

**The Dark Rift and the Abyss:
Barbara MacLeod's Comments During
My Presentation at *The Great Return* Conference
(on December 19, 2012)**

John Major Jenkins

This is in regard to the La Corona "2012" monument, predicated by her comments to David Stuart's blog:

MacLeod: June 30, 2012

Hi, Dave, and thanks so much for sharing this wonderful discovery!

I have been mulling over what look like two discourse markers associated with the future 4 Ajaw 3 K'ank'in date. The first is compatible with the function of ha'i earlier in the text:

i huli ha'i Waxakluhuun Ub'aah Chan Yuknoom Yich'aak K'ahk' k'uhul Kan ajaw.
"...then it is he who arrives, Waxaklahun Ubaah Chan Yuknoom Yich'aak K'ahk',
the holy Kan lord."

I would suggest that ha-jo-ma spells ha' joom, and that this is the (indeed, fronted! :)) subject of uhtoom in a focus construction ha' joom uhtoom 'this is the sinking (i.e. completion) which will happen: 'We know that the "half-period" expression TAN-LAM—literally 'center of the sinking' incorporates a root meaning 'to sink down' with a derivation lamay 'central, centro' (Cordemex 438-439). So I speculate that joom—a /jVC/ noun meaning 'abyss, sinkhole,' (zanja, cima, hoyá, o barranca oscura: Cordemex 228-229, Motul 398-399) is a reference to the (dare I say it?) completion of thirteen piks invoked as an echo of the thirteen k'atuns incorporated into the title of Yich'ak K'ahk' which immediately precedes this.

The second discourse marker ila follows the "three bak'tuns" which in turn follow 3 K'ank'in. III-PIK-ki-la : uux pik ila 'three bak'tuns (are) these' (which count from 10.0.0.0.0).

Thanks abundantly and best wishes to you and the La Corona project!!

Barb MacLeod¹

The "abyss" glyph is at G6a. She further wondered, in a comment during my Copan presentation of Dec 19, if the abyss would indicate a going down into the underworld-center at a period-ending rite, apparently to convene with the supernaturals to re-order time and/or to experience, as she said, a "rebirth." This would apply to the 9.13 PE in parallel to the 13.0 PE, with Yuknoom as the named lord of the PE "abyss" (much like a "Lord of the Black Hole" --- sort of a King of the Underworld emblem). The association of the joom-a /jVC/ noun with the dark rift makes sense for Yuknoom, for the 9.13 date, and the 13.0 date because of the Saturn-Moon conjunction at the Dark Rift on 9.13,

¹ <http://decipherment.wordpress.com/2012/06/30/notes-on-a-new-text-from-la-corona/>.

because of the Saturn-Moon conjunction in Yuknoom's birth chart, and because of the sun-DR conjunction on 13.0 in 2012. The Dark Rift is the common feature, and it is the entrance to the underworld (the *Xibalba be*). To reiterate, MacLeod wrote (above): "So I speculate that joom-a /jVC/ noun meaning 'abyss, sinkhole, (zanja, cima, hoyá, o barranca oscura: Cordemex 228-229, Motul 398-399) is a reference to the (dare I say it?) completion of thirteen piks invoked as an echo of the thirteen k'atuns incorporated into the title of Yich'ak K'ahk' which immediately precedes this."

She expands further on these thoughts in her comments, later that year, during my Copan talk of 12-19-2012, at *The Great Return* conference (3:45 minutes):²

1:25:50 mark, Barb:

"He's actually taking the title as a 13 K'atun Ajaw. He takes that title by virtue of having celebrated that K'atun. It's a [connector?]. Especially there's a 13 K'atun Ajaw and the parallel that I believe they were really aiming for is between *his title* and the 13 Baktun ending; and the glyph that follows it --- I made a comment on Dave's blog, and Dave hasn't replied to it --- but I still say, I figured out that this biz reads "ja-hoom-to" --- that is an "abyss" (and I use abyss in a very special way) that will happen on 4 Ajaw 3 Kankin [December 21, 2012]. It has to do with the fact that they conceive of these cycles as, when they are completed, they go down into the underworld for rebirth. And there is a greater argument to made on the idea of this being *an abyss* --- there's a zillion things that this jumps to, one of which is that the Square Nosed Beast is mentioned as the 'beast of the abyss' on Tortuguero Monument 6. And Michael's gonna be talking about the Square Nosed Beast."

