

Chapter 1 : The 5 Best Night Sky Viewing Spots in Orange County | KCET

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We proceeded along the Causeway which is here eight paces in width and runs so straight to the City of Mexico that it does not seem to me to turn either much or little, but, broad as it is, it was so crowded with people that there was hardly room for them all, some of them going to and others returning from Mexico, besides those who had come out to see us, so that we were hardly able to pass by the crowds of them that came; and the towers and cues were full of people as well as the canoes from all parts of the lake. It was not to be wondered at, for they had never before seen horses or men such as we are. Gazing on such wonderful sights, we did not know what to say, or whether what appeared before us was real, for on one side, on the land, there were great cities, and in the lake ever so many more, and the lake itself was crowded with canoes, and in the Causeway were many bridges at intervals, and in front of us stood the great City of Mexico, and we,â€”we did not even number four hundred soldiers! Let the curious readers consider whether there is not much to ponder over in this that I am writing. What men have there been in the world who have shown such daring? But let us get on, and march along the Causeway. When we arrived where another small causeway branches off leading to Coyoacan, which is another city where there were some buildings like towers, which are their oratories, many more chieftains and Caciques approached clad in very rich mantles, the brilliant liveries of one chieftain differing from those of another, and the causeways were crowded with them. There we halted for a good while, and Cacamatzin, the Lord of Texcoco, and the Lord of Iztapalapa and the Lord of Tacuba and the Lord of Coyoacan went on in advance to meet the Great Montezuma, who was approaching in a rich litter accompanied by other great Lords and Caciques, who owned vassals. When we arrived near to Mexico, where there were some other small towers, the Great Montezuma got down from his litter, and those great Caciques supported him with their arms beneath a marvellously rich canopy of green coloured feathers with much gold and silver embroidery and with pearls and chalchihuites suspended from a sort of bordering, which was wonderful to look at. The Great Montezuma was richly attired according to his usage, and he was shod with sandals [cotoras] for so they call what they wear on their feet, the soles were of gold and the upper part adorned with precious stones. The four Chieftains who supported his arms were also richly clothed according to their usage, in garments which were apparently held ready for them on the road to enable them to accompany their prince, for they did not appear in such attire when they came to receive us. Besides these four Chieftains, there were four other great Caciques, who supported the canopy over their heads, and many other Lords who walked before the Great Montezuma, sweeping the ground where he would tread and spreading cloths on it, so that he should not tread on the earth. Not one of these chieftains dared even to think of looking him in the face, but kept their eyes lowered with great reverence, except those four relations, his nephews, who supported him with their arms. Then Montezuma spoke other words of politeness to him, and told two of his nephews who supported his arms, the Lord of Texcoco and the Lord of Coyoacan, to go with us and show us to our quarters, and Montezuma with his other two relations, the Lord of Cuitlahuac and the Lord of Tacuba who accompanied him, returned to the city, and all those grand companies of Caciques and chieftains who had come with him returned in his train. As they turned back after their Prince we stood watching them and observed how they all marched with their eyes fixed on the ground without looking at him, keeping close to the wall, following him with great reverence. Thus space was made for us to enter the streets of Mexico, without being so much crowded. But who could now count the multitude of men and women and boys who were in the streets and on the azoteas, and in canoes on the canals, who had come out to see us. It was indeed wonderful, and, now that I am writing about it, it all comes before my eyes as though it had happened but yesterday. Coming to think it over it seems to be a great mercy that our Lord Jesus Christ was pleased to give us grace and courage to dare to enter into such a city; and for the many times He has saved me from danger of death, as will be seen later on, I give Him sincere thanks, and in that He has preserved me to write about it, although I cannot do it as fully as is fitting or the subject needs. Let us make no words about it, for deeds are

