

**MISSIONARY ATLAS PROJECT
CENTRAL AMERICA**

Guatemala

Snapshot of Guatemala

Country Name:

Conventional Long Form: Republic of Guatemala

Conventional Short Form: Guatemala

Local Long Form: Republica de Guatemala

Local Short Form: Guatemala

Country Founded in:

September 15, 1821 (Independence from Spain)

Population:

12,293,545 (July, 2006 est.)

Government Type:

Constitutional Democratic Republic

Geography/location in the world:

Central America, bordering the North Pacific Ocean, between El Salvador and Mexico, and bordering the Gulf of Honduras (Caribbean Sea) Between Honduras and Belize

Number of people groups:

9 people groups with 0.1% unspecified

Picture of flag:



Source: <http://www.cia.gov/cia/publications/factbook/geos/gt.html>

Religion Snapshot

Major Religion and % of population:

Roman Catholic 67% to 80%

All religions and % for each:

25% to 33% Protestant

Indigenous Mayan Beliefs (unspecified)

Mormons (unspecified)

Jehovah's Witnesses (unspecified)

Jews (unspecified)

Muslims (unspecified)

Sources: Worldmark Encyclopedia of Cultures and Daily Life Volume 2-Americas Copyright 1998 p207
Worldmark Encyclopedia of the Nations Americas 10th Edition Copyright 2001 p.210

Government interaction with religion:

The constitution guarantees religious freedom.

Mission Atlas Project Guatemala Country Profile

Basic Facts

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Local Long Form: Republica de Guatemala

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Demographics:

The population of Guatemala is 12,293,545 people as estimated in July 2006. The population growth rate is increasing at 2.27%.

In 2000 40% of the population lived in urban areas which are an increase from 1980 when there was 37% in the urban area.

Guatemala's capital city is Guatemala City Ciudad de Guatemala with a population of 942,000. Other estimates set the population of the capital as high as 2,697,000.. Other cities throughout Guatemala include Escuintla with 63,471; and Quezaltenango with 93,439 people.

<http://www.citypopulation.de/Guatemala.html>

Age Structure:

- 0-14 years 41.1% (male 2,573,630/female 2,479,098)
- 14-64 years 55.5% (male 3,353,630/female 3,468,184)
- 65 years and over: 3.4% (male 194,784/female 224,490)

Median Age:

- Total: 18.9 years
- Male: 18.5 years
- Female 19.4 Years

Birth Rate:

- 29.88 births/1,000 population

Death Rate:

- 5.2 deaths/1,000 population

Life Expectancy at Birth:

- Total Population: 69.38 years
 - Male: 67.65 years
 - Female: 71.18 years
- 3.82 Children born per woman

The majority of those living in Guatemala are of the Mestizo and European ethnicity.

The net migration rate is -1.94 migrant(s)/1,000 population.

Population Ethnicity:

- Mestizo (mixed Amerindian-Spanish-in local Spanish terms called Ladino)
- European 59.4%
- K'iche 9.1%
- Kaqchikel 8.4%
- Mam 7.9%
- Q'eqchi 6.3%
- Other Mayan 8.6%
- Indigenous Non-Mayan 0.2%
- Other 0.1%

Language

Spanish is the language that is spoken by 60% of the population in Guatemala. Spanish is the official and commercial language. Amerindians speak 28 different dialects in five language groups which are Quiche, Mam, Pocomam, and Chol—all of the Mayan language family—and Carib. Amerindians languages are spoken by 40% of the population in Guatemala.

The Living Languages of Guatemala under the different divisions that they belong:

Mayan, Quichean-Mamean, Greater Quichean, Quichean, Quiche-Achi

Achi', Cuculco – 48,252

Achi', Rabinal – 37,300

K'iche', Central – 1,900,000

K'iche', Cune'n – 9,000

K'iche', Eastern – 100,000

K'iche', Joyabai – 54,298

K'iche', San Andre's – 19,728

K'iche', West Central – 250,000

Mayan, Quichean-Mamean, Greater Quichean, Quichean, Cakchiquel

Kaqchikel, Akatenano Southwestern – 500

Kaqchikel, Central – 132,200

Kaqchikel, Eastern – 100,000

Kaqchikel, Santa Maria de Jesus – 18,000

Kaqchikel, Santo Domingo Xenacoj – 5,200

Kaqchikel, South Central – 43,000

Kaqchikel, Southern – 43,000

Kaqchikel, Western – 77,000

Kaqchikel, Yepocapa Southwestern – 8,000

Mayan, Kanjobalan – Chujean, Kanjobalan, Kanjobal – Jacalteco

Akateko – 48,500

Jakalteko, Eastern – 11,000

Jakalteko, Western – 77,700

Mayan, Quichean-Mamean, Greater Mamean, Lxilan

Awakateko – 18,000

Lxil, Chajul – 18,000

Lxil, Nebaj – 35,000

Lxil, San Juan Cotzal – 16,000

Mayan, Cholan – Tzeltalan, Cholan, Chorti

Ch'orti' – 30,000

Mayan, Kanjobalan – Chujean, Chujean

Chuj, Lxtatan – 22,130

Chuj, San Sebastian Coatan – 19,458

Mayan, Yucatecan, Mopan – Itza

Itza – 1,800

Mayan, Quichean – Mamean, Greater Quichean, Uspantec

Uspanteko – 3,000

Mixed Language, Cakchiquel – Quiche
Kaqchikel – K'iche' Mixed Language – 2,000

Mayan, Quichean – Mamean, Greater Quichean, Quichean, Tzutujil
Tz'utujil, Eastern – 50,000
Tz'utujil, Western – 33,800

Mayan, Quichean – Mamean, Greater Mamean Mamean
Mam, Central – 100,000
Mam, Northern – 200,279
Mam, Southern – 125,000
Mam, Tajumulco – 35,000
Mam, Todos Santos Cuchumatán – 50,000
Tacanec – 1,265
Tektiteko – 1,265

Mayan, Quichean – Mamean, Greater Quichean, Poqom
Poqomam, Central – 8,600
Poqomam, Eastern – 12,500
Poqomam, Southern – 27,910
Poqomchi, Eastern – 42,164
Poqomchi, Western – 50,000

Mayan, Kanjobalan – Chumean, Kanjobalan, Kanjobal – Jacalteco
Q'anjob'al, Eastern – 77,700

Mayan, Quichean – Mamean, Greater Quichean, Kekchi
Q'eqchi' – 400,000

Mayan, Quichean – Mamean, Greater Quichean, Sacapulteco
Sakapulteko – 36,823
Sipakapense – 8,000

Society/Culture:

Native music in Guatemala was developed from Spanish and Indian influences. Guatemala is widely known for their traditional dances which play out a historical event using costumes and masks in the form of a musical drama. The dances take place during a fiesta to celebrate a local saint. One example of such a dance is the Deer Dance in which it shows the struggle between humans and animals. The Dance of the Conquest plays out the victory of the Spanish over the Indians.

Several monumental sites display the architectural accomplishments of the Maya. Colonial-era buildings show the Spanish influences in areas such as the churches, sculptures, and paintings. The most well known 20th century painter in Guatemala is Carlos Merida.

The Maya people had the most advanced writing system of the indigenous people in the Americas. Francisco Ximenez who was a Spanish priest translated the *Popol Vuh* in the year of 1680 which is a book that contains much information on the Mayan beliefs and practices. This book is the most sacred book of the Quiche people.

Antonio de Remesal published the first copy of the history of Guatemala in 1619 but some said that it needed to be “thrown to the stables.” The literary work entitled *Don Quixote* was not allowed to just enter the country, but had to be smuggled into the country without the government finding out. The poem written by Rafael Landiva entitled *Rusticatio Mexicana* while exiled in Italy and it became the most well known work of the colonial period. Several well known authors of Guatemala were Jose Batres y Montufar and Jose Milla y Vidaurre. Enrique Gomez Carillo was a novelist and poet from the years of (1873-1927). Miguel Angel Asturias a novelist and poet received the Nobel Prize for literature in 1967.

Fiestas are a popular way for the Guatemalans to entertain themselves and demonstrate their creativity. Each fiesta will include music, dance, eating, drinking, and fireworks.

Throughout the country of Guatemala theaters show films from the United States that are either dubbed over in Spanish or have Spanish sub-titles. The televisions of Guatemala feature US programs and variety programs although their soap operas come from Mexico and Venezuela.

Guatemala is the center of marimba music this type of music is made up of the accompaniment of a brass band. No wedding will be fully complete without having a marimba band. The music played by the marimba band will include many different Mexican songs. Indians for their resources use the pre-Conquest drum and flute.

Guatemala is known world wide for their handspun and woven textiles. The works created by the Indians display brilliant colors and complex designs throughout the entire process in the beginning and then in the ending product. The materials used for clothing are cotton, wool, and silk are the materials that have been used more often than not, but just recently acrylics have begun to be used and these materials are also used to create blankets and rugs.

The maguey cactus, cane, and reed are used to make hats, mats, hammocks, and baskets. Ceramics are produced using the pre-Conquest methods of molding clay by hand made out of clays and dyes using the potter’s wheel and glazes and enamels from Spain. In Guatemala Jade jewelry has existed since ancient times. Products that have been crafted out of wood include traditional masks, carved squash gourds, and colonial style doors, and furniture.

Soccer is the sport that is played nationally throughout all of Guatemala even in the outlying Indian villages. Guatemala has the largest Soccer stadium in Central America.

The Indian communities have their own specific style of dress but the dress of the Ladinos is very much like the dress of the Westerners. The identify of the village of a person according to the specific design of the dress that they wear. 325 major patterns of the everyday clothing is worn predominately by women in the Indian villages. The clothing of these women is created by either pre-Spanish looms or foot-powered treadle looms brought in by the Spanish. The traditional dress is worn more by women and more predominately by those who are poorer. If a person is able to dress in a more western style looks then they are considered to better off financially and have a higher standing in the community. Although with the availability of second hand clothing stores it is becoming more popular for people to be able to use the western dress.

Many people wear the t-shirt of a college along with their traditional dress. The Indian woman wears a smock-style blouse called *huipil*, a skirt with a belt called a *tzute*, a shawl called a *rebozo*, and some type of a scarf or headdress called a *tzute*. Men typically wear pants that are brightly colored and a shirt with a belt or sash, a tunic or vest, jacket, straw hat, sandals and a bag called a *moral*. The men now wear clothing that has been manufactured and not like their Ladino counterparts.

Guatemalan food is very simple and not very spicy. Foods found throughout Guatemala are corn tortillas, rice, beans, tamales, and plantains. At every meal the people will eat tortillas and black beans. Meat is cooked by boiling it in water first and then adding seasonings and spices. One spice that is used traditionally throughout Guatemala is that of squash seeds that have been roasted and ground into a powder. Also, the coffee in Guatemala is not like that found either in America or Europe it is much weaker.

In the culture of Guatemala when meeting the people will greet them and there will also be some type of physical contact at least handshaking coming and going. Men pat each other on the back while women will kiss either on one or both sides. Physical contact is not practiced between a man and woman unless they are relatives. In regular conversations people will stand in a closer proximity than in the US and you might even touch the other person so they will know that that particular point is very important.

Families visit each other on holidays and Sundays, although these visits are very informal and do not last long. Family in Guatemala is extremely important because family gives needed support and help. In most homes a mother, father, and children will live alone but if the family has higher servants or orphaned children may also be involved.

Extended families make up the Indian communities. Persons normally do not marry outside of their linguistic group and once married the couple will move in with the husband's family.

Guatemalans highly desire children even though their living conditions and land that they own is decreasing and the efforts to provide necessities becoming more difficult. Towards the end of the 1980s an average Indian woman had 6 children. The Ladino women normally do not work outside of the home unless forced by economic conditions. Ladino women tend to gardens and household animals. They earn cash by handicrafts or sometimes within the city they may be able to become involved in domestic work.

In the outlying villages of Guatemala a birth is attended by a midwife and a *brujo* who comes to pray for the child to have health and a long life and to be protected from evil eye which can be imposed on the child by a stranger or a blue-eyed person. If the umbilical cord wrapped around the baby's head or the baby comes out breech, the child is considered to have good luck.

The one ordinance of the church that Indians will partake in is the act of baptism and at this ceremony there must be a Godfather and Godmother. The baby itself is carried on the mother's back and can be fed when necessary.

Children wear clothing like that of their parents and they are made to begin work very young. Activities between a girl and boy do not take place until the children reach 14 years of age, but they do not date until much later. The girl has come of age when they reach 15 and the boy has come of age when they reach 18. The boy must ask the girl's father for permission to marry her and once they become engaged they will remain so for several years. Under usual circumstances the boy and girl will be able to meet and decide to get married and not forced to marry under an arranged marriage there is a chance that the father can hire a Tertulero to find a suitable mate under the age of 16. If it is followed through upon then after agreeing upon everything a dowry will be given and there is a betrothal feast and if there is someone who lives in the village who is a priest then there will be a ceremony followed by a feast.

