Grant D. Jones. *Maya Resistance to Spanish Rule: Time and History on a Colonial Frontier.*

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length at the beginning of the quarter. It was also then that I realized I would have to read 30 such monsters, which was even more outrageous. But I had to admit that Sanderson’s book, despite its flawed outlook, had coaxed some very courageous work out of many of the students.

Many of them had a world perspective, and lots of specific data to back their arguments. If they went out more materialist and systems oriented than I would have liked, at least many of them had insight into the limitations of such an approach.

Why did the book work so well? It is written at the right level, understandable to juniors and seniors who have survived general education, are involved in a major. It is hard to imagine how it can be used as an introductory text. Sanderson explains what needs to be explained, and then gets on with his argument. He presents two or more sides to many questions, but doesn’t hesitate to assess the arguments. Often he summarizes in a chart that includes strengths and weaknesses, so if the student had any doubts, the summary would make it clear where Sanderson stands. The students didn’t always go with Sanderson’s choice, though it had its cumulative effect as one argument supported another. It was interesting to show them that there was a connection between their views on the origins of agriculture in Chapter 4 and the origins of the state in Chapter 12. It was easily possible to argue one week that the state came out of agriculture and another week that agriculture needed the state. When they saw this, they had to make a choice in their revision. While I often could argue with Sanderson about his deficiencies and omissions, particularly his Philistinism, he was rarely inconsistent.

If he does a third edition, Sanderson might consider broadening his title. The book might be used in upper level political science, economics and history courses as well as sociology. It is a systems book that can be read with pleasure and annoyance by either students or adult lay persons. If the summaries and suggestions for further reading were deleted, if it were slightly reduced in size and there were single rather than double columns, no one would guess that this is a text book. It is probably, however, that doing some writing as you go along greatly increases the power and interest of the book. But then, isn’t that true of most books?

Matthew Melko

REBELLION AND ASSIMILATION IN AN INTERCIVILIZATIONAL PERSPECTIVE

Maya Resistance to Spanish Rule is an important book for evaluating the supposed "march of Western civilization" into other parts of the world. The author ably shows that the Spanish conquest based on military power was never complete and that the struggle for the cultural and religious allegiance of the natives in what is now Belize remains inconclusive.

Yet this is a hard book to read. Dr. Jones introduces so many names and events over the spread of nearly two centuries that at times it resembles a Russian novel. The historical facts and accompanying analysis are not integrated into a smooth narrative, the descriptive flow is repeatedly interrupted with statistics, both complete and incomplete, references to historical documents force the reader into instant recollection of previous argumentation, and an erudite evaluation of interpretive theories of an elite group of specialists in Mayan studies often proves opaque to a general reader.

Despite such drawbacks, Maya Resistance is a valuable addition to contemporary scholarship's revision of the 16th century Spanish conquest. The inner logic of the book is to relate Spanish military campaigns to missionary activity among the Maya from 1544 to 1707. The author distinguishes between the military pacification of the countryside and the incorporation of the people into a Hispanicized society. He shows that these were two distinct processes. The reader begins to realize that the Mayan colonizations represented a sort of Spanish Vietnam, where resources were squandered because of an irreconcilable competition between military and political objectives.

But the Spanish problems are secondary to Dr. Jones, who is more interested in the Mayan resisters than the Spanish colonizers. The author adopts the premise that native resistance was related to an indigenous belief in the cyclic nature of time. He suggests that covert and subtle hesitation among the Maya to assimilate to Spanish society was punctuated dramatically by violent rebellions. These historical uprisings, says Jones, can be correlated to the pre-Hispanic Mayan calendar.

The premise of a pre-determined date for rebellion is nurtured by reference to theories of the so-called "Mayan collapse." However, the author is forced into some fancy footwork to make the rebellions correlate to the dates of the Mayan calendar. He argues convincingly that while the coincidence of renewal dates might legitimate or even stimulate a rebellion, the actual outbreak of hostilities is more closely influenced by variables such as relative military strength, charismatic local leadership and economic cycles.

This premise is judiciously molded to historical reality. The author resists the temptation to use the civilizational pattern of a Mayan calendar-dictated rebellion as a hammer to bludgeon events into conformity with a pre-conceived norm. The
principal value of Jones' interpretation lies in this moderation and pragmatic appraisal of social interactions. He is guided by a sensitivity to the intelligence and humanity of the natives who ultimately sought to better their life situations by blending and borrowing from two civilizations what best suited their needs at any given time.

