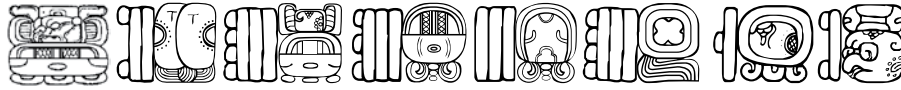




IMS Explorer

Our Explorer of the Month **Michel Peissel** wrote 16 books and made more than 20 documentary films about his travels to remote regions of the world. See article on page 4.

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



November 16, 2011 • Maya Long Count: 12.19.18.15.19 • 6 Kawak 7 Keh • G4 An affiliate of the Miami Science Museum



The deity named B'olon Yukté K'uh is mentioned on Tortuguero Monument 6 which is the stela with the sole-surviving December 21, 2012 date carved in stone. Perhaps it's time that we get to know this entity a little better ...

God L Identified as B'olon Yukté K'uh with Connections to Maximón/Mam

Condensed from Wayeb Notes, Vol. 30, by **Michael J. Grofe**

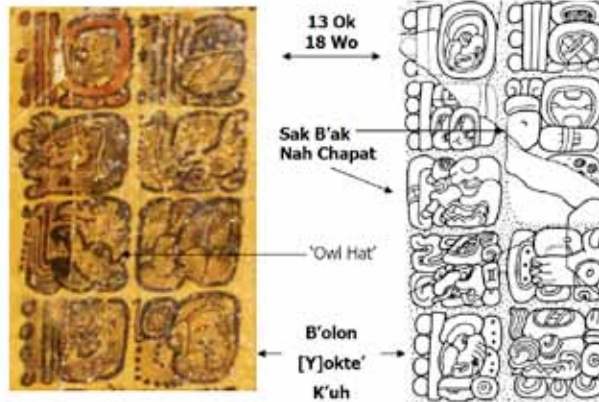
God L, Linda Schele drawing #3544. Linda's archive is at www.famsi.org

Paul Schellhas (1904) labeled the various Maya deities with letters because the Mayan names of these deities were unknown to him. Some of the names have been identified in the intervening years, while others have remained untranslated. 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, often labeled "13-Sky", "12-Sky" or "9-Sky". He has been identified as the Merchant Lord of the Underworld (Taube 1992:90-92), but his original name has thus far remained elusive.

However, several ceramic texts, coupled with iconographic representations from Palenque and Cacaxtla, suggest that he is associated with the deity B'olon Yukté K'uh, known both from Postclassic Yucatecan sources as well as the inscriptions from the Classic period.

The Vase of the Seven Gods

In a mythological scene from the vase of the Seven Gods, K2796, we find God L conducting events associated with the inauguration of the Long Count on the Era Base 4 Ajaw 8 K'umku. According to David Freidel,



Classic-period text blocks featuring the name of B'olon Yukté K'uh. L) A magnified central text on the "Rabbit Vase" following the date 13 Ok 18 Wo (K1398) ©1998 Kerr; R) Parallel text from Temple XIV, Palenque, involving the skeletal centipede named Sak B'ak Nah Chapat. Drawing by Linda Schele ©2009 FAMSI.



The portrait name of God L as it appears on the same page with this image of God L as Venus spearer, with atl-atl and shield. Both from the Dresden Codex Venus Almanac, pg. 46. (FAMSI).



Linda Schele and Joy Parker (1993:62), the corresponding text first reads tz'akaj, "are placed in order", Ek'-u-Tan, a place known as "Black-is-its-Center".
continued on page 6

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November 9, 8 pm



Kiuic, Group 1, Structure 5
Photo by Rick Slazyk, 2011

"An Architect's View of Puuc Architecture"

with **Rick Slazyk**



Jim Reed,
Editor

The *IMS Explorer* newsletter is published 12 times a year by The Institute of Maya Studies, Inc. 3280 South Miami Avenue, Miami, Florida 33129. The Institute is a non-profit corporation. The newsletter is available to IMS members and by subscription. See Membership Application on page 7. ©2011 I.M.S. Inc.



