



IMS Explorer

Down they go towards Pacal's tomb, but who?

A monthly newsletter published by the **Institute of Maya Studies**



September 16, 2009 • Maya Long Count: 12.19.16.12.8 • 8 Lamat 6 Ch'en • G5 An affiliate of the Miami Science Museum

In an article entitled "The Man Under the Jaguar Mountain" by Zach Zorich, *Archaeology Magazine* was the first to spread the news of the ongoing excavations of a tomb located below the Oropéndola Temple, that itself is embedded within Temple 16 at Copán. (Volume 62, Number 5, September/October 2009)

Another Royal Tomb Uncovered at Copán

Possibly the son of K'inich Yax K'uk' Mo', the first king of Copán

The Maya kings of Copán were not interested in moving mountains. They preferred to build their own, like the pyramid now known as Temple 16. Rising 100 feet above the city's Great Plaza, it is the highest point among a group of holy buildings that archaeologists have dubbed "the Acropolis."

Ricardo Agurcia, the director of a research and sustainable tourism organization called the Copán Association, discovered the Rosalila Temple in 1989 deep within the encompassing Temple 16.



The kings of Copán built their temples one on top of the other, leaving parts of the old buildings inside the new structures. For 20 years, archaeologist Ricardo Agurcia has tunneled into these temples, and now he has announced his recent discovery of a king's tomb. (Photo by Ken Garrett)



Archaeologists Molly Fierer-Donaldson and Nereyda Alonso perch on a wooden platform as they lift artifacts from the tomb of the early Maya king discovered beneath the Oropéndola Temple. (Courtesy Proyecto Oropéndola)

Finding Rosalila and the tomb of K'inich Yax K'uk' Mo', the first king of Copán, revolutionized what was known of the city's early history and the Maya's southern frontier. Now, under Temple 16, he has uncovered an adjacent temple called Oropéndola, and discovered the tomb of the king who was laid to rest beneath it.

Archaeologists have dug more than two miles of tunnels through the Acropolis, every foot of space paid for with hours of labor and at the cost of destabilizing the stones above it.

The temple of Oropéndola lies three stories deep beneath the acropolis. The temple was built of stone blocks covered by thin painted plaster. The Wiz monster image found within stands 17 feet high. Jaguar images cover the temple.

Ricardo Agurcia, the chief archaeologist, believes the tomb belonged to the second king of Copán, the son of Yax K'uk' Mo', but acknowledges that it could be any king between the second and fifth rulers in the dynasty.

Molly Fierer-Donaldson was brought in to be the crew's field director. She had to dig another tunnel hoping to come in below the capstones and through the sidewall of the tomb. But instead she

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IMS Presentation September 16:



"Cloth and Shell Ornament Production as Economic Intensification in the Area Surrounding Chichén Itzá"

with Dr. Traci Ardren



Jim Reed, Editor

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Letter to the Editor:

Last month, (Vol. 38, Issue 8, pg. 4), we published an article entitled "Temple Lintels Trace Suggested Reason for Collapse of Maya Culture". Now, Joaquín Rodríguez, a key member of our IMS Maya Research Team, adds his observations:

Surviving Maya Lintels Aren't All They Used To Be!

"Concerning the recent article about the tested surviving Maya lintels at Tikal ... I would not put too much meaning into the use of logwood for lintels. Although it is true that logwood is a gnarly wood, difficult to carve, this is only an impediment to artistic carving.

"Since the majority of lintels are not carved, this difficulty would have no bearing on the lintel's structural use. Most of the tropical woods used by the Maya have about the same density and strength - zapote, jabin, logwood, circote, subinche, cholol, etc. - since wood strength depends on the concentration of cellulose fiber. In turn, cellulose fiber depends on the length of the growing season, which, in the tropics, translates to most tropical hardwoods having about the same density and strength (very high).



Referenced in the previous article, researchers led by David Lentz, a palaeoethnobotanist at the University of Cincinnati in Ohio, sampled wooden beams and lintels from all six major temples and two palaces within Tikal.

