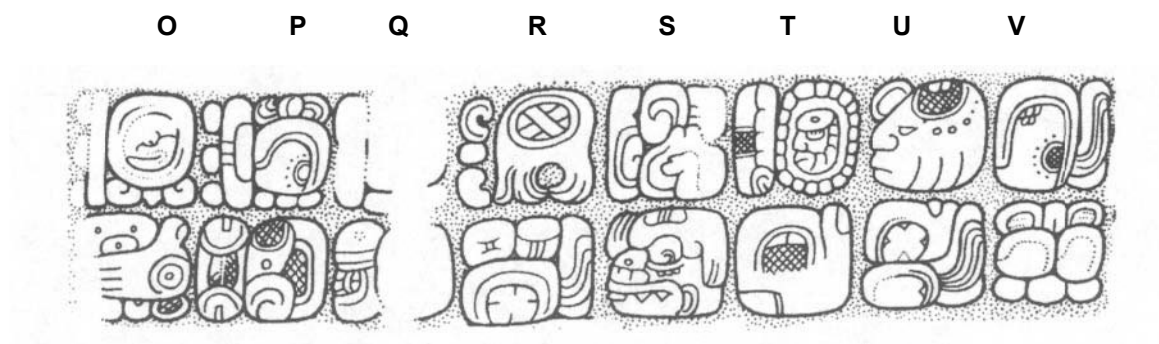
“TURTLE TOOTH” AND HIS OVERLORD

PNG Panel 2 and the Alvaro Obregon Box



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

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



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

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

Analysis of the Text

Piedras Negras Panel 2

The relevant passages start at O1 and end at V2:

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

Rough Translation:

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

Translation Notes

Piedras Negras Panel 2 O1-V2

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

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

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

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

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

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

Calendrical Reconstructions

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

Calendrical Reconstruction:

Q1-P1 **9.03.16.00.05**

8 Chikchan 3 Keh

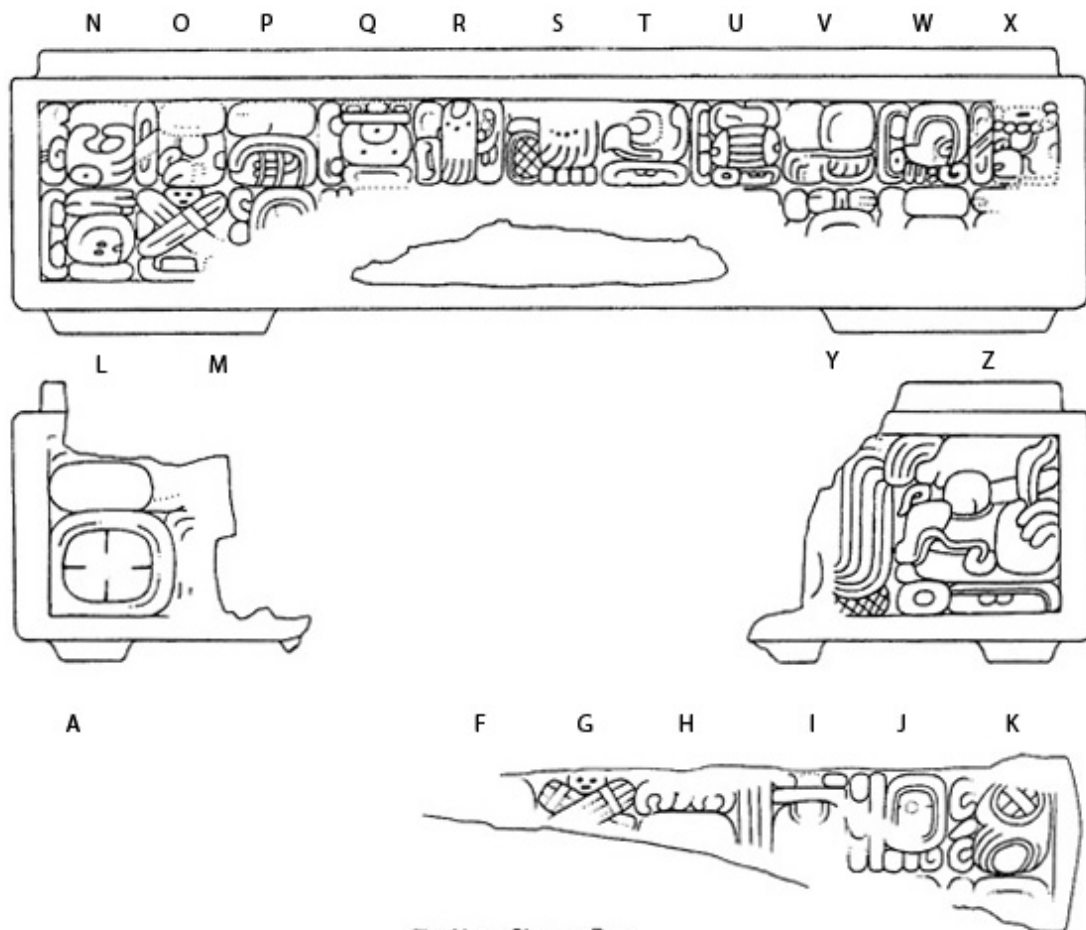
11-Nov-510 (J.)
Turtle Tooth grasps
helmets

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

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

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

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



The Alvaro Obregon Box

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

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

The beautiful Alvaro Obregon Box



Analysis of the Text

Piedras Negras Alvaro Obregon Box

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

Rough Translation:

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

Translation Notes

Piedras Negras Alvaro Obregon Box

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

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

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

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

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

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

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

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

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

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

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

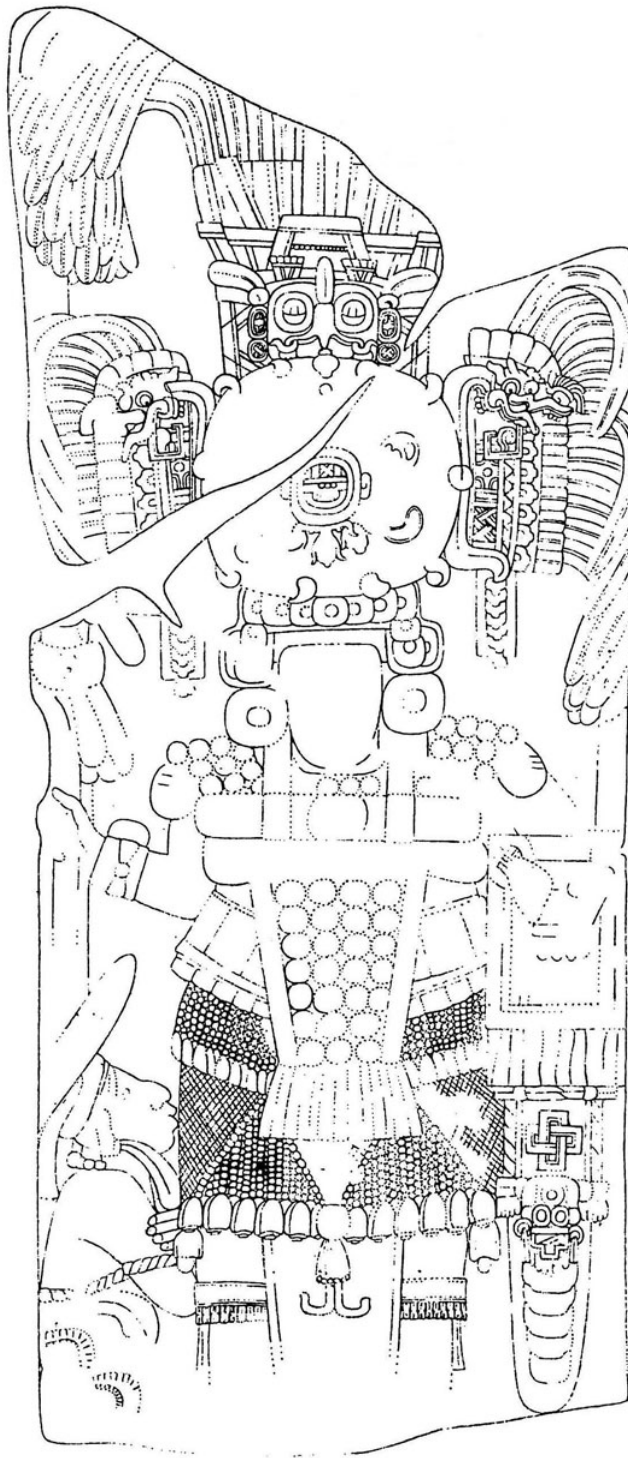
Further Comments: This box presents the discourse pattern we have mentioned before in delicately balanced symmetry. We see the rhythm and flow between Turtle Tooth and his overlord Tajom. Turtle Tooth acts and Tajom oversees. Turtle Tooth acts again, and Tajom oversees again.

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

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

References of Special Interest for this Text:

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Stela 9 from Piedras Negras

Chapter 4.

RULER C – THE MAJOR EVENTS OF HIS REIGN

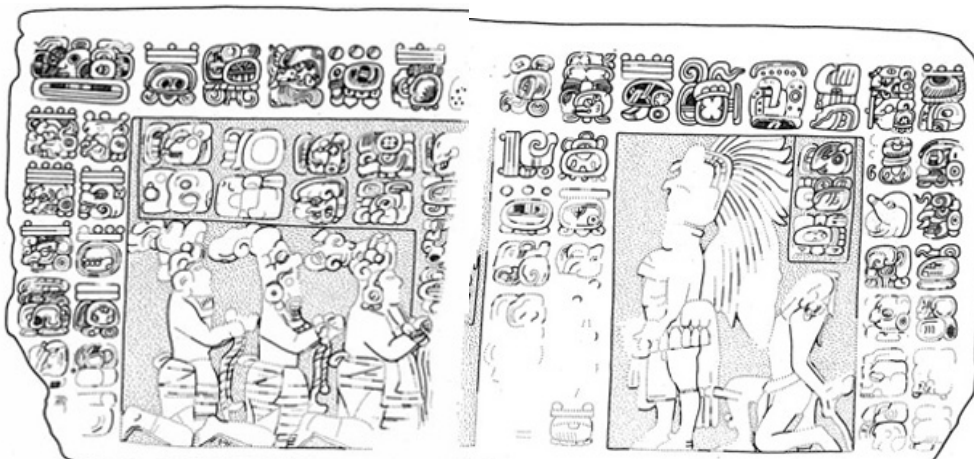
Piedras Negras Panel 12



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

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

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



Analysis of the Text

Piedras Negras Panel 12

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

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

Calendrical Reconstruction:

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

Rough Translation:

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

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

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

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

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

Translation Notes

Piedras Negras Panel 12

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

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

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

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

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

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

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

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

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

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

The “Captives” Section of Panel 12

Lakamtun EG:

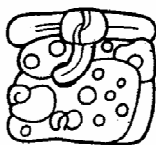


Santa Elena EGs:



Stucco EG from Palenque

Yaxchilan:



Knot-eye Jaguar's name glyph



on Panel 12



Yaxchilan EG



Piedras Negras Panel 12

Symmetry and Syntax on Piedras Negras Panel 12

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

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

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

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

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

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

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

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

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

References of Interest for this Text:

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<http://decipherment.wordpress.com/2007/08/18/the-captives-on-piedras-negras-panel-12>

Chapter 5.

