



The man on the left is our Explorer of the Month, Ian Graham (seen here with Ledyard Smith at Seibal). Read about Graham's life and times on page 6.

IMS Explorer

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



October 19, 2011 • Maya Long Count: 12.19.18.14.11 • 4 Chuwen 19 Yax • G3

An affiliate of the Miami Science Museum

Oldest Known Pyramid Tomb in Mesoamerica Continues to Fascinate

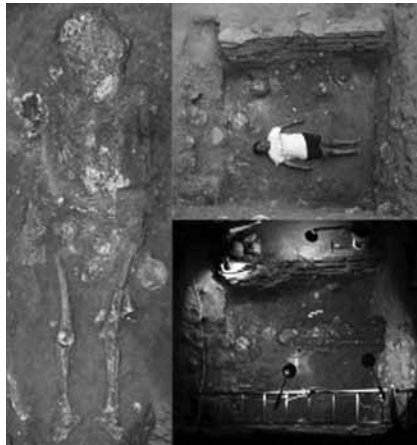
A royal tomb and elaborate pit offerings speak to us of an ancient culture in Mesoamerica that pre-dated today's more familiar centers of the Classic Maya

Last year, we reported on the discovery of a 2,700-year-old tomb that was excavated at the site of Chiapa de Corzo in the western Chiapas state of Mexico. The artifacts and burial, the alignment of the pits with the pyramidal tomb, and the nature and arrangement of subsequent deposits and monumental structures throughout the site of Chiapa de Corzo suggest that it was a center of continuous ritual activity.

Moreover, the size, shape and arrangement of certain central mounds at the site, which includes the tomb mound, resemble the familiar "E-Group" formations found at other Chiapas region sites dated to 900–800 BCE, 200 years before the E-Group appeared in the later Maya sites. Analysis of findings at the pyramidal tomb mound indicate an association between the "E-Group" configuration and human sacrifice, rulership, the cardinal directions, lighting, corn, and community ritual, all related to Olmec views of the supernatural.

Known as Chiapa de Corzo, the site was excavated in 2010 by archaeologist Bruce Bachand of Brigham Young University's New World Archaeological Foundation, along with Emiliano Gallaga of Mexico's National Institute of Anthropology and History and Lynne Lowe of the National Autonomous University of Mexico.

The tomb contained two regally adorned individuals, one an adult male and the other an adult female. Given the nature of the burial and finds, they had clearly uncovered a royal tomb, a tomb that predated by 600 years any other such tomb found



The skeleton of Tomb 1's main occupant: a regally adorned middle aged male. His skull was crushed like a pancake when the tomb collapsed anciently. White residues on his lower torso and pelvis are probable vestiges of bark cloth attire. Remnants of a shell-decorated loin cloth descend from the pubic area. Photos above and page 5 by Bruce R. Bachand, courtesy of INAH, Mexico.

in Mesoamerica, including that of the familiar ancient Maya sites at Tikal and Kaminaljuyú.

"The main occupants were likely a conjugal pair that governed Chiapa de Corzo and the surrounding countryside," said Bachand. "The tomb exhibits Olmec rather than Maya affinities. Jade beads fashioned into duck heads, clamshells, pumpkin-shaped gourds, and bamboo shoots are similar to artifacts excavated seventy years ago at the mammoth Gulf Olmec site of La Venta. Green and gray obsidian disks – eye pieces for wooden or textile masks now long decayed – are also similar to pairs of disks found in a tomb and offering at La Venta".

Similarities notwithstanding, the site also exhibited characteristics unique to its particular culture. Bachand added, "when objects like these are discovered it is easy to overlook or downplay what is unique or distinct about the context."

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Jivaro flutist

"Flying Down to Ecuador and Meeting the Jivaro Tribe Head-On"

with Robert Feeny



**Jim Reed,
Editor**

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Editor's Corner: *by Jim Reed* **Exciting Developments at Izapa**

The Maya Conservancy (TMC) is a new non-profit organization that is dedicated to benefiting the living Maya while teaching the story of the ancient Maya. It all started a little more than a year ago. I'm happy to report that the group is already making a positive mark on the scene.

