



SAPIENZA  
UNIVERSITÀ DI ROMA

Consiglio di  
Amministrazione

Seduta del

- 3 DIC. 2015

Nell'anno **duemilaquindici**, addì **3 dicembre** alle ore **16.05**, presso il **Salone di rappresentanza**, si è riunito il Consiglio di Amministrazione, convocato con nota rettorale prot. n. 0078434 del 26.11.2015 e integrato con note prot. n. 0079783 del 02.12.2015 e prot. n. 0080285 del 03.12.2015 per l'esame e la discussione degli argomenti iscritti al seguente ordine del giorno:

..... **O M I S S I S** .....

**Sono presenti:** il **rettore**, prof. Eugenio Gaudio; il **prorettore**, prof. Renato Masiani; i consiglieri: prof.ssa Antonella Polimeni, prof. Maurizio Barbieri, prof. Bartolomeo Azzaro, prof. Michel Gras, sig. Domenico Di Simone, dott.ssa Angelina Chiaranza, sig. Luca Lucchetti, sig.ra Federica Di Pietro e il **direttore generale** Carlo Musto D'Amore, che assume le funzioni di segretario.

**È assente giustificato:** dott. Francesco Colotta.

**Assiste per il Collegio dei Revisori dei Conti:** dott.ssa Marisa Grilli.

Il **presidente**, constatata l'esistenza del numero legale, dichiara l'adunanza validamente costituita e apre la seduta.

..... **O M I S S I S** .....

DELIBERA  
381/15

REL. 10.1



SAPIENZA  
UNIVERSITÀ DI ROMA

Consiglio di  
Amministrazione

Seduta del

- 3 DIC. 2015

**ACCORDO PER LA PARTECIPAZIONE AL GDRI "RITMO" (RITUAL ACTIONS AND TIME: CREATION, DESTRUCTION, TRASFORMATION, EVOLUTION, REGULATION AND SIGNALLING)**

Il Presidente sottopone all'esame del Consiglio di Amministrazione la seguente relazione, predisposta dall'Area per l'Internazionalizzazione e già sottoposta all'approvazione del Senato Accademico nella seduta del 24 novembre 2015.

Il Consiglio del Dipartimento di Storia, Culture e Religioni, nella seduta del 12 novembre 2015, ha approvato la proposta avanzata dal prof. Alessandro Lupo di entrare a far parte del GDRI denominato RITMO (*"Ritual actions and time: creation, destruction, transformation, evolution, regulation and signalling"*).

L'accordo è sottoscritto tra le seguenti unità:

CNRS - CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE, Francia

THE UNIVERSITÉ DE PARIS OUEST-NANTERRE LA DÉFENSE, Paris X, Francia

THE UNIVERSITÉ DE PARIS 1- PANTHÉON-SORBONNE, Paris I, Francia

THE UNIVERSIDAD NACIONAL AUTÓNOMA DE MÉXICO (UNAM), Messico

THE CENTRO DE INVESTIGACIONES Y ESTUDIOS SUPERIORES EN ANTROPOLOGÍA SOCIAL, Messico

THE REGENTS OF THE UNIVERSITY OF CALIFORNIA, ON BEHALF OF ITS BERKELEY CAMPUS, USA

THE UNIVERSITY OF TEXAS AT AUSTIN hereinafter referred to as "UTEXAS", USA

THE RHEINISCHE FRIEDRICH-WILHELMS-UNIVERSITÄT BONN, Germania

THE UNIVERSITÀ DEGLI STUDI DI NAPOLI L'ORIENTALE, Italia

SAPIENZA, UNIVERSITÀ DI ROMA, Italia

SAPIENZA UNIVERSITÀ DI ROMA  
Area per l'Internazionalizzazione  
Settore Internazionalizzazione Ricerca  
Il Capo Settore  
Giuditta Capabell  
SAPIENZA UNIVERSITÀ DI ROMA  
Area per l'Internazionalizzazione  
Ufficio Internazionalizzazione Ricerca  
Il Capo Ufficio  
Anna Gambogi



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L'obiettivo principale di RITMO è quello di promuovere un'attività di ricerca congiunta tra gli enti firmatari l'accordo sulle tematiche scientifiche di competenza comune, anche mediante l'organizzazione di conferenze, *workshop* e visite scientifiche.

L'accordo ha durata quadriennale e, per Sapienza, il Dipartimento direttamente coinvolto nelle attività di RITMO è il richiedente Dipartimento di Storia, Culture e Religioni, con la designazione del prof. Alessandro Lupo come responsabile scientifico per le attività.

L'adesione al *network* non comporta oneri economici per Sapienza.

Allegati parte integrante:

- *Agreement for the establishment of the international scientific coordination network (GDRI) RITMO;*
- Verbale Consiglio Dipartimento di Storia, Culture e Religioni del 12 novembre 2015.

SAPIENZA UNIVERSITÀ DI ROMA SAPIENZA UNIVERSITÀ DI ROMA

Area per l'Internazionalizzazione

Settore Internazionalizzazione Ricerca

Il Capo Settore

Giuditta Carabelli

Area per l'Internazionalizzazione

Ufficio Internazionalizzazione Ricerca

Il Capo Ufficio

Anna Gambogi



- 3 DIC. 2015

..... O M I S S I S .....

**DELIBERAZIONE N. 381/15**

**IL CONSIGLIO DI AMMINISTRAZIONE**

- Letta la relazione istruttoria;
- Vista la proposta di accordo per la costituzione di un Gruppo di ricerca Internazionale denominato "RITMO" ("Ritual actions and time: creation, destruction, transformation, evolution, regulation and signalling");
- Vista la delibera del Consiglio di Dipartimento di Storia, Culture e Religioni del 12 novembre 2015;
- Vista la delibera del Senato Accademico n. 528/15 del 24 novembre 2015;
- Ritenuto che ogni eventuale onere economico, connesso all'adesione al *network*, debba essere a carico del Dipartimento proponente;
- Presenti n. 10, votanti n. 9: con voto unanime espresso nelle forme di legge dal prorettore e dai consiglieri: Polimeni, Barbieri, Azzaro, Gras, Di Simone, Chiaranza, Lucchetti e Di Pietro

**DELIBERA**

di autorizzare il Rettore alla firma dell'accordo medesimo.

Ogni eventuale onere economico, connesso all'adesione al *network*, sarà a carico del Dipartimento di Storia, Culture e Religioni.

Letto e approvato seduta stante per la sola parte dispositiva.

**IL SEGRETARIO**

Simonetta Ranalli

**IL PRESIDENTE**

Renato Masiani

..... O M I S S I S .....

10.1

**AGREEMENT FOR THE ESTABLISHMENT OF THE INTERNATIONAL  
SCIENTIFIC COORDINATION NETWORK (GDRI)**

**Ritual actions and time:  
Creation, destruction, transformation in Mesoamerica:  
A cross-disciplinary approach  
« RITMO »**

**BETWEEN**

**CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE**, hereinafter referred to as “**CNRS**”, a public scientific and technological institution, with headquarters at 3 rue Michel-Ange, 75794 Paris cedex 16, France, represented by its **President, Prof. Alain FUCHS**,

Acting in its own name and on behalf of:

- UMR 7186 Laboratoire d’ethnologie et de sociologie comparative (LESC) Director : Dr. Philippe ERIKSON,
- UMR 8096 Archéologie des Amériques (ARCHAM), Director : Dr. Gregory PEREIRA,

**AND**

**THE UNIVERSITÉ DE PARIS OUEST-NANTERRE LA DÉFENSE, Paris X**, hereinafter referred to as “**Paris X**” a public scientific, cultural and professional institution, with headquarters at 200 Avenue République, 92001 Nanterre, France, represented by its **President, Prof. Jean-François BALAUDE**,

Acting in its own name and on behalf of:

- UMR 7186 Laboratoire d’ethnologie et de sociologie comparative (LESC), Director : Dr. Philippe ERIKSON,

**AND**

**THE UNIVERSITÉ DE PARIS 1- PANTHÉON-SORBONNE, Paris I**, hereinafter referred to as “**Paris I**” a public scientific, cultural and professional institution, with headquarters at Centre Panthéon12, place du Panthéon75231 - Paris cedex 05, France, represented by its **President, Prof. Philippe BOUTRY**,

Acting in its own name and on behalf of:

- UMR 8096 Archéologie des Amériques (ARCHAM), Director : Dr. Gregory PEREIRA,

**AND**

**THE UNIVERSIDAD NACIONAL AUTÓNOMA DE MÉXICO (UNAM)**, hereinafter referred to as “**UNAM**”, a public scientific, cultural and professional institution, with headquarters at Ciudad Universitaria, C.P. 04510 Mexico D.F., Mexico, represented by its **President, Prof. José Narro Robles**,

Acting in its own name and on behalf of:

- Centro de Estudios Mayas Instituto de Investigaciones Filológicas, Director: Prof.; Aurelia VARGAS VALENCIA

**AND**

**THE CENTRO DE INVESTIGACIONES Y ESTUDIOS SUPERIORES EN ANTROPOLOGÍA SOCIAL**, hereinafter referred to as "**CIESAS**", public scientific, cultural and professional institution, with headquarters at Calle Juárez 87, Col. Tlalpan, Del. Tlalpan C.P.14000 Mexico D.F., Mexico, represented by its **General Director, Agustín Escobar Latapí**,

**AND**

**THE REGENTS OF THE UNIVERSITY OF CALIFORNIA, ON BEHALF OF ITS BERKELEY CAMPUS** hereinafter referred to as "**UC BERKELEY**", a public scientific, cultural and professional institution, with headquarters at 119 California Hall Berkeley, CA 94720-1500, United States, represented by its Acting Vice Chancellor **Prof. Christopher McKee**

Acting in its own name and on behalf of:

- Archeological Research Facility, Director: Prof.; Professor Laurie WILKIE

**AND**

**THE UNIVERSITY OF TEXAS AT AUSTIN** hereinafter referred to as "**UTEXAS**", a public scientific, cultural and professional institution, with headquarters at Main Building 400 (G3400) P.O. Box T, Austin, TX 78713-8920 United States, represented by its **President, Prof. William C. Powers, Jr.**,

Acting in its own name and on behalf of:

- The Mesoamerica Center, Department of Art and Art History, College of Fine Arts, Director: Prof.; David STUART

**AND**

**THE RHEINISCHE FRIEDRICH-WILHELMS-UNIVERSITÄT BONN**, hereinafter referred to as "**UNI-BONN**" a public scientific, cultural and professional institution, with headquarters at., Germany, represented by its **Rector, Prof. Jürgen Fohrmann**,

Acting in its own name and on behalf of:

- Abteilung für Altamerikanistik und Ethnologie, , Director: Prof. Dr. Karoline NOACK

**AND**

**THE UNIVERSITÀ DEGLI STUDI DI NAPOLI L'ORIENTALE**, hereinafter referred to as "**UNIOR**", a public scientific, cultural and professional institution, with headquarters at, Via Chiatamone, 61/62, 80121 Napoli Italy, represented by its **Rector, Elda Morlicchio** ,

Acting in its own name and on behalf of:

- Dipartimento del Scienze Umane e Sociali (Ciencias Humanas y sociales), director Prof Rosario SOMMELLA; and Dipartimento Studi Letterari, Linguistici e Comparati,, director Prof Salvatore LUONGO

**AND**

**THE SAPIENZA, UNIVERSITÀ DI ROMA**, hereinafter referred to as “**SAPIENZA**”, public scientific, cultural and professional institution, with headquarters at Piazzale Aldo Moro, 5, 00185 Roma, Italy, represented by its **Rector, Prof. Eugenio Gaudio**

Acting in its own name and on behalf of:

- Dip. di Storia Culture Religioni, Director: Prof. Guido PESCOSOLIDO

Hereinafter referred to jointly as the “Parties” or individually as the “Party”.

## **PREAMBLE**

Adopting an interdisciplinary and comparative perspective (ethnology, linguistics and ethnolinguistics, archaeology, epigraphy, iconology and ethnohistory), the network assembled intends to collectively examine *the temporal dimension of ritual activity in past and present Mesoamerican societies*. The project proposes to examine, in a broadened context, rituals that are apparently dissimilar, but all generate change (a ritual is understood as a series of specific, formalised actions that, by introducing a scenario that is different from those of everyday activities, produce more or less transitory changes within an initial context). This is particularly the case with regard to those linked to artefact production, life cycles, healing, conflict resolution, the enthronement of rulers and transfers of responsibilities, or practices relating to the occupation, abandonment, reuse or conversion of socialised spaces. Taking a cross-disciplinary approach, we will concentrate our attention on three principal categories of action—creating, destroying and transforming—that make it possible to understand the temporal dimension of transition processes. From an cross-disciplinary perspective, these categories have the advantage of being conducive to the joint exploration of a multiplicity of modes of action used in rites, in particular those stemming from actions on material and from performativity in gestures and speech—the focus of our attention.

## **THE FOLLOWING HAS BEEN AGREED UPON**

### **Article 1 – Purpose**

The purpose of this Agreement is the establishment of an International Scientific Coordination Network (hereinafter referred to as the “Network”), a non –incorporated means of cooperation, named “Créer, détruire, transformer en Mésoamérique : les modalités des actions rituelles et leurs inscriptions temporelles”. Its abbreviation is “RITMO”. The purpose of the GDRI RITMO is to exchange information on the following scientific theme: “Créer, détruire, transformer en Mésoamérique : les modalités des actions rituelles et leurs inscriptions temporelles”, hereinafter referred to as the “Network Theme”.

Each Party shall undertake to make available to the members of the Network affiliated to said Party the means it deems necessary to promote their activities within the framework of the regulations of the individual Parties and in particular:

**a/** The exchange of information between Network members through the organization of conferences, seminars, colloquia, workshops, thematic schools or work meetings on said theme.

**b/** Discussion of the setting-up and running, if necessary, of joint research projects on said theme at a later stage.

**c/** Cooperation in terms of information and scientific documentation, in particular, through the exchange of publications and scientific reviews on the Network Theme.

**d/** Facilitate contacts and exchanges of researchers participating in the Network on said Theme; including researchers and academics, postdoctoral fellows and, if necessary, Ph.D. students.

The scientific purpose of the Network within the framework of the Theme and the activities resulting from it are stated in Annex 1.

## **Article 2 – Composition**

The Network is composed of the laboratories or institutes listed above.

The activities to be coordinated by the Network shall extend only to the scientific work inherent to the Network Theme of RITMO described in Annex 1.

All personnel of the said laboratories or institutes contributing to the Network activities shall remain assigned to their home laboratory/institute and institution.

For information purposes only, the list of the staff of the signatory Parties to this agreement is attached to the present agreement in Annex 2.

Any involvement in the GDRI by a unity or team which is not attached to one of the Parties shall be subject to an amendment.

## **Article 3 – Organization**

A Coordinator, whose identity is given in Annex 3, shall be jointly appointed by the Parties for a four (4) year period.

The role of the Coordinator is to steer the Network activities and the Theme with the Scientific Committee, and to transmit the information submitted by the Parties to the Network members.

The Coordinator shall draw up an annual scientific and financial report on the Network activities which shall be submitted to the Parties.

The Coordinator shall be assisted by a Scientific Committee. The scientific committee is composed of representatives from member laboratories or institutes, appointed by the Network Parties to which the laboratory/institute is affiliated. The composition of the Scientific Committee selected is set forth in Annex 4.

The Scientific Committee shall meet at least once every two (2) years and as often as needed at the initiative of the Coordinator or of one third (1/3) of its members. As necessary these meetings may be held by videoconferencing. All minutes of those meetings shall be distributed to the Parties.



Each Party shall transmit to the Coordinator the names of the scientists participating in the activities of the Network, for each member laboratory/institute affiliated to said Party. The Coordinator shall compile the list and transmit it to all the members of the Network. The Coordinator shall update the list whenever necessary.

#### **Article 4 – Implementation of the Network activities**

The conferences (after consultation with the Network laboratories and institutes), seminars, colloquia, workshops, thematic schools or work meetings on the Network Theme are organized under the sole responsibility of the Party that takes the initiative to do so. Each Party shall fund the participation of each of its members in the Network activities.

Within the framework of section d) of article 1 above, the relationship between the institution to which the researcher belongs and the host institution shall be strictly bilateral and their terms and conditions are not governed by this Agreement.

