



ALFREDO LÓPEZ-AUSTIN

Tamoanchan  
y Tlalocan



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# Tamoanchan Tlalocan

**Patrick Thomas Hajovsky**



## **Tamoanchan Tlalocan:**

**Tamoanchan, Tlalocan** Alfredo López Austin, 1997 Drawing from historical sources iconography and beliefs of modern Indians Lopez Austin philosophy and letters Universidad Nacional Autonoma de Mexico offers a new interpretation of the two mysterious places in the world vision of the Aztecs Chapters on each of the two are supported with discussions of the relationships of the essences and making a model based on contemporary native concepts The Spanish version was published in 1994 by Fondo de Cultura Economica Mexico Annotation copyrighted by Book News Inc Portland OR **Tamoanchan y**

**Tlalocan** Alfredo López Austin, 1994 An lisis de antiguas fuentes documentales y pictogr ficas que deslindan el Tamoanchan m tico con el de las poblaciones que los creyentes fundaron sobre la Tierra como r plicas del arquetipo c smico Para develar el secreto de Tlalocan el autor ofrece un estudio de las creencias actuales de tres grupos ind genas pertenecientes a la tradici n mesoamericana

**Aztec Philosophy** James Maffie, 2014-03-15 In Aztec Philosophy James Maffie shows the Aztecs advanced a highly sophisticated and internally coherent systematic philosophy worthy of consideration alongside other philosophies from around the world Bringing together the fields of comparative world philosophy and Mesoamerican studies Maffie excavates the distinctly philosophical aspects of Aztec thought Aztec Philosophy focuses on the ways Aztec metaphysics the Aztecs understanding of the nature structure and constitution of reality underpinned Aztec thinking about wisdom ethics politics and aesthetics and served as a backdrop for Aztec religious practices as well as everyday activities such as weaving farming and warfare Aztec metaphysicians conceived reality and cosmos as a grand ongoing process of weaving theirs was a world in motion Drawing upon linguistic ethnohistorical archaeological historical and contemporary ethnographic evidence Maffie argues that Aztec metaphysics maintained a processive transformational and non hierarchical view of reality time and existence along with a pantheistic theology Aztec Philosophy will be of great interest to Mesoamericanists philosophers religionists folklorists and Latin Americanists as well as students of indigenous philosophy religion and art of the Americas

**Visions of Paradise** Robert Stephen Haskett, 2005 Cuernavaca often called the Mexican Paradise or Land of Eternal Spring has a deep rich history Few visitors to this modern resort city near Mexico City would guess from its Spanish architecture and landmarks that it was governed by its Tlalhuican residents until the early nineteenth century Formerly called Cuauhnahuac the city was renamed by the Spanish in the sixteenth century when Hernando Cort s built his stone palacio on its main square and thrust Cuernavaca into the colonial age In Visions of Paradise Robert Haskett presents a history of Cuernavaca basing his account on an important body of late seventeenth century historical records known as primordial titles written by still unknown members of the Native population Until comparatively recently these indigenous language documents have been dismissed as false or forged land records Haskett however uses these Nahuatl texts to present a colorful portrait of how the Tlalhuicas of Cuernavaca and its environs made intellectual sense of their place in the colonial scheme conceived of their relationship to the sacred worlds of both their native religion and Christianity and

defined their own history Surveying the local history of Cuernavaca from precontact observations by the Aztecs through postclassic times to the present with a concentration on early colonial times Haskett finds that the Native authors of the primordial titles crafted a celebratory history proclaiming themselves to be an enduringly autonomous essentially unconquered people who triumphed over the rigors of the Spanish colonial system The Fate of Earthly Things Molly H. Bassett,2015-01-30 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 The Colors of the New World Diana Magaloni Kerpel ,2014-07-01 In August 1576 in the midst of an outbreak of the plague the Spanish Franciscan friar Bernardino de Sahag n and twenty two indigenous artists locked themselves inside the school of Santa Cruz de Tlaltelolco in Mexico City with a mission to create nothing less than the first illustrated encyclopedia of the New World Today this twelve volume manuscript is preserved in the Biblioteca Medicea Laurenziana in Florence and is widely known as the Florentine Codex A monumental achievement the Florentine Codex is the single most important artistic and historical document for studying the peoples and cultures of pre Hispanic and colonial Central Mexico It reflects both indigenous and Spanish traditions of writing and painting including parallel columns of text in Spanish and Nahuatl and more than two thousand watercolor illustrations prepared in European and Aztec pictorial styles This volume reveals the complex meanings inherent in the selection of the pigments used in the manuscript offering a fascinating look into a previously hidden symbolic language Drawing on cuttingedge approaches in art history anthropology and the material sciences the book sheds new light on one of the world s great manuscripts and on a pivotal moment in the early modern Americas Framing the Sacred Eleanor Wake,2012-11-08 Christian churches erected in Mexico during the

