



July 15, 2015 • Maya Ceremonial Era Long Count: 0.0.2.10.16 • 4 K'ib 4 Xul • G9

Petskin: A Maya Site in the Western Puuc Region by Stephan Merk

On February 20, 2015, Christian Heck and Mexican staff-member Stephan Merk, guided by José Dolores Ortiz from the modern village of Cumpich, reached a small Maya ruin in the western Puuc region. The ancient settlement has no specific name, but the area in which it is located is locally known as Petskin. Therefore the site was preliminarily baptized with this name. In Yucatec Maya, *Petskin* could have various meanings, but the gesture of the local guide made clear that he interpreted *petskin* as "compressed sun"; the name perhaps refers to the setting sun.

According to archaeologist Antonio Benavides Castillo from INAH Campeche, the GPS coordinates for Petskin are close to the satellite coordinates for a site already registered under the name "Hunpetzkin". Given that Ortiz remembered having seen another group of ruins close to Petskin, but was not able to relocate them, there is a strong possibility that Petskin is another (hitherto unreported)

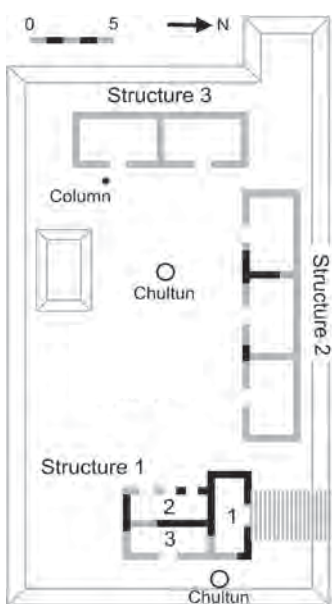


Fig. 1: Rough site plan of Petskin.

Created by Stephan Merk.



Fig. 2: *Petskin, Structure 1, seen from the northwest. To the right is Room 2 with its northernmost entrance. The center of the photograph shows the lateral short west wall of Room 1. The mostly destroyed flying staircase can be seen on the left side.*

group of Hunpetzkin and not a separate site by itself.

Petskin is situated 17 kilometers south-southwest of Cumpich in the Mexican state of Campeche. This places the ruin 2.5 km roughly west of the large Puuc site of Xchan (Benavides Castillo 2001) and almost 7 km east-southeast of the even greater ancient settlement of Xcocha (Pollock 1980: 508f).

This southern part of the western Puuc region has not been very well explored. The Petskin site, or group, is located on an approximate 3-m-high rectangular platform on the top of an artificially leveled high hill. This platform has an east-west axis and shows a small extension towards the west on its northwestern corner. Petskin consists mainly of three buildings, Structures 1, 2 and 3, and of a small mound on the otherwise open south side of the courtyard (see Fig. 1); edifices on the northern, western,

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IMS Presentation: July 15, 8 pm



A Venus deity spearing its victim, from the Borgia Codex.

New Evidence of Links Between the Venus Table in the Dresden Codex and the Central Mexican Codices

with **Harvey M.** and **Victoria R. Bricker**

and eastern borders of the platform create the latter. In the close vicinity of this group, a few platforms and low mounds were seen.

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Jim Reed,
Editor

Petskin: A Maya Site in the Western Puuc Region

by Stephan Merk

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Structure I is a three-room building on the east side of the courtyard; it was erected in a minimum of two phases (Fig. 2, page 1). Rooms 2 and 3 have a north-south axis and are arranged as a double-chamber without connection. Room 2 is facing west towards the courtyard; it measures 540 x 194 cm. Intact walls of the chamber are 220-cm-high and crowned by an 126-cm-high vault, which is *in situ* in the northernmost part of Room 2, where three capstones can be seen (Fig. 3).

The small chamber had three doorways to the west. Only the northern-most doorway is complete; it has a width of 75 cm and is 50 cm deep. Various stones in three vertical lines form the doorjambs. The two other doorways above the base moulding (assumed but not visible), are destroyed in wide parts. An interesting and unusual feature is that the two outer doorways of the three entrances were at a later point walled up with carefully cut stones, to a height of around 25 cm from the floor.

