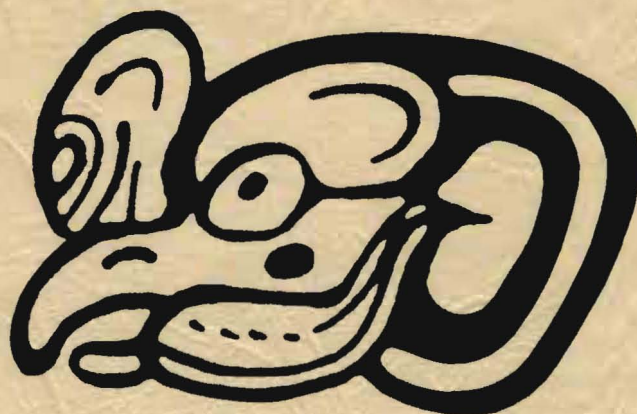


KURT SCHILDMANN

**MAYA TRANSITION EPIGRAPHIC
DICTIONARY**

CONNECTIONS TO OLD WORLD LANGUAGES



**The book (168 pages) can be ordered at:
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**MAYA TRANSITION EPIGRAPHIC
DICTIONARY**

EXAMPLES

KUK - UZU

MTED / Maya Transition Epigraphic Dictionary

Maya

KUK, ku, -k(u), *u-kun

Sumer, Akkad

Sum. u-gun + u-gug

'Venus' = 'nice gay-colored'

KUK

KUK

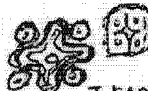


T.744

'The Quetzal-bird + Planet Venus'

- According to Schele/Freidel 1991 (Munich) p173 the Palenque Trias consists of Venus, Jupiter, Saturn; on p571 the naguals of the Trias are said to be Jupiter, Saturn and Mars. Then, p281 (Palenque TFC, at 697 pC) the Trias (GI, GII, GIII), and their divine companions, entered a conjunction. On p117, two head-glyphs are named GI = Venus, and two others are named GIII = Sun, all referred to as 'divinities of the Trias of Palenque'.

In the Dresden Codex, Venus pages, the abstract sign, in full, of Venus, is the well-known 'cross' with 4



- corner circlets. Its upper half is, following Kelley 1977-b, merely 'star'.

According to the Toniná Calendar Monument 101 (see attached page KUK (2) or see full context sub mak -hab,

- pages I-V) the head of the Quetzal bird means Venus and Synodic Venus Year = 584 days. The Quetzal is called ku, -k(u), = KUK in Maya-land. The Quetzal-KUK-head-glyph is seen in Palenque TC Q-4; TFC M-7; TS O-9; but Schele/Freidel, l.c.p279, 281, 283 read it simply kuk, not 'Venus'.

In TS O-9 kuk is preceded by chi-kin 'West', i.e., = 'Evening Star'.

- It is well-known that the first appearance of Venus as Evening Star was by the Maya believed to be propitious for war or blood shedding. That is why *su-kin-KUK (Western Venus)

Borger, R. 1981, ABZ = Assyr.-Babyl. Zeichenl.

n114 DAR and GUN = GUN

- Pos.2-a, 3-a: Sum. gun = 'gay-colored/bunt'

n66-C NUNUN (II-LAGAB)

Pos.4-a: Sum. gug 'bunt'

n78 HU 'bird'; 'well'

- n411 < U (with loss of h-same meanings as n78)

n418 < U-DAR / U-GUN

Pos.1-a: Sum. u-gun 'Venus'

and Planet Venus, Gössmann

Pos.1-b: Akkad. dištar 'id.'

via *ka-istal/keštal/ketsal

rendering Azt. Quetzal?

Note -g from -n, -n = n66-C, thus producing Maya gug/kuk 'loured',

Maya, continued:

is often endorsed by blood- or killing-glyphs. They either follow or are inserted in the eye. Don't read mo (Schele/Freidel do read mo); better is a-(kik) 'blood'.

The relative phrase chi-kin yaš KUK-a-kik means thus:

- (In the) West, first (appearance of) Venus (means) blood-time; this phrase has been made a Personal Name (Schele/Freidel 1991 p396; their kin-ich instead of chi-kin makes no sense).

Note that both terms discussed here, the one relative to the bird, and the other relative to planet Venus, do stem etymologically from Sumerian obviously as spoken in Babylon at 500 aC, because of gug from older (Iranian) gun cf. New Pers. gun-a-gun 'very gay colored', both, bird and Venus.

No sense makes (Harris/Stearns 1992 p70) k'in-ni-ich-k'uk'-na K'inich-K'uk'-Ma - Mahk'inah K'uk' House.

The holy number of planet Venus (= 8) is the cube-root of the synodic Venus year (of 584 days) resulting from 8 + 64 = 512 = 584 days;

In Sumer, 8 written 5.3, was in one document erroneously read 5 x 3 = 15. The Maya write it 3.5 = 8. See *PAQ/Anthropocentric Planetary System.

It is clear that the Maya had at least three different ways for denoting Planet Venus: 1) KUK, 2) the Dresden Star-glyph; 3) *Lady Eight - waxac na 8I. The star-glyph is the star of 8 rays likewise used in Sumer to denote, i.e., Venus; the *Lady-Eight compound (e.g. Schele/Freidel 1991 Munich p289 or p278 = Palenque IC D-11: the compound offers the holy number of Venus



KUK, (1) ku, -k(u), *u-kun

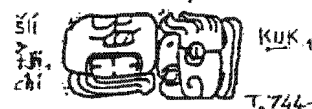
Sum. u-gun, u-gug

1) *hu-gun, *hu-gug = 'bird-gay-colored'

2) *hu-gun, *hu-gug = nice-gay-colored = Planet Venus

The Quetzal-bird which in Meso-America, together with the Azt. God Quetzal-coatl, appears as Venus = Evening and Morning Star, male; orig., as in Sumer, female.

Below (according to Harris/Stearns 1992 p70) the grasping hand (Sum. su 'hand') meaning 'to sink' (Sum. šū) and the kin-n(i)-sign = 'sun' = 'West, evening' and the bird-Quetzal-head-glyph. 'Western Quetzal' = 'Western Venus Star or Evening Star', seems also to mean 'terrible Quetzal = awful Venus, war'.



T.744-1

MTED / Maya Transition Epigraphic Dictionary

MAYA

KUK_{1/2/3/4/5}

- 1) Venus = Quetzal
- 2) Venus = ku₂-k(u)₂
- 3) Venus = Big Star
- 4) Venus = Day 8, Calendar
- 5) Venus = 8-na-GI, Palenque

The first ruler of Copán, founder of the Copán Dynasty, Mah-Kina Yax Kuk Mo, only known from listing, is obviously as fictive as the first Ten-No (Heaven's-Child) in Japan; Copán's First Ruler's full name was probably Chi-kin (not kinich) Raš-KUK.-A₂-(kik) which means WEST/EVENING's FIRST (appearance) of BLOOD/RED Venus. If historical, this Venus-associated War-Lord lived at about 300 pC. I assume that the Venus-star was previously believed to be a female celestial 'being' as in the Ancient Near East (but in South Arabia a hermaphrodite). Note that in other Maya places ruling Ladies have a KUK = Venus in their name: Machaquilá has the ruler Kin Chan and his wife Yax Pach Kuk (Pach = pa-tš'i where tš'i refers to sun-sinking, West, Evening). In Yaxchilán, there is a Lady Evening-Star (without the Quetzal head glyph) who died on March 30, 749 pC). Among the Non-Maya Nations, e.g. Aztec, God Quetzalcoatl = 'feathered snake', God of the Evening and Morning Star, stabilized the male-nature of Venus in Maya-land.

The Sum./Iran. background of the a.m. long name is beyond doubt:
 šū 'to sink', also 'to be eaten'; > tš'i; gin, 'brightness, *Sun' (Turk. gün); yaš/raš- 'green'; fratša-/pratya- cf. protos/protos 'first';
 hu-gün- 'nicely gay-coloured';
 a-gig₂ 'water-black = blood';

Sumér, Old Iran

KUK₁

Middle Persian/Pahlavi Anāhita 'Venus-Star' should be understood to stem from Anna-ahita/asita, a haplogy, with *Aryan asitā from astā 'eight', IE oktō(u), = 'Mother of Eight'; it seems that Sum. Inanna 'Venus' is a corruption, with metathesis, *anaina, *ana-hida- etc.
 Sum. 5.3 = 8 = Venus, not 15.

55 Maya, continued:

The Venus Tables of the Dresden Codex have the star-glyph with tšak 'big, red' prefixed. The 'etymon' of the glyph is a₂-kik -a₂-kik 'blood-blood' > 'red', see MTED s.v.
 For 'Venus' = Day n8 = Lam(b)at' = *rabbit note the significant fact that the planet of which the holy number is 8 is assigned to Day n8. This makes me suppose that Day n7, Manik, the grasping hand, Sum. šu 'hand', refers to Sum. šū = Marduk, Babylon, whose Planet is Jupiter which planet has the holy number 7 (cube root of 399, Jupiter's Synodic Year).

The Palenque Venus-GI-glyph, with and without prefixed number 8, has in its ear the bar and 3 dots = 8; a duplication of 8 sometimes.
 More occurrences of KUK_{1/2/3/4/5} will be submitted should the context recommend it.

Borger, R. 1981 ABZ, MU₂, n103 - Venus
 Pos. 2-a: Sum. Innin, Venus Inanna, Ennin, Min, Min², Minig < Anēina/Anaída < Anāhita - OPers/Avest. (Bartholomae n125); Middle Pers./Pahlavi Anāhīt 'a female deity, Planet Venus' (cf. H. S. Nyberg II, 1974 p18). Akkad. Aš-tār (- Ištar) may be a haplogy of *Asita-stārā f. 'the Star of Eight', IE *Okato-stārā f. Thus Anāhita from Aryan and Sanskrit *Annā-Asita/Asita, IE *Annā-Oketo -

'Mother Eight', Lat. octō. 'Eight' = holy number of planet Venus, cube root of 584 = synodic Venus-year (8 + 64 + 512). 京470,3; 08.11.1988, annexed.
 For the Dresden Codex p49 Venus Table see MTED sub *BAK-KIN 400; a₂-kik₂-KUK₂
 The Quetzal-bird's eye is not the glyph mo; it is MTED a₂-kik₂ (the required shading with cross-hatch or many vertical lines, is omitted. In other instances, said lines appear in the eye, and the droplets are omitted).

MTED

a₂-kik₂ water-black = 'blood'
 Sum. a-gig 'id.'
 mo 'water', Akkad. mu 'id.'
 = 'red', a₂-kik₂-a₂-kik₂ = 'blood-blood' > red
 For yax 'green, first' see MTED raš-.

See MTED šū, 'to sink, to be eaten' with the Sum. and Indo-Iran. counterparts, šū, šū₂. See MTED kin, 'Sun' with Sum. counterpart, gim₂.

(3)
 KUK₁ KUK₂ KUK₃ KUK₄

 KUK₁ KUK₂ KUK₃ KUK₄
 KUK₅ KUK₆ KUK₇ KUK₈
 Palenque TC D-11

Quetzalcoatl = Venus, esp. in Teotihuacan, is world-wide accepted.

MTED / Maya Transition Epigraphic Dictionary

Maya

tin 285

mu 'bird', and phonetic mu as a spoken classifier prefixed.

