

The main scene shows two captives being menaced by a spear-wielding warrior, while a figure seated to the right looks on. The vacant spaces between the protagonists are far beyond the rules of Maya relief carving (one has only to compare the conquest scene of Yaxchilan Lintel 12 to see how the Maya really arranged figures in space). The purported ruler on the right is freely based upon the Maya lord of Bonampak Sculptured Stone (Proskouriakoff 1950: Fig. 47a). There is a text of six glyphs in the upper center which begins with a pseudo-calendrical statement which superficially looks like a Calendar Round date, but obviously is not: the forger was oblivious of the fact that a 3 Ahau expression cannot possibly follow what he hoped would be taken for a *haab* position. The remaining four glyphs are the product of the artist's imagination. Finally, the bottom edge has a relief of water birds informally based upon examples on Classic Maya pictorial ceramics.



Fig. 1: Relief panel. Kurt Stavenhagen Collection, Mexico City (after Mayer, 1984, Pl. 180)

Cat. 98. Woman with upraised hands rattle. Museo Nacional de Antropología. This is attributed to "Campeche (?)", but was not found in a controlled excavation. While moldmade female figurines from the Late Classic are very common in Jaina burials, and in fact predominate in collections both public and private, this one, with its Aztec and even Egyptian appearance raises questions of authenticity in my mind. It might be genuine, but if so, it is unique.

Cat. 99. Bowl with female effigy lid. Barbachano Ponce Collection. The giveaway in this Jaina-like piece is the hieroglyphic text: none of the signs, which have been intentionally "distressed" (as they say in the furniture business), convey any meaning at all, nor can any of them be found in the Thompson (1962) catalogue. This object has been broken and repaired, but this is no guarantee of authenticity, since fakers often do this to impart an aura of antiquity to their products. Beyond this, there is no *bona fide* example of a lidded bowl with a Jaina-like female figure emerging from its lid. Verdict: fake.

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Zusammenfassung: Fälschungen in einer Maya-Ausstellung. Elf Objekte in einem kürzlich erschienenen Ausstellungskatalog von Maya-Kunst werden als moderne Fälschungen identifiziert. Bei diesen Exponaten handelt es sich um ein umgearbeitetes klassisches Relief, einen Türsturz aus Stein, einen Türsturz aus Holz, einen Brustschmuck aus einer Muschel, einen polychromen Teller, sowie einige Jaina-ähnliche Tonfigurinen. Die möglichen Quellen von einigen dieser Fälschungen werden diskutiert.

RESUMEN: Falsos en una exposición maya. Once objetos en un catálogo de una exposición de arte maya publicado recientemente son identificados como falsos. Se trata de un relieve clásico retocado, un lintel de piedra, un lintel de madera, un pectoral de concha, un platillo policromo y de unas cuantas figurillas de barro tipo Jaina. Las posibles fuentes de algunos de estos falsos son discutidas.

Pendergast, D.M. (1986)
 Mexican 7: 9-13.

Historic Lamanay: Royal Ontario Museum 1985 Excavations at Lamanai, Belize

David M. Pendergast

The final season of excavations at Lamanai was begun in February of 1985 with the aim of recovering the greatest amount of data possible on the Historic (c. 1544-1641+) community, generally known to the Spaniards of the period as Lamanay. Work in 1984 had given us a fairly extensive picture of the material culture of the hundred-year period, including both architecture and portable artifacts (Pendergast 1985), but it was clear when the 1984 season ended that we had no solid data on the size of the population during the period of Spanish hegemony, the physical extent of the community, and the variety, if any, in residential and other construction forms and techniques. The results of the 1983 and 1984 seasons indicated that the greatest quantity of data on these matters would very probably be found in the area south of the two Spanish churches; it was therefore our intention to extend investigation from the churches to the southern border of the mapped area of the site.

