

# Aspects of Impersonation in Classic Maya Art

ANDREA STONE

UNIVERSITY OF WISCONSIN—MILWAUKEE

The importance of impersonation—in which ritualists disguise themselves as supernatural, animal, or human characters—cannot be overstated as a contributing factor in the evolution of Mesoamerica. It was an adaptive strategy for the consolidation of power in the political arena and at the same time held a profound philosophical meaning for those who practiced and watched these performances. Impersonation signaled the presence of the sacred to such an extent that as an act, by itself, it held sacred meaning. Townsend (1979:28) found that the Nahuatl expression for impersonator, *teixiptla*, encompasses a broader range of objects, such as effigies and ritual costume, whose common denominator is that they all manifest the divine. This high esteem in which the Aztecs held the living impersonator comes to life in a handsome portrayal of Ehecatl-Quetzalcoatl (fig. 1). The naturalistic zoomorphic body of a writhing serpent seems to portray the “real” Quetzalcoatl incarnate; yet no attempt is made to hide the fact that the head is that of an impersonator of Ehecatl, Quetzalcoatl’s Wind God avatar. On the contrary, this point is emphasized. A clear signal is sent that the act of impersonating the god was esoterically as meaningful as the god’s holy presence. In addition, by impersonating gods, human beings could interject their presence in supernatural affairs. Thus, impersonation provided a powerful interface with the sacred.

Since impersonation allows humans to assume the attributes and sacred powers of the gods, it has a central role in the formation of stratified societies whose political power rests on the divine nature of their leaders. From a political standpoint, impersonation provides a strategy for supporting claims of divinity and wielding supernatural powers—claims that cannot be substantiated through mundane logic and discourse. Such claims rest on a metalanguage of ritual and symbol, which by its sanctity circumvents tests of rational proof (Rappaport 1971:30). Within an ideological system of the divine, impersonation, by its concrete nature of being sensible to sight, gives an illusion of empirical reality, making it



Fig. 1 Ehecatl-Quetzalcoatl impersonator (The Cleveland Museum of Art, purchase from the J. H. Wade Fund).

particularly useful in manufacturing the sacred context in which political leaders want to place themselves.

In fact, the rise of complex societies in Mesoamerica can be directly linked to the development of impersonation cults and the rise of divine right political systems. There also seems to be a correspondence between the level of social complexity and the complexity of the impersonation tradition. Complexity (e.g., the number of beings impersonated, the richness of the iconographic system used to accomplish this end, and the complexity of referential levels) contributes to the persuasive powers

of an impersonation tradition, weaving a thick symbolic web that renders it invulnerable to logical attack.

The artistic evidence suggests that pre-Olmec art is poorly represented in terms of humans dressing as supernatural or animal-deities. Indeed, the art of Xochipala, which may be the first developed pre-Olmec artistic tradition, consists largely of naturalistic portraits with little concern for symbolic costume (Gay 1972:21). It can be surmised that the Olmec impersonation cult, seen in the wearing of elaborate masks and donning of supernatural attributes, reflects the consolidation of rulership based on associating the elites with cosmic powers. In Mesoamerica impersonation was an important component in the rise of complex societies, and its consequent unprecedented elaboration shows the continuing support it provided as a basis of ritual and power. I might go so far to say that the success or failure of a political system in Mesoamerica was closely tied to the sophistication of its impersonation tradition.

### Impersonation in the Maya Area

In the past, as today, impersonation flourished in the Maya area and seems to have held the prestige that we see in Aztec society. An important component of impersonation paraphernalia, masks were held in high regard by the Maya. Figures wearing masks and costumes "X-ray" fashion on Maya vases and on stelae convey a sense of great power (see Robicsek and Hales 1982: no. 3 and Yaxchilán Stela 11). As pointed out to me by Matthias Strecker (personal communication, 1986), Maya caves have yielded both a wooden mask (Strecker, in press) and several carved in stone (Navarette and Martínez 1977: figs. 6 and 7). In light of the sacred nature of caves for the Maya, these masks must have been held in high esteem. Colonial Maya literature reveals that the gods frequently donned masks (Thompson 1970:277; Edmonson 1985:262). In the Madrid Codex and on Maya polychrome vessels the gods are shown carving masks, as well.

The best candidate for a word expressing the idea of impersonator in Maya languages is also the word that means mask, *k'oh*. This word (or a cognate) is recorded in numerous Maya dictionaries.

Yucatec: *koh* (*k'oh*): *carátula o máscara; el que está en lugar de otro, que es su teniente y represente su persona*. [Martínez Hernández 1929:519]

Mopan: *c'ooj* (*k'ooj*): *máscara*. [Ulrich and Ulrich 1976:62]

Cholti: *choh*: *máscara*. [Moran 1935:43]

Tzotzil: *c'oj* or *c'ojil* (*k'oh* or *k'ohil*): *máscara*. [Hurley and Ruíz 1978:32]

Tzeltal: *c'oj* (*k'oh*): *máscara*. [Slocum and Gerdel 1976:73]

Mocho: *k'oh*: *máscara*. [Kaufman 1967:78]

Quiché: *qoh* (*q'oh*): *máscara de teatro*. [Brasseur de Bourbourg 1862:211]

In colonial Yucatec dictionaries *k'oh* is defined in the most complete terms and means representative, substitute, an image or figure that stands in for something else (Barrera Vásquez 1980:27), which seems close to the idea of impersonator. In Quiché the word *q'oh* is incorporated into the word for "custom" as *q'ohlem* (Brasseur de Bourbourg 1862:211).

For the Maya, impersonation could be viewed as an act of literal transformation, an event of supernatural significance. An observation by Thomas Gage (Thompson 1958:247) bears witness to this fact. Upon hearing confession from Highland Guatemalan Indians just prior to their impersonation in a religious dance drama, he commented: "When I lived among them, it was an ordinary thing for the one who in the dance was to act St. Peter or John the Baptist to come first to confession, saying they must be holy and pure like that saint, whom they represent, and prepare themselves to die."

### Switching Gender and Status Roles

The Classic Maya elite engaged in one form of impersonation that involved switching gender and status roles. This tradition of what might be termed "social impersonation" is well attested in Maya culture. Characters portrayed in colonial and modern festival dramas quite often fall into such a category. Bricker (1973:215) reported that masquerading as women is one of the major themes of ritual humor in the Maya area. According to Cogolludo (1867–1868:I, 300), in the early colonial period actors dressed up in the white robes of priests, suggesting a form of social parody.

Recognizing social impersonation in Classic Maya art may be difficult, because it is less obvious than donning the grotesque attributes of the gods. Hieroglyphic texts and analysis of complex iconography often provide the necessary clues. One case, demonstrated by Linda Schele (1984a), showed that the Orator and Scribe Tablets from Palenque portray elite Palencano males impersonating captives. They are "bound" with loosely hanging strips of cloth and seem to be engaged in autosacrifice.

Another case of role switching is seen in the Maya ruler taking on the persona of women, the subject on which I wish to focus. This is an extremely important aspect of the Maya impersonation cult: it draws attention to the significant role of fertility in Maya kingship. It is my view that in Maya kingship the traditional fertility role of women was appropriated and relexified through the symbol system, especially the bloodletting complex, so that it appeared to belong "naturally" to the male ruler. Social impersonation was a primary means of accomplishing this transferal.

Schele brought up one case in point in regard to the bloodletting ceremony. She stated that in shedding blood Maya kings were fulfilling the female role of nurturer. She pointed out that Chan Bahlum is called, glyphically, the "mother" (T1.I:606:23) of the gods in the Cross

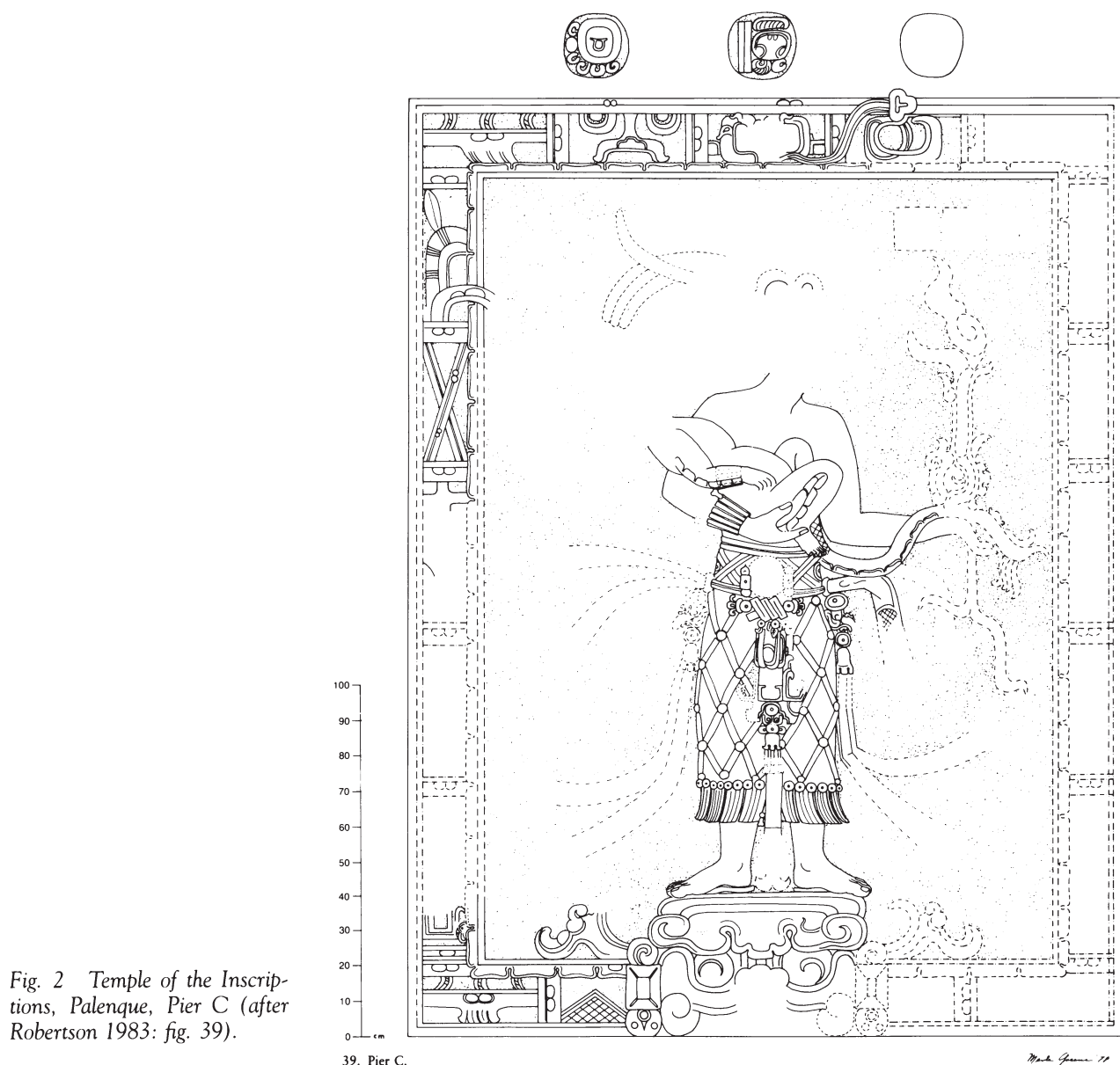


Fig. 2 Temple of the Inscriptions, Palenque, Pier C (after Robertson 1983: fig. 39).

Group inscriptions (1978a). Similarly, David Stuart (1988) showed that in a glyphic text from Dos Pilas (Stela 25), the ruler is said to have “given birth” (T740) to the Paddler Gods through the bloodletting act. We might recall that, in ancient Greek mythology, Zeus gave birth to Athena through his skull. Such male parthenogenic acts impute a nonexistent level of creative ability that greatly enhances the illusion of cosmic powers.

Another form of assuming the guise of women can be seen in the male ruler’s association with the holding of children. This is infrequently shown in Maya art, though it is much more emphatic in Olmec art, as noted below. Men are shown holding children in their arms at Bonampak (Room I mural), at Palenque (fig. 2) on the

Temple of the Inscriptions piers,<sup>1</sup> and occasionally on polychrome ceramics (fig. 5 below).

### The Ceremonial Bar

The image of infant holding is relevant to the image of the ruler holding the ceremonial bar (fig. 3), another form of social impersonation.

The ceremonial bar first appears in recognizable form in Lowland Maya art in the Classic Period, the earliest known examples being Stela 29 from Tikal (292 A.D.) and the Leiden Plaque (320 A.D.; fig. 3). Two methods of holding the bar, either horizontally or diagonally, already appear at this time, as do the flexible and stiff bar,





Fig. 3 Leiden Plaque (after Schele and Miller, 1986: pl. 33b).

so it is not clear if one or the other has priority. Many of these early renditions show a flexible bar formed from the body of a serpent, especially in the Early Classic Period. The flexible bar appears on the Leiden Plaque, Calakmul Stelae 9 and 28, and Tulum Stela 1, among

other examples, and is particularly prevalent at Copán, appearing on the earliest stela, Stela 35, as well as on Stelae 1, 2, 3, 4, 5, 6, 7, I, N (north), and P.

The association of the ceremonial bar with serpents seems quite certain. In searching for antecedents to the ceremonial bar in the Guatemala Highlands, where we find many precursors to Lowland Maya art, the best parallel can be found in Abaj Takalik Stela 5, dated by Long Count to 8.4.5.17.11 (Graham, Heizer, and Shook 1978:92 and plate 3). This sculpture is the closest to the Lowland Maya style of any Highland Preclassic sculpture; as can be seen by the date, it is close in time to the earliest Lowland inscriptions. The right-hand figure exhibits the bent arms and "crab-claw" hand position associated with carrying the ceremonial bar, but what he holds is a serpent, which, though lacking detail, is unmistakable.

In Lowland Maya art the flexible bar takes the form of a two-headed serpent with the body bearing serpent markings and/or divided into segments (fig. 3). Polychrome vases show a serpent flowing out of the ends of the rigid ceremonial bar (Robicsek and Hales 1981: vessel 6 and other unpublished examples). The rigid bar sometimes bears sky band markings, an excellent example appearing on Toniná Monument 20 (fig. 4). These data strongly suggest that the ceremonial bar, especially in its beginning "ophidian" stages, was an embodiment of the serpent/sky homophony. This idea seems to be generally accepted by scholars. In more specific terms, Freidel and Schele (1988) suggested that the ceremonial bar drew its inspiration from sky images on Preclassic decorated pyramids (J-scrolls brackets plus serpents). On Stela N from Copán the north side shows a flexible bar with serpent segments and the south side shows a rigid bar. This suggests a substitutional equivalence for the flexible serpent bar and the rigid bar at quite a late date, 9.16.10.0.0.

Now, why would a Maya ruler want to show himself holding the sky? The fact that the sky is held is important to the meaning of the ceremonial bar and distinguishes it from the function of a sky band, which primarily conveys spatial information. The manner in which the bar is held, usually horizontally, lying across both arms, suggests the act of guardianship, reminiscent of the way an infant is held.

The Yucatec Maya make a conceptual distinction between holding a child in the arms, as the ceremonial bar is held, and carrying a child astride the hip. In addition, in Highland Maya languages there are specific words for carrying a child in the arms, notably *chel* in Quiché (Brasseur de Bourbourg 1862:176) and *cheleh tu* in Cakchiquel (Saenz de Santa Maria 1940:85). In Yucatán the distinction is marked by the Hetzmek ceremony, celebrated when a child is three or four months of age. The ceremony marks a rite of passage for the child, who is carried astride the hip and at the same time ritually passes out of a stage of infantile helplessness. As de-

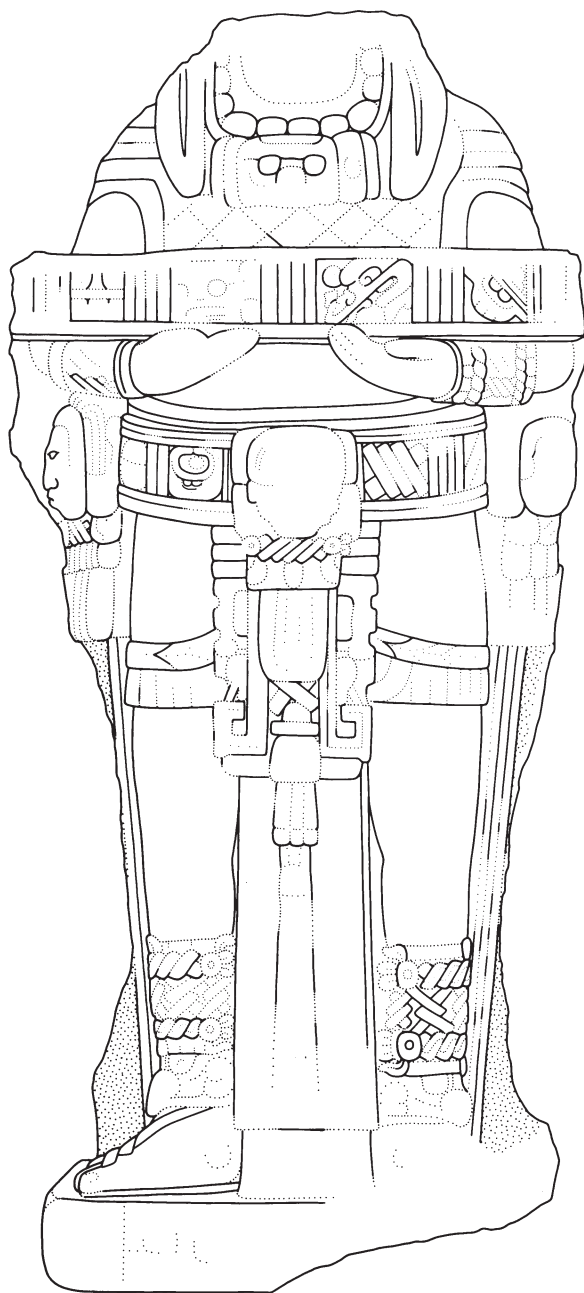


Fig. 4 Toniná Monument 20 (after Mathews 1983a: fig. 6:54; courtesy Peabody Museum, Harvard University).

scribed by Redfield and Villa Rojas (1962:189), "The ritual is supposed to awaken the physical and intellectual faculties of the child and make him useful for the future." Objects are placed on a table that will be instrumental in the future life of the child; they vary according to the child's sex. Common objects are a book, pencil, hatchet, food, and money. They are introduced into the child's hand by the godparents, who circumambulate around the room holding the child astride the hip.

Prior to the Hetzmek the child is carried in both arms by the parents. Presumably this manner of support is associated with a "pre-Hetzmek" stage of infantile helplessness. I propose that this association was made by the Maya in carrying the ceremonial bar. The structure of my argument is straightforward. The ruler holds the "sky" in the form of a ceremonial bar in the pre-Hetzmek fashion. He is being portrayed as assuming supreme parental responsibility, essentially for the celestial cosmic order. Creating such a persona for the ruler—guardian of the cosmic order—was a priority of Proto- and Early Classic iconography. Freidel and Schele (1988) showed this to be true in the carved stucco masks of Cerros. Structure 5C-2nd would position the ruler at the top of a pyramid that meshes a symbolic reference to the motion of Venus and the sun with the actual movement of the sun across the heavens.

In the Early Classic we commonly see GI of the Palenque Triad or the ruler dressed as GI, carrying the Quadripartite Monster headdress. Lounsbury (1985) convincingly argued GI's association with Venus, and Schele (1977) showed that the Quadripartite Monster on one level can be identified with the cyclical sun. The GI/Quadripartite Monster headdress theme is an astronomical paradigm for kingship that portrays the ruler's responsibility as Venus for the safe cyclical passage of the sun. Holding the ceremonial bar in the pre-Hetzmek fashion essentially expresses the same idea, which might be translated into modern vernacular as "he's got the whole world/sky in his hands." We might note, too, that carrying the ceremonial bar is often coupled with GI impersonation. In a sense, carrying the ceremonial bar or sky is a redundant expression of the ruler as GI carrying the Quadripartite Monster.

If we look at the Leiden Plaque (fig. 3), one of the earliest representations of the ceremonial bar, we see God K and the Sun God popping out of the serpents' maws. These two gods (in the case of the Sun God this may take a variety of substitutional forms, such as the Jaguar God of the underworld) are most commonly associated with the ceremonial bar. It is noteworthy that these two gods are also associated with infants and may take an infantile form.

God K appears as a supine infant glyphically in the texts of the Palenque Cross Group and Palace Tablet. On the piers of the Temple of the Inscriptions from Palenque, Pacal holds the child Chan Bahlum, who is impersonating God K, in the manner of a helpless child (fig. 2). Significantly, one of the most common appearances of GIII, the jaguar sun (Lounsbury 1985) is as a supine helpless infant about to be sacrificed (Robicsek and Hales 1981: vessels 19–26). The figure on El Zapote Stela 5 (9.0.0.0.0) holds a supine jaguar contained within a square cartouche, prefixed by the number twelve and the Mexican year sign. Xultun Stela 10 shows a ruler holding both God K and a jaguar.

I think part of the meaning of these gods associated

with the ceremonial bar, especially considering that they do take an infantile form on many occasions, is again the notion of guardianship. This idea also accords with the fact that GI is the holder of the bar, that is, the guardian of the other two gods. If we consider a correspondence with the Palenque Triad, GI is the oldest brother, and GI is also the name of the Triad's father (Lounsbury 1985). The idea of showing infantile gods recalls Nancy Farriss's (1984:286) statement that "Mesoamerican gods were like extremely powerful infants . . . likely to go into tantrums and eventually expire if neglected."

The supine infant held in the arms, which I claim is a prototype for the ceremonial bar, is a highly charged image in Maya art. It has multiple levels of meaning, one of the most important being sacrifice. The supine infant in Maya art was so strongly associated with the notion of sacrifice that this posture essentially became emblematic of sacrifice.<sup>2</sup> We know from early colonial sources that the Maya were especially fond of sacrificing children, so much so that they would kidnap them from villages for that purpose (Roys 1943[1972:81]). Archaeologically, infant sacrifices are not uncommon in the Maya area. Petroglyph Cave in Belize revealed now a dried up pool of water where six young children had presumably been submerged (Dorie Reents, personal communication, 1980). Maya art is rife with images of infant sacrificial victims, always supine and often lying in bowls.

