



## Two Echoes from Campeche: Chenes Funerary Vessels and the Uxul Project

by **Antonio Benavides C.**, INAH Campeche

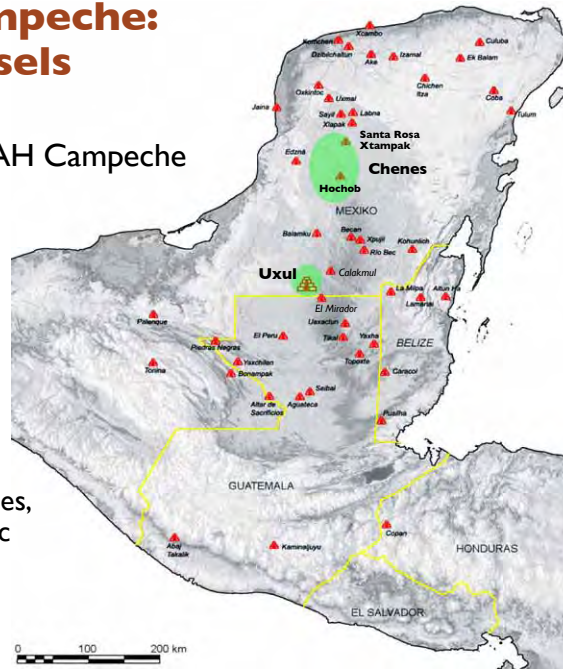
Day by day, Campeche archaeology is giving us new glimpses into the ancient world of the Maya civilization. Some examples of those new windows to the past are projects like Edzna, Kanki, or Santa Rosa Xtampak, but other archaeological activities take place in the future paths of electricity lines, water pipes or highways. Some archaeologists even work in urban spaces, as the Campeche city case, with historic findings complementing and enriching architectural and archives history.

The Hopelchen-Dzibalchen road enlargement in northeastern Campeche is an example of infrastructure modernization that allowed us to recover ancient



**Fig. 2:** Exploration of a Chenes burial near the site of Dzibalchen.

settlement information and some polychrome vessels from funerary contexts (**Fig. 1**). The Chenes region is so called for the many Precolumbian wells (*chen*, in Yucatek Maya) we find there, many also giving



**Fig. 1:** Location of the Chenes region and the ancient Maya city of Uxul.

names to the communities: Komchen, Pakchen, Kancabchen, Becanchen, Bolonchen, etc. We also have to say, from the archaeological perspective, that the Chenes region includes the southern part of the Yucatan state and that around 40 Maya settlements have been registered with the Chenes architectonic features. Some good examples of that Late Classic architectonic style can be seen at ancient places like Santa Rosa Xtampak, Hochob and Tabasqueño.

Our activities on the road included the excavation of several domestic units and the analysis of around 80,000 sherds that gave us a long occupation sequence beginning 500 BC (Middle Preclassic) and ending by the middle of the

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### IMS Presentation: September 18, 8 pm



### "General Review of the Uxul Project and Some Chenes Region Vessels"

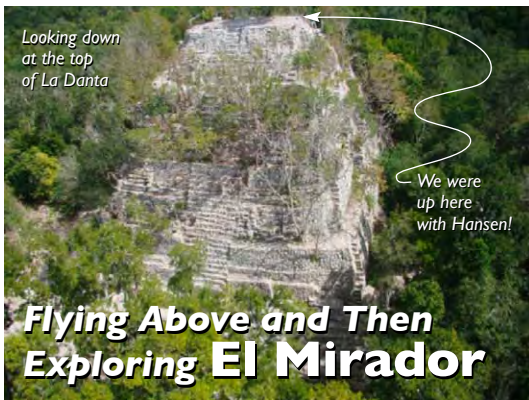
with **Antonio Benavides C., Ph.D.**

XIII century. So we have 17 centuries of human activity with its summit between 600 and 800 AD (Late Classic).

Around what we today call Hopelchen, Xcupilcacab, *continued on page 3*



**Jim Reed,**  
Editor



Looking down at the top of La Danta

We were up here with Hansen!

