

March 18, 2015 • Maya Ceremonial Era Long Count: 0.0.2.4.7 • 2 Kaban 10 Kumk'u • G7

Imagine growing up in a country where the people speak one language, but cannot read it, while at the same time, going to school in a language they don't use anywhere except on the school grounds. Then, imagine your own country having your rights, its constitution, and all of its laws in the language that you are only exposed to in school. This is the situation of many Maya in the Yucatan. At long last, their rights have been translated into Yucatec Maya. Soon, they will have the Mexican Constitution in Maya. Now, indigenous leaders are calling for a translation of civil and criminal codes. Now that English and the Yucatec Maya language are being taught in public schools in the Yucatan, it will not be long before this significant portion of the Yucatan's population is able to compete on a level playing field.



All-around smiles: Instructors at Na'atik teach languages at their own facility and sometimes visit the community schools in the area.

Na'atik Language and Cultural Institute

Editor's note: On January 29, Molly Touger, representing the Na'atik Instituto de Lenguas y Culturas, reached out to me in a personal correspondence. I visited the NILC website, and all that I explored is truly a breath of fresh air. Take a deep breath; theirs is a most noble and righteous endeavor!

"Dear Mr. Reed. I came across the website for the Institute of Maya Studies and was very impressed with the range of information you have

Maya-themed mural on the walls of the Cultural Center in Felipe Carrillo Puerto.



about the ancient Maya. I wondered if you might be interested in featuring our nonprofit school, which represents our efforts to educate and assist the modern Maya?

"Na'atik Language and Cultural Institute is a multi-lingual language school in the town of Felipe Carrillo Puerto,



L) Bright smiles; one of the kindergarten classes. R) As a foreign language student, you can learn either Spanish or Yucatec Maya; learning from local Maya teachers, while living with a local Maya family.



Jim Reed,
Editor

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The Myth of Clovis First: the Peopling of the Americas

with
D. Clark Wernecke

"We provide immersive study-abroad language courses in Maya (Yucatec) and Spanish, home stays with Maya-Mexican families, and affordable English classes for

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The Gault site, excavated over the past several years by a team led by Michael Collins, has yielded one of the most extensive collections of Clovis tools yet found in the Americas. "The Gault site almost daily expands the complexity of what we know as Clovis," Collins says. The Clovis people, named for important early finds near Clovis, New Mexico, were long considered the first people of the Americas. Now that theory has been eroded by recent finds of what appear to be earlier tools, excavated at the Gault site in Texas.

American Origins: The Gault Archaeological Site

with **D. Clark Wernecke**

Who were the first peoples in the Americas? How did they get here? When did they come? What can they teach us?

Since José de Acosta speculated in 1590 that people had walked to the Americas, scientists have been trying to answer these questions, but sites containing artifacts from our early past are few and far between – typically yielding just a few artifacts and only faint hints of who these people were. In recent years, sites like the Gault Site are beginning to give us surprising answers to these questions.

The Gault Site is located in Central Texas near the small town of Florence. The site has been known to professional archaeologists since 1929 when J.E. Pearce from the University of Texas excavated one of the burned rock middens on the farm of Henry Gault.

Continuously occupied by humans for 14,000 years, the Gault site has yielded over 2.6 million archaeologically excavated artifacts in the last decade (mostly stone tools).

The site had been thought of as potentially important but nearly completely destroyed by looting and a later pay-to-dig operation. In 1991, an avocational archaeologist working at the site found something he thought



This cache of three artifacts was found in this position by David Olmstead on the Gault site. The larger stone on the bottom is engraved on one side with a "checkerboard" pattern. The one on the top is engraved with what seems to be random designs. The artifact in the center is a heavily re-sharpened Clovis point made from Alibates chert.



Research assistants Angela Davis and Jon Lohse sort some of the many artifacts found at the Gault site.

archaeologists should be made aware of – two small pieces of limestone with engraved geometric lines on them sandwiching an Alibates Clovis point (below).

