WELCOME TO THE BIG 10!

Dear M@P Attendees,

My introduction to the Maya world occurred sixteen years ago when my best friend Doug Weinberg and I signed up for the Belize Valley Archaeological Reconnaissance Project. Like so many others, Doug and I were given the opportunity to experience the wonders of Maya archaeology while working alongside some very talented archaeologists. At the center of this cast of characters was our leader, Dr. Jaime Awe. During that summer I learned a lot about the Maya and archaeology, but more importantly, I found a mentor and direction for my life.

Ten years ago, I had an idea to bring a crew of folks that I had worked with right here to Flagler County where I was teaching high school students. The idea was to have my colleagues and friends share their knowledge with my students and members of the community. I crafted the conference with the pieces of existing conferences that I liked and eliminated others I didn’t care for. What emerged was a four-day event that provided a venue for students, professionals, and members of the public to share knowledge and experiences. I never dreamed what we created would become so loved and last so long.

Over the last ten years, we’ve not only gained knowledge, but we’ve also gained so many great friends. We’ve lost a few as well. What started as a crazy idea to bring people together to share brain waves and beverages has truly become a family affair, and I’m truly grateful for each and every attendee. I’m also very grateful to have the chance to thank the one person who started the entire journey. Without Jaime Awe, we wouldn’t have celebrated the first conference, and it’s only fitting that we honor him this special year.

While here, we encourage you to move about the conference freely, but remember to be courteous to the presenters and other participants when entering and exiting during a session. If this program doesn’t provide you with any information that you need, please reach out to any of our volunteers or myself for help. We are here to make your experience the best it can possibly be, so be sure to help us help you. I look forward to meeting and speaking to all of you over the course of the weekend. Thanks for being a part of this special weekend.

CONFERENCE ORGANIZERS

Mat Saunders    Deb Strachan    Sheila Brady    Thea Hein Mathen
2016 MAYA AT THE PLAYA LIFETIME ACHIEVEMENT AWARD

Jaime J. Awe

Dr. Jaime Awe was born and raised in San Ignacio, Belize. As a kid, he explored the hills just south of town, where the archaeological site Cahal Pech—“Place of the Ticks” in Maya—was located. In addition to his fair share of tick bites, Jaime was bitten by the archaeology bug at Cahal Pech, a happy event that launched a prolific career marked by rich contributions to Maya archaeology.

Jaime began working in the Belize Government’s Department of Archaeology as a teenager, travelling all over the country and working on many different projects. He joined Paul Healy’s project studying the agricultural terraces around Caracol, which led him to Trent University where he earned a BA and MA under Healy’s tutelage. In 1992, Jaime took his PhD at the University College of London, becoming the first Belizean PhD in archaeology. He was followed by two of his protégés, Alan Moore and John Morris, whom he had taught and mentored at Sacred Heart College in Belize and in the Department of Archaeology.

Jaime has conducted archaeological fieldwork in every corner of Belize, including the sites of Lamanai, Cerros, Altun Ha, Caracol, Xunantunich, Caledonia, Sarpon, Nim Li Punit, and Lubantuun. Most of his efforts have focused on the upper Belize River valley, the area surrounding his home town. Since 1988, he has directed the Belize Valley Archaeological Reconnaissance, which has studied Cahal Pech, Baking Pot, Lower Dover, Lower Barton Creek, and the Western Belize Regional Cave Project, which has documented caves like Actun Tunichil Mucnal and Chechem Ha. While his research has touched on every time period of Maya history and every facet of Maya civilization, his contributions are most salient in three areas. First, he has been at the forefront of charting the Preclassic development of Maya civilization from egalitarian farming villages to hierarchical polities, and the Cunil ceramic complex he documented at Cahal Pech remains the earliest known in the Maya lowlands. Second, he has been a pioneer in Maya cave archaeology, documenting the many ways in which the Maya used caves. Most recently, he has focused on the transformation of Maya civilization during the Late and Terminal Classic periods, expanding our understanding of the Maya collapse. He has disseminated these contributions and others in dozens of peer review publications.

Another important part of Jaime’s career has been the conservation of archaeological sites in Belize. He directed the Belize Tourism Development Project, which excavated and consolidated structures at the largest sites across the country between 2000 and 2003. He then became the director of the newly formed Belize Institute of...
Archaeology. In 11 years in that position, he led Belize’s engagement with the country’s rich heritage, devoting tremendous energy to documenting and preserving sites and to educating and informing Belizean students and the general public about the importance of archaeology and conservation. At the same time, he continued to excavate and consolidate structures at sites around the country. He has continued these efforts since returning to a university setting, taking a position among the Anthropology faculty at Northern Arizona University in 2014.

Thanks to his knowledge, charisma, and passion, Jaime has been a leader in Maya archaeology outreach and public education, both in Belize and around the globe. He has given hundreds of TV and print interviews about the ancient Maya, appeared in several documentaries, and served as consultant and designer for many exhibits. Most recently, he was instrumental in the development and design of “Maya: Hidden Worlds Revealed,” the largest and arguably best exhibit on Maya archaeology to ever travel in the US. Certainly, it is the best exhibit to have told the story of the Maya from an anthropological perspective. Originally slated to show in four venues between 2013 and 2016, “Hidden Worlds” is now scheduled to travel through at least 2019, as more and more museums arrange to host it.

At NAU, Jaime has been able to focus on two of his biggest passions, teaching and mentoring students and conducting research. He has always been dedicated to education, teaching classes at many schools, including Sacred Heart College, Trent University, University of New Hampshire, Galen University, and now at Northern Arizona University. In his classes and in the field, he has encouraged and inspired hundreds of budding Mayanists. At Trent, he cultivated a cohort of young Canadian Mayanists, most of whom are active today, and he founded the anthropology and archaeology program at Galen while he was Director of the Institute of Archaeology because he wanted to provide opportunities for young Belizeans to study these fields without leaving the country. Jaime’s many academic children—the archaeologists he has mentored and encouraged—are found around the globe, and many of them are professors in their own right who are producing the next generation of archaeologists.

Jaime’s remarkable professional career owes much to his infinite intellectual curiosity, tireless work ethic, and boundless energy. He brings those same qualities to his personal life. He is a committed father and husband, a cherished friend, and an invaluable player on the San Ignacio veterans soccer team. Those who work with Jaime in the field know that it’s not unusual for him to get up at 5:00am, make breakfast for his family, spend the day in the field working with his students, have dinner with friends and family, play a soccer match, and then go home to tuck the kids into bed and spend time with Myka. With his generous spirit, wonderful sense of humor, and dedication to friends and family, he is not only one of the most accomplished Mayanists, but also one of the most beloved.
Biographical Sketches of Conference Participants

James Aimers is an associate professor of anthropology at the State University of New York (SUNY), Geneseo. His research interests include Maya pottery and architecture, material culture studies, and anthropological approaches to gender and sexuality. He has presented close to 70 conference papers, 40 peer-reviewed chapters/articles, and his dissertation. He edited the volume Ancient Maya Pottery: Classification, Analysis, and Interpretation (University Press of Florida 2013). In 2015 he was awarded the SUNY Chancellor's Award for Scholarship and Creative Activities. He has worked at Maya sites in Belize, Honduras, and Mexico.

M. Kathryn Brown is Associate Professor of Anthropology at the University of Texas at San Antonio. She received her PhD from Southern Methodist University (2003). The principal focus of her research is one of anthropology’s fundamental topics, the origins of complex societies. She has conducted research in Belize for over 25 years, tracing the development of social inequalities in early Maya communities. More recently, she has examined these processes at a regional scale, studying how early communities were placed across the ancient landscape and how they interacted through trade, competition, and warfare. These questions are the focus her current fieldwork project, the Mopan Valley Preclassic Project. She has edited Ancient Mesoamerican Warfare (with Travis Stanton, 2003, Altamira) and Pathways to Complexity (with George Bey, forthcoming, University Press of Florida).

