

SOME SHARED CULTURAL AFFINITIES

Between Mayan and Korean Cultures

Below is a list of some items which I have noticed being shared by the Mayan and Korean cultures.¹ However, there are two things which have to be taken into consideration when going through this list:

1) Many of these shared cultural affinities are not shared just by the Maya and the Koreans but rather are much more widely shared and at times are spread throughout the northern hemisphere. (In as much as I have no knowledge of what goes on in the southern hemisphere I can not comment about that.) For example: the beckoning of someone by waving the hand with the palm down is fairly wide spread in Asia and goes as far west as Persia and perhaps beyond. Another example is the story of birds carrying a turtle by having the turtle hold onto a stick with its mouth. Very similar stories are told in Persia, India and Malaysia. The version in Mayan was told to us by Leonor's uncle in about 1970, i.e. before the world was interconnected via the internet. How he learned the story unfortunately has gone with him to his grave.

2) About 1,000 Koreans were brought to Yucatan to work on the haciendas as slaves in 1905. Those men who did not bring their wives with them found wives amongst the Mayan slaves/indentured servants.² It is hard to know how much of the Korean culture was transmitted to the Mayan culture at this point. However, for me one candidate would be the game called kimbomba both in Mayan and in Yucatecan Spanish. This game is called tip-cat in English and gilli danda in Hindi, and in the Eurasian continent is wide spread. I have no notice of it being played in Yucatan before the arrival of the Koreans, but then that does not exclude it being played there before their arrival. However, the writer of the *Bocabulario de Maya Than de Viena* (ca. 1570) gave a list of games played by the Maya and this game was not among those mentioned.

1) Backstrap weaving	직조기	jig jo ki	zacal
2) Ball of cooked grain	주먹밥	ju meok bap	keyem
3) Tip-cat or Gilli danda	자치기	ja chi ki	kimbomba
4) Spinning Tops	팽이놀이	paeng i nol i	Trompo
5) Fighting with Tops	파엔기치기	paen ki chi ki	Trompo
6) Kite flying	연	yeon	papagayo
7) Cat's cradle	실뜨기	sil ttu ki	figuras de cuerdas

¹ This list was drawn up with the help of Michael Coe who in later life did comparative studies of ancient tropical forest civilizations, such as those of Central America and Southeast Asia. In 2012 he sent me a slide show which he prepared showing various cultural affinities between Pacific rim cultures from Indonesia around to Peru. Aside from personal communications some of the ideas expressed here are derived from that slideshow.

² John P. O'Neill made the following observation about how Asian immigrants adapted to life in Yucatan in his unpublished "Yucatan Alternative": Arturo was one the of many Chinese and Korean men who had emigrated from their native lands to settle throughout Central America, from Mexico to the Panama Canal. They had adapted remarkably to these foreign Latin /43/ environments, even taking Spanish first names, and in many cases marrying native girls.

- | | | | |
|---|----------------|-------------|-------------------------------|
| 8) Board game called Nyout | 옷놀이 | yuchinoli | patolli |
| 9) Rock stacking | 탑과 | ttap ba | multun / ppictun |
| 10) Table for the anniversary of the death of someone | | | u haab cemic |
| 11) Beckoning with palm down | | | Bech kab pay |
| 12) Moon rabbit | 옥토끼 | og to kki | thul chilaan yokol u uich .U. |
| 13) Phallic sculptures | | | |
| 13) The use of red paint on important buildings | | | |
| 15) Birds and turtle story | | | |
| 16) Slavery | 노예 | noye | Ppentacil |
| 17) Screen-folded books | | | Analte |
| 18) Hair tied into a top knot | 민상투 | Minsangtu | Thuch |
| 19) World Direction Colors | 오방색 | Obangsaek | Can Titzil Caan |
| 20) Burial mounds | 봉분들 | Bongbundeul | Muul |
| 21) Complex Kinship Naming System: | See Appendix A | | |

Some Comments about the Above Items

- | | | | |
|----------------------|-----|-----------|-------|
| 1) Backstrap weaving | 직조기 | jig jo ki | zagal |
|----------------------|-----|-----------|-------|

Backstrap weaving continues to be practiced over a wide area from southeast Asia north through China, Korea and Japan to the Maya area and into South America. Leonor's grandmother knew how to set up a backstrap loom but now in the Yucatecan Mayan area no one knows how to do this. However, the highland Mayan weavers continue to be famous for the cloth they produce on backstrap looms. In Korea there are now very few weavers which continue the tradition of backstrap weaving and most of the work, mainly hemp clothing used in funerary rites, is now produced on floor looms.

- | | | | |
|-------------------------|-----|-------------|-------|
| 2) Ball of cooked grain | 주먹밥 | ju meok bap | keyem |
|-------------------------|-----|-------------|-------|

When the men in both the Korean and Mayan cultures go off to work or embark on a journey they take with them balls of cook grain, in the case of the Koreans cooked rice called 주먹밥 (ju meok bap) and the Maya balls of cooked corn called keyem, to be eaten when the need arises.

- | | | | |
|---------------------------|-----|-----------|----------|
| 3) Tip-cat or Gilli danda | 자치기 | ja chi ki | kimbomba |
|---------------------------|-----|-----------|----------|

Evidences of tip-cat being played go back at least 2,500 years but it such a basic game and so wide spread on the Eurasian continent that it wouldn't be surprising if it is much older than that. However, the game seems to be limited to the northern Mayan area in the Meso-American region, or at least I have not had notice of it outside of the northern Mayan area, which might be an indication that it is a recent import into this area. Equally inexplicable is the derivation of the name of the game used by both the Maya and the Spanish speaking population of Yucatan: kimbomba. However, many of the imported Koreans which work on the haciendas had the last name Kim so perhaps there is some connection.

4) Spinning Tops 팽이놀이 paeng i nol i Trompo

Paeng-inol-i: Spinning Tops - Korean-style involves spinning the top in an enclosed box, with points scored for various actions. Also popular were fighting tops where players tried to knock their opponents' tops out of a designated area. In the Maya area the spinning of tops is done in an open area. The top is shaped so that a string can be wound around the top of the top. The top is then thrown with one end of the string being held fast by the thrower. There appears to be seasons in which this activity, along with kite flying, kimbomba, playing with bottle tops, and other assorted games are played. These seasons are mostly weather-related, with kite flying especially dependent on there being windy days, meaning in the months of February through April. It should be noted that there is no mention of tops in the Mayan vocabularies nor in the Mayan literature, but that certainly does not preclude their existence in pre-columbian times. There is no known name for "top" in Mayan and the Spanish name, trompo, is used in the Mayan language.

5) Fighting with Tops 파엔기치기 paen ki chi ki Trompo

Paen ki chi ki has traditionally been a boys' game. It is played by spinning a round wooden top on its pointed end by whipping it with strings attached to a stick used to keep the top in motion. Players try to knock down their opponents' tops since the one who keeps his top spinning the longest wins. In this the Mayan version is somewhat similar in that the players try to knock each other's tops down with theirs.

