

GLYPH

Notes

PRE-COLUMBIAN STUDIES INSTITUTE • SEPTEMBER/OCTOBER 2014 • VOLUME 21 NUMBER 5
glyph notes is published bimonthly by the Pre-Columbian Studies Institute (PSI), a 501(c)3 nonprofit research and education organization

Archaeology Enriches Faith: My Testimony

By Lyle L. Smith

*God sendeth more witnesses; and he proveth all his words
 (2 Nephi 8:6 [LDS 11:3]).*

*Prove all things; hold fast that which is
 good (1 Thess. 5:21).*

*O ye that embark in the service of God,
 see that ye serve him with all your heart,
 might, **mind**, and strength... (D&C 4:1b).*

Archaeologists learn much from the tombs of elite personages. The tomb of Calakmul's ruler Yuknoom Yich'aak K'ahk', buried A.D. 700, was discovered in 1997. Located in Substructure II-B of Structure II, the tomb had one of the first "mummies" discovered in Mesoamerica. The corpse, wrapped in cloth covered in resin, rested on a wooden bier and was surrounded with impressive grave goods of jade and fine pottery. The plate, located in the back of the top photo, is inscribed with glyphs that read "his plate, Yuknoom Yich'aak K'ahk'." The photos are of an exhibit of the tomb at the Baluarte San Miguel Museum in Campeche, Mexico.



Sherrie Kline Smith

If I were to ask you, a reader of *glyph notes*, if you believe The Book of Mormon is true, most would answer yes. If I went a step further and asked why you believe it is true, many of you would reply that the Spirit has borne witness of its truthfulness. Then, if I went another step and asked if your mind is converted, as well as your heart that the book is true, what would be your answer?

A tremendous battle rages today to capture our minds as well as our hearts. We believe in Jesus, yet television, news reports, and the internet present to us a world without Christ. We believe in The Book of Mormon, yet magazines like *National Geographic*, with their beautiful pictures, seek to convert our minds to believe evolution provides the answers to the origin and reasons of life. We believe Alma when he wrote that this life is a probationary time to prepare to meet God (Alma 9:41[LDS 12:24]), yet our minds have been converted to spending most of our time in pursuit of material things. Do our unconverted minds war against our faith, trying to lead us another way?

Like some of you, my parents taught me the truthfulness of The Book of Mormon. Later, I had spiritual experiences confirming that teaching. It was not, however, until I lived in Asia and Latin America, visiting many ruins, that I began to examine my belief intellectually. Was my mind converted as well as my heart?

The archaeology of Mesoamerica intrigued me. It caused me to ask several questions. Will current archaeological understanding support what is written in The Book of Mormon? Is The Book of Mormon true in a historical sense? If so, where did the history of the book take place? Do the languages of the New World before Columbus resemble Egyptian and Hebrew?

My quest started in earnest some years ago with the study of *Peoples, Places,*

Cont. on Page 2

Archaeology Enriches *(Cont. from Page 1)*

and Prophecies by Verneil Simmons. This book and Glenn Scott’s *Voices from the Dust* blend the disciplines of archaeology and related fields with The Book of Mormon. These books, along with a study of past issues of *glyph notes* beginning 1994, are some of the best tools available to begin converting our minds that The Book of Mormon is true. (See the ad on page 3 about *glyph notes* on CDs.)

