# A Different Approach to Interpreting the Dresden Codex, Page 3 <br> By Stan Cizek <br> October 21, 2018 


#### Abstract

This Note is exploring the possibility that the Mayan 260-day calendar is also a positional matrix to support site orientation and additional text interpretation of its symbols.


## Introduction

Can we test the concept that the 20 tzolkin signs represent more than a portion of the 260-day calendar? This research Note applies this test assumption to Page 3 of The Dresden Codex. For clarity reasons, "The Dresden Codex by William Gates" was selected as the reference. (wayeb.org/download/resources/dresden01.pdf)

## Positional Concept

Table 1 is the 20-sign dataset of Maya Tzolk'in organized in a generally accepted sequence. It starts with 1 - Imix, going down the column and then to the top of each successive column, ending with 20 - Ahaw. For this analysis, the overall sequence is important, not the grouping in 4 or 5 elements.

Table 1: Tzolk'in Names


Imix

Ik'


Ak'bal


Kib


Picture 1: Dresden Codex
Page 3 of this Dresden Codex presentation was selected because of the graphical simplicity of the central portion and limited text (outlined in blue).


The list of calendric names (Ahaw(20), Eb(12), K'an(4), Kib(16) and Lamat(8)) (outlined in red in picture 1) on their own do not convey an understandable message. However, if we plot their position according to Table 1, we can get a clearer picture.

Picture 2;Positional application of Tzolk'in signs as represented in the blue rectangle:


The well know astronomical picture of the apparent movement of Venus in an eight earth-year cycle will emerge. This demonstrates that the position of the signs could be more important than their names, unless there are some unbelievable coincidences involved. It is remarkable that the creator of this picture was able express not only the planet's movement as observed from the Earth, but also incorporate a time interval of 8 years. (The distance is a consistent 8 , when connecting these symbols in the presented sequence, while their separation in the 20-sign data set is a constant 4).

This also suggests that the Tzolk'in names could be used as positional mnemonics and the actual text value could be different.

## Textual Alternative

In this concept, if we connect the 13 -number data set shown in the triangle above, which could be also text, and the 20 data set of signs (Table 1), and add some level of imagination to interpret the portion of purely descriptive art, we could arrive to some coherent interpretation as shown in picture 3 below.

Picture 3; Combined reading of the Page 3 central section:


The triangle at the top of Picture 2 is associating the 13 -number dataset positions 1,4 and 5 . The "Venus pattern" at the bottom of Picture 2 is associating the 20sign dataset positions $20,16,12,8$ and 4 .

## Conclusion

This might not be a perfect interpretation, but in this Note, I wanted to demonstrate that the data set positional concept can be applied and logically arrive at a new understanding of this section of the Dresden Codex.

