

Hieroglyphic Glossary and Index

And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet, if he have not studied the solid things in them as well as the Words & Lexicons, he were nothing so much to be esteem'd a learned man as any Yeoman or Tradesman completely wise in his Mother Dialect only.

—JOHN MILTON, *A Tractate on Education*

The primary purpose of this hieroglyphic glossary and index is to supplement the references in the text to illustrations; more important are the other uses which grew out of its compilation, for it drives home the constant appearance of many of the fundamental glyphic forms, and emphasizes the rarity of others. Some glyphic elements are rare; others are as frequent as rosy-fingered dawns in the writings of that other blind poet. Indeed, I have sometimes wondered whether it might not be advisable to try to match the commonest glyphic elements with the commonest words in the spoken tongue, for we have seen that a correspondence in frequency of use in the spoken and written word applies to some elements, namely *u*, *ti*, and *te*.

Many elements listed in the glossary and index have not been discussed in the body of the text or have been accorded but passing mention. A study of the illustrations listed for such elements, often dubbed with somewhat bizarre names, will supplement discussions in the text on many matters. For example, the glossary brings to light further cases of interchangeability of postfix and prefix, notably in the case of the bundle postfix (cf. fig. 58,3,-Z3 with fig. 58,4,-C'5). It also reveals more clearly how elements in clauses occur in other combinations; those in the clauses at Yaxchilan illustrated in figure 46 are a case in point. Through the glossary and index the components can be traced in other textual arrangements. The same is true of affixes which appear almost to be integral parts of specific glyphs, but which through the glossary can be found in other com-

binations (e.g. the 8-shaped affix with the kinchiltun glyph). The glossary also stresses the many variants of common glyphic elements; the haab glyphs well illustrate this use. It also augments the bulk of personified variants, as for example in the case of personifications of the sky sign (fig. 52,2-H8), and hints at new synonyms. For instance, it now seems possible that the postfix with eyelash infix (figs. 36,25,39; 37,59,67), to which I was inclined to attach the meaning of death, may be a synonym of the *il* affix, for the one can substitute for the other in other glyphs, as for example the Ahau-Ik compound. Indeed, the compilation of this glossary and index has taught me much; my regret, if I may be permitted the Irishism, is that it was not undertaken before the text was written.

The hieroglyphic glossary and index is also an invitation to readers to experiment in decipherment, for the uses and range of some element or glyph therein contained may suggest an examination of what Sylvanus Morley lovingly termed the Corpus Inscriptionum Mayarum for all examples of the element in question. There is an undoubted need for a complete dictionary of Maya glyphic elements, but its compilation would be a formidable task.

The general index should also be consulted, particularly for hieroglyphs of Maya deities. In a few cases possible variants of rare elements are grouped under the same heading, although the evidence that they are identical is weak. *Semblant* applies to appearance, not necessarily to functional value.

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