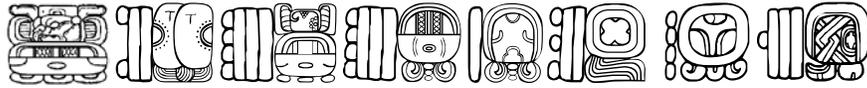




IMS Explorer

Our Explorer of the Month is a dynamic, internationally famous photographer who has worked among the Yucatec Maya for 40 years – superimposed here with his wife over a photo he shot inside Aktun Chen cave.

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



April 18, 2012 • Maya Long Count: 12.19.19.5.13 • 4 Ben 16 Pohp • G5

An affiliate of the Miami Science Museum

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

by **Marta Barber**

A group of IMS members returned last month from a trip to Central Mexico. It was a small group, made up of die-hard travelers who accept that life is always filled with risks.

As a group, we've also recently visited the Petén; an area almost under siege because of the drug trade. We have traversed the Usumacinta River to visit Piedras Negras, only after checking with the local military post. On numerous occasions, we have traveled on Highway 186. It is the road that you have to use to visit so many of the Rio Bec area sites. There we have been stopped by Mexican military police to check on fruits, vegetables and, of course, for drugs and guns. Military trucks and checkpoints are ubiquitous in this part of the world that we love and we would be hard-pressed to relinquish traveling to because of negative advisories.

On this trip to Central Mexico, we headed to Mexico City and the states of Veracruz and Tlaxcala. We crossed the oil fields near Poza Rica, when our driver made a mistake and thought that the gas and oil company El Tajín was the archaeological site we were looking for. Fire flares dotted the landscape and trucks went in and



Up, up, and away! Balloons are set free in tribute to Dave Quarterson, photo by George Fery.

out of small roads. One of those roads led to a nuclear plant.

We came within 32.5 miles from the city of Veracruz, which has been the center of news of revolt and death, including some Americans.

Not once in our 10-day trip were we stopped, inspected or delayed at a checkpoint. The presence of young men with automatic weapons was much less evident than on our trips to the Yucatán and Guatemala. We walked the cities at night and felt absolutely safe.

But the notion, fed by almost daily news, that Mexico as a country is a cauldron of gang activity, is making an effect on tourism. We were almost alone at El Tajín, the magnificent archaeological site by the Gulf of Mexico. When we stopped at the cafeteria for a break during our day-long visit, the attendant told us that the site had been completely empty the previous
continued on page 2



El Tajín has survived as an outstanding example of the grandeur and importance of the pre-Hispanic cultures of Mexico. L) Joaquín Rodríguez and Rick Slazyk, photo by Rick Slazyk. R) Barbara Roy, Marta Barber and Donna Rich, photo by Janet Miess.

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IMS Presentation: April 18, 8 pm



Huastec female ball players

"The Huastec Culture: History and Sculpture"
with **Marta Barber**



**Jim Reed,
Editor**

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Traveling in Central Mexico a Risk?

... Not while we were there!

by **Marta Barber** *continued from page 1*

day. We had the great museum of Xalapa almost to ourselves. Only crowds of mostly Mexican Nationals could be seen at the Museum of Anthropology in Mexico City and at Teotihuacan.

In Mexico City, what we confronted was traffic – lots and lots of snail-paced traffic. If you compare the cars on the roads with those we used to see years ago, you will notice remarkable upgrades, indicating prosperity. What was even more noticeable was the condition of those cars: they don't show the bumps and scratches you would expect from the crazy drivers you encounter in Mexico City.

Security was present during our shopping time at the Ciudadela market making our shopping stop a most pleasant one.

Was there a risk involved? Not unless you fall trying to walk on the rough paths of the archaeological sites. Unlike the more tropical areas of the Maya world, there were no bugs, snakes or other forest animals that could send us to a hospital.

For the 13 of us, used to the challenges of Maya sites, it was a rather civilized and most pleasant trip. The food was different and quite good; the weather was cool and the museums were exhausting, but absolutely engrossing.



A site guide shows the IMS group a tomb structure or "resting place" at the Totonac site of Quiahuitlan, in Veracruz, photo by George Fery.

