

Revitalization of Hieroglyphic Writing in Contemporary Mayan Communities in Mexico and Guatemala

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THE UNIVERSITY
of NORTH CAROLINA
at CHAPEL HILL

Acknowledgments

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- Memo Kantun, Sibik Yohl Waax, and Walter Paz Joj for their discussion of their work and related topics via FB Messenger
- Genner Llanez Ortiz and Agnieszka Hamann for discussions about a joint project

Goals

- To offer some background to the ethnolinguistic vitality of contemporary Mayan communities
- To discuss the phenomenon of revitalization of hieroglyphic literacy
 - Its connection to the pan-Mayan movement,
 - Its possible impact on (purist vs. non-purist) linguistic attitudes toward standardization of alphabetic writing of Mayan languages
 - Its value as a possible parallel to processes that took place over two millennia ago when Mayan writing emerged and spread

My own work

- Historical linguistics, historical sociolinguistics of the Mayan languages
- Mayan epigraphy: decipherment, orthographic conventions, grammatical structure of Classic Mayan texts
- Other writing systems: Olmec, Epi-Olmec, Zapotec
- Diffusion of scribal practices across different regions and ethnolinguistic groups
- Teaching of Maaya T'aan (Yucatec)

Steps in language planning

- **Prerequisites**

- Linguistic variation, sociolinguistic factors
- Linguistic attitudes, folk linguistic models, linguistic ideologies

- **Steps**

- (Selection of a language to be codified and promoted)
- Standardization/codification (in written form)
- Elaboration (of vocabulary)
- Acceptance

Linguistic purism as a “problem”

Brody, Michal. 2007. Un panorama del estatus actual del maya yucateco escrito. *Desacatos* 23:275-288.

Cru, Joseph. 2016. Shifting Language Ideologies among Young Maya Professionals: Overcoming Purism in Yucatán. *Critical Multilingualism Studies* 4(2):111-132.

Pomol Cahum, Irma Yolanda, and Miguel Oscar Chan Dzul. 2015. *Real Maya vs. Ideal Maya in the Teaching/Learning of Yucatec Maya in the Universidad de Oriente*. Paper presented at the 11th Annual International Globalization, Diversity, and Education Conference, Washington State University in Spokane, Washington, Feb. 26-27, 2015.

Sobrino, Carlos, and Paz, Lillian. 2011. La condición actual de la lengua maya en Yucatán. Recuperado el 5 de enero de 2015. Disponible en red: <http://www.revistas.unam.mx/index.php/archipelago/article/view/20030/19021>

Jach maaya, k'as/xe'ek' *maaya*

- Pfeiler, Barbara. 1998. El xe'ek' y la hach maya: Cambio y futuro del maya ante la modernidad cultural en Yucatán. In *Convergencia e individualidad. Las lenguas mayas entre hispanización e indigenismo*, edited by Andreas Koechert and Thomas Stolz, pp. 125-140. Hannover: Verlag für Ethnologie.
- **Briceño Chel, Fidencio.** 2002. Lengua e identidad entre los mayas de la península de Yucatán. *Los investigadores de la Cultura Maya 10, tomo II*, pp. 370-379, Campeche, Universidad Autónoma de Campeche.

Briceño 2008

Un primer acercamiento a las manifestaciones de los hablantes sobre la localización de estas variedades nos señalan que la jach maya es hablada por los abuelos, los antiguos o los “jach mayas”, los “meros mayas”, que viven en los pueblitos. Para algunas personas estos mayas se encuentran en Quintana Roo, para otros en Peto, y otros más opinan que están “por Valladolid y sus alrededores”, aunque para otros son también localizables en las cercanías de Uxmal y Ticul, o donde se ubican los macehuales, es decir, en la zona de los Cruzo’ob en Quintana Roo (...).

Por otro lado, la gran mayoría opina que la forma mezclada es hablada en lo que fue la zona henequenera y en especial en los alrededores de Mérida; a veces también se hace énfasis en que es la forma en la que hablan los jóvenes que no tienen cuidado en no revolver lo maya con lo español, tomando préstamos y creando palabras híbridas.

Llanez Ortiz (p.c., 2019)

- Distinction between jach maaya and k'as/xe'ek' maaya may be an early 20c construction

Examples (Pomol Cahum and Chan Dzul 2015)

- Numerals and numerical classifiers
- Neologisms for basic/idiomatic greetings
- Neologisms for Western technological innovations
- Etc.

Neologistic vs. commonly used greetings

Commonly used Spanish loans

<i>Diiyas</i>	Buenos días
<i>Taardes</i>	Buenas tardes
<i>Nooches</i>	Buenas noches

Neologistic substitutions

<i>Ma'alob k'iin</i>	Buenos días	(Lit. 'Buen día/sol')
<i>Ma'alob chiinil k'iin</i>	Buenas tardes	(Lit. 'Buena puesta sol')
<i>Ma'alob aak'ab</i>	Buenas noches	(Lit. 'Buena noche')

Circumlocutions vs. loanwords

Xbalak' ook

Lit. 'rodar pie'

T'iinche' balak' (ook)

Lit. 'Pedalear (pie)'

T'iinche' balak' ka'ap'éel wóolis

Lit. 'Pedalear dos bolas'

vs.

bisikleeta 'bicycle'

Language Contact Between Spanish and Indigenous Mesoamerican Languages: A Few Examples from Mayan Languages

David F. Mora-Marín (UNC)¹
with the collaboration of Miguel Óscar Chan Dzul (UNO)²

Paper presented at the Carolina Conference on Romance Literatures
Friday, April 5th, 2013
Student Union 3409

- In some instances, Spanish loans can enrich the grammar of the language

utia'al

- (13) **utia'al** **kíin-s-bil**
for die-CAUS-PASSIVE.PARTICIPLE
for being.killed
'para matar (animal para carne)'
'for killing (e.g. animal for meat)'
- (14) **utia'al** **eskaneaar-bil**
'para ser escaneado'
'para escanear'
'for scanning (because it's your job to scan it)'
- (15) **utia'al** **jaant-bil**
'para ser comido'
'para comer'
'for eating'

de (< Spanish)

- (10) **de** **kíin-s-bil**
of/for die-CAUS-PASSIVE.PARTICIPLE
for being.killed
'for killing (i.e. has to be put down)' (e.g. a rattlesnake)
- (11) **de** **eskaneaar-bil**
of/for
'de escanear (de ser escaneado); escaneable'
'for scanning (because it's a great book, and it's out of print, and should be scanned)'
- (12) **de** **jaant-bil**
'de comer (de ser comido); comible'
'for eating (for being eaten)'

English

- 50% of English vocabulary is made up of loans (mostly from French and Latin, but many other languages too)
- Only 6% of basic vocabulary is borrowed, and 94% can be traced back to Old English and Germanic stages of the language
- Some loans have allowed speakers of English to innovate more nuance of meaning
 - *beef* vs. *cow*, *venison* vs. *deer*, *pork* vs. *pig*, etc.

Summary so far

- Some people hold strong attitudes against the use of loanwords and more generally borrowed grammatical structures from Spanish
- Attempts to elaborate the vocabulary of the language (to develop terminologies for concepts of relevance to the modern world) vary a lot in their approach and effectiveness, and especially the willingness of people to adopt them
- There is evidence that purist ideologies from schooling in Spanish are being transferred to schooling in Maaya
- Such attitudes often exclude some dialectal variants in favor of the variant used by those promoting standardization
- Negative attitudes could pose a challenge to promoting widespread use of the spoken and written language among both young people and much older people
- There is evidence that loanwords are routinely nativized and incorporated into completely Maaya grammatical structures

Historical background

- The history of Mesoamerica as a linguistic area (Campbell et al. 1985) shows that interaction and diffusion has been key to the development of language families and individual languages in the region for the past several millennia
- No language in Mesoamerica is immune to loans, whether lexical, phonological, morphological, syntactic, or semantic, from other languages

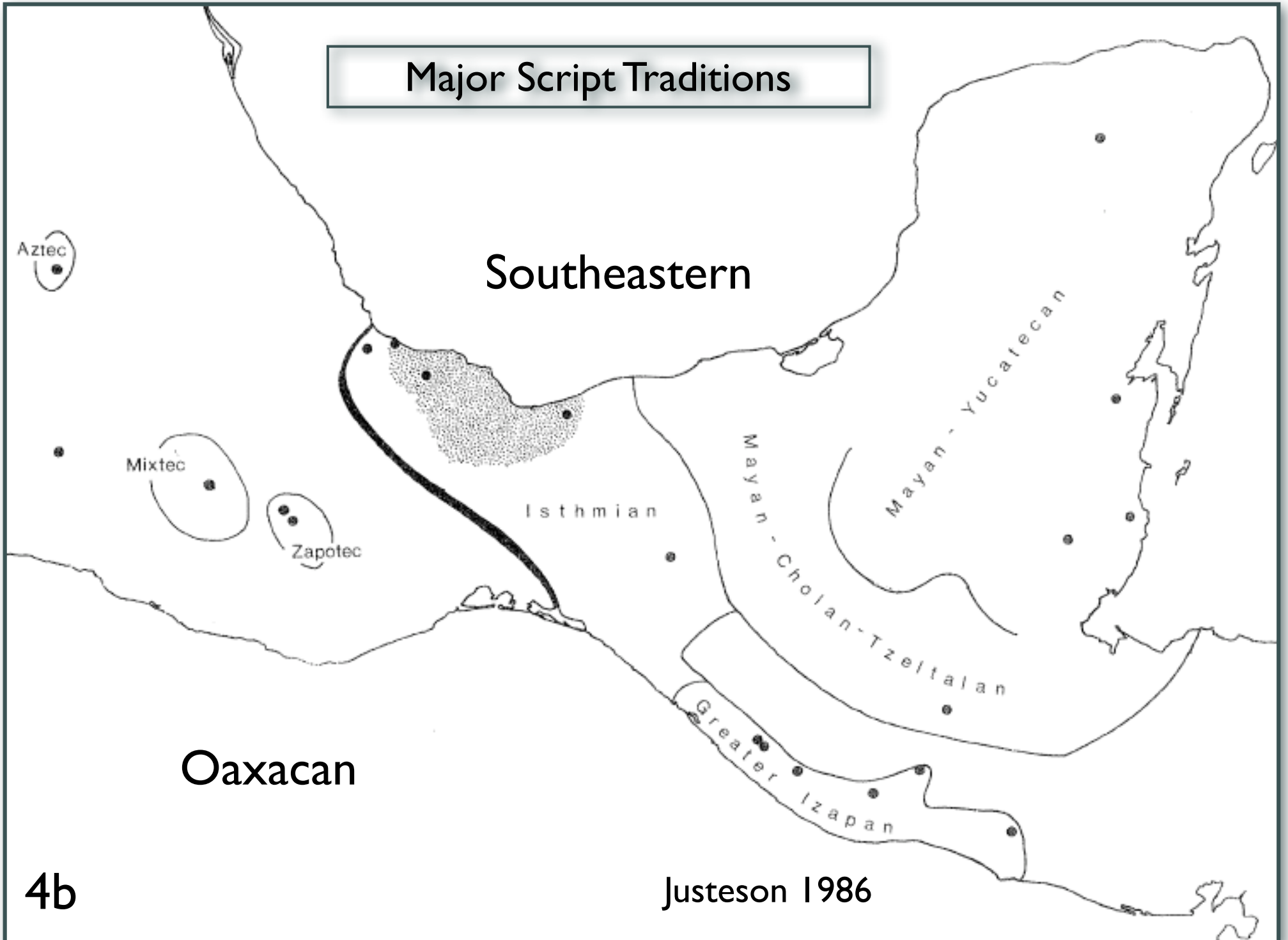
Spheres, waves of influence

- Mixe-Zoquean (Early Preclassic through Early Classic, ca. 1200 BCE-CE 500), examples in Yucatec: *kakaw* ‘cacao’, *chi’ik* ‘coati’
- Greater Lowland Mayan (Late Preclassic through Postclassic, ca. 300 BCE-CE 1500), examples in Yucatec: *cháak* ‘rain’ from Ch’olan *chahk* ~ *chahuk*, *tùun* ‘stone’ from Ch’olan *tuun*;
- Nahuatl (Postclassic through Colonial times)
- Spanish (Colonial times through the present)

Yucatec Maya (Maayat'aan)

- Nahuatl (Postclassic through Colonial times); examples in Yucatec: *iipil* '(trad.) dress, blouse', *máasewáal* 'indigenous', *metnal* 'hell', *miis* 'cat', *xíiw* 'herb, weed, grass', *kùum* 'jar, pot, kettle'
- Spanish (Colonial times through the present)
 - Different stages and degrees of adaptation of Spanish
 - E.g. proper names of people
 - Early: x-Piil 'Felipa (Phyllis)' and h-Piil 'Felipe (Phillip)'
 - Recent: Felipe (pronounced féelipeh)

