



IMS Explorer

A Florida scholar who has worked for years on behalf of the modern Maya in Guatemala ... but who is he?

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



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An affiliate of the Miami Science Museum

INAH Mexico recent update: Surprising Discovery at Bonampak

Burial Discovered Under Second Room of Murals Paintings

Investigations into how best to conserve the Bonampak mural paintings (located in Chiapas, Mexico) took a fortuitous side-turn recently with the discovery of a crypt under the second room of Templo de las Pinturas (Temple of the Paintings). Inside were found the remains of a man entombed with jadeite ornaments and ceramic objects that could be more than 1,300 years old.

His identity has yet to be determined, but he might have been a war captive such as those represented in La Batalla mural, or a relative of Chaan Muan II, who ruled Bonampak from 776 to 792 CE.

The discovery results from the multidisciplinary project conducted by the National Institute of Anthropology and History (INAH). The objective of the project was to determine features of the soil where the building stands, to implement an optimal method to conserve the deteriorating paintings.

By using ground penetrating radar (GPR) on the temple's surface, engineer José Ortega detected a void where the funerary crypt was later located after excavation.

The burial has been dated towards the end of 8th century, during the reign of Chaan Muan II, identified as the last ruler of Bonampak. He ordered the creation of the Temple of the Paintings, that consists of three rooms completely decorated with colorful murals over the throne, walls and vaults.

Archaeologist Alejandro Tovalin Ahumada, director of the excavation, said the individual seems to have been buried with the skull missing. Only the jawbone was located.



INAH released this image of the jade beads associated with one of the bracelets.

At his feet, two polychrome dishes were placed, and instead of the skull, a perforated alabaster vase was found. According to preliminary studies the man would have been between 35 and 42 years old at the time of death.

The individual was adorned with a Spondylus shell pectoral and a necklace and two bracelets of jadeite beads that totaled 443 stones. The bracelets also have 16 marine shell beads.

A small flint knife was found next to the alabaster vase. Tovalin explained that the perforation of the vessel and the knife by its side indicates the ritual sacrifice of the container, a common practice among the ancient Maya.

"I think the murals refer to a lineage change achieved through a battle; there is a possibility that the remains correspond to the leader of the overthrown group," said Tovalin.

"Chaan Muan II was part of a different or secondary lineage at Bonampak until the time of the battle, during the Late Classic period. With the help of a military and wedlock alliance with Yaxchilán, he overpowered Bonampak. Captives represented in the murals are probably the group that ruled the city." More investigation is needed.

Condensed by the editor from an original report released 1/8/10 on the English version of the INAH website at: <http://dti.inah.gob.mx>

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IMS Presentation (in the Museum Auditorium) February 17:



"An Overview of Psychoactive Plant Use by Pre-Columbian Andean Cultures"

**with Dr. Constantino
Manuel Torres**



**Jim Reed,
Editor**

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Reflections on December 21, 2012

Image by Robert Sitrler.

by Dr. Robert Sitrler

For the Maya, this is not the close of the second millennium or 2,000 years after Christ, but rather the close of the fifth millennium according to the ancient Maya calendar initiated in the mythical year that corresponds to 3,114 BCE. ... The B'aktun includes the global concept of time and the regeneration of life with new ideas and actions. In other words, the theoretical B'aktunian approach leads us to understand the effect of human ideas and actions on all that exists on the earth and their effects on the environment and cosmos."

In very recent years, knowledge of the year 2012 has spread beyond the realm of internationally known Maya spiritual teachers and Maya intellectuals to include a few spiritual guides still living and working within their highland Guatemalan communities. Since the year's significance stems from part of their ancient culture, their tendency is to incorporate it instinctively into long-existing prophetic traditions and hopes for a revival of Maya culture and indigenous political power.

