



November 18, 2015 • Maya Ceremonial Era Long Count: 0.0.2.17.2 • 13 'Ik' 10 Keh • G9

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Pericón, another Marigold species for Day of the Dead in November

by Dr. Nicholas Hellmuth, FLAAR Mesoamerica

The most common marigolds as a burial offering on the Day of the Dead in Guatemala are the marigold flowers known as Flor de Muerto (*Tagetes* species). But for the present article, we will focus on a very different marigold, albeit also *Tagetes* genus (*Tagetes lucida*). All these particular marigold species are native to Precolumbian Mesoamerica.

I raise both *Tagetes erecta* (Flor de Muerto) and *Tagetes lucida* (pericón) around the office of FLAAR Mesoamerica at 1500 meters elevation in Guatemala City. It is mid-October and both species are happily blooming (they bloom most of the year).

Tagetes erecta has many utilitarian uses, as does *Tagetes lucida*, especially as a yellow dye as colorant for Maya clothing. But *Tagetes lucida* has a range of diverse potent chemicals and thus has widespread use as medicine and flavoring in many contexts.

Although pericón is “a marigold”, its flowers have no similarity in appearance whatsoever to common marigolds nor to Flor de Muerto.

Since botanists are constantly updating the botanical family names, you get some websites which call *Tagetes* part of family *Asteraceae* (Daisy family); and other websites that list pericón as family *Compositae* (Sunflower family). Either way, pericón does not look like a daisy, nor like a sunflower. Many of the flowers which fill the Google “image” bank are in fact not *Tagetes lucida*. If the flower has a complete



Two of our Mayan-speaking assistants, Abigail Cabnal (Q'eqchi') (left) and Maria Josefina Sequen (Kakchiquel), help collect four species of marigold (*Tagetes*) in the ethnobotanical garden surrounding the FLAAR offices.

Photo by Sofia Monzón.

concentric set of equal-sized petals (as do most daisy flowers) then this is unlikely pericón.

Common names for Pericón

One common name is tarragon (*Mexican tarragon*), since pericón tastes like tarragon, a different plant). “The plant has a pleasant anise-like scent (see also licorice), copying almost

IMS Presentation:
Room K-413,
Building K-4, Room 13

November 18, 8 pm



God L, Lord of Heliacal Rise

Venus and Deities of the Hunt with

Dr. Gabrielle Vail

New College of Florida,
Maya Codices Database Project I

perfectly the fragrance of tarragon. The leaves' taste is similar and very intense”

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Jim Reed,
Editor

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In Memoriam: Christopher Jones

Christopher Jones, respected Maya archaeologist and epigrapher, and friend and mentor of many,

passed away on Friday, September 4, 2015. A Memorial Service was held for him on Sunday, October 18, 2015, at the Penn Museum, Philadelphia, PA.



Christopher Jones. Courtesy of: www.upenn.edu

From the Penn Museum website:

Christopher Jones, a Maya archaeologist and epigrapher most noted for his investigation and discovery of part of the historical record preserved in the inscriptions at the famous site of Tikal, Guatemala, died at his home in Kimberton, PA, after a long illness. He was 77.

A research associate (1973-2001) and following retirement, an active consulting scholar in the American section at the Penn Museum, Dr. Jones earned his BA at Harvard College and his MA and PhD (in anthropology, 1969) at the University of Pennsylvania. His dissertation, *The Twin-Pyramid Group Pattern: A Classic Maya Architectural Assemblage at Tikal, Guatemala*, was based on his four years of excavation (1962-1965) with the Museum at Tikal, under the direction of William Coe. In addition to his fieldwork there, he directed site-core excavations at Quirigua, Guatemala, another Penn Museum project (1976 and 1977).

"We are greatly saddened by the loss of Christopher Jones," noted Julian Siggers, the Williams Director of the Penn Museum. "We are fortunate that he left behind such a large and important body of work building upon our understanding of the ancient Maya."