Allan Cobb is a freelance science writer who works with cave archaeology projects as a Caving Specialist. With more than 35 years of caving experience, he assists projects with cave exploration and mapping, cave photography, and safe caving. Allan has worked on archaeology projects in Mexico, Guatemala, and Belize since 1989. Allan has worked at large projects such as Naj Tunich, Dos Pilas, Caracol, Piedras Negras, Quen Santo, as well as many smaller projects. Allan’s work combines science, archaeology, exploration, and photography to further the understanding of how the Maya utilized caves.

Claire Ebert is a PhD candidate in the Department of Anthropology at The Pennsylvania State University. Her research focuses on the development of social and economic inequality in the Maya Lowlands within the context of broader ecological systems. Claire has been a member of the Belize Valley Archaeological Reconnaissance (BVAR) project since 2012 conducting settlement survey and household excavations. Her dissertation project investigates the emergence of complex society during Preclassic Period (1200 BC-AD 350) at the site of Cahal Pech through radiocarbon dating, stable isotope analyses, and the reconstruction of domestic ceramic craft production and inter-household exchange. Claire has also worked on archaeological projects at the Maya sites Palenque and Uxbenká, as well as in the American Southwest, Hawaii, and Tanzania.

Josalyn Ferguson is a PhD candidate at the University at Albany (SUNY), and a Historic Preservation Specialist with New York State’s Division of Historic Preservation (SHPO). Josalyn has been a practicing archaeologist for over two decades, contributing to the discipline of archaeology as a field archaeologist, an educator, mentor, and researcher. Primarily trained as a Mayanist, Josalyn has extensive field experience in Mexico and Belize, as well as in New York, Vermont, British Columbia and Ontario. She was formerly a Field Director and an Assistant Director of the Belize Postclassic Project, and a Supervisor and Field Director with the Western Belize Regional Cave Project and the Belize Valley Archaeological Reconnaissance Project. Her current research interests focus on the Terminal
Classic period Maya (A.D. 750-1050) of northern Belize, the migration of peoples in the wake of the Maya “collapse,” and the resilience of Maya commoners. Josalyn received her Masters and Bachelor of Arts degrees at Trent University in Canada.

**Jim Garber** is a Professor in the Department of Anthropology at Texas State University where he has taught for the last 35 years. He received his BA in anthropology from the University of New Mexico and his MA and PhD from Southern Methodist University. Dr. Garber has been active in Maya archaeology for the past 40 years conducting research at the sites of Cerros, Blackman Eddy, Floral Park, Camelote, Ontario Village, Esparanza, and Cahal Pech. His research interests include the investigation of the role of trade in sociopolitical development, reconstructing ritual, iconography, cosmology, symbol systems of power, and the rise of complex society. He is the editor of five books on the Maya, religion, and Mississippian symbol systems. He is the author of over 40 book chapters and journal articles. He currently directs an archaeology project started in 2009 to examine the initial English settlement of Belize and the Battle of St. George’s Caye.

**Elizabeth Graham** (PhD, University of Cambridge, 1983) is Professor of Mesoamerican Archaeology at the Institute of Archaeology, University College London (UCL). Prior to her move to London in 1999, she was in the Department of Anthropology at York University in Toronto and a Research Associate at the Royal Ontario Museum. She has carried out archaeological investigations in Belize for over 40 years, and served as Archaeological Commissioner in Belize from 1977 to 1979. She directed excavations at a number of inland and coastal sites in the Stann Creek District, at Tipu on the Macal River, and more recently at Lamanai on the New River Lagoon and Marco Gonzalez on Ambergris Caye. Her present research interests include the Maya at Spanish contact (*Maya Christians and Their Churches in Sixteenth-Century Belize*, UPF, 2011); commercial networks and water-borne trade; neotropical urbanism as a model for the long-term environmental impact of human activities; the fallacy of the concept of ‘human sacrifice’; and warfare and the Maya collapse. She and her team are also working on developing best practices for long-term artefact storage and conservation at Lamanai, as well as ways of facilitating accessibility (see [www.lamanai.org.uk](http://www.lamanai.org.uk)).

**Cameron Griffith** is currently a faculty member in the departments of Geosciences and Anthropology, Sociology, and Social Work at Texas Tech University. He has done archaeological work in Belize with the BRASS, BVAR, and WBRCP projects, at the surface sites of El Pilar, Baking Pot, Cahal Pech, Pook’s Hill, Caracol, and Cahal Witz Na. Cameron has also done extensive research in numerous cave sites, such as Actun Tunichil Muknal, Actun Chapat, Actun Halal, Actun Ka’am, Actun Chechem Ha, and Actun Yaxteel Ahau. Some of his research interests and skills include GIS, remote sensing, agent based modeling, mortuary practices, and rock art.

**Stanley Guenter** studied archaeology at the University of Calgary, La Trobe University in Melbourne, Australia, and Southern Methodist University in Dallas, Texas, before receiving his PhD in Anthropology from the latter in 2014. He has worked with three projects in Guatemala, at the sites of El Peru-Waka, La Corona, and a number in the Mirador Basin, as well as at Cahal Pech in Belize with AFAR, at Lake Minnewanka, in the Rocky Mountains of Alberta, Canada, and at Phnom Kulen in Cambodia. Stan's work involves combining archaeological, epigraphic, and ethnohistoric data to better understand ancient civilizations and their history, and to compare this with paleoenvironmental data to better understand how ancient societies affected and were affected by their changing climates.
Kendall Hills earned her BA at the University of Toronto and then went on to receive her MA from the Department of Anthropology at Trent University. Her MA independent thesis research was focused on the ancient Maya city-state of Minanha, Belize, where she explored the evolution of the site’s epicenter through an artifact distribution analysis. Kendall is currently in the anthropology PhD program at the University of Illinois at Chicago, where her dissertation research is focused on the peripheral temples of the Ankorian Khmer Empire, centered in what is now modern day Cambodia.

Julie Hoggarth started working in archaeology in 2001 as an archaeology field school student with Jaime Awe and the Belize Valley Archaeological Reconnaissance (BVAR) project in the Cayo District of western Belize. She loved it so much that she continued with the project on her PhD research at the site of Baking Pot (completed in 2012 at the University of Pittsburgh). Throughout her time with the project she worked on excavations at Caracol and directed excavations in the settlement of Cahal Pech in Belize. She has also worked on multiple archaeological projects in Panama, as well as on investigations in California and Colorado. Julie’s central research questions focus on understanding how abrupt shifts in climate affected sociopolitical organization, agricultural production, and demography in the Maya Lowlands. Her new project, Examining the Disintegration of Maya Polities and Demographic Decline in the Central Maya Lowlands, focuses on developing a high-precision radiocarbon chronology for the Belize Valley, based at the sites of Baking Pot and Cahal Pech in western Belize. This project will help us better understand the timing of political and demographic collapse at the end of the Classic period (AD 750-900) in the Belize Valley and its relationship to severe droughts in the ninth to eleventh centuries AD.

Julie is the Co-Director of the BVAR project and is an Assistant Professor in Anthropology at Baylor University. She is currently working to develop comparative methods for investigating archaeological examples where climate has impacted prehistoric societies. Identifying causal relationships is integral to this goal and her current work is strongly focused on chronology building. As such, she is the director of the Geochronology, Radiocarbon, and Archaeological Sample Preparation (GRASP) laboratory in the Anthropology Department at Baylor. She is also a member of the Terrestrial Paleoclimatology Research Group in the Geoscience Department at Baylor.

