

Appendix 1

1. A SCETCH ON MAYA CIVILIZATION OVER THE LAST DOZEN OF CENTURIES

An extract from ["**Maya civilization**" http://en.wikipedia.org/wiki/Maya_civilization]

1. General review. The Maya civilization is a [Mesoamerican civilization](#), noted for the only known fully developed [written language](#) of the [pre-Columbian](#) Americas, its spectacular art and [monumental architecture](#), and sophisticated mathematical and astronomical systems. Many of these accomplishments are particularly noted from the Maya florescence during what in [Mesoamerican chronology](#) is termed the Classic period (ca. [250](#) to [900](#)), however these developments are also a feature of the preceding Preclassic (or Formative) period, and were continued on into the succeeding Postclassic. At its zenith it was one of the most densely populated and culturally dynamic societies in the world. The area of the Maya civilization extended throughout the northern [Central American](#) region which includes the present-day nations of [Guatemala](#), [Belize](#), western [Honduras](#) and [El Salvador](#), as well as the southern [Mexican](#) states of [Chiapas](#), [Tabasco](#), and the [Yucatán Peninsula](#) states of [Quintana Roo](#), [Campeche](#) and [Yucatán](#).

The Maya civilization shares many features with other [Mesoamerican](#) civilizations, because there was a high degree of interaction and [cultural diffusion](#) throughout the region. Maya influence can be detected as far afield as central Mexico, more than 1000 [km](#) from the Maya homeland. Many outside influences are to be found in Mayan art and architecture, thought to be mainly a result of trade and cultural exchange, rather than direct external conquest.

What would become the Maya region had been inhabited since at least the [10th millennium BC](#). Settled villages along the Pacific coast appear from [1800 BC](#), which is taken as the beginning of the Maya Early [Preclassic era](#).

The later Classic period (c. [250](#) - [900](#)) witnessed the peak of widespread urban center construction and the recording of monumental inscriptions, particularly in the southern lowland regions. They developed an agriculturally intensive, city-centered empire consisting of numerous independent [city-states](#).

The most notable monuments are the pyramids they built in their [religious](#) centers and the accompanying palaces of their rulers. Other important archaeological remains include the carved stone slabs usually called [stelae](#) (the Maya called them *Tetun*, or "Tree-stones"). Mayan [Lighthouse](#) sites have been identified.

Current archaeological work suggests that the ancient peoples of Mexico and North America were in contact over great distances for a long period of time. Through well-established trading networks the civilizations of ancient Mexico came to share basic customs and beliefs. The Maya forged strong political and commercial alliances with the civilizations of central Mexico. Through long-distance trade, luxury goods as well as pan-Mesoamerican beliefs eventually reached the Anasazi people of the American Southwest and Native American tribes living east of the Mississippi River.

[www.mnh.si.edu/anthro/maya/mayaprint.html].

2. Abrupt abandoning of Maya Lands. For reasons which are still much debated, in the [8th](#) and [9th](#) centuries AD (the "Terminal Classic" period) Maya culture went into decline, with most of the cities of the central lowlands abandoned. Detailed monumental inscriptions all but disappeared. [Warfare](#), ecological depletion of croplands, and [drought](#) or some combination of those factors are usually suggested as reasons for the decline. However, there is no single cause universally accepted for their decline.

3. Spanish invasion. By the time of the [Spanish arrival](#) in [1519](#) it is generally accepted that most of Maya centers had substantively declined from their Classical peak.

Shortly after their first expeditions to the region, the Spanish initiated a number of attempts to subjugate the Maya and establish a colonial presence in the Maya territories of the [Yucatán Peninsula](#) and the Guatemalan highlands. This campaign, sometimes termed “[The Spanish Conquest of Yucatán](#)”, would prove to be a lengthy and fraught exercise for the [conquistadores](#) from the outset, and it would take some 170 years before the Spanish established substantive control over all Maya lands.

When the [Spanish](#) conquistadores arrived in Chiapas in 1528, they took the Indians’ land, forced them to adopt Christianity, and [forbade](#) the [Maya](#) to [read](#) and [write](#). The friars condemned Maya hieroglyphic writing – the most complex phonetic script in the world – as the work of the devil. [Hundreds](#) of [books](#) on astronomy, religion, and philosophy were [destroyed](#). A long and noble history was obliterated [www.mnh.si.edu/anthro/maya/mayaprint.html].

4. Writing, literacy and numerals. The Maya [writing system](#) (often called [*Mayan hieroglyphs* | *hieroglyphs*]) from a superficial resemblance to the [Ancient Egyptian](#) writing) was a combination of [phonetic](#) symbols and [logograms](#). It is most often classified as a logographic or (more properly) a logosyllabic writing system, in which [syllabic](#) signs play a significant role. It is the only writing system of the Pre-Columbian New World which is known to completely represent the spoken language of its community.

