

**Pioneer in Maya Studies:
Peter J. Schmidt Archaeologist
In Memoriam** *continued from page 6*

and served on the Anthropological Sciences Faculty at the Universidad Autónoma de Yucatán.

Some of the most widely held books penned by Peter



Sample of the 44 figures on the columns from Structure 3D7 (illustration by José Osorio León, and Peter J. Schmidt).

Chacmool sculpture from Structure 3D7 (Photo by Peter J. Schmidt).

All black & white photos and illustrations in this article

are from Schmidt's chapter in the book Twin Tollans: Chichen Itza, Tula, and the Epiclassic to Early Postclassic Mesoamerican World. Published in 2007 by Dumbarton Oaks, Trustees for Harvard University, ISBN 0-88402-323-0.



Schmidt include: **Maya Civilization**, 7 editions published since 1998 in English and Italian.

Hieroglyphic texts from El Osario, Chichén Itzá, Yucatán, 2 editions published since 2009 in English.

Guide to Chichen Itza: Yucatan,

Mexico: Archaeological Zone, 1 edition published in 2011 in English.

Los Mayas, 14 editions published between 1998 and 1999 in Spanish. 📌

Note: Most of the text in this article was edited and shared on the Atzlan list by Evan Albright. He utilized Mónica Mateos-Vega's article in *La Jornada*: "Murió el reconocido docente y arqueólogo Peter Schmidt". In a personal note, Evan says that "Peter was always kind and helpful to this writer, and I am grateful for what little time we spent together, including a very memorable trip with Sid Hollander to interview Willy Folan in Campeche. All three men are pioneers in their own way and it was an honor to be there with them in the same room as they swapped stories. – Evan J. Albright

Upcoming Events at the IMS:

June 20 • 6 pm: *MDC/IMS Joint Presentation Culture and Change in the Early Americas: The Kislak Center at the Freedom Tower Exhibit* with **Arthur Dunkelman**, Director and Curator for Jay I. Kislak Foundation, Inc. – Miami Dade College (MDC) inaugurated the highly anticipated Kislak Center at the National Historic Landmark Freedom Tower in Downtown Miami on May 19, 2018. The Center showcases extraordinary objects, including maps, manuscripts, rare books, Pre-Columbian artifacts, and more. Mr. Dunkelman will present view of the history of the Western Hemisphere, beginning with early Native American cultures and extending to modern times.

IMS Program Note:

In alignment with MDC, we now offer nine IMS presentations during a calendar year: January – June and September – November. For more information, contact our Hotline at: 305-279-8110; or by email at: info@instituteofmayastudies.org

Upcoming Events and Announcements:

June 5: *Missouri History Museum Lecture The Mississippian Hero Twins: The True Adventures of Lightning Boy and Thunder Boy* – In this presentation, David Dye proposes that the Hero Twins once held great popularity among the Mississippian people as war and weather deities. The Hero Twins were revered throughout North America. They were portrayed in ceramic and shell media, and they were rendered in rock art. Presented in collaboration with the Mound City Chapter of the Missouri Archaeological Society. 7 pm at the Missouri History Museum, St. Louis, MO. Get more info at: http://mohistory.org/events/the-mississippian-hero-twins_1528243200

June 18 • 1-5 pm: *LACMA Symposium An Exploration of City and Cosmos: The Arts of Teotihuacan* – Los Angeles County Museum of Art Symposium. Join Yale faculty members and local museum scholars to examine a variety of topics

inspired by LACMA's new exhibition. Speakers include Diana Magaloni, Megan O'Neil, Matthew Robb, Oswaldo Chinchilla, and Mary Miller. At the Los Angeles County Museum of Art, Los Angeles, CA. Details at: <http://www.lacma.org/event/arts-teotihuacan>

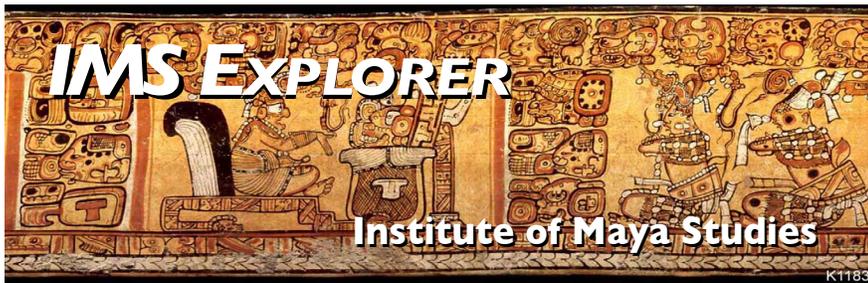
Editor's Tip: *Online all the time Ancient Americas Events* – Get in the know with Mike Ruggeri's "better-than-ever!" comprehensive list of upcoming Ancient Americas Lectures, Conferences and Exhibits: Go to: <https://mikeruggerisevents.tumblr.com/>