THE ACCESSION OF RULER 1

Piedras Negras Stela 25

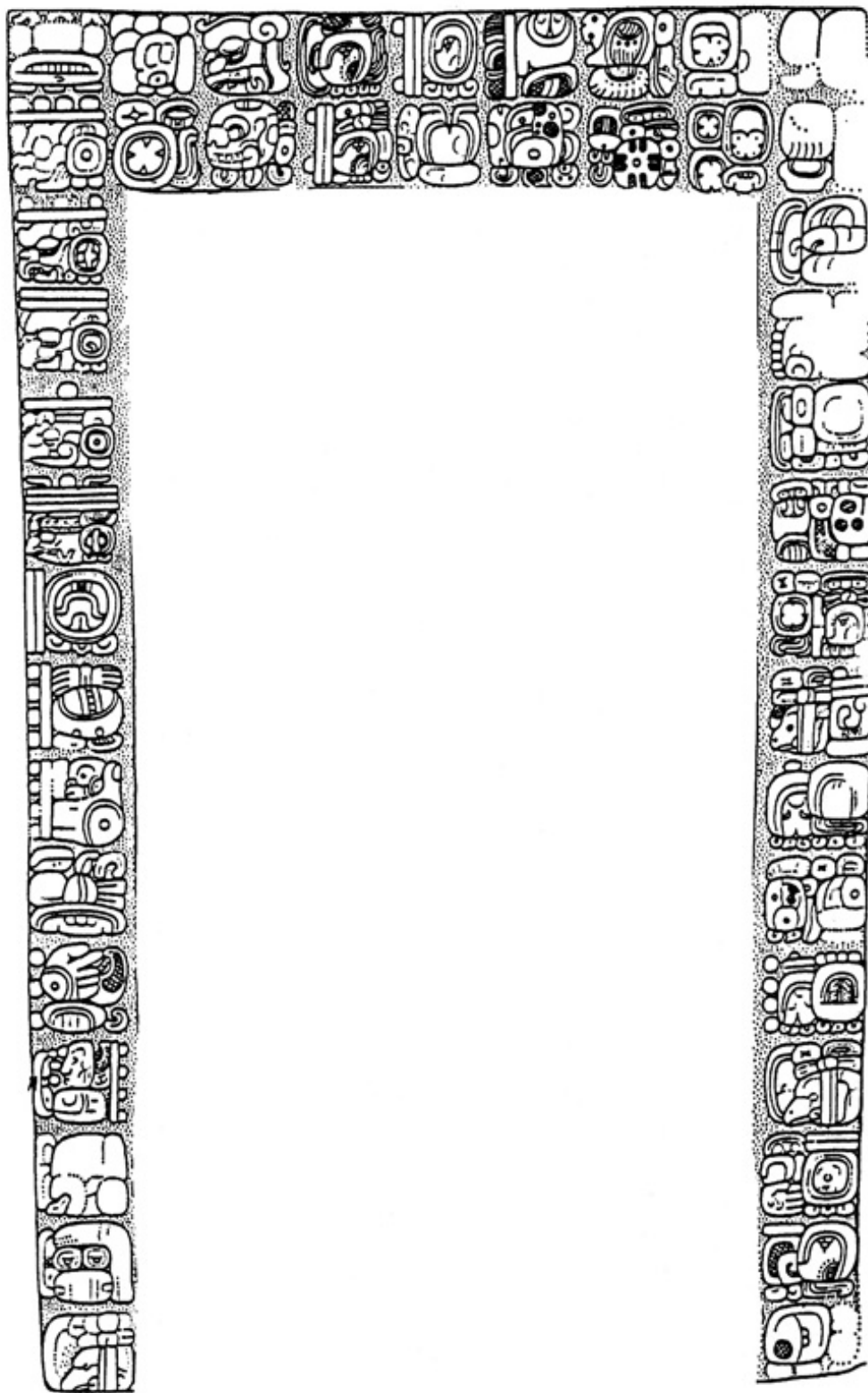


Stela 25 is the first of many “niche” stelae produced at Piedras Negras and is the accession stela of Ruler 1 (K'inich Yo'nal Ahk I).

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

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





Analysis of the Text

Piedras Negras Stela 25

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

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

Calendrical Reconstruction

Date A:

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

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

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

Date C:	?	?	?
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DN:

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

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

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

"He was accompanied by the holy ?.

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

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

Translation Notes

Piedras Negras Stela 25

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

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

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

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

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

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

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



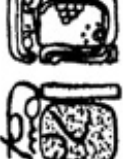


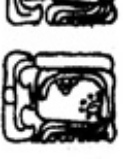





I14: This glyph which is read as *ho' wi' tuun* means something like "the last 5 tuns," and indicates the milestone 15 tuns (out of the 20 tuns of the k'atun). On the pages that follow you will find the glyphs that indicate the 5 tun and the 15 tun period endings.

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















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

MAYA CHRONOLOGY: THE FIVE TUN GLYPHYS

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

MAYA CHRONOLOGY: THE FIFTEEN TUN GLYPHS

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

Chapter 6.

RULER 1: WAR and RITUAL

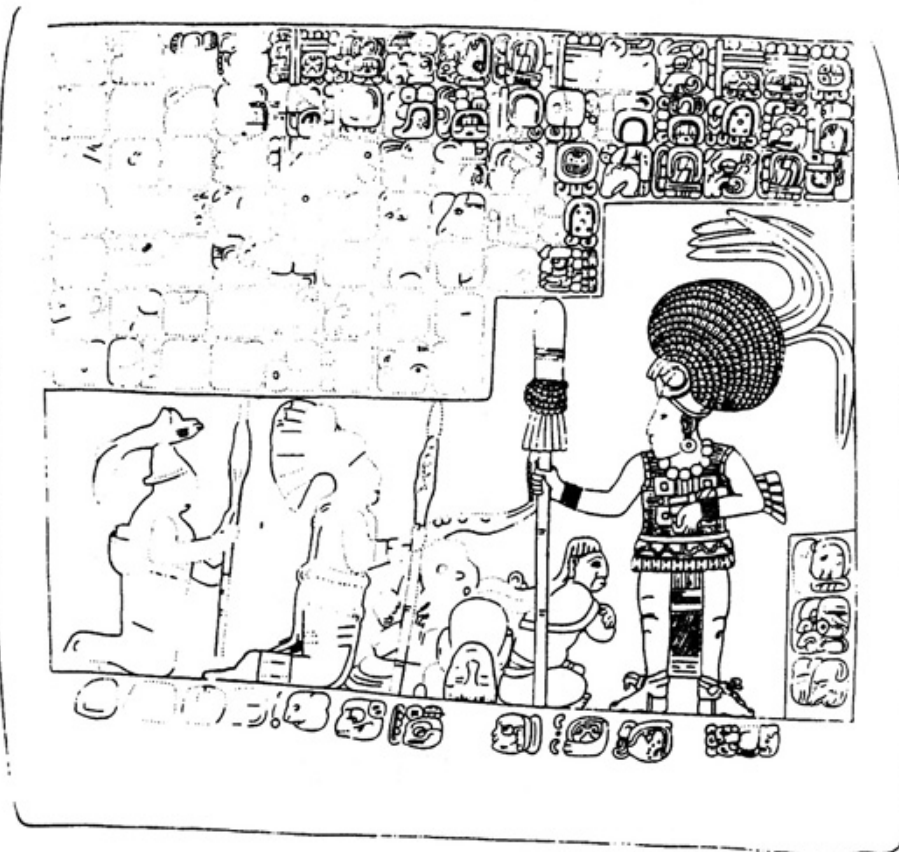
Piedras Negras Panel 4 (I1-P3)



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

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

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



P ↑

Analysis of the Text

Piedras Negras Panel 4 (I1-P3)

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

Calendrical Reconstruction:

Date A:

J3-I4

9.10.06.02.01

5 Imix 19 K'ayab

01-Feb-639 J

Death of Ruler 1

Distance No.:

M1-N1

19.17.07

Date B:
01-02

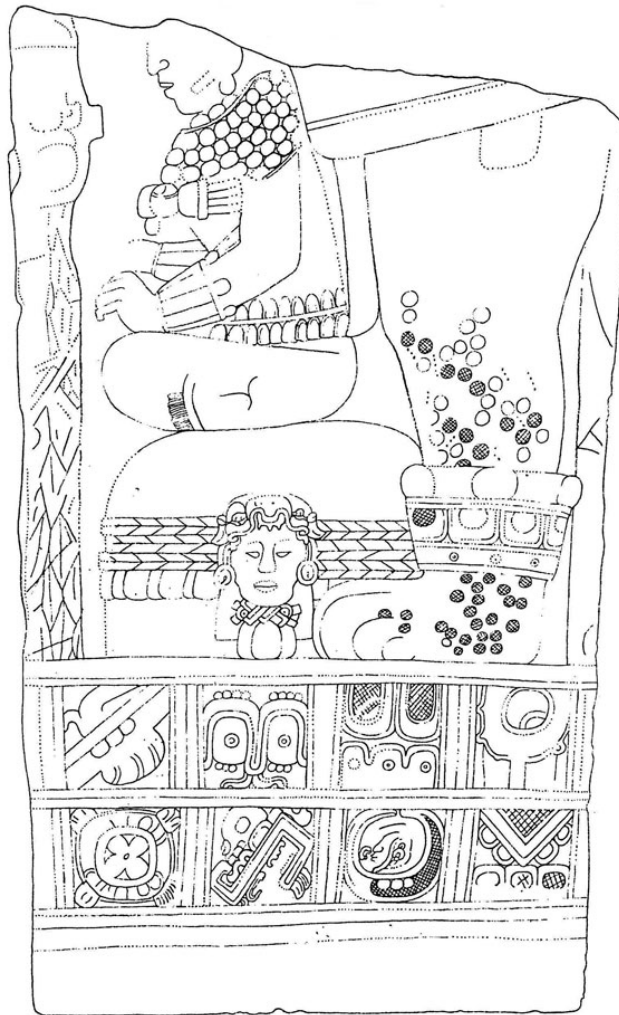
9.11.06.01.08

3 Lamat 6 Keh

6-Oct-658 J
Censering

Rough Translation:

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



Piedras Negras Stela 10

Translation Notes

Piedras Negras Panel 4

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

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

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

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

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



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

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

Grammar Notes

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

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

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

Chapter 7.

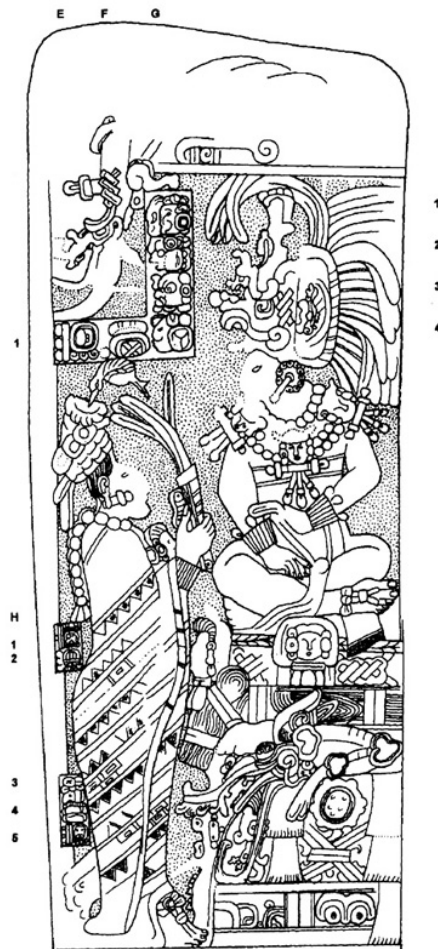
RULER 2 – BOY KING

Piedras Negras Stela 33



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

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



Analysis of the Text

Piedras Negras Stela 33

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

Calendrical Reconstruction

Date A:

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

Rough Translation:

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

Translation Notes

Piedras Negras Stela 33

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

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

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

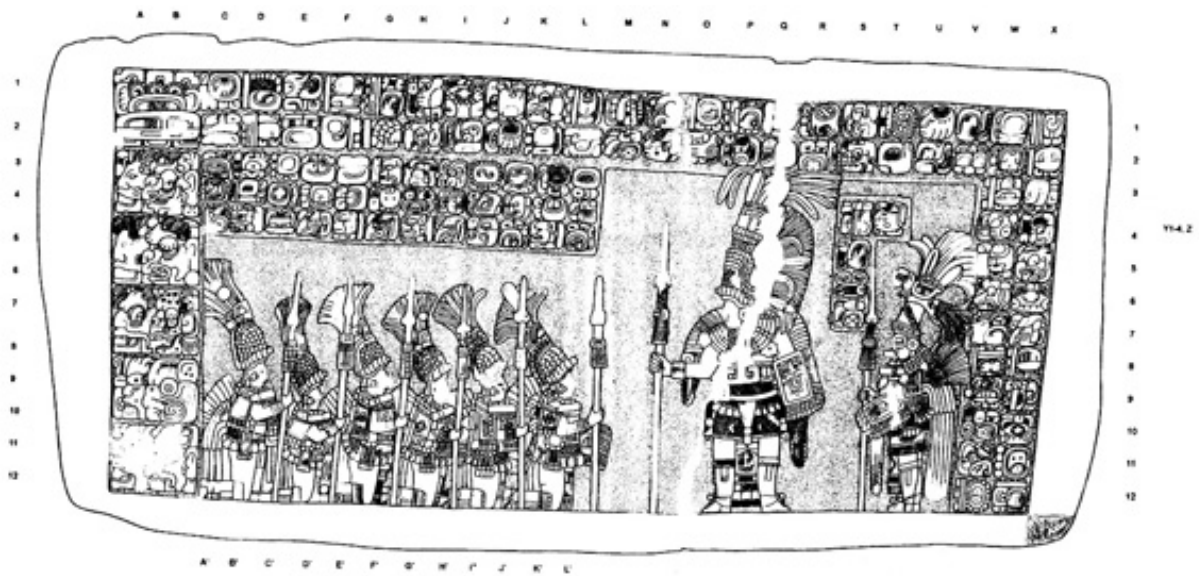
Chapter 8.

