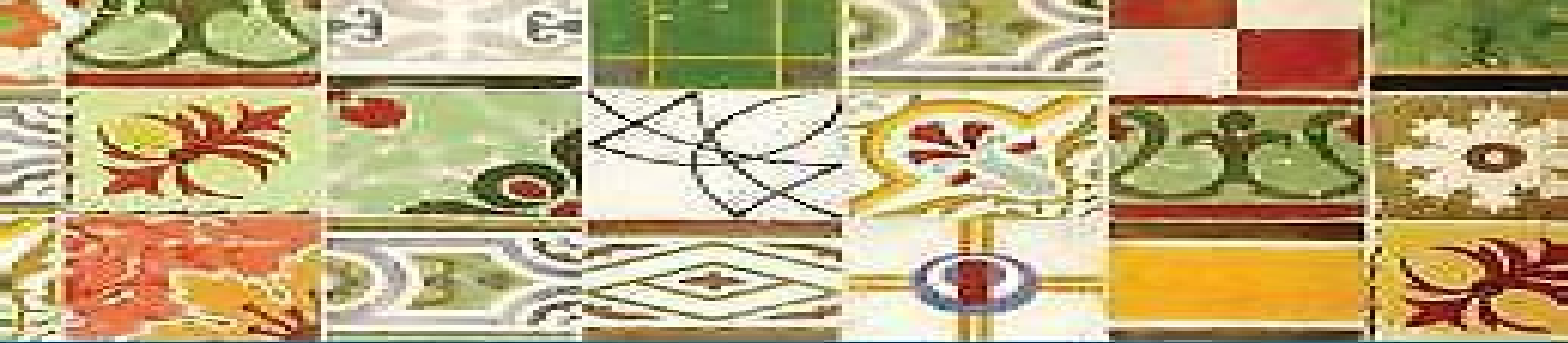




Uniquely Yucatan

*Stories and poems mostly true,
spiced with artistic license*

The Mérida Writers' Group



Uniquely Yucatan Stories Poems Mostly

Michael Rajnik



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Uniquely Yucatan Merida Group, Maryetta Ackenbom, Cherie Pittillo, Gwen Lane, 2015-12-19 Take a rare look behind the scenes of living in Mexico where reflections from a kaleidoscope of experiences retirement working or raising a family go beyond the tourist attractions to the real lives of expats in the Yucatan The authors from The United States and Canada reside in Merida and spin stories from their hearts weaving a brilliant thread connecting profound experiences with the gentle and amazing people of the Yucatan Enlightening portrayals shed light on Maya mysticism the Virgin of Guadalupe the unique behavior of local fauna and flora and much more The thread continues throughout both laugh out loud and tear sliding down the face stories some spiced with artistic license but all based on real experiences as varied as the authors themselves Lost in the jungle while chasing flamingos embarrassing language bloopers the mystery of the cross in the tree and the dangers of traveling in the burning season are but a few that will inform thrill amuse and warm your heart **AP**

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Reading Popol Wuj Nathan C. Henne, 2020-04-14 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

The Christian Union Henry Ward Beecher, 1887 *The Christian Union*, 1887 **Women of Today** Mrs. Ida Clyde Gallagher Clarke, 1924 *New York Times Saturday Review of Books and Art*, 1970 *Women of ... International*, 1924 **Our Sacred Maíz Is Our Mother** Roberto Cintli Rodríguez, 2014-11-06 If you want to know who you are and where you come from follow the maíz That was the advice given to author Roberto Cintli Rodríguez when he was investigating the origins and migrations of Mexican peoples in the Four Corners region of the United States Follow it he did and his book *Our Sacred Maíz Is Our Mother* changes the way we look at Mexican Americans Not so much peoples created as a result of war or invasion they are people of the corn connected through a seven thousand year old maíz culture to other Indigenous inhabitants of the continent Using corn as the framework for discussing broader issues of knowledge production and history of belonging the author looks at how corn was included in codices and Mayan texts how it was discussed by elders and how it is represented in theater and stories as a way of illustrating that Mexicans and Mexican Americans share a common culture Rodríguez brings together scholarly and traditional elder knowledge about the long history of maíz corn cultivation and culture its roots in Mesoamerica and its living relationship to Indigenous peoples throughout the continent including Mexicans and Central Americans now living in the United States The author argues that given the restrictive immigration policies and popular resentment toward migrants a continued connection to maíz culture challenges the social exclusion and discrimination that frames migrants as outsiders and gives them a sense of belonging not encapsulated in the idea of citizenship The hidden transcripts of corn in everyday culture art song stories dance and cuisine maíz based foods like the tortilla have nurtured even across centuries of colonialism the living maíz culture of ancient knowledge *Saturday Review of Literature*, 1926

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