Gaspar González

As a senior member of the cultural revival movement known as the Movimiento Maya, a serious scholar, a native speaker of Q'anjob'al Maya and a former member of the Guatemalan Academy of Maya Languages, González has impeccable credentials as a Maya spokesperson. His specific references to the year 2012 undoubtedly are a result of academic study of the once-forgotten Maya Long Count calendar but they coincide perfectly with ancient prophecies among the Hach Winik and Macewal and highland Maya that don't refer to a specific date.



Victor Montejo

Another Maya intellectual, the Jakalteko novelist, professor and cultural activist, Victor Montejo, echoes González's emphasis on the active role of human beings in the coming age after 2012 when he says that: "Prophetic expressions of the indigenous peoples insist on the protagonist (leading) role that new generations must play at the close of this Oxlanh B'aktun (thirteen B'aktun) and the beginning of the new Maya millennium. The ancestors have always said that 'one day our children will speak to the world.'" ... This millennial



Ritual offerings at one of the K'iché Maya altars, Pascual Ab'aj, Chichicastenago, Guatemala.

or B'aktunian movement responds to the close of a great prophetic cycle ... the great prophetic cycle of 400 years in the Maya calendar.

Rigoberto Itzep Chanchavac

The K'iche' spiritual guide Rigoberto Itzep quotes community elders in Momostenango who say, "You will still see many warnings. You will still see and hear strange things. You will still see great ruin. There will be many changes on Earth."

According to Itzep, these K'iche' Maya elders never specified the year 2012, but for him, the potential for the year is obvious. "The ideological power of the West in its entirety might expire forever in 2012," words that undoubtedly represent the heartfelt wish of many Maya in the region.

But even for Itzep, and other traditional Maya, the exact date itself in 2012 is not especially critical. Instead, they view the date as simply a temporal marker in the midst of vast cyclical processes that were set in motion long ago. As José María Tol Chan, an *ajq'ij* from highland Guatemala, recently told me: "It is an event that has already begun, there are already signs. ... Humans more than ever should pay close attention to all the events that disturb balance. They are teachings that we living beings should extract from the stages through which we pass. It's not that we are arriving at a zero hour in 2012, it's already beginning."

Even though prophecies of world renewal have long existed among the Maya, the idea of a coming radical transformation has entered the contemporary Maya world most broadly through the teachings of the numerous fundamentalist Protestant churches that have grown rapidly in the region during recent decades. The disastrous 1976 earthquake that shook Guatemala



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Dr. Robert K. Sitrler is Program Director of Latin American Studies, Dept. of Modern Languages & Literature at

Stetson University in Florida. He works with the modern Maya and is the author of the article about 2012 at right.

Reflections on December 21, 2012

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Destruction of the Patzicia district of Guatemala City by the February 4, 1976 earthquake. Collapse of the heavy adobe walls, roof tiles and beams caused most of the casualties. Slide 43, U.S. Geological Survey Open-File Report 77-165. Source: <http://en.wikipedia.org>

not only killed tens of thousands of Maya; it brought a new wave of Christian missionaries pushing their religious ideology along with much-needed relief supplies.

The cataclysmic violence of the earthquake was followed almost immediately by a particularly brutal military repression of the Maya of Guatemala during the late 1970s and early 1980s when as many as 200,000 Maya civilians died and hundreds of thousands of others found themselves wounded or displaced.

Although there are several complementary explanations for the massive Maya conversion to fundamentalism apart from the civil war, when missionaries refer to the coming end of the world in accord with their interpretation of the Bible, one can understand how some Maya might be inclined to believe them. With the earth shaking beneath them, witnessing the wholesale slaughter of their families and friends, the perceived degeneration of their own religious traditions and experiencing the rapid degradation of their natural surroundings, it might be a challenge not to conclude otherwise.

Fundamentalist groups focus on the biblical passages of the book



Maya spirituality infuses traditional Christian icons in a Guatemalan church. Image by Robert Sittler.

Traditional Maya New Year offerings. Image by Robert Sittler.



