

The Original Documents and “History of the 2012 Phenomenon” Narrative Written for *The Center for 2012 Studies*, up to May 2010

Compiled with Appendices May 2014. © John Major Jenkins

Preface: What is this document?

In early 2010 there was a growing body of comments and writings by professional academic scholars on 2012. For years I had been concerned and astounded by the under-informed assertions and biased critiques made by scholars. In fact, I'd been commenting on this in my published works since the early 1990s (e.g., see my 1992/1994 book *Tzolkin*). My book *The 2012 Story* (October 2009) devoted some attention to critiquing the academic treatment of 2012, which is an arm of “the 2012 phenomenon” ignored by the academic 2012 debunkers who appropriated that phrase from an earlier use employed by myself and Geoff Stray.¹ My book was published on the eve of Hollywood's 2012 disaster movie, which triggered a lot of scholarly commentary on “2012” --- comments that were reactionary to Hollywood's idiotic treatment but that nevertheless succeeded in falsely conflating my work with the milieu of disinformation. Notably, by October of 2009 there were pointed critiques of my work by Anthony Aveni, David Freidel, and Ed Krupp that all proved to be deeply flawed, in error, and misleading.

I launched Update2012.com in May of 2009 in order to address this (at a time when the writing of *The 2012 Story* had just been completed, apart from the editing process which went up to August). These critiques were all forced by the impending 2012 disaster movie (released in early November, 2009, with premier showings in October), and the scholars were adept at calling me an architect of the madness while never once accurately characterizing what my reconstruction work, which I'd been engaged in since the early 1990s, was actually about. I actually stuck my neck out and tried to educate the media that there was no 2012 doomsday prophecy in the Maya material, and I spoke at media junkets and publicity events for the movie in Jackson Hole, Wyoming and in Hollywood --- not getting paid a dime for any of them, by the way. I seized the opportunity to speak against the flawed premise of the movie; meanwhile the scholars were throwing me under the bus, ignoring my efforts to impose clarity on the madness. They published and stated all manner of delusions about my work.

So, in early 2010 I conceived of the need for an online think-tank resource --- a narrative of the unfolding 2012 discussion, which was to pointedly include the scholars, and I called it *The Center for 2012 Studies*. I'd already discussed many scholarly treatments of 2012 and critiques of my work in my book *The 2012 Story* and in my essay for *You're Still Being Lied To* (Disinformation Company, January 2009). But by 2010 there was a vast amount of additional comments that needed to be assessed. In addition,

¹ This is emblematic of the imitation and appropriation by scholars of work done previously by independent researchers. And their treatment did not refine or improve the approach of those who coined and first used the phrase “the 2012 phenomenon”; rather, scholars like John Hoopes, Johan Normark, and Kevin Whitesides imposed a more narrow definition that excluded themselves and their colleagues from scrutiny, and ignored the relevance of what the modern Maya think about 2012.

there were revealing events in academia, occurring in the years prior to October of 2009, that I was unable to cover in my 2009 book, so I conceived of an informative introduction to 2012 and the scholarly treatment of it.

My narrative survey was designed as a three-pane web page with a Table of Contents in the left pane that would call up each file in the main central pane. The pane at the top would contain the mast-head image and tabs with links to a few other main topics, such as the “Occasional Notes” page. This was to contain brief research papers. As the site evolved, I decided to focus on the research and relegate my critiques of scholars to my Update2012.com page. I decided that *The Center for 2012 Studies* should not engage with the endless contentious debates, but just present the research that I was continuing to pursue. As such, today the site has over two dozen essays that comprise over 400 pages of material. Many of my papers explore topics that have been “hot-potato” topics largely ignored by scholars (such as the astronomy in the “2012 inscriptions” from Tortuguero Monument 6 and La Corona Block 5) --- precisely because the evidence on those monuments provides good support for my work, which scholars have distorted and denigrated.

Meanwhile, certain scholars like John B Carlson have come to echo my own pioneering ideas regarding how the ancient Maya thought about 2012. Carlson actually green-lighted for publication in his *Archaeoastronomy Journal* the misleading and *unsupported* statements about my work (by Van Stone, Whitesides, and Hoopes) --- a quite curious circumstance. Let me state this clearly: the one scholar who most precisely came to echo my “worldrenewal” and “deity sacrifice” interpretation of 2012 did three things: he ignored citing my own prior publication of these ideas going back to the 1990s (even though he demonstrably knew about my work by 1995); he forbid at least one of his contributors (one of the few who was open minded about my contributions) from mentioning or citing my work; and he empowered his colleague-friends in their false dismissals of my work by green-lighting their sub-standard scholarship in his own “peer-reviewed” journal (because it served to relegate my work to an invalid category). Thinking people can do the math on that one, regarding the ethics of John B. Carlson.

So here is another document in the annals of 2012ology. It’s one that got pushed aside and superceded by my other pursuits, which sometimes happens. That especially happened in the increasing ferment around the 2012 topic. In some essential way, the 2012 topic was successfully branded as a joke by the 2012 movie and the inane stream of prime-time “documentaries” about it (which often enlisted and distorted my work), and after 2012, with only a few important exceptions, the 2012 topic never really gained a footing in the media as a viable topic of rational discussion. This was quite unfortunate, even tragic, because very important developments in the 2012 story occurred after 2009, including:

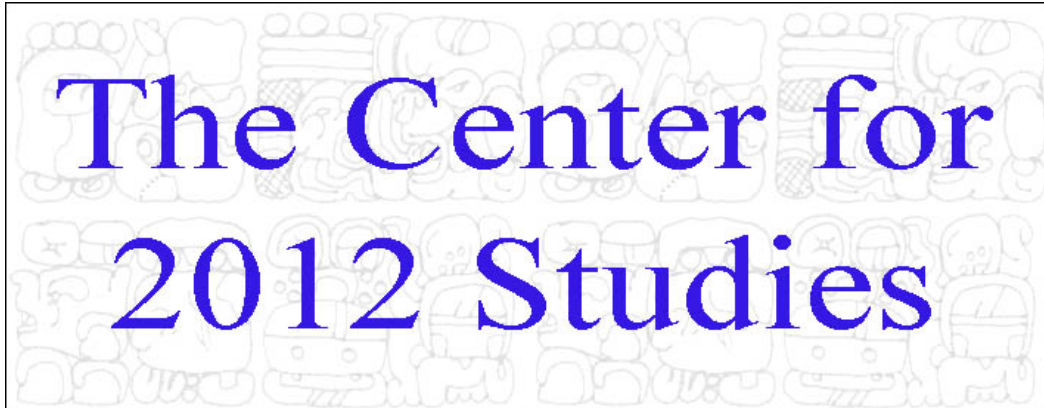
- my SAA presentation of April 2010,
- Robert Sitler’s book *The Living Maya* (2010),
- the Izapa Tour with Maya spiritual guides in June 2010,
- Gronemeyer & MacLeod’s study of the epigraphy of Tortuguero Monument 6 (August 2010),
- the revealing MEC-FACEBOOK Discussion of late 2010,
- my Lord Jaguar presentation at the *Institute of Maya Studies* in January 2011,
- the Oxford IX archaeoastronomy conference in Peru (January 2011),

- my in-person examination of Tortuguero Monument 6 in March 2011
- the publication of my close-up photographs of TRT Monument 6 and findings about Lord Jaguar's birthday in June 2011
- the publication of academic papers on 2012 in July of 2011 (IAU Vol. 7),
- Stuart's flawed but lauded 2012 book (June 2011), and my review of it
- the release of my book *Lord Jaguar's 2012 Inscriptions* (September 2011),
- Stuart's avoidance of MacLeod's comments on his blog (October 2011)
- Stuart's celebration on NPR, in the *National Geographic*, and in the *Explorer Magazine* (early 2012) as a scholar insisting that 2012 means nothing.
- the release of the Gelfer anthology on 2012 (December 2011),
- the discovery of the Xultun astronomy inscriptions (March 2012)
- the discovery and announcement of the new "2012" inscription from La Corona (April-June 2012), and Stuart's censorship of my post about the astronomy.
- the release of the documentary that featured my work, *2012: The Beginning*, in April 2012; its placing at Cannes and premiere showings around the world.
- the first Izapa Round Table conference (June 2012),
- the discovery of the Ballcourt Monument Park being constructed near Izapa (June 2012), which utilized my ballcourt alignment reconstruction.
- the publication of the *Zeitschrift fur Anomalistik* articles by MacLeod & Van Stone and Whitesides & Hoopes (mid-2012),
- Lance Storms' review of the Gelfer anthology
- Michael Grofe's astounding work published in the *Archaeo Journal* Vol. XXIV anthology of 2012 writings by scholars (August 2012),
- The bizarre Tech Museum critique of my work by astronomer Isabell Hawkins (September 2012), and my response (written in mid-2013)
- the Lady K'abel tomb (September 2012), and revisiting her Stela 34
- the release of my book *Reconstructing Ancient Maya Astronomy* (October 2012),
- the discoveries during *The Great Return* conference at Copan (December 2012), which were explored and elaborated through 2013.
- The Benfer anthology debacle (December 2012 through October 2013)
- Aveni's inaccurate comments on my Benfer essay (late 2013), my response
- My critique of the Hoopes & Whitesides essay in *Z fur A*, my critique of Whitesides' essay of 2012, and revealing exchanges with both of them.

Exhausting isn't it? I know, I was there. And at this stage, since so many people just got sick of dealing with 2012, and it is now officially an "expired topic" in the trendy marketplace, I am the only person who continues to fight for clarity and discernment in the accurate treatment of 2012. Now, this has to be applied retroactively since so much disinformation was published and foisted on the public not only by the media, but by professional scholars. My treatment of these things is documented in this original version of my *Center for 2012 Studies* website. It provides a window into the goings-on up to mid-May 2010. I've added a few clarifying comments (in brackets) and seven appendices of related information.

John Major Jenkins
May 25, 2014

Original homepage:



[Update2012.com](#) • [Home](#) • [2012 Center Notes](#) • [Additional Info & Links](#) • [Contact](#)

Mission Statement

The Center for 2012 Studies is dedicated to investigating how the ancient Maya conceived and thought about the 13-Baktun period ending of December 21, 2012. The underlying premises, such as the calendar correlation, will be discussed. Evidence from a variety of disciplines will be assessed. Opinions and statements of scholars and independent investigators will be arranged and presented. Links to relevant studies and resources will be provided. Conclusions will be drawn based upon the presented evidence. This is a place for think-tank research and late-breaking discoveries, and clear information on the history of how this much misunderstood date, which not very long ago was completely dismissed by professional Maya scholars, is becoming the key to understanding more profound levels of what the ancient Maya accomplished and believed.

The Center for 2012 Studies is not a place for addressing the wide spectrum of pop culture manifestations in the "2012 phenomenon" or the mass media's distortion and abuse of Maya tradition. There are other places where that can be pursued, most importantly the partner site [Update2012.com](#). Here, at *The Center for 2012 Studies*, we want to provide a clear space for investigating the origins of the Long Count system, the evidence that 2012 was an intentional artifact of the ancient Maya's calendrical cosmology, and how the ancient Maya thought about it.

Because there is now growing evidence for the "2012 Alignment Theory" that was first presented in 1994 by independent researcher John Major Jenkins, this site will often reference the contributions by progressive scholars in support of that theory as well as the reception and/or rejection of the growing evidence by professional Maya scholars. The work of John Major Jenkins is put into proper perspective here, as an essential contribution to reconstructing ancient Maya calendar cosmology as it relates to 2012, and thus this site can serve as a helpful reference point for those who would like to critique his work.

Navigating the Site

The ideal is to keep this site to a simple presentation. The left frame contains a chronological structure that outlines the process by which the reconstruction of the Maya intention behind the 2012 date has been, and is being, accomplished. I've avoided engaging the numerous side topics that crowd the 2012 discussion, including dealing in detail with the misconceptions of popular writers, the disingenuous and factually flawed presentations in the mass media, and the persistently pernicious doomsday fallacy. Jenkins's recent book *The 2012 Story* already did that, and links to these issues can be found in the Additional Information & Links section. That said, the "Other Approaches" section briefly summarizes these topics. The sections outlined in the left frame are primarily designed for understanding what the ancient Maya thought about 2012 — which is the mission of *The Center for 2012 Studies*. What the modern Maya think about 2012 is not necessarily consistent with what their ancestors thought about it. The contemporary Maya renaissance and goings on among the modern Maya is explored in Chapters 10 and 11 of *The 2012 Story*.

The Center for 2012 Studies, Occasional Notes

This resource collects usually brief notes and observations on inscriptions, corrections of previous perspectives and updates, and items relevant to understanding how the ancient Maya thought about 2012. This is an important resource for cutting-edge discoveries of a technical nature, critical to the reconstruction of ancient Maya cosmology, which traditionally take years to get into print. Check it out: [2012 Center Notes](#).

I. What is 2012?

Answer: It is a real artifact of the Maya calendar

Yes, it's true: 2012 is a real artifact of the Maya calendar.

What does it mean to say this? It means that the date we call December 21, 2012 (which for the ancient Maya was referenced in their Long Count calendar as 13.0.0.0.0, the end of a period of 13 Baktuns) was built into the calendar as an intended placement. In other words, the creators of the Long Count fixed the placement of their calendar in such a way that 13.0.0.0.0 would fall on December 21, 2012. (This doesn't mean that the beginning date, in 3114 BC, wasn't also an intended placement; both are possible and in fact revealing a paradigm shift at Izapa.) In terms of the Long Count calendar's placement in time, December 21, 2012 is a "real" or "intended" artifact. An alternative position, one which has been asserted by many Maya scholars, is that the 13-baktun period-ending in 2012 had no meaning for the Maya, and it's occurrence on a solstice is a coincidence. Now, as of 2006 we have energetic discussions happening about the 2012 date's presence on Tortuguero Monument 6. Furthermore, Maya scholar Erik Boot identified what appears to be yet another 2012 date on one of the many incised bricks from a site called Comalcalco. The fact that the 2012 date appears in at least one Classic Period text means that it was being referenced, utilized, and/or thought about in some kind of way by the

ancient Maya. In other words, there is evidence that it had some kind of meaning for them.

Another piece of evidence that the 2012 date is a real artifact of ancient Maya thought, built into the very origins of the Long Count system, is the fact that it falls on a solstice. It was Maya scholar Munro Edmonson who first very briefly mentioned (in his 1988 Book of the Year), that the 2012 date fell on a solstice and such a situation was unlikely to be a coincidence. Unfortunately, to my knowledge he never further elaborated on the implications beyond those few sentences in his 1988 book. Nevertheless, he remained the only (and never cited on this point, unless I mentioned him) Maya scholar who had suspected that such an occurrence indicated that 2012 was likely to be an intentional artifact. The situation is more meaningful than a clever calendrical calculation, as it touches upon a knowledge of mathematics and astronomy (calculating a future solstice requires knowledge of the tropical year).

Now, with the inscriptions on Tortuguero Monument 6, we can say with absolute certainty that 2012 is a real artifact of ancient Maya thought.

II. Approaches to Understanding 2012

a. My approach: reconstructing ancient Maya cosmology

The effort to reconstruct what the ancient Maya thought about 2012 should be a central concern of professional Maya scholars. Unfortunately, it has not been a concern at all until very recently. With attention to the Tortuguero Monument 6 inscription increasing in academic circles, there is now, as of mid-2006, an effort to understand 2012 as a valid artifact of ancient Maya thought. In comparison, I've been concerned with this question for two decades.

Obviously, it should go without saying that *reconstructing authentic Maya beliefs* should be a priority. However, discoveries and documented evidence that help this endeavor have been disregarded by scholars and ignored by the media (because it didn't support their doomsday programming). Generally, there have been very few independent investigators who have attempted to reconstruct what the ancient Maya thought about 2012. These are covered in the "Who's who" section.

b. Other approaches to understanding 2012

1) The media

The approach of the media to 2012 is one dimensional. The assumption has been that 2012 is the province of clueless New Age people, paranoid survivalists and doomsday pimps, and other fools. They set the stage with a bevy of reps from this realm and then contact a few lettered professors who dismiss anything and everything connected to 2012. End of story. I wrote [a guide to 2012](#) for the media in the Fall of 2009.

2) Popular writers

Popular writers are usually underinformed about the basic facts of the Maya calendar. Even the simple effort to produce the *Idiot's Guide to 2012* resulted in a travesty of

misinformation. Furthermore, popular writers often attach themselves to one or popular theory or clever model and neglect trying to understand 2012 from the vantage of what the Maya themselves believed about it. Maya calendars involve numbers and unfamiliar terms and concepts, and it's just too plain hard. In a similar vein, some popular writers find modern Maya spokesman and report various things that the modern Maya say and think about 2012, which comes largely from their exposure to questionable ideas in the marketplace. The reason why this is so, is because the Long Count system stopped being followed by the Maya many centuries ago.

3) Spiritual teachings

Some people approach 2012 as a repository of spiritual teachings. There certainly are spiritual teachings in Maya traditions that relate to cycle endings and 2012. I've shown that the Maya Creation Myth (the Hero Twin Myth) is a valid source of teachings for period endings, if understood in their deeper archetypal meanings. As such, the Creation Myth is a repository of perennial wisdom. The problem here is that writers in the 2012 marketplace often don't try to relate their own concepts and terminology to Maya concepts. A disconnect occurs and the proper credit that should go to Maya sources gets lost in translation. Worse, spiritual teachings can become extremely distorted if appropriated into the phraseology of Western esoteric tradition, angelology, the human potential movement, pop psychology, and the New Age marketplace. This situation is sometimes defended as an attempt to make alien Maya gods and challenging ideas more palatable and understandable to the dumbed-down denizens on Donkeystan, but in effect it is tantamount to co-opting Maya teachings.

4) Scholarly criticism

When 2012 began to become a topic of interest to professional academics, they began by addressing it solely as a socio-cultural phenomenon. In other words, self-appointed 2012 sociologists in academia joked about the millennial fervor that hits irrational uneducated people during calendar junctures, such as the Y2K thing in year 2000. Anthony Aveni has had fun with this by coining the pejorative blanket term "Y12ers" to refer to virtually everyone who has written about 2012 — except, of course, himself, who heads up the elite squad of rational heresiologists appointed by Lord De Cartes to wipe out all New Age foes of ratiocination. So, for a few years you had cultural observers like John Hoopes, an anthropologist at a university in Kansas, creating clever exposés on Wikipedia, happy to avoid the challenge of reconstructing what 2012 may have meant to the ancient Maya. It should be emphasized, once again, that up until very recently almost every professional Mayanist that considered 2012 assumed, *a priori*, that it had no meaning at all to the ancient Maya, that the solstice placement of 2012 was a coincidence, and that the topic was a hoax of New Age fantasts, mystical ascensionists, or millennial apocalyptarians. This has proven to be an unwarranted and unsustainable position.

5) Independent investigators

There are and have been independent investigators doing serious work on 2012. Some of this has merit as it seeks to reconstruct authentic beliefs and perspectives that the ancient Maya held. Another avenue of investigation related to 2012 is the scientific question of

whether or not galactic alignments have any kind of empirical effect on life on earth. It should remain an open question as I've seen absolutely zero scientific work offered by the knee-jerk critics of this question, and some compelling research in favor of it as summarized by Geoff Stray in his book *Beyond 2012*. But generally, there have been very few independent investigators who have attempted to reconstruct what the ancient Maya thought about 2012; these are covered in the "Who's who" section.

Brief summary of other uses of 2012

2012 as a:

- marketplace cash crop
- alarm button for doomsday pimps
- media carnival

All of these are interrelated, and so I treat them here together. It's not surprising to see 2012 being used and abused in the marketplace in a variety of ways, mandated by the principles laid out by marketing gurus to generate sales. All manner of schemes, iPod apps, doomsday devices, deceptive media gimmicks and talking points have been enlisted for this purpose. And all of it is completely misleading. It reveals more about American Idiocracy than anything. Of course we shouldn't expect the media outlets and channels that have hijacked the American Mind to give a hoot about the real 2012 story, or the fact that 2012 is a true artifact of the ancient Maya's Long Count calendar. Consequently, they don't care, and have ignored when explicitly told, that there is no evidence that the ancient Maya "predicted doomsday" in 2012. My experience with this in press interviews, in my dealings with exploitative popular authors, and in being lied to by documentary channels, is more extensive than anyone else who has been committed to 2012 Studies. Moreover, popular writers are generating meaningless noise with their idiosyncratic systems, catchy models, and alarmist doomsday rhetoric. This is an area that is increasingly a huge distraction from understanding what the ancient Maya believed about 2012.

I have spoken about the spiritual teachings for period endings that are embedded in the Maya Creation Myth, and have taught for years that for the Maya these teachings are about sacrifice, transformation, and renewal. There are some in the marketplace who have embraced this perspective, lead tours and give workshops. Others have a more free-form, supposedly "Mayan," spiritual perspective on 2012 that sometimes loosely echoes Maya concepts but more often conflates modern New Age spirituality with ancient Maya beliefs. I've dealt with all these manifestations extensively in the past, and it will not be a focus of *The Center for 2012 Studies*, which is committed to reconstructing how and what the ancient Maya thought about 2012. Consequently, what the modern Maya think about 2012 will also not be focus of this site. However, I have argued that the modern Maya preserve an understanding of what needs to be done at period endings, and we will see that at least one Maya community today preserves rites and ceremonies (and a deity) that reflect how 2012 was being used on Tortuguero Monument 6.