The standing northern part of Room 2's façade shows a plain lower wall, covered with irregularly laid stones of various sizes, topped by an one-member medial moulding above the doorway's stone lintel. The upper façade is set back several centimeters from the face of the lower walls; it consists of roughly cut stones, which once were most likely covered with a thick stucco coat and painted.

The design and execution of Room 2's main façade, as well as the preserved relatively narrow doorway, are clear indicators for the Early Puuc style, which flourished – according to George F. Andrews (1995) – between 650 AD and 750 AD. The parallel and also narrow Room 3, east of Room 2, has completely collapsed; it definitely was reachable from the east, its number of entrances remains unclear.

Room I in Structure I was set crosswise at the northern end of Rooms 2 and 3 and was probably built at a different date.

Its eastern sidewall was in one line with the now fallen eastern façade of Room 3, but in the west, the chamber projects about one meter from the western façade of Room 2.

Room I is standing in wide parts, and almost only its southeastern corner has fallen down. This east-west oriented chamber (Fig. 4) is 530 cm long and 170 cm wide. After height 236 cm of the lower wall, the 125 cm high vault starts with a spring line offset.

Nine capstones are still in their original place. An almost complete stone-hook in the form of a foot was recognized in the vault's northwest corner directly below the capstones, and a protruding cord holder at the room's southern wall. Room I's central entrance on its north side is destroyed. This doorway was built over by a flying stairway that covered most of the whole front side of the chamber, but a passageway with a half vault facilitated access to Room I (Fig. 5, pg. 6). The stairway out-reached the platform on which Petskin was built in the north and connected the ground level with a platform on the rooftop of Structure I. If there was a second floor planned on top of Structure I, it was never carried out.

As is the case for Room 2, also Room I's base moulding is buried under the debris of the building. Lower walls present small to very large veneer-stones. Façade stones in the Puuc normally have a more square-like form than the longer ones used for Structure I in Petskin.

The layout of the upper façade (seen from down to up) is unusual (Fig. 6, pg. 6). It starts with a one member medial moulding, followed

Fig. 3: Petskin, Structure I, Room 2, seen from the south.



Fig. 4: Petskin, Structure I, Room I, seen from the east.
All photos by Stephan Merk.



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by a recessed line of stones. On top of this are three tiers of well-cut plain stones, which lean slightly backwards.

A three-member moulding follows these rows: its upper and lower components are of an apparent apron-type, while the central member consists of a row of plain stones that protrude out. Directly above this moulding on the north side, two lines of regular stones, topped by a row of vertically set much larger stones, can be seen;

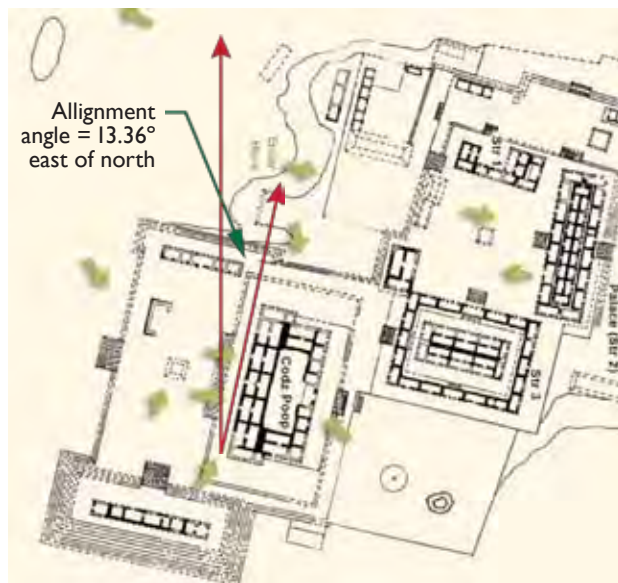
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A Study of Sunsets: An Analysis of the Orientation of the Codz Po'op



by John Spoolman

◀ Fig. 1: West façade of Codz Po'op, Kabah, Mexico. Small platform or altar in foreground is directly in line with the center doorway. Compare with Fig. 2. All photos by the author.



