

December 7, 2016 • Maya Ceremonial Era Long Count: 0.0.4.0.7 • 8 Manik' 10 Mak • G7

A monthly newsletter published by the **Institute of Maya Studies**

Maya enthusiasts providing public education for 45 years

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Dig in! Culinary Blade Fragments Are Prized Finds on Rachel Schneider's Archaeological Dig

At the same site where Maya people were digging in to their daily meals, Rachel Schneider was eagerly digging in to the dirt two millennium later.

The place? Chan Chich, a site tucked away in the jungles of northwest Belize. The purpose? Continuing investigations of an important ancient Maya city.

Schneider didn't mind the hot, humid weather, especially when the gruelling excavation work produced a unique find that would give her a glimpse into the lives of the Maya people who inhabited the site between 1000 BCE and 850 CE. Schneider uncovered two small blade fragments made of obsidian. This was a "big deal", she said, because along with traces of ash from a fire, the artifacts are good evidence that the Maya people were processing food on the site and using the blades to cut the food.

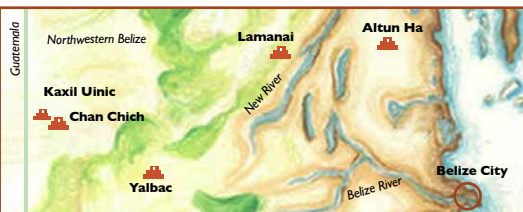
Where did one find obsidian in Central America 2,000 years ago? To get obsidian in Chan Chich, it would have had to cross modern-day borders from Guatemala to Belize. This helps prove the theory that there were trade networks to transport goods.

Schneider said their best guess at dating the two blade fragments puts them at 200 CE. They will need to be analyzed and will become one more piece of the ancient Maya puzzle.

The Chan Chich Archaeology Project team is continuing years of Maya archaeological digs through



Rachel Schneider gets a taste of a hands-on archaeological dig as she sifts through dirt looking for artifacts at the site of Kaxil Uinic; another site within the project's 144,000-acre study area.



Kaxil Uinic is located in Northwestern Belize, 2.6 km from Chan Chich, and 1 km from the border. Map by JR.

Texas Tech University's research abroad program. Instead of just studying, the students are not only learning, but are also contributing directly to ongoing research.

Schneider, who is heading into her senior year at Washington University in St. Louis, MO, met a dozen other undergraduate students from around the U.S. in Belize for the May 24-June 27, 2016, field school. Several graduate students and professors aided them in the research.

With a double major in archaeology and German, one of Schneider's archaeology requirements is a hands on field school lasting at least five weeks.

December 7, 7:30 pm

IMS Annual Business Meeting and December Birthday Party

Be there!

The Texas Tech program was recommended as a good opportunity, and once Schneider's application was approved for one of the limited spots in Belize, she was ready to dig in.

Source: From an online article by Darci Tomky at: www.holyokecenterprise.com



Jim Reed, Editor

Vintage Bling: 1,600-Year-Old Elongated Skull with Stone-Encrusted Teeth

Decorating teeth with jewels may be popular among some groups today, but it seems the idea was around in Mexico more than a thousand years ago.



Archaeologists have discovered the skeleton of an upper-class woman whose skull was intentionally deformed and whose teeth were also intentionally modified with precious stones.

The type of jewels found in her teeth show the woman was foreign to the region, and her skull was more deformed than any found before.

What do we know about the woman?

The noble woman was between 35 and 40 years old when she died. She is known now as the “The Woman of Tlailotlacan”, named after one of the residential barrios of Teotihuacan. She was most likely foreign to the central region where she was buried, because her skull was elongated by being compressed in a “very extreme” manner – a technique commonly used in the southern part of Mesoamerica, the researchers noted.

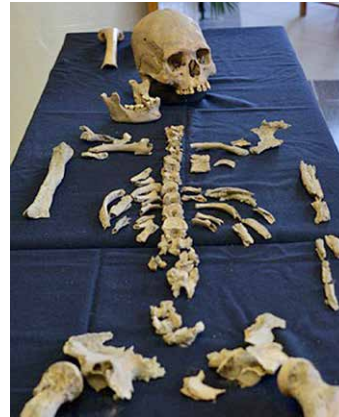
Another distinctive feature, showing she was a “foreigner” and not from Teotihuacan, was two round pyrite stones encrusted in her top front teeth. This technique was used in Maya regions in southern Mexico and Central America. The woman also wore a prosthetic lower tooth made of a green stone known as serpentine.