Rigoberta Menchú.

of Revelation and, of course, do not refer to the year 2012. Although there is no evidence that Maya fundamentalists will embrace the 2012 date, global communication networks make it virtually unavoidable that the two "millennial" currents will eventually come into greater contact with one another. It seems quite possible that some Maya fundamentalists awaiting the end of the world will see the 2012 date as an attractive way to blend their new faith with the ways of their revered ancestors.

Continued exchanges and links between contemporary Maya and New Age participants in the 2012 movement are inevitable and likely to increase, especially as more Maya spiritual teachers travel internationally, mixing with counterparts from a variety of world traditions. Many of these same Maya teachers also guide groups of New Age spiritual seekers on tours to various sites in the Maya world, often providing opportunities for participants to interact with at least some members of the local communities. There have already been events focusing on the 2012 date in Tikal, Momostenango and around Lake Atitlán in Guatemala as well as in Mérida, Tulum, Coba and elsewhere in Mexico. While most of these events are primarily in English, there are now a few Spanish language equivalents.

Apart from New Age tourism, global communication and Maya immigration to the United States will facilitate development of greater awareness concerning the 2012 date in today's Maya population. The fact that the 2012 date has authentic connections to their ancient "abuelos", their ancestral "grandparents," will no doubt attract Maya traditionalists

and those in the Maya cultural revitalization movement attempting to resuscitate key components of their heritage. Hopes are alive among nearly all Maya for the dawn of a new era, one based on justice and respect. In accord with their cyclical view of the world, many long for a fifth creation to follow the first four as described in their sacred Popol Vuh.

For those with a more political agenda, the date takes still further relevance. The world's leading Maya activist, Rigoberta Menchú, for example, may once again run for the Guatemalan presidency in the year 2011 as part of a Maya political party. This may not be a coincidence. If she or another indigenous candidate wins the elections, that person would enter office in the year 2012 as the nation's first Maya president. Thus, even though little of the current speculation in the 2012 phenomenon has a genuine source in the Maya world, the year may turn out to be one of the most significant in Maya history.

Long-standing Maya prophetic traditions linked to world renewal can now easily attach themselves to a specific date that has authentic roots deep in their ancient past. The region's rapidly worsening environmental degradation, the growing influence among Maya of apocalyptic scenarios arising from Evangelical Protestantism, and an increasing awareness among Maya of the 2012 phenomenon outside the region, may coincide to create a self-fulfilling prophecy.

These paths may very well lead to a period of radical change in the Maya world and hopefully to a brighter future for their children and the ecosystems they call home. So even though the 2012 date may, in truth, have relatively little historical significance in Maya culture, through unrelated environmental and cultural

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The Maya Site of Xkampechhaltun, Yucatán

By Karl Herbert Mayer
 Mexican, Austrian Bureau

Xkampechhaltun is an apparently small archaeological site in the Bolonchen District of the Puuc Zone of the northeastern part of the Mexican State of Yucatán. The ancient site, located in the modern municipality of Oxkutzcab, is close to the village of Xul, 6 km to the west, and surrounded by several Puuc ruins, for example Kiuic, Dzula, Kom, Chacbolay, La Reforma (Xpubiltuch), Yaxakil (Dunning 1992:270), Huntichmul I, and Xcanaheleb (Fig. 1).

Xkampechhaltun was discovered 122 years ago by the Austrian explorer, architect and photographer Teobert Maler in the course of his second expedition to the Yucatan peninsula. This early survey lasted from November 1888 to March 1889, when he visited, photographed and documented 25 archaeological sites in the Puuc region. On December 20, 1888, Maler set out in a NNW direction from a small rancho owned by Rosa Chi. After 20 minutes, and at a distance of about one third of a *legua*, he reached an ancient single masonry building locally called Xkampechhaltun. He visited the site again on December 22.

