



IMS EXPLORER

Institute of Maya Studies

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November 20, 2013 • Maya Ceremonial Era Long Count: 0.0.0.16.14 • 13 'Ix 12 Keh • G1



Vulture Lord Appears at Tak'alik Ab'aj

Condensed from an article by Roger Atwood, at: <http://archaeology.org>

Steps lead to the top of a platform at Tak'alik Ab'aj, a sprawling site with more than 300 stone monuments combining Maya and Olmec styles. A vulture-headed figure in jade (inset) hung around the neck of the tomb's occupant, signifying he was a king. Photos ©Kenneth Garrett.

For 2,500 years, the Vulture Lord's tomb lay hidden in the rugged highlands of southern Guatemala. In comparison to the soaring pyramids of other sites in the region, his burial monument was a fairly modest, 16-foot-high, grassy platform made of clay and cobblestones.

Eight feet below its summit, at the bottom of a damp cavity uncovered after two years of meticulous excavation, archaeologists Christa Schieber and Miguel Orrego from Guatemala's Cultural and Natural Heritage

Office found hundreds of apple-green and blue jade beads. A few feet away were six skillfully made clay

A collection of ceramic figurines in the tomb date from the dawn of Maya civilization.

Lively and expressive, one figure (top left) has broken at the mouth because the sculptor attached the jaw separately after molding its tiny teeth. A vessel from another royal tomb (top right) may have held provisions for the afterlife. Photo ©Kenneth Garrett.



Jim Reed,
Editor

female figurines, one of which had a face that was old and wrinkled on one side, and fresh and young on the other side. Another had a tattoo design on its back. Nearby, an array of ceramic bowls lay jumbled about, suggesting they had once been piled with food offerings.

The most significant of the artifacts was a pendant with an early Maya status symbol – a vulture's head, in jade, lying exactly where the deceased's chest would have been. He must have been wearing it when he was buried. Schieber and Orrego named him the Vulture Lord (K'utz Chman in the modern Mayan language), and although his bones had long since rotted away, clusters of precious stones showed exactly where he had worn two bracelets, two anklets, and a jade-encrusted loincloth.

"The artifacts are wonderful, and they're clearly not the sort of things that people would have used in daily life. This was a royal tomb," says Schieber. "And perhaps the earliest Maya royal tomb yet discovered."

Since excavation began there in 1976, Tak'alik Ab'aj, "Place of the

IMS Presentation:
November 20, 8 pm

"Life While Working at Remote Maya Sites: Time Spent with the Holmul Archaeological Project" with Keith Merwin

Standing Stones", has attracted archaeologists with its carefully laid out early Maya urban environment – there are at least 83 structures and more than 300 sculpted stone monuments.

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Solar Power at the Holmul Archaeological Project

By IMS webmaster **Keith Merwin**

I recently traveled to northeast Guatemala to the archaeological sites of Holmul and Cival to install solar powered lighting for three monumental masks at the sites and add additional electric lighting to the two camps where the workers reside.

These sites are part of the Holmul Archaeological Project (HAP). HAP has been directed since its beginning in 2000 by Dr. Francisco Estrada-Belli, an Italian-Guatemalan archaeologist affiliated with Boston University and the American Museum of Natural History, who is currently an adjunct professor at Tulane University.

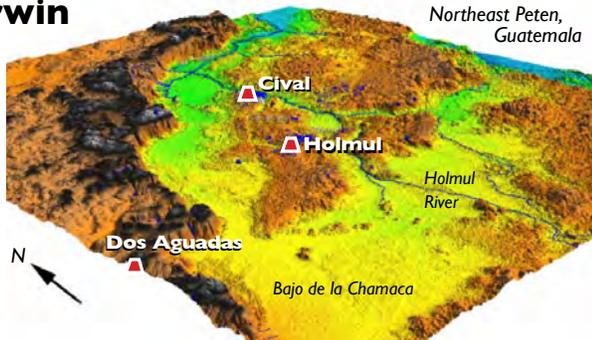
I have been following Francisco's work since 2001 when he reported on the 2000 season. My interest is very personal. The site was first located by my relative Dr. Raymond Merwin in 1909 during an expedition organized by the Peabody Museum at Harvard University.

