

The Aztlander

Communicating the Americas



Vol. 2, No. 8
August 2022

Together,
we have you
covered...
Enjoy!

The Aztlander

Vol. 2, No. 8
August 2022

Communicating the Americas

Welcome to *The Aztlander* !

Jam-packed with Scholarly Focus articles and up-coming zoom and in-person events!

The Aztlander is a free-flowing, hyperactive on-line publication designed with you in mind. Easy-to-read, with no formal contents; our cover design and highlight color will change each month. We welcome your feedback, comments, and suggestions!

Contact **Michael Ruggeri** at this hyperlink: michaelruggeri@mac.com
or **Jim Reed** at this hyperlink: mayaman@bellsouth.net

If you are not already, let us know that you want to become an Aztlander subscriber!



Greetings Aztlanders!

Welcome to your August issue of *The Aztlander*. We have a lot of cool stuff to read and zooms we're announcing to keep you busy through the hot months!

Monday, August 29 • 7 PM CST • 8 PM EST

Our **August** zoom event will feature **Mike Ruggeri** with a program titled:
“Mesoamerican Influences on Southwest Rock Art”

Access this live zoom hyperlink to join in the event:

<https://us02web.zoom.us/j/84881706136>



Mesoamerican influence began to filter into the American Southwest as early as 300 CE and continued to play a role in the cultures of that area right up to the Conquest.

Mesoamerican architectural concepts, religious concepts, iconography, and world views found their way into the Southwest by way of long distance trade in scarlet macaws, cacao, copper bells, pyrite, shell trumpets, and ornaments from Mesoamerica.

These trade items were accompanied by major religious themes and beliefs that included major Mesoamerican deities such as Tlaloc the rain god, the plumed serpent Quetzalcoatl, the Venus symbolism connected to warfare and duality, the Hero twins.

These major religious themes found their expression in the Southwest in pottery, in religious ritual, and in the rock art of the Southwest.

Mike Ruggeri will take you on an illustrated tour showing the influence of these Mesoamerican deities and religious concepts in the rock art of the Southwest which stretches across a vast area through Texas, New Mexico, Arizona and the Four Corners region of the Southwest.

Y'all know Michael; he's one of the bestest!

Michael Ruggeri invites you all to join the listserv “Aztlan”.

Aztlan is one of the oldest and most respected listservs for the world of the Ancient Americas. If you would like to subscribe, send your request to Mike's email address at this email hyperlink:

michaelruggeri@mac.com





Aztlander Scholarly Focus: Michael Ruggeri*

The Maya Hero Twins in the American Southwest

In telling this story of the Maya *Popol Vuh* Hero Twins, the Maya creator gods Hunahpuh and Xbalanque, and the influence of this Mesoamerican epic on cultures of the Southwest, we owe a great debt to the great Patricia Gilman and Marc Thompson who gave us these insights of the diffusion of Mesoamerican themes into the ancient Southwest.

The *Popol Vuh* is the ancient Maya creation story. The protagonists of the epic are the Hero Twins who must engage in many challenges and battles with the gods of the underworld and survive death, become re-incarnated, and bring life to mankind. The elder twin is depicted as larger, stronger with a larger right arm, right-handed and masculine. The younger twin is smaller, left-handed, more feminine. Eventually, they become the sun and the moon. The moon and the rabbit are guises for the younger twin. The older twin guises are deer and sun. The rabbit in the moon imagery presents the younger twin.

Mesoamericans brought Scarlet Macaws from the gulf coast of Mesoamerica by way of direct, long-distance acquisition rather than down-the-line trade of scarlet macaws and with this trade came the import of the story of the Hero Twins from the Maya region. This occurred during the Classic period beginning in 1,000 CE. The expeditions probably involved individuals or small groups of people traveling to a center of learning to obtain spiritual/religious knowledge and prestige. Acquisition of scarlet macaws and knowledge of Hero Twins mythology would require extensive training because Scarlet Macaws bond to a single person.



The Hero Twins on a Maya Polychrome ceramic vase. K1183. See the full vase design Justin Kerr's Maya Vase Database here: [Hero Twins K1183](#)



This vessel, known as the Resurrection Plate is now in the Boston Museum of Fine Arts. It features the Hero Twins on either side of their father, the Maize God, as he emerges from the Underworld. Photo by Justin Kerr. K1892. See the full report on Justin Kerr's Maya Vase Database here: [Hero Twins and Hun Nal Ye K1892](#)

The introduction of Scarlet Macaws from Mesoamerica into the ancient Southwest brought with it strong cultural and religious influences and iconography from Mesoamerica, including the theme of the Hero Twins. These
continued on next page

***Michael Ruggeri** is Professor Emeritus from the City Colleges of Chicago. He is the moderator of the largest and oldest Ancient Americas listserv on the world wide web: Aztlan. He also moderates an Andean list and a Mound Builders list. Mike serves on the Board of the Illinois Association for the Advancement of Archaeology and the Board of the Chicago Archaeological Society. He has taught courses on Mesoamerica, Mexican History, and Latin American History among other courses in his 33-year teaching career. He maintains over 50 different web pages on all aspects of the Ancient Americas. For the Chicago Archaeological Society, he contributes a regular column to their newsletter, the CODEX, and has given many lectures to the Society on various Ancient Americas topics. Mike tells us he maintains the largest presence on the world wide web in the area of the Ancient Americas.



Explore Mike Ruggeri's Ancient Americas Web Pages at this hyperlink: [Mikes_AA_pages](#)



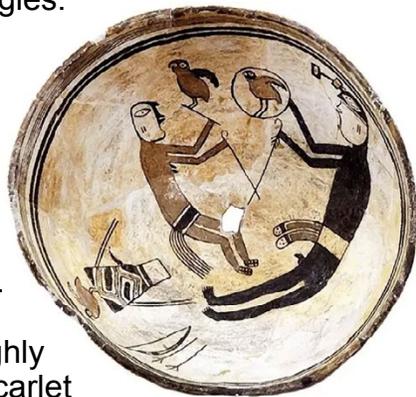
Aztlander Scholarly Focus: Michael Ruggeri*

The Maya Hero Twins in the American Southwest *cont. from the previous page*

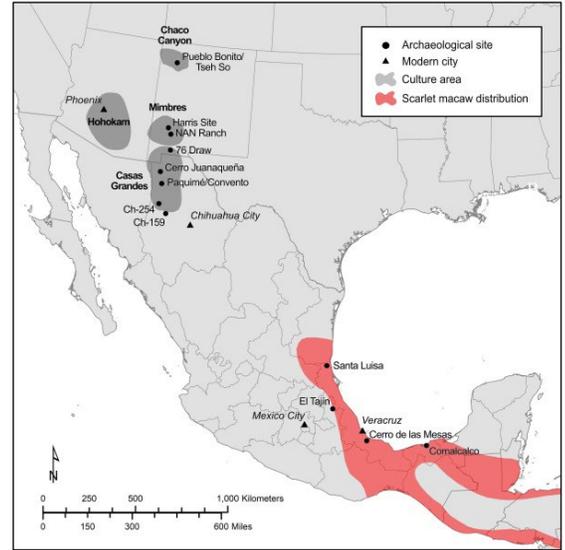
journeys were religious in nature due to the sacred essence perceived of the macaws and the feathers obtained from them, thus creating a shared religious theme expressed in the pottery and rock art of the cultures of the Southwest in New Mexico, Texas, Arizona and the Four Corners region stretching as far north as Utah.

Cacao was also traded into the Southwest from Mesoamerica, and recent research locates chocolate in drinking cups and bowls across the Southwest as far north as Utah. With the introduction of chocolate, more socio-religious themes tied Mesoamerica to the Southwest. I mentioned that around 1,000 CE, the Hero Twins motifs appear in the cultures of the Southwest. The Mimbres culture adopted much of the Hero Twins iconography that can be seen in their pottery. Most of the tales of the Hero Twins from the *Popol Vuh* are depicted with naturalistic realism in Mimbres art showing the very close relationship in the Southwest to these Mesoamerican religious themes. The very important Kiva tradition in the southwest began to disappear near the 1,000 CE date which may mean that Mesoamerican themes related to the Hero Twins and the Scarlet Macaws replaced older religious ideologies.

The Mimbres culture stretched across New Mexico, Arizona and northern Mexico. They had direct ties to Mesoamerica for the Scarlet Macaw trade. And through the importation of the highly spiritually charged Scarlet Macaws learned



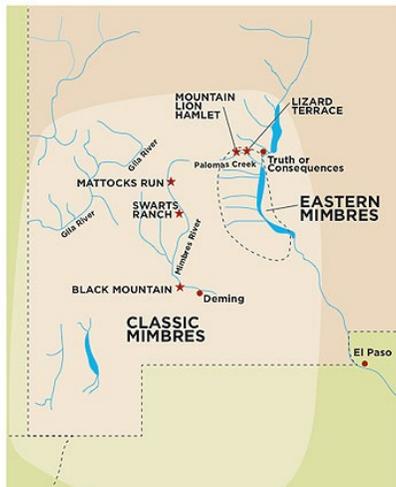
The Hero Twins are portrayed as Macaw carrying merchants in this example on Mimbres pottery.



Scarlet Macaw regions and sites in the Southwest where Scarlet Macaws from the regions in red have been found



Ancestral Puebloan pottery dating from 1100 CE found at Pueblo Bonito, Chaco Canyon, New Mexico. Archaeologist Patricia Crown is shedding more light on the widespread use of cacao across the region and the extent of early trade routes with Mesoamerica. Courtesy of The American Museum of Natural History.



and adopted the stories of the Hero Twins through religious journeys which included the importation of Scarlet Macaws, carried by specially trained individuals who could care for these birds over long distances to reach locations in the Southwest. The *Popol Vuh* stories of the Hero Twins were taught to the Mimbres by way of this spiritual trade nexus emanating by way of the Maya speaking Huasteca culture on the Mesoamerican gulf coast. The influence of these stories were so profound and deep that it appears to have replaced earlier religious traditions. This influence can be seen on the beautiful naturalistic drawings made by the Mimbres on their post and plates, where direct stories of the Hero Twins can be seen re-enacted in their artistic tradition.

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The Mimbres culture region; New Mexico, Arizona, northern Mexico.



Aztlander Scholarly Focus: Michael Ruggeri*

The Maya Hero Twins in the American Southwest *cont. from the previous page*

The Mimbres adopted many Mesoamerican socio-religious themes in their art which included direct re-creations in their pottery of stories from the Maya's *Popol Vuh*.

