

COLLECTED WORKS IN MESOAMERICAN
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Collected Works In Mesoamerican Volume 2

Joacim Rocklöv



Collected Works In Mesoamerican Volume 2:

Mesoamerican Memory Stephanie Wood, Amos Megged, 2012-11-08 Euro Americans see the Spanish conquest as the main event in the five century history of Mesoamerica but the people who lived there before contact never gave up their own cultures Both before and after conquest indigenous scribes recorded their communities histories and belief systems as well as the events of conquest and its effects and aftermath Today the descendants of those native historians in modern day Mexico and Guatemala still remember their ancestors stories In *Mesoamerican Memory* volume editors Amos Megged and Stephanie Wood have gathered the latest scholarship from contributors around the world to compare these various memories and explore how they were preserved and altered over time Rather than dividing Mesoamerica s past into pre contact colonial and modern periods the essays in this volume emphasize continuity from the pre conquest era to the present underscoring the ongoing importance of indigenous texts in creating and preserving community identity history and memory In addition to Nahua and Maya recollections contributors examine the indigenous traditions of Mixtec Zapotec Tarascan and Totonac peoples Close analysis of pictorial and alphabetic manuscripts and of social and religious rituals yields insight into community history and memory political relations genealogy ethnic identity and portrayals of the Spanish invaders Drawing on archaeology art history ethnology ethnohistory and linguistics the essays consider the function of manuscripts and ritual in local regional and now national settings Several scholars highlight direct connections between the collective memory of indigenous communities and the struggles of contemporary groups Such modern documents as land titles for example gain legitimacy by referring to ancestral memory *Crossing disciplinary methodological and temporal boundaries Mesoamerican Memory advances our understanding of collective memory in Mexico and Guatemala Through diverse sources pictorial and alphabetic archaeological archival and ethnographic readers gain a glimpse into indigenous remembrances that without the research exhibited here might have remained unknown to the outside world*

The Aztecs Michael E. Smith, 2013-03-01 *The Aztecs* brings to life one of the best known indigenous civilizations of the Americas in a vivid comprehensive account of the ancient Aztecs A thorough examination of Aztec origins and civilization including religion science and thought Incorporates the latest archaeological excavations and research into explanations of the Spanish conquest and the continuity of Aztec culture in Central Mexico Expanded coverage includes key topics such as writing music royal tombs and Aztec predictions of the end of the world

Sorcery in Mesoamerica Jeremy D. Coltman, John M. D. Pohl, 2020-12-16 Approaching sorcery as highly rational and rooted in significant social and cultural values *Sorcery in Mesoamerica* examines and reconstructs the original indigenous logic behind it analyzing manifestations from the Classic Maya to the ethnographic present While the topic of sorcery and witchcraft in anthropology is well developed in other areas of the world it has received little academic attention in Mexico and Central America until now In each chapter preeminent scholars of ritual and belief ask very different questions about what exactly sorcery is in Mesoamerica Contributors consider linguistic and visual aspects of sorcery and

witchcraft such as the terminology in Aztec semantics and dictionaries of the K'iche' and K'iche' Maya. Others explore the practice of sorcery and witchcraft including the incorporation by indigenous sorcerers in the Mexican highlands of European perspectives and practices into their belief system. Contributors also examine specific deities, entities, and phenomena such as the pantheistic Nahua spirit entities called *coates* to assist healers and rain makers, the categorization of Classic Maya *Wahy* co-essence beings, the cult of the Aztec goddess Cihuacoatl, and the recurring relationship between female genitalia and the magical conjuring of a centipede throughout Mesoamerica. Placing the Mesoamerican people in a human context as engaged in a rational and logical system of behavior. Sorcery in Mesoamerica is the first comprehensive study of the subject and an invaluable resource for students and scholars of Mesoamerican culture and religion. Contributors: Lili González Chávez, John F. Chuchiak IV, Jeremy D. Coltman, Roberto Martínez González, Oswaldo Chinchilla Mazariégoz, Cecelia F. Klein, Timothy J. Knab, John Monaghan, Jesper Nielsen, John M. D. Pohl, Alan R. Sandstrom, Pamela Effrein Sandstrom, David Stuart. *Sources for the Study of Mesoamerican Ritual Cave Use* James Edward Brady, 1999. *Collected Works in Mesoamerican Linguistics and Archaeology* Eduard Seler, 1990. **Stone Trees Transplanted? Central Mexican Stelae of the Epiclassic and Early Postclassic and the Question of Maya 'Influence'** Keith Jordan, 2014-10-10. Stelae dating to the Epiclassic and Early Postclassic from Tula Xochicalco and other sites in Central Mexico have been cited as evidence of Classic Maya influence on Central Mexican art during these periods. This book re-evaluates these claims via detailed comparative analysis of the Central Mexican stelae and their claimed Maya counterparts. **Human Figuration and Fragmentation in Preclassic Mesoamerica** Julia Guernsey, 2020-02-27. Explores the social significance of representation of the human body in Preclassic Mesoamerica. Primeros Memoriales Bernardino de Sahagún, Henry B. Nicholson, 1997. *Primeros Memoriales* is here published for the first time in its entirety both in the original Nahuatl and in English translation. The volume follows the manuscript order reconstructed for the *Primeros Memoriales* by Francisco del Paso y Troncoso in his 1905-1907 facsimile edition of the collection of Sahaguntine manuscripts he called *Codices Matritenses*. During the 1960s Thelma D. Sullivan, a Nahuatl scholar living in Mexico, began a paleographic transcription of the *Primeros Memoriales* along with an English translation. After Sullivan's death in 1981, a group of her colleagues finished, enlarged, and annotated her project. This long-awaited publication makes available to specialists and interested laypersons alike an invaluable portion of the remarkable Sahaguntine treasure of information on sixteenth-century Aztec society. *Redefining the Epiclassic Period in Mesoamerica* Claudia I. Alvarado León, Christophe Helmke, 2026-02-26. This volume reassesses Central Mexico's Epiclassic period, challenging old views of crisis and fragmentation. Using archaeological, iconographic, and linguistic evidence, it highlights regional diversity, new institutions, shifting identities, and Teotihuacan's legacy, offering a nuanced view of this pivotal era. **Lightning Gods and Feathered Serpents** Rex Koontz, 2010-01-01. El Tajín, an ancient Mesoamerican capital in Veracruz, Mexico, has long been admired for its stunning pyramids and ballcourts decorated with extensive sculptural programs. Yet the

