INSTITUTE OF MAYA STUDIES
NEWSLETTER

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"Portal to the Puuc and Chenes"
with Scott Allen

Jim Reed, Editor

Maya Mask Splendor Revealed as 1500-year-old Rosalila Paint Job Is Peeled Back

Ancient Maya temple builders used lustrous pigments to make their buildings dazzle in the daylight.

Using a novel analysis technique to examine tiny paint samples, Goodall found two new pigments in the paint on the Rosalila Temple.

Studying tiny shards of paint from the Maya city of Copán, Queensland University of Technology physical and chemical sciences PhD researcher Rosemary Goodall found evidence of mica that would have made the buildings glitter when hit by the sun.

Ms. Goodall said the mica was applied over the red paint of stucco masks on the corners of Copán's well-preserved Rosalila temple, found buried under another pyramid, Structure 16.

"The Rosalila would have been one of the highest buildings of the valley in its time, built by the Maya ruler to exhibit his power and impress his subjects," Goodall said.

"I discovered a green pigment and a mica pigment that would have had a lustrous effect," she said. "I'm sure that when the sun hit it, it must have sparkled. It must have had the most amazing appearance."

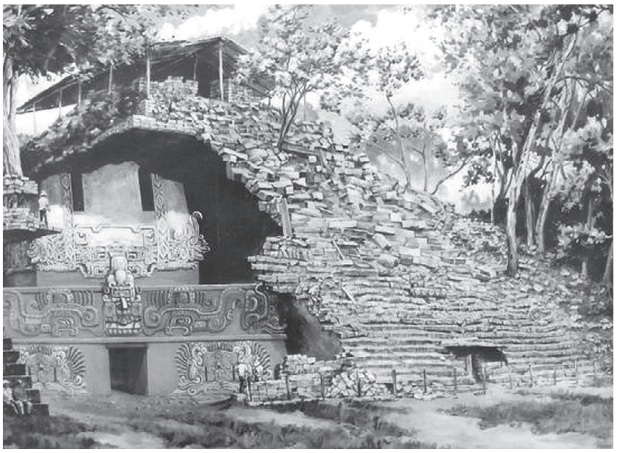
She said the site of Copán was first populated in 1600 BC, but it wasn't until the cultural heyday of AD 400–800 that the Rosalila was built.

"I used an infrared analysis technique, called FTIR-ATR spectral imaging, which has not been used for archaeology before," she said. "Using this technique and Raman spectroscopy I found the 'signature' of each mineral in paint samples only millimeters in size.

"The Rosalila has more than 15 layers of paint and stucco. Knowing the mineral make-up of the pigments tells us what colors were painted on each layer.

"I also found the stucco changed over time. It became more refined and changed in color from gray to white."

Ms. Goodall said the Rosalila is a fine example of the Copán buildings, which were painted in red and white, with beautiful masks and carvings painted in multiple colors.



Artist's rendition of the original Rosalila Temple as it was covered with Structure 16. (Painting in Copan's Sculpture Museum.)

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The World Celebrates the International Year of the Potato

For 366 days, the potato will be a worldwide star. The United Nations has declared 2008 as "The International Year of the Potato," with the goal of calling global attention to the important role this nutritious Andean tuber plays in the fight against hunger and poverty around the world.

Currently, except in Antarctica, there isn't one place in the world where the potato isn't cultivated or consumed. The spud of incomparable taste was domesticated by pre-Colombian farmers eight thousand years from species that grew in the wild in the surroundings of Lake Titicaca.

The potato is the third most important cultivated food in the word, right after rice and wheat. Its potential is enormous. For third-world countries, it is an important source of income, food and rural employment. The cultivation of this vegetable is ideal in places where manual labor and land is abundant.

It's because of these characteristics that attention is being called to the spectacular growth the potato has had over the last 35 years, especially in developing countries. In Asia, Africa and Latin America, potato cultivation has increased more that 80% since 1961.

The potato (*Solanum tuberosum*), a tuber which originated in the upper reaches of the Andes, has served as a foodstuff for mankind over the past 8,000 years. However, it was not until the Spaniards took potato samples back to Europe in the sixteenth century that the tuber rose to become a universal foodstuff.

