

A Study of Catholic Culture Integration of Lowland Maya Communities in Mexico —An Introductory Study of Experimental Methods for Analysis of Space Perception at the Individual Level of a Mayayucatecan Catholic Community, Mani (3) —

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Religion provides a socially or culturally shared set of cognitions which enable members of a society to interpret real experiences in many-sided aspects of life and to provide a disciplined guide to such cognitive problems as self-identity or goals in life.

The aim of this paper is to describe and clarify several aspects of space perception complex at the individual level from a working hypothetical concept of a small Catholic Community, Mani. The analysis of space perception should be done not only at the individual level but also at the collective level. The results of analysis at the collective level of the history and structure of Catholic church, prayers, blood or territorial relationships, public or private property and so forth have already been showed in other articles.

In this paper only the main findings at the individual level are introduced as follows.

In Mani, space perception centers around those places which are closely associated with God or sacred beings. In this case, ancient languages and symbols are recognized to be situated at the central zone of the community and the other cultural or social elements are in the peripheral zone. They describe various facts or actual situations of each place and location, the majority of which are adjusted to their ideas deeply related with God or sacred beings. What is more, their space perception is not closed or exclusive, but it is open and continuously expanding with more emphasis on common property than private property as well as on the right to use than the right to own.

Key Words :religio-cultural integration, space perception, inner adjustment mechanism

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Introduction

Religion exists in the core of society or culture and that it influences some parts to a great extent and other parts to some extent. Religion provides a socially or culturally shared set of cognitions which enable members of a society to interpret real experiences in many-sided aspects of life and to provide a disciplined guide to such cognitive problems as self-identity or goals in life.¹⁾

In order to testify the validity and reliability of working hypothetical concept of religio-cultural integration, the present author has carried out two cross-cultural fieldworks including empirical experiments: *A Study of Traditions and Changes of Sacred Fires and Social Structure in Zoroastrian Parsis Community in Navsari, Gujarat, India*; *A Study of Catholic Culture Integration of Lowland Maya Communities in Mexico*. The former has been done between 1977 and 2012 and the latter between 1983 and 2013. This paper treats some concrete results of the latter.

The working hypothetical concept of religio-cultural integration consists of the following three traits of religion; long lasting persistent complex, universal phenomena, and inner-adjustment mechanism.

Religious phenomena trace their origin back to primeval antiquity and religion preserves various relics of ancient days. Religious teachings and behavior cross the border and extend all over the world to be shared for the realization of the common good. Religion inherently provokes intense conflicts with worldly rational way of thought and behavior, so that it holds social tensions all the time inspiring the followers to live a better life.

The presentation of this paper is as follows:

Firstly the empirical findings of field studies and experiments from 1983 to 2014 in Mani are to be abstracted in terms of space perception.²⁾

Secondly hypothetical analytical models of space perception and working hypotheses are to be proposed.³⁾

Thirdly some interim findings of field studies in 2014 are to be discussed.

The empirical findings of field studies and experiments from 1983 to 2013 in Mani are to be abstracted in terms of space perception at the collective level. What the present author describes next has all been dealt with accurately in his articles showed in Footnotes. For this reason is omitted each evidence or authority for the facts.

Maya traditions still survive in an ancient concept of the Center and the four quarters (the five cardinal points), communal land or the public nature of communal land, and mythical

space or themes. In Mani they have preserved these old Maya traditions by means of Maya and *men*.

Archaeological and historical empirical findings show that an ancient concept of the Center and the four quarters (the five cardinal points) is of remote antiquity. The concept has been handed down to the present.⁴⁾

Men (Maya medicine man=priest) keeps Maya traditions. The concept of five cardinal points is transmitted with great exactitude especially in his prayers and *sak'ap*. The people of Mani understand the meanings of religious rite performed by *men* and they offer *sak'ap* just in the same way as *men* does. Thus they share ancient Maya traditions and participate in them.

Maya pagan deities including *bacab* and *ch'ac* are believed to dwell in the center, four cardinal directions, cenote, well, nature or in those animals and plants which inhabit therein Maya. For instance, *yumtz'ilob*, Maya pagan deities, are closely associated with natural elements(wood, mountain, bush, rain, water, wind and the like), animals(deer, bee, horse, dog and the rest), village, cenote(*actun*), well, etc. These Maya deities are believed to dwell in the east sky to protect the cardinal four corners of heaven, sky and cloud. They are narrated that way in Maya oral traditions.

In Mani they offer *sak'ap* or *balche*, traditional Maya food prepared from corn, to *yumtz'ilob* who are believed to descend from the sky to take them. The consecrated offerings are not raw, but are all boiled or roasted in the Maya traditional way. It is widely believed in Mani that *yumtz'ilob* will not punish them with disease by means of evil wind (*ik*) as long as they offer the prayers and food properly following the Maya traditional way. Nor will they do damage to their plowed fields or domestic animals.

These Maya pagan deities provide them with a fundamental frame of cognition: space concept and time concept. Catholicism in Mani has been developed with this sort of religious consciousness.

The concept of communal land or the public nature of communal land has existed as socio-economic basis of their life in the substrata of Maya society. The concept is concerned with traditional Maya agriculture of *milpa* or cacao and with the right to land use. Typical cases of this form of communal land are *Upach Cahalob* (the land of village community) in ancient Maya, *comunidad indigena* (traditional communal land in Maya)in the colonial period.⁵⁾ The right to use the land was the necessary legal requirement for the cultivation of this type communal land. *ejido* is to be studied from the historical perspective of communal land in Mani.

Based on the above-mentioned concept of communal land or the public nature of communal land, the right to use the land is secured under certain conditions by the constitution. Article 27 of the Constitution states the social security of the personal right to use the land as follows;

The property of land and water included in the territory of the country originally corresponds to the nation. One of the concrete examples of this social security is ejido in Mexico. Part of the actual condition of ejido is to be described here.

Those who want to work in ejido organize an association to be entitled to own the land jointly. The common property should be allotted to every member for individual cultivation. In Mani the allotment is in most cases 1 hectare to 3 hectares. The allotted land is, as a rule, not to be sold or lent on condition that it is common property.

The allotted land is not used or rented or disposed only for his own profit. What is more, if the member does not cultivate the land for two consecutive years, the land should be confiscated by the association for cultivation by the other member. This way of cultivating the land of ejido is similar to that of communal land.

In terms of social distance, space perception is observed in their prayers and institutionalized social relationship (*compadrazgo*).

Different from their prayers at the family altar, their prayers in the church transcend their own views and interests to unite in the peace and happiness of all over the world. In their prayers in the church; “for all Catholics” “for good health of all the people” “I ask for my own happiness and the well-being of others” “May God bless all the people” “I ask for help to my family as well as to my acquaintance” “I ask for recovery of all the sick” “I ask for help to the sick, my family, and those who are in trouble” , they cross the border of family over to community, society and world.

Moreover their prayers in the church are offered in a sense of his belief that they live by the grace of God. When they go to church, they feel that they are nearer to God. Consequently their prayers are considered to have more effect in Mani. This is the way they pray in the church and their prayers are not outward or superficial at all. Deeply moved by the passionate faith, they pray to God to transcend the family, community, and society to the world happiness and peace for all the people.

Space perception at the collective level is observed in *compadrazgo*. *Compadrazgo*, a socially institutionalized ritual kinship, obviously derives from Catholicism and embodies Catholic teachings or virtues. As historical documents trace it back to the 5th century, *compadrazgo* is of remote antiquity. It is a concrete case in point that extremely old religio-cultural facts

survive and serve as a role model throughout all the actual phases of human life.

In Mani *compadrazgo* is established on such occasions of contracting the main sacraments of the Catholic Church as *oc'ja* (Mayan baptism), baptism, confirmation, *primera comunión*, 15 year old ceremony and marriage. *Compadrazgo* is the most widespread intimate spiritual social relationship which extends from an individual or a family to a community or a society.

A man or a woman is supposed to enter into this institutionalized network of social relationship of *compadrazgo*. By means of *compadrazgo* a ritual relationship is established between the person concerned and the godfather or godparent. He or she establishes at least 10 social relationships in his or her life. In *compadrazgo* the same is the case with his or her parents. The parents enter into another ritual relationship with the godfathers of their child. Consequently at least 20 social relationships of this type are sustained throughout their life. On the other hand during their life stages the person concerned grows up to be the godfather for someone else. As a result *compadrazgo* is to develop into a many-sided complicated ritual and spiritual relationship.

Compadrazgo in principle extends from blood relationships to non-blood social relationships and it is believed to be a spiritual relationship in the next world, not one in this world. The mean number of children per family in Mani is 6. Each of 6 children can establish 20 different *compadrazgo* relationships, though one and the same person could be the godfathers more than once. Moreover an inclination (about 69%) is observed to establish them with kinsmen including paternal sides as well as maternal ones. The necessary consequence is that the people of Mani live in such a great number of institutionalized social relationships. These *compadrazgo* relationships keep substantial meanings to their life, for *compadrazgo* social relationships function along the axis of respect and socioeconomic mutual support. Moreover it may be noted from our analytical view-point that *compadrazgo* is of remote antiquity. It can be traced back to about 5th century.

In Mani they call the church “the house of God” which rises high over the community overwhelming the other houses or buildings. It does not extend horizontally but stands vertically high above in the sky. The church is situated in the center of the community with six parishes assigned in north, south, east and west. Around the six parishes are located residential wards (barrio) which are surrounded by cultivated land and woods. The formation of village community is radiating in all directions from the church and the roads are laid out in a grid pattern.

