



IMS Explorer

Dedicated to the man who opened the eyes of the world to exploration of the Maya, especially at Tikal ... but who is he?

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



March 17, 2010 • Maya Long Count: 12.19.17.3.10 • 8 Ok 8 Kumk'u • G7

An affiliate of the Miami Science Museum

Recent Archaeological Works at Edzná, Campeche, Mexico

By **Antonio Benavides C.**
INAH Campeche

The Edzná 2009 field season gave us a new glimpse of the western section of the "downtown" of this ancient city. Many visitors know the principal plaza and its acoustic effect produced between the Big Acropolis and the Nohochná or Big House. They also may have climbed on top of the Five-Storeyed Building, on the Small Acropolis or walked around the Early Classic remains of a structure showing two solar deity stucco representations.

Now, a new section has been opened to the public: the West Plaza, bordered on the east by the Nohochná and on the west by Structure 501. Nohochná is 132 meters long and has a wide stairway covering almost 80 percent of its eastern facade. You could expect to find a similar form on the western side but the 2009 excavations offered a different panorama.

Nohochná's western facade revealed several moments of the ancient history of the city. There you can see sections of four stairways corresponding to Early Classic, Late Classic and Post-Classic moments. You can also



Nohochná's western side as viewed from the north. You can also see two levels of stairways, one superimposed over the other, as the structure was enlarged and enhanced over time.

appreciate several low stories and corners of substructures clearly indicating that the building was enhanced through the centuries with different proposals.

As evident at other constructions at Edzná, the earliest building was surely astronomically aligned. During Classic times, several additions seem to have been made including a wide stairway for most of the structure. But it appears that during the Post-classic period, the Nohochná was used as a stone quarry to build Sacbe 4 and other structures. This causeway cuts diagonally across the West Plaza and also has a 1-meter elevated section with ramps. Sacbe 4 has not been excavated, but it is 250 meters in length.

The western side of the West Plaza is limited by Structure 501, a more than 20 meters high Petén-style pyramid placed just on the axis where the ancient Maya observed and registered equinoxes (about March 21 and September 22), those times when day and night are of equal lengths.

Architectonic details indicate that Structure 501 also expanded through the centuries. Excavations have only discovered its eastern

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The western side of the Nohochná as viewed from the south.



Jim Reed,
Editor

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IMS Presentation (in the Museum Auditorium) March 17:



**"Dancing with Tz'jolaj:
Transcending Cultural
Boundaries of the
K'iché Maya World"**

with **Dr. Andrea Mantell Seidel**



2012 and the Institute of Maya Studies

There's been a bit of a rumbling among readers of *IMS Explorer* about our publication's recent articles on the "events" of Dec. 21, 2012. It is one of those subjects that seems to provoke controversy. There are those who believe the date will bring Armageddon, and I don't think there are many Maya lovers who give an inch of truth to this cataclysmic vision. As one past president put it to me, "I want to give the first lecture of 2013."

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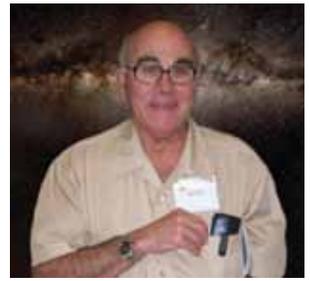
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However, there's no denying that 2012 has brought more attention to the Maya than anything since Mel Gibson's *Apocalypto*. That film was fiction, and so is the idea that the end of the world will come on a specific day thirty-two months from now.

What did the Ancient Maya know and when did they know it? That seems to be the question that divides folks, including many in the Maya field. Some investigators believe the Ancient Maya knew that the Sun would be at the center of the galaxy approximately 2,000 years after they recorded the date. Others are convinced that their cycle of 13 baktuns was another way of recording their fascination with time.

We, at The Institute of Maya Studies, an organization devoted to spreading

The Tulane Maya Symposium 2009 keynote lecture by Anthony F. Aveni was entitled "Ends of Time: The Maya Mystery of Creation 2012".
Photo by Jim Reed.



See a review of his new 2012 book on page 4.

knowledge about the ancient Maya, try to stick to what is known. The recording by the Maya of the 2012 date is found in only one place. No one among the present-day Maya communities had ever heard of this phenomenon a few years back.