The potato is a fundamental crop to the people of Peru's Andean highlands, where hundreds of different varieties are grown, with a remarkable diversity of colors and shapes.

In all ancient civilizations, people believed that they could control supernatural beings through the proper use of rituals. There are records of specific ritual practices for the potato.

The Mystical Andean Connection

There are plants that over time have taken on profound ritual significance for humankind. The potato is one of them.

The potato plays a central role in the myths and rituals that define the Andean vision of the world. In their conception of the universe, potatoes inhabit the *Uku Pacha*, or inner world, a place of seeds and corpses, of future and past, as opposed to the *Kay Pacha*, or the world of the present. This idea dates back to before the time of the Inkas, who adopted the beliefs of the people they conquered.

Ceremony is the food of the gods, and each part of a ceremony – a dance step, a coca leaf chewed or burnt as an offering – must be carried out according to age-old traditional belief and ritual.

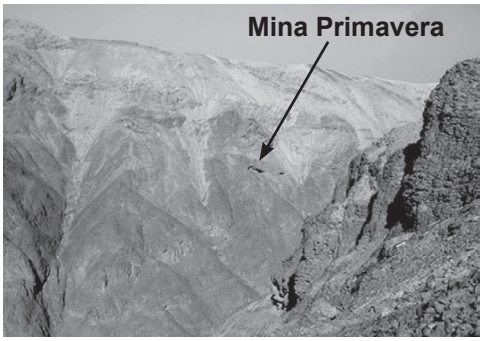
An interesting manifestation of the potato's prominence in Andean myth and ritual is seen in the tradition of the *illas*, objects that evoke the primordial shapes of animals or plants. In Bolivia, researchers recorded that, "a potato *illa* [is] a stone that looks just like the potato itself, and it is thought that this *illa* helps the potato harvest." According to legend, when the condor, a sacred bird, flew down from Mount Illampu in Bolivia, the potato plant appeared for the first time in the community of Chukiñaspi. There, it flourished in a fertile area called Wilaspaya (the land of the red earth), known since time immemorial for its stones shaped like potatoes.

For more info, visit the International Potato Center web site at *www.cipotato.org* and the International Year of the Potato web site at: *www.potato2008.org/en/index.html*

Archaeologist "Strikes Gold" with Finds of Ancient Nasca Iron Ore Mine in Peru

A Purdue University archaeologist discovered an intact ancient iron ore mine in South America that shows how civilizations before the Inka Empire were mining this valuable ore.

Kevin J. Vaughn, holds a pottery fragment he discovered at an excavation site in Nasca, Peru. (Courtesy of the Purdue News Service, photo by David Umberger.)



"Archaeologists know people in the Old and New worlds have mined minerals for thousands and thousands of years," said Kevin J. Vaughn, an assistant professor of anthropology who studies the Nasca civilization, which existed from 300 BC to 750 AD. "Iron mining in the Old World, specifically in Africa, goes back 40,000 years. And we know the ancient people in Mexico, Central America and North America were mining for various materials. There isn't much evidence for these types of mines.

"What we found is the only hematite mine, a type of iron also known as ochre, recorded in South America prior to the Spanish conquest. This discovery shows that iron ores were important to ancient Andean civilizations."

In 2004 and 2005, Vaughn and his team excavated Mina Primavera, which is located in the Ingenio Valley of the Andes Mountains in southern Peru. The research team performed field checks and collected samples in 2006 and 2007. The findings are published in the December 2007 issue of the *Journal of the Minerals, Metals & Materials Society*.

The researchers determined that the mine is a human-made cave that was first created around 2,000 years ago. An estimated 3,710 metric tons was extracted from the mine during more than 1,400 years of use. The mine, which is nearly 700 cubic meters, is in a cliffside facing a modern ochre mine.

Vaughn hypothesizes that the Nasca people used the red-pigmented mineral primarily for ceramic paints, but they also could have used it as body paint, to paint textiles and even to paint adobe walls.

The Nasca civilization is known for hundreds of drawings in the Nasca Desert, which are known as the Nasca Lines and can only be seen from the air, and for an aqueduct system that is still used today.

Vaughn and his team discovered a number of artifacts in the mine, including corncobs, stone tools, and pieces of textiles and pottery. The age of the items was determined by radiocarbon dating, a process that determines age based on the decay of naturally occurring elements.