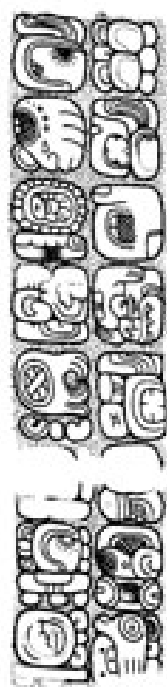
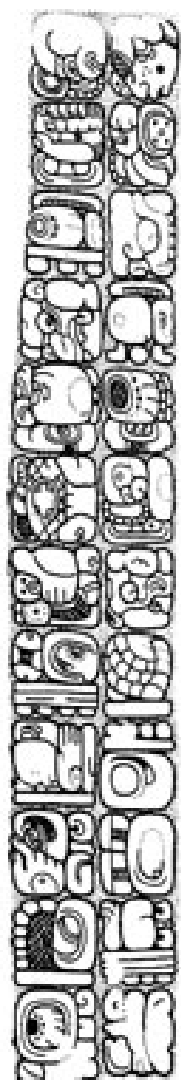
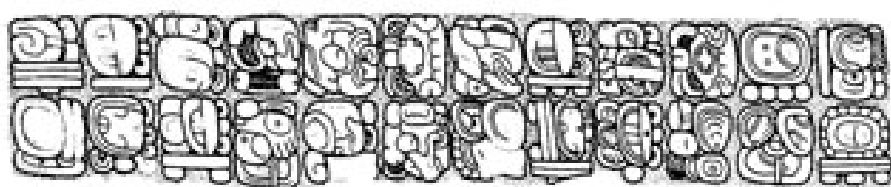
RULER 2 – AN ANCIENT RITUAL

Piedras Negras Panel 2



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





Detail of glyphs from Panel 2

Analysis of the Text

Piedras Negras Panel 2

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

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

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

Calendrical Reconstruction:

Date A:

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

Date B:

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

D.N.

W1-W3 **0.07.05.01.16**

Date C:

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

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

W8-W9 **0.01.08.12.11**

Date D:

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

Rough Translation:

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

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

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

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

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

Name Tag for Individual on right:

Joy Chitam Ahk, young Piedras Negras Lord “

Name Tags for Individuals on left:

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

?, he of precious Yaxchilan, Lord of Yaxchilan

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

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

Cloudy Sky K’awil, ?, Bonampak Lord.

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

Translation Notes

Piedras Negras Panel 2

General Commentary:

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

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

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

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

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

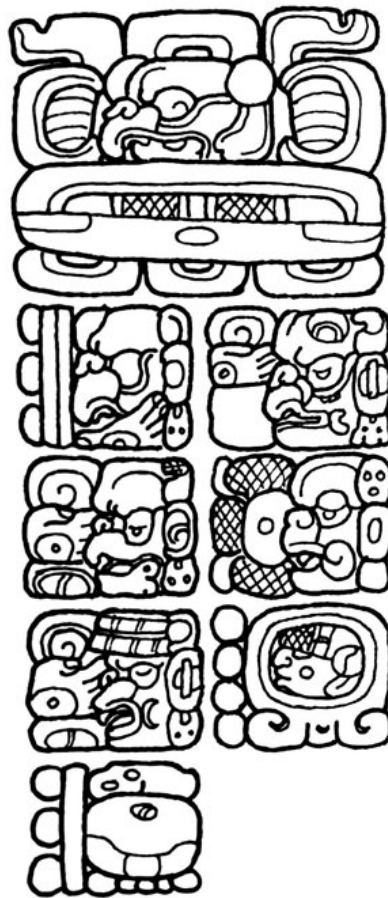
W11: This block is read as **i-PAS** > *i pas* > "opened" or "dawned" and is often used just before a date. It means something like, "and (such and such day) dawned."

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

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

Further Comments:

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



Glyphs indicating the beginning of the current era in 3114 B.C. on 4 Ajaw 8 Kumk'u 13.00.00.00.00

Chapter 9.

A TRIBUTE TO RULER 2

Piedras Negras Stela 36



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



Analysis of the Text

Piedras Negras Stela 36

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

Calendrical Reconstruction:

Date A:

A2-A4

9.10.06.05.09

8 Muluk 2 Sip

12-April-639 (J.)

Accession of Ruler
2.

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

C3-D3

0.02.01.13.19

Date B:

D7-D8

9.11.15.00.00

4 Ajaw 13 Mol

25-July-667 (J.)

Rough Translation:

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

Translation Notes

Piedras Negras Stela 36

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

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

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

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

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

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

References of special interest for this text:

Boot, Erik: "At the Court of Itzam Nah Yax Kokaj Mut," 2008, available from www.mayavase.com .

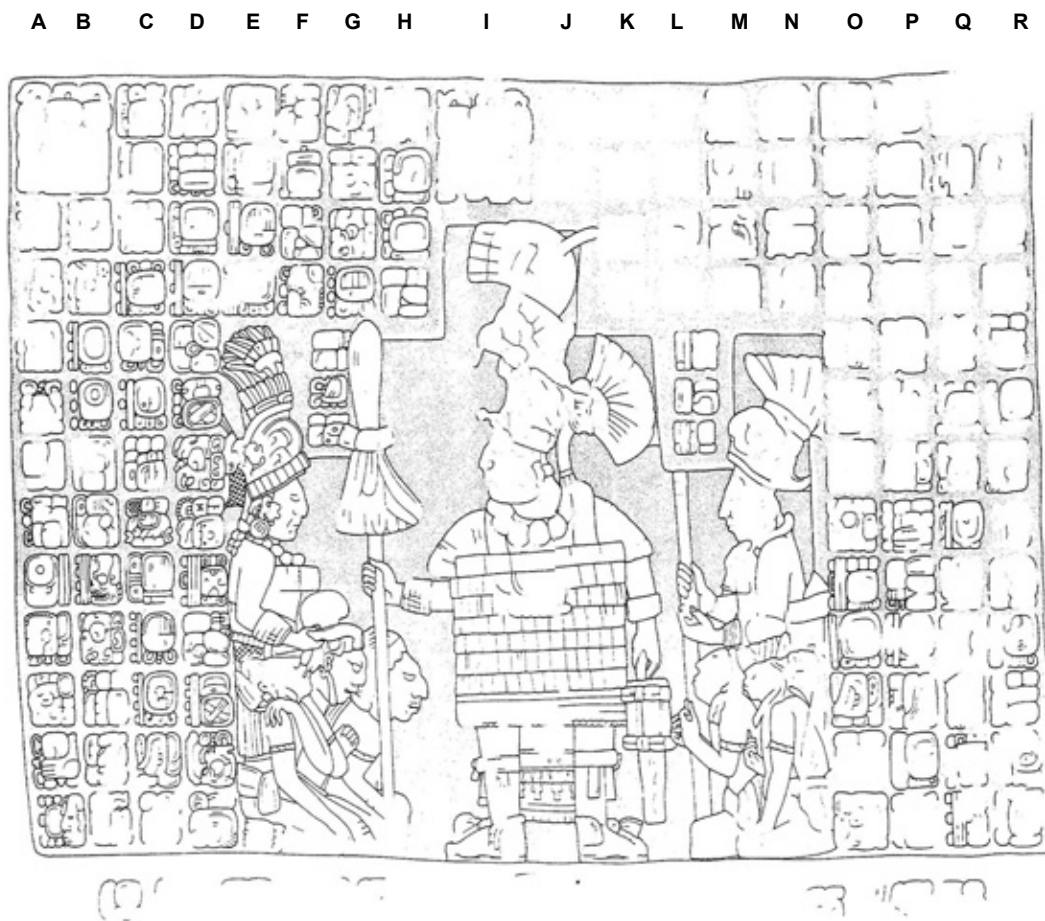
Chapter 10.

THE CONQUESTS OF RULER 2

Piedras Negras Panel 15



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



Analysis of the Text

Piedras Negras Panel 15

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

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

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

Calendrical Reconstruction

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

Date: **9.13.15.00.00**

13 Ajaw 18 Pax

27-Dec-706 (J.)
Period Ending

Rough Translation:

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

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

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

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

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

Translation Notes

Piedras Negras Panel 15

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

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

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

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

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

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

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

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

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

References of special interest for this text:

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



Panel 15 from Piedras Negras

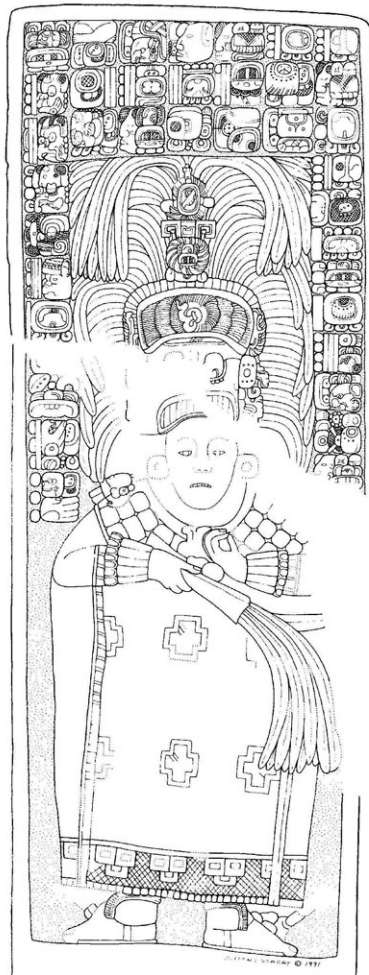
Chapter 11.

LADY K'ATUN - QUEEN OF PIEDRAS NEGRAS

Piedras Negras Stela 1



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



Stela 1 Face

Analysis of the Text

Piedras Negras Stela 1 (Face)

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

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

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

Rough Translation:

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

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

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

Translation Notes

Piedras Negras Stela 1 (Face)

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

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

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

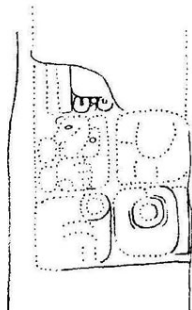
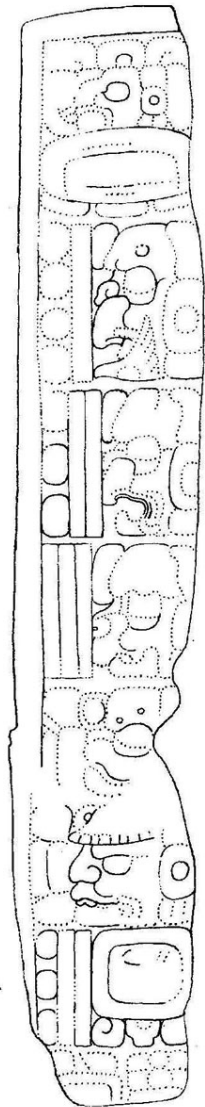
G10-G11a: In Maya glyphic texts it is quite common to see: **u-BAH-hi ti + (verb/noun)** ...> *u baah ti (verb/noun)* ...> “(It is) his/her image (as something) / (while doing something).”

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

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

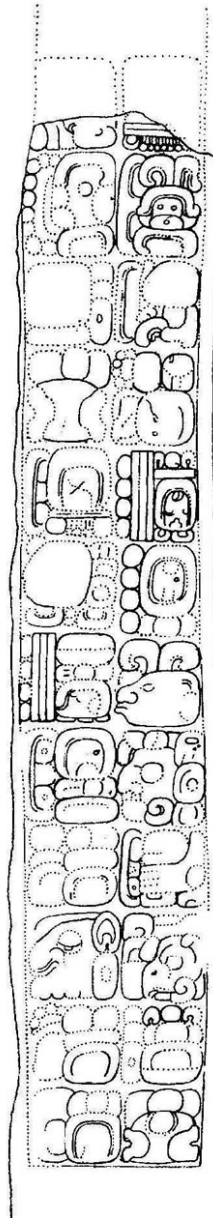
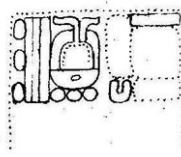
Further Commentary: Note the prominent “k’atun” glyph in Lady K’atun’s headdress.

H



I

J



Stela 1 Sides

Analysis of the Text

Piedras Negras Stela 1 (Sides)

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

J18

ITZAM-[K'AN]AK

itzam k'an ahk

Itzam K'an Ahk
(Ruler 2)

Calendrical Reconstruction:

Date E:

H2-H5

9.13.15.00.00

13 Ajaw 18 Pax

27-Dec-706 (J.)

D.N.:

Period Ending

J11

-0.00.00.06.19

Date F:

J12-I13

9.13.14.11.01

4 Imix 19 Ch'en

8-Aug-706 (J.)

Something gets burned

2 winals short of 1 k'atun anniversary of successsion

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

Rough Translation:

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

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

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

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

Translation Notes

Piedras Negras Stela 1 (Sides)

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

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

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

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

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

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

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

Chapter 12.

