SAGS = Sumero-Akkadian Generative Scriptology

HGS = Historical Grammar of Sumerian, 1964 ff.

n123 Pos. 26-a Add. II

MTED = Maya Transition Epigraphic Dictionary

KUK$_1$ V

Extract from HGS §14-a: Astronomy, §14-a (2): Planets in Sumer and Maya

Extract from SAGS 1988 (< Borger 1981) n123 𒀭𒆤 DIR (SI-A) = 𒀭 n111 + 𒆤 n579 Pos. 26-a: Sum. mulsa$_5$ 'Mars' Add. II

Postclassical Global Cosmological Obscurantism, here: As denounced by Re-evaluating the Maya 819 Days Phrase (7th century pC, first used by the Palencanos, see Barthel 1985)

There is no doubt that an extinct **civilisation firmly (and righteously !) believed that our planetary system is giving us a lesson supplied by an intelligent co.operative power ruling the Universe. What non-co.operative modern scientists are unable to see is obvious in the eyes of children and pupils: The synodic years of the planets do offer a system of most impressive numbers :

Jupiter $7+7^2+7^3=7+49+343$ = 399 days

Venus $8+8^2+8^3=8+64+512$ = 584 days

Mercury $4,5 + 4,5^2 + 4,5^3 = 4,5 + 20,25 + 91,125$ = 115,875^d

and 2 times 4,5 = 9 in the case of the pre-Trojan Mars:

Mars $9+9^2+9^3=9+81+729$ = 819 days = the Maya 819 Days Phrase.

I say: Pre-Trojan Mars: The so-called war of Troy was, as stated by Homerus, accompanied by a celestial war, read: by a sort of cosmic upheaval in that Jupiter (through his 'daughter' Athena) inflicted an injury to (the orbit of) Mars (resulting in the change 819:780 days synodic year of planet Mars). For implications see my study of 8.11.1988 ☞470,3 Sum. ^{d}XV = Akkad. Ištar 'Venus' line 47-62 and 31-35 and 68-69. As to that injury, I found, today, confirmation in the story of the Trojan War where Athena managed to injure Ares/Mars. But after the cosmic incident the nations kept on worshipping Mars invoking his attributes of old:

His working figure/Basic number 9 (like 8 for Venus, 7 for Jupiter), IE/Indo-European nu-n, newen, enwn as in Lat. nun-dies (9-days-week), Greek enuo, enualis = Enyo, Enyalis, Lat. quinquatrus from quinque-quattuor = 5+4 = 9, festival on March 19, referring presumably to a previous 819-days year, counted by nun-dies.

Here that much I found relative to Maya/Palenque 819 days in a fascicle kindly sent to me by Prof. Barthel in September 1986 = special copy of his study on 'Hindu-Maya Synoretism: The Palenque Focus', which appeared in Ibero-Amerikanisches Archiv N.F. Jahrg. 11, Heft 1 1985 p51-63 (Colloquium Verlag Berlin): p60

As is well known from Classic Maya culture, starting in the middle of the 7th century and first used by the Palencanos, a glyphic *notation for colours and world-directions* (the so-called 819 days phrase) enters the epigraphic scene. Here we find the equivalences: Red = East / Yellow = South / Black = West / White = North. This system of colours and world-directions corresponds, with a phase displacement, to the sequence used on Java and Bali, i. e. in Hinduized Western Indonesia. The same phase displacement seems to be documented in the Popol Vuh, i. e. to have persisted among Highland Maya. *

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Paper presented at the 44th International Congress of Americanists, Manchester 1982.

This page is dedicated to Frau Dr. Heinke Sudhoff, 5300 Bonn-Röttgen, In der Wehrhecke 43. The overwhelming cumulative numeric evidence is supported by hand-symbols and animal symbols the collection of which I started 56 years ago.

Jupiter is evoked by the oath hand, cf Hebrew sabaᶜ '7' + 'swear/schwören'.

'Eight', the basic number of planet Venus, is shown by two crossed arms covering the breast with hands showing 4 fingers the thumb being hidden.

Mercury's number 4,5 is globally shown by the flat hand marking 4 fingers and a half one = the thumb.

The number of Mars, '9', = two times Mercury: 2 x 4,5 = 9, thus two such hands lifted as war-lords or presidential candidates do.

Another way is the symbolic allusion to animals using the length of their pregnancy periods. This method was put to use in Ancient Iran (see my previous publications): Venus = Morning and Evening Star + two cows drawing the carriage of Venus in holy processions in India = 2 x 280 approaching 584.

Rome's later corrupted novem dies/nundina (8 days instead of 9) days honoring the Mars year (819) is a parallel to Elam's 8-days week honoring the Venus year (584 = 73 x 8, cf 365 = 73 x 5, another week)

☞ n123 Pos. 26-a Addend. II

MTED / Maya Transition Epigraphic Dictionary

Maya

kun$_1$ 'tail, penis ; end'
kun$_1$-il 'to cease, to end'

With Maya kan$_1$ 'sky', but Chol tšan 'sky' it will be understandable that we could encounter kun-variants sounding tšun, tsun, tsuh (very common is the passage of -n- to -h-). The n>h-change affects also non-palatalized k-, e.g. Huasteca hu-kuh 'tail' (Stoll 1958 n107). The lexeme-collector obviously failed to note that hu-kuh is properly 'bird's tail'. See MTED (Maya/Sumerian) hu = 'bird'.

The Maya language Quekchi-Coban has kun 'penis' (Lope, Mario Selis, 1937, Coban, Alta Veracruz). It has also nak'kún 'testiculo' (= 'near-penis').
The 'boy' is named a(*1)-kun in Pocomchi and Pocomam (Stoll 1958 n212).

Interesting is a compound meaning 'to complete, to end' in Harris/Stearns 1992 p56: *tsu-tsuhil (reduplication properly marked by the scribe = o°, o°, g = = 2 circlets).



The reading -hil (Schele ah, ha) is my contribution. This Old Maya *ku-kun-il with reflexive suffix -il, Cf. Yucat. tšimol 'assentarse/sich setzen'. Similarly 'to end'-reflexive like Spanish finalizarse, cerrarse, pararse, dejarse, detenerse = 'to cease, to end'. The above Yuc. tšimol has metathesis of vowels, from *tšum-il, cf. chum(-il)-chum-wan, chumlah etc. 'he was seated' as explained in Harris/Stearns 1992 p48, 54, 55; with the seating glyph



kun$_1$
'tail, penis ; end'
kun$_1$-il 'cease, to end'

Sumer

kun 'tail'

Borger, Rykle, 1981, ABZ n77 KUN, +ZIB$_5$
Pos.2-a: Sum. kun 'tail',
Pos.2-b: Akkad. zibba-tu 'id.',
Pos.2-A-a: Sum. mul kun-me(š) a star, Gössmann n221, CAD (Chic.Ass.D.) Z 102.
Related may be Persian kun 'podex'; cf. Russ. konec 'end'.

Maya, continued :
The broken reduplication as in in ku-kun-il is a well-known grammatical feature in Sum., Indo-Iran., Indo-Eur.

León Fernández, 1892 p29 has Pocomam k'uhlinak'chi 'fin/end' which certainly stems from *kuh-il-/kun-il-.

He has p12 Pocomchi kohlabal 'id.', from *kuh-il-abal, that is: kun-il-.
Chol (p47) with hilibal 'fin' has preform *khil-, kuh-il-, and ultimately *kun-il-abal. (later i-i from -i-a-).

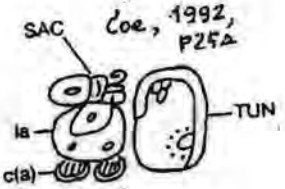
Tzotzil (p53) lahebal 'fin' has syllabic metathesis, read helabal, the rest as in Chol.

Sub MTED katum-m(u) 'end' reference has been made to sib 'end' (Akkad. zib 'tail'). Related are variants *sub (Hebrew sūpp 'cease', Maya thup 'id.' (Leesberg 1903 p37);

There are 2 sorts of linguists, A) the ones who are interested in being multilingual, and B) those who try to trace back nouns, verbs, morphs, statements, across time and space, to get at a preform and original meaning.

The answers of type-A)-linguists (it is the majority) in the face of big historical problems is perhaps that of Chomsky-minded linguists, namely that all language is provisional, wants to meet present-day requirements, is the property of existing generations, of living majorities.

Meanwhile the type-B)-linguists argue that they cherish or have found artistically built formulas, terms and formulations that deserve repect and admiration. They see a magical power, more or less indestructible, in such records of high-tech building. So powerful were these expressive constructions, be it verbally, be it in ('hieroglyphically') written form, that they have spread, from times gone, around the globe just like today such notions as automobile, radio, telephone etc. Type-B)-linguists ask: can we survive without caring for this exquisite heritage? Is modern technical high-tech more important than most archaic expressive and scribal high-tech? The above study on kun 'tail, end' on this page is not very impressive, but other pages, like those on KUK-Venus I-V, or sak-hab 'leapyear', reveal perfect achievements of the Maya in denoting the state of their wisdom. The historically/artistically interested minorities of the present generationd are invited to speak a supporting word.



la_1-ka_1
'palm of hand'
'cup, plate, incensario'
'lake, sea'

MTED / Maya Transition Epigraphic Dictionary

Maya

la_1-ka_1 'palm of hand'
'cup, plate, incensario'
'lake, sea/ocean'

Two semantic fields (as above) comprising identic notions, each one on the basis of a lexical root of its own, if found in Maya-land and in the Ancient Near East, demonstrate a high degree of language affinity. Field n1 is discussed in MTED naab, $a_1/a_2/a_3$-nab 'palm, cup/plate, lake'

Field n2 has the root lak$_1$ showing same semantic sequence.

'Palm of the hand' is supplied by Terrence Kaufmann, 1969, IJAL 35 p154-174: Teco: p170: t-laq-ūl q'ab' 'palm of the hand';

Maya lak 'sacrifice-plate', discussed, e.g., in Schele/Freidel, (Munich) 1991, p483; in Coe 1992 p246 etc.

Maya *lakib 'lake' is seen in Huasteca cf. O.Stoll n160: lehém 'lake' (in Chontal nab 'id.); n159: tsok lehém 'sea' (in Chontal kök-nab 'sea'); see also MTED tin-hab/tin-nab/tin-ab. = 'small year/small sea/small water.

Huast. lehém with e-e from a-i, vocalic assimilation; other sound changes quite normal. In cosmology, human clothing can have symbolic value. The girdle /belt means the ocean as a circling snake. But a gown refers likewise to oceanic waves. Thus Yucatecan (Stoll n75) lakáb = 'enaguas/undergown' means 'ocean'.

SAK-la_1-k(a)$_1$-tun-n(i)$_1$ = 'white stone dish' (Coe 1992 p254), or, following Harris/Stearns 1992 p71: u-SAK--la-ka-tun-ni 'his white Stone Incensario'

Sumer

LAGAB from *lakiba-,

Borger, Rykle, 1981, ABZ
n483 LAGAB,
Pos.8-A-a: Sum.Highl.*lagab = '*plate, *disk', cf. Greek lékos, lekánē id.

Pos.28: lagab 'mud, loam'

n484 ENGUR, LAGABxHAL
Pos.9: *lagab-hal, engur 'underworld ocean, apsû'

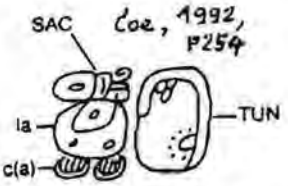
n511 LAGAB x U
with basic meaning 'hole /Loch, well, depth'
Pos.19: Sum.Lowl. ub_4 'sea'

n522 SUG (LAGAB x A)
Pos.11: Sum. sug 'swamp, reed, underworld ocean, apsû'

n513 GARIM (LAGABxKUG)
Pos.1-A: Sum. garim 'pond, pool/Teich'

All the above Sum. graphs contain LAGAB and references to 'receptacles of water'. The basis is an oblique Indo-Iran. *lakiv-; of. IE (= Indo-European) laku-, oblique lakwo- 'sea, abyss, hole', as in Greek lakkos (= lakFos) 'a hole', Lat. lacus 'lake', German loch 'hole', Scotch loch 'sort of lake' etc.

Maya/Sumer cosmological inferences are clearer than in the other languages.



'white incensario of stone' partly phonetically written: sak-la_1-ka_1-(ka_1)-tun-(ni)

sak- 'white' stems from East Asia (Mongol.); laka = Sum./IE (-ka reduplicated on symmetric grounds).



Harris/Stearns 1992 p71

A variant writing: (°h)u_1-sak-la_1-ka_1-tun-ni_1

'His white stone incensario' (la_2 is the inverted Ahab-glyph) ka_2 'fish-fin' pars pro toto (ka_2 = kar 'fish' does it also); TUN incompletely written: The 6 circlets missing. But the synharmonious ni_1-complement is duly subfixed.



Coe 1992 p246

Here, same meaning, 'his plate'

But °hu 'his' is rendered by means of u_6. It follows la_1 and the ka_1 syllable, on symmetric grounds reduplicated.

The TUN-glyph is of enormous interest: it means TUN = the 360-day-year because of the infixed 6 circlets = 6 x 60 = 360), the other infix means muš 'rain' = the yearly big event. In rebus tun means the period memorial erected stone; and, in the same rebus, Maya tun 'stone, cf. Sumerian tun 'stone weight' regularly from Skt. ašan 'stone'. See MTED muš 'rain'.



16 la-ta

la_1-ta_1
(16 days) gone
(16 days) ended

MTED / Maya Transition Epigraphic Dictionary

See line 54 below

Maya

la_1-ta_1 'gone, ended/acabado'

The root of the above PP (Past Participle) is in Neo-Maya lah- meaning 'acabar' (Tzeltal, Tzotzil lah-el, Tzeltal also lah naš ... a 'acabar de') and is seemingly related to Proto-Sumerian *rah-(= Iran.*rah-, Sanskrit *ras-, IE/Indo-Europ. rōs-, rēs-, rəs- 'move rapidly, flow, stream', PP rəs-tó-, cf. German ge-ras-t, E. raced).

