



IMS Explorer

Although not an archaeologist, this Explorer has questioned established Maya scholars and put forth his own, independently researched ideas that have shaped others' interpretations of the 2012 phenomena, but who is he?

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



September 19, 2012 • Maya Long Count: 12.19.19.13.7 • 2 Manik' 10 Ch'en • G6 An affiliate of the Miami Science Museum



Logo used to promote Tapachula's digital clock countdown to 12/21/2012, superimposed over a view of Tacaná volcano from Group F at Izapa.

Numerous important events are taking place at Izapa this year, spurring local and International interest in the site that many researchers believe lies within the area where the sacred 260-day calendar and the Long Count calendar were conceived.

The Mexican government has only recently been interested in promoting Izapa as they see it as the perfect place to be to watch the sun rise on the morning of 12/21/2012 - to witness the initiation of the next Bak'tun cycle. The Maya Conservancy, on the other hand, has been involved at the site for a few years now, educating the public and local business owners of the enduring historical and cultural importance of the site, in preparation for their plans to help the locals and INAH build an onsite visitors' center and museum. Recently, in early August, a group of IMS members visited the site to see for themselves what all the excitement is about.

Izapa is located along the Pacific coastal piedmont of Chiapas in a location that sat at the juncture between Mixe-Zoquean-speaking peoples to the west and Mayan-speaking peoples to the east. The settlement at Izapa extended over 1.4 miles, making it the largest center in Chiapas. The site reached its apogee between 600 BCE and 100 CE; several archaeologists have theorized that Izapa may have been settled as early as 1500 BCE, making it as old as the Olmec sites of San Lorenzo and La Venta.

Izapa is most famous for the many stelae that were erected in combination with carved



A group shot of some of the presenters at the two-day symposium held at the Planetario de Bachilleres in Tapachula, Mexico. Among Maya, as well as local Izapa experts, you can see Mary Lou Ridinger, Mark Van Stone, Garth Norman and Roberto Poz. Not pictured are John Major Jenkins and Vincent Stanzione, by Georgeann Johnson.

and plain altars. Its monuments contain recognizable scenes from Maya Creation mythology - adventures of the Hero Twins, their father, and their triumph over Seven Macaw. These themes were later incorporated into the K'iche' Maya creation story, the Popol Vuh.

2012 Izapa Round Table

In the days around the June summer solstice (6/20), The Maya Conservancy (TMC) sponsored an innovative symposium that brought together Izapa scholars and modern Maya representatives. Georgeann Johnson, president of the TMC and sister of Mary Lou Ridinger (of Jade Maya fame), said of the event: "Our recent trip to Izapa was exciting! We had two days of

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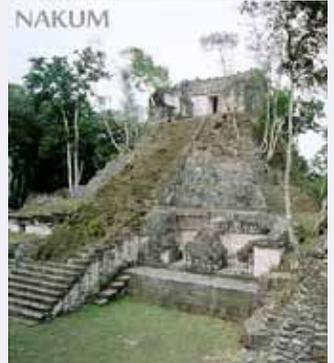
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IMS Presentation: September 19, 8 pm



"A Visit to Nakum, Guatemala"

with IMS Webmaster Keith Merwin



Jim Reed, Editor

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Izapa Update: 13.0.0.0 on the Horizon

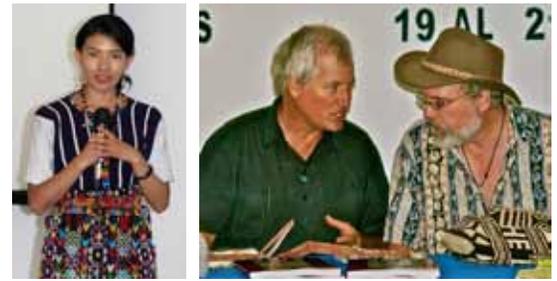
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speakers, planetarium shows, and site visits. It was the first time that the dedicated 'Izapanistas', Garth Norman, Abelino Becerra (from Tapachula) and John Major Jenkins were able to meet and give a conference together. Speakers from the TMC board included Vincent Stanzione, John Major Jenkins, Garth Norman, Mary Lou Ridinger, Mark Van Stone; also a panel of Maya presenters headed by Roberto Poz from Zunil; Maya journalist Victorino Tejaxon; and local INAH representative Victor Ortiz. It was a lot of complex knowledge to try to absorb in two days, but we were happy that we were able to do as much as we did."

