

IMS Explorer

This man is an avid explorer of the Mayalands and an excellent photographer. He possesses a heart of gold, but who is he?

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Peruvian Ancestor Stones: Discovery of Sacred Relics has Archaeologists "Dancing a Jig"

A British team of archaeologists on expedition in the Peruvian Andes has hailed as "sensational" the discovery of some of the most sacred objects in the Inka civilization – three "ancestor stones", which were once believed to form a precious link between the heavens and the underworld.

The find, which was made on an isolated Andean mountainside, provoked joy among local specialists and the experts present from, among others, the British Museum, Reading University, Royal Holloway and University of London. No examples of the stones were thought to have survived until now.

"It was a very moving moment," said Dr. Colin McEwan, the British Museum's head of the Americas, as he recalled seeing the stones for the first time.

Dr. Frank Meddens, research associate of Royal Holloway, who was also on the expedition, said they had "danced a little jig on top of the mountain" after discovering the objects that they had only read about in 16th-century Spanish documents.

The Inkas would have been just as overawed. The conical-shaped stones were among the most significant items in Inka society and religion. Key elements in ritual events, they were thought to facilitate a connection between different realms of the world – the celestial and the underworld of the ancestors – with the Inka king, as the divine ruler, acting as intermediary. And they were considered more precious than gold.

"This is a whole new category of objects. It is nothing short of sensational" said McEwan



The Inka platform under which the ancestor stones were uncovered. Photo: The Observer.

of the three stones in red and white Andesite, a hard, granite-like rock, which were excavated some 2.5 meters beneath an Inka stone platform. The platform was also recently excavated and is a structure of distinctive stonework that once symbolized the imperial control of conquered territories.

The site – at Inkapirca Waminan – is one of 20 undocumented high-altitude Inka ceremonial platforms explored by the archaeologists around the Ayacucho basin. Such sites were potent imperial symbols of religious and political authority as the Inkas expanded outwards from Cuzco, a sacred city of temples and palaces in the central Peruvian Andes.

Ancestor stones represented deities, ancestors and the sun, and were imbued with supreme symbolic significance. They were greeted with incomprehension by Spanish chroniclers of the early 16th century, who sacrilegiously likened their shape to sugar loaves, pineapples and bowling pins. The insult, however, was returned: when the 16th-century Inka ruler

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January 12, 8 pm:



"Speaking of Seven Snakes" Rubbing of Stela 13, Ceibal

"Maya Sites in the Río Pasión and Petén Area"
with **Marta Barber**



Jim Reed,
Editor

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Teotihuacan Lineage at Tikal Studied

INAH researchers, speaking at the 6th Academic Conference of Archaeology at Templo Mayor Museum, have been studying Teotihuacan murals and have confirmed the extension of a lineage of a ruler found on Stela 31 at Tikal whose name is Atlatl-Cauac (the well-known and intriguing Dart-thrower Owl or Spear-thrower Owl). The image is of a bird with a shield.

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IMS Explorer of the Month:

We've chosen our good friend and IMS member **George Fery**.

Fery is president of E-Scrap, Inc., a company that specializes in e-waste and hazmat management. He is the main force behind "Project 21st Century" that helps the IMS donate refurbished computers to archaeologists working

in Mesoamerica.

Iconographic studies of Teotihuacan murals confirm the extension of the lineage of a ruler of the ancient city of Tikal, Guatemala, already revealed by epigraphists of the Maya area. The investigation sums up two interpretations of Stele 31 of Tikal that relate to the dynastic line of Atlatl-Cauac, possible ruler of Teotihuacan between 374 and 439 CE, and whose son, Yax Nuun Ayiin I, was seigneur of Tikal.

The emblem of this lineage would be represented by the image of a bird with a shield, observed in Teotihuacan murals, declared Dr. Raúl García Chávez, researcher at the National Institute of Anthropology and History (INAH).

There would be a relation between the register at Tikal and other Maya sites of late 4th century, which refers to the son of Atlatl-Cauac, Yax Nuun Ayiin I, as ruler of Tikal between 379 and 404 CE, commented the researcher during his participation at the conference.