III. Who's who in attempting to reconstruct what the ancient Maya intended 2012 to mean (1966 - 2006):

- a) Michael Coe,* 1966
- b) Frank Waters, 1975
- c) Munro Edmonson,* 1988
- d) John Major Jenkins, 1994
- e) Cotterell / Gilbert, 1995
- f) Geoff Stray,* ongoing
- g) Sven Gronemeyer,* 2004
- h) Robert Sitler,* 2006
- i) Jim Reed's ongoing work*

*These names comes with caveat. In the cases of Coe, Edmonson, Gronemeyer, and Sitler, they provided comments, directions, or assumptions about how to think about 2012, but were not actually engaged in a sustained investigation to understand how the ancient Maya thought about 2012. (Take note that this section deals with the pre-Tortuguero (2006) phase; after 2006 researchers like Gronemeyer, for example, intensified the effort to understand how the Tortuguero 2012 text was being conceived by the ancient Maya.) Geoff Stray and Jim Reed are independent researchers who have assessed and largely agreed with my work, often summarizing it in their books, websites, and in the pages in the IMS newsletter (which Jim Reed edits). Stray has done work on Tortuguero Monument 6 as well as the possible causal effects of the galactic alignment, citing scientific studies on astrobiology, earth orientations to galactic frameworks, and brain neuro-chemistry. Jim Reed is a keen observer of late breaking discoveries, and is deeply engaged in contemporary Maya spirituality, facilitating experiential tours to Maya sites with Maya elders.

It remains that, up to 2006, there are only three authors/researchers who have made an effort to reconstruct what the ancient Maya thought about 2012, and why they placed the end of their 13-baktun cycle in 2012: Frank Waters, Maurice Cotterell/Adrian Gilbert, and John Major Jenkins. If there are others who I'm unaware of, please let me know. Let's address each person in the complete list sequentially.

1. In 1966, Maya scholar Michael Coe wrote about the upcoming cycle ending. It was the first time it had been mentioned in print, anywhere. Unfortunately, he described it through the filters of Christian apocalyptic terms, calling it an "Armageddon." He also miscalculated it, although he clearly had adopted the widely accepted GMT correlation. The result was a published error, December 24, 2011, corrected in later additions.

2. Frank Waters, unfortunately, adopted Coe's miscalculated period-ending date. Waters took the approach, which has now proven to be correct, that the intention behind the cycle ending must involve astronomy. Rather than looking at the precession of the equinoxes as the key, as I did in my work, Waters instead assumed a planetary astrology approach, and thus examined a typical earth-centered astrological horoscope for the date. And it was the wrong date, December 24, 2011. For these two reasons, Waters's early

effort is problematic. On the level of reconstructing Maya beliefs, Waters begins with the typical “catastrophe” assumption, assumed earlier also by Coe, but also ends with an emphasis on the transformational aspect of world renewal. Here we see a more in-depth treatment of the philosophy of cycle endings than Coe had offered.

3. In 1988, Munro Edmonson mentioned 2012 in his *Book of the Year*. By this time, Coe's miscalculation had been corrected and the tables in a new 1984 edition of Morley's *The Ancient Maya* had been extended to December 21, 2012, affirming the revised Thompson 2 correlation, JD 584283. Edmonson added something new, in noting in print that this period-ending date fell on a solstice. He assumed that such an occurrence was unlikely to be coincidence, and briefly discussed the "year drift formula" as a possible method the ancient Maya may have utilized to accurately project a future solstice. There was so much implied in Edmonson's position that went unexplored. For example, the astronomical and mathematical sophistication required to accomplish an accurate future solstice prediction must have been present for the early Maya (actually, the pre-Maya) when the Long Count was inaugurated, which for Edmonson was 355 BC. I was fortunate to have been introduced to Edmonson's book by Bruce Scofield in 1991. Apart from the couple of sentences in his 1988 book, I know of no additional work Edmonson did on this subject. He mentioned that the solstice placement was also noted by Victoria and Harvey Bricker, who are still active in Maya studies. Harvey, who I spoke with briefly at the Tulane 2012 conference in February 2009, said cryptically that the solstice location of the cycle ending indicated that the Maya "might have" made a future calculation but --- if I recall correctly --- he implied that one need to present other types of evidence that this was intentional. Although the Tulane 2012 conference was supposed to be themed on 2012, neither he nor Victoria mentioned or discussed their thoughts on 2012, or the solstice placement. In fact, the keynote speaker, Anthony Aveni, neglected to discuss the importance of the solstice occurrence until I brought up the topic in the Q & A section. Edmonson, who had taught for years at Tulane and who passed away in 1999, was not even mentioned during the entire proceedings by any of the presenters.

4. My "2012 alignment theory" was first published in 1994, as an article in a trade magazine. It put on the table an unprecedented connection between the astronomy of the solstice-galaxy alignment (preciously known to the authors of *Hamlet's Mill*, Terence McKenna, and various astrologers) and key concepts of Maya Creation Mythology --- namely, the dark rift in the Milky Way. This was soon afterward elaborated, in my 1995 book *The Center of Mayan Time*, by investigating a site called Izapa, acknowledged for having been involved in the formulation of the Long Count calendar (which gives us the 2012 date). I soon found evidence that the solstice-galaxy alignment was embedded in the symbolism of the Maya ballgame at Izapa, in the Maya Creation Myth, and in the symbolism of king-making ceremonies. My 1998 book *Maya Cosmogenesis 2012* laid out these and several other key breakthroughs in understanding ancient Maya cosmology. This book came out at a time when millennial Y2K stupidity was on the rise, several years after *The Maya Prophecies* book by Cotterell and Gilbert.

5. Maurice Cotterell's theories, and an idea by Adrian Gilbert, in *The Maya Prophecies* (1995). This book is flawed virtually at every turn of the page, but can be acknowledged

for making an effort to reconstruct what the ancient Maya actually intended for 2012. In 1995 I interviewed Gilbert and wrote a review-essay, which has been available on my website since late 1995.

6. Stray's and Reed's work is summarized in the asterisked note above.

7. Sven Gronemeyer is a German archaeologist who studied the site of Tortuguero, completing his thesis on it in 2004-2006. Of necessity he briefly transcribed the 2012 date and inscription, without further comment. It has since been elaborated further by David Stuart (2006), Barb MacLeod (n.d., 2009) and Gronemeyer himself (2010) --- which I treat in the next section. Michael Grofe has discovered and worked on some of the astronomy associated with the dates on the monument.

8. Robert Sitler is recognized for publishing the first academic treatment of 2012 in an academic journal, in *Nova Religio* in 2006. Although my published (print and online) work and comments on 2012 going back to 1989 were by 2006 quite extensive, all that (as well as all the correspondence I'd had with them) was invisible to professional Maya scholars. Sitler had contacted me in 2004 or 2005 and we had several email exchanges about my work. He summarized my work more or less accurately, but had a specific focus on what the modern Maya think about 2012. He pointed out, as I and Geoff Stray had done years before, that the modern Maya do not preserve information about the Long Count tradition and whatever they were saying about 2012 was clearly traceable to influences in the pop marketplace, for example the ideas of Jose Arguelles. Sitler did not mention the Tortuguero monument in his piece, as it was generally unknown to most researchers, and had not been openly presented for scrutiny by those who knew about it. But Sitler had heard rumors of it and with Stray's help cracked open the case by inviting David Stuart to transcribe the text, which he did in April 2006 on the Aztlán and UTMeso online forums. This initiated a second phase of attention going to 2012. Scholars had said repeatedly for many years that there were no references to 2012 in the Maya inscriptions. I had sidestepped this issue by investigating archaeoastronomy and iconography at Izapa, which long ago in 1994 I had realized was a key to understanding the origins of the Long Count calendar and therefore the intentional solstice placement of 2012. But now we had a date (we may now have *two* dates) that reference the 2012 period ending, one from Tortuguero and one from Comalcalco. [Note: the Comalcalco brick is now believed to not refer to 2012.] The Tortuguero 2012 date promised to provide a sink or swim test for my 2012 alignment theory and my view that the ancient Maya thought about 2012 as a time for sacrifice, transformation, and renewal.

IV. Tortuguero Monument 6, epigraphy and iconography (2006 - 2008):

- a) Background and description of Tortuguero Monument 6
- b) David Stuart's reading of the text; discussions on Aztlán and UTMeso
- c) John Major Jenkins on Bolon Yokte (2006)
- d) John B Carlson, 2012 comments on Aztlán (2007/2009)
- e) John Hoopes and John Major Jenkins (2007)

- f) Mark Van Stone's FAMSI piece (2008)
- g) Stephen Houston's blog comments, late 2008.

April of 2006 represents the point at which 2012 first came under serious scholarly consideration. It was previously treated briefly by scholars, as mentioned. Sven Gronemeyer's German thesis (2004) provided a concise transcription of the glyphs on Tortuguero Monument 6, but for the non-specialist and non-German speaker, this work was fairly inscrutable, and for a time nearly unobtainable. Sven made available an abridged English version of his thesis, and soon both scholars and outsiders had available to them, by 2006, a detailed drawing of the monument with Sven's line-by-line treatment of the text (not to mention a history of Tortuguero and the archaeological context). Epigraphers, of course, have had access to the glyphs of Tortuguero Monument 6, and have referenced them in various studies. For example, see [Texas Note No. 54 by Nikolai Grube and Linda Schele](#), an essay from 1993. The "bolon ip lah" phrase that they discuss, meaning something like "apotheosis," occurs in connection with Bahlam Ajaw's victory over Comalcalco on December 18, 649 (J). This was the time of the solstice, and I'll have more to say about this in [2012 Center Notes](#).

Monument 6 is a complicated and challenging text of some 176 glyph blocks. It was originally T-shaped. The main section contains 96 glyph blocks, five of which are completely effaced. Three of these five are conjectured to consist of god names in a list. The two other completely effaced glyphs, at K13 and L13, are part of a difficult passage that relates to a deep time mythology. The upper right flange, which contains the 2012 date, displays 20 glyphs. The missing left flange would have mirrored the right flange and also would contain 20 glyph blocks. Although this left flange is missing, and was never documented as surviving, Erik Boot noted that textual conventions and the ensuing content of the entire text dictate that it very probably concluded with a reference to the birth date of the monument's protagonist, the 7th-century Maya king of Tortuguero, Bahlam Ajaw.

Despite the existence of an extended narrative on Monument 6, the request for translation by Robert Sitler to David Stuart in April 2006 focused completely on the brief inscription immediately adjacent to the 2012 date in the right flange. Stuart's transcription, and the ensuing exchanges on Aztlán, are a matter of public record. I summarized the events in my book [The 2012 Story](#) as follows:

For many years scholars had been saying that we had zero references to 2012 in the archaeological record. Since 2012 is the next logical cycle ending, based on the 13-baktun structure of the Long Count, the point is somewhat moot. My work, for example, proceeded on the assumption that the 13-baktun cycle represented a standardized era-cycle length for the ancient Maya, and thus it was implied by the plentiful Creation Texts that referenced the 13-Baktun cycle completion in 3114 BC. Michael Coe, Sylvanus Morley, and other scholars had assumed the same; it's simply a repeating structure within a cyclic time philosophy. But now, Sitler had pushed the case with scholars on the University of Texas online forum, and epigrapher David Stuart revealed that a few scholars had indeed been aware of this date for some time. Why the date wasn't offered up for discussion long ago, and had to be pried out of the archives, is complicated and fraught with misunderstandings. As

events unfolded, I suspect it had to do with not wanting to add fuel to New Age fires. The lapse is not that important; things happen when they will.

David Stuart provided a translation of the text, and of course we all anxiously waited. Following the date phrase and reference to the end of the 13th baktun, the inscription reads that "something (effaced) will occur ... It will be the descent (?) of the Nine Support God(s) to the (?)." David summarized: "This is it. The term following uht-oom is the main puzzle, and largely effaced. The 'descent' reference is highly tentative, too. The enigmatic deity Bolon Yookte' K'uh [the 'Nine Support Gods'] has been known for some time from many sources, and I suspect that he (or they) has some tangential relationship to the Principal Bird Deity, as well as war associations. Interestingly, he is a protagonist in the deep time mythology of Palenque, as recorded on Palenque's Temple XIV tablet. A long-lasting character who's still around somewhere waiting, I suppose." <http://www.famsi.org/pipermail/aztlan/2006-April/001978.html>

In April of 2006, when the translation was released on the University of Texas online forum, a heated exchange commenced which revealed attitudes on two sides of the discussion. First, within a few days Maya scholar John Hoopes pointed out that internet sites had picked up on the translation and were hailing it as "a new discovery." David Stuart responded "I guess I should've known I was creating a monster with that initial post." Geoff Stray responded that in all fairness it certainly did appear like a new discovery to outsiders "because the epigraphers have been keeping the information to themselves, in fear if 'creating a monster'. However, this secretive attitude is not the answer, because it leads to essays by academics like Bob Sitler ["The 2012 Phenomenon"] stating that there are no unambiguous 2012 references in the Classic Maya texts. The closed shop is so closed that the information has failed to reach academics in adjacent fields, such as Sitler, who has a PhD in Hispanic literature, and has only found out about the Tortuguero Monument 6 after writing his essay."

Stuart responded by saying "I'm certain that if anyone had ever posed the question 'Do any Maya inscriptions mention 2012?' to us active epigraphers ... that we would immediately say, 'look at Tortuguero Monument 6.'" And yet, strangely, he felt no need to offer a correction on the assertions of his colleagues, repeated dozens of times on the email lists he subscribes to, that "there are no Maya inscriptions that mention 2012." Stuart continued: "Frankly, the Tortuguero passage, buried in lots of other data, hasn't been a huge deal to most of us because it is damaged and very, very ambiguous ... even if the glyphs there were clear and legible, no Mayanist I know honestly believes that the Classic Maya foresaw something that might actually come true in our day and age."

Stuart's last comment suggests he is conceiving of whatever 2012 means through the filter of what many New Age writers say it must mean—a dire prophecy for earth changes and/or spiritual enlightenment that "might actually come true." The possibility that it had any meaning at all for the ancient Maya doesn't seem to come

into play. The availability of sparse references to this monument were technically public, if "the 2012 watchers" could afford to travel cross country to attend conferences and buy expensive conference proceedings, and knew where to look for possible information that they'd been told time and again doesn't exist.

Stray acknowledged that scholars weren't necessarily keeping the information to themselves, but noted their cliquish exchanges revealed their true feelings---John Hoopes's mock comment, "It's amazing how quickly word gets around the web (It wasn't me, honest!)," and Stuart's reply "Thanks, John [Hoopes]. I'll believe it wasn't you!"

http://groups.google.com/group/utmesoamerica/browse_thread/thread/2ad64b039cb60983/0396cfd4957fd61e?pli=1 Another well known scholar elsewhere likened the 2012 people who actively interject their observations and comments on the academic email forums to "a pit of vipers." [Houston blog: <http://decipherment.wordpress.com/2008/12/20/what-will-not-happen-in-2012/>]

I wanted to share verbatim this exchange between scholars and non-scholars, as it reveals something which does indeed fall under what *The Center for 2012 Studies* is interested in documenting. And that is the emergence of the 2012 topic into academic discourse. This has occurred exclusively through the explicit date reference preserved on Tortuguero Monument 6. This fact forced the hand of scholars who had for many years denied that such a thing existed. When scholars finally appeared at the 2012 table, they were annoyed to find "non-professionals" already present for the discussion. (In truth they were usually already aware of these pernicious outsiders, who for years had been arguing, using other lines of evidence, that 2012 was an authentic artifact of ancient Maya thought.) These non-specialists include myself, Geoff Stray, and Jim Reed; we have all for many years been arguing that 2012 had meaning for the ancient Maya and that evidence could be presented for a specific way that 2012 was conceived by the ancient Maya. In my work, the pre-Classic site of Izapa was the source of my reconstruction and deductions. There, my research showed how the ballcourt and its monuments encode a World Age doctrine that perceived solstice solar renewal in the context of a larger worldrenewal, "cosmogogenesis" as my 1998 book title states. And there was a deity at Izapa who symbolized this worldrenewal, none other than the father of the Hero Twins, and he did so through a transformative sacrifice and rebirth metaphor that symbolized an astronomical alignment unique to era-2012. We will see by the end of this section that my early work, anticipating the 2006 attention of scholars to 2012 by well over a decade, is being echoed in the latest statements and findings of Michael Grofe, John B. Carlson, and Sven Gronemeyer.

My first attention to the Tortuguero text, as with many other researchers, involved the Bolon Yokte deity, who clearly was playing an important role in the "action" that was associated with the 2012 date in the inscription (see <http://Alignment2012.com/bolon-yokte.html>). I pointed out that this deity was present in period-ending and Creation Myth settings, including the newly documented pre-Classic San Bartolo murals. Something else occurred to me, that I've followed up on now three years later, which promises to open the door on something worth exploring. The core period of the Long Count is the 360-day

tun. I noted in 2006, following upon some ideas presented long ago by J. Eric S. Thompson, that one reading of Bolon Yokte's name is "nine-steps." This might refer, I surmised, to the fact that it takes 40 days for the 260-day tzolkin to advance by one number coefficient while retaining the same day-sign. For example, it takes 40 days to advance from 3 Akbal to 4 Akbal, or from 11 Oc to 12 Oc. Beyond this, it will take 13 tuns for the number coefficient to cycle back around to its starting point. $13 \times 360 = 4,680$ days. The 819-day cycle comes into play here, because $819 \times 4 = 3,276$. Now, 91×40 is the interval at which the 819-day cycle and the tun will meet at their beginning points, which = 3,640 (14 tzolkin periods). This period is 12 days less than a tropical year. It may be that the tun-tzolkin permutation was partnered with the tun-819 permutation, because $3640 - 364$ equals 3276. These things are still being worked out. As I reported in my SAA paper (April 2010) it may be significant that the first use of the 819-day period actually occurs at Tortuguero, on Monument 6, and the interval of 819×600 links an important pivot date in the text (July 23, 667 AD) with the 2012 period-ending date. The tun (connected to Bolon Yokte) is the key to the integration of the various cycles which conceptually culminate at the end of the era, in 2012. In any case, my Bolon Yokte musings were posted on my website in May 2006, in the article, "[Comments on the 2012 Text on Tortuguero Monument 6 and Bolon Yok'te Ku.](#)" An adapted print version was published in *New Dawn* magazine that Fall. The original online piece was cited by Michael Grofe in his 2009 Wayeb Notes article, "[The Name of God L: B'olon Yokte' K'uh?](#)", for my note regarding San Bartolo. The question regarding who this Bolon Yokte character, or characters, was, has become the focus of much debate about the "real" meaning of the 2012 text on Tortuguero Monument 6. As I've suggested from the beginning, it is misleading to think of the text as a "prophecy." It's odd that Maya scholars, such as Stephen Houston and David Stuart, have adapted their often satirizing comments to this New Age terminology.

Other scholars have been looking at Classic Period texts in an effort to identify Bolon Yokte or his analogues. John B. Carlson, for example, posted some comments on Aztlán in 2007 and 2009, summarized here: <http://www.famsi.org/pipermail/aztlan/2009-November/006975.html>. It turns out that Carlson presented his research [at a talk held on May 15, 2010, in Middleboro, MA](#). Here's the subtitle of his talk: "Lord of the Maya Creations on his Jaguar Throne: The Eternal Return of Elder Brother God L - Senior Cosmogonic God and First Shaman - to Preside over the 21 December 2012 Transformation." Please note that the subtitle of the talk contains perspectives on 2012 that precisely echo the "First Shaman", "Lord of Creation," and "transformation in 2012" reading I've been offering since the mid-1990s. Additional phrases used by Carlson reflect my previous work (highlighted in red):

Carlson's talk will cover some of the fascinating clues to Mayan thought depicted on two Maya vessels from the Naranjo region known as the "Vase of the Seven Gods" and the "Vase of the Eleven Gods" or the "Ranieri Vase."

"These scenes would seem to portray the 'gods' in a cosmogonic conclave, gathered in the darkness of night (the Maya Underworld), to re-create the world on the last completion of the 13.0.0.0.0 cycle on 4 Ahaw 8 Cumku 9 (11 August 3114 B.C.E.)."

according to an abstract for the lecture. “It is a reasonable hypothesis to propose that **the same cosmogonic entities**, presided over by the enigmatic Old God L, **would be back for the completion of the next cycle on 13.0.0.0.0, 4 Ahaw 3 Kankin (21 December 2012 C.E.)**.”

“Over the years since his name glyph was identified in the late 19th century, God L’s principle name has remained undeciphered and his deep nature obscured until the author’s researches, based in part on his long-term studies of ‘Venus-regulated Warfare and Ritual Sacrifice’ and ‘Maya Flasks and Miniature Vessels’ and related objects.” One of the special results of this latter project was the decipherment and “reading” of the principle name of the God L as May and probably Ch’ul May: “Holy Tobacco,” or “Holy Medicine,” based on the epigraphy. He is essentially the **“First Shaman” or “First Priest,”** the primary Maya God of Medicine and Curing. God L is the very personification of Tobacco itself, in all of its forms, in the same sense that the Maya Maize God E is the personification of corn. An old Jaguar God of the Maya Underworld, Patron God of Merchants, Messengers, Ambassadors, and Pilgrims, and of the planet Venus, God L is closely related to the traditional Mesoamerican “Elder Brother” figure, known as Bankilal among the Tzotzil Maya, who is often seen facing his younger brother, God K, who is related to the personified smoking lightning axe of the Maya Storm God complex ... Old God L is **the senior cosmogonic god**, at least by the Late Classic Period, who presides over the gathering of supernaturals for the almost endless **cyclical renewals or re-creations of the Maya cosmos in the great 13 Baktun cycle**, the cycle that will **complete** and continue on, once again, around December 21st, 2012 C.E.”