When an Indian dies the priest will spin the coffin at the grave site of the person so that the devil will be confused and the spirit of the person who has passed away will be pointed towards heaven. The color of mourning for the Indians is yellow; therefore they will place an arrangement of flowers on the grave in the shape of a cross also outlined with candles. Food will be placed at the head of the grave for the spirit of the departing. Also, they will have the bells to sound so that they can gain favor with the gods.

The folklore of Guatemala is based on both the beliefs of the Indians as well as the beliefs that the Spanish brought to the Guatemalans. One of the traditions goes like this: they believe that the first four humans were made out of corn paste and the Heart of Heaven was breathed into them life. To allow for a good planting for them then there is a ceremony in which they go about blessing the seed. To bless the seeds the men put a drink made from fermented sugarcane on it and then spread candles out and then the women are found at home in front of candles praying. The woman in the morning takes food to the men and they place the candles in the places of the four winds.

The shaman (Mayan Priest) and they have special abilities to be able to talk with the forces that are not known who are in control of what happens to humans, able to know

what is going to happen in the future, and is also able to cast spells. This person is also able to heal (curandero) someone using herbal techniques.

All of the Indians believe that there is an animal that shares their equivalent destiny which is called a nagual. Tecun Uman who is a historic leader of the Quiche people was killed by Pedro de Alvarado was a Spanish leader and for this nagual he had a quetzal which is Guatemala's national bird. The Indians who are apart of the Alta Verapaz group have a hot spring and each time they visit the hot spring then they will leave kindling wood so that the hot spring will never not be hot. They hope that for them having left the kindling wood that the god will not allow the water to raise their fever because they used the water.

In Guatemala there is an award that is given to someone only once to recognize their writings called the Guatemala National Prize in Literature. The award is given by the Ministry of Culture and Sports and has been done so since 1988. Guatemala City contains many of the country's museums such as the National Archives, the National Library and the Museum of Archaeology and Ethnology which contains many Mayan artifacts. There are also private museums throughout. There are two museums in the country which are a well known for the geography type and they are the "Teatro Nacional de Guatemala" in Guatemala City and the Quetzaltenango National Theater.

National Holidays:

January 1st – New Year's Day

April 5th/6th - Holy Week/Easter

May 1st – Labour Day

June 30th – Army Day

August 15 – Virgin de La Asuncion (Only Guatemala City)

September 15th – Independence Day

October 20th – Revolution of 1944

November 1st – All Saint's Day

December 24th – Christmas Eve (Afternoon Only)

December 25th – Christmas Day

December 31st - New Year's Eve (Afternoon Only)

Source: <http://centralamerica.com/guatemala/guatemalainfo.htm>

<http://www.enforex.com/holidays-guatemala.html>

Government

Guatemala is a constitutional democratic republic. It is made up of 22 departments which are Alta Verapaz, Baja Verapaz, Chimaltenango, Chiquimula, El Progreso, Escuintla, Guatemala, Huehuetenango, Izabal, Jalapa, Jutiapa, Peten, Quetzaltenango, Quiche, Retalhuleu, Sacatepequez, San Marcos, Santa Rosa, Solola, Suchitepequez, Totonicapan, and Zacapa.

Guatemala has a civil law system. There is a judicial review of legislative acts; however they have not accepted a compulsory ICJ jurisdiction.

The universal age of suffrage is 18 years of age. Although if you are in active duty you are not allowed to vote and on the day of the election you are confined to the barracks.

The government is divided into three branches-executive, legislative, and judicial.

Executive –

Chief of State and Head of Government – President-President is elected for a four year term by popular vote.

Cabinet – Council of Ministers— The Council of Ministers is appointed by the President.

Legislative:

Unicameral Congress of the Republic or Congreso de la Republica – The unicameral Congress members are elected by popular vote every four years.

Judicial:

Constitutional Court

Supreme Court of Justice

<http://www.cia.gov/cia/pulications/factbook/geos/gt.html>

Economy:

Guatemala is the biggest and most populous of the countries in Central America. Their GDP capital is half of Brazil, Argentina, and Chile. Several exports of importance for Guatemala are coffee, sugar, and bananas. The economy of Guatemala is controlled by private businesses by at least 90%. Guatemala has also begun producing tires, clothing, and pharmaceuticals while their main labor force throughout the country is that of farming and agriculture.

Currency – Quetzal

7.60102 Quetzales to 1 US Dollar

GDP Purchasing Power Parity -- \$60.57 Billion

GDP Official Exchange Rate -- \$28.84 Billion

GDP Real Growth Rate – 3.9%

GDP – Per Capita -- \$4,900

Labor Force – 3.85 Million

Prices: 6.6%

Labor Force by Occupation –

Agriculture – 50%

Industry – 15%

Services – 35%

GDP Composition By Sector:

Agriculture – 22.5%

Industry – 18.8%

Services – 58.7%

Inflation Rate -- Consumer

Primary Agriculture Products:

- Sugarcane
- Corn
- Bananas
- Coffee
- Beans
- Cardamom
- Cattle
- Sheep
- Pigs
- Chicken

Export Partners:

- United States 50.1%
- El Salvador 12.1%
- Honduras 7.3%
- Mexico 4%

Import Partners

- United States 38.1%
- Mexico 7.6%
- El Salvador 4.8%
- South Korea 4.8%
- Panama 4.4%

The main industries that you will find throughout Guatemala are sugar, textiles and clothing, furniture, chemicals, petroleum, metals, rubber, and tourism.

Literacy:

The people in Guatemala who are over the age of 15 are able to read and write.

Of the total population 70.6% are literate.

For the males there is a 78% literacy rate.

For the females the literacy rate is a little lower at 63.3%.

Land/Geography:

Guatemala is located in Central America. It is bordered on each side by the North Pacific Ocean, and is located between El Salvador and Mexico; also it is bordered by the Gulf of Honduras also referred to as the Caribbean Sea between Honduras and Belize. Guatemala in total covers 108,890 square kilometers and is slightly smaller than Tennessee. The terrain of Guatemala is mostly mountains with narrow coastal plains and rolling limestone

plateau. The climate in Guatemala is tropical which means that it is hot, humid in lowlands and cooler in highlands. An environmental issue that you might find would be that of deforestation in the Peten rainforest, soil erosion, and water pollution.



History

The first known definite settlers in Guatemala lived in the country as far back as 12,000 years ago. These peoples arrived from the north. The Mayans controlled Guatemala for about 2000 years before the Spanish invaded. The central highlands were densely inhabited when the Spanish arrived in 1523. These invaders were under the leadership of Spanish Conquistador Pedro de Alvarado. The Great Mayan Villages of the Peten region of the northern lowlands were no longer inhabited by 1000 AD.

Guatemala was considered a Spanish colony for 300 years before they were able to fight for independence in 1821. After being under Spanish rule they came under Mexican rule until the 1840s when they officially were able to claim independence. In looking at Guatemala's history they are either known to be in a period of democratic rule or involved in a civil war.

Earliest Civilizations

Guatemalans have inhabited Guatemala for 10,000 years and even some of the arrowheads that have been found might date as far back as 18,000 years ago. The early settlers of Guatemala were hunters and gatherers. Researchers have been able to track pollen samples locating people in Guatemala back to 3500 BC. Sites of habitation have also been found in the Highlands of Sipacate, Escuintla along the central pacific coast.

Around 2500 BC there were also developing areas in Tilapa, La Blanca, Ocos, El Mesak, and Ujuxte. In Ujuxte researchers have found the oldest pottery. A large amount of pottery was found around the Pacific Coast dating back to 2000 BC.

The Highlands were a geographic and temporal bridge between early preclassic villages and the Pacific coast. In the Antigua Guatemala Valley at Urias and Rucal researchers have found artifacts dating back to the Early and Middle Preclassic. These materials found were extremely well made and not just artifacts. They were creative pieces not copies. Analysis of the clay showed that the materials used to make these artifacts did not come from the exact area in which the pottery was found, but from different environments by those people who had moved into the area from the Antigua Valley.

Over 5000 archeological sites are located in Guatemala of which 3000 are located in Peten. In Monte Alto near La Democracia, Escuintla giant stone heads and Potbellies statues from as early as 1800 BC have become famous. These statues are from the Pre-Olmec, Monte Alto Culture. This culture is said to be the first most complex culture dating back to before the other cultures that came to be in this area. Some of the places that still exist are Chocoma in Suchitepequez, la Corona in Peten, and Tak'arik A'baj in Retalhuleu. Tak'arik A'baj is the last standing city final ancient city in the Americas with Olmec and Mayan features.

Dr. Richard Hansen who is the director of the archeological project at the Mirador Basin states this location is first true political state that came into development in the Americas which was known as the Kan Kingdom. This state is said to have been established around 1500 BC. He also states that the Olmec could not have been the first established peoples of Mesoamerica. He also asserts that the Mayans and the Olmec were not originally from the same area, but that their cultures merged around Tak'alik Abaj.

There are late Pre-classic sites in Naachtun, Xulnal, El Mirador, Porvenir, Pacaya, La Muralla, Nakbe, Tintal, Wakna, Uaxactun, and Tikal. El Mirador, Tikal, Nakbe, Tintal, Xulnal and Wakna showed great size. These sites are not only based on the amount of space taken up by the cities, but also in the construction of the large platforms that were to be used to support temples. Artifacts at these sites include masks which display the powerful natural forces and the sun. The specific areas that had these items are Uaxactun, El Mirador, Cival, Tikal, and Nakbe.

Pre-Classic, Classic, Post-Classic Periods 250 to 1500 AD.

The History of Mesoamerica is broken down to Pre-Classic from 250 to 900 AD, Classic from 250 to 900 AD, and Post Classic from 900 to 1500 AD. Early researchers thought that the Pre-classic time was formative with small villages and huts. Further archeological digs have revealed that this conclusion is not accurate. Among the artifacts that have been found in La Blanca, San Marcos was an altar which was 3 meters in diameter from 1000 BC, Ceremonial sites at Miraflores and El Naranjo from 800 BC which is near Kaminal Juyu in Guatemala City, and El Porton in Baja Verapaz. The Mural paintings in San Bartolo, Peten, the Stucco Masks and monuments in Cival and the

Mirador Basin which includes the cities of Nakbe, Xulnal, Tintal, Wakna, and Mirador, the cradle of the Mayan civilization, show that these cities were sophisticated and developed. These architectural sites date back to 1400 BC. The two largest cities of the Maya civilization are El Mirador and Tintal demonstrate the same religious beliefs, astronomical charts, mathematics, and the writing knowledge that characterized the Classic period.

The largest city in ancient America is El Mirador which contains the largest pyramid in the world at 2,800,000 square meters of volume. El Mirador was the most populated city in pre-Columbian America. Tikal was the Jewel of the Classic Period and it was part of a group of 26 cities which were connected by Sacbeobs (plural highways) Sacbe (singular highway) which meant "White Road." These cultures were equal to that of Egypt, Mesopotamia, and China.

Mayan Civilization

There have been three distinct stages of Guatemalan history and they are the Mayan indigenous, Spanish colonial, and the modern republican. Each of these has left its mark upon history while all three are beginning to come together. The Mayans of Guatemala are very much apart of the history dating back to around 300 BC. The classical Mayan period from AD 300 to about 900 included highly developed architecture, painting, sculpture, music, mathematics (also using the number 0), 365 day calendar, roads and great amounts of trading.

The Mayan civilizations developed pyramids, temples, observatories, and libraries, the scholars of the Mayan people produced works of literature, philosophy, art and architecture. Some of the very skilled Mayan mathematicians and those also skilled in astronomy were able to develop a calendar that was extremely accurate and even used today by NASA.

This civilization known as pre-Columbian collapsed around AD 900 by AD 1200 reaching the point that they were separate Amerindian groups. The Amerindians put up resistance against Hernan Cortes and the Spanish expedition from Mexico which was being led by Pedro de Alvarado in the years of 1523-24 by the end of this time their submission to Spain was all but complete.

Spanish Conquest 1523

The conquest of the highlands of Guatemala took place from 1523-1527. Herman Cortes had overall command of the invasion but Pedro de Alvarado was actually the leader. The force had 120 horsemen, 300 footsoldiers and hundreds of Cholula and Tlascalala auxiliaries. When Alvarado entered Guatemala he came from Soconusco and headed straight for Xetulul Humbatz and there he became friends and sided with the Cakchiquel nation to fight against the Quiche nation.

Alvarado was able to defeat the Quiche's 72,000 men with the leadership of Tecun Uman who is now a national figure. After defeating these Quiche he moved on to Gumarcaj the Quiche capital on March 7, 1524. He then moved to Iximche on July 25, 1527 gained access to surrounding cities.

Other cities in which Alvarado was able to conquer were Chuitinamit (capital of Tzutuhils), Mixco Viejo (capital of Pokomams), and Zaculeu (capital of Mams). In 1527 he became known as Captain General. Alvarado thought that he was secure because of his allies the Cakchiquels and conquered them in 1530. The Spanish continued their conquest of fighting up until 1548. They gained control of the country taking over Kek'chi in Nueva Sevilla and Izabal. When Alvarado came into a place most of the people of Guatemala chose to fight although the Kek'chi in Alta Verapaz were conquered without fighting. The Captaincy General of Guatemala ruled Central America during the Spanish colonial rule.