Nominees for the 2012 IMS Board of Directors

As established in the bylaws of the IMS, every year in November, we send out the ballots for the election of new Board of Directors members. Only current members need submit their ballots. If you are a newsletter-only subscriber, you are not an eligible member. (Your membership dues must have been paid in full by September 1, 2011 for 2012.)

2011 IMS Board of Directors:

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A special nod of appreciation to friends of the IMS

Many thanks to Beth Wein for furnishing the snacks and Shell Lumber and Hardware for donating the beverages for our October 19 meeting.

The IMS needs your help, so we are soliciting our local members to sign up to provide refreshments for just one meeting next year. Can you do it? Let us know at: www.instituteofmayastudies.org



www.instituteofmayastudies.org



Above: Wood lintel in the Chenes-style west façade doorway in Structure II at Chicanná. Photo by Ray Stewart.

Right: Frontal view of the Temple of the Magicians at Uxmal. Photo by Rick Slazyk.

Check out other IMS member's travel photos on the "Maya Tours Photo Gallery" link at: www.instituteofmayastudies.org



group. He has since given a number of programs at the institute and has written articles for the *IMS Explorer*. His extensive business background ranges from corporate acquisitions to investment banking.

Dr. Anne Stewart has an MS in Archaeology, has been an IMS member since 1973, and has served as president as well as chairperson for both the Programming and the Education Committees. Anne has taught about Precolumbian cultures at U.M. and has lectured extensively on cruise ships and to other archaeological organizations in Florida. Dr. Stewart has written numerous articles for the *IMS Explorer* over the years.

Gerald Wolfsohn is a current board member and is our Public Relations Chair and Historian. He originally joined the IMS back in 1974 while a student at FIU and from where he received an MS in Adult Education. After leaving the Miami area in the mid-1980s, he recently returned and rejoined the IMS in 2009.

Getting Your Ballot to the IMS

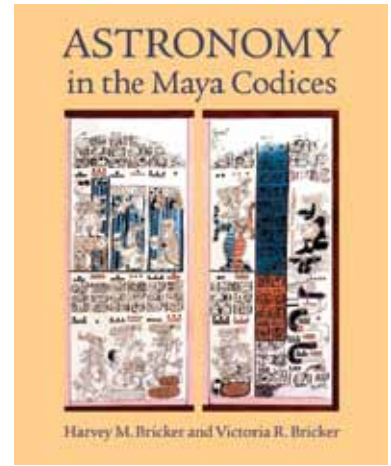
The preferred method is to return your completed ballot via U.S. mail to the IMS address listed below. Or go to the IMS website at: www.instituteofmayastudies.org to download a ballot in PDF format. You can print the ballot out and mail it in, or forward it to: imsmiami@yahoo.com. You can also hand-deliver your ballot in time to be counted at the IMS Annual Meeting on December 14, 2011. Ballots can remain anonymous. *Thank you for your participation.*

Institute of Maya Studies
3280 South Miami Avenue,
Miami, FL, 33120



Marta Barber presents: Reflections on
Astronomy in the Maya Codices
by Harvey and Victoria Bricker

Winner of the 2011
J.F. Lewis Award
Memoirs of the American
Philosophical Society,
Vol. 65. 936 pp.
ISBN 978-0-87169-265-8



The last time Harvey and Victoria Bricker visited the IMS in July 2010, Harvey showed the attentive audience photos in his computer of their visit to the Museum of America in Madrid where the Brickers were conducting research on the Madrid Codex in anticipation of a new book they were writing. There was Harvey on his back, knees raised, under a glass case, paying close attention to the pages of the original manuscript of the Maya book. I can't remember how many hours he said they would spend studying this invaluable document.

