INSTITUTE OF MAYA STUDIES
NEWSLETTER

An Affiliate of the Miami Science Museum

February 18, 2009
12.19.16.1.18
6 ´Etz´nab
1 K´ayab G2

VOLUME 38, ISSUE 2
February 2009
ISSN: 1524-9387

Inside this issue:

IMS General Meeting February 18:

"Analysis and Investigation of Maya Lintels" with Joaquín J. Rodríguez III, P.E.

Earthquakes and El Niño Events Fatal to Earliest Civilization in Americas

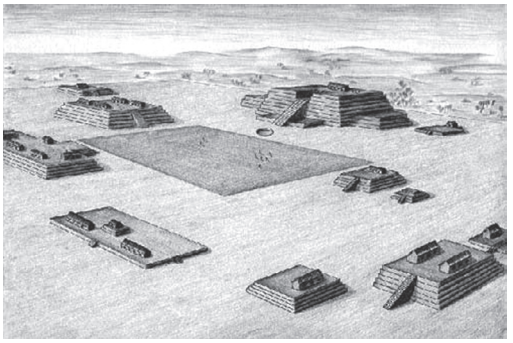
First came the earthquakes, then the torrential rains. But the relentless march of sand across once fertile fields and bays, a process set in motion by the quakes and floodings, is probably what did in America's earliest civilization.

So concludes a group of anthropologists in a new assessment of the demise of the coastal Peruvian people who built the earliest, largest structures in North or South America before disappearing in the space of a few generations more than 3,600 years ago.

"This maritime farming community had been successful for over 2,000 years, they had no incentive to change, and then all of a sudden, 'boom,'" said Mike Moseley, a distinguished professor of anthropology at the University of Florida. "They just got the props knocked out from under them."

Moseley is one of five authors of a paper set to appear this month in the online edition of the *Proceedings of the National Academy of Sciences*.

It appears people of the Supe Valley along the central Peruvian coast did not use pottery or weave cloth in the settlements they founded as far back as 5,800 years ago. But they flourished in the arid desert plain adjacent to productive bays and estuaries. They fished with nets, irrigated fruit orchards, and grew cotton and a variety of vegetables, according to evidence in the region unearthed by Ruth Shady, a Peruvian archaeologist and co-author of the paper. As director of the Caral-Supe Special Archaeological Project, Shady currently has seven sites in the region under excavation.



Anthropologists working at Caral say a priestly society built the stone structures here without the aid of wheels or metal tools almost a century before the Egyptians erected the Great Pyramid at Giza.

The site of Caral in the Supe Valley, some 120 miles north of Lima in a coastal desert between the Andes and the Pacific, predates Machu Picchu by three millennia and is some 1,100 years older than the Olmec in Mexico, the oldest culture in the Americas outside Peru. Image courtesy of the BBC.

Most impressively, the Supe built extremely large, elaborate, stone pyramid temples – thousands of years before the better-known pyramids crafted by the Maya.

"They're impressive, enormous monuments," Moseley said.

The largest so far excavated, the "Pirámide Mayor" at the inland settlement Caral, measured more than 550 feet long, nearly 500 feet wide and rose in a series of steps nearly 100 feet high. Walled courts, rooms and corridors covered the flat summit.

The Supe seemed to thrive in the valley for about 2,000 years. But around 3,600 years

continued on page 5

Jim Reed, Editor

The Institute of Maya Studies Newsletter is published 12 times a year by The Institute of Maya Studies, Inc. 3280 South Miami Avenue, Miami, Florida 33129. The Institute is a non-profit corporation. The newsletter is available to IMS members and by subscription. See Membership Application on page 7.

2012: Now and Then

By Dr. Robert Sitler

Speculation concerning the approaching culmination of the current pik (b'atk'tun) cycle on December 21, 2012 has reached epidemic proportions. A recent Google search for websites that include both the terms "Maya" and "2012" yielded well over 2,500,000 references. This astonishing volume of electronic citations complements a growing collection of books, DVDs and CDs in dozens of languages arising from what is now a worldwide social phenomenon that focuses on the 2012 date.

Ironically, in spite of the fact that most of the conjecture concerning the date's significance is supposedly derived from Maya culture, little of this speculation actually has a substantive basis in the Maya world and participation by living Maya has been minimal.