To the church are affiliated the plaza, a park, the public office, schools and parking or

stopping lots. The architectural structure of church-affiliated public establishment follows the prescribed form in Catholic societies, and it is open to the outside world. Radiating grid patterns and symmetry are characteristics of the structure and its motifs are height and light.

The chancel, nave, aisle are considered to symbolize the body of Jesus Christ. The chancel, nave, aisle correspond, respectively, to head, body and arms but this way of thought is not spread out in Mani. They take bread and wine to be the body of Jesus Christ and his blood. The church is called “the house of God” .

They pray in the church and attend mass. Mass is a religious behavior to remind them of the death and the Resurrection by means of the symbolic meal of bread and wine. In other words, it is a repeated representation of salvation which was realized by the death of Jesus Christ thousands of years ago.

The church is filled with Sacred Images and sculptures. These are resources to convey their religious teachings or messages in a concrete and intelligible way to those who cannot read or buy any books. That is, the church is a place for religious education by means of artistic decorative works. Such Sacred Images of Jesus Christ, Crucifixion, Virgin Mary, Saints, big concrete tub for Baptism, etc are displayed along the aisle, that is, along the passage from the entrance in the west side through the central nave to chancel. This space is open to everybody and serves as Bible, reminding us the following remarks of Victor-Marie Hugo ; there is nothing left in the Middle Ages that human beings did not carve on the stone what they thought important. Emile Mâle said, “The church is what you call a book. …the Christians are the human race and the church is the world.”

The Maya traditional cruciform is a wooden Grecian cross with two frames crossed regular square in due proportion balance. The regular square form shows a feature of traditional Maya images concerning the five cardinal points and the corresponding five colors. In the east, west, south and north parts of the Maya wooden cross, the colors of red, black, yellow and white are arranged respectively, and the center of it is green. The concept of the five cardinal points, as has been described, lies at the root of Maya traditional cosmology and the Maya ritual of *uayeb*.

The Maya cross is of remote antiquity. As the archaeological or historical documents show, it takes its origin in the relics of ancient ages in Maya. The Maya wooden cross available today in Mani is called green cross(*cruz verde*). It is made of wood, *yaxche*, the etymological meanings of which are *yax*- green or one and *che*- tree. Hence it is called

green cross. On the Maya wooden cross are painted small pictures in connection with the Crucifixion of Jesus Christ. INRI, the Holy Grail, a hammer, a flight of stairs, the whole face of Jesus Christ, another flight of stairs, a pair of pincers, a cock, and the dice are painted. The Crucifixion of Jesus Christ is sometimes painted for the whole face of Jesus Christ or a piece of white cloth is put for it. As the case may be, nails are included in the paintings. All these painted items are valuable symbols inseparably concerned with the sufferings of Jesus Christ on the cross (*la Pasión de Jesucristo*). In Mani this type of Maya wooden cross is said to have been used when they used to preach Catholic teachings. It may be that the Maya wooden cross with vital Catholic beliefs painted on was used for their religious education of the sufferings of Jesus Christ on the cross (*la Pasión de Jesucristo*) in the course of propagation of Catholicism.

The standard form of the sacred picture of Virgin Mary with Christ-child in her left hand exists both in Japan and in Mexico where Christianity was introduced in the middle of the 16th century. Since then it has been observed though a few variants of it have also been produced in Japan. The religious symbol which was established and shared in the 6th century still exists not only in Japan but also in Mexico. The fundamental form of Virgin Mary is found in the Catholic Church in Mani.

In Mani space perception of *k'iwic* is deeply concerned with the Maya traditional way of thought. This space perception is quite different from that of the church which is closely concerned with Catholicism.

The center of Maya community is called *k'iwic*, which is a well-known fact in Mani. *k'iwic* consists of two essential parts: cenote (*actun*) and ceiba tree (*yaxche*). This holds true even today. Accordingly *k'iwic* appears with frequency in Maya oral traditions of cenotes and ceiba trees.

The ceiba tree (*yaxche*) is huge and is called “sacred tree (*el árbol sagrado*)”. Its roots are believed to reach the deep underground, its trunk the ground, and its tree the heaven. The ceiba tree symbolizes the three strata of underground, ground and heaven. It stands very high up in the sky facing the Catholic Church which also rises high over the community. The diameter of its trunk is three to five meters and some parts of its root are bared on the ground on which they take rest in Mani.

In Mani the annual celebration of the patron saint, *fiesta*, is observed for 6 days starting on August 15. The festival includes both sacred and secular elements. To the latter the Maya traditional folk dance (*jarana*) and the bullfight (*la corrida de toros*) are indispensable.

The bull ring of poles and vines is constructed in a circle by the people of Mani. A ceiba

tree is to be erected to music in the center of the bull ring. The ceiba tree is symbolic of an ancient Maya concept of the Center and the four corners(the five cardinal points).The ceiba tree is sacred (*el árbol sagrado*) to the people of Mani.

Religion endures for centuries on the basis of extremely everlasting perpetuity of religious symbols. Religious phenomena trace their origin back to primeval antiquity and religion preserves various relics of ancient days. This is a vital analytical perspective of a working hypothetical concept of religio-cultural integration.

These facts are found out at the collective level. Any religion is shared and participated by the society. The structure and function of religion, as Durkheim argues, provides legitimation for social arrangements or social construction of reality. From sociological viewpoints, religion offers an integrating function to the society.

But our religious studies could be more holistic and heuristic. Religious studies should be done not only at the collective level but also at the individual level because religious phenomena are closely concerned with the inner adjustment activity mechanism through which the inner mental processes are adjusted to those irrational aspects of life—evil, suffering and death—that are insoluble by science.

I Analysis of space perception at the individual level

In the same society or even in the same family, there could be found several meaningful differences in their understanding of religion or in their attitudes towards religion. To find out the meaningful differences is to clarify the concrete process of inner adjustment in the individual, through which more exact and scientific studies of religion could be carried out.

1 Analytical models for the analysis of space perception at the individual level

When we work out analytical models for a close and concrete analysis of space perception, not only such physical factors as nature and land, but also several factors related to human society are included. For religion is maintained in a close connection with the natural environment as well as with the human society. It is meaningful and heuristic to analyze space perception from the viewpoint of the social relationship between an individual and a society as well as between groups.

The concept of space is a complex of contradictions and illogicalities. In order to make a

close and concrete analysis of the complex, several analytical or operational models are to be worked out. These analytical or operational models are working hypotheses. The existing complicated realities can be compared or corresponded with the components of the working hypotheses. For the purpose of our study, the present author proposes three analytical models and working hypotheses.⁶⁾

1) continuity/discontinuity

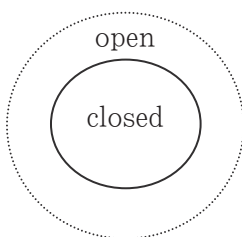
Space is open or closed.

(1) Space is open

Space is open to outside or different ones beyond individuals, families, groups, communities and borders.

(2) Space is closed

The members are conscious of boundary and discriminate the inside from the



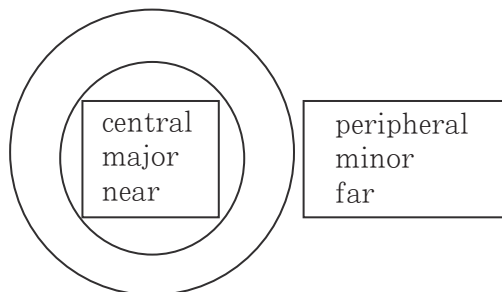
outside. Insiders/outside, inhabitants on the mountainside/inhabitants of the village, internal pressure/external pressure, public/private are used for discrimination.

2) inequality

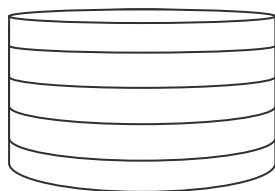
(1) central/peripheral

Space and groups are in reality perceived with inequalities. For instance, central/peripheral, minor/major, near/far, the foot of the mountain/the halfway up the mountain/in the depths of the mountain, point/line/surface are descriptions of common usage when space is perceived from a specific standpoint.

(2) up/down • left/right • high/low • vertical/horizontal • front/back • north/south/east/west/center



Heaven/earth/underground, upriver/midstream/downriver, the foot of the mountain/the halfway up the mountain/in the depths of the mountain are the descriptions that show the stratum of space. Space is divided into five directions of East -Azure Dragon/West -White Tiger/South -Vermillion Bird/North -Black Tortoise/Center - Yellow Dragon

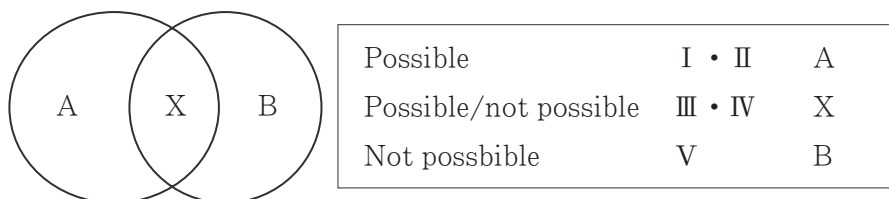


3) identity

Edmund Leach classifies (a)human relationships,(b)areas of social space and(c)animals in terms of “distance from Ego(self)” as follows in his *Anthropological aspects of language: animal categories and verbal abuse*(1964);

- (a) Self (I) Sister (II) Cousin (III) Neighbor (IV) Stranger (V)
- (b) Self (I) House (II) Farm (III) Field (IV) Far(Remote) (V)
- (c) Self (I) Pet (II) Livestock (III) Game (IV) Wild Animal (V)

Based on the abovementioned analysis,Edmund Leach makes the following analytical models.

