

AMASENDA

VOICE OF AMERIKUA FROM THE AMAZON-ANDES

Bulletin #9 of the Movement for the American Indigenous Solar cultures

(M.A.I.S.)

Dear Spiritual Friends, PASH... IN LAK'EH!

Knowledge and disciplines are worth nothing without a clear vision of that important aspect of life that is the so-called 'death', because we are all going there, and we do not have to walk blindly. It would be wasted time to ignore that it is a step to another level of reality. With that vision we will finally understand that there is continuity in life, that it is not interrupted, that "death" is a change of state. That when the worm dies, the butterfly is born. The concept of life has no antonym, no opposite; the term opposite to death is birth. Dying to be born again. Death is not mournful, it is life.

To assimilate that truth is to take the courageous step towards the Supreme Path of Liberation. Yes, freeing yourself from being caged in concepts, customs, short-range reasoning. Therefore, better than studying Magic is studying the internal state of the Magician, his behavior, lifestyle, attitudes, his motives for applying Magic. The true Magic is in the life of the Magician, not in rituals or objects or set phrases. His example of constant improvement stimulates his disciples.

The true Initiate is recognized, not by spoken or written words, but by his missionary trips, the groups he establishes in different regions and countries, instead of visiting those already founded by others (which would be like raining over the wet), his conduct before others, the formation that he gives to the disciples, his example of dedication, sacrifice, austerity, renunciation and firm will to transcend illusions, temptations, attachments, the trifles of living without a goal, an ideal, an end.

The Initiate enjoys life because he is not tied to worries, but rather busy learning the lessons that the universal wisdom brings him each day. Lessons of Yes and No. V.I.T.R.I.O.L. : "VISITA INTERIORAE TERRA ET RECTIFICANDO INVENIES OCULTAN LAPIDEM" "Visit the Interior of the Earth and in Rectifying You will Find the Hidden Stone." The True Path is a permanent rectification process. Quite an adventure!"...

Spiritual maturity is not achieved overnight, but by traveling the path in time and space. Today he is wrong, tomorrow he rectifies; he has a flaw, he overcomes it by cultivating the opposite virtue. He faces desires and passions, sometimes they tie him, but he manages to free himself; he advances in the midst of storms. He cannot be judged, he is not a saint, he is a human being transcending the common state in which he grew up and lived. He gradually improves himself, transcending the ego to cultivate the divine germ that animates his life. A Path of improvement, although he will never reach the ultimate perfection, a Path of observation, search, research, study.

You are invited to that spiritual dynamic, to that process of freeing yourself in order to release your creative potentials, your capacities, and higher virtues, route of happiness and inner peace.

"The Initiatic Path is one of true balance. A Path of activity that does not expect a reward in this world or in the next. Whoever thinks about a reward is not on that path. The Path is entered by renouncing everything. Whoever feels the Initiation works on himself, studies himself to know his flaws and correct them until they are removed. Gossip is a flaw to be corrected. Whoever does not like to study, should study..." (From A Living Lesson by the Elder Brother, Sat-Guru Dr. J. M. Estrada, p. 46).

"... The descent into matter momentarily animalizes us. The transmutation must be done gradually. A conscious transmutation of the passive, carnal, animal, inferior, and gross life into a more spiritual existence,

dematerialized, relieved of the flesh, purified of gross appetites and low instincts. Thus, one will come to have a strong soul, enriched with healthy emotions, full of lucidity, master of the physical organism, elevated, tending to the liberation of earthly desires, towards the supreme retreat, to the plane of perfect stability.”
(From The Great Messages, by MS Maestre Avatar SRF, chapter “The Divine Sign”).

PASH... AL LAK'EN... Your brother in service, D. Días Porta

From the Andes, South Amerikua , 12º of the month of the fishes, year 73 in Aquarius

THE MAYA CULTURA MAYA



1. Cosmogony

The world of the ancient Maya was ruled by a cosmological order and a close relationship between the natural and the supernatural. Meanwhile, the knowledge that is known about the pre-Hispanic Mayan religion has been acquired through innumerable and meticulous investigations carried out in murals, archaeological monuments, written documents of pre-Hispanic and colonial origin. In addition to the valuable ethnographic sources, where contemporary Mayans are still observed performing many of the religious practices carried out by their ancestors.

Among the ethnohistorical evidence, we can mention the Mayan codices, the Dresden Codex, Madrid Codex, and Grolier (although the latter's authenticity has been doubted in recent years). There are also the chronicles of the Spanish friars who were there during the conquest, such as Fray Diego de Landa, who thanks to "Relation of the things of Yucatán" (1566) the many ritual and religious practices that the Postclassic Maya carried out would not be known. (Marcus, 1978).