A linguistic study on the [vocabulary](#) of ancient (time) reckoning terms of both the [Maya](#) and [Egyptians](#), shows striking [similarities](#) in terms of [glyph names](#), significance and associated [concepts](#). It’s an indication that both cultures may have been in contact with each other. [www.earthmatrix.com/linguistic/maya-glyph-kemi.pdf]

Since its inception, the Maya script was in use up to the arrival of the Europeans, peaking during the Maya Classical Period (c. 200 - 900 AD). Although many Maya centers went into decline (or were completely abandoned) during or after this period, the skill and knowledge of Maya writing persisted amongst segments of the population, and the early Spanish conquistadores knew of individuals who could still read and write the script.

At a rough estimate, around 10,000 individual texts have so far been recovered, mostly inscribed on stone [monuments](#), [lintels](#), [stelae](#) and ceramic pottery. Maya civilization also produced numerous texts using the bark of certain trees in a “[book-format](#)”, called a [codex](#). Shortly after the conquest, all of these latter which could be found were ordered to be burnt and destroyed by zealous Spanish [priests](#), notably [Bishop Diego de Landa](#). Out of these [Maya codices](#), only three reasonably-intact examples are known to have survived through to the present day. These are now known as the Madrid, Dresden, and Paris codices. A few pages survive from a fourth, the Grolier codex, whose authenticity is sometimes disputed, but mostly is held to be genuine.

The decipherment and recovery of the now-lost knowledge of Maya writing has been a long and laborious process. Some elements were first deciphered in the late 19th and early [20th century](#), mostly the parts having to do with [numbers](#), the [Maya calendar](#), and astronomy. Major breakthroughs came starting in the [1950s](#) to [1970s](#), and accelerated rapidly thereafter. By the end of the 20th century, scholars were able to read the majority of Maya texts to a large extent, and recent field work continues to further illuminate the content.

In reference to the few extant Maya writings, [Michael D. Coe](#), a prominent linguist and [epigrapher](#) at [Yale University](#) stated: “[O]ur knowledge of ancient Maya thought must represent only a tiny fraction of the whole picture, for of the thousands of books in which the full extent of their learning and ritual was recorded, only four have survived to modern times (as though all that posterity knew of ourselves were to

be based upon three prayer books and 'Pilgrim's Progress')." (Michael D. Coe, *The Maya*, London: Thames and Hudson, 4th ed., 1987, p. 161.)

Most surviving pre-Columbian Maya writing is from [stelae](#) and other stone inscriptions from Maya sites, many of which were already abandoned before the Spanish arrived.

Although the archaeological record does not provide examples, Maya art shows that writing was done with brushes made with animal hair and [quills](#). Codex-style writing was usually done in black [ink](#) with red highlights, giving rise to the [Aztec](#) name for the Maya territory as the "land of red and black".

In common with the other Mesoamerican civilizations, the Maya used a [base 20](#) (vigesimal) and base 5 numbering system (see [Maya numerals](#)). Also, they independently developed the concept of [zero](#) by [357](#) AD (Europeans did not import the zero concept until the [12th century](#) from India.). Inscriptions show them on occasion working with sums up to the hundreds of millions and dates so large it would take several lines just to represent it.

5. Astronomy and Religion. They produced extremely accurate [astronomical](#) observations; their charts of the movements of the [moon](#) and [planets](#) are equal or superior to those of any other civilization working from naked eye observation.

Uniquely, the Mayan's appear to be the only pre-telescopic civilization to evidence knowledge of the [Orion Nebula](#) as being fuzzy, i.e. not a stellar pin-point. The information which supports this theory comes from a folk tale that deals with the Orion constellation's part of the sky. Their traditional [hearths](#) include in their middle a smudge of glowing fire that corresponds with the Orion nebula. This is a significant clue to support the idea that the Mayan's detected a diffuse area of the sky contrary to the pin points of stars before the [telescope](#) was invented.

The Maya's were very interested in [Zenial Passages](#), the time when the [sun](#) passes directly overhead. The [latitude](#) of most of their cities being below the [tropic of cancer](#), these Zenial Passages would occur twice a year equidistant from the [solstice](#). To represent this position of the sun overhead, the Mayan's had a god named [Diving God](#).

The [Dresden Codex](#) contains the highest concentration of astronomical phenomena observations and calculations of any of the surviving texts and it appears that the data in this codex is only of an astronomical nature. Examination and analysis of this codex reveals that [Venus](#) is the most important astronomical object to the Mayans, even more important to them than the sun.

