



17TH EUROPEAN MAYA CONFERENCE HELSINKI, DECEMBER 9–15, 2012

*On Methods: How we know what
we think we know about the Maya*

PROGRAM

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Organizers:

Wayeb, European Association of Mayanists
Department of World Cultures, University of Helsinki

Organizing committee:

Harri Kettunen, Kukka Ahokas, Anna Alafuzoff, Beata Anton,
Kirsi Cheas, Wilhelmina Dyster, Tea Havukainen, Jaana
Helminen, Sointu Häkkinen, Miia Kirsi, Katja Kuuramaa,
Susanna Lehtinen, Riku Slioor, Johanna Ursin-Escobar

Session chairs:

Anna Alafuzoff, Harri Kettunen, Katja Kuuramaa, Jesper
Nielsen, Meaghan Peuramaki-Brown, Rogelio Valencia Rivera

The 17th European Maya Conference is held in Helsinki,
Finland, on December 9–15, 2012. The conference is co-
organized by the Department of World Cultures at the
University of Helsinki and the European Association of
Mayanists, Wayeb.

The conference is initiated by workshops (December
9–12), followed by a day off between the workshops and
the symposium proper (December 13, with extracurricular
activities including a visit to the Maya III: Life, Death, Time
exhibition at the Didrichsen Museum of Art and Culture),
and finally a two-day long symposium on December 14–15.
The line-up of workshops consists of an introductory level
workshop on Maya hieroglyphs, introduction to intermediate
level workshop on bioarchaeology, intermediate level
workshop on the epigraphy and archaeology of the Middle
Usumacinta region, intermediate level workshop on Maya
cosmology and mythology, advanced level workshop on Maya
poetics, and a workshop on Pre-Hispanic Mexican cooking.

The theme of the conference concentrates on the processes
of scientific investigation, rather than just on empirical
evidence and the end results of research. The title of the
conference is: "On Methods: How we know what we think we
know about the Maya".

The line-up of the speakers is as follows: Michael Coe (Yale
University, keynote speaker and the recipient of the Wayeb
Award); Dmitri Beliaev & Albert Davletshin (Russian State
University for the Humanities); Jesús Carretero Pérez
(Universidad Carlos III de Madrid) & José Luis González
(Information Technology Laboratory Center of Research
and Advanced Studies of the National Polytechnic Institute
(CINVESTAV) Ciudad Victoria, Mexico); Elizabeth Graham
(University College London); Daniel Graña-Behrens
(University of Frankfurt); Sven Gronemeyer (La Trobe
University); Nikolai Grube (University of Bonn); John S.
Henderson (Cornell University) & Kathryn M. Hudson
(University at Buffalo); John Hoopes (University of Kansas);
Kerry Hull (Reitaku University); Harri Kettunen (University of
Helsinki); Milan Kováč (Slovak Archaeological and Historical
Institute); Felix A. Kupprat (Universidad Nacional Autónoma
de México); Alfonso Lacadena (Universidad Complutense
de Madrid); Simon Martin (University of Pennsylvania
Museum); Peter Mathews (La Trobe University); Romelia
Mó Isém (Ministry of Education, Guatemala); Shawn G.
Morton, Meaghan Peuramaki-Brown, Peter C. Dawson &
Jeffrey D. Seibert (University of Calgary); Alexander Safronov
(Lomonosov Moscow State University); Rogelio Valencia
Rivera (Centro Knorosov-Xcaret; Universidad Veracruzana,
Xalapa); Gabriel Wrobel (Michigan State University); Eriko
Yamasaki (University of Bonn); and Marc Zender (Tulane
University).

The conference focuses on methodological issues, challenges
in multi- and interdisciplinary research, questions that
emerge in the liminal area between disciplines, as well as
experimental and cutting-edge disciplinary research. As part
of this conference the organizers have created four thematic
categories with the following headings: (1) theoretical and
interdisciplinary topics; (2) epigraphy and iconography; (3)
archaeology; and (4) anthropology and linguistics. However,
most of research and, consequently, most of the papers are
multi- or interdisciplinary by nature. Therefore, the thematic
grouping is to be understood merely as a guideline. All papers
presented at the conference will be published in a proceedings
volume in the Acta Mesoamericana series.

On behalf of the organizing committee of the 17th European
Maya Conference, I cordially welcome you to Helsinki!

Harri Kettunen

Chair of the Organizing Committee
17th European Maya Conference
University of Helsinki, Finland
December 9–15, 2012

PROGRAM

Sunday Dec 9

Sun rises at 9:11 and sets at 15:14

13:00 – 15:00

Registration

Location: Helsinki University Museum Arppeanum
(Snellmaninkatu 3)

15:00 – 15:45

Welcome address & introduction to the workshops and symposium

Location: Arppeanum, Auditorium (Snellmaninkatu 3)

Martti Pärssinen, Professor of Latin American Studies,
University of Helsinki

Jyrki Talvitie, Honorary Consul of Guatemala in Finland
Frauke Sachse, President of the European Association of
Mayanists, Wayeb

Harri Kettunen, main organizer, EMC2012 Helsinki

15:45 – 17:30

Opening lecture

Location: Arppeanum, Auditorium (Snellmaninkatu 3)

Simon Martin (University of Pennsylvania Museum of
Archaeology and Anthropology)

17:30 – 19:00

Welcome brindis

Location: Arppeanum, Emperor's Room (Snellmaninkatu 3)

Monday Dec 10

Sun rises at 9:13 and sets at 15:13

WORKSHOPS, Day 1

Location: Department of World Cultures, University of
Helsinki (Address: Unioninkatu 38)

Note: Cooking workshop: Helsingin työväenopisto, Opistotalo
(Address: Helsinginkatu 26)

08:30 – 09:00

Second registration

09:00 – 12:00

Workshop morning session (& late registration)

12:00 – 14:00

Lunch break

14:00 – 17:30

Workshop afternoon session

Tuesday Dec 11

Sun rises at 9:14 and sets at 15:13

WORKSHOPS, Day 2

09:00 – 12:00

Workshop morning session

12:00 – 14:00

Lunch break

14:00 – 17:30

Workshop afternoon session

Wednesday Dec 12

Sun rises at 9:16 and sets at 15:12

WORKSHOPS, Day 3

09:00 – 12:00

Workshop morning session

12:00 – 14:00

Lunch break (12.12.12 @ 12)

14:00 – 17:00

Workshop afternoon session

17:30 – 18:00

Special lecture:

Youths and Ancients: Pre-collegiate Research in the Maya World

C. Mathew Saunders, Priscilla A. Saunders, Emma Brennan,
Drew Lukacs, Fitz Robertson, Howard Strachan, Jack Strachan,
and Marc Zender

Location: Unioninkatu 38 F211

18:00 – 19:30

Wayeb General Assembly

Location: Unioninkatu 38 F211

20:00 – 01:00

Workshop farewell & speakers welcome

Location: New Student House (Mannerheimintie 5A)

Thursday Dec 13

Sun rises at 9:17 and sets at 15:12; New moon

16:00 – 18:00

Conference Opening Address & City of Helsinki Reception

Location: Helsinki City Hall (Pohjoisesplanadi 11–13)

Host: Deputy Mayor Ritva Viljanen

Harri Kettunen, Chair of the Organizing Committee,
EMC2012

Conference Opening Address: President Tarja Halonen

19:00 – 21:00

Reception and tour at the Maya III exhibition at the Didrichsen
Museum of Art and Culture

Location: Didrichsen Museum (Kuusilahdenkuja 1)

Hosts: Peter and Maria Didrichsen

Note: Bus transport from the City Hall to the Didrichsen
Museum at 18:30

SYMPOSIUM

Friday Dec 14

Sun rises at 9:18 and sets at 15:12

08:00 – 9:00

Registration

Location: University of Helsinki Main Building (Unioninkatu 34)

09:00 – 09:30

Welcome address

University of Helsinki Main Building, Great Hall
Harri Kettunen, main organizer, EMC2012 Helsinki
Frauke Sachse, President of the European Association of
Mayanists, Wayeb
Thomas Wilhelmsson, Rector of the University of Helsinki
H.E. Agustín Gutiérrez Canet, Ambassador of Mexico

Workshop tutor appreciation address

First session: Theoretical & Interdisciplinary Topics

Chair: Harri Kettunen

09:30 – 10:00

Harri Kettunen (University of Helsinki)
Introduction to the Topic of the Conference

10:00 – 10:30

Elizabeth Graham (University College London)
How to Succeed in Knowing

10:30 – 11:00

Peter Mathews (La Trobe University)
The Four Great Decipherments of Maya Hieroglyphic Writing

11:00 – 11:30

Coffee break

Second session: Epigraphy & Iconography

Chair: Katja Kuuramaa

11:30 – 12:00

Rogelio Valencia Rivera (Centro Knorosov-Xcaret &
Universidad Veracruzana, Xalapa)
A Picture is Worth a Thousand Words. Or Not?

