

MAYA LANGUAGE AND HIEROGLYPHICS ENRICHED BY BABYLON 500 B.C.

by

Kurt Schildmann

Summary

Not even a novum, and by no means a revolutionary insight – due to migration and diffusion of culture: all languages are melting pots, which, differing in time and space, suffered afflux, change, and loss of elements, of articulation, phonetic shifts, of cosmological views and vocabulary by more or less dominant languages. Here is evidence submitted in the case of Babylonian arrivals in Mayaland at the time of Darius the Great.

BEFORE Alexander the Great, before the Hellenistic invasion of the Middle East a revolution in writing and recording undermined Oriental Empires based on cuneiform script. It was the Aramaean consonantal alphabet. As a sort of short-hand writing, used by scribes versed in two or more languages, in the service of mighty governments, streamlined administration, made the easy conquest of countries and their effective administration possible, especially the Persian Empire, and that of a generous Darius the Great.

As usual in Phoenicia, secret expeditions went global, but this time obviously also sponsored by Darius. Over centuries, so-called Maya-Kings judged themselves to be Satraps, that is Governors of Darius. They called themselves Sha-sga-wa, that is old Persian xshashapa, or Median xshaθra-pa, meaning Imperial Protectors. Sanskrit kshatra means kingdom or empire. In Iranian, ksh turns into xsh (x = Swiss ch, or in German Ach und Weh).

It is clear that wise men in Babylon at that time had still full command of Sumerian, as spoken and written. That is proved in Mayaland. See ti-hu 'eagle' and Mame (a Maya dialect) ti-u 'eagle'. Rykle Vorger, Assyriologist, is wrong in transcribing ti—mushen 'eagle', Anton Deimel is right in transcribing ti-hu 'eagle' although the -hu determinative (= bird) has also the value mushen 'bird'.

THESE WISE men of Babylon, so it appears, saw their beloved cuneiform writing and tradition endangered by the scribes of Darius, by the polyglot Aramaean scribes. Some of them shared the multi-ethnic Darius expeditions, in conservative and puritanistic manner, to establish a renaissance in the New World. The new Sumerian script, they introduced in Mayaland, was, as they believed, based on proto-Sumerian pictograms.

Most Maya-glyphs are, just like Chinese originally, readable in various languages.

Princely Maya scribes took pride that they had mastered several Near Eastern languages, just like educated English speakers do mix their speech and writing with classical and old French and Keltic vocabulary. In the Maya case, involved languages were Akkadian, Sumerian, Old Persian, West-Semitic = Phoenician, and Basque.

THE BASQUES are the ethnic bridge between the Mediterranean and the Atlantic Ocean in Southern France and Northern Spain, and this for countless millennia, versed in seafaring and in commerce, quite naturally, often polyglot. Maybe, they founded basque-speaking colonies in America long before the Darius expeditions. They were the true nautical experts in millennia before and after Darius as to reaching, and exploiting, the Americas. See the list of some Basque elements in Maya below. As global business-men, the Basques may have seen in their language a secret family language, just like many Jews saw in Yiddish their secret business language. The term *lingua franca*, which I formerly used, does here not apply.

The Maya aristocracy erected the miraculous temples, the skyscrapers of their period. Extremely racist, they saw a difference between the son of a Satrap (see above) and of a person of lower rank. The satrap-son was called *hun*, that is Old Persian *hunu*, Sanskrit *sunu* 'son', while other sons of some rank were called Semitic *ben*, if daughter *bent*.

Akkadian *aplu* 'son' is in status constructus *apil*. With *apil*, the Maya called their grandson. As *pil* 'son' this word entered Aztec, together with Maya *tin/sin* 'small'. Said *tin/sin* is also Basque. The US-Mayanists are trained as ethnologists. Even as trained linguists they would fail to discover the Maya-truth. However, Terrence Kaufmann, linguist, correctly discovered that the Maya had what he calls classifiers, and what Sumerologist/Assyriologist call determinatives (see above the case of -*hu*-

'bird'). But he did not discover that the Maya classifiers are the Sumerian determinatives.

