

Popol Vuh The Definitive Edition Of The Mayan Book Of The Dawn Of Life And The Glories Of Gods And Kings

"A fine piece of scholarly editing of historical documents and a welcome resource for studying and teaching critical thinking and the methodology of historical research...essential."--Choice Did aliens visit ancient civilizations? Could Jesus have fathered a dynasty? Did people of the ancient world visit the Americas centuries before Columbus? The public enjoys such questions, which have spawned countless books, movies and television series, but very rarely is any actual evidence produced. According to many eager writers and television hosts, evidence for long-ago astronauts or early transatlantic voyages can be found in ancient texts. But too often sources remain obscure and some writers have altered or fabricated texts to make their case for extraterrestrials and lost civilizations. This book examines more than 130 very old texts used to make the case for Atlantis, aliens, fallen angels, the Great Flood, giants, transatlantic voyagers, ancient high technology and many other mysteries. English translations are presented with explanatory notes showing how these texts have been used and abused to make entertaining claims about prehistory.

Assemblies of rectangular stone pillars, or stelae, fill the plazas and courts of ancient Maya cities throughout the lowlands of southern Mexico, Guatemala, Belize, and western Honduras. Mute testimony to state rituals that linked the king's power to rule with the rhythms and renewal of time, the stelae document the ritual acts of rulers who sacrificed, danced, and experienced visionary ecstasy in connection with celebrations marking the end of major calendrical cycles. The kings' portraits are carved in relief on the main surfaces of the stones, deifying them as incarnations of the mythical trees of life. Based on a thorough analysis of the imagery and inscriptions of seven stelae erected in the Great Plaza at Copan, Honduras, by the Classic Period ruler "18-Rabbit-God K," this ambitious study argues that stelae were erected not only to support a ruler's temporal claims to power but more importantly to express the fundamental connection in Maya worldview between rulership and the cosmology inherent in their vision of cyclical time. After an overview of the archaeology and history of Copan and the reign and monuments of "18-Rabbit-God K," Elizabeth Newsome interprets the iconography and inscriptions on the stelae, illustrating the way they fulfilled a coordinated vision of the king's ceremonial role in Copan's period-ending rites. She also links their imagery to key Maya concepts about the origin of the universe, expressed in the cosmologies and mythic lore of ancient and living Maya peoples.

Over the course of the last twenty years, Native American and Indigenous American literary studies has experienced a dramatic shift from a critical focus on identity and authenticity to the intellectual, cultural, political, historical, and tribal nation contexts from which these Indigenous literatures emerge. The Oxford Handbook of Indigenous American Literature reflects on these changes and

provides a complete overview of the current state of the field. The Handbook's forty-three essays, organized into four sections, cover oral traditions, poetry, drama, non-fiction, fiction, and other forms of Indigenous American writing from the seventeenth through the twenty-first century. Part I attends to literary histories across a range of communities, providing, for example, analyses of Inuit, Chicana/o, Anishinaabe, and Métis literary practices. Part II draws on earlier disciplinary and historical contexts to focus on specific genres, as authors discuss Indigenous non-fiction, emergent trans-Indigenous autobiography, Mexicanoh and Spanish poetry, Native drama in the U.S. and Canada, and even a new Indigenous children's literature canon. The third section delves into contemporary modes of critical inquiry to expound on politics of place, comparative Indigenism, trans-Indigenism, Native rhetoric, and the power of Indigenous writing to communities of readers. A final section thoroughly explores the geographical breadth and expanded definition of Indigenous American through detailed accounts of literature from Indian Territory, the Red Atlantic, the far North, Yucatán, Amerika Samoa, and Francophone Quebec. Together, the volume is the most comprehensive and expansive critical handbook of Indigenous American literatures published to date. It is the first to fully take into account the last twenty years of recovery and scholarship, and the first to most significantly address the diverse range of texts, secondary archives, writing traditions, literary histories, geographic and political contexts, and critical discourses in the field.

