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Chapter 1 : Empires : perspectives from archaeology and history - Webcat Plus

Elizabeth M. Brumfiel began work in Aztec studies by tackling nothing less than the economic symbiotic model of Aztec exchange and specialization.

Appearing in all parts of the globe, and in many different epochs, empires invite comparative analysis - yet few attempts have been made to place imperial systems within such a framework. This book brings together studies by distinguished scholars from diverse academic traditions, including anthropology, archaeology, history and classics. The book organises these detailed studies into five thematic sections: Sinopoli and Terence N. Sources, Approaches, Definitions Kathleen D. The Wari empire of Middle Horizon Peru: The Achaemenid Persian empire c. Empires in a Wider World Terence N. On the edge of empire: Dynamics of imperial adjustment in Spanish America: Politics, resources, and blood in the Inka Empire Terence N. Egypt and Nubia Robert Morkot Coercion, resistance, and hierarchy: Imperial Ideologies Susan E. Alcock and Kathleen D. Aztec hearts and minds: Inventing empire in ancient Rome Greg Woolf The reconfiguration of memory in the eastern Roman empire Susan E. The Afterlife of Empires Susan E. The fall of the Assyrian empire:

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Chapter 2 : Russian Empire by Lauralyn O'Brien-Wilson on Prezi

Read: Brumfiel, Elizabeth M. Aztec hearts and minds: religion and the state in the Aztec empire. In Empires: Perspectives from Archaeology and History, edited by Susan E.

Este volumen organizado por Regina Olmedo contiene: Al tiempo que aparecen los diferentes litigios que tuvieron muchos predios a lo largo del periodo colonial y del siglo XIX hasta Ahora, con este caudal de material, se nos ofrece la oportunidad para trabajar nuevas historias. Due to my limited access to study materials my progress is slow. I am asking for any assistance at all. I can not pay for any help so it must be on a voluntary basis. I have no access to the Internet and prison regulations forbid me from receiving used books. I would particularly ask authors of Aztec studies to consider sending me complimentary copies of their books, which must be sent from the publisher. I consider myself competent and focused. I am just looking for some help on the rough spots. I welcome correspondence from all those interested. C, 60th St. West, Lancaster, CA

Louise Burkhart sends the following information about her new book, *Before Guadalupe*: However, the Guadalupe devotion did not play a major role in indigenous life until after its foundation legend was published in Spanish in and in Nahuatl the following year. The texts, which include narratives, sermons, prayers, catechism lessons, hymns, and chants, date from the s to the s and represent Franciscan, Augustinian, Dominican, Jesuit, and Nahua authors. This was not simply an expansion of Spanish-Christian hegemony, for Nahuas who mastered the discourses and practices of Marian devotion controlled potent symbolic capital. Extensive commentary on the texts traces their European background and illuminates their meanings and uses in the Mexican setting. University of Texas Press, P. Box , Austin, TX

