



IMS EXPLORER

Institute of Maya Studies

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Ruinhunters: by Lee Jones

My Field Seasons with Ian Graham

Maya enthusiasts have had to attach themselves to scholars or experienced guides, or else they roam the Maya area lost and unable to appreciate the full passion of that magical ancient kingdom. Fortunately, this ruinhunter spent nine years of mini-field seasons with Ian Graham, then Director of the Corpus of Maya Hieroglyphic Inscriptions Project of the Peabody Museum of Archaeology and Ethnology, Harvard University in Cambridge. Usually in mid-December, he would call me from his office in the museum in Cambridge, just before going to England for Christmas times, and request my presence at a certain place and at a certain time, usually in the following February, to which I always “gulped”, and then agreeably agreed.

I won't go into a lengthy description of his many discoveries and contributions to the advancement of Maya hieroglyphic studies and discoveries – that has been well covered in previous publications. But Ian, the human behind the persona, may not be as well known. My field seasons spent with Ian were usually four to fourteen days each, and took place during the years between 1988 and 1997 (excluding 1991). I was usually assisting him with mapping.

We first explored Uxmal, then Xcalumkin, Coba, El Resbalon, Okop (Yo'okop), along with several other sites, and investigated potential ancient sites, like caves, colonial churches with stones from ancient buildings,



Editor's note: I have lived seven years in the Mayalands, and I have always considered that no man is fully dressed without a machete by his side; and no archaeologist in the field is fully dressed without his field notebook in hand. Here we see two real men, Ian on the left and Lee Jones on the right, at Uxmal after a hard day's mapping, 1989. Photo courtesy of Lee Jones.

or whatever Ian had on his agenda. Field season nights could be boring, and Ian would “run” excerpts from the three books he was then preparing, by me. These consisted of an Alfred Maudslay biography, his own autobiography, and a biography on Teobert Maler (that is currently in print). He was meticulous to a fault (I thought) in accuracy, and in everything else he did.

While mapping an ugly, overgrown, and forgotten site, he would say in his “veddy-veddy” British (with a touch of Scottish) accent: “Oh, Lee, not to worry

IMS Presentation: April 17, 8 pm



Structure IV, Zaculeu

“Illustrating Maya Sites of Central America:

Scientific Rendering versus Artistic Interpretation”

with
Steve Radzi

that you're holding the transit rod tilted. This isn't Manhattan Island real estate.” But in the end, he would demand that I hold a steady and perpendicular rod.

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Jim Reed,
Editor

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INAH Discovers Monuments Atop the Pyramid of the Sun

In a very surprising discovery at Teotihuacan, a sculpture of the Old Fire God, Huehuetéotl, was uncovered at the top of the Pyramid of the Sun. This carving of Huehuetéotl is the largest of the Old Fire God ever found at Teotihuacan. Two unpainted elongated pillars made of greenstone were also uncovered. They date from the late 5th to early 6th century CE.



A stone sculpture of Huehuetéotl, god of fire – the largest yet found in Teotihuacan – appears in daylight once again as it is lifted up from excavations that took place on top of the Pyramid of the Sun.

The temple in which they were found was apparently destroyed (or ceremoniously buried) by the Teotihuacanos themselves. Leopoldo Batres, the archaeologist who originally helped to uncover the very top of the pyramid, never excavated down into this area that may have originally crowned the top of the first pyramid.



The undecorated second greenstone pillar is raised to the top level of the Pyramid of the Sun (above), then slowly sent on its way down, to further investigations (below). All images courtesy of INAH, Mexico.

Archaeologist Alejandro Sarabia, along with colleague Dr. Saburo Sugiyama of Aichi Provincial University (Japan) have directed the recent project atop the Pyramid of the Sun since 2005. They report that the pieces were found inside a 4-meter-wide by 17-m long pit at a 5-m depth, from the current top of the pyramid. They were discovered in the first week of December, just before finishing their 2012 exploration season.

Sarabia and his team believe that the pit was excavated in ancient times to recover the primary offering of the building, in an act of desecration and to distribute their contents into other public buildings in the city.



terraced platform, could indicate that the Pyramid of the Sun was the scene of a fiery nature cult's dedications to the God of Fire during calendrical cycle endings.