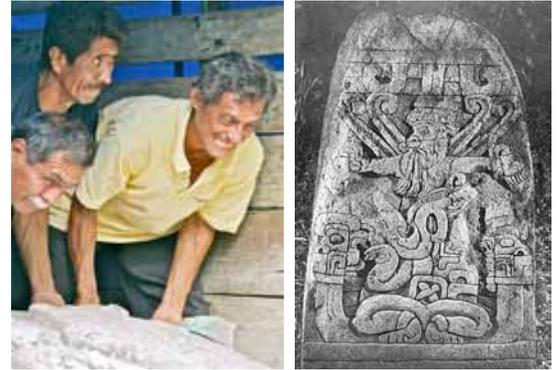
The Dedication of Stelae 11 and 25

Stela 25 from Izapa contains astronomical references that visually portray a scene from the Popol Vuh in which Hunahpu's arm is torn off by Seven Macaw. John Major Jenkins believes the stela embodies a dialectic between two parts of the sky – the Big Dipper polar region and the "head" of the Milky Way crocodile near Sagittarius. Both areas are "crossroads", major Maya creation centers. Stela 11 is considered by many to be a solar deity (First Father) in the "dark rift" or "birth canal" of First Mother, in the Milky Way. It is during our time that the solstice sun aligns with the crossroads creation center near Sagittarius on not only an Ahau day, but also a Winter solstice – the very focus of attention this year, on Friday, December 21.

The Maya Conservancy commissioned replicas of Stelae 11 and 25 that were created by stela carvers from Copán. They were delivered across two borders, from Honduras, through Guatemala to Mexico. On their June excursion to Izapa, the TMC donated both replicas to INAH officials. Yours truly is also one of the directors on the board of The Maya Conservancy. Even though I only helped promote their Summer solstice journey and was not able to personally attend, I feel very proud of the TMC and their efforts to help put Izapa "on the map", as well of their noble goal to help the locals build a visitors' center at the site. You can help donate to the effort and join TMC at: www.themayaconservancy.org



L) Ixquic Poz, Maya representative from Zunil.
R) Vincent Stanzione and John Major Jenkins.



L) Heave ... ho! The replica of Stela 25 is unloaded in Group A. It will be permanently placed in the same spot where it once stood 2,200 years ago. Three images above by Georgeann Johnson.
R) A b/w photo of the original Stela 11 as it stands in Group B, details enhanced by Garth Norman.



The original Stela 25 is on display in INAH's regional museum in Tapachula. John has a short informative video to explain it all at: www.youtube.com/watch?v=T07JBntFaRg&feature=related

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IMS Explorer of the Year: John Major Jenkins

Be assured, you and only a handful of

scholarly Mayanistas can argue the specifics and the semantics, but no man has done more to popularize what are actually insightful and refreshing explanations of 2012-related phenomena. Today's Maya agree that 4 Ahau 3 K'ank'in is Friday, 12/21 ...

a time to celebrate!

Izapa's 2012 "Monument Park"

On one of their hot and wet days at Izapa, John decided to explore on his own. On maps, there is a 1 kilometer trail that heads off from the ballcourt in Group F, and arrives at a newly constructed "staging area" for local 13.0.0.0 celebrations on that fateful day. Featuring the sacred and Long Count calendar glyphs carved in the walkways, the highlight is a giant ball superimposed over a goal ring. Imagine the possibilities!

You can view a video of the June TMC trip to Izapa by Kristin Michael at: www.youtube.com/watch?v=cs7sD1vyS3Q. Also, in an effort to help promote the TMC group adventure to Izapa for 13.0.0.0, view a video narrated by Mary Lou Ridinger at: www.youtube.com/watch?v=ARacCBAjeLI



The game is on!