I am writing a book on Raymond's work and as part of my research, I have traveled to Holmul several times since 2009. On a visit in December of 2012, Francisco and I discussed the effort required to haul the generator and fuel necessary to provide lighting whenever someone visits these underground masks.

Workers (both locals and the archaeologists) stay during the field season at two camps: one near the Holmul site and the other near the Cival site. Two camps are maintained because



Francisco Estrada-Belli installing solar panels on the roof of the dining structure at the Cival camp. Photo by Keith Merwin.



Relief map showing the locations of Holmul, Cival and Dos Aguadas. Scale varies in this perspective. Holmul-Dos Aguadas distance is 13 km.

Courtesy of the Holmul Archaeological Project.



Solar powered LED lights illuminating the steps and hall leading to the Witz mask beneath Building B of Group II at Holmul. Both of these photos by Keith Merwin.



Solar powered LED lights illuminating the Witz mask beneath Building B of Group II.

of the time and effort necessary to travel between the sites on a daily basis.

The Holmul camp had an existing solar-power installation but we added more photovoltaic panels, a larger storage battery and some additional LED lights. For the Cival camp, Francisco had acquired a new solar system, and it needed to be installed. The new LED lights provide limited nighttime lighting without running a gasoline generator.

Currently, only one of the three masks is accessible to visitors. This mask is at the site of Holmul, under the well-known Building B of Group II. After locating and conserving the mask, Francisco determined that it would be possible to create a room around the mask and a tunnel leading to it with a metal door set in concrete so that future visitors could see the mask while protecting it from looters and deterioration. I installed a solar panel on the hill above the entrance, and a battery and lights inside the new structure to light the corridor and the mask itself.

The second mask I worked on is located at Cival, where it was

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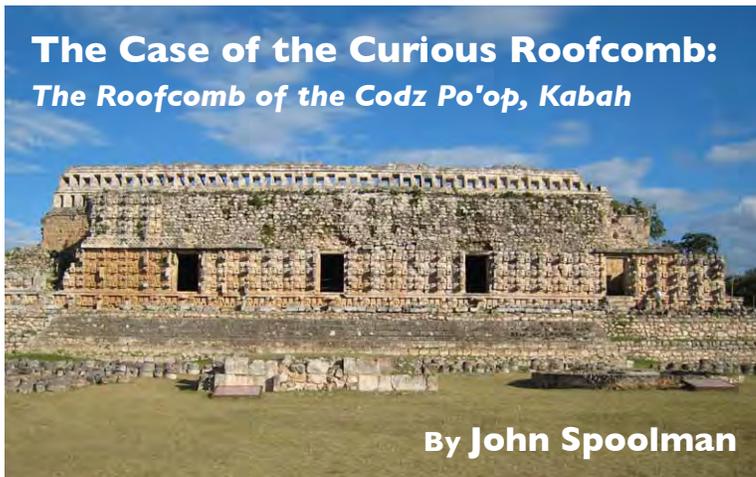
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inaccessible for years after having been reburied for protection. One of the 2013 field season work projects was to reopen the entrance and add a metal door and concrete block corridor to the mask room.

When all the construction work is done, they will be able

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The Case of the Curious Roofcomb: The Roofcomb of the Codz Po'op, Kabah



By John Spoolman

In the Puuc hills of Mexico's Yucatan 105 km (65 miles) south of Merida, the ruins of the ancient city of Kabah are home to one of the most enigmatic buildings the Maya ever built: the Codz Po'op or Palace of the Masks. Said to have been built soon after 750 CE the building has long been a tourist attraction, with the many masks on its west façade considered primarily strange and elaborate decoration.

Another unusual feature of this building is its squat, sturdy roofcomb with its two mysterious rows of regularly spaced, precise openings. It seemed to me as though it must have had a purpose, perhaps associated in some way with Maya celestial observations.

With permission from INAH, on a rainy day in January 2012, two associates and I measured numerous aspects of the structure. Later, I



L) One can see the remaining exposed roofcomb from the west plaza. R) In this telephoto view from the east, you can observe the upper and lower slot openings in better detail. The entire roofcomb (or what's left of it) is approximately 3.4 m (11.0 ft.) high and 42.7 m (140 ft.) long. All photos by John Spoolman.