Understandably, academic researchers have been overwhelmingly dismissive of the 2012 phenomenon, noting the prevalence of poor research, its basis in questionable New Age ideologies and its tendency toward wild hyperbole. While such skepticism is entirely appropriate, if we choose to ignore the phenomenon entirely, we may inadvertently fail to see the very real effects that 2012 ideology is beginning to have among contemporary Maya and its potential for helping shape the future of the Maya world .

Seeking the Modern Maya

We must recall that there are numerous prophetic currents among Maya that, like the 2012 phenomenon, refer to radical world change and renewal. In recent years, I have sought out elders in a variety of Maya linguistic communities to inquire about their views concerning the world's future. Some of their comments are available at: *www.stetson.edu/~rsitler/13PIK*

While these individuals rarely made specific reference to 2012, their collective sense is that we are currently approaching a period of severe crisis and a subsequent shift of global proportions. Nearly all made reference to humanity's abuse of the earth, the breakdown of indigenous social norms and our species' lack of reverence in the face of the divine, views now commonplace in the general Maya population.

Among Maya intellectuals and spiritual leaders, interest in the 2012 date has only recently begun, but is growing rapidly. Two of the best known Maya writers, Jakaltek author Victor Montejo and Q'anjob'al novelist Gaspar González have already published works on the topic. I recently translated Mr. González's fascinating text on 2012 into English and hope to find a publisher soon.

As a senior member of the cultural revival movement known as the "Movimiento Maya", a serious scholar, a native speaker of Q'anjob'al Maya and a former member of the Guatemalan Academy of Maya Languages, Gaspar González (left) has impeccable credentials as a Maya spokesperson. Another Maya intellectual, the Jakalteko novelist, professor and cultural activist, Victor Montejo (right), echoes González's emphasis on the active role of human beings in the coming age after 2012.

Joining such cultural leaders, the leadership in several organizations of Maya priests has also embraced the 2012 date, usually referring to it as "*13 B'ak'tun.*" Alejandro Cirilo Pérez, the recently appointed Maya "ambassador" in the government of Guatemalan President Alvaro Colom and head of one of the largest groups of Maya spiritual leaders, even included clear references to the 2012 date during his prayer at the 2008 presidential inauguration.

As the Maya population becomes more aware of the date through its cultural and spiritual leaders, and in particular, that the date comes from an ancient calendar created by their revered ancestors, 2012 ideology could gain rapid acceptance. References to 2012 in the regional media are already increasing rapidly and may even resonate with the nearly ubiquitous preaching of Evangelical ministers who refer incessantly to an impending "end of the world."

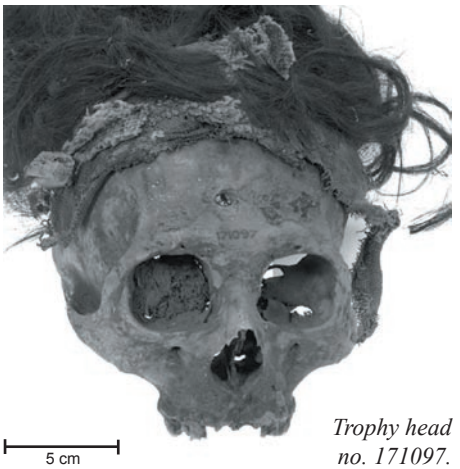
Ultimately, in the context of Evo Morales' rise to power in Bolivia, the date could even have political implications. The person elected to be Guatemala's president in 2011 will take office at the beginning of 2012. Thus, if a Maya candidate is able to establish a link between his or her candidacy and what is perceived to be ancestral prophecy concerning the year 2012, it could lead to the first time that the Maya return to regional political power since the Spanish invasion.

Dr. Robert K. Sitler, Director of Latin American Studies Program, Dept. of Modern Languages & Literatures, Stetson University

Mystery of South American Trophy Heads Solved

The mystery of why ancient South American peoples who created the mysterious Nazca Lines also collected human heads as trophies has long puzzled scholars who theorize the heads may have been used in fertility rites, taken from enemies in battle or associated with ancestor veneration.

A recent study using specimens from Chicago's Field Museum throws new light on the matter by establishing that trophy heads came from people who lived in the same place and were part of the same culture as those who collected them. These people lived 2,000 to 1,500 years ago.



Trophy head no. 171097.
Image courtesy of the Field Museum.

Archaeologists determined that the severed heads were trophies because holes were made in the skulls allowing the heads to be suspended from woven cords. A debate has been raging for the past 100 years over their meaning.

Trophy heads in the Field collection were gathered from the Nazca Drainage of the arid southern Peruvian coast 80 years ago by noted American anthropologist Alfred Louis Kroeber (1876-1960). He also collected remains of some people buried normally. In some cases, the trophy heads were buried with their collectors.

