

IMS Explorer

Because of his "derring-do", our Explorer of the Month has been portrayed in the media as a modern-day Indiana Jones. But who is our mystery man?

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



November 17, 2010 • Maya Long Count: 12.19.17.15.15 • 6 Men 8 Ceh • G9 An affiliate of the Miami Science Museum

This year, 4 Ahaw (the ancient Maya creation day) happens to fall on All Souls' Day, November 2. It also marks the release date for this new book:

The Living Maya

By Robert Sitrler, Ph.D.

Robert Sitrler's first exposure to the genius of Maya culture came in the mid-70s while hiking in the rainforests of Chiapas. Since then, he has spent as much time as possible in the Maya world, visiting regularly among natives from more than a dozen language groups.

Sitrler completed a Ph.D. at the University of Texas - Austin in 1994 with a dissertation on Maya-related literature under the guidance of Dr. Linda Schele. The author's personal experiences with the Maya have been complemented by formal study of their culture and extensive exploration of their ancient cities. Recently, he has focused on the significance of the year 2012 in the Maya Long Count and the modern Maya's participation in the 2012 phenomenon.

Robert travels frequently in Mexico and Guatemalan to learn from elders in various Mayan language communities. He is currently a professor at Stetson University in DeLand, Florida and serves as Director of its Latin American Studies Program, teaching courses in Spanish, Maya culture and the Latin American humanities.

The Living Maya

The book explores five core lessons from Maya culture using revealing anecdotes set in the cornfields, mountain shrines and homes of modern Maya. The book reveals how this ancient knowledge offers hope and direction as the year 2012 looms closer.

The ancestral teachings of the Maya focus on Five Lessons:

Cherish the Babies

"Elder Maya midwives facilitate extraordinarily strong physical and emotional bonds between children and mothers. These "bonded" mothers then turn to their culture's intensely nurturing child-rearing practices, radically enhancing their babies' capacity for lifelong happiness and well-being. These deeply nurtured children's high self-esteem later enables them to face adult challenges with fortitude and grace."

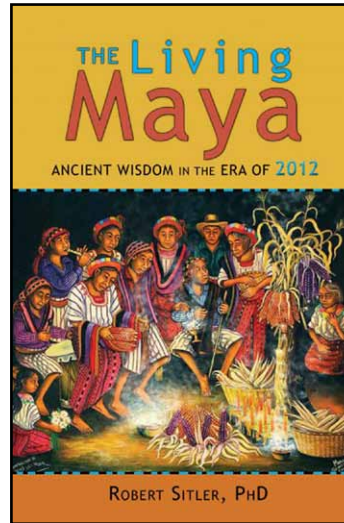
Weave Bonds of Community

"Maya deliberately acknowledge and develop the powerful psychological bonds that connect the human family. Ancient Maya rulers even drew blood from their own bodies as a ritual sacrifice for the benefit of their people. Living Maya sometimes cultivate such powerful interpersonal connections that they result in a collective sense of shared awareness and an almost visceral feeling of being in community."

Revere Nature

"Maya reflexively aspire to live in balance with natural systems since they directly experience themselves as being integral to their local environment. Legendary Maya gods, capable of even vanquishing

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IMS Explorer Session 8 pm, November 11:



The Temple of Five Stories in the Great Acropolis at Edzná

"Sites Seen in the Yucatán Peninsula"

with Claudia Hernández and Alex Morán



Jim Reed,
Editor

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Message from the President:

Open Letter from Marta Barber to Mat Saunders, coordinator of the annual Maya at the Playa conference

Thank you Mat Saunders for four days of excellence. Maya at the Playa, now in its fourth year, proves once again that the study of the Maya is alive and living in Florida. The enthusiasm among the participants was palpable all around the hallways of Flagler Coast's Government Services Building. For four days, not only were we able to listen to top Maya scholars, we, the "amateurs" (in the strict use of the word) were able to mingle and share our thoughts and beliefs about our favorite topic.

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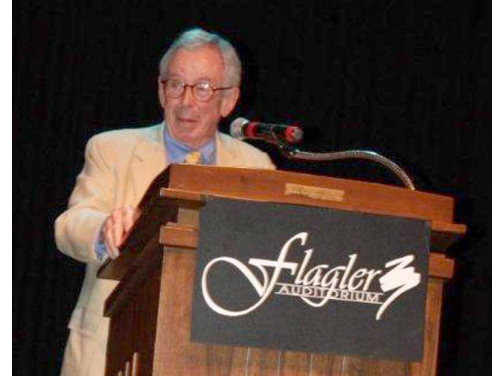
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Mat Saunders with George Stuart and Lifetime Achievement Award winner Michael D. Coe.