So, Carlson is in effect vindicating my core interpretations of how the ancient Maya thought about 2012. The role of the "period ending" or "period measuring" deity on Stelae 11 and 67 at Izapa, who I have identified with the "First Shaman" figure (the primordial Mam or Year-Bearer corresponding astronomically to the December solstice sun and mythologically to One Hunahpu), could very well be the archetypal predecessor to the "God L / Bolon Yokte" complex at Tortuguero and the latter-day MaXimon figure. We'll see that Michael Grofe's work makes a cogent connection between Bolon Yokte and MaXimon. My own "9 steps of tzolkin progression equal 360" also provides a connection between Bolon Yokte and MaXimon, who is the deity of the tun renewal (see Vincent Stanzione's book *Ritual and Sacrifice*).

We've jumped a bit ahead on our timeline. Carlson's work on God L apparently goes back (in unpublished form) a few years, but it was [Michael Grofe's Wayeb Notes piece of 2009](#) that nailed the connection between Bolon Yokte, God L, and MaXimon. That material is reserved for the next section, the post-2008 phase of official academia's attention to 2012. Carlson's material on God L was not widely known, and was presented publicly for the first time, as far as I know, in May of 2010 at his talk in Middleboro, MA. He possibly used the material in his classes; I can't be sure because he doesn't respond to my email. For more information, see "John B. Carlson Speaks" in the New Breakthroughs section of this chronicle.

In 2008 I became engaged in conversations about 2012, the calendar correlation, and related issues with epigrapher and artist Mark Van Stone, who has executed many fine drawings of hieroglyphic inscriptions for scholarly publications. Weighing in on general matters on Aztlan, Van Stone decided that he would write a piece on 2012. I tried, in our email conversations, to clearly inform him as to my work as well as issues of the correlation question and why the JD 584283 correlation was the only one that met the interdisciplinary set of criteria --- this is the one that makes the 13-baktun period ending fall on December 21, 2012. His piece was published to wide fanfare among his associates, such as John Hoopes, on the FAMSI website later in 2008. Nothing I said to him was incorporated into his bullet-point Power Point style "article." He must have just been picking my brain for his own purposes, one of which involved mitigated core aspects of my work, such as the importance of the December solstice. This is generally how sophistry and polemics function in order to mitigate the work of undesirables such as myself. I've seen it time and again being used by other critics of my work, such as David Freidel and Marcos Villasenor. A key aspect of this is to *not directly address* the arguments and points that I have made. Van Stone, for example, discusses the galactic alignment theory but fails to mention me or discuss this work in the context of my arguments, definitions, and presentation, which can be easily found in my book *Maya Cosmogenesis 2012* and my Web sites and which --- here's the kicker --- I explicitly spelled out for him in emails of 2008 (<http://alignment2012.com/Jenkins-VanStone2008.html>) as well as in a concise treatment I wrote for him (here: <http://Alignment2012.com/Response-to-Mark-Van-Stone.html>).

As such, I was justifiably shocked when his misleading diatribe was produced and published by the supposedly unbiased and reputable think tank, FAMSI. Moreover, Van Stone's piece was celebrated as "the most detailed scholarly treatment of the 2012 topic" by John Hoopes --- hilarious when you honestly contemplate the gaping holes in Van Stone's approach to 2012. For example, although the Long Count was developed in the pre-Classic period, Van Stone completely ignored pre-Classic origin-contexts, such as the Izapan civilization, and instead focused his attention on Classic Period inscriptions and, incredibly, on post-Classic material from far off Aztec lands. In late 2008 I pointed out on Aztlan the obvious absurdity of Van Stone's strategy, and posted our previous exchange of early 2008 online. Thus began the crumbling of the patience of the Aztlan moderators, who couldn't stand me clarifying points of fact and items of irresponsible polemics on the part of Van Stone and other scholars, such as David Stuart (see [October issue of http://Update2012.com](http://Update2012.com)). Van Stone later released as a self-published book, in April of 2010, a revised and expanded version of his piece. He continued to ignore my work, and instead chose to present the galactic alignment concept, for example, through the misleading words of New Age writer Gregg Braden. This act of clever sophistry allows Van Stone to associate the galactic alignment with the underinformed New Age silliness of an exploitative 2012 newcomer whose work on 2012 is completely disingenuous to the authentic tradition. This is as shameful as the strategy employed by Aveni, Villasenor, and Krupp (see my reviews at <http://Update2012.com>).

In late 2008 I had an indirect "dialogue" with John Hoopes on two episodes of a radio program hosted by Jan Irvin. They can be heard here: Hoopes at http://gnosticmedia_2008-11-10T20_44_37-08_00.mp3 and Jenkins at http://premium.gnosticmedia.podOmatic.com/entry/2008-12-08T00_07_50-08_00. This

was reminiscent of the earlier 2007 debate that ensued in the online pages of a newspaper from Lawrence, Kansas (http://www.lawrence.com/news/2007/dec/10/five_years/), in which Hoopes and Daniel Pinchbeck bickered with each other while all kinds of mistaken ideas about 2012, my work, Pinchbeck's motivations, and the Maya calendar were tossed about. Hoopes, it turns out, has no interest in reconstructing what the Maya may or may not have believed about 2012. Instead, he is concerned with corralling and commenting on the popular "2012 phenomenon" in the marketplace and in pop culture. He's been hard at work performing the role of a self-appointed heresiologist, secretly collecting all his New Age trophies under the charge of "Mayanism" on Wikipedia. I don't fit easily into his picaresque mandala of irrational fools who "don't think critically" so I have instead become the victim of his passive-aggressive peppering of my Facebook page with snide asides and suggestive accusations --- usually *ad hominen* barbs that hide his underlying and inaccurate belief that I've cashed in on 2012 and am rolling in the dough.

For example, he insinuated that I crafted my book with marketing strategies in mind. My satirical response is, "oops, you got me Mr Hoopes. Yup, when I consulted my high-paid marketing-advertising team, they advised me to not hold back as I pointing out the silliness and inaccuracies of 95% of the 2012 phenomenon, from movies to pop writers to scholars and big media houses, naming names in no uncertain terms. That would ensure that I'd stroke a lot of egos and make everyone happy --- everyone would love me and buy my book." John Hoopes has it back-asswards. My goal is and has always been to get to the heart of the issue, to expose fools (where ever they may be found, and there are a lot of them in academia) who block rational discourse, derail healthy debate on the issues, and who engage in deceptive polemics. Clarity and discernment has been my guiding rudder. If I wanted to craft a marketplace sensation I'd be writing about "how to access your 2012 angels by channeling dead Maya kings." I get the strange impression from how Maya scholars assess my work that they believe that is what I am doing. Hilarious, disturbing, and revealing of a lack of discerning consciousness and unbiased "critical thinking" among my critics.

As 2008 drew to a close, one final development occurred. Stephen Houston posted [his re-analysis of the text closely associated with the 2012 date](#) on Tortuguero Monument 6. He provided a specific and potentially revolutionary piece of information about the text, but then proceeded to use that info to marginalize the text's relevance, concluding that it wasn't about a prophecy to occur in 2012 at all. Well, who said it was? Some itinerant doomsday preacher? Time and time again scholars seem to be speaking to the tinfoil-hat New Age gurus of their imaginations. The titles of their articles are mocking of this imagined morass of ignorant humanity: "What Will Not Happen In 2012" (Houston), "It's Not the End of The World" (Van Stone), "Much Ado About Nothing: 2012 and the Maya" (Marc Zender). The ensuing [exchange in the reader comments section of Houston's article](#) was revealing. This is also where you can find Justin Kerr's gem about the "pit of vipers" (i.e., outsiders who DARE to question the unimpugnable authority of the elitist Brahman class of scholars who, all of a sudden after ignoring the 2012 topic for decades, know everything about it). My contribution to the discussion section of Houston's blog highlighted an important implication of Houston's article, based on the conceptual association in Maya thought between a "house" dedication and "cosmos" or "world" renewal (cosmos = house). As late as March of 2010,

Sven Gronemeyer (in the beta version of his Wayeb Note No. 34) decided to side with Houston in his assessment that the Tortuguero 2012 inscription was "boring." Sigh.

As 2009 opened, the Tulane 2012 conference was immanent. Certainly Tortuguero would be a highlight of the discussion. Alas, it was barely mentioned.

V. Latest phase of the 2012 information in academia: Tortuguero Monument 6, epigraphy and astronomy (2009-2010)

- a) The Tulane 2012 conference (February 2009)
- b) Exchanges with Michael Grofe on astronomy in the Tortuguero dates (February-March 2009)
- c) Chapter 7 of *The 2012 Story* (2009)
- d) Reassessing the eroded glyphs: Barb MacLeod's new reading (August 2009)
- e) ABC Nightline piece, Tortuguero mentioned, November 2009
- f) Erik Boot on 2012 (online, 2009), and notes a 2012 date from Comalcalco (December 2009)
- g) Michael Grofe on Bolon Yokte and God L (2009)
- h) Geoff Stray on Tortuguero Monument 6 (2009)
- i) Marc Zender on 2012 (late 2009)
- j) John Major Jenkins on patterns in Tortuguero dates (December 2009)
- k) Dennis Tedlock's new book (February 2010)
- l) Mark Van Stone's book (April 2010)
- m) Sven Gronemeyer's Wayeb article (March 2010)
- n) John Major Jenkins's SAA presentation (April 2010)
- o) John B. Carlson speaks about 2012 (May 2010)
- p) Anthology by Joseph Gelfer (September 2010 [no, it was December 2011])
- [q] I was unaware of it at the time, but David Morrison was active in 2009-2010 slandering me with the false assertion that my work was dedicated to showing that the Maya predicted doomsday in 2012, and that they got their calendar from friendly aliens. I have no idea where his addled brain generated this false drivel from, but that's Harvard-education NASA scientist David Morrison for you --- JMJ, 10-2014]
- [r] I was also unaware, at the time of writing this in early 2010, of Ed Krupp's presentation in early November 2009 in Los Angeles, in which he took out of context a truncated partial sentence from my 1998 book *MC2012* and gave the false impression that I believed 2012 was about the end of the world.

The Tulane 2012 conference in New Orleans promised to be a serious treatment of the 2012 topic by Maya scholars. It wasn't. It was pretty much a fiasco, which I described in great detail in my book *The 2012 Story*. I also recorded the proceedings and have posted some of the recordings here: <http://alignment2012.com/Tulane2009.html>. Tortuguero was barely mentioned by Aveni, and he dismissed it because of the half-eroded glyphs. He also dismissed the work on precession by MacLeod (the 3-11 Pik formula) and Michael Grofe, ignored the implications of the 2012 period ending falling on the solstice, and incorrectly summarized my work. The Tedlocks presented their interpretation of 2012 being significant because Virgo will be passing through midheaven at dawn on December 21, 2012. I overheard a joke between Aveni and Barbara afterward, to the effect that "that

will keep them guessing." The idea was explained and elaborated slightly in Dennis's 2010 book, *2000 Years of Mayan Literature*, which I'll get to in a moment. The overall effect of the Tulane 2012 conference was basically to reinforce the notion that 2012 had no meaning for the Maya, that 2012 is a fantasy of New Age writers, and that there's really no point in investigating 2012 as a valid artifact of ancient Maya thought, because it isn't one. I was astonished at the lack of professionalism and rational thought process going on at this conference. In a separate confirmation of my own take on the failure of the Tulane conference to seriously address the 2012 challenge, someone posted their own observations here: <http://maya-2012.blogspot.com/2010/01/seven-macaw-alive-and-welljmj-one.html>.² Munro Edmonson, a respected Tulane professor for many years who first published the viewpoint that, because of the solstice placement, the dating of the period ending in 2012 was unlikely to be coincidence, was not even mentioned by Aveni and I had to introduce Edmonson's contribution during the Q & A section after Aveni's talk.

Good things happened, however. It was great to meet Michael Grofe at the conference. I initiated an email conversation with Michael after the conference, suggesting that we might find secondary references to 2012, assuming analogical situations to the astronomical alignment of "sun and dark rift" in 2012. In other words, since there were 13 dates on the monument, might some of the other dates designate like-in-kind alignments? Michael, much more adept at quickly parsing through the hieroglyphs than I, quickly located at least three significant dates on Tortuguero Monument 6 that verified the usefulness of this approach. First, the birthdate of Bahlam Ajaw could likely be narrowed down to a five-day range, November 28 - December 2 of 612 AD. Within this range, the sun was abutting the southern terminus of the dark rift. This kind of "like-in-kind" alignment scenario directly parallels the same thing I found for the date 9.14.0.0.0 on Stela C from Copan (November 29, 711 AD), which I wrote about for the IMS newsletter in 2000 and in my 2002 book *Galactic Alignment*. Michael also noted a lunar eclipse in the dark rift, 3 days before a 644 AD date on the monument, and another sun-in-dark-rift date occurring on the sweatbath rite of December 5, 510 AD. Later he also noted another sun-in-dark-rift date recorded on Monument 6, on December 6, 647 AD (he also noted tun and tropical year commensurations between the 510 and the 647 dates).

Epigrapher Stephen Houston, in his blog report of late 2008, as well as David Stuart in his comments to that piece, had noted the sweat bath rite but neglected to check the astronomy. This is an unfortunate problem with many epigraphers --- they don't care about astronomy. After Tulane I began working on date patterns and checking for other astronomical patterns --- an effort I had to set aside as I was deep into writing and editing my book *The 2012 Story* up through August of 2009. Michael's facility for finding significant astronomy in the inscriptions is pretty unique in academia; his 2007 PhD thesis attests to his ability to understand astronomy from the Maya perspective and avoid the pitfalls that scholars, such as Aveni, fall into, who harbor biases born of Western scientific training (such as Aveni's insistence that the Maya had to have an ecliptic zodiac in order to track precession). There are other possible methods, scientifically logical but counterintuitive to the assumptions of Greek-derived Western astronomical practices. Aveni, in his book *2012: The End of Time*, which was published in October 2009, did a

² See Appendix 8.

huge disservice to Michael Grofe and the values of rational critique by completely distorting the facts of astronomy and misrepresenting Michael's stated approach to his work on precession, as carefully laid out in his 2007 PhD thesis. [My review-essay of Aveni's treatment of Grofe is here.](#)

So, these new perspectives on Tortuguero Monument 6 drove home my suspicion that we needed to look at the entire inscription and not just focus on the four or five glyphs near the 2012 date in the right flange. The rest of 2009 became a whirlwind of finishing my book, speaking at conferences, bookstore events, interviews, and media fiascos. I was able to report in Chapter 7 of my book, with Michael and Barb MacLeod's permission, the new developments. One of the critiques of my book is that "it doesn't contain anything new." Well, read Chapter 7 --- the whole chapter is devoted to sharing the new breakthroughs. That is the first time they were published. There are other new perspectives and ideas as well. That material was written into the completed manuscript by April 2009, and officially published October 15, 2009.

One thing that developed too late for inclusion in my book was Barb MacLeod's reinterpretation of the eroded glyphs in August 2009. In email exchanges that developed between Sven Gronemeyer, Barb MacLeod, Michael Grofe, Erik Boot and a few others, attention turned to really figuring out those eroded glyphs. An earlier photograph of the monument was found and Mark Van Stone created a new composite image which upon close scrutiny revealed that one of the eroded glyph-blocks, at P4, did not consist of cross-hatching with a possible reading of "black" but more probably, according to Barb and other epigraphers the prefix is definitely "i-", meaning "to see", or "witness." Barb offers "i-la-ji" as well as "i-LEM". She considered the revised reading to be fairly conclusive. However, glyphic decipherment allows for a range of possible meanings; often this multivalent scenario is precisely what the Maya themselves intended, much like the way puns and rhymes are used in modern writing. Sven Gronemeyer summarized the various new decipherments in the unpublished March 2010 version of his Wayeb Note 34 (which was revised with MacLeod), and Mark Van Stone reported the email exchanges in his revised treatment of 2012, a self-published book he released in April of 2010. I'll summarize that material in a moment. Barb's findings unfolded in August of 2009 and were tested and augmented through early January 2010 by the other epigraphers.

Sven Gronemeyer's essay of March 2010 suggests that the P4 glyph involves a "mirror-sign" meaning "to see" or "witness." It generally indicates the attendance of an event or rite that, in this case, will happen in the future. He notes three other instances of "seeing" events on TRT Mon 1 and on the TRT Wooden Box. The first two examples, from TRT Mon 1, involve period endings at 9.10.13.0.0 and 9.11.0.0.0. The first, at 9.10.13.0.0 (Nov. 15, 645 J), occurred on the relevant tzolkin-haab date of 1 Ahau 3 Kankin, emphasized in the inscription as a "13-tun" marker. Monument 1 is described in the text as being "the first in order, his stone binding" upon which the "Dark Patron" (AK?-CHIT) "was seen" (IL-ni) and the "Green Patron [was] amidst Bahlam Ajaw." (Michael Grofe contributed the "Green Patron" decipherment; see page 22 of Sven's Wayeb Note 34 and further discussion of his comments below).

As Sven points out, Monument 1 may be thematically related with the 2012 date as the first and last "in order" in a series of rites performed by Bahlam Ajaw. Or perhaps the planned rite for the 2012 date is the ultimate purpose of his receiving of an astrotheological mandate, as suggested by the interrelated complex of dates connected

with the first events and period-ending rites he performed right after his accession, which occurred on February 4, 644 (J) --- 9.10.11.3.10, 1 Ok 3 Cumku. (See [2012 Center](#) Notes for a summary of the astronomical events leading up to Bahlam Ajaw's accession.) The first *actual* event of his reign was the first war event, recorded on TRT Mon 6 (May 30, 644 (J)). Michael Grofe pointed out that this date fell just a few days after a lunar eclipse that aligned with the southern terminus of the dark rift. According to his decipherment, the inscription associated with the date describes the eclipse as occurring "in the celestial caiman" --- appropriately suggestive of the eclipse's astronomical location at the dark rift of the Milky Way.

TRT Jade Celt 1 celebrates the first period ending of Bahlam's reign, the 12-tun ending of 9.10.12.0.0 on November 23, 644. Interestingly, this date is 173 days after the eclipse of May earlier that year (the eclipse half-year, 1/3 of two 260-day tzolkin periods, 6 synodical lunar months). It would thus theoretically be the time of the next eclipse, this time with the positions of the sun and moon reversed, both again near the two crossing points of Milky Way and ecliptic. So, we have implied in the first events and period-ending celebrations of Bahlam Ajaw's royal career a use of, and therefore recognition of, the astronomical features involved in the 2012 alignment (sun, dark rift, Milky Way, crossing points). The 5 Ahau 8 Kankin combo of the last date (the second eclipse date on the 12-tun ending) sets the stage for the following tun ending, in which the haab position becomes 3 Kankin (congruent with the 2012 haab position) and the Ahau coefficient shifts from 5 to 1. As long as Sven is entertaining calendrical and conceptual associations, it may also be significant here that 1 Ahau is conceptually cognate with "One Hunahpu," the primordial deity of the Creation Myth, who is sacrificed and then reborn at the end of an Age, and who I have argued is the solar deity depicted at Izapa being reborn, in the ballcourt which aligned with the December solstice sunrise.

The second date on TRT Mon 1 comes 7 tun after the 13-tun ending of 1 Ahau 3 Kankin, reaching the larger 11-katun period ending of 9.11.0.0.0 (12 Ajaw 8 Ceh, October 9, 652 J). Here we link into the 3-katun Venus-Long Count commensuration which will next land on the Venus eveningstar appearance on the very important 9.14.0.0.0 date (TRT Mon 2, Copan Stela C, and elsewhere). This katun period ending is significant because the sun was in alignment with the dark rift, providing a parallel astronomical image to Bahlam's birthdate, the sweatbath rite of 510 AD, the December 5, 647 AD date, and the 2012 period-ending date. Venus made its first appearance as eveningstar around 9.11.0.0.0, just as it did 3 katuns later, on the *sun-dark rift* alignment of 9.14.0.0.0. The next use of the "seeing" glyph (designated as a "not-seeing") is found on the TRT Wooden Box, and it relates to Bahlam Ajaw's death. It comes 1 katun plus 7 tun after 9.11.0.0.0, on 9.12.7.0.0, two days after his death on 6 Etnab, 11 Sek. That his death fell on an Etnab day (Flint Knife) may allude to the possibility that his death was a sacrifice act. The reason why his death date may have been planned is because it corresponds to Jupiter aligned with the dark rift, which should not be taken as being a meaningless or irrelevant moment for the death of a king (as with Pakal "entering the road" of the dark rift at his death), especially Bahlam Ajaw, considering the pattern of Jupiter and dark-rift alignments established and emphasized on his biographical Monument 6. In any case, the posthumous TRT Wooden Box reference indicates that, unlike the previous period endings, Bahlam Ajaw was not present to "see" or oversee or preside over the 9.12.7.0.0 period ending. He has gone into the underworld. The text

actually can be read as "he was not seen" suggesting a passing over or passing beyond much like the "he entered the road" (the dark-rift road to the underworld) death expression.

Sven goes further to suggest that the "first in order" Monument 1 dedication of 9.10.13.0.0, 1 Ahau 3 Kankin, was the first event in a ritual trajectory that leads to Bahlam Ajaw's involvement with the 2012 date: "Taking the importance of the number 13 into account, it may have been Bahlam Ajaw's intention to implicitly connect these two events and see the completion of the 13th Baktun almost as a logical consequence of what he has begun with the 13-tun ending at the beginning of his tenure" (Sven 2010:22). If Sven's suggested reading of a *calendrical parallel* is deemed a possibility, then we might consider shifting the frame of reference slightly to acknowledge the *astronomical parallel* between Bahlam's birthdate and the 2012 date. In this way we can see that it would be equally feasible and congruent with the rhetorical exploitation of providential circumstances by the Maya elite for Bahlam Ajaw to have seen himself as destined *from birth* to play a role in the grand sacrifice & renewal rite at the end of the 13-Baktun period. As Sven wrote in regard to his own observations, "If this is the case, then we can also assume that in his [Bahlam Ajaw's] view it was nobody else than himself to celebrate the B'aktun ending" (2010:22). We can thus see the 1 Ahau 3 Kankin date on Monument 1 as a conceptual and calendrical link-point utilizing the 365-day haab. Following up on the haab implication here, let's look at something else. We have a range of possible days for Bahlam Ajaw's birth. The reading that I accept of the eroded kin-place in the DN that generates his birthday suggests a narrow 5-day range of November 28 to December 2, whereas Sven sees a slightly larger range and argues for November 24 (J). This date in the haab turns out to be 4 Kankin, the day after the important 3 Kankin date that evokes the 2012 period ending. So, even if his birthday was several days off the 3 Kankin haab, we still have a general indicator, still compelling for the Maya calendar priests. It links Bahlam's birthdate with Sven's calendrical parallel between the "first in order" 3 Kankin date on Monument 1 and the 3 Kankin date of the period-ending date in 2012.

