



IMS EXPLORER

Institute of Maya Studies

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October 15, 2014 • Maya Ceremonial Era Long Count: 0.0.1.15.3 • 4 Ak'bal 16 Yax • G6

The Holmul Kingdom and the Rise of a Maya Empire

with **Francisco Estrada-Belli**

Dr. Francisco Estrada-Belli, Adjunct Assistant Professor in the Anthropology Department at Tulane, will present new findings about his recent excavations at the Classic Maya site of Holmul, Guatemala, in a program for the Institute of Maya Studies, 8 pm, Wednesday, October 15.

Holmul is a major Maya city in northeastern Peten, an area of the Maya Lowland that is still vastly unexplored. Until 2000, very little was known about the extent of its urban area and the relative size of its ceremonial center when compared to other Maya cities.

Interest in Holmul was motivated by the well-known results of Raymond E.

Francisco didn't appear too surprised at all when he walked into the Maya at the Playa conference room in 2013 and realized I was sitting in his seat.
(by Jim Reed)



Merwin's excavations in his pioneering season of 1911. Aside from being the first scientific excavation of a Maya site in the history of Maya archaeology, Merwin's work is well known for having produced the first ceramic sequence in the Maya Lowland which has served as a reference for research ever since.

The 1911 research clearly showed elaborate architecture and burial data of relatively early date (Early Classic), while at the same time bringing to light more complex palaces, temples and burials of the Late Classic Period which are among the most spectacular in the Maya Lowlands.

The Holmul Archaeological

Project began in 2000 under the direction of Dr. Francisco Estrada-Belli as a Boston University expedition.

It was later supported by Vanderbilt University until 2008, and it is now backed again by Boston University.

Today it has become apparent that Holmul is



Francisco Estrada-Belli's ongoing work at Holmul shows

that it was a large Late Classic city whose settlement extended some three kilometers in every direction. Holmul was the last of a series of capitals in this region; the earliest may have been Cival, followed by La Sufricaya. Estrada-Belli is working to understand why there are repeated shifts in the location of the capital and what this pattern can tell us about noble competition and warfare in Maya city-states. Photo by Kenneth Garrett.

Inside this issue:

Re-Creating Primordial Time: Foundation Rituals and Mythology in the Postclassic Maya Codices, by Gabrielle Vail and Christine Hernández 2

Dónde Está Jaina? by Marta Barber 3,5

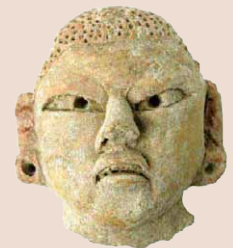
Popol Hol, the 2nd King of Copan, by Janice Van Cleave 4

The Holmul Kingdom and the Rise of a Maya Empire, cont. from pg. 1 6

October IMS Programs; Membership Application 7

Palenque Pool Project Update; Upcoming Events 8

IMS Presentation: October 15, 8 pm



The Holmul Kingdom and the Rise of a Maya Empire

with **Dr. Francisco Estrada-Belli**

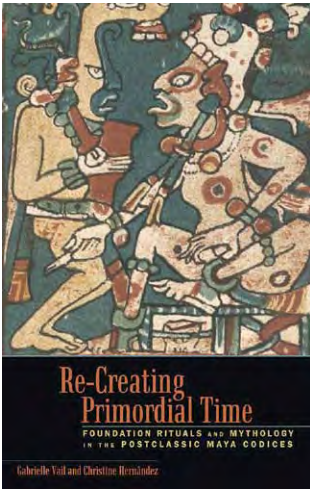
one of the longest-lived Maya centers, having been continuously occupied from 800 BCE to 900 CE, and that a large number of settlements are closely spaced around it with a multiplicity of histories and functions.

continued on page 6



Jim Reed, Editor

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Re-Creating Primordial Time: Foundation Rituals and Mythology in the Postclassic Maya Codices

by Gabrielle Vail and Christine Hernández

Re-Creating Primordial Time offers a new perspective on the Maya codices, documenting the extensive use of creation mythology and foundational rituals in the hieroglyphic texts and iconography of these important manuscripts. Focusing on both Precolumbian codices and early colonial creation accounts, Vail and Hernández show that in spite of significant cultural change during the Postclassic and Colonial periods, the mythological traditions reveal significant continuity, beginning as far back as the Classic period.