Teotihuacan

The mysterious city of Teotihuacan, some 30 miles (50km) north of Mexico City, thrived between the first and eighth

Left: The grave as it was originally excavated. Right: Modified teeth. Below: Her cranium was elongated by being compressed in a “very extreme” manner – a technique commonly used in the southern part of Mesoamerica, not so much in the central region where she was found.

The woman was buried with 19 jars that served as offerings, noted INAH researchers. Photos by AFP/HO/INAH.



centuries, after which its civilization vanished. Most scholars believe Teotihuacan means “place of those who belong to the gods”. It is best known for the towering Pyramids of the Moon and the Sun. Some parts of the site are thought to be burial grounds.

The Teotihuacan people worshipped eight gods, and were known to carry out human sacrifices. The ancient city was founded 2,500 years ago and was once one of the biggest cities on the planet, with over 100,000 residents – Earth, at that time, only housed 200 million people.

The city was abandoned in 700 CE and very little is known about the civilization, or what caused the mass exodus. In 2010, experts said a royal tomb discovery would be significant because the social structure of Teotihuacan remains a mystery after nearly 100 years of archaeological exploration at the site.

Interesting Incense Burner supposedly from the Pacific coast of Guatemala

On display at the Walters Art Museum in Baltimore, MD, this elaborate incense burner unites a Teotihuacan ritual object with a Maya mythological narrative. It features a supernatural being, perhaps a deified ancestor, emerging from a large conch shell that symbolizes the entrance into the watery underworld. The figure grasps the edge of the shell with

his left hand to aid his emergence into the human realm. He wears a three-strand necklace of round beads; a smaller version of the shell from which he rises dangles on his chest. His upper arms, too, are adorned with one shell each, and double strands of small beads decorate each wrist.

Source: Explore this and many other treasures at: <http://art.thewalters.org/detail/80347/incense-burner/>

350-500 CE (Middle Classic). Gift of the John G. Bourne Foundation, to the Walters Art Museum, 2013.



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The Maya were known to deform the skulls of children, when they were easier to mould, because they believed it made people appear more noble.

According to Dr. Samuel Romero-Vargas, the meaning of deformation was not only aesthetic,

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Exploring Grenada and the Grenadines

by **Mark F. Cheney**

In October 2015, my wife and I celebrated (a few months early) our 50th wedding anniversary by taking a “barefoot cruise” on the S/V Mandalay, a 236 foot, triple-masted, barkentine, windjammer, sailing vessel. This was our first time to the islands of the Caribbean, the closest having been to the Florida Keys and myself to some Belizean Cays on earlier adventures.



Kalinago Beach Resort. Contents of one display case at the hotel. The S/V Mandalay. (S/V stands for “sailing vessel”.)

Mainly we sailed, toured, and snorkeled around the various islands of Grenada and the Grenadines, tried the local restaurant fare, and enjoyed a couple of small museums: one on the island of Carriacou, and the other on the larger island of Grenada.



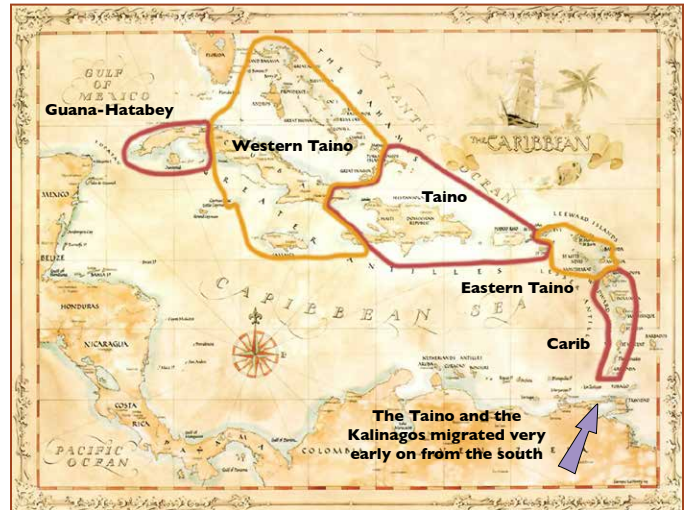
Zemi on sign outside the Carriacou Historical Society Museum. Coffee mug with museum front and adorno back.

