



raš-, yaš-
'green / first'

ša-m(u) infixed

MTED / Maya Transition Epigraphic Dictionary

Maya

raš(i), yaš(i) 'green / first'

Because of Maya dialectal archaic raš 'green' and the differing ways of writing i s glyph there is much to be said about preform and glyph structuring. In the hatching right and left one should see 'grass'. In the center the syllable ša is frequently seen; below, in a circle, mu.



This is a sort of determinative infixed. In Sum., šam refers to herbage. Preforms ššam-, Avest. šlam-/šram-, Aryan šlam-/šram-, IE šlamos, Greek kalamos, German halm 'blade, stalk'.

The phonetic contents of the yaš-glyph have been put to use in the Old Maya term ma-ša-ra-ša-m(u) 'half of day time' = 'south', written with the yaš-glyph and with ma as superfix.

Since Sumerian suppressed all Iranian f-sounds, a Sum. 'ra-ši-, attested by Arabic rašim 'green', has in NoFo fratši- from Iran. 'frati- which is the correct counterpart of Mediterranean 'pratino' whence regularly Greek prasinos 'green'. But a variant pratos meant 'meadow', cf. Spanish in Madrid prado, or in Vienna the Prater. In an extension: prateria = 'grassland', from pratos is French pré, from prateria French & Engl. prairie.

For those who are interested in the Protolingua humana (or cosmica...) the following paradigm may be submitted: PtoLi ša- (with hard guttural r-) means activity in the rear part of the mouth, in harsh manner.

In IE, š- was rendered by kr-. With a- prefixed, a-kra- = rear region. Cf. Akkad. Turk. akra-, arka- 'behind'.

Sumer, Iran, Indo-Europ.

'ra-ši-, 'frati-, prati- 'green'

There is no problem to write 'ra-ši by means of the Sumer-Akkad. cuneiform script. An access could be: Borger, R. 1981, ABZ:

n 166 ~~KAŠKAL~~ / RAŠ

Pos. 17: Sum. 'raš 'green'.

For more see the left side of this page.

labial - forepart

Maya, continued cf. pro- before/vorn PtoLi ša- (with hard labial r-)

means activity in the labial region of the mouth in a harsh manner. pro- as in In IE š- was rendered by pr- 'first'

Addition of -ti, -ta, -tu meant 'sprouts' of differing kinds.

Thus, e.g., pra-ti- meant a sharp pointed type of beard-hair. By prefixing a- (in this case lost in the course of millennia), a-pra-ti- referred to a (World-)Giant's beard-hair, or, with pectoral -' infixed, = a-pra'a-ti, to the Giant's pudenda hair.

The whole paradigm is also valid on the soft level: ša- = IE bhra-, plus -dhi, -dha, -dhu, produced, via bhra-dha-, IE bhardha, which resulted via dissimilation of aspirates, first in bar-dha, than regularly in Lat. barbā 'beard'.

This Lesson could be extended ad infinitum, but in view of the super-regularity of PtoLi, humanity has made a huge effort to get rid of PtoLi. However, in vain since out of the remnants it is possible to reconstruct it. Similarly in Maya: Schele's/Grube's efforts to read the inscriptions as Modern Chol will lead to havoc.

Protolingua, some remarks:

To almost all tribes of present humanity the protolingua (which was an extremely archaic ceremonial 'idion' based on a superb proto-grammar/Ptošra, used to create nouns and verbs) is UNSPEAKABLE. Only exotic tribes in North-America and, to some extent, tribes around the Arctic (Lapps in Sweden, clans in North-England) have retained some PtoLi (= protolingua) sounds, e.g. in North-England voiceless nasals which the neighboring IE Indo-

European tribes rendered by speaking sm, sn, sn. Among North-American tribes, voiceless lateral and vibrant sounds have been found. By outsiders, alveolar voiceless l is spoken tl or sl, the guttural variant ʃ is rendered kl, the rare labial variant ʔ is rendered pl. The same is valid in the case of unvoiced r (= š, s, š = kr, tr, pr) Stops, today still well-known, were (- hard) k, t, p, (soft) gh, dh, bh, all, by means of Ptošra, sound-symbolically put to use.

raš-: PtoLi origins

Turk. yašal 'green' also with y- < r-.

PtoLi has been created for beings who can articulate labial vibrants and who have hairs - symmetrically - at spots only.

MTED / Maya Transition Epigraphic Dictionary

Maya

raſ₁-kin₁ 'rural/agricultural year', Neo-Maya YAXKIN

The rural year is, rather incidentally, symbolized - my discovery - by means of the Macaw-bird, more precisely, by a Macaw-bird's head-glyph, since under rebus it was understood to mean mak₁-hab₁ 'big year'. With its ca. 365.25 days it is indeed the longest of the earthly years, cf. round year, vague year etc. Moresub MTED muſ₂ (= TUN, 360), or MTED e-tin-hab (= 364 days, vague year), or MTED tin₁-hab I (the ceremonial year of 260 days). Mah-kin is the Moon-year of 355 days discussed sub MTED bak₁-kin (819 days).

Analogically, the Quetzal-bird's head-glyph denotes (u-)KUK₁ = 'the Quetzal-bird, planet Venus, and the synodic Venus-year, 584 days, see MTED KUK₁ I-V.

I encountered, up to now, 3 instances of the Macaw-bird's head-glyph in Maya-texts dealing with year-periods. Relative discussions are found sub MTED bak₁-kin, p(2) (dated 20.03.94/11.07.93); MTED mak-hab, p(2) (dated 28.05.93); and MTED KUK₁ pII studying Toninā, Monument 101 (05.06.1993).

Rather through the combined study I obtained precise insight into my first meeting the Macaw-glyph, strangely enough, in the Venus-table of the Dresden Codex p49 (see extract at the right side of this page). The glyph appears there in a-3; The 4 x 3 glyphs under a, b, c, d deal all with year periods, 4 types of years, the first 3 pointing to the leap year (unknown to Mayanists), as follows: a: (7 x 50 + 16 = 366 days, a leap year; b: 360 (a TUN-year) + 6 = 366, a leap-year; c: 355 (Moon-year) + 11 = 366 days, a leap-year; d a-BAKAB-quadrant 19 + 2 x 400 = 819 days based on a 9-day-week, attributed to Mars, = 9).

The names of these 4 years are: a: YAXKIN or Macaw = mak-hab (a-3 has its Macaw-head-glyph); b: the muſ₂ or TUN-year with in b-3 an undeciphered glyph; c: a makin-ape, in rebus mah-kin = 'Moon-year' 355 days, (with in c-3 the head of the Moon-goddess); d: the bakin-ape, in rebus bak-kin = 400 days', superfixed ²kab 'night', to be read ²ka.b '2' (x 400 = 800 + prefixed 19 = 819 days, famous in Palenque (in d-3 is the head of a divine ape).

Now again compound a-1: raſ-kin/YAXKIN 'rural or green year/Sun'. The paleo-Maya Committee deciding on year-counting glyphic structurings proceeded here from the approach visible in Dresden Codex 38-b to 41-b, namely, constructing the rural year/leap year by means of a partition of 7 x 50 = 350 plus 16 = 366 days = the year with the extra-day, of a four-year-period. To honor the YAXKIN-year with its 7 subdivisions they decided to name the Month n7 YAXKIN (a month of 20 days for which Sumerian could not supply a name, while Maya-month n5 was given the Sum. name for month n5: TSEK from ²itsi-ka(r) = 'fire-maker' Sum. izi-ba(r) 'fire-maker', see MTED sub itsi-ka(r).



raſ₁-kin₁

= YAXKIN
(month n7)

= 'green Sun'
or Rural Year

= Macaw Year

= Mak₁-Hab₁

the Big Year

Sumer,
Near East; IE

For cognate Old-World

terms see MTED sub raſ/yaſ

'green/first', or all the other relevant pages bek-kin,

mak-hab, KUK₁ I-V. Not to

overlook Arab. raſim 'green' Turk. yaſil 'green'

proto-Sum. ²frasin, Greek prasinos 'green'.

West-IE proto-, French prē, prairie, Austria Prater.

Maya kin 'Sun, day' is from Sum. gin₃ 'bright'; whence Turk. qūn 'Sun, day'. More sub MTED kin-.

So much on Macaw in Dresden Codex on p49/Venus Table.