Because resolution of all remaining problems regarding the Historic-period community had to be effected in a single season, our sampling procedure was designed to check all recorded structures south of the churches (see Fig. 1), if conditions permitted, in search of associated sixteenth or seventeenth-century refuse deposits. The refuse was seen as the best identifier of Historic-period construction, since we had some evidence that suggested no major distinction between Late or Terminal Postclassic (fifteenth

Sampling procedure

and sixteenth-century) platform characteristics and those that marked the Historic structures. With some modifications in special circumstances, this research strategy remained in use throughout the season.

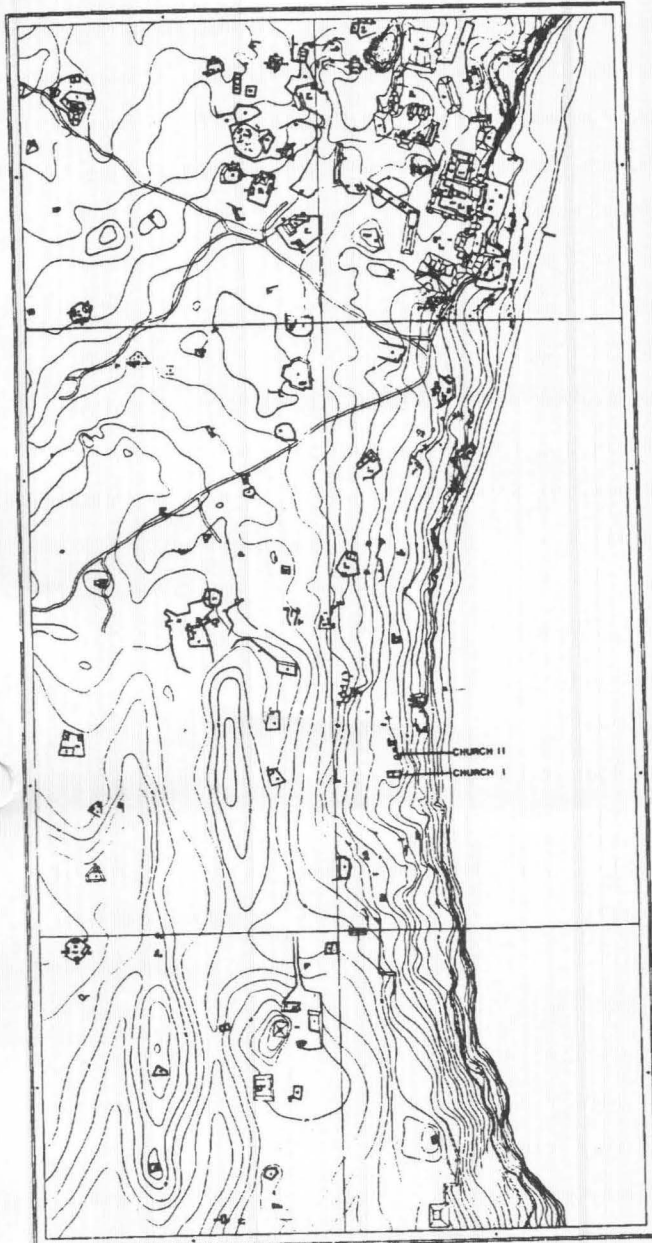


Fig. 1 Map of the southern portion of Lamanai. Structures added in 1985 are not shown.

The first area we examined, a level spot just across a swale south of the churches, could be judged by its location to have seen use during the period of Spanish presence. However, the cluster of small, low platforms dispersed over the flat, provided an object lesson in the difficulties of identifying Historic construction; though most or all could have been built in the sixteenth century, refuse atop and around them proved to be almost uniformly of mid-nineteenth-century date, and the very few worn sherds recovered from core were Preclassic and Classic. In the end, excavation brought us no closer to identifying the area as part of the sixteenth and seventeenth-century community than we had been on grounds of location alone.