The first of three capitals in Guatemala was founded by Alvarado in 1524 and was called Santiago de los Caballeros de Guatemala. The second capital of Guatemala was Antigua and the capital that was founded and still stands to this day is Guatemala City established in 1776. The root of the problem for the capital having been moved so much goes back to the fact that there were many earthquakes.

During the years of 1524 until 1821 Guatemala City and the area surrounding it was the main place where jurisdiction took place for the captaincy-general of Guatemala whose region ranged from the Yucatan to Panama. The Amerindian labor force was serving the colonial land aristocracy through the agricultural and pastoral area which is how they survived economically. The capital was controlled by the Roman Catholic Religion in the educational system. A unique culture was formed due to Spanish political and social institutions were introduced and represented in the Amerindian villages and culture.

During 1523-24 the Mayans were already headed downward and were defeated by Pedro de Alvarado. When the Spanish entered Guatemala they brought with them gun powder, steel swords and horses which helped them to defeat the Mayans who fought with obsidian spears and leather shields. The Mayans suffered devastating losses. The Mayans became slaves and lost their land, rights, and the opportunity to represent themselves in anyway. The libraries that they had built and their cities were destroyed and their culture and religion were taken away.

Within one century 90% of the peoples were gone because of war, disease, and slavery. Despite all of the people that were lost the Mayans were able to keep their heritage, religion, and languages. The very first capital of Guatemala was Ciudad Vieja and it lasted until 1542 when it was destroyed by an earthquake and floods. Those who were able to survive the earthquake and floods moved to establish a new capital which was Antigua in 1543. Antigua remained the capital of Guatemala up until 1776 due to two earthquakes in 1773 that destroyed the city. Antigua was one of the richest capitals in the world. Antigua was susceptible to volcanic eruptions, floods, and earthquakes. In 1776 Guatemala City was founded after everyone chose to leave Antigua.

Mexican Rule 1821

During 1821 the captaincy-general was freed from the control of Spain. Under Agustin de Iturbide (1822-1823) Guatemala was included as part of the Mexican Empire. In 1824 the Provinces of Central America were formed made up of what are now present day Guatemala, Costa Rica, El Salvador, Honduras, and Nicaragua. The Provinces of Central America stayed together until 1839 when Guatemala under Rafael Carrera who was a military dictator who was unable to read declared independence had plans for an imperial design. He died in 1865 without his dreams and wishes having never been realized.

Guatemalan Independence

Guatemala was then found to be controlled by three different military rulings with three distinct rulers who were Justo Rufino Barrios (1871-85) he was entitled the “Reformer” and he helped Guatemala move from the colonial era to the modern era. He brought about the “Liberal Revolution.” Some of his main goals included improving trade, introducing new crops and manufacturing. Coffee became one of the most crucial crops during this time. He wanted to reunite Central America but was unable to do so in battle and he died in 1885. Manuel Estrada Cabrera (1898-1920) in the beginning was pushing the people towards reform, but ultimately caused him to become power hungry.

Jorge Ubico (1931-44) continued down the road that was started by Barrios and the programs that he tried to install. When Guatemala was under the leadership of Cabrera and Ubico the United Fruit Company came into Guatemala and began to take control. During Ubico’s leadership of Guatemala he began to open up to the United Fruit Company. The United Fruit Company began to buy into shares of the railroad, electric, utility, telegraph, and taking control of 40% of Guatemala’s best land and overtaking the only port in Guatemala. The government of Guatemala was under the control of the United Fruit Company. The United Fruit Company helped with building some schools, but was against the building of any roadway system for fear of interfering with the railroad system in Guatemala.

Ubicco was overthrown by the “October Revolutionaries.” This group was made up of dissident military officials, students and liberal professionals. The group was able to gain power from old, unpopular dictatorships in Venezuela, Cuba, and El Salvador. Due to the social unrest it was brought to the point of a school teacher being shot by an army official. Following the shooting the country of Guatemala froze and Ubicco was made to hand over the country, which leads to a final coup which unseated the dictatorship that had been in control lead by Jacobo Arbenz and Francisco Javier Arana.

The Ten Years of Spring

The “Ten Years of Spring” were begun by a general election. During the “Ten years of Spring” from 1944-1954 President Arbenz allowed free expression, legalized unions, and diverse political parties and tried to bring about socio-economic reform. Arbenz also

tried to alleviate the pain felt by the rural poor. The government did not like the policies put into place by Arbenz so they chose not to back him.

With the election of the reform candidate Juan Jose Arevalo Bermejo Guatemalan politics changed in the year of 1945. Arevalo's popularity in Guatemala began to show one of the first mass-based movements in Guatemala's politics. In 1951 Jacobo Arbenz Guzman was elected. Arevalo brought about social reforms allowing new political parties and unions. Arana and Arbenz were expecting to take over the government after Arevalo. Arana tried to push for the removal of Arevalo through a coup which ultimately led to his death in an arrest gone wrong.

In 1951 Arbenz gained power. Arbenz and Arevalo together pushed for progressive social change by taking away the restrictions from the political parties and unions also removing from the army pro-Arana officers. In 1952 the Communist Guatemalan Party of Labour was given legal status. The party was then able to achieve a hand in the decision-making process that was not there before.

Operation PUSUCCESS was an action taken by the CIA to overtake Arbenz in 1954. There was a concern that he was putting forth policies that were communist in nature. They began to think that Guatemala was going to be a "Soviet beachhead in the western hemisphere." After Arevalo and his land reform, Arbenz took back the land of the United Fruit Company which was a United States firm. The government of the United States claimed that Communism was a problem in Arbenz's government; therefore they began to gather forces.

Arbenz redistributed land that was not being used by the National Fruit Company which held a monopoly on fruit production and some industry. The United States tried to work to have Arbenz removed from power. Arbenz was put under much suspicion when he legalized the Communist party and imported arms from the Soviet—satellite of Czechoslovakia. Because of these two previous listed actions by Arbenz the White House officials and CIA were looking to force Arbenz out.

Operation PBSUCCESS saw Arbenz taken down and forced to be exiled by Colonel Carlos Castillo Armas. Documents that were released by the CIA to create some openness about the event brought to the forefront that the United Fruit Company did not have the role in the coup that they were once to have seen to have had. The Cold War strategy was coming from Washington. Some private sector leaders and the military were behind those stating that Arbenz represented a Communist threat and supported his overthrow wanting the successor government to continue with moderate reforms liken to that of Arevalo.

During the summer months of 1954 Col. Carlos Castillo Armas and a group of Guatemalan exiles with backing by the CIA invaded Guatemala from the country of Honduras and took over Arbenz. Armas invaded Guatemala with support from the United States. Armas took control and returned the property back to its rightful owner.

He was able to rule via decree until July of 1957 when he was assassinated by a palace guard.

After Armas there was a time in which no one was quite sure what was going on and who was in control, but after that short period Gen. Miguel Ydigoras Fuentes became President in January of 1958. He ruled as a military dictator although he laid claim to democratic principles. Those people within Guatemala that voiced opposition to Ydigoras called them out to be communist. There were a group of junior military leaders who revolted, but were unsuccessful. They chose to go into hiding and formed ties with Cuba and around them was formed an armed insurrection against the government for the next 36 years. He chose on the national level of condemn the United States, argued with Mexico about fishing rights, and also put up a fight with the UK over the issue of the country of Belize.

Fuentes did not like Fidel Castro at all and he chose to allow the country of Guatemala to be a training area for the exiles of the Bay of Pigs that happened in April of 1961 which was aborted by the United States. A state of siege was declared in Guatemala in March of 1963 when the Defense Minister Col. Enrique Peralta Azurdia overthrew Ydigoras. Peralta was in control for two years ruling as a dictator and claimed the control that Guatemala had on the country of Belize.

During September of 1965 Peralta declared that there would be a new election and a new constitution. In March 1966 Dr. Julio Cesar Mendez Montenegro was elected as the new president. Since Arbenz, Montenegro was the only other elected president by the people and for a period of time he would be the last. During the time in which Arbenz was elected president the right-wing counterterrorists and the army began to kill and get rid of hundreds of guerillas that were thought to be backed by Cuba, and wanted the guerilla organization to be done away with completely by the end of 1967. The guerillas concentrated their efforts to the capital where in 1968 they assassinated U. S. Ambassador John G. Mein. Throughout the years of 1966 through 1982 in the office of government were either military or military-dominated governments.

In 1970 the country of Guatemala was once again under military rule when Col. Carlos Arana Osorio was elected president. He began a development plan that encompassed the whole country although it was not seen to completion due to the guerilla warfare that was being fought. Ambassador Karl von Spreiti of the Federal Republic of Germany was murdered in Guatemala by the leftists. Many of the important Guatemalans were either killed or held for ransom. From November 1970 until November 1971 civil liberties were taken away. In 1974 Gen. Kjell Laugerud Garcia which was Arana's candidate, was named to the presidency after an election that was covered in fraud charges. Laugerud was confirmed as president by Congress. Laugerud chose to follow a centrist policy and he was able to win over the people of Guatemala and gain support. While he was in office he was able to see the amount of guerilla violence to decrease and he was able to restore some political liberties. Laugerud was faced with the enormous challenged of having to reconstruct Guatemala after the earthquake in February 1976.

In 1978 Gen. Fernando Romeo Lucas Garcia was a militant rightist who was elected president. While Garcia was president the guerilla warfare had a strong increase in the amount of guerilla warfare that was taking place and there was also an upsurge in the right wing "death squads" in the year of 1979 they killed 3,250 and even into 1980 there were even more deaths than in 1979. Amerindians were massacred during antiguerrilla activities. President Carter in the United States was opposed to the lack of human rights in Guatemala claims were made by the military in Guatemala that there was a communist influence upon the White House.

In January of 1981 the guerrilla groups of Guatemala chose to join forces and began to grow while the government became unstable and was not sure how to react. In March of 1982 Laugerud's candidate that he had chosen Gen. Amgel Anibal Guevara was elected president. Just three short weeks after he was placed in office there was a coup and replacing Guevara with Gen. Jose Efraim Rios Montt. The coup leaders sought after General Efraim Rios Montt to rid Lucas and Guevara of their offices in government. Rios Montt ran for the presidency in 1974, but was not elected based upon what was said to be fraud.

Since the failed election in 1974 Rios Montt had become the lay pastor of the evangelical Protestant Church of the Word. He stated to Guatemala in his inaugural address that his coming to power was the will of God. He was said to have backing from the Reagan administration in the United States of America. After having been in office for a couple he formed a three member military junta and began by annulling the 1965 constitution, dissolved Congress, suspended political parties and also cancelled the electoral law. After having done this within several months he chose to dismiss his junta colleagues and then sought to become "President of the Republic." The guerilla forces sought to get rid of Rios Montt, but Rios Montt chose to fight back with military actions and economic reform. The Conference of Catholic Bishops came together on May of 1982 and claimed that Rios Montt was growing militarization of the country and helping to continue military massacres of civilians.

In 1982, Rios Montt was quoted in the New York Times saying, "If you are with us, we'll feed you; if not, we'll kill you." Occurring on this same day was the Plan de Sanchez massacre. During the Plan de Sanchez massacre was fought between several left wing insurgents and the military. The village was targeted because of suspected harboring of gorilla groups. During the massacre 250 people were killed with a majority of them being women and children. Those who survived the massacre were required to dig the mass graves for those who had been killed. Once they had done this they were told not to talk about what had happened or where the massive graves were because there would be reprisals if they told.

The villages were abandoned after the massacres and not until the 1990s did the people chose to enter back into the city. In 1993 and following the people who had lived through the massacres began to speak of what had happened no longer feared being harmed from talking about the situation. Those who were involved in the shooting during the massacre were given amnesty and were forgiven by the government of

Guatemala. Rios Montt was able to lessen the effect of the guerilla efforts, but not without the paying price to be very high.

Rios Montt was in power during the highest violent period of the 36-year internal conflict. There were thousands of deaths mostly of unarmed civilians. During the civil war there was taking place leftist and right-wing death squads there were also summary executions, forced disappearances, and the torture of noncombatants, the vast majority of human rights violations were carried out by the Guatemala military and the local civilian defense patrols (PACs).

Once Rios Montt came into office he tried to offer pardon to the guerillas and when they chose not to accept he declared a state of siege in July of that year and following that the antiguerrilla campaign intensified. The government had counter-insurgency killed between 2,600 and 6,000 in 1982. By the end of 1983 they had required up to a million people to leave their homes. In 1982 the Guatemalan National Revolutionary Unity (URNG) was formed made up of four principal left-wing guerilla groups which were the Guerrilla Army of the Poor (EGP), the Revolutionary Organization of Armed People (ORPA), the Rebel Armed Forces (FAR), and the Guatemalan Labor Party (PGT).

Together these groups began to conduct economic sabotage, target government installations, and members of government security forces in armed attacks. About this time there were also extreme right-wing groups of appointed vigilantes, including the Secret Anti-Communist Army (ESA) and the White Hand (La Mano Blanca) murdered and tortured suspect students, professionals, and peasants who were thought to be involved in leftist activities.