Because Nazca is among the driest places on Earth, stated Ryan Williams, a Field Museum curator, the specimens Kroeber collected were very well preserved. The dead bodies were naturally mummified and some trophy heads still had their hair as well as the display cords attached to the skull. The museum also has several examples of Nazca pottery illustrated with trophy heads; some of the pots are on display in the museum's Ancient Americas exhibition.

"Illustrations on some pots depict warriors and trophy heads," noted Williams. "But there are also scenes that link trophy heads to agricultural fertility. Mythical creatures depicted on some pots carry trophy heads as well."

Researchers speculated that if trophy heads were spoils of war, they likely would have come from people who lived somewhere beyond the Nazca area. To test this notion, scientists took samples of tooth enamel from 16 trophy heads in the Field collection and 13 mummified bodies buried in the Nazca region. The results clearly show that donors of the trophy heads were from the same place as the people who kept the trophies, Williams related.

This conclusion was based on research using modern technology to look for subtle differences in three elements found in the samples. Those elements – strontium, oxygen and carbon – each display a slightly different atomic structure that varies by geographic location.

"You are what you eat," opined Williams, "and the elements you consume become a part of your bones' chemical signature."

People ingesting food produced in different regions will have different strontium isotope ratios in their bones that mirror the age of the bedrock where the food was grown. Carbon also displays different isotopic patterns that vary with the plants that process it. Carbon from corn looks different than carbon from wheat. Oxygen absorbed from water has an isotope signature that varies with climate, altitude and other factors.

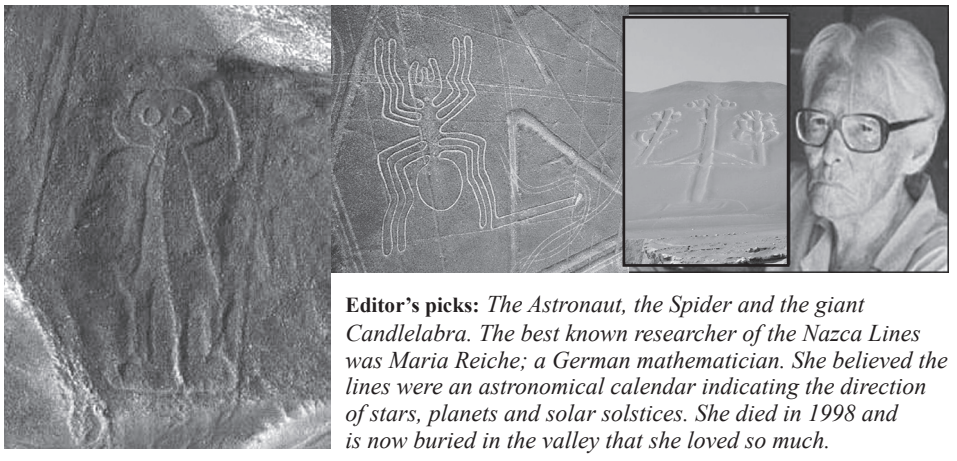
"We used the latest technology to study samples that were gathered 80 years ago," added Williams. "This demonstrates the value of maintaining the vast collections that museums keep."

Scientists from Arizona State University, the University of Illinois at Chicago and Indiana University collaborated with Williams to do the study, which appears in the *Journal of Anthropological Archaeology*. The lead author is ASU professor Kelly Knudson.