Published by University Press of Colorado, Boulder, CO, 2013. Cover illustration: Uppermost image on page 50 of the Venus table on pages 24, 49-50 of the Codex Dresdensis. Dedicated to the memory of Merle Greene Robertson, whose pioneering spirit and dedication has long been an inspiration to us. Hardback: ISBN 978-1-60732-220-7; eBook: ISBN 978-1-60732-221-4.

analyze the extant Maya codices within the context of later literary sources such as the Books of Chilam Balam, the Popol Vuh, and the Códice Chimalpopoca to present numerous examples highlighting the relationship among creation mythology, rituals, and lore. Compiling and comparing Maya creation mythology with that of the Borgia codices from highland central Mexico, *Re-Creating Primordial Time* is a contribution to the field of Mesoamerican studies and will be of interest to scholars of archaeology, linguistics, epigraphy, and comparative religions alike.

Innovation in Our Methodology

Vail and Hernández write “Traditionally, researchers have perceived a divide between

Remarkable similarities exist within the Maya tradition, even as new mythologies were introduced through contact with the Gulf Coast region and highland central Mexico. Vail and Hernández

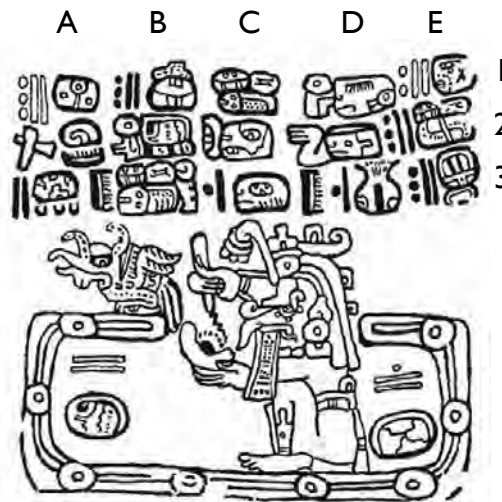


Figure 1.7 from the book *Frame* from M. 73b showing the rain god Chaak associated with a cenote. The first two glyphs blocks of the hieroglyphic text (A1 and B1) include the Calendar Round date 13 Ahaw 13 Kumk'u. After Villacorta C. and Villacorta 1976 [1930]. *Studies from the Dresden, Madrid, and Borgia group codices demonstrate that cultural contacts were an important part of the process of creating divinatory manuscripts.*

two approaches – the ‘calendric’ models of researchers such as Victoria and Harvey Bricker and the ‘cosmological’ models of Linda Schele and her colleagues. The goal of our project is to attempt



Figure 1.6 in the book: The beekeeping section of the Madrid Codex includes an occasional tun or winal glyph. The almanac on M. 49c–50c (above) contains five separate frames, each showing the generic god K'uh, seated on a cartouche with a numbered Ahaw glyph. After Brasseur de Bourbourg, 1869-1879.

to bridge this gap, to show that the codices, in common with recent studies of the monuments, provide a historical record at the same time that their almanacs reference mythological events. We have combined the careful methodological approach pioneered by the Brickers – that considers each category of data found in codical almanacs (calendrical, iconographic, and hieroglyphic) within an integrated framework



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that contributes toward our understanding of the whole – with the perspective advanced by Freidel,Looper, Schele, and others – that holds that it is only by understanding the mythological foundation of a culture that its rituals can be appreciated.”

Source: Order your copy through Amazon at: www.amazon.com/Re-Creating-Primordial-Time-Foundation-Postclassic/dp/160732220X



Left: The principal structure at Santa Rosa Xtampak. Center: Structure A1, Dzibilnocac. Right: The Palace at Chunhuhub. All photos by Rick Slazyk.

Dónde Está Jaina? by Marta Barber

The summer trip to the Yucatan turned out almost as planned: a little blood, lots of sweat and a few beers. The purpose of the small group of members, who ventured into the unflinching summer sun claiming that if you call South Florida home you can easily handle the heat, was to visit some remote Maya sites admired by some and known by few.