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In February 2010, I was invited by K'iché spiritual guide and day-keeper Tat Rigoberto Itzep Chanchavac, to attend the Wajshakib' B'atz' ceremony in Momostenango, Guatemala. This ceremony initiates the next sacred 260-day calendar cycle. Our ceremony was broadcast live on Radio Maya to non-present participants and celebrants all over the Highlands.

Mary Lou Ridinger, co-discoverer of the ancient Maya jade mines, attended the ritual and was moved to spearhead a new endeavor: The Maya Conservancy was created, with her sister Georgeann Johnson as the president.

In June 2010, I helped to organize a group tour to Izapa with 40 participants. We also took 13 Maya spiritual guides from Guatemala into Mexico to perform a reactivation ritual (A). Local governmental and tourism officials were thrilled.

Late last year, two other non-profits were initiated to be the Guatemalan and Mexican versions of our same organization.

Earlier this year, a parcel of land was purchased that lies on previously privately-owned acreage within the ceremonial center of Izapa. Within the last two months, three separate sets of site plan layouts have been submitted for our proposed Izapa visitor's center and museum (B).

Now, for the most important announcement: The first "corner-stone", (C) designed to appear at the entrance of the center, has been carved in jade (August 12, 2011). Mary Lou says it will outlast all of us by about 400-million years!

Entitled "Yax-Ox-Tun-nal", it commemorates Izapa as the "first place of three stones" – honoring Izapa as the site where the first three stones




(A) Izapa reactivation ritual 6/2010 (on behalf of The Maya Conservancy), performed by Tat Rigoberto Itzep.





(B) Izapa visitor's center and museum site plan drawings. The submission at top right is by Martha Donnelly. The plan on the bottom right is by Thomas Rubiera.

of creation were set. Izapa lies in the area where scholars believe the sacred 260-day and Long Count calendars were initiated.

It is a great personal honor to have my name inscribed on the most important "tun" to be carved in our time. Other TMC board members' appearing include Barbara and Dennis Tedlock, Francisco Extrada-Belli, Robert Silter, David Sedat, Marc Van Stone, V. Garth Norman and John Major Jenkins.

If interested, please consider joining The Maya Conservancy. Help support our goals and efforts – and stay informed at: www.themayaconservancy.org. 




A special moment of recognition. Sincere smiles of appreciation along with a heart-felt sense of pride are evident in the faces of our inaugural recipients of the IMS Fellowship Award: George Fery,   Marta Barber and Jim Reed.

The IMS Honors Three "Fellows"


At the IMS general meeting on the evening of September 21, 2011, IMS Vice President Rick Slazyk acknowledged George Fery, Marta Barber and Explorer newsletter editor Jim Reed with our first-ever "Fellow Membership Award".

Rick noted that it is the commitment, personal sacrifice and generosity of these three particular IMS members that was the original inspiration for this award.

It is the hope of the IMS Board of Directors that these members serve as an inspiration to all members and the bar they set will be by which future candidates are judged.

Wall certificates and framed original art by Rick Slazyk were given to the recipients. 



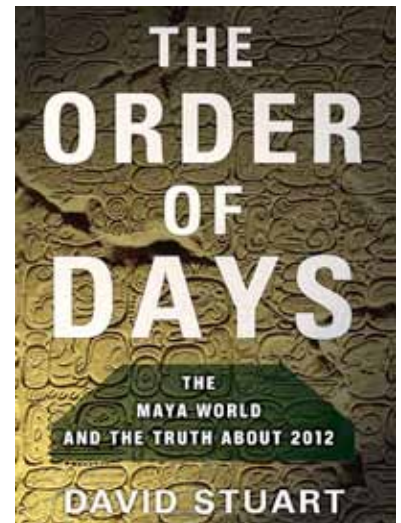
Maya ball-player 

Book Review by Marta Barber

The Order of Days: The Maya World and the Truth about 2012

recently released by David Stuart, Ph.D.

