



# 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— ( 2 )

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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.

Religious phenomena trace their origin back to primeval antiquity and religion preserves various relics of ancient days.

The aim of this paper is to describe and clarify several aspects of time perception complex of a small Catholic community, Mani from a working hypothetical concept. The main findings are as follows:

Their time perception, as our model shows, extends more in the past than in the future. Their preferences for specified time, day of the week, or month as well as their responses to the six time divisions for our study prove that their time perception or self-recognition is achieved in terms of Major Time and Minor Time, and that a tendency to positive acceptance of rituals or festivals is expected in this case.

The responses to the photos of Virgin Mary and Christ-child by the interviewees show that religion endures for centuries on the basis of extremely everlasting perpetuity of religious symbols. They associated the Crucifixion with the atonement for the sins in the past and the salvation of man, for which Jesus Christ died.

**Key Words** : religio-cultural integration, time, antiquity, 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.<sup>1)</sup>

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.

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 presentation of this paper is as follows:

Firstly, the empirical findings of field studies and experiments from 1983 to 2013 in Mani are to be abstracted in terms of time perception.<sup>2)</sup>

Secondly, hypothetical analytical models of time perception and working hypotheses are to be proposed.<sup>3)</sup>

Thirdly, some interim findings of field studies in 2013 are to be discussed.

### **I An overall perspective of time perception in Mani on the collective level**

#### **1 An abstract of the empirical findings of field studies and experiments from 1983 to 2013**

In Mani the language of Maya is their mother tongue and the solid bedrock of their society on which Catholicism has been established since the 16<sup>th</sup> century. It is the most useful means of mutual communication and that it provides existing complicated connotative or denotative ideas about nature, human beings, society and culture. Certain Maya elements may still survive there on such a firm language basis in Mani. In actuality there are found different degrees of comprehension of Maya between generations in Mani. However it is indispensable to take all these above-mentioned facts into consideration for more accurate analysis of Catholic culture integration of Lowland Maya communities in Mexico.

From the analytical viewpoint of the above-mentioned surviving religious relics of remote antiquity, 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* (Maya medicine man = priest).

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.<sup>4)</sup>

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.

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.

*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 rites 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.

In Mani the *re=presentation* of mythological facts of remote antiquity is observed. Mythological facts function as a model for understanding the realities of life in this world.

The people of Mani understand the meanings of religious rites performed by *men* and they participate in them. Moreover they understand the meanings of ancient Maya oral traditions and that they can work out the *re=presentation* of mythological facts of remote antiquity. From this it follows that they share *men's* prayers and religious acts, 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 as well as 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.<sup>5)</sup> The right to use the land was the necessary legal requirement for the cultivation of this type of communal land. *ejido* is to be studied from the historical perspective of communal land in Mani

*Compadrazgo*, a socially institutionalized ritual kinship, obviously derives from Catholicism and embodies Catholic teachings. 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 *ocja* (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. Thus 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 5<sup>th</sup> century.

*Compadrazgo* obviously derives from Catholicism and embodies Catholic teachings or virtues. As historical documents trace it back to the 5<sup>th</sup> 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. This is concerned with the above-mentioned major traits underlying at the root of religion: surviving relics of remote antiquity.

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, 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 tried 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 16<sup>th</sup> 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 6<sup>th</sup> 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.

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.

## 2 Religious studies on the individual level

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.

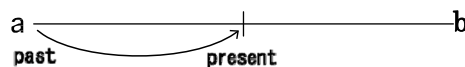
## II Analytical models for the analysis of time perception on the individual level

The concept of time 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 study the present author proposes three analytical models and working hypotheses.<sup>6)</sup>

### 1 Analytical models

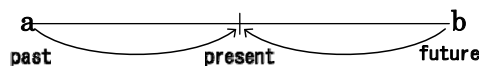
#### 1) Self-recognition

- (1) When most weight is put on the past, is dominant self-recognition of the present self conforming to tradition, incidents and historical facts.



**a is open to endless time or closed to limited time.**  
**b is open to endless time or closed to limited time.**

- (2) When most weight is put on the present, two time perception are hypothesized. The one is that time perception is not extended to the past or to the future. Hence, is dominant self-recognition of small time span restricted to the present. The other is that time perception extends to the past as well as to the future. Hence, is dominant self-recognition of wide time span extending to the past as well as to the future.

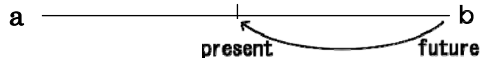


**a is open to endless time or closed to limited time.**  
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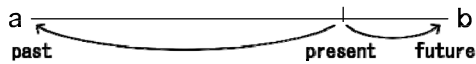
- (3) When most weight is put on the future, is dominant self-recognition of the present self conforming to whatever may take place in future. Time is not infinite but exhaustible, so the self-recognition is kept under extreme tension.



**a is open to endless time or closed to limited time.**  
**b is open to endless time or closed to limited time.**

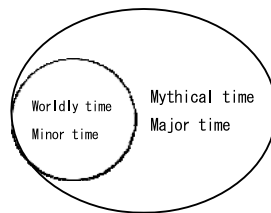
Putting together all the above-mentioned (1) (2) (3) hypotheses, the following revised hypothesis is proposed for a more close and specific study of self-recognition by means of time perception.

Time perception extends to the past as well as to the future. In this case, time perception extends more in the past than in the future. For religious phenomena include historical facts of remote antiquity and survive them for a long time.