▶ Fig. 2: Map of Codz Po'op complex at Kabah by Harry Pollack, courtesy of mayaruins.com. Alignment angle info added by author.

“Maya architecture,” writes Anthony Aveni, “along with its attending monumental sculpture clearly delivers the message to the people that the power of the ruling elite is mandated from heavenly ancestors. The city itself is a microcosm of the divine, designed to facilitate a dialog between the people and their gods, with the ruler taking center stage as mediator.”¹

A curious feature of this “divine design” of Maya cities, or major building groups within larger cities, was their odd (to a modern observer) orientations with true north. In the early days of Maya exploration, building orientations seemed so random that many scholars doubted they held any significance.

Times have changed. Studies now show that over 80% of Maya buildings and city groupings analyzed have consistent patterns; an east-of-north alignment with a high majority ranging between 8° and 25° east-of-north, many grouped around either 14° or 25°.² It has become apparent that building orientations were an important, integral aspect of Maya city planning.

Nearly all theories of alignment³ now concur that most buildings appear to be oriented to solar horizon sunsets and sunrises⁴ and not stellar, planetary or lunar horizon events.⁵ These orientations were often guided by alignments

with other buildings or prominent horizon features. The fact that “most of the east-west orientation azimuths lie within the angle of annual movement of the sun along the horizon”⁶ supports the solar contention.

Accuracy of naked-eye astronomy depended on the point of first or last visibility as measured both by the sun’s azimuth and height above the horizon in degrees. Aveni uses a nominal solar (or horizon) elevation of 3° above the true horizon in data tables⁷ due to the uncertainty of horizon obstacles (trees, hills, etc.) in antiquity.

Reasons for building and city alignments remain illusive; theories are many. Presented here is a case study of an important Maya building (Fig. 1) with a surprising conclusion.

Alignment analysis: In many Late and Terminal Classic sites (ie. Chichen Itza, Mayapan and others), buildings are oriented to the sunsets of April 30 and August 13⁸, the two days when final sunlight shines directly perpendicular to the building’s west façade. These ideal dates were fully expected for the Codz Po'op. They are 260 and 105 days apart, coincident with the sacred 260-day Tzolkin calendar and the days of the zenith at latitude 14.8°, the hypothesized birthplace of the Tzolkin. August 13, a hallowed date in its own right, is

considered to be the Maya origination date in 3114 BCE.

Surprisingly, this is apparently not the case with the Codz Po'op. It has a published alignment of 13.36° east-of-north⁹, or an orientation of 283.36° west and 103.36° east. Measured using the transit method, there is an estimated margin of error of no more than 15', or +/- 0.25°. ¹⁰ (Fig. 2).

Using this data and the online NOAA solar calculator, we find the most likely orientation dates for the Codz Po'op are April 26 and August 18.¹¹ (A margin of error of +/- two days results from the uncertainty of exact solar elevation.)

The building’s orientation dates appear to be temptingly close to the ideal dates. However, the alignment angle would have to be at least 14.3° (not 13.36°) east of north or the sun would have to set at or near 7° solar elevation in order for the building to align with sunsets on April 30 and August 13. Possibilities, though unlikely.

Coincidentally, Dr. Ivan Šprajc identifies a grouping of sites in southeastern Campeche aligned with the sunsets of April 26 and August 18.

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¹ Aveni, 2001, pp. 245.

² Ibid, pp. 245.

³ Extensive discussion of various alignment theories can be found in Aveni, 2001, pp. 217-261, and Šprajc, 2009 (A).

⁴ Šprajc, 2009, (A), Aveni, 2001, Malmstrom, 1981.

⁵ Notable exceptions are the Governor’s Palace at Uxmal and the Caracol at Chichen Itza, both of which were apparently oriented to cycles of Venus.

⁶ Šprajc, 2009 (A).

⁷ Aveni, 2001, pp. 109-111.

⁸ Šprajc 2009 (A).

⁹ Aveni, 1980, pp. 313.

