
SEZNAM POUŽITÉ LITERATURY

- Adams, Richard N., *Etnias en evolución social: Estudios de Guatemala y Centroamérica*, Ciudad de México: Universidad Autónoma Metropolitana 1995.
- Albanese, Catherine L., *A republic of mind and spirit: A cultural history of American metaphysical religion*, New Haven: Yale University Press 2007.
- Albera, Dionigi – Maria Couroucli (eds.), *Sharing sacred spaces in the Mediterranean: Christians, Muslims, and Jews at shrines and sanctuaries*, Bloomington – Indianapolis: Indiana University Press 2012.
- Aldred, Lisa, „Plastic shamans and astroturf sun dances: New Age commercialization of Native American spirituality“, *The American Indian Quarterly* 24 (3), 2000, s. 329–352.
- Alonso, Ana María, „Conforming disconformity: ‚Mestizaje‘, hybridity, and the aesthetics of Mexican nationalism“, *Cultural Anthropology* 19 (4), 2004, s. 459–490.
- Annis, Sheldon, *God and production in a Guatemalan town*, Austin: University of Texas Press 1987.
- Arias, Jacinto, *El mundo numinoso de los mayas: Estructura y cambios contemporáneos*, Tuxtla Gutiérrez: Instituto Chiapaneco de Cultura 1991 [1975].
- Asad, Talal, *Genealogies of religion: Discipline and reasons of power in Christianity and Islam*, Baltimore: Johns Hopkins University Press 1993.
- Astor-Aguilera, Miguel A., *The Maya world of communicating objects: Quadripartite crosses, trees, and stones*, Albuquerque: University of New Mexico Press 2010.
- Aupers, Stef – Dick Houtman, „Beyond the spiritual supermarket: The social and public significance of New Age spirituality“, *Journal of Contemporary Religion* 21 (2), 2006, s. 201–222.
- Bastos, Santiago – Aura Cumes – Leslie Lemus (eds.), *Mayanización y vida cotidiana: La ideología multicultural en la sociedad guatemalteca*, I–II, Ciudad de Guatemala: FLACSO – CIRMA – Cholsamaj 2007.
- Týž – Manuela Camus, *Entre el mecapal y el cielo: Desarrollo del movimiento maya en Guatemala*, Ciudad de Guatemala: FLACSO 2003.
- Basu, Paul, „Route metaphors of roots-tourism in the Scottish highland diaspora“, in: Simon Coleman – John Eade (eds.), *Reframing pilgrimage: Cultures in motion*, London – New York: Routledge 2004, s. 153–177.
- Berghe, Gwendoline van den – Pierre L. van den Berghe, „Compadrazgo and class in southeastern Mexico“, *American Anthropologist* 68 (5), 1966, s. 1236–1244.
- Besecke, Kelly, „Seeing invisible religion: Religion as a societal conversation about transcendent meaning“, *Sociological Theory* 23 (2), 2005, s. 179–196.
- Bhabha, Homi K., *Místa kultury*, Praha: tranzit.cz 2012 [1994].
- Bloch, Maurice, *From blessing to violence: History and ideology in the circumcision ritual of the Merina of Madagascar*, Cambridge: Cambridge University Press 1986.
- Týž, *Ritual, history and power*, London: The Athlone Press 1989.
- Týž, *Prey into hunter: The politics of religious experience*, Cambridge: Cambridge University Press 1992.
- Týž, *Anthropology and the cognitive challenge*, Cambridge: Cambridge University Press 2012.
- Boekhoven, Jeroen W., *Genealogies of shamanism: Struggles for power, charisma and authority*, Groningen: Barkhuis 2011.
- Borhgyi, Stephen F. de, „The miraculous shrines of Our Lord of Esquipulas in Guatemala and Chimayo, New Mexico“, *El Palacio* 60, 1953, s. 83–111.

- Týž, „The cult of Our Lord of Esquipulas in Middle America and New Mexico“, *El Palacio* 61, 1954, s. 387–401.
- Bourdieu, Pierre, *Outline of a theory of practice*, Cambridge: Cambridge University Press 1977 [1972].
- Týž, *Teorie jednání*, Praha: Karolinum 1998 [1994].
- Týž, „Marginalia – some additional notes on the gift“, in: Alan D. Schrift (ed.), *The logic of the gift: Toward an ethic of generosity*, New York: Routledge 1997, s. 231–242.
- Bowman, Marion, „The noble savage and the global village: Cultural evolution in new age and neo-pagan thought“, *Journal of Contemporary Religion* 10 (2), 1995, s. 139–149.
- Brady, James E., „Settlement configuration and cosmology: The role of caves at Dos Pilas“, *American Anthropologist* 99 (3), 1997, s. 602–618.
- Týž – Sergio Garza, „A reassessment of ethnographic data on cave utilization in Santa Eulalia“, in: James E. Brady (ed.), *Exploring highland Maya ritual cave use: Archaeology & ethnography in Huehuetenango, Guatemala*, Austin: Association for Mexican Cave Studies 2009, s. 73–79.
- Týž – Keith M. Prufer, „Maya cave archaeology: A new look at religion and cosmology“, in: Keith M. Prufer – James E. Brady (eds.), *Stone houses and earth lords: Maya religion in the cave context*, Boulder: University Press of Colorado 2005, s. 365–379.
- Týž – Keith M. Prufer (eds.), *In the maw of the earth monster: Mesoamerican ritual cave use*, Austin: University of Texas Press 2005.
- Týž – Dominique Rissolo, „A reappraisal of ancient Maya cave mining“, *Journal of Anthropological Research* 62, 2006, s. 471–490.
- Týž – George Veni, „Man-made and pseudo-karst caves: The implications of subsurface features within Maya centers“, *Geoarchaeology* 7 (2), 1992, s. 149–167.
- Bricker, Victoria R., „The Caste War of Yucatan: The history of a myth and the myth of history“, in: Grant D. Jones (ed.), *Anthropology and history in Yucatan*, Austin: University of Texas Press 1977, s. 251–258.
- Táž, *The Indian Christ, the Indian king: The historical substrate of Maya myth and ritual*, Austin: University of Texas Press 1981.
- Burrell, Jennifer L., „Migration and the transnationalization of fiesta customs in Todos Santos Cuchumatán“, *Latin American Perspectives* 32 (5), 2005, s. 12–32.
- Táž, *Maya after war: Conflict, power, and politics in Guatemala*, Austin: University of Texas Press 2013.
- Cabrera Morales, Tannia L., „Los monumentos coloniales de Esquipulas: Un estudio arqueológico“, *Estudios*, April 1999, s. 16–53.
- Cahn, Peter S., *All religions are good in Tzintzuntzan: Evangelicals in Catholic Mexico*, Austin: University of Texas Press 2003.
- Camus, Manuela, *Ser indígena en Ciudad de Guatemala*, Ciudad de Guatemala: FLACSO 2002.
- Táž (ed.), *Comunidades en movimiento: La migración internacional en el norte de Huehuetenango*, Antigua Guatemala: Junajpu 2007.
- Cancian, Frank, *Economics and prestige in a Maya community: The religious cargo system in Zinacantan*, Stanford: Stanford University Press 1965.
- Cannell, Fenella, *Power and intimacy in the Christian Philippines*, Cambridge: Cambridge University Press 1999.
- Táž (ed.), *The anthropology of Christianity*, Durham: Duke University Press 2006.
- Táž, „How does ritual matter?“, in: Rita Astuti – Jonathan Parry – Charles Stafford (eds.), *Questions of anthropology*, Oxford: Berg 2007, s. 105–136.