- David Kelley 1962 p41 referred to Eduard Seler who first identified the glyph as mut 'bird', not entirely correct. Subsequently, Yuri Knorozov and Kelley proceeded, on account of a suffix to mu, namely Gates (1931) n222 (= p131), to read mu-t(i) 'bird, news, omen', where -ti is incorrect. Said n222 is Old Maya tin 'falcon' and 'small, little'. The tin-glyph, carefully looked at by Gates 1931, was called by him (p117) 'the tying up sign'. Thompson (in his Catalog) neglected the independent nature of the sign, and so did Nikolai Grube in his 'Die Entwicklung der Mayaschrift', 1990.

- The mu-glyph is a corner-stone in Maya-script-research. Together with tin 'falcon' it is the exact copy, phonetically and semantically, of Sumerian mu-tin 'bird-falcon', mythologically productive through millennia till the present day, esp. in Iran (cf. NW-Iran./New Persian, inverted, si-murg, a phantastic bird in the tales about Sindbad and others). For more see the lemma mu-tin in this MTED.

- The glyph mu- appears in numerous Maya bird-names, as classifier, which will be listed here, on the following pages, in all those cases in which CV-phonetic writing is recorded. It may be mentioned that, e.g., the turkey-bird is sometimes written without prefixed mu-, and in other cases with postfixed -hu = 'bird', same as in Sumerian: -hu.

mu I
'bird'
usually -mu-
prefixed

a feather?

as seen sub
mu-tin falcon
Sum. mu- is
from Lowland

NoFo mu-ga-
cf. Highland
NoFo ma-ga-

Iran. marga-
'bird'

but Sanskrit
arga- 'wild/
game'

NPers. murg,
'chicken, bird',
same as mu-
in some Maya
languages.

mu- when in phonetic
use, often also infix-
The mu-glyph, sur-
rounded by dots,
means (Sum. & Maya)
mu- 'rain, and year'.

a feather?



Sumer

mu 'bird', and phonetic mu as a spoken 'determinative' prefixed

- 45 Borger, R. 1981, Ass.-Bab. Zeichenliste n61 = mu, +ma₁₀
Pos. 9-A-a: Sumer. Lowld. mu 'bird'
Pos. 9-A-a': Sum. Highld. +ma₁₀ 'bird'
Pos. 77-a: Lowld. mu-tin 'bird falcon'
50 Pos. 77-a': Highld. +ma₁₀-tin 'iden'

The well-known Sum. mu-sen 'bird' was orig. a dialectal var. of ku-tin and meant likewise 'bird-falcon' but was then generalized to mean 'bird' and replaced (same graph n78) the more archaic hu 'bird'; Pater Anton Deimel made use of -hu instead of -mu-sen to transcribe the bird-determinative, always suffixed. He was correct as proved by Maya, see for instance MTED Maya (Mame) ti-hu 'eagle' = Sum. ti-hu 'eagle' (= Borger 1981 n334 Pos. 3-a, and, ibidem, Sum./Bab. mul ti-hu = 'the constellation aquila/eagle, Gössmann n2).

Many Maya bird-names have ancient -hu, modern partly -u, examples will be listed sub MTED -hu.

The Sumerians derived also, from mu-tin, a generalized mu-ti 'bird, egg', listed by Deimel, Sum. Lexikon n81,1, and by myself in SAGS n81 Pos. 20.

It came to the Maya as mut 'bird' see Stoll n99 = p70.

This mut 'bird' induced Knorozov and Kelley to read Maya mu-tin erroneously as mu-t(i).

Borger had no reason to include mu-tin in his 1981-ABZ; my source is Deimel's SL 61,181 mu-tin 'Falke'.

Some Maya scribes, knowing that mu and -hu both mean (as in Sumerian) 'bird', may erroneously have written mu-, -mu-, -mu to denote the value u, hu instead of mu. That may have caused Gockel to render u wherever mu appears. The Maya teachers, that came from Babylon 500 ac, found teaching spoken Babylonian languages easier than teaching their pupils to write in Cuneiform. So they accepted 'pan-American' pictographic writing, but steered it the way to render Babylonian languages preferably, using many rebus procedures which made the script a na-

tional script illegible to Non-Maya. Systems were also introduced, see MTED a₁-, a₂-, a₃- 'water/blood'.

Through the lessons the Wise men delivered we can today learn somewhat about how Sumerian was spoken in Babylon among intellectuals. A lot of allegedly silent determinatives were articulated, e.g. uzu- 'to mark body-parts', survives in Maya izi, iz-, s- by Mayanists called 'classifier'. Note that this is also proved by Turkish gemi 'ship' which stems from Sum. gi-ma 'WOOD-built s h i p'. Sumerologists should delight in reading this and similar finds.

see ti-hu 'eagle'
= Sum. ti-g-hu id.

see mu- I 'bird'
and tin, 'falcon'



mu-tin,
'falcon'
later: prey-
bird, vulture

MTED / Maya Transition Epigraphic Dictionary

Maya

mu-tin, 'falcon', also 'vulture'?
cf. ti-hu 'eagle' (and = phon. ti-a)

Following Gates 1931 p157, the compound mu-tin is found in the Madrid Codex 9 times and in its form u-mu-tin in the Dresden Codex 6 times and as ka-mu-tin again in Dresden one time. Furthermore in Dresden as the final part of a glyph block 2 times. All topoi fairly well listed by Gates sub mu (his n345).

The many tin-recurrences listed by Gates do not all refer to the tin-bird since the tin-glyph has two meanings: (I) the prey-bird, (II) = 'small, little'; for more see MTED sub tin, (I) and (II).

The tin-bird can also be referred to by drawing the head of the bird and placing the tin-sign on its beak, without adding the classifier mu- 'bird'. So it appears on p23(7) of Kelley 1962 labeled 'King Vulture head'. This does not invalidate my submissions made sub MTED mu (I) the study of which is invited.

There the importance of mu and mu-tin, as a corner-stone of Maya Script Deciphering received detailed justification.

David H. Kelley's translation of mu-tin, (1962 p41) as 'bird' is almost meaningless. He did not consider the tin-sign placed on the beak of the prey-bird on p23 of the same 1962-fascicle. And he had no idea that ti-hu (q.v.) = 'eagle' (= Sumer) existed in Mame.

Sumer

mu-tin 'falcon', vulg. 'bird'
cf. ti-g-hu 'eagle' ~~ti-g-hu~~ 334-78

Rykle Borger, outstanding assyriologist, Göttingen, 1981, ABZ = Assyrisch-Babylonische Zeichenliste, is wrong in rendering the Sumerian 'bird'-determinative = graph n78 HU as -mušen instead of -hu, at least as Babylon 500 aC is concerned, since Maya-Mame has ti-hu 'eagle' equaling Borger's n334 Pos.3-a: Sumer. mul ti-g-hu 'constellation aquila/eagle' (Gössmann n2), with -hu = 'bird', and not -mušen = 'bird'. The -hu 'bird' was preferred by A. Deimel. By the way, hu 'bird', previously hu, from h-aui, corresponds to Sanskrit/Latin avi- 'bird'. Also Armenian has the parasitic hiatus-killer h-

Sum. n61 ~~MA~~ MU, MA, has in SAGS Pos77-a: Sum. mu-tin 'Falke' (my source is Deimel's unsurpassed SL = Sumerisches Lexikon, n61,181; sub n61,180 mu-tin has the generalized non-archaic meaning 'bird')

This mu-tin is in Lowld. NoFo (= Normalized Form) = mu-tina. To be noted that IE (Indo-Europ.) K becomes Aryan and Sanskrit ś, NW-Iran./Avest. s, SW-Iran. θ = t, in Sum. t (cf. Greek Foikos 'house', IE wolkos, Skt. veśah, OPers. vaiθa-Sum./Akkad. bit-, Arab. bait-, Hebr. beth- 'house'). Highld. is ma-tin. OPers. marga-θina/θaina, Avest. mər-θa-saēna 'a myth. bird'; Armen. çin 'Hühnergeier'; Pahlavi sēn-murğ 'a giant bird' Bartholomae Sp.398; Horn, Etym.Wb.Pers. n975; Mayrhofer, Sanskrit Etym.Dict. II 669, III 385.

The heads of prey-birds carrying on top of their beaks the tin-glyph (neglected in T.= Thompson's Catalog)

were given n222 in Gates 1931 p131 and are found (a total

of 17) in the Dresden, Paris, & Madrid Codices



Dresd. 47.e.2, 48.e.1
the glyph block 345. 10. 1 in Gates 1931 n345, p157

Greek i-ktinos < kkeinos, kyeinos fits to a variant Aryan śyaina- = śyena-; this led to NoFo tšaina = Sum. mu-šen, also generalized to mean 'bird'.

Both, śyaina- & śaina- (Sanskrit śyena-, Iran. sai-na-) reappear in Sum. šen and tin.

Maybe we find the šen also in Maya.

See also MTED su-tin 'bat/Fledermaus' stemming from Sum. su-tin 'idem' (it means 'skin-falcon'). See also MTED ku-tin 'vulture' which later became kutš, and which as kuš 'bird' survives in Turkish and the Indus Culture.

MTED / Maya Transition Epigraphic Dictionary

Maya

muš₁ 'rain'
muš₁-muš₁ 'intense rain'

There was, in some cases, system in glyph structuring. See the case of muk, 'much, big' where mu 'bird' (affinity in sound) was taken and some diacritica added.

In the case of muš₁ 'rain', again mu 'bird' was taken, this time partly surrounded by the well-known droplets which mark water (see MTED a₁, a₂, a₃). It so appears that terms like a₂-kik 'blood' (= water-black) have a structural device in common with another liquid: 'rain'.

The wizards from Babylon of 500 AC attempted in Mayaland (think of the Puritans 2000 and more years later in North America) to obtain a better way of life, and a better non-alphabetic script then that in use in Mesopotamia. Via script structuring and the use of words in a somewhat cabalistic manner they believed to institute a cosmology.

The new droplet-glyph thus created carries in Gates 1931 p162 the nr 358/345. It is seen, doubled, in Kelley 1962 p23 with paraphrasing 'torrents of water' by Jurii Knorozov. The Maya-word expressed by the glyph is certainly Quiche muš 'rain', that is, Sumer. muš₂ 'rain'. And its doubled form, muš-muš in Old Maya, has in Modern Maya survived as in

JT means J. Eric Thompson. The droplets half surrounding the mu-glyph mean properly MTED a₁, a₂, a₃ 'water/blood', - 'liquid'. The Sumerians acted similarly since they infixed in their muš-glyph (n103) the water-glyph (n579 1) thus creating a rain-glyph: n103-a muš x a, 1.

One of the instances where the Maya muš-glyph plays a decisive role

is in the TUN-glyph. Maya tun has 3 meanings: a) mu muš 'rain/rain period/year', cf. Sum. mu 'year' (so, besides hab, also in Maya) and Sum. muš 'rain' (they have differing origins!); to give the glyph in Maya the clear meaning 'year' 6 circlets were added which refer to 6 x 60 = 360 days this being the 'round year' called also TUN. It received this name from b) the stone, - tun erected at 360-period-end or, combined, 260-period-ends

muš₁ I
 'rain'
muš₁-muš₁
 'intense rain'

Sumer
muš₂ 'rain'

TUN

Rykle Borger, Göttingen, eminent assyriologist, 1981 in his A.B.List: n103 1 muš (INKIN)
 Pos.13-a: Sum. muš 'rain' SL 103,4
 n103-a 1 muš x A (A infixed)
 Pos.9: Sum. muš(-a) 'rain', SL 103-a,1
 cf Sum. mú (= mu₂) 'engender, inseminate'.

