

Electronic Theses and Dissertations, 2004-2019

2019

Analyzing Pre-Inhumation Breakage Ceramics at Lamanai, Belize: A Conjunctive Approach

Ryan Enger
University of Central Florida

 Part of the [Anthropology Commons](#)
Find similar works at: <https://stars.library.ucf.edu/etd>
University of Central Florida Libraries <http://library.ucf.edu>

This Masters Thesis (Open Access) is brought to you for free and open access by STARS. It has been accepted for inclusion in Electronic Theses and Dissertations, 2004-2019 by an authorized administrator of STARS. For more information, please contact STARS@ucf.edu.

STARS Citation

Enger, Ryan, "Analyzing Pre-Inhumation Breakage Ceramics at Lamanai, Belize: A Conjunctive Approach" (2019). *Electronic Theses and Dissertations, 2004-2019*. 6699.
<https://stars.library.ucf.edu/etd/6699>

ANALYZING PRE-INHUMATION BREAKAGE CERAMICS AT LAMANAI, BELIZE: A
CONJUNCTIVE APPROACH

by

RYAN J. ENGER

M.Ed. University of Central Florida 2017

M.A. Florida International University 2010

B.A. Flagler College 2006

A thesis submitted in partial fulfillment of the requirements
for the degree of Master of Arts
in the Department of Anthropology
in the College of Sciences
at the University of Central Florida
Orlando, Florida

Fall Term
2019

Copyright © 2019
Ryan J. Enger

ABSTRACT

During the Terminal Classic period (9th-10th centuries A.D.), the ancient Maya at Lamanai, Belize, began to practice pre-inhumation breakage of ceramics in mortuary contexts. Previously, the custom had been to bury whole vessels with the deceased. This conspicuous shift in behavior suggests important changes in beliefs regarding the role of ceramics in death and interment at a pivotal moment in ancient Maya culture history. Despite this significant change, there has been no published research conducted specifically on these vessels. In fact, there has been no clearly delineated set of characteristics for what qualifies as a pre-inhumation breakage vessel (PBV). This study offers a working definition for PBVs and converts the original Lamanai grave descriptions of those that contain PBVs to a classification system for ease of future comparative analyses. Finally, the sex and age of individuals buried with PBVs are considered. The result is a conjunctive analysis that provides data not only on PBV forms and quantities, grave types, and the sex and age of those interred with PBVs, but also several statistically significant correlations among these variables. I argue that the conjoined data suggest that one of the primary purposes for the pre-inhumation breakage of ceramics in mortuary contexts was a strategic one, a method selected by Lamanai leadership, and enacted community-wide, as a way to protect the community from potentially harmful energies and to maintain communal confidence at a time of great uncertainty in the southern Maya lowlands.

For my parents.

ACKNOWLEDGMENTS

I would first like to thank my advisor and thesis chair, Dr. Michael Callaghan, for taking me on as a student and for the feedback provided throughout the process. I would additionally like to extend a thank you to committee members, Dr. Brigitte Kovacevich and Dr. Lana Williams, for their invaluable input as well. I'd further like to thank Dr. Williams for introducing me to the Lamanai material, without which this research would not have been possible. This study would also not have been achievable without the painstaking documentation of Lamanai burials recorded by David M. Pendergast and colleagues at the site. An expression of gratitude is also in order for Coordinator of Administrative Services, Ms. Lisa Haas. I appreciate you answering all of my email inquiries early on in my time as an anthropology student. There was certainly no shortage of questions, and you patiently answered them all. I'd also like to thank the additional Department of Anthropology professors that I have had during my tenure as an M.A. student at UCF for creating a challenging, but rewarding curriculum. Among these are Dr. Arlen Chase, Dr. Sarah Barber and Dr. Beatriz Reyes-Foster.

To my parents, your ever-present love and support is the reason I have become the person that I am today. You have given me a strength to handle any challenge that comes my way. I am eternally grateful to have you as parents, and will carry the values that you instilled in me always. Thank you.

TABLE OF CONTENTS

LIST OF FIGURES	vii
LIST OF TABLES	viii
CHAPTER 1: INTRODUCTION	1
CHAPTER 2: HISTORICAL BACKGROUND	5
A Brief History of Mortuary Archaeology	5
The Conjunctive Approach and Maya Mortuary Archaeology	12
Animation, Termination, and Pre-Inhumation Breakage of Ceramics at Lamanai, Belize	20
CHAPTER 3: MATERIALS AND METHODS	31
Identifying Pre-Inhumation Breakage Vessels and Correlating Forms	33
Correlating PBV Forms with Sex and Age	34
Correlating PBV Forms with Grave Type	35
Burial Profiles	37
CHAPTER 4: RESULTS	38
Pre-Inhumation Breakage Vessels	38
Sex and Age of Individuals Interred with Pre-Inhumation Breakage Vessels	43
Grave Types Containing Pre-Inhumation Breakage Vessels	48
CHAPTER 5: DISCUSSION AND CONCLUSIONS	53
APPENDIX A: IN SITU CLASSIFICATIONS FOR THIS STUDY	62
APPENDIX B: TOTALS FOR IN SITU CONDITION	89
APPENDIX C: TOTALS FOR PBV FORMS	98
APPENDIX D: SEX/AGE CLASSIFICATIONS FOR THIS STUDY	104
APPENDIX E: TOTALS FOR SEX/AGE OF INDIVIDUALS INTERRED WITH PBVS	110
APPENDIX F: TOTALS FOR KNOWN SEX AND CORRESPONDING PBV FORMS	117
APPENDIX G: TOTALS FOR KNOWN AGE AND CORRESPONDING PBV FORMS	120
APPENDIX H: GRAVE TYPE CLASSIFICATIONS FOR THIS STUDY	126
APPENDIX I: TOTALS FOR GRAVE TYPES CONTAINING PBVS	136
APPENDIX J: TOTALS FOR KNOWN GRAVE TYPE AND CORRESPONDING PBVS	141
APPENDIX K: BURIAL PROFILES	146
REFERENCES	164

LIST OF FIGURES

Figure 1: Totals for in situ condition of ceramics in mortuary contexts at Lamanai	40
Figure 2: Totals for PBV forms	41
Figure 3: Totals for sex/age of individuals buried with PBVs.....	44
Figure 4: Totals for grave type-varieties that contain PBVs.....	49

LIST OF TABLES

Table 1: Pearson Correlation Coefficient Results for PBV Forms	42
Table 2: Statistical Significance Results for PBV Forms	42
Table 3: Pearson Correlation Coefficient Results for PBV Form and Sex	45
Table 4: Statistical Significance Results for PBV Form and Sex	45
Table 5: Pearson Correlation Coefficient Results for PBV Form and Age	46
Table 6: Statistical Significance Results for PBV Form and Age	47
Table 7: Pearson Correlation Coefficient Results for PBV Form and Grave Type	50
Table 8: Statistical Significance Results for PBV Form and Grave Type	52

CHAPTER 1: INTRODUCTION

During the time of the putative ancient Maya “Collapse,” A.D. 800 to 1000 (Graham 2004:223), when other lowland sites were undergoing decline and abandonment, Lamanai was not only surviving, but thriving. Throughout the mid-ninth to early twelfth centuries, Lamanai experienced significant construction and other activity that matched the preceding Classic period (Pendergast 1985:91). As the director of excavations at Lamanai from 1974-1986, David M. Pendergast (1985:91), points out, the archaeological record reveals that the site was essentially demonstrating “...what in fact we should expect in any functioning society: the maintenance of traditions alongside innovations, the sort of blending of old and new that is essential to orderly development.”

Loten (1985:85) argues that it was Lamanai’s location at the head of the New River Lagoon that contributed to its continued success from the Preclassic to Historic period. However, this is unlikely to explain all aspects of Lamanai’s survival. Pendergast (1990:171-172), in fact, argues that in addition to Lamanai’s location on a “riverine highway to the outside world,” it was also Lamanai’s leadership that was “fundamental to the preservation of communal confidence during confrontations with disaster [that] may well have been high enough in the ninth- and tenth-century Lamanai to buttress a social structure that might otherwise have toppled.” The question therefore arises, “What archaeological evidence, beyond large-scale architectural activity, might provide insight into leadership strategies that led to Lamanai’s survival during such an unstable period?”

Chase and Chase (2004:342) state, “At the heart of considerations of the Classic Maya ‘collapse’ is the identification of any and all activities that took place at the end of the Classic

period during the ninth century A.D.” With this in mind, we would benefit from exploring any changes in behavior that are marked in the archaeological record during this time at Lamanai. One behavior that emerges during the end of the Classic period and takes firm hold in the Postclassic is the pre-inhumation breakage of ceramic vessels in mortuary contexts (Howie 2005; Howie et al. 2010; Pendergast 1981b; Pendergast 1982; Aimers 2007). Despite the conspicuous nature of this change, from whole vessels being interred during the Classic period to the pre-inhumation breakage of ceramics during the Terminal Classic to Postclassic periods (Howie et al. 2010:376), there have yet to be any published studies specifically on these vessels.

Within studies that have investigated Lamanai’s ceramic assemblages (e.g., Graham 1987; Howie 2005; Howie et al. 2010; Aimers 2007; Aimers and Graham 2013; John 2008), pre-inhumation breakage vessels are sometimes alluded to, but not usually specifically identified. Only occasionally do a few particular vessels that were interred in a broken state get mentioned in the literature, and this is often due to their artistic significance (e.g., Aimers 2007:47). Further, precisely what qualifies as pre-inhumation breakage is never clearly articulated. Therefore, if we are to reach a better understanding of this behavior and how it might fit within the overall narrative about Lamanai’s long-term trajectory, we need to first clarify what constitutes pre-inhumation breakage, and then identify those vessels within the archaeological record. Yet, the defining of this behavior and the identification of the vessels that exhibit pre-inhumation breakage offer only a part of the story. In order to cull more information from this behavior, we need to (re)conjoin the ceramics with other variables from the same mortuary contexts.

One option is to assess the grave types in which pre-inhumation breakage vessels were interred. However, there is an obstacle that arises here. In 1988, W.B.M. Welsh completed a study on the types and varieties of lowland Maya burials. The result was a classification scheme

constructed using data from 1170 graves at 16 different lowland Maya sites (Welsh 1988:16). A primary benefit of Welsh's (1988) research was the subsequent relative ease of comparative analyses that it offered Mayanists. Before this classification system, researchers were limited in what types of intersite comparisons they could make because archaeologists documenting graves across the lowlands were concerned primarily with describing those at their respective sites (Welsh 1988:7). Welsh (1988) was able to help Maya mortuary archaeology clarify grave terminology to make intersite comparative studies a possibility. Yet, there are sites that were not included among the 16 that Welsh assessed within his study and, consequently, still remain with the original, site-specific descriptions. Lamanai, Belize, is one such site.

Some Mayanists (e.g., Coggins 1988; Scherer 2015) have also expressed frustration with the lack of conjoined analyses of artefactual and skeletal data from mortuary contexts. With the exception of Howie et al. (2010), there has been little research attempting to correlate ceramic data with biological data at Lamanai. Therefore, this is another gap in the literature worth pursuing.

The fieldnotes composed by David M. Pendergast at Lamanai, Belize, from 1974-1986 include a large quantity of painstakingly gathered data, including information on the many burials excavated at the site. Incorporated into the burial descriptions are, among other aspects, data on the sex and age of individuals interred, as well as ceramic and grave type descriptions (pre-dating Welsh 1988). Thus, through using the Lamanai fieldnotes as my primary source, this study accomplishes the following:

1. develops a clear, working definition for pre-inhumation breakage vessels;
2. uses this definition to identify all pre-inhumation breakage vessels in the Lamanai fieldnotes;
3. records the quantities of pre-inhumation breakage vessels and their forms;

4. conducts a Pearson correlation coefficient analysis for the pre-inhumation breakage vessels;
5. records the sex and age, including quantities of each, of individuals interred with pre-inhumation breakage vessels;
6. conducts a Pearson correlation coefficient analysis for pre-inhumation breakage vessel form, and sex and age of individuals interred with these vessels;
7. converts grave types containing pre-inhumation breakage vessels from their original descriptions in the Lamanai fieldnotes to Welsh's (1988) classification system, and records quantities of each; and, finally
8. conducts a Pearson correlation coefficient analysis for grave types and pre-inhumation breakage vessels.

In short, I conjoin data on pre-inhumation breakage vessel forms with associated grave types, as well as the sex and age of individuals interred with said vessels. The purpose of conjoining these variables is to explore correlations that may exist among these data sets. I argue that the results of this conjunctive analysis suggest that one of the primary purposes for the pre-inhumation breakage of ceramics in mortuary contexts was a strategic one, a method selected by Lamanai leadership, and enacted community-wide, as a way to protect the community from potentially harmful energies and to maintain communal confidence at a time of great uncertainty in the southern Maya lowlands.

CHAPTER 2: HISTORICAL BACKGROUND

A Brief History of Mortuary Archaeology

It is argued that the century before 1960 was the ‘long sleep’ of archaeological theory (Johnson 2010:15). Prior to this period, some contend, archaeologists were simply concerned with amassing large quantities of archaeological material within an unquestioned framework (Johnson 2010:15). Indeed, so much material related to mortuary practices and grave goods was excavated all around the globe during the nineteenth century that archaeologists over two centuries later had yet to fully collate it into a comprehensive corpora (Chapman and Randsborg 1981:2). So, what exactly was the purpose of gathering all of these data?

In what would eventually become known as culture-historical archaeology, it was believed that the accumulation of data would lead to a better understanding of the past. That is, culture-historical archaeologists thought that artifacts could be used to identify an archaeological culture, which it was anticipated would provide insight into the people who made the artifacts.

Gordon Childe (1929:v-vi) explains:

We find certain types of remains – pots, implements, ornaments, burial rites and house forms – constantly recurring together. Such a complex of associated traits we shall term a ‘cultural group’ or just a ‘culture’. We assume that such a complex is the material expression of what today would be called a ‘people’.

Johnson (2010:17) points out two key assumptions behind this statement: 1. artifacts are expressions of cultural norms (ideas in people’s heads); and, 2. those norms define what ‘culture’ is. This “normative” view of culture also has a couple of significant consequences: 1. it tends to particularize what archaeologists say about the past rather than generalize; and, 2. it tends to view culture as unchanging, thus requiring any changes observed in the archaeological record to

be explained by the migration of peoples, or through diffusion of ideas via contact between groups (Johnson 2010:18-19).

Consequently, as it was applied to mortuary archaeology, culture-historical archaeologists understood the similarities and differences of the various burial data (e.g., type of inhumation, individual or collective burial, or the forms and average dimensions of graves) to be the result of diffusion or population movement (Chapman and Randsborg 1981:4). As for what domain researchers should place burial data within, Childe (1956:131) argued that these data be placed under the umbrella of religion. In other words, the complex of associated traits that the archaeologist identified within the burial were thought to be reflective of religious norms. These religious norms were then used as diagnostic features in the definition of archaeological cultures (Härke 1997:20). There were some attempts by Childe and his contemporaries (e.g., Gimbutas 1965; Blance 1960; Piggot 1965) at furthering knowledge regarding the social distinctions within cultures using burial data, but these were mostly limited to ‘chieftans’ and ‘princes’ and treated the rest of the prehistoric societies under study as being quite homogenous (Chapman and Randsborg 1981:4; Härke 1997:20).

In short, culture-historical archaeology is primarily descriptive, defining various phases and areas of cultural change, but it does very little to explain the *how* or *why* behind such changes (Johnson 2010:19). By the 1960s and 1970s, there was a new generation of researchers that was ready to move archaeology, including mortuary archaeology, beyond typologies and chronologies into much deeper methodological and theoretical realms. This movement became known as the “New Archaeology.”

Although there is no single set of beliefs or theories, there was a shared sentiment of dissatisfaction among the New Archaeologists that could be summed up as follows: “we must be

more *scientific* and more *anthropological*” (Johnson 2010:21). New Archaeology, which would become known as processual archaeology as it developed further, took a more materialist view of culture, one that implemented the principles of systems theory, evolution and ecology to frame analyses of the adaptation of human behavior to environmental constraints and changes (Chapman 2013:47-48). Human cultures were argued to be tightly integrated, with all parts of our behavior related to each other, existing with some form of balance unless disturbed by external stresses (Chapman 2013:48). Through systems theory, processual archaeology understood change as occurring “through minor variations in one or more systems which grow, displace or reinforce others and reach equilibrium on a different plane” (Flannery 1967:120). Material culture was believed to reflect the existence and workings of all the various subsystems involved in human society (Härke 1997:20).

By taking a positivist approach to studying human cultures, processual archaeologists were looking for cross-cultural regularities and generalizations that could be made. Within mortuary archaeology, the view that there is an interconnection between the social and the ideological subsystems allowed processualists to assume that burial ritual is directly correlated with the social complexity of a community, and the social status of the individuals within it (Härke 1997:20). However, there was an obstacle to being able to make meaningful interpretations of burial data (or any other variety of archaeological data): the archaeological remains were nothing but static remnants of the past and said nothing in and of themselves about the people who created the deposit excavated by researchers. In order to remove this obstacle, one leading New Archaeologist, Lewis Binford, introduced the concept of “middle-range theory.”

Middle-range theory is defined as “the search for invariable relationships between the static remains of the archaeological record and the dynamic behaviors of the people of the past in creating that record” (Pearson 2016:27). Binford argued that if we can discover general principles related to funerary practices through cross-cultural ethnographic research, then this understanding can be used to bridge the divide between the past and the present. In other words, Binford was seeking to make middle range laws that could be implemented to help archaeologists make inferences about past societies (Pearson 2016:27). Binford (1971) contended that through the study of internal variability of mortuary practices, one would expect to find the following: 1. a direct correlation between the social rank of the deceased and the number of people with relationships to the deceased; and, 2. the facets of the *social persona* (e.g., age, sex, social position, conditions of death, location of death, and social affiliation) of the deceased as recognized in funerary rituals should vary directly with the relative rank of the social position which the deceased occupied in life (Pearson 2016:28). Pearson (2016:29) sums up Binford’s argument in plain language: “who you are affects how you get buried and the separate bits that make up your identity get represented in different ways.”

One of Binford’s contemporaries, Arthur Saxe, was also a highly influential figure within processual mortuary archaeology. Using principles derived from role theory and through formal analysis (the study of the degree of ‘redundancy’ (degree of correlation) and ‘entropy’ (lack of correlation = paradigmatic) in classificatory schemes), Saxe (1970) developed eight cross-cultural hypotheses (Pearson 2016:29). One of these, Hypothesis 8, would become the best known and longest-lasting.

Saxe’s (1970) Hypothesis 8 postulates that “formal disposal areas exclusively for burial of the dead (i.e., a cemetery) are maintained by corporate groups legitimizing through descent

from the ancestors their rights over crucial but restricted resources, and conversely” (as cited in Pearson 2016:30). Pearson (2016:30) assesses this hypothesis: “[It] posits a functional relationship: that this particular social response is a function of the social system’s interaction with ecological factors. It assumes that, while the individuals may be entirely unaware of the latent functional purpose of their actions, their social system deals with the problem of resource scarcity by developing these ties between people, ancestors and the dead.” Saxe’s work was viewed as complementary to Binford’s as both used the concepts of role theory (e.g., social identity and social persona), and the ethnographic record to help correlate the complexity of the mortuary data with societal complexities (Chapman and Randsborg 1981:7).

Another key figure among the processualists conducting work within mortuary archaeology was Joseph Tainter. Tainter (1975) also used ethnographic analysis in an attempt to understand the social rank of the deceased. Through an evaluation of 93 societies, Tainter (1975) argued that energy expenditure on mortuary practices could be taken as a measure of the social status of the deceased. Further, Tainter (1975) also noted that less than 5 percent of his sample signified status distinctions by the inclusion of grave goods – this was a warning against overreliance on this part of the mortuary rituals (Chapman 2013:51). Although aspects of Tainter’s research, the Binford-Saxe Hypotheses, as well as work of others conducting research within the processual tradition continue to be consulted by some archaeologists, the postprocessual movement that followed offered plenty of criticisms of their processual predecessors.

Like its antecedent, postprocessual archaeology is not a monolithic approach to the study of the material remains of the past. Indeed, as Johnson (2010:105) points out, there is no such thing as a “postprocessual archaeologist.” Still, by the late 1970s and 1980s, many central figures

in the archaeological community, such as Ian Hodder, began to criticize several central assumptions held by archaeologists within the processual school. Specifically, “they pointed out the need to address cognitive factors, the difficulties of positivist epistemology, and the problems with developing middle-range theory” (Johnson 2010:102). Härke (1997:21) also argues that processual archaeology, with its premise that burial data are a *direct* reflection of social organization, is as normative as the culture-historical tradition, as it simply substitutes social norms for religious norms, and the property concepts used or implied were primarily based on modern western society. Pearson (2016:32) writes, “Archaeologists of today’s *post-processual* school are more likely to doubt the clarity [of funerary practices and the roles or social personae of the dead as reflections of behavior providing a record of rank and status] – funerals are lively, contested events where social roles are manipulated, acquired and discarded.” So, what were the alternative approaches suggested by those advocating a postprocessual archaeology?

Shanks and Tilley (1987:44-45) argued that role theory essentially relegates the individual to the realm of social actor without agency. Dissatisfaction with the lack of individual agency (i.e., what people do as knowledgeable actors, the intentions behind their actions) brought about a shift from social theory that emphasized role and social personae to one that emphasized theories of practice in which roles are not pre-defined (Pearson 2016:33). Johnson (2010:108) notes that some archaeologists borrowed the idea that there is a recursive relationship between structure and agency from sociologist Anthony Giddens.

According to Härke (1997:21), Giddens (1979) “stressed that society is not a given framework in which individuals play pre-ordained roles, but an interplay of rules (structuring principles) and actions (social practices), with ideology providing the legitimation for the former.” Härke (1997:21) follows this adumbration of Giddens’ structuration theory with how

such a concept can be applied to burial ritual: “It follows that burial ritual is not a mere passive reflection of society, but the results of actions which contribute to shaping society itself.” Thus, archaeologists attempting to make interpretations of the archaeological record need to simultaneously consider both rules that were followed and those that were creatively manipulated by social actors (Johnson 2010:108).

As one consequence of emphasizing the individual agent within the archaeological record, there was a turn to a more *empathic* interpretive approach (Johnson 2010:107-108). What this meant is that archaeologists needed to become more aware of an “emic” perspective of their data, defined by Pearson (2016:33) as “the subjective perceptions and beliefs of people within a society.” This view is also reflective of the general rejection by the postprocessual school of the divide between the material and the ideal. While the culture-historical approach searched for “norms” (religious norms in the case of mortuary archaeology), the processualists rejected this approach as “idealist,” opting for a materialist emphasis instead (Johnson 2010:107). Those taking a postprocessual position simply rejected this distinction altogether.

Another major development within postprocessual archaeology was the idea to “read” material culture like a text. Härke (1997:21) explains:

Material culture is viewed in analogy to language or text: both consist of signs (signifiers) the meaning of which (the signified) only become clear in context. In the case of graves, the burial data can be seen as a symbolic language which needs to be decoded as a whole, and in temporal, spatial, social, religious, etc. context. This means, in turn, that the conventional analysis of the quantity and quality of grave-goods is not sufficient.

Thus, in order to begin the process of making interpretations of burial data, the archaeologist must take into consideration multiple factors simultaneously. Take, for instance, an archaeologist seeking to understand ceramics in mortuary contexts. First, various attributes of the

ceramic vessel discovered in a burial must be considered – an “attribute” being defined as “fundamental observational working data of pottery [that] represent the most rudimentary factors of manufacture of which the artisan could have been conscious” (Gifford 1976:9). Then, the condition upon discovery, placement of the artifact in relation to the deceased, information on the deceased (i.e., aspects of the social persona) buried with the ceramic vessel, the grave form, and other artifacts need to be factored into the analysis. Most importantly, the archaeologist must consider the emic perspectives of those who deposited the ceramics within the mortuary context, while being careful not to allow etic perspectives (i.e., “outside perspective”) to distort conclusions regarding the particular behavior the researcher is attempting to understand. Briefly stated, not until the totality of evidence (or as much as is possible) is considered, which includes emic perspectives, can an archaeologist hope to make meaningful interpretations of the archaeological record.

The Conjunctive Approach and Maya Mortuary Archaeology

Marcus (1995) discusses three important trends within lowland Maya archaeology that had begun to emerge within the decade prior to the publication of her article: 1. increased use of the conjunctive approach, along with more concern with context and provenience; 2. less emphasis on the uniqueness of the Maya; and, 3. efforts to use the Maya as a case study in social evolution.

While interest in the conjunctive approach did not “...reach a discernable level of intensity among the Pennsylvania and Harvard Mayanists [until] around 1990” (Maca 2010b:267), it was established long before by Harvard-educated anthropologist, Walter Taylor (1948). However, due to his controversial status, Taylor’s name has often been absent from the

research literature that employs his methodology (for more detail on this, see Maca et al. 2010). Despite the term “pariah” being one of the labels applied to Taylor (Maca et al. 2010), many still view him as ancestor to both processual and postprocessual archaeologies (Hodder 2012:1).

Walter Taylor’s (1948) conjunctive approach consists of five goals, which can be dealt with sequentially or as overlapping protocols (Maca 2010a:32). Maca (2010a:32-33) summarizes these goals as follows:

1. to establish the importance of problem orientation for fieldwork, and in particular the testing and modifying of hypotheses;
2. to encourage the collection and study of as many lines of evidence as possible;
3. to build an analytical foundation through the synthesis of chronological and spatial contexts at the local or “site” level;
4. to integrate site-level studies into frameworks for comparative research of cultural development on regional or higher levels; and
5. to develop research questions and contributions that serve the larger interests and goals of anthropology.

Taylor, as is pointed out by Maca (2010b), had a significant impact on the world of Maya archaeology, even though he may not always be credited for his contributions within the relevant literature. However, some argue (Hodder 2012:2) that “[t]he conjunctive approach in this context gets reduced to the use of multiple lines of evidence.” While this may be the case in some instances, it is certainly not the case in all of them. Below, I provide a brief overview of some conjunctive research being conducted by Maya archaeologists, with special emphasis on studies being conducted within Maya mortuary archaeology.

In addition to Marcus (1995), several prominent figures in Maya archaeology have argued for the effectiveness of the conjunctive approach and used it for their investigations. For instance, Fash and Sharer (1991:166) impart their experience of, at the time, 16 years of research conducted at Copán, stating “[F]indings to date demonstrate the advantage of conjunctive research that applies archaeological, epigraphic, and iconographic data in a crosscutting, self-

corrective strategy. While the use of any single data set may produce incomplete or inaccurate conclusions...more complete conclusions can be reached by applying a fuller range of data..." A couple of the advantages, thus, as viewed by Fash and Sharer (1991) are the self-corrective feedback and more complete picture that a conjunctive approach can supply the researcher. This comes with an important word of caution articulated by Marcus (1995:4) for Maya archaeologists choosing to implement a conjunctive approach in their research: "[M]y only caveat would be that the project director should guard against the temptation to mention only those cases where the varied lines of evidence *agree*. As more and more data are amassed, it is inevitable that we shall find cases where two or more lines of evidence show *lack of fit*..." A sagacious appeal to Mayanists to not ignore the self-corrective potential of the conjunctive approach should it demand that previously held assumptions be revisited or hoped-for outcomes negated.

Fash and Sharer's (1991) implementation of the conjunctive approach is not simply "reduced to using multiple lines of evidence." Instead, it is the multiple lines of evidence, which includes use of all past research conducted at Copán, that lead to conclusions that would otherwise be incomplete and, therefore, likely inaccurate. For example, because they considered iconographic, epigraphic and archaeological data, Fash and Sharer (1991:171-172) were able to confirm the inferred function of a council house. Consequently, a hypothesis was formed as to the probable function of a certain building type that can be tested elsewhere, both at Copán and other ancient Maya sites. Fash and Sharer (1991) argue that the results provided by a conjunctive approach can not only be used to better understand the origins and demise of the Classic Maya polity of Copán, but are also of use to archaeology generally in the efforts to analyze the origins and demise of complex sociopolitical systems.

As it has been applied to Maya mortuary archaeology, Chase and Chase (1996) implement the conjunctive approach for their study of Maya interment practices at Caracol, Belize. From their overall sample of 182 interments for which body counts could be ascertained, 45.6 percent (n=83) of the burials at Caracol contained multiple individuals (Chase and Chase 1996:63). And from this sample, the authors emphasize one particular multiple interment, a tomb located at the lower section of Structure A34, to illustrate the effectiveness of the conjunctive approach. By using stratigraphic, osteological, artifactual and epigraphic lines of evidence, Chase and Chase (1996) demonstrate that the ancient Maya at Caracol practiced interment of multiple individuals, as well as secondary interments, in contrast to the single individual, single interment practice that was assumed to be the norm at the time. In addition to providing better understanding of interment practices at Caracol, comprehending the episodic burial and re-entry of burials could also reveal insights into wider Maya beliefs surrounding death and interment (Chase and Chase 1996:63). Further, Chase and Chase (1996:77) note that secondary burial and/or the staging of burials can be found outside of the Maya area, as is evidenced by ethnohistoric and ethnographic sources. As such, the data concerning these practices gathered at the ancient Maya site of Caracol fit within broader world cultural views concerning death and interment (Chase and Chase 1996:78). These are conclusions that could not have been arrived at without a conjunctive approach (Chase and Chase 1996:78).

In addition to creating a classification system for lowland Maya grave types that is still the most detailed, widely-cited analysis conducted of Maya graves to date, Welsh's (1988:5) research also includes "all available data relating to date, provenance, skeletal position, and amount and type of grave furniture for every burial in each site." These data come from a total sample of 1170 graves from 16 different lowland Maya sites (Welsh 1988:16). Welsh (1988:5-6)

analyzes some of the social implications of these burial data and burial practices, which is “enhanced with references to ancient Maya art and iconography, and the ethnohistoric literature to substantiate any claims made.” Welsh (1988:5-6) also assesses correlations of various aspects of ancient Maya burial practices as part of his study. All of these data are consulted in efforts to create better understanding of both regional and pan-lowland Maya burial customs.

One of the principle motivations behind Welsh’s (1988) study is the fact that, at the time, there were significant differences and inconsistencies as to how grave classifications were being made. Mayanists were simply concerned with classifying burials or graves within their own sites. Welsh (1988:7) elaborates further on this issue: “A single term, e.g. cist, often means two different things to different authors. The same applies to crypts, chambers, vaults, vaulted chambers, etc. In other words, there has not been an agreed definition of any grave types and as a result there has not been any consistent application of a specific grave type terminology.” Welsh’s (1988) work has done much in the way of clarifying terminology and subsequent classifications of grave types; however, there are still sites (e.g., Lamanai, Belize) that underwent extensive burial excavations at a time preceding the creation of Welsh’s (1988) classification system that are not included in his work. Consequently, the fieldnotes and publications from these sites do not offer grave type classifications that might be used for intra- and intersite comparisons. Many grave descriptions still need to be assessed and converted to Welsh’s (1988) classification system. This is a lacuna within Maya mortuary archaeology that requires attention.

Another example of the conjunctive approach being used within Maya mortuary archaeology can be found within Scherer’s (2015) important work, *Mortuary Landscapes of the Classic Maya: Rituals of Body and Soul*. In it, Scherer (2015:11) laments the lack of inclusion within relevant literature of the totality of evidence related to ancient graves:

It is unfortunate that many books that are ostensibly about ancient graves say very little about the bodies they contain. Perhaps this is due to a mistaken assumption that the remains of ancient people have little to tell us about complex issues such as ritual, identity, and belief. That could not be further from the truth. There is a long anthropological legacy for the study of human skeletal remains, affording insight into factors such as sex, age at death, stature, health, diet, ancestry and many other facets of an ancient person's lived identity. Yet a divide persists between what is generally understood as "mortuary archaeology" and "bioarchaeology." There is no intrinsic reason why the study of the mortuary context should be divorced from the study of the skeleton. Rather, this arrangement is merely an artificial divide that reflects the training, methodologies, and research questions of the practitioners of these two fields.