Travel early, thought organizers Janet Miess, Beverley West and yours truly, return to the air-conditioned hotel after lunch, dip into the hotel pool alongside frozen margaritas, and the intrepid explorers will be able to deal easily with the daily 40-degree Centigrade readings.

With the exception of two sites – Xkichmook, in southern Yucatan State, and Chichen Itza – we were

able to see everything planned and added a spectacular new treat. And to contradict Jack Nicholson’s famous line in “A Few Good Men” – and I paraphrase – we could handle the heat – but it wasn’t easy.

Our trip focused on the western-central area of the Yucatan where archaeological sites share architecture from the three main styles of the area: Puuc, Chenes and Río Bec.

We spent weeks before departure making copies of George Andrews’ detailed studies of the sites we wanted to visit: Santa Rosa Xtampak, Dzibilnocac, Chunhuhub and Xkichmook, the last of which we needed to drop because of road conditions.

What a treat the other three were. Included in our itinerary was a trip to Jaina, the mysterious island on the western coast of the peninsula, somewhere between Campeche and Celestun.

Santa Rosa Xtampak is a jewel; with a magnificent palace three-stories tall. Deep in the Chenes region, Andrews describes the Palace as a “unique building which has no real counterparts elsewhere” in the area. It is an elegant building, and almost each of the four sides has a façade of its own. “The plan organization”, Andrews writes, “and the circulation system do, however, establish a fairly clear hierarchy in terms of the degree of privacy or difficulty of entry into the rooms on the different levels.”

No matter how much we tried, we couldn’t get into the majority of the 44 rooms spread out among the three floors, nor access parts of the buildings from other parts. This is a city of quadrangles, meaning buildings on four sides of a central courtyard.



Group photo of IMS members and Antonio Benavides (seated third from the right) on the island of Jaina.

The Southeast Quadrangle, which is reached from a path behind the unexcavated Southern Plaza is closed on three sides, and only open by the North Building. The Cuartel, the other remarkable, partially excavated quadrangle is also in U-form, open by the East building. Decorations on still-standing walls follow the Chenes earth-monster style, but there are also plenty of step-fret mosaics and other designs scattered throughout.

Dzibilnocac was a great surprise. Most photos published of the site are of a Río Bec-style tower with an earth-monster structure on top. But there is a whole building attached to that tower. The building has several rooms. It was in one of these rooms that our driver, and by now friend, José Andrés Loeza, saw some hieroglyphs painted on the wall. The room had one of those mesh door frames to prohibit the entrance of bats and birds (and, it is assumed, human intruders).

Though we are respectful of all signs, our archaeological curiosity is stronger than our civic duty, and we tend to look in everywhere. José, by now, has learned this of us and went in. Needless to say he ran out to tell



This ornately decorated doorway at Santa Rosa Xtampak is in the typical Chenes style.



This beautifully restored corbeled arch marks one of the ceremonial entrances to the plaza at Oxkintok. Photos by Rick Slazyk.



Popol Hol, the 2nd King of Copan

by Janice Van Cleve

They say that the early bird gets the worm, but it is the second mouse that gets the cheese. In the case of the dynasty of Copan in Honduras, it was the second king, Popol Hol, who actually established the dynasty that lasted 400 years. From his accession in 435 CE to his death around 470, his reign was a concerted effort to create a cult of personality around his father, Yax Kuk Mo, and by extension around himself and his heirs.

His name literally translates as “Mat Head”, a name assigned by archeologists from his portrait on Stela 63, where he appears to have a mat curled up atop his head. His real name is unknown. He is responsible for five monuments on which he is actually named and probably three more which date from his reign. In addition, he is called the “first great builder” of Copan for his massive expansion of the acropolis platforms and structures.

Popol Hol’s most famous monuments are the Xukpi Stone, the Motmot Marker, and Stela 63. The Xukpi Stone is the tombstone he commissioned for his father on November 28, 437. On it, he says that he is the first ruler after the founder. He records that his father took the headband at the Six Road City Place (Teotihuacan) and that he was a war lord of Siyaj Kak, the general who conquered Tikal in 378.

The Motmot Marker records the ceremonies commemorating the turning of the baktun on December 9, 435. On it, both Yax Kuk Mo and Popol Hol are co-celebrants with the latter in the superior role.