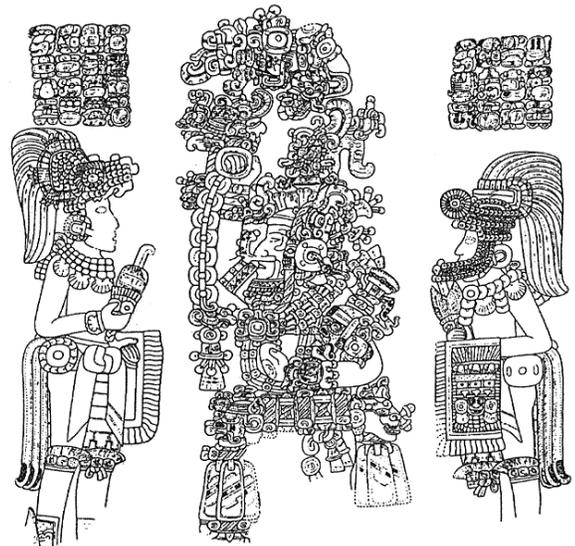
An archaeologist from the Estado de México INAH Center, remarked that a series of enthroned figures with eye rings and headdress began appearing in the iconographic register of Teotihuacan from 370 CE, possibly symbolizing the supreme ruler of the city.

The iconography apparently indicates that the Teotihuacan ruler "was part of a clan whose emblem was an owl with a shield crossed by a hand taking up a dart or the dart-thrower. Sometimes it was represented with a cotton tassel headdress and the eye rings; others, without eye rings but enthroned", explained the specialist. "Evidence (at Teotihuacan) is fragmented. Some representations in the murals, among them a green-feathered bird with a dart-thrower (atlatl) and a shield, could refer to a real person named 'Dart-thrower Owl' or maybe to his representation as a mythic element". This representation has been found in many examples of Teotihuacan mural painting. Nevertheless, most paintings are fragmented so a complete and all-encompassing iconographic evaluation is not possible".

Archaeologist Jorge Angulo Villaseñor, from INAH Direction of Archaeological Studies, commented



Mural in Teotihuacan with bird and shield. Photo courtesy of H. Montano/INAH.



Stela 31 at Tikal with iconographic elements from Teotihuacan. Illustration by John Montgomery.

that it is hard to believe that arrival of Teotihuacan people at Tikal and other Maya cities like Copan and Kaminaljuyu, derived from a military conquest, since troop supply seems like an enormous effort, so it is feasible that there were political alliances.

"In Teotihuacan, there is a fragmented iconographic system that given the formal similarities makes sense. Numerous representations found in the Central High Plateau are evidence of a representation-communication system with a specific purpose, maybe veneration and exaltation of a group of persons, in this case, the supreme ruler of Teotihuacan, Atlatl-Cauac and his genealogy", concluded Dr. García.

For an image of Dart-thrower Owl's name on an Early Classic Maya Vessel, see K7528 in the Kerr Maya Vase Data Base at <http://research.mayavase.com/kerrmaya.html>. Enter 7528 in the search bar.

Source: Originally released by INAH in Spanish 3/29/2010 at www.inah.gob.mx, then re-released in English 11/17/2010 at: www.artdaily.org. Submitted by Mike Ruggeri.



Calusa Key, a 2000-Year-Old Island Paradise

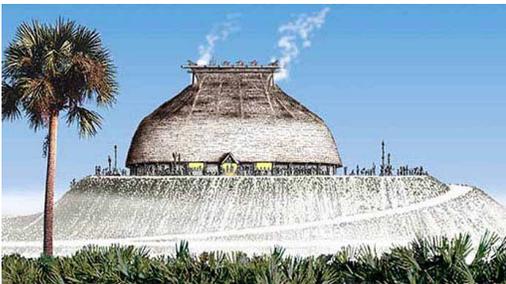
by Richard Thornton

Around 0 CE, a village was founded on an island near what is now

Charlotte Harbor on the southwestern tip of Florida. It was just one of many small fishing villages that composed what archaeologists label the Caloosahatchee Culture. The village slowly grew in population and evolved culturally to the point that it was the capital and major population center for a province that covered much of southwestern Florida.

By the 1500s when the Spanish arrived in Florida, the Calusa people occupied coastal towns and villages from Tampa Bay to the Keys, and also had villages about half the distance inland to Lake Okeechobee and the Everglades. Archaeological evidence suggests the Calusa were always dependent on marine life for the bulk of their nutrition. Various indigenous and cultivated fruits, such as papaya completed their diets. When explorer, Pedro Menéndez de Áviles visited the Calusa in 1566, the Spaniards were only served fish and oysters.

