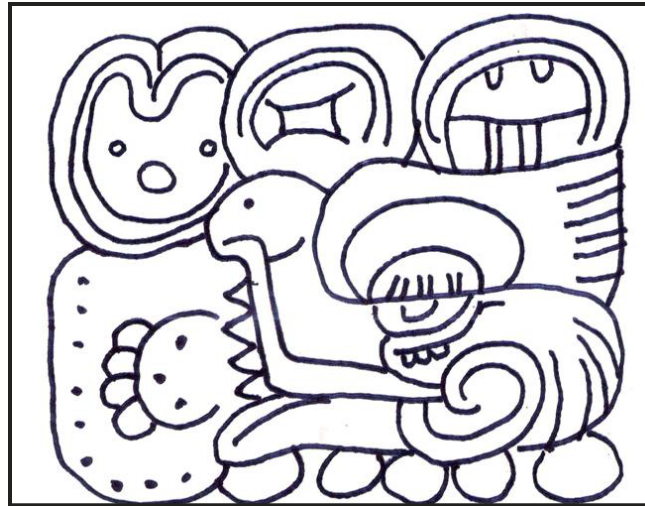


Cumorah Messenger

The Zion Glyph By Neil Steede © 2011



There is a glyph that only appears once in the entire corpus of Maya hieroglyphs and it is found on the Tablet of 96 Glyphs at Palenque.¹ This glyph is unique in structure and content, and most Maya epigraphers view it as an alternate name for Palenque.² This is somewhat justifiable because the context in which it

is used overwhelmingly suggests that reference is being made to the city of Palenque. Why would the Maya create a new Emblem Glyph for Palenque? What is the motive? Apparently, for some yet unknown reason, the city leadership felt that they needed a new name and they felt strong enough about it to create this glyph and insert it

into the tablet mentioned.

At first glance the glyph appears enigmatic however breaking down the various symbolic components of the glyph allows us to view its meaning with better clarity. The glyph is considered an Emblem Glyph because of the two upper right hand cartouche symbols. Those symbols are recognizable variants found on all Maya Emblem Glyphs. Below is an illustration of the presently known Maya Emblem Glyphs and the sites with which they are associated (see page 2).³

Note that each of the city name Emblem Glyphs is topped with a set of what I have always called “Mickey Mouse Ears.” These are two circles placed on top of the city glyph that house stylized symbols which are believed to represent “Land of....., City of....”⁴ Variants

Continued on Page 2

The Maya Calendar By Terry Scott

With all the predictions about the end of the world coming in 2012, and some pointing to the Maya calendar as one of these indicators, we should take a closer look at the Maya calendar.

The Maya were very inventive in creating their calendar. It consisted of three parts. They had a 260 day sacred calendar called *Tzolk'in*, a 365 day solar calendar called *Haab* and a Long Count calendar that spanned thousands of years with a numbering system allowing for numbers up to 460,800,000,000 (a *Hablatun*).

Their 365 day calendar was quite similar to our calendar with days and months. They had 18

months of 20 days and 1 month of 5 days, sometimes referred to as the 5 unlucky days. Although they were aware of needing 1 extra day every 4 years they did not address this in their 365 day calendar.¹

The 260 day calendar is another story. It was made up of 13 day numbers and 20 day names for a combination of 260 days (see kid's page this issue for charts). Scholars have postulated many theories as to the reasons for a 260 calendar that ran concurrently with the 365 day calendar. Hernan Garcia speculates the calendar was based on the 20 fingers and toes of the Maya and the 13 major joints of the body; the neck, shoulders, elbows,

wrists, hips, knees and ankles.² The number 13 might also relate to the 13 lunar moons a year, although there are only 12.5 moons per year. Other reasons include the gestation period of a new life (length of pregnancy around 270 days) being close to 260 days. According to Vincent Malmström there are astronomical reasons for the 260 day calendar.