Gyles Iannone is a Professor in the Anthropology Department at Trent University. His degrees were earned at Simon Fraser University (BA), Trent University (MA), and University College London (Ph.D.). An anthropological archaeologist, Professor Iannone's main areas of interest include: Archaeology, Historical-Political Ecology, Resilience Theory, Early Tropical States, Central America and Asia. He conducted archaeological excavations in Belize for 23 field seasons (1991-2013), and held two consecutive Social Sciences and Humanities Research Council of Canada (SSHRC) grants for his examination of the rise and fall of the ancient Maya city-state of “Minanha.” Professor Iannone is currently the Director of the Socio-ecological Entanglement in Tropical Societies (SETS) project. He is also a member of the Integrated History and Future of People on Earth (IHOPE) research team. In the past, Professor Iannone has served as the Director of the Anthropology Graduate Program (2003-2008, 2014-Present), the Associate Undergraduate Chair in the Anthropology Department (2006-2008), and the Acting Associate Vice-President, Research (2008-2009). Professor Iannone’s selected publications include: Ritual, Violence, and the Fall of the Classic Maya Kings (2016; with Brett Houk and Sonja Schwake, University Press of Florida), and The Great Maya Droughts in Cultural Context: Case Studies in Resilience and Vulnerability (2014; University Press of Colorado).
Mary Kate Kelly is a 4th year PhD student at Tulane University in Linguistic Anthropology. Her interests include Maya hieroglyphics, writing systems, Mayan languages, and historical linguistics.

Harri Kettunen has carried out interdisciplinary research projects on Maya related topics, combining archaeology, anthropology, iconography, epigraphy, and linguistics. His publications include textbooks on Maya hieroglyphs, methodological studies on Maya iconography, and interdisciplinary articles on Mesoamerican related topics. Harri is currently working as an Academy of Finland Research Fellow at the University of Helsinki.

Maxime Lamoureux-St-Hilaire is a PhD Candidate in Anthropology at Tulane University and is affiliated to the Middle American Research Institute. His dissertation research – directed by Marcello Canuto – focuses on the political institution of the Classic Maya royal court. Max investigates this topic by excavating the regal palace of La Corona, Guatemala. Over the years, Max has dug holes looking for old things around Guatemala, Belize, Mexico, Honduras, and Québec.

Terry Powis is a New World archaeologist in the Department of Geography and Anthropology at Kennesaw State University (KSU), Kennesaw, Georgia. He joined the faculty at KSU in August 2005, and is currently an Associate Professor of Anthropology. Terry received his Master’s degree in anthropology at Trent University and his PhD in anthropology at the University of Texas at Austin. He is an archaeologist who conducts research both in the Maya Lowlands of Belize, Central America, and the Southeastern United States. He specializes in pottery, architecture, diet and subsistence, and the evolution of complex societies. His recent research has focused on the origin and spread of chocolate in the New World. He teaches Principles of Archaeology, Maya Archaeology, North American Archaeology, Historical Archaeology, Lab in Archaeology, and Archaeological Field Techniques (in Belize and in north Georgia).

Steve Radzi is currently a South Florida resident and a long time member of The Institute of Maya Studies, having served on its Board of Directors for several years. Steve has been illustrating Maya archaeological sites across Mesoamerica for well over 30 years. His illustrative travels have taken him to both well-known large and small, unknown sites. Steve Radzi, was born Stefan Radziwillowicz in Devon, England, of Polish parents. He is a television and film production illustrator with more than 25 years of experience in special event rendering, storyboard art, animation and set design. He has traveled extensively during his lifetime and has spent time in Morocco, India, and the Far East. As a commercial artist in the animation industry, Steve also worked for Hanna-Barbera and designed the original pre-production drawings for the animated feature film, “The Hobbit.” In addition, Steve hosted his very own radio program on WDNA.FM Miami for 20 years.

Rhan-Ju Song is a bioarchaeologist and biocultural anthropologist whose research interests include ancient and contemporary Maya health and nutrition and the political economic forces that create embodied inequalities. In addition to graduate research on Altun Ha and Lamanai Maya, she has worked in Belize as an archaeologist, osteologist and lab director with the Belize Valley Archaeological Reconnaissance Project (Cahal Pech, Baking Pot), Trent University Preclassic Project (Cahal Pech, Pacbitun), Western Belize Regional Cave Project (Actun Tunichil Muknal, Uayazba Kab), Tourism Development Project (Caracol, Xunantunich), as well as her own project at Tipu. For these opportunities, she is grateful for the support of Dr. Jaime Awe and the Belize Institute of Archaeology/NICH. Dr. Song is currently a lecturer in Anthropology and Health Studies at the University of Toronto Scarborough.
**Norbert Stanchly** received his undergraduate degree at the University of Toronto and is completing graduate work at Trent University. He is the owner and Principal Archaeologist of AS&G Archaeological Consulting. Norbert has been conducting zooarchaeological research in Belize since 1990 when he first joined BVAR. He is currently a project zooarchaeologist for BVAR, the Pactibun Regional Archaeological Project and the Lamanai Archaeological Project. Over the course of the past 26 years, Norbert has examined animal bone assemblages from 20 different Maya sites throughout Belize. He is mainly interested in the social zooarchaeology of the Maya, i.e. how the Maya used animals in ritual, trade and exchange.

**W. James Stemp** is a Professor of Anthropology in the Department of Sociology, Anthropology and Criminology at Keene State College, Keene, NH. He has worked on various archaeological projects in Belize beginning in 1990. His area of specialty is the lithic technology of the ancient Maya, extending from the Preceramic to Spanish Colonial periods (10,000 BC – AD 1700). He focuses primarily on functional reconstructions of chert and obsidian tools based on microscopic use-wear analysis. Information derived from use-wear studies has allowed him to comment on subsistence practices, economic activities, trade, and religious rituals. Most recently, he has been concentrating on the use-wear analysis of suspected obsidian blood-letters from ancient Maya ritual contexts, including caves and caches. Some of this work has been published in the edited volume Obsidian Reflections: Symbolic Dimensions of Obsidian in Mesoamerica (with Jaime Awe), in the journal Archaeological and Anthropological Sciences, and in the Journal of Archaeological Science: Reports.

**Kelsey Sullivan** is a graduate student of Dr. Jaime Awe at Northern Arizona University. She has been a member of the Belize Valley Archaeological Reconnaissance Project since 2012, working at several major centers including Baking Pot, Cahal Pech, and Xunantunich. Her interests include ritual caching of chert and obsidian eccentrics, as well as production and exchange of utilitarian lithic technologies within the regional economy of the Belize Valley and the Maya Lowlands.

**Lauren A. Sullivan** has been conducting research in the Maya area since 1987. Her main research interests are in the social mechanisms involved in the development and demise of complex societies. Her main methodological focus is on pottery in order to gain a better understanding the establishment and collapse of social hierarchies and how these processes are expressed in the archaeological record. Lauren is the ceramicist for the Programme for Belize Archaeological Project where she conducts pottery analysis on a number of different sites in northwestern Belize. She has also analyzed pottery for the Belize Valley Archaeological Reconnaissance Project (BVAR) and Belize Valley Archaeological Project (BVAP); where she has worked on some of the Preclassic Cunil pottery assemblages. Lauren serves as the Associate Director of the St. George’s Caye Archaeology Project, which is investigating the first capital of Belize.

**Karon Winzenz** is Professor Emerita at the University of Wisconsin-Green Bay where she taught for over 30 years. Courses included studio art -- painting and textiles as a fine-art-form. In the 1990s she developed and taught courses in the art, architecture, and cultures of Andean, Mesoamerican and Maya civilizations. She holds an MS in Art from the University of Wisconsin-Madison, a Masters of Fine Arts from UW-Milwaukee, and after retirement, received a Masters in Art History at the same institution in 2008, studying under the well-known Maya scholar, Andrea Stone. Her research focus is on the social, symbolic, and ritual functions of cloth and garments in ancient Maya culture as portrayed on their monuments and painted vessels. She has presented numerous papers at national conferences in archaeology and ethnography. Her papers have been published in The Journal of Tradi-
tional Cosmology (Edinburgh), and in edited volumes from the University of Calgary, University Press of Colorado, and Florida University Press.

**Gabriel Wrobel** is an associate professor of anthropology at Michigan State University, specializing in bioarchaeology. He directs the Central Belize Archaeological Survey Project, on which he and his students investigate mortuary contexts primarily in caves and rockshelters. He has also conducted bioarchaeological research in Egypt and the southeastern US, and has recently joined a collaborative project studying the population history of Papua New Guinea. He is editor of the recent volume “The Bioarchaeology of Space and Place: Ideology, Power, and Meaning in Maya Mortuary Contexts”, and has published articles in a variety of journals, including Latin American Antiquity, Ancient Mesoamerica, PARI, Journal of Cave and Karst Studies, and American Journal of Physical Anthropology.