My next sighting of the glyph is discussed in MTED sub mak-hab pp1-4; including the Toninā-Monument 101-sighting. This latter monument shows a splendid celebration of the Venus-Earth connection, which is

also clearly studied in my Indus-Script Deciphering work, esp. sub Rāma-Sitā (based on Vishnu = the Earth, and his partner Lakshmi/Venus, represented later by Rāma and partner Sitā). The Toninā-Monument 101 presents from top downwards 4 glyph-compounds. Below the uppermost (a KATUM-glyph) we see a block consisting of n10 and the Quetzal-bird-head-glyph. This means 10 x 584 = 5840 days. Then follows a block preceded by n4 and the Macaw-bird head-glyph. This means: 4 Macaw-leap-year-period = 16 years, again resulting in 16 x 365 = 5840 days. The next block shows n4 inside a ZERO-glyph and an unknown glyph built by 4 superceding bows. This means obviously the excessive 4 days resulting from 4 intercalations. The lowest compound refers to the minus-month of 28 days written by means of UINAL = 20 plus 4 and 4 in a ZERO-glyph ni.

KATUM
ka-TUM-ka
hab

10
Quetzals
= 5840
4 Macaw-
periods
= 16 years
= 5840
4
extra-
days

UINAL
= 20
+ 4
+ 4
= 28

Toninā, Monument 101
Drawing: Peter Mattheus

Below: Excerpt from
Dresden Codex
p49, Venus Table
dealing with 4 types

of years	a	b	c	d
1				
2				
3				

The immense denial-power of our modern 'celestial sciences' is so almighty that the profound Maya efforts of presenting in many sophisticated ways the harmonious numerological interrelations of the synodic planetary years are considered as meaningless, though the Maya saw in these interrelations the lesson given to earthlings by the universal spirit.

MTED / Maya Transition Epigraphic Dictionary

Maya

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

5 The 365-day year (= hab, or better mak₁-hab₁) has 18 UINALS of 20 days and at the end the 5 woe-days UAYEB. The 4th month is SOTS/SOTZ/ZOTZ'.

Fortunately, a phonetic

10 writing su-tsi, su₁-tsi₂ has been found in Yaxchilan, Lintel 18, C-4, giv- g ing (according to Grube 1991 p49) chak suts' =



chak suts'(I)

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

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

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

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

su₁-tin₁
 'bat/Fledermaus'

later:

su₁-tsi₂
 or suts', SOTS



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

AKAB-ma
 = night-bird

AKAB-ma
a₂-kik₂
a₂-kik₂

= night-bird
 blood-blood = red

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



su₁-tin₁
 'bat/Fledermaus'

later:

su₁-tsi₂
 or suts', SOTS

Sumer, Iran

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

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

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

Pos.17-a/b: Sum. su-tin₁
 /Akkad. šutinnu, šutinnu 'bat'

n465 DIN / TIN / TEN

Pos.18: Sum. tin, tén 'falcon'

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

n427 MI 'night' (= *mus)

Pos.2-a(3): Sum. gig₂ 'night'

Pos.2-B: Sum. Highl. k³ab 'id.'

with prothetic a- = ak³ab or

60 akab-al/AKBAL in Maya

Maya, continued:

Day n20 AHAW/AHAB

= Harris/Stearns 1992 p134

Or following Götter 1931

p 62, SOTZ month n 4:

D. p 47 D. p 46 D. p 47 D. p 47
Oron c.a.l. c.b.b. b.b.1
 = 4x AKAB Superfix = SOTZ

Thus the three occurrences in the Dresden Codex have all the AKAB/AKBAL-'night'-superfix. Preforms of the 'nocturnal skin-bird-of-prey' may be: Sum. *k³aban su-tin, and SW-Iran. *xšapana-tuk-taina-, and Sanskrit *ksapana-tuk-śyena-.



AHAW, AHAB continued



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

MTED / Maya Transition Epigraphic Dictionary

Maya

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

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

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

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

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

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

Sumer, Akkad, Hebrew

*su-gun 'old, gone ill'

Borger, Rykle, 1981, ABZ

n69 BAD, TIL, SUN/SUMUN

Pos.14-a: Sum.Lowl. sugin

'to be old, to get old'

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

= *sugin/su'un/šun 'old'

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

n354 E ŠU, QAD, QAT/KAT 7

Pos.60-a: Sum.Lowl. šu-gi

'old' = A.Deimel, ŠGr (60)

The latter (Deimel's) šu-gi

'old' makes the etymon trans-

parent. Sum. šu- reflects of-

ten NcFo dšuš-, Aryan duš-,

Greek dus- (= dys-) 'evil,

ill' prefixed, thus duš-gam-

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

un-kin 'assembly' = *hun-gin

Highl. ham-gam- 'Zusam'kunft,

= *together-coming, via ukkin

it became *uk-kin-es-et =

Hebrew Knesset 'Parliament'.

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

Hurrite un- = 'come' is *gun-.

Sem./Arab. mā 'not' (cf. Turk.

-ma-, -me- etc. id.) IE mē

'by no means/ja nicht' (prohi-

bitive) equals Maya ma- 'not'

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

= ma-ál 'old').

n57 MAH, MIH

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

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

orig. SW-Iran. mada-, NW

maza-, Aryan mažha-, Sanskr.

maha-, IE megh-, Greek (deas-

pirated) mega-; Heb. mād 'very'

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

MTED / Maya Transition

Maya

su, 'to sink'
su, -kin, 'sinking of Sun'
 = 'West'

5 su, -ba-naab(a) 'sink into
 the Ocean = Xibalba'

Neo-Maya tši-kin 'sinking Sun'
 = 'West' was one of the starting
 points for script deciphering.

10 It implies that la-kin/ala-kin
 is 'rising Sun' = 'East'.
 For 'East' see MTED al, ala-.
 The Maya, by writing su- 'sink'

15 by means of a grasping hand, merged
 two Cuneiform su-words, the
 one which means 'hand' and the
 other which means 'to sink' as
 seen opposite sub Sumer.

Analysing Xibalba 'Underworld'
 20 as it is done above offers good
 confirmation: namely: the tši-
 of Neo-Maya tši-kin reduced to ši
 is now closer to Sum. su, in all
 cases 'to sink'; the -ba in Xi-
 25 ba-lba with its meaning 'to'
 confirms the -ba in ab-ba-l-
lahum = 'one to ten' = 'nine' =
 Neo-Maya bolon; and -lba as
 former laba/naba 'the sea' etc.
 30 confirms the importance of dia-
 lectology as to Sumer and Maya.

The West as the entrance to the
 Underworld is a Universal in ar-
 35 chaic thinking. The Egyptians
 had their Amente (their Hades)
 in the West (the Atlantic Ocean),
 the Maya certainly knew that in
 the West was the Pacific Ocean,
 I mean of course, something like
 40 an Ocean.

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



IE (= Indo-Europ.)
 has du-tis 'West'
 in Greek si < ti.



su-kin-ni

Sumer

Borger, R. 1981 Ass.-Bab. Zeichenliste
 n 354 su 'hand'
 Pos. 4-a: Sum. Highl./Lowl. su 'hand'
 NoFo du ma, Avest. dumna- 'hand'

45 n 545 su 'to sink'
 Pos. 7-a: Sum. Highl./Lowl. su 'sink'
 (sinking of Sun, stars)
 NoFo du; Indo-Iran., Greek du-
 (entering in Ocean, in clothes)

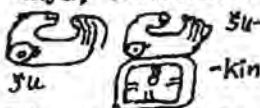
50 n 366 gin 'splendour' / KUR
 Pos. 36-a: Sum. Lowl. gin 'bright'
 n 8 sen 'splendour' (su x A)
 Pos. 12-a: Sum. Highl. sen 'bright'
 Preforms: ksaina- and xsaina-.
 55 cf. Old Pers. a-xsaina- 'not bright'
 an epitheton of the Black Sea, which
 the Greek bowdlerized to Euxenos.
 Lowld. gin, as etymon of Maya kin
 and Turkish gün = 'Sun'; and 'day'.

60 ba- a preposition, as Engl. to, Flam. +
 in Persian = 'to' & forms the dative.

n 129 nab = AN/AN sky-sky
 Pos. 13-a: Sum. Highl. nab 'the sea'
 (my source: Deimel SL 129, 7)

65 It is well-known that the Sum. Lowld.-
 Emesal-Dialekt changes n-b, n-m words
 into l-b, l-m words. Maya Xibalba
 = 'the Underworld' could thus be read
 as formerly su-ba-lab(a) from su-ba-
 70 naab(a) = sinking into the sea/ocean.
 For Maya 'ocean' see MTED naab.

Maya, continued:



75 (x7-kin = Yucat.)

su, -ba-naab(a)
 'sink into Ocean'
 cf. Xibalba
 Underworld

and su < tu; thus

du-sis 'sinking'
 or 'the West',
su 'thou', IE tu
 Sum. has the same
 combinatory sound
 change including
di- and du. Thus
 Greek du- is via
 NoFo du- in Sum.
su- 'to sink' (z-
 is 'graphically
 not verifiable).