- Carlsen, Robert S., *The war for the heart and soul of a highland Maya town*, Austin: University of Texas Press 1997.
- Týž – Martin Prechtel, „The flowering of the dead: An interpretation of highland Maya culture“, *Man* 26, 1991, s. 23–42.
- Carrithers, Michael – Matei Candea – Karen Sykes – Martin Holbraad – Soumhya Venkatesan, „Ontology is just another word for culture: Motion tabled at the 2008 meeting of the group for debates in anthropological theory, University of Manchester“, *Critique of Anthropology* 30 (2), 2010, s. 152–200.
- Carruthers, Mary, *The craft of thought: Meditation, rhetoric and the making of images, 400–1200*, Cambridge: Cambridge University Press 1998.
- Casey, Edward S., *The fate of place: A philosophical history*, Berkeley – Los Angeles: University of California Press 1997.
- Castaneda, Carlos, *Učení dona Juana*, Praha: Reflex 1992 [1968].
- Castañeda, Quetzil, *In the museum of Maya culture*, Minneapolis: University of Minnesota Press 1996.
- Týž, „‘We are not indigenous!’ An introduction to the Maya identity of Yucatan“, *The Journal of Latin American Anthropology* 9 (1), 2004, s. 36–63.
- CEH, *Guatemala, memoria del silencio: Informe de la Comisión para el Esclarecimiento Histórico* (Tomo I: Mandato y procedimiento de trabajo: Causas y orígenes del enfrentamiento armado interno), Ciudad de Guatemala 1999.
- Cieslarová, Olga Věra – Radek Chlup, „Liminalita na druhou: Dynamika rituálních změn v basilejské Fasnacht“, *Religio* 26 (2), 2018, s. 133–166.
- Clifford, James, „Of other peoples: Beyond the ‚salvage paradigm‘“, in: Hal Foster (ed.), *Discussions in contemporary culture*, Seattle: Bay Press 1987.
- Týž, *The predicament of culture: Twentieth-century ethnography, literature, and art*, Cambridge: Harvard University Press 1988.
- Týž, *Routes: Travel and translation in the late twentieth century*, Cambridge: Harvard University Press 1997.
- Coe, Michael D., *The Maya*, New York: Thames & Hudson 2011.
- Cohen, Erik, „Authenticity and commoditization in tourism“, *Annals of Tourism Research* 15 (3), 1988, s. 371–386.
- Cojtí Cuxil, Demetrio, *El movimiento maya (en Guatemala)*, Ciudad de Guatemala: Cholsamaj 1997.
- Coleman, Simon – John Eade (eds.), *Reframing pilgrimage: Cultures in motion*, London – New York: Routledge 2004.
- Connerton, Paul, *How societies remember*, Cambridge: Cambridge University Press 1989.
- Cook, Garrett W., *Renewing the Maya world: Expressive culture in a highland town*, Austin: University of Texas Press 2000.
- Týž – Thomas A. Offit, „Pluralism and transculturation in indigenous Maya religion“, *Ethnology* 47 (1), 2008, s. 45–59.
- Týž – Thomas A. Offit – Rhonda Taube, *Indigenous religion and cultural performance in the new Maya world*, Albuquerque: University of New Mexico Press 2013.
- Crapanzano, Vincent, *The Hamadsha: A study in Moroccan ethnopsychiatry*, Berkeley: University of California Press 1973.
- Týž, *Hermes' dilemma and Hamlet's desire: On the epistemology of interpretation*, Cambridge – London: Harvard University Press 1992.

- Csordas, Thomas J., *The sacred self: A cultural phenomenology of charismatic healing*, Berkeley: University of California Press 1994.
- Týž (ed.), *Embodiment and experience: The existential ground of culture and self*, Cambridge: Cambridge University Press 1994.
- Týž, *Body/Meaning/Healing*, New York: Palgrave Macmillan 2002.
- Týž, „Asymptote of the ineffable: Embodiment, alterity and the theory of religion“, *Current Anthropology* 45 (2), 2004, s. 163–176.
- Týž, „Introduction: Modalities of transnational transcendence“, *Anthropological Theory* 7 (3), 2007, s. 259–272.
- Týž (ed.), *Transnational transcendence: Essays on religion and globalization*, Berkeley: University of California Press 2009.
- Dary, Claudia, *Estudio antropológico de la literatura oral en prosa del oriente de Guatemala: Cuentos, casos y chistes de Chiquimula*, Ciudad de Guatemala: Editorial Universitaria de Guatemala 1986.
- Táž – Sível Elías – Violeta Reyna, *Estrategias de sobrevivencia campesina en ecosistemas frágiles: Los ch'orti' en las laderas secas del oriente de Guatemala*, Ciudad de Guatemala: FLACSO 1998.
- Das, Veena – Michael Jackson – Arthur Kleinman – Bhri Gupta Singh (eds.), *The ground between: Anthropologists engage philosophy*, Durham – London: Duke University Press 2014.
- De León, Jason, *The land of open graves: Living and dying on the migrant trail*. Los Angeles: University of California Press 2015.
- Derks, Sanne, *Power and pilgrimage: Dealing with class, gender and ethnic inequality at a Bolivian Marian shrine*, Berlin: LIT Verlag 2009.
- Descola, Philippe, *Beyond nature and culture*, Chicago: University of Chicago Press 2013 [2005].
- Týž – Gísli Pálsson (eds.), *Nature and society: Anthropological perspectives*, London – New York: Routledge 1996.
- Desjarlais, Robert – C. Jason Throop, „Phenomenological approaches in anthropology“, *Annual Review of Anthropology* 40, 2011, s. 87–102.
- Deuss, Krystyna, *Indian costumes from Guatemala*, Twickenham: CTD Printers 1981.
- Táž, *Shamans, witches, and Maya priests: Native religion and ritual in highland Guatemala*, London: Guatemalan Maya Centre 2007.
- Táž, *Cofradías: Customs and costumes among the Guatemalan Maya*, London: Guatemalan Maya Centre 2018.
- DeWalt, Billie R., „Changes in the cargo systems of Mesoamerica“, *Anthropological Quarterly* 48 (2), 1975, s. 87–105.
- Díaz Viana, Luis, „El juego de gallos: Formas, textos e interpretaciones“, *Revista de Folklore* 24, 1982, s. 183–191.
- Eade, John – Michael J. Sallnow (eds.), *Contesting the sacred: The anthropology of Christian pilgrimage*, London: Routledge 1991.
- Eliade, Mircea, *Šamanismus a archaické techniky extáze*, Praha: Argo 2017 [1951].
- Týž, *Posvátné a profánní*, Praha: OIKOYMENH 2006 [1957].
- Engelke, Matthew, „Discontinuity and the discourse of conversion“, *Journal of Religion in Africa* 34 (1–2), 2004, s. 82–109.
- Esquivel Vásquez, Aracely, *El jinete peregrino: Cabalgata hacia Esquipulas, Chiquimula, Guatemala*, Ciudad de Guatemala: Universidad de San Carlos de Guatemala 2006.
- Táž, *La tradición popular: Las romerías en bicicleta a Esquipulas*, Ciudad de Guatemala: Universidad de San Carlos de Guatemala 2007.

- Evans-Pritchard, Edward E., „The meaning of sacrifice among the Nuer“, *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* 84 (1/2), 1954, s. 21–33.
- Exnerová, Helena, *Český šamanismus v rozhovorech*, Praha: Dingir 2018.
- Fabrega, Horacio – Daniel B. Silver, *Illness and shamanistic curing in Zinacantan: An ethnomedical analysis*, Stanford: Stanford University Press 1973.
- Farahmand, Manéli, „Glocalization and transnationalization in (neo)-Mayanization processes: Ethnographic case studies from Mexico and Guatemala“, *Religions* 7, 17, 2016.
- Fischer, Edward F., „Cultural logic and Maya identity: Rethinking constructivism and essentialism“, *Current Anthropology* 40 (4), 1999, s. 473–499.
- Týž, *Cultural logics and global economics: Maya identity in thought and practice*, Austin: University of Texas Press 2001.
- Týž, *The good life: Aspiration, dignity, and the anthropology of wellbeing*, Stanford: Stanford University Press 2014.
- Týž – R. McKenna Brown (eds.), *Mayan cultural activism in Guatemala*, Austin: University of Texas Press 1996.
- Flood, Gavin, *Beyond phenomenology: Rethinking the study of religion*, London: Cassell 1999.
- Foster, George, „Nagualism in Mexico and Guatemala“, *Acta Americana* 2, 1944, s. 85–103.
- Fought, John G., *Chortí (Mayan) texts*, Philadelphia: University of Pennsylvania Press 1972.
- Freidel, David – Linda Schele – Joy Parker, *Maya cosmos: Two thousand years on the shaman's path*, New York: William Morrow 1993.
- Friedlander, Judith, „The secularization of the cargo system: An example from post-revolutionary central Mexico“, *Latin American Research Review* 16 (2), 1981, s. 132–143.
- Galnier, Jacques, „Endo- and exo-shamanism in Mexico: Doctrines disputing over ‚ethnic spirituality‘“, in: Renée de la Torre – Cristina Gutiérrez Zúñiga – Nahayeilli B. Juárez Huet (eds.), *New Age in Latin America: Popular variations and ethnic appropriations*, Leiden – Boston: Brill 2016, s. 89–101.
- Týž – Antoinette Molinié, *The neo-Indians: A religion for the third millenium*, Boulder: University of Colorado Press 2013.
- García Canclini, Néstor, *Hybrid cultures: Strategies for entering and leaving modernity*, Minneapolis: University of Minnesota Press 2005 [1989].
- Garrard-Burnett, Virginia, *Protestantism in Guatemala: Living in the New Jerusalem*, Austin: University of Texas Press 1998.
- Garza, Sergio, „The social and cosmological significance of Quen Santo in contemporary Maya society“, in: James E. Brady (ed.), *Exploring highland Maya ritual cave use: Archaeology & ethnography in Huehuetenango, Guatemala*, Austin: Association for Mexican Cave Studies 2009, s. 49–54.
- Geertz, Armin W., „Can we move beyond primitivism? On recovering the indigenes of indigenous religions in the academic study of religion“, in: Jacob K. Olupona (ed.), *Beyond primitivism: Indigenous religious traditions and modernity*, New York: Routledge 2004, s. 37–70.
- Geertz, Clifford, „Záludná hra: Poznámky ke kohoutím zápasům na Bali“, in: *Interpretace kultur*, Praha: SLON 2000 [1973], s. 455–501.
- Gillin, John, *San Luis Jilotepeque: La seguridad del individuo y de la sociedad en la cultura de una comunidad guatemalteca de indígenas y ladinos*, Ciudad de Guatemala: Editorial del Ministerio de Educación Pública 1958 [1951].
- Girard, Rafael, *Los mayas eternos*, Ciudad de México: Libro Mex Editores 1962.
- Goldín, Liliana R., „Topografía social y simbólica del comerciante tradicional del occidente de Guatemala“, *Mesoamérica* 16, 1988, s. 287–309.