In an effort to gain as much insight as possible about the aforementioned aspects of ancient Maya life (i.e., ritual, identity and belief), Scherer (2015:11) goes on to state that the framework for his entire book, therefore, is an integration of "osteological data with insight gained from archaeology, epigraphy, iconography, ethnohistory, and ethnography regarding Maya concepts of self, the body, and the soul..." Interestingly, however, even though the conjunctive approach is implemented in Scherer's (2015) work, it is not explicitly identified as such.

Also noteworthy is the expressed frustration with this kind of approach ostensibly not taking the type of hold that one would expect if the trend toward a conjunctive approach (Marcus 1995) had already been in vogue for over twenty years within Maya archaeology. When Scherer (2015:11) writes about "the artificial divide that reflects the training, methodologies, and research questions of the practitioners" in mortuary and bioarchaeology, he is echoing a similar analysis uttered by Coggins (1988:65) some twenty-seven years prior:

In recent decades Maya archaeologists have been interested in the study of architectural sequence, settlement pattern, and demographic analysis, and in formulating and testing hypotheses about subsistence, trade and other economic questions. Partly as a consequence of this approach, on publication burial assemblages tend to be split up according to the field of expertise of each reporting archaeologist (bones, lithics, ceramics, inscriptions, architecture); they are seldom brought together again and published as historical contexts whose meaning lies in their association.

Despite the move toward a more conjunctive approach as identified by Marcus (1995) and implemented by several prominent Maya scholars (e.g., Fash and Sharer 1991; Chase and Chase 1996; Scherer 2015; Houston et al. 2006; Welsh 1988; and, Coggins 1988, to list a few), there seems to be a lag time in the speed at which it is catching on or, minimally, it is only sporadically applied. Thus, the conjunctive approach may take a bit more time to truly become an established paradigm within Maya mortuary archaeology.

Before exiting this discussion on the conjunctive approach and its applications within Maya mortuary archaeology, it is important to mention one more group of scholars that have conjoined different lines of evidence to better understand ancient Maya lifeways. Linda Howie, Christine White and Fred Longstaffe (2010) bring together ceramic and skeletal data from mortuary contexts in an effort to reconstruct the materially invisible lives of pots and the people with whom they were interred. The authors explain that through the “methodological approach of combining both stylistic (pottery shapes and decorations, artificial modifications) and compositional (petrography, stable isotopes) characteristics of people and pots has enabled reconstruction of both performance and identity at Lamanai” during the Terminal Classic to early Postclassic periods (Howie et al. 2010:393).

One of the key findings within Howie et al. (2010:379-381) that is particularly relevant for the present research was discovery of a pattern of variability (morphological and decorative) of ceramic vessels in mortuary contexts at Lamanai. Within said variability, there is, however, a predominance of “container ceramics” (bowls and dishes) that are present within the burials, which indicates to the authors that food and drink played a central role in mortuary ceremonies (Howie et al. 2010:393). Another finding noted in Howie et al. (2010), as well as elsewhere (e.g.,

Howie 2005; Pendergast 1981b; Pendergast 1982), is the emergence of pre-inhumation breakage of ceramics in mortuary contexts during the Terminal Classic to Early Postclassic transition period (9th-10th centuries A.D.) at Lamanai. Howie et al. (2010:376) explain:

...the ceramics within burials exhibit patterns of pre-interment breakage – i.e. whole vessels are usually entirely absent, and the fragments of broken vessels are placed alongside and over the corpse. Given the specific placement of the pottery fragments within these burials, and since they are largely restorable into complete forms, it would appear that the original vessels were intentionally smashed just prior to interment as part of funerary rites. In addition, in every instance where smashed vessels were interred, pieces of each of the vessels recovered from the burial are missing, suggesting that the fragments were retained by participants in the burial ceremony, perhaps as a memento of the occasion or for some other purpose such as maintaining ancestral connections.

This shift from ceramics being interred whole with the deceased during the Classic period to pre-interment breakage of ceramics during the Terminal Classic and Postclassic periods implies important changes in beliefs regarding the function and appropriate treatment of pottery in burial rites (Howie et al. 2010:376). However, despite the headway made by Howie et al. (2010) in their conjoining of skeletal and ceramic data, as with any research, the findings lead to many more questions. In particular, what exactly constitutes “pre-interment” or “pre-inhumation” breakage? Is it only when the vessels can be restored, or nearly so? Is it based on sherd location within a sealed, undisturbed burial? If only pre-inhumation breakage vessels are assessed, does the pattern of variability, with higher quantities of bowls and dishes, continue to be the case? If other variables are included in analyses of pre-inhumation breakage vessels, what additional insights might we discover? What exactly was the purpose of retaining the sherds? Is there a limit to the amount of fragments that could have been dispersed amongst interested parties? That is, could not even a single sherd discovered in a burial be what remained after all invested participants had received a piece of the broken vessel? How do we know that vessels

were broken immediately prior to interment with the deceased? Could they not have been exhumed elsewhere, already in a broken state, by ancient Maya relic hunters, then broken again (or not) and re-interred in the burial that the archaeologist discovers? Grube and Schele (1993) document secondary burials and re-entry into tombs by ancient Maya seeking relics. Pendergast (1981a) documents scavenging of material to make offerings at Lamanai. Chase and Chase (1996) report secondary interments taking place at Caracol, with multiple re-entries of previously sealed tombs, as well as double funerals being a common practice for many other cultures, evidenced by the ethnohistoric and ethnographic literature. Moreover, Aimers (2013) discusses the agency and social lives of objects, as well as the “deaths” of ceramic vessels. This is particularly relevant given the animistic universe in which the ancient and contemporary Maya exist (examined further below). One might infer, therefore, that ceramics in mortuary contexts could also be given their own secondary (or tertiary, etc.) burials in a similar manner to humans.

In short, there are many lines of inquiry to pursue regarding this topic. A deeper understanding of what constitutes “pre-inhumation breakage” is of particular importance. Further, a conjunctive approach that correlates attributes of pre-inhumation breakage vessels with other variables within the same context (e.g., grave types, skeletal data, etc.) offers a viable path toward a greater understanding of ancient Maya beliefs regarding the appropriate role and treatment of ceramics as it pertains to death and burial.

Animation, Termination, and Pre-Inhumation Breakage of Ceramics at Lamanai, Belize

Howie et al.’s (2010) sample consisted of approximately 20 burials, some of which included multiple individuals. If one refers to heretofore unpublished fieldnotes composed during David Pendergast’s tenure as site director at Lamanai, there is data recorded for some 240

burials. Of these, many (n=89) contained significant quantities of ceramic vessels (n=182+) that could be classified as exhibiting “pre-inhumation breakage” (for further detail on how these are classified, see Chapter 3: Materials and Methods, as well as Appendix A). This means that much further research is required in order to move toward a more complete understanding of the types and function of ceramics in mortuary contexts at Lamanai during the Terminal Classic and Postclassic periods. It should be noted that this is not only the case at Lamanai, but as Fitzsimmons (2009:86-87) points out, there is a crucial need to have a greater picture of ceramics in burial spaces throughout the Maya lowlands because, “[a]side from providing numerical statistics, the unfortunate truth is that the majority of such vessels within burial contexts served purposes unknown to us.”

While we may not yet have a complete picture of the purpose of each ceramic item interred with the ancient Maya in mortuary contexts, numerical statistics, which are often conducted using etic typologies, are an important step toward being able to make accurate interpretations of the archaeological record. Becker (1992:185) writes, “Our initial concern with burials should be that of making a general purpose typology. Using the data as we see them to construct a formal typology as we see it (etic) should enable us to understand how the Maya themselves saw these categories (emic).” Various statistical analyses, including correlation coefficient analyses, may be a viable pathway towards emic understandings. Yet, the use of etic typologies and subsequent statistical analyses in hopes for insight into emic beliefs or cognitive processes would obviously be incomplete without further reference to as many lines of evidence as possible. The present research project is concerned with ceramic vessels that were part of burial rituals in which they were intentionally broken and placed in the grave with the deceased. This activity is one manifestation of what has been referred to as animation and termination

rituals among the Maya. Before providing a general overview of these, a brief digression on the concept of “ritual” is required.

Scherer (2015:8) remarks, “Ritual is familiar and exists universally across human societies, yet it also escapes easy definition. At its most basic, ritual is defined in opposition to other activities that are assumed to be nonritual.” He goes on to note that rituals can be divisible into smaller ritual acts, and how we frame these are often arbitrary (Scherer 2015:8). Further, Scherer (2015:8) underscores the uniqueness of mortuary ritual in that it involves both living and deceased bodies, and these rituals can never be fully reconstructed – that is, as archaeologists we can only hope to “...explore the final product of ritual action as evidenced in the placement of the body, the objects arranged with it, and the landscape in which it was interred.” In the case of the ancient Maya (or any other culture), one must exercise caution when making interpretations using mortuary data. One principal concern should be with emic perspectives. The ancient Maya, Scherer (2015:9) points out, had no binary division between the natural and supernatural, which is a division typically thought of when demarcating ritual from nonritual activities. Finally, caution is advised for researchers attempting to use ethnohistoric and ethnographic data to make interpretations of the archaeological record. Scherer (2015:9) explains why: “Such efforts not only can lead to historical anachronism but can also risk treating the Maya as an essentialized, fossilized, unchanging people.” That said, if one completely disregards the “...existence of deep historical continuity of certain aspects of Maya belief and practice [it] would deny the powerful strength of tradition, which has undoubtedly been one of the Maya’s greatest assets” (Scherer 2015:9). With this in mind, I return to animation and termination rituals as recorded in the ethnographic, ethnohistoric and archaeological record.

The Maya worldview is one in which sentient energies are ubiquitous and can engage with human beings. Although there are seemingly innumerable forms and characteristics associated with these, Houston (2014:79-80) points out three general characteristics of energies in the Maya world: 1. the energies largely lie within human grasp, controllable by “magic and prayer”; 2. forces embedded in things or vegetation exist sociably with humans and, for good or bad, show independent resolve – yet, with persuasion, bow to human will; and, 3. the objects and places where spirits exist are further invested with a joint role, as temporary dwellings for energies and as channels through which intercessions are sought. Freidel et al. (1993:234) explain this energy dynamic in the Maya world further:

[The ancient Maya] believed that places and things made by the gods during Creation were imbued with sacred force and an inner soul from the beginning of time. In contrast, places, buildings and objects made by human beings had to have their inner souls, their *ch'ulel*, put in them during dedication ceremonies. As long as people used these objects, this power was safe, even though it grew through use. But when an object was no longer to be used, this living force could become dangerous. It had to be contained or released in special termination rituals that protected the community. The rituals Maya designed to accomplish these acts of ensouling and terminating objects and places represents a significant portion of the Classic inscriptions and the archaeological record.

One class of objects that required ensoulment and eventual termination are ceramics. In addition to revealing information about past foodways, the status of the individuals with which they were associated, the cultural geography of a region, trade patterns, chronologies, and technological capacities of the makers, ceramics can also be used to gain insight into belief systems and cognitive processes (Ewen 2003:52). As it pertains to the beliefs inherent within animation rituals among the Maya, the ethnographic research of Stross (1998:32-33) has revealed seven principal components to the ensoulment of an object:

1. *Purifying, cleaning and sweeping*. This is usually accomplished by fasting, sweeping, censuring or some combination of these.

2. *Measuring*. This does not have to be done overtly, but can be achieved through some kind of culturally relevant comparison of the artifact with something else. To measure a thing is equivalent to giving it a place in space and time, as well as boundaries.
3. *Naming*. This is a way to give the thing a place in the human mind (i.e., a mental boundary). Names can be given to parts of a thing to replicate the process of manufacture, which is a metaphor for the process of gestation and birth. Names may be spoken or pronounced in the form of chanting or singing.
4. *Assigning guardianship*. This process gives a thing a protector – a deity, parent, or owner. Names of deities or ancestors are ritually announced (often by a shaman) in a formulaic way, thereby linking them to the item and its destiny.
5. *Transferring or transmitting “animateness.”* This is equivalent to bringing the item to life – i.e., giving it a soul. This can be done simply by using the item or by having life blown, breathed, or spit into it by a shaman. The life force could also be painted on it with real or symbolic blood. And sometimes the life force is transferred from one entity to the next by sacrificing the first.
6. *Clothing the thing*. This is a way to give it protection. It is a type of shield and boundary between the thing and the rest of the natural world.
7. *Feeding*. To feed a thing is to maintain its animateness. All that is animate must be sustained or maintained with some kind of feeding.

McGee (1998) records many of the above behaviors taking place during ceramic incense burner renewal ceremonies of contemporary Lacandon Maya. These incense burners, also referred to as “god pots,” are the portals through which Lacandon men communicate with their deities (McGee 1998:43). The “god pots” are animated (i.e., ensouled) by placing five cacao beans inside to represent the heart, lungs, liver, stomach and diaphragm. Facial features (e.g., ears with earrings, eyes, nose, and mouth) are also molded on the head of the god pot. They are further painted white with vertical black stripes (representing males), or in crossing vertical and horizontal stripes (representing females). They are also spotted red with annatto on their forehead, chin, chest (vessel front) and feet (vessel bottom). The god pots receive food offerings, including incense, and a chant is sung to awaken them. The entire renewal process can last up to

two months. Lastly, before the new god pots can be used, the old god pots must be terminated, or “killed,” in part by having their paint burned off (McGee 1998:43-46).

The intentional breaking of effigy censers and other ceramic forms is well known in the archaeological record. Chase and Chase (1988:72) record two different contexts in which they discover late Postclassic period effigy censers at Santa Rita Corozal, Belize: 1. either smashed and discarded over a large area or at several different loci: or 2. broken in situ and reconstructable. For instance, parts of two effigy incensarios were discovered intermixed amongst the bones of an individual within a burial at Structure 213 (Chase and Chase 1988:51). The authors posit that at least some of these broken censers at Santa Rita Corozal have a calendric association, possibly as katun idols (Chase and Chase 1988:72). Additionally, Chase and Chase (1988:33) report burned floors covered with smashed pottery at Structure 7-3rd before it was encased within Structure 7-2nd. The authors also record multiple smashed vessels found within another burial located at the Postclassic Structure 81, the pieces of which were able to be refit to vessels found outside the burial smashed on the floor of the building (Chase and Chase 1988:19).

Millbrath and Lope (2013) discuss the contexts and conditions in which Chen Mul modeled effigy censers are discovered at Mayapan. For example, many effigy censers in burials were not complete when interred with the deceased (Millbrath and Lope 2013:209). Effigy censers were also unearthed in front of altars in a broken state. Sometimes these were able to be completely reconstructed, while at other times there would be large numbers of missing pieces, suggesting that the censers were broken elsewhere and set up in a fragmentary condition in front of the altar (Millbrath and Lope 2013:210). The censers excavated from midden deposits are reported to be so fragmentary that the authors posit these were also broken at a different location

and left in another place (Millbrath and Lope 2013:210). Smashing censers, the authors note, may be related to the fabrication of new censers (Millbrath and Lope 2013:210). There is both ethnohistoric and ethnographic evidence to support this possibility.

Chuchiak (2009:146) shares the words of a one Capitán Martin Ruiz de Arze, written in 1588 and presented to the bishop during his Episcopal visit in the village of Sacala: “[t]he idols were broken by Your Lordships *fiscal* and their dust and ashes were thrown into a near-by cenote so that the Indians could not make new ones out of their dust and leaven like they used to do in the past.” Here, Ruiz de Arze is referencing the ancient Maya practice of creating new god images out of ashes and dust of older clay idols (Chuchiak 2009:146). According to Maya worldview at the time of European contact, these animate idols made out of sacred clay could not only “intercede in the daily life and affairs of the Maya but also they were believed to have the power to affect the general well-being of individuals as well as that of entire communities” (Chuchiak 2009:139). Sometimes relationships with the gods dwelling within effigy censers would become contentious if they did not provide what was asked of them. Chuchiak (2009:139) writes, “[The Maya] grew angered over the whims of the gods and idols. In some cases, [they] even destroyed their god’s image if he/she failed to grant a petition that was presented correctly.” Thus, ethnohistory offers another possible interpretation for certain types of archaeological deposits of smashed ceramic vessels.

Ethnographically, Stross’ (1998) work, specifically component 5 listed above of the various steps to ensouling an object, provides evidence for the transfer of energies from one form to another, which could include parts of destroyed ceramics. Traces of crushed sherds, also known as “grog” (Rice 1987:229), can be observed as temper in archaeologically recovered vessels (e.g., Howie et al. 2010:391). Consequently, the extent to which grog temper is present

within ceramics can be tested. Ethnoarchaeological research has also demonstrated the repurposing and re-use of ceramic vessels by Maya in the central highlands.

Deal (1998:108) reports that

[t]he decision to reuse a given vessel for a specific activity was determined by the nature of the surviving portion, such as rim segment, a large sherd, or a bottomless vessel, rather than by its original value, quality, or morphology...Some vessels might even be reused a second or third time. For example, small wide-mouth jars or single handle jars that had been reused for lime-mixing containers, might be broken again and reused as firedogs or as enclosures for seedlings.

Deal (1998:109-110) goes on to list seven reuse activity sets as observed in Chanal and Aguacatenango pottery inventories: 1. food preparation/kitchen maintenance (e.g., cutting board, lime-mixing container, removing ash or garbage from kitchen, etc.); 2. animal husbandry (e.g., nests for poultry, feeding dishes, etc.); 3. gardening (e.g., enclosures for protecting seedlings (usually a rim or bottomless vessel), trays for seed drying, etc.); 4. construction and general maintenance (e.g., paving material for patios or pathways, storage containers for construction materials, etc.); 5. pottery making (e.g., storage containers for raw materials (clays, tempers, paints, slips), mixing containers for paints and slips, etc.); 6. ritual (e.g., holders for candles, containers for afterbirth material, and items of religious significance (such as broken incense burner parts or Pre-Columbian sherds), etc.); and, 7. personal (e.g., hold bath water and soaproots in sweatbath, vessels used to make remedies, and children's toys, etc.). The reuse (and sometimes multiple reuses) of broken ceramic vessels may have implications for how researchers interpret broken vessels. That is, what looks like a broken vessel to etic eyes, may be emically regarded as a whole object once it has been repurposed.

Another type of behavior observed in the archaeological record of mortuary space is the deposition of “kill-holed” vessels. Scherer (2015:117) notes the presence of ceramic dishes containing these so-called “kill holes” in mortuary spaces across Mesoamerica and the American Southwest. The Maya would either carefully drill or punch out a hole in the center of the vessels and usually place them inverted over the face (Scherer 2015:117). What was the purpose of this behavior? Scherer (2015:117) offers his interpretation:

Popular belief holds that perforated ceramics were “ritually killed” in order to release the spirit of the vessel. This assumption, however, does not explain why inverted vessels, usually found over the face, are invariably perforated, whereas other grave ceramics are rarely treated in such a manner. Nor does it account for the absence of perforated dishes in nonburial ritual contexts, such as cache deposits. Resting over skyward-facing skulls, these ceramic dishes more likely represent the surface of the earth, drilled to establish the axis mundi within the burial space and to recall the split turtle carapace from which the Maize God emerges during his resurrection.

Culbert (1993) has documented “kill-holed” vessels at Tikal. Particularly noteworthy is the fact that many of these vessels also had specific parts removed before interment in addition to the “kill hole.” For instance, vessel *a2* in Burial 83 contains a “[k]ill hole biconically drilled, [and] feet removed.” Vessel *a1* in Burial 78 had “[f]eet removed before placement in burial; kill hole in center of base drilled or punched from both inside and out.” And vessel *a* in Burial 196 had a “[b]iconically-drilled kill hole in center of glyph on base. Only one foot removed before placement in burial.” Tikal is not the only site, however, to contain ceramic vessels that had been both “killed” and broken in some capacity.

There are at least seven vessels that are reported by David Pendergast in the Lamanai fieldnotes to have been discovered “killed” and intentionally broken within a burial context. These include vessel 774/17 in Tomb N12-26/1, described as “killed and rim broken and scattered at inhumation...” Vessels 95/5, 95/6 and 95/8 in Burial N10-7/1 were “all broken prior

to inhumation” and “were ‘killed’ by having a hole punched through the body or base (body in /5, base in /8...and body in /6).” And, finally, vessels 127/7, 127/8 and 127/9 in Burial N10-2/20 were “killed” and “smashed prior to inhumation and spread over and around the bodies.” The instance of being both “killed” and “smashed” prior to interment raises doubts regarding the generally agreed upon purpose of creating a “kill hole” to release an indwelling spirit. If the vessel’s spirit was already released, why the need to also smash and scatter the same vessel at the time of burial? One potential rationale is that the vessel had been re-animated or rededicated after its initial “killing,” a type of behavior that has been reported to happen with previously terminated landscapes and objects elsewhere in the Maya world (Pugh 2009:326). This is just one line of inquiry amongst many that, if pursued, may lead to greater understanding about ancient Maya beliefs regarding death, burial and the role of ceramics in this process.

To recapitulate, Lamanai was a thriving southern lowland site that experienced prosperity and a degree of stability at a time when other city centers during the Terminal Classic to Postclassic periods were undergoing economic decline and socio-political upheaval on an unprecedented scale (Howie et al. 2010:371-372). It was at this time that the Maya at Lamanai began intentionally breaking ceramics prior to their deposition in the mortuary space with the deceased. Because we know that the Maya practiced considerable variation in their burial practices (Scherer 2015:1), burials prepared at Lamanai during the Terminal Classic to Postclassic might hold additional, site-specific insights into how the center was able to thrive when neighboring communities did not. Data resulting from the present conjunctive analysis, which explores correlations among pre-inhumation breakage vessel (PBV) form, PBV form and the sex and age of individuals interred with these vessels, as well as PBV form and grave type, suggest that the intentional breakage of ceramic vessels prior to their inhumation with the

deceased was a strategy selected by Lamanai leadership, and enacted community-wide, as a way to protect the community from potentially harmful energies and instill confidence in site leadership during a tumultuous time in the southern Maya lowlands.

CHAPTER 3: MATERIALS AND METHODS

“The conjunctive approach involves establishing correlations between different types of data within specific historical and cultural contexts” (Hodder 2012:1). The purpose of this study is to explore possible correlations between several variables associated with ancient Maya burials. These include the ceramic forms of pre-inhumation breakage vessels (PBVs), the sex and age of the individuals interred with these vessels, as well as the grave types in which the PBVs were discovered. The primary source of data for this study is unpublished fieldnotes from the site of Lamanai, Belize. These notes were composed during excavations that took place between 1974 and 1986, led by David Pendergast of the Royal Ontario Museum (ROM).

Within the Lamanai fieldnotes (LFN) that I had access to, there were data on a large number of burials (N=240). Of these, only burials containing PBVs (n=89) were ultimately tested for correlations. Although temporal data were not decipherable for all burials within the LFN, there were a few that did offer tentative dates. For instance, Burials 1, 3, 4, 8 and 9, which contain PBVs, are likely dated to the Postclassic period, a time that Aimers (2007:45) bookmarks at Lamanai between A.D. 900-1450. In an effort to acquire temporal data on other burials, I consulted publications on excavations at Lamanai and found that Pendergast (1981b:44-47) reports Postclassic dates for burials associated with structures N10-1, N10-2 and N10-4. A large quantity of these burials (n=51) are included as part of my overall sample of the 89 that contain PBVs. Postclassic dates can also be confirmed for Burials N10-7/1-3 and N10-9/10 (John 2008:474), making a total of at least 60/89 burials (67.42%) within my pre-inhumation breakage sample that are linked to the Postclassic period. There are also burials that can be dated to the Terminal Classic and Early Postclassic transition period, 800-1000 A.D. (Graham 2004:225).

These include Burial N10-66/9, as stated in the LFN, as well as P8-102/15 (John 2008:457). Finally, there is also one very late Postclassic period (late 15th/early 16th century A.D.) interment, Tomb N12-26/1, the so-called “Hunchback Tomb” (Pendergast 1984; Aimers 2007), that is included among the 89 burials containing PBVs.

Thus, although I could not verify dates for all 89 burials that were determined to contain PBVs, most (n≈60) are reported to be from the Postclassic. Confirmed dates of a few more burials allow us to at least have an approximate range – the Terminal Classic to late Postclassic periods – in which the ancient Maya at Lamanai, Belize, were interring fragmented ceramic vessels with their deceased.

In order to accomplish the conjunctive analyses of the aforementioned variables, I employed an exploratory sequential mixed methods research design (ESMMRD). This method consists of three phases: 1. qualitative data collection and analysis; 2. identification of feature for testing (e.g., new instrument, new experimental activities, new variable); and 3. quantitatively testing the feature designed (Creswell and Creswell 2018:218). The ESMMRD was engaged several occasions for this study. Once each variable had been identified within the LFN and categorized according to the chosen classification criteria, a Pearson correlation coefficient analysis was run for each set of variables. Correlations of .3 or higher were then individually tested for statistical significance at the .05 level. The methodological details for each phase of this study are delineated below with results to follow.

Identifying Pre-Inhumation Breakage Vessels and Correlating Forms

The first step in this research was to understand precisely which vessels within the LFN exhibited “pre-inhumation breakage.” In order to accomplish this goal, I reviewed all ceramics that were explicitly described as “pre-inhumation breakage.” The depositional characteristics of these vessels were then noted. These included vessels that had been smashed and scattered throughout the burial (around, atop, and/or underneath the individual), including within the grave fill itself, or those that were missing pieces. Vessels described as “fragmentary” were classified as PBVs, as this term seemed to be used synonymously with “incomplete.” Further, even if only one sherd, or a few sherds were present, I also classified these as PBVs due to their “incomplete” condition. Thus, if any descriptions in the fieldnotes did not specifically denote pre-inhumation breakage, but demonstrated one of these characteristics, I included them among the PBVs. For those that were simply described as “broken,” I classified these as “Undetermined” when it was unknown what might have caused the breakage. For those burials that offer notation concerning disturbance, the associated ceramics’ in situ condition is also classified as “Undetermined.” The “In Situ Breakage” descriptor in this study is understood to mean that breakage of the vessel occurred as a result of natural processes (e.g., root action, the collapse of a grave cap, etc.). Only vessels described specifically as “whole” were classified as such. If a vessel had no description of its condition upon discovery, it was classified as “Undetermined.” If there was any doubt expressed about how a vessel was broken, I either classified these as “Undetermined,” “Possible In Situ Breakage,” or “Possible Pre-Inhumation Breakage,” respectively. Vessels with no form description, or those whose description contained some doubt as to the form, were also classified as “Undetermined.” The above analysis resulted in the following provisional definition of pre-inhumation breakage vessels:

A **pre-inhumation breakage vessel (PBV)** is a ceramic vessel that was broken at some point prior to its final deposition in the mortuary context. The vessel may be smashed and scattered throughout the burial, incomplete to varying degrees, or both.

This definition was subsequently implemented to classify all PBVs matching the description in the LFN. At the end of this process, I ran a Pearson correlation coefficient analysis only with the known forms of PBVs. Correlations of .3 and higher were selected and tested for statistical significance at the .05 level.

Correlating PBV Forms with Sex and Age

After identifying the PBVs in the LFN and analyzing resulting correlations, I then selected for the sex and age of the individuals interred with these vessels. If there was any doubt expressed within the LFN regarding sex or age, it was classified as “Undetermined.” Then, I summed the results of both sex and age, as well as corresponding PBV forms. Following this summation, I ran separate correlation analyses for sex and age. Specifically, a Pearson correlation coefficient was run to assess possible relationships between PBV forms and the sex of those interred with these vessels. Then the same analysis was done between PBV forms and age. In cases where the sex or age was unknown, I simply excluded that particular burial from analysis. I also excluded from analysis those instances where the sex or age was known, but there were no known PBV forms. Only known PBV forms were included. Further, if there were multiple individuals interred in the same burial (this is the case with 10 of the 89 burials containing PBVs in my sample), and one or more individuals was of unknown sex or age, I only included those whose sex or age was determined. For example, if there were two individuals, one

whose sex was unknown, and the other determined to be male, only one male would be included in the analysis. Any correlations of .3 or higher between PBV forms or PBV form and sex/age were then tested for statistical significance at the .05 level.

Correlating PBV Forms with Grave Type

Finally, all graves that contained pre-inhumation breakage vessels were selected for analysis. This process included converting the original grave type descriptions within the LFN to a classification system that might have greater benefits for making intersite comparisons. To accomplish this end, I decided to convert the original grave descriptions to Welsh's (1988) classification system for Classic period lowland Maya burials. This system consists of six basic types, including an unknown or unclassifiable category, with 16 varieties. The types are based on defined morphological attributes, while the varieties within each type are based on minor attribute variations (Welsh 1988:16-18).

Although Welsh's (1988) system was constructed mainly using data from Classic period lowland burials, his samples were not limited to this time. In other words, despite emphasis on Classic period burials, which are included in my study as well, Welsh (1988) also uses burial data from Pre-Classic, Postclassic, Post-Abandonment, as well as from burials that are of uncertain date. Therefore, I saw no temporal limitations to the application of this classification scheme to the majority of Postclassic interments that made up my sample.

It is worth noting that this classification system is not without flaws, however, as the author (Welsh 1988:18) himself admits:

As with any typology this one is not perfect and there are admittedly a few graves that could fit into a couple of varieties. There is an especially fine line between haphazard cist and partial cist, partial cist and uncapped cist, and elaborate crypt and tomb. Graves exist which could fit in either of the above combinations.

Nevertheless, although a final decision to place a grave in a specific variety is subjective, I have attempted to follow morphology as closely as possible where description allows, and to classify each grave according to the main morphological characteristics.

A fairly brief, but important note should be made here that also pertains to nomenclature. Although sometimes used interchangeably, there is a difference between “burial” and “grave.” A “burial” includes everything connected with an interment: grave, skeletal material, and associated objects (Smith 1972:212). A “grave,” on the other hand, is used as a general heading for various types of resting places for the dead (Smith 1972:212). These various resting places are what Welsh’s (1988) classifications are describing. Further, throughout the LFN, Pendergast often describes the grave types as “in core.” Loten and Pendergast (1984:6-7) define “core” as “[i]nternal or hearting masonry of a unit such as a platform, wall, bench, vault, stair, or outset. Core was amassed, generally in task units when large quantities of material were involved, and was not dumped into a form created by the unit exterior. Whereas the core masonry of smaller units generally requires a facing for stability, that of platforms is normally stable in itself.” Related to “core” is “core face,” which is defined as “[t]he surface of a body of core – often composed of stones different in size from those of the core – carefully laid but not dressed or finished. Core faces may encase task units, in addition to comprising the surface of structure-component hearting. Core faces of components may approximate, or occasionally duplicate almost exactly, the plan configuration of the finished construction” (Loten and Pendergast 1984:7).

As with the in situ conditions of the ceramics (Appendix A), and sex/age of individuals interred with PBVs (Appendix D), I provide the original LFN descriptions for grave types (Appendix H), so that the reader can view the same reporting as myself, and make his or her own

interpretations. In cases where there was no detail on grave type or some uncertainty expressed, I classified these as “Unclassifiable.”

Once the graves that contained PBVs were all classified according to Welsh’s (1988) classification system, each type and variety was quantified, along with corresponding PBVs. Finally, I ran a Pearson correlation coefficient analysis to explore possible correlations between PBV form and grave type. Any graves that were “Unclassifiable” were not included as part of the correlation analysis. Also, if a grave type could be determined, but no corresponding PBV forms could be discerned, these were also excluded from analysis. Only known PBV forms were included. Correlations of .3 or higher between PBV forms or PBV form and grave type were then tested for statistical significance at the .05 level.

Burial Profiles

Throughout this entire process, I also began creating burial profiles of those that contain PBVs. These brief descriptions include the burial numbers, PBV form, sex and age, as well as grave type for all burials containing PBVs at Lamanai (Appendix K).