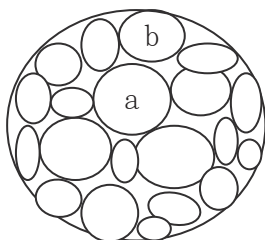


When more than two spaces or groups of A and B are overlapped, something new is produced in X where A and B are communicated with each. In X such ambiguity as “Both A And B” or “Both Non A And Non B” is possible³⁾. X is, Edmund Leach argues, “Tabooed Overlap ‘Both A And Non A’” and X is a focus of different varieties of rituals.

A	X	B
Human beings	Human beings • Animals	Animals(non Human beings)
Non Animals	Pets	Animals
Livestock	Game	Wild Animals

4) heterogeneity

Space and groups are in reality not homogeneous. They are classified and recognized as thick/thin, bright/dark, new/old, official/personal, public/private, etc. In the Figure a or b shows respectively thick or thin according to the size.



When we apply these four analytical models for the analysis of space perception to the religious phenomena, one of our hypotheses is that space perception is adjusted to the religious ideas. Space perception from the standpoints of continuity/discontinuity, inequality, identity and heterogeneity is adjusted in conformity to the religious ideas.

Because the self-awareness that we live by the grace of God or sacred beings is important in religion, the realities are adjusted in conformity to the religious ideas deeply connected with God or sacred beings. For instance, they find it more important to share with others the heaven, mountain, rivers, sea, ground and underground in order to make the best use of them than to get them more and more for their own benefits, for God creates them all for us. In other words, the complicated real facts including contradictions and irrationalities are adjusted to the religious ideas related to God or sacred beings.

2 Working hypotheses

Each of four analytical models requires working hypotheses for more concrete and scientific studies of space perception. Based upon four analytical models, religious persons

show a stronger tendency to the following working hypotheses than less-religious persons.

- 1) Space perception centers around the places connected with God or sacred beings.
 - (1) Space perception is described as center/peripheral with delicate coloring effects of thick and thin.
 - (2) Delicate coloring effects of thick and thin or possible meanings are given by means of languages or symbols of antiquity.
- 2) The meanings of each place are given in a close connection with God or sacred beings.
 - (1) The meanings of each place are given by means of more ancient factors (Mayan factors) and ancient factors (Catholic factors)
 - (2) Various realities are described concerning each place and these realities are adjusted in conformity to the religious ideas of God or sacred beings.
- 3) Social space is described by means of those universal expressions or ideas which are open to all over the world.
 - (1) In this case, the place is described as an open space rather than a closed one.
 - (2) The place is described as common rather than private or as the right to use rather than the right to own.
- 4) They are willing to participate in festivals or social activities crossing over individuals or groups, and moreover they try to understand the meanings of them.
 - (1) In this case, social relationships or close cooperation cross over the boundaries of family or community.
 - (2) The many-sided meanings of more ancient factors (Mayan factors) as well as ancient factors (Catholic factors) are attached to the place where festivals or social activities are performed.

Space perception is to be analyzed in terms of religious doctrine and irrationality. The analysis and its results by means of the above-mentioned analytical hypotheses and working hypotheses are to be treated in another paper.

3 Experimental methods for analysis of space perception at the individual level

The investigation is carried out in two methods.

1 Interview with a questionnaire and TAT-type photos

The first personal interview is composed of the following questions:

7 questions regarding (1) the Creation, (2) frequency of prayer, (3) the end of the world and

the Last Judgment, (4)the next world, (5)the original sin, (6)Hell, (7)the Devil for our analysis of religiosity. Here the lower scores the interviewee gets, the more religiosity he or she gets. The total scores are divided into 5 groups as follows.

- ① scores 7-9 very religious person
- ② scores 10-14 religious person
- ③ scores 15-21 ordinarily religious person
- ④ scores 22-28 not religious person
- ⑤ scores 29-35 least religious person

1) Interview with TAT-type photos

The first personal interview is concerned with TAT-type photos. The interviewees are asked to put the 6 TAT-type photos in order of major importance and tell us the reason for their arrangement. The photos are classified by the present author as follows;

- I Ordinary living space(school and plaza)
- II labor space(milpa and parcela)
- III religious space(church and altar)

Our analyses are focused on the following questions:

- ① the time span is short or long,
- ② how Major Time(mythical time)and Minor Time(worldly time)are described,
- ③ in what way religious doctrines or teachings render acceptable to the mind existing various realities in the society.

2) Interview with TAT-type photos

The second personal interview is concerned with TAT-type photos. But the content and method are more complicated and detailed than the first interview. In the second interview, 14 TAT-type photos are used. The classification of TAT-type photos is the same as the first interview but each category(I II III) includes more photos than those in the first interview for the purpose of closer analysis. The interviewees are asked to put the 14 TAT-type photos in order of major importance and tell us the reason for their arrangement. The photos are classified by the present author as follows;

- I Ordinary living space(school and plaza)
- II labor space(milpa and parcela)

III religious space(church and altar)

Our analyses are focused on the above-mentioned questions in the first interview.

Photo 1 Altar



Photo 2 Catholic Church



Photo 3 Milpa



Photo 4 Parcela



Photo 5 School



Photo 6 Plaza



2 The questions and TAT-type photos for the interview

Name Sex Male/Female Age Occupation

I Respond to all of the following items with the number(①~⑤)that corresponds to your answer.

① very strongly agree, ② strongly agree, ③ I have no opinion either way, ④ strongly disagree, ⑤ very strongly disagree

1 God created all the visible and the invisible

- 2 I pray every day.
 - 3 The end of the world will come. God will make the Last Judgment.
 - 4 There exists the next world.
 - 5 I am a very sinful person.
 - 6 There exists Hell.
 - 7 There exists the Devil.
- II Put the 6 photos in order of major importance and tell us the reason for your arrangement.
- III Put the 14 photos in order of major importance and tell us the reason for your arrangement.

II Concrete data of space perception at the individual level

The analysis of the results of investigation is shown as follows; first, the overall picture of the answers and responses by the interviewees is introduced; second, the concrete individual cases are shown in connection with the overall picture; third, the differences between the family members found in the concrete individual cases are discussed. But for lack of space in this paper, only the overall picture and the concrete individual cases are shown here.

The overall picture is shown by summing up the answers and responses in the personal interviews. The concrete individual cases are from the family members of Don Cesar (Sampling 1) and in comparison with these cases another ten cases are shown which do not belong to the same family (Sampling 2).

In this paper only the overall picture of the answers by the interviewees is shown for further studies. All the individual answers remain to be shown for our analysis in the next paper. The description of general picture of the answers is indispensable for bringing out more exact and scientific analysis of the data.

1 Sampling 1 (ten family members of Don Cesar)

(1) Altar

- ①The church is important because we learn the religious precepts more often in the church than at school. At school the children learn the good and the bad, but in the church they learn only the good(en la escuela los niños aprende lo bueno y lo malo pero

en la iglesia sólo lo bueno) .

- ②We have to enter the church before we get an altar (entrar a una iglesia para llegar a un altar) . The altar in the photo is short of candles.
- ③At dawn I attend the altar because I have Sacred Images on it (tengo mis imágenes) and I keep a faith in them (le tengo fe) . I ask them for help and I feel that I am present. I thank them not only for protecting and caring us (protegernos y cuidarnos) but also for the crops and successes.
- ④The altar is for us to venerate God and Virgin (venera a dios y a la virgen) . My parents are dead and I put there their photos so that we may pray to them. We make offerings to thank God (se ofrenda para darles gracias a dios) .
- ⑤Because there are Sacred Images on the altar and it is for the church (para la iglesia) . Church is necessary to us. The altar in the photo needs candle lights. If the Bible is there, you can say that the altar can be completed.
- ⑥I put the altar first because the altar represents Jesus Christ and Virgin Mary of Guadalupe (el altar representa a Jesús y a la virgen de Guadalupe) . The altar in the photo is short of Sacred Images of Jesus Christ at the Crucifixion.
- ⑦As for me, the altar comes second, for we venerate Sacred Images so that we Catholics may remember the birth of Jesus Christ as well as the Crucifixion (como católicos veneramos imágenes que es como un recuerdo de Jesús desde su nacimiento hasta su crucifixión) . The church holds a primordial position (la iglesia viene siendo la primordial) , for it is ‘the house of God’ (es la casa de dios) . The altar in the photo is short of Jesus Christ at the Crucifixion, Jesús Misericordia, San Judas Tadeo, Divino Niño.
- ⑧We all have at least one altar in our house. We use it to pray but the church is more important than the altar. For all people come together to mass and pray all together (para que toda la gente se reuna para la misa y para rezar juntos) . Nothing is to be desired for this altar. Each of us venerates his own Sacred Image and keeps it within his means (cada quien venera a su Santo y hace su altar cómo pueda) .
- ⑨The altar symbolizes God. It reminds us to remember that we stay in the house of God (para recordar en la casa de dios) . The altar in the photo is good. There are lots of houses where they keep too many Sacred Images on the altar (Hay muchas casas que tienen un sinfín de santos) . I do not agree with them on this way of veneration, for I believe that only God exists (yo creo que hay sólo dios) and His Mother is most important to me (su madre sería los más importantes para mí) .

I venerate Sacred Images on the altar. I ask God for help by means of this photo (pedirle a dios a través de la foto) on the altar. This photo reminds me of God (eso me recuerda) . While I am watching this photo, I feel that this directs me near to God (me dirijo mejor a dios viendo la foto) .

⑩Because there are Sacred Images kept on it. I feel nearer to God with Sacred Images on the altar (es como estar más cerca de dios) . I feel that God stays with us in the house with Sacred Images on the altar (como si nos acompañara en casa) .