¹⁰ Aveni, 2015.

¹¹ All alignment/orientation calculations taken from online NOAA Solar Calculator, Earth System Research Laboratory, at: www.esrl.noaa.gov/gmd/grad/solcalc



A Study of Sunsets: An Analysis of the Orientation of the Codz Po'op

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He concludes that the orientation emphasis was actually eastward for those buildings, most aligning with sunrises on February 12 and October 30, two dates also 260 and 105 days apart.¹²

At the Codz Po'op, direct alignment day sunrises appear to be on February 18 and October 24. Any significance for these two days is not apparent, and it seems a western orientation is most likely.

Scholars have posited¹³ that spans between alignment dates and other important dates were often in 20 or 13 day increments. This spacing would have been important to accurately predict and prepare for key days, with the 13 or 20 day spacing (numbers integral to the sacred 260-day Tzolkin) apparently being the sanctioned predictive day-counts. It so happens that April 26 is exactly 26 days, or two 13 day periods, before Kabah's first zenith on May 22.

Finally, there is compelling evidence that the building's unusual roofcomb was a carefully designed device that could accurately identify the equinox days, the winter solstice and possibly more (at an estimated 3° solar elevation).¹⁴ It would work for all of these dates only if aligned exactly as it is now or very near 283.36°. Further, it would provide an exacting method for identifying key days without the need for alignment with other buildings or prominent horizon features.

Other Considerations: It can be demonstrated that two ingenious solar lighting surprises would take place on the elaborate western façade of the Codz Po'op at sunsets of the two direct alignment days.

First; on those two days, as the sun slanted down toward the

Fig. 5: Shadows blanketing this nearly intact wall section would completely vanish at sunset.

horizon, all shadows would slowly begin to shrink. Exactly at sunset, only on these two days, all the shadows of the many great hooks would vanish from the façade effectively making each hook a horizontal gnomon, a dramatic zenith effect that is unlikely to have been missed by the Maya (Fig. 5).

Second, inside the center doorway, an ornate, unique white mask (Fig. 6), which serves as a step up into the back chamber, would glow as sunlight slowly penetrated all the way to the back wall of the inner chamber.

It is not hard to imagine the spectacular effect of the costumed king standing on the unique mask during those moments, taking "center stage", sunlight blazing all around him deep within the building.¹⁵ It would have provided a dramatic effect worthy of the celebration of an important ritual.

Conclusions: It is possible the alignment of the Codz Po'op was not cause for any celebrations. However, many scholars today believe that astronomical alignments were religiously important to the Maya, and were cause for regular, ritual celebrations. This seems supported by the layout of the building's man-made western plaza (Fig. 2) with its impressive entry staircase, the bold, elaborate building façade, the platform/altar before the center doorway, and finally, the predictable hierophanies.

A nagging question remains: if the building complex was designed for celebration, why was it not oriented to the special days of April 30 and August 13?

One possibility is that April 26 and August 18 were considered close enough for the practical matter of celebrating key days in the agricultural cycle. It would not be the first time Maya priests and builders deviated from exact dates.¹⁶ Whatever the



Fig. 6: Ornate special mask placed as a step up into the inner chamber of the center doorway.

exact dates, the horizontal zenith effect at sunset could have provided a powerful association with those "master" zenith days from the 14.8° latitude.

Perhaps it was because greater precision was required for two other important purposes served by this alignment. One was plausibly a precise, sanctioned prediction for the city's first annual zenith on May 22.

Another compelling reason may have been to assure the proper functioning of an accurate observational solar calendar created by the unusual slotted roofcomb, as described above.

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¹²Ibid.

¹³Aveni 2001, Šprajc (A), Green 2013

¹⁴Spoolman, 2013. In this paper, the alignment of the roofcomb was erroneously given as 283.6°, due to mistaken source material. However, 283.36° actually allows for more accuracy in detecting the two equinoxes and the winter solstice.

¹⁵Mendez, 2005, pp. 14. A similar spotlight effect was posited by Mendez *et al* at the Temple of the Sun in Palenque at sunrise of the summer solstice.