In Maya inscriptions, la_1-ta_1 states e.g.: 'so many days have gone/ended/later', clearly a Past Participle, and so recommend to look for more cases of -ta_1-Participles in inscriptional Maya.

The notions 'to go, to come' are in Sumer, Maya, Indo-European not neatly distinguished. It so happened (see Sum. n206 above) that Lowl. Sum. gin (etymologically from *gun/gum, Highl. gam- = Sanskrit gam-, IE g^{w}om- 'come') is in Sumer written by the same graph (n206 Pos.3-a(2) Sum. gin, Hurrite un = *gun) which denotes also (Pos.3-a(4) Sum. ra_2 'to go') the notion 'go'.

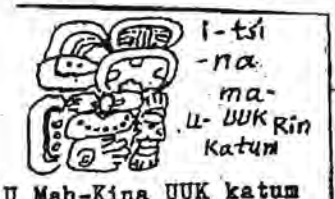
As to Sum. *gun 'to come', Maya offers various cognates kun, k'un, -kon etc. = 'to come'.

In inscriptional statements such as '3 days have gone', the scribes denoted the number, but not the word kin 'day'.

So in Calakmul (Campeche) Stela 89, right side lateral inscription. Text studied by Nikolai Grube (in the Hildesheim-1992-volume, p523).

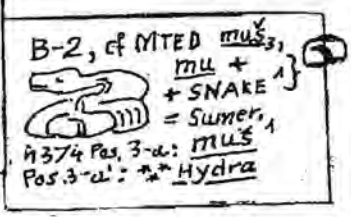


3 la-ta



I-tsi -na ma- u- UUK Rin Katun

U Mah-Kina UUK katum



B-2, cf MTED muš, mu + SNAKE = Sumer. muš
n374 Pos.3-a: muš
Pos.3-a': ** Hydra

Aguateca, Stela 2

B-2a

hun = 'one'
u_2 = 'day'
la-ta 'gone'
= 'one day later'
(Harris/Stearns 1992, p425 = p126 + 127)

cf. Sumer u_4 'day' n381 Pos.2

D-2a

UUK '7 (days)'
la_1- -ta_1 } 'gone'
= 'seven days later'
(Harris/Stearns, ibid.)

Sumer, Iran

Borger, Rykle, 1981, ABZ
n206 DU, GIN, RI_6, RA_2
Pos.3-a(4): Sum. ra_2 'to go'
Pos.3-a(4)': Sum. *ra_2-ta
= Past Participle, 'gone'

Note that by means of graph n206a DU-DU a value = Sum. lah_4 'to obtain by force' is written, cf. Maya lah- .

Arab. rah-at' 'a break, stop, pause', estarahat 'id.' stems apparently from *a-rah- 'no moving, no racing', IE ṛ-rōs-. For more IE data see Kluge 1960 p583-a, Germ. 'rasen'.

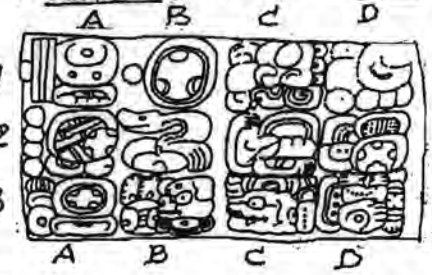
Maya, continued: And again Calakmul Site Q, Hieroglyphic Table 11, A-1:

16 (days) la_1-ta_1 ; B-1: (on) 1 CHUEN ;
A-2: (on) 4 POP ; ; B-2: (*,*) HYDRUS ; = muš
A-3: ti kan-n(a) ; B-3: muš-muš-ko .. ;
C-1: JAGUAR-CLAW ; D-1: .....
C-2: yi-ta-n(a) ; D-2: i-tsi-na$_7$
C-3: (Name) ; D-3: u-UUK-katun-ma-kin

On X, (when) Constellation Hydrus, in it the yellow Star Beta, at midnight, appeared, Jaguar-Claw VERB his brother, the younger one, NAME, Prince 7th-Last. Some details are read differently by Schele/Freidel 1991 (Munich) p195, 5.9

See MTED TIN/tsi-na$_7$ 'young'. The latter's title and name seems to be U Mah-Kina UUK katum = 'The Prince Septimus Ultimus = the seventh and last royal child'.

Calakmul, Site Q, Hieroglyphic T. 11



In the above hieroglyphic text, there is obviously a very important astronomical reference: The asterism Hydrus of the Southern sky is rarely visible and then only in appropriate latitudes of Meso-America. It is known that its star Beta has a yellowish light. Seeing this yellow star is a remarkable event. Astronomers are invited to make the required calculations.

rauxsam 'day' is the etymon of the NPers. rūz 'day'



ma-ša-ra^{u}ša-m(u)
maša-rašam
'the middle of the day/half of the day = South'

Maya Transition Epigraphic Dictionary / MTED

Maya

ma-ša-ra^{u}ša-m(u) 'half of day-time' = 'south'

It is well-known that there is no reading for glyph-block denoting 'south' called in Neo-Maya nohol .

To state it in short: the superfixed ma is phonetic, not the mah as in Mah-Kina 'big Sun' = 'ruler'.



The following yaš 'green' is corrupted. It should be written as in other topoi, with above ša- (of the CV-syllabary) and below raš(a) 'green' preform of yaš 'green'. cf Gates 1931 p VI Infixed is m(u) marking the final -m of ra^{u}šam = 'day-)light'.



Var.



Upper Class Sumerians, at all times aware of the Iranicity of Sumerian, could, and even did read the Persian-related terms (that is: graphs) of Sumerian nature in the Persian/Iranian way of speaking:
Sum. maš 'half, middle' = Highland-NoFo (Normalzed Form) mad^{hz}a-, = Iran. madya-, Sanskrit madhya-. Lat. medius, cf. Ital. mezzo-giorno = 'mid-day' = 'south', French midi.

The Maya wrote here the Sum. maš syllabically ma-ša . And took raša- 'green' (of a quite different etymology) to denote ra^{u}ša- 'light/Licht' of world-wide reputation since it is referring to the name of the first wife of Alexander The Great, Roxana, Old Iran. rauxšanā f. 'She, the Bright One'.
Sum. has a lum 'bright' (appearing also in Maya as lem) from 'luum, lukšum, laukšam.

Sumer, Iran

Sum. maš-lum 'half-brightnesse'
Iran. madya-rauxšam 'idem'
NPers. mian-ruz 'half day(-time)'

Borger, R., 1981, Ass.-Bab.Z'liste
n74-A = MAŠ
Pos.3-a: Sum. maš 'middle, half'
See Indo-Iran., IE, cognates line 25

n565 = LUM / MURGU
Pos.18-a: Sum. lum 'to shine/leuchten'
n449 = LUM, LIM, IGI 'eye' + lam$_4$
Pos.58-a: Sum. lúm, lim 'splendour'
Note the Maya lem 'sparkle, glitter, glow/funkeln, glühen' Dütting 1971 p8 quoted this Maya-word.
For Indo-Iran. etc. etymon see line 40 left side of this page.
The linguist of humanities knows that Latin lūna 'moon' stems from IE (Indo-Europ.) louksnā '(nocturnal) light'; IE l-, -l- is in many cases in Indo-Iran. changed into r-, -r-; Sum. retained the l- in the lum-case. Note Sum. me-lam (Maya ma-lem) 'big splendour', and su-lim 'evil splendour', from dzuž-laukšam, Iran. duž-rauxša- 'idem', Maya tsu-lem 'id.', cf. tsu-pal later tso-pol 'bad' = Sum. su-bar. or Maya tsuh-kul 'difficult, Greek dys-kolos 'id.', Semit. šukal, > mu-škal 'id.' a loan from Sumer.

Maya, continued:
Maya ala-kin 'East' = rise of Sun is discussed, as Sum. in MTED al-;
Maya tši-kin 'West' = sinking Sun is discussed, as Sum, in MTED šu-, a merger of Sum. šu 'hand' (in Maya the grasping hand-glyph) and Sum. šu 'to sink', as late Maya tši in use in tši-kin 'West'.

Hinted at is MTED ala-kin 'East' and šu-kin 'West'. (tši-kin)

It is well-known that a few Maya-dialects retain the r- where the others replaced it with y-, kay 'fish', from kar, yaš 'green' = raš

Here another glyph meaning n o h o l - 'South', of course with another etymology: ma-sa-mu -la$_2$

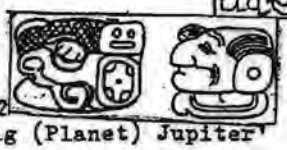


= mad^{hz}am-hula = middle-Sun that is Sanskrit/Aryan : "madhyam-Sur-, cf. sūrya 'Sun', IE medhyom-swel-/sul-NPers. mian-hor(šid) 'middle-sun' is the corrupt reflex.

As I often stated, the Old-World newcomers in Mayaland at about 500 aC were mixed crews speaking various languages and also for every-day purposes a lingua franca which especially survived in Basque. Indeed, there is nothing mysterious, cro-magnon remnants in Basque, but spectacular features of Maya/Basque idiomatic agreements. Basque sailors, during millennia did fare , within more or less imperial transatlantic expeditions, the ordinary mariners part for the hard sailor's work, while higher standard people were the fare-paying guests aboard. Many of all the different nations that arrived founded their settlements in Maya-land, "enriching" the native dialects.



ma-ta-ui-la
ma_1-ta_1-ui_1-la_1
'Big Jupiter'
*Mah mul Dapinu



Both glyphs carry Jupiter's holy nr. in the ear-region

MTED (God N, Harris 1992, p69)

Maya Mah Ta-ui-la 'Big (Planet) Jupiter'

Sumer/Akkad *Mah Dapinu 'Big Jupiter'

TFC D-6



Ma-ta-ui-la

A Case of Scribal Error, n1 and pseudo-calendric cryptograms?

Regarding Palenque: Sub e-tin-hab (I) reference has been made to the 2 TC-topoi (line 57-65) which denote one and a half vague year = 182 + 364 d between Initial Series (IS) and the historical text (D-5, C-6). This time-segment belongs to God K/Kauil/Kab-hil/Planet Mars numerology.

Here, Palenque TFC, topoi B-12, A-13, we encounter obviously a scribal error: after the notation of 19 days, that of 19 UINALs should follow, but denoted is 14 UINALs. The truth, here distorted, refers to 19 plus 380 = 399 days, the synodic Jupiter year (one bar is missing in 14 UINALs). Obviously a scribal error in spite of the vicinity of the compound ma-ta-ui-la which is probably the rendering of Babylonian *Mah Dapin- = 'Big Jupiter (planet)'. For the n-lambdacism cf. Maya zibil, Sum. gibil, Highld. ñabina-, Sanskrit navina- = 'new, young'. NPers. novīn 'id.'.

It seems furthermore that the IS was manipulated to fit to TFC B-8 (= 1 Ahau) and A-9 (13 Mak) which, cryptographically, seem to mean '20' (= Ahau: day n20) x 13 (Mak) which is 260 days = 1 TZOLKIN/ceremonial year, here mythologically introduced as calendric institution.

In Palenque, TS, A-8 = 13 kimi, likewise between IS and historial text,

Borger, Rykle, 1981, ABZ n57 MAH, MIH
Pos.2-a: Sum.Highld. mah 'big, great, sublime' cf. Sanskrit maha- 'id.', Iran-NW maza-, SW mada- ;

n532 ME, MI_2,
Pos.2-A-a and Pos.45: Sum. me 'big' from *maya/ SW-Iran. mada- (= IE megh-; cf similarly Sum. me 'battle' from *maya-/mada-/maza- IE maghā f., Greek makhē 'id.', makhētēs 'fighter'.

n381 UD, $U = U_4$
Pos.34-a: (Sum. ^{4} mul ud-al-TAR which may , via *mudaštar, > Arab. muštari 'Jupiter');
Pos.34-b: Akkad. dapinu = Planet Jupiter, Gössmann n137.
Cf Maya *Ma-Tauil- *dabin- .

Maya, continued :

is seemingly likewise a rebus-cryptogram. CIMI is really Maya kam-sa, kam-ša- 'make die, to kill' ; by opening the -ms- cluster by means of a glide, namely kamušá-, we will get near to Old Maya ka-muš = '2 jaws/ 2 x 10 = 20'; it is clear that 13 x 20 = 260 refers again to the institution of the TZOLKIN ritual 'year'.

Ibidem, B-9, = 19 KEH is seemingly = 19 + 800, well-known.

Palenque TFC
B-12 A-13



19 days + 19 x 20 = 399 days a synodic year: planet Jupiter

The main purpose of this page is to identify the deity called Matavil in Palenque TFC, belonging to its Initial Series (= IS). In their monumental work, Schele/ /Freidel 1991 (Munich) devoted several pages to the Palenque inscriptions partly giving a 'paraphrazing' translation. The upper segment of IS was given the routine rendering. But what they said relative to lower IS-segment is void talk. It's nice that by means of the syllabary the deity Matavil can be ascertained. But what deity is it? The 2 preceding glyph blocks B-12 and A-13 do give the answer. The Maya delighted in numerology, maintaining that celestial harmonious numbers are of divine origins. Incidentally, right they are. Via arithmetical jokes they initiated pupils into what they believed to be secrets (of higher wisdom.). In the above glyphic case they played with numerical alliteration. It is the high-power 19 (recently also found in the period.syst.of ches.elements) known as the 19-year-lunar period, or from the 19 days of the former Mars-syn.-year of 819 days. With B-12, the scribe selected a rare KIN-day-glyph, seemingly a ligature of u_8-mu = Akkad. ūmu 'day', n381 Pos.6-b. Below the fire/smoke-sign meaning: the day is hot and bright (the night is cold and dark). For A-13 see MTED sub UINAL. The carver erronously omitted 1 bar (= 5). The two 19/19-blocks render 399 and thus make Matavil planet Jupiter. They made Jupiter appear as an arithmetical wonder which he is, think of $7+7^2+7^3 = 399$. Jupiter's holy basic number 7_3 or his n400, = round of 399 days. In addition: Cuneiform mah-dapina = $^{d}Za^{u}$-pida, Skt.dyau-pitṛ = (big/mahā) celestial father.