Whatever time they spent working in Madrid can't compare to the thirty years it has taken these two accomplished scientists to do the research and finish *Astronomy in the Maya Codices*. What a book it is: 907, 25cm-wide-by-30cm-long semi-glossy pages, weighing approximately 9 lbs, with text running in columns 12.7cm wide and the blank spaces to either side occupied, when necessary, by notes or drawings needed to accompany the text. Unless you have a portable easel, pick one of those tables in a set used to serve drinks to visitors, and reserve it for the book. In other words, you won't be able to take it to bed with you. Reading it may be an undertaking, but one I anticipate to finish in order finally to understand what the Maya codices – the four known surviving books written before the arrival of the Spaniards – contribute to better comprehend that Mesoamerican civilization.

"Destined to become a classic within the field of Maya studies," says Dr. Gabrielle Vail, a former student of the Brickers, who has gone on to become an expert in her own right, "*Astronomy in the Maya Codices* provides an encyclopedic resource on a topic that has remained relatively little known before now."

As I write this, I've only read Chapter I dedicated mainly to the description and known histories of the four codices: Dresden, Paris, Madrid and Grolier. The first three are named after the cities where they are located, while the Grolier

The Precolumbian Maya were closely attuned to the movements of the Sun and Moon, the stars and planets. Their rituals and daily tasks were performed according to a timetable established by these celestial bodies, based on a highly complex calendar system. Agriculture provided the foundation for their civilization, and the skies served as a kind of farmer's almanac for when to plant and harvest. In this remarkable volume,

Maya scholars Harvey Bricker and Victoria Bricker offer invaluable insight into the complex world of the Precolumbian Maya, 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 millennia.

is named after the New York club where it was first exhibited. It has been returned to Mexico where it now resides in the National museum. The chapter reads like a fact-based mystery novel, a fascinating story of where and when they first came to the attention of Westerners, in what condition they were found, who has done work on them, what pages can still be read, and how they became an integral part of this book.

I have, nevertheless, flipped through the book, looking at drawings of familiar scenes and charts that I know I will have to pay a lot of attention to understand. Such as, "Full calendrical expansion and additional data for the 12 Lamat original multiple of the eclipse table (formatted as output from a computer program of the authors, which was used in the analysis)" occupying pages 277–282. Now perhaps is the time to mention that Harvey wrote computer programs that "allowed easy and accurate simulation of changing variables through time." They also had help from engineers from New Orleans and Gainesville, who assisted the authors customize the several computers needed for this job. Impressed yet?

If, as you read this, you get the idea that I am in awe of the book and of Vicki and Harvey Bricker, you are absolutely correct. I am impressed by the dedication and the knowledge of the authors as much as how deep their research delved. As a former journalist, I accept criticism for making such



Codices, courtesy of JeffLindsay.com

comments on *Astronomy in the Maya Codices* before reading it all. Reading it all would take me months; fully understanding its contents might never be achieved by this "nonspecialist."

However, you can take the word of Dr. Vail, who evaluates the book: "The result of several decades of meticulous research and groundbreaking methodologies undertaken by Harvey and Victoria Bricker, it affords students, Mayanists, and the interested lay reader with lines of argumentation and details about the calendrical structure and hieroglyphic texts that portray the depth and breadth of astronomical knowledge contained in the Maya codices. This is a book to savor. It should be read slowly, over many sittings, to best appreciate the subtleties of the subject and the adroit way that each topic is addressed."

It's too late for me to become a groupie, but for these two gentle people and scholars, I bow my head in admiration. We are thankful they consider the Institute of Maya Studies worthy of publishing such a tribute.



Our Explorer of the Month:

Maya Connections in the Life of Michel Peissel: One of the Last Great Explorers of Our Time

