



# History of the Spanish Conquest of Yucatan and of the Itzas

Philip Ainsworth Means



All Sciences Academy

# The Conquest Of Yucatan

**G Psacharopoulos**



## **The Conquest Of Yucatan:**

**The Conquest and Colonization of Yucatan, 1517-1550** Robert Stoner Chamberlain, 1966      **The Conquest of Yucatan** Frans Ferdinand Blom, 1971      Yucatan Before and After the Conquest Diego de Landa, 2012-05-23 Describes geography and natural history of the peninsula gives brief history of Mayan life discusses Spanish conquest and provides a long summary of Maya civilization 4 maps and over 120 illustrations      **History of the Spanish Conquest of Yucatan and of the Itzas** Philip Ainsworth Means, 1917      The Conquest of Yucatan Frans Blom, 1976-08-01      *Conquest and Colonization of Yucatan, 1517-1550* Robert Stoner Chamberlain, 1966      **History of the Spanish Conquest of Yucatan and of the Itzas** Philip Ainsworth Means, 2015-02-26 This looks at the Spanish conquest of the Inca following Cortes conquest of the Aztecs From Chapter 1 In general it may be said that the Maya culture occupied the peninsula of Yucatan portions of the states of Tabasco and Chiapas in Mexico Guatemala and the northern part of Honduras That branch of the Mayas who called themselves the Itzas and who form the chief subject of this work occupied the southern portion of Yucatan and the greater part of what is now the Department of Peten in Guatemala A few decades ago it was the fashion to credit the aboriginal peoples of America with a civilization of enormous antiquity But the whole trend of modern scientific investigation tends to prove that the American continent was one of the last parts of the world to be settled and that at the time of the Spanish conquest the aboriginal cultures were certainly not more than three thousand or so years old Even this estimate should be understood to include centuries of migratory shiftings and centuries of development along lines which eventually led to the erection of the earlier types of high culture in Middle and South America Roughly speaking the time of Christ coincides with the period at which the earliest high cultures in this hemisphere began to flourish      *History of the Spanish Conquest of Yucatan and of the Itzas* Philip Ainsworth Means, 1974      The Conquest of the Last Maya Kingdom Grant D. Jones, 1998 On March 13 1697 Spanish troops from Yucat n attacked and occupied Nojpeten the capital of the Maya people known as Itzas the inhabitants of the last unconquered native New World kingdom This political and ritual center located on a small island in a lake in the tropical forests of northern Guatemala was densely covered with temples royal palaces and thatched houses and its capture represented a decisive moment in the final chapter of the Spanish conquest of the Mayas The capture of Nojpeten climaxed more than two years of preparation by the Spaniards after efforts by the military forces and Franciscan missionaries to negotiate a peaceful surrender with the Itzas had been rejected by the Itza ruling council and its ruler Ajaw Kan Ek The conquest far from being final initiated years of continued struggle between Yucatecan and Guatemalan Spaniards and native Maya groups for control over the surrounding forests Despite protracted resistance from the native inhabitants thousands of them were forced to move into mission towns though in 1704 the Mayas staged an abortive and bloody rebellion that threatened to recapture Nojpeten from the Spaniards The first complete account of the conquest of the Itzas to appear since 1701 this book details the layers of political intrigue and action that characterized every

aspect of the conquest and its aftermath The author critically reexamines the extensive documentation left by the Spaniards presenting much new information on Maya political and social organization and Spanish military and diplomatic strategy This is not only one of the most detailed studies of any Spanish conquest in the Americas but also one of the most comprehensive reconstructions of an independent Maya kingdom in the history of Maya studies In presenting the story of the Itzas the author also reveals much about neighboring lowland Maya groups with whom the Itzas interacted often violently

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Excerpt from History of the Spanish Conquest of Yucatan and of the Itzas Finally I wish to express my gratitude to Mr Bowditch and to Dr Tozzer both of whom have spent much time and thought in going over the manuscript of this work Among the others who have shown me kindness and courtesy during the preparation of this Study are Mr Putnam of the Library of Congress Dr George Byron Gordon of the University Museum Philadelphia Professor Holmes of the United States National Museum Dr Edward Luther Stevenson of the Hispanic Society of America New York and lastly my mother Mrs James Means These and others have generously given me much of their time and information About the