While work progressed in the putative Historic occupation area south of the churches, we completed a few tasks in the residential zone north of the churches that was the focus of our efforts in 1984. In addition to final section trenching and other examina-

tion of Structure N11-18, our most important discovery in 1984, we set out to investigate signs of a pit beneath the stair of nearby Structure N11-5. Trenching had already shown that the stair was a fifteenth-century or later addition to the front of a ninth or tenth-century structure; one of the reasons for the addition was revealed when we encountered the burial of an adult male and female, accompanied by a fetus, in a large pit in the sascab beneath the construction.

The two adults, seated in a posture of affection (Fig. 2), were accompanied by artifacts that were few in number but are nevertheless of considerable significance. The man had worn a large pair of copper tweezers, together with a jade bead, as a pendant, and his right forearm bore a shell "horsecollar" ornament; this is the first evidence of the use of the arm ornament, and the first clear proof of a use for tweezers that has previously been suggested. The woman was accompanied only by a group of five plain copper rings that were set at her right scapula. This placement, as well as the size and number of the rings, suggests that the objects may have been clothing fasteners or ornaments. Adhering to both the rings and the tweezers were textile fragments preserved by copper corrosion, with a major amount contained within the loop formed by the rings. The burial, clearly an important undertaking in the Late or Terminal Postclassic community, poses a number of questions regarding the relationship between the two adults, the reason for simultaneous burial of the two, the reason for the position of the fetus at the woman's right knee, and a variety of other matters, for which at the moment no answers are forthcoming.

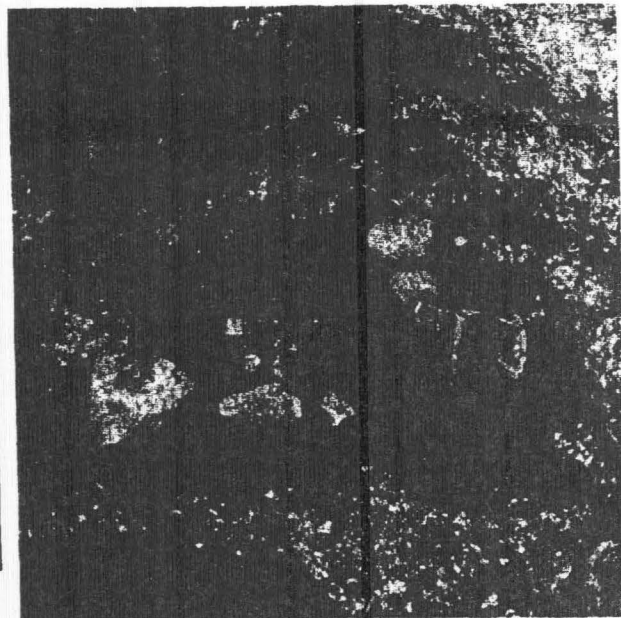


Fig. 2 Burial N11-5/7; the female, with considerable cranial deformation, is at the top. Both bodies have collapsed from seated positions.

Upon completion of work on the burial and on Structure N11-18 we shifted a portion of the crew to lagoonside platforms that lay between the Historic residential area and the churches. Clearing of the front of one of the larger platforms produced Spanish ceramics in midden that also contained evidence of nineteenth-century English presence; as a result we extended excavation of the midden and also undertook sectioning of the platform. This work yielded one of the larger and more varied lots of Spanish pottery, as well as a few pre-Hispanic copper objects, but it gradually became apparent that the material was not in fact a standard midden. Ultimately we were able to show that the nineteenth-century English use of the area had involved partial demolition and refronting of a Maya structure that saw use in the early Historic period. Midden that had probably abutted the

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Maya building was partly incorporated in the English construction, and partly spread in front of the new facing. Hence the work has given us a considerable augmentation of the Historic-period ceramic collection, but in a context that has only general reference to the make-up of the Historic community.

