

A Reconsideration of T1736 as the Numeral Six

Cheyenne Spetzler

The ancient Maya city of Palenque sits on a limestone ridge high above the floodplain of the Usumacinta River in Chiapas, Mexico. It first became known to the western world through the accounts of early European explorers in the mid-18th century. Over the next two centuries, increasingly sophisticated exploration and documentation of the site and its hieroglyphic inscriptions followed, including extremely accurate drawings by the artist Annie Hunter made from paper molds created by the Alfred Percival Maudsley expedition to Palenque in 1891. Palenque became world-famous when the tomb and sarcophagus of K'inich Janaab Pakal I was discovered in 1952 by Alberto Ruz Lhuillier (1958) in the Temple of the Inscriptions.¹

Maya epigraphers have long appreciated the well-preserved, expertly documented, and relatively complete inscriptions found on the limestone panels of the city's many temples. Discussing history, mythology, genealogy, and devotion to the local gods known as the Palenque Triad, the recovered texts open a window into the ancient Maya mind and political milieu.²

A notable exception to these orderly and well-preserved inscriptions can be found in the fallen stucco text once gracing the back wall of a small structure known

today as Temple XVIII, located near the Cross Group. It has a companion structure designated as Temple XVIIIa (Figure 1).³ While these collapsed structures were previously noted, and even mapped, the inscription in Temple XVIII was not documented until Frans Blom's visit in 1923 (Blom and La Farge 1926:175-176).

When discovered by Blom, the Temple XVIII panel consisted of several hieroglyphs that still clung tenaciously to the back wall of the ruined temple, along with the sparse remnants of what had once been an accompanying image. The remaining stucco glyphs from the inscription were scattered on the floor below the wall.⁴ The inscription discusses the family history and events leading to the accession of K'inich Ahkal Mo' Nahb III, the grandson of K'inich Janaab Pakal I. The scene, centered horizontally in the inscription, shows the great king of Palenque, K'inich Janaab Pakal I with his three sons in the scene to his left.⁵ Two or three additional figures were once in the scene to Pakal's right,⁶ and one of them, a priest (Zender 2004:310), is associated with a spoken text that relates the placement

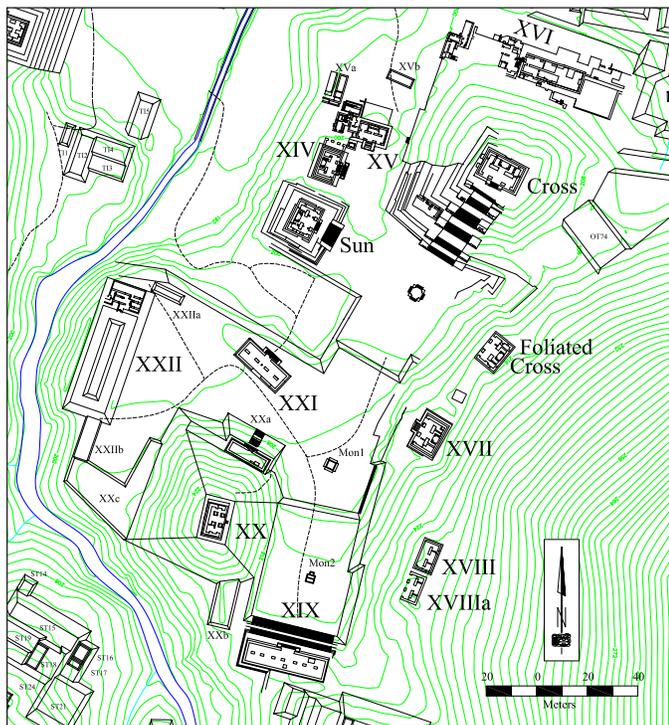


Figure 1. Location of Palenque Temple XVIII south of the Cross Group (lower right in the figure). Map by Ed Barnhart, 1998.

¹ See Stuart and Stuart (2008) for a comprehensive account of the early discovery, exploration, and documentation of the site.

² An excellent and concise discussion of the history and rulers of Palenque can be found in Martin and Grube (2008:154-175).