CHAPTER 4: RESULTS

Pre-Inhumation Breakage Vessels

The total quantity of burials assessed for this study was 240. Within these burials, there were 328+ ceramic vessels that received an in situ classification (Figure 1; Appendices A and B). My criteria for identifying pre-inhumation breakage vessels (PBVs) within the Lamanai fieldnotes (LFN) resulted in a tally of 182+ ceramic vessels in 89 burials that exhibited this depositional behavior (Figure 2; Appendix C). The 182+ sum includes those that were PBVs and have “kill holes” (n=7). An additional 13 vessels, which were excluded from the subsequent correlation analysis due to uncertainty, also potentially display pre-inhumation breakage. “In Situ Breakage” vessels reached 36, with 6 more possibly exhibiting this condition upon discovery. Only 2 were classified as “Whole,” while 89+ vessels remain “Undetermined.” If we remove the ceramics whose in situ condition is “Undetermined,” the percent of vessels demonstrating pre-inhumation breakage within mortuary contexts at Lamanai, Belize, is 76.15%. Once the PBVs were identified within the LFN, forms were then calculated (Figure 2; Appendix C).

The forms of PBVs, while certainly diverse, were not equally represented. Bowls made up the majority of the PBV forms: 43 in total, or 31.62% of the 136 known forms (46+ of the 182+ PBVs were “Undetermined”). Dishes (n=22) and jars (n=21) made up the next largest quantities, with chalices (n=17) and censers (n=14) representing slightly smaller numbers. Plates (n=5), jar-censers (n=4), molcajetes (n=4), vases (n=2), basins (n=2) and drums (n=2) made up the remaining PBV forms. After the known forms were determined, a Pearson correlation coefficient analysis (Table 1) resulted in a couple of moderate correlations: censer and chalice (.41); and, jar-censer and basin (.57). Although both of these correlations were only moderate,

they were found to be statistically significant at the .05 level (Table 2). Results are addressed in more detail in Chapter 5: Discussion and Conclusions.

**In Situ Condition of Ceramics in Mortuary Contexts
at Lamanai
Burials (N=240)
Ceramic Vessels (N=328+)**

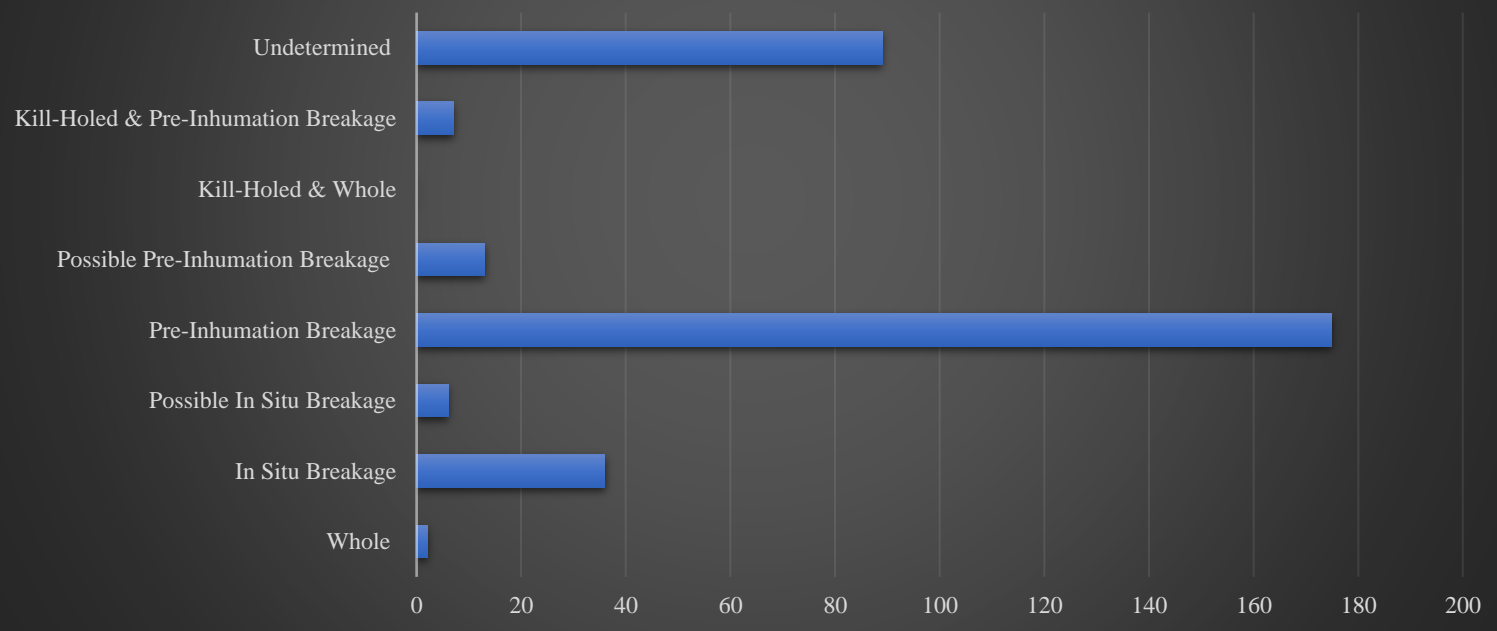


Figure 1: Totals for in situ condition of ceramics in mortuary contexts at Lamanai

**Pre-Inhumation Breakage Vessel Forms at
Lamanai**
Burials (n=89)
PBVs (n=182+)

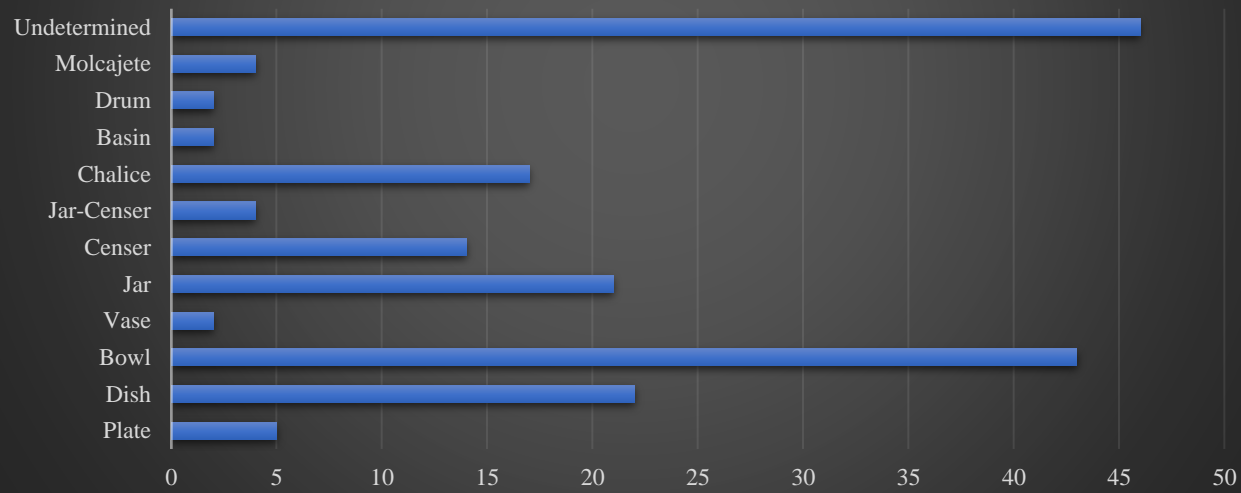


Figure 2: Totals for PBV forms

Table 1: Pearson Correlation Coefficient Results for PBV Forms

	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
Plate	1.00										
Dish	-0.03	1.00									
Bowl	-0.03	0.01	1.00								
Vase	-0.04	-0.08	0.11	1.00							
Jar	-0.11	0.04	0.03	0.08	1.00						
Censer	-0.07	-0.16	0.19	-0.05	-0.14	1.00					
Jar-Censer	-0.04	0.10	0.13	-0.03	0.00	0.03	1.00				
Chalice	-0.10	-0.07	0.20	-0.06	0.00	0.41	0.12	1.00			
Basin	-0.04	0.08	0.11	-0.02	-0.07	-0.05	0.57	0.10	1.00		
Drum	-0.04	0.08	0.21	-0.02	0.22	-0.05	-0.03	0.10	-0.02	1.00	
Molcajete	-0.05	-0.12	0.08	-0.03	0.01	0.04	-0.04	-0.09	-0.03	-0.03	1.00

Correlations of .3 or above were tested for statistical significance at the .05 level (Table 2).

Table 2: Statistical Significance Results for PBV Forms

Variables	Pearson Correlation	Significant at the .05 Level? Y/N
Censer and Chalice	.41	Y
Jar-Censer and Basin	.57	Y

Only correlations of .3 or above were selected for a significance test.

Sex and Age of Individuals Interred with Pre-Inhumation Breakage Vessels

Following PBV form analysis, the sex and age of individuals who were buried with these vessels were assessed (Appendix D). A total of 101 individuals were evaluated within the 89 burials containing PBVs (Figure 3; Appendix E). Unfortunately, due to the large number of those with an undetermined sex, including children (n=16) and teens (n=4), as well as the large quantity of unknown PBV forms (n=46+), only 29 burials of the 89 containing PBVs could be analyzed for possible correlations between PBV form and sex. Within these 29 burials, there were more males (n=22) than females (n=9) (Appendix F). The Pearson correlation coefficient analysis (Table 3) revealed six correlations of .3 or higher, either between sex and PBV form, or the PBV forms themselves, but only one, jar-censer and basin (.89), was found to be statistically significant at the .05 level (Table 4).

The age of at least one individual and one corresponding PBV form could be determined in 68 of the 89 burials that contained PBVs (Appendix G). Mature adults (n=42) represented the majority of those interred with known PBV forms. The next highest quantity, as noted above, were children (n=16), followed by adults (n=8), teens (n=4), elderly adults (n=3), and middle-aged adults (n=2). As with sex, the Pearson correlation coefficient analysis (Table 5) revealed six correlations at .3 or higher between PBV forms, and PBV form and age. However, unlike PBV form and sex, these correlations were all found to be statistically significant at the .05 level (Table 6). And, of further note, the correlation between jar-censer and basin remained quite high (.81). Results are addressed in more detail in Chapter 5: Discussion and Conclusions.

**Sex/Age of Individuals Interred with PBVs at Lamanai
Burials (n=89)
Total Individuals (n=101)**

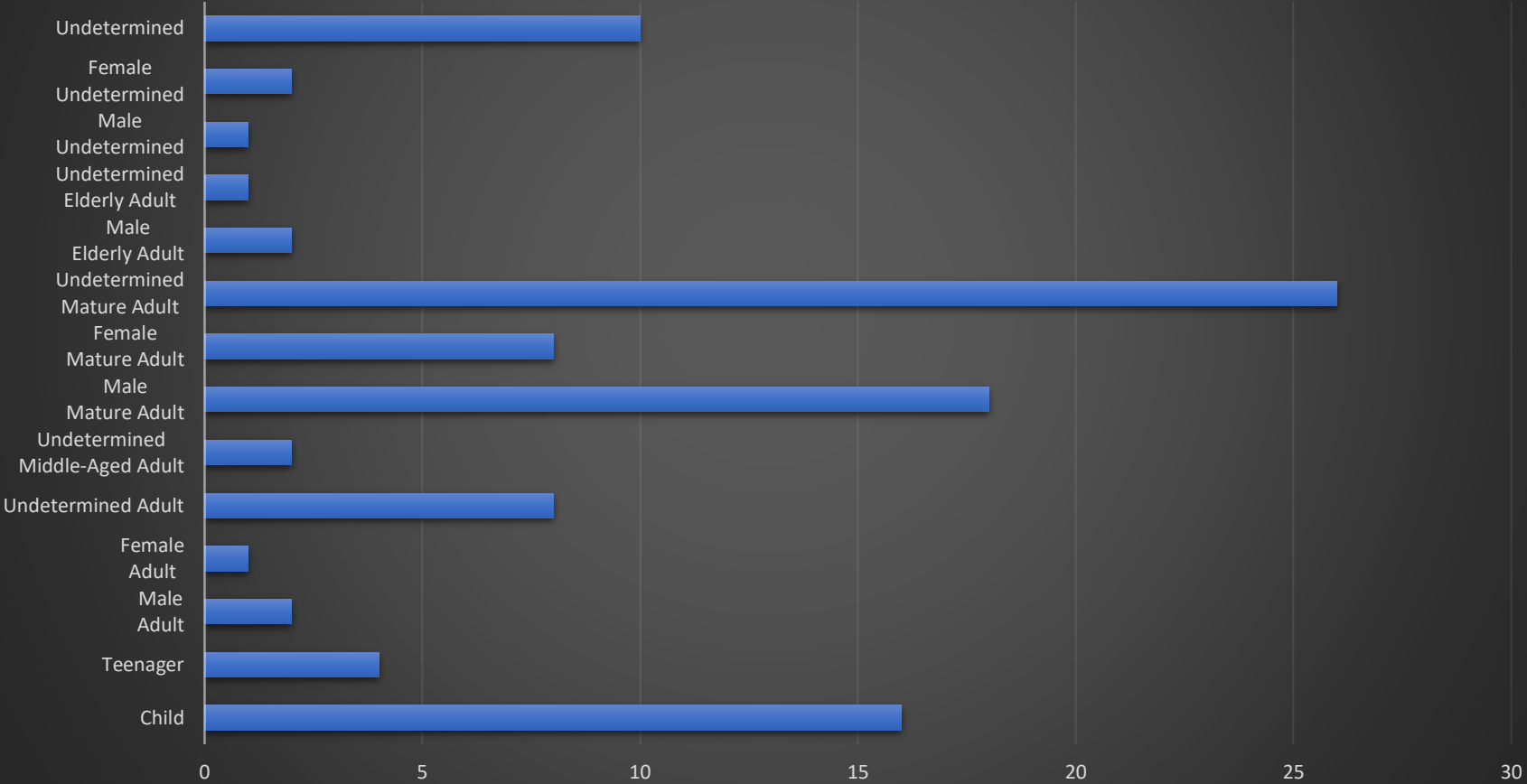


Figure 3: Totals for sex/age of individuals buried with PBVs

Table 3: Pearson Correlation Coefficient Results for PBV Form and Sex

	Male	Female	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
Male	1.00											
Female	-0.87	1.00										
Dish	0.02	0.03	1.00									
Bowl	0.32	-0.13	-0.04	1.00								
Vase	0.12	-0.17	-0.15	0.18	1.00							
Jar	-0.08	0.02	0.02	-0.11	0.24	1.00						
Censer	0.30	-0.25	-0.36	0.20	-0.16	-0.26	1.00					
Jar-Censer	0.12	0.20	0.17	0.18	-0.07	-0.11	0.03	1.00				
Chalice	0.35	0.02	-0.12	0.22	-0.11	-0.18	0.21	0.24	1.00			
Basin	0.09	0.28	0.24	0.28	-0.05	-0.08	-0.12	0.89	0.31	1.00		
Drum	0.09	-0.13	-0.11	-0.16	-0.05	-0.08	-0.12	-0.05	-0.08	-0.04	1.00	
Molcajete	-0.14	0.11	-0.16	0.24	-0.07	0.17	0.14	-0.07	-0.12	-0.05	-0.05	1.00

Correlations of .3 or above were tested for statistical significance at the .05 level (Table 4).

Table 4: Statistical Significance Results for PBV Form and Sex

Variables	Pearson Correlation	Significant at the .05 Level? Y/N
Bowl and Male	.32	N
Censer and Male	.30	N
Chalice and Male	.35	N
Dish and Censer	-.36	N
Jar-Censer and Basin	.89	Y
Chalice and Basin	.31	N

Only correlations of .3 or above were tested for statistical significance.

Table 5: Pearson Correlation Coefficient Results for PBV Form and Age

	Child	Teenager	Adult	Middle-Aged Adult	Mature Adult	Elderly Adult	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
Child	1.00																
Teenager	-0.14	1.00															
Adult	-0.09	-0.09	1.00														
Middle-Aged Adult	-0.07	-0.03	-0.04	1.00													
Mature Adult	-0.54	-0.27	-0.40	-0.13	1.00												
Elderly Adult	0.05	-0.05	-0.08	-0.03	-0.23	1.00											
Plate	0.11	-0.07	-0.10	-0.03	-0.01	-0.06	1.00										
Dish	-0.12	-0.02	-0.03	-0.07	0.14	-0.13	-0.05	1.00									
Bowl	-0.09	-0.20	-0.03	-0.10	0.34	0.03	-0.06	-0.13	1.00								
Vase	-0.09	-0.04	-0.06	-0.02	0.11	-0.04	-0.05	-0.10	0.18	1.00							
Jar	0.08	0.37	0.01	0.18	-0.14	-0.10	-0.13	-0.04	-0.16	0.14	1.00						
Censer	-0.14	-0.09	-0.05	-0.04	0.19	0.17	-0.10	-0.21	0.18	-0.06	-0.16	1.00					
Jar-Censer	-0.11	-0.05	-0.07	0.39	0.22	-0.04	-0.06	0.09	0.12	-0.03	0.01	0.02	1.00				
Chalice	-0.02	-0.11	-0.16	-0.05	0.29	-0.09	-0.12	-0.14	0.14	-0.07	-0.14	0.43	0.13	1.00			
Basin	-0.07	-0.03	-0.04	-0.01	0.30	-0.03	-0.03	0.18	0.25	-0.02	-0.06	-0.04	0.81	0.21	1.00		
Drum	-0.07	-0.03	0.33	-0.01	-0.13	-0.03	-0.03	-0.07	-0.10	-0.02	-0.06	-0.04	-0.02	-0.05	-0.01	1.00	
Molcajete	0.01	-0.06	-0.09	-0.03	0.17	-0.05	-0.07	-0.15	0.07	-0.04	0.01	0.02	-0.05	-0.11	-0.03	-0.03	1.00

Correlations of .3 or above were tested for statistical significance (Table 6).

Table 6: Statistical Significance Results for PBV Form and Age

Variables	Pearson Correlation	Significant at the .05 Level? Y/N
Jar and Teenager	.37	Y
Drum and Adult	.33	Y
Jar-Censer and Middle-Aged Adult	.39	Y
Bowl and Mature Adult	.34	Y
Chalice and Censer	.43	Y
Jar-Censer and Basin	.81	Y

Only correlations of .3 or above were tested for statistical significance.

Grave Types Containing Pre-Inhumation Breakage Vessels

After conversion from the original description in the LFN to an equivalent within Welsh's (1988) classification system (Appendices H and I; Figure 4), it was discovered that, of the 66 burials whose grave type and at least one PBV form could be determined (Appendix J), the simple-pit grave type was by far the most common (n=50). The next closest grave type was cist-capped pit (n=5), proceeded by cist-haphazard cist (n=3), cist-partial cist (n=3), and cist-head cist (n=2). Simple-ceiling slab, cist-uncapped cist, crypt-simple crypt, and tomb-stone lined tomb were all represented by only one sample each.

As mentioned above, I was able to run a Pearson correlation coefficient analysis for 66 of the 89 burials that possessed PBVs (Table 7). It should be noted that Burial N10-4/12 contained two grave types for two different individuals associated with the same burial number. The correlation analysis resulted in nine correlations at .3 or higher. Of these, five are in the mid-to-high forties: censer and cist-partial cist (.45); drum and cist-head cist (.48); plate and cist-uncapped cist (.43); vase and crypt-simple crypt (.44); and, chalice and censer (.47). Particularly noteworthy is the perfect positive correlation that emerges between jar-censer and basin (1.00) when grave types and PBV forms are conjoined. All nine correlations were found to be statistically significant at the .05 level (Table 8). Results are addressed in more detail in Chapter 5: Discussion and Conclusions.

Grave Types Containing PBVs Burials (n=89)

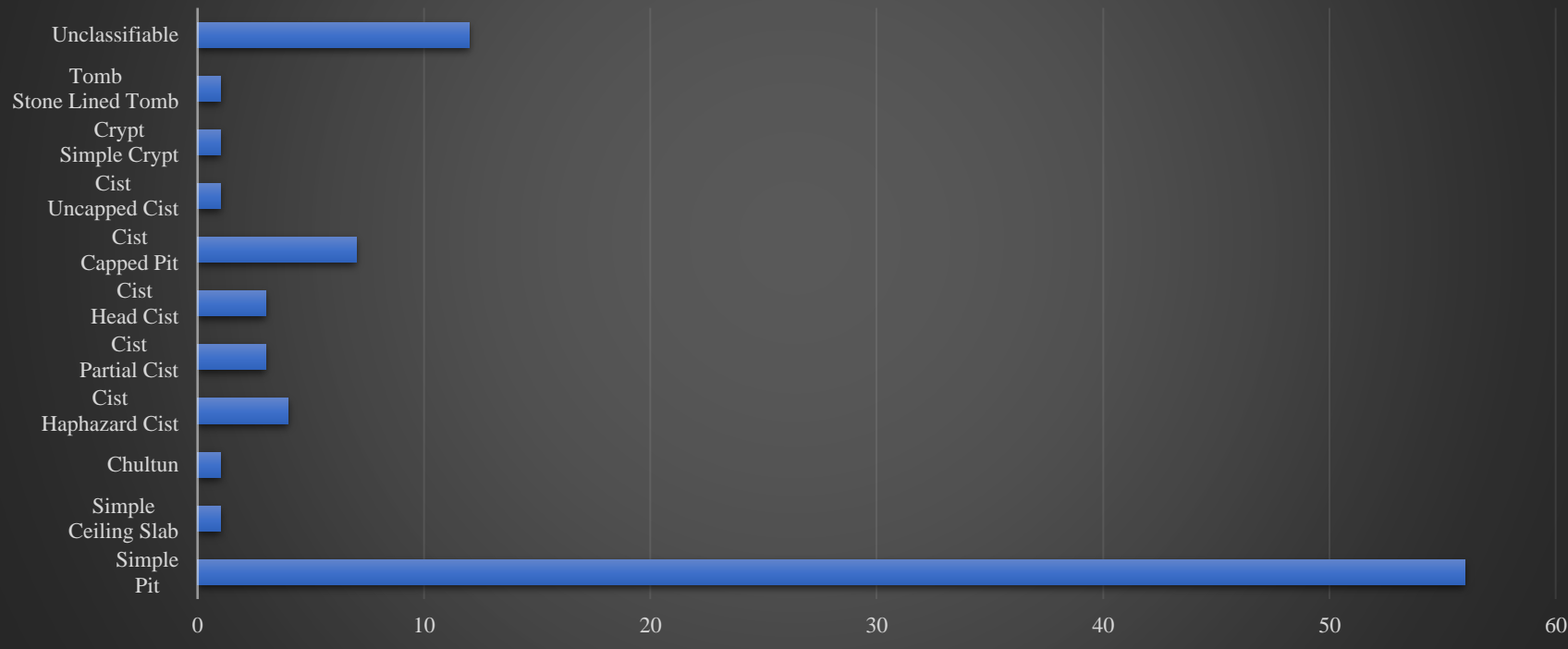


Figure 4: Totals for grave type-varieties that contain PBVs

Table 7: Pearson Correlation Coefficient Results for PBV Form and Grave Type

	Simple Pit	Simple Ceiling Slab	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete	
Simple Pit	1.00																				
Simple Ceiling Slab	-0.22	1.00																			
Cist Haphazard Cist	-0.39	-0.03	1.00																		
Cist Partial Cist	-0.39	-0.03	-0.05	1.00																	
Cist Head Cist	-0.31	-0.02	-0.04	-0.04	1.00																
Cist Capped Pit	-0.51	0.43	-0.06	-0.06	-0.05	1.00															
Cist Uncapped Cist	-0.22	-0.02	-0.03	-0.03	-0.02	-0.04	1.00														
Crypt Simple Crypt	-0.22	-0.02	-0.03	-0.03	-0.02	-0.04	-0.02	1.00													
Tomb Stone Lined Tomb	-0.22	-0.02	-0.03	-0.03	-0.02	-0.04	-0.02	-0.02	1.00												
Plate	-0.11	-0.04	0.21	-0.06	-0.05	-0.08	0.43	-0.04	-0.04	1.00											
Dish	-0.03	-0.07	0.32	-0.13	0.08	-0.05	-0.07	-0.07	-0.07	0.05	1.00										
Bowl	0.00	0.06	-0.08	0.01	-0.14	0.21	0.06	-0.10	-0.10	0.08	0.03	1.00									

	Simple Pit	Simple Ceiling Slab	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
Vase	-0.04	-0.02	-0.04	-0.04	-0.03	-0.05	-0.02	0.44	-0.02	0.05	0.10	0.15	1.00							
Jar	0.13	-0.06	-0.10	-0.10	-0.08	-0.13	-0.06	-0.06	0.39	0.13	0.05	0.02	0.12	1.00						
Censer	-0.15	0.18	-0.06	0.45	-0.05	0.02	-0.04	-0.04	-0.04	0.08	0.17	0.18	0.05	0.14	1.00					
Jar-Censer	0.07	-0.02	-0.03	-0.03	-0.02	-0.04	-0.02	-0.02	-0.02	0.04	0.18	0.22	0.02	0.06	0.04	1.00				
Chalice	0.05	-0.06	-0.10	0.35	-0.08	-0.13	-0.06	-0.06	-0.06	0.13	0.15	0.19	0.08	0.05	0.47	0.20	1.00			
Basin	0.07	-0.02	-0.03	-0.03	-0.02	-0.04	-0.02	-0.02	-0.02	0.04	0.18	0.22	0.02	0.06	0.04	1.00	0.20	1.00		
Drum	-0.11	-0.02	-0.04	-0.04	0.48	-0.05	-0.02	-0.02	-0.02	0.05	0.08	0.20	0.03	0.23	0.05	0.02	0.10	0.02	1.00	
Molcajete	0.14	-0.03	-0.06	-0.05	-0.05	-0.07	-0.03	-0.03	-0.03	0.07	0.15	0.04	0.04	0.01	0.12	0.03	0.12	0.03	0.05	1.00

Correlations of .3 or higher were tested for statistical significance (Table 8).

Table 8: Statistical Significance Results for PBV Form and Grave Type

Variables	Pearson Correlation	Significant at the .05 Level? Y/N
Dish and Cist-Haphazard Cist	.32	Y
Chalice and Cist-Partial Cist	.35	Y
Censer and Cist-Partial Cist	.45	Y
Drum and Cist-Head Cist	.48	Y
Plate and Cist-Uncapped Cist	.43	Y
Vase and Crypt-Simple Crypt	.44	Y
Jar and Tomb-Stone Lined Tomb	.39	Y
Chalice and Censer	.47	Y
Jar-Censer and Basin	1.00	Y

Only correlations of .3 or above were tested for statistical significance.

CHAPTER 5: DISCUSSION AND CONCLUSIONS

This research project is built off of the large amount of data gathered between 1974 and 1986 by David M. Pendergast and colleagues at the ancient Maya site of Lamanai, Belize. The approximate temporal range of this study is the Terminal Classic to the late Postclassic period. It was during the Terminal Classic (9th-10th centuries A.D.) that the Maya at Lamanai began to practice pre-inhumation breakage of ceramics in mortuary contexts. This behavior became common practice in the Postclassic period, extending into the late 15th/early 16th century A.D. The question is: How might we be able to use archaeology to gain insight into this behavior during such a pivotal period at Lamanai?

Elizabeth Graham (1987:75) states, “[I]f the focus of archaeological investigation is in any aspect of Maya occupation dating from the ninth century or later, then the excavation strategy employed must be designed specifically to suit depositional patterns that differ markedly from patterns characteristic of the Classic period.” The shift from whole vessels being interred with the deceased during the Classic period to interring intentionally broken ceramics with the deceased starting in the Terminal Classic period is one such “markedly different depositional pattern.” If we must consider a change in excavation strategy for different archaeological deposits of the Terminal Classic onward, we must simultaneously adjust how we interpret the archaeological record based on site and regional events of the same time. And the Terminal Classic was certainly a time of great distress throughout the southern Maya lowlands, as marked by “...economic decline and socio-political upheaval on an unprecedented scale” (Howie et al. 2010:371-372). Notwithstanding these regional difficulties, Lamanai continued to prosper.

Pendergast (1990:171) notes, “In the late ninth and early tenth centuries, when any percipient Lamanai resident would surely have been aware that political control was disintegrating in many neighboring communities, several parts of the southern end of the site center saw major renewal.” He continues this line of thinking, “To all appearances, the community, though changed in shape, was as vibrant both in terms of population and construction activity in A.D. 950 as it had been in A.D. 650.” Here, Pendergast underscores the importance of the archaeological record related to architecture, which is one form of evidence for the continued survival of Lamanai. Pendergast also points out that any observant Lamanai resident would clearly have been aware of the decline taking place at neighboring sites. Pendergast (1990:171-172), as well as Howie and colleagues (2010:372) also posit that, in addition to its strategic location, it was Lamanai’s leadership that contributed to its survival, as evidenced by the aforementioned architectural projects. Yet, the continued architectural projects may not be the only archaeological evidence of successful leadership.

Pendergast (1990:172) notes, “Continuity through the years of disaster elsewhere seems also to have marked at least some aspects of religious practice.” Pendergast (1990:177) also posits that Postclassic archaeological evidence is “...a potential source of information about the Classic [period], since it provides us with a picture of strategies for survival once the Classic ceased to be.” With this in mind, I argue that the data revealed in my research on pre-inhumation breakage vessels (PBVs), suggest that the intentional destruction of ceramics prior to their interment with the deceased was a strategy employed by Lamanai leadership, and enacted community-wide, in an effort to protect the community from potentially harmful energies at a time of great regional distress. Before discussing these results in more detail, I present a brief

review of the principal archaeological, ethnohistoric and ethnographic evidence delineated in Chapter 2 that supports this proposition.

Archaeologically, the pre-inhumation breakage of ceramics has been reported at other sites during the Classic period (e.g., Culbert 1993). It has also been recorded at Postclassic sites such as Santa Rita Corozal (Chase and Chase 1988) and Mayapan (Millbrath and Lope 2013). Freidel et al. (1993:234) note that objects which had to have their *ch'ulel* (inner souls) put into them, such as ceramics, could become dangerous when no longer being used. These items had to be ritually terminated in order to protect the community. Ethnohistoric accounts as reported by Chuchiak (2009:139) demonstrate that at the time of Spanish contact, the Maya believed that animate clay “idols” could “intercede in the daily life and affairs of the Maya” and had “the power to affect the general well-being of individuals as well as that of the entire communities.” Chuchiak (2009:139) also discusses the intentional destruction of effigy censers when the owners felt that the indwelling spirit was not behaving in accordance to their wishes. Ethnographically, research conducted by Stross (1998) shows how one component of the ensouling of an object includes the assigning of guardianship. This process gives the thing a protector – a deity, parent, or owner – which then links them to the item and its destiny (Stross 1998:32). McGee’s (1998) research among the Lacandon Maya demonstrates how new “god pots” cannot be used until the old ones have been terminated. If Scherer’s (2015:164) observation that “[m]ost mortuary ceramic vessels seem to have been used prior to their placement within funerary contexts” holds true at Lamanai, which is likely the case due to the fact that ceramic styles in mortuary contexts at the site suggest they were not produced solely for funerary ceremonies (Howie et al. 2010:381), then it is plausible to suggest that the PBVs identified in this study were linked in life, as well as in death, to the individuals with whom they were interred.

In other words, recognizing the potential dangers to the community that orphaned energies dwelling within ceramic objects represented, Lamanai leadership both continued the pan-Maya tradition of breaking an object to release its spirit, while simultaneously increasing the severity and frequency of the activity due to uncertain times. If we remove from consideration the vessels whose in situ condition is “Undetermined,” we find that 76.15% of ceramics in mortuary contexts at Lamanai exhibit pre-inhumation breakage. The fact that the site continued to prosper may have been viewed, at least in part, as a result of the release of potentially destructive spiritual forces. This may explain the longevity of this practice into the late 15th/early 16th century A.D. The predominance of “container ceramics” in mortuary contexts at Lamanai, as discussed by Howie et al. (2010), is consistent with the PBV forms identified for this study (63.24% of known PBV forms are “container ceramics”). This predominance of “container ceramics” (i.e., bowls, dishes and jars) may be taken as further evidence that these vessels were part of the individual’s daily feasting activities or storage needs and would need to be decommissioned upon the death of said individual to prevent the energies dwelling within from becoming destructive. Additionally, the correlations that emerge between censer and chalice (.41) and jar-censer and basin (.57) may indicate a close relationship between certain container or storage vessels and those used for the burning of incense. A more detailed analysis of these vessels’ attributes, along with a study of any organic residue could potentially reveal greater insight into this relationship.

