



Piece of the Month 2017


Month	Description	Image
January	<p>Ceremonial Huipil Patzicía, Chimaltenango Mayan Language: Kaqchikel Ixchel Museum Collection: MI-05163</p> <p>This is a ceremonial Huipil made of two canvases, woven on a waist loom with cotton cuyuscate, mercerized cotton and silk. In this huipil, the color red predominates. It also presents the symbol of a dog, which is associated with the name of the Patzi'a community, which means water dog.</p>	 <p>The image shows a red ceremonial huipil laid flat. It features a wide horizontal band across the middle with a repeating pattern of small, colorful geometric shapes in shades of pink, purple, and blue. The rest of the garment is a solid red color with some vertical stitching lines visible. The top edge has a small, dark, rectangular label with white text.</p>

Month	Description	Image
February	<p>Nahualá, Sololá Mayan language: K'iche' Ixchel Museum Collection: (MI-05384) Year of manufacture: 1970 c.</p> <p>This is an everyday huipil made out of two cloth panels woven on a backstrap loom with mercerized cotton. It features a "star or ch'umil", that according B. Arathoon (Sown symbols, 2005), "This motif has been a part of the Mesoamerican cosmological repertoire since Olmec times. It can be seen in celestial bands along with the sun, the moon and particularly Venus. It is also featured in codices, such as the Popol Vuh. It is known as "the star that precedes the sun."</p>	

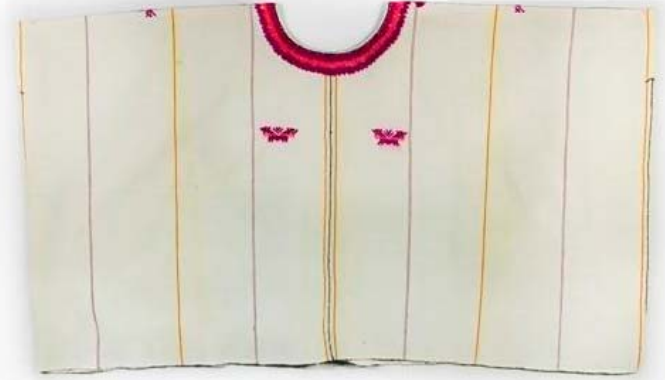
Month	Description	Image
March	<p>Ceremonial Huipil San Martín Jilotepeque, Chimaltenango Mayan language: Kaqchikel Ixchel Museum Collection: Julia de Plocharski (P-138) Year of manufacture: 1920c.</p> <p>This is a ceremonial huipil made out of two cloth panels woven on a backstrap loom with brown cotton (Cuyuscate). It features geometric designs a "Kumatzín or arco", "Kumatz in Kaqchikel means snake, which may be associated with the feathered serpent, a pre-Hispanic concept". (text extracted from calendar Textile Symbols, Ixchel Museum of Indigenous Dress, 1999.)</p>	

Month	Description	Image
April	<p>Ceremonial Huipil San Juan Comalapa, Chimaltenango Mayan language: Kaqchikel Ixchel Museum Collection: (MI-03245) Year of manufacture: 1930c.</p> <p>This is a ceremonial huipil made out of two cloth panels woven on a backstrap loom with brown cotton (Cuyuscate) and silk. It presents geometric designs and symbols like the "Rupan Plato" defined as "valuable or esteemed ritual object: a deep dish of majolica with a figure such as a tiger or b'alam. Cofradía members in Comalapa use it to bless bread and fruit in church". (text extracted from calendar Textile Symbols, Ixchel Museum of Indigenous Dress, 1999.)</p>	

Month	Description	Image
May	<p>Ceremonial huipil Tecpán Guatemala, Chimaltenango Mayan language: Kaqchikel Ixchel Museum collection: Julia de Plocharski (P-64) Year of manufacture: 1940 c.</p> <p>This ceremonial huipil is made of two cloth panels woven on a backstrap loom using natural brown cotton (cuyuscate) and silk. It features geometric motifs known as "snake or kumatz'in". "It represents the hills that go up and down (juyu) or the ups and downs in a woman's life." (B. Arathoon, Sown Symbols, 2005).</p>	 <p>The image shows a rectangular piece of woven textile, likely a ceremonial huipil, laid flat. It has a vibrant red background with a complex pattern of geometric shapes. The pattern consists of horizontal bands of interlocking zig-zags and diamonds in shades of blue, white, and yellow. The edges of the textile are finished with a dark border.</p>


