

July 4, 2018 • Maya Ceremonial Era Long Count: 0.0.5.11.1 • 10 'Imix 14 Sek G5

## The Copan Baseline: K'atun 9.11.0.0.0 and the Three Hearthstones in Orion

by **Michael J. Grofe**, American River College

*Note: This article has been drastically reduced by the editor from the original published by the University of Texas Press in Archeoastronomy, Volume XXV 2012-2013. Color photos added by the editor.*

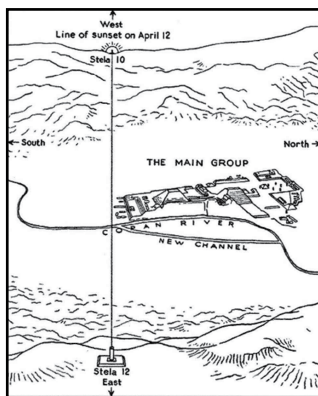
The acropolis in the Classic Maya city of Copan occupies a central position in the Copan Valley. On either side of the valley, Stela 10 and Stela 12 form a 6.5-km baseline that aligns with the southern side of the central acropolis, and it appears to have served an astronomical purpose.

These two stelae were erected by Ruler 12 of Copan, whose full name reads K'ahk' Uti' Witz' K'awiil. Nicknamed "Smoke Imix", Ruler 12 dedicated Stela 10 and Stela 12 as part of a larger sculpture program of seven monuments with dates leading up to and commemorating the K'atun ending on the Long Count date 9.11.0.0.0.

Several authors have suggested that Stela 10 and Stela 12 intend to mark positions of the Sun on the western horizon, thus demarcating two specific days in the tropical year. However, using either of the widely accepted Goodman-Martinez-Thompson (GMT)



Copan Valley, showing Copan Baseline, Stela 10 and Stela 12. Based on a map by Morley (1920), superimposed over a modern Google Map of the Copan Valley by the editor.



L) View of sunset behind Stela 10, as viewed from Stela 12.

Fig. 2 in Grofe's article (from Morley et al. 1983:564).

R) Copan Stela 10 atop the mountain, note the large glyph blocks.

correlations between the Maya and Christian chronologies, neither of the Initial Series dates on either stela appears to corroborate the proposed solar alignments suggested by the baseline.

All previous analyses of the Copan



**Jim Reed,**  
Editor

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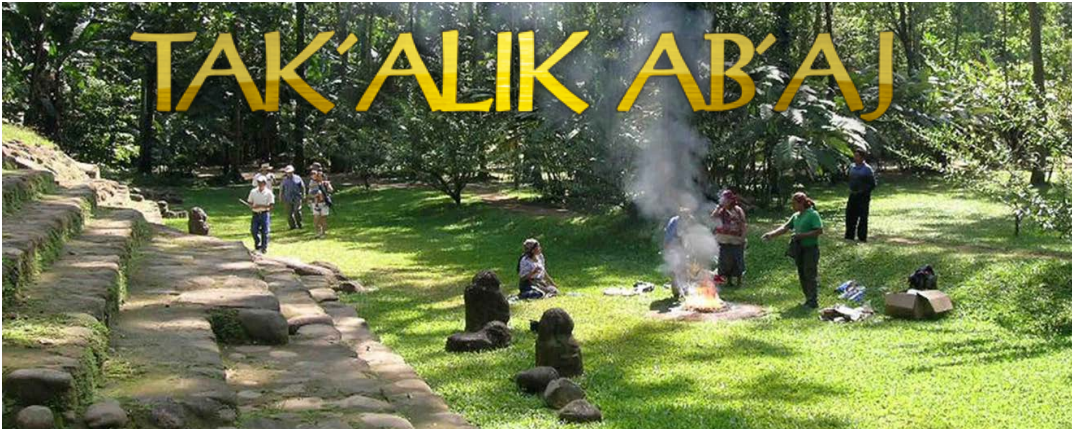
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baseline have assumed that it is intended to indicate a solar alignment on the western horizon or that the Initial Series dates on Stela 10 and Stela 12 should necessarily correspond to one of the two days on which the Sun appears at this western azimuth position.