MTED / Maya Transition Epigraphic Dictionary

mak-hab$_1$

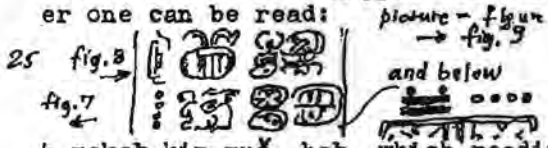
Kemer/Antalya, found today, 28 of May, 1993

Maya	Intercalation detected	Sumer
mak$_1$-hab$_1$ 'big year' = year of 365 days		mak$_1$-hab$_1$ 'big year' details as to the Old Sum. and Indo-Iran. Intercalating 4-year Period have still to be obtained

contrasting with muš$_2$ (q.v.) = the TUN-year of 360 days, and with tin$_1$-hab$_1$(I) (q.v.) = 'small year' = the TZOLKIN with 260 days.

Along the line of 'rattle' = 'liitle drum' = tsab from tsihab /tsinab, tin-ab = 'small drum', in rebus tin-hab (I) = 'small year' = TZOLKIN, I glanced at the Macaw bird as appearing in the Dresden Codex p40b in the center (second of the page's 3 pictures) and found that it could mean, in rebus, mak-hab 'big year' (Maya Dial. moo = 'ma'au, from Macaw: like Ahau from Ahab, so Macaw from Makab).

In the caption over the picture with its 2 rows of glyphs the lower one can be read:



4 makab kin-muš$_2$ hab, which reading opens the way to a revolution in Maya Calendrics as far as intercalation is involved. Read properly: 4 mak-hab = 4 big years of 365 days, adding one day = kin-muš$_2$ = (kin : not 'Sun') a normal day as used in TUN-counting of time; makes re-entry in hab$_1$ the true solar year.

The first glyph row (that over this one): perhaps sounding: u kab$_4$-kab$_4$ ti kaan could mean: or ti kaan-n(a) pell-mell in sky (to be ended by) intercalation (= second row), q.v.

For Maya/Sum. mak$_1$ 'big, many' see MTED muk$_1$ 'id.' and for hab$_1$ 'year' see MTED hab$_1$ 'id.' and tin$_1$-hab$_1$

What the Maya expressed by 4 Macaws did the Greek of Rhodes express by refering to the Sun chariot drawn by 4 mares (their pregnancy lasts 1 year; 4 mares = 4 years). The Olympiade, celebrated at 4-years intervals, means festival of intercalation. Likewise do 5 synodic Venus-years 5 x 584 = 2920 invite Humanity to celebrate at 8 years intervals (8 x 365 = 2920) the chance to re-examine the true length of periods.

This is just a small excerpt from my 'The Anthropocentric Planetary-System of the Ancient Orient' (APAO, at present only available in German).

Maya, continued:

A good survey of Dresden C.p38b to 41b (which relate to the farmer's year) is found in MEXICON VIII 1986 p29-33: Archaeoastronomical Implications of an Agricultural Almanac in the Dresden Codex, by Victoria R. Bricker, Harvey M.Bricker. It now appears that, almost 90 years ago, Grand Old Ernst Förstemann (1906:159) has constructed a trap in talking about a double tzolkin almanac of 520 days. Truth is: it has 11 times 50 days = 550 days; 7 x 50 = 350; the 8th has written 12 + 4 = 16; 350 + 16 = 366 = Leap Year.

While the Maya-muš$_2$-TUN-year (q.v.) with its 360 days reveals its Babylonian origins on account of its inserted 6 multiples of 60, it were seemingly local climatic conditions that led the Maya to use seven 50-day periods plus 16 days in the case of a leap year to meet the requirements of farming.
In whatever season the year ends (but see MTED mak$_1$-hab$_1$ V) adding of the extra-day appears logically at the year's 'tail'. Ancient Nordic Calendar had a fortnight-tail -tail which recalls the Maya 16-days-tail, or the foregoing 3 years with their 15-days tail. The year, seen as an animal, has its head at (Iran.) Nou-ruz (= New Day, 21st March) or, in Sumer, at zag-mu = 'head of the year' (mu 'year' contained in muš$_2$, q.v.

year of 365 days

1 day being added each 4th year, makes then 5 woe-days to 6 woe-days.

Similarly the Romans added at the end of their year, February, the intercalary day.

Thousands of people asked: where is the Maya intercalary day?
It is thanks to the hospitality offered by MEXICON to the Brickers that I could find the answer. Ibidem, XII 1990:85 David Bolles made a laudable attempt to prove post-Columbian leap year occurence and assumed a pre-Columbian Calendar Reform. I assume the leap year ruling is of Babylonian origins. Dresden shows 7 extra 50 days periods leading to the final 16 of the leap-year, intended for farming and farmers.

mak-hab$_1$

MTED / Maya Transition Epigraphic Dictionary

II

Maya

mak-hab$_1$ + 1 kin-muš$_2$ + Sun/Moon--eclipses = 1 certain leap year described in the Dresden Codex on pages 38b, 39b, 40b, 41b.

The Maya, dwelling near the equator, reckoned seven 50-days plus 16 to get at a leap year. The 16th day fell in Period n8. These strange periods continued in the Dresden to a total of 11 = 550 days.

First Preliminary Review of the certain Dresden Leap Year

The question of the Eclipses at the beginning and at the end of the 550 days has been studied by the two Brickers (see MTED mak-hab$_1$) in MEXICON VIII 1986. The eclipse at the end is probably the reason why 11 50-day periods had to be presented by the forecasters.

Macaw-years as treated in this Macaw-leap-year have nothing to do with the 260-day -TZOLKIN- ritual year. It seems that for each 50-day-Period a certain action was prescribed. On day n16 of Period n8 was celebration of the intercalary day. On day n25 (16 + 9) of Period n1 was blood letting since the a-kik-glyph (= 'water-black = blood' so in Sumer and in Maya) is seen in the lower row of the caption over the picture (of the divinity invoked). To the a.m. Brickers and to probably all Maya Calendar specialists these readings of mine will appear subversive. But farming is important for a nation's subsistence that there was no room left for TZOLKIN bluffing. In Europe, some priests go out to benedict the fields. That's all. The Maya implored rain in a certain quantity which kept the soil humid, enough for further planting. About that was seen by the two Brickers in the pictures.

Period n2, day n12 (8 + 4) again blood letting. Big blood letting on day n24 (12 + 12) of Period n6. That was the last blood shed in the whole series of 11.

The task of the magicians consisted in fixing the dates propitious to sacrificial performances. Further readings are required.

Sumer

hab in Sumer = hav- in Iran, sav- in Sanskrit, all refer to a solar year's fertility. The basic IE (Indo-European) sow-, sew-, su- (Ablaut, su- being zero-grade) mean 'seed, semen, rain, engender etc.'

In Mesopotamia. the year was 6 multiples of 60, plus 5; Egypt, Iran and most others retained 12 x 30 + 5 for more convenient: seemingly in support of 'month'.

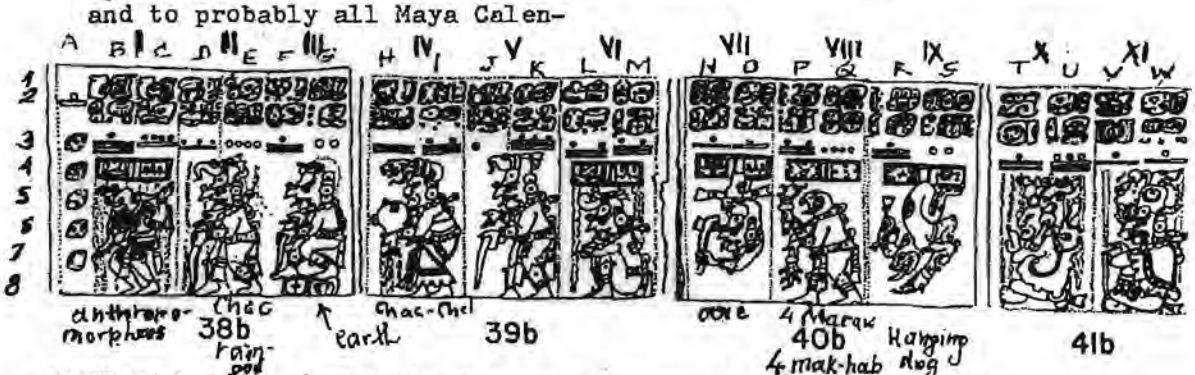
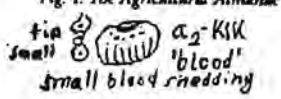
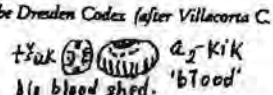


Fig. 1: The Agricultural Almanac on Pages 38 b to 41 b of the Dresden Codex (after Villacorta C. and Villacorta 1976:86, 88, 90, 92).





There is an interrelation 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 (Webster's 1961 1353).

MTED / Maya Transition Epigraphic Dictionary

mak-hab$_1$

III

Maya

mak-hab$_1$- 'the hab-365-day year'

Kemer, June 1, 1993

Joint letter to

a) Victoria R. Bricker
and Harvey M. Bricker
See MEXICON VIII 1986 p29-35

b) David Bolles
See MEXICON XII 1990 p85-89

Dear Colleagues,

Certainly you have read your respective contribution in MEXICON and will be aware of your respective controversial positions. Annexed find, please, pages offering a third position. What Maya makes different from tribes in the Pacific is that they adhered to day counting, structured in pseudo-months and -years. In addition, numerology led to number-worshipping. A ritual pseudo-year-(= 365-day year)-counting in Ancient Egypt entailed the wandering of the year's seasons through a period of 1460 years to reappear at their original position in the solar year.

The Maya day-counting was necessary for observation and registration of heavenly events. In the absence of tabulations and computers day-counting tolerated no intercalation. Hab-year counting had the effect as seen in Egypt. TUN-year counting entailed return of seasons withiin 73 years. Approximately! Outside of numerology and day-counting they provided for an agricultural almanac, see the Dresden Codex.

Sumer, Ancient Orient, Egypt

hab- 'year', intact through intercalation, but not in Egypt with its 1460-year period

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Maya, continued

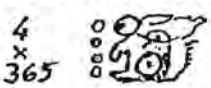
The assumption that the names of the uinal-20-day months reflect seasonal phenomena and activities permanently through 2000 years results in the collapse of the Maya numerologically structured day-counting. The etymology of these partly very variant month names does not confirm seasonal reality in Maya-land. In the length of a human life the hab-year, with its obscure uinal-nomenclature, created the illusion of something like a solar year. The farmers, as a special class of humans, could name the subdivisions of the solar year by means of the names of the deities or divine actions involved in each subdivision, see their pictures in the Dresden. Förstermann assumed each picture covers 2 uinals; I see 50 days covered. The beginning of the solar year was obviously not a nation-wide festival as in Nordic (winter solstice) or in Iranian (spring equinox) earthly nature related religions. In Maya-land, of momentum was heaven. It is clear that after the conquista's abolition of Science in Maya-land the European solar year induced some opportunists to construct, for the surviving farmers, leap year systems using uinalnames and period-names for convenience.

Yours truly

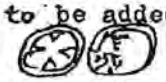
Kurt Schildmann

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mak-hab$_1$
+ 1 kin-muš$_2$
+ ☉/☽ eclipses
a certain leap year
Dresden Cod.p38/41b



intercalary day
kin-muš$_2$
= a normal day
to be added



See the MTED page

relating to
mak-hab$_1$
(and Macaw-bird)

Not confound:
a-kik
'blood'
water-black



ba
'to give'
and phonetic



naab
= a-nab
'ocean'



All three terms are Sumer. and Mayan.

The hab-365-day year, disguised as Maquaw-bird in Dresden Codex page 40.b but as rebus making sense: 4 Maquaws = the leap year cycle of 4 habs = 'big years' as compared with tin-hab 'small year', disguised in the 'rattle' = tin-ab 'small drum'. The use of rebus writing and reading is a means to overcome millennia keeping ancient language better readable than phoneticism walking with decay, see the case of Neo-Maya mo'o = Maquaw bird,

< ma'au
< makau
< makab
cf. Ahau
< Ahab.

mak-hab$_1$

MTED / Maya Transition Epigraphic Dictionary

IV

Maya

Godesberg, 18th June, 1993

Macaw/mak-hab- and the Leap Years on the Calendar Monument 101, Toniná

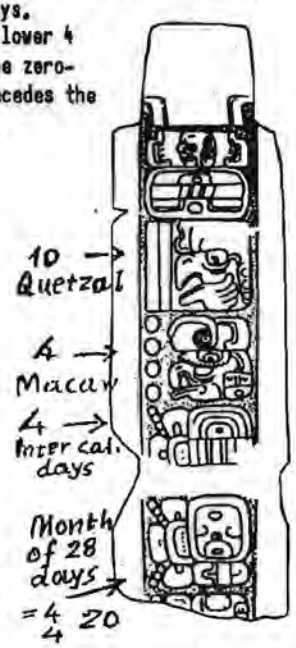
Sumer

See my APAO = Anthropocentric Planetary-system of the Ancient Orient (in German), or some extracts in Dr. Heinke Sudhoff (presently FRG-Embassy at Paris) 'Sorry, Kolumbus' (1990 Gustav Lübbe, Bergisch Gladbach) pp302, 169, 185, 263, 273-274, 276, 186-187, 1[illegible]-133, 20-21, 296-297.

Michael D. Coe's allegedly 'Maya-Code-breaking Knorozov-inspired Consonant-Vowel-Syllabary' is of no use for reading the Toniná Calendar Monument 101. Said Syllabary has just the value of some initial stimuli to Linda Schele's Teams of Young Turks manipulated to never thinking of diffusionism. There is no Code for the Maya Script. The Young Turks will soon realize that.