• Read more at: www.upenn.edu/almanac/volumes/v62/n06/obit.html#sthash.iahZZXX.dpuf

From epigrapher David Stuart:

"Simon Martin has penned a moving essay on the late Christopher Jones and his contributions to Maya epigraphy and archaeology, posted on Mesoweb. Chris was an incredibly warm person, ever enthusiastic about the world of Maya studies, and Simon's essay nicely captures his unique qualities and personality. We will miss him greatly."

• See a link to the memoriam by Simon Martin on David's blogspot at: <https://decipherment.wordpress.com/2015/10/07/in-memoriam-christopher-jones/>



A view of the East Plaza of Tikal. (courtesy of: tikal01.tripod.com). The East Plaza served as an area for the gathering of large crowds of people. In the eastern portion of the plaza, Jones recognized a group of concentric buildings lacking residential characteristics as the core of a marketplace, a commercial space that extended out to the open colonnades that fringed the entire plaza. That project was ultimately published as Excavations in the East Plaza of Tikal, Volumes I and II, Tikal Report 161 (Jones 1996, ISBN 978-0-924171-42-0), and provoked his keen interest in trade and transportation. Inset: Christopher Jones at Tikal, 1964, by Virginia Greene, courtesy of www.mesoweb.com.

From Simon Martin's homage on Mesoweb.com:

"The news that Maya research lost one of its great characters and talents, Christopher Jones, deeply saddens all who were lucky enough to know him and the greater number who admired his work. In a career that spanned six decades, Chris proved himself to be both a skilled excavator and an innovative epigrapher whose contributions will be felt for a long time to come.

"Chris greatly admired the contributions of Tatiana Proskouriakoff, the epigrapher whose reading of the inscriptions at Piedras Negras first unravelled Classic Maya history, published in *American Antiquity* in 1960. There was a strong Penn connection here since she once worked in the same offices and Chris would sometimes draw while perched on her old drafting stool. He was to follow in her footsteps with a breakthrough she would have been proud of, deciphering the statements for 'child of



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mother' and 'child of father.'

"Chris had a special quality of cheery enthusiasm and touched everyone with his warmth, kindness, and generosity. He was a tactile person – greeting you not only with a beam of a smile, but often a firm shake of your shoulder or a one-armed hug as well. In his work he was a perfectionist in the best sense of the word and his writing had great clarity and precision."

• Read the full
homage by Simon Martin
at: <http://www.mesoweb.com/reports/ChristopherJones.html> 🏠

What Are Howler Monkeys Howling About?

by Mark F. Cheney

If you've been to Central or South America to visit the ancient sites and natural wonders, you have very possibly seen, and if so, most probably heard, howler monkeys, the largest of the New World monkeys.

How much do you know about these noisy, but interesting creatures? Perhaps you've heard from your guide, if you had one, that their howls can be heard as much as three miles away. Did you realize that they can howl that loudly because of a specialized, oversized bone in their throat – the hyoid bone? Yes, it's true. Did you also know that there are fifteen different species of howlers identified to date, and that the Black Howler name applies to a South American species, *Alouatta caraya*?

The ones you saw in Tikal for instance, are differentiated as the Guatemalan Black Howler (*Alouatta pigra*), which are sometimes called the Mexican Black Howler just over the border. Once classified in the *Celidae* family, they are now placed in the *Atelidae* family for you zoologists out there.

The Guatemalan Blacks have long black fur and prehensile tails that grows up to 92 inches long, the height of the largest of the males of the species, which can weigh up to about 25 pounds, with the females weighing more like 15 pounds. They are largely vegetarian, live in groups and it seems that the most successful groups number from ten to sixteen members to optimize grooming, feeding and socializing.

They also live "sympathetic" with another species, the Mantled Howler, with whom they are closely related. This means they both live in the same niche territory, and they get along pretty well in the wild.

Their "howl" is more like a barking whoop or a roar, than what would usually be called a howl, at least the ones I heard. And that brings me to my question.

Why are they howling, barking or roaring? The Guatemalan Black Howler is diurnal, rather than nocturnal, and they are said to use their howls to communicate their

group composition and location, and in mating disputes, but I have another unproven theory.