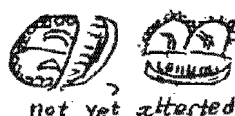
This Sum. muš is SW-Iran./Old Pers. mušša-/mussa- 'rain, sky's urine', cf. NW-Iran./Avest. muθra 'urine'; on the basis of Sanskrit mūtram Manfred Mayrhofer, Wien/Vienna, in his Skt.Etym.Dict. II 663, offers IE (Indo-Eurp.) mutlōw 'urine, rain'.

Akkad. mitru 'rain', from mutira, is a loan from Aryan mutra 'rain'. Arab. maṭar 'rain' similarly.
 Skt. mudirā m. 'cloud' = mutira; a variant of mu- 'engender' is mud, maud: cf. Skt. mōdate 'rekreiert sich' with Aryan a-sam-mud-s-tā Avestan a-hamusta 'widerwärtig'.

Maya, continued:
muš-ku-tik 'to drizzle' and muš-mu-l 'a drizzle' = Achi-language, from W. Shaw, 1966 p30. infix

The Maya muš-glyph has invaded numerous other glyphs as an infix: no wonder, seen the importance of rain. Good anticipating paraphrasing insight is revealed in Kelley 1962 p38 where a muš-muš combination, (God) G3, is translated 'Rain-God', due to JT

TUN
 (b) is thus rebus of a₁)
 And now c): This is another rebus, this time from b), in that normal stone was likewise given the muš-year-glyph, see e.g. MTED la-ka-TUN 'a plate of stone'. Other glyphs denoting 'stone' did exist but scribes often acted frivolous. Maya tun 'stone' equals Sum. tun 'stone-weight'. It is a regular cognate of Sanskrit āsan 'stone'; Sum.-Highland would be *tan, *atan.



muš₁ - muš₁ - ka(r)₁
'heavy rain maker'
= 'cloud', also
readable to₁ - ka(r)₁
(so in Chorti) id.

MTED / Maya Transition Epigraphic Dictionary

Maya

muš₁ - muš₁ - ka(r)₁ 'making intense rain'

later also read to₁ - ka(r)₁ 'id.' cloud

Maya script is partly self-explaining.

Note the CV-phonetic syllable to.

- 5 It is written muš₁ - muš₁ -
'intense rain' as explained
sub MTED muš₁ 'rain' (= Sumerian muš₃
'idem'). In spoken Maya, it was possible
to replace muš₁ - muš₁ by means of the syn-
onym to which later was generalized
to serve as a phonetic syllable.

That this is true is proved by Chorti
to-kar 'cloud' which etymologically
consists of to = muš₁ - muš₁ 'intense

- rain' plus ka, kar 'to make'; ka,
'make' as in MTED itsi-ka, 'fire-maker'
= Month n5, TSEK, = Sum. izi-ga(r) 'fire-
maker', likewise month n5; or as in
mu₂-ka 'make invisible, to hide, to
bury/enterring'.

Note Sum. gar (n597) and gá (n233)
both meaning 'to make, put, place'.

Chorti to-kar 'cloud' is from MWL n84

- (= Maya Word List, edited by Marvin
25 K. Mayers, 1966, Languages of Guatemala-
la, Mouton & Co. The Hague, p275-302).

In readings where rain is involved,
it doesn't matter whether to or muš₁-
muš₁ is being read. As to the case of

- 30 Palenque TFC 0-14 (which →
is not translated by Schele/
Freidel 1991 (Munich) p281) appearing before '8-Ahaw, 8-
Wo, the reading/meaning seems to be:
35 u. muš₁-muš₁ kata = 'its intense rain
(was) done'; kata = *ka₂-ta 'made, done'
= Persian and Old Sumerian.

The frequent occurrence of -ko after to/muš₁/muš₁-muš₁

'rain, heavy rain' (see e.g. Harris
1993 p16 n(22)) may be explained
as a vocalic assimilation, o-o from
original o-a, to-ka(r) 'rain-maker
= cloud'; but there exists also
a Maya -ko 'place' (from *kwa, (21)

IE kwo 'where', a 'somewhere' = 'a place'; rain-place-
area = to-ko-tan-na, makes sense. As to tan-na
translated by 'center', a background Iran. stans =
'region, area' would also do it. The tan-glyph
looks like a hand pointing downward. Remember
right hand/left hand denoting outer areas.
Since Sum. muš₁ 'rain' stems regularly from Aryan nutra-
(whence Arabic metar 'rain'), an Old Iranian *Nutra-
kara-stana 'Rain-Maker-Region' is quite reasonable.



fist

Sumer

muš₃ = muš₃ 'rain'

Borger, Rykle, 1981, ABZ
40 n103 muš₃ (INNIN)
Pos.13-a: Sum. muš₃ 'rain'

n103-a muš₃ x A
Pos.9: Sum. muš₃ (-a) 'rain'
For Aryan/IE etymology see
45 MTED muš₁ - I 'rain'

n399 tu₁₅ IM₇ ŠAR₅, TU₁₅
Pos.74: Sum. tu₁₅ '*storm,
wind, *rain-storm'
Source is A.Deimel ŠL
50 399,15; NoFo *dhuka-
cf. Sanskrit dhūkāḥ 'id.'

n233 gá = GA₂, MA₃, MAL
Pos.4-a: Sum. gá 'make, put'
Pos.4-A-a: Sum. gá-da 'made'
35 Preform is *gar-da, 𐎠𐎫𐎧𐎺
Iran. kar-tá- 'made, done'

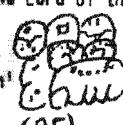
Similarly Maya *kata 'made'.
Note Sum. tu₁₅/Maya to.

Also Maya ka, 'make' alternates
60 with kar (Sum. gar 'id.').
This is seen in the fin/fish-
glyph, orig. kar (Sum. har)
'fish'; ka₂ 'fish-head' etc.

Maya, continued: Chichén-Itzá
65 Casa Colorada, frieze, last
phrase, last compound: 2 jaw-
bones = Lewld. muš₂-muš₂ are
phonetically supported by add-
ing muš₁-muš₁ 'rain-rain'.
70 See e.g. Schele/Freidel 1991
(Munich) p416, last glyphs:



Harris 1993 p11 n(25) speaks of a 'Divine Lord of the
Rain Center'. In the relative compound
the element -ko is missing. That is
quite understandable since 'Rain-Region'
says enough. Read Iran. *Nutra-stana,
and think of Persian tabistan 'summer' (25)
zamistan 'winter' etc. Interesting is the following
composite, allegedly 'Cloud Center Person'. The UINAL-
glyph is, by means of the phonetic com-
pound -ki ('synharmonic') verified
to sound vinik 'human being', etymology
likely: Aryan *dvinska- 'the little twin'
the one with 10 fingers and 10 toes, since
the UINAL-glyph means also '20' and the Maya (26)
20-day-week or -month.



MTED / Maya Transition Epigraphic Dictionary

Maya

- *su₁-tin₁ 'bat/Fledermaus', SOTS
 later su-ts'i₁ (Grube 1991 p49).
 or, same glyphs, su-dzi (Coe 1992)

5 The 365-day year (= hab₁, or better nak₁-hab₁) has 18 UINALS of 20 days and at the end the 5 woe-days UAYEB. The 4th month is SOTS/SOTZ'/ZOTZ'.

Fortunately, a phonetic writing su-tsi₁, su₁-tsi₂, has been found in Yaxchilan, Lintel 18, C-4, giving (according to Grube 1991 p49) chak suts =

- 15 'red bat', that is in Old Maya a₂-kik₂-a₂-kik₂-su₁-tin₁ = Sum. a₁-gig₂-a₁-gig₂-su₁-tin₁ = 'water-black (= blood) water-black (= blood)-skin-bird-of prey'. In Maya, 'blood-blood' is

20 'red', see MTED a₂-kik₂ etc.
 See furthermore MTED tin₁ (I) 'bird of prey, falcon', a key-word for deciphering Maya-hieroglyphics. The shift from tin/tsin to tsi₂ is normal although one could expect also tsih.

Among the numerous head-glyphs denoting SOTS there are variants which carry AKBAL = 'night' as superfix. This makes said glyphs better readable in that it refers to the 'nocturnal skin-winged bird-of-prey', indeed, very realistic. But what counts perhaps more is that some AKBAL-variants recall the well-known AHAB-portrait-glyph. Two years ago I thought already that such former

35 *AKAB-night-glyphs were intentionally drawn this way, with a slight difference below, to take rebus-advantage AKAB/AHAB.



su₁-tin₁
 'bat/Fledermaus'

later:
su₁-tsi₂
 or suts, SOTS

Sumer, Iran

- 40 Sum. su₁-tin₁ 'bat/Fledermaus'
 SW-Iran. *tuk-taina 'id.'
 = 'skin-winged bird of prey'

Borger, R. 1981, Ass.-Bab. Z'liste n7. SU, Highl./Lowl. tsu^k

- 45 = Aryan tuk/tvak 'skin, bark' Pokorny 1959 p1099; see pakal 'shield', Greek sakos 'id.' < twak
 Pos.2-A: Sum. su 'skin, leather'
 Pos.5-a: Sum. su 'body', cf. Hit-
 50 tite twekkas 'body, person, self'

Pos.17-a/b: Sum. su-tin^{hu} /Akkad. sutinnu, sutinnu 'bat'

n465 < DIN / TIN / TEN

Pos.18: Sum. tin, tén 'falcon'

55 SW-Iran. *taina-, taina 'id.'

n427 < MI 'night' (= *mus)

Pos.2-a(3): Sum. gig₂ 'night'

Pos.2-B: Sum. Highl. k^{ab} 'id.'

with prothetic a- = ak^{ab} or

60 akab-al / AKBAL in Maya

Maya, continued:

Day n20 AHAW / AHAB

= Harris/Stearns 1992 p134

Or following Gates 1931

p 62, SOTZ month n 4:

AKAB = 4 x AKAB Superfix = SOTZ
 D. p 47 D. p 46 D. p 47 D. p 47
 D. p 47 D. p 46 D. p 47 D. p 47

Thus the three occurrences in the Dresden Codex have all the AKAB / AKBAL-'night'-superfix. Preforms of the 'nocturnal skin-bird-of-prey' may be: Sum. *k^{ab}aban su-tin, and SW-Iran. *ksapana-tuk-taina-, and Sanskrit *ksapana-tuk-tyena -.

su₁-tin₁
 'bat/Fledermaus'

later:
su₁-tsi₂
 or suts, SOTS

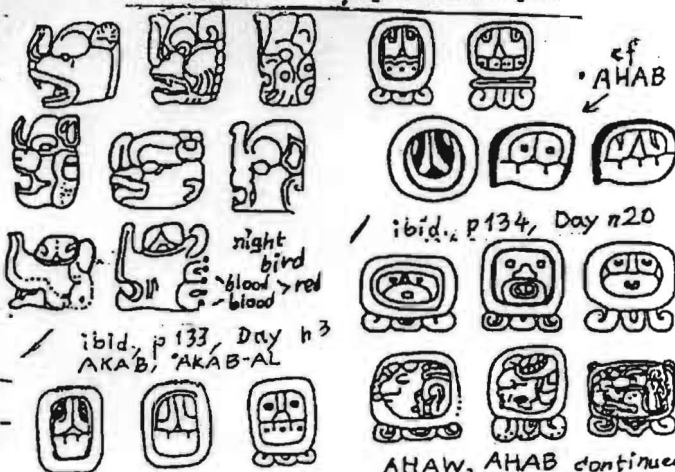


nocturnal bat,
 = skin-winged
 (in animal)
 bird of prey
 (partly red colored)