James Maffie, a philosopher with an interest in Mesoamerica, has sent a copy of a recent article that will be of interest to readers: *Veritism and Nahua Philosophy*. In so doing, it offers compelling a posteriori grounds for denying what Alvin Goldman calls veritism. Veritism defends the universality of correspondence semantic truth as well as the universal centrality of correspondence semantic truth to epistemology. Walden Browne writes to alert readers to his book: *Oklahoma Project for Discourse and Theory, Vol.* University of Oklahoma Press, Roberto Campos Navarro has sent two books on his research into contemporary folk medicine in Mexico. One is entitled *Nosotros los curanderos: Editorial Patria Nueva Imagen*, From the back cover: Instituto Nacional Indigenista, Biblioteca de la medicina tradicional, From the book jacket: Mesoamerica was only one of three cultural superareas of ancient Mexico, however, all interlinked by complex economic and social relationships. According to the authors, these superareas "Mesoamerica, Aridamerica, and Oasisamerica" cannot be viewed as independent entities. Book Reviews Nicholson, H. *The Once and Future Lord of the Toltecs*. University Press of Colorado, The book would of course have been much more useful if those data had been incorporated and taken into account in the text itself. Duly prepared by these preliminaries, the reader arrives at the heart of the matter: Next follows a summary of the essential facts and an often very useful commentary on and appreciation of the material. The sources are divided into ten parts, according to their provenience and character. Understandably more than half of the text concerns Central Mexican Nahuatl and non-Nahuatl sources Parts Part 10 is dedicated to archaeological evidence. A compilation implies a classification. The sources are classified not only by region and date but also according to more subjective criteria. Obvious Christian influences may still be interesting inasmuch as they indicate that the Indian or Spanish authors saw relationships, for example, between TQ and Jesus or one of his apostles. Ixtlilxochitl is completely unreliable when he situates TQ at the time of Jesus a detail omitted by Nicholson with good reason and still more perhaps when he introduces episodes of Western medieval history into his writings to show that the Texcocoan royal court was comparable to the French court. But to reject data as distorted because they differ too much among themselves or from others, or because they identify Topiltzin with Huemac, appears to result from preconceived ideas. One may regret that Nicholson presents summaries, and not complete quotations of the texts. To summarize is also to make choices and sometimes important details are lost. At times he quotes

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passages literally in Spanish, but also in less familiar languages such as Italian or 16th-century French, which has at least the advantage of avoiding uncertain translations. Sometimes the impression is conveyed that the author is less critical toward sources in Nahuatl than in other languages, in particular Spanish. However, more than anything else the Quetzalcoatl tale or myth or history certainly requires very careful, critical scrutiny. Care is required because of post-Conquest reinterpretations and manipulations by the Aztecs and the missionaries, who both had very good reasons to make a case that there had been holy men and religious reformers among the Indians who rejected human sacrifice. The final, interpretative Part 11 is the most disputable. It is a tale, says Nicholson, not myth: He mentions in support p. After all, history is the easiest way to get rid of myth. So, looking for a man and excluding the god, he found a man. The data concern both the first and the last part of his life, and the first and last part of the history of the Toltecs. His kindling of fire at Mixcoatepec before