

**Ancient Mesoamerican
Reckoning Names
Compared to Ancient Egyptian**

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Earth/matriX

SCIENCE IN ANCIENT ARTWORK

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In previous essays within the Earth/matrix series, we have examined the similarity of vocabularies between the ancient Maya system, Nahuatl and ancient Egyptian (*Kemi*). In addition to the numerous similarities already noted among these languages, we shall now present a few selected comparisons of the more specialized glyph names of the ancient Maya and to similar concepts in ancient Egyptian.

As we have mentioned earlier, with only a single hit whereby one particular word-concept of one language is related through contact to a word-concept of the other language, one would have an example of contact between these two supposedly separate ancient cultures. Our reasoning in making these studies in comparative linguistics is that if the ancient reckoning systems of both the ancient Maya and the ancient Kemi reveal strict similarities, then their languages should provide traces of contact as well.

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Compared to Ancient Egyptian

For the purposes of the linguistic comparison in this essay, we shall utilize two main works:

J. Eric S. Thompson

Maya Hieroglyphic Writing

University of Oklahoma Press
1960

E. A. Wallis Budge

An Egyptian Hieroglyphic Dictionary

in Two Volumes

Dover Publications (1970)

John Murray, London (original, 1920)

Controversy revolves around both of these classical works. It could be no other way. For in both cases, we are dealing with linguistic systems that have been reconstructed through theory and speculation due to the historical damage imposed upon both of these ancient cultures.

In order to establish the idea of a possible point of contact between the ancient Mesoamerican culture of the Maya or the Aztecs, with the ancient Egyptians (Kemi), we only require a single example of comparative linguistics being a match. Therefore, we shall not review a lot of examples, but only selected examples, ones that seem to provide a fit between the two language systems.

We shall select, then, those Maya glyph names and their corresponding ancient Egyptian equivalencies, that seem to provide a possible common origin in meaning, sound or symbol.

These yellow windows shall represent the Maya system and the page numbers from Dr. Eric Thompson's book. [Example page-100]
Note direct quotes between quotation marks.

These yellow windows shall represent the Kemi system, ancient Egyptian, and the page numbers from Dr. E. Wallis Budge's book. [Example page-100]

The similarities between ancient Egyptian and some of the ancient Mesoamerican languages are such, that it is possible to employ one language to confirm a word meaning or symbol in the other language. We are impressed how the comparisons between the renderings of Dr. Budge's dictionary reflect the known words and meanings in the Mesoamerican languages. Time and again we find that a Mesoamerican word-concept (sound, glyph or meaning) may be readily found in the index of the ancient Egyptian dictionary. The case below of the Maya word, **Uinal**, is astonishing in our minds. In fact, there are two many examples to list here; we have selected only a few of the more outstanding comparisons.

Dr. Eric Thompson's book mainly treats the Maya glyphs. However, there are numerous references to other Mesoamerican languages, which appear to share common characteristics with the Maya system. The use of the word "Mexican" in his quotes refers mainly to Nahuatl and other languages, outside of the Maya system.

Given the fact that the vowels of ancient Kemi have been lost, many scholars prefer to list only the consonants of the words. One must employ imagination in the comparisons, since we shall find listings like *qem, kem, kam, kmt*, etc., which apparently reflect the same root.

The Period of Twenty Days

The First Category Opening the Maya Long Count

UINAL

Uinic, Uinac - "...a fairly general term for 20 in many Maya languages and dialects is **man** (*uinx* and *uinac* respectively in lowland and highland stocks), the assumption being that this derives from the count of fingers and toes".-143

Both systems reflect a combinatory play on the concept of double (dual -2 • 20-), man, and the opening, or commencement of the system.

Unnu - a living man, a human being -164.

Unnit - inhabitants -165

Ui - mark of the dual -157

Un, Unn - to be, to exist, to become;
those who are -164.

Untuit - men and women, people -170

Uin - to open, see -157

Unin - to open, opening -167.

