Reviews

Michael Basset and the Land and Cyrcle


Veronica A. Alonso

Robert Doike in "Rince en Creira"

and decried of (Lyfys) in Tonol and Cressida.

The story of the popol vuyu, a k'iche maya epic, is widely regarded as the heart

of the quiché indians of the guatemala.

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Of the deep, it is said,
That is the name of the God,
And there is also the Heart of Heaven.
For inside there is Heaven
And eternal thinkers in their essence.
Great seas they were
Of celestial stores
That come from the name.
And dore aether.
And wrapped in spiritual
Brilliancy
Were the their,
Waves in the water.
And Frenaries
The Moiriers.
And Quotenta Spurner,
Waves they were
And shaper.
All alone at the former.

(1971:10,1)

The reason for these omissions can be traced to the introduction of a new version, which is considered more literal and pleasing than the usual rendering.

Although this poem is considered more literal and pleasing than the usual

And thus is said the name of the God,
And so they are called Heart of Sky,
And hold deep wisdom in their bosom.
And so they are called Quotenta Spurner,
Brilliancy lit up in the seas.
Waves in the water of celestial and conscious.
They are luminous in the waters.
Christenson (2004) further analyzed the inherited version, but his
word-by-word translation of the Kiche text emphasizes semantic parallels more
complex than Edmonson's. Thus rather than the first verse, Bazzett's is the
first to use a verse form uncentered from the right parallelism of Kiche's
language, without abandoning that original framework.

Bazzett's less clear as to how he translated sixteenth-century Kiche: he
considers this to be "a literary endeavor as much as a scholarly one", while
his debt to Christenson's most obvious in the naming of episodes.

Bazzett's translation is most productive in the original Kiche
manuscript although they may have been translated in verse and
entire texts appear in the poem that are not present in
Kiche's manuscript. The discovery of pre-Hispanic artifacts that
bears comparison to the Kiche manuscript is based on similar
non-unique names and words appearing in the poem that are not present in
ancient Kiche. His evidence is Bazzett's acknowledged reliance on
Christenson's (2007). This last state-

296-334, 344-385, and ends his translation at line 280. Bazzett explains
that his poem ends "after earth is created and populated..." but then
ascends, recalling the first act of cosmic ordering, the story years away from
"the earth," referring instead to the Kiche's specific place in the
myth. After this final act of cosmic ordering, the story years away from
"the earth," referring instead to the Kiche's specific place in the
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