Regarding the missing pieces of each vessel, Pendergast (1981b:44) suggests that this might demonstrate the “retention of fragments by relatives or others, perhaps for ceremonial use.” Keeping a piece of the broken vessel may have allowed relatives to maintain connections with the deceased, their ancestors (Howie et al. 2010:376). In cases where there are only a few

sherds deposited, we might conclude that this is evidence of more living members retaining pieces of the vessel or, alternatively, multiple interment episodes using further fragmented pieces of the same vessel. That is, pieces may be broken off and included in the burials of multiple individuals over extended periods of time. In a similar fashion, it may also be the case that fragments are being disinterred from one location of personal significance, perhaps another familial burial, either in a whole or already broken state, fragmented further and then buried anew. Indeed, Pendergast suggests in additional notation within Burial N10-4's description (see Appendix A) that the anachronistic pieces discovered therein must have either been heirlooms or relics disinterred from another location. This could, in part, explain the inclusion of ceramic vessels (n=7) in a few burials at Lamanai that have both a "kill hole" and exhibit pre-inhumation breakage.

Moreover, if we again consider the ethnohistoric research conducted by Chuchiak (2009:146), which discusses use of the "dust and ash" of broken ceramic vessels that would be recycled by the ancient Maya in the creation of new pottery, the fact that there are many ceramic vessels in mortuary contexts at Lamanai which contain "grog" (crushed pottery) in their tempered fabrics (see Howie et al. 2010:390-391) may indicate that at least some pieces of PBVs were also used as grog temper in the creation of new vessels. By infusing a piece of their ancestors within newly commissioned pottery via a crushed fragment of a vessel that had been owned by their relative (or some other figure of importance), and had been included as part of the funerary ceremony, the living members were manufacturing an inalienable possession (see Callaghan 2014). This act would not only increase the value of such a vessel, but would also further solidify ancestral connections as well as strengthen the connection of community members to Lamanai itself. Ancestors may be petitioned for favors through the new ceramics,

possibly including requests for protection from malevolent energetic forces. The sum of these actions may have increased the intrinsic desire of community members to see Lamanai continue to prosper in order to maintain spatially-close connections to protective ancestors.

Turning now to the skeletal data, there are two aspects of the social persona (see Binford 1971), sex and age, that were considered for this study. Of the individuals whose sex and at least one corresponding PBV form could be determined, males (n=22) outnumbered females (n=9). Because so few burials could be tested for correlations, possible interpretations are limited. Notwithstanding, the fact that PBVs were interred with both males and females demonstrates there were no restrictions on the pre-inhumation breakage behavior based on sex. The data on age leads one to the same conclusion. In other words, of those burials for which the age of at least one individual and at least one PBV form could be determined, the pre-inhumation breakage behavior occurred with seemingly every age group, from children to the elderly. There appears to be no age restrictions on this behavior. The fact that there were no statistically significant correlations that emerged between PBV form and sex may indicate that there was no standard set forth based on sex for what forms had to be broken prior to interment with the deceased. Noteworthy, however, is the fact that when sex was selected the statistically significant correlation between jar-censer and basin increased to .89. Only moderate, statistically significant correlations emerged when PBV forms were assessed alongside age. For instance, jar and teenager (.37), drum and adult (.33), jar-censer and middle-aged adult (.39) and bowl and mature adult (.34). Although, as the adage goes, correlation does not imply causation, the correlations that emerge from among these variables may, at minimum, further support the argument that these were forms more commonly associated with (or possessed by) these age groups. However,

this is highly speculative and further analyses will have to be done in this area to explore such possibilities in more depth.

Concerning grave types, although the vast majority of the grave types assessed for correlations are simple-pit graves, there is also evidence of pre-inhumation breakage within simple-ceiling slab, cist-haphazard cist, cist-partial cist, cist-head cist, cist-capped pit, cist-uncapped cist, crypt-simple crypt, as well as a tomb-stone lined tomb grave type. This indicates that the pre-inhumation breakage behavior likely took place across socio-economic bounds, to include all (or nearly all) levels of Lamanai society. As with the correlations that emerge between PBV forms and the sex and age of individuals interred with these vessels, the statistically significant correlations among PBV form and grave type are only moderate ones, but do offer intriguing possibilities for further research. For instance, if this type of conjunctive analysis is conducted at other sites, either with PBVs or whole vessels in mortuary contexts, would we still see a similar correlation between drums and cist-head cists (.48), or chalices and cist-partial cists (.35)? Of particular interest would be further research to test whether or not the perfect positive correlation that emerges between jar-censers and basins (1.00) when grave types are included in the equation holds true at other sites. Perhaps the most beneficial aspect of the data sets that have emerged as a result of this conjunctive analysis is that they can now be tested at other sites, which may reveal similar results or very different ones. Either way, we will be able to gain even deeper insight not only into Lamanai's survival during the Terminal and Postclassic periods, but also data representing the generalities and nuances among ancient Maya burial practices. Now, before bringing this study to a close, it is important to discuss some of the limitations inherent within.

One of the original plans for this study was to use funds awarded through a University of Central Florida Department of Anthropology grant, the Trevor Colbourn Anthropology Endowment Fund (TCAEF), to travel to Lamanai, Belize, and gather more attribute data on the known PBVs. This was to include photographing the vessels, or a selection of them, as well as an attempt to determine the forms of the 46+ PBVs whose morphology cannot be verified using the LFN alone. In the same vein, I would also make an effort to provide the in situ condition of those vessels (n=89+) in the LFN that did not contain this information. The result would be a more comprehensive data set along with accompanying visuals. Unfortunately, however, attempts to view the collection proved unfruitful. Consequently, I relied almost exclusively on the LFN for PBV data gathering. With a total of 46+ unknown PBV forms, and the in situ condition of 89+ vessels undetermined, these numbers may significantly shift the results I provide herein.

Conversion from the original grave type descriptions in the LFN to an equivalent within Welsh's (1988) classification scheme was not without limitations, either. As with the identification of PBVs, I did not have any photographs to work with and relied solely on descriptions offered in the LFN. The very nature of classifying Maya burials, as Welsh (1988:18) points out in his own groundbreaking work, can be a subjective enterprise. This is, in part, why I have included all of the original descriptions so that the reader can see exactly how I came to the particular classification decisions that I did. The same rationale applies for the in situ conditions of the ceramics interred in mortuary contexts at the site. That said, the LFN do indicate that there are photos of many of these graves and, presumably, of the associated ceramics in situ. Therefore, further research in this direction would obviously greatly benefit from consultation with these images. The photographic evidence could either confirm my classification decisions or negate some of them.

Thus, to conclude, I argue that during a highly tumultuous time in Maya culture history, Lamanai leadership chose to use the pre-inhumation breakage of ceramic vessels as a community-wide strategy to protect the community from potentially destructive energies. Through increasing the frequency and extent to which the vessels were broken in public funerary ceremonies, and by including a majority of community members in the effort, Lamanai leaders fostered communal confidence and solidarity, which allowed the site's continued survival while many neighboring sites experienced a significant decline. Pieces of these vessels, which were likely previously owned and used by the deceased, were kept by relatives as a way to maintain ancestral connections, while simultaneously increasing a personal connection to the site itself. I also argue that some of these pieces were likely used as grog temper in the creation of new vessels, thereby creating inalienable possessions of great value to concerned parties. These vessels may have also served as conduits through which living members could petition their ancestors for protection. As Lamanai continued to survive and thrive, the pre-inhumation breakage behavior may have been viewed, at least in part, as being responsible for protecting the site from the same fate as many surrounding communities. This may explain its extended use into the late 15th/early 16th century A.D. These assertions are supported by published archaeological, ethnohistoric and ethnographic data, as well as by the data sets that have emerged as a result of this conjunctive analysis.

APPENDIX A: IN SITU CLASSIFICATIONS FOR THIS STUDY

Burial No.	Fieldnote Description	Classification for This Study
1	7/1: sherds of a considerable number of vessels, scattered over burial.	7/1: Pre-Inhumation Breakage
2	No ceramics present	---
3	8/1: blackware vessel, fragmentary; association not certain	8/1: Pre-Inhumation Breakage
4	9/2: blackware vessel, fragmentary, in "shoulder" area, association not certain	9/2: Pre-Inhumation Breakage
5	196/1: bowl, tripod, segmented flange; NE of knees, <i>in situ</i> breakage	196/1: In Situ Breakage
6	197/1: large jar, upright over back, with 2 pieces at skull. Broken <i>in situ</i> , but probably at time of interment	197/1: Undetermined
	197/2: dish, tripod, below and W of /1, <i>in situ</i> breakage, with no scatter (hence at time of interment?)	197/2: Undetermined
7	No ceramics present	---
8	198/2: bowl or dish, round-side, fragmentary, above bones, association not certain	198/2: Pre-Inhumation Breakage
9	249/4: miniature vessel, location as for /2&3	249/4: Pre-Inhumation Breakage
10	No ceramics present	---
Tomb N9-53/1	462/1: blackware lidded tripod cylinder, slab-footed, with bell-rattle handle atop scutate lid. The lid and the raised base of the cylinder have three equidistant dome-head screw motifs applied. Date clearly Tzakol 3. Upright at NE corner of crypt, encased in mortar and hence set outside the crypt following its completion. Lid (except handle) covered with ca 2 mm of fine pinkish-brown soil, apparently organic decay product. Similar material lay beneath the vessel, but not around the sides, to which mortar adhered directly. The thinness and distribution of the soil suggested identification as the remains of cloth or some other thin and flexible material. Lid broken (<i>in situ</i> breakage); base whole. Contained a small amount of light brown soil (sample saved), probably the product of decay of organic artifacts rather than roots, given its location at the vessel bottom.	462/1: In Situ Breakage 462/2: In Situ Breakage
	462/2: plate, polychrome, medial-basal ridge; chevron motifs at rim, but no centre decoration. Set partly within the crypt and partly beyond the east crypt limit, covered by stones and mortar except within the chamber. Contained a layer ca 1 cm thick of soft brown soil (sample saved) again probably the product of decay of organic artifacts rather than of	

Burial No.	Fieldnote Description	Classification for This Study
	roots. <i>In situ</i> breakage. Set south of 462/1, opposite the L shoulder an skull of the burial. 1-2 mm of brown soil lay below the vessel.	
Tomb N9-56/1	322/13: dish, basal-ridge, redware, <i>in situ</i> breakage. Beneath pelvis and thorax, with one edge under enclosure stones (some small fragments of edge beneath the stones not recovered). 322/22: dish, basal-ridge, polychrome, hummingbird centre motif, <i>in situ</i> breakage	322/13: In Situ Breakage 322/22: In Situ Breakage
N9-56/1	277/2: bowl/basin(?), redware, scattered in fill of grave, in upper 35 cm with many pieces stuck to the underside of the Ting patch, at the NE corner of the grave with a few pieces extending to the approximate N-S centre	277/2: Pre-Inhumation Breakage
N9-59/1	No ceramics present	---
N9-70/1	251/1: vertical-side deep bowl, blackware, incomplete (Late/Terminal Classic?)	251/1: Pre-Inhumation Breakage
N9-70/2	253/1: dish, redware, San Jose IV type, set on edge beside lower L leg, interior towards body, <i>in situ</i> breakage 253/2: cylindrical vessel, blackware, on side at N limit of group, with pieces of 253/8(?) N of it; <i>in situ</i> breakage 253/5: plate or dish, redware, upright at E edge of group, <i>in situ</i> breakage 253/8: apparent dish resembling /5, beside /2	253/1: In Situ Breakage 253/2: In Situ Breakage 253/5: In Situ Breakage 253/8: Undetermined
N9-71/1	263/1: dish, annular-base, inverted S of skull fragments, centre 55 cm from skull centre; <i>in situ</i> breakage	263/1: In Situ Breakage
N10-1/1	13/1: censer, segmented flange, pedestal base, pre-inhumation breakage 13/2: large round-side basin, inverted in centre of pit as lid over 13/3; <i>in situ</i> breakage 13/3: huge jar-censer with incised decoration on shoulder and pedestal, and segmented flange Excavation around the base of 13/3 revealed a lower area of the grave that was not lined with large stones but rather formed of small stones and earth. Around the base of vessel /3 lay the major part of its pedestal base, clearly broken intentionally and very probably removed to make possible the burial of the vessel body as	13/1: Pre-Inhumation Breakage 13/2: In Situ Breakage 13/3: Pre-Inhumation Breakage 13/4: Undetermined 13/5+: Pre-Inhumation Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<p>the burial container, as retention of the pedestal base in position would have created the requirement for a very deep pit. Together with the base fragments were the sherds of a number of vessels broken prior to inhumation and placed as a bed for the burial vessel. The major concentration of fragments was at the E and N, with somewhat less at the S and very few sherds at the W. Depth to the topmost sherds in the concentration was 22 cm below BM #4, or 68 cm below the pit top. Further excavation showed the pit to be cut through a floor underlying 2nd; diameter of the pit at floor level was 117 cm N-S X ca 120 cm E-W. The first vessel in the list was concentrated at the S side of /3; others were randomly scattered in the mass.</p> <p>13/4: Chichen Fine Orange pedestal-base vase</p> <p>13/5+ -total vessels approximately 20; describable only after sorting and reconstruction</p>	
N10-1/2	<p>21/4: carved orangeware cylindrical vase; 2 pieces atop burial bit, remainder smashed beneath stones of W side of pit, with remainder of vessels</p> <p>21/5: vessel similar to /4</p> <p>21/6: orangeware cylinder with bulging lower body and pedestal base</p> <p>21/10: blackware jar, low neck, indented base, maliform body; all but 1 sherd S of burial beneath stones of pit lining; single sherd at W with sherds of 21/4-6</p>	<p>21/4: Pre-Inhumation Breakage</p> <p>21/5: Undetermined</p> <p>21/6: Undetermined</p> <p>21/10: Undetermined</p>
N10-2/1	<p>31/1: redware molcajete, portion 12-21 cm E of skull, remainder in 23-cm diameter area, centre 26 cm S of area of pelvis. Depth to top of first portion 53 cm.</p> <p>31/2: miniature unslipped black jar with 'extension' handle at rim, inverted N of 28/1, broken</p>	<p>31/1: Pre-Inhumation Breakage</p> <p>31/2: Undetermined</p>
N10-2/2	No ceramics present	---
N10-2/3	No ceramics present	---
N10-2/4	44/1: jar, red, incised decoration, part NW of head, part at R arm, remainder atop back & L arm	44/1: Pre-Inhumation Breakage
N10-2/5	No ceramics present	---

Burial No.	Fieldnote Description	Classification for This Study
N10-2/6	No ceramics present	---
N10-2/7	No ceramics present	---
N10-2/8	<p>48/1: bowl, bolster-rim, red, at W side of & atop head</p> <p>48/2: bowl, red, incised decoration, at E side of head</p> <p>48/3: dish, tripod, basal angle, tripod with figurine feet</p>	<p>48/1: Undetermined</p> <p>48/2: Undetermined</p> <p>48/3: Undetermined</p>
N10-2/9	<p>58/2: bowl, flaring sides, undecorated, red, S of bones at E side of burial, with sherds at E end of main bone mass (fragmentary)</p> <p>58/3: vessel base only, concave, at pelvis and feet</p>	<p>58/2: Pre-Inhumation Breakage</p> <p>58/3: Pre-Inhumation Breakage</p>
N10-2/10	<p>61/1: censer, incised decoration and appliqué deity head and arms, originally stuccoed and painted; at W side of pit, upright, partly broken</p> <p>61/2: molcajete, red, unused, inverted atop /3 inside /1</p> <p>61/3: molcajete identical to /2, upright inside /1</p> <p>61/4: large deity-effigy cylindrical censer, unslipped, polychrome decoration on vessel and appliqué head; broken before interment, at E side of pit</p> <p>61/5: censer similar to /4 but with different head, part in upper pit but base and some sherds in the lower (burial) pit</p> <p><i>Note:</i> It is not clear whether the stones and soil that surrounded and covered vessels /1, /4, and /5 were placed there or fell from the cap atop the perishable roof of the pit.</p>	<p>61/1: Undetermined</p> <p>61/2: Undetermined</p> <p>61/3: Undetermined</p> <p>61/4: Pre-Inhumation Breakage</p> <p>61/5: Undetermined</p>
N10-2/11	100/1: dish, round-side, tripod; on edge with interior away from body, N of skull; only one piece of the rim broken away	100/1: Pre-Inhumation Breakage
N10-2/12	108/1: jar, fragmentary, atop occipital area	108/1: Pre-Inhumation Breakage
N10-2/13	112/1: vessel, upright at E side of cut in Pen-Pal floor	112/1: Undetermined
N10-2/14	No ceramics present	---
N10-2/15	No ceramics present	---
N10-2/16	118/1: dish, outcurving-side, tripod, part at R leg, also at R pelvis & R elbow, with 1 sherd atop L upper back and 1 foot with 118/2	118/1: Pre-Inhumation Breakage

Burial No.	Fieldnote Description	Classification for This Study
	118/2: bowl, outcurving-side, at side of L leg, probably pre-inhumation breakage	118/2: Possible Pre-Inhumation Breakage
N10-2/17	No ceramics present	---
N10-2/18	122/2: dish, pedestal-base, base between arms and face, top at feet and beneath skull	122/2: Pre-Inhumation Breakage
	122/3: jar, unslipped (fragmentary?), on pelvis area	122/3: Possible Pre-Inhumation Breakage
N10-2/19	123/1: jar, small, with side projections, E of feet, in situ breakage	123/1: In Situ Breakage
	123/2: chalice, scattered, base at feet	123/2: Pre-Inhumation Breakage
	123/3: jar, incised shoulder decoration, at R elbow	123/3: Undetermined
	123/5: bowl, outcurving-side, mostly at feet, pre-inhumation breakage	123/5: Pre-Inhumation Breakage
N10-2/20	127/1: jar, primarily W of skull of Individual A	127/1: Undetermined
	<i>all remaining vessels smashed prior to inhumation and spread over and around the bodies</i>	127/2: Pre-Inhumation Breakage
	127/2: bowl, round-side, segmented basal flange, flaring rim, tripod; guilloche design	127/3: Pre-Inhumation Breakage
	127/3: basin, outcurving-side, incised decoration	127/4: Pre-Inhumation Breakage
	127/4: dish, flaring-side, human-head feet	127/5: Pre-Inhumation Breakage
	127/5: bowl, similar to /2 but slightly smaller	127/6: Pre-Inhumation Breakage
	127/6: dish or bowl, outcurving-side, basal flange, stuccoed human-head feet	127/7: Kill-Holed & Pre-Inhumation Breakage
	127/7: chalice, carved campanulate base	127/8: Kill-Holed & Pre-Inhumation Breakage
	127/8: jar-censer, incised shoulder and base; incomplete (sections of top and base missing)	127/9: Kill-Holed & Pre-Inhumation Breakage
	127/9: jar-censer, incised shoulder; fragmentary	
	[127/7-9 "killed", 2-6 not killed, 1 also apparently not.]	
N10-2/21	128/1: jar, handled, bird head on shoulder; at S side of body, pre-inhumation breakage	128/1: Pre-Inhumation Breakage
N10-2/22	No ceramics present	---

Burial No.	Fieldnote Description	Classification for This Study
N10-2/23	131/3: smaller double hand drum, orange; smashed and scattered with /4 and /5 at E side of grave 131/4: larger double hand drum, orange 131/5: olla, unslipped	131/3: Pre-Inhumation Breakage 131/4: Undetermined 131/5: Undetermined
N10-2/24	No ceramics present	---
N10-2/25	No ceramics present	---
N10-2/26	138/1: olla, small, unslipped, above individual B; probably pre-inhumation breakage 138/2: dish, outcurving-side, tripod, atop skull of A; probably pre-inhumation breakage	138/1: Possible Pre-Inhumation Breakage 138/2: Possible Pre-Inhumation Breakage
N10-2/27	No ceramics present	---
N10-2/28	143/1: dish, round-side, tripod, at N, S, and under skeleton around and under pelvis; pre-inhumation breakage (Two sherds of another vessel at head)	143/1: Pre-Inhumation Breakage Two sherds: Pre-Inhumation Breakage
N10-2/29	No ceramics present	---
N10-2/30	No ceramics present	---
N10-2/31	No ceramics present	---
N10-2/32	148/1: jar, unslipped, smashed over pelvis (Not Restorable)	148/1: Undetermined
N10-2/33	149/1: chalice, small, pierced base, placed upright and intact, except for a small section of the base, N of shoulder/chest area	149/1: Pre-Inhumation Breakage
N10-2/34	No ceramics present	---
N10-2/35	152/1: jar censer (and other vessels?) Smashed and spread along full length on both sides of body 152/2: jar, small, red, at R hip, pre-inhumation breakage 152/3: perforated carved redware sherd, atop R knee	152/1: Pre-Inhumation Breakage 152/2: Pre-Inhumation breakage 152/3: Undetermined
N10-2/36	No ceramics present	---
N10-2/37	No ceramics present	---
N10-2/38	158/1: vessel, form not determinable in situ, above burial	158/1: Undetermined
N10-2/39	164/1: dish, tripod, atop upper back, pre-inhumation breakage (beside vertical facing stone at N side of Cache 4)	164/1: Pre-Inhumation Breakage
N10-2/40	165/1+: group of vessels smashed and spread over back; number to be determined in lab	165/1+: Pre-Inhumation Breakage
N10-2/41	169/1: chalice, scattered over back, arms, and pelvis, and along outsides of legs	169/1: Pre-Inhumation Breakage
N10-2/42	170/1: chalice, probably fragmentary, at R hip, knees and elsewhere around lower body	170/1: Pre-Inhumation Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<i>Note:</i> sherds of other vessels, including a jar and a bowl with incised decoration, at R shoulder	sherds of other vessels: Undetermined
N10-2/43	No ceramics present	---
N10-2/44	175/4: dish, flaring-side, scattered over burial	175/4: Pre-Inhumation Breakage
N10-2/45	176/1+: group of vessels, including 2 tripod dishes, 1 jar (censer) and others, scattered over N end of burial, very probably pre-inhumation breakage, but also disturbed by Burial 44, with some pieces over and around that burial	176/1+: Undetermined
N10-2/46	No ceramics present	---
N10-2/47	No ceramics present	---
N10-2/48	No ceramics present	---
N10-2/49	319/1: chalice, at SW edge of area of B, pre-inhumation break	319/1: Pre-Inhumation Breakage
N10-2/50	No ceramics present	---
N10-3/1	No ceramics present	---
N10-3/2	No ceramics present	---
N10-3/3	No ceramics present	---
N10-3/4	No ceramics present	---
N10-3/5	No ceramics present	---
N10-4/1	64/1: censer pedestal base, incised decoration, apparently interred without the upper portion; broken and scattered more or less over upper back area 64/2: bowl, round-side, shallow, bolster rim. Finger-impressed fillet at basal angle, broken, probably incomplete; may have originally covered the skull, as one large sherd lay at the E end of the burial, covering skull side and back. See Burial 2 record for further data on this	64/1: Pre-Inhumation Breakage 64/2: Possible Pre-Inhumation Breakage
N10-4/2	68/1: molcajete, portions in fill above skeletons and remainder over feet of Individual A and L arm of individual B 68/4: bowl, round-side, incised decoration; portion beneath skull of A; probably fragmentary 68/5: censer, incised pedestal base; scattered above burial, probably fragmentary 68/6: bowl, outcurving-side, incised; scattered above grave N end, fragmentary 68/7: bowl, round-side, thumb-impressed basal fillet, portion at head of A and fragments above burial in this area; probably incomplete	68/1: Pre-Inhumation Breakage 68/4: Pre-Inhumation Breakage 68/5: Pre-Inhumation Breakage 68/6: Pre-Inhumation Breakage 68/7: Pre-Inhumation Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<p><i>Note:</i> The burial of the two individuals was simultaneous, as demonstrated by the presence of vessel 68/1 over the feet of A and the arm of B. This suggests a close link between the two, and the sex of the two suggest husband and wife. The wife seems to have all the artifacts, a situation not unknown in other cultures.</p> <p>Regarding 68/4-7, the apparently common practice of smashing and scattering vessels included with burials makes recognition of association, as well as recovery of all pieces, very difficult. The vessels apparently associated with Burial 1 could equally be placed with the Burial 2 artifacts, except that no pieces of either were found in association with the latter interment, whereas pieces of 68/4, 5, and 7 were found in such association. In cases in which multiple interments were made in a single core unit, separation of artifacts may have to be based on links such as occur in these two burials. Note also that the close resemblance of 68/7 to 64/2 makes separation even more difficult.</p>	
N10-4/3	<p>69/3: jar, round-side, applied bird head on body, incised decoration. Over rear of skull and R shoulder, with other pieces spread along R side of the body to the pelvic area, and 2 pieces beneath the skull; possibly incomplete, pre-inhumation breakage</p> <p>69/13: chalice, incised base, scattered above the burial, and presumably associated with it, pre-inhumation breakage</p> <p><i>Note:</i> ...The occurrence of two sherds of 69/3 beneath the skull indicates that breakage of vessels was undertaken prior to interment of the body, with pieces deposited in the grave, atop the burial, and in some case in overlying grave fill as well.</p>	<p>69/3: Pre-Inhumation Breakage</p> <p>69/13: Pre-Inhumation Breakage</p>
N10-4	<p>70/1: dish, round-side, polychrome, badly eroded, inverted and smashed atop cap stones, over chest area</p> <p>70/2: bowl, round-side, polychrome, badly eroded, smashed and scattered among rocks</p> <p><i>Note:</i> The burial differs from others in the</p>	<p>70/1: Undetermined</p> <p>70/2: Pre-Inhumation Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	structure in several ways, most notably in the presence of Classic ceramics, as well as in the inlaid teeth. The ceramic association does not indicate the date of the burial, because the condition of the vessels together with the evidence from other burials in the same matrix shows that the pieces must have been heirlooms (or possibly relics disinterred from some other spot) at the time of interment.	
N10-4/5	<p>71/1: drum, redware, with cord loops; major portion of one tube with burial fragments may indicate original location at E side</p> <p>71/2: jar, unslipped, lug-handled, with applied Chac face on one side; primarily S of burial, but some fragments in area of 71/1 and /5&6; pre-inhumation breakage</p> <p>71/5: jar, miniature, pedestal-base, stuccoed; fragmentary, with /3 plus portions farther S</p> <p>71/6: bowl, round-side, miniature, perhaps with animal-head handle; fragmentary, with /3, and also portions scattered slightly farther S</p>	<p>71/1: Undetermined</p> <p>71/2: Pre-Inhumation Breakage</p> <p>71/5: Pre-Inhumation Breakage</p> <p>71/6: Pre-Inhumation Breakage</p>
N10-4/6	No ceramics present	---
N10-4/7	No ceramics present	---
N10-4/8	No ceramics present	---
N10-4/9	<p>72/1: pedestal censer, segmented basal flange; majority over back, but mixed with /3: pre-inhumation breakage</p> <p>72/2: bowl, round-side, flaring rim, segmented flange, tripod, miniature; E of L elbow</p> <p>72/3: chalice, pierced pedestal; primarily over legs, with some mixture with /1; pre-inhumation breakage</p> <p>72/4: bowl, outcurving-side, incised; most with skull of individual B, but one large section with /9, over top of lot</p> <p>72/11: chalice, high carved pedestal, mixed with /1 and /3</p> <p><i>Note:</i> ...Pre-inhumation breakage of all vessels, with the possible exception of /2 (one rim sherd</p>	<p>72/1: Pre-Inhumation Breakage</p> <p>72/2: Pre-Inhumation Breakage</p> <p>72/3: Pre-Inhumation Breakage</p> <p>72/4: Pre-Inhumation Breakage</p> <p>72/11: Pre-Inhumation Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	missing) is clearly in evidence, but all other objects were placed with the burial in undamaged condition.	
N10-4/10	73/1: dish or bowl, outcurving-side, redware, tripod, Tulum-related; at L hip, pre-inhumation breakage	73/1: Pre-Inhumation Breakage
N10-4/11	No ceramics present	---
N10-4/12	75/1: bowl, round-side, at head, pre-inhumation breakage	75/1: Pre-Inhumation Breakage
	75/2: pedestal censer, at feet, pre-inhumation breakage	75/2: Pre-Inhumation Breakage
N10-4/13	76/1: pedestal censer, over lower body and also at E side of skull, pre-inhumation breakage	76/1: Pre-Inhumation Breakage
	76/2: bowl, round-side, concentrated over chest and head, pre-inhumation breakage	76/2: Pre-Inhumation Breakage
N10-4/14	<i>artifact evidence indicates that the burial was destroyed by excavation of the grave of Burial 46.</i>	77/1: Undetermined
	77/1: Tulum-related redware footed stand with dependent segmented flange; only 2 sherds present, inverted beside the bone fragments (see Burial 46 regarding the remainder of the object)	
N10-4/15	No ceramics present	---
N10-4/16	No ceramics present	---
N10-4/17	79/2: jar, globular, small, unslipped, partly over chest with remainder at E end of vessel group at L leg; pre-inhumation breakage	79/2: Pre-Inhumation Breakage
	79/3: bowl, round-side, tripod, at L hip; broken, possibly in situ	79/3: Possible In Situ Breakage
	79/4: jar, small, unslipped, with animal-head projection at side, extending westward beneath /5; inverted, in situ breakage	79/4: In Situ Breakage
	79/5: jar, globular, small, unslipped, W of /4; pre-inhumation breakage, including removal of handle	79/5: Pre-Inhumation Breakage
	<i>Note: the vessels /2 through /5 lay 6 to 11.5 cm above the top of the skeleton (to vessel resting surfaces</i>	
N10-4/18	80/1: bowl, outcurving-side, tripod, legs removed prior to interment, body probably broken in situ; inverted over stones within	80/1: Pre-Inhumation Breakage
	80/2: amongst which were bones of burial	80/2: In Situ Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<p>80/2: large bowl or jar, badly smashed (in situ), upright, containing 80/1</p> <p>80/3: comal (?), beneath 80/2, partly slumped down into pit; upright, in situ breakage</p>	<p>80/3: In Situ Breakage</p>
N10-4/19	<p>81/1: bowl, outcurving-side, tripod, part at W side, extending from the humerus to the pelvis and 1 sherd just E of lower R arm; pre-inhumation breakage</p> <p><i>Note:</i> Just beneath the skull were several sherds of a vessel (83/2) and beside the skull were others that represented vessel 83/1, both of which turned out to be associated with Burial 21 (q.v.).</p>	<p>81/1: Pre-Inhumation Breakage</p>
N10-4/20	<p>82/1: bowl, round-side, tripod, at W side of body, partly inverted; pre-inhumation breakage</p> <p><i>Note:</i> two concentrations of sherds, containing portions of several vessels, were located above the skull and the legs of the burial. The condition of the sherds made reconstruction of vessel sections &c impossible.</p>	<p>82/1: Pre-Inhumation Breakage</p>
N10-4/21	<p>83/1: bowl, outcurving-side, tripod (human face feet), Tulum-style incised decoration; 2 sherds beneath or around the skull of Burial 19; remainder at E end and along N side of bone mass. All pieces inverted; possibly pre-inhumation breakage</p> <p>83/2: bowl, outcurving-side, tripod, similar to /1 in foot form and general style of decoration; fragmentary. Main portion beneath skull of Burial 19; additional sherds at E end of bone mass</p> <p><i>Note:</i> The relationship between Burials 19 and 21 is not entirely clear. It is obvious from the form and location of the two burials that the interments were not simultaneous, and the question is the time at which secondary deposition of Burial 21 took place. The burial may have been secondary originally, in which case interment of Burial 19 would appear to have disturbed a small portion of the E end of the Burial 21 area, with the result that the sherds of Burial 21 vessels ended up in the grave of 19. It is also possible that cutting of the grave of Burial 19 disturbed an originally primary Burial 21, which was redeposited immediately after Burial 19 was interred, as</p>	<p>83/1: Possible Pre-Inhumation Breakage</p> <p>83/2: Pre-Inhumation Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	<p>part of the grave closure. The presence of sherds of 83/1 with Burial 19 seems to support the latter interpretation. Association of 83/2 with Burial 21 seems the more logical reading of the evidence despite the fact that the bulk of the vessel lay with Burial 19; if the vessel was part of the Burial 19 grave goods, placement of a portion with Burial 21 would make sense only if the excavators of the Burial 19 grave sought to make amends for their disturbance of Burial 19 by adding the sherds to the Burial 21 lot. The close similarity of the two vessels might be read as indicating that the two were together in one grave, in which case their link with Burial 21 would be unequivocal; on the other hand, the high likelihood that Burials 19 and 21 were not greatly separated in time might render the vessel data inconclusive.</p> <p>The possibility certainly exists that the two individuals were linked in life, presumably as husband and wife, and that the link is reflected in the proximity of the two interments. If this interpretation is adopted, (1) the vessel similarities can be read as having cultural meaning rather than burial-sequence significance, and (2) the likelihood that Burial 21 was originally primary and was disturbed when 19 was interred is greatly increased.</p>	
N10-4/22	<p>85/1: dish, outcurving-side, tripod, part inverted over L shoulder, amongst rocks, with large rocks beneath the vessel portion, with remaining portions over mid-body and an additional piece E of the skull; pre-inhumation breakage</p>	<p>85/1: Pre-Inhumation Breakage</p>
N10-4/23	<p>86/1: chalice, primarily in the northern part of the area; probably pre-inhumation breakage, and probably incomplete</p> <p>86/2: jar, handled, generally similar distribution but with some large sherds at the S end of the area</p>	<p>86/1: Possible Pre-Inhumation Breakage</p> <p>86/2: Possible Pre-Inhumation Breakage</p>
N10-24	<p>87/1: dish, outcurving-side, annular base, scattered over body; pre-inhumation breakage</p> <p>87/2: jar, two-handled, upright just E of skull, on R shoulder; in situ breakage</p>	<p>87/1: Pre-Inhumation Breakage</p> <p>87/2: In Situ Breakage</p>
N10-4/25	<p>88/1: jar, strap-handled (two handles), atop and N of skeleton, pre-inhumation breakage</p>	<p>88/1: Pre-Inhumation Breakage</p>
N10-4/26	<p>89/1: dish, outcurving-side, tripod, on edge W of skull with top towards skull; in situ breakage</p>	<p>89/1: In Situ Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	89/4: dish, outcurving-side, tripod, fragmentary, scattered over burial area (presumably associated with the burial)	89/4: Pre-Inhumation Breakage
N10-4/27	No ceramics present	---
N10-4/28	90/1: bowl, round-side, tripod; part inverted over L elbow, part inverted over mid-back, part at shoulder; pre-inhumation breakage	90/1: Pre-Inhumation Breakage
N10-4/29	91/3: molcajete, Tulum-style feet, incomplete, primarily above skeleton but with 1 foot fragment at L side of neck, pre-inhumation breakage. Association with burial probably but not unequivocal <i>Note:</i> 11 cm above the right knee of the burial was a large section of vessel 83/2 from Burial 21 (with a portion encountered below Burial 19). One sherd of the vessel was found beneath the pelvis as well. This association suggests that Burials 19 and 29 disturbed Burial 21, and in each case resulted in removal of part of the vessel associated with that interment.	91/3: Pre-Inhumation Breakage
N10-4/30	92/1: vessel with segmented flange, concentrated at R side of skull and R shoulder, pre-inhumation breakage. Sherds of this and/or /7 beneath R shoulder also. 92/2: molcajete, concentrated in area along R side of chest, pre-inhumation breakage 92/7: jar, with /1, possibly portions with /2, and sherds also at L hip, pre-inhumation breakage	92/1: Pre-Inhumation Breakage 92/2: Pre-Inhumation Breakage 92/7: Pre-Inhumation Breakage
N10-4/31	93/1: dish, outcurving-side, tripod, Tulum-style feet, inverted 9 cm above L elbow; apparently in situ breakage, but incomplete	93/1: Possible Pre-Inhumation Breakage
N10-4/32	No ceramics present	---
N10-4/33	97/1: sherd mass, or possibly a vessel, W of L leg, 0-10 cm above the leg	97/1: Pre-Inhumation Breakage
N10-4/34	No ceramics present	---
N10-4/35	No ceramics present	---
N10-4/36	No ceramics present	---
N10-4/37	101/1: large sherd at L side of pelvis, plus another, possibly from the same vessel, atop mid-back area	101/1: Pre-Inhumation Breakage
N10-4/38	No ceramics present	---
N10-4/39	111/1: plate, polychrome or bichrome, over burial and along L side, pre-inhumation breakage 111/2: jar, vertical lines on body, over legs	111/1: Pre-Inhumation Breakage 111/2: Undetermined