A ROYAL MAYA FAMILY

Piedras Negras Stela 3



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



Stela 3 Face

Analysis of the Text

Piedras Negras Stela 3 (Face)

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

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

Calendrical Reconstruction:

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

Rough Translation:

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

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

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

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

Translation Notes

Piedras Negras Stela 3 (Face)

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

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

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

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

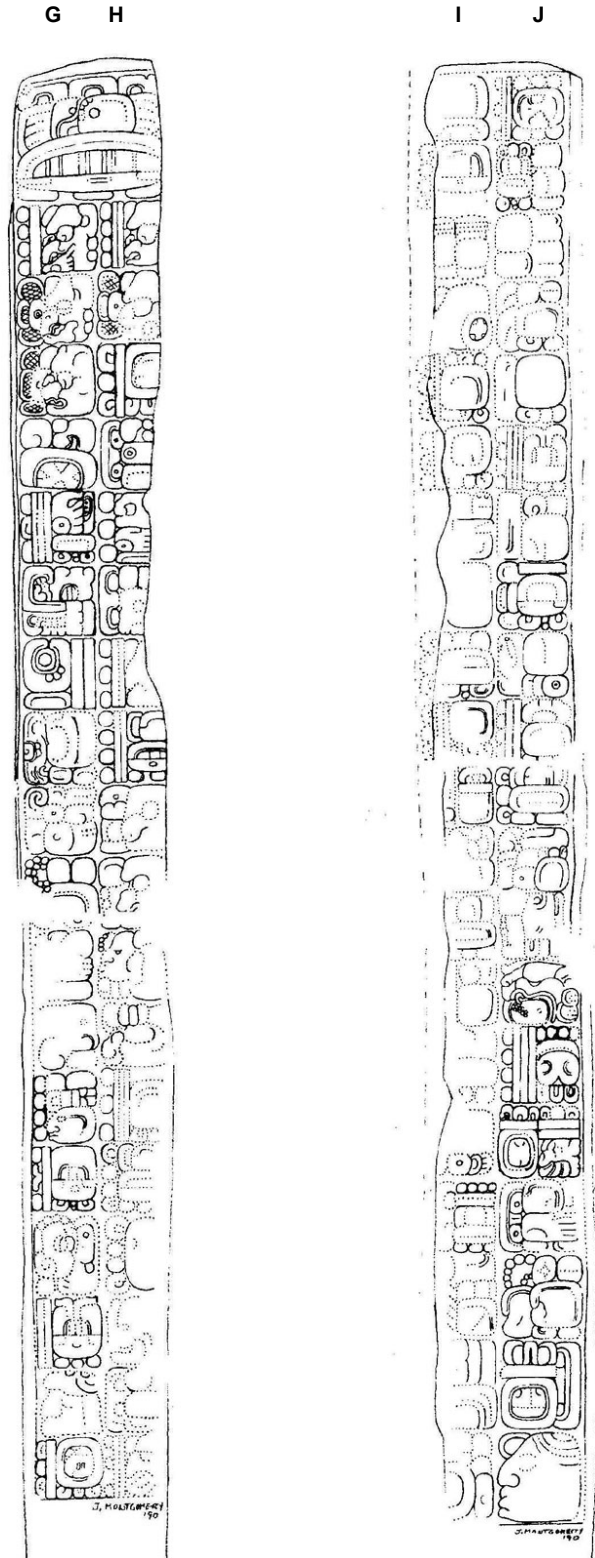
In many cases you can identify the head variants of glyphs by paying close attention to the markings on the head and the face. For example, in this case the head variant of *ku* has the “grapes” on the upper left and the half-circle on the lower right just like the simple *ku* glyph.

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

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

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

Now consider the sides of the stela.



Stela 3 sides

Analysis of the Text

Piedras Negras Stela 3 (Sides)

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

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

Calendrical Reconstruction:

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

Rough Translation:

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

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

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

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

Translation Notes

Piedras Negras Stela 3 (Sides)

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

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

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

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

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

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

References of special interest for this text:

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

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

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

Chapter 13.

THE MASK OF THE PUMA

Jadeite Mask Found at Chichén Itzá

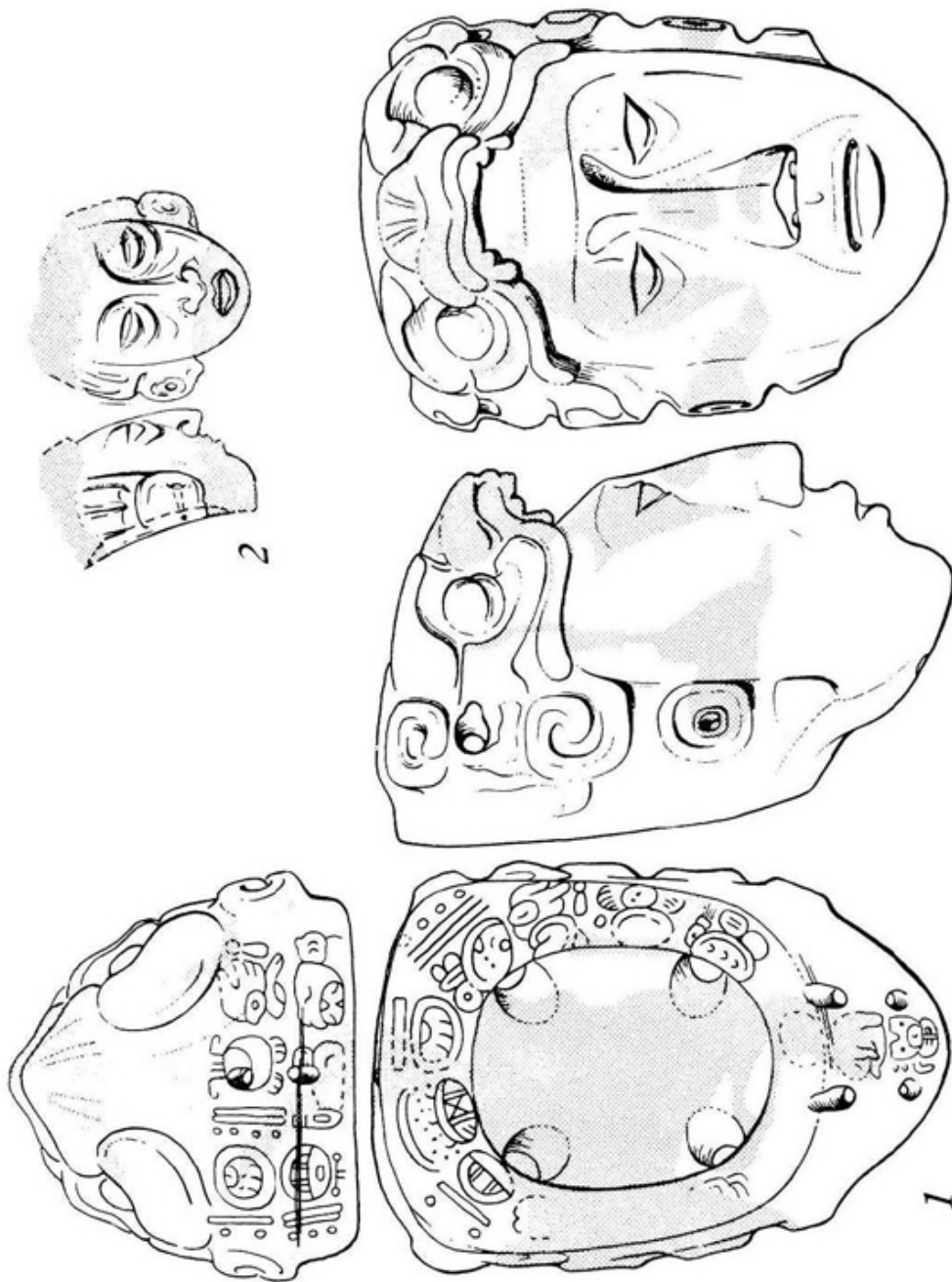


The Jadeite Mask was found in the cenote at Chichén Itzá. Once you have read the glyphs, you will see that it was created to honor Ruler 3 of Piedras Negras.



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

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



Analysis of the Text

Jadeite Mask Found at Chichén Itzá

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

Calendrical Reconstruction:

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

Rough Translation:

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

Translation Notes

Jadeite Mask Found at Chichén Itzá

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

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

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

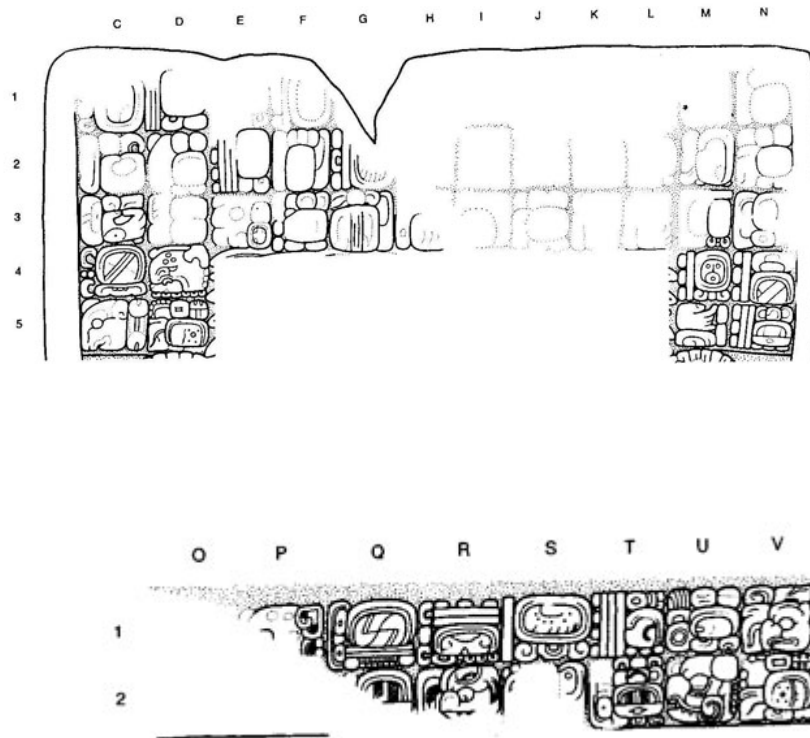
In the ancient Maya language the future tense of a verb was formed by adding the suffix *-oom*.

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

Chapter 14.
A ROYAL FAMILY HISTORY

Piedras Negras Stela 8



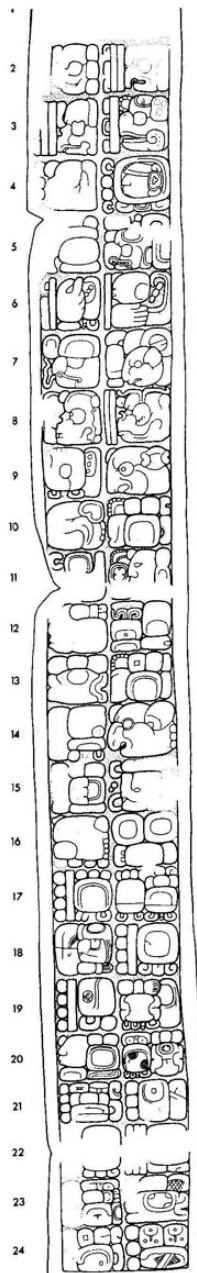


Stela 8 is a portrait of the royal family of Ruler 3. By the time this monument was built, Ruler 3 was an older man at the end of a long reign. By telling us which events in his life Ruler 3 thought were most important, Stela 8 tells us about the man himself.

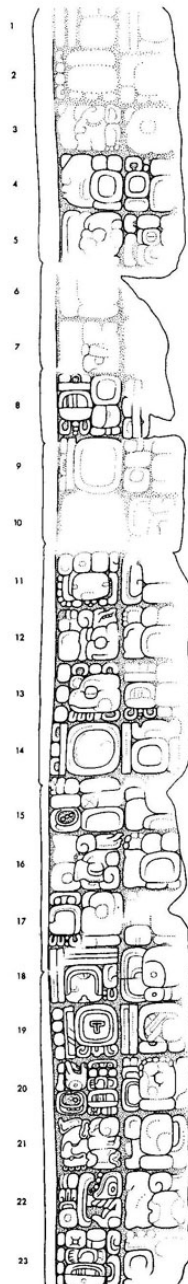
The text starts with the birth of Ruler 3 and names his mother and father. It then jumps to the events surrounding his marriage to Lady K'atun and the death of his father, events that occurred at about the same time. Upon the death of his father, Ruler 3 accedes to rulership. This was no doubt a time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

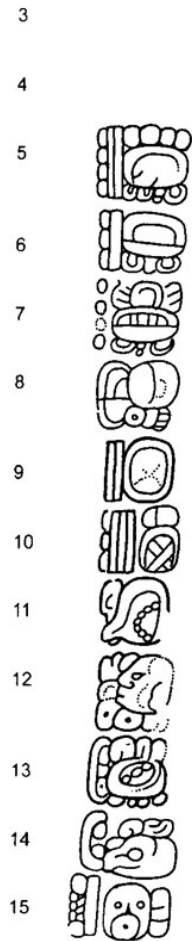
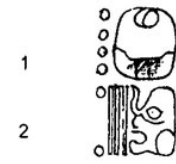
A B



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'anjalab</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



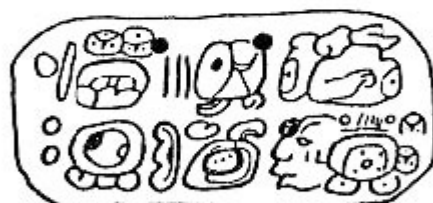
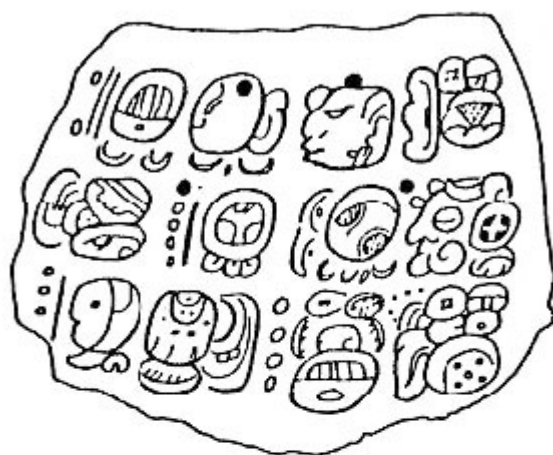
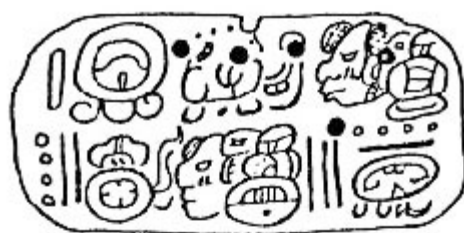
There are several possible readings of the Shell Plaques from Burial 5. However, every possibility leads to a fascinating story about the royal family during a crucial period in their history.