Like the [Aztec](#) and [Inca](#) who came to power later, the Maya believed in a cyclical nature of time. The rituals and ceremonies were very closely associated with celestial/terrestrial cycles which they observed and inscribed as separate calendars. The Maya shaman had the job of interpreting these cycles and giving a prophetic outlook on the future or past based on the number relations of all their calendars.

Much of the Maya religious tradition is still not understood by scholars, but it is known that the Maya, like most pre-modern societies, believed that the [cosmos](#) has three major planes, the [underworld](#), the sky, and the earth.

Philosophically, the Maya believed that knowing the past meant knowing the cyclical influences that create the present, and by knowing the influences of the present one can see the cyclical influences of the future.

2. THE ADMINISTERING OF MAYA CIVILIZATION

Unmasking the Maya [www.mnh.si.edu/anthro/maya/PastPage1.html]

When the Spanish conquistadores arrived in Chiapas in 1528, they took the Indians' land, forced them to adopt Christianity, and forbade the Maya to read and write

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A long and noble history was obliterated.

Few Maya today are aware of their Pre-Columbian past. After 500 years of silence, Sna Jtz'ibajom is reviving the literary and cultural legacy of their ancestors, preserving the history of their "Fathers-Mothers" for future generations.



Hunab Ku & the Maya, In Lak'ech

[<http://2012.tribe.net/thread/fb0eedeb-124b-4b1a-a93b-bd167201e98e>]

August 19, 2006

It is important to understand the deeper elements of symbolism when looking at a symbol as profound as the "Hunab Ku". It is a composite of elements including *spirals*, 'steps', polarity, four/eight directions, symbols of *ascension*, and then the combining of these elements to create something far more. All the elements are already in other symbolism of much of the Americas, and *all* the *elements* can be *seen* carved in stone at various *sacred sites around Mexico*. *Whether this symbol is of Mayan or other culture's origin is partly missing the point, because it is in the unification of the elements described that an important set of teachings is encoded, and the viewer is encouraged to find out more.* It is a veritable 'medicine wheel' in itself.

As *Hunbatz* teaches {*See App 4*}, the mantras and symbols are teachings. Ku'ku'lkan is a teaching about the *duality*, the number *four*, vibration and the serpent energy. It is much more than just a name. In the East there were the *Kumara*, another group of profound mantras, well known to Mayan esoteric folk...

The word 'Maya' means Ma - meaning Mother, and Ya (from the verb Yaxche) meaning separate from. As agreed by the meeting between *Hunbatz* and *Tibetan Lamas*, 'Maya' is a teaching in itself. It teaches about the 'illusion' of separation from the Mother. Hunbatz' research revealed the *Cara Maya* in Greece and the *Naga Maya* in India, and he asserts that the Maya were teachers in many places.

In all the histories of esoteric art and symbolism, the initiates were taught about essential truths and then sent (or allowed) to visit places and structures where they would learn more. They would have to report back to the group/school/teacher on what they found. *Some symbols were initiatory* in themselves, and many who have meditated with stellae will testify to energies contained within stones.

And what *so many conveniently forget* is that thousands of sacred *texts*, *scrolls*, even *stellae*, were *deliberately destroyed* by the Spanish and *thousands* of traditional peoples, their priests, shamans and elders, *were murdered* for nothing more than 'being Mayan'. *How can anyone expect much information to survive and be available for examination now after so much destruction and genocide?* And De Landa and his cronies *baptised* and *murdered* hundreds at a time, to the extent that De Landa was recalled to Spain, repented and then came *back* to *Mexico* to *write* (badly) about the *people* he helped to almost *wipe out*. *It's like Julius Ceasar writing about the Druids, Hitler writing about the Jews, British missionaries writing about 'Africa', and colonial US people writing about Native Americans!*

As for the **Maya** and their connection to the rest of **Mexican cultures**, it is beyond doubt that the Olmec were inhabiting an area which extended at least from southern Guatemala up into areas of central Mexico. The sites that they constructed were even built upon by subsequent cultures. They came and went, as their given name actually signifies. The Maya inhabited the more southern area that the Olmec previously occupied, while other groups occupied other parts of what was also Olmec territory.

There is much nonsense by the archeological posse about the Olmec, including that they had no metal which is contradicted by the fact that they created such perfect sculptures in hard stone. I have seen un-oxidised metal found in an Olmec site showing very clearly that they did have metal and could easily have made tools for carving. And as the Olmec came and went, as artists they would never have dreamt of conveniently leaving their tools behind, for future archeologists to find! ...

My point is that there is so **much rubbish** being **written** about and suggested **by archeologists** and **anthropologists** (mostly for the sake of 'funding'), that it is easy to miss the truth when sourcing information from such groups. An ex-paymaster general of INAH told me that there are **huge warehouses** the size of **aircraft hangars** (in Edo. de Mex.), **full of millions of artifacts** which may **never be shown**, often because they **do not fit the consensus models**. ...