Burial No.	Fieldnote Description	Classification for This Study
	with orifice to S; possibly pre-inhumation, but possibly in situ, breakage	
N10-4/40	No ceramics present	---
N10-4/41	<p>133/1: jar, strap-handled, at skull, E and SE sides of grave, pre-inhumation breakage</p> <p>133/2: dish, outcurving-side, tripod, E of skull and at W side of grave, pre-inhumation breakage</p> <p>133/3: chalice, scattered along W side of grave, also at E and N, pre-inhumation breakage</p>	<p>133/1: Pre-Inhumation Breakage</p> <p>133/2: Pre-Inhumation Breakage</p> <p>133/3: Pre-Inhumation Breakage</p>
N10-4/42	<i>Note:</i> sherds of a number of vessels, in no case sufficient to permit reconstruction of even a section, were massed at the feet	sherds of a number of vessels: Pre-Inhumation Breakage
N10-4/43	No ceramics present	---
N10-4/44	No ceramics present	---
N10-4/45	<p>246/1: jar, miniature, handled, whole atop skull</p> <p>246/2: dish, round-side, tripod, redware, pieces E and W of burial, pre-inhumation breakage</p> <p>246/3: vessel similar to /2, similar location</p> <p>246/4: stuccoed bowl of jar form with pierced body and giant bird-head feet, E of burial, pre-inhumation breakage</p> <p>246/5: jar, high-necked, tripod, small, E of burial, pre-inhumation breakage</p>	<p>246/1: Whole</p> <p>246/2: Pre-Inhumation Breakage</p> <p>246/3: Pre-Inhumation Breakage</p> <p>246/4: Pre-Inhumation Breakage</p> <p>246/5: Pre-Inhumation Breakage</p>
N10-4/46	<p>247/1: large pierced columnar censer, segmented flange, traces of stucco coating. Top at L (S) side of Individual A, base at S side of B) near SW corner of burial; pre-inhumation breakage</p> <p>247/2: pedestal-base censer, base at N side of base of 247/1</p> <p>247/3: round-side bowl, just N of /2, upright (/2-/4 at W edge of burial, in line)</p> <p>247/4: outcurving-side dish, bird head feet, on edge at NW corner of burial (at edge of B mass)</p> <p>247/5: outcurving-side dish, upright at NE corner of B mass</p> <p>247/6: outcurving-side dish matching /4,</p>	<p>247/1: Pre-Inhumation Breakage</p> <p>247/2: Undetermined</p> <p>247/3: Undetermined</p> <p>247/4: Undetermined</p> <p>247/5: Undetermined</p> <p>247/6: Undetermined</p> <p>247/12: In Situ Breakage</p> <p>247/14: Undetermined</p> <p>247/15: Undetermined</p>

Burial No.	Fieldnote Description	Classification for This Study
	<p>between A and B (at centre of burial area), atop feet of A</p> <p>247/12: round-side bowl, incised decoration, upright at L elbow (in situ breakage)</p> <p>247/14: pedestal-base censer, incised decoration, upright E of /15, opposite R hand (resembles /2 except for different base apertures)</p> <p>247/15: tripod, outcurving-side bowl, upright at R lower arm/elbow</p> <p>247/19: tripod outcurving-side bowl, human face feet, no body decoration; major part beyond feet to E, inverted on edge, part with mass of B bones S of feet (at grave SE corner) part (?) with mass of adult bones N of and above feet</p> <p><i>Note:</i> A large sherd of LA-77/1, associated with Burial 14, lay below the bones N of the feet of individual C. This shows clearly that Burial 14 was disturbed in the digging of the grave for Burial 46.</p>	<p>247/19: Pre-Inhumation Breakage</p>
N10-7/1	<p>Associated artifacts: (all vessels broken prior to inhumation and randomly deposited in the grave, with only one, 95/5, concentrated in a single area at the N side of the grave opposite the upper chest/skull area)</p> <p>95/1: censer, large, segmented flange, incised decoration on pedestal and shoulder</p> <p>95/2: censer, large, unslipped, stuccoed, impressed fillet at rim with segmented flange immediately below, human/deity face on side; large flange. Interior burnt.</p> <p>95/3: censer, large, unslipped, stuccoed, human/deity face fills entire height; interior burnt</p> <p>95/4: jar/vase, pedestal base, segmented basal flange, incised decoration on neck</p> <p>95/5: chalice, incised decoration on pedestal base</p> <p>95/6: censer similar to /1, smaller, without</p>	<p>95/1: Pre-Inhumation Breakage</p> <p>95/2: Pre-Inhumation Breakage</p> <p>95/3: Pre-Inhumation Breakage</p> <p>95/4: Pre-Inhumation Breakage</p> <p>95/5: Kill-Holed & Pre-Inhumation Breakage</p> <p>95/6: Kill-Holed and Pre-Inhumation Breakage</p> <p>95/7: Pre-Inhumation Breakage</p> <p>95/8: Kill-Holed and Pre-Inhumation Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	<p>segmented flange</p> <p>95/7: bowl, outcurving-side, incised decoration on exterior</p> <p>95/8: chalice, generally similar to /5, incised decoration on pedestal base</p> <p><i>Note:</i> Several of the vessels, including at least 95/5, /6, and /8, were 'killed' by having a hole punched through the body or base (body in /5, base in /8, despite their similarity; body in /6). 95/4 and /7, though smashed, were not formally 'killed.'</p>	
N10-7/2	<p>Associated artifacts: (Vessels recovered at approximately the same depth as the base of the burial [55 cm]; all are fragmentary to incomplete)</p> <p>102/1: bowl, pedestal-base, lateral angle and flaring rim</p> <p>102/2: chalice, small, incised flaring pedestal base</p> <p>102/3: drum, two-tube with central hemispherical section</p> <p>102/4: dish, round-side, tripod</p> <p>102/5: jar, small, vertical neck, circle motif on shoulder</p> <p>102/6: bowl, round-side, incised decoration</p> <p>102/7: bowl, round-side, incised decoration</p> <p>102/8: jar, small, vertical collar neck, undecorated</p> <p><i>Note:</i> The burial was deep enough in the soil to indicate that its original deposition must have involved scattering of bone fragments in core as well as smashing and strewing of the vessels. Association of the vessels with the skeletal remains is indicated by the proximity of vessel fragments to bone fragments, similarity in depth below ground surface, and the presence of sufficient portions of each vessel to make it clear that the artifacts were not simply chance inclusions in core. Sherds of a number of vessels, including parts of the</p>	<p>102/1: Pre-Inhumation Breakage</p> <p>102/2: Pre-Inhumation Breakage</p> <p>102/3: Pre-Inhumation Breakage</p> <p>102/4: Pre-Inhumation Breakage</p> <p>102/5: Pre-Inhumation Breakage</p> <p>102/6: Pre-Inhumation Breakage</p> <p>102/7: Pre-Inhumation Breakage</p> <p>102/8: Pre-Inhumation Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	eight listed above but also of other material, were associated with the portion of the burial first encountered (skull and a few bits of infracranial material), in the location given above.	
N10-7/3	<p>166/6: dish, outcurving-side, annular base, large, redware, at sides of, and under, skull; pre-inhumation breakage</p> <p>166/7: plate, polychrome or bichrome, rim bands, overfired; chest area, above and beneath skeleton, pre-inhumation breakage</p> <p>166/8: bowl, round-side, mixed with /7, possibly incomplete, pre-inhumation breakage</p> <p>166/9: dish or shallow bowl, round-side with carination, inverted beneath skull/neck</p>	<p>166/6: Pre-Inhumation Breakage</p> <p>166/7: Pre-Inhumation Breakage</p> <p>166/8: Pre-Inhumation Breakage</p> <p>166/9: Undetermined</p>
N10-9/1	No ceramics present	---
N10-9/2	No ceramics present	---
N10-9/3	No ceramics present	---
N10-9/4	No ceramics present	---
N10-9/5	No ceramics present	---
N10-9/6	215/2: bowl, tripod, incomplete, association questionable	215/2: Pre-Inhumation Breakage
N10-9/7	No ceramics present	---
N10-9/8	No ceramics present	---
N10-9/9	No ceramics present	---
N10-9/10	<p>245/1: censer, scattered together with other vessels along the W side and atop the burial</p> <p>245/5: bowl, human-leg supports, fragmentary, appliqué head missing</p> <p>245/6: chalice, pierced base, incomplete</p>	<p>245/1: Pre-Inhumation Breakage</p> <p>245/5: Pre-Inhumation Breakage</p> <p>245/6: Pre-Inhumation Breakage</p>
N10-9/12	No ceramics present	---
N10-9/13	No ceramics present	---
N10-11/1	<p>192/1: segmented-flange vessel, scattered E over back and sides, W of /2</p> <p>192/2: bowl, carved, principally at NE side</p> <p>192/3: chalice; primarily over back and pelvis, also on upper legs</p> <p>192/4: bowl or dish, flaring-side, partly on legs</p> <p>192/5: small handled cup censer(?), at S side of grave, IB</p>	<p>192/1: Pre-Inhumation Breakage</p> <p>192/2: Undetermined</p> <p>192/3: Pre-Inhumation Breakage</p> <p>192/4: Undetermined</p> <p>192/5: In Situ Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
N10-12/1	<p>580/1: pedestal censer, at N end, over legs (more or less)</p> <p>580/2: tripod flaring-rim bowl, with 4-6 other vessels at SW area of burial</p> <p>(580/3 et seq.: associated with /2 and some pieces of /1)</p>	<p>580/1: Undetermined</p> <p>580/2: Undetermined</p> <p>580/3 et seq.: Undetermined</p>
N10-12/2	583/1: bowl, round-side, carved rim decoration	583/1: Undetermined
N10-14/1	557/1: Mayapan figurine censer, broken (PB), 0 cm N x 150 cm W of NW corner of Step 3 of SNOW, depth from Step 3 tread to top 23 cm, base 38 cm+	557/1: Pre-Inhumation Breakage
N10-14/2	583/1: bowl, round-side, probably Orange, incised/carved rim decoration	583/1: Undetermined
N10-15/1	<p>621/7: tripod outcurving-side dish, at R shoulder, beside head (scattered; IB?)</p> <p>621/8: tripod dish, at L hip (scattered; IB?)</p> <p>621/9: bowl, round-side (?), inverted at L side of skull (IB)</p> <p>621/10: chalice, fragmentary, parts at upper R side, R hip, R leg, and L hip (PB)</p>	<p>621/7: Possible In Situ Breakage</p> <p>621/8: Possible In Situ Breakage</p> <p>621/9: In Situ Breakage</p> <p>621/10: Pre-Inhumation Breakage</p>
N10-15/2	681/1: bowl, form not determinable in situ	681/1: Undetermined
N10-17/1	517/1: dish, outcurving-side, on edge, partly inverted, W of cranium	517/1: Undetermined
N10-17/2	<p>585/1: bowl, round-side, deep, half inverted over abdomen/pelvis Right arm seemingly below bowl, but resting surface of bowl 82 cm below Sleet floor, or 8 cm below that of skeleton. Remainder of vessel with /4.</p> <p>585/4: plate, round-side, polychrome (PB). Below burial, with pieces of 585/1.</p>	<p>585/1: Pre-Inhumation Breakage</p> <p>585/4: Pre-Inhumation Breakage</p>
N10-18/1	No ceramics present	---
N10-19/1	No ceramics present	---
N10-27/1	No ceramics present	---
N10-28/1	<p>567/1: censer, carved</p> <p>567/2: jar, carved</p> <p>567/3: chalice, carved base</p> <p>567/4: bowl, outcurving-side, tripod</p> <p>567/5: tubular vessel (?)</p>	<p>567/1: Undetermined</p> <p>567/2: Undetermined</p> <p>567/3: Undetermined</p> <p>567/4: Undetermined</p> <p>567/5: Undetermined</p>
N10-30/1	713/2: bowl, round-side, at R (?) shoulder (disturbed)	713/2: Undetermined

Burial No.	Fieldnote Description	Classification for This Study
N10-30/2	716/1: chalice, orange, scattered primarily on R side, pre-inhumation breakage 716/2: bowl, outcurving-side, orange, majority near cranium, pre-inhumation breakage	716/1: Pre-Inhumation Breakage 716/2: Pre-Inhumation Breakage
N10-43/1	No ceramics present	---
N10-43/2	No ceramics present	---
N10-66/1	637/1: bowl, round-side, small, whole. Beneath stone cap atop burial, inverted on edge with orifice to SW. Depth below datum 24 cm top, 32 cm base; location from datum to centre 4 cm N X 82 cm E 637/2: bowl, outcurving-side, annular base, orange, probable Terclerp; scattered over chest and upper R arm, mostly atop R humerus, pre-inhumation breakage 637/3: bowl, outcurving-side, tripod [Tau feet], redware (?), Terclerp; scattered over lower L arm and pelvis and between femora, pre-inhumation breakage 637/4: bowl (?), scattered over knees	637/1: Whole 637/2: Pre-Inhumation Breakage 637/3: Pre-Inhumation Breakage 637/4: Pre-Inhumation Breakage
N10-66/2	No ceramics present	---
N10-66/3	658/1: cylinder with stamped glyphs at rim, probably pre-inhumation breakage but possibly broken by interment of Burial 9, as fragments occurred with Burial 9, mixed with vessel 666/3. <i>Note:</i> mixture of artifacts from Burial 3 with those from Burial 9 may have occurred beyond vessel 1, but most objects in the assemblage appeared to have been associated with Burial 9 and are recorded there.	658/1: Undetermined
N10-66/4	No ceramics present	---
N10-66/5	669/1: dish, Terclerp, scattered over body, pre-inhumation breakage 669/2: jar, handled, scattered over body, pre-inhumation breakage	669/1: Pre-Inhumation Breakage 669/2: Pre-Inhumation Breakage
N10-66/6	670/1: dish, Terclerp, scattered from atop the pelvis to E of the cranium, pre-inhumation breakage	670/1: Pre-Inhumation Breakage
N10-66/7	No ceramics present	---
N10-66/8	No ceramics present	---
N10-66/9	666/3: dish, Terclerp, B/O resist, scattered over chest, arms, pelvis and legs, in line over burial, pre-inhumation breakage	666/3: Pre-Inhumation Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<p>666/5: blackware vessel, carved, N of lower R leg and at R hip; pre-inhumation breakage. Not restorable.</p> <p><i>Note:</i> the grave of Burial 9 cut and disturbed Burial 3 (q.v.); for Burials 3 and 9 if more than one individual is shown in either it is probably the result of mixing of the two when Burial 9 was interred. Burial 9 was clearly cut through Floor 1, as Burial 3 appears likely to have been. The condition of Burial 3 at the time of disturbance indicates that no great time elapsed between interment of that individual and interment of Burial 9.</p>	666/5: Pre-Inhumation Breakage
N10-66/10	No ceramics present	---
N10-66/11	No ceramics present	---
N10-66/12	674/1: bowl, cylindrical, ribbed, blackware, over L femur and knee, possibly in situ breakage	674/1: Possible In Situ Breakage
N10-66/13	No ceramics present	---
N10-66/14	No ceramics present	---
N10-66/15	No ceramics present	---
N10-67/1	<p>690/1: dish, pedestal-base, Terclerp, scattered at E side of grave area, opposite R hip and over feet (if there is not a second vessel present); area 32 cm, centre 38 cm E of R hip, pre-inhumation breakage</p> <p>690/2: bowl, outcurving-side, tripod, slab-footed; scattered over feet, pre-inhumation breakage</p> <p>690/3: bowl, cylindrical, ribbed, blackware; scattered atop arms and upper body, pre-inhumation breakage</p>	<p>690/1: Pre-Inhumation Breakage</p> <p>690/2: Pre-Inhumation Breakage</p> <p>690/3: Pre-Inhumation Breakage</p>
N10-68/1	No ceramics present	---
N10-68/2	No ceramics present	---
N10-68/3	No ceramics present	---
N10-68/4	<p>687/1: jar, two-handled, over R hip and elbow, in situ breakage (?)</p> <p>687/2: jar (?), over face, pre-inhumation breakage (?)</p>	<p>687/1: Possible In Situ Breakage</p> <p>687/2: Possible Pre-Inhumation Breakage</p>
N11-2/1	853/1: jar, over left knee, lower leg, and feet, pre-inhumation breakage	853/1: Pre-Inhumation Breakage
N11-3/1	No ceramics present	---
N11-4/1	No ceramics present	---
N11-5/1	838/1: fragmentary San Jose V red on black resist basin, on edge in core	838/1: Pre-Inhumation Breakage
N11-5/2	No ceramics present	---
N11-5/3	No ceramics present	---

Burial No.	Fieldnote Description	Classification for This Study
N11-5/4	852/1: dish, round-side, in situ breakage, inverted over face	852/1: In Situ Breakage
N11-5/5	<p>872/1: ribbed black bowl, upright E of R femur, in situ breakage</p> <p>872/2: possible jar, red, immediately S of 872/1</p> <p>872/3: pedestal base round-side bowl, red or orange, on side with orifice towards body, at R elbow; in situ breakage</p> <p>872/4: large San Jose V Z-angle basin, inverted over cranium in situ breakage</p>	<p>872/1: In Situ Breakage</p> <p>872/2: Undetermined</p> <p>872/3: In Situ Breakage</p> <p>872/4: In Situ Breakage</p>
N11-5/6	Associated artifact: spread of vessel fragments E and W of lower arm area; Protoclassic forms (see vessel list if reconstructable; vessel include monochrome basal flange, polychrome basal flange, red-neck crosshatched jar, and a monkey head)	spread of vessel fragments: Pre-Inhumation Breakage
N11-5/7	No ceramics present	---
N11-7/1	No ceramics present	---
N11-9/2	841/1: jar, in situ breakage, on side with orifice to W, on stone at L knee	841/1: In Situ Breakage
N11-9/3	<p>842/1: black flaring-side bowl, on side with orifice to N, above 842/2</p> <p>842/2: black round-side bowl, on side with orifice to S, over R knee</p> <p>842/3: dish, round-side, fragmentary (?), upright between femora</p>	<p>842/1: Undetermined</p> <p>842/2: Undetermined</p> <p>842/3: Possible Pre-Inhumation Breakage</p>
N11-9/4	844/1: jar, on side, W of feet of Burial 3, depth surface-top 34 cm; over cranium	844/1: Undetermined
Tomb N12-26/1	<p>774/2: tripod vessel, at W end of skeletal material, on edge (association on the basis of proximity horizontally and vertically)</p> <p>774/4: handled 'frying pan' censer, on edge at E side of group; depth from datum to top 89 cm, base 118 cm</p> <p>774/5: censer similar to /4, inside /4 (both with interior to W) handle and a portion of /5 and the S side of the group, with handle down; appears to indicate pre-inhumation breakage</p> <p>774/6: jar, on side inside /5, orifice to W</p> <p>774/7: jar similar to /6, at N side of group,</p>	<p>774/2: Undetermined</p> <p>774/4: Undetermined</p> <p>774/5: Possible Pre-Inhumation Breakage</p> <p>774/6: Undetermined</p> <p>774/7: Pre-Inhumation Breakage</p> <p>774/9: In Situ Breakage</p> <p>774/10: Undetermined</p>

Burial No.	Fieldnote Description	Classification for This Study
	<p>scattered from the top to the base of the assemblage; pre-inhumation breakage</p> <p>774/9: jar, large, tripod, stuccoed; upright E of /1, W of /7 and /8, in situ breakage; depth from datum to top 93 cm, base ca 111 cm. Location: from NE corner to centre 63 cm S X 87 cm W</p> <p>774/10: frying-pan censer, upright, handle to E; depth top 113 cm, base ca 119 cm. Location: from NE corner to handle tip 58 cm S X 37 cm W</p> <p>774/11: jar, black, on side inside /10, orifice to W</p> <p>774/13: dish, tripod, redware, on edge inside /14, orifice to S, depth to top 108 cm, base 130 cm. Location: from NE corner to centre 22 cm S X 34 cm W</p> <p>774/14: dish similar to /13, at back of /13 on edge, orifice to S</p> <p>774/15: bowl, pedestal base, appliqué jaguar head and front limbs on side; under /14, depth to base 128 cm</p> <p>774/17: jar, effigy, redware, (ht. 37.5 cm) partly stuccoed, appliqué monkey head on one side, with front limbs forming two of the vessel supports; killed and rim broken and scattered at inhumation, with portions atop /7 and N of /9, with monkey head upright against /8. Location: from NE corner to centre of area 40 cm S X 92 cm W</p>	<p>774/11: Undetermined</p> <p>774/13: Undetermined</p> <p>774/14: Undetermined</p> <p>774/15: Undetermined</p> <p>774/17: Kill-Holed & Pre-Inhumation Breakage</p>
N12-26/1	No ceramics present	---
N12-26/2	No ceramics present	---
N12-26/3	<p>787/1: dish or plate, Z-angle or basal-ridge, inverted, smashed (in situ breakage)</p> <p>787/2: bowl, round-side, orange, upright under /1, in situ breakage, fragmentary</p>	<p>787/1: In Situ Breakage</p> <p>787/2: Pre-Inhumation Breakage</p>
N13-9/1	No ceramics present	---
P7-12/1	<p>560/1: dish, round-side, annular base, over tibiae with part over chest (PB); 66 cm N X 205 cm W of junction of E platform face and S trench line</p> <p>560/2: plate (?), orangeware, at R side of cranium (PB)</p>	<p>560/1: Pre-Inhumation Breakage</p> <p>560/2: Pre-Inhumation Breakage</p> <p>560/3: Undetermined</p>

Burial No.	Fieldnote Description	Classification for This Study
	560/3: jar, N of cranium	
P7-12/2	No ceramics present	---
P7-12/3	563/1: jar, south of cranium (in situ breakage [?])	563/1: Possible In Situ Breakage
P7-12/4	564/1: vessel, blackware, over leg 564/2: plate, orange or B/O, fragmentary, at NW side of area; possibly part of vessel 560/2 from Burial 1	564/1: Undetermined 564/2: Pre-Inhumation Breakage
P7-12/5	No ceramics present	---
P7-12/6	568/1: dish, orangeware, upright (PB); location relative to burial not determinable	568/1: Pre-Inhumation Breakage
P7-12/7	570/1: jar, upright between tibiae (IB)	570/1: In Situ Breakage
P8-9/1	No ceramics present	---
P8-9/2	454/1: bowl, outcurving-side, redware; upright, broken (IB[?; some sherds were higher in core by a few cms, and parts of the rim and body are missing]), SW of bones (NOTE: an additional bone fragment lay NW of the vessel, so the association between the burial and the vessel remains open to some question) 454/2: fragment of a groove-rimmed flaring-side bowl, in core above slab over bones; association with the burial is not certain, but condition suggests that the piece may have been an intentional inclusion as a closure offering above the grave	454/1: Pre-Inhumation Breakage 454/2: Pre-Inhumation Breakage
P8-9/3	479/1: dish, outcurving-side, redware, upright at feet (centre 160 cm NE of cranium S end), IB 479/2: bowl, deep outcurving-side, redware, centre 23 cm NE of 479/1, upright, IB	479/1: In Situ Breakage 479/2: In Situ Breakage
P8-9/4	No ceramics present	---
P8-9/5	481/1: dish, redware, upright at left(?) knee and upper tibia (IB) 481/2: jar, spouted, redware, upright at left(?) lower tibia and foot To centre of /1: 85 cm S X 87 cm E To centre of /2: 85 cm S X 63 cm E	481/1: In Situ Breakage 481/2: Undetermined
P8-9/6	449/1: vase, slightly flaring sides, everted rim, inverted NE of skull; 88 N X 129 E of datum 449/2: "Chocolate pot," upright at N end. Depth: top 160 cm, base 178 cm. Location: 120 N X 115 E	449/1: Undetermined 449/2: Undetermined 449/3: Pre-Inhumation Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<p>449/3: bowl, appliqué face with crocodile headdress, broken (PB). Depth: top 185 cm, base 201 cm. Location: 100 N X 80 E. Inside /4.</p> <p>449/4: bowl, medial angle, restricted orifice, creamware, broken (probably PB but possibly IB), depth and location as for /3</p> <p>449/5: bowl, medial angle and flaring rim orangeware. Depth: top 170 cm, base 181 cm. Location: 95 N X 79 E</p> <p>449/6: "Chocolate pot," upright, broken (PB?) Depth: top 154 cm, base 176 cm. Location: 142 N X 65 E</p> <p>449/7: dish, outcurving-side, redware, fragmentary, scattered at W side of burial (PB)</p>	<p>449/4: Undetermined</p> <p>449/5: Undetermined</p> <p>449/6: Possible Pre-Inhumation Breakage</p> <p>449/7: Pre-Inhumation Breakage</p>
P8-11/1	No ceramics present	---
P8-14/1	No ceramics present	---
P8-14/2	No ceramics present	---
P8-14/3	No ceramics present	---
P8-14/4	No ceramics present	---
P8-14/5	No ceramics present	---
P8-26/1	<p>410/1: dish, brown/orange resist, beneath L knee, in situ breakage</p> <p>410/2: plate, orange, scattered under pelvis, L femur, and L hip; pre-interment breakage, with large sections, all upright, having further in situ breakage</p>	<p>410/1: In Situ Breakage</p> <p>410/2: Pre-Inhumation Breakage</p>
P8-27/1	No ceramics present	---
P8-27/2	No ceramics present	---
P8-102/1	<p>489/1: bowl, outcurving-side, tripod; atop mid-body, upright(?) in /2</p> <p>489/2: bowl, round-side, upright under /1</p> <p>489/3: bowl, small, scattered North of /1 and /2.</p>	<p>489/1: Undetermined</p> <p>489/2: Undetermined</p> <p>489/3: Pre-Inhumation Breakage</p>
P8-102/2	<p>490/1: dish, Pax type basal angle, deep; inverted</p> <p>490/2: bowl(?), deep, black, inverted over cranium, which rested on /3</p>	<p>490/1: Undetermined</p> <p>490/2: Undetermined</p>
P8-102/3	<p>491/1: basin/round-side bowl, redware, huge; inverted over cranium (IB)</p> <p>491/2: jar, upright (?) immediately N of /1 (IB)</p>	<p>491/1: In Situ Breakage</p> <p>491/2: In Situ Breakage</p>