John was able to contact the architect of the Monument Park and learned that he did base the idea on John's "alignment theory". See a short video at: www.youtube.com/watch?v=oKMPcKFXUTk&feature=plcp



Fig. 1: *Stela E, photo by Janice Van Cleave.*

Who was Waterlily Jaguar? by Janice Van Cleave

Stela E is one of my favorite monuments in the archeological park at Copán in Honduras. It stands alone, tall and thin, atop the crumbled remains of the west bank of steps that

surround the Great Plaza. It is quiet, stately, and as much a part of the jungle as of the city. It holds secrets harking back to a long forgotten past, evoking the sense of wonder and awe so eloquently expressed by John Lloyd Stephens

in 1836 when he first arrived at the site and later wrote "Who built this city? ... here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest," (**Fig. 1**).

The mystery is enhanced because the large northwest platform fronted by Stela E has not yet been thoroughly excavated. It is thought by archeologists to hold the remains of the early acropolis of Copán – the residential compound of the chieftain who was overthrown by Yax Kuk Mo in 427 CE. Mounds of rubble gripped in the tendrils of tree roots are all that is visible of Temple 1 and the other structures on the platform.

On the face of Stela E is Waterlily Jaguar, looking regally over the Great Plaza. This is the only stela in the plaza area that Eighteen Rabbit, the 13th king of Copán, did not move – perhaps to give ancestral sanction to the forest of stelae he raised below. The other three sides of Stela E are carved in glyphs which will be discussed below.

The Name: Waterlily Jaguar

I have not yet discovered who first named the 7th king of Copán "Waterlily Jaguar", but in several spellings of his name a jaguar head appears with a bit of foliage on its forehead which may represent a waterlily leaf (Stela 9 and Stela E). However, in another place on Stela E as well as on Stela 15, his name is represented by a jaguar head and a smoke curl, which archeologists have interpreted as *balam-ne-na* or Balam Nehn (Jaguar Mirror) (**Fig. 2**).

The symbology of the water lily jaguar in Maya thought is complex and may not have only one meaning. It is strongly associated with the moon and with water, rulership and sacrifice. Water lilies are associated as well with rain and the rainy



Fig. 2: *Waterlily name glyphs from Stela E.*

season which nourishes life, growth, and plants. The water lily throne is one of the three hearth stones set by Itzamná himself in the firmament at the time of creation. Although Balam Nehn is currently the preferred name for the 7th ruler of Copán, I choose to continue to use the earlier name, Waterlily Jaguar, in this article because it is more memorable for lay audiences.

The Evidence

Waterlily Jaguar appears on Copán Stelae E, 9, and 15; on the Hieroglyphic Stairway; on the bench panel in Temple 11; and on Altar Q. Copán Stela 16 may also be attributed to him as it appears to have been dedicated on August 4, 524 CE, twenty days before Stela 15. He also appears on Stela 16 in the city of Caracol, far to the north in the Maya Mountains of Belize. By coincidence, Caracol is a city with which the founder of the Copán dynasty, Yax Kuk Mo, was affiliated. He is named a "Lord of Caracol" on Copán Stelae 63 and J. This author thinks there is more to it than coincidence.

Waterlily Jaguar is securely credited with commissioning Stela 15. Stela 15 was raised on 9.4.10.0.0 (August 24, 524, CE). The text is incomplete, but David Stuart notes that it lists several period ending dates including 8.19.0.0.0 (March 23, 416 CE) and adds that Yax Kuk Mo was present. This is significant because the official history of Yax Kuk Mo's arrival and conquest of Copán is dated on Altar Q to 427 CE. Another date listed on Stela 15 is 504 CE which indicates

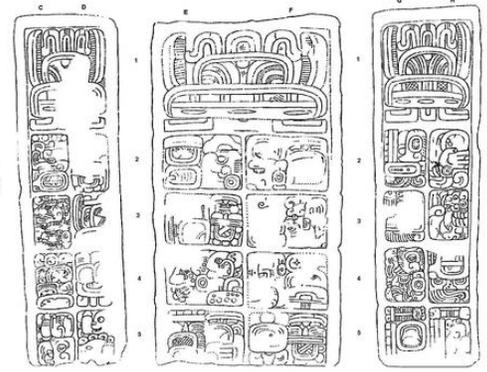


Fig. 3: *Stela 15, adapted from Schele, Copán Note 16.*

that Waterlily Jaguar must have been in power by that date (**Fig 3**).