early colonial era represented the triumph of European conquest and religious domination Or did they Building on recent research that questions the cultural conquest of Mesoamerica Eleanor Wake shows that colonial Mexican churches also reflected the beliefs of the indigenous communities that built them European authorities failed to recognize that the meaning of the edifices they so admired was being challenged pre Columbian iconography integrated into Christian imagery altars oriented toward indigenous sacred landmarks and carefully recycled masonry In *Framing the Sacred* Wake examines how the art and architecture of Mexico's religious structures reveals the indigenous people's own decisions regarding the conversion program and their accommodation of the Christian message As Wake shows native peoples selected aspects of the invading culture to secure their own culture's survival In focusing on anomalies present in indigenous art and their relationship to orthodox Christian iconography she draws on a wide geographical sampling across various forms of Indian artistic expression including religious sculpture and painting innovative architectural detail cartography and devotional poetry She also offers a detailed analysis of documented native ritual practices that she argues assist in the interpretation of the imagery With more than 200 illustrations including 24 in color *Framing the Sacred* is the most extensive study to date of the indigenous aspects of these churches and fosters a more complete understanding of Christianity's influence on Mexican peoples

*Astrology in Time and Place* Nicholas Campion, Dorian Gieseler Greenbaum, 2016-06-22 Astrology is the practice of relating the heavenly bodies to lives and events on earth and the tradition that has thus been generated Many cultures worldwide have practised it in some form In some it is rudimentary in others complex Culture and scholarship have categorised it as both belief and science as a form of magic divination or religious practice but in many ways it defies easy categorisation The chapters in this volume make a significant contribution to our understanding of astrology across a range of periods of cultures Based on papers presented at the annual conference of the Sophia Centre held in 2012 the contributions range from China and Japan through India the ancient Near East the classical world and early modern Europe to Madagascar and Mesoamerica The different topics include ritual and religion magic and science calendars and time and questions of textual transmission and methodology *Astrology in Time and Place* is essential reading for all interested in the history of humanity's relationship with the cosmos

**Foreigners Among Us** Christina Halperin, 2023-09-14 Assessing key questions such as who the foreigners and outsiders in ancient Maya societies were and how was the foreign a generative component of identity *Foreigners Among Us* reassess the arrival of foreigners as part of archaeological understandings of Pre Columbian Maya and questions not only who these foreigners might have been but who were making such designations of difference in the first place Drawing from identity studies standpoint theory and ideas on alterity *Foreigners Among Us* highlights the diverse ways being foreign was constituted imitated and marked from quotidian practices of making corn tortillas to ceremonial acts between king and captive and their memorialization in scenes on sculpted stone monuments Rather than treat the foreign as axiomatically determined by geographical distance or fixed at birth the book considers the foreign as much performed as inherited It

examines practices of captivity cuisine body ornamentation and dress diasporic objects relationships with deities migration and pilgrimage The book focuses in particular on diverse peoples in the Maya area during the Classic and Postclassic periods but also necessarily peers into contacts engagements and relations throughout Mesoamerica the Americas more broadly and with Europeans during the Colonial period all the while insisting that outsider status must be approached as multi scalar relational and intersectional rather than as neutral intrinsic and static Contributing broadly to intellectual investigations on foreign identities from an anthropological perspective this book enriches the understanding of Maya society for students and researchers of Mesoamerican archaeology and art history

Social Memory in Ancient and Colonial Mesoamerica Amos Megged, 2010-02-26 Before the Spanish Conquest and well into the eighteenth century Mesoamerican peoples believed that time and space were contained in earthly and heavenly receptacles that were visualized metaphorically This circumscribed space contained the abodes of the dead There deities and ancestral spirits could be revived and the living could communicate with them In Social Memory in Ancient and Colonial Mesoamerica Amos Megged uncovers the missing links in Mesoamerican peoples quest for their collective past Analyzing ancient repositories of knowledge as well as social and religious practices he uncovers the unique procedures and formulas by which social memory was communicated and how it operated in Mesoamerica prior to the Spanish conquest He also explores how cherished and revived practices evolved how they were adapted to changing circumstances and how they helped various ethnic groups cope with the tribulations of colonization and Christianization Megged s volume also suggests how social and cultural historians ethnohistorians and anthropologists can rethink indigenous representations of the past while taking into account the deep transformations in Mexican society during the colonial era

