

## Copan Note 14

### Butz'-Chaan, the 11th Successor of the Yax-K'uk'-Mo' Lineage<sup>1</sup>

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The sixteen figures on Altar Q are now recognized as portraits of the sixteen successors of the lineage of Yax-K'uk'-Mo', the royal line during most of Copán's history (Fig. 1). The 12th through the 16th successors<sup>2</sup> are sitting on components of their names or, in the case of Smoke-Imix-God K, on a "five katun" glyph reflecting his long life. The first successor, who sits on the east side opposite Yax-Pac, is now known to be Yax-K'uk'-Mo', the lineage founder himself (Stuart and Schele 1986). The eleventh figure is

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1. The Copán Notes are a running series of commentaries and small reports deriving from the multidisciplinary research project designed to record and analyze the monolithic and architectural sculpture of Copán. The Copán Mosaics Project has received support from the Center for Field Research (Earthwatch; 1985 and 1986), Northern Illinois University (1985 and 1986), The National Science Foundation (1986 and 1987), The National Endowment for the Humanities (1986 and 1987), the National Geographic Society (1986), The H. John Heinz III Charitable Foundation (1986), and the Instituto Hondureño de Antropología e Historia (I.H.A.H.; 1985 and 1986), and is conducted under the authority and jurisdiction of the I.H.A.H. through a five-year agreement between the I.H.A.H. and Northern Illinois University. According to the terms of that agreement, any publication using materials (either written or in the form of line drawings or photos) derived from the Copán Mosaics Project must receive prior written consent from the Project director (William Fash) and the Director of the Instituto Hondureño de Antropología e Historia (Ricardo Agurcia).

2. Berthold Riese (Copán archival notes) first proposed interpreting Altar Q as a succession. He identified the 12th, 13th, 15th, and 16th successor by the names or title they sit upon, while David Stuart identified the 14th successor from occurrences of his name on the Hieroglyphic Stairs and the base of Stela N.

the portrait series sits upon a glyph composed of T122 'smoke,' T128, and a sky glyph. In other examples of this name, the sky glyph is replaced by a snake head, making an English translation of this name difficult. To allow for the substitution in this name, we have elected to use Mayan terms and call him *Butz'-Chaan* (in English, Smoke-Serpent or Smoke-Sky).

The 13th successor, Smoke-Imix-God K, acceded on 9.9.14.17.5 6 Chicchan 18 Kayab, as recorded on Stelae 2, 5, 12, and Altar H'. The historical sequence should place the last years of the reign of Butz'-Chaan immediately before this date. Two monuments fall immediately before this 9.9.14.0.0 date--Stela 7 dated at 9.9.0.0.0 and Stela P at 9.9.10.0.0.

Stela 7, was located in the center underlying present day Copán village. Excavated by Morley (1920:78-79), its cache contained the fragmentary Stela 24, recording an very early accession of a ruler not in the Yax-K'uk'-Mo' lineage, and a large jade pebble carved with the portrait of an Early Classic ruler. The front side of the stela depicts a standing portrait of Butz'-Chaan, and the inscription covers the remaining three sides of the shaft. the rear begins with the Initial Series date 9.9.0.0.0 with its appropriate supplementary data. The remainder of the rear text includes a series of period ending and bloodletting phrases which include the names of gods a several formula phrases known at Copan and elsewhere. This text ends with "birth" (B13b) followed by the king's names and titles. A13a is the "sky-penis" title and B13 is the Copan Emblem glyph recorded in a very elaborate form. The personal name is between the two titles at B13b: it includes T122 *butz'*, T1 *u*, the head variant of T128, and below the head of a snake *chan*.

The name repeats again on the side to the left of the Initial Series at D6. The smoke, *u*, and T128 head variant sign repeat the forms on the rear, but *chan* is recorded in

a unique variant that include a knot made of net, and T23 *na*. The final side of the monument does not include a recognized form of the name; however, the last two glyphs are of interest. E13 is "twelve successors" and F13 is the number three prefixed to a parrot (or turtle) head. Butz'-Chan is eleventh in the portrait procession on Altar Q. We do not understand the presence of the number twelve in this text. The "three-parrot" glyph reappears on Stela P in an important phrase recording Butz'-Chan as the successor of Yax-K'uk'-Mo.