To date, 12 incised stones and an unusual utilitarian artifact have been found in Area 15 of the Gault site (processing is not complete for the lithics).

A crew from the University of Texas at Austin, led by Drs. Michael Collins and Tom Hester, excavated a test unit near the find and found intact Paleoindian strata beneath the disturbed surface and more incised stones *in situ*. Incised stones found at Gault with Clovis age materials are now amongst the earliest provenienced art in the New World.

The case for pre-Clovis Americans has now gained more support, including from analyses of ancient DNA.

The Gault School of Archaeological Research was founded in 2006 with the primary mission to become a center for innovative research and education regarding the Peopling of the Americas. A multidisciplinary team of staff and research associates was recruited from among the world's top researchers and the GSAR today coordinates excavation and research on sites and materials from some of the oldest known occupations in the Western Hemisphere.



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GSAR cannot finish all of our ongoing research, let alone expand our activities to other sites without you. Visit our website soon, where you can join and make donations. Go to: www.gaultschool.org

March 18 at the IMS:

**The Myth of Clovis
First: the Peopling
of the Americas**

D. Clark Wernecke

is the Executive Director for the Gault School. He brings a unique blend of scholarship and experience to each and every one of his public presentations. Be there.

Interesting and Unusual Ancient Artifacts:



A



B



C



D

Most noticeable in the Yucatan, humans provide for the Aluxob and the Aluxob protect the interests of humans. A) Small shrine enclosing an Alux. B) Aluxob are often carved into stones that are located around the perimeter of a garden or milpa. C) Visitors pass under the gaze of a carved stone idol as they enter the cave of Lohtun. It is actually an Alux, fed and cared for to protect all who enter from harm. D) Alux in a garden setting.

Aluxob in the Mayab by Mark F. Cheney

Taken from a cryptozoologist's playbook, the *Alux* (or *Aluxob*, plural) is one of the hidden creatures in the world of the Maya. Well documented in the carvings and clay figurines of the ancient world, the *Alux* (pronounced "aloosh") is the Maya equivalent to the leprechaun of ancient Celtic tradition.

The *Aluxob* are diminutive creatures, usually only about 12 to 18 inches tall. They were found in maize fields, gardens, forests and caves. Some modern Maya believe that the small shrines found in the countryside are houses of the *Aluxob*, or *kahtal alux*.

Most stories about the *Aluxob* describe them as little people wearing traditional Maya dress that can become invisible or visible at will. Some tales have them turning into small forest creatures ranging from weasels to frogs. They can be spotted by the tell-tale human trappings, such as a weasel wearing sandals, a peccary

with a bowtie or an iguana with a skirt; their clothing somehow missed in their transformations. Mischievous creatures, they often show their displeasure at being bothered by people by spreading illness or wreaking havoc in other ways.

For this reason, it is good to leave small offerings like cigarettes, food or candy for them near their shrines. They can protect a farmer's milpa or give them good luck if he is kindly to them, but they are whimsical creatures that cannot be trusted to do what is expected.

The Spanish word *duende* or *duendecillo* is often used instead of *Alux*, which denotes a supernatural force or creature like a goblin or faerie. The early Spanish pirates were a superstitious lot, so it was easy for them to buy into the local lore. Dwarfs were revered in the courts of the Maya royals, and were

Perhaps many of the ceramic figurines deemed "household idols" encountered in archaeological contexts could actually be *Aluxob* – portable protectors created with more than an artistic intent.



probably linked to the *Aluxob* in the thinking of the ancients.

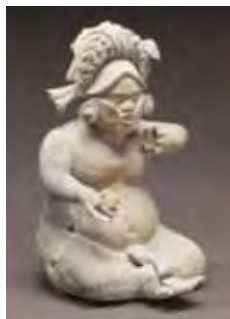
One frieze in Yaxchilan of a ballcourt scene depicts two dwarfs or *Aluxob* watching a ballplayer (below, center). Perhaps these were serving as ballcourt attendants or judges... or were they there to ensure luck to one side or the other in the game?

