The Updated Preliminary
Classic Maya - English, English - Classic Maya Vocabulary of Hieroglyphic Readings

Erik Boot

Mesoweb Resources
The Updated Preliminary Classic Maya - English, English - Classic Maya Vocabulary of Hieroglyphic Readings

Including nouns, adjectives, verb roots, verb inflections, pronouns, toponyms, a selection of proper names of objects, animals, and buildings, as well as a selection of nominal phrases of deities, supernatural entities, and historic individuals

Authored and compiled by Erik Boot (email: wukyabnal@hotmail.com)

April 2009 (version 2009.01)

Mesoweb Resources


For updates, please check:
About the author and compiler:

Erik Boot received his Ph.D. from Leiden University, the Netherlands. His dissertation, published in 2005 by Research School CNWS, is concerned with the origin and history of the Aj Itza’ of the central Peten and the northern Maya lowlands capital city of Chichen Itza, Yucatan.

He is an independent researcher, who maintains three weblogs:
• Maya News Updates • (http://mayanewsupdates.blogspot.com/)
• Ancient MesoAmerica News Updates • (http://ancient-mesoamerica-news-updates.blogspot.com/)
• Maya Glyph Blog • (http://maya-glyph-blog.blogspot.com/)
# Table of Contents

Preface .......................................................... ii

Introduction .................................................... 1

Part 1: The Classic Maya - English Vocabulary .......... 12

Part 2: The English - Classic Maya Vocabulary .......... 215

Appendix A: Abbreviations, Monument Designations, and Site Codes 232

Appendix B: Classic Maya Numerals ................. 239

Appendix C: Classic Maya Numeral Classifiers ....... 241

Appendix D: Classic Maya Names of the 20-day and 5-day Periods 241

Appendix E: Classic Maya Pronouns ............... 245

Appendix F: Classic Maya Verb Roots ............. 246

Appendix G: Classic Maya Kinship Terms .............. 250

Appendix H: Classic Maya Animal Names ............. 251
Preface
In 2002, the original version of the preliminary vocabulary of Maya hieroglyphic spellings was posted at Mesoweb. During the seven years since the publication of the vocabulary important advances have been made in the decipherment of Maya writing and it was time to update the vocabulary. This update was also instigated by the disappearance of my original database, which was lost in a severe computer crash in October of 2006.

On this occasion I like to express my acknowledgments. In the first place I thank Joel Skidmore for hosting the original and the updated preliminary Maya - English, English - Maya vocabulary of hieroglyphic readings. Additionally, I thank him for his kind permission to include a selection of photographs from the Mesoweb-PARI Photo Database. I thank Dr. Sandra Noble, director of the Foundation for the Advancement of Mesoamerican Studies, Inc., for her kind permission to employ a photograph of the back side of Tikal Stela 31, made by Linda Schele, which appears on the front cover of this vocabulary. I also thank Justin Kerr for his kind permission to include a small selection of texts elicited from the Mesoamerican Portfolio and The Maya Vase Data Base, both hosted on the web by the Foundation for the Advancement of Mesoamerican Studies, Inc. For suggestions, corrections, additions, etc., in regard to the original preliminary vocabulary as well as several versions of the updated preliminary vocabulary, I thank, in alphabetical order, Jeff Buechler, Carl Callaway, Christophe Helmke, Jenn Newman, Carlos Pallan, Christian Prager, Joel Skidmore, Mark Van Stone, Erik Velásquez, and Gordon Whittaker. For the final result, including each and every remaining mistake and/or fallacy (typos included!), I solely bear the responsibility.

As this updated vocabulary is work in progress, comments, suggestions, additions (with an image of the hieroglyphic text), corrections, etc., are always welcome at my email address (see cover page). Please use “updated vocabulary” in the subject line.
Introduction

This is the updated preliminary Classic Maya - English, English - Classic Maya vocabulary. During the period of June 2007 - March 2009, the original vocabulary (Boot 2002) was checked, revised, reduced, enlarged, and is now annotated in close to 300 cases.

The updated version of this preliminary vocabulary of hieroglyphic readings (still a precursor to a fully illustrated vocabulary) contains some 1,275 main entries, each defined with a minimum of one transcribed glyph example (over 2,500 transcription examples). The updated English-Classic Maya vocabulary contains over 530 entries. At present, it is not possible to add to each entry the name(s) of the epigrapher(s) who presented the decipherment or reading in question first or with the most convincing argument. For those interested in the history of decipherment, I direct the reader to Coe’s 1992 book “Breaking the Maya Code,” as well as to an important compilation entitled “The Decipherment of Ancient Maya Writing” (Houston, Chinchilla M., and Stuart 2001), containing many of the landmark articles which have been pivotal to the decipherment of Maya writing. Also, two extensive explanatory glyph identification listings are available. First, the listing compiled by John Justeson, published in 1984; second, the listing compiled by Kornelia Kurbjuhn, published in 1989. Both listings identify the glyphic signs according to the numbers as allocated by J. Eric S. Thompson in his 1962 catalog. Most of the glyph identifications have multiple entries by different epigraphers and through these entries it can be seen that not all epigraphers agree on certain decipherments, while other decipherments are simply outdated. It also has to be noted that more recent decipherments are not included in these listings (1988 and onwards). For those readings, the reader may turn to a section entitled “Known Glyphs and Expressions” in the recent notebooks for the Texas Maya Meetings, held every year in March in Austin, Texas. In an elegant way, the late Linda Schele (1954-1998) introduced specific new decipherments, the epigraphers who presented these decipherments, and the applications and implications of those decipherments (e.g., Schele 1998: 34-55). Since the initial posting of the preliminary vocabulary in January of 2002, two illustrated dictionaries have appeared: Dictionary of Maya Hieroglyphs by the late John Montgomery (2002) and, online at the FAMSI website, the Maya Hieroglyph Dictionary by Peter Mathews and Peter Biró (2006). A short illustrated word list can be found in Reading the Maya Hieroglyphs, written and illustrated by Michael Coe and Mark Van Stone (2001).

The entries in the original and this updated preliminary vocabulary have been elicited from hieroglyphic texts (either carved, incised, or painted) on stone and wooden monuments (stelae, lintels, altars, etc.), on portable objects of stone, wood, bone, and shell, in murals, on cave walls, on ceramics, and in three of the four surviving screenfold books. For this vocabulary, I present entries in compliance with the following phonemic orthography, through which the vocabulary is also organized, and which in alphabetic order reads: ‘, a, b, ch, ch’, e, h, i, k, k’, l, m, n, o, p, p’, s, t, t’, tz, tz’, u, w, x, and y. To be precise, no Maya word opens with a vowel; these words actually open with a glottal stop, a consonant. For easy alphabetic structuring, the glottal stops have been omitted. The Classic Maya consonant and vowel system may be represented as follows:
a. Consonants

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>p</td>
<td>t</td>
<td>k</td>
<td>’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>glottalized</td>
<td>p’</td>
<td>t’</td>
<td>k’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced</td>
<td>b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricates</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>tz</td>
<td>ch</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>glottalized</td>
<td>tz’</td>
<td>ch’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>s</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liquids</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vibrants</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semivowels</td>
<td>w</td>
<td></td>
<td></td>
<td>y</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b. Vowels

<table>
<thead>
<tr>
<th></th>
<th>Front (unrounded)</th>
<th>Central (rounded)</th>
<th>Back (rounded)</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>a</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 In the previous version of this Classic Maya - English, English - Classic Maya vocabulary I chose to employ /b’/ for the voiced labial stop. However, as there is no contrast between /b/ and /b’/, in this updated preliminary vocabulary the voiced labial stop is represented by /b/. At present, no logographic or syllabic sign(s) has (have) been identified for the glottalized labial stop /p’/. Possibly, no words containing this sound entered the presently known corpus of hieroglyphic texts.
<table>
<thead>
<tr>
<th><strong>Table 1:</strong> Classic Maya Sounds</th>
<th><strong>Syllabic values</strong> (T-number association not exhaustive)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Alphabetic Order</strong></td>
<td><strong>Syllabic values</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>'</td>
<td>'a, 'e, 'i, 'o, 'u</td>
</tr>
<tr>
<td>a</td>
<td>'a (T12 [late Classic], T228, T229, T238, T745)</td>
</tr>
<tr>
<td>b</td>
<td>ba (T255var, T501, T655, T690, T757 [late Classic]), be (Tnn), bi (T585a, T1029), bu (T21), bo (T519, T693)</td>
</tr>
<tr>
<td>ch</td>
<td>cha (T520var, T668), che (T148), chi (T219, T671), cho (T590b), chu (T515a, T601)</td>
</tr>
<tr>
<td>ch'</td>
<td>ch'a (T93, T603, T634), ch'o (T758a)</td>
</tr>
<tr>
<td>e</td>
<td>'e (T542a, T742a)</td>
</tr>
<tr>
<td>h</td>
<td>ha (T60var.1042), he (T574, T587), hi (T60var, T60:528), ho (T672), hu (T740)</td>
</tr>
<tr>
<td>j</td>
<td>ja (T181, T683b, T1025a), je (T69, T617:69), ji (T88, T136), jo (T589, T607, T642), ju (T266a)</td>
</tr>
<tr>
<td>i</td>
<td>'i (T237var, T679)</td>
</tr>
<tr>
<td>k</td>
<td>ka (T25, T27, T738), ke (T220var, T711), ki (T102), ko (T110), ku (T528)</td>
</tr>
<tr>
<td>k'</td>
<td>k'a (T669), k'e (Tnn), k'i (T72, T76, T77, T81, T627a), k'o (Tnn), k'u (T149, T604)</td>
</tr>
<tr>
<td>l</td>
<td>la (T139, T140, T178, T360, T534), le (T56, T188), li (T8, T24, T82, T83, T276, T828), lo (T580), lu (T568, T654)</td>
</tr>
<tr>
<td>m</td>
<td>ma (T74, T74:T255var, T502), me? (T761a), mi (T163, T173, T807), mo (T582), mu (T19)</td>
</tr>
<tr>
<td>n</td>
<td>na (T23, T537, T1002var), ne (T198, T834), ni (T116), no (T134, T134[595], T595), nu (T151, T263, T264, T592)</td>
</tr>
<tr>
<td>o</td>
<td>'o (T99, T279, T280, T694)</td>
</tr>
<tr>
<td>p</td>
<td>pa (T202, T586, T689, T1023), pe? (T759a), pi (T177, T200), po (T622, T687a), pu (T266b, T692, T854)</td>
</tr>
<tr>
<td>p'</td>
<td>-</td>
</tr>
<tr>
<td>s</td>
<td>sa (T338, T630), se (T520var), si (T57, T146), su (T216)</td>
</tr>
<tr>
<td>t</td>
<td>ta (T51, T53, T96, T103, T113, T563), te (Tnn), ti (T59, T59.849), to (T44, T49, T138), tu (T89:92)</td>
</tr>
<tr>
<td>t'</td>
<td>t'u ([T528]501)</td>
</tr>
<tr>
<td>tz</td>
<td>tza (T699), tzi (T124, T124:507, T507, T688, T779), tzu (T560)</td>
</tr>
<tr>
<td>tz'</td>
<td>tz'a (T356), tz'i (T248, T756var), tz'o? (T74:670), tz'u (T203var, T608)</td>
</tr>
<tr>
<td>u</td>
<td>'u (T1, T3, T11, T13, T105, T191, T204, T205, T211, T232, T513, T516c, T731)</td>
</tr>
<tr>
<td>w</td>
<td>wa (T130, T335, T506), wi (T117, T277), wo (T67), wu? (T267, T285var)</td>
</tr>
<tr>
<td>x</td>
<td>xa (T114, T508), xi (T1048), xo (T536), xu? (T756var)</td>
</tr>
<tr>
<td>y</td>
<td>ya (T126, T1051), ye (T220var, T512a, T710, T785a), yi (T17var, T18, T575, T814), yo (T115, T673), yu (T61, T62, T65)</td>
</tr>
</tbody>
</table>
In this updated vocabulary, I make a distinction between a glottal aspirate or glottal voiced fricative (/h/ as in English “house”) and a velar aspirate or velar voiced fricative (/j/ as in Spanish “joya”) (see Grube 2004 for an excellent exposition on the subject). However, for different regions and at different times during the late Classic period in the Maya area the /j/ merged with /h/. This also meant that, for instance, former ji signs became to be employed as hi signs, as can be observed in spellings as ‘u-T60:528[BAH] (T60:528 hi) and ‘u-BAH-T136 (T136, formerly ji now hi) (Boot 2007).  

On the previous page, a list of the currently accepted syllabic values of part of the Maya hieroglyphic inventory can be found (Table 1). Many entries can be found written syllabically and, if so, these collocations may be composed with any one of the syllabic values given. It has to be stated that a given syllabic value may be represented by more than one hieroglyphic sign (associated T-numbers refer to the Thompson signs, see note 2). Maya scribes could invoke a series of specific processes to invent and generate new syllabic signs or syllabograms (Boot 2007). Only in the fully illustrated version of this vocabulary will the full scope of the patterns of substitution become apparent (of “simple” syllabic or logographic signs, head-shaped or cephalomorphic variants, and full-bodied, animated, or somatomorphic variants). The richness and diversity of Classic Maya writing has become apparent through these patterns of substitution. In this list, certain versions of the syllabic values ‘i, ‘o, and ‘u actually may be logographic signs with the respective values ‘I, ‘O’, and ‘U’. In this version of the vocabulary, I have chosen not to distinguish them and I refer to them as syllabic signs.

In the late 1980’s, David Stuart proposed that certain syllabic signs are “doubled” through the addition of two dots attached to the sign (Stuart and Houston 1994: 46-49, Figs. 56, 57), an identification accepted by most if not all epigraphers. If such “doubling dots” are present, they are indicated as, e.g., ²ka. In this representation I thus deviate from Stuart’s original proposal to represent doubling as ka²; I prefer ²ka simply because “doubling dots” generally precede the syllabic sign in question (upper left corner of the sign is preferred by Maya scribes, but this is not a universal).

Recently, some epigraphers contend that CV syllables in final word position can be used logographically as VC (e.g., la vs. *AL) (cf. Houston, Robertson, and Stuart 2001). These are then called “morphosyllables” and only occur in final position. For the full argument I refer the reader to this particular publication. Personally, I eschew this form of reconstructive epigraphy (it makes Maya writing more perfect than it is and no writing system is perfect) and I follow another principle that may be referred to as “synharmonic vowel insertion,” derived from a Classic Maya scribal practice of occasional underspelling or abbreviation (sometimes referred to,
underspelling" of the second -e- in the lexical item te’el (CVC’-e-le vs. CVC-le).

A slightly different organization has been developed for this updated version of the vocabulary. Each Classic Maya entry is followed by the identification of its grammatical function (see below) and a translation into English. This translation is followed by the hieroglyphic spelling through which the Classic Maya entry can be found and includes a transliteration (introduced by >) and translation (between quotation marks). The vast majority of hieroglyphic spellings are identified by at least one example; additionally, a spelling example is identified by its occurrence in a Maya hieroglyphic text. This identification specifies the site (through the generally accepted three-letter site codes), monument, and when possible, the location within the text; other examples refer to Kerr numbers, when referencing ceramics and other portable objects, or to COL for “collections.” All three-letter site codes, the abbreviations for monuments, etc., and their full transcriptions are contained in Appendix A. As already may be apparent, in the transcription of hieroglyphic signs bold typeface letters will be used, in which uppercase letters represent logographic signs and lowercase letters represent syllabic signs. All transliterations are placed in lowercase italic letters; reconstructions of phonemes in transliteration are placed within square brackets.

As described above, for each lexical entry the grammatical function is given. For this identification, the following signs and
abbreviations, which indicate the grammatical class of the transliterated forms, have been developed (Table 2; this table includes additional abbreviations and signs employed within the vocabulary).

Table 2: Abbreviations and Signs

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>adj.</td>
<td>adjective</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb</td>
</tr>
<tr>
<td>ag.</td>
<td>agentive</td>
</tr>
<tr>
<td>C</td>
<td>consonant (e.g., -Ci-)</td>
</tr>
<tr>
<td>cn.</td>
<td>composite noun</td>
</tr>
<tr>
<td>inch.</td>
<td>inchoative verb</td>
</tr>
<tr>
<td>iv.</td>
<td>intransitive verb</td>
</tr>
<tr>
<td>ivd.</td>
<td>intransitive verb (derived)</td>
</tr>
<tr>
<td>n.</td>
<td>noun</td>
</tr>
<tr>
<td>n.cl.</td>
<td>numeral classifier</td>
</tr>
<tr>
<td>num.</td>
<td>numeral</td>
</tr>
<tr>
<td>part.</td>
<td>particle</td>
</tr>
<tr>
<td>pr.</td>
<td>pronoun</td>
</tr>
<tr>
<td>prep.</td>
<td>preposition</td>
</tr>
<tr>
<td>pv.</td>
<td>positional verb</td>
</tr>
<tr>
<td>suf.</td>
<td>suffix</td>
</tr>
<tr>
<td>tv.</td>
<td>transitive verb</td>
</tr>
<tr>
<td>tvd.</td>
<td>transitive verb (derived)</td>
</tr>
<tr>
<td>V</td>
<td>vowel (e.g., -Vw)</td>
</tr>
<tr>
<td>-</td>
<td>boundary separating logographic and/or syllabic signs in transcriptions</td>
</tr>
<tr>
<td>*</td>
<td>reconstruction</td>
</tr>
<tr>
<td>**</td>
<td>impossible or non-existent reconstruction</td>
</tr>
<tr>
<td>[ ]</td>
<td>in transcription, signals an infixed sign</td>
</tr>
<tr>
<td>[ ]</td>
<td>in transliteration, signals a reconstructed sound</td>
</tr>
<tr>
<td>[...]</td>
<td>in transcription, signals an eroded sign or passage</td>
</tr>
</tbody>
</table>

This updated vocabulary does not contain all possible reconstructed forms or transliterations leading to valid Classic Maya glosses, while, at the same time, it may include some transliterations on which not all epigraphers agree. In some entries, the transcription(s) contain(s) an added query; this query is either attached to a syllabic or logographic sign (e.g., K’IK’?, pe?). Through the added query, I express a (certain) degree of doubt on the decipherment (or identification) of the sign involved and, consequently, on the transliteration and translation.

In this updated vocabulary, I do not represent complex vowels (e.g., -V:- [-VV’-], -V’-, -V’t-), as possibly indicated through disharmonic spelling. The presence of complex vowels was proposed in a recently (re)published study by Houston, Stuart, and Robertson (1998, 2004 [with minor adjustments]). In their original proposal, a CV1C-CV1/ CV1-CV1 synharmonic spelling leads to a cvc transliteration, while a CV1C-CV2/CV1-CV2 disharmonic spelling leads to either a cvcc, cv’c, or a cvhc transliteration, depending on the root vowel and its disharmonic counterpart. The quality of the complex vowel
depends on existing forms in Maya languages as well as on reconstructed forms in Common Maya. In their proposal, na-hi leads to *na:hu, bu-la leads to *bu:lo, while ‘a-ku leads to *ahu. More recent proposals by other epigraphers, linguists, and myself not only suggest several amendments to the original proposal (e.g., -V’V- in cases of proposed -Vh- [chi-ku > *chi’ik vs. *chihk] or -V’Vh- in other cases of -Vh- [*NAAHB, NAH-bi, na-bi > *nahb vs. *naahb]), but also question the validity of the original proposal (see Robertson, Houston, Zender, and Stuart 2007). Most of these recent proposals, however, are unpublished at the moment. Currently, I do not believe that complex vowels (nor other morphemic changes, e.g., -[hi]- in passive expressions), although present in the language, were regulated or guarded by specific spelling principles in the script. In my view, most of the disharmonic spellings on nouns are examples of the underspelling of a variety of common suffixes (i.e., -Vh, -Vj, -Vl, -Vn, -Vw). On another occasion I have formulated an alternative on disharmonic and harmonic spellings in the context of verbs and verb endings (Boot 2004). The often disharmonically employed Ca syllabic signs (e.g., -ma, -wa, -ya) do not indicate vowel complexity in the final suffix; they indicate that one reached the end of a context-dependent sequence of possible suffixes (e.g., active transitive ‘u-CHOK-wa, ‘u-CHOK-ko-wa, ‘u-cho-ko-wa; positional CHUM[mu]-la-ja, CHUM[mu]-la-ji > CHUM[mu]-la-ji-ya; positional CHUM [mu]-wa-ni > CHUM[mu]-wa-ni-ya; intransitive ‘u-ti > ‘u-ti-ya, ‘u-ti-ji-ya; passive TZAK-ja, TZAK-ka-ji > TZAK-ji-ya). On rare occasions a synharmonic spelling was employed (e.g., positional K’AL-wa-ni-yi). I ask the reader to please take note of the fact that all transliterations in this vocabulary are only approximations of Classic Maya lexical items, not “true” linguistic representations.

I qualify the language represented by the lexical entries in this vocabulary as “Classic Maya,” the hieroglyphic representation of the languages spoken between circa A.D. 250 and A.D. 1000 in both the Southern (e.g., the Peten) and the Northern Lowlands (e.g., Northwest Yucatan). Ultimately it was also used in the Postclassic screenfold books, of which the Codex Madrid may be of the latest date. Distinction between these languages, for example, can be found in marked spellings such as ka-KAN and ka-na for kan “serpent” and CHAN for chan “serpent,” or ka-KAB or ka-ba/ka-bi for kab “earth, land” and cha-bi for chab “earth, land.” A more telling example can be found in spellings like ya-’ATOT-ti for yatoti[i] (Oxintok, Río Azul), yo-to-che for yotoche[i] (Xcalumkin), and yo-’OTOT-ti/yo-to-ti for yototi[i] (many other sites). All three entries atot, otoch, and oto mean “house (in the sense of home, dwelling).” These examples are area- as well as time-period specific. Also, several numerals can be found recorded in two versions in the vocabulary; for example, cha’ and ka’ for “two” and chan and kan for “four.” The case for the reconstruction of numerals is difficult, as syllabic spellings are only known to exist for four numerals: ka for ka’ “two” (Chichen Itza), ’o-xo for ox “three” (Codex Dresden), ka-na for kan “four” (Ek’ Balam, painted mural text), and [...]-lu-ku for [bul]uk “eleven” (Codex Dresden). However, it may not be simply
concluded that those who preferred *kan/ka’*/etc. spoke an ancestral Yucatecan language in the Classic period, or those who preferred *chan/cha’*/etc. an ancestral Ch’olan language. These might be cases of borrowing, amply attested in the present-day languages of Yucatec and Ch’ol, or cases of retaining older expressions through a kind of standardization and conservatism that conveyed “prestige.” How the “languages” or “language groups” were distributed and what they were called in the Classic period (note early Colonial language markers *mayat’an*, *kampecht’an*, and *putunt’an*) and how many Classic languages actually may have been distinguished, we simply do not know at present (currently, there are advocates for at least two different linguistic models for Maya language evolution, distribution, and diffusion, each with quite contrasting reconstructions). To record those different languages, however, one writing system was employed, and this writing system was highly uniform in its sign inventory throughout its application, with specific periods of sign elaboration and innovation (cf. Grube 1990).

Recently, a new proposal on the language represented by hieroglyphs in the Classic Maya period was published (Houston, Robertson, and Stuart 2000). The authors propose that Classic Maya hieroglyphic writing “convey(s) a single, coherent prestige language ancestral to the so-called Eastern Ch’olan languages - the historically attested Ch’olti’ language and its descendant, modern Ch’orti’” with only sporadic and occasional intrusion of vernaculars. Their proposal has profound implications, especially in regard to verb morphology (some of the explanations of items I have entered in the updated vocabulary [e.g., *-Vu*, *-Vy]*) only in part agree with their proposal). For their arguments (as well as some rather strong, if not excessive, objections and comments to their proposal), I refer the reader to the original publication in *Current Anthropology* (in the tradition of this scholarly magazine, the article is followed by a set of comments).

The Classic Maya - English and English - Classic Maya vocabularies are followed by eight appendices, the first of which provides the definitions of the abbreviations employed in the vocabulary (when referring to hieroglyphic texts). Seven special-interest appendices on recorded numerals, numerical classifiers, names of the 20-day and 5-day periods, pronouns, verb roots, kinship terminology, and animal names follow this first appendix. In conclusion, this vocabulary may serve as a potential listing of the subjects that made it into Maya hieroglyphic writing. Some of these were only recorded once or twice, while others abound. I do not claim that this vocabulary is complete, as this is “work in progress”; for example, a selection of nominal phrases of deities and historic figures is included, but a much larger amount of nominal phrases has not been included yet. Entries that were part of the original preliminary vocabulary, and now are deleted, are all under investigation and may be integrated again in future versions of this updated vocabulary as soon as more epigraphic evidence becomes available. Additionally, one can make a comparison to the illustrated Maya hieroglyph dictionary, compiled by Peter Mathews and Peter Bíró, the first version of which was posted online in November 2006.

How to use this updated vocabulary? Through the search
option one can query any entry, be it a syllabic sign (e.g., ba-), a logograph (e.g., TUN), a sequence of signs (e.g., ba-la-ma), a transliteration (but use the regular five vowels, e.g., balam, not bahlam), or an English word. However, if you only want to search the Classic Maya transliterations, i.e., the actual entries in the updated preliminary Classic Maya - English vocabulary, I have added three functions. If you are looking for balam, then enter as query .balam (this one initial period keeps you in the left hand column and finds you the main entry balam and all other entries in the vocabulary that contain balam). If you just want the main entry balam, use the query ..balam (the two initial periods distinguish it from all other balam entries). For verb roots (e.g., ..chum-), this will also bring you the entry from the appendix that has all verb roots listed. If you want to know the meaning of a three-letter site code or an associated abbreviation (e.g., OXP, COL), than simply query the three letter code, but prefixed with an asterisk (e.g., the query *OXP, *COL). This will bring you to the subject line of the code and this will provide the necessary information. More functions may be added in future versions of this vocabulary.

References
Boot, Erik


Coe, Michael D.

Coe, Michael D., and Mark Van Stone
2001 Reading the Maya Hieroglyphs. London & New York: Thames and Hudson, Inc.

Grube, Nikolai


Houston, Stephen, Oswaldo Chinchilla M., and David Stuart
Houston, Stephen, John Robertson, and David Stuart

2001 Quality and Quantity in Glyphic Nouns and Adjectives. Research Reports on Ancient Maya Writing 47. Washington, DC: Center for Maya Research.

Houston, Stephen, David Stuart, and John Robertson


Justeson, John S.

Kaufman, Terrence S., and William M. Norman

Kurbjuhn, Kornelia

Macri, Martha J., and Matthew G. Looper

Mathews, Peter, and Peter Bíró

Montgomery, John

Robertson, John., Stephen Houston, Marc Zender, and David Stuart

Schele, Linda
1998 Notebook for the XXInd Maya Hieroglyphic Forum at Texas, March 1998. Austin: Department of Art and Art History, the College of Fine Arts, & Institute of Latin American Studies, University of Texas.

Stuart, David, and Stephen Houston

Thompson, J. Eric S.

Zender, Marc Uwe
# Part 1: The Classic Maya - English Vocabulary

### A

<table>
<thead>
<tr>
<th>a-</th>
<th>pr.</th>
<th>your (second person preconsonantal possessive pronoun)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>’a- &gt; a- “your”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: aw-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>’a-MAM &gt; amam “your grandfather/son”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: mam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>’a-KAB-CH’EN &gt; akab [a]ch’en “your earth, your well”CPN Papagayo Step</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ch’en, kab</td>
</tr>
</tbody>
</table>

### a’

<table>
<thead>
<tr>
<th>n.</th>
<th>water</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>’a &gt; a[’] “water” [common]</td>
</tr>
<tr>
<td></td>
<td>see: ha’</td>
</tr>
</tbody>
</table>

### abi’

<table>
<thead>
<tr>
<th>part.</th>
<th>as such; so they say</th>
</tr>
</thead>
<tbody>
<tr>
<td>’a-bi &gt; abi[’] “as such; so they say” XLM Col.2: B62</td>
<td></td>
</tr>
</tbody>
</table>

### ach

<table>
<thead>
<tr>
<th>n.</th>
<th>penis</th>
</tr>
</thead>
<tbody>
<tr>
<td>’ACH?-cha &gt; ach “penis” CRC BCM 3: C6</td>
<td></td>
</tr>
<tr>
<td>see: at</td>
<td></td>
</tr>
</tbody>
</table>

### ach’

<table>
<thead>
<tr>
<th>adj.</th>
<th>new</th>
</tr>
</thead>
<tbody>
<tr>
<td>’a-ch’a &gt; ach’ “new” K8713</td>
<td></td>
</tr>
</tbody>
</table>

### ah-

<table>
<thead>
<tr>
<th>iv.</th>
<th>to awaken; to rise</th>
</tr>
</thead>
<tbody>
<tr>
<td>’a-ha- &gt; ah-</td>
<td>see: aj-</td>
</tr>
</tbody>
</table>

### ahal

<table>
<thead>
<tr>
<th>n.</th>
<th>awakening</th>
</tr>
</thead>
<tbody>
<tr>
<td>’AJ/’a-ha-li &gt; ahal “awakening” YAX HS 2 St.VII: B3</td>
<td></td>
</tr>
<tr>
<td>’a-ha-li &gt; ahal “awakening” YAX HS 2 St.VII: C3</td>
<td></td>
</tr>
<tr>
<td>see: ah-, -al</td>
<td></td>
</tr>
</tbody>
</table>

### ahin

<table>
<thead>
<tr>
<th>n.</th>
<th>alligator</th>
</tr>
</thead>
<tbody>
<tr>
<td>’AHIN-na &gt; ahin “crocodile” K5847</td>
<td></td>
</tr>
<tr>
<td>’a-hi &gt; ahin[n] COL LC Vase</td>
<td></td>
</tr>
</tbody>
</table>

### aj

<table>
<thead>
<tr>
<th>ag.</th>
<th>person (prefixed general agentive)</th>
</tr>
</thead>
<tbody>
<tr>
<td>’AJ- &gt; aj “person” [common]</td>
<td></td>
</tr>
<tr>
<td>’a- &gt; a[ ] [common]</td>
<td></td>
</tr>
</tbody>
</table>

### aj-

<table>
<thead>
<tr>
<th>tv.</th>
<th>to awaken; to rise</th>
</tr>
</thead>
<tbody>
<tr>
<td>’a-je &gt; aj-</td>
<td>see: ah-</td>
</tr>
</tbody>
</table>

---

1 Yaxchilan’s Hieroglyphic Stairway 2, Step VII, presents an interesting text in regard to the employment of former jV syllabic signs as new hV syllabic signs, as /j/ and /h/ had merged. Probably in this text also ’AJ was acrophonically reduced to ‘a. Note Site R Lintel 1 (ex-Palmer collection) for -ji and -hi merger in ubahil spellings.
» 'a-je-ne > ajen “awakens; rises”
see: -\( \sqrt{v} n \)

» ha'[i] xa-'a-je-se yo-OL-la > ha'[i] xal’ ajes yol
“he now makes to awaken his heart”
TRT Mon.6: G9-H9
see: ha’in, ol, -Vs, xa’, y-

<table>
<thead>
<tr>
<th>-aj (1)</th>
<th>ag.</th>
<th>person</th>
</tr>
</thead>
<tbody>
<tr>
<td>K’UH’-A] &gt; k’uh aj “god-person”</td>
<td>COL Wray Mask: A6</td>
<td>see: k’uh</td>
</tr>
<tr>
<td>po mo ja &gt; pom [aj] “incense-person”</td>
<td>SBR Structure 1 Mural</td>
<td>see: pom</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>-aj (2)</th>
<th>suf.</th>
<th>suffix to derive a noun from (a certain group of) transitive verbs. Examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘u-te-k’-ja &gt; utek’aj “the placement”</td>
<td>see: tek’aj, u-</td>
<td></td>
</tr>
<tr>
<td>‘u-TZ’AK’-A] &gt; utz’akaj “the count, accumulation, order”</td>
<td>see: tzakaj, u-</td>
<td></td>
</tr>
<tr>
<td>‘u-TZUTZ-ja &gt; utzutz[aj] “the completion”</td>
<td>see: tzutzaj, u-</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>-aj (3)</th>
<th>suf.</th>
<th>suffix to derive an intransitive (inchoative) verb from a noun or adjective. Examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>K’AN-ja &gt; k’an[aj] “to become yellow”</td>
<td>see: k’anjal mukuy</td>
<td></td>
</tr>
<tr>
<td>PET-ja &gt; pet[aj] “to become round”</td>
<td>see: petaj-</td>
<td></td>
</tr>
<tr>
<td>WITZ-ja &gt; witz[al] “to become a mountain (i.e., to stack, to pile)”</td>
<td>see: witzaj-</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>-aj (4)</th>
<th>suf.</th>
<th>thematic suffix on derived intransitive constructions (most common are passives). Examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>chu-ka-ja &gt; chu[h]kaj</td>
<td>see: chuk-, [h]…-aj</td>
<td></td>
</tr>
<tr>
<td>BAK-na-ja &gt; baknaj</td>
<td>see: bak-, -n-</td>
<td></td>
</tr>
</tbody>
</table>

| -aj (5) | suf. | absolutive suffix on a category of nouns, including body refinements. Examples: |

\(^2\) The spelling 'a-je-ne may be the base for a not yet identified *a-je-ne-ya or *ajeney, in which final -ey is a variant of -iy (e.g., compare huley to huliy). The Palenque Throne 1 spelling may have originated due to a process of regressive vowel assimilation: ajen < *ajengy < *ajangy.
ajaljib n. “awakening-instrument”
  » ya-ja-la ji[bi] > yajal(a)jib “the awakening-instrument” TIK MT 216b: Q-R
  » [...]-ja ji[bi] > [yajal]l]jib
  » ya-ja ji-bi > yajal]jib
  » ya-ja ji-bi > yajal]jib
  see: aj-, -jib, y-

ajan n. Ajan (theonym)
  » 'a-ja-na > ajan
  » 'AJAN?-na > ajan
  see: ajan k‘awil, k‘awil ajan

ajan k‘awil cn. Ajan K‘awil (theonym)
  » 'AJAN?-na K’AWIL > ajan k‘awil
  » 'AJAN?-na K’AWIL > ajan k‘awil
  see: ajan, k‘awil, k‘awil ajan

ajaw (1) n. king; lord, ruler
  » 'AJAW > ajaw “king; lord, ruler”
  » 'a-ja-wa > ajaw
  » 'a-ja-wa > ajaw
  » '[ja]’AJAW > ajaw
  » 'a-[ja]’AJAW > ajaw
  » 'A]’a-’AJAW-wa > ajaw
  » 'A]’a-’AJAW-wa > ajaw
  » 'A]’a-ja-wa > ajaw
  » 'a-’AJAW-wa > ajaw
  » 'a-’AJAW > ajaw
  also see: k‘uhul ajaw
  » ya-’AJAW-wa > yajaw “the (subordinate) king, lord” DPL HS 4 Step IV: M1
  see: y-
  » hi-na ka-’AJAW > hin ka-ajaw “he (is) our king” KHN Str. E-8, Burial, Plate

3 This Preclassic ‘AJAW example from the site of San Bartolo, El Peten, Guatemala, is part of (at present at least) the oldest dated Maya text (ca. 300-200 BC, based on radiocarbon dating). The common Maya title ajaw may be composed of the general agentive aj “person” and the Mixe-Zoquean loan word aw which means “mouth; opening” and which, as it was adapted by Mayan languages, obtained the meaning “to shout; to cry out” (Boot, in press). Ajaw would thus mean “person who shouts, cries out.”
ajaw (2) n. Ajaw (20th day) «'AJAW > ajaw see: ajawal

ajawal ( ajwal) n. Ajawal (20th day) «'AJAW-la > aj(a)wal see: ajaw

ajawan- ivd. to become king, lord «'a-'AJAW-ni > ajaw[a]n “becomes king, lord” see: -Vn

ajawlel cn. kingship, lordship «'AJAW-ile > ajawlel “kingship, lordship” see: ajaw, -lel

---

4 This example employs a T544 KIN “sun; day” sign as an abbreviation for the head variant of number “4,” the Sun God portrait glyph.
also see: ajawil

» 'u-1-WINAK.HAB ta 'AJAW-

le >

u-hun-winakhab ta ajawlel “the one k’atun in kingship” PAL Tabl.96: I1-J1

see: hun, u-, winakhab

» JOY[ja] ti-'AJAW-

le-le > jo[h]ly[aj] ti ajawlel

“encircled is in king-ship” PNG Thr.1 Sup.2: B3

» JOY[ja] ti-'AJAW-

le-le > jo[h]ly[aj] ti ajawlel

“encircled is in king-ship” DPL Stela 8: C18-D18

see: joy-, ti

» CHUM[mu]-la-ji-ya ta-'AJAW-

le >


see: chum-, ta

» CHUM[mu]-wa-ni-ya ta-'AJAW-

le-le >

chumwan yi ta ajawlel “sits in kingship” DPL Stela 8: A14-B14

» CHUM[mu]-wa-ni-ya ta-'AJAW-

[le-le] >

chumwaniy ta ajawlel “sat in kingship” SEP Stela 1, Bottom

» CHUM[mu]-wa-ni-ya ti-'AJAW-

le >

chumwaniy ti ajawlel[1] “sat in kingship” CNK Thr.2 Top: A2-B2

see: chum-, ta, ti

ajawil  cn.  kingship, lordship

'AJAW-li > ajawli[1] “kingship, lordship”

see: ajaw, -lil

also see: ajawlel

» chu-ni-ya ti 'AJAW-li > chuniy ti ajawli[1]

“sat in kingship” CPN Stela 2 West: A1a

see: chun-, ti


see: ta

aj bak  cn.  title (person of one captive)

'AJ-ba-ki > aj bak “person of one/a captive”

'AJ-ba-ka > aj bak “person of one/a captive”

5 At present I have not yet identified a spelling that provides *-li-li for the final suffix -lil. As such I keep an open mind to an alternative transliteration for 'AJAW-li, and that is ajawil. In this particular transliteration -il would be an abstractive suffix, leading to ajawil with an approximate translation as “king-ness.”
aj balam chok  
cn.  
A jBalam Chok (anthroponym)  

aj chak max  
cn.  
A jChak Max (anthroponym/title of origin?)  

aj chak xu’  
n.  
read leaf-cutter ant  

aj chij  
cn.  
hunter (“deer-person”)  

ajel  
n.  
dawn (?)  

ajen  
n.  
dawn (?)  

ajen tan k’i n ich  
cn.  
A j en Tan K’i n ich (anthroponym)  

» ya-ba-ki > yal[j] bak “the aj bak (of)”  
see: y-

» ’A j-ba-la-ma cho-ko > aj balam chok  
see: aj, balam, chok

» ’A j-CHAK-ma-xi > aj chak max  
see: aj, chak, max

» ’A j-CHAK-xu? > aj chak xu[’] “red leaf-cutter ant”  
see: aj, chak, xu’

» ’A j-chi-ji > aj chij “hunter”  
» ’A j-chi > aj chij [j] “hunter”  
» ’A j-chi-ji > aj chij “hunter”  
see: aj, chij

» ’u-[ba]hi ’ A j-chi-hi > ubah[il] aj chih  

“the image (of the) hunter” K4481

see: aj, bah, chih, -il, u-

» 3-’a-je-la > ux ajel “three (times it) dawns; three dawn(s) (?)”  
see: aj-, ux  
also see: ajen

» ’a-je-ne > ajen “dawn (?)”  
see: aj-

» ti-3-’a je-ne CH’EN-na [?]NAL-la > ti ux ajen ch’en [?]nal  

“with (the) three dawn(?) cave [object]” DPL HS 4 Step I: J2-K2  
see: ch’en, ti, ux  
also see: ajel

» ’a-je-ne TAN-na-K’INICH > ajen tan k’i n ich  

CRN Panel 2: C6-D6

6 The scribe employs the spelling chi-hi for chih “deer,” an indication that the final /j/ had evolved to final /h/ in this word. As such the sign used for ’A j may actually represent ah (based on the same phonological evolution, but which in these two lexical items or words not necessarily may have been simultaneous).
ajen yol mat  cn.  Ajen Yol Mat (anthroponym)

- see: ajen, k‘inich, tan

  » ’a-je-ne-‘OL ma-ta > ajen [y]ol mat  
  » ‘AJ ‘a-ne-‘OL-la ma-ta > aj[en] [y]ol mat  
  » ‘AJ ‘a-ne-‘OL ma-MAT > aj[en] [y]ol mat

  PAL Sarc. Lid Side: 24-25

  PAL TI-ET : L11-K12

  PAL TI-ET : N4-M5

aj ixim  cn.  “corn person”

- see ixim

  » ’AJ ‘i-xi?-ma > aj ixim “corn person”

  CLK N.Acr., Str.1 Mural

aj k’ak’ o’ chak  cn.  Aj K’ak’ O’ Chak (theonym)

- see: aj, chak, k’ak’

  » ‘AJ-K’AK’ ‘o-CHAK-ki > aj k’ak’ o’ chak

  YAX Lintel 25: D1

aj k’an batz’ul  cn.  Aj K’an Batz’ul (anthroponym)

- see: aj, batz’ul, k’an

  » ’a-K’AN-ba-tz’u > a[j] k’an batz’u[l]

  COL EC Stone Sculpture

aj k’ax balam  cn.  Aj K’ax Balam (anthroponym)

- see: aj, balam, k’ax

  » ’AJ-k’a-xa BALAM-ma > aj k’ax balam

  TRT Wooden Box

aj k’in  cn.  Aj K’in “Priest”

- see: aj, k’in

  » ’AJ-K’IN-ni > aj k’in “priest”

  » ’AJ-K’IN-ni > aj k’in

  COL LC Incised Vase (2x)

Figure 6c

- see: y-

  » ya-K’IN-ni > yal[j] k’in “the priest”

  K7459

aj k’uhun  cn.  worshipper (lit. person who worships)

- see: aj, k’uh-, -Vn

  » ya-ja-K’UH-hu-na > yaj k’uhun “the worshipper”


  MAR Stela 1: B4

  K1728

  YAX Lintel 19: B5

  PAL T.XIX Tablet

  K4669, K7786

  Tentative paraphrase of this anthroponym: “Awakens the Heart/Center of the Merganser Duck.”

  Tentative paraphrase of this anthroponym: “Awakens (the) Center or Front of K’inich.”
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>aj latzil</td>
<td>&quot;person of stacks&quot;</td>
<td>K1092 (secondary text), K1256, K0771, K7432, K1377</td>
</tr>
<tr>
<td>aj may</td>
<td>&quot;tobacco person&quot;</td>
<td>CLK N.Acr., Str.1 Mural</td>
</tr>
<tr>
<td>aj much</td>
<td>toad</td>
<td>K5164</td>
</tr>
<tr>
<td>aj payal</td>
<td>guide</td>
<td>YAX Stela 18 Back: A6, YAX HS 3 St.I thr.: C7</td>
</tr>
<tr>
<td>aj pitzil</td>
<td>ballplayer</td>
<td>TNA K’awil Mo’ Pan.: A8</td>
</tr>
</tbody>
</table>

9 This spelling employs somatomorphic variants for K’UH and na. Nearly the whole text employs somatomorphic variants, with the exception of specific syllabic signs (for instance ya).

10 The title aj latzil may be a composite title that includes the next hieroglyphic compound, which is KNOT.HEAD (e.g., K0532) or ’u-KNOT.HEAD (e.g., K1377), a compound which, as I have suggested elsewhere, tentatively may be transcribed HUN and ’u-HUN. If correct, the title aj latzil uhun would thus mean “person of stacks of books or pages.”

11 At Palenque the putative ballplayer title can be found written ’AJ-pi-tzi-la-’OL (TS, North Panel), ’AJ-pi-tzi-la-’OL-la (e.g., Palace Tablet: L11, T96: H3, J2), and ’AJ-pi-tzi-la-’OL-la-wa (e.g., Palace Tablet: O11-P11). Perhaps the spellings ’OL-la-wa > olaw and ’OL-la / ’OL > o[law] hint at o[law]/ol “ball/pelota.”
<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>aj sak hun</td>
<td>cn.</td>
<td>Aj Sak Hun (title)</td>
<td>also see: pitzil</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“person of the white headband”</td>
<td>TNA Mon. p44: I</td>
</tr>
<tr>
<td>aj sak tel huh</td>
<td>cn.</td>
<td>Aj Sak Tel Huh (anthroponym)</td>
<td>see: aj, sak hun</td>
</tr>
<tr>
<td>aj tok’ ti’</td>
<td>cn.</td>
<td>Aj Tok’ Ti’ (anthroponym)</td>
<td>NAR St.19: C5, K0635</td>
</tr>
<tr>
<td>aj tz’ibal</td>
<td>cn.</td>
<td>scribe</td>
<td>COL PM Holmul Plate</td>
</tr>
<tr>
<td>aj tz’ibil</td>
<td>cn.</td>
<td>scribe</td>
<td>COL Naranjo Area plate 12</td>
</tr>
<tr>
<td>aj ul</td>
<td>cn.</td>
<td>“atole person”</td>
<td>CLK N.Acr., Str.1 Mural</td>
</tr>
<tr>
<td>aj uxul</td>
<td>cn.</td>
<td>“sculptor”</td>
<td>PNG Panel 3 Sec. Text</td>
</tr>
</tbody>
</table>

12 Tentative paraphrase of this anthroponym: “Person Who Forces Apart, Breaks, or Pulls Out.” I base this paraphrase on the Ch’orti’ entry tok’chi: “force apart by the hands, pull out or off, break off, dig up.”

13 The collocation ‘AJ-TZ’IB-ba is followed by a sign li. This li “floats” between the ‘AJ TZ’IB-ba and the next collocation CH’OK. However, if it belongs to ‘AJ-TZ’IB-ba, the transliteration would be aj tz’ibal (note the probable possessed noun construction utz’ibal[li] in dedicatory texts on Classic ceramics, employing final -li). The spelling ‘AJ-tz’i-ba may thus be an abbreviation for aj tz’ibal[li].

14 In this version of the title aj tz’ibal the scribe employed a rare sign, namely the cephalomorphic variant for number nine, balun, commonly only employed in numerical contexts. The scribe may have intended a syllabic sign ba (through a process of acrophonic reduction), but alternatively he may have targeted a value BAL to arrive at the spelling ‘AJ-tz’i-BAL for aj tz’ibal (see entries for tz’ibal in this vocabulary) (Boot, in prep.).
<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Definition/Description</th>
<th>Example/Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ak</td>
<td>n.</td>
<td>turtle</td>
<td>TNA Stucco Frag. 15</td>
</tr>
<tr>
<td>ak ok chamay</td>
<td>cn.</td>
<td>Ak Ok Chamay (nominal phrase of wayaw)</td>
<td>TNA Stucco Frieze</td>
</tr>
<tr>
<td>akan (1)</td>
<td>n.</td>
<td>Akan (theonym)</td>
<td>K0791</td>
</tr>
<tr>
<td>akan (2)</td>
<td>n.</td>
<td>roar</td>
<td>COL Pearlman Shell</td>
</tr>
<tr>
<td>akan (3)</td>
<td>n.</td>
<td>grass</td>
<td>COL Pearlman Shell</td>
</tr>
<tr>
<td>akan kej</td>
<td>cn.</td>
<td>Akan Kej (toponym)</td>
<td>ACA Palace of the Stuccos</td>
</tr>
<tr>
<td>akan sutz’</td>
<td>cn.</td>
<td>Akan Sutz’ (anthroponym)</td>
<td>K1599 Sec. Text</td>
</tr>
<tr>
<td>aktaj-</td>
<td>tvd.</td>
<td>to abandon</td>
<td>PNG Thr.1 Sup.1: A5</td>
</tr>
</tbody>
</table>

*’AJ-’u-xu?lu > aj uxul “sculptor”*  
see: aj, uxul  

Albeit tentative, the entries akul (EC) vs. ak (LC), batz’ul (EC) vs. batz’ (LC), and pipul (LC) vs. pip (LC) may indicate that there once existed a group of animal names that originally had an -ul suffix (e.g., akul, batz’ul, chanul, chil kayul, pipul, sak chikul, sipul), which apparently during the late Classic period was lost (with the exception of conservatism on part of certain scribes/sculptors). This suffix may have been existential in nature. Also another group of nouns, if correctly identified, seems to have been suffixed with an -ul suffix (e.g., anul, ebul, lekul, temul, tz’ikul).
akul
n.
turtle
» ‘a-ku-la > akul “turtle”
» ‘a-ku > aku[l]
» ‘AK-[ku]lu > akul
» ‘AK-la > ak[ul]
» ‘A/[ku]lu > akul
» ‘a-ku-li > akul

YAX Lintel 10: C3b
YAX Lintel 10: F8a
QRG Zoom. G: A’1

akul ichiw
n.
turtle heron (?)
» ‘a-ku-la ‘i-chi-wa > akul ichiw “turtle heron (?)”

PAL TC Left Panel

akul nich te’
cn.
Akul Nich Te’ (anthroponym)
» ‘a-ku NICH-TE’ > aku[l] nich te’

K4669, K7786

akul tun
cn.
Akul Tun (proper name of monument?)
» ti-‘a-ku-li TUN-ni-li > ti akul tunil

“at (the) Turtle Stone”
QRG Zoom. G: A’1-B’1

ak’-
tv.
to receive
» ya-k’a-wa > yak’aw “he receives”
» ya-k’a-wa > yak’aw “he receives”
» ya-‘AK’-wa > yak’[a]w “he receives”

PAL TI-ET: S10
NAR Stela 32: A’1
PAL TI W-T: J9

see: y-...-Vw

» ma’[a]-ya-k’a-wa > yak’aw “he does not receive”

PAL TI-ET: Q4-R4

see: ma’, y-...-Vw

ak’ab
n.
darkness, night
» ‘a-k’a[ba] > ak’ab “night”
» ya-k’a-ba > yak’ab “the night”

CHN T4L Lintel 2: F5

‘u-CH’AB[ba]-li ya-‘AK’AB-li > uch’ab[i]l yak’abil

“the creation, the drankness”
CPN Stela I: C5

16 Part of a nominal phrase of the tenth ok te’. The interpretation of the item ichiw as “heron” is tentative, but the headdress as depicted on this PAL TC panel clearly contains a heron with the body of a turtle (akul). This provides iconographic evidence that ichiw indeed may mean “heron.” Also note the other -Vw nouns, mataw and wayaw.

17 Tentative paraphrase of this anthroponym: “Turtle Plumeria Flower.”

18 The composite noun akul tun “turtle stone” may have evolved into ak tun, in Yucatec Maya the word for “cave.” Akul tun may even have had this meaning at Quirigua.
**tu-CH’AB ti-ya-’AK’AB-li > tu ch’ab[il] ti yak’abil**

“in his creation, in his darkness” TIK T.I Lintel 3: D3-E4

see: ch’ab, -il, ti, tu, y-

**’a-CH’AB[’AK’AB]-li > ach’ab[il] a[w]ak’abil**

“your creation, your darkness” PAL Scribe: C1

see: a-, aw-, ak’ab, -il

**ni-’a ‘AK’AB-li > ni[w]ak’abil “my darkness**

TIK Mundo Perdido Vase

see: -il, ni-

**ma-’AK’AB-ba-si > ma[’] ak’ab[is] “no darkness”**

Dresden 46C

**ma-’AK’AB-si > ma[’] ak’ab[is] “no darkness”**

Paris 04B

\*\*ak’ach\*\*

n. turkey hen

‘a-k’a-cha > ak’ach “turkey hen”

NMP Stela 15

‘a-’AK’ACH? > ak’ach

K2010

‘a-k’a chV? > ak’ach

Site Q Glyph Panel

‘AK’ACH > ak’ach

Site Q Glyph Panel

see: kutz, ulum

\*\*ak’al\*\*

n. lagoon, swamp

‘a-k’a-la > ak’al “lagoon, swamp”

COL Site Q Glyph Panel

[’a][k’e > ak’e’]

\*\*ak’e’\*\*

n. Ak’e’ (polity name)

K’UH-[[’a][k’e]’AJAW > k’uh[ul] ak’e’] ajaw

“god-like Ak’e’ king” BPK Stela 1: Ma

see: ajaw, k’uhul

also see: tok’e’, yoke’

\*\*ak’taj-\*\*

ivd. to dance

‘i-’ak’taj > i ak’taj[il] “to dance”

ETZ Stela 18: A2-B2

‘AK’-ta-ja > ak’taj “dances”

COL Site R Lintel 4: B2

‘a[’]AK’[t]-ja > ak’taj “dances”

YAX Lintel 2: K1

‘AJ’/’a-’AK’-ta-ja > ak’taj “dances”

YAX Stela 9: A2

see: -aj

‘i-’AK’-TAJ-ja > i-ak’taj “then dances”

DPL HS 4 Step I: I2

see: -aj, i-

‘i-’AK’-TAJ ti-cha-bi > ak’taj ti chab

“then dances with the ant eater” COL Site Q Panel 2

see: -aj, chab, i-, ti

22
al  n.  child of mother
  » ya-la > yal “the child (of mother)”
  » ya-la > yal
  » YAL > yal
  » ya-YAL-la > yal
  » ya-YAL[la] > yal
  » ya-YAL > yal
  see: y-

al-  tv.  to say (something)
  » YAL-jii-ya > yaljiy “it was said”
  » ya-la-[ji][ya] > yaljiy “it was said”
  » ya-la-[ji][ya] > yaljiy “it was said”
  see: -aj, iy, y-

-al (1)  suf.  locative suffix with the meaning “place (of abundance) of ….” Examples:
  » BAK-la > bak[al] “place of abundance of cascades of water”
    see: bakal
  » KAN-la > kan[al] “place of abundance of serpents”
    see: kanal
  » K’UH-TE’-la > k’uh te’[al] “place of abundance of zapote trees”
    see: k’uh te’al
    also see: -il, -nal, o’

-al (2)  suf.  a nominalizing suffix that derives nouns from intransitives. Examples:
  » yu-xu?-lu na-ja-la > yuxulnajal “the carving”
    see: uxulnajal
  » yu-xu?-lu-va-ja-la > yuxulwajal “the carving”
    see: uxulwajal

alaw  n.  ballcourt
  » ’a-la-va > alaw “ballcourt”
  » ’ALAW?-la > alaw
    see: jalab, jalaw

alay  adv.  here
  » ’a-la-ya > alay “here”

19 The text to Dresden 23C-3 provides good evidence that the main sign of the “child of mother” collocation is YAL. In this example no ya- is written; based on the other texts in this sequence (which have ya-‘A’T-na > yat[al]n), a third person prevocalic possessive pronoun should be present. Further support that this sign is indeed YAL comes from the spelling YAL-jii-ya for yaljiy “it was said” on K8076 (see entry for al-) and a spelling ‘AJ-YAL-ni at Yaxchilan (see entry yala’in).
amal  n.  toad  

'an-la > amal  “toad”  

'am-a-la > amal  “toad”  

'am-a > a[mal]  

see: lay  

'am-a-la > amal  “toad”  

'am-a > amal[ ]  

see: aj  

an-

iv.  to run  

'an-i ta ... > an ta ... “runs to ...”  

see: ta  

'am-a-na ti ... > an ti “runs to ...”  

see: ti  

anab  n.  title (unknown meaning)  

'am-a-bi > anab  

ya-na-bi-ki > yan(a)bil “the anab”  

ya-na-bi-li > yan(a)bil “the anab”  

ya-'a-na-bi-li > yan(a)bil “the anab”  

see: -il, y-  

ya-na-ba-tzi-li > yanabtzil “the anabtzil”  

see: -tzil, y-  

ch'o-ko 'a-na-bi > ch’ok anab “young anab”  

see: ch’ok  

anab ch’ahom  cn.  composite title  

'a[ch’a]-na-[bi]ho-ma > anab ch’ahom  

see: la"y  

see: lay  

see: aj  

see: aj much  

This is, at present a unique spelling of the “Initial Sign” in dedicatory texts on Maya ceramics. The spelling ‘a-ya seems to be an abbreviation of ‘a-la-ya, which is the syllabic substitution of the common ‘a-MAIN.SIGN-ya. Such an abbreviation is as rare as chu-ja and chu ja are to spell chu[h]kaj (see entry chuk-).  

The Initial Sign in the dedicatory text on K4961 opens with Ti2 ‘AJ, which in the Late Classic acrophonically was reduced to ‘a and employed as such in this text.  

This particular spelling seems to indicate a preconsonantal glottal stop (*ya’nabil), which in all other anab spellings is underrepresented or abbreviated. However, this spelling simply may indicate that ‘a-na-bi had become a fixed or patterned spelling that opened with a vowel to which ya- was prefixed in a possessive context (compare yo-OTOT and ya-‘A]AW spellings, spellings that do not lead to preconsonantal stops) and -li was postfixed; thus no preconsonantal stop was intended.
» 'a-na-bi ch’a-ho-ma > anab ch’ahom
   see: anab, ch’ahom
   LAC Panel 1: D2-C3

anay te’
   cn. Anay Te’ (toponym)
   » 'a-na-yi-TE’ ‘AJAW-wa > anay te’ ajaw “Anay Te’ king”
   see: ajaw
   TNA Mon. p6

anul
   n. “incarnate, embodied”
   » 'u-[BAH]hi-li ‘a-nu > ubahil anu[l]
   “the image/self incarnate”
   NAR Stela 24: E3-D4
   » 'u-[BAH]hi-li ‘a’AN > ubahil an[ul]
   » 'u-[BAH]hi-li ‘AN > ubahil an[ul]
   » 'u-ba-hi-li ‘a-nu > ubahil anu[l]
   » ‘u-BAH[‘AN]-na? > ubah[il] an (or an[ul?]?)
   see: bahan, -il, u-
   XLM Col.5: A1
   XLM Crn.1 III: B
   K0954
   K1304

at
   n. penis
   » ‘AT-ta > at “penis”
   » ‘AT-ti > at “penis”
   see: ach
   TNA Mon.134: Ap10

at- (1)
   tv. to accompany
   » ya-TE’-
   » ya-ti-

at- (2) (or: ati-)
   tv. to bathe
   » ya-ti-ji > yatij “they bathe”
   see: y-
   CPN Str.26-sub Bench

-at
   pr. you
   » 'u-MAM-ta > umam[a]t “his grandfather you (are)”
   see: mam, u-
   TIK Group 6D-V Shell
   K2794
   Dresden 19B-3
   Dresden 19B-1

atan
   n. companion, wife
   » ‘AJ’ ‘a’-AT-na > at[an] “companion, wife”
   » ya’-AT-na > yatan “the companion”
   » ya’-AT-na > yatan “the companion (wife)”
   » ya’-AT-na[li] > yatanil “the companion (wife)”
   see: at-, -Vn, -il
   TIK Group 6D-V Shell
   K2794
   Dresden 19B-3
   Dresden 19B-1

atej
   n. companion
   » ya-TE’-je > yatej “the companion”
   see: at-, y-
   TKB Mon.5: B2

atejaj (?)
   cn. companion-person
   » ya-TE’-‘AJ > yateljaj “the companion-person”
   see: -aj, at-, y-
   TKB Mon.14: Bp3

23 The root of this word may be based on the verb at- “to accompany.” At Dzibanche specifically employed to refer to the depicted captives.
24 A solution, albeit tentative, is to interpret the final ‘AJ as representing the Early Classic -aj “person” marker.
atot n. house (in the sense of home) > ya-‘ATOT-ti > yatot[il] “the house”
   > ya-‘ATOT-ti > yatot[il] “the house”
   > ya-‘ATOT-ti > yatot[il] “the house”
   see: -il, y-
   also see: otoch, otot
   > YAX-JAL-la NAH ‘u-K’ABA’ ya-‘ATOT-ti >
   yax jal nah uk’aba’ yatot[il] “Yax Jal Nah is the name of the house”
   see: k’aba’, u-, yax jal nah

aw- (1) pr. you (second person prevocalic pronoun)
   > ‘a-wi > aw- “you”
   > ‘a-wi-[chi]NAL > awichnal “you are with”
   > ‘a-[chi]NAL-la > a[w]ichnal “you are with”
   see: ichnal

aw- (2) pr. your (second person prevocalic possessive pronoun)
   > ‘a-wi- > aw- “your”
   see: a-

...B...

bah (1) n. image, self
   > BAH-hi-ja > bah[aj] “image, self”
   see: -aj
   > BAH-si > bah[is] “image, self”
   see: -is
   > [-[BAH]hi > bah “image, self”
   > -ba-hi > bah
   > ‘a-ba > aba[hil] “your image/self”
   > ‘a-ba > aba[hil] “your image/self”
   > ‘u-[BAH]hi-li > ubahil “the image/self”
   > ‘u-BAH-li > ubahil “the image/self”
   > ‘u-[BAH]hi > ubahil “the image/self”
   PAL Scribe: B1b
   > K5110
   > YAX Stela 11 Back: G1
   > YAX Lintel 17: D1
   > NAR Stela 2: A1
Figure 1: Some Examples of Classic Maya Spellings (photographs courtesy Justin Kerr, not to be reproduced without written permission)

a) K0505: ba-TUN-nu for batun

b) K0530: 'u tzi-ma-li ja-yi for utzima['i]l jay

c) K1505: k'u-hu for k'uh

d) K1552: 2ba-ka for ba[h] kab

e) K1645: ch'a-ho-ma TAK for ch'ahomtak
bah (2) n. head

- `tu-[BAH]hi > tubah[il] “on his head”`
  - see: -il, tu

bah (3) adj. head, top, first

- `BAH > bah “head, top, first”`
- `[BAH]hi > bah`
- `ba > ba[h]`
- `BAH ‘AJAW-wa > bah ajaw “first king”`
- `ba-‘AJAW-wa > ba[h] ajaw “first king”`
  - see: ajaw

Figure 7e

- `ba-che-bu > ba[h] cheb “first of the brush”`
  - see: cheb
- `ba-ch’o-ko > ba[h] ch’ok “first of the ch’ok”`
  - see: ch’ok
- `BAH-ka-ba > bah kab “first of the world”`
- `BAH-ka-ba > bah kab “first of the world”`
- `ba-ka-BAH/ba > ba[h] kab “first of the world”`
- `ba-ka-KAB > ba[h] kab “first of the world”`
- `ba-ka-ba > ba[h] kab “first of the world”`
  - see: a-, -il, u-

25 In this example T136 formerly ji is employed for hi, as such /j/ had fully merged with /h/.
26 Also in this example T136 formerly ji is employed for hi, as such /j/ had fully merged with /h/.
27 In this interpretation I deviate from Alfonso Lacadena’s original interpretation (ba’ “some kind of object/ballgame protector”), as the text is close to the depiction of a human being and as such can easily be a direct identification of the person depicted (ba[h] “image, self”), common in Maya art of all periods.
28 Most literally the entries tinbahil and tubahil can be interpreted as “on my head” and “on his head,” respectively.
29 Various times the sequence tu-[ba]hi is employed in the text on this panel (a.k.a. the K’an Tok Panel) instead of the regular tu-[BAH]hi.
« 2ba-ka > ba[h] kab “first of the world”  
« BAH/ba-ka-bi > bah kab “first of the world”  
« 'IX[ba-ka-ba] > ix bakab “lady first of the world”  
  see: kab  
« ba-KELEM > ba[h] kelem “first strong one”  
  see: kelem  
« ba-pa-ka-la > ba[h] pakal “first of the shield”  
« ba-PAKAL-la > ba[h] pakal “first of the shield”  
« ba-PAKAL-la > ba[h] pakal “first of the shield”  
  see: pakal  
« ba-po-ma > ba[h] pom “first of the incense”  
« ba-po-ma > ba[h] pom “first of the incense”  
  see: pom  
« [BAH]hi-sa-ja-la > bah sajal “first sajal”  
« ba-sa-ja-la > ba[h] sajal “first sajal”  
  see: sajal  
« BAH-TE’ > bah te’ “first of the staff (warrior)”  
« ba-TE’-’e > ba[h] te’ “first of the staff (warrior)”  
  see: te’  
« ba-te-mu > ba[h] tem “first of the throne”  
  see: tem  
« ba-to-k’a > ba[h] tok’ “first of the flint”  
« ba-to-k’a > ba[h] tok’ “first of the flint”  
  see: tok’  
« ba-to-xo > ba[h] tox “first of the casting”  
  see: tox  
« BAH-TUN-ni > bah tun “first of the stone”  
« ba-TUN-ni > ba[h] tun  
« ba TUN-ni > ba[h] tun  
  see: tun  
« ba-tz’a-ma > ba[h] tz’am “first of the throne”  
« 'u-ba-tz’a-ma > ba[h] tz’am “the first of the throne”  
  see: tz’am  
« K1552  
« Dresden 74A  
« COL Pomoy Panel: D6  
« Joloniel Cave  
« BPK Str.1 Rm.2 Capt.23  
« CHN Akab Dzib L.: F1b  
« DPL Stela 16: C4  
« BPK Str.1 Rm.1 Capt.34  
« K5388 (Kislak Collection)  
« YAX HS 2 Step X: C1  
« COL YAX Area Lnt.  
« YAX HS 2 St. VIII: G3  
« YAX Lintel 10: E7a2  
« PNG Stela 5: E2  
« BPK Str.1 Rm.2 Capt.39  
« TNA Mon. 154: A1  
« NMP Stela 15  
« XLM Col.5: A4, K7042  
« NKB CDX Vessel RPN186  
« COL Mermoz Vase (K9144)  
« COL SMB Ceramic Throne  
« EKB Str.1 Mural A: G1
there are several other candidates for "head, first" title, but of which the specific title itself remains undeciphered. at palenque one can find ba-headband.head (temple xviii, fallen stuccoes), at chichen itza there is the title ba-hi-capped.head (temple of the initial series, lintel: f9-e10, employing a former ji sign).

a most interesting spelling as it employs t501 ba inside a cartouche, much like a day sign cartouche.
"OCH-K’IN-ni ba-ka > ochk’in ba[h] ka[b] “west bah kab” K4463
see: ochk’in

ch’o-ko-ba-ka-ba > ch’ok ba[h] kab “young bah kab” YAX Stela 7: pD5, K7149
ch’o-ko-ba-ka-ba > ch’ok ba[h] kab
see: ch’ok

see: k’u’ul

baj te’

BAH-TE’ > bah te’ “warrior (lit. first of the staff)” YAX HS 2 St. VIII: G3 32
BAH-TE’ > bah te’
ba-TE’-’e > ba[h] te’
see: bah, te’
‘u-ba-TE’ > uba[h] te’ “the bah te’”
see: u-

baj-

ba-la-ja > ba[laj] “hammers” NAR Stela 24: A6
ba-la-ja > ba[laj] “hammers” DPL HS 4 Step I: N1
see: -laj

bajlaj chan k’awil

BAJ-CHAN-na-K’AWIL > baj[laj] chan k’awil DPL HS 4 Step I: N1-M2 33
BAJ-CHAN-na-K’AWIL-la > baj[laj] chan k’awil DPL HS 4 Step III: B2-C1
BAJ-CHAN-na-K’AWIL-la > baj[laj] chan k’awil TNA Small Jade Bead
BAJ-CHAN-K’AWIL-la > baj[laj] chan k’awil DPL Stela 17: D3
see: baj-, chan, k’awil

bak (1)

ba-ki > bak “captive” BPK Str.1 Rm. 2 Capt.41
ba-ki > bak “captive” YAX 3 Step 3 (Apron)
‘u-ba-ki > uba[i]l “the captive” YAX Lintel 8: E1
‘u-BAK-ki > uba[i]l “the captive” COL SMB Vase (K2206)
see: -il, -u-
‘u-BAK-ka > ubak “the captive” CRC Alt.23: C3

32 This title may have survived into colonial Yucatec Maya as batel “guerrero.” Possibly Yucatec batel descended from Classic Maya *baht’el, which through a process of progressive vowel harmonization (followed by syncopation) simply became batel. If correct, this means that the suggestion by Michael Closs in 1984 ("The Maya Glyph Batel, “Warrior”, in: Mexico Vol. 6, No. 4, pp. 50-52), that these titles referred to warriors (based on the same colonial Yucatec Maya entry), can be substantiated.

