

June 15, 2016 • Maya Ceremonial Era Long Count: 0.0.3.9.12 • 2 'Eb 15 Sots • G3

**On June 15, Mark Brenner, Professor of Geological Sciences, and Director of the Land Use and Environmental Change Institute, University of Florida, will present:**

## **Climate and Environment of the Maya Lowlands: Then and Now, by Mark Brenner, Ph.D.**

The Maya Lowlands were once perceived as a relatively homogenous environment with few natural resources. This perception of the region made the rise and long-term persistence of Maya Civilization perplexing to archaeologists. Re-evaluation of the area instead indicates that it possesses spatial environmental variability with respect to many factors, including landform, rainfall amount, water availability and potability, soil type, vegetation, fauna, and access to coastal marine resources such as salt and fish (Fedick 1996; Gomez-Pompa et al. 2003).

For instance, annual rainfall across the Yucatan Peninsula displays one of the steepest gradients in the world, increasing from ~400 mm (15.75") on the northwest coast to ~2,400 mm (94.5") near Palenque. This precipitation gradient is paralleled by north-to-south increases in soil thickness and forest stature. In the northernmost lowlands, the water table lies near the



Dzibilchaltun's Cenote Xlakáh where the groundwater table is near the land surface.



A chaya plant (*Cnidoscolus chayamansa*), or tree spinach, in the yard of a traditional Maya home in Ek Balam.

Lake Salpeten, Guatemala. Here the groundwater table lies at considerable depth as the lake is perched (sealed at the bottom).



land surface and fresh water is accessible in open cenotes (e.g. Dzibilchaltun).

Farther south, in the interior elevated region, the water table lies at considerable depth, and ancient inhabitants there obtained water from perched lakes, rivers, cave systems, seasonally inundated bajos, and cisterns or reservoirs (e.g. Tikal) (Scarborough et al. 2012).

Inventories of the local flora and fauna of the Yucatan Peninsula reveal relatively high biodiversity. Natural water bodies were sources of protein in the form of fish, snails, reptiles, amphibians and waterfowl.



**Jim Reed,**  
Editor

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and James L. Fitzsimmons

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**June 15, 8 pm**

### **IMS Presentation:**



Medium-stature tropical dry forest at Coba.

## **Climate and Environment of the Maya Lowlands: Then and Now**

with **Mark Brenner,**  
University of Florida

The >2,400 plant species recorded on the peninsula occupy communities from coastal mangroves, to beach dune vegetation, to wetlands, to low-stature, spiny

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## IMS Recommended Reading *Recently released book:*

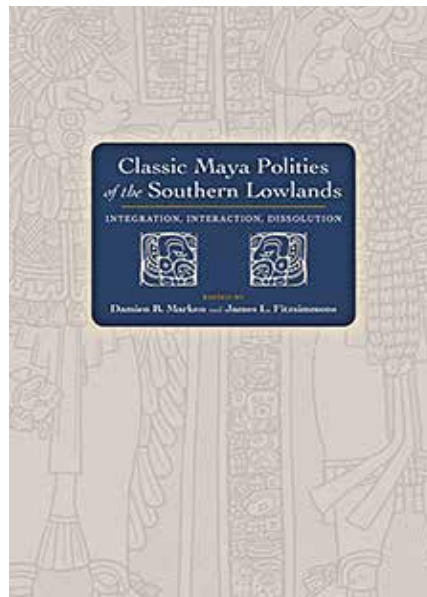
### **Classic Maya Polities of the Southern Lowlands: Integration, Interaction, Dissolution**

**Edited by Damien B. Marken and James L. Fitzsimmons**

For nearly a century, discussions of Classic Maya political organization have been dominated by various forms of the same debate: to what degree were Maya polities centralized or decentralized? The collected authors examine the premises, strengths, and weaknesses of these two perspectives while strongly advocating a move beyond this largely sterile debate. The relatively recent proliferation of archaeological investigation into the functional makeup of preindustrial states and complex polities has increasingly demonstrated the highly dynamic and variable nature of these ancient political and social units.