And Mexico? The country we feel so good to visit was at its best.

Note: Go to the IMS website where we have a link to the latest State Department Travel Advisories:

www.instituteofmayastudies.org

It is best to be aware of what information about International travel is out there, but from our numerous, successful and rewarding trips to Mexico, we still recommend that you follow your heart. Stay safe and don't let negative travel warnings keep you from having a rewarding Mexican-Maya adventure.

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IMS Explorer of the Month: **Macduff Everton**

You have seen his splendid photography in

Life and *National Geographic* magazines for years. Everton, an internationally-acclaimed lensman, has just released a new book about his 40-year encounter with the Yucatek Maya. He has submitted personal images of Don Pablo Canché Balam. See pages

5 & 6 for the full story.

MAM: Mayas for Ancient Mayan

"A people without history is like a tree without roots,' goes the famous saying. This is precisely what epigraphy signifies for the Maya people."

– Antonio Cuxil, Maya Kaqchikel, and MAM colleague

It all started in 1987 when Linda Schele, Kathryn Josserand and Nick Hopkins gave the first glyph workshop for indigenous Maya speakers in Antigua, Guatemala. Later, Linda and Nicolai Grube began bringing Mayas to Austin for the annual Maya Meetings at UT. In 2005, Sue Glenn spearheaded a concerted effort to formalize support for bringing more Maya colleagues to Texas. That year marked the birth date of *Friends of the Maya*. In 2010-2011, they became more focused on bringing the workshops to the communities, rather than bringing the communities to the workshops.

In February 2012, *Friends of the Maya* launched a new website with a new name: MAM. MAM is the Mayan word for ancestor and at the same time, MAM is an acronym in both English and Spanish: Mayas for Ancient Mayan and Maya Antigua para los Mayas.

Dr. Bruce Love, president of MAM,



notes that "The Maya people are on fire to re-discover their past and we are here to help! MAM supports indigenous Mayas who are thirsting to learn the ancient hieroglyphic writing and the calendar. With financial aid from MAM, our Maya colleagues attend workshops and conferences in the U.S., Europe, and Latin America to learn the latest advances in decipherment of the ancient writing. Combining these advances with ancient teachings from their own elders, our colleagues spread this knowledge in workshops and classes to the Mayan-speaking communities. MAM supports these efforts."

With news, blogs, and ways to help support their efforts, check out the new website at: <http://discovermam.org>

Source: Submitted by Elaine Schele, by way of the Atzlan ListServ.

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

by Michael J. Grofe, Ph.D.

Bolon Yokte' K'uh and Eclipses

Elsewhere (Grofe 2007, 2011), I have investigated an astronomical rationale for the direct association of contemporary Maya dates with specific events in deep time that place the sun in the same sidereal position (relative to the stars).

Following an exchange with John Major Jenkins at a 2009 conference in Tulane, I explored the possibility that Tortuguero Monument 6 might contain another such sidereal parallel that fits this pattern, and I found that the placement of the sun on the 13 Bak'tun completion parallels the sidereal position of the sun on the birthdate of *Bahlam Ajaw* (Grofe 2010).

Furthermore, these two dates bracket the entire text on Monument 6, and I believe that they provide an additional local rationale for why *Bahlam Ajaw* may be associating himself with this future date. Viewing Tortuguero Monument 6 text within the context of other such deep time sidereal parallels suggests that the 13 Bak'tun completion held particular local significance for Tortuguero, while many other deep time events were similarly considered important to other Maya rulers.

In a future publication, I will additionally demonstrate the association of *Bolon Yokte' K'uh* with eclipse events at specific times in the tropical year, in that I have found that *all six* datable inscriptions that reference this deity on a historical Maya date occur within an average of five (and no more than eleven) days from an eclipse event.¹ Two additional texts that reference *Bolon Yokte' K'uh* in either the deep past (Palenque Temple XIV), or the deep future (Tortuguero Monument 6) link these dates directly to contemporary dates that also place the sun within several days of an eclipse node. The question remains whether Maya astronomers expected similar eclipses to occur close to these associated deep time events.