So Popol Hol co-ruled with his father for at least two years. On Stela 63, he refers again to the baktun ending and proclaims himself the son of Yax Kuk Mo.

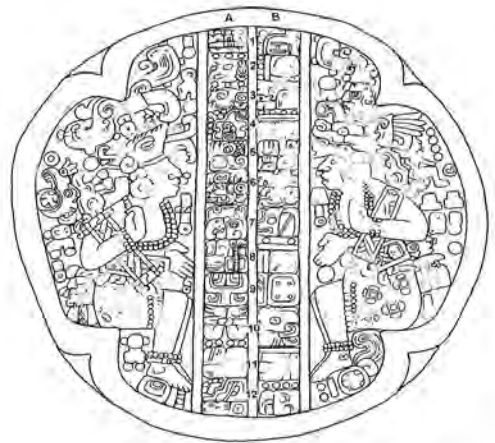
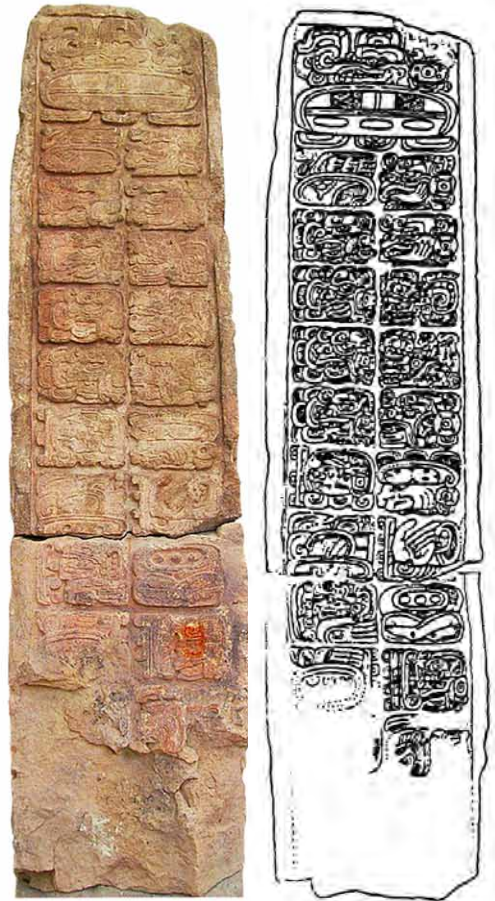
Popol Hol buried his father in the floor of his residence, Hunal, and built a temple called Yehnal above it as a place of worship. He commemorated the completion of Yehnal on Altar A, dated about 441. Later he buried a woman in the floor of Yehnal and built a larger temple called Margarita above the whole. Some think she was his mother, but research demonstrates that could not be true.

Stelae 35, 28, 50, and 20 are also attributed to this dynamic king. Morley assigned Stela 18 to Popol Hol, but Schele in Copan Note #70 assigns it to Butz Chan, the 11th king.

The remains of Popol Hol



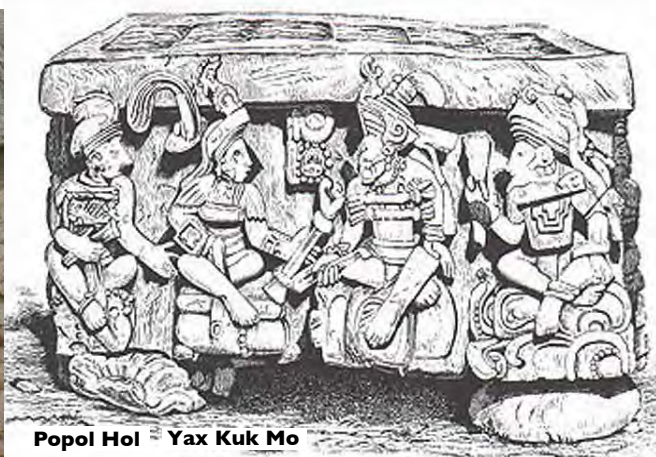
Stela 63, probably dates to the reign of Popol Hol. Popol Hol oversaw the construction of the first version of the ballcourt at the city, which was decorated with images of the Scarlet Macaw, posted by Adalberto Hernández Vega.