¹⁶The Dresden Codex shows an alteration of the cycle of Venus, apparently for canonical purposes. Studies of E Groups have discovered that most of them do not function as scholars supposed. For whatever purpose, many were just close to solstice and equinox sunrises and sunsets.

Important new discoveries made June 3, 2015!

Nim Li Punit by Janet Miess

Nim Li Punit is located 25 miles north of the town of Punta Gorda. The southern region of Belize is an area of numerous small Kekchi and Mopan Maya villages. There is rich fertile soil here and it is believed that in ancient times it may have been an important area for growing cacao.

The site is located at the top of a large hill and you are able to drive right up to the entrance. I was captivated by this site – it is all tree- and grass-covered, which makes you feel as if you are the only one there.

As you wander you see numerous lichen-covered stela both standing and on the ground.

Nim Li Punit was rediscovered in March of 1976 by an oil exploration company. Norman Hammond investigated the site in April of 1976. Richard Leventhal and the Southern Belize Archaeological Project conducted excavations at the site in 1986.

Nikolai Grube, Barbara MacLeod, and Phil Wanyerka published a survey of the inscriptions in 1999.

The Belize Department of Archaeology did restoration and consolidation in the 1990s. Currently, the Toledo Regional Interaction Project, headed by Dr. Geoffery Braswell from University of California at San Diego, assisted by Keith Prufer from the University of New Mexico, is working at the site.

Nim Li Punit was occupied from the Middle Classic (400 CE) to the Terminal Classic (850 CE). The site features 6 plazas, four that are accessible, 2 ballcourts, and 26 stelae. Stela 14 is more than 30 feet tall, making it the largest carved stela in Belize. It has a picture of a ruler wearing a very large plumed headdress, from which the site takes its name. Stela 15 is the earliest at the site and dates to 721 CE; it also has the longest inscription. There are only 6 stelae that have inscriptions. "The Plaza of the Stelae" in the South Group may have functioned as an E group that was used to record the timing of the solstices and equinoxes.

In June of 2015, an important discovery was made by Dr. Braswell and his excavation team at the site: two tombs were discovered in the royal palace. One tomb, dated to about 400 CE, contained a ceramic pot that may have been imported from the site of Teotihuacan

Site map of Nim Li Punit. Courtesy of: www.southernbelize.com



Nim Li Punit inherited its name from a carving on the Stela 14, the longest of the site's twenty-six stelae, depicting a figure wearing a large headdress. In the Maya Kekchi language, Nim Li Punit means "the big hat". Photo at right by Janet Miess.



A major discovery that included ceramics, a jadeite celt, and an eccentric flint, was made by Dr. Geoffery Braswell and his team on June 3, 2015. The story is covered online by reporter Renee Trujillo. These two images are screen captures made by the editor, from the video at: <http://lovefm.com/2015/06/03/artifacts-uncovered-at-mayan-ruin-in-southern-belize/>



in central Mexico. The second tomb dating to 800 CE contained a large jadeite pectoral with an inscription on one side and an *Ik* glyph on the other. *Ik* means wind, breath, or life. The inscription tells us that the jadeite piece was brought to Nim Li Punit in 671 CE from the Maya site of Caracol by a lord named *Janaab Ol K'inich*. The pectoral is very similar to the one that is pictured hanging around the neck of a king on Stela 15.

There have been three other royal tombs found at Nim Li Punit, two were discovered by Richard Leventhal. All the burials contained a rich variety of jadeite, obsidian, ceramics, stingray spines, shells and carved stone objects, along with the human remains.

There is a small museum on site that houses some of the artifacts and Stelae 14 and 15. Nim Li Punit is a beautiful site well worth a visit if you are traveling in Belize.

Dr. Geoffery Braswell from University of California at San Diego will be the featured speaker for the IMS on September 16, 2015, in Miami, FL.

Janet Miess is the Secretary for the IMS. She has a B.A. in Archaeology and M.L.S. from the University at Buffalo.