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. *

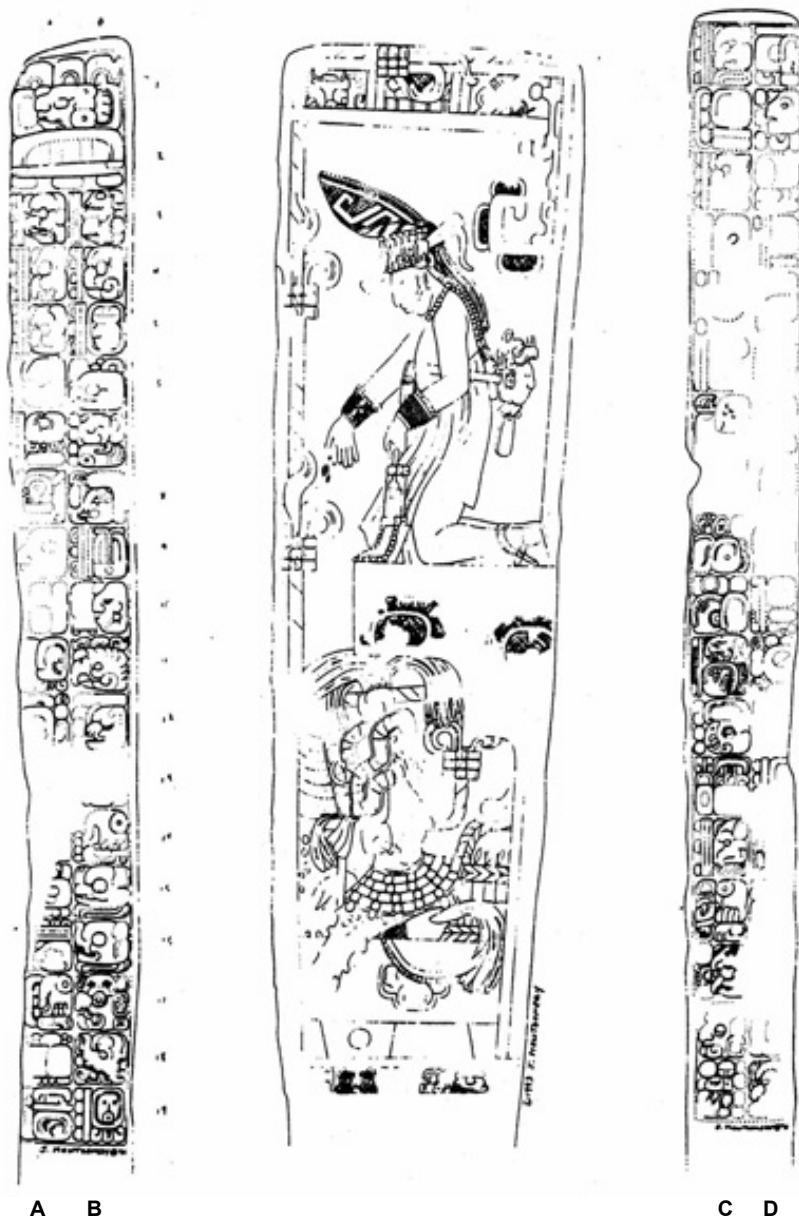
If this interpretation is correct, the most extraordinary part of the story is the apparent participation and approval of Lady K'atun: "She oversaw it, the Lady of Man." This would no doubt have been a tremendous personal self sacrifice for the good of her family and for Piedras Negras.

* 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 winals 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.

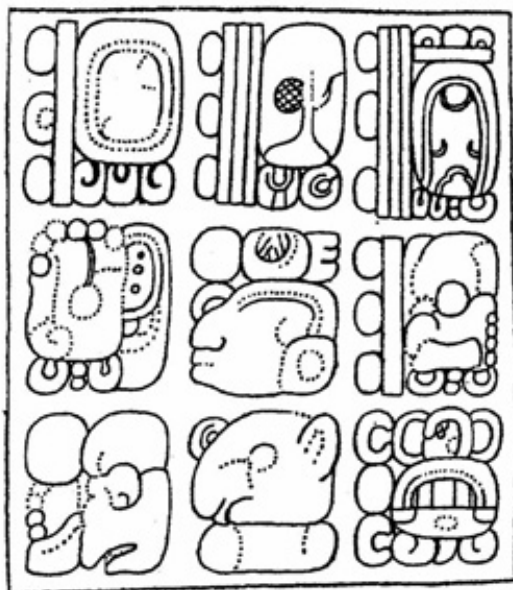
The text is simple, yet stated in an elegant and poetic form. As you read the glyphs keep in mind that most Maya texts are very carefully planned and represent the best literary traditions of their time. As you will see, in terms simple and beautiful, each support tells of one key event in the Ruler's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

Support 1 (South Corner)

A

B

C



Support 2 (East Corner)

D

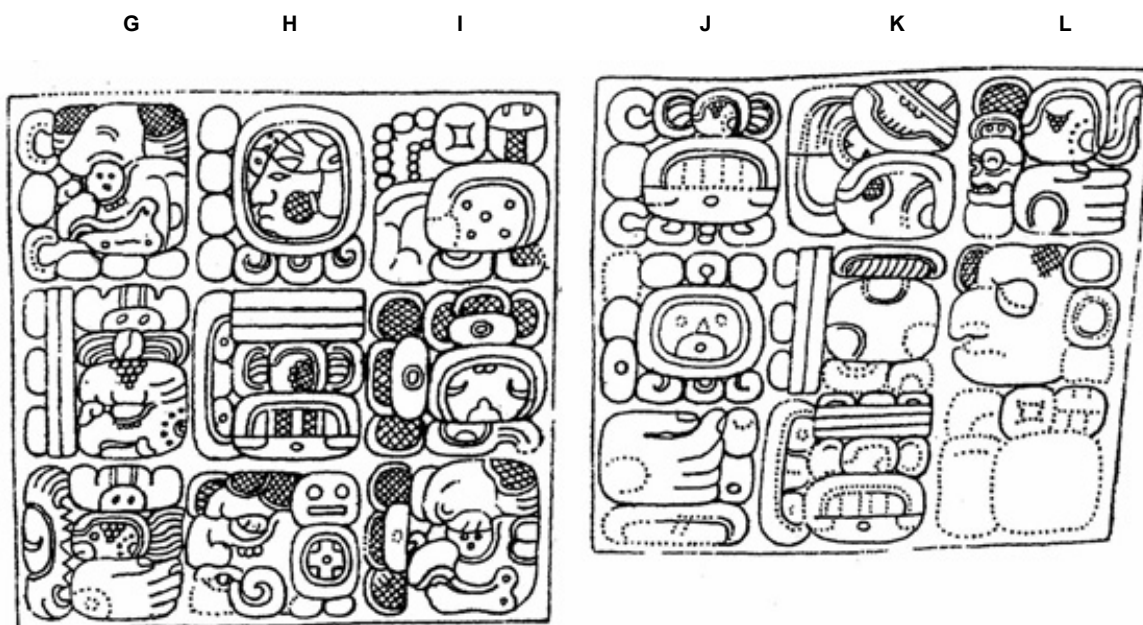
E

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
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<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 winals
<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

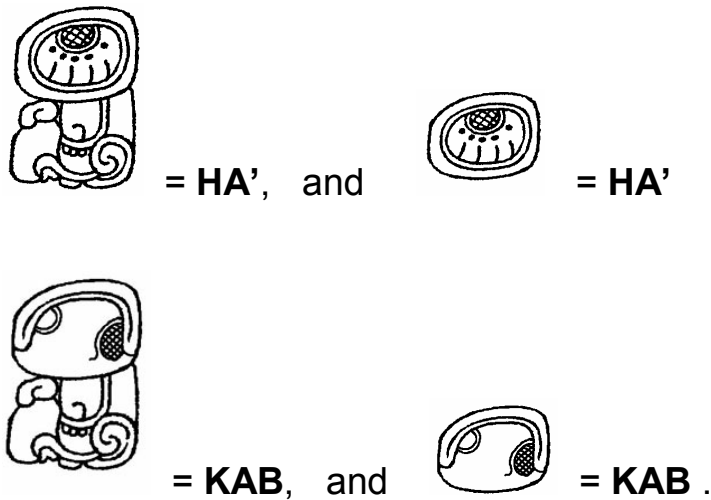
General Commentary: As always, the first job is to determine the reading order. With only three columns on each support, we cannot read each support totally as paired columns. As you will see, reading the first two columns as a pair, then the straight down the third column gives the only sensible reading.

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 Matthew Looper: *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

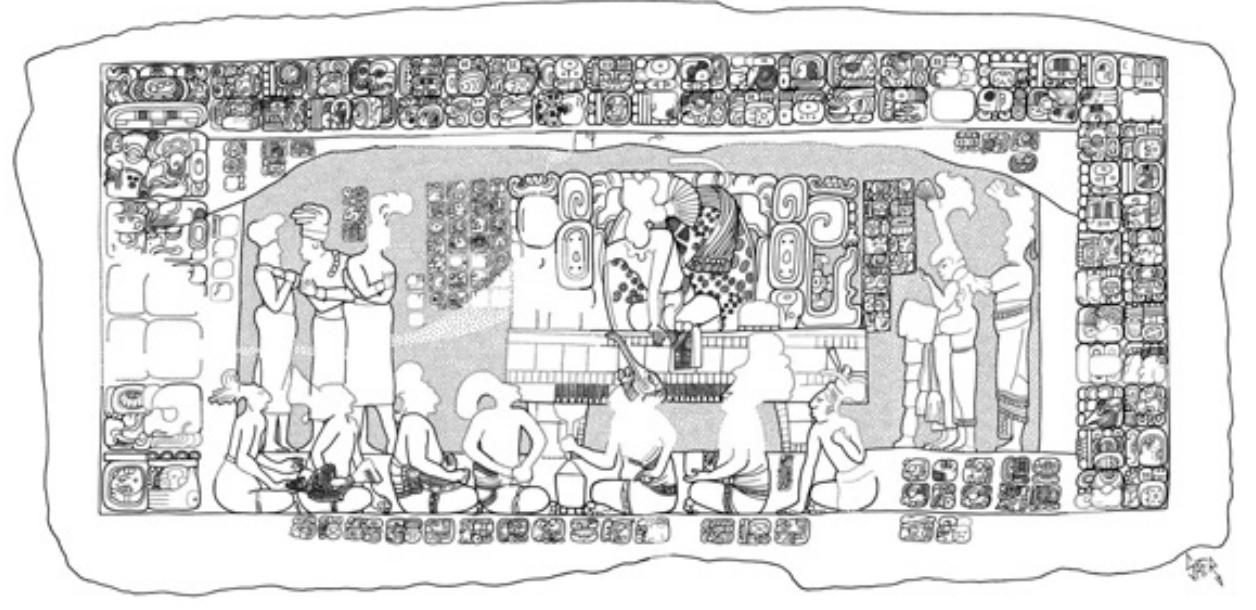


Many Mayanists consider Piedras Negras Panel 3 one of the masterpieces of Maya art. It gives us a rich picture of the life of Ruler 4 through the prism of the most important royal events of his life. Additionally, the secondary text reveals the behind the scenes lives of vassals, ambassadors, scribes, 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 huliyy</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
<u>V7</u>	1-WINIKHAB-ya	<i>juun winikhaabiyy</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.