283.6° west (or 13.6° east of north: Aveni, 1980:313).

Finally, certain days throughout the year known to be important to the Maya were examined to determine each day's sunset and sunrise azimuths in the year 750 CE¹.

Analysis of a random selection of nine **lower slot openings** produced a surprise. Through the smallest of the slots², an observer could have viewed limited spans (26.4°) of the northwest and southeast horizons. Though the view is limited, it appears the entire annual course of the sun as it moved back and forth along the horizon, either during sunrises or sunsets would have been nearly exactly encompassed by the sight or light penetration angles through the lower openings.

As summarized in Table I (see page 4), several slot visibility limit points on the horizon are

examined all the data and calculated sight angles through the various openings. To discover what parts of the horizon could be seen through the openings, I used a building alignment of

very close to the azimuths of three key days; the two equinoxes and the winter solstice (boxed in Table I) hypothetically making these days easier to precisely identify.

For example, the builders could have refined the width of some or all of the slots (by a thin layer of stucco) so that an observer could have been able to see both a sunrise and a sunset only on the two equinox days. On the winter solstice, sunrise (116.4°) would occur uniquely close to the slot visibility limit (116.8°).

Though important stellar events may have been observed directly through the slots (i.e., the Pleiades heliacal sets), it is equally likely the Maya instead observed the penetration of sunlight through the slots. Each day shafts of sunlight of varying size and duration would have projected onto the rooftops, identifiable light shapes which presumably would have made it easier to determine key days than by attempting to decide the exact point of a sunrise or sunset on the horizon.

In fact, a computer simulation suggests an unexpected degree of precision using the light-penetration method due to the ingenious combination of the small slot dimensions, their alignment with the horizon and the angle of the sun's descent.

For example, on September 20, no sunlight penetrates the roofcomb all afternoon until just before sunset.

Then, with about 8 minutes to go, thin shafts of light appear on the east roof surface before fading at sunset.

On September 21, as the sun sets slightly further south, noticeably thinner, shorter threads of light fall on the east roof for about 4 minutes before sunset.

On September 22, no light penetrates the roofcomb in the afternoon

continued on page 4



¹ All azimuths and estimated dates were calculated at 3° solar elevation for the year 750 AD using the online NOAA solar calculator at www.esrl.noaa.gov/gmd/grad/solcalc. An added caution; naked eye astronomy employed by the Maya is accurate to perhaps plus or minus 1°, obviously not accurate to tenths of a degree, so a fudge factor must be taken into account in many comparisons. I believe this caution does not substantially alter these findings.

² It is unknown if the lower slot openings were ever finished inside so the smallest of slots was chosen to give the approximate minimum horizon view possible. The nine slots measured ranged in width from 31.8 cm (12.5") to 36.8 cm (14.5"). There are 48 reconstructed slots, all visually similar in width. Depth was 1.35 m (53"). The roofcomb was reconstructed by INAH archaeologist María de Lourdes Toscano Hernández in 2003. ●●●

The Case of the Curious Roofcomb

By John Spoolman

continued from page 3

or at sunset. Thus, the fall equinox is hypothetically the last day sunlight falls on the east roof through the smallest slots until the spring equinox. If verified, results would be impressive for both accuracy and artistry!

The two zenith days were also important to the Maya, but they do not appear to be directly detectable by the roofcomb. However, both Anthony Aveni (Aveni, 2003) and Ivan Šprajc (Šprajc, 2009 A, 2009 B) have posited that multiples of the 20-day Maya month were often projected or counted from an alignment date in order to anticipate rather than directly identify other important days.

“This anticipatory aspect of observational calendars must have been of foremost importance” (Šprajc, 2009 A) to compensate for bad weather and to have time to plan for agricultural activities and religious ceremonies. At Kabah’s latitude (20.25°), it happens that six key days, including both zeniths, are separated by 60, 61 or 62 days, or approximately three Maya months, as shown in Table I. Thus zenith dates could have been accurately predicted in an acceptable manner by counting from dates directly determined by roofcomb observations.