The Order of Days,
by David Stuart.
352 pages.
Harmony Books.
ISBN: 978-0-
385-52726-2.



The Classic Maya left written that the creation of the calendar cycle in which they were living took place on 13.0.0.0.0 4 *Ahaw 8 Kum'ku* (Aug. 13 – or 11–, 3114 BCE). This date involves three calendars: the 260-day *t'zolkin*, the 360-day-plus-five-day *ha'b* and the Long Count.

The *t'zolkin* is the divinatory calendar and it consists of 20 days, each with its glyph, one of which is *Ahaw*, day 20. These 20 days are repeated 13 times, thus 260.

The *ha'b* is the 360-day+ calendar, used mainly as a civil calendar for festivities, mostly of an agricultural nature. This calendar has 18 named months, each with 20 numbered days. *Kum'ku* is month 18, followed by the group of 5 days, thus, 365 days.

The Calendar Round positions are determined by the confluence of the *ha'b* and the *t'zolkin*. The 4 *Ahaw 8 Kum'ku* date repeats every 18,980 days or every 52 years.

Then there's the Long Count, a historical calendar, the one that, when written, most of the time, uses 5 positions: *baktun* (400 years), *katun* (20 years), *tun* (one year), *uinal* (month), *k'in* (day). Thirteen was a special number for the ancient Maya. If we extrapolate that day using the GMT (Goodman, Martinez, Thompson) conversion of 584,285 (or 584,283) days, and if the ancient Maya referred to their history in the future and not the past (as in the majority of the cases), that day would be Dec. 21 (or 23), 2012. In the Classic Maya calendars, the date falls on the Calendar Round position 4 *Ahaw 3 K'ank'in*.

David Stuart, Maya epigrapher extraordinaire and studious chronicler of the written inscriptions left by the ancient Maya, uses his new book, *The Order of Days*, to explain the cultural and historical essence of the Maya calendars. In a meticulous – and sometimes tedious – attention to detail, Stuart defines what these calendars – and their use – meant to the Maya of the Classic period, the time when they actually left a written record. Don't expect to read the book as a novel; and those uninitiated in matters of Maya calendars, will find the reading difficult.

Stuart leaves no doubt that he

is irate about what he sees as misuse and misinterpretation of dates written by the Maya. As he points out clearly, the Maya were not that precise with actual dates, which they changed to make those dates fit in a cycle of their own making.

Furthermore, the manipulation was done on a local basis. "If politics is always local," he writes, "mythology for the Maya is also always local." Thus, what is written in the sites of the Petén, Guatemala, he writes, involves events and beliefs in the Petén. The same applies to Copán and Palenque – two sites that have left a treasure trove of written texts.

This principle also applies to the *Popol Vuh*, the "Community Book." It is a Colonial manuscript, he states, "written in archaic version of the K'iché Mayan [of the Guatemala Highlands] language [which] relates how the cosmos began, how the moral universe arose ... and how humanity was created. ... It's devoted to the exploits of the K'iché kings who ruled at Cumarcah, their capital. ... linking them to the cosmic heroes of the primordial past. ... It reflects the real political and social landscape of the K'iché Maya."

According to Stuart, the apocalyptic idea of an end of the world or a "transformation of consciousness," fed and fueled by New Agers about the significance of December 21, 2012, was never written by the ancient Maya. For Stuart, as well as with most true Maya scholars on record, nothing in the scientific study of archaeology and epigraphy from the 5th-to-9th centuries hints at a sophistication of the cosmos that the Maya never had. In fact, Stuart even puts to rest the theory discussed by Linda Schele in her 1993 *Maya Meetings* in UT Austin and later the focus of her book, *Maya Cosmos*, in which the enthusiastic Mayanist says that the Maya looked at the stars – especially to Venus – to declare wars. "These [stars]" Schele wrote, "had to be the same three stones that were laid at Creation."

Stuart writes: "As it turns out, both interpretations are based on highly problematic readings of the glyphs." In other words, according to Stuart, Schele rushed to judgment before all the evidence had been researched. "I doubt astronomy can still hold enough weight to be the

powerful, overarching paradigm for the culture that it once was."