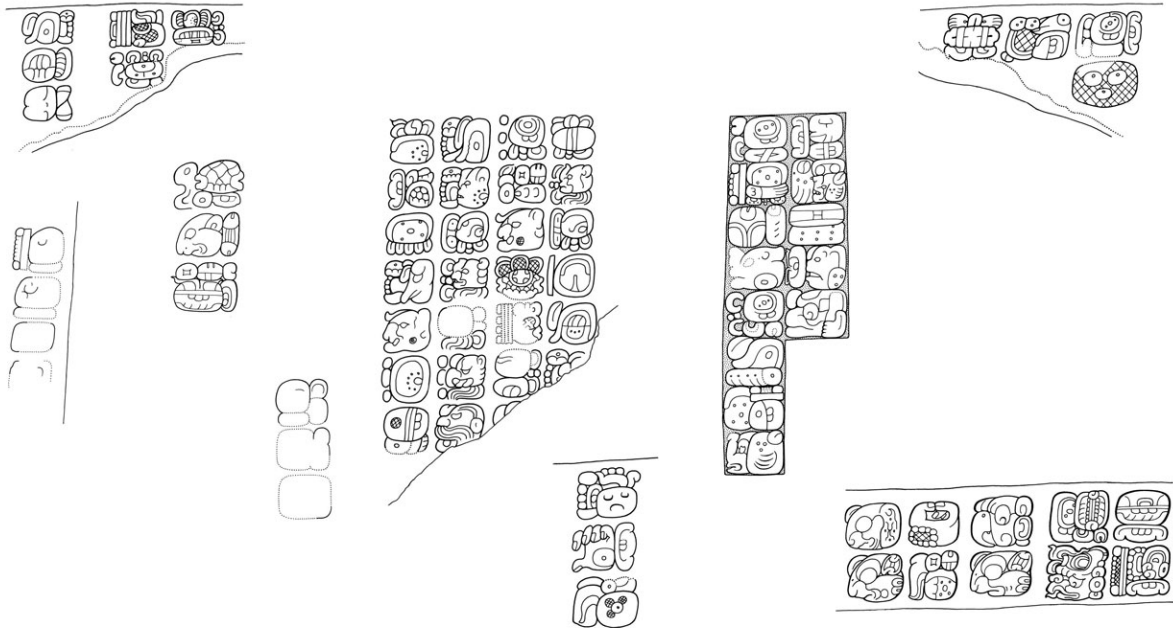
Upper most glyphs:

W X Y

Z A' B'

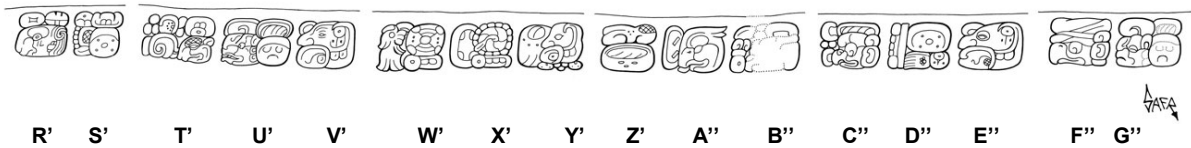
Glyphs below:

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



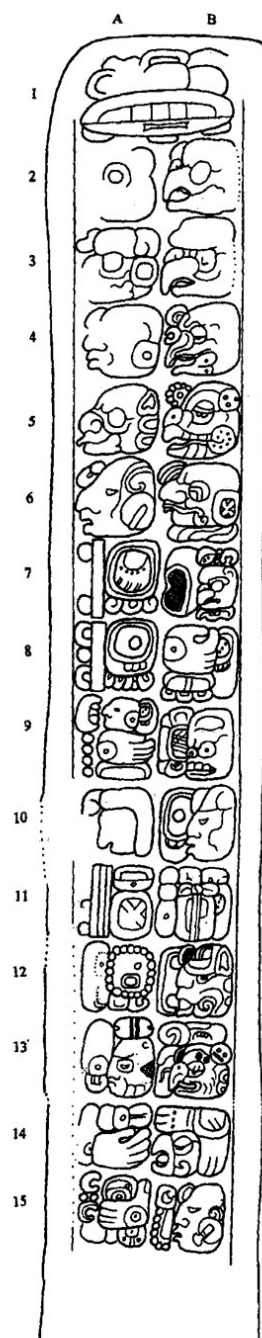
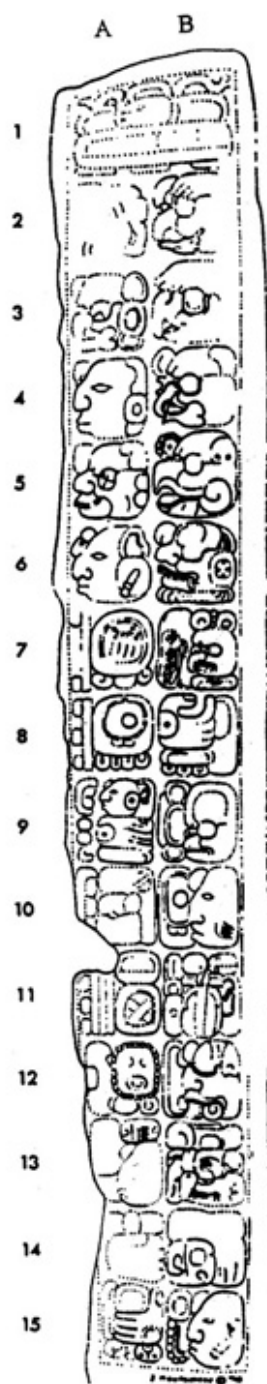
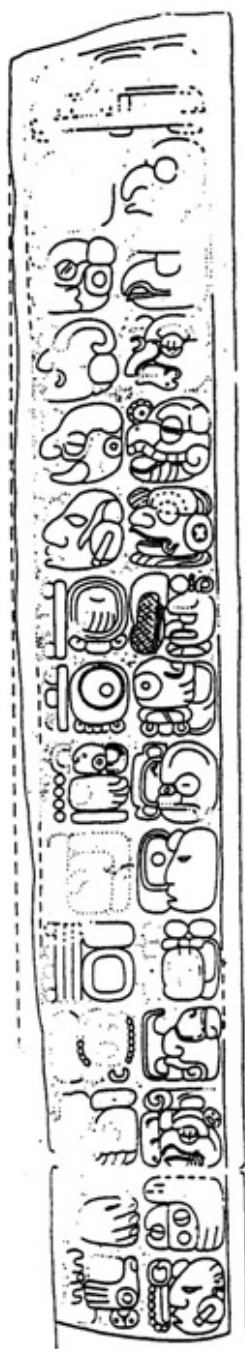
Stela 14 is a typical monument that tells of Ruler 5's accession and parentage. However, the monument displays a beautiful set of artists' and sculptors' signatures.

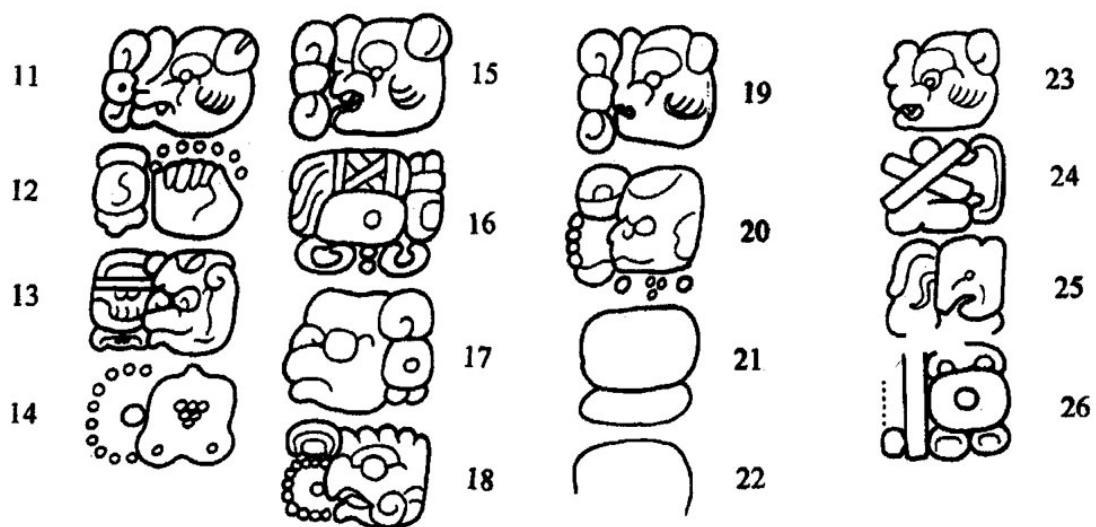
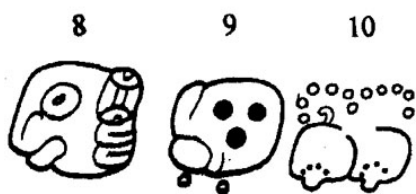
As this monument demonstrates, many artists could share in the creation of a Maya work of art. The artists frequently had distinct professional titles, no doubt indicating the fact that different individuals played different roles in the creating of the monument and/or had different levels of skills. 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

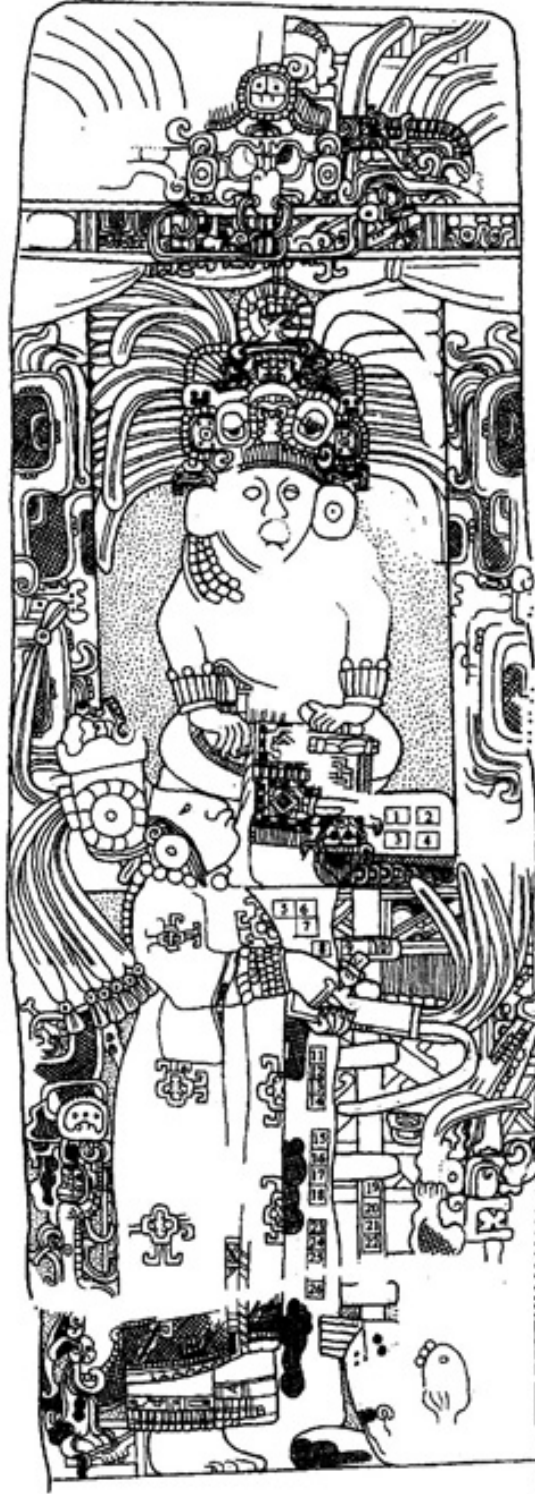
General Commentary: This text contains many beautiful artists' signatures. But, like many ancient Maya names, many are not repeated elsewhere and so some glyphs cannot be read.

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.

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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
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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

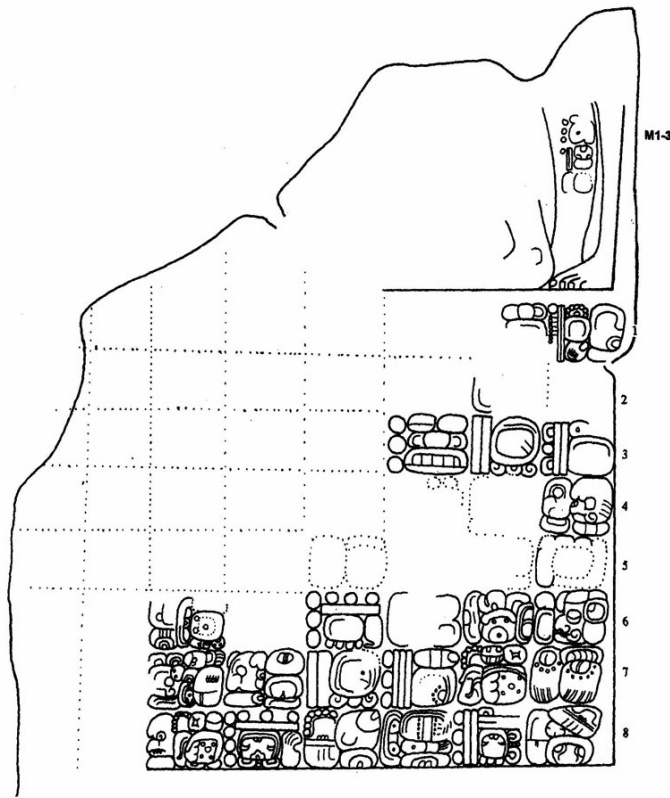


We don't know as much about Ruler 6 as other late rulers of Piedras Negras. In fact, it has been debated whether he was in fact a ruler, or just a vassal (*sajal*). We know of no dramatic events during his reign. Stela 23 is one of the few remaining monuments of his time and tells of his succession as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

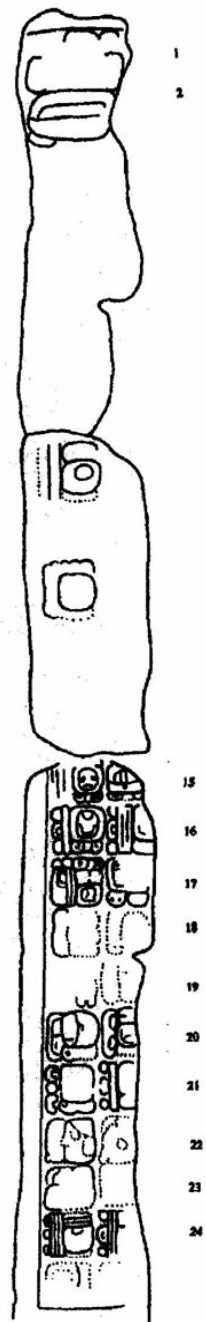
From Stela 23, we know that Ruler 6's father was probably Ruler 4. We also believe Ruler 7's father was Ruler 4. Thus, Rulers 5, 6, and 7 were brothers, or at least half-brothers. As will become apparent on Throne 1 from Piedras Negras, these men were very probably more competitors than brothers.