I pray at the altar as I do in the church. We can pray at the altar in the house. When we offer candles, God is content (dios está contento) .

(2) Catholic Church

①I go to the church in order to pray to the Sacred Images and enter it to see them (entro a la iglesia para ver a las imágenes) . I pray this way when I go to the church in order to pray to the Sacred Images (cuando vas a la iglesia a rezar a las imágenes) because you cannot say that you go to the church if you do not enter it (no te acercas es como si no fuiste) .

②The church comes first, and then the altar comes for the prayer in the house. The third is the milpa for the product of corn.

③In all the churches there is found a chapel where I pray. This gives us joy (nos da alegría) . In this moment we feel the presence of God (sientes en ese momento la presencia de dios) . I feel that I am near God (siento que estar cerca de dios) and that I receive the body of God (lo recibimos el cuerpo de Cristo) .

④In the church we are baptized and we are taught the principles (nos enseñan los principios) , so the church is very important for us. Father teaches the principles to us in the church, and there we pray to Jesus Christ (ahí oramos a Jesús) . I pray in ‘the house of God’ and I talk about my problems (rezamos le platicas mis problemas en su casa de dios) .

⑤The church is ‘the house of God’ (la casa de dios) and it is for mass (para la misa) . I feel content during mass because I go there to pray to all the Sacred Images (rezamos a todos los santos) so that they may help us to work and have something to eat for our life.

⑥As for me, the altar comes first and the church comes next. First the altar, second the

church. I sometimes go to the church for mass. I thank God and I also pray to Virgin Mary of Guadalupe.

- ⑦The church signifies to me ‘the house of God’ (la iglesia significa para mí la casa de dios) and it is indispensable to a village community (no debería faltar en un pueblo) . We should rush to the church in order to pray to God and thank God (debemos acudir a hacer oración es a dios nuestro señor padre y también a dar gracias) .
- ⑧I put the church first because it is ‘the house of God’ (la casa de dios) and most important of all (más importante en todo) . God will do all (hára todos) , for God sees all (él lo ve todo) . I feel fine (se siente bien) in the church. I sometimes go to mass personally or alone, enter the church, ask God with deep faith for help, tell him about my problems, and leave it feeling better than ever (entro a la iglesia y con mucha fe pedirle a dios o solo platicarles mis problemas y salgo sintiéndome mejor) . God exists in all parts (dios está en todas partes) . I experience a different feeling (en la iglesia es diferente) when I stay in the church, for prayers are offered by lots of people during mass (se reza entre mucha gente porque hay misa) .
- ⑨The church represents God to me (por la iglesia me representa a dios) . God gave us life, health and intelligence (da vida, salud y sabiduría) . God is most important of all to me (para mí es lo más importante) . During mass, I feel content (me siento contenta) because I feel the joy of God and the blessing we accept from God (al sentir la alegría de dios y la bendición que recibimos de el) .
- ⑩Because the church is ‘the house of God’ (la casa de dios) . We know that God is there in the church (sabemos que está dios) . We ask God for what is necessary to us. During mass, I feel fine and content (se siente bien, contenta) , and whatever I think is joy to me (todo lo que piensas es alegre) .

(3) Milpa

- ①The milpa is important because the corn comes from the milpa which gives us food. In the parcela are produced the fruits to eat. The milpas are more important than the parcelas because they can produce pumpkins, beans, sweet potatoes and the like (puede producir muchas cosas como calabaza, ibes, frijol, camote, etc) . We sell the products in the parcela to get money by means of which we buy clothes and shoes, etc.
- ②We obtain a milpa so that we may eat properly in our life. Milpa is important only for the corn.

- ③ We sow the milpas with the seeds of corn, beans and pumpkins. This month we can get the crops in our milpa. Almost all people eat corn in village communities here around (en el pueblo toda la gente comen tortillas) . Nowadays it is difficult for us to have a milpa because the price is very high. As we have a milpa, we can get corn and so we can eat it. We don't have to buy it, and thus we can provide our domestic animals with corn to breed (así como animales de la casa y también con la cria) . Certainly a milpa needs lots of hard work (con mucho esfuerzo) , but it is indispensable to us.
- ④ We owe our life to the milpa (de ahí vivimos) because we can live with the rainwater in season if God permits it (si diosito permite una buena temporada de lluvia) .
- ⑤ The milpa is only for a seasonal work (sólo temporal) , so the parcela is more important than the milpa because we sow it all the year round. To improve the parcela, we have to cultivate it (limpiarlo) . We don't have a parcela because my husband is devoted to a different work and nowadays we can not get so many products in the parcela.
- ⑥ The milpa is important. We sow it with the seeds of corn so that we may get the crops to cook tortilla out of it. God created the milpa for us to sow it with the seeds of corn for our food (dios lo creó para nosotros para que sembremos la milpa y para comer) . If it is possible we should provide a well to water it. I don't have a parcela now, but I would like to have it (me gustaría tenerlo) .
- ⑦ It is important to have a milpa and to work there, for the milpa is more fertile than any other so far as the sowing of corn is concerned. We sow it with the seeds of corn in the rainy season but we cannot expect the crop if it does not rain so much. It is necessary for us to sow the milpa because corn is indispensable for us to live on (el elote es algo indispensable para nosotros para poder vivir de ahí el obtiene el maíz) .
- ⑧ The milpa is important because corn is produced there. Corn is for tortillas. Here in Mani tortillas are the basis of our daily life (la tortilla es lo básico de todos los días) . I think that we should change the system of milpa, for we will come to stay without the forest. In the future we will need the forest again. For this reason it is necessary to return to work in the same land in order to produce various crops (volver a trabajar el mismo suelo para varias cosechas) .
- ⑨ We get the corn in the milpa for tortillas which are necessary for our life. I was taught that this is the grace of the God (me enseña que es la gracias de dios) .
- ⑩ The milpa is the grace of God. By means of the milpa, we get corn which is our nourishment. Father used to take me there, now that I am a grown-up I take him

there to help him.

(4) Parcela

- ①There are wells founded in the parcelas but rain is better for the crop. This year it is too bad. It hardly rains. This is the case with the milpas. In the milpas no wells are founded, so all are lost if it does not rain.
- ②The parcelas are sometimes not stable. If the price of crop is not stable, the parcela is not stable either. A considerable sum of money is needed to obtain a parcela but once we obtain it we work more and produce more there. All my family have been working hard in the parcela irrigating and sowing there.
- ③The parcela is important. At the beginning such a great deal of hard work may be needed there as we attend a baby, but in the mean time we can get little by little some crops to sell for our life. Without any parcelas or any professions, we find it very difficult to lead a life (sin parcela y sin profesión es muy difícil) . At first we have difficulties as is the case with everything (así es como todo principio es muy difícil) . Even though there is only a little of them, beans and eggs are indispensable to our life.
- ④The parcela is important because a family depends on it. All my family sow it and harvest the crop together in order to live. Since I do not have any other profession, the parcela is very important to me. I owe it to the parcela that I can buy shoes, clothes and other things.
- ⑤The parcela needs a painstaking attention (muy trabajoso) . I do not know it very much because I do not go there.
- ⑥The parcela is important and great. We sow it with the seeds of fruits and vegetables for us to get the crops for our food. I don't have a parcela now but I would like to get it and work there (me gustaría tenerlo y trabajarla) .
- ⑦It is important to work in the parcela, for we owe it to the parcela that we live on such products as fruits, vegetables, corn, oranges and mandarines. The wells (pozos de aguas) are provided in each parcela, so it is important for us to cultivate many kinds of fruit and vegetable.
- ⑧The parcela is more important than the milpa, though it is difficult to decide which of the two is more important to us. For the parcela is as important as the milpa. As far as I am concerned, I find the parcela more important than the milpa. The reason for it is that now we can produce the crop in the parcela with the wells (ahora se puede

hacer en la parcela con riego) , though we got the crops only in the milpa in the past.

⑨The parcela is also important for us to sow it with the seeds of fruit or vegetable not only for our daily nourishment but also for our money.

⑩We can go to a parcela in the afternoon to sow it, water it and harvest fruits because we can work there even in the afternoon.

(5) School

①I don't think the schools are short of something important for education. Teachers should educate those pupils who are sometimes not obedient or who are quarrelsome. The same is the case with the church where some people go out of it instead of listening to what Father tells us or read to us. I find there lots of people drunk. It is not the church (no es la iglesia) . Fathers nowadays are not following the precept of God.

②School is for learning and the public office supports the school so that children may go on to study. If teachers do not teach the children well, they do not study well.

③The school is important for the future of our children (para el futuro de mis hijos) . We owe it to the school that my children try to learn. My children will have a better future (tendrán un mejor futuro) .

④At school we learn how to read and write, and we also learn lots of things there. But some of us did not learn there. I studied only up to the 2nd grade in the elementary school. The parents should keep a close eye on the children so that they may keep their mind on education.

⑤The school is important because we cannot learn anything without it. In order to better our school education, we should employ good teachers to improve the education of all children.

⑥The school is important for the children to study and receive the scholarship so that they may not stop studying.

⑦The school is the fundamental source (lago fundamental) of education of our children, for the church is for Christian education so that we may keep on studying the religion (la iglesia es la educación cristiana que debemos seguir en cuanto a la religión) . The school education is necessary for us to learn lots of things in order to be a teacher or a doctor. At school they should teach foreign languages and have more classes.

⑧The school comes third, for all of us learn at school. All of us learn how to read, write

and calculate from our childhood. If we do not know reading or writing, we cannot do anything.

