

IMS Explorer

Mesoweb describes this man as a "National treasure". He has spent his career of more than 60 years helping to educate the public about the Maya ... but who is he?

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



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Teotihuacanos Bred Wolf-Dogs

Archaeo-zoology studies report they were bred for ritual purposes

Archaeo-zoology studies applied to skeletons of canidae found in burials at the Pyramid of the Moon and the Quetzalcoatl Temple revealed the people of Teotihuacan practiced hybridization between wolves and dogs.

Studies on canidae skeletons in the burials have led specialists to determine that this ancient culture practiced hybridization between wolves and dogs, which were then used in rituals that were associated with the Teotihuacan militia.

"Wolves and dogs share 99.8 percent of their genetic information, so the idea that the Teotihuacan people could have cross-bred them is feasible. The wolf-dog carried the divine blood of the wild canine in an easily-led body", noted archaeo-zoologist Raúl Valadéz Azua. Azua is part of the team of specialists from the National Autonomous University of Mexico (UNAM) in charge of analyzing the skeletons found in Burial 6 of the Pyramid of the Moon.

The analyses conducted by the UNAM Institute of Anthropological Investigations, determined that there were wolf-dogs in the offerings by identifying the species of the remains found both at the Pyramid of the Moon excavations and from previous studies performed to animal remains found in tombs at the Quetzalcoatl Temple.

"The wolf-dog has been identified as a man-created animal, which reveals the advanced management of fauna as well as the knowledge held in Teotihuacan regarding the biology of species", declared.

Valadéz mentioned that besides the analysis on the skeletons, the study includes iconographic research of fauna represented in mural paintings as well as in ceramics, increasing



Recreation of a burial at the Pyramid of the Moon, where the use of canidae for rituals is observed. Photo: DMC INAH/H. Montano.

the knowledge of the use of fauna by Teotihuacanos. According to the investigation, 120 animal species were used for different purposes.

Valadéz Azua mentioned that between 1988 and 1989, as part of the Quetzalcoatl Temple Archaeological Project, several burials were discovered, among them, Burial 4, that contained 18 individuals with their hands and feet tied, dressed as high rank warriors.

One of them carried nine jawbones that were fashioned by the Teotihuacanos out of fragments of palates and dental pieces of different members of the canidae family.

By analysis of the measurements of the teeth and palates, as well as the form of the dental pieces, it was determined that eight of the jawbones corresponded to hybrids of dog and wolf - three of them to dogs - two to wolf-dog and coyote hybrids - and one other to a dog and coyote hybrid.

This identification, along with the analysis of several mural paintings at Teotihuacan, led the specialists to raise the question of the role of the wolf-dog in Teotihuacan culture as a symbol for its strong militia.

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February 9, 8 pm:



"The Maya Presence at the Peabody Museum, Harvard University" with **Dave Quarterson**



Jim Reed, Editor

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Explorer of the Month: George E. Stuart

George E. Stuart is a member of the Board of Trustees at Warren Wilson College. He is the president of the Center for Maya Research, a not-for-profit organization which he founded in 1984 to promote and direct research related to archaeology, art, and culture of the Maya. He is also editor of the Center's journal, *Research Reports on Ancient Maya Writing*, a series devoted to current progress in the decipherment of the hieroglyphic writing system used by the ancient Maya.

Stuart has a BS in geology from the University of South Carolina (1956), an MA and PhD in anthropology, respectively, from George Washington University (1970) and the University of North Carolina at Chapel Hill (1975).

Between 1952 and 1958, Stuart participated in field excavations at the archaeological sites of Mulberry, SC, and Etowah, GA. Since 1958, he has worked at various Maya sites in Yucatán and Quintana Roo, Mexico, including



Reconstruction of Dzibilchaltún by George Stuart (1961).

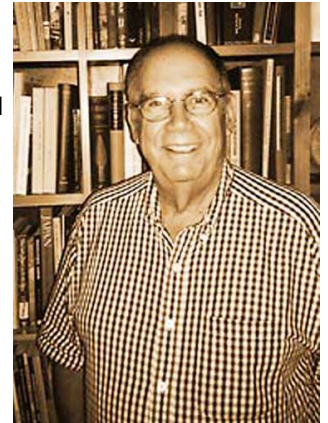
Dzibilchaltún, Balankanché, and Cobá, where he helped supervise the mapping of the sites.