Now that there is archaeological evidence that ancient cultures in the Andes were mining iron ore, it is important to give credit to New World civilizations, Vaughn said.

"Even though ancient Andean people smelted some metals, such as copper, they never smelted iron like they did in the Old World," he said. "Metals were used for a variety of tools in the Old World, such as weapons, while in the Americas, metals were used as prestige goods for the wealthy elite."

This excavation was part of Vaughn's Early Nasca Craft Economy Project, a multiyear National Science Foundation-funded study of Nasca ceramic production and distribution. "I hope to continue surveying for mines and mining-related sites in the region, and hopefully undertake additional excavations at the mine," he said.

Source: From an original article by Amy Patterson Neuber of Purdue University at: *http://news.uns.purdue.edu*

Maya Mask Splendor

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Queensland University of Technology physical and chemical sciences PhD researcher Rosemary Goodall.

She said that the temple was coated in stucco then filled with rubble and a larger pyramid (Structure 16) was built around it, keeping it brilliantly preserved inside. "The next step of my research will be to take a portable Raman spectrometer to Copán to undertake more paint analysis," said Goodall.

"The research will help determine the best ways to conserve the Copán site – by understanding what's there, you can suggest ways to stop damage, and the tests do not destroy the samples."

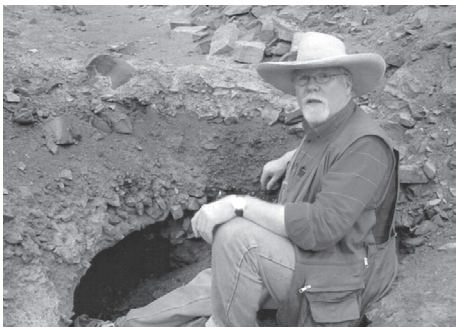
Goodall and her PhD supervisor Peter Fredericks are working in collaboration with Dr. Jay Hall (University of Queensland) and Dr. Rene Viel (Copán Formative Project, Honduras), who are directing the long-term UQ-led archaeological field research program at Copán.

As an interesting sidenote, in a post to the Aztlan listserv, Elin Danien points out that the technique being used is an exciting new tool for archaeology. However, the use of mica in paint by the Maya has been known. Lynn Grant, conservator at Penn Museum, cited this use in two reports: From the 2000 FAMSI report by Michael Smyth on Chaac II: "This pyramid shows the remains of tenoned stucco figures painted in various hues of dark green, golden-yellow, and red specular hematite. These color combinations are not typical of northern Maya mural painting and are more commonly associated with paintings from Teotihuacán." Also, Elizabeth Graham mentions it as present in the paint on stucco fragments from Structure N10-28 in Lamanai.

From an original article by Rachael Wilson, Queensland University of Technology media officer, at: *www.news.qut.edu.au* and a separate article at: *www.theaustralian.news.com*.

Did a Climate Swing Lead to an Original Cultural Bloom in Peru?

Along the coast of Peru, a mysterious civilization sprang up about 5,000 years ago. This was many centuries before the Inka Empire. Yet these people were sophisticated. They cultivated crops and orchards. They built huge monuments of earth and rock. Now, archaeologists are trying to prove that an abrupt change of climate created this new culture.



Archaeologist Jonathan Haas isn't interested in treasure, but signs of how the mounds were built and why. Courtesy of NPR.

The mound builders settled in the arid, coastal hills of northwestern Peru. Courtesy of Alice Kreit, NPR.

Winifred Creamer, Jonathan Haas's wife and a professor at Northern Illinois University, helps direct the American and Peruvian work crews.

The culture has no official name yet. It flourished in a series of dry coastal valleys called Norte Chico. The place is a moonscape – desolate, misty, a place of rock and dirt, with the occasional cactus and a few hardy trees along the few streams and rivers.

The Mound Builders

What drove people to settle here is something archaeologist Jonathan Haas, of the Field Museum in Chicago, has puzzled over for years. He doesn't know exactly why they built the mounds he has discovered in Norte Chico. But he has been working on the problem since he first made some unusual finds eight years ago.