33 Tentative paraphrase of this anthroponym: “K’awil Who Hammers (in?) the Sky.”
AJ-ba-ki > aj bak “person of one/a captive”  
AJ-ba-ka > aj bak “person of one/a captive”  
ya-ba-ki > ya[j] bak “the aj bak (of)”  
see: y-

AJ-2-BAK-ki > aj cha’ bak “person of two captives”  
AJ-2-BAK-? > aj cha’ bak “person of two captives”  
see: aj, cha’

AJ-3-BAK-ki > aj ux bak “person of three captives”  
AJ-3-BAK > aj ux bak “person of three captives”  
AJ-3-ba-ki > aj ux bak “person of three captives”  
see: aj, ux

A-4-ba-ki > aj chan bak “person of four captives”  
AJ-4-na-ba-ki > aj kan bak “person of four captives”  
see: aj, chan, kan

AJ-5-BAK > aj ho’ bak “person of five captives”  
a-5-BAK > aj ho’ bak “person of five captives”  
AJ-5-ba-ki > aj ho’ bak “person of five captives”  
see: aj, ho’

AJ-6-BAK > aj wak bak “person of six captives”  
see: aj, wak

AJ-7-BAK > aj huk bak “person of seven captives”  
AJ-7-BAK-ki > aj huk bak “person of seven captives”  
a-7-BAK > a[j] huk bak “person of seven captives”  
see: aj, huk

a-9-BAK > a[j] balun bak “person of nine captives”  
see: aj, balun

AJ-10-BAK > aj lajun bak “person of ten captives”  
see: aj, lajun

AJ-14-BAK-ki > a[j] chan lajun bak “person of 14 captives”  
see: aj, chan lajun

see: aj, ho’
see: aj, ho’ lajun

» 'AJ-WINAK-BAK > aj winak bak “person of 20 captives” YAX Lintel 1: A6

» 'AJ-WINAK-ki BAK-ki > aj winak bak

IXL Altar 1: B4-A5

» 'a-WINAK-BAK > aj winak bak

YAX Lintel 21: D8

see: aj, winak

bak (2)

n.

bone

» BAK > bak “bone”

» ba-ka > bak “bone”

» 'u-BAK > ubak[il] “the bone”

COL Carved Femur: E

» 'u-ba-ki > ubak[il] “the bone”

TIK MT 51B: C

see: -il, u-

» 'u-BAK-le > ubak[e]l “the bone”

EKB MT 7 Text 2: A1

see: -el, u-

» 'u-ba k-e-le BALAM-ma > ubakel balam

“the jaguar bone (of)” YAX Tomb II, Bone Pin

see: bak, balam, -el, u-

» ti-BAK-ke-la > ti bakel “on (the) bone”

COL Carved Femur: E

see: -el, ti

» 'IX-BAK ‘e-le > ix bakel “lady Bakel”

XLM Jmb.8: pA2-pA3

see: -el, ix

bak (3)

n.

cascade of water

» BAK > bak “cascade of water”

COL Carved Femur: E

see: bakal

bak (4)

n.

heron

» BAK > bak “heron”

also see: ichiw

bak-

tv.

to capture

» BAK-na-ja > baknaj “captured”

see: -aj, -n-

» BAK-wa-ja > baksaj “captured”

see: -aj, -w-

bakal

n.

Bakal (polity name/toponym)

» BAK-la > bakal

» BAK > bak[al]

see: -al, bak

» 'u-ti-yu BAK-la > utiy bakal “happened at Bakal”

MRL Stela 4 Back: E7

see: ut-
» K’UH-[BAK-la]’AJAW-wa > k’uh[ul] bakal ajaw  
“god-like Bakal king”  
PAL TI-WT: T10, T12

» K’UH-[BAK]’AJAW > k’uh[ul] bakal ajaw  
“god-like Bakal king”  
TRT Wooden Box

» [K’UH][BAK-la]’AJAW > k’uh[ul] bakal ajaw  
“god-like Bakal king”  
K4332

» K’UH-[BAK-la]’AJAW > k’uh[ul] bakal ajaw  
“god-like Bakal king”  
CML Urn 26 pendant 15

“god-like Bakal king”  
CML Brick 3: B4b

see: ajaw, k’uhul

» ’IX-[BAK-la]’AJAW > ix bak[al]l ajaw “lady Bakal king”  
TRT Mon.6: G1

see: ajaw, ix

Figure 4a

bakel waywal  
cn.  
Bakel Waywal (dynastic title)  
» BAK-le-wa-WAY-la > bak[e]l way[wa]l  
“Bakel Waywal”  
PAL TS Tablet Q9

» BAK-WAY-wa[la] > bak[e]l waywal  
PAL TFC Tablet: O3

» BAK-le-WAY-la > bak[e]l way[wa]l  
PAL Tabl.96: G3

» BAK-le-WAY-la-la > bak[e]l waywal  
PAL Tabl.96: I2

» BAK-la-WAY-wa[la] > bak[e]l waywal  
PAL T.XIV: D10

see: bak, -el, waywal

bak mutil  
cn.  
boat-billed heron  
» BAK-mu-ti-la > bak mutil  
“boat-billed heron (lit. heron-bird)”  
COL EC Bird Vessel

see: bak, mut

bakul  
n.  
young man  
» ba-ku-la > bakul “young man”  
K1442

» ba-ku > bakul[l] “young man”  
YAX Lintel 18: B5

balam  
n.  
jaguar  
» BALAM > balam “jaguar”  
COL Randel Stela: E1a

» BALAM-ma > balam  
YAX Lintel 30: G2b

34 The Bakal “emblem glyph” or paramount title was employed by kings of the royal houses of Palenque, Tortuguero, and Comacalco. This employment may be based on a geographically dispersed royal house, first present at Palenque, then to incorporate Tortuguero, and in the final phase having moved to Comacalco.

35 This Early Classic ceramic vessel is shaped as a bird, the species of which has been identified as cormorant (exhibited at “Lords of Creation”). However, I identify the bird represented by this vessel as a Boat-billed Heron. This species of bird (not always classified as a heron) is known to be a formidable night hunter (even more so than the Night Heron, a well-known night hunter).
ba-la-ma > balam
> BALAM-ma-'A]AW-wa > balam ajaw
> BALAM-'A]AW-wa > balam ajaw
> [BALAM]-m-a]AW > balam ajaw
see: hix, hix balam

balam ajaw cn. Balam Ajaw (anthroponym)

ba-la-ma chil ka-yul k’uk’ ma-max
> BALAM-chi-li ka-yu K’UK’ ma-xi
> balam chil kayul k’uk’ max

balam chil kayul k’uk’ max cn. Balam Chil Kayul K’uk’ Max (anthroponym)

ba-la-ma nen
> BALAM-NE[N] > balam nen
> BALAM-ne-na > balam nen
> ba-la-ma-ne-na > balam nen
see: balam nen

balun num. nine
> 9 > balun “nine”
see: bolon

ba-la-nun k’awil cn. Balun K’awil (Copan local god)

> 9-K’AWIL > balun k’awil
see: bolon

---

36 Tentative paraphrase of this anthroponym: “Jaguar Lord.”

37 Tentative paraphrase of this anthroponym: “Jaguar Barracuda Quetzal Monkey.” If the animal name chil kayul is correctly analyzed this particular individual has the longest string of animal names. Interestingly, when named again on this monument the name is abbreviated to simply Balam Chil Kayul.

38 The striding larger-than-life size jaguar with round (probably jade?) disk inlays may be an emblematic hieroglyphic composite. Recently suggested by David Stuart at the 2008 Maya Meetings in Austin, I support this interpretation: BALAM (the striding jaguar figure) + NEN (the disk inlays). Better known are the larger-than-life size emblematic hieroglyphic composites of the anthroponym K’inich Yax K’uk’ Mo’ at the Margarita and Rosalila building inside Structure 10L-16 at Copan.

39 In Classic Maya, the number nine was probably pronounced balun. I base my assessment on the use of the cephalomorphic variant of number 9 which is employed in the title ‘AJ-tz’i-9. Based on regular ‘t-u-tz’i-ba spellings, an acrophonically reduced value BAL or ba is most logical, and which is only possible if “nine” was pronounced balun (Boot, in prep.).
» 9-K’AWIL-la > balun k’awil
   see: balun, k’awil
CPN Stela 13: E1

balunte’ kalne’al  cn.  Balunte’ Kalne’al (theonym)  » 9-TE’-KAL-ne’-la > balunte’ kalne’al]
   » 9-KAL-ne’-la > balun[te’] kalne’al]
   » 9-ka-la-ne’-la > balun[te’] kalne’al]
   see: balun, -te’
CML Urn 26 Pendant 10
YAX Lintel 42: F1
YAX Str.23 Room 2 Tomb

balun lajun  num.  nineteen  » 19 > balun lajun “nineteen”
[common]
9-LA]UN-na > balun lajun
CPN Structure 11 Panels
CPN Stela I: C3a

balunte’ witz  cn.  Balunte’ Witz (toponym)  » 9-TE’-wi-WITZ > balunte’ witz
see: balun, -te’, witz

balun tz’apal k’uh  cn.  Balun Tz’apal K’uh (theonym)
   » 9-tz’a-pa-la-K’UH > balun tz’apal k’uh
   see: -al, balun, k’uh, tz’ap-
COL DAM Vase (K2914)

balun yok te’ k’uh  cn.  Balun Yok Te’ K’uh (theonym)
   » 9-yo-ko TE’-e K’UH > balun yok te’ k’uh
   » 9-[yo-‘OK-TE’]K’UH > balun yok te’ k’uh
   » 9-‘OK[TE’] K’UH > balun [y]ok te’ k’uh
   » 9-[‘OK-TE’]K’UH > balun [y]ok te’ k’uh
   » 9-‘OK-TE’ > balun [y]ok te’ [k’uh]
   » 9-‘OK-TE’ > balun [y]ok te’ [k’uh]
   see: balun, k’uh, ok, te’, y-
TRT Mon. 6, Side Panel: G5

ban  part.  as such, in this way
   » ba-ni > ban “as such”
TIK Mundo Perdido Vase

batun  Figure 1a  n.  drink made of a root or fruit of a plant of the same name
   » ba-TUN-nu > batun (glyph on a vessel)
   K0505 40
   K9020
   K1398
   Dresden 68A-3
   Dresden 60A-2, 60B-2
   TRT Mon. 6, Side Panel: G5

batz’  n.  howler monkey
   » ba-tz’a > batz’ “howler monkey”
   see: batz’ul
   NTN Drawing 70: A5

batz’ul  n.  howler monkey
   » ba-tz’u > batz’ul “howler monkey”
   COL Vase 41
   » BAH/ba-BATZ’UL? > batz’ul “howler monkey”
   K5070 42

---

40 Note for instance Ch’ol bajtun “la fruta tierna del árbol chapay” and Yucatec batun “su raíz se consumía en épocas de escasez de alimentos” (see Boot, in prep.)

41 On the loss of the -ul suffix, see note for the entry ak “turtle” in this vocabulary. Note Q’eqchi’ batz’uhl “juguete.”

42 There seems to be a subtle graphic difference in the portrait heads of the howler monkey and the spider monkey as the signs entered the writing system (Boot, in prep.).
bay (1) adj. fat
bay (2) adv. thus
bay (3) adv. where

bih (1) n. road

bih (2) n. line of writing

bih tun cn. pavement, whitewashed road (or wall)

bital n. Bital (toponym)

bix- iv. to go

---

This collocation may spell a nominal derived from a day name, thus 10 Batz’ul or “10 Monkey.” Note other day name nominal phrase Chan Ajaw (see ajaw).

In the case of K0635, Naranjo Altar 2, and the Holmul Plate the item bih tun may be directly associated with the ballgame and thus bih tun may refer to the paved or whitewashed alley or walls of a ballcourt. In colonial Itzaj the cognate item betun (*beh tun) referred to the stuccoed, whitewashed surface of the pages of native screenfold books. Alternatively, David Stuart (on his weblog, December 7, 2007) suggested that the jatz’- bih tun event may be an inaugural event for the opening of roads or causeways.
-bix  n.  unit of five or seven  
  » 5-[bi]xi-ya > ho’ bixiy “five units”  
  » 5-[bi]BIX-ya > ho’ bix[i]y  
  see: ho’  
  » 7-[bi]xi-ya > huk bixiy “seven units”  
  see: huk

bob  n.  coyote (?)  
  » bo-bo > bob “coyote (?)”  
  » 2bo > bob  
  » K’AN-bo-bo > k’an bob “yellow coyote”  
  » bo-bo-TOK’ > bob tok’  
  » bo-bo to-ka’ > bob tok’  
  see: bob, tok’

bolon  num.  nine  
  » 9 > bolon “nine” (Yucatecan)  
  see: balun

bolon.lajun  num.  nineteen  
  » 9 > bolon “nineteen” (Yucatecan)  
  see: balun

bub (1)  n.  cylinder; column  
  » 2bu > bub “cylinder; column”  
  » bu-ba > bub “cylinder; column”  
  » K’AN-na-bu-ba > k’an bub  
  see: k’an

bub (2)  n.  conch  
  » K’AN-na-bu-ba > k’an bub

bubul  adj.  cylindrical; large, round  
  » 2bu-lu > bubul “cylindrical; large, round”

---

45 Tentative paraphrase of this anthroponym: “Coyote Flint.” However, it is possible that bob means “flower” in these contexts (as such the query); if so, this nominal Bob Tok’ may be paraphrased as “Flower Flint.”

46 The numeral bolon may simply be restricted to the Maya screenfold books, which all may originate from the northern Maya lowlands where Yucatecan Maya was and is spoken. Other changes between Classic Maya and Yucatecan Maya include cha’ vs. ka’ (ka), ux vs. ox (’oxo), huk vs. wuk, buluch vs. buluk ([…]-lu-ku).
bubul ha’ (‘bubulha’) cn. Bubul Ha’ (toponym) see: bub , -VI

´AJ-bu-lu-HA’ > aj bubul ha’ “person from Bubul Ha’” PNG Panel 2: K’2-L’2

´AJ-bu-lu-HA’ > aj bubul ha’ COL Chicago Art Institute
see: aj, ha’, bubul

buk n. clothes » ni-bu-ku > nibuk “my clothes” K1398 see: ni-

buk tun cn. Buk Tun (toponym) » bu-ku-[TUN-ni]’AJAW > buk tun ajaw “Buk Tun king” YAX Lintel 46: G4 see: ajaw

bukutz n. food stuff (?) » bu-ku-tzu > bukutz “food stuff (?)” Dresden 66B-2

» bu-ku-tzi-KAB-ba > bukutz kab “food stuff of honey” Dresden 68A-3 see: kab

» bu-ku-tzi-[?]ka-wa > bukutz kakaw “food stuff of cacao” ACA Vessel (in MRdY) see: kakaw

buk’al n. Buk’al (toponym) » bu[k’a]’AJAW-wa > bu[k’al] ajaw “Buk’al king” ALC Stela 1: B3 47

» bu[k’a]’AJAW > bu[k’al] ajaw “Buk’al king” XUL Stela 21: pE4 see: ajaw, -al

bul n. bean » bu-la > bul “bean”

» ka-bu-la > ka’bul “our beans” COL DAM Vase (K2914) see: ka’-

buluch num. eleven » 11 > buluch “eleven” see: buluk

buluk num. eleven (Yucatecan) » [...]-lu-ku > [bu]luk “eleven” Dresden 19A-3 see: buluch

but’- tv. to fill » ’u-bu-t’u-wa > ubut’uw “he fills” PAL Pal. Tablet: N11 see: u-...-Vw

butz’ n. smoke » BUTZ?-tz’i- > butz’ “smoke”

» K’AK’-k’a-BUTZ?-tz’i > k’ak’ butz’ “fire (&) smoke” K5645 see: k’ak’

butz’aj sak chikul cn. Butz’aj Sak Chikul (anthroponym)

47 Alternatively, the spelling bu-k’a may lead to the item buk’ a[’], in which the common ending a’ “water” may be present. Note, for instance, the spellings ‘i-tza-’a and ‘i-tza which both lead to itz a’.
CH

<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>cha'</td>
<td>num.</td>
<td>two</td>
<td>2 &gt; cha’ “two”</td>
</tr>
<tr>
<td>cha’</td>
<td>adv.</td>
<td>again</td>
<td>2 &gt; cha’ “again”</td>
</tr>
<tr>
<td>chab (1)</td>
<td>n.</td>
<td>earth</td>
<td>cha-bi &gt; chab “earth”</td>
</tr>
<tr>
<td>chab (2)</td>
<td>n.</td>
<td>ant eater</td>
<td>cha-bi &gt; chab “ant eater”</td>
</tr>
<tr>
<td>chach</td>
<td>n.</td>
<td>basket</td>
<td>cha-chi &gt; chach “basket”</td>
</tr>
<tr>
<td>chahuk</td>
<td>n.</td>
<td>lightning</td>
<td>cha-hu-ku &gt; chahuk “lightning”</td>
</tr>
<tr>
<td>chahuk nah</td>
<td>cn.</td>
<td>Chahuk Nah (building name)</td>
<td>chahuk nah</td>
</tr>
<tr>
<td>chak (1)</td>
<td>n.</td>
<td>Chak (rain deity)</td>
<td>CHAK-ki &gt; chak</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CHAK-ki &gt; chak</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CHAK-ki-i &gt; chak(i)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>cha-ki &gt; chak</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CHAK-cha &gt; chak cha[k] “red Chak”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chak</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>’IK’-cha-ki &gt; ik’ chak “black Chak”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ik’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>K’AN-cha-ki &gt; k’an chak “yellow Chak”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>K’AN-cha &gt; k’an cha[k]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: k’an</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>SAK-cha &gt; sak cha[k] “white Chak”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: sak</td>
</tr>
</tbody>
</table>

Tentative paraphrase of this anthroponym: “Smoking Lark.” Alternatively, and preferred by many epigraphers, the anthroponym Butz’aj Chik could be “Smoking White Coati,” but as I have suggested elsewhere sak chikul may be a composite noun (sak “white” and chikul “bird”) referring to a specific bird species, the lark. Also note Yucatec Maya chiko.
chak (2) n. lightning (?)

» CHAK > chak “lightning”

» 'u-CHAK-ki-li > uchakil “the lightning”

» 'u-CHAK > uchak[il] “the lightning”

» 'u-cha-ki-li > uchakil “the lightning”

» YAX-cha-ki > yax chak “blue/green Chak”

YAX > yax cha[k]

see: yax

Chak (3) n. red

» CHAK > chak “red”

» CHAK > chak “great”

» CHAK-ch’o-ko > chak ch’ok “great youth”

see: ch’ok

chakat cn. Chakat (3rd month)

» tu-8-TE’ CHAK-’a-’AT > twaxakte’ chakat

“on the eighth of Chakat”

see: -te, tu, waxak

» CHUM[mu]-CHAK-’AT-ta > chum chakat

“seating of Chakat”

see: chum

» 3-CHAK-’AT-ta > ux chakat “3 Chakat”

see: ux

» 6-CHAK-ta > wak chak[al] “6 Chakat”

see: wak

also see: ik’at

chak balam cn. puma

» CHAK-BALAM-ma > chak balam “puma”

see: koj

chak chel cn. Chak Chel (female deity)

» CHAK-che-le > chak che[l] “Chak Chel”

CHAK-che > chak che[l] “Chak Che(l)”

see: chak, chel

chak ch’ok cn. Chak Ch’ok (title)

» CHAK-ch’o-ko > chak ch’ok “great youth”

see: -ch’o-ko

» YAX-ch’o-ko > yax ch’ok “great youth”

see: yax

» YAX-cha > yax cha[k]

see: yax

Dresden 34A

Dresden 44A-3

K1304, K7750 Side 4

EKB Str.1 Mural A: U1

K8660

CML Incised Brick 5

K8622

EKB Capstone 6

NAR Altar 2: D3

COL PUL Conch Shell

Dresden 47C

Dresden 49B-1

XLM Col.3: A3a
chak ch’ok kelem  cn.  Chak Ch’ok Kelem (title)  » CHAK-ch’o-ko KELEM > chak ch’ok kelem  “great youth strong one”  K4387  
» CHAK-CH’OK-ko KELEM > chak ch’ok kelem  K8966  
» CHAK-ch’o-ko KELEM-MA > chak ch’ok kelem  K6055  
» CHAK-ch’o[ko] KELEM > chak ch’ok kelem  K6551  
» CHAK-ch’o-ko ke-le > chak ch’ok kele[m]  K6659  
see: chak, ch’ok, kelem  
also see: ch’ok kelem

chak ch’ok winik  cn.  Chak Ch’ok Winik (title)  » CHAK-ch’o[ko] wi-WINIK-ki > chak ch’ok winik  “great youth person”  COL SMB Carved Vase  
see: chak, ch’ok, winik

chak ek’  cn.  Venus (planet)  » CHAK-‘EK’ > chak ek’ “Venus (lit. Great Star)”  Dresden 46B-1  
see: chak, ek’

chak ha’ ( chakha’)  cn.  Chak Ha’ (toponym)  » ‘AJ-CHAK-HA’ > aj chak ha’ “person from Chak Ha’”  ALS Panel 1: A4, D4  
see: aj  
» CHAK-HA’-‘a ‘AJAW-wa > chak ha’ ajaw  “Chak Ha’ king”  BPK Str.1 Rm.1: Capt.1  
see: ajaw, chak, ha’  
» ‘IX-CHAK-HA’-‘a ‘AJAW-wa > ix chak ha’ ajaw  “lady Chak Ha’ king”  TAM HS 3 Step IV  
see: ajaw, chak, ha’, ix

chak ha’al  cn.  great rain  » CHAK-HA’-la > chak ha’[a]l “great rain”  Dresden 39B-3  
see: chak ha’il, chak, ha’al

chak ha’il  cn.  great rain  » CHAK-HA’-li > chak ha’[i][l] “great rain”  Dresden 66B-2  
see: chak ha’al, chak, ha’il

chakjal te’  cn.  Chakjal Te’ (anthroponym)  » CHAK-ja[la]-TE’ > chakjal te’  YAX Stela 3: pC6b  

49 The collocation is written CHAK-?-ko on this vessel. Based on the frequent chak ch’ok title on Chochola style ceramics there are two possibilities, either the unknown sign is CH’OK or the sign is ch’o. At present, I prefer the first option (Boot, in prep.).
chaklib cn. Chaklib (anthroponym?)
   see: chak, -jal, te’
   » CHAK-li-bi > chaklib
   see: eklib, jamlib

chak sijom cn. Chak Sijom (12th month)
   » 9-CHAK-SIJOM-ma > balun chak sijom “9 Chak Sijom” PAL Throne 1: Na
      see: balun, chak, sijom
   » 9-LAJUN-na CHAK-SIJOM-ma > balun lajun chak sijom
      “19 Chak Sijom” CPN Structure 11 Panels

chak te’ cn. Chak Te’ (title)
   » cha?-CHAK-ki-TE’ > chak te’
   see: chak, te’
   also see: kalom te’

chak tzih cn. great foodstuff (?)
   » CHAK-tzi > chak tzi[h]
   see: chak, tzih

chak ukab jolom cn. Chak Ukab Jolom (anthroponym)
   » CHAK-‘u-KAB? JOL?-mi > chak ukab jol[om]
      see: chak, jolom, kab, u-

chak upakal k’inich k’an joy chitam cn. Chak Upakal K’inich K’an Joy Chitam (anthroponym)
   » CHAK-‘u-pa-ka-la K’INICH-[K’IN]chi-ni K’AN-na-JOY[CHITAM]ma >
      chak upakal k’inich k’an joy chitam
      see: chak, chitam, joy, pakal, k’an, k’inich, u-

chak waj cn. great bread
   » CHAK-WAJ > chak waj
   see: chak, waj

chak xiwte’ cn. Chak Xiwte’ (from Náhuatl: [Chak] Xiuhtecuhtli)
   » CHAK-xi-wi-te’-i > chak xiwte’ “Chak Xiwte’”
   see: chak adj.

chal a’ ( chala’) n. Chal A’ (toponym)
   » cha-la-‘[a]’AJAW > chal a’ ajaw “Chal A’ king”

---

50 Tentative paraphrase of this anthroponym: “Red Becomes The Tree.”

51 This particular spelling, unique at present, seems to indicate that the common Kalom Te’ title may indeed refer to a specific manifestation of Chak.

52 This is apparently the full (accession) name of a Palenque king normally referred to in hieroglyphic texts as K’inich K’an Joy Chitam. Tentative paraphrase of this anthroponym: “Red is the Shield of the Sun God (K’inich), Precious Tied or Embraced Peccary.”
chalam
n. jawbone
» cha-la-ma > chalam “jawbone”
see: a', ajaw
COL Notre Dame Panel

cham-
iv. to die
» cha?-CHAM-mi > cham “dies”
» CHAM-mi > cham “dies”
» CHAM-ya > cham[ily] “died”
see: -iy
EML Panel 1: A5
K4692
TIK Alt.5: 12

chamay
n. death (?)
» CHAM-ya > cham[aly] “death (?)”
» CHAM > cham[ay]
see: cham-
K0771, K0791, K2023 53
K1197, K3924

chan (1)
n. four
» 4 > chan “four”
» CHAN-na > chan
» SUN.GOD > chan
see: kan
[common]
K0791
NTN DRawing 82: D2a

chan (2)
n. serpent
» CHAN-na > chan “serpent”
» CHAN > chan
see: kan
"with (the) sky serpent”
COL Site R L.4: C3-D1

chan (3)
n. sky
» CHAN-na > chan “sky”
» CHAN > chan
COL Pomoy Panel: C2

chan (4)
adv. after; since
» CHAN > chan “after; since”
» CHAN-13-'AJAW > chan ux lajun ajaw “after 13 Ajaw” PAL TI-ET: M7
see: ajaw, ux lajun

chan ajaw
cn. Chan Ajaw (anthroponym)
» 4-'AJAW > chan ajaw “4 Ajaw”
» 4-'AJAW > chan ajaw “4 Ajaw”
see: ajaw, chan
PAL T.XIX Bench-S: U1 54

---

53 The possible noun chamay “death (?)” occurs in the name of several wayaw characters. Note the colonial Yucatec Maya expressions chamay bak and sak chamay bak “la muerta pintada; esqueleto,” suggesting a sinister side to the wayaw that have chamay as part of their name (also note that many of these chamay characters painted on Maya ceramics actually are skeletal).

54 Two rare examples of two different individuals who are named after a tzolkin or 260-day calendar date, in this case both as 4 Ajaw, probably their date of birth. To be named after your day of birth was a common phenomenon in ancient Mesoamerica and the day name as well as the coefficient provided clues to a person’s life orientation.
Figure 2: Some Examples of Classic Maya Spellings (photographs courtesy Mesoweb Photo Database, not to be reproduced without written permission)

a) Copan Stela B: MO’-wi-WITZ for mo’ witz

b) Copan Structure 11 Panels: tu-ku-nu for tukun

c) Copan Structure 9N-82C-1st Bench: CHAN-na YOPAT-ti for chan yopat (part of nominal phrase)

**chanal**  adj.  celestial; of the sky  
- [CHAN-na]NAL-la > chanal “celestial”
- [CHAN]NAL-la > chanal
- CHAN-NAL-la? > chanal
- CHAN-na-la > chanal
- CHAN-na > chanal[1]
- CHAN > chan[al]
  - see: chan, -VI
  - also see: kabal

**chanal chak bay kanul**  cn.  Chana[1]l Chak Bay Kanul (name of celestial serpent)  
- CHAN-NAL CHAK-ba-ya ka-KAN-nu > chanal chak bay kanul[1]
- CHAN-NAL CHAK-ka-[ba]KAN-ya > chanal chak bay kan[ul]
- [CHAN]NAL-la CHAK-ba-ya-ka-KAN > chanal chak bay kanul
  - see: bay, chak, kanul

**chanal ikatz**  cn.  Chana[1]l Ikatz  
- [CHAN-na]NAL ʾi-ka-tzi > chanal ikatz “celestial bundle”
- [CHAN]NAL-na ʾi-ka-tzi > chanal ikatz
  - see: chanal, ikatz
  - also see: kabal ikatz

**chanal k’uh**  cn.  Chana[1]l K’uh  
- [CHAN-na]NAL-la K’UH > chanal k’uh “celestial god”
- [CHAN-na]NAL-K’UH > chanal k’uh “celestial god”
- CHAN-na-la K’UH > chanal k’uh “celestial god”
- CHAN-na-K’UH > chan[al] k’uh “celestial god”
- [CHAN-la]K’UH-na > chanal k’uh
- [CHA]N[K’UH]NAL > chanal k’uh “celestial god”
- [CHAN]K’UH > chan[al] k’uh “celestial god”
  - see: chanal, k’uh
  - also see: kabal k’uh

**chan ch’en**  cn.  community, town, city  
- CHAN-CH’EN > chan ch’en “community”
47

» CHAN-na CH'EN > chan ch'en “community”
» CHAN-CH’EN-na > chan ch’en “community”
see: chan, ch’en, chan kab ch’en

chan ik’ chan

<table>
<thead>
<tr>
<th>cn.</th>
<th>Chan Ik’ Chan (name of wayaw)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» CHAN-‘IK’ CHAN-na &gt; chan ik’ chan “four wind sky”COL MPV Vessel</td>
</tr>
<tr>
<td></td>
<td>» 4’IK’[CHAN] &gt; chan ik’ chan</td>
</tr>
<tr>
<td></td>
<td>see: chan, ik’</td>
</tr>
</tbody>
</table>

chanil

<table>
<thead>
<tr>
<th>n.</th>
<th>public ceremony</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» ti-CHAN-na-li &gt; ti chanil “in (the) public ceremony” YAX Lintel: F1</td>
</tr>
<tr>
<td></td>
<td>see: ti</td>
</tr>
<tr>
<td></td>
<td>» tu-CHAN-li &gt; tu chanil “in the public ceremony”</td>
</tr>
<tr>
<td></td>
<td>see: tu</td>
</tr>
</tbody>
</table>

chan itzam tun

<table>
<thead>
<tr>
<th>cn.</th>
<th>Itzam Tun (theonym)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» 4- [TZAM] TUN-ni &gt; chan itzam tun</td>
</tr>
<tr>
<td></td>
<td>see: itzam tun</td>
</tr>
<tr>
<td></td>
<td>also see: ox itzam tun</td>
</tr>
</tbody>
</table>

chan kab ch’en

<table>
<thead>
<tr>
<th>cn.</th>
<th>community, town, city</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» CHAN-KAB CH’EN-na &gt; chan kab ch’en “community” TIK Stela 31: F26-F27</td>
</tr>
<tr>
<td></td>
<td>see: chan, ch’en, kab, chan ch’en</td>
</tr>
</tbody>
</table>

chan te’

<table>
<thead>
<tr>
<th>cn.</th>
<th>Chan Te’ (tree species)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» CHAN-TE’ &gt; chan te’</td>
</tr>
<tr>
<td></td>
<td>see: te’</td>
</tr>
</tbody>
</table>

chan te’ chuwen

<table>
<thead>
<tr>
<th>cn.</th>
<th>Chan Te’ Chuwen</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» 4-TE’ CHUWEN?-na &gt; chan te’ chuwen</td>
</tr>
<tr>
<td></td>
<td>see: chan, chuwen, te’</td>
</tr>
</tbody>
</table>

chanul (1)

<table>
<thead>
<tr>
<th>n.</th>
<th>animal</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» cha-nu-la &gt; chanul “animal”</td>
</tr>
<tr>
<td></td>
<td>PAL T.XIX Bench-S: C’1</td>
</tr>
</tbody>
</table>

chanul (2)

<table>
<thead>
<tr>
<th>n.</th>
<th>guardian, custodian</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>» cha-nu &gt; chanul[l] “guardian, custodian”</td>
</tr>
<tr>
<td></td>
<td>» CHAN-nu &gt; chanul[l]</td>
</tr>
<tr>
<td></td>
<td>» ‘u-cha-nu &gt; uchanu[l] “the guardian” COL Incised Shell</td>
</tr>
<tr>
<td></td>
<td>» ‘u-cha-nu &gt; uchanu[l] “the guardian” K1092, LTI Lintel 1: F1 57</td>
</tr>
<tr>
<td></td>
<td>» ‘u-cha-nu &gt; uchanu[l] “the guardian” K8889</td>
</tr>
</tbody>
</table>

55 In this example a T561 sky sign (CHAN) is surrounded by 4 (CHAN) T503 ‘IK’ signs to arrive at chan ik’ chan.
56 In Ch’ol and Ch’orti’ chan te’ refers to a tree species; note in Yucatec Maya the related entry kan te’.
57 These two examples employ the sign T135c-d, which has been deciphered as syllabic cha. However, the manner in which the sign is employed in other contexts is suggestive of the fact that it may be a sign that also operates as CHAN instead of cha. Note that T115 yo also operates as YOP, as suggested first by David Stuart.
The sign for CHAN is a serpent head (chan “serpent”).

The sign for CHAN in the Naj Tunich and this Ixtutz example is the sky sign (chan “sky”). The spellings additionally may indicate the loss of the final -ul suffix.
K'UH cha-TAN-na wi-WINIK > k'u[h][u] chatan winik  CLK Str. XX, Ceramic Sherd
K'UH-cha-TAN-WINIK > k'u[h][u] chatan winik  CLK Str. XX, Ceramic Sherd
K'UH-cha-TAN-WINIK > k'u[h][u] chatan winik  “god-like Chatan man”  CLK Columnas Substr.

see: k'u[h]ul, k'u[h]ul winik, winik

K'UH-cha-TAN-WINIK [KAL][ma][TE'] > k'u[h][u] chatan winik kal[o]m te’
“god-like Chatan man Kalomte’”  K3248

see: kalom te’, k'u[h]ul, winik

cha-TAN-na [KAL][ma][TE’] > chatan kal[o]m te’
“Chatan Kalomte’”  K1586

see: kalom te’

cha-TAN-na ’AJAW > chatan ajaw “Chatan King”  COL LC Vessel
see: ajaw

chay  n. fish

cha-ya > chay “fish”
see: kay
also see: popol chay

che’ (1)  n. tree

’u-che’-e > uche’ “the tree”  Madrid 042C-1
see: u-
also see: te’

che’ (2)  adv. so, thus, as such

che > che[l’] “so, thus, as such”

che-ta-K’IN-ni che-ta-HAB-ba > che[l’] ta k’in che[l’] ta hab
“as such on the day, as such in the year”  K8017
see: hab, k’in, ta

che-ta-K’IN-ni che-ti-HAB-li > che[l’] ta k’in che[l’] ti habil
“as such on the day, as such in the year”  XLM Col.1, Right Side: B4
see: hab, k’in, ta, ti

che’-  iv to say, to tell

che’-e-na > che’en “say I”  CPN Stela 34
see: -en
che’-e-na tu-ba-ki > che’en tubak[il] “say I on his bone” TIK MT167: Ap6-pA7
see: bak, -il, tu
che-he-na ti-yu-lu-xu? > chehen ti yu[xul]
“say I in his carving” SBL Tabl.9: AAA1b

che’bul (cheb) Figure 6d n. brush pen, quill pen (“writing implement”)

- che’e-bu > che’bu[l] “brush pen, quill pen” K7786
- che-bu > che[bu][l] K4022, COL Chochola plate
- ba-che-bu > ba[hu] che[bu][l] “first of the brush pen” PNG Stela 12 Sec. Text

see: bah

chek- tv. to clear (something)

- che-ka-ja > che[kaj] “cleared is” CRC Stela 6: C23

see: -[h]-...-aj

chel n. rainbow (?)

- che-le > che[l] “rainbow (?)” Dresden 62

chich n. prognostication

- tu-chi-chi > tuchich “(with) in the prognostication” Dresden 04A-1

see: tu

- ’u-chi-chi > uchich “the prognostication” Dresden 04C-1

see: u-

chih (1) n. deer

- ’u-chi-hi > uchih[il] “the deer” TBI Stela 1: B

- chi-hi > chih “deer” K0927, K5722

see: chij, kej

also see: may, sipul, u-

chih (2) n. pulque

- [chij]hi > chih “pulque” (glyph on vessel at a court) K0732

- chi > chih[il] (glyph on vessel in court scene) K0717

- ’Aj-chi-hi > aj chih “person for pulque” K1092

- yu-[k’i]bi ta chi > yuk’ib[il] ta chi[h]

“the drink-instrument for pulque” TIK MT219: G-I

see: -il, ta, uk’ib, y-

- ti-’UK’ [chij]hi > ti uk’ chih “to drink pulque” CPN Altar U: I2-J2

see: ti, uk’-

---

60 *Chehen* is probably a phonological variant of che’en as they appear in the same quotative context. Albeit tentative, chehen probably evolved through a phonological process (perhaps a process of epenthesis, to ease pronunciation) in which the intermediate glottal stop ‘/ in che’en became aspirated, thus /h/.

61 Michael Coe provides an intriguing case that Maya scribes indeed employed feather quill pens. His observations are not only based on the dictionary entries for cheb as “pluma para escribir” or “pluma o pendola con que se escribe,” but more specifically on the writing and painting implements as depicted in Maya iconography. Other pens may have been made of reed, as also suggested by Coe. To this I add bamboo, which is native to the region; note that cheb/chep is recorded as “bamboo” in, for instance, Ch’ol.
yu-UK'-ji-[ch]hi > yuk'[u]j chih “he drinks pulque”  
CPN Altar

ya-k'a-wa [ch]hi > yak'aw chih “he receives pulque”  
COL Site Q Panel/K9127

chihi-li > chihil “venison”  
ta SAK-chi-hi-li WE’ > ta sak chihil we’  
“for white venison food”  
COL NMA Plate (K5460)

chihil  n.  venison

chij (1)  n.  deer

chij (2)  Chij (7th day name)

chij chan  cn.  Chij Chan (7th day name)

chijil  n.  venison

62 The collocation chij can be found next to the depiction of a dancing anthropomorphic deer within the visual narrative on this vessel, currently in an Australian private collection. Proto-Mayan: *kehj, Proto-Cholan: *chij.

63 The two examples on the Site Q panels provide the head of a deer as the “head variant” for the day sign within a day sign cartouche. Most probably Chij “Deer” was the seventh Classic Maya day name, which would explain the use of the T673 chi sign in all other examples as an abbreviated spelling for chij (or Late Classic chihil).
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>chilam</td>
<td>cn.</td>
<td>ritual interpreter</td>
<td>» chi-ji la-ma &gt; chilam “ritual interpreter”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chilan</td>
</tr>
<tr>
<td>chikab</td>
<td>n.</td>
<td>rattle-holder</td>
<td>» 'u-chi ka-ba &gt; uchikab “the rattle-holder”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: u-</td>
</tr>
<tr>
<td>chikaj</td>
<td>n.</td>
<td>Chikaj (tree species)</td>
<td>» ti-chi-ka-ja &gt; ti chikaj “in (the) chikaj”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ti</td>
</tr>
<tr>
<td>chik</td>
<td>n.</td>
<td>coati</td>
<td>» CHIK &gt; chik “coati”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» chi-ku &gt; chik</td>
</tr>
<tr>
<td>chikin (1)</td>
<td>n.</td>
<td>ear</td>
<td>» chi-ki? &gt; chik[n] “ear”</td>
</tr>
<tr>
<td>chikin (2)</td>
<td>n.</td>
<td>ear</td>
<td>» [chi-ku][NAB] &gt; chik nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chik, nab</td>
</tr>
<tr>
<td>chikin</td>
<td>n.</td>
<td>Chikin (6th month)</td>
<td>» LAJUN-na-CHIK-ni &gt; lajun chikin “10 Chikin”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chik, lajun, waxak lajun</td>
</tr>
<tr>
<td>chikin tun</td>
<td>cn.</td>
<td>ring-stone (lit. ear-stone)</td>
<td>» 'u-chi-ki?:-TUN-ni &gt; uchik[i] tun[i] “the ring-stone”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chikin, -il, tun, u-</td>
</tr>
<tr>
<td>chik nab (or chikul nab)</td>
<td>cn.</td>
<td>Chik Nab (toponym)</td>
<td>» [chi-ku][NAB] &gt; chik nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chik, nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'A]-[chi[ku]][na-bi &gt; aj chik nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'A]-[chi[ku]][NAB] &gt; aj chik nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'A]-chi-ku na-bi &gt; aj chik nab “person from Chik Nab”TNA Mon. 153: A1-A2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: aj</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» chi-ku-NAB 'AJAW &gt; chik nab ajaw “Chik Nab king”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ajaw, chik, nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» [chi-ku][NAB] [K’UH]’a-’AJAW-wa &gt; chik nab k’uhul ajaw</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Chik Nab god-like king”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'u-ti-ya [chi[ku]][NAB] &gt; utiy chik nab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ajaw, chik, nab, k’uhul</td>
</tr>
</tbody>
</table>

The monument was checked in person in September 2005 at the Palacio Cantón/Museo Regional de Yucatan in Mérida. The putative ki? sign may actually be a li. If so, the transcription may be ‘u-chi-li-TUN-ni, possibly for uchil’i]l tun[i] “the mouth-stone” (chi “mouth”), also an apt description of a ballcourt ring stone.
The vessel contains two narrative panels. In the second panel the hand of the elevated paramount touches the **K’IN** sign. The most logical hand sign in this context is **chi** (and his hand even seems to gesture or portray that sign) as *chik’in kalom te’* is a known Late Classic title.

Note colonial Yucatec Maya *chi’kay “picuda, pez.”*


cho’
word of unknown meaning

<table>
<thead>
<tr>
<th>cho’ pa’</th>
</tr>
</thead>
<tbody>
<tr>
<td>cn.</td>
</tr>
<tr>
<td>Cho’ Pa’ (toponym)</td>
</tr>
</tbody>
</table>

choch
n.
intestines (?)

chok-
tv.
to cast (something)

chok ch’aj
cn.
casting incense

chuch
n.
frame

» chi-wo > chiwo[j]

» cho > cho’(?)

» cho-[pa’-Aj/a’]AJAW > cho’[ ] pa’ ajaw
(title of a captive at Yaxchilan)

YAX HS 5: 170 68

see: ajaw, cho’, pa’

» cho-cho > choch “intestines (?)”

» ‘u-cho-ko-wa > uchokow “he casts”

» […]-cho-ko-wa > [u]chokow “he casts”

» ‘u-CHOK-wa > uchok[ ]w “he casts”

» ‘u-CHOK-ko-wa > uchokow “he casts”

» ‘u-CHOK-wi > uchokow “he casts”

see: u-….Vw

» [‘i]CHOK-wa > i-chokow “then casts”

see: i-, -Vw

» CHOK-wa > chok[ ]w “casts”

see: -Vw

» CHOK-wi > chokow “casts”

see: -Vw

» cho-ka-ja > cho[h]kaj “casted is”

» cho-ka-ja > cho[h]kaj “casted is”

see: -[h]….-aj

» ‘u-CHOK ch’a-ji?-li > uchok ch’ajil

“the casting incense”

NMP Stela 1: C3-A4

» ‘u-CHOK-ch’a-ji > uchok ch’ajil[ ]l

» ‘u-CHOK-ch’a-ji > uchok ch’ajil[ ]l

PAL T.XIX Bench-S: B4

» ‘u-CHOK-ko-ch’a-ji > uchok ch’ajil[ ]l

see: chok-, ch’aj, -il, u-

CRC Temple 22A Text

» ‘u-CHOK-ch’a-ja > uchok ch’aj

see: chok-, ch’aj, u-

Madrid 102B-1

68 Place names do end in pa’, note for instance the Ch’ol place names Akte’ Pa’ “Arroyo de Palmar” and Puy Pa’ “Arroyo de Caracoles.”
chuk-    tv.    to capture

see: u-

> 'u-chu[ku]wa > uchukuw “he captures”    PNG Thr.1 Sup.1: B1a
> 'u-chu[ku]wa > uchukuw

see: u-...Vw

> chu-ka-ja > chu[h]kaj “captured is”    YAX Lintel 41: C1
> chu[ku]-ja > chu[h]kaj “captured is”    LTI Lintel 1: A2
> chu[ku]-ka-ja > chu[h]kaj “captured is”    YAX HS 3 St.I thr: D1b
> chu-ka > chu[h]ka[j] “captured is”    CNH Panel 1: A3, YAX L.16: A2

> chu-ja > chu[h]ka[j] “captured is”    Madrid 041A-1
> chu ja > chu[h]a[j] “captured is”    K2352
> chu > chu[h]ka[j] “captured is”    K2352
> chu-ka-ji > chu[h]ka[j] “captured is”    K0503 70

see: -[h]----aj

> '[i]chu-ka-ja > i-chu[h]ka[j] “then is captured”    PAL HS: E7
see: -[h]----aj, i-

> chu-ku-[ji]ya > chu[li]jiy “captured was”    YAX HS 3 St.III: D10b
> chu[ku]-ji-ya > chu[li]jiy “captured was”    CKN Thr.2 Side: K

see: -jiy

chukyah    n.    capture

> 'u-chu[ku]-ya > uchukya[h] “the capture”    YAX Lintel 46: F9

see: chuk-, u-, -yah

chum    n.    seating

> CHUM[mu] > chum “seating”    CML Stone Brick 71
> CHUM[mu]-[K'AN]JAL-wa > chum k'an jall[a]w

“seating of K'an Jalaw”    CML Stone Brick 71

> CHUM[YAX-K'TN-ni]-mu > chum yax k'in

“seating of Yax K’in”    CPN Str.9N-82 Fragment

---

69 This verbal expression seems to refer to the hunters in the scene. However, it is possible (although this text would be completely misplaced within the scene) that it refers to God D riding the peccary (if as such, the transcription may have been ‘u-ku[chu]-wa > ukuchuwu “he carries.”

70 This spelling occurs in the text on a stamped vessel that depicts an extensive battle scene. The double column text opens with the date 4 Etz’ nab 1 Sotz’ (perhaps at 9.17.14.6.18, or March 25, AD 785 ± 52 years), followed by the Classic Maya war expression (still undeciphered). At A5, after a Distance Number and a new tzolk’in date, the spelling chu-ka-ji can be found.

71 This is the date that epigraphers would transliterate as “0 Pop,” which the Maya seem to have envisioned as the day on which the new month was put in place or seated.
chum- pv. to sit
see: k’an jalaw, yax k’in
» CHUM > chu[h]m “sits”
see: -[h]-
» ‘i-CHUM-ja > i-chu[h]m[a]j “then sits”
see: -[h]-...-aj
» CHUM-[ji]ya > chu[h]miy “sat”
» CHUM[mu]-[ji]ya > chu[’]miy “sat”
see: -[h]-...-aj, -iy
» CHUM[mu]-la-ja > chumla“sits”
» CHUM[mu]-[la]ja > chumla“sits”
» CHUM[la]-ji > chumla“sits”
» CHUM[mu]-la > chumla[j] “sits”
see: -l-aj
» CHUM-la-ji-ya > chumla[j] “sits”
see: -iy, -l-aj
» CHUM-wa-ni > chumwan “sits”
» CHUM[mu]-wa-ni-ya > chumwaniy “sat”
see: -iy, -w-an
» CHUM[mu]-li-ya > chum(u)liy “sitting (long ago)”
see: -iy, -Vl
» CHUM[mu]-ni > chumun “sits”
see: -Vn
» CHUM-ni-ya > chumniy “sat”
see: -niy

chumib n. seat
» CHUM[mu][bi] > chumib “seat”
see: chum-, -ib

chum tun cn. stone-seating
» CHUM-mu-TUN-ni > chum tun “stone-seating”
» CHUM[mu]-TUN-ni > chum tun “stone-seating”
» CHUM[TUN]-ni > chum tun “stone-seating”
see: chum-, tun

chun- iv. to sit
“sat in ajaw-ship”  CPN Stela 2, West: A1a

sat in ajaw-ship

chuwen n. artist, artisan

» CHUWEN > chuwen “artist, artisan”
» CHUWEN-na > chuwen
» CHUWEN-ne > chuwen
» 4-TE’ CHUWEN-ne > chante’ chuwen “Chante’ Chuwen” COL LC Vessel

NAR Stela 8: E2b

see: ajawil, -iy, ti
also see: chum-

chuy- tv. to weave

» ‘u-chu-yu > uchuyu[w] “[s]he weaves” Dresden 01B-1
» ‘u-chu-wa > uchulu[w] “[s]he weaves” Dresden 01C-2

see: u-...

••• CH’ ••

ch’ab n. creation

» ’u-CH’AB[ba]-li ya-’AK’AB-li > uch’ab[i]l yak’abil
“the creation, the darkness” CPN Stela I: C5
» ti-ch’a-CH’AB-ti-’AKAB-li > ti ch’ab[i]l ti [y]ak’abil
“in (her) creation, in (her) darkness” YAX Stela 33: C1
» tu-CH’AB ti-ya-’AK’AB-li > tu ch’ab ti yak’abil
“in his creation, in his darkness” TIK T.I Lintel 3: D3-E4

see: ak’ab, -il, ti, tu, y-

» 2a-CH’AB[’AK’AB]-li > ach’ab a[w]ak’abil
“your creation, your darkness” PAL Scribe: C1
see: a-, aw-, ak’ab, -il
» ma-CH’AB-bu?-si > ma[’] ch’ab[i]s “no creation” Dresden 46C
see: -is, ma’
» ’u-si-ji ’u-ch’a-ba > usij[i]l uch’ab
“the gift, the creation” COL (Houston 1983: 107)

ch’ab- tv. to create

» ’u-ch’a?-ba-wa > uch’abaw “he creates” CPN Vase (K4655)
» ’u-CH’AB-wa > uch’ab[aw] “he creates” Dresden 30C-2, 31C-1, &c

Based on a visual inspection of the cast of this stela (on exhibit at the Peabody Museum, June 2008), I suspect that the chu sign is infixed with a mu. If so, the collocation reads chu[mu]-ni-ya and thus is parallel to the spelling CHUM-ni-ya as found in the Copan Structure 11 Panels. Only inspection of the original monument can confirm my suspicion.

Early Classic spellings of this title seem to be postfixed with variants of the syllabic sign -ma, e.g., K5458 and K8042. Thus originally this item may have been *chuwem.
**ch’ah**

n. incense (?)

- *ch’a-hi* > *ch’ah* “incense (?)”
- *ch’a-ha* > *ch’ah* “incense (?)”

CHO Altar 4: D1
CRC Altar 12: G3

**ch’ahom**

n. smoke-maker/incense-caster (title)

- *ch’ah-mo* > *ch’ajom*
- *ch’a-[ho]ma* > *ch’ahom*

see: *ch’ah*, -om

CPN Stela 10
YAX Lintel 34: A8

**ch’aj (1)**

n. incense (?)

- *ch’a-ji* > *ch’aj* “incense (?)”
- *ch’a-je* > *ch’aj* “incense (?)”
- *ch’a-ja* > *ch’aj* “incense (?)”

TIK Stela 21: B11b
XKB Monument 1
CRC Stela 17: C5a

**ch’aj (2)**

adj. bitter

- *ti-ch’a-ja ‘u-lu* > *ti ch’aj ul* “for bitter atole”

see: *ti*, *ul*

K3199

**ch’ajil**

n. *ch’aj* container

- *’u-ch’a-ji-lu* > *uch’ajilu[l?]* “the *ch’aj* container”

see: *ch’aj*, *u-

K5810

**ch’ajom**

n. smoke-maker/incense-caster (title)

- *ch’a-jo-ma* > *ch’ajom*
- *ch’a-jo-ma* > *ch’ahom*
- *ch’a-jo-ma* > *ch’ajom*
- *ch’a-jo* > *ch’ajom[mi]*

also see: *ch’ahom*

K1453
YAX Lintel 3: J2
CHN Monjas Lintel 4: 21a
K0635

**ch’ajul**

n. Ch’ajul (toponym)

- *ch’a-ju? ‘AJAW-wa* > *ch’ajul[?] ajaw* “Ch’ajul king”

see: *ajaw*

COL BMFA (K0558)

**ch’ak-**

tv. to axe, to cut, to decapitate

- *ch’a-ka-ja* > *ch’ak[j]aj “decapitated is”

PAL TI-ET: M8

---

74 Note the employment of the full version of *-ma.*

75 I have provided a separate entry for the spelling *ch’a-jo-ma,* as it employs a (former?) *jo* sign instead of the regular *ho* sign. Either the *jo* signs had merged with the *ho* signs (*f/j* > *f/h*) and all had become simply *ho,* or *ch’ajom* existed next to *ch’ahom.* In various entries and notes in this vocabulary this merger can be observed and is discussed in some detail.

76 This toponym Ch’ajul, if correctly identified, may be the Classic Maya rendition or approximation of the name of the town of Chajul in the department of El Quiche in Guatemala. The Fenton Vase, from the same school as K0558, was obtained at the end of the 19th century as a gift by Mr. Fleischmann in Nebaj, a community to the west of present-day Chajul (Boot, in prep.).
CH’AK-j > ch’a[h]kaj “decapitated is”  
NAR Stela 12: B15b
see: [-h]-...-aj

CH’AK-ka-j > ch’a[h]kaj uk’ab  
“cut is the hand/arm” TNA Stucco Mural
see: k'ab, u-

CH’AK-ka’u-BAH > ch’a[h]kaj ubah “cut is the head” PAL T.XIX Bench-S: E3
see: bah, u-

‘i-CH’AK-ka-j > i-ch’a[h]kaj “then is cut”  
TRT Mon.6: B1
see: [-h]-...-aj, i-

ch’ak ol  
chn.  Ch’ak Ol (title)

CH’AK-’OL-la > ch’ak ol “decapitator(?)”  
CHN T4L Lintel 2: G7

CH’AK-’OL-la > ch’ak ol  
CHN Akab Dzib Lnt.: A4
see: ch’ak-, ol

Figure 7d

CH’AK-’OL-li > uch’ak ol[i]l “the decapitator(?)”  
K8749
see: ch’ak-, -i, ol, u-

ch’ak te’  
chn.  wooden frame

CH’AK-TE’ > ch’ak te’ “wooden frame”  
K0791
see: ch’ak-, te’

ch’am-  
tv.  to receive

‘u-CH’AM-wa > uch’am[a]w “he receives”  
[common]
see: u-...-Vw

ni-CH’AM-wa > nich’am[a]w “I receive”  
K1398
see: ni-

ti-ch’ama > ti ch’am “to receive”  
PSD Lintel 2: C2
see: ti

CH’AM[K’AWIL]-wi > ch’amaw k’awil “receives k’awil” PRU Stela 30 Frag.: pAq2
see: k’awil, -Vw

ch’amak  
n.  fox

ch’a-CH’AMAK > ch’amak “fox”  
TIK Marcador: H3

ch’a-ma > ch’ama[k]  
COL “Palenque War Panel”

ch’at  
n.  dwarf

ch’a-ti > ch’at “dwarf”  
YAX HS 2 Step VII: W1
see: masul, nol

ch’en (1)  
n.  spring, well; cave

CH’EN-na > ch’en “spring, well; cave”  

CH’EN > ch’en

tu-CH’EN-na > tuch’en “in the spring, well; cave”  
PAL TFC Tablet: M15
see: tu
Figure 3: Some Examples of Classic Maya Spellings (photographs courtesy Mesoweb Photo Database, not to be reproduced without written permission)

a) Caracol Stela 1: **tz’a-pa-ja** for *tz’a[pj]*

b) Caracol Stela 1: **’u-1-TAN-na** for *ujun tan*

c) Yaxchilan Hier. Stairway 2: **7-CHAPAT [TZ’IKIN]** for *[u]huk chapat tz’ikin*

d) Palenque Tablet of the 96 Glyphs: **TZUTZ-yi** for *tzutz[u]y*
<table>
<thead>
<tr>
<th>ch'en (2)</th>
<th>n.</th>
<th>workshop (?)</th>
<th>( \text{’u-CH'EN-na-la} &gt; \text{uch'enal “the workshop(?)”, K6100} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch'oh</td>
<td>n.</td>
<td>rat</td>
<td>( \text{CH'OH &gt; ch'oh “rat”, COL LC Vase} )</td>
</tr>
<tr>
<td>ch'ok (1)</td>
<td>adj.</td>
<td>young, unripe, emergent</td>
<td>( \text{ch'o-ko &gt; ch'ok “young, unripe, emergent”, TNA Stucco Mural} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{’u-[ch’o[ko]]K’ABA’ &gt; uch’ok k’aba’ “the young name” YAX Lintel 29: C3} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{’u-[CH’OK[ko]]K’ABA’ &gt; uch’ok k’aba’, CPN Stela 5 East Altar: H1b} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{’u-[CH’OK-ko]K’ABA’ &gt; uch’ok k’aba’, PMT H.Panel 2: C3} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{’u-[ch’o]K’ABA’ &gt; uch’o[k]k’aba’, CRN Panel 2: B7} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{[ch’o]’AJAW-ko &gt; ch’ok ajaw “young king”, Dresden 20B-2} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{ch’o-ko-ba-ka-ba &gt; ch’ok ba[h]kab “young bah kab”, YAX Stela 7: pD5} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{ch’o-ko [saja-la &gt; ch’ok sajal “young sajal”, COL Randel Stela} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{ch’ok (2) n. youth, Dresden 23A-2} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{CH’OK &gt; ch’ok, K0772, K6631} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{ch’o-ko-TAK-ki &gt; ch’oktak “youths, NAR Stela 13: G6} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{ch’o-ko-ta-ki &gt; ch’oktak “youths, OXK Ballcourt Ring: pW} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{4-CH’OK-ko-TAK &gt; chan ch’oktak “four youths, PAL Group II Vessel} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{4-CH’OK[ko]-TAK &gt; channel’ch’oktak “four youths, CPN Stela 6: B8b} )</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( \text{4-TE’-CH’OK[ko]-TAK &gt; chante’ ch’oktak “four-counted youths, CPN Stela I: C2b} )</td>
</tr>
</tbody>
</table>

An interesting spelling, in which the regular -ko for ch’o-ko is abbreviated. This abbreviated, however, may be due to the fact that the word ch’ok is followed by a word that opens with a stronger consonant, namely /k’-j in k’aba’. This is a phonological process common to all spoken languages, referred to as elision, possibly here found preserved in Maya hieroglyphic writing.
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch’ok helel</td>
<td>cn.</td>
<td>Ch’ok Kelem (title)</td>
<td>K6395, K6436, K6618</td>
</tr>
<tr>
<td>ch’o-ko KELEM</td>
<td></td>
<td>“youth strong one”</td>
<td></td>
</tr>
<tr>
<td>ch’ok helel</td>
<td>cn.</td>
<td>“four-counted youths”</td>
<td>PAL T.XVIII Shell</td>
</tr>
</tbody>
</table>

**E**

<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>e’</td>
<td>n.</td>
<td>point, edge</td>
<td>UXM Alt.10: B3-A4</td>
</tr>
<tr>
<td>e’ witz</td>
<td>cn.</td>
<td>E’ Witz (toponym)</td>
<td>UXM Alt.10: D-E</td>
</tr>
<tr>
<td>eb</td>
<td>n.</td>
<td>step, stairway</td>
<td>DPL HS 4 Step II: J2</td>
</tr>
<tr>
<td>ebul</td>
<td>n.</td>
<td>step, stairway</td>
<td>NAR HS1 Bl. VII: P2a</td>
</tr>
<tr>
<td>ebet</td>
<td>n.</td>
<td>messenger</td>
<td>BPK Str.1 Rm.1: Capt.1</td>
</tr>
<tr>
<td>eh</td>
<td>n.</td>
<td>point, edge</td>
<td>K1184</td>
</tr>
<tr>
<td>ek-</td>
<td>pv.</td>
<td>to place, to enter, to insert</td>
<td>TRT Mon.6: F11</td>
</tr>
</tbody>
</table>

- **See:** chan, -tak, -tikil
- **Also see:** chak ch’ok helel
ekatz  n.  cargo, bundle  "placed, entered, inserted"  TRT Mon.6: J2
  see: -iy, -w-an

eklib  cn.  panel (?)  "cargo, bundle"  XLM Jamb 6: A5
  see: ikatz, ikitz
also see: chaklib, jamlib

ek'  n.  star  "star"
  [e]k'e > ek'  "star"
  [e]k'e > ek'

ek' balam (1)  cn.  Ek' Balam (toponym)  "at Ek' Balam"  EKB Str.1 Mural A: E1
  ta?-'EK'-BAH/ba-la-ma > ta ek' balam  "at Ek' Balam"  EKB Str.1 Mural A: E1
  see: balam, ek', ta

ek' balam (2)  cn.  Ek' Balam (toponym/polity)  K'UH-['EK']BALAM]'AJAW-wa >
  k'uhul ek' balam ajaw  "god-like Ek' Balam king"  TNA TSM Stucco Glyph
  see: ajaw, k'uhul

el-  iv.  to burn  "to burn"
  'EL-le- > el-  "to burn"
  'EL-le > el  "burns"
  'i'-EL-le > i-el  "then burns"
  see: i-

-el  suf.  nominalizing(?) suffix on a certain class of verbs. Examples:
  'a-je-la > ajel  "dawn"
  see: aj-
  ti-mi je-la > timijel  "appeasement"
  see: tim-

elk'in  cn.  east  "east"
  'EL-KIN-ni > elk'in  "east"
  see: el-, k'in

---

78 Perhaps this is a hypercorrect spelling for bahlam (the most probable Classic Maya pronunciation of this word for “jaguar”), as BAH-la-ma (instead of simply ba-la-ma, see entries for balam). If the identification of Ek' Balam as a toponym is correct, the archaeological site known as Ek' Balam since the Conquest (ca. 1550), may have been known by the same name already in the ninth century AD. The “Relación Geográfica de Ek’ Balam,” in explaining the origin of the name of the site, identifies Ek’ Balam as the founder of the site, having arrived from afar. As noted before me, at Tonina a stucco glyph has been found that contains the spelling k'uhul ek' balam ajaw, an indication that at some time indeed Ek’ Balam may have been a toponym in Chiapas or a special title of the Tonina nobility (in this vocabulary to be found in the next separate entry). To this I connect Tonina Monument 83, on which a Sak Tz’i’ king is mentioned, part of whose name is Ek’ Balam (not included in this vocabulary).
elk’in wak a’ ( elk’ina’)

em- (1) iv.  

to descend

em- (2) pv.  

to descend

emach n.  

raccoon

emal n.  

descent

-en pr.  

I (absolutive pronoun)

et k’aba’ cn.  
et k’aba’ (title?)

