

Art Of The Maya Scribe

"Never before has anyone focused so successfully on the literary genius of these ancient authors. Tedlock is so much more than a translator, placing selected Mayan works in a continuous narrative that skillfully links authors from the third century to the sixteenth century with writers of today. An extremely important, original, and innovative work."—Martha J. Macri, coauthor of *The New Catalog of Maya Hieroglyphs, Volumes 1 and 2*, and Director of the Maya Hieroglyphic Database Project, University of California, Davis "A stunning recreation of the intellectual world of the ancient Maya, the only fully literate people of pre-Columbian America. Informed by the latest research on Maya hieroglyphic writing, art, and mythology, this beautifully illustrated and wonderfully readable work by an outstanding scholar should be on the bookshelf of all those interested in this fascinating civilization."—Michael Coe, author of *Breaking the Maya Code* "This book is, like the ancient Maya texts and images it explores, a work of art."—David Freidel, co-author (with Linda Schele and Joy Parker) of *Maya Cosmos: Three Thousand Years on the Shaman's Path* "Literally breathtaking. A truly unprecedented gathering and translation of written Mayan texts. Tedlock is making visible, for the first time, a Mayan literature in comprehensible, meaningful form."—Jerome Rothenberg, poet, author/editor of *Technicians of the Sacred* and *Poems for the Millennium*

With new readings of ancient texts, *Ancient Maya Politics* unlocks the long-enigmatic political system of the Classic Maya.

Scholars have recently achieved new insights into the many ways in which the dead and the living interacted from the Late Preclassic to the Conquest in Mesoamerica. The eight essays in this useful volume were written by well-known scholars who offer cross-disciplinary and synergistic insights into the varied articulations between the dead and those who survived them. From physically opening the tomb of their ancestors and carrying out ancestral heirlooms to periodic feasts, sacrifices, and other lavish ceremonies, heirs revisited death on a regular basis. The activities attributable to the dead, moreover, range from passively defining territorial boundaries to more active exploits, such as "dancing" at weddings and "witnessing" royal accessions. The dead were—and continued to be—a vital part of everyday life in Mesoamerican cultures. This book results from a symposium organized by the editors for an annual meeting of the Society for American Archaeology. The contributors employ historical sources, comparative art history, anthropology, and sociology, as well as archaeology and anthropology, to uncover surprising commonalities across cultures, including the manner in which the dead were politicized, the perceptions of reciprocity between the dead and the living, and the ways that the dead were used by the living to create, define, and renew social as well as family ties. In exploring larger issues of a "good death" and the transition from death to ancestry, the contributors demonstrate that across Mesoamerica death was almost never accompanied by the extinction of a persona; it was more often the beginning of a social process than a conclusion.

Edited volume tracing the state of knowledge of gender in Ancient Mayan society. Visit our website for sample chapters! Animals and their symbolism in diverse world cultures and different eras of human history are chronicled in this lovely volume.

This important and overdue book examines illuminated manuscripts and other book arts of the Global Middle Ages. Illuminated manuscripts and illustrated or decorated books—like today's museums—preserve a rich array of information about how premodern peoples conceived of and perceived the world, its many cultures, and everyone's place in it. Often a Eurocentric field of study, manuscripts are prisms through which we can glimpse the interconnected global history of humanity. *Toward a Global Middle Ages* is the first publication to examine decorated books produced across the globe during the period traditionally known as medieval. Through essays and case studies, the volume's multidisciplinary contributors expand the historiography, chronology, and geography of manuscript studies to embrace a diversity of objects, individuals, narratives, and materials from Africa, Asia, Australasia, and the Americas—an approach that both engages with and contributes to the emerging field of scholarly inquiry known as the Global Middle Ages. Featuring 160 color illustrations, this wide-ranging and provocative collection is intended for all who are interested in engaging in a dialogue about how books and other textual objects contributed to world-making strategies from about 400 to 1600. A presentation of research on all aspects of Maya civilization, from its earliest beginnings to the Spanish conquest in the 16th century. It profiles the everyday routines of the Maya with coverage of society, warfare, religion, architecture, astronomy, economy, writing and daily life.