Other folktales tell of *Aluxob* being created by the local shamans to protect the properties of local farmers. The following text is from *Characters and Caricatures in Belizean Folklore*, by the Belize UNESCO Commission, 1991 (and reprint 2006).

"...to create an *Alux* is difficult and prolonged work, needing much knowledge and proper support of offerings, and prayers to the secret beings who govern the life on earth, in the water, and in the air.

"The primary role of the *Alux* is to guard ancient archaeological sites and their surroundings. His role as

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Many depictions of dwarfs are attributed to being *Aluxob*. L) Maya Dwarf, 550-850 CE, Late Classic, Campeche, Mexico (Walters Art Museum). R) Yaxchilan king Bird Jaguar playing the ballgame accompanied by two dwarfs. Panel 7, Hieroglyphic Stair 2, Temple 33 Substructure.





The students and teachers from Na'atik experience and enjoy cultural events as well as educational and recreational field trips. A) Folkloric dancers. B) A Maya ceremony. C) Gain a hands-on experience of Maya life through your friendly host-family. D) Explore crystal-clear cenotes!

Na'atik Language and Cultural Institute

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students in the local community (our classes are subsidized by donors and our Study Abroad program). We are the only program in our area providing immersive study in a Maya community.”

Best, Molly Touger



From the Na'atik website:

“Na'atik is an independent language school in the heart of the Yucatan Peninsula that was originally founded by American transplant Catherine Gray and her Maya-Mexican husband Pedro Esquivel Puc.

“At Na'atik, our goal is to open students’ eyes to a world of possibilities. Through affordable, encouraging English language classes, we aim to help students in the local Maya community develop the skills



Our name comes from the Maya expression “To'on Na'atik” meaning “we're understanding each other.”

We believe that cross-cultural exchange is the key to true understanding. It is only once we understand each other that we can see what is really possible.

and confidence to visualize and achieve their dreams. We also have our Study Abroad Yucatan (SAY) Program to provide International students with the opportunity to have a fully immersive experience learning Spanish and/or Maya in the real Zona Maya.

“In Felipe Carrillo Puerto and the surrounding pueblos, Yucatec Maya is widely spoken and is the first native language of many. Carrillo was the center of the Caste War and the Maya resistance to the Spanish invasion, and evidence of this rich history can be found at every turn. The powerful history and language are alive through music, folkloric dance, local cuisine, murals, in the museum, and the colorful local market.”



Carrillo Puerto is a hidden gem rich in Maya history just west of the Caribbean Sea. Most visitors love Carrillo because of its warm, welcoming people.



We border the Sian Ka'an Bioserve where you can find great bird-watching, discover hidden cenotes and travel the rough road to the coast.

Useful Phrases in Yucatec Maya (Màaya t'àan):

Remember in Mayan languages, the 'x' sounds like <sh> and the 'j' sounds like <h>

Welcome	Kiimak 'oolal	Hello	Ba'ax ka wa'alik?
What's your name?	Bix a k' a'aba'?	My name is...	In k'aaba'e...
Good morning	Ma'lob Ja'atskab K'iin	Good afternoon	Ma'lob chi'inil K'iin
Good evening	Ma'lob ak'ab	Have a nice day	Ka manseché ma'lob kiin
Good luck	Ka xi'ik teech utsil	Bon appetite	Ku méejtech utsil
Bon voyage	Xiiktech utsil	How much is this?	Bahúux? Bahúux leti'?

Thank you!
Dios bo'otik!



Where's the toilet?	Tu'ux yan u kuuchi T'uuchtaj
I don't know	Má in woojel
I love you	In k'áatech
Please speak more slowly	Je' u beytal a táan chambel

You can help a young student:

Donations to the Na'atik Scholarship Program will only be used towards course and book fees for the sponsored students. Your donation will not be used for advertising or administrative over-head.