Michael D. Coe during his acceptance speech.



After hours camaraderie is a big part of the Maya at the Playa experience. Here are a few presenters: Reiko Ishihara, Jaime Awe, Traci Ardren, Cameron Griffith and Christina Halperin.

For the Institute of Maya Studies, the conference was a success. We had two past presidents (Jim Reed and Joaquín Rodríguez) present lectures; Board member Rick Slazyk, an architect, also shared his knowledge of Maya architecture in his joint lecture with Rodríguez; former Board member Steve Radzi displayed a beautiful collection of his artwork, as did Slazyk, who has turned his love for the Maya into beautiful drawings. Add to that the large group of members who attended, it was a great event.

Saunders, of the American Foreign Academic Research, and with the help of the Archaeological Institute of America, has placed Florida on the map of Maya conferences. Names such as Texas, Pennsylvania and Tulane always come up when new ideas and research about the Maya are discussed. After four years of continuous growth, I think we can add "Playa" to that list. The name may not be too conducive to the concept of knowledge, but make no mistake, Saunders' Maya at the Playa can be counted among the top best.

Now Saunders has sought new frontiers in North Carolina, where he and his family have relocated. A few rumors were flying around, and a rumbling about a similar gathering in Charlotte makes us worry that "our" little conference that could, will be forgotten. We, at IMS, would be pained to see that happen. We publicly ask AIA, AFAR and, especially, our friend Mat, to remember us here in Florida. Keep M@TP in Florida, por favor!

Marta Barber

Editor's Note:

In a personal communication, our good buddy Mat Saunders has assured me that he will keep the Maya at the Playa event in the Flagler Beach next year. He appreciates your support!



Numerous members of the IMS attended the event, including Joaquín Rodríguez, Beverly West, Rick Slazyk, Ory Cuellar, Marta Barber, Janet Miess, Anne and Ray Stewart.



Patricia Manfredi is all smiles at the IMS information booth. Our beloved photographer, Scott Allen, with George Stuart.



IMS Explorer of the Month:

Now the Ingram Professor of Anthropology at Vanderbilt University in

Nashville, Tennessee, **Arthur Demarest** is one of the world's leading Mayanists. He is hard at work improving conditions at the ancient trading center of Cancuén. See what he is

up to on pages 4-5.

The Living Maya

continued from page 1

Death itself, are themselves overwhelmed by the awesome restorative powers of Mother Earth. On the earthly plane, Maya farmers still grow their sacred corn with humble respect for Her ways."

Remember the Elders and Ancestors

"Maya ancestors and remembrance of death inform the living through the wise ways and few words of experienced community elders. By fully embracing human mortality, Maya culture encourages people to live in earnest and always with a profound sense of appreciation for life's gifts."

Experience Spirit

"No matter what faith the Maya embrace, their spirituality is profoundly experiential. Whether traditionalist, Catholic or Evangelical; Maya prioritize the divine as a natural consequence of regular and real inspiration. For the Maya, spirituality is more a matter of awareness than of belief. They live in a humility born from an enhanced consciousness of the vast cosmic context."

Acknowledgement to the Living Maya by Robert Sitrler

Chhonta chey. Mal tyox. K'ak'namal. K'u bo'otik. Wokolawal. Yuh wal dyos. Kolaval. Wokolix awalo. Ban tyox. Dyos bo'otik.

I offer my thanks in just a few of your more than two dozen languages. Numerous kind-hearted souls among you and your remarkably diverse cultural traditions have inspired my life. Even so, I have no ability or inclination to speak on your behalf. This book attempts to convey what are merely my own reflections on time spent in your communities and inevitably reveals far more about me than it tells about your world. I ask your pardon in advance for shortcomings in my perceptual capacities. Like the first true human beings modeled from corn dough by the primordial spirits in the holy Popol Vuh, I see through eyes deliberately and mercifully clouded by our creators.