Motmot Floor Marker
Drawing by Barbara W. Fash.

have not found or firmly identified. The recent exciting discoveries by Ricardo Agurcia Fasquelle inside the Oropendola tomb are only beginning to give up their clues, while Burial 95-1 in the platform that covers Margarita, is another candidate. 🏰

Available for a limited time, read the full article about Popol Hol by visiting: www.mayas.doodlekit.com. Janice Van Cleve is author of biographies of Eighteen Rabbit and Yax Kuk Mo. Janice plans to post other new research papers soon.



Popol Hol - Yax Kuk Mo

Left: Popol Hol on Altar Q, he sits to the left touching Yax Kuk Mo. Right: West side of Altar Q by Frederick Catherwood, from Incidents of Travel in Central America, Chiapas, and Yucatan, by John Lloyd Stephens, published on www.pbs.org.





A closeup of some of the symbols and glyphs painted on the ceiling of Actun Utsil.



Jaina was settled circa 300 CE, lasting until its abandonment circa 1200 CE. Present-day ruins consist of two small plaza groups and a ballcourt. The island's notability is tied to distinctively styled ceramic figurines encountered in graves. Over 1,000 burials have been archaeologically excavated. The source of the burial population is as yet unknown, but likely comes from Edzna, and the nearby Chenes and Puuc regions.

Dónde Está Jaina?

by Marta Barber

continued from page 3

us all of the “discovery.” In, we went.

Chunhuhub – or as Janet calls it, “the hoob site” – was an even bigger surprise. There are basically two exposed buildings, one of them with a main entrance centered between two step-fret panels, and colonnettes flanking these panels. The medial molding has six members, as noted by our resident architect, Rick Slazyk, also the president of the IMS. That is rare indeed.

Upon leaving the State of Campeche, we visited Oxkintok, where a local guide told us of a cave that had still not been open to the public. This is not Calcehtok, a cave also nearby that is often visited by the hardy and fit among travelers. “Our” cave was entered only by



The megalithic architectural style evident at Ake is an Early Classic diagnostic, and may also be seen at the sites of Izamal and Ek Balam.



One of a series of five large bas-relief stone and stucco masks at Acanceh. Photos by Rick Slazyk.

Beautiful flamingos in Río Lagartos. All photos by Rick Slazyk.



the three men in our group – Tony Ariza, George Fery and Rick Slazyk – who were impressed by the glyphs and drawings on the ceiling and other details – such as ceramics – conducive to the thought that this cave has been used for centuries by the Maya for rituals.

Ake and Acanceh, both fairly close to Merida, completed our site visits. At Ake, we came upon an old friend: Roberto Rosado. We met Roberto about nine years ago when he was working at Ake with the archaeologist Beatriz Quintal. We met Roberto again at Tulane’s symposium in 2012, where he informed us that he was getting his master’s at Louisiana State. Now, he tells us, he’s studying for his PhD at Northwestern University, in Chicago. Roberto is writing his thesis on Ake.

A fellow archaeologist from INAH working with Roberto at Ake said, “he’ll be the boss one day.” We’ll keep following the career of this young archaeologist from Merida.

One of the purposes of this trip was to visit Jaina. To visit Jaina you need permission from INAH-Campeche. We obtained the permit and were able to snatch Antonio Benavides from his daily chores to accompany us. Antonio did field work in Jaina from 1996 to 2003, and in 2005. He completed his doctoral dissertation, “Jaina: Ciudad, Puerto y Mercado” (Jaina: City, Port and Market) so I doubt there is anyone who knows the island as he does.



The entrance to Actun Utsil, a cave located near Oxkintok. In this cave, one of several in the area, fossils and bones were found dating back 20,000 years. Evidence of humans dates back 10,000 years.

On the arranged date, Antonio met us at the hotel and we drove to the marina where boats and yachts are docked. The entrance to the marina is through a guarded gate, where Antonio told the guard, “We are going to Jaina.” To which the guard responded, “Dónde está Jaina?” “WHERE IS JAINA?,” a mortified Antonio quipped. Only by mentioning the owner of the boat were we allowed to cross the gate. This became our motto throughout the trip.

