

# IMS Explorer

Dedicated to the kind man with a loving soul – who had a storied career as both a university professor and an active field research archaeologist.

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



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## Etowah's Origins in West Mexico?

by Gary Daniels

*"We know for a fact that the people of western Mexico had trade contacts with the Puebloan peoples of the American southwest. And we know for a fact that the Puebloan people of the American southwest had trade contacts with the people in the eastern U.S. So it's quite plausible that people from western Mexico could have followed established trade routes to migrate into the southeastern U.S."*

Many of the cultural artifacts discovered in Mississippian period archaeological sites in Georgia such as the Etowah Mounds site have strong similarities to cultural traditions in the western Mexico states of Nayarit, Jalisco and Colima.

These traditions include the creation of shaft tombs, dog effigy pots, human ancestral pair sculptures, and tree

of life symbolism. Other artifacts discovered in Georgia have strong similarities to Olmec artifacts from the western Mexican state of Guerrero



(L) Male and Female Human Effigies from Etowah Mounds, GA, compared with (R) the "Ancestral Pair" from the Chinesco culture of the western Mexican state of Nayarit (Metropolitan Museum of Art).

including bird man masks, tri-pronged ceremonial maces, and forked-eye motifs. Migration legends of historic Creek tribes living in Georgia also



Another artifact from the western Mexican state of

Nayarit shows a model of a mortuary temple constructed on a mound covering a shaft tomb. It is thought to represent the house of the living above the house of the dead. Similarly, a temple topped the funeral mound constructed at Etowah and within the mound were log-lined tombs.

suggest an origin in west Mexico.

Two of the most famous artifacts discovered in Georgia are the male and female human effigy statues found at the Etowah Mounds site. Carved from local marble and discovered buried in a log-lined tomb in the Funeral Mound (Mound C) at Etowah, they are believed to represent venerated ancestors. It is theorized that these statues were part of an ancestor worship cult that existed throughout the Mississippian time period.

A similar tradition of ancestor pair sculptures buried in specialized tombs is known from west Mexico. These sculptures were part of what is referred to as the Western Mexico Shaft Tomb Tradition. Such tombs and their associated artifacts are distributed across the states of Nayarit, Jalisco and Colima in west Mexico.

In addition to the ancestral pair sculptures, dog effigy pots were also

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**March 9, 8 pm:  
IMS Explorer Session**



**"Forensic Evidence:  
Temple of the Seven  
Dolls, Dzibilchaltún,  
Yucatán"**



**Jim Reed,  
Editor**

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## In Memoriam: Bruce H. Dahlin Our Explorer of the Month

Dr. Bruce H. Dahlin, of Shepherdstown, WV, passed away in his home, February 3, 2011, the day before his 70th birthday, after a two-year struggle with bladder cancer. Dr. Dahlin had a storied career as both a university professor and an active field research archaeologist.

Raised in the Chicago area, Dr. Dahlin received his undergraduate degree in philosophy from Roosevelt University in Chicago. Before proceeding to graduate work, he served in the U.S. Navy and was a deep sea diving officer. After his military service, Dr. Dahlin entered graduate school to study archaeology, obtaining his master's degree in anthropology from the University of Pennsylvania and his Ph.D. in anthropology at Temple University, both in Philadelphia, PA.

As an active research archaeologist, Dr. Dahlin launched his career in research projects that took him around the world. He worked in the Northwest Frontier of Pakistan, Mexico, Panama, Belize, the Virgin Islands, Puerto Rico and in Cyprus. His premier archaeological project was the excavation of the ancient Maya site of Chunchucmil in Mexico's Yucatán peninsula for nearly 15 years. There, he did pioneering research on the heretofore unrecognized extent of the ancient Maya's involvement in a market economy.

### Fond Memories by David Hixson

Bruce was my mentor, and a great friend. His contributions spanned the breadth of the Maya area, but never in the glamorous realm of palaces, temples and kings. Instead, Bruce loved to challenge dogmatic assumptions regarding Maya subsistence, economics and human-environment interactions. In doing so,



Digital reconstruction of the Pich quadrangle at the ancient Maya site of Chunchucmil, Yucatán, by David R. Hixson.



