

B'UTZ'AJ SAK CHI'IK "SMOKING LARK/CALANDRIA HUMEANTE", THE THIRD PALENQUE RULER

by Erik Boot

<wukyabnal@hotmail.com>

© June-July 2000

Several Maya sites with an extensive hieroglyphic record are known for historical inscriptions for which only a few of their rulers were responsible. At Yaxchilán, for example, a large part of its hieroglyphic record refers to the reigns of Itzamnah B'alam II (a.k.a. Shield Jaguar II), Yaxuun B'alam IV (a.k.a. Bird Jaguar IV), and Chelte' Chan K'inich (a.k.a. Shield Jaguar III). Only a few inscriptions refer to earlier dynastic rulers. Earlier monuments carrying hieroglyphic texts pertaining to these rulers may have been destroyed or re-used and, as such, contemporary references to earlier rulers are rare.

The hieroglyphic record at Palenque presents a similar case. A large part of the currently surviving hieroglyphic record at Palenque was carved for K'inich Janahb' Pakal (Temple of the Inscriptions), K'inich Kan B'alam II (the Cross Group Tablets), K'inich Ahkal Mo' Nahb' III (Temple XVIII and XIX inscriptions) and some of their contemporaries. Only a few of their inscriptions refer to the founder of the dynasty and its early rulers.

The first semi-historical individual identified in the inscriptions at Palenque probably was named U K'ix Chan in Classic Maya (the Maya language variant(s) spoken and recorded during the Classic period, circa A.D. 250-900. For Classic Ch'olti' as a candidate for Classic Maya, see Houston, Robertson, and Stuart 2000). The dates of his birth (March 11, 993 B.C.) and accession (March 28, 967 B.C.), however, still place him in "mythical time" (modern dates are in the Gregorian calendar, correlated by the modified GMT correlation constant of 584,285). The inscriptions of the Cross Group provide the name of the historical founder of the Palenque dynasty. His name, reconstructed in Classic Maya, was K'uk' B'alam or "Quetzal Jaguar". He was born on 8.18.0.13.6, at 5 Kimi 14 K'ayab', or March 31, A.D. 397 and he acceded on 8.19.15.3.4, at 1 K'an 2 K'ayab', or March 10, A.D. 431 (see Appendix A). The Classic Maya name of his successor and second ruler of Palenque is still shrouded in some mystery. He is nicknamed "Casper", due to the "Casper"-like hieroglyphic main sign used in his nominal phrase (see Appendix B). This main sign is prefixed with the syllabic sign **ch'a**, but until the present no reading has been forwarded that satisfies current epigraphic standards. In previous research, David Stuart identified his nominal phrase and portrait on an alabaster vessel now in the collection at Dumbarton Oaks (see Appendix C), while Werner Nahm and Nikolai Grube tentatively identified his nominal phrase in the text of an Early Classic lintel at Yaxchilán (Schele and Mathews 1993: 103) (see Appendix D). "Casper" was born on 8.18.6.8.8, at 11 Lamat 6 Xul, or August 9, A.D. 422, and he acceded to the throne of Palenque on 8.19.19.11.17, at 2 Kab'an 10 Xul, or August 10, A.D. 435.

The placement of the third ruler in the Palenque dynastic line is known through two dated references. At the Cross Group his birth date and accession date are associated with a nominal phrase that in earlier research has been referred to as "Manik" and "Sak Chik". According to the text of the Temple of the Cross Tablet he was born on 9.1.4.5.0, at 12 Ahaw 13 Sak, or November

15, A.D. 459, and he acceded on 9.2.12.6.18, at 3 Etz'nab' 11 Xul, or July 29, A.D. 487 (see Appendix E). As recent epigraphic research has shown, his nominal phrase actually spells **b'utz'a-ja/SAK/chi-ku** or B'utz'aj Sak Chi'ik. On the first two parts of his nominal phrase most epigraphers would agree, but maybe not on **chi-ku** to lead to *chi'ik*. The part **chi-ku** has been reconstructed for Classic Maya, based on certain principles related to dysharmonic spellings, as *chihk* "coati" (Houston, Stuart, and Robertson 1998: 284, entered as **chi-ku** *chihk* 'coati', but no colonial or present-day Maya cognates are presented). Recent phonological research by Wichmann (personal communication, June 5, 2000) shows that a reconstruction **chi-ku** as **chi'ik* (or more abstract as **chi'k*) is a more viable option based on phonological evidence from Yucatecan languages:

- proto-Yucatecan **chi'ik* "coati"
- MOP *chi'ik* "tejón, pizote (coati)" (Schumann G. 1997)
- YUC *chi'ik* "coati, tejón, pizote" (Bastarrachea Manzano et. al. 1996: 84)
- chi'ik* "coati mundi" (Bricker et. al. 1998: 70)
- ITZA *chi'ik* (root) "pizote/coatimundi" (Hofling and Tesucún 1997: 208)