Archaeologists studied the remains of table scraps at a former Calusa village on the southwest Florida coast. They estimated that 93% of the calories in those villagers' diets came from seafood. Although the Calusa did cultivate several tropical fruits, no maize pollen has ever been discovered at a Calusa habitation site. The absence of corn cultivation and consumption sounds remarkably like the Totonacs and some Huastecs of northern Veracruz State in today's Mexico.



When the Spanish first visited the Calusa in the late 1500s, they observed that the people at that time lived in large communal buildings. As many as 600 people would live in one structure, set upon a mound of shells.

At the time of contact with Europeans, the Calusas had a rigid, hierarchal society. All power was held by the king, village chiefs, war chiefs and priests. Typically, all of the leaders were close relatives of the king. Leadership was based on descent from ancient founders of their society. Those not descended from the founding oligarchy were all commoners. This suggests that at some time in the distant past, outsiders from a more advanced culture had arrived in the region and set themselves up as the elite. The power of the elite seems to have been also linked to the Calusa religion, which involved "sorcery" and communication with the souls of the dead.

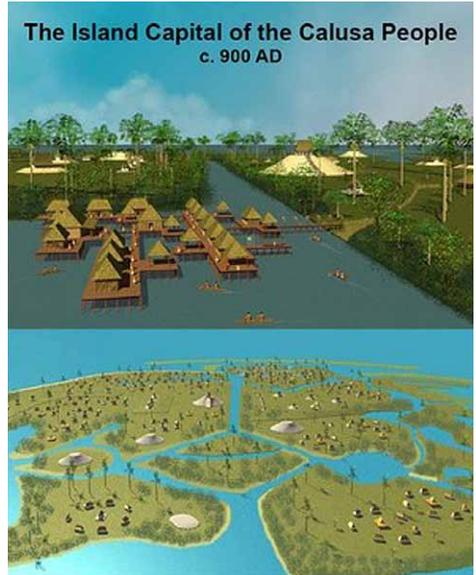
Linguistic Evidence of Mesoamerican Contact

Very few Calusa words are known now. However, more complete records may exist somewhere in the Spanish Colonial Archives, stored in Seville, Spain. The name, Calusa or Caloosa, appears to come from the Creek Indian word - *Kolasa* - which means "Star (People)." However, *Kolasa* may have an idiomatic meaning which has been lost.

Juan Rangel, a Jesuit missionary to the Calusa in the 1560s said that their name for themselves was *Eskampa* or *Eskampaha*. "*Eskam*" appears to be the Castilian way of saying the Chontal Maya word "*Is K'uum*", which is the Calabaza squash - indigenous to the Caribbean Islands. It is a small, round squash that grows rapidly, and has many, small, sweet fruits. "*Pa*" is a Chontal Maya locative suffix that was also used by the Creeks on the coastal plain of South Carolina. It roughly translates as "place of or territory of." "*Ha*" is the Chontal Maya suffix for water. Thus, a possible translation of *Eskampaha* would be "territorial waters of the Calabaza Squash People."

Community Planning and Architectural Traditions

Canals built by the Calusas survive to this day on the islands that they inhabited. Archaeologists have also found



The Island Capital of the Calusa People
c. 900 AD

vestiges of a canal system between Lake Okeechobee and Charlotte Harbor. Canals seemed to have functioned as the principal "streets" of coastal Caloosa towns. They enabled the occupants to haul sea food and bulk commodities to landings very close to habitation areas. As can be seen in the upper illustration, Calusa Key was served by a network of canals, which divided up the island into neighborhoods. The largest canal might have been sixty feet wide at one time. The Calusa also excavated protected harbors inside islands at locations where major canals intersected.

While supplying a cornucopia of seafood for the population, the islands and coastal marshlands of the Calusa province were also very vulnerable to hurricanes, high tides and tropical storms - which are almost annual occurrences. The flat surface of Calusa Key is barely above sea level. Tidal surges from larger hurricanes could have easily covered the island with water.

In response to this serious environmental threat, their architecture and communities had unique features. The temples and houses of the elite were on mounds and platforms created by immense piles of shells. The shell mounds would disperse the force of waves, wind and tidal surges, while raising the floors of buildings above flood levels. The commoners lived in houses constructed on timber piles, either individual structures or in platform villages. It is likely that the Creek Indians who migrated into Florida in the 1700s and early 1800s (later becoming known as Seminoles)

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Maya Spirituality: A Tale of Survival

An Opinion by Adam Rubel

Since the time of the invasion of the American continents, the traditional culture, practices and spirituality of its Native inhabitants have been under constant threat. The devastating effects of colonization, globalization and religious imposition continue to put indigenous peoples and their traditional ways at risk throughout the Americas and around the world. During this period, and in many cases continuing to this day, indigenous communities have somewhat guarded the depths of their ancient spirituality from the abuse and exploitation of the invading cultures.