-ey suf.  

phonologically reduced deictic enclitic -ejey that places verbal expressions in the past.
Examples:  
» 'EM-ye > em[e]ly “descendd”
  see: em-
» HUL-ye > hul[e]ly “arrived”
  see: hul-

••• H •••

-[h]-  
infix  
infix that derives an intransitive positional. Example:  
» CHUM > chu[h]m “sits”
  see: chum-

-[h]-...-aj (1)  
suf.  
bipartite suffix that derives an intransitive positional. Due to consonant clustering, the infixed -[h]- phonologically changes to -[‘]-. Examples:  
» ‘i-CHUM-ja > i-chu[h]m[a]j
  see: i-
» CHUM[mu]-ji-ya > chu[‘]mjiy
  see: -iy

-[h]-...-aj (2)  
suf.  
bipartite suffix that derives passives derived from CVC transitives; the infix is reconstructed and not guarded by a spelling principle. If consonant clustering occurs the -[h]- changes to -[‘]-. Examples:  
» chu-ka-ja > chu[h]kaj
  see: -aj, chuk-
» chu[ku]ji-ya > chu[‘]kjiy
  see: -jiy, chuk-

ha’  
pr.  
he, she, it (independent pronoun)

» ha’-A’/’a > ha’ “he; she; it”
  see: ha’in, hin
CRC BCM 3: C4

ha’  
n.  
water; body of water

» ta-HA’ > ta ha’ “in water”
  see: a’
Dresden 40B-1

ha’al  
n.  
rain

» HA’-la > ha’al “rain”
  see: chak ha’al
  also see: chak ha’il, ha’il
Dresden 55B-2

ha’at  
pr.  
you (independent pronoun)

» ha’-a ta > ha’at “you”
  see: ha[a]ta > ha’at “you”
  also see: chak ha’al
  also see: chak ha’il, ha’il
K1398 Sec. Text, K5113

» ta-ha-ta > ta ha’at “to you”
  COL Incised Shell, K1440
<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Description</th>
<th>See:</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ha' hix</td>
<td>cn.</td>
<td>Ha’ Hix (nominal phrase)</td>
<td>ta</td>
<td>K0791</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ha', hix</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha'in</td>
<td>pr.</td>
<td>he, she it (independent pronoun)</td>
<td></td>
<td>NAR Stela 35: C7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha'[i] &gt; ha'[i] “he; she; it”</td>
<td></td>
<td>CPN Stela I: C3b, CPN HS</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha'-'i &gt; ha'[i] “he; she; it”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ha', hin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha'il</td>
<td>n.</td>
<td>rain</td>
<td></td>
<td>Dresden 66B-2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: chak ha’il</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: chak ha'al, ha'al</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha'ob</td>
<td>pr.</td>
<td>they (independent pronoun)</td>
<td></td>
<td>CPN Stela A: C2a, C10a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha-'o-ba &gt; ha'ob “they”</td>
<td></td>
<td>CPN Altar A: H3-G4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha 'o-ba &gt; ha'ob</td>
<td></td>
<td>CPN Structure 11 Panels</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha'-o-bo &gt; ha'ob</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ha', -ob</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ha'-o bi ‘AJ-'u xu?-lu &gt; ha'ob aj uxul</td>
<td></td>
<td>PNG Panel 3 Sec. Text</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“they (are) sculptors”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: aj uxul, ha’(in), -ob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha' k'in xok</td>
<td>cn.</td>
<td>Ha’ K’in Xok (anthroponym)</td>
<td></td>
<td>PNG Thr.1 Sup.1: A3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>HA'-K'TN-XOK-ki &gt; ha' k'in xok</td>
<td></td>
<td>PNG Thr.1 Sup.1: C5b 79</td>
</tr>
<tr>
<td></td>
<td></td>
<td>HA'-K'TN-XOK &gt; ha' k'in xok</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ha', k’in, xok</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hab</td>
<td>n.</td>
<td>year</td>
<td></td>
<td>Dresden 73B-5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ti-HAB-li &gt; ti habil “in (the) year”</td>
<td>-il</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -il, ti</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2-TE’-HAB-ba &gt; cha’ te’ hab “2 (counted) years”</td>
<td></td>
<td>CPN Structure 11 Panels</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: cha’, -te’</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1-HAB[bi]-ya &gt; jun habiy “one year”</td>
<td></td>
<td>NAR Stela 22: E20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-HAB-[bi]ya &gt; ho’ habiy “five years”</td>
<td></td>
<td>CRC Stela 6: C10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ho’, jun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>habtal</td>
<td>n.</td>
<td>servant (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>HAB-ta &gt; habtal[1] “servant (?)”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>HAB[bi]-ta &gt; habtal[1]</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>HAB-ta-la &gt; habtal</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

79 Tentative paraphrase of this anthroponym: “Water Sun Shark.”
» a-7-HAB-ta > aj] huk habta[l] “person of 7 servants”  
see: aj, huk

» AJ-9-HAB-ta-la > aj balun habtal “person of 9 servants”  
SBL Stela 12: B7

» AJ-9-HAB[bi]-ta > aj balun habtal[l]
SBL Stela 9: C3

» AJ-9-HAB-ta > aj balun habtal]
SBL Stela 10: B4

» a-9-HAB-ta > a[aj] balun habtal]
AGT Stela 19: B5

hab te’  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>HAB-TE’ &gt; hab te’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>hab te'</th>
<th>cn.</th>
<th>Hab Te’ (tree species)</th>
</tr>
</thead>
</table>

haj  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ha ja &gt; haj “sign (?)”</td>
<td></td>
</tr>
</tbody>
</table>

ham-  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ha-ma-li-yu &gt; ham(a)liy “untied”</td>
<td></td>
</tr>
</tbody>
</table>

he’  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he &gt; he['] “day”</td>
<td></td>
</tr>
</tbody>
</table>

hich  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hi-chi &gt; hich “surface (?)”</td>
<td></td>
</tr>
</tbody>
</table>

hil-  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>’u-hi-li ‘OK &gt; uhili[w?] ok “he leg-rests”</td>
<td></td>
</tr>
</tbody>
</table>

hin  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hi-na &gt; hin “he, she, it”</td>
<td></td>
</tr>
</tbody>
</table>

hich  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hi-chi &gt; hich “surface (?)”</td>
<td></td>
</tr>
</tbody>
</table>

hil-  
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hi-li ‘o-ke &gt; hili[w?] ok “leg-rests”</td>
<td></td>
</tr>
</tbody>
</table>

80 Note Tzotzil chabhe’ “the day before yesterday,” chabhetik “every other day.”
81 In this example the Copan sculptor employed a rare variant for number eight, the regular bar-and-dot eight placed within a corn husk with foliage (T86:611). Perhaps the scribe included a reference to the Maize God (the foliage), as the Maize God is the “god of number 8.”
| **hix** (1) | n. | jaguar | **hix-HIX** > hix “jaguar”  
see: balam, hix balam | LAC Panel 1: J3b |
|-----------|-----|--------|-----------------------------|-----------------|
| **hix** (2) | n. | Hix (14th day) | **HIX** > hix  
**HIX** > [h]ix | NAR Stela 22: F17 |
| **hix balam** | cn. | jaguar | **hi[HIX] BALAM** > hix balam “jaguar”  
see: balam, hix | Landa Fol. 28r |
| **hix witz**  
**Figure 7c** | cn. | Hix Witz (toponym/polity) | **HIX-WITZ** > hix witz  
see: hix, witz  
**[HIX-WITZ-‘AJAW]** > hix witz ajaw “Hix Witz king”  
**[HIX-WITZ][‘AJAW-wa]** > hix witz ajaw  
**HIX-WITZ ’a-‘AJAW-wa** > hix witz ajaw  
**’IX-HIX wi-[tzi]’AJAW** > ix hix witz ajaw  
“lady Hix Witz king”  
**’IX-HIX wi-tzi-‘AJAW-wa** > ix hix witz ajaw  
“lady Hix Witz king” | DPL HS 2 West Step 5: F2 |
| **hixil** (1) | n. | Hixil (toponym) | **[HIX-li]’AJAW** > hix[ill] ajaw “Hixil king”  
see: ajaw, hix, -il | TIK Incised Bone |
| **hixil** (2) | n. | Hixil (toponym) | **hi[HIX]-li ’AJAW** > hix[ill] ajaw “Hixil king”  
see: ajaw, hix, -il | CML Urn 26 Spine 3 |
| **ho’** | num. | five | **5** > ho’ “five”  
**ho-ho-ho** > ho’ “five” | CPN Stela E: A4 83 |

82 In the two spellings at Yaxchilan (Lintels 17 & 43) the sign **HIX** is placed within a day sign cartouche as hix was also the name of the fourteenth day in the Classic Maya calendar, as well as in many of the Maya calendars that survived into the Colonial period, even up to the present day (*hix* ~ *ix* “jaguar”).
<table>
<thead>
<tr>
<th>69</th>
</tr>
</thead>
<tbody>
<tr>
<td>» 'u-5-tu-TUN &gt; uho’tun “the fifth tun”</td>
</tr>
<tr>
<td>Ho’ itzam tun</td>
</tr>
<tr>
<td>cn.</td>
</tr>
<tr>
<td>Ho’ Itzam Tun (theonym)</td>
</tr>
<tr>
<td>5-'ITZAM-TUN &gt; ho’itzam tun</td>
</tr>
<tr>
<td>Dresden 12C-2</td>
</tr>
<tr>
<td>see: tun, u-</td>
</tr>
<tr>
<td>ho’ janab nal ch’en</td>
</tr>
<tr>
<td>cn.</td>
</tr>
<tr>
<td>Ho’ Janab Nal Ch’en (toponym)</td>
</tr>
<tr>
<td>5-[JANAB]NAL CH’EN &gt; ho’ janab nal ch’en</td>
</tr>
<tr>
<td>COL EC Vessel: A1-B1</td>
</tr>
<tr>
<td>see: ch’en, ho’, janab, nal</td>
</tr>
<tr>
<td>ho’ janab witz</td>
</tr>
<tr>
<td>cn.</td>
</tr>
<tr>
<td>Ho’ Janab Witz (building name)</td>
</tr>
<tr>
<td>5-[JANAB-BITZ] &gt; ho’ janab witz</td>
</tr>
<tr>
<td>PNG Panel 3: U6</td>
</tr>
<tr>
<td>see: ho’, janab, witz</td>
</tr>
<tr>
<td>ho’ k’al</td>
</tr>
<tr>
<td>num.</td>
</tr>
<tr>
<td>100</td>
</tr>
<tr>
<td>5-k’a-la &gt; ho’ k’al “100”</td>
</tr>
<tr>
<td>NAR Stela 32: A’1b</td>
</tr>
<tr>
<td>see: ho’, k’al</td>
</tr>
<tr>
<td>ho’ k’al hix balam</td>
</tr>
<tr>
<td>cn.</td>
</tr>
<tr>
<td>Ho’ K’al Hix Balam (anthroponym)</td>
</tr>
<tr>
<td>5-[HIX] BALAM &gt; [hi]o[’] k’al hix balam</td>
</tr>
<tr>
<td>K2352 84</td>
</tr>
<tr>
<td>see: hix balam, ho’ k’al</td>
</tr>
<tr>
<td>ho’ lajun</td>
</tr>
<tr>
<td>num.</td>
</tr>
<tr>
<td>fifteen</td>
</tr>
<tr>
<td>15 &gt; ho’ lajun “fifteen”</td>
</tr>
<tr>
<td>5-[LAJUN-na &gt; ho’ lajun “fifteen”</td>
</tr>
<tr>
<td>CHN Monjas Lintel 6: 3</td>
</tr>
<tr>
<td>5-[LAJUN-na &gt; ho’ lajun “fifteen”</td>
</tr>
<tr>
<td>CHN Monjas Lintel 4: 3 85</td>
</tr>
<tr>
<td>15-na &gt; ho’ lajun “fifteen”</td>
</tr>
<tr>
<td>OXP Stela 17: B3 86</td>
</tr>
<tr>
<td>ho’ pik</td>
</tr>
<tr>
<td>num.</td>
</tr>
<tr>
<td>40,000</td>
</tr>
<tr>
<td>5-[PIK ka-wa &gt; ho’ pik [ka]kaw “40,000 cacao (beans)”</td>
</tr>
<tr>
<td>BPK Str.1 Rm.1 Capt.18</td>
</tr>
<tr>
<td>see: ho’, kakaw, pik</td>
</tr>
<tr>
<td>ho’ tun</td>
</tr>
<tr>
<td>cn.</td>
</tr>
<tr>
<td>five tun period (5x360 days)</td>
</tr>
<tr>
<td>5-TUN-ni &gt; ho’ tun</td>
</tr>
<tr>
<td>see: ho’, tun</td>
</tr>
<tr>
<td>'u-NAH-5-TUN-ni-ili &gt; unah ho’ tunil “the first five tun”</td>
</tr>
<tr>
<td>CPN Altar to Stela I: C</td>
</tr>
<tr>
<td>'u-NAH-5-TUN-ni &gt; unah ho’ tun[il] “the first five tun”</td>
</tr>
<tr>
<td>see: -il, u-</td>
</tr>
</tbody>
</table>

83 This example, first identified by Linda Schele in 1989 (Copan Note 53), provides three syllabic signs T672 ho, to simply spell ho’ “five.” This example is unique in the corpus.  
84 Tentative paraphrase of this anthroponym: “One Hundred are the Jaguars.” The ‘o-k’a spelling for o’ k’al seems to target ho’ k’al “one hundred.”  
85 The numeral fifteen ho’ lajun employed here consists of the paired head variants for the numbers five (HO’) and ten (LAJUN), suffixed by -na.  
86 Rare example in which the common three bar 15 is subfixed with a phonetic complement -na. Also note Oxpemul Stela 10 for another subfix -na.
The same composite noun occurs at Xculoc’s Building of the Sculptured Columns, but the T580-like sign is suffixed with -na (in this text the composite noun operates most probably as the proper name of the building; Christian Prager, personal communication, May 2007). Was there an alteration in the value of the T580-like sign? Or is the -na sign part of a full version of the main sign T580? Three Chochola-Maxcanu ceramic vessels (K4684, K8939, and a third vessel in a private collection) contain the abbreviated reference 7-T580var in their dedicatory texts, probably an indication that these vessels can be related to the site of Xculoc.
\textit{huk tzuk} \hspace{1cm} \text{cn.} \hspace{1cm} \text{Huk Tzuk (regional title)} \hspace{1cm} \text{see: huk, sipul} \\
\hspace{1cm} \text{» 7-tzu-\textit{ku} > huk tzuk} \\
\hspace{1cm} \text{» 7-tzu[\textit{ku}] > huk tzuk} \\
\hspace{1cm} \text{see: huk, tzuk} \\
\hspace{1cm} \text{also see: kan tzuk, ux lajun tzuk} \\
\hspace{1cm} \text{TIK Altar 8: B2} \\
\hspace{1cm} \text{NAR Stela 13: G7} \\
\textit{hul-} \hspace{1cm} \text{iv.} \hspace{1cm} \text{to arrive} \\
\hspace{1cm} \text{» HUL-\textit{ye} > hul[\textit{e}y] “arrived”} \\
\hspace{1cm} \text{see: -\textit{ey}} \\
\hspace{1cm} \text{» hul-\textit{le-na} > hulen “arrive I”} \\
\hspace{1cm} \text{see: -\textit{en}} \\
\hspace{1cm} \text{» HUL-li > hul “arrives”} \\
\hspace{1cm} \text{see: -\textit{ob}} \\
\hspace{1cm} \text{» HUL-li-\textit{ya} > huliy “arrived”} \\
\hspace{1cm} \text{see: -\textit{iy}} \\
\hspace{1cm} \text{» HUL-\textit{ya} > hul[iy] “arrived”} \\
\hspace{1cm} \text{» ‘i-HUL-li MUT-la > i-hul mutal “then arrives (at) Mutal”} \\
\hspace{1cm} \text{TIK T.IV, Lnt.3: E1} \\
\hspace{1cm} \text{» ‘i-hu-li > i-hul “arrives”} \\
\hspace{1cm} \text{see: i-} \\
\hspace{1cm} \text{» hu-li-ya > huliy “arrived”} \\
\hspace{1cm} \text{see: -\textit{iy}} \\
\hspace{1cm} \text{» hu-le-li-ji-ya > hulelijiy “arrived”} \\
\hspace{1cm} \text{see: -\textit{iy}} \\
\hspace{1cm} \text{YAX Lintel 29: D1} \\
\hspace{1cm} \text{CPN Stela I: B6b} \hspace{1cm} \text{(88)} \\
\hspace{1cm} \text{NAR Stela 29: F8} \\
\hspace{1cm} \text{DPL HS 4 Step II: F1} \\
\hspace{1cm} \text{NTN Drawing 52: A4} \\
\hspace{1cm} \text{PAL TC Tablet: A11} \\
\hspace{1cm} \text{CPN Altar F} \\
\textit{hulel} \hspace{1cm} \text{n.} \hspace{1cm} \text{arrival (?)} \\
\hspace{1cm} \text{» ‘a-hu?-le-li-ya > ahuleliy “your arrival”} \\
\hspace{1cm} \text{see: a-, -\textit{iy}} \\
\hspace{1cm} \text{K8885 Incised Shell} \\
\textit{hul ol} \hspace{1cm} \text{cn.} \hspace{1cm} \text{Hul Ol (18th month)} \\
\hspace{1cm} \text{» 4-HUL-\textit{OL} > chan hul ol “4 Hul Ol”} \\
\hspace{1cm} \text{» 8-HUL-\textit{OL} > waxak hul ol “8 Hul Ol”} \\
\hspace{1cm} \text{» 18-HUL-\textit{OL} > waxak lajun hul ol “18 Hul Ol”} \\
\hspace{1cm} \text{CPN Stela 3 West: A14} \\
\hspace{1cm} \text{TNA Mon. 151: B1} \\
\hspace{1cm} \text{CPN Str.12 Rev. Stand} \hspace{1cm} \text{(89)} \\

\hspace{1cm} \text{88 This spelling employs a rare sign (T271) with the value HUL; the ja sign is an integral part of the HUL compound, as is also the case with the T713b hand sign variant of HUL (the common one).}
**hun (1)**  

n.  

paper, bark  

» HUN > hun “paper, bark”

also see: jaw, kum k’uh

**hun (2)**  

n.  

book  

» HUN-na > hun “book”

» ’AJ-HUN > aj hun “person of books”  

DPL Stela 8: B6  

K6020 (secondary text)

**hun (3)**  

n.  

headband; headdress, hat  

» HUN-na > hun “headband”

» HUN > hun

» hu-na > hun

**hun tan**  

cn.

“cherished one”  

» HUN-TAN-na > hun tan “cherished one”

COL Randel Stela : F3b

**••• I •••**

**i-**  

part.  

then  

» ’i- > i- “then”  

[common]

**-ib**  

suf.  

suffix (“place of; instrumental”) that derives an instrumental noun from an intransitive verb stem. Examples:

’u-k’i-bi > uk’i-bi “vessel (lit. drink-place/instrument)”  

see: uk’-

WE’-i-bi > we’ib “dish (lit. eat-place/instrument)”  

see: we’-

**ibach**  

n.  

armadillo  

» ’i-ba-cha > “armadillo”  

Dresden 21B-3

**ibil**  

n.  

Ibil (toponym)  

» K’UH-’i-bi-li WINIK-ki > k’uh[ul] ibil winik  

“god-like Ibil person”  

NTN Drawing 29: A18-A19

» K’UH-’i[bi]-li ’A]/a-ja-wa > k’uh[ul] ibil ajaw  

“god-like Ibil king”  

K4372

---

90 These two spellings of the month Hul Ol include a superfix that is employed for the value HUL in the Supplementary Series on CPN Stela I at B6b (see hul- and see note 88). A panel of putative Tonina origin in the Robey Collection provides the late Classic spelling hu-OL, employing a former ju sign. Perhaps this is an abbreviated spelling for hu[l] ol.

91 This example employs a spelling SCREENFOLD.BOOK-na, which confirms that hun meant “book” in Classic Maya. However, in the Dos Pilas example hun actually refers to “headband; headdress, hat.”

92 This spelling is an indication that the merger of /j/ with /h/ was nearing completion. Instead of employing 1 or JUN “one” the scribe employed the sign HUN. This may indicate that by this time jun “one” had become hun “one” and thus could be substituted by hun “knot; bark; paper; book.”

93 A variant spelling (T237var) for the sound i- employs a hawk plucking the eye of a canine-like animal (’i- “hawk”) instead of the common T679. As not the word “hawk” is intended, but simply the sound i-, the gloss “hawk” is no longer included in the vocabulary. The word ’i- is onomatopoetic in origin, as it refers to the sound the hawk makes.
ichan n. mother’s brother
> yi-cha-ni > yichan[il] “the mother’s brother”
see: -il, y-
> ‘a-wi-CHAN-na > awichan “your mother’s brother”
see: aw-

ichil prep. in, within
> ‘i-chi-la 11-TUN-ni > ichil buluk tun[il]
> “in (the) eleventh tun”

ichil- iv. to bathe (oneself)
> ‘i-chi-li > ichil “bathes [herself]”

ichiw n. heron (?)
> ‘i-chi-wa > ichiw “heron”
see: akul ichiw
also see: bak, ichiw bak

ichiw bak cn. heron (?)
> [’i]chi-BAK > ichi[w?] bak “heron (?)”

ichkil iv. to bathe
> ‘i-chi-ki > ichkil[il] “bathes”

ich na’ik part. hopefully
> ‘i-chi na-’i-ki > ich na’ik “hopefully”
> ‘i-chi-ki > ich [na’]ik

ichnal cop. with (in the presence of)
> yi-[chi]NAL-la > yichnal “he is with”
> yi-[chi]NAL > yichnal “he is with”
> yi-chi-NAL > yichnal “he is with”
> yi-chi-NAL > yichnal “he is with”
> yi-chi-na-la > yichnal “he is with”
see: y-
> ‘a-wi-[chi]NAL > awichnal “you are with”
see: aw-

ich’ak n. claw
> yi-ch’a-ki > yich’ak[il] “the claw”
> yi-ch’a-ki > yich’ak[il] “the claw”
see: -il, y-
> ‘ICH’AK-ki-BALAM-ma > [y]ich’ak[il] balam
> yi-ch’a-ki-BALAM > yich’ak[il] balam
see: -il, y-

-ijiy suf. deictic enclitic that appears on verbal expressions set in the past; probably descended from *-ejey.
Examples:  
» 'u-[KAB]ji-ji-ya > ukabjiyi - "he supervised, oversaw (it)"
  see: kab-
» 'u-ti-ji-ya > utiji - "happened, occurred"
  see: ut-
  also see: -ey, -iy

-ik  
suf.  
honorific suffix  
» TX-ki > ix[i]k - "lady"
  see: ix
  also see: -tizl

ikatz  
n.  
cargo, bundle  
» 'i-ka-tzi > ikat "cargo, bundle"
  see: ekatz, ikitz
» yi-ka-tzi > yikatz[il] - "the cargo, bundle"
  see: -il, y-

ikim  
n.  
owl  
» 'i-ki > iki[m] - "owl"

ikitz  
n.  
cargo, bundle  
» 'i-ki-tzi > ikitz "cargo, bundle"
  see: ekatz, ikatz

ik' (1)  
n.  
wind  
» 'IK' > ik' - "wind"

ik' (2)  
adj.  
black  
» 'IK' > ik' - "black"
  
» 'IK'-chi-ji > ik' chij "Ik' Chij (personal name)"
  see: chij

ik' a' (ik'a')  
cn.  
Ik' A' (toponym)  
» 'u-ti ya-'IK'-a > utiy ik' a' - "happened at Ik' A'"
  see: a', ik', ut-
» 'a-'IK'-a > a[j] ik' a' [i] - "person from Ik' A'"
  see: aj

Although during the Classic and Postclassic period the words for "wind" and "black" were phonologically similar (both close to ik'), they were derived from different prototypical forms, Proto Mayan *'i'k' "wind" and Western Mayan *'ihq' "black" (Proto Mayan *'ehk' or *'ejk'). The signs T503 'IK' WIND and T580 'IK' BLACK never substitute for each other. I need to add that, at the present time, I am researching the possibility that T503 outside the day cartouche actually may have had the value HUX WIND.

The T503 'IK' is postfixed with T12, which seems to operate as 'a, derived acrophonically from 'AJ. Compare to other toponyms that end in a', e.g., itz a', wak a'.

The scribe employed T228var 'a to open the collocation for the agentive aj and T12 'AJ, acrophonically having become 'a, in final position to derive -a'.
ik'at

cn.

Ik'at (2nd month)

- 18-'IK'[ta] > waxak lajun ik'[a]t “18 Ik’at”
- 16-'IK'-ta > wak lajun ik'[a]t “16 Ik’at”
- tu-HO'[LAJUN]-na-'IK'-ta-wo'-i > tuho' lajun ik'[a]t wo' [il]

“on the fifteenth of 15 Ik’at/15 Wo’il”

see: ho’ lajun, wak lajun, waxak lajun
also see: chakat, wo’, woh

ik’ bul (chan)

cn.

Ik’ Bul (Chan) (nom. phrase) » 'IK’-bu-lu > ik’ bul (chan?)
see: ik’, bul
also see: yax bul chan

ik’ chan
cn.

black sky

» 'IK’-CHAN-na > ik’ chan “black sky”
see: chan, ik’

ik’ chij
cn.

Ik’ Chij (nominal phase) » 'IK-chi-ji > ik’ chij “Black Deer”
see: chij, ik’

ik’ kab
cn.

black earth

» 'IK’-KAB > ik’ kab (or ik’ab) “black earth”
see: ik’, kab

ik’ k’uh
cn.

Ik’ K’uh (wind deity)

» 'IK’-K’UH > ik’ k’uh “wind god”
» 'IK’-K’UH > ik’ k’uh “wind god”
see: ik’, k’uh

ik’ sijom
cn.

Ik’ Sijom (9th month)

- 1-'IK’-SIJOM-ma > jun ik’ sijom “1 Ik’ Sijom”
- 1-'IK’-SIJOM-ma > jun ik’ sijom “1 Ik’ Sijom”
- 8-[‘IK’]SIJOM > waxak ik’ sijom “8 Ik’ Sijom”
- ‘i-ki-SIJOM-ma > ik[‘] sijom

see: ik’, jun, sijom

This text and four others at Las Monjas employ both names for the same month position, the “old fashion” Ik’at and the innovative Wo’ (or Wo’il; note employment of Woh, or Wohil, on one of the Codex-style “dynastic vessels” [K6751]).
<table>
<thead>
<tr>
<th>ik' te'</th>
<th>cn.</th>
<th>Ik' Te' (tree species)</th>
<th>‘IK'-'TE’ &gt; ik' te’ “tree species (black tree)”</th>
<th>Dresden 31C-2</th>
</tr>
</thead>
<tbody>
<tr>
<td>ik' tun</td>
<td>cn.</td>
<td>Ik’ Tun (toponym)</td>
<td>‘AJ’-'IK’-'TUN-ni &gt; aj ik’ tun “person from Ik’ Tun”</td>
<td>COL Polychrome Vase K5453</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘AJ’-'IK’-'TUN &gt; aj ik’ tun</td>
<td>AGT Burial 6 Vessel</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘AJ’-'IK’-'TUN-nu &gt; aj ik’ tun</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: aj, ik’ (2), tun</td>
<td></td>
</tr>
<tr>
<td>ik' wolok</td>
<td>cn.</td>
<td>Ik’ Wolok (toponym)</td>
<td>‘AJ’-'IK’ wo-lo?-ko &gt; aj ik’ wolok “person from Ik’ Wolok”</td>
<td>TAM HS 3 Step III</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: aj, ik’</td>
<td></td>
</tr>
<tr>
<td>-il (1)</td>
<td>suf.</td>
<td>possessive suffix</td>
<td>-Ci-li &gt; -il</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-Ci-la &gt; -il</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-li &gt; -[i]l</td>
<td></td>
</tr>
<tr>
<td>-il (2)</td>
<td>suf.</td>
<td>locative suffix</td>
<td>-li &gt; -[i]ll “place of; location”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -al, -nal, o’</td>
<td></td>
</tr>
<tr>
<td>-il (3)</td>
<td>suf.</td>
<td>agentive suffix</td>
<td>-ni-li &gt; -il</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -aj</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>also see: aj, -Vm</td>
<td></td>
</tr>
<tr>
<td>il-</td>
<td>tv.</td>
<td>to see, to witness</td>
<td>yi-'IL-wa &gt; yiliw “he sees, witnesses”</td>
<td>IXZ Stela 4: B5a</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>yi-li-wa &gt; yiliw “he sees, witnesses”</td>
<td>CHN Monjas L.5A: A1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: y-...-Vw</td>
<td>K1398 Text Panel</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘i-li-ki &gt; ilik “see!”</td>
<td>MQL Stela 3: G3b</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -Vk</td>
<td>SBL Stela 10: B7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘IL-ja &gt; [i][h][a]j &gt; “seen, witnessed is”</td>
<td>SBL Stela 8: A5a</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘IL-la-'AJ &gt; [i][h][a]j</td>
<td>PRU Stela 15, Left Side</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘IL-'AJ &gt; [i][h][a]j</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘IL-'AJ-ji &gt; [i][h][a]j</td>
<td></td>
</tr>
</tbody>
</table>

---

97 Although this spelling does not contain the final glottalized consonant as in ik', it does indicate that the Classic Maya pronunciation of the logographic sign for “black” was ik' as it is specifically spelled ‘i-ki.

98 Note Ch’ol i’ik’ te’ “árbol (de cáscara negra).”

99 A panel of unknown provenance provides the spelling ‘AJ-YAX-wo-lo-?’. Although the final sign is eroded, this agentive expression may provide another example of wolok (as in aj yax wolok). Also see Yaxchilan HS 5, Stone 116 for the agentive expression ‘a-SAK-wo-lo-? (note color association ik’, sak, or yax within this expression). The precise meaning of wolok is unknown, but it may be based on wol- “to encircle” (note colonial Yucatec wowolok “cosa redonda y esférica”).
<table>
<thead>
<tr>
<th>in-</th>
<th>pr.</th>
<th>I (first person preconsonantal pronoun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>› 'i-ne &gt; in- “I”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>see: ni-</td>
<td></td>
</tr>
<tr>
<td>ip</td>
<td>n.</td>
<td>strength</td>
</tr>
<tr>
<td>› 'i-pi &gt; ip “strength”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› 'i-pi &gt; ip</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-is</td>
<td>suf.</td>
<td>absolutive suffix on a category of nouns, including body parts. Examples:</td>
</tr>
<tr>
<td>› k’a[ba]-si &gt; k’ab[i]s “hand”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: k’ab</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› ’o-la-si &gt; ol[i]s “heart”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: ol</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>it- (or ita-)</th>
<th>tvd.</th>
<th>to accompany</th>
</tr>
</thead>
<tbody>
<tr>
<td>› yi-ta-ji &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi-ta-ja &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi[taj]i &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi[taj]i &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi-ta-je &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi-ta-je &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi-ta-ja &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi-ta-ja &gt; yitaj “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>› yi-ta &gt; yital[j] “he is accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>see: -aj, y-</td>
<td></td>
</tr>
<tr>
<td>› yi-ta-ji-ya &gt; yitajiy “he was accompanied”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: -aj, -iy, y-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**itz a’ (itza’)**
n.    Itz A’ (toponym)  
  » K’UH-[‘i]tza’AJAW > k’uh[ul] itz a’ ajaw  
  “god-like Itz A’ king”  
  MTL Stela 1  
  » [[‘i]tza’-a]AJAW > itz a’ ajaw “Itz A’ king”  
  see: ajaw, k’uhul  
  » ‘AJ [‘i]tza’-a > aj itz a’ “person from Itz A’ ”  
  see: aj  

**itzam**
n.    Itzam (part of the names of several old gods)  
  » ‘i-ITZAM > itzam  
  » ITZAM-ma > itzam  

**itzam at**
cn.    Itzam At (theonym)  
  » ‘TZAM-’AT > itzam at  
  » ‘TZAM-’AT-ti > itzam at  
  see: at, itzam  

**itzam nah**
cn.    Itzam Nah (theonym)  
  » ‘TZAM-na > itzam na[h]  
  » ‘i-ITZAM > itzam [nah]  
  » ‘TZAM-ma > itzam [nah]  
  see: itzam, nah  
  also see: itzim nah  

**itzam tun**
cn.    Itzam Tun (theonym)  
  » ‘TZAM-TUN-ni > itzam tun  
  » ‘TZAM]TUN-ni > itzam tun  
  see: itzam, tun  
  also see: chan itzam tun, ho’ itzam tun  

**itzim nah**
cn.    Itzim Nah (creator deity)  
  » ‘TZAM[tzi]-na > itzam na[h]  
  see: itzam nah  

**itz’a’ ho’**
cn.    Itz’a’ Ho’ (toponym)  
  » ‘i-tz’a’-a 5-‘AJAW > itz’a’ ho’ ajaw  

---

100 The etymology of the word *itzam* is not well-known (note the awkward *itz+a+am* proposal by Barrera Vásquez). I propose that *itzam* descends from *itz mam*, in which, through a process of elision, the consonant cluster -tz-m- (final -tz is stronger than initial m-) merged and became simply -tz- (thus *itz mam > itz-[m]am > itzam*). Itz would thus be an adjective that modifies the noun *mam* (itz “enchanted”; noun itz “dew, liquid [from heaven]”). Itz qualifies the kind of *mam* “old god” (i.e., grandfather) intended and sets it apart from other *mam* “old gods.”

101 These examples may spell only part of the name of the Postclassic creator god, based on the name as known from colonial Yucatec sources. Albeit tentative, in the Classic period the name of the supreme creator god may have been Itzam Nah Yax Kokaj Mut, which I base on the Palenque Temple XIX Bench spellings **YAX-NAH[hi] TTZAM[KOKAJ.MUT]?jji** (South Side: C7-D7) and **YAX-[‘TZAM]KOKAJ.MUT]NAH** (Southside: V1). The “Bocabulario de Mayathan” (ca. 1670) contains the entry *hun itzam na*. Yaxcocolmut (original spelling) as the name of the “Ydolo q[ue] decian ser de este,” referring to the image of the “Ydolo maior” named **Colop Vuich Kin** (original spelling).
itz’at  n.  sage  » ’i-tz’a-ti > itz’at “sage”  
       » [’i]tz’a-ti > itz’at “sage”  
       » [’i]tz’a-ti > itz’at “sage”  
       » [’i]tz’a-ta > itz’at “sage”  
       » [’i]tz’a > itz’at “sage”  

itz’in  n.  younger brother  » yi-tz’i-na > yitz’in “the younger brother”  
       » yi-tz’i-ni > yitz’in  

itz’in winik  cn.  younger brother person  » ’i-tz’i-WINIK > itz’i[n] winik “younger brother person”  
                                PAL Pal. Tablet: L14  
                                see: itz’in, winik  

ix  ag.  lady  » ’i-xi > ix “lady”  
       » ’i-TX > ix  
       » TX > ix  

ix ajaw  cn.  lady king  » ’i-TX[’AJAW] > ix ajaw “lady king”  
                                K4996  
                                see: ajaw, ix  

ix aj k’uhun  ag.  lady worshipper  » ’IX-’a K’UH-na > ix aj k’uhun “lady worshipper”  
                                YAX Lintel 32: K1-K2  
                                ’IX-’AJ K’UH-HUN > ix aj k’uhun “lady worshipper”  
                                YAX Lintel 53: G2  
                                see: ajaw, ix  

ix bah kab  cn.  Lady “first-of-the-world”  » ’IX-ba-ka-ba > ix bakab “lady first-of-the-world”  
                                YAX Lintel 43: D4  
                                see: bakab, ix  

ix bakel  cn.  Ix Bakel (anthroponym)  » ’IX-BAK ’e-le > ix bakel  
                                XLM Jmb.8: Ap2-3  
                                see: bakel, -el, ix  

ix chilan  cn.  Lady Interpreter  » ’TX chi-la-ni > ix chilan “lady interpreter”  
                                COL SMB Small Flask  
                                see: chilan, ix  

ix kalom te’  cn.  Lady Kalom Te’  » ’TX-KALOM-TE’ > ix kalom te’ “lady Kalomte’”  
                                YAX Lintel 24: G4  
                                ’TX KALOM-TE’ > ix kalom te’  
                                K976  
                                ’TX[KALOM] > ix kalom [te’]  
                                YAX Lintel 32: K3  
                                see: ix, kalom te’  

102 Tentative paraphrase of this anthroponym: “Lady Bone.”
ix mab lum  cn.  Ix Mab Lum (anthroponym) » 'IX ma-ba lu-ma > ix mab lum  see: ix, lum, mab  XLM Panel 4: B1
ix men ajaw  cn.  Ix Men Ajaw (title?)  » 'IX-[me?-na]'AJAW-wa > ix men ajaw  see: ajaw, ix, men  CHN Monjas L.3A: C2 103
ix sajal  cn.  ix sajal (title of some sort)  » 'IX-sa-ja > ix sajal[ ] “lady sajal”  » 'IX-sa-ja-la > ix sajal  see: ix, sajal  YAX Lintel 14: F3
YAX Stela 7: pC8
ix sak biyan  cn.  Ix Sak Biyan (anthroponym) » 'IX-SAK-bi-ya-ni > ix sak biyan  see: ix, sak  YAX Lintel 56: J1 104
ix sak k’uk’  cn.  Ix Sak K’uk’ (anthroponym) » 'IX-SAK-K’UK’ > ix sak k’uk’  » 'IX-SAK-k’u > ix sak k’u[k’]  see: ix, k’uk’, sak  PAL Sarc. Side: N-1
PAL Sarc. Lid Side: 54b 105
ix te’ tun kaywak  cn.  Ix Te’ Tun Kaywak (anthroponym)  » 'IX-[TE’TUN]-ni ka-ya-wa-ka > ix tun te’ kaywak  see: ix, kaywak, te’, tun  TIK Alt.5: 5-6, 13-14 106
ix uh  cn.  Ix Uh (moon deity)  » 'IX-UH > ix uh  see: uh  NAR Stela 24: D4
ix wayib  cn.  Ix Wayib (title)  » 'IX-WAY[bi] > ix way[bi] “lady Wayib”  see: ix, wayib  also see: bah > bah wayib  K5164
ix yax jal  cn.  Ix Yax Jal (anthroponym) » 'IX-YAX-ja[la] > ix yax jal  see: ix, jal, yax  YAX Lintel 14: C1
ix yax pach k’uk’  cn.  Ix Yax Pach K’uk’ (anthroponym) » 'YAX-IX pa-chi-K’UK’ > ix yax pach k’uk’  MQL Stela 11: B5b 107

---

103 If transcribed correctly (T781:23 > me?-na), this is the paramount title of the mother of Ix K’ayam (due to the great variation in her name not yet included in the vocabulary), the mother of K’ak’ Upakal K’inich K’awil at Chichen Itza (thus his maternal grandmother). Tentative paraphrase of this paramount title: “Lady Master or Artificer King.”

104 Yaxchilan Lintel 11 provides the spelling YAX-bi-ya-ni for yax biyan; Naj Tunich Drawing 29 twice provides K’AN-na-bi-ya-ni. While it is still unknown what biyan means, in all three instances it is preceded with a color adjective, k’an “yellow,” sak “white,” or yax “green; blue.” A similar scenario is present in regard to the entry Aj Ik’ Wolok.

105 Tentative paraphrase of this anthroponym: “Lady Resplendent/Pure/White Quetzal.”

106 Tentative paraphrase of this anthroponym: “Lady Tree Stone Kaywak.” TE’ is infixed into TUN, without having control on the correct reading order, I suggest this is the intended order. This I base on the fact that te’ tun is an order of nouns known from the toponym Ux Te’ Tun and the postfixed -ni.

107 Tentative paraphrase of this anthroponym: “Lady Green Feathered or Coated Quetzal.”
ix yol ik’ nal  
cn.  
Ix Yol Ik’ Nal (anthroponym)

- ix yol ik’ nal  
see: ix, k’uk’, pach, yax

IX yo’-OL-la ['IK']NAL-la > ix yol ik’ nal  
PAL Group XVI Panel

IX’-OL-la ['IK’]NAL-la > iy yol ik’ nal  
PAL Sacr. Side W-2

ixik  
ag.  
lady

- ixik  
see: ix, ik, ol, nal, y-

IX-KI > ix[i]k “lady”  
YAX Lintel 32: I1

IX-KI > ix[i]k “lady”  
El Cayo Altar 4 Support

ixim  
n.  
corn, maize

- ixim  
see: aj ixim

‘i-xi?-ma > “corn, maize”

ixim te’  
cn.  
Ixim Te’ (tree species)

- ixim te’  
see: ixim, te’

‘i-TXIM? TE’ > ixim te’  
K0791, K9115

‘i-TXIM-TE’ > ixim te’  
K1371, K5976, K5978

-iy (1)  
suf.  
possessive suffix (?)

- iy (1)  
see: hitch

-iy (2)  
suf.  
phonologically reduced deictic enclitic -iy that places a verbal expression in the past. Examples:

- iy (2)  
see: hulcil

Examples:

-iyuwal  
part.  
then now (progressive aspect marker)

- iyuwal  
see: i-

‘i-yu-wa-la > iyuwal “then now”  
CPN Stela J (multiple exs.)

‘i-yu-wa-la > iyuwal  
JNT Panel: Ap3a

---

108 Tentative paraphrase of this anthroponym: “Lady Heart/Center of the Wind Place.”

109 I transcribe the T1003 female head as IX, which in this example is postfixed with -ki, to lead to ix[i]k. Alternatively, ixok is possible. At the same time, all T1003 female heads in initial position that mark a lady’s name or title may be ixik–ixok instead of simply ix.
**J**

*jach*  
**n.** incised object  
> **tu-ja-chi** > *tujach[il]* “on the incised object”  
CHN Cenote Bone Frag.  
see: *-il, tu*  
> **'u-ja-chi** > *ujach[il]* “the incised object”  
CPN Peccary Skull  
> **'u-ja-chi** > *ujach[il]* “the incised object”  
COL PUL Conch Shell  
see: *-il, u-*  
> **'u-ja-cha** > *ujach* “the incised object”  
TPX Incised Bone  
see: *u-*

*jach bak*  
**cn.** inciser bone  
> **'u-ja-chi BAK-ki** > *ujach bak[il]* “the inciser bone”  
DBC Str.42 Incised Bone  
see: *bak, -il, u-*

*jal*  
**n.** reed  
> **JAL-la** > *jal* “reed”  
> **JAL** > *jal*  
> **ja-la** > *jal*  
see: *akan*

-**jal**  
**suf.** reduced suffix *-aj* that derives an inchoative plus *-al* with the meaning “becomes.” Examples:  
> **CHAK-ja[la]-TE’** > *chakjal te’* “Tree that becomes Red”  
see: *chakjal te’*  
> **K’AN-ja-la mu-ku-yi** > *k’anjal mukuy* “Dove that becomes Yellow”  
see: *k’anjal mukuy*

*jalab*  
**n.** ballcourt  
> **JALAB? [bi]** > *jalab* “ballcourt”  
CHN T4L Lintel 1: C8  
see: *alaw, jalaw*

*jalaw*  
**n.** ballcourt  
> **ja-JALAW?** > *jalaw* “ballcourt”  
UXM Hier. Step 1: I1  
see: *alaw, jalab*

*jamlib*  
**cn.** Jamlib (toponym?)  
> **'AJ-ja-ma-li-bi** > *jamlib* “person from Jamlib”  
YAX Lintel 23: J1  
see: *aj*  
also see: *chaklib, eklib*

*janab*  
**n.** corn flower (?)  
> **JANAB** > *janab* “corn flower (?)”  
> **ja-na-bi** > *janab*

---

1¹⁰This toponym may derive its terminal locative suffix through the suffix *-ib*, much like the locative suffix *-nib (< *-Vn-ib)*. The *-lib (< *-Vl-ib*) suffix may be present on all three examples cited, *chaklib, eklib,* and *jamlib,* the last one of which is the only one explicitly prefixed with the general agentive *aj* common to titles of origin.
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>janab pakal</td>
<td>cn.</td>
<td>Janab Pakal (anthroponym) » ja-na-bi pa-ka-la &gt; janab pakal</td>
<td>PAL Sarc. Side W-1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» JANAB-pa-ka-la &gt; janab pakal</td>
<td>PAL Sarc. Lid Side: 40</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: janab, pakal</td>
<td></td>
</tr>
<tr>
<td>janab ti' o'</td>
<td>cn.</td>
<td>Janab Ti' O' (anthroponym) » JANAB-TI' O' &gt; janab ti' o'</td>
<td>K1387, K8722/8837</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» [JANAB]T'I' O' &gt; janab ti' o'</td>
<td>COL Ballgame Panel K5646</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» JANAB-TI' O'-o &gt; janab ti' o'</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: janab, o', ti'</td>
<td></td>
</tr>
<tr>
<td>jas-</td>
<td>tv.</td>
<td>verb of unknown meaning</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>» ja-sa- &gt; jas-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: jasaw chan, jasaw chan k'awil</td>
<td></td>
</tr>
<tr>
<td>jasaw chan</td>
<td>cn.</td>
<td>dance-object</td>
<td>ti ja-sa-wa CHAN-na &gt; ti jasaw chan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“with (the) dance-object”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: chan, jas-, ti, -Vw</td>
<td></td>
</tr>
<tr>
<td>jasaw chan k'awil</td>
<td>cn.</td>
<td>Jasaw Chan K'awil (anthroponym)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>» ja-sa-wa-[CHAN]K'AWIL-la &gt; jasaw chan k'awil</td>
<td>TIK T.IV Lintel 3: H8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -aw, chan, jas-, k'awil</td>
<td></td>
</tr>
<tr>
<td>jatz'</td>
<td>tv.</td>
<td>to hit, to strike</td>
<td>ja-tz'a &gt; jatz' - “to hit, to strike”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» ja-tz'a-yi 'u-JOL[lo] &gt; jayz'ay ujolo[m?]</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>“hit, striken the head”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: jolom, u-, -Vy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>» ja-tz'a-la 'u-K'AK' &gt; jatz'el uk'ak’ “hit the fire”</td>
<td>IZT Panel 2, Frag. III</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: k'ak', u-, -Vl</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>“striken is the whitewashed road”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>» ja-tz'a 'u-[bi]TUN-ni &gt; ja[h]tz'aj ubi[h] tun[il]</td>
<td>NAR Altar 2: C4-D4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -aj, bih tun, -[h], -il</td>
<td>NAR Altar 2: F3-E4</td>
</tr>
<tr>
<td>jatz'om</td>
<td>n.</td>
<td>Striker (title)</td>
<td>ja-tz'o? &gt; jatz'o[m] “striker”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» ja-tz'o?-ma &gt; jatz'om</td>
<td>see: jatz'-, -om</td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: jatz'om kuh</td>
<td></td>
</tr>
<tr>
<td>jatz'om kuh</td>
<td>cn.</td>
<td>Jatz'om Kuh (anthroponym) » ja-tz'o?-ma ku &gt; jatz'om ku[h]</td>
<td>TIK Marcador: E3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» JATZ'? KUH &gt; jatz'[om] kuh</td>
<td>TIK Marcador: C3</td>
</tr>
</tbody>
</table>
jaw  n.  Jaw (18th month)

» 8-ja-wa > waxak jaw “8 Jaw”

» 12-ja-wa > laj cha’ jaw “12 Jaw”

» 13-ja-wa > ux lajun jaw “13 Jaw”

see: laj cha’, ux lajun, waxak

also see: hul ol, kum k’uh

jawan te’  cn.  (“open mouth”) plate

» ‘u-ja-wa-TE’ > ujawa[n] te’ “the plate”

» ‘u ja-wa-TE’ > ujawa[n] te’

see: u-

jay  n.  clay bowl

» ‘u-ja-yi > ujay[il] “the clay bowl”

» ‘u-ja > uja[yil]’

see: -il, u-

» ‘u-ja-yə > ujay “the clay bowl”

see: u-

» ja-yi ‘u-K’ABA’-ba yu-k’i-bi > jay uk’aba’ yuk’ib

“clay bowl is the name of the vessel”

see: k’aba’, u-, uk’ib, y-

Jay uk’ib  cn.  clay bowl & drink-instrument (couplet)

» ‘u ja-yi yu-k’i bi > ujay yuk’ib[il]

“the clay bowl, the drink-instrument”

jel-  tv.  to change; to adorn

» ‘u-je-le-wa > ujelew “he changes/adorns”

see: u-….Vw

» JEL-[lajja] > jel[ŋ]laj “changed/adorned is”

» JEL-ja > jel[ŋ][laj] “changed/adorned is”

see: -[ŋ]….aj

» JEL-[ji]ya > jel’[l]jiiy “changed/adorned was”

see: -jii

-jib  suf.  instrumental suffix derived from a full form -aj-ib, in which -aj derives an intransitive stem.

Example:

» ya-ja-la ji[bi] > yajal(aj)jib

111 Tentative paraphrase of this anthroponym: “Owl That Will Strike.”
-jiy suf. phonologically reduced suffix -[h]-...-aj, in which -aj is the thematic suffix of passives and -iy the reduced deictic clitic (-ijiy). Example: » chu[ku]-[ji]ya > chu[']kjiy
see: chuk-
also see: -aj, -iy

jinaj n. sprout
» [JINA]-ji > jinaj “sprout”
» [JINA]-ji > jinaj “sprout”
PAL T.XIX Bench-S: T2

joch'- tv. to drill, to perforate
» 'u-jo-ch'o-wa > ujoch'ow “he drills”
see: u-...-Vw
» 'u-jo-ch'a > ujoch'a[ ] “[s]he drills”
see: u-, -aj
» jo-ch'a > jo[h]ch'a[ ] “drilled is”
see: -[h]-...-aj
» jo-ch'o-[jilya] > joch'jiy “drilled was”
see: -jiy
» jo-ch'o > joch'ow[ ] “drills”
see: -Vw
» jo-ch'o-bi-ya > joch'(o)biy “drilled was”
see: -iy, -Vb
» jo-ch'ol > joch'ol “drills”
see: -Vl
» jo-ch'K'AK'-.A] > joch' k'ak' aj “drill-fire person”
see: -aj, joch', k'ak'
PAL T.XIX Bench-S: E6

joch' k'ak' aj cn. joch' k'ak' aj (title)

jol- tv. to (newly) open(?)
» jo-lo- > jol- “(newly) open(?)”
also see: k'uh aj, pom aj

jol n. head
» jo-lo > jol “head”
» 'a-JOL > ajol “your head”
see: a-
Dresden 08B-2
K1398 (spoken text)

jol k'uh cn. head-god
» 'u-JOL-K'UH-li > ujol k'uh[i]l “the head-god”
see: -il, jol, k'uh, u-
» tu-JOL-K'UH-li > tujol k'uh[i]l “for/with the head-god”
PAL T.XVIII Fallen Stucco
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Anthroponym</th>
<th>Vase/Site</th>
</tr>
</thead>
<tbody>
<tr>
<td>jolom</td>
<td>n.</td>
<td>head, skull</td>
<td>Jolom Tz’ikin (anthroponym)</td>
<td>COL BM Fenton Vase 112</td>
</tr>
<tr>
<td>jolom tz’ikin</td>
<td>cn.</td>
<td>Jolom Tz’ikin (anthroponym)</td>
<td>JOL-ma &gt; jol[om] “head, skull”</td>
<td>COL SMB Vase (K2206) K1392</td>
</tr>
<tr>
<td>jom-</td>
<td>tv.</td>
<td>to destroy (?)</td>
<td>jo-mo-yi &gt; jomoy “destroys (?)”</td>
<td>CPN Stela 11: B1</td>
</tr>
<tr>
<td>jop-</td>
<td>pv.</td>
<td>to fill</td>
<td>jo-po &gt; jop-</td>
<td></td>
</tr>
<tr>
<td>joy-</td>
<td>tv.</td>
<td>to trap</td>
<td>joy-ja K’AWIL &gt; jo[h]ly[aj] k’awil “trapped was K’awil” Dresden 67A-3</td>
<td></td>
</tr>
<tr>
<td>joy-</td>
<td>tv.</td>
<td>to come out, to debute</td>
<td>jo-JOY[ja] ti ‘a-’AJAW[le] &gt; jo[h]lyaj ti ajawlel</td>
<td>YAX St.11 Front Base Panel</td>
</tr>
<tr>
<td>joyel</td>
<td>n.</td>
<td>debute</td>
<td>ti-jo[OY]-ye-la &gt; ti joyel “in debute (as ruler)”</td>
<td>YAX Lintel 26: T1</td>
</tr>
<tr>
<td>joy kan</td>
<td>cn.</td>
<td>Joy Kan (toponym)</td>
<td>ka?-[JOY[KAN]]’AJAW &gt; joy kan ajaw “Joy Kan King”</td>
<td>CML Clay Wall Tablet</td>
</tr>
<tr>
<td>jub</td>
<td>n.</td>
<td>shell</td>
<td>‘u-ju-ba &gt; ujub “the shell”</td>
<td>PNG Small Shell Plaque</td>
</tr>
<tr>
<td>jub-</td>
<td>tv.</td>
<td>to bring down</td>
<td>ju-bu-yi &gt; jubuy “brings down”</td>
<td>NAR Stela 22: F13, TIK T.I Lintel 3: A4</td>
</tr>
</tbody>
</table>

---

112 Tentative decipherment of this anthroponym; both Jolom and Tz’ikin are well-known family names in Highland Guatemala. The Fenton Vase (now in The British Museum) came from Nebaj, although its precise location of origin is still unknown. Tentative paraphrase of this anthroponym: “Skull/Head Eagle” (Boot, in prep.).
» **ju-bu-yi** > jubuy “brings down”  
see: -Vy  
DPL HS 4 Step IV: F1

» **ju-bu-yi-ya** > jubuyiy “brought down”  
see: -iy  
DPL Stela 1

**ju**  
- **juch**  
n.  
shell  
- **'u-ju-chi** > ujuch[il] “the shell”  
see: -il, u-  
COL Simojovel Shell

- **'u-ju-chi** > ujuch[il] “the shell”  
see: -il, u-  
COL CMA Incised Shell

**jukub**  
n.  
canoe  
- **JUKUB?** > jukub “canoe”  
TIK MT38a: H1

- **ju-ku-bi** > jukub  
PNG Panel 2: A’3

- **ju-ku-bi** > jukub  
CML Urn 26 Spine 11: A3

**jukub bak**  
cn.  
canoe bone  
- **'u-JUKUB?-BAK** > ujukub bak “the canoe bone”  
see: bak, jukub, u-  
TIK MT26 Spine 11: A3

- **'u-JUL** > ujul “spear, javelin”  
see: u-  
Dresden 46B

- **'u-JUL** > ujul “spear, javelin”  
see: u-  
Dresden 46B

**jul**  
n.  
spear, javelin  
- **ju-lu** > jul “spear, javelin”  
see: u-  
Dresden 46B

- **ju- lul** > jul “spear, javelin”  
see: u-  
Dresden 46B

- **'u-JUL** > ujul “spear, javelin”  
see: u-  
Dresden 46B

**jul bak**  
cn.  
perforator bone  
- **ju-lu-BAK 'u-ba-ki** > jul bak ubak[il] > perforator bone (is) the bone”  
see: bak, jukub, u-  
TIK MT42b: A7-A8

- **'u-JUL[lu]-wa CHIJ-ji** > ujulaw chij “he spears deer”  
see: chij, u-...-Vw  
COL Incised Shell

- **JUL-la?-ja** > jul[h]laj “speared is”  
see: -[h]-...-aj  
K0595 Secondary Text

**jun**  
um.  
one  
- **1** > jun “one”  
[common]  
K4340 113

- **T329** > jun  
PAL T.XIX Bench-S: B2, C1

- **T329** > jun  
PAL T.XIX Bench-S: B2, C1

**jun ajaw**  
cn.  
Jun Ajaw (name of supernatural)  
- **1-'AJAW-wa** > jun ajaw “1 Ajaw”  
K0868

- **1-'AJAW** > jun ajaw “1 Ajaw”  
K1004

---

113 T329 depicts the thumb (most clearly a thumb is depicted in the spelling **1-HAB-ya** in the PAL T.XXI Bench text at H8). The use of the thumb for “1” is common to several finger numeral systems, but it is not universal (not even on the American continent). In other parts of the world the counting starts with the index finger (e.g., Chinese finger numeral count) or with the pinky finger (several Medieval European finger numeral systems).
The composite noun jun tan “cherished one” not only is part of a kinship term to refer to the “child of mother,” but also refers to supranatural entities made and formed by/for the kings. Note the unique sign for u in the Caracol Stela 1 example (illustrated), employing an eye sign (UT > acrophonic reduction > ‘u).

114 The composite noun jun tan “cherished one” not only is part of a kinship term to refer to the “child of mother,” but also refers to supranatural entities made and formed by/for the kings. Note the unique sign for ‘u in the Caracol Stela 1 example (illustrated), employing an eye sign (UT > acrophonic reduction > ‘u).

115 Tentative paraphrase of this anthroponym: “One Conjuring of Flint.” The same name identifies different individuals at Machaquila and Motul de San José.
» ka-K’UH-le-wi-ya > ka['] k’uhlewiy
    “then was worshipped (long ago)” CHN Monjas L.4A: C2
    see: k’uh-

ka' k'al    num.    forty
    » 2-ka'-la > ka' k'al “40”    NAR Stela 32: Y2
    see: ka', k'al

kab (1) n.    earth; territory; world
    » KAB > kab “earth; territory; world” [common]
    » ka-KAB > kab “earth”    K2774, K7146
    » ka-ba > kab “earth”    K4931: A5a
    » ka-bi > kab “earth”    Dresden 74A 116
    see: chab

» K’UH-ka-ba 13-ka?-ba? > k’uh[ul] kab ux lajun kab
    “god-like territories (are the) thirteen territories” ALR Altar 3, Top
    see: k’uhul, ux lajun

kab (2) n.    bee
    » ’u-KAB-ba > ukab “the bee”    Madrid 103C-1
    see: u-

kab (3) n.    honey
    » ’u-KAB-ba > ukab “the honey”    Madrid 104C-1
    see: u-

    ’u-KAB-bi > ukab[il] “the honey”    Madrid 110C-3
    see: -il, u-

kab- tv.    to supervise, to oversee
    » ’-[KAB]ji-ya > ukabjiy “he supervised, oversaw (it)”    PAL Creation Stone
    » ’u-KAB-[ji]ya > ukabjiy “he supervised, oversaw (it)”    TIK Alt. 5: 19
    see: -jiy, u-

kabal adj.    terrestrial; of the earth
    » KAB-la > kabal “terrestrial; of the earth”
    » KAB > kab[al]
    » ka-ba-la > kabal
    see: kab, -Vl
    also see: chanal

kabal ikatz cn.    Kabal Ikatz
    » KAB-la ’i-ka-tzi > kanal ikatz “terrestrial bundle”    PAL TI-CT: B7-A8
    see: ikatz, kabal

116 This spelling ka-bi is part of the spelling BAH-ka-bi for bah kab. On K1201 one can find another example of ka-bi, possibly for kab “earth” as well (although the context, in which this spelling occurs, is still opaque).
<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Meaning</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabal k’uh</td>
<td>cn.</td>
<td>Kabal K’uh</td>
<td>PAL TI-WT: I11, K7750</td>
</tr>
<tr>
<td>[KAB]K’UH-la</td>
<td>&gt; kab(al) k’uh</td>
<td>terrestrial god</td>
<td>CPN Stela 2, East Side: B8</td>
</tr>
<tr>
<td>[KAB]K’UH</td>
<td>&gt; kab(al) k’uh</td>
<td>terrestrial god</td>
<td>TIK Stela 31: B14</td>
</tr>
<tr>
<td>KAB K’UH</td>
<td>&gt; kab(al) k’uh</td>
<td>terrestrial god</td>
<td>COL EC Mask, Back: C1-D1</td>
</tr>
<tr>
<td>see: kabal, k’uh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kab ch’en</td>
<td>cn.</td>
<td>community, town, city</td>
<td>CPN Stela 49: Ap1</td>
</tr>
<tr>
<td>[2’u-KAB-CH’EN</td>
<td>&gt; ukab uch’en</td>
<td>“the earth, the well”</td>
<td></td>
</tr>
<tr>
<td>see: u-</td>
<td>also see: chan ch’en, chan kab ch’en</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kach-</td>
<td>tv.</td>
<td>to collect (to bundle up)</td>
<td>AGT Stela 1: A7a</td>
</tr>
<tr>
<td>ka-cha-ji</td>
<td>&gt; ka[h]chaj usay hun</td>
<td>“collected are the book covers(?)”</td>
<td></td>
</tr>
<tr>
<td>see: [-h]-...-aj</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>also see: hun, say, u-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kakatunal</td>
<td>cn.</td>
<td>Kakatunal (foreign deity)</td>
<td>Dresden 47C 117</td>
</tr>
<tr>
<td>kakaw</td>
<td>n.</td>
<td>cacao</td>
<td>Dresden 10B-1</td>
</tr>
<tr>
<td>[?]ka-wa</td>
<td>&gt; kakaw</td>
<td>“cacao”</td>
<td>ACA MRdY Vessel</td>
</tr>
<tr>
<td>[?]ka-kaw</td>
<td>&gt; kakaw</td>
<td></td>
<td>K0518</td>
</tr>
<tr>
<td>ka &gt; kaka[w]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ka wa</td>
<td>&gt; [ka]kaw</td>
<td></td>
<td>K6618</td>
</tr>
<tr>
<td>ka[wa]</td>
<td>&gt; [ka]kaw</td>
<td></td>
<td>K4477: Cb</td>
</tr>
<tr>
<td>&gt; [ka][kaw]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'u-ka-ka-wa</td>
<td>&gt; ukakaw “the cacao”</td>
<td>Madrid 095A-2</td>
<td></td>
</tr>
<tr>
<td>see: u-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ta ka-wa</td>
<td>&gt; ta [ka]kaw “for cacao”</td>
<td>K8426</td>
<td></td>
</tr>
<tr>
<td>see: ta</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ta-IXIM? TE’-’e-le ka-ka-wa &gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ta ixim te’el [ka][kaw “for ixim te’ cacao”</td>
<td></td>
<td>K5978</td>
<td></td>
</tr>
<tr>
<td>ta IXIM? TE’-le-la ka-wa &gt;</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

117 Tentative interpretation, as currently preferred by the present author: k- > ka- “our,” akatal “name of foreign deity (as yet unidentified).” Although speculative, I would like to add that perhaps the deity name Akatunal is a corruption of the deity name Tonacatecuhtli “Lord of Our Sustenance,” in which the parts ton and aca have been switched (and perhaps the prefixed k- “our” is intentionally added). Also note that when the Maya scribe referred to the Mexico deity Tlauizcalpantecuhtli, only ta-wi-si-ka-la was written, again underrepresenting the final part -tecuhtli.
ta ixim te’[e]l [ka]kaw “for ixim te’ cacao” COL SMB Vase (K1371) 118

» ta IXIM? TE’-le ka-ka-wa >
ta ixim te’[e]l kakaw “for ixim te’ cacao” K5976

» ta-IXIM? TE’-li ka-wa >
ta ixim te’[i]l [ka]kaw “for ixim te’ cacao” K6436

» ta-IXIM? TE’-li ka-wa >
ta ixim te’[i]l [ka]kaw “for ixim te’ cacao” K7224

» ‘IXIM?-TE’-le ka-wa > iximte’[e]l [ka]kaw “(for) ixim te’ cacao” K7149

» ‘IXIM? TE’-ka > ixim te’[el] ka[kaw] “(for) ixim te’ cacao” Bedran, Burial 2 Vessel 2

see: -el, ixim te’, ta, yutal

» ta yu-TAL ‘i-IXIM? TE’-le ka-ka-wa >
ta yutal ixim te’el kakaw “for food of ixim te’ cacao” K0791

» TE’-[e]-le ka-wa > te’el [ka]kaw “wild(?) cacao” K3744, K5241 119

see: -el, te’

» ti tzi-hi TE’-le ka-ka-wa > ti tzihi[l] te’[e]l kakaw “for fresh wild(?) cacao” K1728 120

» ti [tzi]hi TE’-le ka-wa > ti tzihi[l] te’[el] [ka]kaw “for fresh wild(?) cacao” UAX Str.A-1 Tomb 1 Vessel

» ta [tzi]hi TE’ ka wa > ta tzihi[l] te’[el] [ka]kaw “for fresh wild(?) cacao” K6618

» ta [tzi]hi-la TE’-le ka > ta tzihil te’[e]l [ka]kal’ “for fresh wild(?) cacao” K9099

» ta-tzi ka-wa > ta tzihil[l] [ka]kaw “for fresh cacao” TIK MT 5: D-E

see: ta, tzihil

---

118 The spelling TE’-le-la leads to the ending -te’el, in which -la serves to stress the final -l and ultimately may provide evidence that -le in this and other examples indeed has to be read as -[e]l. Also see K4546 for same spelling. Support for this interpretation can be found in the TE’-le-le spelling (K5978).

119 Perhaps te’el means “wild (more literally, from the forest),” in contrast to the other “cultivated” variants of cacao. Alternatively, as also has been noted by other epigraphers, in Chontal Maya te’el kākāw is the word for the gogo (or guoguo) tree, which carries a sweet fruit comparable to real cacao. In Chontal Maya te’ kākāw is the gloss for the cacao tree itself. As yet another alternative, I suggest that te’el kakaw simply may be an abbreviation or underspelling of ixim te’el kakaw.

120 In the spelling tzi-hi the scribe employed T136, a former ji sign. The same scribe also employed T60.1042 ha in a context in which T181 ja was normally employed.
» ti-tzi-hi li ka-wa > ti tzihil [ka]kaw “for fresh cacao” K4542
see: tzihil, ti
» ta yu ta-la sa-la ka-wa >
   ta yutal sal[i]l kakaw “for food of sa’il cacao” K6813
see: sa’il, ta, yutal
» ta-yu-ta K’AN-na ka-wa > ta yuta[l] k’an [ka]kaw
   “for food of ripe cacao” K0625
see: k’an, ta, yutal
» sa-la ka-wa > sal[i]l kakaw “sa’il cacao” TIK MT 3: B-C
see: sa’il
» ta-ko-xo-ma mu-lu ka-2ka-wa > ta koxom mul kakaw
   “for koxom mul cacao” RAZ Tomb 19 Vessel 15 121
» ta-wi-ti-ki 2ka-ka-wa > ti wi[n]tik kakaw
   “for wintik cacao” RAZ Tomb 19 Vessel 15
see: ti, wintik
» ti-’a-ch’a ka ka-wa > ti ach’ kakaw “for new cacao” K8713
see: ach’, ti
» tza [2]ka-wa > tzal’ kakaw “(for) sweet cacao” TIK MT 4: B-C 122
see: tza’
» ’OCH-chi-ya ’u-ka-ka-wa > ochiy ukakaw
   “fed the cacao” Dresden 10B-1, 2
see: och-, u-,
» ka-wa-la > [ka]kawal “chocolaty” K2777
see: kakaw, -VI
» ka-la > kal “mouth, opening” K0732
see: u-
» ’u-ka-la-la? > ukala[l] “the drunkenness”

kakawal  adj.  chocolaty
kal   n.   mouth, opening
kalal  n.  drunkeness

121 Both texts on the Río Azul vase contain a “hyper correct” spelling for kakaw. The doubler in these spellings may simply be identified as a residue of a fixed or patterned spelling 2ka-wa to which ka was prefixed.
122 The item tza’ is an adjective with the meaning “sweet.” However I note here that Tza’ is also a toponym, which would follow some of the other toponymic kakaw references.
kal kej tok'  
> ka-la-ke jo-to-TOK' > kal kej tok'  
see: ti  
CHN YUL Lintel 1: G1-H1

kalom te’  
> ka-lo-ma-TE’ > kalom te  
> KALOM-TE’ > kalom te’  
> ka-KALOM-TE’ > kalom te’  
> ka-[KAL]ma-TE’ > kalom te’  
> ka-[KAL]ma-TE’ > kalom te’  
also see: chak te’  
CPN Stela 19  
YAX Stela 33: I5  
SBL Stela 12: B8  
SBL Stela 13: D1b  
MQL Stela 3: E1

kalom te’le  
> ti-KALOM-TE’-le > ti kalom te’le[l] “in kalom te’-ship”  
see: kalom te’, -lel, ti  
TIK Stela 21: A11

kan (1)  
num.  
four  
> 4 > kan “four”  
> ka-na > kan  
> 4-na > kan  
> KAN > kan  
see: chan  
EKB Str.1 Mural A: P1  
EKB Str.1 Mural A: U3b

kan (2)  
n.  
serpent  
> KAN-na > kan “serpent”  
> ka-KAN > kan  
> ka-na > kan  
CHN T4L Lintel 1: B8

While the spelling ka-na substitutes for 4, it is possible that another meaning than kan “four” is intended (i.e., kan “four,” “serpent,” “sky”). At present all spellings of the name Ukit Kan Lekul Tok’ employ 4 (one being the Sun God headvariant for 4), with the exception of the one important spelling that includes ka-na.
<table>
<thead>
<tr>
<th>kanal</th>
<th>n.</th>
<th>Kanal (toponym)</th>
<th>see: chan also see: kanul</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ka-KAN[ʼAJAW]-la &gt; kanal ajaw “Kanal king”</td>
<td>NAR HS1 VI: N2b</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ka-[KAN]ʼAJAW-la &gt; kanal ajaw “Kanal king”</td>
<td>CRC Stela 19: K1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>see: aj, -al, kan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>KʼUH[ka]-KAN-la ʼAJAW &gt; kʼuh[ul] kanal ajaw</td>
<td>“god-like Kanal king” PBX Stela 3: G8-H8</td>
<td></td>
</tr>
<tr>
<td></td>
<td>KʼUH-KAN-na ʼAJAW-wa &gt; kʼuh[ul] kanal[al] ajaw</td>
<td>“god-like Kanal king” CLK Str. II-sub, Tomb 4, Plate: M-N</td>
<td></td>
</tr>
<tr>
<td></td>
<td>see: ajaw, -al, kan, kʼuhul</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kan balam</th>
<th>cn.</th>
<th>Kan Balam (anthroponym)</th>
<th>see: balam, kan</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ka-KAN[BALAM] &gt; kan balam</td>
<td>PAL Pal. Tablet: D10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ka-KAN[BALAM]ma &gt; kan balam</td>
<td>EML Panel 1: B2 125</td>
<td></td>
</tr>
<tr>
<td></td>
<td>see: balam, kan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kan ek’</th>
<th>cn.</th>
<th>Kan Ek’ (anthroponym)</th>
<th>see: ek, kan</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-ʼe k’e &gt; kan ek’</td>
<td>SBL Stela 10: A10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-ʼe k’e &gt; kan ek’</td>
<td>K4387</td>
<td></td>
<td></td>
</tr>
<tr>
<td>KAN-na ʼe k’e &gt; kan ek’</td>
<td>K4909, K8732 126</td>
<td></td>
<td></td>
</tr>
<tr>
<td>KAN-na ʼe k’e &gt; kan ek’</td>
<td>EKB Str.1 Mural A: II 127</td>
<td></td>
<td></td>
</tr>
<tr>
<td>KAN-EK’ &gt; kan ek’</td>
<td>CHN GBC S.BBuilding</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

124 This interpretation of the spelling ka-na for kan “serpent” is still tentative. This spelling occurs in a nominal phrase of a deity at Chichen Itza (not included in this vocabulary as part of the nominal phrase remains poorly understood).

