The Broken Spears The Aztec Account Of The Conquest Of Mexico

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. For hundreds of years, the history of the conquest of Mexico and the defeat of the Aztecs has been told through the words of Spanish victors. Miguel Leon-Portilla has long been at the forefront of expanding that history to include the voices of indigenous peoples. In this new and updated edition of his classic book, he has included accounts from native Aztec descendants across the centuries. These texts bear witness to the extraordinary vitality of an oral tradition that preserves the viewpoints of the vanquished instead of the victors. "A masterful job of summarizing the Aztec empire, a way of life of the people, and the situation surrounding the conquest." - "Simple and moving poetic elegies." Illustrations.

For many years, the Aztecs have captured our imaginations. Stories from the original European invaders combined with unique, awe-inspiring ruins and legends that speak of palaces of gold create an image of Aztec society defined by grandeur, wealth, and splendor. A collection of pathbreaking essays on Aztec and Maya culture in the sixteenth century.

This translation of a major work in Mexican anthropology argues that Mesoamerican civilization is an ongoing and undeniable force in contemporary Mexican life. For Guillermo Bonfil Batalla, the remaining Indian communities, the "de-Indianized" rural mestizo communities, and vast sectors of the poor urban population constitute the México profundo. Their lives and ways of understanding the world continue to be rooted in Mesoamerican civilization. An ancient agricultural complex provides their food supply, and work is understood as a way of maintaining a harmonious relationship with the natural world. Health is related to human conduct, and community service is often part of each individual's life obligation. Time is circular, and humans fulfill their own cycle in relation to other cycles of the universe. Since the Conquest, Bonfil argues, the peoples of the México profundo have been dominated by an "imaginary México" imposed by the West. It is imaginary not because it does not exist, but because it denies the cultural reality lived daily by most Mexicans. Within the México profundo there exists an enormous body of accumulated knowledge, as well as successful patterns for living together and adapting to the natural world. To face the future successfully, argues Bonfil, Mexico must build on these strengths of Mesoamerican civilization, "one of the few original civilizations that humanity has created throughout all its history."

Drawing on newly discovered sources and writing with brilliance, drama, and profound historical insight, Hugh Thomas presents an engrossing narrative of one of the most significant events of Western history. Ringing with the fury of two great empires locked in an epic battle, Conquest captures in extraordinary detail the Mexican and Spanish civilizations and offers unprecedented in-depth portrayals of the legendary protagonists, Montezuma and Cortés. Conquest is an essential work of history from one of our most gifted historians.

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 Nahua 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 Nahua scribes and labored with them for more than sixty years to transcribe the pre-conquest language and culture of the Nahua.s. 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.

Parenti presents a story of popular resistance against entrenched power and wealth. As he carefully weighs the evidence in the murder of Caesar, he sketches in the background to the crime with fascinating detail about Roman society.

This volume presents a carefully edited and translated collection of Pre-Columbian ancient spiritual texts. It presents relevant examples of those sacred writings of the indigenous peoples of Central America, especially Mexico, that have survived destruction. The majority of texts were conceived in the 950-1521 A.D. period. Their authors were primarily anonymous sages, priests and members of the ancient nobility. Most were written in Nahuahtl (also known as Aztec or Mexican), in Yucatec and Quiche-Maya languages.

After the Aztec empire falls to the Spaniards, a young Aztec named Tenamastiltl begins recruiting from among his fellow survivors of the Conquest to once again challenge the Spaniards and restore the Aztec empire.

Profiles the history, people, culture, artwork, beliefs, and daily life of Moctezuma's Mexico.

Laack's study presents an innovative interpretation of Aztec religion and art of writing. She explores the Nahua sense of reality from the perspective of the aesthetics of religion and analyzes Indigenous semiotics and embodied meaning in Mesoamerican pictorial writing.

The Broken Spears 2007 Revised EditionThe Aztec Account of the Conquest of MexicoBeacon Press

Drawing on research from a team of international experts and tied to an exhibition at Chicago's Field Museum, a lavishly illustrated study discusses the world of the Aztecs, examining the civilization's art and architecture, cosmology, religion, practice of human sacrifice, agriculture, political history, the social status of women, and the effects of European conquest.