Over time, the architectural pieces that were left *in situ*, fell into the void and remained there for centuries. A mere 50 centimeters above the unpainted pillars, excavators encountered the sculpture of the Old God of Fire and kilos of other objects of greenstone and slate, along with numerous ceramic plates and shells. The sculpture of Huehuetéotl (which was 75 percent complete) was carved in gray andesite, is 58 cm tall and weighs about 190 kilos.

This spectacular discovery, coupled with the discovery in 1906 of a brazier and several sculptural symbols of the sacred ceremony of the New Fire on the

Source: www.inah.gob.mx
Submitted by Mike Ruggeri.

2013
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954-786-8084

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Hospitality
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Beth Wiggert

Subscription List
beth2vic@earthlink.net

Gerald Wolfsohn

Public Relations
gerald.wolfson@att.net

Jim Reed

Newsletter Editor
mayaman@bellsouth.net

Editor's Corner:

A New Spin for IMS Explorers

Recently, Eduardo González Arce became a member of the IMS. I have been familiar with Eduardo for a couple years now, and I must say, he is a true Explorer!

To date, he has explored 204 Maya sites. He is a naturalist and extremist. He ventures into the Maya hinterlands on just a bicycle with a backpack that includes only a map, video

camera, GPS device and machete. His passion is trekking and exploring while spinning, all the while recording his adventures for educative purposes. I highly recommend that you subscribe to his Youtube channel by searching "Spin Maya Eduardo". Our spin-dude has another 85 videos posted at his second site: Exploración Maya.



My Field Seasons with Ian Graham

by Ruinhunter Lee Jones *continued from page 1*

In nine years, he never allowed me to carry his transit or drive his Land Rover!

An IMS Explorer article should have a finite number of words. So, I will give a few bare facts and observations about Ian Graham during field seasons:

1) He had three ancient Land Rovers, stationed at his house in San Andrés, department of Petén, Guatemala. He swapped parts from all to construct a usable one for each field season.

2) At least while in Mexico, he preferred to stay at hotels, if possible, and get up an hour earlier and come back an hour later to, and from, a site, rather than set up camp at the site. He would only camp out if he had to, because he felt that it took more effort and time to construct and cook at a camp, taking time away from the work in the ruins.

3) At least until the time Ian was seventy-five, he didn't need to use glasses, even to use his transit. He had great powers of observation, even in the dense and thorny bush of the Yucatán, to find hidden objects of interest while mapping. He could find a hidden *chultun*, pieces of Maya sculpture, or investigate a rise on the horizon that would later turn out to be a mound.

I remember when he discovered a round masonry structure at Uxmal. I had been sitting on cut stone at the base of the construction and didn't



Ian having just discovered an undocumented stela at Coba. He is attempting to determine if it is carved, 1992. Photo courtesy of Lee Jones.

recognize at first that the stone I was sitting on was just a small part of a much larger structure.

4) A typical day: We'd get up before dawn; consume two or three oranges each to get us going; then head off to the site and wait for the sun to come up. Once we could see what we were doing, there was always a lot of hard machete work to cut a straight line course through the bush to who knows where.

Then we'd partake of a breakfast, either at our hotel, if it was close by, or just sharing egg sandwiches in his Land Rover. After that, we'd continue mapping whatever we had chopped and cleared. Of course we'd take a lunch break, however and whenever possible. Afterwards, we'd continue exploring and mapping, checking all of the structures we had come in contact with while he maintained his proper field notes. He loved to make time for his "three square meals a day," but somehow was also able to maintain a 34" waistline.

5) When back at the home base, he showered (if available), took a 30-45 minute nap, then worked on his notes for an hour or so. If we were at a hotel, this gave me a chance to be an archaeologist of note to the other travelers gathered around the dinner tables.

I remember an IMS group visiting Coba in the mid 1990s. They observed Ian and me mapping one of the ballcourts. At the little Club Med hotel there, where we were all staying, while Ian was still in his room recording his mapping, I pontificated to them about my knowledge of the ancient Maya, until Ian appeared. Then, I was abandoned, as he was flooded with questions that he patiently answered. I loved swaggering into hotels after a hard day (it was hard) in the ruins with my machete at my side and bandana around my forehead. I was treated like a rock star by the tourists until Ian appeared!

