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The Merchants Flor

Representing Aztec Ritual

Brill's Companion to Classics in the Early Americas

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BOONE HOBBS

Representing Aztec Ritual University of
Texas Press

Empires, the largest political systems of the ancient and early modern world, powerfully transformed the lives of people within and even beyond their frontiers in ways quite different from other, non-imperial societies. Appearing in all parts of the globe, and in many

different epochs, empires invite comparative analysis - yet few attempts have been made to place imperial systems within such a framework. This book brings together studies by distinguished scholars from diverse academic traditions, including anthropology, archaeology, history and classics. The empires discussed include case studies from Central and South America, the Mediterranean, Europe, the Near East, South East Asia and China, and range in time from the first

millennium BC to the early modern era. The book organises these detailed studies into five thematic sections: sources, approaches and definitions; empires in a wider world; imperial integration and imperial subjects; imperial ideologies; and the afterlife of empires.

Brill's Companion to Classics in the Early Americas Cambridge University Press
 "Bassett at last provides a path to understand better the specifically Aztec characteristics of the *teteoh* and their ritual 'embodiments.'" —Ethnohistory
 Following their first contact in 1519, accounts of Aztecs identifying Spaniards as gods proliferated. But what exactly did the Aztecs mean by a "god" (*teotl*), and how could human beings become gods or take on godlike properties? This

sophisticated, interdisciplinary study analyzes three concepts that are foundational to Aztec religion—*teotl* (god), *teixiptla* (localized embodiment of a god), and *tlaquimilolli* (sacred bundles containing precious objects)—to shed new light on the Aztec understanding of how spiritual beings take on form and agency in the material world. In *The Fate of Earthly Things*, Molly Bassett draws on ethnographic fieldwork, linguistic analyses, visual culture, and ritual studies to explore what ritual practices such as human sacrifice and the manufacture of deity embodiments (including humans who became gods), material effigies, and sacred bundles meant to the Aztecs. She analyzes the Aztec belief that wearing the flayed skin of a sacrificial victim during a sacred rite

could transform a priest into an embodiment of a god or goddess, as well as how figurines and sacred bundles could become localized embodiments of gods. Without arguing for unbroken continuity between the Aztecs and modern speakers of Nahuatl, Bassett also describes contemporary rituals in which indigenous Mexicans who preserve *costumbres* (traditions) incorporate *totiotzin* (gods) made from paper into their daily lives. This research allows us to understand a religious imagination that found life in death and believed that deity embodiments became animate through the ritual binding of blood, skin, and bone. *Colors Between Two Worlds* Villa I Tatti In Book Twelve of the Florentine Codex, the encyclopedic work on ancient Mexico

of Franciscan friar, Bernardino de Sahagún (1499–1590), he focuses on the history of the Spanish conquest. It includes the Nahuatl text and Sahagún's translation into Spanish. The original 1579 manuscript was subsequently revised by Sahagun in 1585 and although the original has been lost, in 1970, John Glass found another copy of the Spanish translation in the Boston Public Library. This was made available to Howard Cline for a project to create an edition of all available versions of Book Twelve. The project was continued and completed by Susan Cline, resulting in the present book. It includes facsimile editions of the Boston manuscript, and notes and opinions by the Mexican scholar Carlos María de Bustamante taken from an 1840 publication. It also

includes a transcription of the Boston manuscript and an English translation of the same made by Howard Cline. A fuller history of this work is provided in the introduction by Susan Cline, explaining the differences and possible explanation for the changes between the 1585 revision and the original manuscript.

Everyday Life in the Aztec World

Stanford University Press

How was the Book of Hours created and used as a book and what did it mean to its owners?

Florentine codex Cambridge University Press

Brill's Companion to Classics in the Early Americas opens a window onto classical receptions across the Hispanophone, Lusophone, Francophone and Anglophone Americas during the early

modern period, examining classical reception as a phenomenon in transhemispheric perspective for the first

Res University of Arizona Press

Presents an encyclopedic study of native life in Mexico at the time of the Spanish conquest.

History and Mythology of the Aztecs

University of Texas Press

Written between 1540 and 1585, The Florentine Codex (so named because the manuscript has been part of the Laurentian Library's collections since at least 1791) is the most authoritative statement we have of the Aztecs' lifeways and traditions--a rich and intimate yet panoramic view of a doomed people.