"You get down on your hands and knees," he says, showing exactly how he did it years ago, "and what you find is little pieces of seashell. And then you go, 'How do I get little pieces of seashell out here?' And I thought, 'Well, I don't know, I don't know, and I don't really care.'" But of course he did care.

"I puzzled and puzzled and puzzled over it, and I finally realized it was the people who were building the mounds who were coming out here, and I bet they were fishermen."

Fishermen who had come up from the coast about 10 miles away, bringing shellfish. But why?

The story starts thousands of years ago, when people from eastern Asia flowed into North America and then South America. On a local beach, Haas tells the story.

"People are going where the good resources are," says Haas, a burly, bearded man in his 50s with a wheeze from years of inhaling desert dust. "Right down to this very beach."

This beach is called Barranca. Early Americans – hunters and gatherers – came here to fish and collect mussels and clams. That worked fine until about 3000 BC, Haas says. "At around 3000, the environment began to change."

A Change in the El Niño Cycle

Haas suspects that what changed was El Niño, the cycle of warm ocean water and torrential rains that regularly descends on western South America. Some shift in the coupling of the atmosphere and the Pacific Ocean made El Niños more frequent. Haas doesn't know why it happened, but he believes more frequent El Niños had a drastic effect on coastal life.

"They were pushing out the cold-water fish," he says of the new El Niños, "bringing in warm-water fish, killing off local clams and mussels." The fishing got bad, the weather unpredictable. So people moved inland, to the desert valleys. It was only 10 miles or so, but it might as well have been the moon.

One of the places they went is now called Huaricanga. The ancient people built a mound here about 5,000 years ago. Haas' team is now excavating it. His wife, a professor of archaeology at Northern Illinois Univerisity, is in charge. Winifred Creamer is tall, lanky and soft-spoken. She has a team of students in tow, ready to trowel and shovel away the face of a "profile" – a sheer wall of mound that was created when local farmers dug an irrigation ditch through it.

What they are looking for in this layer-cake of dirt and rock are the remains of floors and walls. There were hearths or fires, too, that show up as dark, burned areas inside the mound. What the team has discovered is that people actually lived on these structures over successive generations.

Working conditions aren't ideal, Creamer says. "We're standing here

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Dylan Bredernitz, 17 years old and a third generation archaeologist, claims to have found more artifacts than anyone else.

Students divide the profile into grid-squares and photograph each one to create a map.

Vicús Culture Pyramid Complex Discovered in Peru

The remnants of at least ten pyramids have been discovered on the coast of Peru, marking what could be a vast ceremonial site of an ancient, little-known culture, archaeologists say. In January 2008, construction crews working in the province of Piura discovered several truncated pyramids and a large adobe platform.

The adobe bricks of an ancient pyramid are among the finds at a mysterious complex recently discovered on the coast of Peru. Experts say the complex belonged to the ancient Vicús culture and was likely either a religious center or a cemetery for nobility. Courtesy of INC.

Officials from Peru's National Institute of Culture (INC) were dispatched to inspect the discovery. They announced that the complex, which is 2 miles (3.2 kilometers) long and 1 mile (1.6 kilometers) wide, belonged to the ancient Vicús culture and was likely either a religious center or a cemetery for nobility.

The Vicús was a pre-Hispanic civilization that flourished in Peru's northern coastal desert from 200 BC to 300 AD and is known for its decorated ceramics.

Experts say little is known about the culture, because its sites have been heavily looted over the years.

"We found several partial pyramids, at least ten," said César Santos Sánchez, chief archaeologist for INC's Piura division.

"We also found a large adobe platform that we speculate could have been used for burial rituals. But we cannot know without further testing."

Skull Fragments

The platform, measuring 82 feet (25 meters) by 98 feet (30 meters), was found alongside one of the larger pyramids in the complex.

Another of the larger pyramids contained some artifacts as well as bone fragments from a human skull.

Santos added that the complex is surrounded by four large hills: Pilán, Vicús, Chanchape, and Tongo.

"We think that because of its geographic location the complex could have been a place of strategic value," Santos said.

The area containing the pyramids is surrounded by a cemetery that has been looted by grave robbers. "But the complex itself is intact," Santos said.

Who Were the Vicús?

"The Vicús are very interesting but so poorly understood, given that most of what we know about them is through looted ceramic art," said Steve Bourget, an archaeologist at the University of Texas at Austin.