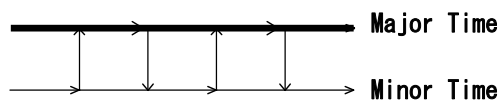


**a is open to endless time or closed to limited time.**  
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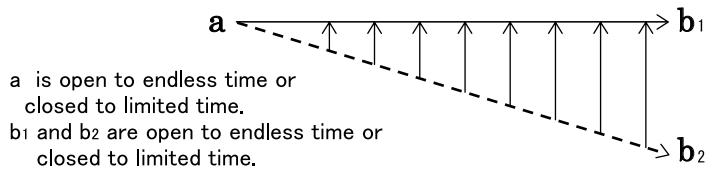
2) *Re=presentation* of mythological facts



3) *Re=presentation* and revitalization of Major Time in Minor Time



#### 4) Coherent cognitive consistency of time perception



## 2 Working hypotheses

Each of three analytical models requires working hypotheses for more concrete and scientific studies of time perception. Based upon three analytical models, religious persons show a stronger tendency to the following working hypotheses than less-religious persons.

1) Self-recognition is done by the development of time perception of past and future. Consequently their time perception range is more extended and widespread.

- (1) Time perception includes the beginning or end of the world.
- (2) Self-recognition is associated with the birth or death of God or sacred beings.
- (3) Self-recognition or ethically unified attitude toward God in this world is associated with the end of the world in future.

2) Mythological facts of remote antiquity are re=presented and provide legitimation for social constructions of reality.

- (1) Time perception is described in connection with the divine creation, the end of the world, the resurrection of divine beings, the incarnation and the like.
- (2) The personified characters in the myth are identified with the existing ancestor related by blood.

3) Time perception or self-recognition is achieved in terms of Major Time and Minor Time. Hence a tendency to positive acceptance of rituals or festivals is expected in this case.

- (1) Positive attitudes towards festivals or annual celebrations and active participation in such social activities are dominant.
  - ①Mass (re=presentation of Jesus Christ)
  - ②Christmas (re=presentation of Jesus Christ)
  - ③Sunday (observation of a Sabbath day)

- ④Months for Virgin Mary (re=presentation of Virgin Mary)
- ⑤Day of the dead (re=presentation of the dead)
- (2) Better comprehension and interpretation of symbols in close association with social constructions of reality is dominant.
  - ①Cross
  - ②Sacred Images or Icones
  - ③Bread and Wine
  - ④Holy Water
- (3) A higher value is set on Major Time than on Minor Time.
  - ①A high value on rituals or festivals
  - ②An active participation on baptism
  - ③A high value on Mass
  - ④Gratitude to God for dawn
  - ⑤Sustenance of hope in Minor Time.

Time perception is to be analyzed in terms of religious doctrine and irrationality. In this case religious doctrines or teachings enable them to express and represent self-recognition, *re=presentation* of mythological facts of remote antiquity, and reintegration of Major Time in Minor Time.

The analysis and its results by means of the above-mentioned analytical hypotheses and working hypotheses are to be treated in another paper.

### III Some interim findings of field studies in 2013

#### 1 Method for the analysis of time perception on the individual level

##### 1) Interview with a questionnaire and TAT-type photos

The first personal interview is composed of the following questions:  
7 questions regarding the Creation, frequency of prayer, the end of the world and the Last Judgement, the next world, the original sin, Hell, 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:

- ①scores 7-9 very religious person
- ②scores 10-14 religious person

③scores 15-21 ordinarily religious person

④scores 22-28 not religious person

⑤scores 29-35 least religious person

- II Questions about what we call Minor Time or worldly time for our analysis, that is, 24 hours, 7 days, 12 months, years, and so forth in our daily life.
- III Questions about what we call Major Time or mythical time for our analysis, that is, the birth or death of God, the beginning or end of the world, the next world, and so forth.
- IV Questions about mythological facts or incidents of remote antiquity. For our analysis two photos are used. The one is Photo of Virgin Mary and the Christ-child and the other is Photo of the Crucifixion.

## 2) Interview with TAT-type photos

The second personal interview is a story analysis. The interviewees are asked to work out stories in association with each of 8 photos. Our analyses are focused on the following questions:

①the time span is short or long,

②how Major Time(mythical time)and Minor Time(worldly time)are described,

③in what way religious doctrines or teachings render acceptable to the mind existing various realities in the society.

## 2 The questions, cards and 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.

①very strongly agree, ②strongly agree, ③I have no opinion either way, ④strongly disagree, ⑤very 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 Judgement.
- 4 There exists the next world.
- 5 I am a very sinful person.
- 6 There exists Hell.
- 7 There exists the Devil.

II Answer the following questions.

- 1 What time of the day do you find most precious to you? (Multiple answers allowed)
- 2 What day of the week do you find most precious to you? (Multiple answers allowed)
- 3 What month of the year do you find most precious to you? (Multiple answers allowed)

III Put the 6 cards in order of major importance and tell us the reason for your arrangement.

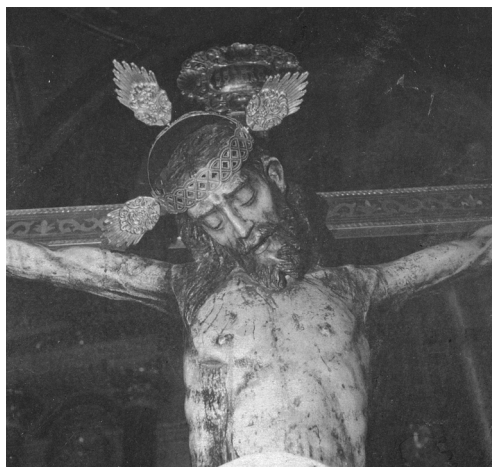
- the beginning of the world,  the end of the world,  the birth of Jesus Christ,  
 the death of Jesus Christ,  the birth of my own,  the death of my own.