First Steps

Maya frequently use the image of a path or road as a metaphor



(L) The candles are lit at our fire ceremony at Takalik Ab'aj in June of 2010. Note the black circle surrounding the outside edge. This is new volcanic ash from the recent eruption of the Pacaya volcano, offered to the elders by editor Jim Reed. (R) Kaqchikel spiritual guide Antolín González Sancir leads a ceremony at Iximché. Photos by Robert Sitrler.

for human life. For example, when rural Yukatek Maya ask, "Bix a bel?," How is your road?; they are not merely inquiring about current trail conditions, a practical consideration for people who still sometimes travel great distances on foot; they are also asking about your present state of being as you walk.

The 80,000 Q'anhobal Maya who live in the high altitude valleys of the Cuchumatán Mountains of northwest Guatemala use the road metaphor with a slightly different twist. There, the title for one of their revered spiritual guides is *ahbe'*, or "person of the road," a being assumed to have attained a heightened capacity to provide reliable direction for one's life journey by virtue of lengthy experience walking literal and figurative roads.

The living Maya continue a collective ancestral journey on a cultural path already some three thousand years in length. Their culture's well-worn road has already taken them through extreme challenges including near societal collapse, mass die-offs due to pandemic diseases and even barbarically violent attempts by outsiders to vanquish the Maya and their traditions. Maya have acquired their millennial knowledge concerning the human journey through repeated periods of severe hardship and over a hundred generations of human experience. As the much-heralded year 2012



(L) Robert dressed in his red ceremonial headband. These were gifted to our group by the Maya Aj'qij'aab at our ceremony at Tak'alik Ab'aj. Photo by Oscar Palencia. (R) In an encounter with Tutz'ujil idol Maximón in Santiago, Atitlán, Sitrler and Phillip Lucas, both professors at Stetson University, offered Mam a new Stetson hat! Photo by Robert Sitrler.

approaches, the experientially acquired wisdom of this ancient culture offers us time-proven guidance based upon the Maya's profound familiarity with the twists and turns on life's many roads.

In *The Living Maya*, I intend to share my own perception of Maya ways, personal perspectives derived from my own walks on hundreds of trails in Guatemala, Mexico and Belize over the past thirty, plus years among people speaking more than a dozen Mayan languages.

As I proceed in the book, I utilize this experiential grounding in Maya culture for direction in coming to terms with the multifaceted and sometimes bewildering topic of 2012 and the Maya calendar. I hope to remove as many impediments as I can from our road to a richer understanding of the world of the living Maya, its elaborate calendar systems and the portentous year 2012 itself.

The Living Maya is available now on Amazon.com and all other outlets. Check out: www.robertsitrler.com





Flamboyant and controversial, Arthur Demarest is one of the world's foremost authorities on the Maya, who is reshaping ideas about this ancient, advanced but long-lost Maya society.

Tomb Raider: Arthur L. Demarest

Condensed from an article by Michael Bawaya for *Cosmos Magazine*

Arthur Demarest's hotel room is a mess. Open suitcases are on the floor and newspapers are strewn about. He paces as he talks, pausing to sip a glass of red wine. Demarest is in St. Louis, Missouri, to present several papers about his recent research at the Society for American Archaeology (SAA) conference.

At the moment, however, things are not going well. "I'm having a crisis," the 57-year-old says, washing down his blood pressure medicine with the wine – he takes the medication after suffering a cerebral hemorrhage in 1995.

The nature of the crisis is that he intended one of his papers to be eight pages, the approximate length for his 15-minute presentation, but somehow it mushroomed into 38 and, as his presentation is nearing, he's struggling to find an expendable sentence.

This problem is characteristic: Demarest is a man of many words. He is articulate, amusing and prone to long, rambling digressions. He likes to talk, one of his employees observed.

Demarest recalls that, at the tender age of four, he declared his intention to become an archaeologist. Now the Ingram Professor of Anthropology at Vanderbilt University in Nashville,

Tennessee, he is one of our leading Mayanists.

One of his most highly publicized discoveries was the three-storied royal palace at Cancuén, a Maya site in the Petén rainforest in northern Guatemala where Demarest has been working since 1999.

Cancuén, which was discovered in 1905, was thought to be a small site of minor importance until Demarest began working there. "This is a totally weird Maya site," he says. It has no other pyramids and Demarest estimates its population to have been 5,000 to 10,000. Yet its palace was roughly the size of Tikal's – a famous and much larger, Maya city.

