

florentine codex pdf

florentine codex pdf represents a valuable digital resource for scholars, historians, and enthusiasts interested in Mesoamerican culture and history. This document, originally compiled in the 16th century, offers an extensive ethnographic account of the Aztec civilization through detailed descriptions and illustrations. Accessing the Florentine Codex in PDF format allows for convenient study and reference, preserving the original content in an easily shareable and searchable manner. This article explores the historical background, content, significance, and accessibility of the Florentine Codex PDF. Additionally, it highlights the benefits of digital formats for ancient manuscripts and how the Florentine Codex continues to influence contemporary understanding of pre-Columbian societies. The following sections offer a comprehensive overview to guide readers through the key aspects of this remarkable document.

- Historical Background of the Florentine Codex
- Content and Structure of the Florentine Codex
- Significance of the Florentine Codex in Mesoamerican Studies
- Accessing the Florentine Codex PDF
- Benefits of Digital Versions for Historical Manuscripts

Historical Background of the Florentine Codex

The Florentine Codex is a 16th-century manuscript created by the Spanish Franciscan friar Bernardino de Sahagún and his indigenous collaborators in New Spain, now modern-day Mexico. It was compiled between 1545 and 1590 and is considered one of the most important sources on Aztec culture, religion, language, and society. The codex was originally written in both Nahuatl, the Aztec language, and Spanish, providing a bilingual account that preserves native perspectives alongside European observations.

Origin and Compilation

Bernardino de Sahagún dedicated decades to interviewing Aztec elders and recording their oral histories, traditions, and knowledge. The project was part of an effort to understand and convert indigenous peoples to Christianity, but it ultimately became an ethnographic masterpiece. The

Florentine Codex consists of twelve books, each focusing on different aspects of Aztec life, such as gods, rituals, natural history, and daily practices.

Preservation and Current Location

The original manuscript is housed in the Laurentian Library in Florence, Italy, which is how it received its name. Over the centuries, it has been carefully preserved and studied by historians, anthropologists, and linguists. The Florentine Codex remains a critical primary source that continues to inform modern scholarship on pre-Hispanic Mexico.

Content and Structure of the Florentine Codex

The Florentine Codex is structured into twelve distinct books, each dedicated to a specific thematic area related to Aztec civilization. The bilingual format—Nahuatl text accompanied by Spanish translation—makes it a unique historical document that bridges linguistic and cultural divides.

Overview of the Twelve Books

- **Book 1:** The Gods – Descriptions of Aztec deities and religious beliefs.
- **Book 2:** The Ceremonies – Detailed accounts of rituals and festivals.
- **Book 3:** The Origin of the Gods – Mythological narratives and cosmogony.
- **Book 4:** The Soothsayers and Omens – Divination practices and prophecies.
- **Book 5:** The Omens and Superstitions – Signs interpreted as warnings.
- **Book 6:** Rhetoric and Moral Philosophy – Ethical teachings and advice.
- **Book 7:** The Sun, Moon, and Stars – Astronomy and calendrical knowledge.
- **Book 8:** Kings and Lords – Political organization and biographies of rulers.
- **Book 9:** The Merchants – Economic activities and trading customs.
- **Book 10:** The People – Daily life, social structure, and customs.
- **Book 11:** Earthly Things – Natural history and descriptions of flora and fauna.

- **Book 12:** The Conquest of New Spain – Spanish conquest and its impact.

Illustrations and Visual Elements

The Florentine Codex is notable not only for its textual content but also for its rich illustrations. These images provide visual context to the descriptions, depicting gods, ceremonies, and daily activities with intricate detail. The combination of text and imagery enhances the understanding of Aztec culture for modern readers.

Significance of the Florentine Codex in Mesoamerican Studies

The Florentine Codex is considered one of the most comprehensive and authoritative sources on Aztec civilization. Its significance extends beyond historical documentation to include linguistic, anthropological, and cultural insights that have shaped modern understanding of indigenous Mexico.

Ethnographic Importance

By recording indigenous knowledge in the Nahuatl language alongside Spanish, the codex preserves native worldviews that might otherwise have been lost. It offers detailed ethnographic data on rituals, social structures, and cosmology, serving as an invaluable tool for researchers studying indigenous culture and history.