In 1983 Rios took away the state of siege and stated elections for a constituent assembly would be held in July 1984. Rios during his time in office tried to stop 10 coup attacks, but ended up being overtaken in August 1983. The new government was taken over by Brig. Gen. Oscar Humberto Mejia Victores stated that the coups served the purpose of ending the abuses of the religious fanatics and to try to rid of Marxism-Leninism. A constituent assembly was voted on in July of 1984.

In May of 1985 the assembly declared a constitution for a new government that also contained a congress. In 1985 there was a general election followed by a runoff election in December. The winner of the election was Mario Vincio Cerezeo Arevalo who was a part of the Guatemalan Christian Democratic Party. He helped to bring in the majority into Congress. He was able to help in the decreasing of violence and was able to hold down two different coups. He did not however have an opportunity to make progress with the area of human rights nor did he want to risk the military encountering personnel. The economy in Guatemala became worse and worse due to this fact and there was no stability in the government and violence reigned.

On August 8, 1983 Rios Montt was deposed by his Minister of Defense, General Oscar Humberto Mejia Victores became president of Guatemala. He justified his coup saying that "religious fanatics" were using and abusing their positions in government and

because of “official corruption.” There were seven people who were killed in the coup, but Rios Montt survived and in 1995 was elected as President of Congress and re-elected in 2000. In 1983 the testimonial account made the United States aware of the ethnic dimension and the conflict taking place in Guatemala. *I, Rigoberta Menchu*; Rigoberta Menchu was awarded the 1992 Nobel Peace Prize because of her work for a broader social justice. In 1998 David Stoll was a North American anthropologist who challenged the details of Menchu’s book causing a national controversy to take place. Once the controversy began the Nobel Prize once again pointed out the award was for uncontested work promoting human rights and the peace process.

General Mejia was able to bring back democracy to the government of Guatemala. He began in July 1, 1984 an election for a Constituent Assembly to draft a democratic constitution. On May 30, 1985 following 9 months of debate the Constituent Assembly finished drafting the new constitution which took effect immediately. Vinicio Cerezo, a civilian politician and the presidential candidate of the Christian Democratic Party, won the first election held under the new constitution taking almost 70% of the vote and he took office January 14, 1986.

With the inauguration of January 1986 President Cerezo’s civilian government would be to end the political violence and establish the rule of law. Reforms included new laws of Habeas corpus and amparo (court-ordered protection), the creation of a legislative human rights committee, and the establishment in 1987 of the Office of Human Rights Ombudsman. The Supreme Court also embarked on a series of reform to fight corruption and improve the efficacy of the legal system. The military began to return from governing to a more traditional role of providing internal security by fighting insurgents. During his presidency there was a stable economy and a marked decrease in political violence. The military tried two different coups in May 1988 and May 1989, but the military leadership that was in power supported the constitutional order. The government however was put under heavy criticism because of their unwillingness to investigate or prosecute cases of human rights violations.

Presidential and congressional elections were held November 11, 1990. There was a runoff ballot; Antonio Serrano Elias was inaugurated on January 14, 1991, thus completing the first transition from one democratically elected civilian government to another. The Movement of Solidarity Action Party (MAS) gained only 18 of 116 seats in Congress, Serrano entered into a tenuous alliance with the Christian Democrats and the National Union of the Center (UCN). He was able to succeed in consolidating civilian control over the army, replacing a number of senior officers and persuading the military to participate in peace talks with the URNG. He recognized the sovereignty of Belize which before had been a province of Guatemala. He also accomplished the reversal of the economic side it inherited, reducing inflation and boosting real growth.

In November 1990 the elections held caused a runoff which was won by Jorge Serrano of the Movement of Solidarity and Action. Serrano’s inauguration was the first official transition from one civilian government to another. Serrano stated that he would talk with insurgents and that he would bring those former officials and human rights violators

to justice. Serrano was unable to carry out what he wanted to originally do and had to call a state of emergency and suspend the Constitution on May 25, 1993. The military came in a week later and took over and put the Constitution back into place and allowed Congress to elect the next ruler which was Ramior de Leon Carpio. He became president on June 5. De Leon stated that he would bring into persecution those who had brought the human rights state of Guatemala to its current level and that he wanted to reduce the number of military servicemen which in turn made the officer corps very much unhappy.

Despite considerable congressional resistance, presidential and popular pressure led to a November 1993 agreement brokered by the Catholic Church between the administration and the Catholic Church. This was reformed by a popular referendum on January 30, 1994. In August of 1994 a newly elected Congress came in to fulfill the requirements of the unexpired term. In August 1994, a new populist Guatemalan Republican Front (FRG) headed by Rios Montt, and the center-right National Advancement Party (PAN) – the new Congress began to move away from the corruption that characterized its predecessors. Under the direction of Leon the peace process began to step into new light being directed by the United Nations. The government and the URNG signed agreements on human rights (March 1994), resettlement of displaced persons (June 1994), historical clarification (June 1994), and indigenous rights (March 1995). Socioeconomic and agrarian agreement also made strong steps forward.

In November of 1995 national elections for president, Congress, and municipal offices were held. There were 20 different parties in the first round, the presidential election came down to a January 7, 1996 runoff in which PAN candidate Alvaro Arzu Irigoyen defeated Alfonso Portillo Cabrera of the FRG by just over 2% of the vote. Arzu was able to pull out the vote because of his popularity in Guatemala City where he had been mayor there and the surrounding areas. Arzu's administration continued with the peace negotiations which were concluded, and the governments signed peace accords ending the 36-year internal conflict in December of 1996. However, there were some troublesome human rights issues during Arzu's tenure also taking place was a push to reduce the army's influence in national affairs. Two notable human rights abuse events that took place during Arzu's presidency were the brutal slaying of Bishop Juna Jose Gerardi for three days he publically presented a major Catholic church sponsored human rights report known as REMHI, and the disappearance of Efraim Bamaca Velasquez, also known as Comandante Everardo, who, it was later revealed, was tortured and assassinated without trial by Guatemalan Army officers on the payroll of the CIA.

Guatemala held presidential, legislative, and municipal elections on November 7, 1999, and a runoff presidential election on December 26. During the first round Guatemalan Republican Front (FRG) won 63 of 113 legislative seats, while the National Advancement Party (PAN) won 37. The New Nation Alliance (ANN) won 9 legislative seats, and three minority parties won the remaining four. In the runoff election on December 26, Alfonso Portillo (FRG) won 68% of the vote to 32% for Oscar Berger (PAN). Portillo carried all 22 departments and Guatemala City. Portillo was criticized during the campaign for his relationship with the FRG's chairman, Rios Montt. Portillo's

impressive electoral triumph, with two-thirds of the vote in the second round, gave him a claim to a mandate from the people to carry out his reform program.

President Portillo pledged to maintain strong ties to the United States, further enhance Guatemala's growing cooperation with Mexico, and participate actively in the integration process in Central America and the Western Hemisphere. In Guatemala his pledge was to support liberalization of the economy, increase investment in human capital and infrastructure, establish an independent central bank, and increase revenue by stricter enforcement of tax collections rather than increasing taxation. He also promised to continue the peace process, appoint a civilian defense minister, reform the armed forces, replace the military presidential security service with a civilian one, and strengthen protection of human rights. He appointed a pluralist cabinet, including indigenous members and others not affiliated with the FRG ruling party.

Portillo's progress towards reform during the first year in office was slow. The public support for him decreased due to the speed at which he was accomplishing tasks. It did make progress on taking state responsibility for past human rights cases and supporting human rights in international fora, it failed to advance on combating implementation, and legislation to increase political participation. He was faced with a high crime rate, public corruption problems, violent harassment and intimidation by unknown assailants of human rights activists, judicial workers, journalists, and witnesses to human rights trials, the government began a serious attempt in 2001 to open a national dialogue to discuss the considerable challenges facing the country.

December 26, 1996 marked the signing of a peace agreement under the government of Alvaro Arzu, the Guatemalan government and the guerilla Guatemalan National Revolutionary Unity signed a peace accord. This was a conclusion to the longest running guerrilla war in Central America. In March of 1996 there was an unofficial ceasefire and the signing of a socioeconomic accord. The socioeconomic accord caused a raise in tax revenue from 8 to 12% of GDP and they began to spend more money in the areas of health, education, and housing. In September 1996 in Mexico City there was a signing of the last accord called for a legislative and judicial reform. The military was accessed with their role and no longer a part of public security functions and annulled the law for Civil Defense Patrols which was created to fight the guerrilla war in the highland villages.

In February of 1999 the Historical Clarification Commission blamed the army of Guatemala for more than 90% of the deaths and disappearances during the 36 year civil war which amounted to over 200,000 people. The Guatemalan army committed genocide against entire Mayan villages. The Commission also chose to blame the United States even though they were aware of the horrific acts being committed by the Guatemalan Army themselves. There was also a report to the Catholic Church that included much of the same information as the one given by the Historical Clarification Commission. In March of 1999 President Bill Clinton visited Guatemala and stated that the United States should not have sided with the Guatemalan army, but the US would support the peace process.

In May 20% of the Guatemalans took part in the vote trying to pass the 50 key constitutional reforms that would have taken away from the role of the army and given protection and recognition to Amerindian languages and traditional customs. In November of that same year Alfonso Portillo who was a populist lawyer was able to take 47.8% of the vote, but unable to stop a run-off election held a month later. Portillo was a member of the conservative Guatemalan Republican Front was a questionable candidate. He did confirm having killed two men in the state of Guerrero in Mexico. He left because he could have not gotten a fair trial and that he killed the two men out of self defense back in 1982.

Portillo was accused for his close relationship with Gen. Jose Efraim Rios Montt who held power for 17 months from 1982-1983. Rios Montt was accused of some of the worst crimes against Amerindians. Rios Montt and Portillo were very tightly connected. Portillo claimed that he would try and gain backing so that he would be able to reduce the crime rate since this is the largest problem facing the nation following the war. Crime was becoming rampant throughout the country with increases in murders, kidnappings and armed robberies. Portillo claimed to work helping to reducing the amount of people who were poor and the underemployed. In the December runoff election Portillo took 68.3% of the vote to win the presidency. His Party also took 63 of the 113 seats in Congress while the conservative PAN took 37 and a leftist coalition took 9 seats.

Today the population of Guatemala is 80% Mayan. They are currently under racial discrimination and repression. The Mayan villagers are suffering because 80% are malnourished, 80% illiterate functional level, and second only to Haiti in infant mortality. Since the overtaking of the Spanish in Guatemala the Mayans have arisen in protest to the governments that are in control although each time their efforts have been stopped.

In July 2003 demonstrations rocked the capital, forcing the closing of the US Embassy, as the Rios Montt supporters wanted him to return to power. He wanted the courts to overturn a ban against former coup leaders so that he could run as a presidential candidate in the 2003 elections. The supporters were given meals by FRG in return for protesting. On November 9, 2003 Oscar Berger, the ex-mayor of Guatemala City, won the presidential election with 38.8% of the vote. He did not achieve 50% of the vote and so therefore on December 28th he won a runoff election. He defeated the center-left candidate Alvaro Colom. Rios Montt came in at a distant 3rd with only 11% of the vote. In early October, 2005, Guatemala was devastated by Hurricane Stan, a relatively weak storm that triggered a flooding disaster that left at least 1,500 people dead.

Christian History

Many of the Guatemalans are professing Roman Catholics. The Mayan Indians especially the Quiche allow for their beliefs within the Catholic beliefs. The result is Christo-paganism 26% of the population is most notable at *Chichicastenango* and at

many similar Indian centers. An overt revival of the pre-Christian Mayan religion attracted some attention in the early 1990s, but did not attract a large number of followers.

More influential have been the older *confradías*, or syncretic religious brotherhoods, with practices based on a mix of ancient Mayan religion and 16th-century saint veneration. Village *confradia* priests or shamans would settle disputes, do divination with coral seeds and crystals, cure illnesses, cast spells, prescribe herbs, and lead dances, chants, and feasts.

Both Catholic and Protestant missionaries have preached against this syncretism movement and it has suffered sharp decline. Less than 1% of the population denies any connection with Christianity. This includes a small Jewish community of about 1,000 residents mostly in the capital. The main Jewish organization there is the *Consejo Central de la Comunidad Israelita de Guatemala*. There were less than 1,000 Muslims in Guatemala in 1995. Among their number was a Pakistani Ahmadiyya missionary doctor serving in a clinic with an accompanying mosque.

Catholic Churches:

In the Catholic Church in Guatemala during the 16th century conquest of Guatemala, the Spanish found in the Quiche speaking Maya Indians a profoundly religious people, whose worship recognized a supreme being named Qabovil. The socio-religious organization did not last through the time of the Spanish. The Indians were made to study the Catholic religion within the church and they in turn took the information learned and applied it their religion.

Even though there have been four centuries to have passed popular Catholicism is still very much apart of the culture and even Indian and Spanish traditions existing side-by-side, but not crossing over either way. In Guatemala from 1524-1821 the Spanish were in control of Central America there in Guatemala and the Catholic Church was very connected with the government. Once Guatemala gained its independence things did not change. In 1871 the church and state were separated with the land of the churches being confiscated then in 1874 the religious orders were dissolved. Since 1954 the church has been able to operate without impediment, the church in Guatemala still operates with a shortage of priests, because there has been an absence of priests who wanted to become involved with ministry on the part of more than 2 million Indians. The only sacrament that is widely accepted is the act of baptism.

