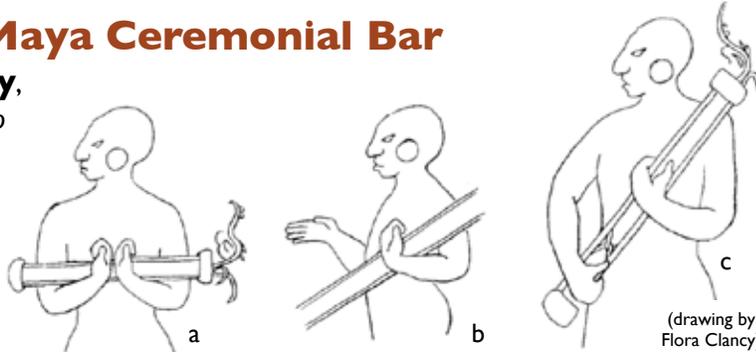


January 15, 2014 • Maya Ceremonial Era Long Count: 0.0.1.1.10 • 4 Ok 8 Muwan • G3

The Classic Maya Ceremonial Bar

By **Flora S. Clancy**,
University of New Mexico

The ceremonial bar is an ancient Maya icon that has accumulated a history of many and various iconographic interpretations, none of which is the result of a focussed study. In this essay, I address the icon directly by describing its formal history and by structurally assessing



(drawing by Flora Clancy)

Gestures used to hold the ceremonial bar: a) symmetrically cupped-hands; b) asymmetrical gesture; c) grasping gesture.

its iconography. The conclusions, both deductive and adductive, reveal the allegorical character of the Maya ceremonial bar.

The conventional ceremonial bar is rigid and symmetrical: a central bar with two serpentine heads at each end. It was depicted in ancient images as a hefty, but thin, item of regalia. Most representations show the central bar constructed with two parallel and narrow bands joined by cross-strappings knotted or twined to create a segmented design. The short ends of the bar are capped by decorated plugs which in turn bear the distinctive and large serpentine heads with jaws agape to display the manikins or disembodied head within them. The serpent heads, rendered in a variety of ways, are never realistic snake heads.

The gestures used to display the bar are distinctive and iconographically meaningful. The first known Classic Period representation of the bar, on Stela 29 of Tikal, shows the honored figure cradling the ceremonial bar in the crook of his right arm with the hand cupped and drawn to the chest. Whether one or both hands were used to support the bar, the cupped hand gesture is significantly related to the ceremonial bar.

The ceremonial bar has always been



Stela 29, Tikal, by Linda Schele. Check out the Linda Schele drawing collection at: www.famsi.org/research/schele/index.html.

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IMS Presentation: January 15, 8 pm



**“Youths and Ancients:
Pre-collegiate
Research in the
Maya World” with
C. Mathew Saunders**

assumed to be an especially important ancient Maya icon. That it has not been the focus of any recent studies may have to do with the fact that both archaeology and the ancient historical texts have

continued on page 3



Jim Reed,
Editor

Message from the IMS President:

Dear Membership,

I hope the Holiday Season finds all of you well. As 2013 comes to a close, I am pleased to report that the IMS finds itself in the black, with membership on the rise and the prospects for an exciting and productive year ahead.

Our goals for the coming year are simple: A continued dedication by the Board of Directors, newsletter editor and webmaster to improve the organization by spreading the public's knowledge of the Maya while keeping current with developments and discoveries in the pre-Columbian world. One of our main goals this year is to make our membership aware of the history of our 40-plus-year organization.

In 2014, we'll continue to work to achieve these goals by:

- Improving existing/keeping up to date with new technology.
- Increasing exposure of the IMS.
- Providing a relevant and informative monthly newsletter.
- Providing a quality lecture series from the membership for the Explorer meetings (2nd Wednesday of the month). An 8-month series titled "Ancient Maya Cities" begins in January (see below).
- Providing quality lectures from top scholars in the field for our General meetings (3rd Wednesday of the month). Some of our speakers for the upcoming year include: Stanley Guenter, Francisco Estrada-Belli and Susan Milbrath, to name a few.
- Maintain and improve our website by expanding amenities offered to members in all locations through

lecture videos, articles, and a growing newsletter and photo archive.