125 Tentative paraphrase of this anthroponym: “Serpent Jaguar.” As in the spelling of this name never the number four (kan “4”) or the Sky Sign (kan “sky; heaven”) are used, paraphrases as “Four Jaguar” or “Sky/Heaven Jaguar” are less likely.

126 The spelling on K4909 is painted, the example on K8732 is carved. The KAN sign employed is the sky sign (kan “sky”).

127 The KAN sign employed here is a serpent head (kan “serpent”). As at present a spelling “ka-na has not been identified in this context, it is possible that in the Late Classic period this nominal phrase was actually pronounced Chanek’ instead of Kanek’ and that only after the emergence of the Itzaj language (ca. 10th-11th century A.D.) the nominal phrase became Kanek’. Tentative paraphrase of this nominal phrase: “Serpent Star.”
<table>
<thead>
<tr>
<th>kan tzuk</th>
<th>cn.</th>
<th>Kan Tzuk (title?)</th>
<th>see: ek’, kan</th>
<th>CHN YUL Lintel 1: B5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>» 4-tzu-ku &gt; kan tzuk “four partitions”</td>
<td>see: kan, tzuk</td>
<td>K4547</td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: huk tzuk, ux lajun tzuk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kanul</td>
<td>n.</td>
<td>serpent</td>
<td>» ka-KAN-nu &gt; kanu[l] “serpent”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: kan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: nah kanul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kasew</td>
<td>n.</td>
<td>Kasew (5th month)</td>
<td>» 8-ka-se-wa &gt; waxak kasew “8 Kasew”</td>
<td>YAX Lintel 1: A2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 13-ka-se-wa &gt; ux lajun kasew “13 Kasew”</td>
<td>see: ux lajun, waxak</td>
<td>YAX Stela 12: D1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: kasew</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kay</td>
<td>n.</td>
<td>fish</td>
<td>» ka-ya &gt; kay “fish”</td>
<td>Dresden 40C-1, 44A-2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» KAY &gt; kay</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: chay</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kayawak</td>
<td>cn.</td>
<td>proper name of belt celt</td>
<td>» 'u ka-ya wa-ka &gt; ukayawak “the kayawak”</td>
<td>COL LC Celt Fragment</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-ka-ya-wa &gt; ukayawa[k] “the kayawak”</td>
<td></td>
<td>128</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: u-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kayom</td>
<td>n.</td>
<td>fisher</td>
<td>» K’IN-ni-li ka-yo-ma &gt; k’nil kayom “day fisher”</td>
<td>PAL Creation Stone</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» a-k’[a]ba] ka-yo-ma &gt; akab kayom “night fisher”</td>
<td>see: akab, k’in</td>
<td>PAL Creation Stone</td>
</tr>
<tr>
<td>kay waj</td>
<td>cn.</td>
<td>fish bread</td>
<td>» ka-ya-WAJ-wa &gt; kay waj “fish bread” (offering)</td>
<td>Dresden 67B-3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: kay, waj</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kej</td>
<td>n.</td>
<td>deer</td>
<td>» ke-ji &gt; kej “deer”</td>
<td>CHN YUL Lintel 1: G1-H1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: chih, chij</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: may, sipul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kelem</td>
<td>n.</td>
<td>strong one</td>
<td>» KELEM-ma &gt; kelem “strong one”</td>
<td>XLM Col.5: A3b 129</td>
</tr>
</tbody>
</table>

128 The reconstructed entry in this version of the vocabulary is kayawak. The spelling 'u-ka-ya-wa is most intriguing as it may hint, albeit tentatively, at a root shape kayaw (compare to ichiw, mataw), of still unknown meaning (related to kay “fish”?). The suffix -ak (or -Vk) may be honorific in origin. Kayawak was probably abbreviated to kaywak, due to a process of syncopation.

129 Recent research (August 2008) by Nikolai Grube shows that the human hand is an integral part of the logogram; it is not a separate prefixed phonetic complement ke. For this, the syllabic sign ke, another sign, was used (not cataloged by Thompson), which is employed in the spellings ke-le-ma and ke-le cited here.
<table>
<thead>
<tr>
<th>Stem</th>
<th>Form</th>
<th>Meaning</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kelem</td>
<td>kelem</td>
<td>“strong one”</td>
<td>K8740: H</td>
</tr>
<tr>
<td>ke-le-ma</td>
<td>ke-le-ma</td>
<td>“strong one”</td>
<td>K5509 Lid: M, K4477: D</td>
</tr>
<tr>
<td>ke-le</td>
<td>ke-le [m]</td>
<td>“strong one”</td>
<td>K1775, K4964</td>
</tr>
<tr>
<td>kis-</td>
<td>tv.</td>
<td>to fart</td>
<td>Madrid 085C-1</td>
</tr>
<tr>
<td>kisi</td>
<td>“to fart”</td>
<td>Madrid 085C-1</td>
<td></td>
</tr>
<tr>
<td>kisi-ni</td>
<td>kisi-ni</td>
<td>“Kisin”</td>
<td>Madrid 085C-1</td>
</tr>
<tr>
<td>kit</td>
<td>n.</td>
<td>patron, boss, father</td>
<td>COL DAM Vase (K2914)</td>
</tr>
<tr>
<td>ki-ti</td>
<td>ki-ti</td>
<td>“patron, boss, father”</td>
<td>XLM Lintel 4: D1-E1</td>
</tr>
<tr>
<td>u-ki-ti</td>
<td>uki-ti</td>
<td></td>
<td>XLM Panel 7: C2</td>
</tr>
<tr>
<td>u-ki-ta</td>
<td>uki-ta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kis-</td>
<td>n.</td>
<td>Kisin (death deity)</td>
<td>UAX Stela 14: Cp2b 130</td>
</tr>
<tr>
<td>kis</td>
<td>“Kisin”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ko</td>
<td>n.</td>
<td>“place” (after Náhuat[il]: -co)</td>
<td>UAX Stela 14: Cp2b 130</td>
</tr>
<tr>
<td>k'AN-ko</td>
<td>k'an ko</td>
<td>“Bench Place”</td>
<td></td>
</tr>
<tr>
<td>ko'haw</td>
<td>n.</td>
<td>helmet, headdress (possibly after Náhuat[il]: cu:ti-tli)</td>
<td>PNG Panel 2: X4-W5</td>
</tr>
<tr>
<td>ko'o-ha-wa</td>
<td>ko'haw</td>
<td>“helmet, headdress”</td>
<td>COL PNG Area Panel</td>
</tr>
<tr>
<td>ko-ha-wa</td>
<td>ko'hw</td>
<td></td>
<td>PAL TI-CT: D9</td>
</tr>
<tr>
<td>KO'HAW-wa</td>
<td>ko'haw</td>
<td></td>
<td>PAL TI-CT: C6</td>
</tr>
<tr>
<td>'u-KO'HAW-wa</td>
<td>uko'haw</td>
<td>“the helmet, headdress”</td>
<td>COL Site Q Glyph Panel 11</td>
</tr>
<tr>
<td>'u-ko'o-ha-wa</td>
<td>uko'haw</td>
<td>“the helmet, headdress”</td>
<td>COL PNG Area Panel</td>
</tr>
<tr>
<td>'u-ko-ha-wa</td>
<td>uko'haw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kob</td>
<td>adj.</td>
<td>ashen-grey</td>
<td>PAL Tabl.96: K6a</td>
</tr>
<tr>
<td>kob-</td>
<td>tv.</td>
<td>to create</td>
<td>AGT Skull Fragment: E1</td>
</tr>
<tr>
<td>ukobow</td>
<td>“he creates”</td>
<td>PAL T.XVIII Jambs</td>
<td></td>
</tr>
<tr>
<td>ukobo[w]</td>
<td>“he creates”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uko'haw</td>
<td>“he creates”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

130 Tentative identification by Stephen Houston, presented at the 2006 Texas Maya Meetings in Austin, of the suffix as -ko as “place,” based on the Náhuat[il] item -co “place.” As such a possible early Náhuat[il] loan word into Maya (see for instance koskat[il], ko'haw, kot).
### kob a' (koba')
- **cn.** Kob A’ (toponym)
- **»** ko-ba'-a > kob a’
- **see:** -a', kob
- **»** a-ja ko-ba'-a > aj kob a’ “person from Kob A’”
- **see:** aj

### koj
- **n.** puma
- **»** KOJ-ji > koj “puma”
- **»** KOJ > koj
- **»** ko > koj
- **see:** chak balam

### koj aj k'an max
- **cn.** Koj Aj K’an Max
- **»** KOJ ’AJ-K’AN-na ma-xi > koj aj k’an max
- **see:** aj, koj, k’an max

### koj-
- **iv.** to go down
- **»** ’i-ko-jo-yi > i-kojoy “then goes down”
- **see:** i-, -Vy

### kok (1)
- **n.** turtle
- **»** ko-ko > kok “turtle”
- **»** KOK > kok “turtle”

### kok (2)
- **n.** trogon (?)
- **»** ko-ko > kok “trogon”

### kok-
- **tv.** to guard
- **»** ko-ko > kok-

### kok mut
- **cn.** harpy eagle
- **»** ko-mu-tu > kok mut “harpy eagle”
- **see:** mut

### koknom
- **ag.** guardian
- **»** ko-ko-no-ma > koknom “guardian”
- **see:** ko-ko-no-ma, -nom

### kokom
- **n.** guardian
- **»** ko-ko-ma > kokom “guardian”
- **»** K’UH-лу-kо-kо-mа > kokom “god-like guardian”
- **see:** ko-ko-ma, k’uhul, -Vm

### kok witz
- **cn.** Kok Witz (toponym)
- **»** ti-[ko-ko]WITZ > ti kok witz “at Kok Witz”
- **see:** kok, ti, witz

### kol ajaw
- **cn.** Kol Ajaw (19th month)
- **»** 3-[ko-lo]’AJAW > ux kol ajaw
- **see:** ux
- **also see:** uwayhab

---

131 Both dates are actually 9 Ajaw 3 Kol Ajaw (Wayeb) and refer to the 9.6.0.0.0 period-ending in A.D. 554.
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Definition</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>kolol te'</td>
<td>cn.</td>
<td>Kolol Te' (toponym)</td>
<td>'AJ-ko-lo-TE' &gt; aj kolol te' “person from Kolol Te’” TNA Mon.149: G, O [132] see: aj</td>
</tr>
<tr>
<td>koskat</td>
<td>n.</td>
<td>jewel (Náh. cozcat[ll])</td>
<td>ko-sa-ka &gt; koska[t] “jewel” TIK Stela 31: L2 [133]</td>
</tr>
<tr>
<td>kot (1)</td>
<td>n.</td>
<td>wall</td>
<td>'u-ko-to &gt; uko “the wall” TNA Stucco Inscription see: u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ch[ku][NAB-ko-to &gt; chik nab kot “Chik Nab wall” CLM N.Acr. Gr. A, Mural see: chik nab</td>
</tr>
<tr>
<td>kot (2)</td>
<td>n.</td>
<td>eagle (?) (Náh. cuauhtli)</td>
<td>ko-to &gt; kot “eagle” see: tz’kin</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ko-to-ka-ba-‘AJAW &gt; kot kab ajaw “Kot Kab king” CML Urn 26 Pendant 14 [134] see: ajaw, kab</td>
</tr>
<tr>
<td>koxom mul</td>
<td>cn.</td>
<td>Koxom Mul (toponym)</td>
<td>ko-xo-ma mu-lu &gt; koxom mul RAZ Tomb 19 Vessel 15 see: mul</td>
</tr>
<tr>
<td>koxop</td>
<td>n.</td>
<td>Koxop (toponym)</td>
<td>ko-xo-pa-‘AJAW-wa &gt; koxop ajaw “Koxop king” CPN Str.9N-82 Bench see: ajaw</td>
</tr>
<tr>
<td>koy</td>
<td>n.</td>
<td>Koy (family name)</td>
<td>ko-yi &gt; koy CHN Cenote Vessel [135] see: ukit koy</td>
</tr>
<tr>
<td>kuch</td>
<td>n.</td>
<td>burden, cargo</td>
<td>'u-ku-chu &gt; ukuch “the burden” Dresden 16B-2 see: u-</td>
</tr>
<tr>
<td>kuch-</td>
<td>tv.</td>
<td>to carry</td>
<td>ku-cha-ja &gt; ku[h]chaj “carried is” K2794, K8927 see: -[h]-....-aj</td>
</tr>
<tr>
<td>kuh</td>
<td>n.</td>
<td>owl</td>
<td>KUH &gt; kuh “owl” see: kuh</td>
</tr>
</tbody>
</table>

---

[132] One of the hills close to the archaeological site of Tonina was still named Kolol Te’ in the early part of the twentieth century. In colonial Yucatec Maya kolol che’ means “seto o palizada o cerca o corral hecho de palos o maderos.”

[133] A possible early Náhuatl loan word cozcat[ll] into the Tikal inscription. The scribe abbreviated the spelling to ko-sa-ka, underrepresenting the final -[ll] sound.

[134] Very tentative identification on my part of kot as “eagle”; if correct, kot is derived from Náhuatl[ll] cuauhtli “eagle” (see Boot, in press). Kot Kab Ajaw would thus mean “Eagle Land King.”

[135] Koy is the family name of one of the founders of Izamal (i.e., Kit Aj Koy), according to the “Relación Geográfica de Izamal” (A.D. 1579).
see: -nal, ut-

  “god-like Kuk Nal king” TIK Stela 31: E11  

see: ajaw, k’uhul, -nal

» ’UH[ti]-ya 2ku-la CHAN-KAB CHEN-na >
  u[hi]tyi kuk [n]al chan kab ch’en “happened at Kuk Nal community”  
  TIK Stela 31: F26-F27

kukul n. beetle, insect

» ku-ku-la > kukul “insect, bug” K1815
  see: k’ak’ ti’ kukul

-kul n.cl. numeral classifier for heaps of stone (in calendrical context)

» -ku-lu > -kul
  » 7-ku-lu-TUN-ni > huk-kul tun “seven heaps of tun” PAL T.XIX Bench-W: A2
  see: tun, huk

kum k’uh cn. Kum K’uh (18th month)

» ku-K’UH > ku[m] k’uh Landa Fol. 38r
  see: hul ol, jaw

kun n. platform

» ’u-ku-nu-li > ukun[i]l “the platform” PAL TI-CT: N8
  see: -il, u-

kusew n. Kusew (5th month, variant)

» 12-ku-se-wa > lajcha’ kusew “12 Tzek” ITZ Stela 4: A2
  see: laj cha’
  also see: kasew

kutz n. turkey

» ku-tzu > kutz “turkey” Dresden 17C-3
  see: ak’ach, ulum

kuy n. owl

» ku-yu > kuy “owl” Madrid 095C-2
  » ku-yu > kuy K1211, K3500
  see: kuh

••• K’ ••• 

k’a’- tv. to extinguish

» ‘i-K’A’-yi-’u-[T533]SAK-’IK’-li > i-k’a’[a]y u[?] [u]sak ik’il

---

136 Two small dots, serving as a doubler can be observed on top of the K’UH sign. As doublers can float within a collocation, and thus can be detached from the sign being doubled, what would be the doubled sign in this collocation? The third example as cited here provides the answer, it is the ku syllabic sign that is doubled.
“then extinguishes the (?), the white breath”  

**K’A’-yi[T533]-SAK[‘IK’] > k’a’[a]y [u-?] [u]sak ik’iIl**  
“extinguishes the (?), the white breath”  

**K’A’-yi-[T533]-ki SAK-‘IK’-li > k’a’[a]y u[?] [u]sak ik’iIl**  
“extinguishes the (?), the white breath”  

**K’A’-yi ’u-SAK-‘IK’-li > k’a’[a]y usak ik’iIl**  
“extinguishes the white breath”  

see: i-, -il, ik’, sak, u-, -Vy

**[‘i]a[k’a]-yi-ya ’u-[T533]SAK-‘IK’-li > i-k’a’ayiy u[?] [u]sak ik’iIl**  
“then extinguished the (?), the white breath”  

see: i-, -il, ik’, -iy, sak, u-, -Vy

---

**k’ab**  
**n.**  
hand, arm

**k’a[ba]-si > k’ab[i]s “hand, arm”**  
see: -is

**K’AB > k’ab “hand, arm”**

**k’a-ba > k’ab**

**tu-k’a-ba > tuk’ab “with the/his hand”**  

**tu-’u-k’a[ba] > tu’k’ab “with the/his hand”**  
see: tu

**ta-k’a-ba > ta k’ab “with (the) hand”**  
see: tu

**k’aba’**  
**n.**  
name

**‘u-K’ABA’-ba-’a > uk’aba’ “the name”**  

**‘u-K’ABA’[ba]-’a > uk’aba’ “the name”**  

**‘u-K’ABA’-ba > uk’aba’ “the name”**

**[...]-K’ABA’-’a > [u]k’aba’ “the name”**

**‘u-K’ABA’[’a] > uk’aba’ “the name”**

**‘u-K’ABA’[’a] > uk’aba’ “the name”**

**[’u]K’ABA’-’a > uk’aba’ “the name”**

**[’u]K’ABA’-[A]’a > uk’aba’ “the name”**

---

**Figure 5b**

---

137 The sign T533 remains without decipherment. T533 has proven to be a very arduous sign in decipherment, for which the following values, each with support, have been proposed: NIK, NAK, NUK, MOK (a mo prefix; also inside a possible mo sign), and BOK (a bo prefix). I am currently exploring the value YAK (based on a ya-T533 example, yak “strength”). On which most epigraphers agree, the word is probably CVC in structure, opens with a consonant, and ends in -k, based on the frequently present postfix -ki.
In the sequence ['u][K'ABA'-]a on K2998 and 'u-k'a-ba-']a on K0635, the scribe employed T12 'AJ'/a. These are excellent examples that through a Late Classic innovation scribes acrophonically derived a syllabic sign 'a from T12 'AJ'.

Tentative paraphrase of this anthroponym: “Hand Jaguar.”
k'ak'  n.  fire  

- $^{2}k'a$-si > k'ak'[i]s “fire”  
  see: -is  

- K'AK' > k'ak’ “fire”  
- K'AK'-k'a > k'ak'  
- k'a-K'AK' > k'ak'  
- k'a-k'a > k'ak'  

- 'u-K'AK' > uk'ak’ “the fire”  
  see: u-  

k'ak'aj  cn.  K’ak’aj (title)  

- K'AK'-'A] > k'ak’aj “fire person”  
  see: -aj, k'ak’  

k'ak'al jul  cn.  fiery lance  

- ti-K'AK'-la-ju-lu > ti k'ak'al jul  
  “with (the) fiery lance”  
  YAX LINTEL 24: D1  
  see: -al, jul, k'ak', ti  

k’ak’ joplaj chan k’awil  cn.  K’ak’ Joplaj Chan K’awil (anthroponym)  

- K’AK’-jo-po la-ja-CHAN-na K’AWIL >  
  k’ak’ joplaj chan k’awil  
  CPN Altar to Stela N  

- K’AK’ jo[po]-la ja-CHAN-na K’AWIL-la >  
  k’ak’ joplaj chan k’awil  
  CPN HS Step 41  
  see: chan, jop-, -laj, k’ak’, k’awil  

k’ak’ jolow chan yopat  cn.  K’ak’ Jolow Chan Yopat (anthroponym)  

- K’AK’-jo[lo]-wo CHAN-na YOPAT-’AT-ti >  
  k’ak’ jolow chan yopat  
  QRG Str.1B-1 Hier. Step  

- K’AK’-[CHAN]jo[lo]-wo YOPAT-’AT-ti >  
  k’ak’ jolow chan yopat  
  QRG Str.1B-1 Hier. Step  
  see: chan, jol-, k’ak’, yopat  

k’ak’ nab  cn.  sea, ocean  

- K’AK’-NAB > k’ak’ nab “sea, ocean”  
  PAL TI-WT: P12b  

---

140 Other epigraphers have suggested that the sign subfixed to K’AK’ is a -li sign. However, the sign does not look like any of the known -li signs and I take it to be part of the K’AK’ logogram. I have yet to identify a possessed fire construction with an unequivocally present sub- or postfix -li. The noun k’ak’ may thus have belonged to a class of nouns that takes -Ø (“no possessive suffix”) when possessed.

141 Tentative paraphrase of this anthroponym: “K’awil Who Fills the Sky with Fire.”

142 Tentative paraphrase of this anthroponym: “Yopat Who Newly Opens the Sky with Fire.”
» **TI’-K’AK’-NAB > ti’ k’ak’ nab “edge (of the) sea”**  
see: ti’
also see: *palaw*

**k’ak’ nal**
**cn.** K’ak’ Nal (toponym)

» **K’AK’-na-la’-AJAW > k’ak’ nal ajaw “K’ak’ Nal king”**  
UXM BSc.1: K

» **K’AK’-NAL-’AJAW > k’ak’ nal ajaw**  
UXM Cst.2: J-K
see: ajaw, k’ak’, nal

**k’ak’ ne’ tz’utz’ih**
**cn.** K’ak’ Ne’ Tz’utz’ih (nominal phrase of wayaw)

» **K’AK’-ne tz’u-tz’i > k’ak’ ne[‘] tz’utz’ih**
K4116
**143**
see: k’ak’, ne’, tz’utz’ih

**k’ak’ uti’ ha’ k’awil**
**cn.** K’ak’ Uti’ Ha’ K’awil (anthroponym)

» **K’AK’-’u-TI’ HA’-K’AWIL > k’ak’ uti’ ha’ k’awil**
CPN Altar K: O2-P2
see: ha’, k’ak’, k’awil, ti, u-

**k’ak’ ti’ kukul**
**cn.** K’ak’ Ti’ Kukul (nominal phrase of fire fly)

» **K’AK’-TI’ ku-ku-la > k’ak’ ti’ kukul**
K1815
see: kukul, k’ak’, ti’

**k’ak’ ti’ kuy**
**cn.** K’ak’ Ti’ Kuy (anthroponym)

» **K’AK’-TI’-ku-yu > k’ak’ ti’ kuy**
YAX LINTEL 45: C3  
**144**
see: kuy, k’ak’, ti’

**k’ak’ ti’ witz’ k’awil**
**cn.** K’ak’ Ti’ Witz’ K’awil (anthroponym)

» **K’AK’-TI’ WITZ’-tz’i K’AWIL > k’ak’ ti’ witz’ k’awil**
CPN HS Step  
**145**
see: k’ak’, k’awil, ti’, witz’-

**k’ak’ tiliw chan chak**
**cn.** K’ak’ Tiliw Chan Chak (anthroponym)

» **K’AK’-ti-li-wi CHAN-na-CHAK > k’ak’ tiliw chan chak**
NAR Stela 13: H10-G11

» **K’AK’-TIL-wi CHAN-na-CHAK > k’ak’ tili[w] chan chak**
NAR Stela 21: A9-A10  
**146**
see: chak, chan, k’ak’, til-

---

**143** Tentative paraphrase of this wayaw name: “Fire Tail Coati.”

**144** Tentative paraphrase of this anthroponym: “Fire Mouth Owl/Raptorial Bird.”

**145** Tentative paraphrase of this anthroponym: “Fire Mouth Water Spraying K’awil”

**146** Tentative paraphrase of this anthroponym: “Chak Who Burns the Sky with Fire.”
k'ak' tiliw chan yopat  cn.  K'ak' Tiliw Chan Yopat (anthroponym)

   » K'AK'-ti-li wi-CHAN-na YOPAT-ti >
       k'ak' tiliw chan yopat  QRG Altar M: D2-D3
   » K'AK'-ti-li-wi CHAN-na-YOP'-AT-ti >
       k'ak' tiliw chan yopat  QRG Stela I: D3b-C4
   » K'AK'-TIL-li-wi CHAN-na-YOP'-AT-ti >
       k'ak' tiliw chan yopat  QRG Stela J: E7-F7
   » K'AK'-ti-li-wi CHAN-na YOPAT >
       k'ak' tiliw chan yopat  QRG Stela J: H6-H7 147

see: chan, k'ak', til-, yopat

k'ak' upakal k'inich k'awil  cn.  K'ak' Upakal K'inich K'awil (anthroponym)

   » k'a-k'u pa-ka-la K'INICH K'AWIL-wi >
       k'ak' upakal k'inich k'awil  CHN YUL Lnt.2: C1-D2 148
   » k'a-k'u-ka-la [K'IN]chi-ni K'AWIL-la >
       k'ak' upakal k'inich k'awil  CHN T4L Lnt.4: D4-C6
   » k'a-k'u-ka-la-[K'IN]chi-ni > k'ak' upakal k'inich
       CHN YUL Lnt.1: C4-D4
   » K'AK'-k'u-PAKAL-la K'AWIL-la > k'ak' upakal k'awil
       CHN Caracol Panel: C6-D6
   » k'a-k'u-pa-ka-la > k'ak' upakal
       CHN Casa Col. HB: 22b-23a
   » k'a-k'u-pa-ka-la k'a wi-la > k'ak' upakal k'awil
       CHN Monjas L.5A: B-3

see: k'ak', k'awil, k'inich, pakal, u-

k'ak' witz  cn.  K'ak' Witz (toponym)

   » K'AK'-WITZ > k'ak' witz "Fire Mountain"
       TIK Stela 31: F17

see: k'ak', witz

k'ak' yol k'inich  cn.  K'ak' Yol K'inich (anthroponym)

   » K'AK'-yo-'OL [K'IN]chi-ni-K'INICH > k'ak' yol k'inich COL SMB Plate 149
   » K'AK'-'OL-la K'IN[chi]-ni > k'ak' [y]ol k'inich  K4669
   » K'AK'-'OL-la > k'ak' [y]ol  K7786

147 Tentative paraphrase of this anthroponym: “Yopat Who Burns the Sky with Fire.”
148 This is the full nominal phrase for K'ak' Upakal as expressed in the inscriptions at Chichen Itza. Thus a recent suggestion that K'ak' Upakal K'awil is his full name is incorrect. Most commonly his nominal phrase was abbreviated to K'ak' Upakal. Tentative paraphrase of this anthroponym: “Fire is the Shield of K'inich K'awil.” That the part k'inich can be abbreviated can also be observed in the anthroponym K'ak' Yol K'inich.
149 Tentative paraphrase of this anthroponym: “Fire is the Heart of K'inich.” Note that the part k'inich can be abbreviated. See K'ak' Upakal K'inich K'awil.
<table>
<thead>
<tr>
<th>$k'al$ (1)</th>
<th>num.</th>
<th>twenty</th>
</tr>
</thead>
<tbody>
<tr>
<td>$k'a$-la &gt;</td>
<td></td>
<td>“twenty”</td>
</tr>
<tr>
<td>$k'al$</td>
<td></td>
<td>$k'a$-la &gt;  $k'al$ “twenty”</td>
</tr>
<tr>
<td>see: $k'ak'$, $k'inich$, ol, $y$-</td>
<td></td>
<td>NAR Stela 32: A’1b, Y2</td>
</tr>
<tr>
<td>$k'al$</td>
<td></td>
<td>$k'a$-la &gt;  $k'al$ “twenty”</td>
</tr>
<tr>
<td>see: winak</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$k'al$ (2)</td>
<td>n.</td>
<td>enclosure, room</td>
</tr>
<tr>
<td>$u$-k'ä-li &gt;</td>
<td></td>
<td>“the enclosure, room”</td>
</tr>
<tr>
<td>$k'al$[il]</td>
<td></td>
<td>CHN T4L Lintel 1: A6</td>
</tr>
<tr>
<td>$u$-k'ä-li &gt;</td>
<td></td>
<td>COL MA MAm Jamb</td>
</tr>
<tr>
<td>$u$-k'ä-le &gt;</td>
<td></td>
<td>EKB Str.1 Vlt.10 Capstone</td>
</tr>
<tr>
<td>see: -il, $u$-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$k'al$- (2)</td>
<td>tv.</td>
<td>to bind, to tie</td>
</tr>
<tr>
<td>$u$-K'AL[TUN]-ni-wa &gt;</td>
<td></td>
<td>“he binds stone”</td>
</tr>
<tr>
<td>$k'al[a]w$ tun</td>
<td></td>
<td>NAR Stela 32: W8</td>
</tr>
<tr>
<td>$u$-K'AL[TUN]-ni-wa &gt;</td>
<td></td>
<td>“he binds stone”</td>
</tr>
<tr>
<td>$k'al[a]w$ tun</td>
<td></td>
<td>SBL Stela 8: A2</td>
</tr>
<tr>
<td>see: tun, $u$-,...-$Vw$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$K'AL$-la-ja &gt;</td>
<td></td>
<td>“bound is, tied is”</td>
</tr>
<tr>
<td>$k'[h]laj$</td>
<td></td>
<td>PAL Pal. Tablet: U4</td>
</tr>
<tr>
<td>see: -$[h]$-....-aj</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$K'AL$-ji-ya[SAK-HUN] tu-[BAH]hi &gt;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$k'[h] lij[il] $</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“tied is (the) white headband on his head”</td>
<td></td>
<td>PAL Pal. Tablet: R5-Q6</td>
</tr>
<tr>
<td>see: bah, -$jy$, -$il$, sakhun, tu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$K'AL$-wi-TUN &gt;</td>
<td></td>
<td>“binds stone”</td>
</tr>
<tr>
<td>$k'al[a]w$ tun</td>
<td></td>
<td>NAR Stela 23: G19</td>
</tr>
<tr>
<td>see: tun, -$Vw$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$K'AL$-ni-ya &gt;</td>
<td></td>
<td>“bound, tied”</td>
</tr>
<tr>
<td>$k'alniy$</td>
<td></td>
<td>PAL TFC Tablet: P3</td>
</tr>
<tr>
<td>see: -$niy$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$k'al$- (3)</td>
<td>pv.</td>
<td>to bind, to tie (?)</td>
</tr>
<tr>
<td>$K'AL$-wa-ni-yi &gt;</td>
<td></td>
<td>“bound, tied”</td>
</tr>
<tr>
<td>$k'alwaniy$</td>
<td></td>
<td>CPN Str. 11 East Door, Panel: C3</td>
</tr>
<tr>
<td>see: -$iy$, -$wan$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$k'al$- (4)</td>
<td>tv.</td>
<td>to enclose, to contain</td>
</tr>
<tr>
<td>$K'AL$-la-ja &gt;</td>
<td></td>
<td>“enclosed is”</td>
</tr>
<tr>
<td>$k'[h]laj$</td>
<td></td>
<td>COL Holmul Plate</td>
</tr>
<tr>
<td>$K'AL$-la-ja &gt;</td>
<td></td>
<td>“enclosed is”</td>
</tr>
<tr>
<td>$k'[h]laj$</td>
<td></td>
<td>XLM Col.1, Left Side: B1</td>
</tr>
<tr>
<td>see: -$[h]$-....-aj</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$K'AL$-la-ja 'u-wo-jo-li &gt;</td>
<td></td>
<td>“enclosed are the glyphs”</td>
</tr>
<tr>
<td>$k'[h]laj$ $uwoj[il]$</td>
<td></td>
<td>CHN Monjas L.7: A1b-B1</td>
</tr>
<tr>
<td>see: -$[h]$-....-aj, -$il$, $u$-, $wojol$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$k'al$</td>
<td>n.</td>
<td>enclosure, room</td>
</tr>
<tr>
<td>$u$-k'ä-li &gt;</td>
<td></td>
<td>“the enclosure/room”</td>
</tr>
<tr>
<td>$k'al[il]$</td>
<td></td>
<td>XLM Jmb.1: A5</td>
</tr>
<tr>
<td>see: -$k'al[il]$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Type</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>-------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>k'āl tun</td>
<td>n.</td>
<td>binding-stone</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-K'AL[TUN-ni]-li &gt; uk'āl tunil “the binding-stone”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-K'AL[TUN]-ni &gt; uk'āl tun[il] “the binding-stone”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-K'AL[TUN-ni] &gt; uk'āl tun[il] “the binding-stone”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -il, k'al-, tun, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-NAH-K'AL[TUN-ni] &gt; unah k'āl tun[il]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -il, nah, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-YAX-K'AL[TUN-ni] &gt; uyax k'āl tun[il]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -il, u-, yax</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» k'a-ma &gt; k'ama[w?] “receives”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -Vw</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 'u-K'AM?-ma-wa &gt; uk'amaw “he receives”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: u-....-Vw</td>
</tr>
<tr>
<td></td>
<td></td>
<td>also see: ch'am-</td>
</tr>
<tr>
<td>k'an (1)</td>
<td>n.</td>
<td>yellow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN-na &gt; k'an “yellow”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN &gt; k'an</td>
</tr>
<tr>
<td>k'an (2)</td>
<td>adj.</td>
<td>precious</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN-na &gt; k'an “precious”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN &gt; k'an</td>
</tr>
<tr>
<td>k'an (3)</td>
<td>adj.</td>
<td>ripe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN-na &gt; k'an “ripe”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN &gt; k'an</td>
</tr>
<tr>
<td>k'an (4)</td>
<td>n.</td>
<td>bench, seat; extended (flat) surface</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN-na &gt; k'an “bench”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» K'AN &gt; k'an</td>
</tr>
<tr>
<td>k'anasiy</td>
<td>n.</td>
<td>K'anasiy (17th month)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 5-TE'-[K'AN]'a-ya &gt; ho'te’ k'ana[sily] “5 K'anasiy”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ho’, -te’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» 5-[K'AN]'a-si &gt; ho’ k'anasi[y] “5 K'anasiy”</td>
</tr>
</tbody>
</table>

150 Note the rare hand sign variant (“flat,” but with the fingers bent inwards) employed here instead of the regular T713a K'AL “flat hand.”
k'anat  n.  k'anat (noun of unknown meaning)  
» K'AN-na-ta > k'anat  
  see: k'an, -te'

k'an bah ch'oh  cn.  K'an Bah Ch'oh (anthroponym)  
» K'AN-na-ba ch'o > k'an ba[h] ch'o[h]  
  TNA Stucco Mural  
» K'AN-na-BAH CH'OH > k'an bah ch'oh  
  COL LC Vase  
» K'AN-na BAH > k'an bah [ch'oh]  
  see: bah, ch'oh, k'an

k'an bob tok'  cn.  K'an Bob Tok' (anthroponym)  
» K'AN-bo-bO-TOK' > k'an bob tok'  
  EKB Str.1 Mural C  
» K'AN-na-bo-bo-TOK' > k'an bob tok'  
  EKB MT 4  
  see: bob, k'an, tok'

k'an chu'  cn.  some kind of object  
» K'AN-na-chu > k'an chu[']  
  EKB MT 2  
» 'u-K'AN-na-chu > uk'an chu['] “the object”  
  see: k'an, u-  
  also see: k'an tu'

k'anil  n.  K'anil (anthroponym)  
» K'AN-ni-la > k'anil  
  COL BM Fenton Vase  
» K'AN-ni-la > k'anil  
  COL BMFA (K0558)  
» k'a-ni > k'an[il]  
  K0593  
» K'AN-ni > k'an[il]  
  K0593

k'an jalab  cn.  K'an Jalab (18th month)  
» 5-WI'[K'AN]JAL-bu > ho' lajun k'an jal[al]b “15 Pop”  
  TRT Wooden Box  
  see: ho' lajun, wi'il  
» 13-[K'AN]JAL-bu > ux lajun k'an jal[al]b “13 Pop”  
  CNK Panel 2: B1  
  see: ux lajun

---

151 Tentative paraphrase of this anthroponym: “Yellow Gopher Rat.”
152 Tentative paraphrase of this anthroponym: “Yellow Coyote Flint.”
153 The expression ho’ wi’il can be interpreted as “five to last.” As the month has 20 days, indeed 15 Pop (or “five to last”) is the correct correlate in this text.
154 A rare example of this month name, spelled with a skull, the eye of which is K'AN, and the weaving pattern for JAL to the right of the eye.
k'an jalaw

 Also see: k’an jalaw, pop

 CHUM[mu]-[K’AN]AL-wa > chum k’an jal[al]w
 “seating of K’an Jalaw” CML Stone Brick

 see: chum

 3-[K’AN]AL-wa > ux k’an jal[al]w “3 K’an Jalaw” PAL T.XII Jade Block

 see: ux

 tu-10-[K’AN]AL-wa > tu lajun k’an jal[al]w
 “on the tenth of K’an Jalaw” CHN YUL Lintel 2::G2-H2

 k’anjal mukuy

 Also see: k’an jalab, pop

 K’AN-ja-la mu-ku-yi > k’anjal mukuy
 see: -jal, k’an, mukuy

 K5509 155

 k’an jal nah

 Also see: k’an jalab, pop

 K’an Jal Nah (building name)

 NAH[K’AN-na ja-la] > k’an jal nah TRT Mon. 6: I3-J3

 NAH-[K’AN]AL-la > k’an jal nah PAL TFC Tablet: C14

 NAH-[K’AN]AL > k’an jal nah PAL T.XXI Bench: G10

 NAH-[K’AN-na]AL > kan jal nah CPN Structure 11 Panels

 see: jal, k’an, nah

 also see: yax jal nah

 k’an k’in

 K’an K’in (14th month)

 ta-1-TE’-K’AN-K’IN-ni > ta junte’ k’an k’in
 “on the first of K’an K’in” XLM Panel 3: A14

 see: jun, -te’, ta

 also see: uniw

 k’an max

 kinkajou

 K’AN-na-ma-xi > k’an max “kinkajou” COL Incised Shell

 k’an mo’ balam (1)

 K’an Mo’ Balam (anthroponym)

 K’AN-na MO’-o BALAM-ma > k’an mo’ balam SBL Tabl.5: BB1b-CC2 156

 see: balam, k’an, mo’

 k’an mo’ balam (2)

 K’an Mo’ Balam (anthroponym)

 155 Tentative paraphrase of this anthroponym: “Dove that becomes Yellow.”

 156 Tentative paraphrase of this anthroponym: “Yellow Macaw Jaguar.”
**K'AN**

<table>
<thead>
<tr>
<th>Term</th>
<th>Category</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>k'an te'</td>
<td>cn.</td>
<td>K'an Te' (tree species)</td>
</tr>
<tr>
<td>k'an te'</td>
<td>cn.</td>
<td>seat, office</td>
</tr>
<tr>
<td>k'an te'al</td>
<td>cn.</td>
<td>K'an Te'al (toponym)</td>
</tr>
<tr>
<td>k'an te' nal</td>
<td>cn.</td>
<td>place of seats, offices</td>
</tr>
<tr>
<td>k'an tu'</td>
<td>cn.</td>
<td>K'an Tu' (toponym/polity)</td>
</tr>
<tr>
<td>k'an tun</td>
<td>cn.</td>
<td>&quot;extended surface&quot; stone</td>
</tr>
</tbody>
</table>

- **k'an te'**: K'an Te' (tree species)
- **k'an te'**: seat, office
- **k'an te'al**: K'an Te'al (toponym)
- **k'an te' nal**: place of seats, offices
- **k'an tu'**: K'an Tu' (toponym/polity)
- **k'an tun**: "extended surface" stone

**Notes**

157 Tentative paraphrase of this anthroponym: “Yellow Macaw Jaguar.”

158 Through a process of progressive vowel assimilation K'an Te'al may evolve to K'an Te'el (compare to Ch'ol chaculente’ “zapotillo” and chaculente'el “arboleda de madera colorada” or bakte'el “bosque de los huesos”). However, I note that -te'al, indicating a large amount of trees (“grove, wood”), can be the Classic Maya precursor to Ch'ol -te'ol as in kiküte'ol “lugar donde hay muchas matas de cacate” and suzt' te'ol “arboleda de liquidambar.” Also see k'uh te'al and tz'ib te'al.

159 Although tentative, the item k'an chu' as found at Ek' Balam may be a variant of the item k'an tu'. At Caracol this item can be found at the heart of the “Emblem Glyph” or paramount title. Also k'an tu' may refer to some kind of object. Colonial Yucatec Maya has to’ as “cubierto o cobertura,” while Ch’ol has to’ as “caña” (only if u > o).
the carved extended surface stone” TNA Mon.95: E-F

- see: -il, uxul, y-
- ‘i-‘u-xu?[lu]-yi K’AN-na-TUN-ni > i-uxuluy k’an tun
  “then carved (the) extended surface stone” EML Panel 1: D1-C2

- see: i-, k’an, tun, uxul-

**k’an uh**
- cn. proper name of jewel
- K’AN-‘UH > k’an uh “precious (?) jewel”
- COL BM Shell Pendant
- see: k’an, uh

**k’an usij**
- cn. K’an Usij (toponym)
- ‘AJ-K’AN-na ‘u-si-ja > aj k’an usij
  “person from K’an Usij” YAX Stela 20 Front: A6
- ‘a-K’AN-na ‘u-si-ja > [aj] k’an usij
  “person from K’an Usij” YAX Lnt.46: G3-F4
- see: aj, k’an, usij

**k’an witz nal**
- cn. K’an Witz Nal (toponym)
- [K’AN]WITZ NAL[‘AJAW]-wa > k’an witz nal ajaw
  “K’an Witz Nal king” COL Deletaille Vessel
- [[K’AN]WITZ]NAL ‘AJAW > k’an witz nal ajaw
  “K’an Witz Nal king” COL Incised Celt
- K’AN-wi-[WITZ]NAL-la ‘a-‘AJAW > k’an witz nal ajaw “K’an Witz Nal king” K1698
- see: ajaw, k’an, nal, witz

**k’an witz’ nah kan**
- cn. K’an Witz’ Nah Kan (“Water Lily Monster”)
- K’AN-na WITZ’-NAH-KAN-na > k’an witz’ nah kan SBL Stela 9: C1-B2
- see: kan, k’an, nah, witz’-

**k’as-**
- tv. to break, to split (in two)
- k’a-sa-ja > k’alhlsaj “broken is, split is (in two)” Madrid 041A-2
- see: -[h]-....-aj
- k’a-sa-ya > k’asya “breaks, splits (in two)” PUS Stela D: F12
- see: -Vy
- ‘i-k’a-sa-ya > i-k’asya “then breaks, splits (in two)” PUS Stela D: D11
- see: i-, -Vy

**k’at-**
- tv. to want to
- ma ‘i-ne k’a-ti > ma[‘] ink’at(i)
  “not I want to (I don’t want to)” Landa Fol. 45r
- see: in-, ma’

**k’awil (1)**
- n. K’awil (theonym)
- K’AWIL-la > k’awil “K’awil” YAX Lintel 25: L2
<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>k’awil (2)</td>
<td>cn.</td>
<td>k’awil (representation)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’awil ajan</td>
<td>cn.</td>
<td>K’awil Ajan (theonym)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’ax</td>
<td>n.</td>
<td>forest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’ay</td>
<td>n.</td>
<td>song</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’ay-</td>
<td>iv.</td>
<td>to sing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’ayab</td>
<td>n.</td>
<td>K’ayab (17th month)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’ayam</td>
<td>ag.</td>
<td>singer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k’ayom</td>
<td>ag.</td>
<td>singer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- K’AWIL-wi-la > k’awil
- K’AWIL-wi-la > k’awil
- K’AWIL-wi > k’awil
- k’a-wi-la > k’awil
- K’AWIL-li > k’awil
- K’AWIL > k’awil

- K’AWIL ‘a-ja-na > k’awil ajan
- K’AWIL ‘AJAN > k’awil ajan
- k’a-xa > k’ax “forest”
- K’AY > k’ay “song”
- 14-tu-TUN-ni K’AY-li > kan lajun tun k’ay[illi]

“fourteenth tun song” EKB Str.1 Rm.22 Mural

- K’AY > k’ay-
- k’a-ba > k’al[yab]
- k’a-ya-ma > k’ayam “singer”
- k’a yo-ma > k’ayom “singer”
- K’AY > k’ay[om] “singer”
- K’AY > k’ay[om] “singer”

- see: -il, -an, k’ay, tun
- see: -il, kan lajun, k’ay, tun
- see: k’anasy
- see: k’ay-,-Vm
- also see: k’ayam
- IX-k’a-ya-ma > ix k’ayam “lady singer”
- see: ix
- see: k’ay-,-Vm
- also see: k’ayam
- K8008 rim text
- K8457 rim text

---

160 This collocation opens with a mi- sign. At present I am not sure if the mi- sign modifies and/or extends the K’awil Ajan theonym and as such it has not been included here.

161 Vowel harmony present in the -Vm agentive suffix probably due to a process of progressive vowel assimilation.
**k'ih**  n.  period of seven days  
» **k'i-hi-yá** > k'ihiy “period of seven days elapsed”  
CPN Stela I: B6a

**k'ikul (?)**  n.  proper name of objects of stone and bone  
» 'u-k'i?-ku > uk'ikul “the object”  
TNA Small Jade Bead  
» 'u-k'i?-ku > uk'ikul  
DBC Bone Fan  
» 'u-k'i?-ku BAK-ki > uk'iku[l] bak[il]  
PNG Bone Fan

**k'i**  n.  blood  
» 'u-K'IK?-le > uk'ik[e]l “the blood”  
PAL T.XIX Bench-S: E5

**k'in (1)**  n.  sun  
» K'IN-ní > k'in “sun”  
see: -el, u-  
» K'IN > k'in “sun”

**k'in (2)**  adj.  hot  
» K'IN > k'in “hot”

**k'in (3)**  n.  day  
» 'u-K'IN-ní > uk'in[il] “the day”  
CHN T4L Lintel 2: E5  
see: -il, u-  
» 10-K'IN-ní > lajun k'in “10 days”  
YAX Lintel 29: B4  
» 9-“MULUK” K'IN-ní > balun “muluk” k'in  
“9 Muluk (is the) day”  
XLM Panel 2: A8  
» ti-9 “BEN” K'IN-ní > ti balun k'in  
“on 9 Ben (the) day”  
CHN Hier. Jambs-W:A1-C1  
» 13-“BEN”-nì > ux lajun “ben” [k'i]n  
“13 Ben (is the) day”  
CHN Water Trough L.: A1  
NAR Stela 24: A2b

**k'in a’ (k'ina’)**  cn.  K’in A’ (toponym)  
» K'IN-ní-’a > k’in a[’]  
see: a’, k’in  
» CH’AK[ka]-K'IN-ní-’a > chak k’in a[’] “axes K’in A’”  
PAL Tabl.Slaves: G3  
see: ch’ak-  
» 'AJ-K'IN-ní-’a > aj k’in a[’] “person from K’in A’”  
COL KAM Lintel  
» 'AJ-K'IN-ní-’a > aj k’in a[’] “person from K’in A’”  
PAL T.XXI East Alfarda  
see: aj  
» 'IX-'AJ K'IN-ní-’a > ix aj k’in a[’]  
“lady person from K’in A’”  
COL Randel Stela
see: ix

\[k'inchil\] (1)  \text{n.}  K'inchil (mythological toponym)

\[\text{’u-ti-ya K'IN-ni chi-li? > utiy k'inchil}\]
“happened long ago (at) K'inchil”  \(\text{K7750 Side 2 Text Panel}\)

see: -il, k’inchil, ut-

\[\text{’A} [\text{K'IN}[\text{ch}\text{-li} > aj k'inchil “person from K'inchil”}\]
see: aj

\[k’inchil kab\]  \text{cn.}  K’inchil Kab (toponym)

\[\text{[K’IN][ch}-\text{li-KAB > k’inchil kab}\]
NAR Stela 22: E16

\[\text{[K’IN}[\text{ni-}]\text{-KAB > k’inchil[l] kab}\]
NAR Stela 22: H12

see: -il, kab, k’inchil

\[k’in ha’ nal (k’inha’nal)\]  \text{cn.}  K’in Ha’ Nal (toponym)

\[\text{K’IN-ni [HA’]NAL > k’in ha’ nal}\]
DPL Stela 8: H6\(^\text{162}\)

\[\text{[[K’IN][HA’]NAL > k’in ha’ nal}\]
DPL Stela 15: F3

see: ha’, k’in, nal

\[k’inich\]  \text{n.}  K’inich (theonym)

\[\text{K’INICH > k’inich}\]
[common]

\[\text{K’INICH-[K’IN][ch-ni > k’inich}\]
CPN Stela 10: E9

\[\text{K’INICH-ni-chi > k’inich}\]
PAL T.XVIII Fallen Stucco

\[\text{K’INICH-chi > k’inich}\]
K0533, K3844, NTN Dr. 29

\[\text{K’IN[ni-chi] > k’inich}\]
COL LC Pomoy Panel: F7

\[\text{K’IN[ch]-ni > k’inich}\]
K1837, K4669

\[\text{K’IN-ni-chi > k’inich}\]
COL MNAH Lintel\(^\text{163}\)
COL BM Fenton Vase

\[\text{K’IN-ni-chi > k’inich}\]
NMP Stela 15

\[\text{K’IN-ni chi > k’inich}\]
COL DAM Vase (K2914)

\[\text{K’IN-chi > k’in[ich]}\]
K2295

\[\text{[K’IN][ch > k’in[ich]}\]
COL Carved Femur: C, G

\[\text{K’IN-ni > k’in[ich]}\]
TIK Hombre de Tikal

\[\text{K’IN > k’in[ich]}\]
K6437

see: k’in, -Vch

---

\(^{162}\) Alternatively, the transliteration may be K’inal Ha’, depending on the fact where the NAL is to be placed in the reading order (commonly last, as in the vocabulary entry).

\(^{163}\) This lintel of unknown provenance, guarded in the bodega at the Museo Nacional de Antropología e Historia in México DF, seems to originate from Oskintok (possibly even Structure CA-7 or the Palacio Ch’ich’).
k'inich ajaw  

K'inich Ajaw (theonym)  

» [K'IN]'AJAW > k'in[ich] ajaw  

» [K'IN]'AJAW-wa > k'in[ich] ajaw  

see: ajaw, k'inich

COL SMB EC Vessel Dresden 49C

k'inich akul mo' nab  

K'inich Akul Mo' Nab (anthroponym)  

» K'INICH-'a-ku-la MO'-'na-bi > k'inich akul mo' nab  

» K'INICH-'a-ku-la MO'-NAB > k'inich akul mo' nab  

» K'INICH-'AK-la-[MO']NAB > k'inich akul mo' nab  

see: akul, k'inich, mo', nab  

also see: yajawte' k'inich akul mo' nab

PAL Tabl.96: I6-J6  

PAL Orator: D1-D2  

k'inich baknal chak  

K'inich Baknal Chak (anthroponym)  

» K'INICH-[BAK]NAL CHAK-ki > k'inich baknal chak  

» K'INICH-[BAK-ki]NAL CHAK-ki > k'inich baknal chak

TNA Mon.161: N-O

TNA Mon. p49

TNA Mon.134: Ap7

k'inich balam  

K'inich Balam (anthroponym)  

» K'INICH-BALAM-ma > k'inich balam  

see: balam, k'inich

PRU Stela 33: pAq2b

k'inich chapat balam  

K'inich Chapat Balam (anthroponym)  

» K'INICH-CHAPAT-BALAM-ma > k'inich chapat balam  

see: balam, chapat, k'inich

TNA Misc. Stucco Glyphs

k'inich janab pakal  

K'inich Janab Pakal (anthroponym)  

» [K'IN]-ni-K'INICH ja-na-bi pa-ka-la >  

k'inich janab pakal

» [K'IN]K'INICH ja-na-bi pa-ka-la >  

k'inich janab pakal

» [K'IN]K'INICH ja[na-bi]-pa-ka-la >  

k'inich janab pakal

PAL Pal. Talbet: G6-G7

PAL Pal. Talbet: J12-J13

PAL Pal. Talbet: J12-J13

164 For a long time I wondered why the theonym K'inich Ajaw did not occur in the Maya screenfold books. Based on the different (complete and abbreviated) ways in which k'inich can be spelled, and specifically the Classic spellings of k'inich ajaw in the title U'huk Chapat Tz'ikin K'inich Ajaw, I propose to read the codical spelling [K'IN]'AJAW for this deity as k'in[ich] ajaw. As such I support Lounsbury's 1973 idea that God G was K'inich Ajaw.
K’INICH-JANAB-PAKAL-la >

k’inich janab pakal

K’IN [chi-ni] JANAB pa-ka-la >

k’inich janab pakal

see: janab, k’inich, pakal
also see: yajaw te’ k’inich janab pakal

K’INICH JUN PIK TOK’

K’inich Jun Pik Tok’ (anthroponym)

K’INICH K’AN KAN Balam

K’inich K’An Balam (anthroponym)

K’INICH K’AN-NA JOY CHITAM

K’inich K’an Joy Chitam (anthroponym)

K’INICH K’AN to-kO-mO’

K’inich K’an Tok Mo’ (anthroponym)

K’INICH K’UK’ NAH

K’inich K’uk’ Nah (building name)

K’INICH LAMAW EK’

K’inich Lamaw Ek’ (anthroponym)

K’INICH LAM ’EK’

K’inich Lamaw Ek’ (anthroponym)
<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>k'inich pa' witz</td>
<td>cn.</td>
<td>K'inich Pa' Witz (toponym)</td>
<td>DPL HS 2 East Step 5: F2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ek', k'inich, lam-</td>
<td></td>
</tr>
<tr>
<td>k'inich yax k'uk' mo'</td>
<td>cn.</td>
<td>K'inich Yax K'uk' Mo' (anthroponym)</td>
<td>CPN Alt.Q: B5 165</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: k'inich, pa', witz</td>
<td></td>
</tr>
<tr>
<td>k'inich yax k'uk' mo' nal</td>
<td>cn.</td>
<td>K'inich Yax K'uk' Mo' Nal (building name)</td>
<td>CPN Altar A'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: k'inich yax k'uk' mo', nal, pat-</td>
<td></td>
</tr>
<tr>
<td>k'inil</td>
<td>n.</td>
<td>priest</td>
<td>K6437 166</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: -il, k'in</td>
<td>CHN T4L Lintel 3A: E2b</td>
</tr>
<tr>
<td>k'in mo'</td>
<td>cn.</td>
<td>K'in Mo' (polity)</td>
<td>YAX Lintel 3: F2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: aj k'in</td>
<td></td>
</tr>
<tr>
<td>k'in tun</td>
<td>cn.</td>
<td>drought</td>
<td>Dresden 72</td>
</tr>
<tr>
<td></td>
<td></td>
<td>see: ajaw, k'in, mo'</td>
<td></td>
</tr>
</tbody>
</table>

165 The walls of the Margarita and Rosalila buildings within Structure 10L-16 at Copan are illuminated with large stucco panels that contain the large emblematic hieroglyphic versions of the anthroponym K'inich Yax K'uk' Mo' (see for instance the December 1997 National Geographic Magazine for illustrations).

166 This interpretation is tentative, but the agentive k'inil “priest” seems to consist of k'in “day; sun; to divine” and the agentive suffix -il, for example found in Bachajon Tzeltal (e.g., ihkatzil “carrier [or burden-person]”), colonial Tzendal (e.g., mulawil “sinner [or, sin-person],” Ara vocabulary), and early 20th century Yucatec Maya (e.g., saki'il “person from Valladolid”). A third spelling K'IN-ni-li appears in the partially eroded text of Copan Stela F (East: B4), but the context is unclear.
k'in tun habit

cn. year of drought

» K'IN-TUN-HAB-li > k'in tun habit “year of drought” Dresden 71
» HAB-li K'IN-TUN-ni > k'in tun [hab[il]] (?) Dresden 72

see: k'in, tun

k'ob

n. hearth, hearth stone

» k'o-ba > k'ob “hearth, hearth stone” PAL TC Tablet: D6a

see: kojob

k'oj

n. mask

» 'u-k'o-jo > uk'oj “the mask” COL Site R Lintel

see: u-

k'ojob

n. hearth, hearth stone

» k'o-jo-ba > kojob “hearth, hearth stone” YAX HS 5 Stone 16: 81

» k'o-jo-ba > kojob CPN Str. 30 Altar

see: k'ob

k'owil

adj. lame, cripple

» k'o-WI’ > kow[i]l “lame, cripple” (prognostication) Dresden 66B-1

k'ub-

tv. to deposit, to offer

» k'u-ba-ja > k'[h]abaj > “deposited is” TIK Alt.5: 15

see: [-h]-...-aj

k'uch

n. vulture

» k'u-chi > k'uch “vulture” Dresden 13C-2

see: us, usij

k'uh

Figure 1c n. god

» K'UH > “god” YAX Lintel 37: D7a, K1505

» k'u-hu > k'uh “god” Madrid 073A1 167

» K'UH-hi > k'uh “god” CPN Papagayo Step

see: a-, -il

» 'u-K'UH-li > uk'uhil “your god” PNG Panel 2: I2

» 'u-K'UH-li > uk'uhil “the god” PAL TI-ET: P4

see: -il, u-

» tu-K'UH-li > tuk'uh[i]l “for/with (?) the god” COL Hauberg Stela

see: -il, tu-

k'uh-

tv. to worship

» K'UH-na > k'uhun “worships”

» K'UH-HUN > k'uhun

167 This spelling K'UH-hi employs T136 for hi, which actually is a former sign for ji. At the time of the conquest, Yucatec Maya still distinguished /h/ from /j/, as for instance indicated in the late 16th century Motul dictionary. Thus a former ji sign was employed as hi, though the language community that employed the sign had not yet lost the /h/-/j/ distinction.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Synonyms</th>
</tr>
</thead>
<tbody>
<tr>
<td>k’uh aj</td>
<td>god-person</td>
<td>K’UH-’AJ</td>
</tr>
<tr>
<td>k’uh huk yeh tok’</td>
<td>K’uh Huk Yeh Tok’ (theonym)</td>
<td>K’UH 7-ye to-k’a</td>
</tr>
<tr>
<td>k’uh nah</td>
<td>temple (lit. god house)</td>
<td>K’UH-NAH</td>
</tr>
<tr>
<td>k’uh te’</td>
<td>zapote tree</td>
<td>K’UH-TE’</td>
</tr>
<tr>
<td>k’uh te’al</td>
<td>K’uh Te’al (toponym)</td>
<td>K’UH-TE’-la</td>
</tr>
<tr>
<td>k’uhul</td>
<td>god-like (god-ly)</td>
<td>K’UH-HUL</td>
</tr>
</tbody>
</table>

168 Tentative paraphrase of this anthroponym: “God Seven are the Points of the Flint.” Alternatively, the part -yeh can be interpreted as a numeral classifier for flints, thus “God Seven are the Flints.” It has to be noted that this vessel has been heavily painted over, which may affect the correctness of the present interpretation of this theonym.

169 This spelling actually employs a former JUL SPEAR/PIERCE sign, which in this Terminal Classic context at Caracol must function as HUL. This former JUL sign is also employed at Copan in a spelling for k’uhul (e.g., CPN Temple 22A Altar: F2a).

170 The spelling at Yula may actually be transcribed as K’U’-’u-lu for k’u’al, as in Late Postclassic Yucatec Maya the final -h had evolved into -’.
see: k’uh, -Vl

> ‘u-K’UH-hu-lu-tza-ku > uk’uhul tzaku[l]
  “the god-like conjuring” YAX Lintel 25: E1

see: tzakul, u-

> K’UH-[PA’]CHAN-na-’AJAW > k’uh[ul] pa’ chan ajaw
  “god-like Yaxchilan king” YAX Lintel 1: I1

k’uhul ajaw  cn.  K’uhul Ajaw (title)
  » K’UH-lu-’AJAW-wa > k’uh[ul] ajaw “god-like king”
  » K’UH’-A’ AJAW-wa > kuh[ul] ajaw
  » K’UH-’A’ AJAW-wa > k’uh[ul] ajaw
  » K’UH’ AJAW-wa > k’uh[ul] ajaw
  see: ajaw, pa’ chan

k’uhul ix[ik]  cn.  K’uhul Ix[ik] (title)
  » K’UH-TX > k’uh[ul] ix[ik] “god-like lady” [common]
  » K’UH-lu-’IX-ki > k’uh[ul] ix[ik]
  » K’UH-lu-TX > k’uh[ul] ix[ik]
  see: ix, ixik, k’uhul

k’uhul winik  cn.  K’uhul Winik (title)
  » K’UH-WINIK-ki > k’uh[ul] winik “god-like man”
  see: k’uhul, winik

k’uk’  n.  quetzal
  » K’UK’ > k’uk’ “quetzal”
  » K’UK’-k’u > k’uk’ “quetzal”
  » k’u-k’u > k’uk’ “quetzal”
  » 2k’u > k’uk’ “quetzal”
  » k’u > k’u[k’] “quetzal”
  » k’uk’ > k’uk’ “quetzal”
  see: k’uk’

k’uk’ mo’  cn.  K’uk’ Mo’ (anthroponym)
  » k’u MO’ > k’u[k’] mo’
  see: mo’, k’uk’

k’uk’ mo’ ajaw  cn.  K’uk’ Mo’ Ajaw (anthroponym)
  » [K’UK’[MO’]-’o]’AJAW > k’u[k’] mo’
  see: k’uk’, -Vl

171 This example at Yaxchilan employs a former ju sign for hu. Also the inscription of the Reviewing Stand at Copan’s Structure 12 seems to provide a spelling K’UH-hu-lu which employs a former ju sign.

172 Tentative paraphrase of this anthroponym: “Quetzal Macaw.”
**k'ulis**
n. penis

> k'ulisi > k'ulis “penis”

see: mo', k'uk'
also see: k'inich yax k'uk' mo'

K1398 (spoken text)

**k'utzil**
n. tobacco

> K'UH/k'u-tzi-li > k'utzil “tobacco”
> k'u-tzi-li > k'utzil
> k'u > k'u[tzi]

Dresden 15A-3
Madrid 96B-3
Madrid 96B-2

**k'ux-**
tv. to bite

> k'u-xa-ja > k'u[h]xaj “bitten is”
see: -[h]-....-aj

NAR HS1 VI: L2b

**k'uxan**
n. K'uxan (part of theonyms)

> K'UXAN?-na > k'uxan
> k'u-K'UXAN? > kuxan

YAX Lintel 1: A3b
CAY Altar 4: F1b

**lajun**
num. ten

> 10 > lajun “ten”
> LAJUN-na > lajun

TNA Mon.141: A5a

---

173 Tentative paraphrase of this anthroponym: “Quetzal Macaw King.” This was the pre-accession name of K’inich Yax K’uk’ Mo’, founder and first dynast at Copan.

174 This spelling employs the sign K’UH, but through a Late Classic (or perhaps even an innovative Postclassic) acrophonic process it is reduced simply k’u, as the Madrid Codex example makes clear, employing T604 k’u. In the text for Dresden 15A-2 one can find the spelling tzi-K’UH; I suspect that the scribe reversed the order, which may have been k’u-tzi (note another reversal, yu-ku for ku-yu > kuy in the text for Dresden 07C-2).

175 As the fourth and final u-shaped element of ji is slightly larger than the others it is possible that the suffix is actually -[ji]ya and thus k’u[’]xjy “bitten was” is spelled. I have only a drawing available of the monument, no photograph, to check this important detail.