Michel Georges Francois Peissel
February 11, 1937 – October 7, 2011

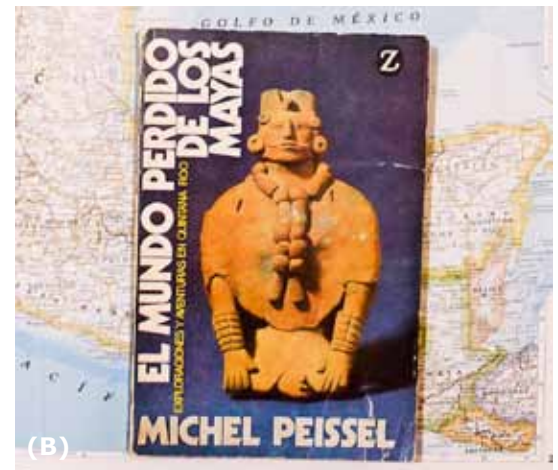
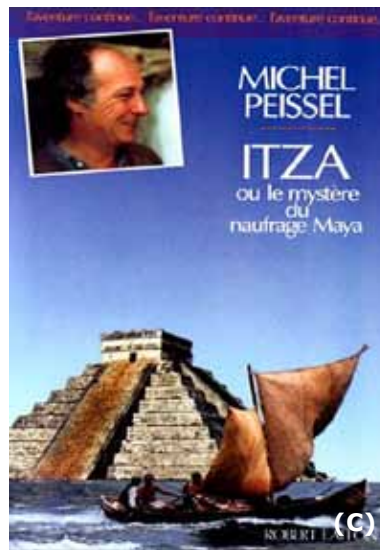
Michel Peissel (A) was a French ethnologist, explorer and author who devoted a good part of his life to recording the Maya and Tibetan cultures. Known as one of the last great explorers, he led numerous expeditions to seldom-traveled places. He passed on October 7 at his home in Paris. He was 74.

In 16 books and more than 20 documentary films, Peissel chronicled his explorations of inaccessible or ignored regions of the globe, including unrecorded Maya ruins, remote Russian river towns and the Tibetan high plateau.

Peissel was an emeritus member of the New York Explorers Club and a Fellow of the Royal Geographical Society. Raised in England, he later studied a year at Oxford and the Harvard Business School and obtained a Doctorate in Tibetan Ethnology from the Sorbonne, Paris.

"You can call me an adventurer, a man with a lot of curiosity," he told *The New York Times* in an interview in 2007. He was also a photographer, a painter, an inventor of various contraptions, a linguist, and an ebullient storyteller.

In 1958, at the age of 21 – stranded on the coast of Quintana Roo, Mexico – he walked 200 miles down the coast to Belize discovering, on the way, 14 yet-unrecorded Maya archaeological sites. This journey changed his life, leaving the Harvard Business School after a year, he decided to study ethnology and explore the last unknown



Pictured here is the Spanish version of *The Lost World of Quintana Roo: An Adventurous Quest from Maya Ruins on the Untamed Coast of Yucatán*.

In the tradition of earlier explorers, Peissel was a fine draftsman and watercolorist, who recorded his findings in evocative scenes and detailed line drawings. His artwork has been shown in exhibitions in Paris and New York.

Always looking for unusual new projects as access was blocked elsewhere, Peissel once put together an expedition on the upper Ganges River, riding the rapids in a fan-driven hovercraft he had invented.

In 1989, he persuaded relatives and friends to join him on a river journey, alternately rowing and sailing a Viking longboat to the Black Sea from the Baltic Sea, a soggy trip that took 53 days.

Peissel would just as easily speak of the journey during which he lay with two broken legs in freezing winds, or the time his truck was stuck for days in mud and ice until a passing caravan of yaks pulled it free, or the day a part of his mule train dropped off a precipice and animals, tents and provisions were swept away in a roaring stream.

"Travel with him was always a triumph over the impossible," said one of his sons, Olivier, a sometime travel companion.

In recent years, as his travel slowed, Peissel returned to painting. He had just completed his first children's book about Tibet, illustrated with what he called "patented stroboscopic images."

On the day he died, he had tickets to travel to the Book Fair in Frankfurt to sell his latest book, said his wife, Roselyne Peissel. 🇫🇷

regions of Tibet and the Himalayas.

He wrote about his journey down the coast of Quintana Roo and Belize in: *The Lost World of Quintana Roo* (B), New York, E.P. Dutton, 1962, and Hodder and Stoughton, 1964.

In 1987, with Mexican archaeologists, Peissel built a giant sea-going Maya dugout canoe and paddled and sailed 500 miles down the Yucatán coast and that of Belize to demonstrate the role of maritime commerce by the Chontal Itz'ás in the 10th century collapse of the Maya lowland cities (C).