Gary Jennings's Aztec is the extraordinary story of the last and greatest native civilization of North America. Told in the words of one of the most robust and memorable characters in modern fiction, Mixtli-Dark Cloud, Aztec reveals the very depths of Aztec civilization from the peak and feather-banner splendor of the Aztec Capital of Tenochtitlan to the arrival of Hernán Cortés and his conquistadores, and their destruction of the Aztec empire. The story of Mixtli is the story of the Aztecs themselves—a compelling, epic tale of heroic dignity and a colossal civilization's rise and fall. At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.
For hundreds of years, the history of the conquest of Mexico and the defeat of the Aztecs has been told in the words of the Spanish victors. Miguel León-Portilla has long been at the forefront of expanding that history to include the voices of indigenous peoples. In this new and updated edition of his classic The Broken Spears, León-Portilla has included accounts from native Aztec descendants across the centuries. These texts bear witness to the extraordinary vitality of an oral tradition that preserves the viewpoints of the vanquished instead of the victors. León-Portilla’s new Postscript reflects upon the critical importance of these unexpected historical accounts.

"Discusses the legends and controversies surrounding Montezuma's life and death, and the conquest of the Aztec Empire by Cortes." Describes the Aztec Empire, the city of Tenochtitlan, and the human sacrifice rituals. "Includes pictures of historic art depicting Montezuma and important people, places, and events. "Cortés and all of us captains and soldiers wept for him, and there was no one among us that knew him and had dealings with him who did not mourn him as if he were our father, which was not surprising, since he was so good. It was stated that he had reigned for seventeen years, and was the best king they ever had in Mexico, and that he had personally triumphed in three wars against countries he had subjugated. I have spoken of the sorrow we all felt when we saw that Montezuma was dead. We even blamed the Mercedarian friar for not having persuaded him to become a Christian." - Bernal Díaz del Castillo Nearly 500 years after his death and the demise of his empire, Moctezuma II is the most famous ruler of the most famous civilization in the New World, the Aztec. For centuries the legends surrounding his life and the conquest of the Aztecs by Hernan Cortes have fascinated readers and historians alike. Moctezuma was born around 1466 in the legendary Aztec city of Tenochtitlan and into the ruling family of the Aztec Confederacy. In the Nahuatl language, his name means "Angry Lord" or "Strong Armed Lord," and he was the ninth ruler of the Aztecs, who called their leaders tlatoani. Though he is the best known ruler of the Aztec today, he was actually the second Aztec tlatoani to bear the name Moctezuma, after he assumed the throne from his uncle. The Spanish conquest of the Aztec and some of the myths and legends surrounding it have made his name (and variations of it like Montezuma) instantly recognizable around the globe, his life is shrouded in mystery; Bernal Díaz del Castillo's The Conquest of New Spain and Miguel Leon-Portilla's translation of the Aztec observation of the conquest, The Broken Spears, recorded but a few details about the last Aztec ruler's life. Also, these two sources are only concerned with the circumstances surrounding the Spanish conquest of the Aztecs and therefore only deal with the very end of Moctezuma II's life and reign. Thus, his early life largely remains a mystery. So what is known about the famous Aztec ruler? Naturally, there is still a fierce debate over what happened during the conquest of the Aztec, and one of the most controversial episodes of the conquest was Moctezuma's death. But all of the sources agree that Moctezuma - sometimes called Moctezuma the Younger - generally possessed a reputation as a valiant warrior and was considered a courageous combat leader among his people. Myths and legends have helped fill in the blanks, regardless of their accuracy, and many of them have since become the best known details of Moctezuma's life. The Last Emperor of the Aztecs chronicles the life and legacy of the famous ruler and examines the myths, legends and historical accounts in an attempt to separate fact from fiction. Along with pictures of famous art depicting important people, places, and events, you will learn about Moctezuma II like you never have before.