- Interact with our membership via Facebook and attending Maya-related events.
- Continue work on our new research project on Maya mortar.

But in order to achieve these goals, we'll need your help.

Since the establishment of the IMS in 1972, providing lectures on the Maya has been one of the main means in which the Institute promoted knowledge of the Maya. It is important that we continue this tradition, but more importantly, that all of our members, regardless of their location, be able to view these lectures.

Unlike the past, access to these lectures is no longer limited to Miami. Technology has made it such that we can now post lecture videos and other amenities on our website with password accessibility for all our members, regardless of their location.

We are all aware of the rising "cost of living" and find it to be more and more challenging. In an effort to help offset our rising costs and be able to continue to achieve our goals, the yearly membership renewal donation will increase from \$40 to \$50. As a "not for profit" organization your renewal donation is fully tax deductible.

I thank you for your past support and trust in your continued support for the Institute of Maya Studies.

Eric T. Slazyk AIA, NCARB, LEED AP BD+C
President
Institute of Maya Studies



Note: The results of the election to the 2014 IMS Board of Directors will be published in the February Explorer.



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Look forward to our Ancient Maya Cities Series

January 8: with Ray Stewart
Behind the Scenes at Chichen Itza

February 12: with George Fery
Palenque and Its Tombs

March 12: with Marta Barber
Copan and Its Recorded History

April 9: with Rick Slazyk
Tikal, A Style All Its Own

May 14: with Janet Miess
Calakmul: A Walking Tour

June 11: with
Rick Slazyk and Joaquín J. Rodríguez III
Uxmal: Architecture and Engineering



July 9: with Dr. Anne Stewart
Ancient Maya Cities with
Mural Paintings

August 13: with Ray Stewart
Tulum and Coastal Cities

The Classic Maya Ceremonial Bar

By Flora S. Clancy,

University of New Mexico

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revealed little, almost nothing, about it. Arlen Chase reports the finding of a “huge chert bar” in a royal burial (Structure 7-3rd) at Santa Rita Corozal, and suggests it is a ceremonial bar.

Despite this possibility, given the number of representations in the ancient arts of the Maya, the ceremonial bar is remarkably absent in archaeological records. Its mention also seems to be absent in texts that accompany its image, although such a perception could change at any time given the developing and protean nature of Maya epigraphy. At this writing, however, the ceremonial bar cannot be reliably connected to a particular glyph or glyphic clause.

Adding to these possible symbolic meanings of sky, water, religious rank, and power, recent scholarship has suggested a multiplicity of more specific meanings. These can be grouped into two general points of view about the iconographic meanings of the ceremonial bar.

One view based on contextual evidence and put forward by Coggins, considers the bar to signify that its holder is deceased: a mortuary motif held by persons honored in posthumous “portraits”. The other view is based on what the ceremonial bar looks like and sees the bar as a cosmological icon.

The reasoning behind the contextual observation comes from the ceremonial bar’s representation

In the Late Preclassic Period (ca. 400-300 BCE), the symmetrically cupped-hand gesture is depicted in the rock carving known as Monument 1 from Chalcatzingo (drawing by Flora Clancy from a photo, courtesy of David Grove). Carved in thin relief, a figure, possibly feminine, is seated on a block-pedestal engraved with a reversed spiral. She embraces a thick bar engraved with the same reversed spiral. The figure is shown seated within a conventionalized serpent’s mouth; a scene that has suggested to all who study it, the entrance to a cave. A thematic comparison to the earlier, Middle Preclassic niched pedestals is obvious, and implies that the reversed spiral bar may be a conventional substitute for the anthropomorphic baby.