³ A recent presentation by David Stuart (2023) gives a thoroughly documented and engaging overview of Palenque Temple XVIII, including several suggestions for the reconstruction of its stucco inscription.

⁴ See the schematic provided by Ruz (1958:Fig. 17).

⁵ Ringle (1996:55) deduced that his Lord T231 must be the third son of Pakal, using several lines of evidence from the TXVIII Jamb and Temple of the Cross incensario stand texts. See Ringle (1996:56) and Stuart (2005:152-153) for the identification of the participants in the scene.

⁶ The figures to Pakal's left have name captions that identify them as three sons of Pakal, using their pre-accession names (Ringle 1996:56; Stuart 2005:152-153). There are no similarly-identified names associated with the figures to Pakal's right, although one individual is clearly depicted as a priest with miter headdress. Several stucco heads from Temple XVIII are published in archaeological reports. One (Moll 1985:315, Photo 4) is likely Pakal's head, as it is in direct association with the throne border sketched by Blom. Two other heads published by Moll (1985:319, Photo 5), likely show the heads of the priest and one of the three sons of Pakal, based on their orientation. Part of the priest's miter can be seen in the photo. Another stucco fragment illustrated by Ruz Lhuillier (1958:Fig. 23c), illustrates a head facing in the direction of Pakal from his right. The head has a rope around the neck. If this stucco head can be shown to belong on the wall scene to Pakal's right, it may depict the pre-accession rope-taking event of Tiwohl Chan Mat. Further evidence for this event is found in the proximate hieroglyphs for rope-taking (B409).

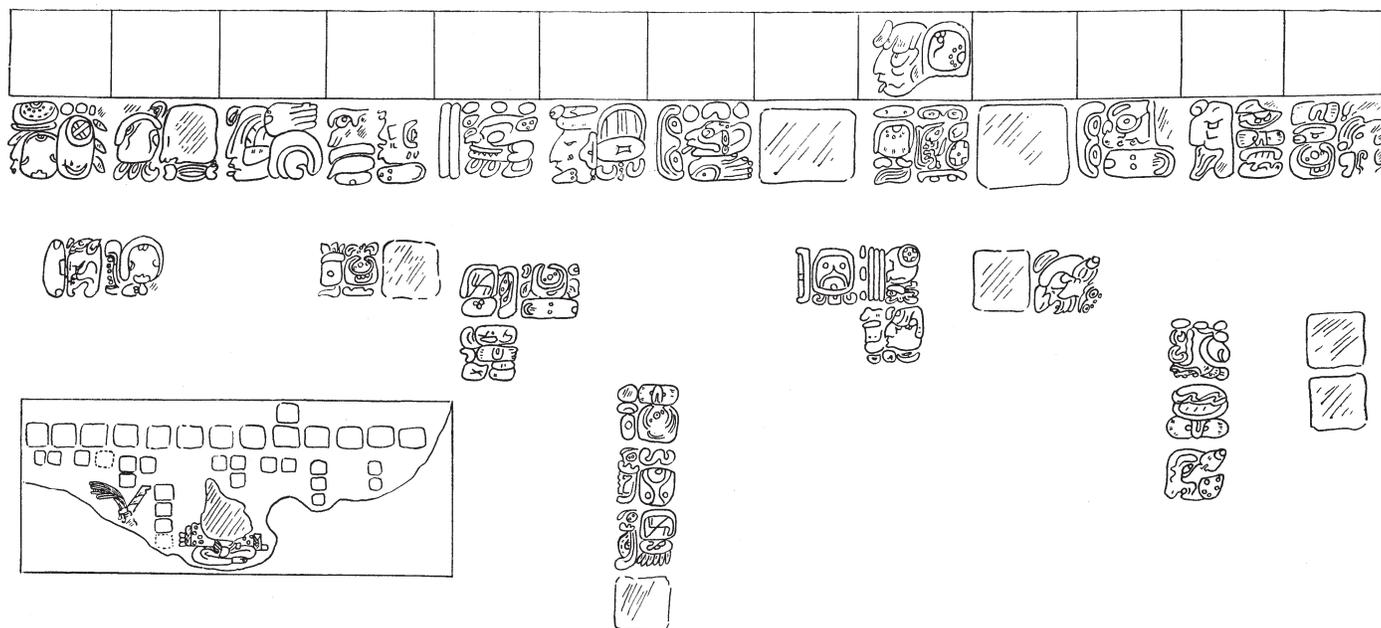


Figure 2. Illustration of the in situ stuccos from *Tribes and Temples* (Blom and La Farge 1926:Fig. 135).

