

IMS Explorer

Our Explorer of the Month is an avid IMS member who recently passed away on January 7, 2012, at the age of 71. He was a devoted father, grandfather and friend to many.

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Part I: Further Reflections on Bolon Yokte' K'uh

by Michael J. Grofe, Ph.D.

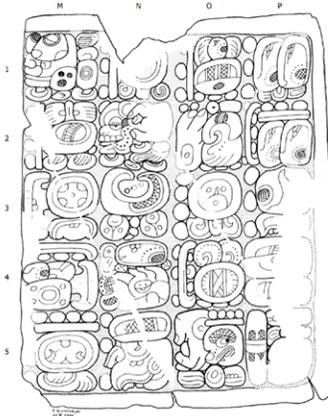
While I was honored to see my article "The Name of God L: B'olon Yokte' K'uh" (Grofe 2009) republished in the Nov. 2011 issue of the *IMS Explorer*, I was concerned that this paper, composed in 2008 and published in 2009, is now somewhat out of date, as there has been significant research on this topic since then, and many of my colleagues have contributed to this discussion.

I would like to take this opportunity to update some of my research, and to acknowledge the collective work that has been done in an effort to try to understand the association of *Bolon Yokte' K'uh* with the now widely discussed 13 Bak'tun completion date found on Tortuguero Monument 6. For interested readers, much of this research is widely accessible online.

The past two years have produced an exciting amount of discussion and debate among epigraphers concerning the text from Tortuguero Monument 6 (Fig. 1). Following an extensive collaboration between numerous epigraphers¹, Sven Gronemeyer and Barbara MacLeod (2010) meticulously documented and synthesized the results of this collaborative project, producing one reinterpretation of the text from Tortuguero Monument 6, including the now infamous final passage that describes events involving *Bolon Yokte' K'uh*.

The interpretation of this badly eroded final passage has changed dramatically in the past three years since my article was published, and it still remains somewhat problematic

Fig. 1: Tortuguero Monument 6, Right Panel. Drawing by Sven Gronemeyer, October 25, 2009. In Gronemeyer and MacLeod (2010).



and hotly debated among epigraphers. This text has also inevitably led to apocalyptic misinterpretations in the popular media that sadly lack a more critical understanding of Maya cosmology and the functions of mythology and ritual.

Reinterpreting the final passage from Tortuguero Monument 6

Unbeknownst to me at the time I was writing my article, Stephen Houston (2008) retracted his original tentative interpretation of the final passage from Tortuguero Monument 6 that he had authored with David Stuart (Houston and Stuart 1996), in which they read the final verb describing how *Bolon Yokte' K'uh* will "descend" on the fateful day in December of 2012.

Houston offered no new interpretation of this verb that follows the future participle *u-to-ma*, *uhtoom*, 'it will happen', though he reexamined the glyph preceding this verb, proposing that it is actually the discourse marker *i-*, 'and then'. As Gronemeyer and MacLeod (2010) describe, this glyph had been incorrectly drawn and circulated as **IK'** 'black', and I had originally cited this provocative but inaccurate translation in my previous article.

¹ Beginning in the fall of 2009, contributors to this collaboration included Edwin Barnhart, Erik Boot, Carl Callaway, Michael Carrasco, Allen Christenson, David Freidel, Michael Grofe, Sven Gronemeyer, Nicholas Hopkins, Kerry Hull, Hutch Kinsman, Barbara MacLeod, David Mora-Marin, Christian Prager, Dennis Tedlock, Mark Van Stone, Robert Wald and Elisabeth Wagner.

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February 15, 8 pm



Reconstruction by David R. Hixson, Ph.D.

"Long Distance Trade and Identity Maintenance at Early Classic Chunchucmil"

with **Traci Ardren, Ph.D.**



Jim Reed,
Editor

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In Memoriam: Dave Quarterson by Marta Barber

We first met Dave at the Maya at the Playa conference in 2009. IMS was then preparing its January trip to the Río Bec area and word spread around. We had a few people say they were interested. One said he was definitely going, and that special someone was Dave Quarterson.

Dave became a member of IMS on that crispy October morning in the otherwise forgettable Florida town of Bunnell. By member I mean a fully committed participant in everything IMS with great ideas and even greater enthusiasm.

We read that Dave was born in Farrell, PA, in November 1940. He graduated from Youngstown State University and was a successful businessman for all of his working years. In 2008, he lost his wife, Patricia, to whom he was married for 45 years. By then, he had left his beloved Pittsburgh Steelers behind and was living in Stuart, FL.