The vast gulf that exists between on the one hand the clergy and bishops, who are almost all foreigners with close ties to the Ladinos (Mestizos), and on the other hand the Indian population, has generated considerable tension between local and foreign clergy and poses serious problems in the area of pastoral action. In addition, a large number of foreign religious personnel are absorbed in functions not directly pastoral. Found in Guatemala City are many who are in administration and teaching within the schools of middle class children.

The Holy See formed diplomatic relations with Guatemala and in 2000 it is represented to government and the Catholic hierarchy by a nuncio residing in Guatemala City.

Protestant Churches:

Protestantism has grown steadily since 1940 at the expense of Catholicism. Following are the figures of the growth of Protestantism starting back in 1940 with 98.5% Catholics and 1.5% Evangelicals; 1950, 96.9 Catholics, 2.8% Evangelicals; 1970, 95% Catholics, 4.3% Evangelicals.

The number of Protestants varies among the states from about 15% in the northwest state of Huehuetenango to 2% in the north central state of Alta Verapaz. The religio-ethnic make-up varies throughout the whole of Guatemala. Indians form 90% of Protestants in Huehuetenango, and Ladinos over 90% in El Progreso.

The Protestant population in Guatemala has a large number of converts while those who have made the commitment to Christ are of a somewhat higher class than most. The Maya Indians experienced a large upsurge in their population of Protestants going from 68,800 in 1969 to 99,100 in 1974. In a government poll taken just before the election in 1990 showed that 45% of the population considered themselves Evangelicals while also a large number of those people were considered calling themselves Catholics as well.

American Presbyterians were able to enter Guatemala in 1882 by invitation from President Barrios who thought that Protestants could go and make a difference and help to contribute to the country. In 1962 The National Presbyterian Church of Guatemala became autonomous and is now the third largest non-Pentecostal Protestant church. Presbyterians devised a new way to study theology by having the opportunity to study at home and then attending regional centers which are visited weekly by seminary professors. This church in fact originated the method of the theological education by extension which quickly became a worldwide movement.

The Quiche Bible Institute in San Cristobal established to serve the Quiche Indians is conducted with the Primitive Methodists. The primary Methodists originated in America with only foreign missionaries in Guatemala. The Central American Church autonomous since 1927 owes its founding to the Central American Mission in 1899. Its Robinson Bible Institute has been preparing pastors to work among the Indians since 1923, and another Bible institute in Guatemala City trains leaders for all of the Central American countries. Other Protestant groups that have come and made a large impact are the Friends who came in 1902, Nazarenes in 1904, Adventists in 1908, and Brethren in 1925. Of all of the groups that have gone to Guatemala since World War II the Baptists made the most significant impact.

As is true of a large majority of Latin American countries, Pentecostals, who first entered in 1916, have made a significant impact on Guatemala. Guatemala's largest single Protestant denomination is the Assemblies of God which began in 1937, and another important Pentecostal group is the Full Gospel Church of God. Protestants like Catholics

have been involved with education and social service. The Presbyterian Church sponsors secondary schools, clinics, a cultural and recreational center and an agricultural extension program. Protestants maintain their own university, Universidad Mariano Galvez, the first of its kind to be established in Latin America in 1966.

The formation of independent churches in Guatemala is a recent phenomenon dating since the ending of World War II. The majority of the churches are Pentecostal, with the largest being the Church of the Prince of Peace. It is also one of more than 10 third-wave independent groups, more than half of which began in the mid-1980s. Together they now account for nearly 1 million Christians or about 9% of the national population. In the 1990s the Pentecostal/Charismatic Renewal continued to spread rapidly across most older churches, and numbered over 2,490,000 adherents of whom 28% Pentecostals, 37% Charismatics, and 35% Independents. While a number of Roman Catholics have served as missionaries in surrounding countries, only recently are Protestants sending missionaries; some to North Africa and Western Asia.

Religions

Non Christian

Catholic

There are over 8,000, 000 Catholics in Guatemala in 1998. Eighty percent of the population is Catholic. In 1995 there were 407 Catholic churches located throughout Guatemala. In 1996 there were 1,648 nuns in Guatemala. There were also 901 Catholic Priests located in Guatemala. Also, in 1996 there were around 475 people attending Catholic seminaries. In Guatemala, two thirds of the population is Catholic. Within Guatemala there are two archdioceses, ten dioceses, and two apostolic vicariates.

Church of Jesus Christ of Latter Day Saints:

In 1998 there were 166,000 adherents to the Church of Christ of Latter Day Saints. This makes up one percent of the population. There is one unit for church to take place

Judaism:

In 1998 there were 1,200 adherents to the Judaism faith. Most Jews of Guatemala reside in Guatemala City. Other Jews reside in Quezaltenango and San Marcos. The Jews of Guatemala are able to speak of two firsts that occurred and they were the first ones to recognize Israel as a state, and they were the first ones to open an embassy in Jerusalem under Garcia Cranados.

Traditional Indigenous:

Two percent of the population is made up of primal indigenous religions. A part of the indigenous religion is that if you have a family member to pass away then you must pay their debt with grief and beauty. The different indigenous groups have their own way of handling parts of their culture.

Scientology:

In 1999 there was one Scientology church, but the number of adherents is unknown.

Christian

Baptist:

In 1998 there were 25,000 Baptists in Guatemala. They make up 0.23 percent of the population. There are 200 Baptist units located throughout Guatemala.

The worship style in the Baptist churches in Guatemala is very upbeat with guitars, tambourines, drums and the preaching style is very energetic. The *Iglesia Bautista Shalom* in Guatemala is just one of the Baptist Churches that worships in a sanctuary that looks different from the normal church facility. It has cement floors and an open window for air conditioning and plastic chairs.

Another Baptist church in Guatemala is called the Good Pastor Baptist Church. Within the Convention of Baptist Churches of Guatemala there were 25,000 members. There were 200 units for worship to take place in. In 1996 there were 2,730,000 adherents

Church of God in Christ, Mennonite:

In 1998 there were 12 adherents to the Mennonite faith. The church in Guatemala is called the Guatemalan National Evangelical Mennonite Church. The Mennonite church to the Kekchi-speaking people began in 1968. There are several offices of the Mennonites in Guatemala and they are located in San Pedro Carcha and Alta Verapaz.

Source: <http://www.gameo.org/index.asp?content=http://www.gameo.org/encyclopedia/contents/I452.html>

Church of Nazarene:

The Church of the Nazarene in 1998 had 43,298 members which made up 0.41 percent of the population. There were 369 units for worship to take place in.

Conservative Mennonite Fellowship:

In 1994 there were 90 members of the Conservative Mennonite Fellowship. They had 5 places of worship.

Presbyterian:

Within the Presbyterian Church there are 12,000 adherents. There were 45 units of Presbyterians.

Protestant:

Within the Protestant Church of Guatemala there are 3,330,000 adherents. They make up roughly 33 percent of the population. It was found out that in 1975 the number of active Protestants were 2,075,000 making up twenty-five percent of the population.

People Groups

Achi, Cubulco 24701

Guatemala is located on the continent of North America in the region of Central and South America. Their population is 56,000 people. Alternate names for the Achi, Cubulco are Achi and Cubulco Achi. The primary language is Achi, Cubulco.

The primary religion is Catholic with 80 percent adherence with 11.20 percent evangelical. They are not one of the least-reached people groups. The progress being made within the Achi, Cubulco is at a rate of greater than 5 percent with an accelerating number of new fellowships.

This group of people is located in Eastern Guatemala. They are located in the department of Baja Verapaz, Guatemala. During the 1520s and 30s the Spanish priest Bartolome de las Casas brought all of the Achi people under church control and placed them into the regions of Cubulco and Rabinal. During the time in which they were being relocated they were hurt by disease and the move. However, they were saved from military assaults of the Spanish conquerors. Late in the 19th century there was a transfer of land from communal to private and in this happening they were unable to maintain their aboriginal estate. They became underclass tenant farmers and seasonal workers.

Achi, Rabinal 24702

The Achi, Rabinal are found in the country of Guatemala on the continent of North America. They are located in the region of central and South America. The Achi, Rabinal population is made up with 54,000 people. Another name for this people group is Rabinal Achi. The language spoke amongst this people is Achi, Rabinal.

The primary religion is Catholic. In looking to the progress that has been made amongst this people it can be seen that there are few, if any, known believers. The number of adherents is greater than five percent. This group of people is located in Eastern Guatemala. They are located in the department of Baja Verapaz, Guatemala. During the 1520s and 30s the Spanish priest Bartolome de las Casas brought all of the Achi people under church control and placed them into the regions of Cubulco and Rabinal. During the time in which they were being relocated they were hurt by disease and the move.

However, they were saved from military assaults of the Spanish conquerors. Late in the 19th century there was a transfer of land from communal to private and in because of this happening they were unable to maintain their aboriginal estate. They became underclass tenant farmers and seasonal workers.

Aguacatec 24703

The Aguacateco are found in Guatemala on the continent of North America. The region where they are located is Central and South America. Another alternate name for this people group that you might hear would be the Aguacateco. The language spoken among them is called Awakateko.

Their primary religion is Catholic. There are eighty-five percent Christian adherents with 2.97 per Evangelicals. This is not one of the least-reached people groups. The number of Evangelicals is greater than two percent but less than five percent. There is a probable group of evangelical fellowships. The Aguacatec are ranked number twenty-five on the need-ranking score.

Americans 00000

The Americas are located in Guatemala are on the continent of North America. There are 366,000 Americans in the population of North America. Another name for this group is American. They speak English. Their primary religion is Christianity with a 78 percent adherence rate to Christianity. There is an Evangelical fellowship per every 10,000 individuals.

Arab, Palestinian 00000

The Arab, Palestinians are found in Guatemala on the continent of North America in the region of Central and South America. The population of the concentration of this people group is 1,400. The Arab, Palestinians can also be known as Arabic, Palestinian-Jordanian; Israeli Arab Muslim, Levantine Arabs, Syro-Lebanese Arab, Gezan Arab, Lebanese Arab, and Palestinian Arab. The language spoken among this people group is Arabic, and South Levantine.

The major religion is Islam with a sub-division of Sunni. There is a percentage of 18.96 Christians. They are not part of the least-reached people group. There are few, if any, known believers. The number of adherents is greater than five percent. They are listed on the need rank scale at forty-six.

Black Carib, Garifuna 00000

The Black Carib, Garifuna are located in the country of Guatemala on the continent of North America. They are located in the region of Central and South America. Their population is 17,000 in Guatemala. Another name for this people group is Garifuna. The primary language is Garifuna made up of 17,000 speakers.

Their primary religion is Catholic and the adherence among them is eighty-five percent. The percentage of evangelicals is fifteen percent. They are not among one of the least-reached peoples. There are greater than ten percent evangelical fellowships per 10,000 persons. Their need ranking score is twenty-five.

They live along the Atlantic coast of Guatemala running alongside Belize and Nicaragua. This people group was formed on the island of St. Vincent in the Caribbean during the 17th century when escaped African American slaves met the Karib Indians. At the end of the 18th century the Garifuna found themselves fighting the British in a guerilla war. The Garifuna were able to win that battle although the British transferred 5,000 of them to the Bay Islands. They have migrated up to the north and to the south. The population is made up of working-class people who are farmers, laborers, and artisans.

British 00000

The British are located in Guatemala on the continent of North America. The British population in Guatemala is made up of 1,900 people. Other names for this people group are Anglo-Pakistani, Euresian, Scottish, Anglophones, Scot, and White. Their primary language is English with 1,900 speakers. Their primary religion is Christianity with a 78.99 percent adherence to Christianity. The number of Evangelicals is 10 percent with one fellowship per every 10,000 individuals. On the need ranking scale they are listed at 25. They are not among the least-reached peoples. They are a people with a mission sending vision.

Cakchiquel, Central 24705

The Cakchiquel, Central are located in Guatemala on the continent of North America. They are located in the region of Central and South America. The population of the Cakchiquel, Central is made up of 192,000 people. Several of the alternate names of this people group are Cakchiquel and Central Cakchiquel. They are not one of the least-reached people groups. The language is called Cakchiquel, Central with 192,000 speakers.

The primary religion is Catholic with an eighty-eight percent adherence. There are thirty-one point eighteen percent of evangelicals. There are greater than five percent evangelicals with an accelerating rate of new fellowships. This group is listed as twenty-five in need-ranking.

The Cakchiquel Indians as a whole are a group of Quichean Mayan tribe of Indians. During the 15th century the Cakchiquel were conquered by the Quiche Maya, but by the 1520s they were able to overthrow the Quiche domination. The Spanish arrived on the scene in the 1520s and they formed an alliance with them and turned against the Quiche and Tzutujil. They soon came to realize that the Spanish were harder on them than they thought and so they went against the Spanish in 1526 in a bloody war and they ultimately lost. After such a loss they retreated up into the hills where they were ravished by disease and cultural dislocation. By the 1600s they were able to settle and return to their

agricultural way of life with the help of Spanish missionaries and government officials. During the 19th century they began working as agricultural laborers on large plantations of the Pacific Coast. During the 20th century the Cakchiquel were pushed down to be poverty-stricken, politically unstable lower class in the country of Guatemala. During the 1970s and 80s they tried to fight that which was being done to them, but the government began to reign down harder and harder on them. Once this began happening they began to run from their homes in Guatemala to Mexico and the United States.

