



IMS Explorer

Our Explorer of the Month is man who has worked tirelessly in both well-known sites and ruins that you never heard of, in Campeche State, Mexico. He recently received his Ph.D., but who is he?

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



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Water Lily Serpents at Campeche's Tohcok Structure 2

by **Antonio Benavides C. and Sara Novelo O., INAH Campeche**

Tohcok's Structure 2 was excavated between September and November of 2011. The site is located six km west of Hopelchén, in the northeastern Campeche Chenes region.

The oldest reference to the site dates from 1845, when Juan Pío Pérez (1999) wrote a list of inhabited sites in Yucatán and he mentioned the hacienda Tacoc. During those years, the three peninsular entities formed a single territory and the State of Campeche separated in 1857. Some years later the place was also recognized as Tacó in some maps (Antochiw 1994, Maps 143 and 144). The meaning of the place-name ("precious flint blade") probably refers to the mural painting (today destroyed) reported in 1950 by Edwin Shook and Tatiana Proskouriakoff (1951). Unfortunately, the Campeche-Hopelchén road construction operations had seriously affected the Maya vestiges since the end of the 1930s.

On the jambs of a room of Structure 1, there was a dancing man holding an ax, a round shield and a four-flint-bladed weapon. His body is painted black. He wears jaguar pelt pants and also has jaguar claws as feet, as well as the tail of the feline. His legs show the K'in (sun, day) sign. On the floor, there was an incenser with spikes (possibly a representation of the Oxkutzcab applied ceramic type, dated between 800-1000 CE) and on it lies a nude sacrificed individual. On top of the sacrificed person is glyph T600, related with a "canes bundle" and associated with the 52-year cycle (Fig. 1).

The lower register only preserved some floral elements.

Fig. 1: A dancing jaguar-man with four flint blades.



Bordering the previous images there was a glyph band where Graña-Behrens (2002) has read a short calendar count 12 (tun?) 2 ahau, that could correspond to two probable dates: 9.15.12.0.0 (July 16, 743 CE) or 10.8.12.0.0 (Sept. 10, 999 CE). According to ceramic material and architectonic information the most probable to consider is the second one.

In general terms, the painted man in black is similar to those represented on the Cacaxtla murals. However, the four-flint-blades weapon is not a common one and we only have found some similarity with one weapon used by one of the Mul Chic mural warriors (Cfr. Piña 1964).

Raúl Pavón and Román Piña Chan restored the still-standing architecture near the road in 1951. George Andrews visited Tohcok in 1974 and drew a sketch map of the "painted jambs building" in 1983, which he designated as Structure 1 (Andrews 1997). He also noted the combination of Puuc and Chenes features at the site. A brief maintenance season was directed by INAH's Renée Zapata in 1995. Karl Herbert Mayer visited Tohcok in 1998 and registered two stone sculptures previously unreported (Mayer 1999).

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IMS Presentation: June 20, 8 pm



Huunal

Palace

"The Last Days of a Maya Royal Court: Evidence from a Royal Palace at El Perú-Waká"
with **David F. Lee, Ph.D.**



**Jim Reed,
Editor**

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Picking Up the Pieces: The “Queen’s Tomb” at Waká

The spectacular contexts of Maya royal burials are the source of some of our most detailed archaeological data. Archaeologists must not only draw on training and experience, but must also keep an open mind to what might seem unlikely possibilities in order to unravel these narratives. A number of tombs have recently been discovered at Waká that contribute to the understanding of past Maya culture. One that is particularly important is the “Queen’s Tomb.”

While conducting excavations to collect stratigraphic ceramic samples, Canadian archaeologist and Southern Methodist University’s David Lee, Ph.D., discovered a royal burial chamber within one structure atop the main palace complex. The burial contained remains identified by project bioarchaeologist Jennifer Piehl as that of a female ruler or queen and over 2,400 artifacts.

“It is an important discovery,” notes Lee, “An important piece of the much larger puzzle of the lives and deaths of the people we regard as the rulers of this site.”

The individual was interred in a vaulted burial chamber that was built

inside the shell of an existing building atop the palace acropolis. A preliminary analysis of the 23 complete vessels found in the chamber



David Lee, second from right, at Waká. Proyecto Arquelógico Waká.

suggests a Late Classic burial date, estimated between 650 and 750 CE. The interment, which contained artifacts of greenstone, shell and obsidian, provides significant information about the importance of this person during her life. The woman’s royal status was identified by the presence of greenstone plaques that form a war helmet and by the presence of a carved royal jewel, or “huunal,” that may have once been a part of this headdress.