6) Kite flying 연 yeon papagayo

The flying of kites again seems to be universal. However, again it should be noted that there is no mention of kites in the Mayan vocabularies nor in the Mayan literature, but that certainly does not preclude their existence in pre-columbian times. As in the case of kimbomba and trompo, the word for kite in modern Mayan is the Spanish word papagayo.

7) Cat's cradle 실뜨기 sil ttu ki figuras de cuerdas

Again, a very universal pastime, but in this case on both continents.

8) Board game 윳놀이 yuchinoli patolli

There is a board game called 윳놀이 in Korean and a somewhat similar game called Patolli in Nahuatl have similar features. The Mayan name for this game is unknown but examples of are to be found throughout the ruined cities of the Maya. See Appendix C for examples of 윳놀이 and of Patolli.

9) Rock stacking 탑파 ttap ba multun

Another very universal pastime on both continents. However, at least both for the Koreans and the Maya the stacking of rocks is normally accompanied by a certain amount of spiritual devotion. In the Maya area in some cases the stacked rocks take on a spiritual significance for the local populous and offerings begin to be made to them, such as the lighting of candles or the leaving of various offerings from money to food.

Mayan translations of 16th, 17th and 18th century Spanish almanacs which often printed these stories.⁶

16) Phallic sculptures are frequently found at Mayan ruin sites. There are also phallic representations in various forms throughout Asia from Thailand to Japan. In Korea there are even parks dedicated to phallic sculptures, such as the Haesindang Park.

17) Many Mayan sites in particular but also Meso-American sites generally were originally painted in red. Japan, Korea and China also use red paint for many temple structures.

18) Topknots were a common hair style for men in the Joseon period and in east Asian countries in general. Among the Maya it was also a common hair style for men before the Spanish conquest.

19) The use of World Direction Colors:

Comparison of World Direction Colors Of Various Cultures in the Americas and Asia

Various cultures both in the Americas and in Asia assign colors to the world directions. Given here is a look at these various assignments. Note that the Maya and the people of Meso-America generally go in a counterclockwise manner when dealing with the world directions whereas most of the other cultural areas go in a clockwise manner:

America	East	North	West	South	Center	CW or CCW
Apache ⁷	Yellow	White	Black	Blue	—	CW
Aztec	Red	Black	White	Blue	—	CCW
Cherokee	Red	Blue	Black	White	Green	CCW
Cheyenne	Yellow	White	Black	Green	—	CW
Dakota	White	Red	Black	Yellow	—	CW
Hopi	White	Yellow	Black	Red	—	CW
Jicarilla	White	Black	Yellow	Blue	—	CW
Lakota	Yellow	Red	Black	White	Blue	CW
Maya	Red	White	Black	Yellow	Green	CCW
Mescalero	White	Blue	Black	Yellow	Green	CW
Navajo	White	Black	Yellow	Blue	—	CW
Oglala	Red	White	Black	Yellow	—	CW
Pueblo	White	Yellow	Blue	Red	—	CW
Seneca	Red	White	Yellow	Black	—	CCW
Shoshone ⁸	White	Blue	Red	Yellow	Green	CW
Tarascan	Red	Yellow	White	Black	Blue	?

⁶ See comment on page 291 of "A GRAMMAR and ANTHOLOGY of the YUCATECAN MAYAN LANGUAGE" and for the story itself see pages 298-301.

⁷ It has been noted that each Apache tribe has its own color system. See the colors given for the Jicarilla and Mescalero.

⁸ The Shoshone give the following attributes to these colors: White: purity; Yellow: sun; Red: earth; Blue: sky; Green: the world in which we live.

Asian World Direction Colors

Asia	East	North	West	South	Center	CW or CCW
China ⁹						CW
Ainu						CW
Korea ¹⁰						CW
Turkic						CW
Kalmyks					—	CW
Tibet-1						CW
Tibet-2						CW
Tibet-3						CW

World direction colors and associated attributes are also listed in chants made by Korean shamans named mudang. As can be seen in the above color chart, the Korean color arrangement agrees with the Chinese and Ainu color arrangements.

There are various opinions about the Tibetan world direction colors, but it appears that colors in the cells labeled Tibet-1 are the usual colors. Aside from the colors listed in Tibet-2 and Tibet-3 there are other sequences as well. Note that the Kalmyks, who share many cultural traits with the Tibetans, have three of the same world direction colors in common with Tibet-2. A sample of a Tibetan chant from the Tibetan Book of the Dead is as follows:

May the ethereal elements not rise up as enemies;
 May it come that we shall see the Realm of the Blue Buddha.

May the watery elements not rise up as enemies;
 May it come that we shall see the Realm of the White Buddha.

May the earthy elements not rise up as enemies;
 May it come that we shall see the Realm of the Yellow Buddha.

May the fiery elements not rise up as enemies;
 May it come that we shall see the Realm of the Red Buddha.

May the airy elements not rise up as enemies;
 May it come that we shall see the Realm of the Green Buddha.

May the elements of the rainbow colour not rise up as enemies;
 May it come that all the Realms of the Buddhas will be seen.¹¹

Korean shamans will call out the four cardinal points plus the center of the world with their associated world direction colors in their rituals as can be seen in the following chant. Compare with the English translation of a Mayan chant found on page 1 of the Book of Chilam Balam of Chumayel given in the adjoining column:

⁹ The attributes of these colors are: Blue = wood; Black = water; White = metal; Red = fire; Yellow = earth.

¹⁰ The same attributes are shared in Korea. This color scheme is called 오방색 (Obangsaek) in Korean.

¹¹ See p. 83: Mu-ga: The Ritual Songs of the Korean Mudangs.

Korean

1. Look there to the East!
To the East dwells the Blue General.
There lies the Blue-Glass World.
Place the Blue Candle in the Blue Lantern.
Light the Candle in the Blue-Fire Lantern.
Hang the Lantern on the Blue-Dragon Gate,
And guide her on the road to Paradise.
2. Look there to the South!
To the South dwells the Red General.
There lies the Red-Glass World.
Place the Red Candle in the Red Lantern,
Light the candle in the Red-Fire Lantern,
Hang the Lantern on the Red-Phoenix Gate,
And guide her on the road to Paradise.
3. Look there to the West!
To the West dwells the White General.
There lies the White-Glass World.
Place the White Candle in the White Lantern,
Light the Candle in the White-Fire Lantern,
Hang the Lantern on the White-Tiger Gate.
And guide her on the road to Paradise.
4. Look there to the North!
To the North dwells the Black General.
There lies the Black-Glass World.
Place the Black Candle in the Black Lantern,
Light the Candle in the Black-Fire Lantern,
Hang the Lantern on the Black-Tortoise Gate,
And guide her on the road to Paradise.
5. Look there to the Center!
In the Center dwells the Yellow General.
There lies the Yellow-Glass World.
Place the Yellow Candle in the Yellow Lantern.
Light the Candle in the Yellow-Fire Lantern,
Hang the Lantern verily on Dead Center,
And guide her on the road to Paradise.