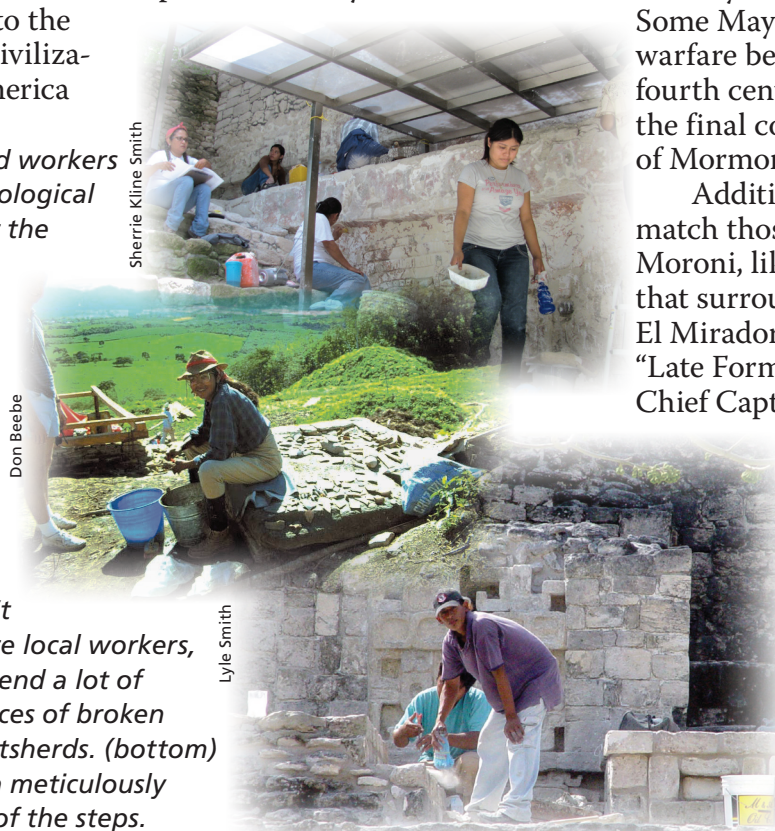
As I studied, though, I discovered I could not compare The Book of Mormon against the light of intellectual learning unless I truly *knew* the contents of the book itself, and that this knowledge only came by consistent, long-term study. I learned to give equal attention to the study of The Book of Mormon along with the study of archaeology. Without a sure knowledge of its contents, I could not understand if archaeological thought matched the account in The Book of Mormon, nor could I refute misleading criticisms.

My intellectual scrutiny of the sphere of archaeology opened up a whole new way of looking at The Book of Mormon. At times, doubts and confusion occurred, but under the guidance of the Holy Spirit, my mind as well as my heart has come to believe that the book is a true, historical account of real people who lived in a real place. This process of converting my mind has been a rich blessing to me. I would like to share this blessing by witnessing of some of the archaeological areas that helped convert my mind.

Research into the timeline of the civilizations of Mesoamerica

(top) Locally hired workers trained in archaeological methods uncover the painted portions of this wall on a structure at Dzibanche, Quintana Roo, Mexico, while archaeology students document the work. (middle)

When funds don’t allow them to hire local workers, archaeologists spend a lot of time washing pieces of broken pottery called potsherds. (bottom) Workers at Becan meticulously restore portions of the steps.



Sherrie Kline Smith

Don Beebe

Lyle Smith

revealed that the major rise and fall of nations match the history found in The Book of Mormon. Current archaeology supports more than 12 events in the Nephite timeline alone, with a similar number for the Jaredites. For example, explosive population growth in the Maya area occurs during the same time as the arrival of both Lehi’s family and the Mulekites. Additionally, a major cultural transition takes place in the Maya area at the same time the Nephites experience a dramatic change in culture and society, around A.D. 150-300. For a more in-depth discussion of the timeline correlations, see the July/August 2011 and May/June 2012 issues of *glyph notes*. Sixty years ago, archaeological understanding of the timeline of Mesoamerica civilizations did not match the history as described in The Book of Mormon. Advances in Mesoamerican archaeology, however, caused revisions that brought the major points of its civilization into alignment with The Book of Mormon timeline.

Another area—one that receives a great deal of attention by archaeologists—is warfare. Previously, scholars romanticized the Maya as a peaceful people living in harmony together, but excavations of the ruins and decipherment of the glyphs show that warfare dominated Maya society. It also dominated Nephite/Lamanite society. Almost from the time they arrived in the land of promise, the Nephites and Lamanites were at war with one another, except for the almost 300-year period after the visit of Christ.

Some Maya scholars suggest *conquest* warfare began among the Maya in the fourth century A.D.—the same time period the final conquest wars began in The Book of Mormon.

