



EMC

CRACOW 2019

Contact and Conquest
in the Maya World and Beyond



CONFERENCE PROGRAMME

INSTITUTE OF ARCHAEOLOGY, JAGIELLONIAN UNIVERSITY
EUROPEAN ASSOCIATION OF MAYANISTS, WAYEB

24TH EUROPEAN MAYA CONFERENCE

“Contact and Conquest
in the Maya World and Beyond”

Cracow, November 11th – 16th, 2019

CONFERENCE PROGRAMME

Cracow 2019

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Opening Lecture, November 11th

Venue: Collegium Novum, Jagiellonian University, 24 Gołębia Street, Aula

14:30 – 16:00 Registration

16:00 – 16:15 Welcome address by the Wayeb President and Local Organizers

16:15 – 17:45 **John Chuchiak** (Missouri State University) and **Harri Kettunen** (University of Helsinki)

Relación de las cosas del Contacto y la Conquista: The Collision of Two Worlds in the Maya Area and Beyond

18:00 – 20:00 Welcome reception

Workshops, November 12th – 14th

Tuesday, November 12th

9:00 – 13:00 Morning session

13:00 – 14:30 Lunch

14:30 – 18:00 Afternoon session

19:30 – 20:30 **Jesper Nielsen** (University of Copenhagen)

Contacts on the Western Frontier: Fray Jacobo Daciano in Michoacan, 1542-1566

Venue: Institute of Art History, 53 Grodzka Street, Lanckoronski Hall

Wednesday, November 13th

9:00 – 13:00 Morning session

13:00 – 14:30 Lunch

14:30 – 18:00 Afternoon session

19:00 – 20:00 **Jan Szymański** (University of Warsaw)

Who's "Us"; Who's "Them"? Cultural Dynamics Along the Southeastern Boundary of Mesoamerica

Venue: Collegium Witkowski, Institute of History, Jagiellonian University, 13 Gołębia Street, Tischner's Aula

Thursday, November 14th

9:00 – 13:00 Morning session

13:00 – 14:30 Lunch

14:30 – 17:00 Afternoon session

17:30 – 19:00 Wayeb General Assembly

Venue: Collegium Minus, Institute of Archaeology, 11 Gołębia Street, Room 210

20:00 – 22:30 Symposium Opening Reception

Venue: Barge C.C. Stefan Batory, Czerwieński Boulevard (Vistula River by Wawel Castle)

BEGINNER'S WORKSHOP

Contact, Conquest and Infiltration: Interdynastic Marriages in the Maya World

Tutors: **Dorota Bojkowska** (Jagiellonian University), **Ivan Savchenko** (Independent Scholar) and **Boguchwała Tuszyńska** (Independent Scholar)

Venue: Student Area, 6 Św. Anny Street, Conference Room (November 12th)

Venue: Collegium Opolskie, Faculty of Polish Studies, 16 Gołębia Street, Room 42 (November 13th, 14th)

INTERMEDIATE WORKSHOP

The Life and Times of K'an II: The Great King of Caracol

Tutors: **Christophe Helmke** (University of Copenhagen) and **Sergei Vepretskii** (Russian State University for the Humanities)

Venue: Collegium Minus, Insitute of Archaeology, 11 Gołębia Street, Room 210

SPECIAL WORKSHOP 1

Christ and Coatlicue: An Introduction to the Early Colonial Iconography of Mexico

Tutors: **Jesper Nielsen** (University of Copenhagen) and **Mikkel Bøg Clemmensen** (University of Copenhagen)

Venue: Collegium Minus, Insitute of Archaeology, 11 Gołębia Street, Gothic Hall (Xibalba)

SPECIAL WORKSHOP 2

Inq'a iyoltzil inq'a o'tla xaol: historia, los ancestros y cosmovisión en la tradición oral ixil

Inq'a iyoltzil inq'a o'tla xaol: History, Ancestral Knowledge and Worldview in Ixil Maya Oral Traditions

Tutor(e)s: **Lucas Asicona Ramírez** (Independent Scholar), **Sergio Romero** (University of Texas at Austin) and **Monika Banach** (Jagiellonian University)

Venue: Collegium Witkowski, Insitute of History, Jagiellonian University, 13 Gołębia Street, Room 2

SPECIAL WORKSHOP 3

Flint and Steel: How the Maya and Spaniards Waged War, 1517–1697

Tutor: **John Chuchiak** (Missouri State University)

Venue: Collegium Minus, Insitute of Archaeology, 11 Gołębia Street, Room 11

WORKSHOP ABSTRACTS

BEGINNER'S WORKSHOP

Contact, Conquest and Infiltration: Interdynastic Marriages in the Maya World

Tutors: **Dorota Bojkowska** (Jagiellonian University), **Ivan Savchenko** (Independent Scholar) and **Boguchwała Tuszyńska** (Independent Scholar)

The workshop is open for participants with little or no prior knowledge of Maya epigraphy (beginner's level), as well as more experienced attendants (intermediate level). During the workshop, participants will be provided with basic information on the Maya writing system, calendar, and linguistics in order to develop their ability to read Maya hieroglyphic inscriptions. The study group will focus on Classic period Maya texts relating to royal marriages among different ancient kingdoms. Interdynastic marriages have been confirmed at many Maya polities, with varying reasons behind such alliances: a consequence of military conflicts, serving to seal peaceful relationship, consolidation of power, extending a polity's sphere of influence, and/or maintaining pre-existing dominance in a region. Participants will work on inscriptions with examples of such marriages and relationships among Classic Maya cities. The workshop will be conducted in English but, on an individual basis, explanations can also be provided in Polish, Russian and Spanish.

INTERMEDIATE WORKSHOP

The Life and Times of K'an II: The Great King of Caracol

Tutors: **Christophe Helmke** (University of Copenhagen) and **Sergei Vepretskii** (Russian State University for the Humanities)

Great kings hold a special place in history, given their deeds, actions, celebrated constructions, and the monuments commemorating their reign. The Caracol king, now known as K'an II, who reigned between ad 618 and 658, ushered in a period of prosperity for the kingdom. During this time, the monumental epicentre witnessed considerable construction works, as well as its integration with a series of satellite centres through a series of extensive causeways and the proliferation of tombs throughout the site attest to this period of affluence.