Petskin: A Maya Site in the Western Puuc Region

by Stephan Merk

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these three lines lean forward. On the northern façade, the portion of the upper wall directly below the three-member moulding is partly decorated with a simple and raised pattern of three cut and plain stones set next to each other and two stones placed centrally in the line below. This decoration can be found below the flying stairway towards the central entrance of Room 1 and towards the chamber edges.

Adornments of this type of protruding façade stones that build a pattern, are almost exclusively known from ruin sites in the western Puuc region. One decoration very similar to the one in Petskin can be found on the West Building of the Hilltop Group in Haltunchon, 17 km north-northeast (Pollock 1980: 464); variations of this theme are reported from Cacabxnuuc and Bakna (Pollock 1980: 460 and 536).

An exception from the eastern Puuc area is the upper façade of Structure 6-A in Balche; however the protruding stone elements there divide the façade vertically (Merk 2011: 36). All those buildings originate from the time of the Early Puuc, or possibly the even earlier Proto-Puuc style.

It is not clear if the above-mentioned decoration existed also on the small lateral western upper wall of Room 1. Anyhow, there is one stone sticking out of the western façade; it obviously carried



Fig. 5 (L): The flying staircase that gives access to Room 1 in Structure 1. Please notice the façade decoration and the residue of red paint on the wall. Fig. 6 (R): Northwest corner of Room 1 in Structure 1, showing the unusually designed upper façade. All photos by Stephan Merk.

something – maybe a figure – made out of stucco that reached a height of about two rows of stones, and that was also connected to the lower part of the three-member upper moulding (see Fig. 2).

Stonework in all rooms consists of blocks of various sizes, which are not deeply anchored into the concrete core of the walls. This, together with the narrow size of the rooms, the façade decorations, and the fact that the vault stones do not belong to the more sophisticated type of the Terminal Classic, indicate a relatively early origin of Structure 1.

Structure 2 in Petskin, on the north side of the platform, was a three-room building with an east-west axis that faced south towards the courtyard. Only a part of a sidewall, as well as some small fractions of the lower wall of the southern main front, are still *in situ* and show small to middle-sized façade stones. Structure 3 takes

the western side of the courtyard.

This assumed two-room building with north-south axis had its entrances in the east, facing the courtyard, as a large possible doorway column in the debris of the otherwise extremely demolished structure proves.

Close to Structure 3, but on the southern rim of the platform, is a long mound which runs east to west; probably this was never a stone building, but more likely a platform. There are two *chultuno'ob* (underground cisterns): one halfway in the courtyard's center, the second one directly east of Structure 3.

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Brief Bios of Harvey M. and Victoria R. Bricker

Harvey and Victoria Bricker are currently Professors of Anthropology at Tulane University, where they have both been members of the faculty since 1969. Since the early 1980s they have been collaborating together on an ongoing program of research into

Maya archaeoastronomy.

They each share a profound



interest in the surviving codices and will present at the IMS on July 15. See their program title on page 7.

July 8, 2015 • IMS Explorer Session • Gods, Legends and Rituals Series
Defining the Religion of Prehispanic Mesoamerica

IMS Executive Vice President and Programming Chair **Marta Barber**, shares a video on the same subject by **Dr. Ed Barnhart**



Maya Exploration Center Director Dr. Ed Barnhart has over two decades of experience in Mesoamerica as an archaeologist, an explorer and an instructor.

In every ancient civilization, religion was an integral part of society, establishing a set of beliefs that ruled most aspects of life. Animism, shamanism and ancestor worship were among the rituals practiced by great civilizations before monotheistic religions were established.

In Mesoamerica, all civilizations – from the Olmec to the Aztec – seemed to have included the three in their rituals. Was there one common pan-Mesoamerican religion? We follow Dr. Ed Barnhart's presentation of religion in Mesoamerica in a 30-minute film followed by a Q&A session that will help us better understand the different facets of 3000 years of religion in this part of the world.

July 15: IMS Feature Presentation

New Evidence of Links Between the Venus Table in the Dresden Codex and the Central Mexican Codices

with **Harvey M.** and **Victoria R. Bricker**



The Venus Table comprises pages 46 thru 50 in the Dresden Codex.