There is some controversy over who commissioned Stela E. Martin & Grube and Agurcia assign Stela E to the 12th ruler of Copán, Smoke Jaguar. Schele and Matthews, on the other hand, assign the stela to Waterlily Jaguar. Schele supports her claim on the basis of the dedication date on the stone – 9.5.10.0.0 – or May 11, 544 CE. This date is well before Smoke Jaguar was born (612 CE). Even more compelling, she cites the occurrence of glyphs of a "jaguar chewing zero" and of a double-headed jaguar on both Stela 15 and Stela E. Finally, glyphs B12-B13 on Stela E state that Waterlily Jaguar witnessed the dedication. Smoke Jaguar is not mentioned in the text at all and if he erected it, he certainly would have named himself. Therefore, it seems certain that Stela E should be ascribed to Waterlily Jaguar. If the dedication date of 544 CE is secure, it means that this king ruled Copán for at least 40 years.

Stela E contains a very interesting passage toward the end of column C. There the text records the conquest of 427 CE: "Yax Kuk Mo brought him down and then he succeeded him, that is, Kak Hun Kawil." This adds to the story told on Altar Q where it is related that Yax Kuk Mo set out from the Foundation House after receiving the regalia of kingship and 153 days later arrived at Copán to establish his dynasty. Stela E tells us that this was an act of conquest and names the incumbent Maya ruler who was defeated.

We'll present the conclusion of this article by Janice Van Cleave in the October IMS Explorer. For full references, contact the author through her website at: www.mayas.doodlekit.com



The Archaeological Museum in Jonuta, Tabasco

by Karl Herbert Mayer, Mexican, Austrian Bureau

All photos by Karl Herbert Mayer 2012.

The "Museo Arqueológico Omar Huerta Escalante" is located in the centre of the town of Jonuta, between the Benito Juárez and Nicolás Bravo streets, in the Mexican State of Tabasco, and is part of the Instituto Estatal de Cultura of Tabasco (**Fig. 1**). The archaeological artefacts of the museum were assembled by Professor Omar Huerta Escalante and do not originate from scientific excavations; therefore the exact provenance of most of the items is unknown. 2,528 objects are registered and 587 are displayed on the ground floor of the museum, predominantly in several display cases.

On the first floor of the museum building are rooms with historical objects, photographs and temporary exhibits. Due to a remodeling of the museum, it was closed for more than one year and was reopened on September 17, 2011.

The artefacts displayed are partly from the archaeological site of Jonuta and also from the general region or from more distant sites in Tabasco. The overwhelming majority of the objects are three-dimensional ceramic figurines representing men, women and children, animals, and strange zoomorphic-anthropomorphic beings. Also on exhibit is a large variety of pottery vessels, consisting of diverse bowls and vases, and miniature flasks. Moreover, there are pottery drums and various pottery stamps on display.

In one display case rest the skull and several bones of a human skeleton (**Fig. 2**), accompanied by a series of diverse ornaments.

There is a major limestone monument with Maya inscriptions on exhibit, without label, that could be identified as Stela 5 from the archaeological site of Moral in Tabasco, also confusingly named La Reforma II, Balancán-Morales, Moral-Reforma, and Morales. There are five known inscribed stelae from Moral, dating to the Late Classic period (Pavón Abreu 1945, Lizardi Ramos 1960, 1961, Juárez Cossio 2003, Martin 2003).

Moral Stela 5 is incomplete, broken and obviously sawn by looters and bears 43 glyph blocks on the front and four glyphs each on the narrow right and left surfaces (**Figs. 3-5**). The back of the monument is broken and not carved. Although known since 1959, the glyphic lateral sides were never previously published.

Among the pottery figurines, mostly musical



Fig. 1: Entrance to the museum in Jonuta.