12:00 – 12:30

Dmitri Beliaev (Russian State University for the Humanities,
Moscow & Centro Knorosov Xcaret de Lengua y Epigrafía
Maya) & Albert Davletshin (Russian State University for the
Humanities, Moscow)
The Rise and Fall of Morphosyllabic Writing: Intellectual History of
Knorozov's Theory of Maya Writing

12:30 – 13:00

Nikolai Grube (University of Bonn)
The Three Counts of the Long Count

13:00 – 14:30

Lunch break

Chair: Jesper Nielsen

14:30 – 15:00

Sven Gronemeyer (La Trobe University)
Class Struggle: Towards a Better Understanding of Maya Writing by
Comparative Graphematics

15:00 – 15:30

Simon Martin (University of Pennsylvania Museum)
Decoding the Textscape: Understanding Ancient Maya Narratives in
Word and Image

15:30 – 16:00

Tea break

Chair: Harri Kettunen

16:00 – 16:30

Alfonso Lacadena (Universidad Complutense de Madrid)
On the Translation of Maya Texts

16:30 – 17:00

Marc Zender (Tulane University)
The Popol Vuh in Light of Classic Maya Art and Writing

17:00 – 17:30

Chocolate break

17:30 – 18:00

Presentation of the Wayeb Award to Michael Coe
Harri Kettunen, Peter Mathews, Frauke Sachse

18:00 – 19:00

Wayeb Award keynote lecture
Michael Coe: Morley's "The Ancient Maya", 1946:
What He Knew and What He Didn't Know

19:00 – 20:00

Rector's Reception
Teacher's Lounge, University of Helsinki Main Building

Saturday Dec 15

Sun rises at 9:19 and sets at 15:12

Third session: Archaeology

Chair: Rogelio Valencia

09:00 – 09:30

John Henderson (Cornell University) & Kathryn Hudson
(University at Buffalo)
The Myth of the Maya: Archaeology and the Homogenization of
Mesoamerican History

09:30 – 10:00

Shawn G. Morton (University of Calgary), Meaghan M.
Peuramaki-Brown (University of Calgary), Peter C. Dawson
(University of Calgary) & Jeffrey D. Seibert (Cataraqui
Archaeological Research Foundation)
The Dynamic Maya City: Methods for Modelling Pedestrian
Movement in Ancient Civic-Ceremonial Centres

10:00 – 10:30

Alexander Safronov (Lomonosov Moscow State University)
GIS Spatial Analysis Methods in Reconstructing Classic Maya
Political Geography

10:30 – 11:00

Milan Kováč (Instituto Eslovaco de Arqueología e Historia)
El arte grabado en las paredes de una casa: Vías de entendimiento
de los grafitos mayas

11:00 – 11:30

Coffee break

Chair: Meaghan Peuramaki-Brown

11:30 – 12:00

Gabriel Wrobel (Michigan State University)
Bioarchaeological Approaches to Understanding the Social Implications of Mortuary Encavement during the Classic Period in Central Belize

12:00 – 12:30

Jesús Carretero Pérez (Universidad Carlos III de Madrid)
& José Luis González (Information Technology Laboratory Center of Research and Advanced Studies of the National Polytechnic Institute (CINVESTAV) Ciudad Victoria, Mexico)
From Oral Tradition to the Internet

12:30 – 13:00

John Hoopes (University of Kansas)
Popular Mythology and the Maya Apocalypse

13:00 – 13:05

Bruce Love (Independent Researcher)
MAM (Maya Antigua para los Mayas): Mayas Teaching Mayas the Glyphs and Calendar (special announcement)

13:05 – 14:30

Lunch break

Fourth session: Anthropology and Linguistics

Chair: Anna Alafuzoff

14:30 – 15:00

Daniel Graña-Behrens (University of Frankfurt am Main)
The Past by the Present – Ethnography as a Means of Explaining Ancient Maya

15:00 – 15:30

Felix Kupprat (Universidad Nacional Autónoma de México)
Analyzing the Past of the Past: A Methodological Proposal for the Study of Cultural Memory among the Classic Maya

15:30 – 16:00

Chocolate break

Chair: Harri Kettunen

16:00 – 16:30

Eriko Yamasaki (University of Bonn)
Multi-sited Ethnography of Yucatec Maya Speakers – How Multi-sited and Urban Approaches Help Comprehend the Sociolinguistic Situation of Yucatec Maya

16:30 – 17:00

Kerry Hull (Reitaku University)
Drinking from a Poisoned Well: Use and Misuse of Linguistic and Ethnographic Data

17:00 – 17:30

Romelia Mó Isém (Ministry of Education, Guatemala)
Ch'olan Language Morpho-syntactic Influence on the K'iche'an Languages: The Poqomchi' Case

17:30 – 18:00

Closing address
University of Helsinki Main Building, Great Hall
Frauke Sachse, President of the European Association of Mayanists, Wayeb
Harri Kettunen, main organizer, EMC2012 Helsinki

20:00 – 22:00

Closing festivity & flag ceremony
Location: Arpeanum: Emperor's Room (Snellmaninkatu 3)
Hosts: Harri Kettunen & H.E. Agustín Gutiérrez Canet, Ambassador of Mexico
Frauke Sachse, President of the European Association of Mayanists, Wayeb
Geneviève Le Fort, Brussels EMC2013 Organizing Committee

22:00 – 04:00

Party at New Student House (Mannerheimintie 5A)
Note: Entrance with conference badge



Friday Dec 21

Sun rises at 9:24 and sets at 15:13
(or does it?)

11:00 – 01:00

Open doors at the Didrichsen Museum Maya exhibition

WORKSHOP ABSTRACTS AND TUTOR PROFILES:

Introduction to Ancient Maya Writing

Introductory level workshop on Maya hieroglyphs

Tutors: Christophe Helmke (University of Copenhagen), Ramzy Barrois (Ecole du Louvre), Sven Gronemeyer (La Trobe University, Melbourne) & Rosa Worm Danbo (University of Copenhagen)

The information drawn from Maya hieroglyphic texts has fundamentally changed our understanding of the ancient Maya culture. To be able to read what the Maya themselves wrote about their history and rituals provides a fascinating and unparalleled window into a past culture, whose descendants continue to thrive in the communities of Mexico, Belize, Guatemala, and Honduras. The objective of this workshop is to provide an intensive introduction to the study of Maya hieroglyphs. Participants will have a chance to decipher hieroglyphs on their own during the workshop with the assistance of the tutors. General tuition will be given in English but explanations can also be provided in other languages (including Danish, French, German and Spanish) on an individual basis. No previous knowledge of Maya culture, Maya hieroglyphs, ancient scripts, or linguistics is required to attend the workshop. Towards the end of the three day workshop, participants will be able to understand the basic structure of Maya texts, decipher calendrical information, reconstruct chronology, point at verbs and nominal phrases, and much more. The focus of the introductory level workshop is on the Late Classic history of Piedras Negras, in the present-day Guatemala, tying in interactions with neighboring sites along the course of the Usumacinta River.

Christophe Helmke's primary research interests are Maya archaeology and epigraphy. Other research interests include ancient Maya cave utilization, household archaeology, Mesoamerican writing systems and rock art, as well as Amerindian mythologies. Christophe is currently working at the Department of American Indian Languages and Cultures at the Institute for Cross-Cultural and Regional Studies, University of Copenhagen.

Ramzy Barrois received his PhD in 2006. His dissertation focused on the study of sculptures associated with Ballgames in Mesoamerica, and identified the distribution of the three different ballgames practiced in Mesoamerica, based on iconographic and statistical data. He has been involved in archaeological fieldwork since 1996. In 2007, he was the director of La Rejolla project in Peten, Guatemala. In 2009 and 2010, he was part of the project Uaxactun of the University of Bratislava and, in 2012, he joined the Holmul Archaeological Project of the Boston University. He has organized and tutored introductory workshops on Maya hieroglyphic writing since 2004 in the Sorbonne University and he is in charge of workshops for the Louvre school in Paris, France. He has translated the official handbook of Wayeb into French and organized the 13th European Conference in Paris in December 2008. In addition, he has published in a selection of scholarly periodicals and presented at various colloquia and workshops.

Sven Gronemeyer mainly works as an epigrapher and gained his MA from the University of Bonn, Germany, in 2004 with an epigraphic analysis of the inscriptions of Tortuguero, Mexico. Since 2011, he is enrolled as a PhD candidate at La Trobe University, Australia, where he focuses on the orthographic conventions of Maya hieroglyphic writing and the phonemic reconstruction of the Classic Mayan language.

He has published several articles and books on epigraphic and archaeological topics, most recently on the corpus and history of Tamarindito, Guatemala. Since 2010, he also collaborated in the Tamarindito Archaeological Project of Vanderbilt University as a field archaeologist and project epigrapher. Since 2001, he has served Wayeb as the webmaster and also as a workshop tutor since 2003.

Rosa-Maria Worm Danbo, born in 1986 in Copenhagen, Denmark, has a Bachelor's degree in Amerindian Languages and Cultures at the Department of Cross-cultural and Regional Studies at the University of Copenhagen and is currently finishing second semester of her Master's studies at the same department. Her research interests include Mesoamerican languages and writing systems with a primary focus on Maya epigraphy and Classic Ch'olan.