Change a future! By choosing Na'atik you are helping us provide English classes to the impoverished youth of Carrillo. Empower them to secure a brighter future! Go to: www.naatikmexico.com



Aluxob in the Mayab by Mark F. Cheney

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protector extends to man as well, and he punishes those who are lazy and neglectful of their duties. He is a moral watchman of the villages, keeping an eye out for wrong doing.”

The Alux is a dominant character among the Yucatec Maya of Belize, and is spoken of mainly in villages such as San Antonio and San José Succotz in the Cayo District, and San Victor, Patchakan, Progreso, and Xaibe in the Corozal district. Stories of him are told on Ambergris Caye as well. He is also referred to as “Duendecillo” and “Donato and his brothers.” Although diminutive in size, the Alux has the appearance of a robust, arrogant Maya.

The Aluxob are still alive and well in modern times

Aluxob are brought to the physical world by creating a little stone or clay figure, not to be taller than knee-high. In a private ceremony, the person that will become his master has to pour nine drops of blood over him, and from then on, the Alux will guard crops, gardens, archaeological sites and cattle. The master has to give him offerings so he can continue doing his job, but if the owner stops taking care of him, the Alux can take revenge by causing headaches, diarrhea or even fatal illnesses.

The Maya of the Yucatan continue to tell stories about these little creatures that still roam the

As you take the road from Cancun airport towards town, you may have noticed a tiny stone temple under the



bridge to your right. The story goes that in the early days of Cancun, engineers had to build the bridge several times because it kept mysteriously collapsing. One day, a Maya construction worker remarked that the Alux watching over the plot of land was angry and that the engineers should consult a Maya H'men. The priest agreed to perform a ceremony to appease the capricious spirit and said that if the engineers really wanted to get on the right side of the Alux, they should build him a house. The house was duly built and presumably the Alux was happy because the bridge building went smoothly after that. Urban legend? It shows that ancient beliefs endure in the Yucatan Peninsula.

Although popular belief maintains the identification of characters emerging from flowers, shells, etc., as Aluxob or trickster spirits in Yucatec folklore, old characters emerging from different kinds of shells are often



Here, we see God N in a turtle shell with removable head. Courtesy of The Princeton Art Museum, Princeton, NJ. (Kerr portfolio #2980b).

most likely the deity known to scholars as God N, a quadripartite Earth-bearing entity, associated with the four cardinal directions. Often shown with a turtle carapace, mollusk shell, or spider web on his back or depicted emerging from them, he is identified with earth, water, thunder, music, drunkenness, and the old year. God N is a personification of the number five. As a deity of mountains, like the Aluxob, he can be benevolent or malevolent.

Vessel in the shape of an old man emerging from a snail shell. Maya; burnished and painted clay. Late Classic (600-900 CE). Provenance unknown.

National Museum of Anthropology, Mexico. Courtesy of Jorge Pérez de Lara (www.mesoweb.com).



“This ceremony was celebrated the 13th day of October, 1959, in the cave of Balankanche by a ‘H’men’ of the region. Members of the exploration group directed by E. Wyllys Andrews IV, who carried out an investigation of the cave, attended the ritual. The ceremony named Tzicul Tan Ti Yuntsiloob (respectful message to the gods) took place, said the ‘H’men’, to ask protection for the people who entered these sacred spaces without permission from the gods.” Text and image courtesy of *El Diario de Yucatán*.

jungles and plague cenotes, and many, including tourists, assure that they experienced very close encounters with them.

Elton John at Chichen Itza

In April of 2010, Sir Elton John was to be the fourth International entertainer to perform at Chichen Itza. A few days before the concert, they constructed a giant stage next to the Pyramid of Kukulkan, but for reasons unknown, it all came tumbling down.

INAH officials were advised to quickly call in a local Maya H'men to perform a ritual. “Unofficially,”



Some people blamed the Aluxob, mainly because the organizers didn't perform a ceremony asking their permission for the show, as they did for the previous concerts of Sarah Brightman and Luciano Pavarotti.

the ceremony was performed. The effort was deemed a success, as from then on, the stage was rebuilt and the show went on without a hitch. 🗿

Additional texts and images added to Cheney's original article by the editor from: www.hacienda tresrios.com, www.mexiconewsnetwork.com, and www.unioncancun.mx.