As to *tin/sin* 'small'. In historical linguistics, it is usual to reconstruct the preforms. We have about 20 Maya languages. They all contribute to possibilities of reconstructing the preforms used in hieroglyphs. Maya *sna* means nest. It is clear that *sna* stems from *sin-na/tin-na* 'small house'. The Knorosow Maya phonetic syllabary is useful for reading more ancient Maya words. But what about *tsin(h)ab* 'rattle snake'? Gates, cleverly, found out that the rattle-snake-glyph has also a calendric value. Nobody mentions Gates and his excellent work on glyphs. This is the truth (not found by Gates): *tsin(h)ab* was formerly *tsin-ab* 'small drum' = rattle snake (Sumerian *ab* 'drum'). And in rebus, *tin-ab* signified also *tin-hab* 'small year' (e.g. of 360 days).

I HAVE IN STOCK about 150 pages of the MTED, = Maya Transition Epigraphic Dictionary. All the details will be found in MTED sub *tin-hab*. The alphabetic order of the dictionary brings reconstructed Maya preforms. The well-known Maya syllabary covers the dynastic and political recordings. But the Codex Dresden remains obscure. I advanced in my understanding the rebus methods applied by the scribes. An example is the ape-head on the so-called Venus page of the Dresden Codex. Mayanists believe that they turn back 400 be post-conquista. Look at its sole occurrence in *bak-tun* 400 small years of 360 days. But in reality it is proto-Maya. The ape, Maya *bakin*, is in rebus *bak-kin* 400 days, and it means also planet Jupiter (which is as *bak* known by Mayanists). The planet with a synodic year of 399/400 days. Sanskrit *Bhaga* 'the allocator', Russian *bog* 'God', *Baal-Bek* (a pleonasm), translated as Jupiter by the Romans in Libanon.

I COULD continue this way on many pages. But please look for yourself into the annexed material.

ADVANCE INFORMATION

PI = Preliminary Index to
MTED = Maya Transition Epigraphic
Dictionary,

1st Lesson :

Addressed to Maya-Land Natives,
as well as to Lovers of Maya Civilization,
helping to understand Maya Inscriptions

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a: Hand Signs and their phonetic value

	Glyph	Maya Name	Babylonian (500 aC)
1		<u>kab</u> ₁ 'hand' & phon.M.	<u>kab</u> , <u>qap</u> 'hand' (Sumer, Akkad)
1-a		* <u>katum</u> 'hand' and 'end' M.	<u>qatum</u> 'hand' and 'end' (Akkad.)
2		<u>kab</u> ₂ 'fist' phon.M.	<u>kab</u> , <u>qab</u> 'hand' (Sumer, Akkad)
3		<u>ye</u> (*yay/yad) *'hand' p.	<u>yad</u> (pan-Semitic) 'hand'
4		<u>ko</u> ₂ (*kau/b) *'hand' p.	<u>kab</u> , <u>qap</u> 'hand' (Sumer, Akkad)
5		<u>yo</u> ₂ 'hand, 5' phon.	<u>ia</u> ₂ , <u>da</u> 'hand, 5' (Sumerian)
6		<u>tš</u> ₁ /š 'hand & sink' p.M.	<u>š</u> ₁ 'hand' and <u>š</u> ₂ 'sink' Sum.
7		<u>uai</u> 'woe' M. 2 lifted hands	<u>vai</u> 'woe' (Iran) <u>bu.i</u> 'woe' (Sumer)
8		<u>ma</u> 'no, not' p. 2 empty hands	<u>ma</u> 'not' (pan- Semitic & IE)
9		<u>mi</u> 'zero, f.' 1 empty hand' p.	<u>mi</u> ₂ 'female' (Sumerian)
10		<u>hu</u> ₄ 'finger' phonet.	<u>u</u> 'finger' (Sumerian)
11		<u>hun</u> 'finger, son, 1' p.M.	<u>hun</u> (u-) 'son' (Iranian)

Babylonian
Terminology (1-a/b)