The boat ride to Jaina is about one-hour each way. The topless boat ride was a challenge – heat and wind – but we made it. There are two things to remember about Jaina, Antonio stresses in the book and in person: Jaina was never a necropolis (as originally thought because of the amount of tombs found there) and is totally man-made. It was built by the ancient Maya with materials from the mainland. After a couple of hours visiting the site – there’s a ballcourt, a large pyramid and other structures to visit – we took a group photo. Good memories, indeed.

Our trip ended in Río Lagartos, the port north of Valladolid, known for its flamingos in the wild. This boat had a cover, so taking a ride to visit the pink birds and the rest of the fauna of the area was certainly a closing treat.



The Holmul Kingdom and the Rise of a Maya Empire with Francisco Estrada-Belli

continued from page 1

In the text that Estrada-Belli created for the Holmul Archaeological Project pages of the Boston University website, he notes “Our research in the Holmul region attempts to further our knowledge of ancient Maya society through the study of a city and its surrounding landscape made of natural and cultural features. With a thorough analysis of the history of development of the Holmul center and all other settlements in the Holmul hinterland, we hope to understand how scattered villages turned into cities and minor settlements with a variety of functions, political, economic and religious, all well integrated with the natural environment and with one another in a cultural landscape that we define as the Holmul domain.

“A strong focus of our research is the study of the emergence of the first foci of centralized power in this region, during the Preclassic era, and how the ideological and political underpinnings of ruling institutions underwent transformations into the Classic era and that ultimately experienced a collapse.

“Holmul, as a site and as a region, presents an excellent opportunity to study the emergence of centralized power among the ancient Maya, the relationship between emerging rulers and their constituencies, between urban populations and rural settlements and the nature of the Maya cultural landscape, as well as their abrupt demise in the



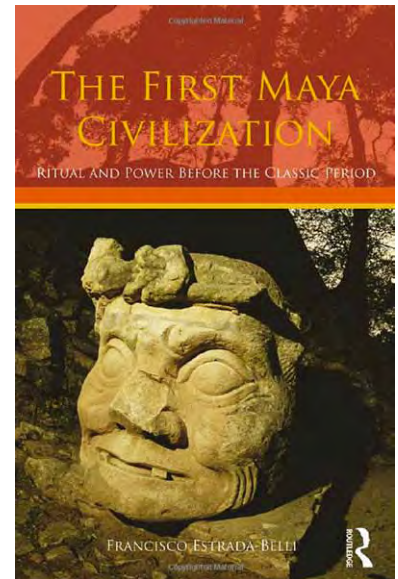
Archaeologist Anya Shetler cleans an inscription below the ancient stucco frieze recently unearthed in Holmul. Sunlight from a tunnel entrance highlights the carved legs of a ruler sitting atop the head of a Maya mountain spirit.

9th century CE. As archaeologists, we approach these problems by examining the material correlates of human behavior such as the structured use of artifacts, secular and sacred built spaces, landscapes, as well as in the history recorded in hieroglyphic inscriptions. The results of our surveys and excavations at Holmul and at a number of sites surrounding it, promise to fill the most substantial gaps in our knowledge of Maya history, those relating to the earliest and latest manifestations of Maya society.

“Our analysis is multi-disciplinary in nature combining environmental studies aided by remote sensing, GIS, and geological surveys; archaeological mapping; osteological, ceramic, lithic, botanical and faunal analysis; along with architectural, iconographic and epigraphic analysis.”

Francisco's Latest Book: *The First Maya Civilization*

When the Maya kings of Tikal dedicated their first carved monuments in the third century CE, inaugurating the Classic period of Maya history that lasted for six centuries and saw the rise of such famous cities as Palenque, Copan and Yaxchilan, Maya civilization was already nearly a millennium



The First Maya Civilization: Ritual and Power Before the Classic Period by Francisco Estrada-Belli. Published by Routledge, New York, NY, 2011.
Hardcover: ISBN-13: 978-0-415-42994-1;
Paperback: ISBN-13: 978-0-415-42994-8;
eBook: ISBN 13: 9-0-203-83913-3.

old. Its first cities, such as Nakbe and El Mirador, had some of the largest temples ever raised in Prehispanic America, while others such as Cival showed even earlier evidence of complex rituals. The reality of this Preclassic Maya civilization has been documented by scholars over the past three decades: what had been seen as an age of simple village farming, belatedly responding to the stimulus of more advanced peoples in highland Mesoamerica, is now known to have been the period when the Maya made themselves into one of the New World's most innovative societies.