In the Mimbres plate at right, the Hero Twins can be seen with the more feminine dressed and smaller younger twin with the larger left arm as detailed in the Popol Vuh and the larger masculine dressed older twin with the larger right arm. An example of the direct incorporation of Mesoamerican themes in the Mimbres culture.



In the Mimbres plate above, the Hero Twins can be seen with the more feminine dressed and smaller younger twin with the larger left arm as detailed in the Popol Vuh and the larger masculine dressed older twin with the larger right arm. An example of the direct incorporation of Mesoamerican themes in the Mimbres culture.

In the re-production of Mimbres plates art, we see the Hero Twins again on Plate **A** below with the older masculine twin on the right wearing a masculine sash and the more feminine twin on the left. They are covered by a large fish which depicts the idea of the emergence of the Twins from the watery underworld.

On Plate **B**, we see the younger Twin carrying a stick that is related to the younger twins association with the rabbit, and he is decapitating his older brother as a depiction of one of their magic tricks where they could decapitate each other and then come back to life. The string still attached to the head shows the trickery, in that the head is really not disconnected. The younger twin is wearing a horned serpent headdress and cape that may show a connection to Quetzalcoatl, the creator god of central Mexico. The Hero Twins would use this trick to finally defeat the Lords of Death and bring life to mankind.



In the slide show link I post at right, you can view the Hero Twins rock art as seen from sites in Arizona, Nevada and Utah. Again, showing the extent of the Hero Twins iconography across the Southwest. Among the historical tribes in the Southwest, variations on the Hero Twins story can be found in all of the historical cultures.

In a few of the rock art depictions, you can see the larger and smaller Twin, and their headdresses in a few depict their associations with deer and rabbit, thus sun and moon. You see deer-like antlers on one and stylized rabbit ears on the other. The Rabbit in the Moon theme related to the Younger brother who becomes the moon and the older becoming the sun. The deer is related to the sun. Click on:

[Hero Twins in the Southwest](#) ■

There's a New Book Out! Now Available on Amazon:

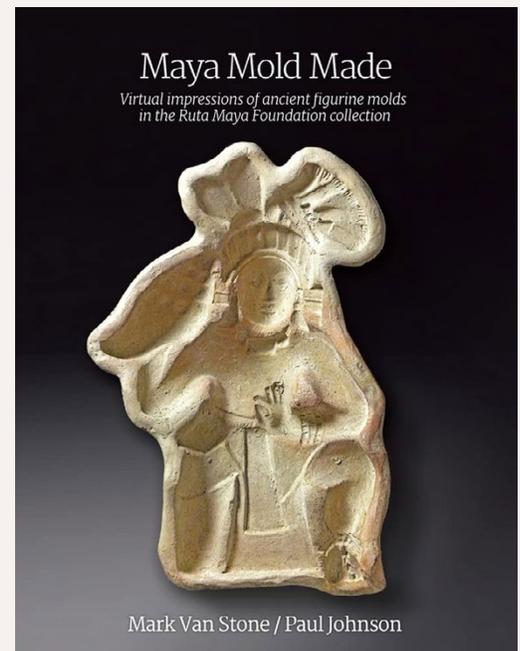
Maya Mold Made: Virtual Impressions of Ancient Figurine Molds in the Ruta Maya Foundation Collection

by Mark Van Stone, together with Paul Johnson

Note: Mark Van Stone will be out Aztlander live-streaming presenter on Monday, October 10 – Indigenous People's Day !

Mass production in ancient Mesoamerica: *Maya Mold Made* presents a collection of 208 ancient clay figurine molds from the late Maya Classic period (ca. AD 730-830), once employed in the mass-manufacture of musical figurines for ceremonial use, now in the collection of the Ruta Maya Foundation in Guatemala.

More than a descriptive record of significant rare artifacts, the book exhibits an unexamined chapter of Classic Maya life, and brings it to life with realistic virtual restorations of now-lost mold-made objects in images uniquely created by digital photo-capture of a compelling high-relief optical effect known as the hollow-face or hollow-mask illusion, with no harm done to the molds.



The result reveals never-before-seen examples of a popular Maya art that allows us today to feel a direct human connection with the remarkable people that made them more than a millennium ago – small ceramic figures, sometimes called "Jaina" figurines, that depict many aspects of daily life in that ancient time, both royal and mundane.

Archaeological evidence shows they played a role in the ritual practices of all levels of Maya society. How was this demand met and how could such engaging art be made affordable to the common people as well as the royal elite?

The molds in this collection provide an answer: economy of scale.

They were mass-produced, manufactured in vast numbers.

In 448 pages richly illustrated with over 800 color photos and illustrations, the book describes the development, technology, and societal role of the ancient Maya's figurine industry. The iconographic analysis of objects in its catalog core is supported further in appendices of supplementary text and photo references. It is one of only a few books in ancient popular Maya art and its industrial production.

Created for all enthusiasts of Maya art and culture, from students to scholars.

Order here with this hyperlink: [Maya Mold Made](#)



Noteworthy Posts in the News:

Ancient Americas

Unearthed: Ancient Life in the Boulder Valley

New museum exhibit at the Museum of Natural History at the University of Colorado – Boulder

This new exhibit features a collection of 80+ stone tools known as The Mahaffy Cache that was found in a Boulder backyard in 2008. The artifacts were studied by CU Boulder Professor of Archaeology Doug Bamforth, Ph.D. The tools date to approximately 13,000 years ago near the end of the last ice age. The discovery of a cache of stone tools from the late Pleistocene is a very rare event in archaeology. The fact that the cache was found in a modern development within a contemporary city makes it extraordinary. This is the first time the tools have been exhibited to the public. The exhibition explores the science behind the discovery through interactive elements, video, and



touchable replicas of the tools.

The CU Museum of Natural History is accredited by the American Alliance of Museums.

See the report on their website here: [Ancient Life in the Boulder Valley](#)

New Insights Into Monks Mound at Cahokia

At Cahokia, The builders constructed 120 earthen mounds, with the largest being “Monks Mound” (named after a community of Trappist monks who settled on the mound), a 290-meter-long platform consisting of raised terraces, surrounded on its north, south, east, and west by large rectangular open areas.

These areas were thought to serve for communal gatherings, however, a new paleoenvironmental analyses of the north plaza suggests that it was almost always underwater, calling into question earlier interpretations of the north plaza’s role in Cahokian society.

Cahokia was built in a flood plain below the confluence of the Mississippi and Illinois rivers. The site would regularly become infiltrated with flowing water when two creeks running through the area could swell from heavy rains.

Researchers conducted test excavations and extracted sediment cores around the four mounds that define the north plaza. They also took soil samples less than 5 kilometres from the plaza and analysed stable carbon isotopes in these modern soils to determine isotope differences between wetlands, seasonal wetlands and prairie environments.

By comparing these with carbon isotopes from ancient soils chronologically associated with the mounds, this also revealed what types of plants had grown there in the past.

“Water was important to the people of Cahokia for a number of reasons. They had



Monks Mound at Cahokia. Image Credit: Matt Gush

a whole agricultural suite of wetland plants that they domesticated and relied on as food,” said Caitlin Rankin from the Illinois State Archaeological Survey.

How the north plaza was used remains a mystery, but the results show that the area remained wet throughout the year with some seasonal dryness. Many of the cosmological beliefs of Indigenous groups include creation stories that involve complex interactions with sky, water and earth.

“At Cahokia, you have these mounds emerging from this watery sphere, and so, that was a significant feature that probably resonated with their creation stories and their myths and their worldview,” said Rankin.

Heritage Daily has their full article here: [New Insights Into Monks Mound](#)



Aztlander Scholarly Focus: Janice Van Cleve

Who Was Queen Une Balam?

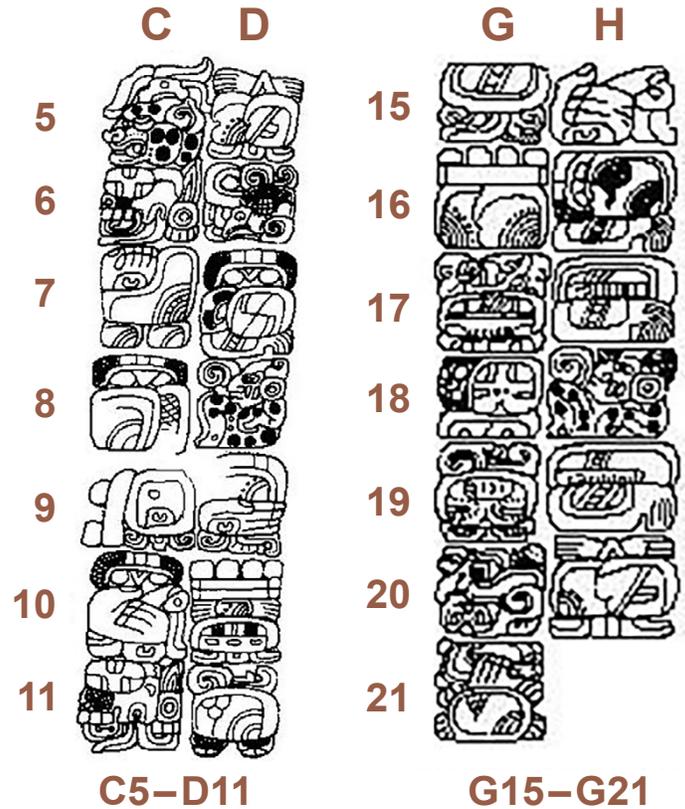
My first encounter with Queen Une Balam was in Simon Martin and Nicolai Grube's broad overview of Maya royalty in selected cities called the *Chronicle of the Maya Kings and Queens* (2000). There they noted that early in the history of Tikal: "A breakdown in the male line seems to have taken place by 317 CE, since the 8.14.0.0.0 K'atun-ending was conducted by an apparent queen, Lady Une' B'alam (Baby Jaguar). Her name is that of a local goddess, in this case an infantile feline with Olmec antecedents."

However in the 2008 edition of the same book, these archaeologists changed their minds: "The 8.14.0.0.0 K'atun-ending of 317 CE was conducted by one Unen Bahlam (Baby Jaguar). Originally thought to be a queen, the sex of this ruler is unclear, but the name describes a deity linked to Olmec maize symbolism." They cite three references for this change, one by Grube (1998) and two by Martin (2002 and 2003).