## Flying Above and Then Exploring El Mirador

by **Marta Barber**

I huffed and I puffed. Huffed again, and puffed again. I huffed and puffed 238 times, the height of La Danta, one of the eight tallest pyramids in the world, and in volume, perhaps the largest. In front of me, egging me on, is Richard Hansen, director of El Mirador project, whom we visited in July. “Com’ on, Marta, you can do it,” he insisted. That I reached the top is a testament to Hansen’s love of the Maya site whose name has become a synonym for the Idaho State University professor who has dedicated more than 30 years investigating the Preclassic site in the northern Peten region of Guatemala. This is his passion, and he wants everyone to feel the way he does. Our group is an attentive audience.

Ten members of the Institute of Maya Studies got together this summer to visit the mythical site. We took the easy road and hired two helicopters to take us in and bring us back. It wasn’t cheap, but worth every penny. From the air, you can tell when you enter the Mirador Basin, the horseshoe-shaped area, where other sites linked politically and historically to El Mirador have been found. To see the expansion of green and then spot the tops of man-made structures in the distance was exhilarating. To the right, said our pilot, is Nakb’e; to the left, Tintal. After an agonizing few months organizing the trip, I finally was able to enjoy it all. This was great.

You can’t see from the air the flat area where the helicopters land. But there it was, and slowly we made our descent. Hansen was there to greet us, and before you know it, we were sitting on two “mules” (4x4 ATVs) and being taken around. The site is so huge that we appreciated the mules, which actually use the *sacbeob* (or causeways) built by the Maya in ancient times. The roads are bumpy, with tree roots and crumbling ancient walls acting like speed bumps. Hansen wasted no time in telling us that

La Danta was our first stop.



One of the two helicopters.



IMS trekkers stayed overnight and ate in the camp’s dining palapa.

Photos above by Janet Miess.

Hanging out with Richard Hansen and Stanley Guenter.



Photo by Ory Cuellar.

There was much more to see. Here and there, workers group at some spot cleaning a portion of a building. They are all gracious and if you engage them in conversation, they are more than happy to respond. More than 300 people stay at camp during the months when Hansen works there in the summer. Among them, Stanley Guenter and Kevin Johnston, well-known experts in their fields.

Nature reminded us a couple of times that this was the rainy season. There is no way to describe the amount of mud our shoes accumulated. So much that Janet’s Timberland boots’ soles came apart during the walk. Showers kept us cool, though, and they were welcomed. The jungle here is as beautiful as the structures, with the howlers visiting us often during our hikes. Spider monkeys, too. Hansen found wood ticks that he placed on my shirt, an act that caused all my fellow explorers to laugh and me to cringe.

I cannot stress enough the humidity you feel in these conditions in the Peten. Trekking takes a toll on your body, and it seems there’s never enough water to quench the thirst. At the same time, carrying water bottles becomes a burden.

After a demanding day, we had to say good-bye to Hansen, as he had to head to Guatemala City to attend an annual Maya conference.

At about 6 pm, we got together for dinner at the camp’s dining palapa. The food is basic, but the cooks made the best tortillas I have had in a while. All females in our group were invited to stay in the bungalow Hansen has built for him and his special guests.

Needless to say, the bungalow is built “green,” with clear panels to let natural light come in and multiple gables that induced cross-ventilation. It was a perfect spot to overnight. I even had to pull up a blanket

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to protect me from the cool air. It all seemed like a dream, only to wake up the next morning and start hiking all over again.

As we left El Mirador in our helicopters, our pilot circled us around the top of La Danta, the pyramid I had begrudgingly climbed. It was a befitting end to a dream come true!

## Two Echoes from Campeche: Chenes Funerary Vessels and the Uxul Project

by Antonio Benavides C.,

INAH Campeche

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Tabasqueño and Dzibalchen, we registered settlement vestiges and excavated some of them, finding several human burials with offerings, including shell ornaments and ceramic vessels (**Fig. 2**, page 1).

Some of those vessels are polychrome and have designs related to the ancient Maya cosmovision. The recovered artifacts were mostly dishes with three supports and painted with orange, red and black lines. Ceramic analysis tell us that most of the plates can be classified as Cui Orange Polychrome, dated to the Late Classic period. Motifs are related to the afterlife, the place to where souls traveled. A common practice was to cover the face of the deceased with an upside-down plate, and to place dishes and vases with water and food for the journey next to the body.

