

## Mesoamerican Voices Native Language Writings From Colonial Mexico Yucatan And Guatemala

The Mixtec peoples were among the major original developers of Mesoamerican civilization. Centuries before the Spanish Conquest, they formed literate urban states and maintained a uniquely innovative technology and a flourishing economy. Today, thousands of Mixtecs still live in Oaxaca, in present-day southern Mexico, and thousands more have migrated to locations throughout Mexico, the United States, and Canada. In this comprehensive survey, Ronald Spores and Andrew K. Balkansky—both preeminent scholars of Mixtec civilization—synthesize a wealth of archaeological, historical, and ethnographic data to trace the emergence and evolution of Mixtec civilization from the time of earliest human occupation to the present. The Mixtec region has been the focus of much recent archaeological and ethnohistorical activity. In this volume, Spores and Balkansky incorporate the latest available research to show that the Mixtecs, along with their neighbors the Valley and Sierra Zapotec, constitute one of the world's most impressive civilizations, antecedent to—and equivalent to—those of the better-known Maya and Aztec. Employing what they refer to as a “convergent methodology,” the authors combine techniques and results of archaeology, ethnohistory, linguistics, biological anthropology, ethnology, and participant observation to offer abundant new insights on the Mixtecs' multiple transformations over three millennia.

The conquest of the New World would hardly have been possible if the invading Spaniards had not allied themselves with the indigenous population. This book takes into account the role of native peoples as active agents in the Conquest through a review of new sources and more careful analysis of known but understudied materials that demonstrate the overwhelming importance of native allies in both conquest and colonial control. In *Indian Conquistadors*, leading scholars offer the most comprehensive look to date at native participation in the conquest of Mesoamerica. The contributors examine pictorial, archaeological, and documentary evidence spanning three centuries, including little-known eyewitness accounts from both Spanish and native documents, paintings (*lienzos*) and maps (*mapas*) from the colonial period, and a new assessment of imperialism in the region before the Spanish arrival. This new research shows that the Tlaxcalans, the most famous allies of the Spanish, were far from alone. Not only did native lords throughout Mesoamerica supply arms, troops, and tactical guidance, but tens of thousands of warriors—Nahuas, Mixtecs, Zapotecs, Mayas, and others—spread throughout the region to participate with the Spanish in a common cause. By offering a more balanced account of this dramatic period, this book calls into question traditional narratives that emphasize indigenous peoples' roles as auxiliaries rather than as conquistadors in their own right. Enhanced with twelve maps and more than forty illustrations, *Indian*

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Conquistadors opens a vital new line of research and challenges our understanding of this important era.

An incandescent new voice from Mexico, for readers of Ben Lerner and Rachel Cusk Sitting at the bedside of his mother as she is dying from leukemia in a hospital in northern Mexico, the narrator of *Tomb Song* is immersed in memories of his unstable boyhood and youth. His mother, Guadalupe, was a prostitute, and Julián spent his childhood with his half brothers and sisters, each from a different father, moving from city to city and from one tough neighborhood to the next. Swinging from the present to the past and back again, *Tomb Song* is not only an affecting coming-of-age story but also a searching and sometimes frenetic portrait of the artist. As he wanders the hospital, from its buzzing upper floors to the haunted depths of the morgue, Julián tells fevered stories of his life as a writer, from a trip with his pregnant wife to a poetry festival in Berlin to a drug-fueled and possibly completely imagined trip to another festival in Cuba. Throughout, he portrays the margins of Mexican society as well as the attitudes, prejudices, contradictions, and occasionally absurd history of a country ravaged by corruption, violence, and dysfunction. Inhabiting the fertile ground between fiction, memoir, and essay, *Tomb Song* is an electric prose performance, a kaleidoscopic, tender, and often darkly funny exploration of sex, love, and death. Julián Herbert's English-language debut establishes him as one of the most audacious voices in contemporary letters.

This volume presents a selection of translated public and private letters, written by Spanish officials, merchants, and ordinary settlers, aiming to illuminate the panorama of sixteenth-century Spanish American settler society and its genres of correspondence. Letters written by Native Americans, a few of whom at this time were beginning to practice European-style letter-writing, are also included. It is hoped that readers will feel the colorful humanity of the letter-writers, and also see the wide array of social types and functions during this era in the United States' Southwest.