Bab.Ter.(1-a/b) = in Maya Script

b: Body Parts and their phonetic value

	Glyph	Maya Name	Babylonian (500 aC)
1		<u>po</u> *'mouth' phonetic	<u>pū</u> 'mouth' (Akkadian)
2		<u>tšo</u> 'jaw' phonetic	<u>isu</u> 'jaw' (Akkadian)
3		<u>lahum</u> 'jaw'M. & '10', p.	<u>lahum</u> 'jaw' (Akkadian)
3-a		<u>maš</u> 'jaw' & '10', p.	<u>maš(-maš)</u> 'jaw(s)' & '10' (Sumer)
4		<u>ila/il/li</u> 'see' M. eye-lift., p.	<u>igila</u> 'see' eye-lift.(Sum.)
5		<u>e</u> 'speak' phonetic	<u>e₃</u> , <u>e₁</u> 'speak' (Sumerian)
6		<u>tsu₂</u> *'body' phonet.	<u>su₁</u> 'body, flesh' (Sumerian)
7		<u>na₄</u> 'man/male' logograph	<u>na₁</u> 'man, male' (Sumerian)
8		<u>na₅</u> 'lady' logograph	<u>nana</u> 'lady' (Sumerian)
9		<u>Ahab</u> 'Lord' *inseminator hab 'rain' p. (from Iran. <u>hav-</u> , Skt. <u>sav-</u> 'id.')	<u>Ahab</u> 'Lord' (Sem.) inseminator habb love, seed
10		<u>bi, be</u> 'foot' and 'road' p. (cf.Kurd. <u>pe</u> , Pers. <u>pay</u> , <pad'foot')	<u>be</u> (bay/pad) 'foot' and 'path'(Sum.)
11		<u>bi, be</u> 'road' and 'foot' p.	<u>be</u> (bay/pad) 'way' and 'foot'(Sum.)
12		<u>ne</u> 'tail, end' and phon.	<u>ne₂</u> 'end' n231, (Sumer.)
13		<u>ni₁</u> 'tail, end' and phon.	<u>ni</u> 'end' (Sumer.) n231
14		<u>al/ala/la</u> p. head upside down 'embryo, child, fruit'	<u>al</u> 'fruit' (Sumerian) and Latin (= IE) <u>al-umnus</u> 'pupil'

ADVANCE INFORMATION

PI to MTED

2nd Lesson :

Dedicated to Dr. Yuri Valentinovich
K n o r o z o v ,
INSTITUTE OF ETHNOGRAPHY
ACADEMY OF SCIENCES
Universitetskaya Naberezhnaya 4, a
St. Petersburg, Russia
whom we owe the decipherment of a
certain number of Maya Phonetic Syllables

a: Glyphs relative to the Mayan World
(Dr. Knorozov's Sumerological Studies
will make feel him at home here)

Glyph	Maya Name	Babylonian (500 aC)
1 	* <u>akan-n(a)</u> > <u>kaan-n(a)</u> Guanche <u>atman</u> (Basque * <u>agan-i</u> > <u>gaan-i</u> 'sky' = <u>gain</u>) For Emesal g < m see 6 below (<u>ik</u>) SW-Iran. <u>atman-</u> , Sanskrit <u>aśman-</u>	<u>ag₂-ga₂-na</u> Sumerian = <u>am₂-ma₃-na</u> 'sky' cf. <u>ama</u> , <u>atman</u> Sum.
2 	<u>kab</u> 'earth' M. <u>gab</u> 'breast' of the Note Greek <u>gaF-ia</u> = Gāa 'id.' earth'	Sumerian
3 	<u>kin₁-n(i)</u> 'sun' M. <u>gin₃</u> 'splendid' Sum. Bask. <u>ki</u> , Turk. <u>gün</u> 'sun'	
4 	<u>hil₁</u> , <u>il</u> 'moon' M. <u>hill</u> , <u>hila</u> Semitic: Bask. <u>hil</u> , <u>il</u> 'moon' Hebrew & Maya-Tzeltal p144: <u>il-tšam-el</u> = Bask. <u>il-bera</u> 'menstruate' Arabic crescent	
5 	<u>u₈-ku₂-k(u)₂</u> Venus <u>u₁-gug₄</u> Venus Sumerian Sumerian	
6 	<u>ik</u> 'wind' <u>+ig₄</u> < <u>im</u> 'wind' 1399 (For Emesal-Sum. cf. <u>ig₃</u> from older <u>im₃</u> both = n183 or Emesal <u>gu₁₀</u> from older <u>mū</u> , both graph n61, or, see above, sub T (sky), <u>ag₂</u> from <u>am₂</u> = both graph n183).	

Babylonian
Terminology (2-a)
in Maya Script

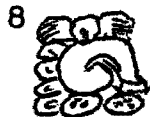
We remember the problems = Bab.Ter.(2-a)
Dr. Knorozov faced while
visiting Guatemala

In Babylon, 4 winds were synonymous with the 4 cardinal points
(cf Borger 1981 p161 or Sachs JCS 6 146f.), and numbered *16/IM-
-1 = S, -2 = N, -3 = E, -4 = W. IM-1 South was 'good-hand/right hand';
IM-2 North was 'bad hand/left hand'; IM-3 was 'Sun-rise, IM-4 Sun-set.
Akkad.