the best witnesses to what I say here and elsewhere. Let us return to our entry to Mexico. They took us to lodge in some large houses, where there were apartments for all of us, for they had belonged to the father of the Great Montezuma, who was named Axayaca, and at that time Montezuma kept there the great oratories for his idols, and a secret chamber where he kept bars and jewels of gold, which was the treasure that he had inherited from his father Axayaca, and he never disturbed it. They took us to lodge in that house, because they called us Teules, and took us for such, so that we should be with the Idols or Teules which were kept there. However, for one reason or another, it was there they took us, where there were great halls and chambers canopied with the cloth of the country for our Captain, and for every one of us beds of matting with canopies above, and no better bed is given, however great the chief may be, for they are not used. And all these palaces were [coated] with shining cement and swept and garlanded. A sumptuous dinner was provided for us according to their use and custom, and we ate it at once. So this was our lucky and daring entry into the great city of Tenochtitlan Mexico on the 8th day of November the year of our Saviour Jesus Christ Thanks to our lord Jesus Christ for it all. And if I have not said anything that I ought to have said, may your honours pardon me, for I do not know now even at the present time how better to express it. Let us leave this talk and go back to our story of what else happened to us, which I will go on to relate. When the Great Montezuma had dined and he knew that some time had passed since our Captain and all of us had done the same, he came in the greatest state to our quarters with a numerous company of chieftains, all of them his kinsmen. That two years ago he had received news of another Captain who came to Chanpoton, and likewise last year they had brought him news of another Captain who came with four ships, and that each time he had wished to see them, and now that he had us with him he was at our service, and would give us of all that he possessed; that it must indeed be true that we were those of whom his ancestors in years long past had spoken, saying that men would come from where the sun rose to rule over these lands, and that we must be those men, as we had fought so valiantly in the affairs at Potonchan and Tabasco and against the Tlaxcalans; for they had brought him pictures of the battles true to life. It was true that we came from where the sun rose, and were the vassals and servants of a great Prince called the Emperor Don Carlos, who held beneath his sway many and great princes, and that the Emperor having heard of him and what a great prince he was, had sent us to these parts to see him, and to beg them to become Christians, the same as our Emperor and all of us, so that his soul and those of all his vassals might be saved. Later on he would further explain how and in what manner this should be done, and how we worship one only true God, and who He is, and many other good things which he should listen to, such as he had already told to his ambassadors Tendile, and Pitalpitoque and Quintalbor when we were on the sand dunes. When this conference was over, the Great Montezuma had already at hand some very rich golden jewels, of many patterns, which he gave to our Captain, and in the same manner to each one of our Captains he gave trifles of gold, and three loads of mantles of rich feather work, and to the soldiers also he gave to each one two loads of mantles, and he did it cheerfully and in every way he seemed to be a great Prince. Montezuma had ordered his stewards that, according to our own use and customs in all things, we should be provided with maize and [grinding] stones, and women to make bread, and fowls and fruit, and much fodder for the horses. Then Montezuma took leave of our Captain and all of us with the greatest courtesy, and we went out with him as far as the street. When Montezuma knew of our coming he advanced to the middle of the hall to receive us, accompanied by many of his nephews, for no other chiefs were permitted to enter or hold communication with Montezuma where he then was, unless it were on important business. That we believe in Him and worship Him, but that those whom they look upon as gods are not so, but are devils, which are evil things, and if their looks are bad their deeds are worse, and they could see that they were evil and of little worth, for where we had set up crosses such as those his ambassadors had seen, they dared not appear before them, through fear of them, and that as time went on they would notice this. The favour he now begged of him was his attention to the words that he now wished to tell him; then he explained to him very clearly about the creation of the world, and how we are all brothers, sons of one father and one mother who were called Adam and Eve, and how such a brother as our great Emperor, grieving for the perdition of so many souls, such as those which their idols were leading to Hell, where they burn in living flames, had sent us, so that after what he [Montezuma] had now heard he would put a stop to it and they would no longer adore these Idols or