IV Describe what you associate with the photos.

- 1 Virgin Mary and the Christ-child



- 2 the Crucifixion



3 The overall picture of the answers and responses by the interviewees

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.

II - 1 Time

In the morning 'at the dawn of the day' or 'before or after dawn' are dominant, and in the afternoon, 'the twilight' 'at sunset'. For the former 'cool' or 'refreshing' are the main practical

reasons, and for the latter 'rest' or 'relaxation'.

Not a few reasons are given in reference to the Creator or the Creation.

### 1) the dawn

"At the dawn of the day I pray and express my thanks to God (darle gracias a dios) for blessing a new day (por un día más) ."

"Dawn is the blessing of God (por la gracia de dios) and is a new day (es un nuevo día) . I feel quite happy to meet a new day."

"We are blessed with one more day by God (nos da un día más gracias a dios) ."

### 2) the twilight

"At sunset I pray to God to express my thanks (darle gracias a dios) , for I can complete my work for the day (por haber concluido) by his blessing and I am blessed with a new day (regalarnos un día más) ."

"After sunset I spend my time in reading the Bible (el horario para que yo leer mi Biblia) or going to Mass (en por las noches voy a misa) ."

"By the grace of God I can survive one more day (gracias a dios seguimos vivos después de un día más) ."

## II – 2 Day

Sunday is dominant. The main reasons for it are Mass and the Lord's day which are closely associated with religion or Catholicism.

### 1) Sunday

#### (1) Mass

"Sunday is dedicated to God (se dedica a dios) . But we do not complete our duty to dedicate Sunday to God (no cumplimos para regalarle a dios) . It is amazing to listen to the words of God (escuchar la palabra de dios) . To hear Mass makes me feel quite content (se siente a uno contento) ."

"On Sunday Mass is held. Lots of people go to Mass and all of them take a rest from work (hay misa y mucha gente se van y todos descansan) . During Mass, I feel nice and pleased to listen to the words of God (se siente bonito al escuchar la palabra de dios) ."

"I sometimes go to Mass on Sundays. During Mass, I feel very fine (me siento bien estando en misa) and I feel happy to be with God. I am a religious person. "

(2) Sabbath

"God works 6 days and rests on Sunday (los seis días para trabajar y el domingo para descansar) ."

"Sunday is the sabbath day. I do not go to Mass every Sunday, but most Sundays I do (no todos los domingos voy a misa, pero casi siempre) . I have peace of mind when I keep faith in God and pray to God for my happiness (me siento muy bien por la fe o para pedirle por el bienestar) ."

"Sunday is the day of the week for rest (el domingo es para descansar) . On Sundays I spend my time at home or I go to Mass to get started the next week (para empezar una semana más por lo general me voy a misa) ."

2) Saturday

"On Saturday the catechism is held in the church (doctrina en la iglesia) . I attend it to learn the words of God (para que aprendan la palabra de dios) ."

II – 3 Month

1) December

December is the majority of the answers. Christmas is the reason for their choice. November and August come second. The reasons are associated with Catholicism; the day of the dead is for the former, and the day for Virgin Mary for the latter.

"In December we hold lots of religious festivals or fiestas for Christmas (se hace muchas fiestas por la navidad) . Posada is a traditional religious festival which is held every year (una tradición que cada año se realiza) . We celebrate the Christ-child (Niño Dios) on December 25th when we hold a religious festival for the newly born Christ-child (al niño que está recién nacido) , through which we adore the very day (lo veranamos ese día) . Catholics believe in the dead (los católicos si creemos en los difuntos) and so we show our children how we should observe the custom for the dead (cómo es la costumbre que le realiza a nuestros difuntos) ."

"December is the month when Jesus Christ was born (nacimiento de Jesús) , so it gives us great joy (nos dan mucha alegría) . We celebrate lots of religious festivals (se celebra mucho con fiestas) , for it is held only once in the year (sólo una vez al año) ."

"From December 16th to 24th posadas are held for Christmas (es navidad hay posadas) during which the images of Virgin Mary and Saint Joseph are carried from house to house (se lleva de casa en casa) in the community."

"December is the month for the celebration of the Christ-child (la celebración del Niño Dios) . I go to mass with my children. I like to hear Father's explications of the teachings of Jesus Christ (me gusta la explicación del evangelio cuando lo explica el padre) . I thank God whenever I care for the Christ-child (Cuidando Niño Jesús, darle gracias a dios) . I am very careful not to bring out quarrels, for we celebrate the religious festivals for the Christ-child in December (y cuidarlo de no pelear en ese mes por su fiesta del Niño Jesús) . Therefore we should not quarrel for any reason. I have no family altar now but in December I set it up to put the Christ-child there and I pray to it. "

"I believe in Virgin of Guadalupe. She works great miracles (muy milagrosa) and so I do believe in her. Virgin Mary concedes us what we ask her (lo que le pido me lo concede) . I pray to Virgin Mary for good health of my children. On her birthday my children hold a festival and they pray to Virgin Mary. I pray to Virgin Mary more often than to Jesus Christ, for she helps me."