In suggesting this additional link to Bahlam's birthdate, we can also entertain the parallel congruence of dark rift alignments. The solar / dark rift alignments on his birthday and on the 2012 period ending have already been noted. The dark rift comes into play in connection with the 13-tun period ending on Monument 1 because it is bundled with a series of "firsts" occurring right after Bahlam's accession: The first event of his reign was the war event (May 30, 644) three days after the lunar eclipse in the dark rift; the first actual tun-period ending was the 12-tun ending noted on the Jade Celt (9.10.12.0.0), which occurred an eclipse half-year after the earlier eclipse event and therefore when the sun, rather than the moon, was aligned with the dark rift region of the Milky Way; and then 1 tun later the first monument of Bahlam's reign (Monument 1) was erected at a period ending (with a 13-unit marker, 9.10.13.0.0). Furthermore, another link from this date is provided by the 7-tun Distance Number in the Monument 1 text that results in the 9.11.0.0.0 period ending, which in turn opens the Venus-Long Count commensuration (37 synodical Venus cycles equal 3 katun) leading to the "sun-in-the-dark-rift" alignment of 9.14.0.0.0 (recorded on TRT Monument 2). (Both 9.11.0.0.0 and 9.14.0.0.0 correspond to Venus's first appearance as evening star.) So, although these interlinked calendrical and astronomical patterns are complicated, they are there. It is misleading to say that they might be coincidence and simply end the investigation,

because the Maya calendar priests were many times more savvy than we are in our ability to recognize and utilize these patterns. Anything that *we* may see, in our best efforts, was certainly known to them.

There is another relationship between 9.10.13.0.0 and 13.0.0.0.0, and it is astronomical. Of course, just a glance at the respective tzolkin-haab positions indicates, as mentioned, a haab relationship in the shared 3 Kankin position, but the 365-day period is not explicitly astronomical (only approximately). It is a key, however, to the Venus cycle's inclusion into the tzolkin-haab Calendar Round system, because 8 haab equal 5 Venus periods of 584 days each. As such, we find that exactly 855 Venus cycles (499,320 days) separate the 9.10.13.0.0 date on Monument 1 (the allegedly "first in order" of Bahlam's dedication rites) from the 13.0.0.0.0 date (the implied final rite according to Gronemeyer). We may dismiss this as coincidence, based on the happenstance of the haab parallel given the haab's nice numerical relationship to the Venus cycle. However, it is doubly compelling considering that the first date in our commensurate pair has not only 3 Kankin in the haab position but 1 Ahau in the tzolkin position, the *traditional Sacred Day of Venus* in the Venus Round system of 104 haab. I believe this may have been recognized by the Maya to conceptually link the 1 Ahau (One Hunahpu) deity with the concept of solar-Venus rebirth cycles (seen, for example in the Quetzalcoatl myth) with the future 2012 period ending on 4 Ahau, also treated as a solar rebirth. It's 13 Venus Rounds plus 5840 days (16 haab). The use of 1 Ahau, linked meaningfully to 2012 via astronumerology involving the sun and Venus, is further evidence that my work on Izapa cosmo-conception and the role of One Hunahpu as the deity who represents worldrenewal in 2012, was on target when I published it 15 years ago. It seems acknowledged here at Tortuguero as another layer in a tapestry of calendrical, mythological, and astronomical threads. As we'll see in the [Izapa-Tortuguero-MaXimon](#) piece, One Hunahpu, Bolon Yokte, God L, and MaXimon are all expressions of the same underlying archetypal theme of solar deity sacrifice and worldrenewal occurring at period endings.

These connections suggest a many-faceted link between 2012 and a date in the Tortuguero corpus that is astronumerological in nature. Just as I discovered the 819-day link between the July 23, 667 date on TRT Mon 6 and the 2012 date, here we have a Sun-Venus link between a date on Monument 1 and the 2012 date on Monument 6 --- a circumstance that was in part inspired by Sven's suggested "ordering" link between the two dates. It should thus be noted that I am building upon the work of other scholars, and what I am finding advances our understanding into more profound areas while also affirming the previous work done by myself and others. We may want to extend this strategy of noting relationships between different TRT monuments by noting the astronomical parallel between the Jupiter-dark rift alignment on Bahlam Ajaw's death date, recorded on the TRT Wooden Box, and the dark rift alignment patterns of Jupiter, sun, and moon on Monument 6.

The media in September-October of 2009 was ramping up because the 2012 doomsday movie would be coming out in November. I submitted final edits to my book in late August, and was invited to be interviewed on Fox News (<http://www.youtube.com/watch?v=BCrjhy0IB1g>) and an ABC Nightline special (<http://abcnews.go.com/Nightline/mayan-calendar-end-world-2012/story?id=9077441>).

The Fox News piece was for the Sean Hannity program, and they actually conveyed my words accurately, regarding my reading of transformation and renewal and my emphasis (which I've been saying for two decades) that the Maya didn't predict the end of the world in 2012. For the ABC Nightline piece, I flew to the ABC studios in New York and was prepared to talk about Tortuguero. This had been the intended focus of my contribution since I was first contacted by the producers of the program many months before. As it happened, the interviewer was oddly underinformed about 2012 and the Maya calendar, so I had to struggle through clarifying with him some very basic misconceptions. The interview session, with cameras rolling, was therefore not going very well. I was willing to follow their lead (after all, this was the Big Apple), but had to interject that maybe we could focus on Tortuguero. Their interviewer/host, who was affable but clearly suspicious of the 2012 topic, was a bit baffled at not being able to connect with what I was saying and get past the basic introductory information. Time was limited, and it was getting frustrating. In any case, there was no context for the clear and concise discussion of the importance of Tortuguero that I had practiced in my head. The final piece did show me gesturing (without my words) at the Tortuguero diagram I had brought, but the ABC Nightline piece (a 9-minute segment) chose to give more time to the New Age mystic they met at Palenque, who with wildness in her eyes said spells over crystals as she waved her arms around.

In a related media context, I had gone to Izapa in June for an NBC documentary, "2012: Startling New Secrets." This was a major breakthrough in my effort to get mainstream media to see 2012 through the site of Izapa. It was to be the first program, released in November 2009, that would have me at Izapa talking about what I'd discovered there. It came out and did a relatively decent job on my material but was flawed by repeatedly referencing the pseudo-science of Richard Hoagland.

In October 2009 Erik Boot wrote on 2012 for a museum exhibition in Germany. http://mayanewsupdates.blogspot.com/2009/10/maya-news-updates-2009-no_13.html. Boot provides a good summary of Tortuguero; however, a few corrections are needed. He wrote "the main text records historical dates and events from A.D. 612 to A.D. 667; the side panel records a date in A.D. 510, after which a Distance Number follows to connect the event to A.D. 2012." First off, the date range goes to the building dedication in January of 669 AD. Secondly, the 510 AD date is not followed by a Distance Number "to connect the event to A.D. 2012." The 2012 date is calculated with a Distance Number located in the right flange that is added to the date of the 669 AD building dedication date, occurring earlier in the inscription's date sequence. One of Boot's general assessments also reveals a limiting way of characterizing the Tortuguero monument. He writes, "less than 10% of the text tells us, in the present-day, about 13.0.0.0.0, 4 Ajaw 3 K'ank'in in 2012." This is misleading because the 2012 date is explicitly connected to the building dedication in 669 AD; that is a contextual situation which "tells us" something.

Furthermore, the 2012 date is connected with an important 819 x 600 day interval to a hotun ending in 667 AD. This tells us something. Furthermore, Bahlam Ajaw's birthday in the left flange exhibits two like-in-kind characteristics with the 2012 date: the "sun aligned with the dark rift" astronomical scenario, and Jupiter at station near the Pleiades. This tells us something. Furthermore, according to Michael Grofe's decipherment the inscription associated with the May 30, 644 date alludes to the lunar eclipse as occurring in the "celestial caiman" --- referring to the dark rift and the "nuclear

bulge of the Milky Way" region, recalling the astronomical alignment that culminates in era-2012. That tells us something; namely, that astronomical alignments with the dark rift region were of interest to the Tortuguero elite. Overall, as I've shown in recent work on the Tortuguero text (presented at the SAA conference in St Louis on April 15, 2010), the entire context of date and event patterns in the inscription tells us a lot about how the 2012 date was being referenced. In a sense, it is the culmination and pivot of the text, embodying a testimonial to Bahlam Ajaw's life as well as his future after-death association with Bolon Yokte in 2012. The reasons behind my interpretation are partly based upon the new decipherments that Boot has contributed to and which were fleshed out in late 2009 and early 2010. Boot states perspectives on the 2012 date which acknowledge that it was used as part of a larger "literary device" along with the 3114 BC date. This statement is reasonable and probably will not elicit any reactive criticism from his colleagues. It is exactly the same perspective that I've been stating for over fifteen years --- that 3114 and 2012 are two parts of a cyclic time philosophy that is calendrically and mythologically embedded in the Long Count and Maya time philosophy, generally speaking. So, we see some progress in Boot's general perspective on 2012, embracing the idea that it was an intentional artifact of Maya thought. It should be emphasized, for the sake of accuracy in chronicling the historical treatment of the 2012 topic in academia, that such a stance, when I enunciated it, was vehemently countered by my critics on Aztlan and UTMeso and in private email exchanges.

Boot contributed an important discovery in December 2009, to his circle of email correspondents. He noted that there is an incised brick from Comalcalco that appears to have a 4 Ahau 3 Kankin tzolkin-haab date, with an associated glyph that can be read "it was completed." These were documented in 1984 by a researcher, but the association with the 2012 period ending was apparently not recognized until Boot's discovery in December 2009. This is big news at least in the sense that we now may have TWO occurrences of the 2012 period ending in Classic Period inscriptions, at TWO different sites. Those are the facts and must be stated as such. So, as recently as Robert Sitler's 2006 piece on the "2012 phenomenon" the general conclusion was that here were NO references at all to 2012, but now we have one, and maybe two. Perhaps we should now begin to acknowledge pre-Classic and pre-hieroglyphic writing references, via iconography, to 2012, as I explained in my response to Sitler's article in 2006 a mere two weeks before the Tortuguero 2012 date was deciphered on Aztlan; see: <http://alignment2012.com/mayan2012statements.html>. This was my approach to Izapa in the 1990s, with compelling results. Alas, it will probably take a few more years of scholarly thumb twiddling before they figure out how to appropriate my findings without due acknowledgement.

Grofe's God L thesis. In 2009, Michael Grofe published his research on the identity of God L: http://www.wayeb.org/notes/wayeb_notes0030.pdf. He explored the connection between Bolon Yokte, God L and, ultimately, the modern MaXimon deity among the Tzutujil. This is very important integrative work that helps us understand the larger ritual and cosmological context on Bolon Yokte and the Tortuguero 2012 inscription. Go read it. His work is paralleled by the work being done by John B. Carlson on God L (more on this in a moment).

Independent researcher Geoff Stray in England wrote a study of Tortuguero in 2009 with a special focus on the meaning of sweat bath symbolism in a wider Native

American context. It is published online at:

<http://www.grahamhancock.com/forum/StrayG1.php?p=1>. His work draws attention to the archetypal meaning of the sweat bath rite recorded on Tortuguero Monument 6. Given the astronomical alignment that occurs on that date, Stray identifies the dark rift in the Milky Way as a likely Sipapu (using the Hopi term here), an entrance to the underworld "sweat bath" of transformation and rebirth. This makes very good sense and illuminates how the Tortugüeños were, on a cosmological level, thinking about the sweat bath rite in 510 AD, which because of its astronomical basis would consequently suggest a similar conception for the parallel astronomical situation in 2012 and at Bahlam Ajaw's birth in 612 AD.

Marc Zender spoke at the Tulane 2009 conference in February 2009. His insights into Classic Period versions of Maya Creation mythology were very interesting, but he didn't say a word about 2012. By October I guess he was ready to weigh in on the topic, having done what appeared to me, from his recorded talk "Much Ado About Nothing: 2012 and the Maya" (at the Peabody Museum, November 19, 2009: <http://www.peabody.harvard.edu/files/audio/20091119zender.mp3>), a smattering of superficial investigation. He holds to several misleading perspectives on 2012 and asserted at least one factually incorrect understanding of the correlation question, which was reiterated a short time later by Mark Van Stone. You see, the factually incorrect assertion served a polemical purpose and therefore was adopted uncritically by Van Stone; that's how it works when you are trying to defame perceived foes. Rational processing easily gets sidelined even among the supposed upholders of reason. On the correlation, Zender said (minute 40:45 to 41:35):

“...and if that's so, then you can project backwards to all these earlier dates, in which 13.0.0.0.0, which is 4 Ahau 8 Cumku --- the start of the present Baktun cycle --- would have fallen on the 13th of August, 3114 BC. And the next iteration of 13.0.0.0.0 would fall on the 23rd of December, 2012. The previous correlation, which was two days earlier, is where we get the popular idea of the 21st of December, 2012. Of course that's the solstice, so it's pretty neat because it seems like maybe they chose it to be that way..... either the Maya were poor mathematicians and they were aiming for the solstice but missed it by two days, or that's not a factor at all.”

Marc Zender has the sequence backwards. How or where he got it this way, I don't know. Just incomplete research I guess. The correlation information, with the correct sequence of the 285 and the 283 is easily available online at Mesoweb:

[Thompson 1927 - A Correlation of the Mayan and European Calendars](#)

[Thompson 1935 - Maya Chronology: The Correlation Question](#)

[Thompson 1950 - Appendix II: The Correlation Question](#)

His dismissive conclusion that "either the Maya were poor mathematicians and they were aiming for the solstice but missed it by two days, or that's not a factor at all" can be disqualified because the premise upon which he presented it is incorrect. Zender misunderstands or misreported the correlation history, and his rational processing is

demonstrably unreliable. Said in non-technical language, he goofed. [I emailed with Zender briefly in mid-2010; he said that he was involved in posting the Thompson essays linked above and understood the sequence of the correlation history. However, this understanding was not demonstrated when he spoke about 2012 and asserted the 285 was the correct correlation and that the astronomy-in-2012 proponents liked the 283 because it made the cycle ending fall on the solstice.]

The evidence, understood from the viewpoint of the facts of the correlation issue, actually points to the conclusion that "the Maya were aiming for the solstice and they got it spot on." Keep this mind, as we'll come back to it in a moment when we discuss the release of Van Stone's self-published book in April of 2010, Van Stone's reiteration of Zender's flawed position, and how such a misconception nevertheless serves the rhetorical agenda of scholars committed to mitigating my 2012 alignment thesis --- not by using the facts or rational principles of critique but rather by applying polemical distortions. This "agenda", I should qualify, is most likely operating as a more or less unconscious reflex based on an unexamined *a priori* assumption that my work cannot be right or taken seriously. As with all biases, this is based *not* upon engaging the evidence I've brought to bear on my argument but on spurious associations asserted between myself and "New Age" authors. For example, in the Dutch version of the write-up on the 2012 topic for the Volkekunde Museum in Leiden (http://www.maya-2012.nl/pdf/Thema_Maya_2012.pdf) you can see an oppositional presentation between the scholars who rationally investigate 2012 and pop writers in the spiritual "2012 movement":

“Bekende wetenschappers zijn bijvoorbeeld David Stuart, Stephen Houston, Linda Schele, Nikolai Grube, Peter Mathews en John Hoopes.

Bekende Mayanisten zijn onder andere John Major Jenkins, Daniel Pinchbeck en José Arguelles. In Nederland hebben een aantal mensen ingehaakt op deze uit Amerika afkomstige ‘twenty-twelve movement’. Onder hen Peter Toonen, Kees Visser en Barbara Roth.”

(I'm not absolutely sure if this was written by Boot, but he mentioned in a December 2009 email that he was working on doing 2012 write-ups for the museum.) In a previous paragraph in the piece you can see a picture and summary of precession. Since there is no report of the full definition of the galactic alignment (my page regarding which can be located easily by Googling "what is the galactic alignment?"), with attention to how it involves astronomical features that play an important role in Maya Creation Mythology, archaeoastronomy, and inscriptions, the alignment concept is rendered meaningless, to be dismissed as a New Age fantasy. Again, this is much like Zender's unconscious reflex, imitated by Van Stone. They seek consensus agreement to create the illusion of cogent certainty.

By December of 2009 I was finished with my West Coast book tour, was home in Colorado, and turned to my neglected Tortuguero research. I quickly identified a series of patterns involving the Distance Numbers as well as astronomical alignments and astronomerological connections to 2012 (including the previously unrecognized usage of the 819-day interval). In charting the full inscription and the 13 dates I discovered a hidden underlying structure to the dates, one that expressed a symmetrical relationship

between the two hotun dates and the other two dates generated with negative distance numbers (353 AD and 510 AD). The apparent loose end in the implicit symmetry is the 2012 date, but when one recognizes that the 2012 date is the overarching key to the text, the pivot or culmination of Bahlam Ajaw's life story and apotheosis, then the 2012 date can be placed at the top, in proper symmetry along the main axis of the structural scheme and opposite the one other solstice date in the inscription. I was able to incorporate these new discoveries into the piece I wrote for the anthology [2012: Decoding the Countercultural Apocalypse](#), edited by Joseph Gelfer, to be released in September 2010 [actually released in December 2011]. My article is called "Approaching 2012: Modern Misconceptions vs. Reconstructing Ancient Maya Perspectives." The publication lag time is unfortunate and my hands are a bit tied in sharing the new discoveries until the piece is published. By September 2010 there will be new discoveries to report; in fact, they are already at hand.

Dennis Tedlock's very interesting new book came out in February of 2010. I wrote a review-essay of it, which I distributed at the SAA conference in April. I posted it on [The Center for 2012 Studies](#), because it reveals many things about the astronomical awareness of the ancient Maya as it relates to my 2012 alignment thesis, and provides some interesting new interpretations of the relationship between certain deities (such as Tz'upe in the Dresden Codex) and the dark rift. Tedlock also provides information on the 2012 idea that he and Barbara presented at the Tulane conference in early 2009. In addition, there is a brief allusion to the 2012 alignment that is the key to my reconstruction work, although he poorly phrased it without reference to the dark rift and neglected to cite my work. Not surprising, but disappointing nonetheless since I first discussed my alignment theory with Dennis in person in Boulder, Colorado in July 1994, and talked to both him and Barbara on the phone when my 1998 book *Maya Cosmogenesis 2012* was released. They have recently accepted roles as board members on [The Maya Conservancy](#).

Mark Van Stone self-published in April of 2010 an expanded version of his 2008 FAMSI piece, with [originally as announced] the same title, "It's Not the End of the World." It contains some nice details on the email exchanges between epigraphers hammering out the decipherment of the Tortuguero 2012 inscription. Also, a lot of his fine drawings highlight dates and passages from Maya inscriptions that he brings to bear on his treatment of 2012. As mentioned, I had decried Van Stone's failure, in his original FAMSI article, to explore the pre-Classic iconography at Izapa (despite email exchanges we had early in 2008, before his piece came out). In his book, Van Stone acknowledges my critique and consequently included discussions of pre-Classic iconography at El Baúl, Izapa, and elsewhere. In his treatment, he compares the symbolically equivalent images of Izapa Stela 11 and El Baúl, something I had explicitly noted (and illustrated with my own drawings) in my 1998 book *Maya Cosmogenesis 2012*. In fact, I provided a fairly extensive comparison of many examples of "solar lord in monster mouth" imagery to make my point about the universality of "solar birth from the dark rift" concept. This part of the treatment was not presented by Van Stone, nor did he cite me, although he did note that the caiman on Izapa Stela 25 was likely a representation of the Milky Way and the dark rift, something I presented and explored in my early books going back to 1995, and which Aveni dismissed as ridiculous. I supported my position on this by pointing out that David Stuart acknowledged the caiman on Izapa Stela 25 as an early version of the Starry Deer Crocodile (the Milky Way), a position of his own which he contradicted in an email

exchange I had with him in 2007, apparently because he could not bring himself to acknowledge that my previous insights were on target. So, the detailed cross-analysis I've done to bolster the interpretation that Stela 25 depicts astronomy (namely, Milky Way, dark rift, and Big Dipper astronomy) went un-cited by Van Stone, even though his book is generously overlaid with citations to other writers. In an obverse way, which serves Van Stone's effort to mitigate my contributions, he cites Gregg Braden, a New Age latecomer to the 2012 discussion, for a definition of the 2012 alignment that is key to my reconstruction --- and it was a poor paraphrase.