¹ *Bolon Yokte' K'uh* is apparently also included as part of a personal name of a king on Stela 8 and 9 from Altar de Sacrificios, and the dates of these monuments do not conform to the eclipse pattern.

Table of Dates Associating Bolon Yokte' K'uh and Eclipses (584283 GMT)

Site	Long Count	Gregorian (Julian) dates	Proximity to eclipse
* PAL TXIV	9.11.1.2.0	11/16/653 (11/13 J)	-3 days lunar eclipse
PAL House C HS	9.11.6.16.11	8/8/659 (8/5 J)	+2 days lunar eclipse
PAL TI West	9.11.6.16.17	8/14/659 (8/11 J)	-4 days lunar eclipse
PAL House C eaves	9.11.9.5.19	12/23/661 (12/20J)	-9 days lunar eclipse
* TRT Monument 6	9.11.16.8.18	1/14/669 (1/11 J)	+11 days lunar eclipse
CPN HS 61	9.15.6.14.6	5/1/738 (4/28 J)	+11 days lunar eclipse
MAR Stela 1	9.17.15.0.0	11/4/785 (10/31 J)	-9 days lunar eclipse
Dresden 68a, E2	10.6.1.9.10	12/24/949 (12/19 J)	+3 days solar eclipse



Fig. 1: 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.

(Reproduced for clarity from Fig. 5, Part II.) Courtesy Foundation for the Advancement of Mesoamerican Studies, Inc., www.famsi.org.

* These are contemporary historical dates that reckon to deep time dates that reference Bolon Yokte' K'uh.

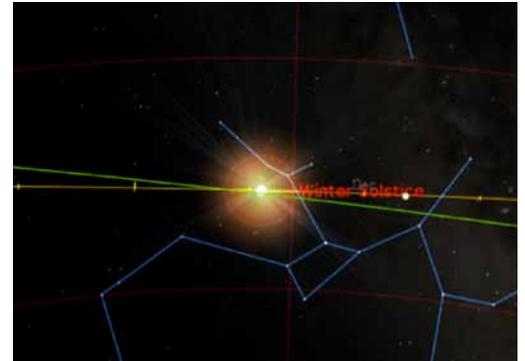


Fig. 2a: 10.6.1.9.10, 12 Ok 8 Pop, December 24, 949 (12/19 Julian) '83 GMT. Date from Dresden Codex, page 68a that references Bolon Yokte' K'uh and eclipses. Lunar orbit (green) crosses ecliptic (yellow) close to winter solstice.

See the "all-in-one-place" version of Grofe's three-part article on the IMS website at: www.instituteofmayastudies.org.

As I have previously demonstrated (Grofe 2009), the 340,465,290-day distance number on Palenque Temple XIV that links the deep time event on 13 Ok 18 Wo with the contemporary date 9.11.1.2.0, 9 Ajaw 3 K'ank'in is a whole multiple of the Palenque lunar synodic cycle of 29.5308642 days, which John Teeple (1930) had first identified. Similarly, the 490,862-day distance number that links the date of the Tortuguero Monument 6 building dedication on 9.11.16.8.18, 9 Etz'nab 6 K'ayab, to the future 13 Bak'tun completion is likewise a whole multiple of this same Palenque synodic lunar cycle, though we know that this cycle contains a slight error.

While a visible lunar eclipse that crosses the zenith occurred on the evening of January 25, AD 669 (January 22 Julian), some nine to eleven days after the building dedication (depending

on the GMT correlation used), the closest eclipse to the 13 Bak'tun completion is expected to occur nearly one month earlier, on November 28, 2012.

However, since the Palenque lunar value is slightly in error, we might expect that eclipse predictions far in the future may similarly contain more amplified errors, and Tortuguero astronomers may have expected an eclipse to occur only a few days prior to the winter solstice in 2012. I will be exploring this possibility in the future.

Curiously, when we examine the dates of two of the other references to *Bolon Yokte' K'uh*, we find that they both place the sun within two to six days of an eclipse node that crossed the sidereal position of the winter solstice. Therefore, eclipses would have occurred within two to eleven days from these dates. Victoria and Harvey Bricker (1988) have dated the caption from page 68a of the Dresden (Fig. 1), to 10.6.1.9.10 (Fig. 2a), December 24, AD 949 (December 19 Julian) noting that



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

continued from page 3

an eclipse followed three days later on December 27, corroborated by the eclipse glyphs we see above *Bolon Yokte'*.