"December is the month in which there are posadas held every day for the celebration of God (hay posadas a diario por la celebración de dios) . January is also important because it is my child' s birthday month and we hold another festival. "

## 2) November

"November is the month for the dead (el mes de los finados) . We cook such traditional Maya dishes (comidas mayas) as tamal, pib, chocolate, bread, nance, camote, yuca and pray for them. The first day is for the dead of children (difuntos niños) and the second one is for the dead of adults (difuntos adultos) . The dishes for the soul of the dead (janal pixan) is not Catholic (no es algo que trajo la religión católica) but the custom has been kept up since long before (había desde mucho antes) ."

## 3) August

"August is the month for the celebration of Virgin Mary (la celebración de la virgen de la Asunción) .

## III 6 Cards



### 1) the beginning of the world

The beginning of the world is described in association with the Creation.

"God created the beginning of the world including the earth, human beings, animals and all things that exist in the world. Adam and Eve are the first to commit a sin (Adán y Eva cometieron el pecado) . We atone for what we did in the past (lo que nosotros estamos pagando) . "

"Out of the beginning of the world where there existed nothing, all the things in the universe were created (de ahí surgió todo de la nada) . God created the world (dios creó el mundo) , so God is the Almighty (el todo poderoso) . "

### 2) the birth of Jesus Christ

The birth of Jesus Christ is described in association with God's blessing on their life and the Atonement. The belief is prevalent in Mani that Jesus Christ is the Savior and their life is God's blessing.

"I am a Catholic and I believe that it is Jesus Christ that gives us our life (Jesús es el que nos da la vida) . It is Jesus Christ that protects us every day (Jesús nos cuida de día) . It is Jesus Christ that defends us all night (dios es nuestro defensor) . "

"Jesus Christ was born and God sent his beloved child to save us all in the world. Jesus Christ was persecuted for being Savior of the world (él desde su nacimiento fue perseguido por ser salvador del mundo) . We are able to survive by the grace of God (gracias a él nosotros seguiremos) . "

"The birth of Jesus Christ comes first. He is much loved all over the world (muy querido por el mundo) . "

"Jesus Christ was born and he was born to save us (para salvarnos) . He was born to show us how we should live a good life (enseñarnos a ser buenos) . He came to the world by order of God (él vino por orden de dios padre) . "

### 3) the death of Jesus Christ

The belief is popularly held in Mani that Jesus Christ died to save us human beings. In association with the death of Jesus Christ, the life or death of their own is described; "the

death of Jesus Christ is far more important than my death" "Jesus Christ seems to me as if he were my father (yo lo veo como si fuera mi papá) ." The death of Jesus Christ is described in relation to the Resurrection.

"Jesus Christ saved us with his death (nos salvó con su muerte) and he gave us our life (él dio la vida por nosotros) . His death is more important than my death (su muerte es más importante que mi muerte) , for Jesus Christ is God."

"Jesus Christ sacrificed his life for our life (él entregó su vida por nosotros) . He suffered a lot of ill-treatments(pasó muchos maltratos) but the love of Jesus Christ has supported all of us for our salvation in the world (el amor a nosotros soportó todo para nuestra salvación) ."

"Jesus Christ was born before I was born and he died before I died. Jesus Christ gave us the eternal life by means of his death (Jesús con su muerte nos da la vida eterna) . We believe in Jesus Christ."

"Jesus Christ gave his life to us (dio su vida por nosotros). We feel very sad if we see how he suffered in his life (nos pone triste al verlo cómo sufrió) . Jesus Christ seems to be my father (yo lo veo cómo si fuera mi papá) . Good Friday is very important to me, for we remember how much he suffered in his life (nos recuerda cómo sufrió mucho) . Whenever someone dies, I remember Jesus Christ (cuando fallece alguien, me recuerda a Jesús) . The belief in Virgin Mary and Jesus Christ is important to me because they help me each time I ask for their help."

"The Bible teaches us that Jesus Christ died to give us our life (Jesús murió por dar la vida por nosotros) and that he resurrected himself (después resucito) . We should obey his commandments (hay que tratar de seguir sus mandamientos) ."

#### (1) Resurrection

"Jesus Christ died for us (él murió por nosotros) and became alive again three days after his death to come back and stay with us in the world (para volver con nosotros) ."

#### (2) eternity

"To my mind Jesus Christ will never die (para mí dios no morirá) ."

#### (3) love

"God died with his blessing on the bad (Dios se murió gracias a la gente mala) . We

celebrate Easter Week (la semana santa) , for God died for us ( él murió por nosotros) ."

#### 4) the birth of my own

The birth of my own is described in association with God's blessing as well as with the original sin. On the other hand, the birth of child in the family is associated with Jesus Christ, and they are believed to be direct descendants of Jesus Christ.

##### (1) blessing of God

"When we were very small, we knew nothing about God (cuando somos pequeños no conocemos nada) . Now that we grow up, we know about our life and Jesus Christ (ya vamos conociendo la vida y la Jesús) . When I gave birth to my children, I was blessed with God's benediction (una bendición de dios) . My children help me a lot now."

"I thank God for my birth (nacé gracias a dios) . If I was not born, I got nowhere. I thank God and my parents for my birth (gracias a mis papás y gracias a dios) , for my parents would not have been born by the grace of God if he had not come into existence in the world (gracias a dios porque sin él no se puede nada) . "

"I can be alive here now only because Jesus Christ gave us our life (Jesús nos dio la vida) . We are not able to endure what they did to God (no podemos aguantar lo que le hicieron a Jesús) . We are not able to tolerate it (no aguantamos eso) as Jesus Christ did. For us to do it somehow or other it is necessary to do what Jesus Christ did in order to endure it (para lograrlo es hacer cómo hizo él aguantar lo que le hicieron a él) . We are not able to complete it at all (no podemos cumplirlo) . "

"Jesus is a son of God. Jesus was born first and after that I was born. My birth is nothing compared to that of Jesus (no podemos cumplirlo) . I am only one of God's creation (yo sólo soy uno más de su creación) .