Continued on Page 7

Inside This Issue

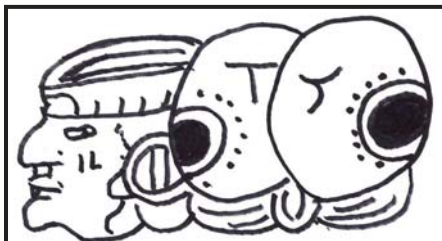
The Zion Glyph <i>Cont.</i>	2 - 4
The Maya Calendar <i>Cont.</i>	7 & 8
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The Zion Glyph *continued*

CLASSIC MAYA EMBLEM GLYPHS			

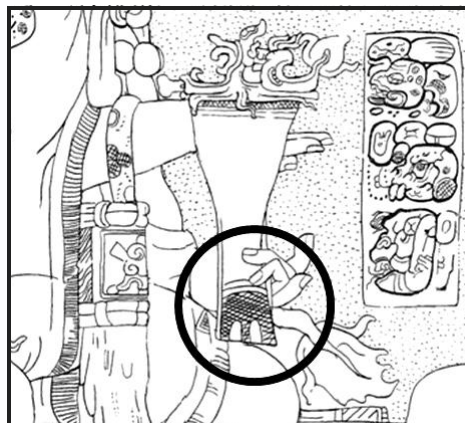
of these symbols can be found on the Zion Glyph. Moreover, though the style of the Mickey Mouse Ears do slightly vary from Emblem Glyph to Emblem Glyph, the variation in the Zion Glyph is greater than any of the others. The first of the two circles or the left circle that denotes "land of" has an arch over it as an addition that is not found on any other Emblem Glyph. The implication here is that the land being referenced is larger than usual. The arch over this symbol might have been made to imply that the land is covered except for one detail; the arch over the land is connected to the lower left corner that symbol. Therefore, I read this symbol as "the land that covers...." As to exactly what is covered will come to light below.

On the Zion Glyph right circle that usually denotes "city of," instead of the usually crooked Pi sign for the city, it has two bumps hanging down from an upper portion and double vertical bands crossed by a single horizontal line creating a "T." Meanwhile, the lower component of the city circle seems highly reminiscent of the date glyph sky event found in the Initial



Glyphs at the Temple of the Cross.⁵

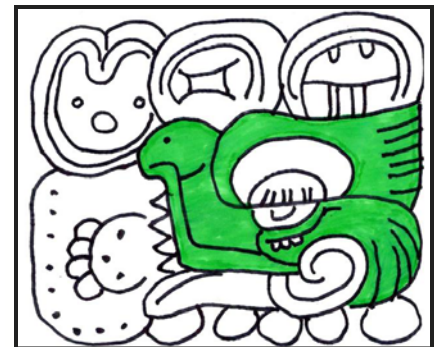
If so, then this "T" symbol has a dual meaning. The first is the use of two dots to represent the second Jupiter/Saturn conjunction of 7 BC. The second meaning is the ancient use of the "T" shape to indicate a doorway. The two bumps above indicate that the doorway is the one who is associated with the second conjunction. These are the same two bumps found on the bottom of the crown being offered to the Fisher of Men/Corn God found on the south side of the Temple XIX throne platform.⁶



We identify this symbol as representing the unified kingdom under Itzamnaaj (Mosiah) from Yaxchilan (Zarahemla). Therefore, this "city of" circle should read something like "the city of the Corn God, the doorway to the unified kingdom

brought about on September 9, 7 BC." Similar to the circle for the land, the circle for the city also has an arch over it. That arch also begins in the lower left corner and seems to denote the similarity of this city to the land. That is to say, it covers a large area.

Below the Mickey Mouse Ears is a clear profile of a bird facing to the left. This bird image is a composite of what seems to be two different birds, both a dove and a quetzal bird. A quetzal bird should be displaying much longer tail feathers, yet the tail feathers depicted in the glyph are too long for a dove. At the same time the line running down the length of the throat of the bird could be applicable to several varieties of dove or quetzal birds whose throats are lighter on the lower surface and darker on the upper surface, while far more doves are distinctive in this manner. The beaks of the two birds differ due to the varying diets of each bird. Far more quetzals have the distinctive rounded beak displayed here while doves have a more pointed beak.