ša-man 'north' šumēlu 'north'

Pan-Semitic š-m-l, s-m-l 'left/evil hand = North'
stems, together with Akkad. šamāru 'be evil, wild',
from Sum. šumur 'id.' (Sjöberg's sur) of which the
preform is džuž-mana-, Aryan duž-mana- 'evil minded',
= Greek dys-menēs. Maya *džuž-mana- retained the -n-.



(Yaman 'south'
is the name of
South Arabia.)

nohol 'south' nahiru 'nostril' Akkad.

Confusion of orientation-systems (nose towards East,
Nose towards South) is at the bottom of Maya nohol
= South, i.e., from Iran. and pan-Semitic n-h-r 'nose,
nostrils'. But note that Sem. *yaman (= Christian
Amen) is Sem. *yad-ban 'hand-good' = 'right', misun-
derstood to stem from *-dban/dvan '2' = Aryan, see
IM-2 = South. A result of multi-lingual Babylon ...



ala-kin 'east' cf. al & gin Sumerian
'rising splendor', 2 words: same meaning in both lgges.



tši-kin 'west' cf. šu & gin Sumerian

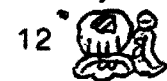
tši/*šu is in Maya 'hand' and 'sink', while šu₁/šu₂
is in Sumerian 'hand' and 'sink'; thus 'sinking splendour



*ua-tan 'center', ba-tan 'it-in' Sum.

Maya-Tzeltal has o-tan = *ua-tan 'heart'. Highld.Sum.
has aba-dhan = 'it-in', whence Arabic baṭn 'belly'.

Out of the center, out of the heart of the Earth, emerges the good tree,
the good lineage/descendance of all beings, with its top attaining the
center, the heart of the Sky ("uakan tšan"). QuichéChilam Balam tenor.



ban-tse/te 'good tree' ban-***te 'good-*tree'

= Maya, tree = lineage; Cf. IE Fich-te, Wei-de, Lin-de

cf. Guanche-Canary *wan- 'good', tše 'tree'

cg. Basque on < *uan- 'good', a-tse 'tree'

The famous Maya Cosmic Tree is here a sublimation of the idea of good
lineage, a principle that should, according to wise men of Babylon, of
proto Basques, proto-Maya, Blood-Group Zero people, be valid for ho-
nest rulers and their subjects.

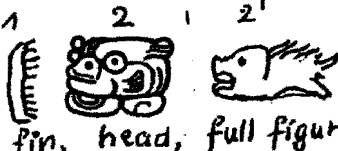
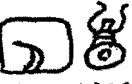
Basco-Maya (1-a) I
Lexical
Affinity

a: Basco-Maya in Maya Inscriptions

- 6 eme
la madre
la mère
the mother
- 
- me 'mother'
me-kab-al 'thumb'
Sum. elements in a Mayanism:
mother of the hand-children
= the thumb as mother of 4 fing.
- 7 eme/amaina-
-arreba
la suegra
la belle-mère
mother-in-Law
e.g. Arbelaitz 1968 p163, & Löp.
- 
- me-alib 'mother-in-Law'
Sum. me-arib 'id.'
Deimel, Sum. Glossar, p19, sub
me-a-ri/rib, CT 18, 46, 44
to be listed sub n 532 Pos. 54
/Maya in Otto Stoll 1958 p58.
- 8 ni, ni-, ene
yo, mi, mio, mia
je, mon, ma
I, my
- 
- ni
Should be listed sub
n231 Pos. 29-A-a = ni
- 9 gu, gu-
nos, nuestro
nous, notre
we, our
- 
- ko
(and Pos. 27-A-a: -mu/-gu₁₀ 'our'; Highl. -mah, 1E -mes.
- ko-tik, ko- 'we, our'
cf. Izeltal -ko-tik 'we'
Chorti ko- 'our', see (1-a) IV.
Sum. n61 Pos. 27: -mu/-gu₁₀ 'my'
1E -mes.
- 10 on, = *uan
bueno, bien
bon, bien
good, well
- 
- See BabT(2-a)
item 12 Pos. 2-a: Sum. dög, du₁₀ 'good'
- ban-n(a) 'good'
So in many Maya-languages:
Cf. Akkad. banû 'good, nice'
= n230 Pos. 2-b(2); cf. n396-A
Sum. dög, du₁₀ 'good'
- 11 a-tse
árbol
arbre
tree
- 
- tse, te 'tree,
lineage' see BabT(2-a)
Guamche *tše 'id.' item 12
to be listed sub Sum. n376 Pos. 7-A-a: te
- 12 nes-ka
mujer-chica
femme-jeune
woman-young
- 
- a-nts 'woman'
Semit. *anša, graph n554 Pos. 2-A-
-b: Sem. anša-tu, Hebr. iš 'id.'
ants is Izeltal, iš pan-Maya
- 13 a-is-pa
hermana-cara
soeur-chère
sister-dear
- 
- iš 'woman'
Hebr. išah 'id.' (Sudhoff
1990 p131), from Sem. anša-tu
see preceding item 12