Major Script Traditions



Oaxacan

4b

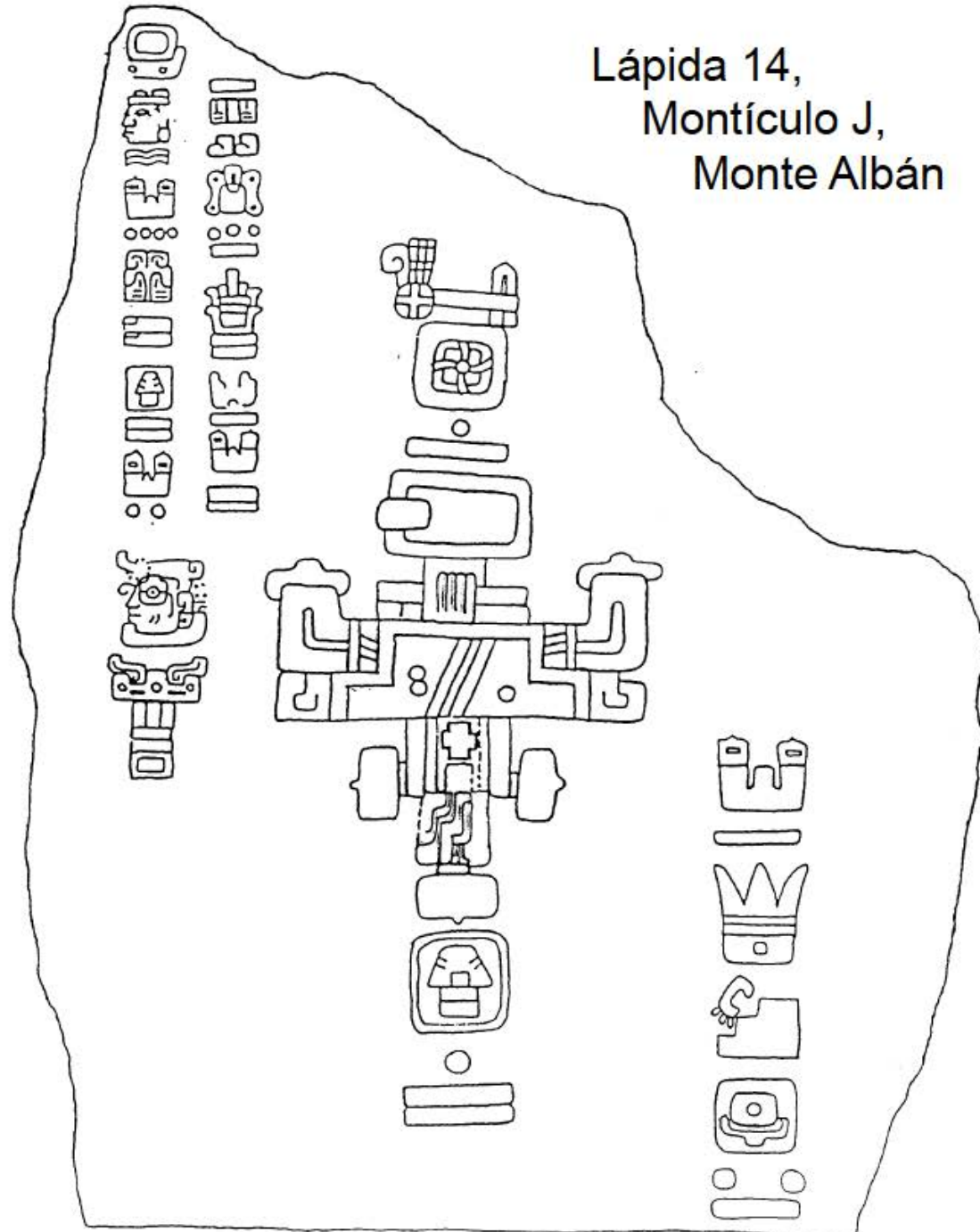
Justeson 1986

Zapototec

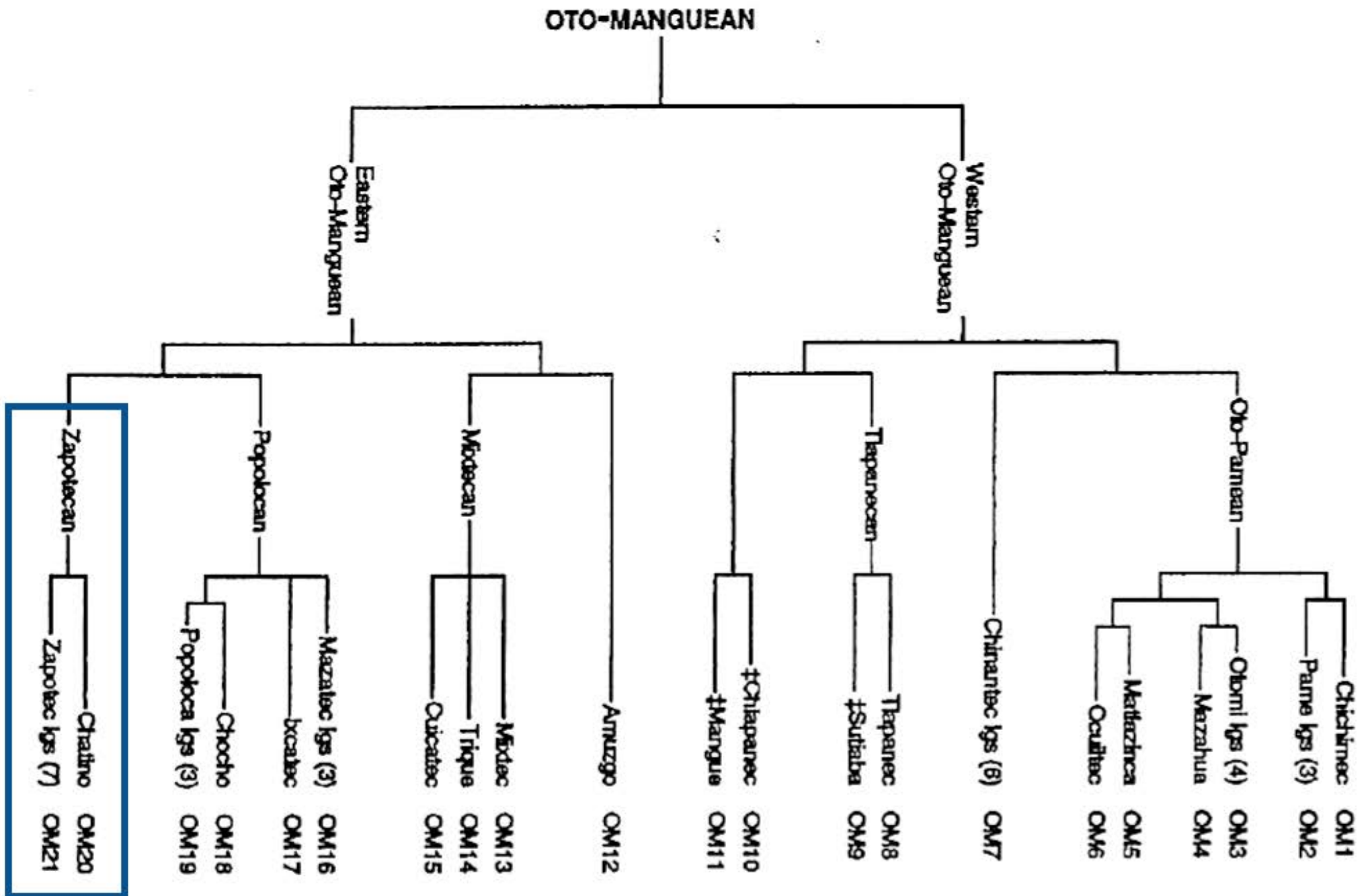
- 650 BCE -CE 900 as a logosyllabic script
- Justeson and Kaufman (1999)
- Kaufman and Justeson (2004b)

Proto-Zapototec

Lápida 14,
Montículo J,
Monte Albán

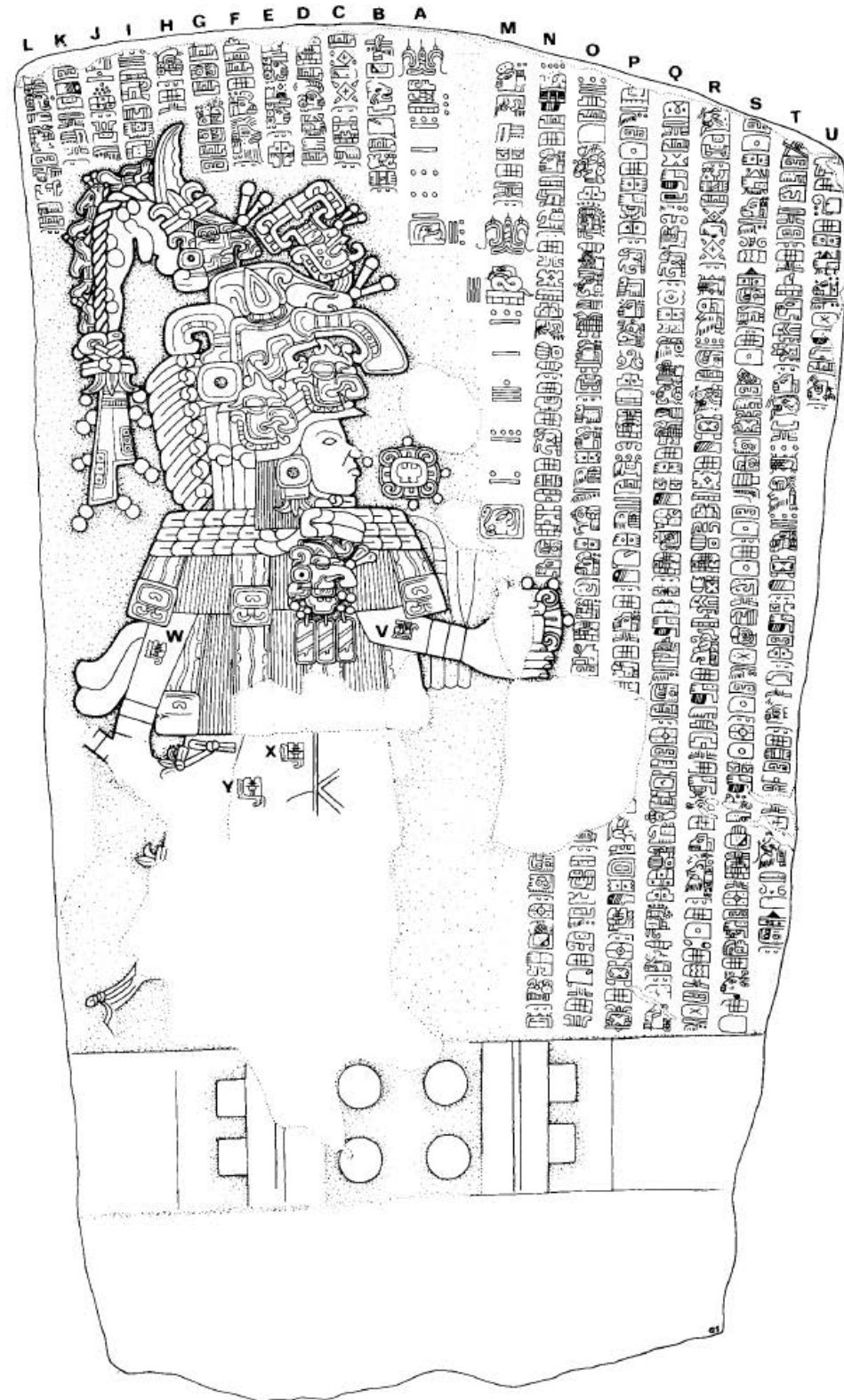


Proto-Zapotec(an)

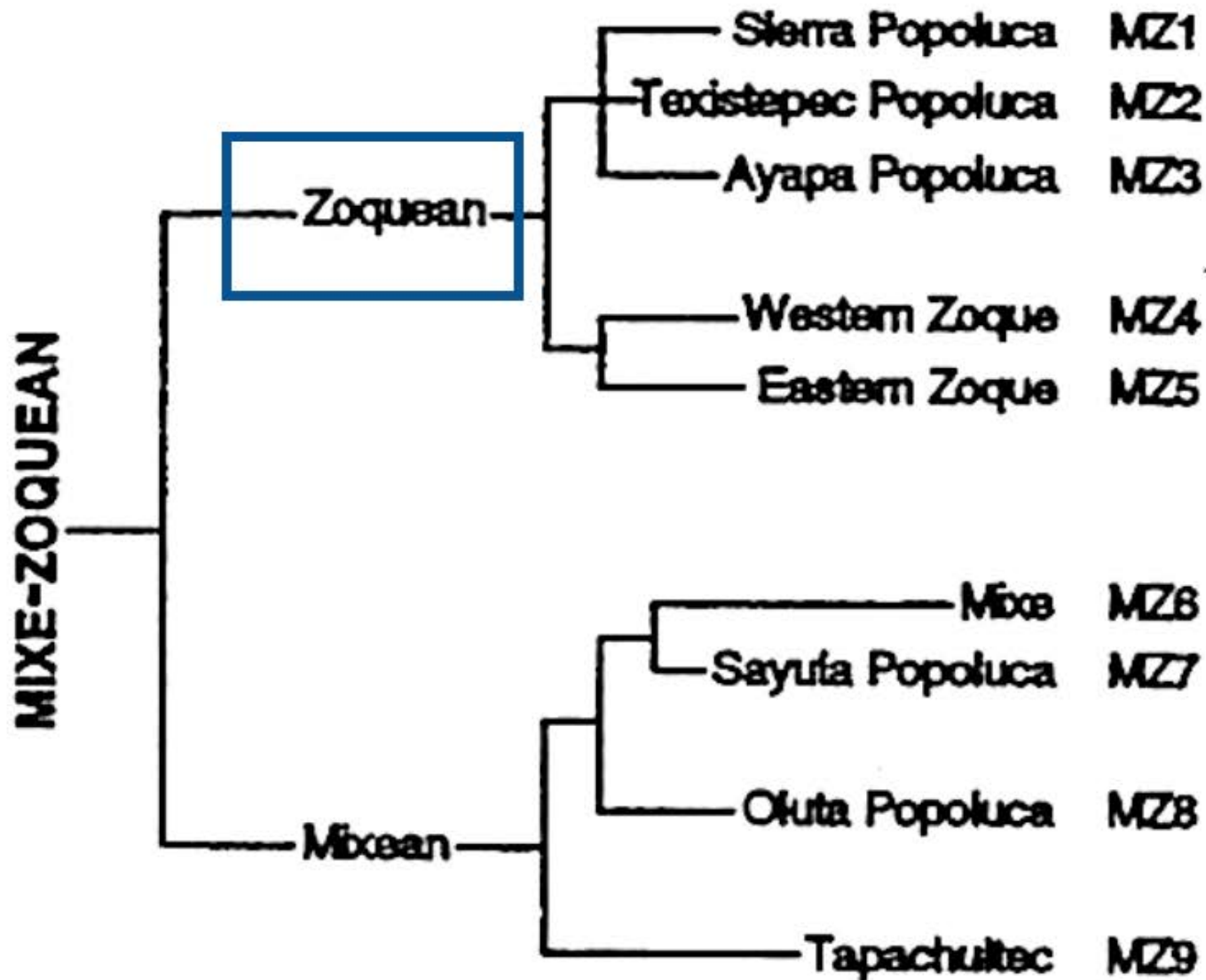


Epi-Olmec

- 400 BCE-CE 500
- La Mojarra Stela I, CE 162
- Justeson and Kaufman 1993, 1997
- Kaufman and Justeson 2004



Pre-Proto-Zoquean



Set	Kaminaljuyu Stela 10	Lowland Mayan	Epi-Olmec
(a)			
(b)			
(c)			
(d)			
(e)			
(f)			

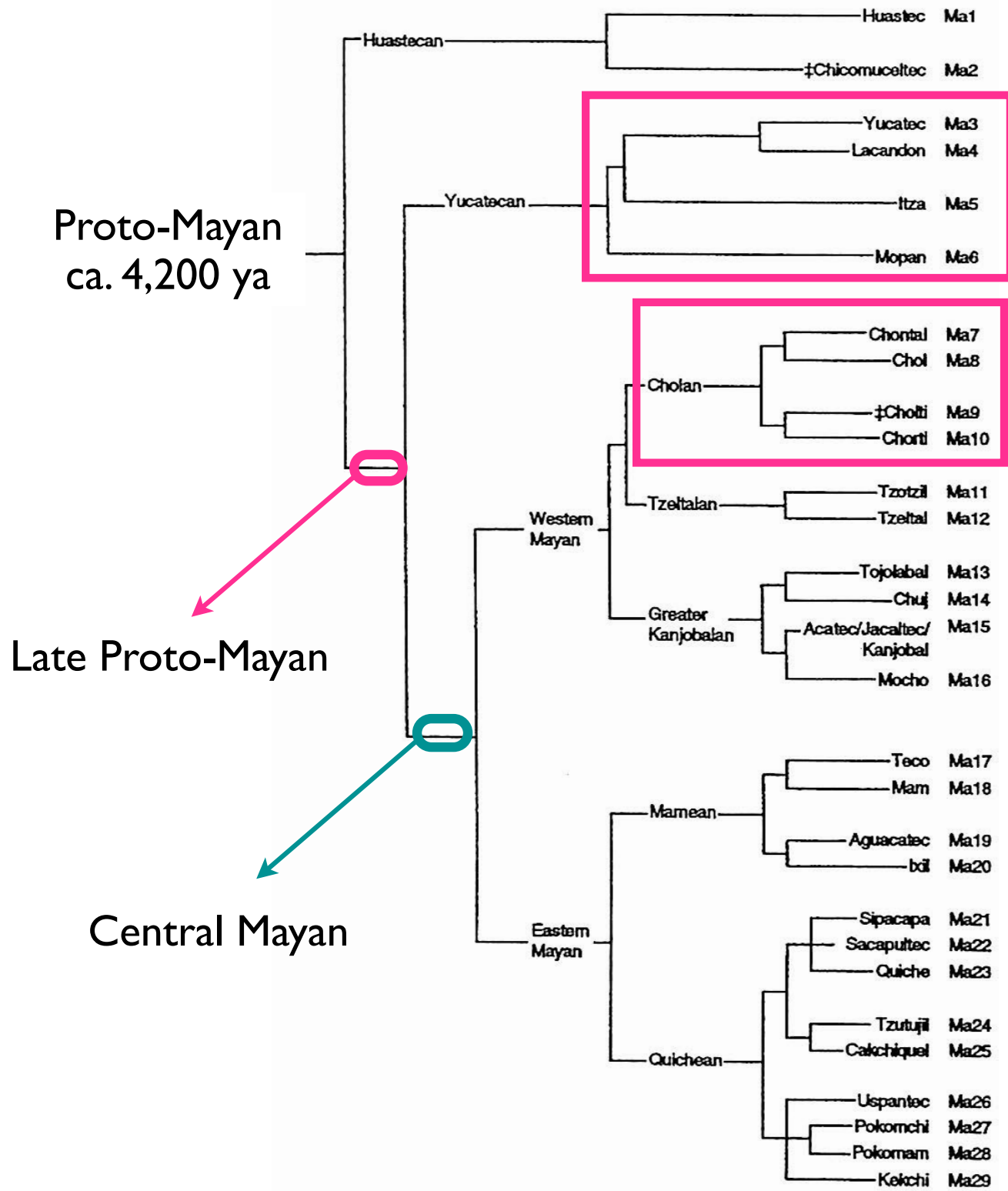
Macri 1991
Mora-Marín 2005

Figure 5. Signs on Stela 10 that show a calligraphic style more similar to that of Lowland Mayan texts than to that of Epi-Olmec texts (drawings by the author).