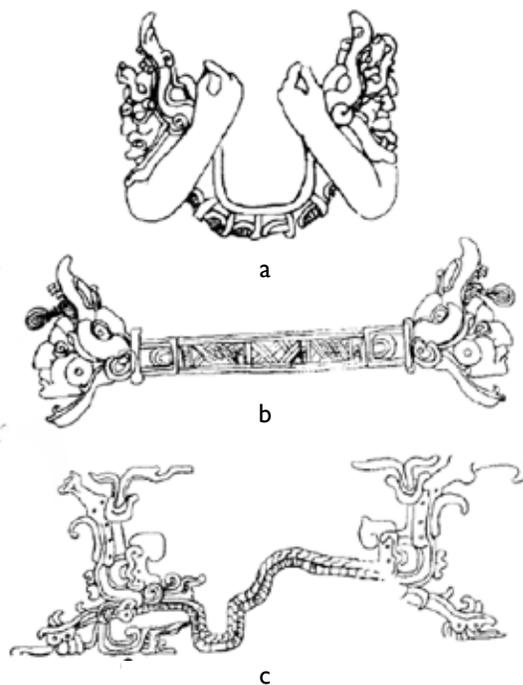


Altar 5, La Venta: A human figure holding an anthropomorphic baby or “were-jaguar baby,” is an iconographic theme that can be first documented at the beginning of the Late Preclassic Period (ca. 600 BCE), a time when narrative scenes were depicted in relief. Drawings by Flora Clancy.

at the important Classic site of Yaxchilan and from its appearance with calendaric dates of evil omen.

On an early, if not the earliest, stela carved and erected at Yaxchilan (Stela 14), the human figure is portrayed cradling a ceremonial bar. It never again appears at this site as the regalia of main figures carved on stelae, but it is shown carried by small, secondary figures, generally considered to be “portraits” of ancestors, placed in the supernal regions of the stela’s composition.

Hence, because of its early and then later appearances, the bar is nicely explained as a symbol held by ancestors. By extension, and with other contextual iconographies that appear to justify this interpretation, the circumstances at Yaxchilan have



Varieties of the ceremonial bar: a) conventional; b) flaccid; c) undulant. As an aside, interestingly, no monuments at Piedras Negras or Palenque represent rulers holding the ceremonial bar.

been argued for a few other sites displaying the ceremonial bar, most notably for the monuments from Tikal, Guatemala.

Terence Greider was the first to propose that the ceremonial bar identified its holder as a personification of the “world tree” or the axis mundi thereby directly connecting the holder to cosmic deities and the celestial realm. The reasons for celestial connotations are found in the bar itself when glyphs or emblems thought to denote celestial bodies substitute for the more usual knotted sections.

The well-known homophony between the Yucatek Mayan words for snake (*chan*) and sky (*caan*) is an important part of this argument.

Several cognate interpretations belong to the world-tree/axis mundi and celestial meanings attributed to the ceremonial bar. Carlson and Landis and John Sosa have suggested that the two-headed bar represented the ecliptic, which Sosa considers an important organizing principle within Maya cosmology.

When rulers held the bar, they did so to symbolize their divine right to political power. Freidel, Schele, and Parker consider the

continued on page 5



As reported by Mike Ruggeri on the Atzlan e-serv: Archaeologists in El Salvador have found Maya artifacts and human remains dating to the second millennia BCE near San Salvador. The area excavated indicates this was a village site that was covered by two volcanic eruptions. A sugarcane field was also uncovered. The first eruption buried the population. Centuries later, settlers returned to the site due to the prime location of this place near two rivers. Then, another eruption killed more. In the Maya Terminal Classic, people returned to the village again.

Ancient Burial Site Unearthed in El Salvador

Archaeologists believe the discovery of 30 human skeletons that could be up to 2,000 years old, could have a link with the first settlers of the Americas.

The remains were found in the La Sepultura Cave (The Tomb) in the state of Tamaulipas, Mexico, and are being studied by geneticists to see if they relate to the first groups that roamed the continent.

Radiocarbon tests and studies of ancient DNA recovered from a site near Tula, in the Sierra Madre Oriental, indicate it was also home to one of the oldest genetic lineages of America, associated with people who crossed the Bering Strait, about 10,000 years ago.

The proposal for further exploration and excavation of burial caves in Tamaulipas seeks to “better understand the origin, development, and quality of lifestyle of the ancient cultures that settled in the region,” said physical anthropologist Jesus Ernesto González Velasco, INAH.

He said the study of DNA and radiocarbon data of the skulls’ morphology, will allow the scientists “a deeper understanding of cultural practices and extension of hunter-gatherers”

Research at the site began in 2009 and the DNA results show the



skeletons could be very old with lineages that predate

Scientists from the National Institute of Anthropology and History (INAH) of

Mexico and the University of Cordoba, Spain are examining the remains.

the common era by about ten thousand years.