of the sons, and presumably the grandson, in proper succession to the throne.⁷ The scene contains a calendar round date of 5 Ahau 18 Kayab that can be confidently dated to 9.12.6.12.0 (January 24, 679), a time when Pakal, his three sons depicted in the scene, and his grandson were all still alive.

When Frans Blom arrived at the ruins of Palenque's Temple XVIII in 1923, he documented the surviving stucco inscription and the stucco scene, with 28 in situ glyphs (Blom and La Farge 1926:Fig. 135) (Figure 2). Excavations by Heinrich Berlin in 1942 and César Sáenz in 1954 added an additional 98 hieroglyphs excavated from the floor of the temple. Today, Marc Zender documents a total of 178 glyphs and fragments in his essential compilation and concordance of the known stuccos of Temple XVIII (Zender 2007).⁸

In their respective analyses of the inscription, Heinrich Berlin (1944) and William Ringle (1996) identified a series of calendar round dates and one supplementary series included in the fallen stuccos. Ringle also realized that the inscription on a stone incensario stand found at the Temple of the Cross duplicates some of the dates and events on the stuccos and features the same protagonist.⁹ Ringle's "Lord T231"—now known as Tiwohl Chan Mat (Stuart 2005:25)—was the youngest known son of K'inich Janaab Pakal I and the father of K'inich Ahkal Mo' Nahb III. Further overlapping information can be found on the stone panels known as the Temple XVIII Jambs. From this combination of related inscriptions, Ringle reconstructed eleven probable dates found in the fallen stuccos (Ringle 1996:Table 1). An additional date, 9.14.10.12.19 4 Cauac 17 Yaxkin, can be confidently reconstructed using information provided by the in situ

glyphs.¹⁰ I noticed that Blom's drawing (Blom and La Farge 1926:Fig.135) (Figure 2), depicts a day name in the top row (his A9) (B402) that can clearly be identified as the day 4 Cauac.¹¹

The central event in the Temple XVIII stucco text can be reconstructed as 9.14.10.4.2 9 Ik 5 Kayab, the accession date of K'inich Ahkal Mo' Nahb III, by the associated lunar information found in glyphs adhering on the wall.¹² I found a distance number in the stucco scatter, 8.17 (B499), that links the accession of K'inich Ahkal Mo' Nahb III to the 4 Cauac 17 Yaxkin date (Table 1).

David Stuart (personal communication 2025) points out that the same 9.14.10.12.19 4 Cauac 17 Yax'in date can be extrapolated from the information on a fragmentary stone incensario stand recovered during the excavations

⁷ The text reads *tihmaj awohl atz'akbuji* "you are pleased (that) you put them in order" (Stuart 2005:153).

⁸ It can be demonstrated from missing calendrical information that 10-15% of the stucco glyphs may be absent from the record (Zender et al. 2025).

⁹ The incensario stand was discovered in 1945 and recorded by Schele and Mathews (1979:Bodega number 281). For an updated drawing and revision of some key dates see Stuart (2024).

¹⁰ All dates are presented using the 584286 correlation (Martin and Skidmore 2012), and have been calculated using Chac (Anderson 1999-2025).

¹¹ The letter "B" before a number indicates that it was recorded in the *Bodega* book (Schele and Mathews 1979), "F" indicates Fernández (1954), and "R" indicated Ruz (1958).

¹² Ringle (1996:50) was the first to note that the accession of K'inich Ahkal Mo' Nahb III was the central event on the stucco inscription based on the surviving supplementary series

9.14.10.04.02	9 Ik 5 Kayab	December 31, 721	Accession of K'inich Ahkal Mo' Nahb III
+ 08.17			
9.14.10.12.19	4 Cauac (17 Yaxkin)	June 26, 722	??