Each Party shall inform the Network Coordinator and the other Parties, prior to the start of each budgetary year, of the financial resources that they intend to allocate to the Network. The provisional budget for the first year is given in Annex 5.

If two or more Parties intend to carry out research work jointly within the framework of the Network Theme, they shall establish the terms and conditions of said cooperation in a separate agreement binding on the signatory Parties, particularly with regard to Intellectual Property, the ownership and exploitation of results, which is not enforceable against the other signatory Parties.

#### **Article 5 – Confidentiality**

For the term of this Agreement and three (3) years thereafter, each Party shall undertake to keep confidential and not to disclose to third parties any information that has been previously designated as confidential by the originating Party within the framework of the Network.

#### **Article 6 – Publications**

Each laboratory undertakes to provide all other contributing laboratories with any information it may have at its disposal that could be useful to the completion of joint research assignments. Scientific results shall be published as per customary practices in the scientific world. Publication shall be agreed by all of the participating laboratories that took an active role in the project concerned.

Any publications resulting from joint GDRI efforts shall specify any and all existing links between the GDRI Parties involved. This shall include the following statement: "Research carried out under the auspices of "The GDRI RITMO".

For the duration of the GDRI and for a further two (2) years thereafter, all laboratories are committed to forwarding to all GDRI contributing laboratories any works that are due to be published under the auspices of the GDRI. This forwarding is to take place before the work is published.

No publication or communication of results may be delayed by more than three (3) months in the event of disagreement among the GDRI contributing laboratories, unless the aforementioned publication or communication involves information that is of industrial, commercial or strategic interest to some of the Parties.

Moreover, these provisions may not preclude:

- either the obligation binding on all personnel involved in the Program to provide an activity report to its institution, such communication does not represent disclosure within the meaning of intellectual property legislation;

- or the defence of the thesis related to the Program of this Agreement, with such defence being organised whenever necessary so as to guarantee, in compliance with effective university regulations, the confidentiality of certain results of the works carried-out pursuant to the Program.

Each Party undertakes not to disclose information to third Parties designated as confidential.

#### **Article 7 – Duration**

This Agreement is entered into for a non-renewable period of four (4) years as of January 1<sup>st</sup>, 2015.

#### **Article 8 – Withdrawal**

Any Party may withdraw from this Agreement by giving a six (6) months advance notice by registered letter with acknowledgement of receipt addressed to the other Parties.

#### **Article 9 – Exclusion**

In the event of insufficient involvement in achieving the objectives of the GDRI or a Party's breach of its obligations, a Party may be excluded from the GDRI by a unanimous decision of the Parties; the concerned Party does not take part to the vote.

#### **Article 10 – Disputes**

It is agreed that, in the event a problem arises from the interpretation or performance of this Agreement, or if the Parties identify new problems not covered by this Agreement, the Parties shall enter into negotiations to resolve the problems. If it is necessary, the results of these negotiations could be the subject of written amendments to this Agreement that need to be signed by all the Parties.

Should they fail to do so, the Parties agree to higher level discussions, non-binding mediation or, submission of the dispute to the defendant's competent court.

The Agreement is drafted in ten (10) originals.

Place: .....

Date: .....

**FOR THE CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE (CNRS)**

**Prof. Alain FUCHS**

**President**

Place: .....

Date: .....

**THE UNIVERSITÉ DE PARIS OUEST-NANTERRE LA DÉFENSE, Paris X,**

**Prof. Jean-François BALAUDE,  
President,**

Place: .....

Date: .....

**THE UNIVERSITÉ DE PARIS 1- PANTHÉON-SORBONNE, Paris I,**

**Prof. Philippe BOUTRY,  
President**

Place: .....

Date: .....

**THE UNIVERSIDAD NACIONAL AUTÓNOMA DE MÉXICO (UNAM),**

**Prof. José Narro Robles,  
President**

Place: .....

Date: .....

**THE CENTRO DE INVESTIGACIONES Y ESTUDIOS SUPERIORES EN  
ANTROPOLOGÍA SOCIAL,**

**Agustín Escobar Latapí,  
General Director**

Place: .....

Date: .....

**THE UNIVERSITY OF CALIFORNIA - BERKELEY**

**Prof. Christopher McKee ,**  
Interim Vice Chancellor for Research



Place: .....

Date: .....

**THE UNIVERSITY OF TEXAS AT AUSTIN**

**Prof. William C. Powers, Jr.,  
President**

Place: .....

Date: .....

**THE RHEINISCHE FRIEDRICH-WILHELMS-UNIVERSITÄT BONN**

**Prof. Jürgen Fohrmann,  
Rector**

Place: .....

Date: .....

**THE UNIVERSITÀ DEGLI STUDI DI NAPOLI L'ORIENTALE**

**Elda Morlicchio ,  
Rector**

Place: .....

Date: .....

**THE SAPIENZA, UNIVERSITÀ DI ROMA**

**Prof. Eugenio Gaudio  
Rector**

## **ANNEX 1 – DESCRIPTION OF THE COOPERATION**

### ***Ritual actions and time:***

### ***Creation, destruction, transformation in Mesoamerica:***

### **A cross-disciplinary approach**

### **Research project**

## **I- ANTECEDENTS AND CONTEXT**

Since the 1970s, the Groupe d’Enseignement et de Recherche sur les Mayas et la Mésoamérique (Maya and Mesoamerica Teaching and Research Group, GERM, a specialised centre of the LESC, UMR 7186, founded by some members of this research centre and by archaeologists of ArchAm, UMR 8096) has been organising scientific activities (workshops, projects, conferences, fieldwork) and publications (collective books, special issues of journals), bringing together ethnologists, linguists and ethnolinguists, archaeologists, epigraphists, iconologists and ethnohistorians working on common problems and subjects (see the website [www.germ.hypotheses.org](http://www.germ.hypotheses.org)).

This group has received, among others, a Terrain, Technique, Théorie ACI (“Field, Technique, Theory” ACI, 2002-2005) from the Ministry of Research for the interdisciplinary project *Geographies of the Sacred: Dynamics of Maya Spaces and Identities*, as well as a GDRE in archaeology and history, *Crises of the Past in the Americas* (2011-2014). It organised the international conferences *Maya Spaces: Representations, Uses, Beliefs*, 6-8 December 2000, and *Variants and Variations in the Maya Region*, 10-12 December 2007 at the Maison Archéologie et Ethnologie (Centre for Archaeology and Ethnology), University of Paris West Nanterre La Défense, and also co-organised the 13th annual International Wayeb Conference, 5-6 December 2008, *Maya Daily Lives*, at the Musée du quai Branly in Paris. These conferences were the subject of publications (see Breton, Monod-Becquelin & Ruz 2003, Monod-Becquelin, Breton & Ruz 2010, Breton & Nondédéo 2013). In October 2014, the GERM was the scientific organiser of the international conference *Measurements and Textures of Time Among the Maya: Spoken, Written and Experienced* and the Musée du quai Branly. By virtue of its theme, this conference constituted a first step towards the GDRI project presented here, and all of these activities have brought international recognition to the GERM over the past decades.

In the past, the GERM’s activities have made it possible to derive multiple benefits from interdisciplinary dialogue. The ethnohistorics of the contemporary Maya has thus provided archaeology with insights into the occupation of spaces (for example, the multifunctionality of built spaces, their geographic and symbolic orientation and constraints, their boundaries at different scales). And the study of material culture as practiced by archaeologists has enabled anthropologists to better understand markers of spatiotemporal change. Furthermore, the rhetoric in oral traditions described by ethnohistorics has enabled iconologists and epigraphists to sharpen their analyses of precolonial material, while their approach has offered anthropologists solid perspectives on cultural continuity or change over the long term. Research common to the various disciplines represented in the GERM has also led to a renewal of approaches to the question of variation.

Building on this long experience of interdisciplinarity, the GERM now wishes to create an International Research Group (GDRI) with Mexican, North American and European partners and colleagues. It is a matter of consolidating, at an institutional level, several collaborations that already exist, but have so far mainly developed around individual projects. The ambition of the project is to launch—on the initiative of the CNRS—an international network uniting major centres working on Mesoamerica: the Centro de Estudios Mayas of the UNAM, Mexico; The Mesoamerica Center of the University of Texas at Austin; the Middle American Research Institute at Tulane University; the

Abteilung für Altamerikanistik und Ethnologie at the University of Bonn. Groups of specialists from the CIESAS in Mexico, from the University of California, Berkeley and from the universities of Naples and Rome are also stakeholders, as are a few individual researchers from other French and international institutions, chosen for their expertise on the GDRI's theme. Adopting an interdisciplinary and comparative perspective, the network thus assembled intends to collectively examine *the temporal dimension of ritual activity in past and present Mesoamerican societies*.