Burial No.	Fieldnote Description	Classification for This Study
	491/3: bowl, round-side, annular base, small; fragmentary	491/3: Pre-Inhumation Breakage
P8-102/4	No ceramics present	---
P8-102/5	No ceramics present	---
P8-102/6	No ceramics present	---
P8-102/7	No ceramics present	---
P8-102/8	No ceramics present	---
P8-102/9	No ceramics present	---
P8-102/10	504/3: bowl, vertical-side, blackware; at L side from arm to upper leg, atop /4 504/4: plate, round-side, inverted under /3	504/3: Undetermined 504/4: Undetermined
P8-102/11	No ceramics present	---
P8-102/12	No ceramics present	---
P8-102/13	No ceramics present	---
P8-102/14	No ceramics present	---
P8-102/15	508/1: bowl, Pax phase, ribbed blackware, scattered at E side of structure in core (PB), 328 cm N X 153 cm E of datum lines 508/2: bowl, similar to /1, in same area 508/4: jar, scattered N of /1 (PB) 508/6: vase, barrel-shape, blackware, centre of area; top 136 cm below datum; over L knee (centre of /6 and /7 288 cm N X 131 cm E of datum lines) 508/7: cylinder, blackware, decorated, S of /6; pieces near feet, but bulk of vessel with /6 508/8: plate(?), round-side, orangeware, under and N of /6 and /7; over back [possibly 2 vessels?] 508/9: vase, cylindrical, very soft orangeware, scattered with /6 and /7; base diam. <i>in situ</i> 14.5 cm. Partly under upper legs; most atop femora 508/10: vase, barrel-shape, blackware	508/1: Pre-Inhumation Breakage 508/2: Pre-Inhumation Breakage 508/4: Pre-Inhumation Breakage 508/6: Undetermined 508/7: Pre-Inhumation Breakage 508/8: Undetermined 508/9: Pre-Inhumation Breakage 508/10: Undetermined
P8-102/16	No ceramics present	---
P8-102/17	No ceramics present	---
P8-103/1	579/1: dish, flaring-side, redware, upright, tilted down to the W, centre 21 cm W of L elbow 579/2: dish, flanged, blackware, upright beside R humerus (IB)	579/1: Undetermined 579/2: In Situ Breakage 579/3: In Situ Breakage 579/4: In Situ Breakage

Burial No.	Fieldnote Description	Classification for This Study
	<p>579/3: dish, large, redware, upright and tilted to E, at R elbow (abutting /2) (IB)</p> <p>579/4: dish, round-side, red/cream or white, upright (against large stone) over lower R arm and R hip (IB)</p>	
P8-103/2	<p>732/1: dish, flaring and vertical-side, inverted over /2, W side of /3 interior</p> <p>732/2: vessel similar to /1, under /1</p> <p>732/3: bowl, basal-flange, large, redware, upright</p>	<p>732/1: Undetermined</p> <p>732/2: Undetermined</p> <p>732/3: Undetermined</p>
P8-104/1	No ceramics present	---
P8-104/2	<p>507/1: bowl, outcurving-side, upright at N end (PB)</p> <p>507/2: basin, Pax type, B/O resist ("Daylight &c..."), S of /1</p>	<p>507/1: Pre-Inhumation Breakage</p> <p>507/2: Undetermined</p>
P8-104/3	No ceramics present	---
P8-104/4	No ceramics present	---
P8-104/5	No ceramics present	---
P8-104/6	No ceramics present	---
P9-36/1	No ceramics present	---
Chultun X/1	Sherds of vessel at R hip and L knee, other scattered around R. innominate.	Sherds (of two separate vessels): Pre-Inhumation Breakage

APPENDIX B: TOTALS FOR IN SITU CONDITION

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
1	0	0	0	1+	0	0	0	0	1+
2	0	0	0	0	0	0	0	0	0
3	0	0	0	1	0	0	0	0	1
4	0	0	0	1	0	0	0	0	1
5	0	1	0	0	0	0	0	0	1
6	0	0	0	0	0	0	0	2	2
7	0	0	0	0	0	0	0	0	0
8	0	0	0	1	0	0	0	0	1
9	0	0	0	1	0	0	0	0	1
10	0	0	0	0	0	0	0	0	0
Tomb N9-53/1	0	2	0	0	0	0	0	0	2
Tomb N9-56/1	0	2	0	0	0	0	0	0	2
N9-56/1	0	0	0	1	0	0	0	0	1
N9-59/1	0	0	0	0	0	0	0	0	0
N9-70/1	0	0	0	1	0	0	0	0	1
N9-70/2	0	3	0	0	0	0	0	1	4
N9-71/1	0	1	0	0	0	0	0	0	1
N10-1/1	0	1	0	22+	0	0	0	1	24+
N10-1/2	0	0	0	1	0	0	0	3	4
N10-2/1	0	0	0	1	0	0	0	1	2
N10-2/2	0	0	0	0	0	0	0	0	0
N10-2/3	0	0	0	0	0	0	0	0	0
N10-2/4	0	0	0	1	0	0	0	0	1
N10-2/5	0	0	0	0	0	0	0	0	0
N10-2/6	0	0	0	0	0	0	0	0	0
N10-2/7	0	0	0	0	0	0	0	0	0
N10-2/8	0	0	0	0	0	0	0	3	3
N10-2/9	0	0	0	2	0	0	0	0	2
N10-2/10	0	0	0	1	0	0	0	4	5
N10-2/11	0	0	0	1	0	0	0	0	1
N10-2/12	0	0	0	1	0	0	0	0	1
N10-2/13	0	0	0	0	0	0	0	1	1
N10-2/14	0	0	0	0	0	0	0	0	0
N10-2/15	0	0	0	0	0	0	0	0	0
N10-2/16	0	0	0	1	1	0	0	0	2
N10-2/17	0	0	0	0	0	0	0	0	0
N10-2/18	0	0	0	1	1	0	0	0	2

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
N10-2/19	0	1	0	2	0	0	0	1	4
N10-2/20	0	0	0	5	0	0	3	1	9
N10-2/21	0	0	0	1	0	0	0	0	1
N10-2/22	0	0	0	0	0	0	0	0	0
N10-2/23	0	0	0	1	0	0	0	2	3
N10-2/24	0	0	0	0	0	0	0	0	0
N10-2/25	0	0	0	0	0	0	0	0	0
N10-2/26	0	0	0	0	2	0	0	0	2
N10-2/27	0	0	0	0	0	0	0	0	0
N10-2/28	0	0	0	2	0	0	0	0	2
N10-2/29	0	0	0	0	0	0	0	0	0
N10-2/30	0	0	0	0	0	0	0	0	0
N10-2/31	0	0	0	0	0	0	0	0	0
N10-2/32	0	0	0	0	0	0	0	1	1
N10-2/33	0	0	0	1	0	0	0	0	1
N10-2/34	0	0	0	0	0	0	0	0	0
N10-2/35	0	0	0	2	0	0	0	1	3
N10-2/36	0	0	0	0	0	0	0	0	0
N10-2/37	0	0	0	0	0	0	0	0	0
N10-2/38	0	0	0	0	0	0	0	1	1
N10-2/39	0	0	0	1	0	0	0	0	1
N10-2/40	0	0	0	1+	0	0	0	0	1+
N10-2/41	0	0	0	1	0	0	0	0	1
N10-2/42	0	0	0	1	0	0	0	2+	3+

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
N10-2/43	0	0	0	0	0	0	0	0	0
N10-2/44	0	0	0	1	0	0	0	0	1
N10-2/45	0	0	0	0	0	0	0	3+	3+
N10-2/46	0	0	0	0	0	0	0	0	0
N10-2/47	0	0	0	0	0	0	0	0	0
N10-2/48	0	0	0	0	0	0	0	0	0
N10-2/49	0	0	0	1	0	0	0	0	1
N10-2/50	0	0	0	0	0	0	0	0	0
N10-3/1	0	0	0	0	0	0	0	0	0
N10-3/2	0	0	0	0	0	0	0	0	0
N10-3/3	0	0	0	0	0	0	0	0	0
N10-3/4	0	0	0	0	0	0	0	0	0
N10-3/5	0	0	0	0	0	0	0	0	0
N10-4/1	0	0	0	1	1	0	0	0	2
N10-4/2	0	0	0	5	0	0	0	0	5
N10-4/3	0	0	0	2	0	0	0	0	2
N10-4	0	0	0	1	0	0	0	1	2
N10-4/5	0	0	0	3	0	0	0	1	4
N10-4/6	0	0	0	0	0	0	0	0	0
N10-4/7	0	0	0	0	0	0	0	0	0
N10-4/8	0	0	0	0	0	0	0	0	0
N10-4/9	0	0	0	5	0	0	0	0	5
N10-4/10	0	0	0	1	0	0	0	0	1
N10-4/11	0	0	0	0	0	0	0	0	0
N10-4/12	0	0	0	2	0	0	0	0	2
N10-4/13	0	0	0	2	0	0	0	0	2
N10-4/14	0	0	0	0	0	0	0	1	1
N10-4/15	0	0	0	0	0	0	0	0	0
N10-4/16	0	0	0	0	0	0	0	0	0
N10-4/17	0	1	1	2	0	0	0	0	4
N10-4/18	0	2	0	1	0	0	0	0	3

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
N10-4/19	0	0	0	1	0	0	0	0	1
N10-4/20	0	0	0	1+	0	0	0	0	1+
N10-4/21	0	0	0	1	1	0	0	0	2
N10-4/22	0	0	0	1	0	0	0	0	1
N10-4/23	0	0	0	0	2	0	0	0	2
N10-24	0	1	0	1	0	0	0	0	2
N10-4/25	0	0	0	1	0	0	0	0	1
N10-4/26	0	1	0	1	0	0	0	0	2
N10-4/27	0	0	0	0	0	0	0	0	0
N10-4/28	0	0	0	1	0	0	0	0	1
N10-4/29	0	0	0	1	0	0	0	0	1
N10-4/30	0	0	0	3	0	0	0	0	3
N10-4/31	0	0	0	0	1	0	0	0	1
N10-4/32	0	0	0	0	0	0	0	0	0
N10-4/33	0	0	0	1	0	0	0	0	1
N10-4/34	0	0	0	0	0	0	0	0	0
N10-4/35	0	0	0	0	0	0	0	0	0
N10-4/36	0	0	0	0	0	0	0	0	0
N10-4/37	0	0	0	1	0	0	0	0	1
N10-4/38	0	0	0	0	0	0	0	0	0
N10-4/39	0	0	0	1	0	0	0	1	2
N10-4/40	0	0	0	0	0	0	0	0	0
N10-4/41	0	0	0	3	0	0	0	0	3
N10-4/42	0	0	0	1+	0	0	0	0	1+
N10-4/43	0	0	0	0	0	0	0	0	0

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
N10-4/44	0	0	0	0	0	0	0	0	0
N10-4/45	1	0	0	4	0	0	0	0	5
N10-4/46	0	1	0	2	0	0	0	7	10
N10-7/1	0	0	0	5	0	0	3	0	8
N10-7/2	0	0	0	8	0	0	0	0	8
N10-7/3	0	0	0	3	0	0	0	1	4
N10-9/1	0	0	0	0	0	0	0	0	0
N10-9/2	0	0	0	0	0	0	0	0	0
N10-9/3	0	0	0	0	0	0	0	0	0
N10-9/4	0	0	0	0	0	0	0	0	0
N10-9/5	0	0	0	0	0	0	0	0	0
N10-9/6	0	0	0	1	0	0	0	0	1
N10-9/7	0	0	0	0	0	0	0	0	0
N10-9/8	0	0	0	0	0	0	0	0	0
N10-9/9	0	0	0	0	0	0	0	0	0
N10-9/10	0	0	0	3	0	0	0	0	3
N10-9/12	0	0	0	0	0	0	0	0	0
N10-9/13	0	0	0	0	0	0	0	0	0
N10-11/1	0	1	0	2	0	0	0	2	5
N10-12/1	0	0	0	0	0	0	0	3+	3+
N10-12/2	0	0	0	0	0	0	0	1	1
N10-14/1	0	0	0	1	0	0	0	0	1
N10-14/2	0	0	0	0	0	0	0	1	1
N10-15/1	0	1	2	1	0	0	0	0	4
N10-15/2	0	0	0	0	0	0	0	1	1
N10-17/1	0	0	0	0	0	0	0	1	1
N10-17/2	0	0	0	2	0	0	0	0	2
N10-18/1	0	0	0	0	0	0	0	0	0
N10-19/1	0	0	0	0	0	0	0	0	0
N10-27/1	0	0	0	0	0	0	0	0	0

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
N10-28/1	0	0	0	0	0	0	0	5	5
N10-30/1	0	0	0	0	0	0	0	1	1
N10-30/2	0	0	0	2	0	0	0	0	2
N10-43/1	0	0	0	0	0	0	0	0	0
N10-43/2	0	0	0	0	0	0	0	0	0
N10-66/1	1	0	0	3	0	0	0	0	4
N10-66/2	0	0	0	0	0	0	0	0	0
N10-66/3	0	0	0	0	0	0	0	1	1
N10-66/4	0	0	0	0	0	0	0	0	0
N10-66/5	0	0	0	2	0	0	0	0	2
N10-66/6	0	0	0	1	0	0	0	0	1
N10-66/7	0	0	0	0	0	0	0	0	0
N10-66/8	0	0	0	0	0	0	0	0	0
N10-66/9	0	0	0	2	0	0	0	0	2
N10-66/10	0	0	0	0	0	0	0	0	0
N10-66/11	0	0	0	0	0	0	0	0	0
N10-66/12	0	0	1	0	0	0	0	0	1
N10-66/13	0	0	0	0	0	0	0	0	0
N10-66/14	0	0	0	0	0	0	0	0	0
N10-66/15	0	0	0	0	0	0	0	0	0
N10-67/1	0	0	0	3	0	0	0	0	3
N10-68/1	0	0	0	0	0	0	0	0	0
N10-68/2	0	0	0	0	0	0	0	0	0
N10-68/3	0	0	0	0	0	0	0	0	0

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
N10-68/4	0	0	1	0	1	0	0	0	2
N11-2/1	0	0	0	1	0	0	0	0	1
N11-3/1	0	0	0	0	0	0	0	0	0
N11-4/1	0	0	0	0	0	0	0	0	0
N11-5/1	0	0	0	1	0	0	0	0	1
N11-5/2	0	0	0	0	0	0	0	0	0
N11-5/3	0	0	0	0	0	0	0	0	0
N11-5/4	0	1	0	0	0	0	0	0	1
N11-5/5	0	3	0	0	0	0	0	1	4
N11-5/6	0	0	0	4+	0	0	0	0	4+
N11-5/7	0	0	0	0	0	0	0	0	0
N11-7/1	0	0	0	0	0	0	0	0	0
N11-9/2	0	1	0	0	0	0	0	0	1
N11-9/3	0	0	0	0	1	0	0	2	3
N11-9/4	0	0	0	0	0	0	0	1	1
Tomb N12-26/1	0	1	0	1	1	0	1	8	12
N12-26/1	0	0	0	0	0	0	0	0	0
N12-26/2	0	0	0	0	0	0	0	0	0
N12-26/3	0	1	0	1	0	0	0	0	2
N13-9/1	0	0	0	0	0	0	0	0	0
P7-12/1	0	0	0	2	0	0	0	1	3
P7-12/2	0	0	0	0	0	0	0	0	0
P7-12/3	0	0	1	0	0	0	0	0	1
P7-12/4	0	0	0	1	0	0	0	1	2
P7-12/5	0	0	0	0	0	0	0	0	0
P7-12/6	0	0	0	1	0	0	0	0	1
P7-12/7	0	1	0	0	0	0	0	0	1
P8-9/1	0	0	0	0	0	0	0	0	0
P8-9/2	0	0	0	2	0	0	0	0	2
P8-9/3	0	2	0	0	0	0	0	0	2
P8-9/4	0	0	0	0	0	0	0	0	0
P8-9/5	0	1	0	0	0	0	0	1	2
P8-9/6	0	0	0	2	1	0	0	4	7
P8-11/1	0	0	0	0	0	0	0	0	0
P8-14/1	0	0	0	0	0	0	0	0	0
P8-14/2	0	0	0	0	0	0	0	0	0
P8-14/3	0	0	0	0	0	0	0	0	0
P8-14/4	0	0	0	0	0	0	0	0	0
P8-14/5	0	0	0	0	0	0	0	0	0
P8-26/1	0	1	0	1	0	0	0	0	2
P8-27/1	0	0	0	0	0	0	0	0	0
P8-27/2	0	0	0	0	0	0	0	0	0

Burial No.	Whole	ISB	Possible ISB	PB	Possible PB	Kill-Holed & Whole	Kill-Holed & PB	Und.	Total
P8-102/1	0	0	0	1	0	0	0	2	3
P8-102/2	0	0	0	0	0	0	0	2	2
P8-102/3	0	2	0	1	0	0	0	0	3
P8-102/4	0	0	0	0	0	0	0	0	0
P8-102/5	0	0	0	0	0	0	0	0	0
P8-102/6	0	0	0	0	0	0	0	0	0
P8-102/7	0	0	0	0	0	0	0	0	0
P8-102/8	0	0	0	0	0	0	0	0	0
P8-102/9	0	0	0	0	0	0	0	0	0
P8-102/10	0	0	0	0	0	0	0	2	2
P8-102/11	0	0	0	0	0	0	0	0	0
P8-102/12	0	0	0	0	0	0	0	0	0
P8-102/13	0	0	0	0	0	0	0	0	0
P8-102/14	0	0	0	0	0	0	0	0	0
P8-102/15	0	0	0	5	0	0	0	3	8
P8-102/16	0	0	0	0	0	0	0	0	0
P8-102/17	0	0	0	0	0	0	0	0	0
P8-103/1	0	3	0	0	0	0	0	1	4
P8-103/2	0	0	0	0	0	0	0	3	3
P8-104/1	0	0	0	0	0	0	0	0	0
P8-104/2	0	0	0	1	0	0	0	1	2
P8-104/3	0	0	0	0	0	0	0	0	0
P8-104/4	0	0	0	0	0	0	0	0	0
P8-104/5	0	0	0	0	0	0	0	0	0
P8-104/6	0	0	0	0	0	0	0	0	0
P9-36/1	0	0	0	0	0	0	0	0	0
Chultun X/1	0	0	0	2	0	0	0	0	2
Totals	Whole: 2	ISB: 36	Possible ISB: 6	PB: 175+	Possible PB: 13	Kill-Holed & Whole: 0	Kill-Holed & PB: 7	Und.: 89+	Total Vessels: 328+

PB (Pre-Inhumation Breakage); ISB (In Situ Breakage); Und.: (Undetermined)

APPENDIX C: TOTALS FOR PBV FORMS

Burial No.	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete	Und.	Total PBVs
1	0	0	0	0	0	0	0	0	0	0	0	1+	1+
3	0	0	0	0	0	0	0	0	0	0	0	1	1
4	0	0	0	0	0	0	0	0	0	0	0	1	1
8	0	0	0	0	0	0	0	0	0	0	0	1	1
9	0	0	0	0	0	0	0	0	0	0	0	1	1
N9-56/1	0	0	0	0	0	0	0	0	0	0	0	1	1
N9-70/1	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-1/1	0	0	0	0	0	1	1	0	0	0	0	20+	22+
N10-1/2	0	0	0	1	0	0	0	0	0	0	0	0	1
N10-2/1	0	0	0	0	0	0	0	0	0	0	1	0	1
N10-2/4	0	0	0	0	1	0	0	0	0	0	0	0	1
N10-2/9	0	0	1	0	0	0	0	0	0	0	0	1	2
N10-2/10	0	0	0	0	0	1	0	0	0	0	0	0	1
N10-2/11	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-2/12	0	0	0	0	1	0	0	0	0	0	0	0	1
N10-2/16	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-2/18	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-2/19	0	0	1	0	0	0	0	1	0	0	0	0	2
N10-2/20	0	1	2	0	0	0	2	1	1	0	0	1	8
N10-2/21	0	0	0	0	1	0	0	0	0	0	0	0	1
N10-2/23	0	0	0	0	0	0	0	0	0	1	0	0	1

Burial No.	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete	Und.	Total PBVs
N10-2/28	0	1	0	0	0	0	0	0	0	0	0	1	2
N10-2/33	0	0	0	0	0	0	0	1	0	0	0	0	1
N10-2/35	0	0	0	0	1	0	1	0	0	0	0	0	2
N10-2/39	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-2/40	0	0	0	0	0	0	0	0	0	0	0	1+	1+
N10-2/41	0	0	0	0	0	0	0	1	0	0	0	0	1
N10-2/42	0	0	0	0	0	0	0	1	0	0	0	0	1
N10-2/44	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-2/49	0	0	0	0	0	0	0	1	0	0	0	0	1
N10-4/1	0	0	0	0	0	1	0	0	0	0	0	0	1
N10-4/2	0	0	3	0	0	1	0	0	0	0	1	0	5
N10-4/3	0	0	0	0	1	0	0	1	0	0	0	0	2
N10-4	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-4/5	0	0	1	0	2	0	0	0	0	0	0	0	3
N10-4/9	0	0	2	0	0	1	0	2	0	0	0	0	5
N10-4/10	0	0	0	0	0	0	0	0	0	0	0	1	1
N10-4/12	0	0	1	0	0	1	0	0	0	0	0	0	2
N10-4/13	0	0	1	0	0	1	0	0	0	0	0	0	2
N10-4/17	0	0	0	0	2	0	0	0	0	0	0	0	2

Burial No.	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete	Und.	Total PBVs
N10-4/18	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-4/19	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-4/20	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-4/21	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-4/22	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-24	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-4/25	0	0	0	0	1	0	0	0	0	0	0	0	1
N10-4/26	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-4/28	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-4/29	0	0	0	0	0	0	0	0	0	0	1	0	1
N10-4/30	0	0	0	0	1	0	0	0	0	0	1	1	3
N10-4/33	0	0	0	0	0	0	0	0	0	0	0	1+	1+
N10-4/37	0	0	0	0	0	0	0	0	0	0	0	1	1
N10-4/39	1	0	0	0	0	0	0	0	0	0	0	0	1
N10-4/41	0	1	0	0	1	0	0	1	0	0	0	0	3
N10-4/42	0	0	0	0	0	0	0	0	0	0	0	1+	1+
N10-4/45	0	2	1	0	1	0	0	0	0	0	0	0	4
N10-4/46	0	0	1	0	0	1	0	0	0	0	0	0	2
N10-7/1	0	0	1	0	0	4	0	2	0	0	0	1	8

Burial No.	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete	Und.	Total PBVs
N10-7/2	0	1	3	0	2	0	0	1	0	1	0	0	8
N10-7/3	1	1	1	0	0	0	0	0	0	0	0	0	3
N10-9/6	0	0	1	0	0	0	0	0	0	0	0	0	1
N10-9/10	0	0	1	0	0	1	0	1	0	0	0	0	3
N10-11/1	0	0	0	0	0	0	0	1	0	0	0	1	2
N10-14/1	0	0	0	0	0	1	0	0	0	0	0	0	1
N10-15/1	0	0	0	0	0	0	0	1	0	0	0	0	1
N10-17/2	1	0	1	0	0	0	0	0	0	0	0	0	2
N10-30/2	0	0	1	0	0	0	0	1	0	0	0	0	2
N10-66/1	0	0	2	0	0	0	0	0	0	0	0	1	3
N10-66/5	0	1	0	0	1	0	0	0	0	0	0	0	2
N10-66/6	0	1	0	0	0	0	0	0	0	0	0	0	1
N10-66/9	0	1	0	0	0	0	0	0	0	0	0	1	2
N10-67/1	0	1	2	0	0	0	0	0	0	0	0	0	3
N11-2/1	0	0	0	0	1	0	0	0	0	0	0	0	1
N11-5/1	0	0	0	0	0	0	0	0	1	0	0	0	1
N11-5/6	0	0	0	0	1	0	0	0	0	0	0	3+	4+
Tomb N12-26/1	0	0	0	0	2	0	0	0	0	0	0	0	2

Burial No.	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete	Und.	Total PBVs
N12-26/3	0	0	1	0	0	0	0	0	0	0	0	0	1
P7-12/1	0	1	0	0	0	0	0	0	0	0	0	1	2
P7-12/4	1	0	0	0	0	0	0	0	0	0	0	0	1
P7-12/6	0	1	0	0	0	0	0	0	0	0	0	0	1
P8-9/2	0	0	2	0	0	0	0	0	0	0	0	0	2
P8-9/6	0	1	1	0	0	0	0	0	0	0	0	0	2
P8-26/1	1	0	0	0	0	0	0	0	0	0	0	0	1
P8-102/1	0	0	1	0	0	0	0	0	0	0	0	0	1
P8-102/3	0	0	1	0	0	0	0	0	0	0	0	0	1
P8-102/15	0	0	2	1	1	0	0	0	0	0	0	1	5
P8-104/2	0	0	1	0	0	0	0	0	0	0	0	0	1
Chultun X/1	0	0	0	0	0	0	0	0	0	0	0	2	2
Totals	Plate: 5	Dish: 22	Bowl: 43	Vase: 2	Jar: 21	Censer: 14	Jar-Censer: 4	Chalice: 17	Basin: 2	Drum: 2	Molcajete: 4	Und.: 46+	Total PBVs: 182+

APPENDIX D: SEX/AGE CLASSIFICATIONS FOR THIS STUDY

Burial No.	Fieldnote Description	Sex/Age Classification for This Study
1	probably male, mature adult	Undetermined, Mature Adult
3	probably female, mature adult	Undetermined, Mature Adult
4	perhaps female, adult	Undetermined, Adult
8	possibly male, mature adult	Undetermined, Mature Adult
9	male, mature adult	Male, Mature Adult
N9-56/1	possible female (size), mature adult	Undetermined, Mature Adult
N9-70/1	teenager?	Undetermined
N10-1/1	male (based on mastoid and femora size), mature adult	Male, Mature Adult
N10-1/2	male (size), mature adult	Male, Mature Adult
N10-2/1	not determinable; child, probably 3-5 years	Child
N10-2/4	Individual A: female (gracility, wide sciatic notch), adult Individual B: ?; child, 8-10 years	Individual A: Female, Adult Individual B: Child
N10-2/9	male?, adult	Undetermined, Adult
N10-2/10	male, mature adult	Male, Mature Adult
N10-2/11	not determinable; child, under 2 years	Child
N10-2/12	?; child to young teen	Undetermined
N10-2/16	female (sciatic notch, size), mature adult	Female, Mature Adult
N10-2/18	male (size), mature adult	Male, Mature Adult
N10-2/19	?; child, 8-10 years	Child
N10-2/20	Individual A: female, mature adult Individual B: male, mature adult	Individual A: Female, Mature Adult Individual B: Male, Mature Adult
N10-2/21	?; teen	Teenager
N10-2/23	male, adult	Male, Adult
N10-2/28	?; child, under 5 years	Child
N10-2/33	?; child, under 8 years	Child
N10-2/35	Individual A: probably female, middle-aged adult Individual B: probably male, middle-aged adult	Individual A: Undetermined, Middle-Aged Adult Individual B: Undetermined, Middle-Aged Adult
N10-2/39	??, child ca 8-10 years	Child
N10-2/40	probably female, adult	Undetermined, Adult

Burial No.	Fieldnote Description	Sex/Age Classification for This Study
N10-2/41	probably male, mature adult	Undetermined, Mature Adult
N10-2/42	male?, mature adult	Undetermined, Mature Adult
N10-2/44	?, teen	Teenager
N10-2/49	Individual A: not determinable; child ca 8 years Individual B: fragments of bone W of the body of A, probably representing a second individual	Individual A: Child Individual B: Undetermined
N10-4/1	probably male, mature adult	Undetermined, Mature Adult
N10-4/2	Individual A: male (size), mature adult Individual B: probably female (sciatic notch, size), mature adult	Individual A: Male, Mature Adult Individual B: Undetermined, Mature Adult
N10-4/3	possibly male, subadult (unfused molar crowns, hollow-rooted molars)	Undetermined
N10-4	probably male, mature adult	Undetermined, Mature Adult
N10-4/5	not determinable; child, under 3 years (all deciduous dentition)	Child
N10-4/9	Individual A: male (size, pelvic characteristics), mature adult Individual B: male (size), mature adult	Individual A: Male, Mature Adult Individual B: Male, Mature Adult
N10-4/10	probably female (or gracile male), mature adult	Undetermined, Mature Adult
N10-4/12	Individual A: not determinable; child, probably less than 2 years Individual B: probably female, very old adult (mandible edentulous, with total resorption of bone; maxilla retains one tooth [premolar?] on R side)	Individual A: Child Individual B: Undetermined, Elderly Adult
N10-4/13	female, mature adult	Female, Mature Adult
N10-4/17	?, early teenager	Teenager

Burial No.	Fieldnote Description	Sex/Age Classification for This Study
N10-4/18	not determinable; infant, probably under 2 years	Child
N10-4/19	female, mature adult	Female, Mature Adult
N10-4/20	not determinable; child, less than 3 years	Child
N10-4/21	probably male, mature adult	Undetermined, Mature Adult
N10-4/22	female, mature adult	Female, Mature Adult
N10-24	probably female, mature adult	Undetermined, Mature Adult
N10-4/25	??, teenager (deciduous 3rd molar[s])	Teenager
N10-4/26	male (size; very narrow sciatic notch), mature adult	Male, Mature Adult
N10-4/28	male, old adult (worn teeth)	Male, Elderly Adult
N10-4/29	possibly female (wide sciatic notch, though rugged), mature adult	Undetermined, Mature Adult
N10-4/30	female (size, wide sciatic notch), mature adult	Female, Mature Adult
N10-4/33	female, mature adult	Female, Mature Adult
N10-4/37	??, mature adult	Undetermined, Mature Adult
N10-4/39	not determinable; child, ca 8-10 years	Child
N10-4/41	female (??), mature adult	Undetermined, Mature Adult
N10-4/42	female, mature adult	Female, Mature Adult
N10-4/45	male (ruggedness of bones and muscle attachments, plus size), mature adult	Male, Mature Adult
N10-4/46	<p>Individual A: male, adult</p> <p>Individuals B: number of individuals, laboratory determination required</p> <p>Individual C: ??; subteen/teenage (unerupted molars, unfused epiphyses in humerii, radii, other bones)</p>	<p>Individual A: Male, Adult</p> <p>Individuals B: Undetermined</p> <p>Individual C: Undetermined</p>
N10-7/1	female (?), mature adult	Undetermined, Mature Adult
N10-7/2	No sex/age information provided.	Undetermined
N10-7/3	male (???), mature adult	Undetermined, Mature Adult
N10-9/6	?; child, ca 8 years	Child
N10-9/10	male, mature adult	Male, Mature Adult
N10-11/1	female, mature adult(?)	Female, Undetermined

Burial No.	Fieldnote Description	Sex/Age Classification for This Study
N10-14/1	male, senile adult (tooth loss with mandible resorption)	Male, Elderly Adult
N10-15/1	male, mature adult	Male, Mature Adult
N10-17/2	not determinable; child, ca 6-8 years	Child
N10-30/2	female (?), mature adult	Undetermined, Mature Adult
N10-66/1	male, mature adult	Male, Mature Adult
N10-66/5	?, adult	Undetermined, Adult
N10-66/6	male, mature/old adult	Male, Undetermined
N10-66/9	male(?), mature adult	Undetermined, Mature Adult
N10-67/1	male, mature adult	Male, Mature Adult
N11-2/1	male (?), mature adult	Undetermined, Mature Adult
N11-5/1	No sex/age information provided.	Undetermined
N11-5/6	female (?), mature adult	Undetermined, Mature Adult
Tomb N12-26/1	<p>Individual A: not determinable; child with deciduous dentition and unerupted permanent teeth</p> <p>Individual B: male, mature adult</p> <p>Individual C: no sex/age information provided</p>	<p>Individual A: Child</p> <p>Individual B: Male, Mature Adult</p> <p>Individual C: Undetermined</p>
N12-26/3	adult	Undetermined, Adult
P7-12/1	male?; mature adult	Undetermined, Mature Adult
P7-12/4	male?; mature adult	Undetermined, Mature Adult
P7-12/6	??; adult	Undetermined, Adult
P8-9/2	male (?), mature adult	Undetermined, Mature Adult
P8-9/6	female ??; mature adult	Undetermined, Mature Adult
P8-26/1	male?; mature adult	Undetermined, Mature Adult
P8-102/1	<p>Individual A: female??; adult</p> <p>Individual B: no sex/age information provided</p>	<p>Individual A: Undetermined, Adult</p> <p>Individual B: Undetermined</p>
P8-102/3	female, young to mature adult	Female, Undetermined
P8-102/15	male, mature adult	Male, Mature Adult
P8-104/2	male, mature adult	Male, Mature Adult

Burial No.	Fieldnote Description	Sex/Age Classification for This Study
Chultun X/1	female ?; adult	Undetermined, Adult

