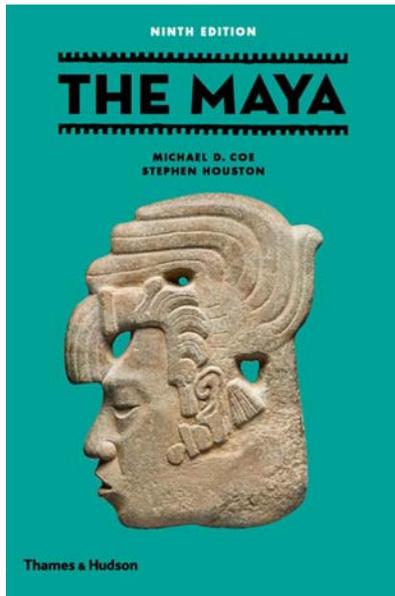


The 9th Edition of Michael Coe's *The Maya* (released June 2015)

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Before the June solstice of 2015 there have been several publications and revised editions of previous books this year that are critical to understanding how scholars, and the “Maya Studies phenomenon,”¹ have been integrating (or rejecting) 2012 into the consensus. By “2012” I refer to it in all its multifarious manifestations, which can be boiled down to two areas: 1) the marketplace “pseudoscience” and doomsday mess (under the heading “the 2012 phenomenon”) and 2) efforts to reconstruct what the ancient Maya actually thought about 2012.

I met Coe at the 1995 Texas Hieroglyphic meeting, and saw him again at the 2010 SAA meeting. I tried several times to reach him through email, even through the introduction of a mutual friend, but he has never responded. In this review-essay of the 2015 9th edition of Michael Coe’s classic book (released June 2015, \$26.95 cover price), I’ll compare and discuss some

previous statements about 2012 and evolving attitudes. Many other sources could be included in a larger treatment.²

My primary focus here, however, will be on the 9th edition of Coe’s classic book *The Maya*. This book, first published in 1966, is now recognized as containing the earliest clear reference to the 13-Baktun period ending, in any publication. It was published with a respected U.K. trade publisher (Thames & Hudson), not a peer-review press or journal. But the credentials of its author give it authority, in a book accessibly written and periodically revised through multiple editions for the lay public. This popular format is convenient for review purposes because it clearly reveals Coe’s opinions and attitudes without the technical jargon and arguments of more academically oriented publications.

The 9th edition is a departure from previous editions in a number of ways. It is now significantly revised with the help of Maya epigrapher Stephen Houston, who is given co-author credit and copyright co-ownership. Coe’s passage about 2012 being the Maya “Armageddon,” which was retained in all previous editions, has now been deleted (without explanation). This is curious, because in his preface to *Decoding the Countercultural Apocalypse* (Gelfer, 2011), Coe wrote that, in the 1980 second edition of his book “...as in all five subsequent editions, I saw no reason to change the wording of my destruction scenario, and will not for the eighth, which is now [in 2010] in preparation” (Coe 2011:xiii). That 8th edition was released in January of 2011.

Houston’s voice comes through in a number of areas of the revised 9th edition. There are now plentiful references to his friend David Stuart, who is cited as “proposing” that the 13-Baktun cycle was embedded within a larger Grand Cycle (249). There is no citation given, but perhaps Stuart’s 2011 book *The Order of Days* is intended (which is

listed in the Further Reading section with the description: “A thorough account of the function and meaning of Maya calendar, with critical comment on the “2012” phenomenon” (312). Or perhaps Stuart’s proposal just occurred in personal conversations between them. You see, any conversation scholars have among themselves is a valid reference. In any case, that Stuart “proposed” this seems a stretch, as it’s simply a fact of the structure of the Long Count, the higher levels of which have been known for more than a century (Geoff Stray explored this in his “13 vs 20” monograph, released as a fascinating small book in 2012). Houston’s intention seems to be to deflate the doomsday notion that time and the Maya calendar stop in 2012. And this desire to mitigate “2012” (in whatever form it appears) clearly underlies Houston’s and Stuart’s long-held irrational position that 2012 meant nothing to the Maya (except a dull and boring period ending).³

Houston is clearly behind the statement on page 250, to the effect that “the few” explicit 2012 inscriptions now known to scholars are “dull.” The full passage:

Much hinges on the meaning of a date mentioned in several sources, 4 Ajaw 8 Kumk’u 13.0.0.0.0 (14 August 3114 BC). Some scholars describe this as a moment of Creation. When a similar cycle comes to an end, as indeed happened on 24 December AD 2012, it was thought to anticipate another cycle of destruction and creation. (Coe and Houston 2015:249)

Note the passive, cautious, indirect language. “Some scholars ... *similar* cycle... It was thought to anticipate....” Who is speaking here? “Several” sources? The 3114 BC Era Base date is, according to Callaway’s exhaustive study, mentioned in over 20 places, in both Classic Period and post-Classic sources. Houston/Coe continue:

The problem is that the events of 4 Ajaw 8 Kumk’u, although esoteric and difficult to interpret, seem benign rather than catastrophic (ibid. 249).