Linguistic Contributions

The bilingual nature of the Florentine Codex has aided linguists in studying Classical Nahuatl, helping to reconstruct its grammar and vocabulary. It remains a crucial resource for those working to revitalize and preserve indigenous languages of Mexico.

Influence on Contemporary Scholarship

Modern historians, archaeologists, and anthropologists frequently reference the Florentine Codex for accurate depictions of Aztec society. It has also

influenced popular conceptions of pre-Columbian Mexico and continues to be an essential text in academic curricula related to Latin American studies.

Accessing the Florentine Codex PDF

With advances in digital technology, the Florentine Codex is now widely accessible in PDF format. This accessibility allows a global audience to examine the manuscript without physical constraints and helps preserve the original document by reducing handling.

Sources of Florentine Codex PDF

Various academic institutions and libraries have digitized the Florentine Codex, making the PDF available for download or online viewing. These versions often include high-resolution scans of the manuscript pages along with searchable text, facilitating detailed study.

Features of the PDF Versions

- High-quality reproductions of original illustrations and text
- Searchable bilingual text in Nahuatl and Spanish
- Annotations and scholarly commentary in some editions
- Compatibility with multiple devices for ease of use

Legal and Ethical Considerations

Most Florentine Codex PDFs offered by reputable institutions are provided under fair use or public domain guidelines. Users should ensure they access copies from authorized sources to respect copyright and preservation ethics.

Benefits of Digital Versions for Historical Manuscripts

Digitizing historical manuscripts like the Florentine Codex offers numerous advantages for researchers, educators, and the general public. The PDF format, in particular, enhances accessibility, preservation, and usability of rare documents.

Preservation and Longevity

Digital copies protect fragile original manuscripts from physical wear and tear. By reducing the need for direct handling, PDFs help maintain the integrity of historic texts for future generations.

Enhanced Accessibility

Researchers worldwide can access the Florentine Codex PDF without geographic or institutional barriers. This democratization of knowledge supports wider academic collaboration and public education.

Ease of Use and Study

PDFs allow for features such as text search, zooming on illustrations, and annotation, which facilitate more efficient and thorough analysis compared to physical copies. Digital tools also enable integration with other research resources.

Supporting Education and Outreach

Educational programs and museums utilize digital versions of manuscripts to create interactive exhibits and learning materials. The Florentine Codex PDF serves as a bridge connecting contemporary audiences with ancient cultures.

Frequently Asked Questions

What is the Florentine Codex PDF?

The Florentine Codex PDF is a digital version of the Florentine Codex, a 16th-century ethnographic research study in Mesoamerica by Bernardino de Sahagún, containing detailed information about Aztec culture, language, and history.

Where can I download a free Florentine Codex PDF?

Free versions of the Florentine Codex PDF can be found on websites like the Internet Archive, university digital collections, or through public domain resources that offer historical manuscripts.

Is the Florentine Codex PDF available in English?

Yes, there are English translations of the Florentine Codex available in PDF format, often translated by scholars such as Arthur J.O. Anderson and Charles E. Dibble.

What topics are covered in the Florentine Codex PDF?

The Florentine Codex covers a wide range of topics including Aztec religion, society, rituals, natural history, language, and daily life in the 16th century.

Can the Florentine Codex PDF be used for academic research?

Yes, the Florentine Codex PDF is widely used for academic research in fields such as anthropology, history, linguistics, and Latin American studies due to its comprehensive primary source material.

How large is the Florentine Codex PDF file?

The file size of the Florentine Codex PDF varies depending on the edition and image quality but typically ranges from 50MB to over 200MB due to numerous detailed illustrations and extensive text.

Are there interactive or annotated versions of the Florentine Codex PDF?

Some digital libraries and academic platforms offer annotated or interactive versions of the Florentine Codex, providing additional commentary, translations, and cross-references alongside the original PDF text.

Additional Resources

1. *The Florentine Codex: General History of the Things of New Spain*

This comprehensive work by Bernardino de Sahagún is one of the most important sources on Aztec culture and history. Composed in the 16th century, it combines Nahuatl and Spanish texts with detailed illustrations. The codex covers various aspects of indigenous life, including religion, society, and natural history, providing invaluable insights into pre-Columbian and early colonial Mexico.