Also note the following entries:

- YUC *chiic, chic* "pizote" (Pacheco Cruz 1969: 67)
- YUC COLONIAL *chiic, chic* "tejón" (Ciudad Real 1984: folio 141v)

To these I add an entry from one of the Eastern Ch'olan languages:

- CHOLTI *chiic* "pizote" (Morán 1635: ms49)

It has been suggested that the Yucatecan languages derived *chi'ik* for "coati" from proto-Mixe-Zoquean **chiku* "coati" (Bricker et. al. 1998: 70), but support for this hypothesis is not considered strong (Wichmann, personal communication, June 5 & June 9, 2000, who also notes that the proto-Mixe-Zoquean word for "coati" actually is **tziku*).

The Eastern Ch'olan entry is intriguing as Western Ch'olan and the Chiapanec languages provide the following entries:

- CHOL *kojt-om* "tejón, pizote" (Schumann G. 1973: 70, 83)
- cojtom* "tejón" (Aulie and Aulie 1978: 37, 179, 213)
- TZOT *cotom* "tejón" (Delgaty 1973: 7, 79)
- TZEL *kojt'-om* "tejón" (Robles U. 1966: 40)
- cohtom* "coatí, tejón" (Slocum and Gerdel 1973: 32, 103, 124)
- TOJO *kojtom* "tejón" (Lenkersdorf 1979: 175)

Rare Yucatec and Itza Maya entries seem to combine both the above *kojtom* and *chi'ik*:

- ITZA *ajkoton-ch'ik* "pizote/coatimundi"
- koton-chi'ik* "pizote/coatimundi" (Hofling and Tesucún 1997: 111, 361)
- YUC *koton chik* "pizote" (Barera Vásquez et. al. 1980: 338, source 7)

Quichean languages provide another root:

proto-Quichean **siis* “coati”

KEKC *siis* “coati, pizote” (Campbell 1971: 198, in Dienhart 1989: 131)

sis “pizote” (Sam Juárez et. al. 1997: 333)

USPA *síis* “coati, pizote” (Campbell 1971: 198, in Dienhart 1989: 131)

sis “coati, pizote” (Dienhart 1989: 131)

TZUT *siis* “coati, pizote” (Campbell 1971: 198, in Dienhart 1989: 131)

sis “coati, pizote” (Dienhart 1989: 131)

PCHI *siis* “coati, pizote” (Campbell 1971: 198, in Dienhart 1989: 131)

QUIC *siis* “coati, pizote” (Campbell 1971: 198, in Dienhart 1989: 131)

sis “coati” (Dienhart 1989: 131)

For proto-Mayan, or Common Mayan, yet another root **tz’utz’(ub’)* has been reconstructed (Wichmann, personal communication, June 5, 2000):

proto-Mayan [non-Eastern languages] **tz’utz’(ub’)* “coati”

CHOL *tz’utz’ú(b)* “coati” (Dienhart 1989: 130)

CHUJ *tz’utz’* “coati” (Dienhart 1989: 130)

JACA *tz’utz’* “coati” (Dienhart 1989: 130)

KANJ *tz’utz’* “tejón, pizote” (Dienhart 1989: 130)

MOTO *tz’utz’* “coati” (Dienhart 1989: 130)

To these entries I add:

MAM *tz’utz’* “pizote” (Maldonado Andrés et. al. 1986: 410)

TZEL *tzutzub* “coati” (Dienhart 1989: 130)

CHOR *patz’utz’* [*b’a-tz’utz’?](Dienhart 1989: 130)

As these dictionary entries indicate, Maya languages provide four different roots for “coati, pizote, tejón” (*chi’ik*, *siis*, *tz’utz’*, and *kojtom*).¹

Based on linguistic evidence from Yucatecan languages as well as Ch’olti’ it may be safe to translate *chi’ik* as “coati, tejón, pizote”. Some epigraphers even have translated the nominal

