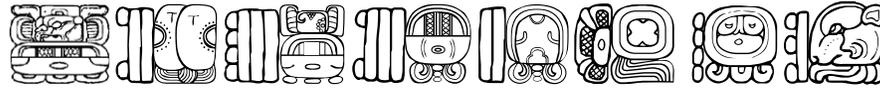




IMS Explorer

This man is one of two famous Mayanists with the initials E.T. He is most well-known for his fireside chats and for being the first to dredge the Sacred Cenote at Chichén Itzá – but who is he?

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



July 20, 2011 • Maya Long Count: 12.19.18.10.0 • 4 'Ahaw 8 Xul • G2

An affiliate of the Miami Science Museum

Ancient Shells Meet High-tech: Stanford Researchers Study the Sound of Pre-Inkan Conches

The sound is ancient and eerie. For a palpable sense of time, blow into the sawed-off spire of a conch. Feel the ache in your lungs and hear the oceanic roar as it vibrates the hefty shell in your hand.

But in the Andean sierra of South America, what did it mean when, three millennia ago, the pre-Inkan residents of Chavín de Huántar raised those ornately decorated conch shells to their lips in the underground corridors of their temple?

Nobody knows for certain. But a few Stanford University researchers are determined to find out. The result has led to an unusual collaboration between archaeologists and acousticians, under the auspices of Peru's Ministry of Culture, leading into the realms of psychoacoustics and archaeo-acoustics.

"Conches are attention-grabbers," says John Rick, associate professor of anthropology and part of the Chavín team. "They're rarely used trivially. People don't play them for entertainment. They're ceremonial – shiny, noisy, highly labor-intensive things.

"This is something that literally has an effect on the human being, even physiologically."

Conches figured prominently in the iconography of Chavín, a UNESCO World Heritage archaeological site located about 150 miles north of Lima. "They were clearly important. They were carried in important processions," Rick believes.

In July 2001, Stanford archaeologists working at Chavín's 3,000-year-old ceremonial center came across a conch buried in the dirt in one of the temple's underground galleries.

To get a sense of the scale of the discovery, remember that only a couple of decorated conches had ever before been found in Peru.

But that wasn't all: "The first one we hit we knew exactly what it was, but we never had a clue that we'd be lucky enough to find 20 intact ones that were still playable," says Rick. The decorated shells, about 10" long



One of the 20 decorated shell trumpets from Chavín de Huántar. Image by Jyri Huopaniemi, Courtesy of Center for Computer Research in Music and Acoustics, Stanford University and www.archaeology.org



Professor John Rick holds a conch shell similar to the ones discovered at the Chavín site. Image by L.A. Cicero, courtesy of Stanford University.

and weighing 3 to 5 pounds each, had been used for centuries. Their thick pink shells were worn through. "Once we started to find them, it was imperative to know more," Rick added.

In the unique acoustic landscape – stone-walled underground architecture, with twisting corridors, hidden alcoves and ventilation shafts – how did the conches sound? What role did they play in the ceremonial culture?

The questions weren't new. *continued on page 6*

VOLUME 40, ISSUE 7

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July 13, 8 pm: IMS Explorer Session



Edward H. Thompson stands by his famous dredge next to the cenote, 1904.

"The Well of Sacrifice at Chichén Itzá"

with Dr. Anne Stewart



Jim Reed, Editor

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Famous Palenque Ruler Pakal II May Have Had a Second Son

The reintegration of two fragments of a glyphic text into the northern tablet of the Temple of the Sun sanctuary in Palenque, has led Mexican archaeologists to conclude that Pakal II may have had a second son.

The fragments which disappeared due to looting in the early 20th century, were recovered in 1993 by archaeologist Arnaldo González and were recently incorporated back into the northern tablet. Epigraphist, Guillermo Bernal Romero, from the National Autonomous University of Mexico (UNAM) was then called in to help with a revised interpretation.