**The Fugitive Race** Stephen P. Knadler, 2007-06 Denying its formative dialogues with minorities the white race Stephen P Knadler contends has been a fugitive race While the white question like the Negro question and the woman question a century earlier has garnered considerable critical attention among scholars looking to find new anti race strategies these investigations need to highlight not just the exclusion of people of color but also examine minority writers resistance to and disruption of this privileged racial category Highly original wonderfully detailed and thought provoking says Professor Candace Waid of Knadler s intellectually challenging book Although excluded people of color looked back in anger laughter and wisdom to challenge the unexamined lie of a self evident whiteness Looking at fictional and nonfictional texts written between 1850 and 1984 The Fugitive Race traces a long cultural and literary history of the ways African Americans Asian Americans Jewish Americans Chicanos gays and lesbians have challenged the shape and meaning of so called white identities From the antebellum period to the 1980s the belief in a white racial superiority or simply a white difference has denied that people of color might and do have an influence on the supposedly pure or protected character of whiteness In contrast this book attempts to define a new way of analyzing minority literature that questions this segregated color line In addition to creating a new racial awareness many writers of color tried to interfere in the historical formulation

of whiteness They created unsettling moments when white readers had to see themselves for the first time from the outside in or from the critical perspective of non white writers These writers including William Wells Brown Pauline Hopkins Abraham Cahan Young hill Kang Zora Neale Hurston and Arturo Islas did not simply resist assimilation They sought to dismantle the white identities that lay as the foundation of the master s house

**Xurt'an** Suzanne Cook,2019-11-15 Xurt an the end of the world showcases the rich storytelling traditions of the northern Lacandones of Naha through a collection of traditional narratives songs and ritual speech Formerly isolated in the dense tropical rainforest of Chiapas Mexico the Lacandon Maya constitute one of the smallest language groups in the world Although their language remains active and alive their traditional culture was abandoned after the death of their religious and civic leader in 1996 Lacking the traditional contexts in which the culture was transmitted the oral traditions are quickly being forgotten This collection includes creation myths that describe the cycle of destruction and renewal of the world the structure of the universe the realms of the gods and their intercessions in the affairs of their mortals and the journey of the souls after death Other traditional stories are non mythic and fictive accounts involving talking animals supernatural beings and malevolent beings that stalk and devour hapless victims In addition to traditional narratives Xurt an presents many songs that are claimed to have been received from the Lord of Maize magical charms that invoke the forces of the natural world invocations to the gods to heal and protect and work songs of Lacandon women whose contribution to Lacandon culture has been hitherto overlooked by scholars Women s songs offer a rare glimpse into the other half of Lacandon society and the arduous distaff work that sustained the religion The compilation concludes with descriptions of rainbows the Milky Way as the white road of Our Lord and an account of the solstices Transcribed and translated by a foremost linguist of the northern Lacandon language the literary traditions of the Lacandones are finally accessible to English readers The result is a masterful and authoritative collection of oral literature that will both entertain and provoke while vividly testifying to the power of Lacandon Maya aesthetic expression

**Bonfires of Culture** Patricia Lopes Don,2012-10-11 In their efforts to convert indigenous peoples Franciscan friars brought the Spanish Inquisition to early sixteenth century Mexico Patricia Lopes Don now investigates these trials to offer an inside look at this brief but consequential episode of Spanish methods of colonization providing a fresh interpretation of an early period that has remained too long understudied Drawing on previously underutilized records of Inquisition proceedings Don examines four of the most important trials of native leaders to uncover the Franciscans motivations for using the Inquisition and the indigenous response to it She focuses on the consecutive impact of four trials against nahualli Mart n Ocelotl an influential native priest Andr s Mixcoatl an advocate of open resistance to the Franciscans Miguel Pochtecatl Tlaylotla a guardian of native religious artifacts and Don Carlos of Texcoco a native chief burned at the stake for heresy Don reveals the heart of Bishop Zum rraga s methods of conducting the trials including spectacular bonfires in which any native idols found in the possession of professed converts were destroyed Don s knowledge of the contemporary Spain that shaped

the friars perspectives enables her to offer new understanding of the evolution of Franciscan attitudes toward evangelization Bonfires of Culture reexamines important primary documents and offers a new perspective on a pivotal historical era