The Decipherment of Ancient Maya Writing is an important story of intellectual discovery and a tale of code breaking comparable to the interpreting of Egyptian hieroglyphs and the decoding of cuneiform. This book provides a history of the interpretation of Maya hieroglyphs. Introductory essays offer the historical context and describe the personalities and theories of the many authors who contributed to the understanding of these ancient glyphs.

All of human experience flows from bodies that feel, express emotion, and think about what such experiences mean. But is it possible for us, embodied as we are in a particular time and place, to know how people of long ago thought about the body and its experiences? In this groundbreaking book, three leading experts on the Classic Maya (ca. AD 250 to 850) marshal a vast array of evidence from Maya iconography and hieroglyphic writing, as well as archaeological findings, to argue that the Classic Maya developed a coherent approach to the human body that we can recover and understand today. The authors open with a cartography of the Maya body, its parts and their meanings, as depicted in imagery and texts. They go on to explore such issues as how the body was replicated in portraiture; how it experienced the world through ingestion, the senses, and the emotions; how the body experienced war and sacrifice and the pain and sexuality that were intimately bound up in these domains; how words, often heaven-sent, could be embodied; and how bodies could be blurred through spirit possession. From these investigations, the authors convincingly demonstrate that the

Maya conceptualized the body in varying roles, as a metaphor of time, as a gendered, sexualized being, in distinct stages of life, as an instrument of honor and dishonor, as a vehicle for communication and consumption, as an exemplification of beauty and ugliness, and as a dancer and song-maker. Their findings open a new avenue for empathetically understanding the ancient Maya as living human beings who experienced the world as we do, through the body.

How did the ancient Maya rule their world? Despite more than a century of archaeological investigation and glyphic decipherment, the nature of Maya political organization and political geography has remained an open question. Many debates have raged over models of centralization versus decentralization, superordinate and subordinate status—with far-flung analogies to emerging states in Europe, Asia, and Africa. But Prudence Rice asserts that neither the model of two giant "superpowers" nor that which postulates scores of small, weakly independent polities fits the accumulating body of material and cultural evidence. In this groundbreaking book, Rice builds a new model of Classic lowland Maya (AD 179-948) political organization and political geography. Using the method of direct historical analogy, she integrates ethnohistoric and ethnographic knowledge of the Colonial-period and modern Maya with archaeological, epigraphic, and iconographic data from the ancient Maya. On this basis of cultural continuity, she constructs a convincing case that the fundamental ordering principles of Classic Maya geopolitical organization were the calendar (specifically a 256-year cycle of time known as the *may*) and the concept of quadripartition, or the division of the cosmos into four cardinal directions. Rice also examines this new model of geopolitical organization in the Preclassic and Postclassic periods and demonstrates that it offers fresh insights into the nature of rulership, ballgame ritual, and warfare among the Classic lowland Maya. This volume inquires into the history of local educational traditions both before and after their encounter with European powers, and their own modernities.

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

Art of the Maya Scribe Harry N Abrams Incorporated

The *Relación de Michoacán* (1539–1541) is one of the earliest surviving illustrated manuscripts from colonial Mexico.

Commissioned by the Spanish viceroy Antonio de Mendoza, the *Relación* was produced by a Franciscan friar together with indigenous noble informants and anonymous native artists who created its forty-four illustrations. To this day, the *Relación* remains the primary source for studying the pre-Columbian practices and history of the people known as Tarascans or P'urhépecha. However, much remains to be said about how the *Relación's* colonial setting shaped its final form. By looking at the *Relación* in its colonial context, this study reveals how it presented the indigenous collaborators a unique opportunity to shape European perceptions of them while settling conflicting agendas, outshining competing ethnic groups, and carving a place for themselves in the new colonial society. Through archival research and careful visual analysis, Angélica Afanador-Pujol provides a new and fascinating account that situates the manuscript's images within the colonial conflicts that engulfed the indigenous collaborators. These conflicts ranged from disputes over political posts among indigenous factions to labor and land disputes against Spanish newcomers. Afanador-Pujol explores how these tensions are physically expressed in the manuscript's production and in its many contradictions between text and images, as well as in numerous emendations to the images. By studying representations of justice, landscape, conquest narratives, and genealogy within the *Relación*, Afanador-Pujol clearly demonstrates the visual construction of identity, its malleability, and its political possibilities.