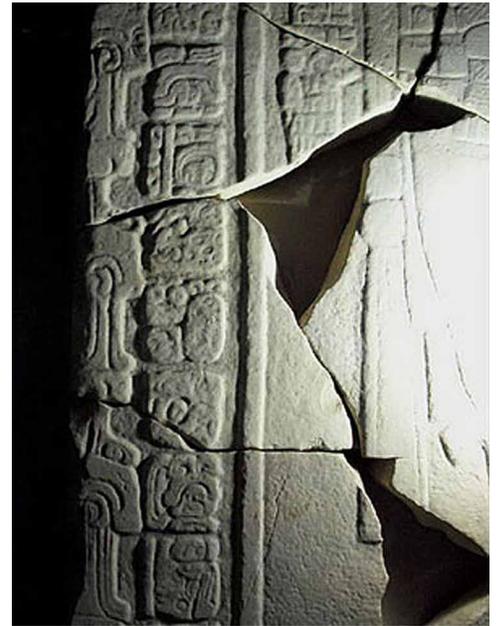
The tablet marks the date when Palenque forces invaded the city of Po' (Toniná) "by the work" of its then ruler K'inich Kan B'ahlam, first-born child of Pakal II. However, "by the work" appears again in the next sentence, of the left column, but this time it refers to a character identified as Wak[...]nal B'ahlam Ch'aaj Il Sibik Kan, who is described as the son of Pakal II and lady Tz'ak-b'u Ajaw.

The epigraphist explained that in all the inscriptions at Palenque no other references have been found that make mention of this character. However, he went on to say, "He would not have been the first-born child of Pakal II, because then he would have succeeded his father."

Another glyphic text indicates that the wife of Pakal II gave birth to 5 children, but only 3 of them are mentioned by name in other inscriptions.

The epigraphist stated that, "Wak[...]nal B'ahlam Ch'aaj Il Sibik Kan is therefore an enigmatic character in the history of Palenque, since there is no other information about him. This register is related to his participation in the military campaign against Toniná in 687."

"The other possibility is that he is some kind of deity that accompanied K'inich Kan B'ahlam into war against Toniná. The structure of the glyphic text is not common: it says that "the work was done" by the main ruler, but there is no mention of him receiving help. In strictly epigraphic terms, this new character is directly related to the expression "son of K'inich Janaab' Pakal and lady Tz'ak-b'u



A new interpretation of the glyphic text was conducted in which the name of another son of Pakal II may be mentioned. Photo: Guillermo Bernal.



Fragments from the Northern Tableau of the Temple of the Sun Sanctuary in Palenque. Photo: DMC INAH, M. Marat.

Ajaw", meaning Wak[...]nal B'ahlam Ch'aaj Il Sibik Kan, was a human being, brother of K'inich Kan B'ahlam, but as there is no mention of him anywhere else, the possibility of him being a supernatural entity exists", concluded Bernal.

Sources: Text from an article released 2/14/2011 at: www.pasthorizons.com. Images from a report released 2/11/2011 at www.artdaily.org. Submitted by Scott Allen.

2011 IMS Board of Directors:

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305-444-3309

Patricia Manfredi
Programming
pmanfred2003@yahoo.com

Steve Mellard
Website
stevenmellard@cs.com

Janet Miess
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jmiess@gmail.com

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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



A photo taken in 1932 of Mamá Grande (Henrietta Hamblin Thompson), Papá Grande and Tía Abby.

IMS Explorer of the Month: Edward Herbert Thompson

Edward H. Thompson, not to be confused with the Englishman, Sir Eric J., with whom he shares the same last name, has gone down, deservedly, as a prominent figure in the chronicles of Maya archaeology. He celebrated his own archaeological exploits in the autobiographical *People of the Serpent,*

and was championed by the eccentric battery fortune heir (and enthusiast for all things Maya) T.A. Willard in his popular treatment *The City of the Sacred Well.*

Early on, Thompson was initiated into a syncretic Maya religious sect, took a Maya wife and fathered a mestizo family. Willard wrote: "As a boy, Mr. Thompson ... sat in his snug New England home and read of the adventures of Stephens in Yucatán, descriptions of the old

Maya civilization, and the legends concerning the sacred well at Chichén Itzá. Then and there he determined that his life-work should be the uncovering of the age-old secrets of the ancient city.

See article at bottom of page 3.

Correction for Volume 40, Issue 5 May IMS Explorer, pages 3 and 5

Note: In the article entitled "Passage to Dos Pilas and Altar de Piedra", the actual site visited is named Arroyo de Piedra.

