



Abteilung   
für Altamerikanistik



Deutsche Gesellschaft für  
Sozial- und Kulturanthropologie



# **XXVII Mesoamerican Studies Conference**

## **- Program and Abstracts -**

**May 8th-10th, 2026**

**Department of Anthropology of the Americas, University of Bonn, Germany**

**Oxfordstr. 15, 53111 Bonn**

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### Organizing committee

- Prof. Dr. Nikolai Grube (Department of Anthropology of the Americas, University of Bonn)
- Dr. Dr. Ulrich Wölfel (Department of Anthropology of the Americas, University of Bonn)
- Dr. Eriko Yamasaki (University of Marburg & DGSKA - Mesoamerica Regional Group)
- Alejandro J. Garay Herrera (Department of Anthropology of the Americas, University of Bonn)

### Conference Venue

- Talks: 1st floor (Seminar rooms), Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn
- Reception: Ground floor, BASA-Museum (Bonner Amerikas-Sammlung), Oxfordstr. 15, 53111 Bonn
- Dinner May 9th, 2026 (optional): Location to be announced. Attendance is open, but each attendee must cover his/her own expenses.

### Preliminary registration

To help us better organize for the conference, a preliminary online registration has been opened. The form can be found here: <https://forms.gle/FQKPvu1HuwdPAZXF6> or just scan this QR code:

This registration is not binding nor mandatory, but will allow us to prepare a better event for all of you. It is especially important for us to know in advance how many people are attending the (optional) dinner on Saturday May 9th, in order to make an appropriate reservation. The form will remain open until May 2nd, 2026. Thanks for your help!



For any enquiries about the event, please write an email to this address: [s5algara@uni-bonn.de](mailto:s5algara@uni-bonn.de)

### Conference fees

The payment will be collected in cash during registration.

- 3-days conference fee: 20 Euros
- 3-days conference fee (reduced\*): 10 Euros
- 1-day fee: 8 Euros

\*Students with ID

### How to get to Bonn

Reaching Bonn is possible through various means of transportation. Several options are described below, using as reference points the different airports, CGN and DUS lie to the north of Bonn, while FRA is to southeast. Please note when using the local buses, trams, and trains, that Bonn Central Station is referred to as Bonn Hauptbahnhof or Bonn Hbf in German, as in local transport it is usually just named like that.

Most of the transport tickets for the Bonn and Cologne region can be bought in the go.Rheinland app/site (<https://www.gorheinland.com/>), the VRS app/site (<https://www.vrs.de/> and <https://eezy.nrw/app>) or through Deutsche Bahn app/site (<https://www.bahn.de/>). The latter also allows for the purchase of long distance trains.

## 1. Arriving from Cologne / Bonn Airport (CGN)

When arriving at Cologne/Bonn Airport (CGN) and aiming to reach Bonn, you have two convenient options:

### Option 1: SB60 Shuttle Bus

- The SB60 shuttle bus operates directly between Bonn Central Station and Cologne/Bonn Airport.
- Buses run every half hour on weekdays and every hour on weekends (availability might vary).
- Check the bus schedule on the VRS website or their app: <https://www.vrs.de/en/>.
- The bus stop is located just outside the arrivals terminal at the airport.
- Tickets, priced at 11.20 Euros (general rate), can be purchased from the driver or via the VRS App. Reduced fares are available for students with a valid ID and other groups, such as Deutschlandticket holders, check with the driver.
- The entire journey takes approximately 31 minutes and is the most convenient way to reach Bonn.

### Option 2: Train and Tram Connection

An alternative route is to take a train and tram combination, but this may be slightly more complex.

#### Airport-Cologne-Bonn Route:

- First, head to the airport's train station (underground) and find a train or tram bound for Cologne Central Station (Köln Hbf).
- From Cologne Central Station, take any train to Bonn Central Station. For example, RB26, RB48 or RE5. Tram lines 16 and 18 are also departing from Cologne Central Station to Bonn, but take longer than the trains.

#### Airport-Siegburg/ Beuel-Bonn Route:

- You can go from the airport towards Siegburg/Bonn or Beuel and then transfer to a tram or bus that will take you to Bonn Central Station.

Example routes include:

1. Tram S19 from the airport to Siegburg/Bonn, then transfer to Tram Line 66 (U-Bahn) to reach Bonn Central Station in approximately 46 minutes.

2. Regional train RB27 (direction Koblenz) to Bonn-Beuel, then take Bus Line 609 or Tram Line 62 to Bonn Central Station in around 40-46 minutes.

3. Regional train RB27 (direction Koblenz) to Cologne (Köln), then find the Regional Express RE5 train to Bonn Central Station in about 50 minutes.

When using the VRS App:

- The airport station is listed as "Flughafen Köln/Bonn Bf, Köln – Flughafen."
- The Central Station of Bonn is referred to as "Bonn Hbf / Bonn Hauptbahnhof."
- Tickets can be purchased within the app, from bus drivers, or at service points. Note that there are no ticket vending machines on trains, so always ensure you have a valid ticket to avoid a 60 euros fine! If you have a Deutschlandticket you can use most of these options without having to pay any additional fee, as buses, trams and commuter trains (such as the ones between Cologne-Bonn) are all covered by it.

Taxis are also available from the airport to Bonn Central Station, with fares typically starting around 60-70 euros (minimum).

For more information, visit: <https://www.cologne-bonn-airport.com/en/parking-arrival/bus-rail-services.html>

## 2. Arriving from Düsseldorf Airport (DUS) to Bonn

Getting to Bonn from Düsseldorf involves a combination of trains and trams, as there are no direct connections. Follow these steps:

1. Reach the airport railway station (Bahnhof Düsseldorf Flughafen) via the SkyTrain.
2. Look for a train heading to Bonn, such as the Regional Express RE5 (direction Koblenz). This train will take you directly to Bonn Central Station in approximately 1 hour and 30 minutes. Purchase your train ticket from the machines in the station or online via the VRS (<https://www.vrs.de/en/>) or Deutsche Bahn (DB) websites/apps (<https://int.bahn.de/en/>)!

Alternatively, you can use the underground S-Bahn station (Düsseldorf Flughafen Terminal) and take Tram Line S11 to Cologne Central Station (Köln Hbf), which takes about 1 hour and 20 minutes. From there, transfer to a train bound for Bonn, such as RB48 (direction Mehlem Bf) or RB26 (direction Koblenz), to reach Bonn Central Station in approximately half an hour. The total journey from Düsseldorf Airport to Bonn takes around 2 hours.

A final option is to take the train RE1 (direction Aachen Hbf) in the Düsseldorf Flughafen station and step down on Köln Messe/Deutz and from there take any train heading to Bonn, such as RB26.

Check your connections in advance on the VRS or Deutsche Bahn websites/apps and make sure to purchase a valid ticket to avoid a 60 euros fine if checked on the train! All the connections described in this section are covered by the Deutschlandticket!

For more information, visit: <https://www.dus.com/en/to-and-from/bus-and-train>

### **3. Arriving from Frankfurt Airport (FRA) to Bonn**

To reach Bonn from Frankfurt Airport (FRA), you can take fast trains (ICE or IC) that pass through the airport's train terminal. Here's how to do it:

1. Follow the exit signs to the airport's train terminal (Frankfurt(M) Flughafen Fernbahnhof).
2. Purchase your train ticket in advance from the machines in the terminal or online via the Deutsche Bahn app/website (<https://int.bahn.de/en/>). Bonn Central Station (Bonn Hbf) is your final destination.
3. Look for the corresponding platform and wait for your train.

The journey to Bonn Central Station (Bonn Hbf) from FRA typically takes around 1 hour and a half. The long distance trains normally take you from FRA to a stop in the outskirts of Bonn called Siegburg/Bonn. From this stop one needs to take Tram Line 66 to reach Bonn Central Station (Bonn Hbf) in approximately 25 minutes. Nowadays few trains actually pass through Bonn's Central Station, with the Siegburg route being the most frequently used but you might still find a train going directly to Bonn at certain times of the day. When buying your ticket you can see if your train goes straight to Bonn or if it is the Siegburg/Bonn + Line 66 route. If your train is late and you miss the Line 66 tram stated on your ticket/travel schedule you just need to take the next one. They normally run every 10-15 min to the city center. If you are taking Line 66 and want to reach the conference venue directly, just step down in Bertha-von-Suttner-Platz, which is the closest nearby stop. This will save you a couple of minutes of walking from Bonn Central Station.