"This monograph is a historically-infused study of the intersection of local encounters with global religion (Christianity) in Latin America. Using a mixture of deep archival research and ethnographic methods, this book discusses how everyday people inscribe supernormal spirit power (in a variety of guises) with the ability to provide alternative sources of authority, and validate "otros saberes" ("other knowledges" or epistemologies, within the context of specific cultures to create order and meaning in a chaotic late-capitalist universe. This work about emerging forms of "new" Christianity in Latin America—a Christianity that is as utilitarian as it is miraculous, and as quotidian as it is supernatural. Pluralism is on the rise in Latin America, and there are perhaps more expressions of non-Christian religions present in the region than at any other time in Latin America's history, but that is not what this book is about, as Christianity, in its many forms, completely dwarfs all other religious practices there. This a Christianity full of enchantment, infused with epiphenomenal Spirit power—which is the birthright and legacy of Christianity and its derivatives from the time of its inception. Yet it is indeed "new" in that is innately modern in a very specific sense, directly empowering believers with a repertoire of strategies to survive, even thrive, in a challenging and often hostile modern world. This book, in large measure, is an effort to locate Latin America within a field known by some as the "history of non-Western Christianity," although it is neither a conventional history book per se, nor a book is it about missionaries or theology. It follows a line of scholarship that

examines Christianity as a global, or "world" as opposed to a "Western" religion. This focuses not on Western missionary endeavors and colonized mentalities, but on the experience, perceptions, and adaptations of those who adopt Christianity outside the context of missionary or other colonizing projects. The chapters of this book engage in one way or another with the intersection of culture and spirit-filled religion, with an eye to how those interactions help frame an alternative, religious modernity. Here, I use culture as both a heuristic lens and as a variable within the equation. I argue that culture helps us understand how people engage with and reconfigure global religious flows within their own imaginations and for their own parochial uses. I also suggest that these innovations themselves then eddy into and form deep channels into the religious currents that initially fed them"--

Popol Vuh, the Quiché Mayan book of creation, is not only the most important text in the native languages of the Americas, it is also an extraordinary document of the human imagination. It begins with the deeds of Mayan gods in the darkness of a primeval sea and ends with the radiant splendor of the Mayan lords who founded the Quiché kingdom in the Guatemalan highlands. Originally written in Mayan hieroglyphs, it was transcribed into the Roman alphabet in the sixteenth century. This new edition of Dennis Tedlock's unabridged, widely praised translation includes new notes and commentary, newly translated passages, newly deciphered hieroglyphs, and over forty new illustrations.

An excellent resource, Handbook of Mesoamerican Mythology introduces readers to the mythology of Mexico and Central America. Its chief focus is on Mexican Highland and Maya areas, as they were, and are, of utmost importance to Mesoamerican history. An extensive and edifying introduction defines the nature of myth, the Mesoamericans as a people, and the cultural worldview that informed Mesoamerican mythology. The Handbook presents historical and mythological timelines, with each time period and cultural group fully defined. Also featured is a quick geographical and historical survey of Mesoamerica from the Paleoindian Era to the present, as well as a discussion of some of the challenges and possibilities that structure Mesoamerican studies. Moreover, an extensive reference list and a glossary of cultural and mythological terms are included, and pronunciation guides are given throughout. With an annotated bibliography that ranges from film to websites, fiction to poetry, and from introductory to scholarly works, the book is an all-embracing portal to its subject. Popol Wuj is considered one of the oldest books in the Americas. Various elements of Popol Wuj have appeared in different written forms over the last two millennia and several parts of Popol Wuj likely coalesced in hieroglyphic book form a few centuries before contact with Europeans. Popol Wuj offers a unique interpretation of the Maya world and ways of being from a Maya perspective. However, that perspective is often occluded since the extant Popol Wuj is likely a copy of a copy of a precontact Indigenous text that has been translated many times since the fifteenth century. Reading Popol Wuj offers readers a path to look

beyond Western constructions of literature to engage with this text through the philosophical foundation of Maya thought and culture. This guide deconstructs various translations to ask readers to break out of the colonial mold in approaching this seminal Maya text. Popol Wuj, or Popol Vuh, in its modern form, can be divided thematically into three parts: cosmogony (the formation of the world), tales of the beings who inhabited the Earth before the coming of people, and chronicles of different ethnic Maya groups in the Guatemala area. Examining thirteen translations of the K'iche' text, Henne offers a decolonial framework to read between what translations offer via specific practice exercises for reading, studying, and teaching. Each chapter provides a close reading and analysis of a different critical scene based on a comparison of several translations (English and Spanish) of a key K'iche' word or phrase in order to uncover important philosophical elements of Maya worldviews that resist precise expression in Indo-European languages. Charts and passages are frontloaded in each chapter so the reader engages in the comparative process before reading any leading arguments. This approach challenges traditional Western reading practices and enables scholars and students to read Popol Wuj—and other Indigenous texts—from within the worldview that created them.