As work on the English-fronted platform progressed, we had the opportunity to investigate the shoreline south of the platform, extending along the eastern border of the church zone. This investigation revealed the presence of a major amount of Historic-period refuse spread along the face of and over the surface of a large, possibly multi-component platform. Although Victorian English ceramics and other artifacts were present in this area as well, they were confined to the top 15-20 cm of the deposit, and it was clear from the outset that we were dealing with midden that had not seen significant nineteenth-century disturbance. A very large quantity of Spanish olive-jar sherds, as well as important additions to the collection of Columbia Plain dishes and bowls, came from the midden; at the end of this operation and that at the English-fronted structure we had augmented our Early Historic ceramic sample by approximately 800%, and of course had completely changed our perception of the role of Spanish ceramic imports in the life of sixteenth and seventeenth-century Lamanai.

While we continued investigations north and east of the churches, we were also engaged in extending the sampling operation southward from our first area of investigation. Because the distribution of structures in most of the area south of the churches is extremely dispersed and the total number of identifiable buildings in all but a few spots is small, we were able to test every mapped structure and to add several small platforms to the map. We recovered evidence of sixteenth-century or later use from the preponderant portion of the structures throughout an area that extended approximately 1.2 km along the lagoon margin from just south of the churches almost to the southern limit of the mapped site. However, none of the buildings yielded Early Historic European material. Because we cannot document any change in Maya ceramics or other aspects of material culture on the arrival of the Spaniards, it is impossible to ascertain whether use of any structure persisted into the Historic period unless European materials are present; we therefore have a large body of data that is quite likely to represent post-1544 Maya presence in the southern part of the site, but cannot be directly proved to do so.

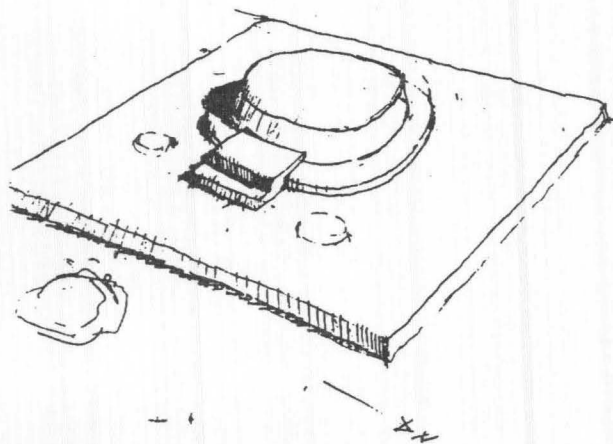


Fig. 3 Field sketch by H. S. Loten of Structure N13-9, one of the more unusual buildings in the southernmost complex; original height c. 1.2 metres.

At the extreme south end of the mapped area we were able for the first time to examine a slightly elevated section of land that was covered with second-growth bush at the time of mapping. The result was that we increased the total of recorded structures in the area from three to thirteen, and were able to recognise a fairly carefully organised assemblage of buildings that embodied numerous features we had not encountered elsewhere, in company with standard elements of Terminal Postclassic-Historic construction. Because the variety of building forms and sizes was considerable and most of the platforms were too small and too unusual in shape (Fig. 3) to have had residential function, there was obviously potential for recovery of significant data on very late ceremonial practice, as well as on construction techniques. As a result, we undertook very extensive and intensive investigation of ten structures in the assemblage, from which we recovered no solid evidence on which to establish date of construction or any of the particulars of use.

Much of the sherd content of collapse debris around the structures, as well as of building core, proved to be Early and Middle Classic. The extremely worn condition of almost all sherds identifies the material as refuse collected from other locations for use as construction core; the absence of Classic construction in the area, coupled with the fact that all of the structures in the assemblage rested on bedrock, suggests that building material was imported from some other part of the site. Postclassic sherds were uncommon throughout the excavations, although on one structure we encountered a surface offering of a Late Postclassic or later censer, a form that was apparently manufactured from the fifteenth century through the Early Historic period.

