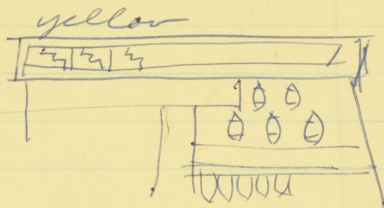
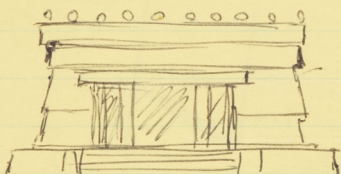


Notes on Ball
game sources

Pastory - much
good here use the ^{white} Biggie

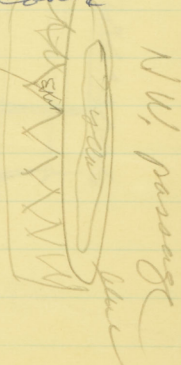


P. 9.

Colef
Vindobonensis

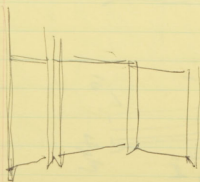
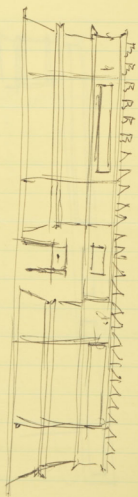
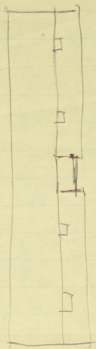
Cebuacatl
Ernest Allen
code

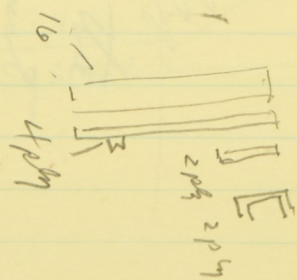
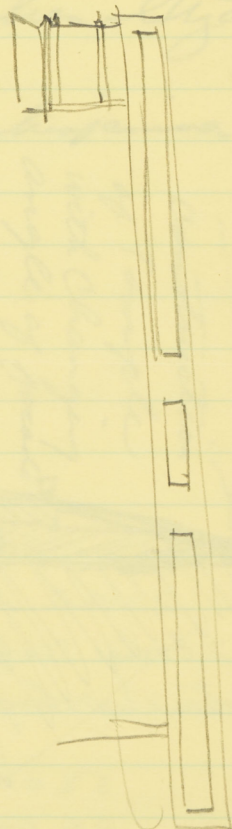
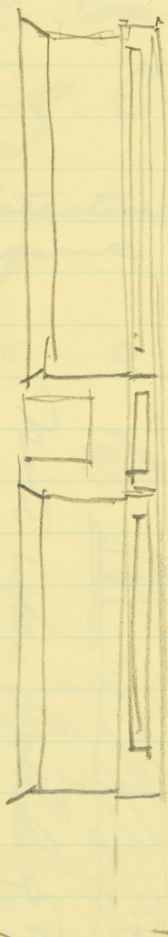
blue
cylinder