Finally, what of the curious series of **upper level openings** in the roofcomb? While the openings may have been used for viewing the heavens, Weldon Lamb (personal correspondence, 2011)



On sunny days, the slot openings produce patterns of light and shadow on the flat roof of the Codz Po'op.

Date	Astronomical Event visible through or detectable by light penetration	Azimuth at 3° solar elevation	Horizon limit visible through smallest slot	Number of days
Jan. 20	Nadir sunrise	112.8°		60 days (3 x 20)
Feb. 18	Direct alignment sunrise	103.6°		
Mar. 21	Spring equinox sunrise	91.0°	90.4°	
Mar. 21	Spring equinox sunset	269.2°	270.4°	61 days (~3 x 20)
April 15	Pleiades heliacal set	290.5°		
April 27	Direct alignment sunset	283.6°		
May 21	Zenith sunset	290.5°		61 days (~3 x 20)
June 21	Summer solstice sunset	294.2°	296.8°	
July 21	Zenith sunset	291.1°		
Aug. 17	Direct alignment sunset	283.6°		62 days (~3 x 20)
Sept. 21	Autumnal equinox sunrise	90.0°	90.4°	
Sept. 21	Autumnal equinox sunset	269.8°	270.4	
Oct. 20	Pleiades heliacal set	290.5°		60 days (3 x 20)
Oct. 24	Direct alignment sunrise	103.6°		
Nov. 20	Nadir sunrise	112.3°		
Dec. 21	Winter solstice sunrise	116.4°	116.8°	61 days (~3 x 20)
Jan. 20	Nadir sunrise	112.8°		

Table I. Note the regular 60-day or near 60-day intervals, equal to three 20-day months. Interval numbers total 365. Interval dates are in bold and dates close to extreme viewing points are boxed.

has observed that the upper level openings appear to comprise a series of huge, see-through step-frets. Off-site lighting experiments indicate that each sunny day at sunrise and sunset a subtle but significant glowing effect would have occurred within the upper level openings. Tests suggest the glowing would have been brightest at the equinoxes and the solstices. Though the experimental results were intriguing, on-site tests may or may not validate this predicted effect.

Lamb’s observation is compelling. The step-fret, though interpreted many different ways, almost always is associated with power and the

Maya elite. If, for instance, the step-fret iconography was closely associated by the Maya with the feathered serpent and Venus, as some scholars, including Lamb, have proposed, the daily light shows may have had great significance to the citizens of Kabah.

The effect may have been intended to be a huge, abstract serpent lying atop the building, glowing brightly

just minutes after sunrise and just before sunset every sunny day. The common citizens would thus be gently reminded twice each day of their rulers’ power and godliness, while the building itself, to the satisfaction of the religious elite, would be consecrated by the interwoven flaring of sunlight with the powerful iconic symbolism of Venus.

In conclusion, it is plausible the lower level openings of the roofcomb were purposely, carefully designed to create an ingenious solar calendar, a design which would allow for the determination of important days without dependence on the building’s alignment with a prominent horizon feature or another building. This would have especially made sense in the Yucatan where the horizon is largely featureless. The upper level openings, the only part of the roofcomb visible from the west plaza, have an undeniable likeness to a series of giant step-frets. If that’s what was intended, they may have been meant to display prominently a representation of the power of Kabah’s rulers and priests combined with a daily sunlight consecration of the building itself. *see References on page 5*

Vulture Lord Appears at Tak'alik Ab'aj

continued from page 1

Nestled as it was in a mountain pass, the city had extensive trade networks that stretched as far afield as Mexico's Veracruz state, El Salvador, and the Peten lowlands. Archaeologists believe Tak'alik Ab'aj was a cosmopolitan city and a crossroads of peoples and styles. In its stonework and artifacts, Schieber and Orrego see an unusual mix that may hold answers to one of archaeology's most vexing questions – how and when did the Maya civilization that would dominate the region for almost 1,500 years replace the more ancient Olmec culture?

Known primarily from their cities on the Gulf of Mexico coast, the Olmec initiated many of the achievements usually associated with the Maya, including written language, ball courts, and perhaps urban planning. But how and why they eventually ceded influence to the Maya remains unclear.