Cakchiquel, Eastern 00000

The Cakchiquel, Eastern are located in Guatemala on the continent of North America. They are located in the region of Central and South America. Their population makes up 121,000 people. Another alternate name for this people group is Eastern Cakchiquel. The language spoken is called Kaqchikel, Eastern with 121,000 speakers.

The primary religion is Catholicism with an adherence of eighty-eight percent. It is not known the number of evangelicals in Guatemala. They are not one of the least reached people groups. There are few if any known believers with adherence greater than five percent. The need ranking is fifty-seven percent.

Cakchiquel, Northern 00000

The Cakchiquel, Northern are located in Guatemala on the continent of North America. They are located on the region of Central and South America. The population is made up of 46,000 people. The language spoken among this people group is Kaqchikel, Northern. A secondary language spoken among the people is Spanish, but it is not known how many people speak this language.

The primary religion is Catholic with an eighty percent adherence. It is not known how many evangelicals there are located here. The Cakchiquel, Northern are not one of the least-reached people groups. As far as Christianity is being spread there are few if any known believers with the adherence rate being greater than five percent. Their need ranking is fifty-five percent.

Cakchiquel, Santa Maria de 00000

The Cakchiquel, Santa Maria de is located in the country of Guatemala on the continent of North America. There are found in Central and South America. The population of this country is 21,000 people. An alternate name for this people group is Santa Maria Cakchiquel. The primary language spoken her is Kaqchikel, Santa Maria De Jesus. Also, Spanish is spoken among this people group.

The primary religion is Catholic and there is an eighty percent adherence. The known evangelicals are three point five percent evangelicals. They are not among the least-reached peoples. The evangelicals make up greater than two percent, but less than five

percent with a probable group of evangelical fellowships. On the need ranking scale the Cakchiquel, Santa Maria De is rated at twenty-five.

Cakchiquel, Santo Domingo X 00000

The Cakchiquel, Santo Domingo X is located in Guatemala on the continent of North America. They are located in the region of Central and South America. The population is made up of 7,400 people. An alternate people group name is SD Xenacoj Cakchiquel. The language spoken is Kaqchidel, Santo Domingo Xenacoj. Also, spoken among this people group is Spanish.

The major religion is Catholic. There is an eighty percent adherence to the Church. It is unknown what percentages of evangelicals actually do exist. This is not a least-reached people group. The progression of Catholicism in the Cakchiquel, Santo Domingo X is few if any known believers with less than five percent adherence. On the need-ranking scale they are listed as forty-nine. Within this people group there is no known ministry commitment nor are there any church-planting teams among these peoples.

Cakchiquel South Central 00000

The Cakchiquel, South Central are located in the city of Guatemala on the continent of North America. They are located in the region of Central and South America. The population that makes up the Cakchiquel, South Central is 52,000. Another alternate name for this group is South Central Cakchiquel. The language that is spoken among these peoples is Kaqchikel, South Central with 52,000 speakers.

The primary religion among these peoples is Catholic with an eighty-eight percent adherence. It is not known how many people are evangelicals. They are not one of the least-reached people groups. The progress scale among this people is few if any known believers with an adherence greater than five percent. Their location on the need ranking scale is fifty-eight. However, it is not known if there is a ministry among these peoples or church planting teams located here.

Cakchiquel, Southern 00000

The Cakchiquel, Southern are located in the country of Guatemala on the continent of North America. They are in the region of Central and South America. The population among this people group is 58,000. Another name referring to this people group would be Southern Cakchiquel. The language that you will find spoken is Kajchikel, Southern with a secondary language of Spanish.

The primary religion is Catholic with an eighty-eight percent adherence. The number of evangelicals is not known. They are not one of the least-reached peoples. There are few if any known believers with less than five percent adherents. On the need ranking scale they are given a fifty-four. There is no known ministry commitment or church planting teams located among these peoples.

Cakchiquel, Southwestern Ye 00000

The Cakchiquek, Southwestern Ye are located in the country of Guatemala on the continent of North America. They are in the region of Central and South America. The population among this people group is 21,000. Another name that you might hear this people group referred to is the Yepocapa SW Cakchiquel. The language spoken is Kaqchikil, Yepocapa Southwestern with 21,000 speakers.

The major religion is Catholic with an eighty percent adherence. It is not known the number of evangelicals that exist. They are not part of the least reached people groups. There are few if any known believers. On the need ranking scale they are located at number fifty-one. There is no known ministry commitment or church planting team located here.

Cakchiquel, Southwestern, A 00000

The Cakchiquel, Southwestern A are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population is 600 people. Other names you might hear this people called is Acatenango, Acatenango SW Cakchiquel, and Huehuetanango. The language spoken among this people is Kaqchikel, Akatenango Southwestern along with Spanish being spoken among this people group.

The primary religion is Catholic with an eighty percent adherence. It is not known how many evangelicals that there are here. There are few if any believers with a greater than five percent adherence. On the need ranking scale they are located at number fifty-one. There is no known ministry commitment or church planting team among this people group.

Cakchiquel, Western 00000

The Cakchiquel, Western are located in Guatemala on the continent of North America. These people are located in the region of Central and South America. The population among the Cakchiquel, Western is 93,000. Another name that would be referred to among this people is Western Cakchiquel. The language spoken is Kaqchikel, Western along with Spanish being spoken among this people.

The primary religion is Catholic with an eighty-eight percent adherence. It is not known how many people are evangelical. They are not classified as one of the least-reached people groups. There are few if any believers with an adherence rate greater than five percent. Their need ranking score is fifty-four. Among the Cakchiquel, Western there is no known ministry commitment or church planting teams.

Cakchiquel-Quiche Mixed Lan 00000

The Cakchiquel-Quiche Mixed Lan is located in Guatemala on the continent of North America. They are in the region of Central and South America. The population is 2,400 people. There are no alternate names for this people group. The language spoken among this people is Kaqchikel-Kuiche Mixed Language. Two secondary languages that are spoken are Kaqchikel, South Central and Spanish.

It is not known what the primary religions are among these people. Their status as far as being reached with the gospel is data unavailable, but they are located where gospel is generally available. It is not known if there is a ministry commitment among this people or a church planting team.

Chicomuceltec 24706

The Chicomuceltec are located in Guatemala in on the continent of North America. They are in the region of Central and South America. The population of this people group is 100. Alternate names that you might hear are Cac'chiquel Mam; Chipas; Chicomulcelteco; Cakchiquel Mam; Chicomucetec; mam, Chicomucelteco. The language spoken among this group is Spanish.

The primary religion is Catholic with a ninety percent adherence. It is not known how many evangelicals are among this population. They are no apart of the least-reached peoples. There are few if any known believers with greater than five percent adherents. It is now known if there is any ministry commitment or any church planting teams located here. There are less than two percent evangelicals although some resources are available.

Chorti 24707

The Chorti people group is located in Guatemala on the continent of North America. These people are located in the region of Central and South America. There are 35,000 people that make up this people group. Another name that might be used would be Chotti. The language spoken here is Chorti with 35,000 speakers.

The major religion is Catholic. The number of Christian adherents is eighty-five percent. There is a percentage of one point nine percent evangelicals. This is not one of the least reached people groups. The evangelicals are greater than 0.01percent but less than two percent. The adherents are less than five percent. The need rating among this population is fifty-four. There is no ministry commitment or church planting team located here. There is a functioning agency partnership among these people and a reproducing church movement, and also some evangelical materials available.

The Chorti have several subgroups which are the Eklejuy, Manjuy, Manuk, Maniuk, Soloti, Tsoloti, Yofuaha, and Zolta. During the Spanish conquest they were living up by the upper Bermejo River, but they migrated north to the Pilcomayo River. This group of Indians is very hostile to outsiders. Up until 1900 the Chorti were still attacking European settlers, missionaries, and anthropologists. During the 1920s the men began to work as seasonal laborers on ranches and sugar plantations helping the people to transition into a

situation where they could begin to accept outsiders. The Chorti still do not like or chose to interact with white people.

Chuj, San Mateo Ixtatan 24708

The Chuj, San Mateo Ixtatan are located in Guatemala on the continent of North America. The region in which they live is Central and South America. The population of this people is 31,000. Another name that you can see referred to as Chuj, Ixtlan, Oaxaca; Chuuj; and San Mateo Ixtatan Chuj. The language spoken among the Chuj, San Mateo Ixtatan is Chuj, Ixtatan and there are 31,000 speakers. The major religion is Catholic with eighty-five percent adherence. There are 5.79 percent evangelicals. They are not apart of the least reached peoples. The Evangelicals make up more than five percent with an accelerating number of new fellowships. In looking at their needs ranking they are listed at twenty-five. There is a functioning agency to partner with them and also a reproducing church movement.

This Chuj are a small group of Mamean Maya Indians who live in the department of Huehuetenango in Guatemala. During the 15th century they fell under control of the Quiche Maya. During the 1530s they were overtaken by the Spanish. Their population fell because of disease, relocation, and warfare, but was able to recover in the 1600s. This group of Indians is a settled agricultural people who live off of cultivating maize and beans. During the 1800s the government of Guatemala began to forcibly transfer tribal land to private ownership reducing the people to peasant or migrant laborer status. The poverty that the Chuj experienced caused political unrest after World War II and bloody reprisals against Mayan activists. In the 1980s twenty-five percent of the Chuj tribe immigrated to the United States.

Chuj, San Sebastian Coatan 00000

The Chuj, San Sebastian Coatan are located in Guatemala on the continent of North America. There are 28,000 that make up this population. Another name for this people group is S. Sebastian Coatan Chuj. The language spoken among this people is Chuj, San Sebastian Coatan and there are 28,000 speakers.

The major religion is Catholic with eighty-five percent adherents. Although the exact number of evangelicals is not known The Chuj are not a least reached people group. The Evangelicals are greater than five percent and accelerating rate of new fellowships. On the need ranking scale they are listed at twenty-five. There is a functioning agency partnership and a reproducing church movement.

Deaf 46623

The Deaf are located in Guatemala on the continent of North America. They are in the region of Central and South America. The population of this people group is not known. The language used among this people is the Guatemalan Sign Language and they also use the American Sign Language. Christianity is the primary religion. It is not known the

number of adherents or how many evangelicals that there are. The Deaf of Guatemala are one of the least-reached people groups. There are more than 0.1 percent but less than 2 percent Evangelicals. The adherents to Christianity are less than 5 percent. It is not known if there is any ministry being done amongst this people group or if there are any church planting teams among this group.

Guatemalan White 00000

The Guatemalan White are located in the country of Guatemala on the continent of North America. They are located in the region of Central and South America. The population within this country is 6,850,000. The alternate names that will be used to refer to this people group are Guatemalan Mestizo, Ladino, and Mestizo. The primary language spoken among this people group is Spanish.

The major religion among this people group is Roman Catholic. The percentage of Catholic adherence is 81 percent. The percentage of Evangelicals is 26. They are not apart of the least-reached people group. There are however more than 15 percent Evangelicals which represents one evangelical fellowship per 5,000 individuals. On the need ranking scale they are at 25.

Han Chinese, Cantonese 00000

The Han Chinese, Cantonese are located in Guatemala on the continent of North America. They are located in the region of Central and South America. Within Guatemala the population is 2,700. Other names that you might hear referred to this people group by are Baihua, Guangdong Hua, Gwong Dung Waa, Han Chinese, Nung, Totok, Yuh, Cantonese, Guangxi, Macau Chinese, Punti, Yuh, and Yuet. Their primary language is Spanish.

The primary religion is Catholic with 59.98 percent adherence. The Evangelicals make up greater than 5 percent of the population with an accelerating rate of new fellowships. On the need-ranking scale they are rated at 25. Among this group there are multiple agencies involved and a reproducing church movement.

Ixil, Chajul 24727

The Ixil, Chajul are located in Guatemala on the continent of North America. They are located in the region of Central and South America. The population within this country is 22,000. Another name that you might hear calls the person Chajul Ixil. The language spoken is Ixil, Chajul and there are 22,000 speakers. The primary religion is Catholic about 85 percent of adherents. They are not part of the least-reached people group. There are few if any, known believers and the adherents are greater than 5 percent of Evangelicals. It is not known if there is a ministry commitment or a church planting team focused on this people group.

The Ixil are a Mayan tribe and part of the Mamean people. They reside in the eastern Cuchumatane Mountains. During the early parts of the 15th century they were being dominated by the Quiche Mayans, but by the 16th century they had obtained their freedom once again. The Ixil were relocated into congregations in which they were worked to death and taught Catholic. Their population dropped in the 16th century due to disease, relocation, and other attacks from Indians. They were able to recover their population during the 17th century.

