



IMS Explorer

One of two site directors at Tak'alik Ab'aj and co-discoverer of the mosaic masks (article below), but who is she?

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



June 16, 2010 • Maya Long Count: 12.19.17.8.1 • 8 'Imix 14 Sots • G8

An affiliate of the Miami Science Museum

Major Find of Mosaic Masks in Guatemala

The discovery of an extraordinary offering of jadeite mosaic miniature ceremonial heads underscores the importance and political power at the beginning of Early Classic of the ancient Maya city of Tak'alik Ab'aj.

Tak'alik Ab'aj is an ancient pre-Hispanic city situated in El Asintal, Department of Retalhuleu in the Pacific piedmont of Guatemala. This important long-distance trade and cosmopolitan cultural center is transcendent because of its long history which endured 1700 years (800 BCE–900 CE). At its beginnings Tak'alik Ab'aj interacted and participated with the Olmec culture, and at its peak, was one of the protagonists in the development of the early Maya culture. This particularity, in addition to the extraordinary production of sculpture programs during these



The hand of Geremias Claudio, as she uncovers one of the jadeite mosaics. Geremias is an assistant to one of the archaeologists in charge, Christa Schieber de Lavarreda.

two important cultural periods, make Tak'alik Ab'aj unique in the history of Mesoamerica.

Previous excavations conducted in the center of Structure 6 – one of the most important ceremonial buildings of the main architectonic complex called the Central Group at Tak'alik Ab'aj – revealed a series of precious offerings. These offerings were deposited in a sequence of episodes into the earthen construction fill of one of the last versions of this building during the first part of Early Classic (150–300 BCE – Phase Alejos).

These offerings consisted of ceramic vessels. The most beautiful of these vessels is decorated with a stepped fret design. Others include a small pedestal stone sculpture (re-used to ceremonially grind jadeite), plenty of intentionally-broken stone grinding artifacts (*metates*) for maize or probably cacao, a pyrite mosaic mirror and a few pieces of jadeite.

On March 23, 2010, the team of archaeologists of Tak'alik Ab'aj, discovered in the ongoing excavations at the center of Structure 6, another extraordinary treasure: an offering of 50 jadeite mosaics which had been deposited into the soil of the mentioned construction fill.

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The re-assembled mosaic jadeite pieces fit together into ceremonial heads, the top motif resembles a bat.



**Jim Reed,
Editor**

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IMS Presentation 8 pm, June 16:



"Weeds and Seeds: The History of Dining in Florida"

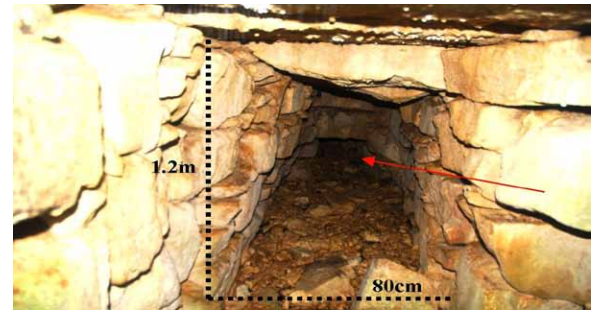
with
**Michelle Williams,
Ph.D., RPA**



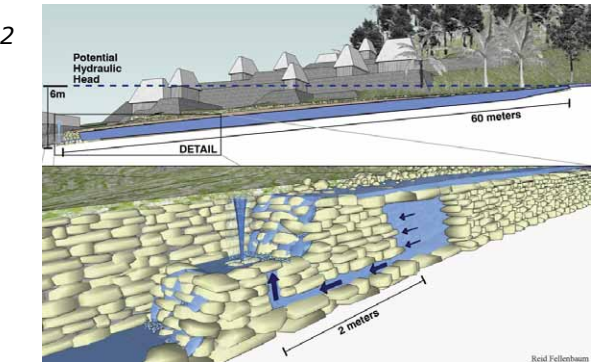
A Pressure Aqueduct at Palenque?

by Joaquín J. Rodríguez III, P.E.