The plumage of this bird is also symbolic in a variety of ways for it appears to be a cross between a dove and a quetzal bird, but there is more. Both the wing set and the tail set of feathers are somewhat stylized to make the bird glyph more compact, but both components have defined shapes that are distinctive. The shape of the wing is similar to that of a basket or a wide-mouthed pot turned on its right side so that the flight feathers extend to the right. They seem to form the mouth of the basket or pot. The downward cascade of the tail feathers imply that the content of this container is spilling out and down slightly to the left. This shape then "hugs" a scroll that emerges from under the bird and rolls down upon the five circles below it. All of this is not by happenstance. Numerol-

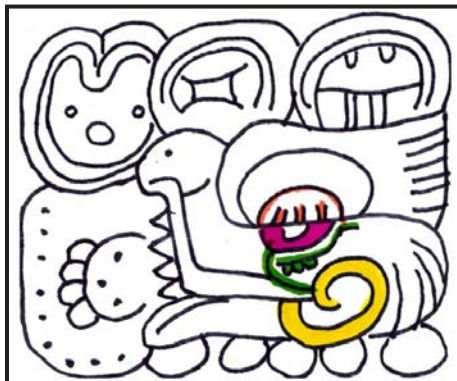
The Zion Glyph *continued*

ogy can fill-in the gaps.

There are seven flight feathers. According to the Hebrew Kabbalah seven denotes “all” or “completion.” Therefore, everything is being poured out of the container to complete a task. Meanwhile there are five tail feathers and Meso-american concepts relate the number five to the “Law of Center.”⁷ This law states that the universe was created for the perfection of mankind. Who then is the giver of these gifts being poured out upon mankind?

A sky glyph can be found within the illustration of the wing however this one seems to be a variant of known sky glyphs. Moreover, its components are located at the center of the bird glyph. The sky glyph has a larger than normal upper cartouche that resembles an eyebrow. I believe this should imply the qualities of a “seer” or someone who has expanded abilities to see spiritual aspects of life. The sky event depicted below consists of three vertical bands that imply the triple-conjunction of Jupiter and Saturn referenced throughout the Cross-Complex at Palenque. Below this sky event the glyph is completed with a “U” symbol to represents something heavenly ascending.⁸ Therefore, the overall reading at the heart of the bird commemorates the birth, death, and resurrection of a spiritual seer. Since this composite glyph is located within the bird, it is assumed that the seer is in fact Quetzalcoatl. This is not only evident by its location within the bird and its indication of the sky event, but this subject is consistent with many similar messages at Palenque. Further, the combination of glyphs encapsulates the birth, life, death and resurrection of the Christ.

Below the bird an action scroll emerges downward and then curls back



up to the right. This action scroll depicts the bird’s actions touching on every event in which the bird participates. It is depicted as cascading downward and as it curls to the right it overlaps the gifts being poured out upon the five eggs. Again, these are the gifts which are for the perfection of mankind (the Law of Center as represented by the tail feathers on the bird). The eggs that are receiving these gifts are representative of a creation by the bird, or mankind. That is to say, just as a bird lays eggs and in doing so has created life, so has this God created mankind. It is interesting how this implies a



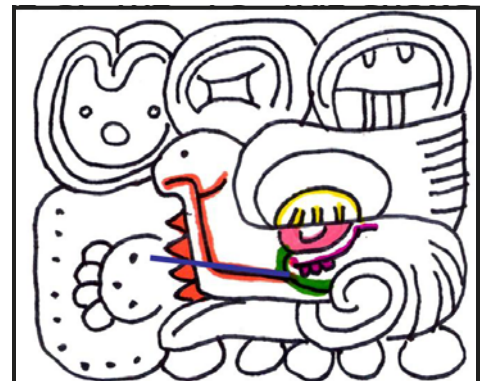
feminine aspect to the bird which is a common theme in many ancient cultures.⁹ The eggs below the bird are five in number, but are also divided into a group of three bracketed by a single egg on each end. This numerology can be applied to several different aspects in both Maya mythology and the Hebrew Kabbalah. The trinity being bracketed by the Father and the Son is the common denominator of the two symbolic methods.