One of the most significant ancient reckoning concepts of the Maya is that of **TUN**, which refers to the 360-day count.

Tun - "The tun sign is derived from the symbol for **jade** and, by extension, water. The picture might conceivably represent vegetation nourished by the precious water" -115.

Tun - "a green substance"-873.

Tunu - "a plant or shrub"-873.

Tunit - Products, plants, vegetables-825.

Tu - The festival of the five epagomenal days -868.



The letter **T** [pronounced 'tch'] is represented by a glyph of a **hand**.

The 360/365 Year

HAAB

"The name for the approximate year of 360 days means in Yucatec 'precious stone'...primarily used for jade and various green stones'. -144

Haab - "...I think it is doubtful that the Maya had any distinct name for the year of 365 days..."
"Spanish writers and the Motul...give the meaning of year to the word *haab* or *hab*.-121 "the winged *cauac* glyph..., must surely correspond to haab, which means **rain** in several Maya Languages and dialects".-191

Hab-t - reckoning, counting, summation -465

Hab-t - a journey -440

Heb - a precious stone, turquoise (?) -475.

Heb-t - stream, flood -475

Hebb-t - deep water, flood...-475

CAUAC glyph or sign has the same value as
TUN glyph

Cauac - "The cauac symbol is without doubt
the sign for rain and storm".-147

Chauc -"thunder; lightning; storm" -87

Kakh -"storm" [*in Kekchi*] -87

Kha-t - shower, rain, rainstorm tempest -571.

Kkakha-t -storm, tempest -571

Kharkhar - thunderstorm, hurricane,
tempest -771

Qau - the god of Creation -761.

Qaau -spittings, vomitings -762

Qau - height of the ridges of the land above
the river -762

Qera - rainstorm, tempest, hurricane,
thunderstorm -775.

The glyph for the eighteenth month **Cumku** is composed of the sign *Kan*, which represents the ripe maize (corn). Remember, the 360c has eighteen months, the eighteenth being the last month, the completion of the year.

Cumku - "Is listed in the Motul dictionary with the meaning of potters' oven; *cum* is used for oven and apparently any large receptacle resembling an oven...". -117.

Kap-t - furnace, oven, bakery -786.

Kam - to end, to bring to an end, to finish, to complete -787.

Qem - same -770

Kem - total -794

Qemai-t - corn, grain -770

Kemes - ear of corn -794

Black is a significant concept in both cultures under examination. The ancient Egyptians are referred to as **Kemi, Kami, Qami**, etc., which means precisely *black*. The ancient Maya used the color black, among things, for the cardinal point of West.

Ch'en - "black (West) ---moon goddess". -112.
Moon goddess. *Ch'en* (month 9).-117

Kam, kami - to be black -787.

Kammau - Egyptians -787

Qemi - the land of the South ---
Upper Egypt -771

The cycle of a **Katun** (20 *tuns*) in Maya reckoning refers to 7200 days.

Katun - "It has been rather generally supposed that katun is a contraction of *kal*, 'twenty', and *tun*. "*hun p'el katun*" [one katun]; probably "*kaltun*", where the letter "L" disappears before the letter "T".-145

Katun - "uaçaklom" something that is returned or returns.-123

"katuns were arranged in sequences of 13" -25

Kam, kami - to be black -787.

Kammau - Egyptians -787

Qemi - the land of the South ---
Upper Egypt -771

Qet - circle, orbit -780

Qet-t - circuit-780

Qetu - "the Circle" [*the North Syrian coast*] -780.

Qett-t - to turn, to return -780

"The Binding of the Burden of the Katun"

U kax cuch katun

"The term year bearer appears to have arisen because the Maya conceived of the year bearer carrying the year as a load on his back." -125

Cuch - "burden." -125

Ah cuch haab - bearer of the year -124

[Related concepts: "binding", "to tie", "bundle".]

Tuc - "to count [by] heaps" -52

Tic - "something which is untied, such as bundle or load" -52

Ku - to move -792.