As he had noted during the Maya conference, Dave indeed came with us on our trip. His sense of humor was immediately evident. He walked with us on treks through the southern Campeche jungles, discussed books on our long bus rides, ate Yucatecan food (it's different than Mexican) without complaints, and indulged in a few beers and shots of tequila with all of us along the way.

His favorite moments came when we stopped in a non-distinct hamlet in the middle of the Mexican State of Campeche. We needed to get 4x4 transportation to get to the rarely visited site of Tabasqueño. Accompanied by archaeologist Antonio Benavides, of INAH Campeche, we stopped at what they call in Mexico, a "comedor,"



The last time we saw Dave give a presentation at the IMS was just a year ago, on February 9, 2011, with an Explorer Session Lecture entitled "The Maya Presence at the Peabody Museum, Harvard University". It was a report on the his December 2010 visit to the conservation department of the Peabody Museum. We see him here with Rose Holdcraft, administrative head of conservation at the museum.

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IMS Explorer of the Month: Dave Quarterson

Dave, who for a short time became one

of "us" at IMS, was a good writer, and wrote a great "Explorer of the Month" review about Ian Graham. Dave was fortunate enough to travel the world. His passion for archaeology took him to Mesoamerica, as well as to Rome, Egypt, and Australia.



On the road to Tabasqueño. Dave (center) was a little taller than the rest of us. He always had so much child-like enthusiasm. Photo courtesy of George Fery.

an eatery. The owner/cook had to be called from her house down the street. The kitchen opened to the terrace where dining tables were set. Everything was immaculately clean. She announced she had a few chicken parts and pork chops. Take your pick. The meal was delicious. Then the 4x4 pickup trucks arrived.

The men had to stand on the flat back, while the women sat on the narrow wooden benches placed sideways on the back. Dave, with that ubiquitous smile that endeared him to all of us, said he hadn't had that much fun since he was a child.

From that trip on, Dave never missed one of our adventures and rarely skipped attending our public lectures in Miami. Dave was looking forward to our trip to Central Mexico, and up until last December, he thought he would be able to join us. Even more, he was looking forward to serving on the Board of Directors, for which he was nominated and elected.

In his 6'4" frame, Dave was a gentle giant. He didn't fit easily in the tight buses and cars of our Mexican trips, but he was a perfect fit for a group of IMS members who love to travel together and enjoy the adventurous side of our yearly excursions. He became a personal friend and that is not easy to do. He bonded with George Fery and became a traveling drinking buddy with Rick Slazyk, our new president. He especially bonded with Lynn Hausmann, who became his pillar of strength during his short illness.

IMS lost a voice and I lost a friend. I will miss him.

Marta Barber

"It is truly a sad day. I will always remember his easy manner, quick wit, and his smile. He was an intrepid explorer. We will miss him, but he will be with us always."

Janet Miess



A well-known Maya man from Quintana Roo and the Yucatán traveled the high road to Xibalba last November. Our new spokesman from the field, **Hilario Hiler**, has penned a special personal memoir of his dear friend.

A Tribute to a Great Maya Man: Don Pablo Canché Balam

I first met Pablo Canché Balam on the *sacab* road, north of his village Tulum. He was returning from a hunting trip alone, and I gave him a ride to his house. I found out later that he spent most of his time at his coconut ranch on the coast, know as Dzib Aktun. (Cave of writing). He lived there with his wife Doña Orfila Camera, and the children were born there. Before she died they had four boys and four girls. We became good friends and whenever I was able to leave Chichimilá, I would travel to Dzib Aktun to spear fish for my family and his. I became very good at this, since the time I was 14 years old and living for a year in Malibu, CA.

Don Pablo was a good snorkeler also. He showed me some great fishing holes. At that time, the fish had never seen a spear gun. We always had Queen conch, lobster and crab – two kinds of crab, the Caribbean King crab, and the smaller rock crab, octopus, fish and the thin small mussels that collected around the “eyes of water” (aquatic caves) where the underground freshwater rivers flow into the sea.

Don Pablo was born in Chichimilá, Yucatán. At a young age, he was taken to his father’s milpa near Dzitoz with his older brother. There they had large fruit trees, like avocado and mamey. I met his father twice; the first time when I was invited to the ranch-milpa to enjoy watermelon, and sadly, again when the father was dying in Chichimilá.