In many cases, spiritual traditions, ceremonies and teachings have been kept within family and tribal circles, often taught and practiced in ways that were secretive to outsiders. Many of these traditions are maintained, and still carry whispers that speak of a time of change upon the earth and the need to restore a balanced and harmonious relationship between mother earth and her inhabitants.

For the indigenous peoples of the world, the earth has always been viewed as a living being, not as an object left for exploitation by humans. Many of the Native traditions have retained the knowledge and the wisdom of how to restore this balance. It has only been in recent years that some of the indigenous peoples have begun to share their teachings and ceremonies with non-natives, the people who have lost much of their own earth-based spirituality, with the realization that we share one planet together and

An attendant lights a cigarette (offered by editor Jim Reed) for Tz'utujil idol Maximón in Santiago Atitlán, Guatemala, in October 2010. Photo by this month's IMS Explorer of the Month George Fery.

together we are responsible for the furtherance of life upon it.

This step of faith has been met with mixed results: On one hand, exchanges had been and continue to be made in a respectful and mutually beneficial way; on the other hand, Native and non-Native people have both exploited and been exploited during such exchanges. To this day, the seemingly endless speed of progress continues to threaten and destroy traditional culture, lands and spirituality while the dominant society's lack of connectedness and understanding of the deeper essence of life continues to thrust humanity further along a path of self-destruction.

The Maya people of Guatemala are one of the groups of indigenous peoples of this continent with an incredibly rich understanding and deep spirituality that has been largely preserved during the period referred to as "the cycle of darkness", roughly the past five hundred years.

Maya elders, Ajq'ij (spiritual guides/priests), and others have managed to preserve and pass on the traditional ceremonies, teachings and awareness of life to this day. Many have given their lives to ensure that these, the most precious treasures of the people would not be lost.

Currently, the greatest threat to the traditional Maya spirituality in Guatemala comes from expanding development resulting from the spread of globalization and the zealous Protestant churches that gained influence during the period of the civil war. Some of these fanatical



church members and leaders have been carrying out a campaign to actively exterminate what they consider to be the "work of the devil." The actions of these groups have included the pouring of acid to destroy ancient carvings, the willful destruction of altars and sacred places, the harassment of Maya priests and the efforts to discourage participation of younger generations in the traditional ways.

While the peace accords signed in Guatemala in 1996 largely stated guarantees to the indigenous peoples protecting their sacred sites and spirituality, the government has done little to ensure their implementation. The effects of development brought about by expanding globalization have had devastating consequences on the traditional culture of the people. One of the most notable threats is the advancement of the "Plan Puebla Panama"; which seeks to unite Mexico and Central America in a free trade zone. The plan calls for the removal of indigenous communities that exist in the way of the building of roads or the development of land resources. A feared effect of this plan is that it will force countless indigenous people to work in the "Maquiladores", sweatshops that will further destroy the fabric of families and community.

The Maya consider themselves to be the keepers of time; to that end they have maintained twenty calendars, some of which hold prophetic meanings. A part of that insight, like that of other Native peoples, recognizes that the times we are currently in are of great significance, that these are times of great change and transformation. This information does not point to the end of the world or to the fact that we are helpless to our

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L) Sacred traditions continue in the Maya Highlands: K'iché spiritual guide Rigoberto Itzep leads an 8-Batz ritual for the New Year's of the previous sacred 260-day calendar cycle on 2/6/2010. Photo: Oscar Palencia. R) Tat Rigoberto on 10/24/2010 during the 8-Batz ceremony for this current 260-day cycle. Photo: George Fery.



Archaeologists Uncover Prehistoric Game Boards

Mysterious holes arranged in "C" shapes – punched into clay floors at the Tlacuachero archaeological site in Mexico's Chiapas state – may have been dice-game scoreboards, according to archaeologist Barbara Voorhies. If so, Voorhies added, the semicircles are the oldest known evidence of games in Mesoamerica, a region that stretches from Mexico to Costa Rica.

Previously, the oldest known evidence of games in Mesoamerica was a 3,600-year-old ballcourt located not far from Chiapas.