And with a pair of bluebirds holding a flag,
Behold! We enter into Paradise!¹²

¹² See pp. 84-86: Mu-ga: The Ritual Songs of the Korean Mudangs.

Mayan

red flint is the stone of the east
red ceiba of abundance is the arbor of Red
Muzen Cab¹³
red bullet trees are his trees
red vines are his camotes
red vines are his lima beans
red parrots are his turkeys
red toasted corn is his corn

white flint is the stone of the north
white ceiba of abundance is the arbor of White
Muzen Cab
white bullet trees are his trees
white bullet trees are his camotes
white lima beans are his beans
white breasted turkeys are his turkeys
white corn is his corn

black flint is the stone of the west
black ceiba of abundance is the arbor of Black
Muzen Cab
black bullet trees are his trees
black tipped camotes are his camotes
black lima beans are his lima beans
black beans are his beans
black pigeons are his turkeys
black speckled corn is his corn, black dark little
corn is his corn

yellow flint is the stone of the south
yellow ceibas of abundance are the arbors of
Yellow Muzen Cab
yellow bullet trees are his trees
yellow bullet trees are his camotes
yellow backed beans are his beans
yellow bullet tree pigeons are his turkeys
yellow corn is his corn

¹³ Literally, “he who bring forth honey”, from the verb root **muz** = “to issue forth, to gush forth”, and **cab** = “honey”.

There is a difference of opinion about which order the world directions are presented. In general though, it appears that the people north of the Tropic of Cancer go in a clockwise direction while those south of the Tropic of Cancer go in a counterclockwise direction.¹⁴ An example of an exception to this is the Cherokee which name their directions in a counterclockwise direction, but perhaps that is because they brought this cultural traits with them when they migrated northward out of Middle America.¹⁵ The Seneca are also an exception, perhaps because both Cherokee and Seneca speak Iroquoian languages and thus share certain cultural traits.¹⁶

20) Burial mounds, called 봉분들 (bongbundeul) in Korean and Muul (manmade mound) in Mayan, are not unique to these two cultures, with examples of complex burial mounds to be found throughout the world. However, in many other cultures burial mounds are reserved for important people from that culture whereas for both the Koreans and the Maya even the common people are placed in burial mounds. In both these cultures the size of the burial mound is often the indication of the importance of the person buried in it.

There is one noticeable difference between burial mounds between the two cultures. Burial mounds in Korea are individual whereas burial mounds for the common Mayan is in communal burial mounds. I have always assumed that the reason for burial mounds in Yucatan was because there is a lack of excavateable ground in many areas on the Yucatecan Peninsula since the peninsula is made up of a limestone shelf making excavation of graves in many areas impossible. However, because during certain climatic periods of increased precipitation it became the custom to build living area platforms, often referred to as house mounds¹⁷ by archaeologists, in order to have a living area that

¹⁴ Two different people in the Navajo area around Chinle, Arizona, noted that for them the sun begins its circle in the east and then goes south for the mid-day, and then north again for the setting sun, and that is why they do things in a clockwise manner. When I mentioned that the Maya do things in a counterclockwise manner they concluded that the sun must rise for the Maya in the east and then go north for the noon-day sun, which in fact does happen during a brief period during the summer. I am not sure that this is the real explanation, nor have I come across any explanation in the Mayan literature as to why the Maya and the people of Meso-America generally go in a counterclockwise manner when dealing with the world directions and things related to this.

¹⁵ This idea that the Cherokee migrated up from the south, some Cherokees placing the place of origin in South America, is common amongst the Cherokee, with both the Eastern Band in Cherokee, North Carolina and the Western Band around Tahlequah, Oklahoma, recounting a similar story. Of all of the nations who live north of the Mexican border they, along with the Seneca who share similar cultural traits through the Iroquoian language, are the only ones who work in a counterclockwise direction when calling out the world directions. I mentioned that the Meso-Americans also work in a counterclockwise direction to which they responded that of course that would make sense since their folk history says that they come from South America. In fact, in their reproduction of a Cherokee village at the Cherokee Heritage Center in Park Hill, Oklahoma, I was struck by the fact that one could transport the village and many of the culture artifacts from blow guns to metates to house styles to Yucatan and things would not seem that far out of place.

¹⁶ For a fuller discussion of world directions and the associated attributes see the collection of papers in Ti Can Titzil Caan. <http://davidsbooks.org/www/Maya/WorldDirections.pdf>

¹⁷ House mounds are generally about 20 meters by 20 meters with a height between 0.5 meters and 1 meter. They consist of the broken rubble limestone rocks which predominates the Yucatecan landscape, then covered over by a layer of smaller rubble stone and in some cases capped with a plaster made from slake lime and fine gravel. It is upon these platforms that the one-room thatched houses were built along with

would be free from flooding, these same house mounds became convenient places to bury the dead. It is not clear if this practice was carried out while the house mound was in use or afterwards after it was abandoned. In any case, in certain areas there is an abundance of house mounds, at times such as the area around Dzibilchaltun ruins with house mounds being scattered about every 100 meters or so. One has to realize that this area has been inhabited for at least 3,000 years. Given that Mayan agriculture depends on the slash and burn system of farming and further that the soil is only good for a maximum of three years, the result is that every ten years or so a family will move to the new garden location and abandon the old house mound.

The Mongolian Spot

In common with many Asian populations as well as Amerindian populations, the birth mark called the “Mongolian Spot” is a common feature seen on both young Korean and Mayan children. This spot normally occurs on the sacrum-coccyx region at birth but disappears with time. Often children of mixed-race ancestry, in which one of the parents comes from a race in which the Mongolian Spot does not appear, will also have the Mongolian Spot at birth, so it seems to be a dominant genetic feature.¹⁸

Shared Linguistic Attributes

The Korean language and the Yucatecan Mayan language shared many of the same consonants, something which does not seem to be true for the surrounding cultures of either of the two languages. Of particular note is the differentiation between regular consonants and consonants which are pronounced with extra force. The consonants which receive this treatment are roughly the same in both languages and in Mayan are written as follows: ch, ɔ, k, pp, th, tz. In the Korean script designating the strong sound of a consonant is accomplished by doubling the consonant. Thus, for example, 가 = ka and 까 = k'a. However, for vowels the Korean language is much more complex and there are some 21 representations of vowel sounds, although these are based on 6 principal representations with the rest being diphthongs. In Mayan in contrast there are 16 representations, 5 of which are principal representations, 5 which are reduplicate representations which are used to indicate glottal-stopped vowels and the other 6 being diphthongs. I have to say that neither I nor my wife Leonor can really tell the difference between some of the diphthongs listed in Korean, but there must be some subtle difference which our ears are not attuned to.

Gender Neutral

Both the Mayan language and in Korean are gender neutral, meaning that the pronouns and personal adjectives are unisex. It is only through context that one learns what gender is being talked about. In the Mayan language, the pronoun set in, a, u, c', a (word)eeex, u (oob) are also used as possessive adjectives. Examples: Tan in bin. = I am going. / ti in uotoch = to my house.

their separate kitchens. This housing arrangement continued to be used until recently and is still used in small isolated villages and individual living units which are set up in the farmers' gardens.