Examining a wide range of archaeological data, and using it to explore issues such as the sexual body, mind/body dualism, body modification, and magical practices, Lynn Meskell and Rosemary Joyce offer a new approach to the Ancient Egyptian and Mayan understanding of embodiment. Drawing on insights from feminist theory, art history, phenomenology, anthropology and psychoanalysis, the book takes bodily materiality as a crucial starting point to the understanding and formation of self in any society, and sheds new light on Ancient Egyptian and Maya cultures. The book shows how a comparative project can open up new lines of inquiry by raising questions about accepted assumptions as the authors draw attention to the long-term histories and specificities of embodiment, and make the case for the importance of ancient materials for contemporary theorization of the body. For students new to the subject, and scholars already familiar with it, this will offer fresh and exciting insights into these ancient cultures.

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In recent decades, advances in deciphering Maya hieroglyphic writing have given scholars new tools for understanding key aspects of ancient Maya society. This book—the first comprehensive examination of the Maya royal court—exemplifies the importance of these new sources. Authored by anthropologist Sarah E. Jackson and richly illustrated with drawings, photographs, and maps, *Politics of the Maya Court* uses hieroglyphic and iconographic evidence to explore the composition and social significance of royal courts in the Late Classic period (a.d. 600–900), with a special emphasis on the role of courtly elites. As Jackson explains, the Maya region of southern Mexico and Central America was not a unified empire but a loosely aggregated culture area composed of independent kingdoms. Royal courts had a presence in large, central communities from Chiapas to Yucatan and the highlands of Guatemala and western Honduras. Each major polity was ruled by a *k'uhul ajaw*, or holy lord, who embodied intertwined aspects of religious and political authority. The hieroglyphic texts that adorned walls, furniture, and portable items in these centers of power provide specific information about the positions, roles, and meanings of the courts. Jackson uses these documents as keys to understanding Classic Maya political hierarchy and, specifically, the institution of the royal court. Within this context, she investigates the lives of the nobility and the participation of elites in court politics. By identifying particular individuals and their life stories, Jackson humanizes Maya society, showing how events resulted from the actions and choices of specific people. Jackson's innovative portrayal of court membership provides a foundation for scholarship on the nature, functions, and responsibilities of Maya royal courts.

Euro-Americans see the Spanish conquest as the main event in the five-century history of Mesoamerica, but the people who lived there before contact never gave up their own cultures. Both before and after conquest, indigenous scribes recorded their communities' histories and belief systems, as well as the events of conquest and its effects and aftermath. Today, the descendants of those native historians in modern-day Mexico and Guatemala still remember their ancestors' stories. In

Mesoamerican Memory, volume editors Amos Megged and Stephanie Wood have gathered the latest scholarship from contributors around the world to compare these various memories and explore how they were preserved and altered over time. Rather than dividing Mesoamerica's past into pre-contact, colonial, and modern periods, the essays in this volume emphasize continuity from the pre-conquest era to the present, underscoring the ongoing importance of indigenous texts in creating and preserving community identity, history, and memory. In addition to Nahua and Maya recollections, contributors examine the indigenous traditions of Mixtec, Zapotec, Tarascan, and Totonac peoples. Close analysis of pictorial and alphabetic manuscripts, and of social and religious rituals, yields insight into community history and memory, political relations, genealogy, ethnic identity, and portrayals of the Spanish invaders. Drawing on archaeology, art history, ethnology, ethnohistory, and linguistics, the essays consider the function of manuscripts and ritual in local, regional, and, now, national settings. Several scholars highlight direct connections between the collective memory of indigenous communities and the struggles of contemporary groups. Such modern documents as land titles, for example, gain legitimacy by referring to ancestral memory. Crossing disciplinary, methodological, and temporal boundaries, Mesoamerican Memory advances our understanding of collective memory in Mexico and Guatemala. Through diverse sources—pictorial and alphabetic, archaeological, archival, and ethnographic—readers gain a glimpse into indigenous remembrances that, without the research exhibited here, might have remained unknown to the outside world.

