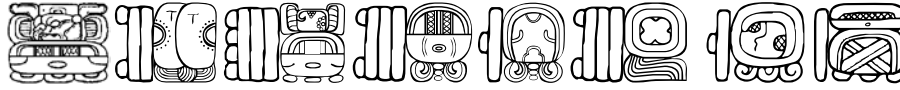




IMS Explorer

At Harvard, this man was an organizer and administrator of Central American exploration and research. He had his finger in every project-pie, and a word of encouragement for every field worker.

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



May 18, 2011 • Maya Long Count: 12.19.18.6.17 • 6 Kaban 5 Sip • G2

An affiliate of the Miami Science Museum

Quetzalcoatl Tunnel Update: Archaeologists Keep Digging with No End in Sight

Since the previous tunnel update in our December, 2010 *Explorer*, archaeologists continue to unearth the 2,000-year-old tunnel located within the Quetzalcoatl complex in Teotihuacan.

In 2003, heavy rains at the site of Teotihuacan, accidentally provided the first sign of the tunnel's existence when water created a small depression in the plaza. Six years later, a team of INAH investigators started digging.

Archaeologists believe the tunnel will lead to three chambers, which may contain the remains of some of the leaders of the ancient Teo civilization and help explain their beliefs. No monarch's tomb has ever been found at the site. But the search for tombs is not the only focus of investigations.

"It's not something we're obsessed with. We keep working and we're going to try to understand the tunnel on its own and the implications it has for Mesoamerican thought and religion," said archaeologist Sergio Gómez.

Last August, digging down some 12 meters, archaeologists discovered the tunnel's opening deep down in front of the Temple of Quetzalcoatl.

"It was very gratifying to be able to find the tunnel's entrance because that shows that the hypotheses were correct," Gómez remarked.

Some 30 archaeologists, biologists and architects work daily under a small tent protecting the tunnel's opening.

As some sieve through piles of stones and earth over wheelbarrows to pick out artifacts retrieved underground, archaeologists descend three ladders down a hole several meters wide and 12 meters deep.

"We know that Teotihuacan was built as a replica of how they saw the cosmos, the universe. We imagine the tunnel to be a recreation of the underworld," noted archaeologist Sergio Gómez.



They believe that a deliberate effort was made to pile up stones and even pieces of a destroyed temple to block the tunnel, sometime between 200 and 300 CE. Precious pieces are believed to have been thrown on to the pile as an offering by the elite.

The team has already removed some 300 metric tons of material, including 60,000 tiny fragments of materials such as jade, bone and ceramics. Most were ornaments used by the elite, as well as beads and shells from both coasts of Mexico, Gómez said.

A small, remote-controlled robot took a camera inside a small opening before researchers finally entered the tunnel last November. But they have advanced only seven meters through the tunnel which they believe, thanks to the help of radar technology, to be 120 meters long.

In the hot, damp underground chamber, small labels hang from the curved, rocky roof to show each meter excavated so far. Archaeologists say they can see tool marks in the ceiling which date from the time the tunnel was excavated in the rock.

Wearing masks and helmets as they chip away with small tools, they expect to reach the end of the tunnel in several years' time.

Source: From an article by Sophie Nicholson (AFP) released 4/7/2011 on Google posted news at: www.google.com. Submitted by Scott Allen.

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May 11, 8 pm: IMS Explorer Session



Copán Stela P, by Maudslay, 1885.

"Alfred Maudslay: The Man"

with
Dave Quarterson



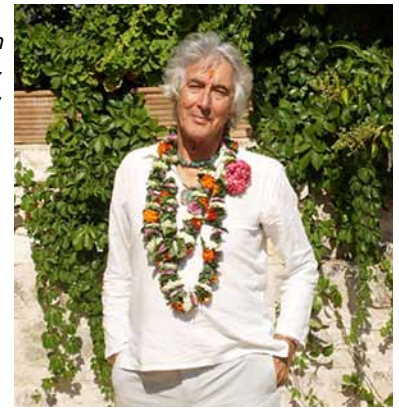
Jim Reed,
Editor

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Editor Jim Reed remembers: José Argüelles

José in
Cisternino, Italy,
September 2009.