Photos ©Kenneth Garrett



L) Deep in a burial mound, an early Maya ruler lay adorned with hundreds of jade beads on his chest, ankles, and wrists, signaling his high status in this world and the next. Surrounding him were decorated ceramic platters and extraordinary figurines. R) Mosaic jade heads with moveable features, found near the Vulture Lord's tomb, represent a bat (top center) and a stylized human face and pendant (top right). A mirror (above) made with some 600 pieces of once-shiny pyrite, and a necklace of jade (left) were found in another of Tak'alik Ab'aj's tombs.

Schieber believes Tak'alik Ab'aj, and the tomb of the Vulture Lord, offer new insights into how that change might have happened.

"This period, around 500 BCE, was a period of transition," says Schieber. "In the stonework at the site's ceremonial platforms you can see how sculptors were gradually changing their minds and treating the stone in a different way, moving away

from the Olmec style". It's notable, too, explains Schieber, that all but two of Tak'alik Ab'aj's 354 stone monuments were locally quarried, and that the ceramics were fashioned of local materials.

This suggests that the cultural changes in evidence were not the result of the arrival of an alien population such as the Maya bringing its own wares, but of local artisans changing the way they made objects as outside cultural influences seeped in.

According to Schieber and Orrego, the Vulture Lord's tomb is a bridge between the two styles, with the Olmec becoming obsolete in his time. "He was a very rich ruler who still had Olmec traditions," she says. "But he was already showing Maya stylistic influences in the things he took to the grave."

For example, while the vulture and the ceramic women look Maya – that tattoo is an exact match to a mural pattern at the early Maya site of San Bartolo, says Schieber – the jade ornaments on the deceased's body closely resemble those on a ruler depicted in stone at the Olmec city of La Venta.

A pair of charming jade mosaic faces from a separate group of artifacts suggest early Maya iconography. Although excavated by Schieber and Orrego close to the Vulture Lord's tomb, they date from about five centuries after his lifetime and may be evidence that the Maya transition was complete by then. 🏰

The Case of the Curious Roofcomb

continued from page 4

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- John Spoolman, a member of the Maya Society of Minnesota, welcomes your comments. Contact him at: jaspoolman@msn.com 🏰

Source: Condensed from an article released 8.13.13, by Roger Atwood (a contributing editor at *Archaeology*), at: <http://archaeology.org>. Submitted by Janet Miess via IMS facebook.

Solar Power at the Holmul Archaeological Project

By IMS Webmaster Keith Merwin

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to remove the sand bags currently protecting the mask and visitors will be able to view it. With the workers still working, I installed the solar panels, battery and lights temporarily so they could be used during the construction work.

The third mask is at a nearby site named Dos Aguadas, where it was located during the 2012 season. Because of time constraints, we would not be able to install the lighting at this location until next season.

Our plan had been to store the equipment until then. Instead we chose to put the items to work this season. Each season, workers dig long, small, dark tunnels, which are poorly lit by head lamps and flashlights. Portable generators

Solar powered lighting in the construction area at Cival. Behind the protective sand bags is a large mask.

Photo by Keith Merwin.



Rendering of excavated masks adorning upper and lower terraces of the north side of central stairway, Structure I, Dos Aguadas; Late Preclassic Period (80-20 BCE). Artwork by Steve Radzi.

and long extension cords wired with what we would consider “shop lights” are used where possible. Often the number of tunnels is greater than the available number of generators. Besides, the cost of gasoline (roughly \$5 per gallon) and the effort required to haul the gas from Melchor de Mencos are limiting factors.

With the available items, I was able to create a long cord with lights powered by a solar panel and battery that could be placed near the entrance of the tunnel.

I am now working on a modular design for next season that will allow us to add length and lights to the system, as the tunnels become longer and branch in different directions.



Francisco Estrada-Belli is dwarfed by the enormous stucco face of a Maya deity, found at Cival (back when they used a different type of lightbulb). Estrada-Belli and his team uncovered the second half of the mask in April 2004. Photo by Bruce Smith.



