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Maya enthusiasts providing public education for 46+ years

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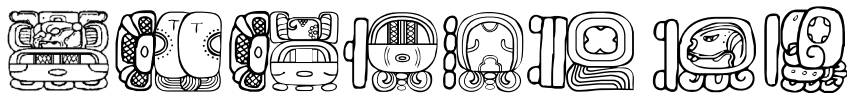
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An interview with **Francisco Estrada-Belli, PhD** by **Teena Clipson** Field Reporter based in Playa del Carmen, Mexico

Reconstructed view of Holmul in the final phase of the Classic Period.

Tulane University researchers Marcello Canuto and Francisco Estrada-Belli are part of a team of researchers who uncovered ancient cities in northern Guatemala through the use of jungle-penetrating LiDAR technology. Photo courtesy of the American Association for the Advancement of Science.

In April of 2018, I interviewed archaeologist Thomas Garrison, who works at the El Zotz site in the Peten of Guatemala, on the topic of LiDAR, and how it aided in the discovery of more than 60,000 ancient structures in the Maya Biosphere.

For those of you that are new to LiDAR, aircraft are equipped with an apparatus that uses a laser pulse to penetrate the jungle canopy. The pulse penetrates the thick foliage and reveals what had previously been hidden, similar to X-ray technology.

Garrison, along with Dr. Francisco Estrada-Belli, and fellow colleague Marcello Canuto, were the first to approach the PACUNAM Foundation (Fundación Patrimonio Cultural y Natural Maya), for funding to use LiDAR in this region. In this instance, the team would map 2,100 square kilometers – the largest mapping of its kind, and yet,

only a small fraction of the entire area. It is important to note that LiDAR is not new technology, it has been used in countless other expeditions. The problem is, as ever, securing on-going funding for the technology: how do you convince those that are able to fund projects like this, of the tremendous benefits, especially in this day-and-age when profits are paramount?

“We are not the first project to use LiDAR on the Maya area, we are probably the last. What is special about our project is the scale of it, the cooperative nature of it. What we have seen with LiDAR (in the past) is that everyone gets their little piece over their own site and no one is talking about it on a bigger scale. And that’s what our data project really is about.”

– Thomas Garrison at El Zotz

**February 20, 7:30 pm
IMS Presentation:**



New Revelations from LiDAR Survey and Excavations in the 2018 Field Season

with **Francisco Estrada-Belli**, Research Professor at Tulane University

Francisco Estrada-Belli, who will be presenting at the IMS on February 20 about this very subject, is an expert in GIS & Remote Sensing. He has long known of the benefits of using LiDAR in archaeology.

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Jim Reed,
Editor

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A Once in a Lifetime Opportunity! – An Intimate Glyph Workshop with David Stuart!



Maya on the Mountain: *The Inscriptions of Cobá*

The **Boundary End Center** (BEC) is delighted to announce a Hieroglyphic Workshop – led by **David Stuart**, and slated for April 22-24, titled:

Maya on the Mountain: *The Inscriptions of Cobá*

Cobá has played an important role for BEC. **George Stuart** lived there from 1974-75 with his whole family, including David Stuart; an experience which would shape David's passion for the ancient Maya.

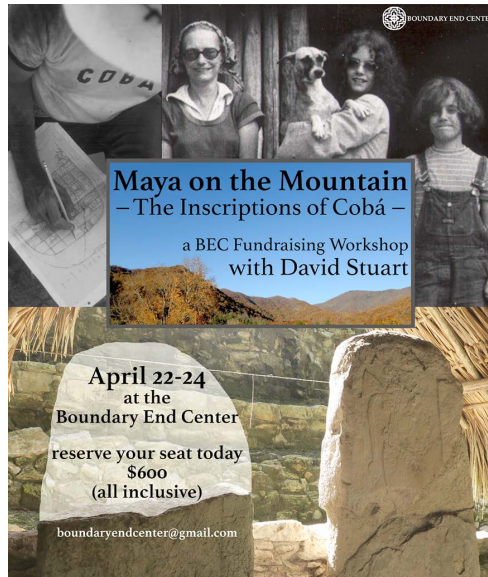
During this immersive workshop, we will explore the many monuments of Cobá and discuss their epigraphic content, including several recent advancements.

The fee of \$600 includes 1-1/2 days of workshop, 2 nights of comfortable lodging, a reception night, and 5 meals. All profits will go towards improving the BEC infrastructure. **Maya on the Mountain** is conveniently timed to take place before Maya at the Lago in nearby Davidson.