This strong association between the supine child and sacrifice is further evidence of the highly charged ritual meaning with which this pose is imbued. We see this again in a painted polychrome cylinder that shows a supine helpless child being held by a Death God (fig. 5). The context is clearly one of sacrifice and again we have a male figure holding the child in this manner. Though the two ideas of holding a helpless child and sacrifice may appear to contradict one another, they really do

not. For both sacrifice and an infant embody the idea of fertility and ritual duty. Furthermore, as discussed earlier, it is through the sacrificial complex that the female domain of infant holding becomes transferred to the male.

It might be expected that the Maya would portray women holding infants in their arms, for is this not part of their special role in child-bearing and rearing? Indeed, Wisdom (1940: note 40) reported that among the Chortí only the women would carry the saints in ritual processions "since it is said only women carry infants both before and after birth."

Yet the only instance of which I am aware of a woman holding a supine infant in Maya art is a Jaina figurine that portrays an elderly woman (fig. 6). I have already stated that holding the supine infant had special ritual, sacrificial status, and the fact that this one example of a woman in Maya art is an aged "grandmother" confirms this observation.

There is abundant evidence from the colonial and modern Maya that old women held any ritual status that could be compared with men. Landa mentioned repeatedly that only old women were allowed to enter the temples and participate in ceremonies (Tozzer 1941: 143, 145, 147, 152). Both Landa and Lopez Medel stated that old women baptized the young girls, while the priest baptized the boys (Tozzer 1941:103, 226). In the celebration in the month of Mol, an old woman called Ix Mol administered blows to the young girls (Tozzer 1941:159).

Thompson (1930:62) reported that among the Kekchi old women are major participants in the ceremony called *tzen hutz*, "the feeding of Hutz." They are the only women to take a role in the ritual portion of this ceremony. Vogt (1969:266) stated that elderly women past menopause, *hchik pometik*, serve in a special ritual capacity to the mayordomos of Zinacantan.



Fig. 5 Rollout of Polychrome Vase (photograph copyright Justin Kerr 1985).





Fig. 6 Jaina figurine (courtesy Heye Collection, Museum of the American Indian, New York).

By restricting the holding of infants to males (or old women), by the association of supine infants with sacrifice, and by the holding of the ceremonial bar, female fertility associated with holding infants was absorbed into the masculine office of kingship.

#### Fertility and Maya Kingship

A superb rationale for the importance of fertility among male elites was offered by Maurice Bloch (1977). The gist of his argument might be summarized as follows: in order to receive compliance from those subjected to authority, they must believe that they are receiving compensation for their obedience and material support of the ruling hierarchy. This compensation often takes an intangible form, channeled through the belief system, of the ruler's blessing of fertility. These mystical powers appear to be god-given and place the ruler at the center of the natural reproduction cycle.

Bloch (1977:330) also raised the point that powers based on associations with cosmic forces often "link up with the process of nature and its beneficial cyclical aspects, fertility and reproduction." Cyclicity in nature is a redundant, self-manifesting statement of "truth."

Thus, rulers who align themselves through ritual and symbol with natural cycles seek corroboration of their (in fact nonexistent) cosmic powers through truth that is perceived through regular redundant acts and not through logical argument. Repetition, seen in codified ritual or natural phenomena, becomes a corroboration of sacred propositions.

Cyclicity and redundancy were central to the strategy of creating the illusion of cosmic power among the Classic Maya. The astronomical, calendrical, and agricultural cycles became the symbolic and ritual vehicles of kingship. Fertility is at the heart of the agricultural and reproductive cycle, and the Maya were clearly trying to confer an exalted fertility status on the male ruler. Impersonation of the female procreative role, to the exclusion of female portrayals of this theme, was one means of achieving this end.

#### Social Impersonation in Olmec Art

Many of the patterns outlined here are applicable to the Olmec. An important comparison comes in the theme of the adult male holding a supine infant (e.g., La Venta Altars 2, 3, and 5, San Lorenzo Monuments 12 and 20, and the Las Limas Figure). Joralemon (1981: note 5) brought up the possibility that the infant in Olmec art is related to the Olmec ceremonial bar.<sup>3</sup> Similarities between the Olmec and Maya versions of these themes are: (1) this is the exclusive prerogative of males, (2) with exceptions only being found in old women (Joralemon 1981), (3) the supine infant posture had special ceremonial significance, and (4) the supine infant may also be associated with sacrifice for the Olmec. While most of the infants are not well preserved, that of the Las Limas Figure has a limp, lifeless look.

Chalcatzingo Relief 1 (fig. 7) also recalls these ideas. The main figure holds a symbolically marked box much the same size as a child, as noted by Joralemon (1981: note 5). The importance of rain and agricultural fertility in this scene is quite pronounced. The symbolic markings on the bundle and throne are similar to the cloud-like forms that emerge from the symbolic cave in which the figure sits. The figure, be it male, as I believe, or female as others believe (Joralemon 1981: note 5), could be holding a symbolic representation of rain or weather. This idea ties into the fact that the supine baby god, Joralemon's God IV (1971), has been interpreted as a Rain God (Coe 1973a). For the Olmec, holding the baby God IV associated the ruler with the fertility cycle, an idea also espoused by Grove (1973:134). To speculate along the lines of what we have seen for the Maya, the fertility connections with this image are amplified by the idea of holding a supine baby, a traditionally female activity. The Olmec may have participated in a game of female impersonation, not unlike the Maya, and may even have set the precedent for it. The Olmec, like the ancient Maya, lack a significant artistic tradition of showing women as the bearers of the gift of fertility. In-

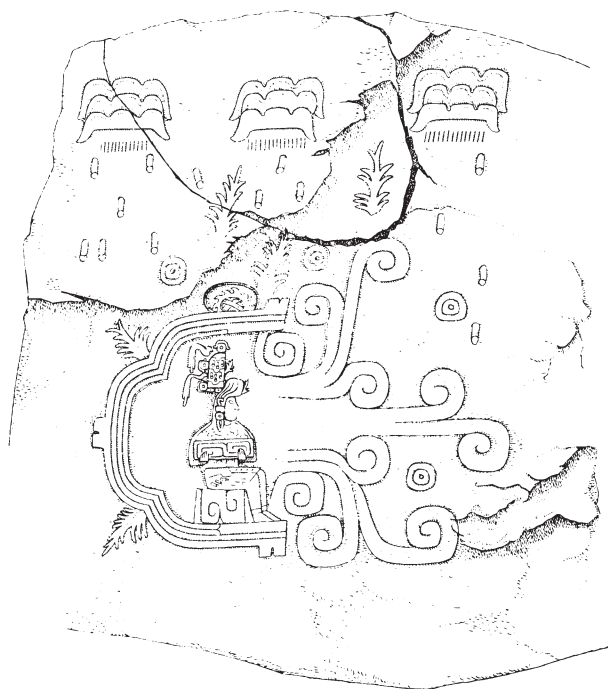


Fig. 7 Chalcatzingo Relief 1 (after Coe 1965a: fig. 10).

deed, especially in elite art, this role was reserved for the male ruler. Thus, we see the Olmec and Maya sharing in this important strategy of kingship.

#### Net Skirt-Xoc Fish-Shell Costume as a Male Costume

One other point to raise concerns the netted costume with “xoc fish” and shell around the waist, often accompanied by the Quadripartite Monster headdress (fig. 8). This costume is generally referred to as a female costume (J. Miller 1974; Marcus 1976:159), yet it is worn by men, some clear examples being Caracol Stelae 1 and 3, the Time Museum Stela, and Chan Bahlum on the Tablet of the Foliated Cross. Schele (1978a) suggested that these instances may reflect a kind of female impersonation related to the nurturing aspect of blood sacrifice.

Yet I think the idea can be advanced that women wearing this costume are impersonating a male image of power, specifically a view of kingship that iconographically condenses the ruler’s connection to the cyclical forces of nature. If specific meanings are sought in an iconographical analysis of the costume, the contexts in which they are found feature male protagonists.

The most common depiction of the “xoc fish” and shell motif is on *male* dancing figures, especially seen in Holmul-style pottery and on architectural sculpture from Copán. Karl Taube (1985:178) identified the dancing figure as a representation of the “tonsured young lord” who is a Maize God. Thus, the “xoc fish” and shell motif seems to have some connection to a maize complex and a male Maize God. It is not found in any specific way associated with women.

A second important iconographic component usually accompanying this costume consists of the Quadripartite Monster headdress. Iconographically the wearing of the Quadripartite Headdress is associated with the Maya deity GI, whom Lounsbury (1985) has identified as Venus, Hunahpu. The connection of GI to the Quadripartite Monster complex is especially evident in the Early Classic period, on cache vessels, on Stela I from Copán, on Stela 2 from Tikal, and on the superb jade head from Río Azul. This complex can be interpreted in essence as Venus carrying the cyclical sun and a sacrificial bowl. It is a theme of responsibility for the cosmos as expressed through an astronomical paradigm. Both Venus and the ruler who portrays him take responsibility for the astronomical cycle. There is no evidence for any special relevance of these ideas to women.

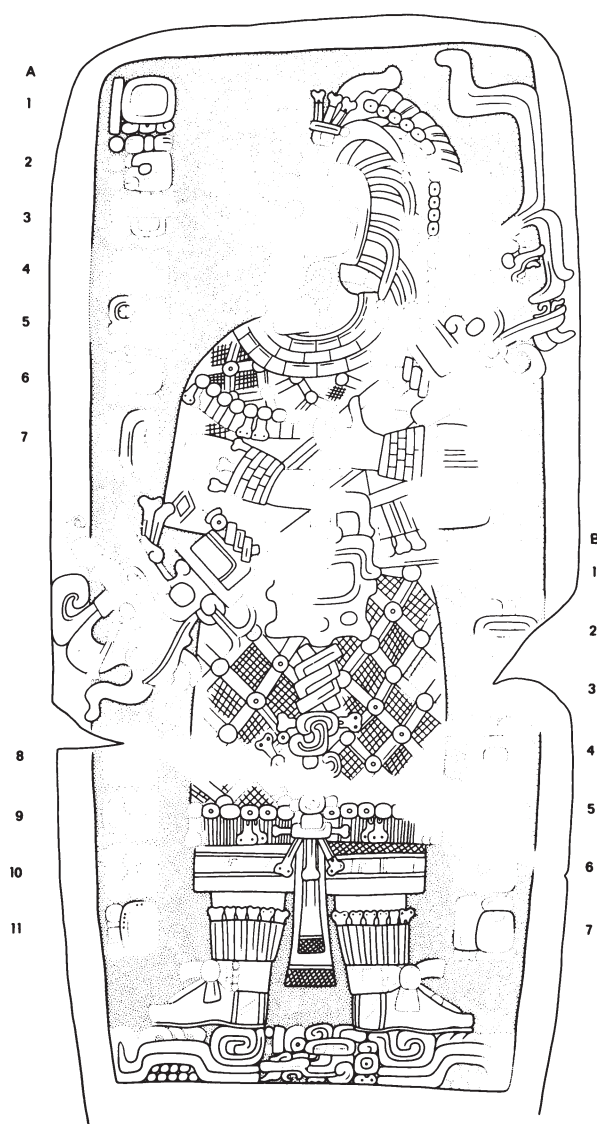


Fig. 8 Naranjo Stela 31 (after Graham 1978:II, pt. 2, fig. 2:83; courtesy Peabody Museum, Harvard University).



Nor are the components of the so-called female costume found in general thematic contexts relating to women. In fact, the opposite seems to be true. Women shown wearing this costume are more often associated with male activities, and they are always women of great importance, often featured in a cameo stela portrait.

Women who wear the complete costume seem to have had enormous power; they appear to be among the most powerful women we have yet identified from the Classic period. We might start with Lady Zac-Kuk of Palenque. Evidence of her enormous power is seen in the inscriptions of Palenque, where she is noted as having acceded to the throne in 9.8.19.7.18, and celebrated katun endings 9.9.0.0.0 and 9.10.0.0.0 (Mathews and Robertson 1985:16). In her portrait on the Oval Palace Tablet she wears, in addition to the net skirt, "xoc fish," and shell costume, a headdress adorned with Jester Gods, a device usually identifying lordly status (Freidel and Schele 1988). In awarding the royal crown to her son, she is clearly fulfilling a role usually assumed by men.

Another important series of female figures wearing this costume comes from Naranjo, Stelae 24, 29, and 31 (fig. 8). The protagonist can be identified as a woman, Lady Six Sky, who carries the Tikal/Petexbatun emblem glyph. She was the mother of an important Naranjo ruler, Smoking Squirrel (Marcus 1976:60; Closs 1985), and seems to have been especially powerful during the early years of his reign. Her own parentage is given on Stela 24 (E7–D13) and she celebrates the lahuntun 9.13.10.0.0 (St. 24, D15–E18) as well as other royal events. The unusually large quantity of pictorial and epigraphic information about Lady Six Sky suggests that she was a woman of exceptional power. Closs (1985:72) believed that on Stela 31 Lady Six Sky is shown acceding to the throne.

On Stelae 24 and 29 she is shown standing on a bound captive, a type of pose generally reserved for portraits of male rulers going back to the Leiden Plaque. It is a militaristic theme that does not seem to be fostering a female context. In fact, many examples of women wearing this costume have a decidedly military flavor.

We see this in the Cleveland Stela where the woman holds a shield (J. Miller 1974: fig. 2). Stela 28 from Calakmul shows a woman standing on a captive and holding a ceremonial bar (Marcus 1976: fig. 5.5).

There is abundant evidence that women shown wearing the net jade skirt, "xoc fish," and shell costume are carrying out tasks typically associated with men and that they are women of enormous prestige, whose power and status are exceptional. If the costume had a general connection to women, it might be found with secondary women and with specifically female themes.

Ironically, one of the primary themes associated with women wearing this costume is holding the ceremonial bar (fig. 8). Here I believe we witness the complexities of the Maya tradition of social impersonation. We can observe a woman impersonating a male image of power by costume who is impersonating a woman by the underlying meaning of holding the ceremonial bar, that is, fertility and duty associated with holding a helpless infant.

## Notes

1. Robertson (1983:35) identified the figure on Pier C, wearing a long beaded net skirt, as Lady Zac-Kuk, Pacal's mother, though she admitted, "Long beaded skirts are known to have been worn by both men and women [at Palenque]." A case in point is the series of crypt figures from Pacal's tomb. While most of the figures wear a short skirt, one figure, clearly male, wears a long beaded skirt and cape. A net skirt and cape is also worn by the male protagonist on the side of Altar T from Copán. This costume, then, is not necessarily an identifying feature of women. Robertson argued for a female identification based on the fact that the psychoduct that leads into the crypt begins at Pier C. This she interpreted as an umbilical cord: ergo, the figure is female. Since there is no clear sexual dimorphism or glyphic evidence to make a positive identification of the figure, I feel judgment must be reserved. A male identification could just as easily be suggested by the fact that the figure stands above a stingray spine, an emblem of the male penis perforation rite. According to my view, it would be unlikely to see a woman holding a child in this manner in Maya art—though if the Pier C figure were Lady Zac-Kuk, her extraordinary power might allow such a transgression.

2. This idea is in accord with those of Mary Miller (1985) in her analysis of the Mesoamerican Chacmool.

3. See also Henderson (1979:77).

# Bibliography

- Ackerman, Diane  
1988 A Reporter at Large: Crocodilians. *The New Yorker* October 10:42–48.
- Adams, Richard E. W.  
1971 *The Ceramics of Altar de Sacrificios*. Papers of the Peabody Museum of Archaeology and Ethnology 63(1). Cambridge, Mass.: Harvard University.  
1973 Maya Collapse: Transformation and Termination in the Ceramic Sequence at Altar de Sacrificios. In *The Classic Maya Collapse*, edited by T. Patrick Culbert, pp. 133–163. Albuquerque: University of New Mexico Press.  
1984 Rio Azul Project Report, Number 1. Final 1983 Report. Center for Archaeological Research, University of Texas at San Antonio.  
1986 Rio Azul: Lost City of the Maya. *National Geographic* 169(4):420–451.  
n.d. A Reevaluation of Maya Militarism. MS.
- Anders, Ferdinand  
1963 *Das Pantheon der Maya*. Graz, Austria: Akademische Druck- und Verlagsanstalt.
- Anderson, A. H.  
1958 Recent Discoveries at Caracol Site, British Honduras. In *Proceedings of the 32nd International Congress of Americanists*. Copenhagen.  
1959. More Discoveries at Caracol, British Honduras. In *Actas del 33rd Congreso Internacional des Americanistas*. Costa Rica.
- Andrews IV, E. Wyllys  
1970 *Balankanche, Throne of the Tiger Priest*. Middle American Research Institute Publication no. 32. New Orleans: Tulane University.
- Andrews IV, E. Wyllys, and E. Wyllys Andrews V  
1980 *Excavations at Dzibilchaltun, Yucatan, Mexico*. Middle American Research Institute Publication no. 48. New Orleans: Tulane University.
- Andrews V, E. Wyllys  
1981 Dzibilchaltun. In *Supplement to the Handbook of Middle American Indians*. Vol. 1, Archaeology, edited by Victoria R. Bricker and Jeremy A. Sabloff, pp. 313–341. Austin: University of Texas Press.  
1982 Some Comments on Puuc Architecture of the Northern Yucatan Peninsula. In *The Puuc: New Perspectives*, edited by Lawrence C. Mills, pp. 1–17. Scholarly Studies in the Liberal Arts Publication no. 1. Pella, Iowa: Central College.
- Angulo V., Jorge  
1987 The Chalcatzingo Reliefs: An Iconographic Analysis. In *Ancient Chalcatzingo*, edited by David C. Grove, pp. 133–158. Austin: University of Texas Press.
- Attinasi, John J.  
1979 Chol Performance: Do Not Talk to Dogs, They Might Talk Back to You. In *Mayan Texts II*, edited by Louanna Furbee-Losee. IJAL-NATS Monograph 3:3–17.
- Aulie, H. Wilbur, and Evelyn W. de Aulie  
1978 *Diccionario Ch'ol-Español, Español-Ch'ol*. Serie de Vocabularios y Diccionarios Indigenas Mariano Silva y Aceves, tomo 21. Mexico, D.F.: Instituto Lingüístico de Verano.
- Aveni, Anthony F.  
1975 Possible Astronomical Orientations in Ancient Mesoamerica. In *Archaeoastronomy in Pre-Columbian America*, edited by Anthony F. Aveni, pp. 163–190. Austin: University of Texas Press.  
1977 Concepts of Positional Astronomy Employed in Ancient Mesoamerican Architecture. In *Native American Astronomy*, edited by Anthony F. Aveni, pp. 3–20. Austin: University of Texas Press.  
1980 *Skywatchers of Ancient Mexico*. Austin: University of Texas Press.  
1983 The Moon and the Venus Table in the Dresden Codex: An Example of Commensuration in the Maya Calendar. Paper presented at the Conference on Ethnoastronomy, Washington, D.C.
- Aveni, Anthony F., and Horst Hartung  
1976 Investigación Preliminar de las Orientaciones Astronómicas de Copan. *Yaxkin* 1(3):8–13.  
1979 Some Suggestions About the Arrangement of Buildings at Palenque. In *Tercera Mesa Redonda de Palenque*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 173–177. Palenque: Pre-Columbian Art Research Center.  
1986 Maya City Planning and the Calendar. *Transactions of the American Philosophical Society* 76(pt. 1):1–81.
- Ayala Falcon, Maricela  
1985 *El Fonetismo en la Escritura Maya*. Mexico, D.C.: Universidad Nacional Autonoma de Mexico, Centro de Estudios Mayas.