Reading Bones and Skulls

Introductory to intermediate level workshop on bioarchaeology

Tutor: Gabriel Wrobel (Michigan State University)

This workshop will focus primarily on current analytical techniques used in bioarchaeological research, with particular focus on those commonly employed in the analysis of pre-Contact Maya contexts. We will begin by discussing methods of documenting human skeletal remains in situ that can be valuable to reconstructing mortuary behaviour and distinguishing cultural from taphonomic processes related to bone movement. Next, instruction will focus on several forensic techniques related to generating a "bioprofile" of individuals and of commingled bone assemblages. These include age and sex estimation, scoring of epigenetic dental traits, categorizing dental and cranial modifications, explanations of isotope techniques currently employed to reconstruct diet and geographic origins of individuals, and the evaluation protocol and descriptive terminology related to various pathologies and traumas. We will also discuss variations in bone trauma that can help distinguish ante-, peri-, and post-mortem processes influenced by different taphonomic, biological, and cultural processes. Finally, we will also discuss some of the challenges inherent in the application of all of these methods, as well as the possible deranging influence these may have on the results of analyses.

(See speaker profiles below)

The River Cities

Intermediate level workshop on the epigraphy and archaeology of the Middle Usumacinta region

Tutors: Peter Mathews (La Trobe University, Melbourne) & Marc Zender (Tulane University)

This workshop will deal with texts from Maya cities in the Usumacinta / Western Maya region. The workshop will be divided into two parts. On the first day we shall divide into a number of working groups, each of which will study a selection of texts (from sites such as Yaxchilan, Piedras Negras, Pomona, Palenque, and Tonina), in order to gain an understanding of the historical information within individual kingdoms as well as relationships between them. On the morning of the second day we shall summarize this historical material, and for the remainder of the workshop, individual working groups will concentrate on more detailed analysis of the texts, which could involve more refined historical research or structural and linguistic analysis.

Classic Maya Mythology in Text and Image

Intermediate level workshop on Maya cosmology and mythology

Tutors: Erik Boot (Independent Scholar) & Alexandre Safronov (Lomonosov Moscow State University)

In Late June of 2012 archaeologists revealed that they had found a second reference to the 13th bak'tun date in 2012 at La Corona, a site in the western Peten, Guatemala. This date was previously only known from the inscription of Tortuguero Monument 6. In this year's workshop we would like to reconsider several of the most important Classic and Postclassic Maya mythological narratives, both textual and visual, which describe mythological events prior to, on, and just afterwards the 13.0.0.0 date as placed in 3114 BC and compare these to the Classic Maya textual material we have on the 13.0.0.0 date in AD 2012. Research questions we would like to address in this workshop include: When and how are 13.0.0.0 dates represented in Maya hieroglyphic texts? Which events take place on that date and how do they relate to events before and after the 13.0.0.0 date? How do we define and structure these events in relation to the Classic Maya kings who included them in their "dynastic" narratives? What happens on the 13.0.0.0 date in AD 2012 and how does it relate to the previous event? Are there other (mythological and/or historical) "anchor dates" besides the 13.0.0.0 dates that Maya kings and queens employ in their narratives? While the narratives surrounding the 13.0.0.0 dates already provide a wealth of texts and images defining Classic Maya mythology we also like to include two well-known but still not fully understood narratives: "The Throwing of the Jaguar Baby" and "The Maize God in the Water." The workshop will be introduced by an illustrated presentation. The workshop itself will consist of various short presentations on a variety of subjects that introduce hands-on epigraphic and iconographic analysis. Through discussion and short presentations by the participants we hope to arrive at a better understanding of these most important narratives of the Classic Maya. To best enjoy and have a fruitful experience in the workshop, it would help if the participants had a working knowledge of Maya calendar and a basic understanding of Classic Maya writing and grammar. Textual and iconographic material from a variety of Maya sites (e.g., Copan, La Corona, Palenque, Tortuguero, Xultun), Late Classic ceramics, and the Postclassic Maya codices will be made available through a sourcebook.

Ancient Maya Poetics

Advanced Workshop on Ancient Maya Poetics

Tutors: Alfonso Lacadena (Universidad Complutense de Madrid) & Kerry Hull (Reitaku University)

The hieroglyphic texts of the Ancient Maya richly detail aspects of ritual, warfare, mythology, and various elements of elite interactions. Many of these texts, however, also contain a secondary level of intended meaning couched in rhetorical style, discourse structure, and prosody that have gone largely unnoticed by scholars. In this workshop participants will discover the verbal artistry used by Maya scribes to construct literary texts of extraordinary complexity and beauty. Each of more than twenty poetic devices found in Ancient Maya hieroglyphic texts will be discussed, and participants will have opportunities to decipher not only the verbal messages of select texts, but also the rhetorical features built into the texts, resulting in a fuller comprehension of the original intent of their authors. We will identify the linguistic and extra-linguistic tools employed by Ancient Maya scribes to indicate

the climax of a narrative or to create emphasis, highlighting, or emotive response. We will also investigate the concept of "literature" as it relates to the Ancient Maya, drawing heavily on Colonial and modern-day instantiations of ritual discourse among various Maya groups, to pinpoint relevant structural or prosodic schemes that help to distinguish such speech from everyday parlance.

(See speaker profiles below)

Spice it up! An Introduction to Pre-Hispanic Mexican Cooking
Tutors: Claudia Alarcón Cacheux (Independent Scholar) & Verónica Amellali Vázquez López (UNAM)

This one-of-a-kind three day workshop will feature an overview of the ingredients, utensils and techniques used in Pre-Hispanic Mexican and Maya cuisine. This interdisciplinary workshop will be divided into a lecture section followed by cooking demonstrations, hands-on participation and food and beverage tastings. The theoretical portion will include archeological, iconographic, epigraphic and anthropological research in the following topics:

- Overview of ingredients, utensils and techniques
- Maize in history, mythology, archaeology, iconography, and epigraphy
- Ritual foods, Day of the Dead, and ancestor worship

The second part of the day will include cooking demonstration and hands-on participation, including the following:

- Cooking utensil demonstration and practice
- Tasting and explanation of various ingredients, such as cacao & chocolate; maguey & mescal; insects (chapulines, gusanos, etc.); varieties of chiles; differences between fresh and dried, uses, handling, preparation of salsas; maize, beans, seeds, and amaranth; spices, herbs, and other flavorings
- Recipe preparation and tasting

For the hands-on portion of the workshop, a basic knowledge of cooking and use of kitchen utensils, as well as kitchen safety, are desired. The workshop is divided into morning session (9-12) and afternoon session (14-17) each day, i.e. each participant will either choose the morning or the afternoon session for each day.

Claudia Alarcón was born and raised in Mexico City. From her parents she inherited a passion for fine food and wine, learning to cook from her mother as soon as she was old enough to reach the stove. She moved to Austin, Texas in 1984 at 18 years of age, where she worked for many years as a cook, baker and server at various area restaurants. She earned a bachelor's degree with honors in Anthropology with a minor in Latin American Studies from the University of Texas in 1999, and is an independent researcher on gastronomy and foodways, writing professionally since 2000 for various publications. She curated and organized a lecture series, "Foodways of Mexico: Past, Present and Future," at the Lozano Long Institute for Latin American Studies at the University of Texas in 2010. She has presented a special program on Culinary Traditions of Days of the Dead in Mexico at the IACP Annual Conference in Dallas, at the Texas Culinary Academy (Le Cordon Bleu) and during Viva la Vida Fest at Mexic-Arte Museum. She has a serious wanderlust and has traveled widely across Mexico, Guatemala, Belize, South Africa, Cuba, and Brazil, where she researched modern organic cacao plantations and artisanal chocolate production. In her spare time she tends an organic home garden, and cooks with what she grows.

Verónica Amellali Vázquez López received her B.A. in Anthropology specialized in Archaeology at Universidad de las Américas-Puebla, and her M.A. in Mesoamerican Studies at Universidad Nacional Autónoma de México, where she is currently enrolled in the Ph.D. program. Verónica has worked in Puebla, Mexico, in Historical Archaeology, focusing on the study of consumer behavior. Later she worked at Calakmul, Campeche, specializing in Maya Studies. Her M.A. thesis deals with kinship and the sociopolitical structure of the Classic Maya society, as an epigraphic and lexicographic approach to the Kaanu'l kingdom. Currently her research is related to the social units of Kaanu'l and its sociopolitical organization from an interdisciplinary perspective. In addition, since she has lived in different regions in Mexico and other countries, she has become very interested in the habits of cooking and eating – including the Mexican and Pre-Hispanic culinary traditions – as a way to approach cultures.

Special lecture:

Youths and Ancients: Pre-collegiate Research in the Maya World
C. Mathew Saunders, Priscilla A. Saunders, Howard Strachan, Emma Brennan, Drew Lukacs, Jack Strachan, Fitz Robertson, and Marc Zender

Location: Unioninkatu 38 F211

For the last seven years Davidson Day School's AFAR program has provided pre-collegiate students and non-professionals unique research opportunities in the field of Maya studies. By utilizing these nontraditional populations, their program has managed to make significant contributions in archaeological education, outreach, and site preservation. This presentation will showcase the accomplishments of the AFAR program and outline the methods used to achieve them.