Codex Sierra U of Minnesota Press

Winner of the 2020 Award for Excellence in the Study of Religion: Historical Studies In her groundbreaking investigation from the perspective of the aesthetics of religion, Isabel Laack explores the religion and art of writing of the pre-Hispanic Aztecs of Mexico. Inspired by postcolonial approaches, she reveals Eurocentric biases in academic representations of Aztec cosmology, ontology, epistemology, ritual, aesthetics, and the writing system to provide a powerful interpretation of the Nahuatl sense of reality. Laack transcends the concept of "sacred scripture" traditionally employed in religious studies in order to reconstruct the Indigenous semiotic theory and to reveal how Aztec pictography can express complex aspects of embodied meaning.

Her study offers an innovative approach to nonphonographic semiotic systems, as created in many world cultures, and expands our understanding of human recorded visual communication. This book will be essential reading for scholars and readers interested in the history of religions, Mesoamerican studies, and the ancient civilizations of the Americas. "This excellent book, written with intellectual courage and critical self-awareness, is a brilliant, multilayered thought experiment into the images and stories that made up the Nahuatl sense of reality as woven into their sensational ritual performances and colorful symbolic writing system." - David Carrasco, Harvard University
Empires BRILL
The Treatise of Hernando Ruiz de

Alarcón is one of the most important surviving documents of early colonial Mexico. It was written in 1629 as an aid to Roman Catholic churchmen in their efforts to root out the vestiges of pre-Columbian Aztec religious beliefs and practices. For the student of Aztec religion and culture is a valuable source of information. Hernando Ruiz de Alarcón was born in Taxco, Guerrero, Mexico, in the latter part of the sixteenth century. He attended the University of Mexico and later took holy orders. Sometime after he was assigned to the parish of Atenango, he began writing the Treatise for his fellow priests and church superiors to use as a guide in suppressing native "heresy." With great care and attention to detail Ruiz de Alarcón collected and recorded Aztec

religious practices and incantations that had survived a century of Spanish domination (sometimes in his zeal extracting information from his informants through force and guile). He wrote down the incantations in Nahuatl and translated them into Spanish for his readers. He recorded rites for such everyday activities as woodcutting, traveling, hunting, fishing, farming, harvesting, fortune telling, lovemaking, and the curing of many diseases, from toothache to scorpion stings. Although Ruiz de Alarcón was scornful of native medical practices, we know now that in many aspects of medicine the Aztec curers were far ahead of their European counterparts.

The Painted Façades of Florence
Cambridge University Press

Historians are concerned today that the Spaniards' early accounts of their first experiences with the Indians in the Americas should be balanced with accounts from the Indian perspective. *We People Here* reflects that concern, bringing together important and revealing documents written in the Nahuatl language in sixteenth-century Mexico. James Lockhart's superior translation combines contemporary English with the most up-to-date, nuanced understanding of Nahuatl grammar and meaning. The foremost Nahuatl conquest account is Book Twelve of the Florentine Codex. In this monumental work, Fray Bernardino de Sahagún commissioned Nahuas to collect and record in their own language accounts of the conquest of Mexico; he

then added a parallel Spanish account that is part summary, part elaboration of the Nahuatl. Now, for the first time, the Nahuatl and Spanish texts are together in one volume with *en face* English translations and reproductions of the copious illustrations from the Codex. Also included are five other Nahuatl conquest texts. Lockhart's introduction discusses each one individually, placing the narratives in context.

Sacred Consumption Cambridge University Press

A 2006 collection of indigenous-language writings from central Mexico and Guatemala, written during the colonial period.

The Fate of Earthly Things University of Oklahoma Press

Moyra, Kellach, and Driskoll must find

the crypt where the former Knights of the Silver Dragon are buried, and then awaken them in time to save the city from an army of ghosts.

Voices of Rondo Intersections

Explores the development of natural history since the Renaissance and contextualizes current discussions of biodiversity.

Florentine Codex Harvard University Press

One of the earliest texts written in a Native American language, the Codex Sierra is a sixteenth-century book of accounts from Santa Catalina Texupan, a community in the Mixteca region of the modern state of Oaxaca. Kevin Terraciano's transcription and translation, the first in more than a half century, combine with his deeply

informed analysis to make this the most accurate, complete, and comprehensive English-language edition of this rare manuscript. The sixty-two-page manuscript, organized in parallel columns of Nahuatl alphabetic writing and hand-painted images, documents the expenditures and income of Texupan from 1550 to 1564. With the alphabetic column as a Rosetta stone for deciphering the phonetic glyphs, a picture emerges of indigenous pueblos taking part in the burgeoning Mexican silk industry—only to be buffeted by the opening of trade with China and the devastations of the great epidemics of the late 1500s. Terraciano uses a wide range of archival sources from the period to demonstrate how the community innovated and adapted to

the challenges of the time, and how they were ultimately undermined by the actions and policies of colonial officials. The first known record of an indigenous population's integration into the transatlantic economy, and of the impact of the transpacific trade on a lucrative industry in the region, the Codex Sierra provides a unique window on the world of the Mixteca less than a generation after the conquest—a view rendered all the more precise, clear, and coherent by this new translation and commentary.