6) When mapping in the large sites – Uxmal and Coba come to mind – tourists would walk up and ask questions. Ian was always patient



Obvious delight on Ian's face after having found the huge mound at Okop, 1994. You can barely see it to the left and a little below Ian's chin. Photo courtesy of Lee Jones.

with his answers (unless the tourists had horrible T-shirts on), but more patient with Mexican citizens, and especially pretty Mexican or Guatemalan ladies (may have been my imagination).

After a hard day at Uxmal, possibly the most beautiful of Maya sites, after Palenque, but perhaps the most difficult and exhausting to map, Ian and I used to make the little trip to the nearby Maya town of Opichén. We'd sit with a cold beer from my ice chest and observe the especially pretty Maya ladies walking around the square. I'm not sure why Opichén has such pretty ladies.

7) Ian had some strong convictions and opinions. He was adamant that people show responsibility to practice civilized behavior. At Coba, he admonished a tour bus group, who threw the garbage that had accumulated in their bus, on the ground by the site entrance. He lectured a horrible man at Felipe Carrillo Puerto, Quintana Roo, who had a spider monkey roped and left outside during a rainstorm. I can go on.

He did not like restoration of ruins, but appreciated conservation. He could get mad in English, but he could also get mad in Spanish. At Coba, while mapping a minor ballcourt by the, so called, Cono structure, a huge man, leading a small frightened tour group of Mexicans, charged him, wanting to know why he was destroying Coba (the only weapon of mass destruction was my machete). It got ugly. Ian didn't suffer fools.

8) At Coba one day, an Italian man, with a beautiful Spanish wife,

continued on page 5





In Memoriam: Dr. Chalón Rodríguez

Dr. Chalón Rodríguez, a retired physician, was one of the founders of the Pre-Columbian Society of Washington, D.C. He studied Pre-Columbian cultures for over 40 years. During that time, he traveled extensively throughout Meso- and South America studying archaeological sites and visiting principal museums. He enjoyed sharing his accumulated knowledge and passion of the ancient peoples of the past. Being a physician, he often gave lectures in which

he discussed the practice of medicine and the surgical procedures utilized by the Inka, Maya and Aztec. He also shared his great appreciation of Pre-Columbian music as well as the various musical instruments used by the very same cultures.

Dr. Rodríguez was a conference speaker on Pre-Columbian cultures at numerous locations, including the Organization of American States, the Library of Congress, the Pre-Columbian Society of Washington, D.C., Catholic University, Washington, D.C., the Cultural Center of the Inter-American Development Bank, the Pre-Columbian Society of Philadelphia, the Miami/Dade Hispanic Library, the Instituto Cultural Peruano-Norteamericano (in Lima, Peru), and, on two occasions, at the Institute of Maya Studies in Miami.

Dr. Rodríguez was the recipient of the 2003 U.S. Congressman Tom Davis Hispanic Leadership Recognition Award. Each year, during Hispanic Heritage Month, the Congressman recognizes outstanding Hispanic Leaders in the Washington, D.C. metropolitan area.



Brain surgery was used by the Inka as early as 2,000 BCE. This was generally performed for men wounded in combat. The Inka performed a surgical procedure called trepanation. Trepanation was performed by using tools such as shells, obsidian, shark teeth, and flint knives to carve a hole in the skull. The Inka also used brain surgery for magical and/or religious ceremonies. For example, the Inka thought that the kuka bean contained magical powers, and they used this bean to help patients be relieved of pain and keep them



from dying. Image courtesy of brvgs.k12.va.us

The Congressman wrote “Your lifelong accomplishments in the medical field and your dedication and studies of ancient Pre-Columbian cultures in Mexico as well as Central and South America have singled you out as worthy of special recognition.”

Davis also noted Rodríguez’s commitment to community service and activities with his peers and family in consistent activism for the interests of the Hispanic community.

Davis mentioned the considerable energy, time and talents that Rodríguez has given “so selflessly to the community as a conference speaker at numerous institutions and as a violinist for a local Washington D.C. orchestra. The Cuban-American community is fortunate to have such a fine citizen serving as a role model.”

A note from his family:

“Dear Family and Friends,
First of all, thank you for your many cards, calls, and emails since Papi’s death on February 20, 2013. As many of you already know, Papi passed away



A most interesting artifact: Photograph of a Moche (Mochica) ceramic pot vessel in the form of a recumbent anthropomorphic peanut playing a musical instrument. The instrument is a quena, a type of Andean flute. The musical peanut legume is given a man’s head. The Moche culture began about 200 BCE and lasted to 1,000 CE, inhabiting the north coast of Peru. The Moche artists produced the only realistic or naturalistic fine art sculpture in Pre-Hispanic South America.
Photo by Nathan Benn from a private collection in Lima.