Van Stone did not, apparently, take to heart or even perhaps read, the email I sent him during our exchange in early 2008, regarding the debate between the 584283 and the 584285 correlations. The history of the correlation work is pretty straightforward. However, Van Stone presented an incorrect backward sequence. He wrote that J Eric S Thompson supported the 584283 correlation first (which results in December 21, 2012) but then with the help of Lounsbury it was corrected to 584285 (resulting in a December 23 period ending). This is an incorrect reporting of the facts of the matter. Between 1987 and the publication of my book *Tzolkin* in 1992, I researched and thoroughly explored and tested the correlation issue. The facts are there to be found, so this isn't "my" interpretation. In the 1920s Martinez and Thompson reprised Goodman's correlation work of 1905, slightly correcting it and proposed the 584285 correlation constant. Note that the 285 came before the 283. Thompson then heard of ethnographic information of a survival of the unbroken 260-day count in the highlands of Guatemala. The data was two days out of congruence with the 285 he supported, and he realized that it was extremely unlikely for a 2-day shift in the sacred count to have been implemented by the Maya calendar priests. He thus went back to the historical and astronomical data and discovered that Franciscan chroniclers in 16th-century Yucatan had neglected to adjust for leap day during the tumultuous Conquest era in New Spain, and that the correlation should be adjusted to the 584283. Thompson didn't care at all about the fact that this revised correlation now allowed the period ending in 2012 to fall on an accurate solstice. For him, the correction acknowledged the important criterion of the ethnographic data. This new corrected correlation was published in 1950. To this day, irrational correlation theorists in academia don't understand and don't care about the ethnographic information and propose all kinds of possible theoretical / mathematical correlations based upon looking at only one criterion (usually astronomy, and that being filled with dubious assumptions regarding how the Maya were conceptualizing astronomical alignments and the movements of Venus and the moon).

Next, after Thompson died and the era of his hegemony waned, Lounsbury presented arguments that attempted to revive the earlier 584285 correlation that Thompson had published in 1927 (but later revised). In two articles (1983 and 1992) Lounsbury presented argument for his case. I analyzed his arguments and identified several logical flaws, and noted the criticisms of Dennis Tedlock and John B. Carlson as well. These were presented and published in my 1992 book *Tzolkin* (republished in 1994 and 2000). I also posted, in 1995, my analysis of Lounsbury's 1992 paper on my website. The '285 of Lounsbury had champions, however, namely Michael Coe and Linda Schele, who utilized his correlation out of deference and friendship without apparently understanding the underlying flaws of his logic --- namely, that his astronomical argument could not support a two-day deviation (Tedlock, Carlson) and that his 1992

article (published in the anthology *The Sky in Mayan Literature*) engaged in a deceptive circular logic and, in fact, supported the 283! (Jenkins, 1995). So, the 285 shouldn't even be on the map as an option. But it is, because it serves a rhetorical purpose, to mitigate the solstice occurrence of the 283 period ending. Observe again, my fellow rationalists, Marc Zender's words in a talk he gave on 2012 in late 2009:

"The **previous** correlation, **which was two days earlier**, is where we get the popular idea of the 21st of December, 2012. Of course that's the solstice, so it's pretty neat because it seems like maybe they chose it to be that way..... either the Maya were poor mathematicians and they were aiming for the solstice but missed it by two days, or that's not a factor at all."

I suspect that Van Stone adopted Zender's incorrect stance because it sufficiently casts aspersions on the 283, the solstice period ending, and consequently my alignment theory. Van Stone and Zender even made indirect allusions to my work, through the intellectually dishonest sophistry-technique of smearing out the single source of the information (me) into an unclear mass of dubious and amorphous offenders. Van Stone, for example, wrote: "This [the galactic alignment] is *not* a rare, nor a special alignment. It is as common as Christmas, and has been going on a lot longer" (Van Stone 2010:11-12). And: "Astrologers have not yet explained to *my* satisfaction why the 2012 solstice sunrise is any more potent than that on 2018, or 1999, or 1987, or any year in between" (Van Stone 2010:10). Well, Mark, maybe you should stop talking to astrologers about it, and access my own writings on the matter, where I first defined and discussed the parameters of the topic. Basically, the ancient calendar makers and astronomers had to pick one date for their cycle ending, and since the 260-day tzolkin was already in place, they could project and select a solstice that fell on a relevant tzolkin day and number. There were possibly several options, but an Ajaw day would be particularly appropriate, and 4 Ajaw in 2012 was perfect. That's not an astrological argument, it's a rationale following the needs of the ancient calendar makers.

Van Stone also insinuated that I decided to embrace the 283 because it supports my solstice-galaxy alignment theory. In truth, as a result of the many years I spent sorting through the details of the correlation question, which Van Stone himself has yet to understand correctly despite my explicit emails to him, I was totally convinced of the 283 before I started investigating 2012 or suspected the relevance of the solstice-galaxy alignment. I'd go further to say that my 1995 critique of Lounsbury's 285 argument has yet to be acknowledged, even though it is fact based and I've repeated it dozens of times on Aztlán, UTMeso and in direct email exchanges. It's really a quite astonishing situation. Lounsbury himself offered a revision of his theory that would in effect bring it into alignment with the 283. For all practical purposes, the 285 isn't even an option. So, Zender and Van Stone need a lesson in the correlation question. But they will never ever accept one from me. That's the way it goes in the elitist Ivory Tower of academia, where consensus routinely trumps evidence. Zender can join the ranks of scholars who will be eating crow --- all who said 2012 was about "nothing" to the Maya, that it's "boring" or that "there is no serious scholar who puts any stock in the idea that the Maya said anything meaningful about 2012" ([David Stuart in a CNN Interview](#)). Maybe I'll start organizing the Great Crow Eating conference; Aveni can be the keynote speaker.

March and April of 2010 were good months for the honest and accurate treatment of 2012. Van Stone's misleading editorialisms are distracting but he presents a lot of raw information that the discerning investigator can use, including details on important brainstorming email exchanges between epigraphers. Sven Gronemeyer produced a summation of the Tortuguero findings up to March of 2010 in a piece to be published soon as Wayeb Note No. 34 [this was later revised with MacLeod]. In it, he also summarized the new discoveries of MacLeod, Grofe and others. (He overlooked, however, Erik Boot's identification of Bolon Yokte's presence at 18 Rabbit's decapitation, as recorded on the Copan hieroglyphic stairway; [more on this later](#).) Although clarification of the eroded glyphs has been presented, the actual meaning is still up for grabs, because of the fluid nature of Maya words and concepts. The dictionaries that epigraphers reference for meanings often contain a spectrum of cognate concepts. It may be that many inflections of a core meme were intended by the Maya. This strategy opens up the game to admission of other sets of criteria coming from non-epigraphic sources, such as astronomy.

This astronomy, to my mind (Michael Grofe agrees) is an important key to understanding the entire Tortuguero text. In addition, Grofe's connection between God L, Bolon Yokte, and MaXimon suggests that a modern Tzutujil Maya period-ending rite, which survives in ornate detail today, may help us understand the rites, or ceremony, or "event" that involves Bolon Yokte in 2012. I suspect that Bahlam Ajaw, the main protagonist of Monument 6, is supposed to play a role in the 2012-Bolon Yokte "witnessing" or "encircling" or "wrapping" event. Among the modern Tzutujil the Telinel, a human priest in service to MaXimon's sacrifice and rebirth at the tun-period renewal, must cut off the arms of MaXimon and wrap him up in cloth. Also, MaXimon and Manawal Jesus are both involved in a transformational Mystery Play in which each sacrifices the other, to be reborn. This resembles the sacrifice of the Hero Twins in the Popol Vuh, a sub-episode framed by their father's sacrifice and rebirth at the beginning and end of the story (the end of the Age of the dominion of Seven Macaw and the Lords of Darkness). It's extremely probable that Bahlam Ajaw has a special inborn relationship with 2012 and the deity associated with 2012 (Bolon Yokte) because of the similar astronomical alignment on his birthdate and on the 2012 period ending. The latter 2012 date differs from the former only by virtue of it falling on a solstice; Bahlam Ajaw's birthday in 612 AD fell roughly 20 days before the solstice.

Bahlam died when Jupiter was aligned with the dark rift, May 19, 679 AD. I believe this is very significant. It may indicate that he sacrificed himself at a propitious moment for a reification of his life-purpose, or perhaps the date was manipulated for the same rhetorical purpose. In either case, it suggests that he went into the underworld ("entered the road") and there he may wait for the future period ending in 2012, when he reappears to perform the period-ending rite of sacrifice and rebirth with his tutelary deity, Bolon Yokte. Interestingly, this idea-complex, supported by the God L and MaXimon parallels, also parallels my long-ago interpretation of One Hunahpu's sacrifice and rebirth at Izapa, as a transformational Mystery Play of the Creation Mythology with an astronomical component (the *solar-dark rift* alignment on the solstice of 2012). These are things that I would have liked to include in my SAA presentation of April 15, 2010, but I had to reduce it to a speedy fifteen-minute presentation, with only 11 slides. My as-yet

unpublished article on the Tortuguero findings was largely completed in December 2009 (separate from the Gelfer essay), but has been added to since.

John B. Carlson Speaks

In March of 1998, right before my breakthrough book *Maya Cosmogenesis 2012* came out in June, I called John B. Carlson and we chatted briefly. I was fishing for scholars that might be interested in receiving a pre-pub copy of my book. Maybe, I so naively dreamed, they might even be willing to write an endorsement statement. I started with the first offering, but Carlson didn't want to receive it. He said he was working on 2012 himself, and did not want to be exposed to "other people's views" on it. I think that was code language for "noxious irrelevant ideas." Now, 12 years later, Carlson is finally coming out with his work that he relates to 2012. And, to my utter chagrin and bemusement, I find that he, of all scholars, is echoing what I said about 2012 long ago: that the Maya thought of it as a transformative worldrenewal symbolized by the rebirth of a primordial First Father "Lord of Maya Creations" (in his words), facilitated by a deity sacrifice.

A recording of Carlson's presentation in Middleboro, MA on May 15, 2010 was made by a person in audience, which he sent to me. The *modus operandi* that Carlson used to discredit my work is not unlike that used by other elitist academics; namely, he didn't accurately summarize my work, referred to it loosely as "nonsense" without providing any details, and he conflated me with authors such as Pinchbeck and Arguelles (who I myself have critiqued in detail). As one example of the extremely unreliable and misleading nature of Carlson's comments on my work, he incorrectly stated that I "know nothing about" the tropical year value and the year-drift formula by which the ancient Maya may have had a precise understanding of the tropical year. While Carlson also stated that he had read my work, I guess that's just a tall tale, because I discussed the year-drift formula in many of my books, including *Tzolkin* (1992), *Maya Cosmogenesis 2012* (1998), and *The 2012 Story* (2009). If he cared at all about accurately characterizing my work, and not being a presumptuous fool, he could have simply looked up the term "year-drift formula" in the Index to any of those books, and thereby easily locate the page numbers where I discuss it. And here's the real interesting point about Carlson's dismissal of my work --- as I mentioned above, his quite recently articulated views on 2012 are late echoes of ideas I've been publishing for a long time [and which I share with him in 1995 and 1998].

The online summary of his work is fairly detailed, so I'm not out of line in seeing a parallel between what he's recently said and what I published long ago. The connection between our respective conclusions is based on a simple fact --- that the archetypal nature of cycle endings has been preserved in Mesoamerican thought and manifests in similar deity complexes through time. His reading of God L closely reflects Grofe's work on God L / Bolon Yokte, which in turn echoes my work with the One Hunahpu complex at Izapa. Carlson was apparently privy to some of the epigraphic ruminations taking place in late 2009 / early 2010 about the Tortuguero 2012 inscription. Carlson has served as editor of *Archaeoastronomy* journal for many years. He is, at heart, an astronomer, and has made solid contributions to reconstructing astronomical components of ritual warfare. I wondered recently in an email to Michael Grofe whether Carlson is aware of the patterns

of embedded astronomy on the entire Tortuguero Monument 6 inscription. There's no indication that he is, in any of the summaries of his work nor in his recent talk in Middleboro. I am hopeful that he, unlike many epigraphers who don't care about astronomy, will be interested in the astronomical side of the Tortuguero inscription, which has not received much attention. Only Michael Grofe and myself have paid any attention to the astronomy associated with all 13 dates [later, also MacLeod].

Grofe responded to me (early May 2010) that perhaps it was time to introduce the other email communicators to the astronomical work we have been doing. In consideration of my presentation at SAA in April, it does seem to be high time to move it forward. So I sent Michael a concise five-point summary of my findings, with due acknowledgement to Michael for the parts he discovered. This is as follows:

1. Six out of the thirteen dates (one reconstructed) involve astronomical alignments (of sun, eclipsed moon, or Jupiter) to the southern terminus of the dark rift. The patterning of the dates within the structure of the text, as well as the physical structure of the T-shaped monument, suggests a conscious awareness of these alignments. Awareness of the lunar eclipse at the dark rift is confirmed by the epigraphic decipherment by Michael Grofe. The sun's alignment with the dark rift on the sweat bath event in 510 AD is supported by the iconography (sweat bath as underworld rebirth place).

2. The astronomy associated with important events in the life of Ahkal Mo Naab (Palenque king 501 AD to 524 AD), who may have been the performer of the sweat bath rite in 510 AD, anticipates the Jupiter and solar-dark rift alignments that are evident in Bahlam Ajaw's life and death and that were utilized in the elite rhetorical strategy on Monument 6.

3. The 819-day cycle is evident in the interval between two dark rift alignment dates --- the hotun of 667 AD and the 2012 date. The interval is 600 periods of 819 days, a round number which also allows for 150 of the 4 x 819-day cycles and which mitigates the possibility that the interval was merely a coincidence. The 819-day cycle in an inscription about Pakal placed at 668 AD is a retrospective inscription; thus I believe that Tortuguero Monument 6 contains the first use of an 819-day interval, although it's not apparently anchored, as is the convention at Palenque and elsewhere, to an 819-day station (unless the hotun or 2012 date itself is intended to be one).

4. I devised a chart of the 13 dates that illustrates a hidden symmetry in the placement of the two hotun dates and the two dates generated with negative distance numbers. In this chart, the 2012 date can be seen to link in a variety of ways to many dates on the monument, not simply with the explicit DN number to the building dedication in 669 AD, but also via astronomerology and like-in-kind astronomical alignments (involving the dark rift region). It's possible that this methodology of charting out symmetries in inscriptions will work for other monuments.

5. With Bahlam Ajaw's death date from the Wooden Box considered, we can see that his birth and death (and important life events documented on Monument 6) are thematically connected to the astronomical alignment that occurs on December 21, 2012. I also now

think that the recent work to decipher the text closely associated with the 2012 date on the right flange, and Michael Grofe's God L-Bolon Yokte argument, suggests that Bahlam Ajaw himself may have been intended to perform the same role for Bolon Yokte that the Telinel, or sacrificial priest, performs today for MaXimon among the Tzutujil. I haven't heard from Michael in regard to my summary, or whether he's gone forward with the plan. I believe he is wrapped up in the end of the school year, a very busy time for teachers.

This is where it stands as of May 16, 2010. The Gelfer anthology is due out in September [no, was delayed over a year; released in December 2011]. Perhaps it will serve as a vector for continuing discussion of relevant 2012 issues, and a clarification of the importance of the entire Tortuguero inscription. I can already see what is emerging and where things should be going. I can say this because I'm aware of the late epigraphic decipherment and ideas connected to the 2012 inscription, and am also aware of the astronomical patterns of the entire inscription with its 13 dates. I'm pretty sure that the only other person who has this kind of complete grasp of the Tortuguero monument is Michael Grofe. And Geoff Stray, once he sinks his teeth into these new Tortuguero revelations, will have a lot to say as he is also completely informed about the Izapa work I've done.

VI. Putting it all into Context

A) Astronomy and Creation Myth at Izapa

The foregoing outline of developments in the scholarly examination of Tortuguero Monument 6 lead into a two-pronged interpretative framework. One involves the decipherment of the hieroglyphs immediately adjacent the 2012 date, an examination of the ceremonial and symbolic role of Bolon Yokte as a period-ending deity (with probably a modern analogue in the MaXimon deity among the Tzutujil), and an overall assessment of the meaning that the Tortuguero intended for 2012. We might call this first prong the one that identifies the ideological, conceptual, and ceremonial meaning of 2012. (This would be cognate with the identification and elucidation of authentic Maya "spiritual teachings" that I have pursued in my work.) The preliminary findings by scholars working in this area, mostly occurring since early 2009, support the notion (which was first published in 1995 as part of my "2012 alignment theory") that the Maya believed that in 2012 a sacrificed period-ending deity would be reborn, transforming the old era into a new era in a worldrenewal rite.

The second prong has been largely overlooked by investigators, with the exception (as of April 2010) of Michael Grofe and myself. This part involves the astronomical and astronomerological patterns that are meaningfully embedded in the 13 dates found in the entire Tortuguero Monument 6 inscription, and which reference the 2012 date in various ways, thus illuminating how 2012 was being conceived from perspectives not limited to epigraphic decipherment of the glyphs near the 2012 date. The preliminary findings in this area support the notion, referred to as my "2012 alignment

theory," that the ancient Maya intended the 2012 period ending to mark the alignment of the December solstice sun with the dark rift in the Milky Way.

Since the latest information of Bolon Yokte, 2012, God L and MaXimon support my reconstruction that 2012 was conceived by the Maya as being involved in a process of sacrifice-transformation-renewal, it would be worth summarizing how I arrived at this interpretation. It is based on the archaeoastronomical work I have done on Izapa, going back to 1994.

My work on 2012 began in a preliminary way as I studied the literature and traveled in Central America in the 1980s. I've also noted the odd encounter I had with Frank Waters's book *Mexico Mystique*, in 1976 when I was 12 years old. In some way, perhaps that planted a seed in my young mind. In the late 1980s I wondered at the fact that according to the most reliable sources the period ending in 2012 fell on December 21, a solstice. The probability that the 2012 cycle ending was therefore an intentional artifact was present for me from very early on. It's funny that this position is only recently being considered by professional scholars. However, I was heartened to learn of one voice, Munro Edmonson, mentioning the solstice occurrence in his 1988 book *The Book of the Year*, and speculating that perhaps the year-drift formula was used to calculate a future solstice. In my 1992 book *Tzolkin* I mentioned Edmonson and the year-drift formula, and also offered my analysis of the predictable periodicity of seasonal quarter occurrences within the Long Count. I then began to ask more pointed questions about the origin time of the Long Count, as well as its origin place. Izapa, through the suggestion of Michael Coe, became a vector of consideration for me. As I've described many times in other places, I also had a breakthrough in understanding how an astronomical alignment within the precession of the equinoxes utilizes astronomical features that were important for the Maya --- namely, the dark rift in the Milky Way and the cross formed by the Milky Way and the ecliptic.

These considerations alone led to my first publication of my "solstice-galaxy alignment" theory in 1994. The dark rift was, and remains, the unprecedented key to my work. I quickly expanding the research into an examination of the archaeoastronomical alignments and carvings at Izapa. This provided another avalanche of evidence, which was published in my 1995 book *The Center of Mayan Time*. Scholarly critics of my work have yet to scratch the surface of the work I've done at Izapa, based upon the previously unrecognized fact that the ballcourt is aligned with the December solstice sunrise. This fact is really the linchpin of understanding the two facets of my reconstruction of how the creators of the 2012 calendar, and it operates in the two domains that are also evident in the Tortuguero inscription --- astronomy and spiritual teachings. I use the phrase "spiritual teachings" loosely here, fully aware that critics will make spurious associations between this phrase and "New Age" thinking. This is not the case at all, and there are hundreds of cases in which professional scholars use the word "spiritual" when discussing Maya religions and beliefs. I belabor this point simply because it illustrates the Janus-faced nature of academic elitists seeking to discredit my work. The "spiritual teaching" I identified at Izapa comes from the iconographic statements on the carved monuments, augmented by their alignments to astronomical horizons such as the winter solstice. This is not the place for a detailed recapitulation of arguments and evidence presented many times in previous publications as well as in free online articles. In a nutshell, the spiritual teaching involves the sacrifice and rebirth of a deity (namely, One

Hunahpu, the father of the Hero Twins) at the 2012 period ending. He is, on one level, a deity associated with the December solstice sun and a primordial "First Father" or First Solar Lord deity. As a Creator God he measures the cosmos with outstretched arms. The symbolism of sacrifice, transformation, and rebirth is found in the carved monuments of the Izapa ballcourt, which tell the story of what happens at the transitional time between World Ages. This "spiritual teaching" that I've elucidated at Izapa is now being reiterated in the latest decipherment of the 2012 text on Tortuguero Monument 6, discussed by Barb MacLeod, Sven Gronemeyer, Christian Prager, Erik Book, John Carlson, and Mark Van Stone, among others. Bolon Yokte's connection to God L was established by Michael Grofe, who also linked the imagery with the modern MaXimon cult among the Tzutujil Maya.

John Carlson uses terminology for his interpretation of God L and what 2012 means that is oddly reminiscent of my own reading for the 2012 "spiritual teaching" (at Izapa) --- and yet Carlson dismisses my work as nonsense. This is an irrational, and probably unconscious, reflex of an elitist academic ego, who fully imbued with an a priori bias cannot allow an unlettered outsider to have arrived at their own conclusion years previously, and so must simply assert a defamatory falsehood and then proceed with their own languaging of the same ideas.

As can be seen from a clear-headed treatment of my work in comparison to the new Tortuguero decipherments, at pre-Classic Izapa I have elucidated the "spiritual teaching" associated with the same period-ending deity-complex that manifests later at Tortuguero. And, even later, this tenacious archetypal construct survives in the MaXimon cult today. In this modern context it is shorn of having a direct connection to 2012, although, significantly, the tun-period ending association is still retained.