Here, the authors are embracing an assumed parallel of meaning between the 3114 BC period-ending (or Era Base) and the 2012 period-ending (or new Era Base). I articulated this idea in my 1995 book *The Center of Maya Time*, maintained and defended it for many years while it was being denounced as an unwarranted assumption until Carl Callaway re-enunciated it in his 2011 IAU article. The authors continue to note that the 3114 BC Creation involved “a new hearth place” consisting of “three stones” at “the edge of the sky” (249). The most coherent and compelling Creation Myth statements are, in the authors’ view (probably mainly Houston writing here), at Palenque. Stuart is cited describing the Maya deity GI in at least two inscriptions “ascending to the heavenly throne” (250) followed, “strangely enough,” by the “rebirth of GI” (250).

Now I’ll add some context they neglected to report. This rebirth or “earth touching” of GI occurred on November 8, 2360 BC (584283 correlation, Julian). This date places the sun at the Milky Way/ecliptic crossroads, at the southern terminus of the Dark Rift in the Milky Way, and the iconography on the Tablet of Palenque’s Temple of the Cross (where the Creation Myth inscription is located) reflects this solar placement (Grofe 2011). This means that, significantly, GI was born on a galactic alignment, though some 61 days before the solstice. I reported this in my lengthy review of Stuart’s 2011 book

(Jenkins 2011: <http://update2012.com/review-stuartsbook.html>). The authors continue, and here's the nub:

These are momentous yet hardly horrific events. The few Classic-period citations of 24 December AD 2012, tend, if anything, to be rather dull. They note the expected completion of a cycle but nothing like the prophecies found in Colonial Maya books or among the Aztecs (Coe and Houston 2015:250 – Coe's *The Maya*, 9th edition).

So, “if anything,” the two 2012 inscriptions are “dull” (otherwise, they are just nothing). This astoundingly irrational and closed-minded position reflects the sentiment of Houston's statement of 2008, made to the *Maya Decipherment* blog run by his friend David Stuart, that the 2012 inscription from Tortuguero was “truth be told, a bit boring.”⁴ I contributed a comment to Houston's blog post, which emphasized an important thing about the date relations in the text that were, in fact, quite striking. They suggested that the 2012 date, like the building dedication date it was linked to with a large Distance Number, was thought of as a cosmological renewal (a cosmos re-dedication, just like the building re-dedication it was linked to). A cosmos is a big building or house, and a house is a little cosmos — this is an analogy that Houston himself had written about.

Furthermore, by analogy to the sacrifice rites involved in building dedications, one could logically understand that the idea of ceremonial sacrifice was required for this world-renewal, or cosmos re-dedication. Boring? Dull? On the contrary, it's quite amazing and — here's the problem for Houston — it totally supports what I've been saying about 2012 for two decades.

Houston did not respond to my comment on the blog. However, an email exchange between him and Mark Van Stone unfolded at the same time, which was later shared with me by a friend who Van Stone had shared it with. My presence, making a comment on Houston's blog, was compared to being a bothersome “mosquito,” and Houston murmured that it wouldn't be worth his time to engage my comments, since I wasn't an epigrapher. (But my comment didn't involve epigraphy, it involved a well-known Maya analogy between house and cosmos.) In any case, my comments were re-printed in my 2009 book *The 2012 Story* (Jenkins 2009:220-222).

Continuing with our fascinating journey into the nooks and crannies of the Maya Studies Phenomenon, we have now seen that in *The Maya* (9th edition), Houston and Coe ignore these two very important inscriptions, apart from dismissing them as “dull” (I assume Coe concurs, since it is, after all, his book). The sites where they were discovered, Tortuguero and La Corona, were not even mentioned. This passage occurred in a section of Chapter 8 that was completely rewritten over several pages, so the opportunity was there for the authors to update the 2012 discussion by — wait for it — discussing academic sources! But they ignored them all. Yes, *all* of the many publications on these two intriguing 2012 inscriptions were ignored. For example, the comprehensive discussion and epigraphic translation by MacLeod and Gronemeyer (Wayeb no. 34, August 2010), based on re-analyzed photos of the text, was ignored. My earlier paper read at the *Society for American Archaeology* (SAA, April 2010) was ignored. Stuart's own blog posts on Tortuguero (October 2011) and La Corona (June 2012) were conveniently ignored. I could also cite my article on Lord Jaguar's 2012 date (“Rulership

and Rhetoric”) in the Institute of Maya Studies *Explorer* (December 2010), the extensive debate about my SAA paper, sponsored by scholars at the *Maya Exploration Center* (December 2010, transcript published online in early January 2011), my three essays on the La Corona 2012 inscription (*The Center for 2012 Studies*, June and July 2012), the essays by Carlson, MacLeod, Callaway, and Grofe in *Archaeoastronomy Journal* Vol. 24 (2012) and similar essays in IAU Vol. 7 no. 278 (2011), my presentation at the Institute of Maya Studies (January 2011, videotaped and quickly posted to Youtube), my discussions in my 2009 book *The 2012 Story* and, most significantly for this discussion, my chapter in *2012: Decoding the Countercultural Apocalypse* (2011), an anthology **which Michael Coe wrote the preface for**. That chapter clarified the correlation, responded to my critics, and discussed the breakthrough work being done on the Tortuguero Monument 6 “2012” inscription.