- Ball, Joseph W.  
1974 A Coordinate Approach to Northern Maya Prehistory: A.D. 700–1200. *American Antiquity* 39(1):85–93.  
1979 Ceramics, Culture History, and the Puuc Tradition: Some Alternative Possibilities. In *The Puuc: New Perspectives*, edited by Lawrence C. Mills, pp. 18–35. Scholarly Studies in the Liberal Arts publication no. 1. Pella, Iowa: Central College.
- Balser, Carlos  
1974 *El Jade de Costa Rica*. San Jose, Costa Rica: Lehmann.
- Bardawil, Lawrence W.  
1976 The Principal Bird Deity in Maya Art: An Iconographic Study of Form and Meaning. In *The Art, Iconography & Dynastic History of Palenque, Part 3*, edited by Merle Greene Robertson, pp. 195–209. Pebble Beach, Calif.: Robert Louis Stevenson School.
- Barrera, Marciano  
1965 Apuntes sobre los rios de Usumacinta. *Periódico Oficial del Departamento de Yucatan*, Merida.
- Barrera Vazquez, Alfredo  
1943 Horoscopus Mayas o el Prognostico de los 20 Signos del Tzolkin, segun los Libros de Chilam Balam, de Kaua y de Mani. *Registro de Cultura Yucateca* 6, Merida (issued in 1976, with a new appendix by José Díaz Bolio).  
1980 *Diccionario Maya Cordemex: Maya-Español, Español-Maya*. Merida, Mexico: Ediciones Cordemex.
- Barrera Vazquez, Alfredo, and Silvia Rendon  
1948 *El Libro de los Libros de Chilam Balam*. Mexico City: Fondo de Cultura Económica.
- Barthel, Thomas S.  
1953 Regionen des Regengottes (zur Deutung der unteren Teile der Seiten 65–69 in der Dresdener Mayahandschrift). *Ethnos* 18:86–105.  
1955 Versuch über die Inschriften von Chich'en Itza Viejo. *Baessler-Archiv*, N.F. Band 3:5–33.  
1966 Mesoamerikanische Fledermausdamonen. *Tribus* 15:101–124.
- Basauri, Carlos  
1931 *Tojolabales, Tzeltales y Mayas: Breves Apuntes Sobre Antropología, Etnografía y Lingüística*. Mexico, D.F.: Talleres Graficos de la Nación.
- Bassie, Karen  
1986 The Relationship Between Text and Image. Pt. 2, The Group of the Cross at Palenque. MS.  
In preparation The Relationship Between Text and Image. Pt. 1, Yaxchilan.
- Baudez, Claude F.  
1983 (editor) *Introducción a la arqueología de Copán, Honduras*. 3 vols. Tegucigalpa: Instituto Hondureño de Antropología e Historia.  
1984 Le Roi, La Balle et le Mais: Images du Jeu de Balle Maya. *Journal de la Société des Americanistes* 70:139–152.  
1985 The Knife and the Lancet: The Iconography of Sacrifice at Copan. In *Fourth Palenque Round Table*, 1980, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 203–210. San Francisco: Pre-Columbian Art Research Institute.  
1988 Solar Cycle and Dynastic Succession in the Southeastern Maya Zone. In *The Southeast Classic Maya Zone: A Symposium at Dumbarton Oaks*, edited by Elizabeth H. Boone and Gordon R. Willey, pp. 125–148. Washington, D.C.: Dumbarton Oaks.
- In press The House of the Bacabs: An Iconographic Analysis of Structure 9N-82, Copan. In *The House of the Bacabs*, edited by David Webster. Washington, D.C.: Dumbarton Oaks.
- Baudez, Claude F., and A. S. Dowd  
1983 La Decoración del Templo. In *La Estructura 10L-18: Capítulo X*, edited by Marshall J. Becker and Charles D. Cheek, pp. 447–473. Vol. 2 of *Introducción a la Arqueología de Copán, Honduras*. Tegucigalpa: Instituto Hondureño de Antropología e Historia.
- Beadle, George  
1977 The Origins of Maize. In *The Origins of Agriculture*, edited by Charles Reed, pp. 615–635. The Hague: Mouton Publishers.  
1978 The Origin of Zea mays. In *Cultural Continuity in Mesoamerica*, edited by David L. Bowman, pp. 23–42. The Hague: Mouton Publishers.
- Becerra, Marcos E.  
1980 *Nombres Geográficos Indígenas del Estado de Chiapas*. Tabasco, Mexico: Consejo Editorial del Gobierno del Estado de Tabasco. (First edition Tuxtla Gutiérrez: Imprenta del Gobierno, 1930.)
- Becquelin, Pierre, and Claude F. Baudez  
1982 Tonina, une cité Maya du Chiapas (Mexique). *Etudes Mesoaméricaines* 6(2). Paris: Mission Archeologique et Ethnologique Française au Mexique. Tmes 2, 3.
- Betz, Carl P., and Linton Satterthwaite  
1981 *The Monuments and Inscriptions of Caracol, Belize*. University Museum Monograph no. 45. Philadelphia: The University Museum, University of Pennsylvania.
- Benson, Elizabeth P.  
1971 *An Olmec Figure at Dumbarton Oaks*. Studies in Pre-Columbian Art and Archaeology, no. 8. Washington, D.C.: Dumbarton Oaks.
- Bergh, Susan E.  
1985 An Analysis of the Drawings of the "Beau Relief." Seminar paper. Columbia University, New York.
- Bergman, John F.  
1959 The Cultural Geography of Cacao in Aboriginal America and Its Commercialization in Early Guatemala. Ph.D. diss., Department of Geography, University of California, Los Angeles.
- Berjonneau, Gerald, and Jean-Louis Sonnerly  
1985 *Rediscovered Masterpieces of Mesoamerica: Mexico-Guatemala-Honduras*. Boulogne: Editions Arts.
- Berlin, Heinrich  
1955 News from the Maya World. *Ethnos* 20:201–209.  
1958 El glifo "emblema" en las inscripciones mayas. *Journal de la Société des Americanistes* 47:111–119.  
1963 The Palenque Triad. *Journal de la Société des Americanistes* 52:91–99.
- Bernal, Ignacio  
1969 *The Olmec World*. Berkeley: University of California Press.
- Beyer, Hermann  
1937 Studies on the Inscriptions of Chich'en Itzá. *Contributions to American Archaeology* 4(21). Carnegie Institution of Washington Publication no. 483. Washington, D.C.
- 1969 Relaciones entre la civilización Teotihuacana y Azteca. In *Cien años de arqueología Mexicana*, pp. 245–272. El Mexico Antigua, tomo XI. Sociedad Alemana Mexicanista.



- Bloch, Maurice  
1977 The Disconnection Between Power and Rank as a Process: An Outline of the Development of Kingdoms in Central Madagascar. In *The Evolution of Social Systems*, edited by J. Friedman and M. J. Rowlands, pp. 303–340. London: Duckworth.
- Blom, Frans  
1923 *Las Ruinas de Palenque, Xupá y Finca Encanto*. Mexico, D.F.: Instituto Nacional de Antropología e Historia.  
1953 *La Selva Lacandona y Tierras Colindantes*, Chiapas, Mexico. San Cristobal de las Casas, Chiapas.
- Blom, Frans, and Oliver La Farge  
1926 *Tribes and Temples*. 2 vols. New Orleans: Tulane University.
- Bolles, John S.  
1977 *Las Monjas: A Major Pre-Mexican Architectural Complex at Chichén Itzá*. Norman: University of Oklahoma Press.
- Borhegyi, Stephen F.  
1959 The Composite or “Assemble-it-Yourself” Censer: A New Lowland Maya Variety of the Three-Pronged Incense Burner. *American Antiquity* 25:51–58.  
1965 Archaeological Synthesis of the Guatemalan Highlands. In *Handbook of Middle American Indians* (Robert Wauchope, General Editor). Vol. 2, *Archaeology of Southern Mesoamerica*, edited by Gordon R. Willey, pp. 3–58. Austin: University of Texas Press.  
1969 The Pre-Columbian Ballgame: A Pan-Mesoamerican Tradition. *Proceedings of the 38th International Congress of Americanists* 1968(1):499–515. Munich.
- Borhegyi, Stephen, and Suzanne Borhegyi  
1963 The Rubber Ball-Game of Ancient America. *Lore-Leaves* (Milwaukee Public Museum) 8.
- Bove, Frederick J.  
1981 The Evolution of Chiefdoms and States on the Pacific Slope of Guatemala: A Spatial Analysis. Ph.D. diss., University of California, Los Angeles. (Available from University Microfilms, Ann Arbor, Michigan.)  
1989a Settlement Classification Procedures in Formative Escuintla, Guatemala. In *New Frontiers in the Archaeology of the Pacific Coast of Southern Mesoamerica*, edited by Frederick J. Bove and Lynette Heller. Anthropological Research Papers, no. 19. Tempe: Arizona State University.  
1989b Dedicated to the Costeños. Introduction. In *New Frontiers in the Archaeology of the Pacific Coast of Southern Mesoamerica*, edited by Frederick J. Bove and Lynette Heller. Anthropological Research Papers, no. 19. Tempe: Arizona State University.
- Brainerd, George  
1958 *The Archaeological Ceramics of Yucatan*. University of California Anthropological Papers, no. 19. Berkeley.
- Brasseur de Bourbourg, Charles E.  
1862 Gramatica de la Lengua Quiche. Vol. 2, pt. 2 of *Collections de Documents dans les Langues Indigenes*, edited by A. Beltrand. Paris.
- Breton, Adela C.  
1907 Wall Painting at Chichén Itzá. *Proceedings of the 15th International Congress of Americanists*, pp. 165–169. Quebec.
- Bricker, Harvey M., and Victoria R. Bricker  
1983 Classic Maya Predictions of Solar Eclipses. *Current Anthropology* 24(1):1–23.
- Bricker, Victoria R.  
1973 *Ritual Humor in Highland Chiapas*. Austin: University of Texas Press.  
1974 The Ethnographic Context of Some Traditional Mayan Speech Genres. In *Explorations in the Ethnography of Speaking*, edited by Richard Bauman and Joel Sherzer, pp. 368–388. Cambridge: Cambridge University Press.  
1981 Las Ceremonias de Año Nuevo en los Monumentos Clasicos Mayas. Paper presented at the 15th Mesa Redonda de la Sociedad Mexicana de Antropología, June 21–27, San Cristobal de las Casas, Chiapas, Mexico.  
1983 Directional Glyphs in Maya Inscriptions and Codices. *American Antiquity* 48:347–353.  
1984 The Last Gasp of Maya Hieroglyphic Writing in the Books of Chilam Balam Chumayel and Chan Kan. Paper presented at the Colloquium on the Language of Writing in the Maya Region, April 23–24, University of Chicago.  
1985 A Morphosyntactic Interpretation of Some Accession Compounds and Other Verbs in the Mayan Hieroglyphs. In *Fourth Palenque Round Table*, 1980, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 67–85. San Francisco: Pre-Columbian Art Research Institute.  
1986 *A Grammar of Mayan Hieroglyphs*. Middle American Research Institute Publication no. 56. New Orleans: Tulane University.
- Bricker, Victoria R., and Harvey M. Bricker  
1986 Archaeoastronomical Implications of an Agricultural Almanac in the Dresden Codex. *Mexicon* 8(2): 29–35.
- Brinton, Daniel G.  
1882 *The Maya Chronicle*. Brinton's Library of Aboriginal American Literature, no. 1. Philadelphia.
- Bruce S., Roberto D.  
1976 *Textos y Dibujos Lacandones de Naja*. Colección Científica Lingüística, tomo 45. Mexico City: Instituto Nacional de Antropología e Historia.  
1979 *Lacandon Dream Symbolism: Dream Symbolism and Interpretation Among the Lacandon Mayas of Chiapas, Mexico*. Vol. 2. Mexico, D.F.: Ediciones Euroamericanas Klaus Thiele.
- Brundage, Burr C.  
1979 *The Fifth Sun: Aztec Gods, Aztec World*. Austin: University of Texas Press.
- Bullard, William R.  
1965 Ruinas Ceremoniales Mayas en el Curso Inferior del Rio Lacantun, Mexico. *Estudios de Cultura Maya* 5: 41–51.  
1970 *Topoxte: A Postclassic Maya Site in Peten, Guatemala*. Papers of the Peabody Museum of Archaeology and Ethnology 61(3):245–276. Cambridge, Mass.: Harvard University.
- Campbell, Lyle, and Terrence S. Kaufman  
1976 A Linguistic Look at the Olmecs. *American Antiquity* 41(1):80–89.
- Canny, John  
1983 Finding Edges and Lines in Images. Technical Report 720, Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- Carlson, John B.  
1986 The Iconography of Rio Azul Tomb 12. Paper presented at the Sexta Mesa Redonda de Palenque, Mexico.
- Carmack, Robert M.  
1981 *The Quiché Mayas of Utiatlán: The Evolution of a*

- Highland Guatemala Kingdom. Norman: University of Oklahoma Press.
- Carmack, Robert M., and James L. Mondloch  
1983 *El Título de Totonicapán*. Mexico, D.F.: Universidad Nacional Autónoma de México.
- Castro, Jose I.  
1983 *The Sharks of North American Waters*. College Station: Texas A&M University Press.
- Cervantes, Maria Antonieta  
1969 Dos elementos de uso ritual en el arte olmeca. *Anales del Instituto Nacional de Antropología e Historia*, 1967–1968. Epoca 7, Tomo 1:37–51. Mexico.
- Charnay, Desire  
1885 *Les anciennes villes du Nouveau Monde: Voyages d'explorations au Mexique et l'Amerique Centrale*. Paris.  
1888 *Ancient Cities of the New World*. New York: Harper and Brothers.
- Charniak, Eugene, and Drew V. McDermott  
1985 *Introduction to Artificial Intelligence*. Reading, Mass.: Addison-Wesley.
- Chase, Arlen F.  
1976 Topoxte and Tayasal: Ethnohistory in Archaeology. *American Antiquity* 41:154–167.  
1983 A Contextual Consideration of the Tayasal-Paxcaman Zone, El Peten, Guatemala. Ph.D. diss., University of Pennsylvania.  
1984 Organizational Aspects of Classic Period Santa Rita Corozal, Belize. Paper presented at the 83rd annual meeting of the American Anthropological Association, Denver.  
1985a Archaeology in the Maya Heartland: The Tayasal-Paxcaman Zone, Lake Peten, Guatemala. *Archaeology* 38(1):32–39.  
1985b Contextual Implications of Pictorial Vases from Tayasal, Peten. In *Fourth Palenque Round Table*, 1980, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 193–201. San Francisco: Pre-Columbian Art Research Institute.  
1985c Postclassic Peten Interaction Spheres: The View from Tayasal. In *The Lowland Maya Postclassic*, edited by Arlen F. Chase and Prudence D. Rice, pp. 184–205. Austin: University of Texas Press.  
1985d Troubled Times: The Archaeology and Iconography of the Terminal Classic Southern Lowland Maya. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 103–114. San Francisco: Pre-Columbian Art Research Institute.  
1986 Time Depth or Vacuum: The 11.3.0.0.0 Correlation and the Lowland Maya Postclassic. In *Late Lowland Maya Civilization: Classic to Postclassic*, edited by Jeremy A. Sabloff and E. Wyllys Andrews, pp. 99–140. Albuquerque: University of New Mexico Press.
- Chase, Arlen F., and Diane Z. Chase  
1987a *Glimmers of a Forgotten Realm: Maya Archaeology at Caracol, Belize*. Orlando: University of Central Florida.  
1987b *Investigations at the Classic Maya City of Caracol, Belize: 1985–1987*. Pre-Columbian Art Research Institute Monograph no. 3. San Francisco.  
In press El Norte y el Sur: Política, Dominios, y Evolución Cultural Maya. In *Los Mayas del Norte de Yucatan*, edited by M. Rivera and F. Jimenez. Madrid: Sociedad Española de Estudios Mayas y Instituto de Cooperación Iberoamericana.
- Chase, Arlen F., Diane Z. Chase, and Harriot W. Topsey  
1988 Archaeology and the Ethics of Collecting. *Archaeology* 41(1):56–60, 87.
- Chase, Diane Z.  
1981 The Maya Postclassic at Santa Rita Corozal. *Archaeology* 34(1):25–33.  
1982 Spatial and Temporal Variability in Postclassic Northern Belize. Ph.D. diss., University of Pennsylvania.  
1985a Between Earth and Sky: Idols, Images, and Postclassic Cosmology. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 223–233. San Francisco: Pre-Columbian Art Research Institute.  
1985b Ganned But Not Forgotten: Late Postclassic Archaeology and Ritual at Santa Rita Corozal, Belize. In *The Lowland Maya Postclassic*, edited by Arlen F. Chase and Prudence M. Rice, pp. 104–125. Austin: University of Texas Press.  
1988 Caches and Censerwares: Meaning from Maya Pottery. In *A Pot for All Reasons: Ceramic Ecology Revisited*, edited by L. Lackey and C. Kolb. Philadelphia: Temple University Press.
- Chase, Diane Z., and Arlen F. Chase  
1982 Yucatec Influence in Terminal Classic Northern Belize. *American Antiquity* 47:596–614.  
1986 *Offerings to the Gods: Maya Archaeology at Santa Rita Corozal*. Orlando: University of Central Florida.  
1988 *A Postclassic Perspective: Excavations at the Maya Site of Santa Rita Corozal, Belize*. Pre-Columbian Art Research Institute Monograph no. 4. San Francisco.
- Ciarcia, Steve  
1983a Build the Micro D-Cam Solid-State Video Camera. Pt. 1, The IS32 Optic Ram and the Micro D-Cam Hardware. *BYTE* (September).  
1983b Build the Micro D-Cam Solid-State Video Camera. Pt. 2, Computer Interfaces and Control Software. *BYTE* (October).
- Clark, Lawrence E.  
1981 *Diccionario Popoluc de Oluta*. Serie de Vocabularios y Diccionarios Indígenas Mariano Silva y Aceves, tomo 25. Mexico, D.F.: Instituto Lingüístico de Verano.
- Clark, Phil  
1972 *A Flower Lover's Guide to Mexico*. Mexico City: Minutiae Mexicana, S.A. de C.V.
- Clarkson, Persis  
1978 Classic Maya Pictorial Ceramics: A Survey on Content and Theme. In *Papers on the Economy and Architecture of the Ancient Maya*, edited by Raymond Sidrys, pp. 86–141. Institute of Archaeology Monograph no. 8. Los Angeles: University of California.
- Clavijero, Francisco Javier  
1968 *Historia Antigua de México*. Colección Sepan Cuentos 29, Editorial Porrúa, Mexico.
- Closs, Michael  
1979 Venus in the Maya World: Glyphs, Gods, and Associated Astronomical Phenomena. In *Tercera Mesa Redonda de Palenque*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 147–165. Palenque: Pre-Columbian Art Research Center.  
1981 Venus Dates Revisited. *Archaeoastronomy Bulletin* 4(4):38–41.  
1984a The Dynastic History of Naranjo: The Early Period. *Estudios de Cultura Maya* 15:77–96.

- 1984b The Maya Glyph *batel*, "warrior." *Mexicon* 6(4): 50–52.
- 1985 The Dynastic History of Naranjo: The Middle Period. In *Fifth Palenque: Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 65–78. San Francisco: Pre-Columbian Art Research Institute.
- In press Cognitive Aspects of Mayan Eclipse Theory. In *World Archaeoastronomy*, edited by Anthony F. Aveni. Cambridge: Cambridge University Press.
- Closs, Michael, Anthony F. Aveni, and B. Crowley  
1984 The Planet Venus and Temple 22 at Copan. *Indiana* 9:221–247.
- Cobean, Robert H., Michael D. Coe, Edward A. Perry, Jr., Karl R. Turekian, and Dinkar P. Kharkar  
1971 Obsidian Trade at San Lorenzo Tenochtitlan, Mexico. *Science* 174:666–671.
- Codex Dresden  
1880 *Die Maya-Handschriften der Koniglichen Bibliothek zu Dresden*. Edited by E. Forstemann. Leipzig: A. Naumannschen Lichtdruckerei.
- Coe, Michael D.  
1965a *The Jaguar's Children: Preclassic Central Mexico*. New York: Museum of Primitive Art.  
1965b The Olmec Style and Its Distribution. In *Handbook of Middle American Indians* (Robert Wauchope, General Editor). Vol. 3, *Archaeology of Southern Mesoamerica*, edited by Gordon R. Willey, pt. 2, pp. 739–775. Austin: University of Texas Press.  
1965c A Model of Ancient Community Structure in the Maya Lowlands. *Southwestern Journal of Anthropology* 21(2).  
1966 An Early Stone Pectoral from Southeastern Mexico. *Studies in Pre-Columbian Art and Archaeology*, no. 1. Washington, D.C.: Dumbarton Oaks.  
1968 *America's First Civilization*. New York: American Heritage (in association with the Smithsonian Institution, Washington, D.C.).  
1972 Olmec Jaguars and Olmec Kings. In *The Cult of the Feline: A Conference in Pre-Columbian Iconography*, edited by Elizabeth P. Benson, pp. 1–18. Washington, D.C.: Dumbarton Oaks.  
1973a The Iconology of Olmec Art. In *The Iconography of Middle American Sculpture*, edited by Ignacio Bernal et al., pp. 1–12. New York: The Metropolitan Museum of Art.  
1973b *The Maya Scribe and His World*. New York: The Grolier Club.  
1975a *Classic Maya Pottery at Dumbarton Oaks*. Washington, D.C.: Dumbarton Oaks.  
1975b Death and the Ancient Maya. In *Death and Afterlife in Pre-Columbian America*, edited by Elizabeth P. Benson, pp. 87–104. Washington, D.C.: Dumbarton Oaks.  
1977a Olmec and Maya: A Study in Relationships. In *The Origins of Maya Civilization*, edited by R. E. W. Adams, pp. 183–196. Albuquerque: University of New Mexico Press.  
1977b Supernatural Patrons of Maya Scribes and Artists. In *Social Process in Maya Prehistory: Essays in Honour of Sir J. Eric S. Thompson*, edited by Norman Hammond, pp. 327–347. London: Academic Press.  
1978 *Lords of the Underworld: Masterpieces of Classic Maya Ceramics*. Princeton: Princeton University Press.  
1982 *Old Gods and Young Heroes: The Pearlman Collection of Maya Ceramics*. Jerusalem: The Israel Museum.
- Coe, Michael D., and Elizabeth P. Benson  
1966 *Three Maya Relief Panels at Dumbarton Oaks*. *Studies in Pre-Columbian Art and Archaeology*, no. 2. Washington, D.C.: Dumbarton Oaks.
- Coe, Michael D., and Richard A. Diehl  
1980 *In the Land of the Olmec*. 2 vols. Austin: University of Texas Press.
- Coe, William R.  
1965 Artifacts of the Maya Lowlands. In *Handbook of Middle American Indians* (General Editor, Robert Wauchope). Vol. 3, *Archaeology of Southern Mesoamerica* edited by Gordon R. Willey, pp. 594–602. Austin: University of Texas Press.
- 1967 *Tikal: A Handbook of the Ancient Maya Ruins*. Philadelphia: The University of Museum, University of Pennsylvania.
- Coggins, Clemency C.  
1975 Painting and Drawing Styles at Tikal: An Historical and Iconographic Reconstruction. Ph.D. diss., Harvard University. (Available from University Microfilms, Ann Arbor, Michigan.)  
1979 A New Order and the Role of the Calendar: Some Characteristics of the Middle Classic Period at Tikal. In *Maya Archaeology and Ethnohistory*, edited by Norman Hammond and Gordon R. Willey. Austin: University of Texas Press.
- 1980 The Shape of Time: Some Political Implications of a Four-Part Figure. *American Antiquity* 45:727–739.
- 1983a An Instrument of Expansion: Monte Alban, Teotihuacan, and Tikal. In *Highland-Lowland Interaction in Mesoamerica: Interdisciplinary Approaches*, edited by Arthur G. Miller, pp. 49–68. Washington, D.C.: Dumbarton Oaks.
- 1983b *The Stucco Decoration and Architectural Assemblage of Structure 1-sub, Dzibilchaltun, Yucatan, Mexico*. Middle American Research Institute Publication no. 49. New Orleans: Tulane University.
- 1986 A New Sun at Chichén Itzá. Paper presented at the Second Oxford International Conference on Archaeoastronomy, January 1986, Merida, Mexico.
- Coggins, Clemency C., and Orrin C. Shane III  
1984 *Cenote of Sacrifice: Maya Treasures from the Sacred Well at Chichén Itzá*. Austin: University of Texas Press.
- Cogolludo, Diego Lopez de  
1867–68 *Historia de Yucatan*. 2 vols. Merida, Mexico: Manuel Aldana Rivas. (4th edition. Merida: Talleres Graficos del Gobierno, 1954.)
- Cohen, Abner  
1974 *Two-Dimensional Man: An Essay on the Anthropology of Power and Symbolism in Complex Societies*. London: Routledge and Kegan Paul.
- Cohodas, Marvin  
1975 The Symbolism and Ritual Function of the Middle Classic Ball Game in Mesoamerica. *American Indian Quarterly* 2(2):99–130.  
1978a *The Great Ballcourt at Chichén Itzá Yucatan, Mexico*. New York: Garland Publishing.  
1978b Diverse Architectural Styles and the Ball Game Cult: The Late Middle Classic Period in Yucatan. In *Middle Classic Mesoamerica: A.D. 400–700*, edited by Esther Pasztory, pp. 85–107. New York: Columbia University Press.
- 1979 The Identification of Workshops, Schools, and Hands at Yaxchilan, a Classic Maya Site in Mexico. *Actes*