(D) Palace entrance at Chunyaxché. Note the remains of the ancient wooden lintel.
(E) Peissel appears here in a color photo with a Maya statue at the site of Muyil. It went "missing" sometime after his visit in 1958 and has never been relocated since.
●●●● Both photos can be found within the pages of "The Lost World".

Source: Condensed from an obituary by Marlise Simons, published 10/15/11 at www.nytimes.com. Submitted by Anne Stewart.

Multiple Burials Found in Ixkun Cave

Ixkun (Ixcún or Ixkún) 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 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.

Ixkun was the capital of one of the four largest kingdoms in the upper Mopan Valley, the others being Curucuitz, Ixcol and Ixtonton. Eight sites fell within the boundaries of the kingdom, showing a clear hierarchy. Stela 1 at Ixkun is one of the tallest stone monuments in the entire Petén Basin. Although the main period of activity was during the Late Classic Period, the site was occupied from the Late Preclassic right through to the Postclassic Period.

Ixkun is situated upon the Dolores plateau in the southern portion of the Petén Department of Guatemala, in the northwestern portion of the Maya Mountains. It occupies a series of karstic hills within a wide valley that covers 25 sq. km (9.7 sq. miles). The Mopan River flows 4 km (2.5 miles) east of the site.

The area covered by the kingdom included wide expanses



Central Plaza at Ixkun, with Stelae 1 and 2.

suitable for agriculture, parts of the floodplains of the Mopan and Xa'an Rivers. The city was situated upon a north-south trade route that linked the Dolores Valley to the Mopan River, controlling access to Ucanal and other cities within the Mopan drainage.

Jorge Chocón Tun, director of Atlas Arqueológico Project, said he first received an initial report that indicated bones were found in a cave. He next paid a visit to the cave to verify the finding before beginning the research process, noting that there was a lot of evidence for ancient ritual use of the cave.

Chocón added that the remains of seven people were found about 25 m deep in chamber 5 of cave 3 of Ixkun. He believes that they will encounter even more skeletons.

Chocón stated that these burials are very special and are notable for two reasons – the amount of bones found and that the remains of a woman were found upside-down, with the skulls of two infants beside her. It was reported that it is likely that the woman may have died during



Members from the Atlas Arqueológico Project of Guatemala observe a multiple ancient Maya burial found during investigations in one of the caves located in the southern part of the site of Ixkun.



childbirth, and by DNA analysis should determine whether a kinship existed between them.

Most bodies were anatomically complete and articulated but in some positions that are uncommon in Maya funerary tradition. In addition, the woman had no head.

According to the analysis process and the pottery found, the burials belong to the Late Classic period, between 600 and 900 CE. Among the objects found, are two fragmentary vessels, arrowheads, beads and offerings of a jaw, located in a special vessel.

Source: From an article by R. Escobar, released 6/9/11 at: www.prensalibre.com. Submitted by Scott Allen.

Ancient Aztec Platform Uncovered in Tenochtitlan

A large circular platform that is more than 500 years old, was discovered by specialists from the National Institute of Anthropology and History (INAH) at the site of Plaza Manuel Gamio, opposite the Temple Mayor, in the downtown center of Mexico City. The first hypothesis suggests that it is possible that it is a "cuauhxicalco" or ceremonial building in the sacred precinct of Tenochtitlan. Researchers believe there may

be some tombs of chieftains or rulers located somewhere nearby.