Another thing has changed in the 9th edition: the Maya calendar correlation used. Coe and Houston write that they now prefer the correlation devised by Martin & Skidmore (an essay posted online in October 2012), which makes the 2012 cycle-ending fall on December 24, 2012.⁵ This is called the 584286 correlation. Coe’s book is known for wildly miscalculating the 13-Baktun period-ending several times, even though he was supportive of the GMT family of correlations. He first (in 1966) offered the date as December 24, 2011. Then in the 2nd edition of 1980 it was re-miscalculated as January 11, 2013. Later he settled into Lounsbury’s December 23, 2012 date (as also reported in Coe’s popular book *Breaking the Maya Code*).

Revealingly, in Coe’s preface to the *Decoding* anthology, we see why he had reservations about giving his endorsement to the December 21 correlation:

So why do all the amateur 2012 doomsday prophesiers cling to the third Thompson correlation? [December 21, 2012]. Because by using it, 21 December 2012 falls on a winter solstice, whereas 23 December has no discernible astronomical meaning, either to the ancient Maya or to us moderns! (Coe 2011:ix)

The problem is that the only other contender (prior to the new Martin & Skidmore correlation) was Lounsbury’s December 23rd date, and Lounsbury’s arguments are demonstrably flawed. I summarized my long-ago articulated solution to the problem in my own chapter in the *Decoding* anthology (yes, that same anthology Coe wrote the preface for). For this excerpt, see Appendix 1.

We can see that scholars like Coe and Houston would like to avoid the December 21, because the “doomsday” people like it. The evidence doesn’t matter; the memo dictates that “they” must be mitigated. This is where *consensus trumps evidence*, which turns out to be a primary mandate within the Maya Studies Phenomenon. This position is utterly ridiculous and presumptuous. It’s not good science. First of all, most of the 2012 doomsday writers who invoked astronomy didn’t really care about the specific date. The year 2012 was good enough for their purposes, and they also couldn’t follow the technical correlation debates anyway.⁶

In my own work, I became interested in the correlation question quite early on, seeing discrepancies in how it was reported in the popular and academic literature. It was an important question for me, because in early 1987 I’d sat at the side of day-keepers

counting the days in Guatemala, and they were tracking the 260-day calendar. What day-count did they use, and was it congruent with the Classic Period day-count? This question became a focus of my awareness and research between 1986 and 1992, when I published my conclusions in my book *Tzolkin* (republished with BSRF in 1994).

By 1992 I had settled the correlation question in my own mind, drawing from an interdisciplinary approach to the evidence. Significant to Coe's critique, *this was before I launched into the 2012 research* that led to my 1998 book *Maya Cosmogogenesis 2012*. I settled the December 21 correlation question *first*, on its own terms, *and then* looked into what it might mean. So, the December 21, 2012 date was not preferred *because it was a solstice and therefore supported a solstice-galaxy alignment within the precession of the equinoxes* (as under-informed critics have presumed), it was selected because it fit with all of the interdisciplinary tests — most importantly, the ethnographic evidence (the survival of the 260-day calendar in highland Guatemala), which I've characterized as a litmus test for any proposed correlation.

In November of 2012 I quickly replied to the Martin & Skidmore "286" correlation proposal, and also wrote an essay which re-stated and honed my previous arguments and findings (see all essays freely posted at *The Center for 2012 Studies* website). It must be said that the only reason these diversionary shenanigans have any currency among scholars is because they support their anti-2012 predilections. Or it justifies their antipathy for my presence in the discussion. This may sound surprising, but simply read the contemptuous comments by scholars, notably in e-lists and blogs (e.g., Normark's *Archaeological Haecceities* blog, Stuart's 2012 Q & A page on his *Maya Decipherment* blog, and the Aztlán e-list) — or in their books (Aveni's book and Stuart's book), not to mention the articles by Hoopes and Whitesides & Hoopes.

Incredibly, through the four different correlations proffered through nine editions of *The Maya*, none of them actually side with the only correlation that meets all of the interdisciplinary criteria that any proposed correlation must pass. That correlation (the 584283 December 21, 2012 correlation) is supported by many Maya scholars (the Tedlocks, the Brickers, Milbrath, Carlson, etc), and — most importantly — it is supported by the surviving 260-day calendar placement among millions of Maya in Guatemala, Mexico, Belize, and Honduras. This last item is all too often overlooked. Most scholars, living in an Ivory Tower of mathematical, epigraphic, or calendrical abstractions, don't believe that the modern Maya retain any continuity with their ancient traditions. Or, as Coe himself said, those "ancient Maya savants" have not "survived into our own time" (Coe 2011: xi). The full quote reads:

I think it is true that the ancient Maya savants, had they survived into our own time, would have been seriously disturbed by the close of our particular Great Cycle of 5,125 years... (ibid. xi).

