



IMS Explorer

Our Explorer of the Month is a man who was born in the Yucatán and is known as one of the few researchers of the Yucatán in the 19th Century, but who is he?

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

by Michael J. Grofe, Ph.D.

Bolon Yokte' and the Night Sun

Given several lines of indirect evidence, I originally asked whether God L and *Bolon Yokte' K'uh* were one and the same, and much of this relied upon my interpretation of the text on the Royal Rabbit vase (K1398), together with specific iconographic evidence from the Temple of the Cross in Palenque, and the mural of God L from Cacaxtla.

In the text on the Royal Rabbit vase, the rabbit steals the hat and clothing of God L (Fig. 1), and he appears to state that the owl hat is his, but that this hat is *yi-ta*, 'his companion' – the companion of *Bolon [Y]okte' K'uh*. Because the owl hat usually identifies God L, I concluded that the name *Bolon Yokte' K'uh* here may refer to God L. However, MacLeod (2011) maintains that *yi-ta[j]* describes *Bolon Yokte' K'uh* as



Fig. 1: The rabbit steals the owl hat, clothing, and staff of God L (K1398). ©1998 Kerr.



Fig. 2: A deity named *Uhuk Chapaht Tz'ikin K'inich Ajaw Bolon Yokte' K'uh* from the God D Court Vessel, first identified by Erik Boot (2008). Drawing by author.

approving of the rabbit's theft during this event, but not that the owl hat is the companion of *Bolon Yokte' K'uh*.

As I mentioned in my earlier article, on a vase in a private collection, Erik Boot (2008) found an image of a deity named as both *Bolon Yokte' K'uh* and *Uhuk Chapat Tz'ikin K'inich Ajaw*, the Seven Centipede Eagle Sun Lord (Fig. 2). Boot identifies this same deity of the Night Sun in the court of God L in both the Vase of the Seven Gods (K2796), and the Vase of the Eleven Gods (K7750), and he concludes that *Uhuk-Chapaht-Tz'ikin-K'inich-Ajaw* may merge with *Bolon Yokte' K'uh* as a god of warfare.

MacLeod (2011) concurs with this reading, maintaining that God L (Fig. 3) is separate from *Bolon Yokte' K'uh*, with the latter being another name of *Uhuk Chapat Tz'ikin K'inich Ajaw*,

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Fig. 3: God L pleads with the Night Sun, who hides the rabbit behind him (K1398). ©1998 Kerr.

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IMS Presentation:
March 21, 8 pm



Maya effigy vessel.

"Wealth, Equality, and Trade at Mayapán"

with
Clifford T. Brown, Ph.D.



Jim Reed,
Editor

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Part II: Mapping the Cenotes and Caves of Mayapán with Clifford T. Brown, Ph.D.

Brown explores the back-woods at Mayapán.



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Clifford Brown, now a professor at Florida Atlantic University, conducted excavations in the residential zone of Mayapán starting in the early 1990s. These were the

first excavations at the site in over 40 years. Brown discovered patterns of artifact style and function there.

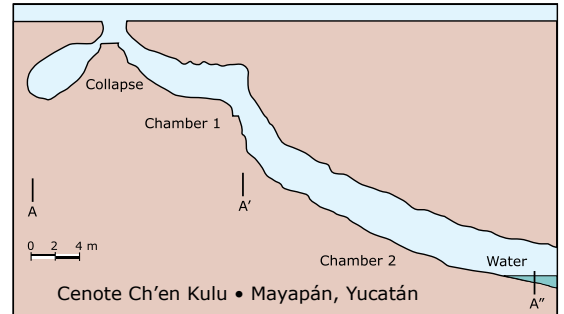
That is, he found that the types of artifacts differed among households and groups of households in different parts of the site.

At the end of Part I in the February Explorer, Brown pointed out that Mayapán lies on a great limestone plain that has developed a distinctive karstic topography and hydrology. The site lies just inside the rim of the crater, which is marked by the "cenote zone". Accordingly, the morphology of the karst terrain played a role in determining the distribution of the residential architecture. The distribution of water sources at the site played an equally important role in the organization of settlement.

At Mayapán, domestic settlement also exhibits a ritual and religious relationship to caves. Descent group's worship of lineage ancestors created an association between caves and settlement units related to kinship groups. The use of caves for ancestor worship of corporate or territorial groups appears to be a pan-Maya phenomenon.