176 Lab (e.g., Ch’orti’; compare to Yucatec lob) means “evil, not good” and possibly a play on words is presented here, “Stick-fastened Jaguar” is written (and shown in the accompanying picture on K3395, a.k.a. the Castillo Bowl, a jaguar fastened to a stick hand-held by a crouching human being) but it may be interpreted as “Evil Stick Jaguar.”
Figure 4: Some Examples of Classic Maya Spellings (photographs courtesy Mesoweb Photo Database, not to be reproduced without written permission)

a) Palenque Tablet of the 96 Glyphs: BAK-le-
wa-WAY-wa[1a] for bakel waywal

b) Dos Pilas Hier. Stairway 4: K’AN-na-TUN-ni
EB for k’an tun eb

c) Dos Pilas Hier. Stairway 4: ‘u-[ch’o]K’ABA’
for uch’o[k] k’aba’

d) Dos Pilas Hier. Stairway 4: HUL-li for hul
**lak (1)**

n.  plate

- Tnn > *la*n
- ‘u-la-ka > *u*lak “the plate”
- ‘u[la] ka > *u*lak “the plate”
- ‘ul a ka > *u*lak “the plate”
- see: u-

- CPN Stela 3 East: A13
- CLK Str.II Tmb.4 Plate
- COL Gardiner (K6080)
- COL MPV (K3444)

**lak (2)**

n.  brick

- Tnn > *la*n
- ‘u-la-ka > *u*lak “the brick”
- see: u-

- CML Brick 2: A5

**lakam (1)**

n.  banner

- la-LAKAM-*ma* > *la*kam “banner”
- LAKAM-*ma* > *la*kam
- la-ka-*ma* > *la*kam
- ‘u-la-ka ma > *u*lakam “the *la*kam”
- 3-LAKAM-*ma* > u*lx* lakam “three *la*kams”
- see: u*

- COL DAM Vase (K2914)
- K4996, K5763
- K5445
- COL Polychrome Plate
- K4996

**lakam (2)**

n.  *la*kam (title)

- LAKAM-*ma* > *la*kam

- K4996, K5763
- K5445

**lakam (3)**

adj.  big, great, wide

- LAKAM > *la*kam “big, great, wide”
- LAKAM-*ma* > *la*kam
- la-ka-*ma* > *la*kam
- also see: *la*kam tun

- see: u*

**lakam ha’ ( *la*kmha’)**

cn.  Lakam Ha’ (toponym)

- LAKAM-HA’ CHAN-na-CH’EN-na >
  *la*km ha’ chan ch’en “Lakam Ha’ community”
  PAL TS Tablet: O14-N15
- see: chan ch’en, ha’, *la*kam
- ‘AJ-LAKAM HA’ > aj lakam ha’
  “person from LakamHa’”
  BPK Lintel 4: B1-C1
- see: aj

**lakam tun (1)**

cn.  Lakam Tun (toponym)

- LAKAM-*ma*[TUN-ni]’AJAW > *la*kam tun ajaw
  “Lakam Tun King”
  ITZ Stela 17: K3
- see: ajaw, *la*kam, tun
- ‘a-LAKAM[TUN]ni > ajj lakam tun
  “person from Lakam Tun”
  COL Site Q Panel A: A3
- see: aj

---

177 This unique hieroglyphic hand sign in the text of Copan Stela 3 has not been cataloged by Thompson (nn, “no number”). Two flat hands are depicted to write the number “10,” with the thumb of one hand touching the fingers of the other hand.
<table>
<thead>
<tr>
<th>lakam tun (2)</th>
<th>cn.</th>
<th>stela (“great stone”)</th>
<th>› LAKAM-TUN-ni &gt; lakam tun</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: lakam, tun</td>
</tr>
<tr>
<td>'u-LAKAM-TUN-ni-li &gt; ulakam tunil</td>
<td>TIK St.12: D3 &amp; St.26: zB2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'u-LAKAM-TUN-ni-li &gt; ulakam tunil</td>
<td>CPN Stela 3 East: B26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'u-LAKAM[TUN]-ni-li &gt; ulakam tunil</td>
<td>PRU Stela 32: A3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'u-LAKAM TUN-ni-li &gt; ulakam tunil</td>
<td>TNA Mon.30: A5-A6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'u-la-ka-ma-TUN-ni &gt; ulakam tun[il]</td>
<td>CPN Stela A: C8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>la-K’IN-ni &gt; lak’in “east”</td>
<td>Dresden 22B-1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>la-K’IN-ni &gt; lak’in</td>
<td>Madrid 006B 178</td>
<td></td>
<td></td>
</tr>
<tr>
<td>la-ni &gt; la[k’i]n</td>
<td>Madrid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: elk’in</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ti-la-K’IN &gt; ti lak’in “in (the) east”</td>
<td>Dresden 42A-1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: ti</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>la-ma- &gt; lam- “to diminish, to expire”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: k’inich lamaw ek’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>latzil</td>
<td>n.</td>
<td>stack</td>
<td></td>
</tr>
<tr>
<td>la-tzi-la &gt; latzil “stack”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: aj latzil</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lay</td>
<td>adv.</td>
<td>here</td>
<td></td>
</tr>
<tr>
<td>LAY-ya &gt; lay “here”</td>
<td>K1335, K8009</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: alay</td>
<td>K5197</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-l-aj</td>
<td>suf.</td>
<td>a suffix that derives an intransitive positional verb. Examples:</td>
<td></td>
</tr>
<tr>
<td>› CHUM[mu]-la-ja &gt; chumlaj “(s/he) sits”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: chum-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>› PAT-la-ja &gt; patlaj “(s/he) shapes, forms”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>see: pat-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

178 This example in the Codex Madrid employs the regular T533 sign for la instead of T534 “inverted ajaw.” This may be seen as a specific trait of some of the Codex Madrid scribes, but note that examples of the T502 sign for ma in Classic hieroglyphic texts actually present a similar case in which inversion of the infixed T533/534 sign is not diacritical to the actual pronunciation of the sign.
-lat n. days/years later; completed » 'u-5-la-ta > uho'lat “the five days later”  
see: ho', u-

"u-13-HAB la-ta > u-ux lajun hab lat “the thirteen year(s) completed”

see: hab, u-, ux lajun

le' n. noose » 'u-le'-e > ule' “the noose”  
see: u-

-lel suf. -ship » -le-le > -lel “-ship”  
» -le > -lel  
» -le > -le[l]  
see: -lil

"JOY[ja] ti-'AJAW-le-le > jo[hly][alj ti ajaw]lel  
“encircled is in king-ship”  PNG Thr.1 Sup.2: B3

see: ajaw, joy-, ti

-lib suf. locative (?) suffix » -li-bi > -lib (<*-Vl-ib)  
see: -ib, -nib

» CHAK-li-bi > chaklib  
» 'e[kel]li-bi > eklib  
» 'AJ-ja-ma-li-bi > aj jamlib “person from Jamlib”  
see: aj

-lil suf. -ship » -li > -lil[l] “ship”  
see: -lel

see: ajaw, ti

» ta-ya-ja-wa-K’AK’-li > ta yajaw k’ak’li[l]  
“in yajaw k’ak’-ship”  PAL Group IV Inc.Burner
see: ta, yajawk’ak’

» ta-'AJ K’UH-na-li > ta aj k’uhenli[l] “in aj k’uhen-ship”  TNA TSM Relief Plate
see: aj k’uhen, ta

luk' n. stucco » 'u-lu-k’u > uluk’ “the stucco”  
see: u-

also see: -w-an
lum n. earth; soil  » lu-ma > lum “earth”

M

ma’ adv. no, not  » ma’-a > ma’ “no, not” TRT Wooden Box
» ma[’a] > ma’ PAL TI-ET: Q4
» ma > ma[’] PAL TI-ET: O10, P11
see: machaj

mab n. cache (?)  » ma-ba > mab “cache (?)” CHN T4L Lintel 2: F4
» ma-bi > mab “cache (?)” CPN Altar G: C1b

mach- tv. to grasp, to take  » ma-cha-ja > ma[hi]cha “taken is” K1398
see: -[h]-...-aj

machaj adv. no, not  » ma-cha-ja > machaj “no, not” PAL TI-ET: M3
see: ma’

mal prep. within  » ma-la > mal “within”
» hu-li ma-la YOTOT-ti > hul mal yotot[il] “arrived within the house” CHN YUL L.1:A7-A8 179
see: -il, hul-, otot, y-

mak (1) n. person  » ma-ki > mak “person”

mak (2) n. Mak (13th month)  » 1-ma-ka > jun mak “1 Mak” Dresden 49B
» tu-4-TE'-ma ka > tu kante’ mak “on the fourth of Mak” CHN YUL L.2: A2-B2a
» 5-ma-ka » ho’ mak “5 Mak” NAR Stela 1: A2
» 13-MAK-ka > ux lajun mak “13 Mak” PAL T.XIX Bench-S: J5b
» 15-ma-MAK > ho’ lajun mak “15 Mak” YAX Lintel 24: B1
see: chan, ho’, ho’ lajun, jun, ux lajun
» ma-MAK > mak Landa Fol. 35v

mak (3) n. capstone (cover-stone)  » ma-ka > mak “capstone” CHN Unkn. Tomb Capst.
see: mak-

mak- (1) tv. to cover, to close up  » ’u-ma-ka-wa > umakaw “he covers” MQL Stela 5: A3
see: u-…-Vw

—

179 The transcription hu-li is tentative, as this spelling employs a Classic ju sign. However, as at the end of the Classic /j/ came to be merged with /h/ there is a chance that the syllable ju had evolved into hu. If so, this may apply to other signs and sign combinations at Chichen Itza. Note for instance at the High Priest’s Grave (probably dating to A.D. 998) the spelling ’u-BAH-hi, employing a former ji sign. Intriguingly, Yucatec Maya had not yet lost the distinction.
ma-ka-ja > ma[h]kaj > “covered is”
ma-ka-ja > ma[h]kaj > “covered is”
ma-ka-ja > ma[h]kaj “covered is”

makaj 

mak- (2) tv. to betroth
» ma-ka-ja > ma[h]kaj > “bethrothed is”
see: -[h]-....-aj

mak’- tv. to eat (soft food-stuffs)
’u-ma-k’a wa-WAJ-ji > umak’a[w] waj “he eats bread”
see: u-, waj

makan witz cn. Makan Witz (toponym)
hu-li ma-ka-na wi-tzi > hul makan witz
“arrives (at) Makan Witz”
see: hul-, witz

mam (1) n. grandfather
ma[MAM] > mam “grandfather”
’u-ma-ma > umam “the grandfather”
’u-ma-ma > umam “the grandfather”
see: u-

’u-MAM-ta > umam[al] “the grandfather you are”
see: -at, u-

’a-MAM > amam “your grandfather”
see: a-

ni-MAM > nimam “my grandfather”
see: ni-

mam (2) n. grandson
’u-MAM > umam “the grandson”
’u-MAM > umam “the grandson”
see: u-

masal n. Masal (toponym)
ma-[su]’AJAW-la > masal ajaw “Masal king”
ma[su]-la-’AJAW-wa > masal ajaw “Masal king”
ma-[su]’AJAW-wa > mas[al] ajaw “Masal king”

This La Corona example refers to the closure or covering up of the same object as in the examples at Machaquila and Ek’ Balam cited here. The main sign of the object is the T769 GAPING.MAWS logogram for WAY (the same sign is employed in the WAY-ya-HAB and WAY-HAB collocations), postfixed by -ya in several cases.
<table>
<thead>
<tr>
<th>masil</th>
<th>n.</th>
<th>Masil (toponym?)</th>
<th>» 'A]-ma-si-la &gt; aj masil “person from Masil”</th>
<th>COL MAm Censer Stand</th>
</tr>
</thead>
<tbody>
<tr>
<td>masul</td>
<td>n.</td>
<td>goblin</td>
<td>» ma-su &gt; masu[ll] “dwarf”</td>
<td>DPL Stela 15: G2</td>
</tr>
<tr>
<td>mat</td>
<td>n.</td>
<td>merganser duck (?)</td>
<td>» MAT &gt; mat “duck”</td>
<td>PAL [common]</td>
</tr>
<tr>
<td>matal (or mat[awil])</td>
<td>n.</td>
<td>Matal (toponym/polity name)</td>
<td>» MAT-la &gt; matal</td>
<td>PAL Palace Tablet: N12</td>
</tr>
<tr>
<td>matan</td>
<td>n.</td>
<td>gift</td>
<td>» ma-ta-na &gt; matan “gift”</td>
<td>Madrid 040B-2</td>
</tr>
<tr>
<td>mataw</td>
<td>n.</td>
<td>merganser duck (?)</td>
<td>» ma-ta-wi &gt; mataw “duck”</td>
<td>Madrid 040C-3</td>
</tr>
<tr>
<td>matawil</td>
<td>n.</td>
<td>Matawil (toponym)</td>
<td>» ma-ta-wi-la &gt; matawil</td>
<td>PAL TC Tablet: D17</td>
</tr>
</tbody>
</table>

181 In previous research mat has been interpreted as cormorant. Linguistically, this has not much support and possibly mat refers to a species of migratory ducks (e.g., Chontal mat, “patillo”) (Nick Hopkins, personal communication, June 26, 2007; also see Stuart 2005: 21-22). The head of the bird depicted in the glyphic sign (T793a) does not support a cormorant identification (as that bird species has a very long thin beak), but the head of a merganser duck seems plausible. Merganser ducks have rows of small teeth so fish that have been caught do not fall out of their beak. Based on the matawil place name I suggest that mat is a reduction of mataw “merganser duck” (note 'i-chi-wa > ichiw “heron,” but also WAY-ya-wa > wayaw “familiar, spirit companion”). See matawil.
| matun | n. | nose bead (?) |
| matun a’ (or: ma[k]tun a’) (matuna’) | cn. | Matun A’ (or: Maktun A’) |
| matz | n. | wise man |
| max | n. | spider monkey |
| maxam | n. | Maxam (toponym) |

**k’uhul matawil ajaw** “god-like Matawil king”  
see: ajaw, k’uhul

**» ma-ta-la’-AJAW-wa >**  
mata[will] ajaw “Matawil king”  
PAL T.CIII: Rear Wall

**» ma-TUN-ni > matun “nose bead”**  
XLM Column 4: A3bb

**matun a’ (or: ma[k]tun a’) (matuna’)**  
see: a’, aj, mak, tun

**» ‘AJ-ma-TUN-a > ma[k?]tun a’ “person from Ma[k]tun A’”**  
BPK Stela 1 Incised Text

**matz**  
see: miyatzi

**» ma-tza > matz “wise man”**  
XLM Col.4: A4

**max**  
see: ma-xi

**» ma-xi > max “spider money”**  
COL Randel Stela: E2b

**» ma-xi > max**  
K1203, K1211

**» ma xi > max**  
K1181

**maxam**  
see: -iy, ut-

**» ‘u-ti ma-xa-ma > ut maxam “happens (at) Maxam”**  
NAR Alt.1: D7-C8

**» ‘u-ti-ya ma-xa-ma > utiy maxam “happened (at) Maxam”**  
NAR Stela 8: B8

**may (1)**  
see: aj

**» MAY-ya > may “tobacco”**  
COL CDX-style Flask

**» ma-ya > may**  
COL SMB Small Bottle

**» ma-yi > may**  
also see: k’utzil

---

182 Albeit tentative, based on the possible reduction of mataw to mat “merganser duck,” matawil “place of the mataw” may have evolved to matal “place of the mat” (from *matil, with progressive vowel assimilation) or “place of (abundance of) the mat.” See matal.

183 At Xcalumkin the item matun is employed as part of a nominal phrase, the first part of which remains without decipherment.

184 The spelling ma-TUN may lead to ma[k]tun, in which, due to a process of elision, the -k- was dropped. If correct, Maktun is a descriptive toponym as maktun means “ledge.” In the early Colonial period the people of Acalan were referred to as the maktun winikob “Maktun people.” Perhaps, and only perhaps, the probable Maktun at Yaxchilan refers to that area (an area to the west of Yaxchilan).
<table>
<thead>
<tr>
<th>Term</th>
<th>Gender</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>may</strong></td>
<td>n.</td>
<td>deer</td>
<td>MAY-ya &gt; may “deer”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ma-ya &gt; may “deer”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chih, chij, kej, sipul</td>
</tr>
<tr>
<td><strong>mayij</strong></td>
<td>n.</td>
<td>gift</td>
<td>'u-ma-yi-ji &gt; umayij[il] “the gift”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘u?-MAY-yi-ji &gt; umayij[il] “the gift”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘u-UAY-ji &gt; umay[il][il] “the gift”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -il, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>‘u-BAH-hi ti-MAY-yi-ji &gt; ubah[il] ti mayij</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“the image with (the) gift”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TRT Wooden Box</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>PAL Pal. Tablet: G14</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CML Urn 26 Pendant 17, 18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: bah, -il, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>YAX Stela 33 Back: A1-B1</td>
</tr>
<tr>
<td><strong>mayij bak</strong></td>
<td>cn.</td>
<td>gift-bone</td>
<td>‘u-MAY-ya jì? ba-ki &gt; umay[ilj bak[il] “the gift-bone”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>YAX Tomb II, Bone Pin</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: bak, -il, mayij, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>NAR Stela 18: E10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL KAM Lintel</td>
</tr>
<tr>
<td><strong>mayuy</strong></td>
<td>n.</td>
<td>mist</td>
<td>ma-yu-yu &gt; mayuy</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ixxik men ajaw</td>
</tr>
<tr>
<td><strong>mayuy ti’ sutz’</strong></td>
<td>cn.</td>
<td>Mayuy Ti’ Sutz’</td>
<td>ma-yu-yu Ti’-SUTZ’ &gt; mayuy ti’ sutz’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>K8885 Incised Shell</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL Holmul Plate</td>
</tr>
<tr>
<td><strong>men</strong></td>
<td>n.</td>
<td>master, artificer</td>
<td>me?-na &gt; men “master, artificer”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ixik men ajaw</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>K7750</td>
</tr>
<tr>
<td><strong>met</strong></td>
<td>n.</td>
<td>crown; nest</td>
<td>me?-te &gt; met “crown; nest”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>K8885 Incised Shell</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL Holmul Plate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>DPL Panel 6: A7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: u-</td>
</tr>
<tr>
<td><strong>mijin</strong></td>
<td>n.</td>
<td>child of father</td>
<td>MIJIN?-na &gt; mijin “child of father”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>K7750</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL Holmul Plate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>DPL Panel 6: A7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CHN Monjas L.7A: B2b</td>
</tr>
<tr>
<td><strong>mim</strong></td>
<td>n.</td>
<td>maternal grandmother</td>
<td>‘u-mi-mi &gt; umim “the maternal grandmother”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: u-</td>
</tr>
<tr>
<td><strong>mis-</strong></td>
<td>iv.</td>
<td>to sweep</td>
<td>mi-si KAB &gt; mis kab “sweeps (the) earth”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: kab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Madrid 111C-2</td>
</tr>
<tr>
<td><strong>miyatx</strong></td>
<td>n.</td>
<td>wise man</td>
<td>mi-ya-tzi &gt; miyatx “wise man”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: matz</td>
</tr>
<tr>
<td><strong>mo’</strong></td>
<td>n.</td>
<td>macaw</td>
<td>MO’ &gt; mo’ “macaw”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>MO’-o &gt; mo’ “macaw”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mo-’o &gt; mo’ “macaw”</td>
</tr>
</tbody>
</table>
see: mo’o’

‘AK-MO’ > ak[ul] mo’ “Akul Mo’”  
YAX Lintel 10: B3b

‘AK-[ku]lu-MO’-o > akul mo’ “Akul Mo’”  
YAX Lintel 10: C3b-D3a

’a-ku-MO’ > aku[il] mo’ “Akul Mo’”  
YAX Lintel 10: F8b

see: akul

K’INICH-’AK-la-[MO’] [NAB] > k’inich akul mo’ nab  
“K’inich Akul Mo’ Nab (III)”  
PAL T.XIX Bench-S: N7

mo’ witz  Figure 2a  cn.  Mo’ Witz (toponym)

MO’-wi-WITZ > mo’ witz “Macaw Mountain”  
CPN Stela B, Back

mo’-o-wi-tzi > mo’ witz  
see: mo’, witz

[MO’[WITZ]]’[AJAW-wa > mo’ witz ajaw  
CPN Structure 11 Panels

mo’-o-[WITZ]’[AJAW > mo’ witz ajaw  
“Macaw Mountain king”  
CPN Temple 21A

‘u-BAH MO’-WITZ ’AJAW-wa > ubah[il] mo’ witz ajaw  
“it is the image of Macaw Mountain king”  
CPN Stela B

see: ajaw, bah, u-

mo’o’  n.  macaw

mo’-o’-o > mo’o’ “macaw”  
see: mo’

Dresden 16C-3

mok  n.  knot (?)

mo-ko > mok “knot (?)”  
K2286

mol  n.  Mol (8th month)

13-[mo]lo > ux lajun mol “13 Mol”  
Dresden 47B

see: ux lajun

14-TE’-[mo]lo > chan lajunte’ mol “14 Mol”  
CPN Altar G’

see: chan lajun, -te’

[mo]lo > mol  
Landa Fol. 43r

see: molol, molow

molol  n.  Molol (8th month)

12-mo[lo]-la > laj cha’ molol “12 Molol”  
K1344, 1371, 1372

see: laj cha’

also see: mol, molow

molow  n.  Molow (8th month)

19-mo[lo]-wa > balun lajun molow “19 Molow”  
YAX Stela 18 Back: A3

see: balun lajun

also see: mol, molol
<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>mon pan</td>
<td>cn.</td>
<td>Mon Pan (toponym)</td>
<td>[mo]no pa-na &gt; mon pan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>[mo]no-pa-na &gt; mon pan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mo-no pa-na &gt; mon pan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mo[n]o-pa-na &gt; mon pan</td>
</tr>
<tr>
<td>muk-</td>
<td>tv.</td>
<td>to bury</td>
<td>mu-ka-ja &gt; mu[h]kaj “buried is”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mu-ku-ja &gt; mu[h]kaj “buried is”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -[h]-.....-aj</td>
</tr>
<tr>
<td>mukil</td>
<td>n.</td>
<td>tomb, burial</td>
<td>’u-[mu]k-li &gt; umuk[i]l “the tomb, burial place”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>’u-MUK-li &gt; umuk[i]l “the tomb/burial place”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -il, muk-, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>tu-MUK-li &gt; tumuk[i]l “in the tomb/burial place”</td>
</tr>
<tr>
<td>muknal</td>
<td>n.</td>
<td>tomb, burial place</td>
<td>’u-[MUK]NAL-la &gt; umuknal “the tomb/burial place”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: muk-, -nal, u-</td>
</tr>
<tr>
<td>mukuy</td>
<td>n.</td>
<td>dove, pigeon</td>
<td>mu-ku-yi &gt; mukuy “dove, pigeon”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ulim</td>
</tr>
<tr>
<td>mul</td>
<td>n.</td>
<td>hill</td>
<td>mu-ju &gt; mul “hill”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mu-ju &gt; mul “hill”</td>
</tr>
<tr>
<td>mut (1)</td>
<td>n.</td>
<td>bird</td>
<td>mu-tu &gt; mut “bird”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mu-tu &gt; mut</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mu-MUT-ti &gt; mut “bird”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>MUT-ti &gt; mut “bird”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ti-mu &gt; *mu-ti &gt; mut “bird”</td>
</tr>
<tr>
<td>mut (2)</td>
<td>n.</td>
<td>omen, message</td>
<td>’u-mu-ti &gt; umut[i]l “(is) the omen”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -il, u-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>also see: muwak</td>
</tr>
<tr>
<td>mutal</td>
<td>n.</td>
<td>Mutal (toponym)</td>
<td>’AJ-mu-MUT-la &gt; aj mutal “person from Mutal”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>’AJ-MUT &gt; aj mut[al] “person from Mutal”</td>
</tr>
</tbody>
</table>

---

185 The text on this Early Classic vessel in the collection of the Ethnological Museum in Berlin in large part is eroded. The spelling mu-tu may refer to another word mut than the one for “bird” as the context in which it appears is ambiguous.

186 In pronunciation, through a process of progressive vowel assimilation, Mutal may have evolved to Mutul.
see: aj, -al, mut

» K’UH-mu-[MUT]’AJAW-wa > k’uh[ul] mut[al] ajaw  
   “god-like Mutal king” AML Panel 2: A9

see: ajaw, k’uhul

muwak  n.  announcement  
   » ’u-mu-wa > umuwa[k] “the announcement” Dresden 17C-3
   » ’u-mu-ka > umu[wa]k  
   see: u-
   also see: mut

muwak  n. announcement

muwan (1) n. sparrow-hawk  
   » MUWAN-ni > muwan “sparrow-hawk”
   » MUWAN-wa-ni > muwan  
   » MUWAN-wa-ne > muwan  
   » mu-wa-ni > muwan

muwan (2) n. Muwan (15th month)  
   » 4-MUWAN-ni > chan muwan “4 Muwan” TRT Mon.6: C13
   » 7-MUWAN-na > huk muwan “4 Muwan” CRC BCM 3: D3
   » 18-MUWAN-wa-ni > waxak lajun muwan “18 Muwan” TRT Mon.6: F1
   » 18-mu-wa-ni > waxak lajun muwan “18 Muwan” Dresden 46C
   » 19-mu-wa-ni > balun lajun muwan “19 Muwan” QRG Altar P’: W1a1
   see: balun lajun, chan, huk, waxak lajun
   » MUWAN-ni > muwan  
   » MUWAN-ni > muwan

muwan (2) n. Muwan (15th month)

muy  n. small nibbling animal  
   » mu-yu > muy “small nibbling animal” Dresden 18C-2

muyal  n. cloud  
   » MUYAL-ya-la > muyal “cloud” NAR Stela 2: D18, K2085
   » MUYAL-ya > muyal “cloud” NAR Stela 13: G9
   » MUYAL-li > muyal “cloud” COL SMB Stone Torso
   » mu-MUYAL-li > muyal “cloud” COL Campeche Vase

muy  n. small nibbling animal

muyal  n. cloud

N

-n-  suf. a suffix that derives a certain class of passives from CVC and CVCV transitives. Examples:

   » BAK-na-ja > baknaj  
   see: -aj, bak-
   » yu-[ku]no-ma > yuknom  
   see: -Vm, yuk-

na’  n. house (structure)  
   » ti-na-’i > ti na’ “in (the) house” Paris 17B

na’  n. house (structure)

N
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>na’-</td>
<td>tv.</td>
<td>to reveal (something)</td>
<td><em>na-wa-ja</em> &gt; <em>nal’jaw</em> “revealed is”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>PNG Stela 1: K5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>na-wa-ja</em> ‘u-BAK-ki ti-ya-’AJAW &gt; <em>nal’jaw ubak’il</em> ti yajaw</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“revealed is the captive to the king”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL KAM Lintel</td>
</tr>
<tr>
<td>nab (1)</td>
<td>n</td>
<td>pool, body of water</td>
<td><em>NAB</em> &gt; <em>nab</em> “pool, body of water”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>NAH/na-bi</em> &gt; <em>nab</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>na-bi</em> &gt; <em>nab</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>also see: <em>chik nab</em></td>
</tr>
<tr>
<td>nab (2)</td>
<td>n.</td>
<td>hand-span (certain hand-based measurement of game ball)</td>
<td><em>NAB-ba</em> &gt; <em>nab</em> “hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>na-ba</em> &gt; <em>nab</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>9-NAB-ba</em> &gt; <em>balun’ nab</em> “nine hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>9-na-ba</em> &gt; <em>balun’ nab</em> “nine hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AML Pnl.2: A5b,K3842</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: <em>balun</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>11-NAB-ba</em> &gt; <em>buluch nab</em> “eleven hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CNC BCM 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: <em>buluch</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>12-NAB-ba</em> &gt; <em>laj cha’ nab</em> “twelve hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>YAX HS 2 Step X</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>12-na-ba</em> &gt; <em>laj cha’ nab</em> “twelve hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL Ballgame Panel 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: <em>laj cha’</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>14-NAB-ba</em> &gt; <em>chan lajun nab</em> “fourteen hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL RMV Vase (K2912)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>14-na-ba</em> &gt; <em>chan lajun nab</em> “fourteen hand-span”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>COL Ballgame Panel</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: <em>chan lajun</em></td>
</tr>
<tr>
<td>nab-</td>
<td>tv.</td>
<td>to paint, to anoint</td>
<td><em>NAB-</em> &gt; <em>nab-</em> “to paint, to anoint”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: <em>usak naban, uyax naban</em></td>
</tr>
<tr>
<td>nabaj-</td>
<td>inch.</td>
<td>to become a pool</td>
<td>*NAB[ja] ‘u-K’IK’?-le &gt; <em>nabaj uk’ik’[e]ll</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“blood becomes a pool”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>DPL HS 2 West Step 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*NAB-ja-K’IK’? &gt; <em>nabaj [u]k’ik’[e]ll</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“blood becomes a pool”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TRT Mon.6: C6</td>
</tr>
</tbody>
</table>

---

187 This example employs the head variant (also referred to as “god of number nine”) for number nine, balun.
nah (1)  n.  house (structure)  see: -aj, -el, k’ik’, u-
   » ‘u-NAH-hi > unah[il] “the house”  PAL T.XVIII Fallen Stucco
   see: -il, u-
   » ti-na-hi > ti nah “in (the) house”  Dresden 33C-3
   see: na’, ti
   » NAH > nah “house”  PNG Thr.1 Sup.1: D3b
   » NAH-hi > nah

nah (2)  ord.  first
   » ‘u-NAH-TAL-la > “the first counted”  YAX Lintel 11: A1
   see: tal, u-
   » ‘u-NAH-5-TUN-ni-li > unah ho’tunil “the first five tun”  CPN Altar to Stela I: C
   see: ho’, -il, tun, u-

nah (3)  adj.  great, big
   » NAH > nah “great”  K1256
   see: nah kanul, sak bak nah chapat

nah kanul  cn.  Nah Kanul (serpent name)  » NAH-ka-KAN-nu > nah kanul[il] “great serpent”  K4547
   see: kanul

nak-  tv.  to conquer
   » ‘u-na-ka-wa > unakaw “he conqueres”  DPL HS 2 Center Step 3
   see: u…-Vw

nal (1)  n.  person
   » -NAL > nal “inhabitant”
   » MUT-la-NAL-li > mutal nal “Mutal inhabitant”  DPL HS 4 Step III: E1
   see: mutal

nal (2)  n.  employed as a locative suffix with the meaning “place”
   » NAL-la > nal “place”  TIK Stela 31: G23
   » NAL > nal
   also see: -al, -il, o’

naman  n.  Naman (toponym)  » na-MAN?-ni ‘AJAW > naman ajaw “Naman king”  COL Vessel
   see: ajaw
   » ‘TX-na-[MAN?-ni]’AJAW > ixik naman ajaw

---

188 The ordinal numeral nah “first” can be substituted by yax “first.” See entry k’al tun for examples.
189 I identify Classic Maya nah to mean “great, big” in this context. The original item was noh, but due to a process of regressive vowel assimilation the vowel changed from /o/ to /a/. A well-known modern example can be found in Lacandon Maya, in which the place name Naja is derived from noj “great” and ja’ “water.”
190 Full form of the sign NAL is employed here, including the corn husk (nal “corn husk,” “place”). Maybe the item nal “place, location” descends from *nah-il “house-place.”
Although the texts on K5113, the “Rebirth Vase,” are quite eroded or provide aberrant spellings, the collocation ti-ni-BAH is clear. However, the spelling ti-ni-BAH can lead to ti nibah, for a first person possessive pronoun ni-, or to tinbah (< ti inbah), with a first person possessive pronoun in-. At present I opt for ni-. The context in which this spelling occurs is opaque; the various meanings of bah (head, top; first; self) may change the paraphrase as presented here.
<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>nich (1)</td>
<td>n.</td>
<td>flower</td>
<td>» NICH &gt; nich “flower” see: nich te’</td>
</tr>
<tr>
<td>nich (2)</td>
<td>n.</td>
<td>son (of father) (?)</td>
<td>» ‘u-ni-ch’ &gt; unich “the son(?)” see: u-</td>
</tr>
<tr>
<td>nich te’</td>
<td>cn.</td>
<td>plumeria flower</td>
<td>» NICH TE’ &gt; nich te’ “plumeria flower”</td>
</tr>
<tr>
<td>nohol</td>
<td>n.</td>
<td>south</td>
<td>» no[?]-[lo] &gt; nohol “south” see: nich</td>
</tr>
<tr>
<td>nol</td>
<td>n.</td>
<td>dwarf</td>
<td>» no[NOL?] &gt; nol “dwarf” see: ch’at, masul</td>
</tr>
<tr>
<td>nuch-</td>
<td>tv.</td>
<td>to put together</td>
<td>» nu-chu jo-[lo] &gt; nuchu[w] jol “put together heads” see: jol, -Vw</td>
</tr>
<tr>
<td>nuk</td>
<td>n.</td>
<td>cover, skin, pelt</td>
<td>» nu-[ku] &gt; nuk “cover, skin, pelt” see: ajaw, k’u[hul]</td>
</tr>
<tr>
<td>nukuch</td>
<td>adj.</td>
<td>great</td>
<td>» nu-[ku] &gt; nuku[ch?] “great” CHN Monjas L.4A: E1</td>
</tr>
<tr>
<td>num-</td>
<td>tv.</td>
<td>to pass</td>
<td>» nu-mu-li ta-CHAN-na&gt; numul ta chan “passes in (the) sky” PAL Throne 1: Da see: chan, ta, -VI</td>
</tr>
</tbody>
</table>

192 This complex title of origin can not be read in its entirety (the unknown sign is the same as the main sign of the second Yaxchilan Emblem Glyph), however, the final -nib (which probably descends from *-Vn-ib) indicates it refers to a “place, locality” (see -ib). 193 The spelling noj[?] seems to employ the regular sign for jo, but which in the Late Classic may have shifted its reading to ho (as j/ and /h/ merged in many Mayan languages). The actual identification, that this spelling refers to nohol “south,” may be confirmed by another example of this cardinal direction that modifies the same title on K7224, in which nohol is written no[?]-la (Boot, in prep.). 194 The sign here interpreted as NOL?, after a suggestion by Christian Prager (personal communication, 2008), may have a different value. In March of 2009, through a manuscript send by email to a group of epigraphers, Yuriy Polyukhovich presented good evidence that this sign may be the syllabogram so. After further testing, and if found to be correct and productive, the many entries with the putative so will be added to a future edition of this vocabulary.
» nu-mu-li ta-ka-ba > numul ta kab
  “passes over (the) earth”  PAL Throne 1: Ea
  see: kab, ta, -Vl

nun  n.  intermediary; ritual speaker  > NUN > nun “intermediary”
  » nu-na > nun
  » nu > nu[n]
  » jo-JOY[ja] ti-nu-na > jo[h]ay ti nun
  “embraced/tied is as ritual speaker”  TNA F34a: pA3-A4
  see: joy-, ti

nun ujol chak (1)  cn.  Nun Ujol Chak
  » nu-na JOL CHAK-ki > nun [u]jol chak
  » NUN-JOL CHAK-ki > nun [u]jol chak
  see: chak, jol, nun, u-

nun ujol chak (2)  cn.  Nun Ujol Chak
  » nu-‘u-JOL[lo] CHAK > nu[n] ujol chak
  » NUN?-JOL CHAK > nun [u]jol chak
  see: chak, jol, nun, u-

nun yax ahin  cn.  Nun Yax Ahin
  » nu-YAX-‘AHIN > nu[n] yax ahin
  see: ahin, nun, yax

nup-  tv.  to join together
  » nu-pa-ja > nu[h]aj “joined together is”
  see: -[h]-...-aj

nupul  n.  counterpart
  » nu-pu-la > nupul “counterpart (i.e., that which is joined together)”
  » nu > nu[pul]

nupul balam  cn.  Nupul Balam (nominal phrase of wayaw)
  » nu-pu-la BALAM-ma > nupul balam
  see: balam, nupul

nupul balam nal  cn.  Nupul Balam Nal
  » tu-nu-[BALAM-ma]NAL > tu nu[pul?] balam nal
  “in/with the Nupul Balam Nal (name of litter)”  TIK T.I Lintel 3: D2
  see: balam, nal, nupul

---

O’ (1)  n.  bird
  » ’O’ > o’ “bird”  K1387
  » ’O’-‘o > o’
  » ‘o’-’o > o’  CHN GBC LTJ Caption
<table>
<thead>
<tr>
<th>o’ (2)</th>
<th>n.</th>
<th>place</th>
<th>» 'o &gt; o[’] “place”</th>
<th>COL K2352, K0558</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: yamay o’</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>also see: -al, -il, nal</td>
<td></td>
</tr>
<tr>
<td>-ob</td>
<td>suf.</td>
<td>plural</td>
<td>» -'o bi &gt; -ob “plural”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» -'o-ba &gt; -ob</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» -'o-bo &gt; -ob</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» -'o &gt; -o[b]</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» -3 &gt; -ob</td>
<td></td>
</tr>
<tr>
<td>och</td>
<td></td>
<td></td>
<td>» 'OCH &gt; och “rattle snake’s tail”</td>
<td></td>
</tr>
<tr>
<td>och- (1)</td>
<td>iv.</td>
<td>to enter</td>
<td>» 'OCH-yo-OTOT &gt; och yoto “enters the house”</td>
<td>Madrid 103C-1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: otot, y-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'OCH-chi-ya &gt; “entered (long ago)”</td>
<td>NAR Stela 30: F4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -iy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'o-chi-ya ti-TE’-e &gt; ochi ti te’</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“entered with (the weaving) stick” Madrid 102D-1,2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: te’, ti</td>
<td></td>
</tr>
<tr>
<td>och- (2)</td>
<td>iv.</td>
<td>to feed</td>
<td>» 'OCH &gt; och- “to feed”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'OCH-ka-ka-wa &gt; och kakaw “feeds cacao”</td>
<td>Dresden 12A-2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: kakaw</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'OCH-chi-ya ’u-ka-ka-wa &gt; ochi yu kaka-wa</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“fed the cacao” Dresden 10B-1, 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -iy, kakaw, u-</td>
<td></td>
</tr>
<tr>
<td>och- bih</td>
<td>iv.</td>
<td>enter-road (death-related verb)</td>
<td>» 'i-'OCH-bi &gt; i-och bi[h] “then enters road”</td>
<td>PAL Sarc. Lid Side: 7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: bih, i-, och-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» 'OCH-bi &gt; och bi[h] “enters road”</td>
<td>PAL Sarc. Lid Side: 19a</td>
</tr>
</tbody>
</table>

195 A rare suffix indicative of or simply meaning “place” in Ch’ol, e.g., k’aj o “descanso,” k’aj o o “lugar de descanso” (perhaps an abbreviation of -ol? As in -te’ol, see note 158).  
196 In particular contexts in which a plural may be expected, Maya scribes added the number three (three dots) as a postfix to the collocation. This may serve to indicate plural, as suggested by David Stuart some years ago. In support of his suggestion, note that for instance Egyptian hieroglyphic writing employed three vertical lines (the number 3) added to a noun or verb to indicate plural.
och- ch’en iv. enter-cave/well (war-related verb)

- ‘OCH-bi-[ji]ya > och bi[h]jiy “entered road”
- ‘u-BAH-hi ti-‘OCH-CH’EN > ubah[il] ti och ch’en “the image/self to enter-cave”
- ‘OCH-CH’EN-na > och ch’en “enters cave”
- ‘OCH-CH’EN-na > och ch’en
- ‘OCH-’u-CH’EN-na > och uch’en “enters the cave”

och- ha’ iv. enter-water (death-related verb)

- ‘OCH-HA’-’a > och ha’ “enters water”
- ‘OCH-HA’ > och ha’ “enters water”

och- k’ak’ iv. enter-fire (dedicatory verb)

- ‘OCH-K’AK’ > och k’ak’ “enters fire”
- ‘OCH-chi-K’AK’ > och k’ak’
- ‘o-chi-K’AK’ > och k’ak’

ochk’in cn. west

- ‘OCH[K’IN]-K’IN-ni > ochk’in “west”

ochk’in kalom te’ cn. West Kalom Te’ (title)

- ‘OCH-K’IN-ni-ka-lo-ma-TE’ > ochk’in kalom te’
- ‘OCH-K’IN-ni [KAL]ma-TE’ > ochk’in kalom te’

och- nah iv. enter-house (dedicatory verb)

- ‘i-‘OCH-NAH > i-och nah “then enters house”

197 The sign employed for ‘OCH is the rattle snake’s tail (T207).
198 The sign employed for ‘OCH is the clenched fist (T221var).
199 T12 ‘AJ is employed for ‘a (through a Late Classic acrophonic innovation of the sign ‘AJ is reduced to ‘a).
see: i-, nah

och nal cn. Och Nal (toponym) ['OCH?]NAL-la > och nal See: nal, och

och- witz iv. enter-mountain (death-related verb) 'OCH-WITZ > och witz “enters mountain”
i-'OCH-WITZ > i-och witz “then enters mountain”
see: och-, witz

ok (1) n. dog 'OK-ki > ok “dog” K’IN-nya-sa ‘OK-ki > k’in yas ok
‘OK > ok
see: sak ux ok

ok (2) n. foot, leg 'o-ke > ok “foot, leg” 'OK > ok
‘OK-ko > [y]ok “(the) foot, leg”
yo-‘OK > yok “the foot, leg”
yo-ko > yok “the foot, leg”
yo-‘OK-ki > yok[il] “the foot, leg”
yo-‘OK-ki > yok[il] “the foot, leg”
see: -il, y-

okib (1) n. pedestal (?) yo-ko-bi-li > yokbil “the pedestal”
see: -il, y-

okib (2) n. Okib (name or title) ‘o-ki-bi > okib
‘OK-ki-bi > okib

ok k’awil cn. Ok K’awil (anthroponym) ‘o-ke K’AWIL > ok k’awil
see: k’awil, ok

---

200 This spelling is found next to an anthropomorph dog, providing evidence that the spelling ‘OK-ki indeed leads to the gloss ok “dog” (which is a loanword into Mayan languages from Mixe).

201 The spelling ‘o-ke is most interesting as seems to indicate the possible presence of a partitive suffix -el, as in *yokel (if the item would have been possessed).

202 The context in which this spelling occurs seems to call for a possessive pronoun: WAL?-la-ja ‘OK-ko > wal’[laj] yok “placed (the) foot, leg.”
ok te'  cn.  Ok Te' (title)

» `u-BAH ta-`OK[TE'] > ubah[il] ta ok te'
   "his image/self as ok te'"  PAL TFC Tablet: G1-G2
   see: bahr, ta, u-

» `u-5-TAL-la 'OK-TE' > uho'tal ok te'
   "the fifth counted (in order) ok te'"  PAL TS tablet: Q7-P8
   see: ho', -tal, u-

» `u-10-TAL-la yo-`OK-TE' > ulajun yok te'
   "the tenth counted (in order) of the ok te'"  PAL TC Left Panel

» ju-bu-yi ta-`OK[TE']-le > jubuy ta ok te'le[l]
   "came down in ok te'-ship"  PAL TS Tablet: P16-O16
   see: jub-, -lel, ta

» K'AL-ni-ya ta-`OK[TE']-le > k'aluiy ta ok te'le[l]
   "bound in ok te'-ship"  PAL TS Tablet: P3-O3
   see: k'al-, -lel, ta

ol (1)  n.  heart

» yo-`OK-TE'-le > yok te'le[l] "the ok te'-ship"  YAX Lintel 25: H2
   see: y-

» `OL-si > ol[i]s "heart"

» 'o-la-si > ol[i]s
   see: -is

» 'a-wo-la > awol "your heart"  PAL T.XVIII: Rear Wall

» 'a-'OL-la > a[w]ol "your heart"  PAL TI-WT: B12
   see: aw-

» yo-'OL-la > yol "the/his heart"  PAL TI-WT: B7
   see: y-

» yo-'OL-la [K'IN]’AJAW > yol k’in[ich] ajaw
   "the heart of K’inich Ajaw"  COL MBAR LC Vessel
   see: k’inich ajaw

» ‘u ti-mi je-la 'a-'OL-la > utimijel a[w]ol
   "(it is) the appeasement of your heart"  PAL TI-WT: A11-B12
   see: aw-, timijel

ol (2)  n.  center

» yo-'OL-la 'a-ku > yol aku[l] "the center (of the) turtle"  PRU Altar of Stela 38
   see: akul, y-
ol a' ( ola')
    cn. Ol A' (toponym) » 'AJ-'o-la-'a > aj ol a' “person from Ol A’”
    see: a', aj
    see: k'uh, olis

olis k'u'h
    cn. Olis K’uh (theonym)
    » 'o-la-si-K’UH > ol[i]s k'u'h
    » 'o-la-si K’UH > ol[i]s k'u'h
    » 'o-'OL-si k’u-hu > ol[i]s k'u'h
    » 'o-'OL-si K’UH > ol[i]s k'u'h
    » 'OL-si-K’UH > ol[i]s k'u'h
    see: k'u'h, olis
    see: k’uh, olis

olom
    n. Olom (part of titular phrase) » 'o-lo-mo > olom
    » 'o-lo-mo > olom

om
    n. foam (?) » yo-ma > yom “the foam (?)”
    » yo-ma NAH/na-NAB-ba-li > yom nabil
    “the foam (?) of (the) sea”
    see: -il, nab, y-
    see: -il, nab, y-

on
    adj. many » 'o-na > on “many”
    » 'o-na T’UL > on t’ul “many rabbits”
    see: t’ul
    » ma’-o-na > mal[’] on “not many”
    see: ma’
    » mi’o-na pa-ta > mi[h] on pata[n] “not much tribute”
    see: mih, patan

op
    n. parrot » 'o?-po > op “parrot”

otoch
    n house (in the sense of “home”) » [yo]to-che > yotoche[l] “the house”
    see: -el, y-
    see: atot, otoch

otot (1)
    n. house (in the sense of “home”) » 'o-to-ti > otot “house”
    » 'OTOT > otot (part of an extensive house name)
    also see: atot, otoch
    » yo-'OTOT-ti > yotot[il] “the house”
» yo-TOT > yotot[il] “the house”  
CHN Monjas L.2: 8a

» yo-TOT > yotot[il] “the house”  
CHN Monjas Annex Lintel

» yo-to-ti > yotot[il] “the house”  
YAX Lintel 26A: I2

» [yo]to-ti > yotot[il] “the house”  
XLM Jmb.8: Ap1

see: -il, y-

» ’u-BAH-hi yo-’OTOT-ti > ubah[il] yotot[il]  
“the image of the home of” COL DAM Vase (K2914)

see: bah, -il, u-

otot (2) n. house (referring to small ceramic containers and plates in metaphoric expressions)

» [yo]to-ti ma-ya > yotot[il] may  
“the container (for) tobacco” COL SMB Small Flask

» yo-to-ti ’u-MAY-ya > yotot[il] umay  
“the container (for) the tobacco” COL CDX-style Vessel

see: -il, may, y-

» yo-’OTOT ti ’u K’IN-ni-li > yotot[il] uk’inil  
“the house (of) the sun” K7185 CDX-style Plate

» ’u la ka yo-’OTOT-ti ’u-K’IN-ni-li ’u-CHAN-li >  
ulak yotot[il] uk’inil uchanil  
“the plate, the house (of) the sun, the sky” COL D.Oaks Side Archive

see: chan, -il, k’in, lak, u-, y-

ox num. three

» ’o-xo > ox “three” (Yucatecan) Dresden 09B

» 3 > ox  
see: ux

ox itzam tun cn. Ox Itzam Tun (theonym)

» 3-‘ITZAM-TUN > ox itzam tun Madrid 72B1

see: itzam tun, ox

also see: chan itzam tun

ox lajun num. thirteen

» 13 > ox lajun “thirteen”  
see: lajun, ox

also see: ux lajun

203 The two examples at Chichen Itza employ a bird’s head for the part -tot within the spelling for yotot. The bird’s head can only represent the value TOT (based on the ‘o-to-ti and yo-to-ti spellings at Chichen Itza), a word which has the meaning “lark, robin” in Yucatec Maya. This explains the bird head sign employed in these spellings.
ox lajun ti k’uh  cn. Ox Lajun Ti K’uh  » 13-K’UH > ox lajun [ti] k’uh
see: k’uh, ox lajun, ti

---

pa’  n. stream, creek, arroyo  »  pa’-A]/’a
 »  pa’-a > pa’

pa’-  iv. to break  »  PA’ > pa’

pa’ chan (1)  cn. Pa’ Chan (toponym/policy)  »  [PA’]CHAN-na ‘a-’AJAW wa > pa’ chan ajaw

Pa’ Chan king”  YAX Lintel 47: D7-D8

 »  K’UH-[[PA’]CHAN’AJAW-wa > k’uh[ul] pa’ chan ajaw

“God-like Pa’ Chan king”  YAX Lintel 1: I1

 »  see: ajaw, chan, k’uhul, pa’-

pa’ chan (2)  cn. Pa’ Chan (toponym/policy)  »  [[PA’]CHAN-na]’AJAW > pa’ chan ajaw

Pa’ Chan king”  RAz EC Tomb Vessel

 »  see: ajaw, chan, pa’-

pach  n. skin, hide; feathers  »  pa-chi > pach “skin, hide; feathers”

paj  adj. sour  »  pa-ja > paj “sour”
 »  pa > pa[j]

K8780

K4387/8418, K5465

pak-  pv. to turn over  »  pa-ka-la-ja > paklaj “turns over”

COL D.Oaks (K4331)

see: -l-aj

pakab  n. lintel  »  pa-ka-ba > pakab “lintel”

pakab ti’  cn. lintel-edge  »  ‘u-PA-ka-ba-TI-li > upakab ti’il “the lintel-edge”

CHN Monjas Lintel 2: 7

see: -il, pakab, ti’, u-

pakab tun  cn. lintel-stone  »  ‘u-PA-ka-ba-TUN-ni-li > upakab tuniil “the lintel-stone”

CHN Monjas Lintel 6: 9

 »  ‘u-PA-ka-ba-TUN-ni > upakab tun[il] “the lintel-stone”

CHN Monjas Lintel 3: 7-8

 »  ‘u-pa-ba TUN-ni-li > upa[kal] tuniil “the lintel-stone”

OXk Lintel 2: B2-A3

 »  ‘u-pa ka-bu TUN-ni-li > upakab tuniil “the lintel-stone”

COL Kansas City panel

 »  ‘u-pa-ka-bu-TUN-ni > upakab tun[il] “the lintel-stone”

COL Po Panel: C3

see: -il, pakab, tun, u-

---

204 Possible abbreviated codex variant of the theonym Ox Lajun Ti K’uh, a god mentioned in the “Books of Chilam Balam” and the “Ritual of the Bakabs.” As these are ethnohistorical sources in Yucatec Maya, the number thirteen is transliterated ox lajun instead of Classic Maya ux lajun.
"pakax- iv. to return

» pa-ka-xa > pakax “returns” NTN Drawing 65: B2
» pa-ka-xi > pakax “returns” NTN Drawing 48: A1

“returns”

pak'- (1) tv. to plant

» 'u-pa-k'a K'UH/K'u-tzı-li > upak'a[w] k'utzil
see: u-...-Vw
also see: k'utzil

“he plants tobacco” Dresden 15A-3

pak'- (2) tv. to form, to shape

» 'u-pa-k'a-a-wa > “he shapes, forms” K0717, K8457
see: u-...-Vw

» pa-k'a-ja > pa[h]k'aj “shaped, formed is” K7447
see: [h]-...-aj

» pa-k'a-ji-ya ti-tz'i-ku > pal'k'įiy ti tz'iku[l]
“shaped, formed was with clay” CPN Altar F

see: -jiy

pak'aj n. planting

» 'u-pa-k'a-ja > upak'aj “(it is) the planting” Dresden 15B-1, 2, 3, 4
see: -aj, pak-, u-

palaw n. ocean

» PALAW?-wa > palaw “ocean” PAL T.XIX Bench-S.: F4
see: k'ak'nab

pam n. tucan

» pa-ma > pam “tucan” COL Chochola Vessel
» pa-ma-HIX-hi > pam hix “Tucan Jaguar” COL Chochola Vessel
see: hix

pan- pv. to dig (?)

» pa-na-wa-ni > panwan “digs” COL Caracas Pan.: A12
see: -w-an

pas- tv. to open

» 'u-pa-sa-wa > upasaw “he openes” CHN HLK Lnt.: G7a
see: u-...-Vw

» 'i-pa-sa-wi > i-pasaw “then opens” OJO Stela 1: B11a
see: i-, -Vw

205 It is possible that the suffix -ax marks a certain kind of (medio)passives or simply derives an intransitive from a transitive root as CPN Stela J provides spellings with -xa on known verbs as in ma-ka-xa > makax (see mak- tv.), CH'AM/K'AM-xa > ch'amax/k'amax (see ch'am- tv., k'am- tv.), and pu-ku-xa > pukux (see puk- iv.) but also on verbs of which the meaning is still opaque as in sa-ka-xa > sakax (sak- “to whiten?”).

206 Alternative readings for this logogram are PULAW and POLAW, also meaning “ocean.” No currently known spelling provides information on the opening syllable. This reading, as first suggested by Luis Lópes, thus remains very tentative.
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>pasil</td>
<td>n. opening</td>
<td>NAR Stela 23: F18-F19</td>
</tr>
<tr>
<td>pas tun</td>
<td>cn. “open-stone”</td>
<td>YAX Lintel 23: B2</td>
</tr>
<tr>
<td>pat (1)</td>
<td>n. back</td>
<td>PAL T.XIX Bench-5: F3, E4</td>
</tr>
<tr>
<td>pat (2)</td>
<td>adv. after</td>
<td>AGT Stela 2: C2a</td>
</tr>
<tr>
<td>pat- (1)</td>
<td>pv. to shape, to form</td>
<td>CPN Structure 11 Panels</td>
</tr>
</tbody>
</table>

> **pa-sa-ja ‘u-BAK-li ’u-JOL > pa[h]saj ubakil ujol**

> “opened are the bones and skulls”

> see: bak, -[h]---aj, -il, jol, u-

> **’u-pa-si-li > upasil “the opening”**

> YAX Lintel 23: B2

> **’u-PAS-TUN-li > “the open-stone”**

> K0207: P 207

> **’u-2-PAT-ti-li > ucha’ patil “the second back”**

> CRC Stela 6: B7b

> **’u-2-PAT-li > ucha’ pat[ill] “the second back”**

> TNA Mon. 159: B2

> see: cha’, -il, u-

> **’u-3-PAT-ti-li > u[h?]ux patil “the third back”**

> CRC Stela 6: B8

> see: -il, u-, ux

> **’u-PAT-ta-ti-ji > upatij “after”**

> CPN Altar U: J2

> **’u-pa-ti-ji > upatiij “after”**

> COL Site Q Panel 2

> see: -il, pat, u-

> **tu-’u-pa-ti > tu’patij “after”**

> PAL Throne 1: L

> see: -il, pat, tu

> **PAT-la-ja > patlaj “shapes, forms”**

> TIK T.IV Lintel 3: H3

> **PAT-la-ja > patlaj “shapes, forms”**

> CLM Stela 89 Right Side

> **PAT-[lajja > patlaj “shapes, forms”**

> PAL TS Tablet: N14

> see: -l-aj

> **’i-PAT-la-ja K’INICH YAX-[K’UK’[MO’]]NAL > ipatlaj k’inich yax k’uk’ mo’ nal**

> “then he shapes K’inich Yax K’uk’ Mo’ Nal”

> CPN Altar A’

> see: i-, -l-aj, k’inich yax k’uk’ mo’ nal

---

207 At present a unique reference to a stone box in a dedicatory text on a stone box of unknown provenance (but providing the name of Ruler 6, K’inch Tun Chapat, of Tonina), first illustrated in “The Maya Scribe and His World” (No. 7), written by Michael D. Coe in 1973, and published by The Grolier Club of New York.
» ‘i-PAT-[la]ja ’u-1-TAN-na > i-patlaj ujuntan
   “then (he) shapes the cherished one”
see: i-, ujuntan, -laj, u-
» PAT-wa-ni > patwan “shapes, forms”
   CPN Altar G: A2

» pa-ta-wa-ni > patwan “shapes, forms”
» pa-ta-wa-na > patwan “shapes, forms”
   see: -w-an

pat- (2) tv. to shape, to form
» ‘u-pa-ta-wa > upataw “he shapes, forms”
   see: u-, -Vw
» PAT-ta li-ya > pat[al]iy “shaped”
   » iy, -Vl
» ‘i-PAT-ta-ni > i-patan “then shapes”
   » i-PAT-ni > i-pat[al]n “then shapes”
   see: i-, -Vn

» i-PAT-ta-wi > i-pataw “then shapes”
   see: i-, -Vw

patah n. guayaba
» pa-ta-ha > patah “guayaba”
   BPK Stela 1: J1
» pa-ta-ha > patah
   BPK Stela 2: E7

patan n. tribute
» ‘u-pa-ta-na > upatan “the tribute”
   see: u-
» ni-pa-ta > nipata[n] “my tribute”
   see: ni-

pax n. Pax (16th month)
» 19-pa-xa > balun lajun pax “19 Pax”
   see: balun lajun
   NTN DRawing 65: G4
   also see: paxil

paxil n. Paxil (16th month)
» 12-pa-xi-la > laj cha’ paxil “12 Paxil”
» 8-TE’-[PA’]xi-la > uxe’ paxil “3 Paxil”
» 18-[PA’]xi > waxak lajun paxil[l] “18 Paxil”
   K1382
» 19-[pa]xi > balun lajun paxil[l] “19 Paxil”
   see: laj cha’, -te’, waxak, waxak lajun
   also see: pax
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>pay</td>
<td>n.</td>
<td>opossum; skunk</td>
<td>YAX Lintel 16: C1</td>
</tr>
<tr>
<td>pay-</td>
<td>iv.</td>
<td>to guide, to lead</td>
<td>YAX Stela 18 Back: A6</td>
</tr>
<tr>
<td>pay k'ab</td>
<td>cn.</td>
<td>Pay K'ab (toponym?)</td>
<td>YAX HS 3 St.I thr: C7</td>
</tr>
<tr>
<td>pepe'm (?)</td>
<td>n.</td>
<td>bridge, crossing</td>
<td>PAL TFC Inc. Burner: pA9</td>
</tr>
<tr>
<td>pepe'm tun</td>
<td>cn.</td>
<td>Pepe'm Tun (toponym)</td>
<td>PNG Stela 12: F3</td>
</tr>
<tr>
<td>pek-</td>
<td>tv.</td>
<td>to announce</td>
<td>Dresden 04A-1</td>
</tr>
<tr>
<td>pet</td>
<td>adj.</td>
<td>round</td>
<td>OXK Ballcourt Ring: I</td>
</tr>
<tr>
<td>petaj-</td>
<td>inch.</td>
<td>to become round</td>
<td>PAL TS Tablet: C9</td>
</tr>
<tr>
<td>peten</td>
<td>n.</td>
<td>lagoon, island</td>
<td>COL Cancuen Panel 2</td>
</tr>
<tr>
<td>pib nah</td>
<td>cn.</td>
<td>oven</td>
<td>PAL TFC Alfardas: G2</td>
</tr>
</tbody>
</table>

---

\[208\] This is a very tentative interpretation (note Yucatec Maya *pepem che'* “wooden bridge, crossing”); in transcription it depends on the correctness of the syllabic value pe and in transliteration it depends on the correctness of the reconstruction of final -m in *pepe'm*. The fact that final -m was not spelled may be due to elision.
<table>
<thead>
<tr>
<th>pik (1)</th>
<th>n.</th>
<th>time-period (&quot;bak’tun&quot;)</th>
</tr>
</thead>
<tbody>
<tr>
<td>pik (2)</td>
<td>num.</td>
<td>8,000</td>
</tr>
<tr>
<td>pip</td>
<td>n.</td>
<td>bird of prey</td>
</tr>
<tr>
<td>pip a’ (pipa’)</td>
<td>n.</td>
<td>Pip A’ (toponym)</td>
</tr>
<tr>
<td>pipul</td>
<td>n.</td>
<td>bird of prey</td>
</tr>
<tr>
<td>-pis</td>
<td>n.cl.</td>
<td>numerical classifier for time-periods</td>
</tr>
<tr>
<td>pitz- (1)</td>
<td>tv.</td>
<td>to play ball</td>
</tr>
</tbody>
</table>
» pi-tzi-[j]y > pil’tzijy “ball-played was” see: -jy

» ’u-[ba]hi ta-pi-tzi > ubah[il] ta pitz “the image to play ball”

» ’u-[ba]hi ta-pi-tzi > ubah[il] ta pitz “the image to play ball”

» ’u-BAH-? ti-pi-tzi > ubah[il] ti pitz “the image to play ball”

see: bah, ta, ti, u-

pitz- (2) pv. to play ball

» pi-tzi-la-ja > pitzlaj “plays ball” see: -l-aj

» pi-tzi-la > pitzil “ballplayer”

» pi-tzi-li > pitzil “ballplayer” see: -il, pitz-

also see: aj pitzil

» ka-ba-la pi-tzi-la > kabal pitzil

see: kabal

» lu-mi-li pi-tzi-la > lumil pitzil

see: lum

pitzil n. ballplayer

pixom n. hat, headdress

po’po’ a’ ( popo’a’) n. Popo’ A’ (toponym)

» pi-xo-ma > pixom “hat, headdress”

» po-’a > po[po’] a’ “Popo’ A’” see: a’

» [[po-po’a’-o’]?AJAW > popo’ ajaw “Popo’ A’ king” see: ajaw

» po-’a-NAL > po[po’] a’ nal “Popo’ A’ inhabitant”

209 Note that -[h]-, which normally would be infixed into the root of the verb (passive status) is not present, but -[’]- due to the presence of the consonant cluster -htzj- in “phtz-jij.

210 The word pixom “hat, headdress” is probably a contraction of *pix jolom “cover (pix) head (jolom)” (note Tojolabal pix’olom “sombrero”). The item pix also occurs in the spelling of a toponym 5-pi-xiNAL at Copan (Stela 13: E4). However, as pix has other meanings as well (pix “cover; tomato; wart”) this Copanec toponym, although in spelling transparent, remains without a precise translation and is not yet part of the main vocabulary.

211 The Chontal Paxbolon papers refer, in the Chontal text, to the Po’ winikob. The Spanish translation refers to these people as the Popo’, as first discussed by Maricela Ayala., who related these ethnonyms to Tonina. The specific po-po’o spelling on Tonina Monument 106 may indicate that Popo’ was the Classic period name and that all other po-’o spellings are simply abbreviations.
151

see: *nal

» K’UH[po]-[‘o]’AJAW-wa > k’uh[ul] po[po’ a’] ajaw
   “god-like Popo’ A’ king” TNA Mon.104: I 

» K’UH-[po-o]’AJAW > k’uh[ul] po[po’ a’] ajaw TNA Mon.134: Bp8
» K’UH-[po-o]’AJAW > k’uh[ul] po[po’ a’] ajaw TNA Mon.141: D5

see: ajaw, k’uhul

pok- tv. to wash (something)
» po-ko > pok- “to wash”

pokol che’bul Figure 6d cn. washing basin for brush
» ‘u-po-ko-lo che’-e-bu > upokol che’bu[]
   “the washing basin for brush” K7786

see: che’bul, pok-, u-

pom n. incense, copal
» 1-POM-li > jun pom[ill] “one [time] incense” Madrid 095A-4

see: bolon, jun, lajun, wuk

» po-ma > pom “incense, copal” K5388

pom aj cn. incense-person
» po mo ja > pom [aj] “incense-person” SBR Structure 1 Mural

see: -aj, pom

pop (1) n. mat
» po-po > pop “mat” Dresden 46C

» po-po-lo cha-ya > popol chay “mat-like fish” YAX HS3 St.I thr: E1-2
» 2-po-lo cha-ya > popol chay “mat-like fish” YAX HS3 St.I thr: D6

see: chay, popol

pop (2) n. Pop (1st month)
» po-po > pop Landa Fol. 39r

see: k’an jalab, k’an jalaw

pop tun cn. Pop Tun (toponym)
» po-po-TUN-ni > pop tun CLK No. 504-2 

212 Based on another “emblem glyph” (Motul de San José) I suggest that the Tonina Emblem Glyph abbreviates the final -a’ of Popo’ A’ (see the entry ik’ a’). Also note the spellings [‘i]tza -[‘i]tza-’a and 3-WITZ-’a in the context of paramount titles.
<table>
<thead>
<tr>
<th>pop tz’am</th>
<th>cn.</th>
<th>lordship</th>
<th>see: pop, tun</th>
<th><strong>po-po-tz’a-ma</strong> &gt; pop tz’am “lordship”</th>
<th>Dresden 46C 214</th>
</tr>
</thead>
<tbody>
<tr>
<td>popol</td>
<td>adj.</td>
<td>mat-like</td>
<td>see: pop, tz’am</td>
<td><strong>po-po-lo</strong> &gt; popol “mat-like”</td>
<td><strong>2po-lo</strong> &gt; popol</td>
</tr>
<tr>
<td>popol tz’i’</td>
<td>cn.</td>
<td>“mat-like dog”</td>
<td>see: popol, tz’i’</td>
<td><strong>’po-lo-tz’i’-i</strong> &gt; popol tz’i’ “mat-like dog”</td>
<td>K8885 Incised Shell</td>
</tr>
<tr>
<td>pujil</td>
<td>n.</td>
<td>Pujil (death deity)</td>
<td>see: aj, -il, puj</td>
<td><strong>’AJ-ji-pu</strong> &gt; aj puj[i] “person from Pujil”</td>
<td>XLM Msc.5: Y1 215</td>
</tr>
<tr>
<td>puj</td>
<td>n.</td>
<td>bullrush, reed</td>
<td>see: -ib</td>
<td><strong>pu</strong> &gt; puj[j] “reed”</td>
<td>Dresden 48A</td>
</tr>
<tr>
<td>pujib</td>
<td>n.</td>
<td>pujib (meaning unknown)</td>
<td></td>
<td><strong>pu-ji[bi]</strong> &gt; pujib</td>
<td>COL Bagaces Disk</td>
</tr>
<tr>
<td>pujil</td>
<td>n.</td>
<td>Pujil (toponym)</td>
<td>see: aj, -il, puj</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pul- (1)</td>
<td>tv.</td>
<td>to burn</td>
<td></td>
<td><strong>PUL[yi]</strong> &gt; puluy “burns”</td>
<td>NAR Stela 13: H15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>pu-lu-yi</strong> &gt; puluy</td>
<td>PNG Stela 23 back: E8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>see: -Vy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>’i-pu-lu-yi</strong> ‘u-chi-ti-ni-li &gt; i-puluy uchitinil</td>
<td>“then burns the oven” PAL TC Tablet: O5-O6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>see: chitin, i-, -il, u-, -Vy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>pu-la-ja</strong> &gt; pu[h]laj “thrown is”</td>
<td>CHN YUL Lintel 1: B4</td>
</tr>
<tr>
<td>pul- (2)</td>
<td>tv.</td>
<td>to throw (?)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

213 While *pop tun* literally means “mat stone,” in the extinct Ch’olti’ language *pop tun* meant “slab.” Pop Tun served as a toponym, probably just as Mak Tun (literally “cover stone,” referring to the stone ledges present in the local geography) did in the late Postclassic and early Colonial period in the Acalan area.

214 The diphrastic kenning *pop tz’am* “mat-throne” seems to refer to “lordship”; “mat and throne” commonly refers to lordship in Mesoamerica (Boot 2000).

215 I have changed the reading order to ‘AJ-pu-ji, while ‘AJ-ji-pu is written, the reason for which is that **jip[ul]** is not productive.
<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>pul-</td>
<td>tv.</td>
<td>to hit, to slap</td>
<td>K1398 Text Panel</td>
</tr>
<tr>
<td>pulal</td>
<td>n.</td>
<td>Pulal (toponym)</td>
<td>SBL Tabl.9: BBB2 216</td>
</tr>
<tr>
<td>puw</td>
<td>n.</td>
<td>blowgun</td>
<td>K0793, K7727</td>
</tr>
<tr>
<td>puw a' (puwa')</td>
<td>cn.</td>
<td>Puw A' (toponym)</td>
<td>TNA Mon.98(?)</td>
</tr>
<tr>
<td>puy</td>
<td>n.</td>
<td>conch shell (?)</td>
<td>PAL T.XVIII Fallen Stucco</td>
</tr>
<tr>
<td>sa'</td>
<td>n.</td>
<td>atole</td>
<td>K8008 (on small vessel)</td>
</tr>
<tr>
<td>sa'la ka-wa</td>
<td>n.</td>
<td>atole-like cacao</td>
<td>TIK MT 3: B-C</td>
</tr>
<tr>
<td>sa’il</td>
<td>n.</td>
<td>Sa’il (toponym/polity)</td>
<td>CRC Stela 3: F3b 217</td>
</tr>
<tr>
<td>sa’i'li</td>
<td>n.</td>
<td>Sa’i’li</td>
<td>NAR Stela 23: H14</td>
</tr>
<tr>
<td>sa’miy</td>
<td>n.</td>
<td>earlier (today)</td>
<td>NAR Stela 23: H12-G13, NAR Stela 26: pAp2, K4464 (The Jauncy Vase)</td>
</tr>
</tbody>
</table>

216 The toponym Pulal (-al as a locative suffix) may have been pronounced Pulul, due to a process of progressive vowel assimilation.

217 The toponym Sa’il (-il as a locative suffix) may have been pronounced Sa’al, due to a process of progressive vowel assimilation.
saj- tv. to collect (?)  
» sa-mi-ya > sal’îmiy  
PAL Pal. Tablet: Q10  
» sa-ja > sa[h]ja[j] “collected is (?)”  
COL MA:m Jamb: A8

sajal  Figure7a n. sajal (title of some sort)  
» sa-ja-la > sajal  
K7970, YAX Lnt. 3: F4
» sa-ja[la] > sajal  
PNG Stela 12: O2  
» 'A]sa-ja-la > aj sajal  
K8871  
see: aj

ch’o-ko [saj]a-la > ch’ok sajal “young sajal”  
COL Randel Stela

[tie] in sajal-ship”  
COL TSM Sherd

sajalel n. sajal-ship  
» 'i-JOY[ja] ta-sa-ja-le > i-jo[h]yaj ta sajalel[1]  
“tied in sajal-ship”

sajalil n. sajal-ship  
» ti-sa-ja[la]-li > ti sajali[l] “in sajal-ship”  
CAY Panel 1: F4
» ti-sa-ja-la-li > ti sajali[l] “in sajal-ship”  
COL D.Oaks Pan.1: H2b

see: ti

sak (1) adj. white  
» SAK > sak “white”  
[common]

» SAK-ka > sak

» SAK-ki > sak

218 To my knowledge this is the only monument which may employ sa-ja in verbal context (and this is a very tentative identification): ha[‘i] sa-ja ’A]K’UH > ha[‘i]n] sa[h]ja[j]l aj k’uh[un] “by him (it) was collected(?), Aj K’uhun.” The interpretation of saj- as a verb with the meaning “to collect” is tentative, but I base it on an early colonial Yucatec Maya entry aj kaj sajo’b “los que andan solicitando y dan prisa al tributo o cualquier obra de comunidad, esto es, solicitadores.” Monument inspected on September 13, 2007.