## **II- STATE OF THE ART**

Generally in archaeology, the analysis of rituals is still in its infancy; for a fairly recent assessment of the of the question see Fogelin 2007. Even in a sector that is more advanced than others (that of funerary practices), it has been hardly 30 years since the importance and potential of this field of research were recognised and effective study methods were implemented (specifically taphonomy): Duday *et al.* 1990, Pereira 2013. Moreover, when archaeologists have ventured into the sphere, they have usually done this with a view to either getting to the roots of the symbolic and cosmological systems that have a dialectical relationship with rites (each supporting and enriching the other), or exploring relations between religions and social structures: for example, the control of religion by bodies of power, or the question of levels of practice, particularly public rituals *versus* domestic rituals (Plunket 2002, Gonlin & Lohse 2007).

In the pre-Columbian Mesoamerican world, as elsewhere, the archaeology of ritual has long concentrated on trying to identify objects in the broad sense (or more precisely sets of objects) and places that are used for rituals, whether conceived specifically for this purpose or not. In fact, in this cultural area, the study of pre-hispanic rituals was very strongly affected and stimulated by the existence of rich ethnohistorical sources (dating from the period immediately following the Spanish conquest, describing the realities of the new world that had just been discovered, which the missionaries—or at least some of them—sought to understand) and, more recently through the interpretation of inscriptions, particularly those from the Classic period in the Maya region (300-900 A.D.). Thus, the fundamental practices of the Mesoamerican area have been subject to rich analyses, for example on human sacrifice (López, Luján & Olivier 2010) or self-sacrifice (Baudez 2012). Yet the central, much more specific problem of relations between rituals and temporalities has itself hardly been touched. The archaeological approach to preserved (and almost always incomplete) vestiges of a rite should of course primarily aim at an ordered reconstruction of gestures (that is to say a reconstruction of temporal sequences), in the tradition of theories that fall under the category "behavioural archaeology", specifically those by Michael B. Schiffer beginning in the mid-1970s (Schiffer 1976, Skibo and Schiffer 2008).

Although not confined to rites, whose sphere of application in archaeology is generally strictly limited to the sphere of religion, an important approach to the temporal sequences in actions is that which considers the *chaînes opératoires* involved in object-making (Leroi-Gourhan), shifting the focus away from (religious) meaning towards the structured organisation of productive activity. This kind of approach makes fairly general reference to Bourdieu's theory of practice, but it more concretely gives rise to a whole range of research dedicated to individual or collective action as an effect of social agents' creative capabilities, as they organise their practices in such a way as to transform and produce new states (Giddens, Sahlins: see Dornan 2002). In reality, due to the narrow definition of ritual practice in archaeology, one thing that is not in itself examined is the ritual and temporal dimension of production activities as transformation (see, however, Wells & Davis-Salazar 2006). It is important to recognise that the deep connections between rites and conceptions of time have been little studied, despite Mesoamerica's incredible constant in the realm of temporality: the cyclical vision of history (Stuart 2012). Although the possibly paradigmatic interlinking of destruction-creation with transformation, which plays a part in several rites, can be glimpsed in several works (Mock 1998, Stanton *et al.* 2008; Walker and Lucero 2008), all or almost all of the work still remains to be done in this area. The

dimensions to be developed across all subjects exploring ritual activity will be considerably stimulated and enriched once they have been situated in a context of interdisciplinary dialogue conducive to supplementing the abundant literature that already exists on calendars (see for example Alcina Franch 1993, Boone 2007, Edmonson 1988, Tedlock 1992).

In anthropology, in the tradition of the first works by Hubert & Mauss (1968 [1899]) or by Van Gennep (1981 [1909]), the relationship between time and rites has often been understood through rites of passage that show spatially and temporally marked chains of sequences, at the end of which either an initial situation or the state of a person has been transformed. This kind of phenomenon has been approached particularly by means of the notion of process: Turner 1969, Bloch 1991; see also Monod Becquelin & Breton 2002 for Mesoamerica. Following this general model, it has also been suggested that variations in ritual frequency and intensity give them distinct transmission capacities; for example, unrepeatable initiation rites are characterised by a strong intensity (Whitehouse 2004). Other authors have stressed that ritual actions should be viewed as repetitions of past "archetypal" actions (Humphrey & Laidlaw 1994), to which participants often connect through "deference" processes (Bloch 2004), for example when they say they are following a tradition or acting as their ancestors did.

Corollarily, from a more synchronic perspective, the notion of the "frame" (see Bateson 1972, Goffman 1974), led to a consideration of the specificity of ritual interactions with a view to resolving two problems: how to describe the rite's internal organisation—particularly its temporal organisation; and how to describe the effects that rites have on everyday life or in a social environment (Dehouve 2007, Handelman 1998, Handelman & Lindquist 2005, Kapferer 1983). Many studies have focused on the inaugural dimension of rites, sacrifices in particular (Lambek 2007) and have more particularly explored how rites enable each culture to construct a specific temporality that breaks with natural patterns (Rappaport 1992, 1999). Adopting a historical perspective, it also proves enlightening to follow the evolution of rites over the long term, pinpointing the presence of similarities and differences in political practices (Bloch 1986, Dehouve 2006) or therapeutic practices (Galinier 1997). Rarely has anyone undertaken to explore these phenomena from a broader cognitive perspective linked to the experience and conceptualisation of time (Bloch 2012, Gell 1992).

Although the expression of time in languages and ritual discourse have both been amply studied in linguistics, ethnolinguistics and anthropology, the temporal dimension of ritual discourse has itself been subject to little analysis. Yet it opens the door to very promising perspectives. The treatment of language as action, as initiated by Malinowski (1935) and theorised especially by Austin (1962) and by subsequent pragmatic currents, implies conceiving of words as agents of context transformation and modification that are therefore associated with a transition between the performance's before and after (Duranti & Goodwin 1992). A set of analyses has made it possible to elucidate some of the modalities by which linguistic forms of ritual discourse effect these transformations, particularly those concerning relations of authority (Bloch 1975, Duranti 1993, Lempert 2012, Merlan and Rumsey 1991...) or the states of the person (Monod Becquelin 2000, Signorini & Lupo 1989). The role of ritual utterances in the establishment of specific systems of interpersonal relations and in the construction of frameworks of co-participation and co-activity (Hanks 1996, 2006, 2013, Haviland 2000, Pitrou 2012...) has also been highlighted.

These approaches have contributed to altering perspectives on rituals, causing a shift from a symbolic analysis centred on cosmologies (Geertz 1957, 1973, Galinier 1997, among others), to a conception in terms of a situated, emerging, participatory experience (Hanks 2006, Senft and Basso, 2009). On the basis of local ethnotheories of communication, other authors have questioned the conception of action used in ethnological and pragmatic theories, in order emphasise the notion of "event", introducing a more integrative view of verbal and nonverbal actions (Merlan & Rumsey 1991). The recent development of analyses and theories on multimodality has expanded this view to the level

of micro-interactions, as well as to the spheres of invariants and cognition (Enfield 2009, Goodwin 2002, Haviland 2004).

Ritual speech has often been linked to a past temporality, due to its more formal, stereotyped character, to its possible references to mythical or foundational events, as well as to the discursive sedimentations to which it is subjected, which can turn it into a socio-historical artefact (Hanks 1993, Cuturi, to be published). However, viewing rituals as emerging, creative situations has led this relationship with time to be reconsidered as a relational, indexical, dynamic construction, between the past and the contemporaneity of the ritual performance's context (Keane 1997, Schieffelin 2002). Indications of this contextual anchoring can often be found in linguistic terms and their variation. Mayan ritual speech, in which variation is an obvious aesthetic and performative value (Hanks 1984, Monod Becquelin *et al.* 2010), is of particular interest for the analysis of these processes of ritual time construction.