Maya writing

- Southeastern Mexico
- Guatemala
- Belize
- Honduras
- El Salvador
- 400 BCE-CE 1697



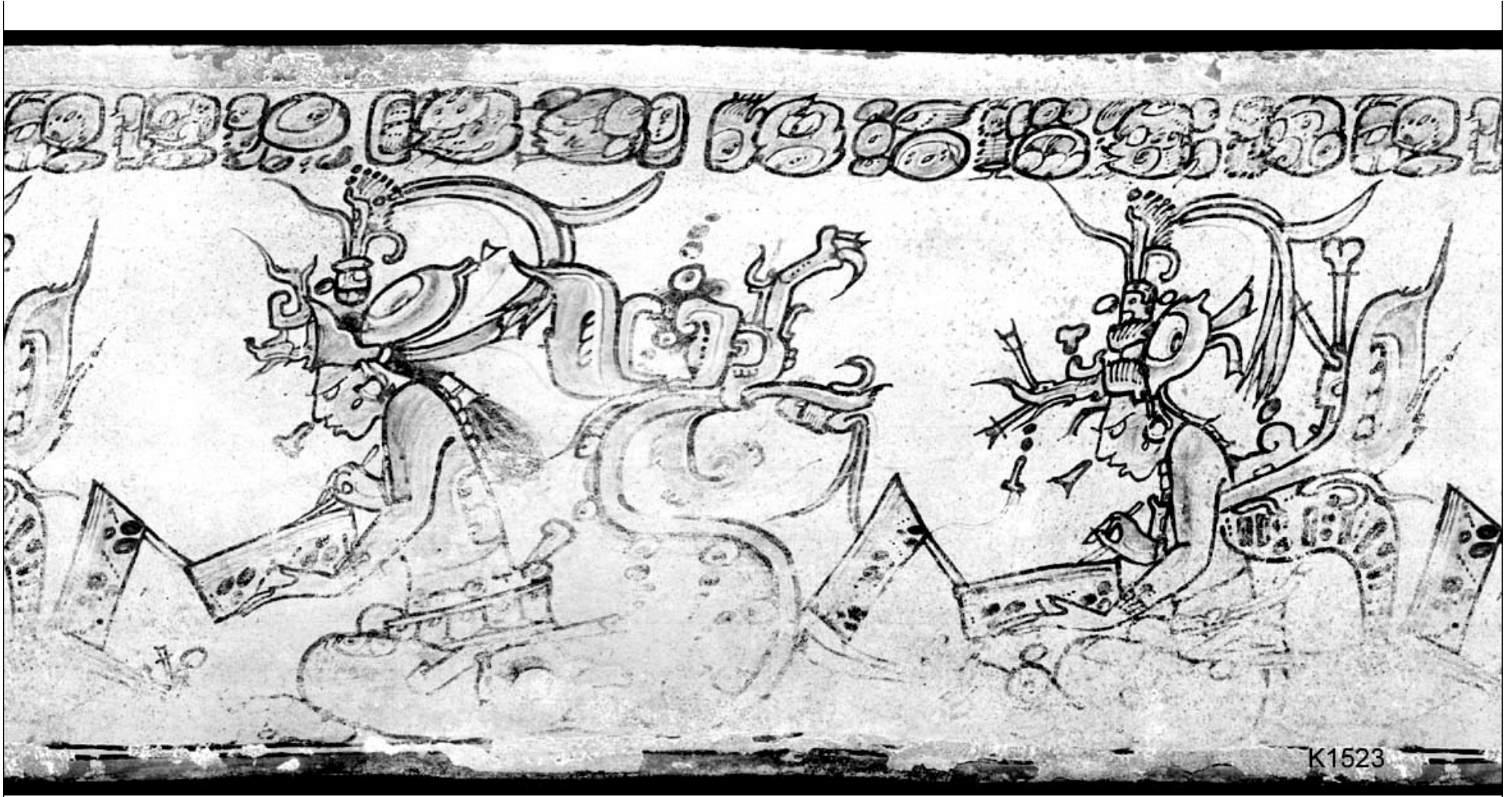


Mayan Paper Books



Madrid, Paris, **Dresden**, (Grolier), a few archaeologically discovered remains of codices

Ceramic vase roll-out photo





K2914

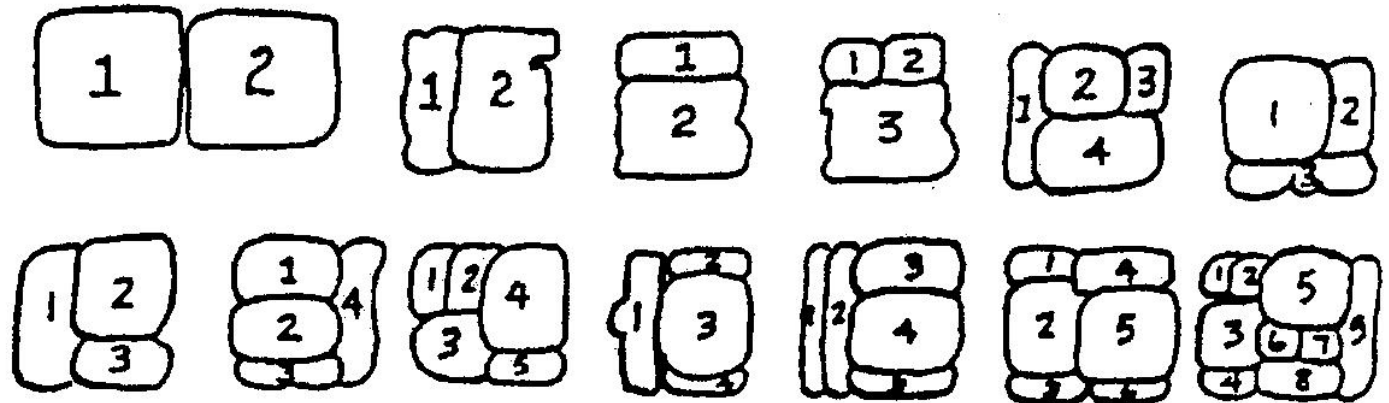
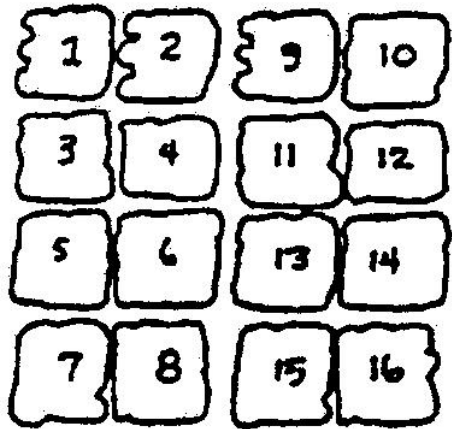




Calakmul



Reading order, formatting



Logograms

- CVC and CVCVC roots and stems



?IXIK

?ixik

'woman'



XIB'

xib'

'man'

Logograms

K'AYOM

k'ay-o:m

sing-AGVZR

'singer'



Syllabograms

k'a-yo-m(a)

k'ay-o:m

sing-AGVZR

'singer'



a

ʔ	b'	ch	ch'	h	j	k	k'	l

e

--	--	--	--	--	--	--	--	--

i

--	--	--	--	--	--	--	--	--











o

--	--	--	--	--	--	--	--	--

u

--	--	--	--	--	--	--	--	--











a

m	n	p	s	t	t'	ts	ts'	w	x	y
										











e

										
--	---	--	---	---	--	--	---	---	--	---










i

										
---	---	---	---	---	--	---	---	---	---	---

o

										
--	--	--	--	--	--	--	--	---	--	--

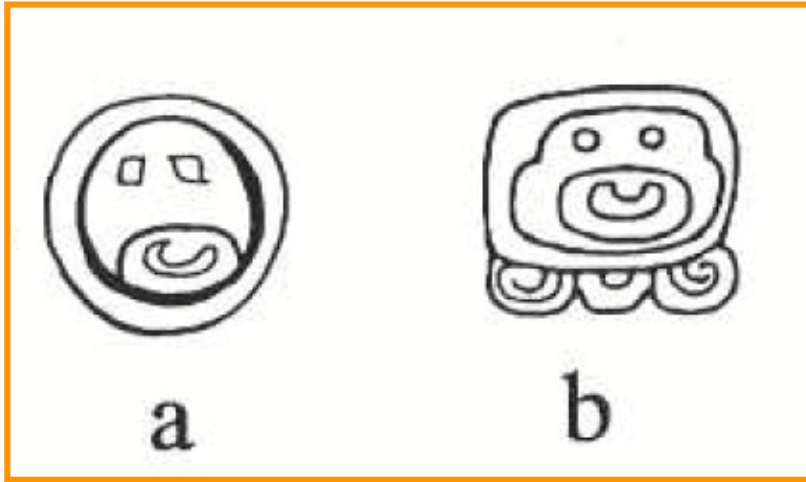
u

 										
--	---	---	---	---	---	---	--	--	--	---

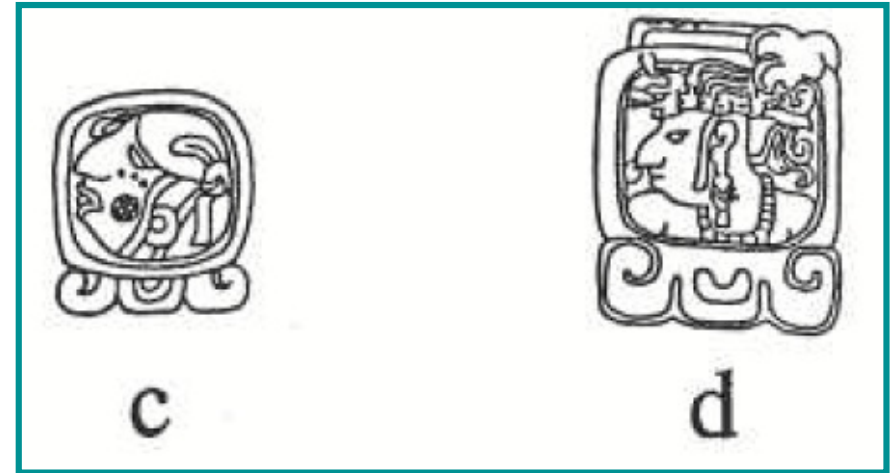
Allograms

- Graphically distinct signs with the same value
- Can be logograms or syllabograms
 - E.g. Logograms with *?aajaaw(-al)*
'lord, ruler'

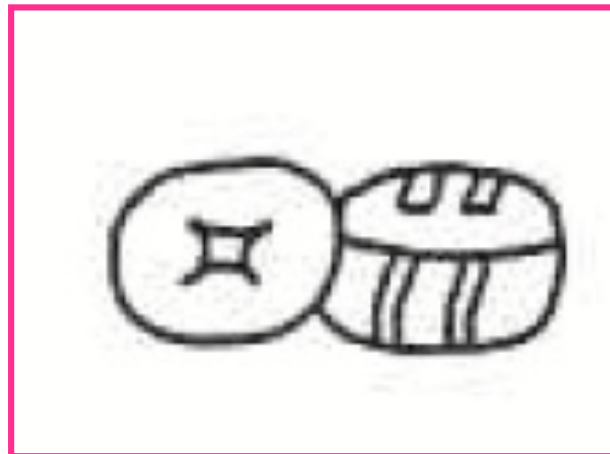
?AJAW(AL) 'lord, ruler'



Calendrical contexts mostly



Calendrical contexts



Royal titles

ki



ji



he



ha



?u



chi



ba



bi



?i



li



Basic spelling types

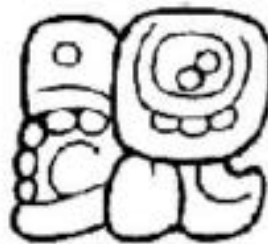
- Logographic
- Logosyllabic
- Syllabic

Spellings of Roots and Stems

- Logographic
- Syllabographic
- Logosyllabic



ʔAJAW
ʔaajaaw
'ruler, king'



ʔa-ja-wa
ʔaajaaw
'ruler, king'



ʔAJAW-wa
ʔaajaaw
'ruler, king'

Compacted spellings



- **?u-pa-ka-b'u-TUN** → Transcription
- u-pak-b'u=tuun[-iil] → Transliteration
- 3sE-turn.over-CAUS=stone[-POSS] → Morphemic glossing
- 'his/her/its turned.over-stone (i.e. lintel)' → Translation

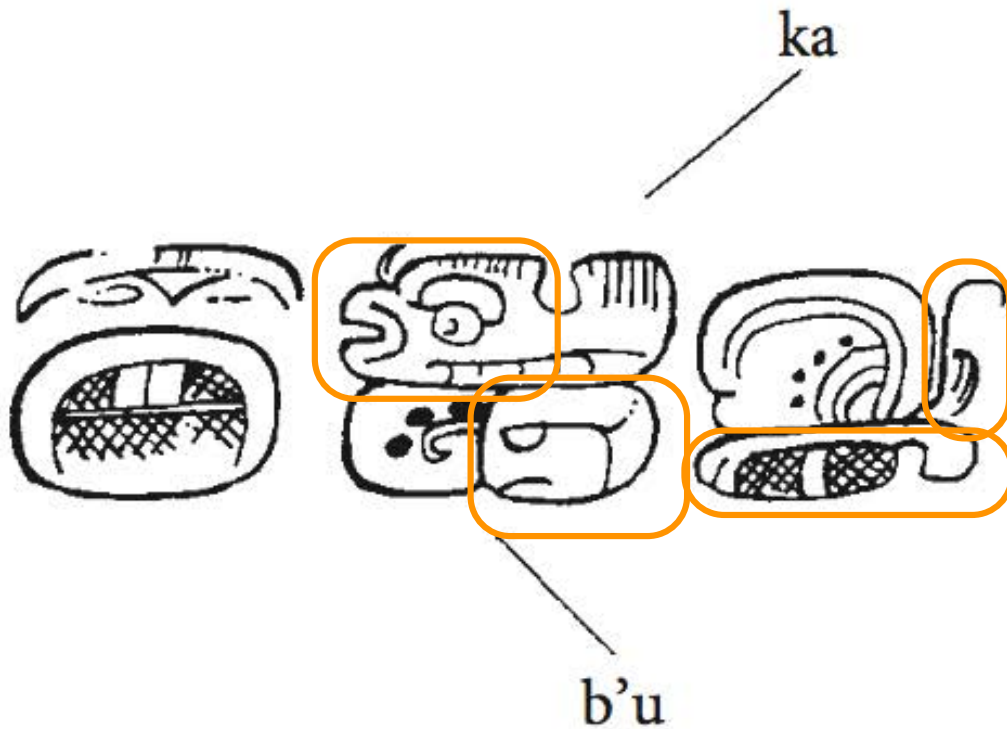
Uncompacted spellings



- **?u-pa-ka-b'u-TUN-ni-li**
- u-pak-b'u=tuun-iil
- 3sE-turn.over-CAUS=stone-POSS
- 'his/her/its turned.over-stone (i.e. lintel)'

Spot the differences?

a.

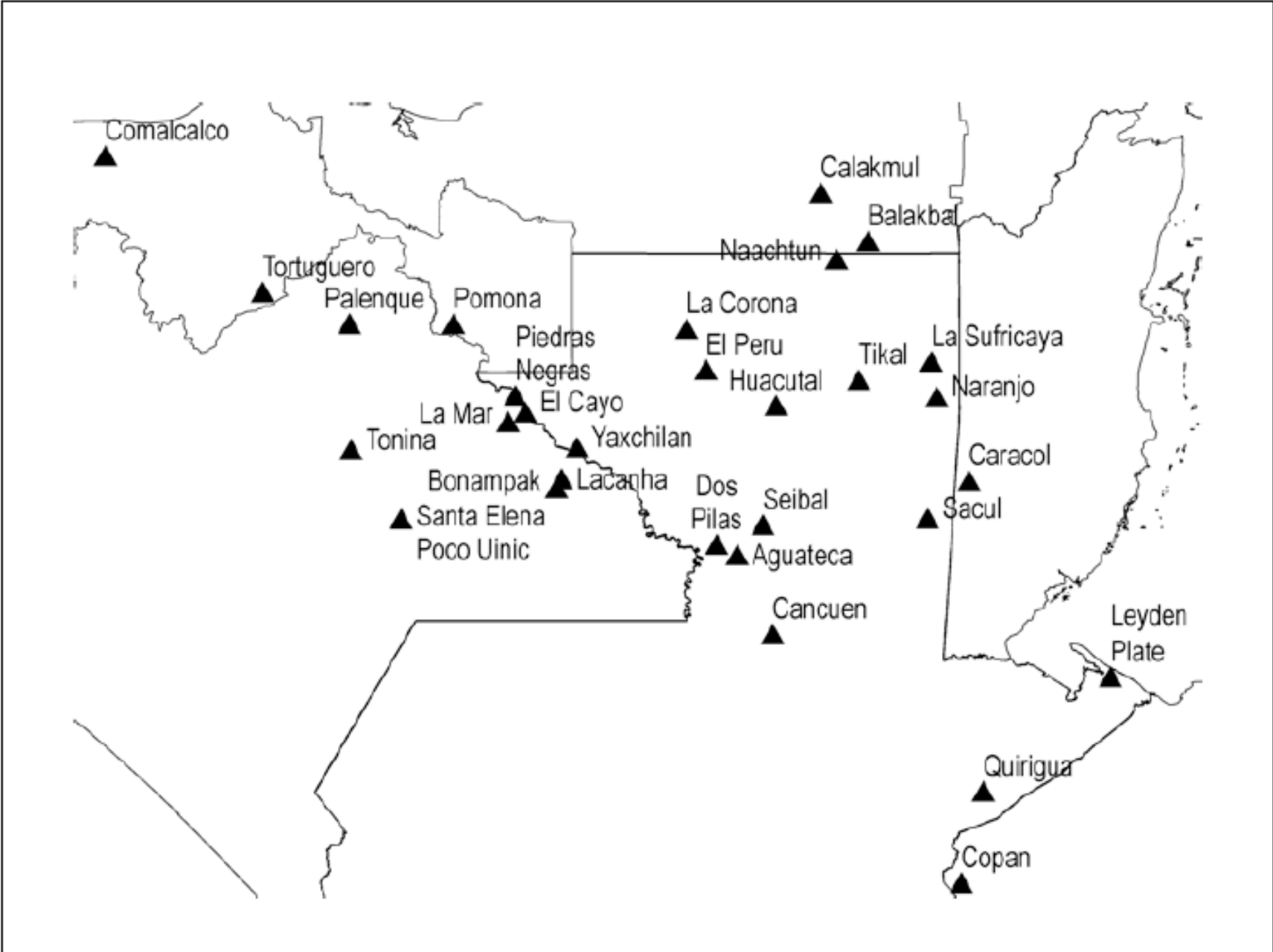


b.