From the vision of the pre-Hispanic Mayans, the world was a magical place, inhabited by beings full of divine energy that united the earthly world with the heavenly world. Consecutively they performed ritual representations in which men could transform themselves into different gods and supernatural beings that symbolized cosmic energy. Everything that was part of nature was full of life, such as trees, rocks, rivers, lakes, etc. (Shele; 2001).

In the sacred book of the Mayans, the Popol Vuh, they narrate the creation of the world and of man, and until now it is considered the most complete version of the Mayan creation. In the San Bartolo mural, is represented one of the earliest versions discovered so far about the creation myth, dated in the Preclassical Period, where the participation of several characters can be observed that are also represented in various scenes on vases in a codex type of the Classic Period throughout the Mayan region.

It is highlighted that in the Mayan cosmogony there is the concept of the duality between life and death, in addition to the duality between other elements, such as night and day. Death is considered a

complement to life and is represented in Xibalbá. In many Classic period vases, various elements appear that have been identified as part of the underworld. Water is an element associated with the underworld and many times it has been represented in different ways. Dr. Hellmuth has done an extensive iconographic study of the elements of the underworld in "Monsters and Men in Mayan Art" (1987).

1.1 Creation of the world and man

The myth of the creation of the Earth is collected in the Popol Vuh, or Book of Council, which is one of the few books that survived the invasion of the Spaniards in America. This anonymous book compiles several legends of this civilization among which are the creation of the first man and the stories of the twin gods, in addition to the legends about the origin of the Earth.

Apparently, according to the Popol Vuh, at first everything was a great lifeless void, but one day two gods, Tepeu and Kukulcán, decided that it was time to create the world. Thus, they created the land and the sea, giving way to vegetation. The trees and also the land arose to be able to grow food, flowers, and plants. These first steps filled the world with new smells and great colors.

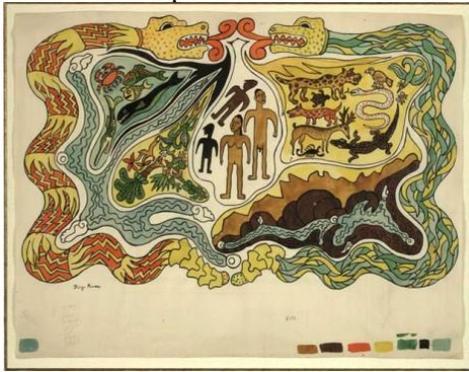


Image 1. Creation of the world and man.

Later, once the environment was created, they decided that it was time to have beings that could venerate them as creators of the world. It was at this time that they made animals, large and small, of all kinds and colors. However, when they finished their work they asked them to praise them, and when they discovered that they were only capable of making unintelligible sounds they became angry. What ungrateful and useless beings, they weren't capable of worshiping their creators! They therefore decided to punish them, from that moment on, they would kill and feed off each other.

This failure did not stop them; they decided to create the first project for a human being. First they tried to make man out of clay, but he could not stand, nor could he walk; when it rained he fell apart and could not speak; therefore, he could not honor the gods or offer sacrifices to them. They then tried to make the man out of the wood of a tree and the woman out of reeds. These men could walk and reproduce, but they had no memory, no emotions, no understanding; and therefore, they were not able to remember who their creators had been, they walked aimlessly.

Finally, they looked for what should enter the flesh of man, the animals brought yellow and white corn to the gods. They modeled his body with this paste and inserted pieces of wood to make them more rigid; they created the flesh from white corn and blood from red corn; emerging four men. These creatures had great intelligence and understood everything. Their creation and their formation were a prodigy, a true enchantment, performed by Tepeu and Gucumatz. They spoke and reasoned, saw, heard, and walked. Perfect and beautiful men and whose figure was a human figure. Great was their wisdom. Their genius spread over the forests, over the rocks, over the lakes and the seas, over the mountains and over the valleys. They were Balam-Quitze, Balam Agab; Mahu-cutah; and Iqi -Balam. However, the deities were envious of the creatures to which they themselves had given life and clouded their intelligence and beauty; in such a way arose the ancestors of modern man.

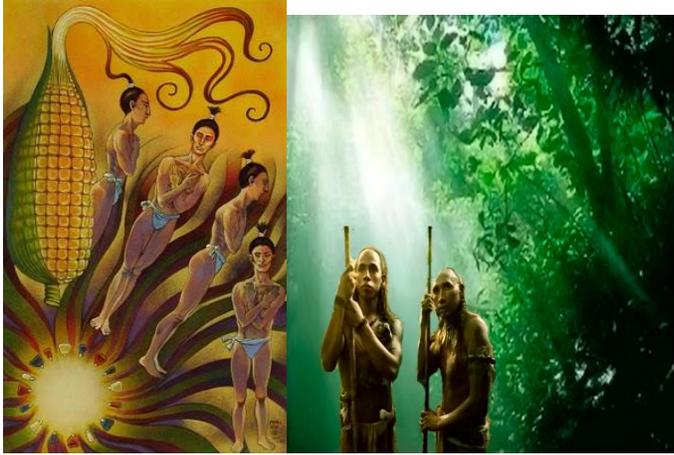


Image 1. Man of Corn.