- Táž – Brent E. Metz, „An expression of cultural change: Invisible converts to Protestantism among highland Guatemala Mayas“, *Ethnology* 30 (4), 1991, s. 325–339.
- González de Flores, Aura R. – Jorge A. Ortega Carías, *Restauración en Esquipulas*, Ciudad de Guatemala: Instituto de Antropología e Historia, Ministerio de Cultura y Deportes 1998.
- Goodrick-Clarke, Nicholas, *Západní esoterické tradice*, Praha: Grada 2011 [2008].
- Gossen, Gary H., *Chamulas in the world of the sun: Time and space in a Maya oral tradition*, Cambridge: Harvard University Press 1974.
- Týž, „Animal souls and human destiny in Chamula“, *Man* 10 (3), 1975, s. 448–461.
- Týž (ed.), *Symbol and meaning beyond the closed community: Essays in Mesoamerican ideas*, Albany: Institute for Mesoamerican Studies 1986.
- Týž, „On the human condition and the moral order: A testimony from the Chamula Tzotzil Maya of Chiapas, Mexico“, in: Gary H. Gossen – Miguel León-Portilla (eds.), *South and Mesoamerican native spirituality: From the cult of the feathered serpent to the theology of liberation*, New York: The Crossroad Publishing Company 1993, s. 414–435.
- Týž, „Maya Zapatistas move to the ancient future“, *American Anthropologist* 98 (3), 1996, s. 528–538.
- Týž, „The religions of Mesoamerica“, in: Robert M. Carmack – Janine Gasco – Gary H. Gossen (eds.), *The legacy of Mesoamerica: History and culture of a Native American civilization*, New Jersey: Prentice Hall 1996, s. 290–319.
- Graeser, Andreas, *Řecká filosofie klasického období*, Praha: OIKOYMENH 2000 [1993].
- Gross, Daniel R., „Ritual and conformity: A religious pilgrimage to northeastern Brazil“, *Ethnology* 10 (2), 1971, s. 129–148.
- Guss, David M., *The festive state: Race, ethnicity, and cultural performance*, Berkeley: University of California Press 2000.
- Hagan, Jacqueline M., *Migration miracle: Faith, hope, and meaning on the undocumented journey*, Cambridge: Harvard University Press 2008.
- Halbich, Marek, „Ritual compadrazgo as an instrument of interethnic and social adaptation among the Rarámuri in northwestern Mexico and its possible correlations to local political events“, *Lidé města* 12 (2), 2010, s. 331–384.
- Týž, „Being Indian in Ciudad de Guatemala“, *Lidé města* 13 (2), 2011, s. 171–193.
- Týž, *Ztraceni v kaňonech a na rančích: Sociální a ekologická adaptace Tarahumarů v severním Mexiku*, Praha: Togga 2019.
- Halbwachs, Maurice, *Kolektivní paměť*, Praha: SLON 2009 [1950].
- Haluzík, Radan, „Venkov v antropocénu: Lokální domy v čase globálních sítí“, in: Petr Pokorný – David Storch (eds.), *Antropocén*, Praha: Academia 2020, s. 476–507.
- Hanegraaff, Wouter J., *New Age religion and Western culture: Esotericism in the mirror of secular thought*, Leiden: Brill 1996.
- Týž, *Esotericism and the academy: Rejected knowledge in Western culture*, Cambridge: Cambridge University Press 2012.
- Hannerz, Ulf, *Transnational connections: Culture, people, places*, London: Routledge 1996.
- Harner, Michael, *Cesta šamana*, Praha: DharmaGaia 2010 [1980].
- Harris, Marvin, *Patterns of race in the Americas*, New York: Walker and Company 1964.
- Harris, Olivia, „The earth and the state: The sources and meanings of money in Northern Potosi, Bolivia“, in: Jonathan Parry – Maurice Bloch (eds.), *Money and the morality of exchange*, Cambridge: Cambridge University Press 1989, s. 232–268.
- Hart, Thomas, *The ancient spirituality of the modern Maya*, Albuquerque: University of New Mexico Press 2008.

- Hawkins, John, *Inverse images: The meaning of culture, ethnicity, and family in postcolonial Guatemala*, Albuquerque: University of New Mexico Press 1984.
- Heelas, Paul, *The New Age movement: The celebration of the Self and the sacralisation of modernity*, Oxford: Blackwell 1996.
- Týž - Linda Woodhead, *The spiritual revolution: Why religion is giving way to spirituality*, Oxford: Blackwell 2005.
- Henare, Amiria - Martin Holbraad - Sari Wastell (eds.), *Thinking through things: Theorising artefacts ethnographically*, London: Routledge 2007.
- Hendrickson, Brett, *Border medicine: A transcultural history of Mexican American curanderismo*, New York - London: New York University Press 2014.
- Týž, „Neo-shamans, curanderismo and scholars: Metaphysical blending in contemporary Mexican American folk healing“, *Nova Religio: The Journal of Alternative and Emergent Religions* 19 (1), 2015, s. 25-44.
- Hervik, Peter, „The mysterious Maya of National Geographic“, *Journal of Latin American Anthropology* 4 (1), 1998, s. 166-197.
- Heřmanová, Marie, „Imagining the West: (Im)mobility, social media and indigenous youth in Chiapas, México“, *Cargo* 2016/1-2, s. 55-79.
- Táž, „The invisible city: Three stories about urban marginality from San Cristóbal de las Casas, México“, *Lidé města* 20 (2), 2018, s. 297-324.
- Heusch, Luc de, *Sacrifice in Africa: A structuralist approach*, Bloomington: Indiana University Press 1985.
- Heywood, Paolo - James Laidlaw, „One more turn and you're there“, *Anthropology of this century* 7, 2013, <http://aotcpres.com/articles/turn>.
- Hlúšek, Radoslav, „Rebuilding the pyramid: Our Lady of Guadalupe in the process of revitalization of native Mexican cultures“, in: Přemysl Mácha (ed.), *Lighting the bonfire, rebuilding the pyramid: Case studies in identity, ethnicity, and nationalism in indigenous communities in Mexico*, Ostrava: Ostravská univerzita 2009, s. 52-82.
- Týž, „Guadalupská púť ako súčasť domorodého katolicizmu v Mexiku“, *Axis Mundi* 7 (1), 2012, s. 49-58.
- Týž, *Nican mopohua: Domorodý príbeh o zjavení Panny Márie Guadalupskej*, Bratislava: Chronos 2014.
- Týž, „Iný guadalupanizmus“, in: Milan Kováč - Radoslav Hlúšek, *Slnko zemetrasenia: Spiritualita súčasných mexických Indiánov*, Bratislava: Chronos 2015, s. 175-192.
- Hobsbawm, Eric - Terence Ranger (eds.), *The invention of tradition*, Cambridge: Cambridge University Press 1983.
- Holbraad, Martin - Morten Axel Pedersen, *The ontological turn: An anthropological exposition*, Cambridge: Cambridge University Press 2017.
- Hoopes, John W., „Mayanism comes of (new) age“, in: Joseph Gelfer (ed.), *2012: Decoding the counterculture apocalypse*, London: Equinox Publishing 2011, s. 38-59.
- Horák, Miroslav, *Ayahuasca v České republice*, Brno: Mendelova univerzita v Brně 2017.
- Horst, Oscar H. - Robert N. Thomas - John M. Hunter, „Difusión del culto al Cristo Negro Crucificado de Esquipulas“, *Mesoamérica* 31 (52), 2010, s. 143-158.
- Houston, Stephen - David Stuart - Karl Taube, *The memory of bones: Body, being, and experience among the Classic Maya*, Austin: University of Texas Press 2006.
- Hubert, Henri - Marcel Mauss, *Sacrifice: Its nature and function*, Chicago: The University of Chicago Press 1964 [1898].
- Hull, Kerry M., „Dualism and worldview among the Ch'orti' Maya“, in: Brent E. Metz -