Back home from Marina Kemer (Southern Turkey) on Saturday 5thof June 1993, I had again full access to my stock of Maya documentation. Last night I had a glance at p457 of Schele/Freidel 1991 (Munich) and noted a Macaw bird head on Monument 101, Toniná; preceded by the vertical row of four dots = '4', like in Dresden, see p. I of this mak-hab-series. Over the Macaw Head there is the Quetzal Bird Head, preceded by two vertical bars = '10'. The Quetzal Bird, and God Quetzal-Coatl of the Aztecans is (see Encyclopedia Britannica sub Quetzal) to the Nations of Mesoamerica = Planet Venus, both, Morning and Evening Star. It follows that the synodic year of Venus (584 days) multiplied with 10 means here the 5840 day period which equals 16 hab-years of 365 days. As superfix to the Macaw head is a glyph which obviously means 'square-power = 2' Potenz). The square of 4 is 16. The Solar Year, improved, requires here 4 intercalary days which indeed appear in the compound below the Macaw Head as 4 circlets infixed in the mi-zero-glyph, prefixed to a '4-bow/day-glyph. After a gape follows a minus-month of 28 days contrasting with a (lost: i.e. broken away) plus-month of 29 days.

Note the upper and lower 4 days inserted in the zero--mi-glyph which precedes the kal-20-days glyph.



The non-phoentic Quetzal head glyph has in the lower jaw region '4 fingers' seemingly marking the 4 Venus-year subperiods, and, postfixed, 3 half-circlets, probably referring to the adding of square and cube: 8 + 64 + 512 = 584 days, i.e. $8 + 8^2 + 8^3 = 584$ days.

Such sequence applies also to the Jupiter synodic year: 7 + 49 + 343 = 399 days; Likewise to the Mercury year: 4,5 + 20,25 + 91,125 = 115,875 & the precatastrophic Mars: 9 + 81 + 729 = 819 in Palenque. Thus the Basic or 'Holy' numbers of the planets are: 7 = Jupiter; 8 = Venus; 9 = Mars = God K, Kauil, BOLON.

Bird Macaw Year = 365 days and Bird Quetzal Year = 584 days within the 5840 day period plus 4 Intercalary Days = Monument 101 in Toniná



For wu.k-ku$_1$-ku$_1$ = 'Quetzal' see MTED muk, 'plenty', line 55.



It must be accepted that in Old Maya the Macaw-bird was called makab (rebus value mak-hab 'big year' = 365 days) and in dialectal corruption (likewise epigraphic) mo-o-o = mo'o, from mo'ay/makau etc. see e.g. Coe 1992 p151 or David Kelley 1962

mak-hab$_1$

tun$_2$-lu$_1$ (>tsu-lu) 'dog-destroyer' = 'dog which kills'
or tun$_2$-kam$_1$-ša$_1$



lu = kam-ša :

MTED / Maya Transition Epigraphic Dictionary

Maya

tun$_2$-lu$_1$, orig. tun$_2$-kam$_1$-ša$_1$
'dog-destroyer' or 'dog-killer'

tun$_2$ via tsun/tsuh/tsu
or via tin/tsin/tsih/tsi > 'dog'

Here a few further supporting details relative to the Fourth mak-hab/Bird Macaw-Leap Year of the Dresden Codex p40-b. We remember: (see the mak$_1$-hab$_1$-pages) The intercalary day is day n16 (12 + 4) of the eighth 50-day period (= 7 x 50 = 350 + 16 = 366 = a leap year). A quarter of a year, = 91 days backwards, = day n24 (12 + 12) of the sixth 50-day period, there was likewise a celebration. This seems to mean that the end of the year fell on equinox or solstice day and similarly the foregoing festival either on a solstice or an equinox day.

Could this question be decided? Yes, it can! There are 34 days left till the end of the 8th 50-day period. Then follows the ninth 50-day period (still Dresden page 40-b) with the picture of a dog that hangs down from a sky-band, a dog holding a lighted torch. Now, assuming that the dog and the torch do refer to the hottest month of the year (about 30 days from July 23 to August 23), to the dies caniculares or dog days, it follows that the leap year's final day was = the summer solstice and that the preceding sun-related festival, = 91 days before, is the spring equinox. It is remarkable that the Maya thus maintained a token of reverence to the Old Iranian/Old Sumerian New Year Festival on March 21. The preceding Winter solstice and Autumn equinox are not celebrated in the solar year studied here. Day n13 (= 11 + 2) of the Mayan dog-day month was perhaps assumed to be the very hottest one, er conjunction ☿/☉.

Remarkable is in this context that at 500 aC the constellation canis maior was similarly named in Greece and Sumer. At that time, as well-known by the Greek and the Egyptians, heaven's brightest fixed star, Sirius, = Star Alpha of canis maior, the dog-star, rising in the early morning, marked the beginning of the hot period. Now outdated due to precession.

In the Dresden Codex p40.b we see over the picture of the 'hanging dog' a caption consisting of 2 rows of glyphs. The upper one is said to sound u-toc tzul caan. The u-toc (questionable) is of no interest now. The tzul is Knorozov's tsu-l(u) + KAAN (= 'sky'). This is being translated 'the celestial dog'. But it means more!



Sumer

$^{+}$tun$_5$-lu$_3$ or $^{+}$tun$_5$-$^{+}$kam$_5$-$^{+}$ša$_{27}$
'dog-destroyer' or 'dog-killer'

Borger, Rykle, 1981, Kevelaer, Ass.-Bab. Zeichenliste / ABZ
n536-B TUG$_2$ (n536-A = KU, n536-C = SE)
Pos.14-a: Sum. tug = tug$_2$, also dug$_2$ 'dog'
preform *tunk, *tunaka, t- from SW-Iran. θ (= t), NW-Iran. s-, Aryan/Sanskrit ś-, IE (= Indo-European) k-; kun- (cf. Greek kyno-kephalos 'dog-headed') is zero-grade of kwon- 'dog', Aryan śvan-, but note Sanskrit śuneka- 'little dog', Sioux śonka 'dog'.
Pos.14-A-a: Sum. $^{+}$tun$_5$ (cf. Greek *kynos/kunos) 'dog' entered in Old Akya at 500 aC as tun$_2$ 'dog'.

n345 GÚG = GUG$_2$ = ŠE$_3$-gunû / LU$_3$
Pos.11-a: Sum. lu$_3$ 'destroy', lu$_3$-gar-ra 'to attack' (my source is A.Deimel, ŠL 345,17 and 345,4)

n362 GAM / $^{+}$KUM$_5$
Pos.6-a: Sum.Highld. $^{+}$gam 'to die' cf. Maya kam$_1$
Pos.6-a': Sum. Lowld. $^{+}$kum$_5$ 'to die', $^{+}$kum$_5$-še 'kill'.

n191 KUM / $^{+}$KAM$_5$
Pos.10-a: Sum. Lowld. kum 'to die', kum-še 'to kill'
Pos.10-a': Sum.Highl. $^{+}$kam$_5$- 'to die', $^{+}$kam$_5$-ša$_{27}$ 'kill'
cf. Maya kam- 'to die', kam-še, kam-ša- 'to kill'.

n192 KUM-ŠE = KUM$_3$-ŠE properly: make go away
Pos.2-a: Sum. Highl. gaz 'to kill', *gaz-š- 'make go away'
Pos.2-a': Sum. Lowld. kum-še 'to kill'
IE g^{w}hen-y- 'to kill' stems from g^{w}en-y- 'make go away'

Maya, continued : I :
Sirius, = Sothis in Egypt, created the pseudo solar year of Old Egypt, see mak-hab$_1$- II line 22-26, with a 1460 year period. But Sirius later outdated in both, Maya land and Europe, the idea: dog days, dog period was retained for summer heat.

Now to Knorozov: a hanging dog is a hanging dog, and not simply a dog (his tsul). Decisive for Old Maya reading are the 2 glyphs involved of which the -lu-glyph is a compound of kam- 'to die' and -ša - 'causative', 'make die = to kill'. This implies that the Maya value -lu (as also revealed by the sign !) is a sort of synonym of Maya kam-ša 'kill' (= Sum. kum-še 'id.') which has the Sum. cognate lu$_3$ 'to destroy'. That the 'killer-dog of the sky' tun$_2$-lu KAN later survived as an ordinary tsu-l 'dog' is quite understandable, but consider the Dresden context for tsu-l which is exactly the tun$_2$-lu or even the tun$_2$-kam-ša required. That preference was given to -lu (instead of kam-ša-) could be explained by Sumerian Borger 1981 Ass.-Bab.-Zeichenliste n481 LAL, LA$_2$, Pos.11-a:: Sum.Highl. lá = la$_2$ 'to hang, to weigh'; Pos.11-a': Sum.Lowld. $^{+}$lu$_{10}$ 'id.'; entailing that the Maya were thus induced to depict the dog as hanging down from the sky.

As a metapher: 'mother of various children'



me-kab-al 'thumb'

In rebus: Semitic me-qabal 'acceptable, acceptance (acclamation, not proclamation)'

mekabal (= me-kab-al)

Pictogr.: 'thumb' = 'mother' (me)of the hand-children' (kab-al) that is: 'fingers'

MTED / Maya Transition Epigraphic Dictionary

Maya

me-kab-al 'thumb'. literally: 'mother of the hand-children/fingers' also: 'mother of some children'

In rebus: *me-qabal 'acceptance'

The thumb-picture's Mayan name, well-known in Neo-Mayan, is me-kab-al = 'mother-hand-children', cf. e.g. Tzental (in Fernandéz 1892 p57) y.al-kab-al = (a pleonasm) hand's child = finger, and for 'thumb' Tzotzil s.me-kom/kop/ /kab = 'mother of hand'.

The prefixed s- is, as in many other cases, the remainder of iši- (= Sumerian uzu-) 'body-part-marker' so that it cannot be excluded that the thumb-glyph, in full, sounds *iši-me-kab-al whenever the meaning 'thumb' is involved.



The term 'child of a mother' is already hinted at sub MTED al$_1$ 'to rise; child' and denoted y.a-l(a), to be added: me-kab-al '*mother of various children' (the thumb has four). Michael Coe 1992 p115, discussing the collocation, could only offer y.a-l(a), paraphrased 'child of mother'.

The term 'Ahaw-accession' (see Harris/Stearns 1992 p55, written by means of the Ahaw-in-hand- glyph) reveals much more: it is, read in rebus, Sem. *me-qabal 'acceptable, acceptance', thus 'acclamation', not 'proclamation', which seems to point at 'democracy' among Maya nobility, cf. Athens and Old Northern European ways of ruler election.



Ahaw = Ahab /Ruler/ Inseminator.

Sumer, Semitic

The three elements (me = 'mother', kab = 'hand', and al = 'product, child') are all of Sumerian origin, see MTED me, kab, al .

Borger, R., 1981, ABZ n532 𒈨 ME, $^{+}$GE$_{29}$, MI$_3$ Pos.53: Sum. me 'mother' (my source: Deimel ŠL532,10).

n88-A 𒆳 KAB, QAB$_2$, QAP$_2$ Pos.1-a: Sum. kab 'left hand', but Semitic qap 'hand'.

As to qabal, note Hebrew קבל q-b-l 'accept, receive', or Arabic ma-qbul 'acceptable, agreeable'; este-qbāl 'ceremony of acception/reception'. For Hebrew see William L. Holladay, Heb.Lex. 1988 p311.

n298 𒀀 AL, ALA$_3$, MAH$_2$ Producing, rising, planting, see MTED al$_1$

Maya, continued : Palenque, TFC G-9:



There are several other collocations which contain the thumb-glyph. = 'Acceptance as a Kauil warrior' kab$_4$-kab$_4$-hil mekabal .

Trilogy I,P-10: 'acceptance in the Sky' = kaan mekabal ; seemingly a metapher for 'death'.



'Thumb': the pattern remains unchanged: Mother of Hand(-Children/Fingers)': Stoll p62, n44: Maya-Yucat. naa-k'ab (naa = 'mother'); Pocomchi naa k'ab (naa = 'mother'); Uspanteca naa-al 'Thumb as mother of children/finger', -kab- omitted.

For me 'mother' cf. Maya me-alib 'mother-in-Law', = Sum. me arib$_2$ 'id.'.

117-122

For kab-al 'hand's child = finger' cf. Inverted y.al-kab 'finger' (Chañabal, Fernandéz 1892 p63). But tuk, tok means also child, corrupted -tik: Chanab. ni-kab-tik.

123-127

Harris/Stearns 1992 p55 (ti-construction) Ahaw-accession, better: acceptance as Ahaw,

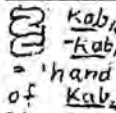


Palenque Trl. III O-11



128-138

This seems to be the name of a ruler's wife: y.u-mekabal = 'his (y-) beautiful (-u- from *hu-) bird (mu), mother of various children'.



kab$_4$-kab$_4$ = 'hand (kab$_4$) of kab$_4$-hil = Kauil (hand > person) warrior (Kauil/Mars/War God).

hil 'crescent'

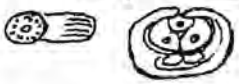
Palenque TFC K-1 (Schele/Freidel 1991 P261, Munich)



This is (Schele/Friedel) correctly seen to mean 'descendant of' (Lady Ah-po Hal), but seems to comprise KUK -y.a-l(a) mekabal, thus meaning Venus(-like) child of the mother of various children ...

For more see MTED Kabil

mo.k-:-kab$_2$-*la-h$_i$-l



mo-kabla (1)
mo-:-kab$_1$-la-:-hil$_1$
mok$_1$-:-kab$_2$-li(l)
cerrado quedó
closed it remained

MTED / Maya Transition Epigraphic Dictionary

Maya



Spoken: mo-kabla hil
= 'closed it-remained'
(Tzeltal hil = 'quedó')

The reading of ligatures, and understanding of rebus, is an imperative in Maya Inscription Decipherment.

Three ligatures are at stake here:
1st: The amalgamation of mo (= Akkad. mu 'water') and the Maya standard glyph kab$_1$ (= Sumer/Akkad kab 'hand')



resulting in phon. mo-:-kab$_1$

2nd: The merging of phon. la (= Sum. la 'carry, weigh')



and the crescent glyph hil$_1$ (= Arab. hilal 'crescent' and Basque hil 'moon')



resulting in phon. la-:-hil$_1$

The two ligatures do form together a well-known composition (see John F. Harris 1993: his excellent 'A Supplement To UNDERSTANDING MAYA INSCRIPTIONS, Philadelphia, p3 nr (35) a/b and nr (36) + (37), the latter showing an abbreviation). The Schele-type reading k'a-la-ah 'it was closed' or 'he closed' etc. is glyph-inconsistent. To see in the entire composition simply a k'a-la (for the irrealistic -ah s. MTED-hil$_1$) is untimely. The more so since Harris 1993 p3 nr(38) confirms, by another ligature, namely mok-kab$_2$-li(l), the same wording in vulgar speech.