Flutes made of condor bone with incised Amazonian jungle monkey images, from Caral, Peru. The ancient site was located in the Supe Valley, 20 miles into the desert from the Pacific coast. Caral is distinguished by being the oldest city in the New World. It is not only older than any other settlement in the Americas, but also predates the pyramids in Egypt. Caral is 1,000 years older than Machu Picchu and 3,200 years older than anything built by the Maya. Photo courtesy of www.southernperspectives.net

in his home, with his family nearby, after 92 exceptional years of life. His accomplishments in medicine, music, art, woodworking, and Pre-Columbian studies are as countless as his friends.

He loved others and was always the life of all gatherings. In return, he was truly cherished by those whose life he touched in many individual and meaningful ways.”

Berthica Rodríguez-McCleary, Ed.S.

A memorial celebration was held 3/17/2013 at the Hunters Crossing Conference Center, Springfield, VA. 🌲

Aztec Rituals at Tenochtitlán

Offerings in the ancient Templo Mayor in Tenochtitlán (now under modern Mexico City) have been linked to the cycle of the agricultural seasons and involved human sacrifice to Quilaztli Cihuacóatl, one of the Aztec goddesses of earth and fertility.

Two 500-year-old ritual deposits were located at the corner of the platform north of Templo Mayor and consisted of various artifacts, including human skulls and polychrome pots.

According to INAH archaeologist Diego Jiménez Badillo, these offerings “were part of a ritual in which Tenochca returns fertility to the land, in exchange for these offerings at each harvest. Such offerings were made to the land via the earth and fertility goddess”.

The practice was discussed by the specialist at a recent conference in honor of the thirty-fifth anniversary of the discovery of the monolith disc of the moon goddess Coyolxauhqui, now in the Museo del Templo Mayor.

Both ritual offerings (No. 22

My Field Seasons with Ian Graham

by **Ruinhunter Lee Jones**

continued from page 3

showed up with a small airplane run by what appeared to be a lawnmower motor. He wanted to take tourists up, for a fee. Ian agreed, went up and from the air found the “lost” pier (jutting out into Lake Macanxoc) that the aviator Charles Lindbergh reported sixty-five years earlier. Ian always believed that it existed. Earlier explorers always ended their reports with “Lindbergh pier not found”.

Well, I’ve run out of space – perhaps I’ll send more for another issue if Editor Jim Reed approves.

But – a hidden fact – Ian Graham, whose ancestor killed the King of England, was very instrumental in Eric Thompson becoming Sir Eric Thompson. Ian, I hope you don’t hold it against me for revealing this!

Enough for now . . .

Lee Jones, *Ruinhunter* 🏰

and No. 58) were discovered in 1979 and 1980, on a level corresponding to the time of the original construction of Templo Mayor (during the years 1469-1481 CE). In interpreting these elements together, he commented that “nothing is arranged in an offering by chance, everything has a reason.”

Offerings linked to the land

During the presentation, Jiménez Badillo explained the relationship of these offerings to the goddess Quilaztli Cihuacóatl, a mother earth deity related to fertility, and how the meaning of each element of the offerings was linked to the agricultural cycle.

The two ritual deposits consist of a sawfish toothed snout, clay models of cranial deformation cradles, a fragmented mask made with a human skull and a pot with the effigy of the deity of fertility. In addition, there was the skull of a child who has been ritually sacrificed, as well as several turtle shells, sea shells and hundreds of green stones.

He further explained that each of these objects is directly related to the germination of corn. “The ceramic effigy wears a garland of marigolds that still retains traces of yellow paint and there are symbols regarded as blue clouds, as well as a bun-feature on the figurine’s head-dress that resembles ears of corn.”

Contemporary writers of the sixteenth century, such as the friars Diego Duran and Sahagun, mentioned that in certain ceremonies called *titl*, a young maiden dressed in the garb of the goddess Quilaztli Cihuacóatl was beheaded with a sawfish blade – the Aztec called *acipactli*, meaning “instrument of sacrifice”, in order to bring about germination of the corn on their corn fields.

