

Atakapa and Hat Ka Ptah: Correspondence in Ancient Languages

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Science in Ancient Artwork

Atákapa and Hat Ka Ptah
Correspondence in Ancient Languages

Charles William Johnson

Extract

*The word-concept **Hat Ka Ptah** was chosen by the Greeks to refer to the ancient Egyptians. The word-concept **Atákapa** was chosen by the Spaniards to refer to the Ishák people. Yet, both word-concepts have an etymological basis within each corresponding language. The two distinct levels should not be confused. The use of these two word-concepts by their respective conquerors does not detract from the morphemic and phonemic significance of the word-concepts themselves. In this essay, I examine the linguistic correspondence between **Atákapa** and **Hat Ka Ptah**.*

The **Ishák** people once occupied mainly the lands along the Gulf of Mexico, that are today within the states of Louisiana and Texas in the United States of America. The marker, **Atákapa Trace Junction**, reads in part: "... the southeast Texas bands 'Sunset People' and the southwest Louisiana bands, 'Sunrise People' are composed of six bands. ...The **Atákapas**, a Choctaw name, called themselves **Ishák** (**The People**).” According to different international sources, the Atákapa language is considered to be extinct. [For additional information visit this very interesting web-site: www.beau.lib.la.us/~velmer/atakapa/. Mr. Hugh Singleton of Hammond, Louisiana, has written a grammar of the Atákapa language.]

The **Hat Ka Ptah** people, the ancient Egyptians, mainly occupied the lands around and along the Nile River in the northeastern part of the African continent.

The **Atákapa-Ishák** and the **Hat Ka Ptah** were two ancient peoples living on opposite sides of the globe far removed from one another. The people of ancient Egypt and the Atákapa-Ishák built pyramidal structures. Both lived near a principal river, the former near the Nile River and the latter near the Mississippi River. A possible geodetic significance of some the ancient sites of Louisiana and the Giza Complex has been discussed by me

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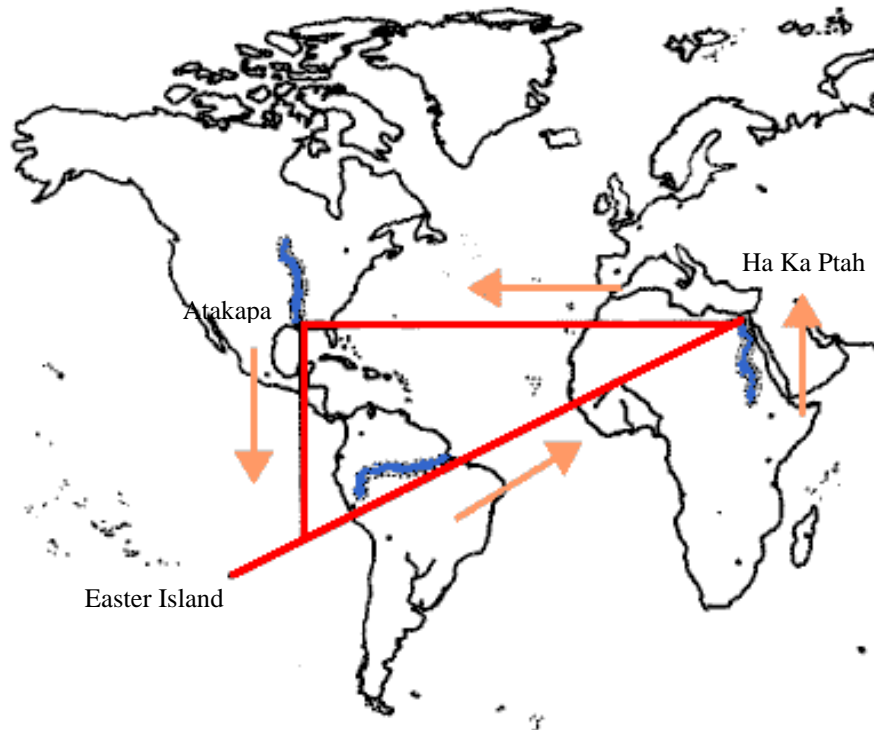
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in an earlier study entitled, *The Geometry of Ancient Sites*. [Visit: www.earthmatrix.com/ancientsites.html].