Program note: On June 20, David Lee will present his research in person at the IMS. See his announcement on page 7.

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An Interview with our Explorer of the Month

Editor’s Note: Our IMS website has been revamped and redesigned with new features. This interview is already on our new website and is accessible at: www.instituteofmayastudies.org. Check it out!

Antonio Benavides Castillo

IMS: Great to be in contact with you. What University and/or Organization are you currently working with?

ABC: Centro INAH Campeche (Instituto Nacional de Antropología e Historia)

IMS: What type of archaeology do you do?

ABC: Project management, excavation, and restoration in the field and, of course, research and data compilation in the office.

IMS: Which Project/Site(s) are you currently working on?

ABC: Edzná. Another field project is MANZANA (Mantenimiento a Zonas Arqueológicas No Abiertas al Público). This project looks for unknown or very poorly known sites, lost in the jungle, whose buildings are in danger of collapse. Maintenance is coordinated, along with the registration of the principal features of the site. Some examples: Balché, Chunyaxnic, Sisilá, Chelemí, Hwasil, Sabana Piletas and Xuelén.

IMS: What are some of the previous projects/sites that you have worked on?

ABC: Cobá (Quintana Roo); Chacmultún (Yucatán); Okolhuitz, Jaina and Uxul (Campeche).

IMS: What would you say is the most interesting find from the field?

ABC: New architectonic information (piece by piece) to understand the development of Maya architecture.

IMS: What is the strangest thing you have encountered in the field?

ABC: Not strange, but nice: animal life.

IMS: What criteria do you go by when choosing a site to work at?

ABC: Each site has specific problems or answers to solve. Extension, chronology, architecture, development, iconography, regional relations, etc.

IMS: What size crew do you have working with you?

ABC: It depends on the funds available and the amount of time to spend in the field. Now at Edzná, for example, I work with 3 archaeologists, one topographer and about 50 workers (including 13 stone masons).

IMS: Do you have problems with looters?

ABC: Sometimes, but those are rare cases.

IMS: Thank you for sharing, Antonio!



IMS Explorer of the Month:

Antonio Benavides Castillo, Ph.D.

A good friend of the IMS,

Antonio has always been willing to publish his work in the Explorer, plus meet with IMS groups as they pass by, visiting sites in Campeche. Check out his latest article about Tohcok (cowritten with archaeologist Sara Novelo O.) on pages 1, 5 and 6, plus the interview at right.



Cerén is in the fertile Zapotitán Valley. Sheets descends to view excavations that have revealed 12 structures, including a sweatbath.

Between Two Volcanic Eruptions: The Ancient Maya Village of Cerén

Program background for the June 13 IMS presentation with Payson Sheets, Ph.D.



Cerén, or Joya de Cerén, is the name of a village in El Salvador that was destroyed by a volcanic eruption. Known as the North

American Pompeii, because of its level of preservation, Cerén offers a fascinating glimpse into what life was like 1400 years ago.

Shortly after dinner started, one early evening in August about 630 CE, the Loma Caldera volcano of north central El Salvador erupted, sending a fiery mass of ash and debris up to five meters thick for a distance of three kilometers. The inhabitants of the Classic period village now called Cerén, a mere 600 meters from the volcano's center, scattered, leaving dinner on the table, and their homes and fields to the obliterating blanket. For 1400 years, Cerén lay forgotten, until 1976, when a bulldozer inadvertently opened up a window into the perfectly preserved remains of this once thriving community.

Although it is presently unclear how big the town was before it was destroyed, archaeological excavations conducted by the University of Colorado under the auspices of the El Salvadoran Ministry of Culture have revealed an astonishing amount of detail of the working lives of the people who lived at Cerén.

Components of the village



Excavations around one household revealed the main house with a bed, a kitchen, supply room and a garden.