"The life which God gave us is the gift of God for us (fue un regalo de dios la vida que nos dio) "

##### (2) Original Sin

"I was born by the grace of God (mi nacimiento fue gracias a dios) . I am very happy to have a family. All of them are God's blessing (todo eso fue con la gracia de dios) . Since I was born, I have inherited the sin from the parents (desde que nace trae el pecado de los padres) . When we grow up, we commit sins over again (cuando crece cometes también) .

We human beings commit sins even by means of our thought (sólo con el pensamiento pecan las personas) . Since our first parents committed the sin, we have inherited it (desde que nosotros primeros padres cometieron nosotros lo traemos) ."

( 3 ) descendants of Jesus Christ.

"God told us that we are descendants of Jesus Christ (nosotros somos descendientes de Jesús) . The true God is the one and only in the world (pero hay un sólo dios verdadero) , but it is said that there exist God, Son of God and the spirit. "

( 4 ) the birth of children

"I thank my parents for my birth. When someone gives birth to a child, we should take it favourable (lo tiene que pensar bien) though the state of economy is very worrying now (ahora la economía no es muy buena) . When I have a child, I thank God for the birth of child (el nacimiento de mis hijos le doy gracias a dios) . The elder son goes to church for the Catechism (la doctrina) in order to take the first Communion (primera comunión) . I go to Mass in the morning with my children."

5) the death of my own

To the Catholics in Mani, the death of my own is known only by God and it is a very small incident compared to that of God. On the other hand, the great significance of the death of Jesus or his death for our salvation is described by the majority of the Catholics in Mani. Moreover they go on to say that their soul or spirit is to survive their bodily death. The death of my own is, in some cases, described in association with Hell or Heaven.

( 1 ) the end of the world

"The end of the world will not come. After human beings die, the other human beings will come into existence again. The life in the next world will exist in future (existe la vida del mundo futuro) ."

"I am to die (moriré) some day but the world will never terminate (sin que termine el mundo) . I will pray to Jesus Christ when I am very close to death. Every year we celebrate the anniversary of Jesus' death to remember his death. When I am on the point of death, I will pray to God that I will be able to resurrect myself and see the end of the world (al final puedan resucitar y puedas ver el fin del mundo) ."

(2) what God only knows

"All of us are to die but nobody knows when to die. Only God knows (sólo dios) when I will die. "

(3) the death of Jesus Christ and that of my own

"I am not able to die as Jesus Christ did. I will die of sickness but my spirit will survive after my death (después de morir mi espíritu sigue vivo) ."

(4) soul or spirit

"Even though someone dies, none of them can decide on it (nadie puede decidir sobre eso) . The spirit remains after the death (después de eso sólo queda el espíritu) . We celebrate the day of the dead when the soul or anima of dead comes to eat the dishes cooked for them and listen to the prayers for them (las ánimas vienen a comer y escuchar el rezo) .

(5) Heaven and Hell

"My soul will go to Heaven if I keep on doing good deeds in my life, and if not, it will go to Hell. "

6) the end of the world

The end of the world is, in most cases, described in association with the Last Judgement. The end of the world is to come and it is on this occasion that God comes to judge everyone who has ever lived including the living and the dead. On the Day of Judgement the Last Judgement is given by God on whether the life in this world is lived in conformity to the teachings of the Church. In this connection, the Coming of God is described as favourable, and the belief is also accepted that the world will exist after the Last Judgement

(1) Last Judgement

"The end of the world will come (el fin del mundo vendrá) . God will judge everyone who has ever lived including the living and the dead (dios dará el juicio final a los vivos y los muertos) . Jesus does not know when it will come or when the Day of Judgement, the Last Judgement will be given by God . The life in the next world exists (existe la vida del

mundo futuro) , for more and more human beings will come after we human beings die."  
"The end of the world will come (vendrá) . God will give the Last Judgement to the living and the dead (dios daré el juicio final a los vivos y los muertos) . It is the the day when God will come to the world (la venida de dios) . We are taught that on the very day God will come here to the world to live with us (dios vendrá aquí caminar con nosotros) . The Bible taught us that God will come to select those people who have done good deeds (para elegir a los que hicieron el bien) ."

(2) eternity

"I will die (moriré) but the world will never terminate (sin que termine el mundo) . When the world terminates, all of us die. "

(3) soul and spirit

"If the world continues to exist, I will not stay here in the world. Only the soul of my own will keep alive in the Resurrection (si el mundo va a seguir pero yo ya no voy a estar y sólo mi alma) . After Jesus died the soul became alive in the Resurrection (sigue el alma en la resurrección) ."

(4) sadness

"When the end of the world comes, I will feel very sad but only my soul survives in the Resurrection (sigue el alma en la resurrección) . All the people will die on the day (toda la gente morirá) . I will not go on to live any longer (no habrá más vida) . But God will never die (dios no morirá) ."

(5) something black

"The end of the world is something black (algo negro) . The world itself will never come to an end (el mundo no se acaba) , for the life survives (la vida sigue) . None of us hopes for the end of the world and it is the coming of God to the world (la venida de dios) ."

