

## ABSTRACTS

---

María Cristina Manca. *Taking a walk through Chiapas...*

---

This article begins with the conception of Chololes-Mayan people from the south of Mexico to whom the sense of illness and healing is related to the idea of universal balance. Illness is considered a punishment which leads to reflect upon one's own moral and social behavior. Getting ill will not be accidental or fortuitous. Therapy involves all the family and the healing methods depend on each case. The author sets up a typology in which healers are classified in terms of the type of illness they are able to diagnose and therefore, challenge healing.

---

Ruth Gubler. *The healer's role and traditional medicine in Yucatan.*

---

The author focuses her work on the Pucc-Mayan zone from the peninsula of Yucatan. She seems to find healers who combine several specialties contrary to the Eastern area where specialization is rather strict. This article points out the impact modern medicine has caused regarding the treatment of illnesses of physical origins. The same healers introduce allopathic remedies at the same time they deal with herbalist treatments. Within the indigenous cultural context, in regards to illnesses of psychosomatic nature, the healer is considered to be the only one who has the knowledge to detect them and heal them.

---

Enrique Eroza Solana. *Three diagnosis procedures of indigenous traditional medicine.*

---

The article consists in a general study of the people of Mexico regarding the ways of establishing the origins and basic causes of illnesses. The author finds four basic causes of illnesses that can be related to each other: natural, social, divine and seasonal. The different methods of diagnosis, pulse, corn-reading and divinatory dreams, show the essential features of the specialists, their powers and their relation to the natural and spiritual world. The diagnosis methods have within themselves healing powers where physical illnesses cannot be separated from the spiritual.

---

María del Carmen Valverde Valdés. *Jaguar and Shaman among Mayans.*

---

The jaguar is an animal that ever since Pre-hispanic

times, has been associated to shamanic practices in Mesoamerica. In several Mayan areas, there are plastic representations from classical ages which show the ones who certainly were shamans carrying feline attributes. The author points out following testimonies of the moment of contact- that, one of the qualities of these characters was the ability to transform themselves into a jaguar. This article also analyses the different felid qualities that shamans obtain when they reach altered states of consciousness, comparing them with other points in Mesoamerica.

---

Jorge César Vélez Cervantes. *Nahualism and Tapahtiani-Nahualmej people from Cuetzalan, Puebla.*

---

This article deals with a very accurate ethnographical description of several kinds of healers from the north mountains of Puebla. On one side, we find the "Tapahtiani" "the one who knows how to cure"; on the other side the "nahualmej" who presents a nahual nature with the possibility of transforming itself into an animal while asleep. Not all "tapahtiani" is a nahual nor all "nahualmej" is "tapahtiani", the author points out. However, in some cases the "nahualmej" are required as "tapahtiani" in order to cure illnesses considered as "evil", caused by harmful entities, airs or by "masakame", a type of witch.

---

Cristián Vergara Oliva. *Enteogenic consciousness.*

---

The purpose of this article is to reflect upon a particular expression regarding the indigenous cosmovision centered on the mazateco shamanism, its relationship with the enteogenic and increased consciousness. In first place, the enteogeno notion is examined as well as the sense of the entomological investigations and the historical sources for the study of the holy mushrooms in Mesoamerica. Then, The essential aspects of the shamanic phenomenon are described and the relationship between ecstasy and levels of increased consciousness is established.

---

Juan Pérez Quijada. *Shamanism traditions on the low Mazateca area.*

---

The Mazateca geography is full of places where spaces are opened for the cohabitation of "enima", different kinds of beings, specially the "chiconindú", owners of places. The entrance to this world of reality might be unintentional and in certain cases, led by the

consumption of “sito” a holy mushroom, which opens the doors to the spaces of consciousness where the mentioned beings appear. The meeting with the “chicones” is not always advantageous, it might produce serious troubles which need the participation of the “sinahé”, healers with shamanic features who can rescue the lost soul.

---

E. Jean Langdon. *Are shamans actually dying? Narrative of the Siona regarding dead shamans.*

---

Narrative is a mechanism for the conservation of oral tradition. In daily life stories, the Siona expose the correspondence of their cosmology with dreams. The article examines, within this culture from Yahé, the conceptions regarding life and death, specially those of the shamans. The body of the shaman has the power of transforming itself into animals. A normal Siona loses his material body upon death, shamans

have a first death with an initiation without the need to lose their body, although they change their names. When they leave this world, they stay as star figures and carry on having a important role amongst the Siona.

---

Eduardo Espinosa. *In the company of spirits.*

---

This article describes a wide and meticulous landscape of the sequence that African religions followed in Cuba starting from their arrival in times of the Colony up to the present. The syncretic survival and the practice nowadays, show the strength and spreading out of their roots in Cuban society. Within the religion of the Orishas, the divinatory and healing system is joined together. The possession through medium methods seems to be an essential part which helps channel the spirits, not only of gods, but also of the dead towards divination and healing.