2. *The Florentine Codex: Introduction and Facsimile*

This volume provides an accessible introduction to the Florentine Codex, offering context about its creation, significance, and content. It includes high-quality facsimile reproductions of the original manuscript pages, allowing readers to examine the intricate artwork and script firsthand. The book is ideal for researchers and enthusiasts interested in Mesoamerican studies.

3. *Aztec Thought and Culture: A Study of the Ancient Nahuatl Mind*

Although not exclusively about the Florentine Codex, this book draws extensively from it to explore Nahuatl philosophy and worldview. The author interprets the codex's texts to reveal the intellectual and spiritual life of the Aztecs. It's a valuable companion for understanding the deeper meanings behind the codex's ethnographic descriptions.

4. *Bernardino de Sahagún and the Florentine Codex: Studies in Nahuatl Ethnography*

This scholarly work examines Sahagún's methodology and the ethnographic significance of the Florentine Codex. It discusses how the codex serves as a bridge between European and indigenous knowledge systems. Detailed analysis of the text sheds light on the challenges and innovations in early colonial anthropology.

5. *The Aztec World as Seen Through the Florentine Codex*

This book provides a thematic overview of Aztec society, drawing directly from the Florentine Codex's rich descriptions. Topics include social structure, religion, agriculture, and warfare. Illustrated with images from the codex, it offers readers an immersive experience of Aztec civilization.

6. *Indigenous Voices in the Florentine Codex*

Focusing on the perspectives of native informants, this book highlights how indigenous voices are represented in the Florentine Codex. It analyzes the collaborative nature of the work and the role of Nahuatl-speaking contributors. The text emphasizes the codex's value as a document of cultural dialogue and preservation.

7. *The Florentine Codex and the Nahuatl Language*

This linguistic study explores the Nahuatl language as documented in the Florentine Codex. It provides insights into grammar, vocabulary, and syntax, illustrating how the codex preserves a vital record of the language. Useful for linguists and historians alike, the book bridges language and cultural history.

8. *Illustrations of the Florentine Codex: Art and Ethnography*

Focusing on the codex's visual elements, this book examines the artistic techniques and ethnographic content of its illustrations. It discusses the symbolism and accuracy of the images, highlighting their importance in understanding Aztec culture. The volume is richly illustrated, making it a valuable resource for art historians.

9. *Digital Florentine Codex: Online Resources and PDF Editions*

This guidebook reviews the various digital versions and PDF editions of the Florentine Codex available for study. It compares their features, accessibility, and scholarly usefulness. The book also provides tips for navigating these resources effectively, catering to modern researchers and students.

Florentine Codex Pdf

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Delving into the Florentine Codex: A Comprehensive Guide to Accessing and Understanding This Iconic Aztec Manuscript

The Florentine Codex, a monumental work depicting Aztec life and culture before and after the Spanish conquest, holds immense historical and anthropological significance. Its detailed illustrations and rich textual descriptions provide invaluable insight into the pre-Columbian world, making it a crucial resource for researchers, students, and anyone interested in Mesoamerican history. This comprehensive guide explores the Codex, its accessibility in PDF format, its contents, and its enduring importance.

A Deep Dive into the Florentine Codex: A Detailed Outline

This ebook provides a structured exploration of the Florentine Codex, addressing its various facets. The outline includes:

Introduction: Exploring the history and significance of the Florentine Codex.

Chapter 1: Authorship and Creation: Examining the roles of Bernardino de Sahagún and the indigenous informants in its creation.

Chapter 2: Structure and Content: Analyzing the Codex's unique organizational structure and thematic content across its twelve books.

Chapter 3: Pictorial Language and Interpretation: Deconstructing the complex interplay between text and images in conveying meaning.

Chapter 4: Cultural and Historical Insights: Extracting key insights into Aztec society, religion, daily life, and worldview.

Chapter 5: The Florentine Codex in the Digital Age: Discussing the accessibility and scholarly uses of digital versions (PDFs) of the Codex.

Chapter 6: Ongoing Research and Interpretations: Reviewing recent scholarship and ongoing debates surrounding the Codex's interpretation.

Chapter 7: Preservation and Conservation Efforts: Examining the challenges and strategies involved in preserving this invaluable historical artifact.

Chapter 8: Educational and Public Engagement: Exploring the Codex's use in education and public outreach initiatives.