Voorhies first found one of the arcs in 1988, when she discovered a buried floor within a Chantuto shell mound, a large ancient pile of discarded seafood shells and other debris. The Chantuto people were foragers who lived along the coast of what is now southern Mexico between 3,500 to 7,500 years ago.



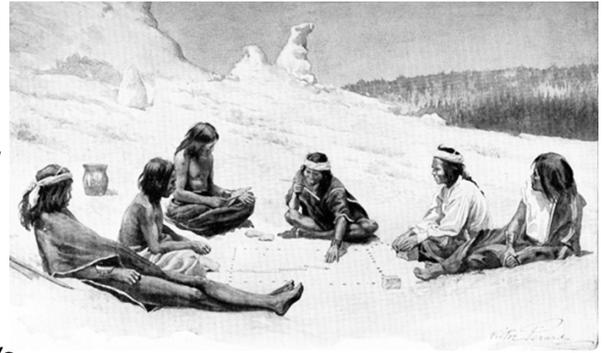
Potential gaming surface found at Mexico's Tlacuachero archaeological site. Photograph courtesy Barbara Voorhies.

In 2009, she found another clay floor just below the first floor – as well as portions of nine other arcs. The upper floor has been radiocarbon dated to about 4,300 years ago, the lower to about 4,800 years ago.

Finding the lower floor's holes reignited her decades-long search for an explanation of the patterns. Later that year Voorhies found a historical account that revealed a "striking similarity" between the Chantuto holes and known native gaming boards – including those used by the Aztecs in the 1500s and northern Mexico's Tarahumara in the 1800s.

"There's no absolute proof that my interpretation of these strange features [is right], but it's a very strong analogy, and that's about as good as it gets for archaeology," said Voorhies, a professor emerita at the University of California, Santa Barbara.

The arcs' resemblance to other native gaming boards is particularly convincing to John Johnson, curator of anthropology at the Santa Barbara Museum of Natural History in California. He agreed the patterns may be the oldest evidence of gaming in Mesoamerica, and even takes it a step further: "It looks to me like it's a very compelling argument for the earliest Indian



Artist conception of Tarahumaras playing Quinze (1907 illustration). Mexico's Tarahumara used a scoreboard similar to older patterns found at the Tlacuachero site. Rendering by Victor Perard.

gaming in the Americas – period," said Johnson, who wasn't involved in the research.

The Chantuto people set up temporary fishing camps, collecting seafood from the wetlands and cooking it during large "clambakes," Voorhies said. Thousands of years of such feasts have left behind shell piles that dominate the landscape even today.

Prehistoric peoples such as the Chantuto had a lot of free time, Voorhies said. "It's tempting to imagine prehistoric men and women engaged in gaming during slack times while their fish, clams, and shrimp were drying in the sun," she wrote in a research summary. Her theory has not yet been published in a scientific journal.

Source: Condensed by the editor from an article by Christine Dell'Amore, released 12/10/2010 by National Geographic News at <http://news.nationalgeographic.com>. Submitted by Scott Allen.

Maya Spirituality

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predestined fate. Rather, these ideas serve to both warn us and show us what is possible: While the world as we know it is indeed in the process of deep transformation, how that transformation takes place is up to all of us. It is the message of the elders that now is the time to unite in solidarity so that balance and harmony may be restored upon mother earth. The preservation and sharing of ancient native wisdom is essential to this process.

In recognition of their ancient insight, the current threat to their traditional spirituality and under the guidance of the Maya elders, some Maya Ajq'ij and have begun to look to share

their teachings and ceremonies with the world. These elders and spiritual guides have stressed the importance of involving younger generations in this process. At the same time, non-traditional societies must, and have begun, to provide support to Maya communities so they may be returned the rights and dignity they deserve and to help with the preservation of their ancient traditions.

Author **Adam Rubel** is Codirector of Saq' Be': Organization for Maya and Indigenous Spiritual Studies – a non-profit organization based in New Mexico. Saq' Be' works to bring people, especially young adults, together with ancient traditions for the purpose of cultural and spiritual preservation and to open the doors of opportunity for those traditions to share their teachings with the



IMS Explorer of the Month George Fery (standing) fires up another donated computer. This time the recipient is Kukulkan (left), son of K'iché spiritual guide Rigoberto Itzep (far right). Explorer editor Jim Reed (center) looks on.

rest of the world. More information can be found at: www.sacredroad.org. Article released at: <http://silver-wolves.com>

Calusa Key

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observed the elevated houses of the surviving Calusas and adapted the concept to their architectural traditions.