1
" X
5
5/8

1
" X
5
5/8

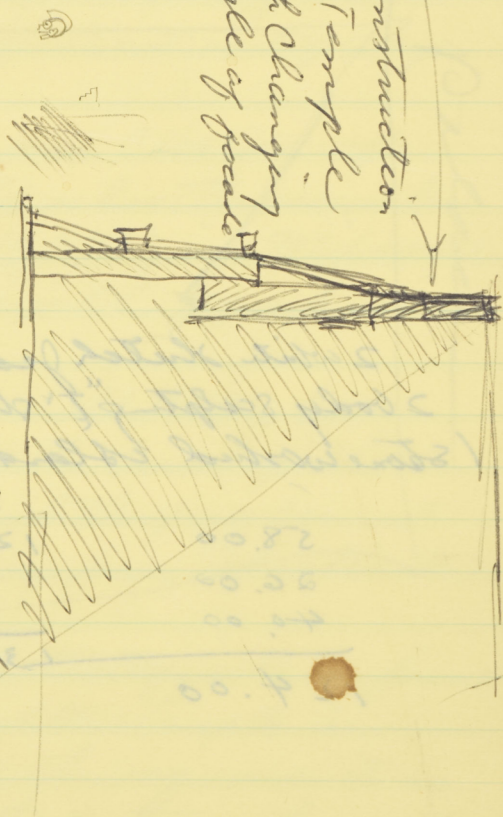




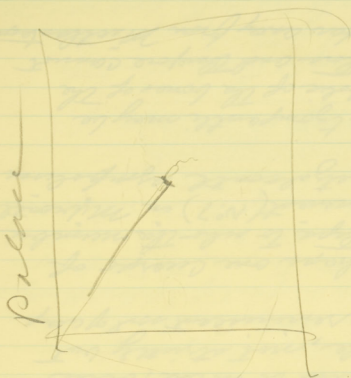
Ball Court
Painting Chichen Itza
P 857

Architectura Prehispanica
Mayaguez

Construction
of Temple
with Changing
angle of facade



Note when building the
outer walls of Ball Court
make sure the wall itself
when finished is thoroughly dry
before putting on plaster coat



[Signature]

2 white slutch Jean
 2 body sculpting "t" slacks white red
 1 stone washed island shirt.

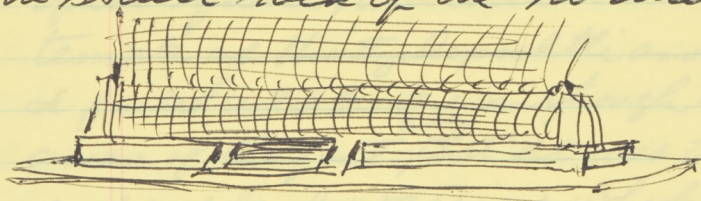
58.00	124.00
26.00	1.25
40.00	8.95
124.00	134.20

May 9, 1992

Mixcoapan tezompantli

- ① Built it in the Toltec style, not strictly but in a reminiscent sort of way
- ② Perhaps one Cuervo of 14 steps to echo the number prominent (Nº 7) in Mixcoatl - Quetzalcoatl symbolism
- ③ This tezompantli may be symbolic of the bones of the Ancestors and therefore cannot be too far away from Mictlantecm
- ④ Although the teotihuelli in front of Nuevopochilli's temple is the center of the square it is not always the center or the most

important one. That is located in the great bridge at Coatlan which places the great tzompantli always in the south i.e. the skulls of the Huitznauhua, the southerners. But when this center, fire, focus moves from ~~that~~ Coatlan to the fire place in front of Tlaloc + Huizil rock the ~~temple~~ temple, the Mexcoapan Tzompantli becomes completely the skull rack of the Northerners.



(5) You might think about the alignment of this Tzompantli in relation to the center fire at Coatlan. Build Coatlan first.

(6) I noticed the Chac moel in front of Tlaloc's temple has white on its head - snow - and on its raven,

1 Potaro
2 multiple

The Maya word "Chac"
means among other things "bull"

This is important
map,

When considering the separateness
and elite overtones which seem
to ^{constitute} be such ~~and~~ important features
of the character of the Eastern half
of the square, that area behind the
temple of K'uitzilopochtli and Tlaloc.
I failed until now even though I was
aware of the fact, ^{to say} that it was the
souls of dead warriors which
accompanied the sun from sunrise
to midday when that function ~~was~~
assumed by the Cihuateteo who
accompanied it to the western horizon.
Since Stuart and I ^{felt} ~~felt~~ that
this Eastern half had a lot
of hints pointing not only to



Ancestors, but to the Mimipesa
as Cloud Companions - in other words
Ghost Warriors. This sudden realization
of the suns companions and their function
becomes the keystone of the whole scheme
and confirms many other functions
we had wondered about. The other large
skull rock near the Temple of Mipcoatl
now makes even more sense. Also
the concept of Mipcoatl as a sort of
prototype of Huitzilopochtli as the
sun explains the prominence and
placement of his temple and its ^{near} orientation.
And confirms for me at least that its
doors faced west. Even my placement
of Teotlalpan seems to fit as the
ancestral land to the east where the light
of the sun first strikes the earth in ground.