**Marc Zender** received his PhD from the Department of Anthropology and Archaeology of the University of Calgary in 2004. He has taught at the University of Calgary (2002-2004) and Harvard University (2005-2011), and is now an Assistant Professor of Anthropology at Tulane University, New Orleans, where he has taught linguistics, epigraphy, and Mesoamerican indigenous languages (e.g., Yucatec Maya, Classical and Modern Nahuatl) since September 2011. Marc’s research interests include anthropological and historical linguistics, comparative writing systems, and archaeological decipherment, with a regional focus on Mesoamerica (particularly Mayan and Nahuatl/Aztec). He is the author of several books and dozens of articles exploring these subjects. In addition to his research and writing, Marc is the editor of The PARI Journal, and (with Joel Skidmore) co-maintainer of Mesoweb, a major Internet resource for students of Mesoamerican cultures.

### Hieroglyphic Workshop Abstracts

**The Contest for the Usumacinta: Introductory Hieroglyphic Workshop**

Stanley Guenter – American Foreign Academic Research, Marc Zender – Tulane University & Harri Kettunen – University of Helsinki

As a major artery of trade and communication, the Usumacinta played a key role in the policies of Yaxchilan and Piedras Negras, two centers that vied with one another for control of the river in a feud lasting more than three and half centuries. This workshop will outline the historical evidence for the long-standing enmity between these cities, beginning with Yaxchilan’s capture of a Piedras Negras king in the middle of the fifth century AD (as documented on a series of Early Classic lintels from Yaxchilan Structure 12) and concluding with Yaxchilan king K’ínich Tatbu Skull III’s capture of Piedras Negras Ruler 7 in AD 808 (as shown on Yaxchilan Lintel 10, one of the latest monuments from the region). While warfare was clearly an abiding focus of its monumental texts, much of the region’s reputation for militarism is perhaps best understood as narrowly referencing a long-standing struggle for economic control over the river itself.
Reading Maya Warfare Step by Step: Military Narratives on the Hieroglyphic Stairways at Dos Pilas: Intermediate Hieroglyphic Workshop

Harri Kettunen – University of Helsinki, Stanley Guenter – American Foreign Academic Research & Marc Zender – Tulane University

This forum examines Maya warfare as it is recorded on the hieroglyphic stairways at Dos Pilas during the reign of Bajlaj Chan K’awiil. We will discuss the engagement of Dos Pilas in the 7th century armed conflicts, as well as the origins and ramifications of the conflicts in the larger political landscape of the Classic Maya history. Rather than a customary hands-on workshop, this session is realized as a hieroglyphic forum, presenting the findings in a lecture format. However, attendees are encouraged to actively participate in the discussions. Basic knowledge of the structure of Maya hieroglyphic writing is advisable in order for the participants to fully enjoy the session.

Lecture Abstracts

New Perspectives on the Classic Maya Collapse: Integrating Archaeological and Paleoclimate Datasets
Julie A. Hoggarth - Baylor University

Increasing literature has focused on the role of severe and protracted drought episodes from the ninth to eleventh centuries in the investigation of the ‘Classic Maya collapse’. Despite the popularity of this topic, few archaeological studies have implemented research programs that specifically focus on developing datasets that are directly comparable to high-resolution paleoclimate records. Here I present new perspectives on the impact of climate change on the disintegration of political systems and regional abandonment during the Terminal Classic period (AD 800/900-1000) in the Maya lowlands. First, I explore the impact of severe drought during the Colonial Period in northern Yucatan, to better understand how Maya populations have been impacted by drought during historic times. Then, I present comparative methods to identify chronological correlations between climatic stress and the disintegration of political systems across the Maya lowlands at the end of the Classic period. Finally, I focus on regional processes of political and demographic collapse in the Belize Valley and the Northern Maya Lowlands, with an emphasis on building high-precision radiocarbon chronologies.

Climate Change and the Resilience of Preclassic Period Maya Society at Cahal Pech, Belize
Claire E. Ebert - The Pennsylvania State University

The collapse of lowland Maya society during the Terminal Classic Period (~AD 800/900-1000) has been correlated with evidence for severe and extended drought in paleoclimate records. Maya society also experienced a protracted period of drought earlier between AD 100 and AD 250 during the Late Preclassic Period. While some large Preclassic polities declined, many more flourished into the Early Classic. This paper presents results of recent research from the Belize Valley site of Cahal Pech to compare the different social, political, and economic responses to climate change that occurred at the end of the Preclassic and Terminal Classic periods. Cahal Pech provides a unique case study for understanding these developments because of its long occupational history from the Early Preclassic (1200/1000 BC) through Terminal Classic. AMS 14C dating and stable isotope analyses of human
remains from Cahal Pech suggest that during the Preclassic a more diverse diet may have promoted resilience in the face of social reorganization and changing ecological systems. During the Classic Period, an intensified reliance on maize agriculture, population increase, and anthropogenic landscape degradation created a less flexible system that ultimately disintegrated in response to changing climatic conditions.

**BVAR Contributions to Maya Zooarchaeology**
Norbert Stanchly - AS&G Archaeological Consulting

This paper examines the important contributions made by Belize Valley Archaeological Reconnaissance Project to the broader sub-discipline of Maya zooarchaeology. The ancient Maya utilized animal resources for both dietary and non-dietary purposes. Although the animals of Belize played an important role as basic nutritional supplements, and as raw materials for artifact production, zooarchaeologists also recognize the importance of fauna in the development of social relations. Animals were used as food offerings in ritual and ceremony, such as agricultural rites and royal rites of rulership. Animals figured prominently in Maya creation mythology and served to create, maintain, and solidify political and social relationships via both public and private performance and mechanisms such as feasting. This paper highlights how more than 25 years of BVAR research has played an important part in the development of our understanding of the role of animals and animal foods within the dynamics of ancient Maya socio-political relationships.

**Illustrative Travels along the Maya Coast of Quintana Roo**
Steve Radzi - Institute of Maya Studies, Inc.

Steve Radzi will present a slide show of recent sketches and completed illustrations of Maya structures found along the coast of Quintana Roo, Mexico. Many of the structures, mostly from the Late Post Classic Maya period, are completely collapsing, whilst others have been restored and stand in fine condition. Several of the sites are off-limits to the casual visitor and a permit is required to enter. All of the sketches were meticulously rendered under difficult conditions, including extreme heat and determined insects.

**The Quadripartite Emblem: Ritual, Power and Royal Maya Women**
Karon Winzenz – University of Wisconsin, Green Bay

A study of the Maya Quadripartite Emblem (Badge) reveals a shift in the gender associations of this quintessential cosmological symbol. In the Early Classic period it is depicted as the headdress of male deities and kings. In the Late Classic, as royal women rose to unprecedented power, the Emblem is most often portrayed with Maya queens and goddesses, worn as a headdress or carried in rituals. An analysis of the Emblem’s four motifs reveals that this shift in gender association was compatible with the layered symbolism of this significant icon. Each component was metonymically linked (in part) to biologically female menses and birthing, and to female gendered roles of child care, ancestor veneration, and weaving that developed well before the rise of hereditary Maya kingship.
Making Their Mark in the Underworld
Allan Cobb – Independent Researcher

The Maya used caves for many different purposes. Many of these were ceremonial in nature. Some ceremonials involved individuals or small groups and others were apparently witnessed by large groups of people. The Maya use of caves extends back before they established large cities. Maya caves are filled with evidence of their use which includes ceramics, lithics, and bones. Another type of evidence left behind by the Maya is rock art. While rock art is not as common as other types of evidence, it can be interesting. Some of the most dramatic are the glyphic panels from Naj Tunich in Guatemala. However, one of the most common styles of rock are petroglyphic faces. The Maya used a wide variety of methods and designs to make their mark. The Maya made their mark in the underworld through both pictographs and petroglyphs. Today, the meaning of many of these marks are lost to time.