"Drawing on extant material culture, as well as sculpture, painting, glyphs, and other visual records, this edited volume examines the clothes and adornments of the Classic Maya, including who wore what, and why, and how these clothes/items were made; it further discusses how clothes, body paint, headgear, jewelry, etc. varied across the larger Maya region and how it evolved over the centuries that constitute the Classic period"--

Sample Text

Welcome to the fascinating world of the ancient Maya—the most advanced society of pre-Columbian Mesoamerica and the only New World culture to produce a complete system of writing. Maya flourished for over 2,000 years, building elaborate cities at a time when Europe was in decline. The activities in this book provide insight into the history, religion, culture, art, and life of the ancient Maya. The eight full-color transparencies at the back of the book (print books) or the included PowerPoint slides (eBooks) can be used alone or with specific activities listed in the table of contents.

"Starting with the origins of writing five thousand years ago, with cuneiform and Egyptian hieroglyphs, Andrew Robinson explains how these early forms of writing developed into hundreds of scripts including the Roman alphabet and the Chinese characters. He reveals how the modern writing system we take for granted - including airport signage and electronic text messaging - resemble ancient scripts much more closely than we think." --Book Jacket.

An in-depth discussion of the latest archeological findings about the Mayan civilization explores the sophistication of this long-misunderstood culture and addressing such issues as why the civilization disappeared, why they built cities in jungles, and more.

This book contextualizes the discovery of a Venus astronomical pattern by a female Mayan astronomer at Chich'en Itza and the discovery's later adaptation and application at Mayapan. Calculating Brilliance brings different intellectual threads together across time and space, from the Classic to the Postclassic, the colonial period to the twenty-first century to offer a new vision for understanding Mayan astronomy. Today we often identify artifacts with the period when they were made. In more traditional cultures, however, such objects as pictures, effigies, and buildings were valued not as much for their chronological age as for their perceived links to the remote origins of religions, nations, monasteries, and families. As a result, Christopher Wood argues, premodern Germans tended not to distinguish between older buildings and their newer replacements, or between ancient icons and more recent forgeries. But Wood shows that over the course of the fifteenth and early sixteenth centuries, emerging replication technologies—such as woodcut, copper engraving, and movable type—altered the relationship between artifacts and time. Mechanization highlighted the artifice, materials, and individual authorship necessary to create an object, calling into question the replica's ability to represent a history that was not its own. Meanwhile, print catalyzed the new discipline of archaeological scholarship, which began to draw sharp distinctions between true and false claims about the past. Ultimately, as forged replicas lost their value as historical evidence, they found a new identity as the intentionally fictional image-making we have come to understand as art.

The ancient Mesoamerican city of Izapa in Chiapas, Mexico, is renowned for its extensive collection of elaborate stone stelae and altars, which were carved during the Late Preclassic period (300 BC-AD 250). Many of these monuments depict kings garbed in the costume and persona of a bird, a well-known avian deity who had great significance for the Maya and other cultures in adjacent regions. This Izapan style of carving and kingly representation appears at numerous sites across the Pacific slope and piedmont of Mexico and Guatemala, making it possible to trace political and economic corridors of communication during the Late Preclassic period. In this book, Julia Guernsey offers a masterful art historical analysis of the Izapan style monuments and their integral role in developing and communicating the institution of divine kingship. She looks specifically at how rulers expressed political authority by erecting monuments that recorded their performance of rituals in which they communicated with the supernatural realm in the persona of the avian deity. She also considers how rulers used the monuments to structure their built environment and create spaces for ritual and politically charged performances. Setting her discussion in a broader context, Guernsey also considers how the Izapan style monuments helped to motivate and structure some of the dramatic, pan-regional developments of the Late Preclassic period, including the forging of a codified language of divine kingship. This pioneering investigation, which links monumental art to the matrices of political, economic, and supernatural exchange, offers an important new understanding of a region, time period, and group of monuments that played a key role in the history of Mesoamerica and continue to intrigue scholars within the field of Mesoamerican studies.