Check out and get in on the fun on our IMS Facebook page: Get in on all the action! IMS members post interesting links, as well as photos from their recent adventures. Join the **Explorer**-ation! at: <https://www.facebook.com/groups/MiamilMS/>



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



June 20, 2018 • Maya Ceremonial Era Long Count: 0.0.5.10.7 • 9 Manik' 0 Sek G9

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

Maya enthusiasts providing public education for 46+ years

A Community Partner of Miami Dade College – Kendall Campus, Miami, FL, USA

Volume 46, Issue 6
June 2018
ISSN: 1524-9387



Inside this issue:

The 2017 Kanki, Campeche, Field Season, by Antonio Benavides C., INAH Campeche	2,4,5
The Kislak Center at the Freedom Tower <i>(cont. from page 1)</i>	3
Unbundling the Past: Events in Ancient and Contemporary Maya History for June, by Zach Lindsey	5
<i>Pioneer in Maya Studies: In Memoriam: Peter J. Schmidt, (compiled by Jim Reed)</i>	6,8
IMS Feature Presentation; Membership Application	7
Upcoming Events	8

The Kislak Center at the Freedom Tower

The Kislak Center at the Freedom Tower is the realization of the vision of Jay I. Kislak to establish a program in Miami devoted to the history and cultures of the early Americas. His landmark gift of unique manuscripts, rare books, maps, and artifacts to Miami Dade College and the University of Miami can offer multiple perspectives on the dynamic and complex processes of European expansion to the New World and the cultural encounters that followed.



Entrance to the Kislak Center in Miami's historic Freedom Tower.

The program in Miami complements the permanent Kislak exhibition on the same subject at the Library of Congress in Washington, D.C. Jay I. Kislak, a real estate entrepreneur and mortgage banker, came to the Miami area in 1952. His collection grew and evolved over many years and is recognized as one of the most important of its kind in the world.

Culture and Change in the Early Americas, the inaugural exhibition in the Gallery of Exploration and Discovery, presents America's history through books, maps, manuscripts, documents, and objects. The exhibition begins with Precolumbian artifacts created for use in rituals, worship, and games, or to record history, using a wide range of media: pottery, textiles, silver, gold, shell, wood, and stone.



Maya display case at the entrance.



Ceramic Throne Box (Maya).

The early European explorers came with dreams of gold and personal glory, charged with claiming territory for the kingdom of Spain and souls for the Catholic Church.

Under European domination the Native Americans were subjected to profound changes

in their lives and traditions. European diseases devastated indigenous populations, and the conquering powers exploited native labor and expropriated land throughout the colonial period and western expansion in the United States. Christianization was often cruel and destructive.

The story of Native Americans after contact is one of resistance and persistence. Their survival threatened, they began a process of adaptation that continues in our time, with art, history, memory, language, legends, and rituals continuing to link contemporary Native American communities to their ancestors.

continued on page 3

June 20, 6 pm
IMS Presentation:

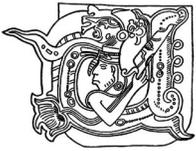


Culture and Change in the Early Americas
with **Arthur Dunkelman**
Former IMS President



Jim Reed,
Editor

©2018 I.M.S. Inc. The *IMS Explorer* newsletter is published 12 times a year by The Institute of Maya Studies, Inc. The Institute is a 501(c)3 non-profit organization. As a member you receive the monthly newsletter and personal access to the Member's Only pages on our website, access to IMS program videos, photo archives, past issues, and more. Get your password by contacting our Webmaster at: webmaster@instituteofmayastudies.org. Membership and renewal application on our website.



