

Chapter 1 : The Oxford history of Mexico in SearchWorks catalog

Marshall Eakin, The History of Latin America: Collision of Cultures (New York: Palgrave Macmillan,), p. Even Peruvian novelist Mario Vargas Llosa rolls up his sleeves and steps into the ring with an essay titled "Questions of Conquest," published in Harper's Magazine in

Or, get it for Kobo Super Points! See if you have enough points for this item. It is well known that the Spaniards, led by Hernan Cortes, conquered the Aztecs; the most powerful civilization of Mesoamerica. However, there are many questions regarding the actual events. Was Moctezuma responsible for the conquest? Was Hernan Cortes a hero or a villain? The Conquest of the Aztec Empire. A Chronicle of the Collision of Two Worlds, depicts the historical events that preceded and followed the conquest of the Aztecs in six chapters. It explains simply and briefly the reasons for the domination by the Spaniards in America. A story always has a protagonist, and in this one it is the Aztecs who play a major role. There is one chapter devoted exclusively to the Aztecs which explains their origins from the migration from the mystic region of Aztlan, to their settlement in the Valley of Mexico in ; their feats to obtain the respect of the other neighboring tribes, their struggle to obtain their freedom from the Tepanecas, their lust for war, and their domination of Mesoamerica. Even though war was always a part of Aztec society, this does not mean that they were savages. To the contrary, the citizens of Tenochtitlan were required to act properly, respect their elders and have compassion for the poor and needy. The antagonist in the story was the conqueror Hernan Cortes; an adventurer who sought wealth and power in a clandestine expedition. From the moment he landed on the peninsula of Yucatan, with a few musket shots, blows of the sword, and a whole lot of diplomacy, Hernan Cortes and his Spanish entourage made their way to the Valley of Mexico. The conqueror persuaded the Indians to ally with the Spanish to break a domination that they thought superior. On the morning of November 8, , Hernan Cortes entered the city of Tenochtitlan with pomp and ceremony, and not a single gunshot. He was considered by the religious Moctezuma to be an emissary of Quetzalcoatl, the patron god of the Aztec priesthood of learning and knowledge. Soon enough, however, Cortes had lost the city along with most of his army back to the Aztecs. His strong desire to regain Tenochtitlan made him a target not only of the Indians, but also of his own soldiers who had little interest in returning to the Aztec capital. During the two years that the conquest lasted, Hernan Cortes not only found wealth and fame, but also discovered his destiny, which was to be the conqueror and creator of Mexico. The richness of this chronicle leads to a profound knowledge of the conquest. It thus provides answers to many questions and leads to an understanding of the great characters of this history as human beings that acted and reacted with the same passionate feelings that move people today:

Chapter 2 : Sample text for Library of Congress control number

The collision of two worlds / Ross Hassig ; Crown, cross, and lance in New Spain, An empire beyond compare / Mark A. Burkholder ;.

Book Review Fritze, Ronald H. By his own admission, the work is inherently Eurocentric in that it focuses on European "accomplishments" and does not attempt to present African, Asian, or Native American perspectives. One might chide him by saying that we cannot possibly understand the European expansion without carefully considering the manner in which non-European peoples alternatively constrained and facilitated that expansion. This may be true, but, as he indicates, such a story would have resulted in a much larger and much different book. Chapter one surveys the European worldview before the age of exploration, including the myth of three continents and the idea that there were monstrous races lurking on the margins of the European geographical knowledge. The chapter is a fascinating exploration of the European mind as well as the ethnographic and geographical models that informed European perceptions and influenced their behavior, especially when they came face to face with a reality that did not fit their own cosmological preconceptions. Chapter three demonstrates that the early European expansion into the Atlantic was really an extension of these trading activities. Most of the chapter logically covers the Portuguese expansion into Africa and the Atlantic islands. Likewise, his summary of why the Portuguese ruler D. The last chapter follows Portuguese attempts to wrest control of the Indian Ocean trade from Muslim merchants. It then traces the Spanish conquest of both the Aztec and the Incan empires before detailing Spanish explorations into the interior of North America. The conclusion quite nicely summarizes the impact of European expansion for the world. One particular strength is that Fritze resists romanticizing European explorations and conquests. The Spaniards and Portuguese explorers and conquistadors are depicted as the ruthless self-serving men they often were. Fritze is also at pains to show that the conquests of Mexico and Peru were not the glorious victories of superior Europeans over inferior natives they are often purported to be. For example, he discusses how the Inca system collapsed more from its own weight and internal divisions than from anything Pizarro did. He cites Hassig, but not Clendinnen. Clendinnen has a brilliant essay showing how and why Mexica-Spanish miscommunication resulted in the destruction of Tenochtitlan. Professor Fritze also failed to include the formal D. The images and maps presented in chapter one are extremely helpful in illustrating the European worldview. Unfortunately, many of the illustrations depict Native Americans in stereotypical terms without any attempt to identify or dispel those stereotypes. Many illustrations are also from nineteenth century publications, which lends an anachronistic air to the illustrations. Whether we view that expansion from the perspective of the Europeans or from the perspective of those they encountered, it remains arguably one of the most significant episodes in the history of the world to date. Indeed, its consequences are still being felt. For that reason alone such a synthesis is both timely and well conceived. This is especially true given the current debates over globalization. I thoroughly enjoyed the book and New Worlds will find its place on my bookshelf and in my classrooms. University of California Press, , Powers, A Society Organized for War: You may not reproduce, publish, distribute, transmit, participate in the transfer or sale of, modify, create derivative works from, display, or in any way exploit the World History Connected database in whole or in part without the written permission of the copyright holder.