Speaking of sunrise, I have been
fascinated with the possibility that
the heights of the temples were so
~~calculated~~ calculated that when

The sun rose it would strike the
tops of these buildings in a
pre ordained hierarchic succession
Something like Huizilopochtli first, then
Tlaloc, six feet lower, then Tezcatlipoca
Mipcoatl, the sun, Quetzalcoatl
and finally the earth or rather
Vegetation temples and lastly
the temples at Coatlan, Xithecuitli
and Cihuaacoatl. If this theory
were true it would be interesting
to discover when the light would
strike the 2 great Tzompantlis as this
would provide the final clue as to
their height. The other, smaller Tzompantlis
might be in this hierarchy as well

I read in Portilla's book that the soul
of a sacrificed messenger to the sun first
delivered that message to Venus who
carried it to the sun. Since Venus
is the harbinger of the sun, the one who
goes before ^{this} links him with Mipcoatl
as prototype sun, and to his domain

over the ancestors and of the
god Quetzalcoatl a mediator between
the bones of the ancestors and the
present creation of living men.
This message to the sun once in
Venus's possession was given in
full force to the sun as it broke
the Eastern horizon.

Going back to the beginning
of this discussion of the sun's
passage from the Eastern horizon
to its zenith at noon over the
symbolic center of the square it
now seems to make the most sense
to place a (or the) gladiatorial platform
on the middle ^{the} north-south axis
line in front of the temple of the
sun in line with the great teotihuacan
of Huizilopochtli and Tlaloc.

The importance of this zenith
position of the sun at its most potent
might help explain the positioning

of the Huey Tzompantli at the absolute end of the suns rising are giving this structure a powerful ~~strong~~ Western symbolism.

As for the placement of the Mipcoapantzompantli I tend to want to place it further to the east near the north eastern corner of the crenellated wall.

I believe that this wall was all that separated the sacred square from a canal in this area. and This water source might be a clue to the "apan" in this skull rock's name..

(Note. Be! keep this in mind - I thought of placing the T. of Mipcoatl in the center of the North South axis of the Eastern half of the square and then placing the Tzompantli also on this axis to the north. Then I thought where did they put the skulls of those killed on Tlaloc's Temple

And I thought of the skull altar
to the north of it. Even though I
do not think this a skull rack
I thought the proposition
an interesting one

Other notes on Mipeoatl

Tlahuizcalpantecuhli is the
Aurora and might never not
even as a god, leave the Eastern
horizon but like the rays of the
~~setting~~ rising sun show as white
stripes of light against the red sky
In the book ~~Tepic~~ "Feathered
Serpent & Smoking mirror" by Durland
there is a clay sculpture of this god
In his hands he has a Maquey
leaf (?) and an instrument for
Boring the Maquey for pulque. There
may be hints here as to the location
of the Temple of Tochpan. Also with
these implements is seen a connection
with Teollalpon

Another thought that sunrise
on the mid year would rise
right down the eastern causeway
and into ~~the~~ and through the
Eastern gate shedding its
sun directly on Teotatlpan

Tezcaacoacatl - title
held by one of several speculators
at Montezumas Court

Tezcattl - mirror, light,
Tordar governor enlightenment
or good advice.

{ TLAPALLAN - literally "in the crimson"
the place of dawn, the eastern
home of the sun, the warriors
paradise, the afterworld

Mictlan "Among the Dead"
Mictl Metl - ^{modern} Maquay

Mizquilt^① - mesquite^② fig. Chief
ghost warrior or warrior. synonym
Anuehuetl, Pochotl (the ceiba)
Pochotl also means lord,
Captain, protector.

Mitl - Dart, arrow. Mitecan arrow
place or battlefield. figurative warrior
keyword arrow. Omittl - bones.

Mixcoatl^① literally cloud companion
ghost warrior, ancestor, "ocelomixcoatl"
Cenzon mipeca the legion
of the dead

I think that the concept of
to the place where the sun first
ends the upper worlds darkness
would link this part of the surface
of the earth with the highest
mobility.

Quecholli - ① any bird especially
in the sense that any bird is divine
② Ghost Warrior, resonant key word
Swan.

IMPORTANT!!!

Remember that the Aztec
day began at noon
(when the sun was at its
strongest)

This not only lends
credence and strength to the
concept that the underworld
spirits and Ghost Warrior
influence continues to operate
after dawn upon the surface
of the earth, still accompanying
the sun in its rising. Only
when they reach the Western most
limit of the Eastern half of
the ^{great} square do they relinquish
their duty to the Chuateteo

who continue as escorts of
the sun in his descent to the
far Western horizon.

This fact alone confirms
at least for me a kind of
separateness of the Eastern
and Western halves of the Sacred
square.