C. Mathew Saunder is an archaeologist and educator who has focused his work on education and outreach initiatives across the United States and the Maya World. Saunders has spent the last twelve years researching both terrestrial and cave sites in Western Belize, having spent the last six years with Jaime Awe at Cahal Pech. Here he and Awe have worked to create the AFAR Program, which provides highly motivated pre-collegiate students the opportunity to carry out full-scale archaeological research in a field environment. Saunders teaches at Davidson Day School and coordinates the Maya at the Playa and the Maya at the Lago conference series. Joining Saunders are five of his students from Davidson Day School who have participated in the research project at Cahal Pech. These students, whose age range from fourteen to fifteen years old, have spent one to two seasons in the field each.

SYMPOSIUM ABSTRACTS & SPEAKER PROFILES:

How to Succeed in Knowing

Elizabeth Graham (University College London)

In a field such as ours, in which the questions we wish to address are often designed with the answer in mind, and additionally are based on a host of murky assumptions (e.g., How did Maya warfare contribute to collapse?), there is always the danger, as suggested in Harri's description of the conference theme, that we will employ methods and research results that best suit our ends. This may be unavoidable but not necessarily bad if we remain aware that being critical about how we go about knowing is as important as being critical about what we know. Mayanists and other Mesoamericanists – and indeed almost all academics – are more comfortable as critics of each other's readings or interpretations of the world than they are as critics of the effects of disciplinary standpoints as descriptions of the world. As a methodological practice, undermining our own standpoints is far more effective in alerting us to weaknesses in widely held assumptions or in stimulating us to generate new ideas or metaphors or hypotheses than is the practice of assembling more evidence to prove something. Before we seek evidence, perhaps we should ask: What constitutes 'evidence'? We might also consider deconstructing what we are seeking to prove by asking not only whether or not our concepts are viable, but also: What 'makes' the concept? What exactly do we mean by 'war' or 'boundaries' or 'idols' or 'Maya'? As they stand, are these concepts, to borrow from Richard Rorty, 'good tools to work with'?

Elizabeth Graham is Professor of Mesoamerican Archaeology at the Institute of Archaeology, University College London. She has carried out research on the Precolumbian Maya of Belize for almost four decades. She is presently engaged in cultural heritage projects at Lamanai, Belize, and in new investigations at Marco Gonzalez on Ambergris Caye with Scott Simmons of the University of North Carolina, Wilmington.

The Four Great Decipherments of Maya Hieroglyphic Writing

Peter Mathews (La Trobe University)

Over the past half-century there have been tremendous advances in our ability to understand Maya hieroglyphs, to the point where now many texts can in their entirety be read in 'Classic' Mayan and translated. This presentation reviews recent progress in the understanding of Maya hieroglyphs. Some major steps in decipherment were made in the 19th century, but it is really over the past 50 years that the decipherment process has really advanced, almost at an exponential rate. Sixty years ago the dates could be understood; fifty years ago 'history' in the inscriptions was re-discovered, and there were halting first steps at reading some signs. Over the past twenty years or so the field of Maya decipherment has truly blossomed, with readings and interpretations that could barely have been dreamt of by previous generations of epigraphers. The journey has been an exciting one, and an international effort – as is well attested by the European Maya Conferences.

Peter Mathews is an Australian based at La Trobe University in Melbourne. He has specialized in Maya hieroglyphic writing during his academic career, and is delighted that his former and present graduate students are now teaching him Maya hieroglyphs!

A Picture is Worth a Thousand Words. Or Not?

Rogelio Valencia Rivera (Centro Knorosov-Xcaret & Universidad Veracruzana, Xalapa)

Iconography has played a very important role in the analysis of the remains of the Prehispanic Maya culture, but not much has been done about its methods and practice since the basics of its use were established by Kubler in 1975, using as support the methodology created by the Warburg school represented by Panofsky. It was assumed from the beginning of its use that iconography might provide data related to the way the ancient Maya conceived the world, but to what extent? Ever since, scholars have been introducing new ways of trying to make iconography work to this end, by incorporating ethnographic data or by trying to relate images from other cultures to those of the Maya, in the quest for meaning. In some cases, due to what Lopez Austin calls the “hard core” of Mesoamerican mythological belief, some of these comparisons are fruitful, but in some other, they only open the door to the wild ideas. Lately, the advances in Mayan epigraphy have provided a means to verify, in some cases, the given analysis of the images to them associated, working in the same way Panofsky used his procedure to analyse Renaissance art. But what happens in those cases where the text is not really related to the image? Without some solid considerations, iconography becomes mere speculation, as was predicted by Panofsky himself. But what might be those parameters to permit iconography become more certain? The present paper suggest that in order to let iconography become a more reliable source of information some procedures need to be established, among them being the use of contextual analysis, an avoidance of generalization, the study of vernacular variations of this Mesoamerican cosmological hard core and the construction of semantic networks (similar to Idea Diagrams) that permit the researcher establish more reliable analysis from a given iconographic data set.

The Rise and Fall of Morphosyllabic Writing: Intellectual History of Knorozov's Theory of Maya Writing

Dmitri Beliaev (Russian State University for the Humanities, Moscow & Centro Knorosov Xcaret de Lengua y Epigrafia Maya) & Albert Davletshin (Russian State University for the Humanities, Moscow)

“Breaking the Maya code” by Yuri Knorozov in the 1950s has been called one of the brilliant intellectual achievements of the 20th century. However, one of the most difficult questions to answer was why this initial breakthrough was not followed by the fast growth of the corpus of the read hieroglyphic texts - the question that has been already asked by Eric Thompson. Common explications included Knorozov's isolation from other scholars, insufficient knowledge of the Mayan languages and others. This controversy frequently led to the underestimation of Knorozov's impact to the decipherment of the Maya writing. Based on the original published papers by Knorozov as well as on the unpublished materials preserved in the part of Knorozov's archive in the Knorozov Center for Mesoamerican Studies in the Russian State University for the Humanities, we will analyze development of his theoretical ideas about the Maya writing as well as other ancient writing systems from the early fifties to the eighties. We will show that the crucial moment for this development was a formulation of the theory of morphosyllabic writing first explicitly expressed in the monograph “Writing of the Maya Indians”.

Albert Davletshin was born in Norilsk, Russia (1976). He completed his Ph.D. thesis “Palaeography of Maya hieroglyphic

writing” at Knorozov Centre for Mesoamerican Studies (2003). He works on Polynesian languages and anthropology, Aztec, Epi-Olmec, Harappan, Kohau Rongorongo, Mayan, Teotihuacan and Zapotec scripts, iconography and Mesoamerican historical linguistics. He is the founder of the projects on Aztec script and proto-Totonacan and has carried out linguistic fieldwork with Pisaflores Tepehua (Mexico), Sym Evenki and Kellog Ket (Siberia).

The Three Counts of the Long Count

Nikolai Grube (University of Bonn)

Although the mechanisms of the Long Count have been worked out by scholars such as Förstemann, Goodman, Morley and others at the very beginning of Maya glyph studies, there are still many unresolved questions concerning the reading and even the meanings of the constituting glyphs. In this presentation it will be shown how we came to understand the Long Count in the 19th and early 20th century. The focus of this paper will be on a new interpretation of the Long Count, which sees it as a combination of three different counts, the count of days, months and years. This perspective, which is based on the fact that all units larger than the year are multiples of years and not discrete units can explain many features of Maya calendrical notation and the numerical system.

Class Struggle: Towards a Better Understanding of Maya Writing by Comparative Graphematics

Sven Gronemeyer (La Trobe University)

A spectre is haunting Maya epigraphy, the spectre of sign properties and orthographic premises. A functional classification into cenemic and pleremic signs has long been established. New classes of graphemes and underlying representational rules were proposed since then, debating the nature of Maya writing: diacritics, determinatives, or morphosyllables; to name only a few. Some of these caused considerable epigraphic debate and confusion. A “Written Language & Literacy” issue was recently devoted to methodologies to define writing system typologies and advocated a stronger comparative approach. With typologies becoming more granular overall, some refinement seems apt for the Maya graphemic lexicon. Comparative evidence is taken from Egyptian, Cuneiform, Chinese, and Japanese. This paper touches important aspects:

- The role(s) of syllabograms in a spelling,
- The morphographic and phonographic properties of word signs,
- The design and (mis)conception of morphosyllables,
- The premises for semantic classifiers and determinatives,
- The sign capacities as per their sound/grapheme correspondence(s).

The paper does not provide answers readily, but seeks to apply a fresh look on how epigraphy perceives the Maya writing system operates. Comparative graphematics is not entirely new in Maya epigraphy. But instead of using arguments from other writing systems as support, it is more prolific to carve out differences to obtain a clearer classificatory benefit: homophony and determinatives for example graphematically differ in Maya, Egyptian, or Cuneiform writing; as diverging emanations of a logo-syllabic system. It is the paper's aim to open up a debate on the above mentioned aspects in Maya writing.

(See workshop tutor profiles above)

Decoding the Textscape: Understanding Ancient Maya Narratives in Word and Image
Simon Martin (University of Pennsylvania Museum)

Most complex societies, wherever we encounter them in the world, have sought to preserve the ephemera of their ideas and actions in durable and replicable form. They have developed mark-making into systems of encoding, ranging from art traditions rich in iconic representation to fully conventional forms of writing, each fulfilling this desire to capture thought and language. Narrative – the expressive form that encapsulates the relationship between time and human experience – is one of their most important subjects. This talk will set narrative communication within a wider theoretical context and investigates how the ancient Maya exploited the differing potential of art and writing to produce and reproduce stories. It is argued that what we perceive through modern iconographic and epigraphic study are portions of an ancient textscape here defined as the collective repository of stories, and knowledge about stories, that helps to define any cultural community.