"Our engineering research at the Institute of Maya Studies shows that most of these lintels were not being used anywhere close to the maximum capacity of their strength, so even a slightly weaker wood would have no relevance on the structure. To call logwood an inferior material just because it is harder to carve is a stretch of the term. To infer that it represents a depletion of resources is a stretch of the imagination. To begin with, the Tikal use of fixed-end embedded lintels permitted the use of 80% smaller trees. Other reasons like logwood's blood dye sap may have contributed to its use."

Joaquín J. Rodríguez III, P.E., SECB

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On the Cover:

IMS Explorer image of the month: George Fery, our Sept. 9 Explorer Session speaker, leads past IMS

President Beverly West to the tomb of Pacal, deep within Palenque's

Temple of the Inscriptions.

ANALYSIS AND EVALUATION OF LINTEL BEAMS IN MAYA BUILDING CONSTRUCTION

By Joaquín J. Rodríguez III, PE, SECB



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Attend Maya At The Playa – October 1-4

This four-day conference will be filled with workshops, lectures and performances that showcase the magnificent achievements of the Maya, both past and present. Come study and interact with a host of the world's most accomplished archaeologists while relaxing in the peaceful seaside setting of Flagler Beach, FL.

Featured guest speakers include Merle Greene Robertson (pictured), Bill Saturno, Mark van Stone, Jaime Awe, Arlen and Diane Chase, James Garber,

Stanley Guenter, Ramzy Barrois, Reiko Ishihara, Robert Sitler, Jennifer Piehl, David Lee, James Stemp, Patricio Balona, Joaquín Rodríguez, and many more.

Take advantage of a \$70 4-day pass advance registration for IMS members (until Sept. 15). Go immediately to their website at: www.mayaatthep Playa.com



Merle Greene Robertson

Another Royal Tomb Uncovered at Copán

continued from page 1

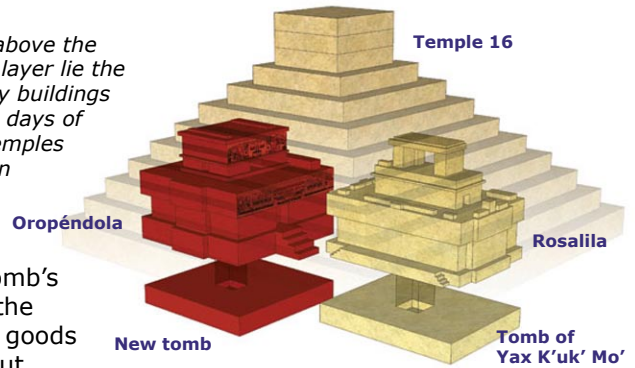
had to excavate six-feet of loose soil before reaching the three layers of capstones that actually cover the tomb. "We were looking for a vault," Agurcia explains. "All of the early tombs have vaults." That wasn't the only strange thing about the tomb. "We didn't find any offerings on top of the capstones like you might expect," says Fierer-Donaldson.

"We realized by the elevation and stratigraphy that we were in the earliest levels of the Acropolis," Agurcia says. Radiocarbon dating indicates that the king was buried sometime between 450 and 550 CE. The artifacts and decorations point to a date prior to 500 CE.

Although the king's name is still unknown, the tomb provides some clues about Copán's growing prosperity at the time, as well as the role the king played in creating it.

The king wore a necklace made of 20 jade beads and 40 shell beads. A large chunk of jade carved into the symbol for the Maya word "K'inich," meaning "Eye of the Sun" or "Embodiment of the Sun," had been placed in the corpse's mouth. A second necklace containing a large piece of jade, carved in the likeness of a monkey head, symbolizing the word Ahau meaning "Lord," was draped across his pelvis. According to Agurcia, these two emblems are

Temple 16 rises 100 feet above the ground. Beneath its outer layer lie the remnants of dozens of holy buildings dating back to the earliest days of Maya rule, 426 CE. Two temples remain mostly intact within the pyramid.



clear indicators that the tomb's occupant was a king. But the mass of wealth and exotic goods also reveal something about the king's role in making Copán a major center of trade.