ADVANCE INFORMATION
MTED / PI,

Continued from p.I

- | | Bask. Lexemes
and meanings | Maya Glyphs | Corresp.Maya/
Babylon 500 ac |
|----|--|---|--|
| 14 | <u>gain</u> < <u>gan-i</u>
cielo
ciel
sky
*agan-
*aman
Guanche <u>atman</u> . |  | <u>kan</u> < <u>kaan/akan</u>
'sky' see BabTer
(2-a) 1 with preforms:
to be listed sub Graph n13 Pos.5-a |
| 15 | <u>al-ab-a</u> 'hija'
niña-cara
fille
daughter |  | <u>mi-al</u> 'daughter'
='female-child'
See MTED sub <u>al</u> 'child'.
For <u>mi</u> 'female': n554 Pos.2-a'. |
| 16 | <u>tšin</u>
pequeño
petit
small |  | <u>tin</u> , ^{II} <u>tsin</u> , <u>tšin</u>
'small' - pan-Maya
See MTED sub <u>tin</u> II 'small' |
| 17 | <u>kar-ami</u>
<u>karrain</u>
pez
poisson
fish (< army) |  | <u>kar</u> , <u>kay</u> , <u>ka</u>
'fish, fish-fin'
Sum. <u>har</u> 'fish', see
n401 Pos.12-A-a, belongs
to Sum. <u>karaš</u> , IE <u>koros/koryom</u> , cf. <u>hering</u>
= 'army (of fish)'. |
| 18 | <u>*a-si</u> > <u>sai</u>
buitre
vautour
vulture
Sum. <u>a₂-hu</u> 'eagle' |  | <u>tin</u> , <u>tsin</u> , <u>si</u>
'vulture'
See MTED sub <u>tin</u> I, bird of prey
SW-Iran. <u>taina</u> , Skt. <u>syena</u> etc.
Greek <u>iktinos</u> = *i-kyeinos falcon |
| 19 | <u>mots</u> ,
cf. <u>sai-mots</u>
pájaro
oiseau
bird
Kelley 1962
p.41 |  | <u>mu-tin/tsin</u>
'bird of prey'
later: 'bird'
See MTED <u>mu-tin</u> , whence var.
pan-Maya <u>mut</u> 'bird, chicken',
coinciding with Sum. <u>mud</u> 'bird, egg', n81 Pos.20-a: <u>mud</u> |
| 20 | <u>-tan</u>
en, dentro de
en, dans
in, inside
= <u>-tan-n(a)</u> Harris
1993 p16 (21) |  | <u>-tan</u> 'inside,
center'
Sum. <u>-ta</u> , * <u>-tan</u> 'in'
= Graph n139 Pos.9-B
Cf. Turk. <u>-da</u> , <u>-de</u> , <u>-ta</u> , <u>-te</u>
Istanbul-de 'in Istanbul' |

Basco-Maya (1-a) II
Lexical
Affinity

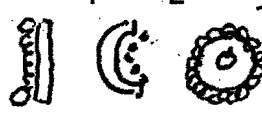
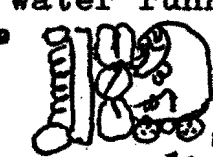
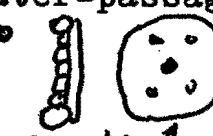
a: Basco-Maya in Maya
Inscriptions, continued, p.II