There is Still More to Learn

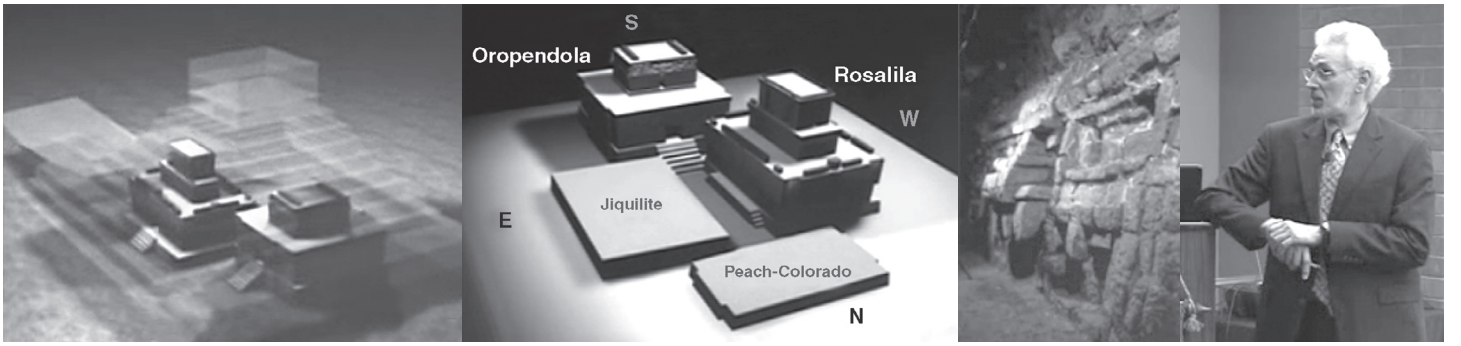
Determining why the Nazca people collected trophy heads could be important in understanding how civilization progressed in South America, Williams said. "The vast majority of trophy skulls came from the same populations as the people they were buried with. They still could be the trophies of war; maybe warfare was oriented against related communities, or maybe this was ritual." New data on the changes in trophy head taking by the Nazca through time could be important in understanding how politics developed in early societies.

"This small scale agrarian society was succeeded by an empire with regional authority," Williams affirmed. "For the first time people were governed by others who lived hundreds of miles distant. Understanding how this came about may help us better understand how these forms of government first emerged."



Editor's picks: *The Astronaut, the Spider and the giant Candlelabra. The best known researcher of the Nazca Lines was Maria Reiche; a German mathematician. She believed the lines were an astronomical calendar indicating the direction of stars, planets and solar solstices. She died in 1998 and is now buried in the valley that she loved so much.*

Source: Adapted from materials provided by The Field Museum, via EurekAlert!, a service of AAAS, released 1/6/09 at: *www.sciencedaily.com*



Deep inside Structure 16, sister temples Rosalila and Oropéndola are placed at cardinal directions. Oropéndola stone mask. Dr. Ricardo Agurcia.

Largest Jade Artifact Discovered at Copán

Copán, sometimes called the "Athens of the New World" for the beauty of its stone sculpture and impressive architecture, has drawn explorers and researchers since Steven's and Catherwood's groundbreaking visit in 1839 awakened the world to the Maya civilization. Now a World Heritage Site, Copán has been extensively studied and has played a primary role in our knowledge of the Maya.

In recent years, exciting new finds have been made, including the Hunal Tomb, believed to be the burial place of the founder of the Copán Dynasty, and the Margarita Tomb, thought to hold the remains of his wife. There has also been important progress in preserving and deciphering Copán's famous hieroglyphic stairway.

The world is well aware now of the discovery of the Rosalila Temple, located deep within Structure 16, with its colorful preserved stucco mosaics. And recently a ritual offering was excavated here that includes incense censers (some containing traces of charcoal, with iconographic elements such as the jaguar and ceiba trees motifs) and tools used as knives and drills.

Now the focus is on new discoveries and insights coming out of excavations by archaeologist Dr. Ricardo Agurcia and his team of a sister temple to the Rosalila, the Oropéndola Temple.

Oropéndola was discovered seven years ago, but the excavation work started in 2007 when its existence was proclaimed to the media. Then in May 2008, it was announced by Ricardo Martínez, the Minister of Tourism of Honduras, that while working on reinforcing the central tunnels, Agurcia had discovered another important ritual offering within this structure. This offering is composed of valuable pieces of jade, shell and other materials that symbolize the Underworld and are all placed in relation to the cardinal points. But little-reported in the media is that one of the pieces of jade, an effigy of a hunchback, is now the largest Maya jade artifact yet discovered.

"In this place was a piece of jade the size of a soccer ball, the largest discovered in the countries of the Mundo Maya," said Martínez, referring to the cultural circuit formed by Mexico, Guatemala, Honduras, El Salvador and Belize. It is apparently larger than the famous jade effigy of the Sun God uncovered at Altun Ha, Belize.

Agurcia has also announced the "surprise" discovery in the second level of Oropéndola "of a dozen *patollis* (game boards) and other graffiti-like incisions on the floor that represent various figures, including a portrait of the Corn God, able to dance."

Source: Condensed by the editor from various sources in Spanish and English, including *http://paginah.inah.gob.mx*, *www.azteca21.com* and *www.terra.com.mx*. Images courtesy of Ricardo Agurcia. View his video report at *www.newmedia.ufm.edu/agurciacopan*. Submitted by Marta Barber.