*Classic Maya Polities of the Southern Lowlands* investigates Maya political and social structure in the southern lowlands, assessing, comparing, and interpreting the wide variation in Classic period Maya polity and city composition, development, and integration. With new, largely unpublished data from several recent archaeological projects, this book examines these two perspectives before moving beyond the standstill into different territory.

The volume examines the articulations of the various social and spatial components of Maya polity – the relationships, strategies, and practices that bound households, communities, institutions, and dynasties into enduring (or short-lived) political entities. By emphasizing the internal negotiation of polity, the contributions provide an important foundation for a more holistic understanding of how political organization functioned in the Classic period.



ISBN: 978-1-60732-412-6. 272 pages;  
54 illustrations; Published by the  
University Press of Colorado.

*"A valuable contribution to the Mesoamerican literature and to the study of ancient political processes in general."*

– Edward Schortman, J. Kenneth Smail  
Professor of Anthropology, Kenyon College

Despite the advance in our understanding of Classic Maya political interaction gained by the decipherment of the hieroglyphic record, scholars remain largely unsuccessful in describing and modeling what a Classic Maya polity actually looked like on the ground. This volume is the outgrowth of a roundtable held in the fall of 2009 at Dumbarton Oaks in Washington, D.C. Both the roundtable and the volume bring together a group of younger scholars actively engaged in investigating the topic.

The ten chapters are varied, yet revealing. Timothy Mutha presents "Negotiated Landscapes: Comparative Regional Spatial organization of Tikal and Caracol". Here he provides an approach to evaluate polity, territory, and site organization starting from a household perspective, or as he puts it "from the bottom up".

Damien B. Marken penned a chapter titled "Conceptualizing the Spatial Dimensions of Classic Maya States: Polity and Urbanism at El Peru-Waka, Peten". Within the pages supplemented by numerous tables and figures, Marken proposes a "multi-scalar interaction" approach to analyzing Classic Maya polities.

Allan L. Maca explores "Tomb 68-I, Copan: Deducing Polity Dynamics During the Early Classic Period and Beyond". This tomb, within Structure 11K-28, is located in the El Bosque archaeological zone, in the southwestern corner of the Copan National Archaeological Park.

One of my favorite chapters is chapter 7, by Francisco Estrada-Belli

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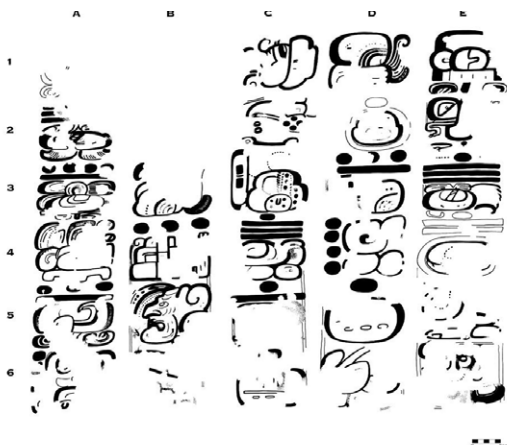
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*Glyphs recorded on Mural 9 (by Heather Hurst). Mural 9 was found on the inner eastern wall of room Sub 13, one of the oldest in this complex at La Sufricaya. Mural 9 is one of two Early Classic Maya murals discovered at the site.*

Courtesy of [www.antiquity.ac.uk](http://www.antiquity.ac.uk).

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L) Extensive wetland at Sian Ka'an Reserve. LC) Industrial salt works at Las Coloradas. RC) Artesanal salt harvest at Celestun. R) Red mangroves in the Celestun Biosphere. The area is famous for its flamingos and other migrating birds. All images in the article submitted by Mark Brenner.

## Climate and Environment of the Maya Lowlands: Then and Now, by Mark Brenner, Ph.D

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deciduous forest and high-stature, semi-evergreen forest. Elsewhere there were tracts of agricultural land, supporting milpa and orchards.