Taking into account the hieroglyphic texts on both Stela 10 and Stela 12 and the associated monuments dedicated by K'ahk' Uti' Witz' K'awiil, this article provides a new interpretation of the

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## A Look Back Through Time and Space: Tak'alik Ab'aj

by Dr. Marion Popenoe de Hatch

In the beginning, so long ago it no longer can be remembered, all was peaceful. There was abundant space to gather food and hunt, goods were traded fairly, air and water were pure, children could run and shout, and explore.

But, in the not too distant past, signs appeared in the neighboring valley that indicated “No Trespassing.” Soon, the fertile hill just beyond this ancient site had a warning, “Violators will be Prosecuted.” And then, a new sign announced, “Private Property, Keep Out.”

This was a time when the harvest had to be supplemented by cultivating the earth and planting seeds. For this, the area had to be protected, lawyers had to settle the disputes, towns had to be organized, committees had to be appointed.



Stela 5 and its altar take center stage in front of Structure 12.



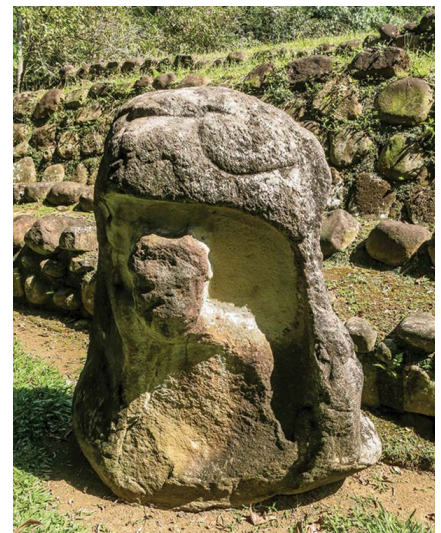
Besides Stela 5, a stately row of sculptures dating to the Maya Preclassic Period remain in situ in front of Structure 12.

*The ritual tradition of the ancient culture of Tak'alik Ab'aj is deep and prolific, which has surprisingly persisted for more than 500 years of history after the Spanish conquest. The creation of Tak'alik Ab'aj Park signifies a new renaissance of this ancient city, which is proven by the indigenous ethnic groups that come to this site because they consider it a sacred place. The Maya celebrate an average of 200 ceremonies during the year lighting their sacred fires. We hope that lasts forever.*

Photo: <http://www.takalikabajpark.com/>

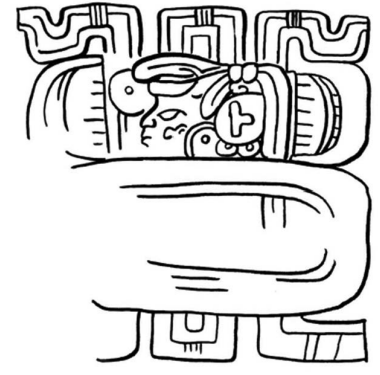
In ancient times, a group of farmers climbed up to the lower mountains along the Pacific Coast of modern day Guatemala, seeking unoccupied space to cultivate plots of maize, cacao groves and wild cotton, and to hunt for high forest game in this rugged land surrounded with deep *barrancas* where only one section could be crossed and guarded. So it was, that on that day, some 3,000 years ago, they left the coastline shores, struggled through the forests and found the perfect area to settle on the Pacific Coast, on the slopes of the mountains flanking the Ocosito River. This place is called Tak'alik Ab'aj. It remains a sacred site to today's Maya.

Now, the site slumbers in higher dimensions, the silence broken by rustling leaves that whisper of unwritten histories. Nebulous shadows call from an extinguished creation, distant voices enter in evanescent shreds that ascend above the high forest, and dissolve in the sky where celestial bodies revolve in cycles of time without cease, while life below recreates anew. Archaeology seeks these unknown worlds, discovering carefully, thoughtfully, patiently, revealing the paradox that time is eternal, yet it finishes.



Olmec-style sculpture showing a figure emerging from the mouth of a jaguar.

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L) Looking from Stela 10 to Stela 12 (located on the far mountaintop between the trees, see arrow. C) Stela 12 during the Spring Equinox with stone altar in foreground. R) Stela 12 Haab Patron of Mak, Wind Deity. (Figure 3 in the original article, drawn by Michael Grofe, after B. Fash, in Schele 1992.)