The principal ancient sites of monumental and pyramidal structures around the world appear to share a common geodetic grid system. As may be observed in the following illustration, the connection between the Louisiana earth mounds and the Giza Complex of the ancient Egyptians suggests a relationship to the monumental structures in Nazca-Palpa, Peru and to those on Easter Island.

Along the sight line of the geodetic points of Giza | Nazca | Easter Island lies the third principal river basin, that of the Amazon River. Since it is difficult to imagine that the four referenced ancient sites were built in alignment with the three principal rivers cited here, one suspects an underlying geodetic significance yet to be fully comprehended. Note, for example, how the base line of the right triangle in the illustration below passes over the monumental and pyramidal sites of ancient Mexico in the Yucatan Peninsula.

The Counterclockwise Motion of the Flow of the Three Major River Basins



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If a geodetic relationship existed among the ancient peoples, and if there was contact between the ancient Egyptians and the peoples of the Americas, then their languages might reveal evidence of those relationships.

The Ishák people spoke/speak the language identified as Atákapa. In *The Sound of Meaning: Comparative Linguistics between Ancient Egyptian and Tunica, Chitimacha and Atakapa*, numerous correspondences have been illustrated for these three languages of the Choctaw family. In fact, the findings of that study show that Tunica, Chitimacha and Atákapa are possibly even more related to the ancient Egyptian hieroglyphs than they are to one another within the Choctaw family. [www.earthmatrix.com/indian_languages_louisiana.html]

This is evident in the following table of linguistic comparisons. Each one of the word-concepts meaning *seed* or *grain* for each of the three Choctaw languages studied is in direct linguistic correspondence to a different word-concept in the ancient Egyptian hieroglyphs (AEH). In Tunica, the word-concept *uxsu* is in correspondence to the word-concept *usheb-t* in the ancient Egyptian hieroglyphs. For Chitimacha, the word-concept *tcaca* reflects the ancient Egyptian word-concept *tchaau*. And the word-concepts *ots* or *co* in Atákapa suggest that of *utit* or *khukha* in ancient Egyptian. Consider the complete example from that study for the word-concepts *seeds* or *grains*. [The page number citations in brackets are from E.A. Wallis Budge's classic work, *A Egyptian Hieroglyphic Dictionary*, 1920 (Dover, New York, 1978).]

Tunica	Chitimacha	Atakapa
<p>uxsu, uxsur, seed, grain</p> <p>AEH usheb-t, edible grains or seeds [186a] uhai, a kind of seed or grain [179a] uhi, grain [179b]</p>	<p>tcaca, seed (of cereals)</p> <p>AEH tchab, a kind of seed [902b] tchaasu, the seed of the same [896b] tchaau, a kind of seed or grain [896a]</p>	<p>ots, grain, seed; co, seed, kernel</p> <p>AEH iti, grain [143b] utit, grain, seed [188b] khukha, seeds [538a] khann-t, core, kernel [531b]</p>

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Some scholars consider that linguistic correspondence cannot be reduced to the comparison of a single, isolated word-concept that exists in both languages. Yet, when you think about, in order to prove contact between two cultures, a single example of correspondence will suffice. The fact of the matter is that the number of coincidences in sound and meaning between ancient Egyptian and some of the languages of the Americas are numerous and quite varied, as they are documented in detail in my study. *[Visit www.earthmatrix.com/sound_of_meaning_two.pdf for a glossary of word-concepts between the ancient Egyptian hieroglyphs and the three Choctaw languages, Tunica, Chitimacha and Atákapa.]*

Nonetheless, the linguistic correspondence between **Ha[t] Ka Ptah** and **Atákapa** deserves special mention; for these two word-concepts may represent that one example required to prove contact between these cultures.