**Encounter with the Plumed Serpent** Maarten Jansen, Gabina Aurora Perez Jimenez, 2017-10-01 The Mixtec or the people of uu Savi Nation of the Rain God one of the major civilizations of ancient Mesoamerica made their home in the highlands of Oaxaca where they resisted both Aztec military expansion and the Spanish conquest In Encounter with the Plumed Serpent two leading scholars present and interpret the sacred histories narrated in the Mixtec codices the largest surviving collection of pre Columbian manuscripts in existence In these screenfold books ancient painter historians chronicled the politics of the Mixtec from approximately a d 900 to 1521 portraying the royal families rituals wars alliances and ideology of the times By analyzing and cross referencing the codices which have been fragmented and dispersed in far flung archives the authors attempt to reconstruct Mixtec history Their synthesis here builds on long examination of the ancient manuscripts Adding useful interpretation and commentary Jansen and P rez Jim nez synthesize the large body of surviving documents into the first unified narrative of Mixtec sacred history Archaeologists and other scholars as well as readers with an interest in Mesoamerican cultures will find this lavishly illustrated volume a compelling and fascinating history and a major step forward in knowledge of the Mixtec

**The Art of Professing in Bourbon Mexico** James M. Córdova, 2014-01-06 Offering a pioneering interpretation of the crowned nun portrait this book explores how visual culture contributed to local identity formation in Mexico

The Art of Urbanism William Leonard Fash, Leonardo López Luján, 2009 The Art of Urbanism explores how the royal courts of powerful Mesoamerican centers represented their kingdoms in architectural iconographic and cosmological terms Through an investigation of the ecological contexts and environmental opportunities of urban centers the contributors consider how ancient Mesoamerican cities defined themselves and reflected upon their physical eand metaphysical eplace via their built environment Themes in the volume include the ways in which a kingdom e tm s public monuments were fashioned to reflect geographic space patron gods and mythology and how the Olmec Maya Mexica Zapotecs and others sought to center their world through architectural monuments and public art This collection of papers addresses how communities leveraged their environment and built upon their cultural and historical roots as well as the ways that the performance of calendrical rituals and other public events tied individuals and communities to both urban centers and hinterlands Twenty three scholars from archaeology anthropology art history and religious studies contribute new data and new perspectives to the understanding of ancient Mesoamericans e tm own view of their spectacular urban and ritual centers

BAR International Series , 1978

On the Lips of Others Patrick Thomas Hajovsky, 2015-06-01 Moteuczoma the last king who ruled the Aztec Empire was rarely seen or heard by his subjects yet his presence was felt throughout the capital city of Tenochtitlan where his deeds were recorded in hieroglyphic inscriptions on monuments and his command was expressed in highly refined ritual performances What did Moteuczoma s fame mean in the Aztec world How



was it created and maintained In this innovative study Patrick Hajovsky investigates the king's inscribed and spoken name showing how it distinguished his aura from those of his constituencies especially other Aztec nobles warriors and merchants who also vied for their own grandeur and fame While Tenochtitlan reached its greatest size and complexity under Moteuczoma the Great Speaker innovated upon fame by tying his very name to the Aztec royal office As Moteuczoma's fame transcends Aztec visual and oral culture Hajovsky brings together a vast body of evidence including Nahuatl language and poetry indigenous pictorial manuscripts and written narratives and archaeological and sculptural artifacts The kaleidoscopic assortment of sources casts Moteuczoma as a divine king who while inheriting the fame of past rulers saw his own reputation become entwined with imperial politics ideological narratives and eternal gods Hajovsky also reflects on posthumous narratives about Moteuczoma which created a very different sense of his fame as a conquered subject These contrasting aspects of fame offer important new insights into the politics of personhood and portraiture across Aztec and colonial period sources

*The Flower and the Scorpion* Pete Sigal, 2011-11-25 Sigal argues that sixteenth century Nahua sexuality cannot be fully understood only through colonial sensibilities and sources He examines legal documents clerical texts pictorial manuscripts images and glyphs of Nahua gods and goddesses and descriptions of fertility rituals and other historical accounts and stories to show the complexity of Nahua sexuality

**Religion in Sixteenth-Century Mexico** Cheryl Claassen, Laura Ammon, 2022-02-10 Detailed comparison of Aztec and Spanish religious devotion examining the melding of practices during the first century of contact 1519-1600

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