The action scrolls now swings up on the right and touches the line that follows along the bird belly and forms the demarcation of the neck. That line will be dealt with momentarily. First, an assessment will be made of the symbols found between the action scroll and the life of Quetzalcoatl. It should be understood that this life includes the death and subsequent resurrection of that being. So, between the glyphs representing the life of this god and the action scroll is a rather strange set of symbols that include an upward swinging and somewhat diagonal line with three bumps on it. On the right end of the line it bends to become horizontal which I believe is making refer-

ence to the same aspect that is addressed on the platform of Temple XIX. The west panel of the throne in Temple XIX depicts the eternal rewards for those who accept this god’s gifts and those who do not accept them. Stuart refers to this as the “give and take” ceremony.¹⁰ At the same time the south panel of the throne platform gives the story of the gifts given to the baby god by the three Magi and in return for that gesture of love and respect the next generation (The Three Precious Ones) receives the reward of that gesture.¹¹ If the three bumps on the line allude to either set of three people, then it most likely is being made to both sets. If this is so then the bent line represents “the rope of give and take.” And, therefore, the giving of the gifts by the three Magi was returned by the gifts the god provides to the Three Precious Ones. The bend in the rope to a horizontal position on its right end portrays that the Three Precious Ones had achieved the level which the baby god (now resurrected) had expected. Further, from those actions emerges the action scroll that permitted the baby god to fulfill prophecies concerning him; namely, the official recognition as a king from the throne of David.

The line traveling left from the action scroll move on a straight course that slightly angles upward, then swings almost 90° upward to split and become a “Y.” I believe that this “Y” is reminiscent of the “Y” found among the Initial Glyphs of the Temple of the Cross.¹² And, like that “Y” this one is also marks the time. It represents the constellation of Pisces. These are several reasons for having this view.

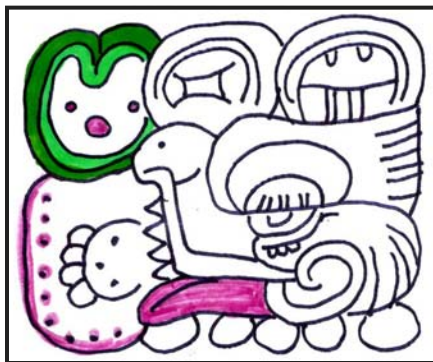
First, there seems to be little question as to the significance of the “Y” in the Initial Glyphs at the Temple of the Cross where the “Y” is used to mark the cele-



The Zion Glyph *Continued*

tial location of the Jupiter/Saturn conjunction. Making it clear that this triple-conjunction took place in the constellation of Pisces ensures that it is equated to the 7 BC conjunction and they make it clear that this is the event that marks the birth of the baby god. But, the tail of this “Y” is meant to tell us more. Just as the baby god was born in the middle of the three conjunctions, he also fulfilled a prophecy to have come in the meridian of time.¹³ As mentioned earlier, the horizontal portion of the line is straight with a slight incline to the left. This tail is being used as an indicator to reinforce this concept. If the horizontal portion of the line is extended farther to the left past the upward bend, it bisects the space occupied by four triangles. These four triangles are being used to express the ages of man; namely, Taurus, Aries, Pisces, and Aquarius. Jesus was born at the beginning of the Age of Pisces, thus bisecting the ages of man. Christ came in the meridian of time just as this glyph expresses it.

Just below the bird and above the left eggs emerges a large tongue to represent that Quetzalcoatl is predicating or speaking to man. A line runs from the tip of the tongue around the entire lower left corner of the hieroglyph and merges with the symbols in front of the Mickey Mouse Ears. The upper left glyph is made up of three parts superimposed one upon the other. The first is a large, almost bloated, “U” shape. That shape has already been identified as meaning “heavenly” or “heaven bound.” When this glyph is associated with the location glyphs it probably reads as “Heavenly” or “Sacred” or possibly “Holy.” Therefore, used as a component of the Emblem Glyph it appears to read as “Holy Land of ..., City of Quetzalcoatl.” In modern Restoration faith jargon the equivalent would be Zion.



The large “U” also has the implied shape of a human heart with two dots and a circlet inscribed within it. These last three items might be read in several ways. My personal preference is “Trinity” with the lower circlet representing the one who descended to Earth.