Chapter 3 : Ross Hassig - WikiVisually

The Spain that encountered Mexico / Helen Nader; The Mexico that Spain encountered / Susan Schroeder; The collision of two worlds / Ross Hassig; An empire beyond compare / Mark A. Burkholder.

Sample text for Mongrels, bastards, orphans, and vagabonds: Bibliographic record and links to related information available from the Library of Congress catalog Copyrighted sample text provided by the publisher and used with permission. May be incomplete or contain other coding.

Two previous Spanish expeditions had already reached the eastern coast of Mexico where they had heard stories of a wealthy Indian kingdom in the interior of the country. After weathering several days on stormy seas, Cortés and his eleven-ship squadron made landfall on the island of Cozumel. The scouts took trinkets for ransom and a letter from Cortés that one man concealed in his hair. The two had been the only survivors of a group of men whose boat ran aground in By that time, half the men were dead. The eighteen survivors were soon captured by Mayans. Five were sacrificed, their bodies eaten in a religious ceremony. The remaining thirteen were imprisoned to be fattened up for another day. Somehow they managed to escape their captors and took refuge with another Mayan chief, Xamanzana, who enslaved them. Before long, all died except for Aguilar and Guerrero. The Cacique [local chief] gave him permission to go wherever he wished. Guerrero not only was no longer being held captive, he had married the daughter of Na Chan Can, a Mayan nobleman. Guerrero had assimilated so thoroughly into Mayan life that he no longer felt he would be accepted by his Spanish countrymen. His face was tattooed and his ears were pierced. Like most Spaniards of the era, the captain could not fathom why a European would choose to live the life of a pagan. But this religious motive was not mere legal window dressing. Evangelization was a vital part of the sixteenth-century Spanish worldview. However, for many Spaniards, the spiritual and material motives were inextricably intertwined. As conquistador and chronicler Bernal Díaz del Castillo put it: This willingness to accept blending in the theological realm presaged a relative tolerance of racial mixing. Indeed, the large-scale mixing that would occur in Mexico over the next several centuries was due, according to historian C. But from the very first landing at Cozumel, the rules were broken. It was there probably near the present-day town of Frontera that Cortés and his men had their first major battles with the Indians. There, for the first time in the Americas, the Spaniards used horses in battle. Though outnumbered by a significant margin, the Spaniards lost not a single man in either battle, although dozens were wounded. The Indians suffered hundreds of losses. They were the first women in New Spain, the name the Spaniards would later give conquered Mexico, to become Christians. She was born on the boundary between areas controlled by the Chontal Mayans and the Aztecs, and therefore spoke both Chontal Mayan and Nahuatl, the lingua franca of the Aztec empire, which stretched from central Mexico to present-day Guatemala and from the Pacific Ocean to the Gulf coast. Her father had been tlatoani—leader in Nahuatl—of Painala, a village near the present-day city of Coatzacoalcos in the state of Veracruz. Her mother ruled Xaltipan, a small village nearby. Marina was then sold to some merchants from Xicallanco, a nearby port, and declared dead. Her first owners then traded her to Mayan merchants, who, in turn, sold her to the people of Potonchan. Indeed, the expedition would first encounter the Nahuatl language not far from Potonchan on the coast of Veracruz. It was then that Marina was observed speaking with the most recently encountered [Indians]. But once Marina learned enough Spanish, Cortés was able to cut out the middleman. Also through the efforts of his father, Martín was later made a Knight of the Order of Santiago, one of the most prestigious military orders of Spain. Nor at the time of the conquest did indigenous people even have a word for a large-group category such as Indians. At other times, Totonac porters carried the goods directly to the Mexican capital. The annual burden of their tribute payments made the Totonacs predisposed to welcome the Spaniards. After explorer Juan de Grijalva visited their stretch of coastline the previous year, the Totonacs were sorry to see him go. Each one of them had a gold collar round her neck and golden earrings in her ears, and with them came other girls to be their maids. When they balked at destroying their gods themselves, insisting that the very act would lead to their demise, Cortés was infuriated. The Indians wept and prayed when fifty Spanish soldiers later smashed the stone images. They were accustomed to seeing the gods of the defeated being destroyed. But victors, as