2011 IMS Board of Directors:

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juanr377@gmail.com

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954-786-8084

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beth2vic@earthlink.net

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dianamark@juno.com

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Research Fund
786-246-5918

Ellen Jacobs
305-444-3309

Patricia Manfredi
Programming
pmanfred2003@yahoo.com

Steve Mellard
Website
stevenmellard@cs.com

Janet Miess
Website
jmiess@gmail.com

Beth Wein
Hospitality

Lister Witherspoon IV, J.D.
Mailings
305-541-0558

David Rodríguez
Webmaster
djr3203@gmail.com

Jim Reed
Newsletter Editor
mayaman@bellsouth.net
404-680-9703

Let me take you back to the early 1970s. After high school, I was on one of my little "spiritual" quests and was hitch-hiking across America. I had climbed down the cliffs along the Pacific Coast Highway near Big Sur, CA, to sleep on the rocks with the seals and sea lions. The next day, I climbed back up, sat on the guardrail and stuck out my thumb. An American Indian man driving a very old pick-up truck decided to pick me up. We had a very intense conversation about reincarnation, dreams and multi-dimensional realities. "I have a friend that I think you should meet," he said. After a few hours we arrived at a house that was tucked way back in the forest.

We walked across a patio and knocked on a glass-sliding door. We heard a voice telling us to come on in. We then entered what was a nice-sized bedroom. A man and woman were under the sheets, but the tall, thin man stood up to greet us. He showed us a giant painting he was working on and asked for our comments. I

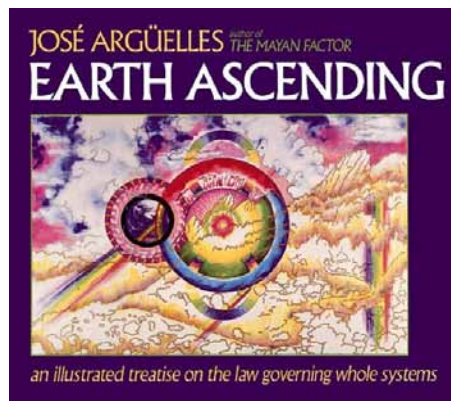
was meeting José Argüelles for the first time, and I'll never forget the experience. And perhaps ... maybe ... of course no one knows for sure ... *but he might have shared some psychedelics with us.*

My Mayan Factor Connection

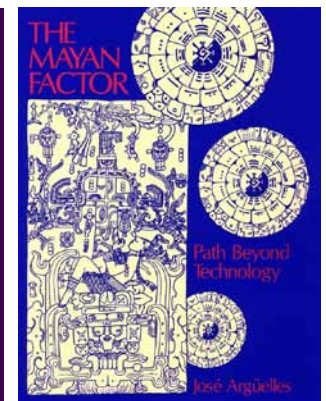
In 1984, José released one of his most popular and influential books: *The Mayan Factor*. I remember saying that it was like a "bible" to me. I could comprehend all of the intense mathematics. When I read page 29 and came across the notion that the historical Quetzalcoatl would return on the day 1 Reed, in the year 1 Reed, I was hooked. Why was my last name connected to Quetzalcoatl? My life-long investigation into the ancient Maya and their numerous calendars had begun. Thank you, José. *Muchísimas gracias.*

In 1994, I found myself involved with Yucatec elder Hunbatz Men. He is who José had originally contacted to find out about Maya math and calendars before writing *The Mayan Factor* and initiating the Harmonic Convergence (of 1987). Hunbatz had called together a conference with many indigenous elders and spiritual leaders.

To avoid any crowds, we were at Chichén Itzá on the day before the Spring Equinox. It is illegal to do ceremony and ritual at a Maya site in Mexico, so we grouped in a big circle, out of sight,



Author of Earth Ascending, The Mayan Factor, Surfers of the Zuvuya, The Arcturus Probe and Time and the Technosphere: The Law of Time in Human Affairs, José Argüelles "pursued a lifelong investigation of the mathematics and prophecies associated with the Maya calendars."



hidden in the woods behind the Great Ballcourt. José Argüelles was with us. We did our thing and only burned a little bit of copal in a small incense burner.

To our surprise, a Mexican S.W.A.T. Team, dressed in their fully-armed regalia, approached near us, but kept their distance. They scoped us out and decided to let us be (since they could see Gringos in the group). It's always been a wild ride, every time I have been around José.