Old stories in new letters (1520s-1550s) -- Becoming conquered (the 1560s) -- Forging friendship with Franciscans (1560s-1580s) -- The riches of twilight (circa 1600) -- Renaissance in the East (the seventeenth century) -- Epilogue: Postscript from a golden age -- Appendices -- The texts in Nahuatl -- Historia Tolteca Chichimeca -- Annals of Tlatelolco -- Annals of Juan Bautista -- Annals of Tecamachalco -- Annals of Cuauhtitlan -- Chimalpahin, seventh relation -- Don Juan Buenaventura Zapata y Mendoza

"Never before has anyone focused so successfully on the literary genius of these ancient authors. Tedlock is so much more than a translator, placing selected Mayan works in a continuous narrative that skillfully links authors from the third century to the sixteenth century with writers of today. An extremely important, original, and innovative work."—Martha J. Macri, coauthor of *The New Catalog of Maya Hieroglyphs*, Volumes 1 and 2, and Director of the Maya Hieroglyphic Database Project, University of California, Davis "A stunning recreation of the

intellectual world of the ancient Maya, the only fully literate people of pre-Columbian America. Informed by the latest research on Maya hieroglyphic writing, art, and mythology, this beautifully illustrated and wonderfully readable work by an outstanding scholar should be on the bookshelf of all those interested in this fascinating civilization."—Michael Coe, author of *Breaking the Maya Code* "This book is, like the ancient Maya texts and images it explores, a work of art."—David Freidel, co-author (with Linda Schele and Joy Parker) of *Maya Cosmos: Three Thousand Years on the Shaman's Path* "Literally breathtaking. A truly unprecedented gathering and translation of written Mayan texts. Tedlock is making visible, for the first time, a Mayan literature in comprehensible, meaningful form."—Jerome Rothenberg, poet, author/editor of *Technicians of the Sacred* and *Poems for the Millennium*

The languages indigenous to North America are characterized by a remarkable genetic and typological diversity. Based on the premise that linguistic examples play a key role in the origin and transmission of ideas within linguistics and across disciplines, this book examines the history of approaches to these languages through the lens of some of their most prominent properties. These properties include consonant inventories and the near absence of labials in Iroquoian languages, gender in Algonquian languages, verbs for washing in the Iroquoian language Cherokee and terms for snow and related phenomena in Eskimo-Aleut languages. By tracing the interpretations of the four examples by European and American scholars, the author illustrates their role in both lay and professional contexts as a window onto unfamiliar languages and cultures, thus allowing a more holistic view of the history of language study in North America.

**FINALIST FOR THE GOVERNOR GENERAL'S AWARD FOR NON-FICTION**

Interrogating our ideas of race through the lens of her own multi-racial identity, critically acclaimed novelist Tessa McWatt turns her eye on herself, her body and this world in a powerful new work of non-fiction. Tessa McWatt has been called Susie Wong, Pocahontas and "black bitch," and has been judged not black enough by people who assume she straightens her hair. Now, through a close examination of her own body--nose, lips, hair, skin, eyes, ass, bones and blood--which holds up a mirror to the way culture reads all bodies, she asks why we persist in thinking in terms of race today when racism is killing us. Her grandmother's family fled southern China for British Guiana after her great uncle was shot in his own dentist's chair during the First Sino-Japanese War. McWatt is made of this woman and more: those who arrived in British Guiana from India as indentured labour and those who were brought from Africa as cargo to work on the sugar plantations; colonists and those whom colonialism displaced. How do you tick a box on a census form or job application when your ancestry is Scottish, English, French, Portuguese, Indian, Amerindian, African and Chinese? How do you finally answer a question first posed to you in grade school: "What are you?" And where do you find a sense of belonging in a supposedly "post-racial" world where shadism, fear of blackness, identity politics and call-out culture vie with

each other noisily, relentlessly and still lethally? Shame on Me is a personal and powerful exploration of history and identity, colour and desire from a writer who, having been plagued with confusion about her race all her life, has at last found kinship and solidarity in story.