One of the indicators of female gender in Mayan inscriptions is "IL" on the cheek of a face glyph. The glyphs for Une Balam on Tikal Stela 31 have only two hollow vertical lines on the jaguar's cheek. It is worth noting that although kings usually counted their lineage from previous kings, the actual act of transmitting power to the new king often came from his mother. It was she who handed him the sacred K'awil scepter which signified his divine kingship. So it would make sense for a king to hark back to a queen when trying to burnish his credentials. For this article, I choose to stick with the female designation.



To date only four traces of the name of this queen have been found. Three appear on the famous Tikal Stela 31 and one is on a broken piece of pottery found in compound 6D-V just south of the main Tikal complex. Her name is conspicuously absent from the list of Tikal's rulers painted on the rim of a vase dated around 600 CE which jumps from Ruler 11 to Ruler 13 (Justin Kerr rollout K4679). Une Balam would have been Ruler 12. Yet in spite of the dearth of references, this queen may have been the catalyst in a series of events that forever changed the whole Maya world.



The back side of Tikal Stela 31 of Tikal is full of hieroglyphs. Here we have two instances of Queen Une Balam's name,

Tikal Stela 31

Siyaj Chan K'awil II dedicated Stela 31 on October 17, 445 CE. He came to the throne of Tikal in 411 and was desperate to establish his legitimacy. After all, he was the son of a foreign born king, imposed on Tikal by an invading army in 378. Also he was too young to accede to the throne when his father died in 404, so his reign probably began with a regency in which most likely his mother played a major role. He also adopted the name of Siyaj Chan K'awil I who died sometime before 317 and who may have been the father of Une Balam. On Stela 31, Siyaj Chan K'awil II went out of his way to prove his Maya credentials and links to Tikal's line of rulers as well as his direct descent from Teotihuacan.

On both sides of Stela 31, he depicts his father, Yax Nuun Ayiin, in full dress as a Teotihuacano warrior. In the accompanying glyphs he declares that he is the son of

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Who Was Queen Une Balam? *continued from the previous page*

Yax Nuun Ayiin who is son of Spearthrower Owl. Spearthrower Owl was the ruler of Teotihuacan whose army invaded Tikal in 378, killed its ruler, and installed Yax Nuun Ayiin as king in 379 (see *Aztlander* V2 N2, February 2022).

On the face of the stela, however, Siyaj Chan K'awil II, displays himself in full royal Maya regalia. He holds aloft a headdress with his father looking down approvingly and bearing a medallion of Spearthrower Owl. Above his ear flare is the crest of Yax Eb Xook, who founded the Tikal dynasty late in the 1st Century. Crooked in his left arm is a god figure topped with the Tikal emblem glyph. On the front of his belt he wears an image referring to his grandfather and on the rear an image referring to his great great grandmother, Queen Une Balam. (For a complete translation of Stela 31, see Van Cleve: *Tikal: Turning Point*).

In the long text on the back of Stela 31, Siyaj Chan K'awil II emphasizes that his actions continue the ritual cycle and are therefore as legitimate as those conducted by previous Tikal rulers at k'atun and half k'atun endings. Among them, he specifically names Une Balam in glyphs D7-D11: "he recapitulated the action of Une Balam on 7 Ahau (August 30, 317 CE). "She bound the stone and ended the 14th k'atun, it happened at the fire earth place."

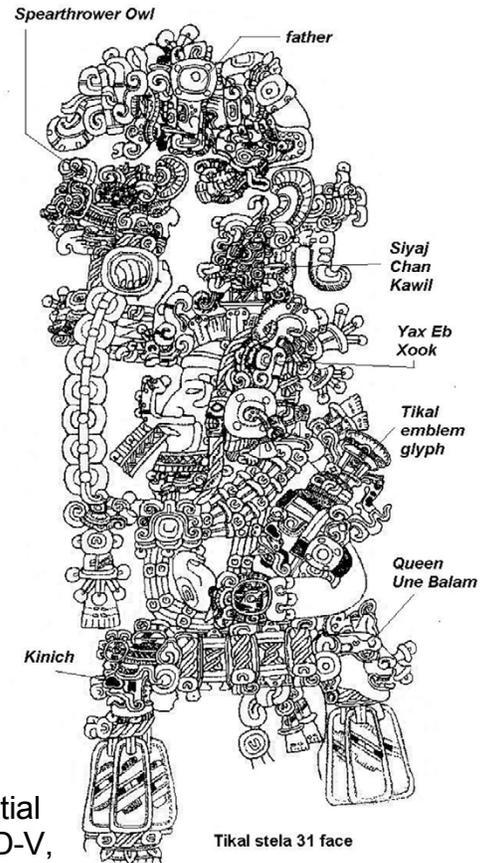
Later in the text at G15-G21: "he manifested at the turning of the 9th baktun in the land of Siyaj Chan K'awil II in the company of Une Balam [and] in the company of the divine kaloomte, Spearthrower Owl". This section indicates that during the ceremonies celebrating the launching of the 9th baktun ten years earlier, Siyaj Chan K'awil II invoked or conjured the spirits of the queen and of his grandfather.

What Happened to Une Balam?

The ruler of Tikal before Une Balam was Siyaj Chan K'awil I. We don't know when he died, but for Une Balam to officiate alone at the closing of a k'atun in 317, he must have died before then and she must have been of age and been recognized as queen. She was succeeded by Muwaan Jol and later by his son Chak Tok Ichaak. It was the latter who was killed in 378 when the Teotihuacan army invaded Tikal.

A clue may be found in an elite residential complex called Group 6D-V, just south of the main center of Tikal. This is where the fourth trace of the queen's name has been identified. Archeologists have determined that this complex was affiliated with the great metropolis of Teotihuacan (Brown & Stanton). In fact the recent discovery of a temple complex next to 6D-V resembling the Quetzalcoatl citadel at Teotihuacan confirms the affiliation (see *Aztlander* V1 N5, December 2021).

The evidence suggests that 6D-V was violently destroyed and abandoned about the time that Muwaan Jol seized power in 320. The evidence also suggests that the debris was cleaned up after 378, deposited behind the foundations of the main structure (designated 6D-20), and then 6D-V was rebuilt and reoccupied. The debris deposit contained 186,547 sherds, 7,154 lithics, almost 300 pieces of worked shell, and 600 bone artifacts. It also contained two primary human interments seated upright Teotihuacano style with grave goods emblematic of that city. One very important sherd was incised with the inscription "Lady Une Balam, ahau (ruler)."



Tikal Stela 31 front. Portrait of ruler Siyaj Chan K'awil II, in Maya-style garb. His own headdress includes the name of Tikal's founder. The headdress he holds in his right hand refers to his grandfather, Spearthrower Owl.

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Aztlander Scholarly Focus: Janice Van Cleve

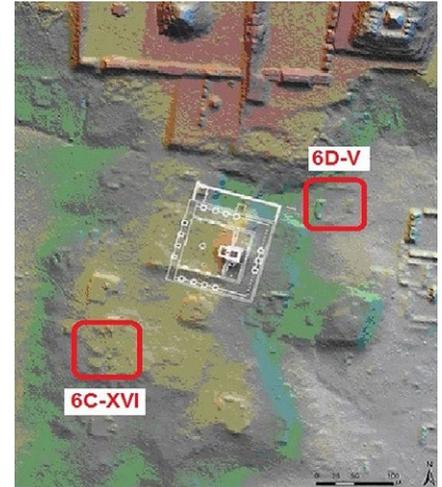
Who Was Queen Une Balam? *continued*

Was it purely a coincidence, an accident of geopolitics, or a fortuitous series of circumstances that a queen connected to Teotihuacan disappeared after 320 CE and her compound was destroyed, yet two generations later an army from Teotihuacan overthrew and killed Muwaan Jol's son, placed a new ruler on the throne, and restored 6D-V? Maybe... or is there a connection? We really don't know what happened to the queen after 320. She may have been killed in the coup that put Muwaan Jol on the throne. On the other hand, it is entirely possible that she managed to flee to Teotihuacan and set in motion a revenge comeback.

The journey was doable. Tikal traded regularly with Teotihuacan and there would have been established trade routes and merchants that would have assisted the queen, especially since her family already had ties to the capital. Also, there was a compound in that distant city for the Maya, just as there were compounds for the Zapotecs, the Olmecs, and other groups with whom the city did business. It is possible, therefore, that Une Balam would have been able to take refuge there and work her influence on the government. In fact, Martin has even proposed that a woman from Tikal did marry the king of Teotihuacan! (Joel Skidmore, quoting Simon Martin from the Palenque Round Table in 1999).

It is highly unlikely that Une Balam herself – a refugee – could have so quickly ingratiated herself with the imperial family of Teotihuacan to marry one of their scions. Spearthrower Owl was born about 354 CE and lived to the ripe old age of 85. In fact, the record of his death in 439 is the last legible set of glyphs on Tikal Stela 31. Une Balam would have been about 54 at the time of his birth and could not possibly have married him, although she would likely have known him and may even have influenced his upbringing. More likely, she may have ingratiated herself into the nobility at Teotihuacan and then advanced her daughter and granddaughter to a position where the youngest could have married Spearthrower Owl. Only in this way could Siyaj Chan K'awil II claim on his stela

An image from lidar of the area of Tikal located below what's known as the Mundo Perdido. The white outline shows the Teotihuacan citadel overlay.



that he was a descendant of both the queen and the emperor.

Postscript

So was Une Balam a queen? Too bad we do not have her intact remains. Or do we? When Juan Laporte excavated 6C-XVI and 6D-V he found the two burials in deposit PNT-021. He called them PNT-186 and PNT-177. I have not seen reference to a detailed forensic examination of the two upright burials. If they are intact, it should be possible to determine their sex and place of origin. Analysis of the grave goods and the rest of the deposit could help identify the remains. My own speculation is that these two are Queen Une Balam and her daughter.

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Secret Ancient Andean Passageways May Have Been Used in Rituals Involving Psychedelics

Archaeologists have revealed a complex of hidden passageways and galleries deep inside the ancient Chavín de Huántar temple complex in the Peruvian Andes. The researchers think the network of chambers and galleries was used in religious rituals, possibly involving psychedelic drugs.

It's the first time in about 3,000 years that these particular hidden structures have been explored; some of the dark and isolated chambers may have been used for sensory deprivation, while some of the larger galleries seem to have been used for the worship of idols, said John Rick, a Stanford University archaeologist who is leading the research.