Table 1. Distance number linking the accession of K'inich Ahkal Mo' Nahb III to the 4 Cauac 17 Yaxkin date.

9.14.10.12.19	(4 Cauac 17 Yaxkin)	June 26, 722	
+ (1). 3. 4			
9.14.11.16. 3	(12) Akbal 16 Yax	August 24, 723	
+ (16.15)			
9.14.12.14.18	(9 Edznab 6 Chen)	July 24, 724	Annular Eclipse
+ 3. 2			
9.14.13. 0. 0	6 Ahau 8 Ceh	September 24, 724	PE

Table 2. Dates reconstructed by Stuart from the fragmentary incensario stand.

9.14.11.16. 3	12 Akbal 16 Yax	August 24, 723	
+ 16.15			
9.14.12.14.18	9 Edznab 6 Chen ¹⁷	July 24, 724	Annular Eclipse

Table 3. Date reconstruction using fallen stucco glyphs.

of Temple XVIII.¹³ The fragment (Figure 3) records the following dates, from Stuart's 2025 reconstruction (Table 2).¹⁴

The confirmation of this new date—9.14.10.12.19 4 Cauac 17 Yaxkin—leads to the possibility of reconstructing additional dates using tzolkin, haab, and distance numbers from this area of the fallen stucco scatter.¹⁵ For example, a distance number of two days from this area of the text (B441) leads to 9.14.10.13.1 6 Imix 19 Yaxkin (F28). The following day, 9.14.10.13.0 potentially occurs also, as the haab position 0 Mol (B479) is also attested.¹⁶

9.14.10.12.19	4 Cauac (17 Yaxkin)	June 15, 722	??
+ . 2			
9.14.10.13. 1	(6 Imix) 19 Yaxkin	June 17, 722	??
+ (. 1)			
9.14.10.13. 2	(7 Ik) 0 Mol	June 18, 722	??

Another surviving distance number, 16.15 (B427), allows the reconstruction of still one more date from the incensario fragment, as the elements 12 Akbal (B489) and 16 Yax (B426) also appear in this section of the scatter (Table 3).

At this point, further reconstructions were facilitated by my recognition that T1736, long ago assigned the value “eleven” (Berlin 1944), was in need of revision and reconsideration as a glyph for “six.”¹⁸ In two collocations (B436 and B451) where the calendrics require a “six”—i.e., 6 Imix and 6 Chen—we find a rare head variant sign with two celts in the mouth. This sign, originally designated T1105 (Ringle and Smith-Stark

1996:330), and now assigned the number T1736 by the Idiom Project (Prager et al 2025), has been generally accepted as having the value of eleven since Berlin's initial identification.

¹³ César Sáenz records the discovery of this fragment in his report on the excavation of Temple XVIII conducted in 1954 (Ruz Lhuillier 1958:151).

¹⁴ The period-ending date (9.14.13.0.0) was identified by Sáenz (Ruz Lhuillier 1958:151) and the immediately preceding date (9.14.12.14.18) was reconstructed by Schele and Mathews (1979) during their work in recording the Temple XVIII stuccos in the Bodega at Palenque.

¹⁵ For my reconstruction, I am also considering the location of the elements as encountered on the wall by Blom (Blom and La Farge 1926:Fig. 135) and as excavated and documented by Fernández in 1942 and Sáenz in 1954. For now, I have restricted my reconstruction of the inscription to glyphs found proximate to the area of the back wall where they were excavated, while acknowledging that some could have moved farther or have been shifted in antiquity.

¹⁶ From other evidence we are expecting closely spaced dates. In addition to the 2-day distance number (B441) there is a distance number of 0 days 0 winals (B442) as well as the *sa(')miiy'* ‘earlier the same day’ collocation, addressed below.

¹⁷ The central event on the incensario fragment from Temple XVIII and the stuccos may be the 9 Edznab 6 Chen date. According to the Martin and Skidmore correlation, an annular eclipse took place on this date.