Similarly, the text from the House C eaves in Palenque references *Bolon Yokte' K'uh* on 9.11.9.5.19 (**Fig. 2b**), December 23, AD 661 (December 20 Julian), and this closely reproduces the same pattern found on page 68a of the Dresden, though the Palenque text describes a house-entering ritual, and it does not directly reference the invisible lunar eclipse that would have occurred nine days earlier. Elsewhere (Grove 2007) I have provided evidence that Maya astronomers were capable of tracking the eclipse year and the position of the sun relative to the two lunar nodes. Given that the dates that reference *Bolon Yokte'* all cluster closely around eclipse events, while not directly targeting visible eclipses, suggests a technique of eclipse prediction through tracking the eclipse year.

While *Bolon Yokte'* appears to be associated with eclipses, these eclipses also appear to correspond to significant days in the tropical year, though not all of these eclipses correspond with the winter solstice.

We are left to wonder whether the Tortuguero astronomers were also anticipating such an eclipse close to the 13 Bak'tun completion and the winter solstice, especially given the mythological association between *Bolon ti K'uh* and the eclipse that preceded the flood that ended a previous age. That we should find this calculation to be in error should not come as any great surprise. Likewise, we would be wise to remember that these mythological and historical texts should not be taken as predicting any literal end of the world. However, we can see this as yet another fascinating possible example of how the Maya wove together precise (if not exactly accurate) astronomy and mythology in their deep time calculations.

As with all living mythological stories, we bring to our interpretations of these stories our own human experiences and meanings, including our hopes and our fears. Undoubtedly, the Maya did the same, and all mythological stories are crafted, shaped, and

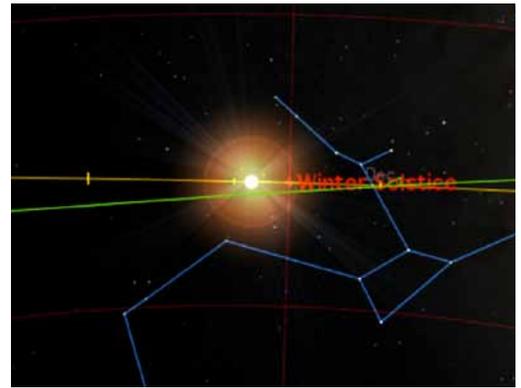
Fig. 2b: 9.11.9.5.19, 4 Kawak 2 Pax, December 23, 661 (12/20 Julian) '83 GMT. Date from Palenque House C eaves that references *Bolon Yokte' K'uh*. Lunar orbit (green) crosses ecliptic (yellow) close to winter solstice.

transformed by many storytellers over time. We must admit that we, too, are storytellers who are attempting to interpret and retell the rich and diverse mythological tradition of the Maya, though sometimes we may be relying more on our own myth-making abilities and cultural traditions to connect disparate facts, rather than on the evidence at hand.

We may find great commonalities in our shared human experience, but as Joseph Campbell always cautioned, we limit ourselves if we mistakenly succumb to the temptation to literalize mythological stories or predictions about the future. I would add that we also limit ourselves if we only consider our own interpretations and projections without attempting to strive to understand and compare them with various Mesoamerican perspectives that may be very different from our own – including diverse Maya perspectives that may even be very different from one another.

In our efforts to try to understand the many layers of meaning that many different Maya storytellers intended, we must also acknowledge what we find meaningful in these stories. As with all great literature and mythology, we inevitably reflect on how these stories may apply to us. Indeed, one of the functions of mythology is to help us bring to the surface aspects of ourselves and our world that may be less familiar. We can see how astrology or other forms of divination can function in this way – not as a literal determination of what will happen to us in the future, but a way in which to consider ourselves within a web of mythological stories that serve to connect us to a larger sense of ourselves in the cosmos. As Carl Jung also suggested, an understanding of our shared mythological stories may actually help to prevent us from literally and unconsciously acting them out.