Alternatively, you can consider taking a Flixbus from FRA to Bonn. Check their tickets and timetable on their website: <https://global.flixbus.com/>. Keep in mind that Flixbus stops on the outskirts of Bonn, so you'll need to take a bus or tram to reach the city center.

### **Local Transport in Bonn**

For public transportation in Bonn, we recommend purchasing single tickets or day passes, which range in price from 2.90 Euros to 9.90 Euros depending on the fare zones. Remember to validate your ticket to avoid fines and check the VRS website or app for current fare information and schedules. If you have a Deutschlandticket you can use all the local public transport within the city, as it is all covered by it. Keep in mind the Bonn Central Train Station is next to Central Bus Station (ZOB), the buses are just

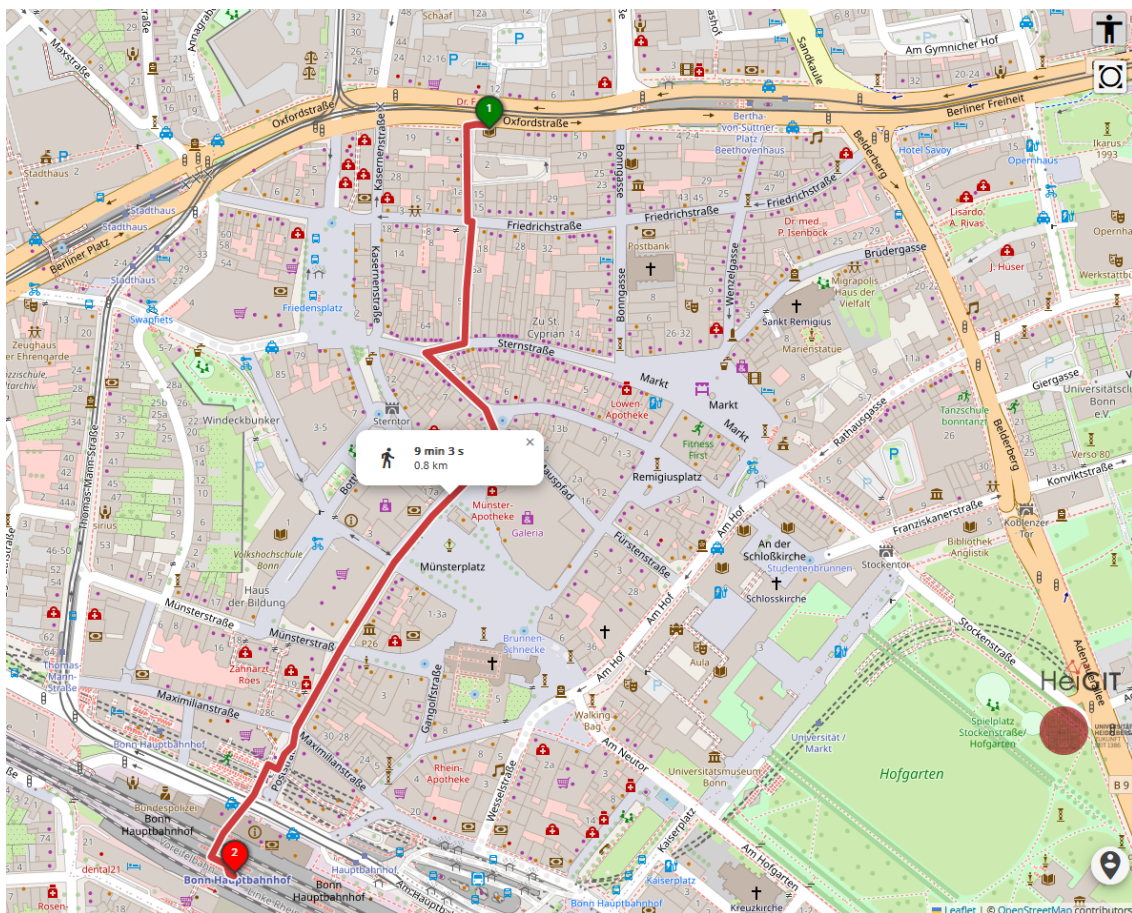
in front of the train station! You have to cross the street to move in between, either via the underground passage or on the surface, following the street light.

To use public transport in Bonn make sure you have a valid ticket, as random checks occur, and fines of 60 euros are imposed for traveling without a ticket! Tickets can be obtained from bus drivers, ticket vending machines at stops (which can be set to English), or online via the VRS website/app (<https://www.vrs.de/en/>).

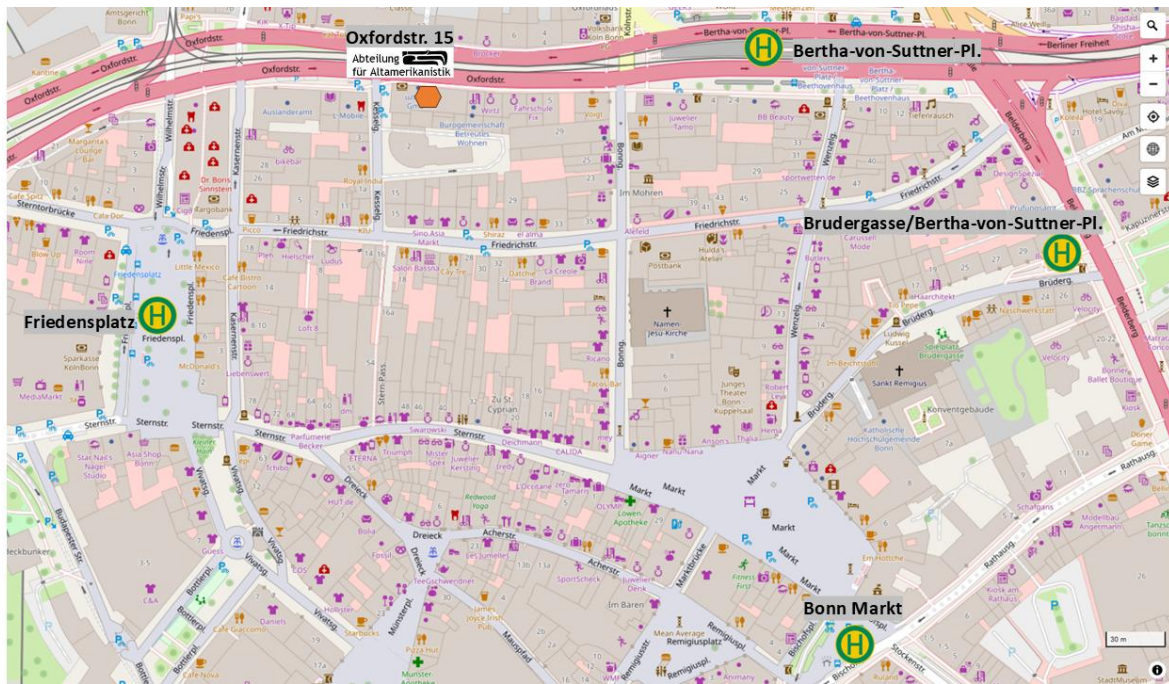
In addition to public transport, various micromobility companies, including Bolt, Voi and Nextbike, operate in Bonn offering alternative transportation options such as short rental bicycles and e-scooters. Stay informed and prepared when using public transportation to make your journey to and around Bonn hassle-free.

### Reaching the conference venue

The easiest way to find the conference venue is by walking (see below). From the Bonn Central Station it is just about 10 min to Oxfordstr. 15 by foot. Several bus and tram stations are found in the vicinity, which are just a few minutes away by walking (see below). The closest stops are Friedensplatz, Bertha-von-Suttner-Platz, Brudergasse, and Bonn Markt. The stations Stadthaus, Wilhemsplatz and Stiftplatz are also close by. The best reference point is Beethoven's House, which is right around the corner from the block where the Department of Anthropology of the Americas is. Another point of reference is the Santander Bank, which is just next to our building, and is the only of its kind in the whole of Bonn.