## The Copan Baseline: K'atun 9.11.0.0.0 and the Three Hearthstones in Orion

by Michael J. Grofe, American River College *continued from page 1*

purpose of the Copan baseline as a commemoration of both solar and stellar observations on the eastern horizon that specifically target the sunrise on 9.11.0.0.0 and the asterism of the Three Hearthstones in Orion, referenced in the text from Stela 12 and known among the contemporary K'iche'.

### The Three Hearthstones and the Orion Nebula

An analysis of the full text on Stela 12 reveals critical information that leads to an alternative interpretation of the function of the Copan baseline. It combines hieroglyphic text, historical dates, astronomical references, and the architectural alignment found within the baseline itself.

A known Maya asterism, the Three Hearthstones were first identified by Barbara Tedlock and Dennis Tedlock in ethnographic accounts from the K'iche' community of Momostenango in the highlands of Guatemala. Recognized by contemporary K'iche' astronomers as the *oxib xc'ub*, the Three Hearthstones form a triangular asterism composed

of three stars in Orion – Alnitak, Saiph, and Rigel – representing the triangular configuration of the large stones that compose a common Maya hearth. Furthermore, the K'iche' identify the diffuse region of the Orion Nebula in the center of this asterism (N42) as the smoke from this fire.

### The Copan Baseline and the Rising Orion Nebula

The reference to the Three Hearthstones on Copan Stela 12, and the Copan baseline itself, serve as an important test of the hypothesis that this asterism is indeed related to the contemporary K'iche' Three Hearthstones in Orion. What is so unusual about the example of the Three Hearthstones on Copan Stela 12 is that it is not directly associated with the mythological era base accounts.

Instead, it is the only such reference to the Three Hearthstones found in association with a known historical date. In fact, the text states that on the date of the commemoration of the K'atun

ending 9.11.0.0.0, K'ahk' Uti' Witz' K'awiil witnessed the first/new Three Hearthstones at the edge of the sky, and this prompted me to investigate whether the Copan baseline may actually relate to the asterism of the Three Hearthstones of using a signal fire may have proved to be even more effective for evening observations.

Believing that Stela 10 and Stela 12 referred to positions of the planet Venus, Linda Schele suggested that these monuments may have been illuminated at night by fire, much like those kept by contemporary K'iche' on sacred mountains during the rituals of Waxaqib Batz'.

### Rebirth of the Sun

Evoking the cosmological rebirth of the Sun, the Copan baseline and its associated inscription appear to commemorate K'atun 9.11.0.0.0, when the Sun rose at the same azimuth as that of the central fire in the Three Hearthstones. The evidence from this article specifically both supports the 584285 GMT calendar correlation and provides additional evidence to support the hypothesis that the asterism of the Three Hearthstones from Classic period Maya texts is directly ancestral to the K'iche' asterism with the same name. 🏠



**Michael J. Grofe**, a specialist in Maya hieroglyphic writing, archaeoastronomy, comparative mythology, and cacao, is particularly interested in the analysis of Maya deep-time intervals and the confluence of mythological narratives and astronomical science in Mesoamerica. In his doctoral research at the University of California at Davis, he explored a new astronomical interpretation of the Serpent Series within the Dresden Codex that incorporates precise measurements of the sidereal year, and he is currently expanding this research to systematically explore the theoretical astronomy found throughout the inscriptions. He leads multiple field courses with the Maya Exploration Center and currently teaches cultural anthropology, archaeology, physical anthropology, and linguistics at American River College and Sacramento City College in California.