¹⁸ For more about physical characteristics of the Maya see Stature Amongst the Maya of Yucatan: <http://davidsbooks.org/www/Maya/STATURE.pdf>

The Interrogative Marker **ka**

One item which the Korean and Yucatec Mayan language share is the use of the interrogative marker *ka* / *까*. This marker is also used in Japanese, but I assume that there it is the standard *k* rather than a strong *k*:

Are you going?	갑니까?	gam ni kka? (Korean)
Are you going?	あなたは行きますか?	Anata wa iki masu ka (Japanese)
Are you leaving?	出発ですか?	Shuppatsu desu ka (Japanese)
Shall we go?	Coonex ka lo?	1570's Mayan

CMM: *Ka*: postpuesta a algunas diciones adorna. Vt: Bax v ka dios: que cosa es dios. ¶ bax v ka lo?: que es aquella.

Note that while the writer of the *Calepino Maya de Motul* (CMM) states that *ka* adorns the phrase in which it appears, in fact his examples of usage in the sample phrases which include the word *ka* is often consistent with the use of *ka* as an interrogative marker in interrogative sentences in the Mayan literature.

In Modern Mayan as far as I know *ka* as an interrogative marker no longer exists. However, the interrogative marker noted in the *Calepino* continues to be used:

CMM: *Ua*: postpuesta a la primera dicion es interrogatiua; por ventura? ¶ tech va ah benel tin pach: por ventura has de yr conmigo? ¶ y si la interrogacion se ha de dyplificar se pondra en el segundo lugar xin. ¶ tech va haoi in mehen? Pedro xin: por ventura açotaste tu a mi hijo, o açoto por ventura Pedro.

Are you going?	Tan ua bin?	Modern Mayan
----------------	-------------	--------------

The Use of *A* in Korean versus *Ah* in Mayan In Front of Titles

아저씨 (ajeossi)	mister, uncle, pops
아버 (abi)	father
아버지 (abeoji)	father, daddy, pop, sire
아버님 (abeonim)	father, father-in-law
아빠 (appa)	dad, pappa
아줌마 (ajumma)	madam
아주머니 (ajumeoni)	old woman
아가 (aga)	baby, child
아가씨 (agassi)	miss
아이 (a i)	child
아들 (adeul)	son, boy
아내 (anae)	wife

Ah chun cahil: señor de casa, o padre de familias. (cmm)
 Ah ioin ah cical: hermanos de padre y madre. (cmm)
 Ah ioin ah çucunlah: hermanos de padre y madre. (cmm)
 Ah ioin ah çucunlah: los que estan entre si conforme y hermanados. (cmm)
 Ah ioin çucunil: hermanos o proximos. (cmm)
 Ah bac: niño o muchacho pequeño. ¶ Ix bac: niña. (cmm)
 Ah kin: sacerdote. (cmm)
 Ah mektan cah: regidor, caçique o gobernador que rige alguna gente o pueblo. (cmm)
 Ah alnal: la muger que tiene hijos, o madre. (cmm)
 Ah al: la parida, todo el tiempo que esta en la cama. (cmm)
 Ah al: muger paridera, que pare muchas vezes, y yegua, vaca. (cmm)
 Ah alançah: partera o comadre que ayuda a parir. (cmm)
 Ah alnal: la muger que tiene hijos, o madre. (cmm)
 Ah çuplal al: muger que tiene hijos. (cmm)
 Ah cim ichamil: viudez de la muger. (cmm)
 Ah concon tzubul:: Puta, muger desonesta: coo, ix coo yaom, ix cacab ach .l. yaom pel. ¶ Puta, que se conbida y se bende: ah concon tzubul. (bmtv)
 Ah icham: la casada que tiene marido. (cmm)
 Ah ichamçah: casamentero que casa la muger. (cmm)
 Ah ichamcil: la muger que se quiere casar o se viene a casarse. (cmm)
 Callejera muger: ah alcab çuplal .l. ah xinxinbal çuplal. (bmtv)

Emphatic H

Another shared feature is putting extra emphasis on words which begin with the letter h when the speaker wishes to emphasize a point or when in a state of excitement. This is accomplished by constricting the area between the back of the tongue and the back part of the pallet thus producing an aspirated rattling sound. In both cultures this is now used less than formerly. Amongst the Maya it also appears to be regional, with a greater use of this to be found in the area around Piste, although that might be the function of this mode of adding emphasis to speech fading out in other areas, as for example in those Mayan speaking towns around Mérida. There is no mention of this feature in any of the grammars or vocabularies written by the Franciscan friars about the Mayan language so only personal observation since the 1960's is available.

In Korean however placing emphasis on a consonant is not limited to the letter h but is also applied to other consonants such as ch and k.

Foreign Language Vocabularies In Korean and Mayan

Mention should be made of the fact that the Korean language has long been subjected to outside influences. This is most noticeable in the vocabulary. It is estimated that 60 to 70% of the words used in Korean are Chinese loan words and another 10% are Japanese loan words. An analogous situation occurs in English. English calls itself a Germanic language,

and grammatically speaking for the most part it is. However, somewhere between 70 to 80% of the English vocabulary is derived from Greco-Latin words. Beyond that there are loan words used in the English language which are from other languages around the world. While not so heavily mixed with foreign languages as Korean and English, the Mayan language also uses a large vocabulary of foreign loan words, mostly from Spanish but also from Nahuatl and English. Again, as in the case of Korean and English where the grammatical structures are based on the original languages, the grammatical structure of modern Yucatecan Mayan is based on the pre-contact grammatical structure.