Fig. 2: Display with parts of a skeleton.



Fig. 6: Human figurine with bird head, 17.5 cm h.



Figs. 3, 4, 5: Views of the left, front, and right side of Moral Stela 5.



Fig. 7: Ceramic human figure with bird head, 16.5 cm high.



Fig. 8: Metal axe blade.

instruments, there are impressive human bodies with large bird heads (**Figs. 6, 7**). Lithic artefacts include a plain sphere with a perforation of unknown function, arrow heads, some *manos* and *metates*, obsidian specimens, a large basalt *palma* showing on its stucco cover painted pseudo-glyphic texts underneath standing human figures, a 17.5 cm high stone vessel with a Tlaloc design, and a 16 cm high human head sculptured in the round (Ochoa and Espinosa 1987: 34, 48, 49). Some objects are ornaments of stone, pottery, bone, conch and one metal piece, possibly of copper, is an axe (**Fig. 8**).

One hitherto unpublished bone ornament is incomplete and shows a brief carved hieroglyphic text, representing a typical and well-known "name-tagging", referring to the material bone (*baak*) and its owner (**Fig. 9**).

Among the highlights of the exhibits is a fine carved ceramic bowl with intricate horizontal bands and elaborate designs (**Fig. 10**). A well-preserved Terminal Classic-Early Postclassic Plumbate clay vessel



Fig. 10: Carved ceramic bowl.

Fig. 9: Inscribed bone ornament.

shows a three-dimensional human figure on the front, which is rare, because such Plumbate vessels are commonly decorated with zoomorphic figures (**Fig. 11**). Joseph Ball (written communication, May 2012) comments that this Tohil Plumbate vase is a very rare specimen with the human figure fronting the vessel, and is of the *Malacatan Modeled* type, which appears as early as 850 AD and persists until approximately 1050 to 1150 AD.

A small fragment of a ceramic vessel shows within a quadripartite double-line frame, the head and arm of a Maya personage. The head is in profile turned to the left and on the upper right-hand side of the carved fragment are the remains of glyphic designs (**Fig. 12**).

Christian Prager, University of Bonn

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Fig. 11: Ceramic vessel with human figure.



Fig. 12: Sherd depicting an incised human figure part.



Fig. 13: Display case with ceramic fragments representing figures and glyphs.



Fig. 15: Ceramic sherd with a seated figure.

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(written communication, July 2012), recognized that the incomplete glyph compound can be read as *yu-k'i-bi'*, "his drinking vessel", a common name-tagging of ceramic vases, beginning with the "Quincunx-Wing" collocation, frequently followed by the name of the owner of the object.

One display case contains more than a dozen very important and beautiful Maya ceramic fragments (**Figs. 13-20**) in the same particular style, iconography, and technique of the defined *Provincia Plano-relief* type, a specific ceramic ware manufactured in the greater Jonuta area, in the coastal plains of eastern Tabasco and western Campeche, and occurring also at various sites outside Tabasco (Ball 1977: 101-102, 1978:88).

Joseph Ball (written communication, May 2012) explains that this peculiar pottery type is a member of the Balancan ceramic group of Fine Orange Paste-ware, that it is "a very widely distributed commercial tradeware of the Terminal Classic period and is associated directly with the Putun or Chontal Maya activities of that era. The type is now well established as dating to the very Late through Terminal Classic (ca. AD 780-950)".

The decorations of these sherds are characterized by incised and engraved geometrical, iconographical and epigraphical designs. Most of the ceramic fragments depict elegantly carved seated human figures, with the heads in profile, facing left. Among the exquisite sherds is an epigraphically very important one, representing a legible glyphic inscription arranged in a vertical column (**Fig. 17**; Ochoa and Espinosa 1987: 59). One sherd may portray a deity (**Fig. 19**).

Unfortunately, the museum in Jonuta appears very rarely visited and therefore the displayed archaeological artefacts, largely unpublished, are relatively unknown, even to Mayanists.



Fig. 14: Incised vessel fragment with pedestal.



Fig. 16: Various ceramic sherds.