Conclusion: Summarizing the lasting impact of the Florentine Codex and its continuing relevance to our understanding of the past.

Introduction: This introductory section sets the stage, explaining the Codex's importance as a primary source for understanding Aztec civilization, highlighting its unique blend of indigenous knowledge and Spanish colonial perspective, and briefly touching on its tumultuous history since its creation.

Chapter 1: Authorship and Creation: This chapter delves into the collaborative nature of the Codex, highlighting the crucial roles of Franciscan friar Bernardino de Sahagún and his indigenous informants. It will discuss the challenges of translating indigenous knowledge into a European framework and the potential biases inherent in the process.

Chapter 2: Structure and Content: This chapter breaks down the Codex's twelve books, exploring their thematic organization and content. It will discuss the rich tapestry of information covered, encompassing everything from Aztec cosmology and religion to agriculture, medicine, and daily life. It will also explain the unique structure, including the combination of Nahuatl text and detailed illustrations.

Chapter 3: Pictorial Language and Interpretation: This section analyzes the Codex's sophisticated visual language, focusing on how the illustrations complement and enhance the written text. It will explore the challenges of interpreting these images within their historical context, considering both indigenous and European artistic conventions.

Chapter 4: Cultural and Historical Insights: This chapter extracts key insights from the Codex, offering a detailed view of Aztec society, its political structures, religious beliefs, economic practices, and social organization. It will delve into the nuances of Aztec worldview and demonstrate how the Codex illuminates their unique perspective on the world.

Chapter 5: The Florentine Codex in the Digital Age: This section focuses on the digital accessibility of the Florentine Codex, emphasizing the role of high-resolution PDFs and online databases in scholarly research and public access. It will discuss the benefits and limitations of digital versions, highlighting the ongoing efforts to improve accessibility and usability.

Chapter 6: Ongoing Research and Interpretations: This chapter explores recent scholarship on the Florentine Codex, emphasizing new interpretations and ongoing debates. It will discuss current research trends, including the use of interdisciplinary approaches and the integration of new technologies in its analysis.

Chapter 7: Preservation and Conservation Efforts: This section addresses the challenges of preserving the original manuscript and the ongoing efforts to ensure its longevity. It will discuss the importance of conservation techniques and the ethical considerations surrounding access to and use of this fragile artifact.

Chapter 8: Educational and Public Engagement: This chapter explores the various ways the Florentine Codex is used in educational settings and public outreach programs. It will showcase

examples of successful initiatives that make the Codex accessible to diverse audiences.

Conclusion: The concluding section summarizes the major themes and insights gained from exploring the Florentine Codex, reiterating its enduring importance for understanding pre-Columbian civilizations and emphasizing its continued relevance to contemporary studies.

Keywords: Florentine Codex, Aztec Codex, Bernardino de Sahagún, Nahuatl, Mesoamerican, Pre-Columbian, Indigenous knowledge, Colonialism, Anthropology, History, PDF, Digital Humanities, Cultural Heritage, Manuscript, Illustration, Codex interpretation, Aztec culture, Aztec society, Aztec religion.

FAQs:

1. Where can I find a PDF of the Florentine Codex? High-resolution digital versions are available online through various digital libraries and archives; search online using "Florentine Codex digital edition".
2. Is the entire Florentine Codex available in English translation? While much of the Codex is translated into English, some portions remain untranslated or are subject to ongoing interpretation.
3. What is the significance of the illustrations in the Florentine Codex? The illustrations are integral, providing crucial visual context and often conveying information not explicitly stated in the text.
4. How was the Florentine Codex created? It was a collaborative effort between Bernardino de Sahagún and numerous indigenous informants, combining Spanish and Nahuatl perspectives.
5. What are some of the controversies surrounding the Florentine Codex? Scholars debate the potential biases introduced by the colonial context and the interpretation of indigenous knowledge.
6. What is the current status of the original Florentine Codex manuscript? The original manuscript is housed in the Biblioteca Medicea Laurenziana in Florence, Italy.
7. How can I use the Florentine Codex in my research? It serves as a primary source for anthropological, historical, and art historical studies of Aztec civilization.
8. Are there any online resources available to help understand the Florentine Codex? Numerous academic articles, websites, and online databases provide scholarly resources and interpretive materials.
9. What are the challenges in preserving the Florentine Codex? The age and fragility of the manuscript necessitate careful handling and conservation efforts to ensure its survival.

