

WORKSHOP PROBLEMA DO FACTO RELIGIOSO NO MUNDO
ANTIGO

K'uhul Ajaw

Realeza divina entre os Maias do
período clássico.



UNIVERSIDADE
CATÓLICA
PORTUGUESA

Miguel Pimenta-Silva

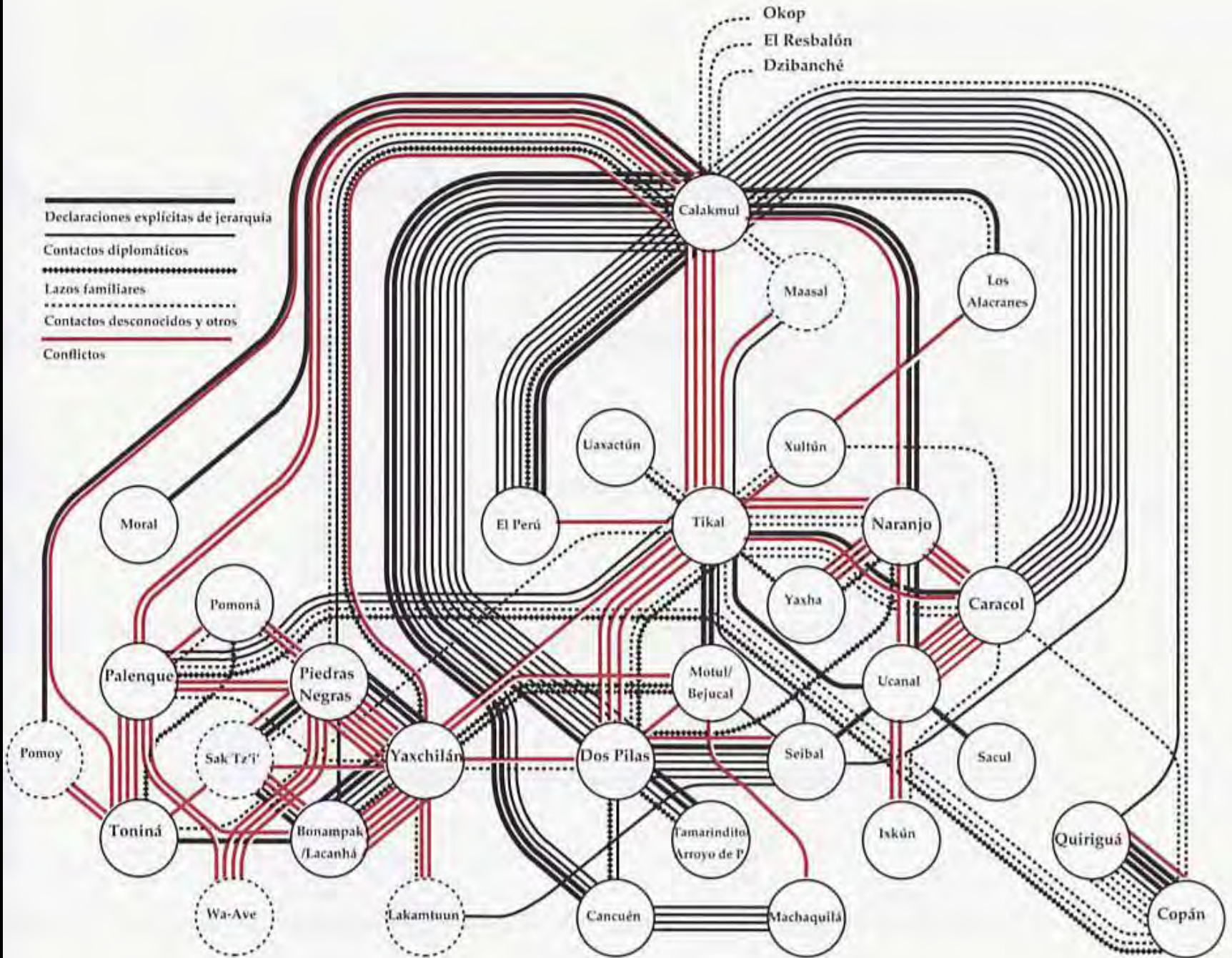
Centro de História da Universidade de Lisboa
Wayeb – European Association of Mayanists



