

25th-26th September 2013

International conference
and workshop

THE COIXTLAHUACA VALLEY, OAXACA, MEXICO

Current Research in Archaeology, History, Ethnology and Document
Analysis

27th-28th September 2013

2nd Forum on Iconography
in Mesoamerica

TIME AND SPACE IN MESOAMERICA



Meeting Place

Ethnologisches Museum - Staatliche Museen Berlin | Dahlem Museen | Lansstraße 8 | 14195 Berlin
U-Bhf. Dahlem Dorf (U3) | Bus M11, X 83, 101, 110

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International conference and workshop. September 25 and 26, 2013
Ethnologisches Museum, Lansstraße 8, 14195 Berlin

THE COIXTLAHUACA VALLEY, OAXACA, MEXICO
Current Research in Archaeology, History, Ethnology and Document Analysis

Wednesday, September 25, 2013

7.30pm

Foyer 1st floor

Welcome and Opening

Hermann Parzinger

President Stiftung Preußischer Kulturbesitz, Berlin

Linking Excellence Cluster Topoi with Humboldt-Forum

Michael Meyer

Spokesperson for the Excellence Cluster Topoi, Berlin

Presentation of Topoi

Viola König

Director Ethnologisches Museum, Berlin

The Representation of Space and Place in Mesoamerica and Topoi

8pm

Opening Presentation

John M.D. Pohl, Ph.D.

Department of Art History, University of California, Los Angeles UCLA

John Pohl is an authority on American Indian civilizations and has directed numerous archaeological excavations and surveys in Canada, the United States, Mexico, and Central America as well as Europe. In addition to teaching and publishing his research, Dr. Pohl is noted for bringing the ancient past to life using a wide variety of innovative skills and

techniques. His unusual background in archaeology, art history, and media production have taken him from museum exhibition design and development with the Walt Disney Company's Department of Cultural Affairs to Princeton University where he served as the first Peter Jay Sharp Curator and Lecturer in the Art of the Ancient Americas. Most recently, John Pohl curated the exhibition "The Aztec Pantheon and the Art of Empire" for the Getty Villa Museum and is currently developing "Children of the Plumed Serpent: The Legacy of Quetzalcoatl in Ancient Mexico" for the Los Angeles County Museum of Art and the Dallas Museum of Art. He is the author of the FAMSI website 'John Pohl's Mesoamerica', and was co-author of Kevin Costner's '500 Nations'.

Out of Mesoamerica. Bringing the History of the Coixtlahuaca Valley to Life

Between A.D. 1300 and 1460, much of Mesoamerica witnessed an unprecedented era of prosperity as trade extending between Central America and the American Southwest introduced new forms of wealth as well as the invention of an international communication system called "Nahua-Mixteca" after the two civilizations primarily responsible for its design. Vividly colored ceramics together with intricately painted codices detailed creation stories and heroic sagas, but even more importantly the royal marriages that bound city-states into systems of reciprocity. Regarded as one of the richest trading centers in southern Mexico, Coixtlahuaca became an axis of cultural interchange until it was subjugated by the Aztec empire. After the Spanish Conquest, the kingdom regained its prominence under indigenous nobles called caciques who continued to produce highly detailed pictographic maps. The documents are masterpieces in conception and unparalleled in the amount of information they contain for reconstructing the pre-Columbian history of the Mixtecs as well as neighboring peoples with whom they were confederated. This presentation will discuss the challenges in presenting these remarkable works of art in a museum exhibition setting in ways that not only reflect the complexities of the information they contain, but the means by which they are interpreted by art historians, archaeologists,

ethnohistorians, and the indigenous peoples of the Coixtlahuaca Valley themselves.

Thursday, September 26, 2013

10am

Mesoamerica Hall

Viola König

Welcome and Introduction

10.15am

Stephen A. Kowalewski

Department of Anthropology, University of Georgia, Athens

Coixtlahuaca Valley Archaeology

Recent archaeological investigations in the Coixtlahuaca valley provide a structural context for the sixteenth-century lienzos. The recent archaeological work gives an overview of the Preclassic, Classic, and Postclassic history. The archaeology of the Postclassic shows that the important places depicted on the lienzos were not just regal palaces but towns and cities of great size—a hundred thousand inhabitants or more—demographically and economically in the top tier in Mesoamerica. The foundation of this large population was intensive and diversified agriculture and a highly specialized market economy. Interestingly, neither the demographic scale nor the economy were subjects for the lienzos. The recent archaeological discoveries have broadened understanding of Chocho-Mixteco society, but the Early Postclassic era and the Toltec origins claimed in the lienzos remain poorly known.