William Gates 1931 p30 sees
 in Maya chi-kin 'West' the
 biting or eating of the Sun,
 seizing it in the mouth.
 With the above tši from su,
 Sum. offers su 'to eat' SL
 545, 13 and su, 'id.' SL 411,
 TB; even the Maya MANIK/CHI-
 glyph is confirmed: Sum. su,
 'to grasp' SL 411, 12,
 (- n545 Pos. 24 eat; n411 Pos.
 36 eat; Pos. 37 grasp).

MTED / Maya Transition Epigraphic Dictionary

Maya

ti₁-hu₁ 'eagle-bird'

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

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

Mexico, den 16 juni
1867 REINISCH

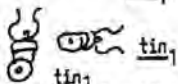
I have got a copy, without cover, from an antiquary near Munich on March, 23, 1977, and have made, as a measure of precaution, a Xerox copy of it in May 1990.

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

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

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

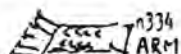
Schela Kelley 1962
ti₂ p23, vulture



The tin₁-glyph is completely neglected by the new epigraphers. Grube 1990 p85 sub I.59, thinks

it is a variant of ti₁. In reality, it is tin, I = 'bird of prey' (= Sum. tin 'id.') and tin, II = 'small'. Gates 1931 paid accurate attention to glyph tin₁ p167: n612-a and -b with the ligature 615 = *no-tin. In the Dresden Codex, it recurs about 50 times as an affix to ca.

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



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

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

ti₂ = ti₁
n78 hu₁ sitting bird. Perhaps was the Maya hu₁-glyph (nickname: up-pended frog) a bird with a new-laid egg = giving birth, I.740.

ti₁-hu₁
eagle-bird



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

Sumer

ti₈-hu₁ 'eagle-bird'

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

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

The musen-determinative is an arbitrary choice made by the present generation of assyriologists. Pater Antom Deimel made the other option, -hu; 'graph n78 hu₁ does offer two options for spelling the bird-determinative.

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

In respect of the birds of prey referred to by Sumer. tin, ti₈, sen a volume could be written. SW-Iran. taina-, NW saina-, resulting in New Persian si (Sum. ti₈ is SW-Iran.), Sanskrit śyena-, IR⁸ kyeino-, Greek i-ktinos etc., preferably 'falcon'. refer also to mythology, to the sharp eye of the Sun, especially in Egypt. To these aspects, I have devoted many a page in my SACS = Sum. and Akkad. Generative Scriptology.

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

Closest cognate is
Old Persian dipl- nt.
script, writing

tsi₂

tib-

'write, scribe,
writing, script'

Interesting to note that Sum.

nig₂ same graph as gar 'make', means in Maya 'make'

cf. Quiché 'taiba-nik' 'script-making' that is: 'to write'

later: tsib-/dzib-

MTED

Maya

SAGS n537 Pos 5; gar/nig₂
'to make, to put'

Sumer/Akkad

tib- 'write, scribe, writing, script'
later tsib-/dzib-

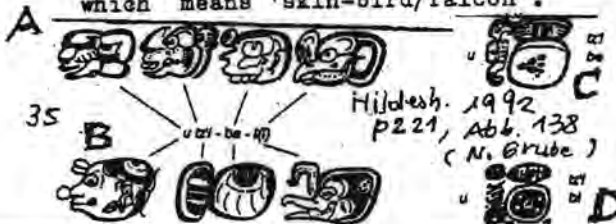
- Identification of Middle-/Neo-Maya tsib-
5 /dzib- 'to write' etc. is clear on the
basis of phonetic writing. No agreement
among Mayanists regarding the initial
assibilated dental. But there is no
doubt that Maya *tib/tsib/dzib reflects
40 Sumer. dub 'to write etc.' Look at the
phonetic parallel Sum. dun (and dubur,
dub- (which is Lowland; Highld. is
zun-, zaban-, zab-, Aryan yūn-, yavan-
yav- 'young') re-appearing in Maya *tin
15 /tsin/dzin = 'younger brother'.

The passage -u- towards -i- could
already be Mesopotamian, Emesal Dialect.
Cf. the Greek loan from Mesopotamia *dib-
sar, rendered by Greek diphtherā f.

- 20 'writing on a skin', or Lat. litterā =
'letter (of the alphabet)', with l- from
d- as in lingua (IE/Indo-European
dnghwā 'tongue'), thus from *diptherā.
Diphtheria : skin covered with signs.

- 25 In MTED orthography, preference is of
course given to Old Maya spelling, the
more so since Maya scribes and Maya-
nists have fluctuating renderings.

- Another Sumero-Maya phonetic parallel is
30 Sum. su-tin 'bat/Fledermaus' = Maya
su-tsi 'idem'; for more see su-tin
which means 'skin-bird/falcon'.



In Neo-Maya the term 'to
write etc.' is well attested: Cakchiquel has ah-
tsib 'scribe' (A. Harbr-
ger Jr. 1956 p192); Teco
has c'ib'-a tr.vb.
'to write' (Terrence Kauf-
mann, TEOG, p169); Quiché
has ah-zib 'Schreiber,
Schriftwaler' (Friedrich
1955 p21); interesting is
TZENTAL tziba-
gal p61 which recalls
a Sum. *dub-gar 'make
tablets'; Quiché tz'i-
ba-nic 'to write' (Fer-

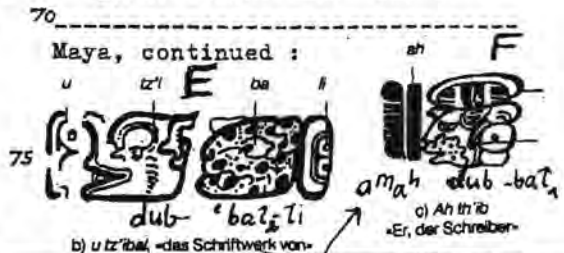


- 60 Borger, Rykle, 1981, ABZ
n138 NU DUB / TUB, TUP
Pos.4-a: Sum. dub 'Tontafel/
tablet (of loam for clay
writing) also imdub +tablet
45 Pos.4-b: Akkad. tuppu 'idem'
Pos.8-a: Sum. lu/nag dub-sar)
Pos.8-b: Akkad. tupšarru
-a & -b: 3 'scribe'.

- However, the Sum. -u- must not
be original. Assuming the in-
version of a preform tib-, we
obtain a SW-Iran./Old Persian
pit-, pait- 'to cut, engrave,
adorn' (R. Kent p194) = Avest.
55 /NW-Iran. paēsa-; Sanskrit piś-,
IE piś-, pink-; cf. Lat. ping-,
pictus. Meaning: adorn, write.

- It is worthwhile to note that
n331-e SAR
60 Pos.12-a: Sum. sar 'to write'
is a loan from NW-Iran. But
Pos.12-b: Akkad. ša-ṭaru,

- with its -tar- is from SW-
Iran. So is Turk. yaz- 'id.'
65 from *yar-, *dar-, *tar-.
Elam. tal- from *tar- 'write'.
The whole from IE ker- 'cut,
stab, pierce, sting', Pokorny
p578: Alban. ther 'id.'.



Grube 1990 p49
ah ts'i-b(a)
'der Schreiber'
(nach Grube 1977: 45)
Yaxchilan, Lintel 18 p-4
u-dzib
'his writing'
(D. Stuart, 1985)
Ibiden, u tz'i-ba-li = his
document, would need being
'hu tsi-bal-li.
/ Both, Roland Kent, 1953,
New Haven, Old Persian, and
Brandenstein/Mayrhofer 1964,
Hdb. des Altpers., do in the
Lexicon, quote OPers. dipi-
nt. 'script, writing'.

MTED / Maya Transition Epigraphical Dictionary

Maya

tin, I 'falcon/vulture'

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

Occurrences of tin, 'prey-bird' (excluding mu-tin, already treated) are, as far as the Codices are concerned, listed by Gates 1931, certain as to the meaning in those cases where it is an affix to the picture of a prey-bird (about 5 such bird-heads distributed over the Codices about 17 times, Gates 1931 p131). The matter will remain a topic in the context of further identifications. Remember the surprising achievement that the famous Muan-bird was, as written in CV-phoneticism, identified in the Dresden Codex p46c.b.1, = mu-ua-na. Is -ua a glide or belongs it to a word ua-na ?