"These are stone-lined passageways, corridors, rooms, cells, and niches, big enough to walk through, roofed with stone beams," he noted. "The galleries have a diversity of function from what we can



The temple complex at Chavín de Huántar gives its name to the mysterious Chavín people who lived on the Pacific coast and in the Andes of what's now Peru between 3200 and 2200 years ago. (Image credit: Qpqqy, CC BY-SA 4.0, via Wikimedia Commons).

tell, [but] all are related to ritual activity."

Rick explained that the newly discovered passageways weren't strictly tunnels, because they hadn't been dug into the ground. Instead, they were deliberately constructed inside the mass of the enormous temple complex as it was built in stages between 1200 and 200 BCE.

Live Science has the complete story here: [Ancient Andean Passageways](#) ■

Ancient Inca Tomb Discovered Under a Home in Peru's Capital

An ancient Inca-era tomb was discovered under the home of a working-class man in Peru's capital city of Lima, local archaeologists announced in mid-June.

Ministry of Culture archaeologist, Julio Abanto, said that "multiple funerary bundles were discovered wrapped tightly in cloth." It is suspected the 500-year-old tomb contains the remains of "elites from the 'Riricancho' society." The Riricancho cultural group (now Lurigancho) have origins unknown, but they settled around Prehispanic Lima between 1460–1535 CE) at the time of the Inca invasions and remained until their disappearance at the end of the 17th century.

The site was unveiled during an excavation that began in May, triggered by owner Hipolito Tica's reconstruction plans, which required an archaeological survey. "It's amazing. I really have no other words



The discovery of the Lima tomb was made during a compulsory survey in a working-class neighborhood in Lima ahead of renovation work (by Ashley Cowie).

to describe it," exclaimed Tica. Tica said he was emotional over the new discovery and hoped the people in his neighborhood would appreciate the history of the tomb.

Lima has been the site of hundreds of other historic finds, including from civilizations before and after the Incas.

The **Washington Examiner** has their story here: [Tomb Under Lima Home](#) ■

Have you seen my Cacao and Jade?

“Hi, Jim! I’ve already watched it on your YouTube channel 3 times. Each time, I’ve appreciated a different element in the rich tapestry of knowledge you and your colleagues possess. The presentation is so wonderful because it’s about people. The real people, the archaeologists and others who have lived lives and discovered the tiniest and the most momentous evidence from the past. I feel like a distant family member getting to see a photo album of kindred souls I’ve never met, but whose lived experiences I can only dreamed about. Each detail is a delight. **Cacao and Jade** is a blend of scholarly framework, stunning images, personalities, deep knowledge and utter respect for exquisite artifacts and the stories they tell, with playful humor. Thank you for the recording. I’m going to keep watching it.” – *Aztlander Gail Hansen*

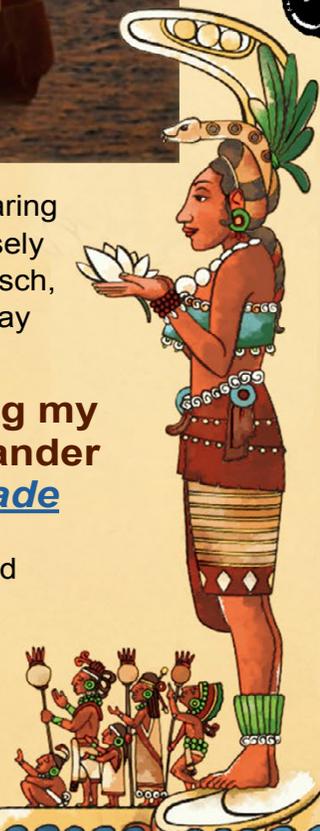
Cacao and Jade: The Diffusion of the Calendars Along Preclassic Maya Trade Routes with Aztlander Editor Jim Reed



Greetings, Jim – “Great synthesis – thanks for sharing your video with me. Watched every minute intensely from far away Basel. And, as they say in Baseldütsch, “*Griessli und blyyb gsund*”, (Kind regards and stay healthy)” – *Aztlander Larry Desmond*

Please do me the favor of watching my new video production on our Aztlander YouTube Channel: [Cacao and Jade](#)

“This is fantastic, Jim. Congratulations. I enjoyed Frank Tzib’s guitar accompaniment and Pablo Collado’s flute. I’m impressed by Mary Lou’s incredible efforts. I hope everyone remembers to Subscribe. Looking forward to more videos from you!” – *John Daigle*





Noteworthy Posts in the News:

Maya

Washington State University Scientists Identify Contents of Ancient Maya Drug Containers

Scientists have identified the presence of a non-tobacco plant in ancient Maya drug containers for the first time.

The Washington State University researchers detected Mexican marigold (*Tagetes lucida*) in residues taken from 14 miniature Maya ceramic vessels.

Originally buried more than 1,000 years ago on Mexico's Yucatán peninsula, the vessels also contain chemical traces present in two types of dried and cured tobacco, *Nicotiana tabacum* and *N. rustica*. The research team, led by anthropology postdoc Mario Zimmermann (MZ), thinks the Mexican marigold was mixed with the tobacco to make smoking more enjoyable.

The discovery of the vessels' contents paints a clearer picture of ancient Maya drug use practices. The research, which was published today in *Scientific Reports*, also paves the way for future studies investigating other types of psychoactive and non-psychoactive plants that were smoked, chewed,



Frontal and lateral view of a Muna-type (750-900 CE) paneled flask with distinctive serrated-edge decoration. Photo: MZ.

or snuffed among the Maya and other Precolombian societies.

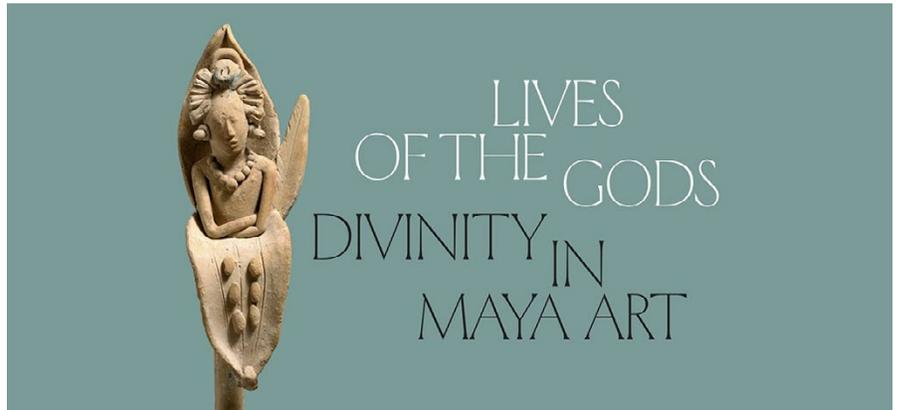
"When you find something really interesting like an intact container it gives you a sense of joy," Zimmermann said.

WSU News has the full report here: [Maya Drug Flasks](#) ■

Museum Exhibit:

"Lives of the Gods: Divinity in Maya Art"

**November 21, 2022 –
April 2, 2023
at
The Met Museum**



In Maya art, the gods are depicted at all stages of life: as infants, as adults at the peak of their maturity and influence, and as they age. The gods could die, and some were born anew, serving as models of regeneration and resilience. In *Lives of the Gods: Divinity in Maya Art*, rarely seen masterpieces and recent discoveries trace the life cycle of the gods, from the moment of their creation in a sacred mountain to their dazzling transformations as blossoming flowers or fearsome creatures of the night.

Maya artists depicted the gods in imaginative ways from the monumental to the miniature – from exquisitely carved, towering sculptures to jade, shell, and obsidian ornaments that adorned kings and queens, connecting them symbolically to supernatural forces. Finely painted ceramics reveal the eventful lives of the gods in rich detail.

Created by master artists of the Classic period (250–900 CE) in the royal cities of what is now Guatemala, Honduras, and Mexico, the 120 landmark works in *Lives*

of the Gods evoke a world in which the divine, human, and natural realms are interconnected and alive.

The exhibition is made possible by the William Randolph Hearst Foundation, the Placido Arango Fund, the Diane W. and James E. Burke Fund, the Gail and Parker Gilbert Fund, the Mellon Foundation, and The International Council of The Metropolitan Museum of Art. It is organized by The Metropolitan Museum of Art and the Kimbell Art Museum.

The catalog is made possible by the Samuel I. Newhouse Foundation, Inc.

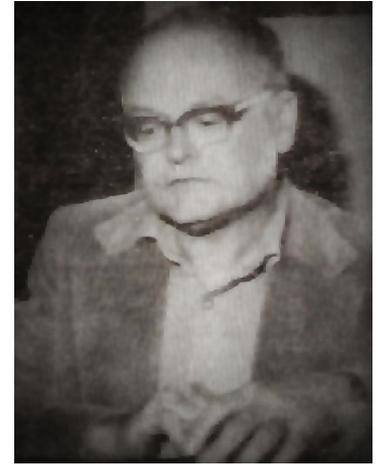
Marquee: Maya artist. Whistle with the Maize God emerging from a flower (detail), Mexico, Late Classic period (600–900 CE). Ceramic, pigment. The Metropolitan Museum of Art, New York, The Michael C. Rockefeller Memorial Collection, Bequest of Nelson A. Rockefeller, 1979 (1979.206.728). ■



Aztlander Scholarly Focus: W. George Lovell*

Geographer of Chocolate: An Appreciation of John F. Bergmann, 1928–1983

Abstract: As a geographer of Latin America, John F. Bergmann (1928-1983) is best remembered for the work he published emanating from his 1959 doctoral dissertation, “The Cultural Geography of Cacao in Aboriginal Middle America and Its Commercialization in Early [Colonial] Guatemala.” It was Carl Sauer’s belief that scholars leave their mark primarily on the printed page. While valid for some, Sauer’s assessment fails to do justice to others, Jack Bergmann among them. Jack was a geographer whose idiosyncratic ways influenced rather than trained me. Over the years I have come to appreciate, more and more, how certain habits of mind that Jack sought to cultivate in me are the same principles of inquiry I try to impart to my own graduate students. Here, as Jack’s sole doctoral graduate, I look back, decades after his untimely death, on his qualities not only as a one-time supervisor but also as an enduring mentor.



John F. Bergmann

The words on the hand-made sign on his office door, some of which had calligraphic flourishes emboldened in red, were not only familiar but ones whose message I subscribed to myself (see *next page*). They struck me right away as a public statement that said a lot about the private individual I was there to meet. “A scholar does not limit himself to what is most convenient, least of all to arbitrary reduction of language. A monolingual Ph.D. is a contradiction of terms.” The confirmation that it was indeed Carl Sauer whose words I was reading also identified a source: “The Education of a Geographer,” from Sauer’s presidential address to the Association of American Geographers in April 1956. It was August 1973. My education as a graduate student in geography at the University of Alberta was about to begin. The man whose office door I stood in front of, knocking gently as I contemplated Sauer’s words, was John F. Bergmann, my supervisor-to-be.