This sentiment is retained in the 9th edition of *The Maya*: "The Maya savants were, of course, astrologers not astronomers" (263). Well, actually, the contemporary Maya savants (day-keepers, wisdom-keepers, or "Spiritual Guides" as they prefer to call themselves) were less disturbed than accepting of the stupidity and antipathy leveled against their 2012 date — for they have long been resigned to their traditions being ignorantly misunderstood by the Western European invaders. But it can be observed that

modern Maya traditionalists, teachers, and guides, have embraced a commonsense attitude towards the 2012 period-ending. Like all period-endings, it could be understood as a time of transition and renewal that required ceremonies and sacrifices. This is made very clear at the conclusion to the documentary *2012: The Beginning* (Wildheart Vision Films, 2012), which featured my work and the words of modern Maya calendar priests and spiritual guides. (See <http://www.2012thebeginning.com> or Google it.)

I should note that there is a contradiction in these sentiments expressed by Coe, which give the impression of him having a superficial or even denigrating understanding of the modern Maya's survival. Not so elsewhere. The final 10th chapter in the 9th edition, which was a lengthy add-on to the earlier editions, goes to great lengths to celebrate the Maya tenacity for adaptation and endurance: "There is now a pan-Maya movement in eastern Mesoamerica, and a profound sense among these people of their glorious past" (300-301). This commendation was well and good, and an appropriate homage to the modern Maya. However, the pan-Maya movement is not just found among the Quintana Roo traditionalists who still hear the Talking Cross prophecy of a new Maya king to awaken to take his throne at Chichen Itza — it is more widespread than that. It is in fact found throughout Mesoamerica, with an ascending movement called pan-Mayanism in Guatemala, Yes, a pan-Mayanism movement.

Here we encounter another one of those toxic cognitive dissonances within the Maya Studies Phenomenon — for the term "Mayanism" has been appropriated and distorted by Maya Studies propagandist and narrative-revisionist John Hoopes, in order to categorically denigrate myself and other writers on 2012. In other words, his distorted use of the term Mayanism, beginning around 2008, distorts and inverts the meaning of the term, *as used previously by anthropologists Kay Warren and Victor Montejo* (beginning in the late 1990s). I exposed these Denigration Games (a central feature of the Maya Studies Phenomenon, along with the Guilt-by-Association Game) in my 2009 book *The 2012 Story* and in my review-essay of Whitesides & Hoopes (see Jenkins 2014, "The Coining of the Realm (of the 2012 Phenomenon)" in the German journal *Zeitschrift für Anomalistik*, posted also at *The Center for 2012 Studies*).

So, let's take stock of what we have found so far. My observations about the 9th edition of Coe's *The Maya* include:

- Deletes the Armageddon statement, with no reason given, even though in his preface to Gelfer (2011) Coe stated he didn't see any reason why this should be changed for the forthcoming 8th edition.
- New correlation preferred (Martin & Skidmore, 2012) which is rooted in looking at only one criterion (astronomy), and only one piece of evidence (one eclipse date) within that discipline.
- Asserts that the two 2012 inscriptions are "dull" and ignores the many academic papers written on them, including MacLeod & Gronemeyer (2010), my SAA paper (Jenkins 2010) and my chapter in same anthology in which Coe's preface appears (2011).

Apart from these items, the 9th edition also mentions archaeologist Takeshi Inomata's opinion that the Izapan monuments are no earlier than 100 BC, and are mostly from the

two centuries following 100 BC. This position ignores the Brigham Young University C₁₄ dates and pottery time-lines, as well as the Olmec-style monument in Izapa Group B that is stylistically concurrent with La Venta monuments. Like other items relevant to my 2012 research, this item asserts a mitigating opinion which appears valid only because they ignore the relevant evidence. This strongly suggests a selective agenda-driven reframing of the narrative through which my contributions can be dispensed with,⁷ even while my interpretations of Izapa and 2012 are being echoed in new publications (e.g., in the anthology *Cosmology, Calendars, and Horizon-Based Astronomy in Ancient Mesoamerica*, eds Milbrath and Dowd, Univ. Press of Colo., released May of 2015).

Conclusion

It's curious to note that Michael Coe's book has followed a similar trajectory, in its treatment of the 2012 date, that Sylvanus Morley's book *The Ancient Maya* did (which may have served as the inspirational prototype for Coe's book). Morley's book, first published in 1946, went through many editions. From the first an Appendix included a table of Katun endings, calculated with the December 23 correlation (the 584285) but stopped short of providing the 2012 period-ending. Of course, it could be easily extrapolated to December 23, 2012, so it was indirectly there, but the 2012 Baktun-ending was oddly neglected until Robert Sharer stepped in as editor and added it to the 1983 edition, when it was also corrected to the December 21 correlation (the 584283). Meanwhile, by the early 1990s Coe was using the December 23 correlation in both *The Maya* and his book *Breaking the Maya Code*. And, like Frank Waters's 1975 adoption of Coe's miscalculation of December 24, 2011,⁸ popular writers also adopted from Coe the flawed December 23, 2012 date (e.g., Hancock's *Fingerprints of the Gods*, 1995).