What you get from *The Order of Days* is a much better understanding of the use of calendars by the ancient Maya of different locations together with a detailed timeline of their histories. It is true, as he states, that the 260-day calendar, the divinatory *t'zolkin*, managed to survive in Momostenango, in the Highlands of Guatemala, the onslaught of the Spanish. He calls this a miracle.

In the Yucatán, the ancient calendars were not as lucky and ceased to be used in the 19th Century. By then, in both cases, the Long Count was long gone.

In other words, the Long Count belongs to the period when the Maya had kings who called on gods to oversee their kingdom. It is historic and it died when the belief of the omnipotent king also died. That was around 800 CE.

What Stuart doesn't do is engage in the debate that the Maya could foresee the date of December 21, 2012 as a day to mark in our calendar. Obviously, if you are a believer of the theories put out there by less than academic star-gazers, nothing written by Stuart or other glyph-readers will change your mind.

For those of us more earth bound, who like to stick to the evidence presented by scholars, *The Order of Days* confirms what many Maya amateurs, in the strict sense of the word, have come to know as truths: that the accomplishments of the Maya are great enough to need the embellishment of unproven theories.

As we approach the date in question, I hope Maya students everywhere concentrate in the fascinating discoveries made in the last years of the last decade when, by leaps and bounds, archaeologists revealed more of the not-so-mysterious Maya. 🇧🇷 ●●●



Robert feeling at home with members of the Mayan writer's group *Sna Jtz'ibajom*. Photo by June Sitler.

Spending Time with the Living Maya

by Robert Sitler, Ph.D.

Over the past 35 years, my wife June and I have enjoyed a rich and multifaceted relationship with contemporary Maya peoples. We've spent significant time in communities of people from more than a dozen of the thirty Mayan languages and have had the good fortune to participate in a variety of their ceremonial activities. Even so, our recent visit in highland Chiapas allowed us access to the most moving and beautiful rituals we have ever witnessed.



An upturned Tzeltal-style men's head cover. Photo by Robert Sitler.

Through our connections with the Mayan writers' group *Sna Jtz'ibajom* in San Cristóbal de las Casas, we were invited to participate in a series of ceremonies near a tiny village in the Tzeltal-speaking municipality of Tenejapa.

Some fifty people of all ages were involved in these rituals over the course of several weeks. The ceremonies included the consumption of truly heroic quantities of *pox* (the locally made hard liquor), the ritual smoking of cigarettes, the almost continuous burning of copal, periods of dancing, the on-going chants of the chief prayer-maker, and the ingestion of a sacramental combination of local tobacco, lime powder and garlic.

The social lubrication created by the alcohol gave us access to a profoundly intimate experience of community, sharing tears of joy and sorrow amidst laughter and sobbing. The culmination of the ceremonial work was a procession to an extremely remote and highly revered cave site where our group made numerous offerings and danced for hours in front of the

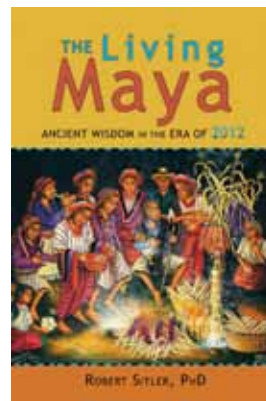
altar adorned with massive ancient crosses, fresh cut pine limbs and dozens of flickering candles.

While we are still digesting much of what happened, several key elements of our experience stand out: the amazingly well-behaved and radiantly content children, the powerful sense of shared awareness within the community, the genuine appreciation people there have for life and the earth itself, the deep regard for the elders in the group (including us), and the non-dogmatic, highly localized nature of Maya spirituality.



June Sitler in a moment of reflection at the cave altar. Photo by Robert Sitler.