Pioneer in Maya Studies:
Peter J. Schmidt Archaeologist
In Memoriam (compiled by Jim Reed)

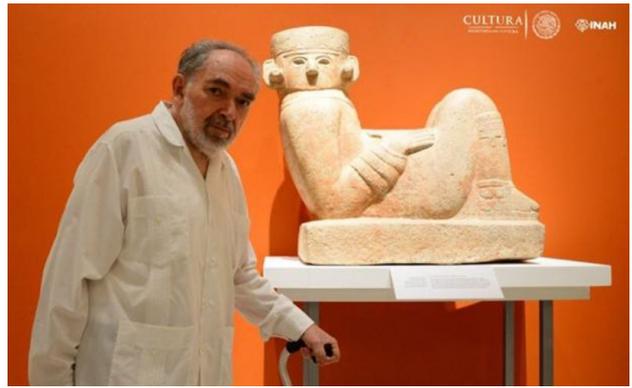
Archaeologist Peter Johannes Schmidt entered the road to Xibalba on Monday morning, May 7, 2018. He spent more than 40 years researching and uncovering the secrets of Chichen Itza and other sites in Yucatan, Belize, Nicaragua, and throughout Mexico.

He came to Yucatán in the early 1970s. By the end of the decade he defined and established the boundaries to protect and preserve the archaeological monuments and the flora and fauna at Chichen Itza.

His longtime employer, INAH, in a statement said that Dr. Schmidt in 1993 became the director of the Archaeological Project of Chichen Itza to study archeology, architecture, iconography, agriculture, settlement patterns, materials, chronology and hydraulic works, among other topics.

Peter Johannes Schmidt was born in Hamburg in 1940. In Germany he studied

In 2014, at the first Mayab Roundtable, he received the UNESCO Medal of Cultural Diversity, from the United Nations Educational, Scientific and Cultural Organization, for his contributions to the conservation and knowledge of Yucatan's historical heritage; In 2015 he was distinguished with the Yuri Knorozov medal, for his contributions in the study of Maya culture. (Photo shared by Diego Prieto)



general anthropology, linguistics, prehistory and American studies, where he was a student of the ethnologist and historian Franz Termer, the archaeologist Wolfgang Haberland, and the Mayan writing expert Günter Zimmermann.

In 1968, Dr. Schmidt obtained a PhD from the University of Hamburg. His thesis was entitled *The funerary customs of the indigenous people of southern Central America: an ethnoarchaeological investigation.*

Before coming to Mexico, he was the second archaeological commissioner for Belize and worked at sites in Belize including Cahal Pech and Xunantunich.

In the 1970s, upon his arrival in Mexico, Dr. Schmidt was director of the Huejotzingo Project, within the Puebla-Tlaxcala joint program, in charge of INAH, with the collaboration of the German Foundation for Scientific Research, with which he carried out field work to establish the settlement pattern at different times of occupation of the area.

In 1977, he joined INAH as a researcher at the then Regional Center of the Southeast, now Centro INAH Yucatán, where he worked until his passing. From 1976 to 1981, Dr. Schmidt performed fieldwork



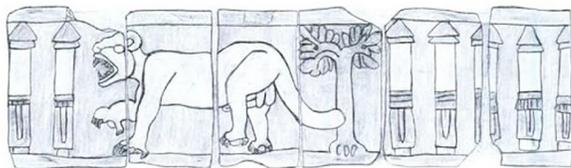
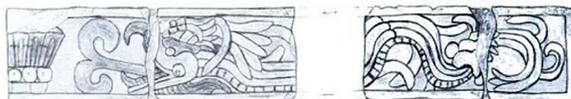
Section of the façade of Structure 3D7, showing seated human figure and background of geometric designs (Photo by Peter J. Schmidt).

at the archaeological sites of Chichen Itza in Yucatan, and El Meco and Kohunlich in Quintana Roo.

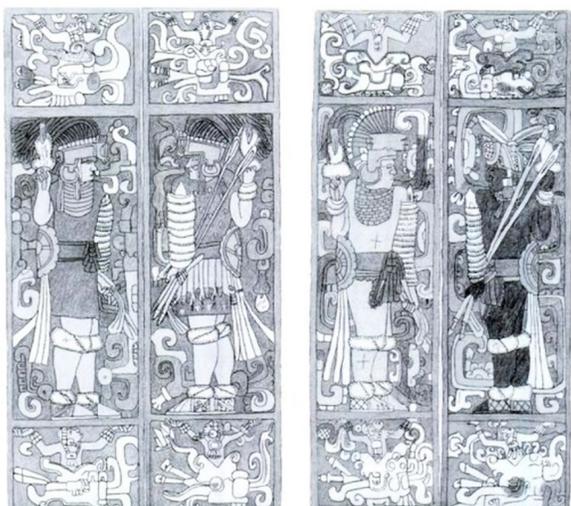
He founded and directed the Ceramoteca del Centro Regional del Sureste del INAH, from 1980 to 1983, and was director of the Museo Regional de Antropología de Yucatán, Palacio Cantón, from 1983 to 1993. He was a professor at the Escuela Nacional de Antropología e Historia (ENAH), in Mexico City,



View of the Outer Temple of the Tables from the southwest (Photo by Peter J. Schmidt). Editor's note: I'll always remember when I took a group to Chichen Itza and Peter opened the locked door under the stairs and led us down to see the amazing colors that still survive on these pillars. Thank you, Peter!