*Suggested route from Bonn Central Station to the conference venue in Oxfordstr. 15. (about 10 min walk).*



Nearby bus and tram stations. Bertha-von-Suttner Platz is a stop for both Tram Line 66 and buses.

### Hotel options

Bonn is a walkable city, and hotels and hostels are found quite easily and not too far away from where the conference is happening. Most of the hotels close to the conference venue are located in the city center or in Altstadt (Old City), just 5 to 15 min walking. For some people it might be more convenient to stay close to Bonn Central Station (Bonn Hbf), which itself is just about 10-15 min walking from the conference venue. A list of hotels is provided below, with reference prices for May 8-10th, 2026. The price is per night and was calculated mid-March, 2026. Please check the hotels' websites for updated prices or review them through Google Maps. They are plenty more options in the city, this is just a selection of those well-known and/nearby hotels that seem convenient for the conference attendees.

#### Close to Bonn Hbf [Walking distance to the conference venue 10-15 min]

- Hotel Motel One Bonn Hauptbahnhof 141€
- IntercityHotel Bonn 93€

#### Near Altstadt (Old City) or City center [Walking distance to the conference venue 5-15 min]

- Hotel Motel One Bonn-Beethoven 144€
- Hotel Rheinland Bonn 95€
- Hotel Savoy 118€
- Hotel Bonn city 134€
- Hotel 83 129€
- Hotel Belmont Classic 64€
- Hotel Europa 81€
- Hotel Domicil Bonn 110€
- ACHAT Sternhotel Bonn 98€
- Hotel Aigner 111€
- Vegas Hotel 60€
- Hostel 45 73€

### Dining options (restaurants & bakeries)

Due to the convenient location of the conference venue in-between the city center and the Old City of Bonn, plenty of restaurants with a wide-range of options are to be found in just a short-walking distance. Besides restaurants, several bakeries are also nearby, most of them clustered around Friedensplatz, which is just 5 min. away by foot. Two supermarkets are to be found nearby, REWE, located in Friedensplatz, underground beneath MediaMarkt, and TAINS, an Asian supermarket which can be found just across the street from the conference venue. Please take notice that most restaurants and supermarkets are closed on Sundays in Germany!, some bakeries would be open but not all of them. As a word of advice have cash with you when eating out, as many locations in Germany do not accept cards! This is changing slowly, but it is always better to be safe than sorry!

#### **Restaurants [Near conference venue, 5-10 min walk; ordered by approximate cost of a meal]**

- 05-15€ Istanbul Kebab [Kebab place]
- 05-15€ Orient Express [Kebab place]
- 08-15€ Cala-Dor Mini Pizzeria [Express pizza place]
- 10-20€ Asia Viet-Thai Bistro [Thai-Vietnamese cuisine]
- 10-20€ Café Bistro Cartoon
- 10-20€ Cay Tre Restaurant [Vietnamese cuisine]
- 10-20€ Meyman [Turkish cuisine]
- 15-20€ Ichiban Noodlebar [Japanese ramen]
- 15-25€ Kiu [Japanese cuisine]
- 20-30€ Royal India Bonn Restaurant // Lunch buffet option Fri. 14.50€/ Sat-Sun. 25€
- 20-30€ Brauhaus Bönnsch [German cuisine]
- 20-30€ Gasthaus im Stiefel [German/Rheinland cuisine]
- 20-30€ Roha Café & Restaurant [Ethiopian cuisine]
- 20-30€ Saray Restaurant [Turkish cuisine]
- 20-30€ Shiraz Restaurant [Iranian cuisine]
- 20-30€ Sudhaus [German/Rheinland cuisine]
- 20-30€ Tacos Bonn [Tex-Mex cuisine]
- 25-35€ La Cigale [French Cuisine]

#### **Bakeries [Near conference venue, 5 min walk]**

- Voigt Bäckerei & Konditorei [Close to Bertha-von-Suttner-Platz, open on Sunday]
- C'est la vie [close to Friedensplatz]
- Theo's [in front of Bertha-von-Suttner-Platz]
- Backwerk [on Friedensplatz]
- REWE [under MediaMarkt Bonn, on Friedensplatz]

## General Schedule

Time		Viernes/ Freitag/ Friday 08.05.2026	Location
From	To		
13:30	14:00	Registration	1st floor (Seminar rooms), Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn
14:00	14:30	Welcome words	
14:30	15:00	Panel 1 – New Perspectives in Archaeology	
15:00	15:30		
15:30	16:00		
<b>16:00</b>	<b>16:30</b>	<b>Coffee Pause</b>	
16:30	17:00	Panel 2 – Ethnography and Communities	
17:00	17:30		
17:30	18:00		
18:00	18:30		
<b>19:00</b>	<b>21:00</b>	<b>Reception</b>	<b>BASA-Museum</b> , Ground floor, Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn

Time		Sábado/Samstag/Saturday 09.05.2026	Location
From	To		
09:00	09:30	Panel 3 – Nahua Studies	1st floor (Seminar rooms), Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn
09:30	10:00		
10:00	10:30		
<b>10:30</b>	<b>11:00</b>	<b>Coffee Pause</b>	
11:00	11:30	Panel 4 – Zooarchaeology and Physical Anthropology	
11:30	12:00		
12:00	12:30		
<b>12:30</b>	<b>14:00</b>	<b>Lunch Break</b>	-
14:00	14:30	Panel 5 – Mesoamerican Languages	1st floor (Seminar rooms), Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn
14:30	15:00		
15:00	15:30	Panel 6 - Maize, Food, and Agriculture in Mesoamerica (I)	
15:30	16:00		

<b>16:00</b>	<b>16:30</b>	<b>Coffee Pause</b>	
16:30	17:00	Panel 6 - Maize, Food, and Agriculture in Mesoamerica (II)	
17:00	17:30		
17:30	18:00		
18:15	19:30	General Assembly (DGSKA – Regional Gruppe Mesoamerica)	1st floor (Seminar rooms), Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn
<b>20:00</b>	<b>22:00</b>	<b>Dinner reservation (optional)</b>	To be announced

<b>Time</b>		<b>Domingo/ Sonntag/ Sunday 10.05.2026</b>	<b>Location</b>
<b>From</b>	<b>To</b>		
9:00	9:30	Panel 7 – Collectors and Collections in Museums	1st floor (Seminar rooms), Department of Anthropology of the Americas, University of Bonn, Oxfordstr. 15, 53111 Bonn
09:30	10:00		
10:00	10:30	Panel 8 – Ethnohistorical Studies	
10:30	11:00		
<b>11:00</b>	<b>11:30</b>	<b>Coffee Pause</b>	
11:30	12:00	Panel 9 – Maya Epigraphy	
12:00	12:30		
12:30	13:00	Panel 10 – Decolonial Practices in the Anthropology of the Americas	
13:00	13:30		
<b>13:30</b>	<b>14:00</b>	<b>Closing</b>	

## General Program

NB: Each presentation will have a duration of 20 minutes, followed by a 10-minute discussion period.