- Cameron L. McNeil – Kerry M. Hull (eds.), *The Ch'orti' Maya area: Past and present*, Gainesville: University Press of Florida 2009, s. 187–197.
- Hunter, John M. – Oscar H. Horst – Robert N. Thomas, „Religious geophagy as a cottage industry: The holy clay tablet of Esquipulas, Guatemala“, *National Geographic Research* 5 (3), 1989, s. 281–295.
- Týž – Renate de Kleine, „Geophagy in Central America“, *Geographical Review* 74 (2), 1984, s. 157–169.
- Huxley, Aldous, *Věčná filosofie*, Praha: Onyx 2002 [1945].
- Týž, *Brány vnímání – Nebe a peklo*, Praha: Maťa 2011 [1954].
- Chadwick, Henry, „Filón a počátky křesťanského myšlení“, in: Arthur H. Armstrong (ed.), *Filosofie pozdní antiky*, Praha: OIKOYMENH 2002 [1967], s. 159–226.
- Chance, John K. – William B. Taylor, „Cofradías and cargos: An historical perspective on the Mesoamerican civil-religious hierarchy“, *American Ethnologist* 12 (1), 1985, s. 1–26.
- Chládek, Stanislav, *Rituální jeskyně starých Mayů: Cesta za tajemstvím mayských podsvětých mýtů*, Praha: Academia 2014.
- Christenson, Allen J., *Art and society in a highland Maya community: The altarpiece of Santiago Atitlan*, Austin: University of Texas Press 2001.
- Týž, K'iche' – English dictionary and guide to pronunciation of the K'iche' – Maya alphabet, 2004, <http://www.famsi.org/mayawriting/dictionary/christenson>.
- Týž, *The burden of the ancients: Maya ceremonies of world renewal from the pre-Columbian period to the present*, Austin: University of Texas Press 2016.
- Christian, William A., *Local religion in sixteenth-century Spain*, Princeton: Princeton University Press 1981.
- Churchill, Ward, *Indians are us? Culture and genocide in Native North America*, Maine: Common Courage Press 1994.
- Týž, „Spiritual hucksterism: The rise of the plastic medicine men“, in: Graham Harvey (ed.), *Shamanism: A reader*, London – New York: Routledge 2003, s. 324–333.
- Ikeda, Mitsuho, *The cultural involution of violence: A Guatemalan highland community and global economy*, Center for Studies of Communication Design, Osaka University 1999.
- Ingold, Tim, *The appropriation of nature: Essays on human ecology and social relations*, Manchester: Manchester University Press 1986.
- Týž, „From trust to domination: An alternative history of human-animal relations“, in: Aubrey Manning – James Serpell (eds.), *Animals and human society: Changing perspectives*, London: Routledge 1994, s. 1–22.
- Týž, *The perception of the environment: Essays on livelihood, dwelling, and skill*, London: Routledge 2000.
- Týž, „Rethinking the animate, re-animating thought“, *Ethnos* 71 (1), 2006, s. 9–20.
- Týž, „Anthropology is not ethnography“, *Proceedings of the British Academy* 154, 2008, s. 69–92.
- Týž, *Being alive: Essays on movement, knowledge and description*, London: Routledge 2011.
- Týž, „Dreaming of dragons: On the imagination of real life“, *Journal of the Royal Anthropological Institute* 19, 2013, s. 734–752.
- Týž, *Making: Anthropology, archaeology, art and architecture*, London: Routledge 2013.
- Týž, „From the master's point of view: Hunting is sacrifice“, *Journal of the Royal Anthropological Institute* 21, 2015, 24–27.
- Týž, *The life of lines*, London: Routledge 2015.
- Týž, „On human correspondence“, *Journal of the Royal Anthropological Institute* 23, 2016, s. 9–27.

- Týž, „One world anthropology“, *Hau: Journal of Ethnographic Theory* 8 (1-2), 2018, s. 158-171.
- Ivakhiv, Adrian, „Power trips: Making sacred space through New Age pilgrimage“, in: Daren Kemp – James R. Lewis (eds.), *Handbook of New Age*, Leiden – Boston: Brill 2007, s. 263-286.
- Ixchop Soc, Pedro, *Oraciones mayas*, Ciudad de Guatemala: Mesopublicidad 2010.
- Jackson, Michael D., *At home in the world*, Durham – London: Duke University Press 1995.
- Týž (ed.), *Things as they are: New directions in phenomenological anthropology*, Bloomington: Indiana University Press 1996.
- Týž, *Minima ethnographica: Intersubjectivity and the anthropological project*, Chicago: University of Chicago Press 1998.
- Týž, *Existential anthropology: Events, exigencies, and events*, Oxford: Berghahn 2005.
- Týž, *Between one and one another*, Berkeley: University of California Press 2012.
- Týž, *Lifeworlds: Essays in existential anthropology*, Chicago: University of Chicago Press 2013.
- Týž, *As wide as the world is wise: Reinventing philosophical anthropology*, New York: Columbia University Press 2016.
- Týž, *How lifeworlds work: Emotionality, sociality, and the ambiguity of being*, Chicago: The University of Chicago Press 2017.
- Týž – Albert Piette (eds.), *What is existential anthropology?* New York: Berghahn Books 2015.
- Jafek, Timothy B., *Community and religion in San Miguel Acatán, Guatemala 1940 to 1960*, M.A. thesis, Department of Anthropology, University of Arizona 1996.
- Jameson, Fredric, *Postmodernismus neboli kulturní logika pozdního kapitalismu*, Praha: Rybka Publishers 2016 [1991].
- Jenkins, Philip, *Dream catchers: How mainstream America discovered Native spirituality*, New York: Oxford University Press 2004.
- Josserand, J. Kathryn – Nicholas A. Hopkins, „Tila y su Cristo Negro: Historia, peregrinación y devoción en Chiapas, México“, *Mesoamérica* 28 (49), 2007, s. 82-112.
- Kapusta, Jan, „Mayský šamanismus v teorii a v praxi: Pojem šaman mezi bytím a nebytím“, *AntropoWebzin* 3/2011, s. 149-154.
- Týž, „Odkaz Victoria Turnera v současné antropologii poutnictví: Zkušenost pouti do Santiaga de Compostela“, *Český lid* 98 (2), 2011, s. 135-153.
- Týž, „Poutnictví, nebo turismus? Přehodnocení náboženských a sekulárních cest za nevšedností“, *AntropoWebzin* 1/2011, s. 28-34.
- Týž, „Rozpolcená mysl Maurice Blocha“, *Český lid* 98 (4), 2011, s. 379-392.
- Týž, „Vtělení paměti a minulosti do svatojakubské cesty a společensko-vědního diskursu“, *Historická sociologie* 2/2011, s. 75-94.
- Týž, „Mayská náboženská bratrstva v antropologické imaginaci“, *AntropoWebzin* 3/2012, s. 191-198.
- Týž, „Div a zázrak v mayských poutích do Esquipulas“, *Historická sociologie* 1/2013, s. 89-102.
- Týž, „Mayské kříže, hory a jeskyně ve světle ontologického relativismu a fenomenologické antropologie“, *Český lid* 102 (4), 2015, s. 437-463.
- Týž, „Maya intimacy with the mountains: Pilgrimage, sacrifice and existential economy“, *Journal of Ethnology and Folkloristics* 10 (1), 2016, s. 25-41.
- Týž, „The Maya pilgrimage to the Black Christ: A phenomenology of journey, sacrifice, and renewal“, *Anthropos* 111 (1), 2016, s. 83-98.
- Týž, „Platón mezi Mayi: Několik poznámek k vnímání transcendence“, *Kuděj* 18 (2), 2017, s. 3-17.