I waited in the echoey hallways of the Henry Marshall Tory building for signs of life to emerge from inside the office, but none were forthcoming. I knocked again, louder. Still unable to hear a response, I pressed an ear to the door. I could make out a low voice, which uttered what it had to say, as best I could tell, sporadically – in short, measured bursts. I checked my watch. For once I was on time. I knocked resolutely and heard a raised voice holler, “Come in!”

The door opened into a narrow passage lined almost to the ceiling with shelves stacked thick with books. I recognized a long blue line of *Ibero-Americana* given pride of place at eye level. Beyond, toward the windows, the passage opened out to a work area where Professor Bergmann, tilted back on a swivel chair, sat with his legs stretched out, feet crossed on top of a cluttered desk. He was on the telephone, listening for the most part, mouthing a few words very occasionally. Staring at me, but at the same time through me,

continued on next page

***W. George Lovell**, FRSC, is Professor of Geography at Queen’s University in Canada and Visiting Professor in Latin American History at Universidad Pablo de Olavide in Seville, Spain. He is an elected fellow of the Royal Society of Canada. Central America, Guatemala in particular, has been the regional focus of much his research, the outcomes of which have earned him the Carl O. Sauer Distinguished Scholarship Award from the Conference of Latin Americanist Geography, an association that also honored him with its Preston E. James Eminent Latin Americanist Career Award. A former editor of *Mesoamérica* (1998-2008), Lovell has sixteen book titles to his credit, among them four editions of *Conquest and Survival in Colonial Guatemala* (McGill-Queen’s University Press, [1985] 1992, 2005, 2015) and four editions of *A Beauty That Hurts: Life and Death in Guatemala* (Between the Lines and University of Texas Press, [1995] 2000, 2010, 2019).





Aztlander Scholarly Focus: W. George Lovell*

Geographer of Chocolate: An Appreciation of John F. Bergmann, 1928–1983 *cont. from the previous page*

he gave the unmistakable impression of someone concentrating hard.

“Is that right? What were they at yesterday? Really? Well, get rid of them. How's coffee doing?”

In the few minutes it took for the conversation with his broker to wind down, I realized that my future supervisor had not only written about *Theobroma cacao* but also traded on it, and other commodities too – very successfully it turned out. He was, after all, a doctoral graduate of Henry Bruman's, one of UCLA's most generous benefactors, from whom he'd picked up savvy entrepreneurial skills in applied geography, skills I was destined never to inherit.

Bruman himself had been one of Sauer's Ph.D. students, so there was my link to the Berkeley School, that closely knit but wide ranging group of scholars I'd first read about, and whose work had inspired me, as an undergraduate student at the University of Glasgow, which had awarded Sauer an honorary degree in 1965: my supervisor's supervisor was supervised by Sauer. A tongue-twister it may be, but that made me, intellectually speaking, a great grandson of the most famous geographer then alive, whom alas I never met. My shortcomings were many, and I was far removed from a Ph.D., but I felt most relieved not to be monolingual.

The man taking stock of me laid down the telephone and stood up, crossing his arms.

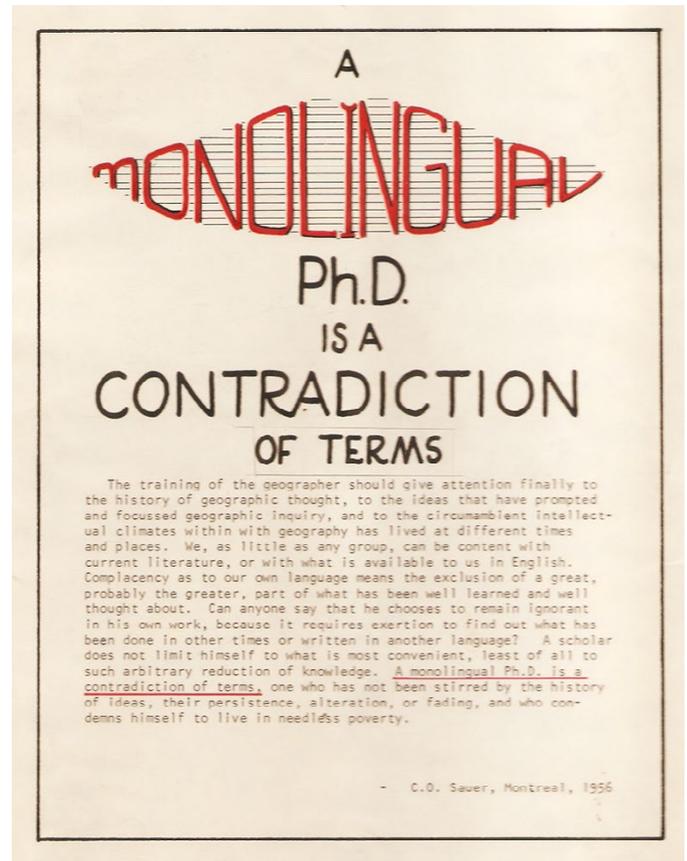
“Professor Bergmann, I'm George Lovell.”

“So I figured. Call me Jack. How's your Spanish?”

“I plan to audit the beginner's course that the Department of Romance Languages is offering. I can speak and read German, though.”

“That's good, but it won't get you very far in Latin America. You'll have to learn Spanish, and it won't hurt to know some Portuguese, too.” Sauer's words on the office door, clearly, were meant to be taken seriously.

He'd taken off his glasses and was looking me up and down, no doubt wondering what he'd let himself in for. After what seemed an eternity of direct, eye-to-eye scrutiny he put his glasses back on and smiled. His wide grin revealed a rather noticeable overbite but what proved also to be a characteristically warm and open demeanor,



The hand-made sign; the Carl Sauer quote on his office door that was so meaningful to George Lovell.

though Jack was seldom effusive, often quiet if not borderline shy, and – while certainly sociable – not fond of crowds and formal gatherings. “Let's grab some lunch,” he declared. Lunch that day lasted several hours, as it did frequently the following seven years.

It is now over four decades since I last saw Jack, on the occasion of my doctoral graduation. He died three years later, in 1983. As I look back and remember fondly, what is it about him and his ways that, to me, are worthy of our attention and our appreciation as students with research interests in Latin America?

Jack believed, first and foremost, that geography, especially in the regional setting of Latin America, should be an endeavor not narrowly defined – one that borrows freely from, and absorbs strategically, without any

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Aztlander Scholarly Focus: **W. George Lovell***

Geographer of Chocolate:

An Appreciation of John F. Bergmann, 1928–1983 *cont. from the previous page*

loss of essence, ideas and information associated with other academic disciplines. He took pains to ensure that my graduate coursework entailed not only classes in Spanish but also courses in anthropology and history.

“You’ll be able to learn about much more interesting and useful things from Ruth Gruhn in Anthropology and David Johnson in History,” he asserted. “Taking courses in this Department, with all this ‘behavioral’ and ‘quantitative’ stuff going on, isn’t good use of your time.” Jack’s insistence on this was not unproblematical: our graduate chair once refused to sign my registration form because he was of the opinion that my program of study lacked sufficient rigor in the form of geography courses. Jack, however, intervened.

“Here,” he said, waving the form at me after he’d signed where the graduate chair was supposed to. “Take this over to Grad Studies and get on with it.” I was registered to take more courses outside the Department than in it, but this didn’t bother Jack in the slightest.

His own two seminar courses were cosy, informal affairs held not in a university classroom but at his house, a striking abode close to campus, hemmed in by large evergreens and overlooking the North Saskatchewan River. Born and raised in inner-city, working-class Glasgow, I’d never been in such ritzy domestic space before.

“You don’t think I was able to afford this on a university professor’s salary, do you?”, he queried, noticing my wide-eyed incredulity at the luxury of it all and alluding to his stock-market dealings.

Jack ran our weekly sessions on the criteria and guidelines put forward by Sauer in a paper called “The Seminar as Exploration” ([1948] 1976). Those Thursday evenings were memorable not only for what two or three or a handful of us could pick up by way of learning but also because Jack would often tell us to come early and serve us supper. On cold winter nights he would get the log fire going and make us *maté* tea. If, as happened often, we ran late, he’d drive us home, in a sleek Mercedes that again hinted at what went on most week-day mornings between 11am and 12 noon, when I knew never to stop by his office, for that was prime brokerage telephone time.

Pedagogically, Jack was of the opinion that as much, if not more, could be taught in the field as in the classroom. That said, it blew me away when he announced that my second term of doctoral coursework would consist of me serving as his research assistant for several months during his sabbatical leave in Argentina.



Cacao (*Theobroma cacao*), also called *cocoa*, tropical evergreen tree (family *Malvaceae*) grown for its edible seeds, whose scientific name means “food of the gods” in Greek.

“I’ve written and told the Killam Fellowship people about it,” he reported. “It’s all fixed up.” I obviously looked as I felt, flabbergasted. “You’ll be my one and only Ph.D. student,” he joked. “So I’ll have to do the job properly and teach you all I know! Right?”

He was waiting for me at the airport in Buenos Aires when my plane landed there on the afternoon of February 16, 1976. Jack had counted on us being together for weeks on end, but the military coup that overthrew Isabel Perón the following month unleashed on Argentina a wave of terror and forced us to rethink what our movements should be. We had sufficient time before the situation deteriorated, however, to travel

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Aztlander Scholarly Focus: **W. George Lovell***

Geographer of Chocolate:

An Appreciation of John F. Bergmann, 1928–1983 *cont. from the previous page*

extensively throughout Patagonia, the focus of Jack's research project on frontier settlement. In the wake of the coup, Jack came up with the idea of a long, overland, self-guided field trip for me, from Argentina all the way back to Alberta.

"Get on a plane only when *absolutely* necessary. Keep a detailed journal of where you go, what you do, who you meet and talk with, what you see and are told. I'll quiz you when you get back to Edmonton." And he did. He also made sure I had some extra money, "just in case."

It was under Jack's supervision that I got to cultivate my passion for colonial-period research, for his doctoral investigations, like mine, had called for such a bent. He it was who told me of the labors of José Joaquín Pardo in the Archivo General de Centro América in Guatemala City; he it was also who extolled the virtues of getting over to Spain to comb through the Archivo General de Indias in Seville.