Fig. 17: Ceramic fragment with glyphic text column.



Fig. 19: Ceramic fragment obviously rendering a deity.



Fig. 18: Fragmentary ceramic vase representing a seated human figure.

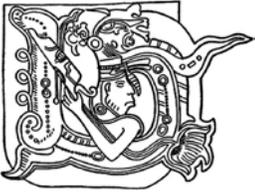


Fig. 20: Ceramic fragments showing a seated personage.

All photos by Karl Herbert Mayer 2012.

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Pioneers in Maya Archaeology: Count Maurice de Périgny (1877-ca. 1935)

Submitted by IMS webmaster Keith Merwin

At the end of the Nineteenth Century many explorers found the lure of the ruins of America impossible to resist. One of these explorers was an actual French count, (The) Count Maurice de Périgny was born in 1877 at the Chateau de Tourcairats in Tarn, France. Périgny received training as a geographer and joined the Geographical Society of Paris.

By 1902, Périgny was regularly traveling to the United States visiting New York City and Boston on an annual basis. In 1904, he attended the Eighth International Geographical Congress. It was during this trip that he chose to visit the ruins in Mexico. As a geographer, Périgny brought a professional style to his research. He liked to travel on foot in order to examine the topography of the area. He also carried photographic equipment and made many of the earliest photographs of the sites he visited.

Périgny's first expedition began in October of 1904 in Mexico City, but he then traveled to Mérida and the Yucatán Peninsula to visit sites written about by John Lloyd Stephens. The ruins he visited on this trip were Chichén Itzá, Uxmal, Kabah, Labná, Aké and Izamal. This trip ended in January of 1905.

After a short visit to France including reporting on his trip to the Paris Geographical Society, Périgny returned to the United States in August aboard the *SS La Gascogne*. He spent some time in Boston then began his second visit to Mesoamerica. Arriving in Veracruz in November, his trip included sites in Mexico, Guatemala and British Honduras (now Belize).

Périgny left Veracruz traveling southeast through Tabasco into Guatemala. There he visited Itsimté, originally known as Cinte, now known as Itsimté-Sacluk. Continuing east, he explored the island of Topoxté and the ruins of Yaxhá on the shores of Lake Yaxhá, then turned north to be the first to locate Nakum. His report would state that as keenly interested as he was in this unexpected treasure trove,

he had at the time neither the leisure nor the funds



Structure E excavated and restored by the Triangulo Project.

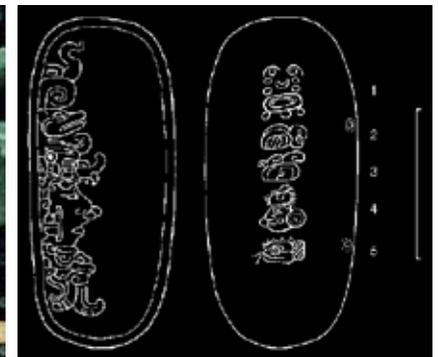
"to the disinterment from its living tomb of this monument of an ancient civilization", so he headed into British Honduras. After visiting Belize City, he set sail for Payo Obispo (Chetumal), in Mexico. From there, he traveled northwest to Bacalar, Quintana Roo and Chan Santa Cruz. Continuing north and west, he visited Peto, Yucatán, before ending this voyage in January, 1906 in Mérida.

After this trip, Périgny lectured in Boston and other cities in the United States before returning to France for a short time. Périgny planned on his third expedition to return to Nakum, but for reasons he did not elaborate on, he had to postpone returning to the Petén. Instead, he chose to travel to Payo Obispo and travel up the Río Hondo by boat to Esperanza, then proceed overland to the village of Ycaiché. Hearing of ruins with pyramids some distance from the village, he set off to explore that area.

Four days north of Ycaiché, Périgny located Río Bec. He named the site after the river in the area known as Beu Beque and for many years it was written as Río Beque. Returning to Ycaiché, he was directed to another set of ruins south and east. This site was located near a hot spring, so he called the ruins "warm water", or



One of four early images of Count Maurice de Périgny that author Keith Merwin acquired from a New York City antiques/bookstore.