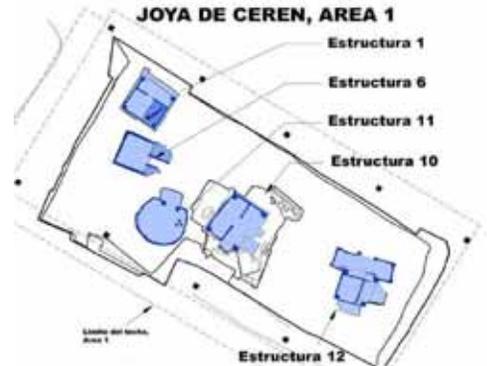
Sheets presents a cast of preserved manioc compared with a fresh sample.

excavated so far include four households, one sweatbath, a civic building, a sanctuary, and agriculture fields. Negative impressions of agricultural crops, saved by the same flash-heat that preserved images at Pompeii and Herculaneum, included 8-16 row corn (*Nal-Tel*, to be exact), beans, squash, manioc, cotton, and agave. Orchards of avocado, guava, and cacao grew outside the doorways.

Artifacts and Daily Life

Artifacts recovered from the site are just what archaeologists love to see: the everyday, the utilitarian wares that people used to cook in, to store food in, to drink chocolate from. The evidence for ceremonial and civic functions of the sweat bath, sanctuary, and feast hall is fascinating to read and think about. But really, the most spectacular thing about the site is the everyday normality of the people who lived there.

Household 1 (above, right), for instance, is a cluster of four buildings, a midden, and a garden. One of the buildings is a residence; two rooms made of wattle and daub construction with a thatched roof and adobe columns as roof supports at the corners. An interior room has a raised bench; two storage jars, one containing cotton fibers and seeds; a spindle whorl is close by, suggestive of a thread-spinning kit.



Structures defined within Area 1 include Household 1 – a metal roof covers all.

Structures at Cerén

One of the structures is a ramada, a low adobe platform with a roof but no walls; one is a storehouse, still filled with large storage jars, metates, incensarios, hammerstones and other tools of life. One of the structures is a kitchen; complete with shelves, and stocked with beans and other foods and domestic items; chile peppers hang from the rafters.

While the people of Cerén are long gone and the site long abandoned, the excellent interdisciplinary research and scientific reporting by Payson Sheets and others, have made the archaeological site of Cerén an indelible image of life as it was lived 1400 years ago – before the volcano erupted.

Hear Payson Sheets recount the whole story at the IMS on June 13.

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Part I: My Visits with the Lacandon

By **Hilario Hiler**

After having read *Lacandon Dream Symbolism*, by Dr. Robert D. Bruce, I felt the urge to visit the Lacandon people and see their high jungle. Even more so after I learned something about Don Carlos Frey, the first white man to see the site of Bonampak. He walked from the United States to Chiapas, seeking the Lacandones who live in the rain forests. I also knew that the Yukatek Mayan language I speak is very similar to the language spoken by the Lacandon and that might help me communicate with them.

In 1974, in a small bush airplane, a Japanese man and I took off from the town of Palenque, Chiapas, and landed in the village of Lacanjá, which sits next to the river of the same name. We were well received and when they heard me speaking Mayan, we were taken to the farmyard of Vicente Bor and another man (perhaps Chan Bor or Obregon). They lived in the same yard and seemed to be related. We were told we could hang up our hammocks in the palapa (a hut that is open on one side). What an excellent start!

While sitting around a small branch of the river, the question came up, "what will we eat tonight?" My ears perked up as I was very interested (and am now writing a cookbook!). I had brought some fish hooks and a line; dropping them into the river we rapidly caught six fresh water fish. These we cleaned and put into a pot of water over the fire with some chives, and salt added, nothing more. We all ate this fish soup for dinner with large hand-made corn tortillas, with lime and chili on the side.

I spent one week in Lacanjá. On Christmas Day, all the people of the village were sitting on the side of the grass airstrip where the most shade was to be found, sharing tamales, and other corn breads and corn drinks, along with some hunted jungle meat. Then, out of the bush appeared a Lacandon man, who proceeded to show me an old 3-D viewer with a disc of color photos of the moon landing! While I was looking at them, he asked me if I believed that we really landed on the moon, and would I want to go up? Answering him, I said that I do



Over the years, K'in García from Najá has sold bows and arrows at Palenque. Copyright ©Macduff Everton 2012.

Boy in a waterfall around Palenque. Copyright ©Macduff Everton 2012.



believe we landed on the moon, but that I am a spear fisherman and cave diver, who shall remain on earth to help take care of her. He then responded, "You are just scared!" Explaining to me that out and up is the only way to go, that man has always been pointing up.