Certainly, we can see the value in the story of the corrupt wooden people of the last world from the



Popol Vuh, and this stands as a warning and a reminder of the importance of respecting our connection to the natural world. Perhaps we do act out this story simply because it is not widely taught, and not enough of us fully appreciate or understand its meaning. Yet, this story has many versions in many cultures throughout the world, and we would do well to rediscover them. Beyond fear or projection, it is my hope that we may come to see this momentous year of the completion of 13 Bak'tuns as an opportunity to rediscover and appreciate the rich history, mythology, and astronomy of the Maya, and all we stand to learn from them.

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Editor's Note: We were introduced to Don Pablo Canché Balam when he was our January Explorer of the Month. In the February Explorer, Hilario Hiler penned a very interesting tribute. When the editor was doing research to find images for Hilario's story, he ran across a few nice photos by Macduff Everton. Reed contacted Macduff to get his permission to reproduce the images, and since then, Macduff not only gave his permission, but also emailed back with a lot more intimate photos of Don Pablo and news of a new book about the Maya that was released last month.

Personal Reflections of Don Pablo Canché Balam

by Macduff Everton



Dear Jim,

"Attached are some images of Don Pablo that I took over the years that you may reproduce in the IMS Explorer.

"I'm glad that Hilario is writing. I really enjoyed his tribute to Don Pablo. Hopefully he will send you more. He certainly has a lot that he could share with the world.

"I have a book coming out in early March from the University of Texas Press titled: *The Modern Maya Incidents of Travel and Friendship in Yucatán*. Here is a link for the book at UT Press: www.utexas.edu/utpress/books/evemod.html

"The book is the culmination of 40 years of work, documenting my friends' lives over that period of time, with additional chapters on Xocen, the Santa Cruz Maya (Cruzob) and one where I go out into the field with archaeologists to see what might have caused the abandonment of some of the Classic sites (or perhaps as important, what probably didn't cause problems). Don Pablo Canché Balam and his



Two images of Don Pablo Canché Balam while at his chiclero camp in 1971. Copyright ©Macduff Everton 2012.



Don Pablo with his granddaughters in Quintana Roo, from 2011. Copyright ©Macduff Everton 2012.

Macduff writes: "This image (at left above) is Pablo's favorite photo of himself – the one that he joked he wanted on his casket when he was buried last November. So, to honor his wishes, you might want to use this one – it is from 1988, shot right after Hurricane Gilbert swept across the Yucatán peninsula." Copyright ©Macduff Everton 2012.

life is an important part of the book.

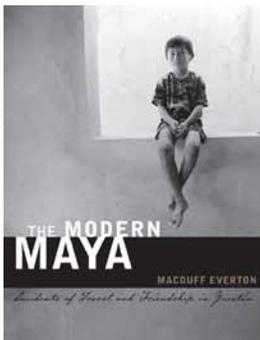
"Chapter 9 has: The Santa Cruz Maya: An account of how Pablo Canché Balam and Marcelino Poot Ek introduced us to the sacred villages, talking crosses, fiestas,

and celebrations of the Santa Cruz Maya; we witness the onslaught of development and tourism in their traditional lands and find a Talking Cross."

Best, Macduff

Comments and endorsements for:

The Modern Maya: Incidents of Travel and Friendship in Yucatán by Macduff Everton



"After decades on the Yucatán Peninsula Macduff Everton brings us not the mysterious Maya of

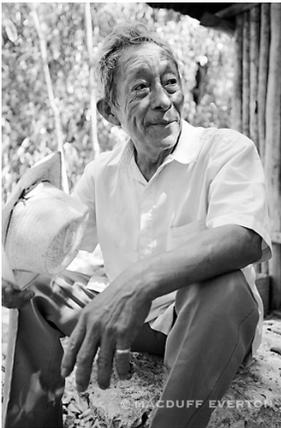
National Geographic, but, rather, a unique, honest, and moving portrait of ordinary Maya people struggling with the choices and stark changes modern times have forced upon

their lives. This is a stunningly beautiful and informative work every bit the equal of Walker Evans and James Agee's much heralded classic of the American South, *Let Us Now Praise Famous Men*. When it comes to the Maya, there's no other book like this, nor will there likely ever be another."