Jade pectoral (breastplate) discovered in the royal tomb in Pyramid 15. These images were forwarded to Keith by Polish archaeologist Jaroslaw Zralka, who helps co-direct excavations for the Nakum Archaeological Project.



More recent discoveries at Nakum from September 2011 include tomb burials within a structure that is described "as being like a mausoleum for the royal lineage for at least 400 years," said Wiesław Koszkuł, of the Jagiellonian University Institute of Archaeology in Krakow, Poland. Photo courtesy of Wiesław Koszkuł, Nakum Archaeological Project.

Chocoha in Mayan. He then journeyed to the area of Laguna de Hon near Xcopen where he found three additional groups of ruins.

We'll present the conclusion of this article by Keith Merwin in the October IMS Explorer. Meanwhile checkout The Nakum Archaeological Project's website at: www.nakum.pl/english/index.html

Institute of Maya Studies Line-up of Presentations!

September 12, 2012: IMS Explorer Session:

"The Olmecs and Their Magnificent Masterpieces"

with **Dr. Batia Cohen**



Colossal Head No. 4.

From the burials in Tlatilco in Central Mexico to the coast of Veracruz, the Olmecs covered a vast geographical area with their artistic style, highlighting fertility and power. Slanting eyes and thick lips imprinted in every huge head, figurine or relief relate to the image of the were-jaguar: a mysterious creature. The interpretation of their symbols remains elusive. Scholars often debate their meaning, but their creativity and imagination help to understanding their beliefs.



Altar 4, San Lorenzo.

Batia Cohen has a Ph.D. in Mesoamerican studies from the Universidad Nacional Autónoma de México and a Bachelor's degree in graphic design from the Universidad Metropolitana in Mexico City. She has published numerous articles in specialized art and history magazines. She had her first historic novel *Una Amapola entre Cactus* printed in March 2012. She is currently collaborating with an online art magazine *LetraUrbana.com* and lectures in Osher Lifelong Learning Institute at FIU and UM.

September 19: IMS Presentation:

"A Visit to Nakum, Guatemala"

with **Keith Merwin** - our IMS webmaster

The Maya site of Nakum is located in the northeastern Petén, Guatemala. Along with Yaxhá and Naranjo, it makes up the Parque Triángulo, or Triangle Park. This important site was first located (1905) by Count Maurice de Périgny, a French explorer, and has been studied a number of times since then.



Temple A, taken by Raymond E. Merwin in 1909-10,

compared to its restored version today (by NAP).



Southern sector of Nakum during the Terminal Classic, by Breitner González and Telma Tobar.

The first intensive investigation was conducted by the Triángulo Project of the Guatemalan Institute of Anthropology and History (IDAEH) in 1994. In 2006, a new research project was undertaken by Wieslaw Koszkuł and Jaroslaw Zralka from the Jagiellonian University, Cracow, Poland and is named The Nakum Archaeological Project (NAP).

Keith follows in the footsteps of his great uncle Raymond E. Merwin, who visited and photographed Nakum in 1909-10. This presentation will provide a tour of this out-of-the-way site that should be on the list of modern explorers visiting the Petén.

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:

A Chance Encounter with the Extraordinary Mayanist Ian Graham and the Early Days of Discovery at La Corona by Santiago Billy

Located deep in the Petén jungles of Guatemala, the site that is known today as La Corona was originally a chiclero's camp named Lo Veremos. Unaware of a report published in *Mexicon* in 1990 that Lo Veremos has been registered by a German expedition led by Nicolai Grube in 1987, a more local Peteñero named Santiago Billy carved new trails into the site three different times, twice in 1996 and again when Mayanists Ian Graham and David Stuart were there in May 1997. While sharing a dinner around a campfire with the men, Billy was there when the dynamic duo renamed the site as La Corona. We've got a new, original report by Billy of his early expeditions to Lo Veremos and nice photos of those he traveled with. In the same issue, Karl Herbert Mayer sets the record straight about the true discovery of La Corona.



Santiago Billy hovers over one of the stelae found at the site (Feb. 1996).

Who Was Waterlily Jaguar?