On December 21, 2012, the Mesoamerican Long Count calendar, a 5,125-year cycle calendar system pioneered by the Maya, will come to an end. At the same time, the earth, the sun, and the center of the galaxy will come together in an extremely rare cosmic alignment. More and more people believe that the world as we know it will experience a transformation in 2012, but few are aware of the complete history or significance of the date. John Major Jenkins, among the most authoritative voices of the 2012 movement, has written a definitive explanation of one of the most thought-provoking phenomena of our time. Drawing from his own groundbreaking research (including his involvement in the modern reconstruction of Mayan 2012 cosmology) and more than two decades of extensive study of Mayan culture, Jenkins has created the crucial guide to understanding the story of 2012—an essential overview of the history, theory, cultures, and personalities that have brought this extraordinary idea into modern awareness. Jenkins provides illuminating answers to some of the most-asked questions about 2012, including: - How did the early Maya devise the calendar that gives us the cycle ending in 2012, and how does it work? - How did the calendar come to be rediscovered and reconstructed in our era? - What controversies and intrigues surround the topic, and what do scholars and researchers have to say about them? - How can we cut through all the noise about 2012 and gain true wisdom from the Mayan teachings about this moment?

This pioneering work brings the pre-Columbian and colonial history of Latin America home: rather than starting out in Spain and following Columbus and the conquistadores as they “discover” New World peoples, The Formation of Latin American Nations begins with the Mesoamerican and South American nations as they were before the advent of European colonialism—and only then moves on to the sixteenth-century

Spanish arrival and its impact. To form a clearer picture of precolonial Latin America, Thomas Ward reads between the lines in the "Chronicles of the Indies," filling in the blanks with information derived from archaeology, anthropology, genetics, and common-sense logic. Although he finds fascinating points of comparison among the K'iche' Maya in Central America, the polities (señoríos) of Colombia, and the Chimú of the northern Peruvian coast, Ward focuses on two of the best-known peoples: the Nahua (Aztec) of Central Mexico and the Inka of the Andes. His study privileges indigenous-identified authors such as Diego Muñoz Camargo, Fernando de Alva Ixtlilxóchitl, Inca Garcilaso de la Vega, and Felipe Guaman Poma de Ayala while it also consults Spanish chroniclers like Hernán Cortés, Bernal Diaz del Castillo, Pedro Cieza de León, and Bartolomé de las Casas. The nation-forming processes that Ward theorizes feature two forms of cultural appropriation: the horizontal, in which nations appropriate people and customs from adjacent cultures, and the vertical, in which nations dig into their own past to fortify their concept of exceptionality. In defining these processes, Ward eschews the most common measure, race, instead opting for the Nahua *altepetl*, the Inka *panaka*, and the K'iche' *amaq'*. His work thus approaches the nation both as the indigenous people conceptualized it and with terminology that would have been familiar to them before and after contact with the Spanish. The result is a truly decolonial account of the formation and organization of Latin American nations, one that puts the indigenous perspective at its center.