The young girl was 4-16 years old when she was sacrificed, may have been dressed as the deity herself, as researchers found adornments that are characteristic



L) Ceramic fertility censer figurine. R) Tenochtitlán by Diego Rivera, National Palace. Images: INAH/Wikimedia.



Saw toothed snout of the sawfish or Carpenter Shark. Image: INAH.



Offerings within the Templo Mayor, include evidence of human sacrifice to Quilaztli Cihuacóatl (a), and model cradles designed for cranial deformation (d,e). Image: INAH.

of the goddess such as earrings and a necklace of seven snails, alluding to the seven ears of corn borne by Quilaztli Cihuacóatl.

Finally, the archaeologist explained how the snails, shells, mother of pearl, and hundreds of green stones, symbolized the cold water environment of the underworld where the earth deities lived; so the Aztecs were trying to reproduce this space within the offerings. 🏰

Source: Condensed from an article released February 21, 2013 at: <http://www.pasthorizonspr.com>. Original web source, INAH. Submitted by Scott Allen.

Institute of Maya Studies Line-up of Presentations!

April 10, 2013: IMS Explorer Session:

“Overview of Maya Architecture”

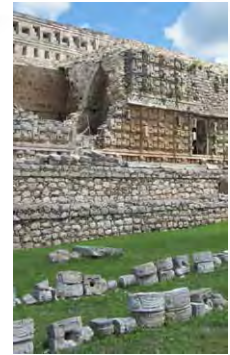
with IMS President **Rick Slazyk**, AIA, NCARB, LEED AP

This introduction to Maya architecture will cover city planning concepts and elements, building types and the different regional architectural styles throughout the Maya world. The class will consist of two parts, beginning with a lecture and culminating with an identification workshop.

We'll look at the essence of Maya city planning, the ceremonial center with its plaza, platforms and temples. We'll explore building styles, such as temple, palace and acropolis groups; and building types, such as temples, range buildings and sweat baths. We'll learn about regional styles, such as Petén, Chiapas, Río Bec, Chenes, and Puuc. We'll discuss the architectural elements that are associated with and determine those particular styles. All-in-all, it's a macro-to-micro overview of Maya architecture.



Photographic justice, a more-or-less recently reconstructed structure at Uxmal, featuring a Puuc-style columned palisade. Photo: Rick Slazyk.



Puuc elements from the “Palace of the Masks” lie in formal rows inside the Codz Poop plaza at Kabah. Photo: Rick Slazyk.

April 17: IMS Presentation:

“Illustrating Maya Sites of Central America: Scientific Rendering versus Artistic Interpretation”

with artist **Steve Radzi**



“The Arch” at Labna, Terminal Classic period, southwest Yucatán, Mexico.

During the middle 19th Century, the famed duo of Stephens and Catherwood wrote about and illustrated their travels in Central America; however, they were not the first to record their journeys in this remote part of the world.

Throughout time, many adventurers were keen to explore what lay beneath the jungle canopies of the Maya lowlands. Although photography was about to make a lasting impression on the world during the 19th

century, illustrators were still in demand, as their ability to interpret fine detail was an essential aspect of any published educational work.

Steve Radzi will present a talk on the influence that illustrators have had on the understanding of Maya culture, as well as a comparison of the main differences between scientific rendering and artistic interpretation.

See his portfolio at: www.mayaivision.com



Structure 33 with Stela 31, Yaxchilán, Late Classic period, Chiapas, Mexico.

All meetings are 8 pm • Institute of Maya Studies • Miami Science Museum • Maya Hotline: 305-279-8110

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Specialists Detect More Ballcourts at El Tajín

Using LiDAR scanning techniques, INAH archaeologists have detected three “new” ballcourts, within a pair of structures known as the “Balcony” – a residential area in the northern area of the site of El Tajín, that may be more than 1,000 years old.

Mexico has only been utilizing LiDAR technology for a little more than two years now, and this remote detection from satellite is one of their first successes announced to the public.