Related Articles:

1. Bernardino de Sahagún's Life and Work: A biographical study of the Franciscan friar who spearheaded the Codex's creation.
2. Nahuatl Language and its Influence on the Florentine Codex: An exploration of the indigenous language used in the Codex and its impact on the resulting narrative.

3. Aztec Cosmology and Religion as Depicted in the Florentine Codex: A focus on the religious beliefs and practices as illustrated and described in the Codex.
4. Aztec Social Structure and Governance in the Florentine Codex: A detailed analysis of the political and social organization of Aztec society.
5. The Art and Iconography of the Florentine Codex: A closer examination of the artistic style and symbolism in the Codex's illustrations.
6. Comparative Studies of the Florentine Codex and other Aztec Manuscripts: A comparative analysis with other surviving codices to highlight similarities and differences.
7. The Florentine Codex and its Role in Postcolonial Studies: A critical analysis within the framework of postcolonial theory.
8. Digital Preservation and Access to the Florentine Codex: A discussion of digital initiatives and their role in making the Codex more widely accessible.
9. Using the Florentine Codex in Education: Exploring pedagogical approaches to utilize the Codex in classrooms.

florentine codex pdf: Historia de la Conquista de México James Lockhart, 1993 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 Sahag n commissioned Nahuas to collect and record in their own language accounts of the conquest of Mexico; he then added a parallel Spanish account that is part summary, part elaboration of the Nahuatl. Now, for the first time, the Nahuatl and Spanish texts are together in one volume with on face English translations and reproductions of the copious illustrations from the Codex. Also included are five other Nahua conquest texts. Lockhart's introduction discusses each one individually, placing the narratives in context.

florentine codex pdf: Colors Between Two Worlds Gerhard Wolf, Joseph Connors, Louis Alexander Waldman, 2011 For half a century the Franciscan friar Bernardino de Sahag n (1499 1590) worked on a compendium of the beliefs, rituals, language, arts, and economy of the vanishing Aztec culture. This volume examines the Aztec use of color in art and everyday life as revealed in the Codex, the most richly illustrated manuscript of this great ethnographic work.

florentine codex pdf: Mesoamerican Voices Matthew Restall, Lisa Sousa, Kevin Terraciano, 2005-11-07 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.

florentine codex pdf: 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 Tlatelolco 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 cutting-edge 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.

florentine codex pdf: Bernardino de Sahagun Miguel Leon-Portilla, 2012-09-13 He was sent from Spain on a religious crusade to Mexico to “detect the sickness of idolatry,” but Bernardino de Sahagún (c. 1499-1590) instead became the first anthropologist of the New World. The Franciscan monk developed a deep appreciation for Aztec culture and the Nahuatl language. In this biography, Miguel León-Portilla presents the life story of a fascinating man who came to Mexico intent on changing the traditions and cultures he encountered but instead ended up working to preserve them, even at the cost of persecution. Sahagún was responsible for documenting numerous ancient texts and other native testimonies. He persevered in his efforts to study the native Aztecs until he had developed his own research methodology, becoming a pioneer of anthropology. Sahagún formed a school of Nahua scribes and labored with them for more than sixty years to transcribe the pre-conquest language and culture of the Nahuas. His rich legacy, our most comprehensive account of the Aztecs, is contained in his *Primeros Memoriales* (1561) and *Historia General de las Cosas de Nueva España* (1577). Near the end of his life at age 91, Sahagún became so protective of the Aztecs that when he died, his former Indian students and many others felt deeply affected. Translated into English by Mauricio J. Mixco, León-Portilla's absorbing account presents Sahagún as a complex individual—a man of his times yet a pioneer in many ways.

florentine codex pdf: *The World of the Aztecs, in the Florentine Codex* Franca Arduini, 2007 A celebration of one of the most famous 16th-century manuscripts, The Florentine Codex.