This toponym in Yucatec Maya was translated into Spanish by Maler as "*sarteneja de la garrapata amarilla*" (rock pond of the yellow tick). This "pretty", "little", and "picturesque" building, as Maler fondly described it, represents a one-room structure with an approximate north-south axis, showing a front facing west and featuring a central doorway. The front (west), and back (east) facades of the vaulted building are decorated with plain and banded colonnettes. The narrow north and south facades show only rough walls and Maler suggested that originally it was intended to add there additional rooms. He wrote a

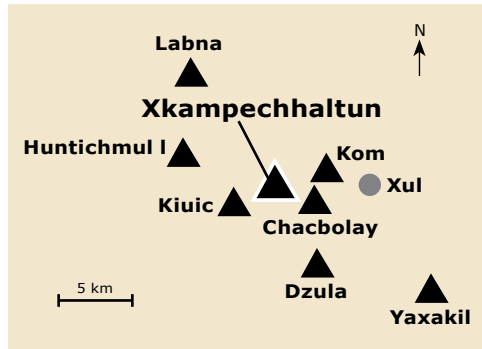


Fig. 1: Xkampechhaltun and surrounding Puuc sites. Map: Jack Sulak, 2009.

brief description with some measurements of the small structure, took one photograph of the front and one from the rear side of it and drafted architectural sketches of the ground plan and a section with marked measurements in his notebook. 109 long years after this discovery, the description, his two architectural drawings, a sketch of a map of sites surrounding the Rancho Rosa Chi, and the two excellent photographs were finally published in Maler's monumental opus "Península Yucatán", edited by Hanns Prem (Maler 1997: 138, 143, Fig. 14-2, Pls. 237, 238).

Original prints of the two Maler photographs are preserved, for example, in public collections in Mexico City and Mérida, as well as in the German collections of the Ibero-Amerikanische Institut in Berlin, at the Museum für Völkerkunde in Hamburg (Strecker and von Flemming 1981: 44), and at the Lippische Landesmuseum Detmold (Hermann 1992: 202, 203). One photograph, depicting the main façade, is housed in the archives of the Peabody Museum, Harvard University, Cambridge, Massachusetts.

Since the discovery of Xkampechhaltun this site has been relatively rarely visited and there are not many published references focusing on its archaeology and architecture. I am not aware of any published image by another photographer illustrating the edifice in later times.



Fig. 2: Xkampechhaltun, Structure 1. Photo: Karl Herbert Mayer, 2009.



Fig. 3: The southeast corner of Structure 1. Photo: Karl Herbert Mayer, 2009.

The first time that the toponym Xkampechhaltun appeared in print, is possibly a reference by Carlos Echánove Trujillo (1974: 89), who mentioned an original Maler photograph of this ruin in a Mérida library.

In the official archaeological atlas of Yucatán, the site is spelled X Campech Haltun and X-kampechhaltun, its designation code is 16Q-d(10):55, its location is given as 16Q BT356235, and as reference a Maler photograph in a Mérida collection is cited (Tarazona and Kurjack 1980, Vol. 1: 103, 124, 199, 238).

Edward Kurjack (written communication, November 2009), who has worked for this atlas project, informed me, that he visited the site first in 1975, guided by Mario Magaña and Pedro Góngora from the town of Oxkutzcab in Yucatán, employees of Mexico's National Institute of Anthropology and History (INAH). Kurjack observed the well-defined small building platform and some ancient metates. He indicated that his INAH workers refer to the site as "Rancho de los hermanos Chi".

It is remarkable, that in the fundamental and monumental volume on the archaeology and architecture of the Puuc region by Harry Pollock (1980) Xkampechhaltun is not mentioned, proving that it was practically unknown to archaeologists.