APPENDIX E: TOTALS FOR SEX/AGE OF INDIVIDUALS INTERFERED WITH PBVS

Burial No.	Child	Teenager	Male Adult	Female Adult	Undetermined Adult	Undetermined Middle-Aged Adult	Male Mature Adult	Female Mature Adult	Undetermined Mature Adult	Male Elderly Adult	Undetermined Elderly Adult	Male Undetermined	Female Undetermined	Undetermined
1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
3	0	0	0	0	0	0	0	0	1	0	0	0	0	0
4	0	0	0	0	1	0	0	0	0	0	0	0	0	0
8	0	0	0	0	0	0	0	0	1	0	0	0	0	0
9	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N9-56/1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N9-70/1	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-1/1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-1/2	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-2/1	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/4	1	0	0	1	0	0	0	0	0	0	0	0	0	0
N10-2/9	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/10	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-2/11	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/12	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-2/16	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-2/18	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-2/19	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/20	0	0	0	0	0	0	1	1	0	0	0	0	0	0

Burial No.	Child	Teenager	Male Adult	Female Adult	Undetermined Adult	Undetermined Middle-Aged Adult	Male Mature Adult	Female Mature Adult	Undetermined Mature Adult	Male Elderly Adult	Undetermined Elderly Adult	Male Undetermined	Female Undetermined	Undetermined
N10-2/21	0	1	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/23	0	0	1	0	0	0	0	0	0	0	0	0	0	0
N10-2/28	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/33	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/35	0	0	0	0	0	2	0	0	0	0	0	0	0	0
N10-2/39	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/40	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/41	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-2/42	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-2/44	0	1	0	0	0	0	0	0	0	0	0	0	0	0
N10-2/49	1	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-4/1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/2	0	0	0	0	0	0	1	0	1	0	0	0	0	0
N10-4/3	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-4	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/5	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-4/9	0	0	0	0	0	0	2	0	0	0	0	0	0	0

Burial No.	Child	Teenager	Male Adult	Female Adult	Undetermined Adult	Undetermined Middle-Aged Adult	Male Mature Adult	Female Mature Adult	Undetermined Mature Adult	Male Elderly Adult	Undetermined Elderly Adult	Male Undetermined	Female Undetermined	Undetermined
N10-4/10	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/12	1	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-4/13	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/17	0	1	0	0	0	0	0	0	0	0	0	0	0	0
N10-4/18	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-4/19	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/20	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-4/21	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/22	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-24	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/25	0	1	0	0	0	0	0	0	0	0	0	0	0	0
N10-4/26	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-4/28	0	0	0	0	0	0	0	0	0	1	0	0	0	0
N10-4/29	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/30	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/33	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/37	0	0	0	0	0	0	0	0	1	0	0	0	0	0

Burial No.	Child	Teenager	Male Adult	Female Adult	Undetermined Adult	Undetermined Middle-Aged Adult	Male Mature Adult	Female Mature Adult	Undetermined Mature Adult	Male Elderly Adult	Undetermined Elderly Adult	Male Undetermined	Female Undetermined	Undetermined
N10-4/39	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-4/41	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/42	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/45	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-4/46	0	0	1	0	0	0	0	0	0	0	0	0	0	2
N10-7/1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-7/2	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-7/3	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-9/6	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-9/10	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-11/1	0	0	0	0	0	0	0	0	0	0	0	0	1	0
N10-14/1	0	0	0	0	0	0	0	0	0	1	0	0	0	0
N10-15/1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N10-17/2	1	0	0	0	0	0	0	0	0	0	0	0	0	0
N10-30/2	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-66/1	0	0	0	0	0	0	1	0	0	0	0	0	0	0

Burial No.	Child	Teenager	Male Adult	Female Adult	Undetermined Adult	Undetermined Middle-Aged Adult	Male Mature Adult	Female Mature Adult	Undetermined Mature Adult	Male Elderly Adult	Undetermined Elderly Adult	Male Undetermined	Female Undetermined	Undetermined
N10-66/5	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-66/6	0	0	0	0	0	0	0	0	0	0	0	1	0	0
N10-66/9	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-67/1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
N11-2/1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N11-5/1	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N11-5/6	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Tomb N12-26/1	1	0	0	0	0	0	1	0	0	0	0	0	0	1
N12-26/3	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P7-12/1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
P7-12/4	0	0	0	0	0	0	0	0	1	0	0	0	0	0
P7-12/6	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P8-9/2	0	0	0	0	0	0	0	0	1	0	0	0	0	0
P8-9/6	0	0	0	0	0	0	0	0	1	0	0	0	0	0
P8-26/1	0	0	0	0	0	0	0	0	1	0	0	0	0	0
P8-102/1	0	0	0	0	1	0	0	0	0	0	0	0	0	1
P8-102/3	0	0	0	0	0	0	0	0	0	0	0	0	1	0
P8-102/15	0	0	0	0	0	0	1	0	0	0	0	0	0	0
P8-104/2	0	0	0	0	0	0	1	0	0	0	0	0	0	0

Burial No.	Child	Teenager	Male Adult	Female Adult	Undetermined Adult	Undetermined Middle-Aged Adult	Male Mature Adult	Female Mature Adult	Undetermined Mature Adult	Male Elderly Adult	Undetermined Elderly Adult	Male Undetermined	Female Undetermined	Undetermined
Chult. X/1	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Totals	Child: 16	Teen: 4	Male Adult: 2	Female Adult: 1	Und. Adult: 8	Und. Middle-Aged Adult: 2	Male Mature Adult: 18	Female Mature Adult: 8	Und. Mature Adult: 26	Male Elderly Adult: 2	Und. Elderly Adult: 1	Male Und.: 1	Female Und.: 2	Und.: 10

APPENDIX F: TOTALS FOR KNOWN SEX AND CORRESPONDING PBV FORMS

Burial No.	Male	Female	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-1/1	1	0	0	0	0	0	1	1	0	0	0	0
N10-1/2	1	0	0	0	1	0	0	0	0	0	0	0
N10-2/4	0	1	0	0	0	1	0	0	0	0	0	0
N10-2/10	1	0	0	0	0	0	1	0	0	0	0	0
N10-2/16	0	1	1	0	0	0	0	0	0	0	0	0
N10-2/18	1	0	1	0	0	0	0	0	0	0	0	0
N10-2/20	1	1	1	2	0	0	0	2	1	1	0	0
N10-2/23	1	0	0	0	0	0	0	0	0	0	1	0
N10-4/2	1	0	0	3	0	0	1	0	0	0	0	1
N10-4/9	2	0	0	2	0	0	1	0	2	0	0	0
N10-4/13	0	1	0	1	0	0	1	0	0	0	0	0
N10-4/19	0	1	0	1	0	0	0	0	0	0	0	0
N10-4/22	0	1	1	0	0	0	0	0	0	0	0	0
N10-4/26	1	0	1	0	0	0	0	0	0	0	0	0
N10-4/28	1	0	0	1	0	0	0	0	0	0	0	0
N10-4/30	0	1	0	0	0	1	0	0	0	0	0	1
N10-4/45	1	0	2	1	0	1	0	0	0	0	0	0
N10-4/46	1	0	0	1	0	0	1	0	0	0	0	0

Burial No.	Male	Female	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-9/10	1	0	0	1	0	0	1	0	1	0	0	0
N10-11/1	0	1	0	0	0	0	0	0	1	0	0	0
N10-14/1	1	0	0	0	0	0	1	0	0	0	0	0
N10-15/1	1	0	0	0	0	0	0	0	1	0	0	0
N10-66/1	1	0	0	2	0	0	0	0	0	0	0	0
N10-66/6	1	0	1	0	0	0	0	0	0	0	0	0
N10-67/1	1	0	1	2	0	0	0	0	0	0	0	0
Tomb N12-26/1	1	0	0	0	0	2	0	0	0	0	0	0
P8-102/3	0	1	0	1	0	0	0	0	0	0	0	0
P8-102/15	1	0	0	2	2	1	0	0	0	0	0	0
P8-104/2	1	0	0	1	0	0	0	0	0	0	0	0
Totals	Male: 22	Female: 9	Dish: 9	Bowl: 21	Vase: 3	Jar: 6	Censer: 8	Jar-Censer: 3	Chalice: 6	Basin: 1	Drum: 1	Molcajete: 2

APPENDIX G: TOTALS FOR KNOWN AGE AND CORRESPONDING PBV FORMS

Burial No.	Child	Teenager	Adult	Middle-Aged Adult	Mature Adult	Elderly Adult	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-1/1	0	0	0	0	1	0	0	0	0	0	0	1	1	0	0	0	0
N10-1/2	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0
N10-2/1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-2/4	1	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-2/9	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-2/10	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0
N10-2/11	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/16	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/18	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/19	1	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0
N10-2/20	0	0	0	0	2	0	0	1	2	0	0	0	2	1	1	0	0
N10-2/21	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-2/23	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0
N10-2/28	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/33	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-2/35	0	0	0	2	0	0	0	0	0	0	1	0	1	0	0	0	0

Burial No.	Child	Teenager	Adult	Middle-Aged Adult	Mature Adult	Elderly Adult	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-2/39	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/41	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0
N10-2/42	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0
N10-2/44	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/49	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-4/1	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0
N10-4/2	0	0	0	0	2	0	0	0	3	0	0	1	0	0	0	0	1
N10-4	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/5	1	0	0	0	0	0	0	0	1	0	2	0	0	0	0	0	0
N10-4/9	0	0	0	0	2	0	0	0	2	0	0	1	0	2	0	0	0
N10-4/12	1	0	0	0	0	1	0	0	1	0	0	1	0	0	0	0	0
N10-4/13	0	0	0	0	1	0	0	0	1	0	0	1	0	0	0	0	0
N10-4/17	0	1	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0
N10-4/18	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/19	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/20	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/21	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0

Burial No.	Child	Teenager	Adult	Middle-Aged Adult	Mature Adult	Elderly Adult	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-4/22	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
N10-24	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
N10-4/25	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/26	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
N10-4/28	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0
N10-4/29	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1
N10-4/30	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	1
N10-4/39	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
N10-4/41	0	0	0	0	1	0	0	1	0	0	1	0	0	1	0	0	0
N10-4/45	0	0	0	0	1	0	0	2	1	0	1	0	0	0	0	0	0
N10-4/46	0	0	1	0	0	0	0	0	1	0	0	1	0	0	0	0	0
N10-7/1	0	0	0	0	1	0	0	0	1	0	0	4	0	2	0	0	0
N10-7/3	0	0	0	0	1	0	1	1	1	0	0	0	0	0	0	0	0
N10-9/6	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-9/10	0	0	0	0	1	0	0	0	1	0	0	1	0	1	0	0	0
N10-14/1	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0
N10-15/1	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0

Burial No.	Child	Teenager	Adult	Middle-Aged Adult	Mature Adult	Elderly Adult	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-17/2	1	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0
N10-30/2	0	0	0	0	1	0	0	0	1	0	0	0	0	1	0	0	0
N10-66/1	0	0	0	0	1	0	0	0	2	0	0	0	0	0	0	0	0
N10-66/5	0	0	1	0	0	0	0	1	0	0	1	0	0	0	0	0	0
N10-66/9	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
N10-67/1	0	0	0	0	1	0	0	1	2	0	0	0	0	0	0	0	0
N11-2/1	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0
Tomb N12-26/1	1	0	0	0	1	0	0	0	0	0	2	0	0	0	0	0	0
N12-26/3	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0
P7-12/1	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
P7-12/4	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0
P7-12/6	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P8-9/2	0	0	0	0	1	0	0	0	2	0	0	0	0	0	0	0	0
P8-9/6	0	0	0	0	1	0	0	1	1	0	0	0	0	0	0	0	0
P8-26/1	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0
P8-102/1	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0
P8-102/15	0	0	0	0	1	0	0	0	2	2	1	0	0	0	0	0	0

Burial No.	Child	Teenager	Adult	Middle-Aged Adult	Mature Adult	Elderly Adult	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
P8-104/2	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0
Totals	Child: 16	Teen: 4	Ad: 8	Mid-Aged Ad: 2	Mat. Ad: 42	Eld. Ad: 3	P: 5	Di: 20	Bo: 38	V: 3	J: 16	Ce: 14	JC: 4	Ch: 14	Ba: 1	Dr: 1	M: 4

APPENDIX H: GRAVE TYPE CLASSIFICATIONS FOR THIS STUDY

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
1	in dark soil stratum, possibly some lining of unshaped stones, no cap	Unclassifiable
3	in core, cut through plaster floor of platform; no lining or cap	Simple-Pit
4	cut slightly into platform floor; partly lined with core stones around head, cut into core with one stone placed atop the burial	Cist-Head Cist
8	With Burial 6 <i>Note:</i> Burial 8 was probably cut first by Burial 7 and then further disturbed by Burial 6. The sequence is not absolutely certain, but 8 clearly precedes 6 and almost certainly cannot have been the agent of Burial 7's destruction.	Unclassifiable
9	in pit in dark soil stratum, no lining or cap	Simple-Pit
N9-56/1	core of Pie; intrusive into Pie floor in the centre doorway (of the spinewall), capped by Ting patch. The W end of the cut was not identifiable, owing to collapse of the front of the structure. The plaster of the patch rose 4-54 cm above the Pie floor level, faired down at the N and S edges onto the Pie floor. The patch extended beyond the edges of the cut an average of 7cm. The cut was filled with loose brown soil and stone, whereas the core of Pie is lime soil, mortar and stone. Although Burial 1 lay a considerable distance beyond the grave cut, its matrix was the brown soil and stone that filled the upper part of the cut, which made its post-Pie placement clear. The entire Ting	Cist-Capped Pit

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
	patch was burnt, with the heaviest blackening at the centre of the patch, and calcining extending 1.5-2.0 cm below the surface.	
N9-70/1	No description provided.	Unclassifiable
N10-1/1	pit, in core of 1st but not sealed by a surface of 1st and hence possibly intrusive; stone lined, with portions of the lining worked from core whereas other selections were clearly constructed. Burial in vessel /3. Stones filled the upper portion of the pit, but it is not clear whether they were placed there or had fallen from overlying core; if the latter, the existence of a wooden cap would be indicated.	Unclassifiable
N10-1/2	pit excavated into core beneath the Ric floor; lined and capped with unshaped stones, of which a rough pile formed the cap	Crypt-Simple Crypt
N10-2/1	in core of 'Scat' floor, E of block; no lining or cap. Effectively resting on mortar stratum 3. Overlying 'Scat' floor not cut for burial.	Simple-Pit
N10-2/4	cut into Tok floor, sealed by Gom floor; no lining or capstones	Individuals A & B: Simple-Pit
N10-2/9	in debris from collapse of E face, S of S stairside; no lining or cap	Simple-Pit
N10-2/10	double circular pit, cut through Ork floor from Pen floor level; larger pit containing vessels and smaller pit containing the individual extending downward from base of larger pit. As the pit walls were generally yellowish clayey soil, they could be followed with a high degree of certainty. The upper pit, which was essentially straight-sided, roughly	Unclassifiable

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
	<p>plastered in top 22 cm, but otherwise unlined; it was floored with lime soil or soft mortar, the floor curving slightly downward from the edges to the centre. The upper pit was probably originally capped with wood, with mortared core above, as the fact that upper portion of the pit, to below the top of vessel 61/1, was open indicates that the decay of a perishable cap did not allow core material to fall into the pit. Vessels /1-5 lay within the upper pit. In the centre of the pit was a smaller pit, slightly bellling outward in mid-height but with nearly the same top and base diameters. The lower pit contained the burial itself, as well as the remainder of the artifacts. Its floor was likewise of soft mortar, laid amongst stones of building core. Some stones of the core also protruded from the walls of the pit in areas near the base. It is likely that the base level was dictated by the presence of a number of large stones that could not easily be dislodged.</p>	
N10-2/11	<p>in matrix of dark, friable soil, cut slightly into Gom floor, no formal lining or cap, but core stones probably placed with some care over and around the burial</p>	Unclassifiable
N10-2/12	<p>in dark soil accumulation atop Mic floor S of Mac stair</p>	Simple-Pit
N10-2/16	<p>cut into area at W edge of Tok floor (Tok not present W of grave); Gom floor definitely caps the burial. No</p>	Cist-Capped Pit

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
	lining, but a large stone at the N, which rises above the Pen/Pal level; capped with unshaped stones	
N10-2/18	in core soil, at Tok level without Pen/Pal above, hence Gom association; no lining or cap	Simple-Pit
N10-2/19	in core soil, no lining or cap	Simple-Pit
N10-2/20	in core soil, no lining or cap but some large stones at N and W sides	Individuals A & B: Simple-Pit
N10-2/21	in core, no lining or cap	Simple-Pit
N10-2/23	in core, no full lining or cap but two flat stones at sides of head and more or less over the chest	Cist-Head Cist
N10-2/28	in core under Gom, sealed by Gom, small stones piled atop	Cist-Haphazard Cist
N10-2/33	in core sealed by Bat floor, no lining or cap	Simple-Pit
N10-2/35	cut into Tok floor, cut filled with small stones and soil, and possibly capped by Pen-Pal floor, but floor is very fragmentary in this area	Individuals A & B: Unclassifiable
N10-2/39	in core under Gom floor, cut into Tok and not clearly sealed by Pen-Pal although there were fragments of Pen-Pal in the area, no lining or cap	Simple-Pit
N10-2/40	in Gom core, no lining or cap	Simple-Pit
N10-2/41	in core of Gom and cut into Tok floor, sealed by Gom, no lining or cap	Simple-Pit
N10-2/42	in dark soil outside of SW corner of structure	Unclassifiable
N10-2/44	in Gom core, atop Tok core, no lining or cap	Simple-Pit
N10-2/49	cut into Near floor, in Gom stair core, no lining or cap	Individuals A & B: Simple-Pit
N10-4/1	in dark brown soil, no lining or cap	Simple-Pit
N10-4/2	in dark brown soil, no lining or cap	Individuals A & B: Simple-Pit

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
N10-4/3	in dark brown soil, lying on and just above light lime soil, no lining or cap	Simple-Pit
N10-4	in light lime soil, and filled with the same soil, so that no grave outline was visible; unlined, but capped with an irregular mass of facing stones and small bits and pieces. The cap, and the burial, slope up to the E, the former more than the latter.	Cist-Capped Pit
N10-4/5	in dark soil of Muk, no lining or cap	Simple-Pit
N10-4/9	Individual A: in dark soil, no lining or cap Individual B: in dark soil beneath Individual A (frontal of B under lower R arm of A), no lining or cap	Individuals A & B: Simple-Pit
N10-4/10	in dark soil (note extreme shallowness of grave), no lining or cap	Simple-Pit
N10-4/12	Individual A: atop stones of cap of Individual B grave, at junction of dark and light soil; no lining or cap Individual B: in light-coloured soil, partly capped with facing stones, no lining	Individual A: Simple-Ceiling Slab Individual B: Cist-Capped Pit
N10-4/13	in dark soil, no lining or cap	Simple-Pit
N10-4/17	in dark soil, no lining or cap	Simple-Pit
N10-4/18	skeletal material within vessel 80/2, in dark soil, with stones around the area, probably from Tuk (or Ti; see below) core	Cist-Partial Cist
N10-4/19	in dark soil, below level of fragmentary Tuk floor E of burial area, no lining or cap	Simple-Pit
N10-4/20	in dark soil, no lining or cap	Simple-Pit
N10-4/21	in dark soil, no lining or cap	Simple-Pit

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
N10-4/22	in yellow-brown soil with high lime content, probably a transition zone between Muk and Tuk. Cut through Tuk floor, which existed at the E side of the burial area. No lining or cap, but some Tuk core stones placed near head.	Cist-Head Cist
N10-24	in yellow-brown soil with high clay content (transition between Muk and Tik?), no lining or cap but several stones randomly placed over and around the burial	Cist-Haphazard Cist
N10-4/25	in dark soil, no lining or cap	Simple-Pit
N10-4/26	in medium-brown to yellow-brown soil, no lining or cap	Simple-Pit
N10-4/28	in dark soil, atop lighter yellow-brown soil that is probably core of Tuk, no lining or cap	Simple-Pit
N10-4/29	in dark soil, atop yellow-brown soil that is probably Tuk core	Simple-Pit
N10-4/30	in dark soil, atop Tuk core, no lining or cap	Simple-Pit
N10-4/33	in dark soil, no lining or cap	Simple-Pit
N10-4/37	cut into core of Ti or Tuk, no lining, cap of small stones	Cist-Capped Pit
N10-4/39	in dark soil, no lining or cap	Simple-Pit
N10-4/41	in core capped by the Tuk floor, with Ti wall over the S portion; possible mortar edging at W and N, but no other lining, and no cap other than the floor	Unclassifiable
N10-4/42	in dark soil, no lining or cap, but several large unshaped stones placed around grave area	Cist-Haphazard Cist
N10-4/45	in pit filled with dark soil, cut into light soil core; only the west and north pit limits were visible	Simple-Pit

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
N10-4/46	large pit cut into light soil core and extending to possible base soil (lime and sticky black clay); the seeming top of pit was visible at the base of the dark soil (Tuk) stratum, but the actual top of the pit is probably indicated by the location of Burial 14 (see below). The matrix of the burial was dark brown soil, clearly separable from the material into which the pit was cut. The long axis of the pit was E-W.	<p>Individuals A & B: Unclassifiable</p> <p>Individual C: Unclassifiable</p>
N10-7/1	skeleton laid on core stones, with other stones irregularly placed atop it, among and above which were the vessels. No regular lining or cap. The ashy soil was obviously specially placed as a matrix for the burial, but otherwise the site seems to have been essentially unprepared.	Cist-Partial Cist
N10-7/2	in dark soil atop core, no lining or cap	Simple-Pit
N10-7/3	The Smut cut was made through the surface and core of construction that rose above the level of the Art floor, and was bordered at its W side by a low masonry face. The face and floor, both cut by Smut, were designated DECO. The cut was made into the Art floor at the W and Deco floor at the E, apparently involving demolition of portions of the Mut and Jef walls associated with Deco. Not lined with stone (but see Note, below); core of Art/Noo formed the sides and base of the grave. Capped at the W by Urk, which appears to have been nothing	Cist-Haphazard Cist

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
	more than a semi-circular face on core above the grave; no other cap.	
N10-9/6	in post-abandonment dark soil; no lining or cap	Simple-Pit
N10-9/10	in post-abandonment collapse debris; no lining or cap	Simple-Pit
N10-11/1	in dark earth atop GO structure (atop wall N of centre doorway), hence post-Go and surely post-abandonment. No lining or cap.	Simple-Pit
N10-14/1	in Boulders core, at face of 4th step from existing top of Snow. No lining or cap.	Simple-Pit
N10-15/1	on core, covered by post-abandonment accumulation (?); partly lined with unshaped stones, no cap	Cist-Partial Cist
N10-17/2	cut through floors below Sleet (Norr and Rain), filled with stone and soil to within ca 25 cm of Sleet floor; capped by Sleet floor. The grave was floored with lime soil, and lined on all sides with a mixture of facing stones and unshaped stones.	Cist-Uncapped Cist
N10-30/2	in topmost soil and stone of structure, no lining or cap	Simple-Pit
N10-66/1	In/atop structure core; no lining, capped with heap of unshaped stones	Cist-Capped Pit
N10-66/5	No description provided.	Unclassifiable
N10-66/6	in core, no lining or cap	Simple-Pit
N10-66/9	in core, no lining or cap	Simple-Pit
N10-67/1	in core, no lining or cap	Simple-Pit
N11-2/1	in core, no lining or cap	Simple-Pit
N11-5/1	No description provided.	Unclassifiable
N11-5/6	in core, no lining or cap	Simple-Pit
Tomb N12-26/1	As above; the crypt must have been roofed with wooden members, the	Individuals A, B & C: Tomb-Stone Lined Tomb

Burial No.	Fieldnote Description	Welsh (1988) Equivalent
	decay of which produced the depression above the tomb. It appears that the wooden roof was not left exposed but rather was capped with the stones that lay in the upper portion of the crypt.	
N12-26/3	scattered atop core stones, no lining or cap	Simple-Pit
P7-12/1	in core; no lining or cap	Simple-Pit
P7-12/4	in core; no lining or cap	Simple-Pit
P7-12/6	in core; no lining or cap	Simple-Pit
P8-9/2	in unstratified core of Nee, in front (E) of boulder core of the unit; no lining, capped with large oblong stone over bones (partly sealed by Nee stair [see steps in plan and section], but clearly chopped into Nee during Winn construction)	Cist-Capped Pit
P8-9/6	chopped into core of Nee; no apparent lining or cap	Simple-Pit
P8-26/1	in core; no lining or cap	Simple-Pit
P8-102/1	in core, almost certainly intrusive; no lining or cap	Individuals A & B: Simple-Pit
P8-102/3	in core, probably or certainly intrusive; no lining or cap	Simple-Pit
P8-102/15	in core; no lining or cap	Simple-Pit
P8-104/2	chopped into Mexx floor; no lining or cap	Simple-Pit
Chultun X/1	in area N of entrance shaft, covered only by a ca 14-20 cm of soil.	Chultun

APPENDIX I: TOTALS FOR GRAVE TYPES CONTAINING PBVS

Burial No.	Simple Pit	Simple Ceiling Slab	Chultun	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Unclassifiable
1	0	0	0	0	0	0	0	0	0	0	1
3	1	0	0	0	0	0	0	0	0	0	0
4	0	0	0	0	0	1	0	0	0	0	0
8	0	0	0	0	0	0	0	0	0	0	1
9	1	0	0	0	0	0	0	0	0	0	0
N9-56/1	0	0	0	0	0	0	1	0	0	0	0
N9-70/1	0	0	0	0	0	0	0	0	0	0	1
N10-1/1	0	0	0	0	0	0	0	0	0	0	1
N10-1/2	0	0	0	0	0	0	0	0	1	0	0
N10-2/1	1	0	0	0	0	0	0	0	0	0	0
N10-2/4	1	0	0	0	0	0	0	0	0	0	0
N10-2/9	1	0	0	0	0	0	0	0	0	0	0
N10-2/10	0	0	0	0	0	0	0	0	0	0	1
N10-2/11	0	0	0	0	0	0	0	0	0	0	1
N10-2/12	1	0	0	0	0	0	0	0	0	0	0
N10-2/16	0	0	0	0	0	0	1	0	0	0	0
N10-2/18	1	0	0	0	0	0	0	0	0	0	0
N10-2/19	1	0	0	0	0	0	0	0	0	0	0
N10-2/20	1	0	0	0	0	0	0	0	0	0	0
N10-2/21	1	0	0	0	0	0	0	0	0	0	0
N10-2/23	0	0	0	0	0	1	0	0	0	0	0
N10-2/28	0	0	0	1	0	0	0	0	0	0	0
N10-2/33	1	0	0	0	0	0	0	0	0	0	0
N10-2/35	0	0	0	0	0	0	0	0	0	0	1
N10-2/39	1	0	0	0	0	0	0	0	0	0	0
N10-2/40	1	0	0	0	0	0	0	0	0	0	0
N10-2/41	1	0	0	0	0	0	0	0	0	0	0
N10-2/42	0	0	0	0	0	0	0	0	0	0	1
N10-2/44	1	0	0	0	0	0	0	0	0	0	0
N10-2/49	1	0	0	0	0	0	0	0	0	0	0
N10-4/1	1	0	0	0	0	0	0	0	0	0	0

Burial No.	Simple Pit	Simple Ceiling Slab	Chultun	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Unclassifiable
N10-4/2	1	0	0	0	0	0	0	0	0	0	0
N10-4/3	1	0	0	0	0	0	0	0	0	0	0
N10-4	0	0	0	0	0	0	1	0	0	0	0
N10-4/5	1	0	0	0	0	0	0	0	0	0	0
N10-4/9	1	0	0	0	0	0	0	0	0	0	0
N10-4/10	1	0	0	0	0	0	0	0	0	0	0
N10-4/12	0	1	0	0	0	0	1	0	0	0	0
N10-4/13	1	0	0	0	0	0	0	0	0	0	0
N10-4/17	1	0	0	0	0	0	0	0	0	0	0
N10-4/18	0	0	0	0	1	0	0	0	0	0	0
N10-4/19	1	0	0	0	0	0	0	0	0	0	0
N10-4/20	1	0	0	0	0	0	0	0	0	0	0
N10-4/21	1	0	0	0	0	0	0	0	0	0	0
N10-4/22	0	0	0	0	0	1	0	0	0	0	0
N10-24	0	0	0	1	0	0	0	0	0	0	0
N10-4/25	1	0	0	0	0	0	0	0	0	0	0
N10-4/26	1	0	0	0	0	0	0	0	0	0	0
N10-4/28	1	0	0	0	0	0	0	0	0	0	0
N10-4/29	1	0	0	0	0	0	0	0	0	0	0
N10-4/30	1	0	0	0	0	0	0	0	0	0	0
N10-4/33	1	0	0	0	0	0	0	0	0	0	0
N10-4/37	0	0	0	0	0	0	1	0	0	0	0
N10-4/39	1	0	0	0	0	0	0	0	0	0	0
N10-4/41	0	0	0	0	0	0	0	0	0	0	1
N10-4/42	0	0	0	1	0	0	0	0	0	0	0
N10-4/45	1	0	0	0	0	0	0	0	0	0	0
N10-4/46	0	0	0	0	0	0	0	0	0	0	1
N10-7/1	0	0	0	0	1	0	0	0	0	0	0
N10-7/2	1	0	0	0	0	0	0	0	0	0	0
N10-7/3	0	0	0	1	0	0	0	0	0	0	0
N10-9/6	1	0	0	0	0	0	0	0	0	0	0

Burial No.	Simple Pit	Simple Ceiling Slab	Chultun	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Unclassifiable
N10-9/10	1	0	0	0	0	0	0	0	0	0	0
N10-11/1	1	0	0	0	0	0	0	0	0	0	0
N10-14/1	1	0	0	0	0	0	0	0	0	0	0
N10-15/1	0	0	0	0	1	0	0	0	0	0	0
N10-17/2	0	0	0	0	0	0	0	1	0	0	0
N10-30/2	1	0	0	0	0	0	0	0	0	0	0
N10-66/1	0	0	0	0	0	0	1	0	0	0	0
N10-66/5	0	0	0	0	0	0	0	0	0	0	1
N10-66/6	1	0	0	0	0	0	0	0	0	0	0
N10-66/9	1	0	0	0	0	0	0	0	0	0	0
N10-67/1	1	0	0	0	0	0	0	0	0	0	0
N11-2/1	1	0	0	0	0	0	0	0	0	0	0
N11-5/1	0	0	0	0	0	0	0	0	0	0	1
N11-5/6	1	0	0	0	0	0	0	0	0	0	0
Tomb N12-26/1	0	0	0	0	0	0	0	0	0	1	0
N12-26/3	1	0	0	0	0	0	0	0	0	0	0
P7-12/1	1	0	0	0	0	0	0	0	0	0	0
P7-12/4	1	0	0	0	0	0	0	0	0	0	0
P7-12/6	1	0	0	0	0	0	0	0	0	0	0
P8-9/2	0	0	0	0	0	0	1	0	0	0	0
P8-9/6	1	0	0	0	0	0	0	0	0	0	0
P8-26/1	1	0	0	0	0	0	0	0	0	0	0
P8-102/1	1	0	0	0	0	0	0	0	0	0	0
P8-102/3	1	0	0	0	0	0	0	0	0	0	0
P8-102/15	1	0	0	0	0	0	0	0	0	0	0
P8-104/2	1	0	0	0	0	0	0	0	0	0	0
Chultun X/1	0	0	1	0	0	0	0	0	0	0	0

Burial No.	Simple Pit	Simple Ceiling Slab	Chultun	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Unclassifiable
Totals	Simple Pit: 56	Simple Ceiling Slab: 1	Chultun: 1	Cist Haph. Cist: 4	Cist Partial Cist: 3	Cist Head Cist: 3	Cist Capped Pit: 7	Cist Uncap. Cist: 1	Crypt Simple Crypt: 1	Tomb Stone Lined Tomb: 1	Unclass.: 12

APPENDIX J: TOTALS FOR KNOWN GRAVE TYPE AND CORRESPONDING PBVS

Burial No.	Simple Pit	Simple Ceiling Slab	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-1/2	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0
N10-2/1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-2/4	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-2/9	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-2/12	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-2/16	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/18	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/19	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0
N10-2/20	1	0	0	0	0	0	0	0	0	0	1	2	0	0	0	2	1	1	0	0
N10-2/21	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-2/23	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
N10-2/28	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/33	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-2/39	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/41	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-2/44	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-2/49	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-4/1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0

Burial No.	Simple Pit	Simple Ceiling Slab	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-4/2	1	0	0	0	0	0	0	0	0	0	0	3	0	0	1	0	0	0	0	1
N10-4/3	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0
N10-4	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/5	1	0	0	0	0	0	0	0	0	0	0	1	0	2	0	0	0	0	0	0
N10-4/9	1	0	0	0	0	0	0	0	0	0	0	2	0	0	1	0	2	0	0	0
N10-4/12	0	1	0	0	0	1	0	0	0	0	0	1	0	0	1	0	0	0	0	0
N10-4/13	1	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0
N10-4/17	1	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0
N10-4/18	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/19	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/20	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/21	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/22	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-24	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-4/25	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
N10-4/26	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-4/28	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-4/29	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
N10-4/30	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1

Burial No.	Simple Pit	Simple Ceiling Slab	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N10-4/39	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
N10-4/45	1	0	0	0	0	0	0	0	0	0	2	1	0	1	0	0	0	0	0	0
N10-7/1	0	0	0	1	0	0	0	0	0	0	0	1	0	0	4	0	2	0	0	
N10-7/2	1	0	0	0	0	0	0	0	0	0	1	3	0	2	0	0	1	0	1	0
N10-7/3	0	0	1	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0
N10-9/6	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
N10-9/10	1	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	1	0	0	0
N10-11/1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-14/1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
N10-15/1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
N10-17/2	0	0	0	0	0	0	1	0	0	1	0	1	0	0	0	0	0	0	0	0
N10-30/2	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0
N10-66/1	0	0	0	0	0	1	0	0	0	0	0	2	0	0	0	0	0	0	0	0
N10-66/6	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-66/9	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
N10-67/1	1	0	0	0	0	0	0	0	0	0	1	2	0	0	0	0	0	0	0	0
N11-2/1	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
Tomb N12-26/1	0	0	0	0	0	0	0	0	1	0	0	0	0	2	0	0	0	0	0	0

Burial No.	Simple Pit	Simple Ceiling Slab	Cist Haphazard Cist	Cist Partial Cist	Cist Head Cist	Cist Capped Pit	Cist Uncapped Cist	Crypt Simple Crypt	Tomb Stone Lined Tomb	Plate	Dish	Bowl	Vase	Jar	Censer	Jar-Censer	Chalice	Basin	Drum	Molcajete
N12-26/3	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
P7-12/1	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P7-12/4	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
P7-12/6	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P8-9/2	0	0	0	0	0	1	0	0	0	0	0	2	0	0	0	0	0	0	0	0
P8-9/6	1	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0
P8-26/1	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
P8-102/1	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P8-102/3	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
P8-102/15	1	0	0	0	0	0	0	0	0	0	2	2	1	0	0	0	0	0	0	0
P8-104/2	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Totals	SP: 50	SCS: 1	CHC: 3	CPC: 3	CHEC: 2	CCP: 5	CUC: 1	CSC: 1	TSLT: 1	P: 5	D: 19	Bo: 41	V: 3	J: 17	Ce: 11	JC: 2	Ch: 15	Ba: 1	Dr: 2	M: 4

APPENDIX K: BURIAL PROFILES

Below I provide profiles of Lamanai burials containing PBVs. Included within these brief descriptions are the burial number, grave type, and sex and age of individuals interred with PBVs. There is also a brief description of the vessels themselves. Grave types were converted from the original Lamanai fieldnote description to an equivalent within Welsh's (1988) classification scheme. Sex and age data were adjusted slightly from the original descriptions to fit the purpose of this study. Finally, the descriptions of the PBVs remain in their original form, minus additional information not related to the vessels' attributes.