It was at that time that I learned he was Don Pablo’s father and had been known as a wife beater, who sometimes hit the boys too. For this reason, his mother decided to walk Benasio and Pablo to Tulum village, which is what they did. He must have been six or seven years old. The walk must have taken three or four days. During this time the ancient forest trails were open and used – and they were known as *Noh Beh*.

Pablo spent most of the rest of his life here. When older, he hunted crocodiles, jungle meat, fished, and took care of the coconuts which he had planted. When I met him he was working as a chiclero with a



Don Pablo Canché Balam with his family.
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Nuestra Señora de la Asunción church in Chichimilá. Everywhere in the Yucatán that a church stands there was once a Maya temple. This was a site of a Franciscan mission and the church was added in the 17th century.

couple good friends of mine from Chichimilá. This work may only be done in the rainy season.

Chiclero jungle men like to work alone to find the uncut Zapote or Sapodilla trees to tap them for their sap, which used to be the base of chewing gum. Roaming the jungle is how they come across caves, cenotes, and ruins. They would then return to the camp in the afternoon with its fire, hammock and mosquito net. Eaten most often were boiled black beans and homemade thick tortillas ... chili and lime on the side.

Don Pablo formed several ranches, of which I got to know only two well – the one on the beach and his milpa near Angelita cenote. Drinking water at the beach was a problem – it had to be brought there. At this time the inland cenotes had fine drinking water. He once showed me some small ruins around the area of the cenote which I could never find again. He had his own small collection of old things he had found. One I remember was a small round crystal ball or *sastun*.

On the coast he would hunt skate and stingray. One was salted well and eaten. The other was a like *shagreen* and used as a squaring



The watery entrance to Dzib Aktun cave.

A poignant portrait of Don Pablo.

Courtesy of internationally famous photographer Macduff Everton. We'll announce Everton's new book about the Maya in an upcoming issue.



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pad, or polisher, and to hold things that you did not want to slip out of your hand. He taught me many things and I instructed him on things I knew that he would ask me about.

Pablo once told me that he felt that the Maya of Tulum started to lose their liberty when the public register of the Federal government came in. At that time Quintana Roo was a territory and not yet a state. The Feds said they needed to know who was born, who married whom, who died, and how many of us there were. I feel in many ways that perhaps Pablo was right.

In the early days, we would spend time together smoking a cigarette and having a couple beers, or rum and coke, or coconut juice with lime from the tree right next to the main *palapa*. He told me that when he was a boy of 16 or 17 years, on nights with little or no moon, he would walk the sandy beach north of Dzib Aktun, with just a candle. Upon entering the sea, no deeper than up to his knees, he would get conch, just by picking them up ... and spear lobster on the move with a wooden spear hardened in the fire.

Of course in our sea hunting days together, I remember that we killed only one large turtle, but we also ate the turtle eggs. He liked them parboiled with butter,

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Part I: Further Reflections on Bolon Yokte' K'uh

by Michael J. Grofe, Ph.D.

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Houston (2008) compared the Monument 6 text with two other texts from Naranjo Altar 1 and the new La Corona Panel 2 that employ a shorter count forward to a future period ending. Both of these other texts then jump back to the present using the *i-* discourse marker, and Houston concludes that the passage describing *Bolon Yokte' K'uh* also returns back to the date of the dedication of the monument on 9.11.16.8.18, merely chronologically anchoring itself to the future 13 Bak'tun completion.

Recently, David Stuart (2011) agreed with Houston's reinterpretation, thereby challenging the interpretation of Monument 6 as a prophetic statement and concluding that this text has little to say about any events to take place in the future.

Nevertheless, in an updated revision of their interpretation of the final passage from Monument 6, MacLeod and Gronemeyer (2011) offer a rebuttal of the position held by both Houston and Stuart, claiming that the grammatical construction of the passage is quite different from other examples that count into the future and back to the past.

In addition, they point out that Monument 6 contains no calendar round date indicating a count back to present time, as do these other texts. Unlike most other texts that count into the future and immediately back to the present, MacLeod and Gronemeyer (2011) note that the Monument 6 text contains a new subject and new information following the count forward, namely the events involving *Bolon Yokte' K'uh*.

Interestingly, the text from Naranjo Altar 1 also appears to reference a period ending some 240 years into the future, over which the current king will preside. MacLeod and Gronemeyer propose that this intentionally and somewhat ambiguously links the events on a future date with current events, though the current king would be long deceased. They note that a similar construction appears in the West Tablet of the Inscriptions in Palenque, which claims that Pakal will preside over the future completions of the twelfth and

The portrait name of God L as it appears on page 46 of the Dresden Codex Venus Almanac. www.famsi.org.



fourteenth Bak'tun – curiously skipping the thirteenth.