Editor's note: When Mark Cheney submitted his article about the Aluxob in the Mayab, I was thrilled. It excited my interest to explore more about the Aluxob. Decades ago, I had my own special interaction with the Aluxob who protect the Pyramid of Kukulkan, when I innocently climbed the north stairway alone one night to sleep on top. My magical experience is too involved to relate here, but long-story-short, it was my initiation to the realization that the Aluxob are "real". Instead, I'd like to share a lot more of what I discovered in my research, especially the recipe a Maya H'men has to use to create an Alux... and make it come alive!

The Recipe to Create an Alux

Composed by Jim Reed

In Maya folklore, the *Aluxob* are variously described as child-like figures dressed in white or as little men with cigars, guns and a dog at their heel. They look after a farmer's land and play pranks on those who try to steal the harvest. They reputedly tip sleeping thieves out of their hammocks to wake them up, throw stones at them, make them lose their way and sometimes even make them catch a fever.

The Maya believe that if you hear rustling in the bushes at night, suddenly trip up or realize that you have lost something – cigarettes often go missing – you may have had a close encounter with an *Alux*. They say that the sounds of shots and dogs barking in the distance, as faint as if it were coming from underground, are also a sign that the *Aluxob* are out hunting.

PS: Don't try this at home!

"Maya spiritual elders, called *H'men*, with their wisdom and magical powers create an *Alux* through offerings and prayers to higher beings. They use unspoiled clay and collect a lot of ingredients from the flora and fauna of the region. The creation of the *Alux* lasts seven weeks and every Friday a part its body is made measuring



Solemn rituals are still a part of daily life among the Yucatec Maya. Milpa owners who want someone to take care of and protect their properties and gardens often request an *Alux* from the village *H'men*.

In a ceremony named El Hanlicol, the Maya H'men in charge makes offerings and petitions to seek the protection of the Aluxob.



not more than two hand spans.

"On the first Friday, the feet and legs of the *Alux* are created. To the clay of the feet and legs, the ground blood and feet of a lizard is added so that its footsteps are light and quiet. The flesh of a great deer is put into the legs to make them quick and tireless.

"On the second Friday, the belly is shaped, kneading the clay with rain water that has been calm for nine nights under the light of the stars, to rid it of lustful desires. A bit of tender corn is added so that the *Alux* only wishes to eat simple foods.

"On the third Friday, the chest is prepared. The blood from a dove's heart is put into a clay heart so that it can feel tenderness and devotion. Also the blood of a jaguar heart is added, so that it is fierce and implacable with its enemies. This heart of clay cannot harbor fear, sadness, or envy.

"The fourth Friday is devoted to the arms and hands. For these the flesh and blood of a boa and monkey are added, to give it strength and agility.

"The fifth Friday is the most arduous work which demands all the knowledge and the art of the *H'men* because the neck and head must be created. Inside the skull must be put substances to convey qualities and skills, among which should stand out great talent and incredible cleverness.

"Within the throat and mouth are put the voices of all the rainforest animals, so that the variety of voices can frighten and deceive strangers.

"The *Alux* can understand the language of men, but must not pronounce their words because there should be no relationship

between humans and the spirits. With the clay of the eyes are mixed the eyes of the owl, so it can see clearly at night. Juices are put into its ears to allow it to hear even the burrowing of a worm under the earth. Such is their sense of smell, that they can smell the trail left by the legs of an ant. As for the powers of the spirit, the *H'men* has to achieve the perfect balance, because if they do too much or too little, the qualities easily become faults and the virtues become vices.

"On the sixth Friday, the figure is baked in a wood burning oven with Ceiba and Guanacaste wood to give it long life and great resistance to the inclemency of time.

