

## Appendix 4

## THE GALACTIC BUTTERFLY AND ITS ROOTS

## 1. What Does HUNAB KU Stand For?

[Hunab Ku, from Wikipedia <http://en.wikipedia.org/wiki/Hunab-ku>]

Hunab Ku was, to the Mayas, the **supreme God** and **ultimate Creator**. It represented the **gateway** to other **Galaxies beyond our Sun** as well as **all** of the **Consciousness** that has ever existed in this **Galaxy**. Hunab Ku, according to the Mayas, is also the **Consciousness** which **organized all matter**, from a "**whirling disk**", into stars, **planets** and **solar systems**. Hunab Ku is the "**Mother Womb**" which is constantly giving birth to new stars and it **gave birth** to our own **Sun** and Planet **Earth**. They also believed that the "**Creator**" directs everything that happens **in our Galaxy** from its center through the emanation of periodic "Consciousness Energy" bursts.

Today, modern astronomers have verified that at the **center** of our **Galaxy** is a "**whirling disk**" with a "**Black Hole**" at its center that is both swallowing and giving birth to stars. Could the strange rumblings observed by Dr. Scott Hyman and his associates earlier this year at the center of our Galaxy be connected with what the Mayas believed?

Notice also, that the ancient esoteric knowledge has been passed down the ages by the science of **Sacred Geometry** and now these "**whirling winds**" and the accompanying elements have found an interpretation in the centripetal and centrifugal forces of nature (aether vibrations) that create the torus form as the building block of matter: Russian scientist Nikolai Kozyrev [[http://en.wikipedia.org/wiki/Nikolai\\_Aleksandrovich\\_Kozyrev](http://en.wikipedia.org/wiki/Nikolai_Aleksandrovich_Kozyrev)] call these waves that propagate spiralling, **torsion waves**. The **Galactic Centre** is believed to be the strongest **source** of torsion waves in the Galaxy and as such the **GB** may also represent the **Galactic Centre** as the torsion wave **generator** in our Galaxy. These may be the **Galactic Waves** that through the filters of the **SZ** and **TZ** reach planet Earth and drive our conscious evolution. Torsion Waves have explicitly been associated with consciousness by N. Kozyrev, whose work has been continued by Akimov and Shipov – two among hundreds of other Russian Scientists. At least a thousand papers are published on torsion physics already. To this end the following references present the interest:

"This is another valuable piece of data, as it shows us that the center of the galaxy is actually our primary source of instreaming torsion wave energy. In this case, the torsion waves appear to be propagating in tandem with the X-ray wavelengths of the electromagnetic energy spectrum."

[[www.divinecosmos.com/index.php?option=com\\_content&task=view&id=103&Itemid=36](http://www.divinecosmos.com/index.php?option=com_content&task=view&id=103&Itemid=36)]

According to Sciamia et al., static torsion fields are created from spinning sources that do not radiate any energy. However, once you have a spinning source that releases energy in any form, such as the Sun or the centre of the galaxy, and/or a spinning source that has more than one form of movement occurring at the same time, such as a planet that is rotating on its axis and revolving around the Sun at the same time, then dynamic torsion is automatically produced. This phenomenon allows torsion waves to propagate through space instead of simply staying in a single "static" spot. Thus, torsion fields, like gravity or electromagnetism, are capable of moving from one place to another in the Universe. [[http://blog.hasslberger.com/2007/05/kozyrev\\_aether\\_time\\_and\\_torsio.html](http://blog.hasslberger.com/2007/05/kozyrev_aether_time_and_torsio.html)]

There appears to be a convergence between what the Mayas believed and understood and what modern scientists are discovering about our Galaxy today. One big difference is how modern physicists view and how the ancient Mayas viewed "**Time**". Today, physicists view Time as being linear. Time according to modern precepts flows in a straight line. Time can slow down, as per Albert Einstein, but it always flows in one direction. In contrast, the Mayas believed essentially that **Time flows** in a **circle**. There is a

beginning and an end to things but there is a renewal at the end of the Time cycle. There is a "periodicity" to all manifested phenomena. The Mayan highly accurate [Long Count Calendar](#) is based on this precept. The Mayas also believed that Time *originates out* of the [Hunab Ku](#) and is controlled by it.