That is why I fully enjoyed the Tulane symposium of 2009 and the keynote speech by Dr. Anthony Aveni. It put the discussion of 2012 as an important date for the ancient Maya away from any factual discourse.

That doesn't mean that our publication will not continue to publish articles of those who believe this matter should continue to be explored.

That's why it's called IMS Explorer!
Marta Barber

Replica of Aztec Capital To Be Built in Mexico

A replica of the sacred center of Tenochtitlan, the capital of the Aztec Empire, will begin construction this year outside Mexico City.

Notable among the 21 buildings that will make up the replica of Tenochtitlan, a city founded in the 14th century and one of the biggest of its day, will be the pyramids of Coacalco, Cihuacoatl, Chicomecoatl and Xochiquetzal, the Temple of the Sun and courts for the pre-Columbian ball game that played a central role in Aztec culture – all of them surrounded by a canal.

"Rescuing history" is the key to this project, which will occupy 740 acres and where besides the pre-Columbian-style buildings there will also be offices, two Hilton hotels and two shopping malls, one of them dedicated to international designer fashions.

The buildings of the "sacred premises" will preserve the original dimensions, colors and paintings that, according to the observations of chroniclers like the Spanish conquistador Bernal Díaz del Castillo, decorated the Aztec capital.

These pavilions will be reserved for exhibitions and, in the case of the ball court, for concerts and cultural events. IMAX movie screens will be installed inside some of the temples.



In order to "save these roots," whose importance is stressed by the creators of the project, the Nican Ca Tenochtitlan Center, will also include a Museum of Aztec Culture and an embassy of the indigenous peoples.

In addition, the canal surrounding the replica of the sacred premises will offer a nighttime boat tour featuring a representation of how the Aztec capital was destroyed by colonizers of the 16th century.

The team carrying out the project estimates that work will begin "in a few months" and that it will create more than 6,000 direct jobs and will take 5 years to finish, though the first replicas will be ready "by the end of 2010." The exact location of the park will be in the town of Huixquilucan.

The plan has a budget of \$3 billion, all provided by unnamed private investors from France, Britain, Chile and Peru.

Source: 2/10/10 at www.laprensasa.com



On the Cover:

Truly a legend in his own time ... recently, author, photographer and University of Pennsylvania archaeologist William R. Coe II passed along the white road to Xibalba. See a memoriam to him on page 5.





Art by David O. Riley.

A Hopi Connection with Other Ancient Sites?

An Interesting Theory – “East Has Not Always Been East”

by **Thomas O. Mills**
Former Manager of the Hopi Cultural Center

I learned many things from the Hopi Indians of Northern Arizona while I lived on their reservation for four years in the early 70s. The Hopi belief that east has not always been east evolved into this theory.

As many of the Hopi rituals are based on the equinox, the solstices, and the cross-quarter mark of 14 degrees on each side of the equinox, I decided to create an instrument or tool, to prove that east has not always been east using this information (Figure 1).

I decided to call this my Hopi Truth Wheel and first positioned it over Stonehenge, near Amesbury, England (Figure 2).

With the Earth and Stonehenge positioned facing east, the sun on the morning of the equinox would enter the complex between the exact center of two large stones, split one of the smaller center stones into two equal pieces and then pass through two of the large stones in the center and depart the complex between two more large stones in the back of the circle at true west.

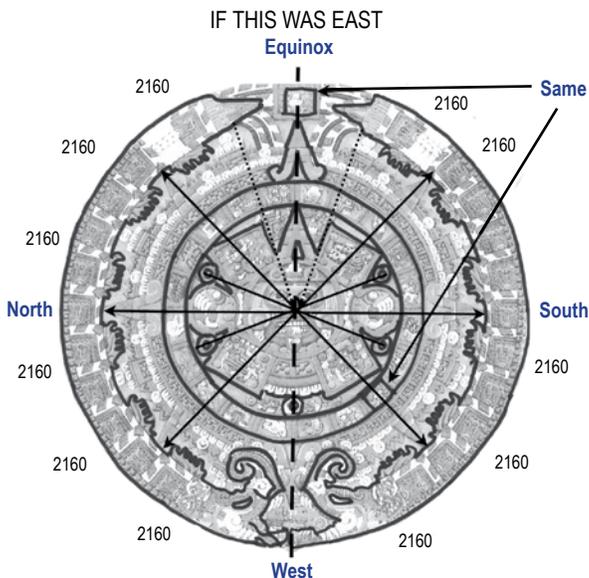


Figure 3: Aspects of the Hopi Truth Wheel superimposed over the Aztec Sun Stone.