Stuart began working at National Geographic Society in 1960, but has recently retired after 38 years.

In 1993, his general book on Maya culture, *Lost Kingdoms of the Maya*, written with his late wife Gene S. Stuart, was published.

George Stuart and his wife Melinda, a museum and cultural history consultant, live in Barnardsville, NC, where they are building a study center devoted to American archaeology and cultural geography of the Western North Carolina area of the Southern Appalachians. His main interests lie in the history of the investigation of research dealing with the ancient Maya, and in the archaeology of the North American Southeast.

Sources: Text from www.warren-wilson.edu/~arch/maya; images from www.lib.unc.edu.



George Stuart at his library in Barnardsville, North Carolina.

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Maya Enthusiasts, this note's for you!

Take your passion for the Maya and other indigenous cultures to the next level. The IMS is seeking anyone interested in presenting a program or who is willing to join us on the IMS Board of Directors. Feel free to step up and talk to a board member or e-mail us at:

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Teotihuacanos Bred Wolf-Dogs

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"For years, any representation in Teotihuacan with the form of a canine was interpreted as a coyote in iconographic studies conducted between 1960 and 2000. To present, archaeo-zoology analysis points out that for every coyote found there are 20 wolves, leading to re-interpret the icons of canidae."

Valadéz explained that among the great prey animals, only the puma has a demeanor that allows its domestication. In the case of wolves, they can live with humans only while very young, when they share habits similar to the dog's. After the age of six months, the wolves begin to fight for the leadership of their group, and their temper turns it into a dangerous animal, making difficult to maintain them captive for long periods or until the date of their ritual sacrifice.

"In Teotihuacan, there have been found complete specimens of young wolves, but only the heads and fur from adults. Pumas discovered were kept alive until the day of their sacrifice, revealing they reached a deep knowledge regarding

Artist's
conception
of a
Teotihuacano
wolf-dog,
by Nathan
Patrick
Reeves.



the captivity of pumas, which also may have been bred for ritual purposes".

The researcher declared that the Teotihuacan Culture, as many others in Mesoamerica, adopted the great carnivores as symbols of force, because they were the most powerful natural manifestations in their environment and linked with the vital elements.

"They were destined to elites, therefore carrying heavier symbolic weight; prey birds, wolves, coyotes, pumas, jaguars and marine shells were part of this selected fauna, of which size was also a manifestation of power and force", concluded Valadéz.

Source: From an INAH article released 12/21/10 at: www.artdaily.org. Submitted by Scott Allen.

INAH Archaeologists Conduct First-ever 3D Scan of Prehispanic Shaft Tomb (at El Cerro del Teul)

Archaeologists from Mexico's National Institute of Anthropology and History (INAH) conducted for the first time the three-dimensional registration of a shaft tomb that are underground spaces used during Prehispanic time as funerary chambers.

At the archaeological site located in the Zacatecan town of Teul de González Ortega, six shaft tombs have been located.

Shaft tombs are integrated by a vertical shaft of variable depth and one or more funerary chambers. Specialists managed to conduct 3-dimensional imaging of one of these great spaces at the Cerro del Teul Archaeological Site, by using Total Station, an electro-optical device.

Archaeologist Enrique Pérez Cortés detailed that the scanned space is shaft tomb Number 5, built between the 2nd century BCE and 400 CE. It consists of an underground chamber with the shape of a dome and ellipsoidal plan that measures nearly 3 meters long, 2.5 wide and 1.5 high.

"Total Station technology allows describing and outlines with detail the features of a terrain. By using this device we managed to register the shaft tomb, so we can study more deeply the funerary space", noted Pérez.