The BEC is a residential research library located in the heart of the Smoky Mountains, 25 minutes north of Asheville, in Barnardsville, NC. The Center includes an educational facility, where the workshop will occur. The Center is also located next to the entrance to the Big Ivy Section of the Pisgah National Forest, which abounds with hiking opportunities.

You can easily reserve your spot by contacting us at: boundaryendcenter@gmail.com

IMS readers are some of the first to be made aware of this event... Contact BEC today to participate in this unique opportunity!



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Come and welcome Francisco back to Miami!

February 20 • 7:30 pm • IMS Special Presentation
**New Revelations from LiDAR Survey and
Excavations in the 2018 Field Season**

with **Francisco Estrada-Belli**
Research Professor at Tulane University



LiDAR (Light Detection and Ranging) in the Guatemalan Peten – 2018 Survey

An interview with **Francisco Estrada-Belli, PhD**
by **Teena Clipson** Field Reporter based in Playa del Carmen, Mexico
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Clipston: At the end of your book, *The First Maya Civilization: Ritual and Power Before the Classic Period*, you prophesized about LiDAR making a big change in archaeology. How did you know it was going to happen?

Estrada-Belli: I didn't. I prayed and prayed and prayed. Then it finally happened.

Clipston: Really?

Estrada-Belli: Yes. I tried it so many times. I wrote that book in 2009. I put in for a NSF (National Science Foundation) proposal with a number of my colleagues in 2010, and it was rejected – and then again in 2011. In 2014, we proposed the idea one more time to the president of this Guatemala Foundation (PACUNAM), who wanted to create a new management plan for the entire reserve of 14,000 square km.

They invited a number of archaeologists that work in this area to weigh in on which sites would be good to develop for tourism. Of course, everyone said “my site”.

Clipston: Ok, so this was about money for tourism in the beginning?

Estrada-Belli: In the beginning that is what they said. They wanted to show that we could have had more than one site. It didn't have to be Tikal, Yaxha, Naachtun, or El Mirador. Most people that come to Peten will visit Tikal. A million people go to Tikal every year; 3,000 more go to El Mirador... a few thousand go to Yaxha. Most people say, if you've seen one pyramid you have seen them all.

El Mirador has some attractions for the backpackers and the adventurers as well. It's very remote and you must walk for two days, or you have to go by helicopter. They were looking for other places, so that people would keep coming back to Guatemala. Kind of like in Mexico. So they asked us, “Which site?” “You could restore Holmul. That would be awesome, but you don't know if there is going

to be a much better city out there, that we have yet to discover,” I replied. “How are you going to find out?” They asked. “You need LiDAR,” I said, “You could map, and you could have 100s of sites that are going to be better than Holmul.” And she (the director) says, “of course. We need an inventory. We can't have a master plan before we have an inventory.”

Clipston: How brilliant.

Estrada-Belli: So there you go,

that's how it happened. Now we are trying to do another one, and another one, and another one, because, you know, they only did 2000 square kilometers... There is certainly a lot more to go.

Clipston: How is that affecting Holmul right now?

Estrada-Belli: I can find where things are much faster. It accomplished 10 times the work in two days that I had done in 17 years.

Clipston: That's truly amazing.

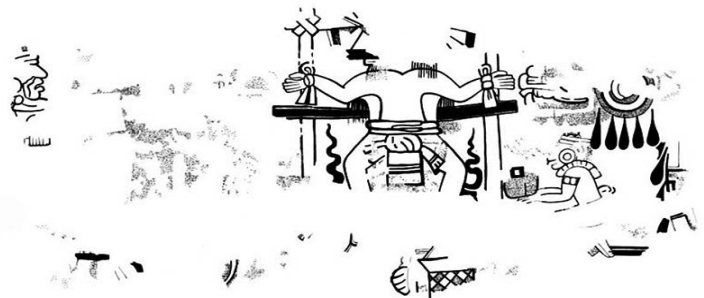
Estrada-Belli: It truly is. It blew my mind. It saw stuff that was so huge, and I couldn't see it, because I was small in a big jungle. The LiDAR saw stuff that was so small, I couldn't see it because I was standing right on top of it, yet there were leaves covering it.