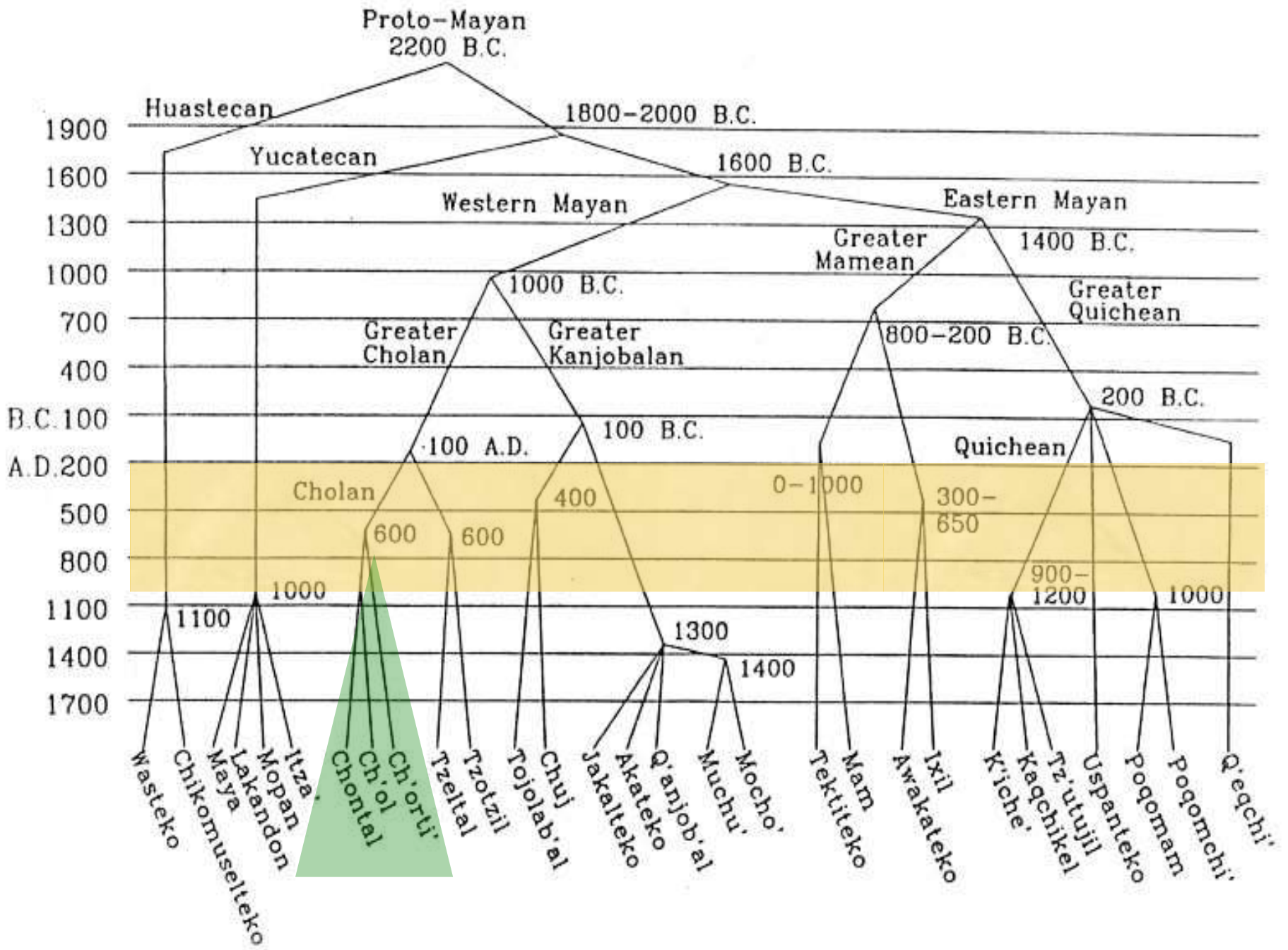
Pré-Clássico Inferior	2000 a. C. - 1000 a. C.
Pré-Clássico Médio	1000 a. C. - 400 a. C.
Pré-Clássico Superior	400 a. C. - 250 d. C.