It is very difficult to dismiss the [Mayan Cosmology](#) because they left extraordinary evidence that their "Time" keeping methodologies give *extremely accurate results*. Their pyramids like the one at Chichen-Itza in Mexico are precisely aligned to the the yearly Solstices and the Equinoxes that are caused by the precession of the Earth's axis as it orbits the Sun. The Pyramid of Kukulcan at Chichen-Itza is essentially a superb and highly accurate Time keeping devise that never fails to mark the yearly "Precession of the Equinoxes".

The ancient Mayan astronomers accurately predicted, over 1500 years ago, the exact alignment of the Earth, the Sun, the star cluster Pleiades and of the center of our Galaxy that will take place at the end of the present long cycle on the Gregorian year 2012. On the Mayan Long Calendar the day designated as 4 Ahau 3 Kankin (13.0.0.0.0) falls on [December 21, 2012](#) and this day will mark "El Fin de los Tiempos" or the *end of the long cycle* at which time humanity will experience a new beginning. On this day, according to the [Mayas](#) and subsequent [Meso-American](#) civilizations, the *return* of [Kukulcan](#) ([Quetzalcoatl](#)) will take place.

[Pleiades](#). The pyramids at Teotihuacán which means "City of the Gods", constructed by a Meso-American civilization just north of Mexico City that preceded the Mayas, are also aligned to the Pleiades as are the Egyptian pyramids at Giza.

[[www.diagnosis2012.co.uk/new10.htm#hunab](http://www.diagnosis2012.co.uk/new10.htm#hunab)]

According to the official Mayanists, such as Sharer, [Hunab Ku](#) means "one god" in Yucatec Mayan language, and was the creator of the universe and equivalent to Itzamna, but "Hunab Ku seems to *have figured little in the life of the ancient Maya* and *no representations* of Hunab Ku *have been* identified in the codices or elsewhere."

## 2. Was the [GALACTIC BUTTERFLY](#) a Mayan symbol for HUNAB KU ?

### 2.1. The "Galactic Butterfly"

[[www.mayanmajix.com/index.html](http://www.mayanmajix.com/index.html)]

This symbol (Fig.1) is called the Galactic Butterfly which is said to represent all of the consciousness that has ever existed in this galaxy. This is all of our physical ancestors both human, animal, reptile, fish, shell fish, plants as well as the consciousness which organized all of the raw material from a whirling disk into stars then planets and solar systems. Big Meaning. So big that the original Maya had no symbol for this. In their civilization it was like having no name for God. Just knowing the concept was good enough. Later this pattern was devised by Toltec or Zapotec weavers as a pattern for blankets and this is where Jose Arguelles came across it. He called it Hunab Ku. The [indigenous](#) peoples call it "[The Galactic Butterfly](#)". Butterflies are seen as ancestors returning for a visit to physicality. Wearing one of these symbols is very powerful as it broadcasts your reaching to actively join the consciousness of our galaxy.

### 2.2. Web-discussion relative to the connection between the [GB](#) symbol and Hunab Ku

[[www.diagnosis2012.co.uk/new10.htm#hunab](http://www.diagnosis2012.co.uk/new10.htm#hunab)]

[Hunab Ku](#) is now, among *new-age circles*, *synonymous with a symbol GB* from the Aztec codex [Maglabecchiano](#), and is thus thought to represent the birthplace of our Galaxy, the womb that gives birth to the stars and planets in our galaxy. However, modern Maya Daykeeper [Hunbatz Men](#) has never actually said this symbol was Hunab Ku:

In 1986, [Hunbatz Men](#) published a book in Spanish called *Religion Ciencia Maya*, (published in 1990 in English as *Secrets of Maya Science/Religion*), he says that the Mexicas (Aztecs) worshipped Hunab Ku, and they (as well as the Mixtecs), also worshipped the **Milky Way**, as represented in the "**G symbol**" (p.40-41). Men calls Hunab Ku "**The Only Giver of Movement and Measure**", the **Universal Consciousness and prime organizer of our Galaxy**. [[www.diagnosis2012.co.uk/new10.htm#hunab](http://www.diagnosis2012.co.uk/new10.htm#hunab)]

The GB symbol, is widely presumed to be a Maya representation of a major Maya deity and the centre of our Milky Way galaxy. You can find a representation of it at the centre of the Dire Gnosis logo on the index page of this website. Anthropologist John Hoopes recently asked the Year 2012 discussion group if anyone could pinpoint any Maya sculpture, ceramic vessel, or other Precolumbian Maya source where it is shown. The discussion brought out some interesting facts, summarised as follows:

The symbol became widely known when [Jose Arguelles](#) published *The Mayan Factor* in 1987, where it appears in circular form on the cover of the book, and as part of many illustrations. On p. 32, a rectangular version is labelled "Hunab Ku", and on p.52, the rectangular version is shown and labelled as "**Hunab Ku: One Giver of Movement and Measure**". On p. 30-32, Arguelles explains that in 1968, he visited a little town called Teotitlan del Valle near the Zapotec site of Monte Alban in the mountains of Oaxaca, in central Mexico, and he was shown two rugs with this pattern on them in a textile shop. He bought one in blue and orange. The connection between the title of Hunab Ku and the design is not explained by Arguelles, but seems to have come via the modern Maya day-keeper, Hunbatz Men. Arguelles says on p.40 that he met Hunbatz Men in 1985, and admits that he was heavily influenced by him.

[Dire, Nov. 11, 2005 <http://2012.tribe.net/thread/fb0eedeb-124b-4b1a-a93b-bd167201e98e>]

[Arguelles](#) met [Hunbatz Men](#) in 1985, and he says, "There is no question that my meeting with Hunbatz (sic) was the most crucial event in my long history of working with the Mayan material" (Mayan Factor p.40). Arguelles seems to have interpreted the symbol {**GB**} as an example of the Mesoamerican G symbol representing the Milky Way, as described by Men, and also seems to have got the impression that Hunab K'u is the Milky Way. On p.52 of *The Mayan Factor*, Arguelles describes Hunab K'u as "the galactic core", and says, "Hunab K'u is usually translated as "One Giver of movement and Measure". He shows the rectangular version of the {**GB**} symbol, labelled with Hunbatz Men's definition: "Hunab K'u: One Giver of Movement and Measure".

At the Yucatan site of Tancah, the murals "show striking similarities to the designs of pre-conquest Mixtec codices from the Mexican highlands..." (Sharer, *The Ancient Maya* p.413). Sharer also says, "Thus, as part of Mesoamerica, the ancient **Maya were influenced by, and in turn influenced, their neighbouring cultures**, such as the Olmecs to the northwest, on the Gulf coastal plain, the Zapotec and Mixtec of Oaxaca (west of the isthmus), the cultures centered in Teotihuacan and Tula (to the north, in Central Mexico), and the less well-known societies to the southeast in Central America" (Sharer p.20). So, though there could have been **cross-over of symbology** in this case, (and definitely was in other cases, e.g. in the case of the Toltec Quetzalcoatl adopted by the Yucatec Maya as Kukulcan), I think the initial Hunab-Ku – G symbol connection was actually made by Hunbatz Men, in his 1986 book *Religion Ciencia Maya*, which was published in English in 1990 as *Secrets of Maya Science / Religion*.