Scientists have once again dated skeletal remains found in the same place that dated to between 1387 and 914 BCE.

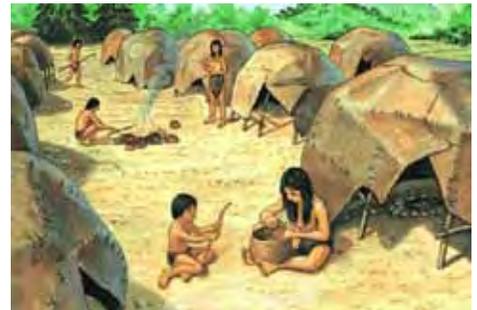
Previous studies have found mummified samples in the nearby La Escondida Cave and the archaeologists said they showed traces of DNA from human groups that settled early in the Americas.

Scientists hope the discovery will shed more light on the origin of prehistoric groups of Mexico and their dispersion in time.

Source: Translated from Spanish. INAH has the story here with a slide show (click on the tiny white camera icon): www.inah.gob.mx/boletines/17-arqueologia/6700-en-cuevas-de-tamaulipas-rastro-de-primeros-pobladores-de-america.

Additional notes from Atzlanders:

“The radiocarbon dates on the teeth and a backpack fragment found in the same cave are dated to 1387-1195 BCE. The DNA shows they are related to haplotype C, which is associated with early settlers of America. They will continue to test genetic data and physio-chemical data to complement what has been learned so far. This would appear to be the third site that has a good amount of Pre-Clovis proof. The



Artist's depiction of camp live outside the cave. All images courtesy of INAH.

other two would be at Monte Verde, Chile and Paisley Cave in Oregon. All three of these sites have human DNA proof and human artifact proof.”

Mike Ruggeri

Dear listeros,

“Regarding the findings of 30 skeletons at Tamaulipas, and after reading the INAH article, I must say that the given dates of 1387-1195 BCE and 1313-914 BCE are correct. They clearly say that the findings belong to the second millenium BCE, so there’s no room to think that there’s a mistake. They refer to older Paleoindian dates and findings, like 12000 BCE, only when they talk about mtDNA haplogroup C. The finding belongs, then, to the second millennia BCE.”

Alfonso Lacadena 🏰

Letter to the Editor:

Dear Editor,

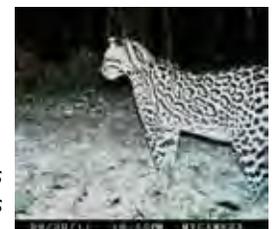
The identification of the wild feline in the photo at the top of the Index for 2013, on page 6 of the December Explorer is incorrect. It is an ocelot, not a jaguar. Jaguars have spots on their heads, rosette-like spots on their bodies (many with a dot in the center), muscular bodies, and heads large in relation to their bodies. Ocelots have stripes on their cheeks, bean pod and peanut pod shapes on their bodies, and heads

small in relation to their bodies.

Anne Schaffer,
Houston, TX

Hello, Anne, thanks for the “catch”. This image originally came out in the March 2013 Explorer.

In that photo caption, we quoted National Geographic’s comment that the presence of this feline suggests the possibility that jaguars (and ocelots) breed in the area. I regret the misleading caption in December issue. Ed. 🏰



The Classic Maya Ceremonial Bar

By Flora S. Clancy, University of New Mexico

continued from page 3

ceremonial bar to be both the ecliptic and a heavenly umbilicus connecting the mundane with the celestial.

Karen Bassie believes serpents were personifications of a cave passage; that cave tunnels were the “sky” of the underworld; and that the small heads or manikins depicted in the gaping jaws of the ceremonial bar serpents were deities born from the cave.