During part of the later half of the 18th and 19th centuries the Ixil Indians were taken down to Pacific Coast Plantations to work. During this time many of the Ixil never were able to return to their homes. The government of Guatemala changed it so that the land was no longer tribal community land, but independent land. By 1910 their land had been cut in half and continued to be further cut down because of coffee plantations that were being built. The families owned about 4 acres of land and for part of the year the fathers were away working on coffee, sugar, and cotton plantations. They attempted to use counterinsurgency tactics, but they were stopped by the government. During the 1980s 20,000 Ixil Indians had fled for either Guatemala cities or for the United States.

Ixil, Jebaj 00000

The Ixil, Jebaj reside in Guatemala on the continent of North America. They are located in the region of Central and South America. The population in this country is 50,000. Another name of this people group is Ixil and Negaj Ixil. The language spoken amongst this people group is Ixil, Nebaj and there are 50,000 speakers.

The primary religion is Catholic with about 80 percent adherence rate. The Evangelicals are at 12.86 percent. They are not one of the least-reached people groups. The Evangelicals are greater than 5 percent with an accelerating rate of new fellowships. They are listed at a need ranking of 25.

Ixil, San Juan Cotzal 00000

The Ixil, San Juan Cotzal are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within Guatemala is 19,000. Another name used for this people group is San Juan Cotzal Ixil. The language spoken among this people is Ixil, San Juan Cotzal with 19,000 speakers.

The major religion is Catholic with an 80 percent adherence rate. The percentage of Evangelicals is at 3.5. They are not listed as one of the least-reached peoples. The number of Evangelicals is between 2 and 5 percent with a probable group of evangelical fellowships. They are listed on the need scale at 25.

Jacalteco, Western 24728

The Jacalteco, Western are a people group found in Guatemala on the continent of North America. They are found in the region of Central and South America. In Guatemala they

are found more specifically in the Huehuetenango Department around Jakaltenango. Other names that you might hear this people group referred to as Jacalteco, Western, Jacalteco, Western, Chiapas; Western Jacalteco. The population within this country is 94,000.

The primary religion is Catholic with an 80 percentage adherence to Christianity. There are about 4.61 percent of people who make up the Evangelicals. They are not among the least-reached peoples. The Evangelicals make up between 2 and 5 percent with a probable group of Evangelical fellowships. In looking at the need ranking they are placed at 25. There are multiple agencies involved with this group and a reproducing church movement.

The Jacalteco reside in the department of Huehuetenango up in the Highlands of Guatemala. They are able to make a living and survive on corn and beans on communal lands. They have been affected by having their land changed into privately owned land. These people are living in poverty. The men of the Jacalteco have had to become migrant workers. Up until the 1970s they were a people group that was very hard to reach only through a foot path, but in the 1970s that all changed and a road was put down. In the 1980s a large group of the Jacaltecos migrated to the United States.

Jacalteco, Eastern 00000

The Jacalteco, Eastern are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within Guatemala is 13,000. Other names that you might hear referred to for this people group are Acateco and Eastern Jacalteco. The language spoken among this people is Jakalteko, Eastern and a secondary language of Akateko.

The primary religion is Catholic with a 70 percent adherence. There are 6 percent Evangelicals. They are not apart of the least reached people groups. The Evangelicals number more than 5 percent with an accelerating rate of new fellowships. On the scale of need they are rated at number 25.

Jew 00000

The Jews located within Guatemala are on the continent of North America. They are located in the area of Central and South America. The population within this country is 1,200. Other names that might refer to this people group are Hakitia, Ladino, and Spanish Jew. The language spoken among this people group is Spanish and there are 1,200 speakers.

Their primary religion is the Ethnic Religion with a sub-division of Judaism. There is a 0.14 percent adherence to Christianity. They are among the least-reached people group. The numbers of Evangelicals are greater than .01 percent, but less than 2 percent. The adherence of Evangelicals is less than 5 percent. The need ranking among this people

group is rated at 44. It is not known how much of a commitment to ministry or if there are any church planting teams located among these people groups.

Kanjobal, Eastern 00000

The Kanjobal, Eastern are located in Guatemala on the continent of North America. They are located in the region of Central and South America. Their population within Guatemala is 94,000. Other names that you might hear this people group referred to as are the Conob, Kanjobal, and Eastern Kanjobal.

The major religion is Catholic with an 80 percent adherence and 5.45 percent of that is evangelical. They are not one of the least reached people groups. There are more than 5 percent evangelicals with an accelerating rate of new fellowships. On the need-ranking scale they are located at 25.

The Kanjobal are found in the department of Huehuetenango, Guatemala. During the 16th century Pedro de Alvarado lead a conquest against these Indians which lead to numbers succumbing to disease, military attack, and relocation into missions. A second conquest came upon the Kanjobal in which 70 percent of their land was taken over by coffee plantations. They were reduced to peasant farmers and seasonal migrant workers. The third conquest stems from the fact that the Kanjobal have been susceptible to left-wing propaganda and rhetoric in the area of land reform especially. There was a repression campaign against the Kanjobal causing thousands of the Kanjobal to flee the country.

Kanjobal, Western 00000

The Kanjobal Western are located in Guatemala on the continent of North America. They are in the Central and South America region. Their population within Guatemala is 59,000. Other names that you might hear this people group referred to are the Kanjobal, Western, Chiapas and Western Kanjobal.

Amongst this people group the primary religion is Catholic. There is an 80 percent adherence to Christianity. They are not one of the least-reached people groups. They are greater than 5 percent evangelicals and an accelerating rate of new fellowships. On the need-ranking scale they are located at 25.

Kelchi, Quecchi 24730

The Kelchi, Quecchi are located in Guatemala on the continent of North America. They are located in the region of Central and South America. Their population within Guatemala is 484,000. Other names that this people group might be referred to as are the K'ctchi', and the Quecchi.

Their primary religion is Catholic with an 83 percent adherence. They are not one of the least-reached peoples. There are greater than 10 percent evangelicals with one fellowship located per 10,000 individuals. On the need ranking scale they are located at 25.

Mam, Central 24731

The Mam, Central are located in Guatemala on the continent of North America. They are apart of the Central and South America region. Their population within Guatemala is 139,000. The language spoken by this group is Mam, Central with 139,000 speakers. They are not one of the least-reached people groups.

Their primary religion is Catholic with a 90 percent adherence. There are few if any known evangelicals with less than a 5 percent adherence rate.

You will find the Mam located in the departments of Huehuetenango, Quezaltenango, and San Marcos, Guatemala. Gonzalo de Alvarado conquered the tribe in 1525 even though the Mam did their best to put up a front. Their population declined due to disease. The Mam were either put into missions or they retreated up into the highlands. Come the 17th century they were able to stabilize and begin a life of agriculture cultivating maize and beans. They were largely affected by large plantations of coffee and the government who wanted the land to be under the individual control and no longer under communal lands. The Mam families were left with less than 3 acres. Left-wing government found hearing ears among the Mam people because they were being promised a redistribution of the lands because of that there followed bloody reprisals of the conservative Guatemalan politicians wanting to keep things as they were currently. They used repression and murder to stop the Mam insurgency. Many Mam fled to the United States to seek out safety.

Mam, Northern 00000

The Mam, Northern are located in Guatemala on the continent of North America. They are located in the Central and South America region. Their population within this country is 232,000. Other names that you might hear them referred to are the Chipas, Mam, and Northern Mam. The language spoken among the Mam, Northern is Mam, Northern with 232,000 speakers.

Their primary religion is Catholic with an 88 percent adherence rate. There are more than 10 percent evangelicals with one evangelical fellowship per every 10,000 people. There are 32.30 percent evangelicals. On the need-ranking scale they are at 25.

Mam, Sacatepequez 00000

The Mam, Sacatepequez are located in Guatemala on the continent of North America. They are located in the Central and South America region. Their population within this country is 15,000. Their language is called Mam, Southern and there are 15,000 speakers.

Their primary religion is Catholic with an 85 percent adherence. They are not apart of the least reached peoples. Their adherence rate of evangelicals is less than 5 percent with an accelerating rate of new fellowships. On the need ranking scale they are located at 25.

Mam, Southern 00000

The Mam, Southern are located in Guatemala on the continent of North America. They are located in the region of Central and South America. The population of the Mam, Southern is 164,000. Another name for this people is referred to as are the Southern Mam. Their language is Mam, Southern with 164,000 speakers.

They are not one of the least-reached people groups. Their primary religion is Catholic with an 86 percent adherence rate. The evangelicals are under 5 percent with an accelerating rate of new fellowships. They are listed on the need ranking scale at 25.

Mam, Tajumulco 00000

The Mam, Tajumulco are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population in Guatemala is 49,000. Another name that they are referred to are the Tajumulco Mam. Their primary language is Mam, Tajumulco with 49,000 speakers.

Their primary religion is Catholic with a 97 percent adherence rate. However there are few if any known believers with an adherence rate of less than 5 percent. They are not of the least-reached people groups. On the need-ranking scale they are located at 54. There is a ministry commitment to this people group and a church planting team among this people.

Mam, Todos Santos Cuchumata 00000

The Mam, Todos Santos Cuchumata are located in Guatemala on the continent of Guatemala. They are located in the region of Central and South America. There are 61,000 people in this people group. Other names that the Mam, Todos Santos Cuchumata are called are the Mam, Todos Santos, and Tocos Santos Mam. The language among this people is Mam, Todos Santos Cuchumatán with 61,000 speakers.

Their primary religion among this people group is Catholic. There are less than 5 percent evangelicals with an accelerating rate of new fellowships. They are located on the need ranking scale at 25. There is a functioning agency partnership and a reproducing church movement.

Maya, Mopan 24732

The Maya, Mopan are located in Guatemala on the continent of North America. They are located in the region of Central and South America. Their population within Guatemala is 3,800. Another name that you might hear this group referred to as are the Mopan Maya. The language spoken among this people is Mopan Maya with 3,800 speakers. They are not one of the least-reached peoples.

Their primary religion is Catholic with an 80 percent adherence. There are more than 10 percent evangelicals with one evangelical fellowship for every 10,000 individuals. There are 50 percent evangelicals. On the need ranking scaled they are located at 25.

Between 1847 and 1853 the Mopan fled from Mexico to Guatemala and Belize. With the military repression following World War II caused more Mopan to flee Guatemala for Belize. The Mopan Indians were located close to the Mayan Kekchi tribe and so they are becoming bilingual speaking Kekchi as well as their own aboriginal language.

Maya-Tekitek 00000

They Maya-Tekitek are located in Guatemala on the continent of North America. They are in the region of Central and South America. The population among the Maya-Tekitek is 1,500 people. Other names that you might hear this people group referred to are the Teco Mam; Tectitan, Mam; To; Tectitan Mam, and Tectiteco. Their language spoken among this people is Tekitteko with 1,500 speakers.

Their primary religion is Catholic with a 90 percent adherence. There are between 2 and 5 percent evangelicals with a probable group of evangelical fellowships. On the need-ranking scale they are located at 25.

Pocomam, Central 24735

The Pocomam, Central are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within this country is 12,000. Another name for this people is Central Pocomam. Their language is Poqomam, Central with 12,000 speakers.

Their primary religion is Catholic with an 80 percent adherence. They are not apart of the least-reached people groups. There are more than 5 percent of evangelicals with an accelerating rate of new fellowships. On the need-ranking scale they are located at 25. There are multiple agencies involved with the Pocomam, Central and there is a reproducing church movement.

The Pocomam are located in the departments of Guatemala, Jalapa, Esquintla, and Chiquimula, Guatemala. In the 15th century they came under the control of the Quiche Maya they were able to revolt against the Quiche Maya. They did however fall under the Spanish rule during the 1530s. During the 16th century they were ravished by disease, relocation, and warfare. They were able to live off of maize and beans. The government forced the land from communal to private territory causing the Pocomam to become peasant or migrant worker status. There was political unrest after World War II which brought on bloody reprisals against the Mayan activists. In the 1980s twenty-five percent of the Pocomam migrated to the United States.

Pocomam, Eastern 00000

The Pocomam, Eastern are located in Guatemala on the continent of North America. They are located within the region of Central and South America. Their population within Guatemala is 18,000. Alternate names for this people group are Eastern Pocomam, Pocomam, and Pokomam. The language among this people group is Poqomam, Eastern with 18,000 speakers.

The primary religion among the Pocomam, Eastern is Catholic with an 80 percent adherence. They are not apart of the least reached people groups. There are 10 percent or more evangelicals with one fellowship for every 10,000 people. On the need ranking scale they are located at 25. There are multiple agencies involved with this people group and also a reproducing church movement.

Pocomam, Southern 00000

The Pocomam, Southern are located in Guatemala on the continent of North America. They are in the region of Central and South America. Within this people group there are 40,000 individuals. Other names that the Pocomam, Southern might be referred to are the Pokomam and Southern Pocomam. The language among this people is Poqomam, Southern with 40,000 speakers.

The primary religion is ethnic religions with a sub-division of animism. There is a 1 percent adherence to evangelicals. They are not part of the least-reached people groups. They are rated at 57 on the need-ranking scale.