¹ The different roots in Maya languages for ‘coati’ might be due to the fact that any of the four roots (*chi’ik*, *kojtom*, *siis*, *ts’uts’*) may refer to two or more different animals. Pacheco Cruz provides *chiic*, *chic* for “pizote”, but distinguishes it from “tejón” for which he provides *kulú* (Pacheco Cruz 1969: 67). His entry can be compared to an entry in the “Vocabulario de May Than”: gato otro montes que se come los maizes *ah kulu*, *kulolu* (Maya Than 1972: folio 112r; Maya Than 1993: 366 [folio 112r]); compare to Barrera Vásquez et. al. 1980: 422, (*ah*) *k’ulu’* “mapache” & Bastrarrachea Manzano et. al. 1996: 48, 100, *k’ulu* “mapache, tejón, perilla, coati”). Yucatec Maya additionally has (*ah*) *chab* and (*ah*) *pes* for “tejón” (Barrera Vásquez et. al. 1980: 73, 647). Tzotzil and Tzeltal provide *me’el* for “mapache” (Delgaty 1973: 31, 72; Slocum and Gerdel 1971: 73, 162); according to Hunn (1977: xxx, 219), Tzeltal distinguishes between *me’el* (Procyon lotor, “raccoon”) and *kohtom* (*Nasua narica*, “coati”). Ch’ol provides *ejmech* “mapache” (Aulie and Aulie 1978: 57, 168; Schumann G. 1973: 61, 80).

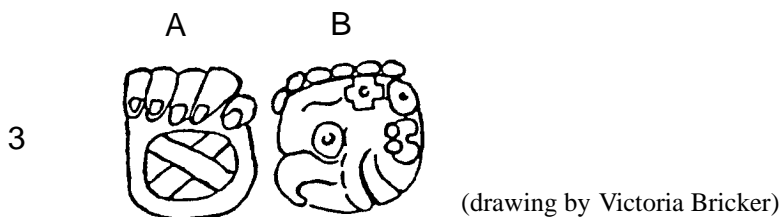
phrase *b'utz'aj sak chi'ik* as “Smoking White Coati” (Schele and Mathews 1993: 137, as *butz'ih sak chik*). The verb root *b'utz'* means “to smoke/humear” (CHOL, CHON, ITZA, LACA, YUC) and *sak* is the pan-Mayan word for “white/blanco” (cf. Dienhart 1989).

A different translation, however, of this nominal phrase is possible. In colonial Yucatec Maya the entry *çac chic* (*sak chik*) can be found which means “calandria desta tierra, es algo blan[quizca]” (Ciudad Real 1984: folio 93r) and “calandria de esta tierra” or “lark of this country” (Maya Than 1972: folio 32v; Maya Than 1993: 163 [folio 32v]). That *sak chik* indeed refers to a bird name in Classic Maya may be strengthened by a rare entry in Ch'orti', namely *chi'k* “bird [generic, seldom used]” (Wisdom 1950: 704). As its Yucatec Maya name indicates, and the Ciudad Real entry explains, this bird species is slightly white colored (*sak* “white”; compare to present-day Yucatec Maya *sak huuh* “white iguana”, *sak kay* “silverfish”, and *sak xiiw* “white herb”, cf. Bricker et. al. 1998: 239-240). In later research this bird has been identified as the “zenzontle” or “sisonte de Yucatán”, its Latin name being *Mimus gilvus gracilis*, Cabot (Barrera Vásquez et. al. 1980: 711; Pearse 1945: 247, in his study referred to as *chiko*).

In the Western Ch'olan language of Tumbalá they refer to the “calandria” as *tojt* (Aulie and Aulie 1978: 113), while *toht* identifies different kinds of robins in Tzeltal (Hunn 1977: xxv, 179-181).² Tojolab'al provides *chovej* for “zenzontle” (Lenkersdorf 1979: 103). As the Western Ch'olan and Chiapanec languages do not contain an item *chi'ik* for “coati, tejón, pizote”, the Colonial Yucatec entry *sak chik* “calandria de esta tierra”, supported by the Ch'orti entry *chi'k* “bird”, may be a valid linguistic item in the interpretation of the Classic Maya name of the third Palenque ruler. I propose to translate the nominal phrase *B'utz'aj Sak Chi'ik* as “Smoking Lark” or, in Spanish, as “Calandria Humeante”.

Besides his birth and accession dates, not much is known about *B'utz'aj Sak Chi'ik* “Smoking Lark”. His nominal phrase is mentioned in the text of the Temple XVII panel (see Appendix F). On 9.2.15.9.2, at 9 Ik' “end of” Yaxk'in, or August 26, A.D. 490, *B'utz'aj Sak Chi'ik* dedicated(?) Lakam Ha', accompanied by Ahkal Mo' Nahb' I, who is referred to as *ch'ok* “youngster” (in the sense of “precious or emergent one”). This identifies him as the “heir-apparent” and clearly indicates that this text is retrospective and not contemporary with the actual reign of *B'utz'aj Sak Chi'ik*. As *Butz'aj Sak Chi'ik* and *Ahkal Mo' Nahb' I* are born about five years apart, they actually might have been brothers (Schele and Mathews 1993: 104). The text continues with the accession of *Ahkal Mo' Nahb' I* on 9.3.6.7.17, at 5 Kab'an 0 Sotz', or June 5, A.D. 501. Although