Bruce Dahlin and children from Chunchucmil village explore an ancient ceramic vessel. By Traci Ardren.



An evening conversation in Chunchucmil about the meaning and significance of ancient ceramic vessels. Photo by Takeshi Watanabe. Courtesy of Traci Ardren.

he constantly pushed our field towards new and more complex visions of Maya society.

He was one of the first archaeologists to excavate at El Mirador, but he did not tackle the great pyramids which were begging to be explored. He started instead in the swamp, excavating the households located along the bajos. This focus upon Maya society from the bottom-up continued throughout his career, including his more recent decade-long project at Chunchucmil, a site with no carved monuments or standing elite architecture but thousands upon thousands of humble Maya homes.

Yet, for me, his greatest contribution was to the lives he touched. Everyone on each of his projects was treated as family, and he was certainly like a father to many of us. Bruce also insisted that each project member come up with some way that he or she could give back to the local communities in which we lived and worked. It is for this work that I know that Bruce will be missed far beyond the borders of academia, and held deeply within hearts of those who had the great fortune to know him.

Check out an article that was published by the New York Times about Bruce and his work at: [www.nytimes.com/2008/01/08/science/08maya.html](http://www.nytimes.com/2008/01/08/science/08maya.html)

David R. Hixson  
Ph.D. Candidate, Tulane University

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**Jim Reed**  
Newsletter Editor  
[mayaman@bellsouth.net](mailto:mayaman@bellsouth.net)  
404-680-9703

### Maya Enthusiasts, this note's for you!

Take your passion for the Maya and other indigenous cultures to the next level. The IMS is seeking anyone interested in presenting a program or who is willing to join us on the IMS Board of Directors. Feel free to step up and talk to a board member or e-mail us at:

● ● [imsmiami@yahoo.com](mailto:imsmiami@yahoo.com)



Two of the famous Colima Dog Pots found in a shaft tomb in west Mexico. The dogs are thought to represent the Techichi breed, a small, mute dog from which the modern Chihuahua is derived.

Dog Effigy Pot from Bull Creek Site in Muskogee County, Georgia

Modern-day Chihuahua for comparison. Artistic rendering by Nathan Patrick Reeves.

## Etowah's Origins in West Mexico?

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found buried in these shaft tombs. The most famous of the canine effigy pots are the Colima dog pots. These pots are thought to represent the Techichi breed. The Techichi was a small, mute dog that was fattened up to eat. These pots show the "fattened up" version of these dogs. The Techichi is the breed from which the Chihuahua is derived.

In Georgia, a similar dog effigy pot showing a fat little dog was discovered at the Bull Creek site in Muskogee County. The breed of dog represented on the pot appears to be the Chihuahua. It has an upturned snout, bulbous forehead, erect ears and curved tail all consistent with the Chihuahua breed. The pot has been dated to 1325 CE.

Historical eye-witness accounts of Chihuahuas or Techichis in Georgia exist in the journal entries of Spaniards that were part of the Hernando de Soto expedition. This expedition travelled through Georgia in the 1530s. In several entries, the Spanish mentioned that Georgia tribes raised a "little dog" to eat which they kept very fat for

that purpose. Like the Techichi, the Spanish noted that this dog could not bark. Later historians thought the Spanish accounts could have referred to opossums, not dogs. Yet the eye-witness descriptions of these "little dogs" along with the Dog Effigy Pot from Bull Creek seem to confirm they were Chihuahuas.

In addition to ancestral pair statues and dog effigy pots another type of artifact was found in western Mexico shaft tombs called *tableaux*. One such tableau from Nayarit shows a "multi-layered tree with birds." The tree is uniquely stylized. A similar uniquely stylized tree with birds was found engraved on a marine shell in Craig Mound at Spiro, Oklahoma. The object, known as "Tree of Life with Birds", is the only such design known to exist throughout the southeast.

The Spiro site is known to have had trade contacts with the Etowah Mounds site in Georgia. In fact, the population of Spiro moved away around 1250 CE, the same time that a new population arrives at Etowah Mounds.



(L) A Nayarit sculpture showing an identical tree design with birds. It was found in a shaft tomb in western Mexico. Image courtesy of Wikipedia.org. (R) This design known as Tree of Life with Birds was found engraved on a marine shell artifact at Spiro Mounds in Oklahoma. Notice the unique tree design. Photo by Herb Roe.