219 Based on the same early colonial Yucatec Maya entry (cited in the previous footnote) I interpret the title sajal as “tribute collector.” A sajal can obtain other positions at the royal court (e.g., yajaw k’ak’, yajaw te’, ajaw, aj k’uhun).

220 Possibly sajalel is derived from *sajal-lel (note process of elision, as the consecutive liquids -l-l- will merge), which would provide the sajal title and the suffix -lel “ship.”

221 Possibly sajalin is derived from *sajal-lil (note process of elision, as the consecutive liquids -l-l- will merge), which would provide the sajal title and the suffix -lil “ship.”
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sak (2)</td>
<td>adj.</td>
<td>pure, untainted</td>
</tr>
<tr>
<td>sak (3)</td>
<td>adj.</td>
<td>resplendent</td>
</tr>
<tr>
<td>sak akul</td>
<td>cn.</td>
<td>galápago turtle</td>
</tr>
<tr>
<td>sak bak nah chapat</td>
<td>cn.</td>
<td>Sak Bak Nah Chapat (nominal phrase of wayaw)</td>
</tr>
<tr>
<td>sak bih</td>
<td>cn.</td>
<td>causeway</td>
</tr>
<tr>
<td>sak chikul (or: sak chik)</td>
<td>cn.</td>
<td>lark</td>
</tr>
<tr>
<td>sak chuwen</td>
<td>cn.</td>
<td>Sak Chuwen (title)</td>
</tr>
<tr>
<td>sak ha’ (1)</td>
<td>( sakha’)</td>
<td>Sak Ha’ (toponym)</td>
</tr>
<tr>
<td>sak ha’ (2)</td>
<td>Figure 5d</td>
<td>white water (a drink)</td>
</tr>
<tr>
<td>sak hun</td>
<td>cn.</td>
<td>white headband</td>
</tr>
</tbody>
</table>

222 The word nah is spelled na-T683, in which T683 is a former ja sign. By the time this vessel was painted, there was no more contrast between /j/ and /h/ and signs formerly containing /j/ were employed to write words containing /h/. Tentative paraphrase of this nominal phrase: “White Bone Great Centipede.”

223 It is the specific pairing of sak “white” and chikul that identifies the name for the lark in early colonial Yucatec Maya (sak chik; a name which other epigraphers would interpret as “white [sak] coati [chik]”). Interestingly, in modern Yucatec Maya this bird is referred to as chiko, which may hint at a residual presence of the Classic -ul suffix.
Figure 5: Some Examples of Classic Maya Spellings (photographs courtesy Justin Kerr, not be reproduced without written permission)

a) K1901: 'u tz'i ba li for utz'ibal[il]

b) K2998: ['u]K'ABA'-'A]a for uk'aba

c) K4732: K'UH-'i[bi]-li 'AJ-ja-wa for k'uhul ibil ajaw

d) K4995: ta-SAK-HA' for ta sak ha'

e) K5070: BAH/ba-BATZ'UL? for batz'ul
sak kay  
cn.
Sak Kay (toponym)  
» SAK-[KAY-ya]’AJAW or SAK-[ka-ya]’AJAW  
  see: ajaw, kay, sak  
sak kay ajaw “Sak Kay king” ZPT Altar 1: V1

sak lak tun  
cn.
incensario  
» SAK la-ka-TUN-ni > sak lak tun “incensario” CPN 244  
» SAK la-ka-TUN > sak lak tun CPN 249  
» SAK-la-ka-TUN > sak lak tun CPN 277, CPN 884  
» SAL-LAK[TUN] > sak lak tun CPN 260, CPN 1016

‘u-SAK-la-ka-TUN-ni > usak lak tun[il] “the incensario” CPN 244

sak muwan  
cn.
Sak Muwan (anthroponym)  
» SAK-MUWAN-ni > sak muwan K2784, K2803

see: sak muwan

sak nich te’  
cn.
Sak Nich Te’ (building name)  
‘AJ-SAK-NICH’ TE’ > aj sak nich te’ K2730

see: aj, nich te’, sak

sak nuk nah  
cn.
Sak Nuk Nah (building name)  
» SAK-nu-ku-NAH > sak nuk nah PAL Tabl.96: A8, C8, H5

see: nah, nuk, sak

sak okal  
cn.
Sak Okal (anthroponym)  
» SAK-’o-ka > sak okal[il] CLK Str.II Tmb.4 Earflare

» SAK-’o-ka > sak okal[il] NTN Drawing 29: A15

see: sak

sak pach k’uk’  
cn.
Sak Pach K’uk’ (anthroponym)  
» SAK-pa-chi K’UK’ > sak pach k’uk’ PNG Stela 6: K2-K3

see: k’uk’, pach, sak

sak pach k’uk’  
cn.
Sak Pach K’uk’ (anthroponym)  
» SAK-pa-chi K’UK’ > sak pach k’uk’ PNG Stela 6: K2-K3

see: k’uk’, pach, sak

sak pach k’uk’  
cn.
Sak Pach K’uk’ (anthroponym)  
» SAK-pa-chi K’UK’ > sak pach k’uk’ PNG Stela 6: K2-K3

see: k’uk’, pach, sak

sak sijom  
cn.
Sak Sijom (11th month)  
3-TE’-SAK-SIJOM-ma > uxe’ sak sijom “3 Sak Sijom” TNA Mon.104: E

see: sak, sijom, -te’, ux

4-SAK-ka-SIJOM > chante’ sak sijom “4 Sak Sijom” NTN DRawing 82: B1

see: chan, sak, sijom, -te’

18-sa-SIJOM-ma > waxak lajun sa[k] sijom “18 Sak Sijom” TNA Mon.69: C

18-sa-SIJOM > waxak lajun sa[k] sijom “18 Sak Sijom” QRG Stela E: D13b

---

224 There is no way of establishing in this particular context if the “fish sign” represents the logogram KAY or the syllabogram ka. The result remains the same. Alternatively, it is possible that the logogram is CHAY; if so, the paramount title would be read Sak Chay Ajaw.

225 Tentative paraphrase of this anthroponym: “White/Resplendent Sparrow-Hawk.”

226 Tentative paraphrase of this anthroponym: “White Feathered or Coated Quetzal.”
see: sak, sijom, waxak lajun

» 8-SAK-SIjom-mo > waxak sak sijom “8 Sak Sijom” IXK Stela 5: P1
see: sak, sijom, waxak

» SAK-SIjom > sak sijom Landa Fol. 34v

sak te’ cn. Sak Te’ (toponym)

» SAK-[TE’]AJAW > sak te’ ajaw “Sak Te’ king” PAL TFC D.Head: H2
see: ajaw

sak tel huj cn. white crested iguana

» SAK-te-le HUJ > sak tel huj K8608
see: huj, sak, tel

sak tz’i’ cn. Sak Tz’i’ (toponym)

» SAK-[TZ’]AJAW > sak tz’i’ ajaw “Sak Tz’i’ king” COL Panel: pB8b
» SAK-[TZ’]AJAW > sak tz’i’ ajaw “Sak Tz’i’ king” TNA Mon.83
» SAK-tz’i’-i’ AJAW > sak tz’i’ ajaw “Sak Tz’i’ king” PNG Stela 26 Sec. Text
see: ajaw, sak, tz’i’

sakun n. older brother

» sa-ku-na > sakun “older brother” CRN Panel 1: G3a
see: sakun winik

sakun winik cn. older brother (person)

» sa-ku-WINIK-ki > saku[n] winik “older brother” PAL Pal. Tablet: L7
see: sakun, winik

» sa-ku-wi-WINIK-ki > saku[n] winik “older brother” NTN Drawing 65: E1
see: sakun, winik

sakunal cn. Sakunal (toponym)

» SAK-[u]NAL > sakunal OXK Lintel 13: B5227
» SAK-[u]NAL > sakunal OXK Str.C47 West L.: A6
see: nal, sak

sak ux ok cn. Sak Ux Ok

» SAK-3’OK-ki > sak ux ok K0791
» SAK-3’OK > sak ux ok K0927
see: ok, sak, ux

sak wayis cn. Sak Wayis (title)

» SAK-wa-WAY-si > sak way[i]s K5424228
» SAK-WAY-si > sak way[i]s COL Panel Fragment
see: sak, wayis

’IX-SAK WAY-ya-si > ix sak way[i]s “lady Sak Wayis” K2777

227 This particular spelling employs a monkey head for the syllabic sign ‘u (an onomatopoeic derived sign), providing good evidence that sakunal is the correct transliteration, and not sakte’nal as has been proposed in previous (and recent) studies by some epigraphers.

228 Sak Wayis is probably a title comparable to Sak Chuwen, a title associated with the elite of Naranjo. Sak Wayis is a title associated with the elite of Chatan. At some time in the Early Classic period this elite was probably subject to the K’uhul Ajaw of Calakmul (see painted text at Structure XX).
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
<th>Anthroponym</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>sak witzil bah</td>
<td>cn.</td>
<td>Sak Witzil Bah (anthroponym)</td>
<td></td>
<td>see: ix, sak, wayis</td>
</tr>
<tr>
<td>sak witzil bah</td>
<td></td>
<td></td>
<td>SAK-WITZ-li-BAH &gt; sak witzil bah</td>
<td>ALC Stela 1: A3</td>
</tr>
<tr>
<td>sak witzil bah</td>
<td></td>
<td></td>
<td>SAK-WITZ[BAH]-li &gt; sak witzil bah</td>
<td>CRC Stela 3: D17, A20</td>
</tr>
<tr>
<td>sas</td>
<td>n.</td>
<td>stucco, plaster</td>
<td></td>
<td>see: bah, sak, witz</td>
</tr>
<tr>
<td>sat-</td>
<td>tv.</td>
<td>to destroy</td>
<td>'u-sa-sa &gt; sas “the stucco, plaster”</td>
<td>Madrid 014A-1</td>
</tr>
<tr>
<td>say</td>
<td>n.</td>
<td>cover</td>
<td>sa-ya &gt; say “cover”</td>
<td></td>
</tr>
<tr>
<td>sayul</td>
<td>n.</td>
<td>ant</td>
<td>sa-yu &gt; sayul[l]</td>
<td>K0791</td>
</tr>
<tr>
<td>sek</td>
<td>n.</td>
<td>Sek (5th month)</td>
<td>19-se-ka &gt; balun lajun sek “19 Sek”</td>
<td>Dresden 46</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: balun lajun</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>also see: kasew, kusew</td>
<td></td>
</tr>
<tr>
<td>sih</td>
<td>n.</td>
<td>gift</td>
<td>si-hi-ja &gt; sih[al] “gift”</td>
<td>TAM HS 3 Step IV: E1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -aj</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'u-si-si-hi &gt; usihi[l?] “the gift”</td>
<td>ITZ Stela 17: C1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -il, u-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'u-si-hi 'u-chi-ti-CH’AB-ba &gt; usihi[l?] uchit [u]ch’ab</td>
<td>“the gift, the [?], the creation” MQL Stela 11: A6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: chit, ch’ab, -il, sihil, u-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'u-si &gt; usih[al] “the gift”</td>
<td>COL JMCR Slate Disk: A7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: u-</td>
<td></td>
</tr>
<tr>
<td>sijom</td>
<td>n.</td>
<td>flower</td>
<td>SIJOM-ma &gt; sijom “flower”</td>
<td></td>
</tr>
<tr>
<td>sijom</td>
<td></td>
<td></td>
<td>SIJOM-mo &gt; sijom</td>
<td></td>
</tr>
<tr>
<td>sijom</td>
<td></td>
<td></td>
<td>si-[jo?]mo &gt; sijom</td>
<td>K5763</td>
</tr>
<tr>
<td>sik’ab (1)</td>
<td>n.</td>
<td>cane</td>
<td>si-k’a-ba &gt; sik’ab “cane”</td>
<td></td>
</tr>
<tr>
<td>sik’ab (2)</td>
<td>n.</td>
<td>Sik’ab (toponym?)</td>
<td>'AJ-si-k’a-ba &gt; aj sik’ab</td>
<td>PAL Group IV Inc.Burner</td>
</tr>
</tbody>
</table>

229 Tentative paraphrase of this anthroponym: “White Mountain Place Gopher.”
sin- tv. to extend

» 'AJ-si-k'a[ba] > aj sik'ab
   see: aj, sik'ab

see: si-na-ja > si[h]naj “extended is”
see: [-h]-...-aj

sinan n. scorpion

» [si]-na-[h] > sinan “scorpion”

sipul n. deer

» [si]-pu > sipul [?] “deer”
   see: huk sipul
   also see: chih, chij, kej, may

sitz’ adj. swollen, flatuent

» [si]-tz’i > sitz’ “swollen”

siy- tv. to be born

» SIY-y[a]-ja > si[h]yaj “born is”
   see: [-h]-...-aj

see: -[h]-ja[yi]ya > si[l’y]iy “born was”

see: -[h]-ja[yi]ya > si[l’y]i[y] “born was”

see: -ji[y]

sijay k’ak’ cn. Siyaj K’ak’

» [SIY]-K’AK’ > si[h]yaj k’ak’
   see: k’ak’, siy-

[SIY]-ja[K’AK’] > si[h]yaj k’ak’

see: k’ak’, siy-

sijay k’in chak (1) cn. Siyaj K’in Chak (anthroponym)

» SIY-y[a]-ja K’IN-cha-ki > si[h]yaj k’in chak
   see: chak, k’in, siy-

sijay k’in chak (2) cn. Siyaj K’in Chak (anthroponym)

» SIY-y[a]-ya K’IN-ni-CHAK-ki > si[h]yaj k’in chak
   see: chak, k’in, siy-

sujuy adj. virgin, pure

» su-ju-yu > sujuy “virgin”

see: chak, k’in, siy-

sus- tv. to peel

» su-sa-ja ba-ki > su[h]saj bak “peeled is bone”
   see: bak, [-h]-.....-aj

sutz’ n. bat

» SUTZ’ > suzt’ “bat”

see: suzt’, su-

sutz’il n. Sutz’il (4th month)

» 17-[si]-tz’i > huk lajun suzt’[i]l “17 Sutz’il”

230 Tentative paraphrase of this anthroponym: “Sun Born Chak.”

231 The reading of the bat-head logograph in these two (and other) contexts is based on some of the spellings for the fourth Classic Maya month name, Sutz’il, namely su-tz’i, su-

PAL Group IV Inc.Burner

Madrid 102B-1

Dresden 46B-2

Dresden 13C-1

K0927, K2286

TNA Mon.134: Bp3

ALC Stela 1: B5

TIK Stela 31: E14

TIK Marcador: D4

PNG Lintel 1: pC1-pC2

UCN Stela 4: D1a-D2

CHN Monjas L.1A: D2a

CPN Stela A: B7b-C7a

K1599, COL KAM Lintel

COL SLAM Column
see: *huk lajun*

> tu-18-SUTZ'-tz’i > tu *waxak lajun sutz’i*[l]  
> "on the 18th of Sutz’il"  
> CHN Water Trough Lnt.

see: *tu, waxak lajun*

> 19-su-SUTZ’ > balun *lajun sutz’[il] "19 Sutz’il"  
> COL TSM Sherd

see: *balun lajun*

> 9-TE’SUTZ’-la > balunte’ *sutz’[il] "9 Sutz’il"  
> K0955

see: *balunte’, -te’*

> 2-[TE']SUTZ’ > cha’te’ *sutz’[il] "2 Sutz’il"  
> K0508

### ••• T •••

<table>
<thead>
<tr>
<th>ta</th>
<th>prep.</th>
<th>at, in, with, to</th>
</tr>
</thead>
</table>
|    |       | *ta > ta “at, in, with, to”*  
> see: *ti, tu*

| ta-u-CH’EN-na |   | *ta’u-CH’EN-na > ta *uch’en “at the well”*  
> see: *ch’en, u-*

| taj (1) | n. | pine torch |
|        |    | *TAJ > taj “pine torch”*  
> *ta-ja > taj*

| taj (2) | n. | obsidian |
|        |    | *ta-ji > taj “obsidian”*  
> CPN Stela 11: A3, K4655

| taj- | tv. | to strike, to split |
|      |    | *ta-jo- > taj- “to strike”*  
> see: *tajom*

| tajal | adj. | torch-like (?) |
|       |     | *ta-ja-la > tajal “torch-like”*  
> *TAJ > taja*[al]
> *ta > taj*[al]*  
> see: *taj-*

| tajal chan akul | cn. | Tajal Chan Akul (anthroponym) |
|                 |     | *TAJ-[CHAN]-’AK-na > taj*[al] chan ak*[ul]*  
> COL Cancuen Panel 2  
> *TAJ-[CHAN]-’AK > taj*[al] chan ak*[ul]*  
> CNC Panel 3  
> *TAJ-ja-CHAN’a-ku > taj*[al] chan ak*[ul]*  
> CNC BCM 2  
> see: *akul, chan, tajal*

| tajal mo’ (1) | cn. | Tajal Mo’ (anthroponym) |
|              |     | *ta-ja-la-MO’-’o > tajal mo’*  
> YAX Stela 21: pG5-pH5  
> *ta-ja-MO’-’o > taja*[l] mo’*  
> YAX HS 5: 84
» TAJ-mo'-o > taj[al] mo'  
see: mo', tajal

**tajal mo’ (2)**  
cn.  
Tajal Mo’ (anthroponym)  
» ta-ja-la MO’-o > tajal mo’  
» ta-MO’-o > taj[al] mo’  
see: mo’, tajal

**tajal mo’ (3)**  
cn.  
Tajal Mo’ (anthroponym)  
» TAJ-MO’-o > taj[al] mo’  
see: mo’, tajal

**tajal tun**  
cn.  
altar(?) stone  
» ’u- TAJ-TUN-ni > utaj[al] tun[il] “the altar(?) stone”  
see: -il, u-  
» IX-ta-ja-la TUN-ni > ix tajal tun “lady Tajal Tun”  
see: ix

**tajom**  
ag.  
Tajom  
» ta-jo-ma > tajom “Striker/Splitter”  
» TAJ-jo-ma > tajom  
» ta[jo]mo > tajom  
» ta-jo[mo] > tajom  
see: -om, taj-

**tajom uk’ab k’ak’**  
cn.  
Tajom Uk’ab K’ak’ (anthroponym)  
» TAJ-jo-ma ‘u-K’AB-K’AK’ > tajom ukab k’ak’  
see: k’ab, k’ak’, tajom, u-

**tajom uk’ab tun**  
cn.  
Tajom Uk’ab Tun (anthroponym)  
» ta[jo]mo ‘u k’a ba TUN-ni > tajom uk’ab tun  
» ta-jo[mo] ‘u-K’AB-TUN-ni > tajom uk’ab tun  
see: k’ab, tajom, tun, u-

**-tak**  
suf.  
plural suffix on animate entities  
» -TAK-ki > -tak “plural”  
» -TAK > -tak  
» -ta-ki > -tak  
» ta-ka > -tak

**tak’-**  
tv.  
to plaster, to stucco  
’u-ta-k’a > utak’a[w] “he plasters, stuccoes”  
see: u-...Vw

**tal-**  
iv.  
to come  
» ta-li > tal “comes”  
» ta-li-ya > taliy “came”
-tal  n.cl.  “counted (in order)”  see: -iy
  » 'u-NAH-TAL-la > unah tal “the first counted (in order)”  YAX Lintel 11: A1
  » 'u-NAH-ta-la > unah tal “the first counted (in order)”  PAL T.XIV: C4
  see: nah, u-

talol  n.  Talol (toponym/polity)
  » K’UH-lu-TAL-lo’AJAW > k’uh[ul] tal[oll] ajaw
  “god-like Talol king”  CHN Casa Col. HB: 56a
  see: ajaw, k’uhul

tan (1)  n.  chest, belly, stomach  » TAN-na > tan “chest; belly, stomach”  K0927
  » ta-na > tan  K1901, COL Vase

tan (2)  prep.  amidst
  » TAN > tan “amidst”  » TAN-HA’-BAK-la > tan ha’ bakal
  “amidst the water of Bakal”  TRT Mon.6: F2
  see: bakal, ha’

tan (3)  prep.  in front of; before
  » TAN-na > tan “in front of; before”  » TAN-na CH’EN-na LAKAM-HA’-BAK-la > tan ch’en lakam ha’
  “in front of/before (the) cave/well of Lakam Ha’”  PAL T.XIX Bench-S: P7-P8
  see: ch’en, lakam ha’

tap-  tv.  to extinguish
  » ta-pa-la ’u-K’AK’ > tapal uk’ak’ “extinguishing the fire”  IXK Stela 2: A7-B7
  see: -VI, k’ak’, u-, -VI

tap-  tv.  to renew; to repaint  » 'u-ta-pa-wa > utapaw “he renewes, repaints”  PAL T.96: K5
  see: u-, -Vw

tawiskal  cn.  Tawiskal (from Náhuatl: Tlahuizcalpantecuhtli)
  » ta-wi-si-ka-la > tawiskal “Tawiskal”  Dresden 48C

tay-  tv.  to consume, to finish (?)  » ta-ye- > tay “to consume, to finish”

tayal chan k’inich (1)  cn.  Tayal Chan K’inich (anthroponym)
  » ta-YAL[CHAN]-na K’INICH > tayal chan k’inich  DPL Burial 30 Plate 232
  see: chan, k’inich, tay-

232 Tentative paraphrase of this anthroponym: “K’inich Who Consumes The Sky.” Decipherment of this example was first discussed by the author/compiler at the 12th EMC Workshop on Dos Pilas and the Petexbatun (December 2006, Malmö, Sweden). Note also the variant(?) spelling, Tayel Chan K’inich.
also see: tayel chan k’inich

tayal chan k’inich (2) cn. Tayal Chan K’inich (anthroponym)

» [TAJ]YAL-la-CHAN-K’INICH > tayal chan k’inich
  see: chan, k’inich, tay-
  also see: tayel chan k’inich

» [TAJ?]YAL-CHAN-K’INICH > tayal chan k’inich
  see: chan, k’inich, tay-
  also see: tayel chan k’inich

see: ch’i

tayel chan k’inich cn. Tayal Chan K’inich (anthroponym)

» ta-ye-le CHAN-na-K’INICH > tayel chan k’inich
  see: chan, k’inich, tay-
  also see: tayel chan k’inich

» ta-ye-le [CHAN-na]K’INICH-ni > tayel chan k’inich
  see: chan, k’inich, tay-
  also see: tayel chan k’inich

te’ (1) n. tree; staff

» TE’ > te’ “tree; staff”

» te’e > te’
  see: che’

te’ (2) n. (weaving) stick

» ti-TE’-e > ti te’ “with (the) stick”
  see: ti

’o-chi-ya u-TE’-e > ochiy ute’ “entered the stick”
  see: och-, u-

» K’AN’a-ya > ho’té’ k’ana[sil’y “5 K’anasiy”
  see: cha’, sutz’il

-te’ n.cl. (optional) numerical classifier used in numerical and calendrical counts

» -TE’ > -te’

» 2-[TE’]SUTZ’ > cha’té’ sutz[il’ “2 Sutz’(il)”
  see: cha’, sutz’il

» 5-TE’-[K’AN]’a-ya > ho’té’ k’ana[sil’y “5 K’anasiy”
  see: cha’, sutz’il

K0508

Both examples of Tayal Chan K’inich precede the name of Nun Yax Ahin and as such are part of his more extensive nominal phrase. See entries for tayel chan k’inich.

Tentative paraphrase of this anthroponym: “K’inich Who Consumes The Sky” (more literally: “Consuming Sky K’inich”). A polychrome cylindrical vessel, archaeologically excavated at El Peru (Structure M14-15, Burial 21) in 2007, also mentioned the anthroponym Tayel Chan K’inich. This is perhaps the same Motul de San José king as mentioned on K4996 and K8286.
» 5-[K’AN]’a-si > ho’ k’anasi[y] “5 K’anasiy”
   see: ho’, k’anasy
NAR Alt.1: E1

» 9-TE’ PIK > balunte’ pik “9 Bak’tun”
   see: balun, pik
CPN Stela 19: A3

 tek’- tv. to place
   » ’u-[te]k’e-wa > utek’ew “he places”
   see: u-…-Vw
K4655

 te-k’a-ja yo-‘OK > tel[h]k’aj yok “placed is his foot/leg”
   see: [-h]-…-aj, ok, y-
COL D.Oaks Pan.: C3-D3

 tek’aj n. placement
   » ’u-te-k’a-ja > utek’aj “the placement”
   see: -aj, tek-, u-
Dresden 08C-1

tel n. crest
   » te-le > tel “crest”
   see: tel huh

 tel huh cn. crested iguana
   » TELHUH > tel huh “crested iguana”
   » te-le-’UH > tel [h]uhu “crested iguana”
   see: huh, tel
   also see: aj sak tel huh

 temul n. seat, throne
   » te-mu > temul “seat, throne”
   see: tz’am
   » ’u te mu > utemul “the seat, throne”
   » ’u-te-bu > ute[m]u[l] “the seat, throne”
   » ’u-te-ma > utem “the seat, throne”
   see: u-
PNG Stela 3: F3

 tet- tv. to choose
   » te-ta-ja > tel[h]taj “chosen was”
   see: [-h]-…-aj
CPN Hier.Staiway Step

 ti prep. at, on, in, with, to
   » ti > ti “at, on, in, with, to”
   see: ta, tu
[common]

 ti ho’ cn. Ti Ho’ (toponym)
   » ti-[jo]’Ajaw > ti hol’j ajaw “Ti Ho’ king”
   see: ajaw, ti
DBC Str.42 Incised Bone

235 This unique spelling ‘u-te-bu’ was never corrected by the scribe. In Classic Maya wiring, the sign for bu (T21) was probably derived from the sign for mu (T19) by adding circular elements to the inner curl, the diagnostic difference between the two signs (as suggested by Alfonso Lacadena at the 2005 European Maya Conference). The scribe wrote the bu syllabic sign, while he intended to write mu.
The sign for *jo* is employed, but in the Late Classic /j/ and /h/ merged. Perhaps the spelling with *jo* actually indicated a word with *ho-* (in this case Ti Ho’).

Although part of this phrase is but tentatively deciphered (-wa?-la, with T504 as *wa*?), the doorway in which the Akab Dzib lintel has been placed is indeed the second opening or doorway measured from the outside. See the entry -wal.

The *ta ti’ hab* “at (the) mouth/edge of year” expression for “end of month,” probably involving a metaphor that includes the locative *ta* “at,” *ti’* “mouth, edge,” and *hab* “year,” has a relatively wide geographic distribution. While my search has not been exhaustive, it currently includes close to 20 examples from sites as Ek’ Balam, Naranjo, Palenque, Piedras Negras, Tonina, Yaxchilan, and some unprovenanced ceramics.

---

236 The sign for *jo* is employed, but in the Late Classic /j/ and /h/ merged. Perhaps the spelling with *jo* actually indicated a word with *ho-* (in this case Ti Ho’).

237 Although part of this phrase is but tentatively deciphered (-wa?-la, with T504 as *wa*?), the doorway in which the Akab Dzib lintel has been placed is indeed the second opening or doorway measured from the outside. See the entry -wal.

238 The *ta ti’ hab* “at (the) mouth/edge of year” expression for “end of month,” probably involving a metaphor that includes the locative *ta* “at,” *ti’* “mouth, edge,” and *hab* “year,” has a relatively wide geographic distribution. While my search has not been exhaustive, it currently includes close to 20 examples from sites as Ek’ Balam, Naranjo, Palenque, Piedras Negras, Tonina, Yaxchilan, and some unprovenanced ceramics.
see: hun, ti’
also see: ti’ sak hun
‘u-TI’-HUN-li > uti’ hun[i]ll “the ti’hun” TNA Frag.88: Ap3
‘u-TI’-HUN-li > uti’ hun[i]ll TNA TSM Celt
‘u-TI’-HUN-li > uti’ hun[i]ll COL Randel Stela
see: -il, u-
‘u-TI’-HUN-na > uti’ hun[i]ll “the ti’hun” COL Ballgame Panel 1
‘u-TI’-HUN-na > uti’ hun[i]ll DPL Stela 5: N1
see: u-
ti’ob pr. they
‘ti’-o > ti’o[b] “they” Madrid 109C-3
see: -ob, ti
ti’ pa’ cn. Ti’ Pa’ (toponym)
‘u-ti-ya TI’-pa’-a > utiy ti’ pa’ “happened (at) Ti’ Pa’” NAR Stela 10: B4
see: pa’, ti’, ut-
ti’ sak hun cn. Ti’ Sak Hun (title)
TI’-SAK-HUN-na > ti’ sak hun PMT Panel 1: Sec. Text
TI’-SAK-HUN-na > ti’ sak hun PAL Group XIV Panel
see: hun, sak, ti’
also see: ti’ hun
-tikil n.cl. numerical count for people
‘-ti-ki-li > -tikil
4-ti-ki-li-ch’o-ko-TAK-ki > chantikil ch’oktak “four-counted youths” PAL T.XVIII Shell
til n. tapir
‘TIL > til “tapir”
‘ti-li > til
til- iv. to burn
‘ti-li-li ‘u-K’AK’ > titil uk’ak’ “burning the fire” ITZ Stela 17: B6-A7
‘TIL-K’AK’ > til[i]l [u]k’ak’ “burning fire” MTL Stela 3
see: k’ak’, u-, -Vl
K’AK’-ti-li-wi > k’ak’ tiliw “fire burns” NAR Stela 13: H10 239
K’AK’-TIL-li-wi > k’ak’ tiliw “fire burns” COL Pelling Holmul Plate
K’AK’-TIL-wi > k’ak’ til[i]w “fire burns” NAR Stela 21: A9
see: k’ak’, -Vw

239 These examples are part of three versions of the anthroponym K’ak’ Tiliw Chan Chak (tentative paraphrase: “Chak Who Burns the Sky with Fire”), not included in this version of the vocabulary.
tilal hixal  cn.  Tilal Hixal (nominal phrase of wayaw)
   » ti-la-la hi?-HIX-la > tilal hix[al]  K1442
   » ti-la > til[al] [hixal]  K1253
   » ti-HIX > til[al] hix  K1743
      see: hix, til

til bak  cn.  burning bone
   » TIL-BAK 'u-ba-ki > til bak ubak[il]
      “burning bone (is) the bone” TIK MT42a: A4-A5
      see: bak, til-

tim-  tv.  to appease
   » 'u-ti-mi-wa yo-'OL-la > utimiw yol
      “he appeases the heart” PAL TI-WT: A7-B7
      see: ol, u...Vw, y-
   » ti-ma-ja 'a-wo-la > ti[h]maj awol
      “appeased is your heart” PAL T.XVIII: Rear Wall
      see: aw-, -[h]-...-aj , ol
   » ti-mi-ja 'a-'OL-la > ti[h]m[al] a[w]ol
      “appeased is your heart” K2784
      see: aw-, -[h]-...-aj , ol
   » TIM?-[ji]lya > ti[li]mjiy “appeased was”  PAL TI-WT: O9
      see: -jly

timijel  n.  appeasement(?)
   » ti-mi je-la > timijel “appeasement(?)”
      see: tim-
   » 'u ti-mi je-la 'a-'OL-la > utimijel a[w]ol
      “(it is) the appeasement of your heart”  PAL TI-WT: A11-B12
      see: aw-, ol, u-

tis  n.  body wind
   » 'u-ti-si > utis[il] “the body wind”  K4692
      see: -il, u-
tiwol  n.(?)  tiwol (unknown meaning)
   » TIWOL-la > tiwol  PAL T.XIX Tablet: J1
   » TIWOL > tiwol
   » ti-wo > tiwo[il]
tiwol chan mat  cn.  Tiwol Chan Mat
tojol  n.  payment, tribute
'\textit{u-to-jo-li} > \textit{utojol[i]} “the payment, tribute”  JNT Panel: Bp5b

see: \textit{-il}, \textit{u-}

tok  n.  burning
'\textit{u-to-ko} > \textit{utok} “the burning”  Dresden 36A-2

see: \textit{ut-}

\textit{K'UH-[to-TAN]'AJAW} > \textit{k'uh[ul]} \textit{to[k] tan ajaw}  “god-like Tok Tan king” PAL TC Tablet: Q9

see: \textit{ajaw}, \textit{k'uhul}

\textit{ko-[to-TAN]'AJAW} > \textit{tok tan ajaw} “Tok Tan king”  PAL TFC Tablet: E9

see: \textit{ajaw}

\textit{to-ko-TAN-WINIK-ki} > \textit{tok tan winik} “Tok Tan person” PAL Pal. Tablet: D17

see: \textit{winik}

\textit{tok'}  n.  flint
\textit{TOK'} > \textit{tok} “flint”  YAX Lintel 46: F8

\textit{to-k'a} > \textit{tok'}  Dresden 25A

\textit{to-k'o} > \textit{tok'}  Dresden 58

\textit{to-TOK'} > \textit{tok}

\textit{tok'al}  n.  Tok'al (toponym?)
'\textit{AJ]-to-k'a-la} > \textit{aj tok'al} “person from Tok'al”  COL Taylor Inscription

see: \textit{aj}, \textit{-al}, \textit{tok'}

\textit{tok'e'}  cn.  Tok'e' (toponym?)
'\textit{AJ-TOK'}-k'e > \textit{aj tok'e'}[‘] “person from Tok'e’”  CLK Stela 61

see: \textit{aj}

also see: \textit{ak'e'}, \textit{yoke'}

\textit{tok' pakal}  cn.  “flint-and-shield”
'\textit{u-TOK'-PAKAL} > \textit{utok'} [\textit{u}]pakal “his flint, his shield” NAR Stela 23: G14

'\textit{u-to-k'a} 'u-PAKAL-la > \textit{utok'} upakal  DPL HS 4 Step IV: E2-F2

---

240 This example employs the T561 \textit{CHAN “sky” sign (\textit{chan “sky”).} The Temple XIX Lime Stone Panel has a spelling \textit{TIWOL-la}, but the remainder of the nominal phrase Tiwol Chan Mat is lost due to the incomplete state of the monument.

241 This example employs the \textit{CHAN “four” sign (\textit{chan “four”).}
» ‘u-to-k’a-PAKAL > utok’ [u]pakal  
   YAX Lintel 25: C1
» ‘u-to-k’a-’u-pa-ka-la > utok’ upakal  
   YAX Lintel 45: C6
» ‘u-to-k’a ‘u-pa-ka-la > utok’ upakal  
   DPL HS 4 Step V: E2-F2
» ‘u-to-k’a-pa-ka-la > utok’ [u]pakal  
   YAX Lintel 46: F8
see: pakal, tok’, u-
» ti-to-k’a-ti-pa-ka-la > ti tok’ ti pakal “with (his) flint,  
with (his) shield” YAX HS 3 St.I thr: D8
   see: pakal, ti, tok’
» tu-to-k’a-tu-pa-ka-la > tutok’ tupakal “with his flint,  
with his shield” YAX HS 3 St.I thr: D8
   see: pakal, tu-
» tu-TOK’-tu-pa-ka-la > tutok’ tupakal  
   CPN HS Step 61
see: pakal, tok’, tu-
tox  n.  casting
» to-xo > tox “casting”
» ba-to-xo > bal[h] tox “first of the casting”  
   NMP Stela 15
see: bah

tu  prep.  in, at, with, to (contraction of the preposition ti and the pronoun u)
» tu > tu (ti + u) “in, at, with, to the”  
   [common]
see: ti, u-
also see: ta
tubal  n.  Tubal (toponym)
» PUL[yi]-tu-ba-la > puluy tubal “burnt Tubal”  
   NAR Stela 22: E16
see: pul-
» ‘IX-tu-ba-la ‘a-‘AJAW-wa > ix tubal ajaw  
   K7750 Side 2
» ‘IX tu-[ba]’AJAW-wa > ix tubal[li] ajaw  
   “lady Tubal king”  
   NAR Stela 13: H5-G6
   see: ajaw, ix
   » ‘TX-tu [ba]’AJAW-la > ix tubal[li] ajaw  
   “lady Tubal king”  
   NAR Stela 13: H
   see: ajaw, ix
   Figure 2b
   Figure 2b
   » tukun (noun of unknown meaning)
   » tu-ku-nu > tukun  
   CPN Structure 11 Panels
   » tu-ku-nu-wi-tzi > tukun witz  
   CPN Structure 11 Bench
   » tu-ku-nu wi-[WITZ]’AJAW > tukun witz ajaw  
   “Tukun Witz king”  
   CPN Structure 11 Panels

170
### tum-

**tv.** to consider, to contemplate  
» ‘u-tu-mu > utumu[w] “he considers”

see: ajaw, tukun, witz

Dresden 04C-1

### tumam

**n.** Tumam (title of unknown meaning)

» tu-ma-ma > tumam

see: tum-, -Vm

TIK MT56: H4

### tun (1)

**n.** stone

» TUN-ni > tun “stone”

see: tunich
also see: k’al tun, lakam tun, tajal tun

» tu-TUN > tun

» tu-TUN-ni > tun

» TUN-nu > tun

» tu-nu > tun

» ‘u-TUN-ni-li > utunil “the stone”

see: -il, u-

CRN Panel 1: F3

» ‘u-TUN-ni-le > utunel(?) “the stone”

see: -el, u-

ITZ Stela 12: D1

### tun (2)

**n.** time-period (360 days)

» 5-tu-TUN > ho’ tun “five tun”

see: ho’

CPN Stela 8 242

» 10-TUN-ni > lajun tun “tenth tun”

see: lajun

PAL TS Tablet: Q15

» 13-TUN-ni > ux lajun tun “thirteenth tun”

see: ux lajun

PAL Pal. Tablet: G11

» ‘u-6-tu-TUN > uvak tun “stone”

see: u-, wak

PNG Stela 12: A21a

» tu-1-pi-si-TUN-ni > tujunpis tun[il] “in the first tun”

see: -il, jun, pis, tu

CHN Casa Col. HB: 10-11

» ta’u 11-TUN-ni > ta ubuluk tun[il] “in the 11th tun”

see: buluk, -il, ta, u-

COL MAm Jamb: A6-B6

---

242 This spelling occurs in a rounded Distance Number of 2.5(0.0), connecting an earlier date with a new date. Normally in Distance Numbers scribes employ hab, but this scribe employed tun. Both time-periods or time units tun or hab in the context of the count of days refer to a period of 360 days.
tunich n. stone  
» TUN-ni-chi > tunich “stone”  
  see: tun  
Dresden 33C-3

   tup n. earflare  
» tu-pa-ja > tupaj “earflare”  
  see: -aj  
» 'u-tu-pa > utup “the earflare”  
  see: u-  
» 'u-SAK-T533 TUP-pu > usak [?] tup “the white (?) earflare” COL RAZ Earflare  
  see: sak, u-  
PAL TI-TC: A9

   tut- tv. to cover, to renovate (?)  
» tu-ta-ja > tu[h]taj “covered is (?)”  
  see: -[h]-...-aj  
» tu-ji-ya > tu[‘]tjiy “covered was (?)”  
  see: -jyi  
  BPK Panel 5: L2

   tutal n. noun of unknown meaning  
» 'u-tu-ta-li > ututal[il] “the tutal”  
  see: -il, u-  
  PAL TI-ET: O12, Q5 243  
  Dresden 34A

   tutum yol k’inich cn. Tutum Yol K’inich  
» tu-tu-ma yo'-OL-K’INICH > tutum yol k’inich  
  see: k’inich, ol, tut-, y-  
  QRG Stela C: D7b-C8

   T’ ●●●

   t’ab- tv. to inaugurate  
» t’a?-ba ma-ka > t’abaly [u]mak  
  “inaugurates (the) capstone”  
  CHN Unkn. Tomb Capst.  
  see: mak, -Vy  
» t’a?-ba-yi ‘u-wa-ya-bi-li > t’abay uwaybil  
  “inaugurates the shrine”  
  IKL Lintel 1: B-C  
  see: -Vy, wayib

   t’ul n. rabbit  
» T’UL > t’ul “rabbit”  
  K2026, K1398  
» ‘o-na T’UL > on t’ul “many rabbits”  
  K2026

243 During the intermediate workshop on Palenque at the 2009 Maya Meetings in Austin, on February 24, Barbara MacLeod suggested that tutal may descend from *tultal, a composite noun with the meaning “accustomed place; job; appointment” (note Ch’ortí’ tur-tar).
### TZ

| tza’ (1) | n. | Tza’ (toponym) | ‘AJ-tza[a] > aj tza’ “person from Tza’” | YAX Lintel 3: F1 see: aj | COL Vessel 244 |
| tza’ (2) | adj. | sweet | tza > tza['] “sweet” | see: kakaw | |
| tzak- | tv. | to conjure | ‘u-TZAK-wa ‘u-K’AWIL[wi]-la[li] > utzakwa uk’awil[il] | “he conjures the k’awil” | YAX Lintel 25: B1a see: u-…-Vw |
| tzakul | n. | conjuring | ‘u-K’UH-HUL-TZAK > uk’uhul tzak[ul] | “the god-like conjuring” | ANL Panel: Bp1a |

244 The collocation t’u-lu can be found next to the depiction of a rabbit within the visual narrative on this vessel, currently in an Australian private collection.
"the god-like conjuring" YAX Lintel 25: E1

'u-K’UH-lu-TZAK-ku > uk’uhul tza[kul] [l]
"the god-like conjuring"

DCB Stela 1 front: E4

'u-K’UH-TZAK > uk’uh[ul] tza[kul]
"the god-like conjuring"

TIK T.I Lintel 3: C3

see: k’uh, tza[k]-, u-, -vl

K9099

K4542

tzihil adj. fresh(?)

[tzi]hi-la > tzihil “fresh(?)”

tzi-hi li > tzihil

tzi-hi > tzi[h][l]

tzi > tzi[h][l]

see: kakaw

K4542

tzik- tv. to venerate(?)

tzi-ka-ja > tzi[h][k]aj “venerated(?) is”

see: -[h]-....-aj

CPN Altar H’: M2

-tzil suff. honorific suffix

-cta-k’uh > -tzil “honorific suffix”

YAX Stela 31

ya-na-ba-tzi-li > yanatzil “the anatzil"

see: anab

also see: -ik

tzima’ n. gourd

tzi-ma > tzima[’] “gourd”

‘u-tzi-ma-li ja-ya > utzima[’][i]l jay[i]l

“the gourd clay bowl” COL SMB Vase (K0530)

see: jay, -il, u-

tziiy n.(?)/adj.(?) (unknown meaning)

tzi ya > tziiy “(?)”

“for [?] te’el kakaw” COL MFA Vase/K0558

ta-tzi ya-TE’ ka-wa > ta tziy te’[el] kakaw

“for [?] te’el kakaw” COL SMB Vase/K2206

Figure 1b

245 The honorific -tzil also may be found at Tikal in a spelling ta-K'UH-OK-tzi (Temple IV, Lintel 3: D6), perhaps for ta k’uh[ul] oktzil. The same spelling K’UH-OK-tzi can be found with some regularity in the Codex Dresden (e.g. 53B-1, 54A-5, 54B-2).

246 The meaning of the Classic Maya word tziiy, spelled tzi ya, is still unknown. I like to note that tziiy may be a word that in meaning is related to tziy “nixtamal.” These Nebaj style vessels probably all came from the Alta Verapaz region (the famous Fenton Vase was once the property of the paramount elder of Nebaj, who presented the vessel to Mr. Fleischmann at the beginning of the twentieth century). Note Achi’ and K’iche’, which have tzi “nixtamal,” while Sakapulteko has tzey “nixtamal.” Alternatively, it may be the Highland counterpart of tzihil, “fresh.”
175

**tzuk** n. partition, province
  see: huk tzuk, kan tzuk, ux lajun tzuk

**tzul** n. dog
  see: ok, tz’i’

**tzutz-** tv. to complete
  see: -[h]-...-aj

  » 'i-tzu tza-ja > i-tzu[h]tzaj “then completed is”
    see: -[h]-...-aj, i-
  
  » 2tzu-ji-ya > tzul’[tzjiy] “completed was”
  
  » tzu-[jil]ya > tzul’[tzli] “completed was”
    see: -jiy

  » TZUTZ-jo-ma > tzul’[tzjom] “completed will be”

  » TZUTZ-jo-ma > tzul’[tzjom] “completed will be”
    see: -j-, -om

  » TZUTZ-yi > tzutzuy “completes”
    see: -Vy
  
  » 'i-TZUTZ-yi > i-tzutzuy “then completes”
    see: i-, -Vy

  » TZUTZ-yi-ya > tzutzyiy “completed”
    see: -iy

---

Note that -[h]-, which normally would be infixed into the root of the verb (marking this class of passives), is not present. It phonologically changed to -[‘]-, due to the presence of the consonant cluster -h-tz-j- in **tzuhtjom. Thus tzu’tzom instead of **tzuhtjom.
tzutzaj  n. completion  » 'u-TZUTZ-ja 15-WINAK.HAB > utzutz[al] ho' lajun winak hab
  "the completion of the 15th k’atun" CPN Stela 4 West Side
  see: -aj, ho' lajun, tzutz-, u-, winik hab

tzutzil  n. completion  » 'u-TZUTZ-li > utzutz[il] “(it is) the completion” COL EC Celt
  see: u-

TZ’ • •

tz’aj-  tv. to dip  » tz’a[ja[la]-K’AK’ > tz’ajal k’ak’ “dipping fire” SCA Stela 1: C3a
  see: k’ak’, -Vl

tz’ak-  tv. to count, to accumulate; to put in order”
  » 'u-tz’a-ka-wa-TE’ > utz’akaw te’
    “he counts/accumulates/puts in order staffs” PNG Stela 12: D2a
    see: -aw, te’, tz’ak-, u-
  » TZ’AK-yaj [list of gods, k’uh] > tz’al[jiy […]
     “put in order are ...” K2796 & 7750 Text Column
    see: [-h]...-aj

tz’akaj  n. count, accumulation
  » 'u-TZ’AK-ka-AJ-ja > utz’akaj “the count” YAX Stela 12: B5
  » 'u-TZ’AK-ka-AJ > utz’akaj “the count” CPN Temple 21A Text
  » 'u-TZ’AK-ki-AJ > utz’akaj “the count” TNA Mon.167a
  » 'u-TZ’AK-’A>ja > utzakaj “the count” SBL Tabl.7: KK1
  » 'u-TZ’AK-’A > utzakaj “the count” NAR Alt.1: D9
  » 'u-TZ’AK-’a > utz’akajj “the count” NTN Drawing 65: G2
  see: -aj, u-

tz’akbuj  n. counted (unit) (“successor”)  » 'u-TZ’AK-bu-ji > utz’akbuj[il] “the counted (one)” TIK Stela 31: A26, D7, C12
  » 'u-TZ’AK-bu-li > utz’akbuj[il] CRC BCM 3: B3
  » 'u-TZ’AK-bu-li > utz’akbuj[il] NAR Alt.1: E3

248 In this example a list of captures follows, suggestive of the fact that the part te’ may refer to the individual captives or prisoners. Perhaps utz’akaw te’ may thus be translated as “he counts, accumulates, or puts in order captives or prisoners.” Quirigua Stela I: D7 may provide another context in which te’ may refer to a captive, in the phrase ch’o?-ma-ja ‘u-TE’ on a date six days prior to the decapitation of Copan ruler Waxaklajun Ubah K’awil.

249 Generally referred to as the “successor” glyph. The item tz’akbuj is a derived noun that keeps, when prefixed with a numeral, an ordinal count of successive kings and other court officials. This ordinal count is inclusive to the founder or first king (or other court official titles, e.g., sajal).
tz’am  n.  throne

tz’ap-  tv.  to plant, to hoist, to erect

see: -il, u-

‘u-10-TZ’AK-ka-bu-li > ulajun tz’akbu[ji]l  “the tenth counted (one)” CPN Stela 10: H8

see: -il, lajun, u-

18-tz’a-ka bu-li [saj]a > waxak lajun tz’akbu[ji]l sajal  “(the) 18th counted sajal” COL Randel Stela: H4-I1

see: -il, sajal, waxak lajun

‘tza’-ma > tz’am “throne” Dresden 46C

‘TZ’AM?-ma > tz’am TIK T.IV Lintel 3: B7b see: temul

‘ba-hi tz’a-ma > bah tz’am “first of the throne” COL SMB Ceramic Throne

see: bah

‘u-tz’a-pa-wa > utz’apaw “he plants” ITZ Stela 12: A2

‘u-tz’a[pa]-wa-TUN-ni > utz’apaw utun[il]  “he plants the stone” IXZ Stela 4: A2

see: -il, tun, u…-Vw

‘tza[pa]-ja] ‘u-LAKAM[TUN]-li >

tz[a]h[paj ulakam tun[il] “planted is the stela” CPN Stela 1: D3-D4

’u-tz’a-pa-ja ‘u-LAKAM-TUN-ni-li >

tz’[a]h[paj ulakam tunil “planted is the stela” TIK Stela 12: D2-D3

‘tza’-pa-ja] ‘u-LAKAM[TUN]-li >

tz’a[h]paj ulakam tun[il] “planted is the stela” PRU Stela 35: B2-A3

‘tza-[pa]ja […] TUN-ni-li > tz’a[h]paj […] tunil “planted is […] (stone)” CPN Stela C South Side

TZ’AP ‘u-LAKAM-TUN-ni-li >

tz’[a][h][paj ulakam tunil “planted is the stela” TIK Stela 39: zA2-zB2

see: -[h]-…-[aj], -il, lakam tun, u-

‘tza[pa]-pa-ja > tz’a[h]paj “planted is” CPN Stela C

Figure 3a

250 A single large ‘u sign brackets both tz’a[pa]wa and TUN-ni; this seems to be a visual aid in establishing the fact that both items open with u-.
The page contains discussions on the use of signs in Maya script, with particular attention to the placement of signs such as `pa` and `tz’a` into the root `tz’a`. It mentions the suggestion that the second `pa` sign would lead to a mediopassive suffix `-p-`; however, based on the common placement of `pa` into `tz’a`, it can be suggested that `tz’a[pa]` was a fossilized, fixed, or patterned spelling. The text also notes that a jaguar head sign through a process of acrophony has been reduced to simply `ba`. It is possible that the writer intended to acrophonically reduce the value to `BAL`.

---

251 It has been suggested that the second `pa` sign would lead to a mediopassive suffix `-p-`; however, based on the common placement of `pa` into `tz’a` (see other examples at Copan and Quirigua cited), it can be suggested that `tz’a[pa]` was a fossilized, fixed, or patterned spelling (compare to `chu[ku][ka-ja]`) to which a second, obsolete, `-pa` was added.

252 This Nebaj style vessel employs a unique sign for the syllable `ba`, namely a BALAM jaguar head which through a process of acrophony has been reduced to simply `ba`. However, it is possible that the writer intended to acrophonically reduce the value to `BAL`.
tz’ibal nah  cn.  Tz’ibal Nah (building name)  > tz’i-ba-la-NAH  > tz’ibal nah
see: nah, tz’ibal  K2695

tz’ibil  n.  writing  > tz’i-bi  > utz’il[il] “the writing”
see: u-, tz’ib-, -Vl  Madrid 023C-2
also see: tz’ibal

tz’ib te’  cn.  Tz’ib Te’ (tree species)  > tz’i-TE’ > tz’i[b?] te’ “palo de tinto”
see: te’, tz’ib te’al  Dresden 33C-1

tz’ib te’al  cn.  Tz’ib Te’al (toponym)  > tz’i-TE’-la  > tz’i[b?] te’al (toponym)
see: -al, tz’ib te’  YAX HS 3 Step 1: B2b 254

tz’ikin (1)  n.  raptorial bird (eagle?)  > TZ’IKIN-na  > tz’ikin “raptorial bird”
> tz’i-na  > tz’ikin
> TZ’IKIN  > tz’ikin
see: kot
also see: jolom tz’ikin, uhuk chapat tz’ikin k’inic ajaw  K2206, COL Fenton Vase  K1392

tz’ikin (2)  n.  Tz’ikin (15th day name)  > 4-TZ’IKIN  > chan tz’ikin “4 Tz’ikin”
> 10-TZ’IKIN  > lajun tz’ikin “10 Tz’ikin”

tz’ikul  n.  clay  > tz’i-ku  > tz’ikul[il] “clay”
> ti tz’i-ku  > ti tz’ikul[il] “with clay”
see: ti  K2699 (Hokeb Ha’ Vase)  CPN Altar F’: A2b 256

tz’ul-  v.  to skin(?)  > tz’u-lu  > tz’ul- “to skin”

253 The scribe employs skull sign for the syllabic sign ba, as such derived through a process of acrophony from BAK “skull, head.” The employment of the skull sign is a common feature of this style of ceramics (pertaining to the greater El Zotz’ area in the central Peten).

254 Alternatively, the entry tz’ib te’ may be simply tz’i te’ “palo de tinto”; in various Highland Maya languages the name for this tree is recorded as tz’i te’ (for instance in Q’eqchi’, Kaqchikel, and Tzutujil). It is a probable loan from Ch’ol into these languages. The original term may have been tz’ib te’ “painting/writing tree” (the wood is made into a pulp and boiled to produce a deep black ink). The -b maybe was lost due to a process of elision, as final -b is a weak consonant, and the opening t- is a strong consonant.

255 Based on the reading of the bird logographic sign as tz’ikin outside the day sign cartouche and the fact that Tz’ikin is the day name of the fifteenth day in several Highland Maya calendars I include this entry Tz’ikin for the Classic Maya fifteenth day name.

256 At Copan (Structure 18, East Niche Text) there possibly is an item utz’ikol (u-tz’i?-ko lo), containing the root tz’ik “clay” and a suffix -ol (which may have evolved from -ul).
**tz’ul bak**  
**cn.**  
skinning bone

> tz’u-lu?-BAK 'u-ba-ki > tz’ul bak ubak[il] > 

“skinning bone (is) the bone” TIK MT42b: A1-A2

**tz’unun**  
**n.**  
humming bird

> tz’u-nu > tz’unun “humming bird”  
K8008

> tz’u-nu > tz’unun[n]  
K2784, K8008

> tz’u-nu > tz’unun[n]  
TRT Mon.8: 45

> tz’u-nu > tz’unun[n]  
QRG Stela C: C10

**tz’utz’ih**  
**Figure 7b**  
**n.**  
coati

> tz’u-tz’i-hi > tz’utz’ih “coati”  
K8076

> tz’u-tz’i > tz’utz’i[h]  
K927

> K’AK’-ne tz’u-tz’i > k’ak’ ne[h] tz’utz’i[h] “fire-tailed coati” K927

**u-** *(1)*  
**pr.**  
he, she, it

> ’u- > u- “he, she, it”  
[common]

**u-** *(1)*  
**pr.**  
his, hers, its; the

> ’u- > u- “his, hers, its; the”  
[common]  
257

**u-..-Vw**  
**suf.**  
preconsonantal ergative pronoun and a suffix that reduplicates the root vowel on a class of root root transitives. Examples:  
> ’u-CH[ku]-wa > uchukuw  
see: chuk-

> ’u-CH’AM-wa > uch’am[a]w  
see: ch’am-

also see: y-..-Vw

**ub**  
**n.**  
tube (?)

> yu-ba > yub “the tube(?)”  
COL EC Limestone Obj.  
258

**ub-**  
**tv.**  
to hear (?)

> ’u-bu-[ji]ya > ubiji “heard”  
PAL TI Left Earspool

see: -jiy

---

257 In the vocabulary I employ “the” in translating the majority of cases when the transliterated item contains the third person possessive pronoun u-. For the value ‘u the largest amount of different signs is employed, and numbers can go as high as 45+. However, most forms are derived from a small group of 5 or 6 basic signs for ‘u, mostly derived through the acrophonic principle (e.g., ’UT “eye, face,” ’UH “moon,” ’UH “jewel,” HUJ “Xok-head”) as well as onomatopoetically derived signs (e.g., “huuu” or howling sound to explain the howler monkey head, the howling dog head , as well as Landa’s second ‘u).

258 Found on a small (ca. 8 inch high) limestone object, of Early Classic manufacture and without provenance (now in a USA private collection). The spelling yu-ba employs the EC version BAH sign; if indeed used to target ba, this would be a very early example of the normally Late Classic acrophonic innovation of certain signs (e.g., ’AJ > ’a, BAH > ba), or possibly the inherent fluidity of these signs (depending on context, either employed as logogram or syllabic sign; as such note YOP ~ yo).
ub te’ n. tribute cloth » **yu-bu’** TE’ > yub te’ “the tribute cloth” K1728
see: y-

uch n. » ’u-chu > uch “opossum” COL LC Vase see: pay

uchak naban cn. Uchak Naban (toponym?) » ’u-CHAK-na ba?-ni WINIK-ki > uchak naban winik “Uchak Naban person” K0868
see: chak, nab-, u-, winik also see: usak naban

uchok yok puy cn. Uchoch Yok Puy (theonym) » ’u-cho-cho yo-ko pu-yi? > uchoch yok puy CHN T4L Lintel 3: F7-F8
» cho-cho yo-ko pu-yi > [u]choch yok puy CHN T4L Lintel 3: B4-B5 see: choch, ok, puy, u-, y-

uch’ n. head louse » **yu-ch’a** > yuch’ “the head louse” K1211 see: y-

uh (1) n. moon » ’UH > uh “moon” NAR Stela 24: D4 » ’IX-’UH > ix uh “lady moon” see: ix

uh (2) n. bead, jewel » ’u-ha-ja > uhaj “bead, jewel” PAL TI-CT: B8 see: -aj
» -’UH > uh “bead, jewel” CHN Cenote Jade Plaque
» **yu-’UH-li** > yuh[il] “the bead, jewel” COL BM Shell Pendant
» **yu-’UH-li** > yuh[il] “the bead” JAI Jade Plaque
» **yu-ha** > yuh[il] “the jewel” COL EC Shell Gorget 1
» **yu-ha** > yuh[il] “the jewel” COL EC Shell Gorget 2

---

259 This transcription is very tentative as it depends on the correct identification of the putative ba sign. Compare the entry with another tentative decipherment, Usak naban. K0868 is painted by the same painter as K3460 (Mint Museum collection) and both refer to actions taking place on 13 Ik’ [la] ti’ hab Yax K’in.

260 The Early Classic spelling **yu-ha** may indicate that yuh was the actual item intended, without an -il possessive suffix. In Mayan languages nouns belong to different classes and either obtain no suffix when possessed or obtain a possessive suffix, of which there are several possibilities (e.g., -il, but also -Vil, which reduplicates the root vowel). Through time nouns can shift classes, thus perhaps in the Early Classic yuh was the intended item (no possessive suffix, or -Ø), and after it shifted class as yuhil became the intended item. Possessed noun constructions are currently researched in Classic Maya as well as in colonial and present-day Maya languages.

181
uh chapat cn. Uh Chapat (anthroponym) > 'UH-CHAPAT > uh chapat see: chapat, uh TNA Mon.104: H 261

uhuk chapat tz’ikin k’inich ajaw cn. Uhuk Chapat Tz’ikin K’inich Ajaw (theonym)  

> ‘[u]7-CHAPAT[ TZ’IKIN ] [eroded] >  
> uhuk chapat tz’ikin k’inich ajaw PAL Palace, House D, Pier F
> 7-CHAPAT[ TZ’IKIN ] [[K’IN][chi-ni]’AJAW-wa >  
> [u]huk chapat tz’ikin k’inich ajaw BPK Str.1 Rm.1 In. Series
> 7-CHAPAT-tu TZ’IKIN-na [K’IN-ni]’AJAW-wa >  
> [u]huk chapat tz’ikin k’inich ajaw CPN Altar to Stela 13
> 7-CHAPAT[ TZ’IKIN ] [K’IN]’AJAW-wa >  
> [u]huk chapat tz’ikin k’inich ajaw K6437
> 7-CHAPAT-TZ’IKIN [K’IN]’AJAW-wa >  
> [u]huk chapat tz’ikin k’inich ajaw K7224 262  
> see: chapat, huk, k’inich ajaw, tz’ikin, u-

uhuk chapat tz’ikin k’inich ajaw balun yokte’ k’uh cn. Uhuk Chapat Tz’ikin K’inich Ajaw Balun Yokte’ K’uh (theonym)

> ‘[u]7-CHAPAT[ TZ’IKIN ] [K’IN]’AJAW-wa 9-’[OK]K’UH-TE’  
> [u]huk chapat tz’ikin k’inich ajaw balun [y]okte’ k’uh COL LC Vessel 263  
> see: chapat, huk, k’inich ajaw, k’uh, ok, te’, tz’ikin, u-, y-

uhuk chapat tz’ikin k’inich ajaw k’inich yax k’uk’ mo’ cn. Uhuk Chapat Tz’ikin K’inich Ajaw K’inich Yax K’uk’ Mo’ (anthroponym)

---

261 Tentative paraphrase of this anthroponym: “Moon Centipede.”

262 The correctness of the inclusion of the u- pronoun in the name of this god is confirmed at the site of Sabana Piletas in Campeche. The Hieroglyphic Stairway inscription includes a spelling of this theonym which opens with ‘u 7, employing the Xok-head variant for ‘u. I thank Carlos Pallan for showing me this example at the 12th EMC in Geneva.

263 Unique theonym Uhuk Chapat Tz’ikin K’inich Ajaw Balun Yokte’ K’uh identifying a god who sits in front of the creator god. The front of the headdress of this god is marked by a k’in sign, he has a large god-eye with inner scroll, a Roman nose, and a single T-shaped tooth. He is depicted in a side view. Balun Yokte’ K’uh is a god associated with transition of time and place and warfare (transition of power), while in my dissertation I have suggested that the Sun God manifestation named Uhuk Chapat Tz’ikin K’inich Ajaw was related to warfare.
7-CHAPAT[TZ’IKIN] [K’INICH]-’AJAW-wa K’INICH YAX-k’u-MO’ > huk chapat tz’ikin k’inich ajaw k’inich yax k’u[ ] mo’ CPN Stela 19 North Side

ukit jol(om) akul cn. Ukit Jol(om) Akul (anthroponym)

- ’u-ki-ti JOL-lo-‘a-ku > ukit jol(om) akul
- ’u-ki-ti ’a-JOL[ku[?]] > ukit jol(om) akul

ukit kan lekul tok’ cn. Ukit Kan Lekul Tok’ (anthroponym)

- ’u-ki-ti 4-le-ku to-TOK’ > ukit kan leku[ ] tok’
- ’u-ki-ti 4-le-ku > ukit kan leku[ ]
- ’u-ki-ti ka-na-le-ku > ukit kan leku[ ]

ukit koy cn. Ukit Koy

- ’u-ki-ti ko-yi > ukit koy

ukit tok’ cn. Ukit Tok’

- ’u-ki-ti to-TOK’ > ukit tok’

ukul n. Ukul (toponym)

- a-‘u-ku-la > a[ ] ukul “person from Ukul”
- a-‘u-ku > a[ ] ukul[ ] “person from Ukul”
- A-J-‘u-ku > aj ukul[ ] “person from Ukul”

uk’- tv. to drink

- ’u-UK’-ni > uk’un “drinks(?)”
- ’u-k’u-wi > uk’uw “drinks”
- i-‘UK’ SAK-sa [chi]hi > i-uk’ sa[ ] sak[ ] ‘chih
  “then drinks sak sa’ chih”

uk’- tv. to drink

- ’u-UK’-ji-[chi]hi > yu[k’ul] chih “he drinks pulque”

uk’- tv. to drink

- x’u-UK’-[ji]ya > x’al’ “again drank”
- yu-UK’-ji-[chi]hi > yu[k’ul] chih “he drinks pulque”

EKB Str.1 W-Serpent
EKB Str.1 E-Serpent
EKB Str.1 Mural A: O1-P1

CHN Cenote Vessel
CPN Altar L

PNG Panel 3: P1

DBC Str.42 Incised Bone

CPN Altar K: M2-N2

TIK MT56: 8

CPN Altar

183

Full nominal phrase of the Copan king commonly referred as simply K’inich K’uk’ Mo’, although this full nominal phrase is given to him retrospectively, at the time of the eleventh successor. Tentative paraphrase of this anthroponym: “Seven Centipede Eagle K’inich Ajaw, K’inich Green Quetzal Macaw.”
uk'ib  n. vessel (lit. drink-instrument)  > 'u-k'i-bi > uk'ib “vessel”  
  > ‘u-‘UK’ > uk'[ib] “vessel”  
  > yu-k'i-bi-la > yuk'ibil “the vessel”  
  > yu-k'i-bi-li > yuk'ibil “the vessel”  
  > yu-k'i-bi-li > yuk'ibil “the vessel”  
  > yu-k'i-bi > yu'k'[ib][il] “the vessel”  
  > yu-k'i-bi > yu'k'[ib][il] “the vessel”  
  > yu-k'i-ba > yu'k’ib “the vessel”  
  > yu-'UK'[bi] > yu'k'[ib][il] “the vessel”  
  > yu-'UK’ > yu'k'[ib][il] “the vessel”  

uk’uw chan chak  cn. Uk’uw Chan Chak (anthroponym)  
  > ‘u-k’u-wi CHAN cha-ki > uk’uw chan chak  
  > ‘u-k’u-wi CHAN-na CHAK-ki > uk’uw chan chak  

ul  n. atole  
  > ‘u-lu > ul “atole”  
  > ‘u-li > ul  
  > ti ka-wa-la ‘u-lu > ti [ka]kawal ul “for chocolaty atole”  

Note the variant used for yu on the Early Classic carved ceramic vessel, which can be described as T61:501var.

The body of this Early Classic vessel has two large cartouches containing dedicatory texts. One cartouche opens with the spelling yu-k'i-bi, the other with yu-k'i-ba.