(6) joy

"The end of the world is the coming of God (la venida de dios) . God will come to judge the living and the dead (para juzgar a vivos y muertos) . Hence the end of the world is a joy for us (una alegría) . The end of the world is to come (vendrá) . God will give the Last Judgement not only to the living but also to the dead (dios daré el juicio final a los vivos

y los muertos). The end of the world is the day when God will come to judge the living and the dead (la venida de dios para juzgar a los vivos y muertos) . "

#### IV- 1 Photo of Virgin Mary and Christ-child

The photo is associated with Virgin Mary by the majority of the people in Mani. The knowledge and teachings about Virgin Mary is very old and has spread deeply in their inner life with the passage of time. This widespread knowledge gives all sort of possible meanings to their every aspect of life.

The faith in Virgin Mary is described in various ways and not a few people say that they pray to Virgin Mary more often than to Jesus Christ. They say that Virgin Mary is our intermediary with Jesus Christ because she is Mother of Jesus Christ. With Virgin Mary as intermediary our prayers are sent to God for their fulfillment. "Virgin Mary is Mother of Jesus Christ (la madre de dios), and so she gave life to him (dio vida a dios). She takes a mother's care of Jesus Christ (lo cuido) ." For this reason Virgin Mary is believed to work real miracles to them.

The photo is described in association with their prayers. In this connection, they say that Virgin Mary is showing to them how important the prayers are. What is more, the birth of Jesus Christ is also associated with the scene in the photo.

##### 1) Virgin Mary

"This is Virgin Mary. But I do not tell who she is that stays with Jesus Christ. She may be an eternal Virgin who serves the angels or an angel who is the saving grace of God. I believe that every day from morning till night Virgin Mary is caring for us (pienso que así nos cuida a todos desde cada mañana todos los días) . Virgin Mary is Mother to me in my house (es como nuestra madre en mi casa) . My mother is day after day praying for us in the very same manner (mi mamá reza por mí y todos los días de igual manera) .Virgin Mary is interceding with God for us to be children of God (la virgen intercede por nosotros por todos somos hijos de dios) ."

"I pray to Virgin Mary more often than to Jesus Christ because Mother consents to his children (las mamas consienten más a sus hijos) .Virgin Mary intercedes with God for anything (cualquiera cosa ella intercede por nosotras ante dios) . I may pray to God as well as to Jesus Christ, but I have more faith in Virgin Mary than in Jesus Christ (yo creo que más en la virgen María) . I thank God and Virgin Mary, for I recovered my voice

by the grace of God and Virgin Mary (le doy las gracias a dios y a la virgen porque me siento que por ellos es que recupere la voz) ."

## 2) birth of Jesus Christ

"This is the birth of Jesus Christ. It is Virgin Mary. They are all happy and pleased. All of them came and see Virgin. I see our God. This is a joy to us all."

"This is the birth of Jesus Christ. Jesus Christ is very loved by all the world (muy querido por el mundo) . Mother of Jesus Christ is pleased. I thank Jesus Christ for the births of my children (el nacimiento de mis hijos le doy gracias a dios) . Jesus Christ is our God or Savior and so is much valued by us. I thank Jesus Christ for two gifts: our life and our belief in Him."

"These are Virgin Mary, the birth of Jesus Christ and Juan Bautista. Virgin Mary is venerating the Christ-child (venerando al Niño Jesús) . This is very important to me because it is the birth of Jesus Christ (es importante para mí porque es el nacimiento de Jesús) . Moreover I often pray to Virgen of Guadalupe (le rezo mucho a la virgen de Guadalupe) ."

"This reminds me of the birth of Jesus Christ (recuerdo el nacimiento de Jesús) . This seems to me just like the coronation of God. It is a joy to us because God is born. I believe in Virgin of Guadalupe because she is Mother of God (la madre de dios) and she gave a life to him (dio vida a dios) . She is caring for Jesus Christ (lo cuida) ."

"I see a baby who is a newly born God. Men are thanking God for the birth of baby (los señores dan gracias a dios por el bebé) . I see a woman here and she gave birth to the Christ-child. Virgin Mary is Mother of God (la madre de dios) who asks God to help us for what we do (todo lo que hagamos nosotros la virgen pide a dios por nosotros) . Virgin Mary ask God to forgive us for our sins (él nos perdone) ."

## 3) parents

"They are Virgin of Guadalupe and her son, Jesus Christ. I love them all but to me these days in the photo they are most important (los más importantes esos días) . These days remind me of my mother and father (es como recordar a tu mamá y papá) ."

## 4) prayer

"Virgin Mary and her children are praying. They are praying because they are sick. The elderly person is sick. We should also pray like this to ask for help from God. Virgin



Mary is showing us a model of how we should pray (un modelo de cómo debemos hacer la virgen nos enseña) ."

#### 5) sufferings of Jesus Christ

"The photo is very important to remember the sufferings of Jesus Christ (es para recordar lo que sufrió Jesús) ."

### IV-2 Photo of Crucifixion

The photo of Crucifixion has been more widespread among the Catholics in Mani. They associated the Crucifixion with the atonement for the sins in the past and the salvation of man, for which Jesus Christ died. The death of Jesus Christ is his love for human beings. The love of Jesus Christ is far beyond what we human beings think possible that there is no means of following it. Therefore the Catholics find it of great value to live as Jesus Christ did for us. Moreover in association with the Crucifixion the Catholics in Mani describe not only a great grief but also a joy. For 'the death of Jesus Christ signifies the salvation of us all (la muerte significa la salvación de todos nosotros) .'

