

# The decoding of the so called Maya-Hieroglyphs and the language behind them

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“What is a hieroglyph?” Hieroglyphs are holy characters like the name indicates. Hieroglyphs were used by many cultures, the Egypt, the Hittite who also used cuneiform writing, and the Mayans in Mexico. So you would expect that hieroglyphs probably describe religious texts and words.

The Egypt and Hittite language are both dead languages, languages that no one today ever heard or understands. But luckily the Mayan language is still alive today although in a modern, corrupted and changed form from the one spoken in the time of the hieroglyphs. Maybe we should ask the Mayans how they call the hieroglyphs in their own language. So lets look into a Mayan dictionary like in Emilio Solis Alcalas “Diccionario Espanol – Maya.” There the word “hieroglyph” is stated as the word “vuohtap” and “buohtap.” Astonished we see that it’s the old German word “buohstap”, the letter [Buchstabe]. Of course it can be just coincidence but we won’t make it that easy for us. Since some philosophers call a coincidence an exception of probability. The Swiss linguist Anton Wadler asked mathematicians to calculate the probability of a word that sounds and means the same in two non related languages and are not a loanword. The probability ranges from 1:4.900.000 to 1:11.025.000.000. A quite enormous number so let’s investigate further.

So next we need to ask: Where does coincidence end? With 50, 100 or 1000 words that are the same? How about synonyms with words like “Beil” or “Axt”? [hatchet or ax] If we look closer into the Mayan language we see amazed that those synonyms “Beil” and “Axt” in Mayan are called “bil” and “acces”, just like the old German version. Even more amazing is that even the german combination of “Beil” and “hacken” [to hack or chop] to “Hackbeil” [cleaver] is in the Mayan language the “hachbil” just like in old German.

Now you can’t talk about coincidence or loanwords anymore. We just investigate further and look what german words or rather old German words can be found in the Mayan language. We are finding astonishing things there. Like for example in the oldest preserved Mayan dictionaries like the “Bocabulario de Mayathan” or the “Diccionrio de San Francisco”, where we find the words “thinketah”, “sachetah”, “huichetah”, “werchetah”, “pochetah” and “pochehtah” which are five – you read correctly – five synonyms for the old German forms for “Wochentag” [weekday], “Werktag” [workday], “Thingetah”, “Sachtag” and the old Saxon form “huichetah” (in todays English “weekday”). For serious linguists should be no doubt here that its more than just coincidence.

To convince even the last sceptics I want to mention some words that have a different criteria than the previously mentioned facts, that the same words in two languages sound the same, mean the same and also the synonyms of those words sound and mean the same. We have in the modern German language words that sound the same but have different meanings, “mal”, “Mahl”, “Gemahl”, “Mal”. The first of these words “mal” indicates a multiple of something. [like 3 times] “Gemahl” is husband. “Mahl” is meal like in evening meal. And finally “Mal” indicates a target, a mark, attribute or a goal in ballgames or other games.

All those equal sounding words, but different in their meaning, are each present in the Mayan dialects in old German form with exact the same meanings. So “mahal” means “Mal” (old German also “mahal”) in ballgames or other attributes, “gimahal” is “Gemahl” (old German also “gimahal”), “mahl” and “mal” mean “Mahlzeit” [meal] and also indicates a multiple of something. And even more, “einmal” [one times] and “noch einmal” [literally “one times

again”] are present as “ehmal” and “nohehmal” not only in Mayan dictionaries but also in old Mayan books and scriptures like the “Popul Vuh”, the “Chilam Balam books” or the “Memorial of Tecpan Atitlan” where parts of it are known as “The Annals of Cakquiuel”. So its appropriate to include those scripts also in our investigation besides the dictionaries. There we also notice, that besides the above mentioned “gimahal” = “Gemahl” the old German synonyms like “gatan”, the “Gatte” [spouse] and “icham”, old German “hicham”, the “Ehegatte”, “Bräutigam” [groom] are existent in Mayan dialects too. The “Chilam Balam de Chumayel” is mentioning a city called “Uxmal” which is thought to mean “the three times built”. If you look closer at the original text you see that it isn’t “Uxmal” but actually “Drmal” [probably indicates drei mal = three times] because the handwriting is using the old German letter for “D”, which looks similar to the letter “v” but with a higher drawn bow and the old German letter “r” that was later read as x. This book also refers on page 15 to the year 1541 written in Spanish (quiniento quarenta y uno) as 181. Juul, which is identical with the old German “Juul”, “Jul”, “Jultide”.