Additionally, Maya warfare patterns match those established by Chief Captain Moroni, like the large moats and high walls that surround the sites of Becan, Tikal, El Mirador, Dos Pilas, and other cities. “Late Formative Maya [time period of Chief Captain Moroni] built more formal fortifications than nearly any other group in Mesoamerica.... The Maya Lowlands are littered with fortifications and true fortresses” (Adams 2005:170).

A baseline question for believers of The Book of Mormon concerns languages. Do New World writing systems resemble those in the Old World, especially Egyptian and Hebrew? Within the last

30 years, advancement in the deciphering of Maya hieroglyphs has revealed the internal similarity between Egyptian and Maya. They function alike. In fact, a very recent (2013) study comparing Maya writing to other systems in the world show—when plotting characteristics on a graph—that Maya and Egyptian follow the same curve as opposed to the other systems that don't even come close. Decipherment of the Maya glyphs has revealed not only their similarity to Egyptian but also their correspondence to ancient Hebrew linguistic principles, such as the frequent use of the phrase “and it came to pass” and the strong presence of couplets and chiasmus.

These few abbreviated examples exemplify how the study of archaeology along with The Book of Mormon can contribute to helping convert our minds. Many more exist.

The study of Mesoamerican archaeology furnishes excellent background material for the history in The Book of Mormon. The people of the book become alive and real. Cities bustle with commerce and domestic activity, and lands vie with one another for political and religious power. Large



The National Museum of Anthropology in Mexico City has a facsimile of the famous Bonampak murals that depict different events in the life of the king. The murals were painted in three adjacent rooms in a building at Bonampak around A.D. 790-795. In the middle room, shown in the photo, is this chaotic battle scene. The discovery of the paintings in 1946 shocked the scholarly world, who at that time believed the Maya were peaceful timekeepers. Dr. Mary Ellen Miller of Yale University has spent the past 17 years studying the murals. Miller gave an excellent lecture about the murals, accompanied by slides, at Yale on October 11, 2013. It may be seen on YouTube (youtube.com/watch?v=EDudtA1nVa4).

areas of The Book of Mormon have been so greatly illuminated by my study of archaeology that it is not easy for me to remember how I used to ignore the questions of history and culture described in the book.

Because The Book of Mormon is primarily a religious account and a highly condensed history that covers several thousand years, we have limited details about the people. But, as we examine the narratives in The Book of Mormon in light of intellectual learning, our enlarged understanding of the culture and the people enriches our appreciation of them and the concepts and teachings in the book.


One of the most valuable benefits

I received from my studies was my increased ability to answer attacks on The Book of Mormon. Some years ago I had the opportunity to respond to 25 criticisms in an open-lecture format in Canada. I did so gladly because criticisms of the book still abound among unbelievers. If I had not been aware intellectually that open, intelligent answers do exist—answers that come from current understanding of the anthropology/archaeology/linguistics studies of Mesoamerica and bible lands—reading and hearing these criticisms might have created doubt in my mind, *even though my heart remained convinced*. Sadly, others, whose hearts are also convinced, allow doubts to turn them away.

As I began my quest of examining archaeological findings with The Book of Mormon, I thought of it more as an academic study and was unaware how it would not only convert my mind but also *enrich and strengthen my faith*. I desire to serve the Lord with all my “heart, might, *mind*, and strength.”

Reference

Adams, Richard E. W.

2005 *Prehistoric Mesoamerica*. 3rd ed. University of Oklahoma Press, Norman. 

Glyph Notes Disc 3 (years 2005-2009)

on CD is ready for purchase.

Read, search, print and **share** glyph notes from your computer—a must for your library. Keep up-to-date on the latest Book of Mormon findings.

Available NOW for \$15 plus s/h if ordered by telephone or online.

Disc 1 (1994-1998) and **Disc 2 (1999-2004)** also available for **\$15 each**.

The Restoration Bookstore

Address: 915 E 23rd St., Independence, MO 64055

Phone: (816) 461-5659

Email: editors@restorationbookstore.org

Web site: restorationbookstore.org

GLYPH *Quotes*

By Eric English


Near the end of King Mosiah’s life, he began to transfer his responsibilities to younger men to assume leadership of the Nephites. First, among other things, he handed the records and the interpreters to Alma, the son of Alma. Second, he surveyed the Nephites to see who they desired to be their next king, and they chose Aaron, one of Mosiah’s sons. Aaron, however, had declined being king and was in the Land of Nephi preaching to the Lamanites. Therefore, Mosiah sent an epistle throughout the land that proposed a political transition to a system of judges.