Furthermore, Gronemeyer and MacLeod (2010) propose that the *i-* which Houston reads as a retrospective discourse marker in Monument 6 shows a visible *-li* suffix, at first suggesting a tentative reading of *il* 'witnessing'. However, MacLeod and Gronemeyer (2011) have recently revised this reading, now proposing *ili(y)* 'this', thereby describing what follows the verb 'it will happen' as a future event.

Here is their updated translation of the final passage of Monument 6:

*tzuhtzjoom u(y)-uxlajun pik
(ta) 4 Ajaw 3 Uniw
uhtoom ili yeen-balun-yokte'
ta chak joy(-aj)*

It will be closed the 13th Bak'tun (on) 4 Ajaw 3 Kank'in.

It will happen this Balun-Yokte'-display in the great investiture.

(MacLeod and Gronemeyer 2011)

***Bolon Yokte' K'uh* and the Investiture of the Rilaj Mam**

In a recent article, Barbara MacLeod (2011) expands upon my proposal that the reference to *Bolon Yokte' K'uh* on Monument 6 parallels the contemporary veneration of *Maximón* in the highlands of Guatemala during the five days before Easter. Allen Christenson (2001) had first noted the parallel between *Maximón* and God L, with his wide-brimmed hat and ever-present cigar.

Related to similar practices found throughout the Maya area, the celebration and sacrifice of this *Rilaj Mam*, the 'Ancient Grandfather', symbolizes the end of the ritual year accompanying the death of Christ, making way for the New Year that begins with the Easter resurrection, and the subsequent defeat of the *Mam*.

Drawing from the recent translation of the final passage of Tortuguero Monument 6, MacLeod (2011) compares the ritual dressing of the *Mam* in Santiago Atitlán with the "great investiture" of *Bolon Yokte'*, in that the adornment of the *Mam* coincides with his ritual installment as the Mayor on Holy Wednesday. Clearly, Maya New Year festivities serve to ritually reenact the end of the previous era and the beginning

of the current era, and it is apparent that the eras themselves derive much of their mythology from the annual cycle of the agricultural year.

As many authors agree, *Bolon Yokte'* is associated with the warfare and sacrifice that accompany period endings (Eberl and Prager 2005), and we find specific references to *Bolon Yokte'* in texts that describe both the previous 13 Bak'tun completion (Boot 2008; Callaway 2011; Carlson 2011) as well as his association with the future 13 Bak'tun completion from Tortuguero Monument 6.

However, MacLeod (2011) adds that these destructive themes are intimately tied to those of regeneration and rebirth, and that Maya re-enactments of this mythology necessarily involve a profound understanding of the need to maintain balance through ritual participation.

Abbreviated Online References:

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Note: See Part II of Michael Grofe's *Bolon Yokte' K'uh* update article in the March IMS Explorer. Complete References will appear in the March issue, as well as posted on the IMS website.



In Santiago Atitlán, Rilaj Mam is ritually dressed (by Georgeann Johnson).

On March 21, Dr. Brown will present a program entitled "Wealth, Equality, and Trade at Mayapán" at the IMS. For his dissertation, going for his Ph.D. at Tulane, Brown directed archaeological excavations at Mayapán, the Late Postclassic capital city of northern Yucatán. When editor Jim Reed expressed a particular interest in Brown's research and work in the cenotes and caves, the two conspired to release this new article for Explorer readers.

Mapping the Cenotes and Caves of Mayapán with Clifford Brown, Ph.D.

As portals to the supernatural realm that creates and animates the universe, caves have always been held sacred by the peoples of Mesoamerica. From ancient times to the present, Mesoamericans have made pilgrimages to caves for ceremonies ranging from rituals of passage to petitions for rain and a plentiful harvest. So important were caves to the pre-Hispanic peoples that they are mentioned in Maya hieroglyphic writing and portrayed in the Central Mexican and Oaxacan pictorial codices. Many ancient settlements were located in proximity to caves. Mayapán, it seems, was built where it was due the over-abundance of cenotes and caves in the area.