This workshop will focus on the hieroglyphic texts raised during the reign of K'an II, focusing on the diversity of historical narratives, their complementarity and the varied details that they each provide, at different points in the reign. Attendees will work in groups with a different selection of texts, the results of which will be presented in joint oral presentations at the close of the workshop. Prior attendance to a workshop on Maya epigraphy is required as well as a working knowledge of the calendar. We will cater to intermediate-to-advanced levels. Glyphic texts and a selection of electronic reference materials will be provided at the onset of the workshop. Tutoring will be provided in English and Spanish (as well as Russian and Danish, upon request). We look forward to your participation, so that we together may continue our exploration of the fascinating texts of K'an II.

SPECIAL WORKSHOP 1

Christ and Coatlicue: An Introduction to the Early Colonial Iconography of Mexico

Tutors: **Jesper Nielsen** (University of Copenhagen) and **Mikkel Bøg Clemmensen** (University of Copenhagen)

The murals, sculptures and paintings found in the churches, monasteries and books of 16th century New Spain constitute one of the richest sources to understanding not only the complex religious processes of hybridization of the early colonial period, but they also allow us to obtain glimpses of other aspects of the highly dynamic period following the conquest. Murals, as well as other kinds of religious art, were often composed and produced by indigenous artists, and although mainly following Euro-Christian models and prescripts, there are numerous examples of how the Christian images were adjusted and redesigned to make sense in and reflect the post-Columbian Mesoamerican world and reality, sometimes supplemented with images directly derived from pre-Columbian traditions. The workshop will first introduce the subject of “Indo-Christian” art as part of what can be called the visual evangelization and its theoretical and methodological background. We then turn to the mural programs of a selected number of Franciscan and Augustinian churches and monasteries from central Mexico and Yucatan, among them Malinalco, Culhuacan, Ixmiquilpan, Actopan, Xoxoteco and Izamal. Other topics discussed will be the apparent intentional re-use of pre-Columbian sculpture fragments in church façades and monastery walls (known as spolia) and the spectacular atrium crosses.

The workshop will consist of a series of presentations by the tutors, as well as a number of hands-on practical exercises. Attendance requires no previous experience with colonial iconography.

SPECIAL WORKSHOP 2

Inq'a iyoltzil inq'a o'tla xaol: historia, los ancestros y cosmovisión en la tradición oral ixil

Inq'a iyoltzil inq'a o'tla xaol: History, Ancestral Knowledge and Worldview in Ixil Maya Oral Traditions

Tutor(s): **Lucas Asicona Ramírez** (independent scholar), **Sergio Romero** (University of Texas at Austin) and **Monika Banach** (Jagiellonian University)

En este taller analizaremos la tradición oral ixil, sus diferentes géneros y su relación con la cosmovisión e historia del pueblo ixil, en especial el del municipio de Chajul. Haremos también un análisis comparativo con los mitos y tradiciones de otros pueblos mayas, especialmente el k'iche', y el maya yucateco. Tocaremos también brevemente el complejo tema de su relación con los textos e iconografía del periodo maya clásico. Los participantes trabajarán con textos en ixil con su respectiva tradición española y tendrán oportunidad de experimentar a través del discurso oral ixil, los vínculos profundos entre palabra, historia y cultura entre los pueblos mayas de hoy.

El taller se impartirá en español con explicaciones en inglés para quien lo necesite.

In this workshop we will examine the oral traditions of the Ixil Maya people of Guatemala, their discourse genres and their relationship with Ixil history and worldview, especially those of the township of Chajul. We will do a comparative analysis with the myths and oral tradition of other Maya peoples, especially the K'iche' and the Yucatec Maya. We will briefly touch upon the complex intertextualities between them and Classic Maya inscriptions and iconography. Participants will directly engage texts in Ixil with their respective Spanish translation. They will have the opportunity to experience through our Ixil materials, the profound connection between language, history and culture among Maya peoples today.

The workshop will be held in Spanish with English explanations for participants who request it.

SPECIAL WORKSHOP 3

Flint and Steel: How the Maya and Spaniards Waged War, 1517–1697

Tutor: **John Chuchiak** (Missouri State University)

This workshop will provide participants with an introduction to the sources, cultural materials and documentation of the 180-year-long history of conquest and colonial military encounters between the Maya and the Spanish conquistadors. By examining documents in translation, originally written in Spanish and various Maya languages, the workshop will enable students to better understand the nature, styles of warfare, weapons, and military and conquest organization of the Spanish and Maya peoples who met in a series of violent conflicts which spanned close to two centuries. As opposed to the rapid conquest of the Aztecs which occurred in large scale battles and encounters, the conquest of the Maya region involved protracted guerilla warfare lasting for generations which brought great suffering to both sides in these conflicts.

The workshop will provide a general introduction to the nature of the types of warfare waged by both groups, and also examine the Maya and Spanish cultural practices related to warfare. A major focus will be on the analysis of various types of documents and artifacts related to warfare from both the Spanish and the greater Maya World for both beginners and specialists alike. Although the course sessions will be taught primarily in English, all of the documents will be in either Spanish or Maya languages (with English language translations provided).

Requirements: Previous training on the subject is not required. However, some knowledge of Spanish and/or a Maya language would be helpful. Laptops are recommended.

Language: The Workshop will be conducted in English (with sources in translation, along with examples from both Spanish and Maya colonial documents).

Friday, November 15th

Venue: Collegium Witkowski, Insitute of History, Jagiellonian University, 13 Gołębia Street, Tischner's Aula

8:00 – 9:00 Registration

• First Session: Introduction

Chair: **Jarostaw Żratka**

9:00 – 9:30 Opening address: **Judyta Rodzińska-Nowak** (Dean of the Faculty of History, Jagiellonian University), **José Francisco Cali Tzay** (Ambassador of Guatemala in Berlin), **Harri Kettunen** (President of the European Association of Mayanists WAYEB)

9:30 – 10:15 **Justyna Olko** (University of Warsaw)
Tlaxcalteca and Mexica: From Violent Encounters to Historical Trauma

10:15 – 11:00 **Harri Kettunen** (Wayeb President and University of Helsinki)
New World Words and Things in the Old World: How the Americas Conquered the World

11:00 – 11:30 Coffee break

• Second Session: First Conquests in Mesoamerica: Teotihuacan Intrusion and Influence in the Maya Area

Chair: **Jesper Nielsen**

11:30 – 12:00 **Stephen Houston** (Brown University), **Thomas Garrison** (Ithaca College), and **Omar Alcover** (Brown University)
Citadels and Surveillance: The Conflictive Region of El Zotz, Tikal, and La Cuernavilla, Guatemala

12:00 – 12:30 **Dmitri Beliaev** (Russian State University for the Humanities)
In the Shadow of Entrada: Maya and Teotihuacan in the 5th Century