Jack stressed the importance of being critically well-informed about the world and what was going on in it politically, though rarely did our views coincide. He did not approve of my heart lying on the left and found it quaint but incomprehensible that my mother mailed the London *Observer* to me every week.

"Your head's full of British socialist nonsense," he once exclaimed, after a heated debate. Jack's solution was to arrange, through his church, a subscription to *The Christian Science Monitor*.

"James Nelson Goodsell understands Latin America far better than any of those naive Brits you read." So I started to read *The Christian Science Monitor*, but kept quiet about continuing to tune into the BBC World Service on short-wave radio most evenings.

Soon after we met, I found out that Jack was a devout, practicing Christian Scientist, a man who believed firmly in the tenets of his faith. He lived and, by choosing not to be operated on for his heart condition, indeed died by them. He was tolerant but demanding in this regard. He expected you to be able to justify your beliefs, political or religious, whatever they were, and to defend them, as he did his,

whenever challenged. He considered Mary Baker Eddy's *Science and Health* (1875) the greatest book of the nineteenth century. Jack used to read from it, among other not-so-idle moments, while waiting for his broker to call.

"C'mon Jack," I protested. "You might not agree with what Karl Marx has to say, but you have to admit that his ideas in *Das Kapital* (1867) are a lot more influential than Mary Baker Eddy's. And what about Darwin? Remember *The Origin of Species* (1859)." He simply shook his head, not at all persuaded. There were times, I confess, when I found him obdurate if not downright stubborn on the matter of Christian Science, and this was one of them. If I'd known about it then, I'd have thrown in George Perkins Marsh and *Man and Nature* (1864) for good measure – but Jack, I'm sure, would have remained unconvinced.

In truth, given how very different we were, ideologically and otherwise, many people at Alberta, faculty and grad students alike, remarked how odd it was that we got on so well. Once Jack loaned me a shirt with a collar so that I could wear one of his ties, a non-negotiable sartorial requirement for the concert we were to attend in the Teatro Colón in Buenos Aires. He took a photograph of me all dressed up.

"Your mother won't believe it!" he hooted.

Jack loved to hear classical music performed live – he himself played the organ – and the Rachmaninoff Second Piano Concerto we heard that night he found exquisite.

How to account for what Jack's official University of Alberta obituary termed his "small but qualitative output" I find difficult. Despite his investigative talents, life, especially his enjoyment of it and sense of morality about it, made other demands. His body of work is precisely that – small but qualitative. He never published his Ph.D. dissertation in monograph form but did extract from it a couple of well-received articles, one of them – his 1969 piece in the *Annals of the Association of American Geographers* – now considered a classic. That article is cited in the entry for cacao

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Aztlander Scholarly Focus: W. George Lovell*

Geographer of Chocolate:

An Appreciation of John F. Bergmann, 1928–1983 *cont. from the previous page*

in Scribner's five-volume *Encyclopaedia of Latin American History and Culture* (1996) and gets prominent attention in Allen Young's fascinating account, *The Chocolate Tree: A Natural History of Cacao* (1994), which also reproduces one of Jack's maps. His treatise on cacao has been consulted and referenced, over the years, by specialists working on Mesoamerica, among them Jan Gasco (1987), Lawrence H. Feldman (1985), William R. Fowler (1989), Murdo J. MacLeod (1973), and William L. Sherman (1979). More recently, Jack would have loved Marcos Patchett's *The Secret Life of Chocolate* (2020), driven (like his own scholarship) by dogged, rewarding fieldwork besides archival sleuthing.

If he wasn't a prolific writer, Jack was certainly a picky editor. Some of the thesis chapter drafts I'd get back from him looked like they'd been hemorrhaged on, so covered were they with comments in his scrawly red pen. He was elaborate in his analytical dissection of flaws, frugal in his praise. Like an argument made orally, what you put down on paper had to be tight, coherent, and go somewhere. It had to say what needed to be said succinctly. "250 pages, max.," he told me my dissertation should be. "What you can't get in to 250 pages, leave out." The 325-page finished item, after I had attended to observations made by members of my examination committee, he summed up as follows:

Your revised thesis is a *very much* improved piece of work. I am proud of you and of it as evidence of good scholarship. I feel you have learned much in the post-defense months and that you have erased most of the signs of the thesis being completed *in absentia* from your U of A base. But as a whole the work is very fine and will surely be recognized as such.

Jack wrote the above in a letter to me dated August 21, 1980, seven years to the day I left Scotland to start my Master's and then go on to do my doctorate under his supervision. I was, in fact, his one and only doctoral student. Jack's death, at age 55, meant that he never

got to see the dissertation he supervised published in four English-language editions and two Spanish-language equivalents (Lovell [1985] 1992, 2005, 2015; Lovell [1990] 2015). A fifth English-language edition is under consideration.

Given, however, the sentiments expressed on that office door decades ago, I reckon it's the Spanish-language editions that would have pleased Jack most.

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Aztlander Scholarly Focus: W. George Lovell*

Geographer of Chocolate:

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Noteworthy Posts in the News: South America

Machu Picchu Has Been Under a False Name for 100 Years

Despite the fact that Machu Picchu is one of the best-known and most studied archaeological sites in the world, it seems to be carrying a false name, according to a new analysis of historical documents, which ensures that the ancient Inca city should probably be called "Picchu" or "Huayna Picchu".

In 1911, when the American historian and explorer Hiram Bingham first made his way to the ancient Inca ruins, he asked a local landowner to note the name of the place in his field journal. The local farmer, named Melchor Arteaga, wrote "Macho Pisco," a word that Hiram noted sounded more like "picchu" when spoken aloud.

From then on, the name stuck. For more than a century, the world has repeated this title over and over again, on maps, documents, and history books. Only in the 1990s did some experts



Huayna Picchu is actually the name of the mighty mountain peak that looms behind the Inca city (1924). Photograph by Peruvian photographer Martin Chambi.

question the name. "There is significant data to suggest that the Inca city was actually called Picchu or, more likely, Huayna Picchu," noted Brian S. Bauer, researcher and UIC professor of anthropology at University of Illinois – Chicago.

The **UIC Online News** has their report here: [Machu Picchu Now Huayna Picchu](#)





Upcoming Zoom and In-Person Events for August

**Tuesday, August 9 • In-Person Event
1-2 PM Arizona Mountain Time • Free**

**“Arizona & Beyond: Set in Stone
But Not in Meaning”**

*Humpback
fluteplayer
and other western
New Mexico
petroglyphs.
Photo by Allen Dart.*



Allen Dart illustrates southwestern petroglyphs and pictographs, and discusses how even the same rock art symbol may be interpreted differently from popular, scientific, and modern Native American perspectives. In Sierra Vista, Arizona.

For more information email Elizabeth Wrozek at:
elizabeth.wrozek@sierravistaaz.gov

August 10 • 7 PM MT

San Juan Basin Archaeological Society Zoom
**“Chacoan Roads: How Were They Used,
and Why Does It Matter”**

with **Robert Weiner**, Ph.D. candidate at the University of Colorado Boulder, Research Fellow with the Solstice Project, and Staff Archaeologist for Cottonwood Gulch Expeditions

The Chacoans built elaborate road systems covering over 1,500 miles. Most of the roads connected to Chaco Canyon. The Great North Road leads from Chaco Canyon to Kutz Canyon. Approaching Kutz Canyon the North Road becomes a narrow corridor.

Access this hyperlink to join in the event:

[Chacoan Roads with Robert Weiner](#)

Meeting ID: 857 8070 6701 • Passcode: 578820

Friday, August 5, 7 pm ET • 6 pm CT Pre-Columbian Society of Washington D.C. Zoom

**“Where the Water Is Shallow and the Current Is Strong:
Identifying Stone Fish Weirs of the Eastern Woodlands”**

by **David J. Cranford**, PhD, Office of State Archaeology, North Carolina

Access this zoom link to register: [Identifying Stone Fish Weirs](#)

Though often overlooked, stone fish weirs are relatively common archaeological features in many swift-flowing rivers and streams above the fall-line across the eastern United States. Often seen as V- or W-shaped stone alignments, these highly efficient fishing structures were used extensively throughout the pre-colonial and historic periods, some potentially dating back millennia and represent an important part of our cultural landscape. For a variety of reasons, stone fish weirs have received only intermittent attention from the archaeological community and are rarely the focus of systematic surveys. Improvements in the quality and accessibility of satellite-based imagery, such as Google Earth, have made the identification and recording of fish weir sites possible on a regional scale. This presentation addresses the ongoing efforts to document stone fish weirs in rivers throughout the Eastern United States and to situate these features as part of the cultural landscape.



David J. Cranford serves as an Assistant State Archaeologist for the North Carolina (NC) Office of State Archaeology (OSA). He provides environmental review and technical assistance for counties in the Southern Piedmont of NC, and he promotes public outreach and archaeological education across the state. In addition, Dr. Cranford manages the North Carolina Fish Weir Archaeological Project and is a member of the Office of State Archaeology scientific diving program. He received a BA at Appalachian State University and an MA from the University of Oklahoma before completing his PhD at the University of North Carolina at Chapel Hill.

His dissertation research is an archaeological examination of community organization and household variability within the Catawba Indian Nation of South Carolina during the late 18th century (ca. 1760–1800). Dr. Cranford’s other research interests include the archaeology of North Carolina, public archaeology, ceramic and lithic analysis, and the application of new technologies in archaeology.



Upcoming Zoom and In-Person Events for August

August 11-14 • Rowe Mesa, NM

“2022 Pecos Archaeological Conference”

on Rowe Mesa near Pecos, New Mexico*
Times TBA. Registration \$55 standard,
\$40 student; dinner & other amenities extra.
Directions from Santa Fe: Take I-25 Northbound (east)
29.0 miles to Exit 307 (Rowe), then 4.6 miles
on NM-34 and Forest Road 124H

Photo courtesy
of the
Pecos Conference.



Since 1927, when archaeologist Alfred Vincent Kidder first inspired and organized the original Pecos Conference, professional and avocational archaeologists have gathered under open skies somewhere in the southwestern United States or northwestern Mexico during August for the nearly yearly Pecos Conference. They set up a large tent for shade and spend three or more days together discussing recent research, problems of the field, and the challenges of the profession, and present and critique each others' ideas before committing them to publication. In recent years, Native Americans, avocational archaeologists, the general public, and media organizations have come to play an increasingly important role, serving as participants and as audience, to celebrate archaeological research and to mark cultural continuity. Attendees may camp or lodge in nearby communities.