Variation and change

- Mora-Marín 2017, 2019
- variation and change in the Classic inscriptions
- scribal compromises



Abstractivizer of nouns: *-iil/-aal/-aaliil*
replaced by *-iileel/-aaleel/-leel*



li

ʔAJAW-li

ʔaajaaw-aal or ʔaajaaw-aal-iil

‘kingship’



le

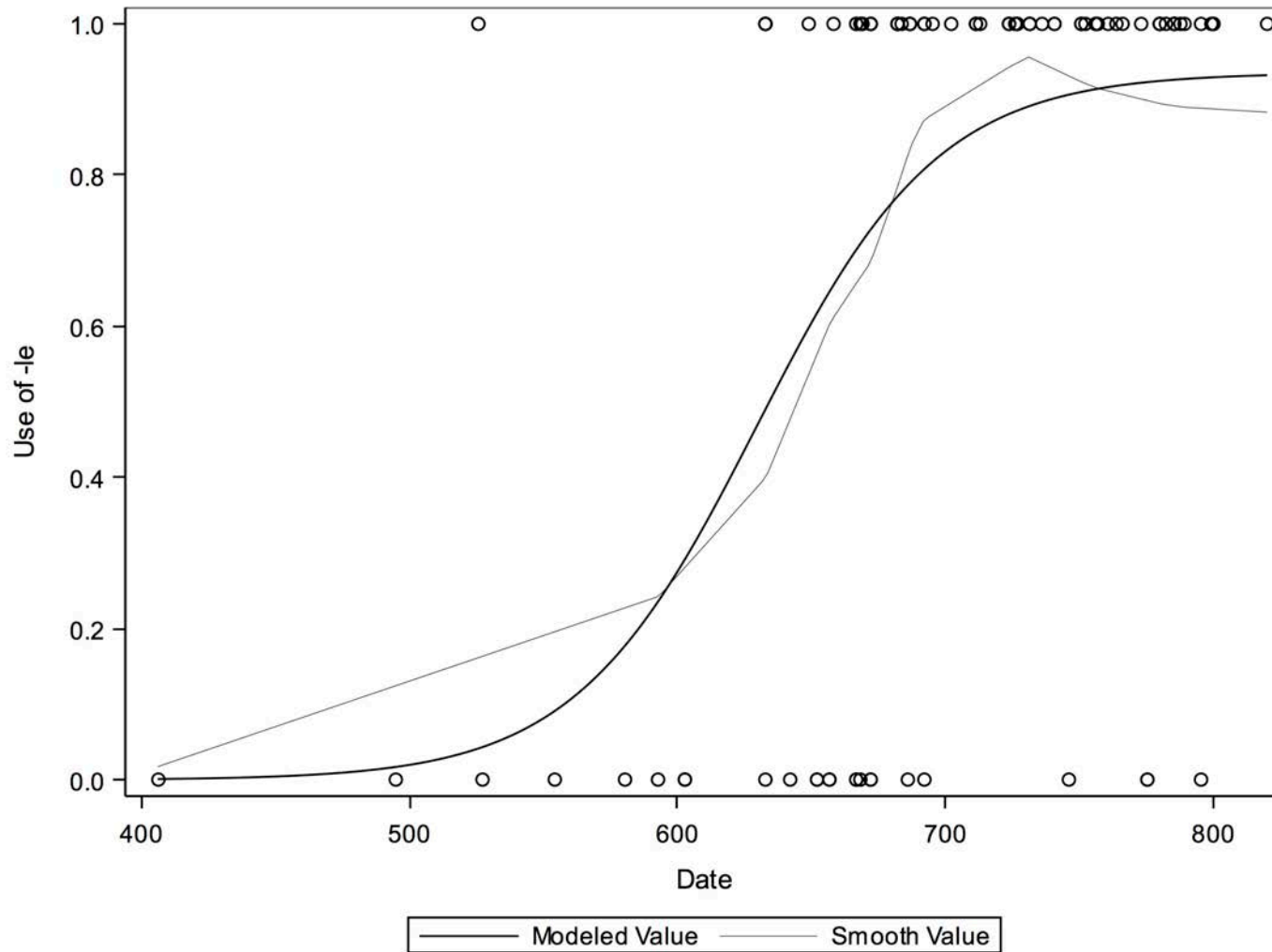
le

ti-ʔAJAW-le-le

ti ʔaajaaw-l-eel or ʔaajaaw-aal-eel

‘kingship’

ANV, three-parameter model



Collaboration with Chris Wiesen

Intransitivizer of positional roots: -*laj* in competition with -*wan*

CHUM



ja

la

CHUM-la-ja

chum-laj-Ø-Ø(+a)

'S/he sat (here)'



CHUM

wa

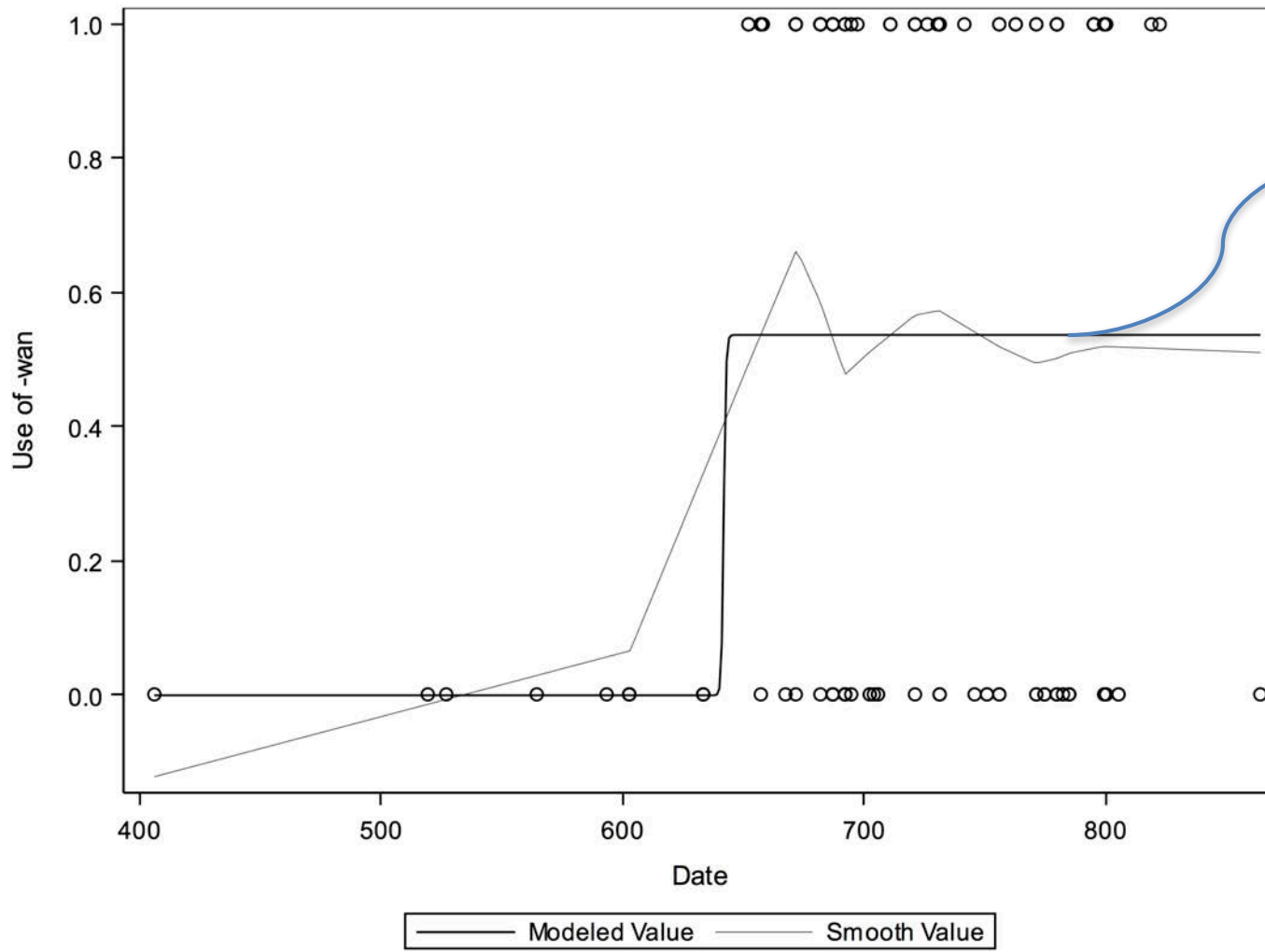
ni

CHUM-wa-ni

chum-wan-i-Ø

'S/he sat'

IPV, three-parameter model



“the modeled probability of new usage given year”

Loans

- Lowland Mayan writing exhibits the presence of loans from Mixe-Zoquean (primarily) already by the Late Preclassic period
- Scribes did not seem to avoid loanwords, but simply incorporated them in their texts

TABLE 4.1. Proposed loanwords into Hieroglyphic Ch'olan and their source languages.

<i>Glyphic Ch'olan</i>	<i>Gloss</i>	<i>Suggested Donor Language</i>	<i>Donor Language Form</i>
<i>yum</i>	boss, master; father	Mije-Sokean	* <i>omi</i> (Wichmann 1995:262)
<i>unen</i>	child of father	Mije-Sokean	* <i>unV(k)</i> (Proto-Mije-Sokean) (Wichmann 1995:225) * <i>une</i> (Proto-Sokean) (Campbell and Kaufman 1976:86) (cf. Hopkins 1991; Kaufman 2003:17; Wichmann 1995:255)
<i>chi'k</i>	coati	Proto-Mije-Sokean	* <i>tziku</i> (Kaufman 2003:581)
<i>tzima'</i>	calabash	Proto-Mije-Sokean	* <i>tzima'</i> (Kaufman 2003:993)
<i>patab</i>	guava	Proto-Sokean	* <i>patajaC</i> (Kaufman 2003:1102)
<i>kakaw</i>	cacao	(1) Proto-Mije-Sokean (2) Uto-Aztecan	(1) * <i>kakawa/kakaw</i> (Kaufman 2003:1104) (2) <i>kakawa-tl</i> (Dakin and Wichmann 2000)
<i>ul</i>	atole	Proto-Sokean	* <i>unu</i> (Kaufman 2003:1186)
<i>pom</i>	incense	Proto-Mije-Sokean	* <i>poom@</i> (@ = schwa) (Kaufman 2003:1358)
<i>patan</i>	tribute, service	Nahuatl	<i>patla/patihutli</i> (Macri andLooper 2003:289–290)
<i>ko'haw</i>	helmet	Nahuatl	<i>cua:itl</i> (Macri andLooper 2003:289–290)

Hull 2019;
work by several
scholars

Summary so far

- Ancient Mayan scribes were not purist in their language use, whether written or spoken
- They borrowed words from other languages
- They included dialectal variants
- They spelled the same word in many different ways

Revitalization of Mayan Glyphs

1. Initiated by *Mayanist* epigraphers and linguists in the context of workshops

- Linda Schele, Nicholas Hopkins, Kathryn Josserand, Nikolai Grube

2. Epigrapher/artists themselves produced novel texts opportunistically (usually personal purposes)

- Linda Schele, Mark Van Stone, John Montgomery, David Stuart

3. Friends of the Maya > Mayas for Ancient Mayan (MAM)

- Bruce Love, nowadays led by Michael Grofe, took over after Maya Meetings no longer functioned as settings for Mayans to gather for this purpose

4. Mayan scholars/intellectuals, influence of Pan-Mayan movement (OKMA, CHOLSAMAJ, PLFM)

5. Individuals (Mayan-speaking) learning on their own or through workshops, using it for personal purposes (commissioned work, opportunistic work) and activism; some have become scholars of the script and participate in the decipherment process and teach courses and workshops of their own

Seminal overview

- Mallory E. Matsumoto. 2015. La estela de Iximche' en el contexto de la **revitalización lingüística** y la **recuperación jeroglífica** en las comunidades mayas de Guatemala. *Estudios de Cultura Maya* XLV: 225-258.



Mayas for Ancient Mayan

MAM

Maya Antiguo para los Mayas

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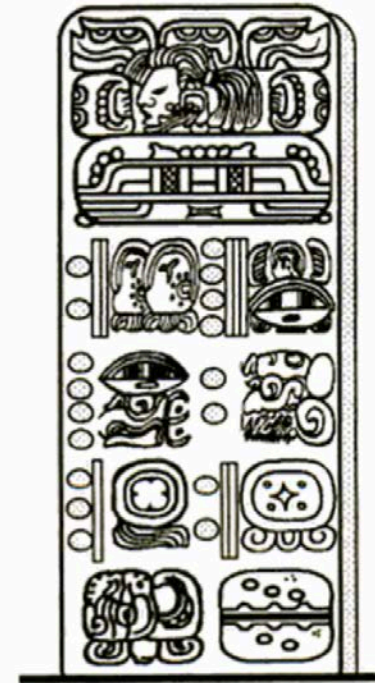
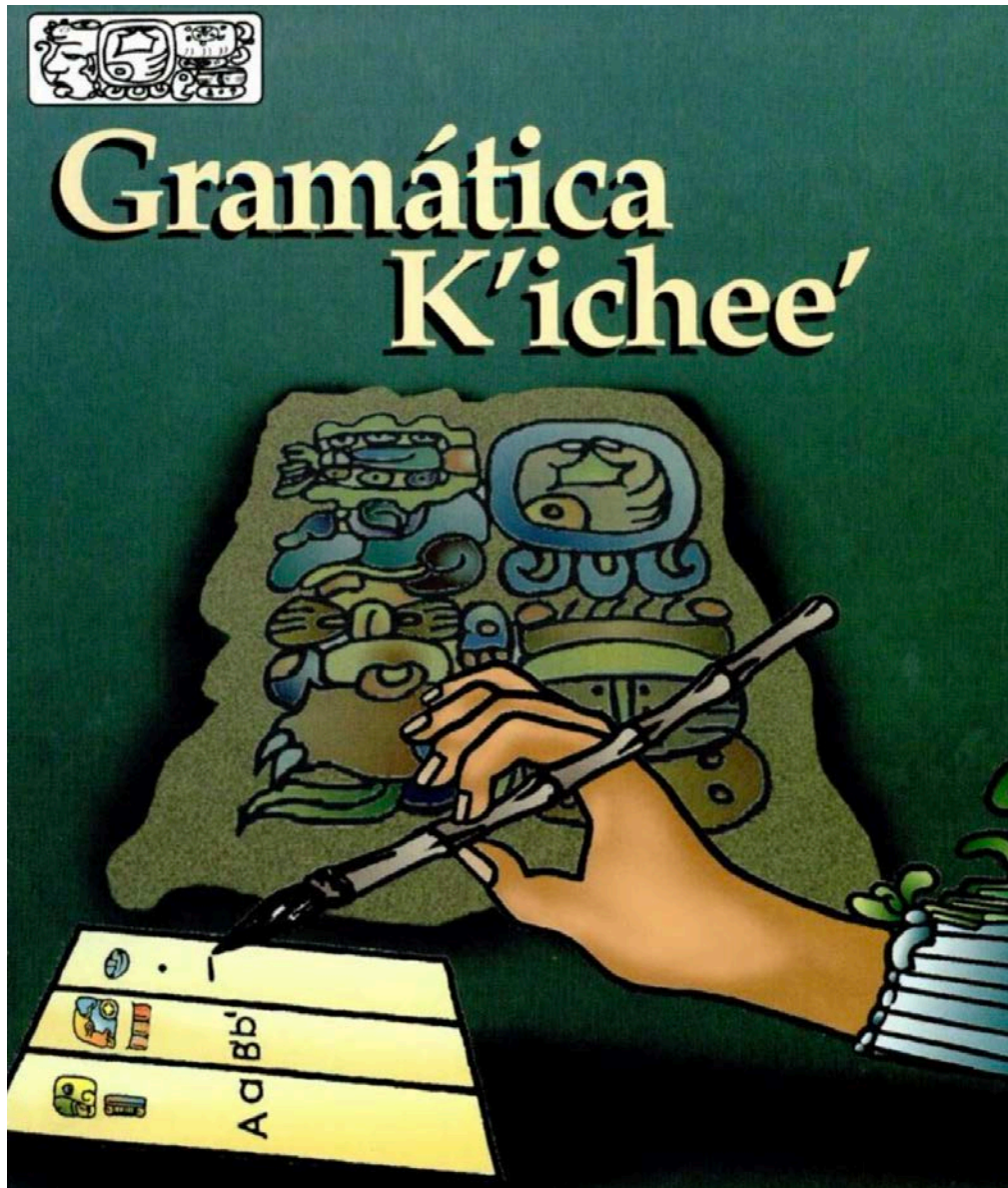
- Brief interview with Bruce Love
- https://www.youtube.com/watch?time_continue=381&v=2PpvYxD3nJA

Rebirth of Mayan writing

- Maya meetings/roundtables in Mexico, Guatemala, Austin with workshops led by Linda Schele, Federico Fahsen, Nicholas Hopkins, Kathryn Josserand, Nikolai Grube; 1992



PFLM, OKMA, CHOLSAMAJ



Iximuleew,
:|| B'aqtun, :||| K'atun,
:| Tun, : Winaq, :| Q'ij, :|| Q'aniil
Guatemala, 2 de Mayo de 1997



ORMA



NORWEGIAN MINISTRY
OF FOREIGN AFFAIRS



CHOLSAMAJ
FUNDACIÓN

• / ..	Sintagma verbal	·	286
• / .. / •	Sintagma verbal intransitivo	:	287
• / .. / ..	Sintagma verbal transitivo		295
• / ...	Sintagma estativo	:	303
• / ... / •	Adjuntos		305
• / ... / ..	Partículas	·	306
• / ... / ...	Direccionales	·	306
• / ... / ...	Negación	:	307
• / ... / —	Afirmación	:	307
• / ...	Sintagma adverbial	:	309
• / —	Sintagma adjetival	:	313
• / —	Sintagma adposicional		315
• / — / •	Sintagma preposicional		315
• / — / ..	Sintagma relacional	:	317
..	<i>Oración simple</i>	:	318
.. / •	Estructura	· ⊕	320
.. / • / •	Elementos obligatorios	· ⊕	320
.. / • / ..	Elementos facultativos	·	330
.. / ..	Orden	: ·	341
.. / .. / •	Orden básico	: :	343
.. / .. / ..	Orden de otros constituyentes en la oración simple	: :	349



.. Descripción de sonidos

.. / • Consonantes

.. / • / • **Oclusivas:** Forman un conjunto de nueve consonantes divididas en cinco simples /p/, /t/, /k/, /q/, /ʔ/ y cuatro glotalizadas /bʰ/, /tʰ/, /kʰ/, /qʰ/. La característica general de las oclusivas es que son sonidos sordos.