Kingdoms of Water: Altun Ha and Lamanai in the Classic Period
Stanley Guenter – Foundation for Anthropological Research and Environmental Studies and American Foreign Academic Research

The two medium-sized ancient sites of Altun Ha and Lamanai are both located in northern Belize and each has seen extensive excavations since the 1960s and 1970s respectively. Unfortunately, few hieroglyphic inscriptions were found at either site but, by investigating these closely and comparing them not only to the extensive archaeological data from these sites but also from the epigraphic and archaeological data from other parts of the Maya world, a better appreciation of how northern Belize fits into broader trends of cultural change and history in the ancient Maya world can be appreciated. An important new finding of this study is that the apogee for both of these kingdoms was in a short period of less than a century, in the second half of the sixth and first quarter of the seventh century, when the major warring superpowers of the Classic Maya world, the Snake Kingdom of Dzibanche/Calakmul to the north, and the kingdom of Tikal to the west, appear to have temporarily exhausted themselves or became consumed with their own internal power struggles. This left a power vacuum in northern Belize, of which first Altun Ha and then Lamanai briefly took advantage. Epigraphic and archaeological evidence suggest that the populations of Altun Ha and Lamanai were quite different and thus natural rivals for control of this important region of the Maya world and its trade connections with its neighbors.

The Earliest Occupants of Cahal Pech: The Cunil Ceramic Complex
Lauren A. Sullivan - University of Massachusetts at Boston

Jaime Awe’s significant contributions to archaeology include a much more detailed understanding of some of the earliest occupation in the Maya area. These early groups at Cahal Pech were originally defined by Awe in 1992 and recent finds across the Maya lowlands support many of his original hypotheses. Ongoing ceramic analysis at Cahal Pech will be discussed in light of new information recovered from sites in the Petén, the Yucatán, and Northern Belize. These data suggest that groups of similar yet independent elites were firmly in place by 1000 B.C. As populations grew, greater interregional interaction and increased political networks are observed by the end of the Middle Preclassic.
**Maya “E-Group” Architectural Assemblages: An Archaeological Rorschach Test**

Jim Aimers - State University of New York, Geneseo

Maya E-Group assemblages have been a topic of speculation among archaeologists since the 1920’s when Group E at Uaxactun, Guatemala was identified by Frans Blom. These assemblages generally consist of three buildings or a tripartite structure on the east facing a single structure to the west. These assemblages have most often been thought to have astronomical significance in relation to important annual positions of the sun. In this paper I will review the history of the problem and current hypotheses about the significance of E-Groups. With reference to the work of Jaime Awe, I will argue that E-Groups have become a sort of archaeological Rorschach test in that different investigators have defined them differently and have assigned varying functions to them, often based on inadequate data.

**There and Back Again: Belize Valley Archaeological Reconnaissance Across the Decades**

Rhan-Ju Song - University of Toronto Scarborough

You never really leave the Valley. After almost 30 years, the Belize Valley Archaeological Reconnaissance (BVAR) Project, under the primary direction of Dr. Jaime J. Awe, continues to evolve and grow in its research endeavours. Via photos, maps and illustrations, the history of BVAR will be presented to reinforce the significance of long-running archaeological projects on our knowledge of the past and its populations. In particular, BVAR fieldwork and research in western Belize have exposed the rich complexity of some of the earliest inhabitants of the area and revealed cultural processes and interactions of both prehistoric and historical Maya societies, from non-elites to elites. To highlight the archaeological impact of BVAR on current Maya understanding, the evolution of the project, its staff and accomplishments since 1988 will be reviewed.

**Writers on the Storm: A Terminal Classic Maya Scribal Household.**

Josalyn M. Ferguson - New York State Division of Historic Preservation

Despite the fact that images of Maya scribes in Classic period art are not uncommon, and it is widely known that the Maya were avid recorders of calendrics, their history and religion; the identification of scribes and their households/workshops has been infrequent within the archaeological record. The association of several utensils typically correlated with scribal toolkits with a prominent house mound at the site of Strath Bogue in northern Belize, has prompted the identification of a scribal household of this otherwise small community. The presence of a scribe (or scribes) at a relatively small site is somewhat surprising, however I believe the presence of such a prominent societal figure here is directly related to the community having been settled in the wake of the Maya “collapse,” as peoples were moving across the landscape, reestablishing themselves and attempting to foraging a new existence.

**Biological Markers of Identity in West-Central Belize: New Data from Old Bones**

Gabe Wrobel - Michigan State University

Bioarchaeological investigations of cave and surface sites in the Roaring Creek, Caves Branch, and Sibun river valleys of west-central Belize have yielded one of the larger regional skeletal assemblages in the Maya area. Data from bones provide unique insights into the lives and deaths of individuals. This talk will highlight examples of recent research that utilize aspects of biological variability to re-
construct emic perspectives on social identity. Focusing on specific case examples, I will discuss the use of cranial morphometrics to discern headshaping practices, dental histology to investigate patterns of childhood growth and development, and taphonomic processes in cave environments that leave marks that may be confused with cultural practices.

_Dawn in the Land of Awe: Situating the Preclassic Maya in the Belize River Valley_  
Terry G. Powis - Kennesaw State University

Our understanding of the Preclassic Maya in the Belize Valley has been significantly clarified through nearly 30 years of archaeological research by Jaime Awe at Cahal Pech. Awe and his colleagues have advanced our knowledge about the daily and ritual lives of these early sedentary agriculturalists. His research has been transformational in many ways, and through his efforts we have a much better picture of the local developments that transpired at this site and others in the valley over the last millennium BC. Due to the depth and breadth of his studies, we can discuss (and answer) key questions like when did these earliest communities become established? How and when does ceramic technology enter the valley? What does the settlement and architecture look like at this time? What kinds of crafts and technologies had evolved? What do we know about early Maya subsistence, nutrition, and health? What do we know about their rituals and religious practices? What do we know about their mortuary practices? What do we know about the nature and extent of their economy, trade, and external relations at this time? And, most importantly, what evidence do we have for the development of increasing social and political complexity? These questions and others being addressed by Awe and his colleagues are also the driving force behind related research at the nearby site of Pacbitun, located along the southern rim of the Belize Valley. At Pacbitun, we have been investigating the Preclassic Maya for the past 20 years to help augment the work at Cahal Pech. This presentation will discuss our current knowledge of both of these early Maya sites and situate them within the broader context of the Belize Valley and Maya lowlands.

_Pirates, Ghosts, Murder Bottles, and Treasure: Archaeological Excavations on St. George’s Caye, Belize_  
Jim Garber - Texas State University

St. George’s Caye played a critical role in the history and independence of Belize functioning as the country’s first capital. Historical records indicate that the cemetery on the island is the nation’s first English burial ground. Excavations have shown that this burial ground is considerably earlier and more extensive than the historic records indicate. The uppermost burials have been severely disturbed by hurricanes but a previously unknown layer of earlier burials exhibit superb preservation. Metric analysis and DNA testing of the skeletal remains has revealed information on the ethnic identity/origin of the interred. Excavations were also conducted adjacent to the cemetery and in an area identified as military barracks. Analysis of these remains has revealed details of early English life on St. George’s Caye.
Money Grows on Trees: The Role of Cacao in Mesoamerica and Beyond
Harri Kettunen – University of Helsinki

The history of cacao and chocolate extends 3,000 years into the past in ancient Mesoamerica. The ritual and recreational usage of chocolate can be detected in ancient texts and art, colonial documents, and modern ceremonics. The Aztec court received millions of cacao beans annually from lands afar, to be used as a beverage and as a salary for the imperial guard. Consequently, the control of cacao production areas was of utmost importance to the Mesoamerican societies. This presentation discusses the role of cacao in Mesoamerica – and its conquest of the world. During the millennia chocolate has been used as a drink, dessert, food for gods, aphrodisiac, and money, as well as a weapon in an assassination plot. The topic will be examined from the perspective of various disciplines and source materials, including archaeology, history, iconography, epigraphy, linguistics, and biology.

