volt's millenarian character, and the tensions between communities and haciendas were all very much in evidence during the Caste War.
[See also Caste Wars.]

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**ALLEN WELLS**

**CANINES.** The dog (Canis familiaris), a descendant of the wolf (genus Canis), was the only common domesticated animal in pre-Hispanic Mesoamerica. Dogs may have come to the Americas with the first human migrations of hunter-gatherers. Dog remains have been found associated with those of humans dating to c.3000 BCE in the Tehuacán Valley in Mexico. Dogs may have been used for protection. As hunters themselves, dogs surely guided and helped human hunters in some societies. There is also a long tradition of dogs being fattened and consumed as food (as in Asia), usually on special occasions; dog remains were found in food middens at the Olmec site of San Lorenzo in Veracruz (c.1200 BCE).

After the Spanish conquest, in the sixteenth century, Friar Diego Durán reported seeing dogs for sale in a Mexican market, which meant to him that pre-Christian rites were still being celebrated. Diego de Landa, the first bishop of Yucatán, found extensive evidence for the Maya sacrifice of dogs, which continued into post-Conquest times. The Aztec, or Mexico, sacrificed dogs at the time of the winter solstice. Another sixteenth-century friar, Bernardino de Sahagún, observed that a dog would be buried with its Mexico owner.

Human burials throughout Mesoamerica and in other parts of the Americas contain dog remains or dog effigies—often ceramic vases or figurines—because the old and wide belief is that a dog helps the dead over a body of water to the underworld. Late Classic Maya (600–900 CE) vases and carvings show a lord accompanied to the underworld by a dog. Even in the twentieth century, Lacandon Maya have been buried with palm-fruit "dogs." Dogs have other associations with the dead: they bury bones in the earth and dig them up. Maya vases show dogs in underworld scenes with a skeletal rib cage, a "death's-eye" collar, or a scarf worn by human sacrificial victims. The Maya death god had a dog as a companion. "Dog" was a day name; in the Mexico calendar, the death god was patron of that day.

Many modern narratives tell of dogs leading hunter-owners into caves to confront the underworld lords, who are the masters of game animals (usually, the dog-owner has been overhunting). The cave of Naj Tunich in Guatemala, which is filled with Classic Maya paintings, was discovered by a hunter whose dog had chased a deer into it.

The underworld is also the earth, where plants grow. Dogs or dog effigies are still offered in planting rites, sometimes buried in the corners of a field. In Mexico myth, the god Xolotl changes himself into a maize plant. Xolotl, the patron deity of the Mesoamerican ballgame—a sacrificial rite—was a skeletal, dog-faced or dog-bodied god, who was Venus as the Evening Star and the twin or noc-

[Image of a Coyote], Long thought to carry the souls of the dead to the underworld, the dog was the only domesticated animal in pre-Hispanic Mesoamerica. Plumed coyote, stone sculpture. (Height: 18 inches.) *Courtesy of Museo Nacional de Antropología, México, D.F.*
tural equivalent of Quetzalcoatl, the Morning Star. Xolotl and/or Quetzalcoatl, depending on the version of the myth, go to the underworld to shed blood on the bones of the dead, to effect the new creation of humankind. In another account, Xolotl returns to the underworld to retrieve maize seed. Maya dog depictions have a ragged ear (a result of leishmaniasis, or chichlero’s ulcer), and Xolotl is sometimes depicted with torn ears.

Early Spanish chroniclers described hairless dogs. These were usually represented in ceramic effigies with wrinkled skin; their rib cages and spines show. Barkless dogs were also mentioned.

In recent times, the Kekchi Maya see the Morning Star as a dog running ahead of the sun. The dog’s relation to Venus and its role as guide of the sun probably developed from its role in hunting. In myth, the sun, like ancestral figures, is often a hunter.

Some New World origin myths tell that people were turned into dogs at the time of a great flood. In Mesoamerica and beyond, there are versions of a myth in which the only survivors of the flood that destroyed the earlier creation of humankind are a man and a dog. The dog turns into a woman, and the couple are progenitors of a new group of people.

Dogs are related to fire as well as to water. In the Maya Dresden Codex and on Late Classic Maya vases, a dog holds a burning torch or has a torch for a tail. The fire attribute may stem from a panting dog of the tropics or from the volcanic earth in which the Mesoamerican dog digs; dogs generally have a connotation of heat.

The coyote (Canis latrans), a wild canine, has a wide natural range in North America, but it is not found in dense forest vegetation. The coyote is also not ubiquitous in Mesoamerican art and myth, but the dog is. Coyotes are most prominent in Mexican Highland art and lore. Mural paintings at Teotihuacan show them with sacrificial knives or human hearts, or in the act of killing deer; coyote warriors are also depicted, as they are in later Central Mexican codices. The Mexico god Huchueucoyotl (“very old coyote”) is portrayed playing a drum in the Codex Borbonicus; the great deity Tezcatlipoca, who turned people into dogs at the time of the flood, sometimes changed himself into a coyote. In myths from the Oaxacan highlands, dogs turn into coyotes. Like the dog, the coyote has associations with death, the underworld, and maize. There are some confusions between dog and coyote, and between those animals and a Mexico mythical animal, the ahuitzotl, a doglike aquatic creature, usually depicted with vegetation. It lured people to death by drowning. Sahagún reported complex beliefs about this creature.

The Mesoamerican fox, the gray fox (Urocyon cinereoargenteus), is another wild canine, which prefers rugged, stony regions; it does not appear in densely forested lowlands. Sahagún noted that it was called a “cavedweller”; it is remarkable, however, as the only canid capable of climbing trees, which it does to escape, to rest, or to seek fruit, birds, or eggs. Gifted and subtle, a fox is seen near human habitations only when it wants to be seen. It leaps on its animal prey as a cat pounces on a mouse.

In the Maya Popol Vuh manuscript, the fox is one of the first animals to find maize, and the theme also occurs in more recent lore. Foxes may steal the farmers’ maize as well as their chickens. In world folklore, foxes appear as tricksters and shamans. Like the coyote, the fox can be an ill omen, presaging death.

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Elizabeth P. Benson

CANNIBALISM. Ceremonial cannibalism, the ritual eating of human flesh, probably had a long existence in Mesoamerica, although evidence for its ancient history is