Ixcanrio polychrome tetrapod (Terminal Preclassic), Holmul, Building B, Burial 10 excavated in 2003 from the earliest dated context with such vases at Holmul (150 CE). Photo courtesy Francisco Estrada-Belli.



L) Warrior figure from mural, La Sufricaya palace (circa 379 AD). Photo courtesy of Francisco Estrada-Belli. Drawing by J. Ebersole, Holmul Archaeological Project. R) La Sufricaya Mural. Photo courtesy of Francisco Estrada-Belli. Drawing by H. Hurst, Holmul Archaeological Project.



Mural 5, La Sufricaya palace, depicting a scaffold sacrifice ceremony (circa 400 CE). Image courtesy of Francisco Estrada-Belli. Drawing by J. Tomasic, Holmul Archaeological Project.

Clipston: So are they getting excited about this whole tourism thing now?

Estrada-Belli: Now they just want to show the world that this is the hottest place on earth. Guatemala has had a lot of bad publicity, they want to make up for that. They are the richest people in Guatemala, and they don't need to make money from tourism. Even though some people in Guatemala are suspicious, you know, ‘they want to privatize, they want to develop

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Even today, the green crosses (some dressed in huipils) can be seen in many locals across the Yucatan Peninsula. Images courtesy of: cultura colectiva.com

What do the Mysterious Green Crosses in the Houses of Yucatan Mean?

Anyone who has made a road trip along the Yucatan Peninsula and in general of the entire Maya region in southeast Mexico, surely will have noticed that in the gardens and orchards of many houses there is always at least one green cross, sometimes these crosses are “dressed” with a *hipil* (or *huipil*).

For those who do not know much about Maya culture, it will not look like anything more than some kind of ornament or something related to the patron saint of the region. However, those who are familiar with the history of the Yucatan, know that this type of cross is a symbol of rebellion and identity for many people across the peninsula.

Between 1847 and 1901 during the so-called Caste War, this type of cross was used as a kind of oracle or banner by the indigenous groups that worked in the henequen haciendas, who were fed up with the bad treatment that was imposed on them by their patrons, whom in fact they called “masters” (as if they were slaves).

The hacienda owners not only forced them to work long hours, but they also used to impose their ideological and religious beliefs on these Maya workers; and due to this constant mistreatment, the indigenous people decided to rise up.

A symbol of resistance

When the first Spanish explorers arrived in the lands inhabited by the Maya, they found that

they already showed an incredible attachment to the cross; however, what they believed to be a kind of proto-Christianity was rather just a part of a spiritual system that has to do with the creation of the Universe, according to Maya cosmogony.

What the conquerors believed was somehow a manifestation of Christianity in the New World, was nothing more than a representation of the Ceiba tree, which was considered the axis and center of the Universe by the ancient Maya.

The Franciscan monks who came to the peninsula around the year 1546 were well aware of the cult to the Ceiba tree in other communities of Mesoamerica; and that’s how they saw this as a perfect tool for the so-called “evangelization”, that was rather an ideological and religious conquest.

If one pays attention when entering any church of colonial times – especially those that were built as centers of evangelization – none has an atrial cross in which the image of the crucified Jesus is portrayed. This has to do directly with the intention of not confusing the natives who, when seeing a man dying on the cross, would possibly associate this image with the human sacrifices they used to carry out, believing that this was a normal practice for other religions throughout the world.

Many Maya who were convinced by the Spaniards that praying to Christ was practically the same thing as raising their prayers to the Ceiba



In the Caste War, when the indigenous people of the entire Maya region decided to take up arms against their oppressors, they adopted the green cross as a symbol of their resistance; for many were direct descendants of those who, in order not to forget their roots, decided to adopt the cult of the cross. In this way the message was clear: “they tried to conquer us, but we are still alive and fighting”. (Mural of the Caste War, Municipal Council Building, Valladolid.)

tree. However, there were also some more cunning, who followed the Christian imposition, although their prayers and thoughts during the religious events, were still dedicated to the Ceiba tree.

Even today, the crosses can be seen all over Southeast Mexico, as a constant signal of struggle on the part of the indigenous peoples of our country.