florentine codex pdf: The Story of Rufino João José Reis, Flávio dos Santos Gomes, Marcus J. M. de Carvalho, 2019-12-09 Winner of the Casa de las Américas Prize for Brazilian Literature, *The Story of Rufino* reconstructs the lively biography of Rufino José Maria, set against the historical context of Brazil and Africa in the nineteenth century. The book tells the story of Rufino or Abuncare, a Yoruba Muslim from the kingdom of Oyo, in present-day Nigeria. Enslaved as an adolescent by a rival ethnic group, he was captured by Brazilian slave traders and taken to Brazil as a slave sometime in the early 1820s. In 1835, after being enslaved in Salvador and Rio Grande do Sul, Rufino bought his freedom with money he made as a hired-out slave and perhaps from making Islamic amulets. He found work in Rio de Janeiro as a cook on a slave ship bound for Luanda in Angola, despite the trans-Atlantic slave trade having been illegal in Brazil since 1831. Rufino himself became a petty slave trader. He made a few voyages before his ship was captured by the British and taken to Sierra Leone in 1841 for trial by the Anglo-Brazilian Mixed Commission to determine if it was equipped for the slave trade, since there were no slaves on board. During the three months awaiting the court's decision, Rufino lived among Yoruba Muslims, his people, and attended Quranic and Arabic classes. He later returned to Sierra Leone as a witness in a court case and attended classes with Muslim masters for almost two years. Once back in Brazil, he established himself as a diviner -- serving whites and blacks, free and slaves, Brazilians and Africans, Muslim and non-Muslims -- as well as a spiritual leader, an Alufa, in the local Afro-Muslim community. In 1853 Rufino was arrested due to rumors of an imminent African slave revolt. The police used as evidence for his arrest the large number of Arabic manuscripts in his possession, the same kind of material the police had found with Muslim rebels in Bahia thirty years earlier. During his interrogation, Rufino told his life story, which is used to reconstruct the world in which he lived under slavery and in freedom on African shores, aboard slave ships, and in Brazil. An extraordinary Atlantic history carefully pieced together from the archives, *The Story of Rufino* illuminates the complexities of slavery and freedom in Africa and Brazil and the resilience of ethnic and religious identities.

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Arthur J. O. Anderson, 2012 Presents an encyclopedic study of native life in Mexico at the time of the Spanish conquest.

florentine codex pdf: Undocuments John-Michael Rivera, 2021-03-30 UNDOCUMENTS is an expansive multi-genre exploration of Greater Mexican documentality that reveals the complicated ways all Latinx peoples, including the author, become objectified within cultures. John-Michael Rivera remixes the Florentine Codex and other documents as he takes an intense look at the anxieties and physical detriments tied to immigration.

florentine codex pdf: City of Sacrifice David Carrasco, 2000-12-08 At an excavation of the Great Aztec Temple in Mexico City, amid carvings of skulls and a dismembered warrior goddess, David Carrasco stood before a container filled with the decorated bones of infants and children. It was the site of a massive human sacrifice, and for Carrasco the center of fiercely provocative questions: If ritual violence against humans was a profound necessity for the Aztecs in their capital city, is it central to the construction of social order and the authority of city states? Is civilization built on violence? In *City of Sacrifice*, Carrasco chronicles the fascinating story of Tenochtitlan, the Aztec capital, investigating Aztec religious practices and demonstrating that religious violence was integral to urbanization; the city itself was a temple to the gods. That Mexico City, the largest city on earth, was built on the ruins of Tenochtitlan, is a point Carrasco poignantly considers in his comparison of urban life from antiquity to modernity. Majestic in scope, *City of Sacrifice* illuminates not only the rich history of a major Mesoamerican city but also the inseparability of two passionate human impulses: urbanization and religious engagement. It has much to tell us about many familiar events in our own time, from suicide bombings in Tel Aviv to rape and murder in the Balkans.

florentine codex pdf: Handbook to Life in the Aztec World Manuel Aguilar-Moreno, 2007 Describes daily life in the Aztec world, including coverage of geography, foods, trades, arts, games, wars, political systems, class structure, religious practices, trading networks, writings, architecture and science.

florentine codex pdf: Collision of Worlds David M. Carballo, 2020 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 Cort  es 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 Worlds* 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--

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florentine codex pdf: Letters from Mexico Hern  n Cort  s, 2001-01-01 Written over a seven-year period to Charles V of Spain, Hern  n Cort  s's letters provide a narrative account of the conquest of Mexico from the founding of the coastal town of Veracruz until Cort  s's journey to Honduras in 1525. The two introductions set the letters in context.