Although much contemporary American Indian literature examines the relationship between humans and the land, most Native authors do not set their work in the "pristine wilderness" celebrated by mainstream nature writers. Instead, they focus on settings such as reservations, open-pit mines, and contested borderlands. Drawing on her own teaching experience among Native Americans and on lessons learned from such recent scenes of confrontation as Chiapas and Black Mesa, Joni Adamson explores why what counts as "nature" is often very different for multicultural writers and activist groups than it is for mainstream environmentalists. This powerful book is one of the first to examine the intersections between literature and the environment from the perspective of the oppressions of race, class, gender, and nature, and the first to review American Indian literature from the standpoint of environmental justice and ecocriticism. By examining such texts as Sherman Alexie's short stories and Leslie Marmon Silko's novel *Almanac of the Dead*, Adamson contends that these works, in addition to being literary, are examples of ecological criticism that expand Euro-American concepts of nature and place. Adamson shows that when we begin exploring the differences that shape diverse cultural and literary representations of nature, we discover the challenge they present to mainstream American culture, environmentalism, and literature. By comparing the work of Native authors such as Simon Ortiz with that of environmental writers such as Edward Abbey, she reveals opportunities for more multicultural conceptions of nature and the environment. More than a work of literary criticism, this is a book about the search to find ways to understand our cultural and historical differences and similarities in order to arrive at a better agreement of what the human role in nature is and should be. It exposes the blind spots in early ecocriticism and shows the possibilities for building common ground— a middle place— where writers, scholars, teachers, and environmentalists might come together to work for social and environmental change. A sophisticated, state-of-the-art study of the remaking of Christianity by indigenous

societies, *Words and Worlds Turned Around* reveals the manifold transformations of Christian discourses in the colonial Americas. The book surveys how Christian messages were rendered in indigenous languages; explores what was added, transformed, or glossed over; and ends with an epilogue about contemporary Nahuatl Christianities. In eleven case studies drawn from eight Amerindian languages—Nahuatl, Northern and Valley Zapotec, Quechua, Yucatec Maya, K'iche' Maya, Q'eqchi' Maya, and Tupi—the authors address Christian texts and traditions that were repeatedly changed through translation—a process of “turning around” as conveyed in Classical Nahuatl. Through an examination of how Christian terms and practices were made, remade, and negotiated by both missionaries and native authors and audiences, the volume shows the conversion of indigenous peoples as an ongoing process influenced by what native societies sought, understood, or accepted. The volume features a rapprochement of methodologies and assumptions employed in history, anthropology, and religion and combines the acuity of methodologies drawn from philology and historical linguistics with the contextualizing force of the ethnohistory and social history of Spanish and Portuguese America. Contributors: Claudia Brosseder, Louise M. Burkhart, Mark Christensen, John F. Chuchiak IV, Abelardo de la Cruz, Gregory Haimovich, Kittiya Lee, Ben Leeming, Julia Madajczak, Justyna Olko, Frauke Sachse, Garry Sparks

One of the most extraordinary works of the human imagination and the most important text in the native languages of the Americas, *Popol Vuh: The Mayan Book of the Dawn of Life* was first made accessible to the public 10 years ago. This new edition retains the quality of the original translation, has been enriched, and includes 20 new illustrations, maps, drawings, and photos.

In *Aztec Philosophy*, James Maffie shows the Aztecs advanced a highly sophisticated and internally coherent systematic philosophy worthy of consideration alongside other philosophies from around the world. Bringing together the fields of comparative world philosophy and Mesoamerican studies, Maffie excavates the distinctly philosophical aspects of Aztec thought. *Aztec Philosophy* focuses on the ways Aztec metaphysics—the Aztecs' understanding of the nature, structure and constitution of reality—underpinned Aztec thinking about wisdom, ethics, politics, and aesthetics, and served as a backdrop for Aztec religious practices as well as everyday activities such as weaving, farming, and warfare. Aztec metaphysicians conceived reality and cosmos as a grand, ongoing process of weaving—theirs was a world in motion. Drawing upon linguistic, ethnohistorical, archaeological, historical, and contemporary ethnographic evidence, Maffie argues that Aztec metaphysics maintained a processive, transformational, and non-hierarchical view of reality, time, and existence along with a pantheistic theology. *Aztec Philosophy* will be of great interest to Mesoamericanists, philosophers, religionists, folklorists, and Latin Americanists as well as students of indigenous philosophy, religion, and art of the Americas.

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'an 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.

"This book explores how Indigenous people in Mesoamerica use social networks to alter, enhance, preserve, and contribute to self-representation"--Provided by publisher. *Maya Imagery, Architecture, and Activity* privileges art historical perspectives in addressing the ways the ancient Maya organized, manipulated, created, interacted with, and conceived of the world around them. The Maya provide a particularly strong example of the ways in which the built and imaged environment are intentionally oriented relative to political, religious, economic, and other spatial constructs. In examining space, the contributors of this volume demonstrate the core interrelationships inherent in a wide variety of places and spaces, both concrete and abstract. They explore the links between spatial order and cosmic order and the possibility that such connections have sociopolitical consequences. This book will prove useful not just to Mayanists but to art historians in other fields and scholars from a variety of disciplines, including anthropology, archaeology, geography, and landscape architecture.