killing his uncles reminds us of Huitzilopochtli-Sun conquering his elder sister and brothers with his fire serpent at Coatepec. It also reminds us of the myth of the creation of the sun at Teotihuacan by the sacrifice of Nanahuatl, avatar or son of Quetzalcoatl. One supernatural figure that Nicholson should have included, even if the name is not equated with Quetzalcoatl, is the Tarascan deity called Siratatapecí. It cannot be denied that the youth of this supernatural is quite comparable to that of TQ. His son, born some time later, was raised as a foundling, became a hunter, and an animal revealed to him what happened to his father. Placed in a broadened context that includes the Popol Vuh with its very ancient myths, a context that includes dozens of modern ethnographic versions of the same tale, the story of Quetzalcoatl appears to be the typical myth of the beginning of a new age or Sun. The confrontation of the texts concerning the young and the old Quetzalcoatl in what Nicholson and other investigators regard as the most reliable sources, yields fascinating results. The young and the old Quetzalcoatl are diametrically opposed. The young one is a poor warrior, always on the move, always victorious, never deceived by his enemies whom he kills and sacrifices. The old one is a priest who has riches, does not leave his palace, does not sacrifice humans in the paradisiacal Tollan disease and death appear only as a result of transgressions lets himself be deceived by his enemies, loses, and dies. Quetzalcoatl at the end of Tollan reminds us of Motecuhzoma at the end of Mexico-Tenochtitlan. He also remained in his city motionless, without reaction consulting the gods, acting more like a priest than a warrior, always taken at short notice by his Spanish opponents who were young valiant migrants who remind him of what the Mexicas were at the beginning of their own history. As I explained in my own compilation of sources about Quetzalcoatl, what these two aspects of Quetzalcoatl stand for is the rise and the fall of an empire, an age, a Sun, the period between, say, , during which he seems to have been a major deity. A somewhat comparable interpretation has recently been proposed by A. But Nicholson denied himself the possibility of reaching similar conclusions by his choice of testimonies on Quetzalcoatl the man. He barred from his collection texts as fundamental as the myth of Teotihuacan or the important passage in the *Historia de los Mexicanos por sus pinturas* according to which Quetzalcoatl and Tezcatlipoca alternated as rulers of the Suns or eras. The passage explains why Quetzalcoatl was driven out of Tollan by Tezcatlipoca, who became the 5th Sun under the aspect of Huitzilopochtli or the red Tezcatlipoca, and also explains why the Aztecs feared the end of their Sun and the return of Quetzalcoatl. In the present state of our sources, the historicity of TQ as main ruler of Tollan cannot and has not been accepted by the scientific community. It is possible that an important person named TQ ruled Tollan at a certain time, but with the material now at hand, nothing can be said about his life. It is and will remain a very rich, precise, and useful compilation of sources on a major figure of pre-Hispanic Mexico by one of the most important scholars in this field. References Cited Craine, Eugene R. *Civilization of the American Indian Series*, Vol. University of Oklahoma Press. *From Teotihuacan to the Aztecs*. University Press of Colorado. Nicholson sends the NN the following comments: Alan Sandstrom has forwarded to me a copy of this review, graciously providing me with the opportunity to respond to it. Some of these agree with the views of earlier scholars, such as Eduard Seler, but they also frequently strike out in interesting new directions. He is highly skeptical of any amount of genuine historicity in the accounts of Tollan and its empire. In this reply to his review of my book I will limit