Archaeologist Laura Solar, in charge of the El Teul Archaeological Project along with Peter Jiménez

"El Cerro del Teul" is located in the southern part of Zacatecas state, Mexico, in an area with an amazing historical past. Archaeological research is being held atop the Cerro which contains a vast

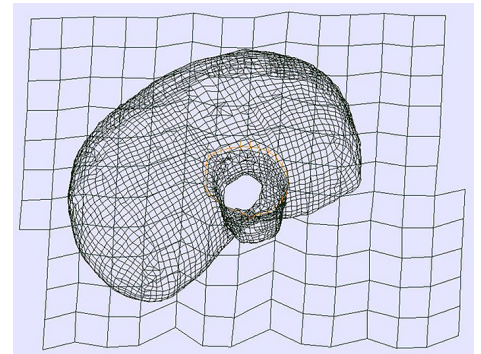
amount of archaeological vestiges as the area had been inhabited since 300 BCE up to the time of the Spanish arrival. The excavation has brought out a lot of knowledge about former inhabitants who were called "Caxcanes"

Betts, mentioned that this is the first occasion when a shaft tomb at a Mexican archaeological site is registered with Total Station, considering these tombs are also found in South America.

"Southern Zacatecas is the northernmost region of the shaft tomb tradition, typical from Western Mexico, and the case of Cerro del Teul is the earliest evidence of the sedentary occupation of this hill, dating from the 2nd to the 5th centuries of the Common Era.

"It is interesting how shaft tombs in the region are found in the high area of the hill, since they were generally distributed in slopes and valleys, associated with water currents or downpours, where some early villages were settled. This reveals the relevance of Cerro del Teul as a ceremonial center, even before our era", commented the INAH researcher Solar.

The meticulous registration of the tomb was performed using coordinates obtained with a processor and a laser-surveying instrument connected to a computer. The shaft tomb is represented on the screen



Total Station technology allows describing and outlines with detail the features of a terrain. Photo: Eugenio Pérez/INAH.

as reticules with their exact volume measurement.

"By using Total Station we are able to generate a meticulous data base of some Prehispanic sites, before and after archaeological intervention, which later helps to conduct analyses of the architectural layout of the buildings, and even of some specific pieces found", declared Pérez Cortés.

Recently, the research team recovered archaeological material when cleaning inside three of the tombs.

"Sediment was extracted and using the sieve we recovered beads made out of marine shell and stone; remains of dart-throwers (atlatl), pigments, broken vessels, two small zoomorphic wind instruments and other objects that were part of necklaces.

"Our intention is to recover the most information possible of the tombs looted in prior centuries, to know the specific kind of the regional funerary deposits and determine which logistic problems we can expect to face when we find a tomb intact. We know these are groups of tombs, they are never isolated", noted Laura Solar.

Source: Both articles released by INAH on or prior to 1/10/11 at: www.artdaily.org. Submitted by Scott Allen.

Another important find related to El Cerro del Teul:

Also uncovered during recent excavations at El Cerro del Teul, INAH archaeologists have found a Prehispanic sculpture that represents a beheaded ballgame player.

The quarry dates from 900-1100 CE and evidence indicates that the sculpture was created beheaded. It has been suggested that it served as a pedestal for the heads of sacrificed players of the ritual ballgame.

The cylindrical sculpture with a 52-centimeter diameter is 1.97 meters high and weighs nearly a ton. It was located in the southeast area of the ballcourt. Fragments of a similar sculpture were found in the



The life-size sculpture was excavated during research work for the planned public opening of the ceremonial site in 2012. Photo: DMC, INAH, H. Montaña.

northern extreme, and the team thinks there could be a pair of similar sculptures in the western side, which is still unexplored.



The Documentation of Unprovenanced Maya Monuments

by Karl Herbert Mayer,

Interdisciplinary Association for Maya Studies, Graz, Austria

The following article represents excerpts from a presentation given during the 15th European Maya Conference, International Symposium, December 3, 2010, Homage to Karl Herbert Mayer, Museo de América, Madrid, Spain.

During the 14th European Maya Conference in Cracow, Poland, 2009, Dr. Alfonso Lacadena García-Gallo of the Universidad Complutense de Madrid suggested that I should participate during this 2010 conference and to present a brief talk about my experiences and methods of recording Maya monuments and artefacts in the past two K'atunoob.

This invitation is a great honor. To start off, I was born in 1944 in Graz, Austria. In 1968, I went as a first-time tourist then ended up spending five months in Middle America. Of all the impressive cultural vestiges of past peoples in Mesoamerica, the ancient Maya culture impressed me the most.