An aqueduct at West Palenque, labeled the Piedras Bolas Aqueduct, has recently been investigated by two Penn State researchers, Kirk French, lecturer in anthropology, and Christopher Duffy, professor of civil and environmental engineering. Their claim that it could represent the first known use of a pressurized water conduit in the New World is extremely interesting. You are encouraged to read their full article at: <http://live.psu.edu/story/46532>



Interior of the Piedras Bolas aqueduct showing the abrupt reduction in conduit size near the exit. Courtesy of Kirk French, Penn State.



Depiction of Piedras Bolas aqueduct functioning as a fountain. This illustrates one plausible explanation of how the feature used water pressure. Due to destruction of the aqueduct, exact details of its use are unknown. Note that during the monsoon, excess runoff flows over the feature while the buried conduit continues to function. Illustration courtesy of Reid Fellenbaum.

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While this is extremely possible, we should not jump to conclusions given the layout, construction and available gravitational head (a measure of hydraulic energy) of 6 m (almost 20 ft). A pressure conduit would require that it be sealed (to maintain pressure). This would be difficult to achieve with uneven stones laid in typical Maya lime mortar.

The Romans used hydraulic cements (a mixture of lime with siliceous volcanic ash), which is more durable and waterproof, in their aqueducts. We have not found any of these in the Maya area. Dense clays, as we find used as mortar in the Copán region, would have also worked well, but these have not been found in the Palenque area, either. Lime mortar could have deteriorated very quickly under water flow and would have leaked, thus losing pressure.

Another problem to consider is head loss. Although an available head of 20 ft is significant, water flowing in a rough stone conduit would experience severe hydraulic friction with the surfaces. In other words, energy output is less than energy input. This loss could be in the order of 10-to-12 ft and would leave little energy available to "push"

water. (This is a complex relationship: as energy is lost, water velocity decreases, reducing losses.)

In any case, sufficient pressure and volume might have been left (particularly during heavy rainfalls) to make this a significant hydraulic innovation. Rainfall will vary by season and sufficient volume will probably generate some residual pressure. In the dry season, it would still carry a significant flow, although not necessarily under pressure. More numerical analysis of watershed area, volumes and energy are warranted.

Letters to the Editor:

Update on last month's Maya sites in El Salvador article:

Revision to Page 4, Issue 5, Volume 39, May 2010

Thanks for sending me the May issue of the IMS Explorer. I very much appreciated Chris Smoot's enthusiastic account of his quick tour of El Salvador. Salvadoran sites and antiquities are wonderful and under-visited, so his account is very welcome.

However, I do feel compelled to set the record straight, as he has confused the big ceremonial and residential site of San Andrés with the small Maya village of Joya de Cerén. The latter was only some 200 people, not 10,000 people! The village was occupied for only about a century, in the Middle Classic, after the ecological/

demographic recovery from the Ilopango eruption, and ended with the Loma Caldera eruption of 600 CE. Serious research began in 1978 when I first discovered it as an archaeological site. And there is only one sauna discovered and excavated. They do not "dot the landscape." The household and religious buildings are wattle and daub, but the two public buildings (Structures 3 and 13) are "terre pise", meaning solid earthen walls.

Thanks, Payson Sheets

Dept. of Archaeology,
Univ. of Colorado at Boulder

On the Cover:

Editor's note:

My good friends Christa Schieber de Lavarreda and Miguel Orrego C. are in charge of excavations at



Tak'alik Ab'aj and work for the Ministry of Culture and Sports of Guatemala. FYI: Your Editor, along with IMS rep Patricia Manfredi, and a group of 38 including 13 Maya spiritual elders, will participate in a sacred fire ceremony at the site on Wednesday, June 23.

Major Find of Mosaic Masks

continued from page 1

These mosaics compose a miniature ceremonial head with celt-like plaques hanging underneath the chin, which were worn as part of the ceremonial waist belt of the rulers, as is vastly represented on Maya stelae from Preclassic to Classic times.