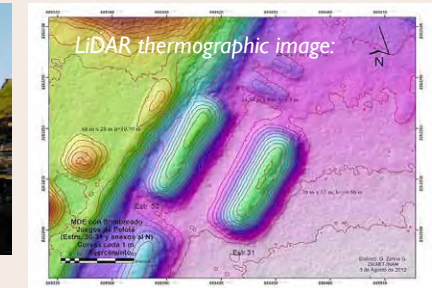
Besides being able to detect archaeological vestiges hidden beneath vegetation and sediment (that have since been corroborated by formal digs) – the use of this cutting-edge equipment has also made it possible to determine that the reconstructed structures that



Beyond the main ballcourt at El Tajín, researchers detected the new ballcourts in the raised area known as the “Balcony” – visible in this image. Photo: INAH.

are open to the public at El Tajín, are still in very good condition and worthy of its continued official status as a designated UNESCO Heritage of Humanity site (since 1992).

While releasing the news of the progress of this latest LiDAR project, specialist Dr. Zetina Guadalupe Gutiérrez noted that these three “new” ballcourts bring the total of ballcourts detected at El Tajín to 20. “And even this amount could increase, because so far, we have only worked with this new technology in the southern and northern parts of the



Dr. Zetina Guadalupe Gutiérrez has since won an INAH award for her efforts in the category of “Best Paper of Strategic Planning and Cultural Heritage Management.” INAH.

site – there’s a lot more ground to cover around El Tajín.”

After analyzing a total of over 60,000 thermographic images utilizing LiDAR technology (that can pinpoint the exact location of structures and features within 5 centimeters of accuracy), it is interesting to note that all of the 20 ballcourts detected so far are each different in their size and characteristics.

Source: www.inah.gob.mx

Upcoming Events at the IMS:

April 10 • 8 pm: *IMS Explorer Session*
“Maya Architecture” – What the ancient Maya could do with cut stone and mortar will amaze you! With our own IMS President and architect **Rick Slazyk**, AIA, NCARB, LEED AP.

April 17 • 8 pm: *IMS Program*
“Illustrating Maya Sites of Central America” – Scientific rendering versus artistic interpretation, with artist **Steve Radzi**. Check out his portfolio at: www.mayavision.com

May 8 • 8 pm: *IMS Explorer Session*
“Archaeology 101” – The “What’s happening now” and “How they do it” of Maya archaeology, with **Janet Miess**.

May 15 • 8 pm: *IMS Program*
“Climate, Environment and the Ancient Maya: The Story from Lake Sediment Archives”
 – Earth scientists increasingly collaborate with archaeologists to provide new insights into ancient cultures, with **Mark Brenner**, of the University of Florida.

Upcoming Events and Announcements:

April 12-13: *Maya Symposium*
“Jaguars, Eagles & Feathered Serpents: Mesoamerica Re-explored” – Theme of a 2-day symposium in homage to Michael Coe. Sponsored by the Art History Society of USCLA. Speakers include Mary Miller, Saburo Sugiyama, Stephen D. Houston, John M.D. Pohl, Karl Taube, and Michael Coe. Get info at: www.facebook.com/events/4267599574097771

April 18-21: *3rd Annual Maya Conference*
“Maya at the Lago” – M@L is a four-day “Everything Maya” event that’s comprised of lectures, workshops, and exciting social activities, sponsored by Davidson Day School and American Foreign Academic Research. Presenters include George Stuart, Jaime Awe, Tomás Gallareta Negrón, George Bey, Marc Zender, James O’Kon, Mark Van Stone, Stanley Guenter and many others. In Davidson, NC. All you need to know is at: www.mayaatthelago.com

April 19, 5 pm: *Keynote Lecture*
“Ancestors at Copan and Quirigua: Acts of Remembrance” – with Dr. Wendy Ashmore, Professor of Anthropology, University of California Riverside.

April 20, 9 am-5 pm: *Maya Symposium*
“Recalling the Ancestors: Maya Traditions Across Time”
 – Theme of the Penn Museum 31st Annual Maya Weekend with lectures from speakers including Patricia A. McAnany, Charles Golden and Payson Sheets. At the Penn Museum, Philadelphia, PA. More info at: www.penn.museum/events-calendar/details/1034-Maya-Weekend-2013.html

Through May 19: *Museum Exhibit*
“Wari: Pre-Inka Lords of Peru” – At the Museum of Art, in Fort Lauderdale, FL. (This exhibit was previously shown at the Cleveland Museum and will later travel to the Kimbell Art Museum in Fort Worth, TX.) See it while you can; at: www.moafll.org



EXPLORER

Please note that all articles and news items for the **IMS Explorer** must be submitted to the Newsletter Editor by the first Wednesday of the month.
 E-mail news items and images to: mayaman@bellsouth.net