Simon Martin is the Associate Curator of the American Section at the University of Pennsylvania Museum in Philadelphia, USA. He is a Maya epigrapher who specializes in the history, politics, and religion of the Classic Maya (AD 250-900). Among his publications are the books “Chronicle of the Maya Kings and Queens” with Nikolai Grube (2000) and “Courtly Art of the Ancient Maya” with Mary Miller (2004). He has worked on major exhibitions at the National Gallery of Art, Washington D.C, and, most recently, “MAYA 2012: Lords of Time” at the University of Pennsylvania Museum. His research has been featured in National Geographic Magazine, Archaeology Magazine, Science and the Proceedings of the National Academy of Sciences. He appeared in the Nova television program “Cracking the Maya Code” in 2008 and has collaborated on other shows for Discovery and the History Channel. He has been the epigrapher of the Proyecto Arqueológico de Calakmul, Campeche, Mexico, since 1994.

On the Translation of Maya Texts
Alfonso Lacadena (Universidad Complutense de Madrid)

With the decipherment of Maya hieroglyphic writing, growing understanding of the grammar of the languages involved, and increasing development of literary studies, scholars are now in the position of presenting critical editions and translations of Maya texts. In looking forward towards developing a true hermeneutic of Maya texts, scholars must now evaluate and consider the work accomplished, making explicit which are the objectives to pursue, developing a methodology towards an accurate edition and translation of Maya texts, in order to satisfy the academic and popular dissemination of their work. This paper will provide an explicit reflection over the problems concerning the critical edition and translation of Maya texts – from pre-Columbian to modern times – highlighting the problems and crucial questions to be considered and addressed.

Born in Zaragoza, Spain, in 1964, Alfonso Lacadena obtained his doctorate at the Universidad Complutense de Madrid in 1995, with a dissertation on Maya paleography. His research, publications and teaching have focused on the decipherment of Mesoamerican writing systems, mainly that of Maya, Aztec and Olmec, the understanding of the grammar of the languages recorded in the Maya script, and ancient Maya poetics. He is the recipient of the 2011 Tatiana Proskouriakoff

Award (Peabody Museum, Harvard University) for his contributions to the decipherment of Maya and Aztec scripts. He has acted as a professor at the Universidad Autónoma de Yucatan (Mexico) and at the Universidad Complutense de Madrid, where he currently teaches.

The Popol Vuh in Light of Classic Maya Art and Writing
Marc Zender (Tulane University)

There can be no doubt that the anonymous K'iche' manuscript copied by Francisco Ximénez in the early 18th century has achieved a notoriety unparalleled by any other document. Frequently compared to Homer's *Odyssey* and *Iliad*, or the Sanskrit *Ramayana*, the *Popol Vuh* is sometimes regarded as a Maya 'Bible': preserving a largely uninterrupted mythological tradition since Preclassic times or earlier. But just how justified are assumptions that the characters and events of the *Popol Vuh* accurately reflect the mythologies of earlier lowland Maya civilization? This talk reconsiders the scope and significance of the *Popol Vuh* as a source for Classic Maya mythology in light of its demonstrably eclectic mixture of long-standing Maya traditions with Mexican-derived elements (including Nahuatl loanwords, Toltec gods and Aztec apocalypticism) and Roman Catholic religious motifs (particularly its 'genesis' account). Additionally, the close consideration of parallel but nonetheless divergent Classic Maya mythological episodes illustrates remarkable changes in the sacred narratives at the heart of the *Popol Vuh* over nearly two thousand years of development. Apart from reifying the truism that belief systems are dynamic rather than static entities, these observations also point the way to an evolutionary perspective on Maya religion.

Marc Zender (PhD 2004, University of Calgary) is a Visiting Assistant Professor at Tulane University, and a research associate of the Corpus of Maya Hieroglyphic Inscriptions of the Peabody Museum, Harvard University. He also assists Joel Skidmore in maintaining Mesoweb, a key internet resource for the study of Mesoamerican culture. Marc's research interests include anthropological and historical linguistics, comparative writing systems (grammatology) and decipherment (particularly of Mayan and Aztec writing). Since 1998, Marc has been the project epigrapher for the Proyecto Arqueológico de Comalcalco, and he has been involved in archaeological, linguistic and epigraphic fieldwork in much of the Maya area, most recently at Cahal Pech, Belize. Some of Marc's recent publications include: 'One Hundred and Fifty Years of Nahuatl Decipherment' (*PARI Journal* 8(4):24-37), 'Traces of a Lost Language and Number System Discovered on the North Coast of Peru' (*American Anthropologist* 112(3): 357-369) and, with Andrea Stone, *Reading Maya Art: A Hieroglyphic Guide to Ancient Maya Painting and Sculpture* (Thames and Hudson, 2011).

The Myth of the Maya: Archaeology and the Homogenization of Mesoamerican History
John Henderson (Cornell University) & Kathryn Hudson (University at Buffalo)

Archaeologists have created the Maya, and the resulting conceptualization of a singular Maya history has oversimplified a suite of issues and ancient identities whose variation and complexity is manifested archaeologically but neglected in much of the discourse focused on the region. This paper attempts to demonstrate, through critical examination of several approaches that have implicitly and explicitly

shaped much of contemporary Maya scholarship, why such homogenized notions of the Maya and Maya history are empirically unsubstantiated and intellectually unsound. We adopt as our case study the lower Ulúa valley of Honduras, which was part of a zone of cultural transition in which patterns of Maya communities to the west blended with and eventually gave way to non-Mesoamerican patterns of the east and south. The developmental trajectory of Ulúa societies followed the same course and timing as the Maya world and shared features ranging from the ball game to sets of iconographic elements, but the absence of such traits as hieroglyphic texts and monumental political sculpture has created the notion that the Ulúa people were non-Maya imitators of their grander and cultured western neighbors. Consideration of this region and traditional conceptualizations of it illuminates the problematic nature of orthodox analytical frameworks and demonstrates that what we think we know of the Maya is, in part, a product of our own creation.

John Henderson is Professor of Anthropology at Cornell University, where he has served as Director of the Archaeology and Latin American Studies Programs. Henderson's research focuses on the lower Ulúa river valley in northwestern Honduras, where he has directed many seasons of field research. He has written extensively on Mesoamerican archaeology.

Kathryn Marie Hudson was born in Houston, Texas, and grew up in Alpharetta, Georgia. She received an Associate of Arts degree in Foreign Languages from Georgia Perimeter College and then attended Georgia State University, where she graduated magna cum laude with research honors and received Bachelor of Arts degrees in both Anthropology and History. She has a Master's degree in Archaeology from Cornell University and is currently a doctoral student in the Department of Anthropology and in the Department of Linguistics at the University at Buffalo.

GIS Spatial Analysis Methods in Reconstructing Classic Maya Political Geography

Alexander Safronov (Lomonosov Moscow State University)

During the last quarter of the 20th century there were two dominating ideas in reconstructing Classic Maya political map: regional states based on Central Place Theory by Christaller and hierarchy of Maya political centers and city-state conception used mentions of Emblem Glyphs in hieroglyphic inscriptions and Tiessen polygons method for constructing of approximate areas of Maya polities. Then in the beginning of the 21st century, Anaya offered to apply a mathematical Gravitation Modeling, included analysis of epigraphic data and landscape factor for determination of conventional area of Maya states political influence on the example of Upper Usumacinta Valley through GIS calculations. Modern archaeological approach is directed mostly on investigation of settlement patterns around separate political centers, position location and interactions between different types of sites. From other side the last 20 years of epigraphic investigations showed that Classic Maya political organization was more complex than only single-type polities. So we have to reconstruct heterogeneous territories by their power, size and area of political influence. We suppose there is a possibility to use Spatial Analyst instruments of GIS bundled software for most effective comparative analysis of different types of data: archaeology, epigraphy, landscape conditions. We can operate such kind of analytical procedures, as site catchment, shortest path distance or cost weighted distance and some others. But

the most important in that case are is structured gathering of the database by information from different sources and the order of using these methods for valuable Spatial modeling of the Classic Maya political map.

Alexander Safronov received his M.A. in 2000 at the Lomonosov Moscow State University in Ancient History. In 2006 he defended his PhD thesis titled Classic Maya States of the Western Lowlands. He is currently the Associate Professor at the Department of Ancient History of the Lomonosov Moscow State University and directs a special subject titled "History of Precolumbian civilizations". His areas of interest include Maya political history, Maya hieroglyphic writing, Mesoamerican cultures, political geography, and GIS modeling.