Though [Men's](#) book doesn't show the symbol we are discussing, Men says that the **G symbol** used by the **Maya** represents the **Milky Way** (Men, 1990, p.34), and this was also the case with the G symbol as used by the Teotihuacan people, and the Zapotecs (ibid., p.38). The G symbol as used at Mitla, Oaxaca, Mexico, and as shown on the statue of Xochipilli, god (or goddess according to Men) of the Mexicas (Aztecs) also refers to the Milky Way, according to Men (ibid. p.42). He says, "In my book, *The Astronomical Calendars of the Maya and Hunab K'u*, I show how the Nahuatl or Mexica adored Hunab K'u. They worshipped him using the names In Tloke Nahuake and Ipalnemohuani. This god was represented in the Aztec calendar, the so-called Sun Stone. In this present book, I will attempt to demonstrate that the **Mexicas**, as well as the Maya, **worshipped** the **Milky Way**, as represented by the

symbolic “G”.” (ibid., p.40-41). In the text applying to Fig. 10 of his book, Men also includes the Mixtecs as venerators of “the sacred “G” as the symbolic representation of the Milky Way.”

Although **Men doesn't clearly state** that **Hunab K'u** is the **Milky Way**, he could be thus interpreted in this statement; “The Maya lived integrally worshipping that which is represented by the “G”. I will reveal to you, dear reader, with all due respect for the sacred Hunab’Ku, from whom came my illumination and who enabled me to see it, the place of origin of this form. It is nothing less than our galaxy. Yes, the Milky Way!” (ibid., p.34) Also, the following quote could be thus interpreted: “For the Maya, wherever the **symbol of zero** is marked, its value is known, for it represents the essence of the beginning, the **Logos**. It is the form of the seed. Thus, it is said that (p.34) in order to **understand the sacred Hunab’Ku**, the **Only Giver of Movement and Measure**, one must **venerate** the **origin of the zero**, the **Milky Way**, because it is there that the **mold for the most ancient things was located**.”

In John Major Jenkins' 1998 book, *Maya Cosmogenesis 2012*, he shows the rectangular symbol, (p.329) and says it originates in the *Nuttall Codex* (a pre-conquest Mixtec document named after Zelia Nuttall who identified and published it), but after failing to find it in the the Nuttall codex, Hoopes contacted John Major Jenkins, who said he had seen the symbol as a frontispiece *House of the Dawn* - in a romance novel by Ryan, published in 1914, and also in an academic work by Zelia Nuttall, but he'd rechecked and it was not in the *Nuttall Codex*.

Next, I located the symbol in its rectangular form in a 1922 edition of Herbert J. Spinden's *Ancient Civilizations of Mexico and Central America* (p.220), with the caption, "*Mexican blanket* with the design representing sand and water".

J.M.Jenkins finally settled the matter, when he found the **rectangular design** in the *Codex Magliabecchiano*, published in 1903, with a commentary by Zelia Nuttall, which is an Aztec document and dates from some time before 1601. Hoopes went on to find that the codex shows variations of the rectangular design, and says they are "mantas" - mantles or ritual cloaks that were used in festivals - in particular, the **festival of lip plugs**. The word for **lip plug** was **originally** mistranslated as **spider water**, which is given in the caption. This is how the symbol {GB} appeared in the 16th century *Codex Magliabecchiano*:



**Fig.1.** The GB in the Codex Magliabecchiano

[Credit to: [www.diagnosis2012.co.uk/new10.htm](http://www.diagnosis2012.co.uk/new10.htm)]

### 2.3. Whether it was some other symbol for Hunab Ku?

[Peter Tompkins in "Mysteries of the Mexican Pyramids" <http://fusionanomaly.net/hunabku.html>].

According to Martinez, the Maya came to the mathematical certainty of the existence of cosmic consciousness which they named “Hunab Ku”, **sole dispenser of measurement and movement**, to whom they attributed the mathematical structuring of the universe. This divinity they represented **by a circle** (marked out by the Authors of the article) in which was **inscribed a square**, just as did **Pythagoras**.