Entering the Road to Xibalba

After a short illness, Argüelles passed naturally at 6:10 am on the morning of March 23, 2011. It was the same time of the morning as his birth. He was 72.

Argüelles, was a world-renowned author, artist, visionary and educator. He held a Ph.D. in Art History and Aesthetics from the University of Chicago and taught at numerous colleges, including Princeton University and the San Francisco Art Institute. He was one of the originators of the Earth Day concept.

You can "Google" his name and explore ideas and concepts that have influenced thousands around the world. His page on Wikipedia notes that "Argüelles is one of several individuals who have contributed to the spread of Mayanism – a collection of beliefs based on speculation about the ancient Maya."

I admit we have a lot in common!



IMS Explorer of the Month: Alfred M. Tozzer

In 1909 and 1910, Tozzer went exploring, in the Petén

with his companion Raymond Merwin. They mapped the great sites of Tikal and Nakum. More importantly, they found Holmul. On page 6, read about Tozzer's lifetime of accomplishments, written by Raymond's cousin Keith Merwin.



L) A stela at Altar de Piedra (by Rick Slazzyk). Above) Views of one of the main plazas of Dos Pilas, where the carved stelae are almost as tall as at Quiriguá (both photos by George Fery).

Passage to Dos Pilas and Altar de Piedra by Marta Barber

Most of us couldn't remember when was the last time we rode on horseback. For most travelers in our group of 14, the count was in decades. The news that the trip to Dos Pilas, the site whose recent decipherment of steps on a hieroglyphic stairway had made headlines, would require three hours on the back of a horse, was not welcomed. Three hours one way?

There is a road, we were told, but that would mean traveling a while by bus, then hop on 4x4 vehicles, and that would require additional funds from our already limited purses. What's a little pain in between the legs, I thought, when we will be witness to a remarkable puzzle in Maya history? Armed with the knowledge that all the pain would be temporary but the visit would be unforgettable, ten in our group decided we were up to the challenge.

What we brought back with us were memories of a site with some of the tallest stelae we've seen (yes, we've been to Quiriguá), a close-up



Structure L5-49 with the famous hieroglyphic steps has not been totally excavated. Today, visitors can see various step blocks protected under palapas, some of which have been replaced with replicas. Photo by Rick Slazzyk.

look at Structure L5-49, the pyramid with the hieroglyphic steps, an unforgettable ride through jungle growth, farmer's fields ... and a few ticks. You bet it was memorable!

The sun had not risen yet when we were having our customary breakfast at the Posada Caribe, the inn about one hour from Sayaxché on the Arroyo Petexbatún run by Julian and his family. Julian is a lively, white-haired man, eager to please those who stay in his modest inn. Posada Caribe is an adequate and peaceful place to stay in such a remote location. It calls itself an "ecological" hotel, which translates into limited hours of electricity and hot water. Orchids and other plants fill the handsome gardens.

After handing our guide Eric Garcia our boxed lunches – the ubiquitous bologna and cheese sandwich, a hard-boiled egg and a fruit – we boarded the small boat that would take us to a nearby landing for us to start our equine adventure.

I was given a mare named Colorada for its red hair, the leader of the pack and so well-trained, said her handler, that she took his children to school every day and knows the route well. After that 3-hour ride on Colorada, I came to find out that indeed she knew the route well: she loved taking short cuts while the other horses stayed on the path. Handlers had to rush after her while I desperately tried to hang on.

To call the route a "path" is going too far. We crossed corn, bean and squash fields without apparently any consideration. My handler

tried to veer Colorada in directions so as not to disturb the crops, but this mare was determined to take her favorite short cuts.

Our first stop would be Arroyo de Piedra. The site was once part of the Dos Pilas/Tamarindito polity. It was abandoned in the late 8th Century. The site is about 2-3 km from Dos Pilas and it has a few standing stelae and evidence of multiple structures still covered by the forest soil. The stelae, some of which are replicas, are tall and have very nice details left on them.

The forest is dense in this area, and after half an hour on the site, we mounted our horses again for our remaining trip to Dos Pilas.

Our first stop in Dos Pilas was the pyramid of El Duende, the largest pyramid on the site and the tallest pyramid in the Pasión/Petexbatún area. Here we left the horses to rest and then walked to the main area.