Before leaving Grenada on the cruise when we first arrived, we stayed at the beautiful Kalinago Beach Resort and they had their own display of artifacts belonging to the owners.



On the island of Carriacou, the tiny museum was really quaint. The young woman behind the counter told me, with no exceptions, that I could not photograph any of the artifacts, so I bought a coffee mug with a picture of the museum building on one side and of an “adorno” on the other. Adornos are small modeled heads of people or animals originally attached to pottery, and ubiquitously found on the islands, associated with the Taino people. In the center of the museum sign is an example of a “zemi”; triangular carved stones or shells said to symbolize anthropomorphic religious entities.

The Grenada National Museum. While the museum itself is a historic building, its collection offers a variety of objects emphasizing the island’s past. Relics from indigenous populations provide a glimpse into the early history, while flora and fauna displays showcase Grenada’s natural history. Old engines and huge copper kettles, once used for boiling sugarcane juice, provide insight into the island’s economic development, while colorful Carnival costumes reflect Grenada’s culture.



Indigenous tribal regions of the Caribbean as they existed when the Spaniards arrived in 1492 CE. (Map created by the editor by superimposing the tribal regions over a map of the Caribbean as it was portrayed in 1776 CE; from the National Public Domain Archives.)

The Tainos and the Kalinagos originally lived in South America. The Tainos probably occupied almost all the northern part of South America, as far as the lower parts of the Andes Mountains, somewhere between Bolivia, Peru, and Brazil. The Kalinagos on the other hand, probably lived on lands between the Amazon and Guiana and around Matto Grasso and the Brazilian Plateau, east of the Arawak settlements, and further south than those settlements.



A display of ceramics in the Grenada National Museum.

The Grenada National Museum was much more hospitable and contained a collection of artifacts and a display of explanatory signs that were good enough to have been made into a booklet that could be purchased at the counter, but evidently

no one ever thought of such a thing. I took photographs of the many signs and many of the artifacts, but can only share a few here. The multitude of names along with the styles of pottery, etc., were so foreign to me and complicated that I bought a book when I got home to try to make

continued on page 5



Institute of Maya Studies Program and Speaker Recap for 2016

Offering educative public programs on Mesoamerican studies with a focus on the Maya



George Fery William (Will) Pestle Gabriel (Gabe) Wrobel Constantino Manuel Torres Gabrielle Vail Marc Zender Mark Brenner Francisco Estrada-Belli George Bey III

January 13:

Kinship, Kingship and the Ancestors in the Maya World, with George Fery, Fellow Member of IMS

January 20:

Living, Eating, and Dying in the Driest Desert in the World:, with Dr. William (Will) Pestle, Assistant Professor, Dept. of Anthropology, University of Miami

February 9:

Jungle Builders: Learning the Basics of Maya Architecture, with IMS President Eric T. Slazyk (ETS), AIA, NCARB, LEED AP BD+C

February 17:

The Hidden Dead: Discerning the Nature of Classic Period Maya Mortuary Cave Ritual in Central Belize, with Dr. Gabriel Wrobel, Associate Professor of Anthropology at Michigan State University and currently Codirector of Central Belize Archaeological Survey Project

March 9:

Three Cs and One F: Food Staples of the Ancient Maya, with IMS Treasurer Ray Stewart

March 16:

The Lives of Three Ancient Shamans: Art and Visionary Plants in the Andes 1500-2000 Years Ago, with Constantino Manuel Torres, Professor Emeritus, Florida International University

April 13:

Can You Dig It?: The Tools of an Archaeologist, with IMS Secretary and Library Chair Janet Miess

April 20:

From the Ceremonial to the Everyday: Maya Textiles as Cultural Texts, with Dr. Gabrielle Vail, Florida Institute for Hieroglyphic Research

May 11:

How Bloody Were the Maya? Separating Fact from Fiction, with IMS Executive Vice President Marta Barber

May 18:

The Crown Was Held Above Him: Revisiting a Classic Maya Coronation Ceremony, with Marc Zender, Tulane University

June 8:

Earthquakes and Volcanoes: Geological Contributions to the Development of the Maya Civilization, with IMS Director of Research Joaquín J. Rodríguez III

June 15:

Climate of the Maya Lowlands: Then and Now, with Mark Brenner, PhD, University of Florida

In alignment with Miami Dade College, we now offer nine IMS presentations in conjunction with their calendar year: January – June and September – November. During the summer months of July and August, as well as December, there will be no public lectures.