He subsequently discovered 130 burials and an additional 51 perfectly preserved skeletons that he believes were members of Cancuén's royal court. One was adorned with an ostentatious necklace containing 36 jaguar canines. A forensics team concluded the people were killed by spear thrusts to the spine or blows to the head. Though the Maya were known to engage in warfare, Demarest's discovery is remarkable.

"The Cancuén massacre was unique because it was a ritual and total mass termination of the entire site and its royal dynasty, probably

in just one day," he says. Demarest also thinks the Cancuén massacre played a pivotal role in the Maya's fabled collapse. "It was a strategic site for the whole Maya world," he says. "It sat at the head of navigation of the Río Pasión system, which was the superhighway of the Classic Maya world." The river was also connected to major land trade routes. When a number of Maya cities north of Cancuén collapsed, Cancuén took control of the trade routes and became very influential.

"It's destruction in 800 CE was a pivotal point during the collapse process, because after it occurred, the western trade routes were shut down, the region was depopulated, and both the cut-off of trade and the migration of peoples had a domino effect, accelerating the fall of other Maya kingdoms," says Demarest.

"For me, Arthur is notable for his ability to translate his meticulous gathering of archaeological data into interpretations of broad cultural significance, such as the question of the nature of the collapse of Classic Maya civilization," says George Stuart, a former staff archaeologist for the National Geographic Society and a noted Mayanist.

"Arthur is the most important archaeologist working in Guatemala today," declares David Freidel, a Washington University Mayanist who also works in Guatemala. Demarest merits this distinction, according to Freidel, for his research and his collaborations with the Guatemalans to improve their living conditions.

Prior to investigating Cancuén, Demarest directed a large archaeological project in the Petexbatún region in the Petén. The project was notable in several ways, one of which was its multidisciplinary character.

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The shallow burial of the last Cancuén king, Kan Maax (800–801 CE), was discovered about 80 yards from the massacre site found in the ruins of the ancient Maya city.



A collection of the spears, skulls and bones of murdered nobles that were found at a royal massacre site at the ancient Maya site of Cancuén.



Precious adornments from the costumes of murdered nobles were found at the royal massacre. Items found include jade pieces, carved Pacific Coast shells and jaguar fang necklaces.

All photos courtesy of Arthur Demarest.

Demarest

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"Arthur brought together a remarkable array of scientists. It was this area's most comprehensive and ambitious regional research program since the Carnegie Institution's northern lowland program based out of Chichén Itzá in the first half of the 20th century," Freidel says.

For example, Demarest studied the flora, fauna and soil to better understand the environment. "He really covered the bases in a way nobody else had," opines Freidel.

Using a method called inductively coupled plasma mass spectrometry (ICP-MS), which measures low concentrations of metals and non-metals, Demarest is identifying microscopic particles in the soil samples and using them to determine what types of activities were taking place there.

He's already found a number of workshops where large amounts of jade and pyrite were being shaped and then exported to craftsmen in other cities to be fashioned into finished goods. This production suggests that there was an emerging merchant group at Cancuén. Exportation of these goods, rather than producing finished goods for Cancuén's royalty, also suggests changes in their political-economic system.

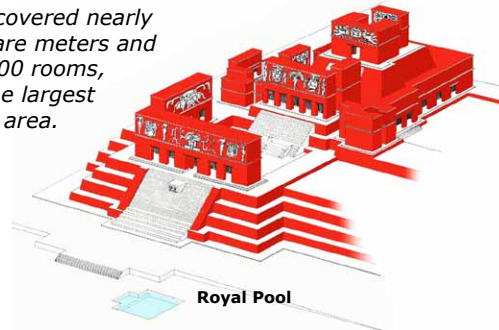
Some of the other technologies in Demarest's investigation of Cancuén include DNA analysis, instrumental neutron activation analysis and laser ablation. "My digs are more technological than anybody's," Demarest says – this from a man who refuses to write using a computer, or even a typewriter, and boasts of his personal "technological primitiveness".

Looking at the evidence, Demarest concluded around 15 years ago that the Petexbatún



(L) A team from the Forensic Anthropological Foundation of Guatemala (FAFG) conducts excavations at the royal massacre site at Cancuén (by Horacio Martínez). (R) Panel 3 from Cancuén, Guatemala, representing king T'ah 'ak' Cha'an (Wikipedia royalty-free download).

The palace covered nearly 23,000 square meters and contained 200 rooms, making it the largest in the Maya area.