Mosiah made a very logical and coherent argument for making a change in the government at this particular time. He also explained the checks and balances that would be put into place to prevent any abuses of power. During his explanation, Mosiah detailed the differences between having a king and having judges. He laid out the case that the best scenario would be to have a righteous king, but because there is never a guarantee that men in that position will remain righteous, he argued that the Nephites should adopt a system of judges. In his discourse, Mosiah wrote “How much iniquity doth one wicked

How much iniquity doth one wicked king cause...! — Mosiah 13:22 [LDS 29:17]

king cause...!” and pointed to the wicked King Noah as an example.

As I reflected on Mosiah’s letter and this particular quote, I couldn’t help but think that his statement is much more universal than solely applying to kings. It’s true of anyone in any position of leadership or authority, no matter how small the perceived influence of a given position may be. I thought about the various roles that I play in the lives of others and determined that I could very easily swap out the word “king” in this verse for any role that I fulfill. I tried rereading this verse substituting the following words, and it applied in every instance: husband, father, manager, priesthood member, or school board member. Try substituting the roles that you play and see if they don’t fit as well—grandmother, teacher, pastor, police officer, or youth group leader.

When we are in a position of influence, any moral iniquity in our own lives can be magnified in the lives of those whom we influence. Let us be aware and careful of what we cause in the lives of others. Let us strive to more fully surrender to the Lord and live just lives, so that instead of causing wickedness, we can be a cause for righteousness. 



GLYPH *Notes*
 is published bimonthly by Pre-Columbian Studies Institute (PSI), a 501(c)3 nonprofit research and education organization.
 New Email Address:
precolumbiansi@gmail.com

Membership & Annual Subscription to newsletter is \$25.
 Send to: Pre-Columbian Studies Institute
 P.O. Box 477, Independence, MO 64051

Editorial Committee: Sherrie Kline Smith, Editor; Patricia J. Beebe, Mindy Mulheron, Jacquie Powell, and Glenn Scott

Board Officers: Lyle L. Smith, President; Patricia J. Beebe, Vice President; Liz Combs, Secretary; and Ted Combs, Treasurer

Design: Aaron Presler, Signature Marketing Group, LC

Articles and opinions expressed herein do not necessarily represent the view of the Editorial Committee. All materials submitted may be edited for clarity and space. © 2014 Pre-Columbian Studies Institute

Israel

Since its inception in 1948, Israel has had short periods of war—such as the Six-Day War—but much longer periods of peace. We are all aware of the war in Gaza between Israel and Hamas these last two months, but the two sides now have reached an open-ended ceasefire. If Israel’s pattern of war and peace stays the same, Israel will likely have a period of peace for the next few years.

For those who are considering going to Israel with us next May, we encourage you to mail your deposits a few days before November 1, 2014. Remember, *they are refundable* until February 1, 2015, when the final payment is due. We will know far in advance of the February date if there is a need to cancel the tour.

This is a once-in-a-lifetime opportunity. During our prior three tours to Israel, we never had cause to feel unsafe. We are offering this trip because at the end of our last tour in 2013 we felt the Lord prompting us to provide another opportunity for the Saints to visit Israel. Please come and join us as we walk where Christ walked.

Lyle and Sherrie Smith

Israel Tour

May 1—12, 2015 (11 Days)

*See
Jerusalem
from the
Mount of
Olives.*

**Sponsored by Pre-Columbian Studies Institute
Tour presented by PSI Tours, LLC; Lyle and Sherrie Smith, Tour Leaders**

We'll visit Jerusalem and Galilee areas, Qumran, Masada, and much more with our own in-country private guide and transportation.

Join us for an adventure you won't forget and let the Holy Land come alive for you.

Questions?

Contact *Lyle Smith* by email precolumbiansi@gmail.com or call (816) 838-5192.