Scholars tell us that the word-concept **Atákapa** [**Attacapas, Attakapas, Attukapas**] means “those who eat flesh”. A common translation is that of “people eater”, attributing the possibility that the Atákapa-Ishák people practiced cannibalism. We are also told that the Choctaw word Attakapa was employed by the Spaniard and French colonizers in America as a slur word to refer to the Ishák people.

The Greek word-concept Egyptos, [Aegyptos or Aigyptos] came from the ancient Egyptian word-concept **Hikaptak** or **Ha[t]-Ka-Ptah**. Hat-Ka-Ptah initially referred to the temple of Ptah, and later to the first capital city of ancient Egypt, which was **Memphis** or **Mennophir** [*the good place*]. Although the word-concept **Ha[t] Ka Ptah**, literally means *the house (or the abode) of the spirit of Ptah*, in time it was employed to identify the entire people of ancient Egypt, *the Egyptians*.

Consider some of the different possible root word-concepts for the ancient Egyptian word-concept of Ha[t] Ka Ptah.

Ha[t] Ka Ptah

Ha[t] = house, abode.

H-[t] hall, habitation, a building (temple or palace), courtyard [438a]

He-t Ka, the Ka-chapel, or portion of a tomb set apart for the

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dwelling of the Ka [456b]

[Note that Budge employs the vowel “e” instead of the vowel “a” in this case, as well as in some others that follow.]

Ha, ha-t, an interjection, “Oh”, “Hail” [438a]

Ha, a place near at hand, neighborhood [438a]

hai-t, hall, temple, palace [440a]

he-t, great house, temple [453a]

he-t, the hall of a tomb, the tomb itself [453a]

ha-t, tomb, grave, bier, funeral bed, tomb buildings, coffin, sarcophagus [457a]

And, more significantly, remember that the ancient Egyptians practiced rebus writing, whereby a single image could have various meanings. Hence, it is not surprising to find that the word-concept for an abode or house is similar to that of the body of a person.

ha, ha-t, the flesh of the body, the body, the person, self [466a]

Ka = spirit

ka, associated with the Ba-soul and the Sekhem or vital strength [783b]

ka, image, genius, person, double, character, disposition, the vital strength of the Ba-soul [782b]

he-t ka, the house or chapel of the ka [783b]

Ka, “the father of the fathers of the gods” [783a]

Possibly yet another example of rebus writing is the following word-concept, whereby in a single expression multiple meanings are advanced.

ka, bull [784a] *[Ptah was represented by a bull. It was the Apis bull that represented in fact the **Ba of Ptah** in life. One Apis bull existed at a time since the beginning of Egyptian history, and in life the bull was venerated as the “Voice of Ptah and his glorious Spirit or Soul”]*

Ptah = Pteh, Peteh

Pteh, the architect of heaven and earth, the master craftsman in working metals, sculptor, designer, and the fashioner of the bodies of men; he was the blacksmith, sculptor, and mason of the gods. [254b]

Some chief forms of Ptah are:

Pteh-Nu, Ptah, creator of the sky [254b]

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Pteh-res-aneb-f, Ptah, south of his wall; one of the forms of Ptah of Memphis [255a]

Pteh-Seker (Sekri), Ptah united to Seker, the old god of Death, Lord of the necropolis of Memphis, i.e., Sakkarah. He Symbolized the dead Sun-god. [255a]

Pteh-Sekri-Tem, a triad of Memphis [255a]

As is well known, the ancient Egyptian hieroglyphs reflect a reconstructed or revived language. The reconstruction has been achieved through the works of scholars in analytical linguistics and phonetics, based mainly upon the Coptic language. Hence, the use of the vowels and even some of the consonants in the transcription of the hieroglyphs is often based upon theory and varies with each individual author.