While some works have analysed forms of effectiveness in prophetic speech (Csordas 1997, Vapnarsky 2009), a more recently recognised characteristic of ritual communication is the significant amount of speech anticipation and its implications on the consequences of these words, in comparison with non-ritual spoken forms (Senft & Basso 2009). This is an important element for understanding not just the specificities of temporal projections in rituals, but also the forms of coordination at play.

Finally, although the study of linguistic and communicational temporal frames of reference have undergone some development, especially in the enunciation linguistics and cognitive linguistics, this has been mainly from the point of view of the specificities of narration in comparison with ordinary discourse (Benveniste 1966, Weinrich 1973, Fleishman 1982, 1990, Kockelman 2007...), as well as from the perspective of the relation between spatial and temporal references (Nuñez & Sweetser 2006, Tenbrick 2011), but not many have approached it from a more all-encompassing point of view (Couloubaritsis & Wunenburger 1997, Desclés & Guentchéva 2011, 2012, Evans 2013). Thus at the present time, the specificities of linguistic and multimodal ways of expressing temporality in rituals, and their link to performativity, remain very little explored on a comparative and theoretical level, as demonstrated by recent publications on ritual communication such as Kean 2004, Senft & Basso 2009 or Stasch 2011.

### **III- THE PROJECT**

#### **Creation, destruction, transformation: changes and transitions in and through ritual action**

Here a ritual is understood as a series of specific, formalised actions that, by introducing a scenario that is different from those of everyday activities, produce more or less transitory changes within an initial context. The specific operations that provoke these transitions are obviously not limited to rites of passage. This is why we are proposing to examine, in a broadened context, rituals that are apparently dissimilar, but all generate change. This is particularly the case with regard to those linked to artefact production, life cycles, healing, conflict resolution, the enthronement of rulers and transfers of responsibilities, or practices relating to the occupation, abandonment, reuse or conversion of socialised spaces.

Taking a cross-disciplinary approach, we will concentrate our attention on three principal categories of action—creating, destroying and transforming—that make it possible to understand the temporal dimension of transition processes. **From an inter-disciplinary perspective, these categories have the advantage of being conducive to the joint exploration of a multiplicity of modes of action used in rites, in particular those stemming from actions on material and from performativity in**



### **gestures and speech—the focus of our attention in the GDRI.**

Numerous studies have concentrated on spatial, symbolic, political, agentive, pragmatic or cognitive dimensions of rituality: here the intention is to consider temporal dimensions—without limiting ourselves to well-explored problems linked to the use of ritual calendars. Building upon work carried out within the GERM on spatiotemporal boundaries (see *Ateliers d'anthropologie* 37 <http://ateliers.revues.org/9169>), the specificity of our approach lies in the fact that it is based on the principle that temporal categories are not given, but are at least partially constructed according to operations proper to each culture. We will therefore study the temporal development of rituals while considering how they establish specific temporalities for an individual or a group of people. **The aim is to better understand temporality in and through the ritual.** To achieve this, two levels of analysis will be favoured: at a limited level, we will elucidate the internal processual configuration of rituals (action sequences, interconnections, limits, liminalities, etc.); at a broader level, we will examine rituals as markers and driving forces of time and history, from the perspective of how they were and are conceived, organised and projected by Mesoamerican societies.

### **Ritual temporality: boundaries, transformations and the coordination of actions**

Instead of conceiving of a rite as a series of independent moments that succeed one another according to a clearly defined before and after, it proves more productive to take a methodical inventory of the multiplicity of forms of transition at work in ritual dynamics (rupture, displacement, reversal, overlapping, coming-and-going, etc.). In carrying out this work, we will take advantage of results obtained during the GERM's research workshop on "boundaries", extending our analysis of temporal boundaries. We will give special attention to what constitutes a beginning or an end (in terms of a life cycle, a historical period, a stay in a home, a ritual sequence, a speech, etc.) and examine the markers of these beginnings and ends (materials, actions, gestures, language, etc.) as well as their superimpositions or disparities; we will also look at how ruptures occur and are conceived, and explore different modes of transition from one state to another (reusing material, changing form or function, hybridising types, etc.).

In order to understand the temporal specificity of all of these ritual processes, it is useful to compare them with other areas of culture in which transformations are conceived and produced: ethnotheories of life processes (growth, regeneration, life, death, reproduction); forms of development used by artisans (weaving, pottery); the cycles associated with seasons and with agricultural, silvicultural or hunting activities; or all of the operations associated with cooking. On the basis of the systematic case studies, we will consider the contrasts, similarities and overlaps between ritual processes and other types of process in which humans engage in the course of their day-to-day lives.

Beyond inventorying the different modes of action that produce transitions that can be observed at various scales (from the house to the country, from the family to the community, from urban spaces to agricultural spaces), our approach leads us to highlight the various forms of coordination that organise the participation of agents (both human and nonhuman) mobilised in a ritual. Coordination is a more or less intentional, more or less conscious phenomenon that does not necessarily depend on one person who is in charge of implementing it. In order to study it more broadly, we will examine figurative, linguistic and corporeal systems that combine the participation of the various agents. To put it simply, one can make a distinction between situations in which coordination synchronises the actions of different partners, possibly to enable them to complete the same tasks (during sowing periods for example) and situations in which a diachronic succession mobilises distinct, complementary actions, such as those performed as part of an agricultural cycle or the building of a house. A similar distinction can be observed in ritual practices.

## **Temporal establishment and reconfiguration over the long term**

Regardless of the nature of ritual actions or the arrangement of agents' participation, it is remarkable that some rites possess an instituting power. We will therefore examine processes in which actions, particularly those performed by governments or demiurgic entities, bring about the reconfiguration of a sphere or community. Creation (or destruction) myths, ceremonial offerings of foundation (or abandonment), and enthronement ceremonies are specific subjects that will serve as a basis for documenting the instituting power of rituals, that is to say their ability to connect individual actions with collective phenomena. In undertaking this examination, we will not exclude similar phenomena observed at smaller scales, such as those involved in family rites celebrated during the construction of houses, which themselves serve as time-markers. At different scales, recent or present migration situations experienced by Mesoamerican indigenous populations, either in the aftermath of violence or for economic reasons, give these questions profound contemporary relevance; in these cultures, settling in a new land implies a temporal (re)foundation.

The fact that rituals can mark time certainly does not mean that these markings are set in stone. On the contrary, if we step back and look at the long term, we discover that these traces, whether material or in memory, are continually subject to a process of re-elaboration by human groups. It therefore proves necessary to consider the transformation of temporal patterns—temporality in and through rites—in the course of the history of Mesoamerican societies, something that leads to a consideration of the consequences of the arrival of the Spanish in the 16th century, and of the interactions between different native cultures, before the conquest and in the present day. From this perspective, the role of translation—whether performed by epigraphists or ethnohistorians—proves crucial to understanding how the same ritual sequences (for example sacrificial practices) evolve over time, not just in their meaning and purpose, but also in their morphology. More broadly, it is useful to determine how creation myths or recollections of foundational episodes are preserved and modified in the memory and institutions of Mesoamerican societies.

Based on these different problems, the 2015-2019 work programme will follow four lines of research:

- 2015 Ritual temporalities: sequences, processes and action coordination
- 2016 Temporalities established by rituals
- 2017 Ritual temporalities vs other temporalities ?
- 2018 Long-term changes in the temporal patterns of rites.

#### **IV- WORK PROGRAMME**

The work programme has been devised not just based on the general problem presented above, but also on the participatory intentions expressed by all contacted partners who have shown an interest in taking part in the GDRI. It is organised around four lines of research, which will be tackled one at a time, without necessarily restricting the development of each of them to one year. Each line of research will be the subject of a large collective seminar or interdisciplinary conference, preceded by at least two preparatory workshops, which will be smaller in scale (in terms of participating countries and fields) and thematically more limited (see the calendar below). The chosen lines of research are briefly introduced below, with a few more precise illustrations of the materials studied.

##### **Year 1 / Rites: processes, sequences and coordination actions**

This first approach—a concrete one—will aim to define the temporalities at work within the Mesoamerican rituals themselves, both in the past (and therefore tackled by archaeology and ethnohistory) and in the present (mainly falling under ethnology and ethnolinguistics). Central to this first phase of analysis will be the very precise reconstruction of sequences of gestures—which may or may not involve material elements (artefacts in the broadest sense), coordinated actions, as well as spoken words—linked to an examination of the synchronisation and concatenation processes in these various action modes. It will lead to a consideration of the forms of transformation (changes and transitions)—internal or external, induced or performed—that lie at the heart of observed ritual actions.