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myself to comments on specific points that he has raised. Graulich, in effect, deplores the fact that I did not incorporate new data provided by editions and analyses of the primary sources published since into the body of the text. Summarizing these new data in an introduction at least had the advantage of highlighting the recent progress that has been made in this field – particularly in providing students with more accurate and accessible editions of the primary sources and more thorough analyses of them. In any case, I hope I did succeed in my aim of specifying any significant modifications and corrections of or additions to the text that have been necessitated by the appearance of these post publications. Graulich clearly entertains some doubt concerning the validity of my classification of the primary sources on TQ. Here I was indeed advancing what amounted to a series of hypotheses. I would not expect any of my fellow students to entirely agree with my classification. But it did seem to me that some attempt to classify the tangled, complicated skein of the primary sources that provide so many differing accounts of his life and career might be helpful when comparing and analyzing them. What is most crucial with regard to these summaries is the question of their accuracy and completeness, which I strove to attain.

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Chapter 3 : Number 33 | The Nahua Newsletter

Aztec hearts and minds: religion and the state in the Aztec empire Elizabeth M. Brumfiel; Inventing empire in ancient Rome Greg Woolf; The reconfiguration of memory in the eastern Roman empire Susan E. Alcock;

Brumfiel began work in Aztec studies by tackling nothing less than the economic symbiotic model of Aztec exchange and specialization. Her findings at Huexotla and Xico questioned this model and in its place Brumfiel focused on the politics of exchange and strategies of both state power and commoner households. Her long-term archaeological project at Xaltocan built on and expanded those themes by applying social theories to understand Aztec society, and inequalities more generally, from a bottom-up agency perspective. The articles that comprise this Special Section of *Ancient People*. A fifth grade visit to an exhibit about North American Mesoamerica grew out of a symposium held in at the Indians at the Chicago Museum of Science and Technology Society for American Archaeology Annual Meeting in Atlanta to further encouraged her desire to learn more about Native honor Liz and bring together senior colleagues along with then Americans. In addition to the authors of *Indians*, she should become an anthropologist for her career and this Special Section, other contributors to the SAA session included also get paid. Had her mother foreseen the decline in academic em- Susan T. Evans, John Millhauser, Jeffrey R. Parsons, and Rita ployment in anthropology during the s, she might have sug- Wright. The placement of exhibitions about with a focus on her research in Aztec studies and the people, American Indians in natural history and science museums, such as places, and intellectual currents that helped shape them. Bill had made higher education accessible if they came to snatch me? Why do some groups of people have such to working and middle class students, mostly men who helped power over others? Margaret Mead became the public face of anthropology, even though Hollywood and television promoted domestic roles for women in idealized white middle-class families Patterson Liz Goes to Ann Arbor She was torn between of lost civilizations and treasure. But, social changes were afoot. Almost a stereotype of processual archaeology, in the E-mail Correspondence to: Late Postclassic city-state capitals in the Basin of Mexico. Redrafted by Kristin Sullivan. In other words, Liz Computers had made possible the analysis of large archaeo- wrote up a grocery list and Vince did the shopping â€”a division logical data sets and the application of quantitative methods that of labor that they continued during their many years together have since become routine. Once she discovered that ground stone Elizabeth Brumfiel, personal communication Six months later Vince employ statistical methods and probabilistic sampling strategies as also went to Bolivia where he proposed marriage to Liz. She left seen in her recent analysis of pottery and spindle whorl motifs the Peace Corps to become Liz Brumfiel and then studied for a Brumfiel Liz was the meal planner for the Michigan for her doctorate. He especially remembers the informal seminars on at Albion College in Positions in undergraduate liberal arts the Aztecs with Liz, Charles Gibson, Mary Hodge, Mary Parsons, departments were generally seen as research dead-ends. The sharp Judy Nowak, and others in his office Parsons and Nichols Liz chaeological fieldwork in Mexico from a former student of knew she enjoyed teaching and she saw teaching anthropology to Parsons, Richard Blanton who was surveying and mapping mostly white middle-class students at Albion as a social good. After this first taste of Mexico, the Although Liz had to be something of a closet publisher at people, the weather, the food, and the archaeology, she never Albion, she used the opportunity to teach broadly and to expand looked back. She also was able to publish at her own pace. In Brumfiel ; Parsons et al. Liz was an early member of a cohort of ed chinampas drained fields in Lakes Chalco-Xochimilco women archaeologists conducting research in Central Mexico and Brumfiel Parsons personal communication recalls pursuing doctoral degrees in the s and early s. Liz, however, suggested that asked and no quarter is given. In Liz began her dissertation fieldwork juggling career and family more feasible than the situation women at the important Middle Postclassic ca. That summer Parsons dropped off ventional academic two-person, one-man career trajectory. Vince, Liz and her sole crewmemberâ€”Vince Brumfielâ€” in Texcoco. She a high school mathematics teacher, traveled widely with