As mentioned earlier, scholars tell us that the word-concept **Atákapa** [**Attakapa**] means “those who eat flesh”. The word-concept **Attakapa** is said to derive from the Choctaw root words as follows:

HATTAK = person

APA = to eat

If this is certain, from this, one could imagine then the compound word-concept construction of **hattak-apa**. Now, as seen in the previous list, the ancient Egyptians had a similar word-concept for “person”, variations of which were **ha** and **ha-t**.

ha, ha-t, the flesh of the body, the body, the person, self [466a]

Even more significantly, the ancient Egyptians used **Ta aakhu** for the land of the spirits [815b]. **Ha-t ta aakhu** would be literally “person – land of the spirits”. The Atákapa word, **HATTAK**, is a suggestive comparison in this sense. In ancient Egyptian, then, **HAT-TA-K(A)** could signify literally “person-land-spirit”.

For the Atákapa word-concept **apa**, *to eat*, again the ancient Egyptian hieroglyphs reflect a linguistic correspondence as well:

khapa, to eat, to chew [572b]

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In this manner, the word-concepts “person-to eat”, **HATTAKAPA** as spoken by the Ishák, would be **HA-T KHAPA** as written by the ancient Egyptian hieroglyphs.

HATTAK-APA [“person – to eat” in Atákapa]

HA-T KHAPA [“person – to eat” in ancient Egyptian]

Once more, is this random coincidence or historical significance? Further, theoretically, one could consider a linguistic correspondence among the different root word-concepts as follows:

HAT-KA-PTAH | **HATTAK-APA**

person - spirit - Ptah | person - to eat

Given the generally accepted meaning of the word-concept, **Ha Ka Ptah**, “the abode of the spirit of Ptah”, one could understand how rebus writing would render the word for house/abode, [**Ha, Ha-t**] into that of the human body of flesh [**ha, ha-t**].

In other words, a distinct translation of the word-concept **Ha-Ka-Ptah** or **Hat-Ka-Ptah** could be rendered as “the body of the spirit of Ptah”; the body being the abode of the soul in the human being.

From that one must consider the etymological and original meaning of the word-concept **ATAKAPA**, prior to its use as a slur against the Ishák people by the Spaniards. The **Atákapa** [Attacapan; Hattak-apa] word-concept may also have enjoyed a similar meaning, as people who embodied the spirit of their god, where the root word **apa** may have had a distinct etymology. In that sense, **hattak-apa** may have reflected the concept of “people of god”. Consider similar root correspondences in the ancient Egyptian hieroglyphs.

Pau, the primeval god. This name perhaps means “he who is”, “he who exists”, “the self-existent”. [231b]

Pau, primeval time (?) [230b]

Paut, beings, men, women [230b]

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Or, hattak-**apa** may have referred to the persons-ancestors.

Pa, ancestor [233b]

Pa-t, men and women, mortals, mankind, people, a class of people
or spirits [233b]

Rebus writing and double meanings were a common practice among the ancients. When some scholars propose a definitive meaning to a particular word-concept, as though that word had only one meaning, they generally err. The wealth of language and human imagination generally explode such limited answers to complex questions. There are no *Webster*-dictionaries for the ancient languages ---due to historical reasons, such as those of conquest and extermination. And, given the historical fact that the Atákapa-Ishák were nearly exterminated from the face of this Earth, it is not surprising that the name that identified them had been assigned a demeaning significance by their conquerors.

Consider, then, the word-concept **Ha Ka Ptah** was chosen by the Greeks to refer to the ancient Egyptians. The word-concept **Atákapa** was chosen by the Spaniards to refer to the Ishák people. Yet, both word-concepts have an etymological basis within each corresponding language. The two distinct levels should not be confused. The use of these two word-concepts by others who occupied their lands does not detract from the morphemic and phonemic significance of the word-concepts themselves. This historical fact should not discourage us from looking for linguistic correspondences between the two languages.

I place aside now the possible meanings of these word-concepts in order to treat, with some linguistic license, only their aspect of sound. Strictly from the perspective of phonology, the linguistic correspondence becomes quite evident between two distinct word-concepts that identify two different peoples with similar cultural characteristics.

And, it must be kept in mind, were only the phonology of the word-concepts compared to be similar, without any other similarities (such as mound/pyramid building), then one could probably invoke the idea of linguistic happenstance. It is said that by the third century AD, knowledge of the Egyptian hieroglyphic writing had been lost. It is not difficult to think

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that prior to that peoples may have left Egypt for other lands, either of their volition or by having been forced out.