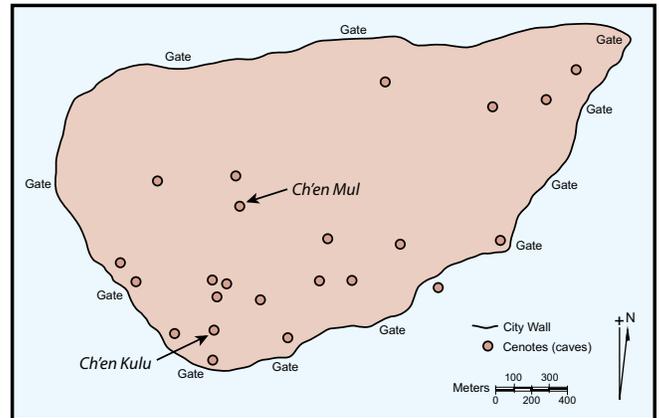
Mayapán was the capital of most of northern Yucatán during much of the Maya's Late Postclassic Period. The city was the seat of a "joint government" (*mul tepal*), or political confederacy, that ruled a regional state for about two hundred years (ca. 1250–1450 CE) before



Dr. Brown surveys Houselot S-131. "Note the common *Cereus Yucatanensis* Standley cactus. The cactus produces an edible fruit and its internal structure may have provided arrow shafts to the ancient residents of the city. You can see why Mayapán is Big Sky Country for me," notes Brown. Mayapán has a Pyramid of Kukulcan and an observatory, smaller in scale than the same famous structures at Chichén Itzá.



Dr. Brown of Florida Atlantic University is a research fellow of the Middle American Research Institute, Tulane University. He previously was a consultant advising the U.S. Navy on archaeological issues. He holds a B.A. in Archaeology from Yale University, and an M.A. and Ph.D. in Anthropology (specializing in Maya archaeology) from Tulane University.

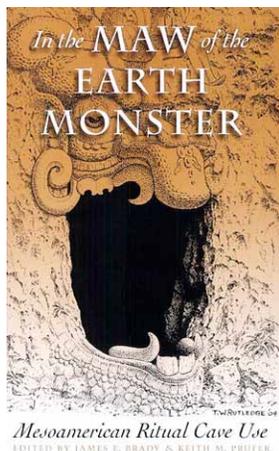


Location of cenotes at Mayapán. Map based on Jones (1952).

Prior to taking his current position, he worked as an archaeologist for the U.S. Army Corps of Engineers, and before that, as an employee of a private consulting archaeology firm. He has excavated throughout Mesoamerica and the southeastern United States.



Entrance to Cenote Ch'en Mul with thriving banana plants. Looking down from the top of the Pyramid of Kukulcan, this temple platform is located on the southern border of the cenote. It has a stairway on its western side and contains a central altar as well as pilasters and wide benches on its interior.



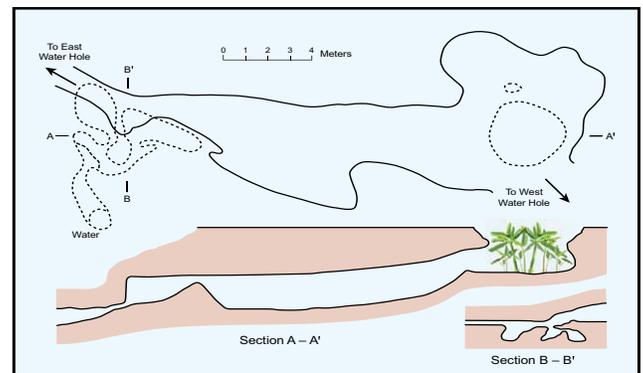
Text and drawings in this article are taken from Brown's chapter (15) in the book, *In the Maw of the Earth Monster: Mesoamerican Ritual Cave Use*, edited by James E. Brady and Keith Malcolm Pruffer.

The volume gathers papers from twenty prominent Mesoamerican archaeologists, linguists, and ethnographers to present a state-of-the-art survey of ritual cave use in Mesoamerica from Pre-Columbian times to the present.

the Spanish conquest of the Yucatán in 1542.

Mayapán lies on a great limestone plain that has developed a distinctive karstic topography and hydrology. Certainly no greater natural influence on ancient Maya settlement patterns ever existed. The site measures 4.2 square km inside its 9-km-long defensive wall, within which over four thousand ancient structures are densely packed around some 26 cenotes.

Fracturing in the Mayapán area may be



Plan and section of the Cenote Ch'en Mul. From Fig. 15.8 of the book, based on R. Smith (1954).

associated with the Chicxulub impact crater. Mayapán lies just inside the rim of the crater, which is marked by the "cenote zone".