Solar Panels on the roof of the lab at the Holmul camp. Washed pot sherds are drying on the racks with their storage bags hanging from the rack. Photo by Keith Merwin.

Holmul: Then and Now

Raymond E. Merwin

Interest in Holmul was motivated by the well-known results of Raymond E. Merwin’s excavations at the site in his pioneering season of 1911 (Merwin and Vaillant 1932).

Aside from being the first scientific excavation of a Maya site in the history of Maya archaeology, Merwin’s work is also well known for having produced the first ceramic sequence in the Maya Lowland that has served as a reference for research ever since. The 1911 research clearly showed elaborate architecture and

burial data of relatively early date (Early Classic),

while at the same time bringing to light more complex palaces, temples and burials of the Late Classic Period that are among the most spectacular in the Maya Lowlands.

Check out Keith’s website that he maintains to help document the story of Dr. Raymond E. Merwin at: <http://merwinatholmul.com>

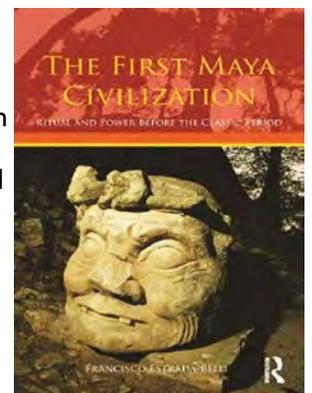
Keith Merwin, who recently presented a program at the Maya at the Playa conference in Flagler Beach, Florida, will speak in Miami at the IMS on November 20. See his program announcement on page 7.

Francisco Estrada-Belli

Many IMS members also recently got to see Dr. Francisco Estrada-Belli at

the Maya at the Playa conference. He shared an interesting, totally visual program about the latest discoveries at the sites mentioned in Keith’s

article. Estrada-Belli has a book out now titled *The First Maya Civilization: Ritual and Power before the Classic Period*. The book is available at amazon.com in hardback, paperback and e-book (kindle).



Institute of Maya Studies Line-up of Presentations!

November 13, 2013: IMS Explorer Session:

“Ponce de León ‘Discovers’ La Florida”

as portrayed by actor **Robert Dawson**



Robert Dawson portrays Ponce de León. Be there!

The exact date and location are still debated, but somewhere near present-day St. Augustine, explorer Juan Ponce de León came ashore on the Florida coast and claimed the territory for the Spanish crown in 1513. He named it La Florida in recognition of the verdant landscape and because it was the Easter season, which the Spaniards called Pascua Florida (Festival of Flowers).

Ponce de León is credited with the first recorded landing and the first detailed exploration of the Florida coast. Interestingly, the fleet reached Biscayne Bay and took on water at an island they named Santa Marta (now Key Biscayne).

Robert Dawson is a researcher, actor, historian, stage fight choreographer, make-up artist, costumer, instructor and writer. He has been the lead science lecturer for the Miami Science Museum for 15 years. He has researched and created 50 historical presentations for educational institutions, museums, festivals and corporate events. In honor of the 500th anniversary of the discovery of Florida, Dawson brings the personae of Juan Ponce de León to life.



November 20: IMS Presentation:

“Life While Working at Remote Maya Sites: Time Spent with the Holmul Archaeological Project”

with **Keith Merwin**, our IMS Webmaster

Have you wondered what it is like at a remote archaeological site during the field season? What is the work like? What do you eat? How rough are the living conditions? This presentation will provide one person's answers to these questions.

During June of 2013, IMS webmaster Keith Merwin, traveled to Guatemala and spent two weeks working at the sites of Holmul and Cival with Dr. Francisco Estrada-Belli and his teams. Merwin stayed at the Holmul Camp and worked on several projects.

The focus of his trip was to upgrade the solar system at the Holmul Camp, put a solar system in at the Cival Camp and install solar powered lighting in the underground rooms that protect the large stucco masks at both Holmul and Cival.

During his time on site, the team located the incredible plaster frieze at Holmul, recently announced in the media and in the September 2013 IMS Explorer.



Merwin captured the moment when Francisco Estrada-Belli pointed to pieces of the Holmul frieze when they first found it.

