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Described as a landmark in the ethnographic study of the Maya, this study of ritual and cosmology among the contemporary Quich Indians of highland Guatemala has now been updated to address changes that have occurred in the last decade. The Classic Mayan obsession with time has never been better known.

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Hispanic American Historical Review (1983) 63 (2): 380 – 382. <https://doi.org/10.1215/00182168-63.2.380>. Standard View; PDF Link PDF PDF

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The Maya highlands and Pacific coast Little is known about the Guatemalan highlands between the demise of the Late Formative Miraflores culture and the onset of the Early Classic. But at the ancient site of Kaminaljuy ú , on the western side of Guatemala City, a group of invaders from Teotihuac á n built a miniature replica of their capital city.

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At the lowest level of the Highland Maya Cargo System are young men who are entering into the cargo system for the first time. This term lasts one year. At this level the young men are required to do menial tasks for older males in the system, running errands, and tending to higher members' beck and call.

~~The Highland Maya Cargo System—Step by Step~~

Nevertheless, timekeeping was undeniably an important, even central, activity of the ancient Maya, and much of their history is unintelligible without reference to it. The value of Professor Tedlock's work, and of this book in particular, is found in the material that she can present to Mayan archeologists and epigraphers to help them understand their source material.

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Described as a landmark in the ethnographic study of the Maya, this study of ritual and cosmology among the contemporary Quiché Indians of highland Guatemala has now been updated to address changes that have occurred in the last decade. The Classic Mayan obsession with time has never been better known. Here, Barbara Tedlock redirects our attention to the present-day keepers of the ancient calendar. Combining anthropology with formal apprenticeship to a diviner, she refutes long-held ethnographic assumptions and opens a door to the order of the Mayan cosmos and its daily ritual. Unable to visit the region for over ten years, Tedlock returned in 1989 to find that observance of the traditional calendar and religion is stronger than ever, despite a brutal civil war. ". . . a well-written, highly readable, and deeply convincing contribution. . . ." --Michael Coe

This pioneering ethnography looks at women and drinking in the Highland Chiapas, Mexico, community of San Pedro Chenalhó to address the issues of women's identities, roles, relationships, and sources of power. In a new epilogue, Christine Eber describes how events of the last decade, including the Zapatista uprising, have strengthened women's resolve to gain greater control over their lives by controlling the effects of alcohol in the community.

This book is a study of a major piece of modern Mayan religious art.

This compelling ethnography explores the issue of cultural continuity and change as it has unfolded in the representative Guatemala Mayan town Santiago Atitlán. Drawing on multiple sources, Robert S. Carlsen argues that local Mayan culture survived the Spanish Conquest remarkably intact and continued to play a defining role for much of the following five centuries. He also shows how the twentieth-century consolidation of the Guatemalan state steadily eroded the capacity of the local Mayas to adapt to change and ultimately caused some factions to reject—even demonize—their own history and culture. At the same time, he explains how, after a decade of military occupation known as *la violencia*, Santiago Atitlán stood up in unity to the Guatemalan Army in 1990 and forced it to leave town. This new edition looks at how Santiago Atitlán has fared since the expulsion of the army. Carlsen explains that, initially, there was hope that the renewed unity that had served the town so well would continue. He argues that such hopes have been undermined by multiple sources, often with bizarre outcomes. Among the factors he examines are the impact of transnational crime, particularly gangs with ties to Los Angeles; the rise of vigilantism and its relation to renewed religious factionalism; the related brutal murders of followers of the traditional Mayan religion; and the apocalyptic fervor underlying these events.

The Maya created one of the world's most brilliant civilizations, famous for its art, astronomy, and deep fascination with the mystery of time. Despite collapse in the ninth century, Spanish invasion in the sixteenth, and civil war in the twentieth, eight million people in Guatemala, Belize, and southern Mexico speak Mayan languages and maintain their resilient culture to this day. Traveling through Central America's jungles and mountains, Ronald Wright explores the ancient roots of the Maya, their recent troubles, and prospects for survival. Embracing history, anthropology, politics, and literature, *Time Among the Maya* is a riveting journey through past magnificence and the study of an enduring civilization with much to teach the present. "Wright's unpretentious narrative blends anthropology, archaeology, history, and politics with his own entertaining excursions and encounters." -- *The New Yorker*; "Time Among the Maya shows Wright to be far more than a mere storyteller or descriptive writer. He is an historical philosopher with a profound understanding of other cultures." -- Jan Morris, *The Independent* (London).

In this second English-language edition of one of his most notable works, Miguel León-Portilla explores the Maya Indians' remarkable concepts of time. At the book's first appearance Evon Z. Vogt, Curator of Middle American Ethnology in Harvard University, predicted that it would become "a classic in anthropology," a prediction borne out by the continuing critical attention given to it by leading scholars. Like no other people in history, the ancient Maya were obsessed by the study of time. Their sages framed its cycles with tireless exactitude. Yet their preoccupation with time was not limited to calendrics; it was a central trait in their evolving culture. In this absorbing work León-Portilla probes the question, What did time really mean for the ancient Maya in terms of their mythology, religious thought, worldview, and everyday life? In his analysis of key Maya texts and computations, he reveals one of the most elaborate attempts of the human mind to penetrate the secrets of existence.

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In *Rewriting Maya Religion* Garry Sparks examines the earliest religious documents composed by missionaries and native authors in the Americas, including a reconstruction of the first original, explicit Christian theology written in the Americas—the nearly 900-page *Theologia Indorum* (Theology for [or of] the Indians), initially written in Mayan languages by Friar Domingo de Vico by 1554. Sparks traces how the first Dominican missionaries to the Maya repurposed native religious ideas, myths, and rhetoric in their efforts to translate a Christianity and how, in this wake, K'iche' Maya elites began to write their own religious texts, like the *Popol Vuh*. This ethnohistory of religion critically reexamines the role and value of indigenous authority during the early decades of first contact between a Native American people and Christian missionaries. Centered on the specific work of Dominicans among the Highland Maya of Guatemala in the decades prior to the arrival of the Catholic Reformation in the late sixteenth century, the book focuses on the various understandings of religious analyses—Hispano-Catholic and Maya—and their strategic exchanges, reconfigurations, and resistance through competing efforts of religious translation. Sparks historically contextualizes Vico's theological treatise within both the wider set of early literature in K'iche' languages and the intellectual shifts between late medieval thought and early modernity, especially the competing theories of language, ethnography, and semiotics in the humanism of Spain and Mesoamerica at the time. Thorough and original, *Rewriting Maya Religion* serves as an ethnohistorical frame for continued studies on Highland Maya religious symbols, discourse, practices, and logic dating back to the earliest documented evidence. It will be of great significance to scholars of religion, ethnohistory, linguistics, anthropology, and Latin American history.

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