***Friday, May 8th, 2026***

**Registration // 13:30-14:00hrs**  
**Welcome words // 14:00-14:30hrs**

### **Panel 1**

**New Perspectives in Archaeology // 14:30-16:00hrs**

- 1.01 Adrien Martinet, Mike Lyons, Markus Reindel  
**Beyond the Frontier: Reassessing Northeastern Honduras' Role in Southern Mesoamerican Interaction Networks during the Late Formative (300 BCE–300 CE)**
- 1.02 Iken Paap  
**Preguntas y desafíos sobre la cronología del centro-norte de Campeche (México)**
- 1.03 J. Raúl Ortiz, Tim Lauschke, Maria Ivanova-Bieg  
**MESOPOTS: The Introduction and Spread of Ceramics in Mesoamerica**

**Coffee Pause // 16:00-16:30hrs**

### **Panel 2**

**Ethnography and Communities // 16:30-18:30hrs**

- 2.01 Julia Bernegger, Elisabeth Steiner  
**Zukunft und *Comunalidad* in der Sierra Nororiental de Puebla, Mexiko**
- 2.02 Eriko Yamasaki  
**More than sustainability: Indigenous engagement with biocultural diversity conservation in Mesoamerica and beyond**
- 2.03 Sarah Isabell Mund, Eveline Dürr  
**Die Karibikküste Mexikos- Zwischen Artensterben und Heilung**
- 2.04 Kerry Hull  
**Ecologies of Time: Birds, Sound, and Temporal Organization in Maya Societies**

***Saturday, May 9th, 2026***

### **Panel 3**

**Nahua Studies // 09:00-10:30hrs**

- 3.01 Enrique de Jesús Cortazar Vega  
**El despertar de la mitología: filosofía y teogonía en el mundo Azteca**
- 3.02 Wolfgang Effenberger  
**Xochisiwa, huacales para curar y la Mujer-alacrán: Zur Nachlebensform ritueller Piktografien in der visuellen Kultur der Nahuas in El Salvador (1890–1942)**
- 3.03 Xenia Goriacheva  
**Violent Order: The Ritual Structuring of Sacrificial Scenes in Early Colonial Mexica Codices**

**Coffee Pause // 10:30-11:00hrs**

### **Panel 4**

**Zooarchaeology and Physical Anthropology // 11:00-12:30hrs**

- 4.01 Israel Elizalde  
**Cuerpos inertes, huesos vivos: el águila real en el registro arqueológico del Templo Mayor**

- 4.02 Javier A. Rivas Romero  
**Análisis zooarqueológico de los restos vertebrados en el sitio maya de Uxul, Campeche (2007-2015)**
- 4.03 María Clara López Sosa, Juan Manuel Argüelles, Alejandro Terrazas, Gabriela Esquina Arenas, Iken Paap, Nikolai Grube, Lumila Paula Menéndez  
**El potencial del laberinto óseo del oído interno para inferir la historia poblacional en México a través del Holoceno**

**Lunch Break // 12:30-14:00hrs**

**Panel 5**

**Mesoamerican Languages // 14:00-15:00hrs**

- 5.01 Harry Thomaß  
**Tischlein Deck Dich auf yukatekischem Maya**
- 5.02 Lena Weißmann  
**DEKoMix-P (Digitale Editionen kolonialzeitlicher Mixtekischtexte – Prototypenphase): Zur digital-editorischen Erschließung komplexer historischer Sprachmaterialien Mesoamerikas**

**Panel 6**

**Maize, Food, and Agriculture in Mesoamerica (I) // 15:00-16:00hrs**

- 6.01 Lizeth Salazar Del Villar  
**Breve historia de la tolunki: la memoria y resistencia de las semillas en la comunidad mazahua jñatjro de San Antonio de las Huertas**
- 6.02 María J. Novelo Pérez, Eunice Uc González, Lilia Fernández Souza  
**Panorama culinario en el occidente de Yucatán, México: Sihó y Oxkintok. Análisis químicos y paleoetnobotánicos**

**Coffee Pause // 16:00-16:30hrs**

**Panel 6 (cont.)**

**Maize, Food, and Agriculture in Mesoamerica (II) // 16:30-18:00hrs**

- 6.03 Paulina I. Poot Franco  
**Metodología de estudio para entender las actividades de procesamiento en metates y manos: artefactos multifuncionales de época prehispánica en Campeche, México**
- 6.04 Michał Gilewski  
**People, Plants, and the Earth that Eats Us: On Ecology, Ontology, Archaeology, and the Non-Human Partners of the Pre-Columbian Maya of Southern Guatemala**
- 6.05 Patricia Zuckerhut  
**Die verschiedenen Geschlechter des Mais**

***Sunday, May 10th, 2026***

**Panel 7**

**Collectors and Collections in Museums // 09:00-10:00hrs**

- 7.01 Yannick Dreessen  
**Collecting, Dealing and Researching Indigenous Material Cultures from Mexico in the Early 20th Century: The Case of Wilhelm Bauer**
- 7.02 Jeannine Langmann  
**Grünsteinobjekte aus der Karibik im Ethnologischen Museum Berlin: Kontextualisierung und soziale Bedeutung**

**Panel 8**

**Ethnohistorical Studies // 10:00-11:00hrs**

8.01 Silvia Elias

**The Witch-craze as Indigenous Retreat, Resistance and Adaptation in 17th Century Colonial Honduras**

8.02 Mallory E. Matsumoto

**A Sixteenth-Century Baptismal Registry from Santiago Atitlán, Sololá, Guatemala**

**Coffee Pause // 11:00-11:30hrs**

**Panel 9**

**Maya Epigraphy // 11:30-12:30hrs**

9.01 Josselin Tecquert

**Assessing the authenticity of distant past events: confronting epigraphy with archaeology in the Maya Central Lowlands of the Classic period**

9.02 Eli Wagner

**Locating the “Radiant-Bone-Bundle-Mountain” in the Sacred Landscape of Copan**

**Panel 10**

**Decolonial Practices in the Anthropology of the Americas // 12:30-13:30hrs**

10.01 Paul Graf

**Desafiar el mono dorado: reflexiones sobre la interacción co-arqueológica con comunidades locales**

10.02 Vincent Kretschmer Calderón

**Another Academia Is Possible: Indigenous Universities in Mexico as Challenges to Decolonial Knowledge Production**

**Closing // 13:30-14:00hrs**

List of Speakers (alphabetical, first name or initial)

<u>Panel ID</u>	<u>Speaker (for collective presentations, look for the name of the first author)</u>
1.01	Adrien Martinet, Mike Lyons, Markus Reindel
9.02	Eli Wagner
3.01	Enrique de Jesús Cortazar Vega
2.02	Eriko Yamasaki
5.01	Harry Thomaß
1.02	Iken Paap
4.01	Israel Elizalde
4.02	Javier A. Rivas Romero
7.02	Jeannine Langmann
9.01	Josselin Tecquert
1.03	J. Raúl Ortiz, Tim Lauschke, Maria Ivanova-Bieg
2.01	Julia Bernegger, Elisabeth Steiner
2.04	Kerry Hull
5.02	Lena Weißmann
6.01	Lizeth Salazar Del Villar
8.02	Mallory E. Matsumoto
4.03	María Clara López Sosa, Juan Manuel Argüelles, Alejandro Terrazas, Gabriela Esquina Arenas, Iken Paap, Nikolai Grube, Lumila Paula Menéndez
6.02	María J. Novelo Pérez, Eunice Uc González, Lilia Fernández Souza
6.04	Michał Gilewski
10.01	Paul Graf
6.05	Patricia Zuckerhut
6.03	Paulina I. Poot Franco
2.03	Sarah Isabell Mund, Eveline Dürr
8.01	Silvia Elias
10.02	Vincent Kretschmer Calderón
3.02	Wolfgang Effenberger
3.03	Xenia Goriacheva
7.01	Yannick Dreessen

## List of Abstracts (organized by panel)

### Panel 1 – New Perspectives in Archaeology

1.01 Adrién Martinet<sup>1,2,3</sup>, Mike Lyons<sup>1,3</sup>, Markus Reindel<sup>1</sup>

<sup>1</sup>German Archaeological Institute, Germany; <sup>2</sup>University of Leiden, Netherlands; <sup>3</sup>University of Bonn, Germany

#### **Beyond the Frontier: Reassessing Northeastern Honduras' Role in Southern Mesoamerican Interaction Networks during the Late Formative (300 BCE–300 CE)**

Honduras has traditionally been split into two regions: a western Mesoamerican area marked by the Maya city of Copán and an eastern area of modest communities thought to mainly interact locally, isolated from developments in Mesoamerica and southern Central America. Recent research on the northeastern coast of Honduras has challenged this view. Local settlements were well connected on a regional and interregional level during the Selin (300–1000 CE) and Cocal periods (1000–1500 CE). New excavations in Betulia show that this connectivity extended into the Late Formative period. However, the material assemblage of the Betulia period (300 BCE–300/400 CE) displays strong southern Mesoamerican influences, contrasting with later periods' orientation toward southern Central America.

These findings encourage a reassessment of northeastern Honduras' role in Late Formative southern Mesoamerican interaction networks and question the validity of core–periphery models applied to the region.