Plants provided, and still provide, wood, fiber, food and

medicine, as well as nutrients (N, P, K) for slash-and-burn agriculture. Plant communities were also habitat for an array of terrestrial mammals, birds and herpetofauna, all of which provided protein for local people.

The ancient Maya who lived on the Caribbean coast had access to the largest barrier reef in the western hemisphere, along with its abundant biota (fish, sea turtles, mollusks and other invertebrates), and coastal inhabitants produced salt, a valuable trade commodity in the hot, tropical environment.

As in the past, modern inhabitants of the Maya Lowlands live in and exploit all micro-regions of the Yucatan Peninsula's environmental "mosaic." And the modern Maya continue to use the resources used by their ancestors, often in traditional ways. The modern ecology and ethnography of the region illustrate its bio-cultural richness.

There has also been considerable recent work on the paleoclimate and paleoenvironment of the greater Yucatan Peninsula, inferred from study of lake sediment cores and speleothems (cave stalagmites) (Douglas et al. 2015, 2016a; Kennett et al. 2012, Rosenmeier et al. 2016).

These investigations revealed that climate and environmental conditions in the region changed dramatically over long timescales (Pleistocene to Holocene), but also displayed high variability during the period of ancient Maya occupation, ca. 3,000-1,000 BP, with respect to rainfall amount, but also vegetation



Beach dune vegetation on the Caribbean north coast.



High stature, semi-evergreen tropical forest is evident at Palenque (here, behind the Temple of the Sun).



Doña Maria Luisa Chan prepares to open a jobón and harvest honey from native, stingless bees (*Melipona* sp.) in Maxcanú.

(land cover), and soil erosion, the latter reflecting anthropogenic impacts (Beach et al. 2015).

A recent synthesis of paleoclimate records from the Maya Lowlands confirms that sustained drought contributed to the Classic Maya collapse and probably prevented

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Don Hernán Perrera Novelo illustrates the traditional way of removing henequen (*Agave fourcroydes*) fibers from the plant, in Santa Elena.



Hand-made tortillas being prepared by Doña Asaria on a comal set on a traditional three-stone hearth, Santa Elena.



David Bolles is an accomplished scholar, a Maya linguist, who lived in the Yucatan for extended periods in his life. During that time, he met and later married Alejandra Kim, a Yucatecan he met at Chichen Itza. They went on to live in the U.S. Together they compiled a dictionary of the Yucatecan Mayan language and a host of other works. Read on . . .

## Dynamic Duo: El Gringo y La Dama Maya

Compiled by Jim Reed

Search David Bolles at [www.famsi.org](http://www.famsi.org)

Born in San Francisco, David Dodson Bolles is an independent researcher with interests in colonial and modern Mayan language. His languages include English, German, Spanish, and Mayan. He attended Harvard University from 1959-1961 and graduated from Marlboro College with a B.S. in Chemistry and a minor in music (flute and piano). In 1965-66, David taught mathematics at Cambridge School of Weston in Weston, MS. In 1968, he began to collect Maya folktales with the help of his Maya wife Alejandra and her family. He is the co-author of the first edition of *A Grammar of Yucatecan Mayan* published with his wife Alejandra in 1973, published again in 1987, and a third time in 2001. In 1978, David published *Post Conquest Yucatecan Mayan Literature*, a composite collection of colonial texts. In 1997, David received a grant from the Foundation for the Advancement of Mesoamerican Studies (FAMSI) for further research on Maya colonial documents.

Together, David and Alejandra were a dynamic duo. They raised a family of three while living in various parts of the northeast and at the same time, made many trips together to the Mayalands for research and to visit Alejandra's extended family.