The Maya Underworld of the Macal Valley, Belize
Cameron S. Griffith - Texas Tech University

A recent exponential increase in cave investigations over the past 30 years has yielded myriad data on the use of subterranean spaces in the ancient Maya world. This paper presents recent research conducted on cave sites in the Macal River Valley of Belize designed to elucidate spatial patterns and move towards a better understanding of ancient Maya cave utilization. The caves of the Macal Valley contain a wide variety of art forms, ranging from monumental modified speleothem sculptures four meters in height to small, detailed bas-relief sculptural works executed in layers of travertine only millimeters thick. Akin to many elegant scenes rendered in murals and on polychrome pottery vessels, these sculptural works convey powerful scenes and icons intertwined with ancient Maya mythological beliefs.

Trash or Treasure? Context and the Reconstruction of Classic Maya Palatial Life at La Corona
Maxime Lamoureux-St.Hilaire – Tulane University

Royal courts and regal palaces are one of the hallmarks of ancient complex societies. The regal palaces of the Classic Maya is generally portrayed as the center of spectacles and lavish reception. Yet, they housed the households of rulers, along with the many officials who made the reproduction of Classic Maya polities possible. Beyond receptions and pomp, the pragmatic side of regal palaces must be explored if we are to understand what allowed the reproduction of the Classic Maya regimes.

Where and how did Classic Maya rulers and their households live? Did they make their own food, tools, or furniture? What did those consist of? What did they value and what did they waste?

Four years of excavations in the regal palace of La Corona, Guatemala have revealed distinct types of buildings, from beautifully decorated vaulted masonry to simple pole-and-thatch structures. Those were all associated with a great many artifacts of all sorts. Thanks to the quality and quantity of these artifact assemblages – but even more so to their context – we may infer what activities took place inside in the different sections of the palace. The many contexts of these assemblages range from discrete ritual offerings and in situ items to temporary trash disposal and a large palatial midden. Each of these contexts may distinctly help us to understand what constituted the domestic, economic, and ceremonial life in this Classic Maya regal palace.
This paper explores the theory and methods framing the study of the artifact-rich structures, workplaces, and trash deposits of the La Corona regal palace. This archaeological tour opens an insightful window onto the pragmatics of the not-so-mundane life of Classic Maya ruling elite.

The ‘Skull of Doom of Lubaantun’ and other spectacular forgeries

Marc Zender – Tulane University

The inspiration behind a recent Indiana Jones movie, and the featured object of many an Ancient Aliens documentary, the so-called “Skull of Doom” has long ranked among the most infamous of archaeological objects. For decades, Anna Mitchell-Hedges (1907-2007) claimed that she and/or her father discovered this rock crystal object in Lubaantun, Belize, during archaeological excavations undertaken in either 1924 or 1926. (There are several inconsistent accounts of the ‘find’, all of them dating several decades after the supposed event.) And yet, investigative work by Joe Nickell has found numerous difficulties with these claims, including clear evidence that Anna’s adoptive father, F. A. Mitchell-Hedges, purchased the skull at auction from Sotheby’s of London in 1944. This helps to explain why he did not publish the skull before 1954. Even then, he never claimed to have found it in Belize; it was not until well after her father’s death, in 1959, than Anna began to tell the story of its discovery at Lubaantun. Still more recent investigations by Jane Walsh indicate that the object was most likely carved in Germany in the late 19th-century before being acquired by Eugène Boban, a French antiquarian and dealer who brokered several other suspect transactions, including two additional quartz crystal skulls in the collections of the British Museum and the Musée de l’Homme. The skull apparently passed through at least three hands until, by the early 1930s, it was in the collections of Mr. Sydney Burney of London, who not only published it (in the journal Man, in July 1936), but put it up for sale at Sotheby’s in 1944. This cautionary tale traces the strange history of this bogus artifact, as well as several other problematic but nonetheless intriguing items from Boban’s antiquities sales of the 1860s-1880s.

The Blood of Kings?: Obsidian Blades and Ancient Maya Blood-letting at Actun Uayazba Kab and Pook’s Hill, Cayo District, Western Belize

W. James Stemp - Keene State College

The ancient Maya performed complex rituals to communicate with their gods and ancestors. Among the most important of these rituals was auto-sacrificial blood-letting. Blood-letting was accomplished using a variety of sharp implements, including bone awls and needles, stingray spines, thorny ropes, and obsidian blades. Our understanding of the importance of auto-sacrificial blood-letting to the Maya and the means by which it was done are primarily based on the recovery of material culture from ritually significant contexts, hieroglyphic inscriptions, iconographic representations produced in various media, and Spanish ethnohistoric documents. Based on this information, obsidian blades recovered from ceremonial or ritual contexts, like caches, burials, and caves, are usually assumed to have been blood-letters. Past interpretations of blades as blood-letters have not typically included any use-wear analysis of the blades themselves. In this presentation, I discuss four microscopic use-wear experiments to replicate auto-sacrificial blood-letting using obsidian blades. The use-wear patterns on the experimental blades were compared to those on blades recovered from Actun Uayazba Kab (Handprint Cave) and a cache at Pook’s Hill, Cayo District, Western Belize. Both sites were primarily used in the Late – Terminal Classic periods (700 – 950 CE). Based on comparisons of wear patterns, it is argued that rulers and/or elites performed ritual blood-letting at both of these sites using some of
the obsidian blades recovered. It is also noted that not all obsidian blades from ritual contexts were used to let blood.

**Ritual, Violence, and the Fall of the Classic Maya Kings**
Gyles Iannone - Trent University

The age-old “scapegoat king” model suggests that Maya kings, like their counterparts in other early states throughout the world, were held responsible for the prosperity of their kingdoms. When they failed to meet their obligations, kings and their courts were subject to various forms of “termination,” including ritual defacing and destruction of their monuments, the breakage and burning of key symbols of authority, decommissioning of royal residential courtyards, and even violent death. This volume evaluates the explanatory potential of the scapegoat king trope using a series of such events, all of which occurred in different parts of the southern lowlands during the tumultuous three decades between AD 800 to 830. The results of this inquiry provide some key insights into the sociopolitical transformation that has long been referred to as the Maya “collapse.”

**Rules of engagement and their role in Maya sociopolitical change**
Elizabeth Graham – University College London

The Oxford Dictionary defines *rules of engagement* as:

*Directives issued by military or political authority setting out the circumstances and limitations under which a military force operates in a potentially hostile environment, particularly regarding the use of force.*

Evidence from sites I have excavated in Belize over the years suggests strongly that changing rules of engagement played a major role in what Iannone has aptly referred to as the sociopolitical transformation commonly represented as the Maya collapse. In this presentation I provide no answers, but I introduce ideas which I hope can be discussed and debated more broadly by everyone in the audience. For example, what do we know about rules of engagement in Maya conflict? If we look at the history of global conflict, is there a trend to the changing rules of engagement, from sanctioning the use of the long bow in medieval wars to the use of drones today? One observation might be that societies seem willing to justify the killing of more and more people over time. Sometimes this is owing to technological change, sometimes it is in response to an enemy who fights according to different rules, as happened in the Spanish Conquest. Changes in rules of engagement do not take place in a vacuum, however, and other aspects of the way people think--their worldview, if you like---must also change to rationalize the new values. Outside of being overcome by people with different rules, what motivation could there be for changing long-held values in order to sanction more extensive killing? Do such changes involve commoners, or are they driven by elites? Drawing from history more generally, I suggest that the motivations among the Maya, not unlike motivations today, were economic ones: wealth accumulation. I will sketch a hypothesis that draws these elements together to help explain aspects of life and society following the Classic period.
Identifying Warfare and Understanding its Impact on Ancient Maya Civilization
M. Kathryn Brown – University of Texas San Antonio & Jason Yaeger – University of Texas San Antonio

The myth of the peaceful Maya has been dispelled since the 1960s as Mayanists have identified lines of evidence for warfare in the archaeological record, hieroglyphic texts, and iconography. This presentation presents an overview of what we know about Maya warfare and the lines of evidence we use to understand this important agent of change in the history of Maya civilization. We then discuss the roles warfare has played in Maya civilization, including the rise of complex society, the consolidation of large states, and the collapse. We end with a presentation of our recent investigations of warfare in the Mopan valley at the sites of Buenavista del Cayo and Xunantunich and discuss our findings to date.