"This could be an important find, because it is one of the few with monumental architecture. But it is too soon to tell." Experts say the Vicús ceramic style is similar in some respects to that of the Moche, a fact that has spawned research on the relationship between the two cultures.

The Moche civilization flourished in areas south of the Vicús from around AD 100 to 750, producing intricately painted pottery as well as gold ornaments, irrigation systems, and monuments.

"It is possible that the Vicús for part of its history was closely affiliated with the Moche culture," said Joanne Pillsbury, an archaeologist at the Washington, D.C.-based Dumbarton Oaks, a research institute affiliated with Harvard University.

The discovery of the Vicús pyramids comes as perceptions about the Moche have shifted, she added.

"It was once thought that Moche was a single monolithic state, but people don't think that is true anymore," Pillsbury said.

"It was likely a series of regional or multi-valley kingdoms that shared a broader culture. And Vicús was probably part of that sphere of interaction."

Source: From an original artilce by Kelly Hearn in Buenos Aires, Argentina for National Geographic News at: *http://news.nationalgeographic.com*

Climate Swing

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working outside somebody's house. We're on the edge of the highway, and we're standing in a ditch that may or not fill with water, and the area right behind where we're working is where people throw trash, so it's not really the romance of archaeology, is it?"

Life was even harder 5,000 years ago. The mound-builders who abandoned coastal hunting-and-gathering and came here had to learn how to grow crops and irrigate them from the precious few rivers and streams. The weather controlled life, especially El Niño.

Standing on a hill, Creamer says El Niño storms would have brought life-giving water, but also destruction. "You look up this dry wash that we're situated in, and imagine a 40-foot-high wall of water rolling out of that," she says. "That would have a pretty life-changing impact on everybody in this valley."

But people learned a new way of life here in the valleys. Culture grew more complex. Trade flourished. Coastal people brought shellfish – the shells Haas found in the desert – and took back squash and cotton. And they brought their labor to help build the mounds. It was massive architecture on a scale never seen before in the New World. Haas believes a change in climate started all of this.

Some of the mounds in this area became graveyards, where later civilizations buried their dead and conducted ceremonies.

Haas is now taking sediment cores from a nearby lake that should tell him about climate changes 5,000 years ago.

Source: From an original article by Christopher Joyce for the National Public Radio website at *www.npr.org*. Additional photos courtesy of Jonathan Haas.

Possibly the Oldest Structure in the Americas Uncovered

A ceremonial plaza built 5,500 years ago has been discovered in Peru, and archeologists involved in the dig said on February 22, 2008 that carbon dating shows it is one of the oldest structures ever found in the Americas. A team of Peruvian and German archeologists uncovered the circular plaza, which was hidden beneath another piece of architecture at the ancient site known as Sechín Bajo, in Casma, 229 miles north of Lima, the capital. Friezes depicting a warrior with a knife and trophies were found near the plaza.

View of the circular-square plaza built about 5,500 years ago at the archeological complex of Sechín Bajo, in the mountain range of the Casma region, in the area of Ancash, Peru.
Courtesy of EPA/El Comercio Newspaper.

"It's an impressive find; the scientific and archeology communities are very happy," said Cesar Perez, the scientist at Peru's National Institute of Culture who supervised the project. "This could redesign the history of the country."

Prior to the discovery at Sechín Bajo, archeologists considered the ancient Peruvian citadel of Caral to be one of the oldest in the Western Hemisphere, at about 5,000 years.

Scientists say Caral, located a few hours drive from Sechín Bajo, was one of six places in the world – along with Mesopotamia, Egypt, China, India and Mesoamerica – where humans started living in cities about 5,000 years ago.

"The dating done at Sechín Bajo by the German archeologists puts it at about 5,500 years," Perez said of the plaza, which has a diameter of about 46 feet.

Earlier finds near Sechín Bajo had been dated at 3,600 years, and there may be other pieces of the citadel older than the plaza.

"We've found other pieces of architecture underneath the plaza that could be even older," said German Yenque, an archeologist at the dig site. "There are four or five plazas deeper down, which means the structure was rebuilt several times, perhaps every 100 to 300 years."