Michael is also the new Director of **MAM: Mayas for Ancient Mayan**; see <http://discovermam.org/> Michael has made the complete article, with all associated references, available at: [https://www.academia.edu/36114144/The\\_Copan\\_Baseline\\_Katun\\_9.11.0.0.0\\_and\\_the\\_Three\\_Hearthstones\\_in\\_Orion](https://www.academia.edu/36114144/The_Copan_Baseline_Katun_9.11.0.0.0_and_the_Three_Hearthstones_in_Orion)



# Ancient Maya Food Staple? A Tree That Produces Over 1000 Cacao-sized Fruits a Year?

by Dr. Nicholas Hellmuth

FLAAR (USA) and FLAAR Mesoamerica (Guatemala)

*Cuajilote* is correctly named *Parmentiera aculeata*, but many authors still call it *Parmentiera edulis*. It grows at many elevations – it can grow in wet areas or seasonally, in very dry areas. When a young plant is cultivated, it starts to bear fruit about three years later. Even with only 600 fruits a year – which equals about 2 fruits per day – the plant will yield fruit all year “for the rest of your life”. So, if the ancient Maya cultivated 10 different fruit trees around their homes: *cuajilote*, *ramon*, *avocado*, *zapote*, *cacao*, and others, they were all pretty well taken care of.

The flower of *cuajilote* is identical in size and shape to flowers of both species of *jicaro* and *morro* (*Crescentia alata* and *Crescentia cujete*). Although the flowers are same, the fruit is totally different: *cuajilote* is ridged and the size of a cacao pod (but soft). *Morro* and *jicaro* are completely smooth and with a solid husk. The hollow pods of *morro* and *jicaro* are used for musical instruments (small pods) or drinking cups (large pods). When we visit Maya villages in remote areas of Alta Verapaz, the local Q'eqchi' Maya people offer us cacao and maize atole and other local Maya drinks, always in a *morro* bowl.

The fruit of *cuajilote* is edible. What's amazing is that one botanist says he estimates a single tree can produce between 1000 and 2000 fruits a year. I can state that every single time I have seen this tree in Sayaxche, Peten, over the last six years, no matter what time of month, there is ripe fruit waiting to be picked and eaten.

This year, I estimated the tree was 40+ years old (considering its height and thickness of the trunk). But the owner of the restaurant said that the tree was only 19 years old. So, if you plant this tree around your house, you and your family will have fresh fruit every week of the year for decades.

It starts to bear fruit in only a few years after being planted.

Eric S. Thompson and Sylvanus Morley were good at working in Maya sites and doing basic hieroglyphic recording, but they did not realize that the Maya had much more than maize, beans, and squash available.

Dennis Puleston is a respected archaeologist and I knew him since I worked as a student intern at Tikal in 1965

*Parmentiera aculeata* *cuajilote* growing inside a Maya restaurant in Sayaxche, July 7, 2016.

and 1966. He championed *ramon* nut as a probable staple of the ancient Maya (though today, other botanists have proposed aspects Puleston was not aware of at the time). Bennett Bronson was very helpful by proposing that the ancient Maya had lots of root crops available (I have found many more edible roots and *rhizomes* than he lists). But still, I have also found over 40 edible leaves and more than 162 native edible fruits (for Guatemala alone).

A single *zapote* tree can have between 300 and 400 or more fruits on it at a single time; and this tree will bear fruit for decade after decade after decade (and these fruits are larger than *ramon*).

So yes, the Classic Maya ate maize, beans and squash (I have been to milpas in the Highlands where these staples literally grow all together in the same area). Yes, the Maya had root crops, *ramon*, and any other plant you wish to popularize: but they had 162 *different* fruits (and this does not count vegetables, nuts, and berries, plus edible plant stalks. For example, I eat *bayal* palm vine. I also eat *junco* (*kala*) stalks (a tree very very similar in size and shape to *guano* palm, but is a *Carludovica palmate*, not related, even remotely, to any palm tree, despite the species name *palmate*).

The team at FLAAR has dedicated over 10 years to making complete lists of all edible food plants. Plus, all other utilitarian plants – for soap, basketry, roof thatch – just about everything. And, we do high-resolution photography of these plants, especially the flowers (though, with over a thousand plants, we still need funding to finish the photography, especially for a 4WD double-cabin pickup truck that will survive bringing our team and camera equipment to the mountain trails that we have to hike up to reach the plants).

We hope you have enjoyed this introduction to *cuajilote*: edible, medicinal, and the fruit is ridged (as is cacao), a similar size as cacao, and grows directly from



*Parmentiera aculeata* caiba *cuajilote*, FLAAR Botanical Garden, July 29, 2011.

All photos by the FLAAR teams.