Returning to the line which connecting the tongue and the Holy Glyph, the inside curve of this line is decorated with nine dots. The number nine is associated with birth and the tribulations of giving birth. Thus, the “birth of Zion” will require tribulations for mankind. However, of interest at this point is the set of symbols found between the triangular ages of man and the tribulations. Those intervening symbols have three components.

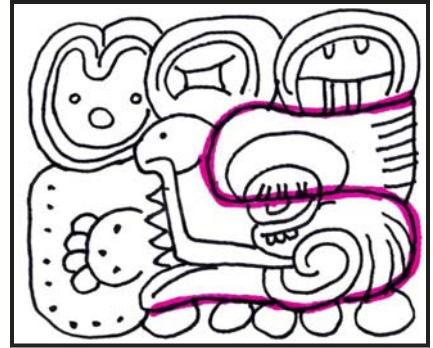
The three components are three dots inside a “C” and the four petals found on the back of the “C.” Together these three symbols give the items that mankind needs to recognize to be able to create Zion. The three dots represent the trinity. The “C” when found with a single dot in the center is a symbol for gold to imply preciousness.¹⁴ However, in this case the single dot



is replaced with three in order to double the meaning; the preciousness is the Trinity, the three who work in unity. And, the four petals represent the Mayan flower of Quetzalcoatl which has four petals. Therefore, they say, “The golden (precious) kingdom of the trinity or of Quetzalcoatl.” Or, if one wishes it can be viewed as “the precious kingdom of Quetzalcoatl powered by the trinity.” Therefore, the message is that mankind must first recognize the preciousness of Quetzalcoatl and the Trinity before he can successfully overcome the tribulations of the flesh and experience the birth of Zion.

This is what I recognize as the Zion

Glyph of the Maya. All of the components of the glyph appear to fall in place and are clearly readable. However, there is one item remains to be identified. It is the single largest symbol on the hieroglyph



and is therefore the most important. Moreover, that item is openly hidden. It is the huge inscribed “S” as part of the wing and it is an integral part of the symbols for Christ’s life, the tail and the lower belly of the bird. The “S” symbolizes repentance.¹⁵ The recognition of the significance of this symbol was accomplished by the late Dr. Alexander vonWutheneau. The “S” was chosen to represent repentance because it depicts the chosen path that one must walk to effectively “change his way.” As stated at the beginning of this article, this glyph is thought to have only been used once by the Maya. Yet, clearly, it shouts “Zion.” And that glyph now can be found in one more location; my front yard.

Footnotes:

1. Stuart, David; [The Inscriptions of Temple XIX at Palenque.](#)
2. Ibid.
3. Simon & Grube; [The Chronicles of the Maya Kings and Queens](#), London, 2000.
4. Though the exact translation of the Mickey Mouse Ears has not been proven, it is accepted by all Mesoamerican epigraphers.
5. Steede & Brown, [The Maya Magi Mission](#), slated for publication in 2012.
6. Stuart, opinion cited.
7. Sejourne, Laurette; [Burning Water](#), Shambala Press.
8. San Bartolo Murals.
9. The dualism of male/female aspects in the portrayal of ancient gods can be found in a myriad of ancient cultures all across the Old World, but is a fairly new concept for epigraphers in the New World. To say the least, even those few epigraphers that recognize this aspect use it sparingly.
10. Stuart, opinion cited.
11. The “Three Precious Ones” are depicted both on the Temple of the Foliated Cross and at Temple XIX. We Book of Mormon would recognize them by the title of the Three Nephites.
12. Steede & Brown; [The Mayan Magi Mission](#).
13. Holy Scriptures Inspired Version Genesis 5:43
14. See stone monument at Chinkultic.
15. See Cacaxtla.



Let me tell you about the Maya Calendar. They used pictures called glyphs instead of names and number like we do in our calendar. Christmas day or December 25th would look like this: If I read it out loud it would sound like this: 6 kawak 6 kankin. Cool right?