With only 10% of Nah Chan (Palenque) excavated, how can anyone say that they 'know' about such an extensive site. There is a very long way to go before many such sites and their cultures are properly understood.

It is well known in **traditional groups** in Mexico is that there were many **sacred centres** which were **used by all the cultures**.

Malinalco has an Aztec temple site, but on the hills above is a huge unexcavated city which long predates the Aztec. The word 'malinalli' describes the 'serpent energy' and is an indication of the initiatory centre and its power. Various people have told me about how **lords** and **priests** from **different cultures** were trained there.

Similarly there were places known to all the groups; places of initiations, specific ceremonies, big meetings, shamanistic training, priestly training. **Xochicalco** was a **place of periodic meetings of peoples from all over the continent**. It was like a 'U.N' of the Americas!

Mexico was never a group of isolated cultures, competing with each other all the time, as some people suggest.

...

What is certain is that during **solstices** and **equinoxes**, the thousands of sites across the region were **full of ceremonial people**, burning copal, chanting, dancing, playing music, etc and that this practice extended into the **whole continent**. Just imagine the **intense energy** of so many people celebrating simultaneously!

...

Please do not look for information about Mexican civilisations only in books and archeological papers. Truth is to be found on all levels and from all possible sources. How else can we make up for the loss of so much important text? Archeology will also become a spiritual pursuit, and will involve training in the receiving of information from elementals and 'spirits', as well as journeying in trance and out-of-body states. This will require students to be highly initiated and open to working in energy body states, as well as with altars and ceremony. There is more truth to be found outside of books, however valuable they are. It seems to me to be very important not to judge cultures by the available information, and not to draw many conclusions that are not confirmed with the people in the traditions now. They are mostly open to be consulted.

And I say this with great respect for the dedication, time, and effort that so many have applied to the studies so far. Although incomplete, the body of knowledge is commendable.

August 22, 2006

The **Maya are much older than the archaeological posse want folk to think**. Quirigua shows (as does Chichen Itza) 2 layers of previous constructions under the main surface ones.

Mexico has examples of far older cultures which have been proven at various sites. The findings of *Virginia Steen Macintyre* in the **Zona Volcanica** in Puebla state, back in the '60s, using **carbon, uranium** and **zircon dating** showed a date of at least **120,000 years old** on a leaf point embedded in a tigers jaw (partially fossilized). **She lost her job** and funding and was refused work in dating systems from then on. Her assistant said 20,000 years and got promotion. Talk about corruption!

The original dating of the excavators of the pavement around the temple at **Cuicuilco** is far older than the present consensus allows, and showed (via carbon dating) layers of volcanic ash and human activity going back many thousands of years, perhaps as much as **17,000 years**. The **work has been dismissed** and the archaeological debunking conspiracy has gone on retaining the 'Injuns came over the land bridge from Alaska' theory. It is **another example** of 'experts' who either can't bear to be found out to have been wrong, or are deliberately working to **debunk** and **hide the truth** from the public (or even both!).

Charles Hapgood showed the **maps** of the **Turks** and others, which identified even the **Antarctic thousands of years** before it was **mapped** with sonar. Why isn't this FACT written about extensively?

October 13, 2006

As the wise Elders of many cultures have experienced repeatedly, the **imperialism continues long after conquest** and **even after independence**. It is in the form of archaeologists and anthropologists with their robbery of artifacts, 'dating' of peoples, claims and counter-claims, etc.

This endless preoccupation with what some people did hundreds of years ago is the same as going on at young Germans about the Nazis. Sadly the abuse of Native Americans continues today, after hundreds of years of genocide and imperialism, and as is so often the case, the abusers have written much of the history of the abused!

The debunkers in archaeology have the job of making the abused cultures seem less than they were, present false data and 'evidence' from 'experts' to support their claims, and of disputing the dating and information of anyone who goes against the 'consensus' view.

October 14, 2006

The Spanish killed hundreds thousands of Mayans and burned many thousands of Mayan documents. It is therefore absolutely impossible to know whether the Maya were using this symbol or not, whatever 'wiki' says and whatever the archaeological community say. Anyone who claims that they know what information was destroyed is making it up! You do not have "an accurate historical context" because the greater body of evidence was destroyed hundreds of years ago, which means that you are mistaken in your supposition.

I repeat, no one can know the exact roots of this symbol because most of the Mayan texts were destroyed. Any reference to this symbol is from whatever was left after the destruction.

Therefore you do not know and so to suggest that only 'scholarship' will prove anything, is nonsense and the real "smokescreen".