In the Maya belief system, night is the time that the sun spends in the underworld. It travels through a watery place inhabited by gods and the dead. The jaguar, a nocturnal predator and one of the few cats that swims and spends time in the water, represents the sun at night.

Oropéndola is covered with jaguar icons. On the northern facade's second floor, a large image of a mythical bird spreads across the building, flanked by feline heads with curving stone fangs. On the north face's first floor, a jaguar looks out from the mouth of the mountain monster. Rosalila appears to be the temple of the sun during the day. Oropéndola, on the other hand, is the temple of the sun at night, a ceremonial mountain of the jaguar, and perhaps a passage to the underworld.

Copán lies near the Motagua River, a major source of jade, which was an important luxury item – not



This jade monkey head was part of a necklace buried with the king. The spiny oyster shell contains a large jade bead. The Maya associated shells with the underworld and jade with the human soul. The two together may represent the king's soul in the underworld.

just because it was beautiful, but also because it had ritual associations with rainfall and maize. Being able to control access to jade may have presented a big opportunity for the person in this tomb. "The trade here was very important," says Agurcia. "They were plugged into a network and had access to these very exotic goods."

Source: From an original article by Zach Zorich, Senior Editor at *Archaeology* magazine, released 8/12/09. Images courtesy of Proyecto Oropéndola and *Archaeology*. See the full report at www.archaeology.org/0909/maya_copan. Submitted by Mike Ruggeri and Scott Allen.

Road Construction in the Yucatán Yields Maya Altar

Recently, a Maya ceremonial altar was located during construction along the Tanil-Xtepen stretch of Mexico's Highway 180 (that connects Mérida, Yucatán with Campeche). The altar, composed of 200 cut stones, was dismantled during excavation and placed in the custody of Uman municipal authorities, awaiting relocation to a place where it can be appreciated by the public.

The altar, now designated as "Structure 13 Sub", is in a good state of conservation. One of the altar's most remarkable features is that it is one of the few examples in the Yucatán of this kind of



Four INAH archaeologists (Yucatán Center) and eleven workers from Maxcanú, Yucatán, excavated the Maya altar – in danger of being damaged by road construction machinery. Researchers also uncovered two poorly conserved human skeletons and a metate (corn grinder). Limestone and flint artifacts, as well as mollusks, were also found (shown above).



architecture, which corresponds to the Early Classic period (300-600 CE). Ceramic groups excavated and identified for this period were Maxcanú, Oxil and Xanaba.

Kudos to the INAH salvage teams who work one step ahead of the bulldozers, preserving the

knowledge for future generations. We only hope that such salvage work in the Yucatán results in a growing literature of detailed excavation reports.

Source: Submitted by David Hixson, through Atzlan's Litserv, 8/12/09. Check out Dave's website at: www.mesoamerican-archives.com

Zacpetén, Petén, Guatemala

A Late Postclassic-to-Colonial Period Maya civic-Ceremonial Center

The site of Zacpetén occupies a peninsula on Lake Salpetén in Petén, Guatemala.

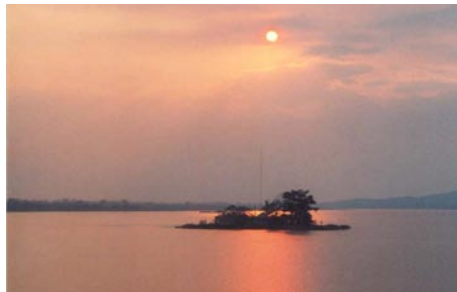
Archaeological and archival data suggest that two major Maya groups dominated the 17th century political geography of central Petén, Guatemala: the Itzá and Kowoj. The Itzá traced their ancestry to Chichén Itzá in north-central Yucatán, Mexico. The Kowoj claimed to have migrated from Mayapán in northwestern Yucatán, which correlates with Yucatecan ethnohistory placing the group in the city prior to its collapse around 1441 CE. Seventeenth-century Spanish accounts describe the approximate territorial distribution of these groups and their political relations in central Petén (Jones 1998: 16). However, ethnic connections with Yucatán homelands had not been previously confirmed for either group and no preceding research has investigated social interactions of Late Postclassic-to-Colonial period Petén communities.