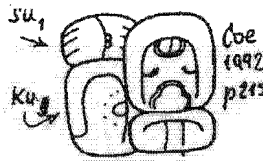
AKAB-mu
 = night-bird

AKAB-mu
a₂-kik
a₂-kik
 = night-bird
 blood-blood = red

Maya Month Names
 SOTS/SOTZ' (in Harris/Stearns 1992 p135:)



AHAW, AHAB continued



sukun
su₁-ku₅-n(a) 7
'old, older brother, old man'

MTED / Maya Transition Epigraphic Dictionary

Maya

sukun, su₁-ku₅-n(a) 7 'old'

'older brother, old man'

- Old Maya sukun 'old' etc. has already been looked at (and discussed as to its phonetic rendering) sub MTED tin₂ 'young, younger brother'. The term arrived in Mesoamerica as belonging to Old Near Eastern languages (Phenician, Hebrew, Sumerian, Akkadian). Arnold C.M. Leesberg, 1903, Leyden, A comparison between Semitic and American Languages, saw in Maya sukun, suk'un 'older brother' a cognate of Hebrew zaqan 'old, old man' (listed in Fürst I 362-a). Otto Stoll, 1958 has (p57 n13) Yucatecan sukun 'abuelo/grandfather', and (n9) Yuc., Chontal sukun, Chol uuskun 'hermano mayor/older brother'.
The latter meaning is confirmed by Alfred M. Tozzer, Grammar, 1921/1977 p270 with sukun for Motul, Ticul etc. Chol uuskun (a misprint?) < u-sukun? The -gin in Sum. su-gin 'old' was originally (= Proto-Lowland) -gun, -gum, as proved by Hurrite un 'come' with regular loss of prevocalic g-; thus Highland and Iran./Indic gam- 'to come'.
For su- 'ill-, evil-' see sub Sumer.
Other constructions of 'old' in Maya are e.g. Tzotzil mo-ól from ma-ál = 'not-young', or Yucat./Petén nu-šib, Chontal noh-šib 'old' = (Stoll n211, p86) '*not-young' = Sum. *nu-šuba 'id.', see MTED tin₂ 'young', line 55. One more etymon seems to be rih 'beard'. Totonaco has tzikan 'old woman' (Aschman, H.P., 1973, SIL, ILV). Maya ma-má, ma-mé 'old' may be Sem. *ma-mād = 'no power'. Cf. SW-Iran. mad- 'very'.

sukun
su₁-ku₅-n(a) 7
'old, older brother, old man'



uinal/uinik should here be read -na- = 'man', and phonetic na-7

With Hebrew/Sem. mad 'power, might; very' (William F. Holladay, 1988 p180), to be derived (as a multitude of Semit. words) from SW-Iran. here from mada- 'big, sublime' (Maya mah-kina 'sublime Sun'), we can explain Maya ma-má 'old' as 'no power'. Perhaps of interest for future readings.

A propos 'old': There are two ways of getting old. In spite of abuse (alcohol, smoking etc.) getting old, but sick. Or, as an abstinent, old

Sumer, Akkad, Hebrew

*su-gun 'old, gone 191'

Borger, Rykle, 1981, ABZ

n69 BAD, TIL, SUN/SUMUN

Pos.14-a: Sum.Low1. sugin

'to be old, to get old'

Pos.14-a': Sum.Low1. sumun

= *sugin/su'un/gun 'old'

Pos.14-a": Sum.Low1. sun

n354 ŠU, QAD, QAT/KAT

Pos.60-a: Sum.Low1. šu-gi

'old' = A.Deimel, ŠGr (60)

The latter (Deimel's) šu-gi

'old' makes the etymon trans-

parent. Sum. šu- reflects of-

ten Nc70 džu-, Aryan duš-,

Greek dus- (= dys-) 'evil,

ill' prefixed, thus duš-gam-

= 'ill gone', cf. Sum.Low1.

un-kin 'assembly' = *hun-gin

Highl. ham-gam- 'Zusam'kunft,

= *together-coming, via ukkin

it became *uk-kin-es-et =

Hebrew Knesset 'Parliament'.

Note Maya-Achi k'un 'to come'.

Hurrite un = 'come' is *gun-.

Sem./Arab. mā 'not' (cf. Turk.

-ma-, -me- etc. id.) IE mē

'by no means/ja nicht' (prohi-

bitive) equals Maya ma- 'not'

(for -al 'young' see al 'child'

= ma-ál 'old').

n57 MAH, MIH

Pos.2-a: Sum.Highl. mah 'big,

sublime' (cf. Maya mah 'id.')

orig. SW-Iran. mada-, NW

maza-, Aryan mašha-, Sanskr.

maha-, IE megh-, Greek (deas-

pirated) mega-; Heb. mād 'very'.

So

able of inventing ad hoc lan-
uage, which is ridiculous.
Men can learn ad hoc lexical
items that have a trend to go
global, or some pidgin, or by
education 2 or three foreign
languages. Men repair provin-
sional results of corruption
of all sorts in speech, but men
never institute a thoroughly
new language plus society speak-
ing it. It has happened, many
1,000 years ago, under crucial
conditions: Ptolema/Ptolema, very
few cells being involved.

MTED / Maya Transition Epigraphic Dictionary

Maya

ti₁-hu₁ 'eagle-bird'

The best agreement possible between Maya and Sumer, of course in the context of other bird-names which are not so spectacular. Attestation in Maya is not only confined to Maya-Mame; Knorozov already worked with the ti-bird-name; although he had claimed to be a sumerologist, the identity of the eagle-name in Sumer and Maya-land escaped his acute intelligence.

Here I refer only to the Mame Vocabulario of Leo Reinisch, 1867, or what he labeled (p349) to be: "Treue Copie des in 'Icazbalcela's Apuntos para un catalogo de Escrituras en Lenguas indigenas de America, Mexico 1866, pag. 122-123 n° 146' beschriebenen Werkes". Mexico, den 16 juni 1867 REINISCH

I have got a copy, without cover, from an antiquary near Munich on March, 23, 1977, and have made, as a measure of precaution, a Xerox copy of it in May 1990.

The vocabulary's entry in reference is: p271 aguila (= eagle) tivu

The -v- is a parasitic glide like the name of the Muan-bird in the Dresden Codex, namely written mu-ua-n(a).

In Sumer, the mu-classifier for birds is prefixed, and the hu-classifier for birds (called 'determinative') is postfixed. In Maya, the situation is partly similar; in some cases, the hu- (spoken = u-, -u) is also prefixed. In archaic inscription language, the hu-, -hu should be retained.

ti₁-hu₁
eagle-bird



Here written using
Linda Schele's 1992
edit. of CV-syllabary

Sumer

ti₈-hu₁ 'eagle-bird'

In Rykle Borger's (Göttingen) excellent 'Assyrisch-babylonische Zeichenliste' (unter Mitarbeit von Friedrich Ellermeyer), 1981 (Butzon & Becker Kvelasr)(ISBN 3-7666-9206-) we find:

n334  A' = A₂ = HAND, WING, ARM
Pos.3-a: Sumer. ti₈ mušen 'Adler/
/eagle; Geier / ti₈ vulture'

The mušen-determinative is an arbitrary choice made by the present generation of assyriologists. Pater Antom Deimel made the other option, -hu; graph n78 HU, does offer two options for spelling the bird-determinative.

It is now almost a sensation that we learn, via Maya-land, how the Babylonians of 500 aC settled, in spoken language, the problem of referring to eagle when they saw the graphs n334 with n78 postfixed. It was ti₈-hu₁ what they said, remarkable since both these graphs have a number of quite different values. Not ti₈-mušen they said

In respect of the birds of prey referred to by Sumer. tin, ti₈, šen a volume could be written. SW-Iran. taina-, NW saina-, resulting in New Persian si (Sum. ti₈ is SW-Iran.), Sanskrit śyena-, IE kyeino-, Greek i-ktinos etc., preferably 'falcon', refer also to mythology, to the sharp eye of the Sun, especially in Egypt. To these aspects, I have devoted many a page in my SAGS = Sum. and Akkad. Generative Scriptology.

Schele Kelley 1962
ti₂ p23, vulture



tin₁
tin₁
The tin₁-glyph is completely neglected by the new epigraphers. Grube 1990 p89 sub I.59, thinks

it is a variant of ti₁. In reality, it is tin, I = 'bird of prey' (= Sum. tin 'id.') and tin, II = 'small'. Gates 1931 paid accurate attention to glyph tin, p167: n612-a and -b with the ligature 615 = *mo-tin. In the Dresden Codex, it recurs about 50 times as an affix to ca.

40 different glyphs. We could refer to it as Catalog-Mr. *I.59-b, and assign it to a future list of CVC-syllables.



The notion eagle receives emphasis by the same graph n334 Pos.3-a: ti₈ hu/mušen

Aquila (= constellation, see Gössmann, St IV/2 Planetarium Babylonicum, n2).

ti₈ hu₁ sitting bird. Perhaps was the Maya hu₁-glyph (nickname: up-ended frog) a bird with a new-laid egg - giving birth. I.740.

It so appears that the so-called post-fixed determinatives in Sumer were partly spelled classifiers, important for comparative research.

MFED / Maya Transition Epigraphical Dictionary

Maya

tin, I 'falcon/vulture'

In 1990 it seemed to me that the ti-glyph could also denote the value ti. This latter value was, in Kelley 1962, hinted at by writing -t(i). When I got 2 years later the improved Knorozov CV-syllabary (which had a slightly different ti) the situation was clarified. See now the NED ti-hu 'eagle' (based on Name) and compare it with Sumerian ti-hu 'eagle' and the constellation 'aquila'. This equation is a high-light for both, sumerology and Maya scriptology and was accordingly treated sub Maya mu, (I) line 65; mu-ti, throughout, naab line 67; and will again be emphasized sub -hu 'the bird-suffix'.

Occurrences of tin, 'prey-bird' (excluding mu-tin, already treated) are, as far as the Codices are concerned, listed by Gates 1931, certain as to the meaning in those cases where it is an affix to the picture of a prey-bird (about 5 such bird-heads distributed over the Codices about 17 times, Gates 1931 p131). The matter will remain a topic in the context of further identifications. Remember the surprising achievement that the famous Muan-bird was, as written in CV-phoneticism, identified in the Dresden Codex p45c.b.1, = mu-ua-na. Is -ua a glide or belongs it to a word ua-na?

A better answer relative to the possible origins of
of Maya MUAN(-bird) is submitted at the right side.

Exactly like Sumerian, tin 'falcon' is given the determinative mu 'bird', meaning 'bird' in both languages, but of systematic use in Maya. Also a remnant -ti, -t of -tin is found in both languages: cf. Sumer SABS n81  MU (HU-SAK₂) Pos. 20-a: mud 'bird, egg', Geisel St. n81,1, with -d from earlier -t(i). Maya mut 'bird, chicken' appears also in egg-terms. The Maya tin = falcon-glyph is, as far as the meaning prey-bird is concerned an abstract main-glyph , up to now neglected (Thompson/Gruba); The glyph also denotes ti belongs to a great stock of Basque-words which have Tzefal mut 'bird'.

