

Inca Myths The Legendary Past

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Pacha Kamaq ("Earth-maker") was a chthonic creator god, earlier worshiped by the Ichma but later adopted into the creation myth of the Inca. Paryaqqa was a god of water in pre-Inca mythology that was adopted by the Inca. He was a god of rainstorms and a creator-god. He was born a falcon but later became human.

Inca mythology - Wikipedia

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Odin and Thor, Freyja and Loki, Sigurd the Volsung, Gudrun and Brynhild are the most famous of these mythical characters, whose stories were eventually recorded." "With authority and wit, Professor Page retells the Norse legends and shows how complex and sometimes contradictory their traditions are.

The "Legendary Past" Series on Mythology

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Legendary Past Inca Mythology - Maya Inca Aztec Aztec mythology is the body or collection of myths of Aztec civilization of Central Mexico. The Aztecs were Nahuatl-speaking groups living in central Mexico and much of their mythology is similar to that of other Mesoamerican cultures. According to

Aztec And Maya Myths The Legendary Past

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Inca Myths begins with an introduction to the land and people of the Andes and reviews the sources of our current knowledge of Inca mythology. Gary Urton then recounts various creation myths, including a selection from various ethnic groups and regions around the empire. Finally, he draws upon his extensive knowledge of the history and ethnography of

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the Incas to illuminate the nature and relationships of myth and history. The contents include: Introduction Creation myths Origin myths of the founding of the Inca empire Myths of the works and deeds of the Inca kings Selection of myths from around the empire Animal myths Myths from the Spanish Conquest Conclusions

The myths of the Inca gods in the first section of the book explain how the world was created and also detail the adventures of various deities as they vie for supremacy or act as tricksters in the worlds of mortals and huacas alike.

This second volume of *World of Myths* is a compilation of another five titles from *The Legendary Past* series. It includes: *Mesopotamian Myths* by Henrietta McCall, *Persian Myths* by Sarkhosh Curtis, *Chinese Myths* by Anne Birrell, *Aztec and Maya Myths* by Karl Taube and *Inca Myths* by Gary Urton. The book includes a short introduction on myths and their place in society and history, and a large glossary. The five titles are also available as separate paperbacks.

The myths of the Aztec and Maya derive from a shared Mesoamerican cultural tradition. This is very much a living tradition, and many of the motifs and gods mentioned in early sources are still evoked in the lore of contemporary Mexico and Guatemala. Professor Taube discusses the different sources for Aztec and Maya myths. The Aztec empire began less than 200 years before the Spanish conquest, and our knowledge of their mythology derives primarily from native colonial documents and manuscripts commissioned by the Spanish. The Maya mythology is far older, and our knowledge of it comes mainly from native manuscripts of the Classic period, over 600 years before the Spanish conquest. Drawing on these sources as well as nineteenth- and twentieth-century excavations and research, including the interpretation of the codices and the decipherment of Maya hieroglyphic writing, the author discusses, among other things, the *Popol Vuh* myths of the Maya, the flood myth of Northern Yucatan, and the Aztec creation myths.

In recent years a reawakening has taken place in the study of American archæology and antiquities, owing chiefly to the labours of a band of scholars in the United States and a few enthusiasts in the continent of Europe. For the greater part of the nineteenth century it appeared as if the last word had been written upon Mexican archæology. The lack of excavations and exploration had cramped the outlook of scholars, and there was nothing for them to work upon save what had been done in this respect before their own time. The writers on Central America who lived in the third quarter of the last century relied on the travels of Stephens and Norman, and never appeared to consider it essential that the country or the antiquities in which they specialised should be examined anew, or that fresh expeditions should be equipped to discover whether still further monuments existed relating to the ancient peoples who raised the teocallis of Mexico and the huacas of Peru. True, the middle of the century was not altogether without its Americanist explorers, but the researches of these were performed in a manner so perfunctory that but few additions to the science resulted from their labours.

Presents a richly illustrated portrait of the rise and fall of various mountain and coastal peoples of the Andes Region, highlighting the imaginative design and craftsmanship of their jewelry, textiles, ceramics, embroidery, and architecture.

The Inka Empire stretched over much of the length and breadth of the South American Andes, encompassed elaborately planned cities linked by a complex network of roads and messengers, and created astonishing works of architecture and artistry and a compelling mythology—all without the aid of a graphic writing system. Instead, the Inkas' records consisted of devices made of knotted and dyed strings—called *kipu*—on which they recorded information pertaining to the organization and history of their empire. Despite more than a century of research on these remarkable devices, the *kipu* remain largely undeciphered. In this benchmark book, twelve international scholars tackle the most vexed question in *kipu* studies: how did the Inkas record and transmit narrative records by means of knotted strings? The authors approach the problem from a variety of angles. Several essays mine Spanish colonial sources for details about the kinds of narrative encoded in the *kipu*. Others look at the uses to which *kipu* were put before and after the Conquest, as well as their current use in some contemporary Andean communities. Still others analyze the formal characteristics of *kipu* and seek to explain how they encode various kinds of numerical and narrative data.

In an age when computers process immense amounts of information by the manipulation of sequences of 1s and 0s, it remains a frustrating mystery how prehistoric Inka recordkeepers encoded a tremendous variety and quantity of data using only knotted and dyed strings. Yet the comparison between computers and *kipu* may hold an important clue to deciphering the Inka records. In this book, Gary Urton sets forth a pathbreaking theory that the manipulation of fibers in the construction of *kipu* created physical features that constitute binary-coded sequences which store units of information in a system of binary recordkeeping that was used throughout the Inka empire. Urton begins his theory with the making of *kipu*, showing how at each step of the process binary, either/or choices were made. He then investigates the symbolic components of the binary coding system, the amount of information that could have been encoded, procedures that may have been used for reading the *kipu*, the nature of the *kipu* signs, and, finally, the nature of the *kipu* recording system itself—emphasizing relations of markedness and semantic coupling. This research constitutes a major step forward in building a unified theory of the *kipu* system of information storage and communication based on the sum total of construction features making up these extraordinary objects.

The Cuzco Valley of Peru was both the sacred and the political center of the largest state in the prehistoric Americas—the Inca Empire. From the city of Cuzco, the Incas ruled at least eight million people in a realm that stretched from modern-day Colombia to Chile. Yet, despite its great importance in the cultural development of the Americas, the Cuzco Valley has

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only recently received the same kind of systematic archaeological survey long since conducted at other New World centers of civilization. Drawing on the results of the Cuzco Valley Archaeological Project that Brian Bauer directed from 1994 to 2000, this landmark book undertakes the first general overview of the prehistory of the Cuzco region from the arrival of the first hunter-gatherers (ca. 7000 B.C.) to the fall of the Inca Empire in A.D. 1532. Combining archaeological survey and excavation data with historical records, the book addresses both the specific patterns of settlement in the Cuzco Valley and the larger processes of cultural development. With its wealth of new information, this book will become the baseline for research on the Inca and the Cuzco Valley for years to come.

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