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~~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

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.

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.

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

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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 *Maya Daykeeping*, three divinatory calendars from highland Guatemala - examples of a Mayan literary tradition that includes the *Popul Vuh*, *Annals of the Cakchiquels*, and the *Titles of the Lords of Totonicapan* - dating to 1685, 1722, and 1855, are transcribed in K'iche or Kaqchikel side-by-side with English translations. Calendars such as these continue to be the basis for prognostication, determining everything from the time for planting and harvest to foreshadowing illness and death. Good, bad, and mixed fates can all be found in these examples of the solar calendar and the 260-day divinatory calendar. The use of such calendars is mentioned in historical and ethnographic works, but very few examples are known to exist. Each of the three calendars transcribed and translated by John M. Weeks, Frauke Sachse, and Christian M. Prager - and housed at the University of Pennsylvania Museum of Archaeology and Anthropology - is unique in structure and content. Moreover, except for an unpublished study of the 1722 calendar by Rudolf Schuller and Oliver La Farge (1934), these little-known works appear to have escaped the attention of most scholars. Introductory essays contextualize each document in time and space, and a series of appendixes present previously unpublished calendrical notes assembled in the early twentieth century. Providing considerable information on the divinatory use of calendars in colonial highland Maya society previously unavailable without a visit to the University of Pennsylvania's archives, *Maya Daykeeping* is an invaluable primary resource for Maya scholars. *Mesoamerican Worlds Series*

Continuities in Highland Maya Social Organization innovatively combines ethnohistoric, ethnographic, and archaeological research to present the first study of the Maya community from preconquest to modern times.

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