Super

tin, 'falcon'

Borger 1981. ABZ/Ass.-Bab.Zeichenliste
n465 47 DEN/TIN
Pos.18-a (in my SAGS =Sumeru-Akkadian
Generative Scriptorology 1964 f.
45 = Sum.(High./Lowl.) tin 'falcon'
(my source is Pater Anton Deimel, Sumerisches Lexikon, till now unsurpassed, n61, 181 mu-tin 'falcon', with the
mu-'bird'-prefix, as in mu-Sen/ruSen
50 orig. likewise 'falcon', then generalized to mean 'bird'.
The falcon-root appears in Indo-European in 2 variants: *keinos* and *kyeinos*
= Aryan *śaina-* and *śyaina-*, the latter
55 (regular) Sanskrit *śyena-*.

From kyeinos stems the Greek pray-bird-name i-ktinos (kyeinos > k̑einos, similarly 'town' = ptolis, from p̑ul-/pyul- a variant of pul- retained in Sanskrit pura- 'town').

Aryan šyaina- became via SW-Iran.
tyaina- finally tšena-, Sum. šen-
 as in mu-šen/mušen 'falcon/bird'.
 The cases in which Aryan -šy- appears
 6' in New Pers. as -š- (e.g. šyudh- 'to
 wash, NPers. šur-; or kašyapa- 'turtle'
 = NPers. kašaf, mentioned in MPED hab,
 line 35 in the context of Maya kayab
 'turtle') could be similarly explained.

70 NW-Iran. saina- (Avest. saēna-) became
SW-Iran. taina-, or zero-grade tina-:
Sum. tin may reflect the latter, cf.
Armenian cin 'Hühnergeier'.

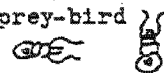
For other related details see MFED
75 ru-tin, = Sum. mu-tin .

As to Maya Month n15 HUAN/MUVAN (see left side line 39)
denoted by means of a prey-bird's head-glyph (8 variants)
I propose 2 preform-variants: mu-a'-na- (IE orn-, Greek ornis
'bird', Germanic arn- 'eagle') and mu-arin-(ni) (2 of the 8
glyphs have -ni subfixed). In Sum., erin, means 'eagle' and
'bird'. (the -i- opens the cluster -rn- of previous arn-);
cf. SAGS n394 2:  ERIN-šar, = 'bird's  = egg! 'seed of
Pos. 3-a: Sum. numuz 'egg' from numun/dumun/tu^u-šan-āti 'duck - egg'
Pos. 3-a': Sum.erin-šar, 'bird's *cycle  = egg! see above.
ES 'Eagle' as the other meaning of Sum. erin, is confirmed
by Akkadian (a loan from Sumerian) erū I and II 'eagle (ANW).

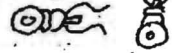
in II 'small' (var.: tsin, tšin), cf. Basque tšin 'small'. This word
their cognates in Maya, all belonging to the 500-ač- lingua franca.

tin I

'falcon/vulture'
prey-bird >



a pan-Mayan dimi-
nutive prefix



tin₁-II

'small, little'

MTED / Maya Transition Epigraphic Dictionary

Maya

tin₁-II 'small, little'

The discovery that the glyph which is affixed to the pictures of prey-birds serves likewise to denote 'small, little' has been described sub MTED mu-tin, naab line 60 ff.; and tin-hab, 'small year' (smaller than a hab, which has 365 days, as the tzolkin = 260 or the TUN = 360 days).

It has been shown that its occurrence as glyph and as value tin 'small, little' is doubled under rebus as in the case of tin-naab 'little ocean = lake' which in rebus means tin-hab, = 'small year'; or in the case of the rattle which in Old Maya was named tin-ab 'little drum' of which the glyph in rebus meant tin-hab, 'small year' in relation to the tzolkin.

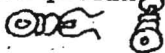
In correct non-rebus writing the glyph and the meaning appears also: read ho tun = 5 x 360 days by Gates 1931 p3 overwhelmingly clear: tin-hab.

On account of the assimilation of dentals (d, t) before -i and -u in a number of Maya dialectal strata tin has become tsin. As tsin 'small, little' it was accepted by Nahuatl the formerly imperial language of Mexico of Uto-Aztecan origins (proto-Uto-Azt. is related to proto-ExOr = Japanese, Korean, Ainu and some Manchu).

tin₁-II

'small, little'

a pan-Mayan diminutive prefix



that reached also Nahuatl, former Imperial language of Mexico

see tin₂ 'young'

Improvement :

There is no doubt that Maya tsib/tib 'script' stems from Sum. adub 'id. Analogically Sum. dun 'young' results in Maya tsin/tin 'younger brother'. The assimilation of ti- towards tsi- is Middle Maya. In MTED preference is given to the Old Maya forms.

Thus see tin₂ 'younger brother' and tib 'script'. For Sumer. n467 ti-tib SUL/DUN Pos. 14-a: Sum. ti 'young' Pos. 14-a': Sum. dun 'id.' both stem from *zun-, cf. Sanskrit yūn-, reduced form of yavan-, Pers. yavan, Lat. iuvan, Engl. young. cf. n53 ti-tib YUBUR Pos. 12: Sum. Yubur 'young' Nighl. ti-tib / yavan 22.06.93.

The Maya-falcon-glyph tin serves also to denote Maya tin 'small' (also tsin, tšin), cf. Basque tšin 'small'. This word belongs to a great stock of Basque words which have their cognates in Maya, all belonging to the 500 aC lingua franca especially spoken by common sailors between Phoen. and Mayaland.

Sumer

'tin₁ 'small, little' and dun

40 Borger 1981, ABZ/Ass.-Bab. Zeichenliste n465 ti-tib DIN/TIN

Pos. 18-a: Sum. Highl./Lowl. tin 'falcon' (Deimel SL 61, 181)

Pos. 18-a': tin 'small, little' as a loan from Hurrite in Babylon of about 500 aC.

See improvement left side

Maya, continued:

In modern Maya the appearance of tin, tsin, sin 'small, little' could be helpful in reading glyph-compounds showing the tin-glyph as the initial glyph. By the way, the well-known linguist Terrence Kaufmann (who recently claimed to have deciphered Ancient Olmecan inscriptions) has stated that tsin, sin, or tin is a pan-Mayan diminutive prefix. I found it hidden in Tzental sna 'nest', from sin-na = 'small house' (sna in Stoll n104, and na 'house' 6 times, ibid., n55). The 6 languages imply the existence of na in the old documents. Since there are other names for 'house' 'se' certainly as old as na, the decision which name must be given to which glyph is problematic.

But one conjecture could be meaningful: Gates 1931 p157 (a list of occurrences in the Codices, mu: his glyph n345) but he has the well-known mu-tin so tin-mu Does the Madrid Codex somewhere say: The prey-bird chases/eats the little bird?



= IMIX
or NAB



tin-
nab tin₁-ab₁ I
'little drum'
a₂-nab 'rattle'

MTED / Maya Transition Epigraphic Dictionary

Maya

tin₁-ab₁ I 'little drum, *rattle'

It is thanks to William Gates 1931 (2 1978) An Outline Dictionary of Maya-Glyphs, p72, who proposed to see in the 'falcon-tin-glyph with IMIX subfixed and/or (?) the rattle-tsab-glyph' with IMIX subfixed a glyphic rendering of the TZOLKIN-260-day ceremonial year that I started to see in the glyphic and semantic interrelations of the two compounds a logical structuring. The TIN-glyph (first: = 'falcon etc.') with its secondary meaning tin, tsin, tsin = 'little, small' would have to correspond with 'rattle'. It does, note the original *tin-tin of Chorti (MWL n211) tsin-tsin 'rattle'.

Then follows Jacalteca and Chuj (MWL n210) with tin-ab 'drum'. Since the main phonetic value of the subfixed IMIX-glyph is nab (with main meanings 'lake, waterlily, ocean'), it is clear that the compound's full reading is, in the falcon case, tin-nab = 'little ocean, i.e. lake', or, in rebus, tin-hab = 'small year' = TZOLKIN (with only 260 days), and in the rattle case, tin-ab-NAB with IMIX/NAB as a complement, but in rebus likewise = tin-hab = 'small year' = TZOLKIN = 260 days.

The above described rebus method of the Mayan scribes (and, as we shall see, of the painters as well) yields here excellent deciphering results in amplifying and stabilizing the reconstructed lexicon of the inscriptions, codices and monuments of all periods.

Sumer, Akkad

Borger, Rykle, 1981, ABZ p168:
n424 KIR₂ (AB₂ x SA₃ AB₂-KAR₂)
Pos.2-a: Sum.Lowld. ub₃ 'kettle-drum';
Pos.2-a': Sum.Highland₃ ab₇ idem,
cf. Maya tin-ab 'small 7 drum'.
Pos.2-b: Akkad. uppu 'a kettle drum'
(and see Deimel SGI p102-a, ub₃).
For Old World tin, tsin 'small' (including Basque tsin 'small') see MTED tin, (II) 'small, young etc.'.

Maya, continued:

The Neo-Maya tzab 'rattle' was mentioned by Kelley 1962 p23 (as a reading of the rattle-glyph supported by Daniel Brinton. J. Eric Thompson, Yuri Knorozov, David H. Kelley). It stems from previous *tsiab, *tsihab, *tsinab, *tin-ab 'little drum', as discussed above.

Quiché and Chuj tsch-tsch 'rattle' (MWL n211) is from *tsau-tsau, *tsab-tsab, *tsiab-tsiab etc., ultimately *tin-ab tin-ab. Teco tsih-tsih 'rattle' stems from *tin-tin like Chorti tsin-tsin 'rattle' (see line 20).

Thus we ascertained that there existed in Old Maya a term ab (= ab₁) 'drum' co-inciding with Sum. ab₇. This makes me think that ahab 'lord' in rebus could mean ah-ab = 'he of the drum, the drummer'. It is, therefore, likely that the Santa Rita (British Honduras) wall painting with the pinocchio-nose god plus his rattle and drum is rebus-informative (see e.g. Thompson 1978 Munich p353 reproducing the painting). Balov at left the painting has 7-AHAU. This must not exclusively mean 1342 pC. The artist states, as a rebus lesson, what he painted: 'he of the drum' = ah-ab, while the number 7 (wuk) refers to buk = 'whirling a (fire, *or a drum-)stick'. This term is mentioned by Kelley 1962 p40. Thus: The drum-stick whirling drummer. 17.04.1998: A better interpretation: Jupiter-Lord (7 =

= Jupiter, AHAU = Lord)

tin₁-ab₁ I

'little drum'

'rattle'

hidden in tin-nab
= 'little ocean/lake'
in rebus also:

tin-hab small year
all that also in
tin-ab-NAB; 2 ways
to write TZOLKIN

It so appears that the artist
not only was willing to paint
a marvellous picture but was

also aiming at giving a lesson
to people of his time and to
future generations, namely, to
appreciate rebus as a means
to show command of language
and exhibit intelligence.

In many instances the paintings do intend to introduce
into the secrets of writing.