El arte grabado en las paredes de una casa: Vías de entendimiento de los grafitos mayas

Milan Kováč (Instituto Eslovaco de Arqueología e Historia)

La ponencia presenta los descubrimientos recientes de "Casa de las Pinturas" del sitio Tz'ibatnah en el Peten Noreste, descubierto y excavado por Instituto Eslovaco de Arqueología e Historia. En el año 2011 se registraron 160 grafitos nuevos de motivos distintos y de niveles diferentes de calidad artística dentro de una casa de 12 x 2,5m. El hecho que la casa fuera intencionalmente sellada durante la fase Tepeu II y luego fue construida una nueva estructura encima que tapó completamente la anterior, permite considerar un contexto "puro" con la consiguiente búsqueda y aplicación de una metodología adecuada para interpretar los grafitos únicamente delimitados tanto en el espacio como en el tiempo. Los grafitos encontrados representan glifos, ceremonias y dioses, pero también la vida cotidiana incluyendo juegos, rompecabezas y caricaturas. La pregunta es: ¿para qué ocasión(es) e intención(es) miembros de elites que ocuparon el edificio crearon las imágenes y por qué usaron esta manera de presentación? La historia de las investigaciones de los grafitos ofrece posibilidades de interpretación de este tipo del arte que no corresponde completamente con el contexto de nuestro hallazgo actual. La ponencia intentará proponer respuestas más completas y multidisciplinarias para indicar una manera como entender mejor la problemática de los grafitos mayas dentro de su contexto social.

The Dynamic Maya City: Methods for Modelling Pedestrian Movement in Ancient Civic-Ceremonial Centres

Shawn G. Morton (University of Calgary), Meaghan M. Peuramaki-Brown (University of Calgary), Peter C. Dawson (University of Calgary) & Jeffrey D. Seibert (Catarqui Archaeological Research Foundation)

A number of approaches to the study of ancient civic-ceremonial site plans have emphasized the historical development of architectural features or groups thereof, the ideological principles referenced in their design, or technological innovations and limitations that may have underlain their formal characteristics. While individual, prominent, structures are frequently cited as interactive settings for activities spanning the secular to spiritual, most are treated as 'static' set pieces; the site plan as a whole is rarely woven together through the movement of actors as a 'dynamic', functioning, quotidian space. From space syntax to agent simulation we examine a number of techniques, originating well outside the Mayanist mainstream, that may be applied in the creation of dynamic models of socio-spatial interaction that are amenable to future testing. We address

recent and historical critiques that may assist in the further development and engagement of such methods. Within Maya studies these models seek to provide inspiration for a deeper understanding of how the ancient Maya may have actually lived within the monumental built environments that so strongly define them in both popular and professional consciousness – effectively ‘peopling’ these anthropogenic landscapes of the past. In this paper we will discuss but a few well-known sites – Copán, Honduras; Cahal Pech and Minanha, Belize; Naachtun, Guatemala – to demonstrate the potential of the methods explored. We tie in recent relevant work by the authors on the non-Maya site of Teotihuacán, Mexico.

Shawn G. Morton is a Ph.D. Candidate in Archaeology at the University of Calgary. His research focuses on changes in ritual behaviour in subterranean sites associated with the developmental trajectory of ancient complex polities in central Belize. He is conducting his research with the Caves Branch Archaeological Survey project

Meaghan M. Peuramaki-Brown is a Ph.D. Candidate in Archaeology at the University of Calgary. She received her M.A. from the University College London and her B.A. from the University of Calgary. Her current research centres on issues of Pre-Columbian urbanism, the ancient Maya, and issues of societal collapse and decline.

Peter C. Dawson is an Associate Professor of Archaeology at the University of Calgary. His research interests lie in Arctic Archaeology, spatial analysis, and the visualization of archaeological data using computer modelling, virtual reality, and augmented reality. His current research projects investigate shifting subsistence-settlement systems in the southern Keewatin District of Nunavut.

Jeffrey D. Seibert currently focuses on the history of Southern and Eastern Ontario (Canada) and surrounding areas, but has a background in Mesoamerican archaeology, having completed a Ph.D. on Classic Maya architecture and political structure. He is currently Senior Archaeologist at the Cataract Archaeological Research Foundation.

Bioarchaeological Approaches to Understanding the Social Implications of Mortuary Encavement during the Classic Period in Central Belize
Gabriel Wrobel (Michigan State University)

Mortuary practices among the Maya living in Central Belize during the Classic period appear to have been centered on caves and rockshelters. While this practice is documented throughout the Maya region, the greater Roaring River area of Belize appears to have an unusually high concentration and wide variety of mortuary cave sites. Bioarchaeological investigations of these deposits have utilized data from a range of analytical approaches to contextualize aspects of social identity among the individuals who were encaved, as well as the circumstances of the associated funerary rituals. These data clearly point to a discernible and persistent distinction between the mortuary use of rockshelters and caves related to social status. Archaeological data from surrounding settlements imply that this area was inhabited only by rural agricultural groups until the dramatic and sudden appearance of civic-ceremonial centers and elites in the Late Classic. The bioarchaeological data from the Late Classic implies the persistence of the social, economic, and perhaps ethnic, distinctions between local rural groups and the newly arrived urban elite.

Gabriel Wrobel is a bioarchaeologist who directs the Caves Branch Archaeological Survey project, located in Central Belize. This project focuses investigations on a variety of sites, including rockshelters and caves, large urban ceremonial centers, and surrounding settlement zones. Wrobel's field research involves the careful documentation of bones found within caves, including their location, position, distribution, and surrounding environmental context. These data can aid in identifying and distinguishing between the intentional cultural practices and the unintentional taphonomic influences that affect site formation processes. In turn, this allows reconstruction of complex mortuary behaviors in these important locations. Lab analyses by Wrobel and his students also explore aspects of social, economic, or ethnic identity by studying particular cultural and biological data from the skeletons that can aid in identifying specific cultural practices performed by the individuals during life and by other members of the community to the remains of the individuals after death. Such data are derived from cranial and dental modifications, health and dietary indicators, isotopes, fracture patterns, epigenetic markers on the skeleton and teeth, and the composition of commingled deposits.

From Oral Tradition to the Internet

Jesús Carretero Pérez (Universidad Carlos III de Madrid)
& José Luis González (Information Technology Laboratory
Center of Research and Advanced Studies of the National
Polytechnic Institute (CINVESTAV) Ciudad Victoria, Mexico)

Huastec is spoken in the Mexican Gulf coast area called la Huasteca and it is constituted by two variants: the western being present in San Luis Potosí and the eastern in the state of Veracruz. This language – the only Mayan language isolated geographically – is somehow endangered and Mexican government instances as well as indigenous associations and speakers have started a revitalization process based on the production of Huastec documents written in Roman Alphabet. In this work we describe the experience of a project in which Huastec associations (collecting and producing documents), university students (writing electronic blogs and theses), government departments (making digital versions), academics (coordinating the process) and researchers (creating linguistic tools and web applications) are working together to construct a centralized linguistic archive that can be accessed online. The strategy includes a monolingual social network www.nenek.mx, an online dynamic dictionary, a spelling tool for Huastec (San Luis and Veracruz variants) and a digital archive of the documentation written in Huastec and papers written in different languages on that culture. This work also describes the features of the linguistic corpus and the acquisition techniques used to collect it. We consider the online corpus can be useful for linguists who study this language, take advantage of this strategy to apply it to other Mayan languages and create a debate about the grammatical standardization started by government instances.

José Luis González received his PhD in Computer architecture from Universidad Politécnica de Catalunya, Spain (2009). He is currently working as a professor at the Instituto Tecnológico de Cd. Valles, Mexico. From 2011 to 2012 he was a visiting professor at Universidad Carlos III de Madrid and LTI-Cinvestav, Tamaulipas. His research interests include Cloud-Based Storage systems, linguistic Archival systems, social networks, faulttolerant systems and performance evaluation.

Jesús Carretero Pérez is the Professor of Computer Architecture at the Polytechnical School of University Carlos

Ill of Madrid. His major research lines are high-performance computing and cloud computing, parallel and distributed systems, computational linguistics and real-time systems. He is also the director of the Master in Administration and Management of Information Systems and has published 17 books, has been involved in 52 research projects and written 200 journal and congress articles.

Popular Mythology and the Maya Apocalypse

John Hoopes (University of Kansas)

The “2012 phenomenon,” defined by Sitler (2006) as a New Age appropriation of an ancient Maya calendar, is characterized by beliefs that the end of the 13th bak’tun of the Long Count calendar on December 21, 2012 will be accompanied by cataclysmic “earth changes” and/or a significant metaphysical “transformation of consciousness.” While its historical roots can be traced to elements of European belief systems, especially Late Medieval astrology and Christian eschatology, the evolution of contemporary mythology about the Maya calendar and 2012 is the product of both academic and non-academic scholarship. These evolved over time into contemporary mythology that weaves together scholarly misinterpretations, Romantic assertions, metaphysical truths, and counterculture activism that blossomed in the contexts of social and spiritual movements of the late 1960s and early 1970s. When speculative interpretations of the Dresden Codex, the Popol Vuh, and other sources were embellished by both academic and non-academic scholars, they resulted in an outpouring of popular culture that reveals much more about non-indigenous culture than it does about ancient Mayas. Anthropologists, art historians, and other scholars unfamiliar with the history of occult and esoteric thought—including Hermeticism, Theosophy, Perennialism, and other forms of stigmatized anti-Modernism—may not recognize its influence on current academic interpretations of ancient Maya culture and religion. When academic scholarship fails to engage the critical intellectual history of popular philosophy, alternative spirituality, and metaphysics, it can provide unconscious and unintentional legitimization for subjective, non-scientific and New Age assertions about Mesoamerican beliefs and practices. Esoteric and alternative metaphysical beliefs have, in turn, influenced current scholarly interpretations of ancient Maya cosmology and religion. The 2012 phenomenon offers a case study in how well-intentioned scholarship can produce unintended consequences in both academic and non-academic realms.