"On the seventh Friday, the *H'men* wears his priestly dress and goes to the temple carrying the *Alux* which they place on an altar of stone and they surround it with offerings. The power of the gods of the woods, the waters and the winds are invoked and the help of the spirits of the temples and the caves, so that together they can infuse life and power into the clay figure.

"When the first veil of the night begins to cover the rainforest, the clay comes to life. It possesses eternal youth and joy. It runs through the trees and undergrowth, on the paths and in the fields, climbing to the tops of the palm groves. The *Alux* talks to all the animals of the rainforest. It makes friends with all, to convince them not to harm whatever it cares for." 🏠

Sources: Some text courtesy of www.ecoparque-palenque.com. The recipe text is extracted from *Characters and Caricatures in Belizean Folklore*, by the Belize UNESCO Commission, 1991, and quoted in the *Lower Dover Field Journal* blog at: <https://ldfieldjournal.wordpress.com>

Institute of Maya Studies Line-up of Presentations!

March 11, 2015 • IMS Explorer Session • Gods, Legends and Rituals Series

Jade: Mineral of the Earth Gods

with **Joaquín J. Rodríguez III, PE**

Administrative Vice President and Director of Research of the IMS

Few realize the rich jade history of the Americas, even more, the name Jade is derived from the Spanish "Piedra de Ijada", loin-stone, jade having been recognized by the Maya as a remedy for kidney ailments. The value of jade went beyond its material worth. Perhaps because of its color, mirroring that of water and vegetation, it was symbolically associated with life and death and therefore possessed high religious and spiritual importance. The Maya also associated jade with the sun and the wind. Many Maya jade sculptures and figurines of the wind god have been discovered, as well as many others displaying breath and wind symbols. In addition, caches of four jade objects placed around a central element have been found and are believed to represent not only the cardinal directions, but the directional winds as well.



Jadeite pectoral decoration from the Maya Classic period.

March 18: IMS Feature Presentation

The Myth of Clovis First: the Peopling of the Americas

with **D. Clark Wernecke,**

The Gault School of Archaeological Research (GSAR), and Texas State University



Since a Spanish priest proposed in the 16th century that primitive peoples walked to the New World, we have honed and tweaked a hypothesis of the Peopling of the New World that has never made much sense and has very little evidence. Dr. Wernecke will take you through that old hypothesis step-by-step and then present recent evidence and new hypotheses for this process. Last, he will present evidence from the GSAR excavation of one of the largest Paleoindian sites excavated in the Americas – the Gault Site in Central Texas.

"Archaeology is not so much a career as a calling – you have to really want to participate, learn and explore every day. I have been the executive director for The Gault School of Archaeological Research (GSAR) since 1993. GSAR is a 501(c)3 nonprofit dedicated to research and education regarding the first peoples in the Americas. I love what I do, enjoy the people I work with, and learn something new every day. I jokingly like to describe my profession in archaeology as 'CSI: Prehistoric.'"

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

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Institute of Maya Studies

The Institute of Maya Studies is totally member-supported! If you are not a member, please take a moment and join us. Membership brings benefits and helps the IMS offer educational programs to the public. If you are already a member, please encourage your friends to join. If you need any assistance, call our Maya Hotline at: 305-279-8110



Peruvian Dig Reveals Sacrificial Mystery

Tulane University physical anthropologist John Verano has spent summers in Peru for the last 30 years, digging for ancient bones and solving their secrets. But his most recent work focuses on a unique archaeological discovery: a ritual sacrifice of children and young llamas dating back 600 years.

"This is unusual, and not what we've seen before," Verano said, "especially on the coast of Peru."

In June of 2013, he traveled to the Peruvian coastal village of Huanchaquito to assist with new excavations at the site where Gabriel Prieto, a Peruvian archaeologist, in 2011 found the remains of 42 children who were sacrificed in a religious ceremony along with 76 llamas. The area was once part of the Chimu state, which dominated most of coastal Peru

At an excavation site on the Peruvian coast, Tulane anthropology professor John Verano, far right, and PhD student Brittany Dement examine the remains of a child who was sacrificed and buried 600 years ago. Photo: John Verano.



from about 1100 until 1470 CE, when it was conquered by the Inka empire.