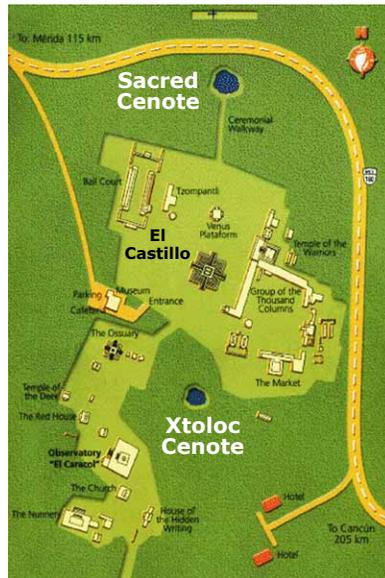
Maya Funerary Offering Found by Archaeologists Deep Within the Xtoloc Cenote at Chichén Itzá

Mexican archaeologists exploring the Xtoloc cenote that is located within the sacred precinct of Chichén Itzá, discovered a funerary offering on one level that consists of the bones of at least six individuals, as well as ceramic vessels, jadeite beads, knives and other artifacts.

"According to experts, the offering was made as a rain-invoking ritual in the 9th or 10th centuries, when the Maya had suffered two periods of drought," the National Institute of Anthropology and History (INAH), said in a recent statement.

The objects were found "carefully and selectively placed" at the bottom of a flooded cave that is linked by a 25-meter-long (82-foot) tunnel to a cenote near the Kukulcán pyramid. At the bottom of the cenote, at a depth of about 50 meters (165 feet), archaeologists also found the remains (bone) of another 20 individuals and more than 100 animal bones, ceramic objects and sculptures, "most notably one of a standard bearer with features similar to (that of) a jaguar," INAH officials remarked.

Archaeologists also discovered another figure with "goggled eyes,



similar to the faces that appear on the Tlaloc-type vessels" found at the Balankanché network of caves, located about 5 km from the sacred precinct.

Marine archaeologist Guillermo de Anda, who has worked in the area for the past four years, said these types of funerary offerings – which have been found in five cenotes in the Yucatán – are indicative of "a ceremonial practice (that has been) recently identified



The individuals in the upper offering were probably sacrificed during one of a pair of intense dry season periods, that occurred nearly 1,200 years ago and the other, 900 years ago. Researchers also encountered ceramic vessels; jadeite and shell beads; flint and double leaf knives, round shell artifacts that might have been Tlaloc goggles, animal bones, and a great amount of charcoal that was probably used during the ritual. Photo: UADY Arqueología Subacuática.

Chichén Itzá also has a sister cenote called the Xtoloc Cenote. Unlike the turgid waters of the Sacred Cenote, Xtoloc is relatively fresh and pure, prompting the belief that it served as the major water supply for the city while the Cenote Sagrado was reserved for ritual purposes.

and is under study." He added that it is clear that the people whose remains were discovered "were not thrown from the surface, but instead were placed along the walls of the cenote." Funerary offerings were placed in natural niches of flooded caves, a hypothesis points out that individuals deposited might have been sacrificed. 📌

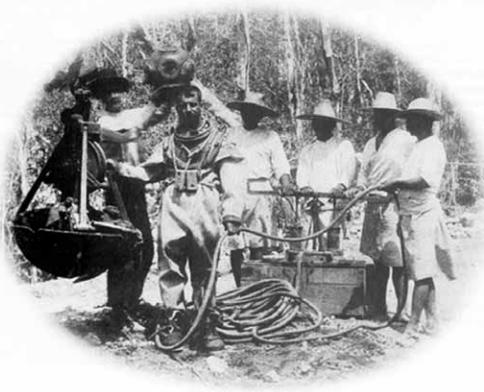
Source: From an EFE report released 5/25/2011 at: <http://latino.foxnews.com>. Also released on: www.artdaily.com

Editor's Corner:

A Dive into the Sacred Cenote's Past:

In 1903, American archaeologist Edward H. Thompson came up with his most audacious project. The ancient Maya had built Chichén Itzá next to a large sink hole filled with water called a cenote. The cenote was believed sacred, a portal to the gods, and according to one early Catholic cleric, Maya from all over Mesoamerica would visit it to throw in tributes and human sacrifices. Thompson persuaded Charles Bowditch of the Peabody Museum at Harvard and Stephen Salisbury to finance an exploration of the Sacred Cenote.