Subjects frequently represented on these types of vessels can be divided in six principal motifs: the Moan bird; centipedes; the Pawatun; the night jaguar (**Figs. 3-6**); human heads and pseudoglyphs; and human beings.

Most of those ceramic vessels previously known from private or museum collections were vaguely ascribed to “Campeche” or “northern Campeche”, but our findings now confirm that their origin is precisely the Chenes region. And evidently their use was a funerary one, not only judging by the motifs depicted, but also because we now have evidence of their deposit as part of burials.

The different motifs list shown by Chenes mortuary dishes is not complete; we also know of other designs, like *ceiba* or *yaxche* trees, but we found only one example in the rescue labors.

### Uxul

Now let's move to southern Campeche, where the Uxul Archaeological Project began field operations in 2007, funded by Bonn University and co-directed by Nikolai Grube and myself. The site was originally reported by Karl Ruppert and John Denison (1943), who were guided there by *chicle* or *sapodilla* latex collectors. The archaeological zone was given the name Uxul (“the end”) as it was the last one visited during the 1934 season of the Carnegie Institution of Washington.

Uxul is located 34 km southwest of Calakmul and just 4 km north of the Mexico-Guatemala border. Survey and register of surface vestiges at the ancient city have produced a map covering two square kilometers (**Fig. 7**). Two large reservoirs or *aguadas* located in an east-west axis facilitated occupation and

**Fig. 3:**  
Square  
representation  
of a Moan bird.



**Fig. 4:**  
Centipedes  
are common  
companions  
of Moan birds.



**Fig. 5:** There's a frequent association  
between pawatuns and marine shells.



**Fig. 6:** The jaguar represents  
the night Sun.



**Fig. 7:** Central section of the Uxul settlement.

building activities. Most of the principal monumental complexes are between the *aguadas*, and there are also two internal causeways. Surrounding the core, there are more than 60 domestic units, most of them with one or two masonry vaulted buildings, platforms, altars, and other structures, like *chultuns*. Here, *chultuns* were not used to keep water, but to store seeds or vegetables. Most of the settlement is located on elevated grounds.

continued on page 5



# Monument Find Adds a New Chapter to Ancient Maya History

## News from Washington University of St. Louis

Archaeologists tunneling beneath the main temple of the ancient Maya city of El Peru-Wak'a in northern Guatemala have discovered an intricately carved stone monument with hieroglyphic text detailing the exploits of a little-known sixth-century princess whose progeny prevailed in a bloody, back-and-forth struggle between two of the civilization's most powerful royal dynasties.

"Great rulers took pleasure in describing adversity as a prelude to ultimate success," said research director David Freidel, PhD, a professor of anthropology in Arts & Sciences at Washington University in St. Louis (WUSTL). "Here the Snake queen, Lady Ikoom, prevailed in the end."

Last year, the project discovered fragments of another stela built into the final terrace walls of the city temple, Stela 43, that was dedicated by King K'inich Bahlam II in 702 CE. Lady Ikoom is given pride of place on the front of that monument celebrating an event in 574 CE.

Freidel, who is studying in Paris this summer, said the stone monument, known officially as El Peru Stela 44, offers a wealth of new information about a "dark period" in Maya history, including the names of two previously unknown Maya rulers and the political realities that shaped

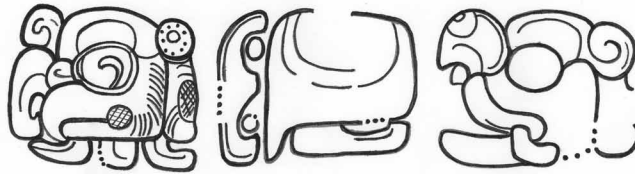


WUSTL archaeologist David Freidel works to uncover Stela 43, which includes one of the first known references to the Maya Snake queen Lady

Ikoom. Photo courtesy of David Freidel.



L) The name of Lady Ikoom from Stela 43 of El Peru-Wak'a.  
R) This hieroglyph from the new monument found at El Peru-Wak'a reads Wak Ajaw, or "King of Wak'a" in ancient Mayan.  
Both photos by Stanley Guenter.