Centering Animals in Latin American History writes animals back into the history of colonial and postcolonial Latin America. This collection reveals how interactions between humans and other animals have significantly shaped narratives of Latin American histories and cultures. The contributors work through the methodological implications of centering animals within historical narratives, seeking to include nonhuman animals as social actors in the histories of Mexico, Guatemala, the Dominican Republic, Puerto Rico, Cuba, Chile, Brazil, Peru, and Argentina. The essays discuss topics ranging from canine baptisms, weddings, and funerals in Bourbon Mexico to imported monkeys used in medical experimentation in Puerto Rico. Some contributors examine the role of animals in colonization efforts. Others explore the relationship between animals, medicine, and health. Finally, essays on the postcolonial period focus on the politics of hunting, the commodification of animals and animal parts, the protection of animals and the environment, and political symbolism. Contributors: Neel Ahuja, Lauren Derby, Regina Horta Duarte, Martha Few, Erica Fudge, León García Garagarza, Reinaldo Funes Monzote, Heather L. McCrea, John Soluri, Zeb

Tortorici, Adam Warren, Neil L. Whitehead

A Companion to Latin American Literature and Culture reflects the changes that have taken place in cultural theory and literary criticism since the latter part of the twentieth century. Written by more than thirty experts in cultural theory, literary history, and literary criticism, this authoritative and up-to-date reference places major authors in the complex cultural and historical contexts that have compelled their distinctive fiction, essays, and poetry. This allows the reader to more accurately interpret the esteemed but demanding literature of authors such as Jorge Luis Borges, Mario Vargas Llosa, Octavio Paz, and Diamela Eltit. Key authors whose work has defined a period, or defied borders, as in the cases of Sor Juana Inés de la Cruz, César Vallejo, and Gabriel García Márquez, are also discussed in historical and theoretical context. Additional essays engage the reader with in-depth discussions of forms and genres, and discussions of architecture, music, and film. This text provides the historical background to help the reader understand the people and culture that have defined Latin American literature and its reception. Each chapter also includes short selected bibliographic guides and recommendations for further reading.

This book examines the recent phenomenon in Latin America of national Truth and Reconciliation commissions. Few studies have examined the role of Churches or religion in political processes that proclaim valued theological terms as their agenda - truth, forgiveness, and reconciliation. This book questions the role of religion, specifically of established Churches. The impact of such reconciliation commissions on Indigenous Native Americans is also examined, as is the role of women and how both commissions and Churches or religions were challenged by their experiences. The contributors offer differing perspectives on one or more national truth and reconciliation processes and thus offer a collection that serves as valuable source for the disciplines of Religious Studies, Ethics, Theology, Political Science, Social Sciences and Women's Studies.

This local study of the impact of political violence on a Maya Indian village is based on intensive fieldwork in the department of El Quiche, Guatemala, during 1988-1990. It examines the processes of fragmentation and realignment in a community undergoing rapid and violent change and relates local, social, cultural, and psychological phenomena to t

International Association of Culinary Professionals (IACP) 2010 Award Finalists in the Culinary History category. Chocolate. We all love it, but how much do we really know about it? In addition to pleasing palates since ancient times, chocolate has played an integral role in culture, society, religion, medicine, and economic development across the Americas, Africa, Asia, and Europe. In 1998, the Chocolate History Group was formed by the University of California, Davis, and Mars, Incorporated to document the fascinating story and history of chocolate. This book features fifty-seven essays representing research activities and contributions from more than 100 members of the group. These contributors draw from their backgrounds in such diverse fields as anthropology, archaeology, biochemistry, culinary arts, gender studies, engineering, history, linguistics, nutrition, and paleography. The result is an unparalleled, scholarly examination of chocolate, beginning with ancient pre-Columbian civilizations and ending with twenty-first-century reports. Here is a sampling of some of the fascinating topics explored inside the book: Ancient gods and Christian celebrations: chocolate and religion

Chocolate and the Boston smallpox epidemic of 1764
Chocolate pots: reflections of cultures, values, and times
Pirates, prizes, and profits: cocoa and early American eastcoast trade
Blood, conflict, and faith: chocolate in the southeast and southwest borderlands of North America
Chocolate in France: evolution of a luxury product
Development of concept maps and the chocolate research portal
Not only does this book offer careful documentation, it also features new and previously unpublished information and interpretations of chocolate history. Moreover, it offers a wealth of unusual and interesting facts and folklore about one of the world's favorite foods.