### 3. A REVIEW OF AZTEC HISTORY AND CODICES

[<http://en.wikipedia.org/wiki/Aztec> ]

The **Aztecs** is a term used for certain Pre-Columbian Mesoamerican peoples of Central America. Sometimes it refers exclusively to the **Mexica people**, founders of the island city Tenochtitlan. Sometimes it also includes their two **principal allies**, the people of Tetzoco and Tlacopan, with whom they built an extensive empire in the late Postclassic period in the **14th, 15th and 16th centuries**. And sometimes it is used about all the Nahua peoples.

The **nucleus** of the Aztec **Empire** was the **Valley of Mexico**, where the **capital** of the **Aztec Triple Alliance**, the city of Tenochtitlan was built upon raised islets in Lake Texcoco. After the **1521 conquest** of Tenochtitlan by Spanish forces and their allies which brought about the effective end of Aztec dominion, the Spanish founded the new settlement of Mexico City on the site of the now-ruined Aztec capital. The capital of the modern-day nation of Mexico, the greater metropolitan area of Mexico City now covers much of the Valley of Mexico and the now-drained Lake of Texcoco.

The **Aztecs spoke** Classical **Nahuatl**. Although some contemporary Nahuatl speakers identify themselves as Aztecs, the word is normally only used as a historical term referring to the **empire** of the **Mexicas**.

**Nahuatl** was originally written with a pictographic script which **was not a full writing system** but instead served as a **mnemonic to remind readers of texts they had learnt orally**.

The **true origin** of the **Aztecs** is **uncertain**. According to their legends, the Aztecs' place of origin was Aztlán. It is generally thought that Aztlán was somewhere to the north of the Valley of Mexico; some experts have placed it as far north as Southwestern United States. Others however suggest it is a mythical place, since Aztlán can be translated as "the place of the origin". The mythical **story** of these travels is recorded in a number of **codices** from the **Spanish colonial era**, most prominently the Aubin Codex and the Boturini Codex.

Based on these codices as well as other histories, it **appears** that the **Mexicas arrived** at Chapultepec in or around the year **1248**.

At the time of their arrival, the Valley of Mexico contained many city-states, the most powerful of which were Culhuacan to the south and Azcapotzalco to the west. The Tepanecs of Azcapotzalco soon expelled the Mexicas from Chapultepec. In 1299, Culhuacan ruler Cocoxtli gave them permission to settle in the empty barrens of Tizapan, where they were eventually assimilated into Culhuacan culture.

For the next 50 years, until 1427, the Mexica were a tributary of Azcapotzalco, which had become a regional power, perhaps the most powerful since the Toltecs, centuries earlier. When Tezozomoc, the tlatoani of Azcapotzalco, died in 1426, his son Maxtla ascended to the throne. Shortly thereafter, Maxtla assassinated Chimalpopoca, the Mexica ruler. In an effort to defeat Maxtla, Chimalpopoca's successor, Itzcoatl, allied with the exiled ruler of Texcoco, Nezahualcoyotl. This coalition became the foundation of the **Aztec Triple Alliance**. The Triple Alliance of Tenochtitlan, Texcoco, and Tlacopan would, in the next 100 years, come to dominate the Valley of Mexico and extend its power to both the Gulf of Mexico and the Pacific shore. Over this period, Tenochtitlan gradually became the dominant power in the alliance, and the Triple Alliance **territories** became known as the **Aztec Empire**.

The **empire** reached its **height** during Ahuizotl's reign, **1486 until 1502**. His successor, Motecuzōma Xocoyotzin (better known as Montezuma or Moctezuma II), had been Hueyi Tlatoani for 17 years when Hernán Cortés and the **Spaniards landed** on the Gulf Coast in the spring of **1519**.