11.15am

Conference Room Takustr., Museum für Asiatische Kunst

Coffee break

11.30am

Sebastián van Doesburg

Coordinación de Humanidades UNAM, Centro Académico y Cultural San Pablo, FAHHO, Oaxaca

The origins of the Popoloca speaking population of southern Puebla. An interdisciplinary argument for a late Postclassic mass migration from the Coixtlahuaca Basin.

The lienzos of the Coixtlahuaca group represent migrations of lordly lineages from the Coixtlahuaca Basin into the highlands of southern Puebla as early as the 12th or 13th century. Sources from the Puebla area confirm the arrival of these new lords and their successful establishment in the area. This process has been commented by several scholars as a political process, unrelated to possible social processes. In this presentation, I argue that these migrations were probably due to overpopulation and land-pressure in the Coixtlahuaca Basin and involved the movement of large populations of peasant and artisans. Linguistic and archaeological evidence suggests that the current speakers of Popoloca in southern Puebla are the descendants of these migrants. This would suggest a much more recent presence of Popoloca speakers in the area than is traditionally assumed.

12.30am

Araceli Rojas Martínez

Faculteit Archeologie, Mesoamerican and Andean, Leiden University

The story behind the Lienzo: The life and historical context of Manuel Martínez Gracida

At the end of the XIX century, historian and office holder Manuel Martínez Gracida worked arduously to recover the history and culture of the indigenous peoples of the state of Oaxaca. He had the ideal of inspiring a sentiment of pride and hoped to educate about the magnificent antiquity and heritage of Oaxaca. This effort led him to gather an important collection of archaeological artefacts such as ceramics, stone sculptures,

textiles, pictorial manuscripts and lienzos. Among them, there was the Coixtlahuaca Lienzo II, now in the Ethnology Museum of Berlin. This paper will speak about the life of Manuel Martínez Gracida as well as the historical context and the events that motivated him to research and write about the past and the traditions of the indigenous civilizations of Oaxaca.

1pm

Lunch break

2pm

Conference Room Takustr., Museum für Asiatische Kunst

Monica Pacheco Silva, Topoi Berlin

Introduction and moderation

2.15pm

Manuel Hermann Lejarazu

Centro de Investigaciones y Estudios Superiores en Antropología Social
CIESAS, México DF

The Pictorial Documents from the Coixtlahuaca Valley and the Codex Baranda Origin Myths.

The *Codex Baranda* and the *Lienzos* of Coixtlahuaca Valley (large pictorial records of landholdings and local history that were painted on canvas) show us a type of ritual scene that seems to be linked with the foundation or beginning of a ruler lineage. I propose that through analysis of ethnohistorical sources and modern Mixtec accounts, it is possible to approach the deep symbolic meaning of the rain serpent ritual represented in several images depicted in the *Codex Baranda*, *Selden Roll*, *Lienzo of Tlapiltepec* or in the *Lienzo Seler II*. The pictorial documents from the Coixtlahuaca Valley share an aspect that has to do with the mythical origins and the first accounts about the foundation of some towns that created diverse historical manuscripts.