<https://www.90daykorean.com/korean-sentence-structure/comment-page-1/#comments>

Appendix A

Kinship terms in Mayan and Korean

Mayan Kinship Terms

Padre, denotando cuyo	Yum.
Padre, no denotando cuyo.	Yumbil.
Padre legitimo.	Hach yum.
Madre legitima.	Hach naa.
Padraastro.	Zac yum, mahan yum.
El que esta en lugar de Padre.	Yumlah. V.g.: adoptante, Padrino, &c.
Padre de mis ojos.	Yumichim. Es palabra amorosa.
Madre, denotando cuya.	Naa.
Sin denotar cuya.	Naabil.
Madrastra.	Zac naa, mahan naa.
La que esta en lugar de Madre.	Naylah, naaintah, naailan.
Madre de mis ojos.	Naychim, naachim.
Hijo de Padre, denotando cuyo.	Mehen.
Sin denotar cuyo.	Mehenbil.
Hijo Primogenito, o Mayor algo.	Yax mehentzil, nohol mehen.
Hijo unigenito de Padre.	Ppeleel mehenil, o ppeel mehenil.
Hijo, que nace despues de otro.	Tak.
Hijo adoptivo de Padre.	Mehentzilan, mehenilan.
Hijo, el menor de todos, de Padre.	Thup mehenil.
Hijo, que aun esta en el ventre.	Baal nakil mehen.
Hijo, a quien no se le conce Padre.	V mehen booy.
Hijo successor, y heredero.	Kexul.
Hijo, o hijo de leche.	Alan.
Hijo bastardo, o natural, de Padre.	Ueybil mehen, tzubil mehen, cooilbil mehen.
Hijo legitimo de Padre.	Hach mehen.
Hijastro, o entenado de Padre.	Zac mehen, mahan mehen.
Hija de Padre, denotando cuya.	Ix mehen.
Hija de Padre, sin denotar cuya.	Ix mehentzil.
Hijo, o hija de Madre, denotando cuyos.	Al.
Sin denotar cuyos.	Albil.
Pero para distinguir suelen decir:	Xibil al, hijo; C£upul al, hija.
Hijo, o hija, Primogenitos de Madre.	Yax al, nohol al.
Hijo, o hija, unigenitos de Madre.	Ppeleel al, o ppeel al.
Adopitvos de la Madre.	Alilan.
Hijos ultimos de Madre.	Thup al. Distinguiendose con Ah , y Ix .
Hijos bastardos de Madre.	Ueybil al, tzubil al, cooilbil al.
Hijos legitimos de Madre.	Hach al.
Entenados de Madre.	Zac al, mahan al.
Hermano mayor.	Zucun.
Hermana mayor.	Cic.

Hermoano, o hermana menores.	Idzin.
Hermanos, y hermanas de un vientre.	Ich.
Si plural.	Ichob.
Hermanidad.	Idzin zucunil, idzinil.
Hermano, o hermana menor.	Idzinbil. Pero es sin denotar cuyos.
El hermano, que nacio primero.	Baomal, esto es en quanto hermano.
El hermano mayor llama a su tercero hermano menor:	Boh idzin.
Tio, que es hermano de Padre.	Dze yum.
Tio, que es hermano de Madre.	Acan.
Tia, que es hermana de Padre.	Ix cit.
Tia, que es hermana de Madre.	Dze na.
Tio marido de la tia hermana de Padre.	Noh yum.
Sobrino, o sobrina hijos de hermana.	Achak. Llaman assi el tio.
Sobrino hijo, de hermano, llamalo el tio.	Mehen.
Si es sobrina	Ix mehen.
Sobrino hijo de hermana	Mehen.
Assi le llama la tia.	
Sobrino hija de hermano	Al.
Assi le llama la tia.	

317. Y es de notar, que con los mismos dichos vocablos hablan los tios y tias a las sobrinas. Tambien se note, que los primos se llaman entre si con los vocablos de hermanos y hermanas; pero con un numeral adjunto. V.g.: **caa zucun** es primo; **caa cic** es prima; por ser lo mismo, que segundo hermano o segunda hermana mayores; y para los menores **caa idzin**. Aunque los primos cardenales, hijos de dos hermanos, se llaman tambien **mam**, y esta primazgo carnal, **mambil**. Los primos segundos, que son terceros hermanos, se llaman **ox zucun**, **ox cic**, &c. Y los primos terceros, **can zucun**, &c.

Abuelo de parte de padre	Zucun.
Abuelo de parte de madre	Mam.
Abuela de parte de padre	Mim.
Abuela de parte de madre	Chich.

Para bisabuelos, y bisabuelas se usa del numeral, **caa** sobre los vocablos de abuelos, y abuelas. V.g.: **caa mam**, **caa chich**, &c. Y para tatarabuelos del numeral, **ox**. V.g.: **ox mam**, **ox chich**.

Nieto del abuelo, por hijo, o hija de su hijo.	Idzin.
Nieto del abuelo, por hijo, o hija de su hija.	Mam.
Nieto de la abuela, por hijo, o hija de su hija.	Abil.
Nieto de la abuela, por hijo, o hija de su hijo.	I. Pero con, u, au, y. V.g.: ui, a ui, yi.

Para bisnietos, se usa de los vocablos de nietos con el numeral, **caa**. V.g.: **caa mam**. Menos el bisnieto del abuelo por hijo, o hija de su hijo; porque en lugar de **caa idzin**, se dira: **caa**

mehen. Para tataranietos se usa del numeral, **ox**, sobre los mismos vocablos. V.g.: **ox mam**, &c. Menos en el primero, que es **idzin**, porque en su lugar se dira: **ox mehen**.

Cuñado hermano de la muger.	Bal.
Cuñado, o cuñada, de varon a muger, o de muger a varon.	Mu.
Cuñadas entre si.	Haauan.
Suegro del marido, por Padre de su muger.	Haan.
Suegro de la muger, por Padre de su marido.	Noh yum.
Suegra del marido, por Madre de su muger.	Ix haan.
Suegra de la muger, por Madre de su marido.	Noh co.
Consuegros, y consuegras entre si.	Hachil.
Yerno de la suegra, Madre de la muger.	Haan.
Yerno del suegro, Padre de la muger.	Haan.
Nuera, por el Padre, y Madre del marido.	Ilib.
Marido.	Ychin.
Muger.	Atan.
Pariente, denotando cuyo.	Onel.
No denotando cuyo.	Onelbil.
Parentezco, o deudez, por deudo.	Onelil, macil, tabal, o tabanil.
Consanguineo.	Et kikel, tabal.
Consanguinidad.	Et kikelil, tabanil.
Afinidad.	Mamob, mamilob, mamil than.
Parentezco contraido por casamiento.	Maminah, mamintah.
Casamiento.	Dzocol beelil, mach kabil, o atancil.
Casarse el varon.	Atancal.
Casarse la muger.	Ychamcal.
Casadero varon, o muger.	Topp zakabyen, o bukyen.
Casadero varon.	Atanben.
Casadera muger.	Ychamben.
Casarse el viudo, o viuda.	Chuyba, chuybancal.
Casado segunda vez.	Ah chuyba.
Casada assi.	Ix chuyba.
Casarse la primera vez el varon.	Yax atancal.
Casarse la primera vez la muger.	Yax ichamcal.
Novio.	Haancab.
Novia.	Ilibtzil.
Engendrar la muger, o concebir.	Hicfnab, yombal.
Pariente de parte de Padre.	Yumlal.
Pariente de parte de Madre.	Naalal.
Parir.	Alancal.
Parida.	Ix al.
Patrizar, o parecerse a su Padre.	Yumla.
Matrizar, o parecerse a su Madre.	Naala.
Grado de parentezco.	Dzac.
Casta, linage, genelogia por linea recta.	Cñibal.

Linage por sangre, o consanguinidad.
Generacion de donde uno desciende.
Generacion por via recta de Padre.
Generacion por via recta de Madre.
Generacion por ascendencia.
Generacion por descendencia.

Linea.
Linea recta.
Linea transversal, o colateral.
Linea desigual.
Linage por calidad, condicion,
estimacion, o ser de alguno

Olom, olomil, olomteil.
Ziyan.
C£ibal.
Dzacab.
Tan c£ibal, o ziyan.
Pach c£ibal, cab c£ibal,
xotemal, xab, xabal. V.g.:
u xabal Adan, la generacion de Adan.
Thol, tholil, tholol.
Toh thol, o hun toh beil.
Tholet xaxbil.
Tholtamlamcot, o tholtamlahob.