Artist's reconstruction of the Cancuén Palace with the Royal Pool by the south entrance. Courtesy of Luis F. Luin and Tomás Barrientos. Check out Tomás Barrientos' FAMSI report on "Hydraulic Systems in Central Cancuén" at: www.famsi.org/reports/05082

region collapsed primarily due to warfare.

Before that, most archaeologists believed that drought and over population were the main culprits, says Freidel.

While the Petexbatún project made valuable contributions to Maya archaeology, it also had grave consequences. The project employed about 300 local people and much of the excavation took place on federal land. When the project ended, Demarest devised an economic development plan for the region that was implemented by the Guatemalan government, but with outside labour. Having lost their jobs, the desperate locals plundered the sites for their valuable artefacts.

"From that, I learned a lot of lessons," Demarest says. "Archaeology transforms a region," and that transformation can be for good or ill. Since that time he's been determined to make it for the good. He's now a practitioner of what he calls "ethical archaeology", which he defines as "using the archaeology and the publicity it generates to help the impoverished people near the sites."

A number of other archaeologists working in the Maya region and other parts of the world are also engaged in some form of this practice, which is also referred to as community archaeology.

Demarest describes his approach as being "bottom up – we're working through the village," and therein lies its success. He

designed a research and community development plan that was informed by ethnographic studies of the Maya people as well as consultations with leaders from several villages near Cancuén. The intent of the plan is to enable the local people to serve as custodians of their own heritage.

The communities choose from a variety of projects in archaeology, restoration, ecotourism, reforestation and other fields that they manage under the guidance of experts. "I play the role of coordinator, raising money from many external agencies, negotiating with the Guatemalan government, state governments, local towns and above all, village men's and women's committees," says Demarest, who adds that the Cancuén region is one of the poorest in this poor country.

"The cash incomes to families that participate in the tourism projects at Cancuén have increased by at least 35%," says Chávez. There are no roads to Cancuén, so the locals started a boat service that ferries tourists down the Río Pasión from the nearby village of La Unión to Cancuén, which has been turned into an archaeological and ecological park.

Condensed from a much longer article by Michael Bawaya for *Cosmos Magazine* released 8/2010, available at: www.cosmosmagazine.com. All site photos from Vanderbilt's Online research Magazine at www.vanderbilt.edu/exploration



Additional resource: A reenactment of the Cancuén massacre can be seen in an episode of *Warrior Cultures* with Terry Schappert appearing on *The History Channel*. Check it out online at www.thehistorychannel.co.uk/shows/warriors

Bodies buried with artifacts offer peek at poorly understood practice at the Choquepukio site in Peru

Clues to Child Sacrifices Found in Inka building

The remains of seven children apparently killed in a ritual and buried beneath a 500- to 600-year-old building in Peru's Cuzco Valley have given scientists new glimpses of the sketchily understood Inka practice of sacrificing select children in elaborate ceremonies.

The children were buried at the same time, apparently after having been killed in a sacrificial rite that honored Inka deities and promoted political unity across the far-flung empire, said anthropologist Valerie Andrushko of Southern Connecticut State University in New Haven and her colleagues.

Chemical analyses of the bones indicate that at least two of the children came from distant parts of the Inka realm, Andrushko's group reports in a paper published online September 15, 2010 in the *Journal of Archaeological Science*.

Archaeological evidence of Inca child sacrifices has come mainly from youngsters' naturally mummified bodies found frozen on several Andean peaks. Human figurines and other valuable objects lay near those bodies.

"It was surprising that figurines and other artifacts found with children buried at this low-altitude site are nearly identical to finds at high-altitude child sacrifices," Andrushko commented.

Items surrounding the remains of six youngsters buried together in the Inka structure included gold and silver female figurines, red shell

figurines of females and llamas, fancy pottery and a piece of clothing covered in gilded metal discs.

An additional child interred about 3 meters from the others lay near a silver figurine of a man adorned with a shell headdress and cloth fragments. Miniature gold, silver and shell figurines of men and llamas surrounded the larger figurine.

Accounts of Inka life written by Spanish conquerors described a ritual in which children from throughout the kingdom were selected for sacrifice based on their physical perfection. Those chosen were brought to the capital city of Cuzco for special ceremonies and then escorted to sometimes distant sacrificial sites.

In a 2007 study, isotopic analyses of hair samples from four Inka youths found more than a decade ago on two Andes summits indicated that they had eaten increasing amounts of maize for about four months before death, apparently at mountain way stations.