In the course of an architectural survey project in the

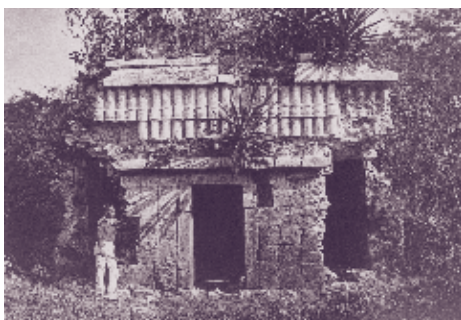


Fig. 4: (L) The front facade in 1888. Photo: Teobert Maler, from Hermann 1992: 203.



Fig. 5: (R) The front facade in 2009. Photo: Karl Herbert Mayer, 2009.

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The Maya Site of Xkampechhaltun

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archaeological Puuc region, carried out in 1984, George Andrews and his wife and assistant Geraldine Andrews investigated 69 archaeological sites in Yucatán and Campeche, among them Xkampechhaltun (Andrews 1985: 7; Andrews n.d.), where two drawings were made and more than eight photographs taken. His report, including illustrations, as well as five pages of written data is, unfortunately, still unpublished.

In 1987, Nicholas Dunning (written communications, November 2009) visited Xkampechhaltun very briefly and observed in an overgrown milpa on a hillside near the Maler building traces of architectural terracing and several good-sized mounds, possibly once vaulted buildings. He also made notes from the original report by Andrews, which were on file in the INAH offices in Mérida.

In this report (Andrews n.d.) Andrews described that during his visit, two large recently cleared milpas were open to the west and northwest of Maler's structure, facilitating getting a better impression of the original size of the ancient settlement than can be obtained when the site is in its usual forest-covered state. Andrews noted that there were 15-20 larger mounds visible in the milpas west and northwest of the standing building, and that the hills in this general direction were extensively terraced, including one hillside that was terraformed into an acropolis-like architectural complex. This observation caused Andrews to suggest that the site was comparable in size to the large Puuc sites of Kiuc and Xculoc. Dunning refers to the site several times (1992: 90, 106; Dunning 1999: 20, 23, 33, 36), and tentatively classified Xkampechhaltun, largely on the basis of George Andrews' report, as a Rank 4 site in his proposed 6-tiered hierarchy of the importance of sites in the Puuc region.

In 1992, the two photographs taken by Maler in 1888 finally, after 104 years of oblivion and neglect, were published for the first time by Andreas Hermann (1992:203, Pl. 91).

Hanns Prem (Maler 1997: 300) describes that Andrews investigated the Maler structure, that his records are still unpublished and that he places the site approximately 7 km west of Xul. Prem provides the following geographical coordinates: 20° 06' 16" N 89° 31' 20" W.



Figure 6: *The rear facade in 1888.* Photo: Teobert Maler, from Hermann 1992: 203.

On February 27, 2009, a team of Mexican, consisting of Stephan Merk, Dorothea Graf, and Karl Herbert Mayer, visited Xkampechhaltun and inspected the still standing structure with the colonnette decorations, taking some measurements and a series of photographs (Figs. 2, 3). The exact geographical coordinates were determined with a hand-held GPS receiver, that gave the following readings: 20° 06.083' North 89° 31.386' West. Stephan Merk had already visited the site previously, namely in December 1993, approaching it via the Rancho El Chaparral, located west of the Puuc site of Chacbolay. He was then guided by an inhabitant of the village of Xkobenhaltun, Yucatán, who provided the information that the ruin was locally known under the name of Xtuminil.

The reason for revisiting the site in 2009 was the intention of taking more photographs and measurements of the building and to make observations on the immediate surroundings. Moreover, it was of interest to get to learn about the present physical condition of the standing structure. In a lapse of time of more than a century, the one-room building has not suffered substantially, as a comparison of Maler's images and recent photographs clearly demonstrate.

No consolidations or reconstructions were ever applied to this ancient structure. The building, obviously dating to the Late Classic period, here provisionally designated as Structure I, is in the typical and distinct Classic Colonnade style, and may have been erected at the end of the 9th century AD. This architectural style is tentatively dated from the Late Classic to Terminal Classic periods, approximately 830-950 AD. The building, lying on a flat terrain, rests on a very low platform. The exterior length and width of the edifice measures 410 cm x 690 cm, the interior 294 cm x 550 cm.