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

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Archaeologists Find Ancient Jaguar Monolith in Northern Peru

A joint Peruvian and Japanese team of archaeologists excavating at the Pacopampa archaeological site in Cajamarca has unearthed a 250-lb. carved stone monolith.

The monolith, which features the striking image of a half-man, half-jaguar, was discovered buried face down, and that may be the reason for its excellent condition.

Japanese archaeologist Yuji Seki, the director of the dig, noted that the monolith was probably a way for the rulers of the region to communicate their divine power and ideology to the people they ruled.

Seki suggested that the anthropomorphic feline design carved on the monolith is meant to represent the power of a priest or priestess whose mystical abilities included being able to



Researchers encountered the carved man-jaguar stone buried at the foot of the stairs of the first platform of the temple. They believe that the monolith originally adorned the main entrance into the sacred precinct. Photo: El Comercio/Juan Carlos Shibayamai.



transform into or communicate with animals.

Investigators believe the monolith originally stood at the entrance to the temple. However, when the Cajamarca culture replaced the original inhabitants of Pacopampa, they buried the monolith. Seki points out that this would have been a sign of fear and respect towards the artifact.

Pacopampa is located in the northern highlands of Peru and is an archaeological site belonging to the

Formative Period (2500–1 BCE).

The first excavations of the site were conducted by Peruvian archaeologists in 1939. Further excavations since the mid-twentieth century have yielded cultural artifacts related to ritual practices and revealed that the site played an important role as a ceremonial center in the northern highlands. ▲

Source: From an article by Rachel Chase, released 9/7/2013, at: www.peruthisweek.com. Submitted by Scott Allen.

Upcoming Events at the IMS:

November 13 • 8 pm: *IMS Explorer Session*
“Ponce de León ‘Discovers’ La Florida” – In honor of the 500th anniversary of the event, actor **Robert Dawson** dons period-perfect attire to portray this important, yet somewhat misunderstood, character from the past.

November 20 • 8 pm: *IMS Program*
“Life While Working at Remote Maya Sites: Time Spent with the Holmul Archaeological Project” – While upgrading the solar powered lighting systems at Cival and Holmul, our own IMS webmaster **Keith Merwin** was present when Francisco Estrada-Belli discovered the incredible plaster frieze at Holmul.

December 11, 8 pm: *IMS Annual Affair*
“IMS Annual Business Meeting and Anniversary Get-Together” – Join with us as we celebrate 43 years together! We’re planning food, fellowship and fun. A mix of business and pleasure. It’s free for all members, please attend!

Upcoming Events and Announcements:

November 16 • 3 pm: *Lecture*
“Atlatis and the Metaphysics of Violence in Central Mexico” – with Dr. Andrew Finegold. At Dumbarton Oaks, Washington DC. Pre-register at: www.doaks.org

December 7 • 1:30–5 pm: *Symposium*
“Fabled Kingdoms: Luxury Arts of Peru’s Northern Desert” – Theme of the 2013 Mayer Center Symposium, with lectures by Izumi Shimada, Len Bjerregaard, and Joanne Pillsbury. At the Denver Art Museum, Denver, CO. Info at: <http://mayercenter.denverartmuseum.org/symposia.htm>

Through December 7:
Museum Exhibit & Lectures
“Maya: Hidden Worlds Revealed” – The Maya Society of Minnesota is partnering with the Science Museum of Minnesota to present public lectures and workshops in conjunction with the Museum’s new exhibit in St. Paul, MN. More info at: www.smm.org

January 7-11:
2014 Maya Meetings
“The Archaeology and History of Tikal”



– Theme of the 2014 Maya Meetings to take place in Antigua, Guatemala. Presentations by noted and upcoming scholars will highlight the ways archaeology and epigraphy are reevaluating Tikal’s key role in the political and cultural history of the Central Lowlands. Registration for the conference and an optional tour of Tikal with Dr. David Stuart is now open at: www.utmesoamerica.org/maya/registration

Editor’s Tip: *Online all the time*
“Visit the IMS facebook page” – Join in the fun and 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. Follow the timeline at: www.facebook.com/groups/MiamilMS

IMS EXPLORER

Join in the **Explorer-ation!** 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