Some of their common predators are harpy eagles, snakes and jaguars, but these creatures don't seem to be their worst enemies. Their worst enemies in the estimation of some scientists are much smaller, in fact, they are very small. They are known as botflies, one species of which is the screwworm (*Cochliomyia hominivorax*), the larvae of the screwfly. These horrible pests can also attack man, hence the name "hominivorax" which in Latin means man-eater.

Another botfly relative with a similar designation is the tumbu fly (*Cordylobia anthropophagi*), again "anthropophagi" meaning "eater of man". These creepy little guys, screwworms, that is, infest any tiny scratch on the body of their host and unlike common maggots they eat not just dead flesh, but the living flesh as well. See the photo at right of a young howler with an ugly sore caused by this pest – enough to make anything or anyone howl, right?

When the screwfly lays its eggs in the tiniest scratch or wound on a howler monkey's body and then hatch, the little screwworms immediately begin devouring the flesh around them making horrendous sores on the poor mammal's body. (This has unfortunately happened to other mammals, including turistas, and it is quite a procedure to take them out!) As the sores get bigger, more screwflies come to lay more eggs, and so on, leading to a very painful death.

Now, all of this information is not just to creep you out, dear reader; I am coming to an even more interesting theory, which is my real point. I am borrowing this theory from a work of fiction, but we find valid hypotheses all around us, right? Anyway, their worst enemies may also be their greatest benefactors as a species; you see, there is an evolutionary benefit to this pestilence.



Guatemalan Black Howlers.

All images submitted by Mark Cheney.



Baby Howler with botfly lesion on chest.

A close-up of the larva of the New World screwworm *Cochliomyia hominivorax* showing its tusk-like mandibles protruding from its mouth which are used to tear and then macerate the flesh of living warm-blooded animals. Image courtesy of the Agricultural Research Service of the U.S. Dept. of Agriculture.



Since any scratch or wound that may be inflicted is life-threatening to the howlers, they have evolved into "peace-niks", with the scratchers and biters having been selected out. When they have a territorial or mating dispute, no matter how angry they get, they never use their teeth or claws. They howl a lot and at worst slap one another!

Why? Because any wounds, if repeated, could be the end of the species! For this reason, these monkeys, unlike baboons and other primates left unmentioned, are very gentle, and have been adopted as pets in some areas. Voracious parasites left them just howling, but not dying out as a species! 🏠 🌑 🌑 🌑



Pericón, another Marigold species for Day of the Dead in November

by Dr. Nicholas Hellmuth, FLAAR Mesoamerica

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(Gernot Katzer, Spice Pages website). I hardly eat any spices, so I am not able to comment on the statement in most discussions that *pericón* is a common substitute for *tarragon*.

Ecosystem preferences for *Pericón*

This is not a plant of the rain forests; it grows in oak and pine forests. Ironically there are lots of areas with pine in El Peten, especially around Poptun, but also many other locations, including one area of pine trees near Tikal. But *pericón* grows readily in our Maya ethnobotanical garden at 1500 meters above sea level in Guatemala City. Tikal is at 243 meters elevation, a rather different ecosystem.

Aztec and Huichol use of *Pericón*

If you Google *tagetes lucida* incense, about half of the websites on page one are focused on the hallucinogenic aspects of *pericón* as an entheogenic plant. Most of this documentation is for Huichol and other Central or Northern

Mexican areas. It is well known that the Aztec and their neighbors enjoyed use of lots of happy plants. But Mayanists have astutely avoided researching these areas, for many different reasons.

Although mushrooms are clearly present in Mesoamerica art (Richard Rose, PhD dissertation), the mushroom stones are mostly far outside the core area of Classic Maya culture. And when mycologist Bernard Lowy came to Yaxha in the 1970s, he clearly admitted that finding a native species with psychedelic effects in El Peten was a challenge.