12:30 – 13:00 **Milan Kováč** (Comenius University of Bratislava), **Dmitri Beliaev** (Russian State University for the Humanities), **Alexander Safronov** (Lomonosov Moscow State University), **Jakub Špoták** (Comenius University of Bratislava), and **Michaela Šimonová** (Comenius University of Bratislava)
Uaxactun after the Conquest by Teotihuacanos - as Told by the Mural from Building B-XIII

13:00 – 13:30 **Asia Jabłońska** (University of Bonn)
Tracing Contacts Through Ceramics: The Early Classic Relationships Between the Maya and Teotihuacan as a Case

13:30 – 15:00 Lunch break

⋮ **Third Session: Language and Script in the Context of Contact and Conquest – First Part**

Chair: **Mary Kate Kelly**

- 15:00 – 15:30 **Albert Davletshin** (Russian State University for the Humanities)
Script Acculturation in Nahuatl Hieroglyphic Texts and Beyond: Contact Phenomena in Writing Systems
- 15:30 – 16:00 **Robin Quizar** (Metropolitan State University of Denver)
Language Contact: Xinka Influence on Ch'orti' Verbs
- 16:00 – 16:30 **Igor Vinogradov** (University of Bonn)
Language Contact Before and After the Conquest in the Poqomchi'-Speaking Area
- 16:30 – 17:00 Coffee Break
- 17:00 – 17:30 **Rosa-Maria Danbo** (University of Copenhagen)
In aquin amo itlatol quitoaia: An Investigation of Xenographs in Maya Writing
- 17:30 – 18:00 **Christophe Helmke** (University of Copenhagen)
Biscripts in Mesoamerica: Problems and Prospects

Saturday, November 16th

⋮ **Fourth Session: Language and Script in the Context of Contact and Conquest – Second Part**

Chair: **Monika Banach**

- 9:00 – 9:30 **Evgeniya Korovina** (Institute of Linguistics, RAS)
The History of Maya Through the History of Languages: Contacts and Common Traits
- 9:30 – 10:00 **Mary Kate Kelly** (Tulane University)
On the Impact of Political Domination on Linguistic Preferences in Ancient Maya Hieroglyphic Writing
- 10:00 – 10:30 **Magnus Pharaon Hansen** and **Christophe Helmke** (University of Copenhagen)
Gold and Calques in Mesoamerica: Linguistic Evidence for the Introduction of Gold to Mesoamerica
- 10:30 – 11:00 Coffee break

Fifth Session: Clash of Cultures: Cultural and Military Contacts

Chair: **Harri Kettunen**

- 11:00 – 11:30 **Elizabeth Graham** (University College London)
The Maya Collapse and the Spanish Conquest
- 11:30 – 12:00 **John Chuchiak** (Missouri State University)
Multun Tzec (Mountains of Skulls) – Conquest Era Encounters with Yucatec Maya Warfare: A Study in the Tactics, Weapons and Battle Strategies of Late Postclassic and Conquest Era Maya, 1517–1550

- 12:00 – 12:30 **Magdalena Krzemiń, Bernard Hermes, Jakub Maciejewski, Małgorzata Mileszczyk, and Mateusz Popek** (Proyecto Prospección Arqueológica Subacuática en los Alrededores de la Isla de Flores y el Sector SE del Lago Peten Itza)
Cultural and Military Contacts in Peten Itza Region in the Context of Underwater Research in Lake Peten Itza, Guatemala
- 12:30 – 13:00 **Dora Martiza García Patzán** (Comenius University)
Vasijas no conquistadas: Patrones de continuidad de la cerámica maya
- 13:00 – 14:30 Lunch break

• | Sixth Session: The Contact of Religions: From Missionization to Syncretism

Chair: **Dmitri Beliaev**

- 14:30 – 15:00 **Timothy Pugh** (Queens College, City University of New York)
The Beauty of Power: The Church in 18th Century Petén, Guatemala
- 15:00 – 15:30 **Lorraine Williams-Beck** (Universidad Autónoma de Campeche)
The Peninsular Maya's Unfinished Spiritual Conquest
- 15:30 – 16:00 **Jesper Nielsen** (University of Copenhagen)
The Eagle and the Dove: Sacred Birds, Emblems and Banners in the Conquest and Colonial Period
- 16:00 – 16:30 Coffee Break

• | Seventh Session: Conquest and Changes it Brings in the Eyes of Indigenous People

Chair: **Daria Sekacheva**

- 16:30 – 17:00 **Bruce Love** (Anthropological Research Contributions Inc.)
Chilam Balam Prophecies and the Spanish Invasion and Occupation of Yucatan
- 17:00 – 17:30 **Jarostaw Żrątko, Katarzyna Radnicka, Monika Banach, Lucas Asicona Ramírez, Juan Luis Velásquez and María Luisa Vázquez de Ágredos-Pascual** (Proyecto Conservación de Murales de Chajul, Universidad Jaguelónica, Universidad de Valencia)
Conquista y cambios socio-políticos y religiosos en la región Ixil: la vista a través de los murales de Chajul (Guatemala)
- 17:30 – 18:00 **Genner Llanes-Ortiz** (Leiden University)
Conquering Entanglements: An Indigenous Critical Perspective on "Contact"
- 18:00 – 18:30 Closing address and Flag Ceremony
- 19:00 – 22:00 Farewell reception
Venue: Collegium Maius, 15 Jagiellońska Street, Stuba Communis
- 22:00 – 5:00 Farewell party
Venue: Mundo Perdido, 1 Batorego Street

SYMPOSIUM ABSTRACTS

Friday, November 15th

• **FIRST SESSION:** INTRODUCTION

9:30 – 10:15

Justyna Olko (University of Warsaw)