The history of Dos Pilas is fascinating. It was founded by a member of the Tikal ruling family to establish a stronghold in the prosperous river trade route. Soon Dos Pilas broke away from Tikal, made an alliance with Calakmul and probably was much involved in the war between the two Maya giants.

The city was destroyed around 761 CE – a devastating event that made its inhabitants build fortifications with the stones of other beautiful buildings.

When a major storm hit Dos Pilas in the early 2000s, more hieroglyphic steps of Structure L5-49 were left in the open, revealing key elements in the decipherment of the history not only of Dos Pilas, but also involving the whole Petén area. Thanks to the work of Arthur Demarest, of

continued on page 5



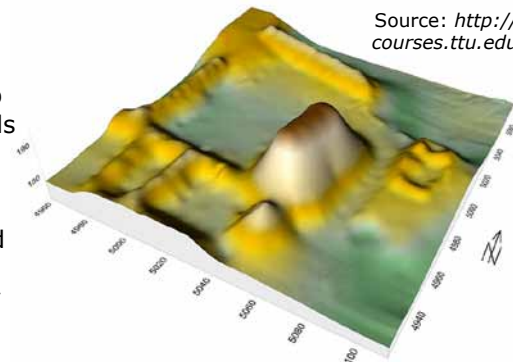
Field Notes: Digging at La Milpa

by Dan Bailey

The ruins of La Milpa lie at the top of a steep, slippery path that winds upward from a rutted dirt road in the Rio Bravo Conservation Area of Belize. After scrambling up this path for the first time, I found myself beneath a dense jungle canopy, in the midst of a shadowy ruin. Unlike many other large Maya sites, La Milpa has not been uncovered, reconstructed, or opened to tourists. Instead, it remains shrouded in a thick layer of dirt and a thousand years' worth of jungle growth. As you enter La Milpa, it's easy to feel as though you're discovering it for the first time.

La Milpa's temples and palaces have become such an irrevocable part of the landscape that it's difficult to imagine a time before they existed. But 3,000 years ago, La Milpa was an unnamed patch of primeval forest. And then, sometime around 400 BCE, the Maya living in the area cleared the forest and began building La Milpa's massive pyramid-temples atop a rugged limestone ridge. Over the next several centuries the construction and expansion of buildings and monuments came in fits and starts as La Milpa's population and political power waxed and waned.

Today, La Milpa is an active archaeological site, and I traveled there in the summer of 2010 to volunteer with the Programme for Belize Archaeological Project Field School administered by the University of Texas. As I walked through La Milpa's Great Plaza with Debora Trein, a Ph.D. candidate in archaeology and the lead researcher at the site, she pointed out the site's palaces, administrative



Source: <http://courses.ttu.edu>

3-D Map of Plaza B at La Milpa, Belize.

buildings, and pyramid-temples, all of which have been assigned uninspiring, numerical names like Structure 1, Structure 2, and so on. These buildings formed La Milpa's ceremonial center – the heart of the city, or “downtown La Milpa” as a fellow field school volunteer described it.

Trein explained that she has chosen to focus her research not on La Milpa's architecture itself, but on the Maya commoners who built the city. During the 2010 field season, Trein oversaw the excavation of a steep drop-off behind one of the pyramids surrounding the Great Plaza. She suspected that this unnatural drop was created as Maya workers quarried limestone blocks that were used to build the pyramid. And, sure enough, field school students uncovered evidence that the area was used as a quarry: obsidian tools and a large limestone block that looked as though it had been chiseled from the bedrock but broke before it could be used in construction.

But by the time I arrived at the start of the final week of the field season, the excavations at the quarry were wrapping up. I got there just in time to help with backfilling – the unglamorous process of filling in the trenches that had been carefully excavated over the past two months. The purpose of backfilling is to protect any ancient architectural features that may have been exposed during excavations. It turned out to be hard work. I spent most of my first day at La Milpa hauling buckets of dirt and rocks to a trench part-way up the



A small, partially reconstructed temple at La Milpa. One corner of the much larger Temple 1 can be seen on the left.



A temple at La Milpa that remains buried beneath dirt and jungle growth. Both photos above by Dan Bailey.

side of a pyramid, and I quickly found myself exhausted and coated in dirt and sweat.

As I wondered what I'd gotten myself into, I began to think about the people who built La Milpa. How had they lived and worked in such an unforgiving environment?