The idea that the Maya never used drugs is as naïve as the idea that the Maya were peaceful milpa farmers living around ceremonial centers while dedicating their time to astronomy. But with a Nahuatl name like “herb of the clouds” (*cuahuyauhtli, yahuhtli* from Hernández) and with mention in the *Códice Florentino*, it is best to leave the door open, since *pericón* was readily available throughout Prehispanic Mesoamerica.

Siegel (et al. 1977) is the best discussion of the potential hallucinogenic effects of smoking tobacco with *pericón*. Our policy is to list all effects of important Mesoamerican plants, but we ourselves do not smoke tobacco nor *pericón*. I am too interested in doing research in my library and then out in the field. If I smoked all the Aztec and Maya plants, I would be



Three of the varieties of marigold. *Pericón* is up at the top (stem and leaves are the bottom decoration). Arrangement by Sofia Monzón on a brand new lightbox for backlighting.

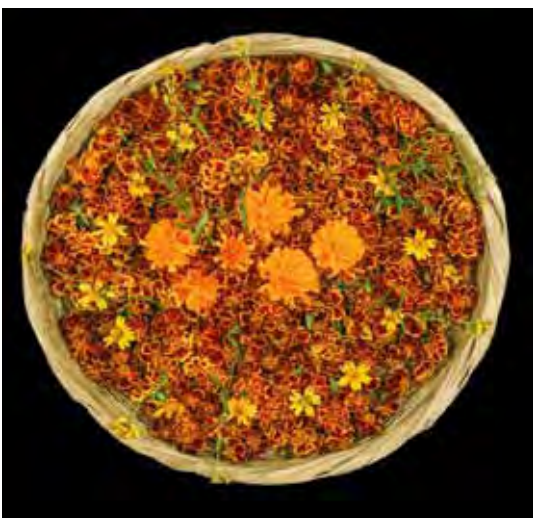
floating up in the clouds, but I prefer to be writing articles and reports.

Another widespread use of *pericón* in Mexico is when plants are formed into a crucifix (cross) form and hung on the walls of houses and elsewhere. This is mentioned in several reports and specifically illustrated in a PhD dissertation on Central Mexico (Aldasoro 2012:96).

It is well known that captives being prepared for sacrifice (among the Aztec) were given plant products to “dull their senses” (Sahagun). It is possible that one of these plants was *pericón*.

A hint that *pericón* is a tad more than just a “flavoring” is that *Tagetes lucida* is a “flavoring” for incense. It is easy to document that many of the same plants that are added to smoking tobacco are also added to incense. Plus, tobacco itself is used as incense (even in Guatemala still today). So “smoking tobacco” is comparable to some aspects of using incense in an *incensario*.

I would estimate that inhaling all the smoke from the diverse range of plants added to copal (*pom*) would indeed provide a raising of



All four kinds of marigold; the main mass is *Flor de Muerto*. The *pericón* are so small in comparison they are barely visible (on the edges). Photo by Nicholas Hellmuth especially for this IMS Explorer article.

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Interesting and Unusual Ancient Artifacts:



The sculpture depicts an elaborately costumed male figure with an ornate jaguar mask. From the Maya lowlands, west of Lake Peten Itza, Peten, Guatemala.

This exquisite artifact was found in the 1990s, southeast of Lake Peten Itza, Peten, while a well was being dug. It depicts a man face down, dressed lavishly with jaguar skin and ornaments, arms and right leg bent in an attitude of moving silently on the floor. It is exhibited in Artecetro Graciela Andrade de Paiz, Zone I, Guatemala City.

Jaguar Veneration

Whatever the symbolism of the sculpture, the elements it contains reflect the importance the jaguar, the largest cat in America, to the Maya.

“Dressing like that was not dressing to hide the identity behind a mask, but to adopt the attributes of the animal represented,” explains archaeologist Sofía Paredes Maury of the La Ruta Maya, the organization that guards the ancient artifact when in its possession and not on loan to display in traveling presentations.

The individual wears clothes made with jaguar skin and has gloves to mimic the claws of this feline. These attributes were reserved for the nobility, warriors, priests, and dancers.