Alejandra passed in September of 2011. As a homage to her, David has posted her memories, personal writings, photo albums, artwork and Maya cookbook online at: <http://alejandrasbooks.org>. The story of her lifetime is very interesting. The site is my inspiration for composing this article. It is here that various items about the Mayan language by David and Alejandra Bolles are located as well as a whole lot more. More up-to-date than his scholarly presence on *FAMSI.org*, David actively updates this site with his current and continuing research.

What follows are excerpts from <http://alejandrasbooks.org>

### Alejandra Kim Bolles

Artist, Writer, Head Chef and Star Sailor  
Feb. 26, 1938 – Sept. 22, 2011

Alejandra was born in the Maya city of Ticul, Yucatan, and died in the Yale-New Haven Hospital. She grew up in a family that



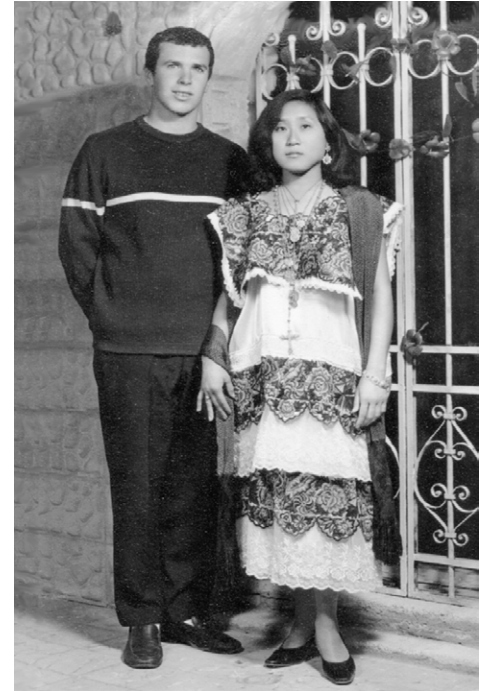
Stealthy angles: "Cheetah," by Alejandra Kim Bolles.

struggled to make ends meet. As the eldest girl in a family with 11 children life was full of responsibilities and difficulty. In 1964, she met David Bolles and was married to him in 1968. After her marriage, she moved to Massachusetts and then a couple of years later, to New Hampshire. When her three children reached school age, she began to attend the University of New Hampshire and graduated in 1993 with a Bachelor of Fine Arts degree. While taking her classes she also taught Maya cooking classes at the University and began to write her cookbook. She also worked on writing down Maya folktales and helping her husband write a Grammar of the Yucatecan Mayan language.

In the introduction to her cookbook Alejandra penned the following account of her early life:

### A Note About My Life

"I was born in 1938 from an indigenous Maya mother and a Korean father in a place called Ticul, which is a Maya town situated in the Yucatan peninsula. My parents were very poor, which was not strange to me because everybody I knew was the same. As a matter of fact, I thought that we were well off because we had a taco stand at the railroad station nearby. There were two trains coming in everyday, one at seven in the morning and the other at four in the afternoon. The taco stand business was very hard because everything had to be ready for the arrival of the trains, and because the train only stayed at the station for twenty minutes; therefore you had to try to sell everything in a very short period of time. Most of the time there was a lot of food left over which I thought



The wedding photo of Alejandra and the Gringo.

was great because then we could eat as much as we wanted.

"The preparation of the food for the taco stand took all day. Most of the work had to be done by me and my older brother because we were the oldest. My mother was not strong enough to help because she was always pregnant. She had a new baby every other year until we got to be eleven siblings, not counting the miscarriages.

"There was a person in my life who helped in the shaping of my personality and beliefs. This was my Maya grandmother (*chichi* in Maya). Grandmother was a very down-to-earth woman. She helped me against my mother's rage when I burned the beans or when the chores were not completed when my mother wanted them to be done.

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## Dynamic Duo: El Gringo y La Dama Maya

Compiled by Jim Reed

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"There are two languages spoken in Yucatan, Spanish and Mayan. Grandmother spoke only Mayan, whereas my mother would speak to us in Spanish. Therefore, I grew up speaking both languages.