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Liz and I had to figure out first, how to get a bus to Huexotla and, second, how to attend to dozens of her talks, sometimes the same one several times, to implement a program of intensive survey and collections of a and offered her feedback. When their son Geoff After walking over the site for a week, Liz and Vince took a bus to was young, Vince remained in Albion while Liz did summer field- Oaxaca to consult with Henry Wright who was visiting there. Liz work Elizabeth Brumfiel, personal communication The decided on a probabilistic sampling strategy that became a model upside of this arrangement for Liz was that she missed toilet train- for subsequent work at other Aztec sites. The goal of her project ing; the downside for her was the loneliness of being apart from was to test the economic symbiotic model of Aztec urbanism that her family. Drawing on these data, along city of Tenochtitlan. This model envisioned Aztec city-state capitals with documentary sources, she continued to examine the Aztec po- as smaller versions of Tenochtitlan. Each market in city-state capitals litical economy in a series of articles published in the s was tied into a chain of urban markets that created the Central Brumfiel , , a, b, c, , a, Mexican Symbiotic Region Sanders Liz approached her Aztec research as historic archaeology began the Basin of Mexico settlement pattern project in the and emphasized the complementarity of documentary and archaeo- Teotihuacan Valley where one his students, William Mather, had dis- logical data. Over this period agency increasingly framed her re- covered abundant evidence of craft manufacturing at the Aztec search about imperialism and Aztec provincial relations. She interacted with archaeol- â€”; cf. Liz, ogists engaged with Marxist theory, such as Christine Gailey, however, found no evidence for concentrations of craft specialists Antonio Gilman, Philip Kohl Randall McGuire, and Thomas in the areas of Huexotla she surveyed. This led her to explore how Patterson. Mexicoâ€™published first in an article in Current Anthropology fol- Timothy Earle and Liz, who had known each other since gradu- lowed by articles in American Anthropologist Brumfiel , ate school at the University of Michigan, coedited the volume, , a. Subsequent investigations at other Aztec sites by Liz Specialization, Exchange, and Complex Society Brumfiel and and other archaeologists have provided a broader and less normative Earle Their introduction quickly became a widely cited over- view of Aztec urbanism and political economy Nichols , In this work, â€”; Nichols and Evans ; Smith Sanders, someone field and laboratory. Susan Evans excavated at the rural village project at another Aztec center. However, only a few of these sites site of Cihuatecpan , and Eduardo Matos Moctezuma remained accessible to archaeologists in the Basin of Mexico. Liz continued the spectacular excavations at the Templo first planned to develop a project at Otumba that, in contrast to Mayor and also assumed direction of the Proyecto Tlatelolco in Xaltocan, had abundant evidence of specialized manufacturing. Tepetlaxotoc was badly disturbed so Liz decided to ; Hodge et al. This island site in the northwest Basin of and employed neutron activation analysis NAA. Thomas Charlton and I, with the assis- period and unusual in the northern Basin. In addition to its long oc- tance of Cynthia Otis Charlton Charlton et al. Themes of political economy and the relationship of politics and economics cross cut these pro- XALTOCAN jects that also provided time depth and details about Aztec society to complement documentary sources Berdan et al. II intellectual Brumfiel a: She obtained the required shifts in archaeology. But, as she monumentality; cultural ecology and neo-evolutionary theory theo- started fieldwork in a crowd gathered demanding that Liz retically framed the Basin of Mexico settlement pattern project that explain why they should let her work in their town. During the provided a regional perspective on urbanism, stratification, agricul- ensuing discussion Liz made a deal, if they would allow her to tural intensification, and state formation Nichols Thus began community archaeology at Xaltocan long The recognition of the significance of rural land- before such became regular practice elsewhere in archaeology scapes and urban centers beyond their monumental cores laid the Overholtzer Perhaps a good an- archaeology Brumfiel , a, b, c. In this and all ecdothe about the power of this sort of interaction happened when her work at Xaltocan, Liz involved Mexican and North American a bulldozer exposed a number of complete Aztec pots in students and encouraged their interests. While directing fieldwork Xaltocan, an unusual find. Normally all of them would have at Xaltocan, Liz was also actively publishing. But, Liz ob- everyone from the town. We also see in discuss how distinctive funerary practices and house constructions this work how Liz also turned her attention to the limits of state