John W. Hoopes (B.A., Yale, 1980; Ph.D. Harvard, 1987) specializes in the pre-Hispanic cultures of Central and South America, with an emphasis on the archaeology of Costa Rica and the Isthmo-Colombian Area. His books include *The Emergence of Pottery* (with William Barnett, Smithsonian Institution Press 1995) and *Gold and Power in Ancient Costa Rica, Panama, and Colombia* (with Jeffrey Quilter, *Dumbarton Oaks* 2003). He has had a longstanding interest in critical thinking, pseudoscience, and pseudoarchaeology as well as in Maya studies. He has been interviewed about the Maya calendar and 2012 for *The New York Times*, *The People’s Daily* (China), *National Public Radio* (U.S.), and many newspapers and magazines. He has contributed to several relevant Wikipedia articles, has written on the “2012 Phenomenon” for *Psychology Today* and the *Fortean Times*, and is a contributor to the book *2012: Decoding the Counterculture Apocalypse* (edited by Joseph Gelfer). Prof. Hoopes has been featured in three television documentaries: *Apocalypse 2012* (CBC & CNBC), *Apocalipsis 2012* (Discovery Channel Latin America),

and *2012: The Mayan Apocalypse* (Timeline Films, BBC). His scholarly articles on the history of the 2012 phenomenon are featured in current issues of the journals *Archaeoastronomy* and the *Zeitschrift für Anomalistik*.

The Past by the Present – Ethnography as a Means of Explaining Ancient Maya

Daniel Graña-Behrens (University of Frankfurt am Main)

Since the early days of Mesoamerican studies, the present was often used to illustrate the characteristics of the past. Later, the method of upstreaming was used in order to better explain past societies by analyzing cultural concepts of their present-day counterparts (Fenton 1952). This technique permitted the formulation of some key concepts of cultural understanding - for example, that the Maya considered temples to be living mountains (Vogt 1969). However, criticism of the implications of assumed cultural continuity and hypothetical past traditions meant that this method came under severe scrutiny (Chance 1996). Nonetheless, research of the past two decades has shown that ethnographic data are still fruitful aids to the better understanding of past Maya cultural concepts, rituals, or religion (Bricker 1981, Tedlock 1982, Watanabe 1994, Carlsen & Prechtel 1997, Cook 2003, Stazione 2003). Thus, if the technique of upstreaming remains somehow useful, we need more input and reflection on that issue. We must ask ourselves how far and under which constraints upstreaming is still a productive instrument, especially since regional proximity and/or ethnic affiliation is not any more the sole or primary force of cultural production because of modernization and globalization (Appadurai 1996, Hannerz 1992). How can we avoid the pitfalls of a reliance on cultural continuity or an invented history? This presentation focuses on methodological and theoretical implications of upstreaming particularly in helping us to understand the corresponding Classic period ideas and practices.

Daniel Graña-Behrens studied Latin American history in Mexico, and received his doctorate at the University of Bonn, Germany in Mesoamerican Studies. Currently he is an associated researcher at the Frobenius Institut at the University of Frankfurt, Germany. He focuses on Mesoamerican anthropology, ethnohistory and epigraphy. His central themes among the Maya are the region of Northwest Yucatan, the calendar, death and ancestor cult, and cultural memory.

Analyzing the Past of the Past: A Methodological Proposal for the Study of Cultural Memory among the Classic Maya

Felix Kupprat (Universidad Nacional Autónoma de México)

During the last two decades, the theoretical concepts of social, collective, and cultural memory have gained significant importance in the social sciences and humanities. However, their methodological implications have been discussed only occasionally and the great variety of approaches that are found in academic contributions might lead to the impression that the study of memory emphasizes theoretical conceptualization but lacks the tools for a systematic analysis and thus a comparative potential. In this paper I propose a qualitative method for the analysis of cultural memory in Classic Maya societies, based on the “memory medium” as minimal analytical unit. Memory media existed as oral tradition, texts, images, or architecture, among other forms, and transmitted aspects of the past. Frequently, those media were spatially related to each other establishing what has been described as

“sites of memory”. The working sample of memory media not only depends on the availability of materials that survived until our times, but also on prior analytic techniques and methods such as epigraphic transcription and translation, iconographic interpretation and spatial analysis. Hence, the approach has a strong interdisciplinary character. Examples taken from an ongoing investigation will illustrate the comparative potential of the method of “memory media analysis” within the Maya area, as well as its practical limitations. By working out the communicative aspects of media, we may not only be able to describe the actual contents of cultural memory but also the ways in which it functioned.

Multi-sited ethnography of Yucatec Maya Speakers – How Multi-sited and Urban Approaches help comprehend the Sociolinguistic Situation of Yucatec Maya

Eriko Yamasaki (University of Bonn)

Urban centers such as Mérida or Cancún might appear to be unlikely settings to conduct linguistic fieldwork on Yucatec Maya, due to their relatively low proportion of Maya speakers compared to rural areas. Considering the high population density in the peninsula's urban areas, however, an adequate assessment of linguistic vitality requires taking into account the sociolinguistic situation in urban areas. Counting more than 800,000 speakers, Yucatec Maya is generally considered a “safe” language. This perception, however, is not as self-evident as the high number of speakers suggests, given that the percentage of Maya speakers in relation to the general population as well as the rate of intergenerational language transmission is decreasing. Besides the dominant use of the Spanish language in public domains such as education, mass media and administration, the indigenous migration towards urban environments seems to factor into the proportional decline of Maya speakers. Therefore, to grasp the present sociolinguistic situation of Yucatec Maya, it is essential to examine how socio-economic changes in recent decades have influenced the daily life of Maya speakers and finally their language behavior and language attitudes. My research project combines sociolinguistic theories and methods with an urban anthropological approach to better understand how urbanity causes individual language behavior and language attitudes to change. Drawing from my fieldwork experiences with Yucatec Maya Speakers in Mérida, the paper aims to outline the benefits and challenges of applying interdisciplinary urban anthropological and multi-sited approaches to the study of modern Maya culture.

Eriko Yamasaki was born in Japan and is currently a PhD candidate in anthropology of the Americas at the University of Bonn, Germany. Her dissertation research focuses on the impacts of urbanization on language maintenance of Yucatec Maya. She has been studying the effects of the indigenous cityward migration on sociolinguistic situation of the Yucatán peninsula since her Master's thesis. She holds an M.A. from the University of Bonn and received the Dr. Walther-Liebehenz-award for her excellent Master's thesis. Her research interests include Yucatec Maya, language contact, language shift, indigenous rural-urban migration and urban as well as multi-sited ethnography. She applies an anthropological approach to the process of language shift and sociolinguistic situation in Yucatán. Currently she is conducting fieldwork with Yucatec Maya migrants in Mérida and is planning further research in the municipality of Yaxcabá as an origin of migrants and Cancún as their destination.

Drinking from a Poisoned Well: Use and Misuse of Linguistic and Ethnographic Data

Kerry Hull (Reitaku University)

Researchers of the Ancient Maya have become increasingly aware of the multi-disciplinary requirements of their respective fields. In this paper I examine the processes of data acquisition and their use within two of these disciplines: linguistics and ethnographic research. I propose a more critical approach is sorely needed in the use of linguistic and ethnographic data that takes into account the pitfalls and inconsistencies that abound in the gathering of such data. I introduce a segmentation of data types into three categories, each of which requires its own set of cautions in their use. I also discuss the uncritical assumptions that are often made regarding the accuracy of linguistic and ethnographic data. I draw examples from the history of the decipherment of Maya hieroglyphic writing to illustrate the depth of inquiry that is often needed to properly arrive at a new reading of a term or expression in the hieroglyphic script. In short, I advocate a careful reexamination of our methods in both collecting and using linguistic and ethnographic data so as to be sure we know what we think we know.

Kerry Hull was born and reared in Honolulu, Hawaii. He received a Bachelor's degree in Spanish and a Bachelor's degree in French from Utah State University. He also received a Master of Science degree in Applied Linguistics from Georgetown University in 1993. He received his Ph.D. in Linguistic Anthropology from the University of Texas at Austin in 2003. He is currently a Professor in the College of Foreign Studies at Reitaku University in Japan. His research focuses interests include historical linguistics, language documentation, ethnographic studies, Mayan languages, hieroglyphic studies, ethno-ornithology, verbal art, and sociolinguistics. He has done linguistic and ethnographic fieldwork with seven different Mayan languages and with several Polynesian languages in French Polynesia. His primary area of focus is the Ch'orti' Maya of Guatemala, a group with whom he has done fieldwork for over three years. He is currently finishing a dictionary of Ch'orti' Mayan that will be published in 2013.