I think our school is short of capacity of teachers and better models (capacitación a los maestros y mejores reglas) . If I were a teacher, I would teach the children better. I would not give in before they learn it (no darme por vencido hasta que aprendan) . I am of the opinion that we should invest enough money to the teaching staff and that we should supervise if they produce good results or not. We should not waste our money at all.

⑨The school is for education of reading and writing. We send our children to school. They should adopt good teachers and increase the support from the parents and the government. This helps the children to know that school is great and that they may be motivated well.

⑩School is where we learn how to read and write what we see or what we talk. For the betterment of school, teachers should dedicate their time to school (los maestros no le dedican bien su tiempo) . We should watch whether or not they do it or not (nosotros lo tenemos que ver) .

(6) Plaza

①At school we learn but the plaza is only for the president and politicians. Nothing is taught to you (no te enseña nada) . We apply for their help to our parcelas or ask them to reduce the price half in the plaza. This is the way they help us in the plaza.

②The plaza is important for us to apply for their help to us and the school is important for us to learn.

③The plaza comes last but it is also important. It is the place where we apply for help, though sometimes quarrels break out there. Because we have to go to Merida every six month, we sometimes go to the public office to apply for help to our living expenses. We receive financial aid of some 50 to 100 pesos. We should not stay instead of doing anything for the administration. All of us are responsible to the administration (cada quien se responsabiliza) .

④The plaza is important for us to apply for something or support for help. For the better administration, for example, it is necessary to eliminate the corruptions (quitar a los corruptos) . They used to take a bribe before they promised plenty of cases. Now they do not take a bribe as they used to, but they sometimes do. They do not keep

their promises because they probably forget them. They should help us until they use up their abilities (nos ayundan como debería que sean todos pierden su poder) .

- ⑤ There is a plaza in every village community where we go out there for pleasure or do fiestas or do some activities. We apply to the president for help to any kind of support or problem. For instance, when we go to Merida or we need medicine, we apply to him for help. The administration depends on the policy. Nowadays the administration is dealt with more seriously than ever (se toman mucho a pecho) . I will see whether or not they will help us, because we voted for him who is PRI.
- ⑥ The public office in the plaza is certainly indispensable to our village community, but I do not trust it. It is not important to me. I will work on my own responsibility.
- ⑦ The plaza is in a sense important because it represents what the village community is like. We can locate a municipal or federal authority for us to apply for some type of help or financial support to the medicine we cannot buy. The plaza is important for us to know how the president is elected.
- ⑧ The plaza is where we rush to apply for help to our necessities whatever they may be. I put it last of all, for I do not find it indispensable to me (no es algo tan indispensable) . Good policies are necessary to better the administration in the public office. The experienced and sophisticated government should be done not only for some people but also for the whole village community. For all the money is used for the whole community, not only for the president.
- ⑨ The plaza is the very secular world (el mundismo) . There are economic administrative authorities there and they provide us with entertainments, but that's all they can. No more. There is nothing worthy of spiritual meanings (no tiene nada que ver con lo espiritual) . The plaza does not have so much importance as the others (no tiene tanta importancia como los otros) .

For the betterment of administration we should participate in the election to vote for the well recommended candidate. The president should be a right person who maintains roads, road signs, the schools, the community and public institutions in good condition.

- ⑩ When we are in trouble, we rush to the public office in the plaza to apply for help. We do that when we are ill or we have some troubles, but we do not always do that. What the president do for us is not good enough. He sometimes helps us but he does not always help us. The staffs are divided and so they are not good friends.

2 Sampling 2 (ten interviewees of random sampling)

(1) Altar

- ①When we are small, we do not pray at the altar because we do not appreciate it. But as we grow up, we come to know what the altar is like (cuando está grande uno lo va entiendo) . I like the altar in the photo because it keeps Jesus Christ and Virgin Mary on the altar. I don't think that the altar in the photo is short of something important. It keeps what is needed for the altar. The supports of it seem stable and a Sacred Image in the calendar is also kept on it.
- ②The altar is a special place to me. I keep Sacred Images of my own there (tengo a mis imágenes) . I keep Sacred Images of God, Virgin Mary, and Saints (de dios, de la virgen y de los santos) on the altar. I keep it decorated with flowers and candles. On special occasions, we come together in front of the altar to pray (en ocasiones especiales nos reunimos para rezar) .
- ③The altar serves us for our offering of crops (nos sirve para ofrendar lo que cosechamos) . I like the altar, for it is the place where we make offerings to God and we praise God (un sitio para ofrendar y alabar a dios) . The difference between the church and the altar is that the former is for all of us (para toda la gente) and that the latter is for each family (el altar es familiar) .
- ④The altar is where we adore the Sacred Images and we ask Saint Isidro Labrador for the crops.
- ⑤The altar is important for us to celebrate or venerate God and to render cults. The altar in the house is important because God is present there (tener la presencia del señor) and the children learn from their childhood how they should laud God (los niños aprendan desde pequeños que hay que alabar al señor) in order to thank God who gives us all (para agradecer al señor todo lo que nos da) . The family serve God by offering the crop as well as by expressing our thanks to God for providing us with the aliments.
- The altar is important for us to offer the first agricultural crop of the season to God (para ofrendarle a dios algo de primicias con cosecha de la agricultura) and the dead family members in order to ask God for good health of the family and for something

necessary to us.

- ⑥The altar comes second because we should have it in order to keep Sacred Images on it in each house (para tener santos en cada casa) . The church and the altar are both important, but the former is more important because it is the house of God (porque es la casa de dios) .
- ⑦The altar is important for us to pray to God. I like the altar because I keep Virgin Mary of Guadalupe, Sacred Heart (Cor Jesu or el Sagrado Corazón) , and I pray to them in front of the altar. The altar in the photo is very popular. It is short of a candle or Sacred Images (una veladora y más imágenes) , but it does not matter even if there are few things kept on it.
- ⑧The altar is most important to me. First, God exists, and then we come into existence (primero esta dios, luego nosotros) .
- ⑨We should petition Sacred Images on the altar the benediction (se le pide la bendición) . The church is not good enough for us to complete our petition (no estaría completo) . We should petition Jesus Christ for it.
- ⑩The altar is a proof of the existence of God (una prueba de la existencia de dios) . If we petition the altar for miraculous work (pedimos un milagro) , it is accomplished and we are protected from all the dangers possible (nos pteotegen de todo peligro) .

(2) Catholic Church

- ①The church comes first because it is the house of God (la casa de dios) where we go to pray (vamos a orar) . For this reason the church is the first (ya que dios es primero) .
- ②I put more importance to the church, for we meet Jesus Christ in the Eucharist (nos encontramos con Jesús en la eucaristía) . We come together to pray and we ask God for our health and well-being of family. We thank God for our work and for what God has given us (por nuestro trabajo y por todo lo que nos ha dado) . The church is where we are fostered spiritually (es donde nos formamos espiritualmente) .
- ③We should rush to the church (debemos de acudir a la iglesia) in order to ask God for our milpa.
- ④The church comes first because it is the house of God where God is present (dios está presente) and we go to ask God for help.
In the church I feel thankful (Me siento agradecido) because I pray to God and thank

him for what Jesus Christ gave us (orar y rezar por todo lo que Jesús nos ha dado) . I like to pray to Jesus Christ and to Virgin Mary in front of the altar on a special day dedicated to a certain Saint (cuando es un dia especial a algún santo si me gusta el altar) . I don't keep all the Sacred Images on the altar.

- ⑤The church is most important because God is the first (dios es primero) . Because God created me (dios me creó) . Without God we cannot survive (sin dios no podemos subsistir) . The church is where all the people are reunited (el lugar donde se reúne la gente) and the altar of God exists for the community (donde está el altar de dios para la comunidad) . The church is the house for individual and communal prayers (casa de oración individual y comunitaria) .
- ⑥The church comes first because of faith. In the church I feel protected and in peace (en la iglesia me siento protegido y en paz) .
- ⑦The church comes first because of mass that is important to me. During mass I feel fine and tranquilized (siento bien, tranquila) . I listen to what is said and understand how I should live (escuchar la palabra de dios, y entiendo lo que dice, cómo me debo llevar) .
- ⑧The church is the principal place for our encounter with God (un lugar principal para encontrar a dios) . Because we are punished for our sins to our neighbors (hemos pecado contra nuestros semejantes) , the church is a very important place to petition God to pardon us for committing sins (un lugar importante para pedir perdón por nuestros pecados) . We ask God for benediction too in the church.
- ⑨The church is where we ask God for benediction on our work so that we may get good crops. When we get some crops for the first time, whatever it may be, we should take the first crop of the season to the church (una vez cosechada cualquier product debemos llevar las primicias a la Santa Iglesia) in order to thank God for helping us to get good crops (para agradecerle a dios su apoyo al tener una buena cosecha) .
- ⑩The church is where we encounter God (donde se encuentra dios) . God blesses us in the church. God sets us free from all the dangers (nos libra de todo peligro) . We should go to the house of God in order to listen to the words of God through Father (nosotros debemos ir a visitar la casa de dios para escuchar sus palabras a través del sacerdote) .