Such investigations are rare, remarked anthropologist Tamara Bray of Wayne State University in Detroit. "We have so little scientific information about who these children were or where they may have come from," she wrote.



Six children killed in a ritual Inka sacrifice between 500 and 600 years ago were buried together, accompanied by a fantastic array of gold, silver and shell figurines of men and llamas. Courtesy of G. McEwan/Wagner College.

The new report focuses on an apparent child sacrifice discovered during a 2004 dig directed by study coauthors Arminda Gibaja of the National Institute of Culture in Cuzco, Peru, and Gordon McEwan of Wagner College in Staten Island, N.Y. Excavations took place at an Inka site called Choquepukio, located about 30 kilometers east of the Inka capital.

Children buried in the Choquepukio building ranged in age from 3 to 12, based on their tooth development. Not enough skeletal material survived to make sex determinations. The researchers measured ratios of strontium isotopes in children's teeth to determine if they had grown up locally. Strontium isotopes get absorbed by teeth to varying extents during childhood depending on concentrations of different forms of strontium in local soils and water.

Comparisons to strontium signatures for Inka adults from the Cuzco region indicated that two children definitely had not been raised there. Preliminary strontium data from other Inka sites suggests that one child came from southern Peru and the other from north-western Bolivia, Andrushko notes.

Further research is needed to establish whether residents of other parts of the Inka realm possessed a strontium signature like that of Cuzco-region natives, she adds.

Her team could not determine how the Choquepukio children died. Spanish accounts described strangulation of sacrificed youngsters. A neck bone called the hyoid often fractures when adults are strangled but rarely fractures in children because it hasn't fully formed.

Source: From an original report by Bruce Bower, released 9/22/2010 at: www.sciencenews.org. Submitted by Scott Allen.

Prehispanic Oven found in Zacatecas

INAH archaeologists have found a copper melting oven dated to 1200 CE at the El Teúl site in Zacatecas. Two pyramids and part of a ball court had already been partially excavated there and some human burials. The oven is the earliest of this kind ever found in Mexico. El Teúl was occupied from 200 BCE–1540 CE when the Caxcan people moved into the site. It is one of the longest occupied sites in Mesoamerica.

Seven West-Mexican style shaft

tombs have been found dating to 200 BCE–200 CE. El Teúl was a religious center of great territory and a place of yearly pilgrimage from the Pacific coast.

Source: Condensed from an INAH report released 7/19/2010 at <http://dti.inah.gob.mx>. Submitted by Mike Ruggeri.



Institute of Maya Studies Line-up of Presentations!

November 10, 2010: IMS Explorer Session:



Maya sculpture in 3-D at the site of Ek' Balam.

"Sites Seen in the Yucatán Peninsula"

with **Claudia Hernández** and **Alex Morán**

On a recent group adventure with other IMS members to Mexico, young love birds **Claudia Hernández** and **Alex Morán** learned about and experienced the ancient Maya presence

in the Yucatán Peninsula. Both great photographers, they have some excellent travel photos of hot spots like Edzná, Calakmul, Ek' Balam, and a few sites in the Río Bec area. A new generation of IMS Explorers is ready to hit the stage. Join with them as they provide what could be a fresh new look at the Maya.



Claudia and Alex enjoy some free time together while on tour.

November 17: IMS Presentation: Special Costumed Portrayal

"Cortés Meets Moctezuma: As Related by Bernal Díaz del Castillo" in his book *The True History of the Conquest of New Spain*

with **Robert Dawson**



Bernal Díaz (1492-1580) accompanied Hernán Cortés on the travels, battles and conquests of what today is Mexico and Guatemala. He was the last survivor of

the conquistadors of Cortés. When he was 70 years old, Bernal would record his recollections of the adventure, the conquistadors, the vast Aztec Empire in all its splendor, the battles and hardships, and even his personal acquaintance with Moctezuma.



Robert Dawson is an instructor at The Miami Science Museum and The University of Miami's several off-campus Osher Lifelong Learning Institutes. Here he portrays Christopher Columbus at a recent event.

Robert Dawson will bring to life this historical episode in his costumed portrayal of Bernal's rendition of the interaction between Cortés and Moctezuma. Dawson is a researcher/historian and lecturer. He has created over 40 one-man historical presentations for educational institutions, museums and festivals.

