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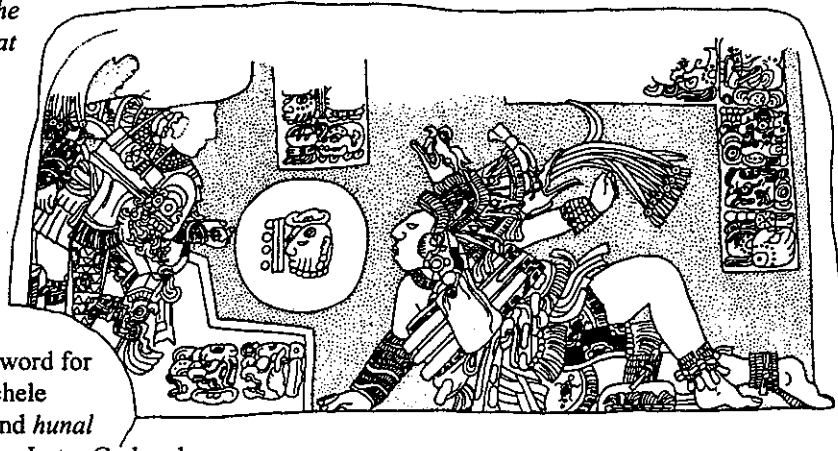
March, 1994

The Helmet of the Chakte by Linda Schele and Khristaan Villela

In the 1991 *Workbook for the Maya Hieroglyphic Workshop at Texas* (pp. 23-25), Schele proposed a reading for glyph F of the Supplementary Series as *cha' hun*, with an interpretation of "tied on the headdress." *Ch'a* and *ch'ahnal* are Chol root for "tie" and "tie with." *Hun* is the term for bark in Yukatek and Cholan; it also occurs in Lakandon as the word for a headband made from bark. Schele further demonstrated that *hun* and *hunal* were the phonetic readings of the Jester God and that both *hun* and the Jester Gods were used as generic terms for headdresses of all kinds.

A Site Q panel now in the Chicago Institute of Art exhibits an interesting use of this expression. The text to the right names a person Chak Kutz Yuk Kan Sak Wayas. The principal personal name is that of a turkey and, as Grube and Schele have noted in *Texas Note 66*, the figure on the right has turkeys in his headdress.

The figure on the left appears to be named in the damaged text in front of his face. We can read that he was an *itz'in* or "younger brother." On the stair in front of him is another text reading *u ch'a hun*



chakte'. *Chakte'* and *kolomte'* are two readings proposed for the title Berlin originally read tentatively as *batab*. It shows an image of Chak carrying an ax, and it is replaced by the spelling *kolomte* at Copan and Yaxchilan. It is consistently associated with rulers and with their roles in war, and it was the office into which the king of Tikal acceded. On Copan Stela 6, it is included in the name phrase of the Waxaklahun Ubah war serpent. Here it should refer to the figure on the left who wears the Tlaloc war costume with its balloon headdress. We suggest that this headdress and costume are those specifically identified with the *chakte*.

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