The name Wa'oom Uch'ab Tz'ikin from Stela 44 of El Peru-Wak'a.  
Preliminary drawing by Stanley Guenter. All photos and drawings are courtesy of and ©El Peru Regional Archaeological Project.



The right side of Stela 44. There are 26 hieroglyphs on each side of the monument, 52 total.  
Photo by Francisco Castañeda.

their legacies. "The narrative of Stela 44 is full of twists and turns of the kind that are usually found in time of war, but rarely detected in Precolumbian archaeology," Freidel said. "The information in the text provides a new chapter in the history of the ancient kingdom of Wak'a and its political relations with the most powerful kingdoms in the Classic period lowland Maya world."

Carved stone monuments, such as Stela 44, have been unearthed in dozens of other important Maya sites and each has made a critical contribution to the understanding of Maya culture.

Freidel says that his epigrapher, Stanley Guenter, who deciphered the text, believes that Stela 44 was originally dedicated about 1,450 years ago, in the calendar period ending in 564 CE, by the Wak dynasty King Wa'oom Uch'ab Tz'ikin, a title that translates roughly as "He Who Stands Up the Offering of the Eagle."

After standing exposed to the elements for more than 100 years, Stela 44 was moved by order of a later king and buried as an offering inside new construction that took place at the main El Peru-Wak'a temple about 700 CE, probably as part of funeral rituals for a great queen

entombed in the building at this time, the research team suggests.

Guenter's glyph analysis suggests that Stela 44 was commissioned by Wak dynasty King Wa'oom Uch'ab Tz'ikin to honor his father, King Chak Took Ich'aak (Red Spark Claw), who had died in 556 CE. Stela 44's description of this royal father-son duo marks the first time their names have been known to modern history.

A new queen, Lady Ikoom, whose name was introduced on Stela 43, is also featured in the text of Stela 44. She was important to the king who recovered this worn stela and used it again.

Researchers believe that Lady Ikoom was one of two Snake dynasty princesses sent into arranged marriages with the rulers of El Peru-Wak'a and another nearby Maya city as a means of cementing Snake control over this region of northern Guatemala.

Freidel and his project staff will continue to study Stelae 43 and 44 for more clues about the nuances of Maya history. While the text on Stela 44 is only partially preserved, it clearly reveals an important moment in the history of Wak'a, he concludes.

Source: Condensed by the editor from a very informative article posted 7/16/13 by the Washington University in Saint Louis at: <https://news.wustl.edu>

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Unfortunately, Uxul underwent heavy looting operations during the 1950s by sapodilla extractors and during the 1980s by wood cutters. Many structures, especially the larger ones, were affected by several trenches. The archaeological project has not only dedicated some effort to register and close the illegal excavations, but also to explore and restore several buildings, specially at groups A, M, and K.

Uxul's historical origins are blurry because excavations have not touched many structures as yet, but evidence shows that the settlement began around the western *aguada* during Late Preclassic times (300 BC–250 AD). The community prospered and during the Early Classic they must have had a centralized and efficient government responsible for organizing the construction of monumental buildings and the erection of several stelae.

A substructure in K2 shows us that relevant buildings were heavily stucco plastered and then painted, especially with red tones. Fortunately, in this case, a Chaak figure walking and carrying a net was also preserved. But more information about those times is scarce for now.

Nevertheless, the dynastic history contained in Uxul's epigraphic corpus is being pieced together with elements coming from different architectonic complexes. Through 2013, the record includes 18 stelae, 7 altars and 6 hieroglyphic panels. The western part of the monumental settlement has the earliest stelae, for example, Stelae 2 and 3, that both refer to a queen, Lady Yajaw K'aak', are dated November 25, 632 AD. Altar 2 has earlier dates (October 9, 620 and December 26, 625 AD). During that time the settlement seems to have used a toponym that included the glyph for bat.