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**November 17:
IMS Presentation:
Special Costumed Portrayal**

**"Cortés Meets Moctezuma:
As Related by
Bernal Díaz del Castillo"**

with
Robert Dawson

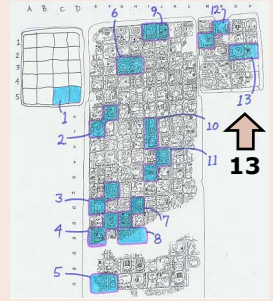
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Coming up next month:

To ensure we usher in the New Year with a bang, on January 19, 2011, the IMS will welcome independent researcher John Major Jenkins, with a program entitled "**Bahlam Ajaw and the Astronomy of Tortuguero Monument 6**".

In an article in our December issue, Jenkins will analyze astronomical and structural patterns among the thirteen dates recorded on the monument (with number 13 being a reference to 12/21/2012 CE). A new method of schematic diagramming will be introduced, which reveals symmetries in the date sequences constructed by the designers of the text. Jenkins contends that the Milky Way was used as a reference point for planetary, lunar, and solar alignments. The way the 13th Bak'tun period-ending date (12/21/2012 CE) on Monument 6 was utilized suggests an awareness of the sun's future alignment with the Milky Way on the solstice of 2012 CE.



Upcoming Events at the IMS:

- November 3, 8 pm: **IMS Board Meeting**
All members are invited to attend.
- Nov. 10, 8 pm: *IMS Explorer Session*
"Sites Seen in the Yucatán Peninsula" – Join **Claudia Hernández** and **Alex Morán** as they explore the ancient Maya presence in the Yucatán Peninsula at sites like Edzná, Calakmul, Ek' Balam, and a few sites in the Río Bec area. A new generation of IMS Explorers is ready to hit the stage! Be there!
- Nov. 17, 8 pm: *IMS Presentation*
"Cortés Meets Moctezuma: As Related by Bernal Díaz del Castillo" – with **Robert Dawson**. Dawson channels Bernal's words to recreate the life and times of this historical meeting between Hernán Cortés and Moctezuma. See it!
- December 8, 8 pm: *IMS Celebration*
"IMS Annual Business Meeting and December Birthday Party"
- January 12, 8 pm: *IMS Explorer Session*
"Maya Sites in the Río Pasión Area" with IMS President Marta Barber.
- January 19, 8 pm: *IMS Presentation*
"The Astronomy of Tortuguero Monument 6" with John Major Jenkins.

Upcoming Events and Announcements:

- November 6–7: *Conference*
First Annual South-Central Conference on Mesoamerica – The Department of Anthropology at the University of Texas at San Antonio hosts the event. More info on the conference website at: www.southcentralmeso.org
- Through January 2, 2011: *Exhibition*
"Rainmaker Kings: Masterpieces from Ancient Mexico" – An exhibition of 18 sculptural masterpieces from Mexico's ancient civilizations that flourished between 900 BCE and 1521 CE at the Art Institute of Chicago, Chicago, IL. Get additional info at: www.artic.edu/aic/exhibitions/exhibition/Ballplayers
- Through January 3: *Exhibition*
"Painted Metaphors: Pottery and Politics of the Ancient Maya" – An exhibit of 145 pieces on loan from the University of Pennsylvania Museum of Archaeology and Anthropology. At the Frank H. McClung Museum, University of Tennessee. More info at: <http://mcclungmuseum.utk.edu/>
- February 11–13: *Symposium*
"The Rise of Maya Civilization" –

- The 8th Annual Tulane Maya Symposium & Workshop to be held at Tulane University and the New Orleans Museum of Art. On behalf of the The Middle American Research Institute and The Stone Center for Latin American Studies. For details see: <http://mari.tulane.edu/TMS>
- March 23–27: 2011 Maya Meetings
"2012: Time and Prophecy in the Mesoamerican World" – Workshops at San Jacinto Conference Center and the Symposium at Blanton Museum Auditorium at UT-Austin. Confirmed speakers: Alfredo López Austin, Anthony Aveni, John Hoopes, Leonardo López Luján, Kathryn Reese-Taylor, David Stuart, Karl Taube, and Barbara Tedlock. Registration for the symposium began October 1. For more information visit: www.utmaya.org
- Ongoing: *Museum Exhibition*
"Aztec to Zapotec: Selections from the Ancient Americas Collection" – at the Orlando Museum of Art, Orlando, FL. Get more info at: www.omart.org



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