Tlaxcalteca and Mexica: From Violent Encounters to Historical Trauma

The two famous rival states of pre-Hispanic Mesoamerica, Mexico-Tenochtitlan and Tlaxcallan, share a complex history of sustained conflict, aggression and competition. Exploring the so-called “Spanish conquest” from the perspective of the Mexica-Tlaxcalteca military and political confrontation as well as its long-term aftermath, I argue this chapter of history is not closed even today. The relevant corpus of Indigenous and non-Indigenous sources, makes it possible to highlight the military, ideological and psychological aspects of the 1519-1521 war as well as its prolonged impact on each group. These events played an important role in the opponents’ positioning, political strategies and inter-ethnic relationships long after the conquest. They have also served as a fundamental point of reference for the two adversaries as they each constructed and perpetuated their engaged historical memori(es) that represent quite different heroic visions of military encounters. While specific facets of historical memory were closely intertwined with each group’s ethnic, political and cultural survival strategies in the colonial period, the conflictive history witnessed a strong revival after Mexican Independence. It became part of the ideology of the state and its official vision of the past, which largely ignored the memories, traditions and voices of the Indigenous communities involved in the actual story. In this narrative the positioning and historical evaluation of the roles of the Mexica and Tlaxcalteca in the conquest are markedly different. Official Mexican history promotes and perpetuates the image of the Mexica as the heroic ancestors and founding fathers of the modern Mexican state; the shameful Tlaxcallan traitors are relegated to the darkest shadows of national history. This complex entanglement between the two groups continues to the present day as the national historical discourse has become profoundly internalized by the broader Mexican society. In framing the long-term history of the Mexica-Tlaxcalteca confrontation and explaining its bearing on the present, I will show how this historical process continues to affect the ethnic and historical identity of modern Tlaxcallans, their encounters with other Indigenous groups and the broader Mexican society. People from Tlaxcala face offensive and derogatory reactions, especially in Mexico City and other places outside their homeland. As I will argue, the consequences of these attitudes include many forms of avoidance and erasure among present-day Tlaxcallans. They widely share experiences of historical trauma and stigmatization that often overshadow heroic memories and pride in their own preconquest ancestry.

10:15 – 11:00

Harri Kettunen (Wayeb President and University of Helsinki)

New World Words and Things in the Old World: How the Americas Conquered the World

What would world cuisine be without New World ingredients? What would pizza be without tomato, oriental food without chili, and *babka ziemniaczana* or *kluski śląskie* without potatoes? How would vanilla ice cream taste without vanilla? And what would movie nights be without popcorn and life without chocolate?

The Conquest of the Americas was shortly followed by the conquest of the world by New World items, such as plants and foodstuffs, as well as words and concepts. At the same time as the conquest and colonization of the Americas continued, the spread of New World items continued around the world. While the initial introduction of new things from the New World was relatively rapid in Europe,

these were mostly treated as novelty items until quite late. It was really not until the 18th and 19th centuries when most of the cultivated plants so common in our cuisine today, such as potatoes and tomatoes, became common in Europe – not to speak of luxury items, such as pineapple, cacao/chocolate, and vanilla – or newcomers, such as avocado, papaya, pitaya, chia, quinoa, and cashew nuts. Exceptions include the relatively fast adoption of maize in Africa, chili in southern parts of Asia, and tobacco around the world.

While the Columbian exchange brought numerous plants and animals, as well as technology and diseases, to the New World, the flow of New World items to the rest of the world was much more restricted, involving primarily cultivated plants. The only considerable exception beyond flora is the turkey. What is interesting about the spread of New World species around the world, is that in most places the knowledge of their origins is lost in history. This is especially the case with chili peppers in southern and southeastern Asia where the plant is considered by many to be native to the area. Whereas most European languages use the Nahuatl-origin word for the fruit of the plant, southern and southeastern Asian languages have their own words for chili peppers, in most cases derived from various terms for (black) pepper. The confusion of the origins is also apparent in the scientific name of a chili species in which, e.g., the habanero belongs, the *Capsicum chinense*, or the “Chinese chili”. Another confusing example is the abovementioned turkey. In English, this international bird of mystery is associated with Turkey, in Turkish and many European languages to India, in Portuguese to Peru, in Scottish Gaelic & Khmer to France, in Malay to Holland, in Breton to Spain, in parts of Greece to Egypt, and in Egypt to “Rome” (in reality Greece and Turkey).

Today New World things are relatively common outside the Americas. This is especially the case with edible plants – but also with a variety of animals that have become familiar to us from books, nature documentaries, and movies. The same goes for cultural objects and concepts from the New World. However, while some of these items were all but unknown a decade ago outside the Americas, some that were familiar to us in Europe in the 20th century are becoming obsolete in the 21st century. Consequently, in order to understand how and why these concepts are in constant change, an ongoing loanword study is being carried out in different countries and languages, primarily in elementary schools. In many cases, the familiarity is tied to the changing culinary habits and the availability of “exotic” foodstuffs, as well as to the information of flora and fauna and indigenous American concepts and objects in different media. Revealing examples from the surveys carried out in schools include the following answers: *cannibal*: “eats humans (I know it from The Forest game)”; *ocelot*: “Minecraft cat”; opossum: “animal, known from the Ice Age movies”, and *tomahawk*: “skateboard” and “tactical intercontinental missile”. Other revealing examples include: *avocado*: “nasty vegetable, green and disgusting” vs. “a yummy omega filled pitted vegetable”, and *tequila*: “alcohol that nobody over 20 years drinks”.

This talk explores the ongoing conquest of the world by New World words and things, tracing their origins and travel routes, as well as the ever-changing nature of indigenous American loanwords in the languages of the world.

• **SECOND SESSION:** FIRST CONQUESTS IN MESOAMERICA: TEOTIHUACAN INTRUSION AND INFLUENCE IN THE MAYA AREA

11:30 – 12:00

Stephen Houston (Brown University), **Thomas Garrison** (Ithaca College), and **Omar Alcover** (Brown University)

Citadels and Surveillance: The Conflictive Region of El Zotz, Tikal, and La Cuernavilla, Guatemala

Maya conflict left many images. With a few exceptions, however, they reveal limited numbers of victors and captives. In contrast, glyphic accounts point to broader convulsions, and the challenge remains of linking such conflicts to the infrastructure of concerted attack and defense. Lidar, a technology using laser pulses to record surfaces, does so with aplomb. By now, most Mayanists accept that, in the late 4th century AD, Classic Maya kingdoms tangled with the distant polity of Teotihuacan, Mexico. Tikal refers to that encounter in precise detail, identifying an enigmatic, victorious belligerent, Sihyaj K'ahk', and possible ruptures in the local dynasty. To unexpected extent, lidar shows that the western entry to Tikal bristled with numerous citadels, surveillance platforms, moats with protected settlement, and ramps for rapid ascent and descent on high ridges and hilltops. Current evidence places these features in the general time of Sihyaj K'ahk', underscoring that the threat and actuality of violence enmeshed regions, at systemic scale.

12:00 – 12:30

Dmitri Beliaev (Russian State University for the Humanities)

In the Shadow of Entrada: Maya and Teotihuacan in the 5th Century

Teotihuacan entrada in AD 378 is considered to be a crucial moment in the Early Classic Maya history. Numerous works were dedicated to this event and its immediate consequences, including the establishment of the so-called 'New Order' when the Maya Lowlands were dominated by Teotihuacan overlord Sihyaj K'ahk' and new foreign elites. However, the history of relationship between Maya polities and Teotihuacan following the first two decades after entrada was not well studied.