***The Living Maya: Ancient Wisdom in the Era of 2012* by Robert Sitler**



Author Robert Sitler's immersion in Maya culture began with a transformative spiritual experience more than three decades ago in the ruins of Palenque, Mexico. Led by a local to a nearby Maya village, Sitler discovered firsthand what traditional Maya life was like – a community of people living in peace with each other and their physical surroundings. In *The Living Maya*, he shares this experience and many that followed. In the process, he immerses readers in a rich indigenous culture and offers a fresh view of the 2012 phenomenon, focusing on the valuable

lessons Maya culture can teach us in this time of transition. Personal anecdotes are interwoven with factual information about the roots of traditional Maya customs and traditions, presenting a rare multifaceted view of their simple yet profound way of life. The book showcases Maya infant care, community building, ties to nature, attitudes toward the elderly, and orientation to spirituality. In *The Living Maya*, Sitler shows how following "the Maya way" can help us ground our lives in harmony with nature, broaden our perspectives on human existence, connect us with our capacity for compassion, and use the vaunted cataclysm of 2012 as a unique chance for growth. ▲



Kaqchikel Spiritual Guide Antolín Gonzáles leads a rose petal fire ceremony for The Maya Conservancy at Iximché, June 2010.

Photo by Robert Sitler.

Program Note: Dr. Robert Sitler will come to Miami to share his knowledge, research and personal experiences at the IMS, **Wednesday, November 16.**

New INAH Discoveries

Mexican archaeologists from the National Anthropology and History Institute (INAH) have found a new ballplayer monolith dating from between 900–1000 CE at an archaeological site in the north-central state of Zacatecas.

The sculpture was excavated from a depth of 1.5 m (5 ft), said INAH, noting that another sculpture depicting a ballplayer was located at the end of last year at the same complex, known as El Teul.

Experts say the two pieces may evoke the “divine twins” mentioned in the *Popol Vuh*, the sacred book of the K’iché Maya.

The more recently discovered sculpture is an almost complete cylindrical figure that is 1.75 m (5.7 ft) tall and measures 56 cm (22 in) in diameter. It was found at El Teul’s ballgame court.



L) El Teul ballcourt monument. R) Beautiful felines. Photos courtesy of INAH.



The sculpture fell to the ground after the collapse of one of the court’s walls – the piece was decapitated and only a fragment of one of the ears has been recovered.

Triple Jaguar Sculpture

A large bas relief Olmec-style monument called “*Triad Cat*” has been uncovered at Chalcatzingo in the State of Morelos by INAH. It is dated at 800 BCE. The monument weighs 1-1/2 tons, and shows three

felines. This is the 41st Olmec-style monument found at the site. The felines are in profile and facing west.

INAH also announced that another large bas-relief, “*The Procession of the Olmec Walkers*,” dates to the same time period as the *Triad Cat*. Restoration work was difficult, but both pieces are now on view to the public. 🏗️

Source: From two articles released 6/16 and 7/25/11 at www.inah.gob.mx. Submitted by Mike Ruggeri.

Oldest Known Pyramid Tomb in Mesoamerica Continues to Fascinate

continued from page 1

“The absence of large jade earspools on the heads of the deceased (a signature Olmec trait), and the placement of clamshells over their mouths (a practice that continued for centuries in Chiapas), appear to be expressions of local identity and belief. Strontium isotope ratios obtained from human bone will hopefully tell us which region these individuals resided in as youths, providing yet another angle on the many-sided matter of their social identities.”

Equally significant was the discovery of several offering pits near the pyramid tomb, containing artifacts identified as ritual stone axes, greenstone axes, a serpentine axe with an engraved image of an Olmec deity, and an elaborate sacrificial burial. The artifacts and burial, the alignment of the pits with the pyramidal tomb, and the nature and arrangement of subsequent deposits and monumental structures throughout the site of Chiapa de Corzo suggest that it was a center of continuous ritual activity.

Analysis of findings at the pyramidal tomb mound indicate an association between the “E-Group” configuration and human sacrifice, rulership, the cardinal directions, lighting, corn, and community

ritual, all related to Olmec views of the supernatural.

The excavations at Chiapa de Corzo have raised perhaps more questions than answers, but ongoing investigations and research continue to open the door on who these people were and what connections they had with other civilizations and centers of Mesoamerica.