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

Exactly like Sumerian, tin 'falcon' is given the determinative mu 'bird', meaning 'bird' in both languages, but of systematic use in Maya. Also a remnant -ti, -t of -tin is found in both languages: cf. Sumer SAGS n81 ti MUD (HU-ŠAR); Pos. 20-a: mud 'bird, egg', Deimel 8L n81,1, with -d from earlier -t(i). Maya mut 'bird, chicken' appears also in egg-terms. The Maya tin = falcon-glyph is, as far as the meaning prey-bird is concerned an abstract main-glyph , up to now neglected (Thompson/Brube): The glyph also denotes tin II 'small' (var.: tsin, tšin), cf. Basque tšin 'small'. This word belongs to a great stock of Basque-words which have their cognates in Maya, all belonging to the 500-aC-lingua franca. Tzefal mut 'bird'.

Sumer

tin, 'falcon'

Borger 1981. ABZ/Ass.-Bab.Zeichenliste n465 ti DEN/TIN

Pos. 18-a (in my SAGS = Sumero-Akkadian Generative Scriptology 1964 f.

45 = Sum. (Highl./Lowl.) tin 'falcon' (my source is Pater Anton Deimel, Sumerisches Lexikon, till now unsurpassed, n61,181 mu-tin 'falcon', with the mu- 'bird'-prefix, as in mu-šen/mušen orig. likewise 'falcon'; then generalized to mean 'bird'.

The falcon-root appears in Indo-European in 2 variants: keinos and kyeinos = Aryan šaina- and šyaina-, the latter (regularly) Sanskrit śyena-.

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

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

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

For other related details see MTED

75 mu-tin, = Sum. mu-tin.

As to Maya 'Month n15 MUAN/MUVAN (see left side line 39) denoted by means of a prey-bird's head-glyph (8 variants) I propose 2 preform-variants: mu-a-na- (IE orn-, Greek ornis 'bird', Germanic arn- 'eagle') and mu-arin(-ni) (2 of the 8 glyphs have -ni subfixed). In Sumer, erin, means 'eagle' and 'bird'. (the -i- opens the cluster -rn- of previous arn-); cf. SAGS n394 ERIN, ŠAR = 'bird's o = egg' 'seed of Pos. 3-a: Sum. numuz 'egg' from numun/dumun/tāu 'man-ātī duck - egg' Pos. 3-a: Sum. erin, ŠAR, 'bird's *cycle o = egg' see above.

85 'Eagle' as the other meaning of Sum. erin, is confirmed by Akkadian (a loan from Sumerian) erū I and II 'eagle' (AM). 15.04.1998

tin, I
'falcon/vulture'
prey-bird


a pan-Mayan diminutive prefix //

tin₁- II

'small, little'

MTED / Maya Transition Epigraphic Dictionary

see tin₂ 'young'

Maya

tin₁- II 'small, little'

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

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

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

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

Sumer

tin₁ 'small, little' and dun

40 Borger 1981, ABZ/Ass.-Bab.Zeichenliste n465 <1< DIN/TIN

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

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

See improvement left side

Maya, continued:

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

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

tin₁- II

'small, little'

a pan-Mayan diminutive prefix //

that reached also Nahuatl, former Imperial language of Mexico

see tin₂ 'young'

Improvement :

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

Thus see tin₁ 'younger brother' and tib₁ 'scribe, script'. For Sumer. n467 <1< SUI/DUN Pos.14-a: Sum. su 'young' Pos.14-a: Sum. dun 'id.' both stem from *zun-, cf. Sanskrit yūn-, reduced form of yavan-, Pers. gavan, Lat. iuvan, Engl. young. Cf. n53 <1< JUBUR Pos.12: Sum. kubur 'young' Highl. gabur / yavan-

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



= IMIX
or NAB



tin-
nab

tin₁-ab₁ I

'little drum'
'rattle'

a₂-nab

MTED / Maya Transition Epigraphic Dictionary

Maya

tin₁-ab₁ I 'little drum, *rattle'

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

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

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

Sumer, Akkad

Borger, Rykle, 1981, ABZ p168:

n424 KIR₂ (AB₂x SA₃ AB₂=KAR₂)

Pos.2-a: Sum.Lowld. ub₃ kettle-drum;

Pos.2-a': Sum.Highland₃ ab₇ idem, cf. Maya tin-ab 'small drum'.

Pos.2-b: Akkad. uppu 'a kettle drum' (and see Deimel SGI p102-a, ub₃).

For Old World tin, tsin 'small' (including Basque tsin 'small') see MTED tin₁ (II) 'small, young etc.'.

Maya, continued:

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

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

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

= Jupiter, AHAB = Lord

tin₁-ab₁ I

'little drum'

80 'rattle'

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

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

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

also aiming at giving a lesson to people of his time and to future generations, namely, to appreciate rebus as a means

90 to show command of language and exhibit intelligence.

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

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

affecting the general public and whatever specialists, mostly being monoglot, leads to unwillingness to study complicated exotic scripts and languages such as Sumerian and Maya. "It doesn't pay in Dollars ...". And what about the Lingua Cosmica or Protolingua humana?

Tacerne & bello.

20 357 wuk buk Jupiter-Lord
AHAB ah-ab

ahab

MTED / Maya Transition Epigraphic Dictionary

Maya

tin₁-hab₁ I and II 'small year'

Small Year I is the Tzolkin Ceremonial Year of 260 days

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

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

For the 5 days see MTED uai-hab₁

10 The Maya scientists, millennia ago World's best Calendar experts, were terminologically capricious.

The above hab₁ is of course the 'vague year' without the addition-
15 al circa 1 quarter-day. How they overcame havoc was 3 years ago studied by David Bolles, MEXICON XII 1990 p85-89.

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

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

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



tin₁-hab₁
'small-year'
I: 260 days =
TZOLKIN
II: 360 days =
TUN

Sumer

Indirectly supported:

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

Pos.18-a: Sumer. tin 'falcon' (SW-Iran. tina, taina, NW-Iran. sina, saina, Armen. cin etc.,

45 for details see MTED mu-tin). Pos.18-a': '-tin 'small' as a loan from Hurrite in Babylon 500 aC.

For Sumer. hab 'year' cf. MTED hab₁

Maya, continued:

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

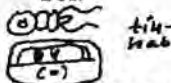
And here Gates' 2nd proposal, tzolkin seen in the rattle snake-glyph:

55 In Modern Maya rattle = tsab Remember that Quekchi tshab 'year' has a var. tshihab.
The rattle/drum have similar variants. Here the preform is tin-ab = 'little drum', with Sumer. ab and ub 'drum'.
60 In rebus, tin-ab 'little drum' refers to tin-hab 'small year, tzolkin'. Gates' 1931-guess was right.

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

70 A second instance, detected by Förstemann and commented by Morley 1915 p55, is tin-naab 'small ocean', in rebus = tin-hab 'small year' = TUN/360 days.
75 For other details see MTED hab₁ = agricultural solar year = 365 days.

tin₁-hab₁
'small-year'
I: 260 days =
TZOLKIN
II: 360 days =
TUN



hab₁ = 365 days



The IMIX
beneath



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

For Quekchi tshihab 'year' see hab₁ with more details

Cf. the 4 Macaw-bird-years = the 4 big years of 365 days each sub mak-hab₁ as in the Dresden Codex p40b, in this MTED, in the context of regular 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.

There is an interrelation between the name of the Macaw-bird and the name of the macaw-pale (on the fruit of which the birds feed)! Said pale is in Tupi called macahuba/macahiba (Webster's 1961 p1353-2).

tin₁-ab₁ II
'small sea'

MTED / Maya Transition Epigraphic Dictionary

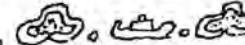
Maya

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

By inductive methods Maya tin₁-ab 'small water' has been postulated, see e.g. MTED muk₁ 'plenty, big' line 65, and line 70; or sub MTED naab/na'ab 'pond, lake, ocean' line 75. It was referred to tsab/tsiab/tsi'ab/tinab = tin₁-ab (I) = 'little drum' = 'rattle', q.v.

In rebus reading, tin₁-ab (I) 'rattle' is = tin₁-ab (II) 'little water' e.g. a lake, a river. This assertion is of no value as long as we haven't got direct glyphic confirmation.

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

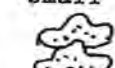
The legend is:  cogo
'a surface of water' drops/rattle/boat?/rattle
What we see are water droplets, rattle, an island (= a pyramid?, or a boat) and again rattle and droplets. We know from MTED tin₁-hab, written by means of the rattle, that the rattle in rebus means small year = TZOLKIN. Here rattle means, in rebus, surface of a small water/a lake, that is: tin₁-ab. The term ab is in Sumerian = 'the sea', in Iranian = 'water'.