#### 1) atonement of sins

"This is the death of Jesus Christ, the Crucifixion. It is the atonement of our sins we committed in the past (él pagó del pecado que nacimos) . Jesus died to save all the sinners in the world (para salvarnos al mundo pecador) . I am related with the death of Jesus Christ (me relaciono con mi muerte de Jesús) when he suffered for the Crucifixion (cuando Jesús sufrió en el calvario) ."

"Jesus Christ is crucified for our sins, and so we have gone through lots of terrible ordeals. Jesus Christ is indispensable to us because he gave us our life (nos dio su vida) and he is our Savior (fue nuestro salvador) . Our life is wonderful. When day breaks, we are apt to be forgetful of what is really important to us. When it dawns, we sometimes find ourselves very poor. But still God is all the time our Savior (pero siempre Dios es nuestra salvador) . Only if we tell the truth, God helps us, but we should not ask him to help us as soon as possible."

#### 2) forgiveness of our sins

"This is the Crucifixion of Jesus Christ (la crucifixión a Cristo) . It is the death of Jesus

Christ (su muerte) . This is important (es importante) , because his death symbolizes the forgiveness of our sins (simboliza el perdón de nuestros pecados) . This photo reminds us of repentance for what we have done.

I pray to Jesus Christ more often than to Virgin Mary (le rezo más a Jesús) . I pray to Jesus Christ when I am ill or I have problems (cuando estoy de malas y tengo problemas) . I also thank Jesus Christ for my achievements (también darle gracias por los logros) . "

### 3) Crucifixion and love of Jesus Christ

"This is the Crucifixion of Jesus Christ. He was fastened to the cross to be killed. Out of his love for us Jesus Christ sacrificed his life for the sake of our life (él dio su vida por nosotros por el amor a nosotros) . In actuality nobody can bear the ill-treatments for us (en la actualidad nadie puede soportar todos los maltratos por nosotros) . But Jesus Christ did it by means of the will of God (por su voluntad de dios padre) . "

"Jesus Christ sacrificed his life for us (Jesús dio su vida por nosotros) . He died for our sins (murió por el pecado) . This is what Jesus Christ did for us, but we cannot follow his example (no podemos seguir su ejemplo a pesar de que lo que hizo por nosotros) . But still this is important, for Jesus Christ gave us our life (dio la vida por nosotros) .

When ill, we should pray to Jesus Christ. Because Jesus Christ is wherever possible, we should take with us a photo of him (tener una foto porque él está donde sea) . I pray to Jesus Christ more often than to Virgin Mary because he gives us directly what we ask (él lo da directo) . "

"This reminds me of the Crucifixion of Jesus Christ. It is the history of God (la historia de dios) . This is all that God suffered for us (sufrió dios por nosotros) . I cannot remember any more. Jesus Christ gave us our life (él dio la vida por nosotros) . None of us can do what he did for us (nadie puede hacer lo que él hizo) . Nor do I in person (yo en lo personal no podría) . Therefore the Crucifixion signifies much to me (por eso significa mucho para mí) . I pray to Jesus Christ more often than to Virgin Mary, because Jesus Christ is Almighty (el todopoderoso) . Jesus Christ is the one and only god (un solo dios verdadero) . Certainly I pray to Virgin Mary, but I do it so often as I do to Jesus Christ. Virgin Mary only intercedes with God for us (María sólo intercede por nosotros) but Jesus Christ does it directly (él es directo) . "

"This is the very scene of the death of Jesus Christ for us. He is shedding his blood for us sinners. Each time I see the photo, I remember that Jesus Christ died for us (me acuerdo que él murió por nosotros) . Jesus Christ loved both the good and the bad equally (bueno

o malo él nos quiere) . Jesus Christ is our God (nuestro padre) . I pray to Jesus Christ (le rezamos a dios) when I am sick or something bad occurs to me. I ask equally not only Jesus Christ but also Virgin Mary for help (pidiéndole a los dos por igual a la Virgen y a Jesús) ."

#### 4) joy and salvation

"This is the death of Jesus Christ. All feel pleased as well as sad (todos sienten alegría y tristeza a la vez) . For the death of Jesus Christ signifies the salvation of us all (la muerte significa la salvación de todos nosotros) . "

"This is the scene of the death of Jesus Christ. And this is also the scene of our salvation. Only because Jesus Christ gave us our life (gracias a él que dio la vida por nosotros) , we have the opportunity for salvation (ahora tenemos una oportunidad para salvarnos) . I pray both to Jesus Christ and to Virgin Mary. I pray to Jesus Christ for my health, asking him to cure me of my disease. At the same time I pray to Jesus Christ that I may have a family. I pray to Jesus Christ as well as to Virgin Mary for my success in the agriculture. "

"This is the death of Jesus Christ. Jesus Christ saves us shedding his blood on the Cross (nos salvó derramando su sangre en la cruz) . This is very important (es muy importante) because Jesus Christ is saving us (nos salvó) and he is sacrificing himself for us (el sufrió por nosotros) . When the sun rises and the sun sets, I thank Jesus Christ for a new day (cuando amanece y anochece yo le doy gracias por un nuevo día) . "

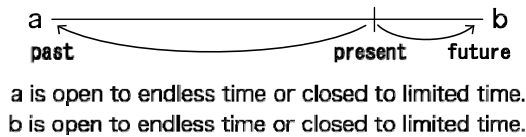
## Conclusions

Their preferences for specified time, day of the week, or month have a marked tendency to be described in association with religious meanings. They thank God for the dawn and the sunset, and they do not work on Sunday because it is the Lord's day when they go to Mass instead of working. December has all sorts of possible religious meanings to the Catholics in Mani in reference to posadas and other religious festivals for Christ-child (Niño Dios) .