In another epic cycle in history, the Hunahpú twins had the custom of playing ball (a sacred game) in a field on the Xibalbá or kingdom of the dead and this caused great annoyance to the lords of Xibalbá. Furious, they planned the death of the twins, and challenged them to a match of the game in their territory, the kingdom of the afterlife. Along the way, the brothers were subjected to tricks and deceptions, eventually making a mistake at a crossroads. For this, they were sacrificed and buried, and the head of one of them was cut off and hung on a dry tree. Sometime later, a maiden from the underworld passed near the tree, and the head spat at her. She became pregnant and gave birth to twins Hunahpú and Ixbalanque.

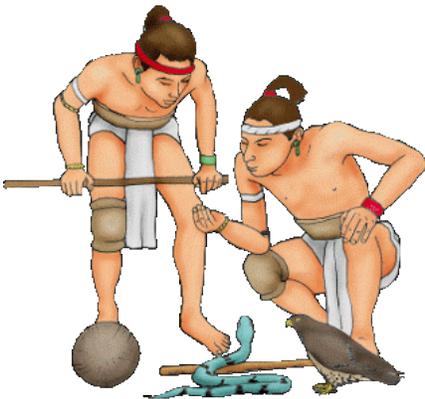


Image 3. Ball game.

The brothers lived many adventures where they demonstrated their ability and power. They are challenged again; they accept, but they avoided the tricks and did not go on the wrong path. Upon arrival, the lords of the underworld postponed the match until the next morning but subjected them to various tests. They passed all of them until they reached the House of Bats, where Hunahpú was beheaded. Ixbalanque then placed a pumpkin in the place where Hunahpú's head should have been, and they both got ready to play the game. The lords used Hunahpu's head as a ball. The brothers managed to confuse their rivals and, at one point, recovered Hunahpú's head. He put it back on, and the game continued with the pumpkin as a ball, but it broke, so the game was suspended.

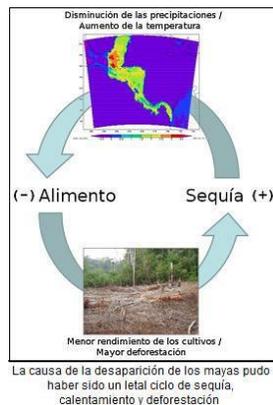
The brothers were challenged once more: they must jump a great burning pit. They accept, and they fall in the attempt. The lords of Xibalbá crushed their bones and threw their ashes into the river, but they were deposited on one of the banks and from them the twins reappeared. Days later, they returned to Xibalbá in disguise and managed to dominate all its inhabitants there, whom they allowed to live in exchange for

renouncing all their power to do evil. Finally, Hunahpú and Ixbalanque became deities, the Sun, and the Moon.

1.1 End of the Mayan civilization.

The end of the Mayan civilization is a mystery; historians, archaeologists, and others have not been able to agree on the true cause that led to their disappearance. Meanwhile, the following theories exist.

It is suggested that the Mayan civilization may have disappeared due to a long drought, as has been published in the science magazine "Science". A great decrease in rainfall over a period of about 200 years must have led the Mayan civilization to collapse. The scientists came to this conclusion after investigating the stalagmites and the bottom of shallow lakes. With model techniques they were able to reconstruct the climate of the region between the years 800 to 950, a period in which the Mayan civilization was already in decline.



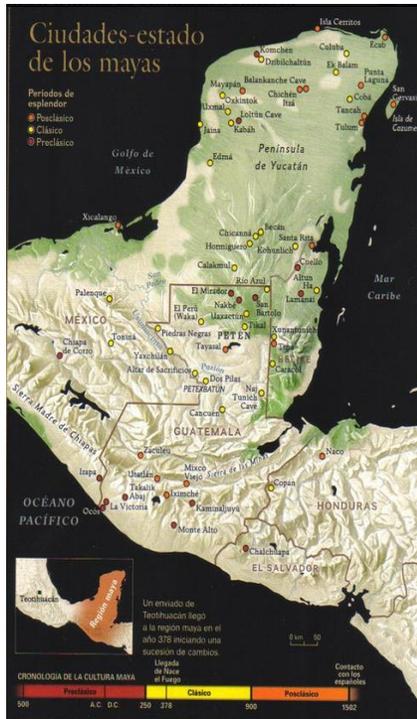
The second theory is linked to the contact that the Mayans had with beings from another planet, through data that they try to explain to us through documents and monuments that they left, as well as their way of life or their scientific knowledge too advanced for the time. However, no one has verified that these assumptions are true.