On March 5, 1904, Thompson began dredging. He appears here in his diving gear poised with his workers around the air pump.



On his first dive into the cenote, Thompson wrote, "I felt a strange thrill when I realized that I was the only living being who had ever reached this place alive and expected to leave it again still living."

Although he didn't understand it at the time, Thompson identified evidence of the association of Maya Blue with sacrificial practice, when he dredged the cenote. In his field

Maya tripod pottery bowl containing copal, chicle and traces of Maya Blue, recovered from the Sacred Cenote.



Photo: John Weinstein, courtesy of the Field Museum (catalog number 1969.189262).

notes he indicated that a 14-foot-thick layer of blue silt was found at the bottom of the cenote. Researchers believe this represents the accumulated remains of Maya Blue washed from hundreds of sacrificial objects. The tripod bowl (above) provided the clues that resolved the mystery of how the ancient Maya produced Maya Blue. 📌

July 13, 8 pm: *IMS Explorer Session*

"The Well of Sacrifice at Chichén Itzá" with **Dr. Anne Stewart**

A presentation about three underwater excavations in the cenote, and more.

Maya Hieroglyphic Stairway Discovered at El Palmar

A stairway with Maya hieroglyphs was discovered at El Palmar Archaeological Zone, in southeast Campeche, Mexico, by experts from the National Institute of Anthropology and History (INAH), the University of Arizona (UA) and the National Autonomous University of Mexico (UNAM). Preliminary decipherment reveals that this Maya city maintained contact with Calakmul, in Campeche, and Copán, Honduras, almost 1300 years ago.

Leaders of the project Javier López Camacho, from the National School of Anthropology and History (ENAH) and Kenichiro Tsukamoto, from the University of Arizona (UA), announced that the 6-step stairway conserves 90 blocks with more than 130 glyphs that refer to events registered in the Classic Maya period (250-900 CE).

They remarked that although it is not the only hieroglyphic stairway discovered in the Maya Lowlands, (20 have been reported up to now). This one at El Palmar is associated with the periphery of the site and to structures of modest dimensions; whereas generally, these stairways are linked to monumental buildings at the central area of the sites.



Project epigrapher, Octavio Esparza, deciphering some of the Maya glyphs. Photo by Kenichiro Tsukamoto.



The fragmented block represents an emblem glyph of the Kaan (Snake) dynasty at Calakmul, one of the most powerful ancient Maya dynasties. Photo by Kenichiro Tsukamoto.

The report of this finding took place in June 2009 as part of surface excavations conducted by the archaeological team at El Palmar, where the presence of a small conjunct of archaeological vestiges, named the Guzmán Group, and the *in situ* evaluation of stones, suggested a possible association to a hieroglyphic stairway.

The field season took place in late 2010 and the beginning of 2011 with funds from the National Geographic Society and the American Philosophical Society, INAH, UNAM and the University of Arizona, supported by experts from the INAH National Coordination for Cultural Heritage Conservation and the Campeche INAH Delegation.

According to Camacho and Kenichiro, the first 4 steps were in a good state of conservation, while the 5th and 6th were fragments that needed restoration treatment.

All the blocks were registered in drawings and photographs, and their specific location with laser topographic instruments, before being moved to the archaeological camp as a security measure.

Hieroglyph Decipherment

The stairs have been recorded by lasers and other means and are being restored. According to epigraphist Octavio Esparza Olgún, from UNAM, the text refers to important events that can help us understand the history of the site during the Maya Classic period (250-900 CE).

The hieroglyphs narrate the visit of foreign personages to El Palmar, perhaps dignitaries, on the date 11 Ajaw 18 Sak or September 13, 726 CE.

Information about the lords of the site is included, as well as contacts maintained with cities like Copán and Calakmul. The visit of the lords of Copán and Calakmul to El Palmar might have happened a decade before both cities were defeated, respectively, by Tikal and Quiriguá (Guatemala) between 736 and 738 CE.