The sun on the morning of the summer and winter solstice would split the next two stones on each side of this center stone and land on two of the large stones in the second ring of stones where both of these events could be marked and measured for reference at the time of the equinox.

Four more points of reference would be created by the remaining eight large stones similar to a gun site, by four stars in the nighttime sky. This would give a person standing in the center of the circle on the day of the equinox two points of reference to the north, two points of reference to the south and then the sun would rise in the direction of true east, split the stela stone in the center circle and depart the complex at true west.

The creator of the complex used a stela stone to mark the sun's rays at the time of the equinox, he needed at least six

points of reference using both the sun and the stars to find the Earth's perfect orientation in space. One reason might be that east has not always been east.

So the complex could have been a tool, similar to a gyroscope, to find our perfect balance in space, at some point in our past.

We can also apply our Hopi Truth Wheel to another object that was moveable and resembles a gyroscope: the Aztec Sun Stone (Figure 3).

The Hopi believe that the sound of the Earth vibrating will call the Creator before the end of the next cycle occurs, similar to a

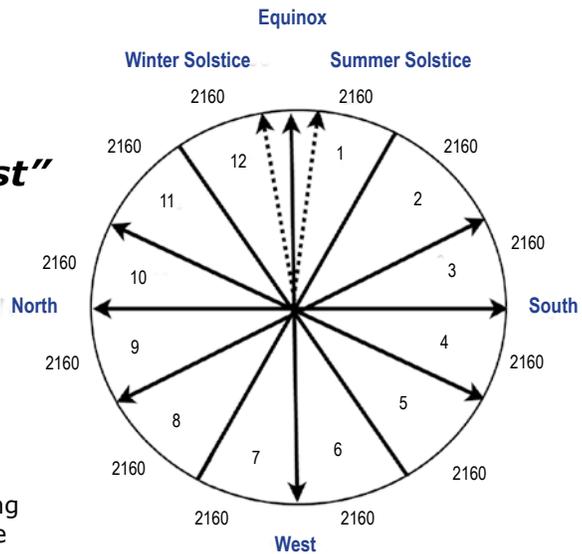


Figure 1: Hopi Truth Wheel. Artwork by Thomas O. Mills.

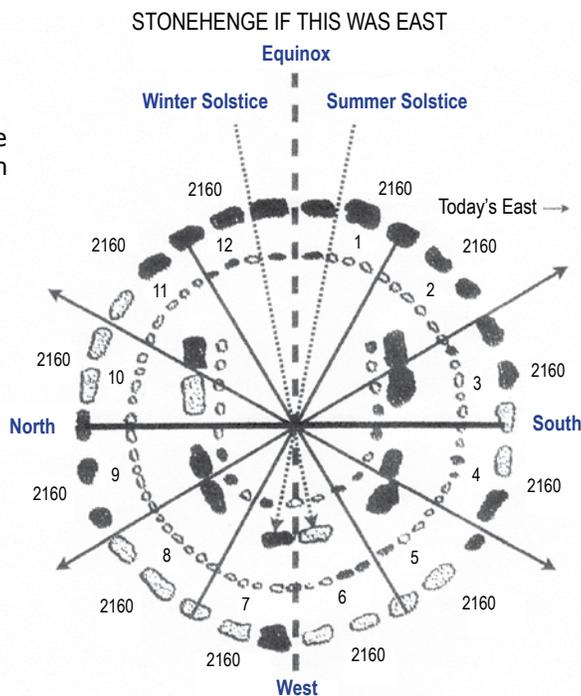
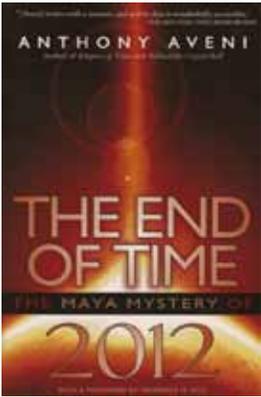


Figure 2: The Hopi Truth Wheel superimposed over the site of Stonehenge.

rattlesnake rattling. This event took place between the first and second worlds or after the twins (twin polar ice caps) left their posts (melted) at that time and the earth vibrated.