For example, in the sphere of ancient Mesoamerican worlds, two types of ritual practice seem to have been common and ubiquitous, at least in the order of offerings: blood effusion (self-sacrifice and sacrifice), fire use and smoke production. But reducing these rites where they appear to just these aspects would mean omitting the essential. There is no sacrifice without preparatory sequences, and certainly not without explicit, almost technical execution of the offering, which begins specifically with the collection of blood and sometimes ends precisely with the burning of this blood or the cremation of the material on which the blood was collected.

In the context of this first approach, some actions and modes of transformation will be subject to specific, interdisciplinary analyses at different historical periods. In particular, this will concern: modification/alteration operations and the combination of materials (marine, mineral and organic elements, food, ...); the production or recycling of specific artefacts (figurines, receptacles, carving waste, ...); the handling of these objects (breaking, incineration, storing, spatial placement, scenography and arrangements); and also the layout of their containers (stores, pits, caches, coffers) in the context of homes as well as community spaces (public or political buildings). We will also undertake a detailed examination of preparation methods and elaboration temporalities associated with food and beverages, which are essential elements of Mesoamerican rituals (harvesting, slaughtering and cutting up, methods of fermentation and boiling, the qualities attributed to food according to their state and the changes they have undergone). The use of video for the ethnography will provide a very clear visualisation of the actions, making it possible to highlight the presence of special chains of sequences and/or the existence of gestural rhythmicity.

Contemporary societies also enable us to observe that ritual actions are very often mentioned more or less explicitly in ritual speech, which also incorporates a large set of meta-discursive terms referring to the verbal acts in progress. Considering that forms of verbal reference to actions reveal cognitive distinctions at play in the choice and sequence of actions, we will give special comparative attention to the lexicon relating to the actions involved in rituals, in order to elucidate the distinction criteria internal to certain operations, like those relating to boiling, cutting up, fragmentation, incineration and disposal. On the other hand, based on the assumption that the precise connecting of gestures to ritual utterances lies at the foundation of the effectiveness of rites, we will examine: the

choices of terms used during rituals; combinations of terms in the context of *difrasismos* and other parallelisms and the affect that these combinations have on how relations between actions are understood; and lastly, multimodal coordination between the gestures made by ritual participants and the verbal reference to the actions—including an examination of the deictic and rhetorical specificities of temporal anchoring (or de-anchoring). In this context, we will incorporate the study of prosodic dimensions of ritual speech (rhyme, flow, tone, etc.) and, more broadly, its sound dimensions (voice quality, the use of musical instruments and sound objects, silence), on the assumption that these dimensions are essential indications—even driving forces—of the processual unfolding of the ritual action and of a temporalised performativity. These questions become even more relevant in ritual dialogue contexts, which involve coordination and reaction between dialogue participants, according to modalities that are still very little known.

Two areas that we can hope will be particularly productive in terms of the study of the temporalities internal to rites are agricultural rituals and those which serve a therapeutic purpose. In the latter case, there are two aspects in particular that draw our attention at first glance: first, the relation between, on the one hand, sequences of actions, prayers and ritual utterances and, on the other hand, conceptions of the process of illness—a relation that allows treatment to open the door to a transformation (of the individual and of the social configuration) that ends with healing; second, the necessary and often complex synchronisation between the patient and the ritual specialist during the rite.

## **Year 2 / Temporalities established by rites**

Very universally in Mesoamerica, and specifically in the Pre-Hispanic era, rites are not situated in a time that is more or less external to them: they constantly found, re-found and model time. This is obviously also true of so-called “calendrical” rites, which have a very strong presence in Mayan archaeology and epigraphy, since rituals of this kind are literally the processes that drive the celebrated cycles. This also holds true for rituals that update the origin myths of various human groups, or the birth and death of ancestral or supernatural entities.

For example, narratives that describe the (often “miraculous”) births and deaths of gods in the Aztec world are very often part of cyclical patterns that still have not been sufficiently explored and explained. The rituals in which these mythical events are replayed and thereby revived are seen as the materialisation of memorised time, or more precisely its revitalisation. In what would appear to be a very distinct register, the pseudo origin myths that Mayan elites narrated to the Spanish beginning in the 16th century or inserted in “*Títulos señoriales y de tierras*” (title deeds) practically operate as foundation rites intended to guarantee a continuity (fundamentally that which preserves privileges) between one world and another, in other words between one specific, autochthonous space and time and the one imposed by the Conquest.

From the beginning to the end of the chronology to be studied (from the first manifestations of a Mesoamerican cultural *koiné* during the last millennium A.D. to the present day), a large number of rites were and are celebrated in the context of foundations, whether these have concerned a family residence, a public building, a space to be cleared, or an authority’s assumption of duties, including kings of the Maya Classic Period. From an archaeological perspective, more and more often it is observed that when populations create or transform, they use (much more frequently than previously thought) a process of destruction that concludes one stage while at the same time summoning a new one. These destructions seem at least sometimes to have been essential to creation (foundation) and transformation (re-foundation), and also seem to have marked both space and time like a boundary between states.

The three phases of general action (destruction, creation and transformation) mobilise different types of material element, which may be more or less raw materials (flint, obsidian, shells, fish vertebra, etc.), made objects, and even individuals (sacrificed or naturally deceased: burials of important persons

who become "ancestors" and found the reconfiguration of the place). These destruction and creation practices cut across societies since they are found at different hierarchical levels, though they remain fundamentally the same, and are echoed across the social spectrum from one end to the other.

The rite as something that (re)founds time is also a dimension that cannot be ignored in certain practices which less often have this connotation initially. Thus, among today's Tzeltal (a Maya population of the Chiapas highlands), the specialists in charge of therapeutic rituals implement a conciliation mechanism that is as general as it is efficient, the *kuxlejal* ("life"). The goal of the therapeutic ritual's acts and words is to bring conflicting parties together, and the healing of the victim can only take effect at the end of this conciliation. The semantic field defined by the *kuxlejal* extends beyond therapeutic matters, and conciliation is a social regulation principle that also applies to the management of legal disputes. Observing the operation of the various stages of the customary judicial process reveals that the judge acts more as a negotiator than a sentence-application agent. Therefore, whether the mediator is a ritual specialist or judge, his role is to restore a lost balance in the case of two types of rupture: that of individual corporeal integrity in therapeutic cases, and that of social cohesion in the case of conflicts. The complementary analysis of the operation of procedures implemented in the management of various moments of "crisis" offers a new perspective on formalised actions enabling conflicts to be neutralised. At the end of the two types of process, is it not the establishment of a new/renewed state (and time) that is supposed to materialise?

### **Year 3 / Ritual temporalities *versus* other temporalities?**

The transformation processes that every ritual brings with it—and, more precisely, implements (regardless of whether or not they are preceded by acts of destruction in preparation for the arrival of the new state)—more or less constitute a creation. The day-to-day life of individuals is made up of acts of creation-transformation that are more or less specialised and quite often do not have explicit ritual connotations: maintaining a field, preparing a meal, making one object or another, etc. Therefore there is no getting around a consideration of the possibly distinct temporalities of ritual actions and of activities that are not designated as such. Can rituals be analysed in terms of "*chaînes opératoires*", and do they have specificities in this respect, particularly with regard to their temporal arrangement? Do the processes involved summon relations of succession, simultaneity, juxtaposition, interconnection, etc. between their moments, phases and eras?

In this regard, living spaces, dwellings, are good places of observation. For example a Yucatec house has a beginning and an end; a creation and an abandonment. Land is chosen, delimited and protected by rites. Decades later, it is permanently abandoned or reoccupied. Sometimes a few discreet acts accompany this departure. Between the dwelling's initial occupation and its abandonment, several generations and nuclear families coexist and succeed one another; additional houses and annexes are built and are usually consecrated ritually. But these are particular events in the course of relatively long cycles. Having said that, over the course of a year, a week or a day, the space and the places making up the residence transform: certain places are favoured at specific moments, others become dangerous, or their function or quality changes. Examining space transformation processes that take place during the occupation of dwellings makes it possible to construct systems of reference that can then be compared and contrasted with the temporalities at work in specifically ritual actions.