"A true benchmark. This work will set a new standard for the conceptualization--let alone the study--of missionization and religious conversion, colonial language policy, and language-oriented social history. Hanks provides a framework for thinking about language history that integrates language ideology, linguistic form (from phonology to speech genres), social organization, and the phenomenology of experience that goes so far beyond traditional historical, linguistic, or philological perspectives as to constitute a new paradigm for the field. *Converting Words* will be a classic work that will stimulate others to emulate Hanks's powerful scholarly example. The field will never be the same after this book appears."--Richard Bauman, author of *A World of Others' Words: Cross-Cultural Perspectives on Intertextuality*

"Hanks's work is utterly original and unprecedented... I don't think historians of the Mesoamerican colonial regimes should write anything until they read this book; it's that important."--Jane H. Hill, author of *A Grammar of Cupeño*

*Fifth Sun* offers a comprehensive history of the Aztecs, spanning the period before conquest to a century after the conquest, based on rarely-used Nahuatl-language sources written by the indigenous people.

As Spain's New World colonies fought for their independence in the early nineteenth century, an anonymous author looked back on the earlier struggle of native Americans against the Spanish conquistadores and penned this novel, *Xicoténcatl*. Writing from a decidedly anti-Spanish perspective, the author describes the historical events that led to the march on Tenochtitlán and eventual conquest of the Aztec empire in 1519 by Hernán Cortés and his Indian allies, the Tlaxcalans. *Xicoténcatl* stands out as a beautiful exposition of an idealized New World about to undergo the tremendous changes wrought by the Spanish Conquest. It was published in Philadelphia in 1826. In his introduction to this first English translation, Guillermo I. Castillo-Feliú discusses why the novel was published outside Latin America, its probable author, and his attitudes toward his Spanish and Indian characters, his debt to Spanish literature and culture, and the parallels that he draws between past and present struggles against Spanish domination in the Americas.

Presents reviews and evaluations of six hundred children's books about Native Americans. This collection of essays by leading scholars in Mexican ethnohistory, edited by Susan Schroeder, Stephanie Wood, and Robert Haskett, examines the life experiences of Indian women in preconquest colonial Mexico. In this volume: "Introduction," Susan Schroeder; "Mexica Women on the Home Front," Louise M. Burkhart; "Aztec Wives," Arthur J. O. Anderson; "Indian-Spanish Marriages in the First Century of the Colony," Pedro Carrasco; "Gender and Social Identity," Rebecca Horn; "From Parallel and Equivalent to Separate but Unequal: Tenochca Mexica Women, 1500-1700," Susan Kellogg; "Activist or Adulteress/ The Life and Struggle of Doña Josefa Mará of Tepoztlan," Robert Haskett; "Matters of Life at Death," Stephanie Wood; "Mixteca Cacicas," Ronald Spores; "Women and Crime in Colonial Oaxaca," Lisa Mary Sousa; "Women, Rebellion, and the Moral Economy of Maya Peasants in Colonial Mexico," Kevin Gosner; "Work, Marriage, and Status: Maya Women of Colonial Yucatan," Marta Espejo-Ponce Hunt and Matthew Restall; "Double Jeopardy," Susan M. Deeds; "Women's Voices from the Frontier," Leslie S. Offutt; "Rethinking Malinche," Frances Karttunen; "Concluding Remarks," Stephanie Wood and Robert Haskett.

\*Includes pictures \*Includes excerpts of the Popol Vuh \*Includes online resources and a bibliography for further reading Many ancient civilizations have influenced and inspired people in the 21st century. The Greeks and Romans continue to fascinate the West today. But of all