If you look at the Sun Stone you see two rattlesnakes on each side of the circle, with two rattles to call the Creator. They have six fins on their backs and are eating two heads at the bottom of the circle. I think this represents the first and second worlds ending and the start of the third world beginning with the center figure balancing the planet. Each fin would represent





Book review by **John F. Schwaller**, as posted to the Atzlan Listserv January 25, 2010.

The End of Time: The Maya Mystery of 2012

By Anthony Aveni, with a Foreword by Prudence M. Rice. Boulder, CO: University Press of Colorado, 2009. Pp. xix, 190. Notes, Glossary, Index.

As we move toward

December, 2012, many gallons of ink will be spilled and tons of paper used in discussing the implications of the nominal end of the Maya calendrical system. Prof. Anthony Aveni of Colgate University, easily the best known scholar of Mesoamerican archaeoastronomy, in this slim book attempts to de-bunk those who would lead one to believe that cataclysmic events are afoot. The timing of the release of the book is clearly an attempt on the part of Aveni and the University Press of Colorado to get out in front of the controversy with a little light and much reason.

This book is aimed at general readers, and not at professionals or others already trained in Mesoamerican culture. The work is divided into eight chapters, the first of which is an amusing introduction. The last is a well conceived conclusion. The book had its origins in a query to Aveni from a young person in England who was truly concerned that his young life might

be cut short by the ending of the world predicted by the Maya calendar. Using this epistolary exchange as a point of departure, Aveni analyzes the hype that currently surrounds the topic of the Maya calendar. In the second chapter, he takes a look at the major approaches to 2012 as a harbinger of destruction. Aveni categorizes these according to their major prognostications and principle advocates. For example the first to be considered is the modern Gnostic belief that there is hidden knowledge and that 2012 will provide the key to this knowledge. He sees Geoff Stray as a proponent of this approach, later picked up and popularized by Jose Arguelles. Others included in Aveni's list of 2012 prophecies are John Major Jenkins, Carl-Johan Calleman, and Daniel Pinchbeck, to name a few.

Aveni then uses the third chapter to provide the reader with a quick lesson in Maya calendrics and philosophy, as best we understand it today. The crux of the issue is that the Maya calendar consists of a

system of counting the passage of time, day by day. The manner in which this day count is expressed assumes a starting point in 3114 BCE. The calendar also has a point at which it ends, or rolls over, December 21, 2012. Aveni then looks at one of the predictions offered by modern doomsayers. This prophecy claims that the beginning of the Maya calendar marked an alignment of the universe along the Milky Way. The year 2012 will mark a return to that alignment.

Aveni provides three arguments to counter this prophecy. The first is that the data is not at all clear what alignment might have intrigued the Maya. Secondly, their representation of the physical world was far different from the maps and charts of the twentieth century folks analyzing the 2012 event, and so getting into the mind of the Maya on this very basic level is fraught with difficulty. Lastly, there is no credible evidence from the pre-Columbian past that the Maya actually considered the Milky Way as a critical feature let alone imbue it with the power modern folks have read into it. The fourth chapter goes into even greater detail in describing the inner workings of the Maya calendar, and the division of time into days, years, and larger groups of days.

Building on themes from previous chapters, Aveni then begins to look even more closely into issues of astronomy and the Maya. He

continued on next page

Recent Archaeological Works at Edzná

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side, where the southern section has the vestiges of a very early relief stone mask. It has a Pre-Classic origin, still to be specified by ceramic analysis, and represents a fantastic face. At each side of the upper section of the mask there are two elements similar to our letter V, each one with a circle on the base. These iconographic elements evoke Olmec details but further analysis is needed.

The eastern side of Structure 501 has three stairways, the central one built with big stone blocks and arriving almost to the middle section of the building. Excavation and restoration activities

Structure 501 as it appeared at the end of our field season in 2009.

are finished there but now we know this construction also had the apron-mouldings typical of the Petén style, a feature also found at the Five-Storeyed Building or at the Puuc Patio. On top of Structure 501 there is a round building still to be explored. Surface materials indicate a Post-Classic date.

Other activities of the 2009 Edzná field season were maintenance works at the western entrance of



Fantastic mask found at Structure 501. All photos courtesy of Antonio Benavides C, INAH.

the Big Acropolis principal patio and at the lower steps of the House of the Moon.