Tenh - to bind, to tie, to fetter -883.

Tens - to be loaded heavily, weight, load, burden, heavy -883.

Qenb - to tie, to bind -774.

Kinanu - bundle -792.

To Enclose, To Cover

The Thirteenth Month **Mac**

Remembering that the 260 day-count of the Maya is represented by 20 days times 13 months (closing one cycle).

Mac - "...means 'to enclose' or 'to cover' in a number of Maya languages and dialects." -147

Makh - a funerary coffer of Osiris -285.

M'khtem-t - enclosure, fold, shelter -286.

M'kit - a covering -288.

Lightning
Lelem

Lelem - "means not only lightning but also brilliant light". -147

Note. Discussion about the letter "L" disappearing before the letter "T" in Maya -146.

Təhen - ...the lightning flash -842.

Thehen - to sparkle, to glitter, to shine -858.

Thehen-t - lightning stone, crystal, any bright or sparkling substance -858.

S-təhen - to lighten, lightning, storm -631.

The Grandeur of the Initial Series

"Only after that interval of over 18,000 years will **1 Ahau 8 Kayab** again mark the end of a katun, and it will be **18,890 katuns**, over of a third of a million years, before 1 Ahau 8 Kayab can once more be the closing day of a Katun 10.

-155

Katun - "a statement ' 1 Ahau 8 Kayab, end of a katun' fixes the position of a date in a period of 949 katuns." -155

Kayab - "The young moon, earth and miaze deity, patroness of Caban and the number 1, and goddess of childbirth." -107

Kha-t - houses of the stars, house of 8 or 13 stars [*see hieroglyph*]-570.

Kha-t - body, belly, womb, at one birth -570

Khaait - house, dwelling -571

Khatt - to cut reeds together, to gather -575

Kha-t - "belly of heaven" ---a part of the sky very full of stars; "of the body", i.e., issue, children; the body of the company of gods [*See hieroglyph of Nine Flags (lords)*] -780