When the airplane arrived to fly us back, the people did not ask me for shotgun shells or batteries or medicine. They thought it would be a whole lot better for me to bring them a truckload of women from Yucatán, to help them with their lives. Once again, another great calling in life that I passed up! I mean, it would have been very exciting to deliver a truckload of Mestizas to the Lacandones!

A few years later in Albuquerque, NM, outside a Big Mac franchise, I saw that someone had paid money to put on a large billboard the following: "We must go up, to give the earth some space and a rest, so that our boys and girls may play with their fission, and fusion, have another place to take garbage – a safe house, and a place to expand onto."

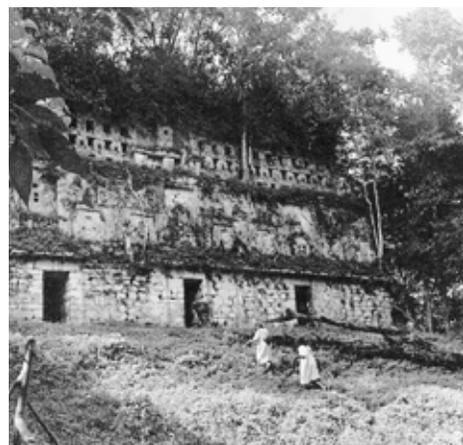
Some time later, on one of my many visits to Trudi Blom's *Na Bolom* in San Cristóbal de las Casas, Chiapas, I saw a very old Lacandon leader and wise man walk by. I did not know at that time that it was Chan K'in Viejo, the *To'ohil* or



Waterfalls along the Río Lacanjá. Courtesy of <http://galeria.gantec.org>



The biodiversity of Laguna Lacanjá in the Montes Azules Biosphere Reserve in Chiapas and the surrounding forest is protected by the local Lacandon community of Lacanjá Chansayab. The community is prospering from a thriving ecotourism industry. Courtesy of <http://biodiversity.tamu.edu>



Chan K'in Viejo with of his sons at the temple of Hachakyum, Yaxchilán, 1974. ©2007 Asociación Cultural Na Bolom A.C. / Gertrude Blom bearing witness, Alex Harris and Margaret Sartor, The University of North Carolina Press, 1984.

prophet-leader of Najá (Great Water House village). When I did learn that he was living in Najá village as the chief, and prayed to the Maya Gods, I knew that I had to go visit him ... and his community. I mean, this was exciting! I felt a strong call to go and spend some time there, in Najá.

Editor's note: Part II of Hilario's account of his visits to the Lacandon villages will appear next month, in the July 2012 Explorer. 🏠

Water Lily Serpents at Tohcok Structure 2

continued from page 1

The 2011 field season paid attention to different conservation problems at Structure 1 but concentrated labors on Structure 2. The only description of this building was that of American architect George Andrews (1997: 147), who visited the site on several occasions. However, his plan includes four rooms, as some structures reported at San Miguel Pakché, Macobá or Ichpich, but our excavation revealed a different architectonic distribution.

Tohcok's Structure 2 has an almost square platform on its southern section and at least two rooms on the northern sector. The vestiges we found had been seriously affected by machinery (probably during the road construction) and stone robbers (during the second half of the XXth century). The platform covers around 80 m² and has stairways on its eastern and western sides; a column occupies the central point. We also found stairways on the northern section of the building but we could not find their endings, probably running east and west as part of a bigger platform (Fig. 2).

Despite the affects caused by destruction and looting, the southern side of the Structure 2 platform conserved three mosaic-stone masks; a central one and others at the corners. The corner motives are folded to the north so you have to stand away from the corners in order to have a comprehensive view of the masks. Their features indicate they are representations of Water Lily Serpents (Cfr. Baudez 2004: 110, Fig. 40; Schele and Freidel 1990: 418).

Serpents have bony mandibles but with three reptile scales on each side; dental pieces are curved, noses were not preserved (but some fragments indicate they were curved) and eyes were stucco finished. Square ear-plugs had flowers on the bottom and laid down T symbols on the sides. From the central ear-plugs,



Fig. 5: Example of Water Lily/Skull motives from Kerr vase 5961.

bud stems interweave forming circles and link with stems coming from the corner masks. Those bands or stems finish with hanging down flowers, each one with two or three interior elements (Fig. 3).