city's singularity as the only center in the region with such a wealth of sculpture and fine architecture has hindered attempts to place it more firmly in the context of Mesoamerican history In *Lightning Gods and Feathered Serpents* Rex Koontz undertakes the first extensive treatment of El Tajín's iconography in over thirty years allowing us to view its imagery in the broader Mesoamerican context of rising capitals and new elites during a period of fundamental historical transformations Koontz focuses on three major architectural features the Pyramid of the Niches Central Plaza ensemble the South Ballcourt and the Mound of the Building Columns complex and investigates the meanings of their sculpture and how these meanings would have been experienced by specific audiences Koontz finds that the iconography of El Tajín reveals much about how motifs and elite rites growing out of the Classic period were transmitted to later Mesoamerican peoples as the cultures centered on Teotihuacan and the Maya became the myriad city states of the Early Postclassic period By reexamining the iconography of sculptures long in the record as well as introducing important new monuments and contexts *Lightning Gods and Feathered Serpents* clearly demonstrates El Tajín's numerous iconographic connections with other areas of Mesoamerica while also exploring its roots in an indigenous Gulf lowlands culture whose outlines are only now emerging At the same time it begins to uncover a largely ignored regional artistic culture of which Tajín is the crowning achievement

The Oxford Encyclopedia of Mesoamerican Cultures David Carrasco, 2001 Presenting the most up to date coverage on our knowledge of this society *The Oxford Encyclopedia of Mesoamerican Cultures* is the first comprehensive and comparative reference source to chronicle Pre Hispanic Colonial and modern Mesoamerica Written for a wide audience it is an invaluable reference for interested lay persons students teachers and scholars in such fields as art archaeology religious studies anthropology Latin American culture and the history of the region Organized alphabetically the articles range from 500 word biographies to 7 000 word entries on geography and history to the legacy of the arts writings architecture and religious rituals An extensive network of cross references blind entries and annotated bibliographies guide the reader to related entries within the Encyclopedia and provide the groundwork for further research

Pre-Columbian Contact with the Americas Across the Oceans John L. Sorenson, Martin Raish, 1996

Forthcoming Books Rose Arny, 2001 [Collected Works in Mesoamerican Linguistics and Archaeology](#) Eduard Seler, 2000

Conceptualization of 'xihuitl' Mutsumi Izeki, 2008 This study is concerned with how the Postclassic Mexica people developed their unique perspective of history and environment in a dynamic cultural context By focusing on the process of conceptualization of the Nahuatl word xihuitl the author analyzes the way the Mexica expressed their cognition Xihuitl covers a range of meanings turquoise grass solar year comet preciousness blue green and fire The correlations of the meanings of xihuitl can be explained from a structural point of view However structural analysis does not reveal the dynamic experiential processes that produced such correlations in the minds of the Mexica In order to account for this dynamic aspect of the concept the author employs a theory drawn from cognitive science This theory argues that the meanings and representations of a concept are metaphoric extensions that derive from

the central sense of the concept Applying this theory the author examines the metaphoric extension of each xihuitl representation from the central sense The author also analyzes the four media of expression linguistic iconographic material and ritual in which representations of xihuitl occur The representations of xihuitl in each medium embody a particular aspect of the concept At the same time the concept as a whole was affected by the Mexica conceptual system the way the Mexica saw their world rooted in the connections they believed existed between themselves and those who established earlier Central Mexican civilizations

Chipping Away on Earth Susan Schroeder, Frederic Hicks, 1994 Collection of papers deals primarily with documentary 16th century studies Topics include the production of the Florentine Codex Sahagún's ethnography Nahua Mixtec and Yucatec Maya documents Nahua society before and after the Spanish Conquest and the history and archaeology of Texcoco and the Alcolhua domain Handbook of Latin American Studies v 57 Anthropological Linguistics, 1991 *Place of the High Painted Walls* Jennifer Kathleen Browder, 2005 *Ethnohistory*, 1992 **Journal of Mesoamerican Studies**, 2012

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