1.02 Iken Paap

*Ibero-Amerikanisches Institut – Stiftung Preußischer Kulturbesitz, Germany*

#### **Preguntas y desafíos sobre la cronología del centro-norte de Campeche (México)**

Los resultados de los análisis de los hallazgos de superficie y de las excavaciones realizadas en Santa Rosa Xtampak y Dzehkabtún (Campeche, México), parecen mostrar contradicciones entre los rasgos arquitectónicos y la cerámica asociada en dos momentos de la cronología. Una representación llamativamente baja de los periodos Preclásico Tardío y Clásico Temprano en los hallazgos de ambos sitios arqueológicos se contradice con el número relativamente alto de edificios con la llamada arquitectura «megalítica», que se considera un indicador de asentamientos del Preclásico Tardío y Clásico Temprano en el norte de la Península de Yucatán. Los resultados de las excavaciones demuestran que tanto la clasificación común de todos los edificios «megalíticos» como «tempranos» y el concepto de un periodo Clásico Temprano de 350 años de duración en el área de estudio deben enfrentarse con escepticismo en el futuro. También llama la atención la aparición de un tipo arquitectónico comúnmente fechado como Terminal o Epiclásico - las estructuras en forma de C o bench-type-buildings en Santa Rosa Xtampak, que, según investigaciones previas, parecen estar asociadas exclusivamente con cerámica del Clásico Tardío en este sitio.

1.03 J. Raúl Ortiz, Tim Lauschke, Maria Ivanova-Bieg

*Arbeitsbereich Vor- und Frühgeschichtliche Archäologie, Institut für Altertumswissenschaften, Johannes Gutenberg-Universität Mainz, Germany*

#### **MESOPOTS: The Introduction and Spread of Ceramics in Mesoamerica**

MESOPOTS investigates the origins, spread and function of ceramic vessels in Mesoamerica during the 2nd and early 1st millennium BCE. It focuses on key sites across several zones — including the Pacific Coast, the highland and lowland Maya areas, northwestern Honduras, coastal and highland Oaxaca, the Gulf Coast, and the central Mexican highlands — where the earliest ceramics appear. These assemblages exhibit diverse chronologies, vessel forms, and potential functions, reflecting a period of significant social change and regional interaction. The project aims to establish when pottery was introduced, identify its earliest uses, and assess its relationships with changes in subsistence strategies, diet, ritual, and emerging political structures. Through lipid biomarker analysis using GC-FID, GC-MS and GC-C-IRMS, combined with CSRA dating, MESOPOTS will elucidate how food-related activities intersected with the emergence and diversification of early pottery traditions in Mesoamerica.

## Panel 2 - Ethnography and Communities

2.01 Julia Bernegger, Elisabeth Steiner

*Universität Wien, Austria*

### **Zukunft und *Comunalidad* in der Sierra Nororiental de Puebla, Mexiko**

Wir untersuchen basierend auf ethnografischer Feldforschung zukunftsorientierte Praktiken des Gemeinsamen in einem Nahuat-sprachigen Ort in der Sierra Nororiental de Puebla (Mexiko). Am Beispiel zweier Gemeinschaftsprojekte, des Radio Tsinaka sowie der Organisation der Wasserversorgung, zeigen sich alltägliche Ausdrucksformen der Hoffnung sowie eine dynamische Form der Gemeinschaftlichkeit. Radio Tsinaka fungiert als politisch unabhängige Plattform, die feministisches und ökologisches Bewusstsein fördert, Gemeinschaftlichkeit stärkt und kollektiven Widerstand unterstützt. In der Organisation der Wasserversorgung kommen Elemente einer Mesoamerikanischen *Comunalidad* zum Tragen, die sich extraktivistischen Logiken widersetzt.

Der Beitrag plädiert für dekoloniale Forschungsansätze, die Positionalität, Verantwortung und Hoffnungen betonen, und hebt hervor, wie die Anpassungsfähigkeit der *Comunalidad* die Gestaltung einer gerechteren und nachhaltigeren Zukunft ermöglicht.

2.02 Eriko Yamasaki

*Philipps-Universität Marburg, Germany*

### **More than sustainability: Indigenous engagement with biocultural diversity conservation in Mesoamerica and beyond**

“Sustainability” is nowadays a highly influential global discourse that guides a variety of policies and actions around the world. However, the anthropocentric ontology and the linear conception of time underlying the concept are by no means universal. Recognizing the Western origins of the Modern sustainability discourse, the scholarship in anthropology and beyond demands its decolonization and diversification.

Building on the call, this paper brings indigenous conceptions of sustainability and intergenerational justice in Mesoamerica into focus. To date, many indigenous farmers in Mesoamerica continue to cultivate landraces of maize and other plants in polyculture farming, drawing on ancestral seeds and knowledge. Taking Yucatec Mayan engagement with *milpa* as an example, this paper discusses indigenous people’s engagement for maintaining local agrobiodiversity as other ways of relating to the environment and conceptualizing the present generation’s responsibility.

2.03 Sarah Isabell Mund, Eveline Dürr

### **Die Karibikküste Mexikos- Zwischen Artensterben und Heilung**

*Ludwig-Maximilians-Universität München, Germany*

Vor der Karibikküste Mexikos liegt das zweitgrößte Korallenriff der Welt – das große Mesoamerikanische Riff. Beeinflusst von verschiedenen Faktoren – darunter die Touristifizierung der Küste, Umweltverschmutzung und sich wandelnde Meeresbedingungen – verschlechtert sich die Gesundheit der Korallen zunehmend mit weitreichenden Folgen für Ökosysteme entlang der Küste. In einem kollaborativen Forschungsprojekt mit Forschenden der LMU München und der UNAM in Mexiko betrachten wir, wie sich das multispezies-Leben entlang der mexikanischen Karibikküste verändert: Wie wird dieser Prozess des Korallensterbens von unterschiedlichen lokalen Akteuren beschrieben? Welche Praktiken existieren, um das Artensterben einzudämmen oder gar zu heilen? Welchen Beitrag liefert dieses Fallbeispiel zu Diskussionen über „extinction“ und „healing“? Dieser Vortrag präsentiert die Ergebnisse einer ersten explorativen Forschung und wir sind besonders am wissenschaftlichen Austausch und an Feedback interessiert.

2.04 Kerry Hull

*Brigham Young University, United States of America*

**Ecologies of Time: Birds, Sound, and Temporal Organization in Maya Societies**

Across many Maya communities, birds are not only interpreted as omens or messengers but function as reliable temporal indicators that structure daily labor, seasonal activities, and social coordination. Drawing on more than two decades of ethno-ornithological field research among more than ten distinct Maya communities and languages, we examine how specific birds mark diurnal time (dawn, hourly intervals, and “quitting time”) as well as seasonal thresholds (the onset of rains, dry season, planting windows, and even the arrival of the agricultural year). Rather than treating these observations as isolated beliefs, we argue that Maya bird knowledge constitutes a coherent, distributed system of timekeeping grounded in patterned avian behavior and skilled interpretation. Drawing on perspectives from rhythm analysis, ecological attunement, and multispecies semiotics, we frame avian timekeeping as a form of practical temporal infrastructure co-produced by humans, birds, and landscape. This approach highlights resilient continuities between contemporary practice and ancient Maya conceptions of birds as communicative agents and offers new insight into how time has been—and continues to be—experienced, coordinated, and acted upon in Maya societies.

### Panel 3 - Nahua Studies

3.01 Enrique de Jesús Cortazar Vega

*University of Bonn, Germany*

#### **El despertar de la mitología: filosofía y teogonía en el mundo Azteca**

Mi propuesta se centra en los resultados de mi proyecto de investigación doctoral en filosofía de la religión. En dicho trabajo analizo la mitología azteca a partir de la filosofía de la mitología de F. W. J. Schelling como clave hermenéutica para comprender la estructura simbólica y metafísica del pensamiento mesoamericano. La intención es tematizar la posibilidad de un pensamiento filosófico genuino en Mesoamérica, y cómo este ha sido interpretado o negado a lo largo del tiempo. Examino distintas respuestas a esta cuestión: desde las posturas positivistas del siglo XX, que reducen los mitos indígenas a expresiones prefilosóficas, hasta las interpretaciones de autores como Miguel León-Portilla, Krumpel y James Maffie, quienes valoran estas tradiciones como formas de racionalidad simbólica y ontológica. Finalmente, presento mi propia propuesta, que busca articular el pensamiento mítico mesoamericano dentro de una filosofía de la revelación y la imaginación.