This book discusses the most recent advances in our knowledge of the Preclassic Maya and the emergence of their rainforest civilization, with new data on settlement, political organization, architecture, iconography and epigraphy supporting a contemporary theoretical perspective that challenges prior assumptions.

Sources: From the Holmul Archaeological Project website at: www.bu.edu/holmul/; text from the book's offering on Amazon.com; Francisco's Facebook page.



From a photo that Francisco posted to his Facebook page: IMS webmaster Keith Merwin sets up solar panels in the archaeologist's camp at Holmul. Keith is the grand nephew of Raymond E. Merwin who is mentioned at the beginning of this article.

October 15 • 8 pm
The Holmul Kingdom and the Rise of a Maya Empire
with Dr. Francisco Estrada-Belli

Institute of Maya Studies Line-up of Presentations!

October 8, 2014: IMS Explorer Session

On the Road with IMS Members with Marta Barber

Back in 2004, key members of the The Institute of Maya Studies board of directors got together to plan a trip to the Yucatan in efforts to collect funds for the IMS. The by-laws of our non-profit corporation do not allow direct sponsorship of the trips themselves, but we could organize the trip as "friends" and ask for donations to help support our organization. Since then, we've been on numerous exciting group adventures together.



Dzibilnocac, 2014. Photos by Rick Slazyk.

In 2014, we celebrate our 10th year of touring. We've seen things closed to the public; crossed river rapids; got stuck in the mud; climbed the highest pyramids; dined like royalty; were serenaded by howlers; joined archaeologists at work; watched beautiful sunsets. Along the way, we have collected useful donations for our organization and forged many beautiful friendships. This program is a short tale of our journeys together over the past decade.



George Fery and Janice Van Cleve ride in the front seats to Lamanai, 2014.

October 15: IMS Presentation

The Holmul Kingdom and the Rise of a Maya Empire with Dr. Francisco Estrada-Belli



Estrada-Belli and the rare polychrome-painted stucco frieze unearthed in July 2013 at Holmul.

The discovery of a spectacularly decorated and inscribed building at Holmul recently brought this site to the forefront of Classic Maya history. These finds come to fill perhaps the largest gap in our knowledge of it, the sixth century CE. This was a time of great turmoil in the lowlands. It has been referred to as the "Tikal Hiatus" because of the dearth of historical texts at Tikal and elsewhere. New information is now revealing the existence of a royal lineage at Holmul with connections to both Tikal and the Kaan kingdom, and the role it played during the initial phase of their long-lasting confrontation.



Estrada-Belli carefully brushes debris from an adult male skeleton of a member of the ruling class of Holmul. The body was buried in a tomb beneath the steps leading to the building that contained the frieze. Both images courtesy of National Geographic.

Dr. Francisco Estrada-Belli is currently Adjunct Assistant Professor in the Anthropology Department at Tulane University.

All meetings are 8 pm • Institute of Maya Studies • Miami Science Museum

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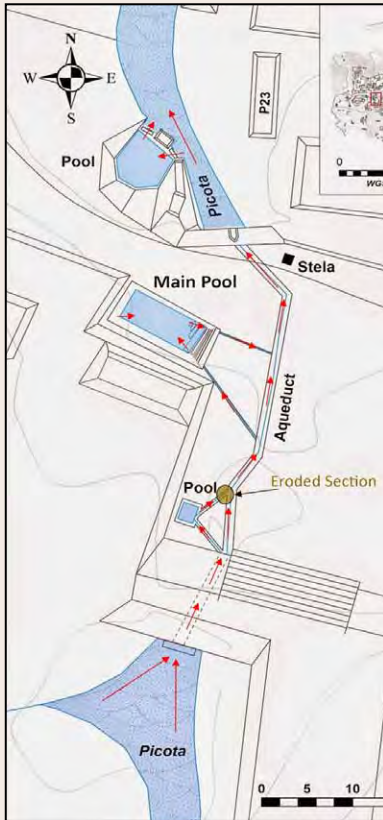
Membership in the IMS includes attending two lectures a month; a year's subscription to our downloadable monthly **IMS Explorer** newsletter; and access to all features on our website: past newsletters, videos of IMS lectures, upcoming program announcements, IMS photo archives, and more!