Structure 5D-44, Tikal, Guatemala, August 1966, by Bill Coe. (©U of Penn Museum)



All you ever wanted to know about the archaeological dig at the ancient Maya city of Tikal in Guatemala can be found in a six-volume report by Dr. William R. Coe II, containing more than 1,000 pages of small-type text and 238 pen-and-ink drawings. Getting through so much detail might be a daunting task, but *Tikal Report 14: Excavations in the Great Plaza, North Terrace and North Acropolis of Tikal* is considered by scholars one of "the most significant archaeological reports ever."

"The quantity and quality of time, and the dedication, respect and courage required to produce this voluminous and tremendously informative report should serve as an inspiration, no less so a humbling lesson, to all those attempting work of this nature in the future," wrote William Fash, of Harvard University.

In Memoriam

William R. Coe II

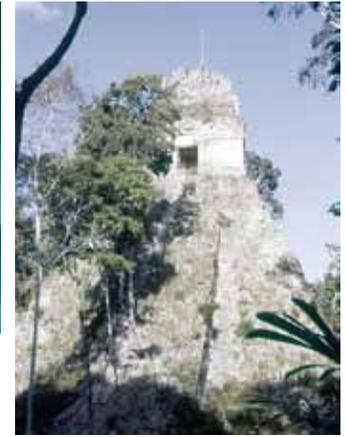
University of Pennsylvania archaeologist, author and photographer, dies at 82.

By John F. Morrison

Note: The memorial service for Bill Coe, that was scheduled for February 12 at the U of Penn Museum, will be held in the spring, likely on April 9 (to be confirmed). Check the UofP website for updates.



Tikal jade vessels; and Tikal Temple I, 1957, by Bill Coe. (©U of Penn Museum)



Coe, the man who accomplished this feat, was a highly respected and much-honored University of Pennsylvania archaeologist and anthropologist who devoted nearly 20 years to the project. He died Nov. 23, 2009, at age 82. He lived in Radnor, PA.

Coe was curator emeritus of the American Section of the University of Pennsylvania Museum of Archaeology and Anthropology, and professor emeritus in Penn's Anthropology Department.

Coe, a native of New York City, arrived in Tikal, a city dating to the 4th century BCE, as a young scholar in 1956. He initiated the first excavations of what once had been called a "lost city," because for many years it was completely covered by jungle growth.

He started a renowned photographic record of artifacts and organized a catalog system that became a model for others in the field. In 1963, he took over directorship of the project's field

operations and continued in that capacity until 1970. His 1967 guidebook, *Tikal: A Handbook of the Ancient Maya Ruins*, ran through many printings and is still available.

Coe had been involved in previous excavations in Belize, Bolivia and El Salvador. In 1971, after the closing of the Tikal project, he investigated the neighboring site of Tayasal, and Quiriguá, Guatemala, in 1975. After that, he devoted his career to publishing the final reports of the Tikal project.

He was awarded the Drexel Medal by the Penn Museum in 1991, one of his numerous honors.

Coe received his bachelor's degree from Penn in 1950, his master's in 1953, and his Ph.D. in 1958.

He was preceded in death by his wife, Ann Evans Coe. He is survived by a brother, Michael D. Coe.

Photos courtesy of FAMSI, search for photos by William R. Coe at: <http://research.famsi.org>

The End of Time

continued from previous page

begins with a series of questions asking if there might be a galactic alignment and might the Maya have known about it or been able to predict it. Throughout the chapter, he then takes each of these questions and addresses it using our best scientific knowledge. Aveni's status as an accomplished archaeoastronomer figures prominently in this chapter as he musters the most recent astronomical research to his cause. The sixth chapter takes a look at other eschatological belief systems around the world, since many other peoples have predicted the end of times. Included in particular

are Christian beliefs and the ideas of the Maya's neighbors, the Aztecs.

The idea of American uniqueness figures at the heart of the seventh chapter. Aveni traces the many different end-of-times scenarios developed in the Americas, from the time of the arrival of the Europeans up until modern days. Numerous sects in the United States have latched upon portents of a coming cataclysm which will destroy the world, including the Mormons and Seventh-Day Adventists.