/p/ bilabial simple

/t/ alveolar simple

Estos sonidos ocurren en todos los ambientes. Varían a un sonido aspirado [p^h, t^h] cuando ocurren al final de palabra (/ #) y antes de una consonante (/ C).



Drum of Stone

HUMBERTO AK'ABAL



Tum ab'aj

In my village there is a big stone
which we call Tum ab'aj.

The sun and the moon care for it.

It is not a silent stone,
it is a drum of stone.

It's covered with a downy cape
which we call toad's crap.

A path, a river,
and the stone in the middle.

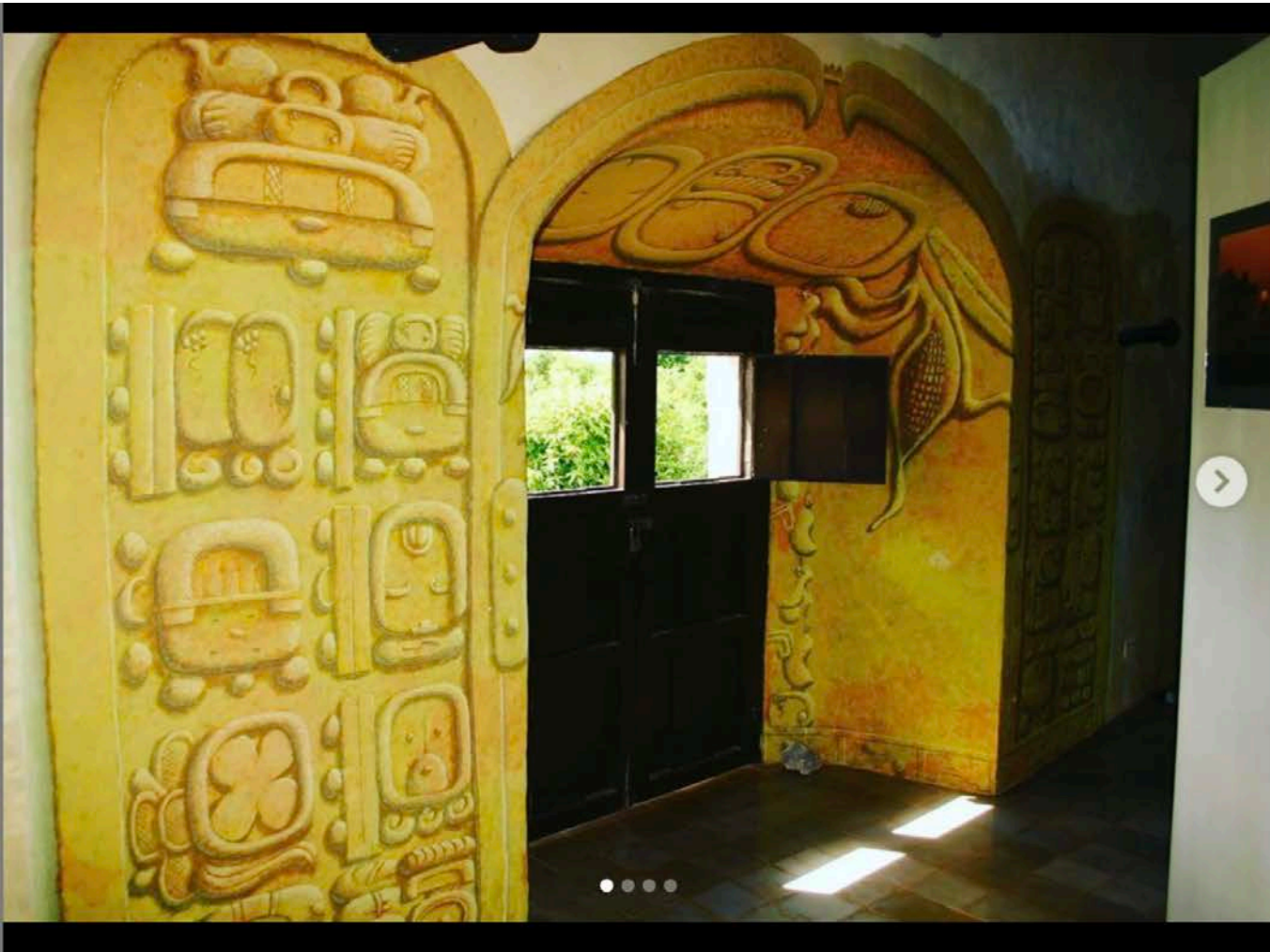
Those who don't know it
would pass by without seeing.

Santa Elena, Yucatán

- Example from 2005:
- Two native speakers of Yucatec Maya, Santiago García and Miguel Güémez Pineda, composed and edited Yucatec text commemorating history of town of Santa Elena
- Michael Carrasco (art historian, epigrapher at FSU-Tallahassee) designed the glyphic inscription
- Local Maya artist painted it



Maya instructors in Santa Elena, MX. Miguel Guemes, Sharon Mujica, Santiago Garcia, John Tuxill, Michael Carrasco.



michael.carrasco • Following
Santa Elena, Yucatan, Mexico



michael.carrasco Murals I designed many years ago for the Santa Elena community museum. The long count is the date of the founding of the colonial church and the other column includes the titles of contemporary stories from the town. They were painted by a very talented young artist from Santa Elena. I find it satisfying that this mural of glyphs should be painted in a colonial church which at one time housed an institution dedicated to erase them from history.



33 likes

5 DAYS AGO

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Santa Elena, Yucatan, Mexico



michael.carrasco Murals I designed many years ago for the Santa Elena community museum. The long count is the date of the founding of the colonial church and the other column includes the titles of contemporary stories from the town. They were painted by a very talented young artist from Santa Elena. I find it satisfying that this mural of glyphs should be painted in a colonial church which at one time housed an institution dedicated to erase them from history.

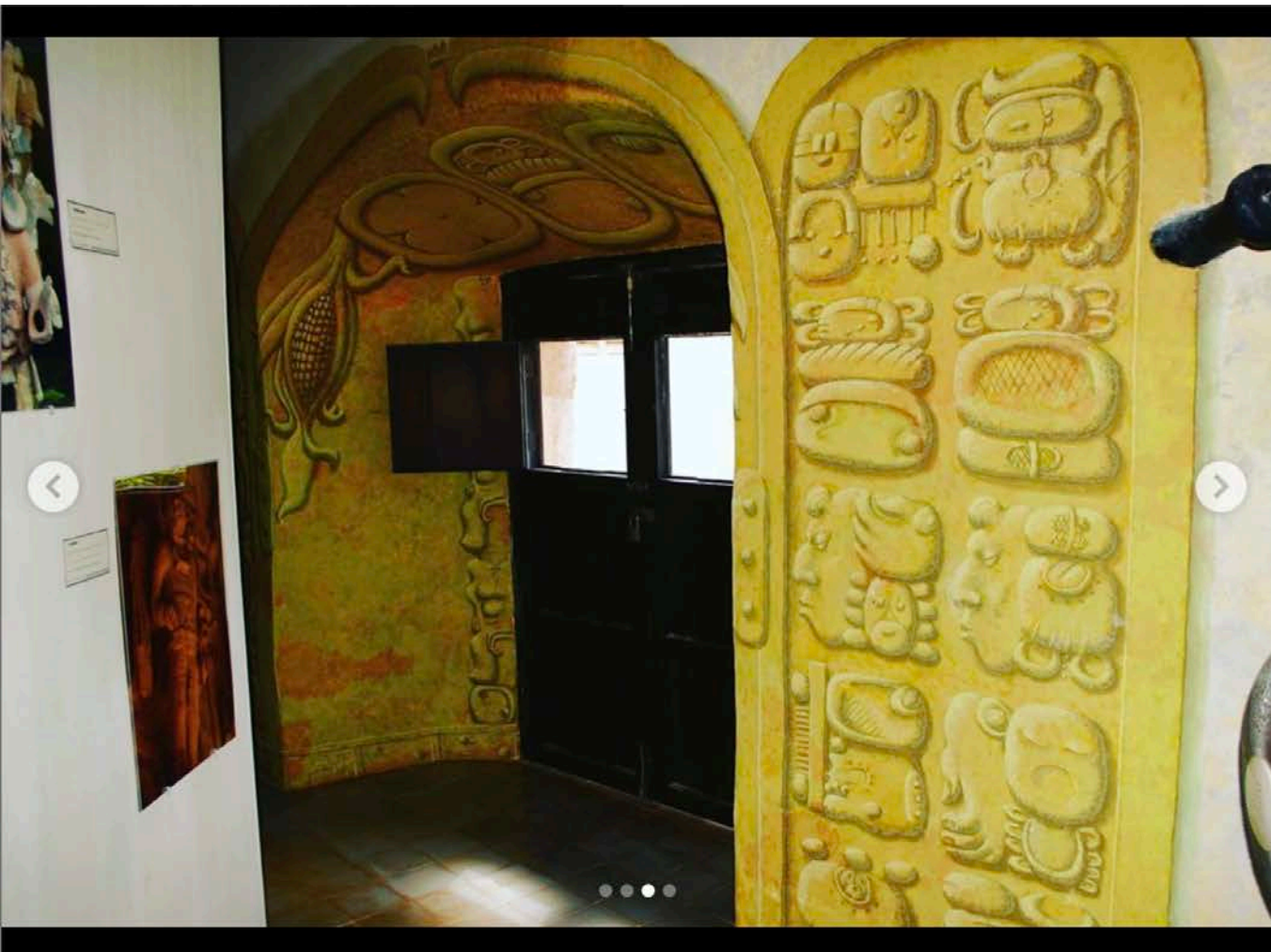


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Santa Elena, Yucatan, Mexico



michael.carrasco Murals I designed many years ago for the Santa Elena community museum. The long count is the date of the founding of the colonial church and the other column includes the titles of contemporary stories from the town. They were painted by a very talented young artist from Santa Elena. I find it satisfying that this mural of glyphs should be painted in a colonial church which at one time housed an institution dedicated to erase them from history.



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Traductores e
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Memo Kantun (K'antuun)

- Mérida, Yucatán
- Designed by Memo Kantun



Intro



Coordinador at [Centro de Estudios Mayas Yuri Knórosov](#)



Worked at [INAH](#)



Worked at [UADY](#)



Studied [Arqueología](#) at [Universidad Autónoma de Yucatán](#)



Lives in [Mérida, Yucatan](#)



From [Mérida, Yucatan](#)

2012 Espacios Mayas



Photos of Memo Kantun

in Mobile Uploads



Azul Astral

August 27, 2011 · 🧑

2012 — with Héctor Mejía, Mo Hin, Julio Torres, Pop Lainez, Mark Van Stone, Alejandro J. Garay Herrera, Carlos Rodriguez, Roberto Vieyra, Mauricio Díaz García, Yuriy Polyukhovych, Iyaxel Ixkan Cojti Ren, Luca Bellani, Barb MacLeod and Memo Kantun.

👍 6

14 Comments

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Roberto Vieyra EXCELENTE...HE QUEDADO MUDO ANTE TANTA BELLEZA EN EL DISEÑO Y LOS COLORES.....DISTINGUI PERFECTAMENTE EL GLIFO PAREA ARTISTA ARRIBA DE LA FIRMA DE MEMO....AT-ZI-BI.....GRACIAS MEMO POR MOSTRARNOS TAN GRANDE TRABAJO....

7y

👍 2

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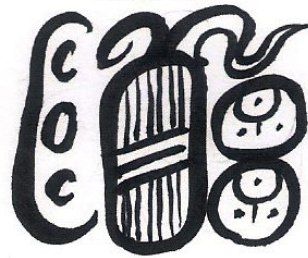
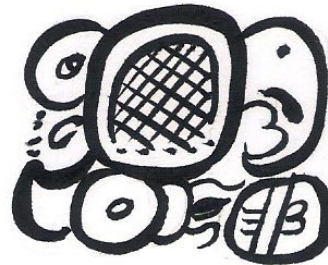


ka-ʔa-li-ki-
la



ta-na

ʔa-pa-ʔa-
ti-ki



ʔu-TAJ-la

ma-ʔa-ʔ-b'a



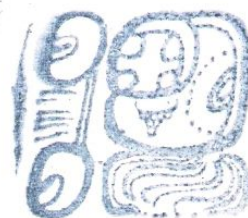
le-la-ʔON-
no-ʔo

TUN/ku-ʔu



tu-ʔu-ta-la

ʔu-ts'i-b'i(-la)



ʔu-
[K'AN]TUN-ni

Maaya T'aan

- Ka'alikil táan a pa'atik u tajal ma'alob le oono' ku tu'utal.
- Mientras esperas que madure bien el aguacate se pudre.
- While you wait for the avocado to ripen it rots.



Memo Kantun

December 29, 2012 · 2 people

Lado oriente de la Nueva estela levantada para conmemorar el fin del 13 Báak'tuun, colocada frente al Nuevo Museo de la Civilización Maya en Jo'-Mérida en Yucatán. Esculpida por Reynaldo Bolio "Pacelli" y diseño de los glifos así como el contenido del texto por un servidor. — at [Gran Museo del. Mundo Maya](#).

35

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Cindy Cervantes MUCHISIMAS FELICIDADES!!!!

Like · Reply · 6y



Roberto Vieyra muchas felicidades Memo....eres mi ídolo... 😊



Write a comment...





Memo Kantun

December 24, 2012 · 🐾

Lado poniente de la Nueva estela levantada para conmemorar el fin del 13 Báak'tuun, colocada frente al Nuevo Museo de la Civilización Maya en Jo'-Mérida en Yucatán. Esculpida por Reynaldo Bolio "Pacelli" y diseño de los glifos así como el contenido del texto por un servidor. — at [Gran Museo del. Mundo Maya](#).

👍 78

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Memo Kantun Muchas gracias a todos por las felicitaciones, a mi me hubiera gustado que fuera hecha de piedra... en fin yo di lo mejor de mi con los glifos; los que puedan leerlo ojala se tomen el tiempo de leerlos.