Ancient Orient, Near East

Semit. qapala 'to close'
Arab. ma-qfūl 'closed'
Turk. kapalı 'closed'
Akkad. kapālu/qapālu '*bind, *enclose, surround, wrap around, etc.'(AHw 442a)with variant kabālu 'bind, fetter' reveals the same root.

Maya continued :
The proof is hidden in (38) = the 3rd ligature: it consists of the fist-pointing-upwards-glyph = kab$_2$ with an inserted wickerwork, Maya mok$_1$ cf. Tzeltal mo'tš with regular tš from k = 'canasta' = a flat rush basket (Slocum/Gerdel 1971 p162).



mu.k-ku-







muk

ku-k(u)

The result is mok$_1$-:-kab$_2$ (phon.) with consonantal binding as in mu.k-ku-k(u) which is muk 'big', but here referring to mu- 'bird' transferring the -k to ku-k(u) 'the Quetzal bird/Planet Venus' q.v. il 'to see' (extensively discussed in MTED)



il

sila

Sam. igila

The final -li should be understood to be li-l. from *lail, *la-hil, the whole thus being mo.k-:-kab$_2$-*la-hil = 'closed (= mo-kablā) it remained (= Tzeltal hil 'quedó')(Slocum/Gerdel 1971 p140, hil-el 'quedar', hil-em 'ha quedado, hil ta pat ahtal 'omitido'.

Below the illogically explained material gathered and presented by Harris 1993 p3, nr (35) - (38):
(35) K'alah (k'a-la-ah): It was closed
(36) K'alah Te Nab He closed at Tree Sea
(37) K'a(l) Buy (k'a-bu-ya): It was closed the slab
(38) U K'al (u-k'a-li): He closed, his closing



(35) - (37) with k'a not in agreement with the 1993-Syllabary; the (38)-k'a is originally mok-kab$_2$ and later ka, or ~ k'a or ca (?).

For the double-ligature of (35) see the main-text above.
/ n(36): same as (35) + te/tse/tše, cf. Guan-che = nice off-springs, tse in Basque, + MTED a2-nab > naab 'lake, sea'.
/ (37) has only mo-kab$_2$ + bu-BUY-ya.

/ (38) (*h)u-mok-kab$_2$-il says with other glyphs of similar sounding what (35) says, see line 48-75 above. Harris 1993 is very useful as he presents the latest guesswork with good meanings but incorrect reading.

With Maya mok- 'knot; to braid! cf. (Loesberg p49) Hebrew muqš 'knot' God.18.03.1994

-:- marks ligature/insertion
/ There is a 4th glyph compound conveying the meaning 'to close' in a sophisticated manner, but confirming the 2 above specified readings, submitted on the next page, allegedly aa-ka 'to close' (because of Tzeltal mak-el 'id.).

The acceptance of Maya k'a-^{b}la- 'to close' implies typical Semitic preform, namely triliteral Old Maya *kabal-/kabla$_7$, in agreement with Semitic qapala and Arabic aa-qbul = 'to close/closed'. The adjectival prefix Maya mo- has its -o- as often recurring when -a- precedes -q.



mo-kabla (2)

mo-:-^{a}hab-/^{a}kab$_2$-la kar$_1$

'closed to make' = 'to make closed' = 'to close'

MTED / Maya Transition Epigraphic Dictionary

Maya

Spoken: mo-kabla kar
= 'to make closed, to close'

Ancient Orient, Near East (1)
see mo-kabla

John F. Harris 1993 rendered to Mayanistics as operating in 1993 a rather ambiguous service by publishing in the Supplement p3 nr(41) a super-ligature with ka$_1$ postfixed allegedly sounding ma-ka with meaning 'to close, to close up'. There is nothing in the super-structure to justify a reading ma-. That in Tzelzal mak(-el) means 'to close' is not an excuse. The truth is that the scribe had excellent intentions.

First I have to recall the first deciphered ligature. It is Maya pom 'incense' (Sumer. bun/*bum 'breathe, blow'). It starts by defining glyph mo = the droplets (Akkad. mu 'water'). E. Thompson stressed the fact that most rows of droplets refered to liquids, including blood.

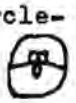


It follows the mouth-shaped po of month POP (cf. Akkad. pū 'mouth'). By merging these two glyphs we obtain, due to convention, po-m(o) 'incense' instead of *mo-po . Correctly po-:-m(o) .



The month MOL was given a similar ligature: the second one. Also here it starts with the drops glyph mo (intelligently created by Babylonian wizards based on mu 'water'). It follows another circle-shaped glyph, phonetic sign lo a cognate of cuneiform lu (Sum. graph n537, ŠGr n304) to be placed inside of mo thus producing, by convention, mo-:-l(o) = the MOL-month, and not lo-:-mo .





(Sum./Maya) value mu = bird = 𒄷 did receive droplets and than denoted the Sum./Maya muš = rain = 𒈬; from 𒄷. A relation with Akkad. mu 'water' (though irreal) would not be excluded. The use of the muš-rain-glyph for rebus purposes created no problems. And so in many parallel cases.

We encounter in the super-ligature nr(41) (see line 6 above) again the droplets. The scribe did not wholly paint that what he meant. In the mo-glyph did he insert the ahab-inseminator-glyph (Iran./Sum./Semit. hab/habb- 'love, to inseminate') expecting us to suppress the a- so that ^{a}hab sounded almost like ^{a}kab 'night'. As seen in MTED a$_2$-kik 'blood' (= water-black) the hatched part of the glyph means 'the black hair of the night', Maya kik and Sum. gig = 'black, night'.



mo ^{a}hab



a$_2$ kik



kik

But the scribe suggests here to read the synonym ^{a}kab = 'night' (Indo-Iran. k^{s}ap-) [and Basque kab 'night'), thus providing, for security's sake, for a doubling of the phonetic value required, a procedure of frequent recurrence, e.g. MTED aš-ba.l-lahum = 'one to ten = nine, with bal$_1$ and bal$_2$ = a piece of the term balam 'Jaguar' (from Akkadian barāmu '(to be) two-colored', from ^{d}ba-ram-, Iran. dva-raṅ = 'two colors'; the piece is one time a piece of the Jaguar skin covering the mouth of the Jaguar-head-glyph, and another time it is, for certainty's sake, the jaguar-ear placed in the ear-region of the head glyph. The -la required for denoting mo-kab-la is subfixed:



Then follows ka$_1$ 'fish fin'



mo-:-^{a}hab-/^{a}kab$_2$-la-kar$_1$



In Maya-Land, the Babylonian wizards or wise men aimed at a renaissance of writing, away from cuneiform, back to sophisticated picture systems, by introducing, inter alia, a number of pictures for phonetic use of which the mostly monosyllabic names were taken from an upper class hybrid speech (predominantly Sumerian and Akkadian); cf. po or pu 'mouth', and mo or mu 'water' not to be found in Neo-Maya. The wise men fell a victim, occasionally, to pseudo-scientific etymology; so, for instance, the not ka$_2$ 'the fish-full-portrait. These glyphs are liable to denote also Old Maya kar 'fish' (Sum. har, akin to Sum./Iran. karaš 'army (of fish)', Indo-European koros, cf. herring. But like Sum. ga$_2$, gar, Maya ka, kar means also 'to make'. MTED itsi-ka(r).

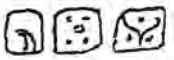
cf. Pocomchi pihil
= pavo/Puter/Truthahn/ turkey cock



mu_1-bi_1-$l(a)_1$ (1)
'turkey'
= bird-bil/bihil

Maya Transition Epigraphic Dictionary / MTED

Maya

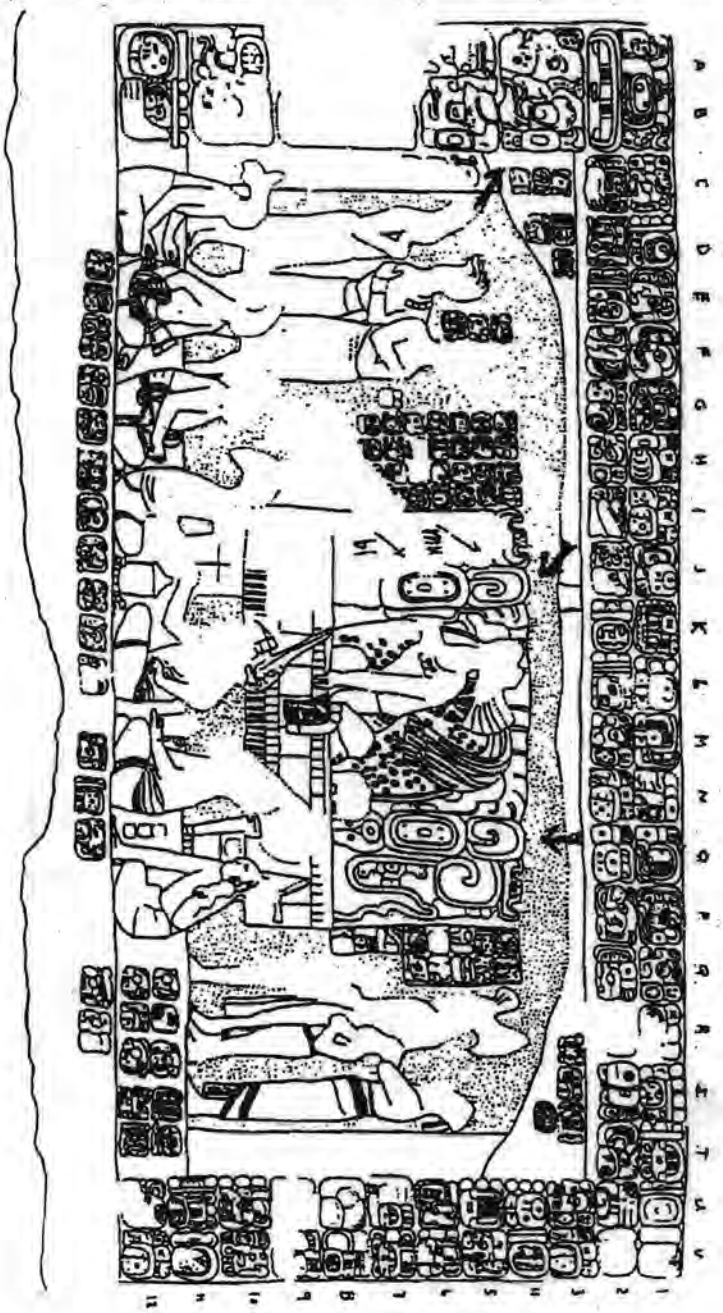
mu_1-bi_1-$l(a)_1$ 'turkey' 
= bird-'pihil' = *pa-hil

The fact that I have found on June 19, 1990 (in Otto Stoll 1958 p71 n101) Pocomchi pihil 'turkey' as existing in Maya inscriptions has been discussed sub MTED hil$_1$ 'crescent' (and a phonetic value). Thereafter, I re-encountered on January 8, 1993, in the Hildesheim Maya-Art-Expo-1992-volume,

Sumer

Borger, R. 1981 Ass.-Bab. Zeichenl.
n5  BA *b^haG- 'to donate'
Pos.3-a: Sum.Highl. ba (< bhag-)
or variant bag_2 'to donate'
Pos.3-a': Sum.Lowl. bi, 'id.' (< bu)
Pos.3-A-a: Sum.Highld. bad, (from
*baxta- PP, = 'sacrifice'
cf. New Pers. baxt 'donated')

For -il- see MTED hil$_1$ line 45.
For -la = -l(a) see MTED al$_1$, line 5. →



Maya, continued :

p156 Abb.100, a confirmation, namely in the well-known Piedras Negras (Petén) Lintel 3. As Figure 3:10 (drawn by Linda Schele) this 'Lintel' appears also in Harris/Stearns 1992 p49.

The ruler's head-dress, seemingly ending in an enormous turkey cock's tail, has been, in big signs, accordingly named, namely mu_1-bi_1-$l(a)_1$ = 'turkey'.

Note the contraction: -bi-l instead of -bi-hil

For Maya mu_1 'bird' or, resp., prefix of bird-names, see e.g. MTED mu_1-tin_1 'pray bird'.

It seems that the turkey-cock (with its beautiful tail as a head-dress) is a royal title. The Piedras Negras Lintel 3 shows this mu-bi-la-composite 3 times. As monumentally magnified 3 vertical signs in the center near the turkey-cock-headdress of the king is this title inscribed, then, once more. to the left, similarly magbified, and finally, as an annex, in the ear-region of a big-nosed man's head-glyph, sub B-4, tother with a lady's head-glyph A-4. In the main-text, at J-1, appears yi-la = 'his child'.
This page (1) is followed by 2 more pages with mu-bi-la entries, p(2) with the World-tree, and p(3) Palenque Temple of the Sun, main-text. In it, the very last anotation in this long text is mu-bi-la a feature that has been omitted by Schele and Eockel in their presentation of this big text.

MTED / Maya Transition Epigraphic Dictionary

a feather? 

mu I
'bird'
usually mu-
prefixed

Maya

tin 

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, Yurii Knorozov and Kelley proceeded, on account of a subfix 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, sī-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 .

Sumer

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

Borger, R.1981, Ass.-Bab.Zeichenliste p61 n236 MU, +MA$_{10}$
Pos.9-A-a: Sumer. Lowld. mu 'bird'
Pos.9-A-a': Sum. Highld. +ma$_{10}$ 'bird'
Pos.77-a: Lowld. mu-tin 'bird falcon'
Pos.77-a': Highl. +ma$_{10}$-tin 'iden'

The well-known Sum. mušen 'bird' was orig. a dialectal var. of mu-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 -mušen 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$_8$-hu 'eagle' (= Borger 1981 n334 Pos.3-a, and, ibidem, Sum./Bab. mul ti$_8$-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 mud '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 šL 61,181 mu-tin 'Falke'.