¹⁸ In their work on the inscriptions of Palenque, Ringle and Smith-Stark (1996) revised Thompson's catalog, eliminating duplicates and adding numbers to account for new glyphs. The head variant under discussion was assigned T1105 (Ringle and Smith-Stark 1996:330). The same element is now designated T1736 by the Idiom Project (Prager et al. 2025).

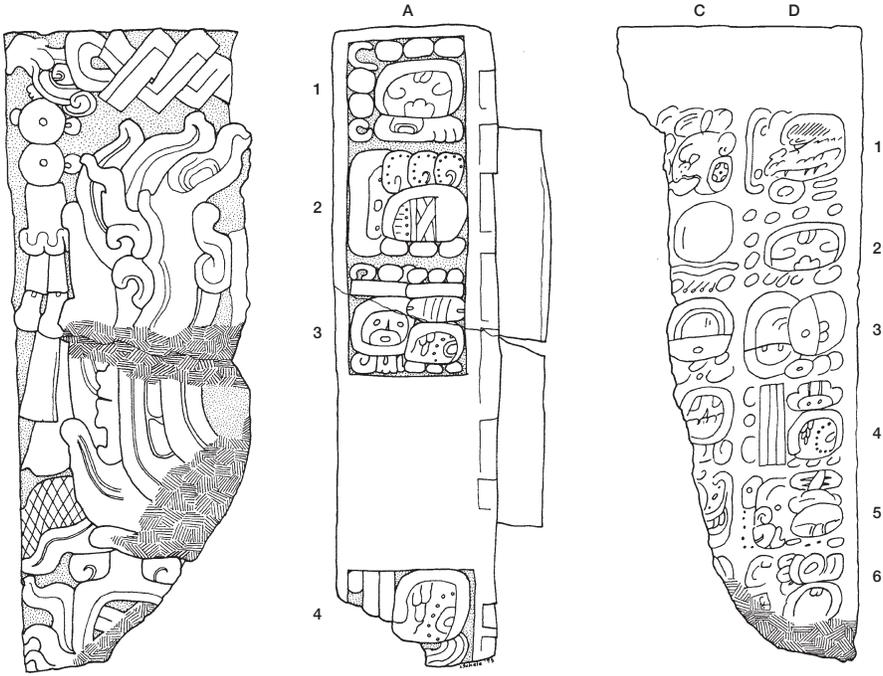


Figure 3. Incensario fragment excavated from TXVIII (Schele and Mathews 1979:B119).