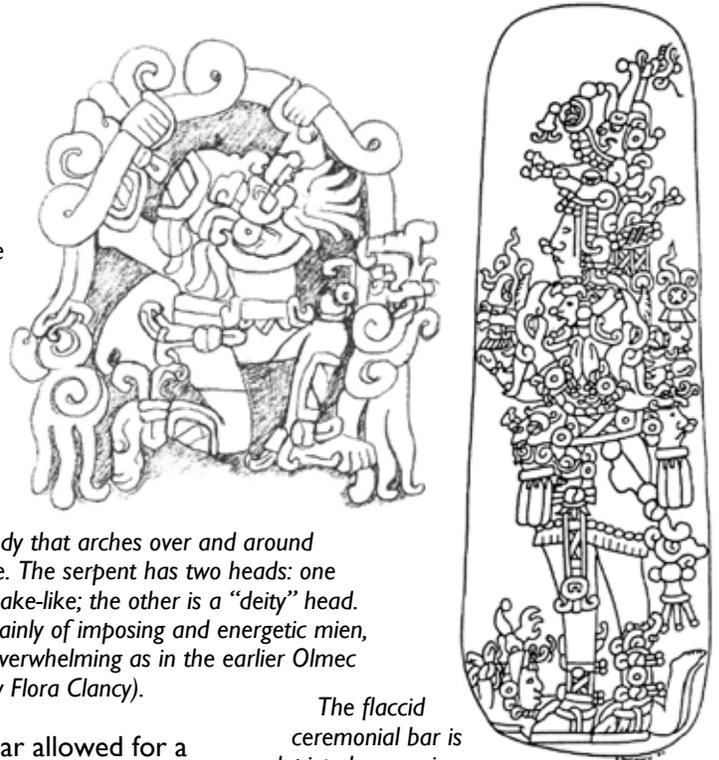
The ceremonial bar was consistently associated with primordial energy, with shamanic performance and transformation, and with conflict. It represents an allegory about origin and initiation. Because the gestures used to hold the ceremonial bar are as important as the bar itself, this “history” begins with their descriptions.

The bar’s genealogy reveals its embodiment of two different, ancient narratives; the cradling of a baby and the struggle with a serpent. The combination did not produce a thick mixture of all ingredients, but rather precipitated, like mercury from hematite, an allegorical image referring to original, creative events. This image, the ceremonial bar, alluded to the ancient stories but, essentially, reinterpreted them as attributes of royal power.

Regional differences in the way the ceremonial bar was depicted are revealed in the western Maya propensity for carving narrative scenes against the central and eastern Maya focus on iconic representations. For the latter peoples, the ceremonial bar was an item of regalia, while it was a character (or characterization) in the narrative scenes of the west, where, in fact, there seems to have been some kind of resistance or injunction against its use as handheld regalia for public display on stelae.

At the major sites of Yaxchilan, Piedras Negras, and Palenque we find iconographic and narrative substitutions that are reflections, but also rejections of the allegorical ceremonial bar. Identifying and examining the iconographic reflections

The narrative theme appears on Stela 19 of Kaminaljuyu, in the Guatemalan highlands, dated by Parsons to the Late Preclassic Period. On this monument, the figure, rendered as an anthropomorphic, clawed-footed “deity”, crouches with bent knees and raises both hands above its head to grasp a coiling and energetic serpentine body that arches over and around him, again, like a frame. The serpent has two heads: one is almost realistically snake-like; the other is a “deity” head. This serpent, while certainly of imposing and energetic mien, is not as gigantic and overwhelming as in the earlier Olmec illustrations (drawing by Flora Clancy).



of the ceremonial bar allowed for a closer interpretation of its authentic Classic meanings. At the beginning of the Early Classic Period the central and eastern Maya created an allegorical serpent that interconnected ancient stories about origins and birth (creation) with the performative powers of dance and struggle (the shaman and the bound figure).

A ruler who cradled the ceremonial bar with the shaman’s gesture stood as a visible supporter and engenderer of the transformative energies behind or within creation. Later, in the west, the allegory was deconstructed and refocused to “explain” creative power. The narrative images seem to be in response to such questions as why and how things began and why and how they continue. The “answers” depict daemons, dancers, ancestors, and tree-crosses associated with the allegorical meaning of the ceremonial bar, not the ruler.

The western ruler did not presume to personify himself within the allegory, but rather identifies with its history (an “other” story) as an actor, but not as agent. Thus, the Late Classic emphasis on conflict and weaponry may be “explained” by the transformative powers of the ceremonial bar mediating, connecting, and equating the realms of daemons and others with warfare.