From *The Ancient Maya* to *The Maya* — we could continue the sequence and posit that the next book should simply be called *Maya*, and we could embrace this term in the Hindu sense of “illusion”. This next book in the sequence, titled *Maya: Illusion and Deception in the Maya Studies Phenomenon*, would focus on all the *illusions* that scholars have generated, propagated, defended and maintained about the 2012 date. The Coe-Houston collaboration for the 9th edition is a step in this direction, which leaves the 2012 topic more inaccurately presented than the 1st edition. We have gone, truth be told, from 2012 being a dramatic and alarming Maya “Armageddon” to it being merely “dull”, or nothing at all. Apparently, 2012 must be dismissed as dull and boring, because if it were treated honestly and accurately it would blow the lid off the adamantly maintained boxes of professional Maya Studies. Such a position is indeed an illusion, and can only be maintained with the administration of a healthy shot of ignorance — literally, in that over a dozen relevant sources on the two 2012 inscriptions were totally ignored in the 9th edition of Coe's *The Maya*. You'd think a meaningful update could spare a paragraph or two to honestly discuss (or even just mention) these sources, considering that Coe's 1st edition of *The Maya* (1966) launched the 2012 doomsday meme.

Am I being unfair? I don't think so. Unlike career-careful vocational scholar-teachers, consensus doesn't trump evidence for me. Most of those who count themselves as contributors to Maya Studies still need to learn how to look at Maya traditions, and the Maya world, through Maya eyes.⁹ The misleading cMd¹⁰ conceit of many scholars is clear, and signals an indelible blight on Maya Studies. The “2012 debacle”¹¹ is not so

much about how the media and the marketplace exploited and distorted Maya traditions, but how Maya scholars treated an authentic artifact of ancient Maya thought and those who sought to examine it rationally. “The Maya,” as Michael Coe wrote, “had a rudimentary naked-eye astronomy, but their mystic take on the end of the present world is trumped any day by what modern science has to tell us about these matters” (Coe 2011:xi). Uh, yeah ... got it. And so it goes.

Appendix 1:

Lounsbury’s Correlation: Excerpt from my chapter in the anthology 2012: *Decoding the Countercultural Apocalypse* (2011)

There is a much touted “disagreement” about the exact cycle ending date, it being presented as either 21 December or 23 December 2012. J. Eric S. Thompson had tested and confirmed and slightly adjusted the earlier work of Joseph T. Goodman and arrived at the final “GMT2” correlation in 1950, making 13.0.0.0.0 fall on 21 December 2012. A two-day adjustment to Thompson’s 1950 determination of the correlation was argued by linguist Floyd Lounsbury (1983, 1992), which would theoretically shift the cycle-ending date to December 23. Critics who analysed Lounsbury’s 1983 argument pointed out that his astronomical criterion (Venus’s morning star appearances) could not support the proposed two-day distinction (Tedlock 1992). My critique of Lounsbury’s 1992 paper exposed a circular argument which, when carefully analysed, showed greater support in his data for the December 21 correlation.[7]

In addition, Lounsbury had to address the ethnographic evidence from the survival of the 260-day calendar in highland Guatemala. Ethnographer and trained day-keeper Barbara Tedlock argued convincingly that this daycount was very likely an unbroken survival from the Classic Period (Tedlock 1982). According to Classic Period creation texts, the beginning of the current 13-bak’tun cycle (13.0.0.0.0) was coordinated with the date 4 Ahau in the 260-day tzolkin calendar, which runs concurrently alongside the Long Count. Since 260 divides evenly into the 13-bak’tun period, the end of the current 13-bak’tun period would also need to coordinate with 4 Ahau. The surviving day-count among the Quiché Maya and other groups in Guatemala could then be used as a litmus test for any proposed correlation. This test supports 13.0.0.0.0 = 4 Ahau on December 21, not December 23. Lounsbury’s proposed alteration to Thompson’s GMT2 correlation fails this test.[8]

Lounsbury responded to this difficulty by suggesting that there must have been a universal two-day shift in the day-count at some point just before the Conquest. It would need to have been universally coordinated throughout all of Mesoamerica, because as Edmonson summarised (1988) we have three ethnohistorically documented Conquest-era date correlations from three widely separated regions (Yucatán, Central Mexico, Highland Guatemala) which support the December 21 placement. Furthermore, it is almost inconceivable that such a simultaneous and universal two-day shift could have been coordinated. Nevertheless, if we accept Lounsbury’s proposal of a two-day shift, then all post-Conquest dates must—according to his own theory—in practice point to a December 21 cycle-ending date. Prominent and highly visible academic supporters of Lounsbury (Schele, Freidel, Coe) have continued to report December 23 as a viable

alternative to December 21, without apparently understanding the details of Lounsbury's theory. So, the December 23 date is a red herring, often invoked by those who seek to mitigate the astronomical importance of December 21 falling on an accurate solstice.[9] (Jenkins 2011:167-168). See full essay: <http://alignment2012.com/Jenkins-in-Gelfer-anthology2.pdf>.