According to Spinden (1928) the appearance of yellow fever had to do with the collapse of the Mayan civilization. Other scholars such as Morley, affirm that this disease, like syphilis and a series of other infectious diseases, reached America during the Spanish conquest. However, in this regard, Shimkin (1973) stated that the howler monkey of Central American forests has been found to be a carrier of yellow fever, which is transmitted by mosquitoes and bats.

All these theories try to explain the sudden disappearance of the Mayan culture; although contrary to general belief, the Mayan civilization never "disappeared". At least not completely, as their descendants still live in the region, and many speak some of the languages of this great civilization.

2. Geographic location.

The Mayans did not constitute a unified state, but were organized into several independent city-states, which controlled a more or less extensive territory. Geographically, the Mayans were located in the Yucatán peninsula, in territories that today belong to the republics of Mexico (Yucatán, Campeche, Quintana Roo, Chiapas and Tabasco) and Guatemala (El Petén and Izabal). They also spread to parts of Honduras, El Salvador, and Belize.



2.1 Teotihuacán

Teotihuacán, which in Nahuatl means: "The City of the Gods" or "The place where the gods are made", is one of the most impressive places in the Mexican Republic and the world, being the place where the spiritual and material knowledge of the Mesoamerican peoples, generated the highest architectural, urban, and artistic expression of the American continent.

The truth is that the name that the city received from its inhabitants at the time that it flourished is unknown. Some texts discovered in the Mayan area usually relate the puh glyph (tule) with persons of Teotihuacan affiliation represented in stelae of such important Mayan cities as Tikal, Uaxactún and Bonampak. Puh has the same meaning in the Mayan languages as the word Tollan, which was designated to the fabulous city of Mesoamerican mythology. Tollan was the archetype of Mesoamerican civilization and the origin of the legitimacy of the dominant lineages in numerous states throughout the region. The Mayans have different positions on the identity of Puh, some of them maintain that the place mentioned in various Mayan texts is Teotihuacán. This hypothesis could be reinforced by the discovery of various representations of the puh glyph in the mural painting of the Teotihuacan residential complex of Tepantitla.

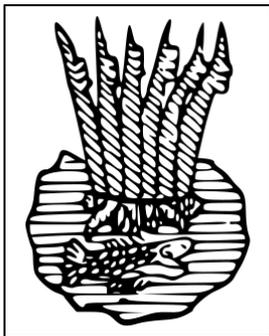


Imagen 5. *Glifo Tollan*, representado en la Tira de la Peregrinación.

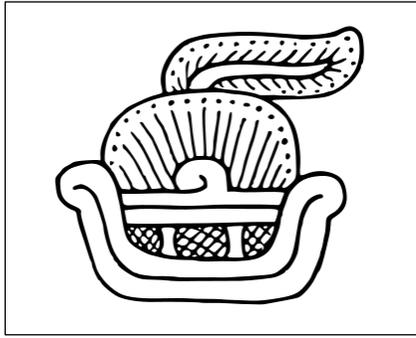


Imagen 6. *Glifo Puh*, representado en los muros de Tepantitla.

On the other hand, the high degree of civilization that this culture reached stands out; today some of the most impressive pre-Hispanic buildings in the world survive, such as the Pyramid of the Sun (the second largest in Mexico), the Pyramid of the Moon, the Temple of Quetzalcoatl, among others. They are all aligned around a large avenue of more than 2 kilometers that has been called "The Street of the Dead" due to the large number of small pyramids that are in its path, which led the first archaeologists of that zone to believe that the area was mausoleums.

Likewise, in this archaeological zone there are a large number of palaces such as Quetzalpapalotl and several well-preserved murals that tell us in a very refined and beautiful manner, the way of seeing the world of this culture, which mysteriously disappeared, apparently, due to a series of climatic and social factors that caused its fall towards the 8th century AD.



Image 7. Pyramids of the sun and the moon.

2.2 Tikal. According to modern Mayan orthography, Tikal is one of the largest archaeological sites and urban centers of the pre-Columbian Mayan civilization. It is located in the Petén region, in the current territory of Guatemala and is part of the Tikal National Park that was declared a World Heritage Site by UNESCO in 1979.¹ According to the found hieroglyphs, its Mayan name would have been Yax Mutul. Located in the heart of a jungle of lush vegetation, Tikal is one of the most important sites of the Mayan civilization. It was inhabited from the 6th century BC. until the 10th century AD. Its ceremonial center includes superb temples and palaces, as well as public squares that were accessed by ramps. In its surroundings there are scattered vestiges of houses.