In some Zapatista regions of Chiapas, the green cross has been adopted as a symbol of resistance to what they call “the threat of Capitalism”. In fact, there are those who affirm that this cross serves as a way to unite the indigenous communities throughout the nation, since its use has allowed the voice of these people to really be heard. 🏡

Source: From an article released on the *Yucatan Times* website on 7/27/2018, at: <http://www.theyucantimes.com/2018/07/what-do-the-mysterious-green-crosses-in-the-houses-of-yucatan-mean/> Submitted by Elaine Schele on academia.edu



Unbundling the Past: Events in Ancient and Contemporary Maya History for February by Zach Lindsey

In the masthead this month, we have noted the Maya glyphic signature of the Gregorian calendar date of February 20, (date of our IMS public presentation with Francisco Estrada-Belli), correlating to the Calendar Round of the Maya @584283. Here, we combine the two, so you can explore what was going on this time of year in the historical Maya world.

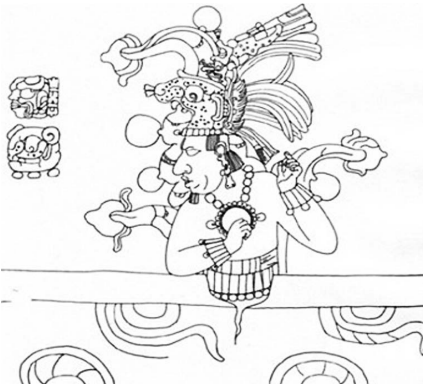


Photo and illustration of K'an B'ahlam I as depicted on the side of Pakal's sarcophagus.

I February 583 CE:

Palenque ruler K'an B'ahlam I died on 9.7.9.5.5 II Chikchan 3 K'ayab G6. Or was that 4 K'ayab? On Pakal's sarcophagus lid, the ruler's date of

death is listed as 4 K'ayab instead of 3. Maybe 4 K'ayab was seen as a more suitable date for some reason, but more likely Maya scribes needed editors just like the rest of us!



Lintel 3 features Bird Jaguar IV and a captive.

8 February 752 CE:

On 9.16.0.13.17 6 Kaban 5 Pop G7, Yaxuun B'ahlam (Bird Jaguar IV), ruler of Yaxchilan, captured Yax Pul Took' in battle, adding to the prestige of a king known as "He of 20 Captives". Yet Martin and Grube suggest folks like Yax Pul Took' were not high-status individuals, and that Yaxuun B'ahlam over-inflated his military prowess for propaganda. 🏹

LiDAR (Light Detection and Ranging) in the Guatemalan Peten – 2018 Survey

An interview with **Francisco Estrada-Belli, PhD** by **Teena Clipson** Field Reporter based in Playa del Carmen, Mexico *continued from page 3*

the rain forest'... These people have so much money, you have no idea. They don't need to cut the trees down. They are proud of the cultural patrimony, at least that is my perception, and they just want to do something awesome. So far, so good. The only thing is, that rich people, like everyone else, have short attention spans.

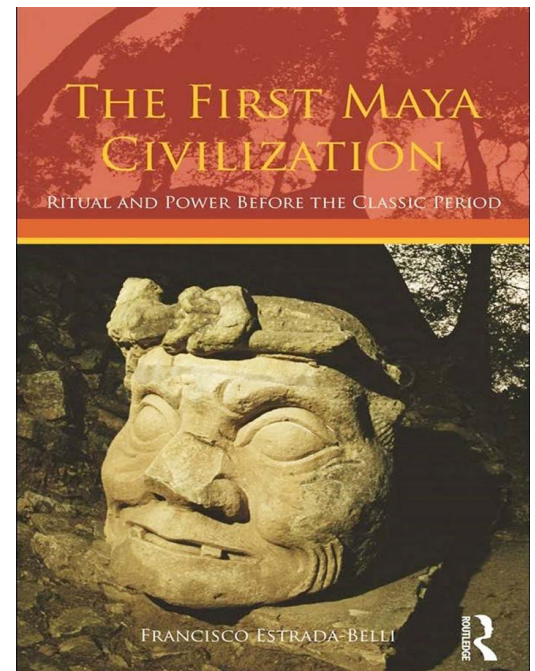
Clipston: You have got to keep them interested all the time. You've got to keep making these kinds of discoveries and finding new things.

Estrada-Belli: Exactly. Fortunately, The Holmul Archaeological Project funders will be pleased. New discoveries, in Holmul and its surrounding area, are almost ready to be announced. National Geographic is also hard at work preparing a new documentary. I look forward to sharing more on

Holmul and Estrada-Belli's new discoveries later this year.