Appendix 2: The Curious Case of the La Corona Frontispiece

The frontispiece of the 9th edition of Michael Coe's *The Maya* depicts a full-page photo of a carving from La Corona. The caption tells us that it shows a La Corona vassal of Calakmul. It depicts the dancing Maize God with the Principle Bird Deity above and the snake (symbol of Calakmul) below. The date is October 28, 677 (Gregorian, in the new-fangled 584286 correlation used by Coe & Houston). If we convert this to 584283 we get October 22, 677 (Julian), 4 Kan 9.12.5.7.4 (that this is the correct Tzolk'in & Long Count for this dated carving is confirmed from other sources).

If we look at the sky on this date we see the waning moon is two days past Saturn at the Gemini Crossroads. In fact, one day earlier, at 1 a.m. on October 21, the moon was much closer to Saturn, which is slightly east of the Crossroads. On October 20, the moon was just as close to Saturn but on the other side of it and right on the Galactic Equator. On October 22, the date of the carving, just before sunrise around 5 a.m., the moon has shifted away from Saturn near the Gemini Crossroads, to a position on the ecliptic that is pointed to by Castor and Pollux. A fuller treatment of this process, with three sky-pictures, is here: <http://thecenterfor2012studies.com/LC-677.pdf>.

So, the 4 Kan date of the carving is, in essence, one day past a close conjunction of the moon and Saturn near the Gemini Crossroads. Is there any significance to this kind of alignment for Calakmul and La Corona? Why, yes there is. Saturn-Moon in conjunction: This is diagnostic of the birthday astronomy of the Calakmul king who commissioned the 2012 inscription at La Corona, in 696 AD. Yuknoom Yichaak K'ahk was his name, and he compared his birthday astronomy (October 4, 649 AD) to the 9.13.0.0.0 Katun ending in 692 AD, when Saturn and the moon were aligned with the Sagittarian Crossroads at the southern terminus of the Dark Rift. This provided a conceptual link to the 2012 date cited on Block V. His birthday is recorded elsewhere while the 13-Katun ending and the 2012 period-ending are recorded on the Block V "2012" text from Calakmul. The moon's position on the October 22, 677 AD date is pointed to by Castor and Pollux, just like the moon-Saturn conjunction on his birthday (October 4, 649 AD Julian). See my essay that I wrote in early July of 2012: <http://www.thecenterfor2012studies.com/LaCorona2012-StepbyStepguide.pdf>.

It's rather striking that the frontispiece chosen for the 9th edition of Coe's book provides a nod to my 2012 galactic alignment astronomy work. It may be that the La Corona vassal was honoring the 28-year-old future king of Calakmul, by dancing the Maize God's rebirth at a propitious time that reflected his birthday astronomy, uniting the bird and snake symbols of above and below. The fortuitous choice of this carving for the frontispiece is much like the image of the galactic alignment selected for the cover of the recently published Maya Studies anthology called *Cosmology, Calendars, and Horizon-*

based Astronomy in Ancient Mesoamerica (2015). But the support that the astronomy of such dated carvings provide for my 2012 alignment theory must not be seen, and this cognitive dissonance is a primary characteristic of the Maya Studies Phenomenon.

Appendix 3: The Maya Studies Phenomenon

Some comic relief here, folks. Sort of. Definition of *The Maya Studies Phenomenon (MSP)*: “*The set of contradictory and unprofessional behaviors that ensue when a field of studies must mitigate an outsider who made discoveries and pioneered interpretations that the field must integrate in order to progress.*” Performative contradictions can occur, as well as double standards, elitist exclusion, deceptive citations, bigoted assertions, refusal to correct errors, baseless opinions, censoring or blocking publication of contributions, guilt-by-association critiques, plagio-excoriation,* and cognitive dissonance.

The MSP will abort the integration of the new ideas, if intolerance and hubris among the upholders of the status quo are adamant enough. It might also craft work-arounds to acknowledging the pioneer of the new ideas, crediting colleagues with the same ideas while ignoring or mitigating prior publications, personal correspondence, and disallowing or ignoring the independent outsider’s peer-review essays and presentations at academic venues — achieved despite being an independent researcher.

With personal career considerations being more important than conceptual progress or advancing their field of study, improving terms and old models, and supporting new discoveries, a primary tenet of the MSP is that *consensus trumps evidence*. Curiously, a gangster mentality prevails, including the internalization of such tacit codes as “you don’t rat on your colleague,” “we’re gonna get you,” and “so-and-so must be mitigated.” These unprofessional tactics are well known in academia, generally speaking. In Maya Studies, the said Phenomenon (the MSP) has been especially rampant in the relation of Maya Studies to the topic of 2012, such that many scholars in Maya Studies to this day will not acknowledge that 2012 is a valid artifact of ancient Maya thought.