We use paper for our calendars but the Maya carved theirs on stone. They meant for their writing to last. Stone lasts much longer than paper you know. Some of their stone carved dates have been around for more than 2,500 years. The Maya combined a 260 day sacred calendar with a 365 day solar calendar. We also use a 365 day calendar based on how long it takes the earth to rotate around the sun. They used the sacred *Tzolkin* calendar to decide the name of each day like we use Sunday or Friday. They used the *Haab* solar calendar to tell them the date like we do for December 25th. The charts below show the numbers and names used for their calendars. They would say the words and carve the pictures in stone. The *Tzolkin* calendar had 13 day numbers and 20 day names. The name for each day was a combination of these days names and numbers. The *Haab* calendar had 18 months of 20 days and 1 month of 5 day. By combining both calendars they could tell what day it was and the date too..

Let's practice with two Maya dates. As we talked about Christmas before, Sunday, the 25th of December is 6 *Kawak* 6 *Kankin*. The 6 is shown by 1 dot and 1 bar in orange. *Kawak* is the 19th picture on the *Tzolkin* chart and is shown as green. Notice that the numbers are turned sideways and added to the pictures. *Kankin* is the 14 picture on the *Haab* chart and is shown in pink. Monday the 4th of July would be 1 *Kan* 12 *Sek*. If you look at the *Tzolkin* chart you can see that 1 is a single dot shown in light blue and *Kan* is shown in pink as the 4th name. If you look at the *Haab* chart you see that 12 is 2 dots and 2 bars and is shown in blue. *Sek* is the 5th picture and is shown in red.

1			1 Imix		1 Polp
2			2 Ik		2 Wo
3			3 Akba		3 Sip
4			4 Kan		4 Sotz
5			5 Chichan		5 Sek
6			6 Kimi		6 Xul
7			7 Manik		7 Yaxkin
8			8 Lamat		8 Mol
9			9 Muluk		9 Chen
10			10 Ok		10 Yax
11			11 Chuwen		11 Sak
12			12 Eb		12 Keh
13			13 Ben		13 Mak
			14 lx		14 Kankin
			15 Men		15 Muwan
			16 Kib		16 Pax
			17 Kaban		17 Kayeb
			18 Etnab		18 Kumku
			19 Kawak		19 Wayeb
			20 Ajaw		5 day month
			Tzolkin - 260 day Sacred Calendar		Haab - 365 day Solar Calendar



Circle the correct glyphs to match the shown word date. I will do the 1st one to get you started.

1 Kan	12 Sek								
9 Chuwen	4 Yaxkin								
11 Etznab	17 Mak								
5 Muluk	15 Chen								
10 Kimi	8 Pax								
3 Eb	13 Sotz								

O	K	G	L	W	L	N	B	U	N	T	J
J	R	B	M	B	O	E	W	V	G	V	E
B	Q	R	N	Q	N	E	A	G	U	M	S
B	A	M	V	J	G	T	Y	E	A	R	C
U	D	A	N	N	C	R	A	N	K	A	N
S	T	A	H	Y	O	I	M	Y	L	I	M
G	W	B	Y	I	U	H	O	E	K	O	K
Z	E	T	D	E	N	T	N	L	N	A	S
I	N	T	G	H	T	D	O	T	X	K	M
E	T	A	D	M	A	Z	H	W	Z	P	Y
K	Y	U	H	R	T	N	U	M	B	E	R
N	E	E	T	H	G	I	E	V	F	M	C

Find the hidden words in the Word Search Puzzle to the left.

- Calendar
- Day
- Haab
- Maya
- Name
- Thirteen
- Tzolkin
- Date
- Eighteen
- Longcount
- Month
- Number
- Twenty
- Year

http://www.teach-nology.com/teachers/lesson_plans/science/archaeology/
http://research.history.org/Archaeological_Research/KidsPage.cfm
<http://www.smm.org/sln/ma/index.html>
<http://www.nationalgeographic.com/pyramids/>
<http://archaeology.la.asu.edu/teo/>
<http://www.digonsite.com/drdig/mesoamerica/15.html>
<http://www.precolumbianweapons.com/>
 For questions e-mail me at tscott75@sbcglobal.net

The Maya Calendar *Continued*

There is a narrow latitudinal band (14°42'N- 15°N) where the sun is vertically overhead around August 12th to 13th and again 260 days later about April 30th to May 1st. He identifies the proto-Classic Izapan culture located at this latitude as the ideal origin of the 260 day calendar.³ Anthony Aveni thinks there may have been a combination of reasons:

"Once a Maya genius may have recognized that somewhere deep within the calendar system lay the miraculous union, the magical crossing point of a host of time cycles: 9 moons, 13 times 20, a birth cycle, a planting cycle, a Venus cycle, a sun cycle, an eclipse cycle. The number 260 was tailor made for the Maya".⁴

The Maya may have inherited the calendar from another culture. Michael Coe feels the Maya were influenced by the Izapan culture who were in turn influenced by the Olmec.⁵ The Canary Islands have used a 270 day calendar as early as 900 BCE.⁶ The Babylonians, Egyptians and Phoenicians used a 135 day Moon cycle calendar (135 days being ½ of 270 days).⁶

If the 260 day calendar was based on any astrological sign there would be 105 days left over at the end of the 1st year, since both calendars run concurrently. Every following year it would be off by another 105 days and both calendars would not match up again for 52 years.⁷

Today's English	Monday	4th	July	2011	
Written Maya	1 K'an	12	Sek	12.19.18.9.4	(long count)
Maya Glyphs				12 baktun	144,000 days
				19 katun	7,200 days
	260 day calendar	365 day calendar		18 tun	360 days
Comparing Modern date system to Maya written and glyph date system Figure 2				9 uinal (winal)	20 days
				4 kin	1 day

The most likely explanations may be that the numbers 13 and 20 had special significance or that a significant event lasted 260 days and was commemorated by this sacred calendar.

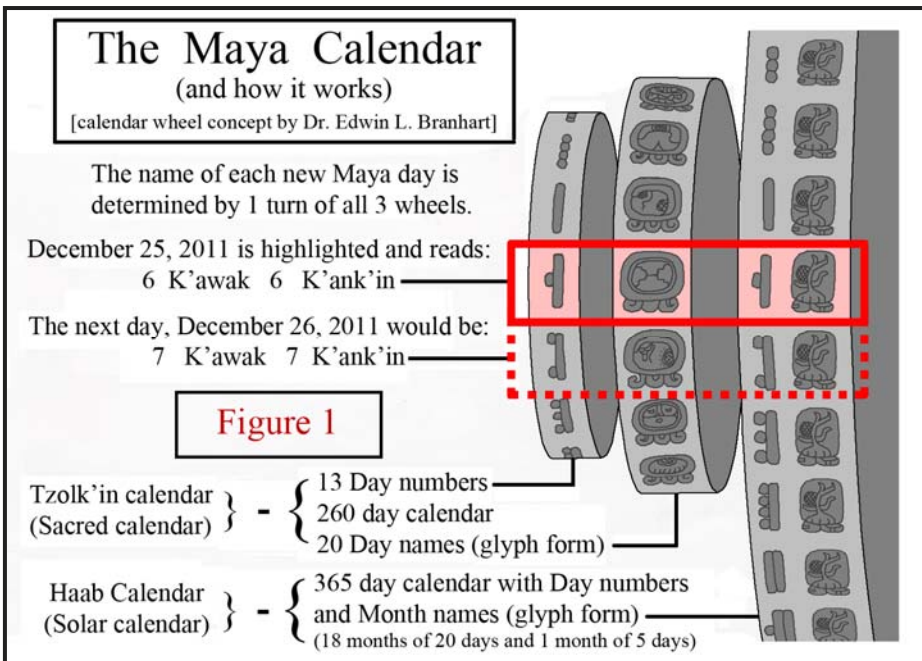
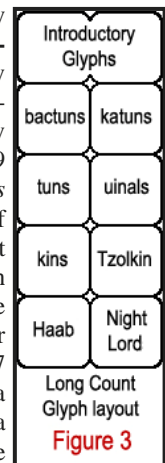
Let's talk about how the calendar works. The days and months were calculated using the *Tzolk'in* and *Haab* calendars. **Figure 1** illustrates how the 260 day *Tzolk'in* and 365 day *Haab* calendar interacted. The day name was a combination of 1 of 13 numbers and 1 of 20 names for a total of 260 combinations. The day and month were shown by the 365 day calendar. A month of twenty days was followed by the next month of 20 days until the 19th month which had only 5 days to round out 365 days for a complete year. In **Figure 1** the interaction of calendars is represented by three wheels, each wheel rotated at the same

time, advancing one segment.