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the world's civilizations, none have intrigued people more than the Mayans, whose culture, astronomy, language, and mysterious disappearance all continue to captivate people. In 2012 especially, there was a renewed focus on the Mayans, whose advanced calendar led many to speculate the world would end on the same date the Mayan calendar ends. The focus on the "doomsday" scenario, however, overshadowed the Mayans' true contribution to astronomy, language, sports, and art. Unlike most of the world's sacred books - the Quran, the Bible or the I-Ching for example - nobody knows the universal name, if there ever was one, for the Maya's collection of myths. Instead, the title that has been passed down, the "Popol Vuh," appears to be the specific title given to a particular copy of these tales. Its meaning, roughly translated as the Council Book, refers to the special role of this text: it was the shared property of the council of lords that ruled the Quich kingdom and was apparently regularly consulted by that body for advice to guide their rule. However, in the opening sections, the scribes who penned the text also give it several other names, including "the Light That Came from Beside the Sea," "Our Place in the Shadows" and "The Dawn of Life" (pg 63). All of these names were originally in K'ichean Maya, the language spoken by the Maya of the Quich Kingdom and its neighboring regions. The first of these names refers to a pilgrimage by the second generation of Quich lords in Part V to the Yucatan coast to acquire a copy of at least a portion of the original text. The second refers to Part IV, the period before the first Dawn (the "Shadows") when the ancestral Quich earned their particular right to rule. The final name refers to Part I, when the first gods created all of the various parts of life. This multiplicity of names and titles for sacred works is not uncommon, and perhaps comparable to the Bible being referred to as "the Good Book" or (in reference to the New Testament) "the Good News" or the "Gospel." The name Popol Vuh is itself controversial as the original text actually spells the name three different ways: "Popol Vuh", of course, but also "Pop Wuj" and "Popol Wuj." In general, the most correct form in contemporary Quiche spelling is probably "Popol Wuj", but as the text is best known in English with the word "Vuh", this convention will be maintained here (Eenriik 2014). There are a number of translations and editions of the Popol Vuh, which vary considerably in quality. Many early editions were not informed by the latest scholarship in Maya linguistics and sometimes the ways they translate names in particular can vary. This text will use the Second Edition (1996), translated by Dennis Tedlock and published by Simon and Schuster, for all of its quotations and page citations. The Popol Vuh: The History and Legacy of the Maya's Creation Myth and Epic Legends examines what's contained within and how the Popol Vuh survived to the present day. Along with pictures depicting important people, places, and events, you will learn about the Popol Vuh like never before.

This book is an ambitious and wide-ranging social and cultural history of gender relations among indigenous peoples of New Spain, from the Spanish conquest through the first half of the eighteenth century. In this expansive account, Lisa Sousa focuses on four native groups in highland Mexico—the Nahua, Mixtec, Zapotec, and Mixe—and traces cross-cultural similarities and differences in the roles and status attributed to women in prehispanic and colonial Mesoamerica. Sousa intricately renders the full complexity of women's life experiences in the household and community, from the significance of their names, age, and social standing, to their identities, ethnicities, family, dress, work, roles, sexuality, acts of resistance, and relationships with men and other women. Drawing on a rich collection of archival, textual, and pictorial sources, she traces the shifts in women's economic, political, and social standing to evaluate the influence of Spanish ideologies on native attitudes and practices around sex and gender in the first several generations after contact. Though catastrophic depopulation, economic pressures, and the imposition of Christianity slowly eroded indigenous women's status following the Spanish conquest, Sousa argues that gender relations nevertheless remained more complementary than patriarchal, with women maintaining a unique position across the first two centuries of colonial rule.

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*Dangerous Speech* is the first systematic treatment of blasphemous speech in colonial Mexico. This engaging social history examines the representation of blasphemy as a sin and a crime, and its repression by the Spanish Inquisition. The Spanish colonists viewed blasphemy not only as an insult against God but also as a dangerous misrepresentation of the deity, which could call down his wrath in a ruinous assault on the imperial enterprise. Why then, asks Villa-Flores, did Spaniards dare to blaspheme? Having mined the period's moral literature--philosophical works as well as royal decrees and Inquisition treatises and trial records in Spanish, Mexican, and U.S. archives and research libraries--Villa-Flores deftly interweaves images of daily life in colonial Mexico with vivid descriptions of human interactions to illustrate the complexity of a culture profoundly influenced by the Catholic Church. In entertaining and sometimes horrifying vignettes, the reader comes face to face with individuals who used language to assert or manipulate their identities within that repressive society. Villa-Flores offers an innovative interpretation of the social uses of blasphemous speech by focusing on specific groups--conquistadors, Spanish settlers, Spanish women, and slaves of both genders--as a lens to examine race, class, and gender relations in colonial Mexico. He finds that multiple motivations led people to resort to blasphemy through a gamut of practices ranging from catharsis and gender self-fashioning to religious rejection and active resistance. *Dangerous Speech* is a valuable resource for students and scholars of colonialism, the social history of language, Mexican history, and the changing relations of gender, class, and ethnicity in colonial Latin America.