Aveni looks at these and at modern-day movements, including fears of the comet Hale-Bopp and the Y2K furor, as example of this. The eighth chapter provides a summary and conclusion for the whole book. In the end the simple

truth about 2012 is that the Maya calendar will roll over and start again, not unlike an automobile odometer when it gets to a series of "9s" rolls over into a new series of "0s."

This is a valuable little book to be enjoyed by specialists and non-specialists. While it does not refute each and every argument, it does provide the reader with a good general introduction to the controversy and a better understanding of just what all the furor is about.

John F. Schwaller, President, SUNY – Potsdam, NY

For an opposing point of view, visit John Major Jenkin's response to Aveni's new 2012 book at <http://update2012.com/ResponsetoAvenisarticle.html>

A Hopi Connection?

by Thomas O. Mills

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2,160-years and two of the boxes, the one at the top of the circle and one near the 5th fin, would indicate that we are going from the 4th cycle to the 5th by the Aztec count.

Let's try superimposing the wheel over the Avenue of the Dead at Teotihuacan in the Valley of Mexico as if it were facing east. The sun would split the stela stone (Figure 4, not to scale).

You see that there are many points of reference for someone standing in front of the pyramid of the sun on the day of the equinox.

I also noticed the figure of Orion at the complex. He is very important to the Hopi as he starts and ends many of their most important ceremonies (Figure 5).

The Hopi Truth Wheel also works at Monte Albán (Figure 6, not to scale).

Besides working at Monte Albán, the Avenue of the Dead and the Aztec Sun Stone, I believe the Hopi Truth Wheel works at Chichén Itzá, El Tajín, and Tikal. It will also work at the stone circles in England, France, Ireland, Italy, Scotland, and Wales, the pyramid complex in Egypt and the ancient ruins in China, Japan and the Americas. So why were the creators of these sites so worried about our location in space?

Today's scientists have predicted that the melting of our Antarctic ice sheet will cause the

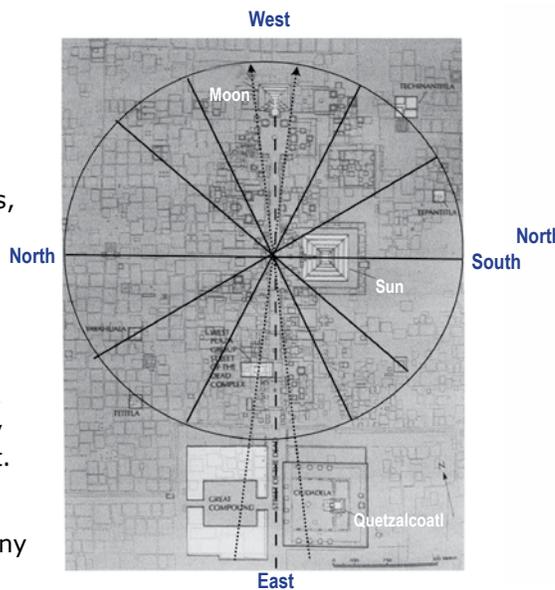


Fig. 4: Aspects of the Hopi Truth Wheel superimposed over the site of Teotihuacan.

earth's rotational axis to shift about one-third of a mile, (Peter Clark in a report to the journal *Science*). My Hopi friends believe it will shift a lot farther. East hasn't always been east and it might relocate again in our near future. How will we find the perfect balance, speed and orientation for our planet in space after the polar ice caps melt?

Thanks to: Thomas Darvill, Geoffrey Wainwright, Crystalinks, Thurmond, Kucher, Esposit, and Advantage Mexico for the use of their illustrations and David O. Riley (Hopi-Laguna) for his artwork.

Thomas O. Mills,

Author of *Stonehenge: If This Was East*, and *The Book of Truth: A New Perspective on the Hopi Creation Story*. Both available now at: www.lulu.com

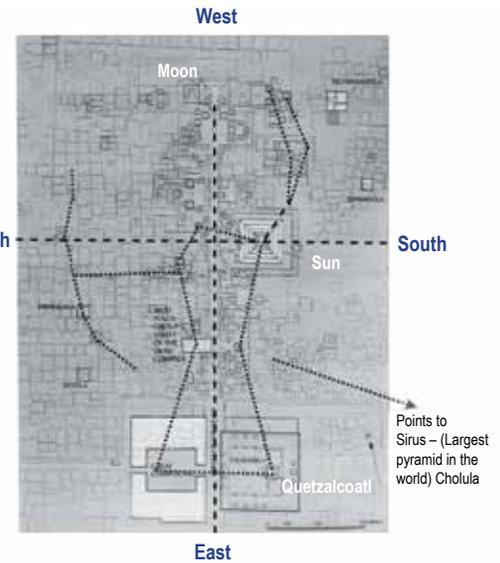


Fig. 5: The Orion Constellation superimposed over Teotihuacan.