Caves are related to mountains and the gods that inhabit them. These, in turn, are related to ancestor worship. At Mayapán, certain caves were believed to be places of origin and formed major loci in the sacred landscape.

The word *ch'e'en*, "well", is the common term of reference for the cenotes at Mayapán. Although a few are named *ts'ono'ot*, literally, "cenote", most are caves with water in them and are referred to as "wells" which describes their social function. Most of the water sources, both inside



Section drawing based on Fig. 15.6 from Brown's Chapter 15 in the book entitled "In the Maw of the Earth Monster: Mesoamerican Ritual Cave Use" featuring his work at numerous caves in Mayapán.

and outside the city, have names and are well known fixed points in the landscape. Generally speaking, the local names of northern Yucatán are those of the watering places: ponds, natural rock tanks, wells, and cenotes.

There is a growing body of direct iconographic and epigraphic evidence that the Maya regarded their pyramids as sacred mountains. The ritual and spiritual center of Mayapán was Structure Q-162, also known as the Temple of Kukulcan or the Castillo. Situated on the northwest edge of Cenote Ch'en Mul, it occupies the central position in a tight assemblage of lesser temples, shrines, colonnaded halls, and building of diverse types.

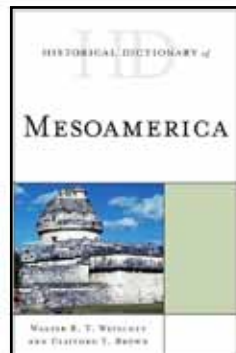
There is direct evidence that the pyramid acted as an *axis mundi* that united Heaven, Earth, and the Underworld. The connection to the Underworld is made palpable, however, by the presence of Cenote Ch'en Mul below the temple. Investigations reveal that an "arm" of the cenote extends approximately west-northwest beneath the temple. Much research on this topic remains to be done at Mayapán and will undoubtedly produce greater insight into ancient Maya society and religion.

On March 21, Dr. Brown will present a program at the IMS (see page 7). He will discuss the results of an analysis of the magnitude and distribution of wealth at Mayapán as well as its role in trade. If time permits, Brown "will also present some very cool but still unpublished data about the caves at the site." Visit his website for available books and articles, at: <http://wise.fau.edu/~ctbrown/>



IMS Explorer of the Month: Friar Estanislao Carrillo

This man is one of the lesser known names in Yucatec archaeology and, yet, one of the most important. Besides being a Franciscan friar and cura, he had an interest in the vestigages on the ancient Maya that he encountered, penning many articles and books. Read of his life story



Historical Dictionary of Mesoamerica, released December 2011, by Walter R.T. Witschey and Clifford T. Brown. The book covers the history of Mesoamerica through a chronology, an introductory essay, an extensive bibliography, and over 900 cross-referenced dictionary entries covering the major peoples, places,

ideas, and events related to Mesoamerica. This book is an excellent access point for students, researchers, and anyone wanting to know more about Mesoamerica.

Scarecrow Press, Inc., 2012. ISBN: 978-0-8108-7167-0



on pages 4 and 6.

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

by Michael J. Grofe, Ph.D.

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the very Night Sun who is depicted on the Royal Rabbit vase.

Marc Zender and Stanley Guenter (2003) suggest that God L and the Night Sun are eternally antagonistic. However, MacLeod (2011:234) suggests that they may complement one another as alternating rulers of the underworld during the day and night. Likewise, she adds that the name Bolon Yokte' can be read as 'nine wooden basal supports', and she suggests that this name "is a metaphor for a ninefold deity or underworld pantheon which 'supports' the architecture of war and sacrifice in a reciprocal relationship with the forces of regeneration and rebirth." In this sense, it is possible that God L, as a principal lord of the underworld, may also take the title *Bolon Yokte'*, but this is unclear.

Having identified the name of God L as "Ah May", a name relating to tobacco mixtures, John Carlson (2011) also believes that God L is distinct from *Bolon Yokte' K'uh*. However, multiple names for a single deity are certainly possible, and yet another name for God L is apparent in the Dresden Venus Table where his blackened portrait glyph follows a glyph for **HA'** 'water' from which fall rain droplets (Fig. 4), perhaps in reference to the scene on page 74 of the Dresden Codex, where a black God L is depicted beneath darkened floodwaters, while the sky and earth are similarly described as 'black'.