That was the aspect that we can place in the category of spiritual teaching, ideology, ceremonial rite, philosophical or religious belief. The second aspect is equally evident at Izapa and on Tortuguero Monument 6, but at this stage in academia's long and slow journey to understanding how the Maya thought about 2012 the second aspect, astronomy, has been almost completely overlooked. Michael Grofe has done key work on this, as I've frequently mentioned, but he has a conservative strategy in the timing of laying out his astronomical findings. I am less patient, having had to repeatedly correct irrational misconceptions of my published statements for two decades now and am often forced to defend my previously published work on the astronomy of 2012, whereas Michael is pursuing a spectrum of epigraphic questions while also strategizing the best way to reveal the astronomical breakthroughs he has made. And his work is not made any easier by having to deal with the biased and factually challenged critiques of scholars like Anthony Aveni.

At this point, here are the sources and conference presentations that have discussed the astronomical content of TRT Monument 6, as of May 2010:

- A conference in Dallas, TX, headlined with William Henry, in late March 2009. It was video recorded.
- My presentation at the "2012 Now" conference in Fort Collins, Colorado, May 2009, John Major Jenkins.
- Michael Grofe's summary of his findings [on Aztlán e-list, July 2009](#).
- My presentation at a conference in Boston, June 2009.

- Chapter 7 of my book *The 2012 Story*, released October 15, 2009.
- My presentation at a conference in Glendale, CA., November 2009.
- My presentation at a conference in Mexico, January 2010.
- My presentation at the University in Dubai, UAE, February, 2010.
- Geoff Stray's article, online March 2010
- Conference presentations in Cairo, Egypt, March 2010.
- My presentation at the 75th annual *Society for American Archaeology* conference in St Louis, April 15, 2010. [This led to Benfer inviting myself and Grofe to contribute chapters to his planned archaeoastronomy anthology with the University Press of Florida. I wrote my piece in August-September 2010 and revised it periodically through 2011. This effort ended up in a debacle whereby one of the reviewers forcibly blocked my paper (and Grofe's) from publication by warning the publisher. Benfer & Adkins had reservations about the ultimatum enforced on them, but informed Grofe and I in December 2012 that our papers would not be published. Some months later, the option for Grofe was restored while Benfer, in October 2013, reiterated the unfortunate events that resulted in my paper being censored and he said it was the most unfair decision forced upon him of his career. This was not legitimate academic peer-review process, it was politics. My paper was reviewed and deemed acceptable independently by three other scholars who were experienced in peer-review. My lengthy treatment of Tortuguero inscriptions and astronomy remains unpublished, and *would still* be the first of its kind to explore the astronomy associated with *all* the Tortuguero Monument 6 dates. Clearly, there is a figurative *fatwa* in academia against the treatment of astronomy in the TRT 2012 inscription. – JMJ, note added 5-2014]
- My forthcoming article in *2012: Decoding the Countercultural Apocalypse*, ed. Joseph Gelfer. [Written in December 2009 with minor revisions in April 2010, published in December 2011; my chapter was finally released online as a PDF in May 2014, on Academia.edu, Facebook pages, *The Center for 2012 Studies* website, and Alignment2012.com: <http://www.alignment2012.com/Jenkins-in-Gelfer-anthology2.pdf>.]
- n.d. "Astronomy in Tortuguero Monument 6," Michael Grofe, 2009. [Grofe didn't publish this projected essay, but incorporated his Tortuguero research into his papers published in the IAU Vol. 7 anthology (July 2011) and the *Archaeoastronomy Journal* (Vol. XXIV, August 2012)]

Stray's article summarizes the findings of Grofe and myself, as published in Chapter 7 of *The 2012 Story*. Everything else summarizes the ongoing findings of Michael and I. So, the point of this section is to provide links to my previous work at Izapa, and contextualize it in terms of the two ways that it anticipates the more recent epigraphic work on TRT Monument 6. There is no one, of course, but myself who should be expected to do this. It's a good thing to have on record at this juncture, as one can already observe the morphing of the historical sequence of the emergence of these ideas into academic discourse as scholars such as Mark Van Stone and John B. Carlson lay claim to them while simultaneously ignoring or pejoratively judging my work.

B) Izapa - Tortuguero - Atitlan

This piece will rephrase some material previously covered. The point will be to articulate some wide ranging connections that are compellingly supported by the new decipherments of Tortuguero Monument 6. The multiple free-form possibilities inherent in the epigraphic decipherment of Monument 6 are substantially reduced when one understands its function in two areas: 1) the demonstrable pattern of cosmological-political-ceremonial rhetoric of Bahlam Ajaw's life and 2) Bolon Yokte's relationship with Bahlam Ajaw as well as his connection to God L and subsequent period-ending imagery.

It is clear from the TRT inscription that Bahlam Ajaw has some role to play with Bolon Yokte at the future period-ending in 2012. This is consistent with other examples in which Maya kings lay claim to future period endings, as if staking out temporal territory. Similarly, long past period endings were often re-imagined to give the impression that the contemporary king was "present" for period-ending ceremonies centuries earlier. Sometimes this involves a ritual reenactment by the king of rites performed long ago by an ancestor. These considerations are especially relevant for the life of Bahlam Ajaw, who honors at least one historical ancestor, Ahk'al K'uk (the protagonist of a sweat bath dedication rite of 510 AD, which is perhaps a Tortuguero lineage foundation rite). Furthermore, a multi-date pattern, as Sven Gronemeyer reports, seems possible in the larger TRT monumental corpus (beginning with Monument 1), connecting different rites in Bahlam Ajaw's life but culminating ineluctably on the far future period ending of 2012, in which Bahlam Ajaw is somehow present with Bolon Yokte.

In the context of Bolon Yokte's identification with God L and subsequent role as a "First Lord" or "First Shaman," as John B Carlson notes, the relationship between Bahlam the man and the Bolon Yokte the god seems to be one of *officiating human priest* and *supernatural deity*. This is not an unusual scenario as far as ceremonial rites of Maya kings go, who often play a priestly role in facilitating the appearance of supernaturals and serving their needs (i.e., "feeding" them with sacrifice). If we can look to the modern MaXimon cult for further elucidation of the deity-complex that Bolon Yokte (with Bahlam Ajaw) likely embodies, we should expect the rite to involve a symbolic binding of the period-ending god, followed by a ritual sacrifice and a subsequent rebirth of some kind. Since the temporal location is a great period-ending in the calendar, it is likely that the microcosmic ritual act is tied to a macrocosmic cosmological context, much like the gods who sacrifice themselves to facilitate worldrenewal in the Central Mexican Creation Myth. (By the way, the "great period ending" can at least be identified as a single Baktun period (394 years). More likely, the end of a 13-baktun period was recognized by the Maya, as similarly 13-katun and 13-tun endings are noted in the inscriptions. There is currently a great deal of misleading hand waving by scholars who try to eliminate the idea that a 13-baktun period was conceptually relevant to the Maya. As other, lesser, 13-unit period ending in the Long Count are routinely referenced, one has to question why a 13-baktun period would NOT be equally, or more, precious to them. Hopefully this unwarranted and unsupportable position will pass into oblivion, where it belongs. Sadly, the very existence of this irrational talking-point among scholars is probably a reactionary desire to counter my long-held emphasis on the relevance of the 13-baktun period in Maya cosmo-conception.)

The role of the officiating sacrificial priest is important. If the perennial principle of "the sacrificer and the sacrificed are one" is to be applied as a truism embraced in Maya religion, which seems to be the case, then we can see this as the human servant performing a self sacrifice with the supernatural deity as the projected recipient (perhaps for the visual needs of performing the rite). More likely, since the period-ending deity needs to be contained, silenced, and bound because he has, like MaXimon, gone haywire at the end of the cycle, he represents the corrupted shadow side of the once young and vibrant Creation deity, who can only be reborn into such a youthful and potent state by sacrificing the corrupted shadow aspect. And it must be a self-sacrifice. For these reasons, I believe we see in the complicated relationship between Bahlam Ajaw and Bolon Yokte a profound Mystery Play about a future worldrenewal, one that requires sacrifice in order to be completed. Essentially, Bahlam Ajaw achieves the great victory of his human life work at his own (perhaps sacrificial) death, going into the underworld with Jupiter conjunct dark rift on May 17, 679 AD. This assures his reappearance at that same celestial location when the solstice sun (the First Father prototype) aligns with the dark rift, to perform his sacrificial duty. He sacrifices the old Bolon Yokte and creates the condition for his own apotheosis and the world's regeneration.

I'd like to emphasize that this entire ritual complex of sacrifice-transformation-renewal, identifiable in part or in whole at Tortuguero and supported by recent epigraphic decipherments, is exactly how I've been talking about 2012, for fifteen years, based upon my work on the archetypally similar deity-complex at pre-Classic Izapa. For further information on MaXimon I recommend the articles of Robert Carlsen & Martin Prechtel (see <http://Alignment2012.com/bibbb.htm>) and the book *Rituals of Sacrifice* by Vincent Stanzione. Elsewhere I have noted Michael Grofe's 2009 BolonYokte-God L article, Wayeb Note No. 30.

C) Time-Paradigms-and-Period-Ending-Rites-of-the-Tzutujil-Maya.html

This page will be the subject of a launching of point for additional info, such as:

Jalox Kexoj

Flowering Mountain Earth

MaXimon / Stanzione ... also Ruud Van Akkeren.

[This page was only outlined; it was to deal with the Maximon deity as a latter-day expression of the Sun Deity / Underworld Deity dialectic. I did explore this in a piece-in-progress called "The Wooden Man with the Stetson Hat," written mainly after May 2010; See Appendix 6.]

VII. Summary as of May 2010

This will be a quick summary of the state of 2012 studies, as of May 18, 2010.

In academia, the study of how 2012 was utilized and thought about by the ancient Maya has been exclusively limited to the text on Tortuguero Monument 6. This effort commenced in mid-2006, although occasional brief references to the text are found

before that. Scholars will sometimes draw from other inscriptions to illuminate points being made about Monument 6, but it is believed that this text is the only viable source for real information about 2012. This is a limited approach to the topic. It neglects the very important pre-Classic context of the origins of the Long Count, namely the Izapan civilization that was involved in that original formulation. The approach to Tortuguero Monument 6 has likewise been unnecessarily limited to the glyphs immediately surrounding the 2012 date. Attention to astronomical patterns in ALL of the dates recorded on the monument, and the spectrum of ways that 2012 is referenced throughout the entire text of the monument, has only recently received any attention. In this arena, identifying astronomical alignments associated with the dates has proven to be a productive approach. Published discussion of the astronomy on TRT Monument 6 began with Chapter 7 of my 2009 book *The 2012 Story*, summarizing the important new insights of Maya scholar Maya Grofe and the interpretive approach of my work on the astronomy of 9.14.0.0.0, published in the *Institute of Maya Studies* newsletter in 2000. We thus have two major contributing approaches to understanding the 2012 text on Tortuguero Monument 6: epigraphic decipherment of **ideology** and belief, and **astronomy**.

The astronomical approach contains a sub-category, that of *astronumerology* (identifying connections to the 2012 date via recognized intervals in the Maya number canon). In 2009 I investigated this approach and found several previously unrecognized items of interest, including an early use of the 819-day period. So, we have two domains, ideology and astronomy, that have been worked on separately, and the astronomical domain has at this stage been under-appreciated.

Preliminary ideas identified in the text that can be stated generally include the following. Ideologically, the 2012 text describes a period-ending rite involving a deity who will be "tied" and sacrificed as a prelude to a rebirth. This deity-rebirth complex is served by a human priest, who may be none other than the Tortuguero king Bahlam Ajaw. Stated simply, the epigraphic decipherment of the 2012 text identifies cult ideas or, we might say, spiritual teachings, related to sacrifice, transformation, and renewal. We can understand this as a Creation myth involving cosmological rededication rites performed at a period ending. The ideas of "sacrifice" and "worldrenewal" are central to this complex, and not surprising given the period-ending context. Most scholars have been unwilling to commit to this kind of terminology, even though the concepts they identify are cognate with these terms. This reconstructed ideological complex, connected to 2012, basically affirms the ideological interpretation of 2012 that I put on the table in the mid-90s, based on my work at Izapa.

The second interpretive domain found in the Monument 6 text, that of astronomy, has already been substantially explored, primarily by Michael Grofe and myself. But a wider sphere of scholars examining Tortuguero Monument 6 have not taken a serious look at this work. Mark Van Stone, for example, in his 2010 book with a section on Tortuguero Monument 6, completely avoided commenting on it. As mentioned, Chapter 7 of my book *The 2012 Story* summarized the early findings, and my SAA presentation of April 15, 2010 expanded those findings. The complexity of the entire Tortuguero text, with its multiple references, of different kinds, to 2012, is still being worked out. But we can already see clearly how certain astronomical features and alignments are repeated time and time again in the dates on the monument. Bahlam Ajaw's life and death, and the

internal astronomical references and patterns in the text itself, support a fairly straightforward observation: the royal elite of Tortuguero were conscious of the fact that, in 2012, the sun will be aligned on the winter solstice with the southern terminus of the Milky Way's dark rift. They may have thought about the celestial location of the alignment in multiple ways, include a celestial caiman, as deciphered by Grofe. The dark rift, as I have argued, was an important ideological marker for the Maya because it constellates a wide range of meanings, as can be seen in its modern surviving designation among the Quiché Maya as the "road to the underworld." At Tortuguero it was probably synonymous with the ceremonial sweat bath, as well as the mouth or belly of the celestial caiman, a place of emergence and transformation. These two designations are supported by both the astronomy and the hieroglyphic text connected with two dates recorded on the monument (May 30, 644 AD and December 6, 510 AD). Within a few days of the former date a lunar eclipse occurred at the door to the dark rift, "in the celestial caiman" (as the text suggests); on the latter date the sun was aligned with the dark rift when a dedicatory rite was performed during a sweat bath ceremony. Geoff Stray explored the wider symbolic manifestations of the sweat bath. In addition to this, Michael Grofe noticed that Bahlam Ajaw was born in 612 AD when the sun was aligned to the dark rift (some 20 days before the solstice), just as it was during the sweat bath rite of 510 AD and as it will be *on the solstice* at the 2012 period ending.

This has been a brief summary of only some of the evidence that supports what I suggested above, that "the royal elite of Tortuguero were conscious of the fact that, in 2012, the sun will be aligned on the winter solstice with the southern terminus of the Milky Way's dark rift." As with the ideological part of the investigation, it is striking that the astronomical evidence is likewise vindicating the pioneering work I did at Izapa many years ago.

It's really not surprising that the underlying idea-complex or cosmology associated with the 13-baktun period ending of 2012, first implemented in a pre-Classic context, would be preserved at Tortuguero, a late Classic Period site. Surface details, such as deity names, can change, but something so profound as the future regeneration of the cosmos at a significant time marker in the Long Count calendar would no doubt be deeply embedded into the collective mindset of the Maya. It would likely be maintained as an elite knowledge, only rarely being openly utilized in royal inscriptions. Perhaps Bahlam Ajaw's providential birth date catalyzed a revisiting of the ancient doctrines by the Tortuguero spin doctors. Something seems to have happened during the late Classic Period, which took hold of and influenced the rhetorical cosmologizing of kings at Tortuguero, Palenque, Copan, Quirigua, and elsewhere. Perhaps a renaissance of the old esoteric knowledge occurred, and it flowed into more open channels as Maya civilization complexified and kingdoms vied for supremacy.

It is my hope that Gronemeyer's forthcoming Wayeb Note 34 will catalyze a more tolerant approach to a wider spectrum of allowable evidence, since he himself suggests one, and that Michael Grofe's as yet unpublished work on Tortuguero astronomy will legitimize the astronomical approach in the eyes of epigraphic specialists. In addition, I feel that studying the Maximon cult, as explored in great depth by Robert Carlsen and Vincent Stanzione, can illuminate some of the obscure details of the ceremonial rite indicated in the Tortuguero text.

I am well aware of the striking confirmation of the two aspects of my work, which I've been speaking and writing about now for over 15 years. And I'm aware that my critics will accuse me of projecting interpretations into the information that aren't really there. That's an irrational position, because the data I utilize comes from two sources: their own reconstructions of the 2012 ideology, and the hard data of astronomy occurring on dates in the text.

John Major Jenkins. May 18, 2010.

Conclusions, May 2014

Thus officially ends the original files/pages for *The Center for 2012 Studies*. The discovery of John B. Carlson's false assertions about my knowledge-base in his Robbins Museum lecture of mid-May came to my attention and caused me to rethink the focus of *The Center for 2012 Studies*. The pages had all been designed and created and I'd been building it as an offline site. After the Izapa Tour with Maya spiritual guides in June 2010, I became interested in building my own personal "johnmajorjenkins.com" umbrella website, and my attention turned to that. Nevertheless, I also had a file of "Occasional Notes" for the *Center* website --- more than a dozen. There's no point in including them here, because the most relevant ones were posted (in the Occasional Notes section) on the revised website when I launched it in 2011 with the new, simplified, design.

In retrospect, this treatment remains valuable as a documentary window into what was going on, mainly in academia in 2006–2009 up to May of 2010. It covers things that occurred after I finished *The 2012 Story* in mid-2009, and includes many details of the entire "history" of the 2012 treatment in academia that I didn't include in my 2009 book (because it would require a level of detail unsuitable for a single trade book on the subject). As an analysis of the "history" of the 2012 treatments of scholars, it addresses an area ignored by the academic critics of "the 2012 phenomenon" and "Mayanism" (such as John Hoopes and Kevin Whitesides) who avoid critiquing the errors of their colleague-friends and instead insist on a definition of phrases that are more narrow than the definitions used by those who actually coined the phrases they appropriated. The more narrow focus allows for an isolating of undesirable authors and ideas. See my essay: <http://www.alignment2012.com/Mayanism-John-Hoopes.pdf> (May 2014) and my essay in the January 2014 issue of *Zeitschrift für Anomalistik* ("The Coining of the Realm (of the 2012 Phenomenon)").

John Major Jenkins
May 25, 2014

Appendix 1 (July 2012): Events, Publications, and Tomfoolery Since May 2010

Unfortunately, the story of academic tomfoolery does not end here. If anything, it amped up after the release of my book and Aveni's book (both in October 2009) on the eve of the 2012 movie release, November 4, 2009.

Comalcalco debacle Erik Boot
Email with Ed Barnhart
Wikipedia attacks, Tom Brown / Jim Smith (see later)
Gerardo Aldana's Discontinuity, my response (Oct 2010)
IMS newsletter piece on my Lord Jaguar work, Ed. Jim Reed
MEC-FACEBOOK Discussion (Dec 2010)
Peru Oxford
My IMS talk, Youtube (Jan 2011)
KPFC Berkeley w/ C S Soong
TRT Mon 6 visit (March 2011)
Presentation in the Ozarks: "Lord Jaguar and 2012: A Maya King Reaches Through Time" (on DVD)
My TRT Report released (June 2011)
Cambridge IAU Vol 278 released (July 2011)
Hoopes's slanders in Archaeoastronomy, posted by Van Stone, ensuing exchange with Un Texas, John Carlson, Sue Hausman
My email exchanges re the above, sent to Hoopes, MacLeod, Carlson, other scholars
My comments in my new book "Lord Jaguar's 2012 Inscriptions" (Sept 2011)
My review of MacLeod's and Van Stone's "award winning" piece
Responses to the pop press: Nexus, Common Grounds, Chronic Art (France), Mindscape, New Dawn, The Heretic Magazine
Fun with Ancient Aliens (Dec 2011)
Last post to Aztlan, Dec 31, 2011 / piece on controlling information
Gelfer's book comes out; my review of it; debates with Guenter on Normark's Archaeo Haec website (March 2012)
Attempts with Bill Hudson, 2012Hoax.org
"2012: The Beginning" released (March)
completed the Benfer Un Florida piece (2013)
Late April, my johnmajorjenkins.com website is hacked and destroyed. Files are recovered.
Tom Brown Jim Smith dossier released (June 2012)
Izapa Round Table / MEC Tour with Chris Powell

Appendix 2.

Summary of my proposals about Lord Jaguar's use of the 2012 date. 12-1-2011

Summary of my proposals about Lord Jaguar's use of the 2012 date, based on a combined analysis of Tortuguero Monuments 1, 2, 6, and 8, The Wooden Box and the Jade spool. Augmented by my direct close-up scrutiny of Monument 6 in March 2011, with close-up photographs documented at the [newly launched] *Center for 2012 Studies*.

The fuller treatment of this material is published in *Lord Jaguar's 2012 Inscriptions* (Four Ahau Press, September 2011: <http://alignment2012.com/LJ2012-booklet.html>).

There are meaningful astronomical patterns in Monument 6 that relate meaningfully --- and beyond statistical chance --- to the astronomy associated with the dates on the other monuments, the Wooden Box, and the Jade spool / staff ornament.

The “caching” of objects during the shrine-rite of 510 AD is best understood with the metaphor of “planting.” The digging up of that shrine in 667 AD is a “harvesting” of those objects, for use in a ritual. The rededication of the older shrine in 669 AD (along with Monument 6 itself) is likewise best understood as a planting of more objects (in this case, the “Six Hammer Celts.” As with the previous ritual cycle, it was expected that these objects would be harvested at a later ritual, which is indicated by the explicit DN to the 2012 date. The Six Hammer Celts would then be dug up or “harvested” to be used in a period-ending ritual. This ritual involves the sacrifice of Bolon Yokte by the supernatural manifestation of the departed Lord Jaguar.

Lord Jaguar achieved a status upgrade on December 29, 650 AD, as recorded on Monument 8. He became a sacrificial priest. This new status is emphasized in his legacy because it provides the legitimizing precedent for what he believed his role would be in the 2012 ritual.

His manifestation in 2012 is consistent with the Maya practice of invoking departed ancestors, to be present for *or even participate in* rituals. Lord Jaguar expected that he would be invoked to perform the sacrificial rite. The purpose of this was worldrenewal, facilitated by deity sacrifice, at the 13-Baktun period ending, suggesting a like-in-kind parallel to 3114 BC as well as the importance of the 13-Baktun cycle in the foundational Maya World Age doctrine.