Sections of upper frieze of outer façade of the Upper Temple of the Tables, showing: Upper) feathered serpents, and Lower) walking felines with atlatl darts and tree (illustrations by Guillermo Couch Cen, and Peter J. Schmidt).



Figures on carved relief pillars from Inner Temple of the Tables: L) figures on North Pillar; R) figures on South Pillar (illustrations by Guillermo Couch Cen, Peter J. Schmidt, and Luis Pantoja Diaz).

continued on page 8

The Kislak Center at the Freedom Tower *continued from page 1*

Western concepts of geography originated with the speculations of the ancient Greeks and were consolidated in the second century by Ptolemy. His map of the world included three continents – Europe, Africa, and Asia – and used a system of gridded coordinates that made it possible to locate places on the Earth in relation to each other. Over the centuries the Ptolemaic model became the standard of Western geography.

During the Middle Ages, the accounts of travelers to the East, such as Marco Polo (1254–1324), expanded European knowledge of Asia. Fifteenth-century Atlantic voyages took mariners beyond the Mediterranean Sea westward to the Canary Islands and southward down the west coast of Africa.

Between 1488 and 1521 there was an unprecedented surge of pathbreaking activity. Bartolomeu Díaz rounded the Cape of Good Hope and Vasco da Gama reached India; Christopher Columbus made landfall in Hispaniola; Pedro Cabral, seeking a southern route to Asia, accidentally arrived in Brazil; the Portuguese discovered the Spice Islands of Indonesia; Vasco Núñez de Balboa crossed Panama and viewed the Pacific Ocean; Juan Ponce de León led the first European expedition to La Florida; and Ferdinand Magellan's crew circumnavigated the globe.

Printed reports of travels and voyages circulated throughout Europe, challenging mapmakers to incorporate new information into the Ptolemaic model. By the latter half of the sixteenth century, improved navigational tools and enhanced cartographic skills made it possible for cartographers such as Gerardus Mercator to produce entirely new maps of increasing accuracy that we would consider “modern.”

Spanish treasure fleets began circular journeys to the Caribbean, laden with cargo that presented rich and tempting targets for pirate attacks. Generally, the convoys sailed

twice a year transporting agricultural goods, sugar, tobacco, silver, gold, pearls, and spices, from the Americas to Spain, and returning with

manufactured goods, passengers, textiles, books, and tools. Spanish trading ships also linked Mexico with the Philippines across the Pacific Ocean.

As settlements, trade, and communication expanded, an inter-connected Atlantic world emerged, involving the Americas, Europe, and Africa with ever increasing traffic.

Spanish claims to “La Florida” stretched from Chesapeake Bay in the north to the Gulf of Mexico. Although lacking in the silver and gold mined by the Indians of Mexico and Peru, the east coast of North America was politically and strategically important within the context of European battles for supremacy in the Atlantic World. Over time, Spain's control of La Florida eroded as England expanded its colonial presence in Virginia, the Carolinas, and Georgia.

The major European imperial powers – Portugal, France, Holland, England, and Spain – all participated as fierce rivals in the Atlantic slave trade that connected the economies of Europe, West Africa, and the Americas. Typically, vessels sailed from Europe to West Africa carrying desirable commodities, such as textiles and manufactured goods, which were used to purchase slaves. The so-called Middle Passage brought slaves by the boatload from West Africa to the Americas under horrific conditions. It is estimated that twelve percent of those who embarked did not survive the voyage. A slave ship to the Americas, after discharging its human cargo, could then sail back to Europe with agricultural products like sugar and tobacco. Between 1526



A Fragment of a Mayan Hieroglyphic Monument of Late Classic Maya, 10th Century. The Maya carved important events such as victories, defeats, marriages and births, and the celebration of rituals on stone stelae and lintels.

and 1867, as many as twelve million Africans were forcibly carried away to be sold, at least nine million in the Americas.

This multidimensional exhibition offers fresh perspectives on the ongoing processes of culture and change in the Americas with rare books, maps, and extraordinary objects.

About The Jay I. Kislak Foundation

The Jay I. Kislak Foundation preserves and advances knowledge of past cultures, civilizations and explorations. Established in 1984, the Foundation is a private nonprofit cultural institution engaged in the collection, conservation, research and interpretation of rare books, maps, and indigenous art and cultural artifacts of the Americas and other parts of the world.