Fig. 7: *Detail of the rear facade.* Photo: Karl Herbert Mayer, 2009.

The distance from floor to the vault capstones is 410 cm. The vault is curved, intact and 184 cm high. The walls of the single room are on an average 70 cm thick. The simple, rectangular and tapering doorway is on top 87 cm wide, at the bottom 97 cm. The door jambs consist of two stone slabs of different size each and are 55 cm deep. The limestone lintel is 123 cm wide and 21 cm high.

Generally, the building is rather well preserved and almost in the same condition as encountered by Maler. The two large collapsed and destroyed areas on both corners of the thick front wall, whose cause is not explained yet, have not much changed for the worse in the past century and the fragile state of the delicate frieze decoration on the front did not lead to significant losses of details in this epoch.

The vertical lower wall zones of the front facade are plain and show finely dressed stone blocks (Figs. 4, 5). The upper molding represents a frieze consisting of a wide row of continuous large one-banded, split colonnettes enclosed by protruding plain bands of well-cut stone elements. The bands or "spools" of the columns are of the common apron-like three member type. Originally there were probably more than 27 half-round columns embellishing the frieze; some are partly fallen and some are entirely missing and only their imprints in the masonry survive.

The upper molding of the rear of Structure I differs from the one on the front and exhibits a more modest design; it consists of three groups featuring four half colonnettes each, divided by flat and plain stone elements (Figs. 6, 7). Only two of the slender columns are banded in the middle, the others are plain.

The interior of the structure is well preserved, the floor shows no looter's holes as in so many other Puuc structures, and the vault is complete and covered by small capstones (Fig. 8, next page).

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Reflections on December 21, 2012

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currents, the date make take on truly transformative dimensions for the Maya of today.

For non-Maya, the December 21, 2012 date itself will likely be a "non-event" similar to the widely anticipated Y2K phenomenon. Fortunately, they need not necessarily keep non-Maya from reaping the benefits of Maya wisdom. While many involved with the 2012 phenomenon see the Maya as messengers from the stars, masters of time, or guardians of galactic tradition of human evolution, in truth, their most valuable message for the outside world comes from planet earth itself. The real teachings of the Maya road are the lessons they learned through a hundred generations of continuous living

in intimate relationship with the same relatively small region. Such deep familiarity with nature and the various ecosystems that have sustained Maya for millennia have led to a collective understanding of their dependence upon what some of them refer to as "Our Mother."

The traditional Maya sense of intimacy with the living world gives rise to a broadened perspective on human life that has led to an enhanced sense of awe, respect and compassion all fostered by intensely nurturing and engaged parenting. As a simple consequence of their

culture's approach to life, many Maya still experience an on-going shared awareness of their bonds with one another and with nature herself. These practical, hard-earned lessons in living are the true gift of Maya culture to the wider world.

As the much-heralded year 2012 approaches, the real lessons of daily living in the Maya world offer us a means to enhance the quality of our own lives and the health of the planet, regardless of the significance of the date itself.

Source: Part 2 of Robert Sitler's 2012 Report at: www.mexicolore.co.uk



Editor's Corner: As you read these words, I will be in Momostenango (Guatemalan Highlands), at the invitation of K'iché Spiritual Elder Rigoberto Itzep. I will be attending a 3-day event he has planned named "Expo Maya 2010". The festivities peak with a fire ceremony at 5 am on Feb. 6, 2010. This day is 8 Batz', the K'iché Maya New Year in their sacred 260-day calendar. This is the day of initiation for a Daykeeper (*Aj K'ij*), when a person assumes his or her mission to be a Maya Priest and is ordained. Follow my life's adventures! *Jim Reed*

The Maya Site of Xkampechhaltun

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Fig. 8: Interior of the vaulted room. Photo: Karl Herbert Mayer, 2009.