For at least two millennia before the advent of the Spaniards in 1519, there was a flourishing civilization in central Mexico. During that long span of time a cultural evolution took place which saw a high development of the arts and literature, the formulation of complex religious doctrines, systems of education, and diverse political and social organization. The rich documentation concerning these people, commonly called Aztecs, includes, in addition to a few codices written before the Conquest, thousands of folios in the Nahua or Aztec language written by natives after the Conquest. Adapting the Latin alphabet, which they had been taught by the missionary friars, to their native tongue, they recorded poems, chronicles, and traditions. The fundamental concepts of ancient Mexico presented and examined in this book have been taken from more than ninety original Aztec documents. They concern the origin of the universe and of life, conjectures on the mystery of God, the possibility of comprehending things beyond the realm of experience, life after death, and the meaning of education, history, and art. The philosophy of the Nahua wise men, which probably stemmed from the ancient doctrines and traditions of the Teotihuacans and Toltecs, quite often reveals profound intuition and in some instances is remarkably "modern." This English edition is not a direct translation of the original Spanish, but an adaptation and rewriting of the text for the English-speaking reader.

The History of the Conquest of New Spain by Bernal Díaz del Castillo, a new abridgement of Díaz del Castillo's classic Historia verdadera de la conquista de Nueva España, offers a unique contribution to our understanding of the political and religious forces that drove the great cultural encounter between Spain and the Americas known as the "conquest of Mexico." Besides containing important passages, scenes, and events excluded from other abridgements, this edition includes eight useful interpretive essays that address indigenous religions and cultural practices, sexuality during the early colonial period, the roles of women in indigenous cultures, and analysis of the political and economic purposes behind Díaz del Castillo's narrative. A series of maps illuminate the routes of the conquistadors, the organization of indigenous settlements, the struggle for the Aztec capital of Tenochtitlan, as well as the disastrous Spanish journey to Honduras. The information compiled for this volume offers increased accessibility to the original text, places it in a wider social and narrative context, and encourages further learning, research, and understanding.

"Mexico of five centuries ago was witness to one of the most momentous encounters between human societies, when a group of Spaniards led by Hernando Cortés joined forces with tens of thousands of Mesoamerican allies to topple the mighty Aztec empire. It served as a template for the forging of much of Latin America and began the globalized world we inhabit today. This violent encounter and the new colonial order it created, a New Spain, was millennia in the making, with independent cultural developments on both sides of the Atlantic and their fateful entanglement during the pivotal Aztec-Spanish war of 1519-1521. Collision of World examines the deep history of this encounter with an
archaeological lens—one that considers depth in the richly layered cultures of Mexico and Spain, like the depths that archaeologists reveal through excavation to chart early layers of human history. It offers a unique perspective on the encounter through its temporal depth and focus on the physical world of places and things, their similarities and differences in trans-Atlantic perspective, and their interweaving in an encounter characterized by conquest and colonialism, but also active agency and resilience on the part of Native peoples”--

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 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 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.

An introduction to the history of Mexico covers such topics as indigenous peoples, the environment, the North American Free Trade Agreement, and current law enforcement efforts against the drug cartels.

In Daily Life of the Aztecs, Frances Berdan and Michael E. Smith offer a view into the lives of real people, doing very human things, in the unique cultural world of Aztec central Mexico. The first section focuses on people from an array of social classes—the emperor, a priest, a feather worker, a merchant, a farmer, and a slave—who interacted in the economic, social and religious realms of the Aztec world. In the second section, the authors examine four important life events where the lives of these and others intersected: the birth and naming of a child, market day, a day at court, and a battle. Through the microscopic views of individual types of lives, and intertwining of those lives into the broader Aztec world, Berdan and Smith recreate everyday life in the final years of the Aztec Empire.

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 Sahagun commissioned Nahua 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 Nahuah conquest texts. Lockhart's introduction discusses each one individually, placing the narratives in context.