About Miami Dade College's Special Collection Galleries:

Housed at the National Historic Landmark Freedom Tower, MDC's Kislak Center and the Cuban Legacy Gallery honor and celebrate the communities of South Florida and promote fresh perspectives on the ongoing processes of culture and change in the Americas.

For updates and a full schedule of events, visit <http://www.mdc mood.org/> 📍

IMS Program note:

Be there to welcome Arthur Dunkleman, former IMS President, and former director of the Kislak Collection in Miami as he presents a program titled “**Culture and Change in the Early Americas**” at the IMS at 6 pm on June 20.

The 2017 Kanki, Campeche, Field Season continued from page 2

by **Antonio Benavides C.** INAH Campeche

the lower section of a dwarf pulling a rope and at whose back there are some numerals and glyphs (4). Other relief fragments show feathers and volutes (5 & 6). (see Fig. 5)

Although the relief is not complete, the large feathered headdress including the War Serpent motif (*Waxaklajun Ubaah Chan*) (Cfr. Freidel, Schele and Parker 1993: 308-312; Schele and Mathews 1998: 417) and the rich attire indicate a high-level functionary. Also interesting is the image of a dwarf, which is also associated with relevant dignitaries of the Maya courts during the Classic period. Unfortunately, the glyphs are also incomplete but UNAM's epigraphist Octavio Esparza from the Centro de Estudios Mayas tells us that there was a Late Classic date and possibly a personal name (Aj Cha K'uk').

A previous image of a Kanki warrior was reported by Pollock (1980: 532) at the Cacabbeec Group, located 1.2 km southwest from the core. The warrior holds what seems to be a spear with his left hand and a shield on his right hand. The shield clearly shows a Tlaloc head surrounded by feathers. (Kanki Lintel 1, top pg 2)

The War Serpent headdress has been reported at sites like Yaxchilan, Palenque, Copan and Tikal.

That supernatural entity was associated with Tlaloc-Venus warfare. It is a double-headed serpent with feather fans, goggle eyes and the year symbol, all elements taken from Early Classic Teotihuacan paraphernalia. Its name could mean "18 images of the Serpent" or "18 spirits of the Serpent". Other authors, like Karl Taube (1992) call it the Mosaic Monster. The War Serpent concept seems to be a good example of an Early Classic Maya adoption of a Teotihuacan powerful supernatural being that was hence used as a relevant symbol of war.

Looking for more representations of the War Serpent motif in Campeche, there are jambs 6 and 7 from Xcalumkin (Graham and Von Euw 1992), where we see a dancing warrior holding a small shield on its left hand and an axe on the right hand. Their headdresses include head serpents and the Tlaloc goggles.

We also remember the warrior sculpture exhibited at the San Miguel Archaeological Museum, nick-named "the pilot"

(because it was retrieved from a looter's airplane), and wearing the feathered snake head as his imposing headgear. (Fig 6)

Similar serpents at both sides of the principal image are also known from Jaina figurines. Linda Schele (1997: 178-179) identified a standing woman coming out from a portal formed with intertwined rattlesnakes. The feathered fans on the reptile heads identify them with the War Serpent. Other Classic terracottas found at Jonuta and Jaina



Fig. 4: Eastern view of the vaulted passage between structures 1 and 2.



Fig. 5: Kanki relief fragments.