The Venus table in the Dresden Codex has interested scholars for many years, not only because it contains information about the astronomy of the ancient Maya, but also because it pictures several Central Mexican deities and refers to them by their Nahuatl names, spelled syllabically in Mayan hieroglyphs. These deities are pictured and named in the middle register of the table.



The Venus God on page 46.

Maya gods are pictured and named in the upper register and on three pages of the lower register. The Central Mexican sources that have been most often linked to the deities in the middle register of the Venus table are the Borgia, Fejérváry-Mayer, and Telleriano-Remensis codices. More recently, it has become obvious that the Maya deities in the lower register of the Venus table have counterparts in the Cospi and Vaticanus B codices. We have discovered that the hieroglyphic text over the pictures in the lower register contains epithets that evoke some of the iconographic motifs in the Central Mexican codices, linking the Venus table in the Dresden Codex with codices from the Puebla-Tlaxcala Valley. (See their mini bios on page 6.)

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August 2015 is a Month Devoted to Maximón at the IMS!

Editor's note: I've experienced many encounters with Maximón over the past 40 years. In the August *IMS Explorer*, Janice Van Cleve pens a book review of *The War for the Heart and Soul of a Highland Maya*

Town, by Robert S. Carlsen. This is one of the resources I will be referencing in my program about Maximón at the IMS on August 19. I'll be sporting my authentic Stetson hat! Be there to hear why!

Upcoming Events at the IMS:

July 8 • 8 pm: *IMS Explorer Session Gods, Legends and Ritual Series: Defining the Religion of Prehispanic Mesoamerica* – **Marta Barber** shares a video on the subject by Dr. Ed Barnhart.

July 15 • 8 pm: *IMS Presentation New Evidence of Links Between the Venus Table in the Dresden Codex and the Central Mexican Codices* – with **Harvey M.** and **Victoria R. Bricker.**

August 12 • 8 pm: *IMS Explorer Session Gods, Legends and Ritual Series: Maya Shaman: Cohesion from the Ancient World to Modern Society* – with **Ruben Guzman.**

August 19 • 8 pm: *IMS Presentation Maximón: Maya Cultural Hero in the Navel of the World* – *IMS Explorer* editor **Jim Reed** has created a new program to tell the colorful and controversial story of this ancient Maya cult that still survives today.

Upcoming Events and Announcements:

Through July, 2015: *Museum Exhibit Maya: Heart of Sky, Heart of Earth* – at the San Diego Museum of Man, San Diego, CA. Get more info at: www.museumofman.org/html/exhibitions.html

September 17-20: *MATP Conference Maya at the Playa* – American Foreign Academic Research, Davidson Day School, and the Archaeological Institute of America present the 9th Annual Maya at the Playa Conference in Flagler County, FL. Get more info when the details are posted on their website at: <http://www.mayaattheplaya.com/>

September 26: *PCSWDC Seminar Amazonia and the Making of the Andean World* – Theme of the 22nd annual symposium sponsored by The Pre-Columbian Society of Washington, D.C. At the U.S. Navy Memorial & Naval Heritage Center, Washington, D.C. Get full details at: <http://www.pcswdc.org/symposium2015/>

Through Oct. 11, 2015: *Museum Exhibit*

Gold of the Americas – This Walters Museum exhibit showcases more than 50 artifacts made by the indigenous peoples of the ancient Americas from Peru to Panama. At the Walters Art Museum, Baltimore, MD. Further details at: <http://thewalters.org/events/event.aspx?e=3998>

November 11-14: *Chacmool Conference Shallow Pasts, Endless Horizons: Sustainability & Archaeology* – Theme of the 48th Annual Chacmool Conference to be held at the University of Calgary, Calgary, Alberta, Canada. Additional info at: <https://antharky.ucalgary.ca/chacmool2015/>

Editor's Tip: *Online all the time Mesoamerica and Ancient America Lectures, Conferences and Exhibits* – Check out Mike Ruggeri's comprehensive list of upcoming events at: <http://bit.ly/1aKJzE>



IMS EXPLORER

Join 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