Zacpetén

The site of Zacpetén occupies a peninsula on Lake Salpetén in Petén, Guatemala and was likely the town of Sakpetén, noted by the 17th-century Spaniards. The site was initially investigated in 1979–1980 by Don and Prudence Rice of Southern Illinois University at Carbondale. This research indicated that Zacpetén's residents had deity image censers and ceremonial architecture formally arranged in "temple assemblages," both nearly identical to those of Mayapán (Rice et al. 1998). These, together with the presence of distinctive red-on-white pottery, coincide with Spanish descriptions of the distribution of Kowoj communities.

Zacpetén is, therefore, an appropriate place to investigate similarities with Mayapán, establish diacritics identifying Kowoj settlements, and in doing so, identify architectural and ritual features that mark Kowoj social and political organization in Petén.

Don and Prudence Rice returned to Zacpetén in 1994 under the aegis of Proyecto Maya Colonial, co-directed with Grant Jones of Davidson College. From 1994 to



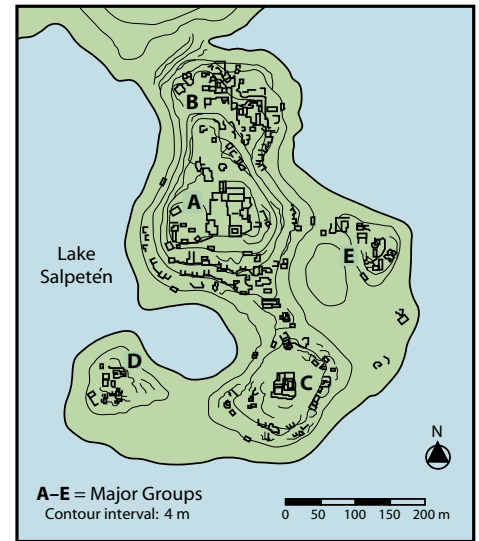
The field camp of the archaeologists is located on a small island to the west of the island of Flores, in Lake Petén Itzá.

1997, survey and excavations at Zacpetén, directed by Timothy Pugh of Queens College, uncovered the site's defensive system, sixteen ceremonial buildings and nine structures in residential groups.

The excavations were conducted to define architecture patterns and to illuminate activities areas associated with architecture, plazas and natural features. A grid with a 1x1 meter resolution was placed upon each architectural group and materials were excavated and bagged according to these units.

In total, 4,685 1x1 meter units were included in the horizontal clearings and some units involved deeper vertical testing. Following the laboratory analysis of 307,686 artifacts, directed by Prudence Rice and Leslie Cecil, Timothy Pugh composed distribution maps documenting relationships between artifact types and architecture and among the various artifacts.

Leslie Cecil conducted detailed stylistic and compositional analyses of the site's non-censer ceramics and Prudence Rice examined incense burners and other ceremonial ceramics. The censers included image and non-image varieties, the former of which often includes depictions of deities mounted upon



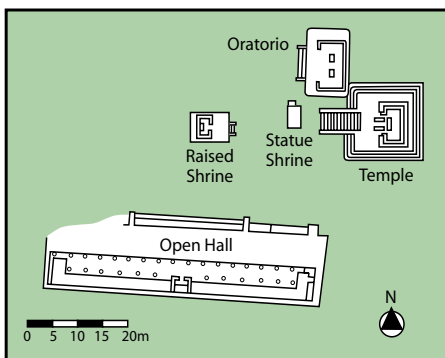
Test pits and excavations to determine activities areas associated with architecture at Zacpetén utilize a 1x1 meter grid.

the front of an hour-glass shaped vessel. Don Rice continues his research on the settlement patterns around Lake Salpetén and domestic patterns at Zacpetén.