Award-winning author and illustrator Duncan Tonatiuh brings an ancient Mesoamerican creation myth to life. Long ago, the gods of Mesoamerica set out to create humans. They tried many times during each sun, or age. When all their attempts failed and the gods grew tired, only one did not give up: Quetzalcóatl—the Feathered Serpent. To continue, he first had to retrieve the sacred bones of creation guarded by Mictlantecuhtli, lord of the underworld. Gathering his staff, shield, cloak, and shell ornament for good luck, Feathered Serpent embarked on the dangerous quest to create humankind. Award-winning author and illustrator Duncan Tonatiuh brings to life the story of Feathered Serpent, one of the most important deities in ancient Mesoamerica. With his instantly recognizable, acclaimed art style and grand storytelling, Tonatiuh recounts a thrilling creation tale of epic proportions.

"Looks at everyday life in the Inca empire, based on current research. Reconstructs Inca way of life using information on life-cycle events, food and drink, dress and ornaments, recreation, religious rituals, the calendar, and the labor tax. Timeline of Inca history, glossary of terms, and bibliography make the work appropriate for classroom use"--*Handbook of Latin American Studies*, v. 58.

Nahuatl drama, one of the most surprising results of the Catholic presence in colonial Mexico, merges medieval European religious theater with the language and performance traditions of the Aztec (Nahua) people of central Mexico. Franciscan missionaries, seeking effective tools for evangelization, fostered this new form of theater after observing the Nahuas' enthusiasm for elaborate performances. The plays became a controversial component of native Christianity, allowing Nahua performers to present Christian discourse in ways that sometimes effected subtle changes in meaning. The Indians' enthusiastic embrace of alphabetic writing enabled the use of scripts, but the genre was so unorthodox that Spanish censors prevented the plays' publication. As a result, colonial Nahuatl drama survives only in scattered manuscripts, most of them anonymous, some of them passed down and recopied over generations. *Aztecs on Stage* presents accessible English translations of six of these seventeenth- and eighteenth-century Nahuatl plays. All are based on European dramatic traditions, such as the morality and passion plays; indigenous actors played the roles of saints, angels, devils—and even the Virgin Mary and Jesus Christ. Louise M. Burkhart's engaging introduction places the plays in historical context, while stage directions and annotations in the

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works provide insight into the Nahuas' production practices, which often incorporated elaborate sets, props, and special effects including fireworks and music. The translations facilitate classroom readings and performances while retaining significant artistic features of the Nahuatl originals.

Exploring firsthand accounts written by Maya nobles from the sixteenth through the nineteenth centuries-many of them previously untranslated-Restall offers the first Maya account of the conquest. The story holds surprising twists: The conquistadors were not only Spaniards but also Mayas, reconstructing their own governance and society, and the Spanish colonization of the Yucatan was part of an ongoing pattern of adaptation and survival for centuries.

Boyer lets these Mexican people speak for themselves about how they got into trouble with the Inquisition.

The first anthology in any language to represent the full trajectory of this remarkable literature. A 2006 collection of indigenous-language writings from central Mexico and Guatemala, written during the colonial period.

This book is the second edition of Perez' widely acclaimed and adopted overview of Cuba. This edition is updated with a new afterword and an expanded guide to selected literature.

The premier practitioner of the Nahuatl annals form was a writer of the early seventeenth century now known as Chimalpahin. This volume is the first English edition of Chimalpahin's largest work, written during the first two decades of the seventeenth century.

This book provides a comparative perspective of the impact of early European colonization on the native peoples of the Americas. It covers the character of the indigenous cultures before contact, and then addresses the impact of and creative ways in which they adapted to the establishment of colonies by the Spanish, Portuguese, French, Dutch, and English. Key topics: Paying attention to environmental change, the book considers such issues as the nature of military conflicts, the cultural and material contributions of each side to the other, the importance of economic exchanges, and the demographic transformation.

Market: For individuals interested in the history of colonial America, colonial Latin America, and the American Indian.

This book provides analysis on the economic impact of colonialism and post-colonialism in Latin America.