Stelae 6 and 10 commemorate the arrival to the Uxul throne of a

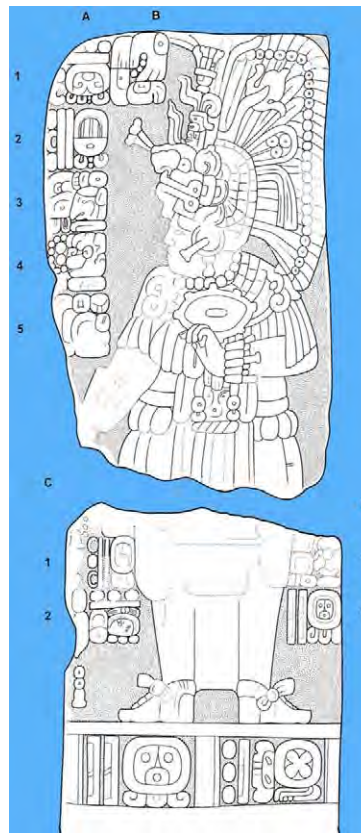
*halach uinic* named Muyal Chaak in April 11, 660 AD. The iconographic program of these monuments corresponds with that from other cities under the rule of the Kaan dynasty (**Fig. 8**).

We are speaking of specific elements of dress, a shell pectoral and a jaguar headdress with an attached tobacco leaf.

Stelae 12 and 13 give evidence of a visit to Uxul on August 20, 662 AD by Calakmul's Yuknoom Chen II or Yuknoom "The Great" (636–686). This event reflects Uxul's integration into the political and economical sphere of the Snake Kingdom.

Excavations at Structure K2, a large building with wide stairways on both sides that face north and south, began in 2011. The southern stairway had six steps with glyphs and reliefs. One of the panels shows Calakmul's king Yuknoom "The Great" participating in a ball game at Uxul in 695 AD (**Fig. 9**). That same year Calakmul and Tikal engaged in a harsh war where Calakmul's king's "flint and shield were brought down". Another panel that also features royal participation in a ball game event, is dated to 705 AD, and portrays Yuknoom Yichaak K'aak' (686–695?), also known as Jaguar Paw. By that time Uxul's population could have been around 5,000 inhabitants.

Activities continued at Uxul and around 711–726 AD, a young prince died. He was about 20–25 years of age and his name was Yotoot Tihl,



**Fig. 8:**  
*Uxul's Stela 6 depicting Muyal Chaak.*



**Fig. 9:** *One of the six panels found at K2 southern stairway.*



**Fig. 10:** *The plate that covered prince Yotoot Tihl's face.*

that literally means "the house of the tapir". He was buried under a bench at Structure K2. His ceramic offering included four vases, four plates and a little flask. These materials add interesting data to the site's relations not only with Calakmul, but also with the Nakbe region in the southern basin of Mirador.

The upside-down dish covering his face belongs to the Codex-style ceramic tradition and the glyphs on it tell us that it was commissioned to hold cacao, not as a beverage, but as a ripe fruit (**Fig. 10**). One vase has two Itzamna representations on a black background, probably indicating his nocturnal and death manifestations.

Two other vases display low-relief motifs. One brown vase represents a seated man in front of a snake and two large glyphs (**Fig. 11**, pg. 6). The glyphs have been read by Grube as "yuk'ib ch'ok", meaning "it is the drinking vessel of the young boy". The other vase also has two relief cartouches, but this one is brown and black in color (**Fig. 12**).

One scene shows two men as if they were talking and the second cartouche displays a mythical event

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## Two Echoes from Campeche: Chenes Funerary Vessels and the Uxul Project

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where participants include a high functionary holding two artifacts in front of an animal with human attributes. Close examination of the motifs seem to tell us of a blow-gun deviation and the offering of some kind of food placed on the plate. A small box with a probable *Ix* day sign is between them and some still unread glyphs cover the upper left corner of the scene.

According to ceramic paste analysis, the codex-style ceramic tradition came from the southern section of El Mirador Basin, most probably from Nakb'e. Those kinds of vessels were specially prepared for the elites. We suppose Calakmul governors acquired these esteemed pieces and distributed them among their relatives, friends and allies.

Ceramic analysis of approximately 250,000 fragments from several field seasons, tells us that human activity at Uxul began during Late Preclassic times (13,354 / 5%), developed along the Early Classic (81,901 / 33%) and achieved its florescence during the Late Classic (144,865 / 58%). Some Postclassic sherds and fragments of colonial vessels have also been found.