Director of INAH Alfonso de María y Campos, announced that the structure about 15 meters in diameter and 1.5m in height. It

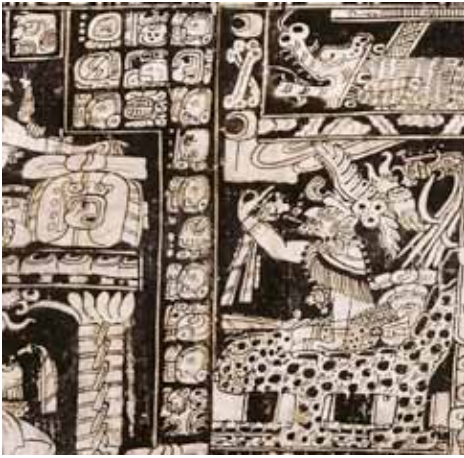
corresponds to the stage IV B construction phase of the Templo Mayor (1469-1481), created during the reign of Axayacatl. The platform has 19 carved snakeheads around its circumference. He stressed that

this finding is of great importance because it provides new data on the history, architecture and ritual practices of the Aztec culture."

Source: From an article released 10/6/11 at: www.inah.gob.mx



Two views of the recently uncovered Aztec platform from INAH.



Text from the Vase of the Seven Gods with God L to the right, on his jaguar throne. 9-Okte' K'uh is named in C4-5. (K2796 ©2001 Kerr)

continued from page 1


Zender and Guenter (2003:107) read this collocation as *Ik'-(Y)ak'ab'-Ta[h]n*, "Black His Dark Heart", and they see this as the name of God L. However, Michael Grofe reads this as possibly "Black Dark Center" and the name of the dark Underworld depicted on the vase, particularly given that this name is followed by the names of the sky and the earth, together comprising the three levels of the Maya cosmos.

Grofe believes that the *K'uh* that follows the above named Underworld indicates the collective Underworld deities depicted. Barbara MacLeod (personal communication) notes that the repeated use of *K'uh* here semantically requires that it follow each name or title, rather than precede them. The text then names *Chanal K'uh* and *Kab'al K'uh*, the sky deities and earth deities, followed by *B'olon (Y)okte K'uh*.

Given the level of apparent deity combination surrounding the name *B'olon Yokté K'uh*, it is possible, as David Stuart (2006b) suggests, that *B'olon Yokté K'uh* may refer to a group of deities, perhaps as a title for the combined Lords of the Underworld. Nevertheless, the name may have been understood to signify a specific deity in certain places and times.

The Temple of the Cross

From the right sanctuary panel from the Temple of the Cross in Palenque (above, center), an image of God L reveals an important detail that ties him to the name *B'olon Yokté K'uh*. He is clearly identified here by his feathered owl hat (here curiously

● labeled "12-Sky"), his large  cigar, and jaguar ear

God L Identified as *B'olon Yukté K'uh*

Condensed from Wayeb Notes, Vol. 30, by **Michael J. Grofe**

and cape. While there is no corresponding text with his name, from beneath his loincloth emerges a personified, serpent-like pathway with a total of nine footprints on it. The name *B'olon y-Ok* can be translated as "Nine [are] his Steps" or "Nine [are] his Feet", and these nine footprints may refer to the name of God L as *B'olon Yokté K'uh*.



Tortuguero Monument 6



Tzuhtz-(a)j-oom u(y)-uxlajjun pik

'The Thirteenth Bak'tun will be finished'

Chan Ajaw ux(-te') Uuiw
'Four Ajaw, the Third of Uuiw (K'ank'in)'

Uht-oom Ik'-?
[black ?] will occur

Y-em(al)?? Bolon Yookte' K'uh ta ?.
'(It will be) the descent(?) of B'olon Yokte' K'uh to the ?'

God L presides over the events that take place in the darkness of the Underworld on the Era Base date *4 Ajaw 8 Kumk'u*, as depicted on the Vase of the Seven Gods. Likewise, the ambiguous prophetic text on Tortuguero Monument 6 names *B'olon Yokté K'uh* (BYK) as "descending" or perhaps "falling" at the conclusion of the current era of 13 B'ak'tuns and the beginning of the next cycle on *4 Ajaw 3 K'ank'in*, soon to occur on December 21, 2012 CE (Stuart 2006b). This is the only text known to deal with this much-anticipated and debated future date, but it is significant that it singularly names *B'olon Yokté K'uh* as "descending" to

what may be a "black" place, drawn and noted by Gonomeyer (2004: Vol. 2: 86) as *IK'*. Perhaps this is the same Underworld place of creation mentioned on the Vase of the Seven Gods as "Black Dark Center". Thus, just as he presided over the last days of darkness prior to the inauguration of the current era, the aging *B'olon Yokté K'uh* may have been expected to assume his role and perhaps fall out of power in a larger cycle that recreates the yearly alternation between the powers of darkness and the powers of light on a grand scale.