they thought that they were themselves, never made such a concession. Before they departed Cempoala, the Spaniards celebrated a mass at which the caciques and others were present. The eight girls that were presented to the Spaniards were baptized and given Christian names. Despite their enmity for the Aztecs, the Tlaxcalans were also suspicious of the Spaniards and were determined to halt their forward march. When Cortes finally entered Tlaxcala on September 18, , he was warmly received. His soldiers were lodged in beautiful houses near the main temple. They, along with their Totonac and other indigenous allies, were well fed and cared for. She and Alvarado would have two children, a son, Pedro, and a daughter, Leonor, who would one day marry a Spanish nobleman with whom she had several sons. Within a few weeks, many ordinary soldiers seem to have found girls too. They played a crucial role in the next great battle, which took place in Cholula, the most populous indigenous center the Spaniards had yet seen. When Cortes arrived, the Cholulan caciques were reluctant to greet him. But once they did make their appearance they pledged their friendship to the Spaniards and offered tribute. This peaceful accord did not last long. Thirty thousand Aztec warriors had assembled just outside the city. Approximately six thousand Cholulans were killed in a five-hour battle and the ancient city was sacked. Days later, even as Cortes gave his now routine sermon to the Indians on the evils of pagan religion, Tlaxcalan warriors returned home with prisoners in tow, destined to be sacrificed to the gods. After the massacre, local Indians began calling the Spaniards *popolucas*, or barbarians. When Cortes replied that he could not turn back because he had promised his own king a description of the city, Montezuma invited him to an audience. Their spears glinted in the sun, and their pennons fluttered like bats. They made a loud clamor as they marched, for their coats of mail and their weapons clashed and rattled. Some of them were dressed in glistening iron from head to foot; they terrified everyone who saw them. Three long causeways—twenty-five to thirty-five feet wide and with removable bridges—joined the city to the mainland. Indeed, some of our soldiers asked whether it was not all a dream. It was all so wonderful that I do not know how to describe this first glimpse of things never heard of, seen or dreamed of before. Founded in , it was less than two centuries old when the Spaniards arrived. Once a nomadic tribe, the Aztecs had arrived in the Valley of Mexico in the middle of the thirteenth century. In , they began their quest for empire. Through warfare and intimidation, by the end of that century they dominated much of Mesoamerica. By the early sixteenth century, however, the Aztec empire had reached its limits. For all the advances their people had made in a matter of a few centuries, Aztec society was beset by a foreboding of catastrophe. One of the bases of the Aztec religion held that time on earth was divided into five eras. As for the Aztecs, their primary deity remained Huitzilopochtli, the god of the sun and of war. To ensure that the sun rose every day, the Aztecs nourished him with the blood of human sacrifices so that each night he could successfully battle the moon. He invited them to stay in the palace that had belonged to his father. It is possible that the emperor wanted the Spaniards inside the city in order to entrap them later. Cortes responded in the same way he had in earlier such instances, that he could not accept women as consorts unless they were baptized. When Montezuma received this message, he sent for me and said: But today I will tell them to give you a fine girl. Treat her well, for she is the daughter of an important man, and they will give you gold and cloaks as well. For some unknown reason, Alvarado instigated a massacre of thousands of Aztec nobles who had gathered in the courtyard of the Templo Mayor for a religious celebration. In response, Aztec commoners rose in revolt, killed seven Spaniards, and laid siege to their quarters. When Cortes returned, either the Spaniards or the insurgent Aztecs killed Montezuma. At that point, the Spaniards had little choice but to retreat from the city. They did so at night while under attack from all sides. When he reached Tlaxcala, Cortes had lost more than half his men and one thousand Tlaxcalan soldiers. Notes [1] Hugh Thomas, *Conquest*: Penguin, , Editorial Planeta, , Little, Brown, , 7. Hollis and Carter, , Padden, *The Hummingbird and the Hawk*: Harper Torchbooks, ,