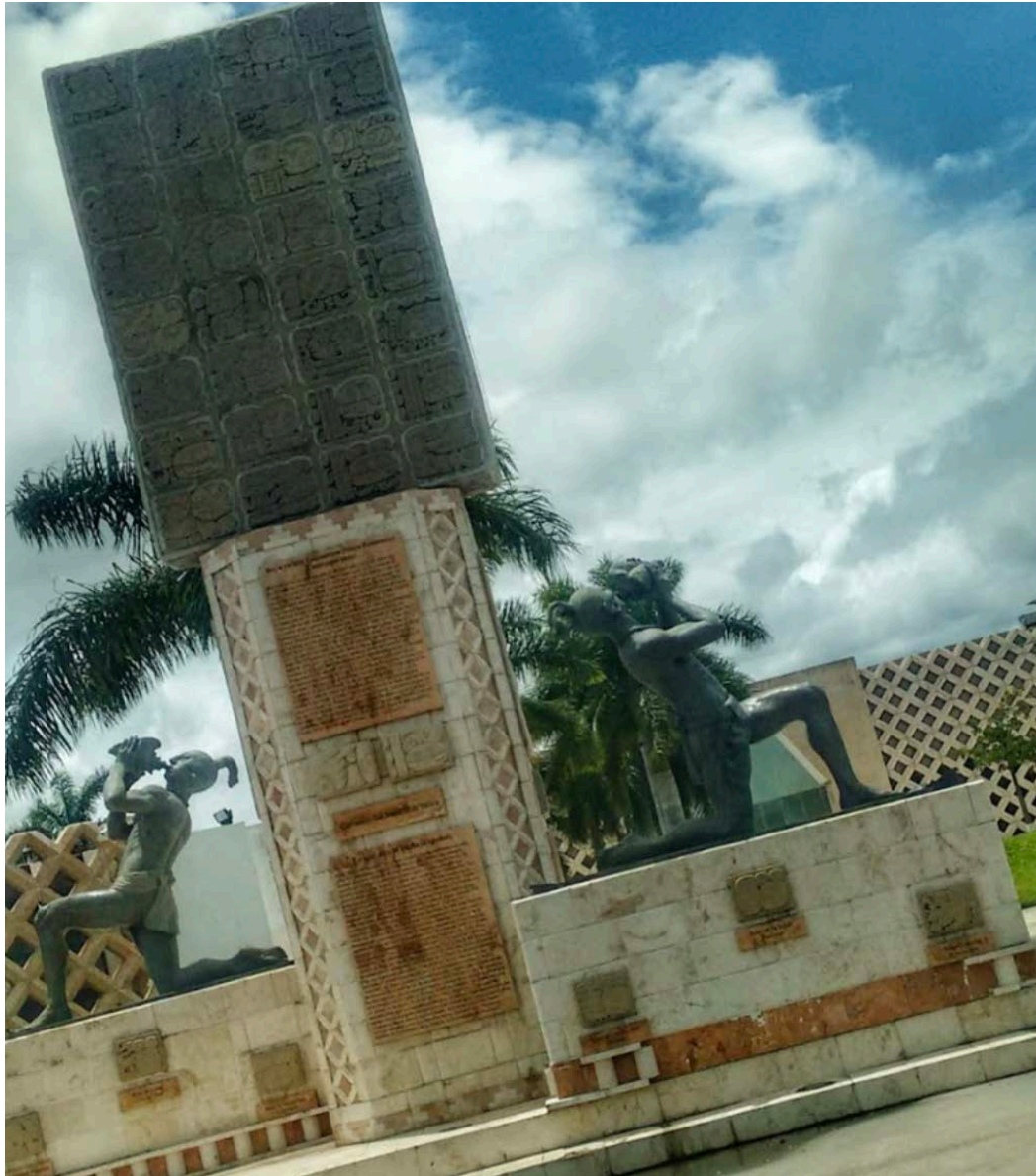
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Text was not performed at inauguration

Xa q'ana jal
saqi jal utyo'jil
Xa echa' raqan
uq'ab' winaq










Solo de mazorcas
amarillas,
de mazorcas blancas fue
su carne;
solo de masa de maíz
fueron sus piernas,
sus brazos del hombre

Popol Vuh (K'ichee')

Illustrates use of
logograms to promote
interlingual literacy

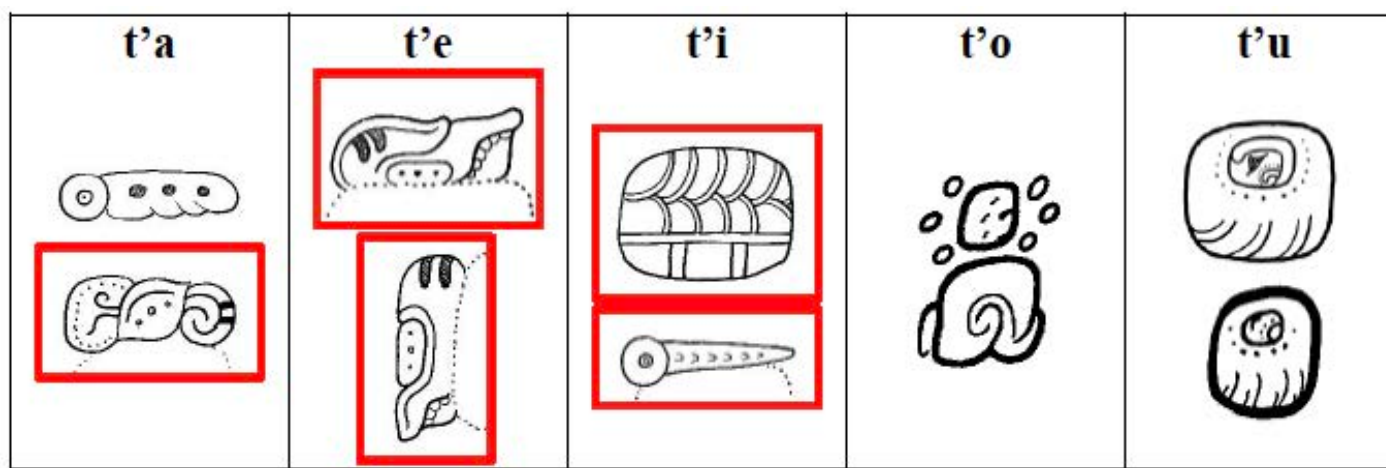


Filling in gaps in scholarship

ch'a	ch'e	ch'i	ch'o	ch'u
	  	  		

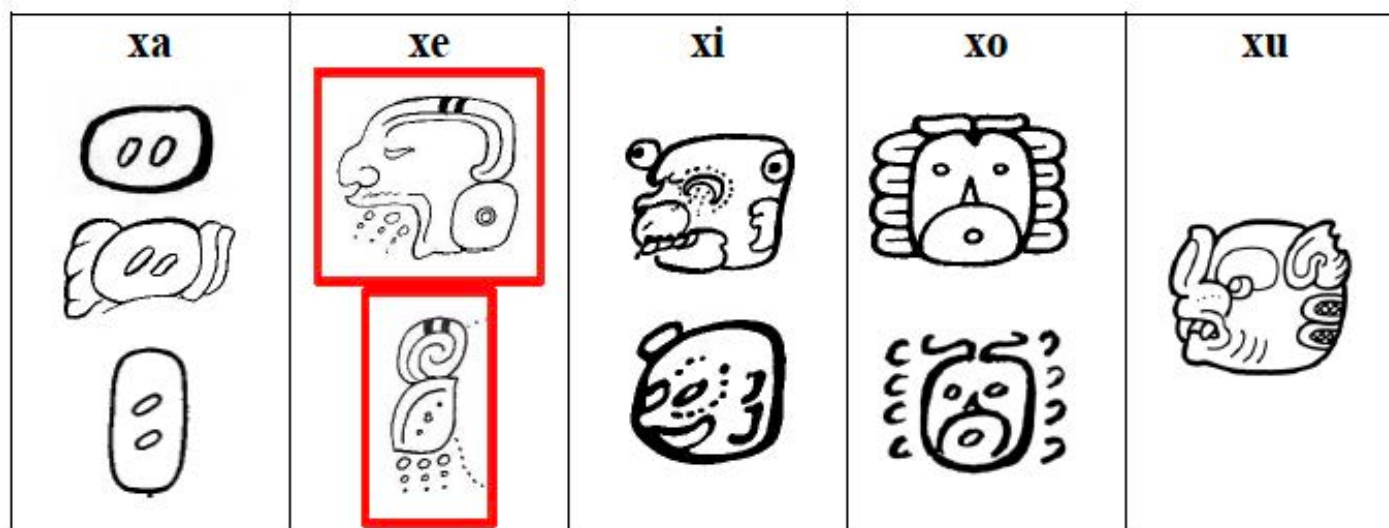
- Memo Kantun and several of his scribe colleagues have developed novel syllabograms to use until the Pre-Columbian counterparts are deciphered (Kantun, pers. comm., 2019). DO NOT REPRODUCE WITHOUT PERMISSION OF Memo Kantun
- Note the principle of allography at work with these temporary substitutes, and also the principle of creative coining

Filling in gaps in scholarship



- Memo Kantun and several of his scribe colleagues have developed novel syllabograms
- DO NOT REPRODUCE WITHOUT PERMISSION OF Memo Kantun

Filling in gaps in scholarship



- Memo Kantun and several of his scribe colleagues have developed novel syllabograms
- DO NOT REPRODUCE WITHOUT PERMISSION OF Memo Kantun

Acrophony

- Process for the derivation of a phonetic sign from the word for the pictorial source of the sign
- Rebus-writing



ka from *kay* 'fish'

tsimah 'gourd'

- **tsi**





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Iximche' Stela



- Chimaltenango, Guatemala
- Use of revitalized hieroglyphic writing to express a collective, Kaqchikel, identity, and to expand the domains of use of the language (onto a very public and political space)
- 21 of December of 2012; 15 linguists, historians, epigraphers, artists
 - **Pakal B'alam José Obispo Rodríguez Guaján**, Raxche' Demetrio Rodríguez Guaján, Igor Q'aq'awitz Xoyon, Iyaxel Cojtí Ren, Emerson Chicol, and several members of the Sak Chuwen and Kaqchikel Winäq Kaji' Imox groups
- Mallory E. Matsumoto. 2015. La estela de Iximche' en el contexto de la **revitalización lingüística** y la **recuperación jeroglífica** en las comunidades mayas de Guatemala. *Estudios de Cultura Maya XLV*: 225-258.



“El texto también mantiene la unidad del pueblo kaqchikel, narrando en esta forma histórica una serie de hechos destacados en la historia de todos ellos, desde la última creación del mundo hasta la fundación de su centro político en Iximche’ y la celebración del fin del 13° bak’tun.”

Matsumoto (2015:248)

FIGURA 5. La estela de Iximche’ con vista del diseño de estera tallado en los lados y en la base



FIGURAS 3 y 4. Los primeros 40 y los últimos 40 bloques del texto jeroglífico de la estela de Iximché'

CUADRO 1. TRANSCRIPCIÓN KAQCHIKEL* Y TRADUCCIÓN AL CASTELLANO DEL TEXTO DE LA ESTELA DE IXIMCHE' QUE SE ENCUENTRAN AL LADO DE ÉSTA, EN LA ENTRADA DEL SITIO ARQUEOLÓGICO

Texto en kaqchikel	Texto en castellano
<p>Chupam Kumk'u' oxlajpiq [oxlajb'ak'tun] chi Kaji' Ajpu Waqxaqi' Kumk'u' xyatäj ox'ab'äj pa kaj. Xtz'aq cholöy ajiläy q'ij mayq'ij.</p>	<p>Guiado por K'ab'awil Kumk'u', en la cuenta Oxlajpiq [Oxlajb'ak'tun] [13.0.0.0], el día 4 Ajpu 8 Kumk'u' [13 de agosto del año 3114 antes de la presente era] fueron colocadas tres piedras de creación en el cielo y fueron creados los contadores de la cuenta vigesimal del tiempo.</p>
<p>Kajlej oxlajwinäq b'eleje' juna' [b'elejtun] kab'laj winäq juna' [kab'lajtun] julajpiq [julajb'ak'tun] k'a ri' chi Ka'i' K'at Ka'i' Wayeb' xtz'uyub'äx tinamit Chi Iximche' kuma kaji' kajawal Kaqchekel winäq.</p>	<p>4,649 años tun y 264 días después [11.12.9.13.4], el 2 K'at 2 Wayeb' fue fundada la ciudad Chi Iximche' por cuatro ajaw de los kaqchikel winäq [9 de agosto del año 1470 de la presente era].</p>
<p>B'eleje' kab'lajwinäq juna' [tun] juwinäq juna' [juk'atun] chik xpakatäj ruxe' kaj chi Julajuj Aj Jun Mol xb'anatäj yujuj ruma tuquche'.</p>	<p>21 años tun y 249 días después [1.1.12.9], amanece el 11 Aj, 1 Mol en el cual se hizo la revuelta interna causada por los Tuquche' [26 de diciembre del año 1491 de la presente era].</p>
<p>Wuqub'ix kajlajwinäq kab'laj juna' [kab'lajtun] juwinäq juna' [juk'atun] k'a ri' chi Jun Ajpu Waqxaqi' K'ank'in xulqaj Kastilan winäq Chi Iximche'. Xtikir qakamik oj Maya' winäq.</p>	<p>32 años tun y 287 días después [1.12.14.7], el 1 Ajpu 8 K'ank'in arribaron los españoles a Chi Iximche' e inició la muerte del pueblo maya [24 de abril del año 1524 de la presente era].</p>
<p>Waqxaqej waqwinäq waqlajwinäq juna' [waqlajk'atun] k'a ri, chi Oxlajuj Q'anel Waqlajuj Pax xkamisäx xjitz'äx Ajaw Ajposotz'il Kaji' Imox ruma Tunatiw.</p>	<p>16 años tun y 128 días después [16.6.8], el 13 Q'anel 16 Pax murió ahorcado el ajaw Ajposotz'il Kaji' Imox por Tunatiw [7 de junio del año 1541].</p>
<p>Wuqub'ix kab'lajwinäq lajjuna' [lajtun] <meWinaq juna'> jupiq [jub'ak'tun] k'a ri' chi Julajuj Tz'kin Waqxaqlajuj K'ayab' xelesäx teleche'al pa qawi' öj Maya' winäq rumal Arewalo.</p>	<p>410 años tun y 247 días después [1.0.10.12.7], el 11 Tz'ikin 18 K'ayab' fue abolida la esclavitud sobre los hombros del pueblo maya por Arévalo [23 de marzo del año 1945].</p>
<p>Kab'ij wuqwinäq <mejuna'> kajuna' [k'atun] k'a ri' chi Waqi' No'j Wa'ix Muwan xya' jub'a' qaq'ij pa Taqanem Wuj ruma yojch'ojin öj maya'.</p>	<p>40 años tun y 142 días después [2.0.7.2], el 6 No'j 0 Muwan logramos que se nos reconociera en la Constitución Política de la República [14 de enero del año 1985].</p>
<p>Oxij waqwinäq waqxaqtun juk'atun (1.8;6.3) k'a ri' chi Kaji' Ajpu Oxi' K'ank'in xel xtz'utzir xtz'aqät oxlajpiq. Xtik tz'aläm ab'aj Kaji' Ajpu rub'i' Chi Iximche'. Ruma qawixal qonojel Maya' yojch'ojin.</p>	<p>28 años tun y 123 días después [1.8.6.3], el 4 Ajpu 3 K'ank'in se completa y termina el Roxlajpiq [13.0.00.0], por ello en Chi Iximche', se planta la estela [tz'aläm ab'äj] llamada Kaji' Ajpu [21 de diciembre del año 2012]. Por nuestras raíces, todos los mayas seguimos reivindicando, demandando.</p>

CUADRO 1. TRANSCRIPCIÓN KAQCHIKEL* Y TRADUCCIÓN AL CASTELLANO DEL TEXTO DE LA ESTELA DE IXIMCHE' QUE SE ENCUENTRAN AL LADO DE ÉSTA, EN LA ENTRADA DEL SITIO ARQUEOLÓGICO

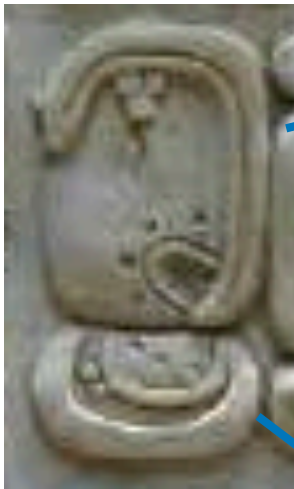
Texto en kaqchikel	Texto en castellano
<p>Chupam Kumk'u' oxlajpiq [oxlajb'ak'tun] chi Kaji' Ajpu Waqxaqi' Kumk'u' xyatäj ox'ab'äj pa kaj. Xtz'aq cholöy ajiläy q'ij mayq'ij.</p>	<p>Guiado por K'ab'awil Kumk'u', en la cuenta Oxlajpiq [Oxlajb'ak'tun] [13.0.0.0.0], el día 4 Ajpu 8 Kumk'u' [13 de agosto del año 3114 antes de la presente era] fueron colocadas tres piedras de creación en el cielo y fueron creados los contadores de la cuenta vigesimal del tiempo.</p>
<p>Kajlej oxlajwinäq b'eleje' juna' [b'elejtun] kab'laj winäq juna' [kab'lajtun] julajpiq [julajb'ak'tun] k'a ri' chi Ka'i' K'at Ka'i' Wayeb' xtz'uyub'äx tinamit Chi Iximche' kuma kaji' kajawal Kaqchekel winäq.</p>	<p>4,649 años tun y 264 días después [11.12.9.13.4], el 2 K'at 2 Wayeb' fue fundada la ciudad Chi Iximche' por cuatro ajaw de los kaqchikel winäq [9 de agosto del año 1470 de la presente era].</p>
<p>B'elejej kab'lajwinäq juna' [tun] juwinäq juna' [juk'atun] chik xpakatäj ruxe' kaj chi Julajuj Aj Jun Mol xb'anatäj yujuj ruma tuquche'.</p>	<p>21 años tun y 249 días después [1.1.12.9], amanece el 11 Aj, 1 Mol en el cual se hizo la revuelta interna causada por los Tuquche' [26 de diciembre del año 1491 de la presente era].</p>

<p>Wuqub'ix kajlajwinäq kab'laj juna' [kab'lajtun] juwinäq juna' [juk'atun] k'a ri chi Jun Ajpu Waqxaqi' K'ank'in xulqaj Kastilan winäq Chi Iximche'. Xtikir qakamik oj Maya' winäq.</p>	<p>32 años tun y 287 días después [1.12.14.7], el 1 Ajpu 8 K'ank'in arribaron los españoles a Chi Iximche' e inició la muerte del pueblo maya [24 de abril del año 1524 de la presente era].</p>
<p>Waqxaqej waqwinäq waqlajwinäq juna' [waqlajk'atun] k'a ri, chi Oxlajuj Q'anel Waqlajuj Pax xkamisäx xjitz'äx Ajaw Ajposotz'il Kaji' Imox ruma Tunatiw.</p>	<p>16 años tun y 128 días después [16.6.8], el 13 Q'anel 16 Pax murió ahorcado el ajaw Ajposotz'il Kaji' Imox por Tunatiw [7 de junio del año 1541].</p>
<p>Wuqub'ix kab'lajwinäq lajjuna' [lajtun] <meWinaq juna'> jupiq [jub'ak'tun] k'a ri' chi Julajuj Tz'kin Waqxaqlajuj K'ayab' xelesäx teleche'al pa qawi' öj Maya' winäq rumal Arewalo.</p>	<p>410 años tun y 247 días después [1.0.10.12.7], el 11 Tz'ikin 18 K'ayab' fue abolida la esclavitud sobre los hombros del pueblo maya por Arévalo [23 de marzo del año 1945].</p>
<p>Kab'ij wuqwinäq <mejuna'> kajuna' [k'atun] k'a ri' chi Waqi' No'j Wa'ix Muwan xya' jub'a' qaq'ij pa Taqanem Wuj ruma yojch'ojin öj maya'.</p>	<p>40 años tun y 142 días después [2.0.7.2], el 6 No'j 0 Muwan logramos que se nos reconociera en la Constitución Política de la República [14 de enero del año 1985].</p>
<p>Oxij waqwinäq waqxaqtun juk'atun (1.8;6.3) k'a ri' chi Kaji' Ajpu Oxi' K'ank'in xel xt-zutzir xtz'aqät oxlajpiq. Xtik tz'aläm ab'aj Kaji' Ajpu rub'i' Chi Iximche'. Ruma qawixal qonojel Maya' yojch'ojin.</p>	<p>28 años tun y 123 días después [1.8.6.3], el 4 Ajpu 3 K'ank'in se completa y termina el Roxlajpiq [13.0.00.0], por ello en Chi Iximche', se planta la estela [tz'aläm ab'äj] llamada Kaji' Ajpu [21 de diciembre del año 2012]. Por nuestras raíces, todos los mayas seguimos reivindicando, demandando.</p>



Xtik tz'aläm ab'aj
Kaji' Ajpu rub'i' Chi Iximche'. Ruma qawixal
qonojel Maya' yojch'ojin.