Peter Fuchs, director of the Sechín Bajo Archeological Project, said the discovery appeared to confirm the first societies in what is now Peru with ceremonial centers were in Casma, 300 kilometers north of Lima,

"Whoever built Sechín Bajo had advanced knowledge of architecture and construction. This is clearly seen in the handling given to the materials so that the buildings would be consistent," Fuchs said. The prime material was stone transported from nearby hills.

The original plaza served for meetings and socializing, the researchers said. A second stage included adjacent buildings, and the final stage resulted in the largest structure with various patios, curved corners and niched walls.

Feline-Serpent High Relief

One of the most surprising findings was a high relief on one of the walls with the figure of an executioner that combined two basic elements of Andean religious belief – feline and serpent – which were previously thought to have derived from a more recent period.

"Peruvian archeology now finds itself for the first time with a representation of a figure that endured 3,000 years, until the end of the Moche culture, which is when the figure disappeared, although it almost certainly remained in the minds of the Andean peoples for a long time afterward," said Jesus Briceno, scientific advisor to the Sechín Bajo project.

The executioner holds a ceremonial knife in the right hand, and a serpent in the left.

"This relief surprised us very much, because it is a figure with feline teeth that would later become recurring in the Chavín iconography," Fuchs said.

The oldest previously discovered structures in Peru were those of a small temple dating to between 3,600 and 4,000 years, north of the Bahia Tortugas, also in Casma.

Hundreds of archeological sites dot the country, and many of the ruined structures were built by cultures that preceded the powerful Inka empire, which reached its peak in the 16th century, just before Spanish conquerors arrived in what is now Peru.

There are so many archeological treasures that tomb robbing is a widespread problem in the Andean country.

Yenque said the archaeologists are filling in the site with dirt to preserve it and plan to resume excavation of the deeper floors when they get more grants to fund the project.

"We are lucky it was never destroyed by tomb robbers; that is why we are covering it up now," Yenque said.

Sources: Combined by the editor from two articles, one by Marco Aquino for Reuters online at: *http://news.yahoo.com* and from another story that appears at: *http://science.monstersandcritics.com*. Submitted by Mike Ruggeri.

Mike Ruggeri's "Maya World"

Long popular in the arena of informative web sites, Mike Ruggeri has posted his final and largest web page covering the "Maya World" for our perusal. On it you'll find links to Maya iconography, art, religion, architecture, engineering, history, politics, literature and social life as reflected in their sites in the Yucatán, Quintana Roo, Campeche, Chiapas, Tabasco, Guatemala, Honduras, El Salvador and Belize.

Mike has done a great job and his numerous web sites are great resources with links to all the latest information released about Ancient American cultures and archaeology – and he updates them daily!

Mike also maintains a link to our own IMS web site and announces our monthly IMS educational programs on his site of *Lectures and Conferences* listed at right. Check out all of his sites!

New: **Maya World**
http://tinyurl.com/ypkq2v

Ancient America Museum Exhibitions, Lectures and Conferences
http://community-2.webtv.net/Topiltzin-2091/AncientAmerica

The Ancient Americas Breaking News
http://web.mac.com/michaelruggeri

Ancient Andean World
http://tinyurl.com/2o79jy

Andean Archaeology News and Links
http://community-2.webtv.net/Topiltzin-2091/MikeRuggerisAndean/index.html

Institute of Maya Studies' Line-up of Presentations!

Note: Beginning in February, our Travel, Art & Archaeology meeting will now be held on the second Wednesday of the month. The General Meeting will remain on the third Wednesday of the month.

March 12: Travel, Art & Archaeology: Maya 101, Part 4:

"Maya Gods and Religion"

with Marta Barber

The Maya were a spiritual people ruled by the forces of nature represented by gods. The rulers also considered themselves divine and their daily lives were guided by religious rituals and beliefs. Their pantheon of gods is extensive, considering that each god has different phases and personalities. In this presentation, we'll learn about the more important gods and how they formed such an integral part of the lives of the Maya.

Itzam Ná (God D) ruled the sky and was one of the original creator gods. As the supreme deity, Itzam Ná pervaded all aspects of life, and was the inventor of writing and the patron of learning and sciences. He is also our patron mascot for the Institute of Maya Studies.