Tikal was the capital of a belligerent state that became one of the most powerful kingdoms of the ancient Maya. Although the monumental architecture of the site dates back to the 4th century BC., it reached its peak during the Classic Period, between 200 and 900 AD. During this time, the city dominated much of the

Mayan region politically, economically, and militarily, interacting with other regions throughout Mesoamerica, including the great metropolis of Teotihuacan in the distant Valley of Mexico.

After the Late Classic period, no major monuments were built, some elite palaces were burned, and the population gradually declined until the site was abandoned in the late 10th century. With a long list of dynastic rulers, the discovery of many of their respective tombs, and the study of their monuments, temples, and palaces, Tikal is probably the best understood of the great Mayan cities of the Mesoamerican lowlands.



Image 8. Tikal

It is known that from the third century, Tikal had a commercial link with Teotihuacan and the cultural influence was starting; the slope-board constructions began in Tikal. But by the end of the 4th century there was a wave of Teotihuacan articles and symbols in Tikal, around the same time the influence was also felt in Monte Alban (Zapotec city, in Oaxaca).

There is an event that marked the history of Tikal, the arrival of Siyaj K'ak' "born of fire" on January 31, 378 AD. It is known that eight days before entering Tikal Siyaj K'ak' was in 'El Peru' (a Mayan city) 78 km west of Tikal, being the natural entrance way from Teotihuacan. A vase that was found in Tikal is one of the documents that narrates the journey of Siyaj K'ak'. In the vessel, you see a row of warriors and ambassadors carrying some objects; they depart from a city made of slope-board towards another identified with a figure of Mayan ethnicity. The term arrival appears on the vase, but this term was used literally and metaphorically to describe the rise of a new dynasty. The same day that Siyaj K'ak' arrived, Chak Tok Ich'aak king of Tikal died and thus his entire lineage also disappeared.

2.3 Bonampak. Bonampak is a Mayan word that means "painted walls" since the walls of the enclosures that make up this archaeological zone are painted. It is located in the Lacandon jungle of Chiapas, in the Lacanhá river valley; its extension is more than four square kilometers. The main buildings were built on a chain of hills that run through the center of the valley, from the Sierra de la Cojolita to the riverbank. However, only the Grand Plaza complex, the Acropolis, the Frey group and the El Quemado architectural

complex are explored and open to the public. The famous building with wall paintings is positioned from east to west, and its façade to the north is made up of three openings that are dominated by the extensive Sierra.



Image 9. Mayan ruins of Bonampak, Chiapas, in the Lacandon jungle

The earliest archaeological materials recovered at Bonampak date back to the beginning of the Classic period (250 AD), when the site gained importance. The Mayan society of the Classic period, had agriculture as its economic base for subsistence, complemented by the abundant resources of the jungle. It was organized into various social strata or classes, where its inhabitants belonged to them by birth, marriage, or by learning a specialized trade. At the top of that social pyramid was the nobility that was sustained by a tribute, headed by a lord who ruled over a city and the region that surrounded it.

The first monuments found in Bonampak refer to a ruler known as 'Face of Fish', who ruled towards the end of the 5th century. These monuments are located outside of the country. The next Bonampak rulers mentioned in the inscriptions are 'Knotted-Eye Jaguar' (AD 516), Chaan Muan I (AD 603), and Ahau (A.D. 683). By 746 A.D. the inhabitants of the cities of Bonampak and Yaxchilán, had defeated those of the nearby city of Lacanhá, this one was put under the dominion of Bonampak. Bonampak's greatest splendor occurred under the rule of Knotted-Eye Jaguar II, who ascended the throne in A.D. 743; his conquests are commemorated on Lintel 3 of the de las Pinturas.

The last ruler - known until now - of Bonampak, is Chaan Muan II, his accession to the throne, in 776 A.D. is remembered in the stela 2, where he is observed with two women, possibly his mother and his wife, the latter belonged to the nobility of Yaxchilán. The magnificent stela 1 represents the fifth anniversary of his rule, which happened around 780 A.D. Also, in the stela 3 is depicted ten years of his government, in the year 785 after Christ. In 787 A.D. Chaan Muan II captured an important enemy, called Ah-5-skull, an event that was reflected in the lintel 1 of the Building of the Paintings; his last acts are represented in the paintings of said building. In the images, he presents his son as heir to the throne; in addition to preparations for a battle, events that are accompanied by propitiatory self-sacrifices by the ruling family. It also shows the occurrence of the battle, where captives were obtained, which were sacrificed in a lavish ceremony that was accompanied by dances and new sacrifices.