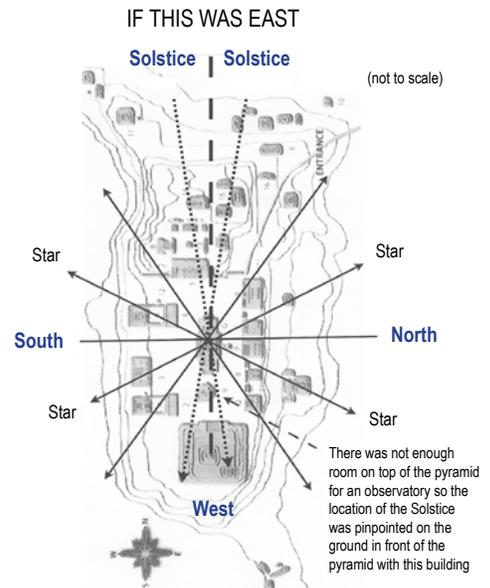


Fig. 6: Aspects of the Hopi Truth Wheel superimposed over the site of Monte Albán.

Announcing a new non-profit on behalf of the Maya:

The Maya Conservancy

Mission: The Maya Conservancy's purpose is to aid in the preservation and protection of Maya and Pre-Maya archaeological sites throughout Mesoamerica. The Maya Conservancy provides educational guidance and financial assistance to private and governmental bodies in these countries to aid in the preservation and protection of historically and culturally important sites.

Goals: The Maya Conservancy hopes to work in collaboration with other non-profit,

governmental, and educational agencies, who are also working to preserve endangered archaeological sites. These collaborative efforts will enhance efforts to preserve national patrimony. The Maya Conservancy will be a source of funding for the purchase of real property to preserve Maya Cultural Heritage sites, to promote Maya Culture and archaeological identity, to conduct research throughout archaeological finds as well as plan seminars and conferences.



Preserving the Mesoamerican Legacy™

The Maya Conservancy Board of Directors includes Georgeann Johnson; Mary Lou Ridinger; Jim Reed; Robert Sittler, Ph.d.; Ana Smith; Jim Mast; Claudia Boles; Lic. Laura Rodríguez Torres; and archaeologists David Sedat and Francisco Estrada-Belli, Ph.d.

For more information and to join in our efforts, visit our website soon: www.themayaconservancy.org

Institute of Maya Studies Line-up of Presentations!

March 10, 2010: IMS Explorer Session:

"Ancient Painters, Potters, and Sculptors and Their Legacy to Modern Art"

with **Marta Barber**

The peoples of Mesoamerica developed from their earliest stages a desire to embellish their surroundings. In Mexico, this desire turned into a high level of craftsmanship that endures till today. As with many other cultures, that excellence in craftsmanship became art. These millenary arts have turned into styles that can be defined as essentially Mexican. Their influence can be seen in contemporary artists worldwide. We take a look at over 3,000 years of artistic vision.



In 1832, French artist Jean-Frederick Waldeck went to Palenque to sketch hieroglyphs. He believed that Babylonians, Phoenicians or Hindus built the Maya cities. So much was his belief, that he put his beliefs in his drawings.

March 17: IMS Feature Presentation:

"Dancing with Tz'ijolaj: Transcending Cultural Boundaries of the K'iché Maya World"

with **Dr. Andrea Mantell Seidel**

See her article on the same subject, in IMS Explorer, Vol. 38, Issue 10, October 2009.



Dance of the Deer, a folkloric dance based on an ancient hunting dance.

This presentation will explore the anomalies of an international cultural exchange project between an American modern dance artist/scholar and Grupo Cultural Uk'ux Pop Wuj's, a Maya folkloric group from Chichicastenango, Guatemala. The presentation will discuss the sometimes fluid, sometimes colliding, intercultural intersections between the pre-modern sensibility of a contemporary Maya sacred ritual world and the aesthetics of a contemporary artist/scholar participating as the first Westerner in an all-Maya folkloric festival in Chichicastenango.