Combining new epigraphic evidence and re-interpretation of the Early Classic inscriptions, we suggest that during the 5th century Maya kingdoms continued active diplomatic and dynastic contacts with Teotihuacan and the members of Teotihuacan nobility were actively engaged in the Maya politics. Teotihuacan hegemony in the Southern Maya Lowlands probably lasted until ca. AD 485 when Tikal broke relationship with Central Mexican metropolis and claimed himself to hold "western power" (ochk'in k'awil).

12:30 – 13:00

Milan Kováč (Comenius University of Bratislava), **Dmitri Beliaev** (Russian State University for the Humanities), **Alexander Safronov** (Lomonosov Moscow State University), **Jakub Špoták** (Comenius University of Bratislava), and **Michaela Šimonová** (Comenius University of Bratislava)

Uaxactun after the Conquest by Teotihuacanos – as Told by the Mural from Building B-XIII

The re-examination of the stelae and altars with use of the modern technology, and re-examination of the mural from the Building B-XIII in Uaxactun based on the original photos, are the two main sources that let us come to, so far, unknown facts from the period immediately after the conquest of Uaxactun by Teotihuacanos. We get to know not only new protagonists, but also king's rituals, some forms of subordination and possible division of power. What we have in front of us is an early example of the Maya kingdom that has operated under foreign administration. We identify this superior entity, as well

as its contemporary, Teotihuacan quising and founder of the new Uaxactun dynasty. We hope that the details we have been able to collect throughout the years of in-depth research will help to better understand the context of foreign domination in the Maya area around 400 AD.

13:00 – 13:30

Asia Jabłońska (University of Bonn)

Tracing Contacts Through Ceramics: The Early Classic Relationships Between the Maya and Teotihuacan as a Case

This paper considers contacts and conquest from a ceramic perspective using as a case study the Early Classic relationships between the Maya and Teotihuacan. It is argued that the presence of imports, imitations and local adaptation of foreign ceramics is evident both in Teotihuacan and at a number of Maya sites (e.g Tikal, Uaxactun, Copan, Nakum, Altun Ha) yet there is much diversity among these sites in regards to the chronology of vessels, their quality and quantity, as well as the context of their deposition. The appearance of Maya like pottery in apartment compounds of Teotihuacan attest for an economic and domestic activity of Maya people living there. On the contrary, the Early Classic Teotihuacanoid vessels, discovered in Maya tombs, bring clear ideological messages about the social status of the deceased person. The presence of imports and homologies is limited at Copan and Tikal to a very short period of time and related at each site to one king clearly inclined towards Teotihuacan. It clearly indicates a one generation phenomenon, and implies a change of a lifestyle of a small elite group. On the other hand, at Kaminaljuyu, Rio Azul and Uaxactun, the use of the Central Mexico-style pottery is evident for more than one century and can attest for intensive trade contacts between these two cities, or a contact through an intermediary (Tikal) without a political intrusion. This indicates that imported and hybridized ceramic can reflect on different models of interaction manifested at different sites in different ways.

• **THIRD SESSION: LANGUAGE AND SCRIPT IN THE CONTEXT OF CONTACT AND CONQUEST**
– FIRST PART

15:00 – 15:30

Albert Davletshin (Russian State University for the Humanities)

Script Acculturation in Nahuatl Hieroglyphic Texts and Beyond: Contact Phenomena in Writing Systems

Acculturation is, in a large sense, the process of two cultures coming into contact with each other and impacting each other's language, behaviour, and ideas. Acculturation has been studied within anthropology, history, ethnography and linguistics, but theory of writing is a field that has taken special interest in this process. Script acculturation may significantly contribute to our understanding of how writing, in particular, logosyllabic writing works, because ability to change in a certain way implies a certain structure and a certain mechanism which enable this change. Nahuatl hieroglyphic texts in the Early Colonial Period evidence different patterns of changes, each of them attested with many examples. Firstly, graphic designs of some signs start to depict European objects which are equivalent to their pre-Hispanic prototypes. Secondly, new word signs are introduced for representing Spanish loans. Thirdly, new examples of borrowed writings (when a word sign is used with its phonetic reading value) are attested, some of them are based on Spanish loans too. I will show that the observed changes are possible due to structural peculiarities of the Nahuatl script which is a logosyllabic and pictorial system, and I will suggest probable mechanisms which stand behind them. Finally, some examples of script acculturation from other logosyllabic scripts, first of all, Maya hieroglyphic inscriptions, will be given.

Language Contact: Xinka Influence on Ch'orti' Verbs

Linguistic evidence that Xinka speakers may have influenced the innovative structure of Ch'orti' verbs undermines the claim of direct Ch'olti'-to-Ch'orti' descent (Houston et al 2000; Robertson and Law 2009), which is based on the theory that the Ch'olti' habitual proclitic *a* gave rise to the Ch'orti' 3rd person inchoative *a-* prefix. Significantly, however, Xinka and Ch'orti' share a 3rd person prefix *'a-* on intransitive verbs in the inchoative aspect, which contrasts with a zero morpheme for the 3rd person in the completive:

Xinka:

Inchoative	<i>a-ma:ra</i>	S3SG-rest	'he/she rests' (Sachse 244)
Completive	\emptyset - <i>wašta-</i>	S3SG-enter-ASP	'he entered' (Sachse 245)

Ch'orti' (*a-* is phonetically [a-]):

Inchoative	<i>a-way-an</i>	S3-sleep-VI	'he/she sleeps'
Completive	<i>way-an-\emptyset</i>	sleep-VI-A3	'he/she slept'

Another shared feature involves the unique aspectual marking of indicating inchoative/completive aspect through the contrast between prefixed and suffixed person markers respectively:

Xinka:

Inchoative	<i>an-nariṭa</i>	E1SG-teach	'I teach (it)' (Sachse 245)
Completive	<i>piri-n</i>	see-A1SG	'I saw (it)' (Sachse 256)

Ch'orti':

Inchoative	<i>in-way-an</i>	S1SG-sleep-VI	'I sleep'
Completive	<i>way-an-en</i>	sleep-VI-A1SG	'I slept'

Because Xinka speakers were borrowing words from the more prestigious Ch'olan language, presumably during the Classic Mayan period (Campbell 1972), they must have been learning that language. Language interference (imposition/convergence) from Xinka speakers could have influenced Proto-Eastern-Ch'olan verbs, initiating the split between the two language varieties: Ch'olti' and Ch'orti'. Contact with other outside languages during Classic times likely led to further reduction and simplification in the Ch'orti' verbal complex (Quizar 2018), providing easier linguistic access to the Classic Mayan culture as a possible lingua franca.