Stela P (Fig. 3) is also sculpted with a portrait of Butz-Chan on one side with text on the other three. The inscription begins with an IS date of 9.9.10.0.0 and supplementary data. A series of formulistic expressions for period ending rituals follows, culminating in a bloodletting phrase at A10-B10a, naming the king as the protagonist. The name consists of the title "three katun shell-fist," a smoke sign over and inverted fish (probably *u*) and T130 *wa*. We presume at this time that the fish-*wa* combination substitutes for the T1.128 combination present on Stela 7. *Chan* follows at B11 followed by the head variant of the penis title which also appeared in his name on Stela 7. A12 includes a bloodletting phrase and "black-God C," and B12 is the same back-to-back serpent heads that appeared on Stela 7. The close similarity of these names and verbal expressions to Stela 7 leaves little doubt that the protagonists are the same person.

The similarity to Stela 7 continues into columns C and D where the "three-parrot" name appears at D9 followed by an *ahau* glyph. The phrase continues with "the successor of (D10), the three-katun shell-fist lord (C11-D11), *Mah K'ina* (C12), Yax-K'uk'-Mo' (D12), [Copan] *ahau* (C13-D13), West Batab<sup>3</sup>. In the context of this phrase the "three-parrot"

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3. This glyph occurs in the inscriptions of Naranjo as a substitution of the batab glyph.

glyph must stand for the name of the monument's protagonist, Butz-Chan; presumably it fulfills the same function on Stela 7.

Butz-Chan also appears on Step 8 of the Hieroglyphic Stairs (Fig. 4) in a text recording his accession and death. The step begins with an Initial Series date read correctly by Morley (1920:244-245). The IS date and its lunar series is followed by *chumwan ti ahau-le* (he was seated as lord) and the name of the king. His personal name at 10 includes a very eroded prefix we suspect is the "fire" variant of smoke (T122:563), the head variant of T128, and *chan(na)*. The phrase continues with the Copán Emblem glyph, south *ahau-te*, south *ahau*, the crossed-batons title, and *ahau*.

The second phrase begins with a DNIG, a Distance Number most likely read 2.9.16.1, a restatement of the accession verb followed by a clearly recognizable form of the Butz'-Chan name using both the smoke sign and T128, and a verb recording death. The text closes with a Calendar Round date and a Distance Number between fifteen and nineteen that leads to the next step and its Initial Series date and accession event. Although the Calendric elements on Step 8 are badly eroded they are best reconstructed as:

9. 7. 5. 0. 8	8 Lamat	6 Mac	accession of Butz'-Chan
2. 9.16. 1			length of reign
9. 9.14.16. 9	2 Muluc	2 Kayab	death of Butz'-Chan
16			
9. 9.14.17. 5	6 Chicchan	18 Kayab	accession of Smoke-Imix

This chronology gives Butz'-Chan a reign of forty-nine years, sixty-three days. His surviving monuments celebrate the period ending 9.9.0.0 and 9.9.10.0.0; we think it likely that he also erected monuments at 9.8.0.0.0 and perhaps at 9.7.10.0.0 and 9.8.10.0.0.

18-Rabbit mentions Butz'-Chan on the rear of Stela A in conjunction with the dedication date of Stela H, 9.14.19.5.0. The phrase recording Stela H (B3-B4a) is followed by the same death glyph that is used on the Hieroglyphic Stairs and a couplet expression at D4-C5. The next glyph includes "three *te u*" and *ahau* around an inverted sky glyph. The name butz'-Chan appears at B6 following by an *ahau-ma* compound that also occurs on Stela P at A9. We suspect this *ahau-ma* glyph is part of his name.

Interestingly, the name is followed on Stela A by a verb that occurs in only one other text--the tablet from Temple 14 at Palenque. This Palenque text celebrates the egress from Xibalba of Chan-Bahlum three haabs and one tzolkin after his death (Schele and Miller 1987 and Schele n.d.). Although the syntactical and chronological contexts of the text from Stela A is not as clear as that of Tablet 14, the texts seem to be of the same type--the recall of a dead ancestors and perhaps the celebration of his achieving the status of an ancestor reborn after his defeat of the Lords of Death in the Underworld.

On Altar Q, the *chan* part of the name is written with a "sky" replacing the more usual serpent. An identical compound occurs under Figure 15 on the bench from Temple 11. Although the iconography of this bench clearly relates it to the presentation of the lineage succession on Altar Q, the glyphs under the twenty figures of the bench are clearly not the names of the ancestors portrayed there. Thus, the Butz'-Chan glyph may not be a direct reference to the 11th successor.