In previous excavations at Tak'alik Ab'aj, archaeologists had experienced the unique opportunity to find a miniature ceremonial head made of blue jadeite mosaics in situ in the royal burial No. 1 which had been introduced in Structure 7, the most sacred building of the Central Group by the end of the Late Preclassic (200 BCE–150 CE – Phase Ruth). The precise position of the miniature mosaic head in the waist area of the burial confirmed that those miniature heads were part of the ceremonial waist belt, an element which can be considered as important in the royal outfit worn by the rulers as the headdress.

Also, at the western architectonic complex called the West Group at Tak'alik Ab'aj, a massive jadeite mosaic offering



One of the largest and most sacred platforms of the site appears to have been used as an astronomical observatory. There are three parallel lines of monuments located on the platform surface; the center line marks an orientation of 17 degrees east of magnetic north. This orientation would have been in line with the center of the trapezoidal "bowl" of the constellation we know as the Big Dipper when it appeared directly east of true north. For the ancient astronomers, this trapezoid might have represented the characteristic mouth of the were-jaguar in the night sky. In Pre-Columbian Mesoamerica, the jaguar was (characteristically) associated with the night and darkness.



(L) The offerings consisted of ceramic vessels. The most beautiful of which is decorated with a stepped fret design. (R) Down in the dig: The archaeologists in charge are Christa Schieber de Lavarreda and Miguel Orrego Corzo of the Proyecto Nacional Tak'alik Ab'aj (of Guatemala's Ministerio de Cultura y Deportes).



These miniature ceremonial heads are made of jadeite mosaics, masterfully worked in order to fit neatly together like a puzzle. The left one features a unique bat headdress.

had been found at Structure 86, dated to the first part of Early Classic (150–300 BCE – Phase Alejos). Those mosaics, corresponding to four jadeite mosaic ceremonial head assemblages, had been deposited in a vessel decorated with a stepped fret design.

The archaeologists, trying to assemble the recently discovered ceremonial head mosaics from Structure 6, were surprised to find that the mosaics, in addition to the ceremonial head, form the miniature head of a bat as the headdress of the ceremonial head itself (above left). This particularity distinguishes and makes this ceremonial miniature head unique.

Counting the present jadeite ceremonial mosaic miniature head, archaeologists at Tak'alik Ab'aj have now uncovered a total of six ceremonial miniature heads. This quantity seems superior to the number of mosaic heads registered at any other archaeological site in Mesoamerica. Together with the exhibition of hundreds of carved monuments, the possession of this type of quality lapidary artifacts indicates the prominence of Tak'alik Ab'aj as a major cultural center.