Popol Vuh, the Quiché Mayan book of creation is not only the most important text in the native language of the Americas, it is also an extraordinary document of the human imagination. It begins with the deeds of Mayan Gods in the darkness of a primeval sea and ends with the radiant splendor of the Mayan Lords who founded the Quiché Kingdom in the Guatemalan highlands. Originally written in Mayan hieroglyphs, it was translated into the Roman alphabet in the 16th century. The new edition of Dennis Tedlock's unabridged, widely praised translation includes new notes and commentary, newly translated passages, newly deciphered hieroglyphs, and over 40 new illustrations.

Ptolemy Tompkins's spellbinding plunge into the history and meaning of Mesoamerican civilizations--first published a decade ago--is more compelling now than ever. Combining scholarly knowledge with visionary perception and sensitivity, he examines the Mayan, Aztec, and other related cultures from the perspective of that region's shifting understanding of the human soul. A profoundly spiritual and ecological thread runs through this enlightening work like a river: despite their amazing achievements, these civilizations eventually crumbled because they lost touch with their sense of community, their true natures, and their environments. Above all, Tompkins vividly reveals how violence became a deeply flawed but powerful strategy for accessing the ever-retreating realm of the spirit, which had once guided and directed human life.

Explores the social significance of representation of the human body in Preclassic Mesoamerica.

Re-Creating Primordial Time offers a new perspective on the Maya codices, documenting the extensive use of creation mythology and foundational rituals in the hieroglyphic texts and iconography of these important manuscripts. Focusing on both pre-Columbian codices and early colonial creation accounts, Vail and Hernández show that in spite of significant cultural change during the Postclassic and Colonial periods, the mythological traditions reveal significant continuity, beginning as far back as the Classic period. Remarkable similarities exist within the Maya tradition, even as new mythologies were introduced through contact with the Gulf Coast region and highland central Mexico. Vail and Hernández analyze the extant Maya codices within the context of later literary sources such as the Books of Chilam Balam, the Popol Vuh, and the Códice Chimalpopoca to present numerous examples highlighting the relationship among creation mythology, rituals, and lore. Compiling and comparing Maya creation mythology with that of the Borgia codices from highland central Mexico, Re-Creating Primordial Time is a significant contribution to the field of Mesoamerican studies and will be of interest to scholars of archaeology, linguistics, epigraphy, and comparative religions alike.

In this major contribution to the study of the Chinese classics and comparative religion, John Henderson uses the history of exegesis to illuminate mental patterns that have universal and perennial significance for intellectual history. Henderson relates the Confucian commentarial tradition to other primary exegetical traditions, particularly the Homeric tradition, Vedanta, rabbinic Judaism, ancient and medieval Christian biblical exegesis, and Qur'anic exegesis. In making such comparisons, he discusses some basic assumptions common to all these traditions--such as that the classics or scriptures are comprehensive or that they contain all significant knowledge or truth and analyzes the strategies deployed to support these presuppositions. As shown here, primary differences among commentarial or exegetical traditions arose from variations in their emphasis on one or another of these assumptions and strategies. Henderson demonstrates that exegetical modes of thought were far from arcane: they dominated the post-classical/premodern intellectual world. Some have persisted or re-emerged in modern times, particularly in ideologies such as Marxism. Written in an engaging and accessible style, *Scripture, Canon, and Commentary* is not only a challenging interpretation of comparative scriptural traditions but also an excellent introduction to the study of the Confucian classics. Originally published in 1991. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