All these events happened in a period that goes from 790 to 792 A.D. and mark the last events and the end of the lineage of the lords of Bonampak; after that, the city was abandoned in the jungle for almost 12 centuries.

3. Development. The Mayans are perhaps, of all the peoples of Mesoamerica, the most advanced in mathematics, geology, astronomy, and cosmology. They have an exceptionally complex calendar that measures the year in lunar and solar months. It is one of the most accurate in the world. The study of the historical and cultural development of the Mayan civilization comprises three stages: the pre-classic period, the classic period, and the post-classic period.

Preclassic period (1600 BC to 300 AD)

It began with the first settlement in the mountains of western Guatemala in the year 2,500 BC. The first Maya who settled in the Yucatan peninsula did so in 1600 BC and the first who settled in Tabasco did so in 900 BC.

In the Lower Preclassic they lived in houses that had for walls, sticks joined together by mud and were provided with a thatched roof. Their most important economic activities were the collection of fruits, and the practice of hunting and fishing; they had a seasonal agriculture. In the Middle Preclassic, its most important economic activities were agriculture, commerce, and ceramics. They improved agriculture, by which they became self-sufficient. In the Upper Preclassic, the Mayans had contact with the Olmecs, which resulted in the introduction of the calendar, the long count, and incipient writing. In this period, the cities of Mani, Dzibilchaltún, Komchen, Izamal, Tikal, Copan, Chichen Itza, Kabah, Loltun, among others, stood out.

Classic Period (300 to 900 AD)

In this period, the cultural process of the Mayans reached its maximum development, both in the technological field, as well as in the social, economic, political, religious, and artistic fields. It was the so-called GOLDEN AGE of the Mayans. The population had grown, and agriculture had developed sufficiently. Terraces were erected in the mountainous areas. Irrigation canals were built in territories with rivers, lakes, or lagoons, thus increasing the arable area both for the production of basic products and for consumption and trade. The centers grew splendidly. With the new advances, there was much more diversification and specialized artisans in different cultural manifestations emerged. Likewise, trade increased, which, little by little, had facilitated economic development and which now allowed exchange not only with peoples of the Mayan area, but also with other peoples of Mesoamerica, consolidating an active commerce between the Petén and the Valley of Mexico.

In the best times the architectural activity had relevance, since sites with hundreds of buildings were built. Some with numerous rooms, monumental pyramids up to 70 meters high, numerous stelae, monuments with long count dates, and hieroglyphic inscriptions in which references to historical events are given. All these activities were carried out under the supervision of the ruling class that had established a theocratic government (Government exercised directly by God or by the priests as their representatives) in which the civil and religious powers resided, which were intimately linked. The ruling class sustained itself from the tributes paid by the peasants and artisans. Their power extended throughout an entire region, and they exercised it through a bureaucratic system that reached the most remote places. The officials controlled the productive activities, the material and spiritual life of the populations, reaching the public works and sanctuaries already mentioned. In this period there is a decline, which has several theories, including a possible civil war, some epidemic or conquest of barbarian peoples. Some of the cities that flourished in this period are highlighted: Coba, Uxmal, Izamal, Kabah, Loltun and Acanceh, among others.

Postclassic Period (900-1542) It was developed in the North Zone, since the Mayans who lived there survived the catastrophe that caused the abandonment of the cities of the Central zone and continued

their development during the post-classical period affected by the cultural influences of foreign groups that broke into the region. One of them was that of the Chontal Mayans who came from the south of Campeche and the delta of the Usumacinta and Grijalva rivers. Due to their location in this region of the Gulf of Mexico, the Chontal Maya were influenced by their Mexican-speaking neighbors, thus constituting a hybrid Mayan-Nahua culture.

A branch of these, the Itzaes, sailed from their place of origin to the island of Cozumel, on the eastern coast of the peninsula, where they settled for some time. A few years later they crossed to the mainland and occupied Pole, and from there, they walked to Chichen Itza, which at that time was called Uucil Abnal (seven bushes), a place that they possibly conquered in the year 918.

Shortly before the events referred to, or at the same time as them, another group of a Mexican lineage, the Xiu, entered Yucatan and occupied Uxmal for some time; from this place they exercised power over the extensive southwestern region of Yucatán. These immigrants brought to the region new ideological elements that are represented in some buildings in the region.

A decisive reason for the settlement of the Itzaes in the site that they called Chichén Itzá was the existence of two 'cenotes' (wellsprings), one of them, the Xtoloc, served to supply water; the other, the Sacred or of Sacrifices, was used to worship the rain god, Chaac. A sacbé (the white way) leads to the 'Cenote' of the Sacrifices from the main square.