The hieroglyphic stairway is part of a simple base that measures 10 by 10 meters and is 3 meters



The Hieroglyphic Stairway at the Guzmán group at El Palmar in Campeche, Mexico. Photo courtesy of Kenichiro Tsukamoto.



One of the polychrome vessels recovered by Kenichiro and his team is a cylinder vase with a painted decoration of a fire ritual scene with two rulers seated on benches and their servants standing in front of them. Between the two rulers are painted animal-like flames and glyphs. Photo by Hirokazu Kotegawa.

high, adapted to support a vaulted building accessed by the hieroglyphic stairway. Archaeologist Luz Evelia Campaña was in charge of liberating and consolidating the structure.

Excavation included the base of the structure and a room on top. Two banquettes were identified at the extremes and on the floor, which shows evidence of having been burnt; ceramic fragments were also registered.

A burial with an offering was found under the floor of the room, contemporary to the construction of the stairway, dated to the 8th century CE, according to stratigraphic analysis.

The burial included human bone remains, two vessels and other bones. Physical anthropologist Jessica Cerezo-Román, who conducted preliminary analyses, suggests that the remains correspond to a high-ranking male, according to the jaw and jadeite incrustations in the canines. 🏰

Sources: Condensed from articles with images released around 4/25/2010 at: www.inah.gob.mx; www.artdaily.org and <http://newswatch.nationalgeographic.com>

On behalf of the author, we would like to announce that a new volume of the Acta Mesoamericana series has recently been published:

The Long Silence: Sabana Piletas and Its Neighbors: An Architectural Survey of Maya Puuc Ruins in Northeastern Campeche, Mexico

by **Stephan Merk**

This new publication represents the results of nine years of investigations focusing on ancient Maya standing architecture around the modern settlement of Chunhuaymil in the archaeological Puuc region of northeastern Campeche, pp. 1-242, 277-327, and includes the following contributions by:

Antonio Benavides Castillo

"Some Observations About the Puuc"

Julie Patrois

"The Monuments of Sabana Piletas"

Nikolai Grube, Carlos Pallán Gayol,
and **Antonio Benavides Castillo**

"The Hieroglyphic Stairway of Sabana Piletas, Campeche"

Daniel Graña-Behrens

"Reconstructing the Inscription on a Building in H-Wasil and Remembering an Ancient Noble Yucatec Family of 'Wise Men' and 'Scribes'"

Karl Herbert Mayer

"The Life of Teobert Maler and His Archaeological Work in Northern Campeche"

Antonio Benavides Castillo, INAH Campeche, has submitted these excerpts from the volume:

Some Observations About the Puuc

With the perspective gained in a little more than a century, the pioneer registering work of Teobert Maler (texts and photos) is highly valued, not only because of his accurate graphical and written documentation, but also because of the very difficult conditions under which he worked. We could say something similar about the contributions from Harry Pollock made during the 1930s. In recent years (1980s and 1990s) another treasure of Puuc contributions was made by George F. Andrews.

Southern Yucatán and northern Campeche were previously conceived as the only region with Puuc settlements. Nevertheless, after more than a century of work done by explorers and specialists of several disciplines, some "new" sites have emerged from the jungle. Sabana Piletas and H-Wasil are two good examples, but undoubtedly future work will achieve even more nice surprises.

At the same time, the Puuc heritage was also present at the western coast, at places like Uaymil, Jaina, Chunkan and Champotón; and some more examples have been

registered in the Campeche central section (Ley Federal, Yohaltún and Xcanacol, among others). We can assert that the settlements with Puuc architecture are widely distributed in the western sector of the Yucatán peninsula (without referring to a specific federal state).

To speak about construction remains and their associated elements, to compare and analyze them, allows us today to increase our knowledge about a region and a time in the life of the Maya civilization. But there is another work of major proportions still pending: the preservation of a large part of that national patrimony which is in danger of collapsing or faces the risk of vandalism, sometimes even of total destruction.

The Hieroglyphic Stairway of Sabana Piletas, Campeche

Sabana Piletas was a heavily populated Maya political center during the Late Classic (ca. 600–800 CE). Neighbors, and maybe rivals from the Kiuic, Labná, Huntichmul and Yaxché-Xlabpak territories, built several monumental buildings including two acropolises, several architectonic complexes provided with chultúns, palaces and a wide stairway with a hieroglyphics formed by 34 blocks, each one depicting four glyphs.