- 21 e-gon  kun-n(a) Sum. gun₃ (= dar, same graph)
quedar Harris 1993 kun 'seat'
rester p 22 (40) = n114 Pos.6-A-a: *remain,
remain regularly from mun, Highl. man-
- Aryan, IE, Lat. man- 'remain' (dar 'stop').
- 22 e-torr-i  ta-le ta-le(1) 'arrive'
venir Harris 1993 Tzeltal tal-el
venir p 3 (29) = 'venir/to come'
to come Sum. h366 Pos.16-A-a: tal; -a': tar₆ 'circulate'
- Highl. (kur = Lowld.); Arabic ta'al 'come'
- See BabTer (1-b) 10-11
23 pe, be 'bajo'  pi-bi pi-bi 'underground'
debajo de, Harris 1993 Cf. Pers. pain 'below' *padin
Sum.&: sous / under p 2 (39)(40) Cf. Kurd. pe, Pers. pay =
bui, Sem. pa'am, Akk. pemu 'foot' *pad- 'foot', Sum. be, ba-an 'foot' n69 Pos.75: be
n5 Pos.6-A-a: ba-an.
- 23-a pe, be 'bajo'  be 'foot'
under See BabTer (1-b) 10-11, see 23 above
- 24 gu-gain-tan  ko-kaan-tan
nuestro- our sky inside
-cielo-en For SKY see 14 above,
notre ciel-dans For OUR see 46 below, 9 above
our sky-inside For INSIDE see 20 above
- 25 baita  *bitum 'house'
casa Huasteca bitson
maison This is Greek Foikos, IE woikos,
house Aryan vaiša-, Skt. veša, Sum.Highl. baita-, Sem. baitum
Note Hebr. bath-lehem, all meaning 'house, clan'. Zero-grade
is viš/bit-
- 26 pide  See BabTer bi 'road'
camino (1-b) 10-11 Pers. piyadā 'pedestrian'
chemin Iberian peda/beda, probably from pada-hadha =
road Bask. also bide 'road' 'foot-with'. Foot and path
is in Aryan interchangeable
- 27 *-til 'brasa'  til 'to burn'
*su- 'fuego' quemar
brûler
burn Maya-Teco: til-u 'to burn', proto-Maya
- til (Terrence Kaufmann, 1969 IJAL p173
/cf. Sum. *til₃, cf. Akk. til₃-nuru 'stove'
with elision of -l-; n73 Pos.3-a/b

ADVANCE INFORMATION

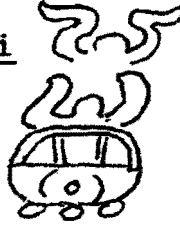
MTED / PI,

Continued from p.II

Bask. Lexemes and meanings	Maya Glyphs	Corresp. Maya/ Babylon 500 aC
28 <u>a</u> , <u>u</u> agua eau water	$\underline{a}_1$ $\underline{a}_2$ $\underline{a}_3$ 	$\underline{a}_1$, $\underline{a}_2$, $\underline{a}_3$ 'water' Sumer. <u>a</u> 'id.'
For full details see MTED sub $\underline{a}_1$, $\underline{a}_2$, $\underline{a}_3$		
29 <u>ma-ma</u> aguas eaux waters		<u>mo(-mo)</u> 'waters' Akkad. <u>ma-mu</u> Hebr. <u>ma-y-im</u>
<u>mo</u> phonetic is in frequent use in Maya		
30 <u>ma-ma</u> 'liquid' see 29	 Harris 1993 p24 (72) + (73)	<u>mu</u> , <u>a</u> 'water' Akkad. <u>mū</u> 'id.' Sumer. <u>a</u> 'id.'
This is a variant of item 29 above		
31 <u>ma-</u> no non no, not	 Aryan, Sum. <u>ma-</u> Semit. <u>ma</u> = Tzeltal <u>ma</u>	'not, no' <u>ma</u> 'not'
Note that in Sudhoff 1990 p159 Fig.139 an Egyptian glyph denoting 'not' shows 2 extended hands		
32 <u>ma-hel</u> 'not flowing' estanque étang pond	 see 52	* <u>ma-hul-</u> '*id.' <u>hul-el</u> 'arrive' (= Tzeltal) Avest. <u>har-</u> , Sum. <u>hal</u> 'flow, run'
33 <u>u-harr-e</u> 'water running' rio fleuve river	 $\underline{ha}_2$ $\underline{la}_2$	* <u>a-hal</u> '*id.' Tzeltal <u>ha'al</u> = 'river' Sum. <u>HAL-HAL</u> 'river Tigris', <u>hal</u> = n2 Pos.9; n555 Pos.2-a/b': <u>hal</u> ₂
34 <u>u-bide</u> 'water-passage' vado gué ford	 $\underline{a}_1$ $\underline{bi}$	* <u>a-bi</u> 'ford' Popular Iran. au piyadá 'water afoot', see item 26 above = <u>bi</u> , could also be written <u>a-be</u> = 'water-afoot'