A Royal Tomb, Eccentric Flints, Hieroglyphic Panels, and Vengeful Kings: Highlights of the 2016 Field Season at Xunantunich, Belize.
Jaime J. Awe – Northern Arizona University, Christophe Helmke – University of Copenhagen, Doug Tilden - Tilden Family Foundation, Chrssina Burke - Northern Arizona University, Ashley McKeown - Texas State University, Diane Slocum - Northern Arizona University, Kelsey Sullivan - Northern Arizona University, & Hannah Zanotto - Northern Arizona University

This presentation discusses ongoing investigations by the BVAR Project at Xunantunich, Belize and highlights several new discoveries that were made during the recent 2016 field season. Besides a large royal tomb and caches of eccentric flints, the new finds included two hieroglyphic panels that implicate four Classic period Maya cities. The discoveries also serve to demonstrate that, in spite of being the focus of explorations for more than a century, Xunantunich continues to provide us with intriguing new information on the significant roles played by Belize Valley polities in the socio-political stage of the Late Classic Maya lowlands.

AFAR 2016 Research Reports
Davidson Day AFAR Research Team

Students will share their research from the sites of Cahal Pech in Western Belize and Zorita de los Canes in Central Spain.

Ritual Caching Practices of Xunantunich
Kelsey J. Sullivan – Northern Arizona University

The ancient Maya expressed their highly developed ideological and cosmological systems through diverse methods. The ritual caching of objects, particularly offerings containing chert and obsidian eccentrics, was a common manifestation of this integrated worldview. The wide variety of ritual caching practices served to communicate elements of ancient Maya ideology, many of which were shared across broad temporal and spatial landscapes. At the major civic-ceremonial center of Xunantunich in the Upper Belize Valley, recent work by Dr. Jaime Awe and the Belize Valley Archaeological Reconnaissance Project revealed the presence of several dedicatory caches. An examination of these
ritual caches elucidates the manifestation of strong regional traditions and pan-Maya ideology, as well as provides insight into access and use of local and long distance trade commodities. These data will be contextualized into the broader Maya tradition of dedicatory caches.

**Multilingualism among the Ancient Maya**

Mary Kate Kelly – Tulane University

Modern Maya indigenous communities exist in a multilingual ecology, with Spanish as the primary hegemonic language. Yet multilingualism among the Maya is not a phenomenon that began with the arrival of the Spanish 500 years ago. Rather, linguistic diversity has been shaping the experience of the Maya for thousands of years. Historical linguistic research shows that extensive borrowing has occurred among Mayan, Mixe-Zoquean, and Uto-Aztecan languages. This presentation looks to refine our understanding of language contact, and particularly the sociopolitical setting of language interaction, using linguistic data gathered from hieroglyphic texts from the Late Classic period (AD 600-900).

Generally, Classic Maya writing is remarkably uniform, representing a single prestige language which is genetically related to the languages spoken in the area. Nonetheless, recent decipherments show that despite the overall uniformity, there is some localized variation in grammatical features, lexical items, and naming practices. These anomalies have been argued to reflect underlying common languages which differed from the prestige language. In discussing these and several previously unrecognized anomalies, this paper will address questions regarding the institutions and practices which created such a uniform script as well as the implications of departures from this norm. Ultimately, this research will contribute to the goal of using these local spellings to define the ancient geographic distribution of the different lowland Mayan languages, as well as to shed new light on the sociopolitical climate of the region with respect to this diglossia.

**Temples in the Tropics: Exploring the Study of Monumentality and its use as an Integrative Mechanism Among the Maya and the Khmer**

Kendall Blair Hills – University of Illinois at Chicago

Early archaeological discourse depicts tropical environments as unsuitable loci for the emergence of the world’s “great” civilizations. Scholars now know this to be demonstrably untrue, as evidence of early complex societies with state level organization have been identified in tropical environments throughout the world – the ancient Maya of Mesoamerica and the Angkorian Khmer Empire of southeast Asia are but two examples of such tropical complex societies. Like their counterparts of the more arid zones, amalgamation and increased integration would have been of great importance to early tropical states. This paper explores early tropical state use of integrative mechanisms, archaeologically expressed as monumentality, particularly in the form of temples on the anthropogenic landscape. Informed through case studies from the Ancient Maya and the Angkorian Khmer Empire, this paper discusses the differing approaches to the study of temples in the archaeological record taken by scholars in the two respective regions of the world. While Maya scholars demonstrate a long history of performing temple studies from a more anthropological perspective, temple studies by Angkorian scholars have generally maintained an art historical approach. Inspired by the work of Maya scholars, this paper suggests an avenue for the study of Angkorian Khmer state integration via temples, which could lend itself to comparative studies among early tropical states.
# DAY-AT-A-GLANCE

**Thursday - September 29, 2016**

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<tr>
<td>8:00AM - 5:00PM</td>
<td>REGISTRATION</td>
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<tr>
<td>9:00AM - 10:00AM</td>
<td><em>Welcome to the Conference</em></td>
<td>Saunders</td>
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<tr>
<td>10:00AM - 2:00PM</td>
<td><em>The Contest for the Usumacinta: Introductory Hieroglyphic Workshop</em></td>
<td>Guenter, Zender, Kettunen</td>
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<tr>
<td>10:00AM - 11:00AM</td>
<td><em>New Perspectives on the Classic Maya Collapse: Integrating Archaeological</em></td>
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<td>and Paleoclimate Datasets*</td>
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<tr>
<td>11:00AM - 11:30AM</td>
<td><em>Climate Change and the Resilience of Preclassic Period Maya Society at</em></td>
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<td>Cahal Pech*</td>
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<td><em>BVAR Contributions to Maya Zooarchaeology</em></td>
<td>Stanchly</td>
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<td>1:00PM - 2:00PM</td>
<td><em>Illustrative Travels along the Maya Coast of Quintana Roo</em></td>
<td>Radzi</td>
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<td>2:00PM - 3:00PM</td>
<td><em>The Quadripartite Emblem: Ritual, Power and Royal Maya Women</em></td>
<td>Winzenz</td>
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<td>3:00PM - 3:30PM</td>
<td><em>Making Their Mark in the Underworld</em></td>
<td>Cobb</td>
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<tr>
<td>7:00PM - 9:00PM</td>
<td>Opening Night Poolside Luau at the Hilton Garden Inn (additional tickets required)</td>
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**ROOM KEY**

CC: Flagler County Government Services Building Council Chamber

3CR: Engineering Conference Room on the Third Floor of the Government Services Building

EOC: Flagler County Emergency Operations Center located directly behind the Government Services Building

POOL: Hilton Garden Inn Pool - 55 Town Center Blvd., Palm Coast, FL 32164
**DAY-AT-A-GLANCE**