Is this a coincidence or did people from Spiro move to Etowah at this time? In fact, the funeral mound at Etowah was constructed after this 1250 CE repopulation of the site. It is in this funeral mound that we find the objects that seem to reflect the same western Mexico



Mississippian shell gorget depicting warrior with forked-eye motif holding a three-pronged ceremonial mace

tradition as exemplified by the Tree of Life with Birds artifact found at Spiro (see images below).

Additionally, other artifacts at Spiro have shown it had trade connections with both Mexico and the Puebloan peoples of the Southwest. For instance, a single obsidian scraper unearthed at Spiro was shown to have come from Pachuca, Mexico. Also, pottery from the Puebloan peoples of the American Southwest has also been found at Spiro. Turquoise and pottery from the Puebloan cultures of the Southwest have also been found in other Caddoan areas of Texas. It should be noted that the Puebloans are known to have had trade contacts with the people of west Mexico and thus it is possible that these western Mexican cultural traditions arrived in the Southeast via the Southwest.

The Caddoans also produced unique pottery featuring human faces with distinctive scarring. The people in the western Mexican state of Colima also created such pottery showing distinctive scarring not only on human faces but also on the afore-mentioned dog pots.

The Creeks of the Eastern U.S. have migration legends that all make reference to their original homeland being in the West. The migration legends also describe things that can only be interpreted as earthquakes and volcanoes. Their artifacts and art styles also match closely to the art styles of western Mexico.

Source: Condensed by the editor from information and images published by Gary Daniels on his website at: [www.lostworlds.org](http://www.lostworlds.org).



# The Hopi Creation Story: Exploring Connections to Global Warming and the Fifth Creation

An opinion by Thomas O. Mills

The Hopi Creation Story explains many things that I believe are actual and can be proven, and therefore true.

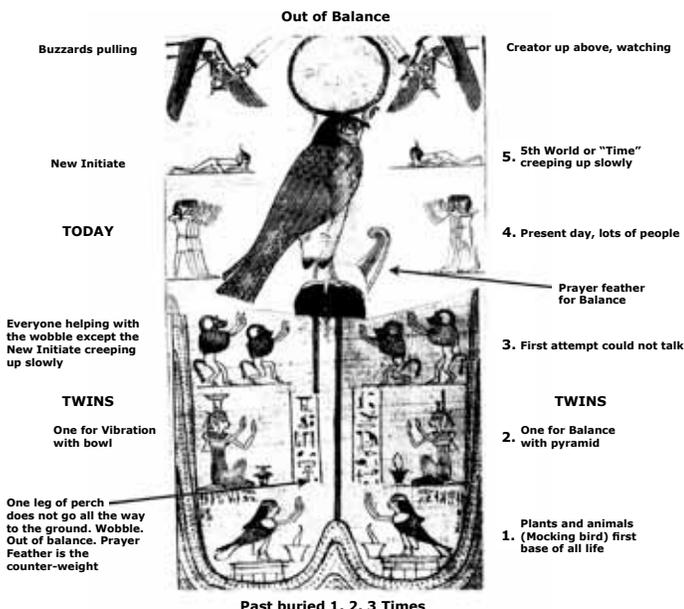
The story starts out by saying that the Creator was looking for a place to create as he traveled through space and he found Earth. The only problem was, it was out of balance. He instructed a Female companion and his Nephew to correct this problem.

This suggests to me that the Creator had a sister, a brother-in-law, and that he was not alone when he came here.

How does one go about stabilizing a planet? Why are all the largest pyramids located between the 15th and the 30th latitudes in Mexico, China, and Egypt? Were they all tombs? In reality, are not all pyramids just weights, heavy rock stacked up in the shape of pyramids?

After the Nephew and his Female companion's task was completed, a set of twins, one on each pole, were created or formed. The twin located on the north pole was for balance, and the one located on the south pole for vibration, and together they kept the Earth rotating properly and in balance.