Ch'olan Language Morpho-syntactic Influence on the K'iche'an Languages: The Poqomchi' Case

Romelia Mó Isém (Ministry of Education, Guatemala)

The goal of this paper is to explore some characteristics of Ch'ol language morpho-syntax present in Poqomchi', which is a language that belongs to the K'iche'an and not to the Ch'olan language branch. In order to determine its grammatical categories, it was necessary to review the grammar of current languages: Poqomchi', Poqomam, Q'eqchi' and K'iche' in comparison to the morpho-syntax of Ch'ol. Morphologic structures and morphemes of these languages were compared against each other. Once the comparative analysis was complete, results were portrayed in a written report and shared with professional linguists, who are native speakers of these languages and who confirmed the results. Four grammatical characteristics were outstanding in the study: (1) The difference between intransitive, agentive and non-agentive verbs; (2) The application of the suffixation of absolutive pronouns to indicate subject and the positional predicate; (3) The use of -b'ee as an applicative suffix, even though its function and meaning in Poqomchi' is instrumental, locative and indicative of frequency; and (4) The use of the suffix -iis to indicate body parts. In summary, the results of the study provide evidence that the characteristics of Ch'ol appear in Poqomchi' because of linguistic contact.

Romelia Mó Isém was born in San Cristóbal Verapaz, Alta Verapaz Guatemala. She graduated from the University Rafael Landívar of Guatemala with a Bachelor's degree in Linguistics in 2007. Three years later, she obtained a Master's degree in Art at the University of Bonn in Germany. Mó speaks Poqomchi', she has participated in different research and documentation projects of Maya languages, especially Poqomchi' and Sakapulteko, from 1998 to 2006 with the Oxlajuuj Keej Maya Ajtz'iib' (OKMA), an organization that worked on research projects in Mayan languages in Guatemala. Mó is a member of the Poqomchi' Linguist Community, of the Academy of Mayan Languages of Guatemala. Since 2012, she has been a founding member of K'amalb'e Association. This institution gives scholarships to girls with limited resources to get high school education. She has also been a founding member of the Center for Research and Teaching of Maya Epigraphy, Sak Chuwen. She is currently a research coordinator at the research department of the Ministry of Education in Guatemala. Mó is interested in linguistics, the study and description of the grammar of Maya hieroglyphic inscriptions, the teaching and dissemination of Mayan languages and writing Classic Maya.

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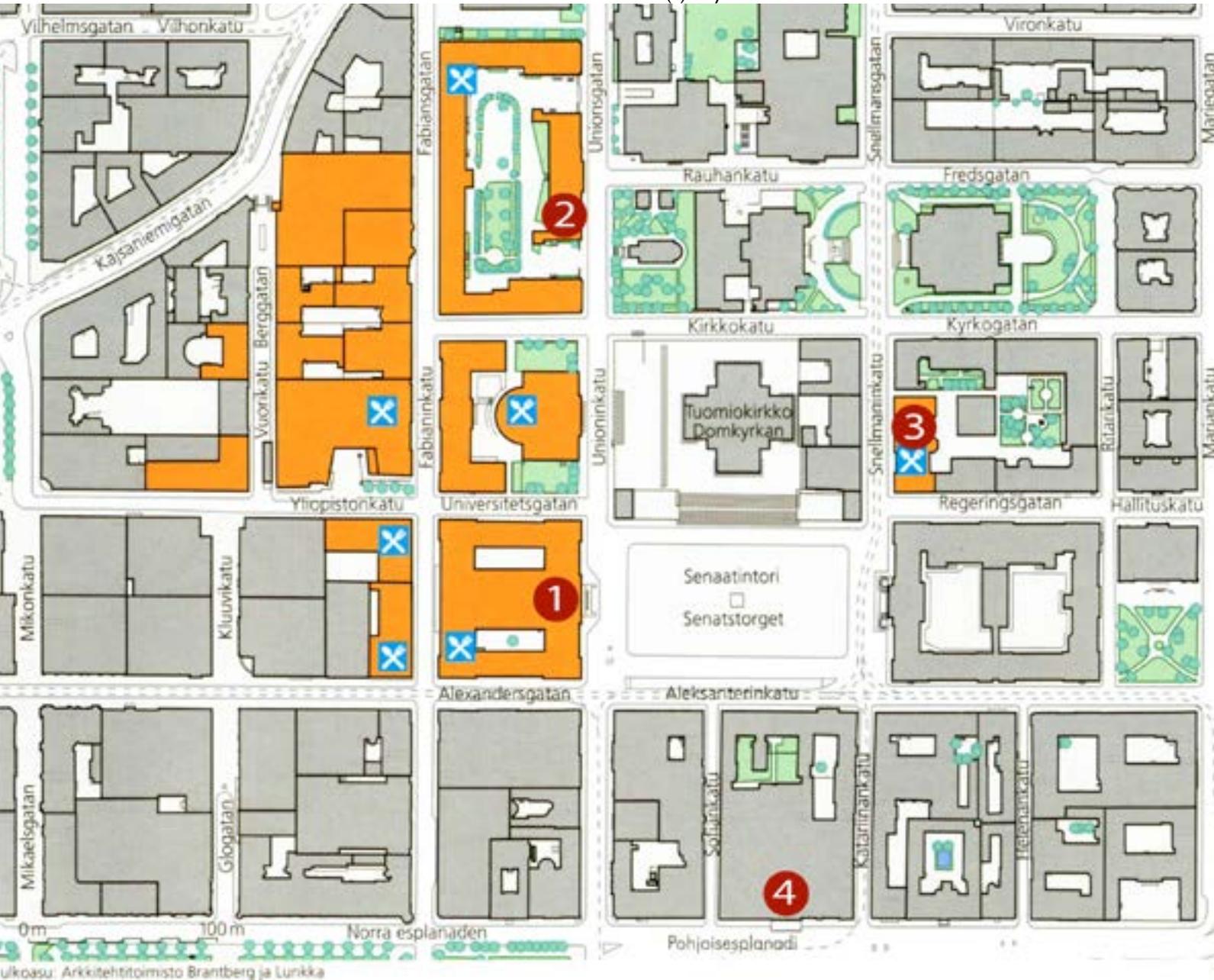
We are also indebted to all speakers and tutors, without whom this conference would not have happened. In addition, we would like to express our thanks to Jon Kaplan, Justin Kerr, and Simon Martin for sharing their photos and drawings with us. And last but not least, the main organizer would like to thank all volunteers who made this conference happen: Kukka Ahokas, Anna Alafuzoff, Beata Anton, Kirsi Cheas, Wilhelmina Dyster, Tea Havukainen, Jaana Helminen, Sointu Häkkinen, Miia Kirsi, Katja Kuuramaa, Susanna Lehtinen, Timo Rossi, Riku Slioor, and Johanna Ursin-Escobar.



Jon Kaplan

Map of the venues

- (1) University of Helsinki Main Building
- (2) Department of World Cultures, University of Helsinki
- (3) Helsinki University Museum Arppeanum
- (4) City Hall



Finnish language primer

Finnish is one of the easiest languages in the world: there's no gender, no future (tense...), no required hand gestures, no difficult sounds, and no complex civilities. If Polish, Czech & Slovak scare you with their consonants, Finnish offers a nice alternative with the word *häyyöaie* (wedding night plan), consisting almost exclusively of vowels. However, the for almost everybody trying to learn it: the cases. All 15 of them. Easy examples: house: "talo"; in a house: "talossa"; from a/the house: "talosta"; of a house: "talon"; etc. One of them is really interesting: *komitatiivi* (meaning: together with), whose construction requires the plural. Even if polygamy in Finland is prohibited, it is impossible to say "with my wife", using the singular in this case, you say "vaimoineni", literally: "with my wives", even if you have only one beloved... Still interested in Finnish? No? As you wish, but don't forget that "no" is a verb in Finnish and must be conjugated in persons (six different forms)...

Key terminology in Finnish:

Thank you	Kiitos / kiitti
You are welcome	Ole hyvä
Sorry	Anteeksi
Can I ride your reindeer?	Voinko ratsastaa porollasi?
How are you?	Mitä kuuluu? (literally "What hears")
I'm fine, thanks	Kiitos hyvää
Good morning	Huomenta
Good afternoon	(Hyvää) päivää
Good evening	(Hyvää) iltaa
Good night	Öitä / Hyvää yötä
Hello!	Hei / Moi
Good bye!	Hei hei / moi moi / moido

Drive slowly on the bridge at night

Aja hiljaa illalla sillalla

1,2,3,4,5,6,7,8,9,10

Yksi, kaksi, kolme, neljä, viisi, kuusi, seitsemän, kahdeksan, yhdeksän, kymmenen

Kokko, build up a bonfire!

Kokko, kokoo kokoon koko kokko!

How far to the arctic circle?

Onko napapiiri kaukana?

Do you speak Classic Maya by any chance?

Puhutko mahdollisesti klassista mayaa?

I speak

Puhun

He/she speaks

Puhuu

We speak

Puhumme

We would speak

Puhuisimme

Would we speak?

Puhuisimmeko?

I wonder if we ought to speak?

Puhuisimmekohan?

He/she swims

Ui

He/she swam

Ui

He/she will swim

Ui

taka

back/behind

takaa

from behind

takka

fireplace

taakka

burden

taakkaa

fireplace (partitive case)

taakkaa

burden (partitive case)