Chapter 4 : Library Resource Finder: Table of Contents for: The Oxford history of Mexico

The Oxford history of Mexico edited by William H. Beezley and Michael C. Meyer. The collision of two worlds / Ross Hassig; section II. Crown, cross, and lance in.

Mann , Alfred A. Knopf ; and *Stolen Continents: Plagues and Peoples* by William H. Crosby Cambridge University Press, shows the biological basis for the spread of European colonialism, with a focus on the Americas, Australia, and New Zealand. An earlier book by Crosby, *The Columbian Exchange: Biological and Cultural Consequences* originally published in , second edition , Praeger , is a classic and contains a revised version of his seminal article "Conquistador y Pestilencia: George Lovell , University of Oklahoma Press contains a useful selection of articles dealing with epidemics and their effects in colonial Latin America. Weisman and Kenneth M. University of California Press, , p. Page 9 "Then he went on to observe: Bantam Books, edition , p. Page 10 "Beyond this, the Spaniards greatly outclassed the Indians with their superior military technology A History Norman, OK: University of Oklahoma Press, , p. Page 12 "Prescott informs us that the Mexica were doomed Sanders, who specialized in early Mesoamerican civilizations, contains the following comment: Pages 12 and 13 "The school textbooks they eventually produced Tusquets Editores, , pp. Page 13 "In the late nineteenth century, the educator and historian Justo Sierra It brought to these countries a religion that was more pure and spiritual than the idolatry and animal worship that ruled in them, with the odious and barbaric practice of human sacrifice and cannibalism. Guatemala, Julio de , p. Spain did not destroy human freedom: Spain did not destroy ancient systems of noble moral standards: Spain brought changes to the Indian world, some for ill, some for good. It is possible that the Indians of Mexico and Peru had more to eat under Spanish rule, more protection against each other and against their masters, more security of life and happiness than they had had under Indian nobles and priests" New York: A General History New York: Macmillan, , p. Penguin Books, , p. *Collision of Cultures* New York: Palgrave Macmillan, , p. He claims that pre-Hispanic Indian society in the Andes was "ant-like" and similar to a "beehive"; the masses had a follow-the-leader mentality and "lacked the ability to make their own decisions. William Denevan has taken an even hand in reviewing the conflicting estimates and has come up with this figure; see "The Pristine Myth: University of Wisconsin Press. Also see David Henige *Numbers from Nowhere: University of Oklahoma Press , Page 14 "Community death tolls of 50 to 70 percent Disease and New World Conquest, , p. Simon and Schuster, , pp. Cambridge University Press, , pp. Oxford University Press, , pp. Williams was a prominent politician and historian from Trinidad-Tobago. Current subscribers, log in and download this issue, and past issues of World Watch.*

Chapter 5 : The Oxford history of Mexico - JH Libraries

The Spain that encountered Mexico / Helen Nader -- The Mexico that Spain encountered / Susan Schroeder -- The collision of two worlds / Ross Hassig -- An empire beyond compare / Mark A. Burkholder -- Faith and morals in colonial Mexico / Linda A. Curcio-Nagy -- Indian resistance to colonialism.