**Friday - September 30, 2016**

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<tr>
<td>9:00AM - 10:00AM</td>
<td><em>Kingdoms of Water: Altun Ha and Lamanai in the Classic Period</em></td>
<td>Guenter</td>
<td>CC</td>
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<tr>
<td>10:00AM - 10:30AM</td>
<td><em>The Earliest Occupants of Cahal Pech: The Cunil Ceramic Complex</em></td>
<td>Sullivan</td>
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<tr>
<td>10:30AM - 11:00AM</td>
<td><em>Maya “E-Group” Architectural Assemblages: An Archaeological Rorschach Test</em></td>
<td>Aimers</td>
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<tr>
<td>11:00AM - 12:00PM</td>
<td><em>There and Back Again: Belize Valley Archaeological Reconnaissance Across the Decades</em></td>
<td>Song</td>
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<td><em>Writer on the Storm: A Terminal Classic Maya Scribal Household</em></td>
<td>Ferguson</td>
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<td>2:00PM - 3:00PM</td>
<td><em>Biological Markers of Identity in West-Central Belize: New Data from Old Bones</em></td>
<td>Wrobel</td>
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<td>3:00PM - 4:00PM</td>
<td><em>Dawn in the Land of Awe: Situating the Preclassic Maya in the Belize River Valley</em></td>
<td>Powis</td>
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<td>4:30PM - 5:30PM</td>
<td><em>Pirates, Ghosts, Murder Bottles, and Treasure: Archaeological Excavations on St. George’s Caye, Belize</em></td>
<td>Garber</td>
<td>CC</td>
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<tr>
<td>5:30PM - 6:30PM</td>
<td><em>Money Grows on Trees: The Role of Cacao in Mesoamerica and Beyond</em></td>
<td>Kettunen</td>
<td>CC</td>
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<tr>
<td>7:30 PM - 9:00 PM</td>
<td>Contemporary Maya Feast at Hammock Community Center (add tickets required)</td>
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**ROOM KEY**

- CC: Flagler County Government Services Building Council Chamber
- GSB3: Flagler County Government Services Building 3rd Floor Room 3
- HAM: Hammock Beach Community Center - 79 Malacompra Rd., Palm Coast, FL 32137
### DAY-AT-A-GLANCE

**Saturday - October 1, 2016**

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<td><em>The Maya Underworld of the Macal Valley</em></td>
<td>Griffith</td>
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<td>10:00AM - 11:00AM</td>
<td><em>Trash or Treasure? Context and the Reconstruction of the Classic Maya Palatial Life at La Corona</em></td>
<td>Lamoureux-St. Hilaire</td>
<td>CC</td>
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<tr>
<td>11:00AM - 12:00PM</td>
<td><em>The “Skull of Doom of Lubaantun” and other Spectacular Forgeries</em></td>
<td>Zender</td>
<td>CC</td>
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<td>12:00PM - 1:00PM</td>
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<tr>
<td>1:00PM - 2:00PM</td>
<td><em>The Blood of Kings?: Obsidian Blades and Ancient Maya Blood-letting at Actun Uayazba Kab and Pook’s Hill, Cayo District, Western Belize</em></td>
<td>Stemp</td>
<td>CC</td>
</tr>
<tr>
<td>2:00PM - 3:00PM</td>
<td><em>Ritual, Violence, and the Fall of the Classic Maya Kings</em></td>
<td>Iannone</td>
<td>CC</td>
</tr>
<tr>
<td>3:00PM - 4:00PM</td>
<td><em>Rules of engagement and their role in Maya sociopolitical change</em></td>
<td>Graham</td>
<td>CC</td>
</tr>
<tr>
<td>4:00PM - 4:30PM</td>
<td><strong>AFTERNOON BREAK</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4:30PM - 5:30PM</td>
<td><em>Identifying Warfare and Understanding its Impact on Ancient Maya Civilization</em></td>
<td>Yaeger/Brown</td>
<td>CC</td>
</tr>
<tr>
<td>5:30PM - 6:30PM</td>
<td><em>A Royal Tomb, Eccentric Flints, Hieroglyphic Panels, and Vengeful Kings: Highlights of the 2016 Field Season at Xunantunich, Belize</em></td>
<td>Awe</td>
<td>CC</td>
</tr>
<tr>
<td>7:30PM - 9:00PM</td>
<td><strong>Maya at the Playa Lifetime Achievement Award Dinner (additional tickets required)</strong></td>
<td></td>
<td>BALL</td>
</tr>
</tbody>
</table>

### ROOM KEY

- **CC**: Flagler County Government Services Building Council Chamber
- **EOC**: Flagler County Emergency Operations Center located directly behind the Government Services Building
- **BALL**: Hilton Garden Inn Ballroom - 55 Town Center Blvd., Palm Coast, FL 32164
## DAY-AT-A-GLANCE

### Sunday - October 2, 2016

<table>
<thead>
<tr>
<th>TIME</th>
<th>EVENT NAME</th>
<th>PRESENTER</th>
<th>ROOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00AM - 10:00AM</td>
<td><em>AFAR 2016 Research Reports</em></td>
<td>AFAR Team</td>
<td>CC</td>
</tr>
<tr>
<td>10:00AM - 2:00PM</td>
<td><em>Reading Maya Warfare Step by Step: Military Narratives on Hieroglyphic Stairways at Dos Pilas - Intermediate Hieroglyphic Workshop</em></td>
<td>Kettunen/Guenter/Zender</td>
<td>CC</td>
</tr>
<tr>
<td>10:00AM - 10:30AM</td>
<td><em>Ritual Caching Practices of Xunantunich</em></td>
<td>Sullivan</td>
<td>CC</td>
</tr>
<tr>
<td>10:30AM - 11:00AM</td>
<td><em>Multilingualism among the Ancient Maya</em></td>
<td>Kelly</td>
<td>CC</td>
</tr>
<tr>
<td>11:00AM - 11:30AM</td>
<td><em>Temples in the Tropics: Exploring the Study of Monumental and its use as an Integrative Mechanism Among the Maya and the Khmer</em></td>
<td>Hills</td>
<td>CC</td>
</tr>
<tr>
<td>12:00PM - 1:00PM</td>
<td>LUNCH BREAK</td>
<td></td>
<td>GSB3</td>
</tr>
<tr>
<td>6:30PM - 8:00 PM</td>
<td>Closing Dinner and Reception at Woody’s Barbecue (additional tickets required)</td>
<td></td>
<td>WOOD</td>
</tr>
</tbody>
</table>

### ROOM KEY

- **CC**: Flagler County Government Services Building Council Chamber
- **GSB3**: Flagler County Government Services Building 3rd Floor Room 3
- **WOOD**: Woody’s Barbecue - 99 Flagler Plaza Drive, Palm Coast, FL 32137
American Foreign Academic Research, Davidson Day School, and the Archaeological Institute of America would like to thank you for attending the tenth annual Maya at the Playa conference. We hope that the conference was personally educational, useful, and enjoyable. We are hopeful that you will choose to return for another visit in the future but for now, may you have a safe trip home.
Special Thanks

Flagler County Board of County Commissioners
Flagler County Public Schools
Flagler County Tourism Development Council
Davidson Day School
The Hilton Garden Inn of Palm Coast
The Institute of Maya Studies
Archaeology Magazine
The Belize Institute of Archaeology
Dolphin Printing
Woody’s Barbecue of Palm Coast
Print My Threads
4 Imprint
Artisan Signs
Michael Zimmerman
Nancy Rosato
Deanne James
Bev Scott
Sheila Brady
DIRECTIONS

_Hammock Community Center_ (Contemporary Maya Feast - Thursday at 7:30PM)

79 Malacompra Rd.
Palm Coast, FL 32137

From the Government Services Building

1. Head east on E. MOODY BLVD./FL-100 E. Continue to follow FL-100 for 7.3 miles.
2. Turn left onto A1A Highway and drive north 10.7 miles.
3. Turn right onto Mala Compra Rd.
4. Destination will be on the left.

_Hilton Garden Inn of Palm Coast_ (Lifetime Achievement Dinner - Saturday at 7:30 PM)

55 Town Center Blvd.
Palm Coast, FL 32164

From The Government Services Building

1. Start out going EAST on E. MOODY BLVD./FL-100 E. Continue to follow FL-100 for 3.3 miles.
2. Hilton Garden Inn will be on the left.
Woody’s Barbecue (Closing Dinner Party - Sunday at 6:00 PM)

99 Flagler Plaza Drive
Palm Coast, FL 32137
(386) 439-5010

From The Government Services Building

1. Start out going EAST on E. MOODY BLVD./FL-100 E. Continue to follow FL-100 for 4.1 miles.
2. Turn RIGHT onto FLAGLER PLAZA DR.
3. 99 FLAGLER PLAZA DR. is on the LEFT.