Furthermore these divisions
even in complementing each
other seem also to more clearly
define the limitations and
functions of each other making
the totality of these complementary
unities more complete and
readable.

Although real or rather
fundamental origins of
the gods, of celestial and
earthly concepts take place
in the precinct of Coatlán in

the direct North, the Eastern half of the square seems more devoted to the historical consequences these initial origins had upon the creation of human, animal, and plant ~~the~~ life and of the relationships or rather interdependencies of each ^{to} with the other and by extension, their further relationships to the Earth, the Cosmos, and ultimately to the Gods themselves each element in this matrix reflecting, interpenetrating and finally illuminating each other.

to these basics here in the Eastern half and in the north central part of the square is added the final primal element, indeed the one that gives the entire square its reason for being and that is the objectivication

in terms of ritual spaces
~~and~~ the concepts of tribal
origins. ~~and~~

This completes the construction
of the "Engine" which runs
the whole complex. As I see
it the other, western half of
the square seems more devoted
to actual ritualistic observances
on the part of the people to those
consequences ~~of~~ generated
in the East and north. Here
in the west you would be
more aware of ^{themselves} temples and of their
ritual spaces, of a sort of objectification
in more direct terms of the
Gods ^{themselves} and their individual
functions for the maintenance
of daily life. As I see it
the Eastern half of the square
was ~~for~~ ~~the~~ the responsibility
~~to~~ of the high nobility, ~~and~~
those of the Chichimec blood

~~other~~ of lines and of
the warrior mobility of
of likewise ~~the~~ noble blood.
This place was not only
inaccessable to others, it
could not even be seen from
the western half of the square
except from the heights of
the temples themselves

Likewise was the north
central part of the square,
the actual terminus of
the southern caseway, sacred
way. Closed off to any kind
of general view from the
rest of the square. It was
entered by a triple stairway,
itself very significant and
was surrounded by ~~the~~ a walled
complex of Origin Temples, penitential
Chambers and the rulers ^{small} palace
of ^{fasting} ~~penance~~ and seclusion, used
during his four day ~~obligations~~

in preparations for the great festivals and for his own coronation.

Another unique feature of this northern compound, closing off as it does all general access from the terminuses of the southern road, is its ^{central} position. It straddles and links the Eastern and Western halves of the ^{great} square, projecting its powerful influence into both and by its very centralized presence leaving no doubt in ~~to~~ the spectator that the very soul of the whole vast complex emanated from here. Remember also, that in the night sky the Northern star shined unmoving above this place and that south north band of the milky ways numberless stars found their mythical origin and terminus here.

Notes

Try to find out the real meanings of the names for the four main gates of the sacred square. Take so many other things in after thought there may have been more than one name for each of these gates as well as possible specific meanings for each side of a specific gate in other words was a gate known by one name as an entrance and by another when that same gate was used for an exit.

Note. In the 5th Sun Brundage^{p 130}
footnote 3 Mipecoatl was the prototype
Sun and Itz'papalotl cross the earth. What
I want to say is this puts his temple
to the south of Coatlán and since
he invented war and war took place
when the sun was in the south this works
with my system very well.

notes Mar 16.

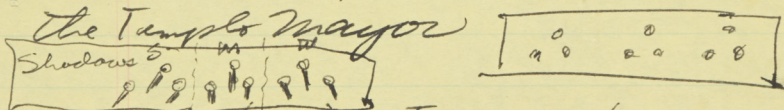
7

When you build the Mifcoapan
teotzompantli think about
building it in the older style
in keeping with homage to ancestors etc

II

Heard on T.V. about the 3 most
important times of year agriculturally
^{Summer} equinox, solstice, ~~beginning~~ equinox
Very Important for Coatlands
and the 3 stars, 3 stones of Teotihuacan,
also they show (on Terra X) at
Tehecanaco in S. America, a wall
with heads in groups of 3's like

The Templo Mayor



If the horizontal zones have
3 prime points could the vertical
world have points within them that might
correspond to these?

March 25th

When building a calpulli complex use different levels for the buildings. Though few would be truly 2 stories, there would be principal houses built on platforms of 5, 6, 7 steps above the surrounding lower buildings

Cerulean Blue
Cad red deep
Cad orange

2
39.4
9
35.46