Following a proposal by Marc Zender in 2009, Carl Callaway (p.c. 2012) notes that this rain prefix in God L's name parallels

Fig. 4: The portrait glyph of God L from the Venus Table in the Dresden Codex.

Courtesy Foundation for the Advancement of Mesoamerican Studies, Inc., www.famsi.org.



Fig. 5: Bolon Yokte' K'uh depicted as a generic personification of **K'UH**, with eclipse glyphs of the sun and moon beneath a skyband, and falling water.

Courtesy Foundation for the Advancement of Mesoamerican Studies, Inc., www.famsi.org.

the similarly dripping wings of the 13-Sky Owl hat that he wears. Christian Prager (p.c. 2009) has identified yet another name for the merchant God L/God M that appears in the Madrid Codex, page 109 as **ti-O'-K'UH**, with various possible interpretations. As I mentioned in my previous article, Zender and Guenter (2003) propose that God L is named **IK' AK'AB TAN-na**, which they read as 'Black His Dark Heart', whereas I suggest that this may also be a title of the combined gods of the underworld, named together with the *Chanal K'uh* and the *Kabal K'uh* as titles for the multiple gods of the sky and the earth.

I believe that the issue of the identity of *Bolon Yokte' K'uh* may be resolved if we allow for *Bolon Yokte' K'uh* to represent the combined title of all nine lords of the underworld, as Stuart (2006) originally suggested, and as MacLeod reasserts. If so, we may be able to understand how different deities appear to take this title. Both God L and the Night Sun may be two of the nine underworld gods who may act in unison or alternate in leadership during period endings as both destructive and creative forces. In support of this proposal, I note that some depictions of *Bolon Yokte' K'uh* simply portray a deity with a generic portrait known to represent **K'UH**, 'god', and we can see one such image on page 68a of the Dresden Codex beneath two eclipse glyphs (Fig. 5), while another such image of a generic **K'UH** identified as *Bolon Yokte'* appears on Copán Altar N'.

Bolon Yokte' K'uh as the Nine Gods of the Underworld

If *Bolon Yokte' K'uh* is a pantheon of nine underworld deities, this recalls the Postclassic name of *Bolon ti' K'uh*, the 'Nine Gods' who feature prominently in the flood story that took place at the end of the last era,

Fig. 6a: Flood scene from Dresden Codex, page 74. Courtesy Foundation for the Advancement of Mesoamerican Studies, Inc., www.famsi.org.

Fig. 6b: God L with caiman wearing eyeball necklace and water band above him (K2796). ©2001 Kerr.

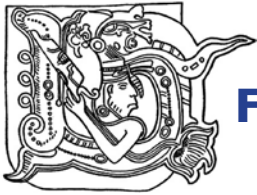
described in the *Chilam Balam* books of Maní, Tizimín, and Chumayel. As Erik Velásquez García (2006) observes, the *Bolon ti' K'uh* were responsible for raising the monstrous caiman *Itzam Cab Ain* into the sky, thereby bringing about the flood that ended the last age. Preceded by an eclipse, this flood threatened to destroy the world until the *Bolon ti' K'uh* decapitated the *Itzam Cab Ain*, forming the surface of the Earth from its body.

While mythological stories like this undoubtedly vary both through time, and from place to place, we may yet identify parallel themes and events that persist. Velásquez (2006) compares the flood stories from the *Chilam Balam* with page 74 from the Dresden Codex, often described as an image of the flooding of the previous world. In the image, we see warlike depictions of both God L and *Chahk Chel* beneath an upraised caiman, out of whose mouth a torrent of water emerges (Fig. 6a). Similar to the image of *Bolon Yokte'* on page 68a of the Dresden, here eclipse glyphs of the sun and moon appear to release their own floodwaters.