- du *Congres International des Americanistes* 7:301–313.
- Collins, William, Sons and Co.  
1974 *Collins Spanish–English, English–Spanish Dictionary*. Glasgow: Press of the Publishers.
- Compagno, L. J. V.  
1984 *FAO Species Catalogue*. Vol. 4, *Sharks of the World: An Annotated and Illustrated Catalogue of Shark Species Known to Date*. Pt. 2, *Carcharhiniformes*. Rome: United Nations Development Program, Food and Agriculture Organization.
- Connor, Judith  
1983 *The Ceramics of Cozumel, Quintana Roo, Mexico*. Ph.D. diss., University of Arizona.
- Côté, Manon Robyn  
1985 Mayan Words Spoken and Written: A Linguistic and Epigraphic Approach. *Haliksa'i* 4(Spring):15–42.
- Covarrubias, Miguel  
1957 *Indian Art of Mexico and Central America*. New York: Knopf.
- Cruz Guzman, Ausencio, J. Kathryn Josserand, and Nicholas A. Hopkins  
1980 *The Cave of Don Juan*. In *Third Palenque Round Table, 1978, Part 2*, edited by Merle Greene Robertson, pp. 116–123. Austin: University of Texas Press.
- 1986 *T'an ti Wajali: Tales of Long Ago*. MS. (Chol texts, translated and annotated).
- Culbert, T. Patrick  
1973 *The Maya Downfall at Tikal*. In *The Classic Maya Collapse*, edited by T. Patrick Culbert, pp. 63–92. Albuquerque: University of New Mexico Press.
- 1977 *Early Maya Development at Tikal, Guatemala*. In *The Origins of Maya Civilization*, edited by R. E. W. Adams, pp. 27–43. Albuquerque: University of New Mexico Press.
- Dahlin, Bruce H.  
1983 *Climate and Prehistory on the Yucatan Peninsula*. *Climatic Change* 5:245–263.
- 1984 *A Colossus in Guatemala: The Preclassic Maya City of El Mirador*. *Archaeology* 37(5):18–25.
- Darwin, Charles  
1869 Pangenesis: Mr. Darwin's reply to Professor Delphino. *Scientific Opinion: A Weekly Record of Scientific Progress at Home & Abroad* 2:426.
- 1871 Pangenesis. *Nature: A Weekly Illustrated Journal of Science* 3:502–503.
- Davoust, Michel  
1977 *Les Chefs Mayas de Chichen Itza*. Angers.
- 1986 *Nuevas lecturas de los textos Mayas de Chichen Itza*. Paper presented at the Sexta Mesa Redonda de Palenque, June 1986, Palenque, Chiapas, Mexico.
- Day, Christopher C.  
1971 *Un Diccionario de Jacalteco*. Computer printout, Department of Anthropology, University of Rochester.
- De Gruyter, W. J.  
1946 *A New Approach to Maya Hieroglyphics*. Amsterdam.
- De Kleer, Johann, and Gerald G. Sussman  
1980 Propagation of Constraints Applied to Circuit Synthesis. *International Journal of Circuit Theory and Applications* 9:127–144.
- De Kleer, Johann et al.  
1977 AMORD, Explicit Control of Reasoning. Memo 427, Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- 1978 AMORD, a Deductive Procedure System. Memo 435, Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- De la Fuente, Beatriz  
1968 *Palenque en la Historia y el Arte*. Mexico, D.F.: Fondo de Cultura Economica.
- De Long, Richard A.  
1986 Chiasmus in Mesoamerican Writing. Paper presented at the Sexta Mesa Redonda de Palenque, June 1986, Palenque, Chiapas.
- Demarest, Arthur A., ed.  
1984 *Proyecto El Mirador de la Harvard University 1982–1983, un informe preliminar*. *Mesoamerica* 5(7).
- Deutsche Gesellschaft für Völkerkunde  
1983 *Resolución*. October 11. Freiburg.
- De Vos, Jan  
1980 *Fray Pedro Lorenzo de la Nada, Misionero de Chiapas y Tabasco*. Chiapas, Mexico: Chilon.
- Doebley, John F., and Hugh H. Iltis  
1980 Taxonomy of *Zea* (Gramineae). Pt. 1, A Subgeneric Classification with Key to Taxa. *American Journal of Botany* 67(6):982–993.
- Doyle, Jon  
1978 Truth Maintenance Systems for Problem Solving. Technical Report 419, Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- Drucker, Philip  
1952 *La Venta, Tabasco: A Study of Olmec Ceramics and Art*. Bureau of American Ethnology Bulletin no. 153. Washington, D.C., Smithsonian Institution.
- Drucker, Philip, Robert Heizer, and Robert Squier  
1959 *Excavations at La Venta, Tabasco, 1955*. Bureau of American Ethnology Bulletin no. 170. Washington, D.C.: Smithsonian Institution.
- Duran, Fray Diego de  
1965 *Historia de las Indias de Nueva España e Islas de Tierra Firme*. Tomo 2. Mexico, D.F.: Editora Nacional.
- 1971 *Book of the Gods and Rites and the Ancient Calendar*, translated by F. Horcasitas and Doris Heyden. Norman: University of Oklahoma Press.
- Dürting, Dieter  
1970 On the Inscription and Iconography of Kuna-Lacanha Lintel 1. *Zeitschrift für Ethnologie* 95:196–219.
- 1972 Hieroglyphic Miscellanea. *Zeitschrift für Ethnologie* 97:220–256.
- 1974 Sorcery in Maya Hieroglyphic Writing. *Zeitschrift für Ethnologie* 99:2–62.
- 1978 “Bats” in the Usumacinta Valley: Remarks on Inscriptions of Bonampak and the Neighboring Sites in Chiapas, Mexico. *Zeitschrift für Ethnologie* 103:1–56.
- 1980 Aspects of Classic Maya Religion and World View. *Tribus* 29:106–167.
- 1981 Life and Death in Mayan Hieroglyphic Inscriptions. *Zeitschrift für Ethnologie* 106:185–228.
- 1984 Venus, the Moon, and the Gods of the Palenque Triad. *Zeitschrift für Ethnologie* 109:7–74.
- 1985a On the Astronomical Background of Mayan Historical Events. In *Fifth Palenque Round Table, 1983*, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 261–274. San Francisco: Pre-Columbian Research Institute.
- 1985b On the Context-dependent Use of Bi- and Polyvalent Graphemes in Mayan Hieroglyphic Writing. In *Fourth Palenque Round Table, 1980*, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor),

- pp. 103–114. San Francisco: Pre-Columbian Art Research Institute.
- 1986 The Vase of the Eighty-eight Glyphs: Implications for the Decipherment of the Maya Script. *Tribus* 35: 83–103.
- Earle, Duncan, and Dean Snow
- 1985 The Origin of the 260-day Calendar: The Gestation Hypothesis Reconsidered in Light of Its Use Among the Quiche People. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 241–244. San Francisco: Pre-Columbian Art Research Institute.
- Earle, Timothy K.
- 1978 *Economic and Social Organization of a Complex Chiefdom: The Halelea District, Kauai, Hawaii*. Anthropological Papers, no. 63. Ann Arbor: University of Michigan, Museum of Anthropology.
- Easby, Elizabeth K.
- 1966 *Ancient Art of Latin America: From the Collection of Jay C. Leff*. Brooklyn: The Brooklyn Museum.
- Easby, Elizabeth K., and John F. Scott
- 1970 *Before Cortes: Sculpture of Middle America*. New York: Metropolitan Museum of Art.
- Edmonson, Munro S.
- 1965 *Quiche-English Dictionary*. Middle American Research Institute Publication no. 30. New Orleans: Tulane University.
- 1971 *The Book of Counsel: The Popol Vuh of the Quiche Maya of Guatemala*. Middle American Research Institute Publication no. 35. New Orleans: Tulane University.
- 1982 *The Ancient Future of the Itza: The Book of Chilam Balam of Tizimin*. Austin: University of Texas Press.
- 1984 Human Sacrifice in the Books of Chilam Balam of Tizimin and Chumayel. In *Ritual Human Sacrifice in Mesoamerica*, edited by Elizabeth Boone, pp. 91–100. Washington, D.C.: Dumbarton Oaks.
- 1985 The Baktun Ceremonial of 1618. In *Fourth Palenque Round Table*, 1980, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 261–265. San Francisco: Pre-Columbian Art Research Institute.
- Ekholm, Susanna
- 1969 *Mound 30a and the Early Preclassic Ceramic Sequence of Izapa, Chiapas, Mexico*. Papers of the New World Archaeological Foundation, no. 25. Provo, Utah.
- Ekholm-Miller, Susanna
- 1973 *The Olmec Rock Carving at Xoc, Chiapas, Mexico*. Papers of the New World Archaeological Foundation, no. 32. Provo, Utah.
- Farriss, Nancy M.
- 1984 *Maya Society Under Colonial Rule: The Collective Enterprise of Survival*. Princeton: Princeton University Press.
- 1987 Remembering the Future, Anticipating the Past: History, Time, and Cosmology among the Maya of Yucatan. *Comparative Studies in Society and History* 29:566–593.
- Fash, William L.
- 1982 A Middle Formative Cemetery from Copan, Honduras. Paper presented at the annual meeting of the American Anthropological Association.
- 1983 Maya State Formation: A Case Study and Its Implications. Ph.D. diss., Harvard University, Cambridge, Mass.
- 1986 A New Look at the Early Classic Maya: Iconography, Inscriptions, and Archaeology. Paper presented at Maya Art and Civilization: The New Dynamics, May 16–18, Kimbell Art Museum, Fort Worth, Texas.
- 1986a La fachada esculpida de la Estructura 9N-82: Contenido, forma, iconografía. In *Excavaciones en el Area Urbana de Copan*, edited by William J. Sanders, pp. 319–382. Tegucigalpa: Instituto Hondureño de Antropología e Historia.
- In press The Sculpture Facade of Structure 9N-82: Content, Form, and Meaning. In *The House of the Bacabs*, edited by David Webster. Washington, D.C.: Dumbarton Oaks.
- Fash, William L., Ricardo Agurcia, and Elliot M. Abrams
- 1981 Excavaciones en el Sitio CV36, 1980–1981. *Yaxkin* 4(2):111–132.
- Fash, William L., and C. Rudy Larios
- In press The Restoration and Hypothetical Reconstruction of a Maya Nobleman's Palace. *Archaeology*
- Fash, William L., and Sheree Lane
- 1983 El Juego de Pelota B. In *Introducción a la Arqueología de Copan*. Vol. 2, pp. 502–562. Tegucigalpa: Secretaria de Estado en el Despacho de Cultura y Turismo.
- Ferguson, William M., and John Q. Royce
- 1984 *Maya Ruins in Central America in Color: Tikal, Copan, and Quirigua*. Albuquerque: University of New Mexico Press.
- Fields, Virginia M.
- 1989 The Origins of Divine Kingship Among the Lowland Classic Maya. Ph.D. diss., University of Texas at Austin.
- Flannery, Kent V.
- 1968 The Olmec and the Valley of Oaxaca: A Model for Interregional Interaction in Formative Times. In *Dumbarton Oaks Conference on the Olmec*, edited by Elizabeth P. Benson, pp. 79–117. Washington, D.C.: Dumbarton Oaks.
- 1972 The Cultural Evolution of Civilizations. *Annual Review of Ecology and Systematics* 3:399–426.
- 1973 The Origins of Agriculture. *Annual Review of Anthropology* 2:271–310.
- 1976 Contextual Analysis of Ritual Paraphernalia from Formative Oaxaca. In *The Early Mesoamerican Village*, edited by Kent V. Flannery, pp. 333–345. New York: Academic Press.
- Förstemann, E.
- 1880 (editor) *Die Maya-Handschrift der königlichen Bibliothek in Dresden*. Leipzig: A. Naumann'schen Lichtdruckerei.
- Fought, John G.
- 1965 A Phonetic and Morphological Interpretation of Zimmerman's Affix 61 in the Maya Hieroglyphic Codices. *Estudios de Cultura Maya* 5:253–280.
- 1976 Time Structuring in Chorti (Mayan) Narratives. In *Mayan Linguistics*. Vol. 1, edited by Marlys McClaren, pp. 228–242. Los Angeles: American Indian Studies Center, University of California.
- 1985 Cyclical Patterns in Chorti (Mayan) Literature. In *Supplement to the Handbook of Middle American Indians*. Vol. 3, *Literatures*, edited by Victoria R. Bricker and Munro S. Edmonson, pp. 133–146. Austin: University of Texas Press.
- Fox, James
- 1984 The Hieroglyphic Band in the Casa Colorada. Paper presented at the American Anthropological Association, November 17, Denver, Colorado.

- Fox, James A., and John S. Justeson  
 1984a Conventions for the Transliteration of Mayan Hieroglyphs. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 363–366. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.  
 1984b Polyvalence in Mayan Hieroglyphic Writing. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 17–76. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.  
 1986 Classic Maya Dynastic Alliance and Succession. In *Supplement to the Handbook of Middle American Indians*. Vol. 4, *Ethnohistory*, edited by Victoria R. Bricker and Ronald Spores, pp. 7–34. Austin: University of Texas Press.
- Fox, John W.  
 1985 The Postclassic Highland Maya Ballgame: Its Spatial, Sociopolitical and Mythic Connotations. Paper presented at the Symposium on the Native American Ballgame: Regional Contexts and Comparative Interpretations, Tucson, Arizona.
- Freidel, David A.  
 1979 Culture Areas and Interaction Spheres: Contrasting Approaches to the Emergence of Civilization in the Maya Lowlands. *American Antiquity* 44:36–54.  
 1981 Civilization as a State of Mind: The Cultural Evolution of the Lowland Maya. In *The Transition to Statehood in the New World*, edited by Grant D. Jones and R. R. Kautz, pp. 188–227. Cambridge: Cambridge University Press.  
 1983 Polychrome Facades of the Lowland Maya Preclassic. In *Painted Architecture and Monumental Sculpture in Mesoamerica*, edited by Elizabeth Boone, pp. 5–27. Washington, D.C.: Dumbarton Oaks.  
 1986 The Monumental Architecture. In *Archaeology at Cerros, Belize, Central America*. Vol. 1, *An Interim Report*, edited by Robin A. Robertson and David A. Freidel, pp. 1–22. Dallas: Southern Methodist University Press.
- Freidel, David, and Linda Schele  
 1985 Knot-Skull, the Shining Seed: Death, Rebirth, and Heroic Amplification in the Lowland Maya Ballgame. Paper presented at the International Symposium on the Mesoamerican Ballgame and Ballcourts, Nov. 20–23, Tucson, Arizona.  
 1988 Symbol and Power: A History of the Lowland Maya Cosmogram. In *Maya Iconography*, edited by Elizabeth P. Benson and Gillett G. Griffin, pp. 44–95. Princeton: Princeton University Press.
- Furbee, Louanna, and Martha J. Macri  
 1985 Velar and Alveopalatal Consonants in the Maya Hieroglyphs. *Journal of American Linguistics* 51(4):412–416.
- Furst, Peter T.  
 1976 Fertility, Vision Quest, and Auto-Sacrifice: Some Thoughts on Ritual Blood-Letting Among the Maya. In *Segunda Mesa Redonda de Palenque*, edited by Merle Greene Robertson, pt. 3:181–193. Pebble Beach, Calif.: Robert Louis Stevenson School.
- Gallenkamp, Charles, and Regina Elise Johnson, eds.  
 1985 *Maya: Treasures of an Ancient Civilization*. New York: Harry N. Abrams (in association with The Albuquerque Museum).
- Gann, Thomas  
 1900 *Mounds in Northern Honduras*. Bureau of American Ethnology 19th Annual Report. Pt. 2:655–692. Washington, D.C.: Smithsonian Institution.  
 1918 *The Maya Indians of Southern Yucatan and Northern British Honduras*. Bureau of American Ethnology Bulletin no. 64. Washington, D.C.: Smithsonian Institution.
- Garber, James F.  
 1983 Patterns of Jade Consumption and Disposal at Cerros, Northern Belize. *American Antiquity* 48(4):800–807.
- Garcia Moll, Roberto  
 1975 Primera Temporada Arqueologica en Yaxchilan, Chiapas. *Boletín INAH* 12, época 2:3–12.  
 1985 *Palenque 1926–1945*. Mexico: INAH-SEP.  
 1986 El “Planchon de las Figuras” en Chiapas, Nuevo Reconocimiento Arqueológico. *Antropología, Nueva Época* (Instituto Nacional de Antropología e Historia, Mexico, D.F.) 7:23–25.
- Gay, Carlo  
 1971 *Chalcacingo*. Graz, Austria: Akademische Druck-u. Verlagsanstalt.  
 1972 *Chalcacingo*. Portland: International Scholarly Book Services.  
 1974 *Xochipala: The Beginnings of Olmec Art*. Princeton: The Art Museum, Princeton University.
- Gibbs, S.  
 1977 Mesoamerican Calendars as Evidence of Astronomical Activity. In *Native American Astronomy*, edited by Anthony F. Aveni, pp. 21–35. Austin: University of Texas Press.
- Gillespie, Susan D.  
 1985 Ballgames and Boundaries. Paper presented at the International Symposium on the Mesoamerican Ballgame and Ballcourts, November 20–23, Tucson, Arizona.
- Goldman, Irving  
 1970 *Ancient Polynesian Society*. Chicago: University of Chicago Press.
- Gordon, George B.  
 1896 *Prehistoric Ruins of Copan, Honduras: A Preliminary Report of the Explorations by the Museum 1891–1895*. Peabody Museum Memoirs 1(1). Cambridge, Mass.: Harvard University.
- Gould, Stephen J.  
 1984 A Short Way to Corn. *Natural History* 93(3):12–20.
- Graham, Ian  
 1976 Archaeological Explorations. In *El Peten, Guatemala*. Middle American Research Institute Publication no. 33. New Orleans: Tulane University.  
 1978 *Naranjo, Chunhuitz, Xunantunich*. Vol. 2, pt. 2, of *Corpus of Maya Hieroglyphic Inscriptions*. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology, Harvard University.  
 1979 *Yaxchilan*. Vol. 3, pt. 2, of *Corpus of Maya Hieroglyphic Inscriptions*. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology, Harvard University.  
 1986 Looters Rob Graves and History. *National Geographic* 169(4):452–461.
- Graham, Ian, and Eric Von Euw  
 1975 *Naranjo*. Vol. 2, pt. 1, of *Corpus of Maya Hieroglyphic Inscriptions*. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology, Harvard University.  
 1977 *Yaxchilan*. Vol. 3, pt. 1, of *Corpus of Maya Hieroglyphic Inscriptions*. Cambridge, Mass.: Peabody Museum



- of Archaeology and Ethnology, Harvard University.
- Graham, Ian, Eric Von Euw, and Peter Mathews  
1975–83 *Corpus of Maya Hieroglyphic Inscriptions*. 6 vols. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology, Harvard University.
- Graham, John A., Robert F. Heizer, and Edward M. Shook  
1978 Abaj Takalik 1976: Exploratory Investigations. In *Contributions to the University of California Archaeological Research Facility* 36:85–109. Berkeley: University of California.
- Granger, Richard H.  
1980 Adaptive Understanding: Correcting Erroneous Inferences. Technical Report 171, Computer Science Department, Yale University. New Haven, Conn.
- Greene, Merle, Robert L. Rands, and John A. Graham  
1972 *Maya Sculpture from the Southern Lowlands, the Highlands and the Pacific Piedmont: Guatemala, Mexico, Honduras*. Berkeley, Calif.: Lederer, Street, and Zeus.
- Greene Robertson, Merle  
1974 The Quadripartite Badge—A Badge of Rulership. In *Primera Mesa Redonda de Palenque, Part 1*, edited by Merle Greene Robertson, pp. 77–92. Pebble Beach, Calif.: Robert Louis Stevenson School.
- 1977 Painting Practices and Their Changes Through Time of the Palenque Stucco Sculptors. In *Social Process in Maya Prehistory: Studies in Honour of Sir Eric Thompson*, edited by Norman Hammond, pp. 297–326. London and New York: Academic Press.
- 1979 A Sequence for Palenque Painting Techniques. In *Maya Archaeology and Ethnohistory*, edited by Norman Hammond and Gordon R. Willey, pp. 149–171. Austin: University of Texas Press.
- 1983 *The Sculpture of Palenque*. Vol. 1, *The Temple of the Inscriptions*. Princeton: Princeton University Press.
- 1985a *The Sculpture of Palenque*. Vol. 2, *The Early Buildings of the Palace and the Wall Paintings*. Princeton: Princeton University Press.
- 1985b *The Sculpture of Palenque*. Vol. 3, *The Late Buildings of the Palace*. Princeton: Princeton University Press.
- Greene Robertson, Merle, Edward Kurjack, and Ruben Maldonado C.  
1985 Ball Courts of the Northern Maya Lowlands. Paper presented at the Symposium on the Native American Ball Game: Regional Contexts and Comparative Interpretations, Tucson, Arizona.
- Griffin, Gillett G.  
1981 Olmec Forms and Materials Found in Central Guerrero. In *The Olmec and Their Neighbors*, edited by Elizabeth P. Benson, pp. 209–222. Washington, D.C.: Dumbarton Oaks.
- Grove, David C.  
1968 Chalcatzingo, Morelos, Mexico: A Reappraisal of the Olmec Rock Carvings. *American Antiquity* 33(4): 486–491.
- 1969 Olmec Cave Paintings: Discovery from Guerrero, Mexico. *Science* 164(3878):421–423.
- 1970 *The Olmec Paintings of Oxtotitlan Cave, Guerrero, Mexico*. Studies in Pre-Columbian Art and Archaeology, no. 6. Washington, D.C.: Dumbarton Oaks.
- 1973 Olmec Altars and Myths. *Archaeology* 26(2): 128–135.
- 1981 Olmec Monuments: Mutilation as a Clue to Meaning. In *The Olmec and Their Neighbors*, edited by Elizabeth P. Benson, pp. 48–69. Washington, D.C.: Dumbarton Oaks.
- 1984 *Chalcatzingo: Excavations on the Olmec Frontier*. London: Thames and Hudson.
- 1987a Comments on the Site and Organization. In *Ancient Chalcatzingo*, edited by David C. Grove, pp. 420–433. Austin: University of Texas Press.
- 1987b “Torches,” “Knuckledusters,” and the Legitimation of Formative Period Rulership. *Mexicon* 9(3):60–65.
- Grove, David C., and Susan Gillespie  
1984 Chalcatzingo’s Portrait Figurines and the Cult of the Ruler. *Archaeology* 37(4):27–33.
- Grove, David C., and Louise I. Paradis  
1971 An Olmec Stela from San Miguel Amuco, Guerrero. *American Antiquity* 36(1):95–102.
- Grube, Nikolai  
1985 Die Struktur der Primären Standardsequenz auf Keramik der Klassischen Mayakultur. Master’s thesis, Altamerikanische Sprachen und Kulturen, University of Hamburg.
- 1986 A Note on the Reading of Affix T142. Research Reports on Ancient Maya Writing, no. 4. Washington, D.C.: Center for Maya Research.
- Grube, Nikolai, and David Stuart  
1987 Observations on T110 as the Syllable ko. Research Reports on Ancient Maya Writing, no. 8. Washington, D.C.: Center for Maya Research.
- Guiteras Holmes, Calixta  
1961 *Perils of the Soul: The World View of a Tzotzil Indian*. New York: The Free Press of Glencoe.
- Hagen, Victor W. von  
1977 *The Aztec and Maya Papermakers*. New York: Hacker Art Books. (Originally published in 1944.)
- Hardy Gonzalez, Arnulfo  
1985 *Palenque: Pasado y Presente*. Tuxtla Gutiérrez: Gobierno del Estado de Chiapas.
- Harrison, Peter D.  
1974 Precolumbian Settlement Distributions and External Relationships in Southern Quintana Roo. Pt. 1, Architecture. *Atti degli XL Congresso Internazionale degli Americanisti* 1:479–486.
- Hartig, Helga-Maria  
1979 Dateries Lintel in Playa del Carmen. *Mexicon* 1(1): 5–6.
- Haviland, William A.  
1978 On Price’s Presentation of Data from Tikal. *Current Anthropology* 19(1):180–181.
- In press From Double Bird to Ah Cacao: Dynastic Troubles and the Count of the Katuns at Tikal, Guatemala. In *Papers of the 1987 Maya Weekend*. Philadelphia: The University Museum, University of Pennsylvania.
- Hellmuth, Nicholas M.  
1976 (editor) *Tzakol and Tepeu Maya Pottery Drawings: Portfolio of Rollout Drawings by Barbara van Heusen, Persis Clarkson, Lin Crocker*. Guatemala City: Foundation for Latin American Anthropological Research.
- 1978 *Tikal Copan Travel Guide: A General Introduction to Maya Art, Architecture, and Archaeology*. Guatemala City and St. Louis: Foundation for Latin American Anthropological Research.
- 1982 The Holmul Dancer and the “Principle Young Lord” in Maya Art. MS. Foundation for Latin American Anthropological Research, Guatemala City.

