

Griffith Observatory
Los Angeles

Dear Ed Krupp,

July 9, 2015

I am enclosing a booklet and a selection of articles and chapters. It strikes me that your comments and critiques about my work are not very well informed regarding what I've actually written through the years. Much hinges on your distorted, partial, out-of-context extraction from the Introduction to my 1998 book. You don't seem to have read or considered my lengthy letter to you of early 1999, after I sent you my book for review. That was the last I heard from you until I reached out last month (June 2015). You easily could have contacted me at any point during the interim period of 16 years, and I would have been happy to dispel your mistaken notions about my work and clarify any questions. Your updated *Sky & Telescope* article for the *IQ Magazine* (December 2012), would have benefited from a reading of my 2009 book *The 2012 Story*, which you claim to have on hand. Likewise, the same issue applies to your *Handbook for Archaeoastronomy and Ethnoastronomy* article of 2014.

A few basic points about my work that my critics prefer to ignore: I investigated 2012 as a valid artifact of ancient Maya thought. My approach has always been *to try to reconstruct what the ancient Maya thought of 2012*. I asked the right questions, regarding the origins of the Long Count (the "2012" calendar), and studied the most relevant time and place: Izapa and the Izapan (Isthmian) civilization. I investigated evidence for how the creators of the Long Count thought about 2012, during a time when all Maya scholars treated 2012 with contempt and derision or, at best, something to be examined only as a psycho-social phenomenon of the modern marketplace. In August of 2010, the first serious treatment of 2012 by so-called "real" scholars, as a valid artifact of ancient Maya thought, was published (MacLeod and Gronemyer, *Wayeb* no. 34). This occurred four months *after* my SAA presentation on the Tortuguero inscriptions.

Thereafter followed the Oxford IX conference in Peru, with the academic papers on 2012 being published by the IAU in July 2011. Then, the Gelfer anthology (in which I contributed chapter). Then *Archaeoastronomy Journal* Vol. 24 (August 2012). The papers in these journals which suggested, proposed, deduced, or reconstruction anything about what 2012 might have meant to the ancient Maya included the core ideas that I published in the mid-1990s: the precession-based galactic alignment (properly understood), and a doctrine of period-ending deity sacrifice & world-renewal. Please read the essays by Carlson, Grofe, MacLeod, and Callaway if you are doubtful. And now we have Carlson's 2015 essay and Coggins essay, in the anthology you wrote your preface for --- both of which echo my long-ago articulated ideas. Comments? If you don't understand that my work was centered on an interpretation of deity sacrifice & world-renewal which the ancient Maya saw timed by the galactic alignment, you should re-read *Maya Cosmogenesis 2012*, the core ideas of which are summarized in a concise section of my 2002 book *Galactic Alignment*.

I enclose the following:

My booklet of late 2012, titled *Reconstructing Ancient Maya Astronomy*, based on my presentation at the New England Archaeological Research Association (NEARA).

“Approaching 2012: Modern Misconceptions versus Reconstructing Ancient Maya Perspectives” (2011, in the anthology edited by Joseph Gelfer, preface by Michael Coe).

“The Coining of the Realm (of the 2012 Phenomenon)” in *Zeitschrift für Anomalistik* (January 2014). This is my critique-review of an essay by John Hoopes & Kevin Whitesides (2012), in the same journal.

“12/21/2012: The Game Ball Goes Through the Goal Ring,” *Institute of Maya Studies Explorer*, Vol. 41, Issue 12. (answering questions)

“Fear and Lying in 2012-Land,” January 2009. Critique of the 2012 phenomenon, in the anthology *You Are Still Being Lied To*, ed. Russ Kick.

I also enclose a print-out of the email I sent you on June 10, which contained comments and questions regarding your portrayal of my work. That was four weeks ago, and you haven’t responded. I think a responsible scholar should respond to the person whose work he was maligned and inaccurately assessed. To this end, please see the Open Letter piece, also enclosed. This contains many of the points from my email to you of June. It also indicates factual errors in your various articles on 2012. There are many more, but I’ve selected a few. **I invite you to respond to this Open Letter which corrects and critiques your statements about my work.** It will be posted at *The Center for 2012 Studies* (<http://thecenterfor2012studies.com>); and I will be happy to post your rebuttal when you provide it. My email: the2012story@gmail.com.

The skewed narrative and basic factual errors in your treatments obviously suggest that you aren’t that well versed in the ideas and publications of “the 2012 phenomenon,” which I’ve been critiquing since the late 1980s. Read, for example, my “Fear and Lying in 2012-Land” piece or the several in-depth chapters in my 2009 book *The 2012 Story*, which was published before your *Sky & Telescope* article. Early critiques (Arguelles, etc) are in my 1992/1994 book called *Tzolkin* (Borderland Sciences Research Foundation).

It’s funny, in 1996-1997 I was inquiring at academic publishers regarding publishing my magnum opus, *Maya Cosmogenesis 2012*. The conversation was over as soon as I mentioned 2012 --- within 45 seconds of the phone call’s initiation. Why? Because, of course, 2012 was not a valid topic of rational inquiry. For scholars and for academic publishers, that’s been the case until a smattering of serious scholars took it up, beginning in 2010. Which is just to say that my work was too far ahead of the curve to be of interest to academic publishers in 1996. I don’t think you’ve read the academic literature on Maya precession calculations, the 3-11 Pik formula, or Tortuguero Monument 6. If you had, you would see how my interpretations of what 2012 meant to the ancient Maya started being echoed much later by scholars. But many of them have gotten the memo jammed down their throats, from Aveni or Stuart, that 2012 cannot be treated

seriously! Don't mention or cite MJJ (Carlson, Aveni); don't explore the unique ways the Maya tracked precession; and any talk of world-renewal is New Age rubbish (Hoopes).

Finally, I did not print-out my *Society for American Archaeology* paper "The Astronomy of Tortuguero Monument 6." In 2009, I was invited by Drs Robert Benfer and Larry Adkins to speak on the SAA panel "Archaeoastronomy in the Americas," which happened April 15, 2010. My read paper was included in the 206-page debate about it, sponsored by Dr. Ed Barnhart and the board members at the *Maya Exploration Center*. This occurred in late 2010, with comments by Stan Guenter, Gerardo Aldana, Michael Grofe, Barbara MacLeod, Ed Barnhart, and others. The entire transcript, with my concluding comments, is posted at Barnhart's MEC website (<http://www.mayaexploration.org>) --- and it's also at *The Center for 2012 Studies* website. Please read my SAA paper in that file. In the larger debate you can perceive the juvenile and irrational debate & critique / evade & repeat tactics of anti-2012 scholars like Guenter and Aldana. They project upon me something that I am not, which is akin to the worst kind of bigoted, mean-spirited, scape-goating. Really amazing to experience, and disappointing to see professional scholars behaving so badly.

I hope you will file my enclosed booklet and articles in your Griffith Observatory library, so you and your colleagues can be accurately informed about my work. The skewed, under-informed, juvenile, and unprofessional critiques of my work are documented for the record. I also hope that whatever future attempts you make to critique my work will be informed by these essays, and take into account the odd circumstance that the two core ideas about 2012 that I articulated in the 1990s were echoed years later by other Maya scholars --- notably by John B. Carlson in the same anthology of 2015 (*Cosmology, and Calendars, and Horizon-Based Astronomy...*) that you wrote a preface for. Yep, the ancient Maya believed that, at the period-ending of 2012, deity sacrifice is necessary for world-renewal. Best wishes,

John Major Jenkins
The Center for 2012 Studies