Columbus arrived on North American shores in 1492, and Cortés had replaced Moctezuma, the Aztec Nahua emperor, as the major figurehead in central Mexico by 1521. Five centuries later, the convergence of "old" and "new" worlds and the consequences of colonization continue to fascinate and horrify us. In *Transcending Conquest*, Stephanie Wood uses Nahuatl writings and illustrations to reveal Nahua perspectives on Spanish colonial occupation of the Western Hemisphere. Mesoamerican peoples have a strong tradition of pictorial record keeping, and out of respect for this tradition, Wood examines multiple examples of pictorial imagery to explore how Native manuscripts have depicted the European invader and colonizer. She has combed national and provincial archives in Mexico and visited some of the Nahua communities of central Mexico to collect and translate Native texts. Analyzing and interpreting changes in indigenous views and attitudes throughout three hundred years of foreign rule,

Wood considers variations in perspectives--between the indigenous elite and the laboring classes, and between those who resisted and those who allied themselves with the European intruders. *Transcending Conquest* goes beyond the familiar voices recorded by scribes in central colonial Mexico and the Spanish conquerors to include indigenous views from the outlying Mesoamerican provinces and to explore Native historical narratives from the sixteenth through the eighteenth century. Wood explores how evolving sentiments in indigenous communities about increasing competition for resources ultimately resulted in an anti-Spanish discourse, a trend largely overlooked by scholars--until now. *Transcending Conquest* takes us beyond the romantic focus on the deeds of the Spanish conqueror to show how the so-called "conquest" was limited by the ways that Native peoples and their descendants reshaped the historical narrative to better suit their memories, identities, and visions of the future.

Creating an orthography is often seen as a key component of language revitalisation. Encoding an endangered variety can enhance its status and prestige. In speech communities that are fragmented dialectally or geographically, a common writing system may help create a sense of unified identity, or help keep a language alive by facilitating teaching and learning. Despite clear advantages, creating an orthography for an endangered language can also bring challenges, and this volume debates the following critical questions: whose task should this be - that of the linguist or the speech community? Should an orthography be maximally distanced from that of the language of wider communication for ideological reasons, or should its main principles coincide for reasons of learnability? Which local variety should be selected as the basis of a common script? Is a multilectal script preferable to a standardised orthography? And can creating an orthography create problems for existing native speakers?

In the sixteenth century, the Franciscan friar Bernardino de Sahagún and a team of indigenous grammarians, scribes, and painters completed decades of work on an extraordinary encyclopedic project titled *General History of the Things of New Spain*, known as the Florentine Codex (1575–1577). Now housed in the Biblioteca Medicea Laurenziana in Florence and bound in three lavishly illustrated volumes, the codex is a remarkable product of cultural exchange in the early Americas. In this edited volume, experts from multiple disciplines analyze the manuscript's bilingual texts and more than 2,000 painted images and offer fascinating, new insights on its twelve books. The contributors examine the "three texts" of the codex—the original Nahuatl, its translation into Spanish, and its painted images. Together, these constitute complementary, as well as conflicting, voices of an extended dialogue that occurred in and around Mexico City. The volume chapters address a range of subjects, from Nahua sacred beliefs, moral discourse, and natural history to the Florentine artists' models and the manuscript's reception in Europe. The Florentine Codex ultimately yields new perspectives on the Nahua world several decades after the fall of the Aztec

empire.

Mexican History is a comprehensive and innovative primary source reader in Mexican history from the pre-Columbian past to the neoliberal present. Chronologically organized chapters facilitate the book's assimilation into most course syllabi. Its selection of documents thoughtfully conveys enduring themes of Mexican history (land and labor, indigenous people, religion, and state formation) while also incorporating recent advances in scholarly research on the frontier, urban life, popular culture, race and ethnicity, and gender. Student-friendly pedagogical features include contextual introductions to each chapter and each reading, lists of key terms and related sources, and guides to recommended readings and Web-based resources.

The Legacy of Mesoamerica: History and Culture of a Native American Civilization summarizes and integrates information on the origins, historical development, and current situations of the indigenous peoples of Mesoamerica. It describes their contributions from the development of Mesoamerican Civilization through 20th century and their influence in the world community. For courses on Mesoamerica (Middle America) taught in departments of anthropology, history, and Latin American Studies.