Burial Number: 1

Grave Type: Unclassifiable

Sex, Age: Undetermined, Mature Adult

Pre-Inhumation Breakage Vessels:

7/1: sherds of a considerable number of vessels

Burial Number: 3

Grave Type: Simple-Pit

Sex, Age: Undetermined, Mature Adult

Pre-Inhumation Breakage Vessels:

8/1: blackware vessel

Burial Number: 4

Grave Type: Cist-Head Cist

Sex, Age: Undetermined, Adult

Pre-Inhumation Breakage Vessels:

9/2: blackware vessel

Burial Number: 8

Grave Type: Unclassifiable

Sex, Age: Undetermined, Mature Adult

Pre-Inhumation Breakage Vessels:

198/2: bowl or dish, round-side

Burial Number: 9
Grave Type: Simple-Pit
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
249/4: miniature vessel

Burial Number: N9-56/1
Grave Type: Cist-Capped Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
277/2: bowl/basin(?), redware

Burial Number: N9-70/1
Grave Type: Unclassifiable
Sex, Age: Undetermined
Pre-Inhumation Breakage Vessels:
251/1: vertical-side deep bowl, blackware

Burial Number: N10-1/1
Grave Type: Unclassifiable
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
13/1: censer, segmented flange, pedestal base
13/3: huge jar-censer with incised decoration on shoulder and pedestal, and segmented flange
13/5+ -total vessels approximately 20; describable only after sorting and reconstruction

Burial Number: N10-1/2
Grave Type: Crypt-Simple Crypt
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
21/4: carved orangeware cylindrical vase

Burial Number: N10-2/1
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
31/1: redware molcajete

Burial Number: N10-2/4
Grave Type: Individuals A & B: Simple-Pit
Sex, Age: Individual A: Female, Adult; Individual B: Child
Pre-Inhumation Breakage Vessels:
44/1: jar, red, incised decoration

Burial Number: N10-2/9
Grave Type: Simple-Pit
Sex, Age: Undetermined, Adult
Pre-Inhumation Breakage Vessels:
58/2: bowl, flaring sides, undecorated, red
58/3: vessel base only, concave

Burial Number: N10-2/10
Grave Type: Unclassifiable
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
61/4: large deity-effigy cylindrical censer, unslipped, polychrome decoration on vessel and appliqué head

Burial Number: N10-2/11
Grave Type: Unclassifiable
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
100/1: dish, round-side, tripod

Burial Number: N10-2/12
Grave Type: Simple-Pit
Sex, Age: Undetermined
Pre-Inhumation Breakage Vessels:
108/1: jar

Burial Number: N10-2/16
Grave Type: Cist-Capped Pit
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
118/1: dish, outcurving-side, tripod

Burial Number: N10-2/18
Grave Type: Simple-Pit
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
122/2: dish, pedestal-base

Burial Number: N10-2/19
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
123/2: chalice
123/5: bowl, outcurving-side

Burial Number: N10-2/20
Grave Type: Individuals A & B: Simple-Pit
Sex, Age: Individual A: Female, Mature Adult; Individual B: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
127/2: bowl, round-side, segmented basal flange, flaring rim, tripod; guilloche design
127/3: basin, outcurving-side, incised decoration
127/4: dish, flaring-side, human-head feet
127/5: bowl, similar to /2 but slightly smaller
127/6: dish or bowl, outcurving-side, basal flange, stuccoed human-head feet
127/7: chalice, carved campanulate base
127/8: jar-censer, incised shoulder and base
127/9: jar-censer, incised shoulder

*Note: 127/7-9 were also “killed”

Burial Number: N10-2/21
Grave Type: Simple-Pit
Sex, Age: Teenager
Pre-Inhumation Breakage Vessels:
128/1: jar, handled, bird head on shoulder

Burial Number: N10-2/23
Grave Type: Cist-Head Cist
Sex, Age: Male, Adult
Pre-Inhumation Breakage Vessels:
131/3: smaller double hand drum, orange

Burial Number: N10-2/28
Grave Type: Cist-Haphazard Cist
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
143/1: dish, round-side, tripod
(Two sherds of another vessel at head)

Burial Number: N10-2/33
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
149/1: chalice, small, pierced base

Burial Number: N10-2/35
Grave Type: Individuals A & B: Unclassifiable
Sex, Age: Individual A: Undetermined, Middle-Aged Adult; Individual B: Undetermined, Middle-Aged Adult
Pre-Inhumation Breakage Vessels:
152/1: jar censer (and other vessels?)
152/2: jar, small, red

Burial Number: N10-2/39
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
164/1: dish, tripod

Burial Number: N10-2/40
Grave Type: Simple-Pit
Sex, Age: Undetermined, Adult
Pre-Inhumation Breakage Vessels:
165/1+: group of vessels

Burial Number: N10-2/41
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
169/1: chalice

Burial Number: N10-2/42
Grave Type: Unclassifiable
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
170/1: chalice

Burial Number: N10-2/44
Grave Type: Simple-Pit
Sex, Age: Teenager
Pre-Inhumation Breakage Vessels:
175/4: dish, flaring-side

Burial Number: N10-2/49
Grave Type: Individuals A & B: Simple-Pit
Sex, Age: Individual A: Child; Individual B: Undetermined
Pre-Inhumation Breakage Vessels:
319/1: chalice

Burial Number: N10-4/1
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
64/1: censer pedestal base, incised decoration

Burial Number: N10-4/2
Grave Type: Individuals A & B: Simple-Pit
Sex, Age: Individual A: Male, Mature Adult; Individual B: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
68/1: molcajete
68/4: bowl, round-side, incised decoration
68/5: censer, incised pedestal base
68/6: bowl, outcurving-side, incised
68/7: bowl, round-side, thumb-impressed basal fillet

Burial Number: N10-4/3
Grave Type: Simple-Pit
Sex, Age: Undetermined
Pre-Inhumation Breakage Vessels:
69/3: jar, round-side, applied bird head on body, incised decoration
69/13: chalice, incised base

Burial Number: N10-4
Grave Type: Cist-Capped Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
70/2: bowl, round-side, polychrome

Burial Number: N10-4/5
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
71/2: jar, unslipped, lug-handled, with applied Chac face on one side
71/5: jar, miniature, pedestal-base, stuccoed
71/6: bowl, round-side, miniature, perhaps with animal-head handle

Burial Number: N10-4/9
Grave Type: Individuals A & B: Simple-Pit
Sex, Age: Individual A: Male, Mature Adult; Individual B: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
72/1: pedestal censer, segmented basal flange
72/2: bowl, round-side, flaring rim, segmented flange, tripod, miniature
72/3: chalice, pierced pedestal
72/4: bowl, outcurving-side, incised
72/11: chalice, high carved pedestal

Burial Number: N10-4/10
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
73/1: dish or bowl, outcurving-side, redware, tripod, Tulum-related

Burial Number: N10-4/12
Grave Type: Individual A: Simple-Ceiling Slab; Individual B: Cist-Capped Pit
Sex, Age: Individual A: Child; Individual B: Undetermined, Elderly Adult
Pre-Inhumation Breakage Vessels:
75/1: bowl, round-side
75/2: pedestal censer

Burial Number: N10-4/13
Grave Type: Simple-Pit
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
76/1: pedestal censer
76/2: bowl, round-side

Burial Number: N10-4/17
Grave Type: Simple-Pit
Sex, Age: Teenager
Pre-Inhumation Breakage Vessels:
79/2: jar, globular, small, unslipped
79/5: jar, globular, small, unslipped

Burial Number: N10-4/18
Grave Type: Cist-Partial Cist
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
80/1: bowl, outcurving-side, tripod

Burial Number: N10-4/19
Grave Type: Simple-Pit
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
81/1: bowl, outcurving-side, tripod

Burial Number: N10-4/20
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
82/1: bowl, round-side, tripod

Burial Number: N10-4/21
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
83/2: bowl, outcurving-side, tripod

Burial Number: N10-4/22
Grave Type: Cist-Head Cist
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
85/1: dish, outcurving-side, tripod

Burial Number: N10-24
Grave Type: Cist-Haphazard Cist
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
87/1: dish, outcurving-side, annular base

Burial Number: N10-4/25
Grave Type: Simple-Pit
Sex, Age: Teenager
Pre-Inhumation Breakage Vessels:
88/1: jar, strap-handled (two handles)

Burial Number: N10-4/26
Grave Type: Simple-Pit
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
89/4: dish, outcurving-side, tripod

Burial Number: N10-4/28
Grave Type: Simple-Pit
Sex, Age: Male, Elderly Adult
Pre-Inhumation Breakage Vessels:
90/1: bowl, round-side, tripod

Burial Number: N10-4/29
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
91/3: molcajete, Tulum-style feet

Burial Number: N10-4/30
Grave Type: Simple-Pit
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
92/1: vessel with segmented flange
92/2: molcajete
92/7: jar

Burial Number: N10-4/33
Grave Type: Simple-Pit
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
97/1: sherd mass, or possibly a vessel

Burial Number: N10-4/37
Grave Type: Cist-Capped Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
101/1: large sherd

Burial Number: N10-4/39
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
111/1: plate, polychrome or bichrome

Burial Number: N10-4/41
Grave Type: Unclassifiable
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
133/1: jar, strap-handled
133/2: dish, outcurving-side, tripod
133/3: chalice

Burial Number: N10-4/42
Grave Type: Cist-Haphazard Cist
Sex, Age: Female, Mature Adult
Pre-Inhumation Breakage Vessels:
sherds of a number of vessels

Burial Number: N10-4/45

Grave Type: Simple-Pit

Sex, Age: Male, Mature Adult

Pre-Inhumation Breakage Vessels:

246/2: dish, round-side, tripod, redware

246/3: vessel similar to /2

246/4: stuccoed bowl of jar form with pierced body and giant bird-head feet

246/5: jar, high-necked, tripod, small

Burial Number: N10-4/46

Grave Type: Individuals A, B & C: Unclassifiable

Sex, Age: Individual A: Male, Adult; Individuals B & C: Undetermined

Pre-Inhumation Breakage Vessels:

247/1: large pierced columnar censer, segmented flange, traces of stucco coating

247/19: tripod outcurving-side bowl, human face feet, no body decoration

Burial Number: N10-7/1

Grave Type: Cist-Partial Cist

Sex, Age: Undetermined, Mature Adult

Pre-Inhumation Breakage Vessels:

95/1: censer, large, segmented flange, incised decoration on pedestal and shoulder

95/2: censer, large, unslipped, stuccoed, impressed fillet at rim with segmented flange immediately below, human/deity face on side; large flange. Interior burnt.

95/3: censer, large, unslipped, stuccoed, human/deity face fills entire height; interior burnt

95/4: jar/vase, pedestal base, segmented basal flange, incised decoration on neck

95/5: chalice, incised decoration on pedestal base

95/6: censer similar to /1, smaller, without segmented flange

95/7: bowl, outcurving-side, incised decoration on exterior

95/8: chalice, generally similar to /5, incised decoration on pedestal base

*Note: 95/5, /6 and /8 were also “killed”

Burial Number: N10-7/2

Grave Type: Simple-Pit

Sex, Age: Undetermined

Pre-Inhumation Breakage Vessels:

102/1: bowl, pedestal-base, lateral angle and flaring rim

102/2: chalice, small, incised flaring pedestal base

102/3: drum, two-tube with central hemispherical section

102/4: dish, round-side, tripod

102/5: jar, small, vertical neck, circle motif on shoulder

102/6: bowl, round-side, incised decoration

102/7: bowl, round-side, incised decoration
102/8: jar, small, vertical collar neck, undecorated

Burial Number: N10-7/3
Grave Type: Cist-Haphazard Cist
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
166/6: dish, outcurving-side, annular base, large, redware
166/7: plate, polychrome or bichrome, rim bands, overfired
166/8: bowl, round-side

Burial Number: N10-9/6
Grave Type: Simple-Pit
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
215/2: bowl, tripod

Burial Number: N10-9/10
Grave Type: Simple-Pit
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
245/1: censer
245/5: bowl, human-leg supports
245/6: chalice, pierced base

Burial Number: N10-11/1
Grave Type: Simple-Pit
Sex, Age: Female, Undetermined
Pre-Inhumation Breakage Vessels:
192/1: segmented-flange vessel
192/3: chalice

Burial Number: N10-14/1
Grave Type: Simple-Pit
Sex, Age: Male, Elderly Adult
Pre-Inhumation Breakage Vessels:
557/1: Mayapan figurine censer

Burial Number: N10-15/1
Grave Type: Cist-Partial Cist
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
621/10: chalice

Burial Number: N10-17/2
Grave Type: Cist-Uncapped Cist
Sex, Age: Child
Pre-Inhumation Breakage Vessels:
585/1: bowl, round-side, deep
585/4: plate, round-side, polychrome

Burial Number: N10-30/2
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
716/1: chalice, orange
716/2: bowl, outcurving-side, orange

Burial Number: N10-66/1
Grave Type: Cist-Capped Pit
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
637/2: bowl, outcurving-side, annular base, orange
637/3: bowl, outcurving-side, tripod [Tau feet], redware (?)
637/4: bowl (?)

Burial Number: N10-66/5
Grave Type: N/A
Sex, Age: Undetermined, Adult
Pre-Inhumation Breakage Vessels:
669/1: dish
669/2: jar, handled

Burial Number: N10-66/6
Grave Type: Simple-Pit
Sex, Age: Male, Undetermined
Pre-Inhumation Breakage Vessels:
670/1: dish

Burial Number: N10-66/9
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
666/3: dish
666/5: blackware vessel, carved

Burial Number: N10-67/1
Grave Type: Simple-Pit
Sex, Age: Male, Mature Adult
Pre-Inhumation Breakage Vessels:
690/1: dish, pedestal-base
690/2: bowl, outcurving-side, tripod, slab-footed
690/3: bowl, cylindrical, ribbed, blackware

Burial Number: N11-2/1
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
853/1: jar

Burial Number: N11-5/1
Grave Type: N/A
Sex, Age: Undetermined
Pre-Inhumation Breakage Vessels:
838/1: San Jose V red on black resist basin

Burial Number: N11-5/6
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
spread of vessel fragments

Burial Number: Tomb N12-26/1

Grave Type: Individuals A, B, & C: Tomb-Stone Lined Tomb

Sex, Age: Individual A: Child; Individual B: Male, Mature Adult; Individual C: Undetermined

Pre-Inhumation Breakage Vessels:

774/7: jar

774/17: jar, effigy, redware, (ht. 37.5 cm) partly stuccoed, appliqué monkey head on one side, with front limbs forming two of the vessel supports

*Note: 774/17 was also “killed”

Burial Number: N12-26/3

Grave Type: Simple-Pit

Sex, Age: Undetermined, Adult

Pre-Inhumation Breakage Vessels:

787/2: bowl, round-side, orange

Burial Number: P7-12/1

Grave Type: Simple-Pit

Sex, Age: Undetermined, Mature Adult

Pre-Inhumation Breakage Vessels:

560/1: dish, round-side, annular base

560/2: plate (?), orangeware

Burial Number: P7-12/4

Grave Type: Simple-Pit

Sex, Age: Undetermined, Mature Adult

Pre-Inhumation Breakage Vessels:

564/2: plate, orange or B/O

Burial Number: P7-12/6

Grave Type: Simple-Pit

Sex, Age: Undetermined, Adult

Pre-Inhumation Breakage Vessels:

568/1: dish, orangeware

Burial Number: P8-9/2
Grave Type: Cist-Capped Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
454/1: bowl, outcurving-side, redware
454/2: fragment of a groove-rimmed flaring-side bowl

Burial Number: P8-9/6
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
449/3: bowl, appliqué face with crocodile headdress
449/7: dish, outcurving-side, redware

Burial Number: P8-26/1
Grave Type: Simple-Pit
Sex, Age: Undetermined, Mature Adult
Pre-Inhumation Breakage Vessels:
410/2: plate, orange

Burial Number: P8-102/1
Grave Type: Individuals A & B: Simple-Pit
Sex, Age: Individual A: Undetermined, Adult; Individual B: Undetermined
Pre-Inhumation Breakage Vessels:
489/3: bowl, small

Burial Number: P8-102/3
Grave Type: Simple-Pit
Sex, Age: Female, Undetermined
Pre-Inhumation Breakage Vessels:
491/3: bowl, round-side, annular base, small

Burial Number: P8-102/15

Grave Type: Simple-Pit

Sex, Age: Male, Mature Adult

Pre-Inhumation Breakage Vessels:

508/1: bowl, Pax phase, ribbed blackware

508/2: bowl, similar to /1

508/4: jar

508/7: cylinder, blackware, decorated

508/9: vase, cylindrical, very soft orangeware

Burial Number: P8-104/2

Grave Type: Simple-Pit

Sex, Age: Male, Mature Adult

Pre-Inhumation Breakage Vessels:

507/1: bowl, outcurving-side

Burial Number: Chultun X/1

Grave Type: Chultun

Sex, Age: Undetermined, Adult

Pre-Inhumation Breakage Vessels:

Sherds (of two separate vessels)

REFERENCES

Aimers, James J

2007 Anti-Apocalypse: The Postclassic Period at Lamanai, Belize. *Archaeology International* 10: 45–48.

2013 La Belle Et La Bete: The Everyday Life of Ceramics at Lamanai, Belize. In *Proceedings of the 13th European Maya Conference, Paris December 1-8 2008*, 21:pp. 5–10. Acta Mesoamericana.

Aimers, James J, and Elizabeth Graham

2013 Type-Variety on Trial: Experiments in Classification and Meaning Using Ceramic Assemblages from Lamanai, Belize. In *Ancient Maya Pottery: Classification, Analysis and Interpretation*, pp. 91–106. University Press of Florida, Gainesville.

Becker, Marshall J

1992 Burials as Caches; Caches as Burials: A New Interpretation of the Meaning of Ritual Deposits Among the Classic Period Lowland Maya. In *New Theories on the Ancient Maya*, 3:pp. 185–196. University of Pennsylvania, Philadelphia.

Binford, Lewis

1971 Mortuary Practices: Their Study and Their Potential. *Society for American Archaeology* 25: 6–29.

Blance, Beatrice M

1960 The Origins and Development of the Early Bronze Age in the Iberian Peninsula. PhD dissertation, University of Edinburgh.

Callaghan, Michael G

2014 Maya Polychrome Vessels as Inalienable Possessions. *Archaeological Papers of the American Anthropological Association* 23(1): 112–127.

Chapman, Robert

2013 Death, Burial, and Social Representation. In *The Oxford Handbook of the Archaeology of Death and Burial*, pp. 47–57. 1st ed.. Oxford University Press, Oxford.

Chapman, Robert, and Klavs Randsborg

1981 Approaches to the Archaeology of Death. In *The Archaeology of Death*, pp. 1–24. Cambridge University Press, New York.

Chase, Diane Z, and Arlen F Chase

1988 *A Postclassic Perspective: Excavations at the Maya Site of Santa Rita Corozal, Belize*. Pre-Columbian Art Research Institute, San Francisco.

1996 Maya Multiples: Individuals, Entries, and Tombs in Structure A34 of Caracol, Belize. *Latin American Antiquity* 7(1): 61–79.

2004 Terminal Classic Status-Linked Ceramics and the Maya "Collapse": De Facto Refuse at Caracol, Belize. In *The Terminal Classic in the Maya Lowlands: Collapse, Transition, and Transformation*, pp. 342–366. University Press of Colorado, Boulder.

Childe, V. Gordon

1929 *The Danube in Prehistory*. Oxford University Press, Oxford.

1956 *Piecing Together the Past*. Routledge and Kegan Paul, London.

Chuchiak, John F

2009 *De Descriptio Idolorum: An Ethnohistorical Examination of the Production, Imagery, and Functions of Colonial Yucatec Maya Idols and Effigy Censers, 1540-1700*. In *Maya Worldviews at Conquest*, pp. 135–158. University Press of Colorado, Boulder.

Coggins, Clemency C

1988 Classic Maya Metaphors of Death and Life. *RES: Anthropology and Aesthetics* 16: 64–84.

Creswell, John W, and J. David Creswell

2018 *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed.. SAGE, Thousand Oaks.

Culbert, T. Patrick

1993 *The Ceramics of Tikal: Vessels from the Burials, Caches and Problematical Deposits*. University of Pennsylvania, Philadelphia.

Deal, Michael

1998 *Pottery Ethnoarchaeology in the Central Maya Highlands*. The University of Utah Press, Salt Lake City.

Ewen, Charles R

2003 *Artifacts*. AltaMira Press, Walnut Creek.

Fash, William L, and Robert J Sharer

1991 Sociopolitical Developments and Methodological Issues at Copan, Honduras: A Conjunctive Perspective. *Latin American Antiquity* 2(2): 166–187.

Fitzsimmons, James L

2009 *Death and the Classic Maya Kings*. University of Texas Press, Austin.

Flannery, Kent V

1967 Culture History vs. Cultural Process: A Debate in American Archaeology. *Scientific American* (217): 119–122.

Freidel, David, Linda Schele, and Joy Parker

1993 *Maya Cosmos: Three Thousand Years on the Shaman's Path*. William Morrow, New York.

Giddens, Anthony

1979 *Central Problems in Social Theory: Action, Structure, and Contradiction in Social Analysis*. University of California Press, Berkeley.

Gifford, James C

1976 *Prehistoric Pottery Analysis and the Ceramics of Barton Ramie*. Vol. 18. Harvard University, Cambridge.

Gimbutas, Marija

1965 *Bronze Age Cultures in Central and Eastern Europe*. Mouton & Co., The Netherlands.

Graham, Elizabeth

1987 Terminal Classic to Early Historic Period Vessel Forms from Belize. In *Maya Ceramics: Papers from the 1985 Maya Ceramic Conference*, pp. 73–98. BAR International Series 345(i), Oxford.

2000 Collapse, Conquest and Maya Survival at Lamanai, Belize. *Archaeology International* 4:52-56.

2004 Lamanai Reloaded: Alive and Well in the Early Postclassic. In *Research Reports in Belizean Archaeology*, 1:pp. 223–241. Institute of Archaeology, NICH, Belize.

Härke, Heinrich

1997 The Nature of Burial Data. In *Burial & Society: The Chronological and Sosial Analysis of Archaeological Burial Data*, pp. 19–27. Aarhus University Press, Denmark.

Hodder, Ian

2012 Desperately Seeking Walter Taylor. *Current Anthropology* 53(5): 1–2.

Houston, Stephen, David Stuart, and Karl Taube

2006 *The Memory of Bones: Body, Being, and Experience Among the Classic Maya*. University of Texas Press, Austin.

Houston, Stephen

2014 *The Life Within: Classic Maya and the Matter of Permanence*. Yale University Press, New Haven.

Howie, Linda A

2005 Ceramic Production and Consumption in the Maya Lowlands During the Classic to Postclassic Transition: A Technological Study of Ceramics at Lamanai, Belize. PhD dissertation, The University of Sheffield.

- Howie, Linda, Christine D White, and Fred J Longstaffe
2010 Potographies and Biographies: The Role of Food in Ritual and Identity as Seen Through Life Histories of Selected Maya Pots and People. In *Pre-Columbian Foodways: Interdisciplinary Approaches to Food, Culture, and Markets in Ancient Mesoamerica*, pp. 369–398. Springer, New York.
- John, Jennifer R
2008 Postclassic Maya Ceramic Iconography at Lamanai, Belize, Central America. PhD dissertation, University College London.
- Johnson, Matthew
2010 *Archaeological Theory: An Introduction*. 2nd ed.. Wiley-Blackwell, Malden.
- Loten, H. Stanley
1985 Lamanai Postclassic. In *The Lowland Maya Postclassic*, pp. 85–90. University of Texas Press, Austin.
- Loten, H. Stanley, and David M Pendergast
1984 *A Lexicon for Maya Architecture*. Royal Ontario Museum, Toronto.
- Maca, Allan L
2010 Walter Taylor's Conjunctive Approach in Maya Archaeology. In *Prophet, Pariah, and Pioneer: Walter W. Taylor and Dissension in American Archaeology*, pp. 243–298. University Press of Colorado, Boulder.
- Maca, Allan L, Jonathan E Reyman, and William J Folan
2010 *Prophet, Pariah, and Pioneer: Walter W. Taylor and Dissension in American Archaeology*. University Press of Colorado, Boulder.
- Marcus, Joyce
1995 Where is Lowland Maya Archaeology Headed?. *Journal of Archaeological Research* 3(1): 3–53.
- McGee, R. Jon
1998 The Lacandon Incense Burner Renewal Ceremony: Termination and Dedication Ritual Among the Contemporary Maya. In *The Sowing and the Dawning: Termination, Dedication, and Transformation in the Archaeological and Ethnographic Record of Mesoamerica*, pp. 41–46. 1st ed.. University of New Mexico Press, Albuquerque.
- Milbrath, Susan, and Carlos P Lope
2013 Mayapan's Chen Mul Modeled Effigy Censers: Iconography and Archaeological Context. In *Ancient Maya Pottery: Classification, Analysis and Interpretation*, pp. 203–228. University Press of Florida, Gainesville.

- Pearson, Mike P.
2016 *The Archaeology of Death and Burial*. Texas A&M University Press, College Station.
- Pendergast, David M
1977 Royal Ontario Museum Excavation: Finds at Lamanai, Belize. *Archaeology* 30(2): 129–131.
- 1981a The 1980 Excavations at Lamanai, Belize. *Mexicon* 2(6): 96–99.
- 1981b Lamanai, Belize: Summary of Excavation Results, 1974-1980. *Journal of Field Archaeology* 8(1): 29–53.
- 1981c Lamanai, Belize: 1981 Excavations. *Mexicon* 3(4): 62–63.
- 1982 Lamanai, Belice, Durante El Post-Clásico. *Estudios de Cultura Maya* XIV: 19–58.
- 1983/84 The Hunchback Tomb: A Major Archaeological Discovery in Central America. *Rotunda*: 5–11.
- 1985 Lamanai, Belize: An Updated View. In *The Lowland Maya Postclassic*, pp. 91–103. University of Texas Press, Austin.
- 1990 Up from the Dust: The Central Lowlands Postclassic as Seen from Lamanai and Marco Gonzalez, Belize. In *Vision and Revision in Maya Studies*, pp. 169–177. University of New Mexico Press, Albuquerque.
- Piggott, Stuart
1965 *Ancient Europe From the Beginnings of Agriculture to Classical Antiquity*. Edinburgh University Press.
- Pugh, Timothy W
2009 Maya Sacred Landscapes at Contact. In *Maya Worldviews at Conquest*, pp. 317–334. University Press of Colorado, Boulder.
- Saxe, Arthur
1970 Social Dimensions of Mortuary Practices. PhD dissertation, University of Michigan.
- Scherer, Andrew K
2015 *Mortuary Landscapes of the Classic Maya: Rituals of Body and Soul*. University of Texas Press, Austin.
- Shafer, Harry J
2003 *Mimbres Archaeology at the NAN Ranch Ruin*. University of New Mexico Press, Albuquerque.

Shanks, Michael, and Christopher Tilley

1987 *Social Theory and Archaeology*. Cambridge University Press.

Sharer, Robert J, and Loa P Traxler

2006 *The Ancient Maya*. 6th ed.. Stanford University Press, Stanford.

Smith, A. Ledyard

1972 *Excavations at Altar de Sacrificios: Architecture, Settlement, Burials, and Caches*. Vol. 62(2). Peabody Museum, Cambridge.

Stout, Adam

2013 Cultural History, Race, and Peoples. In *The Oxford Handbook of the Archaeology of Death and Burial*, pp. 17–26. 1st ed.. Oxford University Press, Oxford.

Stross, Brian

1998 Seven Ingredients in Mesoamerican Ensoulment: Dedication and Termination in Tenejapa. In *The Sowing and the Dawning: Termination, Dedication, and Transformation in the Archaeological and Ethnographic Record of Mesoamerica*, pp. 31–39. 1st ed.. University of New Mexico Press, Albuquerque.

Taylor, Walter W

1967 *A Study of Archeology*. Reprint of 1948 edition. Arcturus Books, Southern Illinois University Press, Carbondale.

Welsh, W.B.M.

1988 *An Analysis of Classic Lowland Maya Burials*. B.A.R., Oxford.