Core of a second structure in the group yielded a small unslipped vessel, a jade bead, and the arms of a Mayapan type of pottery figurine, but the absence of a floor or other seal above the cache together with the nature of the contents make date and relationship to the structure unclear. In sum, the assemblage of buildings served as our best source of intriguing architectural data that remain floating in time. The earliest possible date for most of the structures, on architectural grounds, is the very end of the fourteenth century, and the latest date could well lie in the second half of the seventeenth century. It is impossible to select a point in this long span on any solid grounds, but I am inclined to think that the buildings are one of the last major assemblages built at Lamanai.

The absence of any significant quantity of Postclassic pottery or other refuse in the building group is expectable in view of the use that must have marked all of the structures. No residential construction could be identified in the area immediately surrounding the assemblage, although some 100 metres farther south, beyond the mapped site, we tested structures that included two possible residences for which Terminal Postclassic or Historic use, but not time of construction, is in evidence. Immediately north of the dateless building assemblage, in an area without construction of any kind, we encountered a considerable volume of midden of sixteenth-century or later date, for which we were obviously unable to pinpoint a source. Residential use of gently sloping areas between the midden dump and the lagoon is possible, but the approaching end of the season dictated that we leave the possibility unexplored. In any event, the data attest the presence of inhabitants at the extreme south end of Lamanai at or near the time of the arrival of the Spaniards; however, we cannot be certain that occupation extended more or less unbroken from the church zone to this area, and in no instance can we actually document the presence of people after 1544.

With completion of work in the far southern part of the site came the opportunity to expand on the results of work in the church area. We began by extending the search for lagoonside garbage dumps southward, checking areas of the shore in which soil colour was darker than the norm. In addition, we located several small, crudely constructed platforms atop the shore es-

carpment, and each of these was checked for midden deposits. As had proved true elsewhere south of the churches, we encountered evidence of Terminal Postclassic or later occupation, but no European ceramics or other material, in virtually every context examined. However, at the shore end of the swale immediately south of the churches we discovered a large midden that contained sixteenth or seventeenth-century Maya ceramics in association with a small number of Spanish olive-jar sherds. We can therefore confidently extend the distribution of European material about 100 metres south of the churches, but beyond that point the evidence from the sixteenth century or later consists entirely of Maya artifacts.

At the north, we were able to probe several small platforms that lie north of the limit of Historic-period occupation defined by our 1984 excavations. In all cases but one we encountered Terminal Postclassic or later Maya material, but no clearly identifiable sixteenth or seventeenth-century Spanish goods. The problem was compounded in this area by the presence of quantities of nineteenth-century English material, of which a few classes cannot easily be distinguished from early Historic products. This is especially true of non-distinctive ironwork and other metals, but it is our hope that metallographic analysis will eventually permit separation of the Victorian material from any earlier objects that may be present. Though the possibility of such presence cannot be ruled out, our excavations were sufficiently extensive in all areas not closed to us by squatter presence to make it fairly clear that no Spanish ceramics are to be found north of the area investigated in 1984.

The northern investigations extended the possible limits of the Historic community almost to the area of greatest Middle and Late Postclassic activity in the southernmost part of the Classic site centre; within the site centre itself, only two vessels that may represent the ceramic assemblage of Terminal Postclassic and later times have appeared. As in the south, it is clear that Maya families were established along the lagoon front near the time of Spanish arrival, and may in fact have resided in the area throughout the period of Spanish hegemony, but clearcut evidence of Historic-period use of structures does not appear to exist.

The absence of Spanish ceramics in areas south and north of the churches that have yielded Terminal Postclassic or later Maya material could have purely chronological significance, in which case a cutoff date for occupation of the areas within a few years of 1544 would be indicated. This appears quite unlikely, however, because there is absolutely no evidence in the church zone of establishment of a European-plan community such as existed at Tipu, in western Belize (Graham, Jones, and Kautz 1985: 212-213). It is therefore apparent that, with the possible exception of the area immediately north of the churches, the relatively dispersed settlement pattern of prehistoric times persisted throughout the period of Spanish hegemony. We are simply unable to document Maya presence in the southern and northern areas after Spanish arrival, because of the continuity in material culture to which I have already alluded.