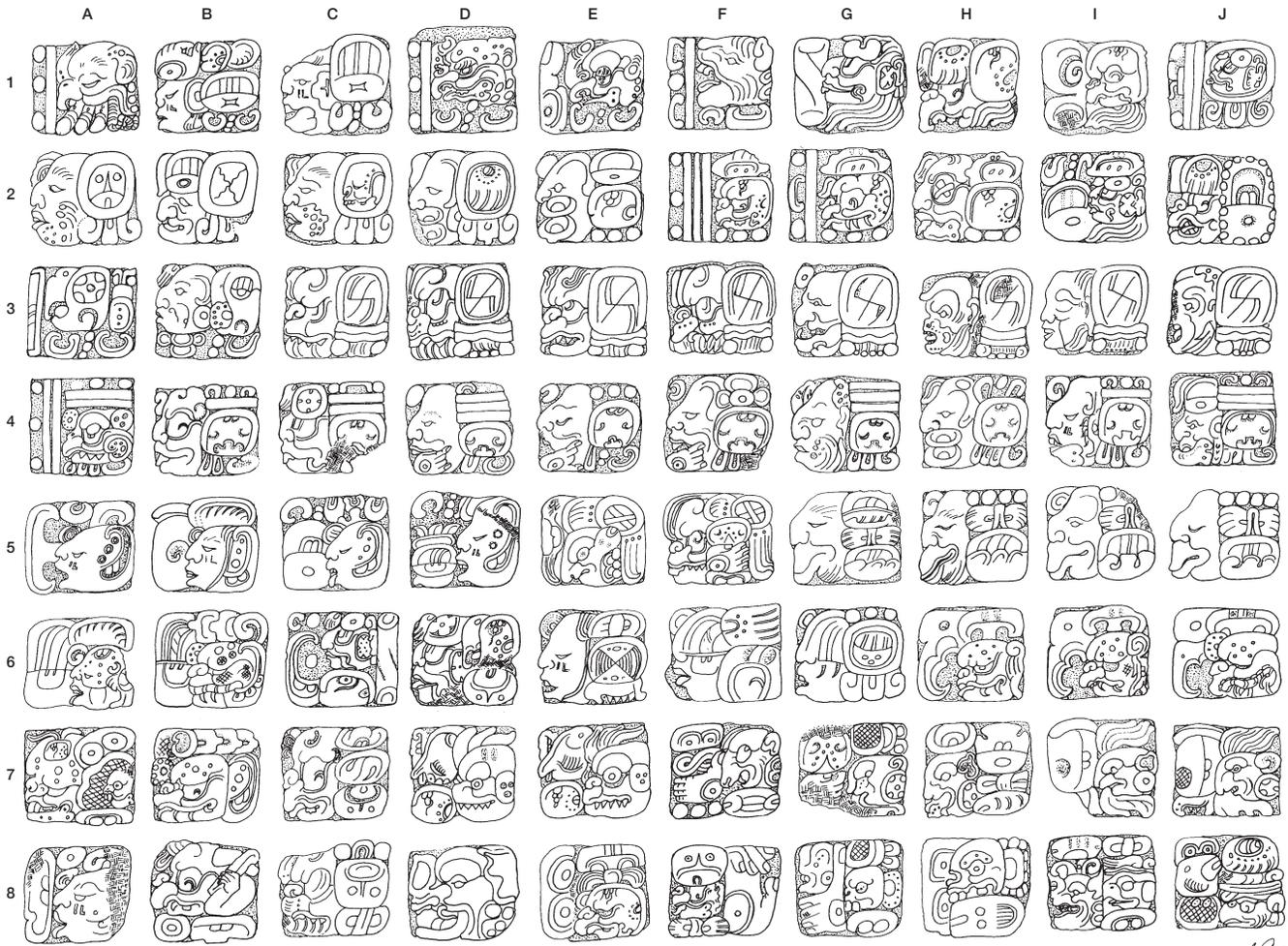


Figure 4. Instances of "two-celts" head variant from the TXVIII stuccos considered by Berlin: B436 [D2], B451 [E2], and B513 [H4]. Drawings by Merle Greene Robertson (1991:Pl. 275).

Merle Greene



Figure 5. Berlin’s illustration of the glyphs he considered before arriving at the determination of the value of eleven (Berlin 1944:20): (a) 6-IHK’-SIJOOM-ma, PAL T.XVIII stucco glyph, B451; (b) 6-1-WIN-ji[ya], PAL T.XVIII stucco glyph, B513; (c) sa-a-mi-ya, PAL T.XVIII stucco glyph, B440; (d) 6-’Imix,’ PAL T.XVIII stucco glyph, B436; (e) 11[TE’]-, Piedras Negras Panel 2, A3a.