3.02 Wolfgang Effenberger

*Independent researcher*

#### **Xochisiwa, huacales para curar y la Mujer-alacrán: Zur Nachlebensform ritueller Piktografien in der visuellen Kultur der Nahuas in El Salvador (1890–1942)**

Der Beitrag untersucht bemalte und gewachste *huacales* (*wajkal*) aus Izalco und Nahuizalco (West-El Salvador), die zwischen dem späten 19. Jahrhundert und der ersten Hälfte des 20. Jahrhunderts von nahua-sprachigen Frauen hergestellt wurden. Im Zentrum steht ein 1942 von der "costa-ricanischen" Ethnologin Lilly de Jongh Osborne erworbener *huacal* mit der wiederkehrenden Bildkonfiguration einer weiblichen Figur in Bewegung, kombiniert mit Vögeln und Skorpionen. Aufbauend auf bildanthropologischen Ansätzen (Warburg, Severi, Boehm, Neurtah, Kindl) wird argumentiert, dass diese Darstellungen als Nachleben von Ritualbildern zu verstehen sind, die in transformierter Form fortbestehen. In Verbindung mit kolonialen Quellen (u. a. Ruiz de Alarcón), Mythen um Xochiquetzal/Xochisiwa sowie ethnographischen Vergleichen wird gezeigt, dass der *huacal* als relational-ritueller Behälter, Gedächtnismedium und aktiver Akteur fungiert. Die hemisphärische Form, serielle Bildanordnung und Manipulation des Artefakts erzeugen eine ikonische Deixis von Bewegung, die Prozesse von Heilung, Aushandlung und Kontrolle ambivalenter, erdgebundener Kräfte visualisiert. Die Figur der *Mujer-alacrán* erscheint dabei als Trägerin einer weiblichen Kosmopraxis des *cuidado*.

3.03 Xenia Goriacheva

*Sapienza University of Rome, Italy*

#### **Violent Order: The Ritual Structuring of Sacrificial Scenes in Early Colonial Mexica Codices**

This paper examines the iconography of sacrificial scenes in early colonial Mexica codices, focusing primarily on the Magliabechiano, Tudela, Ríos, and Telleriano-Remensis. In these manuscripts, human sacrifice appears as a public and formalised act, embedded within carefully structured ceremonial sequences and carried out by designated authorities in architecturally and symbolically defined spaces. Through codified gestures, costumes, processions, spatial arrangement, and liturgical timing—together with the differentiation of victims, officiants, and spectators—the act of killing is framed as a central, orchestrated moment that visually subordinates destruction to ritual order. The study explores the visual narratives of sacrificial procedure across the codices and demonstrates how ritual form transforms killing into a socially and cosmologically integrated act. Read in dialogue with the sociological theories of Durkheim and Girard, the analysis proposes that sacrifice functions as a mechanism through which violence is structurally contained and integrated into collective order.

## Panel 4 - Zooarchaeology and Physical Anthropology

4.01 Israel Elizalde

*University of Bonn, Germany*

### **Cuerpos inertes, huesos vivos: el águila real en el registro arqueológico del Templo Mayor**

El águila real (*Aquila chrysaetos*) era el emblema y símbolo solar en el centro de México, podía ser la encarnación de los guerreros sacrificiales o fungir como mensajeros de los dioses. Las decenas de restos óseos recuperados en las excavaciones del Proyecto Templo Mayor hacen plausible comprender las relaciones entre esta ave y los mexicas. A la fecha se han recuperado más de 50 individuos en las ofrendas del Recinto Sagrado de Tenochtitlan, inhumados entre 1440 y 1521 d.C. El análisis interdisciplinario permite contrastar la narrativa cosmológica con la materialidad y entender una compleja red de abastecimiento, cuidados especiales y usos particulares que se les daba a esta ave. Esta presentación expone el lugar particular que el águila desempeñaba no como símbolo abstracto sino como un elemento vivo que debía estar presente en las ofrendas, que transmitía las ideas, las ejecutaba o las personificaba.

4.02 Javier A. Rivas Romero

*Centro de Investigaciones Históricas y Sociales, Universidad Autónoma de Campeche, Mexico*

### **Análisis zooarqueológico de los restos vertebrados en el sitio maya de Uxul, Campeche (2007-2015)**

El presente trabajo expone los resultados del análisis de los restos óseos de animales vertebrados recuperados en el sitio maya de Uxul, Campeche, durante las temporadas de campo del Proyecto Arqueológico Uxul entre 2007 y 2015. La investigación se centra en la identificación taxonómica y tafonómica de la fauna asociada a diversos contextos arqueológicos como son las unidades habitacionales y los posibles espacios ceremoniales con el objetivo de identificar las dinámicas de aprovechamiento y consumo de los recursos faunísticos. En este sentido, se identificó la presencia de diversas especies de animales como los venados cola blanca, pecaríes, tapires, felinos y aves, aprovechadas en diversos contextos. Lo que en primera instancia sugiere un consumo selectivo que responde a diferentes prácticas y estatus sociales.

4.03 María Clara López Sosa<sup>1</sup>, Juan Manuel Argüelles<sup>2</sup>, Alejandro Terrazas<sup>3</sup>, Gabriela Esquina Arenas<sup>4</sup>, Iken Paap<sup>5</sup>, Nikolai Grube<sup>1</sup>, Lumila Paula Menéndez<sup>1,6,7</sup>

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### **El potencial del laberinto óseo del oído interno para inferir la historia poblacional en México a través del Holoceno**

Este estudio evalúa la variación morfológica del oído interno en poblaciones humanas antiguas de México a lo largo del Holoceno. Por su baja plasticidad fenotípica y alta señal filogenética, el laberinto óseo es un buen indicador para reconstruir la historia poblacional. Se registraron 64 landmarks en 149 laberintos. La muestra incluye individuos de Baja California Sur, Coahuila, Cuenca de México, Puebla, Campeche, Quintana Roo, Nubia, China, Brasil, Argentina y Perú. Los resultados muestran alta diversidad dentro de México, diferenciándose los precerámicos de la Cuenca de México de los de Texcal. Los grupos mayas no presentan afinidades con los individuos tempranos de Quintana Roo, mientras que los cazadores recolectores del norte sí comparten afinidades con los del Holoceno temprano del centro. En conjunto, la variación del laberinto sigue un patrón global asociado a distancias geográficas, pero en México también está modulada por factores temporales u otros procesos aún por investigar.

## Panel 5 - Mesoamerican Languages

5.01 Harry Thomaß

*Freie Universität Berlin, Germany*

### **Tischlein Deck Dich auf yukatekischem Maya**

Auf Grundlage der Aufnahme des grimmschen Märchens Tischlein Deck Dich auf yukatekischem Maya von Ortwin Smailus aus dem Jahr 1970 mit einem 15 jährigen Maya Sprecher aus dem Ort Chum Pom und der vorliegenden Transkription wird die Verbreitungsgeschichte dieses grimmschen Märchen in Yukatan dargestellt.

Wie ist dieses Märchen in die orale Tradition der yukatekischen Maya gekommen? Wann ist dieses Märchen neben den anderen Märchen wie Rumpelstilzchen und Hänsel und Gretel nach Yukatan gekommen? Die Erzählungen und Märchen sind viel älter als ihre Veröffentlichung im 19. Jahrhundert. Sie waren Bestandteil der europäischen oralen Tradition. Bereits im 16. Jahrhundert gelangten Erzählungen aus dem maurischen Kontext in die orale Tradition der yukatekischen Maya, so wie die Geschichte der jungen Teodora. Des weiteren werde ich darstellen, wie die handschriftliche Transkription und Übersetzung mit dem Audio synchronisiert wird.