In *Maya Political Science: Time, Astronomy, and the Cosmos*, Prudence M. Rice proposed a new model of Maya political organization in which geopolitical seats of power rotated according to a 256-year calendar cycle known as the May. This fundamental connection between timekeeping and Maya political organization sparked Rice's interest in the origins of the two major calendars used by the ancient lowland Maya, one 260 days long, and the other having 365 days. In *Maya Calendar Origins*, she presents a provocative new thesis about the origins and development of the calendrical system. Integrating data from anthropology, archaeology, art history, astronomy, ethnohistory, myth, and linguistics, Rice argues that the Maya calendars developed about a millennium earlier than commonly thought, around 1200 BC, as an outgrowth of observations of the natural phenomena that scheduled the movements of late Archaic hunter-gatherer-collectors throughout what became Mesoamerica. She asserts that an understanding of the cycles of weather and celestial movements became the basis of power for early rulers, who could thereby claim "control" over supernatural cosmic forces. Rice shows how time became materialized—transformed into status objects such as monuments that encoded calendrical or temporal concerns—as well as politicized, becoming the foundation for societal order, political legitimization, and wealth. Rice's research also sheds new light on the origins of the *Popol Vuh*, which, Rice believes, encodes the history of the development of the Mesoamerican calendars. She also explores the connections between the Maya and early Olmec and Izapan cultures in the Isthmian region, who shared with the Maya the cosmivision and ideology incorporated into the calendrical systems.

This handbook offers a global view of the historical development of educational

institutions, systems of schooling, ideas about education, and educational experiences. Its 36 chapters consider changing scholarship in the field, examine nationally-oriented works by comparing themes and approaches, lend international perspective on a range of issues in education, and provide suggestions for further research and analysis. Like many other subfields of historical analysis, the history of education has been deeply affected by global processes of social and political change, especially since the 1960s. The handbook weighs the influence of various interpretive perspectives, including revisionist viewpoints, taking particular note of changes in the past half century. Contributors consider how schooling and other educational experiences have been shaped by the larger social and political context, and how these influences have affected the experiences of students, their families and the educators who have worked with them. The Handbook provides insight and perspective on a wide range of topics, including pre-modern education, colonialism and anti-colonial struggles, indigenous education, minority issues in education, comparative, international, and transnational education, childhood education, non-formal and informal education, and a range of other issues. Each contribution includes endnotes and a bibliography for readers interested in further study.

The invasions of Guatemala -- Pedro de Alvarado's letters to Hernando Cortes, 1524 -- Other Spanish accounts -- Nahua accounts -- Maya accounts

This is volume 14 (2015) of *Interpreter: A Journal of Mormon Scripture* published by The Interpreter Foundation. It contains articles on a variety of topics including "Sustaining the Brethren," "Who Was Sherem," "Whoso Forbiddeth to Abstain from Meats," "Where in Cincinnati Was the Third Edition of the Book of Mormon Printed?" "Celestial Visits in the Scriptures, and a Plausible Mesoamerican Tradition," "Father is a Man: The Remarkable Mention of the name Abish in Alma 19:16 and Its Narrative Context," "A Redemptive Reading of Mark 5:25-34," "Restoring the Original Text of the Book of Mormon," "The Implications of Past-Tense Syntax in the Book of Mormon," "Reflections of Urim: Hebrew Poetry Sheds Light on the Directors-Interpreters Mystery," "John L. Sorenson's Complete Legacy: Reviewing Mormon's Codex," "Lehi the Smelter: New Light on Lehi's Profession," and "Place of Crushing: The Literary Function of Heshlon in Ether 13:25-31."

From clay tablets to the printing press. From the pencil to the internet. From the Epic of Gilgamesh to Harry Potter. This is the true story of literature -- of how great texts and technologies have shaped cultures and civilizations and altered human history. The inventions of paper, the printing press and the world wide web are usually considered the major influences on the way we share stories. Less well known is the influence of Greek generals, Japanese court ladies, Spanish adventurers, Malian singers and American astronauts, and yet all of them played a crucial role in shaping and spreading literature as we know it today. *The Written World* tells the captivating story of the development of literature, where stories intersect with writing technologies like clay, stone, parchment, paper, printing presses and computers. Central to the development of religions, political movements and even nations, texts spread useful truths and frightening disinformation, and have the power to change lives. Through vivid storytelling and across a huge sweep of time, *The Written World* offers a new and enticing perspective on human history.