The Calendar Round **18980** Days

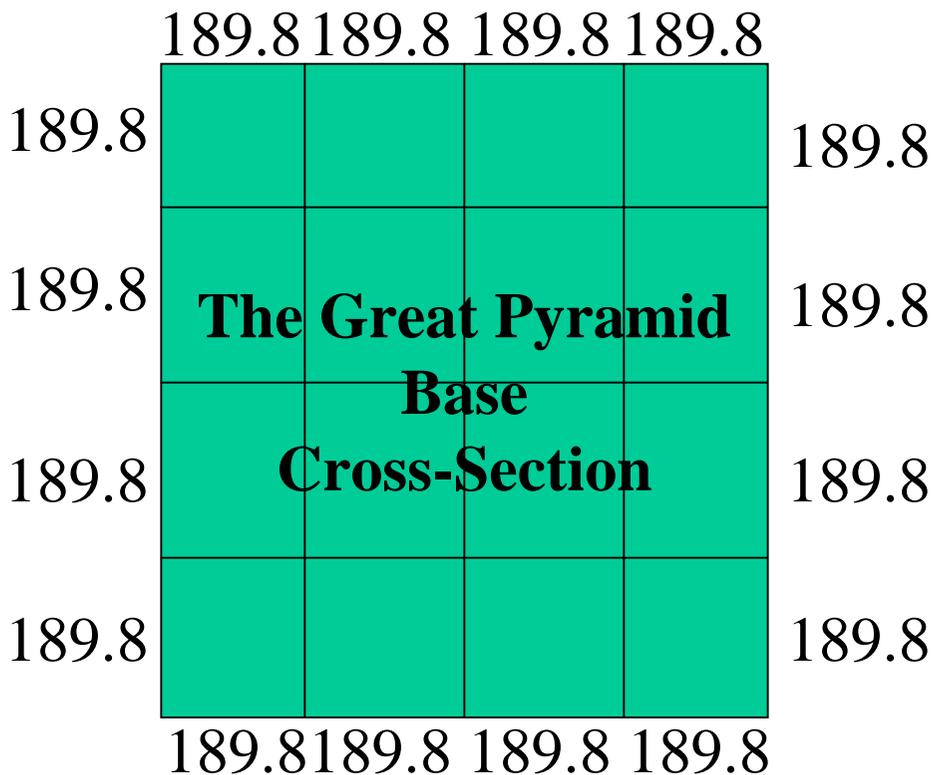
$$8 \times 18980 = 151840$$

$$1366560 / 9 = 151840$$

(1 Ahau 8 Kayab)

$$1366560 / 7200 \text{ (katun)} = 189.8$$

So, **189.8 katuns** equals Maya companion number



Hypothetical measurement of the Great Pyramid:
759.2 feet (4 x 189.8)
instead of the traditional 756c.

The Difference

Between Historically Significant Dates

Two Maya dates generally reveal a **difference** between the two which defies logic.

1385540 :: 18980 :: 1366560

Not only are the two historically significant dates visually appealing, but the *difference* is also just as significant. Note below, how the ancient Egyptian reflects a root related to the Mesoamerican year TUN.

The case may be that Thompson did not believe the Maya dates to reflect real historical events, because of their neat appearance, both as two dates are relational to one another and by their perfectly denominated 'differences' (distance numbers).

Tunnu - "the difference" ---a term used in making calculations; the "middle difference" -825 [Rhind Mathematical Papyrus].

Tun - to the limit of -825

Ten Symbolizes Death

*"In Mexican belief the dog, sacrificed at the death of his master, conducted the deceased to **Mictlan, the land of the dead**". -78*

One may only wonder why the number 10 (ten) would have symbolized death in the ancient Maya system. From the perspective of number and computation, one may consider its feature as of the square root of ten.

$$\sqrt{10} = 3.16227766$$

$$1 / 3.16227766 = .31627766$$

The reciprocal of ten is the only number that maintains its fractal expression in both directions.

Met-nu - "tenth" -331.

Met - death -331

Mut, Mit - death -295

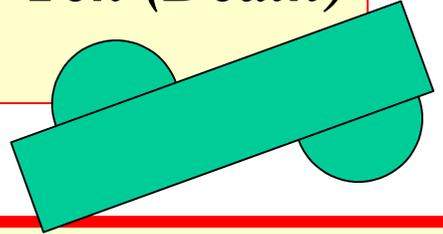
Met-t - the middle of anything -332

Meti-t - the middle -332

Xipe,

The Mexican god of Human Sacrifice

One main sign on the *God of Ten (Death)* is this symbol -135:



"In Mexican art *the hand is a symbol of death...* I think the reason for associating human hands with sacrifice is not too recondite. The Mexican god of human sacrifice was **Xipe**, who was the god peculiarly associated with the gruesome custom of donning the flayed skin of the sacrificial victim."
-132

Shep - "a measure, the palm of the hand = four fingers" -736.

Shep - to become -736

Sheben - to mix together -736

Sheben - sacrificial cakes -736

Shep - light; to be blind -736

Shepu - the blind, the unseeing -736

Water Lily

Naab

Naab - "I know of only one reference to the **water lily** in Maya mythology."-73

Nuheb-t - lotus, lily -355.

Nehab-t - lotus, lily -383

The Second Day

I k, I kh

I k, I kh - "Almost all sources agree that the name of this day means wind."-73

I kh - to hang out, to suspend in the air -143.

Qer, Qerr - wind, sky -775.

Qeb meh - the cool north wind -767.

Qebui - the north wind, icy winds -767.

Qeb - the god of the North wind -767.

Ågbu - wind, air -96.

Ås - air, wind, breath -82.