It is important to underscore the fact that five of the six

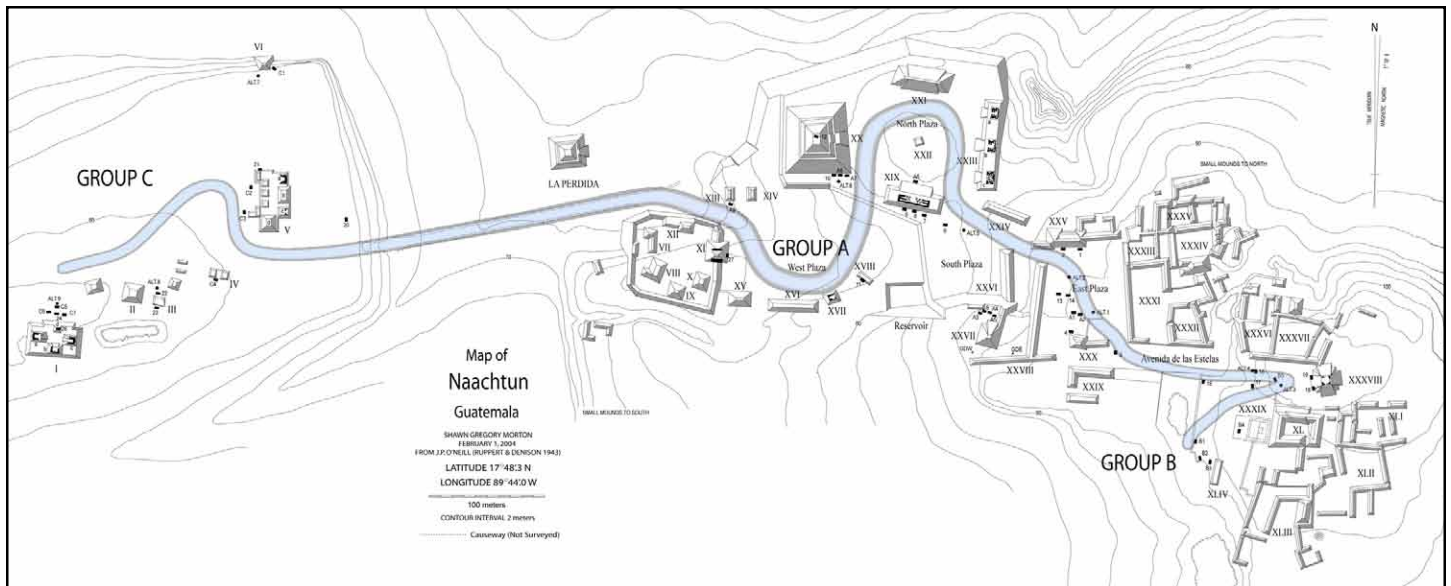
ceremonial miniature heads found at Tak'alik Ab'aj come from archaeological contexts similar to those described above, corresponding to the first part of Early Classic.

This accumulation of such precious artifacts of lapidary art represents a display of great wealth and power. This, and the association to a specific stepped fret design, which at that time appears on the vessels related to jadeite mosaic offerings, suggests that these mosaic ceremonial heads might be related to one of the most powerful rulers of the history of Tak'alik Ab'aj, whom for that reason has been allegorically called the "Lord of the Fret Design".

This is just the first glimpse of this new exciting discovery at Tak'alik Ab'aj. What does it mean and who is the mysterious ruler "Lord of the Fret Design"? Each new finding leads the archaeologists to further questions to be answered by their arduous work and excavations.

Source: From an original report by Barbara Schieber, released 5/11/10 at: www.guatemala-times.com. All images courtesy of Tak'alik Ab'aj National Project, Ministry of Culture and Sports of Guatemala. Be sure to check our other articles about the ongoing excavations at Tak'alik Ab'aj on *The Guatemala Times* website, and they're in English!





Identifying a Processional Route at the Late Classic Maya Site of Naachtun, Guatemala

by Shawn Gregory Morton

Ph.D. Student, Department of Archaeology, University of Calgary

Naachtun lies in the central lowlands of the far northern Petén, Guatemala, barely one kilometer south of the modern-day border with Mexico. The ancient city likely incorporated a number of additional far-flung architectural groups just over the modern border. The site sits amidst dense, thorny jungle and is built of and on soft local limestone. What is immediately recognizable when one looks at a plan of Naachtun's core architecture (above) is its extreme east-west directionality. Naachtun is somewhat unusual in its developmental history, as it appears to have grown laterally rather than through vertical accretion.

When travelling from west to east, one passes by structures spanning the period from the Late pre-Classic to the Terminal Classic (ca. 58 BCE – 889 CE; Walker and Alvarado 2005). Structure types similarly run the gamut of those expected for a site of this age and the monumental core boasts nearly fifty known stelae.

While there are a number of avenues of inquiry afforded by a study of this plan, here I want to talk about Naachtun as a dynamic, meaning-laden and living space woven together by the ritualized movement of people.