Acta Mesoamericana 2011, Vol. 21. xvi + 355 pp., numerous maps, plans, drawings, charts, b&w and color photographs. Cloth. Verlag Anton Saurwein, Markt Schwaben, Germany. ISBN 3-931419-17-7

The volume can be ordered online via the Mexican website at: www.mexicon.de/saurwein.html or through Wayeb at: www.wayeb.org/saurweinstore.php



Speaking of the hieroglyphic stairway at Sabana Piletas, Antonio Benavides Castillo says "We restored what we found and then placed a roof on top. We didn't find any new stones later. This photo gives you an idea of the final result".



Restoration in progress at the Sabana Piletas Sculptures Group (northern building). Both photos by Antonio Benavides Castillo.

Totalling 136 glyphs, the Sabana Piletas inscription is the largest one ever found in the Puuc region. Preliminary readings by epigraphers Nikolai Grube and Carlos Pallán make references to a ballgame court still to be located at the site. Texts also refer to deities' personification rituals, some kinship clauses, an historic person enthronement and dedicatory expressions similar to those of the Xcalumkin region. They also have a date for the inscription: 858 CE.

One of the central groups of buildings concentrates several heavy sculptures dated to the Terminal Classic (800-900 CE) and they include crossed-necks chatter-boxes (*Ortalis vetula*), God L representations, an ancient seated woman (*Xnuk*), and what appears to be a ruler and phalli. 🏰

Power Structure at El Tajín Revealed

El Tajín is located in the modern State of Veracruz, Mexico. Chronology studies at El Tajín and nearby sites show that the area has been occupied at least since 5600 BCE. Then nomadic hunters and gatherers eventually became sedentary farmers, building more complex societies prior to the rise of the city of El Tajín.

The pace of this societal progression became more rapid with the rise of the neighboring



Close up of beheading on one of the panels of the South Ballcourt at El Tajín, Veracruz, Mexico. The scene is very similar to panels within the Great Ballcourt at Chichén Itzá. Courtesy of Alejandro Linares García.

Olmec civilization around 1150 BCE, although the Olmec were never there in great numbers.

It is unclear who built the city. Some argue in favor of the Totonacs and the Xapaneca; however, there is a significant amount of evidence that the area was populated by the Huastec at the time the settlement was founded in the 1st century CE.

New hypotheses about the last stage of El Tajín civilization and government point out a rule that was not exclusive to one person but of several, as announced in a recent conference series organized by the National Institute of Anthropology and History (INAH).

According to studies performed at the Veracruz archaeological zone by Dr. Arturo Pascual, from the National Autonomous University of Mexico (UNAM), the city experienced intense transformations in its government and ideology that were captured in its architecture and iconography. Around 800-850 CE, El Tajín suffered a profound change



Fragments of murals found in the nucleus of Building 40. Photo: Zamira Medina.

in its government after the accession of a new group of a lineage linked to a person named 13 Rabbit.

Then a character with the same calendar name appears in panel carvings dated to hundreds of years later during a period marked by astronomical observation, an activity reserved to the elite, that resulted from the count of Venus apparitions as the morning star. 📌

Source: From an article released 4/4/2011 at: www.artdaily.org. Submitted by Scott Allen.

July 20, 8 pm: IMS Presentation

"El Tajín: A Visit to a Maya Neighbor"

Join **Ray Stewart** with a program about his recent visit to El Tajín.



Stanford Researchers Study the Sound of Pre-Inkan Conches

continued from page 1

In the mid-1970s, a Peruvian archaeologist described the interior structures at Chavín as a set of connected, resonant chambers. He called one of the structures an "acoustic canal" that would produce a loud applause or thunder-like sound when a barrel of water was poured into it.

In other places, conch shells might have created the disorienting impression of sounds coming from several different directions at once.

"We have evidence of the manipulation of light; we have acoustic spaces where it seems that they were playing around with sound. We've got evidence of the use of psycho-active drugs," says Rick. But what other effects were they using in this very early multimedia show, and why? Was it a kind of mind control using sensory manipulation exercised by the priestly elite?