3.15pm

Coffee break

3.30pm

Sebastian van Doesburg, Manuel Hermann, Viola König, Stephen Kowalewski, John Pohl

Discussion

4.30pm

Conclusions and announcements

5pm

Maria Gaida, curator Mesoamerica Ethnologisches Museum, Berlin

Guided tour to the Mesoamerican research collection

September 27 and 28, 2013

Ethnologisches Museum, Lansstraße 8, 14195 Berlin

2nd Forum on Iconography in Mesoamerica TIME AND SPACE IN MESOAMERICA

Program

Friday, September 27, 2013

WORKSHOPS

9.15 – 9.30am

Conference Room Takustr., Museum für Asiatische Kunst

Viola König

Welcome

WORKSHOP

9.30 – 12.30am

Araceli Rojas Martinez, Leiden Universiteit

Reading maize seeds. An approach to the study of divinatory language in the Teoamoxtli (Borgia group) codices

One of the distinctive features of the calendrical and mantic books known as the Teoamoxtli or Borgia group codices was its pictorial writing full of metaphors and images open for multiple expressions and interpretations. The present workshop will explore some of these divinatory images by bringing forward recent documentary data on reading maize seeds, a divinatory technique used among the Ayöök (Mixe) people of Oaxaca. The analysis of this oracular practice, with the aid of narrativity and psychological notions, attempts a closer look at the arcane language in the Mesoamerican pictorial manuscripts.

12.30 – 2pm

Lunch break

WORKSHOP

2 – 5pm

Gordon Whittaker, University of Göttingen

Aztec toponyms and their hieroglyphic correspondences: The international nature of Nahuatl naming

In this workshop we will discuss the way in which Nahuatl place names are constructed, how they are represented in writing, and how this compares with other Mesoamerican systems. In particular, we will look at the international nature of the script and how the Aztecs adapted their system to the requirements of empire. An examination of toponyms in Nahuatl and Mixtec for the same places will help us ascertain the extent to which names were simply translated or adapted from one language into the next and the extent to which they were replaced.

5 – 6pm

Mesoamerica Hall

Guided tour with Maria Gaida

Saturday, September 28, 2013

9.30 – 10am

Conference Room Takustr., Museum für Asiatische Kunst

Maria Gaida

Welcome

The Tlotzin fragment in Berlin

In the depot of the Ethnologisches Museum heavily soiled pieces of convoluted parchment have been found in 1998. After planning and cleaning them they turned out to be a copy of a continuous part of the Mapa Tlotzin which is kept in the Bibliothèque Nationale in Paris. Most probably the document fragments in Berlin once belonged to the Carl Uhde collection that was brought together in Mexico before 1835. The provenance of this pictorial manuscript will be followed up and I will focus on some iconographic details that deviate from the original manuscript in Paris. However, there might be some reasons for discussion.

10 – 10.30am

Martin E. Berger, Rijksmuseum voor Volkenkunde, Leiden

The ballplayers of Dainzú? An iconographical deconstruction of the Dainzú ballgame hypothesis

The site of Dainzú, located in the Valley of Oaxaca, is known for its corpus of iconography, generally considered to depict a ballgame. This ballgame hypothesis is largely based on Ignacio Bernal's early work at the site in the 1960s and his contention that the iconographical corpus represents a pre-Columbian variant of the modern-day hand-ballgame pelota mixteca. Over the past two decades, other authors have expanded on this

hypothesis, placing the Dainzú complex inside a broader corpus of iconography from all over Mesoamerica, postulating the existence of a pre-Columbian type of hand-ballgame.

Through a deconstruction of the iconographical analyses that have given rise to the Dainzú ballgame hypothesis, in combination with the use of data from ethnographic fieldwork, I argue that:

1. there is no relationship between pelota mixteca and the Dainzú iconographic corpus
2. the Dainzú corpus does not represent a ballgame
3. no ballgame comparable to the postulated Dainzú hand-ballgame is evidenced in other regions of Mesoamerica.

Consequently, an alternative is proposed, considering the possibility that the figures depicted in the Dainzú corpus represent warriors, rather than ballplayers. This alternative interpretation would strengthen the analysis of the underlying message of the Dainzú corpus, a political-ideological statement that glorifies the rulers of the site and positions it within the Preclassic political landscape of the Valley of Oaxaca.

10.30 – 11am

Núria Feliu Beltrán, Universidad de Valencia

Motivos y tipos iconográficos representados en los grafitos mayas

El hallazgo de grafitos en los muros interiores de los edificios mayas es un fenómeno muy frecuente, y sin embargo poco estudiado. En muchos casos, estas manifestaciones artísticas espontáneas permanecen intactas en las paredes y bancas de las estructuras y subestructuras en que fueron grabadas -protegidas por el derrumbe o por los rellenos-, lo que las convierte en una fuente iconográfica de primera mano para el estudio de la vida cotidiana y el pensamiento religioso de sus artífices.

