

- B2 1307:501:568[16]? – 669[16]:580:188, (name of Seibal lord)
 A3a 32v:168b:176:200?, »the divine lord of Seibal«
 A3b VI:86:21.741:142?, *wak.e-b(u)-nal*, »(at the) six-staired place«
 B3 ... 1030I, ... *chak.te*.

Glyph A3b could be a reference to the »staired« (741.21 = *e-b[u]*) ballcourt where the bloodletting took place (Schele and Grube 1990: 6). With the T714 *tzak*, discussed below, one would get the reading *u.ch'u-h(a).tzak.nabal.tok'*, »he took/sought the divine (vision), Nabal Tok'«. In this translation the reason for the presence of T683b *ha* in B1 is not apparent. Nabal Tok' means »besmeared flintknife« (see below). I agree with Grube that the T526 of the *u.kab* clause could have in some contexts the value *kah*, and may function then as the Yucatecan auxiliary *ka'h*, »hacer«.

At Chichén Itzá the Casa Colorada Frieze refers to a fire-drilling ritual and to a bloodletting of Lord K'ak'-u-pakal on (10.2.0.1.9) 6 Muluc(?) 12 Mac, 869-Sept-11, one lunation after 10.2.0.0.0, 869-Aug-13, moon age 2^d (glyphs 17–24) (Fig. 9c): T92.I:(258:528.513):57 – 528:116.565 cP:IP – 168b:533.130, *tu.hun.pi-s(i).tun.(ni).ta.hun.ahaw.(wa)*, »in the first Tun within (Katun, 10.3.0.0.0) 1 Ahau« / 2457:1041.714:25:136, *tok'.kimi.yal.ka-h(i)*, »(with) the sacrificial knife he let blood, he did it«, or *tok'.kimi.tzak.(ka).hi*, »he let blood with the sacrificial knife and sought the vision« / 92:92.544:116:501 – 92:625:24, *tu-t(u).k'in.(ni).ba – tu.pik-il*, »day of finishing the weaving of his curtain«? / 669a:604.586:1040.178, K'ak'-u-pakal / 35:?, *k'ul*, »the divine« – 228.608:188.130:136, *a(h).ton.(k'ik')el.wa-h(i)*, (penis title, a patronym?).

The *tzak* reading of T714, considered by N. Grube after Kelley (1976: 139, 155), is taken up below. On the second date of the Casa Colorada text, (10.2.0.15.3) 9 Akbal 1 Ch'en, 870-Jun-12 (274 days, 10 sidereal months after 10.2.0.1.9), it is said that »a victim(?) was thrown into the fire« (see Note 13).



c



d

Fig. 9c + d

On Machaquilá Stela 5, B1, a ruler of this site is named I:714.257, *hun.yal?.tok'*, »unique stabbing knife«. In B2/B3 he is entitled »guardian (1?.108?:764) of Double Chuen-Flint (520[95]:520[95].257)«. On Machaquilá Stela 6 (A5b/A6b) the captive's name is modified to T520[95]:520[95] – 44:669a, *to-k'(a)*, »flint« (Houston 1983: 16). This shows that T257 was read *tok'*, and not T714 which Bricker (1986: 133) considered to be *tok'*. Grube (pers. commun. 1990) translates I:714.257 as *hun.tzak.tok'*, »one stroke with the flint«, by making use of Yucatec *tsak*, »cuenta para golpes de reloj«; *tsak'*, »golpe de campana«. He assumes that before the conquest *tzak* was a more general term for »stroke«.

Is T670 a polyvalent grapheme?

In the preceding discussion I have interpreted T670 as a phonetic *al* and as a verb »to throw« with logographic value *yal*. These readings are not always convincing. Several lintels of Yaxchilan suggest that the compound T533:670 might refer to »displaying (670 = *ye'*?) the insignia of the lords (533 = *ahaw*)«, the God K-insignia. Yaxchilán Lintel 3 presents Lord Bird-Jaguar IV and one of his Sahals, both holding this insignia. The accompanying text starts with the date (9.16.5.0.0) 8 Ahau 8 Zotz', G9/F, 5 Tuns, and continues (Fig. 10a):