The Early Classic iconography

The flaccid ceremonial bar is depicted as curving or drooping between its two serpent heads as they are cradled in the arms of the honored person. It is always held by the symmetrically cupped-hand gesture, and is usually designed with small, repeated segments, evoking the description of, a skeletal snake-body. The first notable occurrence of this version is depicted on the Leiden Plaque (drawing by John Montgomery).

of personification, common to the central and eastern Maya regions, was recontextualized and deconstructed in the Late Classic west to provide narrative explanations congruent with dynastic power and goals. These narratives, in turn, were reflected back into the meanings of the ceremonial bar as it continued to be depicted as hand-held regalia.

This complexity of iconographic history and representation befits the importance properly assumed for the ceremonial bar. The ceremonial bar represented an eloquent allegory that explained how the powers of rulership and dynasty could be interconnected with, or the same as, the profound energies in the original events at the beginning of time and the world. 🏰

Source: Edited version from the chapter “The Classic Maya Ceremonial Bar” in *Anales del Instituto de Investigaciones Estéticas*, Vol. XVI, No 65, Fall 1994, pp. 7-45, Universidad Nacional Autónoma de México, México. Complete article with all footnote/references at: www.analesiiie.unam.mx/pdf/65_07-45.pdf



Feline Figurines Excavated in Cihuatan

Cihuatan, pronounced "see-wah-TAHN," in El Salvador, was a Post Classic site, one of the first of the "new" cities constructed shortly after Chichen Itza in the Yucatan of Mexico.



Possible jaguar statue under excavation, discovered at Cihuatan. Image: FUNDAR.

Archaeologists in El Salvador have found 160 fragments of what may be statues of jaguars at the archaeological site of Cihuatan.

The fragments which are thought to represent five or six feline figures were discovered at the ceremonial center – a site of Maya origin north of San Salvador – according to archaeologists from the National Foundation of El Salvador Archaeology (FUNDAR) who first made the discovery in early 2013.

The archaeologists explained that they could not be absolutely sure the fragments represented jaguars, as most of the painted decoration has been lost in antiquity. Given the importance of this



Stanley Boggs at Cihuatan in 1974, puffing a pipe as he contemplates P-7, the main pyramid. In 1954, Dr. Stanley Boggs, an American expatriate and grandson of President Warren G. Harding, began investigations for the government of El Salvador. Best known to colleagues for his invention of "El Atómico" – a double-size frozen vodka martini with pickled onions – in his spare time he founded scientific archaeology in El Salvador. In 1975, Dr. Karen Olsen Bruhns of San Francisco State University was invited by Stanley Boggs to initiate an archaeological project in El Salvador. Because Cihuatan was so obviously important and because so little was known about the sites of this period

animal in Mesoamerican culture, the possibility could not be ruled out.

FUNDAR archaeologist Paul Amaroli confirmed that the 160 fragments are currently in the process of conservation and cleaning, to try and recover any paint that may indicate the possibility of jaguar markings.

Jaguars have long been associated with Maya civilization who worshipped them as gods. Various inscriptions, murals and sculptures representing jaguars in warrior or god form have been found across Mesoamerica.

A New Kind of City

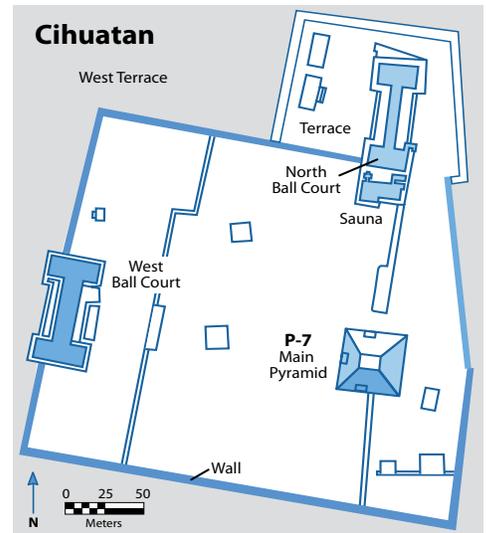
In the very late Maya Classic period, a new idea of what a capital city was like came into existence. Maya cities previously had their civic and ceremonial core formed of a series of interconnecting plazas around which were arranged the temples and palaces on their platforms or pyramids.

