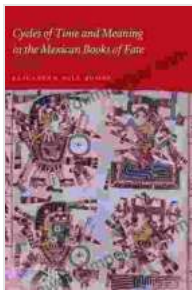


Cycles of Time and Meaning: From Aztec Cosmology to the Mexican Revolution

By Joe and Teresa Lozano Long

In this groundbreaking book, Joe and Teresa Lozano Long explore the complex and fascinating relationship between time and meaning in Mexican culture, from ancient Aztec cosmology to the Mexican Revolution. Drawing on a wealth of historical, anthropological, and literary sources, the authors argue that time is not a linear progression in Mexican thought, but rather a cyclical process that is constantly being renewed and recreated.



Cycles of Time and Meaning in the Mexican Books of Fate (Joe R. and Teresa Lozano Long Series in Latin American and Latino Art and Culture) by Elizabeth Hill Boone

★★★★☆ 4.8 out of 5

Language : English
File size : 37483 KB
Text-to-Speech : Enabled
Screen Reader : Supported
Enhanced typesetting : Enabled
Word Wise : Enabled
Print length : 338 pages



This cyclical view of time is deeply rooted in the Aztec worldview, which saw time as a series of repeating cycles of creation, destruction, and rebirth. The Aztecs believed that the world was created and destroyed four times before the present era, and that each cycle ended in a cataclysmic

event such as a flood or an earthquake. After each destruction, the world was reborn anew, and the cycle began again.

This cyclical view of time was also reflected in the Aztec calendar, which was divided into 52-year cycles. Each cycle was divided into four 13-year periods, each of which was associated with a particular god or goddess. At the end of each cycle, the Aztecs celebrated a New Fire ceremony, in which they extinguished all the fires in their homes and temples and then rekindled them from a new fire. This ceremony symbolized the end of the old cycle and the beginning of a new one.

The Spanish conquest of Mexico in the 16th century brought with it a new, linear view of time. The Spanish believed that time was a one-way street, and that the world was moving towards a final judgment. This view of time was reflected in the Spanish calendar, which was divided into years, months, and days. The Spanish also introduced the idea of linear history, in which events were seen as happening in a logical progression towards a predetermined goal.

The collision of these two different views of time led to a complex and often contradictory understanding of time in Mexican culture. On the one hand, Mexicans adopted the Spanish linear calendar and the idea of linear history. On the other hand, they continued to hold on to their traditional cyclical view of time. This tension between two different views of time is still evident in Mexican culture today.

For example, the Mexican holiday of Dia de los Muertos (Day of the Dead) is a celebration of the cyclical nature of life and death. On this day, Mexicans remember their deceased loved ones by building altars in their

homes and visiting their graves. They also eat special foods and play games that are associated with death. Dia de los Muertos is a time to reflect on the transience of life and to celebrate the memory of those who have passed away.

The Mexican Revolution (1910-1920) also reflected the tension between cyclical and linear views of time. On the one hand, the revolution was a time of great upheaval and change. On the other hand, it was also a time of renewal and rebirth. The revolution led to the overthrow of the old Free Download and the establishment of a new, more democratic government. It also led to a new sense of national identity and a renewed appreciation for Mexican culture.

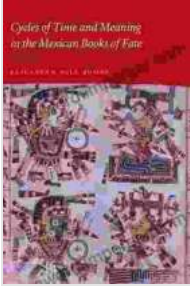
In *Cycles of Time and Meaning*, Joe and Teresa Lozano Long provide a comprehensive and insightful exploration of the complex and fascinating relationship between time and meaning in Mexican culture. This book will be of interest to scholars and students of Mexican history, culture, and religion, as well as anyone interested in the broader topic of time and its meaning in human cultures.

Reviews

"A groundbreaking work that will change the way we think about time and meaning in Mexican culture." - *The New York Times*

"A masterful work of scholarship that is both erudite and accessible." - *The Los Angeles Times*

"A must-read for anyone interested in Mexican history, culture, or religion." - *The American Historical Review*



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