Cacao-sized *Cuajilote* Caiba pod, Monterrico, Sept. 2011.

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# A Look Back Through Time and Space: Tak'alik Ab'aj

by Dr. Marion Popenoe de Hatch

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As in earlier times, the modern traveler enters the site, his footsteps muffled by the sodden forest floor, eroded and worn from repeated use and damp from the morning rain. He passes Structure 12 with its stately row of sculpted images, their expressions frozen in ancestral time. They beckon from the site, a grinning alligator, an amorphous amphibian, a corpulent toad, water-loving images of nature that accompanied the first settlers arriving from the coastal shores.

Moving forward into the past in this space/time journey,



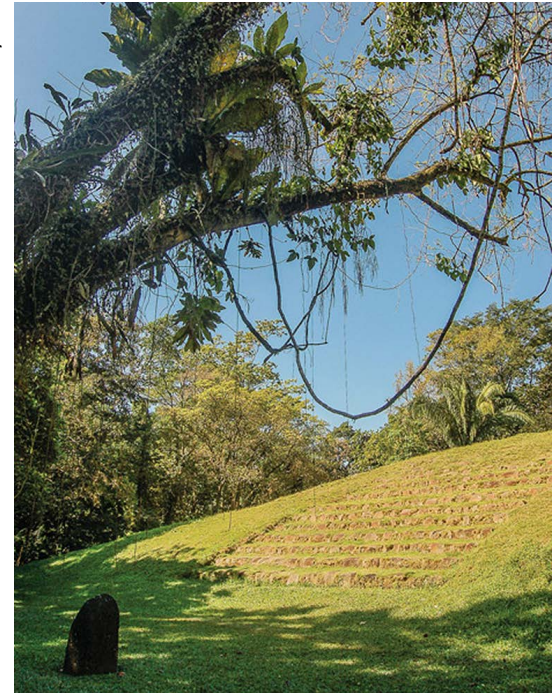
Stela 5 shows the latest of the two Long Count dates present at the site and is equivalent to a date in 126 CE. The date is flanked by rulers, probably symbolizing the passing of power from one king to the next.

the traveler encounters the Olmec period, the sculpted leaders presented in celestial jaguar attire or emerging from monster jaws. Proceeding farther in space in the archaeological past at the site, the traveler observes a Maya serpent uncoil on Stela 13. Not far distant, on Altar 48, a king is carried by a turtle swimming in the vast waves of the universe, as the traveler is carried toward new horizons back in space/time.

The traveler passes an observatory that once allowed curious eyes to study the star-dotted vault at night. At dawn, another platform (Altar 46) exposed the rising sun at solstice, while nearby, a shadow-stick silently marked the hours and days of eternity. Here, the early astronomers followed the patterns of the celestial cycles, recording day counts to predict the rains, forever counting the days and hours and years, tracking time of lifetimes, recording histories and passing events.

Here began the Maya group who settled on the mountain slopes; they leveled the terrain to form terraces to sustain and build the community. The administration was

Picturesque environs of Structure 11  
All photos in this article by Kerstin Sabene.



Sculpture in the form of a crocodilian head.

placed at the center, to manage the members, to organize the production and harvest maize, cacao, and fruit trees. The trade connected the

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The FLAAR photography teams: Erick and Melanny at left; Nicholas and Senaida at right. This photo shows the size of the flowers and the fruit.

## Ancient Maya Food Staple? A Tree That Produces Over 1000 Cacao-sized Fruits a Year?

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by Dr. Nicholas Hellmuth

FLAAR (USA) and FLAAR Mesoamerica (Guatemala)

the trunk (as cacao). When we presume that every monkey running or dancing on a Late Classic Maya vase or bowl is carrying a *Theobroma cacao* pod, I can show you several other plants whose fruits are the same size and ridged shape (more kinds of fruit than just *cuajilote*). We raise cacao and many of the other faux-cacao plants in the FLAAR Maya Ethnobotanical Research Garden that surrounds our offices. Many botanists and students visit us; you are always welcome, including any group from the IMS. Our plant research is shown on [www.maya-ethnobotany.org](http://www.maya-ethnobotany.org).