To be sure, some elements of the larger picture have already come into focus. Bachand reported, “The last twenty years of archaeological and linguistic research have demonstrated that Chiapa de Corzo and west-central Chiapas were home to the Zoque, descendants of the Mixe-zoque speaking Olmec who inhabited the Gulf and Pacific coasts of southern Mexico during the Early Formative Period (1500–1000 BCE).

Recognizing ancient Chiapa de Corzans as Zoque has ramifications for understanding the ethnic composition of Middle Formative (1000–400 BCE) Gulf Olmec centers such as La Venta – the two centers shared a common Early Formative Mixe-zoque heritage.”

Were the two centers closely related and representative of the same population and culture?



Mound 11 (the tomb) at the height of excavation in April of 2010. Photo by Oscar López, courtesy of INAH, Mexico.

According to Bachand, the jury is still out on this question.

“It would be rash to envision La Venta or Chiapa de Corzo as immiscible entities; La Venta was surely the more cosmopolitan of the two. But if one culture can be pegged for playing a dominant role in La Venta’s florescence, it would have to be the Zoque, considering the many ties seen in architecture, site planning, and sumptuary items across the two regions.”

The detailed article about the tomb and other related discoveries at Chiapa de Corzo can be found in the June 2011, issue of *Popular Archaeology* magazine. 🏗️

Source: From an article released 6/13/11 at <http://popular-archaeology.com>. Submitted by Scott Allen.

Dave Quarterson presents:
Reflections on The Road to Ruins
 by Ian Graham

The Road to Ruins
 dust jacket.
 ISBN 978-0-
 8263-4654-1

Wouldn't it be fascinating to spend an evening with Ian Graham? A comfortable chair, a fire in the hearth and a 25-year-old bottle of Chivas Regal with two glasses. You could sit back and listen to a master tell of his 87-year-long journey from a self-professed lackluster student to a MacArthur Fellow – and one of the preeminent Maya archaeologists of our time. I just had that same experience reading Ian Graham's marvelous autobiography, The Road to Ruins.

Graham was born into an aristocratic English family that was long on lineage but short on cash. Graham had to make his own way. After flunking out of Cambridge and serving in the British navy during World War II, he finished his education at Trinity College, Dublin. After a few false career starts, he found himself in New York City working as a commercial photographer.

He decided to drive his 1927 Rolls-Royce sports coupe to California hoping to sell it to a movie mogul for a princely sum, seeing America in the process. While motoring through south Texas he saw a sign pointing to Mexico. Without thinking, Graham turned south and into the history books.

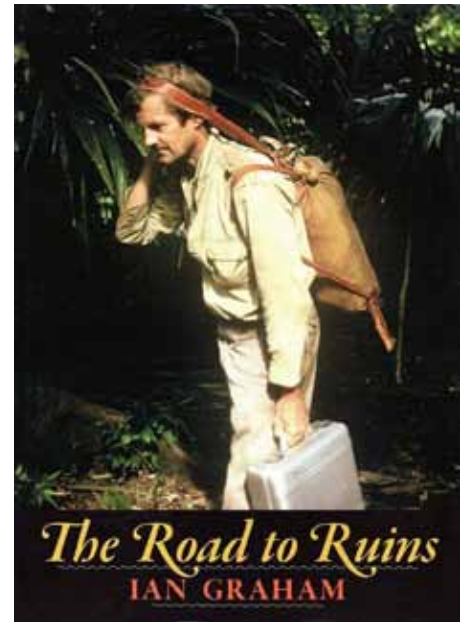
He was enthralled with Mexico and entranced by the Maya civilization. Returning to England he haunted the British Museum studying everything about the Maya he could find. Armed with copious notes he traveled Mexico and Central America with the idea of combining his photographic skills with his new interest to publish a coffee-table book on Maya ruins.

It didn't take long for the drive to become an archaeologist overtook him. Lacking funds or sponsorship for most of his career,



Graham managed to cause a stir in jaded Los Angeles when he cruised into town in his 1927 Rolls Royce.