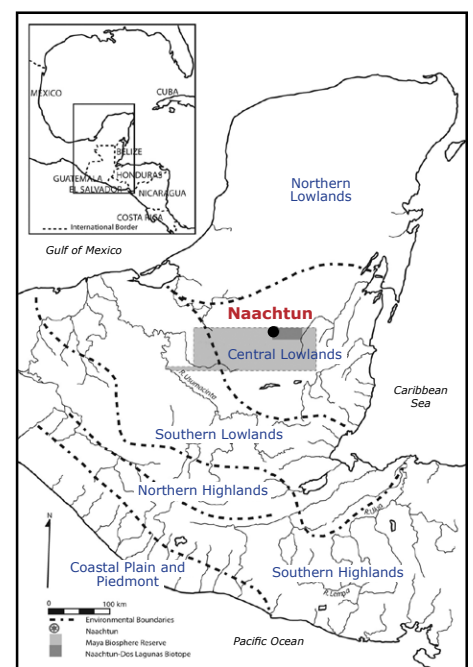
The fundamental purpose of my M.A. thesis (Morton 2007), and that related here, was to identify and describe the characteristics of a formal route through the core architecture of Naachtun, and to reconstruct, as far as is possible, the historical and cosmological characteristics that would have made this an appropriate venue for ritual

●●●●● procession. While

excavating, direct evidence for such activity is problematic, a weight of circumstantial evidence can be applied to the problem.

No formal spatial study is required to see that a path can be traced through Groups B and A via a series of interconnected plazas and, following a causeway, to Group C. This path connects Structure XXXVIII on the east with Structure I on the west. The conspicuous placement of stelae and altars provides the best evidence that this path was formally recognized in its entirety by at least the Late Classic period. While there are a number of examples at Naachtun of stelae and altars being positioned in front of structures as would traditionally be expected, the majority of monuments are found on the backsides of structures or even in open spaces.

If we accept the logical premise that monuments were meant to be seen, then it can be



suggested that at Naachtun, these were intentionally positioned to communicate with people using the route described above and to encourage such use. Further, the placement of stelae and altars at Naachtun can be used to suggest that, during the Late Classic, the entirety of the proposed route was in use, the stela bearing the most recent Long Count calendar date being placed in Group C, the oldest sector of the site.

This being established, it is possible to identify a number of characteristics of this path that may have had an influence on the cosmological symbolism of Naachtun and that make this path a likely venue for a processional route. Some of the most convincing

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Naachtun

continued from page 4

arguments for processions at other sites of the Classic period Maya area include Looper (1995) and Newsome's (1991) reconstructions of circuits at Quiriguá and Copán, respectively, Demarest's (2006) identification of a route at Dos Pilas, and Reese-Taylor's (2002) reconstructions of processions at Cerros, Uaxactún and Tikal. From ethnographic examples (e.g. Gossen 1972; Vogt 1969, 1976) it is believed that in linear processions such as these, the ritual performers metaphorically connect cosmic nodes on the periphery of their world with the axis mundi of the center. This act requires the presence of a number of physical and symbolic elements including a space to move through marked by features that symbolically represent nodal points in the Classic Maya world model; such spatial and symbolic requirements are satisfied by the architectural core of Naachtun along the described route.

The eastern and western ends of our proposed procession route are marked by temple platforms (Structures I, XXXVIII) that may have served as generic water-mountains, gateways to both the upper and lower worlds; considering the layout of the route these may have specifically represented the western and eastern mountains of the Maya cosmic model.

Similarly, the axis mundi may be represented, among a number of alternatives, by the ballcourt in Group A (Structures XIII, XIV). The *Popol Vuh* (Tedlock 1985:105) states that ballcourts are close to both Heaven and Xibalba. Again, following the Classic Maya world model, the edges of the world are linked to the center by roads facing the cardinal directions. And indeed, at Naachtun it seems that Structure I is linked to the ballcourt by a causeway and Structure XXXVIII is similarly linked via the Avenida, an elongated plaza that is similar in spatial dimension to a causeway, representing the eastern and western roads.