## It's all about Time and Balance, Not Death and Treasures



From the "Egyptian Book of the Dead" or perhaps the correct title should be: "The Coming Fifth Age"

## Devastating floods?

The last page of the Dresden Codex shows the destruction of the world via water. Waves gush from the mouth of a celestial dragon. More flood waters pour from sun and moon symbols on the underside

of the monster's body. An aged goddess also pours flood water onto the Earth.

At the bottom of the picture crouches a ruler of the underworld.

Above the image, about half of the 15 glyphs have been destroyed, but a few

of the remaining ones consistently refer to "Black Earth" or "Black on High" – image from the 1880 Förstermann edition. The full Dresden Codex and interpretive text are online at: [www.famsi.org/mayawriting/codices/dresden.html](http://www.famsi.org/mayawriting/codices/dresden.html)



What is located on each pole that is a twin, or the same thing, that can come and go at different periods of time? Ice. Could the weight of the ice help balance our planet? I believe so.

The Hopi believe that after the Earth was stabilized, the Creator created four races of man; black, yellow, red and white. He placed them around the earth with different guardians in different locations to balance out the planet and then taught them different languages, customs, religions, and beliefs.

Could this explain how the black man was given Africa, the yellow man Asia, the red man the Americas, etc.? Did only yellow monkeys evolve in Asia? Did only black-colored molecules evolve and crawl out of the sea in Africa? How did this happen? If climate could cause these changes wouldn't white people living in Africa be turning black, or black people turning red in the Americas?

The Hopi believe the previous creation cycle to be the third time the Creator had to come back and start over. Mankind did not respect the planet or His teachings, causing the twins to leave their post, and there was a great flood.

James White, a climatologist at the University of Colorado states, "The top and bottom of the earth turned sharply warmer at the same time 12,500 years ago, suggesting that some climate change events once thought to be regional may have affected the entire planet."

An article in the November 1998 issue of *Science* stated, "Temperatures increased more

than 20 degrees and this happened within a typical human's lifetime."

The same thing is happening today in our lifetime as we approach the end of the fourth creation cycle. Our polar ice caps are melting. This moisture has to go somewhere. Water only comes in three forms; water, vapor, or ice. If it is not ice what will it be? Skeptics say that global warming is untrue and that floods, fires, tornadoes, tsunamis and hurricanes have always been here, nothing has changed. But something has changed, our polar ice caps are melting. This is not the first time this event has happened and the possible results are not looking good.

We just had floods of biblical proportions in Australia, devastating tornadoes in Missouri, and record snow falls on the Sierra Mountains and that was just on New Year's Day.

12,500 years ago Niagara Falls began flowing at its present location, the Nile River moved to its present location, and Charles Hapgood, in his book *Path of the Poles*, believes there was a transition of the poles that moved the north pole to its present location. Hugh amounts of water were moving around the planet after the poles melted. This was also the time that a small

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In 2007, a temple housing the oldest murals in the Americas (2000 BCE) was discovered in Ventarrón, Peru. The temple's unique iconography and clay block construction provide evidence of a previously undocumented civilization; a seminal precursor to complex Moche society in Northern Peru. Ventarrón is located 12 miles (20 km) from Sipán, the religious and political heart of the ancient Moche people, who flourished near Peru's northern coastlands from around 1 BCE to 700 CE. Recent finds at the Ventarrón archaeological site have revealed some of the oldest examples of ancient Peruvian domestication of animals.

## Ancient Lambayeque Civilizations Domesticated Cats 3,500 Years Ago

The Ventarrón site, belonging to one of the oldest civilizations in the Americas, has already given up a number of amazing discoveries. This latest gives us a look at early animal domestication.



A Moche ceramic jar featuring a puma from 1500 years ago.

Work at the site, under the leadership of Ignacio Alva, son of famous Peruvian archaeologist Walter Alva, has revealed a huge collection of animal bones, mostly felines from the Peruvian Amazon on the other side of the Andes mountains.

With such a large number of bones, the archaeologists enlisted the help of zoologists Víctor Vásquez and Teresa Rosales from the Centro de Investigaciones Arqueobiológicas y Paleoecológicas Andinas de Trujillo (Center of Andean Archaeobiological and Paleoecological Investigation of Trujillo).