September 21:

A New Look at Stephens and Catherwood, with IMS Webmaster Keith Merwin

October 19:

What's New at Homul, with Dr. Francisco Estrada-Belli, Tulane University

November 16:

Kaxil Kiuc: Studying and Preserving the Puuc from the Middle Preclassic Until the 21st Century: with Dr. George Bey III, Professor of Anthropology and Chisholm Foundation Chair in Arts and Sciences, Millsaps College

December 7:

IMS Annual Business Meeting and Anniversary Party



Exploring Grenada and the Grenadines

by **Mark F. Cheney**

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sense of it: *The Indigenous People of the Caribbean*, edited by Samuel M. Wilson.

Suffice it to say, I am still confused. In my own library I also had an antique copy (almost as old as I am!) of Yale University Publications in *Anthropology* (Nos. 35-36 from 1946), that added a little to my understanding of who the Caribs and the Arawaks were and where they originated.

However, there seems to be much disagreement between these two books and sources on the internet as to dates and origins of these tribes, their pottery and other artifacts, partly due to their complex back-and-forth migrations between northern South America (Venezuela, the Guianas, and Colombia) and the other islands in the Caribbean.

I also took photos of woven goods, and many posters with permission. Two of these posters help to explain the various pottery styles and the time-frame of the different groups that had populated the islands. To further confuse things, however, the various groups are sometimes referred to by their tribes, their origin/pottery names, or their language groups, so that the Arawaks were also the Salinoid-Barrancoid people identified by pottery also found in Venezuela. They later became known as “Suazoid” after S. Suazey and “Caliviny” after the Island of Calivigny.

The Kalinagos originally followed the Taino, migrating up into the island chain from South America, so that the Caribs spoke a language called Kalinago, and they were sometimes described by that name. I will leave to the interested reader and researcher the task of understanding who the Stone Age, aka Paleoindian or PaleoAmerind peoples known as the Casimiroids and the Ortoroids, and the Archaic Age peoples known as the Guanahatabeys and the Siboneys (or Ciboneys).



Red painted dish and ceramic turtle from Grenada; Adorno with bat features from Carriacou.



My photo of woven goods, that includes some baskets and ropes; and a couple of zemi figures from a museum poster.

Maya	Taino	Kalinago
Comparison of Economic Organization		
<ul style="list-style-type: none"> The economy was based on agriculture, but not Conuco (root crop) cultivation Maize was the main crop The Maya relied more on agriculture than the Tainos or Kalinagos They had a big market economy and traded flint, textiles, foodstuff, ceramics and jadeite They were settled peoples who established great stone ceremonial centers 	<ul style="list-style-type: none"> Conuco cultivation was used Cassava was the main crop The Tainos hunted, gathered, and fished They were subsistence farmers, but on the larger islands, like Cuba and Hispaniola (Haiti), they traded on a small scale They were settled but with smaller communities than the Maya 	<ul style="list-style-type: none"> Conuco cultivation was used Cassava was the main crop The Kalinagos mostly hunted and fished They traded on a small scale They were still a rather mobile, nomadic people
Comparison of Social Organization		
<ul style="list-style-type: none"> The person in charge was called the <i>Halach Uinik</i>. This position was hereditary. The houses of the ordinary Maya were small, simple, and made of thatch, but the houses of the nobles were built of sculptured stones. The populace lived on the outskirts of the ceremonial centers that they only visited to commune, worship, and to go market They lived in households containing extended families Men had one main wife, but also had other concubines They had ballcourts 	<ul style="list-style-type: none"> The chief was called a <i>Cacique</i>. This position was hereditary. Cassava was the main crop The Tainos built houses around the community square and living space They lived in households containing extended families They had ballcourts in the community squares 	<ul style="list-style-type: none"> The chief was called a <i>Ubutu (Ouboutu)</i>. This position was attained by the head of the largest family. Physical strength was important. The Kalinagos did not have a community square, but had a communal fire place They lived in households containing extended families They practiced polygamy They had no ballcourts
Comparison of Religious Perspectives		
<ul style="list-style-type: none"> The Maya believed strongly in a multi-dimensional spirit world, with 9 levels of the Underworld and 13 higher vibrational levels They acknowledged <i>Hunab K'u</i> as the overall one true god, and had many other deities, like the cultural hero <i>Quetzalcoatl</i> They offered personal blood sacrifices and believed that torture and human sacrifice brought fertility They had priests 	<ul style="list-style-type: none"> The Taino believed in animism, that was based on the existence of a spirit world They worshiped the universal Creator, <i>Alubori</i> They did not give offerings to their gods. Their gods were represented by <i>zemis</i> They had eight classes of spirits – both good and bad 	<ul style="list-style-type: none"> The Kalinagos believed strongly in a spirit world They worshiped their ancestors, nature, and an evil spirit named <i>Maboya</i> The chief function of their priests or “<i>Boyez</i>” was healing the sick with herbs They had five classes of spirits – both good and bad