Rise to Regional Power

Around the year 900 CE, the Calusa Province merged with the Mayami province around Lake Okeechobee and the Tekesta villages on the southeast Florida coast in the vicinity of modern day Miami and Fort Lauderdale. At this time central political power shifted to *Wakate* (*Guacata* in Spanish). *Wakate* was on the main canal crossing the Florida Peninsula. The root word, *waka*, means roadway, in several Mexican languages, while *te* means "people or ethnic group" in one of the Hitchiti-Creek indigenous dialects. By this time, the style of pottery produced by the Calusa had changed to the Belle Glade III style of pottery produced around Lake Okeechobee. This pottery was tempered with the spines of freshwater sponges that thrived in the waters of southern Florida.

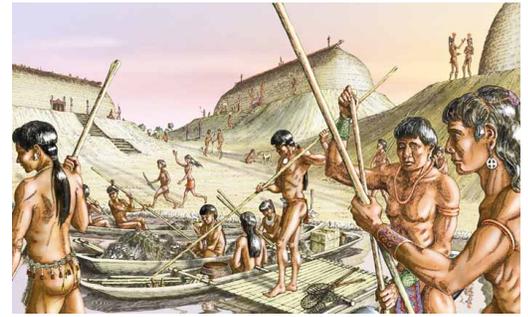
The powerful state in southern Florida dominated trade in much of the peninsula until around 1150 CE. At that time, the towns around Lake Okeechobee and the Saint Johns River lake country were abandoned and power apparently shifted to the Calusa; for their towns continued to thrive. The earliest known Arawak (Timucua) village sites date to this time period in northeastern Florida.

From around 1150 CE until 1550 CE, the Calusas dominated southern Florida and controlled the maritime trade routes to the south. They were still regularly trading with Cuba in the 1700s and may have traded with the Maya in earlier times. The Calusa were aware of an advanced civilization in the Yucatán Peninsula. Trade was carried out in giant dug-out cypress canoes with the prows turned upward like Chontal Maya boats. The Calusa also built smaller out-rigger canoes with sails for travel on coastal waters and Lake Okeechobee.

Colonial Period

The first mention of the Calusas was in May of 1513, when one of Juan Ponce de León's ships foundered on the southwest coast of Florida. The Calusas already knew about the Spanish because they had been taking in indigenous refugees from Cuba. They initially offered to trade with the Spanish, but on the tenth day 20 Calusa war canoes attacked the Spanish. They were driven off, but 80 "shielded" war canoes attacked the next day.

In 1517, Francisco de Córdoba landed in Calusa territory after discovering the Yucatán Peninsula. He was attacked by the Calusa. In 1521, Juan Ponce de León foolishly sailed to southwest Florida again with the intentions of starting a colony. The Calusa's drove the Spanish and their boats back, and killed Ponce de León in the process. Governor Pedro Menéndez



The Calusa men only wore a leather breechcloth, while the women wore skirts woven from Spanish Moss and palmettos leaves

de Áviles, founder of St. Augustine, met with the Calusa king in 1566 and married the king's sister. A Spanish garrison and mission were established. Friction between the two peoples turned into open fighting. Two Calusa chiefs and several nobles were killed. The mission and garrison were abandoned in 1567.

Because of the Calusa's formidable military power and disinterest by potential colonists, Spain never really "conquered" the Calusas. An uneasy détente was reached in the early 1600s whereby the Calusas traded freely with Spanish colonies in Cuba and on the Gulf Coast of northern Florida and attacked any other nation's citizens, who unfortunately made land fall on Calusa territory. French and English sailors who shipwrecked in southwestern Florida faced certain death until the early 1700s.

Source: Condensed by the editor from a longer article by Richard Thornton for the *Architecture & Design Examiner* at: www.examiner.com. Submitted by Scott Allen.

Ancestor Stones

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Atahualpa was shown a copy of the Bible by the Conquistadors, he reacted with similar contempt.

According to Spanish sources, the stones were used in public solar rituals, sometimes draped in gold cloth and paraded. One witness wrote: "The stones ... were held to be blessed and sacred." Symbols of the ancestral essence of the Inka king, the objects were placed on display when the supreme leader was absent from Cuzco, the capital of the Inka people, in an attempt to demonstrate the perpetual presence and his power. The Inkas believed their king to be a living

● god who ruled by
▬ divine right.