- Týž, „Přehodnocení moci společnosti a jedince v antropologii: Ontologický relativismus a žitý svět každodennosti“, in: Jakub Mlynář – Miroslav Paulíček – Jiří Šubrt a kol., *Člověk v teoretické perspektivě společenských věd*, Praha: Karolinum 2017, s. 124–134.
- Týž, „Mayská spiritualita: Náboženství současných Mayů mezi tradicí a modernitou“, *Dingir* 1/2018, s. 16–19.
- Týž, „Saint on the run: The dynamics of homemaking and creating a sacred place“, *Traditiones* 47 (3), 2018, s. 27–49.
- Kehoe, Alice B., „Primal Gaia: Primitivists and plastic medicine men“, in: James A. Clifton (ed.), *The invented Indian: Cultural fictions and government policies*, New Brunswick – London: Transaction Publishers 1994, s. 193–210.
- Táž, *Shamans and religion: An anthropological exploration in critical thinking*, Prospect Heights: Waveland Press 2000.
- Kelsey, Vera – Lilly de Jongh Osborne, *Four keys to Guatemala*, New York: Funk & Wagnalls Company 1939.
- Kendall, Carl, „The politics of pilgrimage: The Black Crist of Esquipulas“, in: N. Ross Crumrine – Alan Morinis (eds.), *Pilgrimage in Latin America*, Westport: Greenwood Press 1991, s. 139–156.
- Klassen, Pamela, „Ritual appropriation and appropriate ritual: Christian healing and adaptations of Asian religions“, *History and Anthropology* 16 (3), 2005, s. 377–391.
- Klein, Cecelia F. – Eulogio Guzmán – Elisa C. Mandell – Maya Stanfield-Mazzi, „The role of shamanism in Mesoamerican art: A reassessment“, *Current Anthropology* 43 (3), 2002, s. 383–419.
- Knight, John, „The anonymity of the hunt: A critique of hunting as sharing“, *Current Anthropology* 53, 2012, s. 334–355.
- Knoblauch, Hubert, „Spirituality and popular religion in Europe“, *Social Compass* 55 (2), 2008, s. 140–153.
- Týž, „Popular spirituality“, *Anthropological Journal of European Cultures* 19 (1), 2010, s. 24–39.
- Knowlton, Timothy, „Ethnicity, god concepts, and the indigenization of a Guatemalan popular saint“, *Journal of Anthropological Research* 68, 2012, s. 223–247.
- Koháková, Magdalena, „Esej La raza cósmica José Vasconcelose jako ilustrace kontextu formování nacionalistického diskursu v Mexiku“, *Studia Ethnologica Pragensia* 1/2013, s. 61–70.
- Táž, „Vizualita národní identity v Mexiku: Odras kolektivní paměti, či mocenského diskursu?“, *Lidé města* 17 (1), 2015, s. 3–44.
- Komárek, Stanislav, *Ochlupení bližní: Zvířata v kulturních kontextech*, Praha: Academia 2011.
- Konrad, Herman W., „Pilgrimage as cyclical process: The unending pilgrimage of the Holy Cross of the Quintana Roo Maya“, in: N. Ross Crumrine – Alan Morinis (eds.), *Pilgrimage in Latin America*, Westport: Greenwood Press 1991, s. 123–137.
- Kostičová, Zuzana M., 2012: *Mayský kalendář, transformace vědomí, dva světy a rovnováha*, Praha: Malvern 2011.
- Táž, *Náboženství Mayů*, Praha: Karolinum 2018.
- Táž, „Axis mundi in the tropics: Uses and abuses of Eliade’s phenomenology of religion in the Schelean Maya studies“, *Ethnologia Actualis: The Journal of Ethnographical Research* 19 (2), 2019, s. 57–80.
- Táž, „Castaneda’s Mesoamerican inspiration: The Tonal/Nagual, the cardinal points and the birth of contemporary Toltec spirituality“, *Religio* 27 (2), 2019, s. 99–120.
- Táž – Markéta Křížová – Sylvie Květinová, *Krvavé rituály Střední a Jižní Ameriky*, Praha: Nakladatelství XYZ 2011.

- Kováč, Milan, „Antóniov lacandónsky panteón a starí Mayovia: Porovnávací štúdiá“, *Religio* 8 (2), 2000, s. 125–150.
- Týž, „Zástupná symbolika krvi u súčasných Mayov – Lacandóncov“, in: Iva Doležalová – Eleónora Hamar – Luboš Bělka (eds.), *Náboženství a tělo*, Praha: Malvern 2006, s. 221–232.
- Týž (ed.), *Správa o veciach na Yucatáne, ktorú napísal brat Diego de Landa z rádu sv. Františka roku Pána 1566*, Bratislava: SAHI 2010.
- Týž, „Mali Mayovia bohov? Poznámky ku kontroverzii o povahe mayského náboženstva“, *Axis Mundi* 1/2016, s. 2–24.
- Kratochvíl, Zdeněk, *Filosofie živé přírody*, Praha: Herrmann a synové 1994.
- Kroshus Medina, Laurie, „Commoditizing culture: Tourism and Maya identity“, *Annals of Tourism Research* 30 (2), 2003, s. 353–368.
- Křížová, Markéta, *Mayové: Víc než záhady dávné civilizace*, Praha: Aleš Skřivan ml. 2011.
- Táž, *Dějiny Střední Ameriky*, Praha: Nakladatelství Lidové noviny 2016.
- Kwon, Heonik, „Return to animism“, *Interdisciplinary Science Reviews* 43 (3–4), 2018, s. 228–236.
- La Farge, Oliver, *Santa Eulalia: The religion of a Cuchumatán Indian town*, Chicago: The University of Chicago Press 1947.
- Týž – Douglas Byers, *The year bearer's people*, New Orleans: The Tulane University of Louisiana 1931.
- Lambek, Michael (ed.), *A reader in the anthropology of religion*, Malden: Blackwell 2008.
- Latour, Bruno, *Nikdy sme neboli moderný*, Bratislava: Kalligram 2003 [1991].
- Laughlin, Robert M. – Carol Karasik, *Mayan tales from Zinacantán: Dreams and stories from the people of the bat*, Washington – London: Smithsonian Institution Press 1988.
- León-Portilla, Miguel, *Aztécká filosofie: Myšlení Nahuů na základě původních pramenů*, Praha: Argo 2002 [1956].
- Týž, *Tiempo y realidad en el pensamiento maya*, Ciudad de México: Universidad Nacional Autónoma de México 1986 [1968].
- Lévi-Strauss, Claude, *Strukturální antropologie – dvě*, Praha: Argo 2007 [1973].
- Lewis, James R., „Science and the New Age“, in: Daren Kemp – James R. Lewis (eds.), *Handbook of New Age*, Leiden – Boston: Brill 2007, s. 207–229.
- Týž – Olav Hammer, *The invention of sacred tradition*, Cambridge: Cambridge University Press 2007.
- Linn, Priscilla R., „Souls and selves in Chamula: A thought on individuals, fatalism, and denial“, in: Victoria R. Bricker – Gary H. Gossen (eds.), *Ethnographic encounters in southern Mesoamerica: Essays in honor of Evon Zartman Vogt, Jr.*, Albany: Institute for Mesoamerican Studies 1989, s. 251–262.
- Linton, Ralph, „Nativistic movements“, *American Anthropologist* 45 (2), 1943, s. 230–240.
- Little, Walter E., *Mayas in the marketplace: Tourism, globalization, and cultural identity*, Austin: University of Texas Press 2004.
- López García, Julián – Brent E. Metz, *Primero Dios: Etnografía y cambio social entre los mayas ch'orti's del oriente de Guatemala*, Ciudad de Guatemala: FLACSO 2002.
- López Hernández, Hugo D., *Historia del Señor de Esquipulas*, Ciudad de Guatemala: Ediciones San Pablo 2010.
- Lothrop, Samuel K., „A note on Indian ceremonies in Guatemala“, *Indian Notes* 4 (1), 1927, s. 68–81.
- Loucky, James – Marilyn M. Moors (eds.), *The Maya diaspora: Guatemalan roots, new American lives*, Philadelphia: Temple University Press 2000.