The book concludes by proposing that Mary Shelley's *Frankenstein* is the great

Download File PDF Popol Vuh The Definitive Edition Of The Mayan Book Of The Dawn Of Life And The Glories Of Gods And Kings

American novel. --

Annotation After more than 500 years of marginalisation, Latin America's forty million Indians have gained political recognition and civil rights. Here, social scientists explore the important role of religion in indigenous activism, showing the ways that religion has strengthened indigenous identity and contributed to the struggle for indigenous rights.

First Published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

THE GRAPHIC CANON (Seven Stories Press) is a gorgeous, one-of-a-kind trilogy that brings classic literatures of the world together with legendary graphic artists and illustrators. There are more than 130 illustrators represented and 190 literary works over three volumes—many newly commissioned, some hard to find—reinterpreted here for readers and collectors of all ages. Volume 1 takes us on a visual tour from the earliest literature through the end of the 1700s. Along the way, we're treated to eye-popping renditions of the human race's greatest epics: Gilgamesh, The Iliad, The Odyssey (in watercolors by Gareth Hinds), The Aeneid, Beowulf, and The Arabian Nights, plus later epics The Divine Comedy and The Canterbury Tales (both by legendary illustrator and graphic designer Seymour Chwast), Paradise Lost, and Le Morte D'Arthur. Two of ancient Greece's greatest plays are adapted—the tragedy Medea by Euripides and Tania Schrag's uninhibited rendering of the very bawdy comedy Lysistrata by Aristophanes (the text of which is still censored in many textbooks). Also included is Robert Crumb's rarely-seen adaptation of James Boswell's London Journal, filled with philosophical debate and lowbrow debauchery. Religious literature is well-covered and well-illustrated, with the Books of Daniel and Esther from the Old Testament, Rick Geary's awe-inspiring new rendition of the Book of Revelation from the New Testament, the Tao te Ching, Rumi's Sufi poetry, Hinduism's Mahabharata, and the Mayan holy book Popol Vuh, illustrated by Roberta Gregory. The Eastern canon gets its due, with The Tale of Genji (the world's first novel, done in full-page illustrations reminiscent of Aubrey Beardsley), three poems from China's golden age of literature lovingly drawn by pioneering underground comics artist Sharon Rudahl, the Tibetan Book of the Dead, a Japanese Noh play, and other works from Asia. Two of Shakespeare's greatest plays (King Lear and A Midsummer Night's Dream) and two of his sonnets are here, as are Plato's Symposium, Gulliver's Travels, Candide, A Vindication of the Rights of Woman, Renaissance poetry of love and desire, and Don Quixote visualized by the legendary Will Eisner. Some unexpected twists in this volume include a Native American folktale, an Incan play, Sappho's poetic fragments, bawdy essays by Benjamin Franklin, the love letters of Abelard and Heloise, and the decadent French classic Dangerous Liaisons, as illustrated by Molly Crabapple. Edited by Russ Kick, The Graphic Canon is an extraordinary collection that will continue with Volume 2: "Kubla Khan" to the Bronte Sisters to The Picture of Dorian Gray in Summer 2012, and Volume 3: From Heart of Darkness to Hemingway to Infinite Jest in Fall 2012. A boxed set of all three volumes will also be published in Fall 2012.

Popol Vuh The Mayan Book of the Dawn of Life BookIt.com

An accessible exploration of how diverse cultures have explained humanity's origins through narratives about the natural environment Drawing from a vast array of creation myths—Babylonian, Greek, Aztec, Maya, Inca, Chinese, Hindu, Navajo, Polynesian, African, Norse, Inuit, and more—this short, illustrated book uncovers both the similarities and differences in our attempts to explain the universe. Anthony Aveni, an award-winning author and professor of astronomy and anthropology, examines the ways various cultures around the world have attempted to explain our origins, and what roles the natural environment plays in shaping these narratives. The book also celebrates the audacity of the human imagination. Whether the first humans emerged from a cave, as in the Inca myths, or from bamboo stems, as the Bantu people of Africa believed, or whether the universe is simply the result of Vishnu's cyclical inhales and exhales, each of these fascinating stories reflects a deeper understanding of the culture it arose from as well as its place in the larger human narrative.

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