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and the association with Aztec II Black-on-orange pottery set the power Brumfiel a, b, a, b, These recent projects ex- a: During the Late Postclassic Nichols and Pool She of water south increased the salinity of Lake Xaltocan, perhaps re- drew on social theory, and her own research to challenge systemic ducing the productivity of its chinampas. The rerouting of the and structural approaches. Critique and Possible ously measured. This standardization can be linked to the intensifica- Alternatives. Consistent with increasing commercialism of the Middle municacion Plantation in Georgetown, South Carolina in Women and creative scholars such as Liz sometimes get ahead of the data as with Prehistory, was historic Gero and Conkey The long-term research program at Xaltocan that fos- thinking how creatively she had recast thinking about commonplace tered both undergraduate and graduate research continues building spindle whorls and ceramic griddles Brumfiel For Liz this conference also was a privilege to donment of the town and she found a much smaller decline in pop- be among leading women in her field, as well as a turning point. Brumfiel , , a, b, a, a, a, Nichols b, ; Brumfiel and Nichols ; Brumfiel and Overholtzer power and social relations to a consideration of ideology, asking ; Brumfiel and Robin , The volume edited by Liz the question, how effective was Aztec state ideology in subordina- and her Northwestern colleague, Cynthia Robin, Gender, ting different social groups? Who were the audiences of state Household, and Society Brumfiel and Robin , shows how theater? How did people in the hinterlands respond, how thoroughly the study of gender in archaeology has moved beyond incorporating did they embrace the ideology of their conquerors? For answers she in the degree to which societies in the past emphasized gender dif- turned to figurines, mass-produced household ritual objects, from ferences and hierarchies De Lucia ; Joyce ; Pyburn provincial centers. The patterns Liz observed prompted her to ques- A recurrent theme of her work was to cast ancient households tion the degree to which commoners in the hinterlands embraced the as active sites and agents of economic, political and ideological ideology of cosmic warfare Brumfiel b. Moreover, despite change, all too often overlooked because of the western association the importance attached to Aztec imperialism, increasing market in- of domesticity, women, and passivity Brumfiel and Nichols Although many Aztec figurines used in household rituals of women in all levels of the Aztec economy, the domestic were mass produced in molds, people at Xaltocan and elsewhere economy, markets and commerce, and the tribute system. Liz was also collected and curated Early and Terminal Formative figurines. As No Good Deed Goes Unpunished warfare and imperialism intensified, and the Aztec population ex- Liz always identified herself professionally as an anthropologist, and panded rapidly, they reasoned that rising birth rates heightened she saw the American Anthropological Association AAA and the risks associated with pregnancy and childbirth Brumfiel and Archaeology Division AD as her professional home. In the early Overholtzer

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Chapter 4 : Empires : Susan E. Alcock :

Brumfiel, Elizabeth M. Distinguished Lecture in Archaeology: Elizabeth M. Aztec Hearts and Minds: Religion and the State in the Aztec Empire.

Skinner Professor of Science at the University of Pennsylvania. Physics and Astronomy is his home department, and he has a secondary appointment in the Department of Radiation Oncology in the Medical School. He received his Ph. His current interests span fundamental and applied questions in condensed matter physics, medical and biophysics, and the optical sciences. He has devised microscopic methods to measure tiny forces on macromolecules in suspension, and in studies of solution entropy, he has identified novel ways to control the self-assembly of macromolecules. His group has made important contributions to an interdisciplinary field of optical research aiming to understand and use diffuse light to probe highly scattering materials, from complex fluids to human tissues. Lastly, he has pioneered the use of nonlinear optics to probe level structure, charge dynamics, and defects at the interface between crystalline solids. His lab group has several areas of ongoing research including: Spectroscopy and Imaging of Tissues with Diffusing Light G Optical methods offer a range of spectroscopies useful for characterization of a wide variety of samples. The optical spectroscopies are rigorous, and work well in simple, homogenous, optically thin samples. Unfortunately many practical materials are not so simple. Human tissues, for example, are highly scattering media. Light penetration in tissues is limited, and generally the effects of tissue absorption and internal motion must be separated from the effects of tissue scattering. Nevertheless, the use of light to investigate the human body interior has grown enormously in recent years, in part as a result in advances in our fundamental understanding about light transport in highly scattering materials, and in part as a result of technological innovations in optics. Arguably the most critical advance in the field has been the recognition and widespread acceptance that light transport over long distances in tissues is well approximated as a diffusive process. Waves of diffuse light energy density propagate deeply in tissues and obey simple rules such as refraction, diffraction, interference, and dispersion as they encounter variations in tissue optical properties. I will discuss these basic phenomena and touch on recent physiological applications of diffuse light imaging and spectroscopy including functional imaging brain, and diffuse optical mammography. Entropy in Suspension G The addition of small macromolecules to a suspension of large particles causes an entropic attraction to arise between the large particles. The origin of this attractive force is the increase in free volume v_f . We review this simple thermodynamic effect and experimentally explore its manifestations. Popular References to the Research:

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Chapter 5 : Project MUSE - Violence, Ritual, and the Wari Empire

Elizabeth M. Brumfiel, Aztec Hearts and Minds: Religion and the state in the Aztec Empire. Aztec state religion was not necessarily geared to produce a uniform world-view and a common value system nor to sanctify the ruler in the eyes of his subjects.