Right about the time that I wrote my last blog entry, I applied to and was accepted by an Artist-in-Residence Program run by an organization called Arquetopia which is based in Puebla, Mexico. This combined with the fact that I decided to forego as much intellectual activity as possible during the holidays changed things a bit. Due to my upcoming sojourn in Mexico, for pretty obvious reasons I thought it better to shift my focus to the south of my imaginary colony of New Andalus and the goings-on during the three-hundred-year-long existence of New Spain rather than on what was going on to the north in the Comancheria. Once in Puebla, I would be able to get a taste of the full flavor of what colonial-era Mexico must have been like. In order to prepare for being inundated with the colors, sounds, and feel of the city and of Mexico in general, I thought I should pick up the book from my bookshelf where it had been sitting for many years. I am quite happy that I was able to get through several chapters of the book: Patch when I needed to put the book down. Patch has to say on this subject. There were a number of great points of information provided in this volume from how long it took the Spanish fleets to sail from Veracruz to Sevilla to how the Inquisition was managed by the Church in New Spain. It was originally written to be placed there anyway but at some point, I decided I wanted to begin the second book straightaway with the settlement of New Andalus. Although I know I need to finish the first book, I want to get started on this part of the story so badly. It is not exactly on the subject of colonialism, but in a similar vein, an intriguing and refreshing take on the usual telling of the process of American Expansionism, Eminent Domain and all of the usual tripe that one finds in the history books. The article, together with my only-slightly heightened awareness of colonialism has forced me to look at my project in a new light. The end-product of the story will be the same however. In fact, Mexico ends up with even less territory that it has today, but the process is different, I think it is less invasive and therefore less damaging to the national psyche of Mexico. The main difference is that in my timeline, Mexico does not exist as a sovereign nation at the time of the establishment of the colony of New Andalus; the territory is wrenched from New Spain over years before independence. The process of acquiring that territory is much the same as that swath of land that extended from the Spanish missions in Georgia south to the forts of Florida, as well as East Florida which was comprised of what is now the gulf coasts of Florida, Alabama and Mississippi. Similar to what happened in these areas, the soldiers, seamen and religious leaders coming over from the Kingdom of Granada to New Andalus are simply more successful in establishing lasting settlements that are able to withstand the land and naval forces sent northward by the viceroys to oust them territory claimed by the Spanish crown. However, the Republic of the United Mexican States does exist when the large area that was once Alta California is taken from it. In fact, Alta California meets a very similar fate at the hands of Russian imperialists as the Alta California taken by American expansionists in And yes, there is a war with Mexico. Although these are most certainly by-products of the acquisition of the Californias. In this situation, I would venture to say that subsequently there would not be issues relating to colonialism as a result of this particular power struggle, but the Mexican inhabitants of the Alta California would still suffer the deprecation of an unjust war. Only this time it is at the hands of a European monarchy instead of the American republic.

Chapter 6 : Download [PDF] The Conquest Of Mexico Free Online | New Books in Politics

THE OXFORD HISTORY OF MEXICO Edited by MICHAEL C. MEYER and WILLIAM H. BEEZLEY OXFORD The Collision of Two Worlds 79 Ross Hassig SECTION II: Crown, Cross, and.

Oxford University Press, c Description Book " vii, p. The Spain that Encountered Mexico-- 2: The Mexico that Spain Encountered-- 3: The Collision of Two Worlds-- 4: An Empire Beyond Compare-- 5: Faith and Morals-- 6: Indian Resistance and Royal Repression-- 7: Disease, Ecology and the Environment-- 8: Dignity, Honor and Sexuality in a Colonial War-- 9: Fashioning a New nation-- War and Peace with the United States-- The Reform -- The Culture of Modernization-- The Time of the Generals, Experimenting with Social Change-- Mexico and the Outside World-- The Time of the Technocrats and Deconstruction of the Revolution-- Nielsen Book Data Mexico is a country of fascinating contrasts-glorious history and tumultuous politics, extraordinary culture and desperate poverty, ancient traditions and rapid modernization. Yet despite the growing curiosity about Mexico due to increased trade and commerce, as well as increased tourism and immigration, there is presently no up-to-date, accessible history of Mexico for general readers. The Oxford History of Mexico, edited by Michael Meyer and William Beezley, is a comprehensive, lucidly written, and fully current narrative history by twenty of the most esteemed historians of Mexico writing today. Drawing on radical changes in scholarship on Mexico over the past 15 years, The Oxford History of Mexico covers all aspects of the rich history of Mexico from precolonial times to the present. Exploring politics, religion, technology, modernization, ethnicity, colonialism, ecology, the arts, mass media, and popular culture, The Oxford History of Mexico provides a wealth of information for all readers interested in this remarkable country. Fully illustrated, with black and white photos throughout and a sixteen page colour insert, suggestions for future reading, an index, and a glossary, this is the fullest and most engaging history of Mexico available today. Nielsen Book Data Online.