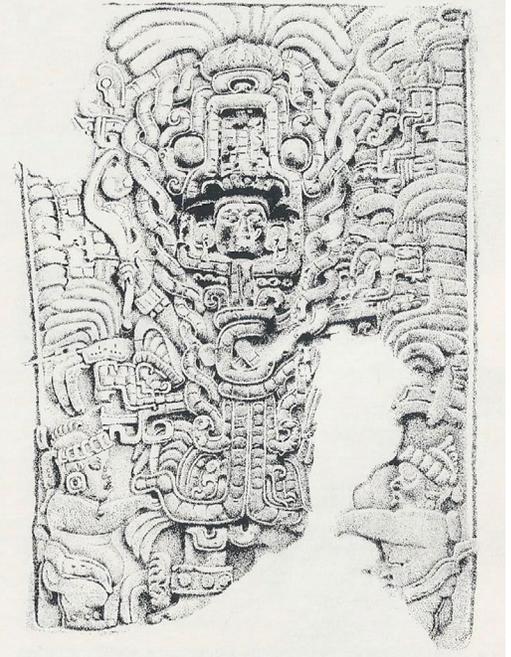


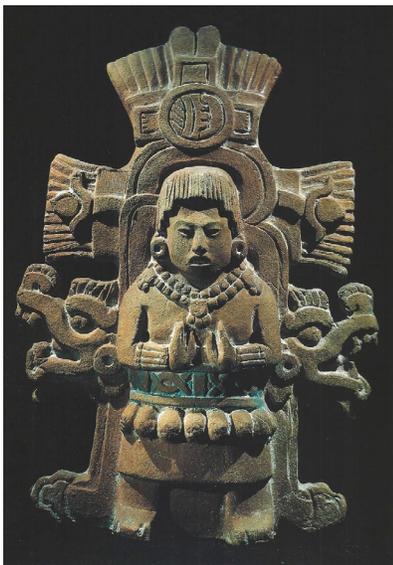
Fig. 8: Berlin column displayed drawing (from Mills 1985).

also depict the warfare entity as the helmet of the represented warrior (Cfr. Corson 1976: 181, 196, 197, 200). (Fig 7)

More War Serpent images can be seen at the Berlin Ethnographical Museum (Mayer 1981: 33; Mills 1985: 53). (Fig 8).

They are registered as of unknown provenience, but it is very probable that their original adscription is a site of northern Campeche. Some years ago, in an inspection survey we discovered similar fragments of columns at Nasubul, located around five km

continued on page 5



L) Fig. 6: Warrior sculpture at San Miguel Archaeological Museum. R) Fig. 7: Jaina figurine with the War Serpent motif (from Schele 1997).



Unbundling the Past: Events in Ancient and Contemporary Maya History for June

Each month, we feature the Maya glyphic signature of the Gregorian calendar date of the IMS public presentation in the masthead, correlating to the Calendar Round of the Maya @584283. Here, we combine the two, so you can explore what was going on during June in the historical Maya world.

June 17, 742 CE: Yaxchilan king Itzamnaaj Bahlam III died on 9.15.10.17.14 6 lx 12 Yaxk'in G3. In the words of a lintel describing his death, *k'a'ay u sak ? ik'il*: "His white

soul-breath was extinguished." His death set into motion a somewhat-mysterious ten-year interregnum in the city which only ended when Bird Jaguar IV ascended to the throne.

June 1, 702 CE: K'inich K'an Hoy Chitam II ascended to the throne of Palenque on 9.13.10.6.8 5 Lamat 6 Xul G2. The second son of the famed K'inich Janaab Pakal to rule the city of Palenque, Hoy Chitam's time in office was not quite as glorious as his brother or father; he was captured



A carved stone monument in Tonina portrays K'inich Kan Joy Chitam II as a captive.

by Tonina just a few years later, and possibly saw Palenque become a vassal state of Tonina. 🏰

The 2017 Kanki, Campeche, Field Season

by Antonio Benavides C.

INAH Campeche *continued from page 4*

away from Xcalumkin. Other war scenes associated with intertwined serpents can be seen on Stelae 1 and 7 from Itzimte, an important site located on the northeastern section of Campeche (near Bolonchen) (Von Euw 1977).

Presence of Maya people and foreign materials (ceramics, jade, etc.) in central Mexico (Teotihuacan) has been documented since the Early Classic (Braswell, ed. 2003), events that surely not only occurred as part of commercial activities but maybe also as political approaches.

As evidence reveals, despite being a minor center, Kanki participated in a wide range of relationships with her neighbors; friendship and commerce with some, but also war and exacting tribute with others.

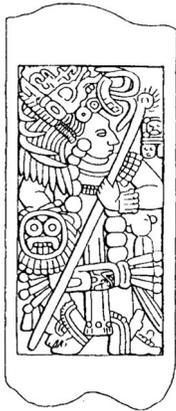
References

- Andrews, George F.
1995 *Pyramids and Palaces, Monsters and Masks: Vol. 1: Architecture of the Puuc region*. Labyrinthos, CA.
- Benavides C., Antonio
2014 *Kanki*. Miniguía. INAH. México.
- 2015 Informe del Proyecto Intervención Mayor y Menor en Zonas Arqueológicas Abiertas al Público. Zona Norte.