I
mu
'bird'
usually mu-
prefixed

a feather? 

as seen sub mu-tin falcon

Sum. mu- is from Lowland Nofo mu^{r}ga- cf. Highland Nofo ma^{r}ga-

Iran. marga- 'bird' but Sanskrit mṛga- 'Wild/ /game' NPers. murg 'chicken, bird' same as mu- in some Maya languages.

mu- when in phonetic use, often also infix-

The mu-glyph, surrounded by dots, means (Sum.& Maya) muš 'rain, and year'.

Some Maya scribes, knowing that mu and -(h)u 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 whereever 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 national script illegible to Non-Maya. Systems were also introduced, see MTED a$_1$-, a$_2$-, a$_3$- '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. giš-ma - WOOD-built s h i p ' . Sumerologists should delight in reading this and similar finds.

MTED / Maya Transition Epigraphic Dictionary

Maya

mu_1-bi_1-l(a)$_1$ 'turkey'
(on top of World-Tree)

What is known as the cross-shaped 'World-Tree' has on top a turkey cock with an enormous tail. Kings/rulers carrying such a tail as head-dress have the word 'turkey' nearby inscribed. In the case of the World-Tree with on top a turkey cock the word 'turkey' is found twice, at the socle flanked by two vertical sign sequences, i.e. the three above Consonant-Vowel-Syllables meaning 'turkey'.

Sumer, Akkad, continued

Borger, R. 1981, ABZ
20 n371 BU / PU
Pos.27: Sum, Highld. & Lowld. bu, pu 'to make noise'

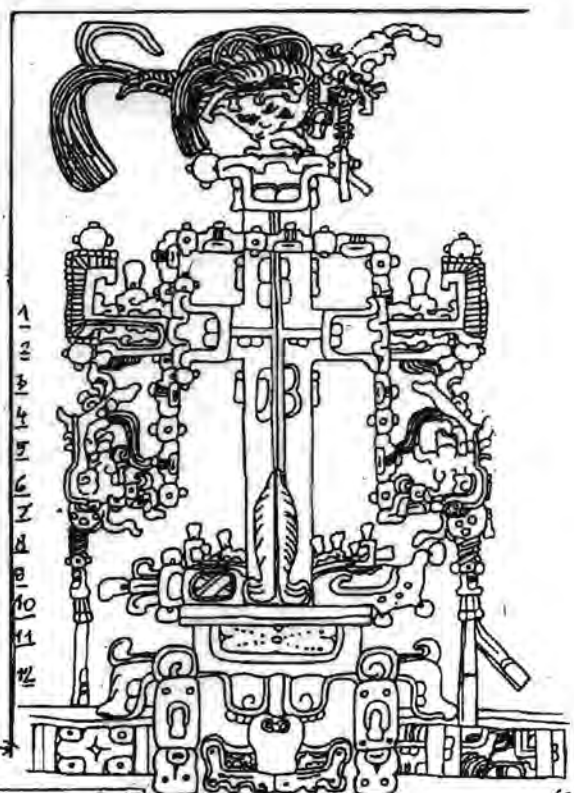
n401 HAR, HUR, HIR
25 Pos.1-A-a: Sum. *hil 'the crescent' but here in phonetic use, cf. Sum. bur/pur 'son' which is a loan from NW-Iran. *puhr, puθra- 'son' - IE (Indo-European) pu-tlo- or Sanskrit putra- 'son', with a glide (- -i-) in order to break the cluster -tl-, -tr-, thus ultimaly -hil- from -hl-.
31

mu
bi
la
on socle

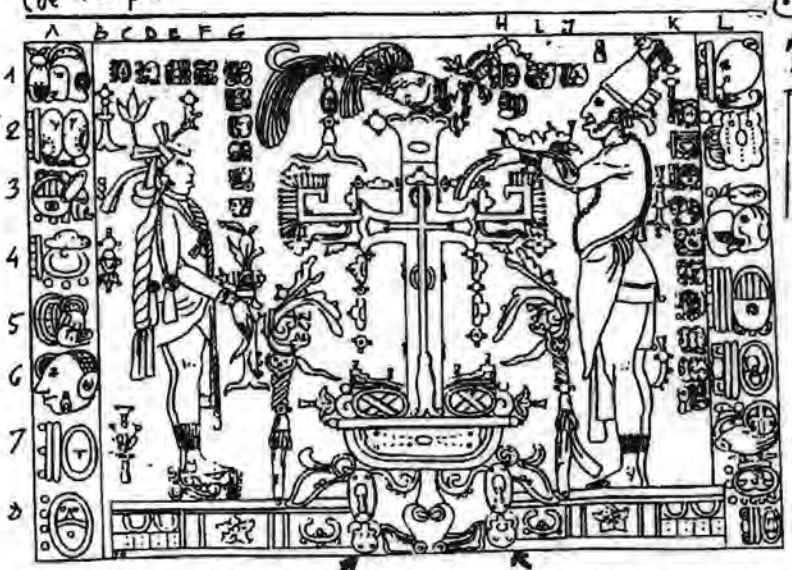
mu_1-bi_1-l(a) (2)
'turkey'
on top of the World Tree

Sumer, Akkad.
*mu-bu_1-hir_2 '*bird noise-maker'
cf. Akkad. šа-pū 'make-noise'

Abb. 124 Der Weltenbaum Wakah Chan bildet das Zentrum des Universums und ist wahrscheinlich mit der Milchstraße gleichzusetzen.



Coe 1992 p79



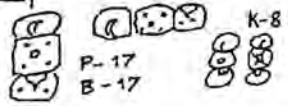
16 *Tablet of the Temple of the Cross, Palenque. Drawing by Almendáriz, engraved by Waldeck, in del Río,* Description of an Ancient City.

Hildesheim p203

As to n371 'BU/PU to make noise' cf. the sound-symbolic Low German pu-ter-en = 'schnell und undeutlich plaudern' (see Kluge 1960 p796 sub 'Truthahn') from an IE pu-tl-, pu-tr-.

40 n371 Pos.27-b: Akkad. šа-pū 'to make noise' has a prefixed causative ša- like ša-palu 'make sink, make fall' = to lower, from IE p(h)al- 'to fall'.

mu_1- = 'bird'



mu_1-bi_1-$l(a)_1$ (3)

cf. mu_1-pi_1-hil_1 (1)

'turkey-cook'

MTED / Maya Transition Epigraphic Dictionary

Maya

mu_1-bi_1-$l(a)_1$ (3) 'turkey-cock', 'the tail as symbol of rulership' whence *'royal' or 'imperial'

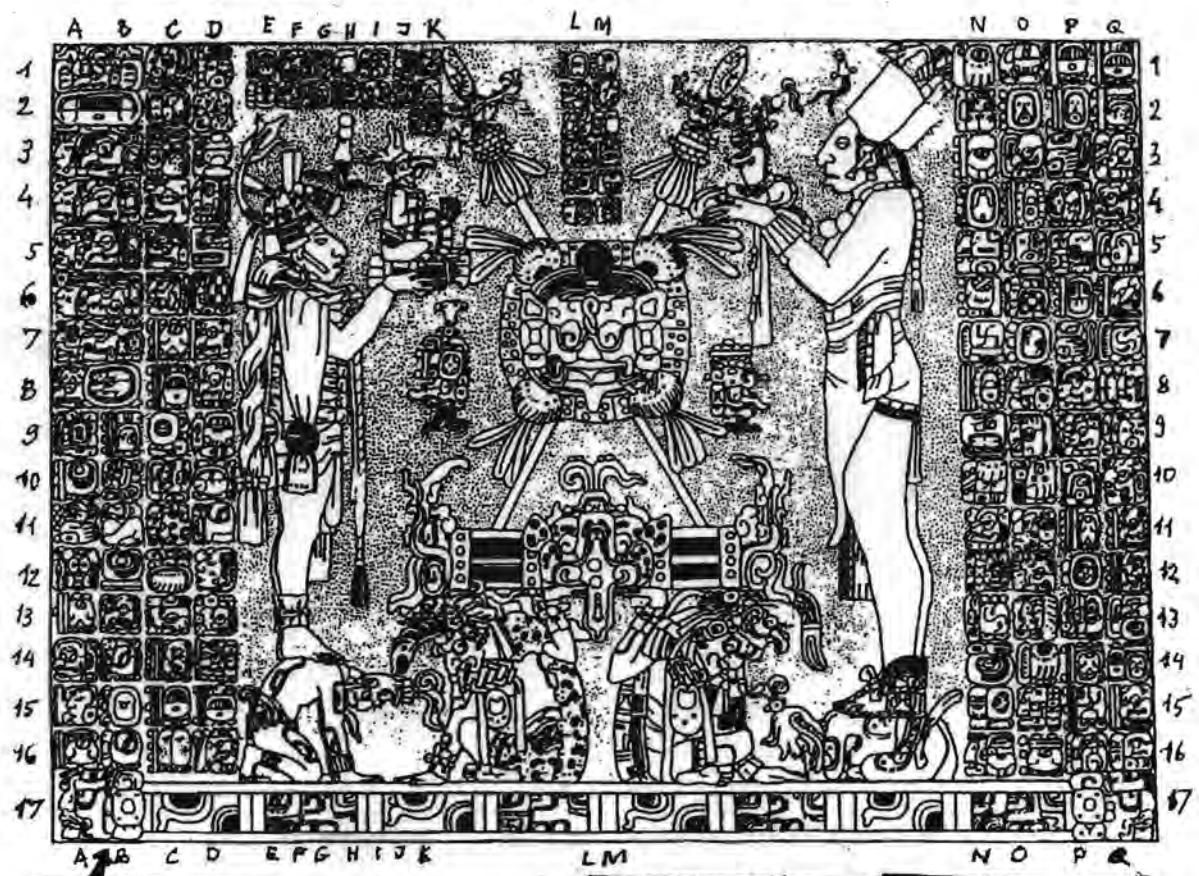
Sumer, Akkad, Iran

see p(2) of mu_1-bi_1-$l(a)_1$

cf. Persian taḫt-e-tāvus = 'the Peacock-Throne'

5 Palenque Temple of the Sun (main Text drawn by Linda Schele in Harris/Stearns 1992 p86): The relief's full size see below (from Hildesheim Maya Art Expos.

45 Maya, continued : Volume, Mainz 1992, p76). 'Turkey' phonetically appears sub P-17 and B-17



35 The shield in the center of the relief shows the face of the Sun with on both sides 3 glyphs: rattle = tsab/tsi-hab/tin-ab in rebus tin--haw = small year, = TZOLKIN; hab (abstract) = 4 seasons; a moon-glyph. Thus kin = Sund and Day ruling time in 3 different ways.

40

45 As to balas-mu-tso 'Jaguar-killer' note Maya mudz 'to wither' orig. '*to die etc.'.

50 The meaning seems to refer to the Ruler's 'imperial scribe' responsible for the relief and its inscriptions. MUBIL seems to re-appear sub K-8 and opposite, perhaps written mu-bi-hil, Moon' = hil .

55

60 Rule Pakal (r.side) stand-on back of an AHAB (upper arm has the glyph). A chest/box is carried by 2 sitting men, both with on thorax the Palenque Moon glyph *$E3_1$

65 The left side man partly covered by jaguar skin has in his ear region balan-mu-tso = 'Jaguar-killer', the other one, covered by a rattle-snake skin (?) has in his ear region tsab (orig. tin-ab)-mu-tso = 'rattle-snake killer'. Cf. Sum. mud 'death' or Akkad. mūtu 'id.' The shield over the box has on its 4 corners the a_2-kik -glyph, = 'blood'/'black water' = Sum. a-gig 'id.,blood'.

70

75

80

see ti-hu 'eagle' = Sum. ti_8-hu id.

see mu- and tin_1 I 'bird' 'falcon'



mu-tin_1 'falcon' later: prey-bird, vulture

MTED / Maya Transition Epigraphic Dictionary

Maya

mu-tin_1 'falcon', also 'vulture'?

cf. ti-hu 'eagle' (and = phon. ti_2)



Following Gates 1931 p157, the compound mu-tin_1 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_1-recurrences listed by Gates do not all refer to the tin_1-bird since the tin_1-glyph has two meanings: (I) the prey-bird, (II) = 'small, little'; for more see MTED sub tin_1 (I) and (II).



tin

The tin-bird can also be referred to by drawing the head of the bird and placing the tin_1-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_1 as a corner-stone of Maya Script Deciphering received detailed justification.





mu

David H. Kelley's translation of mu-tin_1 (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_8-hu 'eagle' 𒄷𒌨 -KI 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 insteas of -hu, at least as Babylon 500 aC is concerned, since Maya-Mame has ti-hu 'eagle' equalling Borger's n334 Pos.3-a': Sumer. mul ti_8-hu 'constellation aquila/eagle' (Gösmann n2), with -hu = 'bird', and not -mušen = 'bird'. The -hu 'bird' was preferred by A.Deimel. By the way, hu 'bird', previously hü, from h-aui, corresponds to Sanskrit/Latin avi- 'bird'. Also Armenian has the parasitic hiatus-killer h-

Sum. n61 𒄷 MU, $^{\dagger}MA_{10}$ has in SAGS Pos77-a: Sum. mu-tin 'Falke' (my source is Deimel's unsurpased ŠL = Šumerisches 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^{rga}-tina-.

To be noted that IE (Indo-Europ.) ḱ becomes Aryan and Sanskrit ś, NW-Iran./Avest. s, SW-Iran. θ = t, in Sum. t (cf. Greek Foikos 'house', IE woiḱos, Skt. veśaḥ, OPers. vaiθa- Sum./Akkad. bīt-, Arab. bait-, Hebr. beth- 'house'). Highld. is $^{\dagger}ma_{10}$-tin. OPers. 'marga-θina-/θaina-, Avest. mərᵊġa-saēna- 'a myth. bird'; Armen. çin 'Hühnergeier'; Pahlavi sēn-murġ '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.2

the glyph block 345. ID. 1 in Gates 1931 n345, p157

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

Both, śyaina- & śaina- (Sanskrit śyena-, Iran. saina-) 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 kutâ, and which as kuš 'bird' survives in Turkish and the Indus Culture.