The Fifth Day

Chicchan, Abac, Can

Chicchan - "Chicchan is the Chorti names for and important group of ophidian deities, who may take the form of giant snakes or of half-human, half-feathered serpents."-75

"**Chan** is the Chorti word for snake and corresponds to the Yucatec and Quiche **Can**."-75

Kaka - worm, serpent -791

Tch - [snake, serpent hieroglyph] -893

Tcha (?) - a serpent that came forth from Ra-893

[Hetch] *many words with snake glyph*-522-523

Qerh - a kind of serpent -776

Ketfi - serpent, reptile -799

The Sixth Day

Cimi, Tox, Came, Camel

Cimi - "Almost all sources are in agreement with connecting this day with death. The Yucatec names is beyond question from the same root as **cimil**, 'to die', 'death'."-75

Tem, Temm - to die, to perish, the end, death -835

Temiu - the dead, the damned -835

Temiutiu - the dead, the damned-835

Temi all, the whole, the entire thing, complete -834

Temit - a goddess who rejoined the members of the dead -834

Hetem - to disappear, to die out, to perish -520

The Seventh Day

Manik, Moxic, Che, Ceh, Cieh

Ceh, Cieh - "The Mexican equivalent is **mazatl**, 'deer', and the highland **Ceh** and **Cieh** have the same meaning."-76

Seshsau (seshau) - antelope, deer, goat
roe -624

The Eighth Day

Lamat, Lambat, Kanil, Khanil

Lamat, Lambat - "The glyph for **Lamat** is the sign for the planet Venus." [But...]
"The day names **Lamat**, and **Lambat** have no obvious connection with Venus."-77

Kanil, Khanil - "The highland forms **Kanil** and **Khanil** are perhaps corruptions of **K'anal**, the name for star..."-77

Tlauizcalpantecutli, "Lord of the Dawn". -173

"...Venus as lord of the Dawn." -219

"There is therefore evidence that both the sun and Venus were believed to take on characteristics of death during the passage through the underworld, and to retain these at the moment of rising. ...the purpose of human sacrifice to the sun (and perhaps to Venus, too) may not actually have been to nourish an already plump solar deity, but more specifically to clothe the skeleton of the sun with flesh in replacement of what he had lost in his nocturnal journey through the underworld." -172-173

The Eighth Day

Lamat, Lambat, Kanil, Khanil

Amu - a dawn god -6

Åam - to tie, to bind -20

Amaamat - to devour -120

Am - a god who fed
on the hearts of the dead -120

Amam - the eater of the dead -120

Khabs - star, luminary -530

Khanu- most sacred part of a building -573

Khan-t - a part of the body, skin (?) -573

Kanhi - shrine -789

Kenh - night, gloom, obscurity, darkness -573

The Last Day

**Ahau, Hunahpu, Ahpu,
Ahpum, Pu, Kitix**

Ahau - "The last day corresponds to the Mexican **Xochitl**, "flower". -87

"**Ahau** means 'chief' or 'lord' in a number of Maya languages or dialects." -87

"**Ahau**, then, was a symbol of the sun." -88

Aha - a method of reckoning -134

Ahau - time, period of time, lifetime, a man's age -133

Ahau - the gods who measure the lives of men in Ament -133

Ahau - tomb, sepulchral stele, memorial slab -133

Ahaui - the Two Warriors, Horus and Set -132

Ahat - lifetime, period of time; a period of ten days -133

Ancient Mesoamerican Reckoning Names Compared to Ancient Egyptian

In any study of comparative linguistics, a match between even the lead consonant of two words is an exciting coincidence, when both concepts refer to the same/similar item.

In our comparative study of ancient Maya nad ancient Kemi, we see that matches appear not in regard to initial consonants, but entire word-concepts and even in relation to symbols (glyphs) and meaning.

Anyone of the more obvious examples presented in this study suggest some kind of contact among the ancient Mesoamerican cultures and that of ancient Egypt (Kemi).

The essential word-concepts relating to the Maya reckoning system reflect word-concepts that are to be found in ancient Egyptian..., almost to the letter.

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