- Helms, Mary W.  
1979 *Ancient Panama*. Austin: University of Texas Press.
- Henderson, John S.  
1979 *Atopula, Guerrero, and Olmec Horizons in Mesoamerica*. Yale University Publications in Anthropology, no. 77. New Haven.
- Herald, Earl S.  
1964 *Fishes of North America*. New York: Doubleday.
- Hermite, Esther  
1970 *Poder Sobrenatural y Control Social*. Instituto Interamericano Ediciones Especiales, tomo 57. Mexico, D.F.
- Hildreth, Elen  
1980 Implementation of a Theory of Edge Detection. Technical Report 579, Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- Hohman, Hasso, and Annegrete Vogrin  
1982 *Die Architektur von Copan (Honduras)*. Graz, Austria: Akademische Druck- und Verlagsanstalt.
- Holmes, William L.  
1985–97 *Archaeological Studies Among the Ancient Cities of Mexico*. Field Columbian Museum Anthropological Series 1(1). Chicago.
- Hopkins, Nicholas  
1967a The Chuj Language. Ph.D. diss., University of Chicago.  
1967b Some Aspects of Social Organization in Chalchihuitan, Chiapas, Mexico. *Anthropology Tomorrow* 2(2):13–33.  
1968 A Method for the Investigation of Glyph Syntax. *Estudios de Cultura Maya* 7:79–83.  
1969 A Formal Account of Chalchihuitan Tzotzil Kinship Terminology. *Ethnology* 8(1):85–102.  
1973 Concordance of Glyph Strings from Thompson's Glyph Catalog. Computer printout, Department of Anthropology, University of Texas at Austin.  
1982 Classic-area Maya Kinship Systems: The Evidence for Patrilineality. Paper presented at the Taller Maya 6, July, San Cristobal de las Casas, Mexico.  
1984 Classic Maya Kinship Systems: Epigraphic and Ethnographic Evidence for Patrilineality. Paper presented at the annual meeting of the American Anthropological Association, Denver (revised version in press, *Journal of Mayan Linguistics*).
- Hopkins, Nicholas, and J. Kathryn Josserand  
1985 The Story of Lak Mam. Paper presented at the Third Annual Advanced Workshop on Maya Hieroglyphic Writing, March 11–16, the University of Texas at Austin.  
1986 The Characteristics of Chol (Mayan) Traditional Narrative. Paper presented to the 25th Conference on American Indian Languages: Mayan Discourse, annual meeting of the American Anthropological Association, December, Philadelphia.
- Houston, Stephen D.  
1983 A Reading for the Flint-Shield Glyph. In *Contributions to Maya Hieroglyphic Decipherment*, edited by Stephen D. Houston, pp. 13–25. New Haven: Human Relations Area Files.  
1986 *Problematic Emblem Glyphs: Examples from Altar de Sacrificios, El Chorro, Rio Azul, and Xultun*. Research Reports on Ancient Maya Writing, no. 3. Washington, D.C.: Center for Maya Research.  
n.d. Notes on the Primary Standard Sequence. MS.
- Houston, Stephen D., and Peter Mathews  
1985 *The Dynastic Sequence of Dos Pilas, Guatemala*. Pre-Columbian Art Research Institute Monograph 1. San Francisco, Calif.: Pre-Columbian Art Research Institute.
- Houston, Stephen, and Karl Taube  
1987 Name-Tagging in Classic Mayan Script: Implications for Native Classification of Ceramics and Jade Ornament. *Mexicon* 9(2):38–42.
- Hurley Vda. de Delgaty, Alfa, and Augustin Ruiz Sanchez  
1978 *Diccionario Tzotzil de San Andres con Variaciones Dialectales*. Vocabularios Indígenas 22. Mexico, D.F.: Instituto Lingüístico de Verano.
- Iltis, Hugh H.  
1983a Lecture. November 2, University of Texas at Austin.  
1983b From Teosinte to Maize: The Catastrophic Sexual Transmutation. *Science* 222(November 25):886–894.
- Iltis, Hugh H., and John F. Doebley  
1980 Taxonomy of *Zea* (Gramineae). Pt. 2, Subspecific Categories in the *Zea mays* Complex and a Generic Synopsis. *American Journal of Botany* 67(6):994–1004.
- Instituto de Antropología e Historia de Guatemala  
1985 Reconocimiento, Rescate e Investigación de la Ribera del Rio Usumacinta, 1985–2000.
- Integral Quality, Inc.  
1983 IQLISP Reference Manual. Seattle.
- Johnston, Kevin  
1985 Maya Dynastic Territorial Expansion: Glyphic Evidence from Classic Centers of the Pasión River, Guatemala. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 49–56. San Francisco: Pre-Columbian Art Research Institute.
- Jones, Christopher  
1977 Inauguration Dates of Three Late Classic Rulers of Tikal, Guatemala. *American Antiquity* 42(1):28–60.  
1984 *Deciphering Maya Hieroglyphs*. Workshop notebook. Philadelphia: The University Museum, University of Pennsylvania.
- Jones, Christopher, and Linton Satterthwaite  
1982 *The Monuments and Inscriptions of Tikal: The Carved Monuments*. University Museum Monograph no. 44, Tikal Report no. 33, pt. A. Philadelphia: The University Museum, University of Pennsylvania.
- Jones, Larry B., and Linda K. Jones  
1984 Verb Morphology and Discourse Structure in Mesoamerican Languages. In *Theory and Application in Processing Texts in Non-Indo-European Languages*, edited by Robert E. Longacre, pp. 25–58. Hamburg: Helmut Buske.
- Jones, Linda K., ed.  
1979 *Discourse Studies in Mesoamerican Languages*. Vol. 1, Discussion. Vol. 2, Texts. Summer Institute of Linguistics, Publications in Linguistics, no. 58.
- Jones, Tom  
1985 The Xoc, the Sharke, and the Sea Dogs: An Historical Encounter. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 211–222. San Francisco: Pre-Columbian Art Research Institute.
- Joralemon, Peter D.  
1971 *A Study of Olmec Iconography*. Studies in Pre-Columbian Art and Archaeology, no. 7. Washington, D.C.: Dumbarton Oaks.  
1974 Ritual Blood-Sacrifice Among the Ancient Maya, pt. 1. In *Primera Mesa Redonda de Palenque*, pt. 2, edited by Merle Greene Robertson, pp. 59–75. Pebble Beach,

- Calif.: Robert Louis Stevenson School.
- 1975 The Night Sun and the Earth Dragon: Some Thoughts on the Jaguar God of the Underworld. In *Jaina Figurines: A Study of Maya Iconography*, edited by Mary E. Miller, pp. 63–66. Princeton: The Art Museum, Princeton University.
- 1976 The Olmec Dragon: A Study in Precolumbian Iconography. In *Origins of Religious Art and Iconography in Preclassic Mesoamerica*, edited by H. B. Nicholson, pp. 27–72. Los Angeles: UCLA Latin American Center.
- 1981 The Old Woman and the Child: Themes in the Iconography of Preclassic Mesoamerica. In *The Olmec and Their Neighbors: Essays in Memory of Matthew W. Stirling*, edited by Elizabeth P. Benson, pp. 163–180. Washington, D.C.: Dumbarton Oaks.
- Josserand, J. Kathryn
- 1984 Discourse Analysis of Chol and Mayan Hieroglyphics. Lecture, 3rd Advanced Seminar on Maya Hieroglyphic Writing, University of Texas at Austin.
- Josserand, J. Kathryn, and Linda Schele
- 1984 Discourse Analysis of Narrative Hieroglyphic Texts. Paper presented at the annual meeting of the American Anthropological Association, Denver.
- In press Discourse Analysis of Narrative Hieroglyphic Texts. In *Hieroglyphic Studies in Memory of Marshall Durbin*, edited by J. Kathryn Josserand and C. A. Hofling. *Journal of Mayan Linguistics* (special issue).
- Josserand, J. Kathryn, Linda Schele, and Nicholas A. Hopkins
- 1985 Linguistic Data on Mayan Inscriptions: The *ti* Constructions. In *Fourth Palenque Round Table, 1980*, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 87–102. San Francisco: Pre-Columbian Art Research Institute.
- Joyce, Rosemary A.
- 1981 Classic Maya Kinship and Descent: An Alternative Suggestion. *Journal of the Steward Anthropological Society* 13(1):45–57.
- Justeson, John S.
- 1978 Mayan Scribal Practice in the Classic Period: A Test Case of an Explanatory Approach to the Study of the Writing System. Ph.D. diss., Stanford University. (Available from University Microfilms, Ann Arbor, Michigan.)
- 1983 Mayan Hieroglyphic “Name-Tagging” of a Pair of Rectangular Jade Plaques from Xcalumkin. In *Contributions to Maya Hieroglyphic Decipherment*, edited by Stephen Houston. New Haven: Human Relations Area File.
- 1984a Interpretations of Mayan Hieroglyphs. In *Phoneticism in Mayan Hieroglyphs*, edited by John S. Justeson and Lyle Campbell, pp. 315–362. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- 1984b Subscript Designations for Mayan Hieroglyphs. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 367–370. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- Justeson, John S., and Lyle Campbell, eds.
- 1984 *Phoneticism in Mayan Hieroglyphic Writing*. Institute for Mesoamerican Studies no. 9. Albany: State University of New York.
- Justeson, John S., and William M. Norman
- 1983 A Reinterpretation of Some “Auxiliary Verb” Constructions in Mayan Hieroglyphic Writing. Paper presented at the Fifth Palenque Round Table, Palenque, Chiapas, Mexico.
- Justeson, John S., William M. Norman, Lyle Campbell, and Terrence Kaufman
- 1985 *The Foreign Impact on Lowland Mayan Language and Script*. Middle American Research Institute Publication no. 53. New Orleans: Tulane University.
- Kaufman, Terrence S.
- 1967 *Preliminary Mocho Vocabulary*. Working Paper no. 5, Laboratory for Language-Behavior Research. Berkeley: University of California.
- 1972 *El Proto-Tzeltal-Tzotzil: Fonología Comparada y Diccionario Reconstruido*. Centro de Estudios Mayas Cuaderno 5. Mexico, D.F.: Universidad Nacional Autónoma de Mexico.
- Kaufman, Terrence S., and William Norman
- 1984 An Outline of Proto-Cholan Phonology, Morphology, and Vocabulary. In *Phoneticism in Maya Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 77–166. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- Kelley, David H.
- 1962 Fonetismo en la Escritura Maya. *Estudios de Cultura Maya* 5:93–134.
- 1968 Kakupacal and the Itzas. *Estudios de Cultura Maya* 7:255–268.
- 1976 *Deciphering the Maya Script*. Austin: University of Texas Press.
- 1977 Maya Astronomical Tables and Inscriptions. In *Native American Astronomy*, edited by Anthony F. Aveni, pp. 57–76. Austin: University of Texas Press.
- 1982 Notes on Puuc Inscriptions and History. In *The Puuc: New Perspectives*, edited by Lawrence W. Mills, pp. 1–18. Scholarly Studies in the Liberal Arts Publication no. 1. Pella, Iowa: Central College.
- 1983 The Maya Calendar Correlation Problem. In *Civilization in the Ancient Americas: Essays in Honor of Gordon R. Willey*, edited by Richard Levanthal and Alan Kolata. Albuquerque: University of New Mexico Press (with the Peabody Museum, Cambridge, Mass.).
- 1984 The Toltec Empire in Yucatan. *Quarterly Review of Archaeology* 5(1):12–13.
- Kerr, Justin
- n.d. Collection of roll-out photographs of Maya vases. New York.
- Kidder, A. V.
- 1947 *The Artifacts of Uaxactun, Guatemala*. Carnegie Institution of Washington Publication no. 576. Washington, D.C.
- Kim de Bolles, Alejandra
- 1972 *Stories my Mother Was Told Long Ago: Stories and Songs in the Mayan Language*. Komchen, Yucatan.
- Knauth, Lothar
- 1961 El Juego de Pelota y el Rito de la Decapitación. *Estudios de Cultura Maya* 1:183–198.
- Knorozov, Yuri V.
- 1967 *Selected Chapters from the Writing of the Maya Indians*. (Translated by Sophie Coe.) Russian Translation Series, no. 4. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology, Harvard University.
- Knowles, Susan M.
- 1984 A Descriptive Grammar of Chontal Maya (San Carlos Dialect). Ph.D. diss., Tulane University, New Orleans.



- leans. (Available from University Microfilms, Ann Arbor, Michigan.)
- Kohonen, Teuvo  
1978 *Associative Memory, A Systems Theoretical Approach*. Berlin: Springer-Verlag. (Corrected printing of the first edition.)
- Kowalewski, Stephen, Gary Feinman, Laura Finstein, and Richard E. Blanton  
1985 Prehispanic Ballcourts from the Valley of Oaxaca. Paper presented at the Symposium on the Native American Ball Game: Regional Contexts and Comparative Interpretations, Tucson, Arizona.
- Kowalski, Jeffrey K.  
n.d. A Reference to a Historical Figure in the Hieroglyphic Texts from the Cemetery Group and a Probable Tun-Ahau Date from the Glyphic Monument of the Nunnery Triangle. MS.
- Krickeberg, Walter  
1966 (1948) *El Juego Mesoamericana y su Simbolismo Religioso. Traducciones Mesoamericanistas* (Sociedad Mexicana de Antropología) 1: 191–313.
- Krochock, Ruth  
1985 A Reconsideration of Reading Orders from Selected Monuments at Chichén Itzá. Paper presented at the Workshop for Maya Hieroglyphic Writing, University of Texas at Austin.  
1986 A Possible Link Between Parentage and Sacrifice in the Hieroglyphic Inscriptions and Iconography of Chichén Itzá. Paper presented at the Sexta Mesa Redonda de Palenque, Palenque, Chiapas, Mexico.
- Kubler, George  
1961 Chichén Itzá y Tula. *Estudios de Cultura Maya* 1: 47–80.  
1962 *The Art and Architecture of Ancient America: The Mexican, Maya and Andean Peoples*. Baltimore: Penguin Books.  
1973 The Clauses of Classic Maya Inscriptions. In *Mesoamerican Writing Systems*, edited by Elizabeth P. Benson, pp. 145–164. Washington, D.C.: Dumbarton Oaks.  
1974 Mythological Ancestries in Classic Maya Inscriptions. In *Primera Mesa Redonda de Palenque, Part 2*, edited by Merle Greene Robertson, pp. 22–43. Pebble Beach, Calif.: Robert Louis Stevenson School.  
1976 *The Art and Architecture of Ancient America*. 2d ed. London: Penguin Books.  
1977 *Aspects of Classic Maya Rulership on Two Inscribed Vessels*. Studies in Pre-Columbian Art and Archaeology, no. 18. Washington, D.C.: Dumbarton Oaks.
- Kurbjuhn, Kornelia  
1980 Die Sitze de Maya. Eine ikonographische Untersuchung. Ph.D. diss., Eberhard-Karls-Universität, Tübingen, West Germany.  
1985 Man in the Turtle, Man in the Snail: A Study of Occupants of Turtle and Snail Shells in Maya Art. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 159–169. San Francisco: Pre-Columbian Art Research Institute.
- Lacroix Gonzalez, Domingo  
1976 *Gotas de recuerdo*. Villahermosa, Mexico: Fondo de Cultura Tabasquena.
- La Farge, Oliver, and Douglas Beyers  
1931 *The Year Bearer's People*. Middle American Research Institute Publication no. 8. New Orleans: Tulane University.
- Landa, Fray Diego de  
1599 *Relación de las Cosas de Yucatan*. Mexico, D.F.: Editorial Porrúa.  
1966 *Relación de las Cosas de Yucatan*. Biblioteca Porrúa, tomo 13, Mexico, D.F.: Editorial Porrúa. (12th ed. published in 1982.)
- Laporte, Juan P., and W. Fialko  
1987 La Cerámica del Clásico Temprano desde Mundo Perdido, Tikal: Una Reevaluación. In *Maya Ceramics*, edited by Prudence M. Rice and Robert J. Sharer, pp. 121–181. British Archaeological Reports International Series, no. 35. Oxford.
- Larios, C. Rudy, and William L. Fash  
1985 Excavación y Restauración de un Palacio de la Nobleza Maya de Copán. *Yaxkin* 8 (1):111–134.
- Larráinzar, Manuel  
1875–78 *Estudios sobre la historia de America, sus ruinas y antigüedades*. 5 vols. Villanueva, Mexico: Imprenta de Villanueva.
- Laughlin, Robert M.  
1969 The Tzotzil. In *Handbook of Middle American Indians* (Robert Wauchope, General Editor). Vol. 7, *Ethnology*, pt. 1, edited by Evon Z. Vogt. Austin: University of Texas Press.  
1975 *The Great Tzotzil Dictionary of San Lorenzo Zinacantan*. Smithsonian Contributions to Anthropology, no. 19. Washington, D.C.: Smithsonian Institution.
- Lee, Thomas A., Jr.  
1969 *The Artifacts of Chiapa de Corzo, Chiapas, Mexico*. Papers of the New World Archaeological Foundation, no. 26. Provo, Utah.  
1985 (editor) *Los Codices Mayas*. Edición Conmemorativa X Aniversario. Universidad Autónoma de Chiapas.
- Leung, C. H., Y. S. Cheung, and K. P. Chan  
1985 A Distortion Model of Chinese Character Generation. In *Proceedings of the IEEE International Conference on Systems, Man, and Cybernetics*, pp. 38–41. Tucson.
- Liman, Florence F., and Marshall Durbin  
1975 Some New Glyphs on an Unusual Maya Stela. *American Antiquity* 40(3):314–320.
- Lincoln, Charles  
1982 The “Total Overlap” Model of Chichén Itzá as a Terminal Classic Maya Site: A Discussion of Monumental Sculpture. Seminar paper, Harvard University, Cambridge, Mass.  
1985 The Chronology of Chichén Itzá: A Review of the Literature. In *Late Lowland Maya Civilization: Classic to Postclassic*, edited by Jeremy A. Sabloff and E. Wyllys Andrews V, pp. 141–196. Albuquerque: University of New Mexico Press.
- Lineaweaver, Thomas H., and Richard H. Backus  
1984 *The Natural History of Sharks*. New York: Nick Lyons Books.
- Lizardi Ramos, Cesar  
1936 Los Secretos de Chichén Itzá. *Excelsior* (Mexico, D.F.), Dec. 21.  
1937 New Discoveries of Maya Culture at Chichén Itzá. *Illustrated London News* July 3:12–15.
- Longacre, Robert E.  
1979 Introduction. In *Discourse Studies in Mesoamerican Languages*, edited by Linda K. Jones, vol. 1, pp. vii–ix.