It was not just a luxury item, but researchers believe that the mask and costume conveyed the supernatural powers of the jaguar, such as night vision with the ability

A polychrome stucco sculpture dated to the Early Classic Maya culture (250 BCE to 600 CE), questions the archaeologists, who do not yet have enough information to determine whether it is the figure of a warrior ready for battle or a ritual dancer that looks like a jaguar.

Sculpture Found in the Peten Reflects the Veneration of the Jaguar in Ancient Maya Culture

All photos by **Jorge Pérez de Lara** for **La Ruta Maya**



Mask: The face of a noble human character is revealed beneath the jaguar-pelt-covered carved mask that features feline fangs surrounding the mouth area.

to hunt nocturnally; climb trees; dive into and swim under the water; or live in and guard the underworld entrance to caves used for sacred Maya rituals.

Because it was a predator, the jaguar was associated with blood sacrifices, and was recognized as a deity of the sun and of the underworld. It was the most respected of the animals. A jaguar's skin, mottled with brown and black rosettes, represented the starry sky.

The item appears to be molded of a paste of lime or gypsum mixed with an organic adhesive.

This type of stucco-like material could be applied to a particular surface to decorate or color it later. The Jaguar Temple (I) in Tikal was adorned with this material and was richly colored and decorated. 🏛️



Skirt: Originally painted yellow and black to simulate jaguar skin.

It consisted of a square diagonally-folded cloth that was tied at the waist and covered the hips.



Detail of the upper back and shoulders designs.

Source: Images by Jorge Pérez de Lara were submitted by Sofía Paredes Maury of La Ruta Maya. Text from an article by Edwin Castro for *La Presse Libre* posted online at: www.prensalibre.com. Submitted by Janet Miess to the IMS Facebook page on 8/3/2015.



Pericón, another Marigold species for Day of the Dead in November

by Dr. Nicholas Hellmuth, FLAAR Mesoamerica

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self-consciousness in one way or another. But then again, Coca-Cola also gives you a “lift”. I estimate that a dedicated ethnobotanical study of incense of Mesoamerica would detect distinct psychedelic chemicals in many of the plants used to “flavor” the copal. Christian Ratsch is the scholar with the best experience on Maya use of plants which alter consciousness.

Medicinal, including in treatment in a Sweatbath

In most cases, the effects desired from *pericón* are medicinal. Still today, *pericón* is still used in sweatbaths, as a medicinal ingredient (www.tlahui.com/medic/medic271/temaz_tsm.htm). In some Highland Maya areas, sweatbaths are commonly found around the residences (Wauchope). Perhaps due to the daily hot climate in El Peten area, you don't get sweatbaths adjacent to Maya houses, but the Classic Maya definitely had them in their cities: Piedras Negras is the best example. Tikal also had them.

Pericón has long been documented as a popular medicinal plant (in monographs by Armando Caceres and other Guatemalan agronomists and botanists). As a spice to flavor drinks and alcoholic beverages, *balché* is only one of many alcoholic drinks that the Classic Maya had available. The Lacandon Maya are the best known *balché* producers in recent times. *Pericón* is an ingredient in many alcoholic drinks besides *balché* (Hieronimi 2010:66) and is not used specifically for *balché* by the Lacandon.

Tagetes lucida, *pericón*, is also used as an insecticide. It is ironic how many spices or other edible plants are also used as insecticide! *Gliricidia sepium*, used as a living fence (where the fence “post” grows into a tree and thus never rots) is the one I know the best. It has edible flowers and yet some of its other parts are known as “rat killer.” If you click onto <https://vimeo.com/121917491>, you can see the flowers of *Gliricidia sepium* (and flowers of Palo de Pito) being cooked and consumed in Guatemala. I was the botanical consultant for this TV documentary earlier this year. All the Maya people who work for us eat these and other flowers. Now you can add *Tagetes lucida* to this list (Martínez 1969) of plants where you can eat one part, but another part is an effective pesticide!