# A Look Back Through Time and Space: Tak'alik Ab'aj

by Dr. Marion Popenoe de Hatch

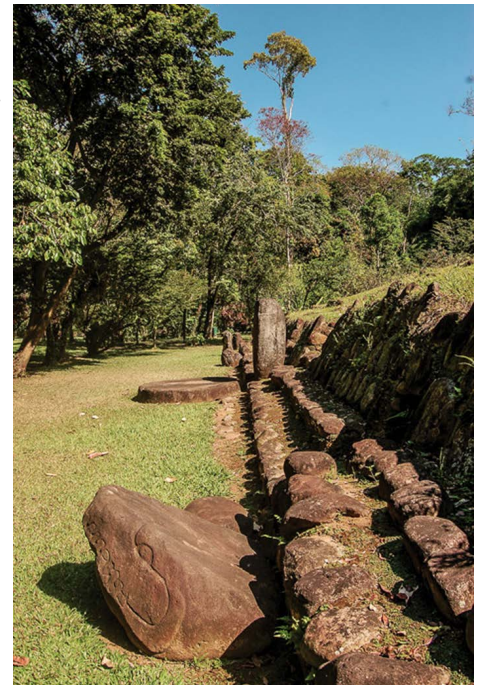
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Highlands and the coast through intricate networks for, politically and economically, the center regulated the area through commerce along the coastal route with detours to strategic markets placed at high mountain crossings.

In the initial stages at Tak'alik Ab'aj, the Olmec managed the trade, a group associated with a divine jaguar that gave inspiration to its worshippers. Vestiges of monumental creatures are scattered about the site. Some centuries later, about 500 BCE, the Maya celestial serpent, superior to the jaguar in knowledge, took control and a new regime was born. In time, the Olmec monuments eroded under the rains while Maya sculptures announced the more advanced developments.

Another radical change ensued in the history of Tak'alik Ab'aj around 100 CE. The celestial serpent weakened and the jaguar, aided by the sun, returned to the people. Stela 5, in front of Structure 12, announces the shift of power at the site; soon afterward production and trade increased and the center flourished. However, its prosperity was interrupted about 1,000 CE, by the violent conquest by Highland

A view from the right side, showing the sculptures aligned along the front of Structure 12; note the crocodilian sculpture.



groups. The end was sudden and the site was abandoned. Where the residents fled is not known, although there are clues that they headed northeast, toward the high Cuchumatanes Mountains.

The reports are silent regarding the final space/time dimension of Tak'alik Ab'aj. The traveler today can find a place behind Structure 12, where one can sit next to the Great Toad. This reptilian monument rests, looking up to the sky as he has for 3,000 years, silently, patiently. He is the product of space/time and from these depths he can tell you of many things. If you sit quietly, unhurriedly, and listen and wait, you will hear no words, but gradually, imperceptibly, he will impart to you his wisdom.

The National Tak'alik Ab'aj Archaeological Park is part of the General Directorate for Culture and Natural Heritage and Ministry of Culture of Sports of Guatemala. The research and development of the park since 1987 has been made possible with the support and on behalf of this institution. Visit the Tak'alik Ab'aj official website at: <http://www.takalikabajpark.com>



Monument 68, the Great Toad is located on the west side of Structure 12. It is believed to date to the Middle Preclassic.

Source: Submitted by Georgeann Johnson. Released in *Revue Magazine*, 02/02/2018, at: <http://www.revuemag.com/2018/02/takalik-abaj-a-look-back-through-time-and-space/> 🏹

## Unbundling the Past: Events in Ancient and Contemporary Maya History for July by Zach Lindsey

In the masthead this month, we have noted the Maya glyphic signature of the Gregorian calendar date of July 4th, correlating to the Calendar Round of the Maya @584283. Here, we combine the two, so you can explore what was going on this time of year in the historical Maya world.

**July 5, 674 CE:** U ki'imak ólal k'iin k'aaba' (happy birthday) Ix K'atun Ajaw! On 9.12.2.0.16 5 Kib 14 Yaxk'in G7, a lady from La Florida was born. Just 12 years later, she was betrothed to Piedras Negras lord K'inich Yo'nal Ahk II. One of the most famous women in Maya history, she is immortalized on Piedras Negras Stela 3 with her daughter in an unexpectedly sentimental moment.