For the next 42 years, I visited the Maya region 30 times. My journeys lasted usually only four weeks and later, since my



Documenting Mushroom Stones in Guatemala City. Photo: Karl-Heinz Nottebohm, 1976.



An early trip to the ancient Maya site of Sacul in the eastern Petén, in March of 1986.



retirement, I could spend six weeks on each adventure. During these visits I intended to see as many Maya archaeological sites as possible, as well as museums and collections held within them.

Lacking an academic education and as an amateur doing search and research as an avocation, in the beginning, my access to European or international resources was very limited. The lack of an academic degree caused me to define myself as a traveller, enthusiast, compiler, amateur archaeologist, aficionado, maverick, outsider, independent researcher or investigator, etc.

My interests were devoted to various aspects of Maya culture, however the main topics were related to the simple documentation of ancient Maya artistic representations, like stone sculptures, mural paintings, graffiti and architectural complexes. My documentations involved the photography of objects and noting their measurements.

My first investigation centered on the so-called Mushroom Stones and a published overview of this subject. The next corpus focused on decorated Maya vault capstones, painted and carved. Then followed a cataloging of Yucatec carved doorway columns with iconographic and epigraphic images.

Over many years, beginning in 1975, I traced, listed and catalogued a particular corpus of Maya stone sculptures, namely monuments whose provenance was unknown.

These orphan sculptures were a big problem, as the majority of them had originated from illegal looting of Maya sites. At that time, no academically-trained archaeologist or scholar had ever attempted to list and publish these unprovenanced, floating or orphaned items. Even the style guides of U.S. scientific journals pointed out, that the publication of unprovenanced objects, that had no archaeological context, were of no scientific value



Mayer with young guides in the Puuc Zone of Northern Campeche. Photo: Lee Jones, 2008.

and their publication should be banned. In my opinion, this policy was not entirely convincing, as the three surviving Maya codices are definitely unprovenanced and to forbid their study would be extremely repressive.

My method to document the unprovenanced stone monuments was first to check the literature, art journals with advertisements of dealers, auction catalogs and exhibit catalogs, etc. In the course of my visits, I tried to see and inspect European art galleries and museums, a few museums in the United States, and the museums and bodegas in Mexico, Belize, Guatemala and Honduras.

The lack of financial means did not allow me to make trips to important museum collections all over the world. My personal budget was too limited to do a proper research.

In 1978, I published my modest first illustrated catalog dealing with Maya stone monuments housed in Europe. The second volume, published in 1980, encompassed objects in collections in the United States. The third volume, published in 1984, covered

continued on page 5



An excursion to San Bartolo, Petén, with the help of ATVs, 2002.



A storeroom containing provenanced and unprovenanced sculptures. Bodega de Estelas del Parque Nacional Tikal, 1995.



I've always enjoyed documenting painted murals. Here's one I photographed in the Mundo Perdido group at Tikal, 1988.



With a natural laptop in Mérida, Yucatán. Photo: Lee Jones, 2009.

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191 sculptures in Middle American collections and I thought it was to be the last volume in a series.

From the beginning of my one-man project it became clear that the reluctance of collectors and museums made it difficult to catalog the large corpus. But the three above-mentioned volumes represented not the conclusion to my project and there followed four supplements, the latest published in 1995.

Although I assembled additional data on about 130 unprovenanced sculptures in the past 15 years, there were not very important relief monuments among them, nor many previously unpublished objects to plan a fifth supplement or Volume 8 of the series. Moreover, I know of the existence of many sculptures in private and public collections, but was not able to get the necessary permissions to see, photograph and publish them. When I am able to publish an important object in the future, I will do so in an article in a scientific journal to establish

a reference resource for the Mayanist community.

My documentation work is not limited to unprovenanced sculptures, as I attempted to see and photograph monuments which have a known and definite place of origin. During my travels. I was able to visit a rather large number of ancient Maya sites, some of them not previously published, to inspect provenanced objects *in situ*, in order to have comparative material for suggesting a possible source of unlocated examples.

The ultimate goal concerning the unprovenanced status of monuments was to determine their definite place of origin ... to finally re-provenance the floating objects in question.