Sponsor's Corner: IMS members and newsletter readers are encouraged to support our sponsors as they support us. If you would like to help the Institute and desire to promote your business or share your message, contact the newsletter editor for advertising in print and/or web ad options.

Earthquakes and El Niño Events Fatal to Earliest Civilization in Americas

continued from page 1

ago, an enormous earthquake – Moseley estimates its magnitude at 8 or higher – or series of earthquakes struck Caral and a nearby coastal settlement, Aspero, the archaeologist found. With two major plates scraping together not far offshore, the region remains one of the most seismically active in the world.

The earthquake collapsed walls and floors atop the "Pirámide Mayor" and caused part of it to crumble into a landslide of rocks, mud and construction materials. Smaller temples at Aspero were also heavily damaged, and there was also significant flooding there, an event recorded in thin layers of silt unearthed by the archaeologists.

The flooding and temples' physical destruction was just the dramatic opening scene in what proved to be a much more devastating series of events, Moseley wrote.

The earthquake destabilized the barren mountain ranges surrounding the valley, sending massive amounts of debris crashing into the foothills. Subsequent El Niño events brought huge rains, washing the debris into the ocean. There, a strong current flowing parallel to the shore re-deposited the sand and silt in the form of a large ridge known today as the "Medio Mundo". The ridge sealed off the formerly rich coastal bays, which rapidly filled with sand.

La Cantera Pyramid at Caral.
Photo courtesy of J. Mazzotti.

Researchers working at Caral believe the windswept site 14 miles from the Pacific provides a glimpse of the birth of urban society in the Americas and challenges theories that the earliest civilizations settled by the sea.

Strong ever-present onshore winds resulted in "massive sand sheets that blew inland on the constant, forceful, onshore breezes and swamped the irrigation systems and agricultural fields," the paper says. Not only that, but the windblown sand had a blasting effect that would have made daily life all but impossible, Moseley added.

The Bottom Line:

What had for centuries been a productive, if arid, region became all but uninhabitable in the span of just a handful of generations. The Supe society withered and eventually collapsed, replaced only gradually later on – by societies that relied on the much more modern arts of pottery and weaving, Moseley related.

With much of the world's population centers built in environmentally vulnerable areas, the Supe's demise may hold a cautionary tale for modern times, the researchers said. El Niño events, in particular, may become more common as global climate change continues.

"These are processes that continue into the present," said Dan Sandweiss, the paper's lead author and an anthropology professor and graduate dean at the University of Maine.

The "Pirámide Mayor" as seen partially restored today and an artist's rendering of the structure during its heyday.

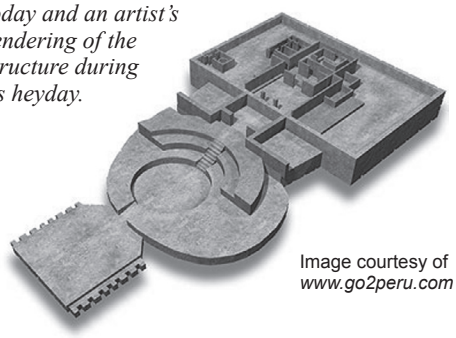


Image courtesy of *www.go2peru.com*

Affirmed Moseley, "You would like to say that people learn from their mistakes, but that's not the case."

The other authors of the paper are David Keefer, a geologist and geoarchaeologist with the University of Maine's Climate Change Institute, and Charles Ortloff, a consulting engineer who has spent the past three decades working in the Andes.

Source: From an original article by Michael Moseley, University of Florida, released 1/19/09 at: *www.eurekalert.org*. Submitted by Scott Allen. Photos courtesy of *www.philipcoppens.com* and *www.nazcamysteries.com*

Heavy Rains Cover Part of Peru's Famous Nazca Lines with Clay and Sand

In a related story, heavy rains during late January, 2009, have damaged part of one of Peru's top tourist destinations, depositing clay and sand on some of the geoglyphs of the famed Nazca lines.

Mario Olaechea of Peru's National Culture Institute said the rains, which are uncommon on Peru's dry coastal desert, washed over the nearby Panamerican highway and pushed sand on top of some figures. He personally saw damage to three fingers of one of the "near-the-road" geoglyphs. The fingers form part of a pair of hands.

Olaechea also added that the damage to this geoglyph is minor and the institute plans to clear the material and restore the geoglyph. They'll be making an aerial survey of more of the geoglyphs soon.