² At Chichén Itzá there is an inscription (Casa de las Monjas, Annex, Lintel) which may use the head of a bird for the logographic value **TOT/TOOT**, as noted by several epigraphers, including myself:



The sign at position A3 is clearly the syllable **yo** and with **TOT/TOOT** at B3 it may transliterate *y-otoot* “it is the house of ...”. Support of the identification of this bird head as **TOT/TOOT** can now be found in the fact that some birds indeed are referred to as *toht* “calandria” (Ch'ol de Tumbalá) and *tojt* “robin” (Tzeltal).

at present the date of death for B'utz'aj Sak Chi'ik is unknown, I surmise, based on the dates known for other rulers at Palenque (see Genealogy of Rulers at Palenque at URL: <http://www.mesoweb.com/palenque/resources/rulers/rulers_table.html>), that he died between a couple of days to up-to-four-years prior to the accession of Ahkal Mo' Nahb' I.

Future research may reveal more information on the third ruler of Palenque. At present only three dates are associated with events in his life (birth, accession, and a possible dedication event). In this essay I proposed, based on linguistic evidence, that his name B'utz'aj Sak Chi'ik may translate "Smoking Lark/Calandria Humeante".

General note: In this essay, when appropriate, long vowels in hieroglyphic transliterations are rendered by doubling the vowel, in correspondence with colonial and present-day Maya dictionaries and grammars.

Acknowledgments: I would like to thank Søren Wichmann for sharing part of his recent phonological research after my inquiry on the possible Classic Maya reconstruction (*chiik*, *chihk*, *chi'ik*, or *chi'k*) for **chi-ku** (e-mail exchange dating to June 3 - June 9, 2000). The interpretation of the linguistic data in this essay, however, is my sole responsibility. I also thank Joel Skidmore for his comments on an earlier version of this short essay and the reference to Josserand's suggested interpretation of *ch'ok* as "emergent one".

References

- Aulie, Wilbur, and Evelyn Aulie
1978 *Diccionario ch'ol-español, español-ch'ol*. Serie de vocabularios y diccionarios indígenas "Mariano Silva y Aceves", Núm. 21. México, D.F.: Instituto Lingüístico de Verano.
- Barrera Vásquez, Alfredo, et. al.
1980 *Diccionario Maya Cordemex: maya-español, español-maya*. Mérida, Yuc.: Ediciones Cordemex.
- Bastarrachea Manzano, Juan Ramón, et. al.
1996 *Diccionario básico español-maya, maya-español*. Tercera edición. Mérida, Yuc.: Maldonado Editores.
- Bricker, Victoria, et. al.
1998 *A Dictionary of The Maya Language As Spoken in Hocobá, Yucatán*. Salt Lake City: The University of Utah Press.
- Ciudad Real, fr. Antonio de
1984 *Calepino maya de Motul*. Dos tomos. Edición de René Acuña. Gramáticas y diccionarios 2. México, D.F.: Instituto de Investigaciones Filológicas, Universidad Autónoma de México.
- Delgati, Colin C.
1973 *Vocabulario tzotzil de San Andrés, Chiapas*. Serie de vocabularios y diccionarios indígenas "Mariano Silva y Aceves", Núm. 10. México, D.F.: Instituto Lingüístico de Verano.