The ruling out of chronological significance in the distribution of Spanish goods forces the conclusion that cultural factors underlay the pattern we have delineated. It is impossible to define the factors with anything that approaches precision, because we cannot confidently assign specific rank or status significance to variations in building size and form, and because we do not have ethnohistorical data on the composition of sixteenth-century Lamanai and the nature of Spanish presence in the community. However, it is probable that the distribution pattern bespeaks a focus of wealth, and possibly also of Spanish influence, in the immediate environs of the churches. In addition to its function as the religious heart of Historic Lamanai, the church zone may well have served as the community's social centre, with a fairly clear line of demarcation between it and suburban areas to the south and north in a material-goods sense if not in architectural and other physical senses.

As a result of the 1985 excavations we now appear to be able to characterise Historic Lamanai's settlement pattern and material culture as fully as would be possible with any amount of investigation short of removal of the top 30 cm of the entire southern portion of the site. Late in the season we also managed to complete removal of burials from the first church, with a final count of over 200 individuals. Although it has been apparent since 1976 that the church served as a burial-place in the Historic period, we were not fully able to assess the nature of the burial sample until this year, when completion of the excavation made it absolutely clear that the number of individuals is far too small to represent all deaths at Lamanai between 1544 and 1640. The existence of one or more cemeteries at some remove from the churches was obviously indicated, but we had nothing to guide us to the other Historic burying-grounds. Fortunately, in some senses at least, a chance discovery at the season's end has shown us where the answer to this very major question about the people of sixteenth and seventeenth-century Lamanai lies.

Our excavation of refuse deposits atop and at the front of the large platform east of the later church generally involved removal of only the top 20 to 30 cm, because beneath that level we were clearly into core of the structure, from which we were unlikely to recover cultural material without excavation more extensive than time would permit. The date of the platform therefore remained unknown, but that of a curious semicircular feature near the north end, not clearly related directly to the platform, could be fixed in the Late Postclassic or later on the basis of its construction. On the final half-day of the season we sectioned core within the semicircle, and at a depth of about 40 cm the excavation struck a burial. Checking of areas at each side of the section trench revealed other interments, at a time when excavators