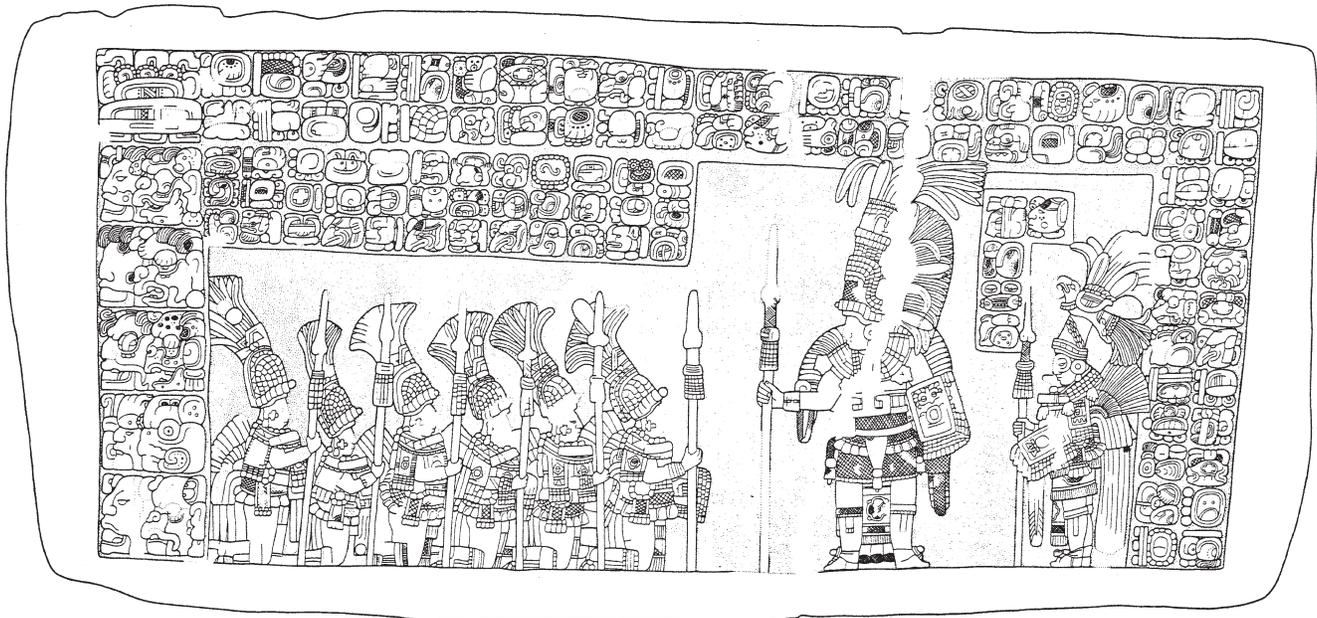


Figure 6. Initial series from Piedras Negras Panel 2. Drawing by David Stuart.

It was Berlin (1944:17-19) who first identified T1736 in four hieroglyphs from the Temple XVIII stuccos (B436, B451, B513, and B440) (Figures 4 and 5). He suggested that these were all variants of the number eleven based on their lack of similarity to other better-known head variant numbers, and due to a perceived similarity to the coefficient for eleven on the katun sign in the Long Count on Piedras Negras Panel 2 (Figure 6, A3a). Berlin later thought that he had confirmed this identification due to the infixed Caban element in B440 (see Figure 4, B3) and Thompson’s (1950:135) identification of this Caban element as diagnostic of the head variant of eleven (Fernández and Berlin 1954:40).

While Berlin had identified B440 as 11 Kayab, we now recognize it as the temporal adverb *sa-a-mi-ya*, *sa’miyy*, “earlier today.”¹⁹ And as for the similarity with the 11 katun notation on Piedras Negras Panel 2, that is not a strong argument, as all of the coefficients in the initial series of Panel 2 (Figure 6) share the same infix in the mouth, representing the numerical classifier *TE’* (David Stuart, personal communication 2025). As such, both of the lines of evidence provided by Berlin for the “eleven” value are no longer tenable.

David Stuart (personal communication 2025) kindly pointed out another occurrence of T1736 in a distance number on Bonampak Sculptured Stone 1 (Figure 7). This inscription was previously discussed by Peter Mathews (1980), who arrived at the following calculation using the head variants at D1a and C2a as “8” and C1b as “11”:

$$\begin{array}{r} 9.12.11.06.08 \quad 3 \text{ Lamat } 1 \text{ Zac } (4 \text{ Muluc } 2 \text{ Zac})^{20} \\ + \quad 8.11.12 \\ \hline 9.13. 0. 0. 0 \quad 8 \text{ Ahau } (8 \text{ Uo}) \end{array}$$

¹⁹ David Stuart first recognized this term in two variant spellings at Palenque—*sa-mi-ya* on the Palace Tablet (Q10) and *sa-a-mi-ya* on B440—proposing that both had the meaning of “earlier today,” referencing the first appearance of the moon (Stuart et al. 1999:35). In a later article, Stuart (2020) reviews the reading along with other short time counts found in Glyph D of the Lunar Series. More recently, Alfonso Lacadena and Albert Davletshin (2013:1) proposed the alternative transcription *sa’miyy* (2013:10). See also Ch’ol *sahm* ‘today, part already past’ (Attinasi 1973:312; <sa:m> in his orthography).