Zacpetén's defensive system rests on the northern end of the peninsula where it meets the mainland. It included a wall, two parapets and a ditch, and a moat/canal. It was initially built during the Late-to-Terminal Classic period, but renovated during the Late Postclassic period. Chert and obsidian biface knives and numerous small projectile points, which likely tipped arrows, indicate that the defensive system served its purpose at least once.

Test Units excavated at Zacpetén indicated that it was most heavily occupied during the Middle Preclassic (1000 BCE to 300 BCE), Late through Terminal Classic (600 CE to 950 CE), and Late Postclassic through Contact (1200 CE to 1697 CE) periods. Sparse evidence of occupation during intervening periods is present, but construction events during these hiatuses are minimum.

continued on next page



Ceremonial architecture at Zacpetén is compared to this Mayapán Temple Assemblage.





IDENTITY, MIGRATION, AND GEOPOLITICS
THE KOWOJ
 IN LATE POSTCLASSIC PETÉN, GUATEMALA
 PRUDENCE M. RICE AND DON S. RICE

ISBN: 978-0-87081-930-8
 Cloth, 448 pages, 80 b&w
 photographs. Published: 2009

Neighbors of the better-known Itzá in the central Petén lakes region of Guatemala, the Kowoj Maya have been studied for little more than a decade. *The Kowoj: Identity, Migration, and Geopolitics in Late Postclassic Petén, Guatemala* summarizes the results of recent research into this ethno-political group conducted by Prudence Rice, Don Rice, and their colleagues.

Chapters in *The Kowoj* address the question "Who are the Kowoj?" from varied viewpoints: archival, archaeological, ethnographic,

Book release notice:

The Kowoj Identity, Migration, and Geopolitics in Late Postclassic Petén, Guatemala

Prudence M. Rice, and Don S. Rice, Editors

This fascinating book covers extensively (and intensively) the period of the Late Post-Classic from the fall of Mayapán to the Spanish conquest of the Central Petén. While focusing primarily on one ethnic lineage (the Kowoj), it so precisely delves into their origins and relations that it becomes a study of the complete Late Post-Classic (even to its present relations to modern Lacandon). The multidisciplinary approach gives us an in-depth view of this period from ceramics, site layout and construction techniques, to their political interaction with other Maya groups and the European newcomers. Relying heavily on archeological data as well as ethnohistoric reports and Spanish chronicles, it is as complete a view as possible.

linguistic and bio-archaeological. Using data drawn primarily from the peninsular site of Zacpetén, (see article on page 4) the authors illuminate Kowoj history, ritual components of their self-expressed identity, and their archaeological identification. These data support the Kowoj claim of migration from Mayapán in Yucatán, where they were probably affiliated with the Xiw, in opposition to the Itzá.



Prudence Rice examines incense burners and other ceremonial ceramics from the region.

Prudence M. Rice and Don S. Rice have co-directed research into the Maya occupation of the Petén lakes region of Guatemala for more than thirty-five years.

The Kowoj is based on their archaeological and historical investigations, begun in 1994, of the sixteenth-to-eighteenth-century political geography of the region.

Source: Book release notice submitted by Joaquín Rodríguez. Get the book from the University Press of Colorado of Boulder, CO, at: www.upcolorado.com

Zacpetén *continued*

Zacpetén's Late-to-Terminal Classic period occupation is enigmatic. Despite the lack of large ceremonial structure from these periods, several carved stone monuments were recovered – some of which were fitted into the masonry of Late Postclassic ceremonial buildings.

Zacpetén's Late Postclassic period occupation is concentrated in four of the five groups on the peninsula. Group D and Group E are residential groups. Group A and Group C are dominated by ceremonial buildings grouped into assemblages nearly identical to those of Mayapán.

Mayapán temple assemblages are precise configurations of five buildings (Proskouriakoff 1962). The primary building in temple assemblages is a temple, which usually faces to the east or west. A raised shrine stands opposite and faces into the temple, and a statue shrine lies between the temple and raised shrine. Adjacent to

Several carved stelae were found embedded within later architecture.

the right side of the temple is an oratorio, which faces in the same direction as the temple. Finally a long, low open hall rests at a right angle to the temple. Open halls have been identified as lineage headquarters; therefore, each temple assemblage may have been a lineage-based civic-religious group (Rice 1988).