Kanki is the Mayan name of a wild bush that has many tiny yellow flowers. Structure 1 was restored during the 2015 field season.
Source: <https://lugares.inah.gob.mx>



- Temporada 2015: Kankí. Informe Técnico, 2 Vols. INAH Campeche, Campeche.
- Benavides C., Antonio and Sara Novelo O.
2010 "Kankí, Campeche, un tesoro de Tenabo" en *Tiempo de Campeche*, 36: 2-9. Campeche.
- Braswell, Geoffrey E. (ed.)
2003 *The Maya and Teotihuacan*. University of Texas Press. Austin, TX.
- Corson, Christopher
1976 *Maya anthropomorphic figurines from Jaina Island, Campeche*. Ballena Press. Ramona, CA.
- Freidel, David; Linda Schele and Joy Parker
1993 *Maya Cosmos: Three Thousand Years on the Shaman's Path*. William Morrow, New York, NY.
- Graham, Ian and Eric Von Euw
1992 *Corpus of Maya Hieroglyphic Inscriptions, Vol. 4, Part 3: Uxmal, Xcalumkin*. Peabody Museum of Archaeology and Ethnology. Harvard University Press. Cambridge, MA.
- Mayer, Karl Herbert
1981 *Classic Maya Relief Columns*. Acoma Books. Ramona, CA.
- Mills, Lawrence
1985 "A Study of Carved Columns Associated with Puuc Architecture, a Progress Report." *Arquitectura y Arqueología. Metodologías en la cronología de Yucatán*. CEMCA. México (:51-55).
- Pollock, Harry E. D.
1980 *The Puuc. An Architectural Survey of the Hill Country of Yucatan and Northern Campeche, Mexico*. Memoirs of the Peabody Museum of Archaeology & Ethnology. Harvard University. Cambridge, MA.
- Schele, Linda
1997 *Rostros Ocultos de los Mayas*. Impetus Comunicación. Toppan Printing Co. Singapur.
- Schele, Linda and Peter Mathews
1998 *The Code of Kings: The Language of Seven Sacred Maya Temples and Tombs*. Scribner. New York, NY.
- Taube, Karl A.
1992 "The Temple of Quetzalcoatl and the Cult of Sacred War at Teotihuacan." *Res* 22: 53-87.
- Von Euw, Eric
1977 *Corpus of Maya Hieroglyphic Inscriptions. Vol. 4, Part 1: Itzimté, Pixoy, Tzum*. Peabody Museum. Cambridge, MA. 🏰



Kanki Lintel I (from Pollock 1980).

The 2017 Kanki, Campeche, Field Season by Antonio Benavides C., INAH Campeche

Restoration activities took place in two buildings of the ancient Maya city of Kanki during 2017. This archaeological site is located 60 km northeast from Campeche city, just 15 km southeast from Tenabo.

Kanki was originally reported by Carnegie's Institution Harry Pollock during the 1930s but he published almost 50 years later (Pollock 1980). The next researcher was architect George F. Andrews in the 1980s from the University of Oregon, who registered the still-standing architecture.

The author and Renée Zapata directed a consolidation season in 1990. Other small INAH interventions have taken place in 2007, 2009, 2013, 2015, and 2016 under the direction and supervision of the author and Sara Novelo O. (Benavides and Novelo 2010).

Kanki's principal buildings are located on top of a 15 meter (42 feet) high natural hill, but you can also see minor constructions, platforms and house foundations on the red soil (*kankab*) savannah surrounding the nucleus of the monumental buildings. A preliminary estimation of the ancient settlement surface is 6 km².

Puuc is the dominant architecture but there are also examples of the Peten-Puuc transition, for example at Structure 6, where excavations continued to restore its eastern and southern sides. Structure 6 was originally planned to have four rooms, each one with its own entrance. The building is 12.20 meters long (east-west) by 6.80 m wide. Its walls are covered with small veneer stones and its vaults were made with protruding slabs in such a way that they seem to form up-side down stairways. Excavations on the southern side of Structure 6 discovered a five stairs stairway leading to a wide entrance (practically 2.90 m) that must have had a central column which unfortunately has not been found.

Evidently, that was the principal entrance because the other doorways are less than one meter wide. (Fig 1) Interesting details inside each room and at both sides of the entrances are curtain rods made with holes partially covered with small stones.

Dated around 600-650 AD, this kind of architecture has been reported at some other Maya sites, such as Xchan (south of

Cumpich); Xmuulí (near San Antonio Yaxché in northeastern Campeche) and Oxkintok, Yucatan.



Fig. 1: Southern side of Structure 6.