Nazca's dry and windless climate has preserved the lines for more than 1,000 years. The ancient Nazca culture etched the lines and the shapes into the sand by clearing away rocks and small pebbles. The lines were added to the UNESCO World Heritage Site list in 1994. Archaeologists have warned the lines are vulnerable to flooding. Olaechea reported it was the first known instance of rain damage.

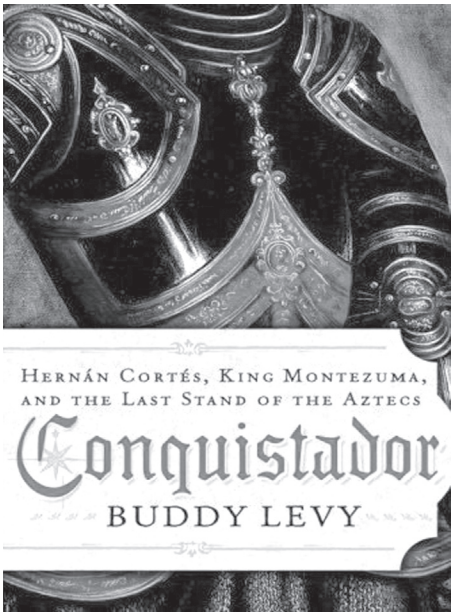
Source: From an Associated Press report released 1/19/09, at *www.latimes.com*

A book review by Beth Wein

Conquistador:

Hernán Cortés, King Montezuma and the Last Stand of the Aztecs

"I and my companions suffer from a disease of the heart which can be cured only with gold."
~ Hernán Cortés



Conquistador: Hernán Cortés, King Montezuma and the Last Stand of the Aztecs. Published by the Bantam Dell Publishing Group, a division of Random House, Inc., hardcover, 429 Pages.
ISBN: 978-0-553-80538-3

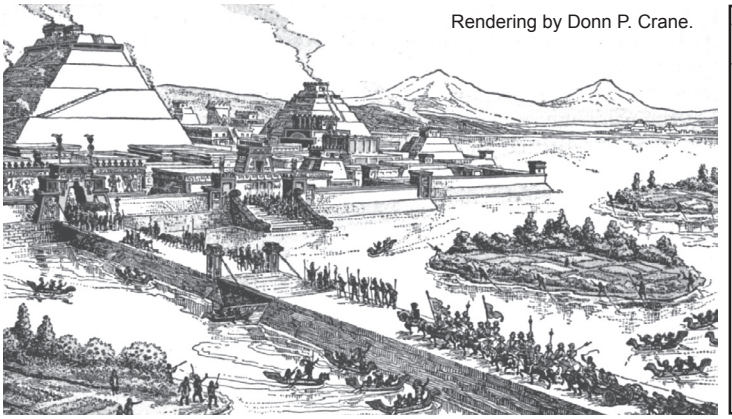
Buddy Levy's book, published in July, 2008, is a historical account of the backgrounds of two great leaders and of their monumental meeting and downfall. It relates about the early life and career of the Spanish conquistador Hernán Cortés and of the great Aztec king, Montezuma, and how their lives would intertwine. It also describes how each leader would fight for ultimate power and domination.

The author tells the story in an light, comfortable manner, which makes the subject easily understood and enjoyed even by those not familiar with the theme. Colorful illustrations, including portraits of both men, maps and photographs describing the land and where the battles were fought add to the enjoyment of the book.

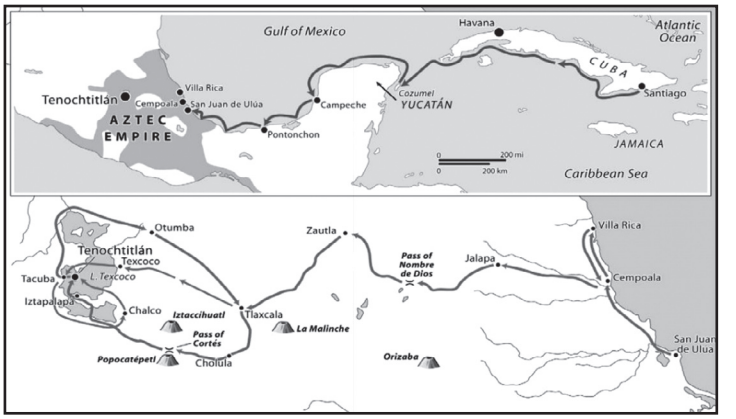
The book retells the story of Cortés, his unending quest not only for gold and treasure – for Spain, of course – but also for control of land. As Levy tells it, both leaders used his own special brand of military tactics, including brutal warfare and human sacrifice.