Scholarship teaches us that humankind left Africa and Asia for the continents of the Western hemisphere a very long time ago. It is not difficult to consider the possibility that they did it a second or third time after that supposed initial crossing of the Bering Sea. With those ideas in mind, now consider a perspective of the phonetics of these word-concepts.

Ha Ka Ptah [*the ancient Egyptians*] | **Atákapa** [*from the Choctaw family*]

Firstly, consider how they often appear in the literature:

H A K A P T A H

A T A K A P A

Now, break down a few internal phonemic similarities:

H A K A P T A H

A T A K A P A

The previous comparison, in my mind, explodes the boundaries of mathematical probabilities and suggests the possibility of some kind of relationship between these two different peoples. An even more stunning comparison appears when one considers the additional letter “T”, that is often cited in the ancient Egyptian word-concept **Ha[t] Ka Ptah**.

H A T K A P T A H

A T A K A P A

At this comparison, one can only wonder how two apparently unrelated peoples, on opposite sides of the globe, developed identifiers that are nearly coincidental both morphemically and phonemically.

Both the ancient Egyptians [**HAT KA PTAH**] and the cited ancient Native Indian people of Louisiana and Texas [**ATAKAPA**] built

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monumental/pyramidal structures. They appear to have settled and built their monumental structures (mounds, temples, pyramids) in relation to the same/similar geodetic grid system. Their speech reflects numerous linguistic correspondences that defy the laws of random probability. They lived during the same time period, although separated by continents and oceans. The ancient Egyptians had a 360-day calendar with an additional five days tagged on at the end; so did some of the peoples of the Americas. In other words, these distinct peoples even reckoned time in a similar/same manner.

All of these circumstantial factors lead me to consider the possibility of a relationship either at the birth of their societies or during their development ---or, which is even more unimaginable, during both their engendering *and* their development. However, known historical evidence, the historical record, does not support such an idea.

The linguistic correspondence becomes even more evident when the root word-concepts, **Hat Ka Ptah** and **Hattak Apa**, are compared to one another:

H A T K A P T A H *[the ancient Egyptians]*

H A T T A K A P A *[the ancient Ishák]*

Consider the consonants and omit the vowels.

HTK(PT) H | H(TT)KP -

Ultimately, the linguistic correspondence between these two identifier word-concepts reduces to that of a root word based on the consonants **HTKP(H)**, aspirated or not at the end. Etymologically, then, the ancient Egyptians are known as **HATKAPTAH** and the ancient Ishák are known as **HATTAKAPA**. Omit the initial and final aspirated sounds [H], and one has **ATKAPTA** for the ancient Egyptians and **ATTAKAPA** for the Ishák; one misplaced letter “T” and one extra vowel “A”. If this kind of phonemic and morphemic correspondence derives from linguistic happenstance, then the books on mathematical probabilities require rewriting ---if not the history books.

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As one reads about the past Empires throughout history, *in our world*, nothing is being written about the hemisphere of the Americas until 1492CE. Think about it, the Western world has only been writing about the history of the *entire* globe for a little over 500 years. Obviously much was written before 1492 by the ancient peoples. But, little is known about what was said or written by those ancient peoples. Much less is known about what it all meant *to them*, especially when the practice of rebus writing is taken into consideration.

<p>H A T K A P T A H</p> <p>H A T T A K A P A</p>
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Finally, the linguistic correspondences illustrated in this brief essay lead me to consider an historical possibility. The temples and earth mounds of Louisiana may have enjoyed a direct relationship to the pyramidal structures of ancient Egypt; something that goes unrecognized to date. So, what appears to be random coincidence may in fact be of great historical significance.

For if the evident linguistic correspondences pointed out in my findings reflect relationships among the different peoples cited in my studies [*the Mexicas, the Maya, the Tunica, the Chitimacha and the Atákapa-Ishák, together with the ancient Egyptians*], then the monumental structures of these societies may have been an integral part of a world geodetic grid system. This would mean that they responded to and represent a shared historical purpose.

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