Graham eked out his existence in the Maya jungles, forgoing comfort for the sake of knowledge. He witnessed the loss of Maya antiquities to the ravages of time and looters. He worked to convince governments of the need to ban trade in artifacts and he exposed smugglers and shady dealers after the laws were in place. He founded



the "Corpus of Maya Hieroglyphic Inscriptions", based at Harvard's Peabody Museum, as a way to preserve Maya monuments for future generations.

Graham received a MacArthur Foundation genius award in 1981, its inaugural year, providing him steady financial support for the first time in his career.

Graham had several assets working for him. First, an outgoing personality that allowed him to make and keep friends wherever he went. Second, the serendipitous luck of almost always finding a ride, or a new contact, or a place to stay, or a few more dollars to keep going when he most needed it. Third, no matter how lackluster a student he claimed to be, he proved to have a deep reservoir of curiosity and the ability to learn quickly.

Finally, Ian Graham seems to be from the same mold as those British adventurers and explorers that went before him, making it

fitting that he is also Alfred Maudslay's biographer.

The Road to Ruins is a must read for anyone who enjoys a tale well told. It chronicles Graham's career as "the last explorer". The book was published in 2010 by the University of New Mexico Press ... fireplace and scotch sold separately. 🏠



L) Graham chatting with Harry Pollock and Tatiana Proskouriakoff on the steps of the Peabody. Graham shared Proskouriakoff's basement office. R) At La Carona with David Stuart and Antatolio López. Stuart, a MacArthur fellow himself, assisted Graham on the Corpus project for several years.

Institute of Maya Studies Line-up of Presentations!

October 12, 2011: IMS Explorer Session:

"Illustrative Travels Amongst Maya Ruins"

with Steve Radzi



Steve's detail of the "Governor's Palace" at Uxmal.

Steve Radzi is a South Florida resident and a former board member of the Institute of Maya Studies. He has a passion for illustrating Maya archaeological sites of Mesoamerica.

Steve is a successful television and film production illustrator with more than 25 years of experience in special events rendering, storyboard art, animation and set design.

His portfolio may be viewed at:
www.mayavision.com

His commercial artwork can be viewed at:
www.sketchmasters.com



Yaxchilán.

Steve hosted his very own radio program on WDNA.FM Miami for 20 years. He has traveled extensively around the world.



October 19: IMS Presentation:

"Flying Down to Ecuador and Meeting the Jivaro Tribe Head-On"

with Robert Feeney



An actual shrunken head.

In 2006, Robert Feeney completed Florida Atlantic University's Archaeological Field School in Ecuador. At the close of the program he undertook a one-man expedition to study the Jivaro Tribe (now called the "Shuar") of the Amazonian Region. He has written a short ethnography of the tribe and their peculiar custom of head-hunting; from which their reputation of ferocity has made them an elusive tribe in past centuries. Feeney will be giving a slide presentation of his field work activities and present some artifacts collected during his travels.



Feeney on the road in Ecuador.

Robert Feeney is continuing his work on his anthropology degree at Florida Atlantic University. He is an avid archaeological enthusiast, ethnographer, avocational paleontologist, amateur radio operator, scuba diving instructor and a member of the Institute of Maya Studies, the Gold Coast Anthropological Society and the The Explorer's Club of New York.

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:

Multiple Burials Found in Ixkun Cave, Petén

Ixkun (Ixcún or Ixkún in Spanish orthography) is a Precolumbian Maya archaeological site, situated in the Petén Basin region of the southern Maya lowlands. It lies to the north of the town of Dolores, in the modern-day department of Petén, Guatemala. Ixkun is a large site containing many unrestored mounds and ruins and is the best known archaeological site within the municipality of Dolores. Recently, investigators released their initial findings. They report encountering multiple ancient burials, of perhaps up to seven individuals, deep within a chamber in the cave. Intense ritual activity is suspected, and analysis continues.