JMJ: Wonderful, wow, the primordial Square Nosed Beast...

BM: And I have a reading for this; the Square Nosed Beast reads "sustenance." The first vertical part of it is "ja joom-a", and it's pointing back to the 13-Katun title saying *that's the abyss that will happen on 4 Ajaw 3 Kankin*. And at the very end it says that 3 Baktuns are added --- that's how they got there from 10 to 13. [from the 10th Baktun PE to the 13th Baktun PE]

JMJ: Well then the astronomical parallel between the 13th Katun ending in 692 and the 13 Baktun ending in 2012, the astronomical parallel that I can show you here, might have some meaning ...

Barb: Yeah, let's hear it.

On July 23, 2014, I wrote to Barb:

Hi Barb,

Thank you for sharing your new email. Hope you are enjoying the summer. I've revisited your comments about your "abyss" reading of the joom-a /jVC/ noun on the La Corona "2012" inscription. On Stuart's blog you wrote:

² Recorded and posted online as part of my trip report, "A Journey to the 13th Baktun Completion Through Three Countries Along the 15°-North Sacred Latitude: Izapa, Antigua, and Copan." Posted on January 6, 2013: (<http://alignment2012.com/13th-Baktun-Completion.pdf>). In reference to the time codes, the audio recording of my talk is here: <http://www.alignment2012.com/WS320253.WMA>.

“So I speculate that joom—a /jVC/ noun meaning ‘abyss, sinkhole,’ (zanja, cima, hoyá, o barranca oscura: Cordemex 228-229, Motul 398-399) is a reference to the (dare I say it?) completion of thirteen piks invoked as an echo of the thirteen k’atuns incorporated into the title of Yich’ak K’ahk’ which immediately precedes this.”

Curiously, the word abyss is one of the few words that comes down to us from Sumerian, where abzu meant the deep nether regions. You also mentioned your reading during my talk in Copan, which is recorded. With all the activities and distractions the importance of this sort of went unnoticed. Stuart didn’t respond to your comment. The implication with the Dark Rift / Underworld entrance is obvious, but most scholars seem to avoid the Dark Rift as a viable topic of discussion, despite its powerful associations in Maya mythology and astronomy.

That Yuknoom was attached to the concept reminds me of the “Lord of the Black Hole” glyphs, which simply mean that the king sits at the Crossroads throne and mediates, like a good shaman king, the portal between realms (at the Dark Rift entrance to the Underworld, the snake maw and birth canal). Unfortunately, for Stuart and Houston, the topography of the “Creation myth toponyms” is that of the human religious imagination, not a mythologized astronomy.

Do you have any further thoughts on this? And why would kings want to descend into the underworld at period endings? To commune with the ancestors and supernaturals to re-order time and kick-start a new era? Best wishes,

John [Major Jenkins]

Within a week of this email to Barb my review-essay in *Zeitschrift fur Anomalistik* was released, which I announced to a small group of scholars who I was keeping apprised of developments and new discoveries. A few months later I noted that Hoopes had posted their rebuttal on Academia.edu, so I likewise made my piece public. Further communications with Barb through 2014 were hampered by her stated time restraints. By October I was completing the update of my Update2012.com website, and posted some mini-essays to *The Center for 2012 Studies* in November, including my response to Barb’s invitation to be “persuaded” regarding the evidence (which I have long and repeatedly presented and argued in my work) that the creators of the Long Count intended to target, with the invention of their Long Count calendar, the rare galactic alignment of era-2012. Further comments and critiques are found in my “[Comments on the ‘Great Return’ Essay of Barbara MacLeod and Mark Van Stone](#)” (their essay was published in *Zeitschrift fur Anomalistik* in mid-2012). My essay on “Lord Jaguar’s 2012 Sacrifice” was published December 1, 2014, in *The Clavis Journal of Occult Arts, Letters, and Experience*, Volume 3: Glyph and Stone.