As the Inkas had no known system of writing, the significance of the archaeologists' unprecedented find is reinforced by the identification of ancestor stones in the decoration of a unique 16th-century Inka vessel (*cocha*) in the British Museum. Spanning 50cm in diameter, it bears a carved scene showing a central solar disc and two kneeling figures with their hands clasped as they honor an ancestor stone. They are flanked on either side by an Inka king and queen and high-ranking lords.

The Inkas created a huge empire that stretched more than 2,400 miles along the length of the Andes and whose economy was based on taxed labour, with its people farming and herding animals, working in mines and producing

goods such as clothing and pottery. The sites for ceremonial platforms were chosen for their vistas of the snow-capped peaks, which were worshipped as mountain deities. It was at such sites that the Inkas sacrificed children – the ceremony of *capacocha* – at moments of potential instability.

These structures also had sacred central spaces known as the *ushnu*, with a vertical opening into "the body of the earth" into which libations such as maize beer were poured. The *ushnu* platforms served as a stage from which the Inka king and his lords could preside over seasonal festivals and ceremonies.

Source: From an original article by Dalya Alberge for *The Observer*, released 12/5/2010 at: www.guardian.co.uk. Submitted by Michael Ruggieri.

Institute of Maya Studies Line-up of Presentations!

January 12, 2011: IMS Explorer Session: "Maya Sites in the Río Pasión and Petén Area" with Marta Barber

The Río La Pasión in Guatemala is one of the rivers that feeds into the mighty Usumacinta, the most important waterway in the Maya world. Along the shores of the Pasión and some of its smaller tributaries, the Maya built cities to control the trade of goods needed to maintain a certain hegemony. Mostly active during the Late Classic (500-800 CE), these cities developed a style of its own, known as the Pasión-Petexbatun. The area didn't escape the petty wars that plagued the rest of the Maya world and, as a matter of fact, was very much part of the Calakmul-Tikal rivalry. **Marta Barber** will try to shed some light on these lesser known sites in preparation for a trip that some IMS members are taking to the area soon.



Archaeologists Arthur Demarest and Federico Fahsen share a moment together atop the hieroglyphic stairway at Dos Pilas. Courtesy of Kenneth Garrett.

January 19: IMS Presentation:

"Lord Jaguar and the Astronomy of Tortuguero Monument 6" with John Major Jenkins



John Major Jenkins's presentation will explore the astronomy associated with the thirteen dates carved on Tortuguero Monument 6. The 7th-century Tortuguero king named Lord Jaguar (Balam Ajaw) was the protagonist of the monument. Astronomical parallels between events in his life and the 13th B'aktun period-ending date in 2012, which is the last date on this monument, help us interpret how 2012 was thought about in its ideological and astronomical aspects.

Jenkins was a major part of the reactivation of the sacred fire at Izapa this past June. Here he appears at a press conference arranged by the mayor of Tapachula.

John Major Jenkins offers a breakthrough reconstruction of lost aspects of ancient Maya cosmology and philosophy in a body of work that spans three decades. His pioneering theories began with his first book in 1989 and continued with *Tzolkin* (1992), *Maya Cosmogenesis 2012* (1998) and *Galactic Alignment* (2002). His most recent work, *The 2012 Story: The Myths, Fallacies, and Truth Behind the Most Intriguing Date in History* explores the ongoing reconstruction of Maya cosmology, myth and prophecy, firmly rooting it in authentic Maya traditions. John's work also reveals an underlying current of perennial wisdom in Maya thought. He has appeared in major media outlets and documentaries internationally.

An incisive observer of modern cultural trends, and a critic of both academic and popular misinformation in the 2012 discussion, John brings a discerning voice to complicated issues involving indigenous paradigms, Maya astronomy, and 2012 studies. Visit his blog and websites at: <http://JohnMajorJenkins.com>, <http://Update2012.com>, and <http://the2012story.com>.

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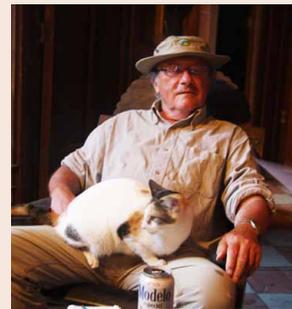


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Coming up next month:

Two cool cats at rest.