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

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

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

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

 rattle
= tin₁-ab I

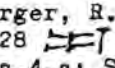
/ muk₁-ab₁
'big sea' or
'plenty of water'

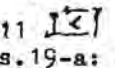
 muk-
-kab-
> rebus

Sumer

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



Borger, R., 1981, Ass.-Bab.2'liste n128  AB / *UB₆
Pos.4-a: Sum.Highl. ab 'the sea'
Pos.4-a: Sum.Lowl. *ub₆ 'id.'
cf. Iran. ab, ap- 'water'

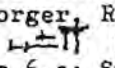
n511  LAGAB x U / UB₄ /
Pos.19-a: Sum.Lowl. ub 'the sea'
Pos.19-a: Sum.Highl. *ab₄ 'id.'
(my Source for ub₄ is SL₅11,38,

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

Maya, continued :

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

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

Borger, R., 1981, Ass.-Bab.Zeich'l. n6  ZU
Pos.6-a: Sum. abzu (= ZU-AB),
Pos.6-b: Akkad. apsû 'water-abyss'
Perhaps = Aryan ap-šu, Sanskrit ap-šu 'in the waters'.

Thus ZU-AB and Maya MUK-AB alliterate both AB = 'water'.

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

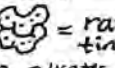


p55

Erdhöhle

On Stela 11, Copan, Honduras, we see a picture of God K (Kauil): head with 2 big kab-kab-signs, turkey-cock tail, 2 ceremonial staffs on both ends ending in sak = 'white', and, on both sides, in knee-height, the 'water-volute' being the rattle-sign tin₁-ab = 'small water' (Abb.102, p161 of the Hildesheim Maya Art Exposition 1992, Guide, printed in Mainz).



cf.  = rattle tin₁-ab I
a₁, a₂, a₃ = water

MTED / Maya Transition Epigraphic Dictionary

The present XUL-month-nr6-page continues indeed the MTED BAK-KIN-pages (1) and (2). There the discovery is presented that the Maya ape-name bakin in rebus means 'bak-kin - '400 days' (cf. bak-tun '400 TUN'), the basis being the ape-head-glyph d-1 of Dresden p49 (Venus-Table). Said ape-head-glyph has subfixed the (harmonious) complementant -ni which is in support of the bakin-reading, valid also for neighboring c-1, = makin 'ape', in rebus "ma-kin 'lunar year', numerically confirmed (355+11 = 366 = a macaw-bird mak-hab (see MTED) leap-year of 4 years.

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

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

tul

'flat-nosed (ape)'

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

Below: 8 Thompson Month 6/Xul :



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

an Old Maya

tin-ab meaning

(1) 'little

drum' and

(2) 'little

ape (- ab-)

since Sanskrit

kapi: 'ape/Affe'

probably stems

from kan-api =

'what a nose'

with api- as

preform of Germanic 'ap-

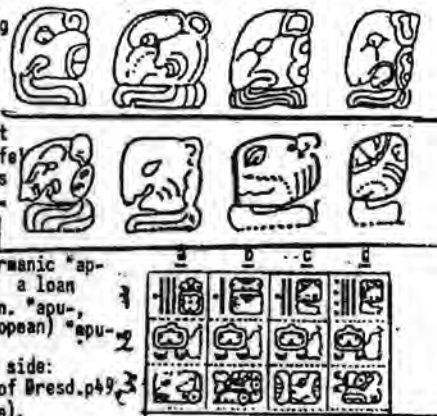
= 'ape/Affe', a loan

from Indo-Iran. 'apu-

= 'it (Indo-European) 'apu-

Right side:

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

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

When I met with Quekchi tul 'plane-tree' in 1990, I was at once aware that this is a Mesopotamian term. The etymon is 'flat' as supported by Mesopotamian tulub 'ape', = 'the flat-nosed'. What was still missing in Maya was a tul 'ape'.

- 10 This I found in Schele/Freidel (Munich) 1991 p415, C-6 and A-8, as in the PN (Personal Name) Yax-T'ul = 'Quick-Ape' in May 1992. At that time, I was planning a Glyph List (a project now abandoned, but replaced by MTED) and labeled
- 15 the discovery S-67-A.



Yax-T'ul C-6



Yax-T'ul A-8

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

Sumer n459-a <TE> DU, Pos. 7: Sum.tulup 'ape' and 'plane-tree' dulc-bi = 'ape'

This is Emesal-Dialect of Sumer.

For some details see AHw (= von Soden, Akkad. Handwörterbuch)

sub dulbum (p174), variantdilbu = Sum. tu-lu-bu-um.Arab. dulb 'plane-tree'New Pers. dulb 'id.'

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

Both have the same distorted (inverted) etymology, the first preform being tulup, the second = pulut.

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

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

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



tun₂-lu₁
or tun₂-kam₁-ša₁

'dog-destroyer' =
'dog which kills'

MTED / Maya Transition Epigraphic Dictionary

Maya

tun₂-lu₁, orig. tun₂-kam₁-ša₁

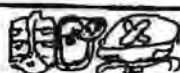
'dog-destroyer' or 'dog-killer'

tun₂ 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-hab-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, or 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.



lu = kam-ša

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

+tun₅-lu₃ or +tun₅-kam₅-ša₂₇

'dog-destroyer' or 'dog-killer'

Borger, Rykle, 1981, Kevelaer, Ass.-Bab. Zeichenliste / ABZ n536-B IE TUG₂ (n536-A = KU, n536-C = SE)

Pos.14-a: Sum. tūg = tug, also dog, 'dog'

45 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 Svan-, but note Sanskrit śunaka- 'little dog', Sioux šonka 'dog'.

50 Pos.14-A-a: Sum. +tun₅ (cf. Greek *kynos/kunōs) 'dog' entered in Old Maya at 500 aC as tun₂ 'dog'.

n345 IE GU = GUG, = SE-gun0 / LU₂

Pos.11-a: Sum. lu, 'destroy', lu-gar-ra 'to attack' (my source is A. Delmel, SE 345,17 and 345,4)

55 n362 IE GAN / KUM

Pos.6-a: Sum. Highld. gam 'to die' cf. Maya kam

Pos.6-a': Sum. Lowld. *kum, 'to die', *kum₅-ša 'kill'.

n191 IE KUM / KAN

Pos.10-a: Sum. Lowld. kum 'to die', kum-ša 'to kill'

Pos.10-a': Sum. Highld. *kam, 'to die', *kam₅-ša₂₇ 'kill'

60 cf. Maya kam 'to die', kam-ša, kam-ša₅ 'to kill'

n192 IE KUM-ŠE = KUM, ŠE properly: make go away

Pos.2-a: Sum. Highld. gaz 'to kill', *gam-š 'make go away'

Pos.2-a': Sum. Lowld. kum-ša 'to kill'

65 IE g^hen-y- 'to kill' stems from g^hem-y- 'make go away'

66 Maya, continued: I:

Sirius, = Sothis in Egypt, created the pseudo solar year of Old Egypt, see mak-hab, 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.

70 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'.

75 This implies that the value -lu is a sort of synonym of kam-ša which has the Sum. cognate lu, 'to destroy'. That the celestial killer-dog tun₂-lu later survived as an ordinary tsu-l = 'dog' is quite understandable, but consider the Dresden context for tsu-l which is exactly the tun₂-lu or even the tun₂-kam₅-ša required. That preference was given to -lu (instead of kam-ša) could be explained by Sum.

Borger 1981 Ass.-Bab-Zeichenliste

n481 IE LAL, LA

Pos. 11-a: Highld. lā = la₂ 'to hang, to weigh'

Pos.11-a': Lowld. *lu₁₀ 'ld.' in that the Maya were thus induced to depict the dog as hanging down from the sky.

1) = avy & phon. tsu

2) = kam-to die + -ša causative > to kill

3) sky, celestial

MTED / Maya Transition Epigraphic Dictionary

Maya

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

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

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

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

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

tun-₃-il

'birth'

tun-₃-hil

see below

tun-

'give birth'

Sumer

dun, tu 'to give birth'dun-iš 'birth'This glyph is yu (post-fixed) - 'his/her', main-glyph tun, plus -il suffix

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

Pos.13-a: Sum.Lowld. tu 'gebären'

correctly = dun, non-vulgar

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

This is typical SW-Iranian, contrasting with NW-Iran./Avest.

zan- 'to give birth'.

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

Maya, continued:

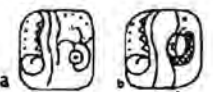
connections in speech and thinking between numerous nations. Palenque inscriptions date from 700 pC.

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

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

Sumer: Borger 1981 n78: Pos.20: Arab. -hu 'his'; Pos.27: Sum. hu- 'to give birth', to engender etc.' = Iran., Greek hu- 'idem'.