#### References

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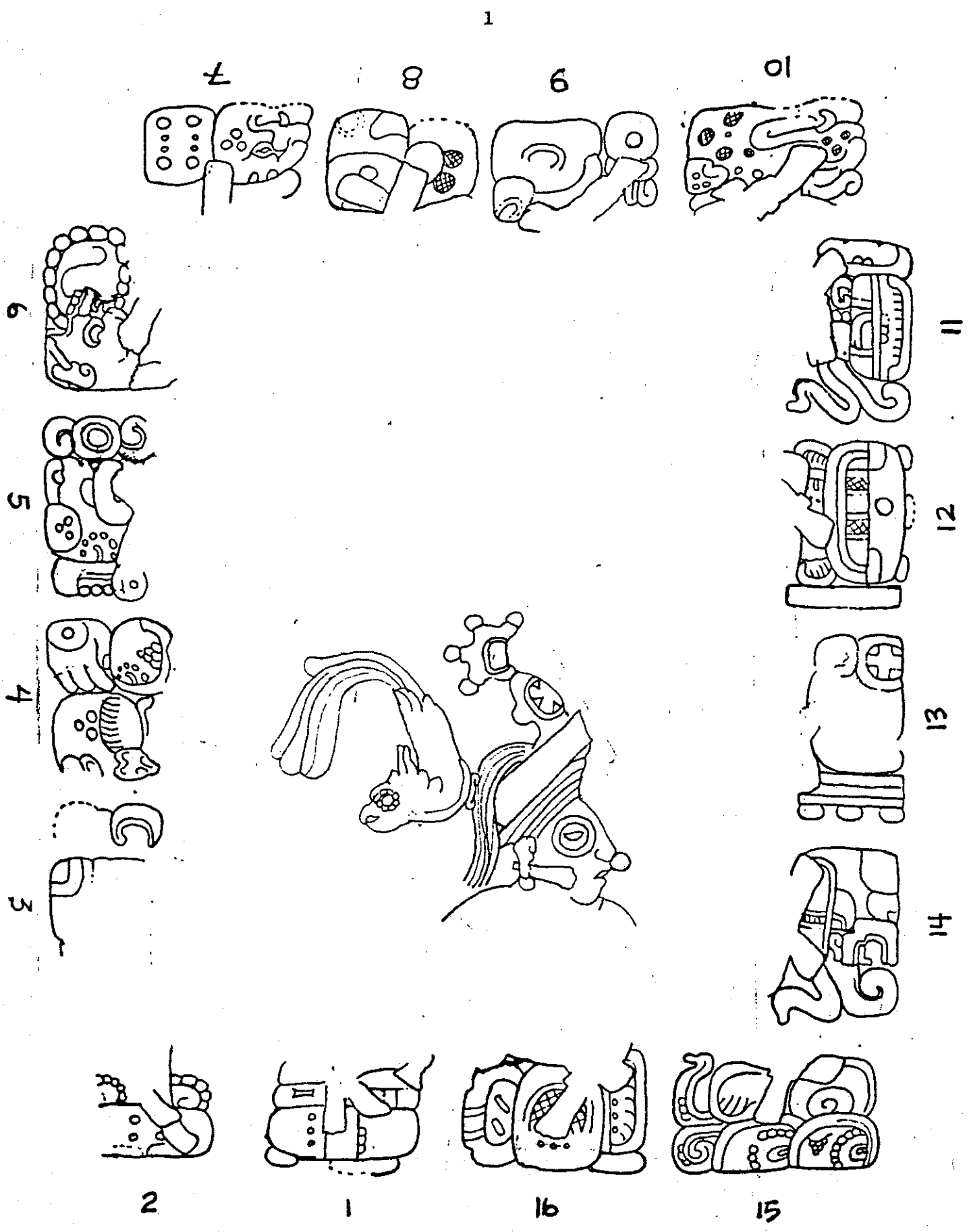
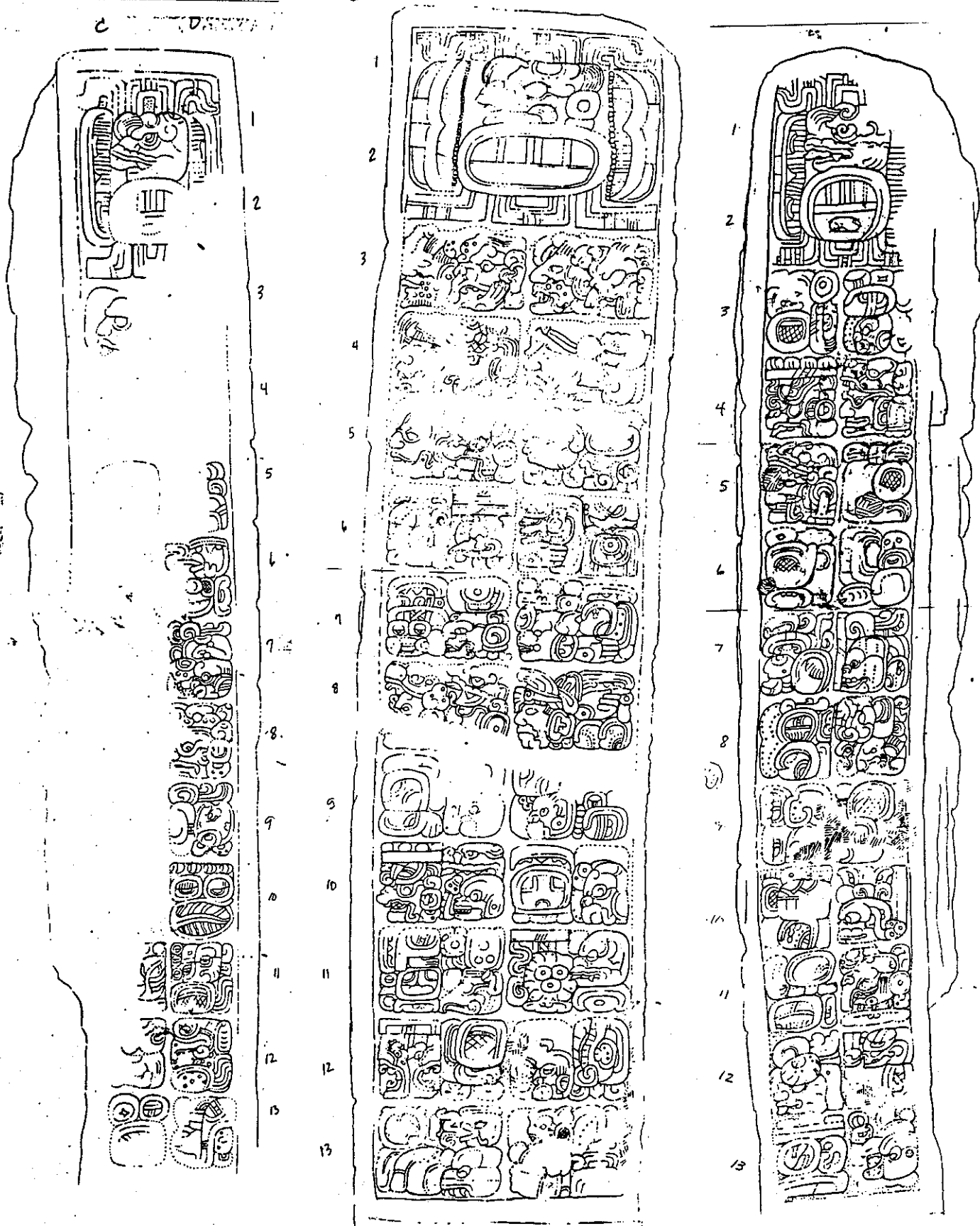