- Summer Institute of Linguistics. Publications in Linguistics, no. 58.
- Longyear, John M., III  
1952 *Copan Ceramics: A Study of Southeastern Maya Pottery*. Carnegie Institution of Washington Publication no. 597. Washington, D.C.
- Lopez de M., Diana, and Daniel Molina F.  
1980 *Cacaxtla: Guía Oficial*. Mexico, D.F.: Instituto Nacional de Antropología e Historia.
- Lothrop, Samuel K.  
1952 *Metals from the Cenote of Sacrifice*. Memoirs of the Peabody Museum of American Archaeology and Ethnology 10(2). Cambridge, Mass.: Harvard University.
- Lounsbury, Floyd  
1973 On the Derivation and Reading of the "Ben-Ich" Prefix. In *Mesoamerican Writing Systems*, edited by Elizabeth P. Benson, pp. 99–143. Washington, D.C.: Dumbarton Oaks.
- 1974 The Inscription on the Sarcophagus Lid at Palenque. In *Primera Mesa Redonda de Palenque, Part 2*, edited by Merle Greene Robertson, pp. 5–20. Pebble Beach, Calif.: Robert Louis Stevenson School.
- 1976 A Rationale for the Initial Date of the Temple of the Cross at Palenque. In *The Art, Iconography & Dynastic History of Palenque, Part 3*, edited by Merle Greene Robertson, pp. 211–224. Pebble Beach, Calif.: Robert Louis Stevenson School.
- 1978 Maya Numeration, Computation, and Calendrical Astronomy. In *Dictionary of Scientific Biography*, vol. 15, supp. 1, edited by C. C. Gillespie, pp. 759–818. New York: Scribner's.
- 1980 Some Problems in the Interpretation of the Mythological Portion of the Hieroglyphic Text of the Temple of the Cross at Palenque. In *Third Palenque Round Table, 1978, Part 2*, edited by Merle Greene Robertson, pp. 99–115. Austin: University of Texas Press.
- 1982 Astronomical Knowledge and Its Uses at Bonampak, Mexico. In *Archaeoastronomy in the New World*, edited by Anthony F. Aveni, pp. 143–168. Cambridge: Cambridge University Press.
- 1983 The Base of the Venus Table of the Dresden Codex and Its Significance for the Calendar Correction Problem. In *Calendars in Mesoamerica and Peru: Native American Computations of Time*, edited by Anthony F. Aveni and Gordon Brotherston, pp. 1–26. British Archaeological Reports International Series, no. 174. Oxford.
- 1984a Glyphic Substitutions: Homophonic and Synonymic. In *Phoneticism in Maya Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 167–184. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- 1984b Positional Analysis of Glyph Substitutions. Paper presented at the Colloquium on the Language of Writing in the Mayan Region, April 23–24, University of Chicago.
- 1985 The Identities of the Mythological Figures in the Cross Group Inscriptions of Palenque. In *Fourth Palenque Round Table, 1980*, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 45–58. San Francisco: Pre-Columbian Art Research Institute.
- n.d.a Letter on the inscriptions of Copan to William Fash, 1975.
- n.d.b The Slaves Tablet: Notes on the Text. Class hand-out, Maya Hieroglyphic Writing, Yale University, 1976–1977. MS.
- Love, Bruce  
1984a Ethnographic Analogy and Maya Glyph Studies. Paper presented at the 83rd annual meeting of the American Anthropological Association, Denver.
- 1984b Wahil Kol: A Yucatec Maya Agricultural Ceremony. *Estudios de Cultura Maya* 15:251–300.
- 1986 Yucatec Maya Ritual: A Diachronic Perspective. Ph.D. diss., University of California, Los Angeles.
- 1987 Glyph T93 and Maya "Hand-scattering" Events. Research Reports on Ancient Maya Writing, no. 5. Washington, D.C.: Center for Maya Research.
- In press Yucatec Sacred Breads Through Time. In *The Cultural Content of Mayan Glyphs: Language, History, and Representation*, edited by William Hanks and Don Rice.
- Lowe, G. W., T. A. Lee, Jr., and E. Martinez  
1982 *Izapa: An Introduction to the Ruins and Monuments*. Papers of the New World Archaeological Foundation, no. 31. Provo, Utah.
- McCarthy, John et al.  
1980 *LISP 1.5 Programmer's Manual*. 2d ed. Cambridge: Mass.: The MIT Press.
- MacCleod, Barbara  
1983 Remembrances of Cycles Past: T669b in Palenque Katun Histories. In *Contributions to Maya Hieroglyphic Decipherment*, edited by Stephen Houston. New Haven: Human Relations Area Files.
- 1984 Cholan and Yucatecan Verb Morphology and Glyphic Verbal Affixes in the Inscriptions. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 233–262. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- McDonald, Andrew J.  
1983 *Tzutzuculi. A Middle Preclassic Site on the Pacific Slopes of Chiapas, Mexico*. Papers of the New World Archaeological Foundation, no. 47. Provo, Utah.
- Macri, Martha J.  
1985 Formulaic Patterns in the Maya Script. In *Proceedings of the Eleventh Meeting of the Berkeley Linguistics Society*, edited by Mary Niepokuj et al., pp. 216–225. Berkeley: Berkeley Linguistics Society.
- Madrid Codex  
1967 *Codex Tro-Cortesianus (Codex Madrid)*. Einleitung und Summary von F. Anders. Graz, Austria: Akademische Druck-und Verlagsanstalt.
- Maler, Teobert  
1901–03 *Researches in the Central Portion of the Usumatsintla Valley*. Memoirs of the Peabody Museum 2 (1, 2). Cambridge, Mass.: Harvard University.
- Mangelsdorf, Paul C.  
1974 *Corn: Its Origin and Improvement*. Cambridge, Mass.: The Belknap Press of Harvard University Press.
- 1986 The Origin of Corn. *Science* 225:80–86.
- Marcus, Joyce  
1973 Territorial Organization of the Lowland Classic Maya. *Science* 180:911–916.
- 1976 *Emblem and State in the Classic Maya Lowlands: An Epigraphic Approach to Territorial Organization*. Washington, D.C.: Dumbarton Oaks.
- Marquina, Ignacio  
1951 *Arquitectura Prehispanica*. División de Monumentos

- Prehispanics Memoirs, tomo 1. Mexico, D.F.: Instituto Nacional de Antropología e Historia. (2d ed. published in 1981.)
- Martínez Donjuan, Guadalupe  
1982 Teopantecuanitlan, Guerrero: un sitio Olmeca. *Revista Mexicana de Estudios Antropológicos* 28.
- Martínez Hernández, Juan, ed.  
1929 *Diccionario de Motul, maya-español, atribuido a Fray Antonio de Ciudad Real y Arte de la lengua maya por Fray Juan Coronel*. Merida, Mexico: Talleres de la Compañía Tipográfica Yucateca.
- Matheny, Raymond T.  
1978 Northern Maya Lowland Water-Control Systems. In *Prehispanic Maya Agriculture*, edited by P. D. Harrison and B. L. Turner, pp. 195–210. Albuquerque: University of New Mexico Press.  
1980 *El Mirador, Peten, Guatemala: An Interim Report*. Papers of the New World Archaeological Foundation, no. 45. Provo, Utah.  
1986 Investigations at El Mirador, Peten, Guatemala. *National Geographic Research* 2(3):332–353.
- Matheny, Raymond T. et al.  
1983 *Investigations at Edzna, Campeche, Mexico*. Vol. 1, pt. 1, *The Hydraulic System*. Papers of the New World Archaeological Foundation, no. 46. Provo, Utah.
- Mathews, Peter  
1977 The Inscription on the Back of Stela 8, Dos Pilas, Guatemala. Paper presented at the International Meeting on Maya Iconography and Hieroglyphic Writing, Guatemala City, Guatemala.  
1979 The Glyphs on the Ear Ornaments from Tomb A-1/1. In *Excavations at Altun Ha, Belize, 1964–1970*, edited by David Pendergast, vol. 1. Toronto: Royal Ontario Museum.  
1980 Notes on the Dynastic Sequence of Bonampak, pt. 1. In *Third Palenque Round Table, 1978*, edited by Merle Greene Robertson, pp. 60–73. Austin: University of Texas Press.  
1983a *Corpus of Maya Hieroglyphs*. Vol. 6, pt. 1, *Tonina*. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnology, Harvard University.  
1983b Palenque's Mid-life Crisis. Paper presented at the Fifth Palenque Round Table, Palenque, Chiapas, Mexico.  
1984 A Maya Hieroglyphic Syllabary. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.  
1985a Maya Early Classic Monuments and Inscriptions. In *A Consideration of the Early Classic Period in the Maya Lowlands*, edited by Gordon R. Willey and Peter Mathews, pp. 5–54. Institute for Mesoamerican Studies Publication no. 10. Albany: State University of New York, Albany.  
1985b Maya Hieroglyphic Workshop Notebook. Department of Anthropology, University of Southern California, Los Angeles.  
1986 Late Classic Maya History and Site Interaction as Recorded in the Inscriptions. Paper presented at Maya Art and Civilization: The New Dynamics, May 16–18, Kimbell Art Museum, Fort Worth, Texas.
- Mathews, Peter, and John S. Justeson  
1984 Patterns of Sign Substitution in Mayan Hieroglyphic Writing: "The Affix Cluster." In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 185–231. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- Mathews, Peter, and Merle Greene Robertson  
1985 Notes on the Olvidado, Palenque, Chiapas, Mexico. In *Fifth Palenque Round Table, 1983*, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 7–18. San Francisco: Pre-Columbian Art Research Institute.
- Mathews, Peter, and Linda Schele  
1974 Lords of Palenque—The Glyphic Evidence. In *Primera Mesa Redonda de Palenque, Part 1*, edited by Merle Greene Robertson, pp. 63–76. Pebble Beach, Calif.: Robert Louis Stevenson School.
- Maudslay, Alfred P.  
1889–1902 *Archaeology: Biologia Centrali-Americana*. 5 vols. London.
- Mayer, Karl H.  
1978a Ein Inschriftenfund in Playa del Carmen, Mexico. *Ethnologia Americana* 15(87):859–860.  
1978b *Maya Monuments: Sculptures of Unknown Provenance in Europe*, translated by Sandra L. Brizee. Ramona, Calif.: Acoma Books.  
1980 *Maya Monuments: Sculptures of Unknown Provenance in the United States*. Ramona, Calif.: Acoma Books.  
1984 *Maya Monuments: Sculptures of Unknown Provenance in Middle America*. Translated by Sally Robinson and Karl H. Mayer. Berlin: K. F. von Flemming.
- Merwin, Raymond, and George Vaillant  
1932 *The Ruins of Holmul, Guatemala*. Memoirs of the Peabody Museum of American Archaeology and Ethnology 3(2). Cambridge, Mass.: Harvard University.
- Michelson, Oscar, ed.  
1976 *Diccionario de San Francisco*. Graz, Austria: Akademische Druck- und Verlagsanstalt.
- Miller, Arthur G.  
1974 West and East in Maya Thought: Death and Rebirth at Palenque and Tulum. In *Primera Mesa Redonda de Palenque, Part 2*, edited by Merle Greene Robertson, pp. 45–49. Pebble Beach, Calif.: Pre-Columbian Art Research Institute.  
1977 Captains of the Itza: Unpublished Mural Evidence from Chichén Itzá. In *Social Process in Maya Prehistory*, edited by Norman Hammond, pp. 197–225. New York: Academic Press.  
1982 *On the Edge of the Sea: Mural Painting at Tancah-Tulum, Quintana Roo, Mexico*. Washington, D.C.: Dumbarton Oaks.
- Miller, Jeffrey  
1974 Notes on a Stelae Pair Probably from Calakmul, Campeche, Mexico. In *Primera Mesa Redonda de Palenque, Part 1*, edited by Merle Greene Robertson, pp. 149–161. Pebble Beach, Calif.: Robert Louis Stevenson School.
- Miller, Mary Ellen  
1984 The Main Acropolis at Copan: Its Meaning and Function. Paper presented at the Dumbarton Oaks Conference on Copan, Quirigua, and the Southeastern Maya Periphery, Washington, D.C.  
1985 A Re-examination of the Mesoamerican Chacmool. *The Art Bulletin* 67(1):7–17.  
1986 *The Murals of Bonampak*. Princeton: Princeton University Press.



- Miller, Virginia  
 1981 Pose and Gesture in Classic Maya Monumental Sculpture. Ph.D. diss., University of Texas at Austin.  
 1985 The Dwarf Motif in Classic Maya Art. In *Fourth Palenque Round Table, 1980*, edited by Elizabeth P. Benson. (Merle Greene Robertson, General Editor), pp. 141–154. San Francisco: Pre-Columbian Art Research Center.
- Moholy-Nagy, Hattula  
 1966 Mosaic Figures from Tikal. *Archaeology* 19(2): 84–89.
- Moholy-Nagy, H., F. Asaro, and F. H. Stross  
 1984 Tikal Obsidian: Sources and Typology. *American Antiquity* 49:104–117.
- Molina Montes, Augusto  
 1978 Palenque—The Archaeological City Today. In *Tercera Mesa Redonda de Palenque*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 1–8. Palenque: Pre-Columbian Art Research Center.
- Molloy, John P.  
 1985 Ball Courts and the Oaxaca Codices. Paper presented at the Symposium on the Native American Ball Game: Regional Contexts and Comparative Interpretations, Tucson, Arizona.
- Montejo, Victor  
 1984 *El Kanil, Man of Lightning*. Translated by Wallace Kaufman. Carrboro, N.C.: Signal Books.
- Moore, S. F., and B. G. Myerhoff  
 1977 *Secular Ritual*. Amsterdam: Van Gorcum.
- Moran, Fray Francisco  
 1935 *Arte y Diccionario en Lengua Cholti Quiere Decir Lengua de Milperos. Vocabulario en Lengua Cholti*. (Facsimile of 1695 manuscript. Edition by William Gates.) Baltimore: The Maya Society.
- Morel, V.  
 1986 The Lost Language of Coba. *Science* 86 (March): 48–57.
- Morley, Sylvanus G.  
 1938 *The Inscriptions of Peten*, vols. 2, 5. Carnegie Institution of Washington Publication no. 437. Washington, D.C.  
 1948 *Checklist of the Corpus Inscriptionum Mayarum*. Washington, D.C.: Carnegie Institution of Washington, Division of Historical Research.
- Morley, Sylvanus G., George W. Brainerd, and Robert J. Sharer  
 1983 *The Ancient Maya*. 4th ed. Stanford: Stanford University Press.
- Morris, Earl H., Jean Charlot, and Ann A. Morris  
 1931 *The Temple of the Warriors at Chichén Itzá, Yucatan*. 2 vols. Carnegie Institution of Washington Publication no. 406. Washington, D.C.
- Morris, Walter F., Jr.  
 1985 Flowers, Saints, and Toads: Ancient and Modern Maya Textile Design Symbolism. *National Geographic Research* Winter: 63–79.
- Mulleried, Federico K. G.  
 1927 El Llamado Planchon de las Figuras, en el Estado de Chiapas. *Revista Mexicana de Estudios Historicos* 6:235–243.
- Muse, Michael, and Terry Stocker  
 1974 The Cult of the Cross: Interpretations in Olmec Iconography. *Journal of the Steward Anthropological Society* 5(2):67–98.
- Nash, June  
 1970 *In the Eyes of the Ancestors: Belief and Behavior in a Maya Community*. New Haven: Yale University Press.
- Navarette, Carlos  
 1971 Algunas Piezas Olmecas de Chiapas y Guatemala. *Anales de Antropología* (Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México, México, D.F.) 8:69–82.
- Navarette, Carlos, and Eduardo Martínez  
 1977 *Cueva de los Andasolos*. Tuxtla Gutiérrez: Universidad Autónoma de Chiapas.
- Nicholson, Henry B.  
 1971 Religion in Pre-Hispanic Central Mexico. In *Handbook of Middle American Indians* (Robert Wauchoppe, General Editor). Vol. 11, *Archaeology of Northern Mesoamerica*, edited by Gordon F. Ekholm and Ignacio Bernal, pp. 395–446. Austin: University of Texas Press.  
 1976 Preclassic Mesoamerican Iconography from the Perspective of the Postclassic: Problems in Interpretational Analysis. In *Origins of Religious Art and Iconography in Preclassic Mesoamerica*, edited by Henry B. Nicholson, pp. 157–175. Los Angeles: University of California Press.
- Nicholson, Irene  
 1967 *Mexican and Central American Mythology*. London: Paul Hamlyn.
- Norman, Garth  
 1976 *Izapa Sculpture*. Pt. 2, Text. Papers of the New World Archaeological Foundation, no. 30. Provo, Utah.
- Norman, J. R., and H. Greenwood  
 1963 *A History of Fish*. New York: Hill and Wang.
- Norman, William  
 1980 Grammatical Parallelism in Quiche Ritual Language. *Berkeley Linguistics Society* 6:387–399.
- Nutini, Hugo  
 1961 Clan Organization in a Nahuatl-speaking Village of the State of Tlaxcala, Mexico. *American Anthropologist* 63(1):62–78.
- Nuttall, Zelia  
 1940 The Periodical Adjustments of the Ancient Mexican Calendar. *American Anthropologist* 6:486–500.
- Ong, Walter J.  
 1982 *Orality and Literacy: The Technologizing of the Word*. London: Methuen.
- Orejil, Jorge L.  
 1984 Story Understanding with WATSON, a Computer Program Modeling Natural Language Inferences Using Nonmonotonic Dependencies. Report T-146. Urbana: University of Illinois at Urbana-Champaign.
- O'Rourke, Paul  
 1983 Reasons for Beliefs in Understanding: Application of Data Dependencies to Story Processing. In *Proceedings of the National Conference on Artificial Intelligence*, pp. 306–309. Washington, D.C.
- 1984 Generalization for Explanation-based Schema Acquisition. Draft report. Coordinated Science Laboratory, University of Illinois at Urbana-Champaign.
- Palacios, Enrique Jean  
 1945 Guía Arqueológica de Chacmultún, Labná, Sayil, Kabah, Uxmal, Chichén Itzá, y Tulum. In *Enciclopedia Yucatanense*, vol. 2, pp. 405–554. Mérida: Gobierno de Yucatán.
- Paradis, Louise I.  
 1981 Guerrero and the Olmec. In *The Olmec and their*

- Neighbors*, edited by Elizabeth P. Benson, pp. 195–208. Washington, D.C.: Dumbarton Oaks.
- Paris et al.  
1939 Ruins of Piedras Negras, Department of Peten, Guatemala. Map. Philadelphia: The University Museum, University of Pennsylvania.
- Parsons, Jeffrey A.  
1971 *Prehistoric Settlement Patterns in the Texcoco Region, Mexico*. Memoirs of the Museum of Anthropology, no. 3. Ann Arbor: University of Michigan.
- Parsons, Lee A.  
1969 *Bilbao, Guatemala: An Archaeological Study of the Pacific Coast Cotzumalhuapa Region*, vol. 2. Milwaukee Public Museum Publications in Anthropology, no. 12. Milwaukee: Milwaukee Public Museum.
- 1981 Post-Olmec Stone Sculpture: The Olmec-Izapan Transition on the Southern Pacific Coast and Highlands. In *The Olmec and Their Neighbors: Essays in Memory of Mathew W. Stirling*, edited by Elizabeth P. Benson, pp. 257–288. Washington, D.C.: Dumbarton Oaks.
- 1986 *The Origins of Maya Art: Monumental Stone Sculpture of Kaminaljuyu, Guatemala, and the Southern Pacific Coast*. Studies in Pre-Columbian Art and Archaeology, no. 28. Washington, D.C.: Dumbarton Oaks.
- Pasztor, Esther  
1972 The Historical and Religious Significance of the Middle Classic Ballgame. *Sociedad Mexicana de Antropología*, XII Mesa Redonda: 441–455.
- 1978 Artistic Traditions of the Middle Classic Period. In *Middle Classic Mesoamerica: A.D. 400–700*, edited by Esther Pasztor, pp. 108–142. New York: Columbia University Press.
- Pavlidis, T.  
1977 *Structural Pattern Recognition*. Berlin: Springer-Verlag.
- Paxton, Merideth  
1983 Codex Dresden: Glyphic Evidence Concerning Provenience and Date. Paper presented at the annual meeting of the American Society for Ethnohistory, November 3–6, Albuquerque, New Mexico.
- 1986 Codex Dresden: Stylistic and Iconographic Analysis of a Maya Manuscript. Ph.D. diss., University of New Mexico.
- Pendergast, David M.  
1971 Evidence of Early Teotihuacan–Lowland Maya Contact at Altun Ha. *American Antiquity* 36:455–460.
- 1981 Lamanai, Belize: Summary of Excavation Results, 1974–1980. *Journal of Field Archaeology* 8(1):29–53.
- 1982 *Excavations at Altun Ha, Belize, 1974–1980*. Vol. 2. Toronto: Royal Ontario Museum.
- Pina Chan, Roman  
1955 *Chalcatzingo, Morelos*. Dirección de Monumentos Prehispánicos Informes 4. Mexico, D.F.: Instituto Nacional de Antropología e Historia.
- 1975 *Historia, Arqueología y Arte Prehispánico*. Sección de Obras de Antropología. Fondo de Cultura Económica, Mexico.
- 1981 *Quetzalcoatl Serpiente Emplumada*. Sección de Obras de Antropología. Fondo de Cultura Económica, Mexico.
- Pina Chan, Roman, and Luis Covarrubias  
1964 *El Pueblo del Jaguar (Los Olmecas Arqueologicas)*. Mexico, D.F.: Consejo para la planeación e instalación del Museo Nacional de Antropología.
- Pio Perez, Juan  
1866–77 *Diccionario de la Lengua Maya*. Merida, Mexico: Imprenta Literaria de Juan F. Molina Solis.
- Pires-Ferreira, Jane W.  
1976 Shell and Iron Ore Exchange in Formative Middle America, with Comments on Other Commodities. In *The Early Mesoamerican Village*, edited by Kent V. Flannery, pp. 311–328. New York: Academic Press.
- Pollock, H. E. D.  
1980 *The Puuc: An Architectural Survey of the Hill Country of Yucatan and Northern Campeche, Mexico*. Memoirs of the Peabody Museum of Archaeology and Ethnology, no. 19. Cambridge, Mass.: Harvard University.
- Pontius, David Henne  
1980 *Diccionario Quiche-Español*. Guatemala: Instituto Lingüístico de Verano.
- Prensa Libre  
1983 Falsen Comenta Posibilidad de Construir Hidroeléctrica. 9 de Noviembre, p. 12.
- Pring, Duncan C.  
1977 The Dating of Teotihuacan Contact at Altun Ha: The New Evidence. *American Antiquity* 42:626–628.
- Proskouriakoff, Tatiana  
1946 *An Album of Maya Architecture*. Carnegie Institution of Washington Publication no. 558. Washington, D.C.
- 1950 *A Study of Classic Maya Sculpture*. Carnegie Institution of Washington Publication no. 593. Washington, D.C.
- 1960 Historical Implications of a Pattern of Dates at Piedras Negras, Guatemala. *American Antiquity* 25(4): 454–475.
- 1962 The Artifacts of Mayapan. In *Mayapan Yucatan Mexico*, edited by H. E. D. Pollock et al., pp. 321–438. Carnegie Institution of Washington Publication no. 619. Washington, D.C.
- 1963 Historical Data in the Inscriptions of Yaxchilan, pt. 1. *Estudios de Cultura Maya* 3:149–167.
- 1964 Historical Data in the Inscriptions of Yaxchilan, pt. 2. *Estudios de Cultura Maya* 4:177–201.
- 1968a The Jog and Jaguar Signs in Maya Writing. *American Antiquity* 33:247–251.
- 1968b Olmec and Maya Art: Problems of Their Stylistic Relations. In *Dumbarton Oaks Conference on the Olmec*, edited by Elizabeth P. Benson, pp. 119–130. Washington, D.C.: Dumbarton Oaks.
- 1970 On two inscriptions at Chichén Itzá. In *Monographs and Papers in Maya Archaeology*, edited by W. R. Bullard, Jr., pp. 457–467. Papers of the Peabody Museum of Archaeology and Ethnology, 61. Cambridge, Mass.: Harvard University.
- 1973 The “Hand-grasping fish” and Associated Glyphs on Classic Maya Monuments. In *Mesoamerican Writing Systems*, edited by Elizabeth P. Benson, pp. 165–178. Washington, D.C.: Dumbarton Oaks.
- 1974 *Jades from the Cenote of Sacrifice*. Memoirs of the Peabody Museum of American Archaeology and Ethnology 10(1). Cambridge: Mass.: Harvard University.
- Proskouriakoff, Tatiana, and J. Eric S. Thompson  
1947 *Maya Calendar Round Dates such as 9 Ahau 17 Mol*. Carnegie Institution of Washington, Division of Historical Research, Notes on Middle American Archaeology and Ethnology Publication no. 79. Washington, D.C.
- Puleston, Dennis E.  
1976 The People of the Cayman/Crocodile: Riparian Ag-