- Lovell, W. George, *Conquest and survival in colonial Guatemala: A historical geography of the Cuchumatán highlands, 1500–1821*, Montreal: McGill-Queen's University Press 2005 [1985].
- Týž, *A beauty that hurts: Life and death in Guatemala*, Austin: University of Texas Press 2010 [1995].
- Luckmann, Thomas, „Shrinking transcendence, expanding religion?“, *Sociological Analysis* 51 (2), 1990, s. 127–138.
- Lutz, Christopher H. – W. George Lovell, „Survivors on the move: Maya migration in time and space“, in: James Loucky – Marilyn M. Moors (eds.), *The Maya diaspora: Guatemalan roots, new American lives*, Philadelphia: Temple University Press 2000, s. 11–34.
- MacKenzie, C. James, „Judas off the noose: Sacerdotes Mayas, costumbristas, and the politics of purity in the tradition of San Simón in Guatemala“, *Journal of Latin American and Caribbean Anthropology* 14 (2), 2009, s. 355–381.
- Týž, „Shamanism in motion, Pentecostalism on hold, and Maya Mormonism: Identity and community in transnational K'iche' migration“, *Nova Religio* 18 (2), 2014, s. 45–66.
- Týž, *Indigenous bodies, Maya minds: Religion and modernity in a transnational K'iche' community*, Boulder: University Press of Colorado 2016.
- Týž, „Politics and pluralism in the círculo sagrado: The scope and limits of pan-Indigenous spirituality in Guatemala and beyond“, *Int J Lat Am Relig* 1/2017, s. 353–375.
- Mácha, Přemysl, *Plamínek v horách, požár v nížině*, Brno: Doplněk 2003.
- Týž (ed.), *Lighting the bonfire, rebuilding the pyramid: Case studies in identity, ethnicity, and nationalism in indigenous communities in Mexico*, Ostrava: Ostravská univerzita 2009.
- Martínez Marín, Carlos, „Santuarios y peregrinaciones en el México prehispánico“, in: *Religión en Mesoamérica*, Ciudad de México: Sociedad Mexicana de Antropología 1972, s. 161–179.
- Martínez Peláez, Severo, *La patria del criollo: Ensayo de interpretación de la realidad colonial guatemalteca*, Costa Rica: Editorial Universitaria Centroamericana 1971.
- Masuzawa, Tomoko, *The invention of world religion: Or, how European universalism was preserved in the language of pluralism*, Chicago: University of Chicago Press 2005.
- Maudslay, Anne C. – Alfred P. Maudslay, *A glimpse at Guatemala and some notes on the monuments of Central America*, London: John Murray 1899.
- Mauss, Marcel, „Gift, gift“, in: Alan D. Schrift (ed.), *The logic of the gift: Toward an ethic of generosity*, New York: Routledge 1997 [1924], s. 28–32.
- Týž, *Esej o daru, podobě a důvodech směny v archaických společnostech*, Praha: SLON 1999 [1925].
- McKenna, Terence – Dennis McKenna, *Neviditelná krajina: Mysl, halucinogeny a I Īng*, Praha: Volvox Globator 2000 [1975].
- Mendelson, E. Michael, *Los escándalos de Maximón: Un estudio sobre la religión y la visión del mundo en Santiago Atitlán*, Ciudad de Guatemala: Seminario de Integración Social Guatemalteca 1965.
- Metz, Brent E., *Ch'orti'-Maya survival in eastern Guatemala: Indigeneity in transition*, Albuquerque: University of New Mexico Press 2006.
- Týž – Cameron L. McNeil – Kerry M. Hull (eds.), *The Ch'orti' Maya area: Past and present*, Gainesville: University Press of Florida 2009.
- Mintz, Sidney W. – Richard Price, *An anthropological approach to the Afro-American past: A Caribbean perspective*, Philadelphia: Institute for the Study of Human Issues 1976.
- Mitchell, Jon P., „A moment with Christ: The importance of feelings in the analysis of belief“, *Journal of the Royal Anthropological Institute* 3 (1), 1997, s. 79–94.

- Molesky-Poz, Jean, *Contemporary Maya spirituality: The ancient ways are not lost*, Austin: University of Texas Press 2006.
- Molinié, Antoinette, „The invention of Andean New Age: The globalization of tradition“, in: Renée de la Torre – Cristina Gutiérrez Zúñiga – Nahayeilli B. Juárez Huet (eds.), *New Age in Latin America: Popular variations and ethnic appropriations*, Leiden – Boston: Brill 2016, s. 291–315.
- Monaghan, John, *The covenants with earth and rain: Exchange, sacrifice, and revelation in Mixtec sociality*, Norman: University of Oklahoma Press 1995.
- Týž, „Theology and history in the study of Mesoamerican religions“, in: John Monaghan – Barbara Edmonson (eds.), *Supplement to the handbook of Middle American Indians, Volume 6: Ethnology*, Austin: University of Texas Press 2000, s. 24–49.
- Montejo, Victor D., „The public eye: Becoming Maya? Appropriation of the white shaman“, *Native Americas* 16 (1), 1999, s. 58–62.
- Týž, *Maya intellectual renaissance: Identity, representation and leadership*, Austin: University of Texas Press 2005.
- Morales Sic, José R., *Religión y política: El proceso de institucionalización de la espiritualidad en el movimiento maya guatemalteco*, Ciudad de Guatemala: FLACSO 2007.
- Morinis, Alan (ed.), *Sacred journeys: The anthropology of pilgrimage*, Westport: Greenwood Press 1992.
- Narby, Jeremy, *Kosmický had*, Praha: Rybka Publishers 2006 [1998].
- Nash, June, *We eat the mines and the mines eat us: Dependency and exploitation in Bolivian tin mines*, New York: Columbia University Press 1979.
- Nash, Manning, „Political relations in Guatemala“, *Social and Economic Studies* 7 (1), 1958, s. 65–75.
- Navarrete Cáceres, Carlos, *Las rimas del peregrino: Poesía popular en oraciones, alabados y novenas al Cristo de Esquipulas*, Ciudad de Guatemala: Universidad de San Carlos de Guatemala 2007.
- Noel, Daniel C., *The soul of shamanism: Western fantasies, imaginal realities*, New York: Continuum 1998.
- Nolan, Mary Lee, „The European roots of Latin American pilgrimage“, in: N. Ross Crumrine – Alan Morinis (eds.), *Pilgrimage in Latin America*, Westport: Greenwood Press, s. 19–49.
- Núñez Chinchila, Jesús, „Las procesiones de rogación entre los chortí de las ruinas de Copán“, *América Indígena* 31 (4), 1971, s. 1001–1006.
- Oakes, Maud, *The two crosses of Todos Santos: Survivals of Mayan religious ritual*, Princeton: Princeton University Press 1969 [1951].
- Orsi, Robert A., *The Madonna of 115th Street: Faith and community in Italian Harlem, 1880–1950*, New Haven – London: Yale University Press 2010.
- Ortner, Sherry B., „Dark anthropology and its others: Theory since the eighties“, *Hau: Journal of Ethnographic Theory* 6 (1), 2016, s. 47–73.
- Osborne, Lilly de Jongh, „Pilgrims' progress in Guatemala“, *Bulletin of the Pan-American Union*, March 1948, s. 135–142.
- Osteen, Mark (ed.), *The question of the gift: Essays across disciplines*, London: Routledge 2002.
- Oxlajuj Ajpop, *Fuentes y fundamentos del derecho de la nación maya k'iche'*, Ciudad de Guatemala: Conferencia Nacional de Ministros de la Espiritualidad Maya 2001.
- Palka, Joel W., *Maya pilgrimage to ritual landscapes: Insights from archaeology, history, and ethnography*, Albuquerque: University of New Mexico Press 2014.
- Palma Ramos, Danilo A., *Así somos y así vivimos los Ch'orti'*, Ciudad de Guatemala: Universidad Rafael Landívar 2001.