Chapter 7 : World History Connected | Vol. 2 No. 1| Book Review

The Oxford History of Mexico is a narrative history of the events, institutions and characters that have shaped Mexican history 3 The Collision of Two Worlds Ross.

Includes bibliographical references p. The Spain that Encountered Mexico-- 2: The Mexico that Spain Encountered-- 3: The Collision of Two Worlds-- 4: An Empire Beyond Compare-- 5: Faith and Morals-- 6: Indian Resistance and Royal Repression-- 7: Disease, Ecology and the Environment-- 8: Dignity, Honor and Sexuality in a Colonial War-- 9: Fashioning a New nation-- War and Peace with the United States-- The Reform -- The Culture of Modernization-- The Time of the Generals, Experimenting with Social Change-- Mexico and the Outside World-- The Time of the Technocrats and Deconstruction of the Revolution-- Yet despite the growing curiosity about Mexico due to increased trade and commerce, as well as increased tourism and immigration, there is presently no up-to-date, accessible history of Mexico for general readers. The Oxford History of Mexico, edited by Michael Meyer and William Beezley, is a comprehensive, lucidly written, and fully current narrative history by twenty of the most esteemed historians of Mexico writing today. Drawing on radical changes in scholarship on Mexico over the past 15 years, The Oxford History of Mexico covers all aspects of the rich history of Mexico from precolonial times to the present. Exploring politics, religion, technology, modernization, ethnicity, colonialism, ecology, the arts, mass media, and popular culture, The Oxford History of Mexico provides a wealth of information for all readers interested in this remarkable country. Fully illustrated, with black and white photos throughout and a sixteen page colour insert, suggestions for future reading, an index, and a glossary, this is the fullest and most engaging history of Mexico available today. Nielsen Book Data Subjects.

Chapter 8 : The Aztecs and the Spanish Conquest for GCSE Part Three

The Oxford History of Mexico, edited by Michael Meyer and William Beezley, is a comprehensive, lucidly written, and fully current narrative history by twenty of the most esteemed historians of Mexico writing today.

Aztec – The Aztec people were certain ethnic groups of central Mexico, particularly those groups who spoke the Nahuatl language and who dominated large parts of Mesoamerica from the 14th to 16th centuries. The Nahuatl words *aztecatl* and *aztecah* mean people from Aztlan, a place for the Nahuatl-speaking culture of the time. From the 13th century, the Valley of Mexico was the heart of Aztec civilization, here the capital of the Aztec Triple Alliance, the Triple Alliance formed a tributary empire expanding its political hegemony far beyond the Valley of Mexico, conquering other city states throughout Mesoamerica. At its pinnacle, Aztec culture had rich and complex mythological and religious traditions, as well as achieving remarkable architectural and artistic accomplishments. Subsequently, the Spanish founded the new settlement of Mexico City on the site of the ruined Aztec capital, the term extends to further ethnic groups associated with the Aztec empire such as the Acolhua and Tepanec and others that were incorporated into the empire. In older usage the term was used about modern Nahuatl speaking ethnic groups. In recent usage these ethnic groups are referred to as the Nahua peoples. Linguistically the term Aztecan is still used about the branch of the Uto-Aztecan languages that includes the Nahuatl language and its closest relatives Pochutec, to the Aztecs themselves the word *aztec* was not an endonym for any particular ethnic group. Rather it was a term used to refer to several ethnic groups, not all of them Nahuatl speaking. In the Nahuatl language *aztecatl* means person from Aztlan and this usage has been the subject of debate in more recent years, but the term *Aztec* is still more common. For the same reason the notion of Aztec civilization is best understood as a horizon of a general Mesoamerican civilization. Particular to the Aztecs of Tenochtitlan was the Mexica patron God Huitzilopochtli, twin pyramids, the Aztec Empire was a tribute empire based in Tenochtitlan that extended its power throughout Mesoamerica in the late postclassic period. Soon Texcoco and Tlacopan became junior partners in the alliance, which was de facto led by the Mexica of Tenochtitlan, the empire extended its power by a combination of trade and military conquest. The political clout of the empire reached far south into Mesoamerica conquering cities as far south as Chiapas and Guatemala, the Nahua peoples began to migrate into Mesoamerica from northern Mexico in the 6th century. They populated central Mexico, dislocating speakers of Oto-Manguean languages as they spread their influence south. As the former nomadic hunter-gatherer peoples mixed with the civilizations of Mesoamerica, adopting religious and cultural practices. During the Postclassic period they rose to power at such sites as Tula, in the 12th century the Nahua power center was in Azcapotzalco, from where the Tepanecs dominated the valley of Mexico 2. Vanderbilt University – Vanderbilt University is a private research university founded in and located in Nashville, Tennessee. It was named in honor of shipping and rail magnate Cornelius Vanderbilt, Vanderbilt hoped that his gift and the greater work of the university would help to heal the sectional wounds inflicted by the Civil War. Today, Vanderbilt enrolls approximately 12, students from all 50 U. Vanderbilt is ranked as one of the top universities for its teaching, research opportunities. It is ranked 15th on the list of best national universities generated by U. Indeed, the McTyeires had met at St. Francis Street Methodist Church in Mobile, Cornelius Vanderbilt, who was the wealthiest man in the United States at the time, was considering philanthropy as he was at an advanced age. Though he never expressed any desire that the university be named after himself, McTyeire, Vanderbilt died in without seeing the school named after him. One of the trustees, Hezekiah William Foote, was a Confederate veteran. His son-in-law, Robert A. Young, was a Methodist minister who served as the Financial Secretary on the Board of Trust from to , retiring from the board in The first building, Main Building, later known as Kirkland Hall, was designed by William Crawford Smith, in the fall of , about students enrolled at Vanderbilt, and in October the university was dedicated. Garland shaped the structure and hired the schools faculty, many of whom were renowned scholars in their respective fields. However, most of this faculty left after disputes with Bishop McTyeire, when the first fraternity chapter, Phi Delta Theta, was established on campus in , it was shut down by the faculty, only to be reestablished as a secret society in Williamson, was built in –”, by , the Board of Trust