I want to use this opportunity to say some correctional words about the famous Mayan calendar which never existed in that way. It is simply an invention of our European and North American scholars. Since they couldn’t read the Maya glyphs and thought they were pictography they just did the same as preschoolers do with their schoolbooks, they interpreted them as “pictures”. They just – without any useful reason – identified some glyphs as calendar glyphs and date glyphs. They just said this or that glyph we can “read”, which means “interpret” without a clue why you could read that one but not the next. This is of course nonsense since you either can read a text completely which means you either understand the reading principal and the code or you do not understand it. Useless, clueless interpreting of pictures is just fantasy and has nothing to do with reading. So in this invented Mayan calendar they took the old German word “tun”, in Mayan also “tun” like “etwas machen”, “etwas tun” [to do something] and said its describing one year in the calendar. The old German past tense of the same word “katun” = “getan” [did] was labelled a 20 year cycle and the words “bak tun”, “backen tun” (like for example “ich tue Kuchen oder Brot backen” [I’m baking cake or bread]), this “bak tun” was made into a 20 times 20 year cycle in this supposed Mayan calendar. The ink of the words in the conserved Maya codices blended together due to bad treatment and handling so many letters and words turned to lines and circles. Those lines and circles were appointed to be numbers, stroke numbers and the circles to be the number zero. And from this moon and Venus calendar they calculated unthinkable durations of time. To give an example: If this text here would have been handwritten with ink or a other writing fluid and the ink would blend one word to a line due to time and aging processes, then the word “example” would become the number “one” because such a line is supposed to be the number “one” in Mayan numbers. But if you make colour slides of the Maya codices, like this author did, and project them enlarged on a canvas you partly can still see the letters. But let’s go back and compare the old German language with the Maya dialects to show some more spectacular examples. A Fleme called Brasseur de Bourbourg who spent many years with the Mayans in Mexico, collected old scriptures to save them from vanishing and studied the different dialects, was amazed about the similarities between the Mayan dialects and his Flemish language and the German language. He mentioned that the Mayan word “rihitak” means old. In old German “rihitak” = “tagereich” [lit. rich in days] so of course man who is rich in days is old. He was also amazed that in the Mayan language the words “Backen”, “backen” and “back” had different meanings just like in German. There is “(Kinn)backen” [cheek], “Brot oder Kuchen backen” [to bake bread or cake] and “hinten, zurück” like the English word “back” which also existed in old German. Another example from the old scripts: “Almehen cot” is in old German just like in the Mayan language the “allmächtige Gott” [almighty god]. A brick is called “backlum” = “Backlehm”

[lit. bakeclay]. The Mayans call Honey “binwahs” = “Bienenwachs” [beeswax]. Aren’t bees putting the honey into combs made of wax? “Teelhabe” means “Teilhabe” [share], “chanuc” is old German “chanuc” in modern German “genug” [enough]. The similar words “Gegend” [area, region] and “gegen” [against, towards] are in old German and Mayan dialect “chakand” and “chakan”.

Now we come to parts of speech that don’t describe objects, things, properties or actions and therefore can not be loanwords from a different language, that can only be the same if it’s the same language or based on the same language. So we find in old German and the Mayan languages a match by the words “oc” = “auch” [too], “iah, yah” = “auch”, “ebenso” [too, also, as well] and countless more but unfortunately there isn’t enough space to list them here.

Lets take a look at the names of Mayan tribes. The Maya call themselves “Quiche” (from “duitche”) which means “Deutsche” [Germans]. One tribe is calling itself “Tzutu hil”. Here is the old German “tiud” = “Volk” [folk, people] or “deutsch” (named after the highest god of the old Germans “Teut”) changed to “tzutu” and the old German “hil” = “heilig” [holy] added. So they call themselves “heilige Deutsche” or “heiliges Volk” [holy Germans or holy people]. Another tribe calls itself “Cakquiuel” old German from “cak, zak” = “Sachsen” [saxon] and “quiuel” = “ausgewählt, erwählt” [chosen, selected], so the from god “erwählten Sachsen” [chosen Saxon]. The Mayan word “oxlahun” from the old German “hoslahun” = “hohes Geschlecht” [high race or lineage] which today is unfortunately translated as “thirteen” by the linguists. In Mayan scriptures it often contains adjectives that describes German tribes like “zak, suiba, oloman” etc. so “saxon, swabian, alemannic”.

Now lets go back at the beginning. We saw that the Mayan word for hieroglyph was the old German “vuohstab, buohstab” = “Buchstabe” [letter]. The Spanish Diego de Landa who burned most of the Mayan scriptures as “pagan junk”, told later the Mayans to explain the hieroglyphs to him. He referred to them as alphabet so also as letters. Lets take a look at his notes where he recorded that alphabet. We see that they really contain our letters but not as single letters but as signets, as mosaics, as emblems made out of letters. When you enlarge the hieroglyphs you will notice that they are composed of German letters and old German words that of course – since they are holy characters – are mostly religious words like “heilig” [holy], “selig” [blessed], “ewiger Gott” [eternal god] in their old German forms as “evic cot”, “evic diot”, “evic deut”, “evih tiot” and so on.