Conceptualising through extant framework? Rather, they stand as native cosmic trees with Christian iconographic inserts. Guggenheim, Plate 79 Wake Cambridge, Cambridge University Press. Mexica-Aztec Deities and Their Representation. Santa Barbara, University of California. Chicago, The University of Chicago Press. Tuscon, The University of Arizona Press. Ann Arbor, The University of Maryland. From the Olmecs to the Aztecs. Denison Ross and E. In Modern Language Notes Diaz del Castillo, B. Maudslay ed and trans. In Journal of World History Wauchope eds Nativism and Syncretism. The Significance of Cosmic Cycles among the Aztecs. Cultural Contact from BC to the Present. Indian power and colonial society, Stanford, Stanford University Press. The Biography of a Mexican Crucifix. In Colonial Latin American Review, 1. Social Organization and Colonial Epistemology. Carrasco ed Aztec Ceremonial Landscapes. Niwot, University Press of Colorado. Art and Liturgy in Colonial Mexico. The Aztec Account of the Conquest of Mexico. London, Constable and Company Ltd. Norman, University of Oklahoma Press. Lincoln, University of Nebraska Press: A Study of Mexican Religious Syncretism. Cambridge, Harvard University Press. In Scientific American In Journal of the American Academy of Religion Oxford, Oxford University Press. Columbus, Ohio State University Press. Hassig eds and trans. Norman University of Oklahoma Press. Reflections on obsidian in Mesoamerica. In Sacred Sites, Sacred Places. Toronto, University of Toronto. In Ancient Mesoamerica Origin, Rise and Fall of the Aztec Nation.

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Chapter 6 : 77 best Aztecs and Mayans images on Pinterest in | Aztec art, Civilization and Mexico

Aztec hearts and minds: religion and the state in the Aztec empire -Elizabeth M. Brumfiel
Inventing empire in ancient Rome -Greg Woolf
The reconfiguration of memory in the eastern Roman empire -Susan E. Alcock