– Paul Sullivan, author of *Unfinished Conversations* and *Xuxub Must Die*

"In addition to its wonderful photography, what makes *The Modern Maya* stand out is the time Macduff Everton has spent, and spent so well, among the 'people of time.' Over more than forty years, he has befriended the Maya and they him, resulting in a deep, sensitive, and collaborative study of both individual lives and the life of one of the world's oldest,

continued on page 6



Don Pablo near the time of his passing. Copyright ©Macduff Everton 2012.

The Modern Maya: Incidents of Travel and Friendship in Yucatán

by Macduff Everton

continued from page 5

greatest, and most resilient civilizations. This book is essential for all who are curious about the Maya – and for anyone who wishes to understand the upheavals faced by traditional peoples everywhere in our unsteady world.”

– Ronald Wright, author of *Time Among the Maya*



Quintana Roo, Mexico; married couple in their house after dinner, he is about to sing to her. Copyright ©Macduff Everton 2012.

Check out Everton’s website at: <http://macduffeverton.com>

Get a glimpse of his new book at: www.utexas.edu/utpress/books/evemod.html

“Macduff Everton’s photographs are some of the most haunting and beautiful documents of Maya life – ancient and modern – I have seen. They provide viewpoints that are uniquely his own, and with artistry and sensitivity, they open up for us, the Western world, a window in the experiences of another people.”

– Linda Schele, co-author of *The Blood of Kings, Maya Cosmos, A Forest of Kings, and The Code of Kings*

Macduff Everton gives a sense of place, whether portraits of individuals or portraits of a landscape. His B&W documentation in Yucatán of individuals and their families over twenty years resulted in the seminal publication *The Modern Maya: A Culture in Transition*

(Univ. of New Mexico Press, Albuquerque, 1991). His latest release, *The Modern Maya Incidents of Travel & Friendship in Yucatán* (Univ. of Texas Press, 2012) chronicles their changing lives over a 40-year span.

Everton exhibits his photos Nationally and Internationally. He is a contributing editor at *National Geographic Traveler* and *Islands Magazine*. He also collaborated on the book – *The Code of Kings The Language of Seven Sacred Temples & Tombs* – on Mesoamerican sites with archaeologists/epigraphers Linda Schele, Peter Matthews and Justin Kerr. Everton enjoys working with his wife, Mary Heebner, an abstract painter and writer. Their two very different visions of a place often inform each other’s work.

Maya Burial and Artifacts Uncovered in Downtown San Ignacio, Belize

Excitement was intense in San Ignacio, Cayo District, Belize, on Sunday, January 22, 2012, as a routine construction dig turned into an impromptu archaeological excavation when pottery and human remains were discovered on Burns Avenue, one of the principal streets of San Ignacio Town.

Director of the Institute of Archaeology in Belize, Dr. Jaime Awe, reported that he and a team of university and high school students, citizens, visitors and his staff had been working to excavate and document a significant archaeological find right in downtown San Ignacio.

Apart from finding a range of artifacts, they also discovered the remains of what appears to be a Maya elder, who was buried in a fetal position about two meters below the surface, Awe said. He probably lived around 200 CE (the Late Preclassic Period).

The location where the remains were found, said Awe, was obviously part of the ancient Cahal Pech community, which may have become flooded, forcing people to vacate the area.

As to the significance of the discovery, Awe said, “The find is quite important, for it tells us that there were households in the area of downtown San Ignacio during the first two centuries before Christ. These households were part of the urban population of Cahal Pech. Our excavations suggest that the households may have been flooded following a major storm in the past.

“Even in modern times, this part of San Ignacio has been inundated after hurricanes and major tropical storms. This may have forced the inhabitants to relocate, abandoning the site for higher ground. Here we are digging through the foundation of what was apparently a thatched house



L) Dr. Jaime Awe oversaw the excavations. R) Human remains.



L) An intact ceramic pot. R) Various trenches along Burns Ave.



with windows of about 2 meters.”

Awe mentioned that they also discovered several whole ceramic vessels, deer antlers modified for tools, fragments of obsidian blades, as well as fragments of fresh water shells of organisms that were probably common as food at the time.