The exchange embodied the us/them dichotomy and, at the same time, sought to create a connecting thread that traversed invisible lines of nation, religion, and culture.

Dr. Andrea Mantell Seidel is the Senior Director of Academic Programs and founding director of the Intercultural Dance and Music Institute housed in the Latin American and Caribbean Center at Florida International University since 1992. See her full bio under *Programs*, on the IMS website at: www.instituteofmayastudies.org

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Institute of Maya Studies

Coming up next month:

In our April issue, we'll present
"Recent Restoration Works and
Findings at Tabasqueño, Campeche"
with Antonio Benavides C. and Sara
Novelo O., both of INAH Campeche.

Also, archaeologists search for artifacts
at the Hutto/Martin Site, in eastern
Marion County, in central Florida, believed to be the location of
the Spanish Mission Santa Lucia de Acuera where the Timucuan
Indians lived with the Spanish between 1627 and 1656.



Tabasqueño Monument 2.

Thanks for helping the IMS "Go Green"!

Upcoming Events at the IMS:

March 3, 2010: **IMS Board Meeting**
All IMS members are welcome to attend.

March 10: *IMS Explorer Session*

"Ancient Painters, Potters and Sculptors and Their Legacy to Modern Art" – The peoples of ancient Mesoamerica have always had a desire to embellish their surroundings. In Mexico, this desire turned into a high level of craftsmanship that still endures today and has turned into styles that can be defined as essentially Mexican. Their influence can be seen in contemporary artists worldwide. With **Marta Barber**, we take a look at over 3,000 years of artistic vision.

March 17: *IMS Presentation*

"Dancing with Tz'jolaj: Transcending Cultural Boundaries of the K'iché Maya World" – Finally we have the pleasure of presenting **Dr. Andrea Mantell Seidel** who was featured in an article on the same subject last October (Vol. 38, Issue 10). Seidel will explore the anomalies of an international cultural exchange project between an American modern dance artist/scholar and Grupo Cultural Uk'ux Pop Wuj's, a Maya folkloric group from Chichicastenango, Guatemala.

Upcoming Events and Announcements:

March 5–7: *Hieroglyphic Workshop*
"Narrative Texts from Palenque and Yaxchilán: Regional Variants in Classic Maya Literature" –

The Maya Society of Minnesota presents Nick Hopkins for a Friday lecture entitled "Maya Narratives, Ancient and Modern," at the Drew Science Building, Hamline University and weekend Maya Hieroglyphic Workshop sessions on Saturday and Sunday at the Giddens Learning Center 100E, Hamline University. For more information contact: VerLaine Henn at vlhenn@comcast.net

March 14: *Lectures*

The Southern California Mesoamerican Network Spring 2010 Meeting – Presenters include James E. Brady, Christophe Helmke, Jeremy Coltman, Shankari Patel, John Pohl and Manuel Aguilar. At the California State College, Los Angeles, CA. Get more info at: www.mesoamericanet.com

March 16–19: *UT Maya Meetings*

"Early Maya Iconography and Script" – This year's prestigious UT Maya Meetings to take place at Casa Herrera in Antigua, Guatemala. Get all meeting updates at: www.utmaya.org

April 9–11: *UP Maya Weekend*

"Maya Women: Figures of Enduring Strength and Power" – Theme of the University of Pennsylvania Museum of Archaeology Annual Maya Weekend at the UP Museum of Archaeology and Anthropology. Get more info at: www.penn.museum

April 9–11: *Symposium*

Southwestern Federation of Archeological Societies Annual Symposium – These symposia are sponsored by the Southeastern New Mexico Archeological Society and the Western Heritage Museum Complex in Hobbs. The keynote speaker at the Saturday evening banquet will be Dr. Michael B. Collins, with "Coming to America: The Ice Age Peopling of the Western Hemisphere." New Mexico Junior College, Hobbs, NM. More info available at: www.txarch.org

Ongoing: Museum Exhibit

"Art of the Ancient Americas" – Theme of an ongoing art exhibit at the Lowe Art Museum, University of Miami, Coral Gables, FL. Get more info at: www.miami.edu/lowe/art_ancient_americas.htm



IMS Explorer

Please note that all articles and news items for the *IMS Explorer* 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