In the new city, the center was a large flat area surrounded by a wall or palisade. Within the walled plaza, the pyramids, ball courts, and other



L) Artist's reconstruction of the burning of Cihuatan. The thatch roof of the P-7 temple is ablaze while the invaders throw the incense burners down the stairs. R) Cihuatan has yielded more wheeled figurines than any other site in Mesoamerica. Most depict dogs (like this one), pumas, or monkeys.

structures were placed, seemingly



Cihuatan, a "new-type" city, featuring Structure P-7, the main pyramid in the plaza.

without any formal relationship one to the other. This new idea of what a capital should look like spread rapidly through Mexico, where Tula of the Toltecs and Tenochtitlan of the Aztec share the same plan of the downtown area. The northernmost example of the new city is Cahokia in Illinois, the capital of a frontier state and the only ancient "new" city north of Mexico.

Cihuatan's own destruction may have occurred from a conflict with another local culture, a theory

reinforced with this new find. The statues are smashed and shattered and appear to have been deliberately buried with the clear intention to both destroy and then hide the pieces.

Sources: Feline sculpture text and intro image courtesy of www.pasthorizonspr.com. Other text and images from Karen Olsen Bruhns' website at: <http://online.sfsu.edu/kbruhns/cihuatan>

Institute of Maya Studies Line-up of Presentations!

January 8, 2014: *Ancient Maya Cities* Series Presentation:

Behind the Scenes at Chichen Itza

with Ray Stewart



Editor's note: Few have ever been invited by the archaeologists to enter the hidden rooms located below the Temple of the Warriors. You can see these amazing, beautifully preserved painted columns. Years ago, I was there with Ed Kurjack, Marta Barber and Ray & Anne Stewart.

There's more to Chichen Itza than the Castillo pyramid and the famous ballcourt. We take a look at what most visitors to this large site never get to see. Hidden chambers, extensive murals and remote architectural groups reveal aspects of its history little known to the casual visitor. We will unravel some of the secrets that have awed many archaeologists for almost 100 years.



You can't climb to the top anymore and few visitors to the Temple of Kukulcan realize that up a steep, slimy inner staircase, one can view the famous chacmool and red jaguar throne that still remain within the inner temple rooms.

January 15: IMS Presentation:

Youths and Ancients: Pre-collegiate Research in the Maya World

with **C. Mathew Saunders** – American Foreign Academic Research & Davidson Day School

Since 2006, the ancient Maya city of Cahal Pech in Western Belize has been home to some of the country's largest-scale archaeological testing and site preservation projects. Although several organizations have had a hand in this intensive study, the majority of energy and resources that have driven this work have been from the pre-collegiate AFAR project. This lecture will summarize the research of AFAR at the site of Cahal Pech, focusing on significant discoveries made in the last three seasons. We will also



Students sift for treasures.



Davidson Day School young achievers pose with program directors at Cahal Pech (2011).

discuss programs that have developed as a result of our success at Cahal Pech including our conference offerings and new projects.

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

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- Century: \$100
- Member: \$40



Membership in the IMS includes attending two lectures a month; a year's subscription to our downloadable monthly **IMS Explorer** newsletter; and access to all features on our website: past newsletters, videos of IMS lectures, upcoming program announcements, IMS photo archives, and a lot more!

Institute of Maya Studies

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Archaeologists Return to Controversial Site in Vero Beach, Florida

Excavation of one of the most important Ice Age sites in North America – the “Old Vero Man” site in Vero Beach, Florida, is expected to begin in January 2014, thanks to a new collaboration between the Mercyhurst Archaeological Institute (MAI) at Mercyhurst University in Erie, PA, and the Old Vero Ice Age Sites Committee (OVIASC).

Scientists believe the site, famous for the discovery of Vero Man in 1915, contains significant fossils and artifacts, including human remains at least 13,000 years old, according to MAI director James Adovasio.