**July 26, 1847 CE:** The Mexican army executed Maya leader Manuel Antonio Ay on 12.11.12.3.6 1 Kimi 14 Sotz G3. A few days later (July 30; 5 OK 18 Sotz), his friend Cecilio Chi responded by attacking Tepich, sparking the Caste War, during which Maya and centralist Mexican forces fought for more than fifty years.

**July 27, 487 CE:** Palenque King Butz'aj Sak Chiik ascended to the throne on 9.2.12.6.18 3 Etz'nab 11 Xul G3. This lesser-known Palenque leader nevertheless appears to have been important, according to Martin and Grube: He was the first king to refer to Lakamha' ("downtown" Palenque, including the Temple of the Inscriptions) instead of its previous center, Toktahn. 🏹



Ix K'atun Ajaw on Piedras Negras Stela 3.



**Pioneer in Egyptian Studies:  
John Anthony West 9/7/1932–2/6/2018**

John Anthony West was an American author, lecturer, guide and a proponent of the Sphinx water erosion hypothesis in geology. His early career was as a copywriter in Manhattan and as a science fiction writer. He received a Hugo Award Honorable Mention in 1962. In 1993, his work with geologist Robert M. Schoch was presented by Charlton Heston in an NBC special called *The Mystery of the Sphinx*. This won West a News & Documentary Emmy Award for Best Research and a nomination for Best Documentary. West suggested that the Sphinx may be more than twice as old as originally determined, whereas Schoch made a more conservative determination of between 5000 and 7000 BCE.

**Dearest Friends and Supporters:** Most of you are already aware, but for those that are not, John Anthony West passed away February 6, 2018, at approximately 9:40 pm. My mother, brother Zeke and myself were all present with him at the time of his death. His heart rate slowed down and then stopped. He passed away quietly and peacefully with dignity after putting up an incredible fight against cancer.

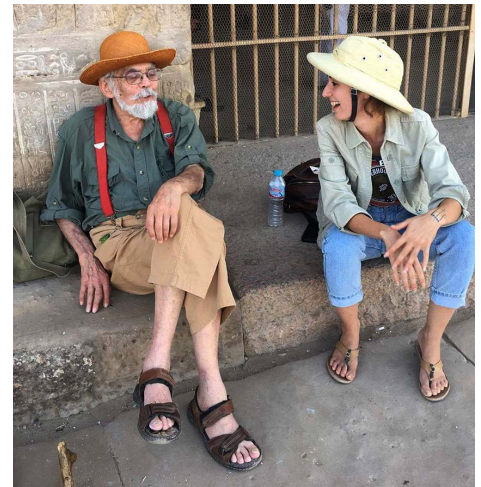
I will say that I am deeply moved by the sheer volume of people that have expressed their compassion towards me and my family. But even more so by all of the people that knew his work, and that were changed by it forever. Those that knew him personally could all agree that my father was a one of a kind individual, with an indomitable spirit and an endless capacity to never back down from what he believed in.

My father didn't care much for funerals and didn't appreciate the emotion that others brought to them. Because life is eternal, he could never quite get behind what all the fuss was about.

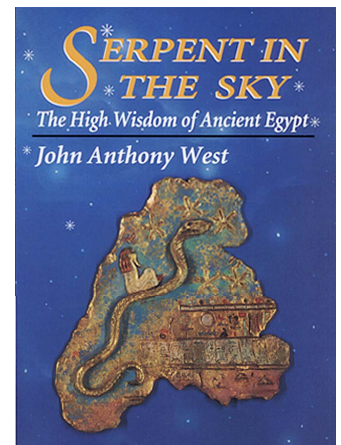
He requested to be cremated, and when the time and money permits, Celesta, Zeke and myself plan to scatter his ashes in Egypt where his heart, mind and life's work took place.