"Grandmother taught me how to cook in a very primitive way with almost no utensils. We improvised for things that we didn't have. For example, we used banana leaves for plates, flat limestone rocks to grind spices or sticks for stirring the food.

"Grandmother never let the fire die out. She would bury the fattest ember in the ashes and miraculously, the next morning, uncover it and start the fire all over again.

"Because there was so much to do and so many babies to take care of, I only got to second grade which I failed because of so many absences.

"Then a Gringo from California married me and brought me to New Hampshire. I thought that I was going to lose my mind. There was nothing to do. All I had to do was to touch a button and the chores were done. Well, David the Gringo is very smart. He did not want a hysterical wife, so he sent me to college and now I hold a Bachelor of Fine Arts degree."

### Cultural Background

Alejandra's parents were a mixture of Korean and Maya. In the first decade of the 1900s, Koreans were brought to Yucatan to work on the henequen plantations. At the time, henequen from Yucatan was the main source for fiber to make bailer twine, gunny sacks and other agricultural packaging material and goods. With the mechanization of farms in the U.S. and Canada, there was a steadily increasing demand for the fiber. The local Maya workforce was not sufficient to keep up with the demand, and thus the need to import laborers. At this time, the Japanese had recently taken over Korea and were trying to rid themselves of Korean dissidents. They readily sold and shipped the dissidents off to foreign lands.

*Dancing the jacara with the Gringo at the fiesta del la Concepción Inmaculada, 1976.*

From Alejandra's personal photo album.

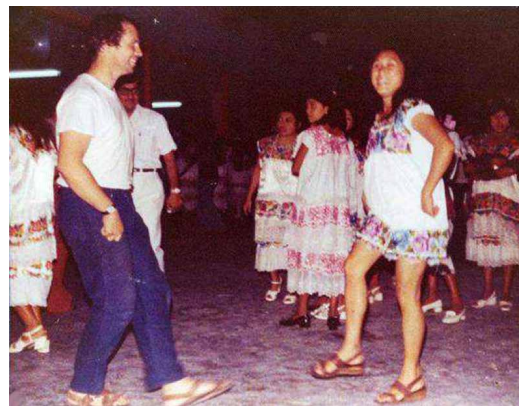
At the time Alejandra was born in 1938, the Maya in Yucatan still lived very much the way they had lived for millennia. For the most part, being mostly from peasant stock, the Koreans adopted the Maya life style, although they continued to maintain favored culinary habits, family values and social customs that could be traced back to Korea.

One of these family customs was that the oldest girl was destined to be the caretaker, not only of all of her younger siblings, but as the parents got older, of the parents as well. It was her duty to always be subservient to her parent's wishes, whereas the younger girls of the family had greater freedom, and in Alejandra's family's case all of these sisters went to school and became professionals. Alejandra meanwhile was not allowed to attend school beyond the second grade.

It is customary for the Maya woman to stay indoors for seven days after having a baby. The reason for this is to prevent evil winds coming into the room to claim the baby's soul. Alejandra's father put adhesive tape at the edge of the windows to keep the air from coming in, but by doing this, the sun light could not enter either. Therefore, at the end of the seven days, Alejandra's mother would come out of her room, pale as a ghost, and weak from laying down so much.

In Yucatan, women sleep with the baby on top of them until they are two years old or until the mother is pregnant again. The reason for this custom is that there is a black owl called *Xoch* that flies over the thatched houses, looking for new-born babies. If the *Xoch* sees one, he just takes the soul of the baby and then soon after, the baby dies. Therefore, if the baby is on top of the mother, then the *Xoch* cannot see it, because all that he sees is the shape of the mother.