Interlingual literacy



TUN for *tuun* ‘stone’ in Classic Mayan writing (Ch’olan, Yucatecan spoken varieties); typical phonetic complement **ni** specified the final consonant of *tuun* (and provided the vowel of the frequent *-iil* possessive suffix)

?AB’AJ for *?ab’aj* ‘stone’ in Kaqchikel; syllabogram **ja** points to Kaqchikel reading

- Interlingual literacy facilitated by use of logograms; disambiguation by means of phonetic complements

Historical sound correspondences

- The K'ichee' and Kaqchikel scholars who have adapted Mayan hieroglyphs to represent their languages have taken historical linguistics into consideration
- Given the Ch'olan-Tzeltalan and Yucatecan sound change of Proto-Mayan *r > y, these scholars have adopted syllabograms with **yV** values to represent /rV/ sequences



ru (< yu)

b'i

?i

Kaqchikel: *ru-b'i?* 'its name'

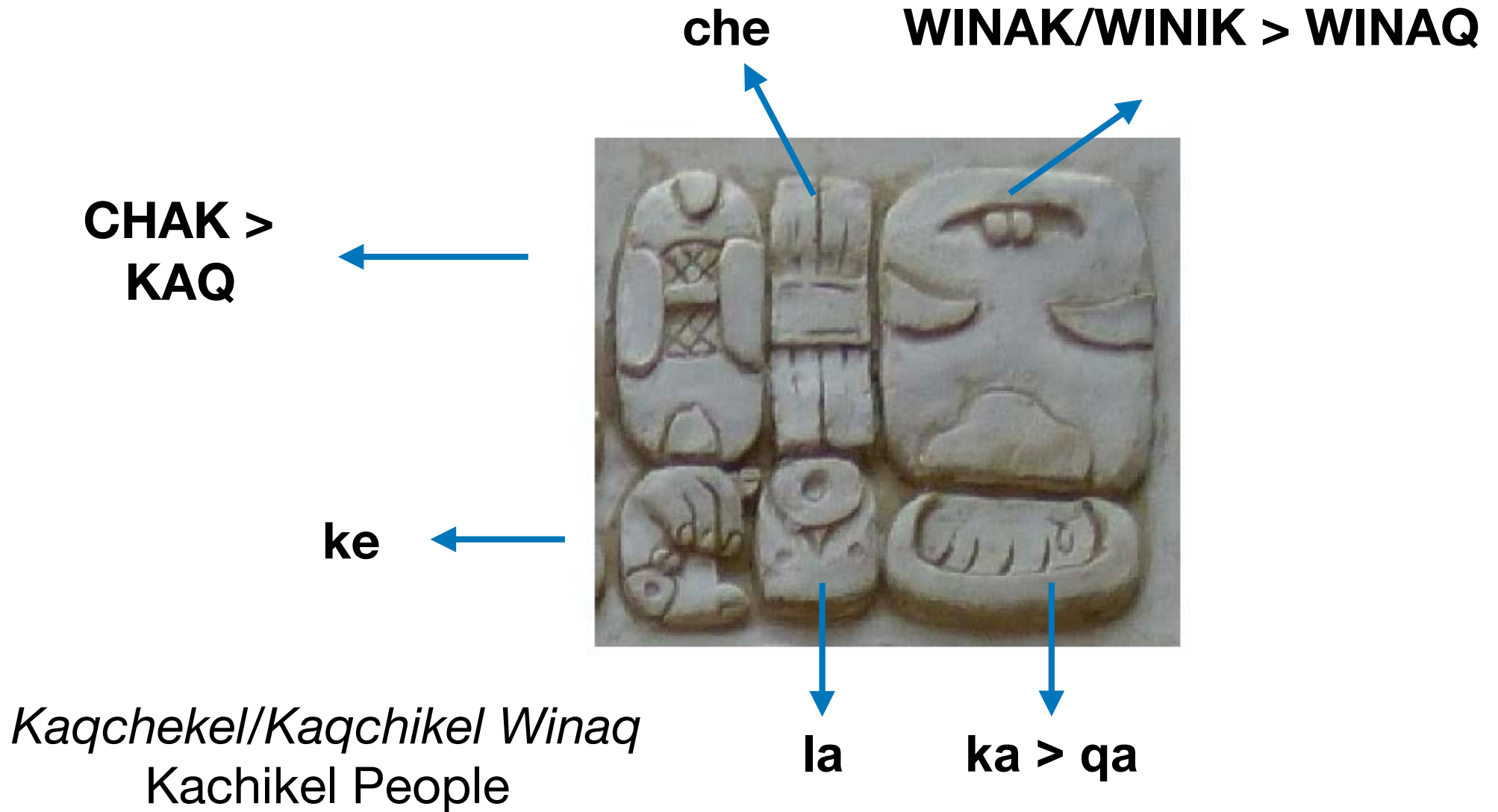
Standardization of Kaqchikel

- The hieroglyphic inscription also reflects the attitudes of the Kaqchikel scholars and linguists regarding the standardization of their language
- The relational nouns *r-umal* appears, instead of the more common form across the varieties of the language *r-oma*; Matsumoto (2015:230) argues this decision also reinforces the desire of the members of the pan-Mayan movement for historical accuracy and interlingual literacy, since in K'ichee' this relational noun is in fact *r-umaal*



Kaqchikel: *r-umal* 'because (its cause)'

Interlingual logography



Art and mystery

- Sibik Yohl Waax
- Mysterious, anonymous, travels widely; not a (native) speaker of a contemporary Mayan language
- Not sure of his identity, but one of the top scribes/artists working today on portable media (shell, stone) and mural paintings
- Collaborates with other modern scribes (e.g. Walter Paz Joj)



inscribed shell



Sibik Yohl Waax

June 6, 2015 · 🌐



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Sofia Paredes Maury



Like · Reply · 4y



Reyes Rex Increíble

Like · Reply · 4y



Asier Mangiavacche ooooooh! QUÉ MARAVILLA!!!

Like · Reply · 4y



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Sibik Yohl Waax

June 18, 2015 · 🌐



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Sibik Yohl Waax

January 20, 2015 · 🌐



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Stephanie Lozano Very nice

Like · Reply · 4y



Yaocoatl Mexihcayaotl uts tin wich! bueno pa mis ojos! bonito!

Like · Reply · 4y



Nina Martinez Is this a wall art? It is really nice congratulations

Like · Reply · 4y



Sibik Yohl Waax Gracias por sus comentarios!



Write a comment...





Sibik Yohl Waax

May 2, 2018 · 🌐



Chuburná, Yucatán.

👍❤️ 24

2 Comments
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Raphael Tunesi what a nice choice of color for the glyphs, a great harmony with the wall and the tree... the sensibility of an artist.

Like · Reply · 1y

👍❤️ 2



Sofia Paredes Maury Precioso!!!

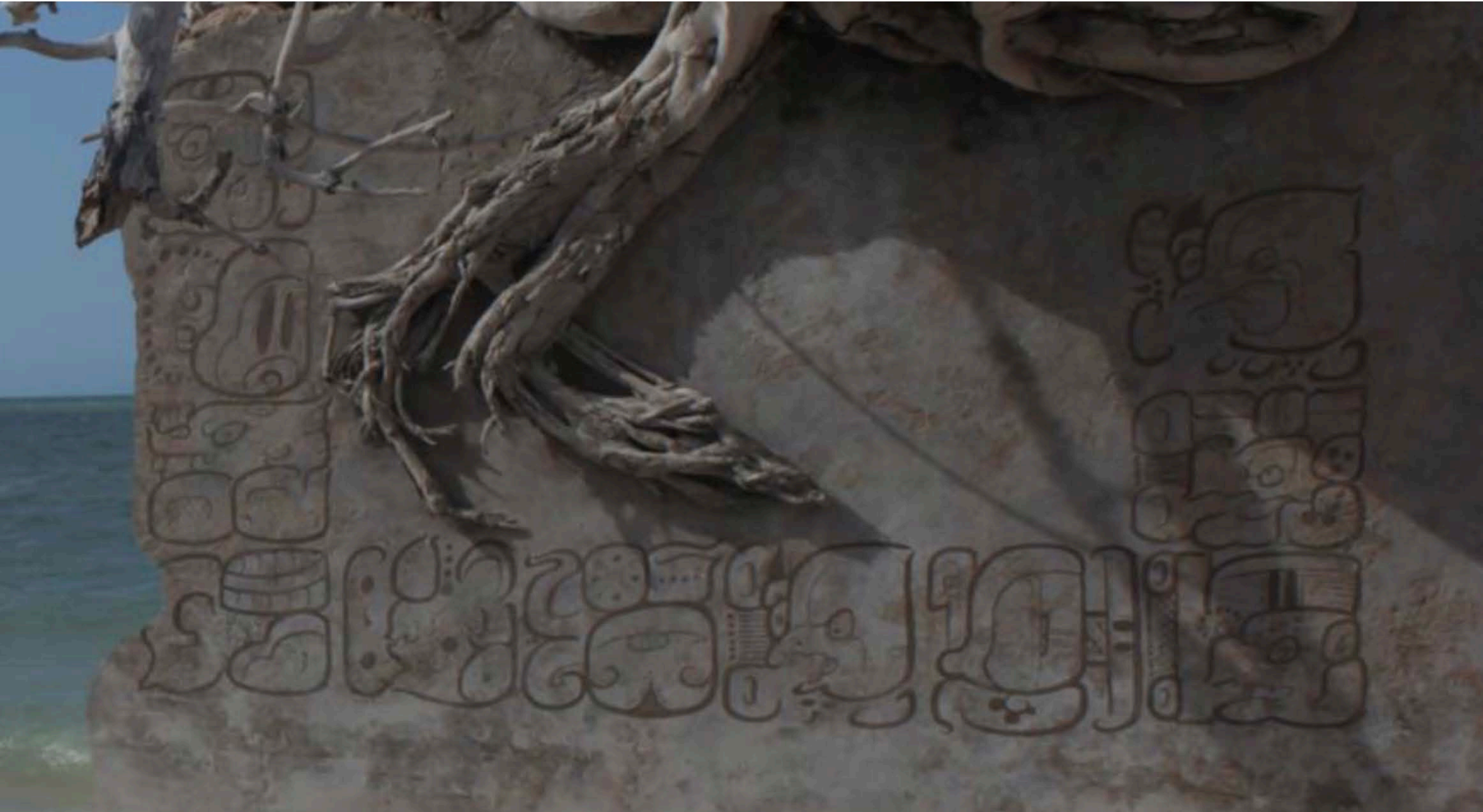
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Glyphic activism

- Walter Paz Joj, Kaqchikel
- (K'ayom Kan Nahb)



Intro



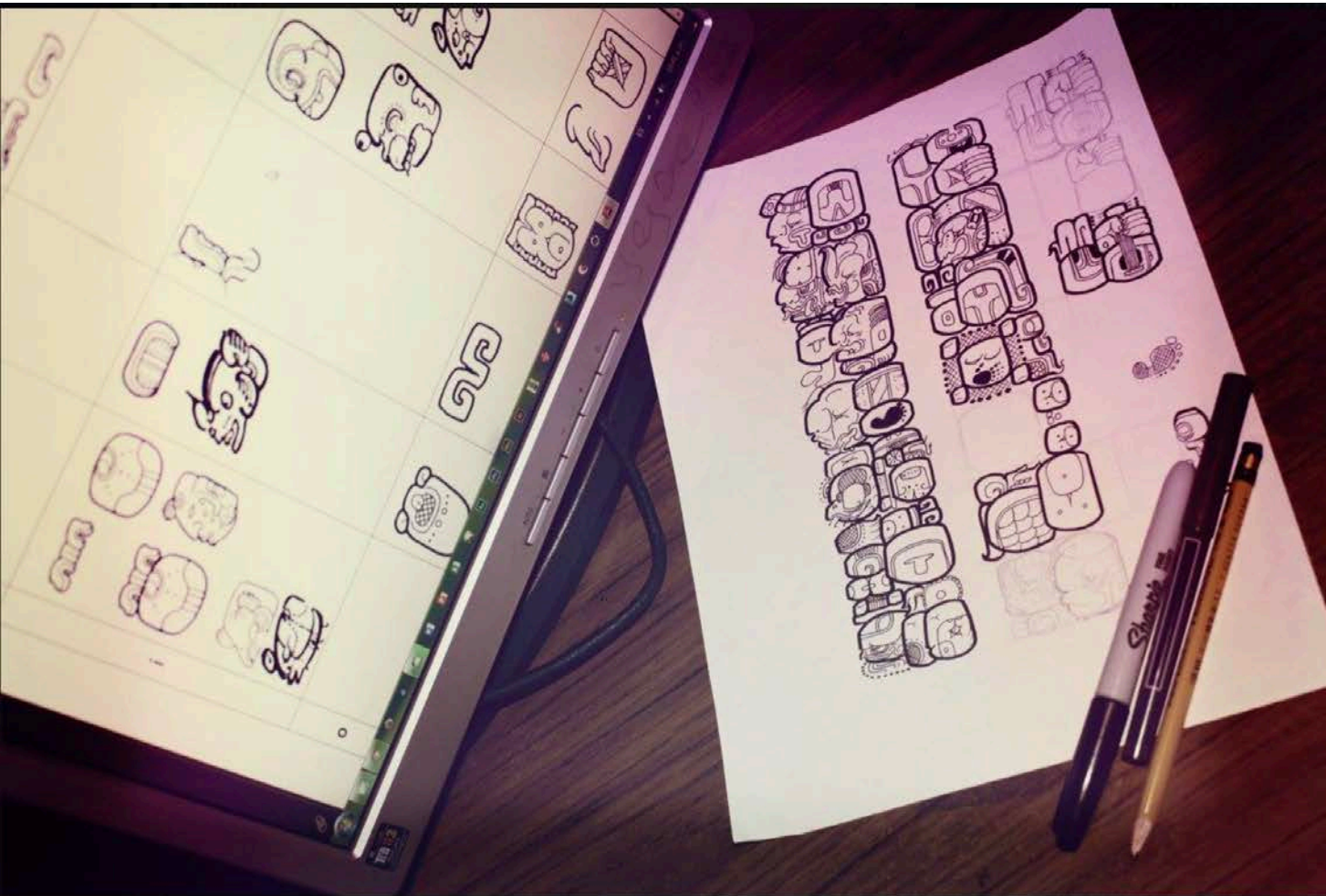
Lives in Panajachel, Solola



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Walter Paz Joj

July 14, 2015 · 🌐



👍 37

2 Comments

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Kej Xajil Sotz Luja ri asamaj tato. 👍 1

Like · Reply · See Translation · 3y



Amaya Saloj Muy bonito tu trabajo Walter Paz Joj

Like · Reply · 3y



1



Write a comment...