In Chichén Itzá the Itzáe power was concentrated, which is why this military, political, commercial, and religious center underwent a great transformation that led to its flourishing. The ideas introduced by the Toltec groups were reflected in art and architecture. Examples include the construction of the imposing building of El Castillo, the group of the Thousand Columns and the Great Ball Court, the representations of walking tigers and snail-shaped battlements as in Tula, columns with upright serpents, bas-reliefs representing Toltec warriors, murals with scenes of warriors sailing in front of coastal towns, boards with masked human figures, and animals in an attitude of eating human hearts.

3.1 Mathematics and Astronomy. The key contribution of the Mayan mathematicians was the creation of the number zero, an abstract concept that remained absent for centuries in other cultures. They represented the zero with a seashell, used dots or circles from one to four, and lines that were worth five counting up to nineteen. Their numerical system was vigesimal, and not decimal like the current one. Scientists wonder if they would use their fingers and toes to count.

0	1	2	3	4
	•	••	•••	••••
5	6	7	8	9
—	•	••	•••	••••
10	11	12	13	14
— —	•	••	•••	••••
15	16	17	18	19
— — —	•	••	•••	••••

Image10. Mayan numbers

The techniques of celestial observation with the naked eye practiced by the Mayan priests are studied by modern scientists. They were supported by a system of natural references. They described the positions of the Sun, the Moon, Mars, and recorded the eclipses. They carefully followed the movements of Venus, a planet to which they assigned great importance in the determination of wars and sacrifices.

Some Mayan observations are well known, such as the lunar eclipse of February 15, 3379 BC. The Mayans had their own solar calendar and knew the periodicity of eclipses. They inscribed on stone monuments formulas to predict solar eclipses and the heliacal rise of Venus. If the different peoples of ancient Mexico reached the hieroglyphic phase, the Mayans achieved the syllabic-alphabetic phase in their writing. The numbering started by the Olmecs with a vigesimal base was perfected by the Mayans, in the 3rd and 4th centuries BC.

The Mayans knew from the third millennium BC. at least a very multifaceted astronomical development. Many of their observations have survived to this day and the synodic revolutions of the planets, the periodicity of eclipses, etc., were known with great accuracy. The calendar begins on a zero date that is possibly June 8, 8498 BC. in our reckoning of time, although it is not entirely certain. The Mayans also had a year of 365 days (with 18 months of 20 days and an interspersed month of 5 days). The Mayan studies of the stars continue to surprise scientists. Their obsession with the movement of celestial bodies was based on the cyclical concept of history, and astronomy was the tool they used to know the influence of the stars on the world.

The Mayan solar calendar was more accurate than the one we use today. All the cities of the classical period are positioned with respect to the movement of the celestial vault. Many buildings were built with the purpose of staging celestial phenomena on Earth, such as the pyramid of Chichén Itzá, where the descent of Kukulcán is observed, a serpent formed by the shadows that are created at the vertices of the building during the solstices. The four stairs of the building add up to 365 steps, on the days of the year. In the Dresden Codex and in numerous stelae are the calculations of the lunar, solar, Venusian cycles and the tables of periodicity of the eclipses.

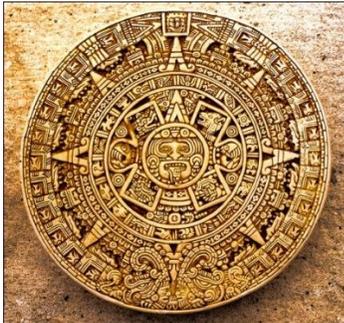


Image 11. Mexica calendar

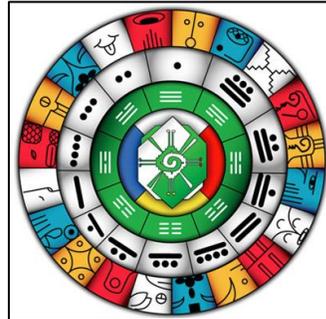


Image 12. Mayan calendar

The Mayans also bequeathed us a complex system, the Tzolkin. A calendar based on the movement of the moon. She with her four phases of 7 days duration; each one making up a harmonic movement of 28 days per moon, making a total of 13 moons per year, or 364 days of rotation of the earth in its orbit. Leaving a day called a day out of time or green day, which is the jump to a higher octave once a year, because the galactic systems have a helical and not circular movement. This calendar or galactic synchronizer is always eternal, and its form or template is a harmonic structure that represents natural time. Using this calendar, we accompany nature in its evolutionary flow, and it accompanies us.