Institute of Maya Studies

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Map showing directional water flow.

Palenque Pool Project Update

The main goal of the first season of the Palenque Pool Project was to excavate and consolidate the largest pool in the Picota Group with the intention of better understanding its function and purpose. The Main Picota Pool, from the water's edge, measures approximately 10 x 4 meters with an average depth of 1.25 meters, containing roughly 48 m³ (48,000 liters) of water. The Maya constructed the pool by excavating about 1.5 meters into bedrock, below the water table. The pool's location, in a large plaza only 8 meters from Palenque's only standing stela, does suggest that it was ceremonial in nature.

The secondary objective was to evaluate and estimate the cost of consolidation of the Picota's failing subterranean aqueduct that runs for 60 meters beneath the plaza floor. The main aqueduct that runs beneath the Picota Plaza is in dire need of consolidation. Many of the large capstones have fallen into the channel, essentially blocking the flow of water.

If you refer to the map at left, you will notice that all three pools in the Picota Group



The Picota Pool at the end of Season 1.

have conduits that bring water in and out of the aqueduct/stream. Now we're sure there's a symbolic reason for combining the flowing water from the stream with the still water of the pools, but we haven't settled on an explanation for that just yet – maybe next year! 🏰

Source: Posted 8/6/2014 on the Palenque Pool Project blogsite, maintained by Dr. Kirk French, at: <http://palenquepoolproject.blogspot.com>

Upcoming Events at the IMS:

October 8 • 8 pm: *IMS Explorer Session: On the Road with IMS Members* – A colorful recap of 10 years of exploring the Mayalands, with **Marta Barber**.

October 15 • 8 pm: *IMS Presentation: The Holmul Kingdom and the Rise of a Maya Empire* – A royal lineage at Holmul is revealed to have connections to both Tikal and its rival, the Kaan kingdom, with **Dr. Francisco Estrada-Belli**.

November 12 • 8 pm: *IMS Explorer Session: Costa Rica and Its Connections to Mesoamerican Archaeology* – Costa Rica is not only a land between two oceans, it is a land between two continents. This presentation will also include the highlights of a visit to the Precolumbian site of El Guayabo de Turrialba, with **Dr. Anne Stewart**.

November 19 • 8 pm: *IMS Presentation: The IMS Stelae* – IMS webmaster **Keith Merwin** shares the story of three Maya stelae brought to the U.S.

Upcoming Events and Announcements:

October 18-19: *Andean Conference The 33rd Annual Meeting of the Northeast Conference on Andean Archaeology and Ethnohistory* – to be held at the University of Vermont, Burlington, VT. See: www.uvm.edu/~anthro/NCAAE/index.php

October 24-26: *Meso Conference 5th Annual South-Central Conference on Mesoamerica* – Sponsored by The Middle American Research Institute, hosted by Tulane University, organized by Marc Zender, Marcello Canuto and Tatsuya Murakami. John Watanabe, an Associate Professor of Anthropology at Dartmouth, will be the keynote speaker. Free and open to the public. More info at: www.southcentralmeso.org

Through December 7: *Museum Exhibit The Painted City: Art from Teotihuacan* – at the Los Angeles County Museum of Art. This small exhibition, drawn from the museum's

extensive collection of the Art of the Ancient Americas, features painted ceramics from Teotihuacan. Get more info at: www.lacma.org/art/exhibition/

January 13-17, 2015: *UT Maya Meetings Body and Sacrifice: New Interpretations of Ancient Maya Art, Ritual and Performance* – Theme of the 2015 Maya Meetings at The University of Texas at Austin. More details will be available soon on the UT Mesoamerica Center <www.utmesoamerica.org/maya> webpage.

Through July, 2015: *Museum Exhibit Maya: Heart of Sky, Heart or Earth* – at the San Diego Museum of Man, San Diego, CA. Additional info at: www.museumofman.org/html/exhibitions.html

Editor's Tip: *Online all the time Visit the IMS Facebook page under the group Institute of Maya Studies* – Join in the fun! Share your experiences in the Mayalands.



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