La Milpa is located in the Maya Lowlands, a region of dense jungle, giant mosquitoes, and surprisingly few permanent sources of water. Like much of the tropics, there are only two seasons in the Maya Lowlands: rainy and dry. The ancient Maya residents of La Milpa had to contend with flooding in low-lying areas during the rainy season and severe, widespread drought during the five-month dry season. These conditions made large-scale farming particularly difficult.

Even so, the agricultural fields surrounding La Milpa provided enough food for a peak population of nearly 50,000 people. Archaeologists studying the layout of La Milpa have found that the city was designed to carefully manage a fickle water supply. La Milpa's ceremonial center, with its stone buildings and paved plazas, was built at the top of a rocky ridge, creating an artificially-enhanced

continued on page 5



Students exposing a buried Late Preclassic building at Courtyard D, La Milpa. This is from Texas Tech University's Field School. Source: <http://courses.ttu.edu>



Getting to Dos Pilas

continued from page 3

Vanderbilt University, and others, a revised history of the Maya has emerged.

Structure L5-49 has not been totally excavated. What you see today are the steps, some of which have been replaced with replicas. There are still many stelae in situ, some of which come close to the tall ones seen in Quiriguá.

At about 2 pm, and after having our unsurprising lunch with local workers under a basic thatched-roof, earth-floor dining/kitchen, and in the company of men with machetes, it was time to call on Colorada to take me back. I was not looking forward to another three hours squatted atop a mare with an attitude. Walking back, however, was out of the question. I looked for a good tree stump to raise myself to a level I could cross my leg over Colorada, and off we went.



by Rick Slazyk

"The trip to Dos Pilas is presently not for the faint of heart ... Riding the horses for three hours each way was really challenging, but we enjoyed our river excursions by lanca".

The return trip was hard. There was no position atop Colorada I felt comfortable in. Finally, about 30 minutes before arrival at the landing, I got off the mare. I patted her with a sincere thank you and walked the rest of the way.

The trip to Dos Pilas is presently not for the faint of heart. Once there, you know you are in a place of history. The Classic period of the Maya may have started its



by George Fery

collapse right there, under the canopy of the Petén forest, as told by the Maya of the time. It reminded me of visiting Gettysburg in Pennsylvania where you see a large green field with cannons spread around it, but you close your eyes and you think of the importance of that site. The same occurred in Dos Pilas.

Back at Posada Caribe, I took a few Extra-Strength Tylenol and went to sleep. I was happy.

La Milpa

continued from page 4

watershed. Two reservoirs were constructed at natural drainage points on the edges of the ceremonial center to collect runoff during the rainy season. Maya farmers used a series of channels and dams to dispense water from the reservoirs to the fields that lay below. This elaborate water management system was developed over centuries, but seems to have been in place by around 800 CE when La Milpa's population reached its peak.

Today, it's hard to imagine what La Milpa looked like 1,200 years ago. At that time, the buildings surrounding the Great Plaza were covered in gleaming white plaster; vast agricultural fields, roads, and smaller, "suburban" houses radiated outward from the city's ceremonial center. The area was almost completely deforested. Clear-cutting large swaths of jungle to plant crops may have been necessary for the ancient Maya to feed a growing population at La Milpa, but it seems that this kind of large-scale farming was unsustainable.

Most of the fields at La Milpa were located on terraced slopes, and as soil was lost to erosion over time, they became increasingly infertile. Archaeologists have uncovered a maze of stone terracing constructed

at La Milpa between 700 and 900 CE. This proliferation of terracing seems to have been a desperate attempt to conserve usable soil and ground water in the face of severe erosion.

As La Milpa's agricultural fields became less productive, famine may have set in, hastening the eventual abandonment of the city. In the 1,100 years since La Milpa was abandoned, the perpetual growth of the jungle has transformed the city into the mysterious ruins that can be seen today.

The ruins of La Milpa's Great Plaza were not, in fact, the first evidence of the ancient Maya that I encountered while in Belize. My first look at Maya sites came as I drove from the Belize City airport to La Milpa with Fred Valdez, an archaeologist at the University of Texas and the director of the field school. "There are actually some ruins of Maya houses right over there" Valdez said, gesturing toward half a dozen low mounds rising out of a cow pasture. I looked out the window and a few scrawny cows looked back as we drove past.