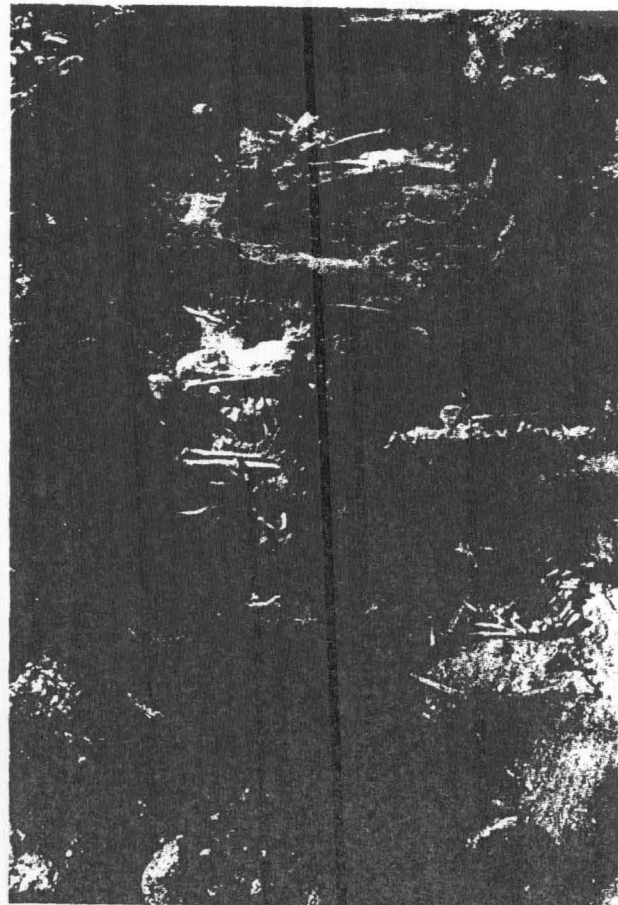


Fig. 4 The sample of the second Historic-period cemetery, seen from the south. A small portion of the semicircular feature is visible in the upper left corner.

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could not attack the problem. The positions of the burials indicated that we had probably struck a second Historic-period cemetery, which unquestionably required investigation.

In the week following departure of the crew, I undertook sampling of the burial area with the aid of two of the off-season guards, limiting the trench to 2 x 4 metres. In this small area lay 13 individuals (Fig. 4) who ranged in age from subteen to mature or senile adult. The relatively regular intervals between burials and the fact that few were disturbed by later interments indicate that the graves were marked, perhaps with wooden crosses; disturbance presumably occurred only when a marker had disappeared, and in each case the dislodged remains were stacked atop the new occupant of the grave. The burials extended beyond the limits of our trench, and did not appear to be associated with the semicircular feature. Although many lie on or in the sascab, all are excellently preserved; the preservation is, in fact, the best encountered at Lamanai, and hence the value of the material exceeds that of the first-church burials.

The possibility obviously exists that the entire platform was used as a cemetery; if the full area was utilised, the minimum burial count extrapolated from our sample would be 450 individuals, and the maximum 600 or more. As is to be expected in Christian burials, accompanying artifacts are far from numerous; however, one burial in our sample yielded two Spondylus beads, and another had a fragmentary copper pin, almost certainly a clothing fastener, at the left hip. Artifacts were encountered with about 15% of the burials in the first church, a percentage nearly the same as in this sample; we might therefore expect some artifact yield from roughly 65 to 90 individuals, if the extrapolated burial total approximates the number of individuals who actually lie within the core of the platform. Such a yield would surely broaden our understanding of the economic impact of Spanish hegemony at Lamanai, and might also make possible some assessment of rank or status differentiation within the Historic-period population.

Although the discovery of a second Contact-period cemetery has the potential of contributing in highly significant ways to the picture of Historic Lamanai that we are now able to draw from the data, the exploitation of that potential poses very major problems. In the coming season, which is to be devoted to laboratory and mop-up work, we hope only to carry out sufficient sampling to delimit the cemetery so that we can develop an excavation strategy for a future year that is based on solid data. At the moment prospects for complete excavation of the cemetery are not nearly as clear as is the need that the work be done. Excavation of the cemetery would unquestionably bring us to the logical conclusion of our efforts in 1985 and earlier years to retrieve as full a sample as possible from the Contact period, one of the truly critical chapters in Lamanai's long history.

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ZUSAMMENFASSUNG: Historisches Lamanai: Die 1985-Grabungen des Royal Ontario Museum in Lamanai, Belize. Die im Jahre 1985 vom Royal Ontario Museum in Lamanai durchgeführten Grabungen waren primär darauf ausgerichtet, die Historische Periode (ca. 1544 - 1641) in der Geschichte des Ortes zu erforschen. Die 1984 durchgeführten Grabungen brachten bereits wesentliche Erkenntnisse über die materielle

Kultur in diesem Zeitraum, besonders über die Architektur und Kleinartefakte. Im Bereich einer spanischen Kirche, die als Begräbnisstätte verwendet wurde, konnten in der zweiten Hälfte der Feldkampagne über 200 Skelette aus den Grabstätten ausgegraben werden, die in die Historische Epoche datieren. Die langjährigen Grabungen in Lamanai werden voraussichtlich 1986 abgeschlossen werden.