Language Contact Before and After the Conquest in the Poqomchi'-Speaking Area

The Spanish Conquest accounted for the emergence of a written tradition in different Mayan languages based on Latin script. Written documents from the colonial period provide valuable information for Mayan historical linguistics, as they present unique empirical attestations of linguistic phenomena that no longer exist in modern languages. This paper deals with the early colonial manuscripts in the Poqomchi' language (K'iche'an group), which include three extensive collections of sermons, a partially survived missionary dictionary, and a native legal document known under the name "Title of Santa Ana".

This paper makes two main claims. First, the Poqomchi' people were in much closer contact with the speakers of Ch'olan Mayan languages before the Conquest than it has been supposed. Second, there are several similarities in the grammatical development of Poqomchi' and Q'eqchi' during the colonial period, which may well be attributed to language contact in the post-Conquest epoch.

The presentation will discuss several diachronic phenomena that support these claims:

- The presence of the proclitic *a* in colonial Poqomchi' that conveyed the recent, relevant or actualized past tense. Poqomchi' seemingly borrowed this proclitic from Chontal or some closely related language and subsequently lost it.
- The presence of participial forms of intransitive verbs ending in *-el* in the colonial Poqomchi' language.
- The development of new Spanish-like copulative conjunctions in both Poqomchi' and Q'eqchi'.
- The semantic transition from the progressive aspect into the future of one of the verbal markers in both Poqomchi' and Q'eqchi'.

17:00 – 17:30

Rosa-Maria Danbo (University of Copenhagen)

In aquin amo itlatol quitoaia: An Investigation of Xenographs in Maya Writing

Linguistic borrowing is a well-known consequence of language contact throughout history, and Mesoamerica exhibits many such areally diffused traits, attesting to extensive and prolonged contact between genetically unrelated language families. Whereas much research has centered on the borrowing of features associated with spoken language (phonetic, semantic, syntactical and lexical), the borrowing of written features has received far less attention – possibly because several of these borrowed features occur within as yet undeciphered writing systems. With the phonetic decipherment of the Maya and Aztec writing systems, as well as growing recognition that the Central Mexican writing tradition originated at Teotihuacan, the exchange of signs between Mesoamerican writing systems merits our attention once again. The present paper thereby aims to contribute to our understanding of foreign signs (xenographs) in Maya writing as a direct result of cross-linguistic influences and contact-induced borrowings between different Mesoamerican cultures. Attention will be given to identifying whether instances of sign-similarities share typographic, typological or semantical function – thus arguing in favor of sign-borrowing rather than superficial graphic coincidence. These results serve as a basis for exploring the advent of these features before addressing their implications for script development and interaction in Mesoamerica.

17:30 – 18:00

Christophe Helmke (University of Copenhagen)

Biscripts in Mesoamerica: Problems and Prospects

The Rosetta Stone of Egypt is undoubtedly the most celebrated biscript or bilingual text, wherein a royal decree of the Ptolemaic Dynasty was rendered in ancient Greek together with Egyptian (both in cursive demotic and formal hieroglyphic). Biscripts allow researchers to establish syntactic and semantic equivalences between the elements of writing across scripts, as well determining linguistic correspondences in parallel segments. Biscripts thereby hold a very special place in the decipherment of various writing systems, given their potential to unlocking the contents of undeciphered writing systems from the point of entry afforded by a known writing system. This review of biscripts introduces a series of examples from the Old World in order to better understand some of the salient and characteristic features of biscripts, before providing a contextual review of biscripts identified in Mesoamerica, which to date have not figured as a discrete heuristic category in grammatology—the comparative study of writing systems. This review concludes by addressing the socio-cultural and linguistic circumstances that lead to their production.

FOURTH SESSION: LANGUAGE AND SCRIPT IN THE CONTEXT OF CONTACT AND CONQUEST – SECOND PART

9:00 – 9:30

Evgeniya Korovina (Institute of Linguistics, RAS)

The History of Maya Through the History of Languages: Contacts and Common Traits

One way to obtain information about the interactions of peoples in antiquity is the linguistic reconstruction and the study of borrowings. For instance, the method of “words and things” based on the comparison of the words of modern languages can tell what technologies possessed and in what geographical area speakers of the ancient language lived, and the establishment of basic directions and time of borrowing allows us to say at what time which groups of peoples interacted. Typically, more definitive evidence of borrowing is where an item does not show expected phonological changes for a language, but in the case of Mayan the problem is that the Maya languages are fairly conservative phonetically and if the word is not preserved in all Mayan languages the borrowing form may look almost the same as phonologically regular. Accordingly, it is hard to decide whether this form is a natural development or it was borrowed from one language to another. In this case, it is possible to use the distribution criterion to search for massive borrowings so if there is a set of words in the language that are found only in the languages of another group, it can be assumed that they were borrowed from there. In the report will discuss how to use these criteria to identify borrowings in different Mayan languages in particular about contacts and common traits between the eastern and western Mayan, for example, about K'ichean borrowings in Ch'orti.

9:30 – 10:00

Mary Kate Kelly (Tulane University)

On the Impact of Political Domination on Linguistic Preferences in Ancient Maya Hieroglyphic Writing

Long prior to the arrival of the Spanish to the New World, ancient Maya history relates tales of contact and conquest among the inhabitants of the Maya lowlands. Composed of a set of related but distinct cultural factions, these peoples spoke a spectrum of Mayan languages, though the prestige language used in the written tradition was broadly homogeneous. Prior studies have suggested that regional, spoken language varieties influenced scribal preferences in a handful of linguistic features that appear in the texts. New linguistic data from Late Classic (AD 600–860) monuments reveal a more nuanced story a tale in which political domination impacted the elite written language.

Looking broadly across the southern Maya lowlands, this study correlates historical, political data with linguistic data of the inscriptions, and demonstrates that there were a variety of ways in which conquest and alliance played out on a linguistic stage. Scribes from Yaxchilan and Piedras Negras, for example, used specific linguistic traits that were presumably enforced at the level of the scribal school, and these same traits are reflected in the scribal preferences of the sites subordinate to each. Contrasting strategies employed by the Calakmul-based Kaan hegemonic state demonstrate a different, but related strategy of domination as it is represented in the written texts. The scribal schools, as they can be identified by paleographic, iconographic, and now linguistic styles, are themselves manifestations of the political dynamic of the moment. While conquest in the Classic era took a very different form than later colonization by Europeans, it nonetheless left a significant mark on the history of the lowland Maya peoples.