Cobol.

Kinship Terms in Korean

From: <https://www.fluentu.com/blog/korean/family-in-korean/>

How to Refer to Family Members in Korean Children (아이들, *ah-ee-deul*)

아들 (*a-deul*) — son

딸 (*ddal*) — daughter

아이 (*ah-ee*) — child (one)

Parents (부모, *bu-mo*)

어머니 (*uh-muh-ni*) / 엄마 (*uhm-ma*) — mother / mom

아버지 (*ah-buh-ji*) / 아빠 (*ah-ppa*) — father / dad

These terms apply to both biological and in-law parents, although there are specific terms to point out parents-in-law when you're speaking about them.

Grandparents (조부모, *jo-bu-mo*)

할아버지 (*ha-ra-buh-ji*) — grandfather

할머니 (*hal-muh-ni*) — grandmother

To be more formal when addressing your grandparents, you can add a 님 to the end to make 할아버님 or 할머니님.

Spouses (배우자, *beh-oo-ja*)

남편 (*nam-pyun*) — husband

아내 (*ah-neh*) — wife

These are what you'd call your spouses when you're talking about, not with, them. Normally, Korean couples refer to each other with other terms of endearment or pet names.

One of these terms is 여보 (*yuh-bo*) which essentially translates to “darling” or “sweetheart.” This term is used exclusively by married couples. If a younger or unmarried couple uses this term, they're trying to be cutesy or pretend to be married.

Another common term of endearment is 당신 (*dang-shin*), which basically means “you.” However, take note: this term should *only* be used to directly address a spouse. If you use it to mean “you” in any other context, it can be seen as offensive.

Siblings (형제자매, *hyung-jeh-ha-meh*)

형 (*hyung*) — older brother for male

오빠 (*o-ppa*) — older brother for female

누나 (*nu-na*) — older sister for male

언니 (*un-ni*) — older sister for female

남동생 (*nam-dong-seng*) — younger brother

여동생 (*yuh-dong-seng*) — younger sister

Here's our first look at how honorifics will differ based on the gender of the speaker.

If you're at all familiar with Korean drama shows, or K-dramas, you probably already know these constraints. Unless jokingly, a Korean girl wouldn't call her older brother 형 or a Korean boy call his older sister 언니.

These honorifics are also usable for non-blood-related individuals if they're close enough to you. Nowadays, they also are used flirtatiously.

For the younger siblings, note that 동생 itself means "younger sibling" and has no single gender attached to it, so you can actually just refer to your younger sibling with 동생 if the gender distinction isn't necessary. The character before it denotes the gender of the sibling: 남 for boy originates from 남자 (*nam-ja*, "man/boy") and the 여 from 여동생 originates from 여자 (*yuh-ja*, "lady/girl").

Your Biological Siblings' Spouses

If you're male, use:

형수 (*hyung-soo*) — older brother's wife
매형 (*meh-hyung*) — older sister's husband
제수씨 (*je-su-ssi*) — younger brother's wife
매제 (*meh-je*) — younger sister's husband

If you're female, use:

새언니 (*seh-un-ni*) — older brother's wife
형부 (*hyung-bu*) — older sister's husband
올케 (*ol-kke*) — younger brother's wife
제부 (*je-bu*) — younger sister's husband

Yes, the gender distinctions in sibling titles still apply for your siblings-in-law! If you're close enough to them, you can just address them with the typical sibling titles without the specifying preceding character.

If you're feeling overwhelmed, don't worry: most Koreans aren't even familiar with these terms, especially younger Koreans. They're good to know, but it's okay if you can't keep them straight.

Extended Family (대가족, *dae-ga-jok*)

사촌 (*sa-chon*) — cousin (typically, address them with standard sibling titles listed above)

조카 (*jo-ka*) — nephew
조카딸 (*jo-ka-ddal*) — niece
손자 (*son-ja*) — grandson
손녀 (*son-nyuh*) — granddaughter

Maternal side (외가, *oe-ga*)

이모 (*ee-mo*) — aunt / mother's sister
이모부 (*ee-mo-bu*) — uncle / mother's sister's husband
외삼촌 (*oe-sam-chon*) — uncle / mother's brother (age not relevant)
외숙모 (*oe-sook-mo*) — aunt / mother's brother's wife

Paternal side (친가, *chin-ga*)

고모 (*go-mo*) — aunt / father's sister (younger or older)

고모부 (*go-mo-bu*) — uncle / aunt's husband

삼촌 (*sam-chon*) — uncle / father's brother (younger and unmarried)

작은아버지 (*jag-eun-ah-buh-ji*) or 작은 아빠 (*jag-eun ah-ppa*) — uncle / father's brother (younger, usually married)

큰아버지 (*keun-ah-buh-ji*) or 큰아빠 (*keun-ah-ppa*) — uncle / father's brother (older, unmarried or married)

숙모 (*sook-mo*) — aunt / father's brother's wife (generalized). To specify:

큰어머니 (*keun-uh-muh-ni*) or 큰엄마 (*keun-uh-ma*) — aunt / father's older brother's wife

작은어머니 (*jag-eun-uh-muh-ni*) or 작은엄마 (*jag-eun-uhm-ma*) — aunt / father's younger brother's wife

As a quick note: these are the words you'd use as the child of your mother and father. As a child, you'd call your father's side of the family 친가, but your mother can refer to her own family as 친가 as well, whereas you'd say 외가 for the same group of people. Keep that in mind!

You probably also notice that there's more complication with naming your father's brothers. When talking about them, one would normally attach Korean ordinal numbers to the title, which designate their order in age.

For example, the very eldest paternal uncle would be 큰아버지, the second eldest paternal uncle would be called 둘째 큰아버지, the third eldest 셋째 큰아버지, and so on.

This also applies for your father's younger brothers, though you'd use 작은아버지 instead of 큰아버지.

If you're wondering why this special treatment exists specifically for the male portion of the paternal side, part of it is likely due to those traditional Confucian principles mentioned before, which also put an emphasis on the role of the man within the family.

In-laws (사돈, *sa-don*)

사위 (*sa-wi*) — son-in-law

surname of son-in-law + 서방 (*suh-bang*) — son-in-law (when directly addressed)

며느리 (*myuh-neu-ra*) — daughter-in-law (when speaking about her to someone else)

애기야 (*eh-gi-ya*) — daughter-in-law (when directly addressed)

Husband's side

These are the terms that a wife would use to refer to her in-laws.

Husband's Parents:

시아버지 (*shi-ah-buh-ji*) — husband's father / wife's father-in-law

시어머니 (*shi-uh-muh-ni*) — husband's mother / wife's mother-in-law

When you're talking to your parents-in-law, you'd still refer to them with the standard 어머니 or 아버지, although you'd probably tack on the more formal 님 to show more respect.