See the conclusion of Dr. Brown's Mayapán article in the March IMS Explorer.

A Tribute to a Great Maya Man: *Don Pablo Canché Balam*

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orange juice, chili, and the hot handmade tortillas that his wife Orfila always made for each meal.

Don Pablo was the man who showed author Michel Peissel a stone head that he had found in his corn field. Peissel penned more than 20 books, among them *The Lost World of Quintana Roo*. (See IMS Explorer November 2011, Vol. 40, Issue 11.) Don Pablo confided in me that he used to *feed* the statue, which means that he respected and took care of it, perhaps lighting candles for it at special times. This is also what they do in the Maya church – they *feed* the Tulum cross and the Saints.

At the time, these two men must have been about the same age. When Michel was 21 years old, Pablo walked him to Chunyaxché. Also known today as Muyil, the site has pottery dating to 300 BCE. Located a mere 20 km from the ocean, Muyil was an important sea port.

I meet Don Michel twice. The second time he was much older, when he knew I was a friend of Don Pablo's and spoke Maya. He told me to tell Don Pablo that he would like to see him. So I went skipping off to Tulum to inform Don Pablo that Mr. Michel Peissel was staying in the Dorado Spa-Resort and would like to see him. Don Pablo said "You tell that #%*\$! that he knows where I live ... you understand!" I was once again reminded that I should try to avoid being a part of triangles.

Chac: The Rain God

I had a dear old friend, named Dolores de Silver, who sometimes did reconstructive drawings for INAH and lived in Mérida. She had met Rolando Klein who told her that he wanted to make a movie about the Maya, named *Chac*. He asked if she knew a good Maya man to play in the film. Later, around the end of 1973, she took Klein to Tulum and introduced him to Pablo. When Klein took one look at Pablo ... *and his eyes*, he immediately said "This is the man I am looking for!"

Chac came out in the beginning of 1975. For one reason or another it was filmed in Chiapas. In the movie, all the actors speak Tzotzil and are from the area of Zinacantán, Mexico.

Only Pablo speaks Yucatec Mayan. There is also a short scene with the Lacandon, who speak somewhat the same language as Don Pablo.

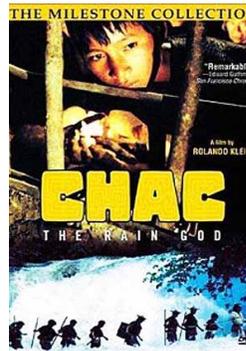
Tzotzil is a very "different" Mayan language, so most of the actors could not understand each other.

Mr. Klein only made one movie in his life and it became a cult art film enjoyed around the world. *Chac* won numerous awards. In the Maya Church of Tulum, Don Pablo was a *Cabo*; this is a person who understands how to help organize people. I believe if it was not for Don Pablo, the film would not have turned out as well as it did. He would talk to the actors, young and old alike, in Spanish (which was not used in the film at all). "Say, you folks we are getting paid for this! It's our job. Let's get on with it and make it happen. Come on now, let's go. You can walk across that waterfall ... don't be frightened!"

I love the movie and owe a lot of appreciation to both Pablo and Rolando, but I should mention that the movie doesn't claim to be the real story or history of the Maya. No one in the movie had ever acted before. Except for the midget in the movie, all the actors are Indigenous people from Mexico, however, some great acting is to be seen. To view a short trailer of the movie, go to: www.milestonefilms.com/movie.php/chac, or search for the longer version on YouTube.

After the filming was completed, Don Pablo had not seen the finished product ... Can you imagine? A friend of ours took him on a plane to San Francisco where he then saw the film *Chac* for the first time. When he finally got a copy of the movie, it was shown in Tulum. Later, I arranged for showings of the film in Cancun and Cozumel. Around that time Pablo got the nickname *Yum Chac* by his friends in Tulum; it is one of the Mayan names for the Rain God.

Pablo Balam assisted author Richard Luxton when he wrote the book *The Mystery of the Mayan Hieroglyphs; The Vision of an*



Chac: The Rain God



Chunyaxché, or Muyil, as seen today.

Ancient Tradition, released in 1983.

Don Pablo had walked Richard from Tulum to Zaci, Valladolid, and they had lots of time for good talks.

I this book we have Don Pablo, who is an accomplished *Ah K'in*, offering his own ideas about the meaning of *Ahaw* and the ancient Maya glyphs.