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.

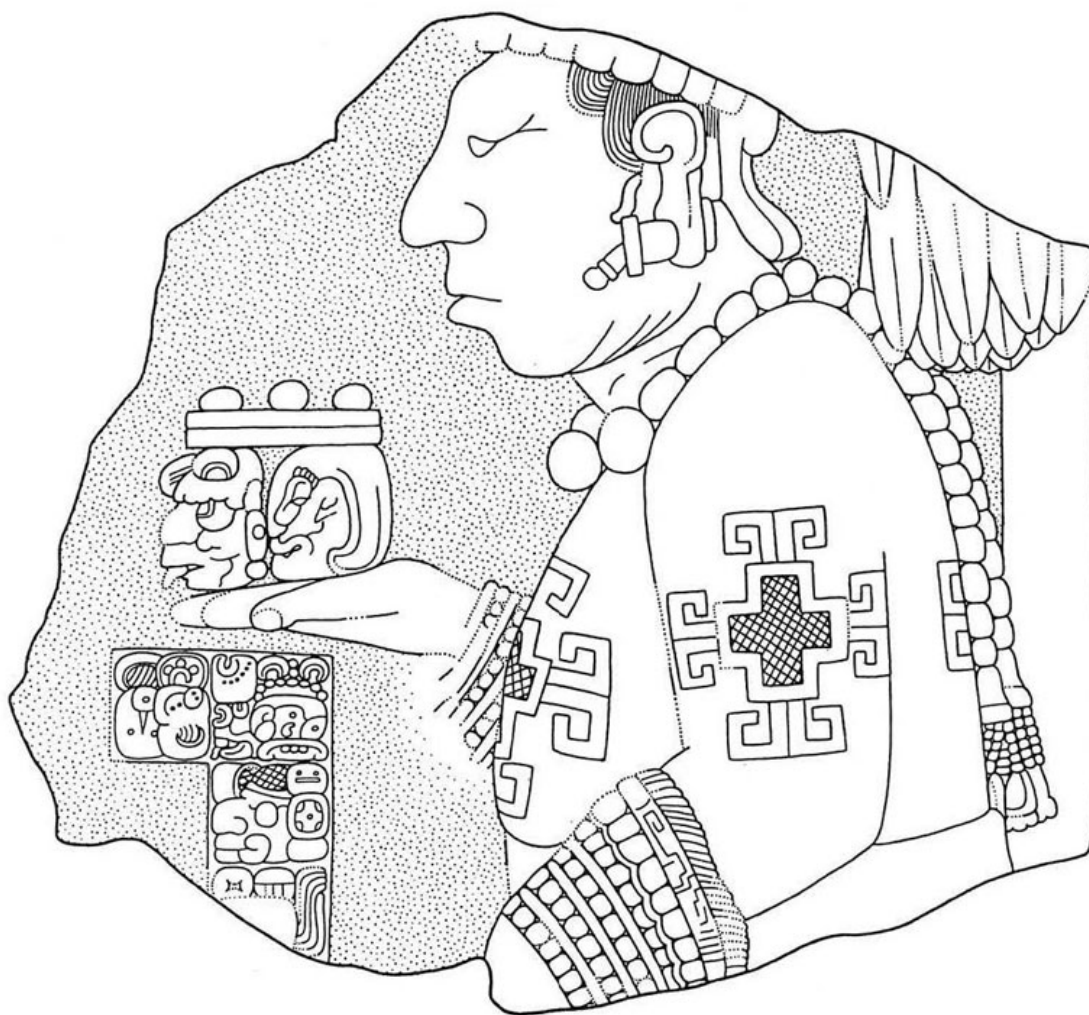
“? ? ?.

“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

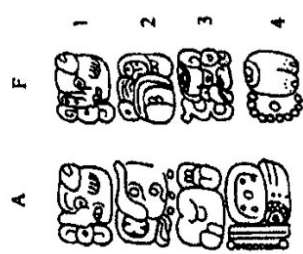
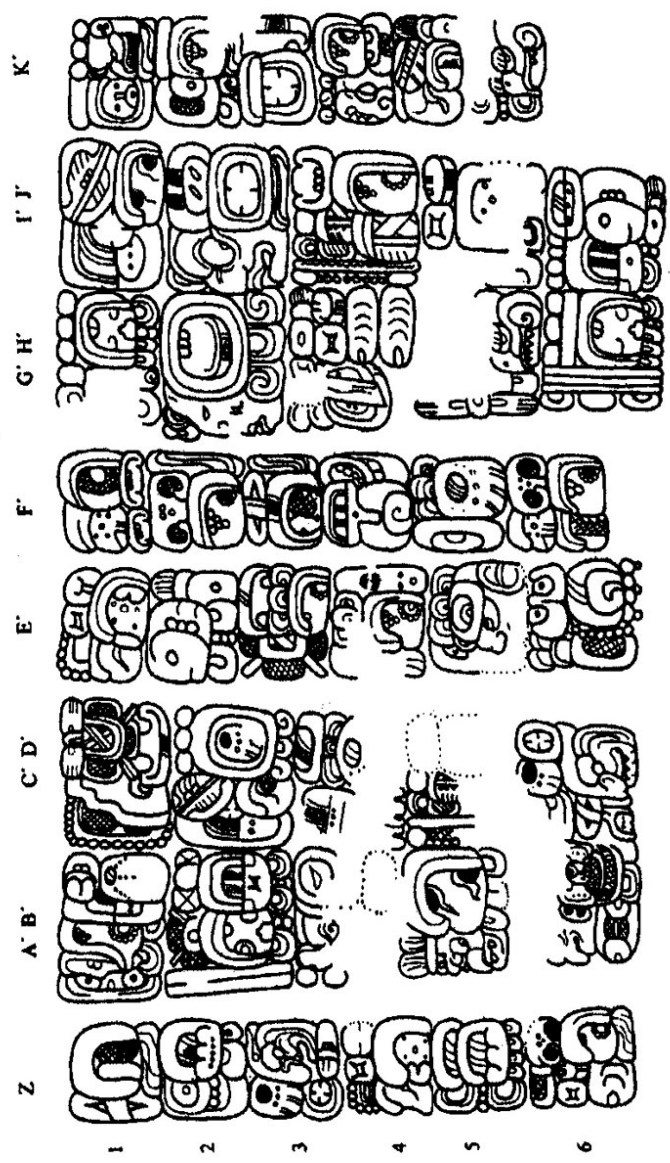
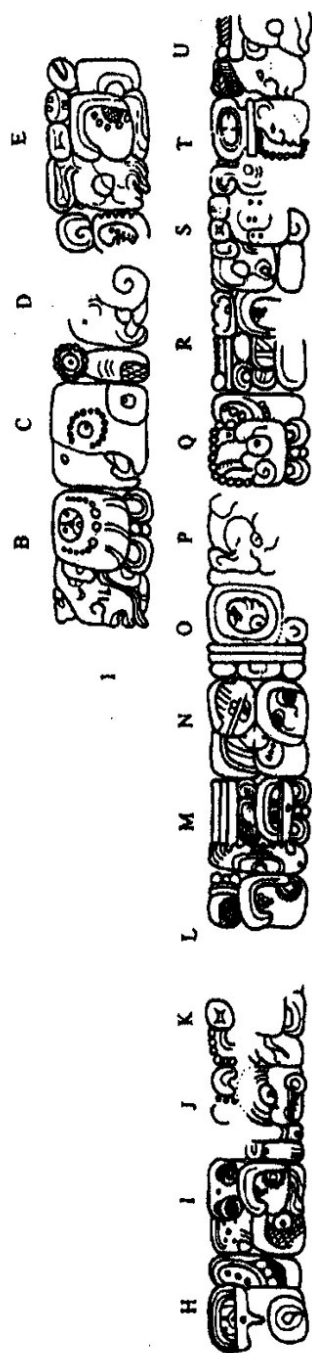


Throne 1 from Piedras Negras is a masterpiece of Maya art. Although deliberately broken in ancient times by one of Piedras Negras' enemies, it has been largely reconstructed.

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

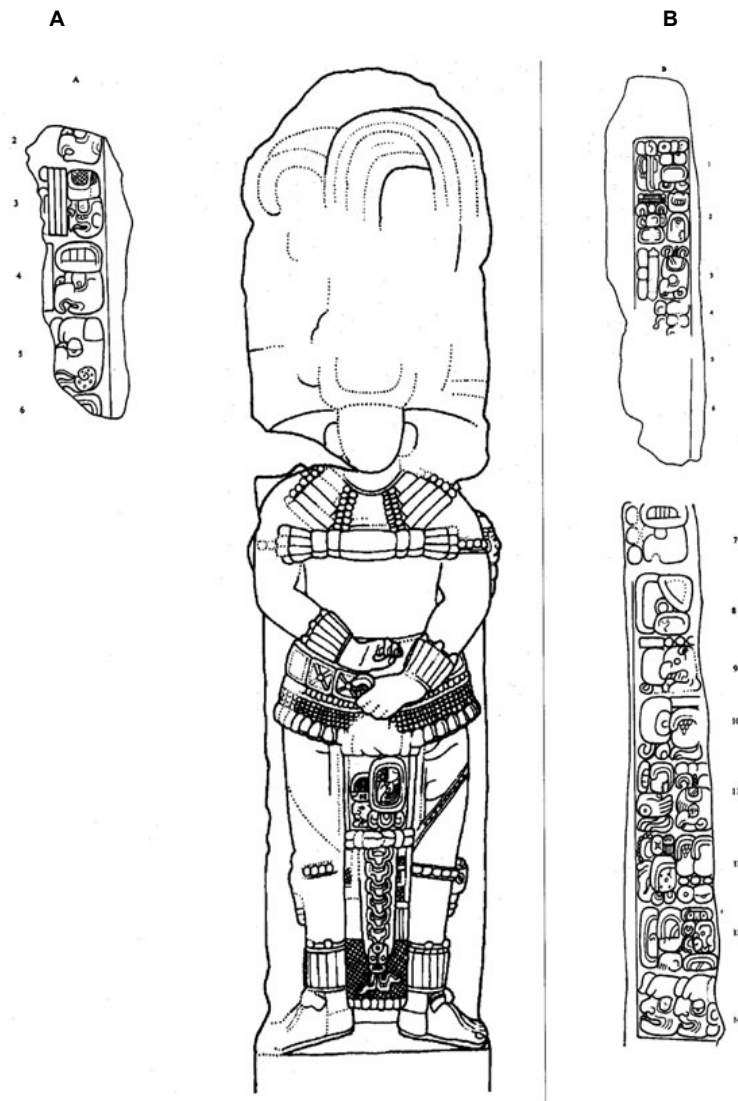
Chapter 23.