The combined group of investigators have concluded that the ancient Lambayeque people were breeding felines at the site. The theory as to why is not at all



The zoologists are currently studying four examples of puma-like feline skeleton with the aim of discovering whether these show any signs of difference from the skeletons of wild cats that exist today. This will tell us whether any selective breeding occurred and to what extent.

different from the reason other early civilizations, such as in ancient Egypt, kept cats – as a means to control vermin in what was a time of a rapidly expanding and delicate new invention ... agriculture.

Source: From an article released 11/24/2010 at: <http://enperublog.com>. Photos courtesy of Wilfredo Sandoval/El Comercio. Submitted by Scott Allen.

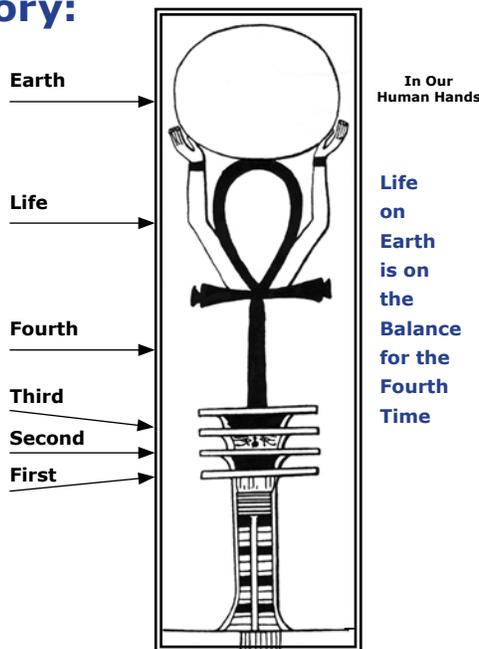
## The Hopi Creation Story:

continued from page 4

band of Hopis landed on the western side of Chile at a site called Monte Verde (12,500 years ago) after traveling across a large ocean on small rafts directed by their guardian and traveled northward to their present villages in Arizona.

So, when do the scientists say the north pole will be ice free? NASA climate scientist Jay Zwally said in December 2007 issue of *Science*, "At this rate the Arctic Ocean could be nearly ice free by the end of the summer of 2012, much faster than previous predictions." 2012?

What will we do if the Earth starts to wobble? Is building pyramids in our near future? Perhaps it's not really how big an object is, but the amount of weight the object is out of balance – or could it be the weight of all the pyramids combined?



I believe the murals of Egypt show this weight – as the weight of a feather.

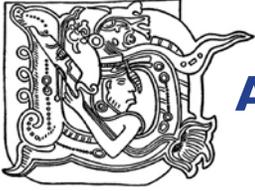
Thomas O. Mills is an independent researcher and former manager of the Hopi Cultural Center. He is author of *The Book of Truth: A New Perspective on the Hopi Creation Story and Stonehenge, If This Was East*.

### IMS Website notice:

As we've been promising for the last few months, our website is being updated with new features that we are sure will please all faithful readers. As a member, you will now be able to access past *IMS Explorers* from 2008 to the present. We are in the process of adding past *Explorers* on a yearly basis. This will be a tremendous archive made available to all members. We have also begun the process of adding to the website an extensive photographic collection, including some photographs dating back to the 1950s. As we all know, these can be an invaluable tool to researchers and scholars. We also have plans to make available lectures presented at our home base at the Miami Science Museum. No member will be left out from enjoying all the benefits that South Florida members presently enjoy.

In order to do this, we need you to send to us your email address and a password. These will be kept confidential and will only be privy to members of the Website Committee. Send these to [msmiami@yahoo.com](mailto:msmiami@yahoo.com)

Steve Mellard  
Chair, Website Committee



# Pioneers in Maya Archaeology: Alfred P. Maudslay: 1850-1931

Submitted by Marta Barber

"Mesoamericanists must be glad that [Alfred] Maudslay did not choose to pursue a career in the Colonial Service, nor opt for archaeological investigations in Sri Lanka, ... because in either event, not only would the progress of Mesoamerican research have been greatly retarded in its early years, but the record of Maya inscriptions available to us now, more than a century later, from those ancient and steadily eroding monuments would be much less complete," writes Ian Graham in his informative biography, *Alfred Maudslay and the Maya*.