- Dienhart, John M.
1989 *The Mayan Languages. A Comparative Vocabulary*. Three Volumes. Odense: Odense University Press.
- Houston, Stephen, David Stuart, and John Robertson
1998 Dysharmony in Maya Hieroglyphic Writing: Linguistic Change and Continuity in Classic Society. In *Anatomía de una civilización. Aproximaciones interdisciplinarias a la cultura maya*, edited by Andrés Ciudad Ruiz et. al., pp. 275-296. Publicación 4. Madrid: Sociedad Española de Estudios Mayas.
- Hofling, Charles Andrew, and Fernando Tesucún
1997 *Itzaj Maya-Spanish-English Dictionary*. Salt Lake City: The University of Utah Press.
- Houston, Stephen, John Robertson, and David Stuart
2000 The Language of Classic Maya Inscriptions. In *Current Anthropology*, 41: 321-356.
- Hunn, Eugene S.
1977 *Tzeltal Folk Zoology. The Classifications of Discontinuities in Nature*. New York: Academic Press.
- Lenkersdorf, Carlos
1979 *B'omak'umal tojol ab'al-kastiya/Diccionario tojolabal-español. Idioma mayance de los Altos de Chiapas*. Volumen Uno. México, D.F.: Editorial Nuestro Tiempo.
- Maldonado Andrés, Juan, et. al.
1986 *Diccionario Mam*. La Antigua, Guatemala: Proyecto Lingüístico Francisco Marroquín.
- Maya Than
1972 *Bocabulario de Mayathan*. Einleitung Ernst Mengin. Bibliotheca Linguistica Americana Vol. 1. Graz: Akademische Druck- u. Verlagsanstalt.
1993 *Bocabulario de Maya Than*. Edición de René Acuña. Fuentes para el estudio de cultura maya, 10. México, D.F.: Centro de Estudios Mayas, Universidad Autónoma de México.
- Morán, fr. Pedro
1635 *Arte y diccionario en lengua cholti*. Electronic version by unknown author.
- Pacheco Cruz, Santiago
1969 *Hahil Tzolbichunil T'an Mayab/Verdadero Diccionario de la Lengua Maya*. Mérida, Yuc.: Publication by the author.
- Pearse, A. S.
1945 La Fauna. In *Enciclopedia Yucatanense, Tomo I*, pp. 109-271. Mérida, Yuc.: Edición Oficial del Gobierno de Yucatán. Segunda edición, 1977.
- Riese, Berthold
1996 Grab- und Inschriftenfunde in der Maya-Stadt Palenque. In *Indiana*, 14: 201-215.
- Robles U., Carlos
1966 *La Dialectología Tzeltal y el Diccionario Compacto*. México, D.F.: Departamento de Investigaciones Antropológicas, Instituto Nacional de Antropología e Historia.
- Sam Juárez, Miguel, et. al.
1997 *Diccionario del idioma Q'eqchi'*. La Antigua, Guatemala: Proyecto Lingüístico Francisco Marroquín.

Schele, Linda

1995 Sprouts and the Early Symbolism of Rulers in Mesoamerica. In *The Emergence of Lowland Maya Civilization. The Transition from the Preclassic to the Early Classic*, edited by Nikolai Grube, pp. 117-135. Acta Mesoamericana 8. Mockmühl: Verlag Von Flemming.

Schele, Linda, and Peter Mathews

1993 *Notebook for the XVIIth Maya Hieroglyphic Workshop at Texas, March 13-14, 1993*. Austin: The University of Texas at Austin.

Schumann G., Otto

1973 *La lengua chol, de Tila (Chiapas)*. Cuaderno 8. México, D.F.: Centro de Estudios Mayas, Universidad Autónoma de México.

1997 *Introducción al maya mopán*. México, D.F.: Instituto de Investigaciones Antropológicas, Universidad Autónoma de México.

Slocum, Marianna C., and Florencia L. Gerdel

1971 *Vocabulario tzeltal de Bachajon, castellano-tzeltal, tzeltal-castellano*. Serie de vocabularios y diccionarios indígenas "Mariano Silva y Aceves", Núm. 13. México, D.F.: Instituto Lingüístico de Verano.

Stuart, David

2000 "The Arrival of Strangers". Teotihuacan and Tollan in Classic Maya History. In *Mesoamerica's Classic Heritage. From Teotihuacan to the Aztecs*, edited by David Carrasco, Lindsay Jones, and Scott Sessions, pp. 465-513. Boulder, CO: University Press of Colorado.

Wisdom, Charles

1950 *Materials on the Chorti Languages*. From the Collections of Manuscripts of the Middle American Cultural Anthropology, Fifth Series, No. 20. Microfilm, University of Chicago. Transcribed, transliterated, and electronic version by Brian Stross.

APPENDIX A

BIRTH AND ACCESSION OF K'UK' B'ALAM

Temple of the Cross: P4-Q9 (drawing by Linda Schele)

	P	Q	
4			HO'-'KIMI'/CHANLAHUN-K'AN-'a-si-ya
5			SIY?-ya-ja/K'UK'-B'ALAM
6			CHANLAHUN-HO'-WINIK-hi-ya/CHA'-HAAB'-?/HUN- "K'ATUN"
7			SIY?-hi-ya/'K'AL?-SAK-HUUN
8			tu-'u-b'a/HUN-"K'AN"
9			CHA'-K'AN-'a-si-ya/K'UHUL-to-[ko]-TAN-'AJAW

*ho'kimi, chanlahun k'anasiy
 siy-aj-Ø k'uk'b'alam;
 chanlahun-('eh-ew?), ho'-winik-h-iyy, cha'haab', hun k'atun
 siy-h-iyy-Ø, 'i-k'al-Ø sak-huun
 t-u-b'a, hun k'an
 cha'k'anasiy, k'uhul to(k)tan 'ajaw*

(On 8.18.0.13.6, at) 5 Kimi' 14 K'ayab'
 K'uk' B'alam was born;
 14 days, 5 winal, 2 years, and 1 k'atun
 (since) he was born, he receives the white headband
 on his head (on 8.19.15.3.4, at) 1 K'an
 2 K'ayab, Divine Toktan ("Cloud Valley") Lord ...