Su valor histórico, artístico y documental es indiscutible, y su correcta interpretación supondrá una inestimable aportación a la historia del arte y la antropología maya.

En esta comunicación proponemos una clasificación tipológica general de los diferentes motivos y tipos iconográficos identificados al estudiar comparativamente los grafitos documentados en diferentes sitios de las

tierras bajas centrales. Para ello hubo que adaptar el método iconográfico a las peculiaridades del arte maya y, como muestra de la metodología diseñada a tal objeto, se presentan asimismo en este trabajo los resultados preliminares obtenidos del estudio del tipo iconográfico antropomorfo.

11 – 11.30am

Lola Kaiser, Free University of Berlin

Zoomorphe Fassadengestaltung im Puuc- und Chenes-Gebiet

11.30 – 11.45am

Coffee break

11.45 – 12.15am

Karla Ramírez Rosas, University of Bonn

Tlaltecuhli, la tierra, en los códices

En esta charla se presentará un análisis iconográfico de Tlaltecuhli "Señora/Señor de la Tierra" en algunas de sus representaciones en algunas escenas en los códices. En particular, de códices del Grupo Borgia y de algunos otros procedentes de la región mixteca. Además, se mostrarán algunas comparaciones y relaciones con esculturas aztecas.

12.15 – 12.45am

Harald Thomaß, University of Hamburg

Ikonografische Sprache: Gebete der yukatekischen Maya

Die rituellen Spezialisten von Yucatán -die *J-meno'ob*- entwerfen in ihren Gebeten kosmologische Bilder. Religiöse Vorstellungen, rituelle Performanz und sprachlicher Ausdruck und Inhalt beschreiben den Bereich, den ich mit dem Begriff „ikonografische Sprache“, zu erfassen versuche. Die Methode der semiotischen Hermeneutik nutzend interpretiere ich die rituelle Sprache, die im Rahmen von Agrar-Ritualen gesprochen wird.

Zum Beispiel werden übernatürlichen Akteuren in den Ritualen mit den Bezeichnungen *Iik'ó'ob*, *Yuntsilo'ob* und *Báalamo'ob* benannt. Spezifischer werden die übernatürlichen Akteure anhand räumlicher und geografischer Aspekte bezeichnet. Oder die sprachlichen Handlungen (Sprechakte) werden mit Worten bezeichnet, denen ein ikonografisches Bild des Kosmos zu Grunde liegt: *éemel*, *k'ubul*, *suutul* »herunterholen, übergeben zurückbringen« sind drei symbolische Handlungen, die von den rituellen Spezialisten durchgeführt werden und die den Ablauf des Rituals in Raum und Zeit beschreiben: Der rituelle Spezialist legt einen Weg in einer spirituellen Raum-Zeit zurück und vollzieht in diesem Rahmen die Funktionen des Rituals.

In meinem Vortrag stelle ich die Entwicklung der Gebete eines rituellen Spezialisten in 15 Jahre dar. Anhand der von ihm gebrauchten Bezeichnungen für die übernatürlichen Akteure, der Anordnung dieser im Raum und der von ihm vollzogenen Sprechakte, entwerfe ich ein kosmografisches Bild: eine Interpretation der ikonografischen Sprache.

12.45 – 1.15pm

Mariana Castillo Deball, Berlin

El dónde estoy va desapareciendo: reflexiones sobre la transformación de las imágenes. The where I am is vanishing: reflections on the transformation of images

1.15 – 2.45pm

Lunch break

WORKSHOP

2.45 – 5.45pm

Manuel Hermann Lejarazu, CIESAS, México D.F.

New findings in the Mixtec toponyms: Analysis and identifications in Mixtec codices

The Mixtec place names are very important elements in the Pre-hispanic Pictorials. Cities, towns or village are represented in toponyms glyphs and

the genealogies show us the names of kings. In the Workshop we will learn to recognize new findings to the interpretation of the several Mixtec place names.

5.45pm

Viola König

Final conclusions