"Wow," I said, "and now there are cows grazing on top of them." Valdez nodded sagely and just acknowledged, "Life goes on."

And indeed it does. The residents of La Milpa abandoned the majestic city they had spent nearly 1,200 years building and refining

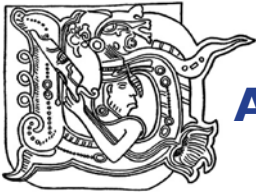


Dan smiling atop Temple 1. La Milpa Archaeological Reserve is the third largest site in Belize, after Caracol and Lamanai.

sometime around 900 CE, just as people were steadily leaving cities all across the Maya Lowlands.

But we often forget that the Maya never really left. Even as La Milpa's temples were slowly reclaimed by the jungle, the Maya remembered the city as a sacred place and continued to visit the ruins during religious holidays, a practice that continues today at many sites across the Maya Lowlands.

Dan's source for the research in this article was a paper in the journal *Antiquity*: "Temple Mountains, Sacred Lakes, and Fertile Fields: Ancient Maya Landscapes in Northwestern Belize", Dunning, Scarborough, Valdez, Luzzad-deer-Beach, Beach, and Jones. *Antiquity*. Vol. 73, No. 281, pp. 650-660. (1999). Check out Dan's personal website at: <http://smellslike-science.com>



Pioneers in Maya Archaeology:

Alfred M. Tozzer: (1877–1954)

Submitted by Keith Merwin

Dr. Tozzer in 1943.



Alfred Marston Tozzer taught Anthropology at Harvard University from 1904 until his retirement in 1948. Many of his students entered the Maya field based on his enthusiasm. A well-known 1940 collection of essays *The Maya and Their Neighbors* had five editors and 34 contributors, mostly his past students, and is dedicated to Tozzer.

Alfred Tozzer was born in Lynn, Massachusetts on July 4, 1877. He received degrees in anthropology from Harvard College: an A.B. in 1900, an A.M. in 1901 and a Ph.D. in 1904. Tozzer traveled to Arizona, California and New Mexico to conduct his initial anthropological field work during his undergraduate summers in 1900 and 1901 studying linguistics among the Wintun and Navajo nations.

Between 1902 and 1905, Tozzer held the American Fellowship of the Archaeological Institute of America (AIA). Tozzer, as Traveling Fellow for the AIA and under the sponsorship of Charles P. Bowditch through Harvard's Peabody Museum, spent three winters living with and studying the Lacandonnes of Mexico and Central America. This material was used for his Ph.D. Dissertation and in the publication *A Comparative Study of the Mayas and Lacandonnes* (1907). He spent one season with Edward Thompson working on the dredging of the Cenote of Sacrifice at Chichén Itzá.

Tozzer joined the faculty of Harvard University in 1904 as an instructor. In 1909, he requested a leave of absence to head a Peabody Museum expedition to Guatemala in order to complete the last report started by Teobert Maler who had resigned.

The expedition left in the fall to map the ruins of Tikal. Raymond Merwin joined him as his assistant on this trip which also studied Nakum and located the site of Holmul. Tozzer's publications on Tikal and Nakum published as Peabody Museum Memoirs in 1911 and 1913, respectfully, are noted for their comparative methods

and depictions of

hieroglyphic inscriptions

and architecture. Returning to teaching at Harvard he was promoted to Assistant Professor in 1912.

In the winter of 1914, Tozzer requested another leave of absence so he could serve as the Director of the International School of Archaeology in Mexico City, and as a result, was in Vera Cruz during the U.S. naval bombardment and its six-month occupation by the United States Marine Corps. He joined the U.S. Military in World War I then returned to Harvard as an Associate Professor. The publication of his *A Grammar of the Maya Language, with Bibliography and Appraisal of the Works Noted* in 1921 covers the Yucatec Maya and was based on his field work while living among the Maya. While dated, the publication is still in print and referenced today.

Promoted to Professor of Anthropology in 1921, Tozzer continued to teach and serve in positions at Harvard, Radcliffe and with organizations such as the National Research Council and American Anthropological Association.

The Peabody Museum chose Tozzer as its second librarian in 1935 a post he held until 1947. For many years Tozzer worked on a translation and annotation of Bishop Diego de Landa's *Relación de las cosas de Yucatán*. Tozzer's work includes not only an English translation of Landa's manuscript but over eleven hundred notes and comments, four additional appendices taken from contemporary sources and a syllabus and bibliography.