Chart added by the editor. Courtesy of Deighton Gooden, teacher at Vere Technical High School, Old Harbour, St. Catherine, Jamaica. We support public education!

Dedicated to IMS members and cherished Mayanists who have entered on the road to Xibalba this year...

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Robert B. "Bob"
Little: Life-long IMSer

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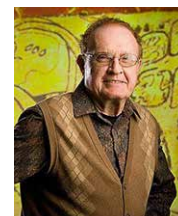
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Gillett Griffin:
Collector, Curator,
and Scholar

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Dennis Tedlock:
Ethnopoeticist,
Translator,
Linguist and Poet

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IMS Annual Business Meeting and Anniversary Party – December 7



El Ciebal, Stela 7, by Rory Eade

Officially dubbed the Annual Members Meeting, members seldom think of it as that. Think fellowship, food and fun! Think bargain books and other desirable items. Think “Happy Birthday” to the IMS.

The IMS has now been together for 45 years!

As established in the bylaws, the event takes place on the second Wednesday of December, but this year, we’re gathering on the first Wednesday, in this case December 7. We combine our anniversary party with a short business meeting, a few short committee reports and the announcement of the new board members elected that evening to the 2017 Board of Directors.



El Chorro, Stela 3, by Rory Eade

Wear your favorite Maya get-up! • Also, support our Book Sale! Bring some, buy some! If you haven’t e-mailed or snail-mailed your ballot in yet, you can even hand-deliver it at the event.

Institute of Maya Studies Annual Affair

This event will take place at 7:30 pm at La Carreta Restaurant
3634 SW 8th Street, Miami, 33135 • Dinner will be a la carte • Menu at <http://lacarreta.com>

Call the Maya Hotline: 305-279-8110 for additional info and specifics

Contact the Editor to acquire any of these original artworks by Rory Eade. Jaguar pelt border courtesy of Steve Radzi. See his portfolio of original Maya-themed art at: www.mayaivision.com

Vintage Bling: 1,600-Year-Old Elongated Skull with Stone-Encrusted Teeth *cont. from page 2*

but also religious and social. In a paper, the researcher reported that Spanish chronicler Gonzalo Fernández de Oviedo had a conversation with a Maya man, asking what the custom meant.

“This is done because our ancestors were told by the gods that if our heads were thus formed, we should appear noble and handsome and better able to bear burdens”

Other intentionally deformed skeletons have been found in Teotihuacan, but this woman is one of the most deformed ever found.

Source: From an article by Abigail Beall posted 7/8/2016 at: www.dailymail.co.uk. Submitted by Mike Ruggeri.



2016 New Membership and Renewal Application

Name: _____

Address: _____

City, State, Zip: _____

E-mail: _____

Phone: _____

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- New Renewal
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- Century: \$100
- Member: \$50



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Institute of Maya Studies

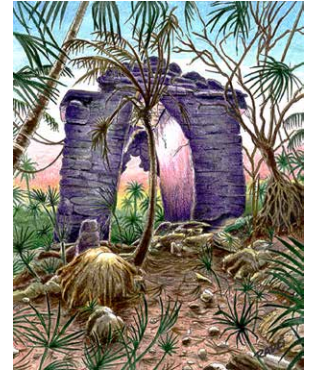
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Inspiring Achievements of Visual Communicators



L) Muyil, Sian Ka'an Biosphere Reserve, Preclassic. C) El Castillo, Tulum, Late Classic. R) Archway, Sian Ka'an Biosphere Reserve, Late Postclassic.

Enter the Colorful World of the Maya Illustrations by Steve Radzi

Steve Radzi, armed with pen and ink, has touched this sacred earth.