Following those scholars above, it can be suggested that a royal procession along this route may have served to symbolically integrate Naachtun and legitimize



Shawn Morton with supervisor Kathryn Reese-Taylor on site.

the polity and its rulers by explicitly placing the act in the cosmic model. In this act the rulers associate the awesome and unalterable supernatural forces of creation with their semi-divine right to rule. But there may be an additional level of complexity offered by this particular procession route.

As stated above, Naachtun seems to have grown laterally from west to east. The city, with its stelae can therefore be seen as a historical mnemonic device. This temporalization of space offers additional symbolic cannon fodder for the ritualists. As one moves along the procession route linking Groups C and B, one is metaphorically passing forward and backward through time. A procession along this route may therefore not only locate Naachtun within the cosmic model but also establish it firmly in time, a powerful metaphorical combination.

While we may never be able to excavate a processional ritual, under a weight of circumstantial evidence and comparative ethnography we can model possible venues for its enactment. My ongoing dissertation work in the Caves Branch River Valley of central Belize is partially aimed at recovering more direct evidence for this behavior, in this case within the cave context, in a continuing effort to bring life back to the long-dead cities of the ancient Maya. Stay tuned for more.

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(L) Looter's trench in a structure on the South side of the site.
(R) Structure V. Both images by Meaghan Peuramaki-Brown.



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New Book Release:

2000 Years of Mayan Literature

by Dennis Tedlock

Review by Patricia Donovan

Literary critics, cultural scholars and aficionados of the Maya, the only fully-literate people of the pre-Columbian Americas, have lined up to call the first fully-illustrated survey of two millennia of Maya texts assembled by award-winning scholar Dennis Tedlock, "stunning," "astounding," "ground-breaking" and "literally breathtaking."

The book was published in January by the University of California Press. Its author, a SUNY Distinguished Professor, James McNulty Chair in English and Research Professor in Anthropology at the University at Buffalo, has long been recognized as one of the world's principle experts in Maya culture and literature.

Tedlock is a distinguished ethnoepoeticist, translator, linguist and poet, best known for his definitive translation of *Popol Vuh: The Mayan Book of the Dawn of Life and the Glories of Gods and Kings*, for which he won the PEN Translation Prize.

In "2000 Years," a beautifully illustrated and highly readable book, Tedlock makes the intellectual world of the ancient Maya visible and meaningful in distinctive new ways. His most notable accomplishment is that he establishes for the first time that two millennia of Maya writings produced in various writing systems and media – from stone glyphs and paper documents produced in the post-Columbian Roman alphabet – constitute a single literary history and tradition.

Tedlock's application of a literary designation to stone-carved Maya glyphs is undoubtedly the most important and emphatic claim he makes and it is one he supports with scholarship of sweeping scope. He makes the case that hieroglyphic texts represent a visible (not oral) literature that originated long before Old English was born, and centuries before Europeans came to the Americas.

This has not been

understood, he says, because while there has been much progress in the glyphs' decipherment, an appreciation of their literary value has lagged behind.

"These carvings have traditionally been described as 'inscriptions' and their ancient writers as 'scribes,'" he says, "as if no one was actually composing the written material."

Tedlock analyzes this material not just as discrete bits of data, but as a series of narratives, a task, he says, which "requires paying attention to the whole story the writers tell" through a unique literature that employs complex visual art forms to recount complex stories.

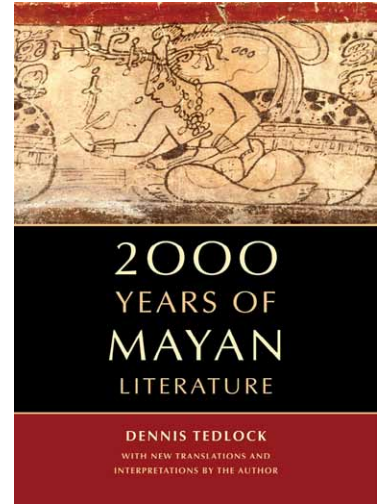
He credits Linda Schele

The author says part of his inspiration lies with the late Linda Schele, an expert in the field of Maya epigraphy and iconography whose role in the decipherment of Mayan hieroglyphics he considers invaluable. He calls her "a very generous scholar" who also made literary connections in her analysis and, like Tedlock, linked the older works to living Maya culture as well, "interpreting inscriptions in the light of what we know about Maya culture today." After Schele died in 1998, however, Tedlock says most scholars went back to treating the inscriptions as data.