The Distance Number (1.2.5.14) recorded between the two Calendar Rounds does not fit the actual distance of 1 k'atun, 14 years, 7 winal, and 18 days. The nature of the "error" is not yet determined, but the reconstructed Long Counts are generally accepted. If, however, the original Distance Number is correct, this would result in different Calendar Round and associated Long Counts (Schele and Mathews 1993: 102).

Note: The postfix **ja** on the logographic sign **SIY?** in the case of additional suffixing (**-hi-ya**) may be a case in which the postfix **ja** is not actually "read". Compare to the T713b variant for the logographic sign **HUL**, in which **ja** is postfixed as well as with **-li** and **-li-ya**. T713b-**ja** in its entirety transliterates **HUL**, not **HUL-ja**.

APPENDIX B

BIRTH AND ACCESSION OF “CASPER”

Temple of the Cross: P10-Q15 (drawing by Linda Schele)

	P	Q	
10			B'ULUCH-“LAMAT”/WAK-CHIK'IN-ni
11			SIY?-hi-ya/ch'a-“CASPER”
12			B'OLON-'OX-WINIK-hi-ya/'OXLAHUN-HAAB'-ya
13			SIY?-hi-ya/ch'a-“CASPER”
14			CHA'-“KAB'AN”/LAHUN-CHIK'IN-ni
15			'OX-WAK-WINIK-hi-ya/K'AL?-SAK-HUUN
16			tu-'u-b'a/ch'a-“CASPER”

*b'uluch lamat, wak xul
 siy-h-iyy-Ø “Casper”
 b'olon-('eh-ew?), 'ox-winik-h-iyy, oxlahuun haab'-(j-ii)y
 siy-h-iyy-Ø “Casper”
 cha'kab'an, lahun xul
 'ox-('e), wak-winik-h-iyy, k'al-Ø sak-huun
 t-u-b'a “Casper”*

(On 8.18.6.8.8, at) 11 Lamat 6 Xul,
 “Casper” was born;
 9 days, 3 winal, 13 years
 (since) “Casper” was born,
 (on 8.19.19.11.17, at) 2 Kab'an 10 Xul,
 3 days, 6 winal, he receives the white headband,
 on the head of “Casper” ...

Note: The postfix **ja** on the logographic sign **SIY?** in the case of additional suffixing (**-hi-ya**) may be a case in which the postfix **ja** is not actually “read”. Compare to the T713b variant for the logographic sign **HUL**, in which **ja** is postfixed, as well as with **-li** and **-li-ya**. T713b-**ja** in its entirety transliterates **HUL**, not **HUL-ja**.

APPENDIX C

Alabaster Vessel, Dumbarton Oaks

(drawing after Schele and Mathews 1993: 103; also see rollout photograph by Justin Kerr, No. 4332 at URL: <<http://kawil.saiph.com:9500/dataSpark/maya>>)



ch'o-ko ch'a-“CASPER” K'UHUL-B'AK-la-'AJAW

ch'ok “Casper” K'uhul B'akal 'Ajaw

“Youngster/Precious One/Emergent One” “Casper” Divine Lord of Palenque

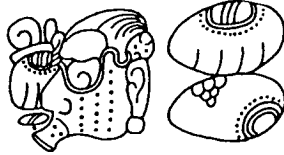
Note: At present I do not see any compelling evidence to consider the existence of morpho-syllables, as preferred by some epigraphers ('AL vs. **la**, e.g. **B'AK-'AL** vs. **B'AK-la**). Interestingly, morpho-syllables only would occur in final position.

I have more confidence in another, also somewhat ambiguous option, namely vowel insertion in the case of -Vl and -Vb' instrumental suffixes (**B'AK-la** » *b'ak-Vl(a)* » with V = /a/ » *b'ak-al*; **B'AK-le** » *b'ak-Vl(e)* » V = /e/ » *b'ak-el*; **WAY-b'i** » *way-Vb'(i)* » V = /i/ » *way-ib'*). No writing system ever invented by man is perfect (morphosyllables would make it more “perfect”), and “vowel insertion”, as I propose it, is borne from the fact that Maya writing is logosyllabic and frequently contains underspellings. Epigraphers, as I do here too, actually transcribe and transliterate in alphabetic renditions of “logographs” and “syllables”, not in true “logographs” or “syllables”. I see my case strengthened through the spellings '**u-la-ka'**'**u-WE'?**'-'**i-b'i**' in the texts on K5460 and the Gardiner Plate, which lead to '*u-lak*, '*u-we'-ib'*'. As noted by Zender (personal communication, June 6, 2000), the spelling '-**i-b'i**' makes morpho-syllables obsolete; for me these two examples support the possibility of vowel insertion. The example '**u-WE'?**'-'**i-b'i**' may indicate that many of the spellings in which morphosyllables are posited actually are straightforward underspellings.