About a century ago, workers digging the main drainage canal in Vero Beach uncovered evidence of mastodons, sabre tooth cats, ground sloths,

Posted photo credits:
L) Elias Howard Sellards, b. 1875.
R) Human radius in place in the canal bank. State Archives of Florida, Florida Memory, <http://floridamemory.com/items/show/124619> and 125750.



mammoths and other fossils, as well as human remains. The discovery of parts of a skull and 44 bones of a human skeleton became known as “Vero Man” – although later testing suggested the bones were actually that of a female.

“From the beginning, Vero was one of the more infamous archaeological sites in North America because it was seen as such a threat to the then perceived wisdom that no humans had lived here during the last Ice Age,” Adovasio said.

Adovasio believes the pending excavation will bring new answers to questions about the controversial

site. Adovasio is known for his meticulous excavation of the Meadowcroft Rockshelter, widely recognized as the earliest well-dated archaeological site in North America, with evidence of human habitation dating to ca. 16,000 years ago.

MAI research archaeologist C. Andrew Hemmings, Ph.D., will co-direct the project and is an expert on the oldest Palaeoindian sites in the United States. ▲

Source: Mercyhurst University, from an article released 12/14/2013 at: www.pasthorizonspr.com. Submitted by Janet Miess via the IMS facebook page.

Upcoming Events at the IMS:

January 8, 8 pm:

Ancient Maya Cities Series Presentation:

Behind the Scenes at Chichen Itza – with **Ray Stewart**. There's more to Chichen Itza than the Castillo pyramid and the famous ballcourt. We will unravel some of the secrets that have awed many archaeologists for almost 100 years.

January 15, 8 pm: *IMS Presentation:*

Youths and Ancients: Pre-collegiate Research in the Maya World with

C. Mathew Saunders – *American Foreign Academic Research & Davidson Day School*. This lecture will summarize the research of AFAR at the site of Cahal Pech, focusing on significant discoveries made in the last three seasons.

February 12 • 8 pm:

Ancient Maya Cities Series Presentation:

Palenque and Its Tombs – with our good friend **George Fery**.

February 19 • 8 pm: *IMS Presentation:*

The Taíno and the Maya: Parallel Cultures – with **Peter Barratt**.

Upcoming Events and Announcements:

January 7-11: *The 2014 Maya Meetings*

Tikal and Its Neighbors – Theme of the 2014 Maya Meetings Symposium to take place at Casa Herrera in Antigua, Guatemala. Also, tour Tikal with **David Stuart**. Register at: www.utmesoamerica.org/maya

January 10-11: *Conference*

54th Annual Meeting Institute of Andean Studies – At the University of California, Berkeley, CA. Additional info at: www.instituteofandeanstudies.org/meetings.html

February 11, 7:30 pm: *Lecture*

The Forging of a Classical Maya Kingdom: La Corona and Its Alliance to the Snake Kings of Calakmul – Theme of a Missouri History Museum/AIA Lecture. **Marcello Canuto**, Tulane University, shows how La Corona and its political system were profoundly transformed by the relationship with the Kanaal dynasty. Lee Auditorium, Missouri History Museum, St. Louis, MO. More info at: <http://mohistory.org/node/9238>

March 20-23: *Symposium*

On the Maya Trail: Ancient Travelers, Epic Voyages – The Middle American Research Institute and Far Horizons are proud to present the 11th Annual Tulane Maya Symposium and Workshop. Keynote speaker will be **Dr. Karl Taube** of the University of California, Riverside. At Tulane University and the New Orleans Museum of Art, New Orleans, LA. Register now at: <http://mari.tulane.edu/TMS/index.html>

April 23-27: *79th Annual SAA Meeting*

Society for American Archaeology Annual Meeting – To take place at the Austin Convention Center, Austin, TX. Don't forget to include any workshops, excursions, and other special events to your current meeting registration. There is a wealth of field trips this year! Advance registration is now open and may be accessed by visiting <http://bit.ly/SAAReg>. The deadline for advance registration is March 20, 2014.



IMS EXPLORER

Join in the **Explorer-ation!** Scholar or not, we welcome submissions from IMS members. Share what interests you with others. All articles and news items for the **IMS Explorer** should be forwarded to the newsletter editor at: mayaman@bellsouth.net