Husband's Siblings:

도련님 (*do-ryun-nim*) — husband's younger, unmarried brother

아주버님 (*ah-ju-buh-nim*) — husband's older brother (This also means the husband of a wife's older sister.)

형님 (*hyung-nim*) — husband's older sister or husband's brother's wife

동서 (*dong-suh*) — husband's younger or older brother's wife (If the 동서 is older than the wife, the wife may also call her 형님.)

아가씨 (*ah-ga-ssi*) — husband's younger sister

서방님 (*suh-bang-nim*) — husband's married younger brother / husband's sister's husband (서방님 may also be used as just meaning "husband.")

Wife's side

These are the terms that a husband would use to refer to his in-laws.

Wife's Parents:

장인 (*jang-in*) — wife's father / husband's father-in-law

장모님 (*jang-mo-nim*) — wife's mother / husband's mother-in-law

Again, you'd probably address your wife's in-law parents with the standard 어머니 or 아버지 with the addition of 님 for respect.

Wife's Siblings:

처남 (*chuh-nam*) — wife's younger brother

형님 (*hyung-nim*) — wife's older brother

동서 (*dong-suh*) — wife's sister's husband

처제 (*chuh-je*) — wife's younger sister

처형 (*chuh-hyung*) — wife's older sister

사돈 is a term commonly used by older generations to refer to in-laws, and it can be used for when you're not speaking to your family. It can come off as rude if, say, a son-in-law addressed his in-law parents directly as 사돈, so it's recommended you don't do so to your own in-laws.

While you'd refer to your parents-in-laws with 어머니 or 아버지, for the most part, you'd keep the titles for the siblings as is whether you're a wife or husband.

Appendix B

Comparison of Mayan and Korean family names

My father-in-law always remarked to me that he found it interesting that Mayan family name and Korean family name sounded so much alike.

Mayan	Korean	
Bak	박	Bak / Park
Be	배	Bae
Bec	백	Baek
Can	간	Kan
Coh	고	Ko
Che	채	Chae
Chi	지	Chi
Choh	조	Cho
Chu	주	Chu
Chu	추	Chu
Han	한	Han
Ho	호	Ho
Hu	후	Hu
Hu	허	Heo
Kin	김	Kim
Koh	고	Ko
Ku	구	Ku
Mo / Moo	모	Mo
Na / Nah	나	Na
Noh	노	No
Tah	다	Ta
Te	태	Tae
To	도	To
Uh	우	U
Un	운	Un
Uuh	우	Woo
Ya	야	Ya
Zan	산	San
Zum	순	Sun

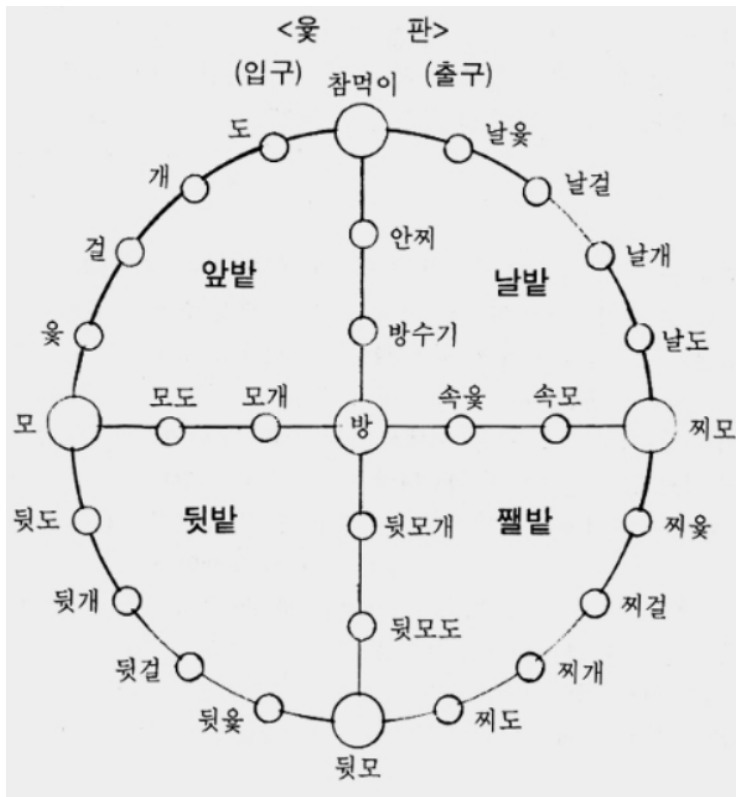
Appendix C
Examples of Similar Board Games



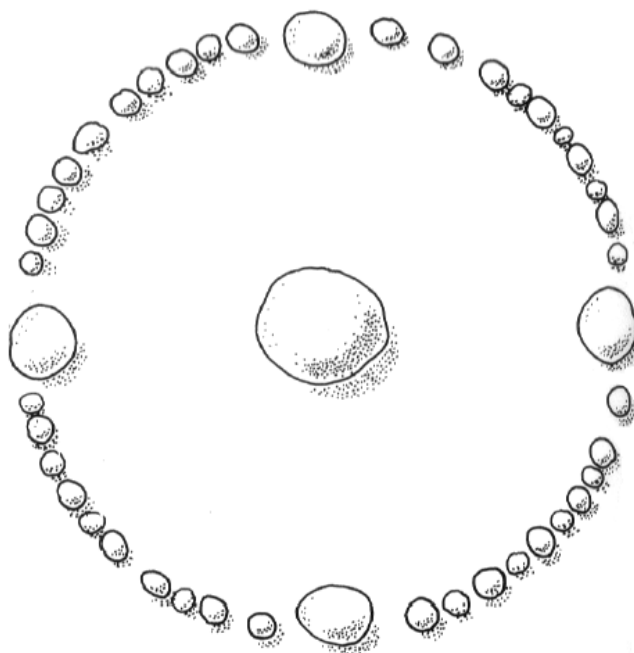
DIAGRAM FOR KOREAN GAME OF NYOUT
FROM KOREAN GAMES

THE ENTERING AND EXIT PLACES AT THE TOP AND BOTTOM ARE MARKED
LIKE THOSE OF SUNRISE AND SUNSET ON THE EAST AND WEST OF THE
KOREAN MAP.