Clássico Inicial	250 - 600
Clássico Tardio	600 - 800
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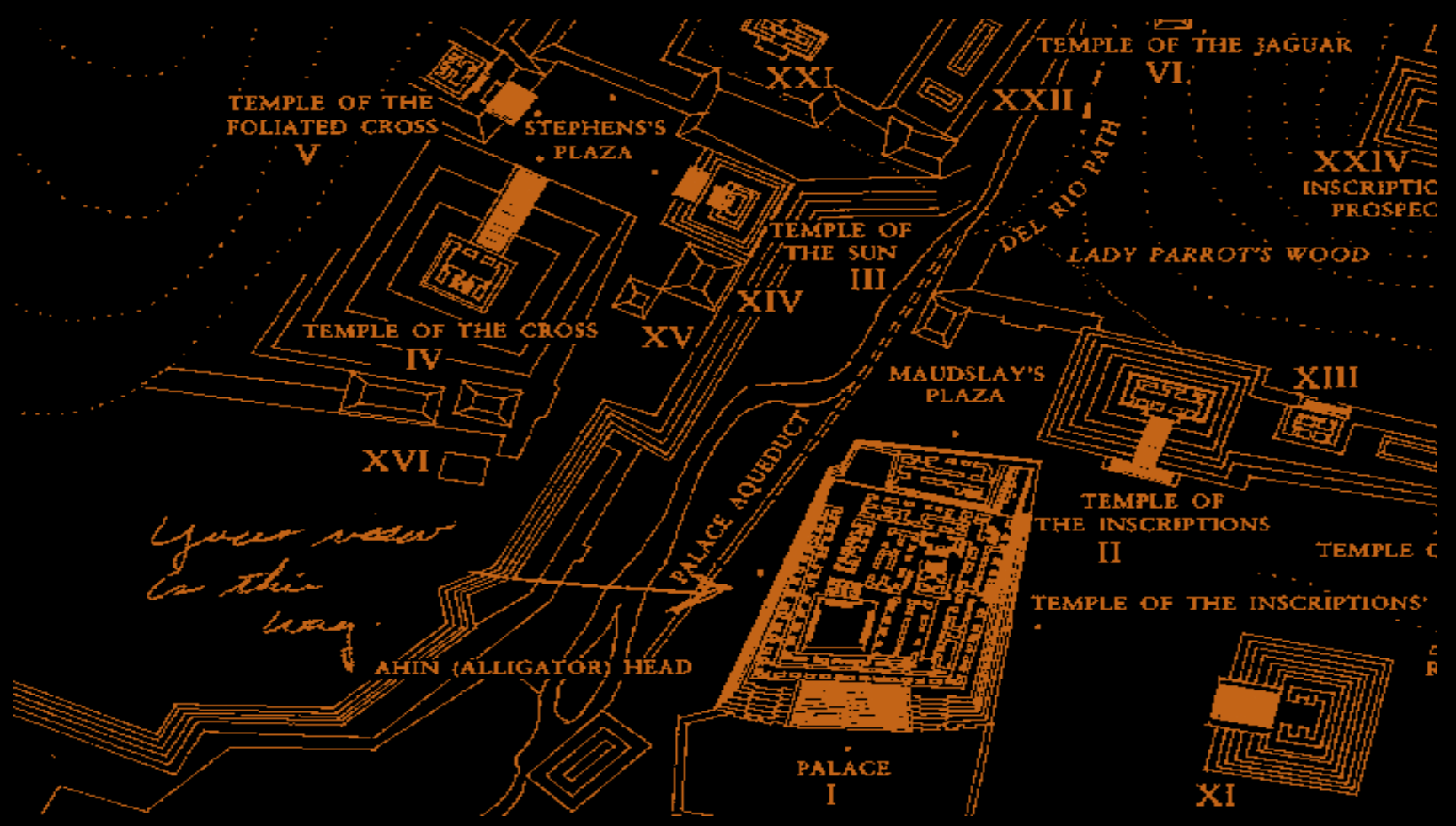