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*History of the Conquest of Yucatan (digest)* Robert Stoner Chamberlain, **The Conquest and Colonization of Yucatan 1517-1550** Robert S. Chamberlain, 1948 *History of the Spanish Conquest of Yucatan and of the Itzas Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University. Vol. VII* Philip Ainsworth Means, 2020-08-15 Reproduction of the original History of the Spanish Conquest of Yucatan and of the Itzas Papers of the Peabody Museum of American Archaeology and Ethnology Harvard University Vol VII by Philip Ainsworth Means **Yucatán Through Her Eyes** Lawrence Gustave Desmond, 2009 The biography and photographs of this talented and adventurous woman are accompanied here by her previously unpublished diary **Yucatan Before and After the Conquest** Friar Diego Landa, William Gates, 2011-06-25 In 1562 de Landa conducted an Auto de fe in Mérida where in addition to 5000 idols he burned 27 books in Maya writing This one act deprived future generations of a huge body of Mayan literature He culturally impoverished the descendants of the Mayas and left only four codices for scholars to puzzle over The document translated here is de Landa's apology and one of the few remaining contemporary texts which describe pre-conquest Mayan society science and art in detail As such it must be read in context The translator and editor the distinguished Americanist William Gates provides plenty of background on de Landa the decline of the Maya and what is today known about their ancient culture Landa's *Relación de las cosas de Yucatán* also created a valuable record of the Mayan writing system which despite its inaccuracies was later to prove instrumental in the later decipherment of the writing system Landa asked his informants his primary sources were two Maya individuals descended from a ruling Maya dynasty literate in the script to write down the glyphic symbols corresponding to each of the letters of the Spanish alphabet in the belief that there ought to be a one to one correspondence between them The results were faithfully reproduced by Landa in his later account although he recognised that the set contained apparent inconsistencies and duplicates which he was unable to explain Later researchers reviewing this material also formed the view that the de Landa alphabet was inaccurate or fanciful and many subsequent attempts to use this transcription remained unconvincing It was not until much later in the mid twentieth century when it was realised and then confirmed that it was not a transcription of an alphabet as Landa and others had originally supposed but was rather a syllabary Confirmation of this was only to be established by the work of Russian linguist Yuri Knorozov in the 1950s and the succeeding generation of Mayanists *Relación de las cosas de Yucatán* was written by Diego de Landa Calderón circa 1566 shortly after his return to Spain after serving as Bishop of the Roman Catholic Archdiocese of Yucatán in the sixteenth

century In it de Landa catalogues a partial explanation of written and spoken language that proved vital to modern attempts to decipher the language 1 as well as Maya religion and the Mayan peoples culture in general It was written with the help of local Maya princes and contains the famous translation of I do not want to The original manuscript has been lost although many copies still survive Currently available English translations include William E Gates s 1937 translation has been published by multiple publishing houses under the title Yucatan Before and After the Conquest **Maya Christians and Their Churches in Sixteenth-Century Belize** Elizabeth Graham,2020-03-17 It is widely held that Christianity came to Belize as an extension of the conquest of Yucatan and that adherence to Christian belief and practice was abandoned in the absence of enduring Spanish authority An alternative view comes from the excavations of Maya churches at Tipu and Lamanai which show that the dead were buried in Christian churchyards long after the churches themselves fell into disuse and pre Columbian ritual objects were cached in Christian sacred spaces both during and after Spanish occupation Excavations also reveal that the architectural style of these early churches is Franciscan in inspiration but nonetheless the product of continuing community efforts at construction and repair A conclusion difficult to ignore is that the Maya of Tipu and Lamanai considered themselves Christians with or without Spanish presence Viewing historical and archaeological data through the lens of her personal experience of Roman Catholicism and informed by feminist approaches Elizabeth Graham assesses the concept of religion the significance of doctrine the empowerment of the individual and the process of conversion by examining the meanings attributed to ideas objects and images by the Maya by Iberian Christians and by archaeologists Graham s provocative study also makes the case that the impact of Christianity in Belize was a phenomenon that uniquely shaped the development of the modern nation A volume in the series Maya Studies edited by Diane Z Chase and Arlen F Chase Francisco de Montejo and the Conquest of Yucatan Robert Stoner Chamberlain,1936

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