On the other hand, script was,
as it seems, intentionally
kept mysterious (think of our
modern scholars sticking to
obsolete greek and latin nomenclature). The increasing
mental deficit of our time,

affecting the general public
and whatever specialists, mostly
being monoglot, leads to
unwillingness to study complicated
exotic scripts and languages
such as Sumerian and Maya.

'It doesn't pay in Dollars ...'

And what about the Lingua Cosmica
or Protolingua humana?

Iacarne & bello.

337 wuk buk Jupiter-Lord
AHAU ah-ab
= ahab

tin₁-ab, II
'small sea'

MTED / Maya Transition Epigraphic Dictionary

Maya

tin₁-ab II
1 'small sea' or
'small water'

By inductive methods Maya tin-ab 'small water' has been postulated, see e.g. MTED muk, 'plenty, big' line 65, and line 70; or sub MTED naab/na'ab 'pond, lake, ocean' line 75. It was referred to tsab/tsiab/tsihab/tinab = tin-ab (I) = 'little drum' = 'rattle', q.v.

In rebus reading, tin-ab (I) 'rattle' is = tin-ab (II) 'little water' e.g. a lake, a river. This assertion is of no value as long as we haven't got direct glyphic confirmation.

Such confirmation is found in a glyphic reference presented in Schele/Freidel 1991 (Munich) p55:

The legend is:  'a surface of water' drops/rattle/boat?/rattle. What we see are water droplets, rattle, an island (= a pyramid?, or a boat) and again rattle and droplets. We know from MTED tin-hab, written by means of the rattle, that the rattle in rebus means small year = TZOLKIN. Here rattle means, in rebus, surface of a small water/a lake, that is: tin-ab. The term ab is in Sumerian = 'the sea', in Iranian = 'water'.

The next confirmation for ab 'water' or 'the sea' is found ibidem in the picture 'Erhöhle/Earth Cave' where beneath of an Underworld Deity is inscribed: muk₁-kab = 'plenty of Earth', but read in rebus: muk₁-ab₁ 'plenty of water' which the Maya assume is in the Underworld.

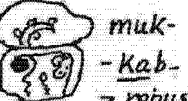
The reason that Old Maya ab 'water' did not survive is the almost homonymous nature of Maya/Sumer. a 'water' and ab 'idem'. Sumerian a 'water' is etymologically, seemingly, previous 'au'. Aryan ab 'water' is in popular Iranian dialects spoken au; via o the passage to a is most likely. Aztec a 'water' stems, together with a number of other terms, from the 500 ac intrusion, cf. e.g. sitlal 'star', regularly from Persian sitara; teo 'god' regularly from Aryan daiva 'god'; pil 'Erbsohn' from Sum. ibila 'id.' (see MTED i₁-bi₁-li, 'grandson'; these loans do not belong to the stock of proto-Uto-Aztecan vocabulary which is

closely related to the ExOr languages (Old Japanese, Old Korean, Ainu, Manju, Mongol).

/ tin₁-ab₁ II
'small sea' or
'small water'



/ muk₁-ab₁
'big sea' or
'plenty of water'



Sumer

The rattle-snake
sign *tin-ab
'in rebus 'small sea'

Borger, R., 1981, Ass.-Bab.Z'liste n128  AB / +UB₆
Pos.4-a: Sum.Highl. ab 'the sea'
Pos.4-a': Sum.Lowl. +ub₆ 'id.'
cf. Iran. ab, ap- 'water'
n511  LAGAB x U / UB₄ /
Pos.19-a: Sum.Lowl. ub 'the sea'
Pos.19-a': Sum.Highl. +ab₄ 'id.'
(my Source for ub₄ is SL⁵511,38,

For tin 'small' see MTED tin₁ (II) and for muk 'big' see muk₁ (I)

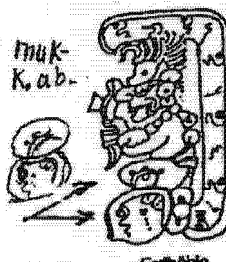
Maya, continued:

The rebus writing is almost cryptographic, even a joke between various patterns suitable for rebus writing. Sub MTED muk₁ (I) 'plenty' or 'big' it has been made clear that muk-kab₁ 'big hand' is likewise muk-ab 'plenty of water'. The scribes in forcing pupils and readers to make extreme use of their intelligence have done a lot to conserve, via literacy, the language over 2 millennia

By the way, also the Sumerians had their Underworld Ocean, cf.

Borger, R., 1981, Ass.-Bab.Zeich'1. n6  ZU
Pos.6-a: Sum. abzu (= ZU-AB),
Pos.6-b: Akkad. apsû 'water-abyss' Perhaps = Aryan ap-šu, Sanskrit ap-gu 'in the waters'.
Thus ZU-AB and Maya MUK-AB alliterate both AB = 'water'.

Old Maya ab 'water' survived in Pocomchi ab 'urine' (MML n173) Note also Maya alk-ab 'to flow/fliessen', from (Akkad.) alak - 'to run' plus ab - 'water'.



p55

cf.  = rattle tin-ab I
a₁ a₁ a₁ = water

On Stela 11, Copan, Honduras, we see a picture of God K (Kauil): head with 2 big kab₁-kab₁-signs, turkey-cock tail, 2 ceremonial staffs on both ends ending in sak = 'white', and, on both sides, in knee-height, the 'water-volute' being the rattle-sign tin-ab = 'small water' (Abb.102, p161 of the Hildesheim Maya Art Exposition 1992, Guide, printed in Mainz).



MTED / Maya Transition Epigraphic Dictionary

Maya

tin₁-hab₁ I and II 'small year'

Small Year I is the Tzolkin
Ceremonial Year of 260 days

Small Year II is the TUN or
Calendar Round of 360 days

hab₁ (q.v.) = Solar Year of 365 d
or 18 x 20 + 5 days
or in Egypt 12 x 30 + 5 days

For the 5 days see MTED uai-hab₁

- 10 The Maya scientists, millennia ago
World's best Calendar experts, were
terminologically capricious.
The above hab₁ is of course the
'vague year' without the addition-
al circa 1 quarter-day. How they
overcame havoc was 3 years ago stud-
ied by David Bolles, MEXICON XII
1990 p85-89.

Via mu₁-tin₁ (q.v.) 'bird-falcon/
vulture' I found that the tin₁
glyph and its value tin₁ rende-
red 2 meanings: I: the prey-
bird, II: 'small, little';
thus see tin₁ I and tin₁ II.

- 25 With tin₁ II 'small' the reading
of various glyph-compounds made
sense, understood verbally and in
rebus. As to calendar terms, it
was a suggestion made by Gates 1931
p72 where he made 2 proposals re-
lative to tzolkin (260-
day: year) readings, first:
The tin₁ as superfix, and
beneath it the IMIX-glyph.

- 35 This makes tin-naab 'little ocean'
and, in rebus, tin-hab 'small year'.

tin₁-hab₁

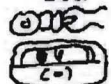
'small-year'

I: 260 days =

TZOLKIN

II: 360 days =

TUN



hab₁ = 365 days



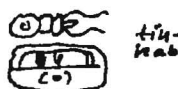
The IMIX
beneath

tin₁-hab₁



rattle is a com-
plement as in
the case of
kayab 'turtle'
discussed sub
MTED hab₁ (q.v.)
to exclude other
names or varieties
of the animal.

For Quekchi tshab
'year' see hab₁
with more details



tin₁-hab₁

'small-year'

I: 260 days =

TZOLKIN

II: 360 days =

TUN

Sumer

Indirectly supported:

- 40 Borger, R. 1981, ABZ/Ass.-Bab.Z'liste
n465 <1> DIN

Pos.18-a: Sumer. tin 'falcon'

(SW-Iran. tina, taina, NW-Iran.

sina, saina, Armen. çin etc.,

- 45 for details see MTED mu-tin).

Pos.18-a: '-tin 'small' as a loan
from Hurrite in Babylon 500 aC.

For Sumer. hab 'year' cf. MTED hab₁

Maya, continued:

- 50 Sub naab see what Kelley 1962 p28
has contributed as to 'little ocean'
= 'lake'.

And here Gates' 2nd proposal, tzolkin
seen in the rattle snake-glyph:

- 55 In Modern Maya rattle = tsab

Remember that Quekchi tsab

'year' has a var. tshab.

The rattle/drum have similar variants.

- 60 Here the preform is tin-ab = 'little
drum', with Sumer. ab and ub 'drum'.

In rebus, tin-ab 'little drum' re-
fers to tin-hab 'small year, tzolkin'.
Gates' 1931-guess was right.

- 65 Capricious as they were, Maya called
the TUN round year (360 day) like-
wise tin-hab 'small year'
One instance, correctly writ-
ten tin-hab is seen in Gates
1931 p3, he says: ho tun, 1800 days.

- 70 A second instance, detected by För-
stermann and commented by
Morley 1915 p55, is tin-naab
'small ocean', in rebus =
tin-hab 'small year' = TUN/360 days.

- 75 For other details see MTED hab₁ =
agricultural solar year = 365 days.

Cf. the 4 Macaw-
-bird-years =
the 4 big years
of 365 days each
sub mak-hab₁ as
in the Dresden
Codex p40b, in
this MTED, in
the context of
regular inter-
calation of an
extra-day at
the end of the
fourth Macaw-
year, i.e. leap

year, as disco-
vered on May 28,
1993 in the
Dresden Codex
p40b by the
author.

There is an interrela-
tion between the name of
the Macaw-bird and the
name of the macaw-palm
(on the fruit of which
the birds feed)! Said
palm is in Tupi called
macahuba/macahiba (Web-
ster's 1961 p1353-a).

MTED / Maya Transition Epigraphic Dictionary

The present XUL-month-nr6-page continues indeed the MTED BAK-KIN-pages (1) and (2). There the discovery is presented that the Maya ape-name bakin in rebus means bak-kin = '400 days' (cf. bak-tun '400 TUN'), the basis being the ape-head-glyph d-1 of Dresden p49 (Venus-Table). Said ape-head-glyph has subfixed the (harmonious) complement -ni which is in support of the bakin-reading., valid also for neighboring c-1, = makin 'ape', in rebus *ma-kin 'lunar year', numerically confirmed (355.11-366 = a macaw-bird mak-hab (see MTED) leap-year of 4 years.

Since the 8 Thompson XUL-month-nr6-variants (= 8 ape-head-glyph pictures) do all show a subfixed ni-complement, it follows that the true old name of month nr6 was not XUL, it was bakin-ni and makin-ni = pre-500-a Maya-ape names prevailing in Eastern Asia including Japan.

But with TUL, Maya has an additional ape-name stemming from the Ancient Near East. It is clear that the Ape-Month-name XUL = šul stems from *tšul/tul, and has replaced the older bakin/makin-names as far as the month nr6 glyphs are concerned.

Maya

tul, tul^{up} 'ape', 'plane-tree'

- When I met with Quekchi tul 'plane-tree' in 1990, I was at once aware that this is a Mesopotamian term. The etymon is 'flat' as supported by Mesopotamian tulub 'ape', = 'the flat-nosed'. What was still missing in Maya was a tul 'ape'.
- ¹⁰ This I found in Schele/Freidel (Munich) 1991 p415, C-6 and A-8, as in the PN (Personal Name) Yax-T'ul = 'Quick-Ape' in May 1992. At that time, I was planning a Glyph List (a project now abandoned, but replaced by MTED) and labeled
- ²⁰ the discovery S-67-A.