MTED / Maya Transition Epigraphic Dictionary

Maya

muk$_1$ 'plenty, big';'flying insect'
muk$_1$-ab$_1$ 'plenty of water/ a lake'

Maya muk 'plenty, big' is attested. It is a 'Lowland'-term like Sum. mug which orig. means 'flies/mosquitos = en masse'.
The Highland variant of Sum. mug, namely meš, exists also in Maya, cf. Aguateca meš 'mosquito'

With Quiche ah-mak 'insect' (Kelley 1962 p25 below), perhaps better 'flying insect' we have got the above muk assuming that there is vowel assimilation from 'ah-muk to ah-mak.

Indeed, Tzental and Tzotzil have muk 'big, 'plenty'.

Now a few words as to the origin of the muk-glyph (which so far no Mayanist has discussed or identified). We remember Maya mu = 'bird', inter alia, and in phonetic use.
In many languages 'flying insects' are also taken as 'little birds'.
By adding three droplets to the mu-glyph some reference may have been made to swamps.
For another means to refer to 'en masse; in abundance; plural' see a-meš = the Day n1-IMIX-glyph, also discussed sub naab 'ocean', properly a$_2$-nab.

Some occurrences of the muk$_1$-glyph in the Dresden Codex are given by Gates 1931 p159 where the glyph received the number 346.

A variant of muk$_1$ 'big' is Highland mak$_1$ 'big' :

muk$_1$
'plenty, big'



Sumer

mug 'plenty' like flies/mosquitos
ab 'the sea/water'

Borger, R. 1981 ABZ/Ass.-Bab.Zeichenl. n533 MES/*MUG$_3$ (ME-EŠ, ME+EŠ) (protopicture: tongue + three ...; Pos.10-a: Sumer. meš 'much, flies'

Pos.10-a': Sum. *mug$_3$!insects'

Both these words have a common etymon: meš from maixš/Highl. maxši-) makši-
*mug$_3$ from *mug^s/Lowl. muksi-
cf. Sanskrit maksī- 'fly, insect'

I derived *mug$_3$ from Sum. sumug$_2$ 'body-invading obnoxious insects/ Leibesungeziefer' (Deimel, ŠL 135,2) and sumúg 'obnoxious insects' (Deimel, ŠL 130-2-b and 314,26 idem).

The prefix Sum. (and Maya!) su- = 'evil' is NoFo ^{d}Žu^s-, regularly from Aryan duš-, duž- = Greek dys- .

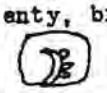
Borger, Rykle, 1981 Kevelaer, ABZ n128 AB /*UB$_6$, pan-Indo-Iran. ab/ap
Pos.4-a: Sum.High-land: ab 'the sea'
Pos.4-a': Sum.Lowld.: *ub$_6$ 'the sea'

n511 LAGAB x U / UB$_4$ / AB$_5$
Pos.12-a: Sum.Lowl.: ub$_4$ 'the sea'
(from Deimel, ŠL 511,38)

Maya, continued:
Maya ab 'the sea, water' may be written by muk$_1$-kab$_1$ (indirectly proposed by Kelley 1962 p28 behind XIII 3) as meaning Plenty Water = Lake, or, my proposal, tin-naab 'little Ocean', = tin-ab 'little sea' in 'spoken sandhi'. And so on! Continued sub naab in this MTED.

---

muk$_1$
'plenty, big'



is employed for binding the mu-'bird'-classifier to bird-names beginning with k- e.g. mu.k-ku-ku 'the Quetzal-bird' (as shown in Kelley 1962 p29 & 41) with muk$_1$ infixed

Function and sounding of the muk$_1$ glyph was unknown to him. He had identified the ku--ku reduplication.



It so appears that Sum. sumúg is from Lowland NoFo (Normalized Form) ^{d}zu^z-muksi = Aryan duz-maksī = 'evil insect'.

A variant of muk$_1$ 'big' is Highland mak$_1$ 'big' :

Cf. the 4 Macaw-bird-years = the 4 big years of 365 days each sub mak-hab$_1$ as in the Dresden Codex p40b, in this MTED, in the context of regular intercalation of an extra-day at the end of the fourth Macaw-year, i.e. leap year, as discovered on May 28, 1993 in the Dresden Codex p40b by the author.

See MTED muš 'rain' (equaling Sumerian muš 'rain' where a similar glyph-building procedure is seen, namely phonetic mu half surrounded by droplets results in muš 'rain'. Addition of 0 0 0 6 (x 60= 0 0 360) makes it TUN year of 360.

MTED / Maya Transition Epigraphic Dictionary



muš$_1$ I

'rain'

muš$_1$-muš$_1$

'intense rain'



TUN

Maya

muš$_1$ 'rain'

muš$_1$-muš$_1$ 'intense rain'

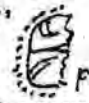


There was, in some cases, system in glyph structuring. See the case of muk$_1$ 'much, big' where mu 'bird' (affinity in sound) was taken and some diacritica added.

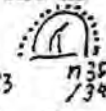
In the case of muš$_1$ 'rain', again mu 'bird' was taken, this time partly surrounded by the well-known droplets which mark water (see MTED a$_1$, a$_2$, a$_3$). It so appears that terms like a$_2$-kik 'blood' (= water-black) have a structural device in common with another liquid: 'rain'.

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 cabbalaic 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 mus 'rain', that is, Sumer. muš$_2$ 'rain'. And its doubled form, muš-muš in Old Maya, has in Modern Maya survived as in



p23



n358 /345

Sumer

muš$_3$ 'rain'

Rykle Borger, Göttingen, eminent assyriologist, 1981 in his A.B.List: n103 MUŠ (INNIN)
Pos.13-a: Sum. mùš 'rain' ŠL 103,4
n103-a MUŠ x A (A infixed)
Pos.9: Sum. muš(-a) 'rain', SL 103-a,1
cf Sum. mú (= mu$_2$) 'engender, inseminate'.
This Sum. mùš 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.) mutlom 'urine, rain'.

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

Maya, continued:
mus-mu-tik 'to drizzle' and mus-ru-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

JT means J. Eric Thompson. The droplets half-surrounding the mu-glyph mean properly MTED a$_1$, a$_2$, a$_3$ 'water /blood, = liquid'. The Sumerians acted similarly since they infixed in their mùš-glyph (n103) the water-glyph (n579) thus creating a rain-glyph: n103-a muš x a,

One of the instances where the Maya muš-glyph plays a decicive 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 (b) is thus rebus of a) 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 aśan 'stone'; Sum.-Highland would be *tan , *atan.—



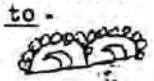
muš$_1$-muš$_1$-ka(r)$_1$
'heavy rain maker'
= 'cloud', also
readable to$_1$-ka(r)$_1$
(so in Chorti) id.

MTED /Maya Transition Epigraphic Dictionary

Maya

muš$_1$-muš$_1$-ka(r)$_1$ 'making intense rain'
later also read to$_1$-ka(r)$_1$ 'id.' cloud

Maya script is partly self-explaining. Note the CV-phonetic syllable to-. It is written muš$_1$-muš$_1$ = 'intense rain' as explained sub MTED muš$_1$ 'rain' (= Sumerian muš$_3$ 'idem'). In spoken Maya, it was possible to replace muš$_1$-muš$_1$ by means of the synonym 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 = muš-muš 'intense rain' plus -ka, -kar 'to make' ; -ka$_1$ 'make' as in MTED itsi-ka$_1$ 'fire-maker' = Month n5, TSEK, = Sum. izi-ga(r) 'fire-maker', likewise month n5; or as in mu$_2$-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 K. Mayers, 1966, Languages of Guatemala, Mouton & Co. The Hague, p275-302).

In readings where rain is involved, it doesn't matter whether to or muš-muš is being read. As to the case of Palenque TFC O-14 (which → is not translated by Schele/Freidel 1991 (Munich) p281) appearing before '8-Ahaw, 8-Wo', the reading/meaning seems to be: u muš-muš kata = 'its intense rain (was) done'; kata = *ka^{r}ta- 'made, done' = Persian and Old Sumerian.



Sumer

muš$_3$ = mùš 'rain'

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

n103-a MUŠ x A
Pos.9: Sum. muš(-a) 'rain'
For Aryan/IE etymology see MTED muš$_1$ -I 'rain'

n399 IM, ŠAR$_5$, TU$_{15}$
Pos.74: Sum. tu$_{15}$ '*storm, wind, *rain-storm'
Source is A.Deimel ŠL 399,15; NoFo *d^{h}uk^a-, cf.Sanskrit dhūkaḥ 'id.'

n233 GÁ = GA$_2$, MA$_x$, MAL
Pos.4-a: Sum. gá 'make, put'
Pos.4-A-a: Sum. gá-da 'made'
Preform is *gar-da, 呆277
Iran. kar-tá- 'made, done'

Similarly Maya *kata 'made'.
Note Sum. tu$_{15}$/Maya to .

Also Maya ka$_1$ 'make' alternates with kar (Sum. gar 'id.'). This is seen in the fin/fish-glyph, orig. kar (Sum. har) 'fish'; ka$_2$ 'fish-head' etc.

Maya, continued : Chichén-Itzá, Casa Colorada, frieze, last phrase, last compound: 2 jawbones = Leyld. muš$_2$-muš$_2$ are phonetically supported by adding muš$_1$-muš$_1$ 'rain-rain'. See e.g. Schele/Freidel 1991 (Munich) p416, last glyphs:

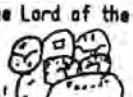


The frequent occurrence of -ko after to/muš/muš-muš 'rain, heavy rain' (see e.g. Harris 1993 p16 n(22)) may be explained as a vocalic assimilation, o-o from original o-a, to-ka(r) 'rain-maker = cloud'; but there exists also a Maya -ko 'place' (from *kwa, IE k^{w}o 'where', a 'somewhere' = 'a place'; 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. muš 'rain' stems regularly from Aryan mutra- (whence Arabic matar 'rain'), an Old Iranian *Mutra-kara-stana- 'Rain-Maker-Region' is quite reasonable.


(22)


fist

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. *Mutra-stana-, and think of Persian tabistan 'summer' - zamistan 'winter' etc. Interesting is the following composite, allegedly 'Cloud Center Person'. The UINAL-glyph is, by means of the phonetic complement -ki ('synharmonious') verified to sound winik 'human being', etymology likely: Aryan *dvinaka- 'the little twin' the one with 10 fingers and 10 toes, since the UINAL-glyph means also '20' and the Maya 20-day-week or -month.


(25)


(26)

in Neo-Maya = TUN



I
$muš_2$
year of 360 days
properly mu-uš

MTED / Maya Transition Epigraphic Dictionary

Maya T.528

mu-uš 'year-one' plus 6 x 60 =
'the 360-days-year' = 1 TUN

Currently running as $muš_2$ with its various meanings.
also understood to mean $muš_2$ '10' as counterpart of $maš_1$ 'jaw, 10', see ka_1-$muš_2$ = 2 x 10 = 20, with hab_1 subfixed it means 1 KATUN.

The T.528 is progressively constructed. First: it repeats $muš_1$ 'rain' (that is: mu 'bird' plus droplets around it), infixed.
Second: As the second infix in the cartouche we note the six little circles which in the day-19-kawak--storm-glyph reappear, but in a variant to the kawak-glyph the six circlets are written by the bar = 'five' and below the bar a dot = 'one', together = 'six'.
This makes it likely that the wizards of Babylon told the Maya the 'secret' of building up 360 in Mesepotamia: 6 times 60, 60 being an equal to 1, so that 6 circlets are enough to write 360.
Another Babylonian joke seems to be the following: The head-glyphs of '3' or '13' do carry a forehead affix, a circle consisting of 9 circlets; the center showing one circlet. This means obviously: 3 (is the square root of 9). Nine in this manner stands for three.

Such graphic and mathematical achievements of Mesopotamia could not be kept secret like present-day Western

Sumer

mu-uš 'year-one' = 6 x 60 =
'the 360-days-year'

As a matter of fact, MTED $muš_1$ (q.v.) means 'rain', as Sum. $muš_3$(-a) does. There are 3 muš-'rain'-graphs in Sum.

Borger, R. 1981 Ass.-Bab.Zeichenliste:
n374 MUŠ 'rain', 'snake'
Pos.22-a: Sum. muš 'rain/Regen'
(from A.Deimel 1939 II 663)

n103 MÙŠ = $MUŠ_3$ 'Regen'
Pos.13-a: Sum. $muš_3$ 'rain'
(this is Highl.and Lowld.; for the etymology see MTED $muš_1$ 'rain')

Pos.13-A-a: Sum. mu-uš 'year-one'
Pos.13-A-a': Highl. *ma$_{10}$-aš 'idem', = hamā-hašša, Sanskr. samā-satra-
The structuring of the above graph recalls 6 circles:
In Sumer, 1 and 60 are equals, this means that 6 x 60 is 360 (days, years, mega-years as conjectured in Sumerian. The ⊢ and ⌉ embracing the graph refer to 'one' & 'sixty').

n103-a MÙŠ x A, = A, infixed,
Pos.9-a: Sum. mùš-a 'rain' (the -a = 'wāter' cf. a 'water' in Maya, just emphasizes that it is 'rain'. It so confirms that muš without -a is 6 x 60 = 360 (days) period.

Maya, continued:
know-how. In return, the Maya answered by adding new discoveries to humanity's mental heritage. It is up to us to revive lost wisdom.
Also the Japanese 'answered' like the Maya millennia ago.

Chorti *to 'rain' is confirmed by Quiché toh 'rain' (quoted by Kelley 1962 p25) which is a synonym of Quiché mus 'id.'.

More evidence is found in Stoll 1958 n148 with Tzental toh-kál 'clouds' while Tzotzil to-k 'id.' is corrupted from to-ka = *rain-making; similarly Quekchi tšo-k ; note Huasteca to-ko-b 'clouds' from *to-ka-ob.