APPENDIX D

Early Classic Lintel 18 at Yaxchilán: A5-B5

(drawing after Schele and Mathews 1993: 103)



ch'a?-“CASPER” **b'a-ku**

“Casper” *b'a'ak/b'a'k*








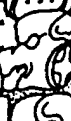


“Casper?” Palenque (?)

Note: Some doubt can be raised if this indeed is a reference to “Casper” of Palenque. First, the prefixed sign for **ch'a?** may actually be a completely different sign than the regular T93 **ch'a** which is used at Palenque. Second, the spelling **b'a-ku** does lead to a transliteration *b'a'ak/b'a'k*, close to *b'ak* in the Palenque emblem glyph as *k'uhul b'ak(al) ajaw*. The spelling **b'a-ku**, however, is never used at Palenque itself to refer to the name of the polity.

APPENDIX E

BIRTH AND ACCESSION OF B'UTZ'AJ SAK CHI'IK

Temple of the Cross: R3-S7 (drawing by Linda Schele)

	R	S	
3			WAXAKLAHUN-HUN-WINIK-hi-ya/WAXAK-HAAB'-ya
4			HUN-"K'ATUN"/SIY?-ja-hi-ya
5			b'u-tz'a-ja/SAK-chi-ku
6			'i-K'AL?-SAK-HUUN/tu-'u-b'a
7			'OX-"ETZ'NAB"/B'ULUCH-CHIK'IN-ni

waxaklahun-(*'eh-ew*), hun winik-h-iiy, waxak haab'-(*h-ii*)y
 hun k'atun, siy-h-iiy-Ø
 b'utz'aj sak chi'ik
 'i-k'al-Ø t-u-b'a
 'ox 'etz'nab' b'uluch xul

... 18 days, 1 winal, 8 years,
 1 k'atun, (since)
 B'utz'aj Sak Chi'ik was born,
 he then receives the white headband on his head
 (on 9.12.12.6.18, at) 3 Etz'nab' 11 Xul ...

Note: The postfix **ja** on the logographic sign **SIY?** in the case of additional suffixing (**-hi-ya**) may be a case in which the postfix **ja** is not actually "read". Compare to the T713b variant for the logographic sign **HUL**, in which **ja** is postfixed as well as with **-li** and **-li-ya**. T713b-**ja** in its entirety transliterates **HUL**, not **HUL-ja**.

APPENDIX F

Temple XVII Panel (drawing by Karina Waedt)



This drawing was published in Riese 1996 on page 203 (referred in the text as “Abb.”). A higher resolution version of this drawing and a drawing of the same monument by Linda Schele are available at URL: <<http://www.mesoweb.com/palenque/monuments/T17/index.html>>.

The main text on this left side of the Temple XVII Panel can be transcribed, transliterated, and provisionally translated as follows:

A1	I.S.I.G.: “Patron of Yaxk’in”	
B1	B’OLON -“B’ AKTUN”	<i>b’olon b’aktun</i>
A2	CHA’ -“K’ ATUN”	<i>cha’k’atun</i>

B2	HO'LAHUN-"TUN"	<i>ho'lahun tun</i>	
A3	B'OLON-WINIK?	<i>b'olon winik</i>	
B3	CHA'-K'IN	<i>cha'k'in</i>	(On) 9.2.15.9.2 (at)
A4	B'OLON-"IK'"	<i>b'olon 'ik'</i>	9 Ik'
B4	F+G2	(“Lord of the Night”)	
A5	"END OF"-YAX-K'IN	“end of” <i>yaxk'in</i>	“End of” Yaxk'in
B5	?-yi	<i>?-y-i</i>	“he dedicated (?)”
A6	LAKAM-HA'	<i>lakam ha'</i>	Lakam Ha'
B6	b'u-tz'a-ja/SAK-chi-ku	<i>b'utz'aj sak chi'ik</i>	B'utz'aj Sak Chi'ik
A7	yi-ta-hi/ch'o-ko	<i>y-ita-hi ch'ok</i>	“together with” Ch'ok
B7	'a-ku-la-MO'-NAHB'	<i>'ahkal mo'nahb'</i>	Ahkal Mo' Nahb' I; (On 9.3.6.7.17, at)
A8	HO'-"KAB'AN"	<i>ho'kab'an</i>	5 Kab'an
B8	CHUM-"SOTZ'"	<i>chum sotz'</i>	0 Sotz'
C1	'i-K'AL?-SAK-HUUN	<i>'i-k'al-∅ sak-huun</i>	then he receives the white headband
D1	tu-'u-b'a	<i>t-u-b'a</i>	on his head
C2	'a-ku-la-MO'-NAHB'	<i>'ahkal mo'nahb'</i>	Ahkal Mo' Nahb' I
D2	K'UHUL-B'AK-'AJAW	<i>k'uhul b'ak ahaw</i>	Divine Lord of Palenque