REGISTRATION FORM

COSTS: Tour cost per person in double room: \$4,250 with 16 traveling (single supplement additional \$799)
(Actual tour cost remains close to the same price as the 2013 tour, but the airfare has increased.)

INCLUDES: Roundtrip airfare from Kansas City, hotels, breakfast and dinner in Israel, English-speaking tour escort, guides, entrance fees, local transportation (bus), baggage handling tips at hotels (one large bag per traveler), basic tips to driver, guides, and hotel staff

NOT INCLUDED: Things like lunches, telephone, optional travel insurance, and laundry and additional air taxes and fuel charges if they rise before we travel

LIQUOR or TOBACCO: Please refrain from using either when our group is together.

TRAVEL INSURANCE: We urge you to purchase trip insurance. We will suggest ways to do so.

PAYMENT SCHEDULE: Deposits of \$500 per person are due November 1, 2014, along with a completed registration form and a photocopy of your passport.

Final payment is due February 1, 2015, after which no refunds are possible as prepayments have been made. (Deposits are refundable until February 1, 2015.)

***** PASSPORTS REQUIRED *****

RESPONSIBILITY: *Pre-Columbian Studies Institute; PSI Tours, LLC; and Lyle and Sherrie Smith act only as agents for other tourist agencies and accept no responsibility, or shall not become liable, for delays, losses, damage or injury to persons or property, theft, mechanical defects or failure of any equipment, or substitution of hotel or carrier equipment beyond their control, and shall not be liable for any additional expenses incurred thereby.*

Please photocopy this form, fill in, sign, and mail with a photocopy of your passport and your deposit to: Lyle Smith, 32701 E. Pink Hill Rd., Grain Valley, Missouri 64029.

Name/s: _____

Full Address: _____

Telephone: () _____ Email: _____

I would like to share a room with _____

PAYMENT: Make checks payable to: **Lyle Smith/PSI Tours, LLC**
Deposit of \$500 (each person) is enclosed. Deposit total is \$ _____

Payment of tour costs described here-in, and signature below, signify acceptance on the part of the purchaser to the limits of liabilities.

***** EACH TRAVELER MUST SIGN *****

PLEASE FILL IN INFORMATION

Signature

Signature

Date

Glyph Dwellers

Dwellers - to live and have a home in a particular place

The Adventures of Beezrom

By Mindy Mulheron
Illustrations by Aaron Presler



Hi guys!
Last time I told you about Jesus—how he came down and actually talked with us—face to face!

I still tingle when I think of that moment... the moment I saw Jesus come down and stand among us. Like my friend Mormon said, sometimes there just aren't words to accurately describe an experience. But, guess what? I didn't tell you the whole story. There's more!

After Jesus blessed the children and spoke with us, he left. I felt hopeful and sad at the same time. Hopeful, because of what he had told us and all the things I had witnessed. Sad, because he was gone. I sat for a while thinking about all that had happened since the fires, the storms, and the earthquakes—talk about a roller coaster. At one moment, I was afraid I might die. The next, I was looking at the face of my Savior. It was a lot to consider.

The next day, still thinking about Jesus, I noticed people beginning to gather again. I went to see what was happening, and guess what? He came back! Jesus was here again! He spent the whole day with us, preaching and teaching. Think about that—spending a whole day with Jesus. Do you find it hard to really wrap your mind around that idea? That is how I feel when I try to explain what he talked to us about. I can sort of say it, but it's hard to really say it... Know what I mean?

Anyway, we spent the whole day listening to Jesus. He spent a lot of time talking to his disciples, or priesthood, telling them how to minister unto all the people. (That's why it's so important to pray for those men who are in the priesthood: they have a big job to do.) Then, at the end, Christ was asking each disciple what he wished for. All said what they wanted except for three of them. They didn't say anything—but Jesus knew what they were thinking! They had an unusual request, but it's also really cool. These three disciples asked Jesus if they could bring souls unto him as long as the world lasts. They wanted to stay and gather as many sheep for him as they could. Jesus said yes, and he told them that they would never taste of death—like ne-ver! Isn't that cool and amazing at the same time?! But that's not all. The next surprising thing that happened was that the three disciples were taken up into heaven and saw and heard things of God! Can you believe it?! They saw the things of God—all because they wanted to live for Jesus, to tell others about Jesus, and to bring souls unto Jesus as long as the earth stood!