Gold and Calques in Mesoamerica: Linguistic Evidence for the Introduction of Gold to Mesoamerica

Gold appears late in the Mesoamerican archeological record, imported from Central America only in the Late Classic period. Nevertheless, Mesoamerican languages share a lexical calque referring to gold as either ‘god excrement’ or ‘sun excrement’. This study documents distribution of the two versions of the calque, and attempts to trace the path of this calque as it moves between different languages. We suggest that the ‘sun-excrement’ version first passed from a language family Eastern Mesoamerica, probably in Mayan, into Western Mesoamerican languages including Nahuatl. We argue that the ‘god-excrement’ calque was innovated in Nahuatl and that this form was then borrowed into Otomí. These insights about the sequentiality of borrowing and calqueing provide us important information about the contact between different linguistic groups in Classic through to Postclassic Mesoamerica, and clues about their potential locations in the intervening centuries.

FIFTH SESSION: CLASH OF CULTURES: CULTURAL AND MILITARY CONTACTS***The Maya Collapse and the Spanish Conquest***

The Maya collapse is not normally compared to the Spanish Conquest, yet the two phenomena have parallels. In this presentation I will ask you to reconsider the Maya collapse and the Spanish Conquest by examining what appear to me to be commonalities in areas such as the nature of the changes in material culture, the motives behind the crushing of elite traditions, the spread of new symbolism, the adoption of new gods, the alteration of world and otherworld views, the rationale for changes in the justification of conflict, and the critical role of trade as the steppingstone to power.

Multun Tzec (Mountains of Skulls) – Conquest Era Encounters with Yucatec Maya Warfare: A Study in the Tactics, Weapons and Battle Strategies of Late Postclassic and Conquest Era Maya, 1517–1550

Arthur Demarest long ago proved through his archaeological project in the Petexbatun region that the Classic Maya had a system of constant but controlled conflict. However, during the late Classic period this system of Maya warfare broke down, and destructive regional warfare evolved. As this paper will argue, a similarly traumatic and destructive pattern of change in the nature and extent of Maya warfare began to evolve during the later Postclassic period and into the early 16th century.

Maya warfare appears to have undergone serious changes in technology and ferocity on the eve of the Spanish conquest. Aspects of the military, logistical, social, political and religious contexts of warfare among the Yucatec Maya are considered in this present study in order to examine the different ways in which the Conquest and Colonial-era Maya approached the conduct of war and how these Maya conceptions clashed with a new and strange alien invader.

In the case of the cultural contacts between the Spaniards and the Maya, things as simple as the concept of the use of signs, symbols, and gestures, and the most basic elements of the culturally acceptable rules of war clashed, leading to the violent rejection of the other. These clashes and military engagements in the early conquest and colonial period led, in the case of the Yucatec Maya, to an increase in the violence, brutality, and the destructive nature of the conquest wars.

12:00 – 12:30

Magdalena Krzemiń, Bernard Hermes, Jakub Maciejewski, Małgorzata Mileszczyk, and Mateusz Popek (Proyecto Prospección Arqueológica Subacuática en los Alrededores de la Isla de Flores y el Sector SE del Lago Peten Itza)

***Cultural and Military Contacts in Peten Itza Region
in the Context of Underwater Research in Lake Peten Itza,
Guatemala***

The main objective of the hereby presentation is to demonstrate the goals and the results of underwater research carried out in Lake Petén Itzá in northern Guatemala. The assumptions of the project are to find the traces of everyday life and ritual activity of the Maya inhabiting this area, as well as the remains of the naval battle fought in 1697 between the Maya and Spanish conquerors. Data obtained during the first research season (underwater prospection was conducted in seven areas located in the southern part of the lake, including surroundings of Nojpeten [current Flores Island] and Tayasal Peninsula), as well as works planned for the following years can give relevant information about the history and culture of the region. Research carried out in the lake allows us to deepen the knowledge not only about the presence of the Maya in the region, conquest, and course of the naval battle itself, but also about the Maya-Spanish contacts and conquerors' activity in the region during the so-called Contact and Colonial Periods.

12:30 – 13:00

Dora Martiza García Patzán (Comenius University)

***Vasijas no conquistadas: Patrones de continuidad de la cerámica
maya***

El contacto con los españoles provocó sin duda, muchos cambios en la forma de vida y costumbres de los mayas. La producción de objetos también debía responder al nuevo sistema, incluyendo nuevas tecnologías y conocimientos. La cerámica, es un buen ejemplo, un material durable e indispensable para la realización de diversas tareas, que se adaptó y fusionó a la nueva tradición de cerámica colonial. Sin embargo, se mantuvieron las fuentes de materias primas principales, técnicas de elaboración y rasgos iconográficos. En nuestra contribución analizamos especialmente los ejemplos de la cerámica de Tierras Altas occidentales de Guatemala y de los lacandones de Chiapas, México. Se toman en cuenta las decoraciones con motivos fitomorfos, antropomorfos, etc., así como las técnicas de enrollado, la quema y las formas domésticas que se mantuvieron y se pueden observar, por ejemplo, entre los chuj y otras comunidades del altiplano. También su contenido espiritual, como los incensarios de los lacandones o las ofrendas registradas en Momostenango. De la cerámica colonial, varios tipos han sido identificados como parte de la tradición prehispánica, por ejemplo, el tipo Chinautla policromo del Posclásico Tardío, que se utilizó para urnas funerarias, dicho tipo se continúa fabricando en el municipio de Chinautla hasta hoy día. Esta presentación identifica los patrones de la continuidad, sus circunstancias, condiciones y posibilidades de generalización.

14:30 – 15:00

Timothy Pugh (Queens College, City University of New York)

The Beauty of Power: The Church in 18th Century Petén, Guatemala

Power penetrates every aspect of society and its sources are frequently the most beautiful places in the built environment. As elsewhere, the Spaniards of Colonial period (AD 1697–1821) Petén, Guatemala constructed their churches in the most prominent places. These central monuments represented Heavenly Jerusalem, the center of the Christian cosmos and the ultimate destination for the faithful. Thus, their builders intended them to be beautiful and exemplary. Bells, for example, produced beautiful sounds that heralded important rites, daily cycles, and other events. They were also instruments of *policia cristinia* — of Christian practice. Of course, they were not the only instruments of conversion in colonial period churches. Churches were literal road maps toward salvation. As such, they transformed indigenous Maya into Christians and Spanish subjects. This presentation considers how beautiful images and sounds acted as objects of disciple in the context of colonial Petén, Guatemala.