(3) Milpa

- ①The milpa is important for us to harvest our aliments. The milpa comes first and then comes the parcela. For we owe it to a milpa that we can get tortillas, beans and pumpkins. The parcela comes second because it does not produce so much fruit at this time of the year.
- ②The milpa is also important because it gives us our aliments. But without the blessing of God, no crop is produced (sin la bendición de dios la cosecha no se logra) .
- ③The milpa gives us the aliment of our daily life (el alimento de todos los días de nuestra vida) . The milpa is more important because it gives us corn of our everyday aliment and citrus fruits.
- ④It has been many years since the technology made great strides of advancement. By the grace of God, God helps us with the crops to get aliments for our life (Con la gracia de nuestro señor nos ayuda con la cosecha con eso nos alimentamos) . We thank God for giving us corn. We sell corn to buy our food and other things.
- ⑤Corn is the basis of our aliments, for in our village community the bases of our aliments are tortillas, beans, pumpkins and tomatoes. They are the bases of the aliments. Here in Mani the sowed fields wait for the seasonal rain.
- ⑥The milpa comes fifth. My father and I do not work in the milpa but it is important to have it in order to produce corn. The parcela produces some fruits all the year round and we harvest lemons, oranges, avocados, etc. But we can get the crops only for the limited period, that is to say, only during the rainy season or only the period of watering (sólo es un tiempo cuando hay lluvia se riega solo) . The corn can not be produced all the year round. As we eat tortillas everyday, the milpa is very important. Without milpas no corn is produced and no tortilla is made of it.
- ⑦When we want to work in the milpa we apply for it. Father has it but women do not work there. The milpa and the parcela are both important for us to produce the products. If we have a milpa, we can produce corn out of which we can make tortillas, masa (knead flour of ground corn of which we can make tortillas) and atole (traditional maya soup made of ground corn) . This helps us a lot (el maíz es para ayudarnos para la cosecha de elotes y para hacer las tortillas, masa y atole) .
- ⑧The milpa is very important to me because we harvest corn which is our daily aliments. We save up some money by cultivating our milpa (haciendo nuestra milpa nos ahorramos dinero) in order to buy beans.
- ⑨We have a milpa because we always eat corn. When we get crops in the milpa, those who work there eat them or they may sell them to buy the other aliments (venden

también para comprar otros alimentos) . Even if you do not work in the milpa, those who have enough money to buy corn can eat it.

- ⑩In the milpa we sow it with the seeds of corn, and harvest the corn so that we may make delicious tortillas which is our everyday nourishment.

(4) Parcela

- ①The parcela is necessary for our aliments.
- ②The parcela is for our production of citrus fruits, which as aliments are not so indispensable as corn (no están muy indispensable para la alimentación como es como el maíz) . By selling citrus fruits we supplement economically our family living expenses (ayuda económicamente para el sustento familiar) .
- ③The parcela is important because it produces for us such our daily aliment of citrus fruits as pumpkins.
- ④There are lots of parcelas now but they do not plant corn there because they instead sow it with the seeds of citrus fruits. This enables them to get more harvest. Nowadays the wells are provided in the parcelas and it is easy to water the parcela. This is the main reason that the parcelas are increasing here around. When it produces fruits, they take them to the market to sell them.
- ⑤By complementing the traditional way of sowing, we can sow the parcela with the seeds of citrus fruits, oranges, pumpkins, etc. After the wells are provided in the parcela we can sow the parcela with the seeds of the other fruits. This is the reason why we can get the necessary aliments for our family and we can get a little excess income, which enables us to make the products commercially available.
- ⑥The parcela comes fourth. It is good to have a parcela to get the fruits from it. When we want to eat some fruit, we tear them off the trees. My father has a parcela, so I sometimes help him harvest the fruits. But I did not like to work in the parcela when small.
- ⑦The parcela gives us fruits but I do not have it. My father has it. We sometimes sell the products of parcela, for instance, lemons, oranges, avocados, etc but the price is low. Therefore nowadays we cannot get so many crops as before in the parcela.
- ⑧It is possible to work in the parcela saving some money by selling the corn (ahorrando un poco de dinero con ganancias de la venta de maíz se puede trabajar la parcela) . We can get more money in the parcela than we do in the milpa, so that we can lead a better

life.

- ⑨The milpa is followed by the parcela because here in the parcela we can get the aliments. The parcela makes our daily nourishments good enough for human beings. In the parcela the fruits are produced, so we have to work more than ever (más trabajo cosechar estos productos) . As we can get more money in the parcela than in the milpa, we can compensate our income economically (se recompense económicamente ya que la parcela produce más ganancias) .
- ⑩We cultivate variouos fruits and vegetables to eat in the parcela. Moreover, we sell them to manage the cost of living of our family (para vender para conseguir el gasto familiar) .

(5) School

- ①The school is for learning how to read. If we cannot read, we cannot know the Bible or God (si no sabemos leer no podemos conocer la biblia para conocer a dios) . It is necessary to help fathers, for nowadays young people of 15 to 18 years of age get married. We should help these young fathers. They used to get married after they were about 25 years old. The way they get married has changed completely since then. When very young men and women get married, they should live with their father or father-in-law because they do not have any place to live in (ya no tienen a dónde ir a vivir) . Nowadays there are lots of barbarous acts found in the village community. This is because the grown-ups do drugs. They give drugs to younger people who begin to corrupt themselves. We should be Catholics. We should obey what the Bible and the Sacraments tell us (tenemos que obedecer así como nos dice la biblia) . We should go to listen to God or attend mass every Sunday. We should understand what our religion tells us (hay que entender lo que dice el evangelio y compartir lo que nos dice el evangelio) and share it each other. This is the way we should be Catholics or Protestants.
- ②The school is important, for we prepare for our future (preparando para nuestro futuro) there.
- ③The school serves us a great deal because our children learn there. We should pay attention to the school (hay que cuidarlo mucho) . The public office is responsible for the management of school. What we can do in order to improve the school education is to help our children and to educate them.

④The school is important but nowadays some of them prefer harvesting for the sake of getting money because they need money for their children. For this reason, milpas and parcelas come first, and next comes the school so that they may get utilities there.

In Mani teachers are consulting with the parents in order to help their children in their education in the future. Some do not go to school, for they are rebellious persons or banditos.

⑤By means of school we learn and we give education. At school we learn the law, the human rights and our position in the society (nuestro lugar en la sociedad) .

The people in Mani have received more support so that their children may not stay without education. They have obtained good facilities for commute to the advanced school in the nearby village community, for in Mani there are only kindergartens, elementary schools and junior high schools. In order to have the advanced courses, they have to go to school in the nearby village community.

⑥The school comes third because it is important for us to learn and create a good education (para crear una buena educación) . It is necessary to scout for those teachers who are good at teaching and train them well because there are teachers who do not know anything (porque hay maestros que no saben nada) . Moreover it is also necessary to keep the school always clean (tiene la escuela siempre limpia) and have a computer system installed there, for it is the age of scientific technology (ya que ahora hay mucha tecnología) .

⑦The school is for a good education. We should support the education in Mani. We should help those children who do not go to school because they do not receive the economic support. For their mothers do not give any importance to their education (las mamás no le dan importancia en su educación) .

⑧We hope that the children will grow up to learn how to read and write at school. But all of them do not go to school because the teaching materials cost too much and they have to help their parents with their work for economic reasons (el niño necesita trabajar para ayudar a la familia económicamente).

⑨The school is important to us grown-ups but it is more important to the children than it is to us. It is desirable to make the best use of school so that they may lead a better life than we (tengan una vida mejor que la nuestra) and they may not have too many difficulties (no pasen tantas necesidades) .

⑩Those who study hard instead of being addicted to drugs find a good job, but the others do not put any importance to school teachings, so they do not study.

(6) Plaza

①The plaza is for celebrating festivals and enjoying dances. When we have something to do with the president, we go and ask for help. When we get ill, we go there to ask for help. Each of the presidents had good ideas for women in the village community; the president should work hard how we should improve the administration. The politics of today incurs lots of ill wills among those involved (la política de ahora hay mucho rencor después de cada política) .

②The plaza is for the administration of the village community. As for me, it comes last. When I look back upon my life in the past, the order of the cards is just like this. The church and the school come first. The plaza is where our self-centered way of living is changed into our kindnesses (demuestra su egoísmo a su bondad) by doing good for the sake of the village community or by administrating with justice the source of revenue assigned to the village community.

③The plaza serves us for a place where we go and apply for help to our resolution of some cases. The authority should do good for the village community (la autoridades hagan el bien por el pueblo) .

④In the public office the authority give us wheat flour for our visit. They have what is necessary to us. In the school we find some pupils in dirty clothes. This is because they go to the milpa or work for their food. When natural disasters occur and we lose all fortune, the authority have to give some help to the children otherwise they may sometimes suffer malnutrition.

In order to improve the administration what we should do is to do activities necessary for the people and to give merchandise they need. And what is more, roads and the plaza should be maintained in good condition. They must walk around the whole village community to find what the people really need. Mani has a long history, so lots of people are visiting here. They should make Mani more and more attractive.

⑤The plaza is for the government in order to respect the law and bring the case before the court (para respetar las leyes y hacer justicia) . In order to improve the administration we should scout for such persons as really have capacity for governor because the governors are public servants of the community who improve their country, city and village for the well-being of the citizens. This is not done only for themselves, for it may abuse their government.