Not since Frederick Catherwood trekked Mexico's remote Yucatan Peninsula in the mid 1800s has anyone meticulously portrayed these important Maya archaeological treasures in situ, sometimes under difficult circumstances.

Sites depicted include: Yaxchilan, Palenque, Chichen Itza, Xpuhil, and Copan, as well as numerous others in Chiapas, Yucatan, Quintana Roo, in Mexico, and Maya structures in Guatemala and Belize.

Who is Steve Radzi?

Steve Radzi was born Stefan Radzi-willowicz in Stokeinteignhead, Devon, England of Polish parents on 12.16.17.9.14 – Maya Long Count birth date (584283 correlation).

He studied art and illustration at Croydon College of Art in Surrey, England. Upon graduation, he traveled overland to Madras, in Southern India, to study sculpture. Further

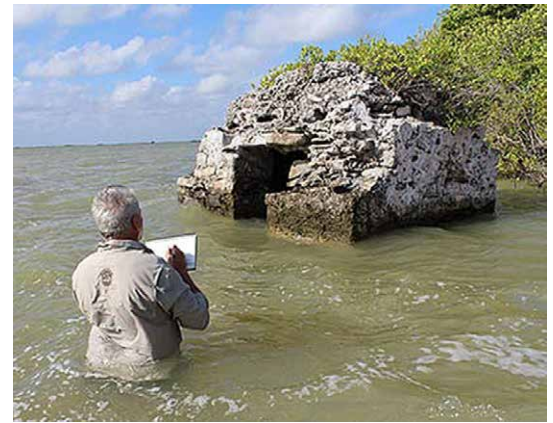
Steve Radzi, in the water, sketch pad in hand, at Kaa' Pechen, in the Sian Ka'an Biosphere Reserve.

journeys took him beyond to Southeast Asia and Australia.

Upon his return to England, Steve worked in the animation industry and designed background pre-production art for the full length animated film, *The Hobbit*. In 1973, he moved to Los Angeles and worked as an illustrator for Hanna-Barbera Productions. At this time, he began his archaeological travel adventures in Central and South America. Traveling overland, Steve stopped at several archaeological sites, including Monte Alban and Tikal, before heading way south and hiking the Andes with a French explorer from San Augustin in Colombia, ending up two weeks later in the city of Popayan.

That journey led him to further adventures illustrating in the Andes and jungles of Peru and Bolivia, before returning to Los Angeles.

Steve's artwork (Maya-inspired



Tulum, Quintana Roo, Late Postclassic.