God L Identified as B'olon Yokte' Kuh with Connections to Maximón and Mam

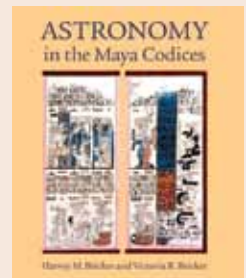
The aged God L is a prominent figure in the iconography of the Classic period, with and his jaguar markings and cape, his characteristic cigar, and his broad-brimmed owl feather hat. He has been identified as the Jaguar Merchant Lord of the Underworld (Taube 1992:90-92). Michael Grofe has postulated that based on several ceramic texts, coupled with iconographic representations from Palenque and

Cacaxtla, God L is associated with the deity **B'olon Yokte' K'uh**, known both from Postclassic Yucatecan sources as well as the inscriptions from the Classic period – the same deity is mentioned on Tortuguero Monument 6. It is the stela with the sole-surviving Dec. 21, 2012 date. Allen Christenson (2001: 186-89) notes that the contemporary counterpart of God L in the highlands of Guatemala is Maximón, or simply Mam "Grandfather". There is lots more to the story.

New Book from the American Philosophical Society:

Astronomy in the Maya Codices

The press release for this recently released book notes: "In this remarkable volume, noted Maya scholars Harvey Bricker and Victoria Bricker offer invaluable insight into the complex world of the Precolumbian Maya, and in particular the amazing achievements of Maya astronomy, as revealed in the Maya codices. ...



This far-reaching study confirms that, independent of the Old World traditions that gave rise to modern Western astronomy, the Precolumbian Maya achieved a sophisticated knowledge of astronomy based on observations recorded over centuries." Our own **Marta Barber** covers the treatise from her own perspective, as well as with the help of a few friends.

Upcoming Events at the IMS:

October 12, 8 pm: *IMS Explorer Session*
"Illustrative Travels Amongst Maya Ruins" – **Steve Radzi**, a South Florida resident and former board member of the IMS presents a program that focuses on his illustrations from his many travels in the Maya Heartland.

October 19, 8 pm: *IMS Presentation*
"Flying Down to Ecuador and Meeting the Jivaro Tribe Head-On" – After completing archaeological field school in Ecuador, **Robert Feeney** ventured off to study the Jivaro Tribe. He shares his experiences.

November 2, 8 pm: **IMS Board Meeting**
All members are invited to attend.

November 9, 8 pm: *IMS Explorer Session*
"An Architect's View of Puuc Architecture" – with **Rick Slazyk**.

November 16, 8 pm: *IMS Presentation*
"Maya Perspectives 2012" – The Director of the Latin American Studies Program at Stetson University, **Dr. Robert Sitler**, shares the wisdom and insights he has accumulated after years of long-standing relationships with the living Maya. 2012 is revealed.

Upcoming Events and Announcements:

October 13: *A.S.S.F. Lecture*
"An Everglades Cultural History" – **Bob Carr**, Executive Director of the Archaeological and Historical Conservancy, presents a preview for one of his soon-to-be-published book of the same title. 7:00 pm at the Deering Estate at Cutler, 16701 SW 72 Ave., Miami, 33157. More info at: www.deeringestate.org

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

October 22: *Lecture*
"The Murals of San Bartolo and the Mythic Origins of Ancient Maya Gods and Kings" – Theme of the 2011 Elizabeth Lewis K. Land Memorial Lecture with **Karl A. Taube**, University of California, Riverside. The event takes place at Koret Auditorium, de Young Museum, Golden Gate Park, San Francisco, CA. For additional info visit: <http://deyoung.famsf.org>

November 9-11: *C.A.A. 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: *A.A.A. Symposium*
"Traces, Tidemarks and Legacies" – Theme of the A.A.A. 110th Annual Meeting in Montréal, QC, Canada. For additional info visit: www.aaanet.org/meetings/

December 9-10: *Wayeb Conference*
"The Maya in a Mesoamerican Context: Comparative Approaches to Maya Studies" – Theme of the 16th European Maya Conference, University of Copenhagen, Copenhagen, Denmark, www.wayeb.org

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