Francisco Estrada Belli

(PhD, Boston University), specializes in Maya archaeology, Remote Sensing and Geographic Information Systems. He is a fellow of the Society of Antiquaries of London and a National Geographic Explorer. He is the author of *The First Maya Civilization: Ritual and Power before the Classic Period* (Routledge, 2011) the first book on the origins of Maya civilization since 1977. He directs a multi-disciplinary archaeological project in the Holmul region of Peten, Guatemala, focusing on early developments of Maya civilization, human-environmental dynamics and Classic period political organization. He co-founded the Maya Archaeological Initiative, a non-profit



ISBN-10: 0415429943

organization that promotes research and youth education on Maya heritage. He is one of the co-directors of Guatemala's PACUNAM LiDAR Initiative, the largest archaeological survey ever undertaken in the Maya lowlands. 🏹

Jaw-Droppers from the 2019 Mesoamerica Meetings

by Zach Lindsey

The Mesoamerica Meetings have come a long way since the days of Linda Schele, and their focus has expanded. But they haven't gone far, still proving to be a fixture at the University of Texas. They share something else in common with the epigraphy conference they evolved from: Every year, speakers manage to make some jaws drop.

Here are some of my favorite moments. These are not necessarily the best presentations; all were great. I also missed great material, like a workshop by Astrid Runggaldier on textiles that overlapped with David Stuart's workshop, but such is the sad nature of conferences.

Very, Very, Very Old Bundles

Sacred bundles are a fixture of Mesoamerican culture. Actually, they're a fixture of pan-American indigenous culture. Actually, the sacred bundles of the Americas may be connected to similar wrapped boxes in Japanese culture... which means sacred bundles predate the spread of indigenous groups to the Americas. The concept of taking sacred objects and placing them into a tied bundle, which happened at Spiro in Oklahoma and in the Olmec, as well as the Maya worlds, may be 55,000 years old, noted Dicey Taylor.

A Breath of Fresh Air

The conference was about attire in ancient Mesoamerica. As Chanel designer Karl Lagerfeld once said, "Fashion is a language that creates itself in clothes to interpret reality." True of 20th-century France and of 16th-century Tenochtitlan. Quetzal feathers are often conflated with corn silk in Mesoamerican art, but they also represent breath and life energy.

The famous headdress of Moctezuma (above) portrays a descending quetzal bird, a majestic creature come from the heavens to imbue him with its sacred energy, according to Karl Taube. That's why the central feathers are taller than the others: They represent tail feathers.

Paper Can Be a Person, Too

In Mesoamerican art, lots of things get human features: jade, jaguars, even mountains. But perhaps one of the strangest anthropomorphized figures in Maya art is Ux Yop Hu'n – Three Leaf Paper, according to David Stuart. His name is rare, but we know his birthday (1 Ajaw 3 Wayeb if you're curious) and a few other things. But he isn't human, but paper with human traits.

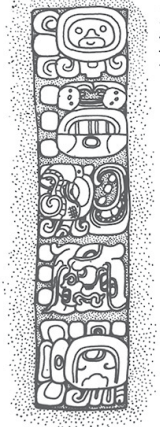
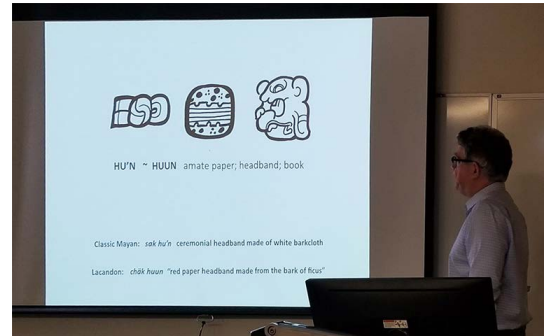
This may have been because paper in Mesoamerica had to do with the ascension of kings. Rulers tied on a headband, a paper one in the Maya region, which sometimes has a face (known as the Jester God) on the forehead. As it turns out, not everything in Mesoamerica was about knots.

Binding a Stela? It's more complicated...

If you know the outstretched hand glyph that appears in Glyph C of the lunar series and in ascension statements, you may read it as "to tie" or "to bind." This is what Dr. Stuart proposed in the 1990s. But now other



Negotiations conducted for three years by the Mexican Ministry of Foreign Affairs (SRE) and the National Institute of Anthropology and History (INAH) with the Austrian Government, reached a historic agreement that brought Moctezuma's Headdress back to Mexico on a temporary basis. Image courtesy of the Center for Latin American Studies.