A great success in recent years was the discovery, that many of the sculptures of the site known by its fictitious name, Site Q, could be assigned to the site of La Corona in the Petén of Guatemala.

There is much still to be achieved in my personal one-man projects and to be of service to the

Mayanist community, to share my knowledge. My modest compilation of archaeological corpora is based on patience and passion. To achieve positive results, one has to be diligent, insistent and tireless.

In 2006, the Society for American Archaeology (SAA) decided to choose me as the recipient of the Crabtree Award, explaining "for more than 35 years of service to Mesoamerican archaeology, the role in founding *Mexicon*, the tireless efforts recording and publishing unprovenanced private collections, identifying new sites, and aiding in recovering and repatriating looted objects".

When jokingly asked if I would consider writing an autobiography, I declined. However, I already had formulated three tentative titles. There is a Spanish manuscript relating to the archaeology of Tikal, titled "*Sangre, Sudor y Lágrimas*"; on this I based two English titles to be either "Blood, Sweat and Fears", or even better, "Blood, Sweat and Beers"!

Pyramid at Palenque Restored

The pyramidal structure known as Temple 20 at Palenque, in Chiapas, where the existence of a funerary chamber that contains the remains of a high-ranking character has been confirmed, is being reinforced and restored by specialists from the National Institute of Anthropology and History (INAH) with the aim of guaranteeing its structural stability and the possibility of public visits in the future.

According to archaeologist Martha Cuevas, a researcher at INAH, the relevance of Temple 20 lies in its dating, which goes back to

the Early Classic period (430-600 CE), during a time in Palenque's history with little evidence found in the architectural category.

Regarding the funerary chamber inside the pyramid, Cuevas declared it was first identified in 1999 by digging a probing well and introducing a camcorder. A funerary chamber with mural paintings was captured: on the floor, remains of a person and ceramics allowed determining that the inhumation dates from the Early Classic period, approximately 550 of the Common Era.

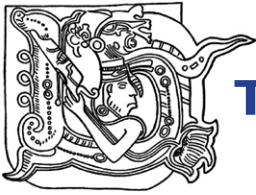


Temple 20 in the site of Palenque, Chiapas. Photo: DMC, INAH, M. Marat.

The pyramidal base must be stabilized before exploration can continue in the 2011 field season.

Source: From an INAH article released 1/13/11 at: www.artdaily.org. Submitted by Mike Ruggeri.





Pioneers in Maya Archaeology: TEOBERT MALER – 1842-1917

Submitted by Marta Barber

Eccentric, cantankerous, argumentative, ill-tempered and prone to feuds, capable of holding grudges for years, driven by jealousies and unforgiving, Teobert Maler is, nevertheless, considered one of the great pioneers of Mesoamerican archaeology.

Maler was born in Rome in 1842 of German parents. According to his own biography, "his father was a gloomy, distrustful and miserly man," traits that led to an unhappy childhood. When he was 20, he moved to Austria, acquired that country's citizenship and joined the military to accompany Archduke Maximilian in that ill-fated attempt at establishing a French empire in Mexico. He fought in battles in Veracruz and Puebla, but asked for leaves to visit ancient Mexican sites such as El Tajin, in northern Veracruz.

During these years, he took the time to learn Nahuatl, the indigenous language of central Mexico. Upon Maximilian's defeat, and when most of his colleagues returned to Europe, he stayed in Mexico.

Maler spent 11 years in Mexico before returning to Europe to take care of his father's inheritance. Then, it was back to Mexico where Maler moved to Ticul, a small town in the Yucatán, in 1885, and learned Yucatec Maya. He would dedicate the remaining years of his life to



Maler resting at Uxmal. (No year given.)

Photo courtesy of Lippisches Landesmuseum Detmold.

the study and documentation of the Maya world. A loner by nature, he had the patience to spend time waiting for the right lighting and knowledge of his surroundings to produce the best photographs.

Maler spent three months in Chichén Itzá, four months in Piedras Negras and three months in Yaxchilán. Already in his sixties, Maler went on expeditions to Tikal, Yaxhá, Naranjo, Cancun and Ceibal. His published work can basically be divided in two: the ten years spent photographing and making plans of the sites of the Yucatán and the years he conducted his expeditions under the auspices of the Peabody Museum of Archaeology at Harvard University.