Source: From articles at: <http://belizean.com> and www.amandala.com.bz. Photos courtesy of the Belize Institute of Archaeology. Submitted by Scott Allen.

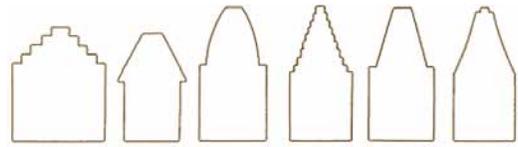
Institute of Maya Studies Line-up of Presentations!

April 11, 2012: IMS Explorer Session: **"Getting to Know: Maya Vaults"** with **Joaquin J. Rodriguez III, PE, SECB**



Our IMS Director of Research has released a new study of ancient Maya vault analysis. In the investigation, the mass stability and internal stresses of Maya vaults were calculated and compared. Time and location distribution data was also incorporated in the research. Previous objectives to learn about the actual stability of the so called "false arch" vs. true arching behavior are clarified.

The cover of the IMS publication features the interior of the Codz-Poop at Kabah by Frederick Catherwood.



Corbeled vaults are arches formed by laying consecutive courses of horizontal stone with progressively smaller gaps to create a curved or triangular opening. Various styles of vaults are evident at Maya sites all over Mesoamerica.

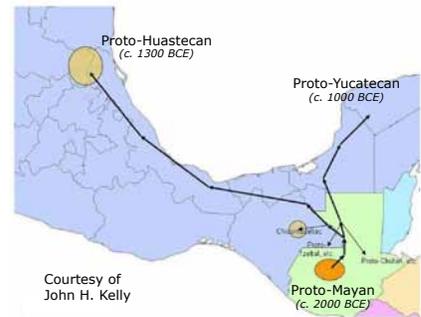
Joaquín J. Rodríguez III is a Professional Registered Engineer in Florida and other states with degrees in physical sciences from the University of Florida and Stetson University. For the past 20 years he has worked with the IMS in investigating Maya building construction practices and technology.

April 18: IMS Presentation: **"The Huastec Culture: History and Sculpture"** with **Marta Barber**



*Huastec figurines (250-900 CE).
 Museum of Anthropology in
 Xalapa, Veracruz, Mexico.*

The ancient Huastec civilization is thought to date back to approximately the 10th century BCE, although their most productive period of civilization is usually considered to be the Postclassic, between the fall of Teotihuacan and the rise of the Aztec Empire. They inhabited the states of Hidalgo and Veracruz, concentrating along the Panuco River and the coast of the Gulf of Mexico.



*Courtesy of
 John H. Kelly*

The Huastec were admired for their abilities as musicians by other Mesoamerican peoples. Some of the ceramics found dating to the Middle Formative period resemble Preclassic objects from Uaxactún, a Maya site in the Petén.

Their distinctive sculpture opens a window to this little-known civilization. **Marta Barber** will also share IMS member photos from a recent visit to the area.

Linguists have approximated that the precursor to the language of the Huastecs diverged from the Proto-Mayan language between 2200 and 1200 BCE. Of all the languages descended from Proto-Mayan, the proto-Huastecan language was the first to split from Mayan proper. The only other language, besides Huastec, which arose from proto-Huastecan was Chicomuceltec (also called Cotoque), a language once spoken in Chiapas, but now extinct.

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

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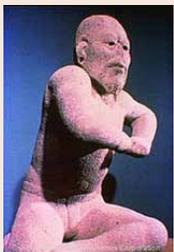
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Coming up next month:



The Case Against Sham Shamans: Counterfeit Artifacts

Maya enthusiast, *Explorer* subscriber and collector of Mesamerican artifact replicas **Mark Cheney** has submitted a relevant article in response to the detrimental affect of counterfeit Maya replicas in the market and in museum collections based on the recent book *Faking Ancient Mesoamerican* (2010) by Dr. Karen Olsen Bruhns, archaeologist, and Dr. Nancy L. Kelker, art historian.

Getting to Know the pre-Maya Site of Izapa with V. Garth Norman

The Mundo Maya group has just initiated a new website that features informative texts and beautiful photos of ancient archaeological sites that you might want to visit this year. Listed among their featured Top 10 sites of interest is the little-known pre-Maya site of Izapa located in Chiapas, Mexico.