It's pretty cool to think that they're out there somewhere, reminding people about Jesus, helping those in need like Jesus would. It's a good reminder that we should be doing that too—no matter how long we live. Jesus calls all of us to help gather his sheep. He calls us to love our friends and family, our neighbors and classmates, and show them by our example how we live our life—that the only good way to live is his way. And maybe while we're out there, loving our brothers and sisters, we'll run into one of those three disciples someday... That would be awesome for sure.

I'm going to end now because there's work to do. It's time to tell people about Jesus and that he loves them no matter what. I hope you'll join me. Together we can make a real difference to someone. Jesus is the only way to find happiness and peace. Don't ever forget that! When you're upset and lonely, talk to your friend Jesus. And tell everyone you know to do the same. You'll never regret making time for him.

Alright, gotta go. There's work to do. Take care. See ya next time! ☺

Scriptural reference: *3 Nephi 8-13 [LDS 17-29]*

Think of some ways that you can show or tell others about Jesus:
WHAT WILL YOU SAY?
It's important to have a plan so you'll be ready when someone needs to talk with you.

GLYPH *Clips*

By Sherrie Kline Smith

Two More New Sites in Campeche *MISLI, August 13, 2014*

At the bottom of the first page in the last issue of *glyph notes* was the question, “*What else remains hidden in the jungle?*” An answer came sooner than expected! The same team lead by Ivan Šprajc that found Chactún, as reported in the last issue, has discovered two more large sites. Both are close to Chactún.

Lagunita and Tamchén are situated in the southern portion of a vast, archaeologically unexplored territory in central Yucatan lowlands. Except for Chactún, the large Maya city discovered by Šprajc’s team in 2013, no other site has so far been located in this area, which extends over some 3000 sq. km. [1158 sq. miles]....

Lagunita has a number of massive palace-like buildings arranged around four major plazas as well as a temple pyramid, almost 66 feet high, and a ball court. Ten stelae and three altars, some with well-preserved reliefs, including hieroglyphic inscriptions, have been located at the site. The archaeologists say that Lagunita was contemporary with nearby Chactún, dating from around A.D. 600-1000.

The second site, Tamchén, also has several plazas surrounded by large buildings, “including a pyramid temple with a rather well preserved sanctuary on top and a stela and an altar at its base.” Because of an acropolis with a triadic complex—i.e., a courtyard with three temples—and surface ceramics, Tamchén appears to date to ca. 300 B.C.–A.D. 250, thus making this a city contemporary with cities in The Book of Mormon. The archaeologists named this ruin Tamchén, which means “deep well,” because of the more than 30 *chultuns* found there, some as deep as 43 feet. Chultuns are bottle-shaped underground chambers largely intended for collecting rainwater.

Photos and additional information can be found on the English version of *MISLI*, a Slovenian news and cultural website (tinyurl.com/mplmslv).

New Maya Museum in Cancún *Mexicon, June 2014*

Cancún fans – besides enjoying the beaches—take some time to learn about the Maya. Located right in the hotel district, the new Museo Maya de Cancún opened November 12, 2012. This museum replaces the former one housed in the Centro de

Justin Kerr



In addition to lectures and musical concerts, the museum holds classes. A class on Maya hieroglyphs examined this vessel decorated with glyphs and a palace scene. Note the swagged curtains at the top framing the scene of this “rollout” photo of the vase that is one of many from this time period designated as vessels for a chocolate drink. The glyphs indicate that it was made for a “Lord of Peten.” Found in the state of Quintana Roo, Mexico, it dates to the Late Classic period, ca. A.D. 600-850.

Convenciones which has been closed since 2006 after being severely damaged by hurricane Wilma in 2005. A temporary exhibit hall features changing exhibits, and two permanent exhibit halls showcase

archaeological artifacts: some that took 30 years of research to assemble, relics never before shown, as well as others—discovered in recent excavations.