- Palmisano, Stefania – Nicola Pannofino, „Inventive traditions: Sacred creativity in the spirituality of The Secret“, *Alternative Spirituality and Religion Review* 7 (1), 2016, s. 3–21.
- Táž – Nicola Pannofino (eds.), *Invention of tradition and syncretism in contemporary religions: Sacred creativity*, New York: Palgrave Macmillan 2017.
- Pauknerová, Karolína, *Krajina mezi pamětí a zapomináním: Studie z Čech*, Praha: Karolinum 2020.
- Paz Solórzano, Juan, *Historia del Santo Cristo de Esquipulas*, Ciudad de Guatemala: Unión Tipográfica Castañeda 1914.
- Perera, Victor, *Unfinished conquest: The Guatemalan tragedy*, Berkeley – Los Angeles: University of California Press 1993.
- Piedrasanta Herrera, Ruth, *Los chuj: Unidad y rupturas en su espacio*, Ciudad de Guatemala: ARMAR 2009.
- Pina-Cabral, João de, „World: An anthropological examination (part 1)“, *Hau: Journal of Ethnographic Theory* 4 (1), 2014, s. 49–73.
- Týž, *World: An anthropological examination*, Chicago: University of Chicago Press 2017.
- Pitarch Ramón, Pedro, *Ch'ulel: Una etnografía de las almas tzeltales*, Ciudad de México: Fondo de Cultura Económica 1996.
- Týž, „The two Maya bodies: An elementary model of Tzeltal personhood“, *Ethnos* 77 (1), 2012, s. 93–114.
- PNUD Guatemala, *Cosmovisión maya, plenitud de la vida*, Ciudad de Guatemala: Programa de las Naciones Unidas para el Desarrollo 2006.
- Pompejano, Daniele, „El dios negro de los hombres blancos“, *Mesoamérica* 30 (51), 2009, s. 123–149.
- Possamai, Adam, „Alternative spiritualities and the cultural logic of late capitalism“, *Culture and Religion* 4 (1), 2003, s. 31–45.
- Týž, *Religion and popular culture: A hyper-real testament*, Brüssel: P. I. E. Peter Lang 2012.
- Pugh, Timothy W., „Maya sacred landscapes at contact“, in: Leslie G. Cecil – Timothy W. Pugh (eds.), *Maya worldviews at conquest*, Boulder: University Press of Colorado 2009, s. 317–334.
- Ramos, Alcida R., „The politics of perspectivism“, *Annual Review of Anthropology* 41, 2012, s. 481–494.
- Redfield, Robert, *The little community: Viewpoints for the study of a human whole*, Chicago: University of Chicago Press 1955.
- Reina, Ruben E., *La ley de los santos: Un pueblo pokomam y su cultura de comunidad*, Ciudad de Guatemala: Editorial José de Pineda Ibarra 1973 [1966].
- Rice, Prudence M., „Time, history, and worldview“, in: Leslie G. Cecil – Timothy W. Pugh (eds.), *Maya worldviews at conquest*, Boulder: University Press of Colorado 2009, s. 61–82.
- Richardson, Miles, „Clarifying the dark in Black Christs: The play of icon, narrative, and experience in the construction of presence“, *Yearbook, Conference of Latin Americanist Geographers* 21, 1995, s. 107–120.
- Robbins, Joel, „On the paradoxes of global Pentecostalism and the perils of continuity thinking“, *Religion* 33 (3), 2003, s. 221–231.
- Týž, „Continuity thinking and the problem of Christian culture: Belief, time, and the anthropology of Christianity“, *Current Anthropology* 48 (1), 2007, s. 5–38.
- Robertson, Roland, „Glocalization: Time-space and homogeneity-heterogeneity“, in: Mike Featherstone – Scott Lash – Roland Robertson (eds.), *Global Modernities*, London: Sage 1995.

- Robertson-Smith, William, *Lectures on the religion of the Semites*, Edinburgh: Black 1889.
- Rodríguez Balam, Enrique, *Entre santos y montañas: Pentecostalismo, cosmovisión y religiosidad en una comunidad guatemalteca*, Mérida: Sedeculta 2014.
- Rosaldo, Renato, *Culture and truth: The remaking of social analysis*, Boston: Beacon 1989.
- Týž – Smadar Lavie – Kirin Narayan (eds.), *Creativity/Anthropology*, Ithaca: Cornell University Press 1993.
- Roussou, Eugenia, „The New Age of Greek Orthodoxy: Pluralizing religiosity in everyday practice“, in: José Mapril – Ruy Blanes (eds.), *The best of all gods: Sites and politics of religious diversity in southern Europe*, Leiden: Brill 2013, s. 73–92.
- Ruiz, Miguel, *Čtyři dobody*, Praha: Pragma 2001 [1997].
- Rus, Jan – Robert Wasserstrom, „Civil-religious hierarchies in central Chiapas: A critical perspective“, *American Ethnologist* 7 (3), 1980, s. 466–478.
- Said, Edward W., *Orientalismus: Západní koncepce Orientu*, Praha – Litomyšl: Paseka 2006 [1978].
- Saler, Benson, „Nagual, witch, and sorcerer in a Quiché village“, *Ethnology* 3 (3), 1964, s. 305–328.
- Sallnow, Michael J., „Precious metals in the Andean moral economy“, in: Jonathan Parry – Maurice Bloch (eds.), *Money and the morality of exchange*, Cambridge: Cambridge University Press 1989, s. 209–231.
- Samson, C. Mathews, *Re-enchanting the world: Maya Protestantism in the Guatemalan highlands*, Tuscaloosa: The University of Alabama Press 2007.
- Sanchez, Victor, *Učení dona Carlose: Vstup do světa dona Juana Carlose Castanedy*, Praha: Pragma 2004 [1995].
- Shadow, Robert D. – María J. Rodríguez V., „Símbolos que amarran, símbolos que dividen: Hegemonía e impugnación en una peregrinación campesina a Chalma“, *Mesoamérica* 19, 1990, s. 33–72.
- Shanafelt, Robert, „Magic, miracle, and marvels in anthropology“, *Ethnos* 69 (3), 2004, s. 317–340.
- Sharer, Robert J., *Daily life in Maya civilization*, Westport: Greenwood Press 1996.
- Sheldrake, Philip, *A brief history of spirituality*, Oxford: Blackwell 2007.
- Schütz, Alfred – Thomas Luckmann, *The structures of the life-world*, Vol. II, Evanston: Northwestern University Press 1989.
- Siegel, Morris, „Religion in western Guatemala: A product of acculturation“, *American Anthropologist* 43 (1), 1941, s. 62–76.
- Týž – Francis Grollig, *Konob' Samiel Yet Peyxa, San Miguel Acatán, 1938–1959*, Rancho Palos Verdes: Ediciones Yax Te' 1994.
- Sitler, Robert K., „The 2012 phenomenon: New Age appropriation of an ancient Mayan calendar“, *Nova Religio: The Journal of Alternative and Emergent Religions* 9 (3), 2006, s. 24–38.
- Slavík, Ivan (ed.), *Popol Vuh a výbor z Letopisů Cakchiquelů a z knih Chilama Balama čili Proroka Jaguára na Yucatánu*, Praha: Odeon 1976.
- Smith, Carol A., „Local history in global context: Social and economic transitions in western Guatemala“, *Comparative Studies in Society and History* 26 (2), 1984, s. 193–228.
- Smith, Waldemar R., *The fiesta system and economic change*, New York: Columbia University Press 1977.
- Soustelle, Jacques, *Čtvero sluncí: Mexické vzpomínky a úvahy jednoho etnologa*, Praha: Argo 2000 [1967].

- Spooner, Brian, „Weavers and dealers: The authenticity of an oriental carpet“, in: Arjun Appadurai (ed.), *The social life of things: Commodities in cultural perspective*, Cambridge: Cambridge University Press 1986, s. 95–235.
- Stanzione, Vincent, *Rituals of sacrifice: Walking the face of the earth on the sacred path of the sun*, Albuquerque: University of New Mexico Press 2003.
- Stoll, David, *Is Latin America turning Protestant?*, Berkeley: University of California Press 1990.
- Stoller, Paul, „Embodying colonial memories“, *American Anthropologist* 96 (3), 1994, s. 634–648.
- Týž, *Embodying colonial memories: Spirit possession, power, and the Hauka in West Africa*, New York: Routledge 1995.
- Týž, *Sensuous scholarship*, Philadelphia: University of Pennsylvania Press 1997.
- Týž, *The power of the between: An anthropological odyssey*, Chicago: University of Chicago Press 2009.
- Týž, „Religion and the truth of being“, in: Janice Boddy – Michael Lambek (eds.), *A companion to the anthropology of religion*, Malden – Oxford: Wiley-Blackwell 2013, s. 154–168.
- Straub, Leslie E., „La romería como modelo de peregrinaciones en las tradiciones centro-americanas“, *Mesoamérica* 6 (9), 1985, s. 104–132.
- Sutcliffe, Steven J., *Children of the New Age: A history of spiritual practises*, London: Routledge 2003.
- Týž – Marion Bowman (eds.), *Beyond New Age: Exploring alternative spirituality*, Edinburgh: Edinburgh University Press 2000.
- Týž – Ingvild S. Gilhus (eds.), *New Age spirituality: Rethinking religion*, London: Routledge 2014.
- Szaló, Csaba, *Paměť míst: Kulturní sociologie vzpomínání*, Praha: SLON 2017.
- Škvorecký, Josef, *Příběh inženýra lidských duší I*, Praha: Ivo Železný 1998 [1977].
- Taube, Karl, „The birth vase: Natal imagery in ancient Maya myth and ritual“, in: Justin Kerr (ed.), *The Maya vase book*, New York: Kerr Associates 1994, s. 650–685.
- Taussig, Michael T., *The devil and commodity fetishism in South America*, Chapel Hill: University of North Carolina Press 1980.
- Týž, *Mimesis and alterity: A particular history of the senses*, New York: Routledge 1993.
- Tax, Sol, „The municipios of the midwestern highlands of Guatemala“, *American Anthropologist* 39 (3), 1937, s. 423–444.
- Týž, *Penny capitalism: A Guatemalan Indian economy*, Washington: Smithsonian Institution 1953.
- Tedlock, Barbara, *Time and the highland Maya*, Albuquerque: University of New Mexico Press 1982.
- Tedlock, Dennis, *Breath on the mirror: Mythic voices and visions of the living Maya*, Albuquerque: University of New Mexico Press 1997 [1993].
- Týž, *Popol Vuh: The Mayan book of the dawn of life*, New York: Simon & Schuster 1996.
- Thomas, Robert N. – Oscar H. Horst – John M. Hunter, „Pilgrim networks of the shrine of Esquipulas, Guatemala“, *Journal of Cultural Geography* 20 (1), 2002, s. 27–49.
- Toledo Palomo, Ricardo, „Esculturas de Copán en Esquipulas“, *Antropología e Historia de Guatemala* 16 (2), 1964, s. 49–59.
- Torre, Renée de la – Cristina Gutiérrez Zúñiga, „La neomexicanidad y los circuitos new age: ¿Un hibridismo sin fronteras o múltiples estrategias de síntesis espiritual?“ *Archives de Sciences Sociales des Religions* 1, 2011, s. 183–206.