T. 740



In MTED hu, 'give birth' it has been confirmed that the upended frog glyph has 2 values, hu, and (here studied) tun, both meaning 'give birth'. After Proskouriakoff's paraphrasing the glyph as 'birth', the assignment of sihi by Linda Schele means no progress. What counts is explaining somewhat more of the glyph block's structuring. Here 68 stela 3, Piedras Negras, with suffixed CRESCENT hil, plus yu 'his/her' subfixed. A-8 + A-9. For A-9 see KATUN.



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

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

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

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

MTED / Maya Transition Epigraphic Dictionary

uai-hab₁

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

Maya

uai-hab₁ 'The Woe-days of the Year'
= the 5 last days of the 365
= 18 x 20 + 5 days Year
The pictographic value of the uai₁-
glyph seems to be two lifted arms
as a token of lamentation.

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

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

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

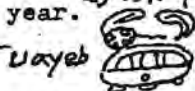
Other Maya uayeb (= Month n19) names are interesting:
e.g. Morley 1915 p45: u yail kin/haab 'sorrowful or
laborious days/part of the year'; and u-ma-kaba-kin
'the no-name-days'. For the rendering of the latter
version good glyphic material is available.

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



Kelley
1962
p 32
approx.

cf. also Mor-
ley 1915 p 49

uai-hab₁

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

modern = uayeb
'month n19 in
18 x 20^d + 5^d,

picture: hands
lifted or scrap-
ing the cheeks

cf. uai-es₁

'lunar eclipse'
or 'woe-moon'

uai-kin₁

'solar eclipse'
or 'woe-sun'



discussed sub
MTED es 'moon'

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

(kuš < ku₄ - tyi
< ku₄ - tin₁ I
'Vulture'

See MTED mak-hab₁
that is, the 4 Macav-
-bird-years, = 4 big
years of 365 days
each, as in the
Dresden Codex p40b,
in the context of

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

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

Sumer / Egypt ('bai-'hab)

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

Borger/SAGS/Deimel n371 ba - BU
Pos. 23-a: Sumer. (Lowland) bu-1 'woe'
= NoFo bui, OPers. vai
Pos. 23-a: Sumer. (Highld.) ba₁₅-1 'id.'
Sanskrit u-ve, Aryan vai 'id.'
everywhere a cry of lamentation.

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

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

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

Maya, continued:

As proved by correct reading of Maya
glyphic compounds such as uai-hab
certain compounds rendering TUN = 360
days show likewise the reading tin-hab
'small year' for being not 365, the
nearly full solar year. See hab₁ and
tin₁-hab₁



OTOT

picto-
gramsnat-uat
or *bat-bat

MTED / Maya Transition Epigraphic Dictionary

'house'
= 'step-step'
*pada-pada

Maya

uat-uat ot-ot 'house'
or *bat-bat orig. *pada-pada
= 'step-step' = 'storey-storey'

- 5 A sort of reduplication is visible in the ot-ot-house'-logogram which confirms its ot-ot-reading and the assignment of phonetic ot-ot-house' to that logogram. The
- 10 term ot-ot suggests a preform *uat-uat and/or *bat-bat = 'house-house', availing Maya bat 'house', since in Maya (and in Mesopotamia) u- (= w-) and b- are almost interchangeable and subject to fluctuation.
- 20.04.1998: The proposed Sumerian cognates meaning 'fortress' or 'wall' are outdated by assuming that 'houses' were in mountain-regions pueble-shaped, step-step producing storey-storey. It then follows that Maya bat-bat 'house-house' renders Indo-Iranian pada-pada 'step-step', in agreement with the house-pictogram. Maya and Sum. ba 'foot' is from *baia/baya/bada/pada, meaning also 'step'.
- 25 As to ot- from *uat/bat, cf. Maya ok 'leg/Bein', likewise coinciding with Maya bak 'leg/Bein', but also meaning 'bone', like German Bein. The idea: is 'hollow' (IE wak-, Lat. vacuum), since the femur-/upper leg bone is hollow. Semitic *bak-, cf. Ethiop. bakaya 'to be empty/hollow'. Here "Sumerian: n78 -k7 HU / BAK, BAQ, BAH etc. Pos.22: *Sum.*bak- 'hollow, bone'. The fact that bak means in Maya also prisoner is supported by Sum.
- 35 Pos.15-a: Sum.Highl. pag 'einsperren' (Vogel in Käfig) 'id.' Pos.15-b: Akkad. esêru ša iqqûri, Sum. pag 'einsperren' refers to an IE doublet pak-/pak- 'to fix, to fetter', with German fahen/fangen, and 'Gefangener/prisoner'.

Sumer

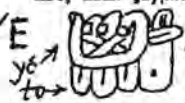
- bad₃, bad₄ 'fortress, wall (of house)
Borger, R. 1981, AB2:
n152⁸b)  BÂD = BAD₃
- BÂD ("EZEN" x BÂD)
Pos.1-a: Sum.Highl. bād 'wall' (of a city, of a house)
Pos.1-b: Akkad. dūru 'id.'
Pos.8-a: Sum.(Borger) bād-šul-
50 -hi, or(Deimel) bād-dun-šār = same graphs, 'outer wall'.
Pos.8-b: Akkad. šalhā/šulhā 'id.', a loan from Sum.
n461  KI 'place, city'
55 Pos.31: Sum.Highl. bad (KI-KAL place-strong) 'fortress'
Pos.31-b: Akkad. danna-tu 'emergency, fortress' or Akkad. dūru 'fortress, wall'.
60 Sum. bad₃, bad₄ must be a late loan from Old Persian vardana- 'town' (Roland Kent 1953 p207), a cognate of Sanskrit vrjāna- 'enclosed place', cf. Greek(F)-ergō 'I enclose'. Remarkable that Sum. did not replace OPers -rd- by means of -l-, so that Sum.NoFo-Highl. is barda-.
- A phonetic parallel is seen in
70 Sum. bad₃ 'to be high, sky' = OPers. bard- 'be high', Sanskrit brhant 'be lofty', New Pers. balā 'high' (from *bard-), German berg 'mountain', *bhergh- incidentally, the site of 'fortresses' is often a mountain. Germ. burg 'castle, fortress' is from zero-grade IE bhrgh- and means fortified high place.

uat-uat) 'house'
or *bat-bat or ot-ot
= 'step-step'/'storey-storey'
bat-bat from *pada-pada 'step-step'

picto-
grams

- A  B  Logo-
grams
OTOT
-ti
= T.59
A: In Caracol, Site Q Panel 7, B-3 (see Mayer 1978: Plata29);
B: In Chichén Itzá, Temple of the 4 Lintels, Lintel 2 C-2 (drawing Ruth Krochok)
More in N.Gruhe 1990 p65 Abb.27d/e.

according to William Gates 1931 p135 as in the Madrid and Dresden Codices. Superfix: roof or mat; main glyph: two steps.



Phonetic,
yé to in Chichén-
Itzá, Temple
of the 4 Lintels

Lintel 1, F-4 (see Harris/Streams 1992 p44, Fig.3:5 (b), yo-to-t(i).



Phonetic

to in Palen-
que, Pa-
lace bank 1

South (cf. Stuart 1987, Fig.50a)

For more see N.Gruhe 1990 p58

read: yé-to-(tò)-t(i). 1) Persian-NW burz 'high'



Logogram,
*thatching
yo- 'his'

and 2 or 3 steps
in Tikal MT 140 (discussed in
Gruhe 1990 p58), yo-OTOT-house.

for wrist- or
knuckle- or
neck-lacings,
in rebus

ubad, I
jewelry work



MTED / Maya Transition Epigraphic Dictionary

Maya

- ubad₁ ornament as jewel necklace or bracelet or ankle-lace. This lemma is meant as an approach only. I owe the idea to Kelley 1962 p28. There he refers to jewel water and sees it in three variants. The notions or glyphs denoting 'water, ocean, lake' are already treated, see e.g. MTED naab 'ocean', tin-naab = 'little ocean, lake, big river'; a realistic necklace picture does not reveal its name; in the remaining two cases the wrist-glyph is seen which appears in hand-pictures such as kab₁, kab₂. As to bracelet, it is clear that the wrist sign is a silent location indicator should the bracelet word already exist. On the other hand, the following fox picture gives in rebus the spelling. Instead of 'fox' there is also the 'footprint' sign as rebus or as (Knorozov) phonetic value behind the wrist-sign. In MWL (Maya Word List) (for more see Bibliography) n208 Achi and Aguatemala have uwah 'necklace'. Maya has, inter alia, pet 'fox'; Terrence Kaufmann, for Maya-Teco, offers s-wet₁, proto-Maya wet 'fox'. No problem to see in double-uv a previous uv-, ub-, thus ubet 'fox'. Most likely it was ubat because of the footprint-sign, which phonetically is ba and historically bad/pad-, = pan-Indo-Iranian pada-'foot'. See the submissions Sumer/Iran.
- 40 The Maya way of referring glyphically to wrist-, knuckle-, neck-ornaments is fruitful to language reconstruction.