sacrifice Indian men and women to them, for we were all brethren, nor should they commit sodomy or thefts. He also told them that, in course of time, our Lord and King would send some men who among us lead very holy lives, much better than we do, who will explain to them all about it, for at present we merely came to give them due warning, and so he prayed him to do what he was asked and carry it into effect. We have not made any answer to it because here throughout all time we have worshipped our own gods, and thought they were good, as no doubt yours are, so do not trouble to speak to us any more about them at present. Regarding the creation of the world, we have held the same belief for ages past, and for this reason we take it for certain that you are those whom our ancestors predicted would come from the direction of the sunrise. As for your great King, I feel that I am indebted to him, and I will give him of what I possess, for as I have already said, two years ago I heard of the Captains who came in ships from the direction in which you came, and they said that they were the servants of this your great King, and I wish to know if you are all one and the same. And if he had on other occasions sent to say that we should not enter his city, it was not of his free will, but because his vassals were afraid, for they said that we shot out flashes of lightning, and killed many Indians with our horses, and that we were angry Teules, and other childish stories, and now that he had seen our persons and knew we were of flesh and bone, and had sound sense, and that we were very valiant, for these reasons he held us in much higher regard than he did from their reports, and he would share his possessions with us. Behold now, Senor Malinche, my body is of flesh and bone like yours, my houses and palaces of stone and wood and lime; that I am a great king and inherit the riches of my ancestors is true, but not all the nonsense and lies that they have told you about me, although of course you treated it as a joke, as I did your thunder and lightning. The Great Montezuma was about forty years old, of good height and well proportioned, slender, and spare of flesh, not very swarthy, but of the natural colour and shade of an Indian. He did not wear his hair long, but so as just to cover his ears, his scanty black beard was well shaped and thin. His face was somewhat long, but cheerful, and he had good eyes and showed in his appearance and manner both tenderness and, when necessary, gravity. He was very neat and clean and bathed once every day in the afternoon. He had many women as mistresses, daughters of Chieftains, and he had two great Cacicas as his legitimate wives, and when he had intercourse with them it was so secretly that no one knew anything about it, except some of his servants. He was free from unnatural offences. The clothes that he wore one day, he did not put on again until four days later. He had over two hundred chieftains in his guard, in other rooms close to his own, not that all were meant to converse with him, but only one or another, and when they went to speak to him they were obliged to take off their rich mantles and put on others of little worth, but they had to be clean, and they had to enter barefoot with their eyes lowered to the ground, and not to look up in his face. And they made him three obeisances, and said: I noticed another thing, that when other great chiefs came from distant lands about disputes or business, when they reached the apartments of the Great Montezuma, they had to come barefoot and with poor mantles, and they might not enter directly into the Palace, but had to loiter about a little on one side of the Palace door, for to enter hurriedly was considered to be disrespectful. For each meal, over thirty different dishes were prepared by his cooks according to their ways and usage, and they placed small pottery brasiers beneath the dishes so that they should not get cold. They prepared more than three hundred plates of the food that Montezuma was going to eat, and more than a thousand for the guard. When he was going to eat, Montezuma would sometimes go out with his chiefs and stewards, and they would point out to him which dish was best, and of what birds and other things it was composed, and as they advised him, so he would eat, but it was not often that he would go out to see the food, and then merely as a pastime. I have heard it said that they were wont to cook for him the flesh of young boys, but as he had such a variety of dishes, made of so many things, we could not succeed in seeing if they were of human flesh or of other things, for they daily cooked fowls, turkeys, pheasants, native partridges, quail, tame and wild ducks, venison, wild boar, reed birds, pigeons, hares and rabbits, and many sorts of birds and other things which are bred in this country, and they are so numerous that I cannot finish naming them in a hurry; so we had no insight into it, but I know for certain that after our Captain censured the sacrifice of human beings, and the eating of their flesh, he ordered that such food should not be prepared for him thenceforth. Let us cease speaking of this and return to the way things were served to him at meal times. It was in this way: He was seated on a low stool, soft and richly

worked, and the table, which was also low, was made in the same style as the seats, and on it they placed the table cloths of white cloth and some rather long napkins of the same material. And two other women brought him tortilla bread, and as soon as he began to eat they placed before him a sort of wooden screen painted over with gold, so that no one should watch him eating. Then the four women stood aside, and four great chieftains who were old men came and stood beside them, and with these Montezuma now and then conversed, and asked them questions and as a great favour he would give to each of these elders a dish of what to him tasted best. They say that these elders were his near relations, and were his counselors and judges of law suits, and the dishes and food which Montezuma gave them they ate standing up with much reverence and without looking at his face. He was served on Cholula earthenware either red or black. While he was at his meal the men of his guard who were in the rooms near to that of Montezuma, never dreamed of making any noise or speaking aloud. They brought him fruit of all the different kinds that the land produced, but he ate very little of it. From time to time they brought him, in cup-shaped vessels of pure gold, a certain drink made from cacao which they said he took when he was going to visit his wives, and at the time he took no heed of it, but what I did see was that they brought over fifty great jugs of good cacao frothed up, and he drank of that, and the women served this drink to him with great reverence. Sometimes at meal-times there were present some very ugly hump-backs, very small of stature and their bodies almost broken in half, who are their jesters, and other Indians, who must have been buffoons, who told him witty sayings, and others who sang and danced, for Montezuma was fond of pleasure and song, and to these he ordered to be given what was left of the food and the jugs of cacao. Then the same four women removed the table cloths, and with much ceremony they brought water for his hands. And Montezuma talked with those four old chieftains about things that interested him, and they took leave of him with the great reverence in which they held him, and he remained to repose. As soon as the Great Montezuma had dined, all the men of the Guard had their meal and as many more of the other house servants, and it seems to me that they brought out over a thousand dishes of the food of which I have spoken, and then over two thousand jugs of cacao all frothed up, as they make it in Mexico, and a limitless quantity of fruit, so that with his women and female servants and bread makers and cacao makers his expenses must have been very great. Let us cease talking about the expenses and the food for his household and let us speak of the Stewards and the Treasurers and the stores and pantries and of those who had charge of the houses where the maize was stored. There were also placed on the table three tubes much painted and gilded, which held liquidambar mixed with certain herbs which they call tabaco, and when he had finished eating, after they had danced before him and sung and the table was removed, he inhaled the smoke from one of those tubes, but he took very little of it and with that he fell asleep. Let us cease speaking about the service of his table and go back to our story. I remember that at that time his steward was a great Cacique to whom we gave the name of Tapia, and he kept the accounts of all the revenue that was brought to Montezuma, in his books which were made of paper which they call Amal, and he had a great house full of these books. Now we must leave the books and the accounts for it is outside our story, and say how Montezuma had two houses full of every sort of arms, many of them richly adorned with gold and precious stones. There were shields great and small, and a sort of broadswords, and others like two-handed swords set with stone knives which cut much better than our swords, and lances longer than ours are, with a fathom of blade with many knives set in it, which even when they are driven into a buckler or shield do not come out, in fact they cut like razors so that they can shave their heads with them. There were very good bows and arrows and double-pointed lances and others with one point, as well as their throwing sticks, and many slings and round stones shaped by hand, and some sort of artful shields which are so made that they can be rolled up, so as not to be in the way when they are not fighting, and when they are needed for fighting they let them fall down, and they cover the body from top to toe. There was also much quilted cotton armour, richly ornamented on the outside with many coloured feathers, used as devices and distinguishing marks, and there were casques or helmets made of wood and bone, also highly decorated with feathers on the outside, and there were other arms of other makes which, so as to avoid prolixity, I will not describe, and there were artisans who were skilled in such things and worked at them, and stewards who had charge of the arms. Let us leave this and proceed to the Aviary, and I am forced to abstain from enumerating every kind of bird that was there and its peculiarity, for there was everything from the Royal