The sacrificed deity would be Bolon Yokte, who essentially represents the Lords of the Underworld in parallel to the narrative in the *Popol Vuh* Creation Myth. He may be considered analogous to Seven Macaw, as the Chief of the Underworld Lords.

The special relationship with 2012 that Lord Jaguar saw for himself was based largely on the astronomical parallel between his birthday and the 2012 date. This parallel involves the sun’s sidereal position at the Crossroads/dark rift --- which is the essential key to my “2012 alignment theory” proposed in 1994. The discovery of this parallel was specifically made by Michael Grofe on February 21, 2009, during collaborative exchanges with me (John Major Jenkins) in which I suggested that such like-in-kind parallels in the TRT dates should be looked for. This methodology was employed by me with good results in his analysis of Copan Stela C, in a 2000 article for the IMS newsletter which I sent to Grofe the day before his discovery was made. The first publication of this discovery, along with additional related examples, was in *The 2012 Story* (Tarcher/Penguin, October 2009). The second publication of the TRT astronomy was in my SAA presentation (2010), in which additional aspects of TRT astronomy was discussed.

Appendix 3.

This is the op-ed press release I wrote in Oct. 2010, as requested by my Penguin-Tarcher publicist, for the release of the paperback edition of my book *The 2012 Story*:

Thinking About 2012

(op-ed piece for news distribution)

John Major Jenkins. October 14, 2010

We have all heard something about 2012. The movie that came out last Fall triggered a lot of media attention. As the author of *The 2012 Story: The Myths, Fallacies, and Truth Behind the Most Intriguing Date in History*, a recent book on the topic, I found myself being interviewed for a spectrum of mainstream reports on 2012, including the Sean Hannity program on FOX, ABC Nightline, CNN, *USAToday*, NPR's "All Things Considered," and a bevy of morning TV programs, radio interviews and newspaper articles. I had a chance to see reflected back to me how 2012 was being processed by the collective consciousness, filtered through the "if it bleeds it leads" news machine. In my 25 years as an author of numerous books on the Maya calendar and cosmology, with a special focus on reconstructing what the Maya thought about 2012, I have learned how to deal with sound bytes, media filters, and schlock-jock DJs. My book, *The 2012 Story*, came out right in time for the 2012 movie promo carnival and explicitly addressed misconceptions in the 2012 marketplace. I had an article published in early 2009 in an updated anthology of the Disinformation Company's *You're Still Being Lied To* which laid out the specific cases of how 2012 is being mishandled by exploitative writers, arrogant professional scholars, and hook-seeking journalists. I was even invited by Sony Pictures to speak and be interviewed at two press conferences for their 2012 disaster movie, including a walk down the red carpet at the Hollywood premiere, addressing an entire panoply of reporters. I took the opportunity to jump into this pool of sharks for one reason only: to try to convey the one fact that nobody in Hollywood wants to hear. And that is: there is no evidence that the ancient Maya predicted a cataclysmic doomsday in 2012.

So, what did they say about it? Can we know anything about this? Well, to answer this question one would need to study the origins of the Long Count-2012 calendar, study the related tradition of the Creation Mythology, and also have a clear knowledge of the mechanics of the calendars as well as general knowledge about Maya epigraphy, folklore, linguistics, mythology, astronomy, archaeology, and ethnography. This would be a tall order for any grad student working towards a degree. It would also be a tall order for a degreed scholar busy grading papers and worrying about tenure. Unfortunately, the very mention of "2012" has for many years been associated by academics with New Age silliness and it has been a hands-off topic for scholars until very recently.¹

The years of research required for understanding the authentic origins of the 2012 date in the Maya calendar tradition would have had to have been taken up by some eccentric character driven by the desire for knowledge, ahead of the academic status-quo curve and able to venture beyond the cutting edge, where professional scholars fear to tread. That's where I come in. Since 1985 I've had 2012 on my radar as a perplexing enigma. After my first three books, my goal was to reconstruct or figure out what kind of

intentionality might underlie the 2012 date. It was clear that something funny was going on, because the period ending in 2012 fell on a solstice. This circumstance strongly suggests that the creators of the calendar wanted 2012 to fall on the solstice, meaning it was an intentional artifact. By 1993 I was pursuing a possible explanation, a rare astronomical alignment that actually utilized celestial features at the center of the Maya Creation Mythology. The breakthrough for me came in 1994, when I made unprecedented connections between astronomy and Maya mythology and showed how the astronomical alignment was embedded into Maya institutions such as the ballgame, the Creation Myth, and king making rites. And, I should emphasize, there was no expectation by the Maya of an apocalyptic doomsday. Rather, an ideology of transformation and renewal was highlighted in the authentic Maya material that was associated with all period endings, including 2012.

As my work seeped out into the collective field of discussion, the details and documentation of my work and the no-doomsday evidence was left at the door while my work on the 2012 alignment astronomy was adopted and enslaved to all manner of ideas that I would never endorse. And thus we have, today, an incredibly messy stew of 2012 disinformation that I won't claim responsibility for, but which appears to emanate from my pioneering work. Thank you to [long list of names deleted, you know who you are] for not communicating with me about the true dimensions of my work, for failing to do your own diligent research into 2012, and for distorting authentic Maya tradition in the interest of selling misleading books to an unsuspecting public.

Meanwhile, the professional scholars were incapable of rationally engaging my well-documented reconstruction work, laid out in detail in my 1998 book *Maya Cosmogenesis 2012*, and instead chose to take immature potshots at selected snippets of my statements, culled from a wide variety of sources and forced via clever polemics out of context. Time and again they neglected to observe that my ideas derived from studying the early Maya site of Izapa, the origin place of the Long Count. What better way to discover the original beliefs and teachings than to go to the source? Here's what I found. The two basic ideas that I put on the table in the mid-1990s are as follows: The ancient Maya believed 2012 targets an astronomical alignment. In addition, this alignment scenario was packaged with an ideology, or spiritual teaching, involving world renewal facilitated by deity sacrifice. The astronomy has to do with the sun's alignment, on the winter solstice of 2012, with the Crossroads of the Milky Way and the ecliptic in Sagittarius. This is real astronomy. It happens only once — in our own 2012 "era" — during the 26,000-year precession cycle.

In 2006, a 2012 date in the inscription of a monument from the site of Tortuguero became common knowledge. Today, as a result of research undertaken by Sven Gronemeyer and Barbara MacLeod (on the ideology), Dr. Michael Grofe and myself (on the astronomy, presented in my 2009 book *The 2012 Story* and in my *Society for American Archaeology* presentation of April, 2010), two things have become clear: 2012 was utilized by the Maya because of the astronomical alignment of the solstice sun and the Milky Way Crossroads. The ideology associated with the date involves world renewal facilitated by deity sacrifice. Sound familiar? Yes, that's right. The ideas I put on the table 16 years ago, which I have tirelessly defended in the face of persecuting turf-protecting scholars and plagiarizing New Age pundits, was barking up the right tree. Actually, it was spot on. In other words, a 33-year-old non-degreed guy living in a small

town in Colorado, a passionately engaged self-taught and self-funded student of Maya traditions working in isolation, figured out the solution to a fascinating puzzle that has implications more real and interesting than anything concocted by any of the doomsday pimps milking the marketplace.

Will the media pick up on this incredible, amazing story? Well, they failed to do so last Fall, when I laid it all out, clarified every misconception they threw at me, provided compelling sound bytes (such as: “the Maya did not predict the end of the world in 2012” and “professional Maya scholars haven’t dropped the ball on figuring out the 2012 enigma, because they never picked the ball up!”) and directed them to the facts and the truth. (For some odd reason I thought that’s what reporters were supposed to be interested in.) However, time and time again they seemed interested in reinforcing the doomsday fallacy, or in framing the story as “clueless New Age fools vs omniscient Phd-wielding Maya scholars.” A talented young reporter for the Toronto Star wrote a great piece about what the ancient Maya believed regarding period endings, but his editor nixed it and told him to write something about the 2012 movie. I educated an *Associated Press* reporter on what the modern Maya think about 2012, and sent him contact information for several Maya spokesman. He then used one of them to underscore what I’ve been saying for twenty years — that the Maya don’t believe 2012 is about doomsday — but then he portrayed me unfavorably, registering doubt on such a fundamental question as to whether the galactic alignment was real astronomy. This was in an *Associated Press* piece which, of course, received wide distribution.

We truly live today in an Idiocracy, affecting all levels of discourse. The Donkeystan-USA Collective has difficulty understanding the real 2012 story. We live in a media superstorm of illusion and stupidity, which is the death knell for getting past Maya calendar kindergarten. Sometimes I feel that the only hope for the truth about 2012 is that future digital archaeologists will sift through the data-byte debris and put the pieces together correctly. However, there are two years left before December 21, 2012. This is not a dire warning about time running out for the world. It’s a call for thinking people to be clear and discerning and set aside media hype. The real information is already in place. This time around, with the paperback release of my book in October of 2010 the real story won’t be over-shrouded by the irrational doomsday hype that the 2012 disaster movie generated. It is time to start addressing what 2012 is really about, what it meant for the ancient Maya, and why they thought the date was important.

The 2012 Story covers all angles, sweeps away the debris, and presents the latest breakthroughs in understanding why the ancient Maya chose this date which certainly is, as my subtitle states, “the most intriguing date in history.”

Notes (added August 11, 2013):

1. In fact, at the time of writing this piece (October 2010) there was only ONE source by Maya scholars that was devoted to reconstructing what the ancient Maya believed about 2012. And that was the Wayeb no. 34 monograph by Sven Gronemeyer and Barbara MacLeod, released in August of 2010. Curiously, they identified themselves as “Independent Scholars.”

This piece was written at the request of my publicist at Tarcher / Penguin, in mid-October 2010. It does not appear to ever have been used anywhere (it was not found in the

package of press materials sent to me), although perhaps it was sent off to the various news outlets. I posted it to my johnmajorjenkins.com website on August 11, 2013.

Appendix 4.

Two-Year Retrospective, April 2010 – May 2012.

Two Years of Events, Writings, and Interviews: A Retrospective (April 2010 to May 2012)

John Major Jenkins. May, 2012
(it's online too)

The year 2009 was an intense year of writing and promoting my book *The 2012 Story*. But there was no rest for the weary. I continued to research and write, doing interviews and events. I have archived here many (but not all) of these activities. For example, I didn't mention *all* of my events, in England, Dubai, Brazil, Canada, Guatemala, and elsewhere. Here's a list with many free links to many of the things I've written and published over roughly the last two years.

1. [My presentation at *The Society for American Archaeology*](#) (April 2010)
2. [Maya Izapa Tour \(6-2010\)](#); my write-up:
<http://alignment2012.com/The-Mission-Izapa-Tour.pdf>
3. *Matter Daily* piece (3-2010):
<http://matterdaily.org/travel/12-travel/110-a-personal-quest-for-wisdom.html>
4. [Ed Barnhart email, July 2010](#)
5. My [Review of Mark Van Stone's "2012" book](#).
6. [MEC-FACEBOOK Discussion/Debate, 206-page PDF](#)
7. Article on Lord Jaguar in the Institute of Maya Studies newsletter, 12-2010.
8. Institute of Maya Studies presentation, (1-2011, [on Youtube in 6 parts](#))
9. [KPFA Berkeley, "Against the Grain" interview with C. S. Soong](#). 3-2011
10. Many research essays posted/published at *The Center for 2012 Studies* (2010-2012):
["Photographic Clarification of Lord Jaguar's Birthday and the P4 Glyph on TRT Monument 6."](#) 6- 2011
["The Birth-Sacrifice Monument."](#) 7-2011
["Review-Essay of Dennis Tedlock's Book *2000 Years of Mayan Literature* \(2010\)."](#) 4-2010

- ["Dating the Construction of the Izapan Ballcourt, and Corrections on the Study of Astronomy in the Izapan Ballcourt."](#) 10-2011
- ["The Comalcalco '2012' Date - an Academic / Media Rerun."](#) 11-2011
- ["A Reassessment of Date Ambiguities on Tortuguero Monument 2."](#) March 2, 2012.
- ["Further Investigations on Tortuguero Monument 2."](#) March 5, 2012.
- ["Sun and Moon at the Cosmic Crossroads in an Inscription from Palenque Temple XIX."](#) 3-2012
- ["18 Rabbit's Sacrifice, Bolon Yokte', and the Associated Astronomy."](#) 4-2012.
- ["The Bolon Yokte Reference on the Copán Hieroglyphic Stairway."](#) 5-2010
- ["The Milky Way and Quirigua Zoomorph B."](#) 5-2010.
- ["Astronomical Events Leading Up to Bahlam Ajaw's Accession on February 4, 644 AD."](#) 5-2010
- ["Calendrical Patterns and Tortuguero Monument 1."](#) 5-2010.
- ["Evidence that 2012 Represents a New Creation, or Worldrenewal."](#) 6-2010.
- ["The Sun Binding Ritual on Tortuguero Monument 8."](#) 5-2010.
- ["The 'Ecliptic as Road of Souls' Theory and the Iconography of Quirigua Zoomorph G."](#) 6-2010.
- ["Steps in Understanding Calendar Continuity and in Verifying the Correct Correlation."](#) 7-2011
11. [My review of David Stuart's 2011 book \(6-2011\)](#)
12. *Belize Lonely Planet 2011* call-out box / Josh Berman interview for Moon Pubs.
13. [Lord Jaguar's 2012 Inscriptions](#) (9-2011)
14. *Nexus Magazine*, Boulder Colorado. Interview with Ravi Dykema (11-2011)
15. "Commentary on Hamlet's Mill," article expanded and re-published (11-2011)
16. *Common Grounds Magazine*, interview (12-2011)
17. Chapter in [2012: Decoding the Countercultural Apocalypse](#), ed. Joseph Gelfer, published 12-2011 (written in 12-2009).
18. *Matterhorn Newspaper*, Fort Collins. Profile on my Oak Root Press letterpress Printing Office Museum ([Winter 2012 edition, flip to page 25](#))
19. ["Controlling Information in the Media and on Wikipedia"](#)
20. Article in *Mindscape*, Vol. 5 (1-2012)
21. Interview in French magazine, *Cronic'Art* (2-2012)
22. [Review of critical contributions to the Gelfer anthology](#) (2-2012)

23. [Exchange with Johan Normak and Stanley Guenter on the Archaeological Haecities website.](#) (3-2012)

24. Article in *New Dawn Magazine* (Australia, 3-2012).

25. Chapter for Benfer/Adkins anthology completed. This is a 7,500-word abridgement of the original 12,900-word essay completed in late 2010. To be published with the University Press of Florida in 2012. “Bahlam Ajaw’s Use of Astronomy on Tortuguero Monument 6.”

26. Release of documentary [2012: The Beginning](#) (3-2012), my first showing of it at NEARA in April.

27. Completion of the new preface to *Maya Cosmogenesis 2012* for the Italian translation, due out by September.

28. Presentation at NEARA, The New England Antiquities Research Society, Concord, NH (4-22-2012). “Archaeoastronomy at Izapa: The Origin Place of the 2012 Cosmology.” Invitation received to write an article on Maya epigraphy for [The Epigraphic Society](#).

29. Wrote 3,700-word article for *The Heretic Magazine*. May 13, 2012.

30. Invitation to write article for Fall issue of the [Institute of Maya Studies](#), Explorer newsletter, 4-2012

31. Submission of article to [The Explorer’s Journal](#), 3-part proposal, 4-2012.

32. Launched the Audio Excerpts and Readings website in early May, 2012: <http://Alignment2012.com/Readings-JMJ.html>

Appendix 5.

Events of May-June-July 2012 and August-December.

Symbiosis eclipse Nevada
Venus transit webinar with Skye
First Izapa round table
Parque del chocolate discovery
New La Corona 2012 date
Exchange with Stuart
My three essays on La Corona (July 2012)

August: Telluride Mushroom Fest; September: Brazil and Boulder movie premiere.
October: Los Angeles event, Honduras two movie premieres, Canada events, Hollerween in Fort Collins. November: Red Ice Radio, Webinar with Shannon, Fort Collins event, the

Cranston press, Ellen plans to leave. December: Boulder radio event, Boulder presentation, newspaper interviews (*The Guardian*, London), Little Rock conference, setting up the Izapa filming with Gaiam, Izapa with Gaiam, Antigua presentation, Copan Conference, Antigua again post 12-21, Atlanta visit with Jim, home on the 30th. Trip Report completed January 6th, 2013.

Appendix 6.

The Wooden Man with Stetson Hat

The Wooden Man with the Stetson Hat: New Breakthroughs in Understanding Maya Perspectives on 2012 and World Renewal

John Major Jenkins. Begun April 20, 2010

As of mid-April [of 2010], the net of connections to help us understand 2012 are tightening, and it is now becoming clearer how various facets of the 2012 theme are all interrelated. First, the unpublished beta-version of Sven Gronemeyer's essay on the Tortuguero Monument 6 epigraphy was important, mainly because it affirmed and supported Michael Grofe's essay on Bolon Yokte-God L and Maximon. I've always suspected that the modern syncretic deity MaXimon was a late survival of the senior Year Bearer, responsible for world renewal through self sacrifice. Even his association with Judas Iscariot supports this view, with a caveat to clarify the controversial theological point regarding whether Judas willingly sacrificed himself to fulfill God's will, or was merely a traitor. The re-introduction of MaXimon into the discussion --- through the epigraphy of the 2012 inscription of TRT Mon 6 --- opens the door on revisiting the cofradia system of the Tzutuil Maya, an early passion of my research, through my time spent among the Tzutujil Maya 1987-1990 and through my meeting with Martin Prechtel in 1993.

More relevant in terms of understand the various roles of MaXimon is Vincent Stanzione's *Rituals of Sacrifice*, (2000, 2003) an incredibly important study by a brilliant independent student Tzutujil Maya ritual who I had the great fortune to meet in Guatemala in March 1994. The pieces are now coming together beautifully. The teachings, the epigraphy, and the astronomy come full circle, back to what I have discovered at the pre-Classic site of Izapa, which is particularly gratifying for me because, not being aware of or having access to TRT Monument 6 until 2006, my reconstruction work has focused almost entirely on non-epigraphic sources --- pre-Classic iconography, Izapan archaeoastronomy, ballgame symbolism, king-making rites, and Creation Myth teachings and astro-topography.

Let there be no mistake: Tortuguero Monument 6 is the unifying key. It helps us understand the ritual and ceremonial ideology behind 2012, as well as the astronomy and, one might say: the importance of sacrifice in facilitating world renewal at period endings. I know this will sound self serving, but it must be said that Monument 6 affirms,

reinforces, vindicates, and/or *supports* (what would the best word be?) the perspectives I arrived at about 2012 through my work on Izapan archaeoastronomy in the mid-1990s. (Importantly, the ballgame at Izapa, the Hero Twin iconography of the Izapan pictographs, and the astronomical alignments evident in the Izapan ballcourt, incorporate an integrative cosmology involving the ballgame, the Maya Creation Myth, enthronement ideology, and teachings about sacrifice, transformation, and renewal. Izapa references a whole package that utilizes the same astronomy and period-ending “teachings” one finds on Tortuguero Monument 6.

This situation is amazing. It links the Seven Macaw/One Hunahpu complex at Izapa with the Bolon Yokte/Bahlam Ajaw pairing at Tortuguero with the Manawal Jesus/MaXimon pair among the modern Tzutujil in Santiago Atitlan. It’s an ancient dual-deity construct which is not so much about “duality” but the healing of duality, the religious rites involved in reconciling and/or transcending duality. Although the names change through the centuries, the core dynamic or spiritual teaching remain unaffected --- that mutual sacrifice of opposing forces ensures an integrative transformation of the two, leading to a cosmological renewal. The context of all three sources of this complex (Izapa, Tortuguero, and Atitlan) all involve period endings and cosmological renewal. It is termed “cosmological” because it was/is perceived by the Maya to involve all domains of reality, from the underworld to the earth realm of humans to the celestial realm of astronomy and celestial deities.

The three domains came into existence upon the breach of the primal deity, frequently portrayed as a caiman. The cosmos expanded, the measuring took place (outstretched arms), and time became increasingly materialized (Prudence Rice). This concretizing process results in a diminishment of spirituality through time, as the dual deities vie for supremacy in the cosmological order. By the end of the cycle it is the Seven Macaw (Ego) archetype that is ruling the roost, so to speak. He has become the shadow side of the original First Shaman, one who is out of control. The *arms wide open* stance of One Hunahpu at Izapa, initiating the new cycle, has become dangerous and damaging. His hands now must be tied, he must be bundled, his teeth knocked out, and his arms must be cut off. Inability to eat, to talk, and to use the arms is tantamount to a death sentence. And it is the prelude to marching MaXimon up to the gallows. Bolon Yokte is likewise tied, encircled, bundled, at Tortuguero, an event to be witnessed by, probably, Bahlam Ajaw, who will supervise the sacrifice of the period-ending deity of the previous order (Bahlam qualified for this office because he already died, maybe willingly sacrificed, and has gone to the center-place where the future period-ending rite will take place). Similarly, One Hunahpu at Izapa partakes in the well known Hero Twin mythos, where his head is cut off and he is later reborn after his alter-ego, Seven Macaw, is sacrificed.

The human realm and the cosmic celestial realm must be integrated. The emissary of the human realm, in this case Bahlam Ajaw, goes on a shamanic underworld journey. This is represented by the astrotheological meaning of his death day --- Jupiter in alignment with the dark rift on an Etnab day sends him to the acausal cosmic center where he will meet with Bolon Yokte on the future period ending, in 2012. His sacrifice, departing this life, allows him to meet Bolon Yokte in the “other” place that is ontologically equivalent to

the sacred space of the cycle ending. There, he will perform his mission, which is to be the *sacrificial priest* for Bolon Yokte, who represents the avatar of the celestial or cosmic level.