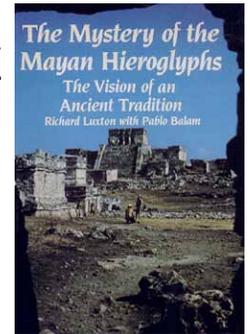
Luxton (1950-2010) was a dedicated scholar and professor. He was an acute observer of the Maya people, especially in the village of Tulum, where he was much loved and admired. During the past two decades, working with Pablo Balam and Valentino Vargas Chulin, he translated and deciphered two of the sixteenth-century Maya colonial books of counsel. The first of these, *The Book of Chumayel: The Counsel Book of the Yucatec Maya (1539-1638)*, was published in 1995. The second, *The Mayan Book of the Chilam Balam of Tizimin Mayan Prophecies (1539-1800)*, will be published posthumously.

A Sad Day in Tulum

Don Pablo Canche Balam went to Angelita milpa-cenote on Thursday, November, 17, 2010. I was told that he felt dizzy and returned home. Around 7 pm on Saturday, the 19th, he passed onto the road to Xibalba. Most of his children were with him. He was buried in Tulum on Sunday, the 20th. Many people will miss him.

We have lost another great champion of the Maya world view and explorer from a time when exploring was exciting, challenging and fun. Death is the most unimportant thing in life as it comes at the end of life.

- Hilario Hiler



Institute of Maya Studies Line-up of Presentations!

February 8, 2012: IMS Explorer Session:

"Digging Deeper in the Dry Tortugas"

with Michele Williams, Ph.D., RPA



Fort Jefferson is located seventy miles west of Key West, Florida.

Dry Tortugas National Park is located 70 miles west of Key West, and it is home to Ft. Jefferson which is the largest masonry structure in the western hemisphere. In 2009 and 2010, the National Park Service, Florida Public Archaeology Network, and Florida Anthropological Society cooperated to bring public archaeology to Garden Key. This talk provides a brief history of cultural resource management at Dry Tortugas National Park and discusses the public archaeology events at the park.

Michele Williams, Ph.D., RPA is the Director for the Southeastern Region of Florida Public Archaeology Network. Dr. Williams has participated in digs throughout the southeastern United States for the past 20 years. Her specialty within archaeology is the use of plants by prehistoric Native Americans.



Fort Jefferson is a Civil War-era fort. For info on tours to the site, visit <http://drytortugasinfo.com>

February 15: IMS Presentation:

"Long Distance Trade and Identity Maintenance at Early Classic Chunchucmil"

with Traci Ardren, Ph.D.

This lecture will explore the role of talud-tablero architecture and polychrome ceramic vases in the creation and maintenance of an imagined community created in the northern Maya lowlands at the end of the Early Classic period. Through the use of stylistic elements found throughout Mesoamerica, but especially in the city of Teotihuacan, people at the site of Chunchucmil and elsewhere in the region



At "Lool", a small residential group at Chunchucmil, Dr. Ardren explores stylistic traits of Teotihuacan.

Courtesy of David R. Hixson, Ph.D.

created a sense of a shared community identity with other Mesoamericans. Her explanation of the use of such elements at a small residential group within the center of the trade site of Chunchucmil emphasizes the specific cultural and historical context of this city as well as the usefulness of self-evident social identities to urban populations.

Traci Ardren is Senior Associate Dean of Academic Affairs and Associate Professor of Anthropology at the University of Miami. Dr. Ardren is an anthropological archaeologist interested in New World prehistoric cultures. Dr. Ardren has published articles in the journals *World Archaeology*, *Antiquity*, and the *Archaeological Review from Cambridge*, and is currently working on a study of identity in the archaeological record of the northern Maya lowlands.



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

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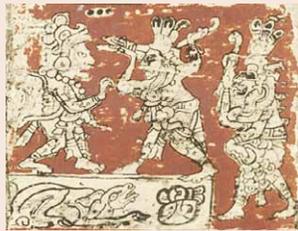
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Coming up next month:

Part II: Bolon Yokte' K'uh and the Bolon ti' K'uh with Michael Grofe, Ph.D.

In the March *Explorer*, we continue Grofe's update article with additional reflections on Bolon Yokte' K'uh. Grofe further identifies and clarifies various aspects of the deity (or deities) with chapters entitled "Bolon Yokte' and the Night Sun", and "Bolon Yokte' K'uh as the Nine Gods of the Underworld". You'll also be able to access both parts of Michael Grofe's update on the IMS website, where the full references will appear.