RESUMEN: Lamanai histórico: las excavaciones de la temporada 1985 del Royal Ontario Museum en Lamanai, Belize. Las excavaciones llevadas a cabo en Lamanai durante el año de 1985 por el Royal Ontario Museum tenían como objetivo principal el estudio del período Histórico (aproximadamente de 1544 a 1641) en la historia del sitio. Ya las excavaciones de 1984 habían aportado conocimiento esenciales sobre la cultura material de este período, en especial sobre la arquitectura y los artefactos pequeños. En el área de una iglesia española usada como cementerio se logró excavar en la segunda mitad de la temporada más de 200 esqueletos de tumbas que datan del período Histórico. Se piensa concluir las excavaciones efectuadas en Lamanai durante muchos años en 1986

DIE HIEROGLYPHENPLATTFORM VON KABAH, YUCATAN, MEXICO

Nikolai Grube

Einer der längsten Hieroglyphentexte aus dem zentralen Puuc-Gebiet findet sich auf der Struktur 2B2 vor der als "Codz Poop" bekannten Struktur 2C6 in dem Ort Kabah wenige Kilometer südöstlich des großen Puuc-Zentrums Uxmal im mexikanischen Bundesstaat Yucatán. Die Struktur liegt auf einer erhöhten Terrasse vor der Treppe, die zum Gebäude "Codz Poop" führt. Ihre genaue Lage geht aus der Beschreibung der Plattform von Pollock (1980: 175) hervor. Sie wird in der bisherigen Literatur auch als Altar und Zeremonialplattform bezeichnet. Die Struktur ist eine quadratische Plattform mit einer durchschnittlichen Seitenlänge von 6 m und einer durchschnittlichen Höhe von 0,80 bis 1 m. Die Seitenwände sind mit hieroglyphenverzierten Steinplatten bedeckt.

Obgleich die Hieroglyphenplattform an exponierter Stelle steht und der Ort Kabah verhältnismäßig leicht erreichbar ist, ist die Inschrift auf den Seiten der Plattform bislang weder zeichnerisch noch photographisch dokumentiert worden. Die erste Erwähnung finden die Hieroglyphen auf der Plattform in den "Incidents of Travel in Yucatán" von Stephens (1843, Vol. 1:338), der zusammen mit Frederick Catherwood auf seiner zweiten Reise durch Yucatán 1842 Kabah besuchte. Schon damals befand sich die Hieroglyphenplattform offensichtlich in einem sehr schlechten Zustand: "...the layer of stones around the base was sculptured, and, on examination, we found a continuous line of hieroglyphics. Mr. Catherwood made drawings of these as they lay scattered about, but, as I cannot present them in the order in which they stood, they are omitted altogether" (Stephens 1843 Vol. 1: 338). In diesem verwahrlosten Zustand blieb die Struktur über hundert Jahre. Erst im Zuge von Restaurationsarbeiten in Kabah, die vom April bis August 1951 vom INAH unter Leitung von Hugo Moedano K. durchgeführt wurden nahm man eine Rekonstruktion der Hieroglyphenplattform vor (Moedano 1952: 21-22). Dabei wurden unter der Aufsicht von John Eric S. Thompson die reliefierten Steine wieder in die Seitenwände eingefügt. Die Zuverlässigkeit der Rekonstruktion kann allerdings angezweifelt werden, da es keine Anhaltspunkte für die ursprüngliche Platzierung der Hieroglyphen gibt. Durch die unzureichende Dokumentation hat die Inschrift lange Zeit keine Beachtung gefunden. Auf die Inschrift der Plattform verweist allerdings Jeff K. Kowalski in einer unpublizierten Untersuchung über historische Daten in den Inschriften von Uxmal (Kowalski MS). Kowalski sieht zahlreiche Parallelen zwischen dem Altar 10 von Uxmal (cf. Riess und Mayer 1984: 70-73) und der Hieroglyphenplattform von Kabah.