Everyday activities like food preparation or artisanal activities are also good indicators of specific or common rhythms that, by contrast, help in understanding what defines ritual transformation. This type of analysis leads to an interest in the actors of various processes, and in what type of actors they are.

Another inevitable set of questions concerns life processes, the (primarily biological) stages and patterns currently explored by life anthropology. The study of processes that cause, for example, growth,

regeneration, degeneration, reproduction or even interactions with the environment can lead to the construction of stimulating, and essential, frames of comparative reference with ritual temporalities.

Finally, the study of forms of linguistic and gestural expression of temporality (gestural in the sense of communicational gestures often associated with speech) makes it possible to compare the semantic configurations underlying systems of forms, not just between languages, but also within one language in different contexts of verbal interaction (themselves typically associated with activities or with speech genres). Ritual speech thus presents particular forms of deictic anchoring, phase term use and aspectual marker, or even forms of processual reference at beginning and end moments. Their analysis should help elucidate the specificities of ritual time apprehension in light of other experienced or narrated temporalities.

#### **4. Year 4/ Long-term changes in the temporal patterns of rites**

This final line of research is by no means less important than the previous ones. The research that will be exhibited and discussed during this final phase obviously will not concern ruptures and continuities in the temporality of ritual action throughout the three millennia of history likely to be examined. It will be much more a matter of analysing the means that have been used at various times by various Mesoamerican populations to arrange temporalities or invent new (hybrid) temporalities in situations in which several conceptions of space-time have come into contact and, usually, into conflict. It is obviously the Spanish Conquest that first comes to mind, but it would be simplistic to confine ourselves to this.

A good example of the type of work to be developed here is supplied by the recent establishment of a rural settlement based on the Mixtec town of Cuquila. This contemporary, ritualised, politico-symbolic undertaking was brought off by local authorities in official conformance with traditional symbols of power as used back in the time of the pre-Hispanic kingdoms and in the colonial era. But the goal of the analysis that will be developed and deepened is not to try and make a case for the permanence of an ancient immovable tradition that reveals a very improbable petrification of time. Rather we will try to see how ancient power symbols can today be social and ideological weapons liable to be used in a very specific present, even in the future, and we will also try, through them, to link a complex current situation to a long sociopolitical tradition.

Several potential GDRI participants have also acquired detailed knowledge of the history of funeral rites over the long term and, in particular, the memorialisation processes to which they were subjected (and their transformations), especially during the colonial era/period.

However, one should not forget the changes that took place during other periods, and that apparently did not radically change frames of reference: for example, Maya epigraphy gives a glimpse of differences in ritual speech between the Early Classic (300-600 A.D.) and Late Classic (600-800)—differences that are waiting to be more thoroughly studied and better understood. The same Early Classic Maya world, in which the figures of the sacred kings were central, offers a fascinating constant at the heart of the worship practiced by these people—worship that tended to systematically replicate previous, historic or mythical ritual scenarios.

On another level, the analysis of the transformation of narratives—since the beginning of the colonial period, sometimes, and, in any case, since the first half of the 20th century—offers a wealth of possibilities, whether one is exploring myths, biblical narratives, hagiographies or the moral fables that are part of Mayan oral traditions. On the one hand, studying the fabric of narratives can reveal transformation processes and narrative patterns closely linked to sociocultural change (for example, references to different pasts, modalities inherent to the chosen lexicon, etc.). On the other hand, complementary research on the diachrony of narratives and their discursive properties on the lexical, grammatical and rhetorical levels should make it possible to examine, at the scale of the whole of

Mesoamerica, the nature of the mythohistorical temporalities they reveal, and their relation to ritual time.

## V- PROVISIONAL CALENDAR OF THE MAIN INTERNATIONAL MEETINGS

<b>Year 1 - 2015</b>	<b>Date</b>	<b>Place/Organizer</b>
First General Meeting <i>Les rites : processus, séquences, coordination de l'action</i> – <b>Rituals : processes, sequences and coordination of action</b>	October 2015	Royaumont / CNRS
<b>Year 2 - 2016</b>		
Workshop 1 Sequences of destruction and abandonment	February 2016	Uni-Bonn
Workshop 2 : Ritual action and time from the perspective of Mesoamerican languages	March 2016	CIESAS, San Cristobal de las Casas
Workshop 3: Fire as a force of transformation in Mesoamerica	June 2016	Sapienza, Università di Roma
Second General Meeting / International Conference <b>Les temporalités instaurées par les rites</b> <b>The ritual instauration of temporalities</b>	Decembre 2016	Mexico ou Oaxaca (UNAM, CIESAS)
<b>Year 3 - 2017</b>		
Workshop 4 : Time in ritual discourses	April 2017	the Università degli Studi di Napoli l'Orientale
Workshop 5 : Phases and processes of fabrication in rituals and elsewhere	June 2017	Paris
Séminaire general/Third General Meeting / International Conference <b>Ritual temporalities versus other temporalities?</b>	Decembre 2017	University of California, Berkeley
<b>Year 4 - 2018</b>		
Workshop 6 : Synchronic and diachronic replication in Prehispannic, Colonial and Contemporary Mesoamerican rituals and/or Workshop 7 : Patterns of world transformation in the creation myths of Mesoamerica	February 2018	Casa Herrera, La Antigua, Guatemala (centre of the University of Texas at Austin)
Workshop 8 : Transformation of temporal categories through time in Mesoamerica	June 2018	Madrid
Séminaire general/Fourth General Meeting / International Conference <b>Transformation of the temporal patterns of rituals through historical time</b>	Decembre 2018	musée du quai Branly, Paris

## PUBLICATIONS (GERM MEMBERS AND PARTICIPANTS TO THE PROJECT)

### 1- Main publications of the GERM

Breton, A., A. Monod Becquelin & M. H. Ruz (eds.)

- 2003 — *Espacios mayas: representaciones, usos, creencias*, Centro de Estudios Mayas, UNAM / CEMCA, Mexico.
- Breton, A. & P. Nondédéo (eds.)
- 2013 — *Maya Daily Lives*. Verlag Anton Saurwein, Mark Schwaben, Germany.
- Monod-Becquelin, A., A. Breton & M. H. Ruz (eds.)
- 2010 — *Figuras mayas de la diversidad*, UNAM, Mérida (Serie monografías vol. 10).
- Monod-Becquelin, Aurore (éd.)
- 2012 — *Frontières épaisses : Altérité et continuité en pays maya et en Mésoamérique*
- Ateliers d'Anthropologie (37) : <http://ateliers.revues.org/9169>

## 2- Selected bibliography of the participants related to the topic of the project

Andrieu Chloé

- 2009 — Des déchets en offrande, les dépôts d'éclats dans les Basses Terres mayas à l'époque classique, in S. Bonardin, C. Hamon, M. Lauwers & B. Quiliac (eds.), *Du matériel au spirituel. Réalités archéologiques et historiques des "dépôts" de la Préhistoire à nos jours*, pp. 105-116, XXIX<sup>e</sup> Rencontres Internationales d'Archéologie et d'Histoire d'Antibes, APDCA, Antibes.
- 2011 — Chipping away at the facts: what chipped stone tells us about Maya daily life? », in A. Breton & P. Nondédéo (eds.), *Maya daily lives*, pp. 11-23, Acta Mesoamericana n°23, Verlag Anton Saurwein, Markt Schwaben.
- 2012 — Contrôle et ritualisation de la production: les dépôts d'éclats chez les Mayas à l'époque classique (250-950 apr. J.C.), *Annales de la Fondation Fyssen*, n°26, pp. 5- 16.

Ariel de Vidas, Anath

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- 2013 — Deux manières d'être Indien au Mexique. Cosmovision, pratiques rituelles et sociabilités nahua et teenek, in J.-C. Caravaglia, S. Grunzinski, J. Poloni-Simard, G. Rivière (eds.), *Hommage à Nathan Wachtel*, CERMA-MASCIPO, Paris.
- à paraître — Nutriendo la sociabilidad en los mundos nahuas y teenek (Huasteca veracruzana, México)", *Anthropology of Food*.