Bolon Yokte' K'uh, here portrayed as two individuals, attack God N at the beginning of this era on 4 Ajaw 8 K'umk'u. www.famsi.org.

The Very Interesting Life of Frey Estanislao Carrillo

In the history of archaeology in Yucatán and Mexico, one of the less-known persons, but not less important, was Frey Estanislao Carrillo, considered as the "first Yucatán archaeologist". Frey Estanislao was a devoted student of the Yucatán area in the 19th century, who made different labors of research by himself in many Maya archaeological sites. Estanislao was the personal guide of British artist and illustrator Frederick

Catherwood and American writer John L. Stephens, who explored the Yucatán in 1839 and 1840.

Estanislao also penned a few books and articles about his experiences with the Maya and the ancient sites he visited. In his book *Two Days in Noh Pat*, he made a very good reference of the legend of the tiny dwarf who challenged the king of Uxmal and aided by magic, fulfilled an ancient prophecy, by building the Adivino Pyramid at Uxmal overnight. Originally submitted by Dr. Ed Kurjack, Marta Barber has translated the article to English, so we can share it in the March *Explorer*.



One of the earliest drawings of the Adivino Pyramid, by Frederick Catherwood, 1839.

Mapping the Cenotes and Caves of Mayapán

On March 21, Dr. Clifford T. Brown will present a program entitled "Wealth, Equality, and Trade at Mayapán". If you have read with interest Part I of his article on page 5 of this *Explorer*, anticipate the conclusion next month. The distribution of water sources at Mayapán played a very important role in the organization settlement at the site.



Pyramid of Kukulcan.

Upcoming Events at the IMS:

February 8, 6 pm: *IMS Board Meeting*
The monthly **IMS board of directors meeting** now takes place before our first public program of the month, in this case, on February 8. All members of the IMS are invited to attend.

February 8, 8 pm: *IMS Explorer Session*
"Digging Deeper in the Dry Tortugas" – Dr. Michele Williams will discuss the archaeology of Dry Tortugas National Park. Located inside is Fort Jefferson which sits on Garden Key, 70 miles west of Key West, FL.

February 15, 8 pm: *IMS Program*
"Long Distance Trade and Identity Maintenance at Early Classic Chunchucmil" – Any person might look at an ancient Maya ruin and see only a pile of rocks and weeds, but Miami's own wonder woman of all things Maya sees a whole lot more. Be there as Traci Arden, Ph.D. explores Chunchucmil.

March 21, 8 pm: *IMS Program*
Wealth, Equality, and Trade at Mayapán – Clifford T. Brown Ph.D. of Florida Atlantic University shares his wealth of knowledge about Mayapán and if time permits, its caves and cenotes.

Upcoming Events and Announcements:

February 20, 2012: *AIA Society Event*
"Underwater Maya: Discovery, Mapping, and Excavating in a Peat Bog Below the Sea Floor, Belize" – Heather McKillop, Ph.D., will summarize the discovery and mapping of some 4000 wooden posts between 2005 and 2009, as well as the ongoing field research excavating *Ancient Maya Wooden Architecture and the Salt Industry*. In Santa Fe, NM. Get more info at: <http://www.archaeological.org/events/5622>

February 24–26: *Symposium*
"In the Time of the Maya" – Theme of the Annual Tulane Maya Symposium and Workshops. To celebrate the nature of Maya society throughout this long period, the symposium presenters will conduct a "Baktun count" to recount the full history of Maya society from the time of mythical creation up to the present day. The 2012 symposium promises to be a memorable weekend spent exploring and discussing an intriguing and important anthropological topic. To be held at Tulane University's Uptown Campus in New Orleans, LA. For additional info visit: <http://mari.tulane.edu/TMS/index.html>

2012 Maya Meetings

March 12–14: *Workshops*

March 15: *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. Registration now open. Get more info at: www.utmeso-america.org/news/2012-maya-meetings

March 20, 2012: *Lecture*

"The End of Time: The Maya Mystery of 2012" – A part of the Royal Ontario Museum Maya Lecture Series with Dr. Anthony Aveni. In his latest book of the same name, award-winning astronomer and Maya researcher Anthony Aveni explores various theories concerning December 21, 2012. He explains their origins and measures them objectively against evidence unearthed by Maya archaeologists, iconographers and epigraphers. At the Royal Ontario Museum, Ottawa, Canada. Visit: www.rom.on.ca/programs/lectures