- Declaraciones explícitas de jerarquía
- Contactos diplomáticos
- ⋯ Lazos familiares
- ⋯ Contactos desconocidos y otros
- Conflictos









*Your view
in this
way.*

PALACE AQUEDUCT

AHIN (ALLIGATOR) HEAD

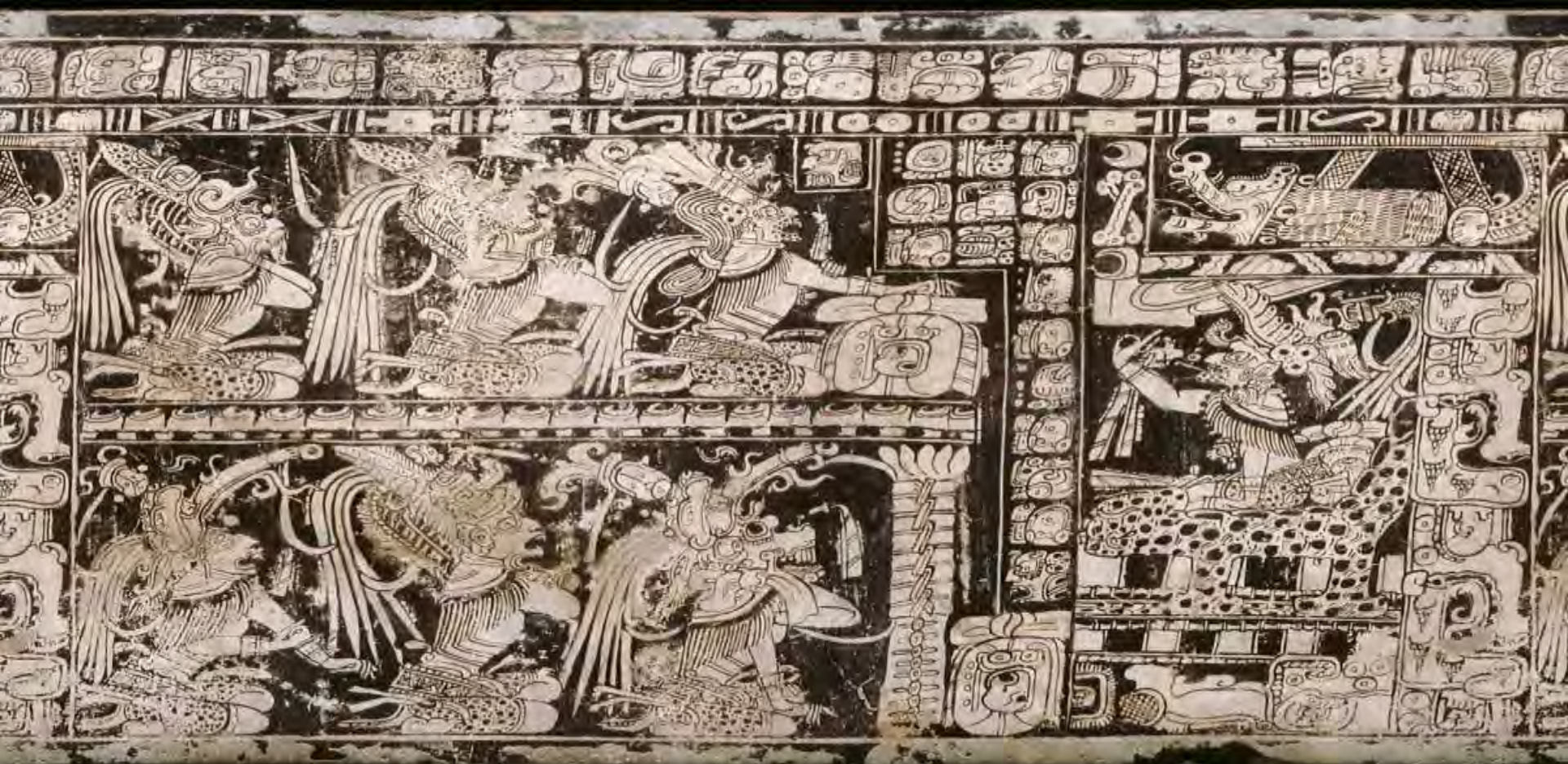
PALACE I

XI

C
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“acquires his status through a personal communication by supernatural beings”

“this face-to-face relationship with the spirit world,”

Pawnee “medicine men.”

shamans who were “likewise priests.”

“daykeepers” and “mother-fathers” in Momostenango, Guatemala, are best described as “shaman-priests” and “priest-shamans,” respectively

Barbara Tedlock 1992

“Doubtless this “it” we call magic . . . existed in third-world countries before European colonization. But equally surely this “it” from that point on contained as a constitutive force the power of colonial differentiation such that magic became a gathering point for Otherness in a series of racial and class differentiations embedded in the distinctions made between Church and magic, and science and magic. Here magic exists not so much as an “it” entity true to itself but as an imaginary Other to the imagined absoluteness of God and science.”

Freidel, Schele, and Parker 1993

“To journey to that place in ecstasy and return alive is a very special talent, and shamanism is a special institution we Humans have invented to harness that particular talent. ”

“The Maya world that we are entering is a world of living magic”

Sobre isto comentaram “That shamanism feeds a romantic nostalgia for a supposedly more spiri- tual, less materialistic and rational past has been noted many times.”