With the start of World War II, Tozzer returned to the military service, one of his assignments was as the director of the Honolulu Office of Strategic Services that was supervising radio broadcasts in eastern Asia. The end of the war brought him back to Harvard and then in 1946, the position of John E. Hudson Professor of Archaeology. In July of 1948 he was named



Dr. Tozzer visits a chicle (gum) camp in 1910.

Professor Emeritus. He continued to work and publish in Maya studies until his death. Tozzer's final work was *Chichén Itzá and Its Cenote of Sacrifice: A Comparative Study of Contemporaneous Maya and Toltec*, a Peabody Memoir published posthumously in 1957.

More than fifty years after his first expedition, Alfred Marston Tozzer passed away on October 5, 1954.

In 1974, the Peabody Museum library moved to a new building and was renamed the Tozzer Library as a tribute to the collections Alfred Marston Tozzer established (Mesoamerican), and his enormous contribution to both Harvard and the field of anthropology.

Sources: "Alfred Marston Tozzer" by S.K. Lothrop, *American Anthropologist*, 57:614-618, 1955; *Alfred Marston Tozzer* by Herbert Joseph Spinden, National Academy of Science, 1957; *Tozzer, Alfred Marston (1877-1954), Paper 1900-1980: A Finding Aid*, Peabody Museum Archives, Harvard University.

Institute of Maya Studies Line-up of Presentations!

May 11, 2011: IMS Explorer Session:

"Alfred Percival Maudslay: The Man"

with Dave Quarterson



A painting of Sir Alfred Maudslay by María Jesús Casati Calzada, based on a famous photo taken of him at Chichén Itzá in 1889.

The March 2011 IMS Explorer included a *Pioneer of Archaeology* article about Alfred Maudslay's contributions to Maya archaeology. Now we will get Maudslay's own story of his awesome explorations, hardships and triumphs in a report on his epic novel "A Glimpse at Guatemala" presented by IMS Explorer Dave Quarterson.

In the 1880s and 1890s, Maudslay was one of the first people to visit and make a scientific record of the great Maya sites of Central America. During this work he took photographs and made casts, plans and drawings at such sites as Quiriguá, Palenque, Copán and Chichén Itzá. He was the first archaeologist to see the important ruins of Yaxchilán. Between 1889 and 1902 he published eight volumes of photographs and drawings of Maya monuments and cities, accompanied by a text, as *Biologia Centrali-Americana, Appendix: Archaeology* (London). Maudslay's work is important because it was accurate and objective; his records remain a valuable source of information.



Dave atop Temple IV at Tikal, hot on the trail of Maudslay.

May 18: IMS Presentation:

"Where It All Began: Revisiting the Earliest Maya"



Where did the Maya come from? Scientific evidence links Native American populations to Asia and eastern Siberia populations. American Indians resemble some Asian populations in outward appearance, in the distribution of blood group types, and in genetic composition as reflected by molecular data, such as DNA (Cordell, Paleoamericans).

Whether walking across the Bering Strait or reaching the western shores by crossing the Pacific by boat from Asia, some of the first Amerindians settled in an area we now call Mesoamerica. There, remarkable peoples developed great civilizations, of which, the Maya were the most advanced. Here's another look at how the Maya reached such pinnacle.

with **Marta Barber**

All meetings are at 8 pm
at the Miami Science Museum
3280 S. Miami Ave., Miami, FL 33129



From 11,000 BCE, the first hunter-gatherers settled in the Maya highlands and lowlands. Some created negative handprints on the walls of what we now call Handprint Cave in western Belize by taking pigment and blowing it on the walls around their hands. By 300 BCE, settlers adopted the idea of a hierarchical society ruled by nobles and kings. Together they advanced to building giant cities with pyramids that reached to the sky.