Sumer, Iran

cf. luba 'fox'; bada 'foot'

- 48 Borger 1981, Ass.-Bab. Zeichenliste n355, EJ LUL / BAN, Pos. 6-B: Sum. lub-a 'fox' (My source is A. Deimel, SL 355, 92)

The preform is IE (Indo-European) loupēks; cf. Greek alōpēx, Old Pers. raupāθa-, NPers. rubā, and Sanskrit lopāśaḥ. Note the r/l-fluctuation. In most Maya languages initial r- disappears or becomes y-, cf. the case of raḥ / yaḥ 'green'.

A Maya ubat 'fox' is in agreement with Sum. luba, properly 'laupāt' since Sum., being SW-Iran., renders OPers. -θ, later = -t (as in New Pers. and the Iran. dialects around Shiraz).

- n69 BA / BE / PAT / PIT
Pos. 75: Sum. be 'foot' (Egypt. b) cf. Kurd. pē, Pers. pay, Sanskrit padam 'foot'; Sum. be from baya, with -y- from -d- as in me 'battle' from maya / mada (= SW), but well-known NW a-maz-on 'Amazone', IE maghā f., Greek makhē f. 'battle'.

- 70 n5 BA / PA
Pos. 41: Sum. var. ba-an 'foot', from badan / padam; entered Semitic: = pa'am (Hebr., Ugarit).
n78 HU (plus n5 -BA)
Pos. 20: a Sum. 'hu-ba(t)' 'jewel' is here proposed, would be Sanskrit su-bhāta 'beautiful shine'.

Maya, continued:

tion. It seems clear that, in Middle Maya, 'fox' was ubad, 'foot' bad and jewel/ornament ubad as well.

ubad, I

jewelry work
for wrist- or
knuckle- or
neck-lacings,
in rebus



ubad, II
'fox' as a
head-glyph



ubad, I
ubad, II
'foot', properly bad,
in rebus

As to the
loss of initial r- note
ak 'turtle'
from rak =
Akkadian

raqqu 'id.'
which does
not exclude
phon. ak at
700 pC.

In Schote / Friedel
1994 (Munich) p55
Quote
= MTED na'ab ubad

Note the silent location indicator = 'wrist, joint' in hand-pictures etc.



In archaic
languages
wrist/knu-
ckle/ankle
bones are
called, e.g.
eye of the
foot (plagued
by Nicasso)
= 'eye of hand'
etc.



See MTED tin, -ab^I with Uuk-ANAB
= Jupiter-Lord ('7 - Jupiter, ANAB = lord)



UUK-kankan
God 7-Gold
Planet
Jupiter

MTED Maya Transition Epigraphic Dictionary

Maya

UUK-kankan = '7-Gold'
denotes here provisionally God/Planet Jupiter. What matters is glyph-reading and the above glyph-compound, a head-glyph with, in the ear-region, attached the global Jupiter-number 7 and below the kankan/kan yellow/gold-glyph. Up to now this head-glyph is called 'God N' (see e.g. Harris/St. 1992 p69).

Sumer

Rykle Borger 1981, ABZ 5Kt. šrana-
n115 SAG head, ššana-
Pos.21-a: mul SAG-ME-GAR/NIG
-b: (,) nēberu 'Jupiter'

n321 UD/UTQ aha-/ašsu /iter
pos.35-a: ud-al-TAR Planet Jup-
-b: dapinu 'id.' both with mul-
(mul 'star' as prefixed determ.)
Arabic muštari and birgiš 'id.'

As a strong confirmation, we have the Toniná Stela 101 which, on the 'painted' /inscribed 2 sides, brings a row of planets and some of their features in sequence from top to bottom (side A in glyphs, side B in portraits) as follows: Jupiter (meandering, '7' =)
Venus = Quetzalbird see MTED KUK I-V
Earth = Macawbird see MTED mak-hab I-V
Moon = month of 28 days see MTED ad
Mars (broken off) 9 pearls of the necklace, see MTED e-tin-hab

For more details see MTED sub KUK Venus page (2). Cleverly the '7' is once written and once

As we see, just like elsewhere, '7' is in Maya-land Jupiter's holy number within the divine numerical harmonious system:

Jupiter	$7+7^2+7^3 = 399$ days of
Venus see MTED KUK I-V	$8+8^2+8^3 = 584$ synod.
Mars, before injured	$9+9^2+9^3 = 819$ years
Mercury	$4,5+2^3 = 115,875$

Maya kankan (so in some dialects), short: kan means 'yellow', but also 'gold' because of Aryan-A kankana- 'gold', (Aryan-B: kantsāna- = Sanskrit kañcana- 'gold'). Related is West-IE honey/Honig.

Maya, continued:

In Hindu mythology (Dowson John, 1950, p128) there is talk about a hiranya-garbhā = 'golden womb or egg', so in Rig-Veda, stating that in the beginning it was the one lord of all beings, ... who is the god over all gods, ... resplendent as the sun ...

Akkadian 'dapinu 'Jupiter' could be a corruption, with a preform dšapida from Iranian/Sanskrit dyau-pitā, IE = Indo-European dyēu-pātēr, Greek Zeu-patēr, Latin Jupiter, 'the celestial father', including perhaps the Maya hapax legomenon Palenque IFC B-6 aa-ta-ui-la = *Mab Tavila 'Big Jupiter'.

For Saturn, the star of 400-month-(- 30 years)-revolution, formerly the slowest known of all planets, see MTED ka₉-ka₉-ma₉-eš₁.

Note the numerical alliteration which Saturn shares with Jupiter's byname: the 400-day(round for 399)-year-star.

In several deity-systems Saturn is grandfather, Jupiter is father, and Mars is son. A conjunction of Saturn

Jupiter Mars was a big event in Maya-land. Could Maya UUK '7' stem from High-land Sumerian *bhaq (= Cuneiform ba) = 'allocation, gift' in that '7, Jupiter and riches' do form one semantic field?

In proto-Indus and pre-Indus-Culture, the celestial bodies, including Sun and Moon, were seen moving in a divine harmonious numerical system giving a powerful lesson to earthlings in realms of beauty, mathematics, orientation at sea and in the deserts. Populistically, Sun and Moon were called the eyes of a virtual World Giant (Vishnu, Ymir, Pankow); the stars and planets were told to be ornaments in his head-hair, night being the result of his head-hair covering partly the eyes. Such views had no impact on upper-class people who devoted themselves to the study of a number of

sciences. But then so-called reformers started to deify celestial bodies. For some time, deified planets had no consorts, so originally also in Sumer. But interested circles started to create pantheons, huge divine families and clans; ending in chaos. New reformers announced that a sole supreme God would be enough. To some extent, their monotheism was a return to pre- and proto-Indus times. Now, unfortunately, competing monotheistic religions de-stabilized the archaic belief in a universal spirit. A few 1,000 years ago, reformers selected Jupiter to function as supreme God. In dice-casting (all opposite numbers render 7) they asked for Jupiter's decision. But new systems of devils, angels, saints emerged. Materialistic atheism and confessional chaos have their flux and reflux.

The topos is Aguatega Stela 2, F-2 ich ak



yi₁-tšä₂-ki₁
 *itšä₂-kak or
 *išä₁-kak
 'claw, nail, paw,
 finger-/toe-nail'

MTED / Maya Transition Epigraphic Dictionary

Maya Prefix to Body Parts, itšä₂-

*itšä₁-kak 'finger or toe nails'

The Maya Body-Part-Prefix/Classifier/
 /Determinative *itšä₁- has been recog-
 5 nized by Terrence Kaufmann, TECO, 1976
 p173. Cf Maya itšä₁ = Sumer izi 'fire'.
 Thus similarly Sum. uzu- = 'prefixed
 determinative for body-parts' proving
 10 perfect agreement. Body-parts compounded
 this way proving, in addition, conside-
 rable identity of anatomic nomenclature,
 are listed marginally (left side).

The case studied mainly on this page,
 Aguatega, epigraphical yi₁-tšä₂-k(i)₁,
 15 explained by Yucatecan itsäk 'uña',
 does not tell us that much what other
 Maya languages tell us relative to
 Proto-Maya 'finger-/toe-nails'.

Note e.g. Quiché iäkiak from *išä₁-
 20 -kak, but Pan-Maya ši-kin, tši-kin
 'ear/Ohr'. In a number of cases the
 prefix survived simply as š-.