John Middleton 1987

“has almost always been thought to mark a distinction between Western and so-called primitive cultures, or between Christian and non-Christian religions.”

Os Shamans possuem directa ou indirectamente um poder politico.
Dole 1973, Reichel-Dolmatoff 1976). Evon Vogt (1966:365–66)

Revisão de David Webster 1995

“did not emerge because they were successful shamans, but rather shamanism was grafted onto a set of more fundamental processes . . . that selected for centralized rulership.”

Alusões finais do artigo

“Unless Mesoamericanists can come to agreement on a valid definition of “shaman,” we recommend that the term be dropped. Instead we encourage art historians, historians of religion, and social scientists to work together to create a more refined, more nuanced terminology that would distinguish, cross-culturally, among the many different kinds of roles currently lumped together under the vague and homogenizing rubric of “shaman.””

“If a Mesoamerican ruler who apparently claimed to have supernatural powers is to be labeled a “shaman-king,” then we should either similarly identify as shaman-kings all rulers, throughout the world, who have professed to such powers or cease using the term altogether.”

“What we all think of today when we hear or read the word “shaman” is a “magician” from some other time or place who is not quite a priest, a doctor, or a true chief or king but combines unspecified features of many if not all of these. This individual does not qualify as an empiricist, is no different from most other so-called shamans both at home and the world over, and is immune to the everyday competitions, squabbles, and power grabs that characterize those living in the modern Western world. Indeed, the “shaman” lives in a timeless space occupied by spirits rather than by real people, a mystical space-time much like the otherworld of shamanic lore.”

Claude-françois baudez

“I agree with Klein and associates that shamanism’s appeal for Mesoamericanists has its roots in a “romantic nostalgia for a supposedly more spiritual, less materialistic and rational past.” Furthermore, I would suggest that the believers in a “spiritual and magical world” consider themselves as belonging to it.”

David Freidel

The central thesis that Linda Schele and I proposed in *Maya Cosmos* (Freidel, Schele, and Parker 1993) is that the ancient Maya, like their contemporary descendants, believed that certain people among them communicated directly with supernatural beings and that it is both appropriate and productive to call those people shamans. As a corollary, we proposed that Maya kings of the Pre-classic and Classic periods were exemplary shamans. Anthropologists, my teacher Evon Vogt (1966) among them, have identified contemporary Maya shamans for more than 40 years as the basis for insight into religious beliefs and practices.

“When Schele and I proposed that the ancient Maya practiced magic, we were observing what they said they did, not imposing some romantic fantasy. We investigated long-term continuities between ancient Maya religious beliefs, postconquest beliefs, and contemporary beliefs in Maya Cosmos against a wide range of artifactual, epigraphic, ethnohistorical, and ethnographic cases. “

Roberte Hamayon

“Klein et al. rightly object to the vague and uncritical way in which scholars have been appealing to “shamanism” to interpret pre-Columbian artworks for the past four decades. I fully appreciate the general and specific arguments they bring forth to refute inaccurate and un- motivated references to shamanism”

“The absence of an agreed-upon definition of “shamanism” and the lack of acknowledged references make it impossible to draw any valid deduction from the identification of an object or event as “shamanic.” Thus, Klein et al.’s argument makes their proposal of dropping the term from art history convincing.”

Erica Hill

Klein et al. present a well-reasoned argument for reject- ing the term “shaman” and its facile application to a wide range of actions, representations, and categories in Mesoamerican art. They argue that “shamanism,” as employed by Mesoamericanists, is a reductive, ahistorical category of behavior. They demonstrate that the study of shamanism is in desperate need of descriptive criteria and historically informed evaluation.

David N. Keightley

“I am fully in sympathy with the authors’ plea for “a more refined, more nuanced terminology” where “shamanism” is concerned (cf. Keightley 1998:767), but I am reluctant to accept their recommendation that the term be dropped entirely.”

Joyce Marcus

“When scholars call rulers “shaman-kings” and discuss their “mystical powers,” they draw on a third inappropriate assumption: that the power of kings is based on contacting spirits and on mediating between the super-natural and human worlds. Nonsense. Although Caesar may occasionally have consulted diviners, his power came from the Roman legions and the support of the Senate. “Power” is the ability to get people to do what they do not want to do, and it emanates not from a trance but from the military, economic, judicial, and legal arms of the government. Attributing a Maya ruler’s power to shamanism is like attributing the U.S. president’s power to use of the Psychic Hotline (admittedly, we did have one president whose wife consulted an astrologer!).”