For further exploring, check out: <http://alejandrasbooks.org/>



*Harvest season in Deering with Alejandra, the Gringo, and their three children, Edward, Emily and Mucuy. From Alejandra's personal photo album.*



*David and Alejandra sailing on the Impromptu, Star #8035, at the Sunapee North American Championship, 2002. Photo by Guy Gurney.*

Publication of transcriptions of Mayan Colonial and modern vocabularies, grammars and texts by David Bolles are also available on the FAMSI website. A sampling includes:

**Combined Dictionary-Concordance of the Yucatecan Mayan Language:**  
<http://www.famsi.org/reports/96072/index.html>

**The Shamans of Yucatan, Mexico:**  
<http://www.famsi.org/research/bolles/shamans/index.html>

**Modern Maya Rituals:**  
<http://www.famsi.org/reports/96072/textsrc/section28.htm>



# Climate and Environment of the Maya Lowlands: Then and Now, by Mark Brenner

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subsequent recovery, as had occurred earlier in Maya prehistory.

Although past paleoclimate studies focused on the contribution of drought to the Classic collapse, ongoing investigations are taking a closer look at climatological and archaeological data to better understand the link between climate and social processes throughout Maya prehistory (Douglas et al. 2016b).

## Suggested Recent Articles on Maya Paleoclimate:

Beach, T., S. Luzzadder-Beach, D. Cook, N. Dunning, D. Kennett, S. Krause, F. Valdez, D. Trein, and R. Terry  
2015 Ancient Maya Impacts on the Earth's Surface: An Early Holocene Analogue, *Quaternary Science Reviews*, 124: 1-30.

Douglas, P.M.J., M. Brenner, and J.H. Curtis  
2016a Methods and Future Directions for Paleoclimatology in the Maya Lowlands, *Global and Planetary Change*, 138:3-24.

Douglas, P.M.J., A.A. Demarest, M. Brenner, and M. Canuto  
2016b Drought impacts on the Lowland Maya Civilization. *Annual Review of Earth and Planetary Sciences*, 44:613-645.

Douglas, P.M.J., M. Pagani, M.A. Canuto, M. Brenner, D.A. Hodell, T.I. Eglington, and J.H. Curtis  
2015 Drought, Agricultural Adaptation and Sociopolitical Collapse in the Maya Lowlands.

*Proceedings of the National Academy of Sciences*, 112: 5607-5612.

Fedick, S.L. (ed.)  
1996 *The Managed Mosaic: Ancient Maya Agriculture and Resource Use*. University of Utah Press, Salt Lake City, UT.

Gómez-Pompa, A., M.F. Allen, S.L. Fedick, and J.J. Jiménez-Osornio (eds.)  
2003 *The Lowland Maya Area: Three Millennia at the Human-Wildland Interface*, Haworth Press, Inc., New York, NY.

Kennett, D.J., S.F.M. Breitenbach, V.V. Aquino, Y. Asmerom, J. Awe, J.U.L. Baldini, P. Bartlein, B.J. Culleton, C. Ebert, and C. Jazwa  
2012 Development and Disintegration of Maya Political Systems in Response to Climate Change, *Science*, 338:788-791.

Rosenmeier, M.F., M. Brenner, D.A. Hodell, J.B. Martin, and M.W. Binford  
2016 A Model of the 4000-Year Paleohydrologic Record from Lake Salpeten, Guatemala, *Global and Planetary Change*, 138:43-55.

Scarborough, V.L., N.P. Dunning, K.B. Tankersley, C. Carr, E. Weaver, L. Grazioso, B. Lane, J.G. Jones, P. Buttles, F. Valdez, and D.L. Lentz  
2012 Water and Sustainable Land Use at the Ancient Tropical City of Tikal, Guatemala, *Proceedings of the National Academy of Sciences*, 109:12408-12413.



Don Serapio Canul Tep describes the Cha-Chaac rain ceremony at Punta Laguna.



Women weave palm fibers into hats in a small cave in Cuch Holoch. The microclimate of the cave keeps the fibers supple and prevents them from cracking.

**Mark Brenner presents at the IMS, 8 pm, June 15**

See program announcement on page 7.