Alfred Percival Maudslay was born in Norwood, England, into a wealthy family. When Alfred graduated from Trinity College, Cambridge, he entered the Colonial Service and served in posts such as Fiji, Tonga and Samoa. After six years, he resigned.

Inspired by John L. Stephens' *Incidents of Travel in Central America*, Maudslay's next voyage took him to Belize, then known as British Honduras, and Guatemala. Maudslay knew he could not top Stephens' magnificent descriptions of life as he saw it. Photography, on the other hand, could complement the beautiful images Frederick Catherwood had drawn for that classic set of books. Maudslay had discovered his calling.

Quirigua, Tikal, Copán, Chichén Itzá and Palenque would be the focus of that calling, and Mayanists the beneficiaries. *Biologia Centrali-Americana* contains most



Alfred Maudslay worked at Palenque in 1890-1891, and appears here controlling the cleaning of the plaza from the tower of the Palacio.

of Maudslay's photographs and drawings. Published in 1898 and 1902, this magnificent collection is the first corpus of Maya inscriptions; what would become 20th Century scholars' move to decipher what the Maya had to say. Together with his photograph plates, Maudslay, with the help of Italian plaster expert, Lorenzo Giuntini, and Gorgonio Lopez, who worked paper-mache, made casts of monuments at those sites.

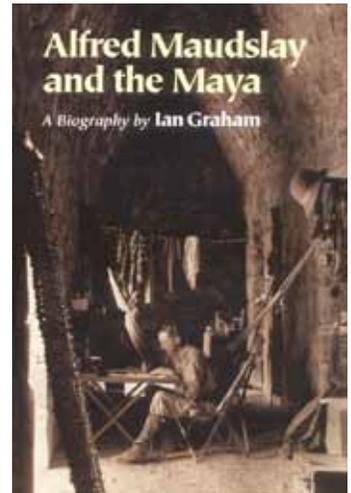
The Maudslay Collection at the British Museum contains 400 plaster casts, paper and plaster molds, glass negatives and journals written during those expeditions. These have been essential in the advances made in Maya epigraphy. The collection also includes nine stone monuments from Copán and eight lintels from Yaxchilán. Room 27 of the British Museum has on display the magnificent lintels 24 and 25 from Yaxchilán, two of the most important artistic achievements of the Classic Maya. All of these pieces were brought to England by Maudslay.

It is obvious from the details we know of Maudslay's personal life that exploring was his great love. In Victorian England, it probably wasn't too appealing to women to travel to these places where comfort was not part of the lifestyle. Unlike his rival explorer Teobert Maler, known for his ill temper, Maudslay was known for his evenness of character and easy manners.

Finally, in 1892 he married Ann Cary Morris, a well-educated woman who traveled with Maudslay after their marriage. Annie, as she was called, came from distinguished English families. She was also a descendant of Powhatan and Pocahontas. Her grandfather, Gouverneur Morris, was one of America's Founding Fathers.

If all his work as an explorer of Maya sites were not enough, Maudslay, after settling down in their new Jacobean home near the English town of Fownhope, continued one of his major undertakings: translation into English of *The Conquest of Mexico*, by Bernal Díaz.

The cover of Ian Graham's biography shows Alfred Maudslay at work in one of the chambers of Las Monjas, Chichén Itzá, 1889. Photo by Henry Sweet.



He had realized for a long time the importance of colonial chronicles. At age 80, he began to translate Diego de Landa's *Relación de las Cosas de Yucatán*. Before dying, he was able to finish a first draft. He died in January 1931 and his ashes are buried in a crypt at Hereford Cathedral.

In Dec. 2007, David Stuart writes in his *Maya Decipherment* blog: "While skimming through Alfred Maudslay's memoir, *A Glimpse at Guatemala* (1899), I came across this interesting paragraph (p. 255) from his chapter devoted to 'The Hieroglyphic Inscriptions,' where he briefly characterizes the nature of the script:

"An attempt was ... made by Landa to construct an alphabet and to give a short example of phonetic writing; but in this he was not successful, for whatever phonetic value the glyphs may possess was probably of a syllabic and not of an alphabetic character."