Tedlock presents the material chronologically, beginning with early "calculiform" hieroglyphic materials and moving on to paper codices considered "works of the devil" by the Spanish, who systematically destroyed most of them. Tedlock also considers literature written in their native languages by Christianized Maya after the Spanish conquest, and ends with writings composed by contemporary Maya, whose literature is not only thriving, but experiencing a renaissance.

The author drew on his

Tedlock describes what the Maya dreamed and the stories they told themselves about astronomy, math, medicine and other sciences to history, mythology, poetry and spiritual practice.



Hardcover, 492 pages, published by the University of California Press, Berkeley, CA. ISBN: 0520232216
Release Date: January 4, 2010

decades of work among the Maya and the work of major scholars in this field to assemble the book, and he challenges a number of other commonly-held assumptions about this culture. He firmly establishes, for instance, that many Maya writers (not just a few) were women, and that Maya inscriptions on monuments were not just the abstract speculations of priests or stories of royal life, but descriptions of the lives of every-day flesh and blood human beings. Tedlock says they also simultaneously describe events in the skies among the gods.

Tedlock also challenges notions that Maya rulers claimed the status of gods, claiming that inscriptions previously cited by scholars as describing the kings as gods are actually accounts of their good deeds as religious practitioners.

"It is clear that these rulers were not considered gods, nor did they claim to be gods," says Tedlock. "Rather, they were priest-kings whose role was to mediate between men and gods."

Dennis Tedlock's research, writing, and editing has been supported by grants and fellowships from the NIMH, NEA, NEH, Fulbright Commission, John Simon Guggenheim Foundation, the Institute for Advanced Study in Princeton and Harvard's Dumbarton Oaks museum and library in Washington, D.C.

Source: From a press release by Patricia Donovan, released 3/5/10 on the University of Buffalo website at: www.buffalo.edu/news/11035. Submitted by Elaine Schele.

Institute of Maya Studies Line-up of Presentations!

June 9, 2010: IMS Explorer Session:

"Cantona: One of the Largest and Least-Visited Sites in Mexico"

with Ray Stewart

Cantona is located on a cold, 7,500-ft plateau, called the Plains of St. John in the state of Puebla, Mexico. This site was periodically occupied by Huastec Cholulan, Tlaxcaltec, and Mixtec peoples.



One of 24 ballcourts at Cantona.



Señor Stewart.

A building boom did not take place until around 600 CE and lasted until 1000 CE. Stone structures without mortar or stucco. The stones, stacked on an incline, and their weight, gives them stability. About 80,000 inhabitants lived here with its neighbors to the west, Teotihuacan, whose warriors may have occupied the site in order to control the valley. This was part of the highway from the Gulf Coast to the Central Highlands and could be tolled. All this was supported by commerce and trade, obsidian workshops and agriculture. Only 10% of the 3,000 patio groups with their terraced gardens (three are restored), 24 ballcourts, 500 cobblestone causeways (First Avenue is 563 m in length), ceremonial buildings and temple pyramids, are accessible and open to the public. Ray says "It's worth the trip, but bring a sweater!"

June 16: IMS Presentation:

"Weeds and Seeds: The History of Dining in Florida"

with Michelle Williams, Ph.D., RPA

Hickory nuts, blueberries, wild duck and grouper are just some of the items archaeologists tell us that these people were fishing, hunting and foraging for on our peninsula. This lecture examines various plants utilized by early Floridians as well as some of the "meatier" issues of early diet in South Florida. Learn how the wealth of natural resources in southern Florida has made it a unique dining experience for over 10,000 years.