²⁰ Mathews addresses the one-day discrepancy as a scribal error in the distance number (Mathews 1980:72). The error affects both calculations equally.



Figure 7. Bonampak Sculptured Stone 1. Drawing by Peter Mathews.

In Marc Zender's (2014:Note 3) reanalysis on Bonampak Sculptured Stone 1, he came to the conclusion that the head variants at D1a and C2a represented not the Foliated Maize God (i.e., "8"), but rather the Tonsured Maize God (i.e., "1"). More recently, David Stuart (personal communication 2025) has also reassessed the inscription, this time incorporating the reconsideration of T1736 "6" proposed here.

9.09.18.11.08 3 Lamat 1 Zac (4 Muluc 2 Zac)
 + 1. 6.12
 9.10. 0. 0. 0 1 Ajaw (8 Kayab)

The revised value of T1736 as "6" secures the connection and narrative between the Temple XVIII stuccos and other artifacts excavated from the structure. It sets the stage for additional reconstructions and decipherments on the stucco panel. As one example, we can now propose that the dedication of the stone incensario stand—i.e., the *k'oj bah tuun* or 'image stone' (B404 and B510) (Stuart 2019), presumably the same one from the Temple of the Cross that highlights the life of Tiwohl Chan Mat—likely took place on 9.14.10.12.19 4 Cauac 17 Yaxkin.

Earlier this year, David Stuart (2025) presented on the concept of Temple XVIII as an ancient Maya oracular shrine, using B405 and B406 from the Temple XVIII stuccos to demonstrate the possibility of speech coming from the skull (or image) of Tiwohl Chan Mat. We may now also have the date of this event—9.14.12.14.18 9 Edznab 6 Chen—which was also recorded as the central event on the stone incensario fragment found in Temple XVIII (Ruz Lhuillier 1958).

Concluding Comments

There remain other dates and events yet to be placed in context. Many of these appear in the latter portions of the fallen stucco scatter, such as

the "earthquake" glyph (B439) previously isolated by David Stuart (2001; see also Zender 2010:10-12). There is potentially a reference to Chak Suutz', Palenque's famous eighth-century military commander (Martin 2008:173), with his banded bird title (B453). There is also a reference to *u-lu-k'u* "his stucco glyphs" (B454), followed by a *ba-* "head" banded bird title, and a reference to the *na-wa-ja* "display" (B446) of *u-wi-ni-BAAH* "his image" (B448), perhaps indicating that the stone incensario stand from the Temple of the Cross depicting Tiwohl Chan Mat was originally housed in the Temple XVIII shrine (David Stuart, personal communication 2025).²¹ Yet another collocation from the fallen stuccos describes the absence or taking of a god: *ma-cha-ja K'UH*, *machaj k'uh*, "there is/was no god" (B407) (see Helmke and Awe 2016:13-14).

This paper resulted from my participation in a BEARC workshop conducted by David Stuart early in 2024 that explored the fallen stuccos of Temple XVIII at Palenque. There are plans for a more expansive and detailed exploration of the TXVIII stucco text and a publication that will incorporate additional information beyond the scope of this paper and include the contributions of the other participants of the workshop. I am grateful to David Stuart, Joe Hamilton, and Charles Wortman for conceiving of this topic, and for the effort they extended in setting the stage for me and other participants of the workshop to approach the fallen plaster glyphs with some hope of discerning meaning. I am also grateful for the comments of the anonymous reviewers that encouraged further elaboration of the topic and more concise citations that greatly improved the final version.

²¹ Stuart (personal communication 2025) hypothesizes there were two similar stone incensario stands once displayed in Temple XVIII.

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