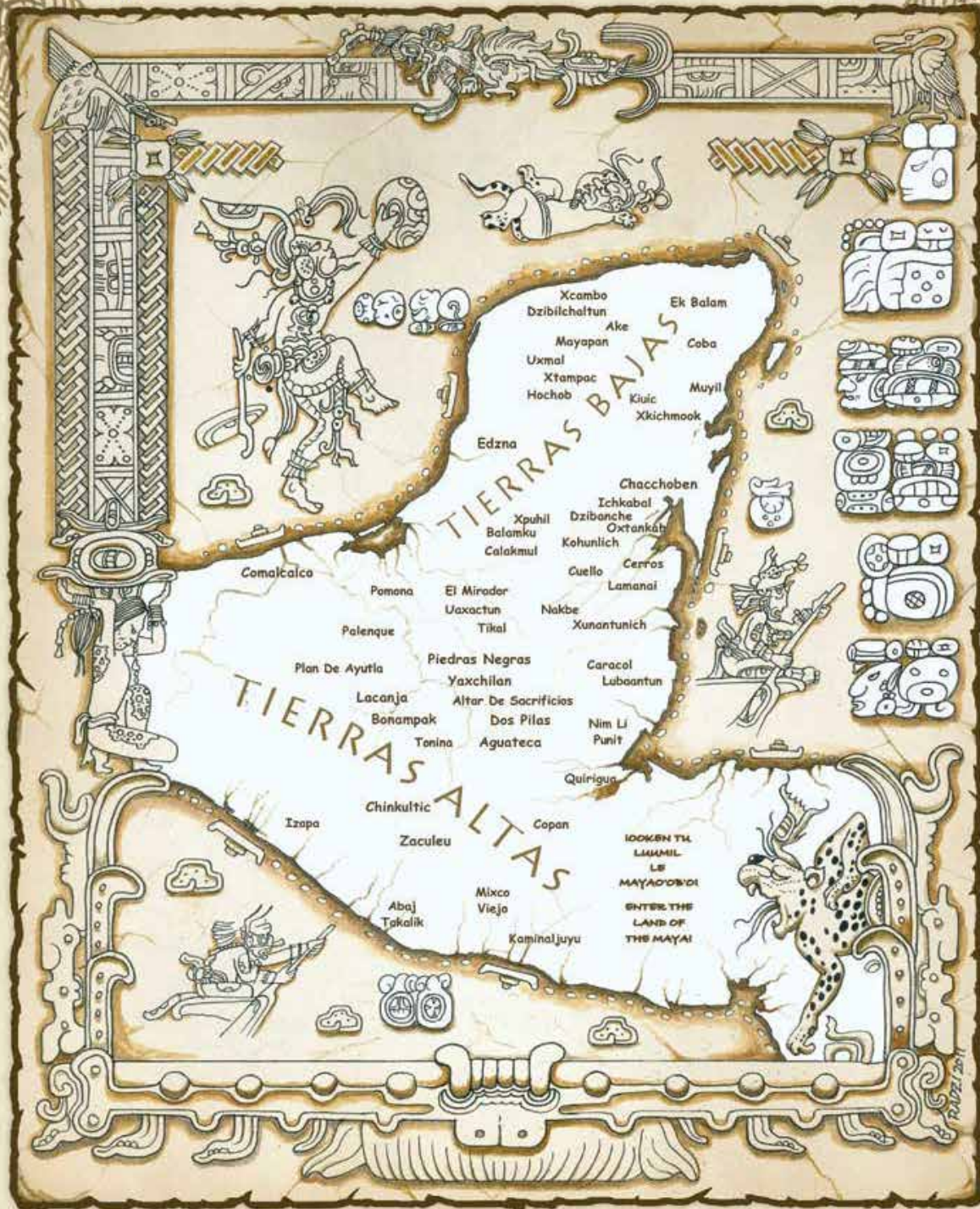
L) San Juan, Sian Ka'an Biosphere Reserve, Late Postclassic. R) Casa Azul, Rancho Ina, Calica, Quintana Roo, Terminal Classic.

and otherwise) has been widely exhibited and published. Now a South Florida resident, he currently creates storyboards and set designs for TV and film. Steve hosted his own award winning radio program, "The Reggae Beat" on WDNA-FM Miami, for 20 years. Steve is an IMS fan and active on our IMS Facebook page!

Editor's note: The six artistic images on this page represent 6 of the 10 artworks that are part of a new, limited edition set of high quality note cards and envelopes. Go to Steve's website: www.mayavision.com to order. The website is dedicated to the memory of Joyce Kelly (1931–2004). 🏠



MUNDOMAYA



MAP DEPICTS VARIOUS SITES THAT ILLUSTRATOR, STEVE RADZI, HAS VISITED. © COPYRIGHT 2012. SEE MORE AT MAYAVISION.COM.

Unique map of the Mundomaya, by Steve Radzi. Copies of this 18"x12" map are available at www.mayavision.com. Click on the "Map" link; then follow instructions for ordering. All proceeds from the sale of this poster will be donated toward the development of educational tools in the Maya Heartland.



January 10-14: The 2017 Maya Meetings:

Tiillan Tlapallan: The Maya as Neighbors in Ancient Mesoamerica

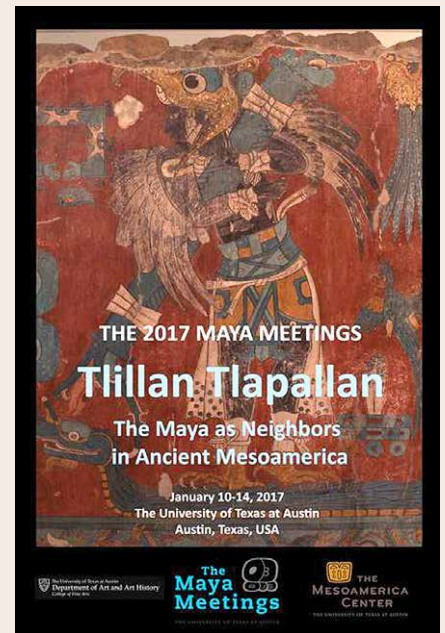
Tiillan Tlapallan, "Land of Writing and Painting," is a Nahuatl place of myth and history, evoking the lands far to the east on the Gulf of Mexico. In 2017, the UT Maya Meetings will be heading in new and different directions. Rather than focusing on a specific Maya site, region or timely topic within the Maya world, we will be looking outward to examine the ancient Maya through the lens of other Mesoamerican cultures and tradition, exploring external perspectives, cultural legacies, and cross-cultural connections.