Group A at Zacpetén was the civic-ceremonial center of the site and contains two open halls rather than one with a small *sakbe* (causeway) bisecting the plaza and separating the halls. The presence of two lineage halls in the site center suggests social duality and the *sakbe* may have been a unifying metaphor (Pugh 2001).

Current and Future Research

Continuing research is comparing the patterns defined at Zacpetén to those of other Kowoj sites and sites of other social groups both inside



and outside of Petén. The next stage of research for the Proyecto Maya Colonial will be an investigation of the Itzá region. This project will focus upon the site of Nixtun Ch'ich, which lies on the western end of Lake Petén Itzá, and other Itzá sites in the region. The goal is to obtain data that can be compared with the materials obtained from Zacpetén in order to discern Itzá and Kowoj artifact assemblages, architectural styles and activity patterns.

Source: From the Queens College – City of New York University (CUNY) website at: <http://qcpages.qc.edu/anthro/pugh/zacpeten/zacpeten.html>

Transformation in Time: Defining Xuenkal, Yucatán, During the Terminal Classic

by Traci Ardren and T. Kam Manahan

The following is only a part of an unpublished paper, from a program the authors presented at the 7th International Mayistas Conference, Mérida, Yucatán, July 2007.

On the site size ranking scale, (see map) Xuenkal is a rank 2 center located 45 km north of Chichén Itzá on the fertile plains halfway between the urban center of Chichén and its trade port of Isla Cerritos on the north coast. With ongoing excavations and research, Proyecto Arqueológico Xuenkal (PAX) continues to focus on defining the nature of the Late Classic to Terminal Classic transition in the region north of the Chichén polity.



On site: View of an unexcavated mound through the arch of Rancho Xuenkal

Recent re-evaluations of the Chichén chronology demonstrate that the rise of the urban center temporally overlapped with surrounding centers. Archaeological data from Xuenkal suggest that Chichén did not rise in a vacuum – population decline and site abandonment at the end of the Late Classic across much of the northern lowlands may have been the result of environmental strain and endemic conflict as recently proposed, but such processes definitely coincided with the rise of Chichén in the central plains region of Yucatán.

Regional Overview

Xuenkal is located in the heart of a region designated Cupul in the ethnohistoric literature of the 16th century. The Cupul area has higher than average rainfall and richer soils that accumulate in natural sinkholes known as *rejolladas*. Ancient settlements cluster around *rejolladas* from the earliest periods of occupation at Xuenkal.

Rejolladas are used for intensive agricultural practices, especially arboculture and apiculture,



Rollout of a palace scene decorated with abundant olivella shells by Justin Kerr (K5384). Explore the Kerr Maya Vase Data Base at: www.famsi.org

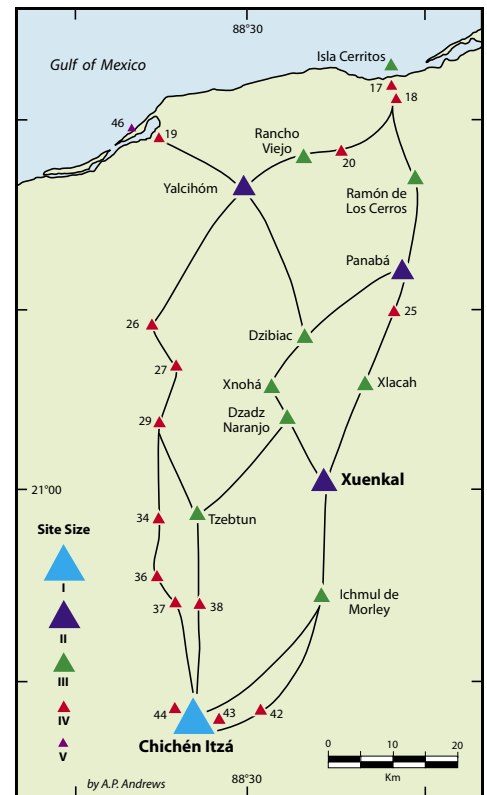
and while today such features are filled with bananas and citrus, research shows in the ancient period tree crops such as cacao and ramon were cultivated. The Cupul region also includes the economically important salt beds of the northern Gulf coast, control of which shifted during the Terminal Classic period into the hands of the leaders of Chichén Itzá.