Month	Description	Image
June	<p>Ceremonial huipil San Juan Cotzal, Quiché Mayan language: Ixil Ixchel Museum collection: Julia de Plocharski (P-22) Year of manufacture: 1920 c.</p> <p>This ceremonial <i>huipil</i> is made of three cloth panels woven on a backstrap loom using mercerized cotton, wool and silk. It features geometric and zoomorphic designs, such as the "two headed eagle" symbol, which is "a motif of European origin that represents pre-Hispanic concepts: the great god who had two faces; one looking forward and the other, backward; one that saw good and the other, evil; or one that saw towards the earth and the other, towards the sky." (Text taken from the calendar: Textile Symbols, Ixchel Museum of Indigenous Dress, 1999)</p>	

Month	Description	Image
July	<p>Ceremonial huipil San Marting Jilotepeque, Chimaltenango Mayan language: Kaqchikel Ixchel Museum collection: (MI-04068) Year of manufacture: 1920 c.</p> <p>This ceremonial huipil is made of two cloth panels woven on a backstrap loom using mercerized cotton and silk. It features geometric designs known as “kumatz’in or arch”. “The Kaqchikel term kumatz means snake, which gives the idea of it being associated with the feathered serpent, a concept of pre-Hispanic origin.” (Text taken from the calendar: Textile Symbols, Ixchel Museum of Indigenous Dress, 1999)</p>	

Month	Description	Image
August	<p> Ceremonial huipil Chajul, Quiché Mayan language: Ixil Ixchel Museum collection: MI-05892 Year of creation: 1940 c. </p> <p> This ceremonial huipil is made of two cloth panels woven on a backstrap loom using mercerized cotton and silk. It features geometric and zoomorphic designs, such as the "two-headed eagle" symbol, which is "a motif of European origin that represents pre-Hispanic concepts: the great god who had two faces; one looking forward and the other, backward; one that saw good and the other, evil; or one that looked towards the earth and the other, towards the sky." </p> <p> (Text taken from the calendar: Textile Symbols, Ixchel Museum of Indigenous Dress, 1999). </p>	

Month	Description	Image
September	<p>Everyday huipil San Juan Cotzal, Quiché Mayan language: Ixil Ixchel Museum collection: MI-00929 Year of creation: 1970c.</p> <p>This everyday <i>huipil</i> is made of two cloth panels woven on a backstrap loom using mercerized cotton. It features geometric motifs that represent "the four cardinal points". The four corners of this motif embroidered on the neck of the <i>huipil</i> probably represent the four cardinal points of the universe, a concept of pre-Hispanic origin.</p> <p><i>(Text taken from the calendar: Textile Symbols, Ixchel Museum of Indigenous Dress, 1999).</i></p>	

Month	Description	Image
October	<p>Ceremonial huipil San Juan Comalapa, Chimaltenango Mayan language: Kaqchikel Ixchel Museum collection: MI-03256 Year of manufacture: 1930 c.</p> <p>This ceremonial huipil is made of two cloth panels woven on a backstrap loom using mercerized cotton. It features geometric designs and the "rupan plato" symbol, which is "a prized ritual object: a majolica bowl with a peculiar figure on the bottom, such as a tiger or b'alam. Members of the cofradías of Comalapa use it to bless bread and fruit in the church." <i>(Text taken from the calendar: Textile Symbols, Ixchel Museum of Indigenous Dress, 1999).</i></p>	

Month	Description	Image
November	<p>Everyday huipil Nebaj, Quiché Mayan language: Ixil Ixchel Museum collection: MI-04305 Year of creation: 1970 c.</p> <p>This everyday huipil is made of two cloth panels woven on a backstrap loom using mercerized cotton and silk. It features anthropomorphic, zoomorphic and phytomorphic designs that represent the legend of "a princess who fell in love with a young man of lower lineage. The king did not approve of the relationship, which is why he spied on them. One of the spies, the bird, went against the king's orders and told them that the father of the princess wanted to separate them, thus becoming their nahual. They all fled on a donkey." <i>(Text taken from the calendar: Textile Symbols, Ixchel Museum of Indigenous Dress, 1999).</i></p>	

Month	Description	Image
December	<p>Ceremonial huipil San Pedro Sacatepéquez, Guatemala Mayan language: Kaqchikel Ixchel Museum collection: Julia de Plocharski (P-11) Year of manufacture: 1970 c.</p> <p>This ceremonial huipil is made of two cloth panels woven on a backstrap loom using mercerized cotton. It features a symbol defined as "the Tree of Life". "It represents a tree that blooms and bears its fruit. According to an informant, the tree is like the life of a woman, for she blooms, bears fruit and has branches, which are her children." (<i>B. Arathoon, Sown Symbols, 2005</i>).</p>	