Eagle and other smaller eagles, and many other birds of great size, down to tiny birds of many-coloured plumage, also birds from which they take the rich plumage which they use in their green feather work. The birds which have these feathers are about the size of the magpies in Spain, they are called in this country Quezales, and there are other birds which have feathers of five colours—green, red, white. From all these birds they plucked the feathers when the time was right to do so, and the feathers grew again. All the birds that I have spoken about breed in these houses, and in the setting season certain Indian men and women who look after the birds, place the eggs under them and clean the nests and feed them, so that each kind of bird has its proper food. Let us leave this and go on to another great house, where they keep many Idols, and they say that they are their fierce gods, and with them many kinds of carnivorous beasts of prey, tigers and two kinds of lions, and animals something like wolves which in this country they call jackals and foxes, and other smaller carnivorous animals, and all these carnivores they feed with flesh, and the greater number of them breed in the house. They give them as food deer and fowls, dogs and other things which they are used to hunt, and I have heard it said that they feed them on the bodies of the Indians who have been sacrificed. It is in this way: Then they cut off the thighs, arms and head and eat the former at feasts and banquets, and the head they hang up on some beams, and the body of the man sacrificed is not eaten but given to these fierce animals. They also have in that cursed house many vipers and poisonous snakes which carry on their tails things that sound like bells. These are the worst vipers of all, and they keep them in jars and great pottery vessels with many feathers, and there they lay their eggs and rear their young, and they give them to eat the bodies of the Indians who have been sacrificed, and the flesh of dogs which they are in the habit of breeding. We even knew for certain that when they drove us out of Mexico and killed over eight hundred of our soldiers that they fed those fierce animals and snakes for many days on their bodies, as I will relate at the proper time and season. And those snakes and wild beasts were dedicated to those savage Idols, so that they might keep them company. Let me speak now of the infernal noise when the lions and tigers roared and the jackals and the foxes howled and the serpents hissed, it was horrible to listen to and it seemed like a hell. Let us go on and speak of the skilled workmen he [Montezuma] employed in every craft that was practiced among them. We will begin with lapidaries and workers in gold and silver and all the hollow work, which even the great goldsmiths in Spain were forced to admire, and of these there were a great number of the best in a town named Azcapotzalco, a league from Mexico. Then for working precious stones and chalchihuites, which are like emeralds, there were other great artists. Let us go on to the great craftsmen in feather work, and painters and sculptors who were most refined; from what we see of their work to-day we can form a judgment of what they did then, for there are three Indians to-day in the City of Mexico named Marcos de Aquino, Juan de la Cruz and El Crespillo, so skilful in their work as sculptors and painters, that had they lived in the days of the ancient and famous Apelles, or of Michael Angelo Buonarotti, in our times, they would be placed in the same company.

Chapter 2 : Star Gazing ! - Review of Anza-Borrego Desert State Park, Borrego Springs, CA - TripAdvisor

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Chapter 4 : THE 15 BEST Things to Do in Sedona - (with Photos) - TripAdvisor

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Chapter 6 : Oregon Observatory

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Chapter 7 : 5 Stargazing Sites in New Zealand - Backpacker Guide New Zealand

*In lieu of an abstract, here is a brief excerpt of the content. Reviews awaits reproduction. Looking again at the originals, I realise that the iconographical and verbal discourses demand to be read together and I am sure that Henry, who has also produced a facsimile edition of *The mirour of mans saluacioun* (Scolar,), would readdy agree.*

Chapter 8 : Gaze Quotes (48 quotes)

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