Research by the Cupul survey project in 1988 and more recently by PAX has confirmed a dense regional population throughout the plains north of Chichén. The earliest surveys of the area located 75 sites within this roughly 4,000 km² area and recent mapping has shown these sites to have extensive residential settlement dating to the Late Classic period and beyond. Throughout the Cupul region occupation originates in the Late Preclassic, expands in the Early Classic, and reaches apogee in the Late Classic to Terminal Classic periods, with minor settlement in the Postclassic period throughout the entire region as well.

Ancient Xuenkal

The monumental core of Xuenkal occupies an area of 1 km² and settlement is dominated by structure FN-40, a single large pyramid 65 meters on a side standing 29 m tall. The Palace Group was situated on the summit of a natural rise in the bedrock that accentuated its prominence and visibility.

The center of the site was heavily fortified by a system of defensive constructions. A newly



Itzá trade routes as proposed by A.P. Andrews (1988). The location of Xuenkal is mid-point between Chichén Itzá and Isla Cerritos. Map recreated by Jim Reed.

recognized internal *sakbe* (raised roadway) runs between groups of temples in the center to a large platform, located on the southeastern edge of the site center. Of special significance are the clusters of modest residential structures located around the six *rejolladas* surrounding the urban core.

Summary of Research

Research by PAX from 2004-2009 has begun to address the nature of the regional polity centered at Xuenkal and its Terminal Classic transformation during the expansion and florescence of its neighbor Chichén Itzá. By documentation of changing patterns of environmental and economic resource exploitation, they plan to address the nature of political changes throughout the plains north of Chichén Itzá and its surrounding hinterlands.

Source: Condensed from the original report submitted by Traci Ardren. All images used with permission.

Dr. Ardren shares her full story on Wednesday, September 16. See her program announcement on next page.

Institute of Maya Studies Line-up of Presentations!

September 9, 2009: IMS Explorer Session (Classroom-style):

"Incidents of Travel: In Chiapas"

with **George J. Fery**



The tomb of Pacal lies deep within the Temple of the Inscriptions at Palenque. Photo by George Fery.

Among the many facets of IMS field trips, some stand out more than others, such as friendship and the discovery, or re-visit, of Maya archeological sites. How to describe the last trek that took place in November 2008 is not simple since it was, in the opinion of all participants, an outstanding one among those of years past.



In route to Yaxchilán, IMS Explorers make their way down to the lanchas along the Usumacinta River, actually the border between Mexico and Guatemala. Photo by Rick Slazyk.

To present such a trip is not a simple matter since it entails familiar disciplines to IMS members, i.e., history, archaeology, architecture, the arts, etc., and covering them all would require far more time than allotted for this presentation. George Fery will attempt to show not only the journey to five great Maya sites, but also the people of the time – whether depicted in stone, ceramic or frescoes – as well as those of today. With George's adept guidance, let's try to capture the "spirit" of the beautiful remains of a great past.

September 16: IMS Presentation (in the Museum Auditorium):

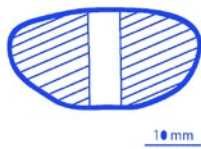
"Cloth and Shell Ornament Production as Economic Intensification in the Area Surrounding Chichén Itzá"

with **Dr. Traci Ardren**

Associate Professor of Anthropology; Director, Program in Women's and Gender Studies; University of Miami. (Ph.D., Yale University, 1997)



A spindle whorl from Xuenkal with bird imagery.



A central component of models for the rise of Chichén Itzá is the intensification of economic production and exchange. Evidence from recent excavation of a large platform at Xuenkal, on the plains north of Chichén Itzá, indicates cloth and shell ornament production may have been primary craft activities that intensified during the Terminal Classic period.