French Books of Hours University of Utah Press

This book offers views of Aztec lives and their interactions in rituals, markets, courts, and on the battlefield.

Bernardino de Sahagún's Psalmodia Christiana (Christian Psalmody)

University of Oklahoma Press

A celebration of one of the most famous 16th-century manuscripts, The Florentine Codex.

Historia de la Conquista de México

University of Oklahoma Press

This is the first book published in forty years featuring the painted façades of Florentine palaces. A topic of enormous interest since Florence is one of the most visited and admired cities in the world. The Painted Facades of Florence XV to XIX Centuries is the result of thorough research revealing that the historical circumstances that lead local families to decorate the façades of their residences, as well as providing a description of the various decorative techniques. Lavishly illustrated in colour, this volume includes a significant amount of previously

unpublished photographic archival material. Most of the new photographs were especially commissioned. An important book not only for architects, art historians and decorative arts specialists, but for all those who have visited and loved Florence. 227 colour & 21 b/w illustrations

Treatise on the Heathen Superstitions that Today Live Among the Indians Native to this New Spain, 1629 BRILL

Arriving in Mexico less than a decade after the Spanish conquest of 1521, the Franciscan missionary Bernardino de Sahagún not only labored to supplant native religion with Christianity, he also gathered voluminous information on virtually every aspect of Aztec (Nahua) life in contact-period Mexico. His pioneering ethnographic work relied on

interviews with Nahua elders and the assistance of a younger generation of bicultural, missionary-trained Nahuas. Sahagún's remarkably detailed descriptions of Aztec ceremonial life offer the most extensive account of a non-Western ritual system recorded before modern times. Representing Aztec Ritual: Performance, Text, and Image in the Work of Sahagún uses Sahagún's corpus as a starting point to focus on ritual performance, a key element in the functioning of the Aztec world. With topics ranging from the ritual use of sand and paper to the sacrifice of women, contributors explore how Aztec rites were represented in the images and texts of documents compiled under colonial rule and the implications of this European filter for our understanding of

these ceremonies. Incorporating diverse disciplinary perspectives, contributors include David Carrasco, Philip P. Arnold, Kay Read, H. B. Nicholson, Eduardo Matos Moctezuma, Guilhem Olivier, Doris Heyden, and Eloise Quiñones Keber.

Taken from the Lips Yale University Press

He was sent from Spain on a religious crusade to Mexico to “detect the sickness of idolatry,” but Bernardino de Sahagún (c. 1499-1590) instead became the first anthropologist of the New World. The Franciscan monk developed a deep appreciation for Aztec culture and the Nahuatl language. In this biography, Miguel León-Portilla presents the life story of a fascinating man who came to Mexico intent on changing the traditions and cultures he encountered but instead

ended up working to preserve them, even at the cost of persecution. Sahagún was responsible for documenting numerous ancient texts and other native testimonies. He persevered in his efforts to study the native Aztecs until he had developed his own research methodology, becoming a pioneer of anthropology. Sahagún formed a school of Nahuatl scribes and labored with them for more than sixty years to transcribe the pre-conquest language and culture of the Nahuas. His rich legacy, our most comprehensive account of the Aztecs, is contained in his *Primeros Memoriales* (1561) and *Historia General de las Cosas de Nueva España* (1577). Near the end of his life at age 91, Sahagún became so protective of the Aztecs that when he died, his former Indian students and

many others felt deeply affected. Translated into English by Mauricio J. Mixco, León-Portilla's absorbing account presents Sahagún as a complex individual—a man of his times yet a pioneer in many ways.

The History of the Indies of New Spain

University Press of Colorado

How is it possible that in 1521 five-hundred Spanish soldiers defeated the most powerful military force in Middle America? The answer lies not in western

firearms, as we have been taught, but rather in the differences between the Aztec and Spanish cultures. Differing concepts of warfare and diplomacy, reinforced by tensions and stresses within the Aztec political system and its supporting religious beliefs, allowed Cortés to systematically gain and hold the military and diplomatic advantages that gave the Spaniards the day, the war, and the continent.