Debunks the myth of a free press in Latin America.

To the four great calligraphic traditions - ancient Egyptian, East Asian, Islamic, and western European - is now added a fifth: that of the ancient Maya. Long known but little understood, Maya writing has now largely been deciphered, leading to a new understanding of the Maya scribes and the society in which they lived. This volume is the first to make full use of the latest research and the first to consider Maya writing both aesthetically and in terms of its meaning. Michael D. Coe begins by examining the origins and character of the script. He then explores the world of the scribes and "keepers of the holy books," decoding their depiction in Maya art and describing the mediums in which they worked, their tools, and techniques.

In this book, leading scholars in the field discuss and analyse the origins of ancient writing.

In this provocative book, The Cydonia Codex authors George J. Haas and William R. Saunders use archaeological research discoveries and photographs from NASA and other space programs to document the uncanny similarities between Martian and now-extinct Earth cultures. The Martian Codex begins with a review of the thirty-year history of documenting the famous "Face on Mars" landform from NASA's first photographs in 1976 to the Mars Reconnaissance Orbiter's HiRISE shots in 2007. Detailed analysis shows it as a split-faced structure that precisely resembles a set of masks from a temple in Cerros, Mexico. Part two provides additional examples of two-faced and composite structures all over the red planet. Haas and Saunders explore a series

of recurring motifs by providing side-by-side views of the Martian geoglyphs with their terrestrial pre-Columbian counterparts. The results substantiate a commonality between two worlds in that both depict specific gods and characters from the creation mythology of the Mayan people, as recorded in the sacred Popol Vuh. This fact-based book represents the most persuasive argument yet that extraterrestrials may indeed have appeared on Earth during an earlier era.

By 1,800 years ago, speakers of proto-Ch'olan, the ancestor of three present-day Maya languages, had developed a calendar of eighteen twenty-day months plus a set of five days for a total of 365 days. This original Maya calendar, used extensively during the Classic period (200–900 CE), recorded in hieroglyphic inscriptions the dates of dynastic and cosmological importance. Over time, and especially after the Mayas' contact with Europeans, the month names that had originated with these inscriptions developed into fourteen distinct traditions, each connected to a different ethnic group. Today, the glyphs encompass 250 standard forms, variants, and alternates, with about 570 meanings among all the cognates, synonyms, and homonyms. In *The Maya Calendar*, Weldon Lamb collects, defines, and correlates the month names in every recorded Maya calendrical tradition from the first hieroglyphic inscriptions to the present—an undertaking critical to unlocking and understanding the iconography and cosmology of the ancient Maya world. Mining data from astronomy, ethnography, linguistics, and epigraphy, and working from early and modern dictionaries of the Maya languages, Lamb pieces together accurate definitions of the month names in order to compare them across time and tradition. His exhaustive process reveals unsuspected parallels. Three-fourths of the month names, he shows, still derive from those of the original hieroglyphic inscriptions. Lamb also traces the relationship between month names as cognates, synonyms, or homonyms, and then reconstructs each name's history of development, connecting the Maya month names in several calendars to ancient texts and archaeological finds. In this landmark study, Lamb's investigations afford new insight into the agricultural, astronomical, ritual, and even political motivations behind names and dates in the Maya calendar. A history of descent and diffusion, of unexpected connectedness and longevity, *The Maya Calendar* offers readers a deep understanding of a foundational aspect of Maya culture.

Archaeoastronomy and the Maya illustrates archaeoastronomical approaches to ancient Mayan cultural production. The book is contextualized through a history of archaeoastronomical investigations into Mayan sites, originating in the 19th century discovery of astronomical tables within hieroglyphic books. Early 20th century archaeological excavations revealed inscriptions carved into stone that also preserved astronomical records, along with architecture that was built to reflect astronomical orientations. These materials provided the basis of a growing professionalized archaeoastronomy, blossoming in the 1970s and expanding into recent years. The chapters here exemplify the advances made in the field during the early 21st century as well as the on-going diversity of approaches, presenting new perspectives and discoveries in ancient Mayan astronomy that result from recent studies of architectural alignments, codices, epigraphy, iconography, ethnography, and calendrics. More than just investigations of esoteric ancient sciences, studies of ancient Mayan astronomy have profoundly aided our understanding of Mayan worldviews. Concepts of time and space, meanings encoded in religious art, intentions underlying architectural alignments, and even methods of political legitimization are all illuminated through the study of Mayan astronomy.