The documents and photographs belonging to these two periods are held at the Ibero-Amerikanisches Institute (IAI) in Berlin and the Peabody. The collection at the IAI was finally published in 1997 as *Peninsula Yucatán*. Authored by Ian Graham and Hanns J. Premm, the hefty publication is based on notebooks containing manuscript pages and photographs illustrating about 100 sites.

Before the digital age, taking photographs in grand scale was not a cheap endeavor. Maler was then thankful that the Peabody Museum of Archaeology at Harvard University came calling in 1895 asking for documentation of sites and people of Mesoamerica. For the next ten years, Maler took expeditions to the Usumacinta and Pasión Rivers and sites in the Petén, Chiapas and the Yucatán.

The black-and-white plate negatives taken by Maler form the core of the Peabody's photographic collection. A 2007/08 grant from The National Endowment for the Humanities has made possible the digitization of these negatives. Images can be viewed at the Peabody Museum Collections Online website at www.peabody.harvard.edu/col/default.cfm

In 1905, and after three expeditions for the Peabody, Maler's ill temper caused him problems with the museum and their ties were severed.

Teobert Maler



Maler's temperament gave him a bad reputation among his

contemporaries. He held a feud with Edward H. Thompson for over 25 years. He resented Maudslay for having reached Yaxchilán before him. Yet, it was at this site that he scored a triumph.

Maudslay had originally called the Classic site on the shores of the Usumacinta River, plainly "Usumacinta." He later changed its name to *Menche Tinamit*. When French explorer Désiré Charnay visited the site, he called it "La Ville Lorillard." Maler, in his writings, called it Yaxchilán, named after a nearby stream. It's known today as Yaxchilán.

Maler died in Mérida on November 22, 1917. He had never been married. Graham writes in an article in *Archaeology* magazine in 1990: "His eccentricities, however, pale beside his accomplishments. Maler has long been recognized as one of the two great archaeological explorers active in the Maya area at the dawn of professional studies in Mesoamerican history, the other being Alfred Maudslay. Had it not been for them, later scholars would have been seriously handicapped by a lack of reliable data, and the development of Maya archaeology would have been delayed by decades."

- Sources:
- www.mesoweb.com/maler
 - *Maler, Teobert: Collection of Negatives and Prints, 1895-1908.* Available at: <http://oasis.lib.harvard.edu/oasis/deliver/~pea00025>.
 - *Maler, Legacy and Mexico,* by Claudine Leysinger.
 - *Alfred Maudslay and the Maya,* by Ian Graham.



The Temple of the Jaguar (Temple II) as photographed by Maler in 1887.

Institute of Maya Studies Line-up of Presentations!

February 9, 2011: IMS Explorer Session:

"The Maya Presence at the Peabody Museum, Harvard University"

with **Dave Quarterson**



Reproduction cast of the famous stela featuring Copán king Eighteen Rabbit in the collection.

A report on the speaker's December visit to the conservation department of the Peabody Museum at Harvard University. The presentation will focus on two facets of the department's work; the museum's vast ceramics collection and their rescue of a century-old collection of stela casts collected at Ceibal, Uaxactún, Piedras Negras and numerous other sites. The presentation will include comparative photographs of stela taken during a recent IMS member tour of Guatemala.

A newer member of the IMS, **Dave Quarterson** is a retired investment banker and corporate acquisition specialist with a lifelong interest in ancient civilizations.



Presenter **Dave Quarterson** alongside **Rose Holdcraft**, administrative head of conservation at the Peabody Museum.

February 16: IMS Presentation:



"Tak'alik Ab'aj, Guatemala: 21st Century Technologies at a 2,500 Year Old Site"

with **Drs. Lori Collins and Travis F. Doering**

Stela 2



Drs. Lori Collins and Travis F. Doering of the Alliance for Integrated Spatial Technologies at the University of South Florida recently led a team of archaeologists and technical experts in a major three-dimensional documentation project at the Formative-period archaeological site of Tak'alik Ab'aj located on the Pacific piedmont of Guatemala. Together they will show some of the initial results of their work for the first time in public to members of the Institute of Maya Studies.