For more information visit: www.pecosconference.org/

Wednesday, August 17 • 8 PM ET

Institute of Maya Studies Zoom

“Defensive Hilltop Structures Among the Ancient Maya: An Example from Witzna”

with **Kaitlin R. Ahern, Ph.D., RPA**

Recent excavations conducted at the Atalaya complex located in East Witzna revealed the early construction of a watchtower in the Holmul region during the Late Preclassic period. This discovery indicates the presence of early warfare in the region that continued into the Late Classic period. The Atalaya was utilized through multiple waves of warfare and its occupation ultimately ended after an act of warfare that burnt most of the architecture and floors. This recent find adds to a growing number of publications that explore the use of defensive hilltop locations and watchtowers by the ancient Maya throughout the Preclassic and Classic periods. This presentation also provides an overview of defensive hilltop structures among the ancient Maya with the goal of contextualizing the new findings associated with the Atalaya.

Ceramics recovered
from the Atalaya
complex.



Access this hyperlink to join in the event:
[Defensive Hilltop Structures with Katie Ahern](#)

August 18, 6 pm ET • 5 pm CT Boundary End Archaeology Research Center Live Stream “Time, Space and History on the Aztec Sun Stone” by Dr. David Stuart

This will be a live YouTube event, go to: <https://youtu.be/WoV2GllfDto>

Boundary End Center is sponsoring a livestream lecture by Dr. David Stuart: “Time, Space and History on the Aztec Sun Stone”. It will be on YouTube Thursday, August 18 at 6 pm Eastern Time. Stuart will offer a new vision of the monument that goes beyond the well-established solar interpretations, placing it in a specific historical and physical context. The Aztec Sun Stone or “Calendar Stone” is an iconic artwork, and one of the oldest subjects of study by Mesoamerican scholars since its surprise discovery in 1790. During this livestream, David

will present the design as a grouping of numerous embedded and layered Nahuatl hieroglyphs with both mythical and historical meanings. Taken together they lead to a new view of the Sun Stone as a personalized statement of rulership and cosmic identity, presenting the visage of the deified Mexica ruler Moteczomah II at the center of time and space.

This talk is based on Stuart’s recent book *King and Cosmos: An Interpretation of the Aztec Calendar Stone*. Boundary End Archaeology Research Center is a 501 (3c) non profit and appreciates donations



Upcoming Zoom and In-Person Events for August

August 17 • 5:30 PM ET

Princeton Art Museum Zoom

“Considering Provenance: Case Studies from the Ancient Americas”

with **Bryan R. Just**, Curator and Lecturer in the Art of the Ancient Americas

Please note that registration is required to attend this virtual event, open exclusively to members. If you are not currently a member, set up your: [Free Membership Here](#)

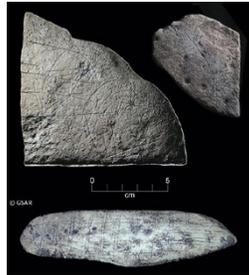
Free registration via Zoom here. (when prompted, click to sign in as “attendee”) [Considering Provenance](#)

August 20 • 9 AM until Noon CT

at the Gault archaeological site, Florence, TX

“Guided Tours of the Gault Site”

Earliest American rock art? Some incised stones found in excavations at the Gault site, copyrighted photos used with permission of The Gault School of Archaeological Research.



The Gault School of Archaeological Research (Austin, Texas) offers guided tours of the Gault archaeological site in partnership with the Bell County Museum and the Williamson Museum. Gault, about 40 miles north of Austin, Texas, has produced evidence of almost continuous human occupation starting at least 16,000 years ago, making it one of the earliest reliably dated sites in North and South America. \$10 (under 10 free)

For more information and reservations on the August tour contact the Bell County Museum at 254-933-5243.

For information about the Gault site visit:

[The Gault Archaeological Site](#)

August 24 • 7 PM CT • 8 PM ET

Aztlander Live-Streaming Event (Free)

“Mesoamerican Influences on Southwest Rock Art”

with **Michael Ruggeri**, Co-creator of *The Aztlander* Mesoamerican architectural concepts, religious concepts, iconography, and world views found their way into the Southwest by way of long distance trade in scarlet macaws, cacao, copper bells, pyrite, shell trumpets, and ornaments from Mesoamerica. These trade items were accompanied by major religious themes and beliefs that included major Mesoamerican deities such as Tlaloc the rain god, the plumed serpent Quetzalcoatl, the Venus symbolism connected to warfare and duality, the Hero twins. Read more about it starting on the second page of this PDF.

Access this hyperlink to join in the event:

[Mesoamerican Influences on Southwest Rock Art](#)

August 18 • 7-8:30 PM MST

Old Pueblo Archaeology Center’s “Third Thursday Food for Thought”

“The Full Story of Pueblo Grande (or at Least a Few Chapters”

with City of Phoenix Archaeologist

Laurene Montero

Overview of the partly excavated “House 90” in southern half of the Pueblo Grande platform mound, view to south, by photographer Goddu, August 11, 1939.



Pueblo Grande is one of the last remaining precontact Hohokam villages with an intact platform mound – or *va’aki* – in Arizona’s lower Salt River valley. Its importance to descendant Tribal communities is recognized today, and Pueblo Grande continues to yield a wealth of information regarding the past and its connection to the present.

Excavation projects in almost 80 percent of this village have unearthed many archaeological features, providing information for compiling a new research database. The continued challenge to preserve, research, and interpret pieces of this important place in the face of a changing urban landscape has required creativity, collaboration, and devotion on the part of a diverse group of volunteers and professionals. This Third Thursday presentation will combine a brief history of the archaeology of Pueblo Grande, its role in the surrounding irrigation community archaeologists call Canal System 2, and its value as a resource for continued preservation archaeology.

Access this hyperlink to register for the event:

[The Full Story of Pueblo Grande](#)

Wednesday, August 24 • 8 PM ET

Institute of Maya Studies Zoom

“Pathways Into Darkness Revisited: The Archaeology and Mystery of Petroglyph Cave, Cayo District, Belize”

with **Dr. Barbara MacLeod**

In the spring of 1978, a group of graduate students and cave explorers undertook a five-month archaeology project in a deep sinkhole cavern largely unknown to the outside world.

Visited once in the late 60s and next in 1971 by Barb MacLeod and local bushman Reuben Cox (who had found it previously), the cave was immediately recognized as the locus of extensive Classic Maya ritual practice within an awe-inspiring ceremonial space.

Access and download this active hyperlink:

[The Archaeology of Petroglyph Cave](#)

Barbara MacLeod grew up in Missouri and began exploring and mapping caves in her teens. She received her Ph.D. in Anthropology from the University of Texas/Austin in 1990.

For something totally different, listen to this song that Barbara recorded in Petroglyph Cave:

[The Encounter of the Long Count Keeper](#)



Ice Age Human Footprints Discovered in Utah Desert

Human footprints believed to date from the end of the last ice age have been discovered on the salt flats of the Air Force’s Utah Testing and Training Range (UTTR) by Cornell researcher Thomas Urban in forthcoming research.

Urban and Daron Duke, of Far Western Anthropological Research Group, were driving to an archaeological hearth site at UTTR when Urban spotted what appeared to be “ghost tracks” – tracks that appear suddenly for a short time when moisture conditions are right, and then disappear again.

Stopping to look, Urban immediately identified what to him was a familiar sight: unshod human footprints, similar to those he has investigated at White Sands National Park, including the earliest known human footprints in the Americas.

“It was a truly serendipitous find,” said Urban, research scientist in the College of Arts and Sciences and with the Cornell Tree Ring Laboratory.

The researchers returned to the site the next day and began documenting the prints, with Urban conducting a ground-penetrating radar survey of one of the two visible trackways. Since he previously



Footprints discovered on an archaeological site are marked with a pin flag on the Utah Test and Training Range. Photo credit: R. Nial Bradshaw

refined the application of geophysical methods, including radar, for imaging footprints at White Sands, Urban was able to quickly identify what was hidden. “As was the case at White Sands, the visible ghost tracks were just part of the story,” Urban said. “We detected many more invisible prints by radar.”

While the Utah site is not as old and may not be as extensive as White Sands, Urban said there may be much more to be found.

The **Cornell Chronicle** has their press release here: [Ice Age Human Footprints](#) ■

Large Sawfish Blade Uncovered by INAH at the Templo Mayor in Mexico City

INAH has uncovered a 39-inch sawfish blade in a stone box at the Templo Mayor. The box also contained 11,800 other ceremonial objects. This is the largest of the 78 sawfish blades found so far.

This isn’t the first sawfish blade excavated there – archaeologists have found 77 so far – but it is possibly the largest, says the project’s director, Leonardo López Luján.

Sawfish, a type of ray, had deep spiritual significance for the Aztecs because the fish was considered a hybrid of earth and sea, says archaeologist Alejandra Aguirre. Earlier in 2018, they found the carcass of a wolf dressed in gold armor. The wolf was given ear and nose ornaments and a pectoral of gold. It symbolized a human warrior with its head facing west as a companion of the sun in its journey to the underworld in the evening.

Archaeology.org has their report here: [Large Sawfish Blade in the Templo Mayor](#)



Sawfish blades. Photo credit: Mirsa Islas/Templo Mayor Project.

The adorned skeleton of a wolf, including its skull (top left corner), has been discovered in a burial in Mexico City. Gold artifacts placed with it appear to have



been intended to treat the wolf as if it were a human warrior. Photo credit: Mirsa Islas, Courtesy Templo Mayor Project.

Archaeology.org has their wolf report here: [Wolf Skeleton – Artifacts in the Templo Mayor](#) ■

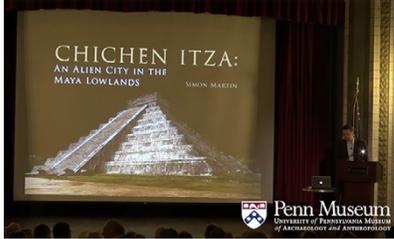


Important Videos on YouTube You May Have Missed

Penn Museum Lecture on YouTube

“Chichen Itza: An Alien City in the Maya Lowlands”

with 166,069 views on YouTube



Lecture given by **Dr. Simon Martin**, Associate Curator and Keeper of Collections, American Section. Chichen Itza is a truly remarkable place, but the story behind it has hardly been told.

There is a hidden history to this site and the biggest secret of all is that this great Maya metropolis is not very Maya at all. To understand the city properly, it will be necessary to debunk the myths and take a journey into the symbolism behind its every carved stone – revealing its true designers and their ancient purpose.