The museum is located at the Km 16 marker on Kukulcan Boulevard right next to the archaeological site of San Miguelito. It is open Tuesday through Sunday from 10:00 a.m. to 7:00 p.m., except Thursday (7:00 a.m. to 10:00 p.m.). Tickets cost around \$5 for both the museum and the San Miguelito site. Children under 13 and adults over 60 receive free admission. Admission is free on Sunday for local residents with official identification.

For photos of the museum, see their Facebook page (Museo de Maya Cancún), and for more information see Cancún’s travel website (tinyurl.com/mpal3oy).

Evidence for Early Proto-Agricultural Activity in Mexico

Original report by INAH (Instituto Nacional de Antropología e Historia) and featured on artdaily.org and pasthorizons.com November 2013

In the state of Nuevo Leon in northeastern Mexico, just south of Texas, archaeologists have discovered agricultural evidence of what later became Mexico’s staple crops of corn, squash, and beans. Estimated to date from 3500-3000 B.C., seeds, corn cobs and husks were found in a small rock shelter at the site of El Morro. Prior to this find, the oldest records for these three major Mexican-domesticated crops came from five caves excavated in the 1950s and ’60s in three different areas of Mexico: near Ocampo (Tamaulipas),

Cont. on Page 8

PRE-COLUMBIAN STUDIES INSTITUTE
P.O. Box 477
Independence, MO 64051

Address Service Requested

Pre-columbian Studies Institute
has a new email address:
precolumbiansi@gmail.com

*Archaeology Enriches
Faith: My Testimony
Glyph Quotes
Israel Tour—May 2015
The Adventures of Beezrom
Two More New Sites in
Campeche
New Maya Museum in
Cancún
Evidence for Early Proto-
Agricultural Activity in
Mexico
Upcoming Conference*

Nonprofit Organization
U.S. Postage

PAID

INDEPENDENCE, MO
PERMIT NO 203

GLYPH *Notes* PRE-COLUMBIAN STUDIES INSTITUTE SEPTEMBER/OCTOBER 2014 VOLUME 21 NUMBER 5

Glyph Clips *(Cont. from Page 7)*

Coxcatlan and San Marcos in the Tehuacan Valley (Puebla), and Guila Naquitz (Oaxaca).

The report noted that fossils belonging to mammoths, mastodons, horses, camels, llamas, and bison also were discovered in Nuevo Leon. This type of find is not new. The same remains have been found in the states of Puebla (south of Mexico City), Hidalgo in central Mexico, and the Valley of Mexico, and other areas.

Upcoming Conference

**Maya Meetings, University of Texas-Austin
“Body and Sacrifice: New Interpretations in
Maya Archaeology and Religion”
January 13-17, 2015**

utmesoamerica.org/maya/2015-maya-meetings-0

Below is a short synopsis of the conference on the university’s Mesoamerica Center webpage.

Given its obvious importance in Mesoamerican religion, sacrifice has engaged scholars and captured the imaginations of all who have studied the ancient Maya....

The 2015 Maya Meetings will re-examine the “blood of kings” and related themes in a wide-ranging and engaging series of talks and workshops, presenting new interpretations

about this key yet vaguely understood aspect of ancient Maya culture.

The first three days, January 13-15, are hieroglyphic workshops—choose one of three offered. The two-day symposium of lectures—January 16-17—opens with a keynote address by Dr. Mary Ellen Miller on Thursday night, January 15. The conference offers a choice of attending either a workshop or the symposium, or you can attend both of them.

Miller, of Yale University, has written more than 10 books on Mesoamerican art. She coauthored with Linda Schele *The Blood of Kings: Dynasty and Ritual in Maya Art*. The book functioned as a catalog for the exhibition of Maya art at the Kimbell Art Museum in Fort Worth, Texas, (May-August 1986) and at The Cleveland Museum of Art (October-December 1986). Shown here is a photo of the cover of the book *The Blood of Kings*.

If you can’t attend the symposium, you may want to listen to her excellent lecture about the Bonampak murals, given at Yale on October 11, 2013, on YouTube (youtube.com/watch?v=EDudtA1nVa4). 