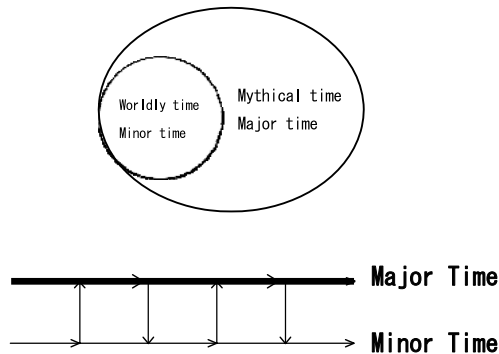
The six time divisions for our study of the beginning of the world, the birth of Jesus Christ, the death of Jesus Christ, the birth of my own, the death of my own and the end of the world are in their description closely associated with such religious meanings as Creation, Atonement for Original Sin, God's blessing, Resurrection, Salvation, Hell or Heaven, Last Judgement.

The answers and responses by the interviewees testify to some extent the validity and reliability of our working hypotheses.

Self-recognition is done by the development of time perception of past and future, and their time perception range is more extended and widespread. In this connection, their time perception, as the model shows, extends more in the past than in the future. For religious phenomena include historical facts of remote antiquity and survive them for a long time.



*Re=presentation* of mythological facts and revitalization of Major Time in Minor Time is found out in their answers and responses. Mythological facts of remote antiquity are re=presented and provide legitimation for social constructions of reality. Their preferences for specified time, day of the week, or month as well as their responses to the above-mentioned six time divisions for our study prove, as the following models show, that their time perception or self-recognition is achieved in terms of Major Time and Minor Time and that a tendency to positive acceptance of rituals or festivals is expected in this case.



In their answers and responses, positive attitudes towards festivals or annual celebrations and active participation in such social activities are dominant, and better comprehension and interpretation of such symbols as Cross and Images in close association with social constructions of reality is also dominant.

Moreover a higher value is set on Major Time than on Minor Time. Their answers and responses put a high value on rituals or festivals, Mass, gratitude to God for the dawn and the sunset, which in turn provides them with sustenance of hope in Minor Time.

In this case religious doctrines or teachings enable them to express and represent

self-recognition, *re=presentation* of mythological facts of remote antiquity, and reintegration of Major Time in Minor Time.

What is stated above can be applied to the responses to the photos (IV-1 and IV-2) . The responses to the photo of Virgin Mary and Christ-child by the interviewees show to what extent religion endures for centuries on the basis of extremely everlasting perpetuity of religious symbols. The photo is associated with Virgin Mary by the majority of the people in Mani. The knowledge and teachings about Virgin Mary is very old and has spread deeply in their inner life with the passage of time. This widespread knowledge gives all sort of possible meanings to their every aspect of life. The faith in Virgin Mary is described in various ways and not a few people say that they pray to Virgin Mary more often than to Jesus Christ. They say that Virgin Mary is our intermediary with Jesus Christ because she is Mother of Jesus Christ. With Virgin Mary as intermediary our prayers are sent to God for their fulfillment.

The photo of Crucifixion has been more widespread among the Catholics in Mani. They associated the Crucifixion with the atonement for the sins in the past and the salvation of man, for which Jesus Christ died.

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.

The death of Jesus Christ is his love for human beings. The love of Jesus Christ is far beyond what we human beings think possible that there is no means of following it. Therefore the Catholics find it of great value to live as Jesus Christ did for us. They associated the Crucifixion with the atonement for the sins in the past and the salvation of man, for which Jesus Christ died. Moreover in association with the Crucifixion the Catholics in Mani describe not only a great grief but also a joy. For 'the death of Jesus Christ signifies the salvation of us all.'

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.

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.

## 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.  
Max Weber 1920 *Gesammelte Aufsätze zur Religionssoziologie*. II ss.401-442.  
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.  
Harukazu Nakabeppu  
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  
1993 *A Marriage form(pudz)in a Maya Village, Mani. Bulletin of the Institute of Comparative Studies of International Cultures and Studies*. Vol.32 pp.210-218  
1995 *Ritual Kinship(compadrazgo and padrinazgo)in a Maya-yucatecan Catholic Community, Mani. Chiikisogokenkyu* Vol.5 pp.53-64  
1996 *The Structure and Function of Ritual Kinship in a Maya-Yucatecan Catholic Community, Mani. Chiikisogokenkyu* Vol.6 pp.77-96  
1996 *Miracles in a Mayanyucatecan Catholic Community, Mani. Bulletin of the Institute of Comparative Studies of International Cultures and*

- Studies*. Vol.17 pp.111-152
- 1999 *Miracles in a Mayayucatecan Catholic Community, Mani.*  
*Religion, Region and Family*. pp.107-172
- 2000 *Altars and Images in Mayayucatecan Catholic Community, Mani.*  
*Journal of Nishi Nippon Association for the History of Religions*. No.22 pp.15-26
- 2000 *Marriage Form in a Mayayucatecan Catholic Community, Mani —with special reference to Pudz—*  
*Bulletin of Miyazaki Municipal University Faculty of Humanities*. Vol.8 No.1 pp.205-220
- 2001 *Aspects of the Family of a Mayayucatecan Catholic Community, Mani.*  
*Journal of Nishi Nippon Association for the History of Religions*. No.23 pp.39-51
- 2002 *Some Aspects of Social Structure of a Mayayucatecan Catholic Community, Mani.*  
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6) See Footnote 3)