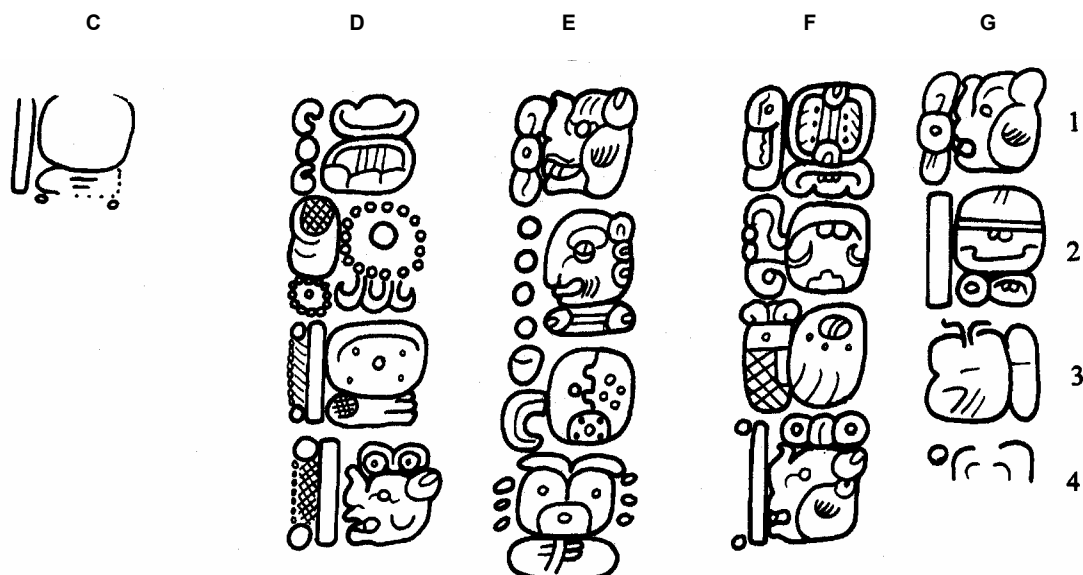
A PERIOD ENDING FOR RULER 7

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 winal, and 16 k’in 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

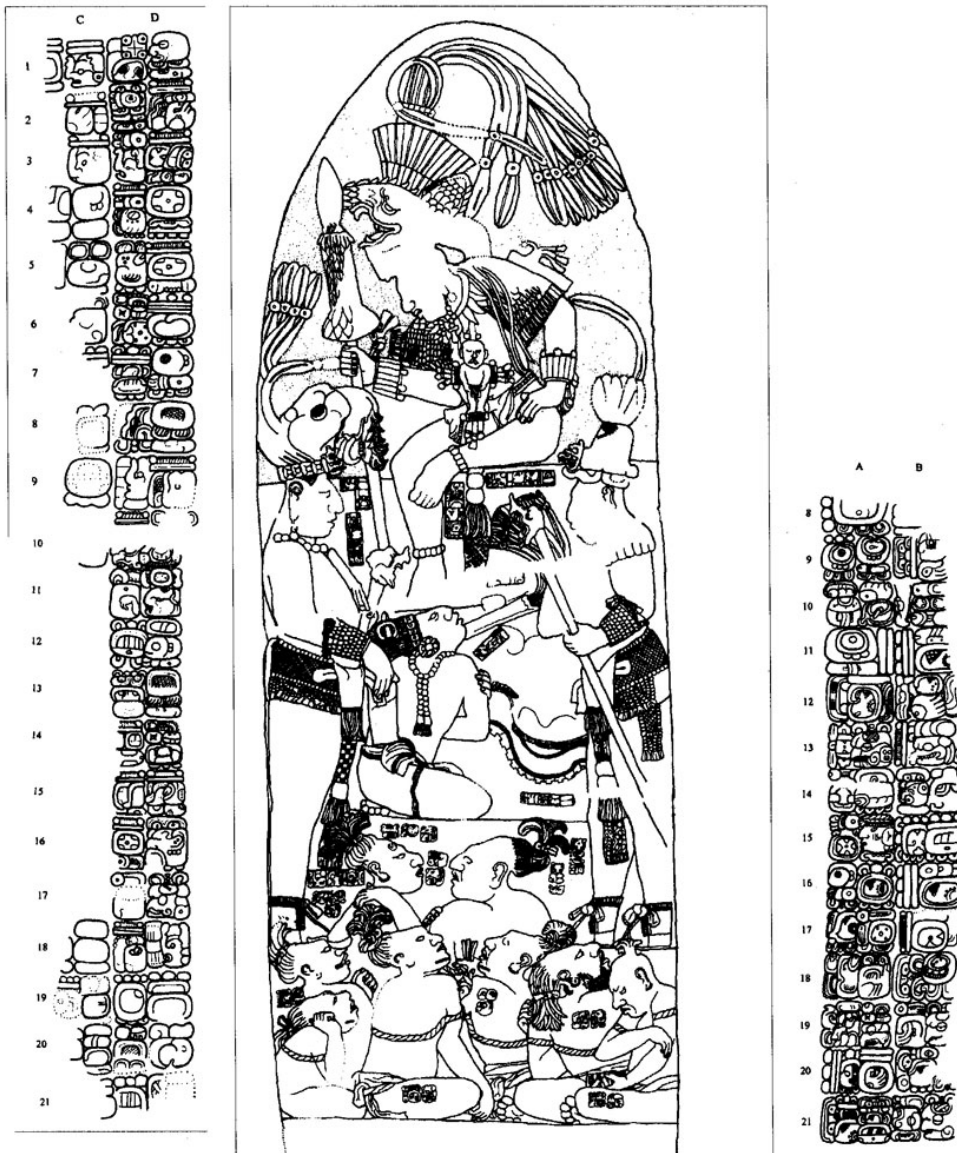
You will find that many words in the glyphic texts end with the suffix –V/ (spelled **-IV**, where V stands for a variable vowel). This suffix has many possible (and confusing) uses. The four most common uses are as follows:

- (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.

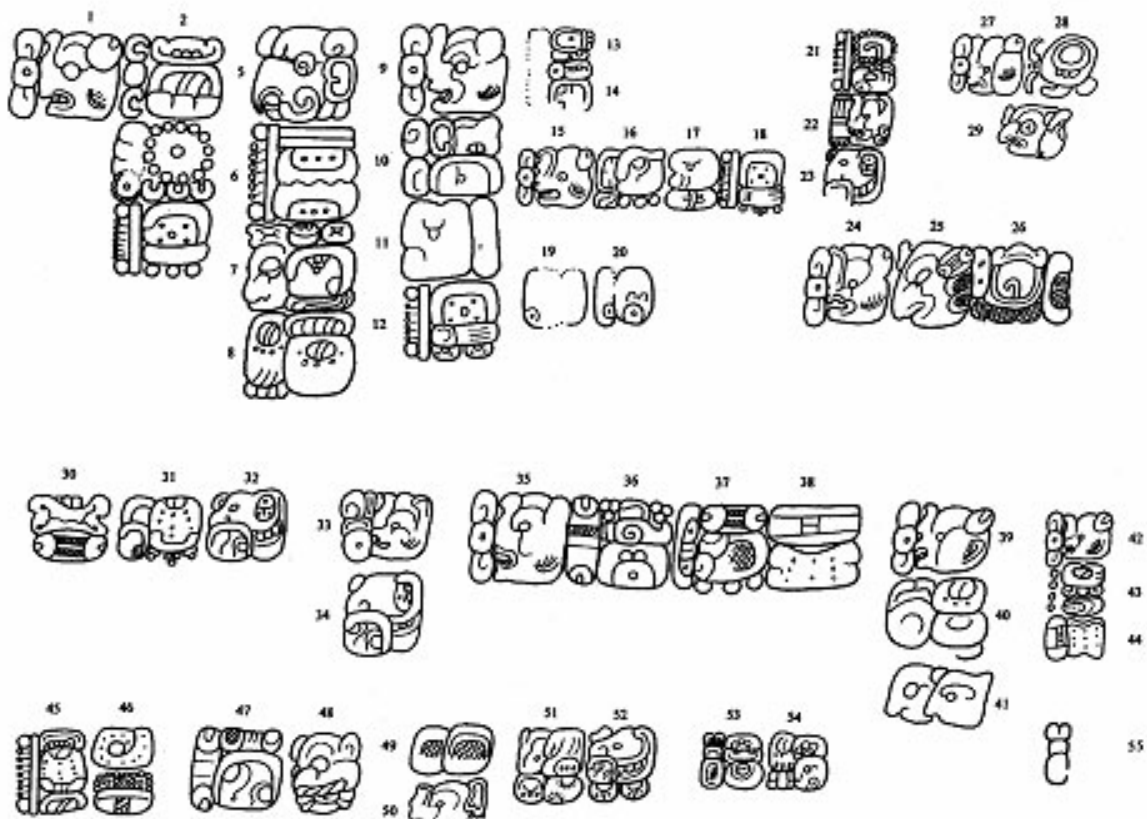
THE POMONA WARS

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-IK'} 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:

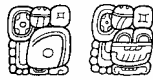
Houston, Stephen, *et al*: 2000, “In the Land of the Turtle Lord.” *Mexicon* 22:97-110.

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

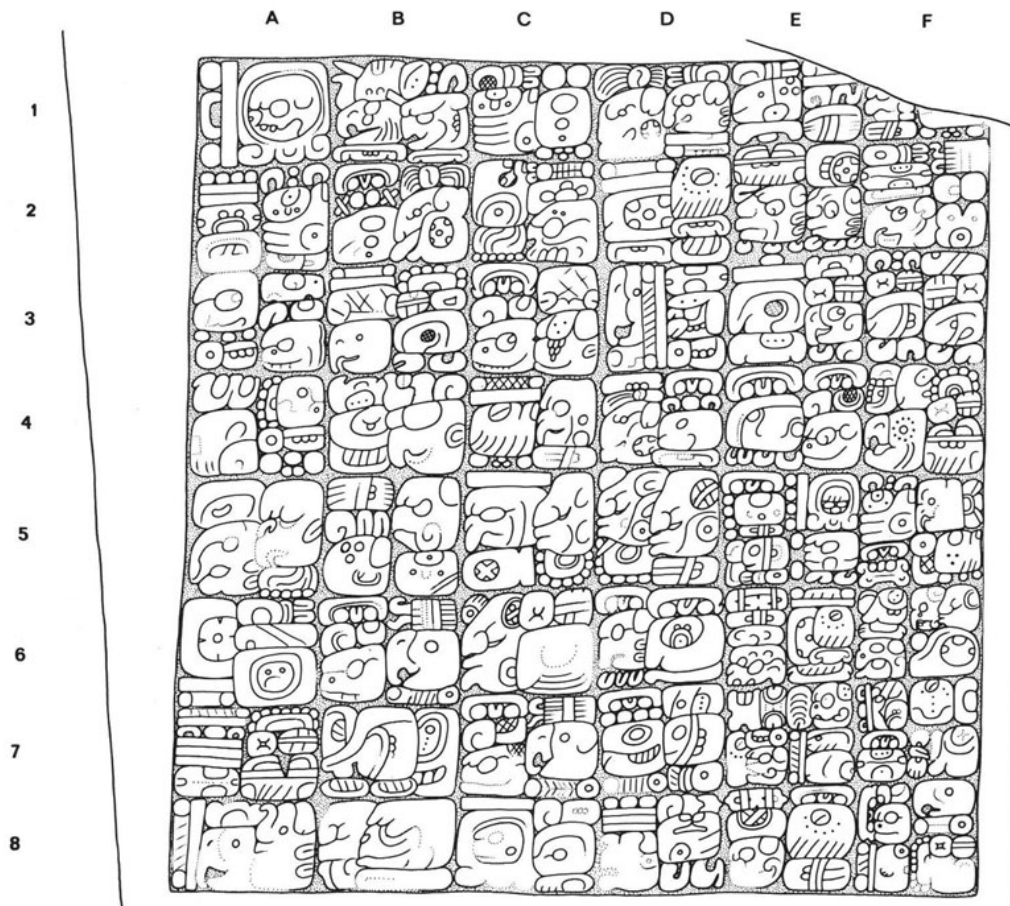
Chapter 25.

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:

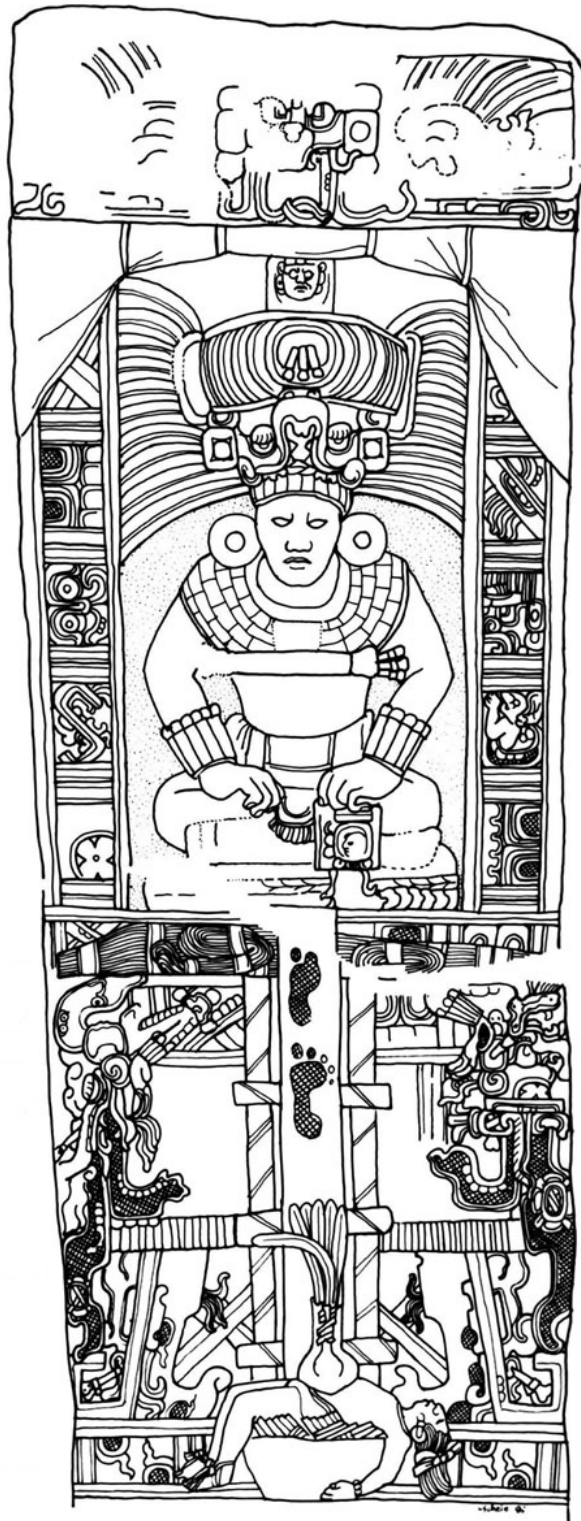
K'inich ? (Ruler 7) is the captive of Akul Mo, Lord of Yaxchilan.

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)