A portal to the ancient hieroglyphic script of the Aztec Empire. For more than three millennia the cultures of Mesoamerica flourished, yielding the first cities of the Western Hemisphere and developing writing systems that could rival those of the East in their creativity and efficiency. The Nahuatl-speaking Aztecs reigned over one of the greatest imperial civilizations the Americas had ever seen, and until now their intricate and visually stunning hieroglyphs have been overlooked in the story of writing. In this innovative volume Gordon Whittaker provides the reader with a step-by-step, illustrated guide to reading Aztec glyphs, as well as the historical and linguistic context needed to appreciate and understand this fascinating writing system. He also tells the story of how this enigmatic language has been deciphered and gives a tour through Aztec history as recorded in the richly illustrated hieroglyphic codices. This groundbreaking guide is essential reading for anyone interested in the Aztecs, hieroglyphs, or ancient languages.

An update of a popular work that takes on the myths of the Spanish Conquest of the Americas, featuring a new afterword. Seven Myths of the Spanish Conquest reveals how the Spanish invasions in the Americas have been conceived and presented, misrepresented and misunderstood, in the five centuries since Columbus first crossed the Atlantic. This book is a unique and provocative synthesis of ideas and themes that were for generations debated or perpetuated without question in academic and popular circles. The 2003 edition became the foundation stone of a scholarly turn since called The New Conquest History. Each of the book's seven chapters describes one "myth," or one aspect of the Conquest that has been distorted or misrepresented, examines its roots, and explodes its fallacies and misconceptions. Using a wide array of primary and secondary sources, written in a scholarly but readable style, Seven Myths of the Spanish Conquest explains why Columbus did not set out to prove the world was round, the conquistadors were not soldiers, the native Americans did not take them for gods, Cortes did not have a unique vision of conquest procedure, and handfuls of vastly

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outnumbered Spaniards did not bring down great empires with stunning rapidity. Conquest realities were more complex--and far more fascinating--than conventional histories have related, and they featured a more diverse cast of protagonists--Spanish, Native American, and African. This updated edition of a key event in the history of the Americas critically examines the book's arguments, how they have held up, and why they prompted the rise of a New Conquest History.

Mesoamerican Voices, first published in 2006, presents a collection of indigenous-language writings from the colonial period, translated into English. The texts were written from the sixteenth through the eighteenth centuries by Nahuas from central Mexico, Mixtecs from Oaxaca, Maya from Yucatan, and other groups from Mexico and Guatemala. The volume gives college teachers and students access to important new sources for the history of Latin America and Native Americans. It is the first collection to present the translated writings of so many native groups and to address such a variety of topics, including conquest, government, land, household, society, gender, religion, writing, law, crime, and morality.

Here is the complete history of the Indians of the Valley of Mexico, one of the two most important religious groups in the Spanish empire in America, from the Conquest to Independence in the early nineteenth century. Based upon ten years of research, this study focuses on the effect of Spanish institutions on Indian life at the local level. Translated into English, these texts were written from the sixteenth through the eighteenth centuries by Nahuas from central Mexico, Mixtecs from Oaxaca, Maya from Yucatan, and other groups from Mexico and Guatemala. This collection provides college teachers and students access to important new sources for the history of Latin America and Native Americans. It is the first to present the translated writings of so many native groups and to address such a variety of topics, including conquest, government, land, household, society, gender, religion, writing, law, crime, and morality. Weaving connections between indigenous modes of oral storytelling, visual depiction, and contemporary American Indian literature, Deep Waters demonstrates the continuing relationship between traditional and contemporary Native American systems of creative representation and signification. Christopher B. Teuton begins with a study of Mesoamerican writings, Diné sand paintings, and Haudenosaunee wampum belts. He proposes a theory of how and why indigenous oral and graphic means of recording thought are interdependent, their functions and purposes determined by social, political, and cultural contexts. The center of this book examines four key works of contemporary American Indian literature by N. Scott Momaday, Gerald Vizenor, Ray A. Young Bear, and Robert J. Conley. Through a textually grounded exploration of what Teuton calls the oral impulse, the graphic impulse, and the critical impulse, we see how and why various types of contemporary Native literary production are interrelated and draw from long-standing indigenous methods of creative representation. Teuton breaks down the disabling binary of orality and literacy, offering readers a cogent, historically informed theory of indigenous textuality that allows for deeper readings of Native American cultural and literary expression.

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