15:00 – 15:30

Lorraine Williams-Beck (Universidad Autónoma de Campeche)

The Peninsular Maya's Unfinished Spiritual Conquest

Do Maya artistic expressions through sculptural, iconographic imagery, built spaces, and structural layout found in colonial Franciscan Mission churches, rural “visita” chapels, and modern spiritual spaces erected by natives subsequent to European contact, conquest, and colonization of the Yucatan Peninsula, reflect autonomous ideological permanence and resistance, Maya – Christian syncretism, or European Catholic-subsumed spiritual synthesis? Ethnohistoric sources, historic documents, physical geographical location, and spatial layout for churches and chapels, their sculptural programs and mural painting iconographic motifs, provide a more complete basis from which to address such philosophical and anthropological concepts of religious permanence, syncretism, synthesis when applied to Maya sacred built space environments found in the sixteenth-century Cehpech, Cochuah, Cupul, and Tases provinces. This paper will focus on an autonomous political jurisdiction near the Spanish Colonial administrative seat in Mérida, and will then compare/contrast those area-specific religious representations with built spaces and their interior/exterior embellishments near the Spanish colonial enclave at Valladolid, Yucatan, as well as in other pueblo de indios visita churches under this mission's jurisdiction in the northeastern rural peninsular Maya hinterlands. These combined data sets suggest a more autonomously-derived divine substrate to characterize Colonial Maya religious practice, rather than a Christian – Maya syncretism or Catholic synthesis of autonomous ideological philosophy, and point to an unfinished evangelical conquest that flew under the ecclesiastical radar then and continue to present. These spiritual expressions in built environments with autonomous religious undercurrents also help to explain the repeated yet unsuccessful Franciscan endeavors to ultimately quash idolatry in the peninsular region.

15:30 – 16:00

Jesper Nielsen (University of Copenhagen)

***The Eagle and the Dove:
Sacred Birds, Emblems and Banners in the Conquest and
Colonial Period***

The Spanish conquest and the Catholic evangelization of Mesoamerica saw the clash of two fundamentally different political and religious systems and traditions. Nevertheless, there were also salient points of cultural resemblance and semantic overlap, and some of these led to new syncretistic beliefs and practices. Thus, in both traditions various types of birds played a central role as emblems of political and religious power, and winged beings, be they quetzals, doves, angels, double-headed Habsburg eagles, hummingbirds or supernatural macaws, are abundant in Euro-Christian and Mesoamerican iconography. In this paper, I explore some of the most striking examples of the early colonial appropriation and merging of these avian images in different media such as church sculpture, murals, coat of arms and illustrated documents, including the double-headed Habsburg eagle and the golden eagle that played a pivotal role in Mexica foundation myth of their capital Tenochtitlan. As will become clear, both changed shape and acquired new meaning during the conquest and colonial period in subtle, but culturally and historically important ways.

SEVENTH SESSION: CONQUEST AND CHANGES IT BRINGS IN THE EYES OF INDIGENOUS PEOPLE

16:30 – 17:00

Bruce Love (Anthropological Research Contributions Inc.)

***Chilam Balam Prophecies and the Spanish Invasion and
Occupation of Yucatan***

The famous Chilam Balam prophecies regarding the coming of the Spaniards to Yucatan in fact are not prophecies at all, they are declarations and assertions: the Spaniards are here, they are bringing a new religion, the new religion is GOOD for us, do not fight them. These so-called prophecies are attributed to five Ah Kins, or Chilans, the most famous of which was Chilam Balam of Mani who was chief among them. The message they reportedly received from God was that the new religion would bring enlightenment to the land.

New transcriptions, grammatical analysis, and translations of the “prophecies” and related texts in the various Books of Chilam Balam show that the “prophecies,” or rather pronouncements, greatly influenced how the Maya of Western Yucatan met the Spanish invasion. It appears, based on the Mayas’ own words, that the Maya of Mani and their allies developed a strategy to make alliance with the Spaniards; likewise, the Franciscan missionaries were made welcome and some newly baptized Maya became active evangelizers.

The Maya of western and northern Yucatan had many good reasons to make alliance with the Spaniards; they felt they could turn the Spanish invasion to further their own ends, militarily and commercially as well as spiritually. Producing the aforementioned “prophecies” was part of that strategy. This all occurred prior to the devastating inquisition trials of Diego de Landa in 1562 that brought initial attempts at coexistence to a tragic end and destroyed any hope of peaceful collaboration between Maya and Spaniard.

17:00 – 17:30

Jarosław Żrałka, Katarzyna Radnicka, Monika Banach, Lucas Asicona Ramírez, Juan Luis Velásquez and María Luisa Vázquez de Ágredos-Pascual (Proyecto Conservación de Murales de Chajul, Universidad Jaguelónica, Universidad de Valencia)

Conquista y cambios socio-políticos y religiosos en la región Ixil: la vista a través de los murales de Chajul (Guatemala)

El objetivo principal de la presente ponencia es la descripción de las pinturas documentadas en varias casas de Chajul, especialmente de la que pertenece a familia Asicona (Casa número 3) donde la eliminación de las capas exteriores de estuco llevada a cabo por los dueños a principios del siglo XXI expuso pinturas murales del período colonial. El carácter único de las pinturas se debe a que combinan elementos precolombinos con componentes occidentales. Las pinturas parecen mostrar eventos especiales, en su mayoría bailes, practicados por miembros de importantes organizaciones religiosas y sociales - cofradías. Nuestra ponencia presenta los resultados de la conservación, documentación y análisis fisicoquímicos de las muestras de pintura mural de la casa (realizados en cooperación con científicos de la Universidad de Valencia), así como estudios estilísticos, contextos iconográficos y culturales de los mismos.

17:30 – 18:00

Genner Llanes-Ortiz (Leiden University)

Conquering Entanglements: An Indigenous Critical Perspective on “Contact”

In this talk I will employ an Indigenous critical perspective to interrogate the usefulness of “contact” to understand and explain events like exploration, trade, military invasion, diplomacy and, ultimately, colonization in the context of the Americas. Many researchers still maintain that “contact”, as a neutral term to describe socio-cultural interactions, continues to have explanatory advantages in archaeological and historical research. I will however argue that not only is the use of “contact” politically insensitive to Indigenous peoples today, but that it is also scientifically and methodologically ineffective to unpack the complex negotiations and entanglements resulting in the so-called “conquest” process.