

Backrack

Matthew G. Looper

Yaxchilan Carolyn E. Tate, 2013-08-28 As archaeologists peel away the jungle covering that has both obscured and preserved the ancient Maya cities of Mexico and Central America, other scholars have only a limited time to study and understand the sites before the jungle, weather, and human encroachment efface them again, perhaps forever. This urgency underlies *Yaxchilan: The Design of a Maya Ceremonial City*, Carolyn Tate's comprehensive catalog and analysis of all the city's extant buildings and sculptures. During a year of field work, Tate fully documented the appearance of the site as of 1987. For each sculpture and building, she records its discovery, present location, condition, measurements, and astronomical orientation and reconstructs its Long Counts and Julian dates from Calendar Rounds. Line drawings and photographs provide a visual document of the art and architecture of Yaxchilan. More than mere documentation, however, the book explores the phenomenon of art within Maya society. Tate establishes a general framework of cultural practices, spiritual beliefs, and knowledge likely to have been shared by eighth-century Maya people. The process of making public art is considered in relation to other modes of aesthetic expression, such as oral tradition and ritual. This kind of analysis is new in Maya studies and offers fresh insight into the function of these magnificent cities and the powerful role public art and architecture play in establishing cultural norms, in education in a semiliterate society, and in developing the personal and community identities of individuals. Several chapters cover the specifics of art and iconography at Yaxchilan as a basis for examining the creation of the city in the Late Classic period. Individual sculptures are attributed to the hands of single artists and workshops, thus aiding in dating several of the monuments. The significance of headdresses, backracks, and other costume elements seen on monuments is tied to specific rituals and fashions, and influence from other sites is traced. These analyses lead to a history of the design of the city under the reigns of Shield Jaguar (A.D. 681-741) and Bird Jaguar IV (A.D. 752-772). In Tate's view, Yaxchilan and other Maya cities were designed as both a theater for ritual activities and a nexus of public art and social structures that were crucial in defining the self within Maya society.

Reports of Cases Argued and Determined in the Supreme Court, High Court of Errors and Appeals, and the Superior Court of Chancery of Mississippi Mississippi. Supreme Court, 1907

Mississippi Reports ... Being Cases Argued and Decided in the Supreme Court of Mississippi Mississippi. Supreme Court, 1871

Cases Argued and Decided in the Supreme Court of Mississippi Mississippi. Supreme Court, 1871 Vol. 1 is a reprint of 1834 edition.

The American Reports Isaac Grant Thompson, Irving Browne, 1871

The American Reports, 1912 Containing all decisions of general interest decided in the courts of last resort of the several states [1869-1887].

Harper's New Monthly Magazine Henry Mills Alden, 1858 Harper's informs a diverse body of readers of cultural, business, political, literary and scientific affairs.

Meyer Distributing 2008,

To Be Like Gods Matthew G. Looper, 2010-01-01 Winner, Association for Latin American Art Book Award, 2010 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.

Harper's New Monthly Magazine ,1858

The American Decisions ,1911

The American Decisions John Proffatt,Abraham Clark Freeman,1888

Nasal Motifs in Maya Iconography Harri Kettunen,2006

Indian Conquistadors Laura E. Matthew,Michel R. Oudijk,2014-02-13 The conquest of the New World would hardly have been possible if the invading Spaniards had not allied themselves with the indigenous population. This book takes into account the role of native peoples as active agents in the Conquest through a review of new sources and more careful analysis of known but under-studied materials that demonstrate the overwhelming importance of native allies in both conquest and colonial control. In *Indian Conquistadors*, leading scholars offer the most comprehensive look to date at native participation in the conquest of Mesoamerica. The contributors examine pictorial, archaeological, and documentary evidence spanning three centuries, including little-known eyewitness accounts from both Spanish and native documents, paintings (lienzos) and maps (mapas) from the colonial period, and a new assessment of imperialism in the region before the Spanish arrival. This new research shows that the Tlaxcalans, the most famous allies of the Spanish, were far from alone. Not only did native lords throughout Mesoamerica supply arms, troops, and tactical guidance, but tens of thousands of warriors—Nahuas, Mixtecs, Zapotecs, Mayas, and others—spread throughout the region to participate with the Spanish in a common cause. By offering a more balanced account of this dramatic period, this book calls into question traditional narratives that emphasize indigenous peoples' roles as auxiliaries rather than as conquistadors in their own right. Enhanced with twelve maps and more than forty illustrations, *Indian Conquistadors* opens a vital new line of research and challenges our understanding of this important era.

The Maya Vase Book Justin Kerr,1989

Bulletin of the United States Bureau of Labor Statistics ,1951

In Re Norcor Manufacturing Co ,1939

Official Gazette of the United States Patent Office United States. Patent Office,1915

The Code of Kings Linda Schele,Peter Mathews,Macduff Everton,1999-06-06 This highly informative tour of a lost civilization discusses Mayan history and culture and focuses on seven sites that exemplify the Mayan tradition of using public places to record their history and belief system. Maps, drawings & photos.

Women's Wartime Hours of Work Elisabeth Dewel Benham, Ethel Erickson, Frances Wadsworth Valentine, Kathryn Blood, Margaret Kay Anderson, Mary Minerva Cannon, Sylvia Rosenberg Weissbrodt, United States. Women's Bureau, Wykoff Zapolon, 1944

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