This presentation will give an overview of the Classic period city of Xuenkal and present data on a concentration of spindle whorls and shell ornament fragments from structure FN 129. Through comparison with regional evidence for textile and artifact production, it suggests the inhabitants of Xuenkal were absorbed within the processes of economic centralization at work within the Chichén polity. Women's labor in the domestic world was a key component of regional economic intensification. This program summarizes a forthcoming publication by Ardren and other members of the Proyecto Arqueológico Xuenkal in the journal *Latin American Antiquity*.

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IMS Explorer

Newsletter of the
Institute of Maya Studies

3280 South Miami Avenue
Miami, FL 33129

Call the Maya Hotline
at 305-235-1192

New website address:
www.instituteofmayastudies.org

Coming up next month:

The IMS Explorer reports on important excavations going on now at Chichén Itzá. This image courtesy of yucatan.com.mex



**Thanks for helping
the IMS
"Go Green"!**

Upcoming Events at the IMS:

September 2, 2009: **IMS Board Meeting**
All IMS members are welcome to attend.

September 9: *IMS Explorer Session*

"Incidents of Travel: In

Chiapas" – Join our good friend **George J. Fery** as he recounts the recent IMS-member adventure to visit Maya sites in the Mexican state of Chiapas. "Together then, let's try to capture the 'spirit' of the beautiful remains of a great past." Among several sites to be presented, explore magnificent Palenque, the murals of Bonampak, and a trip by river lancha along the Usumacinta River to Yaxchilán and Piedras Negras.

September 16: *IMS Feature Presentation*

"Cloth and Shell Ornament Production as Economic Intensification in the Area Surrounding Chichén Itzá"

– with **Dr. Traci Ardren**. Evidence from recent excavations at Xuenkal indicates cloth and shell ornament production may have been one of the primary craft activities that intensified during the Terminal Classic period.

Upcoming Events and Announcements:

Oct. 21: *IMS Presentation (in the Auditorium)*

"Radical Reform in the Maya Worldview at Mayapán, Mexico's Last Maya capital"

– with **Susan Milbrath**, Ph.D. Maya murals at Mayapán in Yucatán provide a rich picture of the changing nature of religious imagery, reflecting waves of foreign influence in the late Postclassic capital of the Maya world.

October 1-4: *Conference*

The Third Annual Maya at the Playa Conference

– This four-day conference will be filled with workshops, lectures and performances that showcase the magnificent achievements of the Maya, both past and present, in Flagler Beach, FL. **Joaquín Rodríguez** will present a program about Maya lintels. See announcement on page 2. Get more info at: www.mayaatthelaya.com.

Through Dec. 31: *Museum Exhibit*

"Aztec to Zapotec: Selections from the Ancient Americas Collection"

– Theme of an Orlando Museum of Art Exhibit in Orlando, FL. Representing a time period of more than

3,000 years, the exhibition features more than 180 works drawn from the OMA's Art of the Ancient Americas Collection. Get more info at: www.omart.org/exhibitions/aztec-zapotec



Through Dec. 31: *Museum Exhibit*

"Fragile Memories: Images of Archaeology and Community at Copán, 1891–1900"

– A photo-essay featuring the best visual records of early Peabody expeditions chosen from their recently completed two-year project to digitize over 10,000 19th-century glass-plate negatives, especially from the museum's expeditions to Copán. Peabody Museum of Archaeology, Cambridge, MA. More info at: www.peabody.harvard.edu

Through Jan. 31, 2010: *Museum Exhibit*

"Painted Metaphors: Pottery and Politics of the Ancient Maya"

– Theme of an exhibition at the University of Pennsylvania Museum of Archaeology and Anthropology in West Philadelphia, PA. Get more info at: www.paintedmetaphors.org

IMS Explorer

Please note that all articles and news items for the *IMS Explorer* must be submitted to the Newsletter Editor by the second Wednesday of the month. E-mail news items and images to mayaman@bellsouth.net or forward by postal mail to: Jim Reed, 936 Greenwood Ave NE, Apt. 8, Atlanta, GA 30306