For the Nahua of Postclassic Mexico, Tiillan Tlapallan was the mythic place of writing and painting ("near the black-ink and color"), located far to the east, near the coast. Here Quetzalcoatl was exiled and then resurrected as the Morning Star, according to the Codex Chimapopoca and Sahagún's Florentine Codex.

Over a century ago, Eduard Seler suggested Tiillan Tlapallan had a real-world basis as a Nahuatl name for the Maya area, highlighting its deep legacy as a place of high arts, writing, and influential visual culture.

Among the questions we will be addressing are: What exactly were the cultural and historical connections between the Maya and early cultures in central Mexico, especially Teotihuacan? Why were "Maya-style" murals produced for the palace at Cacaxtla, in Tlaxcala? What was the artistic legacy of the Classic Maya for later Mesoamerican cultures such as the Aztecs? Some of these issues hinge on old and ever-present questions, while others are new and cutting edge. Our wonderful line-up of presenters will probe these and other topics at the 2017 Texas Maya Meetings.

Keynote address by Dr. Marc Zender, Tulane University. The list of presenters includes David Stuart, Director of The Mesoamerica Center; Stephen Houston, Brown University; Barbara Arroyo, of IDAEH,



Poster for the 2017 Maya Meetings. Registration is now open at: <http://utmesoamerica.org/maya/2017-maya-meetings>. Submitted by Elaine Schele.

Guatemala; Megan O'Neil and Diana Magaloni of LACMA; and Karl Taube, University of California, Riverside. 🏰

Upcoming Events at the IMS:

December 7 • 7:30 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. Join us at: La Carreta Restaurant, 3634 SW 8th Street, Miami, 33235.

IMS Program Note:

In alignment with MDC, we now offer nine IMS presentations in conjunction with their calendar year: January – June and September – November. During the summer months of July and August, as well as December, there will be no public lectures. The programs will continue to be held at 6 pm in Room K-413 at Miami Dade College – Kendall Campus, 11400 SW 104th Street, Miami, FL. For more information, contact our Hotline at: 305-279-8110; or by email at: info@instituteofmayastudies.org

Upcoming Events and Announcements:

March 2-5, 2017:

Tulane Maya Symposium

Monumental Landscapes: How the Maya Shaped Their World – Our good

friend Marcello Canuto of the Middle American Research Institute (MARI) announces that registration is now open for the symposium. The event will feature the following speakers: Barbara Arroyo, M. Kathryn Brown, Arthur Demarest, Francisco Estrada-Belli, Eleanor Harrison-Buck, Brett Houk, Takeshi Inomata, Holley Moyes, Merced Terry Powis, Keith Prufer, and Brent Woodfill. The keynote address will be delivered by Arlen Chase of the University of Nevada, on Friday evening. The hieroglyphic forum will focus on new texts discovered from the site of Naranjo and will be led by Alexandre Tokovinine and Marc Zender. An alternative talk will be presented by Christopher Pool of the University of Kentucky. Registration is at: <http://mari.tulane.edu/TMS/registration.html>



March 31, 2017:

Maya Society of MN Lecture

Bloodsport: The Ballgame and Boxing in Ancient Mesoamerica – with

Dr. Karl Taube, University of California, Riverside, CA. Dr. Taube is an exceptional scholar of Mesoamerica, archaeology, epigraphy and ethnohistory. The corpus of his academic work demonstrates brilliance, breadth of inquiry, as well as depth of mastery. Besides that, he is a great speaker. More info at: <https://sites.google.com/a/hamline.edu/maya-society/>

Permanent: *Museum Exhibit*

Arts of Mexico, Central and South America, the Caribbean –

Works of art from Mexico, Central and South America, and the Caribbean, range from ancient cultures to cutting-edge artists of today. Among the highlights are the Glassell Collection of Precolumbian gold. Museum of Fine Arts Museum Houston, TX. Get additional info at: www.mfah.org/art/collections/arts-of-mexico-central-south-america-caribbean/



IMS EXPLORER

Join the **Explorer-ation!** Scholar or not, we welcome submissions from IMS members and other Maya enthusiasts. 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