Thank you everyone for all of your support through this incredibly difficult time. My father is well on his way to his next life. And his work in this life will never be forgotten. – Zoë Celesta West

*John Anthony West delivered a seismic shock to archaeology in the early 1990s when he and Boston University geologist Dr. Robert Schoch revealed that the Great Sphinx of Giza in Egypt, showed evidence of rainfall erosion. Such erosion could only mean that the Sphinx was carved during or before the rains that marked the transition of northern Africa from the last Ice Age to the present interglacial epoch, a transition that occurred in the millennia from 10,000 to 5,000 BCE.*



Zoë West: Me and my dad on our November 2016 trip to Egypt. This photo was taken a little over a month before his diagnoses.



In his most popular book, *Serpent in the Sky*, John Anthony West explains the unity and purpose of ancient Egyptian culture. The Serpent symbolized choice: the lower or the higher path. West brings to life the world of a people for whom higher truth was a living reality and ultimate goal. Published by Quest Books, 1993. ISBN-13: 978-0-8356-0691-2 and ISBN-10: 0-8356-0691-0. 🏹

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## Fuego Volcano: K'awiil Enters the Mountain to Retrieve the Maize Seeds\*



A) La Reunion Resort and Golf Course before the eruption.  
B) A fire still burns in the Club House on June 4.  
C) The pyroclastic flow as it approached the golf course.



### Editor's Corner:

Guatemala's Fuego Volcano erupted on Sunday, June 3rd, belching ash and rock and forcing the airport to close. More than 109 people died in a series of eruptions that began with the massive blast on Sunday and continued to spew ash, lava, and poisonous gas throughout the week.

Fuego's blasts have affected more than 1.7 million people in three central departments, or states. The eruption

emitted a five-mile stream of red hot lava, and hot ash affected neighborhoods as far as 12 miles away. The areas hardest hit included the towns of El Rodeo, Alotenango and San Miguel los Lotes. The eruption is the country's deadliest since 1902, when the Santa Maria volcano erupted,

The photos and videos posted on social media and the networks were terrifying and devastating. Besides mourning for the souls lost in the event, as an avid golfer, I was taken aback by the destruction to La Reunion Resort, where the Stella Artois Open on the PGA Tour Latinamerica is hosted each March. 🏰

\*As commented by Alexandre Tokovinine on my Facebook page where I posted these photos. Photos submitted by Justin Long, Matthew Watson and Paul Koch. Also, see a video on: <https://www.cbssports.com/golf/news/volcano-eruption-at-pga-tour-latinoamerica-course-leads-to-wide-scale-devastation/>

## Upcoming Events at the IMS:

July 6, 6:45 pm: PCSWDC Lecture **Fiery Mountains and Flaming Gods: Volcanoes in Ancient Mesoamerican Belief** – Theme of the Pre-Columbian Society of Washington DC July Lecture with **Lucia R. Henderson, PhD**. This talk explores the impact of volcanic landscapes on the art and religious beliefs of ancient Mesoamerican cultures. Capped with lightning storms, puffing smoke, and regularly erupting in fire and ash, volcanoes would have been viewed as some of the most dramatic and imposing inhabitants of the Pre-Columbian living landscape. More cataclysmic eruptions periodically destroyed regions, displaced

### 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](mailto:info@instituteofmayastudies.org)

## Upcoming Events and Announcements:

populations, devastated agricultural production, and interrupted trade routes. In Washington, DC. Get more info at: <http://www.pcswdc.org/events/>

July 10: MO History Museum Lecture **Ritual Dispositions, Adena-Hopewell Enclosures, and the Passing of Time: A Monumental Itinerary for the Winchester Farm Enclosure in Central Kentucky** – In this lecture for the Mound City Archaeological Society, **Ed Henry** discusses enclosures and ceremonialism in Adena-Hopewell societies. At the Missouri History Museum, St. Louis, MO. Get more details at: <http://mohistory.org/events?type=Lectures,%20Book%20Signings,%20and%20Panels&series=archaeology%20programs>

Through July 15: LACMA Museum Exhibit **City and Cosmos: The Arts of Teotihuacan** – New discoveries reveal that both visible and buried works were arranged in specific ways to commemorate the city's ancestral foundations and to

forge relationships with vital, essential forces such as fire and water. Visitors are provided an opportunity to see the new discoveries, many of which have never been exhibited in the United States. At the Los Angeles County Museum of Art, Los Angeles, CA. Organized with INAH Mexico. See: <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/MiamiIMS/>



## 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)