That building from Kanki with an "inverted stairway" vault was severely affected by the growing of several *k'anchunup* trees (*Thouinia paucidentata*). The strong roots displaced the stone fill, moldings and veneer stones of different sections. To prevent more damage and the eventual collapse of corners and walls, the trees were removed, and some endangered sectors were dismantled to consolidate from solid bases and later reinstall the original walls. (Fig 2)

Structure 6 was used during several centuries, transforming its original four-room plan. The western entrance, for example, was blocked and a new entrance was added to that habitation communicating it with the southern room. Another modification was the partial demolition of the wall shared by north and east rooms to achieve circulation between them. (Fig 3)

During 2017 another Kanki section explored was the vaulted passage between Structures 1 and 2. As excavation advanced in the collapsed section, we found a *metate* or stone trough placed as covering something against the southern wall and two objects found there were a little shell hanging penis and a gray flint spear head. The passage did not survive complete; it is one meter wide and four meters high. It must have been eight meters long. (See Fig 4, pg 4)

During the 2016 field season the eastern side of the passage exploration helped to find four fragments of an incomplete relief. (See Fig 5, pg 4) In 2017, two more fragments were found among the rubble. They reveal a fine craftsmanship, showing the head of a dignitary (1 & 2), probably the back section of him (3) and...



2018
IMS Board
of Directors:

Eric T. Slazyk, AIA, NCARB, LEED AP BD+C
President/Membership/Website
arcwerks@bellsouth.net

Marta Barber
Executive Vice President/
Programming
msmiami@yahoo.com

Joaquín J. Rodríguez III, P.E.
Administrative Vice President/
Director of Research
rod44@comcast.net
954-786-8084

Janet Miess, MLS
Secretary/Treasurer/
Library Chair/Website
jmiess@gmail.com

Keith Merwin
Website Chair • webmaster@instituteofmayastudies.org

Jim Reed
Newsletter Editor
mayaman@bellsouth.net



Fig. 2: Inverted stairway vault of Structure 6.

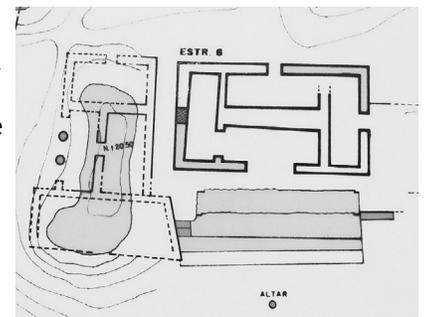


Fig. 3: Kanki Structure 6 plan.

continued on page 4

June 20 • 6 pm • MDC/IMS Special Presentation

Culture and Change in the Early Americas: The MDC/Kislak Foundation Exhibit at the Freedom Tower

with **Arthur Dunkelman**,
Director and Curator for
Jay I. Kislak Foundation, Inc.



Ceramic Diving God (Maya).

Miami Dade College (MDC) inaugurated the highly anticipated Kislak Center at the National Historic Landmark Freedom Tower in Downtown Miami on May 19, 2018.

The Center showcases extraordinary objects, including rare books, maps, manuscripts, Precolumbian artifacts, and other historical materials that offer new perspectives on the events and personalities that helped shape the modern world.



Greenstone Mosaic Mask (Maya).

The gallery, a permanent 2,600-square-foot exhibition space, presents *Culture and Change in the Early Americas*, a multidimensional view of the history of the Western Hemisphere, beginning with early Native American cultures and extending to modern times. Through the lens of history, visitors will glimpse the process of cultural change and adaptation that continues to the present day.

At MDC, on June 20 at 6 pm, **Arthur Dunkelman** will elaborate about the new exhibit.

The IMS is a Community Partner with Miami Dade College – Kendall Campus, Miami, FL
This program will take place at 6 pm in K-413 (in Building K-4, Room 2)
IMS Hotline: 305-279-8110

Go to the college website at: www.mdc.edu for directions and campus map.

2018 New Membership and Renewal Application

Name: _____

Address: _____

City, State, Zip: _____

E-mail: _____

Phone: _____

The IMS has gone Green! Join today

You can also become a member by using PayPal and the on-line application form on our website at: <http://instituteofmayastudies.org>

New Renewal

Benefactor: \$350

Patron: \$150

Century: \$100

Member: \$50



Membership in the IMS includes attending one lecture 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

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

Members: Be sure to get your password by contacting our Webmaster Keith Merwin at: webmaster@instituteofmayastudies.org

Mail payment to: The Institute of Maya Studies, Inc. • c/o Miami Dade College – Kendall Campus • 11011 SW 104 Street, Miami, FL 33176

The Institute of Maya Studies is a 501(c)3 non-profit organization. Membership dues and contributions are tax-deductible to the fullest extent allowed by the I.R.S.