- riculture and the Origin of Aquatic Motifs in Ancient Maya Iconography. In *Aspects of Ancient Maya Iconography*, edited by Francois-August de Montequin, pp. 1–26. St. Paul: Hamline University.
- 1977 The Art and Archaeology of Hydraulic Agriculture in the Maya Lowlands. In *Social Process in Maya Prehistory: Studies in Honor of Sir Eric Thompson*, edited by Norman Hammond, pp. 449–469. New York: Academic Press.
- 1979 An Epistemological Pathology and the Collapse, or Why the Maya Kept the Short Count. In *Maya Archaeology and Ethnohistory*, edited by Norman Hammond and Gordon R. Willey, pp. 63–711. Austin: University of Texas Press.
- Quirarte, Jacinto
- 1974 Terrestrial/Celestial Polymorphs as Narrative Frames in the Art of Izapa and Palenque. In *Primera Mesa Redonda de Palenque*, edited by Merle Greene Robertson, pp. 129–136. Pebble Beach, Calif.: Robert Louis Stevenson School.
- 1982 *The Santa Rita Murals: A Review*. Middle American Research Institute Occasional Paper no. 4, pp. 43–58. New Orleans: Tulane University.
- Rands, Robert L., Ron L. Bishop, and G. Harbottle
- 1979 Thematic and Compositional Variation in Palenque Region Incensarios. In *Tercera Mesa Redonda de Palenque, Part 1*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 19–30. Palenque: Pre-Columbian Art Research Center.
- Rands, Robert L., and Barbara C. Rands
- 1955 *Some Manifestations of Water in Mesoamerican Art*. Bureau of American Ethnology Bulletin no. 157, pp. 265–393. Washington, D.C.
- 1959 The Incensario Complex of Palenque, Chiapas. *American Antiquity* 25(2):225–236.
- 1961 Excavations in a Cemetery at Palenque. *Estudios de Cultura Maya* 1:87–106.
- Rappaport, Roy A.
- 1971 The Sacred in Human Evolution. *Annual Review of Ecology and Systematics* 2:23–44.
- Rathje, William
- 1971 The Origin and Development of Lowland Classic Maya Civilization. *American Antiquity* 36:275–285.
- 1972 Praise the Gods and Pass the Metates: A Hypothesis of the Lowland Rainforest Civilizations in Mesoamerica. In *Contemporary Archaeology*, edited by Mark Leone, pp. 365–392. Carbondale: Southern Illinois University Press.
- 1977 The Tikal Connection. In *The Origins of Maya Civilization*, edited by R. E. W. Adams, pp. 373–382. Albuquerque: University of New Mexico Press.
- Recinos, Adrian
- 1950 *Popol Vuh: The Sacred Book of the Ancient Quiche Maya*, translated by Delia Goetz and Sylvanus G. Morley. Norman: University of Oklahoma Press.
- Recinos, Adrian, and Delia Goetz
- 1953 *Tha Annals of the Cakchiquels and the Title of the Lords of Totonicapan*. Norman: University of Oklahoma Press.
- Redfield, Robert, and Alfonso Villa Rojas
- 1934 *Chan Kom, a Maya Village*. Carnegie Institution of Washington Publication no. 448. Washington, D.C.
- 1962 *Chan Kom: A Maya Village*. Chicago: University of Chicago Press.
- Redmond, Elsa M.
- 1983 *A fuego y sangre: Early Zapotec Imperialism in the Cuicatlan Canada, Oaxaca*. Memoirs of the Museum of Anthropology, no. 16. Ann Arbor: University of Michigan.
- Reents, Doris J.
- 1985 The Late Classic Maya Holmul Style Polychrome Pottery. Ph.D. diss., University of Texas at Austin. (Available from University Microfilms International, Ann Arbor, Michigan.)
- Reilly, F. Kent
- 1987 The Ecological Origins of Olmec Symbols of Rulership. Master's thesis, University of Texas at Austin.
- 1988 Olmec Conceptions of the Sacred Mountain as Underworld Entrance. MS. Institute of Latin American Studies, University of Texas at Austin.
- Ricketson, Oliver G., and Edith B. Ricketson
- 1937 *Uaxactun, Guatemala, Group E—1926–1931*. Carnegie Institution of Washington Publication no. 177. Washington, D.C.
- Riese, Berthold
- 1978 Stellungnahme zur Inschrift. *Ethnologica Americana* 15(87):859–861.
- 1984a Hel Hieroglyphs. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 263–286. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- 1984b Kriegerberichte der Klassischen Maya. *Baessler-Archiv, Beiträge zur Völkerkunde* 30(2):255–321.
- In press The Inscriptions of the Sculptured Bench in Copan Valley Structure 82. In *House of the Bacabs*, edited by David Webster. Washington, D.C.: Dumbarton Oaks.
- Roberts, L. G.
- 1965 Homogeneous Matrix Representations of N-Dimensional Constructs. Document MS1045. Massachusetts Institute of Technology Lincoln Lab. Lexington, Massachusetts.
- Robertson, Donald
- 1974 Some Remarks on Stone Relief Sculpture at Palenque. In *Primera Mesa Redonda de Palenque, 1973, Part 2*, edited by Merle Greene Robertson, pp. 103–124. Pebble Beach, Calif.: Robert Louis Stevenson School.
- Robertson, Merle Greene. See Greene Robertson, Merle.
- Robertson, Robin
- In press *Archaeology at Cerros, Belize, Central America*. Vol. 2, *The Ceramics*. Dallas: Southern Methodist University Press.
- Robertson, Robin A., and David A. Freidel
- 1986 *Archaeology at Cerros, Belize, Central America*. Vol. 1, *An Interim Report*. Dallas: Southern Methodist University Press.
- Robertson-Freidel, Robin A.
- 1980 The Ceramics from Cerros: A Late Preclassic Site in Northern Belize. Ph.D. diss., Harvard University, Cambridge, Mass.
- Robicsek, Francis
- 1972 *Copan: Home of the Mayan Gods*. New York: Museum of the American Indian, Heye Foundation.
- 1978 *The Smoking Gods: Tobacco in Maya Art, History, and Religion*. Norman: University of Oklahoma Press.
- 1979 The Mythical Identity of God K. In *Tercera Mesa Redonda de Palenque, Part 1*, edited by Merle Greene



- Robertson and Donnan Call Jeffers, pp. 111–128. Palenque: Pre-Columbian Art Research Center.
- Robicsek, Francis, and Donald M. Hales  
1981 *The Maya Book of the Dead: The Ceramic Codex*. Charlottesville: University of Virginia Art Museum.
- 1982 *Maya Ceramic Vases from the Late Classic Period: The November Collection of Maya Ceramics*. Charlottesville: The Bayley Museum, University of Virginia.
- 1984 Maya Heart Sacrifice: Cultural Perspectives and Surgical Techniques. In *Ritual Human Sacrifice in Mesoamerica*, edited by Elizabeth Boone, pp. 49–90. Washington, D.C.: Dumbarton Oaks.
- Robles, C., J. Fernando  
1980 La Secuencia Cerámica de la Región de Coba, Quintana Roo. Master's thesis, Escuela Nacional de Antropología e Historia, Mexico, D.F.
- Robles C., J. Fernando, and Anthony P. Andrews  
1986 A Review and Synthesis of Recent Postclassic Archaeology in Northern Yucatan. In *Late Lowland Maya Civilization: Classic to Postclassic*, edited by Jeremy A. Sabloff and E. Wyllys Andrews, pp. 53–98. Albuquerque: University of New Mexico Press.
- Rock, Miles  
1995 *Mapa de la Republica de Guatemala*, Guatemala, 2 de enero.
- Romney, A. Kimball  
1967 Kinship and Family. In *Handbook of Middle American Indians* (Robert Wauchoppe, General Editor). Vol. 6, *Social Anthropology*, edited by Manning Nash, pp. 207–237. Austin: University of Texas Press.
- Rosney, Leon de  
1872 *Archives Paleographiques de l'Orient et de Amerique*. Vol. 1. Paris: Maisonneuve.
- Roys, Ralph L.  
1933 *The Book of Chilam Balam of Chumayel*. Carnegie Institution of Washington Publication no. 505, Washington, D.C. Reprint, Norman: University of Oklahoma Press, 1967.
- 1939 *The Titles of Ebtun*. Carnegie Institution of Washington Publication no. 505. Washington, D.C.
- 1940 *Personal Names of the Maya of Yucatan*. Carnegie Institution of Washington Contributions to American Anthropology and History, no. 31 (Publication no. 523). Washington, D.C.
- 1943 *The Indian Background of Colonial Yucatan*. Carnegie Institution of Washington Publication no. 548. Washington, D.C. Reprint, Norman: University of Oklahoma Press, 1972.
- 1965 *Ritual of the Bacabs*. Norman: University of Oklahoma Press.
- Rumelhart, David  
1980 Schemata: The Building Blocks of Cognition. Chap. 2 in *Theoretical Issues in Reading Comprehension*, edited by R. J. Spiro, B. C. Bruce, and F. Weber. Hillsdale, New Jersey: Lawrence Erlbaum Associates.
- Ruppert, Karl  
1935 *The Caracol at Chichén Itzá, Yucatan, Mexico*. Carnegie Institution of Washington Publication no. 454. Washington, D.C.
- Ruz, Mario Humberto  
1982 *Los Legítimos Hombres: Aproximación Antropológica al Grupo Tojolabal*, vol. 2. Mexico, D.F.: Universidad Nacional Autónoma de México, Centro de Estudios Maya.
- Ruz Lhuillier, Alberto  
1969 *Guía Oficial de Uxmal*. Mexico: Instituto Nacional de Antropología e Historia.
- Sabloff, Jeremy A.  
1973 Continuity and Disruption During Terminal Late Classic Times at Seibal: Ceramic and Other Evidence. In *The Classic Maya Collapse*, edited by T. Patrick Culbert, pp. 107–132. Albuquerque: University of New Mexico Press.
- Saenz de Santa Maria, Carmelo  
1940 *Diccionario Cakchiquel-Español*. Guatemala: Sociedad de Geografía e Historia de Guatemala.
- Sahagun, Fray Bernardino de  
1950–71 *The Florentine Codex. A General History of the Things of New Spain*, translated by J. O. Anderson and C. E. Dibble. Santa Fe: School of American Research in cooperation with the University of Utah.
- 1981 *Historia General de las Cosas de Nueva España*. Mexico: Editorial Porrúa.
- Sahlins, Marshall  
1958 *Social Stratification in Polynesia*. Seattle: University of Washington Press.
- Salazar, Ortego Ponciano  
1952 El Tzompantli de Chichén Itzá, Yucatan. *Tlatoani* 1(5/6):36–41.
- Sanders, William T.  
1972 Population, Agricultural History, and Societal Evolution in Mesoamerica. In *Population Growth: Anthropological Implications*, edited by B. Spooner, pp. 101–153. Cambridge, Mass.: The MIT Press.
- 1973 The Cultural Ecology of the Lowland Maya: A Reevaluation. In *The Classic Maya Collapse*, edited by T. Patrick Culbert, pp. 325–365. Albuquerque: University of New Mexico Press.
- 1974 Chiefdom to State: Political Evolution at Kaminaljuyu, Guatemala. In *Reconstructing Complex Societies*, edited by C. B. Moore, pp. 97–121. Supplement to the Bulletin of the American School of Oriental Research, no. 20. Chicago.
- 1977 Ethnographic Analogy and the Teotihuacan Horizon Style. In *Teotihuacan and Kaminaljuyu: A Study in Prehistoric Culture Contact*, edited by William T. Sanders and Joseph W. Michels, pp. 397–410. College Park: Pennsylvania State University Press.
- 1989 Household, Lineage, and State at Eighth Century Copan. In *House of the Bacabs*, edited by David Webster. Washington, D.C.: Dumbarton Oaks.
- Sanders, William T., and Joseph W. Michels, eds.  
1977 *Teotihuacan and Kaminaljuyu: A Study in Prehistoric Culture Contact*. Monograph Series on Kaminaljuyu. College Park: Pennsylvania State University Press.
- Sanders, William T., J. R. Parsons, and R. S. Santley  
1979 *The Basin of Mexico: Ecological Processes in the Evolution of Civilization*. New York: Academic Press.
- Sanders, William T., and Barbara J. Price  
1968 *Mesoamerica: The Evolution of a Civilization*. New York: Random House.
- Sanders, William T., and David Webster  
1978 Unilinearism, Multilinearism, and the Evolution of Complex Societies. In *Social Archaeology: Beyond Subsistence and Dating*, edited by C. E. Redman et al., pp. 249–302. New York: Academic Press.
- Santley, Robert S.  
1983 Obsidian Trade and Teotihuacan Influence in Meso-

- america. In *Highland-Lowland Interaction in Mesoamerica: Interdisciplinary Approaches*, edited by Arthur G. Miller, pp. 69–124. Washington, D.C.: Dumbarton Oaks.
- Satterthwaite, Linton
- 1951 Reconnaissance in British Honduras. *University Museum Bulletin* (University of Pennsylvania) 16:21–37.
- 1954 Sculptured Monuments from Caracol, British Honduras. *University Museum Bulletin* (University of Pennsylvania) 18:1–45.
- 1958 *The Problem of Abnormal Stela Placements at Tikal and Elsewhere*. University Museum Monograph no. 15, Tikal Report no. 3, pp. 61–83. Philadelphia: The University Museum, University of Pennsylvania.
- 1965 Calendrics of Maya Lowlands. In *Handbook of Middle American Indians* (Robert Wauchope, General Editor). Vol. 3, *Archaeology of Southern Mesoamerica*, edited by Gordon R. Willey, pp. 603–631. Austin: University of Texas Press.
- Scarborough, Vernon
- 1985 Courting the Maya Lowlands: A Study in Pre-Hispanic Ball Game Architecture. Paper presented at the Symposium on the Native American Ball Game: Regional Contexts and Comparative Interpretations, Tucson, Arizona.
- Schaefer, B.
- n.d. Heliacal Rise Dates. MS.
- Schank, Roger, and Christopher Riesbeck
- 1981 *Inside Computer Understanding: Five Programs Plus Miniatures*. Hillsdale, New Jersey: Lawrence Erlbaum Associates.
- Schapiro, Meyer
- 1953 Style. In *Anthropology Today*, edited by Alfred L. Kroeber, pp. 287–312. Chicago: University of Chicago Press.
- Schele, Linda
- 1974 Observations on the Cross Motif at Palenque. In *Primera Mesa Redonda de Palenque, Part 1*, edited by Merle Greene Robertson, pp. 41–61. Pebble Beach, Calif.: Robert Louis Stevenson School.
- 1976 Accession Iconography of Chan Bahlum in the Group of the Cross at Palenque. In *The Art, Iconography & Dynastic History of Palenque, Part 3*, edited by Merle Greene Robertson, pp. 9–34. Pebble Beach, Calif.: The Robert Louis Stevenson School.
- 1977 The House of the Dying Sun. In *Native American Astronomy*, edited by Anthony Aveni, pp. 42–56. Austin: University of Texas Press.
- 1978a An Odd Kinship Expression and the Classic Bloodletting Rite. Paper presented at the 26th Annual Meeting of the American Society for Ethnohistory, Austin, Texas.
- 1978b Genealogical Documentation of the Tri-Figure Panels at Palenque. In *Tercera Mesa Redonda de Palenque*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 41–70. Palenque: Pre-Columbian Art Research Center.
- 1978c *Notebook for the Maya Hieroglyphic Writing Workshop at Texas*. Austin: Institute of Latin American Studies, University of Texas at Austin.
- 1978d Preliminary Commentary on the Tablet of the Cross at Palenque. MS. University of Texas at Austin.
- 1979 The Puleston Hypothesis: The Water Lily Complex in Classic Maya Art and Writing. MS.
- 1980 *Notebook for the Maya Hieroglyphic Writing Workshop*. Austin: Institute of Latin American Studies, University of Texas at Austin.
- 1981 Sacred Site and World-View at Palenque. In *Mesoamerican Sites and World Views*, edited by Elizabeth P. Benson, pp. 87–117. Washington, D.C.: Dumbarton Oaks.
- 1982 *Maya Glyphs: The Verbs*. Austin: University of Texas Press.
- 1983 *Notebook for the Maya Hieroglyphic Writing Workshop at Texas*. Austin: Institute of Latin American Studies, University of Texas at Austin.
- 1984a Human Sacrifice Among the Classic Maya. In *Ritual Human Sacrifice in Mesoamerica*, edited by Elizabeth Boone, pp. 6–48. Washington, D.C.: Dumbarton Oaks.
- 1984b *Notebook for the Maya Hieroglyphic Writing Workshop at Texas*. Austin: Institute of Latin American Studies, University of Texas at Austin.
- 1984c Some Suggested Readings for the Event and Office of Heir-Designate at Palenque. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and Lyle Campbell, pp. 287–305. Institute for Mesoamerican Studies Publication no. 9. Albany: State University of New York.
- 1984d The Maya Inscriptions: A Window into World View. Paper presented at The Language of Writing in the Maya Region, a conference sponsored by the Center of Latin American Studies, April, 1984, University of Chicago.
- 1985a *Balan Ahau: A Possible Reading of the Tikal Emblem Glyph and a Title at Palenque*. In *Fourth Palenque Round Table, 1980*, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 59–66. San Francisco: Pre-Columbian Art Research Institute.
- 1985b The Hauberg Stela: Bloodletting and the Mythos of Maya Rulership. In *Fifth Palenque Round Table, 1983*, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 135–149. San Francisco: Pre-Columbian Art Research Institute.
- 1985c *Notebook for the Maya Hieroglyphic Writing Workshop*. Austin: Institute of Latin American Studies, University of Texas at Austin.
- 1986a *Notebook for the Maya Hieroglyphic Writing Workshop at Texas*. Austin: Institute of Latin American Studies, University of Texas at Austin.
- 1986b The Tlaloc Heresy: Cultural Interaction and Social History. Paper presented at Maya Art and Civilization: The New Dynamics, May 16–18, Kimbell Art Museum, Fort Worth, Texas.
- 1988 The Xibalba Shuffle: A Dance After Death. In *Maya Iconography*, edited by Elizabeth P. Benson and Gillett G. Griffin, pp. 294–317. Princeton: Princeton University Press.
- Schele, Linda, and Peter Mathews
- 1979 *The Bodega of Palenque, Chiapas, Mexico*. Washington, D.C.: Dumbarton Oaks.
- Schele, Linda, Peter Mathews, and Floyd Lounsbury
- 1977 Parentage Statements in Classic Maya Inscriptions. MS.
- Schele, Linda and Peter Mathews
- 1983 Parentage Statements in Classic Maya Inscriptions. MS. (Rev. ed. of Schele, Mathews, and Lounsbury 1977.)
- Schele, Linda, and Jeffrey Miller
- 1983 *The Mirror, the Rabbit, and the Bundle: "Accession"*