Beautifully written and illustrated, *The Life Within* is the first full study of the vitality and materiality of Classic Maya art and writing and the quest for transcendence and immortality.

The Maya of Mexico and Central America have performed ritual dances for more than two millennia. Dance is still an essential component of religious experience today, serving as a medium for communication with the supernatural. During the Late Classic period (AD 600-900), dance assumed additional importance in Maya royal courts through an association with feasting and gift exchange. These performances allowed rulers to forge political alliances and demonstrate their control of trade in luxury goods. The aesthetic values embodied in these performances were closely tied to Maya social structure, expressing notions of gender, rank, and status. Dance was thus not simply entertainment, but was fundamental to ancient Maya notions of social, religious, and political identity. Using an innovative interdisciplinary approach, Matthew Looper examines several types of data relevant to ancient Maya dance, including hieroglyphic texts, pictorial images in diverse media, and architecture. A series of case studies illustrates the application of various analytical methodologies and offers interpretations of the form, meaning, and social significance of dance performance. Although the nuances of movement in Maya dances are impossible to recover, Looper demonstrates that a wealth of other data survives which allows a detailed consideration of many aspects of performance. *To Be Like Gods* thus provides the first comprehensive interpretation of the role of dance in ancient Maya society and also serves as a model for comparative research in the archaeology of performance.

The Oxford Handbook of Mesoamerican Archaeology provides a current and comprehensive guide to the recent and on-going archaeology of Mesoamerica. Though the emphasis is on prehispanic societies, this Handbook also includes coverage of important new work by archaeologists on the Colonial and Republican periods. Unique among recent works, the text brings together in a single volume article-length regional syntheses and topical overviews written by active scholars in the field of Mesoamerican archaeology. The first section of the Handbook provides an overview of recent history and trends of Mesoamerica and articles on national archaeology programs and practice in Central America and Mexico written by archaeologists from these countries. These are followed regional syntheses organized by time period, beginning with early hunter-gatherer societies and the first farmers of Mesoamerica and concluding with a discussion of the Spanish Conquest and frontiers and peripheries of Mesoamerica. Topical and comparative articles comprise the remainder of Handbook. They cover important dimensions of prehispanic societies—from ecology, economy, and environment to social and political relations—and discuss significant methodological contributions, such as geo-chemical source studies, as well as new theories and diverse theoretical perspectives. The Handbook concludes with a section on the archaeology of the Spanish conquest and the Colonial and Republican periods to connect the prehispanic, proto-historic, and historic periods. This volume will be a must-read for students and professional archaeologists, as well as other scholars including historians, art historians, geographers, and ethnographers with an interest in Mesoamerica.

The K'iche' Maya creation story preserved in the sixteenth-century manuscript Popol Vuh describes the origin of the world and its people in a setting long assumed to be the Guatemalan central highlands. Now a scholar with a deep knowledge of Maya history shows that all of these mythological events occurred at specific locations and that this landscape was the template for the Maya worldview. Examining the primary Maya deities, Karen Bassie-Sweet links geographic features to gods and beliefs. She reconstructs key elements of the Popol Vuh to argue that the three volcanoes around Lake Atitlan were the three thunderbolt gods and that the lake was the center of the world. She also shows that the Maya view of the creation of humans is centered on corn