BYK as Maximón or Mam

Michael Grofe concludes from all the evidence he presents in his Wayeb Notes (Vol. 30), that it does appear that God L, may be the deity known as *B'olon*



Yokté K'uh, an Underworld god of wealth, warfare, conflict and sacrifice. Certainly, as a god of cacao and the riches of the Underworld, God L's power invokes warfare and conflict, as well as mercantile trade and the wealth of kings.

Allen Christenson (2001:186-89) demonstrates that the contemporary counterpart of God L in the highlands of Guatemala is Maximón, or simply Mam "Grandfather", the revered cigar-smoking Lord of Merchants with his broad-brimmed hat, and now often sporting sunglasses to block out the light. It is quite possible to conclude that Maximón continues the ancient tradition of *B'olon Yokté K'uh* as the Grandfather Lord of the Underworld.

Yet the Mam is not an evil being, as are Western god-enemies like Judas Iscariot. He is essential to the proper regeneration of the earth because he provides the means whereby gods like the patron of Maize... may pass through sacrificial death to be reborn to new life. 🏰

Source: You can download Michael Grofe's complete Wayeb Notes Vol. 30, at: www.wayeb.org/notes/wayeb_notes0030.pdf. All of the corresponding bibliographic notations can be found within. **Wayeb Notes** are an excellent resource for academically current, yet open-minded studies of the ancient Maya.

Institute of Maya Studies Line-up of Presentations!

November 9, 2011: IMS Explorer Session:

"Passage to the Puuc: An Architect's View of Puuc Architecture"

with Rick Slazyk, AIA, NCARB, LEED AP



Sabaché 2011 - Structure 5 - East Elevation.

Join us and explore the different styles of Puuc architecture and the decorative elements which define these varying styles in the context of this past summer's IMS-group adventure to the Yucatán.

Rick is Vice President of the IMS and has lectured numerous times on architectural styles of the Maya. A graduate of the University of Miami - School of Architecture, Rick is registered as an architect in

10 states. He is also an avid photo-buff and has traveled extensively throughout Mesoamerica, especially to the southern states of Mexico, Guatemala and Honduras.



Uxmal 2011 - Venus Temple - The Nunnery. Both images by Rick Slazyk (at right).



November 16: IMS Presentation:

"Maya Perspectives on 2012"

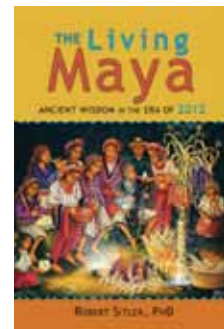
with Robert Sitler, Ph.D.



Explorer editor Jim Reed (L) with Robert Sitler (R) at the 2009 Tulane Maya Conference, themed "Maya Creation Centers and 2012".

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.



"The Living Maya" by Robert Sitler, now available.

In this program, Sitler shares this experience and many that followed. In the process, he immerses the audience 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 various Maya customs and traditions, presenting a rare multifaceted view of their simple yet profound way of life.

Dr. Robert Sitler is currently a professor at Stetson University in DeLand, FL, and serves as Director of its Latin American Studies Program, teaching courses in Spanish, Maya culture and the Latin American humanities. Sitler is also an advisory board member of The Maya Conservancy. You can order his book on Amazon or through his website at: www.robertsitler.com

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:

NOAA Sponsors an Expedition to Explore the Hidden World of the Maritime Maya

Earlier this year, the National Oceanic and Atmospheric Administration (NOAA) sponsored explorers on a search through a wild, largely unexplored and forgotten coastline for evidence and artifacts of one of the greatest seafaring traditions of the ancient New World – where Maya traders once paddled massive dugout canoes filled with trade goods from across Mexico and Central America.