Click on this hyperlink to access the recording:

[Chichen Itza with Simon Martin](#)

Submitted by Coyote Woman Mitzi Linn.

Institute of Maya Studies Zoom Recording

“Quetzalcoatl and the Dresden Codex Venus Table”

with **Gerardo Aldana**, PhD,
University of California, Santa Barbara



In this presentation, I offer a new interpretation of pages 29 through 54 of the Borgia Codex and how they speak to a complex interweaving of astronomy and politics during the Terminal Classic and Postclassic periods across Mesoamerica.

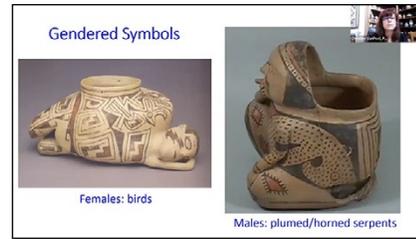
I follow up on arguments that there is a relationship between the Central Mexican deity Quetzalcoatl, the Maya’s K’uk’ulkan, and the treatment of Venus in the Dresden Codex

Click on this hyperlink to access the recording:

[Quetzalcoatl and the Dresden Codex](#)

Amerind Foundation Lecture on YouTube

“Casas Grandes Clothing and Identity”



Medio Period Casas Grandes human effigies portray males and females in different stances and types of clothing. These variances reflect aspects of Casas Grandes gender roles, identity, and ritual. Join **Dr. Christine S. VanPool** (University of Missouri) as she examines these differences and provides insight into Casas Grandes culture. VanPool has written extensively on Casas Grandes and Southwestern archaeology, iconography, religion, and archaeological method and theory.

Click on this hyperlink to access the recording:

[Casa Grandes Clothing and Identity](#)

Submitted by Michael Ruggeri.

Institute of Maya Studies Zoom Recording

“Gazing at the Death Face”: The Story Behind the Story of the Discovery of the Tomb of K’inich Janaab’ Pakal

with **Elaine Schele**, PhD,
Adjunct assistant professor at Texas State University



It’s a story of the trials and triumphs encountered during archaeological excavation work including the qualities of friendship, trust, and scholarship between individuals and agencies. On the other hand, the story reveals moments of frustration, mystery, ineptitude and mistrust among those same persons and institutions.

Click on this hyperlink to access the recording:

[Gazing at the Death Face](#)



Important Videos on YouTube You May Have Missed

Amerind Foundation Lecture on YouTube

“Prehistoric Moche Politics and Food Along Peru’s North Coast”



Join **Dr. George “Wolf” Gumerman**, PhD as he examines one of the most socially and economically important components of Peru’s Moche culture—the food system. Because food is incredibly social, it reflects sociopolitical organization. Food related data from Moche sites indicate the relative independence and self-sufficiency of Moche households and communities, suggesting a decentralized sociopolitical organization rather than a centralized authority with control over production, distribution, and consumption.

Click on this hyperlink to access the recording:

[*Prehistoric Moche Politics*](#)

Submitted by Michael Ruggeri.

Penn Museum Lecture on YouTube

“Hero Twins of the Americas: Myths of Origin, Duality, and Vengeance”

with Simon Martin and Megan Kassabaum



Myths concerning the “hero twins” are widespread from Canada to South America. In the archetypal Maya myth, a pair of twin brothers battle with a range of monsters and death deities as they seek to make the world safe for humankind. Instead of defeating their enemies in trials of strength, they outwit them in games of skill, ingenuity, and magic, offering role models of how best to survive death and ultimately attain rebirth into the sky.

Click on this hyperlink to access the recording:

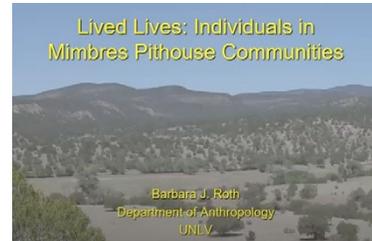
[*Hero Twins of the Americas*](#)

Submitted by Coyote Woman Mitzi Linn.

Arizona Archaeological & Historical Society Zoom

“Lived Lives: Individuals in Mimbres Pithouse Communities”

with **Barbara J. Roth**



We often view the occupants of past pithouse and pueblo villages as households or groups, seeing them as a collective rather than as individuals who lived, worked, played, and interacted within a community. In this presentation, I use data from excavations at two pithouse sites, La Gila Encantada and Harris, as well as the pueblo site of Elk Ridge, to highlight individuals who lived at these sites.

I will discuss the information we used to determine their presence and how thinking about individuals in the past can help us further explore the dynamics of communities in the past.

Click on this hyperlink to access the recording:

[*Lives Lived in Pithouse Communities*](#)

Submitted by Michael Ruggeri.

Penn Museum Lecture on YouTube

“Monsters of the Maya Cosmos”

with **Simon Martin**



The Maya universe was populated by a variety of strange beasts and hybrid entities, some as actors in mythic narratives, others as symbolic representations of the sky, earth, and netherworld. However bizarre and complex their form, each had a coherent part to play in a wider religious system.

Click on this hyperlink to access the recording:

[*Monsters of the Maya Cosmos*](#)

Submitted by Coyote Woman Mitzi Linn.



Looking Towards the Future: Our Upcoming Aztlander Zooms

Monday, August 29 • 7 PM CST • 8 PM EST

Our **August** zoom event will feature **Mike Ruggeri** with a program titled:
“Mesoamerican Influences on Southwest Rock Art”

Mesoamerican influence began to filter into the American Southwest as early as 300 CE and continued to play a role in the cultures of that area right up to the Conquest.

Mesoamerican architectural concepts, religious concepts, iconography, and world views found their way into the Southwest by way of long distance trade in scarlet macaws, cacao, copper bells, pyrite, shell trumpets, and ornaments from Mesoamerica. These trade items were accompanied by major religious themes and beliefs that included major Mesoamerican deities such as Tlaloc the rain god, the plumed serpent Quetzalcoatl, the Venus symbolism connected to warfare and duality, the Hero twins.



These major religious themes found their expression in the Southwest in pottery, in religious ritual, and in the rock art of the Southwest.

Mike Ruggeri will take you on an illustrated tour showing the influence of these Mesoamerican deities and religious concepts in the rock art of the Southwest which stretches across a vast area through Texas, New Mexico, Arizona and the Four Corners region of the Southwest. *Y'all know Michael; he's one of the bestest!*

Monday, September 19 • 7 PM CST • 8 PM EST

Our **September** zoom event will feature **Nicholas Hellmuth** with a program titled:
“The Tomb of the Jade Jaguar”

Dr. Nicholas M. Hellmuth had beginner's luck to discover one of the most richly stocked royal burials of the entire ancient Maya realm. He accomplished this while still a student at Harvard, while working on the University of Pennsylvania archaeological project at Tikal, Guatemala. It is rare that an archaeologist has an opportunity to find the burial chamber of one of the great kings of an ancient civilization. *This will be really special!*

Monday, October 10 • 7 PM CST • 8 PM EST

Our **October** zoom event will feature **Mark Van Stone** with a program titled:
“Maya Mold Made: The Second-Most Popular Maya Art in Ancient Times (next to cooking!)”

In 2014, **Mark Van Stone** discovered a rich collection of 208 ancient Maya Molds in the Ruta Maya Foundation collection. Along the way, he has learned a great deal about the role played in Maya society by Maya figurines. You'll never guess! As he puts it, “Unlike all other Maya artworks, figurines were not just for the elites – They were accessible to everyone. This compelling feature kept us going for all this time!” *Plan ahead to be there with us!*

Coming up in December (live from the land downunder):

Our **December** zoom event will feature **Carl Calloway** with a program titled:
“The Palenque Crosses and Maya Numerology”

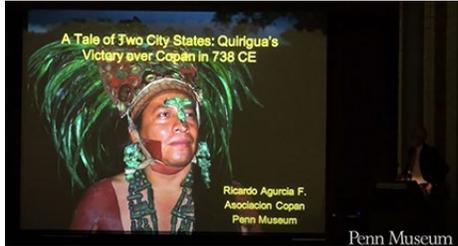


Recent Live Streaming Events You May Have Missed

Penn Museum Lecture on YouTube

“Great Battles: A Tale of Two City States: Quirigua’s Victory over Copan in 738 CE”

with 15,359 views on YouTube



with Honduran archaeologist **Ricardo Agurcia Fasquelle**, Executive Director of the Copan Association. Until recently scholars depicted the ancient Maya as a peaceful civilization devoid of warfare. For much of this era the major kingdom of Copan appears to have escaped these conflicts. Everything changed in 738 CE, however, when Copan was dramatically defeated by its far smaller vassal, Quirigua.

Click on this hyperlink to access the recording:

[*A Tale of Two City States*](#)

History Channel Lecture on YouTube

Ancient Mysteries: “Inside the Secret Mounds of Pre-Historic America”

with 2,106,141 views on YouTube!



Join **Lawrence Fishburne** as he uncovers the truth behind the strangest mysteries of all time. A fascinating exploration of the tens of thousands of mounds left behind by the people of Cahokia, an ancient city in North America. Cahokia was the largest city ever built in the Precolumbian United States. “Ancient Mysteries” is a series of one-hour documentaries exploring archaeological, historical, and cultural mysteries of the ancient past.

Click on this hyperlink to access the recording:

[*Inside the Secret Mounds*](#)



Live Streaming Events on YouTube Channels

Each of these names are hyperlinks to access the channels of your choice.

Click on them, and they will open for you in another browser window.

[**Ancient Americas**](#)

[**Amerind Foundation**](#)

[**ArchaeoEd Podcast**](#)

[**Archaeology Cafe**](#)

[**Archaeology Southwest**](#)

[**ArchaeologyTV**](#)

[**Arizona State Museum**](#)

[**Mark Van Stone**](#)

[**Peabody Museum Lectures**](#)

[**Penn Museum**](#)

[**School for Advanced Research**](#)

[**Smithsonian Native American Museum**](#)

[**Teotihuacan: City of Water, City of Fire**](#)

[**The Archaeology Channel**](#)

We hope that you have enjoyed this issue of ***The Aztlander!***

Feel free to contact us to leave your comments and suggestions for future issues.

The Aztlander is announced to thousands of Ancient Americas enthusiasts. If you would like to donate to sponsor an ad for your business or organization, remember we provide hyperlinks, so folks can immediately access your website for products, services, book sales, etc.