I
$muš_2$
year of 360 days
properly mu-uš
in Neo-Maya = TUN



It was formed in Sumer = year-one cf. Sum. nu-uš = 'man-one' = 20 (= Lowl.); na-aš (=Highl.); ni-iš (= Emesal Dialect)

It was formed in Sumer = year-one cf. Sum. nu-uš = 'man-one' = 20 (= Lowl.); na-aš (=Highl.); ni-iš (= Emesal Dialect) or Sum. nu-^{d}bin = 'men-two' = 40 (= Lowl. : na-^{d}bin (= Highl.); ni-min and nin is Emesal) Vigesimal counting in Sumer and Mayaland basically alike; but the Sum. unit 60 got lost.

Cf. the 4 Macaw-bird-years = the 4 big years of 365 days each sub mak-hab, as in the Dresden Codex p40b, in this MTED, in the context of regular intercalation of an extra-day at the end of the fourth Macaw-year, i.e. leap year, as discovered on 28.05.93.



naab
pond, lake, ocean
orig. a_2-nab

MTED / Maya Transition Epigraphic Dictionary

Maya

naab ''a Hand-Palm full of Water'
= 'a_2-nab (orig.) or 'a pond'
or 'a lake', or 'the ocean'
also 'waterlily'

palm:



It is established that in Maya nab means the palm of the hand. Likewise 'ocean' and 'waterlily'

Starting from 'palm of the hand' the scribes - making, though fancyful, active etymology and glyph structuring - used Sumerian nab-meanings to create a transparent additional glyph: remember the first MTED-pages:

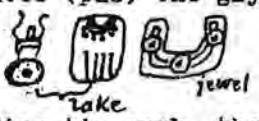
IMIX=



a_1 water  a_2 water  a_3 water 

In order to refer to a 'palm full of water', or to a 'pond, lake/ocean', they infixed a_2 'water' into the palm-glyph and left it to the reader to say a_2-nab or, more convenient, naab : a_2 with a_2 interned.

Kelley 1962 p28 calls the naab-glyph indeed naab (without hinting at the above sophisticated origin of the glyph). He claims to have obtained a true reading of Day-n1-IMIX-glyph. Furthermore, supported by E. Thompson he states (p28) the glyph sequence means 'jewel--water'.



In my reading tin-naab they see 'lake' (without reading or explaining tin). On p28 he once more confirms his lake paraphrasing. There he shows us two more glyph groups

Sumer

nab ''palm of the hand'
'extension of water, river'
''the celestial ocean/sky, God'

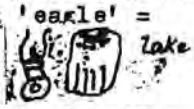
Borger, R., Göttingen, 1981, ABZ: n129 NAB = AN/AN sky-sky

Pos.10-a: Sum.Highld. nab 'river'
Pos.7-a/b: Sum. nab/Akkad. nâb = 'sky' and 'God'. My addition:
Pos.10-A-a: Sum. nab from 'hnab supported by Arab. hanâbá 'Napf' from Iran. 'xnab-, IE knab- orig. referring tp 'a palm (full of water)', an archaic etymon.

Maya, continued:
each consisting of 4 glyphs, arguing that they are an alternate writing for lake or rather jewel water.

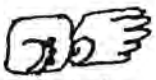


One thing is clear: by giving to  = tin the meaning prey-bird/falcon I opened the way to seeing in tin also the rendering of pan-Mayan tin, later tsin (so also in Nahuatl) = 'small, little'. Both readings support each other. (the value ti is confined to a similar glyph, see ti-hu 'eagle' = Sum. ti_8-hu 'id.').



Now it makes sense to see in Kelley's lake-proposal a tin-naab, lit. 'little ocean' = 'lake'. But in view of the cryptographic jokes it could also mean tin-hab (q.v.) = 'little year' = tzolkin, 260 days; or tin-ab 'small sea' (contrasting with muk-ab 'much water'); or tin-ab 'little drum' = 'rattle/rattle snake'.

Arab. hanâbá 'kleine Schüssel' is found in Leonhard Bauer, Wiesbaden 1957, D-Arab.Wb., p267



muk_1-kab_1
'big-hand'
a joke for muk_1ab (q.v.)
= 'plenty of water'= 'lake'

Details as to the notions of nab in Sumer.: river ŠL 129,6 sea ŠL 129,7 = Pos.13-a

sky & palate: Slav. nebo Russian nyobo, as in Greek ouranos & ouraniskos



Cf. the 4 Macaw--bird-years = the 4 big years of 365 days each sub mak-hab_1 as in the Dresden Codex p40b by the author.



nis$_1$-ok$_1$
'governor'
not = kal-bak
'20 prisoners'

MTED / Maya Transition Epigraphic Dictionary

Maya

nis$_1$-ok$_1$ 'governor'



So far, the relative Maya glyphs were read '20 prisoners' acknowledged as a somewhat irrealistic ruler title.
Another ruler-title is *šа-šа-ua which, understood as Sumerian, means 'satrap = governor', from OPers. xšaθra-pāvan- 'satrap' (Roland Kent 1953 p181) = protecting the Kingdom or the Empire, Avest. xšaθra-pāvan-, Sanskrit *kṣatra-pā- .

Involved here is apparently Sumerian nisag 'governor, prince, chief', cf. Akkad. nišʾnnu 'id.'. The Sum. logogram is found sub n337 in Borger 1981. A phonetic writing is ni-sag.

It is most significant that in both, Maya and Sumerian, the moon is involved; the Sum. graph is a ITI-gunû (iti, itu, itud = NoFo i^{n}duš = Aryan 'moon') that is: a moon-derivation.
A sort of NINDA$_2$ = young bull-graph encloses the moon-sign = n133 3 x 10 = 30. Here it comes to the light of the day that the Sumerians, like the Maya, had also a month-period called '20 moon-light-days' since they chose the moon-sign to denote nis which means 'twenty'. The remainder of the logogram could be a corrupted ag$_2$ which, i.a., means 'young bull', The selection was made with some folk etymology. The true meaning of nisag is probably ni-sag 'lower head', NoFo ni-šša̱hna-, Aryan *ni-śrasna-, Greek *ni-kra(h)nos, cf. cranium 'skull'. IE ni-krasnos.

Sumer, Akkad

nisag 'governor'

Borger, R. 1981, Ass.-Bab.ZL. n337 MURU(ITI/ITUD-gunû) Pos.2-a: Sum.Highl. nisag = 'Statthalter/governor'
In Old Babylonian, the graph has no ITI (= 30)-insertion. Political events may have led to the innovation. ⟨⟨⟨ moon.
Babylonians of 500 aC transferred the MOON-reference in connection with 'governor' to the Maya-lands.

Maya, continued :
The Maya accepted the Sumerian Moon-symbolism and its concept of '20-moon-shine-days'.

Already in Old Maya, the variants ok/uak/bak 'bone, leg' belonged seemingly to spoken language. So they could choose the bak-'bone'-glyph to express Sum. ag$_2$ by means of Maya ok. See MTED *uat-uat/*bat-bat 'house, *fortress' or MTED *uak/bak/ok 'bone, leg'.

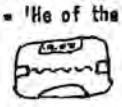
Also in this case, like in the ša-ša-ua-'governor'-case, it is apparent that the Maya had 'rulers' and not a 'forest of kings'; rulers who considered themselves to be the satraps or governors of Darius the Great in his Overseas Possessions.
After Columbus, 2000 years later, history repeated itself: Spanish vice-roys ruled in Meso-America.

Borger, R. 1981, Ass.-Bab.ZL n78 = HU / PAK, PAG
Pos.15-a: Sum. pag 'put into a cage'(bird); SL 78,3.
cf.Sanskrit upaka 'bound/verbun-
Pos.15-b: Akkad. esāru ša išṣuri.

It seems that in the case of WAY/UAL ' witchcraft' a prefixed Maya bak (also 'prisoner, heron) creates the meaning (relative to rulers:) 'capturer of witchcraft/ of sorcerers' in continuation of the Avestan fight of Ahuramazda against demons, divs, sorcerers: a true ruler-duty.



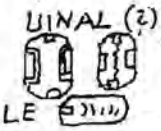
In Harris/ Streams 1992 p65 below: and p97: Yaxchilan Lintel 42 Topoa F-3 (drawn by Ian Graham), = 'He of the twenty prisoners'.



bak, 'uak >ok 'bone, leg'
but "prisoner' = pag

Sum. nis '20', more archaic (Emesaloid) ni-iš, Lowland nu-uš, Highld. na-aš 'man-1 /20-1 (cf. Sanskrit/Aryan nā 'man')(= 20: 10 fingers + 10 toes) is written 10-10, but etymol: man-1. Cf. nin, older ninin 40; = man-2 (NoFo nu-^{d}bin . Like the Maya, Sumer counted/reckoned partly vigesimally; and sexagesimally, neglected in Maya-land. It is established that in Maya na 'man' means also 'twenty', see

na$_1$ in na$_1$-ua-l(a) 'sorcerer' as a value of the UINAL-sign, confirmed e.g. sub MTED tin$_2$-na$_1$ 'younger brother'. And there exists a study telling that a Maya iš, uš, aš means 'one' as in Sumer. It follows that the Old Maya scribes could fairly well understand that nis (cf. ni-iš) means 'twenty'. For indexing purposes, the nis '20' relating to the MOON-glyph is marked nis$_1$ and that nis '20' relating to the UINAL-glyph is nis$_2$.

MTED / Maya Transition

Maya pag-UAL 'captor of witch-craft'

$\frac{na_7\text{-}ua_3\text{-}l(a)_1}{BAK?/UINAL\text{-}l(a)\text{-}ua_3\text{-}UAL\text{-}l(a)_1}$ 'Shaman, Man who trans-forms'

The syllable ui- as in the term uinal (= 'man, 20') is said to mean 'head, first'. I propose to see here the contraction of *ui-ui, stemming from Akkad. abi-abi- = father's father's, or grandfather's XXX, entailing meanings such as 'great, head, first etc.'. Said ui-ui proves ancestor worshipping = beginning and maintenance of civilization, now abolished. The UINAL-glyph seems to have also the values na_7 and nal_2, both = 'man' (= Sum. na_6 and nar_2). Confusion of UINAL + BAK-bone is likely.

Neo-Mayan and Nikolai Grube's uai was formerly ual 'Shaman' or better na-ual 'man of transformation', cf. MWL n212 p298: Jacalteca na-wal 'Shaman' a word which entered Nahuatl/Aztecan as nawal, = nagual. The change Old-r/l into y-, -y is well-known (yaš 'green' from raš; pay 'net' from par; kay 'fish' from kar etc.). The uai/way-glyph =WAY 'sorcerer' = T539 is a logograph denoting 'sorcery'. A variant of Jacalt. na-wal 'Shaman' is Pocomchi ah-war 'Shaman', MWL ibid. To make the spelling of T539 clear, ua_3 was, as a complement, prefixed, and -l(a) as a complement postfixed (or, resp. super- and sub-fixed).



A discussion of WAY is found in Grube 1989b or (my source) in Grube 1990 p68 Abb.27 of p65. p65, g). The variant h) appearing as le-WAY-ua_3 is a case of inversion, read ua_3-WAY-l(e).

Harris Stearns 1992 p85 (upper-right) sees in g) simply a title(Palenque Temple of the Sun, Q-9), of Chan Bahlum. As Mah-Kina-ti-WAY the Shaman appears again Palenque, TS D-1.

Sumer

Borger, Rykle, 1981, ABZ = Zeichenliste, Kevelaer,

n330 LU= LU_2
Pos.3-a': Sum.Highl. na_6 'man',
Pos.3-a: Sum.Lowld. lu_2 'id.',
cf. Sanskrit nā 'id.',
the oblique is nar-,
related is Lat. Nerō ;
identic is Maya na 'man'.

n325 NIR / NAR_3 'men'
Pos.3-A-a: Sum.Highl. nar_3 = nàr
Pos.3-A-a': Sum.Lowl. nir < *nur
Pos.3-A-a": Emesal $^{+}šir_{11}$ < nžir
= Sanskrit and Aryan, Iran. etc. nar- 'man'
see n330 above. = 2 times NUN

n128 AB, ABA
Pos.5-a: Sum.Highl. ab-ba = 'Old Man' =*-'big one',
cf. Semit. abu 'father',
Latin avus 'ancestor',
Azt. we 'big' from ^{a}wa-i
world-wide ava- 'big'.

n9 BAL cf n11 = BAL×DIŠ-DIŠ
Pos.3-a: Sum.Highl. bal 'change, to alter, transform'
from NoFo bard-,
cf. Sanskrit vṛt- 'turn',
Lat. vertō 'turn, change',
cf. conversion etc.

n78 HU / PAK, PAG, BAK
Pos.15-a: Sum. pag 'put into a cage' (bird); ŠL 78,3 ,
Pos.15-b: Akkad. esēru ša issu -ri ; cf. Sanskrit upaka- 'bound/verbunden; near'.

It seems that in the case of WAY/UAL 'witchcraft' a prefixed Maya bak 'bone' (also prisoner, heron) creates the meaning (relative to rulers) 'captor of witchcraft/of sorcerers' in continuation of Avestan and Old Persian fighting conducted by Ahuramazda against demons, divs, sorcerers: a true ruler duty.

Interesting certain parallel terms in Sumer such as Sum. azu '=sorcerer' and in Maya Quiché ah-its 'Shaman'; Pocoman ah-is 'id.'; or Akkad. barû = azu = Pocoman ah-war 'Shaman'.

pag-UAL
$na_7\text{-}ua_3\text{-}l(a)_1$
UINAL-l(e)-ua_3-UAL-l(a)
'Shaman, Man-Transforer'





= Thompson = T. T.539, T645, T. 1340 T.718 inv.,


T. 539 also (na) UAL


Palenque TS 0-5] pag-/pak-UAL-l(a)

preceded by N-5 ...-lu = ...-kum-ša (-)


Palenque TFC 0-3] pak-UAL -l(a)

confusion of bak/uinal ?:


Palenque TC 0-1, ... pak-/pag-UAL-l(a)


pag-UAL -l(a) Palenque TC Alfardas, I-1

TS D-1