- ⑥This is the public office where the president is present. In order to improve the administration, it is necessary to find the president who helps us as a person (buscar al presidente que nos ayude como persona) instead of giving us money only (no sólo por dinero que dan) . We should see who is the right person that will agree with what we do. If I am president some day, I will help all the people.
- ⑦The plaza is not so important to me because the president is there who does not maintain the roads in good condition or set up streetlights enough.
- ⑧The plaza is the place where we resolve those problems (para resolver problemas) which need the certification or punishment of the president so that the village community may keep a perfect tranquility and the inhabitants may have respect for each other (para que el pueblo viva en perfecta tranquilidad y haya respeto entre sus habitantes) .
- ⑨The plaza is where we encounter the maximum authority of the village community (donde se encuentra la máxima autoridad de un pueblo) . Its duty is to give economic supports to very humble families (darle una ayuda económica a las familias muy humildes) . When the government office gives a great deal of financial aid to the farmers, the president sometimes distributes them to his compadres or his friends (compadres o amigos de él) who do not actually need them. The president forgets the poor people (olvidandose de los pobres).
- ⑩It seems to me that those who respect Mani do not have the president (parece que no tiene presidente) , for the president cannot resolve the problems brought to him. The public office is where they bring cases before the court and the inhabitants of the village community resolve their problems for themselves (donde se hace justicia y se resuelven problemas entre los mismos habitantes del pueblo)

III Some interim findings of field studies in 2013

(1) Altar

On the family altar they keep Sacred Images (imágenes) with candles and offerings in order to pray to them. In most cases each of family members keeps Sacred Images of his own and each house has its own Sacred Images. In this sense, the altar is a special place to them.

They prefer to come together in front of the altar on special occasions, saying “I like to pray at the altar on a special day for a Saint (cuando es un día especial a algún santo si me gusta el altar)” .

Sacred Images are described as “my Sacred Images (mis imagines)” or “Sacred Images of each house (santos en cada casa)” , and they are closely associated with their experiences of miraculous works (los milagros) in their life. The altar “ is a proof of the existence of God (una prueba de la existencia de dios)” , for “ if we petition the altar for miraculous work (pedimos un milagro) , it is accomplished and we are protected from all the dangers possible (nos protegen de todo peligro)” .

Every house has the altar and in most cases Sacred Images include Infant Jesus Christ (Divino Niño), Virgin Mary and Crucifixion. If the altar misses any of them, they say “ the altar is short of candles ” or “ the altar is short of Infant Jesus Christ ” . But if too many Sacred Images are kept on it, some say “ I do not agree with them on this way of veneration” .

The altar is distinguished from the church. The church is “ for all of us (para todo la gente)” and the altar is “ for each family (el altar es familiar)” . Moreover the altar is important “ for us to offer the first agricultural crop of the season to God (para ofrendarle a dios algo de primicias con cosecha de la agricultura) and the dead family members” .

They sometimes value the altar less than the church, saying ; “ we have to enter church before we get an altar (entrar a una iglesia para llegar a un altar)” “ it(the altar) is for the church ” “ The altar symbolizes God. It reminds us to remember that we stay in ‘ the house of God ’ (para recordar en la casa de dios)” .

But on the other hand some of them say that “ we should petition Sacred Images on the altar the benediction (se le pide la bendición) . The church is not good enough for us to complete our petition (no estaría completo) . We should petition Jesus Christ for it” .

The reason that the altar means a great deal to each family is “ because God is present there (tener la presencia del señor) and the children learn from their childhood how they should laud God (los niños aprendan desde pequeños que hay que alabar al señor) in order to thank God who gives us all (para agradecer al señor todo lo que nos da)” . In this sense, “ the family serve God by offering the crop and by expressing our thanks to God for providing us with the aliments” .

Sacred Images are the objects of their prayers and reminds them that “ we Catholics may remember the birth of Jesus Christ as well as the Crucifixion (como católicos veneramos imágenes que es como un recuerdo de Jesús desde su nacimiento hasta su

crucifixión)” “ remind me of God (eso me recuerda)” “ they direct me near to God (me dirijo mejor a dios viendo la foto)” “ I feel nearer to God with Sacred Images on the altar (es como estar más cerca de dios)”

(2) Catholic Church

They describe the church as follows; “ because the church is ‘the house of God’ (la casa de dios) , we know that God is there in the church (sabemos que está dios)” “ the house of God ” where “ we meet Jesus Christ in the Eucharist (nos encontramos con Jesús en la eucaristía)” “ the most important because God is the first of all ” “ most important of all (más importante en todo)” “ I experience a different feeling (en la iglesia es diferente) when I stay in church ” “ I feel fine (se siente bien) in church ” .

They “ encounter God in the church (donde se encuentra dios)” , and because they believe this: “ God blesses us in the church. God sets us free from all the dangers (nos libra de todo peligro) , they should go to “ the house of God in order to listen to the words of God through Father (nosotros debemos ir a visitar la casa de dios para escuchar sus palabras a través del sacerdote)” .

The church is described as “ where all the people are reunited (el lugar donde se reúne la gente) and the altar of God exists for the village community (donde está el altar de dios para la comunidad)” . “ It is indispensable to a village community (no debería faltar en un pueblo)” and so “ We should rush to church in order to pray to God and thank God (debemos acudir a hacer oración es a dios nuestro señor padre y también a dar gracias)” .

The church is “ the house for individual and communal prayers (casa de oración individual y comunitaria) . Because “ God is present in the church ” , they say “ I pray to God and thank him for what Jesus Christ gave us (orar y rezar por todo lo que Jesús nos ha dado)” and “ I feel thankful to God (Me siento agradecido)” .

They find it important to enter the church, so “ you cannot say that you go to church if you do not enter it (no te acercas es como si no fuiste)” . The crucial point is for them to enter the church to pray there. Only after they enter the church, they can be aware that “ In this moment we feel the presence of God (sientes en ese momento la presencia de dios)” “ I feel that I am near God (siento que estar cerca de dios) and that I receive the body of Christ (lo recibimos el cuerpo de Cristo)” .

Praying to God in the church, that is, ‘ the house of God ’ , they talk about their problems (rezamos le platicas mis problemas en su casa de dios) . They say that the church

is where “ I tell about my problems, and leave it feeling better than ever (solo platicarles mis problemas y salgo sintiéndome mejor)” .

During mass in the church, they feel as follows; “ I feel content (me siento contenta) because I feel the joy of God and the blessing we accept from God (al sentir la alegría de dios y la bendición que recibimos de él)” “ I feel fine and content (se siente bien, contenta) , and whatever I think is joy (todo lo que piensas es alegre)” .

What they feel in the church is described as follows; “During mass, I feel fine and tranquilized (siento bien, tranquila)” “ I listen to what is said and understand how I should live (escuchar la palabra de dios, y entiendo lo que dice, cómo me debo llevar)” . In this sense, “ The church is where we are fostered spiritually (es donde nos formamos)” “ In the church I feel protected and in peace (en la iglesia me siento protegido y en paz)” What is more, “ The church is the principal place for our encounter with God ” and “ the church is a very important place to petition God to pardon us for committing sins, because we are punished for our sins to our neighbors (hemos pecado contra nuestros semejantes) ” . Consequently, “ We should rush to church (debemos de acudir a la iglesia)”

The church is closely related with their daily work. They ask God for their good crops, so “ when we get some crops for the first time, whatever it may be, we should take the first crop of the season to the church (una vez cosechada alguier product debemos llevar las primicias a la Santa Iglesia) in order to thank God for helping us to get good crops ” .

(3) Milpa

They say that they owe their everyday nourishment to the milpa; “ We owe our life to the milpa (de ahí vivimos)” . And they interpret this as the grace of God; “ We owe our life to the milpa(de ahí vivimos)because we can live with the rainwater in season if God permits it(si diosito permite una buena temporada de lluvia)” “ God created the milpa for us to sow it with the seed of corn for our food (dios lo creó para nosotros para que sembremos la milpa y para comer)” .

The milpa is where they “ get the aliment of daily life (el alimento de todos los días de nuestra vida)” and “ the corn that is the basis of nourishment ” . They say that “ without the blessing of God, no crop is produced (sin la bendición de dios la cosecha no se logra)” . Though the science and technology has made much progress, “ by the grace of God, God helps us with the crops to have aliments for our life (Con la gracia de nuestro señor nos ayuda con la cosecha con eso nos alimentamos)” .

They cultivate the milpa to eat the crops there. But they sometimes sell a part of the crops “ in order to buy other aliments (venden también para comprar otros alimentos)” or they “save some money (haciendo nuestra milpa nos ahorramos dinero)” .

(4) Parcela

Because the parcela is provided with the wells and water for irrigation, they find it more stable than the milpa. In comparison with the milpa, the parcela produces some crops all the year round or for a long period of time, for they can sow it with more kinds of seed, specially of citrus fruits and vegetables. They can do some business by means of the parcela, exchanging the cash they get through their work in the parcela into their necessities for everyday life.

In order to get a parcela a great deal of labor and cost are needed, but once they get it, they get the daily nourishment of corn and beans in the parcela and they can sell the products for cash to allot for living expenses ; “ Without any parcelas or any professions, we find it very difficult to lead a life (sin parcela y sin profesión es muy difícil)” . If they have a parceras, they “ can buy shoes, clothes and other things ” though they do not do any other work. Those who do not have a steady work or a parcela will say “ I don't have a parcela now but I would like to get it and work there (me gustaría tenerlo y trabajarla)” .

In the parcela they get the crops of citrus fruits but “ it is not indispensable for the aliments ” . They say that they “ have to work more than ever (más trabajo cosechar estos productos)” . What is more, they go on to say as follows; “ As we can get more money in the parcela than in the milpa, we can compensate our income economically (se recompense económicamente ya que la parcela produce más ganancias)” . “ By selling citrus fruits we supplement economically our family living expenses (ayuda económicamente para el sustento familiar)” .

They say that “ It is possible to work in the parcela saving some money by selling the corn (ahorrando un poco de dinero con ganancias de la venta de maíz se puede trabajar la parcela) . We can get more money in the parcela than we do only in the milpa, so that we can lead a better life ” .

(5) School

The school is described as “ the fundamental source (lago fundamental) of education ” and the children learn how to read and write so that they “ will have a better future (tendrán un mejor futuro)” .

