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Rain Ceremony in Yucatan, Mexico. Part 2.

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This is the second and last part of the paper in which I have argued about Yucatec Mayan rain ceremonies (*ch'a'a châak*). In this part, I described a *ch'a'a châak* performed at the Santo Domingo parcela in the municipio of Oxkutzcab, Yucatan, Mexico. I have also discussed the differences between the *ch'a'a châak* of Timucuy described in the first part and that of Santo Domingo parcela.

One of the major differences between the two *ch'a' châak* is the attitude of the people to the sacredness of the ritual especially in relation to women. In Santo Domingo parcela, the women help the preparation of ritual foods in the ritual area, which is, on the other hand, strictly kept apart from women in Timucuy. And there are present some other secular elements such as outside spectator including women and an ice candy seller. They witnessed the *h-men's* food altar rite and the performances of frog and *châak* impersonators, which are not realized any more in Timucuy. We cannot say which *ch'a'a châak* is more traditional. However it is probable that the *ch'a'a châak* in Santo Domingo parcela is realized by performing traditional norms and rites. For the female participants perform the women who are not permitted to enter the altar area in the ritual space. And the spectator is invited to witness this performance of *ch'a'a châak* tradition. In Timucuy, on the contrary, the *ch'a'a châak* is realized by observing traditional norms.

In the part of analysis, I have intended to revise the stereotyped understandings on the *ch'a' châak*. The *ch'a'a châak* ceremony has been understood as a ritual means of securing rain in the agricultural cycle. Nevertheless, asking for rain is not always the principal reason for celebrating this ceremony. People say that they wish for harvesting crops without any disasters, and thank the gods, the saints and the spirits in advance by the ceremony. Nowadays the Yucatec Maya peasants performe only *ch'a'a châak* or *wahil kool*, instead of doing several rituals which were traditionally required for each face of the agricultural cycle.

We may not understand fully the *ch'a'a châak* without taking into consideration the aspect of healing the illness for the Yucatec Maya. In their view, the land is given for the human use with permission of the guardian spirits and protected

by some other guardian spirits who instead demand foods. If the peasants neglect offering the foods, the spirits send them ill winds. The *ch'a'a châak* constitutes an occasion for this counter gift.

In this perspective, I propose to see the Yucatec Mayan agricultural rites in relation to the illness and its healing process. Asking for rain for the yucatec Maya is no more than a metaphor for establishing and also renovating a relation between the man and the god(s). In that framework of mutual gifting, they wish to secure the life.