The Classic Maya had over a thousand plants that they utilized in one way or another. We have found about 260 medicinal plants so far (it is estimated 700 exist in Guatemala). We have found scores of plants for dye colorants (most are in the publications by Hideo Kojima or the new book by Olga Reiche).

We have the longest list of edible and usable plants, probably double the excellent list of Cyrus Lundell in the 1930s.

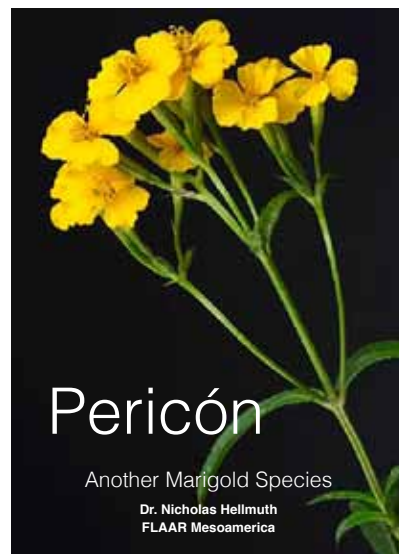
This form of dry and bound *pericón* is available in the markets and has many uses. Photo by Sofia Monzón.



FLAAR Maya staff working on this article about *pericón* for the IMS: Standing, left to right: Abigail Gabriela Cabnal, Pedro Choc, Linda Ixchel Bac Cojti, Maria Josefina Sequen Subuyuj, and Dr. Nicholas Hellmuth. Photo by Sofia Monzón.

We have recently found a plant used as thatch for Maya houses that is not in Wauchope's excellent book, nor any other book or dissertation or peer-reviewed journal on Maya architecture that we have yet read. As soon as donations come in to FLAAR, we can publish all this documentation so that students, scholars, and the interested lay public can also experience renewable plant resources used by the Maya for thousands of years.

On the first days of November you can experience the Mayan-speaking people in their village cemeteries using many different plants to decorate the graves of their ancestors. This custom is also very evident in many areas of Mexico. Flor de Muerto (a common marigold) is one of the most prevalent.



But you may also find the *pericón* form of marigold in a few places, both as a flower, or mixed with the tobacco or incense which is also common at these events. 🌿

Editor's note: Soon, Dr. Hellmuth's team will complete a new FLAAR Report about *pericón* especially for the IMS to post on our website. The editor will send out a notice to our color IMS Explorer subscribers when he does! All others, check the IMS website often. *References cited appear in the FLAAR Report.



Institute of Maya Studies Line-up of Presentations!

Note: There will be NO IMS Explorer Session on November 11. It has been RESCHEDULED, with Rick Slazyk presenting on November 25.

November 18: IMS Feature Presentation in K-413

Venus and Deities of the Hunt: Perspectives from the Postclassic Maya Codices and Zuni Narratives of Creation

with **Dr. Gabrielle Vail**, New College of Florida, Maya Codices Database Project I

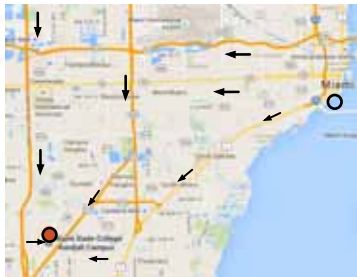
This presentation expands our understanding of the mythology surrounding Venus' appearances and disappearances from the sky and the role the Morning and Evening Star aspects played in Maya divinatory and astronomical texts. The Morning Star aspect of Venus has long been recognized in visual representations from the Venus table in the Dresden Codex (on pages 24 and 46-50), where five separate manifestations of the planet are represented as warrior deities, corresponding to the five patterns it traces in the sky as a Morning Star over a period of 2,920 days.

Other aspects of Venus known through ethnographic and ethnohistoric source include Xulab, represented as a bearded figure, and Wuk Sip, who are patrons of the wild animals, as well as deities of the hunt. Other manifestations of Venus seen in the Maya codices include the rain deity Chaak, who takes on the role of both the Morning and the Evening Star in the Dresden seasonal table (on pages 65-69), and possibly the merchant deity God M. Significant correspondences also exist between the Maya Hero Twins of the Popol Vuh and the War Twins highlighted in the creation narratives of the Zuni of the Southwestern U.S., who correspond to the Morning and Evening Star. The celestial roles of both sets of twins will be explored.