We continue with **Janice Van Cleve's** well-researched article about the life and times of the 7th ruler of the Copán dynasty. Waterlily Jaguar has often been

credited with a major expansion and refurbishing of the east courtyard of the Copán acropolis (500–520 CE).

El Zotz Masks Yield Insight into Maya Beliefs

Stephen Houston and a team from Brown University have uncovered a pyramid at the site of El Zotz in Guatemala. It is ornate and topped by a series of masks showing different phases of the sun. The masks are celestial beings. They depict the sun as it moves from east to west and jeweled bands represent Venus and other planets. "The sun was a key element of Maya rulership," Houston says. "It was an icon which they linked very deliberately to royal lines, royal identity, and royal power."



Pioneers in Archaeology: Count Maurice de Périgny

Our IMS webmaster **Keith Merwin** concludes his article on the life and explorations of the French Count Maurice de Périgny. He discovered the Maya site of Nakum in 1905. He returned to Nakum during his next adventure in 1910 – the same year as a Peabody expedition led by Alfred M. Tozzer that included Keith's great uncle Raymond E. Merwin. Keith also presents three more unpublished photos of the Count he has recently acquired.



Upcoming Events at the IMS:

Sept. 12, 8 pm: *IMS Explorer Session*

"The Olmecs and Their Magnificent Masterpieces" –

Whether sculpted in basalt, clay, greenstone or jade, the subject of Olmec art could range from human portraits to animals and exaggerated mythical creatures, with **Batia Cohen, Ph.D.**

September 19, 8 pm: *IMS Program*

"Nakum" – Our own IMS webmaster **Keith Merwin** takes us on a journey to the Petén jungle of Guatemala to see this remote Maya site that his great-uncle Raymond E. Merwin visited in 1909-10.

October 10, 8 pm: *IMS Explorer Session*

"The Maya Civilization: Art, Architecture and Culture of Master Builders" –

This introduction to the Maya will cover their origins in the early Pre-Classic through their societal collapse in the Post Classic as reflected in their art and architecture, with IMS President **Rick Slazyk**.

October 17, 8 pm: *IMS Program*

"The Making of Maya Civilization: A Surprising New Perspective from Northeastern Petén" –

with **Francisco Estrada-Belli, Ph.D.**

Upcoming Events and Announcements:

September 15: *Symposium*

"The World Around Them: How Pre-Columbian Societies Created Their Cultural Landscapes" –

At the Pre-Columbian Society of Washington, D.C. In a year when much attention is being given to ancient American notions of time, noted scholars will explore other equally important aspects of the pre-Columbian world – how Mesoamerican and Andean societies manipulated their environments to communicate and reinforce ideas about social organization, political power, and cosmic order.

On-line registration at: www.pcswdc.org.

September 27-30: *M@TP Conference*

"Maya At The Playa" –

the Sixth Annual conference sponsored by American Foreign Academic Research and The Archaeological Institute of America (AIA). This year, the achievements of Ian Graham and the Corpus of Maya Hieroglyphic Inscriptions will be honored. Although Ian will not be able to attend, members of the Maya Corpus Project will be gathering at M@TP to celebrate Ian's accomplishments and share their experiences with the attendees. Ian will be represented by Barbara Fash, Peter Mathews, David Stuart, and Marc Zender.

Sign up now at: www.maya.attheplaya.com/Maya_at_the_Playa/Home.html

October 5–6: *Symposium*

"The Measure and Meaning of Time in the Americas" – theme of the Dumbarton Oaks 2012 Symposium, organized by Anthony F. Aveni. At the Dumbarton Oaks Research Library, Washington, D.C. For additional info, visit the Events link on: www.doaks.org

December 9–15: *Conference*

"How We Know What We Think We Know About the Maya" –

Theme of the 17th European Maya Conference, Helsinki, Finland. Get more info at: www.wayeb.org/conferencesevents/emc_nowsymposium.php

Through Jan. 13: *Museum Exhibition*

"MAYA 2012: 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. For more information, www.penn.museum/upcoming-exhibits/995-maya-2012-lords-of-time.html