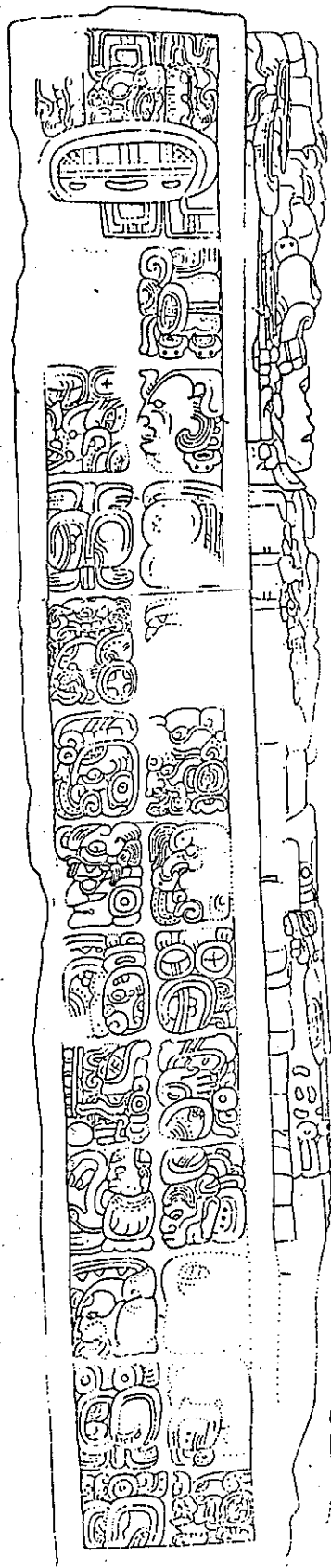
Fig. 1

Copan Altar Q

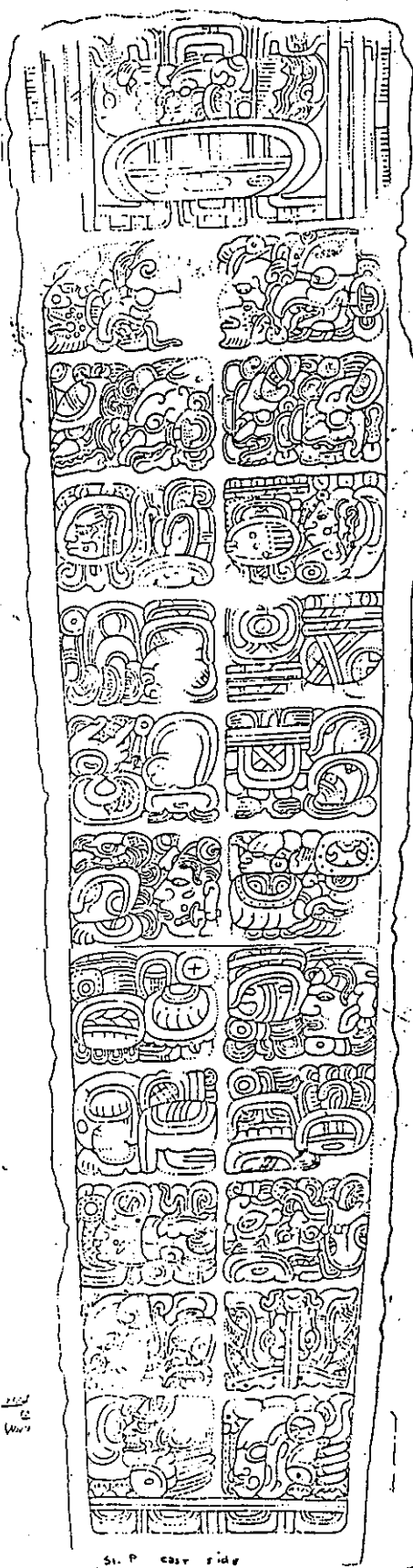


(Fig. 2)

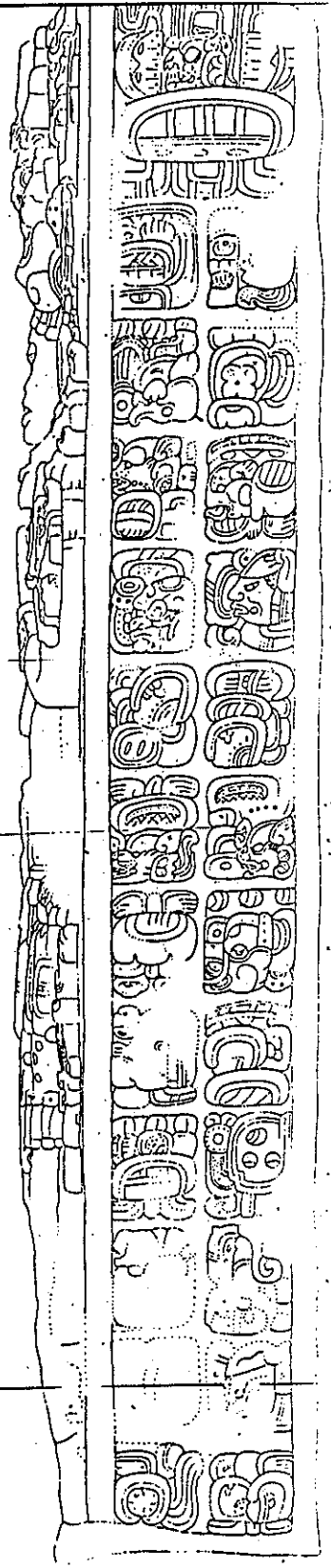
Stela 7, dwg LSchele  
D. Stwort



St. P lado sur. escala 1/5. Duf. 1913.