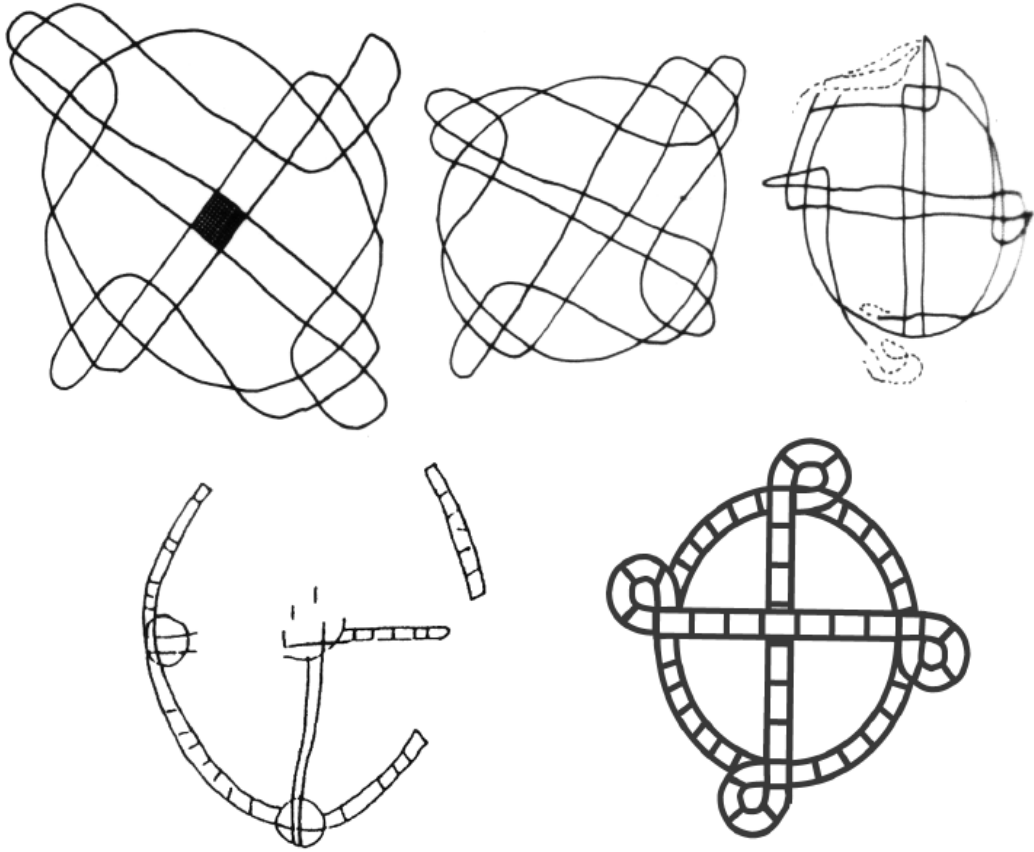
Illustration from A Korean Map of the World by Stewart Culin



Circular representation of 윷놀이
 Illustration from <https://healingnara.tistory.com/85>

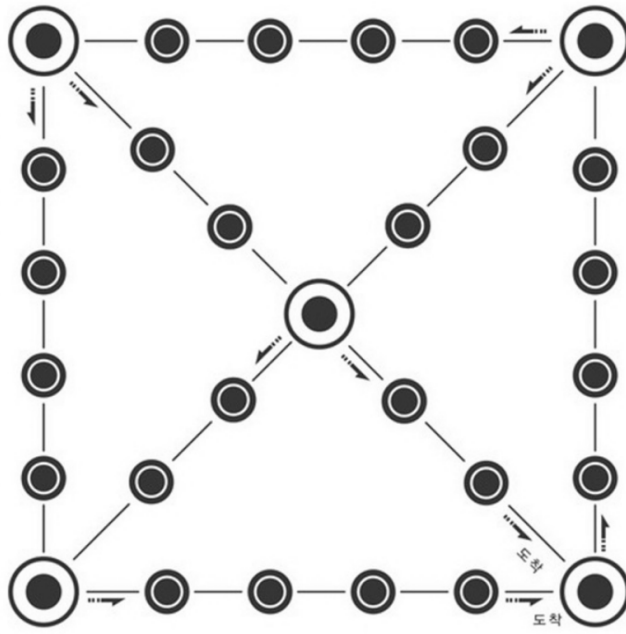


Generalize plan of a Southwest American Indian /
 Northwest Mexican Indian game
 Illustration from Ancient American Board Games by Thierry Depaulis

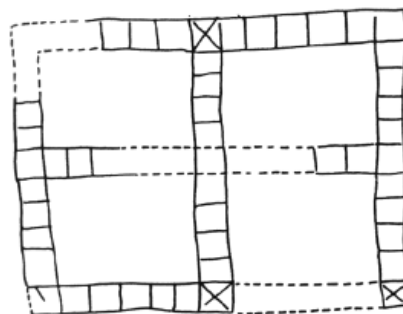
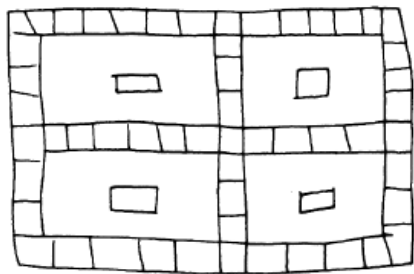
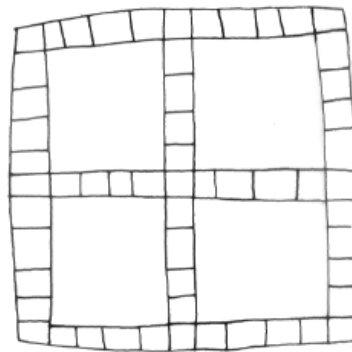


Circular Patollis

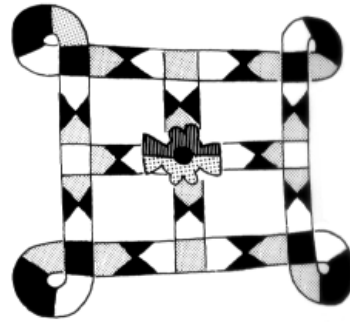
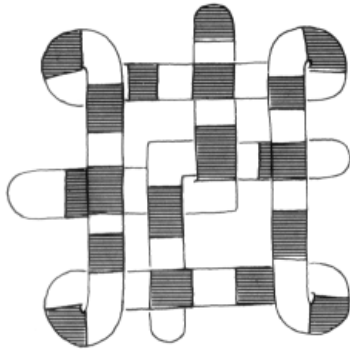
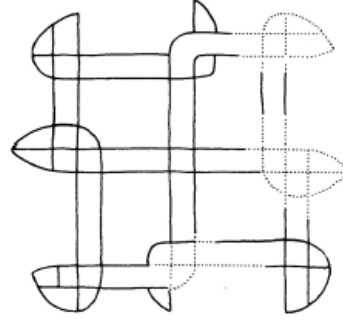
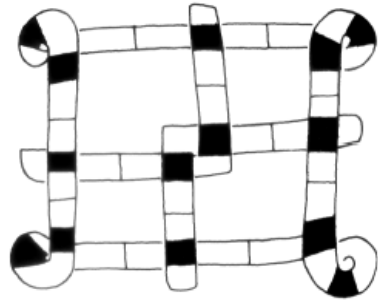
Illustration from Ancient American Board Games by Thierry Depaulis



Rectangular representation of 윗놀이
 Illustration from <https://healingnara.tistory.com/85>



Rectangular versions of Patolli found in Mayan ruins
 Illustration from Ancient American Board Games by Thierry Depaulis



Classic Patollis found in Codices
Illustration from Ancient American Board Games by Thierry Depaulis