Walter Paz Joj

April 27, 2012 · 🌐



2

2 Comments



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Pablo David Castro Te luciste con este diseño Walter, felicidades, esta bien calidad... una nueva forma de revindicar el talento maya, saludos compa

Like · Reply · 7y



1



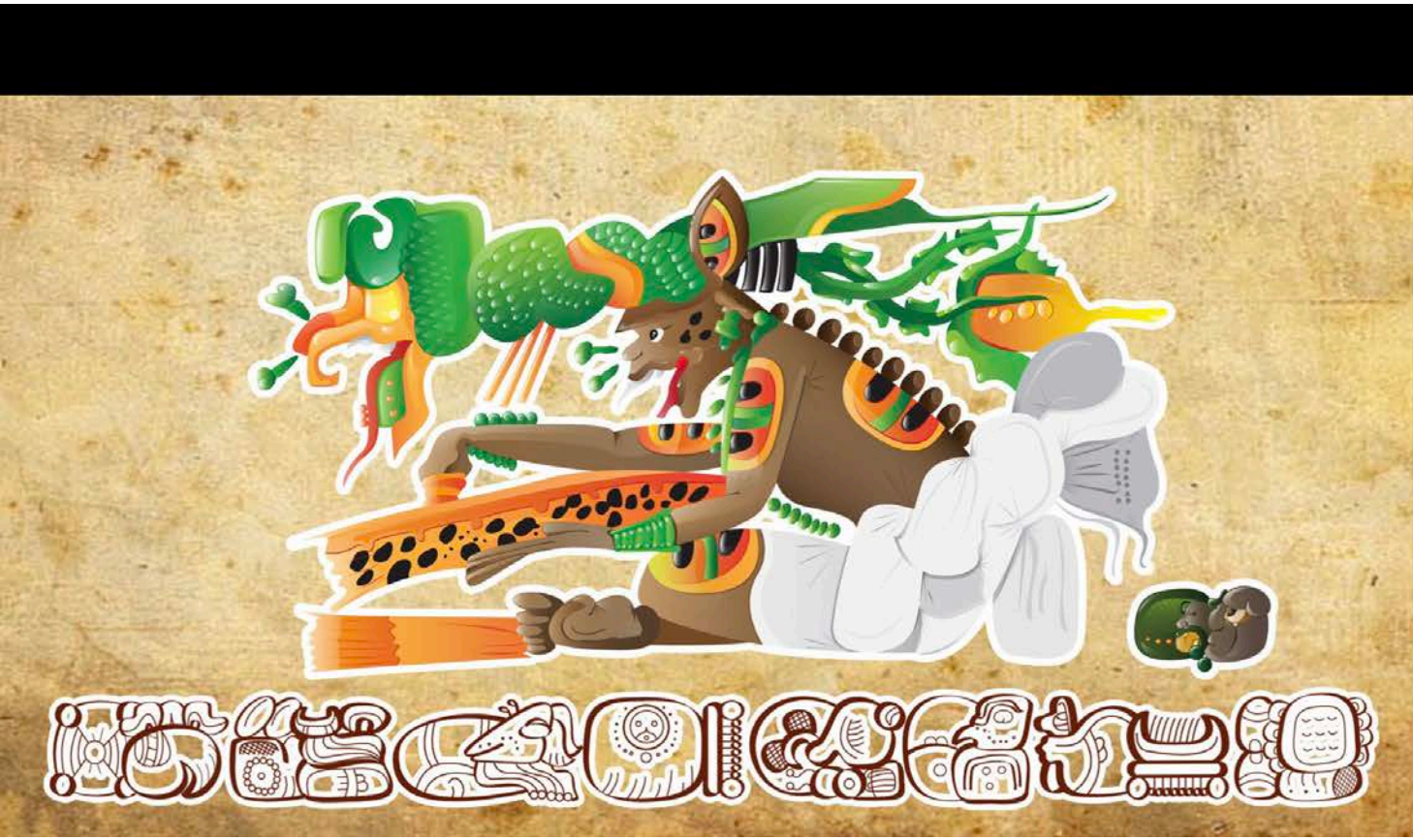
Walter Paz Joj gracias vos, buena onda..

Like · Reply · 7y



Write a comment...





Walter Paz Joj
July 12, 2012 · 🌐



Memo Kantun and 12 others

2 Comments



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Yenix Luna me pregunto q significa!!

Like · Reply · 6y



Walter Paz Joj Nutzij, nuk'amowanik richin ma Bruce Love chuqa UNO (Universidad de Oriente), palabras de agradecimiento para el investigador Bruce Love y la Universidad de Oriente de Valladolid, Yucatán... una carta que les escribí por lo del viaje pasado... 😊

Like · Reply · 6y



1



Write a comment...





Walter Paz Joj

March 22, 2011 · 🌐

Ma Lisandro Warkax...un pequeño trabajo para recordar la pasión y el amor que Lisandro nos enseñó a través del arte, la música y danza kaqchikel... tu Corazón Florece Lis... revisión de texto Héctor Xol, diseño Walter Paz Joj
Ri ak'u'x niko'tz'ijan nimaläj Sotz', AjB'atz' AjCh'owen Warkax — at ¿Dónde se tomó esta foto?



7

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Marcux Kame te felicito, estamos en contacto

5y

Market(ing)



Heart of sky, heart of earth

Market(ing)

ʔOL for ʔohl 'heart'

y-ohl chaʔn
y-ohl kaab'

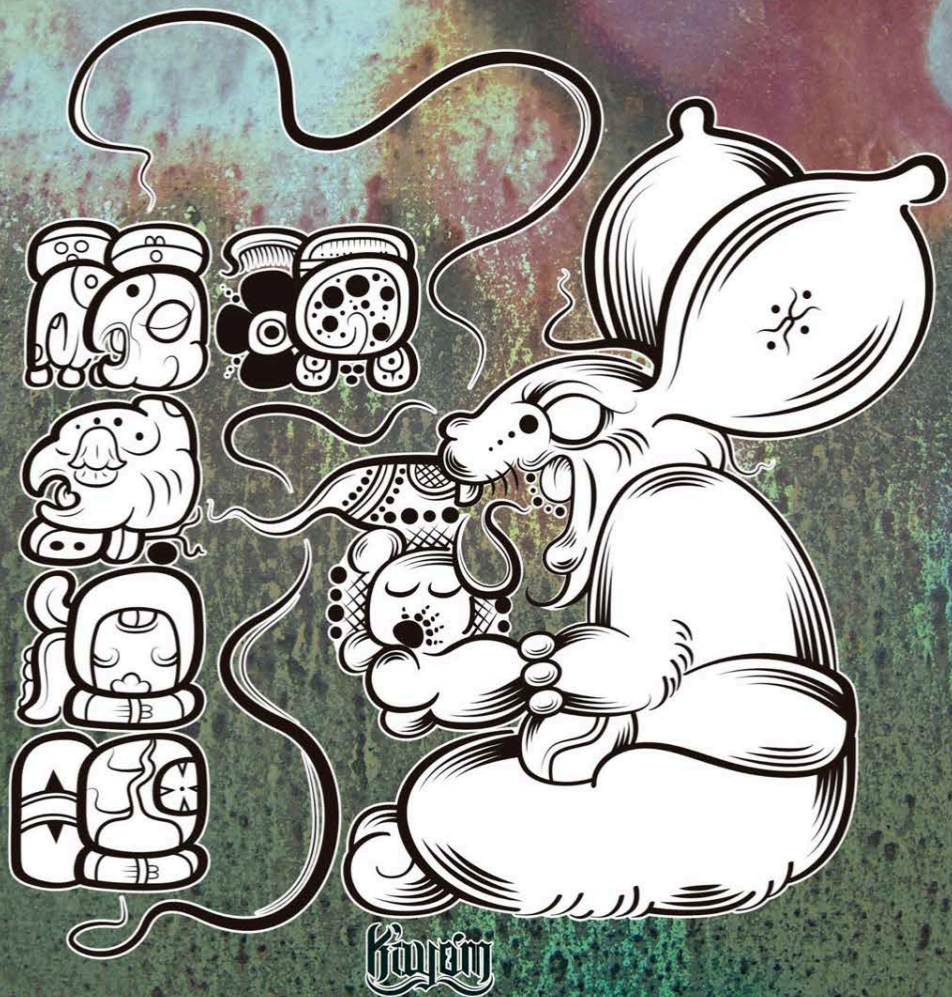
'The heart of sky, heart of earth'

Illustrates scribes optional
variation possibilities (stylistic
choice based on *animation* of a
sign)



Anti-corruption protests in Guatemala

- <https://www.publinews.gt/gt/noticias/2018/09/20/marchas-la-ciudad-guatemala-interior-del-pais-la-corrupcion-hoy-jueves-20-septiembre.html?fbclid=IwAR1C0xTkDZJIHza2hYb3HCGDOIkOeh4K56YZyCDxmhUnT9LHy9QVYWdD03M>



Walter Paz Joj

Follow · September 19, 2018 · Edited · 🌐

Ante los robos, asesinatos y abusos que se cometen por parte de los malos administradores de nuestros recursos, el conejo les manda un mensaje: Eloq'oma', kamisanela', k'is taq winaq... Ladrones y asesinos, gente de mierda!! y les ofrece pedernal y escudo como luchas y demandas del pueblo... Llevelo cuando proteste y exiga sus derechos, le servirá como "nawal de protesta" 😊... Los que deseen descargar la imagen en mayor resolución acá el link (pueden usarla como deseen)...
https://drive.google.com/file/d/1f-2MggZyjkxfttR_H52GyYJRcz_clQYw/view?usp=sharing

👍❤️😲 217

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Eloq'oma', kamisanela', k'is taq winaq

ʔe-lo-k'o-
ma-ʔa

ka-mi-sa-
ne-la

ki-si

wi-WINAK-
ki

ta-TAK-ki



Eloq'oma', kamisanela', kīs taq winaq
ladrones y asesinos, gente de mierda

ʔe-lo-q'o-
ma-ʔa

ka-mi-sa-
ne-la

ki-si

wi-WINAQ-
qi

ta-taq/TAQ-
qi



interlingual literacy through sound
correspondences

Phoneticism

- On average, (Late) Classic Mayan inscriptions exhibit a 60/40 balance between logograms and syllabograms, respectively
- Contemporary inscriptions by Mayans typically may exhibit a more even balance, but generally a weighing in favor of syllabograms
- Of the 17 signs in the preceding example (Rabbit text), only 1 is a clear logogram (a second is likely a case of a CVC syllabogram rather than a CVC logogram)



Jose K'oyok K'uj @jkoyocku · Apr 8

#bakabcrew en #Dzitbalche 🤔

#graffiti #caligrafiti #calligraphy



<https://twitter.com/jkoyocku/status/1115256633154768896>



formatting creativity, almost entirely phonetic text



Historia Maya



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Historia Maya @mayakajlay · Jul 5

Imagen: Arcos a la entrada de Kantunilkín (Wikimedia Commons).

Translate Tweet

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Historia Maya @mayakajlay · Jul 5

Los orientales dejaron en la iglesia del pueblo, el único edificio que no quemaron, una carta firmada por San Juan de la Cruz Tres Personas Sagradas, en donde llamaban a los mayas de [#Kantunilkín](#) a abandonar la paz con los blancos, ir a Santa Cruz y tomar las armas.

Phoneticism

- Jose K'oyok K'uj uses at best a single logogram; the entirety of the text is essentially syllabographic



Past as a key to the present and future

- Jiménez, Robert T., and Patrick H. Smith. 2008. Mesoamerican Literacies: Indigenous Writing Systems and Contemporary Possibilities. *Reading Research Quarterly* 43(1):28-46.

“While potentially useful to all learners, Mesoamerican literacies might be especially valuable in decolonizing literacy instruction for indigenous and other marginalized learners of Mexican origin” (44).

“Codex rhetorics”

- Baca, Damián. 2009. The Chicano Codex: Writing against Historical and Pedagogical Colonization. *College English* 71:564-583.
 - Chicano Codex (Draher 1992)
 - Codex Espangliensis (Gómez-Peña, Chagoya, and Rice 2001)
 - By intertwining Mesoamerican pictography Mexican murals and Chicana iconography, codex rhetorics at once look back to the Mesoamerican past while critiquing the present and inventing possible shared futures. (Baca 2009:571)

Conclusions

- There exist various tendencies among the various communities of language specialists in the Mayan world regarding the problem of standardization of written and spoken varieties
- These tendencies seem to draw from a variety of sources: linguistics research (historical, dialectal), pedagogical concerns, and folk linguistic models (e.g. *jach maaya* vs. *xe'ek'/k'as maaya*), and the growing sense of a pan-Mayan identity which tends to promote interlingual (inter-Mayan) literacy
- The recovery and revitalization of Mayan hieroglyphic literacy is playing an important symbolic role in this process

Conclusions

- As native speakers/writers of different Mayan languages (re)introduce Mayan glyphs into their communities, there is a good chance that they may also (re)introduce an approach or attitude of variability inherent to hieroglyphic writing into their alphabetic writing
- I suspect that the revived hieroglyphic writing will exhibit a greater degree of phoneticism than is evident in the pre-Hispanic texts
- But I also suspect that logograms will play an important role, for their cultural and historical value, as well as to promote interlingual literacy

Conclusions

- Interregional, interethnic, interlinguistic interaction has been the rule, the norm in Mesoamerica since the Early Preclassic period
 - Olmec sphere, Izapan sphere, Greater Lowland Mayan sphere, Mayan-Spanish interaction
- It will likely remain an important part of the search for identities in the process of language maintenance/revitalization of endangered languages of the continent

A few additional references

Brody, Michal. 2007. Un panorama del estatus actual del maya yucateco escrito. *Desacatos* 23:275-288.

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Jiménez, Robert T., and Patrick H. Smith. 2008. Mesoamerican Literacies: Indigenous Writing Systems and Contemporary Possibilities. *Reading Research Quarterly* 43(1): 28-46.

Pomol Cahum, Irma Yolanda, and Miguel Oscar Chan Dzul. Real Maya vs. Ideal Maya in the Teaching/Learning of Yucatec Maya in the Universidad de Oriente.

Sobrino, Carlos, and Paz, Lillian. 2011. La condición actual de la lengua maya en Yucatán. Recuperado el 5 de enero de 2015. Disponible en red: <http://www.revistas.unam.mx/index.php/archipelago/article/view/20030/19021>

Zimmermann, Klaus (2006). El problema del purismo en la modernización de las lenguas amerindias. En *Los retos de la planificación del lenguaje en el siglo XXI*. Terborg, Roland y García Landa, Laura (Eds.) Pp. 501-524. México: UNAM-CELE.

Post-conquest period

- Contact between Maayat'aan and Spanish, between Mayan hieroglyphs and Latin alphabet

“Scribal syncretism”

- “From quite early in the colonial period in Yucatán, the indigenous language and the European language came to shape one another such that, in a broad contact zone, it became difficult or pointless to sort out the indigenous from the nonindigenous elements of what was becoming a single social world.” (Hanks 2010:xvi).
- Hanks, William. 2010. *Converting Words: Maya in the Age of the Cross*. Berkeley and Los Angeles: University of California Press.

“Scribal syncretism”

- Bricker, Victoria. 1989. The Last Gasp of Maya Hieroglyphic Writing in the Books of Chilam Balam of Chumayel and Chan Kan. In *Word and Image in Maya Culture. Explorations in Language, Writing, and Representation*, edited by W. F. Hanks and D. S. Rice, pp. 39-50. Salt Lake City: University of Utah Press.

“logosyllabic practices” in Chilam Balam books

- Chilam Balam of Chumayel and Chan Kan
- 16th century manuscripts written by indigenous scribes using Latin alphabet
- Bricker (1985, 1987, 1989) has shown that in these manuscripts scribes combined alphabetic and logosyllabic spelling practices, the latter derived from the conventions of the hieroglyphic script

na bal. Veeuch muul tob. lumen chi bal
lob. y he ten baal: v menzah a haurob
heix tie v men ticob mulle. OX Lahun
te haitin. caaac Vaepel haabi. Licayuh
cin nicob. Cuchi. heyx. V chun mul. yah
Cinna hobe: hool kun baak. v kaalal
v mul til caaac Lahu yox kat = v much
Cuen tail: Mul yuh cinna hobe. buyeth
bah Cabil peten: Bay ti ka kinab
tae tu chun cab: Upata hix v ka baob
vayn v cheenil. Caan: v cinna
v hilt hok lumen v ior lae: Caan
lob lumen haki: lucahal Ysrael
y hobi laya: v haach lay ka lurob
v hok hok: tukci de: Vi xo. a cha
v nes cab: v chi bal tu dul xiroba
v ka h lay cab ka lurob: y haab hool
yox chuc ci: v petenil. yucatan
lumenel. Dulob: Sac uiricob = Y
chet bin buluc a hau: ka lurob: vch
ci: v chu ci cob: v hool haa = C Cab
v lakin u balob: Caay lob = Op =
v yox kam chi ba hobi: Lay u chun
v ka ba ti ob ah mah = Op = Dulilob
ah duu) = Op. Dul u ka ba ob = heix bin
v ka ba ah o toch na lob. v chu ca hok
v cabet Na com Balam v ka
v yox chuc ci de. C Cab
v yox chuc ci de = Di. Juan

Figure 4.4. Page 16 of The Book of Chilam Balam of Chumayel (Gordon 1913).

- ahauob as ahau **uob** and mulil as mul **lil**.
- (p. 96), cab-ob as cab **bob** (p. 97)
- u-xicin-ob as u xicin **nob** (p. 103)
- ah-om as ah hom (p. 106)
- u-than-ob as u than nob (p. 107)
- kin-ob as kin nob (p. 107)