Tentative paraphrase of this anthroponym: “Chak Who Drinks in the Sky.”
Figure 6: Some Examples of Classic Maya Spellings (photographs courtesy Justin Kerr, not to be reproduced without written permission)

a) K5465: ta pa ‘u lu for ta pal[j] ul

b) K7147: ‘u tz‘i ba li for utz‘ibal[il]

c) K7459: ya-K’IN-ni for yal[j] k‘in
d) K7786: ‘u-po-ko-lo che-‘e-bu for upokol che’b

e) K7786: K’UH-yo-tzi ‘AJAW-wa or k’uh[ul] yotzi[ll] ajaw
Based on the spellings pa-ja for "sour" I correct Nikolai Grube's recent suggestion to interpret pa as pa[h] "sour." I do note, however, that in the Late Classic period the syllabic sign ja may have been employed to spell ha (note common na-T683=ja-la vs. Late Classic na-T60:1035=ha-la).
» 3-‘UN-wi > ux un[i]w “3 Uniw”  
» 10-‘UN-ni-wa > lajun unio “10 Uniw”  
» 17-‘u-ni-wa > huk lajun unio “17 Uniw”  
see: huk lajun, lajun, ux, ux lajun  
also see: k’an k’in

upakal elk’inich  cn.  Upakal Elk’inich (anthroponym)  
» ‘u-pa-ka-la ‘EL-K’INICH > upakal elk’inich  
see: el-, pakal, k’inich, u-

upakal k’inich  cn.  Upakal K’inich (part of anthroponym)  
» ‘u-PAKAL-la K’INICH-chi > upakal k’inich  
see: k’inich, pakal, u-

us  n.  vulture  
» ‘u-su > us “vulture”  
see: k’uch, usij

usak naban  cn.  Usak Naban (building name?)  
» ‘u-SAK-NAB-ba > usak naba[n] “Usak Naban”  
» tu-SAK-NAB-ni > tusak naba[n] “at Usak Naban”  
see: nab-, sak, tu-, u-  
also see: uchak naban

usak xok nah  cn.  Usak Xok Nah (building name)  
» ‘u-SAK xo-ko-NAH > usak xok nah  
see: nah, sak, u-, xok

usij  n.  vulture  
» ‘u-si-ja > usij “vulture”  
see: k’uch, us

» ‘AK’-ta-ja ti-‘u-si?-MO’-o > ti usij[j] [ti] mo’  
“dance with (the) vulture, (with the) macaw”  
COL Site R Lnt. 5: A3-A4  
see: ak’taj-, mo’, ti

269 The spelling ‘u-su for us “vulture” is part of a short nominal phrase identifying an anthropomorphic vulture, providing excellent contextual evidence to identify the term us as meaning “vulture” instead of “mosquito,” as has been suggested by other epigraphers.

270 The verbal expression seems to indicate that one individual danced with the vulture and with the macaw. As such the image that accompanies the text may illustrate the same individual twice, but dressed slightly different. On the left he dances with a macaw (mo’) head in his headdress, on the right he dances with a vulture (usij) head in his headdress.
usij witz  cn.  Usij Witz (toponym)  » 'u-[']US?]WITZ > us[ij] witz  
see: usij, witz  
» 'AJ-[']US?]WITZ > aj us[ij] witz “person from Usij Witz”  
see: aj, usij, witz  
» 'u-si-wi-WITZ 'AJAW > us[ij] witz ajaw “Usij Witz king”  
see: ajaw, usij, witz  
» tu-CHAN-CH'EN-'u-[']US?]WITZ >  

tuch'an ch'en us[ij] witz “at the community of Usij Witz”  
BPK Misc. Stone 1: D2  
see: chan ch'en, tu  

ut  n.  face  » 'u-'UT-ti > ut “face”  
also see: wut  
YAX Lintel 23: M5a  
CPN Stela 11: B3, A4  

ut-  iv.  to happen, to occur  » 'i-'u-ti > i-ut “then happens”  
'[]i']u-ti > i-ut “then happens”  
'[]i'-'u-tu? > i-ut “then happens”  
see: i-  
'[]u-ti-ya > utiy “happened”  
'[]u-ti-ya > utiy “happened”  
'[]u-'u-ti-ya > utiy “happened”  
'[]UH-ti-ya > u[ht]iy “happened”  
'[]UH-ti-ya > u[ht]iy “happened”  
'[]i-'u-ti-ya > i-utiy “then happened”  
see: i-, -iy  
'[]u-ti-ji-ya > utijiy “happened”  
see: -ijiy  

Note the rare skull variant for -ya in 'u-ti-ya. Maybe this sign for ya is derived through a process of acrophonic reduction from YAH “pain”; as such the skull with removed lower jaw was introduced into Maya script.

This and other spellings that employ 'UH may indicate that the early Classic and late Classic verb ut- was actually pronounced uht- (and thus was a hypercorrect spelling). If so, the spellings that simply employ 'u-ti do not guard the preconsonantal -h-; the spelling 'u-'u-ti at Copan may imply a phonological reduction of -h- to -'. Thus, ut- is but an approximation.

271 Note the rare skull variant for -ya in 'u-ti-ya. Maybe this sign for ya is derived through a process of acrophonic reduction from YAH “pain”; as such the skull with removed lower jaw was introduced into Maya script.

272 This and other spellings that employ 'UH may indicate that the early Classic and late Classic verb ut- was actually pronounced uht- (and thus was a hypercorrect spelling). If so, the spellings that simply employ 'u-ti do not guard the preconsonantal -h-; the spelling 'u-'u-ti at Copan may imply a phonological reduction of -h- to -'. Thus, ut- is but an approximation.
Due to the presence of the final glide -y in way and the inherent weak quality of the opening glottal spirant h- in hab the month name may have been pronounced uwayhab. In regard to the prefixed pronoun u-, note the work of fray Diego de Landa, who in his “Relación de las cosas de Yucatan” (actually a late seventeenth and early eighteenth century copy) refers to the final period of five days as «Yuayyab» or uwayyab (Landa Fol. 38v). The month name probably meant “The (u-) Sleep or Rest (way) of the Year (hab).” The opening possessive pronoun u- is often abbreviated (see for instance uchoch yok puy, uhuk chapat tz’ikin k’inch ajaw, uk’inch nabil).

This unique example employs T535 WAY as the main sign for the month name (independently identified by Christian Prager and Simon Martin), which provides good evidence that the GAPING.MAWS logograph indeed is read WAY as well.

As I have noted in a previous contribution, the word for “three” may have been lujun. This I based on the fact that the number “three” (as well as the number ux lujun “thirteen”) in possessive contexts is prefixed with the third person preconsonantal possessive pronoun u- (e.g., ‘u-3-PAT-ti-li). There is at present, however, no direct historical linguistic base for this assessment; as such, the entry is ux “three.”. Additionally, note that the “god” of number three is the Wind God. Here there is a play on words, “hux
ux (2)  adj.  many, abundant  see: ox
> 3 > ux “many, abundant”
> 3-W1’ > ux wi’il “many/abundant meals”  Dresden 02A
see: wi’il
> 3-ka-bu-lu > ux kal bul “abundant (are) our beans”  COL DAM Vase (K2914)
see: bul, ka’

ux ahal ebul  cn.  Ux Ahal Ebul (toponym)  see: ahal, ebul, ux
> 3-‘a-ha-la ‘e-bu > ux ahal ebul[I]  NAR HS1 VII: O2b-P2a 276
see: ahal, ebul, ux

ux hab te’  cn.  Ux Hab Te’ (toponym)  see: ajaw, hab te’, ux
> 3-[HAB-TE’]’AJAW > ux hab te’ ajaw “Ux Hab Te’ king” K2295, K5022

ux lajun  num.  thirteen  see: ox lajun
> 13 > ux lajun “thirteen”

ux lajun ajaw tun  cn.  Ux Lajun Ajaw Tun  see: ajaw, tun, ux lajun
> 13-‘AJAW-TUN-ni > ux lajun ajaw tun
“13 Ajaw Stone” QRG Stela E: C11 277

ux lajun chanal kuy  cn.  Uxlajun Chanal Kuy (nominal phrase of nocturnal bird)
> 13-[CHAN]NAL ku-yu > ux lajun chanal kuy  Dresden 10A-1
> 13-CHAN yu-ku > ux lajun chan[al] kuy  Dresden 07C-2
> 13-[CHAN]KUY > ux lajun chan[al] kuy  Dresden 08B-3
> 13-CHAN > ux lajun chan[al kuy]  K1398 278

means “wind, breath” (note for instance Tzotzil hus, has (< *hux)”breath heavily; breathing through nose,” Q’eqchi’ uxlajb “aire,” or Kaqchikel uxl “vapor”). Outside the day sign cartouche, T503 WIND may be HUX instead of ‘IK’.

276 Copan Stela P South seems to provide a spelling 3-‘a-ja-la ‘a-‘AJAW-wa for Ux Ajal Ajaw. If correctly identified, in the late Classic also T683var ja had evolved to ha, as /j/ and /h/ had merged. But also note the plate designation ajaljib; were there two verbs “to awaken; to wake-up, to rise,” aj- and ah-?

277 Quirigua’s Stela E has a dedicatory date of 9.17.0.0.0, 13 Ajaw 18 Sak, which explains the Ux Lajun Ajaw Tun name of the monument: this is the k’atun 13 Ajaw stone. Each k’atun (*k’al tun; Yucatec Maya name) or winak hab (probable Classic Maya name) is named after the last day of the period, which is always a day Ajaw, with a descending coefficient: 11, 9, 7, 5, 3, 1, 12, 10, 8, 6, 4, 2, 13. According to the Colonial Yucatec Books of Chilam Balam the k’atun count opened with a k’atun that terminated on 11 Ajaw, which means that 13 Ajaw is the final k’atun period (and day!) of a series of 13 k’atuns or 256 years. That makes the recording of the Ux Lajun Ajaw Tun name the more interesting, as it marks the last day of a 256 year cycle based on the elapse of 13 k’atun periods in the Classic Maya tradition of the southeastern Maya area. The Stela E text opens and closes with the k’atun 13 Ajaw date. K’atun 11 Ajaw was the first k’atun in the k’atun cycle, as the first day of any k’atun 11 Ajaw was the day 1 Imix. As can be read in the surviving manuscript of the work by fray Diego de Landa, the “Relación de las cosas de Yucatan,” 1 Imix was the first day of the Yucatec Maya calendar. Thus both the tzolk’in and the k’atun cycle started with the same day, 1 Imix.

278 The examples on K1398 and K5359 provide the name of the bird in the God I headdress. Tentative paraphrase of this anthroponym: “Thirteen Sky Place or Celestial Owl.”
ux lajun tzuk  cn.  Uxlajun Tzuk (title)  
» 13-ku yu-CHAN-na > ux lajun chan[al] kuy  
  see: chan, kuy, ux lajun  
  K5359

ux lakam tun  cn.  Ux Lakam Tun (toponym)  
» 13-tzu[ku] > ux lajun tzuk  “thirteen partitions”  
  see: tzuk, ux lajun,  
  also see: huk tzuk, kan tzuk  
HRZ Stela 4: B3, K7149

ux te' k'uh  cn.  Ux Te' K'uh (toponym)  
» 'A]3-LAKAM[TUN]ni > aj ux lakam tun  
  “person from Ux Lakam Tun”  YAX Stela 18 Back: D3  
  see: aj, lakam tun, ux

ux te' tun  cn.  Ux Te' Tun (toponym)  
» 'u-ti-ya 3-TE'-TUN-ni > utiy ux te' tun  
  “happened (at) Ux Te' Tun”  DPL Stela 9: F4  
  see: te', tun, ut-, ux

ux te' tun chik nab  cn.  Ux Te' Tun Chik Nab (toponym)  
» 'u-ti-ya 3-TE'-TUN-ni-[chi[ku]]NAB > utiy ux te' tun chik nab  
  “happened (at) Ux Te' Tun Chik Nab”  COL Ballgame Panel  
  see: chik nab, ut-, ux te' tun

uxul (1)  n.  carving  
» yu-xu?[lu] > yuxul[il] “the carving”  
  [common]

uxul (2)  adj.  carved  
» yu-xu?-lu K'AN-na-TUN-ni-li > yuxul k'antunil
“the carved bench stone” TNA Mon.182: E-F


“the carved bench stone” TNA Mon.95: E-F

see: -il, k’antun, y-

» yu-xu?-lu-li TUN-ni-li > yuxul tunil “the carved stone” ITZ Lintel 1: J2-J3

see: -il, tun, y-

» ’OCH-K’AK’ ti-yu-lu xu?-TUN-li > och k’ak’ ti yu[xul] tunil

“fire-entered the carved stone” COL Randel Stela

see: -il, och- k’ak’, tun, y-

uxul- ivd.(?) to carve

» ’i-’u-xu?[lu]-yi > i-uxuluy “then carves” EML Panel 1: D1

see: i-, -Vy

» ’u-xu?-la-ja > uxulaj “carved is” COL LC Vessel

» ’u-xu?[lu]-ja > uxul[a]j “carved is” COL Saenz Panel: H7

see: -aj

uxulnajal n. carving

» yu-xu?-lu na-ja-la > yuxulnajal “the carving” COL MRdY Vessel

see: -aj, -al, -n-, uxul-, y-

uxulwajal n. carving

» yu-xu?-lu wa-ja-la > yuxulnajal “the carving” CPN Altar Z

see: -aj, -al, uxul-, -w-, y-

ux wi’il cn. abundance

» 3-W1’ > ux wi’[il] “abundance” Dresden 02A

see: ux, wi’il

ux wintik cn. Ux Wintik (toponym)

» 3-wi-ni-ti-ki > ux wintik CPN Stela 10: C10

» 3-wi-t[i][k] > ux wi[n]tik CPN Structure 11 Panels

see: ux

also see: chan wintik

» HUL-li 3-wi-ti-ki > hul ux wi[n]tik “arrived (at) Ux wintik” CPN Altar Q: C5-D5

see: hul-

» ’Aj-3-wi-ti-ki > aj ux wi[n]tik “person from Uxwintik” CPN Altar L

see: aj

» ’ut-i-ya-3-wi-ti-ki CHAN-na-CH’EN-na > ux wi[n]tik chanch’en

279 Most probably uxul k’antun was a composite noun, uxul “carved; carving” and k’antun “precious stone.” Thus uxul k’antunil “carved precious stone.”
“happened (at) Ux Wintik community” CPN Stela J East
see: ut-

» 3-wi-ti-ki CHAN-na-CH'EN-na-? > ux wi[n]tik chanch'en
   “Ux Wintik community” CPN Str.12 Rev. Stand 280

ux witz a'  ( uwitza') cn. Ux Witz A'  
» 3-WITZ[tzi]-a > ux witz a'] CRC Stela 3: H11
   see: a', ux, witz

••• V •••

-V  suf. vowel harmonic suffix that derives an imperative. Examples:
   » pu-lu > “strike!”
      see: pul-
   » 'u-tz'u> utz’u “smell!”
      see: utz’-
      also see: -Vk

-Vch  suf. intensifying suffix on certain adjectives. Examples:
   » K'IN-ni-chi > k'inich “very hot, sunny”
      see: k'in, k'inich
   » nu-ku > nuku[ch] “very big”
      see: nukuch

-Vk  suf. vowel harmonic suffix that derives an imperative. Example:
   » 'i-li-ki > ilik “see!”
      see: il-
      also see: -V

-Vl (1)  suf. qualitative adjective suffix that reduplicates the root vowel of the noun to which it is suffixed.
   Examples:
   » KAB-la > kab[al] “terrestrial (earth-like)”
      see: kabal
   » po-po-lo > popol “mat-like”
      see: popol

-Vl (2)  suf. suffix that reduplicates the root vowel and derives a participle. Examples:

280 There is a sign after CH'EN-na, but unfortunately I am unable to identify the sign in the photograph that I have available. My prediction is that the final sign is -la.
» CHUM[mu]-li > chumul “sitting”  
  see: chum-

» ta-pa-la > tapal “extinguishing”  
  see: tap-

-Vm (1)  
suf.  
suffix that indicates a future action, commonly of the shape -om. Examples:
  » 'u-to-ma > utom “happen will”  
     see: ut-
  » ja-tz'o?-ma > jatz'om “strike will”  
     see: jatz’-
  » yu-[ku]no-ma > yuknom “shake will”  
     see: yuk-

-Vm (2)  
suf.  
suffix that derives an agentive expression from a verb, most commonly of the shape -om. Examples:
  » ka-yo-ma > kayom “fisher (person who will fish)”  
     see: kayom
  » k’a-ya-ma > k’ayam “singer (person who will sing)”  
     see: k’ayam
  » k’a yo-ma > k’ayom “singer (person who will sing)”  
     see: k’ayom

-Vn (1)  
suf.  
suffix that derives a certain class of antipassives. Example:
  » 'IL-ni > il[a]n
     see: il-

-Vn (2)  
suf.  
suffix that derives an inchoative from nouns. Example:
  » 'a-‘AJAW-ni > ajaw[a]n “becomes king”  
     see: ajawan-

-Vn (3)  
suf.  
suffix that derives a noun from a verb root. Example:
  » ki-si-ni > kisin “Kisin (Fart-er)”  
     see: kis-, kisin

-Vs  
suf.  
suffix that derives a causative. Example:
  » 'a-je-se > ajes “makes to rise”  
     see: aj-

-Vt  
suf.  
(commonly a) vowel harmonic nominalizing suffix that derives a noun from an adjective. Examples:
  » cha-pa-ta > chapat “centipede”
see: chapat
» K'AN-na-ta > k'anat
see: k'anat

-Vw (1) suf. see u-...-Vw for this suffix on active transitive verb roots

-Vw (2) suf. suffix that reduplicates the root vowel and derives a certain class of passives. Examples:
» CHOK-wi > chok[w]
see: chok-
» CH'AM-wa > ch'am[a]w
see: ch'am-
» TZAK-wi-ya > tzak[iw] (*tzak[iw])
see: tzak-
also see: -iy

-Vy (1) suf. suffix that reduplicates the root vowel and identifies a certain class of intransitives. Example:
» 'i-ko-jo-yi > i-kojoy
see: koj-

-Vy (2) suf. suffix that reduplicates the root vowel and identifies a certain class of mediopassives. Examples:
» k'a-sa-ya > kasay
see: k'as-
» wo-lo-yi > wolo-y
see: wo-

••• W •••

-w- suf. a suffix that derives a certain class of passives from CVC and CVCVC transitives. Examples:
» BAK-wa-ja > bakwaj
see: -aj, bak-
» na-wa-ja > na[']waj
see: -aj, na'-

-w-an suf. a suffix that derives an intransitive positional verb. Examples:
» CHUM[mu]-wa-ni > chumwan “sits”
see: chum-
» PAT-wa-ni > patwan “shapes, forms”
see: pat-
<table>
<thead>
<tr>
<th><strong>wa’</strong></th>
<th>pre.</th>
<th>progressive aspect marker</th>
<th>also see: -l-aj</th>
</tr>
</thead>
<tbody>
<tr>
<td>» <strong>wa</strong> &gt; <strong>wal</strong>’ “then”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-K’UH-le-wa-ki</strong> &gt; <strong>wa’ k’uhlewki</strong> “then was worshipped” CHN Monjas L.1A: B1 see: k’uh-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-ya-k’a-wa</strong> &gt; <strong>wa’ yak’aw</strong> “then he received” NAR Stela 32: Y5 see: ak’-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-ya-la-wa</strong> &gt; <strong>wal</strong>’ [y]alaw “then thrown” PNG Panel 3 Sec. Text see: yal-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>wa’-</strong></th>
<th>pv.</th>
<th>to put upright, to erect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>» <strong>WA’?-la-ja ‘u-LAKAM TUN-ni-li</strong> &gt; <strong>wal’[l]aj ulakam tunil</strong> “puts upright the stela” TNA Mon.30: A4-A6 281 see: -il, -l-aj, lakam tun, u-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>WA’?-ji-ya</strong> &gt; <strong>wal’[h]jiy</strong> “put upright” PAL TC Tablet: A14 see: [-h]-.....-aj, -iy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>WA’?-ji-ji-ya</strong> &gt; <strong>wal’[h]jijiy</strong> “put upright” PAL T.XIX Bench-S: D2 see: [-h]-.....-aj, -jiji</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa’-a-wa-ni</strong> &gt; <strong>wa’wan</strong> “puts upright” CPN Stela A, Stela H</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-WA’?-wa-ni</strong> &gt; <strong>wa’wan</strong> “puts upright” PAL T.XXI Bench, Edge see: -w-an</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>wak (1)</strong></th>
<th>num.</th>
<th>six</th>
<th>[common]</th>
</tr>
</thead>
<tbody>
<tr>
<td>» <strong>6</strong> &gt; <strong>wak</strong> “six”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>WAK</strong> &gt; <strong>wak</strong> “six” PAL TS Tablet: D9a, K4679</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>wak (2)</strong></th>
<th>n.</th>
<th>centipede(?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>» <strong>wa-ka</strong> &gt; <strong>wak</strong> “centipede” see: chapat</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>wak a’ ( waka’)</strong></th>
<th>cn.</th>
<th>Wak A’ (toponym)</th>
</tr>
</thead>
<tbody>
<tr>
<td>» <strong>wa-ka’-a</strong> &gt; <strong>wak a’</strong> PRU Stela 33 see: a’, wak</td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-[ka][A]JAW</strong> &gt; <strong>wak a’l ajaw</strong> “Wak A’ king” PRU Stela 27, Front: A6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-[ka][A]JAW</strong> &gt; <strong>wak a’l ajaw</strong> PRU Hier. Stairway</td>
<td></td>
<td></td>
</tr>
<tr>
<td>» <strong>wa-[ka][A]JAW</strong> &gt; <strong>wak a’l ajaw</strong> PRU Stela 33, 34 see: ajaw</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **wak chan k’awil** | cn. | Wak Chan K’awil (anthroponym) |

---

281 The decipherment of the main sign as **WA’** is problematic and still very tentative; I base this tentative decipherment on the syllabic spelling **wa’-a-wa-ni** as found at Copan. Compare to Stuart 2005: 65, note 17 for an alternative interpretation.
» WAK-CHAN-na K’AWIL > wak chan k’awil
  see: chan, k’awil, wak

kab nal winik
  cn.
  Wak Kab Nal Winik (title)
  » 6-KAB NAL[WINIK] > wak kab nal winik
  “Wak Kab Place Person”
  COL Private collection

  » 6-KAB-NAL[WINIK-ki] > wak kab nal winik
  COL Pr. Collection Plate

  » 6-[KAB]NAL > wak kab nal [winik]
  see: kab, nal, wak, winik

lajun
  num.
  sixteen
  » 16 > wak lajun “sixteen”
  [common]

wal
  n.
  Walil (toponym/polity)
  » ’AJ-wa-k’a[bi] > aj wak’ab “He from Wak’ab”
  see: aj

  » wa-k’a-[bi]’AJAW > wak’ab ajaw “Wak’ab king”
  YAX Lintel 16: E1
  see: ajaw

wal (1)
  n.
  fan
  » wa-li > wal “fan”
  see: walil

wal (2)
  prep.
  in, within
  » ti-WAL-la > ti wal “in, within”
  see: ti

  » WAL-la > wal “in, within”
  CHN Monjas Ann. Capst.2

-wal
  n.cl.
  numerical classifier for things inside (?)
  » -wa?-la > -wal

walil
  n.
  Walil (toponym)
  » ’AJ-wa-li > aj wali[l] “person from Walil”
  see: aj, -il, wal

wamaw k’awil
  cn.
  Wamaw K’awil (anthroponym)

  » wa-ma-wi K’AWIL > wamaw k’awil
  QRG Stela I: C4

  » wa-ma-wi K’AWIL > wamaw k’awil
  COL Ballgame Pan.: D1-C2
  see: k’awil

wax
  n.
  fox
  » wa-xi > wax “fox”
  K0927, K1901

---

282 This title (this example is found on a rattle holder in a private collection) refers to high ranked individuals (including the k’uhul ajaw) of Naranjo. However, in many examples this title is abbreviated to simply Wak Kab and the additional parts nal and winik are omitted. K4464 was found at Buenavista del Cayo, Belize. On Naranjo Stela 20 (B4) and Stela 21 (A13-A14) the scribe-sculptor(s) employ(s) a variant of this title, Wak Kab Yok’in, in which perhaps again the part Nal Winik is abbreviated (or substituted by Yok’in).

283 This is a most intriguing toponym, as the toponym Walil is known among Highland Maya ethnohistory specialists. Walil was the traditional name of Acasaguastlan, which may have meant “Place of the Fan” (Van Akkeren 2000: 89). I do not suggest that the Walil mentioned at Tonina refers to the same city (another title of origin in this text is Aj Kolol Te’, referring to the name of a fortified hill close to Tonina), but I do suggest that the toponym Walil as “Place of the Fan” has a Late Classic ancestry at least.

197
The word *wax* “fox” is a loan word adopted from Mixe (*wa’x*). On K1901 the ta-na spelling can be identified, but not the color prefix.

These spellings seem to indicate that *wayaw* was a Classic Maya gloss for “familiar, spirit companion,” probably based on the transitive verb *way-* “to transform” and a rare -Vw suffix (possibly nominalizing in nature; also note *ichii* and *mataw*). In possessed form it took a vowel harmonic -Vl possessive suffix and it may have been pronounced *uwaywal*.  

---

284 The word *wax* “fox” is a loan word adopted from Mixe (*wa’x*). On K1901 the ta-na spelling can be identified, but not the color prefix.

285 These spellings seem to indicate that *wayaw* was a Classic Maya gloss for “familiar, spirit companion,” probably based on the transitive verb *way-* “to transform” and a rare -Vw suffix (possibly nominalizing in nature; also note *ichii* and *mataw*). In possessed form it took a vowel harmonic -Vl possessive suffix and it may have been pronounced *uwaywal*. 

Figure 7: Some Examples of Classic Maya Spellings (photographs courtesy Justin Kerr, not to be reproduced without written permission)

a) K7970: sa-ja-la for sajal

b) K8076: tz’u-tz’i-hi for tz’utz’ih

c) K7970: [[[HIX]WITZ]’A]AW for hix witz ajaw

d) K8749: ’u-CH’AK-’OL-li for uch’ak ol[i]l

e) K8885: ba-che-bu for ba[h] che[’]bul
<table>
<thead>
<tr>
<th>Words</th>
<th>Morph</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>wayib (1)</td>
<td>n.</td>
<td>shrine</td>
<td>PAL T.XIV Tablet: G3a, K0771, K1811, K3395</td>
</tr>
<tr>
<td>wayib (2)</td>
<td>n.</td>
<td>wayib (title)</td>
<td>COL Site Q Panel A: A6-B6</td>
</tr>
<tr>
<td>we’ (1)</td>
<td>n.</td>
<td>food</td>
<td>K5460</td>
</tr>
<tr>
<td>we’ (2)</td>
<td>iv.</td>
<td>to eat</td>
<td></td>
</tr>
<tr>
<td>we’em</td>
<td>n.</td>
<td>food dish</td>
<td>K3067/5458</td>
</tr>
<tr>
<td>we’ib</td>
<td>n.</td>
<td>food dish</td>
<td>COL NMA Plate (K5460)</td>
</tr>
<tr>
<td>we’yah</td>
<td>n.</td>
<td>meal, food</td>
<td>YAX Lintel 35: D7</td>
</tr>
<tr>
<td>wi’</td>
<td>n.</td>
<td>root</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Part of Speech</td>
<td>Meaning</td>
<td>Reference</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>-------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>wi’il (1)</td>
<td>n.</td>
<td>meal</td>
<td>3-WI’ &gt; ux wi’il “many meals”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ux</td>
</tr>
<tr>
<td>wi’il (2)</td>
<td>adj.</td>
<td>last</td>
<td>WI’ &gt; wi’il “last”</td>
</tr>
<tr>
<td>wi’ te’ nah</td>
<td>cn.</td>
<td>Wi’ Te’ Nah (house name)</td>
<td>[wi-TE’]NAH &gt; wi’[i] te’ nah</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>[TE’]NAH-wi &gt; wi’[i] te’ nah</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: nah, wi’, te’</td>
</tr>
<tr>
<td>winak (1)</td>
<td>n.</td>
<td>servant</td>
<td>’a-wi-na-ke-na &gt; awinaken “your servant I am”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: a-, -en</td>
</tr>
<tr>
<td>winak (2)</td>
<td>num.</td>
<td>twenty</td>
<td>WINAK-na-ki &gt; winak “20”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WINAK-ki &gt; winak “20”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WINAK-ki &gt; winak “20”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: k’al</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>winak hab</td>
<td>n.</td>
<td>time-period (“k’atun”)</td>
<td>wi-WINAK-HAB &gt; winak hab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WINAK-HAB[bi] &gt; winak hab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WINAK-HAB[bi] &gt; winak hab</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: hab, winak</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>[WINAK-HAB-ba’]AJAW &gt; winak hab ajaw</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“(one) k’atun king”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2-WINAK-’a-ja[HAB]-wa &gt; cha’ winak hab ajaw</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“two k’atun king”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: ajaw, cha’</td>
</tr>
<tr>
<td>winak lajun</td>
<td>cn.</td>
<td>thirty</td>
<td>WINAK-ki-LAJUN-na &gt; winak lajun “30”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: lajun, winak</td>
</tr>
<tr>
<td>winbah</td>
<td>cn.</td>
<td>portrait, image</td>
<td>’u-wi-ni-BAH &gt; uwinbah “the portrait, image”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -bah, u-</td>
</tr>
<tr>
<td>winik (1)</td>
<td>n.</td>
<td>person, man</td>
<td>wi-WINIK-ki &gt; winik “person, man”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WINIK-ki &gt; winik</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WINIK &gt; winik</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>wi-ni-ki &gt; winik</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>’u-WI’ wi-WINIK-ki-li &gt; uwi’[i] winikil “the last man”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -il, u-, wi’il</td>
</tr>
<tr>
<td>winik (2)</td>
<td>n.</td>
<td>time-period (20 days)</td>
<td>wi-ni-ki &gt; winik “(unit of) twenty”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>see: -ni-ki</td>
</tr>
<tr>
<td>Word</td>
<td>Type</td>
<td>Meaning</td>
<td>Example</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>wintik</td>
<td>cn.</td>
<td>Wintik (toponym)</td>
<td>wi-ni-ti-ki &gt; wintik</td>
</tr>
<tr>
<td>wintik</td>
<td></td>
<td></td>
<td>wi-ti-ki &gt; wintik</td>
</tr>
<tr>
<td>wis-</td>
<td>tv.</td>
<td>to cut</td>
<td>wi-sa &gt; wi[salj] “cut is”</td>
</tr>
<tr>
<td>witz (1)</td>
<td>n.</td>
<td>mountain, hill</td>
<td>ta-wi-tzi &gt; ta witz “on (the) mountain, hill”</td>
</tr>
<tr>
<td>witz (2)</td>
<td>n.</td>
<td>sweat</td>
<td>wi-tzi &gt; witz “sweat”</td>
</tr>
<tr>
<td>witzaj-</td>
<td>inch.</td>
<td>to stack</td>
<td>WITZ-ja &gt; witz “[al] to stack (lit. become a mountain)”</td>
</tr>
<tr>
<td>witznal</td>
<td>cn.</td>
<td>Witz Nal (toponym/polity)</td>
<td>K’UH.[[WITZ][NAL][‘AJAW &gt; k’uh[l] witz nal ajaw</td>
</tr>
<tr>
<td>witz’-</td>
<td>tv.</td>
<td>to spray water</td>
<td>WITZ’ &gt; witz’ “spray water”</td>
</tr>
<tr>
<td>witz’-</td>
<td></td>
<td></td>
<td>wi-WITZ’ &gt; witz’</td>
</tr>
<tr>
<td>wo’</td>
<td>n.</td>
<td>Wo’ (second month)</td>
<td>wo &gt; wol’</td>
</tr>
<tr>
<td>wo’il</td>
<td>n.</td>
<td>Wo’il (second month)</td>
<td>15-na-‘IK’-ta-wo’il &gt; ho’ lajun ik’[a]t wo’il[l]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“15 Ik’at/15 Wo’il”</td>
</tr>
</tbody>
</table>
wohil n. Wohil (second month) » 6-wo-hi > wak wohil[ll] “6 Wohil” see: wak also: ik’at, wo’, wo’il

wojol n. glyph, character » [...]-wo-jo-le > [u]wojole[ll] “the glyph(s)” » ‘u-wo-jo-le > uwojole[ll] “the glyph(s)” see: -el, u-
» ‘u-wo-jo-li-li > uwojolil “the glyph(s)” » ‘u-wo-jo-li-li > uwojolil[ll] “the glyph(s)” see: -il, u-
» wo-jo > wojol[ll] “glyph(s)” » wo-jo > wojol[ll] “glyph(s)”

wol- tv. to encircle » ‘u-wol-wo > uwolow “he encircles” see: u-...-Vw » wo-lo-yi > woly “encircles” see: -Vy

wuk num. seven » 7 > wuk “seven” (Yucatecan) see: huk

wuk lajun num. seventeen » 7 > wuk lajun “seventeen” (Yucatecan) see: huk lajun

wut n. eye, face » wu?-WUT? > wut “eye, face”
» wu?-WUT? > wut

The tablets at Pomona and Palenque terminate in very similar passages, referring to the sculpting and creation of the monument itself. Both employ the spelling wo-jo for wojoll “glyphs,” although the item targeted may have been woj.

The rare affix (T285var) may represent the value wu; however, a value hu is under investigation by the present author (i.e., hu?-HUT > hut “eye, face; fruit,” hu?-T503 = hu?-HUX > hux “wind, breath,” K’UH-hu? > k’uh “god”).

286 The tablets at Pomona and Palenque terminate in very similar passages, referring to the sculpting and creation of the monument itself. Both employ the spelling wo-jo for wojoll “glyphs,” although the item targeted may have been woj.

287 The rare affix (T285var) may represent the value wu; however, a value hu is under investigation by the present author (i.e., hu?-HUT > hut “eye, face; fruit,” hu?-T503 = hu?-HUX > hux “wind, breath,” K’UH-hu? > k’uh “god”).
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Description</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>xob te’</td>
<td>cn.</td>
<td>Xob Te’ (tree species?)</td>
<td>» xi-ni-li CHAM-ya &gt; xinil cham[ay] “stenge death” see: chamay</td>
<td>K0927</td>
</tr>
<tr>
<td>xoh te’</td>
<td>n.</td>
<td>staff, cane</td>
<td>» xo-bo-TE’ &gt; xob te’ see: te’</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>“he receives (the) staff, cane”</td>
<td></td>
<td>DPL Stela 8: A15-B15</td>
</tr>
<tr>
<td>xok (1)</td>
<td>n.</td>
<td>(ac)count</td>
<td>» xo-TE’ &gt; xoh[?] te’ “staff, cane” see: te’</td>
<td>K2774</td>
</tr>
<tr>
<td>xok (2)</td>
<td>n.</td>
<td>shark</td>
<td>» XOK-ki &gt; xok “shark”</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» XOK &gt; xok</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» xo-ki &gt; xok</td>
<td>PNG Stela 15 front</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>» IX-[k’a]ba-la-XOK-ki &gt; ix k’abal xok (anthroponym)</td>
<td>YAX Lintel 25: R2-S2</td>
</tr>
<tr>
<td>xok nah</td>
<td>cn.</td>
<td>Xok Nah (building name)</td>
<td>» xo-ko-NAH &gt; xok nah</td>
<td>EKB Cover Vault 19: A8</td>
</tr>
<tr>
<td>xok tun</td>
<td>cn.</td>
<td>(ac)count-stone</td>
<td>» xo-ko-TUN-ni &gt; xok tun “(ac)count stone”</td>
<td>XKB Monument 1</td>
</tr>
<tr>
<td>xu’</td>
<td>n.</td>
<td>leaf-cutter ant</td>
<td>» xu? &gt; xu[’] “leaf-cutter ant”</td>
<td>K1211</td>
</tr>
<tr>
<td>xul witz</td>
<td>cn.</td>
<td>Xul Witz (toponym)</td>
<td>» xu?-lu-[WITZ]’AJAW &gt; xul witz ajaw “Xul Witz king”</td>
<td>NTN Drawing 68: A2</td>
</tr>
</tbody>
</table>

**Y**

<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Description</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>y- (1)</td>
<td>pr.</td>
<td>you (third person prevocalic ergative pronoun)</td>
<td>» ya-, ye-, yi-, yo-, yu- &gt; y- see: u-</td>
<td></td>
</tr>
<tr>
<td>y- (2)</td>
<td>pr.</td>
<td>your (third person prevocalic possessive pronoun)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
» ya-, ye-, yi-, yo-, yu- > y-
see: u-

-y...-Vw
suf. prevocalic ergative pronoun and a suffix that reduplicates the root vowel on a class of root transitives.
Examples:
» ya-k’a-wa > yak’aw
see: ak’-
» yi-li-wa > yiliw
see: il-
also see: u-...-Vw

-yah
suf. a nominalizing suffix on transitive verb roots. Examples:
» ’u-chu[ku]-ya > uchukya[h] “the capture”
see: chukyah
» ’u-WE’-ya > uwe’yah “the meal”
see: we’yah

yajaw k’ak’
cn. Yajaw K’ak’ (“Lord of Fire”; title/court position)
» ya-‘AJAW-K’AK’ > yajaw k’ak’ “the lord of fire”
TNA Mon.140: pO
» ya-‘AJAW K’AK’ > yajaw k’ak’
PAL N.Group R.Stone
» ya-‘AJAW[K’AK’] > yajaw k’ak’
PAL Tabl.Slaves: J1,
TNA Mon.140: pOb

» ya-ja-K’AK’ > yajaw k’ak’
PAL T.XIX Stone Pier
» ya-ja-wa k’a-K’AK’ > yajaw k’ak’
CHN T3L Lintel 1: E2-F1
» ya-ja-wa k’a-K’AK’ > yajaw k’ak’
CHN T4L Lintel 1: G3-H3
see: ajaw, k’ak’, y-

» ’u-ya-ja-wa-K’AK’ > uyajaw k’ak’ “the yajaw k’ak’”
CML Urn 26, Spine 15A
» ’u-ya-ja-K’AK’ > uyajaw k’ak’ “the yajaw k’ak’”
see: u-
PNG Stela 12: B18

» ta-ya-ja-wa-K’AK’-li > ta yajaw k’ak’lili
“in yajaw k’ak’-ship”
PAL Group IV Inc.Burner
see: -lil, ta

yajaw te’
cn. Yajaw Te’ (“Lord of the Tree”; title)
» ya-‘AJAW[TE’]-wa > yajaw te’ “the lord of the tree”
YAX Lintel 1: C10
» ya-‘AJAW[TE’]-wa > yajaw te’
PAL Bodega 218: I
» ya-‘AJAW[TE’] > yajaw te’
YAX Lintel 35: B3b
<table>
<thead>
<tr>
<th>yajaw te’ k’inich</th>
<th>cn.</th>
<th>Yajaw Te’ K’inich (theonym)</th>
</tr>
</thead>
<tbody>
<tr>
<td>yajaw te’ k’inich akul mo’ nab</td>
<td>cn.</td>
<td>Yajaw Te’ K’inich Akul Mo’ Nab (anthroponym)</td>
</tr>
<tr>
<td>yajaw te’ k’inich janab pakal</td>
<td>cn.</td>
<td>Yajaw Te’ K’inich Janab Pakal (anthroponym)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>yal-</th>
<th>tv.</th>
<th>to throw</th>
</tr>
</thead>
</table>

| yajaw te’ k’inich | 206 | Tentative identification of the theonym Yajaw Te’ K’inich. I base this identification on the existence of various other manifestations of the deity K’inich. Yajaw Te’ K’inich is often abbreviated in king names to simply K’inich. |
The spelling ya-le-je may be the base for a not yet identified *ya-le-je-ya for *yalejey, in which final -ey is a variant of -iy (e.g., compare huley to huliy). The Palenque Palace HS spelling may have originated due to a process of regressive vowel assimilation: yalej < *yalejey < *yalajey (note existing spelling for yalajiy; infixes -[h]- and -[']- removed for clarity).

Although this is my tentative decipherment of this title of origin, if correctly analyzed, it would suggest that the toponym Yala’in (it may even refer to an ancestor of a community known by the same name in the early Colonial period, Yalain or Alain, occupied by the historic Itza’ in the central Peten) has a historic time depth of at least 800 years more than previously suggested. Note the use of the YAL hand sign in the second example, providing good evidence that this hand sign was YAL instead of ‘AL.
This short nominal phrase of the axe wielding Yax Ha’al Chak employs a rare cephalomorphic variant for YAX.
yax ni’al

cn.

Yax Ni’al (toponym)

» YAX-ni-la > yax nil’[a]l CAY Panel 1: C14

» ’AJ-YAX-ni-la > aj yax nil’[a]l “person from Yax Ni’al” CAY Altar 4 Sup.1: F3

see: -al, ni’, yax

also see: yax akul ha’ yax ni’al

yax pasaj chan yopat

cn.

Yax Pasaj Chan Yopat (anthroponym)

» YAX-pa sa-ja CHAN-na YOP-‘AT-ta > yax pasaj chan yopat K4655

» YAX-pa sa-CHAN-na YOP-‘AT-ta > yax pasaj chan yopat CPN Structure 11

Figure 2d

» YAX-PAS sa-ja CHAN-na YOPAT > yax pasaj chan yopat CPN Str.12 Rev. Stand

» YAX-PAS CHAN-na YOP-‘AT-ti > yax pas[aj] chan yopat CPN Altar U: A3-A4

» YAX-PAS CHAN-na YOPAT-ti > yax pas[aj] chan yopat CPN Altar Q: F3-F4

see: chan, pas-, yax, yopat

yax sijom

cn.

Yax Sijom (10th month)

» tu-11-YAX-SIJOM-ma > tubuluk yax sijom “on the eleventh of Yax Sijom” CHN T4L Lintel 4: A2-B2

see: buluk, sijom, tu, yax

» 11-ya-YAX-SIJOM-ma > buluk yax sijom “11 Yax Sijom” CHN T4L Lintel 1: A2

see: buluk, sijom, yax

also see: buluch

» 16-YAX-SIJOM-ma > wak lajun yax sijom “16 Yax Sijom” TNA Mon.76: J

see: sijom, wak lajun, yax

yax te’

cn.

seiba tree

» ti-YAX-TE’ > ti yax te’ “in (the) seiba tree” Dresden 67B-1

see: ti

Due to a process of progressive vowel assimilation the toponym Yax Ni’al may have been pronounced yax ni’il (but see note 158 on -te’al). The full form of the Yax Ni’al toponym was probably Yax Akul Ha’ Yax Ni’al (see separate entry in vocabulary). The meaning of yax ni’ remains unknown; it may have been a plant or tree name.

Tentative paraphrase of this anthroponym: “Yopat of the Sky that is First Opened.”
yaxun  n.  lovely cotinga  
-  ya-xu?-ni > yaxun “lovely cotinga”  
-  ya-xu?-nu > yaxun “lovely cotinga”  
-  ya-xu? > yaxu[n] “lovely cotinga”  

yaxun balam (1)  n.  Yaxun Balam (anthroponym)  
-  ya-YAXUN-BALAM > yaxun balam  
-  ya-xu?-ni BALAM > yaxun balam  
  see: balam, yaxun  

yaxun balam (2)  n.  Yaxun Balam (anthroponym)  
-  ya-xu?-nu BALAM-ma > yaxun balam  
  see: balam, yaxun  

yaxun balam (3)  n.  Yaxun Balam (anthroponym)  
-  ya-YAXUN BALAM-ma > yaxun balam  
  see: balam, yaxun  

yax we’en chan k’inch  cn.  Yax We’en Chan K’inch (anthroponym)  
-  YAX-WE’-ne CHAN-na-K’INICH >  
  yax we'[e]n chan k’inch  
  see: chan, k’inch, we’, yax  

yayax  adj.  very green  
-  ya-YAX > yayax “very green”  
-  ya-YAX > yayax “very green”  
  see: yax  

yiban  n.  Yiban (anthroponym)  
-  yi-ba-na > yiban  

yip-  tv.  to fill (?)  
-  yi-pi ya-ja > yipyaj “fills (?)”  
-  yi-pi-ya > yipyaj[l] “fills (?)”  
-  yi-pi ya-je-la > yipyajel “fills (?)”  

yoke’  n.  Yoke’ (toponym/polity name)  
-  [yo-ke’] AJAW-wa > yoke’ ajaw “Yoke’ king”  

---

294 Tentative paraphrase of this anthroponym: “K’inch Who First Eats the Sky.” This nominal appears on a variety of ceramics (e.g., K2324, K4388, K4572, K8007), which have a possible greater Xultun area origin.

295 In these particular spellings ya-YAX may indicate a reduplication of the opening sound ya-; reduplication indicates intensification, i.e., yax “green,” yayax “very green.” In other spelling examples it simply may be considered a prefixed phonetic complement to the logograph YAX.
see: ajaw
also see: ak’e’, tok’e’

yokib (1) n. gourge, canyon
       » yo-ki-bi > yokib “gourge”

yokib (2) n. Yokib (toponym/polity name)
       » K'UH-yo-[ki[bi]]'AJAW > k’uh[ul] yokib ajaw
          “god-like Yokib king”  PNG Panel 3: Q12

see: ajaw, k’uhul

       » 'u-ti-ya yo-ki-bi-CHAN-CH'EN > utiy yokib chan chen
          “happened (at) Yokib community”  PNG Altar 1: H2-I2

yokman (1) cn. pillar
       » yo-ko-MAN-na > yokman “pillar”
       » yo-ko-MAN > yokman

yokman (2) cn. Yokman (toponym)
       » yo-ko-[MAN-na]'AJAW > yokman ajaw “Yokman king”  TIK T.IV Lintel 3: H6
       » yo-ko-[MAN]'AJAW > yokman ajaw “Yokman king”  TIK Stela 5: D8

see: ajaw, yokman

yok’in cn. Yok’in (title)
       » yo-K’IN-ni > yo[k] k’in “the base (of the) sun (?)”  COL D.Oaks Slide Archive
       » yo-'OK[K’IN] > yok k’in  [common]
       » yo-'OK'[K’IN] > yok k’in  [common]
       » ‘OK-K’IN > [y]ok k’in
       » K’IN-ni > [yok] k’in

see: ok, k’in, y-

yop n. leaf
       » YOP > yop “leaf”

yop te’ cn. Yop Te’ (toponym?)
       » ‘AJ-YOP-TE’ > aj yop te’ “person from Yop Te’”  YAX Lintel 18: C1

see: aj, te’, yop

yopat n. Yopat (theonym)
       » YOPAT > yopat
       » YOPAT-'AT-ti > yopat
       » YOPAT/yo-'AT-ta > yopat

[common] 297

296 These two variants employ different signs for ‘OK, namely a dog head (ok “dog”) and a bat head (the origin of which still eludes me). The item yok k’in, if correctly deduced, perhaps is derived from *y-ok-k’in “the (y) base/foot (-ok) of the sun (k’in).” The spelling yo-K’IN-ni > yo[k] k’in can be explained through a process of elision.

297 The theonym Yopat may have survived in Yucatec Maya into the early Colonial period as yo’pat. The word yo’pat is glossed as “miter, headdress; crown.” A synonym to yo’pat is cho[l]’pat; both nouns seem to have pat “formed object” in common, modified by either yo-’ (of unknown meaning at present) or cho[l]- (“to tie on”). Note spellings ‘AJ-cho-pa-ta and ‘AJ-cho-wa-pa-ta at Site R (Lintel 3) and Yaxchilan (monument in storage) respectively for the title Aj Cho[w]pat in a sequence of titles for Yaxun Balam IV.
» YOP/yo-‘AT-ti > yopat
» YOP/yo-‘AT > yopat
» YOP/yo-po-‘AT > yopat

yopat balam (1) cn. Yopat Balam (anthroponym; founder of the Yaxchilan dynasty)

yopat balam (2) cn. Yopat Balam (anthroponym)

yotzil n. Yotzil (toponym/polity)

yuch n. knot (?)

yuch tun cn. knot-stone (composite noun that identifies a “rope-fixed” stone onject)

yuk- pv. to shake

yuklaj chan k’awil cn. Yuklaj Chan K’awil (anthroponym)

298 In a 2004 article, Lacadena and Wichmann transcribed this example as **to-bo-ti, but that transcription is in error. The spelling simply is a variant of Yopat Balam (a comparable calligraphic version can be found in the text on a plate sold at an auction by Sotheby’s in 1999), as can be seen in the other examples cited for this vocabulary entry. Tentative paraphrase of this anthroponym: “Yopat Jaguar.”
yu-ku-la CHAN-na K’AWIL > yokkl[aj] chan k’awil
K3636
See: chan, k’awil, -l-aj, yuk-

yuknom ag. (?) Yuknom (part of several anthroponyms)
» yu[ku-]?-no-ma > yuknom
» yu-[ku(no-ma) > yuknom
» yu-ku-no-ma > yuknom
» yu-ku-no[maj] > yuknom
See: -n-, -Vm, yuk-

yuknom ch’en cn. Yuknom Ch’en
» yu-[ku(no-ma] CH’EN-na > yuknom ch’en
See: ch’en, yuknom

yuknom k’awil cn. Yuknom K’awil
» yu-[ku(no-ma K’AWIL > yuknom k’awil
See: k’awil, yuknom

yuknom yich’ak k’ak’ cn. Yuknom Yich’ak K’ak’
» yu-ku-no[maj] [yi]’ICH’AK-ki[K’AK’
See: yuknom yich’ak k’ak’

yul n. polished object
’u-yu-lu-li > uyul[il] “the polished object”
’u-yu-lu > uyul[il] “the polished object”
See: -il, u-

yum n. lord, patron
yu-ma > yum “lord, patron”
’u-yu-?-mu > uyum “the lord, patron”
Paris 07C
RAZ Tomb 19 Vessel 15

299 Tentative paraphrase of this anthroponym: “K’awil Who Shakes the Sky.”
yutal  n.  food, fruit

see: u-

» yu-ta-la > “food; fruit”

» yu-TAL > yutal

see: kakaw

» ta-yu-TAL > ta yutal “for food”  K0791

» ta-yu-ta-la > ta yutal “for food”  K1552

» ta-yu-ta > ta yutal[l]  K4379

» ta-yu-ta > ta yutal[l]  K4477

see: ta

» ’u-yu-ta-li > uyutal[il] “the food”  K1335

see: -il, u-

» ’u-yu-ta-la > uyutal “the food”  COL SMB Carved Vessel

» ’u-yu-ta-la > uyutal “the food”  COL Gardiner (K6080)
### Part 2: The English - Classic Maya Vocabulary

<table>
<thead>
<tr>
<th>A</th>
<th>English (v)</th>
<th>Classic Maya (v)</th>
</tr>
</thead>
<tbody>
<tr>
<td>accompany</td>
<td>accompany (v)</td>
<td><em>it-</em></td>
</tr>
<tr>
<td>accumulate</td>
<td>accumulate (v)</td>
<td><em>tz’ak-</em></td>
</tr>
<tr>
<td>add</td>
<td>add (v)</td>
<td><em>tz’ak-</em></td>
</tr>
<tr>
<td>after</td>
<td>after</td>
<td><em>chan; pat</em></td>
</tr>
<tr>
<td>again</td>
<td>again</td>
<td><em>cha’, ka’</em></td>
</tr>
<tr>
<td>already</td>
<td>already</td>
<td><em>xa’</em></td>
</tr>
<tr>
<td>amidst</td>
<td>amidst</td>
<td><em>tan</em></td>
</tr>
<tr>
<td>ancestor</td>
<td>ancestor</td>
<td><em>mam</em></td>
</tr>
<tr>
<td>ant</td>
<td>ant</td>
<td><em>sayul</em></td>
</tr>
<tr>
<td>appease</td>
<td>appease (v)</td>
<td><em>tim-</em></td>
</tr>
<tr>
<td>arm</td>
<td>arm</td>
<td><em>k’ab</em></td>
</tr>
<tr>
<td>armadillo</td>
<td>armadillo</td>
<td><em>ibach</em></td>
</tr>
<tr>
<td>arrive</td>
<td>arrive (v)</td>
<td><em>hul-, ul-</em></td>
</tr>
<tr>
<td>artisan</td>
<td>artisan</td>
<td><em>chuwen</em></td>
</tr>
<tr>
<td>ashen-grey</td>
<td>ashen-grey</td>
<td><em>kob</em></td>
</tr>
<tr>
<td>at</td>
<td>at</td>
<td><em>ta, ti, tu</em></td>
</tr>
<tr>
<td>atole</td>
<td>atole</td>
<td><em>sa’, sak ha’, ul</em></td>
</tr>
<tr>
<td>auditor</td>
<td>auditor</td>
<td><em>kokom</em></td>
</tr>
<tr>
<td>avocado</td>
<td>avocado</td>
<td><em>unitw</em></td>
</tr>
<tr>
<td>awaken</td>
<td>awaken (v)</td>
<td><em>ah-, aj-</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th>English (n)</th>
<th>Classic Maya (n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>back</td>
<td>back (n)</td>
<td><em>pat</em></td>
</tr>
<tr>
<td>ballcourt</td>
<td>ballcourt</td>
<td><em>alaw, jalab, jalaw</em></td>
</tr>
<tr>
<td>ballgame</td>
<td>ballgame</td>
<td><em>pitz</em></td>
</tr>
<tr>
<td>ballplayer</td>
<td>ballplayer</td>
<td><em>pitzil</em></td>
</tr>
<tr>
<td>ballplaying</td>
<td>ballplaying</td>
<td><em>pitzil</em></td>
</tr>
<tr>
<td>banner</td>
<td>banner</td>
<td><em>lakam</em></td>
</tr>
<tr>
<td>bark</td>
<td>bark</td>
<td><em>hun</em></td>
</tr>
<tr>
<td>barracuda</td>
<td>barracuda</td>
<td><em>chil kayul</em></td>
</tr>
<tr>
<td>basket</td>
<td>basket</td>
<td><em>chach</em></td>
</tr>
<tr>
<td>English</td>
<td>Mayan</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>bat</td>
<td>su tz’</td>
<td></td>
</tr>
<tr>
<td>bathe (v)</td>
<td>at(i)-, ichki(l)-</td>
<td></td>
</tr>
<tr>
<td>be born (v)</td>
<td>si y-</td>
<td></td>
</tr>
<tr>
<td>bead</td>
<td>uh, uh aj</td>
<td></td>
</tr>
<tr>
<td>bean</td>
<td>bul</td>
<td></td>
</tr>
<tr>
<td>bee</td>
<td>chab, kab</td>
<td></td>
</tr>
<tr>
<td>beehive</td>
<td>chab, kab</td>
<td></td>
</tr>
<tr>
<td>beetle</td>
<td>kukul</td>
<td></td>
</tr>
<tr>
<td>before (in front of)</td>
<td>tan</td>
<td></td>
</tr>
<tr>
<td>being</td>
<td>ba’, bah, bah ah, bah is</td>
<td></td>
</tr>
<tr>
<td>belly</td>
<td>tan</td>
<td></td>
</tr>
<tr>
<td>beloved</td>
<td>hun tan, jun tan</td>
<td></td>
</tr>
<tr>
<td>bench</td>
<td>k’an</td>
<td></td>
</tr>
<tr>
<td>bench stone</td>
<td>k’an tun</td>
<td></td>
</tr>
<tr>
<td>bethroth (v)</td>
<td>mak-</td>
<td></td>
</tr>
<tr>
<td>bind (v)</td>
<td>k’al-</td>
<td></td>
</tr>
<tr>
<td>bird</td>
<td>chikul, mut</td>
<td></td>
</tr>
<tr>
<td>bird of prey</td>
<td>pip</td>
<td></td>
</tr>
<tr>
<td>bitter</td>
<td>ch’ah</td>
<td></td>
</tr>
<tr>
<td>black</td>
<td>ik’</td>
<td></td>
</tr>
<tr>
<td>blue</td>
<td>yax</td>
<td></td>
</tr>
<tr>
<td>bone</td>
<td>bak</td>
<td></td>
</tr>
<tr>
<td>book</td>
<td>hun</td>
<td></td>
</tr>
<tr>
<td>boss</td>
<td>yum</td>
<td></td>
</tr>
<tr>
<td>bowl (clay bowl)</td>
<td>jay</td>
<td></td>
</tr>
<tr>
<td>bowl (for washing)</td>
<td>pokol</td>
<td></td>
</tr>
<tr>
<td>box</td>
<td>mab</td>
<td></td>
</tr>
<tr>
<td>bread</td>
<td>waj</td>
<td></td>
</tr>
<tr>
<td>break (v)</td>
<td>koj-, k’as-</td>
<td></td>
</tr>
<tr>
<td>brick</td>
<td>lak</td>
<td></td>
</tr>
<tr>
<td>bridge</td>
<td>pepem</td>
<td></td>
</tr>
<tr>
<td>brother (older)</td>
<td>sakun winik</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Maya</td>
<td></td>
</tr>
<tr>
<td>-------------------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>brother (younger)</td>
<td>itz’in winik</td>
<td></td>
</tr>
<tr>
<td>brush pen</td>
<td>cheb</td>
<td></td>
</tr>
<tr>
<td>build (v)</td>
<td>pat-</td>
<td></td>
</tr>
<tr>
<td>bullrush</td>
<td>puj</td>
<td></td>
</tr>
<tr>
<td>bundle</td>
<td>ekatz, ikatz, ikitz</td>
<td></td>
</tr>
<tr>
<td>burden</td>
<td>kuch</td>
<td></td>
</tr>
<tr>
<td>burn (v)</td>
<td>el-, pul-, tok-</td>
<td></td>
</tr>
<tr>
<td>burial</td>
<td>mukil</td>
<td></td>
</tr>
<tr>
<td>burial place</td>
<td>muk nel</td>
<td></td>
</tr>
<tr>
<td>bury (v)</td>
<td>muk-</td>
<td></td>
</tr>
<tr>
<td>cacao</td>
<td>kakaw</td>
<td></td>
</tr>
<tr>
<td>cache</td>
<td>mab</td>
<td></td>
</tr>
<tr>
<td>calabash</td>
<td>lekul</td>
<td></td>
</tr>
<tr>
<td>canoe</td>
<td>jukub</td>
<td></td>
</tr>
<tr>
<td>canyon</td>
<td>yokib</td>
<td></td>
</tr>
<tr>
<td>capstone</td>
<td>mak</td>
<td></td>
</tr>
<tr>
<td>captive</td>
<td>bak</td>
<td></td>
</tr>
<tr>
<td>capture (v)</td>
<td>bak-, chuk-</td>
<td></td>
</tr>
<tr>
<td>capture (n)</td>
<td>chukyah</td>
<td></td>
</tr>
<tr>
<td>carry (v)</td>
<td>kuch-</td>
<td></td>
</tr>
<tr>
<td>carver (?)</td>
<td>anab</td>
<td></td>
</tr>
<tr>
<td>carving</td>
<td>uxul</td>
<td></td>
</tr>
<tr>
<td>cattail reed</td>
<td>puj</td>
<td></td>
</tr>
<tr>
<td>cave</td>
<td>ch’en</td>
<td></td>
</tr>
<tr>
<td>center</td>
<td>tan</td>
<td></td>
</tr>
<tr>
<td>centipede</td>
<td>chapat, wak</td>
<td></td>
</tr>
<tr>
<td>change (v)</td>
<td>jel-</td>
<td></td>
</tr>
<tr>
<td>cherished</td>
<td>hun tan, jun tan</td>
<td></td>
</tr>
<tr>
<td>chest</td>
<td>tan</td>
<td></td>
</tr>
<tr>
<td>child (of father)</td>
<td>mijin, unen</td>
<td></td>
</tr>
<tr>
<td>child (of mother)</td>
<td>al</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Q'anq'an</td>
<td></td>
</tr>
<tr>
<td>-------------------------</td>
<td>----------------------------</td>
<td></td>
</tr>
<tr>
<td>child (of parent)</td>
<td>ubahil uch'ab, usihil uch'ab, usihil uchit uch'ab</td>
<td></td>
</tr>
<tr>
<td>choose (v)</td>
<td>pach-</td>
<td></td>
</tr>
<tr>
<td>claw</td>
<td>ich'ak</td>
<td></td>
</tr>
<tr>
<td>clay</td>
<td>tz'ikul</td>
<td></td>
</tr>
<tr>
<td>clothes</td>
<td>buk</td>
<td></td>
</tr>
<tr>
<td>cloud</td>
<td>muyal, tok</td>
<td></td>
</tr>
<tr>
<td>collar</td>
<td>uh, uhaj</td>
<td></td>
</tr>
<tr>
<td>coati</td>
<td>chik, tz'utz'ih</td>
<td></td>
</tr>
<tr>
<td>come (v)</td>
<td>tal-</td>
<td></td>
</tr>
<tr>
<td>come down (v)</td>
<td>tz'ay-</td>
<td></td>
</tr>
<tr>
<td>come out, debut (v)</td>
<td>joy-</td>
<td></td>
</tr>
<tr>
<td>companion</td>
<td>atan</td>
<td></td>
</tr>
<tr>
<td>completion</td>
<td>k'al</td>
<td></td>
</tr>
<tr>
<td>conch-shell</td>
<td>juch</td>
<td></td>
</tr>
<tr>
<td>conjure (v)</td>
<td>chun-, tzak-</td>
<td></td>
</tr>
<tr>
<td>conquer (v)</td>
<td>nak-</td>
<td></td>
</tr>
<tr>
<td>copal</td>
<td>pom</td>
<td></td>
</tr>
<tr>
<td>cotinga</td>
<td>yaxun</td>
<td></td>
</tr>
<tr>
<td>count</td>
<td>xok</td>
<td></td>
</tr>
<tr>
<td>counterpart</td>
<td>nupul</td>
<td></td>
</tr>
<tr>
<td>cover</td>
<td>mak</td>
<td></td>
</tr>
<tr>
<td>cover (v)</td>
<td>but'-, mak-, tut-</td>
<td></td>
</tr>
<tr>
<td>create (v)</td>
<td>ch'ab-, kob-</td>
<td></td>
</tr>
<tr>
<td>creation</td>
<td>ch'ab</td>
<td></td>
</tr>
<tr>
<td>creature</td>
<td>bakul</td>
<td></td>
</tr>
<tr>
<td>crocodile</td>
<td>ahin</td>
<td></td>
</tr>
<tr>
<td>crown</td>
<td>met</td>
<td></td>
</tr>
<tr>
<td>cut (v)</td>
<td>ch'ak-</td>
<td></td>
</tr>
<tr>
<td>cylinder</td>
<td>bub</td>
<td></td>
</tr>
<tr>
<td>cylindrical</td>
<td>bubul</td>
<td></td>
</tr>
<tr>
<td>D dance (v)</td>
<td>ak'taj-</td>
<td></td>
</tr>
<tr>
<td>English Word</td>
<td>Tzeltal Word</td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------------------</td>
<td></td>
</tr>
<tr>
<td>dawn</td>
<td>ahal, pasaj</td>
<td></td>
</tr>
<tr>
<td>day</td>
<td>k'in</td>
<td></td>
</tr>
<tr>
<td>decapitate (v)</td>
<td>ch’ak-</td>
<td></td>
</tr>
<tr>
<td>deer</td>
<td>chih, chij, kej, may, sipul</td>
<td></td>
</tr>
<tr>
<td>descend (v)</td>
<td>em-</td>
<td></td>
</tr>
<tr>
<td>descend</td>
<td>emal</td>
<td></td>
</tr>
<tr>
<td>deposit (v)</td>
<td>k’ub-</td>
<td></td>
</tr>
<tr>
<td>die (v)</td>
<td>cham-</td>
<td></td>
</tr>
<tr>
<td>dig (v)</td>
<td>pan-</td>
<td></td>
</tr>
<tr>
<td>diminish (v)</td>
<td>k’a’-</td>
<td></td>
</tr>
<tr>
<td>dish</td>
<td>lak</td>
<td></td>
</tr>
<tr>
<td>dissipate (v)</td>
<td>k’a’-</td>
<td></td>
</tr>
<tr>
<td>dog</td>
<td>ok, tzul, tz’i’</td>
<td></td>
</tr>
<tr>
<td>doorway</td>
<td>jol</td>
<td></td>
</tr>
<tr>
<td>dove</td>
<td>mukuy, ukum</td>
<td></td>
</tr>
<tr>
<td>dress (v)</td>
<td>buk-</td>
<td></td>
</tr>
<tr>
<td>drill (v)</td>
<td>joch’-</td>
<td></td>
</tr>
<tr>
<td>drink (v)</td>
<td>uk’-</td>
<td></td>
</tr>
<tr>
<td>drinking vessel</td>
<td>uk’ib</td>
<td></td>
</tr>
<tr>
<td>drought</td>
<td>k’intun</td>
<td></td>
</tr>
<tr>
<td>duck</td>
<td>mat, mataw</td>
<td></td>
</tr>
<tr>
<td>dwarf</td>
<td>ch’at, mas</td>
<td></td>
</tr>
<tr>
<td>earflare</td>
<td>tup, tupaj</td>
<td></td>
</tr>
<tr>
<td>earlier (today)</td>
<td>sa’miy</td>
<td></td>
</tr>
<tr>
<td>earth</td>
<td>chab, kab, lum</td>
<td></td>
</tr>
<tr>
<td>east</td>
<td>elk’in, lak’in</td>
<td></td>
</tr>
<tr>
<td>eat (v)</td>
<td>k’ux-</td>
<td></td>
</tr>
<tr>
<td>eat (bread-like foods) (v)</td>
<td>we’-</td>
<td></td>
</tr>
<tr>
<td>eat (soft food)</td>
<td>mak’-</td>
<td></td>
</tr>
<tr>
<td>eating-instrument</td>
<td>we’em, we’ib</td>
<td></td>
</tr>
<tr>
<td>eight</td>
<td>waxak</td>
<td></td>
</tr>
<tr>
<td>eighteenth</td>
<td>waxak lajun</td>
<td></td>
</tr>
<tr>
<td>eleven</td>
<td>buluk</td>
<td></td>
</tr>
<tr>
<td>emergent</td>
<td>ch'ok</td>
<td></td>
</tr>
<tr>
<td>enclosure</td>
<td>k'al</td>
<td></td>
</tr>
<tr>
<td>end (v)</td>
<td>tzutz-</td>
<td></td>
</tr>
<tr>
<td>enter (v)</td>
<td>ek-, och-, ok-</td>
<td></td>
</tr>
<tr>
<td>erect (v)</td>
<td>wa'-</td>
<td></td>
</tr>
<tr>
<td>extend (a weave) (v)</td>
<td>sin-</td>
<td></td>
</tr>
<tr>
<td>extinguish (v)</td>
<td>tap-</td>
<td></td>
</tr>
</tbody>
</table>