Grand strategy Berdan, Frances. Smith, and Emily Umberger. *Dumbarton Oaks*, Washington, D. *Provincial Power in the Inka Empire. The First World Empire. History of the Ancient Near East, V. The Grand Strategy of the Roman Empire.* Johns Hopkins University Press, Baltimore. *War and Imperialism in Middle Horizon Peru. The Capital of the Hittites.* Oxford University Press, New York. *The internal structure of Tenochtitlan. In The Valley of Mexico,* ed. University of New Mexico Press, Albuquerque. *The pre-industrial city in Roman Britain. In Theoretical Roman Archaeology: First Conference Proceedings,* ed. Spanish City Planning in North America. *An Alternative Model for the Classical City.* University of Chicago Press, Chicago. *The Town Planning of Vijayanagara. Art and Archaeology Research Papers* Interpreting the plan of a medieval Hindu capital: *When is a City-State? In The Archaeology of City-States: Cross-Cultural Approaches,* edited by D. University of Texas Press, Austin. *Yale University Press, New Haven. State settlements in Tawantinsuyu: A Strategy of compulsory urbanism. In Contemporary Archaeology,* ed. Southern Illinois University Press, Carbondale. *An Inca City and Its Hinterland.* Thames and Hudson, London. *The city of Rome: From Republic to Empire. Journal of Roman Studies* A computerized architectural and topographical survey of Ancient Corinth. *Journal of Field Archaeology* Monumentality and Mobility in Mughal Capitals. In *Landscapes of Power,* edited by K. Special issue of *Asian Perspectives* Dimensions of Imperial Control: Free Press, New York. *The Ancient Roman City. Palatial and estate architecture* Bragayrac Danilla, E. In *Huari Administrative Structure: The Shape of Inca History: Narrative and Architecture in an Andean Empire.* University of Iowa Press, Iowa City. *Inca Architecture and Construction at Ollantaytambo.* Oxford University Press, Oxford. *Romano-British villas and the social construction of space. In The Social Archaeology of Houses,* ed. Edinburgh University Press, Edinburgh. *The Architecture of Ideology* Alcock, S. *Sanctuaries and Sacred Space in Ancient Greece. The Aztec Templo Mayor. Ideology, Materialization, and Power Strategies.* Indiana University Press, Bloomington. *Temple Urbanism in Medieval South India. Journal of Asian Studies* Temple and Town in Ancient Egypt. In *Man, Settlement and Urbanism,* edited by P. *The Great Temple of the Aztecs.* Thames and Hudson, New York. *Images of leadership* Gillespie, Susan D. *The Construction of Rulership in Mexica History.* University of Arizona Press, Tucson. *Journal of Roman Archaeology 7: Craft and the Kingly Ideal.* Cambridge University Press, Cambridge. *Ideology and propaganda in Assyrian art. In Power and Propaganda: A Symposium on Ancient Empires,* ed. *The King and Kingship in Achaemenid Art: Essays on the Creation of an Iconography of Empire.* Art and the ideology of imperialism Bauer, Brian S. *Legitimation of the state in Inca myth and ritual. The Forms of Violence. Narrative in Assyrian Art and Modern Culture. Aztec Ideology in the Archaeological Record.* Cambridge Archaeological Journal 8: *Aztec Hearts and Minds: Religion and the State in the Aztec Empire. Emulation and Invention in Carolingian Art. Emulation and Innovation,* edited by R. *Styles and media in the Inka state. In Style, Society, and Person: Archaeological and Ethnological Perspectives,* ed. *Centralized Power, Centralized Authority? Ideological Claims and Archaeological Patterns. Ideology and Propaganda in Assyrian Art. In Power and Propaganda,* ed. *Antiques, revivals, and references to the past in Aztec art. Aztec Art and Imperial Expansion. In Latin American Horizons,* edited by D. *Sacred landscapes* Alcock, Susan E. *First Conference Proceedings,* ed by E.

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Chapter 7 : Course Syllabus

gMPIRES Perspectives from Archaeology and History 11 Aztec hearts and minds: religion and the state in the Aztec empire Elizabeth M. Brumfiel.

Anthropologists have identified many other kinds of religious practitioners. Sometimes these other terms are actually used to refer to priests or shamans, or they include many characteristics of priests or shamans. Sometimes they represent specialized functions that are also found in priestly and shamanistic activities. Some more complex societies have developed an array of religious specialists. The term healer is often used to refer to a priest or shaman, especially when the individual is focused on the curing of illness or accident. However, more specialized healers also exist. Many of the activities of healers are similar to those of American medical practitioners. EX they may set bones, treat sprains with cold, or administer drugs made from native plants and other materials. Herbalist they are intimately familiar with the various plant material made from these materials. Divination is a series of techniques and activities that are used to obtain information about things that are not normally knowable. These may include things that will happen in the future, things that are occurring at the present time but at a distance, and things that touch the supernatural, such as the identification of a witch. Some divination techniques involve the interpretation of natural phenomena or some activity, such as the turning over of cards. Diviners usually focus on very practical questions What is a good time to plant my crop? Will my investment pay off? Whom should I marry? The diviner often provides the diagnosis, and the healers provides the cure. Diviners usually, but not always, work for private clients and are paid for their services. Whether your application is business, how-to, education, medicine, school, church, sales, marketing, online training or just for fun, PowerShow. And, best of all, most of its cool features are free and easy to use. You can use PowerShow. Or use it to find and download high-quality how-to PowerPoint ppt presentations with illustrated or animated slides that will teach you how to do something new, also for free. Or use it to upload your own PowerPoint slides so you can share them with your teachers, class, students, bosses, employees, customers, potential investors or the world. Most of the presentations and slideshows on PowerShow. You can choose whether to allow people to download your original PowerPoint presentations and photo slideshows for a fee or free or not at all. There is truly something for everyone!