Yax-T'ul
C-6



A-8
Yax-T'ul

- Sub (3) I noted on the S-67-A-page: Maybe Nikolai Grube, Bonn, knows from where Schele/Freidel obtained the Ape-T'ul-term. It takes of course years to get hold of materials urgently required. In addition I noted sub (2): This T'ul-Ape-name gives now to Quekchi tul 'plane-tree' enormous weight, and together these two cognate terms do supply irrefutable proof, inter alia, of the Babylon-guided penetration of Maya-Land at about 500 aC.
- ³⁵ Still to be said that the Maya tul-ape portrait glyph is probably in some cases used as 'closed syllable-glyph' = CVC-glyph for phonetic writing.

tul

'flat-nosed (ape)'

tul = 'plane-tree'

'flat-shaped (tree)'
CVC-glyph, phonet.?

Below: 8 Thompson Month 6/Xul:



The glyph carries the e-tz'n-ab-sign. This could refer to

an Old Maya tin-ab meaning

(1) 'little drum', and

(2) 'little ape' (= ab-)

since Sanskrit kapi: 'ape/Affe'

probably stems from kah-api =

'what a nose' with api- as

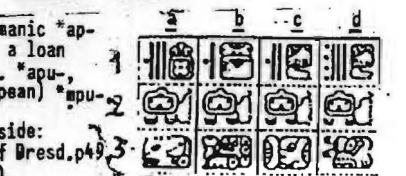
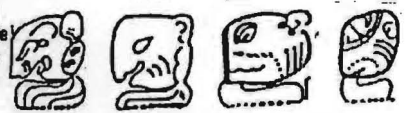
preform of Germanic *ap-

'ape/Affe', a loan from Indo-Iran. *apu-

= It (Indo-European) *apu-

Right side:

An excerpt of Dresd.p49 (Venus-Table).



Sumer n453-a <TE> DU₆ Pos. 7: Sum. tulup 'ape' and 'plane-tree' dulc-bi = 'ape'

- ⁴⁰ This is Emesal-Dialect of Sumer. For some details see AHW (= von Soden, Akkad. Handwörterbuch) sub dulbum (p174), variant dilbu = Sum. tu-lu-bu-um.
- ⁴⁵ Arab. dulb 'plane-tree' New Pers. dulb 'id.'

- For isolationists, the strange Sumer-Maya coincidence as to plane-tree would be meaningless. But the lexemic couple 'plane-tree : ape' (tul- : tul-) is unique in the World.

- Both have the same distorted (inverted) etymology, the first preform being tulup, the second = pulut. The preform tulup being Lowland Sumerian, it is clear that talap/palat is Highland. We thus obtain IE (= Indo-Europ.) plth- 'flat, broad', cf. the German river-name Fulda 'the broad one', but most especially Greek platy-rhinos = 'flat-nosed ape'.

- ⁶⁵ Greek platanos 'plane-tree' is the name of the tree in its archaic form, and means the flat-shaped tree.

- The glottalization of Maya t- in t'ul is historically meaningless being merely parasitic.

MTED / Maya Transition Epigraphic Dictionary

Maya

tun, 'to give birth'tun-il < tun-iš 'birth'cf. hu-2
T. 740
'id.'

Involved is here the so-called 'upended frog'-glyph, T.740, a discovery made by Proskouriakoff, 1960:454 ff that it refers to 'birth'. Confirmed by Schele 1982:163; Gaida 1983:154 et alii. For occurrences see il, ila 'to see' since -il is, besides -hil, partly used as suffix, phonetically.

What matters is to assign to T.740 a plausible reading ultimately in agreement with Yucatec sihil 'birth' (Cordemex 727). As to the pictorial nature of T.740: here my proposal: a woman seen from above: head-dress, two enormous breasts and the two nipples, position of delivering a child, something emerging between thighs opened so at least visible in the glyph presented by Schele/Freidel 1991 (Munich) p287, with -il subfixed.

I propose, furthermore, to assign to T.740 the term Cakchiquel tuh 'to give birth/gebären' (a rare word found in Herbruger 1956 p131). Its -h, orig. -n (= tun) confirms Sum. Lowld. dun 'to give birth'. This is the verb. The noun tun-il leads via tuh-il, tsuh-il to the a.m. Yucatec sih-il 'birth'.

The main purpose of MTED is to demonstrate the Old World origins of the Maya civilization and the inter-

tun-il 'birth'
tun-hil see below
tun-il 'give birth'

This glyph is yu (post-fixed) = 'his/her', main-glyph tun, plus -il suffix

Sumer

*dun, tu 'to give birth'
dun-iš 'birth'



Borger, R 1981 Ass.-Bab. Zeichenliste n58 TU, TUD /tud-da 'born', s. below

Pos.13-a: Sum. Lowld. tu 'gebären' correctly = dun, non-vulgar

Pos.13-a': Sum. Highld. dan 'idem'.

This is typical SW-Iranian, contrasting with NW-Iran./Avest. zan- 'to give birth'.

I recall that IE gen- (I) means 'to know, kennen' and gen (II) means 'to engender, give birth'. New Pers. is a mixture of SW and NW-Iranian. It has dāniš 'wisdom' (dāniš-gā 'University', dāniš-mand 'full of wisdom') which makes for Old SW-Iran. a dāniš 'birth' admissible. And a Lowland duniš as well. Sub MTED il line 67 I referred to -l- as stemming, in numerous cases, in Mesopotamia (Akkadian and Sumerian, and other languages) from former -š-. It so appears that Maya tunil 'birth' is most likely to stem from an original duniš. This view of things is very important as it opens the way to see in a multitude of Maya nouns which end in -il that IE noun-marker -is which under the i-u-r-k-rule is in Indo-Iranian -iš.

Maya, continued:

connections in speech and thinking between numerous nations. Palenque inscriptions date from 700 pC.

Former Maya nobility might have said, dāniš = 'birth'

The TUD of the Sum. graph n58 is the pp/past partic. Sum. Lowld., cf Highld./O Pers. dāta, NW-Iran. zāta 'born'.

Sumer: Borger 1981 n78: Pos.20: Arab. -hu 'his'; Pos.21: Sum. -hu 'to give birth', to engender etc.' - Iran., Greek hu- 'idem'.

T. 740



In MTED hu, 'give birth' it has been confirmed that the upended frog glyph has 2 values, hu, and (here studied) tun, both meaning 'give birth'.

After Proskouriakoff's paraphrasing the glyph as 'birth', the assignment of sihi by Linda Schele means no progress. What

counts is explaining somewhat more of the glyph block's structuring. Here 68 stela 3, Piedras Negras, with suffixed CRESCENT hil, plus yu 'his/her' subfixed. A-8 + A-9. For A-9 see KATUN.



See MTED hu-2 'give birth' T. 740 hil 'crescent'

Here the 'upended frog' glyph T.740 as shown in Harris/Stearns 1992 p46. The authors say: "As a logogram it represents a word for birth, possibly the word sih, and as a phonetic element it can represent the syllable hu". Now it is clear that hu- is in Irano-Sumerian a synonym of

The 'logogram' combines therefore various synonyms so that the hu- here involved requires an indexing hu (for a hu = 'bird' no Maya glyph has been found as yet) perhaps mu 'bird', as synonym.

*dun- (IE gen-) 'to give birth' (cf. pre-Greek hu-y-os 'son', Avest. hun 'and' and Maya hun 'id.') all stemming from Indo-European zero-grade su- Ablaut sew-, sow- with Irano-Sum. reflexes hav- /hab- 'to engender etc.'

The 'logogram' combines therefore various synonyms so that the hu- here involved requires an indexing hu (for a hu = 'bird' no Maya glyph has been found as yet) perhaps mu 'bird', as synonym.

MTED / Maya Transition Epigraphic Dictionary

Maya

uai-hab, 'The Woe-days of the Year'
= the 5 last days of the 365
= 18 x 20 + 5 days Year
The pictographic value of the uai,
glyph seems to be two lifted arms
as a token of lamentation.

The existence of uai 'woe/Wehe', a
globally recurring word, also in its
meaning 'ailment, sickness' in Maya
(so likewise in Sumerian) is confirmed
by Maya e-way 'lepra/leprosy';

or, because of horrible stench resul-
ting from an ejection of the animal,
in Maya-Yucatec uay-mil 'a variety of
opossum' (cf. Ditting 1971 p6 fn. 2);
The word opossum also from a-pu-ti- =
'big-stench-maker'; with global pu-
as in, e.g., various Latin pu-words-.

The Maya-word ah-uay-tan 'sorcerer' (Ditting, ibid.)
should be explained as belonging to Grube's way =
WAGUAL which is discussed in MTED na₁-ual-1(a) =
'man who transforms'. The final -tan seems to belong
to Izeltal o-tan 'heart, mood etc.', from *ua-tan
= 'it-inside', cf. Sum. Highl. *ba-tan, whence Arab.
batn 'belly'; thus 'he who changes the essence'.

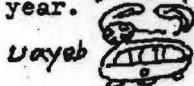
Other Maya uayab (= Month n19) names are interesting:
e.g. Morley 1915 p45: u yail kin/haab 'sorrowful or
laborious days/part of the year'; and 3-na-kaba-kin
'the no-name-days'. For the rendering of the latter
version good glyphic material is available.

For more on Maya hab
'year' = 'insemination
period, rain period'
see the relative lemma
in this MTED, or see
tin-hab 'little year' =
the 260-day ceremonial year.



Kelley
1962
p 32
approx.

cf. also Mor-
ley 1915 p 49

uai-hab

The 5 woe days
of the 18 x 20.
= 360 + 5^d-year
modern = uayeb
'month n19 in
18 x 20^d + 5^d,

picture: 'hands
lifted or scrap-
ing the cheeks

cf. uai-es
'lunar eclipse'
or 'woe-moon'



uai-kin
'solar eclipse'
or 'woe-sun'



discussed sub
MTED es 'moon'

uai-hab

The 5 woe days
of the 18 x 20.
= 360 + 5^d-year

Sumer / Egypt ('bai-'hab)

These 5 last days of the year are glo-
bally considered to be the useless
days, and even the disastrous days,
so in Egypt's heliac year, while in
Mesopotamia the Moon-year prevailed.

Borger/SAGS/Deimel n371 BU
Pos. 23-a: Sumer. (Lowland) bu-i 'woe'
= NoFo bui, OPers. vai
Pos. 23-a: Sumer. (Highl.) ba₁₅-i 'id.'
Sanskrit u-ve, Aryan vai 'id.'
everywhere a cry of lamentation.

Borger/SAGS/Deimel n483 LAGAB = O
Pos. 3-a: Sum. 'hab' 'year', or 'inse-
mination period', Iran. hav-
Sanskrit sav-, Indo-Europ. sew-
(see Pokorny, Idg. Wh.) p912
zero grade su-, as in su-n-u-
'son', Iran. hunu-, Maya hun 'id.'

The above hab-root, semitified, is
habb 'seed' and ahab 'insemination',
see the related Maya ahab/ahau 'Lord'
properly = 'inseminator'.
Globally, we find roots meaning both
'semen/seed' and 'rain'. So in Maya
as well.

That Sum. n483 Pos. 23-a has hab
'mud, muddy' is good confirmation
of archaic hab 'rain, rain period,
year'.