- Townsend, Joan B., „Individualist religious movements: Core and neo-shamanism“, *Anthropology of Consciousness* 15 (1), 2005, s. 1–9.
- Turner, Terence, „The crisis of late structuralism. Perspectivism and animism: Rethinking culture, nature, bodiliness, and spirit“, *Tipití* 7, 2009, s. 3–42.
- Turner, Victor W., *The forest of symbols: Aspects of Ndembu ritual*, Ithaca – London: Cornell University Press 1967.
- Týž, *The ritual process: Structure and anti-structure*, Chicago: Aldine 1969.
- Týž, *Dramas, fields, and metaphors: Symbolic action in human society*, Ithaca – London: Cornell University Press 1974.
- Týž, *From ritual to theater: The human seriousness of play*, New York: PAJ Publications 1982.
- Týž, *The anthropology of performance*, New York: PAJ Publications 1986.
- Týž – Edward M. Bruner (eds.), *The anthropology of experience*, Urbana – Chicago: University of Illinois Press 1986.
- Týž – Edith Turner, *Image and pilgrimage in Christian culture: Anthropological perspectives*, New York: Columbia University Press 1978.
- Uk'u'x B'e, *El movimiento maya: Sus tendencias y transformaciones (1980–2005)*, Ciudad de Guatemala: Asociación Maya Uk'u'x B'e 2005.
- Valdivielso Arce, Jaime Luis, „Fiestas de gallos en la provincia de Burgos“, *Revista de Folklore* 143, 1992, s. 167–176.
- Vásquez, Manuel A. – Marie F. Marquardt, *Globalizing the sacred: Religion across the Americas*, New Brunswick: Rutgers University Press 2003.
- Větrovcová, Marie, „Tělesnost a transcendence Druhého: Skica k paralele Lévinasova a Patočková myšlení“, in: Ondřej Sikora – Jakub Sirovátka (eds.), *Lévinas v konfrontaci*, Praha: OIKOYMENH 2019, s. 187–207.
- Táž, „Dvojí filosofie podle Jana Patočky a Renauda Barbarase“, in: Miloslav Bednář (ed.), *Patočkovo myšlení a dnešní svět*, Praha: Academia 2020, s. 49–65.
- Vilímková, Olga, *Mayové: Transformace indiánské společnosti v Guatemale od 60. let 20. století do současnosti*, Praha: Česká rozvojová organizace – Smart Press 2014.
- Viveiros de Castro, Eduardo, „Cosmological deixis and Amerindian perspectivism“, *The Journal of the Royal Anthropological Institute* 4 (3), 1998, s. 469–488.
- Týž, „Exchanging perspectives: The transformation of objects into subjects in Amerindian ontologies“, *Common Knowledge* 10 (3), 2004, s. 463–484.
- Vogt, Evon Z., „Ancient Maya and contemporary Tzotzil cosmology: A comment on some methodological problems“, *American Antiquity* 30, 1964, s. 192–195.
- Týž, *Zinacantan: A Maya community in the highlands of Chiapas*, Cambridge: Belknap Press 1969.
- Týž, *Tortillas for the gods: A symbolic analysis of Zinacanteco rituals*, Cambridge: Harvard University Press 1976.
- Týž – David Stuart, „Some notes on ritual caves among the ancient and modern Maya“, in: James E. Brady – Keith M. Prufer (eds.), *In the maw of the earth monster: Mesoamerican ritual cave use*, Austin: University of Texas Press 2005, s. 155–185.
- Vrhel, František, *Předkolumbovské literatury: Témata, problémy, dějiny*, Brno: Nadace Universitas Masarykiana 2003.
- Týž – Oldřich Kašpar, *Texty nativní Iberoameriky I*, Praha: SPN 1978.
- Wagley, Charles, *Santiago Chimaltenango: Estudio antropológico social de una comunidad indígena de Huehuetenango*, Ciudad de Guatemala: Seminario de Integración Social Guatemalteca 1957 [1949].

- Waldron, David – Janice Newton, „Rethinking appropriation of the Indigenous: A critique of the romanticist approach“, *Nova Religio: The Journal of Alternative and Emergent Religions* 16 (2), 2012, s. 64–85.
- Wallace, Anthony F. C., „Revitalization movements“, *American Anthropologist* 55 (3), 1956, s. 264–281.
- Wallis, Robert J., *Shamans/neo-shamans: Ecstasy, alternative archaeologies and contemporary pagans*, London: Routledge 2003.
- Warren, Kay B., *The symbolism of subordination: Indian identity in a Guatemalan town*, Austin: University of Texas Press 1978.
- Táž, *Indigenous movements and their critics: Pan-Maya activism in Guatemala*, Princeton: Princeton University Press 1998.
- Watanabe, John M., „From saints to shibboleths: Image, structure, and identity in Maya religious syncretism“, *American Ethnologist* 17 (1), 1990, s. 131–150.
- Týž, *Maya saints and souls in a changing world*, Austin: University of Texas Press 1992.
- Týž – Edward F. Fischer (eds.), *Pluralizing ethnography: Comparison and representation in Maya cultures, histories, and identities*, Santa Fe: School of American Research Press 2004.
- Welch, Christina, „Appropriating the didjeridu and the sweat lodge: New Age baddies and Indigenous victims?“, *Journal of Contemporary Religion* 17 (1), 2002, s. 21–38.
- Wellmeier, Nancy, *Ritual, identity, and the Mayan diaspora*, New York: Garland Publishing 1998.
- Willerslev, Rane, „Comment on Knight“, *Current Anthropology* 53, 2012, s. 350–351.
- Týž – Piers Vitebsky – Anatoloy Alekseyev, „Sacrifice as the ideal hunt: A cosmological explanation for the origin of reindeer domestication“, *Journal of the Royal Anthropological Institute* 21, 2015, s. 1–23.
- Wilson, Richard, *Maya resurgence in Guatemala: Q'eqchi' experiences*, Norman: University of Oklahoma Press 1995.
- Wisdom, Charles, *The Chorti Indians of Guatemala*, Chicago: The University of Chicago Press 1940.
- Wolf, Eric, „Closed corporate peasant communities in Mesoamerica and Central Java“, *Southwestern Journal of Anthropology* 13 (1), 1957, s. 1–18.
- Týž, „The Virgin of Guadalupe: A Mexican national symbol“, *Journal of American Folklore* 71 (1), 1958, s. 34–39.
- Týž, *Peasants*, Englewood Cliffs: Prentice-Hall 1966.
- Týž, *Europe and the people without history*, Berkeley: University of California Press 1982.
- Woods, Orlando, „The geographies of religious conversion“, *Progress in Human Geography* 36 (4), 2012, s. 440–456.
- Zender, Marc – Joel Skidmore, „Maya“, The encyclopedia of Mesoweb, <http://mesoweb.com/encyc>.
- Zigon, Jarrett, *Disappointment: Toward a critical hermeneutics of worldbuilding*, New York: Fordham University Press 2018.
- Znamenski, Andrei A., *The beauty of the primitive: Shamanism and the Western imagination*, Oxford: Oxford University Press 2007.