How's this for a bar-b-que!



Michelle Williams

Michelle Williams, Ph.D., RPA is the Director for the Southeastern Region of Florida Public Archaeology Network at Florida Atlantic University. Dr. Williams has participated in excavations throughout the southeastern United States for the past 20 years. Her specialty within archaeology is the use of plants by prehistoric Native Americans.

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Coming up next month:

In our July issue, we'll present the recent discovery of what could turn out to be the oldest known royal tomb to be uncovered in Mesoamerica. Apparently caught between two cultures, the 2,700-year-old pyramid in Chiapa de Corzo, Mexico, may help settle a debate as to when and how the mysterious Zoque civilization arose, according to excavation leader Bruce Bachand.



One of four sets of remains.



Uxul, Structure A2.

Plus, Antonio Benavides C., INAH Campeche, files a report on recent reconstruction and restoration efforts at the ancient site of Uxul, located within the Calakmul Biosphere Reserve, 32 km southwest from Calakmul. Nineteen stelae and seven altars, or their fragments, have been located and registered.

Upcoming Events at the IMS:

June 2, 2010: **IMS Board Meeting**
All IMS members are welcome to attend.

June 9: *IMS Explorer Session*
"Cantona: One of the Largest and Least-Visited Sites in Mexico" – **Ray Stewart** takes us to a spectacular newly-excavated archaeological site believed to be the largest urban center yet discovered in Mesoamerica. The ruins include a network of over 500 cobblestone causeways, 3,000+ individual patio/residences, 24 ballcourts, and many ceremonial buildings and temples.

June 16: *IMS Presentation*
"Weeds and Seeds: The History of Dining in Florida" – with **Michelle Williams, Ph.D., RPA**. Wild duck, blueberries, hickory nuts and grouper are just some of the items archaeologists tell us that early Floridians were fishing, hunting and foraging for on our peninsula before written history. Early people knew their environment. They knew their resources, maximized both and wasted nothing.

Upcoming Events and Announcements:

June 25: *Exhibition Preview*
"Jaguar Spots: Ancient Mesoamerican Art from the Lowe Art Museum" – Exhibition of art from the Olmec, Maya and Aztec, curated by Dr. Traci Ardren, Associate Professor of Anthropology and Director of Women's and Gender Studies at the University of Miami. Ardren will give the opening lecture at 7 pm to provide an overview of the 175 artworks selected for the Jaguar Spots exhibition that will run through October 30. At the Lowe Art Museum, Coral Gables, FL. Info at: http://www6.miami.edu/lowe/calendar_events.htm

June 30–July 2: *Symposium*
"Status and Power in Ancient Maya Society" – The 2010 Belize Archaeology Symposium – The eighth installment of this annual symposium will be held in San Ignacio, Cayo District, Belize. More info at: <https://sites.google.com/site/belizearchaeologysymposium/conference-information>

Through July 18: *Museum Exhibition*
"Fiery Pool: The Maya and the Mythic Sea" – Over 90 works, many

never before seen, offer exciting new insights into Maya culture that focus on the sea as a defining feature of the spiritual realm and the inspiration for the finest works of art. The exhibition is scheduled to travel to the Kimbell Art Museum in Fort Worth, Texas, and the Saint Louis Art Museum. At the Peabody Essex Museum, Salem, MA. Get more info at: www.pem.org

September 25: *Symposium*
"Under Cover of Darkness: The Meaning of Night in Ancient Mesoamerica" – Theme of the 17th annual symposium of The Pre-Columbian Society of Washington, DC. At the U.S. Navy Memorial and Naval Heritage Center, Washington, DC. More info available at: www.pcswdc.org

Sept. 30–Oct. 3: *Conference*
"Fourth Annual Maya at The Playa Conference" – This year's conference will take place at the same venues in Flagler Beach, FL. Get more info at: http://mayaattheplaya.com/M@P_2009/Home.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