● Time for the acousticians to enter the picture, beginning

with the renowned Center for Computer Research in Music and Acoustics (CCRMA). The CCRMA team included consulting Prof. Jonathan Abel.

"My chest was rattled, and I was nauseated for the rest of the day," states Abel, who first heard John Rick play a conch as he was standing in a stairwell at CCRMA. "Serious subharmonics were involved." But he also was hooked.

As a result, "I was exposed to this incredible culture that seemed to be able to control the senses in a way through the architecture, through the features of Chavín, and, in particular, these Strombus shell trumpets," he opines.

Were the priests using these techniques to draw people into the cult? Rick thinks that this period marks the emergence of an elite in the Andes, a class that could issue orders and command labor and fealty. Perhaps it marks an early kind of capitalism, as well, as it seems the

Maya vessel with the Hunter God blowing a conch, 700-800 CE, Puuc region, Mexico.

On view now at the St. Louis Art Museum in the "Fiery Pool: The Maya and the Mythic Sea" exhibit.



Chavín priests were in a business.

Rick praises the "acoustic magicians" of CCRMA: "The most important thing I've learned is that acoustics is not some sort of soft science. Acoustics is real science. I've had my eyes opened time and time again by the analytical work that I've watched."

Abel, in turn, praises the interdisciplinary side of the project as "the only way we can make certain kinds of advances." 📌

Sources: Condensed from an article on Stanford University's website at: <http://news.stanford.edu>. See a video link at: www.youtube.com/watch?v=f1rvSeHI228&feature=player_embedded. Search for another article with images that appears at: www.archaeology.org

Institute of Maya Studies Line-up of Presentations!

July 13, 2011: IMS Explorer Session:

"The Well of Sacrifice at Chichén Itzá"

with Dr. Anne Stewart



Thompson stands next to the dredge that plumbed the depths of the Sacred Cenote, 1904.

When Bishop Landa wrote his *Relación de las Cosas de Yucatán* in 1566, he noted "Into this well they have had the custom of throwing men alive as a sacrifice to the gods in time of drought, and they believed that they did not die though they never saw them again. They also threw into it a great many other things, like precious stones which they prized. And so if this country had possessed gold, it would be this well that would have the greater part of it, so great was the devotion which the Indians showed for it". Many have wondered if this was true. The first to attempt to have the well give up its secrets was Edward Thompson in 1904. A different method was tried by National Geographic and CEDAM in 1960 and later in 1967 another group tried to drain the well. The collection of artifacts is truly amazing from all three excavations.

The presentation will also include an update on the current plaza excavations.



by Anne Stewart

Dr. Anne Stewart is a former president of the Institute of Maya Studies. She received her doctorate from Nova Southeastern University. She and her husband Ray are frequent travelers to Mesoamerica and lifetime members of the IMS. Over the years Anne has given many presentations at the IMS.

July 20: IMS Presentation:

"El Tajín: A Visit to a Maya Neighbor"

with Ray Stewart



The "Pyramid of the Niches" (with 365 niches) rises 20 meters on seven tiers, with a wide staircase rising up its eastern side. It is the most famous building at El Tajín.

Existing in the state of Veracruz at the same time as the Maya, and sporting a 198-foot-long ballcourt, El Tajín has 630,000 visitors a year – an impressive neighbor indeed. Occupied since at least 5,600 BCE, El Tajín developed its own form of architecture, both in style and construction. The vanilla plant was under their control, so we must get to know them better! Plan on attending.



Ray at home in the Mayalands.

El Tajín (which means "god of thunder" in Totonac) was discovered in the late eighteenth century. The site derives its name from a modern Totonac belief that 12 old lords of the thunderstorm, known collectively as "Tajín," live among its ruins. According to indigenous maps drawn at the time of the conquest, however, the site was once known as Mictlan, the "abode of the dead".

Ray Stewart has been traveling Mesoamerica from the Pacific to the Caribbean, studying and photographing archaeological sites for the past 35 years. For those years he has been a member of IMS and past president.