That this story derives from a much older story is evident in Central Mexican mythology, as well as in the similar text from Temple XIX in Palenque that describes the pre-era division of the caiman and the flood that resulted. But the Dresden flood scene also precedes the New Year Pages, in which four directional trees are erected, and both Karl Taube (1995) and Velásquez (2006) see this as a direct parallel of the Postclassic

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Pioneers in Maya Archaeology: Friar Estanislao Carrillo: (1798–1846)

Submitted by Marta Barber*

Amid the famous 19th Century explorers of the Yucatán peninsula – Waldeck, Maler, Charnay – there is a pioneer whose name and work are almost forgotten: Estanislao Carrillo. Serving as the priest at Ticul, he aided John Lloyd Stephen's explorations and perhaps inspired by the traveler's publications, compiled his own accounts describing several Maya ruins.

Carrillo wrote articles about Uxmal, Kabah, Sayil, Chichén Itzá and the walled ruins at Chacchob, that were published between 1845–1849 under the pseudonym "Un Curioso" (A Curious Man) in the journal *Registro Yucateco*. Among those articles is the one titled, "Una Ciudad Morada," published on March 12, 1845, in which he reports for the first time the site of Chacchob, near Teabo. Here he describes the protective wall surrounding the site, defines its settlement organization and offers a social interpretation of the ancient community. David Webster carried out a detailed study of the site.

Estanislao Carrillo was born in Teabo, Yucatán, May 7, 1798. Before the arrival of the Spaniards, Teabo had a sizable Maya population. By 1617, it was the location of the Monastery of Saints Peter and Paul, built and run by the Franciscans. It was here, at the age of 8, that Estanislao started to work helping the friars with the chores of the monastery and the "capilla de indios," the open chapel that became part

The Adivino pyramid at Uxmal, 1860, from a photocopy of page 35 in the book Cités et ruines américaines, by Désiré Charnay.



**With thanks to Dr. Edward Kurjack, who suggested the subject, helped edit the story and supplied leads on where to look for information.*

of all early Catholic churches and monasteries in Yucatán and Mexico. He must have played on the large Pre-Columbian architectural complex at the center of the town.

Carrillo entered the College of San Francisco in Mérida where he took the Franciscan vows at the age of 20. In 1821, when Mexico won its Independence from Spain and passed a law of secularization of all the clergy, Friar Carrillo decided to stay a Franciscan monk.

In 1839, he met John L. Stephens and Frederick Catherwood during their explorations in Yucatán. Of him Stephens writes, "... while in the midst of a violent [malaria] attack, a gentleman arrived whose visit I had expected. ... It was the cura Carrillo of Ticul. ... We had heard of him as a person who took more interest in the antiquities of the country than almost any other, and who possessed more knowledge



This is the earliest image of Friar Estanislao Carrillo that is publicly available. It is from a photocopy of what is probably a Daguerreotype image taken by either Stephens, Catherwood or ornithologist, Dr. Cabot during their second visit to the Yucatán.



Here is a Daguerreotype image of John Lloyd Stephens from the frontispiece of his Incidents of Travel in Yucatán.

on the subject." Stephen continues: "He was past forty, tall and thin, with an open, animated and intelligent countenance, manly, and at the same time mild, and belonged to the once powerful order of Franciscan friars, now reduced in this region to himself and a few companions. ... His friends urged him to secularize engaging to procure for him a better curacy, but he steadily refused. ... The quiet and seclusion of his village did not afford sufficient employment for his mind but, fortunately for science and for me, ... he had turned his attention to the antiquities of the country."

In Chapter XV of *Incidents of Travel in Yucatán*, a message reaches Stephens in Santa Elena Nohcacab reporting that Father Carrillo was dying. With Dr. Cabot, Stephens traveled to Ticul to see the sick priest. The diagnosis was cholera. An English doctor was treating Carrillo by laying fresh killed mutton on his stomach. Stephens' visit evidently cheered the priest and he began returning to health.

Carrillo pointed out various basic features of Maya life that later scholars expanded; he described the various water sources exploited by the Maya, noted fortifications and recorded some of the legends associated with the ruins.

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The church in early Teabo was part of the Monastery of Saints Peter and Paul. This rural Franciscan monastery has a one story cloister typical of 17th century Yucatecan convents. Its cemetery is one of the largest in the area. The church, built in the second half of the 17th century (1650-1690) houses a handsome colonial retablo. An extensive series of murals were discovered by accident in the 1980s. Located in the spacious sacristy and recently restored with more enthusiasm than finesse, the principal murals depict luminaries of the Catholic church, focussing on the Four Evangelists and the Four Fathers. The portrait of St. Jerome with his lion is especially striking. They are among the nicest murals in Yucatán.