florentine codex pdf: Visual Culture and Indigenous Agency in the Early Americas , 2021-10-11 This volume explores how visual arts functioned in the indigenous pre- and post-conquest New World as vehicles of social, religious, and political identity.

florentine codex pdf: Tlacaelel Remembered Susan Schroeder, 2016-11-16 The enigmatic

and powerful Tlacaelel (1398-1487), wrote annalist Chimalpahin, was “the beginning and origin” of the Mexica monarchy in fifteenth-century Mesoamerica. Brother of the first Moteuczoma, Tlacaelel would become “the most powerful, feared, and esteemed man of all that the world had seen up to that time.” But this outsize figure of Aztec history has also long been shrouded in mystery. In *Tlacaelel Remembered*, the first biography of the Mexica nobleman, Susan Schroeder searches out the truth about his life and legacy. A century after Tlacaelel’s death, in the wake of the conquistadors, Spaniards and natives recorded the customs, histories, and language of the Nahuatl, or Aztec, people. Three of these chroniclers—fray Diego Durán, don Hernando Alvarado Tezozomoc, and especially don Domingo de San Antón Muñón Chimalpahin Quauhtlehuanitzin—wrote of Tlacaelel. But the inaccessibility of Chimalpahin’s annals has meant that for centuries of Aztec history, Tlacaelel has appeared, if at all, as a myth. Working from Chimalpahin’s newly available writings and exploring connections and variances in other source materials, Schroeder draws the clearest possible portrait of Tlacaelel, revealing him as the architect of the Aztec empire’s political power and its military might—a politician on par with Machiavelli. As the advisor to five Mexica rulers, Tlacaelel shaped the organization of the Mexica state and broadened the reach of its empire—feats typically accomplished with the spread of warfare, human sacrifice, and cannibalism. In the annals, he is considered the “second king” to the rulers who built the empire, and is given the title “Cihuacoatl,” used for the office of president and judge. As Schroeder traces Tlacaelel through the annals, she also examines how his story was transmitted and transformed in later histories. The resulting work is the most complete and comprehensive account ever given of this significant figure in Mesoamerican history.

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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.

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florentine codex pdf: How Did the “White” God Come to Mexico? Ce Acatl Topiltzin Quetzalcoatl Stefan Heep, 2019-09-12 Most American schoolbooks claim that the Aztec ruler Moctezuma II confused the Spanish conquistador Hernán Cortés for the Aztec god Quetzalcoatl, a fabulous, fair-skinned priest king of ancient times who had promised to return, which is why Moctezuma voluntarily surrendered his mighty empire. In the past, the tale of Quetzalcoatl has inspired many people to speculate about pre-Columbian invaders from the Old World. It has also been abused as another presumed proof of white supremacy. Indigenous traditions, however, saw a Mexican Messiah who played an important part in constructing the Mexican national identity. This book demonstrates that the story of the returning god is a product of “fake news” uttered by Cortés. It does so by analysing the most important sources of the Quetzalcoatl-tale. A systematic context-enlargement that also includes ethnographic information and contemporary history reveals why and how Cortés constructed this story, and why and how the Aztec elite adopted it. This method proves to be an epistemological tool which allows researchers to identify pre-Hispanic information in ethnohistorical texts of colonial times. As a result, the true Quetzalcoatl behind the legend comes to light.

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survive in Europe, the United States and Mexico.

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florentine codex pdf: *The Unbroken Thread* Kathryn Klein, 1997-01-01 Housed in the former 16th-century convent of Santo Domingo church, now the Regional Museum of Oaxaca, Mexico, is an important collection of textiles representing the area’s indigenous cultures. The collection includes a

wealth of exquisitely made traditional weavings, many that are now considered rare. *The Unbroken Thread: Conserving the Textile Traditions of Oaxaca* details a joint project of the Getty Conservation Institute and the National Institute of Anthropology and History (INAH) of Mexico to conserve the collection and to document current use of textile traditions in daily life and ceremony. The book contains 145 color photographs of the valuable textiles in the collection, as well as images of local weavers and project participants at work. Subjects include anthropological research, ancient and present-day weaving techniques, analyses of natural dyestuffs, and discussions of the ethical and practical considerations involved in working in Latin America to conserve the materials and practices of living cultures.

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