"Maudslay's passing statement about the 'syllabic ... character' of Maya writing was never followed up directly, of course. His lost insight reminds me of Charles Bowditch's reasoned statements about the historical nature of inscriptions at Piedras Negras, published just a few years after Maudslay's book and which anticipated Proskouriakoff's work by more than five decades. Oddly, neither idea took root in those very early days of Maya glyph research."

As we know by now, Maudslay's insight – and Bowditch's – have been proven right.

Sources: *Alfred Maudslay and the Maya*, A Biography by Ian Graham; [www.britishmuseum.org](http://www.britishmuseum.org); <http://decipherment.wordpress.com/2007/12/18/alfred-maudslays-insight>.

## Institute of Maya Studies Line-up of Presentations!

March 9, 2011: IMS Explorer Session:

### "Forensic Analysis: Temple of the Seven Dolls, Dzibilchaltún, Yucatán"



The Temple of the Seven Dolls.  
Photo by Rick T. Slazyk AIA.

with **Dr. Edward B. Kurjack Ph.D.,  
Joaquín J. Rodríguez III  
and Rick T. Slazyk AIA**

E. Wyllys Andrews, the original excavator of the Temple of the Seven Dolls at Dzibilchaltún, suggested that the structure had been used for only a very short period due to structural failure of its components. It was also said at the time that it was disproportional and "ugly".

At the request of Dr. Kurjack, the IMS Research Team has conducted an analytical investigation of its structure and proportions to validate or rule out the implications. This presentation will focus on reporting their conclusions.



Each Spring or Fall Equinox enthusiastic spectators will crowd during the early morning hours to see the alignment of the sun rising through the two doorways at the Temple of the Seven Dolls.

March 16: IMS Presentation:

### "The Ballgame in Mesoamerica: Ritual and Entertainment"

with **Dr. Batia Cohen**



A Maya ballgame recreated in ceramic from Nayarit, Mexico, 200 BCE-500 CE. Courtesy of the Worcester Art Museum.

The ball bounces against the walls of the court and passes through a ring while the audience cheers on the side: the team has scored a goal. It seems like we are in the middle of a soccer game, however we are talking about the ballgame held more than 1000 years ago in Mesoamerica where everything surrounding it has a symbolic meaning and the deeper sense of a ritual.

The sun, the moon and the stars all have a role in the game. The game is a metaphor of life and death. From the beautifully decorated ballcourt walls at El Tajín to the huge fortified-like walls at Chichén Itzá, the ballgame was played continuously, and this helped to convert Mesoamerica into one big cultural unity. Although we encounter ballcourts of varying shapes and dimensions, with different goal markers or rings, and with probably an array of diverse rules in different regions, the ballgame was a unifying activity that Paul Kirchhoff in 1943 saw as a common ground: their own nuances and variations deserve our attention.

**Dr. Batia Cohen** has a Ph.D. in Mesoamerican studies from the Universidad Nacional Autónoma de México and a Bachelor's degree in Graphic Design from the Universidad Metropolitana in Mexico City. She has worked as an adjunct at Florida International University and has published numerous articles in specialized art and history magazines.



Dr.  
Batia  
Cohen



Modern ballplayer from  
Sinaloa, Mexico.

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## Coming up next month:

### Restoration Works at Kanki, Campeche

INAH archaeologists from the State of Campeche, Mexico, Antonio Benavides C. and Sara Novelo O., have submitted a field report of recent archaeology going on at the site of Kanki. The site is located between farmlands 17 km southeast from Tenabo or 57 km northeast from Campeche city. The ancient name of the site is unknown and some local Maya explain that *kanki* means "yellow agave or sisal", but others suggest that the original place-name could be *Kancib* or "yellow wax" derived from a high production of honey and wax in pre-Columbian times.



Workers excavate a structure at Kanki that still has a large section of its original roofcomb.

### IMS Adventurers Make It to Cancuen

Recently, a group of IMS members traveled through the jungles of the Petén, Guatemala, in search of ancient Maya sites. They endured wild, bumpy roads, crossed the Pasión River on a ferry, rode horses and fought off insects and occasional snakes. They returned with fond memories and loads of new photos. Marta Barber is filing trip reports and this first one is of their adventure into Cancuen. The "Palace" has more than 170 rooms built around 11 courtyards in three stories. "It really is fantastic to see," says Marta.