Uxul's sunset probably followed that of Calakmul by the middle of the VIII century, but we can also see at that time the blooming of a new



**Fig. 11:** Glyphs and mythical scenes were also engraved on ceramics.



**Fig. 12:** Specialized artisans made and decorated elite vessels.

architectonic style among the Peten structures: Río Bec buildings, like structures K7 and K8, and renovations at some sections of K2. Those events seems to mark the beginning of the Classic Maya collapse at Uxul.

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## Cuba Cataloging Its Archaeological Sites

A project to catalog Cuba's Precolumbian archaeological sites has pinpointed the locations of more than 3,200 indigenous settlements.

The initiative, which was launched two years ago and is set to conclude by the end of 2013, has identified 1,000 previously unlisted sites. Cuba's westernmost province, Pinar del Río, and the central region of Villa Clara have the highest density of sites, with 500 each.

The census aims to provide a snapshot of the locations and state of preservation of spots where the island's indigenous people lived, noted Alfonso



Pinar del Río

Córdova Medina, chief archaeologist at the Cuban Institute of Anthropology.

Researchers and scholars will use the information to compile the first indigenous archaeological atlas of Cuba.

Source: From an article posted 7/12/2013 at: [www.hispanicallyspeakingnews.com](http://www.hispanicallyspeakingnews.com). Submitted by Marta Barber via the IMS facebook page (before Scott Allen!).

September 11, 2013: IMS Explorer Session:

## “Maya Hieroglyphics: Gateway to History, Part II”

with **Marta Barber**



Yaxchilan Lintel 16,  
©2000 John Montgomery.  
See: [www.famsi.org/resources](http://www.famsi.org/resources)

Once considered an unsolvable enigma, recent advances in the decipherment of the Maya writing system has not only shed light on the mechanics of the script, but also on the socio-political, artistic, and historical aspects of Maya civilization.

As an example of just how much history we can glean from glyphs, note Lintel 16 from Yaxchilan at left, featuring ruler Yaxun Balam IV standing over a captive named Yax Kib Tok'. The name of this great king is mentioned in the inscriptions of more than 40 monuments at Yaxchilan and other sites in the vicinity. We learn that Yax Kib Tok' was the “First, the High Sacrificial Priest” of the state of Wak'ab and its lineage.



o-ba-ma-a

A bit of comic relief from epigrapher David Stuart.  
See: [decipherment.wordpress.com](http://decipherment.wordpress.com)

September 18: IMS Presentation:

## “General Review of the Uxul Project and Some Chenes Region Vessels”

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INAH Campeche



Polychrome vase  
from a tomb in Uxul.



Altar 7, from Uxul.

The Uxul Archaeological Project began field operations in 2007 and today almost two square kilometers have been mapped. Excavations at one of the central architectonic groups (Group K) have contributed a preliminary ceramic sequence beginning around 500 BC and ending in the Late Postclassic (ca. 1450 AD).

Uxul's ancient settlement belonged to Calakmul's economical and political sphere.

Some stone reliefs located at K2 commemorate two Calakmul kings visiting the site by the end of the VII century. Yuknoom Yich'aak K'aak' (Jaguar Paw) is shown playing ball at Uxul in 695 AD. At Uxul, we can also see some architectonic examples of the Peten

building tradition combining Río Bec elements. K8 is a five-room structure with the fusion of building techniques. It has internal walls built in a Peten style, but also exterior walls covered by well-cut veneer stones, indicating the coexistence of both traditions. Some ancient Maya underworld beings as depicted on several Chenes funerary vessels recovered near Dzibalchen, in northeastern Campeche, will also be shown.

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

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## INAH Discovers Human Remains and Artifacts from Different Time Periods in “Olmec” Cave

In a cave outside the town of Cocula, Guerrero, Mexico, INAH researchers have discovered a figurine and fragments of a type incense burner typical of the Oxtotenco Mezcala culture and pre-Olmeca/Olmec ceramics, as well as skeletal remains that reveal the site was a place of funeral worship and had several occupations over time.

INAH explains that the vestiges found relating to the Mezcala culture date to the Epiclassic period (700 CE) and those relating to the pre-Olmeca and Olmec date back to the years 1000 and 1,200 BCE, that could be the earliest occupation of the site.