Arnould, Marie-Charlotte

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## ANNEX 2

### PARTICIPATING STAFF OF THE SIGNATORY PARTIES TO THE AGREEMENT FOR THE ESTABLISHMENT OF THE INTERNATIONAL SCIENTIFIC NETWORK (GDRI) AS OF 1 JANUARY 2015

Country	Organization(s)	Laboratory/Team	Personnel	Grade
FRANCE	CNRS		Permanent	
			Anath Ariel de Vidas	DR
			Chloé Andrieu Charlotte Arnould	CR2
			Marie Chosson	DR emeritus
			Danièle Dehouve	MCF
			DR emeritus	
			Jean-Michel Hoppan	IR
			Eva Lemonnier	MCF
			Dominique Michelet	DR emeritus
			Philippe Nondedeo	CR
			Perig Pitrou	CR
			Fabienne de Pierrebouurg	Chargée de collection
			Grégory Pereira	CR
			Sylvie Pédrón Colombani	MCF
			Valentina Vapnarsky	CR
MEXICO	UNAM CIESAS		Permanent	
			Tsubasa Okoshi	Investigador
			José Alejos Garcia	Investigador
			Mario Humberto Ruz	Investigador
			Francisca Zalaquette	Investigador
			Olivier Le Guen	Profesor
Gilles Polian	Profesor			
GERMANY	UNI-BONN		Permanent	
			Nikolaï Grube Antje Gunsenheimer	Professor
UNITED STATES	University of California, Berkeley		Permanent	
	University of Texas, Austin		Patricia Baquedano Lopez	Associate Professor
			William Hanks	Professor
			Rosemary Joyce	Professor
			David Stuart	Professor
Sergio Romero	Associate Professor			
ITALY	UNIOR		Permanent	
	Sapienza, Università di Roma		Flavia Cuturi Maurizio Gnere Alessandro Lupo	Professore Professore Professore

#### Others individual participants:

Professor Marcelo Canuto (Tulane University)

Professor Olivier Guilhem (Instituto de investigaciones históricas-UNAM)-

**ANNEX 3 - NETWORK COORDINATOR AS OF JANUARY 1, 2015**

The signatory Parties to the Network entitled "Understanding the institutional and organizational changes: finance and employment in Asia" hereby appoint Dr. **VAPNARSKY Valentina**, UMR8173) as Coordinator of the network as of January 1, 2015 for a period of four (4) years.

**ANNEX 4 -  
SCIENTIFIC COMMITTEE OF THE NETWORK AS OF JANUARY 1, 2015**

- **Valentina Vapnarsky** (coordinator), UMR 7186 *Laboratoire d'ethnologie et de sociologie comparative* LESC, CNRS, Université de Paris Ouest-Nanterre La Défense, France
- **Philippe Nondedeo** (associate coordinator), UMR 8096 *Archéologie des Amériques* (ARCHAM) CNRS, Université de Paris 1- Panthéon-Sorbonne, Paris I, France
  
- **Dr. Tsubasa Okoshi**, Centro de Estudios Mayas, Instituto de Investigaciones Filológicas, UNAM, Mexico
- **Prof. Olivier Le Guen**, Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS), Mexico
- **Prof. Rosemary Joyce**, University of California – Berkeley, Archeology Research Facility, United States
- **Prof. David Stuart**, The University of Texas at Austin, the Mesoamerica Center, Department of Art and Art History, College of Fine Arts, United States
- **Prof. Marcello Canuto**, Tulane University, Middle American Research Institute, Roger Thayer Stone Center for Latin American Studies, United States
- **Prof. Nikolai Grube**, Universität Bonn, Abteilung für Altamerikanistik und Ethnologie, Institut für Griechische und Lateinische Philologie, Germany
- **Prof. Flavia Cuturi**, Università degli Studi di Napoli L'Orientale (UNIOR), Dipartimento di Scienze Umanistiche e Studi Letterari, Linguistici e Comparati, Italy
- **Prof. Alessandro Lupo**, Sapienza, Università di Roma, Dip. di Storia Culture Religioni, Italy



**ANNEX 5**  
**NETWORK PROJECTED BUDGET FOR 2015**

<b>Country</b>	<b>Signatory Institution</b>	<b>Laboratory/Team</b>	<b>Contribution (Euros)</b>
<b>FRANCE</b>	<b>CNRS</b>		15 000
	<b>Université de Paris Ouest-Nanterre La Défense</b>	UMR 7186	No commitment of funding other than funds from UMR 7186
	<b>Université de Paris 1-Panthéon-Sorbonne</b>	UMR 8096	No commitment of funding other than funds from UMR 8096
<b>MEXICO</b>	<b>Universidad Nacional Autónoma de México (UNAM)</b>		No commitment of funding other than funds from 2200
	<b>CIESAS</b>		CIESAS Funding in 2016
<b>UNITED STATES</b>	<b>University of California - Berkeley</b>		No commitment of funding
	<b>The University of Texas at Austin</b>		No commitment of funding other than funds from 2200
<b>GERMANY</b>	<b>Universität Bonn</b>		No commitment of funding other than funds from Institut für Griechische und Lateinische Philologie, Romanistik und Altamerikanistik ? 5000€
<b>ITALY</b>	<b>Università degli Studi di Napoli L'Orientale (UNIOR)</b>		No commitment of funding other than funds from 500€
	<b>Sapienza, Università di Roma</b>		No commitment of funding



**ESTRATTO DEL VERBALE DEL CONSIGLIO DI DIPARTIMENTO  
DI STORIA, CULTURE, RELIGIONI  
SEDUTA DEL 12.11.2015**

I PRESENTI, GLI ASSENTI GIUSTIFICATI SONO VISIBILI DIRETTAMENTE NEL FOGLIO PRESENZE CHE SI ALLEGA AL PRESENTE VERBALE, DI CUI COSTITUISCE PARTE INTEGRANTE.

Il Consiglio di Dipartimento si riunisce in aula A della Sezione di Storia Moderna e Contemporanea con il seguente ordine del giorno:

...OMISSIS...

Constatata la presenza del numero legale, alle ore 10.50 il Direttore apre la seduta.

Le funzioni di segretario verbalizzante sono svolte dalla dr.ssa EA de Roberto.

...OMISSIS...

**4. varie ed eventuali**

...OMISSIS...

Il Direttore lascia la parola al prof. Alessandro Lupo che illustra il progetto di ricerca internazionale per il quale si chiede approvazione di adesione al consiglio di dipartimento.

All'inizio di quest'anno si è costituito un gruppo di ricerca sul tema "Crear, destruir, transformar en Mesoamérica: las modalidades de las acciones rituales y sus dimensiones temporales". Si tratta di un progetto (in allegato) che unisce antropologi, storici, etnolinguisti, archeologi, epigrafisti appartenenti a numerosi Paesi e istituzioni: la guida è del *Centre National de la Recherche Scientifique* (CNRS), con la partecipazione della *Université Paris Ouest Nanterre* e della *Université Paris 1 Sorbonne* (per la Francia, paese organizzatore), e vi partecipano anche illustri studiosi della *Universidad Nacional Autónoma de México* e del *Centro de Investigaciones y Estudios Superiores en Antropología Social* (per il Messico), della *University of California – Berkeley* e della *University of Texas at Austin* (per gli USA), della *Universität Bonn* (per la Germania) e



dell'*Università degli Studi di Napoli L'Orientale* e della *Sapienza Università di Roma* (per l'Italia). Per il nostro Dipartimento, hanno aderito il prof Alessandro Lupo, Sergio Botta e la dottoranda Valeria Bellomia. Il progetto è quadriennale (rinnovabile) e il CNRS ha già stanziato una prima somma per il 2015, che è servita a organizzare l'incontro inaugurale, tenutosi gli scorsi 22-25 ottobre a Royaumont, presso Parigi al quale hanno partecipato membri del dipartimento. Questo progetto sarà sottoposto, a breve, all'approvazione del SA e del CDA. La partecipazione al progetto non comporta alcun onere finanziario per il Dipartimento.

Il Consiglio di dipartimento approva, all'unanimità, l'adesione scientifica del nostro dipartimento al Gruppo di Ricerca Internazionale sulla Temporalità rituale in Mesoamerica.

...OMISSIS...

Non essendoci altri argomento all'o.d.g., la seduta è tolta alle ore 12.22  
Letta, approvata e sottoscritta seduta stante limitatamente alle delibere approvate.

Il Responsabile Amministrativo Delegato

Dott.ssa Elena Alessia de Roberto