It has to be mentioned, that Xkampechhaltun, as well as a large number of other Puuc sites, have been regularly bushed and cleaned for many years, by INAH personnel based in Oxkutzcab. These important maintenance works have greatly contributed to the extraordinary fine preservation of Structure I.

South of Structure I are remains of a house foundation, having an east-west axis. Dorothea Graf observed east of Structure I on a high hill a large stone platform and a chultun.

A count of Puuc structures and sites showing features of the coherent Classic Columnar style, published 15 years ago by George Andrews (1995: 46-53), mentions 154 buildings

at 74 sites which are currently known. Structure I at Xkampechhaltun is a typical example of this type of architecture in the northeastern section of the Puuc Zone in the Northern Maya Lowlands. It is a miracle that this splendid small masonry building, erected more than a millenium ago, still stands with an intact vault and roof in the forested-tropical ambience of Yucatán and that its physical appearance did not suffer from any essential deteriorations in the past century.

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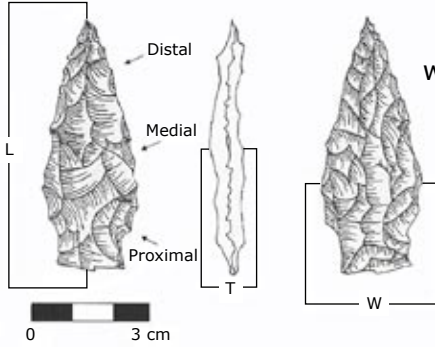
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Institute of Maya Studies Line-up of Presentations!

February 10, 2010: IMS Explorer Session (Classroom-style):

“Maya Lithics Hands-On”

with **Joaquín J. Rodríguez III, PE, SECB**



To evaluate, in this case a biface point, four measurements are recorded for each specimen: length, thickness, width and weight.

The ancient Maya shaped their world with stone tools. Lithic artifacts helped create the cityscape, were central to warfare and hunting, were key to craft activities, were used to process food, and were employed in ritual performances.

Joaquín will discuss lithic analysis from various Maya sites and how analysis of this data helps in determining shared traits among the Maya and introduced influences. He will also include a hands-on display identifying the various stone items and how they were used.

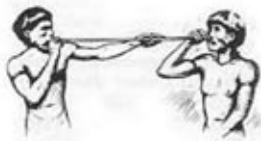


Used as an Axe and Hammer

Used to Till Soil and Remove Rocks

February 17: IMS Presentation (in the Museum Auditorium):

“An Overview of Psychoactive Plant Use by Pre-Columbian Andean Cultures” with **Dr. Constantino Manuel Torres**



This use of psychoactive plants by Pre-Columbian Andean peoples has been documented for centuries. The seeds of the *Anadenanthera* species have been utilized for at least 4,000 years, likewise for mescaline-containing cacti, tobacco, and the leaves of the coca shrub.



The earliest known depiction of Huachuma (San Pedro cactus) from the circular plaza of the Old Temple at Chavin de Huantar in the northern highlands of Peru dates to 1,500 BCE.

Cultures to be discussed include Chavín, Tiahuanaco, the Moche, and ancient cultures of the Atacama desert. Dr. Torres’ presentation will be illustrated with detailed photos of plants and of the art created by numerous Andean cultures.

Constantino Manuel Torres has conducted research on ancient cultures of the South Central Andes since 1982. His work has concentrated on the San Pedro de Atacama oasis, where hundreds of well-preserved archaeological burial sites facilitate a comprehensive understanding of this desert people. He has published books and numerous articles. Torres is professor of art history of at Florida International University where he teaches courses on Pre-Columbian Art of the Andes, Art & Shamanism, and Pre-Columbian Art of Mesoamerica. He is a member of the Institute of Andean Studies, Berkeley, CA, and the Sociedad Chilena de Arqueología (Chilean Archaeological Society).