---

<p>| F | face | wut |
| familiar | nupul |
| familiar | way, wayis, wayaw |
| fan | wal |
| far | nach |
| fat | bay |
| father | yum |
| fiery | k'ak'al |
| fifteen | ho' lajun |
| fill (v) | yip- |
| fire | k'ak', k'ak'is |
| fire place | k'ak' nal |
| first | bah, nah, yax |
| fish | chay, kay |
| fisherman | kayom |
| five | ho' |
| flatuent | tis |
| flint | tok' |
| flower | sijom, yatik |
| foam | om |
| food | we' |
| foot | ok |</p>
<table>
<thead>
<tr>
<th>English Word</th>
<th>Mayan Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>form (v)</td>
<td>pak′-, pat-</td>
</tr>
<tr>
<td>four</td>
<td>chan, kan</td>
</tr>
<tr>
<td>fourteen</td>
<td>chan lajun, kan lajun</td>
</tr>
<tr>
<td>fox</td>
<td>ch’amak</td>
</tr>
<tr>
<td>frame (wooden)</td>
<td>ch’ak te’</td>
</tr>
<tr>
<td>fresh</td>
<td>tzihil</td>
</tr>
<tr>
<td>gift</td>
<td>mayij, sih, sihaj</td>
</tr>
<tr>
<td>give (v)</td>
<td>ak′-</td>
</tr>
<tr>
<td>glyph</td>
<td>wojol</td>
</tr>
<tr>
<td>go (v)</td>
<td>bix-</td>
</tr>
<tr>
<td>goblin</td>
<td>ch’at, mas</td>
</tr>
<tr>
<td>god</td>
<td>k’uh</td>
</tr>
<tr>
<td>good</td>
<td>utz</td>
</tr>
<tr>
<td>goodness</td>
<td>utzil</td>
</tr>
<tr>
<td>gopher</td>
<td>bah</td>
</tr>
<tr>
<td>gorge</td>
<td>yokib</td>
</tr>
<tr>
<td>grandfather (maternal)</td>
<td>mam</td>
</tr>
<tr>
<td>grandmother (maternal)</td>
<td>mim</td>
</tr>
<tr>
<td>grandson</td>
<td>mam</td>
</tr>
<tr>
<td>grab (v)</td>
<td>mach-, tzak-</td>
</tr>
<tr>
<td>grasp (v)</td>
<td>ch’am-, k’am-</td>
</tr>
<tr>
<td>great</td>
<td>chak, lakam, nah</td>
</tr>
<tr>
<td>green</td>
<td>yax</td>
</tr>
<tr>
<td>grind (v)</td>
<td>k’ux-</td>
</tr>
<tr>
<td>guardian</td>
<td>chanan</td>
</tr>
<tr>
<td>guide (v)</td>
<td>pay-</td>
</tr>
<tr>
<td>guide</td>
<td>aj pay</td>
</tr>
<tr>
<td>hand</td>
<td>k’ab, k’abis</td>
</tr>
<tr>
<td>happen (v)</td>
<td>ut-</td>
</tr>
<tr>
<td>he</td>
<td>u- (preconsonantal), y- (prevocalic)</td>
</tr>
<tr>
<td>J</td>
<td>jaguar</td>
</tr>
<tr>
<td>----</td>
<td>-----------------</td>
</tr>
<tr>
<td></td>
<td>javelin</td>
</tr>
<tr>
<td></td>
<td>jewel</td>
</tr>
<tr>
<td></td>
<td>join (v)</td>
</tr>
<tr>
<td>K</td>
<td>kiln</td>
</tr>
<tr>
<td></td>
<td>king</td>
</tr>
<tr>
<td></td>
<td>kingship</td>
</tr>
<tr>
<td></td>
<td>kinkajou</td>
</tr>
<tr>
<td></td>
<td>knot</td>
</tr>
<tr>
<td>L</td>
<td>lady</td>
</tr>
<tr>
<td></td>
<td>lagoon</td>
</tr>
<tr>
<td></td>
<td>lake</td>
</tr>
<tr>
<td></td>
<td>large</td>
</tr>
<tr>
<td></td>
<td>lark</td>
</tr>
<tr>
<td></td>
<td>last</td>
</tr>
<tr>
<td></td>
<td>later</td>
</tr>
<tr>
<td></td>
<td>leaf-cutter ant</td>
</tr>
<tr>
<td></td>
<td>lid</td>
</tr>
<tr>
<td></td>
<td>lie down (v)</td>
</tr>
<tr>
<td></td>
<td>lightning</td>
</tr>
<tr>
<td></td>
<td>lineage</td>
</tr>
<tr>
<td></td>
<td>lintel</td>
</tr>
<tr>
<td></td>
<td>litter</td>
</tr>
<tr>
<td></td>
<td>learned man</td>
</tr>
<tr>
<td></td>
<td>load</td>
</tr>
<tr>
<td></td>
<td>loom</td>
</tr>
<tr>
<td></td>
<td>lord</td>
</tr>
<tr>
<td></td>
<td>lordship</td>
</tr>
<tr>
<td>M</td>
<td>macaw</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>make round (v)</td>
<td>pet-, wol-</td>
</tr>
<tr>
<td>man</td>
<td>winak, winik</td>
</tr>
<tr>
<td>many</td>
<td>balun, on, ux</td>
</tr>
<tr>
<td>marsh</td>
<td>ak’al</td>
</tr>
<tr>
<td>mask</td>
<td>k’oh</td>
</tr>
<tr>
<td>mat</td>
<td>pop</td>
</tr>
<tr>
<td>may flower</td>
<td>nich te’</td>
</tr>
<tr>
<td>meal</td>
<td>wi’il</td>
</tr>
<tr>
<td>mountain</td>
<td>wicht</td>
</tr>
<tr>
<td>mouth</td>
<td>kal, ti’</td>
</tr>
<tr>
<td>much</td>
<td>on</td>
</tr>
<tr>
<td>my</td>
<td>ni- (Classic Maya)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N</th>
<th>name</th>
<th>k’aba’</th>
</tr>
</thead>
<tbody>
<tr>
<td>necklace</td>
<td>uh, uhaj</td>
<td></td>
</tr>
<tr>
<td>needle (for sowing)</td>
<td>putz’</td>
<td></td>
</tr>
<tr>
<td>nest</td>
<td>met</td>
<td></td>
</tr>
<tr>
<td>night</td>
<td>ak’ab</td>
<td></td>
</tr>
<tr>
<td>nine</td>
<td>balun, bolon</td>
<td></td>
</tr>
<tr>
<td>nineteen</td>
<td>balun lajun, bolon lajun</td>
<td></td>
</tr>
<tr>
<td>noose</td>
<td>le’</td>
<td></td>
</tr>
<tr>
<td>nose</td>
<td>ni’</td>
<td></td>
</tr>
<tr>
<td>north</td>
<td>xaman</td>
<td></td>
</tr>
<tr>
<td>no, not</td>
<td>ma’, machaj, mih</td>
<td></td>
</tr>
<tr>
<td>nothing (“zero”)</td>
<td>mih</td>
<td></td>
</tr>
<tr>
<td>now</td>
<td>yuwal</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>O</th>
<th>obsidian</th>
<th>taj</th>
</tr>
</thead>
<tbody>
<tr>
<td>occur (v)</td>
<td>ut-</td>
<td></td>
</tr>
<tr>
<td>ocean</td>
<td>k’ak’ nab, palaw</td>
<td></td>
</tr>
<tr>
<td>offer (v)</td>
<td>k’ub-</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>--------------------------------</td>
<td></td>
</tr>
<tr>
<td>offering</td>
<td>mayih, mayij, sih</td>
<td></td>
</tr>
<tr>
<td>offering (of grace)</td>
<td>matan</td>
<td></td>
</tr>
<tr>
<td>omen</td>
<td>nut</td>
<td></td>
</tr>
<tr>
<td>one</td>
<td>jun</td>
<td></td>
</tr>
<tr>
<td>open (v)</td>
<td>ham-, pas-</td>
<td></td>
</tr>
<tr>
<td>opossum</td>
<td>pay, uch</td>
<td></td>
</tr>
<tr>
<td>our</td>
<td>ka-</td>
<td></td>
</tr>
<tr>
<td>oven</td>
<td>chitin, pibnah</td>
<td></td>
</tr>
<tr>
<td>owl</td>
<td>kuh, kuy</td>
<td></td>
</tr>
<tr>
<td>paint (v)</td>
<td>tz’ib-</td>
<td></td>
</tr>
<tr>
<td>painting</td>
<td>tz’ibil, tz’ibal</td>
<td></td>
</tr>
<tr>
<td>panel</td>
<td>eklib</td>
<td></td>
</tr>
<tr>
<td>paper</td>
<td>hun</td>
<td></td>
</tr>
<tr>
<td>parrot</td>
<td>op</td>
<td></td>
</tr>
<tr>
<td>part</td>
<td>tzuk</td>
<td></td>
</tr>
<tr>
<td>partition</td>
<td>tzuk</td>
<td></td>
</tr>
<tr>
<td>partner</td>
<td>atan</td>
<td></td>
</tr>
<tr>
<td>patron</td>
<td>kit, yum</td>
<td></td>
</tr>
<tr>
<td>pavement</td>
<td>bih tun</td>
<td></td>
</tr>
<tr>
<td>payment</td>
<td>tojol</td>
<td></td>
</tr>
<tr>
<td>peccary</td>
<td>chitam</td>
<td></td>
</tr>
<tr>
<td>pedestal</td>
<td>okib</td>
<td></td>
</tr>
<tr>
<td>peel (v)</td>
<td>sus-</td>
<td></td>
</tr>
<tr>
<td>penis</td>
<td>ach, at</td>
<td></td>
</tr>
<tr>
<td>perforate (v)</td>
<td>joch’-’, jul-</td>
<td></td>
</tr>
<tr>
<td>perforator</td>
<td>jul</td>
<td></td>
</tr>
<tr>
<td>period of twenty days</td>
<td>winik, winal</td>
<td></td>
</tr>
<tr>
<td>period of twenty years</td>
<td>winak hab</td>
<td></td>
</tr>
<tr>
<td>period of 400 years</td>
<td>pik</td>
<td></td>
</tr>
<tr>
<td>person</td>
<td>-aj, mak, nal, winik</td>
<td></td>
</tr>
<tr>
<td>pigeon</td>
<td>mukuy, ukum</td>
<td></td>
</tr>
</tbody>
</table>
| English | Mayan
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pile up (v)</td>
<td>witzaj-</td>
</tr>
<tr>
<td>pillar</td>
<td>yokman</td>
</tr>
<tr>
<td>pine</td>
<td>taj</td>
</tr>
<tr>
<td>place</td>
<td>-il, -nal, -nib</td>
</tr>
<tr>
<td>place (of abundance of)</td>
<td>-al</td>
</tr>
<tr>
<td>place (v) (1)</td>
<td>tek'</td>
</tr>
<tr>
<td>place (v) (2)</td>
<td>ek-</td>
</tr>
<tr>
<td>plant (v)</td>
<td>pak', tz'ap-</td>
</tr>
<tr>
<td>plaster</td>
<td>luk', sas</td>
</tr>
<tr>
<td>plaster (v)</td>
<td>tak'</td>
</tr>
<tr>
<td>plate</td>
<td>lak, jawante'</td>
</tr>
<tr>
<td>platform</td>
<td>kun</td>
</tr>
<tr>
<td>play ball (v)</td>
<td>pitzaj-</td>
</tr>
<tr>
<td>“plural”</td>
<td>-ob, -tak</td>
</tr>
<tr>
<td>point</td>
<td>ni'</td>
</tr>
<tr>
<td>polish (v)</td>
<td>yul-</td>
</tr>
<tr>
<td>pool</td>
<td>nab</td>
</tr>
<tr>
<td>pool (v)</td>
<td>nabaj-</td>
</tr>
<tr>
<td>portrait</td>
<td>winbah</td>
</tr>
<tr>
<td>precious</td>
<td>k'an</td>
</tr>
<tr>
<td>priest</td>
<td>aj k'in</td>
</tr>
<tr>
<td>privilege</td>
<td>matan</td>
</tr>
<tr>
<td>prognostication</td>
<td>chich</td>
</tr>
<tr>
<td>province</td>
<td>peten, tzuk</td>
</tr>
<tr>
<td>pulque</td>
<td>chih</td>
</tr>
<tr>
<td>puma</td>
<td>koj, chak balam</td>
</tr>
<tr>
<td>pure</td>
<td>sak, sujuy</td>
</tr>
<tr>
<td>put (heads together) (v)</td>
<td>much- jol</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Mayan</th>
</tr>
</thead>
<tbody>
<tr>
<td>quarter (room)</td>
<td>k'al, way</td>
</tr>
<tr>
<td>quetzal</td>
<td>k'uk'</td>
</tr>
<tr>
<td>quill/reed/bamboo pen</td>
<td>cheb</td>
</tr>
<tr>
<td>R</td>
<td>rabbit</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>rain</td>
<td>chak, ha’al</td>
</tr>
<tr>
<td>rain bow</td>
<td>chel</td>
</tr>
<tr>
<td>rain deity</td>
<td>chak</td>
</tr>
<tr>
<td>rat</td>
<td>ch’oh</td>
</tr>
<tr>
<td>receive (v)</td>
<td>ch’am-, k’am-</td>
</tr>
<tr>
<td>red</td>
<td>chak</td>
</tr>
<tr>
<td>renovate (v)</td>
<td>tut-</td>
</tr>
<tr>
<td>replace (v)</td>
<td>jel-</td>
</tr>
<tr>
<td>resplendent</td>
<td>sak</td>
</tr>
<tr>
<td>rest (v)</td>
<td>hil-</td>
</tr>
<tr>
<td>reveal (v)</td>
<td>na’-</td>
</tr>
<tr>
<td>ring (of stone)</td>
<td>chikin tun</td>
</tr>
<tr>
<td>ritual interpreter</td>
<td>chijlam, chilan</td>
</tr>
<tr>
<td>ritual speaker</td>
<td>nun</td>
</tr>
<tr>
<td>road</td>
<td>bih, sak bih</td>
</tr>
<tr>
<td>robin</td>
<td>tot</td>
</tr>
<tr>
<td>room</td>
<td>k’al, way</td>
</tr>
<tr>
<td>root</td>
<td>wi’</td>
</tr>
<tr>
<td>round object</td>
<td>wol</td>
</tr>
<tr>
<td>ruler</td>
<td>ajaw</td>
</tr>
<tr>
<td>rulership</td>
<td>ajawlil, ajawlel</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>sacred (“god-like”)</th>
<th>k’uhul</th>
</tr>
</thead>
<tbody>
<tr>
<td>sage</td>
<td>itz’at, matz, miyat</td>
<td></td>
</tr>
<tr>
<td>say (v)</td>
<td>al-, che’-</td>
<td></td>
</tr>
<tr>
<td>scatter (v)</td>
<td>chok-</td>
<td></td>
</tr>
<tr>
<td>scatter (fire) (v)</td>
<td>puk-</td>
<td></td>
</tr>
<tr>
<td>scorpion</td>
<td>sinan</td>
<td></td>
</tr>
<tr>
<td>sculpture</td>
<td>uxul</td>
<td></td>
</tr>
<tr>
<td>season</td>
<td>k’in</td>
<td></td>
</tr>
<tr>
<td>seat</td>
<td>chumib, k’an te’, tz’am</td>
<td></td>
</tr>
</tbody>
</table>
see (v)       il-
seize (v)    bak-, chuk-
self         bah, bahaj, bahis
servant      habtal, winak
service      patan
serpent      chan, kan, kanul
set up (v)   wa’-
seven        huk, wuk
seventeen   huk lajun, wuk lajun
shape (v)    pat-
shake (v)    yuk-
shark        xok
she           u- (preconsonantal), y- (prevocalic)
shield       pakal
shoot (v)    jul-
shrine       wayib
sing (v)     k’ay-
singer       k’ayom
sit           buch’-, chum-
six          wak
sixteen      wak lajun
skirt        pik
skull        bak, jol, jolom
sky          chan, kan
sleep (v)    way-
smoke        butz’
soil         lum
south        nohol
sparrow-hawk  muwan
spear (n)    jul
spear (v)    jul-
spider monkey max
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>spirit companion</td>
<td>way, wayis, wayaw</td>
</tr>
<tr>
<td>split (v)</td>
<td>jatz’-</td>
</tr>
<tr>
<td>soot</td>
<td>abak, sabak, yabak</td>
</tr>
<tr>
<td>spring (water source)</td>
<td>ch’en</td>
</tr>
<tr>
<td>stack</td>
<td>latzil</td>
</tr>
<tr>
<td>stack (v)</td>
<td>tz’ak-</td>
</tr>
<tr>
<td>staircase</td>
<td>eb</td>
</tr>
<tr>
<td>star</td>
<td>ek’</td>
</tr>
<tr>
<td>stela (”big, great stone“)</td>
<td>lakam tun</td>
</tr>
<tr>
<td>stir (fire) (v)</td>
<td>til-</td>
</tr>
<tr>
<td>stoke (v)</td>
<td>jop-</td>
</tr>
<tr>
<td>stomach</td>
<td>tan</td>
</tr>
<tr>
<td>stone</td>
<td>tun, tunich</td>
</tr>
<tr>
<td>stream</td>
<td>pa’</td>
</tr>
<tr>
<td>strong one</td>
<td>kelem</td>
</tr>
<tr>
<td>stucco</td>
<td>luk’, sas</td>
</tr>
<tr>
<td>sun</td>
<td>k’in</td>
</tr>
<tr>
<td>supervise (v)</td>
<td>kab-</td>
</tr>
<tr>
<td>surface (for writing)</td>
<td>jich</td>
</tr>
<tr>
<td>tail</td>
<td>neh</td>
</tr>
<tr>
<td>take (v)</td>
<td>ch’am-, k’am-</td>
</tr>
<tr>
<td>tapir</td>
<td>til</td>
</tr>
<tr>
<td>ten</td>
<td>lajun</td>
</tr>
<tr>
<td>terminate (v)</td>
<td>tzutz-</td>
</tr>
<tr>
<td>then</td>
<td>ka’</td>
</tr>
<tr>
<td>thirteen</td>
<td>ox lajun, ux lajun</td>
</tr>
<tr>
<td>three</td>
<td>ox, ux</td>
</tr>
<tr>
<td>throne</td>
<td>tem, tz’am</td>
</tr>
<tr>
<td>throw (v)</td>
<td>chok-</td>
</tr>
<tr>
<td>tie (v)</td>
<td>kach-</td>
</tr>
<tr>
<td>tie (traps) (v)</td>
<td>joy-</td>
</tr>
</tbody>
</table>
tip
 to
 toad
 tobacco
 torch
 transform (v)
 trap (v)
 tree
 tribute
 tribute cloth
 turkey
 turn over (v)
 turtle
 twelve
 twenty
 two

 U
 uncle
 unripe
 untie (v)

 V
 venerate
 vulture

 W
 wall
 want (v)
 wash (v)
 water
 weave (v)
 weaving
 well
 west

 ni’
 ta, ti, tu
 aj much, amal
 k’utz
 taj
 way-
 joy-
 che’, te’
 patan, tojol
 ub te’
 ak’ach, kutz, ulum
 pak-
 akul, ak
 laj cha’, laj ka’
 winak
 cha’, ka’
 ichan
 ch’ok
 ham-
 tzik-
 k’uch, usij, us
 kot
 k’at-
 pok-
 a’, ha’
 chuy-, jal-
 ch’en
 chik’in, ochk’in
white  sak
wide  lakam
wife  atan
wise man  itz’at
with (1)  ta, ti, tu
with (2) (in the presence of)  ichnal
within  ichil, mal, wal
work (together) (v)  et-
worship (v)  k’uh-
wound (v)  jatz’-
wrap (v)  k’al-
wrap up (v)  wol-
write (v)  tz’ib-
writing  tz’ibil, tz’ibal

Y  year  hab
yellow  k’an
you  a- (preconsonantal), aw- (prevocalic)
young  ch’ok
your  a- (preconsonantal), aw- (prevocalic)
youth  bakul, ch’ok

Z  zarigüella  uch
zopilote  k’uch, usij, us
Appendix A: Abbreviations, Monument Designations, and Site Codes

Time periods
EC Early Classic
LC Late Classic
PrC Preclassic

Codices
Dresden Dresden Codex
Madrid Madrid Codex
Paris Paris Codex

After each city name that designated one of the three codices, the number refers to the page number; the letter refers to the vertical section (top to bottom), the second number refers to the sub-section within a section (organized from left to right) (e.g., Dresden 23 C-3: Dresden Codex, Page 23, Section C, sub-section 3).

Monument Designations and Building terms
Alt. Altar
BCM Ballcourt Marker
Bl. Block
Capst. Capstone
Col. Column
Dr. Drawing
Fr. Fragment
Frag. Fragment
HS Hieroglyphic Stairway [St. = Step, only in combination with HS]
Jmb. Jamb
L. Lintel
Lnt. Lintel
Misc. Miscellaneous
Mon. Monument
MT Miscellaneous Text (used by The Tikal Project, among others)
Archaeological sites with inscriptions cited in this vocabulary

The three letter codes employed in this vocabulary follow the codes as used in a large variety of sources, but which in origin stem from the Corpus of Maya Hieroglyphic Inscriptions Project, initiated by Ian Graham at the Peabody Museum, Harvard University. This list has been extended at different occasions, when new sites have been discovered, or when known sites obtained a hieroglyphic corpus through new discoveries. For two sites I could not find an existing code, Kohunlich and Pol Box, and for another site, San Bartolo, I find the chosen code not logical (SBT; see Mathews and Biro n.d., “Site Names and Three-letter Codes,” URL: http://research.famsi.org/mdp/mdp_sitenames.php). For the two new sites the three letter codes have been devised by the present author, KHN and PBX, respectively. SBR is used to refer to San Bartolo.

<p>| ACA  | Acanceh       |
| AGT  | Aguateca     |
| ALC  | Los Alacranes |
| ALR  | Altar de los Reyes |
| AML  | La Amelia    |
| ANL  | Anonal       |
| ARP  | Arroyo de Piedra |
| BCN  | Becan        |
| BPK  | Bonampak    |
| CAY  | El Cayo     |
| CHN  | Chichen Itza |
| CASA | Casa Col.   |
| CASC | Casa Colorada |
| HB   | Hieroglyphic Band |
| GBC  | Great Ballcourt |
| LTJ  | Lower Temple of the Jaguar |</p>
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHO</td>
<td>El Chorro (aka. San Lucas)</td>
</tr>
<tr>
<td>CKL</td>
<td>Chinkultic</td>
</tr>
<tr>
<td>CLK</td>
<td>Calakmul</td>
</tr>
<tr>
<td>CML</td>
<td>Comacalco</td>
</tr>
<tr>
<td>CNH</td>
<td>Chinaha/Chinaja</td>
</tr>
<tr>
<td>CNK</td>
<td>Chinikia</td>
</tr>
<tr>
<td>COB</td>
<td>Coba</td>
</tr>
<tr>
<td>COL</td>
<td>Collections</td>
</tr>
<tr>
<td>BM</td>
<td>The British Museum (London)</td>
</tr>
<tr>
<td>BMFA</td>
<td>Boston Museum of Fine Arts</td>
</tr>
<tr>
<td>CDX-style</td>
<td>Codex-style (vessels painted black-on-white/cream)</td>
</tr>
<tr>
<td>CMA</td>
<td>Cleveland Museum of Art</td>
</tr>
<tr>
<td>D.Oaks</td>
<td>Dumbarton Oaks (Washington, D.C.)</td>
</tr>
<tr>
<td>DAM</td>
<td>Denver Art Museum</td>
</tr>
<tr>
<td>Gardiner</td>
<td>Gardiner Museum of Ceramic Art (Toronto, Canada)</td>
</tr>
<tr>
<td>JMCR</td>
<td>Jade Museum/Museo del Jade, Costa Rica</td>
</tr>
<tr>
<td>KAM</td>
<td>Kimbell Art Museum (Fort Worth, Texas)</td>
</tr>
<tr>
<td>MAm</td>
<td>Museo Ámpero (Puebla)</td>
</tr>
<tr>
<td>MBAR</td>
<td>Museo Barbier-Mueller (Barcelona)</td>
</tr>
<tr>
<td>MdEM</td>
<td>Museo de Escultura Maya (Campeche)</td>
</tr>
<tr>
<td>MdIC</td>
<td>Museo de Isla Cozumel (Quintana Roo)</td>
</tr>
<tr>
<td>Code</td>
<td>Institution Name</td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>MNAH</td>
<td>Museo Nacional de Antropología e Historia (México, D.F.)</td>
</tr>
<tr>
<td>MqB</td>
<td>Musée du quai Branly (Paris)</td>
</tr>
<tr>
<td>MRBA</td>
<td>Musées Royeaux des Beaux-Arts (Brussels)</td>
</tr>
<tr>
<td>MPV</td>
<td>Museo Popol Vuh (Guatemala City)</td>
</tr>
<tr>
<td>MRdY</td>
<td>Museo Regional de Yucatan (Mérida)</td>
</tr>
<tr>
<td>NMA</td>
<td>The Nasher Museum of Art (formerly: Duke University Museum of Art)</td>
</tr>
<tr>
<td>PM</td>
<td>Peabody Museum of Archaeology and Ethnology, Harvard University</td>
</tr>
<tr>
<td>PSM</td>
<td>Pomona (Tabasco) Site Museum</td>
</tr>
<tr>
<td>PUL</td>
<td>Princeton University Library</td>
</tr>
<tr>
<td>RMV</td>
<td>Museum of Ethnology (Leiden)</td>
</tr>
<tr>
<td>SAMA</td>
<td>San Antonio Museum of Art</td>
</tr>
<tr>
<td>SLAM</td>
<td>St.Louis Art Museum</td>
</tr>
<tr>
<td>SMB</td>
<td>Staatlichen Museen zu Berlin - Ethnologischen Museum</td>
</tr>
<tr>
<td>TSM</td>
<td>Tonina Site Museum</td>
</tr>
<tr>
<td>YUAG</td>
<td>Yale University Art Gallery</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Site Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPN</td>
<td>Copan</td>
</tr>
<tr>
<td>CRN</td>
<td>La Corona</td>
</tr>
<tr>
<td>DBC</td>
<td>Dzibilchaltun</td>
</tr>
<tr>
<td>DBN</td>
<td>Dzibilnocac</td>
</tr>
<tr>
<td>DCB</td>
<td>Dos Caobas</td>
</tr>
<tr>
<td>EKB</td>
<td>Ek’ Balam</td>
</tr>
<tr>
<td>EML</td>
<td>Emiliano Zapata</td>
</tr>
<tr>
<td>ETZ</td>
<td>Edzna</td>
</tr>
<tr>
<td>HRZ</td>
<td>La Honradez</td>
</tr>
<tr>
<td>ICC</td>
<td>Ichmac</td>
</tr>
<tr>
<td>IKL</td>
<td>Ikil</td>
</tr>
<tr>
<td>ITZ</td>
<td>Itzimte</td>
</tr>
<tr>
<td>IXK</td>
<td>Ixkun</td>
</tr>
<tr>
<td>IXZ</td>
<td>Ixtutz</td>
</tr>
<tr>
<td>JAI</td>
<td>Jaina</td>
</tr>
<tr>
<td>JNT</td>
<td>Jonuta</td>
</tr>
<tr>
<td>SJS</td>
<td>San José (Belize)</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>K</td>
<td>Kerr (followed by number; number indicative of Kerr catalog of photographs, from rollout archive or portfolio)</td>
</tr>
<tr>
<td>KAB</td>
<td>Kabah</td>
</tr>
<tr>
<td>KHN</td>
<td>Kohunlich (not an official code, employed by the author/compiler)</td>
</tr>
<tr>
<td>LAC</td>
<td>Lacanha</td>
</tr>
<tr>
<td>LTI</td>
<td>Laxtunich</td>
</tr>
<tr>
<td>MAR</td>
<td>La Mar</td>
</tr>
<tr>
<td>MCW</td>
<td>Mountain Cow (Belize)</td>
</tr>
<tr>
<td>MLC</td>
<td>Mulchic</td>
</tr>
<tr>
<td>MRL</td>
<td>Moral-Reform (aka. Balancan-Moral)</td>
</tr>
<tr>
<td>MTL</td>
<td>Motul de San José</td>
</tr>
<tr>
<td>NAY</td>
<td>La Naya</td>
</tr>
<tr>
<td>NKB</td>
<td>Nakbe</td>
</tr>
<tr>
<td>NMP</td>
<td>Nimli Punit (Belize)</td>
</tr>
<tr>
<td>NTN</td>
<td>Naj Tunich</td>
</tr>
<tr>
<td>NSY</td>
<td>Nohsayab (aka. Losayab), Campeche</td>
</tr>
<tr>
<td>OJO</td>
<td>Ojo de Agua</td>
</tr>
<tr>
<td>OXP</td>
<td>Oxpemul</td>
</tr>
<tr>
<td>PAL</td>
<td>Palenque</td>
</tr>
<tr>
<td>Bench-S</td>
<td>Bench, South Side</td>
</tr>
<tr>
<td>Bench-W</td>
<td>Bench, West Side</td>
</tr>
<tr>
<td>N.Group</td>
<td>North Group</td>
</tr>
<tr>
<td>Orator</td>
<td>Panel of the Orator</td>
</tr>
<tr>
<td>Pal. HS</td>
<td>Palace, Hieroglyphic Stairway</td>
</tr>
<tr>
<td>Pal. Tablet</td>
<td>Palace Pablet</td>
</tr>
<tr>
<td>Sarc.</td>
<td>Sarcophagus</td>
</tr>
<tr>
<td>Scribe</td>
<td>Panel of the Scribe</td>
</tr>
<tr>
<td>T.</td>
<td>Temple (followed by Roman number for identification)</td>
</tr>
<tr>
<td>Tabl.96</td>
<td>Tablet of the 96 Glyphs</td>
</tr>
<tr>
<td>Tabl. Slaves</td>
<td>Tablet of the Slaves</td>
</tr>
<tr>
<td>TI</td>
<td>Temple of the Inscriptions</td>
</tr>
<tr>
<td></td>
<td>WT</td>
</tr>
<tr>
<td></td>
<td>CT</td>
</tr>
<tr>
<td></td>
<td>ET</td>
</tr>
<tr>
<td>TC</td>
<td>Temple of the Cross</td>
</tr>
<tr>
<td>Code</td>
<td>Site/Location</td>
</tr>
<tr>
<td>------</td>
<td>--------------</td>
</tr>
<tr>
<td>TFC</td>
<td>Temple of the Foliated Cross</td>
</tr>
<tr>
<td>TS</td>
<td>Temple of the Sun</td>
</tr>
<tr>
<td>PBX</td>
<td>Pol Box (not an official code, employed by the author/compiler)</td>
</tr>
<tr>
<td>PNG</td>
<td>Piedras Negras</td>
</tr>
<tr>
<td>PRU</td>
<td>El Peru</td>
</tr>
<tr>
<td>RAZ</td>
<td>Rio Azul</td>
</tr>
<tr>
<td>NAR</td>
<td>Naranjo</td>
</tr>
<tr>
<td>PMT</td>
<td>Pomona, Tabasco</td>
</tr>
<tr>
<td>PSD</td>
<td>La Pasadita</td>
</tr>
<tr>
<td>PUS</td>
<td>Pusilha</td>
</tr>
<tr>
<td>SBL</td>
<td>Seibal</td>
</tr>
<tr>
<td>SBR</td>
<td>San Bartolo (not an official code, employed by the author/compiler)</td>
</tr>
<tr>
<td>SCU</td>
<td>Sacul</td>
</tr>
<tr>
<td>SEP</td>
<td>Santa Elena Poco Uinic</td>
</tr>
<tr>
<td>TAM</td>
<td>Tamarindito</td>
</tr>
<tr>
<td>TBI</td>
<td>Tabi</td>
</tr>
<tr>
<td>TIK</td>
<td>Tikal</td>
</tr>
<tr>
<td>TNA</td>
<td>Tonina</td>
</tr>
<tr>
<td>TRT</td>
<td>Tortuguero</td>
</tr>
<tr>
<td>TZB</td>
<td>Dzibanche</td>
</tr>
<tr>
<td>UAX</td>
<td>Uaxactun</td>
</tr>
<tr>
<td>UCN</td>
<td>Ucanal</td>
</tr>
<tr>
<td>UXM</td>
<td>Uxmal</td>
</tr>
<tr>
<td>XKB</td>
<td>Xkombec</td>
</tr>
<tr>
<td>XLM</td>
<td>Xcalumkin</td>
</tr>
<tr>
<td>XUL</td>
<td>Xultun</td>
</tr>
<tr>
<td>YAX</td>
<td>Yaxchilan</td>
</tr>
<tr>
<td>YXH</td>
<td>Yaxha (Guatemala)</td>
</tr>
<tr>
<td>ZPT</td>
<td>Zacpeten (Guatemala)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Site/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.Head</td>
<td>Death Head Monument</td>
</tr>
<tr>
<td>MSS</td>
<td>Miscellaneous Stone</td>
</tr>
<tr>
<td>H.Panel</td>
<td>Hieroglyphic Panel</td>
</tr>
<tr>
<td>T.96</td>
<td>Tablet of the 96 Glyphs</td>
</tr>
<tr>
<td>T.</td>
<td>Temple (followed by Roman number for identification)</td>
</tr>
<tr>
<td>MT</td>
<td>Miscellaneous Text</td>
</tr>
</tbody>
</table>

*PBX, PNG, PRU, RAZ, NAR, PMT, PSD, PUS, SBL, SBR, SCU, SEP, TAM, TBI, TIK, TNA, TRT, TZB, UAX, UCN, UXM, XKB, XLM, XUL, YAX, YXH, ZPT are not official codes, employed by the author/compiler.*
References cited in the footnotes

Boot, Erik


in prep. Some Rare and Unique Spellings on Maya Ceramics and Portable Objects. Manuscript in preparation.

Houston, Stephen D. (editor)

Lacadena, Alfonso, and Søren Wichmann

Lounsbury, Floyd

Stuart, David
2005 The Inscriptions from Temple XIX at Palenque: A Commentary. San Francisco: The Pre-Columbian Art Institute

Van Akkeren, Ruud

Zender, Marc
### Appendix B: Classic Maya Numbers

Numbers higher than 20 are recorded in Classic Maya inscriptions, as part of the so-called “Lunar Series,” for example in describing the amount of days a specific “lunar month” has (e.g., “20+9”; “20+10”) or the count or order of dynasts to be counted (e.g., Naranjo: “15+20,” “18+20”). Note the different order or placement of “20” in these two contexts. However, as linguists and epigraphers still debate the precise reading of these numbers, no transliterations regarding these numbers have been entered into this vocabulary yet.

<table>
<thead>
<tr>
<th>Maya Word</th>
<th>Meaning</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>balun</td>
<td>nine</td>
<td>9</td>
</tr>
<tr>
<td>balun lajun</td>
<td>nineteen</td>
<td>19, 9-LAJUN-na</td>
</tr>
<tr>
<td>bolon</td>
<td>nine</td>
<td>9, see: balun</td>
</tr>
<tr>
<td>bolon</td>
<td>nineteen</td>
<td>19, see: balun lajun</td>
</tr>
<tr>
<td>buluk</td>
<td>eleven</td>
<td>[...]-lu-ku</td>
</tr>
<tr>
<td>cha’</td>
<td>two</td>
<td>2, see: ka’</td>
</tr>
<tr>
<td>chan</td>
<td>four</td>
<td>4, SUN.GOD, see: kan</td>
</tr>
<tr>
<td>chan lajun</td>
<td>fourteen</td>
<td>14, see: kan lajun</td>
</tr>
<tr>
<td>ho’</td>
<td>five</td>
<td>5</td>
</tr>
<tr>
<td>ho’ lajun</td>
<td>fifteen</td>
<td>15, HO’-LAJUN-na</td>
</tr>
<tr>
<td>huk</td>
<td>seven</td>
<td>7, see: wuk</td>
</tr>
<tr>
<td>huk lajun</td>
<td>seventeen</td>
<td>17, see: wuk lajun</td>
</tr>
<tr>
<td>jun</td>
<td>one</td>
<td>1</td>
</tr>
<tr>
<td>ka’</td>
<td>two</td>
<td>2, ka, see: cha’</td>
</tr>
<tr>
<td>kan</td>
<td>four</td>
<td>2, ka-na, see: chan</td>
</tr>
<tr>
<td>kan lajun</td>
<td>fourteen</td>
<td>14, see: chan lajun</td>
</tr>
<tr>
<td>laj cha’</td>
<td>twelve</td>
<td>12, see: laj ka’</td>
</tr>
<tr>
<td>laj ka’</td>
<td>twelve</td>
<td>12, see: laj cha’</td>
</tr>
<tr>
<td>lahun</td>
<td>ten</td>
<td>10, LAJUN-na</td>
</tr>
<tr>
<td>mih</td>
<td>“zero”</td>
<td>mi</td>
</tr>
<tr>
<td>ox</td>
<td>three</td>
<td>3, ‘o-xo, see: ux</td>
</tr>
<tr>
<td>ox lajun</td>
<td>thirteen</td>
<td>13, see: ux lajun</td>
</tr>
<tr>
<td>ux</td>
<td>three</td>
<td>3, see: ox</td>
</tr>
<tr>
<td>ux lajun</td>
<td>thirteen</td>
<td>13, see: ox lajun</td>
</tr>
<tr>
<td>wak</td>
<td>six</td>
<td>6</td>
</tr>
<tr>
<td>wak lajun</td>
<td>sixteen</td>
<td>16</td>
</tr>
</tbody>
</table>
waxak
eight 8, MAIZE.GOD
waxak lajun
eighteen 18, 18-na
winak
twenty 20, 20-na-ki, 20-ki
wuk
seven 7, see: huk
wuk lajun
seventeen 17, see: huk lajun

Maya Numerals in Order
“zero” mih
one jun
two cha’, ka’
three ox, ux
four chan, kan
five ho’
six wak
seven huk, wuk
eight waxak
nine balun, bolon
ten lajun
eleven buluch, buluk
twelve laj cha’, laj ka’
thirteen ox lajun, ux lajun
fourteen chan lajun, kan lajun
fifteen ho’ lajun
sixteen wak lajun
seventeen huk lajun, wuk lajun
eighteen waxak lajun
nineteen balun lajun, bolon lajun
twenty winak
Appendix C: Recorded Classic Maya Numeral Classifiers

-kul for heaps of stone (in calendrical context) \( ku-lu \)
  » *huk-kul tun* “seven heaps of tun” \( 7-ku-lu-TUN-ni \)

-pis for counts of time units \( pi-si \)
  » *u-hun-pis tun* “first measured tun” \( 'u-HUN-pi-si-TUN-ni \)

-pis for counts of days in 20-day period \( pi-si \)
  » *chan-pis chak* “4 Chak Sijom” \( CHAN-pi-si-CHAK-SIJOM \)

-tal for ordinal count \( TAL, ta-la \)
  » *u-nah-tal* “the first (in order) is” \( 'u-na-TAL-la \)

-te’ for counts of days in 20-day period \( TE’, TE’-e \)
  » *chan-te’ mak* “4 Mak” \( CHAN-TE’-ma-MAK \)

-tikil for counts of people \( ti-ki-li \)
  » *chan-tikil ch’ok-tak* “four-people youngsters” \( CHAN-ti-ki-li-ch'o-ko-TAK-ki \)

-wal for counts of things within (?) \( -wa?-la \)
  » *uka’wal ti’* “the second-thing within opening” \( 'u-2-wa-la ti’-i \)

Appendix D: Classic Maya Names of the 20-day and 5-day Periods

In this appendix spellings of all Maya 20-day periods can be found. Several of these 20-day periods can be found through multiple entries and spellings. Here I present these spellings in alphabetic order, as well in the order on the 20-day periods themselves, in the last case compared to the 20-day period list from the Book of Chilam Balam of Chumayel.

\[ \text{chak sijom} \] Chak Sijom 12th Classic Maya month \( \text{CHAK-SIJOM?-ma} \)

\[ \text{chakat} \] Chakat 3rd Classic Maya month \( \text{CHAK-‘AT, CHAK-‘AT-ta} \)

see: *sip*
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
<th>Maya Month</th>
<th>Synonyms</th>
</tr>
</thead>
<tbody>
<tr>
<td>chikin</td>
<td>Chikin</td>
<td>6th Classic Maya month</td>
<td>CHIK-ni, CHIK-ki-ni</td>
</tr>
<tr>
<td>hul ol</td>
<td>Hul Ol</td>
<td>18th Classic Maya month</td>
<td>HUL-‘OL, HUL-‘OL-la</td>
</tr>
<tr>
<td>ik’at</td>
<td>Ik’at</td>
<td>2nd Classic Maya month</td>
<td>IK’-‘AT, IK’-‘AT-ta</td>
</tr>
<tr>
<td>ik’ sjom</td>
<td>Ik’ Sjom</td>
<td>9th Classic Maya month</td>
<td>IK’-SIJOM?, IK’-SIJOM?-ma</td>
</tr>
<tr>
<td>jaw</td>
<td>Jaw</td>
<td>18th Classic Maya month</td>
<td>ja-wa</td>
</tr>
<tr>
<td>kasew</td>
<td>Kasew</td>
<td>5th Classic Maya month</td>
<td>ka-se-wa</td>
</tr>
<tr>
<td>kol ajaw</td>
<td>Kol Ajaw</td>
<td>19th Classic Maya month</td>
<td>[ko-lo]’AJAW</td>
</tr>
<tr>
<td>kum k’uh</td>
<td>Kum K’uh</td>
<td>18th Postclassic Maya month</td>
<td>ku-K’UH (or: KUM?-K’UH)</td>
</tr>
<tr>
<td>kusew</td>
<td>Kusew</td>
<td>5th Classic Maya month</td>
<td>ku-se-wa</td>
</tr>
<tr>
<td>k’anasiy</td>
<td>K’anasiy</td>
<td>17th Classic Maya month</td>
<td>K’AN-’a-si-ya, K’AN-’a-ya</td>
</tr>
<tr>
<td>k’anaw</td>
<td>K’anaw</td>
<td>17th Classic Maya month</td>
<td>K’AN-’a-wa</td>
</tr>
<tr>
<td>k’an jalab</td>
<td>K’an Jalab</td>
<td>1st Classic Maya month</td>
<td>K’AN-JAL-bu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maya</td>
<td>English</td>
<td>Period</td>
<td>Additional Information</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
<td>-----------------------</td>
<td>-------------------------------------------------------------</td>
</tr>
<tr>
<td><code>k'an jalaw</code></td>
<td>K'an Jalaw</td>
<td>1st Classic Maya month</td>
<td>K'AN-JAL-wa</td>
</tr>
<tr>
<td></td>
<td>see: <code>k'an jalab</code>, <code>pop</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>k'an k'in</code></td>
<td>K'an K'in</td>
<td>14th Classic Maya month</td>
<td>K'AN-K'IN, K'AN-K'IN-ni</td>
</tr>
<tr>
<td></td>
<td>see: <code>uniw</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>k'ayab</code></td>
<td>K'ayab</td>
<td>17th Postclassic Maya month</td>
<td>k'a-ba</td>
</tr>
<tr>
<td></td>
<td>see: <code>k'anasiy</code>, <code>k'anaw</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>mak</code></td>
<td>Mak</td>
<td>13th Classic Maya month</td>
<td>ma-ka, ma-MAK, ma-MAK-ka</td>
</tr>
<tr>
<td><code>mol</code></td>
<td>Mol</td>
<td>8th Classic Maya month</td>
<td>mo[lo]</td>
</tr>
<tr>
<td></td>
<td>see: <code>molol</code>, <code>molow</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>molol</code></td>
<td>Molol</td>
<td>8th Classic Maya month</td>
<td>mo[lo]-la</td>
</tr>
<tr>
<td></td>
<td>see: <code>mol</code>, <code>molow</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>molow</code></td>
<td>Molow</td>
<td>8th Classic Maya month</td>
<td>mo[lo]-wa</td>
</tr>
<tr>
<td></td>
<td>see: <code>mol</code>, <code>molol</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>muwan</code></td>
<td>Muwan</td>
<td>15th Classic Maya month</td>
<td>MUWAN, MUWAN-na, MUWAN-ni, mu-wa-ni</td>
</tr>
<tr>
<td><code>pax</code></td>
<td>Pax</td>
<td>16th Classic Maya month</td>
<td>PAX-xa, pa-xa</td>
</tr>
<tr>
<td></td>
<td>see: <code>paxil</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>paxil</code></td>
<td>Paxil</td>
<td>16th Classic Maya month</td>
<td>pa-xi-la, pa-xi</td>
</tr>
<tr>
<td></td>
<td>see: <code>pax</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>pop</code></td>
<td>Pop</td>
<td>1st Postclassic Maya month</td>
<td>po-po</td>
</tr>
<tr>
<td></td>
<td>see: <code>k'an jalab</code>, <code>k'an jalaw</code></td>
<td></td>
<td></td>
</tr>
<tr>
<td><code>sak sijom</code></td>
<td>Sak Sijom</td>
<td>11th Classic Maya month</td>
<td>SAK-SIJOM-ma</td>
</tr>
</tbody>
</table>
sutz'[il]  Sutz'(il)  4th Classic Maya month  SUTZ’, su-SUTZ’, SUTZ’-tz‘i, SUTZ’-la, su-tz‘i

uniw  Uniw  14th Classic Maya month  UN-wi, ’UN-wa, ’UN-ni-wa, ’u-ni-wa

see: k'an k'in

uway hab  Uway Hab  19th Classic Maya month  ’u-WAY-HAB, WAY-ya-HAB

see: kol ajaw

wo'il  Wo’  2nd Classic month  wo‘i

see: ik‘at, wohil

wohil  Woh  2nd (Post)classic month  wo-hi

see: ik‘at, wo‘il

yax k’in  Yax K’in  7th Classic Maya month  YAX-K’IN, YAX-K’IN-ni

yax sijom  Yax Sijom  10th Classic Maya month  YAX-SIJOM?-ma

The Months in Order

The Chumayel (fol.13) List  Classic Maya List, Including Alternatives
1.  Poop  K’an Jalaw  K’an Jalab  Pop
2.  Woo  Ik’at  Wo‘il  Wohil
3.  Sip  Chak’at
4.  Sotz’  Sutz’(il)
5.  Sek  Kasew  Kusew
6.  Xul  Chikin
7.  Yaxk’in  Yax K’in
8.  Mol  Mol
9.  Ch’een  Ik’ Sijom
10.  Yaax  Yax Sijom
11.  Sak  Sak Sijom
The Classic Maya Day Names

In the current version of the dictionary only two of the day names can be found, namely the fourteenth day *hix* and twentieth day *ajaw*. Consistent spellings of this sign within and outside calendar context indicate that the Classic name of this day sign was indeed *ajaw* (I should note that there are various examples in which the day sign 'AJAW is postfixed with -la, e.g., Palenque TI East Tablet: S8, suggestive of the fact that the day name in some regions of the Maya area may have been pronounced ajawal, probably reduced to ajwal). For the remaining nineteen day signs, when citation is necessary, the Yucatec names are used (derived from the work of fray Diego de Landa, who also provided the glyphs for each of the day names). In Classic times these day names may have been quite differently, especially when one takes the different spellings of the month names into account. Initiated by the author is research on the Classic Maya day names (1) as *ha* ‘water,’ (7) as *chij* ‘deer,’ *chij chan* ‘deer serpent,’ (10) as *ok* ‘dog,’ (12) as *ej* ‘tooth,’ and (15) as *tz’ikin* ‘eagle.’ Some of the preliminary results have been included in the vocabulary (for day names 7 and 15).

Appendix E: Recorded Classic Maya Pronouns

As pronominal prefixes (Set A):

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>in-</td>
<td>I</td>
<td>'i-ne</td>
</tr>
<tr>
<td>u-</td>
<td>he, she, it (preconsonantal)</td>
<td>'u-</td>
</tr>
<tr>
<td>y-</td>
<td>he, she, it (prevocalic)</td>
<td>ya-, ye-, yi-, yo-, yu-</td>
</tr>
</tbody>
</table>

As possessive prefixes:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>your (in front of consonants)</td>
<td>'a-</td>
</tr>
</tbody>
</table>
- aw-  your (in front of vowels)

- ni-  my
- u-  his, her, it (preconsonantal)
- y-  his, her, it (prevocalic)

- ka-  our

As pronominal suffixes (Set B):
- -en  I
- -at  you
- -Ø  he, she, it

As independent pronouns:
- ha’  he, she, it; that, this
- ha’i[n]  he, she, it; that, this
- ha’at  you
- hin  he, she, it; that, this
- ha’ob  they; those, these

Appendix F: Recorded Classic Maya Verbal Roots

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verb Class</th>
<th>Meaning</th>
<th>Spellings</th>
</tr>
</thead>
<tbody>
<tr>
<td>ak’-</td>
<td>tv.</td>
<td>to give, to bring</td>
<td>‘AK’, ya-k’a-</td>
</tr>
<tr>
<td>ak’taj-</td>
<td>ivd.</td>
<td>to dance</td>
<td>‘AK’-ta-ja, ‘a’AK’-ta-ja</td>
</tr>
<tr>
<td>al-</td>
<td>tv.</td>
<td>to say</td>
<td>ya-la-</td>
</tr>
<tr>
<td>an-</td>
<td>iv.</td>
<td>to run</td>
<td>‘a-ni, ‘AJ’/a-na</td>
</tr>
<tr>
<td>at-</td>
<td>tvd?</td>
<td>to bathe</td>
<td>ya-ti-</td>
</tr>
<tr>
<td>bak-</td>
<td>tv.</td>
<td>to capture</td>
<td>BAK-</td>
</tr>
<tr>
<td>buk-</td>
<td>tv.</td>
<td>to clothe</td>
<td>bu-ku-</td>
</tr>
<tr>
<td>but’-</td>
<td>tv.</td>
<td>to cover, to bury</td>
<td>bu-t’u-</td>
</tr>
<tr>
<td>cha’-</td>
<td>tvd?</td>
<td>to do</td>
<td>cha-</td>
</tr>
<tr>
<td>cham-</td>
<td>iv.</td>
<td>to die</td>
<td>CHAM-, CHAM-mi-</td>
</tr>
<tr>
<td>chok-</td>
<td>tv.</td>
<td>to throw, to scatter</td>
<td>CHOK-, CHOK-ka-, CHOK-ko-, cho-ka, cho-ko</td>
</tr>
<tr>
<td>chuk-</td>
<td>tv.</td>
<td>to capture</td>
<td>chu-ku-, chu-ka-</td>
</tr>
<tr>
<td>chum-</td>
<td>pv.</td>
<td>to sit</td>
<td>CHUM-mu-</td>
</tr>
<tr>
<td>chun-</td>
<td>tv.</td>
<td>to conjure (?)</td>
<td>chu-ni-</td>
</tr>
<tr>
<td>chuy-</td>
<td>tv.</td>
<td>to weave</td>
<td>chu-yu</td>
</tr>
<tr>
<td>ch’ab-</td>
<td>tv.</td>
<td>to create</td>
<td>ch’a?-ba-</td>
</tr>
<tr>
<td>ch’ak-</td>
<td>tv.</td>
<td>to axe, to cut, to decapitate</td>
<td>CH’AK-, CH’AK-ka, ch’a-ka-</td>
</tr>
<tr>
<td>ch’am-</td>
<td>tv.</td>
<td>to receive; to take, to grasp</td>
<td>CH’AM?, CH’AM?-ma, ch’a-CH’AM?, ch’a-ma</td>
</tr>
<tr>
<td>ek-</td>
<td>pv</td>
<td>to place, to enter; to insert</td>
<td>‘e-ke-</td>
</tr>
<tr>
<td>el-</td>
<td>tv.</td>
<td>to burn</td>
<td>‘EL-, ‘EL-le-</td>
</tr>
<tr>
<td>em-</td>
<td>iv.</td>
<td>to descend</td>
<td>‘EM-mi, ‘e-mi-</td>
</tr>
<tr>
<td>ham-</td>
<td>tr.</td>
<td>to open, to untie</td>
<td>ha-ma-</td>
</tr>
<tr>
<td>ham-</td>
<td>pv.</td>
<td>to lie down</td>
<td>ha-ma-</td>
</tr>
<tr>
<td>hil-</td>
<td>iv.</td>
<td>to rest, to plant (?)</td>
<td>hi-li</td>
</tr>
<tr>
<td>hul-</td>
<td>iv.</td>
<td>to arrive</td>
<td>HUL-li, hu-li</td>
</tr>
<tr>
<td>jas-</td>
<td>tv?</td>
<td>?</td>
<td>ja-sa-</td>
</tr>
<tr>
<td>jatz’-</td>
<td>tr.</td>
<td>to wound, to split</td>
<td>ja-tz’a-</td>
</tr>
<tr>
<td>jel-</td>
<td>tv.</td>
<td>to change, to replace</td>
<td>je-le-, JEL</td>
</tr>
<tr>
<td>joch’-</td>
<td>tv.</td>
<td>to drill, to perforate</td>
<td>jo-ch’o, jo-ch’a-</td>
</tr>
<tr>
<td>jom-</td>
<td>tv.</td>
<td>to destroy</td>
<td>jo-mo-</td>
</tr>
<tr>
<td>jop-</td>
<td>iv.</td>
<td>to stoke</td>
<td>jo-po-</td>
</tr>
<tr>
<td>joy- (1)</td>
<td>tv.</td>
<td>to trap</td>
<td>JOY, jo-JOY</td>
</tr>
<tr>
<td>joy- (2)</td>
<td>tv.</td>
<td>to come out, to debute</td>
<td>JOY, jo-JOY-, JOY-</td>
</tr>
<tr>
<td>jub-</td>
<td>tv.</td>
<td>to take down</td>
<td>ju-bu-</td>
</tr>
</tbody>
</table>
 vault.

\[\text{to throw, to shoot; to pierce}\]

\[\text{to bathe}\]

\[\text{to bathe}\]

\[\text{to see}\]

\[\text{to accompany}\]

\[\text{to plaster (?)}\]

\[\text{to collect (to bundle up)}\]

\[\text{to create}\]

\[\text{to hit, to break}\]

\[\text{to carry}\]

\[\text{to diminish, to dissipate}\]

\[\text{to receive; to bind, to wrap}\]

\[\text{to receive; to take, to grasp}\]

\[\text{to break}\]

\[\text{to want}\]

\[\text{to sing}\]

\[\text{to deposit, to offer}\]

\[\text{to venerate}\]

\[\text{to eat, to grind, to hurt}\]

\[\text{to diminish, to expire}\]

\[\text{to grab}\]

\[\text{to cover}\]

\[\text{to betroth}\]

\[\text{to clean, to sweep}\]

\[\text{to bury}\]

\[\text{to reveal}\]

\[\text{to become a pool}\]

\[\text{to conquer}\]

\[\text{to put heads together}\]

\[\text{to join together}\]

\[\text{to enter}\]

\[\text{to feed}\]
pak- pv. to invert, to turn over pa-ka-
pakax- tv. to return, to fold, to double-back pa-ka-xa, pa-ka-xi
pak'- tv. to plant, to hoist; to form pa-k'a-
pan- pv. to dig (?) pa-na-
pas- tv. to open pa-sa
pat- pv. to shape, to form, to build PAT-, PAT-ta-, pa-ta-
pay- iv. to guide pa-ya
petaj- inch. to become round PET?-ja
pich- tv. to perforate pi-chi
pitz- iv. to play ball pi-tzi-
pok- tv. to wash po-ko-
puk- iv. to scatter PUK?, PUK?-ki
pul- tv. to burn pu-lu-
pul- tv. to throw pu-la-, pu-lu-
sat- tv. to destroy sa-ta-
siy- tv. to be born SIY
sus- tv. to peel su-sa-
tak'- tv. to plaster ta-k'a
tal- iv. to come, to arrive ta-li-
tap- iv. to extinguish ta-pa-
tek'- tv. to place te-k'a-
tet- tv. to choose te-ta-
til- iv. to stir (fire) TIL-, ti-TIL-li, ti-li-
tim- tv. to appease ti-mi, ti-ma-, TIM
tok- tv. to burn to-ko
tut- tv. to cover, to renovate tu-ta-, 2tu-
t'ab- tv. to inaugurate t'ba?-ba-
tzak- tv. to grab, to conjure TZAK-, TZA-Ka-, tza-ku
tzik- tv. to honor, to sanctify tzi-ka-
tzutz- tv. to end, to terminate TZUTZ-, TZUTZ-tza-, tzu-tza-, 2tzu-, tzu-
tz'ak- tv. to count, to accumulate, to put in order TZ'AK-
tz’an- tv. to destroy tz’a-nu

tz’ap- tv. to plant, to hoist tz’a-pa-

tz’ay- tv. to come down; to win (?) tz’a-ya-

tz’ib- iv. to write, to paint tz’i-ba-

uk’- iv. to drink ‘UK’-

ul- iv. to arrive ‘u-li-

ut- iv. to occur, to happen ‘u-ti, ‘UH-ti, ‘u-tu

uxul- tvd. to carve, to sculpt ‘u-xu?-lu, yu-xu?-lu

wa’- pv. to plant, to place wa’, WAL-la-, wa-WAL-la-

way- (1) iv. to sleep WAY-

way- (2) iv. to transform WAY-

we’- tv. to eat (bread-like foods) WE’

wo- tv. to make round, to wrap up wo-lo-

witzaj- inch. to become a mountain WITZ-ja

yal- tv. to throw ya-la-, ya’AL-

yip- iv. to fill (?) yi-pi-

yuk- tv. to shake yu-ku-

Appendix G: Recorded Classic Maya Kinship Terms

Kinship terms:

al child of woman YAL, ya-la
see: hun tan, jun tan

atan wife, partner ‘a-‘AT-na, ya-‘AT-na

chit chit (unknown meaning) CHIT?-ti, CHIT?-ta, chi-ti

hun tan child of woman HUN-TAN(-na)
see: al, jun tan

jun tan child of woman 1-TAN(-na)
see: al, hun tan

itz’in younger brother ‘i-tz’i-ni, ‘i-tz’i, yi-tz’i-na

kit father, patron ki-ti, ki-ta
mam maternal grandfather MAM, ma-MAM-ma, ma-ma
mam grandson MAM
mijin child of father MIJIN-na, mi-MIJIN, MIJIN
mim maternal grandmother mi-mi
nich child of man ni-chi
see: unen
sakun older brother sa-ku, sa-ku-na
see: suku(n)
suku(n) older brother su-ku
see: sakun
unen child of man ‘u-ne, ‘u-ne
see: mijin, nich
yum father yu-mu, yu-ma

Appendix H: Recorded Classic Maya Animal Names

Mammals:

bah gopher ba, BAH
balam jaguar BALAM, BALAM-ma, ba-la-ma
batz’ howler monkey ba-tz’a
batz’ul howler monkey BATZ’UL?, ba-BATZ’UL?, ba-tz’u
chab anteater cha-bi
chak balam puma CHAK-BALAM-ma
chih deer chi-hi
chij deer CHIJ, chi-ji
chik coati CHIK
chil kayul barracuda chi-li-ka-yu
chitam jabalí CHITAM, CHITAM-ma
ch’amak fox ch’a-ma-ka?, ch’a-CH’AMAK
ch’oh rat CH’OH, ch’o
hix jaguar HIX, hi-HIX
<table>
<thead>
<tr>
<th>English</th>
<th>Spanish</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>hix balam</td>
<td>jaguar</td>
<td>hi[HIX] BALAM</td>
</tr>
<tr>
<td>ibach</td>
<td>armadillo</td>
<td>‘i-ba-cha</td>
</tr>
<tr>
<td>kitam</td>
<td>jabalí</td>
<td>KITAM, KITAM-</td>
</tr>
<tr>
<td>kej</td>
<td>deer</td>
<td>KEJ, ke-ji</td>
</tr>
<tr>
<td>koj</td>
<td>puma</td>
<td>KOJ-jí, KOJ,</td>
</tr>
<tr>
<td>k’an max</td>
<td>kinkajou</td>
<td>K'AN-ma-xí</td>
</tr>
<tr>
<td>pay</td>
<td>opossum</td>
<td>pa-ya</td>
</tr>
<tr>
<td>max</td>
<td>spider monkey</td>
<td>MAX, ma-xi</td>
</tr>
<tr>
<td>may</td>
<td>deer</td>
<td>ma-ya</td>
</tr>
<tr>
<td>ok</td>
<td>dog</td>
<td>‘OK-ki, ‘OK</td>
</tr>
<tr>
<td>sipul</td>
<td>deer</td>
<td>si-pu</td>
</tr>
<tr>
<td>suetz’</td>
<td>bat</td>
<td>SUTZ’</td>
</tr>
<tr>
<td>tilal</td>
<td>tapir</td>
<td>ti-la-la,</td>
</tr>
<tr>
<td>t’ul</td>
<td>rabbit</td>
<td>T’UL, t’u-lu</td>
</tr>
<tr>
<td>tzul</td>
<td>dog</td>
<td>tzu-lu</td>
</tr>
<tr>
<td>tz’i’</td>
<td>dog</td>
<td>TZ’I’, tz’i-’i</td>
</tr>
<tr>
<td>tz’utz’ih</td>
<td>coati</td>
<td>tz’u-tz’i-hi,</td>
</tr>
<tr>
<td>uch</td>
<td>opossum</td>
<td>tz’u-tz’i</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘u-chu</td>
</tr>
</tbody>
</table>

**Reptiles:**

<table>
<thead>
<tr>
<th>English</th>
<th>Spanish</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahin</td>
<td>lizard</td>
<td>AHIN, AHIN-na, ‘a-hi</td>
</tr>
<tr>
<td>aj much</td>
<td>toad</td>
<td>‘a-mu-chi</td>
</tr>
<tr>
<td>ak</td>
<td>turtle</td>
<td>‘a-ka</td>
</tr>
<tr>
<td>akul</td>
<td>turtle</td>
<td>‘AK, ‘AK-la, ‘a-ku-la, ‘a-ku-lu</td>
</tr>
<tr>
<td>amal</td>
<td>toad</td>
<td>‘a-ma-la, ‘a-ma</td>
</tr>
<tr>
<td>chan</td>
<td>serpent</td>
<td>CHAN, cha-CHAN, CHAN-na</td>
</tr>
<tr>
<td>chanul</td>
<td>animal</td>
<td>cha-nu-la</td>
</tr>
<tr>
<td>huh</td>
<td>iguana</td>
<td>‘UH</td>
</tr>
<tr>
<td>huj</td>
<td>iguana</td>
<td>HUJ, hu</td>
</tr>
<tr>
<td>kan</td>
<td>serpent</td>
<td>ka-KAN, KAN-na, ka-na</td>
</tr>
<tr>
<td>kanul</td>
<td>serpent</td>
<td>ka-KAN-nu</td>
</tr>
<tr>
<td>kok</td>
<td>turtle</td>
<td>ko-ko</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Telhu</td>
</tr>
<tr>
<td>----------</td>
<td>----------------------</td>
<td>----------</td>
</tr>
<tr>
<td>tel hui</td>
<td>crested iguana</td>
<td>TELHUH, te-le-'UH</td>
</tr>
<tr>
<td>Birds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ak'ach</td>
<td>turkey hen</td>
<td>'a-k'a-cha</td>
</tr>
<tr>
<td>bak</td>
<td>heron</td>
<td>BAK</td>
</tr>
<tr>
<td>bak mutil</td>
<td>boat-billed heron</td>
<td>BAK-mu-ti-la</td>
</tr>
<tr>
<td>ichi</td>
<td>heron</td>
<td>'i-chi-wa</td>
</tr>
<tr>
<td>iki(m) kuy</td>
<td>kind of owl</td>
<td>'i-ki-ku-yu</td>
</tr>
<tr>
<td>kok</td>
<td>trogon</td>
<td>ko-ko</td>
</tr>
<tr>
<td>kok mut</td>
<td>harpy eagle</td>
<td>'k'o-mu-tu</td>
</tr>
<tr>
<td>kuh</td>
<td>kind of owl</td>
<td>KUH, ku</td>
</tr>
<tr>
<td>kutz</td>
<td>turkey</td>
<td>ku-tzu</td>
</tr>
<tr>
<td>kuy</td>
<td>kind of owl</td>
<td>ku-yu</td>
</tr>
<tr>
<td>k'uch</td>
<td>vulture, zopilote</td>
<td>K'UK', k'u-k'u</td>
</tr>
<tr>
<td>k'uk'</td>
<td>quetzal</td>
<td>MAT, MAT-ta, mat-ta</td>
</tr>
<tr>
<td>mat</td>
<td>duck</td>
<td>ma-ta-wi</td>
</tr>
<tr>
<td>mataw</td>
<td>duck</td>
<td>MO', MO'-o, mo'-o'o</td>
</tr>
<tr>
<td>mo'</td>
<td>macaw</td>
<td>mu-ku-yi</td>
</tr>
<tr>
<td>mukuy</td>
<td>kind of dove</td>
<td>mu-ti</td>
</tr>
<tr>
<td>mut</td>
<td>kind of bird</td>
<td>MUWAN-ni, mu-wa-ni</td>
</tr>
<tr>
<td>muwan</td>
<td>sparrow-hawk</td>
<td>'o?-po</td>
</tr>
<tr>
<td>op</td>
<td>parrot</td>
<td>pa-ma</td>
</tr>
<tr>
<td>pam</td>
<td>tucan</td>
<td>pi-pi, 'pi, pi</td>
</tr>
<tr>
<td>pip</td>
<td>bird of prey</td>
<td>pi-pu</td>
</tr>
<tr>
<td>papul</td>
<td>bird of prey</td>
<td>SAK-chi-ku</td>
</tr>
<tr>
<td>sak chikul</td>
<td>lark, sisonte</td>
<td>'u-lu-mu</td>
</tr>
<tr>
<td>ulum</td>
<td>turkey</td>
<td>'u-su</td>
</tr>
<tr>
<td>us</td>
<td>zopilote, vulture</td>
<td>'u-si-j</td>
</tr>
<tr>
<td>usij</td>
<td>zopilote, vulture</td>
<td>YAXUN, ya-YAXUN, ya-xu?-ni, ya-xu?-nu, ya-xu?</td>
</tr>
<tr>
<td>yaxun</td>
<td>cotinga</td>
<td>tz'u-nu, tz'u-nu</td>
</tr>
<tr>
<td>tz'umun</td>
<td>humming bird</td>
<td></td>
</tr>
</tbody>
</table>
**Insects:**

<table>
<thead>
<tr>
<th>English</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>honey bee</td>
<td>CHAB</td>
</tr>
<tr>
<td>honey bee</td>
<td>KAB</td>
</tr>
<tr>
<td>beetle</td>
<td>ku-ku-la</td>
</tr>
<tr>
<td>kind of ant</td>
<td>sa-yu</td>
</tr>
<tr>
<td>leaf-cutter ant</td>
<td>xu?</td>
</tr>
</tbody>
</table>

**Invertebrates:**

<table>
<thead>
<tr>
<th>English</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>centipede</td>
<td>CHAPAT, cha-pa-ta, CHAPAT-ti, cha?-pa-tu, CHAPAT-tu</td>
</tr>
<tr>
<td>tarantula</td>
<td>chi-wo-jo, chi-wo</td>
</tr>
<tr>
<td>scorpion</td>
<td>si-na-na</td>
</tr>
<tr>
<td>head louse</td>
<td>yu-ch’a</td>
</tr>
<tr>
<td>centipede(?)</td>
<td>wa-ka</td>
</tr>
</tbody>
</table>

**Fish:**

<table>
<thead>
<tr>
<th>English</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>fish</td>
<td>cha-ya</td>
</tr>
<tr>
<td>fish</td>
<td>KAY, ka-ya</td>
</tr>
<tr>
<td>“mat-like fish”</td>
<td>²po-cha-ya, po-po-cha-ya</td>
</tr>
<tr>
<td>shark</td>
<td>XOK, XOK-ki, xo-ki</td>
</tr>
</tbody>
</table>

**File history**

| Original File | January 2002 |
| First Revised version | June 20, 2007 |
| This version | April 22, 2009 |