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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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.

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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 **Ṭ** [pronounced ‘tch’] is represented by a glyph of a hand.

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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

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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.
Kakha-t - storm, tempest -571
Kharkhar - thunderstorm, hurricane, tempest -771

Qau - the god of Creation -761.
Qaa - 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

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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.


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

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"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.

**Țenh** - to bind, to tie, to fetter -883.

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

**Qenb** - to tie, to bind -774.

**Kinanu** - bundle -792.

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

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

Tehen - …the lightning flash -842.

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

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

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

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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.

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

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The Calendar Round 18980 Days

$8 \times 18980 = 151840$

$1366560 / 9 = 151840$

(1 Ahau 8 Kayab)

1366560 / 7200 (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.

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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
\textit{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.

\[
\sqrt{10} = 3.16227766
\]

\[
\frac{1}{3.16227766} = .31627766
\]

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

\textit{Met-nu} - “tenth” -331.
\textit{Met} - death -331
\textit{Mut, Mit} - death -295
\textit{Met-t} - the middle of anything -332
\textit{Meti-t} - the middle -332

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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

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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**

**Ik, Ikh**

*Ik, Ikh* - “Almost all sources agree that the name of this day means wind.” -73

**Ikh** - 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.

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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

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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

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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


“…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

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**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

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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
Ahau - the Two Warriors, Horus and Set -132
Ahat - lifetime, period of time; a period of ten days -133

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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 and 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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