Award-winning author of Under the Feet of Jesus, Helena María Viramontes offers a profoundly gritty portrait of everyday life in L.A. in this lyrically muscular, artfully crafted novel. In the barrio of East Los Angeles, a group of unbreakable young women struggle to find their way through the turbulent urban landscape of the 1960s. Androgynous Turtle is a homeless gang member. Ana devotes herself to a mentally ill brother. Ermila is a teenage poised between childhood and political consciousness. And Tranquillina, the daughter of missionaries, finds hope in faith. In prose that is potent and street tough, Viramontes has choreographed a tragic dance of death and rebirth. Julia Alvarez has called Viramontes “one of the important multicultural voices of American literature.” Their Dogs Came with Them further proves the depth and talent of this essential author. Helena María Viramontes is the acclaimed author of The Moths and Other Stories and Under the Feet of Jesus, a novel; and the coeditor, with María Herrera-Sobek, of two collections: Chicana (W)Rites: On Word and Film and Chicana Creativity and Criticism. She is the recipient of the 2006 Luis Leal Award and the John Dos Passos Award for Literature, and her short stories and essays have been widely anthologized and adopted for classroom use and university study. Viramontes lives in Ithaca, New York, where she is a professor in the Department of English at Cornell University.

"In 1325, the Aztecs founded their capital city Tenochtitlan, which grew to be one of the world's largest cities before it was violently destroyed in 1521 by conquistadors from Spain and their indigenous allies. Re-christened and reoccupied by the Spanish conquerors as Mexico City, it became the pivot of global trade linking Europe and Asia in the 17th century, and one of the modern world's most populous metropolitan areas. However, the Aztec city of Tenochtitlan and its people did not entirely disappear when the Spanish conquistadors destroyed it. By reorienting Mexico City-Tenochtitlan as a colonial capital and indigenous city, Mundy demonstrates its continuity across time. Using maps, manuscripts, and artworks, she draws out two themes: the struggle for power by indigenous city rulers and the management and manipulation of local ecology, especially water, that was necessary to maintain the city's sacred character. What emerges is the story of a city-within-a city that continues to this day”--

In 1521, the city of Tenochtitlan, magnificent centre of the Aztec empire, fell to the Spaniards and their Indian allies. Inga Clendinnen's account of the Aztecs recreates the culture of that city in its last utterthec years. It provides a vividly dramatic analysis of Aztec ceremony as performance art, binding the key experiences and concerns of social existence in the late imperial city to the mannered violence of their ritual killings.
The conquest of Mexico told by the Aztecs and their descendants.

A dramatic rethinking of the encounter between Montezuma and Hernando Cortés that completely overturns what we know about the Spanish conquest of the Americas. On November 8, 1519, the Spanish conquistador Hernando Cortés first met Montezuma, the Aztec emperor, at the entrance to the capital city of Tenochtitlan. This introduction—the prelude to the Spanish seizure of Mexico City and to European colonization of the mainland of the Americas—has long been the symbol of Cortés’s bold and brilliant military genius. Montezuma, on the other hand, is remembered as a coward who gave away a vast empire and touched off a wave of colonial invasions across the hemisphere. But is this really what happened? In a departure from traditional tellings, When Montezuma Met Cortés uses “the Meeting”—as Restall dubs their first encounter—as the entry point into a comprehensive reevaluation of both Cortés and Montezuma. Drawing on rare primary sources and overlooked accounts by conquistadors and Aztecs alike, Restall explores Cortés’s and Montezuma’s posthumous reputations, their achievements and failures, and the worlds in which they lived—leading, step by step, to a dramatic inversion of the old story. As Restall takes us through this sweeping, revisionist account of a pivotal moment in modern civilization, he calls into question our view of the history of the Americas, and, indeed, of history itself.

Explore the fascinating diversity of the myths and legends from two of the world’s most ancient cultures— the Aztecs and the Maya. In an accessible A-Z format, this book provides concise, easy-to-locate entries on over 200 key characters and religious sites.

This volume presents ancient Mexican myths and sacred hymns, lyric poetry, rituals, drama, and various forms of prose, accompanied by informed criticism and comment. The selections come from the Aztecs, the Mayas, the Mixtecs and Zapotecs of Oaxaca, the Tarascans of Michoacan, the Otomis of central Mexico, and others. They have come down to us from inscriptions on stone, the codices, and accounts written, after the coming of Europeans, of oral traditions. It is Miguel León-Portilla’s intention “to bring to contemporary readers an understanding of the marvelous world of symbolism which is the very substance of these early literatures.” That he has succeeded is obvious to every reader.