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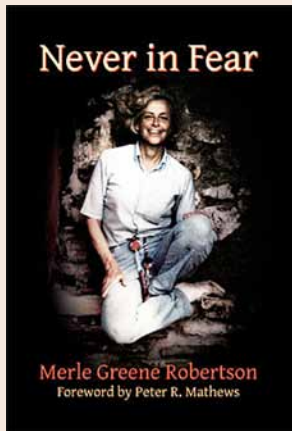
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Coming up next month:

Merle Greene Robertson: 1913-2011

Recently named the "doyenne of Mayanists" by *Archaeology* magazine, Merle Greene Robertson has been one of the principal figures in the study of Maya art and archaeology for several decades. Her main contribution has been the detailed documentation of a large number of sculpted monuments and glyphic inscriptions. We'll have a report of her lifetime of accomplishments in our June issue, but meanwhile pick up a copy of her latest book "Never in Fear". You can order it now through Mesoweb at half the cost of Amazon. Check it out at: www.mesoweb.com/books/merle.html



Excavations continue each season at Holmul under the direction of Dr. Francisco Estrada-Belli.

Holmul: Revisiting and Early Maya Expedition

In June of 2009, Keith Merwin took a trip 100 years into the past. His adventure recreated an early Peabody Museum Expedition to the Petén. The original trip was taken by Dr. Alfred M. Tozzer and Raymond E. Merwin. Raymond Merwin was another early Mayanist working for the Peabody Museum of Archaeology and Ethnology at Harvard University and he is a relative of Keith's. Keith grew up visiting Raymond's younger brother Bruce who told him stories of expeditions he worked on in the early part of the twentieth century. When Bruce passed away, he left Keith Raymond's personal journals. These journals have never been published and contain his daily observations in the field.

Keith Merwin poses with Estrada-Belli inside a vaulted structure at Holmul in 2009.



Upcoming Events at the IMS:

May 11, 8 pm: *IMS Explorer Session*
"Alfred P. Maudslay: The Man" – The life story and epic explorations of one of the original pioneers of Maya archaeology will be revealed by **Dave Quarters** in a report based on Alfred and Anne Maudslay's novel: *A Glimpse of Guatemala*, cowritten in 1899.

May 18, 8 pm: *IMS Presentation*
"Where It All Began: Revisiting the Earliest Maya" – The beginning of Maya life in Mesoamerica occurred around 5,000 BCE, when wandering nomads from the north found they could settle down and domesticate plants. Thus were born the first Maya settlements, with **Marta Barber**.

June 1, 8 pm: **IMS Board Meeting**
 All members are invited to attend.

June 8, 8 pm: *IMS Explorer Session*
"Chaak's Cave" – A in-depth look into the ceremonial cave of Chichén Itzá known as Balankanché, with our good friend and Maya enthusiast, **George Fery**.

June 15, 8 pm: *IMS Presentation*
"Holmul: Revisiting an Early Maya Expedition" – with **Keith Merwin**.

Upcoming Events and Announcements:

May 18–22: *Conference*
"Canadian Archaeological Association 44th Annual Conference" – to be held in Halifax, Canada. Get more info at: <http://nova.scotiaheritage.ca/caa2011/index.html>

May 24–June 4: *Maya Field Workshop*
"Yucatán June 2011" – David Stuart will lead this year's Maya Field Workshop in the Yucatán, Mexico. They will visit Ek Balam, Chichén Itzá and Cobá. Morning site visits will be followed by lectures and workshops in the afternoons. Based in the town of Valladolid. For additional info, visit: <http://mayafieldworkshops.com>

June 16–18: *Conference*
"2011 Conference on Archaeoastronomy of the American Southwest" – Themes include Mesoamerican and South American connections to the Southwest: Did cosmologies transport? At the Hibben Center for Archaeological Research, University of New Mexico, Albuquerque, NM. More info at: www.caasw.org/2011Conference.html

October 14–15: *Symposium*
"Conflict, Conquest, and the Performance of War in Pre-Columbian America" – Theme of the 2011 Dumbarton Oaks Symposium in Washington, D.C. Get additional info at: www.doaks.org/research/pre_columbian

November 9–11: *Congress*
"Archaeology and Identities in Central America" – Theme of the Fourth Central American Archaeology Congress to be held at the Dr. David J. Guzmán National Museum of Anthropology in San Salvador, El Salvador. Get more info at: www.cultura.gob.sv

November 16–20: *AAA Annual Meeting*
"Traces, Tidemarks and Legacies" – Theme of the AAA 110th Annual Meeting. To be held in Montréal, QC, Canada. Get more info at: www.aaanet.org/meetings

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



IMS Explorer

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

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