L) Astrid Runggaldier leads her workshop titled "Fabric of Maya Lives".
C) David Stuart during his presentation about paper. R) The fourth glyph down is the name of paper: Ux Yop Hu'n. These images courtesy of Elaine Schele.

scholars have convinced him he was wrong. Rather, the outstretched hand glyph, pronounced *k'al*, may actually mean "it is raised." "I was right about phonetics but wrong about semantics," Stuart told the students of his advanced glyph workshop.

In Glyph C, it refers to the rising of the moon. In kingship ascension, it may be a reference to one lesser lord literally raising the paper headband (whose name, if you've forgotten, is Ux Yop H'un) to give it to the new ruler, and in stelae erection texts, it refers to the physical act of erecting the stela, not the act of binding it with cloth, according to Stuart.

Quetzalcoatl Is Coming to a Computer near You

Bertrand Lobjois shared a ton of amazing information on everyone's favorite feathered serpent, Quetzalcoatl. Especially beautiful is his connection to weaving. Our universe is in a state of being woven, and Quetzalcoatl is a part of this, a sort of coil in the universal fabric.

But the jaw-dropper is the project his co-researcher Ángel González is working on. The **Aztec Stone Sculpture of the Basin Of Mexico Project** will be a comprehensive archive of Aztec iconography. There's no release date yet, but I'm stocking up on Steno pads and coffee now, because I don't plan to leave the house for a week once it's live. 🏠

February 20 • 7:30 pm • IMS Special Presentation

New Revelations from LiDAR Survey and Excavations in the 2018 Field Season

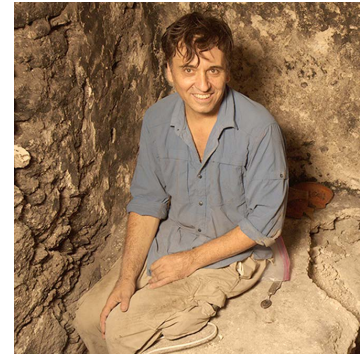
with **Francisco Estrada-Belli**
Research Professor at Tulane University

Representation of the archaeological site of Naachtun, Peten, at twilight. Each yellow dot is an ancient structure. Credit: L.Auld-Thomas and M.A. Canuto.

Among innumerable accomplishments, Dr. Francisco Estrada-Belli helped lead the recently divulged LiDAR project (sponsored by *National Geographic*), that announced the discovery of more than 60,000 previously unknown Maya structures in the Maya Biosphere Reserve of northern Guatemala.

The PACUNAM LiDAR Initiative published the largest LiDAR survey in the history of archaeology in *Science*, Vol. 361, Issue 6409, Sept. 28, 2018.

The study was the result of two years of intense analysis of 2100 km² of LiDAR data by a team of international scholars with the coordination and support of Guatemala's PACUNAM Foundation. Among the study's most surprising finds is Tikal's and Naachtun's urban sprawl extending beyond the expected 100 km² area. The researchers also documented massive amounts of agricultural infrastructure designed to mitigate soil erosion and optimize production, including extensive terracing and canalization of wetlands. *The New York Times*, the *Washington Post* as well as other Science & Technology outlets, published commentaries by various experts. The paper is now listed by Altmetrics as among the top 1% most viewed scientific articles since tracking began. The full study can be found here: <http://science.sciencemag.org/content/361/6409/eaau0137>



Estrada-Belli co-founded the Maya Archaeological Initiative, a non-profit organization that promotes research and youth education on Maya heritage. He is one of the co-directors of Guatemala's PACUNAM LiDAR Initiative, the largest archaeological survey ever undertaken in the Maya lowlands.

Estrada-Belli will discuss the LiDAR survey as well as what occurred during the 2018 field season.

The IMS is a Community Partner with Miami Dade College – Kendall Campus, Miami, FL

This program will take place at 7:30 pm in K-413 (in Building K-4, Room 13)

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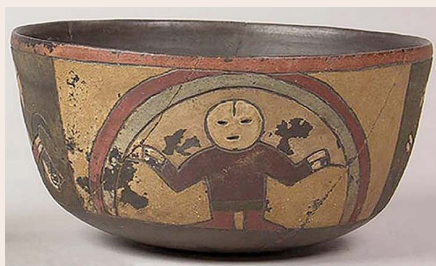
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Painting with Urine! Ancient Peruvian Culture used Chameleon Waste to Create White Paint for Pottery more than 2,000 Years ago

Excavation of Paracas cemeteries unearthed unique pottery which has not been seen anywhere else. It is believed these surviving relics held great importance to the native people and were often passed to children as a family heirloom.