Basco-Maya (1-a) III
Lexical

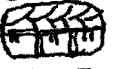
a: Basco-Maya
in Maya Inscriptions
p. III

- 35 mukur
gran montón
grand tas
big heap
- 
- muk 'big'
(Tzeltal p.163)
a variant of mak, mah big, great
The etymon is here Sum.Lowl. mug 'mass of in-sects'
- 36 al-ts-a *ala-tsi-a
llevar = make rise
élever
to lift
- 
- la-ts-el 'to lift'
(Tzeltal, p69, sub:
llevar bajo el brazo)
preform al-ti;
Spanish alzar, French hausser - *altiare, al-ti, is not Latin.
- 37 ner-hab-e
mancebo caro
cher éphèbe
dear youth
- 
- *na(1)-a-hab
*youngster blossom
The interrelation of hab 'inseminate' (Ruler) and 'love'
also hab is already Aryan
See BabTer (1-b) 9 Ahab
- 38 *anre/*anari
andre/andere
señora
dame
lady
- 
- *ana(1)-(i) 'Lady'
cf. Skt. nārī 'wife'
: nārah 'man'
West-IE an(a)r-
and andr-
- Even Hebr./Phenic. , with na'ar 'youngster', accepted Sum.Highl. nar,
- 'hero' (Lowl. nir - n325 Pos.3-A, - Aryan, Skt. nar-, IE (a)ner- 'id.'
- 39 pik , *pik-a-tse
pez de pino
poix d'épicéa
*pitch-tree
Pech der Fichte
- 
- pok-tse, pok-te
cf. IE peuk-t-ā
German fich-t-e f.
lit.: pitch-tree
Tzeltal pok 'pitch'
- From Global paku- . cf Kelley 1962 p43
- 40 min, *mim
& mi-mi < *bi-bi
dolor
douleur
pain
- 
- uai-uai 'woe, pain'
Sum. bui-bui 'id.'
Iran. vai-vai 'id.'
Maya uai-hab 'the 5
final woe-days +360'
= The hab-year: 365
So also in Egypt.
Listed sub Sum.graph n371 Pos.23: bu-i, vai is a global interjection.
17-04-1994
- See Bab.Ter. (1-a)
n7 '2 lifted hands'

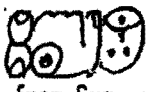
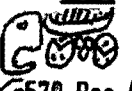
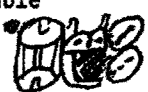
ADVANCE INFORMATION

MTED / PI, SDL,

Continued from p.III

Bask. Lexemes and meanings	Maya Glyphs	Corresp. Maya/ /Babylon 500 aC
	 na	
41 <u>na</u> 'what' na- is hidden in Basque and Maya interro- gatives, cf. what person = who, what place = where, etc. (Turk. <u>ne</u>)	Sum. n70 Pos. 2-Aa	<u>na</u> 'what'
42 <u>ru</u> 'person' from Sum. <u>lu</u> , cf. Basque <u>nor</u> 'who' from *naru, na-ru, na-lu ₂	 Sum. lo (n330 Pos. 3-a: <u>lu</u>)	<u>lu</u> '*person' < *nu/na 'id.' Tzeltal & Tzotzil have -lu- as in 'ellos/they'
43 <u>na-ru/lu</u> 'who' = what person Turk. <u>ne/na</u> 'what' and Basco-Maya <u>na</u> from *da/ta/tša/kWe- (na is Hyper-Emesal-Dial.)	 na lo	<u>na-lu</u> 'who' = what peron cf. mo < mu, ko < gu, tšo < <u>isu</u>
44 <u>-tuk</u> '-plural' later <u>-tsuk</u> Sum. dug ₃ 'abundant!' = n396 Pos. 2-a/b: dug ₃ /damqu, NoFo daugha-, IE dhugh-, Germ. 'taug-lich' = 'util/useful/taugen'.		<u>-tuk</u> , <u>-tik</u> '-pl.' Tzeltal p190 has <u>tuk</u> - 'util', Sum. dug ₃ 'good'
45 <u>*na-lu-tuk</u> later <u>nor-tsuk</u> = 'quienes' or 'who-plural' Sumer. <u>lu</u> ₂ 'homo/man' = n330 Pos. 3-a, from Lowl. nu, Highl. na, Skt.		<u>*na-lu-tik</u> 'id.' what persons? & some persons = they/ellos / nā
46 <u>gu-tuk</u> 'we' <u>gu-tk</u> , <u>gu-k</u> nosotros = <u>guk</u> Sumer. n61 Pos. 27: -mu/-gu ₁₀ 'my'; Pos. 27-A-a: -mu/gu ₁₀ 'our', The same, if prefixed, means 'I/ego' and 'we/nosotros'.	 ko tu	<u>ko-tik/tuk</u> 'we' Tzeltal p70 <u>kotik</u> kb from Sum. gu ₁₀ 'we'
47 <u>etše-berr-i</u> casa nueva maison nouvelle new house	 Sum. =  OPers. IE	<u>itš-bil/-zibil</u> <u>eš₃-bil₂/-gibil</u> <u>hadiš-navina-</u> <u>sedos-newinom</u>
47-a <u>gu-etše-tan</u> 'our house-in' n128 Pos. 2-A-a: eš ₃ 'house'; n173 Pos. 2-a: gibil; -2-a': bil ₂ 'new' Maya-Chañabal na-its, Uspant. itš-otš (Stoll 1958 n55)		<u>ko-itš-tan</u> 'our house-in'