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stories of directional trees that were raised following the flood.

Taube (1995:72) notes that the New Year festivities were "annual ritual re-enactments of the destruction and re-creation of the world." As Velásquez notes, the *Relación de la Ciudad de Mérida* describes a ritual in which a caiman effigy that represented the deluge was painted and burned, much as the text on Temple XIX in Palenque describes.

Like the annual investiture and sacrifice of the *Rilaj Mam* in Santiago Atitlán, these were rituals that both evoked the mythology of the cycling of the eras, while they equally refer to the annual progression of the seasons. In this case, the flood story and the Dresden flood scene, which follows an astronomical almanac known as the "Water Table" (Bricker and Bricker 2005), most likely also refer to the onset of the rainy season and the ever-present threat of hurricanes.

From the Vase of the Seven Gods, we see God L directing the events that take place in the darkness at the beginning of the current era. Similar to the image from page 74 from the Dresden Codex, we see the caiman raised up above him, amidst water markings (Fig. 6b), and both Michael Coe (1973:106-109) and Karl Taube (1995:74) propose that this caiman is related to the flood. I would like to point out that, in this image, the caiman wears an eyeball collar, a known reference to decapitation. As Callaway (p.c. 2012) illustrates, the mouth of the caiman is open, perhaps indicative of the flood emerging from the mouth of the caiman on page 74 of the Dresden Codex.

In addition, the rear end of the caiman in the Vase of the Seven Gods shows the emergence of the same maize glyph we find associated with the god GI from the Palenque Triad, whereas it is GI himself who is usually depicted emerging from the caiman in this way. Here, we have a direct association with the way in which the mythological destruction and sacrifice of the previous world is linked to the re-creation of the world, just as the onset of the rainy season brings with it the rebirth of maize.

Additional clues illustrate the association of *Bolon ti' K'uh* with *Bolon Yokte' K'uh*, and their possible relationship with both God L and the

Fig. 7: *Bolon Yokte' K'uh*, here as two individuals, attack God N at the beginning of the era on 4 Ajaw 8 K'umk'u.

Courtesy Foundation for the Advancement of Mesoamerican Studies, Inc., www.famsi.org.



Night Sun. Velásquez (2006) notes that, from the *Chilam Balam of Chumayel*, we learn that the *Bolon ti' K'uh* stole the *canhel*, or the 'insignia' of the *Oxlahun ti' K'uh*, the 'Thirteen Gods' of the sky, and Ralph Roys (1967:67, 99) suggests that *canhel* was a ceremonial staff of some kind.

This provocative story certainly evokes the name of the owl hat of God L as **13-CHAN-NAL**, '13 Sky Place', and the theft of the hat and the staff of God L on the Royal Rabbit vase. Perhaps, in this case, God L is representative of the *Oxlahun ti' K'uh*, whereas the Night Sun would represent *Bolon ti' K'uh*. However, given God L's known chthonic associations as an underworld deity, perhaps these deities periodically exchange dominion over the sky and the underworld, as MacLeod proposes. It appears that the episode from the Rabbit Vase corresponds to a much earlier transition in deep time, as illustrated in its parallel on Palenque Temple XIV (Wald & Carrasco 2004). Curiously, in the Vase of the Seven Gods, God L's hat reads **9-CHAN-NAL**, suggesting the *Bolon ti' K'uh*.

The Chilam Balam of Chumayel continues on, stating that the theft of the insignia by *Bolon ti' K'uh* brought about the collapse of the sky, and Carl Callaway (2011) has noted that page 60 of the Dresden Codex describes and illustrates how the *Bolon Yokte'*, acting as two individuals, attack the sky-bearer God N at the beginning of the era on 4 Ajaw 8 Kumk'u. Callaway suggests that such an attack on a sky-bearer indicates that *Bolon Yokte'* was threatening to bring down the sky (Fig. 7).

In the third and final part of this article, I will be discussing my recent research on the direct correlation between historical dates that reference *Bolon Yokte' K'uh* and eclipses, which were seen as potentially destructive events associated with the mythological flood scene and the destruction and recreation of the world. This insight may help us to interpret the deep time references to *Bolon Yokte' K'uh* in Tortuguero Monument 6, as well as in the Royal Rabbit Vase and Temple XIV in Palenque.