*Plagio-excoriation is the simultaneous plagiarizing and excoriation of an outsider, who is often an autodidact not beholden to the limiting structures of academia, who first published ideas that scholars later realize are essential to the evolution of their field.

End Notes:

1. I’m being semi-satirical here, to play on the way that scholars have used “the 2012 phenomenon” in a categorically dismissive way. While I don’t mean to mock or dismiss Maya Studies, one can argue that the coherent entity known as Maya Studies has obeyed certain patterns, limitations, prejudices. For example, it has gone through cycles of antipathy and enthusiasm for astronomy. Also, certain elder scholars in Maya Studies toward the end of their careers prevent, by sheer irrational stubbornness and authority, real progress from happening. I think here specifically not of Michael Coe, but of an

analogy between J. Eric S. Thompson and Anthony Aveni. Russian “commies” (Knorosov, Proskouriakoff) were personally problematic for Thompson, while Aveni clearly has personal problems with those he perceives as belonging to Gnosticism (see his unprofessional bigoted put-downs in his 2009 book *2012: The End of Time. Commies and Gnostics* — vilified enemies of elder Mayanists. (See my article in *The Heretic Magazine*, Vol. 1: <http://Alignment2012.com/Heretics-as-Truth-Tellers.pdf>, released in August of 2012). See also Appendix 3 for definitions.

2. A larger treatment, which I won't pursue in this brief treatment, would include lengthy discussion of other recent academic publications, such as:

- The corrected edition (eBook) of Aveni's 2009 book *2012: The End of Time* (the only book on 2012 by a professional Mayanist published with a university press). Released in May of 2015. Published by the University Press of Colorado.
- An anthology of academic writings, including numerous references to 2012, titled *Cosmology, Calendars, and Horizon-Based Astronomy in Ancient Mesoamerica* (eds Susan Milbrath and Anne Dowd), also published by the University Press of Colorado, May 2015.
- *Archaeoastronomy Journal*, Vol. 25 (ed. John B. Carlson, University of Texas Press). Released March 2015 (given a 2012-2013 publication date). The item of interest here is Michael Grofe's article on the Copan Baseline, based on his 2010 SAA presentation. It was intended for publication in collusion with my Tortuguero astronomy essay (expanded from my own 2010 SAA paper) in an archaeoastronomy anthology edited by Drs Robert Benfer and Larry Adkins. Grofe edited it for the *Archaeoastronomy Journal* (2015).
- *Archaeoastronomy and the Maya* (eds Ed Barnhart and Gerardo Aldana, Oxbow Press, 2014). Contains several references to 2012, and a curious theory about Pakal, Orion, precession, and 2012 offered by Mendez & Karasik.
- My “Lord Jaguar” article, *Clavis Journal*, Vol. 3. Released November 2014. Due to my Benfer & Adkins chapter being censored, I re-wrote my findings for this impressive esoteric arts & philosophy journal, published under the discerning eye of scholars at Three Hands Press.
- My review-essay in *Zeitschrift fur Anomalistik*, released July 2014. A peer-review exposé of irrational anti-2012 detractors Kevin Whitesides and John Hoopes. Adjunct essays also posted at <http://www.update2012.com>.
- Article on Xultun by Aveni and the Brickers (mid-2014). Amazing indirect support for my 2012 alignment astronomy, which I explicate in a review posted at *The Center for 2012 Studies* (<http://thecenterfor2012studies.com>).
- “Deathly Sport”; an interesting note posted by Stephen Houston to David Stuart's *Maya Decipherment* blog, July 2014. My comment was posted at *The Center for 2012 Studies* (<http://thecenterfor2012studies.com>).

Really, all critics of 2012 and my work should read my chapter in the anthology that I contributed to, which Michael Coe wrote the preface for (*2012: Decoding the Countercultural Apocalypse*, ed. Joseph Gelfer, 2011). My chapter is freely posted at *The Center for 2012 Studies* (<http://thecenterfor2012studies.com>). I could also draw from

email correspondence with Darrin Pratt, the Director of the University Press of Colorado (in early 2015), Susan Milbrath (early 2015), Victoria Bricker (early 2015) and Ed Krupp (June of 2015). But these items will be reserved for a larger treatment in a forthcoming publication.

3. In his comment on the 2012 topic, in an NPR interview of early December 2012, Stuart stretched a bit to say “It [2012] was thought to be the turn of an important cycle, or as they put it, the end of 13 bak’tuns” (echoing my own published perspectives on 2012) (<http://Alignment2012.com/12-3-2012.html>). He also previously allowed that it was, for the Calakmul king who commissioned the 2012 text at La Corona, a “literary device.” But previously (in the NPR *Earth Sky* interview, April 4, 2012), Stuart asserted in no uncertain terms that 2012 didn’t mean anything to the ancient Maya. This seems to be the position maintained by many members of the Maya Studies Phenomenon.

4. See Houston’s blog post, and my comments, at: “What Will Not Happen in 2012”: <http://www.decipherment.wordpress.com/2008/12/20/what-will-not-happen-in-2012/>.