It is clear that the full form in Pro-
 to-Maya was *itšä₁- or *išä₁-kak,
 25 valid for both, toe and finger-nails,
 comprising also the claws/Krallen
 of animals. At the bottom is a Baby-
 lonian *uzu-/*izi-kak *barāmu- = 'the
 one with the (bloody) claws of the 2-
 30 colored (animal/Jaguar)'.

'Bloody' because the initial CV-syl-
 lables yi₁-tšä₂- have the blood-marking-
 circlets stronger painted than nor-
 mally. - By the way, Akkad. barāmu

35 (etymon of BALAM 'Jaguar') stems from
 Highl.-Sum. ba-ram-, Iran. dva-rang-
 = 'two colors' (cf. New Pers. dō-rāng
 'hypocrite'). Arab. barīm '2 color cord'

AHw p105-b. Arab. baraqa 'maka gay-
 -dotted

itšak-BALAM =
 name of a prisoner
 (see Harris/Stearns
 1992 p126-p127).

= Bloody-Jaguar-
 Claw, a war-name.

yi₁- T.19
ch'a- T.93
ki- T.102

Cf. MTED

yi₁-tšä₂-nal₁ =

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

išä₁-kin 'ear/Ohr', Pan-Maya
ši-kin, tši-kin, Sum. Lowl.
 *uzu-kun, Highl. *ham-dä-

40 Sumer uzu- 'prefix idem'

uzu-kak 'finger or toenails'

Borger, Rykle, 1981, ABZ
 n171 UZU = AM-⁺DAM₅

Pos.2-a: Lowl. Sum. uzu

45 'body-part' = *um-šum
 = n170 *UM₃ + n69³ ŠUM₄

Pos.2-a: Highl. Sum. am-
 -⁺dä₅ (n170+n69) 'idem'

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

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

55 It seems that already in Meso-
 potamia (Eme-Sal Dial.) some
išä₁-ru 'body-part' resulted
 from *izi/uzu cf. Hebr. šer
 from *eše-r, Akkad. širu, and
 60 Ugarit. šir 'body-part, flesh'

n230 GAG, KAK, QAQ

Pos.5-a: Highl. Sum. kak

'nail, peg, pin, plug'

cf. giš-kak 'Holznagel',

65 urudu-kak 'Metallnagel'.

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

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

The origin is Runic/pictogra-
 phic: *kak 'ice-crystal';
 the Runic letter 'hagal';

75 and *ka-ak '2 claws'.

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

The above Teco-inversion case
kam/mak- receives correction
 in Chahabal ših kan 'knee' from
išä-kam-.

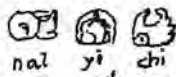
išä-kab 'arm, elbow'; cf. Chah-
 bal ših-k'ab 'elbow' (Stoll
 n42). cf. Sum. uzu-kab.

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

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

išä-kaman/makan 'knee', Teco
s-makan 'knee'; cf. Sum. kam
 'to kneel', or gam; Akkad.
kamā-d-u 'kneel, to bow!'.
 n362 Pos.19-a/5, A. Daimel.

išä-me-kab 'thumb'; lit.
 mother (of the fingers/chil-
 dren) of the hand; cf. Tzotzil
s-meh-k'om (Stoll n44, p62).
 Or Jacalteca yišä-mā-al-k,ab



Sum. uzu - Maya itš'i 'body-part'

yi₁-tš₁-nal*yi-tš₁-nahal 'nose'

and 'nice smelling'

MTED / Maya Transition Epigraphic Dictionary

Maya

yi₁-tš₁-nal/nahal 'nose'

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

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

In Piedras Negras Stela 3, topos D-3b, ichnal appears again (see Harris/Stearns 1992 p81) linking 2 personalities: '-accompanied by (or some other relationship)'. The sequence is nal-yi-chi. This could mean that *iš₁ 'body-part' is not always a prefix, but is a noun meaning 'member (of clan), Mitglied (des Bundes-tags) etc.'. In the Near East, Arabic caḡ-u has got the same meaning. See MTED yi₁-tš₂-k₁, line 53.

We could here translate 'the nice smelling clan member' = *hu-nahal iš₁ Ruler 3 = Maha-kina Yo-Nahal X. Interesting to note that the nal/nahal appears sub D-3b and in the following C-4 where the prefixed yo- is likely to contain ancient *hu- (= proto-Sumer., Iran.) 'nice'. Old Maya/Old Near East hu- denotes 'bird; to generate, give birth: and nice, well-'. Sanskrit/IE su- 'to engender' and 'nice', but hu 'bird' is from *h₂-au₁- : Skt., Lat. avi-. Maya mal (cf. Ux-mal) is probably from ma-hal (Semit./Arab.) 'settlement, village'.

Sumer, Akkad, Semit.

*uzu-nahar- 'nose'

Borger, Rykle, 1981, ABZ

n15 KA, PI

⁴⁵ Pos.17-b: Akkad. nahīru

'Nasenloch; nostril'

AHw p714-b: related is

Aram., Hebr. n⁸hīr

cf p713-a Akkad. nahāru,

⁵⁰ Semit. n-h-r 'schnauben/

to snort, to puff and blow,

to pant, to foam etc.'

It is clear that this Iranoid

term stems regularly from IE

cf. Germ. nāseln 'speak

through the nose'

n75 NU, LA, ³ NA⁹

Pos.4-a: Sum. Lowl. nu

⁶⁰ 'statue, *person'Pos.4-a: Sum. Highl. ⁹na

I: from nā, nar- 'man',

II: from *nahā 'nose'

Maya nu (ni) 'nose' is a Low-

land term; is a variant to

⁶⁵ Maya na 'man' with preforms

I/II above. ||

'Cutting off the nose' (Assy-

ria, Elam, Maya-land) means

⁷⁰ demolition/deprivation of per-

sonality since 'nose' means

'person'.

n330 LU₂ (< *NU), NA⁶

Pos.2-a: Sum. Lowl. lu

(orig. -⁴nu) 'a human'⁷⁵ Pos.2-a: Sum. Highl. na

'id.', see above I/II. ||

Cf. Maya na 'man'.

Sanskrit nā, nar- 'man' is

⁸⁰ Lat. Nerō, Greek anēr etc.

Maya mal-, obvious-

ly from a Semitic

ma-hall, cf. in India

the Taj-Mahal - Throne

-Place', or Arabic

ma-hallah 'village,

settlement'. Semitic,

as usual, trilitera-

lized a popular *hal-

stemming from an

Iranian *hala-,

IE sedlo, Russian

selo 'village',

from former sed-

lo 'settlement',

root is *sed- 'to sit',

cf. Latin sedes 'be

seated', sella 'seat'

from *sedla etc., with

Engl. settle/siedeln.

Maya *nahal/nal

'nose', with pre-

fix mu- = 'a nose'

like a bird (-su)

that is, aquil-

inr nose, in Maya-

land recurring

among the nobility

(also known from

Basque, and still

more from Assy-

ria and Armenia).

Another Maya nose-

name of this type

may have been

*ti-hu-naha =

'an eagle's nose'

see MTED ti-hu

'eagle' corres-

ponding with Sum.

ti₈-hu 'eagle'.yi₁-tš₁-nal*yi-tš₁-nahal 'nose'

and 'nice smelling

(of places, persons)',

'companion'

or 'member (of a clan)'

nal

T. 86 Dor

Stela 16

D-3b

yi T.19 chi T.67

cf. Maya nu 'nose'

*Highl. nā, *naha-

Iran. *nahā, IE nasā

Germ. nase f.;

nal- nah-
-yi- -kina
-chi- -nel

in: yo- nel

Harris

Stearns

1942

p81

Piedras Negras. Stela 3
D-3b C-4 a/b

Different from -nal in

place-names is mal as in

Itza-mal - Place of Know-

ledge; or Ux-mal - Place

of Uš, cf. Gates 1931 p186:

a protecting mother deity.

Borger, Rykle, 1981, ABZ:

n211 US, WIT

Pos.26(2): uš (Sum.) 'womb'

*uša-ušra-/uterus.

n271 ARHUŠ 'womb'

Pos.2-a: Sum. uš 'maternal

womb, pity, mercy, miseri-

cordia' SL 271, 2/6, etymon

as sub n211 Pos.26(2).

Fernandez 1892 p58 notes inter-

estingly [zentral] nīl (< *nīhi/

/nuhu/naha) nariz, that is,

nose, and nīil (< *nīhil/nu-

hul/nahal) meaning narices, -

nostrils, which couple follows

the line of Mesopotamian naha-

'nose' and nahar- 'nostrils'.

A closer look at the NAL-glyph

reveals that it is seemingly

a ligature of nu plus

na (- naha) so that

the Semitic pattern of *ma-nahar

was apparently not forgotten,

(cf. Egypt.-Arab. ma-nahir pl.

'nose', properly 'nostrils').