Explorers sit atop the ancient Maya pyramid at Vista Alegre. The pyramid stands 35-feet tall and may have been used by Maya lookouts to monitor approaching and departing canoes. Courtesy of Proyecto Costa Escondida Maritime Maya 2011 Expedition, NOAA-OER.

Reflections on My Years of Guiding Lee Jones Through the Maya Hinterlands

We know of Maya enthusiast Lee Jones from the many "Ruinhunters" articles he has penned for the *IMS Explorer* over the years. Now we get a personal account of Lee's adventures from behind the scenes by Quintana Roo site guide Hilario Hiler Jr., who speaks Yukatec Maya and lives in Tulum Pueblo. Says Hilario: "Mr. Lee Jones is my best friend and customer, and

some times his wife Sherry join's us for adventures in this area. We go ruin hunting at least twice a year for 17 years now. In his case, I never get to have the opportunity to tell him where we might go ... he tells me. I'm their private family tour guide. I get the gates open. On our last two trips, he found places he was able to name. Lee takes no credit for this work and all the money spent in the forest ... he loves it and it is during these times that he is living his dreams".

Photo Clarification of Lord Jaguar's Birthday and the P4 Glyph on Tortuguero Monument 6

You might have noticed that over the past couple years, there has been a scholarly debate over the interpretations of the glyphic elements that tie the life and times of Lord Jaguar together with the deity B'olon Yukté K'u – who is interpreted as somehow involved with the festivities set to transpire on the winter solstice in 2012. *Of all the scholars who have voiced their opinions, which independent Maya researcher actually took the time to visit the sculpture in person, equipped with a digital camera? Why it's none other than our good friend, John Major Jenkins.* His findings support the idea that the new reading of P4 involves a "seeing" or "witnessing", not a "descent".



The P4 glyph, by JMJ.

Upcoming Events at the IMS:

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

November 16, 8 pm: *IMS Presentation "Maya Perspectives on 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.

December 7, 8 pm: **IMS Board Meeting**
All members are invited to attend.

December 14, 8 pm: *IMS Annual Affair "IMS Annual Business Meeting and Anniversary Fiesta"* – Join with us as we celebrate 40 years together! We're planning food, fellowship and fun. There will be a book sale – bring some, buy some – and share some cake and a drink or two. The fiesta follows our official annual business meeting that includes a few short reports on the state of the organization, a tally of the votes, and official announcement of the newly elected IMS Board members for 2012. It's free for all members, please attend!

Upcoming Events and Announcements:

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/

Nov. 27–Dec. 2: *VII Round Table "The Maya and Their Conceptions of Time"* – Theme of the VII Palenque Round Table, to be held at the INAH headquarters in Palenque, Chiapas, Mexico. Notable participants include Michael Love, Fred Valdez, Takeshi Inomata, Ellen E. Bell, Nikolai Grube, Antonio Benavides, Sara Novelo, Rafael Cobos, Prudence M. Rice, Peter Mathews, Christophe Helmke, Erik Boot, Sven Gronemeyer, Alfonso Lacadena, Dorie Reents-Budet and Gabrielle Vail. Get more info at: www.inah.gob.mx

Dec. 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, Denmark. Additional info at: www.wayeb.org

Through Feb. 17, 2012: *Museum Exhibit "Dancing Into Dreams: Maya Vases of the Ik' Kingdom"* – Theme of an art exhibit at Princeton University Art Museum. Info at: <http://artmuseum.princeton.edu/exhibitions/upcoming/>

The 2012 Maya Meetings:

March 12–14, 2012: *Workshops*

March 15, 2012: *Symposium*

"Beyond the Glyphs: Ancient Maya Inscriptions as Literature"

– Theme of the 2012 Maya Meetings that will take place at Casa Herrera, UT-Austin's academic and conference center for Mesoamerican studies in Antigua, Guatemala. Advance registration has been open since Sept. 15. Get more info at: www.utmesoamerica.org/news/2012-maya-meetings