**Note: IMS programs continue September 21:**  
with IMS Webmaster **Keith Merwin**  
"A New Look at Stephens and Catherwood"

## 2016 New Membership and Renewal Application

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**June 8, 2016 • IMS Explorer Session: An Intro to the Maya  
Earthquakes and Volcanoes: Geological Contributions to  
the Development of the Maya Civilization**

**with IMS Director of Research Joaquín J. Rodríguez III**

Geographically, the Maya region has a great abundance of seismic activity that includes violent earthquakes and volcanic eruptions over millennia. But rather than focusing on any destructive aspects of these events, at least in the case of volcanoes, eruptions have also fertilized the soil with mineral nutrients that have made this one of the richest areas of biodiversity in the world.

According to University of Colorado anthropologist Payson Sheets, volcanism was an integral part of ancient Maya life and eruptions fit into the Maya worldview that life is full of phenomena that can be either hazards or opportunities.



*The ancient farming community of Joya de Cerén was preserved under layers of ash from an eruption (c. 600 CE) of the Laguna Caldera volcano, in present-day El Salvador.*

**June 15: IMS Feature Presentation**



**Ecology**

**Climate and Environment of the  
Maya Lowlands, Then and Now**

**with Mark Brenner, Ph.D.** of the University of Florida

The Maya Lowlands comprise an environmentally diverse region that possesses a wealth of natural resources. The modern Maya of the area utilize the rock, water, soils, plants and animals in much the same way their ancestors did. A “visual expedition” around the Yucatan Peninsula reveals the physical and biological diversity of the region and illustrates how local inhabitants exploit the resource base. Recent studies of lake sediment cores and cave stalagmites elucidate the long-term interactions among the ancient Maya, climate and environment.

Mark Brenner is a limnologist/paleolimnologist and received his graduate degrees in Zoology at the University of Florida (UF). He is Professor of Geological Sciences and Director of the Land Use and Environmental Change Institute (LUECI) at UF. He teaches classes in Limnology, Paleolimnology, Florida Lake Management, Tropical Field Ecology, and Humans and the Environment of the Yucatan Peninsula, the latter two in Mexico. Mark is Co-Editor-in-Chief of the *Journal of Paleolimnology*.

Mark's research addresses interactions among climate, environment, and humans. He has conducted fieldwork in Mexico, Belize, Guatemala, Panama, Venezuela, Bolivia, Ecuador and the Galapagos Islands, Haiti, the Dominican Republic, China, Cambodia, Colombia, and Florida. Mark is an avid fan of alternative music and has a large collection of folk art, mostly from Latin America and the Caribbean.

**All meetings begin at 8 pm • Institute of Maya Studies • [www.instituteofmayastudies.org](http://www.instituteofmayastudies.org)**

**The IMS is a Community Partner with Miami Dade College – Kendall Campus, Miami, FL**

**Both programs will take place in K-413 (in Building K-4, Room 13)**

**Check out their website at: [www.mdc.edu](http://www.mdc.edu) for directions and campus map.**

**IMS Hotline: 305-279-8110**





## Classic Maya Politics of the Southern Lowlands: Integration, Interaction, Dissolution

Edited by Damien B. Marken and James L. Fitzsimmons

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and Alexandre Tokovinine, titled "La Sufricaya: A Place in Classic Maya Politics". See the glyphs from Mural 9 on page 1.

The authors note "With hieroglyphic writing deciphered, students of the ancient Maya civilization are privileged with access to the Precolumbian landscape through the words of the creators and inhabitants. Places and histories, people and events that shaped the Classic Maya world are now known and can be contrasted to the material remains of the distant past discovered by archaeologists.

The 2005 excavations at La Sufricaya, Peten, Guatemala, unearthed two mural paintings that shed more light on the long-debated relationship

The Holmul Archaeological Project, spearheaded by Francisco Estrada-Belli, investigates the rise (and fall) of Lowland Maya Civilization from its very earliest beginnings. The project focuses on Holmul and its minor centers (Cival, La Sufricaya, K'o, T'ot, Hamontun, and Hahakab). Images courtesy of [www.antiquity.ac.uk](http://www.antiquity.ac.uk).

between the Lowland Maya and the populous urban center of Teotihuacan in Central Mexico.