Last year, Prieto and Verano expanded the dig and completed the study of children's remains excavated in 2011 with support from the National Geographic Society and the Stone Center for Latin American Studies at Tulane.

Their latest excavation uncovered numerous additional sacrificial victims, which will allow for a more detailed reconstruction of this unusual event. The researchers think that the sacrifice may have been an offering to the sea, or

a response to severe flooding brought on by an El Niño event, and that the llamas may have been intended to transport the victims to the afterlife.

Multiple laboratories are analyzing bones and teeth discovered at the site. More details on the find and related studies will come this year, Verano said. "What it means exactly, I'm not sure. But it is an exciting discovery." ▲

Source: From an article by Carol Schlueter, released 10.29.2014 at: <http://phys.org>. Submitted by Scott Allen.

Upcoming Events at the IMS:

March 11 • 8 pm: *IMS Explorer Session*
Gods, Legends and Ritual Series:

Jade: Mineral of the Earth Gods
– **Joaquín J. Rodríguez III, PE** will cover the geology and mineralogy of true jade, as well as its economic and social importance to the Maya.

March 18 • 8 pm: *IMS Presentation*
The Myth of Clovis First: the Peopling of the Americas – **D. Clark Wernecke** presents recent evidence and new hypotheses for the Peopling of the New World.

April 8 • 8 pm: *IMS Explorer Session*
Gods, Legends and Ritual Series:
Manifestations of the Corn God
– Foliated? Tonsured? Male? Female?
Marta Barber has the answers for us.

April 15 • 8 pm: *IMS Presentation*
The Maya Sky: A Voyage Through the Seasons – with **Claudia Hernandez**, Planetarium Assistant Manager of The Patricia and Phillip Frost Museum of Science.

Upcoming Events and Announcements:

March 19 – 22, 2015: *Tulane Symposium*
Royal Chambers Unsealed: Tombs of the Classic Maya – The Middle American Research Institute and Far Horizons are proud to present the 12th Annual Tulane Maya Symposium and Workshop in New Orleans, LA. The keynote speaker will be William A. Fash. Get additional info at: <http://mari.tulane.edu/TMS>

April 16 – 17: *Maya Society of MN Lectures*
The Early Rise of Maya Civilization in Yucatan and The Game of Thrones in the Puuc Hills – with Dr. Tomás Gallareta Negrón, Professor and Researcher, INAH Yucatan, Merida. At Hamline University, St. Paul, MN. See: <http://sites.hamline.edu/mayasociety>

April 30 – May 3: *M@L Conference*
Fifth Annual Maya at the Lago Conference – Lectures, workshops and social activities in Davidson, NC.

This year's event honors the memory of George Stuart. Presenters include Karl Taube, David Stuart, Michael Coe, Stan Guenter, Bruce Love, and Kenneth Garrett. See: <http://www.mayatthelago.com>

May 7–August 31: *Museum Exhibit*
The Shards of the Past: Precolumbian Art from the Frost Art Museum – at The Patricia and Phillip Frost Art Museum, FIU, Miami, FL. Info at: <http://thefrost.fiu.edu/exhibitions.htm>
Through July, 2015: *Museum Exhibit*
Maya: Heart of Sky, Heart of Earth – at the San Diego Museum of Man San Diego, CA. Additional info at: www.museumofman.org/html/exhibitions.html

Through January 3, 2016: *Museum Exhibit*
Spider Woman to Horned Serpent: Creation and Creativity in Native North American Art – at the Carlos Museum, Emory University, Atlanta, GA. Info at: www.carlos.emory.edu/exhibitions/upcoming-exhibitions



IMS EXPLORER

Join in the **Explorer-ation!** Scholar or not, we welcome submissions. 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