The elderly God N pertains to the earth and sometimes to the Underworld.

March 19: IMS General Meeting with Scott Allen

"Portal to the Puuc and Chenes: Maya Architecture in the Yucatán and Campeche"

Structure II at Chicanná is a beautiful example of the Chenes regional style.

Visitors to Maya sites in the Yucatán and Campeche states of Mexico will probably be struck by the distinctive look of the Late Classic buildings in the Puuc architectural style. Ancient Maya builders used mosaic elements of limestone masonry to create elaborate building facades, combining geometric repetition and symmetry with symbols including masks of Chaacs, the rain god.

The Labná Arch is an excellent example of the Puuc regional style.

In the Chenes style, the temples feature a rich stucco decoration on the facade and a grotesque decoration on the entrance which shows a god's mouth. Most mosaic parts of Chenes masks, including eyes, are made up of openwork relief stepped frets.

April 12: Travel, Art & Archaeology: with Steve Mellard

"Introduction to the Maya Codices" – ***Includes a simple workshop, bring a pencil!***

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Upcoming Events at IMS:

March 5: *IMS Board Meeting*
All IMS members are welcome to attend.

Note: Our Travel, Art & Archaeology meeting will now be held on the second Wednesday of the month. The General Meeting will remain on the third Wednesday of the month. This month, we conclude our four-part educational series nicknamed **Maya 101**:

March 12: *Travel, Art & Archaeology*
Part 4 of Maya 101:
"Maya Gods and Religion" – with Marta Barber. The Maya were a spiritual people ruled by the forces of nature represented by gods. We'll learn about their more important gods and how they formed such an integral part of the lives of the Maya.

March 19: *IMS General Meeting*
"Portal to the Puuc and Chenes: Maya Architecture in the Yucatán and Campeche" – Experience an evening with our 'ol traveling buddy, Scott Allen. For all of the details, see page 7.

Upcoming Events and Announcements:

March 20: *Lecture*
"From Warrior's Shields to Bishop's Miters: Mexican Feather Art, 1500–1600 Illustrated" – Dumbarton Oaks Lecture at Dumbarton Oaks, in Washington, DC. Get more info at: *www.doaks.org/publiclectures.html*

March 21: *Lecture*
"The Mayans and Their Stairways to the Stars" by Anthony Aveni, Colgate University and George Scheper, Johns Hopkins University. To be held at the Einstein Planetarium of the National Air and Space Museum, Washington, DC. An in-depth look at the Maya obsession with the sky and an archaeoastronomical study of the orientations of pyramids reveal what ends were served by their knowledge of the heavens. Get more info at: *http://residentassociates.org*

March 26–30: *Meeting*
73rd Annual Meeting of the Society of American Archaeology – to be held in Vancouver, BC, Canada. Get more info at: *http://saa.org/meetings/index.html*

April 11–13: *Conference*
"The Future of the Maya World" – Theme of the 26th Annual Maya Weekend of the Pre-Columbian Society at the University of Pennsylvania Museum. Get more info at: *www.museum.upenn.edu*

April 23–26th *Conference*
"Northwest Anthropological Conference" – The 2008 NA Conference will be held at the Marriott Hotel in downtown Victoria, BC. Get more info at: http://*nwac.2008@gmail.com*

May 10: *Lecture*
"Yukatecan Gods from 1560 –1980" – by Bruce Love, PhD, President of CRM TECH, an archaeological consulting firm. The Pre-Columbian Society of the University of Pennsylvania Museum. Get more info at: *www.precolumbian.org*

Please note that all articles and news items for the IMS newsletter must be submitted to the Newsletter Editor by the second Wednesday of the month. E-mail articles, photos or news items to *mayaman@bellsouth.net* or forward by postal mail to: Jim Reed, 219 13th Street NE, Atlanta, GA 30309

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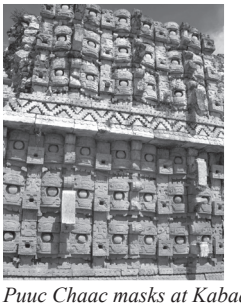

Puuc Chaac masks at Kabaah.

March 19: IMS General Meeting:

"Portal to the Puuc and Chenes: Maya Architecture in the Yucatán and Campeche"

with Scott Allen