One Hunahpu --- in myth, at Izapa, in the Classic Period texts
The Lord of the New Period/Year/Era (the December solstice sun)
Bolon Yokte Ku
MaXimon, the Mam, and self sacrifice.
The Mam and his twin

TRT Mon 6 --- epigraphy
TRT Mon 6 --- astronomy
TRT Mon 6 --- in complete totality

The Izapa ballcourt

Background. My third visit to Santiago Atitlan occurred in the summer of 1990. It was then that I heard about MaXimon. I met him on my birthday in 1994, and saw him again on my birthday in 2001.

I forgot to mention that, in Stanzione's book I read that Maximon is the lord of the tun, the 360-day cycle, which gets renewed after the 5-day wayeb. I thought this interesting in light of my idea that Bolon Yokte could be "9 steps" in the sense that it takes 40 days for each numerical advance in the tzolkin, preserving the same daysign. 40×9 of these "steps" = 360. Each tun beginning will of course fall on Ahau but the coefficient will advance by 9, in the following permutation:

2, 11, 7, 3, 12, 8, 4, 13, 9, 5, 1, 10, 6, 2

So, it takes 13 tuns for the numbers to recycle. $13 \times 360 = 4680$, which equals 18 tzolkin periods and 27 eclipse half years. Maybe it means something.

It will take 73 of the 13-tun periods to cycle back to a haab equivalence, because $73 \times 5 = 365$.

73 tun equal 3.13.0.0

$73 \times 360 = 26,280$ days = 71.95 tropical years (close to precession!). 72×365 also equals 26,280.

Stross's article on the Mesoamerican sacrum bone is interesting in terms of locating the portals of the underworld. Jim Reed is exploring this.

$819 \times 4 = 3276$

3276
 15
16380
32760
=
491,400 = 364 x 1350

3,640 (the 819/tun factor) – 3276 (the 819 x 4) = 364 (calculational year)

1,872,000 / 360 = 5200

Each 360 has nine steps, so each 13-baktun cycle has 9 x 5200 = 46,800 steps

The 13-baktun cycle consists of 360 tun. 72 haab = 73 tun

The 819-day interval, or cycle, was used on Tortuguero Monument 6, in showing the 600 x 819 day commensuration of 9.11.15.0.0 with the future 13.0.0.0.0 (491,400 days). It probably was carved in 669 AD, when the monument was dedicated, but certainly no later than 679 AD. This is, by all appearances, the earliest use of the 819-day cycle. It is not referenced to a contemporary “station” as we see later at Palenque and elsewhere, unless one of the two dates involved were considered to be a station. In any case, to state the obvious accentuates a rather striking circumstance: the first use of the famous 819-day cycle occurred not at Palenque but at Tortuguero, on the 2012 monument, and with a direct connection to the 2012 date.

Both dates are period endings in the Long Count, suggesting the recognition of a method for anticipating commensurations in the Long Count. We can begin with the 9.11.15.0.0 date and track forward in intervals of 819 days, with special attention to multiple intervals of 819 x 4.

April 25, 665
July 23, 667
October 19, 669
January 16, 672
April 14, 674
July 11, 676
October 8, 678
January 4, 681
April 3, 683
June 30, 685
September 27, 687
December 24, 689
March 22, 692 (9 days after 9.13.0.0.0)
June 19, 694
Sept 15, 696

December 13, 698
March 11, 701
June 8, 703
September 4, 705
Dec 2, 707
Feb 28, 710
May 27, 712

819 x 360

360 and the steps of Bolon Yokte. Factors of 360 = $2 \times 2 \times 2 \times 3 \times 3 \times 5$
Factors of 819 = $3 \times 3 \times 7 \times 13$
Common highest factor is 9.

91 x 40 is therefore the interval at which the 819-day cycle and the tun will meet at their beginning points. 3,640 is 9.966 years. This interval moves the tun 40 days further on (10 tun + 40 days). It is 14 tzolkin periods. It is 12 days less than a tropical year.

$819 \times 4 = 3640 - 364 = 364 \times 9$.

$3640 + 1040 = 4680$.

$612 + 1400 = 2012$
 $647 + 1365 = 2012$
 $667 + 1345 = 2012$.

See Erik Boot's piece on Dos Pilas online. Dos Pilas used the hotun ending of 9.11.15.0.0 as a base for a DN calculation for an event in the life of Chan Al Wosaj?__. His war against Tikal culminated in the weeks prior to Bahlam Ajaw's death, and in fact the final victory is referenced with a 23-day DN in relation to the 7-tun ending that occurred two days after Bahlam Ajaw's death on May 17, 679 AD.

This project could be an eclectic mix of observations, research, new ideas, insight, travel, and commentary.

The trajectory leads from Tortuguero to Izapa to Atitlan. The Tortuguero section will have sub-sections on Tikal-Dos Pilas, Calakmul, Yaxchilan, and Palenque. Izapa can link to Copan-Quirigua. Atitlan brings us to the Wooden Man with the Stetson Hat.

Ideas:

The arm stretching / arm binding polarity
MaXimon and Bolon Yokte as deities of the Tun. 360 as nine steps.
God L link, from Grofe and Carlson.
The 819-day link to 2012 at TRT.
The 819 / 360 partnership, and 364 and 260.

Appendix 7.
Exchange with John Carlson and Sue Hausmann September 2011

I called Sue Hausmann on September 8, 2011, and informed her of my concern. I asked if she could facilitate a response from John Hoopes. She asked me to send her an email detailing the passages in Hoopes's article, and stating the issue. I did so, with Item 1 below. She apparently responded by sending my email only to Carlson, not Hoopes, although I plan to confirm this [yes, confirmed]. Carlson's first response came four days later.

1:

Dear Sue Hausmann,

Thank you for your attention to this issue. The PDF of John Hoopes' review in Vol XXII of Archaeoastronomy was freely posted on Mark Van Stone's website, and that is where I accessed it. The statements in question are found in the right column of page 143:

"The "2012 Phenomenon" makes much more sense in the context of astrology than astronomy, as becomes clear from the influence of astrologer Dane Rudyard on New Age prophet and 2012 guru Jose Arguelles and on John Major Jenkins (who once worked as a professional astrologer) ..."

(further down the column):

"His [Rudyard's] book *The Planetarization of Consciousness* (1970) helped inspire the first Whole Earth Festival while *The Sun is Also a Star* (1975) provided the intellectual underpinnings for claims by Arguelles (for whom Rudyard was a personal mentor) and Jenkins about ancient Maya concerns with the movements of the Sun relative to the Milky Way galaxy. ... astrology is a pseudoscientific "fringe" discipline."

I am not a professional astrologer, never have been and never tried to work as one. An early book of mine (1992) criticized pop / causal astrology. Hoopes's intent to defame is evident in the (false) identification of me as a professional astrologer, in the misleading association of my astronomical reconstruction work with an astrological context, and with the assertion that astrology is pseudoscience. I informed Hoopes by email quite some time ago that I was only vaguely familiar with the name Rudyard. Having subsequently looked into Rudyard's writings, I find that they have nothing to do with my reconstruction of precessional astronomy in ancient Mesoamerica, nor the arguments and evidence I've brought to bear on my thesis --- accept for the shared use of the term "galactic." Since I know my work to be, and present it as being, unprecedented, and I don't credit Rudyard with it, Hoopes's statement is tantamount to an accusation of plagiarism. These are very serious lapses in scholarly professionalism, accountability, and ethics. It's unfortunate that such comments were not flagged for checking, and that they've already appeared in print. They are totally false, designed for defamation. Even the trade publishers I've worked will flag questionable comments for checking, as a

standard procedure. I've tried to seek a response from Hoopes, or an explanation, but he has refused to respond.

My suggested solution:

1. Facilitating a response from Hoopes
2. A printed correction in a future edition

A possible future problem must also be addressed. As I mentioned on the phone, my additional concern is that Hoopes's under-informed and incorrect statements will appear in Hoopes's forthcoming essay in the next Archaeoastronomy journal, which features papers on 2012 by MacLeod, Grofe, Callaway, Carlson, and other presenters from the 2011 Oxford IX Archaeoastronomy conference in Peru. Since there is such a highly politicized climate around the 2012 topic, and much misinformation about my work and ideas, I would prefer that I would be allowed to vet for accuracy anything that was written about me and my work in the pages of Archaeoastronomy journal. Thank you for your time. Best wishes,

John Major Jenkins
kahib@ix.netcom.com

2:

-----Original Message-----

From: John B Carlson

Sent: Sep 13, 2011 11:01 PM

To: John Major Jenkins

Cc: Sue Hausmann

Subject: Regarding John Hoopes's statements in Archaeoastronomy: 8 Sept. 2011 e-mail from John Major Jenkins

14 Sept. 2011

Mr. John Major Jenkins

Dear Mr. Jenkins:

On 8 September, Sue Hausmann, the Journals Manager for the University of Texas Press, sent me an e-mail indicating that you had telephoned her regarding a complaint about one of our book reviewers for Archaeoastronomy: The Journal of Astronomy in Culture, Professor John Hoopes of the University of Kansas, Lawrence. She asked you to send her an e-mail regarding the details of your complaint, which you did, and she then forwarded your e-mail on to me and asked that I follow up in my capacity as Editor-in Chief of Archaeoastronomy.

As I read your e-mail of 8 September to Ms. Hausmann, you are

accusing Professor Hoopes of “intent to defame” in regard to specific language that he used in mentioning your name in a review of two books by other authors that appeared in *Archaeoastronomy* vol. XXII on pages 139 – 145. As Ms. Hausmann and I read your e-mail, you seem to be accusing Hoopes of “intent to defame” for what you say is a false identification of you as a “professional astrologer” and with the statement that “astrology is a pseudoscience.”

You write: “I am not a professional astrologer, never have been and never tried to work as one. An early book of mine (1992) criticized pop / causal astrology. Hoopes's intent to defame is evident in the (false) identification of me as a professional astrologer”. As part of your case against Professor Hoopes, you mention “an early book of mine (1992)” but do not cite it. It will be necessary to know what publication this is and what it says in order for me to evaluate your complaint.

Thank you in advance for providing this information.

Sincerely,

John B. Carlson, Ph.D.
Editor-in Chief
Archaeoastronomy: The Journal of Astronomy in Culture
cc: Sue Hausmann, Journals Manager, University of Texas Press

I was traveling between September 12-17, from Seattle to Portland to a beach house in Oregon without (thankfully) internet. I thereafter traveled to my brother’s house in Washington state and responded on the 18th.

3:

On Sep 18, 2011, at 12:28 AM, John Major Jenkins wrote:

Dear John Carlson and Sue Hausmann,

To clarify, I am simply requesting that John Hoopes supply proof for his statements, published in *Archaeoastronomy* journal, Vol. XXII. I was hoping that Sue Hausmann could facilitate a response from him, since he refused to respond to my several email requests last month. In this regard, his statements are explicitly asserted but no citations or proof were provided for them. That is what I am requesting be provided. The inability of Dr. Hoopes to provide such evidence for his statements will determine whether or not my "accusations" are warranted. Please re-read the details of my email below, lest I be forced to repeat myself.

Your desire to assess a previous 1992 publication of mine is irrelevant to this request. This inquiry should rather be directed to Dr. Hoopes, who bears the onus of providing proof, citations, or some kind of evidence for his statements. I am offering the benefit of the doubt, and would appreciate a straight forward response. Whatever role the editors of the journal played in allowing his unsupported statements to make it through to publication, without proper flagging and professional fact-checking, is a different matter.

Sue, your attention to resolving this matter will be greatly appreciated. For your convenience my earlier email is copied below (see item 1 above). Sincerely,

John Major Jenkins
Cc to Sue Hausmann

4:

19 Sept. 2011

Mr. John Major Jenkins

Dear Mr. Jenkins:

I did not require this clarification; your previous letter was clear on this matter. I understood that you are accusing one of our book reviewers, Prof. John Hoopes, of “intent to defame” you with a statement that you had worked as a “professional astrologer.” In your first (8 September) letter of complaint to Sue Hausmann, Journals Manager of the University of Texas Press, you specifically mention one of your own published books from 1992 in support of your assertion that you are not and have not been a professional astrologer. As you said in that e-mail, “An early book of mine (1992) criticized pop / causal astrology.” It is extremely unusual for an author to refuse to supply the complete citation of one of his own published books, specifically a work that he is using in a formal complaint that he was misrepresented and, furthermore, has been defamed. It is incomprehensible that you should follow up with *your* statement, in your 18 September e-mail to me and Sue Hausmann to which I am replying, that “Your desire to assess a previous 1992 publication of mine is irrelevant to this request.”

I replied to you on 14 September, as Editor-in-Chief of *Archaeoastronomy*, regarding your complaint, which is included again here in my reply. I will repeat what I said then: “It will be necessary to know what publication this is and what it says in order for me to evaluate your complaint.”

If you are unwilling or unable to cite your own work that you contend is directly relevant to the appropriateness of your complaint, this concludes the matter as far as I am concerned. I have reviewed what is available to me, and see nothing in what Professor Hoopes wrote in his review that is factually incorrect. I suggest that you take this up with him if you continue to have any further concerns.

Sincerely,

John B. Carlson, Ph.D.

Editor-in Chief

Archaeoastronomy: The Journal of Astronomy in Culture

PS: At her request, I am not including Sue Hausmann, Journals Manager, University of Texas Press, in this reply.

5:

Sept. 19, 2011

Dear John Carlson,

You wrote that you "see nothing in what Professor Hoopes wrote in his review that is factually incorrect." How do you know what he wrote is not "factually incorrect" if he did not supply the citation for what he stated as fact? How are readers going to know, or verify for themselves, if he did not supply a source for what he said, which amounts to defamation in the context of his overall treatment? Let's review:

Step 1: My request asks John Hoopes to supply the citation(s) to the sources that support what he asserted as fact. These were defamatory statements that you, as editor-in-chief of UT's Archaeoastronomy journal, should have flagged for fact-checking. Your failure, as editor, to do so is a fact of the matter.

Despite your bewilderment at my refusal to cater to your irrelevant evasions, Step 1 is what is required before any other matters need be pursued. I have indeed been trying to take this up with Dr Hoopes, as you suggested, but he has refused to respond to my queries. This is why I was asking the journals manager, Sue Hausmann, to help in facilitating a response and resolution to the situation.

My question to you is: as editor-in-chief, do you not have a policy for flagging and fact-checking unsupported statements, especially if those statements amount to defamation of a living author in the context of the associations asserted in the construct of the piece? I feel this is a very serious breach of professional ethics. As a matter of decency, I will reiterate my concern for what Hoopes may be writing in his contribution to the forthcoming issue of Archaeoastronomy, which contains expanded essays by the contributors to the recent Cambridge IAU 278 journal. In the interest of clarity, and accurate fact-based presentation, I have offered to review and fact check his article. I had assumed this would be a welcome invitation in order to preserve the reputation of your journal. Thus, the matter is not ended here, as you would wish, but will continue if Hoopes's unprofessional and sub-standard scholarship --- his tactic of baseless character assassination and defamation --- continues to be sanctioned and/or overlooked by you, John Carlson, the editor-in-chief of Archaeoastronomy journal. Sincerely,

John Major Jenkins

P.S. I am including Sue Hausmann in this email because I did not receive any notice from her that she was no longer willing to help facilitate a resolution to this matter.

September 20:

Dear John Carlson,

I feel it is necessary to put a fine point on my inquiry. I am not making "a case" to you. I am not inviting you to receive a defense of my work, or assess evidence from me regarding my work or anything that I have written or believe. The issue is with your author, John Hoopes, asserting as fact things about me which are [untrue, and are not]

supported with evidence or citations in his Archaeoastronomy Vol XXII review/article. This fourth email reiterates that I am inviting a clear response to a simple question: can Hoopes supply the evidence or citations for the statements he made? (For the record, my effort here follows several emails to Hoopes several weeks ago which went unanswered after his initial acknowledgement of receipt.) Can you facilitate a response from John Hoopes regarding this issue? If so, please relay his response to me. If not, please explain why. Sincerely,

John Major Jenkins

Apparently, Sue Hausmann may have forwarded my query to you, but not to Hoopes, because that is the appropriate chain of responsibility and accountability given your editor-in-chief status.

Update. No response after this for several months. I then called Sue Hausmann; she played stupid and said she'd look into getting a response. Several days later someone else in her office --- not a lawyer --- emailed me and said that my lawyer should send an official request. 12-19-2011.

Note.

The above appendix is also included in my essay "Mayanism: An Ideological Prison Invented by John Hoopes." <http://alignment2012.com/Mayanism-John-Hoopes.pdf>.

Appendix 8. A Review of *The 2012 Story*.

<http://maya-2012.blogspot.com/2010/01/seven-macaw-alive-and-welljmj-one.html>

TUESDAY, JANUARY 19, 2010

Seven Macaw Alive and Well...JMJ - One Hunapu?

I finished reading John Major Jenkins' most recent book: *The 2012 Story: The Myths, Fallacies, and Truth Behind the Most Intriguing Date in History* a couple of weeks ago.

Whew! long title.

I have been considering what I could/would say about it, dealing with weather, promoting my upcoming class, etc. I guess it's time to get down to my thoughts on the book.

Jenkins does a review of the many ideas that are out there and I would say, is as objective as one could be considering how outrageous some of them are. It is useful to have his take on what's going on in relation to "2012", since he is one of the ones who originally brought it to the attention of the world.

While I could not put the book down...partly due to Jenkins' writing style and interesting way of expressing himself, I do have to say I was hoping for more new, original material. Having read all the books that are out right now myself, I did not need a review of them...but some people might. I did appreciate knowing his perspective, and, I must say, it resembles my own.

One thing is evident, Jenkins' ideas are not getting the serious consideration they deserve. He reports on an academically sponsored 2012 conference that took place last February, 2009 at Tulane University in New Orleans, where I myself worked on a doctorate in Mayan Studies in the early '80s. Many experts were on the program. But, since he is not part of the "club," Jenkins was not invited to speak.

This is one reason why I decided to leave academe. Unless you have been given the keys to the exclusive club, you are nobody. And yet, looking at the history of all disciplines it was so-called outsiders who had the most significant insights. Being basically a rebel, whistle-blower and wild woman, I figured they would probably never let me in their club and truth be told, after awhile, I didn't want to be in it anyway.

Indeed, in many cases, the outsiders were the ones who started the field in the first place. The ones who could not find answers to their burning questions in the extant realms of knowledge...the innovators, the prophets and the inspired...are the ones who move us along all through the history of civilization. Of course, they are invisible to the establishment...they challenge its very existence!

Jenkins provides a recording of part of the conference that you can listen to on his [website](#).

The address by Anthony Aveni was particularly disturbing to me. The more he talked, the more he resembled 7 Macaw, the more he sounded like a 'poor loser'. I can hear him asking himself..."Why didn't I see that? Why didn't I think of that?" At the same time, he was ridiculing MJM by putting his ideas in the same bin as those of Calleman or Clow.

While what Calleman and Clow have to say may have some validity... (not to me, but maybe others) but they are of a totally different ilk. Their ideas are the result of channelling, dreams,

inspiration. Their work has nothing at all to do with what Mayan people alive or dead, ever thought - they made it up.

Jenkins' work, on the other hand, is based on scholarly research, observation on the ground, and communication with the other credible researchers. He has actually studied the material made available by archaeologists, anthropologists, linguists and has traveled widely. He was able to look at it all from a fresh, unbiased perspective. He had no committee to please, his tenure was not threatened. The only thing he 'failed to do,' was pay the university to sit at the feet of professors and play their game long enough to get the 'proper' credentials from them. He did not get the degrees. By the way, for what it's worth, I envision him getting an honorary PhD. from some accredited university in the near future, because he had done what no academic has done... provide an entirely plausible and well researched theory for the creation date of the Mayan calendar.

All calendars have a beginning date. It may be based on the founding dynasty of kings, a significant event, beginning of a new religion or philosophy, etc. Academics agree that there was no such event for the Mayan calendar (at least none have been discovered to date). So what was the motivating issue? To put it simply... Jenkins realized that the start date was dependent on the end date. That given the numerical system, the astronomical knowledge they had discovered, they worked backwards from an end date that would occur far into their own future.

I was struck by the genius of his discovery immediately when I first read it, for I like many others, had spent much energy trying to 'figure out' what the starting event was for the calendar.

There are those academics who do endorse Jenkins. They recognize that his research is sound and his conclusions are verifiable. They are secure beings who don't have to resort to jokes, scoffing and innuendo... like Aveni did in his presentation...in order to puff themselves up. They do not display the obvious jealousy, mean-spiritedness and down right childish behavior that Aveni does.

Rather than making Jenkins' ideas look ridiculous and unsound...Aveni succeeds in making

Jenkins more credible for his professionalism.

Another new bit of info I got from the book was to learn about the inscription on Tortuguero Monument 6 which is the only one we know of at this point, that actually refers to the 2012 end date. Apparently, it is badly eroded in very important places... but nonetheless, many are at work to decipher it. Jenkins also has material on this on his [website](#).

I highly recommend the book and due to the new material, must amend my upcoming course to include it. It is full of references, has an incredible bibliography and is well-written and interesting. (More than I can say for the academic reports he mentions as source materials.)

For those who are interested, I will be teaching my course:

Mayan Hieroglyphs, the Calendar and 2012 at two community colleges this Spring.

Starting March 13, 2010 at San Joaquin Delta College in Stockton, California. 6 Monday nights

Then at Santa Rosa Junior College in Santa Rosa, California, starting April 8, 2010 - 6 Thursday nights.

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