5. Martin & Skidmore (2012). See my review, with link to their essay: <http://www.thecenterfor2012studies.com/Review-Martin-Skidmore.pdf>. See also my “Steps in Verifying the Maya Calendar Correlation”: <http://www.thecenterfor2012studies.com/2012center-note18.pdf> and my response to Aldana’s 2010 correlation essay: <http://update2012.com/response-to-Aldana-on-the-correlation.pdf>. See also my exposé of Lounsbury’s correlation error: <http://alignment2012.com/fap9.html> and my discussion of Lounsbury’s work in my 1992/1994 book *Tzolkin: Visionary Perspectives and Calendar Studies*. (The 1994 reprint was published by Borderland Sciences Research Foundation, Garberville, CA.)

6. The Horizon ProjectTM (invented by exploitative doomsday showman Brent Miller) hitched its wagon to the December 21 solstice date, and thoroughly appropriated and distorted my galactic alignment work. In my 2009 book *The 2012 Story*, I thoroughly critiqued the Horizon Project’s doomsday fetish and distorted understanding of the galactic alignment. Coe’s criticism (shared by Van Stone and Marc Zender) of those who prefer December 21 because it’s a solstice became a quick and easy talking point against the December 21 solstice date. No clarifying context was ever provided to distinguish my own work from the rest, and so the denigrators succeeded in propagating a guilt-by-association insinuation. This happens either as a conscious effort to mitigate an outsider or as an unconscious conceit against a perceived category of ideological foes. Loose lingo, mudslinging, and turf protecting abound in this domain of the Maya Studies Phenomenon. Either way, both of these motivations are fueled by under-informed academic arrogance, turf-protecting, envy, and elitism.

7. Houston doesn’t seem to understand how his own observations, in other publications, provide support for the ongoing work that relates to the 2012 astronomy and world-renewal ideology that I’ve articulated since the mid-1990s. For example, he made an interesting blog post on July 29, 2014, regarding ballcourt alignments to tombs in Classic Period sites. He overlooked the temple tomb’s relationship to its celestial corollary, the

Dark Rift in the Milky Way, and he therefore missed how his presentation supported my reconstruction of the Izapa ballcourt's alignment to the Dark Rift, over the December solstice sunrise horizon (see Jenkins 1998 and Houston 2014).

8. The book was *Mexico Mystique*, which Waters wrote under an academic research grant administered by Colorado State University. (With typical hubris, some scholars have dismissed Waters as merely being a "mystic" or a "novelist"). Most students of 2012 don't realize that in the late 1980s Waters updated his thoughts on the 13-Baktun period-ending. His essay was published posthumously in a 2002 collection edited by his wife, Barbara. See my Frank Waters essay at *The Center for 2012 Studies*.

9. This is a fundamental and complicated topic, beyond the scope of this review-essay. I can only direct readers, hopefully some of whom are Maya scholars, to the concept of non-duality and the danger of the Pre-trans Fallacy, as explicated in Part 2 of my book *The 2012 Story* (Tarcher/Penguin Books, 2009). Real-time examples of the cognitive dissonance that occurs among Maya scholars who can't process evidence that contradicts their prejudiced assumptions can be found in the 206-page MEC-Facebook debate / discussion of my 2010 SAA paper — online at the *Maya Exploration Center* (Director Ed Barnhart, <http://www.mayaexploration.org>) and also at *The Center for 2012 Studies* (<http://www.thecenterfor2012studies.com>).

10. As I explained in my chapter in *2012: Decoding the Countercultural Apocalypse* (Gelfer 2011), a circum-Mediterranean-derived (cMd) bias (see Aldana 2007:3, 11-14) runs rampant through many areas of Western science, particularly in ethnographic and anthropological treatments of Native America and other non-Western cultures. It is typified by filtering Native cultures and their knowledge systems through a Western, Eurocentric mind-set that is insufficient for the task. The problem is embedded within scholars being educated by Western universities, which enforce interpretive biases that are unhelpful and distorting, and result in inaccurate and clichéd interpretations.

11. A term used by Gerardo Aldana in regards to archaeoastronomy and 2012, in his introduction to *Archaeoastronomy and the Maya* (Eds. Barnhart and Aldana, 2014).

General notes: The 1 through 9 editions of Michael Coe's *The Maya* were published in 1966, 1980, 1984, 1987, 1993, 1999, 2005, 2011, and 2015. A U.S. release of the first edition (which was published only in the U.K. in 1966) happened around 1972. A 7th edition of Coe's book *Mexico* (1961) was published in 2013. Amazon currently describes the anthology *2012: Decoding the Countercultural Apocalypse* (ed. Joseph Gelfer) as being released with Routledge, Kegan & Paul on August 20, 2014. This must be a reprint right acquired by Routledge, as the anthology was originally released with Equinox Publishing Ltd in late 2011.

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7040 words. This entire piece was written on June 14, 2015, with the 1st and 9th editions of Coe's *The Maya* in hand. Edits and sources compiled June 15.