The **Aztec Empire** was an example of an empire that **ruled** by **indirect means**. Like most European empires, it was **ethnically very diverse**, but unlike most European empires, it was more a **system of tribute** than a single system of government. In the theoretical framework of imperial systems posited by Alexander J. Motyl[4] the Aztec empire was an informal or hegemonic empire because it did not exert supreme authority over the conquered lands, it merely expected tributes to be paid. It was also a discontinuous empire because not all dominated territories were connected, for example the southern peripheral zones of Xoconochco were not in direct contact with the center. The hegemonic nature of the

Aztec empire can be seen in the fact that generally local rulers were restored to their positions once their city-state was conquered and the Aztecs did not interfere in local affairs as long as the tribute payments were made.

Although the Aztec form of government is often referred to as an empire, in fact **most areas** within the empire were **organized** as **city-states**, known as altepetl in Nahuatl. These were small polities ruled by a king (tlatoani) from a legitimate dynasty. The Early Aztec period was a time of growth and competition among altepetl. Even after the **empire was formed (1428)** and began its program of expansion through conquest, the altepetl **remained the dominant form of organization** at the local level. The efficient role of the altepetl as a regional political unit was largely responsible for the success of the empire's hegemonic form of control.

The **Mexicas borrowed much of their culture** from the **ancient Toltec** whom they seem to have at least partially confused with the more ancient civilization of Teotihuacan. **To the Mexicas**, the **Toltecs** were the **originators of all culture**; "Toltecayōtl" was a synonym for culture. Mexica legends identify the Toltecs and the cult of Quetzalcoatl with the mythical city of Tollan, which they also identified with the more ancient Teotihuacan.

Until the age of fourteen, the education of children was in the hands of their parents, but supervised by the authorities of their calpōlli. Part of this **education involved learning a collection of sayings**, called huēhuetlātōlli ("**sayings of the old**"), that embodied the Aztecs' ideals. Judged by their language, most of the huēhuetlātōlli **seemed** to have **evolved** over **several centuries**, predating the Aztecs and most **likely adopted** from **other Nahua cultures**.

Aztecs admired Mixtec craftsmanship so much that they imported artisans to Tenochtitlan and requested work to be done in certain Mixtec styles. The **Aztecs** also **admired** the **Mixtec codices**, so **some of them** were made to order by Mixteca **for** the **Aztecs**. In the later days, high society Aztec **women** started to wear **Mixtec clothing**, specifically the quexquemetl. It was worn over their traditional "huipil", and much coveted by the women who could not afford such imported goods.

The **situation was analogous** in many ways to the Phoenician culture which imported and duplicated art from other cultures that they encountered. For this reason, **archeologists often have trouble identifying which artifacts are genuinely** Phoenician and **which are imported** or copied from other cultures.

Archaeologists usually do not have a problem differentiating between Mixtec and Aztec artifacts. However, the Mixtec made some products for "export" and that makes classification more problematic. In addition, the production of craft was an important part of the Mexica economy, and they also made pieces for "export".

There are **few** extant **Aztec codices** created **before** the **conquest** and these are largely ritual texts. **Post-conquest codices**, like Codex Mendoza or Codex Rios, were painted by Aztec tlacuilos (codex creators), but **under the control of Spanish authorities**.

### Aztec codices

[[http://en.wikipedia.org/wiki/Aztec\\_codices](http://en.wikipedia.org/wiki/Aztec_codices)]

There are **very few** surviving **pre-conquest codices**.

The **pre-Columbian codices** differ from European codices in that they are **largely pictorial**; they were **not meant** to symbolize **spoken** or **written** narratives.

The colonial era codices not only contain Aztec pictograms, but also Classical Nahuatl (in the Latin alphabet), Spanish, and occasionally Latin.

The **Codex Magliabechiano** was created during the **mid-16th** century, in the early **Spanish colonial period**. **Based** on an **earlier unknown codex**, the Codex Magliabechiano is **primarily a religious document**, depicting the 20 day-names of the tonalpohualli, the 18 monthly feasts, the 52-year cycle, various **deities**, indigenous **religious rites**, costumes, and **cosmological beliefs**.