All meetings begin at 8 pm • Institute of Maya Studies • www.instituteofmayastudies.org

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November 25: Rescheduled! • IMS Explorer Session
in K-413 Gods, Legends and Rituals Series

Sacred Mountains and Monster Masks: Portals to the Underworld

with IMS President **Rick Slazyk**, AIA, NCARB, LEED AP BD+C



The Codz Poop or “Palace of the Masks” at Kabah has its façade decorated with hundreds of stone masks of the long-nosed rain god Chaak, that surround four excellent surviving portal doorways. The constructive elements of this building are a very fine example of the Puuc architectural style. Photo by Rick Slazyk.



Pyramids and temples were often decorated by the Maya with Witz (Mayan for mountain) Monsters to define them as sacred mountains. These symbolic monster mask portals were viewed by the Maya as a path to the Underworld. We explore these portals and their abstract architectural representations.

The Pyramid of the Magician, known for its rounded sides, is one of the most impressive of Uxmal, measuring about 115 feet in height. It was constructed over the Late and Terminal Classic periods, and five constructive phases have been detected. This view of the beautiful portal doorway during the site’s light and sound show was taken by Yodigo (November 2010), and is reproduced with his permission.

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Upcoming Events at the IMS:

Nov. 18 • 8 pm: *IMS Presentation* **in K-413**
Venus and Deities of the Hunt: Perspectives from the Postclassic Maya Codices and Zuni Narratives of Creation – with **Dr. Gabrielle Vail**, New College of Florida and the Florida Institute for Hieroglyphic Research. Could the Hero Twins of the Maya and the War Twins of the Zuni be related?

Nov. 25 • 8 pm: *Rescheduled!* **in K-413**
Gods, Legends and Ritual Series:
Sacred Mountains and Monster Masks: Portals to the Underworld – with IMS President **Rick Slazyk**.

December 9, 8 pm: *IMS Annual Affair*
IMS Annual Business Meeting and Anniversary Get-Together – Join with us as we celebrate 45 years together! We’re planning food, fun and fellowship. We mix a short business meeting with a few annual committee reports and add in a bunch of celebrating. Bring a book, buy a book. It’s free for all members! The location in Miami will be announced in the December *IMS Explorer*.

Upcoming Events and Announcements:

November 6-8: *SCCM Conference*
6th Annual South-Central Conference on Mesoamerica – This regional conference, now in its sixth year, has provided a venue to bring together scholars in the fields of archaeology, ethnography, art history, and others, as well as the general public. At the University of Texas at San Antonio. Additional details at: <http://southcentralmeso.org>

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. Get the specifics at: <https://antharky.ucalgary.ca/chacmool2015>

November 14: *Museum Lecture*
The Creation and Use of Early Platform Mounds: Evidence from the Deep South – Theme of the Pre-Columbian Society at the Penn Museum November Lecture, by Megan

Kassabaum, Assistant Professor, Department of Anthropology, University of Pennsylvania, and Assistant Curator, American Section Penn Museum. At the Pennsylvania Museum of Archaeology, Room 345, Philadelphia, PA. Check out: www.precolumbian.org/futuremeetings.html

November 18: *PCSNY Lecture*
The Many Faces of Hun Ajaw and Yax Balam – theme of the Pre-Columbian Society of New York November lecture, with Justin Kerr. At the Institute of Fine Arts, New York, NY. See: http://pcsnyc.org/?page_id=130

December 2: *UofM Book Talk*
Social Identities in the Classic Maya Northern Lowlands: Gender, Age, Memory, and Place – with Traci Ardren, Professor and Chair of Anthropology, University of Miami, Miami, FL. Presenting her new book of the same name published by the University of Texas Press. More info at: <http://humanities.miami.edu/humanities/publicprograms/booktalks/>



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