The meeting between Cortés and Montezuma results in a cultural shock for both. It became a clash of civilizations and religious differences. The Aztecs observed and performed rites honoring many gods. These rituals included those to ensure wealth, rain and a good crop harvest. The Spanish, on the other hand, practiced what they saw as one central religion. These newcomers saw the Aztecs as "heathens" who had to be saved. In the end, disease and superior military knowledge forced the Aztecs to succumb to Spanish domination.

Levy's book brings to life this incredible saga.



Rendering by Donn P. Crane.



From the book, the route taken by Cortéz from Cuba, and from the coast of Vera Cruz to Tenochtitlan.

The Last Stand of the Aztecs

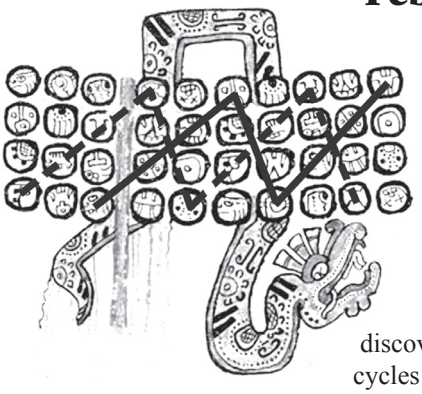
In an astonishing work of scholarship that reads like an adventure thriller, historian Buddy Levy records the last days of the Aztec empire and the two men at the center of an epic clash of cultures. It was a moment unique in human history, the face-to-face meeting between two men from civilizations a world apart. Only one would survive the encounter. In 1519, Hernán Cortés arrived on the shores of Mexico with a roughshod crew of adventurers and the intent to expand the Spanish empire. Along the way, this brash and roguish conquistador schemed to convert the native inhabitants to Catholicism and carry off a fortune in gold. That he saw nothing paradoxical in his intentions is one of the most remarkable – and tragic – aspects of this story of conquest.

In Tenochtitlan, the famed City of Dreams, Cortés met his Aztec counterpart, Montezuma: king, divinity, ruler of fifteen million people, and commander of the most powerful military machine in the Americas. Yet in less than two years, Cortés defeated the entire Aztec nation in one of the most astonishing military campaigns ever waged. Sometimes outnumbered in battle thousands-to-one, Cortés repeatedly beat seemingly impossible odds. Buddy Levy meticulously researches the mix of cunning, courage, brutality, superstition, and finally disease that enabled Cortés and his men to survive. *Conquistador* is the story of a lost kingdom – a complex and sophisticated civilization where floating gardens, immense wealth, and reverence for art stood side by side with bloodstained temples and gruesome rites of human sacrifice. It's the story of Montezuma – proud, spiritual, enigmatic, and doomed to misunderstand the stranger he thought a god.

Source: The *Conquistador* book review at: *www.redroom.com.*

Institute of Maya Studies' Line-up of Presentations!

February 11: IMS Meeting (Classroom-style):



"Maya Astronomy: Hidden Cycles in the Madrid Codex"

with Steve Mellard

In this program, Steve will discuss the Block/Lacombe Report and the author's discoveries regarding the identification of astronomical cycles through the application of graphics to the Tzolkin calendar grid contained within the Madrid Codex – and the reconstruction of the missing last page of the calendar grid.

Samuel S. Block was an architect who was especially intrigued with the surviving Maya codices. It is his findings that are the subject of this program. Charles Lacombe was a charter member of the IMS, a public relations specialist who organized Block's material into its present form.

February 18: IMS Meeting (in the Museum Auditorium):

"Analysis and Investigation of Maya Lintels"

with Joaquín (Jack) J. Rodríguez III, PE, SECB

Simply-supported lintel at Caracol. Notice Jack (right) supporting the wall!

Our beloved IMS Vice President and Director of Research, Jack Rodríguez is a knowledgeable engineer by trade. He knows almost everything about building materials, construction techniques and architectural styles. In this program, Jack offers the latest results and data concerning our ongoing IMS Maya Lintel Project. His program concerns a proportional review of structural lintel beams in Maya buildings with a focus on stress analysis.

Simply-supported lintel at Chicaná.

Three kinds of lintels used by the Maya will be reviewed, including stone lintels and simply-supported or fixed-end wood lintels. The Maya Lintel Project involves analytical stress analysis, evaluation of construction techniques and statistical analysis of reduced lintel data. In this program, Jack reports on a comparison of lintel construction, cultural trends, and levels of technology along a chronological time line and across cultural/political subgroups.