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Friar Estanislao Carrillo

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Friar Carrillo was one of the first to study the use of *chultuns* (wells) in northwest Yucatán.

In his book, *Two Days in Nohpat*, he reports the existence of a *sacbé* that joins the sites of Uxmal, Kabah and Nohpat. He also makes a very good reference of the legend of the tiny dwarf of Uxmal. (We cover

Carrillo's version of the legend compared to Stephen's version in the April *Explorer*.)

Carrillo wrote about his investigations of several sites in the area in other publications. As a good observer, Carrillo, in one of his articles, praises a special class of cigars made by the Maya.

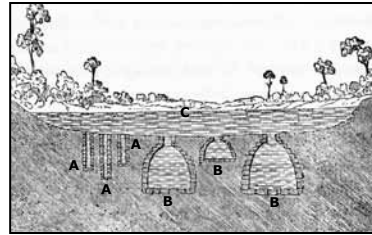
Friar Estanislao Carrillo is one of the lesser known names in Yucatec archaeology and, yet, "one of the most important," said Alfredo Barrera Rubio, at that time Director of the INAH office in Mérida, during a presentation in 2000. The friar, he continued, "was one of the few researchers of the Yucatán in the 19th Century."

In his translation of Stephens' work into Spanish, Justo Sierra O'Reilly notes that Carrillo died of a pulmonary infection in Ticul on May 21, 1846. Sierra reports

that Stephens had Carrillo made a member of the New York Historical Society and sent him a diploma of membership.

After the friar's death in 1846, the *Registro Yucateco* published "Loose Papers of Father Carrillo," which include articles such as "Ghosts," where he makes references to the *aluxes a balams* of Maya mythology.

One of his biographers tells that when visiting an interior village, he complained about the mistreatment and injustice practiced toward the Indigenous population. He told the visiting priest that such conditions could only bring revolt. Not long after his death, the War of Castes began, bringing devastation to the whole peninsula.



From Fig. 9, page 150, in Stephen's *Incidents of Travel in Yucatán*, we have Catherwood's drawing of Yucatecan water sources, A) wells, B) chultuns, C) aguadas. The restored corbelled arch of Kabah as it appears today. It was one terminus of the *sacbé* that connected the sites of Uxmal, Kabah and Nohpat.



There was a Franciscan mission in Ticul since 1555 and by 1591 it had attained the rank of *cabecera* or head mission. Construction on the church and convent began but was not finished until the 1640s. Carrillo's tomb is located outside the entrance of the church. Today in Ticul there are many colorful statues of gods and heroes in honor of the city's Maya past created by *Arte y Decoración*.



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Institute of Maya Studies Line-up of Presentations!

March 14, 2012: IMS Explorer Session:

"Images of Indigenous Identity in Coastal Ecuador"

with Sarah Nohe



The community center in Salango, Ecuador; the coastal town where Nohe did her research.

Sarah Nohe received her Bachelor's degree from Skidmore College and a Masters Degree in Anthropology from Florida Atlantic University. She is currently the outreach coordinator for the Southeast Region of Florida Public Archaeology Network, a state-funded organization that promotes and facilitates the conservation, study and public understanding of Florida's archaeological heritage.



Recently, Sarah Nohe has been working on documenting historic graffiti at Fort Jefferson.

March 21: IMS Presentation:

"Wealth, Equality, and Trade at Mayapán"

with Clifford T. Brown, Ph.D.



For his dissertation research, Brown directed archaeological excavations at Mayapán, the Late Postclassic capital city of northern Yucatán.

Dr. Brown will discuss the results of an analysis of the magnitude and distribution of wealth at Mayapán, in which he and his co-researchers used the sizes of houses as a proxy for wealth. Brown will also talk about the role of trade at Mayapán, a subject that has engaged many scholars in recent years. If time permits, he will also present



Brown directs excavations in what used to be a chert workshop at Mayapán.

"some very cool but still unpublished data about the caves at the site". With a life-long interest in archaeology, Brown turned down an offer of graduate study at Harvard to take his Ph.D. at Tulane. While at Tulane, he helped map the Maya site of Ek Balam in Yucatán, and directed an ethno-archaeological project in a nearby hamlet. Since then, he has

directed other archaeological research projects in Yucatán and Nicaragua. He currently serves as an Associate Professor on the faculty of the Department of Anthropology at Florida Atlantic University in Boca Raton, FL. He is the author of over a dozen peer-reviewed articles and now has two books to offer.