The Institute Maya Studies • All meetings are Wednesdays • 8-9:30 PM • Miami Science Museum 3280 South Miami Avenue, across from Vizcaya • \$6 donation requested from non-members
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Newsletter of the
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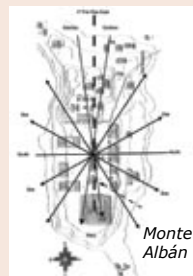
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Coming up next month:



In our March issue, we present a scholarly review of Dr. Anthony Aveni's new book: *The End of Time, The Maya Mystery of 2012*.

Also, we'll have an interesting article by Thomas O. Mills, former manager of the Hopi Cultural Center, that postulates "East Has Not Always Been East".



Thanks for helping the IMS "Go Green"!

Upcoming Events at the IMS:

February 3, 2010: **IMS Board Meeting**
All IMS members are welcome to attend.

February 10: *IMS Explorer Session*

"Maya Lithics Hands-On" –

Lithics – stone tools – provide a unique connection to the Maya's ancient past. Stone artifacts were not merely cultural products, but, in conjunction with the people who used them, were tools that reproduced, modified, and created the fabric of their society. Our own **Joaquín Rodríguez** will discuss lithic analysis from various Maya sites and include a hands-on display identifying numerous stone items and how they were used.

February 17: *IMS Presentation*

"An Overview of Psychoactive Plant Use by Pre-Columbian Andean Cultures" – with **Dr. Constantino Manuel Torres**.

This use of psychoactive plants by Pre-Columbian Andean peoples has been documented for centuries. Dr. Torres' presentation will be illustrated with detailed photos of plants and of the art created by numerous Andean cultures, including Chavín, Tiahuanaco, Moche, and ancient cultures of the Atacama desert.

Upcoming Events and Announcements:

February 11, 2010: *Archaeology Lecture*
"Chavín's Psychoactive Pharmacopoeia: The Iconographic Evidence" – with Dr. Constantino Manuel Torres. For the Archaeology Society of Southern Florida (ASSF), 7 p.m. at the Deering Estate Auditorium, 16701 S.W. 72nd Ave., Miami, FL. Free and open to the public.

February 16–19, 2010:

"Great River Cities of the Ancient Maya" –

The ancient lowland Maya civilization of Mexico and Central America is often celebrated for its achievements in an environment unique for its lack of rivers. Nevertheless many major lowland Maya cities were indeed located along important rivers. Keynote speaker: David Freidel. Presenters include: Robert J. Sharer, Arthur A. Demarest, Marc Zender, Marcus Eberl, Takeshi Inomata and our good friends Jason Yaeger, M. Kathryn Brown, Gabrielle Vail and Christine Hernandez. At the Middle American Research Institute and the Stone Center for Latin American Studies at Tulane University, New Orleans, LA. More info at: www.tulane.edu/~mari/MayaSymposium2010.htm

March 17: *IMS Meeting, 8 PM*

"Dancing with Tz'ijolaj: Transcending Cultural Boundaries of the K'ich' Maya World" –

with **Dr. Andrea Mantell Seidel**, author of the article by the same name in our October 2009 issue. Andrea is the Senior Director of Academic Programs and founding director of the Intercultural Dance and Music Institute housed in the Latin American and Caribbean Center at Florida International University.

March 16-19: *UT Maya Meetings*

"Early Maya Iconography and Script" –

This year's prestigious UT Maya Meetings to take place at Casa Herrera in Antigua, Guatemala. Get all meeting updates at: www.utmaya.org

April 9–11: *UP Maya Weekend*

"Maya Women: Figures of Enduring Strength and Power" –

Theme of the University of Pennsylvania Museum of Archaeology Annual Maya Weekend at the UP Museum of Archaeology and Anthropology. Get more info at: www.penn.museum/college-and-adults/201-maya-weekend.html



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