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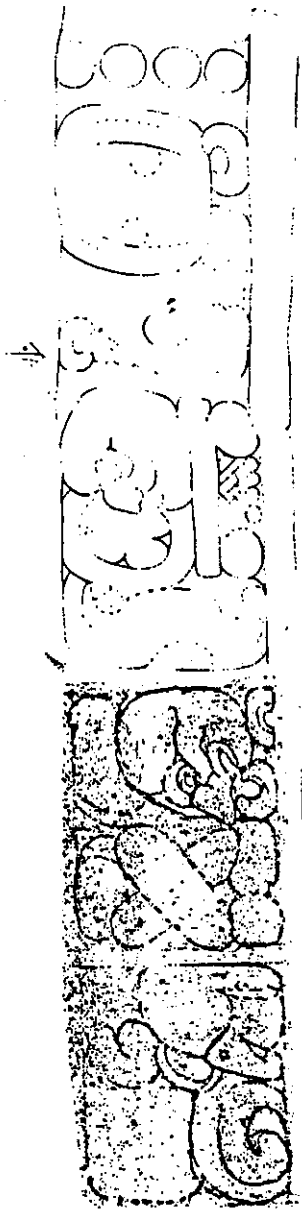
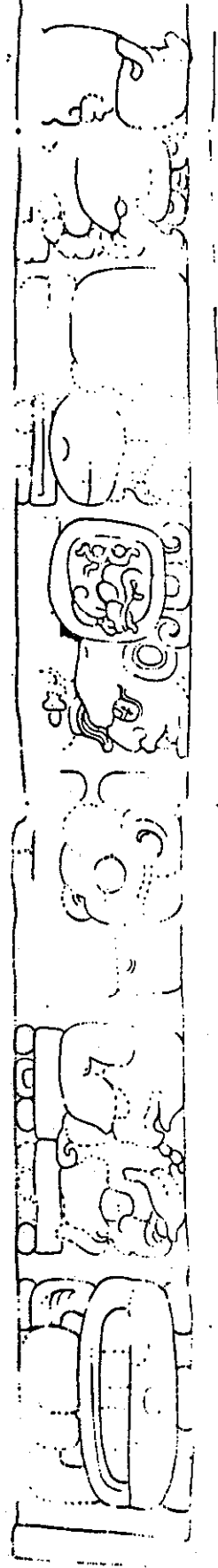
Stela P lado sur. escala 1/5. Duf. 1913.

(Fig. 3)

Stela P  
dwg. B.W. Fash

Grinda 8 25. No 110  
Escalinata Jevogifiro  
Fenster 6/26/86

V. Bando



mit half  
für die  
Schule  
6. 26. 86

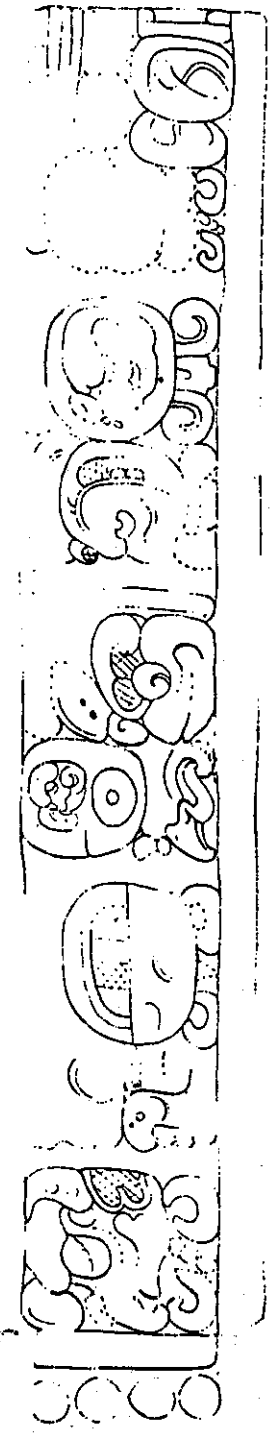


Fig. 4