The northern sections of the masks show us another element: the stems copy the vegetable twists around and ends with a human face as a flower (Fig. 4).

The association between the Water Lily Serpents and human beings seems to allude to the renovation cycle that was often depicted by the ancient Maya. A similar allegory is the one reported on one Late Preclassic stucco mask found at El Tigre; on top of the ear-plugs of an Earth Monster (there presented as a mixture of iguana and crocodile) are two human heads looking up. They were interpreted as dead ancestors (Vargas 2000, 2001: 57). Nevertheless, the Tohcok representations, originally more than six (because they also have been found on the outer side of Room 1), could be interpreted as the resurrection of different men embodying the Maize God.

This form of representation has been reported on several occasions and the mythical origin seems to date back to the Pre-Classic period. One of the first versions of the myth has been registered at the San Bartolo, Guatemala, murals (Saturno 2006). Another version is that of Palenque's Foliated Cross Temple, where at both sides of the central axis emerge branches with human heads. In a similar way, many polychrome vessels (see K623, K1941, K4957, K5452, K5941, K5961, K7980 and K8252 in the Kerr Vase Database at www.famsi.org) show vegetal elements with flowers growing out from human skulls (Fig. 5).

Some of those ceramic examples include a circle with crossed lines evoking the turtle carapace. This element, manufactured with stucco

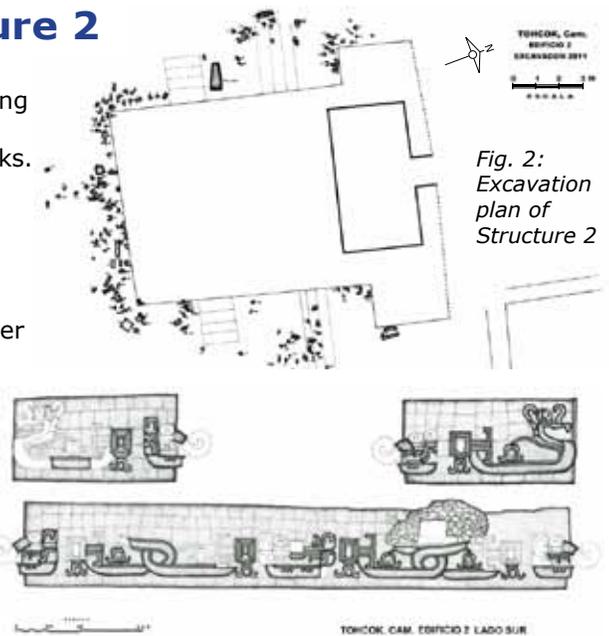


Fig. 2: Excavation plan of Structure 2

Fig. 3: Renderings of the masks on Structure 2



Fig. 4: General view of the southeastern mask.



Fig. 6: This element, composed in stucco, evokes the image of a turtle carapace – A carved myth in stone.

(10 cm in diameter) was also registered at Tohcok (Fig. 6). The interesting fact here is that we have the myth represented with stone sculpture integrated to architecture.

Room 1 of Structure 2 covers an average of 21 m². The entrance is 123 cm wide and at both sides of the inner northern wall, the team registered cord-holders. They were prepared by cutting small notches on the edges of some of the veneer stones. The southeast and the southwest corners of Room 1 also portray masks with sprigs ending with human heads (Fig. 7).

Room 1 has only one entrance looking to the north and Room 2

continued on page 6

Water Lily Serpents at Tohcok Structure 2

continued from page 5

very probably had its only entrance looking to the south. They are separated by a narrow (1.60 m) aisle that is still covered with rubble. Both had vaulted roofs, but without capstones. Instead, each used flat stones that formed a triangle on the top of the ceiling (Fig. 8).

This vault variation is not common, but has been reported at a few sites such as Banquetatunich (18 km southwest of Uxmal; Barrera 1978), Edzná (Room 12, second level of the Five Stories Building; Benavides 1997:48); Sayil, (Room 50, the Palace; Pollock 1980: 97-99) and Yaxché-Xlabpak (Room 8 of Building III; Benavides 2005: 34-35).

Besides the removal of tons of rubble, excavations yielded two relics: a stone human head (Fig. 9) and a flint artifact. The head could once have formed part of the interior decoration.

Many veneer stones recovered from the rubble still had the plaster coating and some of them had fragments of black (charcoal?) drawings. The themes are crude and perhaps traced after the abandonment of the site during Post-classic times.