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:

Traveling in Central Mexico a Risk? ... Not while we were there!

An intrepid group of IMS adventurers recently returned from a rewarding and successful trip visiting archaeological sites and museums in the Mexican Central Highlands. They found things a lot different than what you might have heard in State Department Travel Advisories or on the evening news. **Marta Barber** fills in all the details.



The IMS group saw many beautiful murals at Teotihuacan, by George Fery.



Part III: Further Reflections on Bolon Yokte' K'uh: Bolon Yokte' and Eclipses

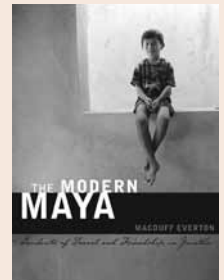
by **Michael J. Grofe, Ph.D.**

In his third and final article for the *Explorer*, Grofe explores the possibility that Tortuguero Monument 6 (TM6) contains a solar sidereal pattern surrounding the 13 Bak'tun completion date, in that the placement of the sun on 12/21/2012 parallels the sidereal position of the sun on the birthdate of *Bahlam Ajaw* (Grofe 2010). He has also found evidence of other such deep time

sidereal parallels in exploring eclipse events on TM6 and other references that appear to coincide with specific times in the tropical year. Were the carvers of the glyphs on TM6 also anticipating an eclipse to fall on or around the 12/21/2012 13 Bak'tun completion date?

Personal Reflections of Don Pablo Canché Balam by Macduff Everton

In a Letter to the Editor, famous International photographer Macduff Everton submits additional intimate and personal photos of Don Pablo. Perfect timing, because this month, Everton has released a new book entitled *The Modern Maya: Incidents of Travel and Friendship in Yucatán*. Everton will be our IMS Explorer of the Month for April 2012.



The Legend of the Dwarf and El Divino Pyramid at Uxmal

In our follow-up article to this month's story about Friar Estanislao Carrillo,



Marta Barber has submitted two different versions of the famous legend surrounding Uxmal's Temple of the Magician: one penned by Carrillo himself and another by John Lloyd Stephens (from the 1840s).

Upcoming Events at the IMS:

March 14, 6 pm: *IMS Board Meeting*
The monthly **IMS Board of Directors Meeting**. All members of the IMS are invited to attend.

March 14, 8 pm: *IMS Explorer Session*
"Images of Indigenous Identity in Coastal Ecuador" – **Sarah Nohe**, of Florida Atlantic University, examines identity as a process, how it is a reflection of, or reaction to, social, economic, and political circumstances. Nohe is currently the outreach coordinator for the Southeast Region of Florida Public Archaeology Network.

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

Upcoming speakers at the IMS!

Our public programs for 2012 will feature many notable presenters.

Scheduled to appear: V. Garth Norman, David Lee, Harvey & Victoria Bricker, Payson Sheets and Francisco Estrada-Belli.

Upcoming Events and Announcements:

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. The Mesoamerica Center is excited to be able to take the Maya Meetings to the land of the Maya, to expand the spirit of learning and exchange. Get more info at: www.utmesoamerica.org/news/2012-maya-meetings

March 20: *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

March 25: AIA Society Event

"The Mirador Basin: The Cultural and Natural Legacy in the Cradle of Maya Civilization"

– with Dr. Richard Hansen. To be held at the Hofstra University, Hempstead, NY. For additional info visit: www.archaeological.org/events/5634

May 4-6: Symposium

"30th Annual Maya Weekend"

– This year's event is held in conjunction with the exhibition *Maya 2012: Lords of Time*. The program combines illustrated talks by world renowned scholars with interactive hieroglyphic workshops for beginners and more advanced glyph readers. Speakers include Ricardo Agurcia, Barbara Arroyo, William and Barbara Fash, John Hoopes, Simon Martin, David Stuart, Marc Zender and Christopher Jones. Dr. Anthony F. Aveni will deliver the keynote address. The Maya Weekend and the exhibition are at the Pennsylvania Museum of Archaeology and Anthropology, in Philadelphia, PA. Get more info at: www.penn.museum/college-and-adults/201-maya-weekend.html