Dawn Kriss, first author from the Brooklyn Museum, writes in a study: "In the absence of writing, ceramic and textile traditions represented the principal form of cultural communication across long distances and multiple generations. Areas of white pigment on the sherds also contains large amounts of uric acid. In these paints, analysis detected spherical white particles of the same chemical composition as those reported for a white



Liquid waste from the reptile is believed to have been used to create a white paint which was then blasted in a kiln to fix it in place.

pigment used in African rock art – recognised as originating from snake urine."

The researchers then reveal that the morphology and composition of the white pigment was likely to be from the excrement of animals in the Chamaeleonidae family. The most likely source, they say, is the *Calumma parsonii* species – known as the Parson's chameleon.

Potters in the Paracas culture would create their designs and mark it on the pottery before it was fired. Color was then applied afterwards, hence the term "post-fire painting". The research was published in the article *Antiquity* and scientists say the fascinating find needs to be studied further to understand its importance.

Source: Condensed by the editor from an article by Joe Pinkstone released on 12/12/2108 at: <https://www.dailymail.co.uk/sciencetech/article-6487473/Painting-urine-Ancient-Peruvian-culture-used-chameleon-waste-create-white-paint.html> Submitted by Mike Ruggeri.

The Pearson's Chameleon is thought to be the source of a white paint used by the ancient Peruvian Paracas culture who were famed for their elaborate pottery.



Upcoming Events at the IMS:

Feb. 20 • 7:30 pm: *IMS Public Presentation*
New Revelations from LiDAR Survey and Excavations in the 2018 Field Season – with **Francisco Estrada-Belli**, PhD, Research Professor at Tulane University, who led the recently divulged extensive LiDAR project in the Peten jungles of Guatemala.

Mar. 20 • 7:30 pm: *IMS Public Presentation*
Modern Architecture Inspired by the Ancient Maya – with **Carl Abbott**, FAIA Architects. Carl Abbott is a Fellow of the American Institute of Architects and the youngest member of the original Sarasota School of Architecture. He has traveled extensively to the Maya world. Come to share his passion.

IMS Program Note:

In alignment with MDC, we now offer nine IMS presentations during a calendar year: January – June and September – November. For more information, contact our Hotline at: 305-279-8110; or by email at: info@instituteofmayastudies.org

Upcoming Events and Announcements:

Feb. 14-17: *16th Tulane Maya Symposium*
The Center Could Not Hold: The Lowland Maya and Collapse – We invite you to join us in New Orleans, LA, at Tulane University and the New Orleans Museum of Art to learn of the recent developments in Maya studies as they relate to the broader topic of Mesoamerican studies. The key note speaker on Friday evening will be Jeremy A. Sabloff. Presenters include Marcello Canuto, Geoffrey E. Braswell, Mark Brenner, Jaime J. Awe, Dimitri Baliaev, George J. Bey III, Tomas Gallareta Negron, Marc Zender, Francisco Estrada-Belli, and Susan Milbrath, among others. For more details and registration, check out: <http://mari.tulane.edu/TMS/index.html>

Feb. 20 • 6:30 pm: *Verde Valley Lecture*
Children for Chaak: Evidence for Ancient Maya Sacrifice – Theme of the Verde Valley Archaeological Center Lecture featuring **Jaime J. Awe**, PhD., in Sedona, AZ. Get more details at: <https://verdevalleyarchaeology.org/>

April 25-28:
Maya at the Lago Conference
2019 Maya at the Lago – This is the 9th Annual M@L event! The 2019 Honoree will be Mary Miller.

Participants include Jaime J. Awe, Stanley Guenter, Mary Kate Kelly, Maxime Lamoureux-St-Hilaire, and Marc Zender, with more to come. The program hasn't been finalized yet, so keep checking: www.mayaatthelago.com/ for updates. To be held at: Davidson Day School, 750 Jetton Street, Davidson, NC, 28036.

Editor's Tip: *Online all the time*
Ancient Americas Events – Get in the know with Mike Ruggeri's "better-than-ever!" comprehensive list of upcoming Ancient Americas Lectures, Conferences and Exhibits: Go to: <https://mikeruggerisevents.tumblr.com/>



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