The main text opens with the Gregorian date of August 28, A.D. 490. This date is linked to B'utz'aj Sak Chi'ik, who is involved in the possible dedication event (still no well supported decipherments have been presented for this collocation) of Lakam Ha', the name of the center or plaza of the site of Palenque (cf. David Stuart and Stephen Houston, “Classic Maya Place Names”, *Dumbarton Oaks, Washington, D.C.*, 1994, pp. 30-31). Except for his birth and accession dates, as recorded at the Temple of the Cross, this is the only other event recorded in the life of B'utz'aj Sak Chi'ik. This specific event, however, clearly provides B'utz'aj Sak Chi'ik with a very important position in the Palenque dynasty. During his reign Lakam Ha' “Great Water” (possibly the plaza at Palenque, named after the great waters of the nearby Otolum river) was dedicated (?). The previous rulers, the founder K'uk'B'alam and his successor “Casper”, are only associated with Toktan “Cloud Valley”. I tentatively translate *tan* “amidst, in the middle, center” as “valley” following the Postclassic Mixtec convention that “amidst, center” denotes a valley. The dedication (?) event is done “together with” Ahkal Mo'Nahb'I (actually a more recent interpretation of **y-ita-hi* is as “he looked on (to him)” or “he observed him”, cf. Stuart 2000: 483, note 12), the third ruler, who accedes to the throne of Palenque on the next Calendar Round date recorded, 5 Kab'an 0 Sots', on June 5, A.D. 523. His name is preceded by the title *ch'ok* “youngster; sprout” (cf. Schele 1995), that marks him as a “heir apparent”. An interpretation of *ch'ok* as “precious one”, or possibly “emergent one” (an idea suggested by Kathryn Josserand to David Stuart), may be a better way to convey the importance of this title of the “heir-apparent”.

A small secondary text sits above the seated prisoner. Tentatively the date has been reconstructed as 9.3.1.8.5, at 7 Chikchan 13 Tzek, or July A.D. 496, by Nikolai Grube and Simon Martin (1998 *Texas Maya Meetings Notebook*, p. II-70). The day name, however, only has a co-efficient of “3” in this secondary text, while the month name is clearly K'ayab' (spelled in Classic manner as **K'AN-'a-si-ya**). Day names possible for a Calendar Round 3 ? 13 K'ayab' are only Ok, Men, Chikchan, and Ahaw. I agree with the Calendar Round as suggested by González Cruz and Fernández Martínez (1994: 62) of 3 Ok 13 K'ayab', for which they suggest the Long Count

position 9.12.9.12.10, at 3 Ok 13 K'ayab', or January 20, A.D. 682. If correct, this date falls exactly two *tuuns* (2 x 360 days) before the accession of Kan B'alam II on 9.12.11.12.10, at 8 Ok 3 K'ayab', or January 10, A.D. 684. The recording of capture events prior to accession by the ruler-to-be is quite common in the Maya area.

Support of this Long Count date can be found in the partially surviving secondary text to the right of the central standing individual, dressed as a warrior with a headdress representing the Classic Maya Mosaic War Serpent. This text reports yet another war event, now against Toniná, here involving an *'och-* "enter" event. The glyph collocation referring to Toniná is not represented in this drawing (cf. see partial drawing on title page of "Notebook for the XXIIInd Maya Hieroglyphic Forum at Texas", by Linda Schele, Nikolai Grube, and Simon Martin, Department of Art and Art History, University of Texas at Austin, 1998). This secondary text opens with the Calendar Round date of 10 Chuwen 4 Sak, reconstructed as 9.12.15.7.11, at 10 Chuwen 4 Sak, or September 12, A.D. 687, an event (a war event against Toniná) in the life of Kan B'alam II (A.D. 635-702). Part of his nominal phrase survives in this short text.

Both secondary dates and associated events can thus be placed in the life of K'inich Kan B'alam II. Again it is quite common in the Maya area (especially at Palenque) to first refer to events in the life of illustrious ancestors and predecessors (B'utz'aj Sak Chi'ik and "Casper") and to link those events to events in the life of the current ruler. The current ruler, according to the second secondary text date, is K'inich Kan B'alam II and he is actually depicted as the standing individual.