Another interesting chapter is: "Political Interaction: A View from the 2,000-Year History of the Farming Community of Chan" by authors Cynthia Robin, Andrew Wyatt, James Meirhoff, and Caleb Kestle. Chan is in the Belize River Valley.

– You can order the book at: <http://www.upcolorado.com/university-press-of-colorado/item/278>

**Damien B. Marken** is instructor in the Department of Anthropology at Bloomsburg University and editor of the book *Palenque: Recent Investigations at the Classic Maya Center*.

**James L. Fitzsimmons** is associate professor of anthropology at Middlebury College and author or editor of four books, including *Living with the Dead: Mortuary Ritual in Mesoamerica*.



Francisco Estrada-Belli will speak at the IMS on October 19.



Tracing of graffiti figure incised on Mural 9 at La Sufricaya, made prior to the burial of the building in approximately 500 CE. Photo by Francisco Estrada-Belli. 🏛️

### Upcoming Events at the IMS:

All IMS events for June will take place in Room K-413 at Miami Dade College – Kendall Campus. That's Building K-4, Room 13. See [www.mdc.edu](http://www.mdc.edu)

June 8 • 8 pm: *An Intro to the Maya Earthquakes and Volcanoes: Geological Contributions to the Development of the Maya Civilization* – with IMS Director of Research **Joaquín J. Rodríguez III**.

June 15 • 8 pm: *IMS Feature Presentation Climate and Environment of the Maya Lowlands, Then and Now* – with **Mark Brenner, Ph.D.**, of the University of Florida.

#### Future IMS Programming Note:

In our Maya studies, we have learned that the Maya (ancient and modern) adapted well to change in order to survive and transcend. In that spirit, we will sync our monthly schedule with that of Miami Dade College, and we will suspend our public lectures for July and August. We shall resume in September!

### Upcoming Events and Announcements:

June 10: *George Stuart Memorial Lecture George Stuart and the Archaeological Site of Etowah, GA:*

The Imagery of Ritual and Symbolism in Mississippian Art – This event honoring the late George Stuart will begin with light refreshments at 6:15 pm. F. Kent Reilly III's lecture on the topic starts at 7:00 pm. At the Hurlbut Memorial Hall of the Charles Sumner School and Archive, Washington, D.C. Get details at: <http://www.pcswdc.org/events/>

September 17: *PCSWDC Lecture Divine Kingship: The Political Ideology of Precolumbian Rulers*

– Explore the important connections between the sacred and political manifestations of ancient rulership. At the U.S. Navy Memorial and Naval Heritage Center, Washington, D.C. See: <http://www.pcswdc.org/symposium2015/>

Ongoing: *LACMA Museum Exhibit Revealing Creation: The Science and Art of Ancient Maya Ceramics*

This exhibition considers ancient Maya ceramic production as both art and science and highlights how artisans worked to emulate acts of primordial creation through their labor of shaping, painting, and firing clay. At the Los Angeles County Museum of Art, Los Angeles, CA. Get more info at: <http://www.lacma.org/art/exhibition/revealing-creation>



Oct. 28–Nov. 6: *IMS Group Adventure! Day of the Dead in the Yucatan* –

Join us for an exciting 10-day excursion through the Yucatan in search of Day of the Dead celebrations. We'll visit Merida, Izamal, Valladolid and other towns that are known for their festivities and rituals. Maximum 16 adventurers; sign up now! Contact Marta Barber at: [info@instituteofmayastudies.org](mailto:info@instituteofmayastudies.org)



Photo courtesy of Georgeann Johnson.

## IMS EXPLORER

Join the **Explorer-ation**! Scholar or not, we welcome submissions from IMS members and other Maya enthusiasts. 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](mailto:mayaman@bellsouth.net)