All meetings are 8 pm • Institute of Maya Studies • Miami Science Museum • Maya Hotline: 305-279-8110

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Coming up next month:



Carving detail and mammoth reconstruction.
Credit: Chip Clark/Smithsonian & Wikimedia Commons

Ice Age Art from Florida

Researchers from the University of Florida and the Smithsonian Institution have announced the discovery of a bone fragment, approximately 13,000 years old, in Florida, with an incised image of a mammoth or mastodon. This engraving is purported to be the oldest and only known example of Ice Age art to depict a *proboscidean* (the order of animals with trunks) in the Americas. The team's research is published online in the *Journal of Archaeological Science*.



Cameras Re-lowered Into Ancient Tomb at Palenque

INAH officials have released a new series of photos of the interior a tomb that was discovered twelve years ago, deep with Structure XX. Christopher Powell and Alfonso Morales originally encountered the tomb and it was extensively photographed soon after along with the help of Merle Greene Robertson. In 2001, Alonso Mendez and Dave Pentecost again lowered cameras through the same 15x15 cm hole described in the recent INAH article.

Check out a link to the video from 2001 at: www.mesoweb.com/palenque/dig/report/sub9/high.html



Dr. Juan Yadeun, in charge of the INAH project at Toniná, believes the captive men were subjects of Lord K'uy Nic Ajaw, who may have lived during the reign of 18 Rabbit.

Stone Sculptures of Supposed Copán Rulers Uncovered at Toniná

INAH researchers believe that two recently uncovered 1300-year-old stone sculptures of captive prisoners and two elaborate stone "marker tablets" confirm the alliance of the ancient Maya cities of Copán and Palenque against Toniná during a war that Palenque fought against Toniná for 26 years (688 to 714 CE) to control the Usumacinta River.

David Stuart has his doubts ...

Upcoming Events at the IMS:

July 13, 8 pm: *IMS Explorer Session*
"The Well of Sacrifice at Chichén Itzá" – Three underwater excavations have amassed a treasure trove of artifacts, plus the results of recent plaza excavations with **Dr. Anne Stewart**.

July 20, 8 pm: *IMS Presentation*
"El Tajín: A Visit to a Maya Neighbor" – At the front entrance you can be entertained by the Totonac dancers performing the Dance of the Voladores (Flying Men). **Ray Stewart** takes you there and shares what everyone needs to know for planning your next visit.

August 3, 8 pm: **IMS Board Meeting**
All members are invited to attend.

August 10, 8 pm: *IMS Explorer Session*
"Yohualichán, Puebla, Mexico" – Was it a satellite settlement or a military outpost of El Tajín? Isolated until fairly recently, this Totonac site is worthy of a good looking into, with **Ray Stewart**.

August 17, 8 pm: *IMS Presentation*
"Get to Know Santa Rosa Xtampak" – Our own IMS VP **Joaquín Rodríguez** with a structural and architectural review of this influential site in the Chenese Region.

Upcoming Events and Announcements:

September 17: *Symposium*
"The Dawn of Andean Civilization" – Theme of the Pre-Columbian Society of Washington DC Annual Symposium, with Richard Burger of Yale and Tom Dillehay of Vanderbilt. At the U.S. Navy Memorial & Naval Heritage Center, Washington, D.C., more info at: www.pcswdc.org

Through Sept. 18: *Museum Exhibit*
"Marajó: Ancient Ceramics at the Mouth of the Amazon" – Elaborately decorated red, white, and black earthenware ceramics from the people who occupied the Brazilian island of Marajó from 400 to 1300 CE. At the Denver Art Museum Denver, CO. Get more info at: www.denverartmuseum.org

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

December 9–10: *Conference*
"The Maya in a Mesoamerican Context: Comparative Approaches to Maya Studies" – Theme of the 16th European Maya (WAYEB) Conference. The most recent research about linguistics/languages; epigraphy/writing systems; religion/ritual practices; and archaeology/material culture. At the University of Copenhagen. More info at: www.wayeb.org

Ongoing: *Online Exhibition*
"The Cultures and History of the Americas" – an online exhibition featuring fifty highlights from the more than 4,000 rare books, maps, documents, paintings, prints, and artifacts that make up the Jay I. Kislak Collection at the Library of Congress in Washington, DC. See the online Kislak exhibit at: www.loc.gov/exhibits/kislak