Homage to Karl Herbert Mayer: During the International Symposium Day of the 15th European Maya Conference held on December 3, 2010 at the Museo de América in Madrid, Spain, a special homage was made in honor of the life and career of Mayanist Karl Herbert Mayer. Mayer was our IMS Explorer of the Month in July of 2009. Karl will share an article of his many experiences and methods of recording Maya monuments and artifacts during the past two K'atunoob. In his own words, Mayer's interests are "devoted to various aspects of Maya culture, however the main topics are related to the photographic and documentation of ancient Maya artistic representations, like stone sculptures, mural paintings, graffiti and architectural complexes".



Teotihuancos Cross-bred Dogs-Wolves: Recent archaeo-zoology studies applied to skeletons of canidae found over the past decade in burials at the Pyramid of the Moon and the Quetzalcoatl Complex have revealed that Teotihuacan people practiced hybridization between dogs and wolves. These cross-breeds were used in rituals and were associated with the Teotihuacan militia.

Recreation of a burial at the Pyramid of the Moon where the use of canidae for rituals is observed.

Upcoming Events at the IMS:

January 5, 8 pm: **IMS Board Meeting**
All members are invited to attend.

January 12, 8 pm: *IMS Explorer Session*
"Maya Sites in the Río Pasión and Petén Area" – Mostly active during the Late Classic (500-800 CE), these cities developed a style of their own known as the Pasión-Petexbatun. Our beloved **Marta Barber** provides a preview of sites that some IMS members will be visiting soon.

January 19, 8 pm: *IMS Presentation*
"Lord Jaguar and the Astronomy of Tortuguero Monument 6" – Independent Maya researcher **John Major Jenkins** comes to Miami to share new insights and perspectives. His focus will be on how the astronomy of the thirteen dates carved on Tortuguero Monument 6 helps us to understand the possible way December 21, 2012 was thought about by the ancient Maya. Be there to witness a new chapter unfold.

February 8, 8 pm: *IMS Explorer Session*
"The Maya Presence in the Peabody Museum at Harvard University" – with **Dave Quarterson**.

Upcoming Events and Announcements:

February 11-13: *Symposium*
"The Rise of Maya Civilization" – The 8th Annual Tulane Maya Symposium & Workshop to be held at Tulane University and the New Orleans Museum of Art. On behalf of the The Middle American Research Institute and The Stone Center for Latin American Studies. For details see: <http://mari.tulane.edu/TMS>

February 25-27: *Conference*
"Archaeology and Epigraphy of the Eastern Central Maya Lowlands" – The First Cracow Maya Conference and epigraphic workshops with Sven Gronemeyer, Christophe Helmke, Harri Kettunen, Guido Krempel, Sebastian Matteo, and more. At the Institute of Archaeology, Jagiellonian University, Cracow, Poland. Get info at: <http://nakum.pl/conferenceeng.html>

March 5: *Maya Society Lectures*
"Maya Narratives, Ancient and Modern" – introductory lecture to weekend workshops by Nicholas Hopkins Hamline University, Saint Paul, MN. For additional info visit: www.hamline.edu

March 23-27:
2011 Maya Meetings
"2012: Time and Prophecy in the Mesoamerican World" – Workshops at San Jacinto Conference Center and the Symposium at Blanton Museum Auditorium at UT-Austin. Confirmed speakers: Alfredo López Austin, Anthony Aveni, John Hoopes, Kathryn Reese-Taylor, David Stuart, Karl Taube, and Barbara Tedlock. Registration for the symposium began October 1. For more information visit: www.utmaya.org

Ongoing: *Museum Exhibition*
"Art of the Ancient Americas" – Consisting of more than 1,900 pieces from Mesoamerica, Central America, and the Andes. At the Michael C. Carlos Museum of Emory University, Atlanta, GA. For more details visit: <http://carlos.emory.edu/COLLECTION/AMERICAS>

Ongoing: *Museum Exhibition*
"Aztec to Zapotec: Selections from the Ancient Americas Collection" – at the Orlando Museum of Art, Orlando, FL. Get more info at: www.omart.org



Upcoming IMS Program Announcement: February 16, 8 pm

"Takalik Abaj, Guatemala: 21st Century Technologies at a 2,500 Year Old Site"

Steal 2 at Takalik Abaj.

Drs. Lori Collins and Travis Doering of the Alliance for Integrated Spatial Technologies at the University of South Florida recently led a team of archaeologists and technical experts in a major three-dimensional documentation project at the Formative period archaeological site of Takalik Abaj on the Pacific piedmont of Guatemala. Together they will show some of the initial results of their work. Their presentation for the Institute of Maya Studies will be the first public release of data and images from their endeavors.



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