- Expressions from the Classic Maya Inscriptions*. Studies in Pre-Columbian Art and Archaeology Series, no. 25. Washington, D.C.: Dumbarton Oaks.
- Schele, Linda, and Mary E. Miller  
1986 *The Blood of Kings: Dynasty and Ritual in Maya Art*. Fort Worth: Kimbell Art Museum.
- Schele, Linda, and David Stuart  
1985 *Te-tun as the Glyph for Stela*. Copan Note no. 1. Copan, Honduras.
- Scholes, France V.  
1938 *Don Diego Quijada: Alcalde Mayor de Yucatan, 1561–1565*. Biblioteca Historica Mexicana de Obras Ineditas, vols. 14 and 15. Mexico: Porrúa e Hijos.
- Scholes, France V., and Eleanor B. Adams  
1938 *Don Diego Quijada: Alcalde Mayor de Yucatán, 1561–1565*. Vols. 14 and 15 of *Biblioteca Histórica Mexicana de Obras Inéditas*. Mexico: Porrúa e Hijos.
- Scholes, France V., and Ralph L. Roys  
1968 *The Maya Chontal Indians of Acalan-Tixchel*. Norman: University of Oklahoma Press.
- Schultes, Richard Evans  
1976 *Hallucinogenic Plants*. New York: Golden Press.
- Secretaría de Agricultura y Recursos Hidráulicos  
1983 *Problemática Regional de la Selva Lacandona*. Chiapas, Mexico: Subsecretaría Forestal.
- 1984 *Programa de Desarrollo Integral de la Selva Lacandona*. Chiapas, Mexico: Subsecretaría Forestal.
- Secretaría de Recursos Hidráulicos  
1976a *Atlas del Agua de la República Mexicana*. Mexico.
- 1976b *Comportamiento de Presas Construidas en México*. Contribución al XII Congreso Internacional de Grandes Presas, Universidad Nacional Autónoma de México, México.
- Sedat, Guillermo S.  
1955 *Nuevo Diccionario: de las Lenguas K'chi y Española*. Alta Verapaz, Guatemala: Chamelco.
- Séjourné, Laurette  
1966 *Arqueología de Teotihuacan*. Mexico: Fondo de Cultura Económica.
- Seler, Edward  
1902–23 *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Altertumskunde*. 5 vols. Berlin. Reissued, Graz, Austria: Akademische Druck- und Verlagsanstalt, 1961.
- 1904–09 *Codex Borgia: Eine altmexikanische Bilderschrift der Congregation de Propaganda Fide*. 3 vols. Berlin.
- Serna, J. de la  
1892 *Manual de Ministros de Indios*. Colección de Documentos Ineditos para la Historia de España, 114:1–267. Madrid.
- Sharer, Robert J.  
1977 *The Maya Collapse Revisited: Internal and External Perspectives*. In *Social Process in Maya Prehistory: Essays in Honour of Sir J. Eric S. Thompson*, edited by Norman Hammond, pp. 532–552. New York: Academic Press.
- Sheets, Payson D.  
1976 *The Ilopango Volcanic Eruption and the Maya Proto-classic*. University Museum Studies, no. 9, Carbondale: Southern Illinois University.
- 1979 *Environmental and Cultural Effects of the Ilopango Eruption in Central America*. In *Volcanic Activity and Human Ecology*, edited by Payson D. Sheets and Donald Grayson, pp. 525–564. New York: Academic Press.
- Shook, E. M.  
1957 *The Tikal Project*. *University Museum Bulletin* (University of Pennsylvania) 21(3).
- 1965 *Archaeological Survey of the Pacific Coast of Guatemala*. In *Handbook of Middle American Indians* (Robert Wauchoppe, General Editor). Vol. 2, *Archaeology of Southern Mesoamerica*, edited by Gordon R. Willey, pp. 180–194. Austin: University of Texas Press.
- Shook, E. M., and Robert F. Heizer  
1976 *An Olmec Sculpture from the South (Pacific) Coast of Guatemala*. *Journal of New World Archaeology* 1(3).
- Shook, Edwin M., and William N. Irving  
1955 *Colonnaded Buildings at Mayapan*. Carnegie Institution of Washington Current Reports, no. 22. Washington, D.C.
- Slocum, Marianna C., and Florencia L. Gerdel  
1976 *Vocabulario Tzeltal de Bachajon*. 3d ed. Serie de Vocabularios Indígenas Mariano Silva y Aceves 13. Mexico: Instituto Lingüístico de Verano.
- Smailus, Ortwyn  
1975 *El Maya-Chontal de Acalan: Análisis Lingüístico de un Documento de los Años 1610–12*. Centro de Estudios Mayas Cuadernos 9. Mexico, D.F.: Universidad Nacional Autónoma de México.
- Smith, A. Ledyard  
1950 *Uaxactun, Guatemala: 1931–1937*. Carnegie Institution of Washington Publication no. 588. Washington, D.C.
- Smith, Robert E.  
1937 *A Study of Structure A-I Complex at Uaxactun, Peten, Guatemala*. Carnegie Institution of Washington Publication no. 456. Washington, D.C.
- 1955 *The Ceramic Sequence at Uaxactun, Guatemala*. Middle American Research Institute Publication no. 20. New Orleans: Tulane University.
- 1971 *The Pottery of Mayapan*. 2 pts. Papers of the Peabody Museum of Archaeology and Ethnology, 66. Cambridge, Mass.: Harvard University.
- Smith-Stark, Thomas C.  
1978 *The Origin of Corn*. In *Codex Wauchoppe: A Tribute Roll*, edited by M. Giardino, B. Edmonson, and W. Creamer, pp. 57–60. New Orleans: Tulane University.
- 1981 *A Commentary on the Dynastic History of the City of Crossed Bands*. MS.
- Solis Alcala, Ermilo  
1949 *Diccionario Español-Maya*. Merida, Mexico: Editorial Yikal Maya Than.
- Sosa, John R., and Dorie J. Reents  
1980 *Glyphic Evidence for Classic Maya Militarism*. *Belizean Studies* 8(3):2–21.
- Spence, Michael W.  
1981 *Obsidian Production and the State in Teotihuacan*. *American Antiquity* 46:769–788.
- Spinden, Herbert G.  
1913 *A Study of Maya Art*. Memoirs of the Peabody Museum of American Archaeology and Ethnology, no. 6. Cambridge, Mass.: Harvard University.
- Stallman, Richard, and Gerald G. Sussman  
1976 *Forward Reasoning and Dependency-Directed Backtracking in a System for Computer-Aided Circuit Analysis*. Memo 380, Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- Standley, Paul C.  
1917 *The Mexican and Central American Species of*



- Ficus. *Contributions from the United States National Herbarium* 20:1–35.
- Stephens, John Lloyd  
1963 (1843) *Incidents of Travel in Yucatan*. New York: Dover Publications.
- Stern, Theodore  
1948 *The Rubber Ball Games of the Americas*. Monographs of the American Ethnological Society, no. 17. New York.
- Stirling, Matthew W.  
1943 *Stone Monuments of Southern Mexico*. Bureau of American Ethnology Bulletin no. 138. Washington, D.C.: Smithsonian Institution.
- Stockert, Terrance, and Michael Spence  
1973 Trilobal Eccentrics at Teotihuacan and Tula. *American Antiquity* 38(2):195–199.
- Stone, Andrea  
1983 The Zoomorphs of Quirigua, Guatemala. Ph.D. diss., University of Texas at Austin. (Available from University Microfilms, Ann Arbor, Michigan.)  
1985 Variety and Transformation in the Cosmic Monster Theme at Quirigua, Guatemala. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 39–48. San Francisco: Pre-Columbian Art Research Institute.
- Stone, Andrea, Dorie Reents, and Robert Coffman  
1985 Genealogical Documentation of the Middle Classic Dynasty of Caracol, El Cayo, Belize. In *Fourth Palenque Round Table*, 1980, edited by Elizabeth P. Benson (Merle Greene Robertson, General Editor), pp. 262–275. San Francisco: Pre-Columbian Art Research Institute.
- Strecker, Matthias  
In press Cuevas Mayas en el Municipio de Oxtutzcab (III): Una mascara de madera proveniente de una cueva. *Boletín ECAUDY* (Merida).
- Strömsvik, Gustav  
1941 *Substela Caches and Stela Foundations at Copan and Quirigua*. Contributions to American Anthropology and History, no. 37. Washington, D.C.: Carnegie Institution of Washington.  
1947 *Guide Book to the Ruins of Copan*. Carnegie Institution of Washington Publication no. 577. Washington, D.C.  
1952 *The Ball Courts of Copan, with Notes on Courts at La Union, Quirigua, San Pedro Pinula and Asuncion Mita*. Carnegie Institution of Washington Publication no. 596 (Contributions to American Archaeology and History, no. 55). Washington, D.C.
- Stross, Brian  
1986 Bloodletting Iconography on an Olmec Vase and a Maya Plate. MS. Department of Anthropology, University of Texas at Austin.
- Stuart, David  
1978 Some Thoughts on Certain Occurrences of the T565 Glyph Element at Palenque. In *Tercera Mesa Redonda de Palenque*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 167–171. Palenque: Pre-Columbian Art Research Center.  
1984a A Note on the Hand-Scattering Glyph. In *Phoneticism in Mayan Hieroglyphic Writing*, edited by John S. Justeson and William M. Norman, pp. 307–310. Institute for Mesoamerican Studies Publication, no. 9. Albany: State University of New York.  
1984b A Reconsideration of Directional Count Glyphs. Paper presented at the annual meeting of the American Anthropological Association, November 1986, Denver, Colorado.
- 1984c Epigraphic Evidence of Political Organization in the Usumacinta Drainage. MS.  
1984d Name-Tagging on Tikal Bones? MS.  
1984e Royal Auto-Sacrifice Among the Maya: A Study in Image and Meaning. *Res* 7/8:6–20.  
1985a *A New Child-Father Relationship Glyph*. Research Reports on Ancient Maya Writing, no. 2. Washington, D.C.: Center for Maya Research.  
1985b The “Count of Captives” Epithet in Classic Maya Writing. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 97–101. San Francisco: Pre-Columbian Art Research Institute.  
1985c *The Yaxha Emblem Glyph as Yax-ha*. Research Reports on Ancient Maya Writing, no. 1. Washington, D.C.: Center for Maya Research.  
1986a The Classic Maya Social Structure: Titles, Rank, and Professions as Seen from the Inscriptions. Paper presented at Maya Art and Civilization: The New Dynamics, May 16–18, Kimbell Art Museum, Fort Worth, Texas.  
1986b The “Lu-Bat” Glyph and Its Bearing on the Primary Standard Sequence. Paper presented at the First World Conference for Maya Epigraphy, Guatemala City, Guatemala.  
1988 Blood Symbolism in Maya Iconography. In *Maya Iconography*, edited by Elizabeth P. Benson and Gillett G. Griffin, pp. 175–221. Princeton: Princeton University Press.
- Stuart, David, and Nikolai Grube  
1986 A Reading for the Affix T110. MS.
- Stuart, George  
1975 The Maya: Riddle of the Glyphs. *National Geographic Magazine* 148(6):768–791.
- Stuart, George E., and S. Jeffrey K. Wilkerson  
1985 Las Figuras de Planchon de las Figuras, Chiapas. Album Fotográfico. Instituto Nacional de Antropología e Historia (INAH), Mexico.
- Sullivan, Paul R.  
1983 Contemporary Yucatec Maya Apocalyptic Prophecy: The Ethnographic and Historical Context. Ph.D. diss., Johns Hopkins University.
- Tate, Carolyn  
1980 The Maya Cauac Monster: Formal Development and Dynastic Implications. Master's thesis, University of Texas at Austin.  
1985 The Carved Ceramics Called Chochola. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 123–133. San Francisco: Pre-Columbian Art Research Institute.  
1986 The Language of Symbols in the Ritual Landscape at Yaxchilan, Chiapas. Ph.D. diss., University of Texas at Austin.
- Taube, Karl  
1985 The Classic Maya Maize God: A Reappraisal. In *Fifth Palenque Round Table*, 1983, edited by Virginia M. Fields (Merle Greene Robertson, General Editor), pp. 171–181. San Francisco: Pre-Columbian Art Research Institute.  
1988 A Prehispanic Maya Katun Wheel. *Journal of Anthropological Research* 44(2):183–203.

- 1989 The Maize Tamale in Classic Maya Diet, Epigraphy, and Art. *American Antiquity* 54(1):31–51.
- Taylor, Dicey  
1978 The Cauac Monster. In *Tercera Mesa Redonda de Palenque*, edited by Merle Greene Robertson and Donnan Call Jeffers, pp. 79–89. Palenque: Pre-Columbian Art Research Center.
- Tedlock, Dennis  
1985 *Popol Vuh: The Definitive Edition of the Mayan Book of the Dawn of Life and the Glories of Gods and Kings*. New York: Simon and Schuster.
- Thomas, Cyrus  
1882 A Study of the Manuscript Troano. *Contributions to North American Ethnology* (U.S. Department of the Interior) 5:1–237.
- Thompson, Edward H.  
1895 Ancient Tombs of Palenque. *Proceedings of the American Antiquarian Society* 10:418–442.  
1938 The High Priest's Grave, Chichén Itzá, Yucatan, Mexico. *Field Museum of Natural History* 27(1).
- Thompson, J. Eric S.  
1927 The Civilization of the Mayas. *Field Museum of Natural History Anthropology Leaflet* no. 25. Chicago.  
1930 *Ethnology of the Mayas of Southern and Central British Honduras*. Field Museum of Natural History Publication no. 274 (Anthropological Series). Chicago.  
1937 *A New Method of Deciphering Yucatecan Dates, with Special Reference to Chichén Itzá*. Carnegie Institution of Washington Publication no. 483 (Contributions to American Archaeology and History, no. 22). Washington, D.C.  
1943 *Maya Epigraphy: Directional Glyphs in Counting*. Carnegie Institution of Washington, Division of Historical Research, Notes on Middle American Archaeology and Ethnology, no. 20. Washington, D.C.  
1944 *The Fish as a Symbol for Maya Counting and Further Discussion of Directional Glyphs*. Carnegie Institution of Washington Theoretical Approaches to Problems, no. 2. Washington, D.C.  
1950 *Maya Hieroglyphic Writing: An Introduction*. Carnegie Institution of Washington Publication no. 589. 2d ed. Norman: University of Oklahoma Press, 1960.  
1954 *The Rise and Fall of Maya Civilization*. 2d ed. Norman: University of Oklahoma Press, 1966.  
1958 (editor) *Thomas Gage's Travels in the New World*. Norman: University of Oklahoma Press.  
1962 *A Catalog of Maya Hieroglyphs*. Norman: University of Oklahoma Press.  
1970 *Maya History and Religion*. Norman: University of Oklahoma Press.  
1972 *A Commentary on the Dresden Codex, a Maya Hieroglyphic Book*. *Memoirs of the American Philosophical Society*, no. 93. Philadelphia.  
1977 The Hieroglyphic Texts of Las Monjas and their Bearing on Building Activities. In *Las Monjas*, by John Bolles. Norman: University of Oklahoma Press.
- Thompson, Philip C.  
1982 Dynastic Marriage and Succession at Tikal. *Estudios de Cultura Maya* 14:261–287.
- Toops, Connie M.  
1979 *The Alligator: Monarch of the Everglades*. Homestead, Fla.: The Everglades Natural History Association.
- Torquemada, Fray Juan  
1969 *Monarquía Indiana*. Biblioteca Porrúa 42, vol. 2. Mexico: Editorial Porrúa.
- Townsend, Paul G.  
1980 Couplets in Ixil Maya Poetic Genre. In *Ritual Rhetoric from Cotzal*, compiled by Paul G. Townsend et al., pp. 49–62. Guatemala: Instituto de Lingüístico de Verano.
- Townsend, Paul G., with Te'c Cham and Po'x Ich' (compilers)  
1980 *Ritual Rhetoric from Cotzal*. Guatemala: Instituto de Lingüístico de Verano.
- Townsend, Richard  
1979 *State and Cosmos in the Art of Tenochtitlan*. *Studies in Pre-Columbian Art and Archaeology*, no. 20. Washington, D.C.: Dumbarton Oaks.
- Tozzer, Alfred M.  
1930 Maya and Toltec Figures at Chichén Itzá. In *Proceedings of the 23rd International Congress of Americanists*, pp. 155–164. New York.  
1941 *Landa's Relación de las Cosas de Yucatan: A Translation*. Papers of the Peabody Museum of American Archaeology and Ethnology 18. Cambridge, Mass.: Harvard University.  
1957 *Chichén Itzá and Its Cenote of Sacrifice: A Comparative Study of Contemporaneous Maya and Toltec*. *Memoirs of the Peabody Museum of American Archaeology and Ethnology*, nos. 11 and 12. Cambridge, Mass.: Harvard University.
- Tozzer, Alfred M., and G. M. Allen  
1910 *Animal Figures in the Maya Codices*. Papers of the Peabody Museum of American Archaeology and Ethnology 4(3). Cambridge, Mass.: Harvard University.
- Trik, Aubrey S.  
1939 *Temple XXII at Copan*. Carnegie Institution of Washington Publication no. 509 (Contributions to American Archaeology and History, no. 27). Washington, D.C.  
1963 The Splendid Tomb of Temple I at Tikal, Guatemala. *Expedition* 6(1):2–18.
- Ulrich, Mateo, and Rosemary de Ulrich  
1976 *Diccionario Bilingüe: Mopan y Español*. Guatemala: Summer Institute of Linguistics.
- Vienna Dictionary  
1972 *Bocabulario de Mayathan*. Graz, Austria: Akademische Druck- und Verlagsanstalt.
- Villacorta C., J. Antonio, and Carlos A. Villacorta R.  
1930 *Códices Mayas* (2d ed. published in 1976). Guatemala: Tipografía Nacional.
- Villa Rojas, Alfonso  
1945 *The Maya of East Central Quintana Roo*. Carnegie Institution of Washington Publication no. 559. Washington, D.C.
- Vogt, Evon Z.  
1966 H?iloetik: The Organization and Function of Shamanism in Zinacantan. In *Summa Antropologica en Homenaje a Roberto J. Weitlaner*. Mexico: D.F.: Instituto Nacional de Antropología e Historia.  
1969 *Zinacantan: A Maya Community in the Highlands of Chiapas*. Cambridge: Belknap Press.  
1981 Some Aspects of the Sacred Geography of Highland Chiapas. In *Mesoamerican Sites and World Views*, edited by Elizabeth P. Benson, pp. 119–142. Washington, D.C.: Dumbarton Oaks.  
1985 Cardinal Directions and Ceremonial Circuits in

- Mayan and Southwestern Cosmology. *National Geographic Society Research Reports* 21:487–496.
- Walker, Debra S.  
1986 A Context for Maya Ritual at Cerros, Belize. Paper presented at the Maya Hieroglyphic Workshop, March 21, 1986, University of Texas at Austin.
- Waltz, David  
1972 Generating Semantic Descriptions from Drawings of Scenes with Shadows. Technical Report 271. Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- Watanabe, John  
1983 In the World of the Sun: A Cognitive Model of Mayan Cosmology. *Man* 18(4).
- Webster, David L.  
1977 Warfare and the Evolution of Maya Civilization. In *The Origins of Maya Civilization*, edited by R. E. W. Adams, pp. 335–372. Albuquerque: University of New Mexico Press.
- Webster, David, ed.  
1989 *The House of the Bacabs*. Washington, D.C.: Dumbarton Oaks.
- Webster, David, and Elliott M. Abrams  
1983 An Elite Compound at Copan, Honduras. *Journal of Field Archaeology* 10:285–296.
- Webster, David, William L. Fash, and Elliot M. Abrams  
1986 Excavations en Conjunto 9N-8, Patio A (Operacion VIII). In *Excavaciones en el Area Urbana de Copan*, edited by William T. Sanders, pp. 156–315. Tegucigalpa: Instituto Hondureño de Antropología e Historia.
- Welsh, W. B. M.  
1988 *An Analysis of Classic Lowland Maya Burials*. British Archaeological Reports International Series, no. 409. Oxford.
- Whittaker, Arabelle, and Viola Warkentin  
1965 *Chol Texts on the Supernatural*. Norman: Summer Institute of Linguistics, University of Oklahoma.
- Wicke, Charles R.  
1971 *Olmec: An Early Art Style of Pre-Columbian Mexico*. Tucson: University of Arizona Press.
- Wilkerson, S. Jeffrey K.  
1983 *Archaeological and Ecological Implications in Guatemala and Mexico of Proposed Hydroelectric Projects on the Rio Usumacinta*. Papers and Report Series, no. 1. Tampa: Institute for Cultural Ecology of the Tropics.
- 1985 The Usumacinta River, Troubles on a Wild Frontier. *National Geographic Magazine* (October): 514–543.
- 1986 Exploring the Usumacinta Wilderness. *Panorama* (July). Milan.
- Wiley, Gordon R.  
1974 The Classic Maya Hiatus: A Rehearsal for the Collapse. In *Mesoamerican Archaeology: New Approaches*, edited by Norman Hammond, pp. 417–444. Austin: University of Texas Press.
- 1977 The Rise of Maya Civilization: A Summary View. In *The Origins of Maya Civilization*, edited by R. E. W. Adams, pp. 383–423. Albuquerque: University of New Mexico Press.
- Wiley, Gordon R., Richard M. Leventhal, and William L. Fash  
1978 Maya Settlement in the Copan Valley. *Archaeology* 31(4):32–43.
- Wiley, Gordon, A. Ledyard Smith, Gair Tourtellot III, and Ian Graham  
1975 *Excavations at Seibal: Introduction*. Memoirs of the Peabody Museum of Archaeology and Ethnology 13(1). Cambridge, Mass.: Harvard University.
- Winston, Patrick H.  
1970 Learning Structural Descriptions from Examples. Technical Report 231. Massachusetts Institute of Technology AI Lab. Cambridge, Mass.
- Winston, Patrick H., and Karen Prendergast, eds.  
1984 *The AI Business: Commercial Uses of Artificial Intelligence*. Cambridge: The MIT Press.
- Wisdom, Charles  
1940 *The Chorti Indians of Guatemala*. Chicago: University of Chicago Press.
- Wright, Henry T.  
1977 Recent Research on the Origin of the State. *Annual Review of Anthropology* 6:379–397.
- Zavala, Lauro Jose  
n.d. Informe personal exploraciones arqueologica segunda temporada 1950. MS. Centro de Estudios Maya. Mexico, D.F.
- Zimmerman, Gunter  
1956 *Die Hieroglyphen de Maya-Handschriften*. Hamburg: Cram, de Gruyter.



---

# Sixth Palenque Round Table, 1986

Merle Greene Robertson, General Editor

Virginia M. Fields, Volume Editor

University of Oklahoma Press : Norman and London

**Library of Congress Cataloging-in-Publication Data**

Palenque Round Table (6th : 1986)

Six Palenque Round Table, 1986 / Merle Greene  
Robertson, general editor ; Virginia M. Fields, volume  
editor. — 1st ed.

p. cm. — (The Palenque Round Table series ; v. 8)

“The Sixth Palenque Round Table Conference was held  
from June 8–14, 1986, at Palenque, Chiapas, Mexico”—  
Pref.

Includes bibliographical references.

ISBN 0-8061-2277-3

1. Palenque Site (Mexico)—Congresses. 2. Mayas—  
Antiquities—Congresses. 3. Indians of Mexico—Antiq-  
uities—Congresses. 4. Indians of Central America—  
Antiquities—Congresses. I. Title. II. Series: Palenque  
Round Table. Palenque Round Table series ; v. 8

F1435.1.P2P26 1990

972'.75—dc20

90-12171

CIP

Published with the assistance of the National Endowment for  
the Humanities, a federal agency which supports the study of  
such fields as history, philosophy, literature, and languages.

The paper in this book meets the requirements for permanence  
and durability of the Committee on Production Guidelines for  
Book Longevity of the Council on Library Resources, Inc. (∞)

Copyright © 1991 by the University of Oklahoma Press,  
Norman, Publishing Division of the University. All rights  
reserved. Manufactured in the U.S.A. First edition.