3.2 Architecture. One of the most spectacular Mayan manifestations was its structures, many of which are preserved to this day in a more or less complete way; many others still remain buried. Examples are the false arch, the use of terraces through the natural levels of the land, incorporating the building into the environment itself. In addition, impressive altars, stelae, lintels, etc. have been found throughout the territory in all styles and sizes, in which the great historical events of these peoples have been sculpted for posterity.

According to George F. Andrews there are different defined architectural styles:

1.-Southeast: With a large quantity and quality of carved monuments and hieroglyphic inscriptions. The buildings are of very wide walls, narrow rooms with false staggered Mayan arches and facades covered in part by stone and stucco sculptures. Example: Copán, in Honduras; Tazumal and San Andrés, in El Salvador.

2.-Central Petén: With very inclined pyramids, temples with high and hollow crests over hindquarters, two-story palaces with wide walls, narrow rooms, and low false Mayan arches. Example: Tikal, in Guatemala.

3.-Usumacinta: Temple-type buildings on natural elevations (not pyramid like platforms), wide walls, narrow rooms, high false Mayan arches and double-walled crests with niches. Example: Yaxchilán, in Mexico.

4.-Northwest: Buildings with elegant sculptures in stucco and carved stone. Small buildings with large rooms and tall false Mayan arches. The openings (hollow spaces in the walls) are wide, giving the interiors light and ventilation. Example: Palenque, in Mexico.



Image 13. Palenque



Image 14. Uxmal

5.-Río Bec: Buildings with parallel towers, rounded corners, and symbolic stairs (the stairs are almost vertical and impossible to climb. The door of the temple is a simple gap). Decor includes animal-shaped masks and geometric designs. Examples: Becán, Xpuhil and Chicanná, in Mexico.

6.-Chenes: Here are similar elements in the Río Bec and Puuc styles. Its buildings have facades in three parts and the decorations form animal masks on the doors. They also used projecting stones on the moldings to place statues, wall crests, Chaac masks. Examples: Hochob and El Tabasqueño, in Mexico.

7.-Puuc: The early style shows multiple doors formed by columns, narrow openings, and rough finishes. Examples: Kabah, Mexico. In the late style the finishes are better and very refined, the decoration in the upper part of the building includes geometric designs, Chaac masks in corners and doors. It is characterized by preferring the construction of elongated buildings to the tall ones and by the construction of palaces of many rooms. Examples: Sayil and Uxmal, in Mexico.

8.-Northwestern Plains; With two architectural styles: the Chichén Maya style shows similarities with the late Puuc style. The Toltec Maya includes pyramid-temples, colonnaded courtyards, courtyard-galleries, and platforms of Venus. The decoration uses snakes, eagles, Chac Mool, jaguars, and floral designs. Example: Chichén Itzá, in Mexico.

9.-Eastern coast: It shows small archaeological sites, figures of the Descending God, niches, and human profiles between the corner cornices. The corners of the buildings show outward sloping walls. Example: Tulum, in Mexico.

The Mayans also achieved formidable advances in the construction of aqueducts, cisterns, drains, hydraulic works, fortresses, walls, and roads.



15. Chichén Itza

4. Music. The Mayans had a musical scale very different from that of five western notes, explained experts who analyzed 125 instruments, including flutes, ocarinas, trumpets, ceramic horns, and snail shells. It should be noted that at present not much is known about what was produced, it is only known how it was from the instruments found in museums or from the information that has been obtained from murals or ceramics.

Among the musical instruments that can be mentioned are: ocarinas, various types of flutes, trumpets, single and double head drums, whistles, reeds, bells, scrapers, kettledrums, rattles, the sea snail (related to fertility). Among these elements, some instruments are known, for example: the Chorti rattle, which is very similar to the one mentioned in the Dresden codex and which is decorated with perforations that form the cosmic five-point ideogram, expressive of its universal power.



Image 16. Rattle



Image 17. Lacandón

The lacandon, which is a kind of oboe found by the ethnologist Franz Blom, had seven holes with which it could produce eight different sounds, but the makers or those who played this instrument, instead of extending this range of sounds, limited themselves to playing no more than 7 sounds, covering the seventh hole with wild wax.

According to the instruments found, it is deduced that they knew polytonality, the diatonic scale, and chromaticism. The main singers were called hol-pop, who were in charge of directing the choirs, teaching the music, singing, and giving the tone.

There is a classification of Mayan musical instruments according to Hornbostel-Sachs (HS). These are divided into 4 families: idiophones, membranophones, chordophones, and aerophones.

Idiophones are subdivided into: direct hit, indirect hit, dotted idiophones, rubbing idiophones, blown idiophones (tortoise shells, bells, rattles, scrapers, seashells).

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