5.02 Lena Weißmann

*Freie Universität Berlin, Germany*

### **DEKoMix-P (Digitale Editionen kolonialzeitlicher Mixtekischtexte – Prototypenphase): Zur digital-editorischen Erschließung komplexer historischer Sprachmaterialien Mesoamerikas**

Kolonialzeitliche Sprachmaterialien mesoamerikanischer Sprachen sind bedeutende Quellen, durch ihre Komplexität jedoch kaum über den Expert:innenkreis hinaus zugänglich. Digitale Editionen bieten hier großes Potential, wurden bisher aber kaum umgesetzt.

DEKoMix-P erarbeitet erstmals digitale Editionen kolonialzeitlicher Mixtekisch-Texte und entwickelt spezifische editorische Verfahren für diese bislang nicht standardisierten Materialien. Umgesetzt werden vier Grammatiken: Reyes' *Arte en lengua mixteca* (1593), die anonyme *Arte de la lengua misteca* sowie Fragmente des 16. Jh. (Dürr 2025) und Villavicencios *Promptuario del idioma mixteco* (1755; Weißmann i.V. 2026).

Im Zentrum steht der editorische Umgang mit materiellen und strukturellen Aspekten der Quellen sowie mit den Eigenheiten der spanischen Beschreibungssprache. An Beispielen wird gezeigt, wie strukturierende Annotationen und digitale Darstellung diese Aspekte systematisch erschließbar und die Texte so deutlich zugänglicher machen.

## Panel 6 - Maize, Food, and Agriculture in Mesoamerica

6.01 Lizeth Salazar Del Villar

*University of Bonn, Germany*

### **Breve historia de la tolonki: la memoria y resistencia de las semillas en la comunidad mazahua jñatjro de San Antonio de las Huertas**

El maíz palomero toluqueño (*Zea Mays everta*) tiene una larga historia acompañando a los pueblos Mesoamericanos. El nombre más arcaico del que se tiene registro de este maíz es *momochtli*, pero en la actualidad los pueblos Mazahua Jñatjro y Otomí Hñähñu lo denominan *tolonki*.

La palomita está presente en los rituales Jñatjro, pero el uso de la semilla original se ha reducido. Esto es resultado de la Revolución Verde, misma que provocó la preferencia del cultivo de las semillas transgénicas. Provocando la reducción de la producción de maíces nativos.

El interés social de la recuperación de esta semilla tiene diversas implicaciones, que van más allá de la función nutricional. Los alimentos resguardan memoria, identidad y resistencia comunitaria. La protección de las semillas originarias representa resiliencia cultural frente a los procesos de vulnerabilidad alimentaria y homogenización industrial.

Por tanto, esta ponencia se centra en mostrar cómo la utilización de la *tolonki* en los procesos rituales nutre los tejidos sociales en la comunidad, así como el reforzamiento de la memoria a través de la comida.

6.02 María J. Novelo Pérez, Eunice Uc González, Lilia Fernández Souza

*Universidad Autónoma de Yucatán, Mexico*

### **Panorama culinario en el occidente de Yucatán, México: Sihó y Oxkintok. Análisis químicos y paleoetnobotánicos**

El estudio de la cocina del pasado ha cobrado gran relevancia como objeto de estudio en las últimas décadas. Conocer cuáles pudieron ser las prácticas culinarias ha sido un reto abordado desde distintas disciplinas y metodologías para aproximarse a los ingredientes, tecnologías, comidas y bebidas de sociedades antiguas. Así mismo, el estudio de la comida ha permitido estudiar aspectos como las relaciones de género, la identidad y las relaciones con el ambiente de las sociedades que se estudian. En el presente trabajo ofrecemos resultados de análisis de residuos químicos y paleoetnobotánicos procedentes de recipientes cerámicos e implementos líticos de los sitios de Sihó y Oxkintok, Yucatán México, que nos permiten plantear y analizar aspectos sobre la cocina maya antigua. Discutimos ingredientes, formas de procesamiento, utilización de artefactos, así como posibles comidas y bebidas consumidas por los mayas prehispánicos en estos dos sitios del periodo Clásico en el Occidente de Yucatán.

6.03 Paulina I. Poot Franco

*Centro de Investigaciones Históricas y Sociales, Universidad Autónoma de Campeche, Mexico*

### **Metodología de estudio para entender las actividades de procesamiento en metates y manos: artefactos multifuncionales de época prehispánica en Campeche, México**

Los metates y manos deben ser entendidos como dispositivos tecnológicos de procesamiento, como tales fueron herramientas de vital importancia para las culturas prehispánicas. Desde su origen fueron concebidos para reducir diversas sustancias y con el tiempo, comienzan a crearse en diversidad de tamaños, formas y materias primas. Como resultado, estos instrumentos fueron usados en distintas actividades de producción tecnológica, de sustentabilidad y ritual.

Para poder entender la producción especializada en época prehispánica debe plantearse una metodología sistematizada de estudio de estos artefactos, por tal motivo en este trabajo se sintetizan los resultados obtenidos hasta el momento al aplicar diversas técnicas enfocadas en comprender las características de diseño-función y la diversidad de los residuos adheridos a

las superficies activas, proponiendo la aplicación de análisis químicos para determinar enriquecimiento orgánico en dos sitios prehispánicos del sur de Campeche.

6.04 Michał Gilewski

*The Center for Andean Studies of the University of Warsaw, Poland*

**People, Plants, and the Earth that Eats Us: On Ecology, Ontology, Archaeology, and the Non-Human Partners of the Pre-Columbian Maya of Southern Guatemala**

This article proposes an approach to archaeologically investigated anthropogenic soils (including soil mixtures used in the construction of earthen mounds) as long-term components of multispecies relations in which humans, plants, and soils constituted analogous forms of being. They were not merely resources, but active entities and inseparable components of persons and landscapes.

The paper analyzes the environmental practices of ancient communities of southern Guatemala, focusing on long-term relationships between plants, soils, and the processes through which monumental, agricultural, and settled landscapes were formed. The study draws on examples from the symbolic anthropology of soils in Indigenous and archaeological cultures of southern Guatemala, as well as on geoarchaeological results obtained within the framework of an ongoing research project, proposing their reinterpretation across multiple planes of multispecies relations and non-human agency.

In this sense, the landscapes of the so-called Coastal pre-Hispanic sites in Southern Guatemala, may be interpreted as early examples of “more-than-human urbanism,” in which practices of managing vegetation, soil, and water constituted a form of informal governance of the landscape. The article demonstrates how traditional Mesoamerican ontologies can contribute to discussions on plant and soil agency, the plant turn, and human–non-human relations, showing, for example, that monumentality was not exclusively a human project, but rather an emergent effect of the collaboration between humans, plants, and pedogenic processes.

6.05 Patricia Zuckerhut

*Institut für Kultur- und Sozialanthropologie, Universität Wien, Austria*

**Die verschiedenen Geschlechter des Mais**

Hat der Mais ein Geschlecht? Oder gar mehrere Geschlechter? Diesen Fragen will ich in meinem Vortrag nachgehen. Ausgangspunkte für meine Überlegungen finden sich in der Biologie wie auch in historischen und ethnographischen Dokumenten und Berichten.

Auf einer Pflanze befinden sich sowohl männliche wie auch weibliche Blütenstände, wobei durch „Vormännlichkeit“ eine Selbstbefruchtung ausgeschlossen ist. Diese Doppelgeschlechtlichkeit des Mais spiegelt sich in vorkolonialen Darstellungen, in den Gottheiten und Ritualen. In manchen gegenwärtigen indigenen Gemeinden werden dem Mais entsprechend seiner Farbe verschiedene Geschlechter zugeordnet.

Der Schwerpunkt meines Beitrags liegt auf Beispielen zentralmexikanischer Darstellungen von Gottheiten und Ritualen.

## Panel 7 - Collectors and Collections in Museums

7.01 Yannick Dreessen

*Ethnologisches Museum, Staatliche Museen zu Berlin – Stiftung Preußischer Kulturbesitz, Germany*

### **Collecting, Dealing and Researching Indigenous Material Cultures from Mexico in the Early 20th Century: The Case of Wilhelm Bauer**

The history of European museum collections from the Americas is closely connected to the emergence of the early sciences in the late 19th and early 20th centuries. The desire to study material culture, particularly in anthropology and archaeology, led to collecting and research becoming more closely linked. The case of Wilhelm Bauer sheds light on the transnational scholarly networks and the dynamics at play within them. Bauer was a German researcher, collector and dealer of Indigenous material culture, who lived in Mexico between 1898 and 1912. Influenced by his connection to the Royal Museum of Ethnology in Berlin (Königliches Museum für Völkerkunde) and Eduard Seler, he maintained close ties with Berlin while contributing to the archaeological, ethnographic, and photographic collections of scholars and museums in Europe, the USA, and Mexico. This presentation summarises ongoing research. It also discusses its implications for the understanding of early Americanist studies in Germany.