In **Figure 2** you can see the comparison between today's dating system and the Maya system. **Figure 2** shows how the Maya would speak or write out their dates, as well as the glyph form of their dating which appears on stelae throughout Mesoamerica.

The year was calculated using the Long Count calendar which kept track of the number of days elapsed since the start date of the calendar. The starting date in the Julian calendar according to GMT (Goodman, Martinez, Thompson) is considered to be September 6th, 3114 BC.⁸ According to the Gregorian calendar the start date is August 11th, 3114 BCE.⁹ In either case the Long Count starting date would read 0.0.0.0.0. The year 3114 is generally considered the beginning of Maya creation but might have been connected with the Tower of Babel event or the Olmec (Jaredite) landing in America.

Their units of measure with one exception increased by 20 (note a *tun* is only 18 times larger than a *kin*). A *baktun* was 144,000 days, almost 400 years. By adding up the numbers of each unit they could show how many days had elapsed. In **Figure 2** we see that on July 4th, 2011 the elapsed number of days were shown by adding 12 *bactuns* + 19 *katuns* + 18 *tuns* + 9 *uinals* + 4 *kin* for a total of 1,871,464 days or about 5124 years (depending on what you use for the length of the year (365, or 365.25 or 365.2421897 days). **Figure 3** shows a typical glyph layout for a Long Count date. There



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HILL CUMORAH EXPEDITION TEAM, INC

Searching for Truth

c/o David B. Brown
311 N Lee Street
Buckner, Mo 64016

Phone: 816-650-3904
E-mail: davidbrown@hillcumorahexpeditionteam.com

Contributors and Editors

David Brown
Terry Scott
Neil Steede
Children's Page by Terry and Chris Scott

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The Maya Calendar *Continued*

has been a variety of opinions on what the last glyph, a Lord of the Night, means.¹⁰ There were 9 different Gods of the Night. They were given names g1, g2 etc. because no one knows their real names.¹¹

On December 21st, 2012 (or Dec. 12th depending on Julian or Gregorian calendar) the Maya calendar ends its current Great Cycle. The Mayan Long Count calendar will read 13.0.0.0.0. Most Maya scholars and native Mayas consider this a time of celebration, similar to New Year's Eve¹² or the parties some held celebrating the last day of 2000 as the end of the 20th century (although some thought the world would end then too). No connections have been found in any Maya writing or glyphs tying the end of the world with the end of this current Great Cycle.¹³

The most significant event tied to 2012 is the galactic alignment of earth and the sun with and the center of our Milky Way Galaxy during the winter solstice, which occurs every 25,800 years.¹² The Maya may have known about this event and ended their calendar to coincide with this

event, but were the Maya astronomers that good? No one knows what will come next, so one day at a time seems a good approach. Check out the following links.

This site has a downloadable Gregorian to Maya Long Count calendar calculator: <http://www.2near.com/edge/maya/>

This site has multiple calendars converting to the Maya calendar: <http://users.hartwick.edu/hartleyvc/mayacalendar/mayacalendar.html#top>

Footnotes:

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- "The Julian calendar is used for dates before 4 October 1582 and the Gregorian calendar is used for dates after 4 October 1582... I have noticed that a number of Maya Calendar Converters on the WEB have not carefully differentiated between Julian and Gregorian Calendars and zero year and non zero year use. Linda Schele & David Freidel use the Gregorian Calendar to express dates which occurred before the Gregorian Calendar was invented. Historians usually express dates in the Julian Calendar when it was in use, and in the Gregorian Calendar when it was in use." – C. Hartley, Director of Ernest B. Wright Observatory, Department of Physics, Hartwick College, Oneonta, NY. <http://users.hartwick.edu/hartleyvc/mayacalendar/mayacalendar.html#top>
- "J. Eric S. Thompson first determined that this cycle was used as a component of Mayan dates back in the thirties. He speculated ... Each day in the Calendar is under the influence of a particular Lord of the Night (G-Lords), and the cycle began on day 0 of the Mayan calendar." <http://www.pauahtun.org/Calendar/basic.html#lords>
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