This is great timing as in the *May Explorer* we feature an article by leading Izapa archaeologist, epigrapher and archaeo-astronomer **V. Garth Norman** as he shares new discoveries of the ancient Izapa-Maya calendars in his latest book, *Izapa Sacred Space – Where Time Began* (rel. 2012). Norman will also present his latest program for the IMS on Wednesday, May 16.

The Xalapa Museum

Recently an adventurous group of IMS members returned from a trip to the Mexican Central Highlands and the Gulf Coast region. A highlight of the journey was their visit to the Museum of Anthropology of Xalapa. IMS member **Janet Miess** has submitted a nice report with images that she photographed. The museum presents almost 30 centuries of art and history, while it guards the most important collection of pre-Columbian works produced by the groups who have been living in the state of Veracruz; 2,500 pieces are exhibited in 18 galleries and 4 patios.



Ceramic Jaguar from El Zapotal.

The Legend of the Dwarf and El Divino Pyramid at Uxmal

Due to the final length of other articles in the *April Explorer*, this previously announced follow-up article to the story in March about Friar Estanislao Carrillo will appear in the May issue. **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:

April 4, 8 pm: **IMS Board Meeting**

April 11, 8 pm: *IMS Explorer Session*

"Getting to Know: Maya Vaults"

– with our IMS Director of Research, **Joaquín J. Rodríguez III**. The program focuses on structural and analytical data of ancient Maya corbeled vaults that was recently released in a new IMS publication.

April 18, 8 pm: *IMS Program*

"The Huastec Culture: History and Sculpture" – Explore an ancient civilization that split from the pre-Maya 3,000 years ago, with **Marta Barber**.

May 16, 8 pm: *IMS Program*

"Izapa: The Stela 5 Creation Story and World Ages" – author and researcher **V. Garth Norman** presents his findings and insights from 40 years of investigations at the pre-Maya site of Izapa. He has a new book available.

Upcoming speakers at the IMS!

Our public programs for 2012 will feature many notable presenters.

Scheduled to appear: David Lee, Victoria Bricker, Francisco Estrada-Belli Payson Sheets and Constantino Torres.

Upcoming Events and Announcements:

April 26-29: Maya Conference

"The Maya at the Lago (M@L)" –

A four-day "Everything Maya" event that's comprised of lectures, workshops, and exciting social activities. To be held in Davidson, NC. More information and registration at: www.mayaatthelago.com

May 4-6: Symposium

"30th Annual Maya Weekend" –

This year's event is held in conjunction with the exhibition *Maya 2012: Lords of Time*. 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 Univ. of Penn. Museum of Archaeology and Anthropology, in Philadelphia, PA. Additional details at: www.penn.museum/college-and-adults/201-maya-weekend.html

Through June 30: *Art Exhibition*

"Aztec to Zapotec II: Selections from the Ancient Americas Collection"

– Featuring more than 180 works and representing a time period of more than 3,000 years,

the exhibition gives a rare glimpse into the life of various pre-Columbian cultures including the Aztec, Maya, Moche, Nasca, Inca and Zapotec. At the Orlando Museum of Art, Orlando, FL. Get more info at: www.omart.org/exhibitions/aztec-zapotec-ii

Through July 1: Museum Exhibition **"Children of the Plumed Serpent: The Legacy of Quetzalcoatl in Ancient Mexico"** – The exhibition

will explore the extraordinary wonders in fresco, codices, polychrome ceramics, gold, turquoise, textiles, featherwork, shell, and other precious materials that were produced by a confederacy of city-states in southern Mexico, largely dominated by Nahua, Mixtec and Zapotec nobility. Calling themselves the "Children of the Plumed Serpent," because of their belief that Quetzalcoatl, the human incarnation of the Plumed Serpent, had founded their royal lineages, they resisted both Aztec and Spanish subjugation between 1200 and 1500 CE. At the Los Angeles County Museum of Art, Los Angeles, CA. Info at: www.lacma.org/art/exhibition/children-plumed-serpent-legacy-quetzalcoatl-ancient-mexico