7.02 Jeannine Langmann

*University of Bonn, Germany*

### **Grünsteinobjekte aus der Karibik im Ethnologischen Museum Berlin: Kontextualisierung und soziale Bedeutung**

In vorspanischer Zeit zirkulierten Grünsteine wie Jadeit als wertvolle Materialien in weiten Teilen der Amerikas. Sie wurden aufgrund ihrer besonderen Eigenschaften zu Schmuck, Masken, Anhängern und Werkzeugen wie Steinbeilen verarbeitet. Durch ihre überregionale Verbreitung, Nutzung, Verarbeitung und Bedeutung sind solche Objekte dabei von besonderem Interesse für die Netzwerkforschung in Mesoamerika, der Isthmo-Kolumbianischen Region und der Karibik.

Auf den Antillen wurden bereits im 19. und beginnenden 20. Jahrhundert Steinobjekte gesammelt, die in das Ethnologische Museum Berlin gelangten. Heute werden Hunderte – meist nur unzureichend untersuchte – Objekte, insbesondere Steinbeile, in den Depots aufbewahrt. Im Rahmen meiner Masterarbeit werden 30 ausgewählte Steinobjekte mit einem Fokus auf Grünsteinen analysiert, dokumentiert und eingeordnet, wobei die Ergebnisse in einem breiteren Kontext mit möglichen Verbindungen zu Mesoamerika und dem Südlichen Zentralamerika betrachtet werden sollen.

## Panel 8 - Ethnohistorical Studies

8.01 Silvia Elias

*University of Bonn, Germany*

### **The Witch-craze as Indigenous Retreat, Resistance and Adaptation in 17th Century Colonial Honduras**

This presentation examines indigenous retreat, resistance, and adaptation in 17th-century colonial Honduras through witchcraft trials. Utilizing the 1652 case of Maria Perez, an elderly woman accused of poisoning her husband and neighbors, the author explores how the Spanish legal system was weaponized within indigenous communities. While Perez's accusers relied on hearsay, her defense (supported by indigenous officials like the *regidor* and *alguacil mayor*) highlighted personal animosity as the motive for the charges. The study contrasts this with the 1672 case of Pedro Hernandez, the governor of Texiguat. As a literate leader, Hernandez's position in the colonial hierarchy fueled political rivalries, leading local opponents to use witchcraft allegations to challenge his authority. By comparing these figures, the research demonstrates how indigenous actors strategically adapted colonial law to navigate social hierarchies and local power struggles.

8.02 Mallory E. Matsumoto

*The University of Texas at Austin, United States of America*

### **A Sixteenth-Century Baptismal Registry from Santiago Atitlán, Sololá, Guatemala**

After the first Spaniards' foray into highland Guatemala in early 1524, Maya sociopolitical structures were severely disrupted by a combination of disease, military invasion, political subjugation, and evangelization. Like other Indigenous Mesoamericans, Maya communities found themselves having to rebuild their social networks using resources available to them in the new colonial society, including the Catholic Church. This presentation introduces a sixteenth-century baptismal registry from the Tz'utujil town of Santiago Atitlán, Sololá, Guatemala, that has been known to scholars for decades but remains largely unstudied and as yet unpublished. It highlights demographic, sociopolitical, cultural information preserved in the registry, as well as the interpretative challenges that it presents. The presentation concludes by considering the insights that such parish documents offer for ethnohistorical study of community-building, maintenance, and adaptation under Spanish colonialism.

## Panel 9 - Maya Epigraphy

9.01 Josselin Tecquert

*Université Paris 1 Panthéon-Sorbonne, UMR 8096 ArchAm – CNRS, France*

### **Assessing the authenticity of distant past events: confronting epigraphy with archaeology in the Maya Central Lowlands of the Classic period**

Inscribed monuments are key elements of the Maya Classic period, notably in the Central Lowlands region. They describe events from the lives of the sacred kings. Those monarchs held absolute power over the city-state. Absolutism led to a situation where the kings' interests became those of the polity. While inscriptions describe historical events related to the lives of the nobility: births, weddings, war victories, or ceremonies for instance, this information is crucial to gain a glimpse of the ancient Maya political past.

However, Maya inscriptions are mainly ceremonial, a way for the kings and queens to become part of history in the long term. Therefore, to ensure the correct interpretation of individual and political histories, we must question the authenticity of the events described. We must look for material evidence that could attest to their authenticity. Using archaeology and the material evidence of urban development, we will assess the real societal impact of the events described in ancient texts.

9.02 Eli Wagner

*Textdatenbank und Wörterbuch des Klassischen Maya, University of Bonn, Germany*

### **Locating the “Radiant-Bone-Bundle-Mountain” in the Sacred Landscape of Copan**

The Inscriptions of Copan attest numerous place names across this site's dynastic history, including both local toponyms and mythological locations known throughout the Maya region. These mythic places form part of a sacred landscape that integrates built architecture with features of the natural environment and is associated with specific supernatural actors and ritual practices. While inscriptions and architectural sculpture facilitate the identification of places within Copan's built environment, identifying such locations in the surrounding natural landscape is more challenging. This presentation proposes the identification and probable location of one such place, “Radiant-Bone-Bundle-Mountain.” Iconographic and epigraphic evidence from Copan, together with imagery and texts on painted ceramic vessels from the central Maya Lowlands, provides insights into its meaning and ritual function. These interpretations are further supported by archaeological evidence and topographic observations likely shaped by pareidolia.

## Panel 10 - Decolonial Practices in the Anthropology of the Americas

10.01 Paul Graf

*Bonn Center for Dependency and Slavery Studies, University of Bonn, Germany*

### **Desafiar el mono dorado: reflexiones sobre la interacción co-arqueológica con comunidades locales**

Como arqueólog@s, a menudo somos intrusos en espacios ajenos, tanto respecto a las sociedades del pasado como a las comunidades que hoy habitan y significan esas tierras. La práctica arqueológica es inviable sin la comunidad; sin embargo, establecer colaboraciones éticas, generar confianza e identificar beneficios mutuos a largo plazo sigue siendo un desafío metodológico y humano. Esta ponencia reflexiona sobre los requisitos para una arqueología respetuosa y poscolonial, aplicable tanto en entornos selváticos como en propiedades privadas. A partir de experiencias concretas del Petén, Guatemala, se abordará la gestión de conflictos en excavaciones, la toponimia local y el manejo de aspectos socioculturales como la superstición y el rumor. El objetivo es fomentar un debate abierto sobre la responsabilidad social del/la investigador/a en la gestión del patrimonio, incluyendo la necesidad de una flexibilidad operativa en los planes de trabajo para responder a las realidades locales.

10.02 Vincent Kretschmer Calderón

*University of Freiburg, Research Training Group 2571 Empires, Germany*

### **Another Academia Is Possible: Indigenous Universities in Mexico as Challenges to Decolonial Knowledge Production**

Indigenous knowledge systems have historically been erased through epistemicides. While decolonial theories seek to incorporate Indigenous knowledge into their modes of production, they often lack reflection on mechanisms of epistemic oppression. Centring practices of anticolonial resistance, this paper explores how the *Universidad Campesina Indígena en Red* and the *Universidad Autónoma Comunal de Oaxaca* challenge these silences and propose a transformative approach to decolonial knowledge production. Through epistemic resistance, they disrupt Western systems of knowledge by foregrounding local histories and alternative epistemologies. Engaging with *Comunalidad*, *Comunidades de Aprendizaje*, and research grounded in Indigenous struggles offers new pathways to epistemic decolonisation, requiring epistemic humility and recognising the practices of anticolonial movements as theories in their own right, thereby engaging with historically silenced and invisible forms of knowledge.