One of the blocks shows a person's head hanging down between his own legs. His hair is hanging down due to effects of gravity (Fig. 10). Another block presents an individual with his left knee on the ground and his right foot upright. Other stones only preserved the remains of linear or round lines. The only block decorated with red paint shows a human right hand.

Acknowledgements

The restoration technicians were coordinated by Leticia Jiménez, with the participation of Diana Arano Recio, Iliana Isabel Arroyo Garcés, Aída Rosalba Arroyo Garcés and Juan Valentín Hernández Canché. Specialized masons came from Cumpich, with Perfecto Ucán as their leader. Rigoberto Castillo Martín was an efficient driver and the team of workers came from Hopelchén.

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Fig. 7: One of the masks with sprigs ending with human heads, from Room 1.

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Fig. 9: A stone human head recovered in the excavations.

Fig. 10: Proof that the Post-classic inhabitants of Tohcok had a sense of humor.

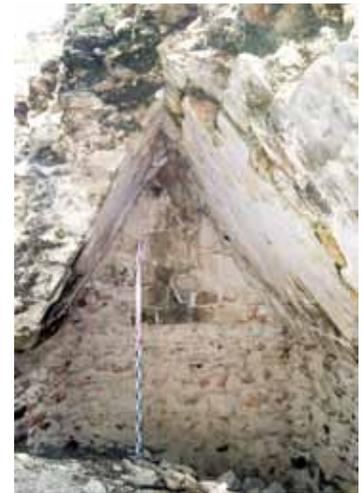


Fig. 8: Both Rooms in Structure 2 feature vaulted roofs without capstones.



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Institute of Maya Studies Line-up of Presentations!

June 13, 2012: IMS Explorer Session:

"Between Two Volcanic Eruptions: The Ancient Maya Village of Cerén"

with **Payson D. Sheets, Ph.D.** Univ. of Colorado–Boulder

A cataclysmic volcanic eruption occurred from the Ilopango Caldera, now dated to the early 6th century CE. It rendered El Salvador and surrounding areas uninhabitable, and eliminated the Miraflores branch of Maya civilization.



Payson Sheets

Local recovery required a few decades, and the Maya that founded Cerén were among the earliest colonizers. They established a surprisingly successful adaptation, life style, and exuberant religious life within the household and at the community level. That came to an abrupt end when a very close volcanic vent, Loma Caldera, erupted and buried the village under 4-7 meters of volcanic ash. We will explore their successes in the middle of the Classic Period. **See program article on page 3!**



Excavations have revealed four households, one sweatbath, a civic building, a sanctuary, and gardens.

June 20: IMS Presentation:

"The Last Days of a Maya Royal Court: Evidence from the Royal Palace at El Perú–Waká, Petén, Guatemala"

with **David F. Lee, Ph.D.** Waká Research Foundation, St. Louis, MO

The site of El Perú (named Waká in inscriptions) was occupied for nearly a thousand years, and its people participated in many of the most famous events of the Maya Classic period. They saw the arrival of Siyaj' K'ak', the powerful general "from the west" whose conquests changed the course of Maya history; they were willing allies in the drive by Yuknoom Ch'een II, the great Snake king of Calakmul, to dominate the Maya Lowlands.

But in the end, as with all the cities of the Classic period, the reign of Waká's divine kings came to a close in the first decades of the 9th Century CE. This lecture presents some of the remarkable evidence uncovered at the city's royal palace complex during more than four years of research with El Perú-Waká Archaeological Research Project.

See program article on page 2!

David Lee has worked in the Maya region for more than 15 years. He holds bachelor's degrees in anthropology, and administration and policy from Trent University in Ontario, Canada, a Master's degree and Ph.D. in anthropology from Southern Methodist University in Dallas, Texas. David worked in Belize for many years under direction mentorship of Dr. Jaime Awe before shifting his research focus to the site of El Perú-Waká, under the direction of Dr. David Freidel. David lives in Dallas with his wife, Sarah Sage.



David atop the palace where he uncovered the "Queen's Tomb".

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Coming up next month:

The Transit of Venus and the Self-Sacrifice of Hun Ajaw with Michael J. Grofe, Ph.D.

