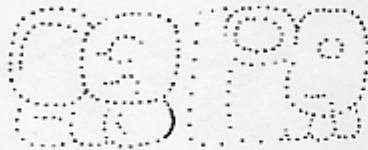


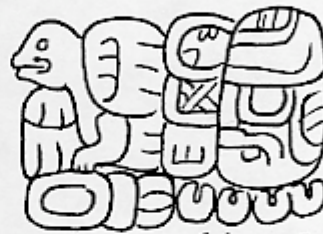
November 14, 1994

Dear Linda,

I had a couple of ideas and items to follow-up some of the things I told you about a few weeks ago in Santa Fe:



Lintel 3, w/ portrait



Column 3

I realized that the glyphic name of the Principal Bird Deity, *Mut Itsannah*, I pointed out to you on Lintel 3 at Xcalumkin, was pretty eroded. I had forgotten a much better example on Column 3, shown above, where they use a logographic **MUT-ti**. I prefer to use this name instead of Vucub Caquix or Itsam Yeh, since it reflects the essential equation between Big Bird and the more conventional God D version of Itsannah.

Incidentally, you'll notice that I read the flowery prefix on God D's name as **ITSAMNAH**, and not **ITSAM** or **ITS**. I suppose the **ITS** value came about from the codical version of God D's name, where there's the temptation to break the elements down as **ITS-AM-NAH**, but this seems unlikely given the Classic examples. In my view, the dangling flower sign is a graphical abbreviation of the larger portrait name, and not a sign on its own. The common **-hi** suffix on God D's name indicates the final **-h** of Itsannah, and it follows that the flower alone is just **ITSAMNAH**. Thus the name at Dos Pilas and Naranjo is not *Its K'awil* or *Itsam K'awil*, but is best read as *Itsannah K'awil*, glossed in the Cordemex as a name.



Xcalumkin Col. 5



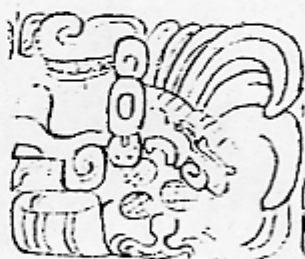
The version of the name on Quirigua Stela C is really interesting. The **-hi** suffix presumably complements the **NAH**, read last despite its "initial" position. The God N net above the head seems a little out of place, but a similar glyph occurs at Xcalumkin. Here we get the the strange combination God N-na-**ITSAMNAH-hi**. Might the God N be **ITSAM** in this case? That is, at Quirigua, might the God N and the **NAH** be "logographic complements" accompanying the

portrait name? An ITSAM value might make sense also in a the Piedras Negras title, where we get ITSAM-K'AN-AK, for Itsamk'anak -- a toponym in historical times but also presumably the name of a turtle of some sort. It also appears atop the caiman possibly as ITSAM in *Itsam Kab Ayin*.



When the dangling flower appears on buildings in the Puuc area, it's not representing *its*, but indicates that the structure *wears* the headband of God D. The result is the same, labelling the structure as an Itsamnah.

As shown below, there's another supernatural name that is similarly modified by the addition of *mut*, "bird," to indicate its avian version, but I don't as yet understand who it is.



All the best,

Dave

P.S. - Sorry I missed you and Peter the other day.
Any chance you'll be back through here again?