Tak'alik Ab'aj was a socio-economic and political center during the Mesoamerican Formative period (c. 900 BCE to 150 CE). A corpus of carved stone monuments and architectural features at Tak'alik Ab'aj presents an evolutionary record of increasing social complexity, interaction and ideological practices. The extensive collection of monuments is the most eclectic in all of Mesoamerica, containing examples of Pacific coastal styles as well as Southern Gulf Coast Olmec, Izapan, and early Maya styles.

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Coming up next month:

Etowah's Origins in West Mexico? Many of the cultural traditions and artifacts discovered in Mississippian period archaeological sites in Georgia, USA, such as the Etowah Mounds site have strong similarities to cultural traditions in the western Mexico states of Nayarit, Jalisco and Colima. These traditions include the creation of shaft tombs, dog effigy pots, human ancestral pair sculptures, and tree of life symbolism. Other artifacts discovered in Georgia have strong similarities to Olmec artifacts from the western Mexico state of Guerrero including bird man masks, tri-pronged ceremonial maces, and forked-eye motifs. Migration legends of historic Creek tribes living in Georgia also suggest an origin in west Mexico. The article is condensed from information posted by Gary Daniels on his website at: www.LostWorlds.org



Colima dog pot compared with Creek dog pot.



Peruvian Civilizations Domesticated Cats 3,500 Years Ago

Recent finds at the Ventarrón archaeological site have revealed some of the oldest examples of ancient Peruvian domestication of animals.

Work at the site, under the leadership of Ignacio Alva, son of famous Peruvian archaeologist Walter Alva, has revealed a huge collection of animal bones, mostly felines from the Peruvian Amazon on the other side of the Andes mountains. Investigators have concluded that the ancient Lambayeque people were breeding felines at the site.

Upcoming Events at the IMS:

February 9, 8 pm: *IMS Explorer Session*
"The Maya Presence at the Peabody Museum, Harvard University" – New man on the scene **David Quaterson** presents a program that will show you what's Maya in the Peabody Museum as well as comparative photos of stelae he has taken during a recent IMS tour to Guatemala.

February 16, 8 pm: *IMS Presentation*
"Tak'alik Ab'aj, Guatemala: 21st Century Technologies at a 2,500 Year Old Site" – Our good friends **Drs. Lori Collins** and **Travis F. Doering** of the Alliance for Integrated Spatial Technologies at the University of South Florida share results of their 3-dimensional documentation project at the Formative-period archaeological site of Tak'alik Ab'aj.

March 2, 8 pm: **IMS Board Meeting**
All members are invited to attend.

March 9, 8 pm: *IMS Explorer Session*
"Spring Equinox in Mesoamerica"
– with Katherine Morales.

March 16, 8 pm: *IMS Presentation*
"The Ancient Ballgame in Mexico"
– with Batia Cohen.

Upcoming Events and Announcements:

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>

February 25-27: *Conference*
"Archaeology and Epigraphy of the Eastern Central Maya Lowlands" – Theme of the 1st Cracow Maya Conference, Cracow, Poland. Includes a one-day conference and two levels of two-day epigraphic workshops. A few of the scholars presenting are Harri Kettunen, Sven Gronemeyer, Christophe Helmke, Guido Krempel and Sebastian Matteo. The workshops will be taught in English. More info at: <http://nakum.pl/conferenceeng.html>

March 4-6: *Hieroglyphic Workshop*
"Current Issues in Maya Hieroglyphics with a Focus on Piedras Negras" – with Nick Hopkins, Jaguar Tours, Tallahassee, FL, Epigrapher and

Instructor (retired), Florida State University for the Maya Society of Minnesota. At the Giddens Learning Center, Hamline University, Saint Paul, MN. For additional info visit: www.hamline.edu/mayasociety



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, Katheryn Reese-Taylor, David Stuart, Karl Taube, and Barbara Tedlock. For more info visit: www.utmaya.org

Ongoing: *Online Exhibition*
"The Cultures and History of the Americas" – an online exhibition featuring fifty highlights from the more than 4,000 rare books, maps, documents, paintings, prints, and artifacts that make up the Jay I. Kislak Collection at the Library of Congress in Washington, DC. See the online Kislak exhibit at: www.loc.gov/exhibits/kislak

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