Basco-Maya
Lexical
Affinity

- pan-Maya
- 48 pi- 'grasa/fat'  pi-m 'fat'
cf. pi-gain 'fat-sky' 
= 'crema/cream' cf. Greek, IE: 'fat' Sum. bi-e = n214 Pos.48, and
pifon-, pimelos 48-a: bi-im = Sem. pīm 'fat'
- 49 ukha  uk 'arm'
brazo Kekchi uk 'brazo'
bras
arm The u- from Sum. uzu- 'body-part' (determinative),
it follows ka(b) = 'hand, arm', so also in Maya
- 50 e-khürü  a-kal 'Immobilité' *1
not moving n579 Pos.41-a/b: landed property
quiet Sum. agar 'field', a-gar = = not moving Pocomchi
Akkad. ugaru 'field', = Arab. agar *1 Yucat. (Cordemex 369) ka'alak =
Lowl. (u)kur = Skt. a-cara- 'mountain' *a-kal-ak 'immovable'
as immovable
- 51 gu-duk  ko-tuk 'we are'
we are, we have Tzotzil ok-tuk 'id.'
The dhugh-root means See item 44 above
often 'to allocate' (gift of fate: life, wealth, to have, to be).
- 52 saharr 'old'  tsehel 'old'
sahar gu-duk Huasteca tsehel 'id.'
'old we are' and ye-tsehel 'young'
*at si-har- = 'not-old'
'gone beyond' For -har-/hal- 'go, run, flow' see 32/33
Iran. ati-hār-, Skt. ati-sār-, Arab. as-hāl means 'diarrhoea' (flow...).
- 53 gu-re 'our'  ko-le 'our' See 46-
(variant of gu-) (iś-ko-le.1 our Lady, Moon)
-re from -ra is the Sum. dative suffix, from Iran. -fra, Lat. pro
thus literally 'for us' = 'ours'; Maya -l- for -r- is regular.
- 54 lhun 'luz/light'  lum 'luz/light'
i-lhun 'no-luz' Maya-Teco lem-k'a- 'to shine'
= 'dark/oscuero' (in T. Kaufmann, p171), cf.
Sum. lum 'to shine; light' = n449 IGI Pos.58: lim, lum, *lam 'id.'
- 55 gibel 'obscure'  a.kab.al 'nocturno'
gab 'noche/night' a.kab 'noche/night'
Sum.: kab 'left hand, north, night' = n68-A Pos.2-a: kab; -a: gub 'id.'
- 56 tsu 'to know, to understand'  tšum 'to know,
to understand'
Sum. zu 'to know; be able' = n6 Pos.2-a: zu 'to understand'
properly *dun (=Lowl.), Highl. = dān (=SW-Iran., Pers.), IE ḡen-

Zusammenfassung

Es werden in dieser Arbeit glyphische und lexikalische Übereinstimmungen zwischen der Mayakultur und der mesopotamischen Kultur wie sie in Babylon um 500 v.Chr. bestand, auf 15 Schrifttafeln vorgenommen. Es wird versucht, Hintergründe für eine Reihe gemischtsprachiger babylonischer Expeditionen nach dem Mayaland plausibel zu machen.

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