Archaeologist Miguel Pérez Negrete of INAH Guerrero,

The limestone figurine.

Photos courtesy of INAH Guerrero.



said that the Mescala-type figurine is complete and very important due to the fact that only 12 have been found in recent decades in this region of the state, and most were fragments and not complete sculptures. Figurines of this category type are small sculptures, made of stone.

Regarding the fragments of incensarios (incense burners), Pérez Negrete said that they are evidence of ritual activities that were developed within the cave as they were used to burn incense during rituals and ceremonies.



This finding reveals the shallow cave was associated with occupation by various cultural groups over the course of almost two thousand years.

This reiterates the sacred role that these kinds of spaces (caves) played in the early cross-cultural development of Mesoamerican societies.

With regard to the human remains, Pérez Negrete said that the skeleton is fragmented and the dating has not been accessed yet, but that they are probably Olmec. 🗿

Source: Article translated and condensed from two sources: [www.eluniversal.com.mx](http://www.eluniversal.com.mx) and [www.inah.gob.mx](http://www.inah.gob.mx); via Mike Ruggeri.

### Upcoming Events at the IMS:

September 11 • 8 pm: *IMS Class*  
**“Maya Hieroglyphs: Gateway to History, Part II”** – The scribal saga continues, with **Lady Marta@B.**

September 18 • 8 pm: *IMS Program*  
**“Overview of the Uxul Project and Some Interesting Chenes Region Vessels”** – with **Antonio Benavides C., Ph.D.,** INAH Campeche.

October 9 • 8 pm: *IMS Explorer Session*  
**“Adventures in the Peten: Climbing La Danta”** – An IMS group recently returned from a memorable adventure to Guatemala and **Rick Slazyk** has the videos and pics to prove it!

October 16 • 8 pm: *IMS Program*  
**“Searching for a Middle Preclassic Maya Capital at Yaxnohcah”** – Yaxnohcah was first located and partially mapped by Ivan Šprajc in 2004. Based on ceramics analysis, much of the major architecture at Yaxnohcah may date to the Middle Preclassic, with ceramist **Debra S. Walker.**

### Upcoming Events and Announcements:

September 20, 7:30 pm: *Lecture*  
**“The Artists of Xultun: Recent Discoveries of Maya Mural Paintings”**

September 21, 9 am–12 pm: *Workshop*  
**“Maya Mural Painting: The Bonampak and San Bartolo Murals”** – with artist Heather Hurst, Assistant Professor of Anthropology, Skidmore College. This Maya Society of Minnesota Lecture and Workshop will take place at The Anderson Center, Hamline University, St. Paul, MN. More info at: <http://sites.hamline.edu/mayasociety>

September 26-29: *Conference*  
**“7th Annual Maya at the Playa”** – Sponsored by American Foreign Academic Research, Davidson Day School, and the Archaeological Institute of America. Previous recipients George Stuart and Michael Coe present this year’s Lifetime Achievement Award to Barbara and Justin Kerr. Be sure to register now at: [www.mayaattheplaya.com](http://www.mayaattheplaya.com)

October 1, 6 pm:  
*Southwest Seminars Lecture*  
**“Climate and Environmental Change in Maya States; Development and Decline”**

Oct. 8, 6 pm: *Southwest Seminars Lecture*  
**“Maya Cave Cosmology”** – Both lectures by Dr. Keith M. Prufer of the University of New Mexico. At Hotel Santa Fe, Santa Fe, NM. Get info at: [www.southwestseminars.org](http://www.southwestseminars.org)

Editor’s Tip: *Online all the time*  
**“Visit the IMS facebook page under the group Institute of Maya Studies”** – Get in on all the action! IMS members post interesting links, as well as photos from their recent adventures. Mike Ruggeri posts the same notices to our facebook page as he does to the Atzlan e-serve. And Marta Barber seems to always be there to help out if you have questions or comments. Join the **Explorer-nation!**



## IMS EXPLORER

Join in the **Explorer-nation!** Scholar or not, we welcome submissions from IMS members. Share what interests you with others. All articles and news items for the **IMS Explorer** should be forwarded to the newsletter editor at: [mayaman@bellsouth.net](mailto:mayaman@bellsouth.net)