Maya, continued:

As proved by correct reading of Maya
glyphic compounds such as uai-hab
certain compounds rendering TUN = 360
days show likewise the reading tin-hab
'small year' for being not 365, the
nearly full solar year. See hab, and
tin-hab.

regular intercala-
tion of an extra-
day at the end of
the 4th Macaw-year,
= leap year, as dis-
covered on May 28,
1993 by the author
while studying p40b
of the Dresden Cod.

For Izeltal o-tan
'heart' see MTED
Maya tan 'center'

cf. Turk. bay-
kuš 'owl' lit.
'woe-bird'.

(kuš < ku₄-ty
< ku₄-tin₁ I
'vulture'

See MTED mak-hab
that is, the 4 Macaw-
bird-years, = 4 big
years of 365 days
each, as in the
Dresden Codex p40b,
in the context of

The topos is Aguatēca Stela 2, F-2 ich ak.



yi₁-tša₂-ki₁

*itši₂-kak or

*iši₁-kak

'claw, nail, paw,
finger-/toe-nail'

MTED / Maya Transition Epigraphic Dictionary

Maya Prefix to Body Parts, itši₂-

*itši-kak 'finger or toe nails'

The Maya Body-Part-Prefix/Classifier/
/Determinative *itši-₂ has been recog-
nized by Terrence Kaufmann, TECO, 1976
p173. Cf Maya itši₁ = Sumer izi 'fire'.
Thus similarly Sum. uzu- = 'prefixed
determinative for body-parts' proving
perfect agreement. Body-parts compounded
this way proving, in addition, consid-
erable identity of anatomic nomenclature,
are listed marginally (left side).

The case studied mainly on this page,
Aguatēca, epigraphical yi-tša-k(i),
explained by Yucatecan itšak 'uña',
does not tell us that much what other
Maya languages tell us relative to
Proto-Maya 'finger-/toe-nails'.

Note e.g. Quiché iškiak from *iši-
kak, but Pan-Maya ši-kin, tši-kin
'ear/Ohr'. In a number of cases the
prefix survived simply as š-.

It is clear that the full form in Pro-
to-Maya was *itši- or *iši-kak,
valid for both, toe and finger-nails,
comprising also the claws/Krallen
of animals. At the bottom is a Baby-
lonian *uzu-/*izi-kak *barāmu- = 'the
one with the (bloody) claws of the 2-
colored (animal/Jaguar)'.

'Bloody' because the initial CV-syl-
lables yi-tša- have the blood-marking-
circlets stronger painted than nor-
mally. - By the way, Akkad. barāmu
(etymon of BALAM 'Jaguar') stems from
Highl.-Sum. ba-ram-, Iran. dva-rang-
= 'two colors' (cf. New Pers. dō-rāng
'hypocrite'). Arab. barīm '2 color cord'

AHW n105-b. Arab. baraqa 'make gay-
-colored'

itšak-BALAM =
name of a prisoner
(see Harris/Stearns
1992 p126-p127).
= Bloody-Jaguar-
Claw, a war-name.

yi- T.19
-ch'a- T.93
-ki T.102

Cf. MTED
yi₁-tši₁-nal₁ =

*'nose, center'
= Harris/Stearns'
*ichnal 'agency'.
(1992 p127)

iši-kin 'ear/Ohr', Pan-Maya
ši-kin, tši-kin, Sum. Lowld.
*uzu-kun, Highl. *ham-dā-

ka-na-, cf. Sanskrit karna-
'ear/Ohr'; Sum. ša-kan 'am-
phora with two ears/arms'.

iši-kaman/makan 'knee', Teco
s-makan 'knee'; cf. Sum. kan
'to kneel', or gam; Akkad.
kanā-d-u 'kneel, to bow'.
n362 Pos.19-a/b, A. Deimel.

iši-me-kab 'thumb'; lit.
mother (of the fingers/chil-
dren) of the hand; cf. Izotzil
s-meh-w'om (Stoll n44, p62).
Or Jacalteca yiši-mē-al-k, ab

40 Sumer uzu- 'prefix idem'

uzu-kak 'finger or toe nails'

Borger, Rykle, 1981, ABZ
n171 UZU = AM-DAM₅
Pos.2-a: Lowl. Sum. uzu

45 'body-part' = *um-sum
= n170 *UM₃ + n69 SUM₄

Pos.2-a': Highl. Sum. am-
-dam₅ (n170+n69) 'idem'

cf. NPers. andām 'body-part'
= Iran. *ham-dāma- 'Anbindsel'
IE (Indo-Europ.) sem-dāmen-
cf. Julius Pokorny, 1959 p183.

Highl. > Arab. aq-u 'id.' }
Lowl. > Türk. uzuv; üye }

55 It seems that already in Meso-
potamia (Eme-Sal Dial.) some
iši-ru 'body-part' resulted
from *izi/uzu cf. Hebr. šer
from *eše-r, Akkad. širu, and
60 Ugarit. šir 'body-part, flesh'

n230 GAG, KAK, QAQ

Pos.5-a: Highl. Sum. kak
'nail, peg, pin, plug'

cf. giš-kak 'Holznagel',
65 urudu-kak 'Metallnagel'.

IE *kekno-, kenko- produced
New Pers. čang 'claw' and
German haken 'hook'. Note al-
so (Kluge 1960 p282 sub Haken)

70 Russ. kogot 'claw'; 'claws of
a bird of prey'.

The origin is Runic/pictogra-
phic: *kak 'ice-crystal';
the Runic letter 'hagal';
75 and *ka-ak '2 claws'.

= me 'mother/thumb'; al 'chil-
dren'; k'ab 'hand' (fingers).
MHL n161. All elements do
exist in Sumerian and will
recur in MTED.

The above Teco-inversion case
kam/mak- receives correction
in Chañabal ših kan 'knee' from
iši-kam-.
iši-kab 'arm, elbow'; cf. Chañ-
bal ših-k'ab 'elbow' (Stoll
n42). cf. Sum. uzu-kab.

iši-ka-le 'molar'; cf. Ixil
iš-k'a-le; Sum. uzu-ka-
'mouth' (MHL n131).



Sua. uzu = Maya it'si 'body-part'

yi₁-t'si₁-nal

*yi-t'si-nahal 'nose'

and 'nice smelling'

MTED / Maya Transition Epigraphic Dictionary

Maya

yi₁-t'si₁-nal/nahal 'nose'

and 'good scent (in respect of places and persons); companion'

5 In pseudo-colloquial Maya = ichnal as understood by mayanists and presented by Harris/Stearns 1992 p128. Legend: 'agency or accompanied by'. Reference is made to Dos Pilas Stela 16 with nal clearly present, not so in Aguatemala Stela 2 topos F-4.

In Piedras Negras Stela 3, topos D-3b, ichnal appears again (see Harris/Stearns 1992 p81) linking 2 personalities: '-accompanied by (or some other relationship)'. The sequence is nal-yi-chi. This could mean that *i'si 'body-part' is not always a prefix, but is a noun meaning 'member (of clan), Mitglied (des Bundes-tage) etc.' In the Near East, Arabic aq-u has got the same meaning. See MTED yi₁-t'sa₂-ki₁, line 53.

We could here translate 'the nice smelling clan member' = *hu-nahal i'si Ruler 3 = Maha-kina Yo-Nahal X. Interesting to note that the nal/nahal appears sub D-3b and in the following C-4 where the prefixed yo- is likely to contain ancient *hu- (= proto-Sumer., Iran.) 'nice'. Old Maya/Old Near East hu- denotes 'bird; to generate, give birth; and nice, well-'. Sanskrit/IE su- 'to engender' and 'nice', but hu 'bird' is from *h₂-au-: Skt., Lat. avi-.

Maya mal (cf. Ux-mal) is probably from ma-hal (Semit./Arab.) 'settlement, village'.

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yi₁-t'si₁-nal

*yi-t'si-nahal 'nose'

and 'nice smelling (of places, persons)', 'companion'

or 'member (of a clan)'



yi T.19 chi T.67

cf. Maya nu 'nose'
*Highl. nā. *naha-
Iran. *nahā, IE nasā
Germ. nase f.;



nal- | mah-
-yi- | -kina-
-chi- |

in: yo- nal
Harris
Stearns
1992
p81

3

Sumer, Akkad, Semit.

*uzu-nahar- '*nose'

Borger, Rykle, 1981, ABZ
n15 KA, PI

Pos.17-b: Akkad. 4 nahīru

'Nasenloch; nostril'

AHW p714-b: related is

Aram., Hebr. n'hir

cf p713-a Akkad. nahāru,

50 Semit. n-h-r 'schnauben/
to snort, to puff and blow,
to pant, to foam etc.'

It is clear that this Iranoid term stems regularly from IE (Indo-European) *nasal- cf. Germ. nāseln 'speak through the nose'

n75 NU, LA, NA

Pos.4-a: Sum. 3 Lowl. nu

60 'statue, *person'

Pos.4-a: Sum. Highl. *na

I: from nā, nar- 'man', or

II: from *nahā 'nose'

Maya nu (ni) 'nose' is a Lowland term; is a variant to Maya na 'man' with preforms I/II above.

'Cutting off the nose' (Assyria, Elam, Maya-land) means demolition/deprivation of personality since 'nose' means 'person'.

n330 LU₂ (< *NU), NA

Pos.2-a: Sum. Lowl. lū

75 (orig. = *nu) 'a human'

Pos.2-a: Sum. Highl. na

'id.', see above I/II.

Cf. Maya na 'man'.

Sanskrit nā, nar- 'man' is

Lat. Netō, Greek anēr etc.

Maya nal-, obviously from a Semitic wa-hall, cf. in India the [aj-Mahal = Throne-Place', or Arabic wa-hallah 'village, settlement'. Semitic, as usual, triliteralized a popular *hal- stemming from an Iranian *hala-, IE sedlo-, Russian selo 'village', from former sedlo- 'settlement', root is *sed- 'to sit' cf. Latin sedeo 'be seated', sella 'seat' from *sedla' etc., with Engl. settle/siedeln.

Maya 'nahal/nal 'nose', with prefix nu- = 'a nose like a bird (a nu) that is, aquilin nose, in Maya-land recurring among the nobility (also known from Basque, and still more from Assyria and Armenia). Another Maya nose-name of this type may have been *ti-hu-naha = 'an eagle's nose' see MTED ti-hu 'eagle' corresponding with Sum. ti₂-hu 'eagle'.

Piedras Negras, Stela 3

D-3b C-4a/b

Different from -nal in place-names is mal as in

Itza-mal = Place of Knowledge; or Ux-mal = Place of US, cf. Gates 1931 p186:

a protecting mother deity.

Borger, Rykle, 1981, ABZ:

n211 US, NIT

Pos.26(2): u5 (Sum.) 'womb'

*u5a-u5ra-/uterus.

n271 ARHUS 'womb'

Pos.2-a: Sum. u5 'maternal

womb, pity, mercy, misericordia'

SL 271, 276, etymon as sub n211 Pos.26(2).

Fernandez 1892 p58 noted interestingly Izental nii (< *nihi/ /nuhu/naha) nariz, that is, nose, and niil (< *nihil/nuhul/nahal) meaning narices, -nostrils, which couple follows the line of Mesopotamian naha- 'nose' and nahar- 'nostrils'.

A closer look at the HAL-glyph reveals that it is seemingly a ligature of nu, plus na (= naha) so that the Semitic pattern of *na-nahar was apparently not forgotten, (cf. Egypt.-Arab. na-nahir pl., 'nose', properly 'nostrils').