The Institute Maya Studies • All meetings are Wednesdays • 8-9:30 PM • Miami Science Museum
3280 South Miami Avenue, across from Vizcaya • $6 donation requested from non-members
Inquire about IMS Membership benefits • Maya Hotline: 305-235-1192 • *http://mayastudies.org*

Institute of Maya Studies

The Institute of Maya Studies is totally member-supported! If you are not a member, please take a moment and join us. Membership brings benefits and helps the IMS offer educational programs to the public. If you are already a member, please encourage your friends to join.

Membership Application

or Newsletter Only Subscription Form:

Name: _____

Address: _____

_____

City, State, Zip: _____

E-mail: _____

Phone: _____

☐ New ☐ Renewal

☐ Benefactor: $350
☐ Century: $120
☐ Sponsor: $100
☐ Family: $50
☐ Individual: $40
☐ Student: $25
☐ Newsletter Only: $25 (U.S.)
☐ Newsletter Only: $30 (non-U.S.)

Newsletter-only option available outside of South Florida only.

Mail to the Institute of Maya Studies, Inc. Attn: Membership, 3280 South Miami Avenue, Miami, FL 33129

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

Upcoming Events at the IMS:

February 4: *IMS Board Meeting*
All IMS members are welcome to attend.

February 11: *IMS Meeting; Classroom-style*
"Maya Astronomy: Hidden Cycles in the Madrid Codex" –
In this program, **Steve Mellard** will discuss the Block/Lacombe Report and the author's discoveries regarding the identification of astronomical cycles through the application of graphics to the Maya's Tzolkin calendar grid contained within the Madrid Codex.

February 18: *IMS Meeting; Museum Auditorium*
"Analysis and Investigation of Maya Lintels" – with IMS Director of Research, **Joaquín J. Rodríguez**. Three kinds of lintels used by the Maya will be reviewed, including stone lintels and simply-supported or fixed-end wood lintels. The Maya Lintel Project involves analytical stress analysis, evaluation of construction techniques and statistical analysis of reduced data on Maya lintels.

Upcoming Events and Announcements:

February 23 – March 1: *Symposium*
"Calakmul: Epigraphy, Archaeology and New Research – Theme of the 2009 Maya Meetings at the University of Texas at Austin, Austin, TX. Get more info at: *www.utmesoamerica.org/news.php*

March 6: *Lecture*
"Funerary Traditions and Ancestor Commemoration among the Classic Maya of Piedras Negras and Yaxchilán" – Theme of a lecture by Andrew Scherer, Baylor University (2008-2009 Dumbarton Oaks Fellow) at the Pre-Columbian Society of Washington DC. Get more info at: *www.pcswdc.org*

April 3-5: *Symposium*
"Maya Crossroads – Classic Ideas and Goods in Motion Across the Verapaz" – Theme of the 27th Annual Maya Weekend of the University of Pennsylvania Museum with a focus on the dynamic trade and cultural expression in the Maya highlands during the Classic period. Get more info at: *www.museum.upenn.edu*

Through April 19:
Museum Exhibit
"The Aztec World" – Theme of a new exhibit at the Field Museum of Chicago in Chicago, IL. Get more info at: *www.fieldmuseum.org*

April 22-26: *Conference*
SAA 74th Annual Meeting – of the Society of American Archaeology, in Atlanta, GA. Get more info at: *www.saa.org/meetings/submissions.asp*

May 15-16: *Conference*
"Continuity and Change in Mesoamerican History From the Pre-Classic to the Colonial Era" – Theme of the 2009 Conference on Mesoamerica, at California St. University, Los Angeles, CA. Commemorating the birth and life of Tatiana A. Proskouriakoff. Get info from Prof. Roberto Cantú at: *rcantu@calstatela.edu*

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 news items and images to *mayaman@bellsouth.net* or forward by postal mail to: Jim Reed, 936 Greenwood Ave NE, Apt.8, Atlanta, GA 30306

Volume 38: Issue 2 • February 2009

Institute of Maya Studies
3280 South Miami Avenue
Miami, FL 33129

Call the Maya Hotline
at 305-235-1192
http://mayastudies.org

February 18: IMS Meeting:

"Analysis and Investigation of Maya Lintels"

with

Joaquín J. Rodríguez III, PE, SEBC

Simply-supported lintel at Chicaná.