London, June 22-26, 1996

Peter Mathews (University of Calgary)
White Dogs and Canyons: Classic Maya Political and Military History in the Upper Usumacinta Region

This paper details the political and military history of the Upper Usumacinta Region, focusing on the kingdom of Piedras Negras. The paper looks at the relationships (both peaceful and warlike) between Piedras Negras and neighbouring kingdoms, but also among sites that appear to have been subordinate to Piedras Negras. Particular attention will be given to monuments from El Cayo region (between Piedras Negras and Yaxchilan), which refer both to El Cayo itself and also to an enigmatic site called Sak Tz'i („White Dog"). The picture that emerges is one of volatility, both in terms of Piedras Negras' relations with its independent neighbours and within the Piedras Negras realm itself.

Mary Miller (Yale University):
What Happened at Bonampak: The Battle and its Aftermath

Ever since their discovery in 1946, the Maya murals at Bonampak, Chiapas, Mexico, have captivated an audience worldwide, with their brilliant pigments, animated figures, and detailed representations of individuals engaged in dynastic and sacrificial rituals. In Room 2, a battle and its aftermath offer a disturbing vision of late 8th century Maya warfare. As inscribed in the Room 2 text and as painted on three wrap-around walls, the king of Bonampak rounds up captives at the behest of lords from neighbouring Lacanha, only to present them for sacrifice on the fourth wall of the room, apparently under conditions favored by ancient Maya readings of the stars.

Simon Martin (University College, London):
Lords and Overlords: Decoding Political Hierarchy at Piedras Negras*

Epigraphic discoveries in the past few years have led to a reassessment of what the inscriptions have to tell us about the relative status of Maya Kings and the wider geo-political landscape of the Classic Period (A. D. 300-900). The Usumacinta region was home to a regional hierarchy of states which had Piedras Negras as its preeminent power for much of the Classic Period. This paper considers varied epigraphic and iconographic evidence to question the idea that Piedras Negras was itself completely autonomous. New data suggests that for certain periods at least it was a subordinate of a more powerful state from the Peten region, the „heartland" of Classic Maya civilization.

Nikolai Grube (University of Bonn):
The Wars at Piedras Negras

In the early Classic and late classic periods, Piedras Negras seems to have been the most influential regional power in the Usumacinta valley. For some time, Piedras Negras had exercised hegemonic control over such well-known cities as Yaxchilan, Bonampak and Lacanha. The paper traces how Piedras Negras extended its influence through warfare against its local heighbours as well as against more distant cities such as Palenque and Pomona. It will be also shown that Piedras Negras, even though its

lords were successful military leaders, never succeeded to incorporate the besieged cities permanently into its political sphere.

Linda Schele (University of Texas, Austin):
Warriors, Traders and Expansion from AD 700-950. The Mayanization of Mexico

New correlations of histories between the Classic Period inscriptions and imagery, and ethnohistorical sources such as the *Books of Chilam Balam* and *Historia Tolteca-Chichimeca*, suggest that Maya militarism as practised on the lower Usumacinta and Chontalpa affected Terminal Classic history in previously unsuspected ways. The documents suggest that a branch of the founders of Uxmal and Chich'en Itza came from this zone, and that trader groups similar to *Pochteca* took Maya religion and war imagery into the mexican highlands via the group called the Olmeca-Xicalanca. This paper will investigate the possibilities arising from these new correlations between inscriptional history and ethnohistorical sources.

Normand Hammond (Boston University):
The British Museum at La Milpa

Archaeological survey and excavations and epigraphic study of surviving monuments at La Milpa, Belize, concur in identifying two periods of elite activity, in the Early Classic between AD 300 and 600 and in the later part of the Terminal Classic, AD 750-850. The intervening period coincides with, and may be related to, larger political events, and especially the Calakmul-Tikal struggle identified by recent epigraphic work. La Milpa's strategic location, equidistant from Tikal and Calakmul and commanding the river corridor northeast to the Caribbean, may have made its independence and even its existence intolerable for one or both of the antagonists.

Genevieve Le Fort (Belgian National Fund for Scientific Research):
Gods at War: Impersonation in the Usumacinta and Elsewhere

Warfare was a very important aspect of Classic Maya life. Its historical developments and implications have been and continue to be investigated with much success. The ritual side of warfare, however, is only starting to reveal itself to modern scholars. Indeed, battles did not only involve men – rulers and warriors- but patron gods of the fighting cities as well. This paper will focus on the war patron gods of the main Maya sites and on the concept of impersonation by the rulers.

Antje Gunsenheimer and Elisabeth Wagner (University of Bonn):
Yaxchilan – The development of External Relations within the Sphere of two Opposing Superpowers

The inscriptions of Yaxchilan contain a number of references to foreign sites throughout the whole temporal frame of that site's history known so far. On the other hand, references to the site of Yaxchilan are found on the inscriptions of various other sites. These references will be analysed for their nature and context both within the history of Yaxchilan and the Maya area in general. A primery focus will be put on the organization in the Maya lowlands and how the external politics – including alliances and warfare – by Yaxchilan were influenced by the development and interaction of the two superpowers: Calakmul and Tikal.

Frauke Sachse (University of Bonn):
A new identification of the Bonampak Emblem Glyph

On late Bonampak monuments (after AD 745) two glyphs identified as the emblem glyphs of Bonampak and Lacanha appear only in combination with each other. As they appear in single contexts on earlier monuments from the area, a shifting from mutual independence to a later political entity is assumed. The glyph identified as the primary Bonampak emblem glyph cannot be identified in secure single contexts on monuments at Bonampak but appears only in secure contexts on monuments from outside the Bonampak area or on monuments of unknown provenance. In contrast, the formerly identified glyph for Lacanha appears in single contexts at Bonampak itself, which leads to the conclusion that the Lacanha emblem is the actual, primary, Bonampak emblem glyph.

* Alteration to the original program