and examines core beliefs about the corn cycle to propose that the creation myth was established much earlier in Maya history than previously supposed. Generously illustrated, *Maya Sacred Geography and the Creator Deities* is a detailed ethnohistorical analysis of Maya religion, cosmology, and ritual practice that convincingly links mythology to the land. A comprehensive treatment of Maya religion, it provides an essential resource for scholars and will fascinate any reader captivated by these ancient beliefs. For hundreds of years, Maya artists and scholars used hieroglyphs to record their history and culture. In the nineteenth and twentieth centuries, archaeologists, photographers, and artists recorded the Maya carvings that remained, often by transporting box cameras and plaster casts through the jungle on muleback. *The New Catalog of Maya Hieroglyphs, Volume I: The Classic Period Inscriptions* is a guide to all the known hieroglyphic symbols of the Classic Maya script. In *The New Catalog* Martha J. Macri and Matthew G. Looper have produced a valuable research tool based on the latest Mesoamerican scholarship. An essential resource for all students of Maya texts, the *New Catalog* is also accessible to nonspecialists with an interest in Mesoamerican cultures. Macri and Looper present the combined knowledge of the most reliable scholars in Maya epigraphy. They provide currently accepted syllabic and logographic values, a history of references to published discussions of each sign, and related lexical entries from dictionaries of Maya languages, all of which were compiled through the Maya Hieroglyphic Database Project. This first volume of the *New Catalog* focuses on texts from the Classic Period (approximately 150-900 C.E.), which have been found on carved stone monuments, stucco wall panels, wooden lintels, carved and painted pottery, murals, and small objects of jadeite, shell, bone, and wood. The forthcoming second volume will describe the hieroglyphs of the three surviving Maya codices that date from later periods. *Res* is a journal of anthropology and comparative aesthetics dedicated to the study of the object, in particular cult and belief objects and objects of art. The journal presents contributions by philosophers, art historians, archaeologists, critics, linguists, architects, artists, among others.

The meanings of ritualized head treatments among ancient Mesoamerican and Andean peoples is the subject of this book, the first overarching coverage of an important subject. Heads are sources of power that protect, impersonate, emulate sacred forces, distinguish, or acquire identity within the native world. The essays in this book examine these themes in a wide array of indigenous head treatments, including facial cosmetics and hair arrangements, permanent cranial vault and facial modifications, dental decorations, posthumous head processing, and head hunting. They offer new insights into native understandings of beauty, power, age, gender, and ethnicity. The contributors are experts from such diverse fields as skeletal biology, archaeology, aesthetics, forensics, taphonomy, and art history.

If history is written by the victors, then as the rulers of a nation change, so too does the history. Mexico has had many distinct periods of history, demonstrating clearly that the tale changes with the writer. In *National Narratives in Mexico*, Enrique Florescano examines each historical vision of Mexico as it was interpreted in its own time, revealing the influences of national or ethnic identity, culture, and evolving concepts of history and national memory. Florescano shows how the image of Mexico today is deeply rooted in ideas of past Mexicos—ancient Mexico, colonial Mexico, revolutionary Mexico—and how these ideas can be more fully understood by examining Mexico's past historians. An awareness of the historian's cultural perspective helps us to understand which types of evidence would be considered valid in constructing a national narrative. These considerations are important in modern Mexican historiography, as historians begin to question the validity of Mexico's "collective memory." Enhanced by more than two hundred drawings, photographs, and maps, *National Narratives in Mexico* offers a new vision of Mexico's turbulent history.

Despite recent developments in epigraphy, ethno-poetics, and the literary investigation of colonial and modern materials, few studies have compared glyphic texts and historic Maya literatures. *Parallel Worlds* examines Maya writing and literary traditions from the Classic period until today, revealing remarkable continuities across time. In this volume, contributions from leading scholars in Maya literary studies examine Maya discourse from Classic period hieroglyphic inscriptions to contemporary spoken narratives, focusing on parallelism to unite the literature historically. Contributors take an ethno-poetic approach, examining literary and verbal arts from a historical perspective, acknowledging that poetic form is as important as narrative content in deciphering what these writings reveal about ancient and contemporary worldviews. Encompassing a variety of literary motifs, including humor, folklore, incantation, mythology, and more specific forms of parallelism such as couplets, chiasms, kennings, and hyperbatons, *Parallel Worlds* is a rich journey through Maya culture and pre-Columbian literature that will be of interest to students and scholars of anthropology, ethnography, Latin American history, epigraphy, comparative literature, language studies, indigenous studies, and mythology.

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