River crossing at Sayaxché (by George Fery). The "royal pool" at Cancuen where a famous massacre took place (by Rick Slazyk).

## Upcoming Events at the IMS:

March 9, 8 pm: *IMS Explorer Session*  
**"Forensic Analysis: Temple of the Seven Dolls, Dzibilchaltún, Yucatán"** – with **Dr. Edward B. Kurjack Ph.D., Joaquín J. Rodríguez III and Rick T. Slazyk AIA**. This dynamic trio will report on their research, revealing their findings and conclusions.

March 16, 8 pm: *IMS Presentation*  
**"The Ballgame in Mesoamerica: Ritual and Entertainment"** – with **Dr. Batia Cohen**. The ballgame dates back at least to the early classic Olmec times, as evidenced by balls recovered that date to 1250 BCE. Although many different versions of the game existed, all Mesoamerican cultures appear to have played some version.

April 6, 8 pm: **IMS Board Meeting**  
All members are invited to attend.

April 13, 8 pm: *IMS Explorer Session*  
**"Digging Deeper in the Dry Tortugas"** – **Dr. Michelle Williams** will explore the archaeology of Florida's Guardian of the Gulf, Fort Jefferson.

April 20, 8 pm: *IMS Presentation*  
**"Surveying Cycles of the Longue Duree in NW Yucatán"** – with **Dr. Anthony Andrews**.

March 10: *ASSF Lecture*  
**"The Maritime History and Archaeology of South Florida"** – with our IMS President, Dr. Juan L. Riera.

## Upcoming Events and Announcements:

This lecture will be an overview of the maritime history and archaeology of South Florida along with environmental influences: hurricanes, coral reefs, the Gulf Stream. Also discussed will be notable shipwrecks, treasure, and pirates. Dr. Juan L. Riera is an archaeologist and maritime historian with many years of experience in historical museums, college teaching, and archival research. He has worked at such places as Mystic Seaport Museum and The Florida Bureau of Archaeological Research. ASSF lecture, 7 pm at the Deering Estate Auditorium, 16701 S.W. 72nd Ave., Miami.

March 23–27: *2011 Maya Meetings*  
**"2012: Time and Prophecy in the Mesoamerican World"** – at UT-Austin. Confirmed speakers: Alfredo López Austin, Anthony Aveni, John Hoopes, Katheryn Reese-Taylor, David Stuart, Karl Taube, and Barbara Tedlock. More info at: [www.utmaya.org](http://www.utmaya.org)

April 14–17: *Conference*  
**"Maya At The Lago"** – The first annual Maya at the Lago Conference (M@L) is a four-day "Everything Maya" event, including lectures, workshops and social gatherings. The M@L provides a venue for many of the world's top Maya archaeologists to share their experiences and current research with colleagues and the general public. Speakers include Marc Zender, Francisco Estrada-Belli, Norman Hammond, Arlen and Diane Chase, Patricia A. McAnany and George Stuart.

The event will be in Davidson, NC. Get more info at:  
[www.mayaatthelago.com](http://www.mayaatthelago.com)

April 28: *Lecture*  
**"The Preservation and Importance of Inscriptions"** – Theme of a Harvard Peabody Museum Ancient Americas Lecture with Barbara Fash. Get additional info at:  
[www.peabody.harvard.edu/node/151](http://www.peabody.harvard.edu/node/151)

Through May 8: *Exhibition*  
**"Fiery Pool: The Maya and the Mythic Sea"** – This exhibition, on loan from the Peabody Museum of Harvard University brings together over 90 works – many never before seen in the United States – to offer exciting insights into the culture of the ancient Maya. Surrounded by the sea and dependent on the life-giving power of rain and clouds, the ancient Maya created fantastic objects imbued with the symbolic power of water. This exhibition presents four thematic sections – Water and Cosmos, Creatures of the Fiery Pool, Navigating the Cosmos, and Birth to Rebirth. At the Saint Louis Art Museum, St. Louis, MO. Get more info at:  
[www.slam.org/Fiery\\_pool/index.php](http://www.slam.org/Fiery_pool/index.php)

On view: *The Jaguar God of the Underworld riding a crocodile, 700–800 CE; from Jaina Island, Mexico.*