Civilizational studies thus benefits enormously by the careful scholarship exhibited in *Maya Resistance*. Dr. Jones gives an example of how the ideological components of civilization — calendar, religious beliefs, language — interact with economic conditions and material reality. He shows that the resulting syntheses are not always one way, i.e., in favor of Western civilizational values. Some of the most successful missionaries described in the history of this Mayan frontier are those who were willing to set aside the rigors of Spanish Catholic orthodoxy to get closer to the people. Unfortunately, as so often happened, excesses by civil and military authorities thwarted such missionary progress. Sadly, it was such missionaries who frequently paid with their lives for abuses committed by others.

Of particular insight is Dr. Jones' assessment of the leadership offered by rebels. He suggests that they were at times locked into a mode of excesses by adherence to a religious ideology no less rigid than that of the Spaniards. The native rebellions killed converts and imposed regimes that terrorized whole villages. The rebellious Mayan leaders were often socially marginal and chose to wage war against colonial society because such warfare offered them immediate status. Frequently based on shallow leadership, the uprisings often dissolved as a result of internal failures as much as of Spanish military intervention. Moreover, the advance of time and technology made it increasingly difficult to return each half-century or so to the utopian restoration of pre-Hispanic Mayan society. Jones' sagacious treatment of indigenous uprising avoids an all-to-common flag-waving and ahistorical romantization of America’s natives.

The author concludes that resistance was finally rendered impossible when English piracy displaced the agricultural society that the Spaniards had sought to assimilate. This conclusion raises the issue for civilizationists about the differences between Ibero-Catholic and Anglo-Protestant values and views of the native. As any good book ought, *Maya Resistance* not only broaches the topic it addresses, but suggests a further line for analysis.

It is unfortunate that the author did not provide the reader with lists of dates, names, and historical references. Such data in handy reference form would have made the jumps between narrative and interpretation easier to understand. Because much of the writing derives from a dissertation (we all do it, so no disparagement is intended), Dr. Jones speaks at times only to Mayan specialists rather than the general audience. Such rough spots aside, this is a cogent book that offers fuel of those who want to develop documental approaches to civilizational studies that
weave together ideological trends with material reality and give attention to both sides of civilizational encounters.

Anthony M. Stevens-Arroyo

CIVILIZATION: THE GAME

_Civilization._ Microprose Entertainment Software: 180 Lakefront Drive, Hunt Valley, MD 21030. (301) 771-1151.

This is a computer game that every computer-literate civilizationist must acquire. If your conscience doesn’t allow you to play computer games, the sophistication of this product from Microprose will allow you to rationalize playtime as research. At last, civilizational studies have a computer generated model that will test hypotheses about the development of the world’s great civilizations. Would the Chinese empire have dominated the West instead of vice-versa if the Chinese had been more interested in military expansion? What might have happened if the Romans had been able to resist the Germanic invasions of the 5th century? This game allows for some experimentation in this regard. It is also fun.

The programming was based on readings from classic civilizationists such as Gibbon and Toynbee, but includes an updating with authors such as Charles Singer with his _A History of Scientific Ideas_, Will Durant’s definitions of civilization, and Paul Kennedy’s _The Rise and Fall of the Great Powers_. Thus, decisions made about the relative importance of technology, military power, form of government, the infusion of arts, etc. are colored by contemporary evaluations of civilizational process. The game also evaluates such new factors as environmental pollution and the importance of space discoveries.

The game allows the player to become the ruler of one of the world’s great civilizations. Depending on one’s prowess, the player can choose to compete with 3 to 7 other civilizations and at different levels of complexity. You type in your name, receive homage as “chief” and are deposited near the site of a still unfounded city in 4,000 BC. Your fledgling community is endowed with the civilizational achievements and cultural tendencies recorded for the empire you have chosen to lead. Romans possess bronze working and are militaristic, Egyptians understand the afterlife and are mystical, Chinese possess pottery and are inventive, etc. The player then must choose what developments the new civilization must seek. Mineral deposits, climate, rivers, fertility for farming, access to the sea and a host of other factors are included in the programming and correspond to history.

As the game begins, you can see only the world you have explored. If you