The school is where they learn how to read and write. If they cannot read or write, they cannot understand the Bible either. As they “ should obey what the Bible and the Sacrament tell (tenemos que obedecer así como nos dice la biblia) ” , they should go to church every Sunday in order to listen to the words of God ; “ We should understand what our religion tells us (hay que entender lo que dice el evangelio y compartir lo que nos dice el evangelio) and share it each other ” . In this sense, the school is considered to be differnt from the church.

They say that what they learn in the school is differnet from what they learn in the church. The church is for their religious education where they “ may keep on studying the religion (la iglesia es la educación cristiana que debemos seguir en cuanto a la religión)” . On the other hand, the school is described as educational institution where “ they learn lots of things in order to be a teacher or a doctor in the future ” .

They say that at school they teach the law, the human rights and our position in the society. For this reason, they think it important for them to support the school and foster good teachers. They find some of the teachers ignorant of the world. Some say that they should “always keep the school clean ” and that they should “ have a computer system installed there, for it is the age of scientific technology (ya que ahora hay mucha tecnología)” .

They insist that the best method possible of education should be tried in the school just as in the church. What is more, in the school education the children’s motive for study should be fostered as far as possible and the parent are expected to tell their children into leading a well-regulated everyday life so that they may focus their attention on the lesson.

They go on to suggest that the authorities concerned should adopt good teachers and increase the support from the parents and the government so that the children may become aware “ that school is great and that they may be motivated well ” . Actually “ teachers do not dedicate their time to school (los maestros no le dedican bien su tiempo)” , they say that they “ should watch whether or not they do it (nosotros lo tenemos que ver)” .

Moreover they have to support those children who do not go to school or who cannot receive financial aids “ because their mothers do not give any importance to their education

(las mamás no le dan importancia en su educación)” . All of the children in Mani cannot go to school because “ they have to help their parents with their work for economic reasons (el niño necesita trabajar para ayudar a la familia económicamente)” .

To be sure the school is important to the grown-ups, but it is more important to the children. They expect their children to make the best use of school so that “ they may lead a better life than we (tengan una vida mejor que la nuestra) and they may not have too many difficulties (no pasen tantas necesidades)” .

(6) Plaza

The plaza is described as a site where they apply for financial aids. They say that only the president and the police are present but that “ nothing is taught to you (no te enseña nada)” . The plaza is where they apply for good health of their family or some necessities. They go there to ask the authorities to resolve those problems which “ need the certification or punishment of the president ” so that “ the village community may keep a perfect tranquility and the inhabitants may have respect for each other (para que el pueblo viva en perfecta tranquilidad y haya respeto entre sus habitantes)” .

They say that the plaza is where “ our self-centered way of living is changed into our kindnesses (demuestra su egoísmo a su bondad) by doing good for the sake of the village community or by administrating with justice the source of revenue assigned to the village community ” . Moreover, it is the place where they respect the law, bring the cases before the court, and hold festivals and dance.

Some of them describe the plaza as follows; “ I do not find it indispensable to me (no es algo tan indispensable)” “ The plaza is the very secular world (el mundismo)” “ There is nothing worthy of spiritual meanings (no tiene nada que ver con lo espiritual)” “ The plaza does not have so much importance as the others (no tiene tanta importancia como los otros)” .

The plaza is where they “ encounter the maximum authority of the village community (donde se encuentra la máxima autoridad de un pueblo)” . Its duty is to “give economic supports to very humble families(darle una ayuda económica a las familias muy humildes)” . But “the poor people are some times left behind (olvidandose de los pobres)” and corrupted politics has been done.

Conclusions

In this paper only part of the results of space perception at the individual level are dealt with. In the overall picture of the concrete individual cases, several facts are found that have a close relation with the analytical models for our analysis of space perception or the working hypotheses. It is predictable that the answers and responses to the altar and the church are closely associated with the religious doctrine and teachings. Based upon the analytical model, space perception centers round the places connected with God or sacred beings and it is described as center/peripheral with delicate coloring effects of thick and thin that are given by languages or symbols of antiquity.

These spaces are situated in the center of their space perception by the Catholic and they are open to the outside. They put more importance on the church than on the altar, saying that the church is for all people and that the altar is for the family. The altar is more closely associated with Sacred Images than the church in their space perception. The altar is recognized as a place where they are reminded of the presence of God and the inner education is done for the children.

On the family altar they keep Sacred Images, candles, offerings on the altar and they pray to Sacred Images. They have Sacred Images of their own and each house has its own Sacred Images. On such a special occasion as a day for Saint, family members come together in front of the altar to pray. The children should learn from their childhood that “God gave us all things” and that “they should laud God for what he gave us” .

The church is “ the house of God ” where they pray to God and they encounter God. It is considered most important of all, consequently they should rush to it. They enter the church and confess his problems to God, so that they can be free from all the evil ways and they can feel content. Especially they find mass important because they listen to the words of God, understand what God tells us, and know how they should live. In this sense, they say that they are fostered spiritually and they feel protected or in peace. The church is described as where they encounter God and they adjust themselves spiritually.

The people in Mani are willing to participate in the festivals and social activities. What is more, they try to understand their meanings and to ask for the cross boundary cooperation beyond the limits of each family or community. Particularly the church and *k'iwic* (the center of village community) where they hold the festivals and social activities are described in various ways by means of more ancient factors(Mayan factors)as well as ancient

factors(Catholic factors).

They work in the milpa to produce corn which is the basis of their daily nourishment. In this connection, they regard the milpa and the crops in the milpa as the blessing of God. Without the blessing of God, they cannot get any crop in the milpa. It is God that creates the rainfall and that creates corn in the milpa. Consequently it is by the grace and blessing of God that we can live. God creates the milpa. This is the solemn fact and the fact does not change even though the science and technology advances much further than ever. This is only one examples of our hypotheses that the religious doctrine orientates the realities of their everyday life. In other words, various realities are told about each place and almost all the realities are adjusted in conformity to the religious ideas of God or sacred beings. According to their answers and responses, space is not closed to the inside but open to outside. They find the common property and the right to use more important than the private property and the right to own.

Their description of the parcela is different in several points from that of the milpa. They produce the citrus fruits and vegetables in the parcela but they do not find it indispensable to the corn. From this it follows that the parcela is not so important to their everyday life as the milpa.

The parcela is considered to be only supplementary means of getting side income to their living expenses. On the other hand, to those who do not have any steady job, the parcela is very important as alternative to the work in the ranch or carpentry.

The school is described as a place where the children learn the basis of scholastic abilities so that they may find their happy life in the future. What they learn in the school differs from what they learn in the church. They say that in the school they are not taught how they should live and that the church teaches it to them. In this sense, there are two ways of education for them and the education in the church is found by them more important than that in the school. Consequently, some say that the school education should follows the church education.

The plaza is not regarded as indispensable to them. It is described as “ the very secular world ” and few religious meanings are given to it. They say that corrupted politics is always prevalent and that no attention is paid to the poor people. In the plaza, economic activities, entertainments, festivals and social activities are done but “ that’s all and no more ” or “ there is nothing spiritual worthy of seeing ” . They say that the plaza is not so important as the church, the altar, the milpa, the parcela and the school.

Footnotes

- 1) The main references relevant to the subject under discussion are as follows:
Nobukiyo Nomura 1988 *Religion and Society and Culture*. pp.117-118
Max Weber 1920 *Gesammelte Aufsätze zur Religionssoziologie*. I ss.276-536.
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Émile Durkheim 1968 *Les Formes Élémentaires De La Vie Religieuse*. pp.428-548.
- 2) Facts relevant to the subject under discussion are dealt with accurately in the following articles.
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1985 *Hot/cold Dichotomy and Men (Medicine Man=Priest) in Mani, Yucatan. Study of Catholic Culture in the South Mexican Villages*. pp.339-377
1987 *Men (Medicine Man=Priest) and Ch'achac (ritual for rain) in a Maya-yucatecan Village, Mani. Study of Catholic Culture in the South Mexican Villages*. pp.225-254
1989 *Men (Medicine Man=Priest), Ritual Practices and Padrinazgo/ Compadrazgo in Mani. Religion, Law and Practical life in the South Mexican Villages*. pp.129-150
1991 *Images of Saints and Diseases in a Mayayucatecan Catholic Community, Mani. Bulletin of the Institute of Comparative Studies of International Cultures and Studies*. Vol.10 pp.91-123
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1995 *Ritual Kinship (compadrazgo and padrinazgo) in a Maya-yucatecan Catholic Community, Mani. Chiikisogokenkyu* Vol.5 pp.53-64
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1999 *Miracles in a Mayayucatecan Catholic Community, Mani.*

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- 2001 *Aspects of the Family of a Mayayucatecan Catholic Community, Mani*.
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- 2002 *Some Aspects of Social Structure of a Mayayucatecan Catholic Community, Mani*.
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- 2002 *Ritual Kinship and ejido in a Mayanyucatecan Catholic Community, Mani*.
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- 2008 *Some Aspects of Family Structure of a Mayayucatecan Catholic Community, Mani*.
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- 2009 *Some Aspects of Social Structure of a Mayayucateca Catholic Community, Mani*
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pp.173-190
- 2010 *Religious Attitudes Towards Altars and Images in a Maya-yucatecan Catholic Community, Mani*.
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- 2011 *An Experimental Method for the Study of Time Perception at the Individual Level—with Reference to a Case Study in a Catholic Community Mani, Yucatan, Mexico*
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- 2012 *An Experimental Method for the Study of Time Perception at the Individual Level—with Reference to a Case Study in a Catholic Community Mani*,

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6) See 2) in the Footnotes.