Hopefully you are aware of the important astronomical events that are happening right now in 2012. In late May and early June of this year, we will be witnessing a series of rare events involving an annular eclipse of the sun on May 20, followed by a partial lunar eclipse on June 4, and the rare transit of Venus on June 6. The transit of Venus usually occurs twice every century in pairs separated by eight years, while the close pairing of the transit with an eclipse event is even more rare. The last such event that took place was on June 3-4, 1769, with a solar eclipse occurring only several hours after the transit. There is no evidence that the Maya knew about the exact transit of Venus, which involves the rather difficult Earth-based observation that Venus passes directly in front of the sun during inferior conjunction. However, it is clear that the Maya and the peoples of Mesoamerica took notice of the heliacal rise of Venus as morning star immediately following its inferior conjunction, approximately every 584 days. We'll explore how the Maya recorded and symbolized this movement in their astronomical tables and in many parallel mythological stories.



The Maler Ruins of Vena Revisited with Stephan Merk, Mexico

The German-Austrian explorer Teobert Maler (1842-1917) dedicated several years of his life to discover, describe, and photograph ancient Maya ruins in the Yucatán. Between 1886 and 1894, he inspected the northern part of the peninsula, that is, the Mexican states of Yucatán, Campeche and Quintana Roo. Maler was the first one, after Stephens and Catherwood, who seriously searched for ruins in the northern Yucatán. He discovered and revisited around 100 sites in the Puuc and Chenes areas. He finished his systematic search in that part of Mexico in June 1894, and the last Maya site Maler explored was the ancient Puuc-style site of Vena. Merk pens an informative article that chronicles not only Maler's visit, but also the results of Merk's more recent exploration of the site.



"Part II: My Visits with the Lacandon" by Hilario Hiler

If space permits, we'll present the continuation Hilario Hiler's article, this time reporting on his visit, in 1984, to the Lacandon village of Najá. For ten days, he hung his hammock inside the compound of three houses of Chan K'in Viejo. Chan K'in was the *To'ohil*, or prophet-leader, of Najá (Great Water House village).

Upcoming Events at the IMS:

June 13, 8 pm: *IMS Explorer Session*

"Between Two Volcanic Eruptions: The Ancient Maya Village of Cerén, El Salvador"

A Maya village was buried about 1400 years ago – with **Payson Sheets**, Ph.D., of the University of Colorado, Boulder.

June 20, 8 pm: *IMS Program*

"The Last Days of a Maya Royal Court: Evidence from the Royal Palace at El Perú-Waká, Petén, Guatemala"

– **David F. Lee**, Ph.D., will present four years of research, including the discovery of the tomb of a female warrior queen, on behalf of the El Perú-Waká Archaeological Research Project.

July 11, 8 pm: *IMS Explorer Session*

"The Relationship Between Visionary Plants and Iconography in the Art of Tiwanaku, Bolivia, ca. 300-900 CE"

– with **Constantino Manuel Torres**, Ph.D.

July 18, 8 pm: *IMS Program*

"Bolon Octe and Venus in the Dresden Codex"

– with **Victoria R. Bricker**, Ph.D., Tulane University and University of Florida.

Upcoming Events and Announcements:

June 14-28: Lecture Series

"The Ancient Maya and Aztec Calendars, and the 2012 'Apocalypse'"

– 3-Session Evening Course of the Smithsonian Lecture Series, at the S. Dillon Ripley Center, Smithsonian Institution, Washington D.C. For additional info visit: <http://resident.associates.org/ticketing/tickets/>

Through June 30: *Museum 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 is 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

Through Nov. 4: *Art Exhibition*

"Verdant Earth and Teeming Seas: The Natural World in Ancient American Art"

This exhibition highlights the Harn Museum of Art's collection of ceramic figures and vessels, stone sculptures, jade ornaments, and textiles from diverse cultures of Ancient America including, Mesoamerica, Central America, and the Andes. At the Samuel P. Harn Museum of Art, Gainesville, FL. Get info at: www.harn.ufl.edu/exhibitions

Through Jan. 13: *Museum Exhibition*

"MAYA 2012: Lords of Time"

– MAYA 2012 leads visitors on a journey through the Maya's time-ordered universe, expressed through their intricate calendar systems, and the power wielded by their divine kings, the astounding "lords of time." The exhibition features over 100 remarkable objects, including artifacts recently excavated from Copán. University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA. Info at: www.penn.museum/upcoming-exhibits/995-maya-2012-lords-of-time.html