Pocomchi, Eastern 24734

The Pocomchi, Eastern are located in Guatemala on the continent of North America. They are in the region of Central and South America. The population within this country is 49,000. Another name for this people group is Eastern Pocomchi. The primary language among this people is Pokomchi, Eastern with 49,000 speakers. They are not apart of the least reached peoples.

The primary religion among the Pocomchi, Eastern is Catholic with an 80 percent adherence. There are less than 5 percent Christians with an accelerating rate of new fellowships. On the need-ranking scale they are at 25. There are multiple agencies involved with the Pocomchi, Eastern and a reproducing church movement.

The Pokomchi are living in the departments of Alta Verapaz and Baja Verapaz, Guatemala. The Pokomichi came under the domination of the Quiche. No sooner had they thrown off the Quiche then they had come under the Spanish Control in the 1520s and 1530s. For several following decades the Pocomchi suffered from disease. The Pocomchi had to fight against the land hunger of the Mestizo peasants and the government of Guatemala who wanted to change their communal land to privately owned land. They were unable to fight this inevitable and they lost their land and were forced to become peasants and migrant laborers. Following World War II they flocked to the left-wing political movements promising that their land would be returned to them. The

Guatemalan government in return acted with savage repression sending many of the Pocomchi fleeing to the United States.

Pocomchi, Western 00000

The Pocomchi, Western are located in Guatemala on the continent of North America. They are located in the region of Central and South America. The population within Guatemala is 61,000. Other name for this people group is Pocomchi and Western Pocomchi. The primary language is Pokomchi, Western with 61,000 speakers.

The primary religion among this people group is ethnic religions with a sub-division of animism. There is a 50 percent adherence of Catholicism. They are not among of the least-reached peoples. There are less than 5 percent evangelicals with an accelerating rate of new fellowships. On the need ranking scale they are at 25. There are however multiple agencies involved with these people and a reproducing church movement.

Quiche, Central 24737

The Quiche, Central are located in Guatemala on the continent of North America. They are part of the Central and South America region. The population within this country is 2,197,000 people. Another name that is referred to of these people is Central Quiche. The primary language among the Quiche, Central is Kiche, Central with 2,197,000 speakers.

The primary religion is Catholic with an 89 percent adherence with less than 5 percent evangelicals and an accelerating rate of fellowships. On the need ranking scale they are located at 25. There is a functioning agency partnership and a reproducing church movement.

The Quiche are the largest group of Mayan Indians in current day Guatemala. Militarily aggressive, politically centralized, and culturally well-developed, the Quiche came to dominate the highlands of Guatemala during the 15th century conquering many resident tribes and making a number of enemies in the process. They resided in large agriculture settings and used a hieroglyphic writing system that was preserved in their holy book of scriptures, the *Popul Vuh*. Towards the end of the 15th century the Quiche were fighting several guerrilla wars against their vassal tribes including the Cakchiquel, Tzutujil, Ixiland, and Uspantecs. Once the Spanish came in and began to fight the Quiche lost control of most of their land. The Spanish joined with the Cakchiquel and Tzutujil to help defeat the Quiche. Under Tecum Uman the Quiche put up a heroic effort against Pedro de Alvarado's expedition of conquest, but they were inevitably beaten by the Spaniards. The Quiche tried to up rise against the Spanish, but were unsuccessful with their last time of uprising in 1815. During the 19th century the Quiche were fighting against land hunger of Mestizo peasants and the Guatemalan government which were attempting to change the communal lands of the Quiche to privately owned property. The Quiche ultimately became peasants and migrant workers. They were attracted after World War II to left-wing political movements because they promised to reallocate their land back to them.

The Guatemalan government responded to the political insurgency with savage repression and sending many of the Quiche fleeing the country.

Quiche, Cunen 00000

The Quiche, Cunen are located in Guatemala on the continent of North America. They are in the region of Central and South America. The population within this country is 10,000. Other names for this people group are Cunen. The language among the Quiche, Cunen is Kiche, Cunen with 10,000 speakers.

The primary religion is Catholic with a 90 percent adherence. There are however few if any believers with less than 5 percent evangelicals. On the need ranking scale they are located at 54.

Quiche, Eastern Cichicaste 00000

The Quiche, Eastern Cichicaste are located in Guatemala on the continent of North America. They are in the region of Central and South America. There are 142,000 Quiche, Eastern Cichicaste people in Guatemala. Other names for this people group are East Central Quiche and Eastern Quiche. The primary language among this people is Kiche, Eastern with 142,000 speakers.

The primary religion is ethnic religions with a sub-division of animism. It is not known how many Christian or Evangelical adherents there are among this people group.

Quiche, Joyabaj 00000

The Quiche, Joyabaj are located in Guatemala on the continent of North America. They are in the region of Central and South America. The population within this country is 77,000 people. Other names for this people group are Joyabaj Quiche. The language spoken here is Quiche, Joyabaj with 77,000 speakers.

The primary religion is Catholic with an 85 percent adherence. It is not known how many evangelicals are here except that there are less than 5 percent with an accelerating rate of new fellowships. There is a functioning agency partnership and a reproducing church movement.

Quiche, Sacapulteco 00000

The Quiche, Sacapulteco are located in Guatemala on the continent of North America. They are apart of the Central and South America region. The population within this country is 52,000 people. Other names for this people group are Sacapulteco and Sacapulteco Quiche. The primary language spoken among this people is Sakapulteko which is made of 52,000 speakers.

The primary religion is Catholic with 90 percent adherence. The Evangelicals within Guatemala range between .01 and 2 percent with an adherence of less than 5 percent. They are not apart of the least-reached peoples. On the need ranking scale they are located at 55.

Quiche, San Andres 00000

The Quiche, San Andres are located in Guatemala on the continent of North America. They are in the region of Central and South America. The Quiche, San Andres population in Guatemala is 28,000 people. Another name for this people group is Eastern Quiche. The primary language among this people is Kiche, San Andres with 28,000 speakers.

The primary religion is Catholic with an 85 percent adherence to Christianity. They are not apart of the least-reached peoples. The Evangelicals are more than 10 percent of the population with one fellowship per 10,000 individuals. On the need ranking scale they are at 25. Among the Quiche, San Andres there is a functioning agency partnership and a reproducing church movement.

Quiche, Sipacapa 00000

The Quiche, Sipacapa are located in Guatemala on the continent of North America. They are in the region of Central and South America. The Quiche, Sipacapa population in Guatemala is 9,200 people. Other names for this people group are Sipacapa Quiche and Sipacapense. The primary language is Sipakapense with 9,200 speakers.

The primary religion among this people is Catholic with a 90 percent adherence. The Evangelicals among the Quiche, Sipacapa number more than 10 percent with one fellowship per 10,000 individuals. On the need ranking scale the Quiche, Sipacapa are located at 25. There are multiple agencies involved with the Quiche, Sipacapa and there is a reproducing church movement.

Quiche, West Central 00000

The Quiche, West Central are located in Guatemala on the continent of North America. They are located in the region of Central and South America. The population of Quiche, West Central is 331,000 people in Guatemala. They are located southwest of Lake Atitlan, Quezaltenango, and Totonicapan departments. Other names for the Quiche, West Central are Coastal Quiche and West Central Quiche. The language spoken among this people is Quiche, West Central which is made up of 331,000 speakers. Their primary religion is Catholic with an 80 percent adherence. They are not one of the least-reached peoples. The Evangelicals among the Quiche, West Central are made up of less than 5 percent with an accelerating rate of new fellowships. On the need ranking scale they are listed at 25. There is a functioning agency partnership and a reproducing church movement.

Sipacapeno, Quiche 24743

The Sipacapeno, Quiche reside in Guatemala which is on the continent of North America. They are in the region of Central and South America. Their population in this country is 3,000. The primary language that is used among this people group is Spanish and there are 3,000 speakers. Their primary religion is not known although they are located in an area where the gospel is generally available. The Sipacapeno are not part of the least-reached people groups.

Tacaneco 24747

The Tacaneco are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within Guatemala is 28,000. Other names that this people group is referred to are the Mam, Tacaneco, Chiapas, and Tacana Mam. The language spoken among this people is called Tacanec with 28,000 speakers.

The primary religion among the Tacaneco is Catholic with a 90 percent adherence rate. The Evangelicals only make up between 0.1 and 2 percent of the population. They are not among the least reached peoples. On the need ranking scale they are located at 60.

The Tacaneco reside in the highlands of Guatemala. They still make a living from producing corn and beans on communal lands. Recent years have been hard due to the strike of poverty and the fact that the government is making more and more of their land communal. Many Tacaneco are now seeking employment as migrant laborers. Up until 1970 the only way to reach up to the Tacaneco settlements were through foot paths which helped protect them from the worst depredations of European and Mestizo civilizations. Although in 1970 roads were built up to reach these peoples. During the 1980s a large group of Tacanecos migrated to the United States.

Tzutujil, Eastern 24750

The Tzutujil, Eastern are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within Guatemala is 61,000 people. Another name that you might hear this people group referred to as is the Eastern Tzutujil, and Tzutujil. The primary language spoken among this people group is Tzutujil, Eastern with 61,000 speakers.

The primary religion is Catholic with an 80 percent adherence rate. The Evangelicals make up 8.76 percent of the people with an accelerating rate of new fellowships. On the need ranking scale they are located at 25. They are not apart of the least-reached peoples.

The Tzutujil are also known as the “Tzutuhile” or “Zutuhil.” They reside near Lake Atitlan on the southwest reaches of the lake and they produced a large portion of agricultural products for food and also cacao for trade. When Pedro de Alvarado tried to conquer the Tzutujil people they put up a very strong fight, but were unable to resist the devastation that was caused by the technology of the Europeans or the devastation that

came from smallpox, mumps, and measles. There was a large population drop in the 16th century. Franciscan missionaries relocated the Tzuntunjlil to their present-day capital Santiago Atitlan. The Spanish congregations had a huge impact on the Tzutujil in precipitating the loss of their ancestral lands. Ultimately all of the lowland piedmont lands were lost to the Spanish coffee plantations, although they were able to hold onto some of the highlands. During the 17th and 18th centuries Tzutujil land was changed from communal lands to private lands. The Tzutujil have become very conservative in recent years keeping their individual holdings despite intense demands from other Guatemalan farmers and corporations.

Tzutujil, Western 00000

The Tzutujil, Western are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within Guatemala is 49,000 people. Another name this people group is referred to by is Western Tzutujil. The primary language among this group is Tzutujil, Western with 49,000 speakers.

Their primary religion is Catholic with an 80 percent adherence. The known believers of the Tzutujil, Western people are few if any. On the need ranking scale they are listed at 54. They are not part of the least-reached people group.

Uspanteco 24751

The Uspanteco are located in Guatemala on the continent of North America. They are in the region of Central and South America. Their population within Guatemala is 3,600 people. One other name this people group is referred to as is Uspanteco. The primary language among this people is Uspanteco which has 3,600 speakers.

The primary religion among the Uspanteco is Catholic with an 85 percent adherence rate. The number of Evangelicals ranges between .01 and 2 percent of the population. Their ranking on the need-ranking score is located at 42. They are not listed as one of the least-reached people groups.

The Uspanteco reside in a small group of Quichean Maya Indians who live in the highlands of the Quiche department of Guatemala. During the 15th century they fell under the control of the Quiche Maya Indians. They were able to overthrow the Quiche early in the 1500s, but were then overthrown by the Spanish. In the 1500s the Uspanteco were hit hard by disease, relocation, and warfare. They lived off of cultivating maize and beans. In the late 1800s, the government of Guatemala was pressured by agricultural interests and from this the Uspantecos were forced to no longer have communal land, but land was not private. Since this happened the Uspantecos were forced to become migrant workers and peasants. Directly after World War II the poverty that they suffered from caused political unrest which caused bloody reprisals against Mayan activists. During the 1980s a group of the Uspantecos migrated to the United States.

Missiological Implications

1. Evangelical Christians and Churches should target the Catholic populations of Guatemala with a direct program of sharing the Gospel with the Catholics in Guatemala. This program should be taught to the believers in Guatemala and they encouraged to share with their Roman Catholic families and friends.
2. Evangelical Christians and Churches should target the groups who continue to follow Traditional Religions. These programs should be taught to the believers in Guatemala and they should be encouraged to witness to the followers of Traditional Religions (Animism). Among these peoples are the 140,000 Quiche, Eastern Cichicaste, 60,000 Pocomchi, Western, 40,000 Pocomam, Southern
3. Christian groups should seek to continue help rebuilding efforts after the detestation of Hurricane Stan
4. Evangelicals should emphasize church starting among the peoples of Guatemala. These methods might include small group evangelism and house church efforts.
5. Evangelicals should help the Christians in Guatemala teach the truth of the Gospel of Christ and guard against the damages of syncretism.
6. Evangelicals should seek to train workers for the churches.
7. Evangelicals should emphasize work among the minority groups in Guatemala.

Parts of Guatemala were recently devastated due to Hurricane Stan coming through. Please pray that their homes will be rebuilt and there will open opportunities to share Christ. Also, throughout Guatemala Syncretism is one of the major religions pray that they will come to understand who Christ is and what He has done for them.