passed a resolution allowing fraternities on campus, and more chapters were established in . During the first 40 years, the Board of Trust, and therefore the university, was under the control of the General Conference of the Methodist Episcopal Church, conflicts escalated after James H. Kirkland was appointed chancellor in 1833. Puebloans

The Pueblo peoples speak languages from several different groups and are also divided culturally by their kinship systems and agricultural practices, although all cultivate varieties of corn. In addition to differing kinship systems, the peoples have differing marriage practices and those who have a matrilineal system, in which children are considered born into the mothers clan and her line is used for inheritance and descent, are the Hopi, Keres, Towa and Zuni. The non-Towa Tanoan have a system, with clan membership, inheritance. All the Pueblo peoples have traditional economies based on agriculture and trade, at the time of Spanish encounter beginning in the 16th century, these peoples were living in complex, multi-story villages often built around a central courtyard. The Spanish called these pueblos, meaning towns, and applied the name to all the living in such complexes. In the 21st century there are 21 surviving pueblos in the Southwest of the United States, Taos, Acoma, Zuni, and Hopi are the best-known. The main pueblos are located primarily in the states of New Mexico. Anthropologists have studied these peoples extensively and published various classifications of their subdivisions, in 1956, Fred Russell Eggan contrasted the peoples of the Eastern and Western Pueblos, based largely on their subsistence farming techniques. They each have matrilineal kinship systems, children are considered born into their mothers clan and must marry a spouse outside it and they maintain multiple kivas for sacred ceremonies. Their creation myth tells that humans emerged from the underground and they emphasize four or six cardinal directions as part of their sacred cosmology, beginning in the north. Four and seven are considered significant in their rituals and symbolism. In contrast, the Tanoan-speaking Pueblos have a kinship system. They practice endogamy, or marriage within the clan and they have two kivas or two groups of kivas in their pueblos. Their belief system is based in dualism, the creation story recounts the emergence of the people from underwater. They use five directions, beginning in the west and their ritual numbers are based on multiples of three. The Pueblo peoples speak languages from different language families, demonstrating their diverse ethnic origins. The Acoma have continuously occupied the area for more than 1,000 years, Acoma tribal traditions estimate that they have lived in the village for more than two thousand years. Other tribal elders assert that it means place that always was while outsiders say it means people of the white rock, Acoma has been spelled in various other ways in historical documents. In contemporary Acoma Pueblo culture, most people speak both Acoma and English, Pueblo people are believed to have descended from the Anasazi, Mogollon, and other ancient peoples. These influences are seen in the architecture, farming style, in the 13th century, the Anasazi abandoned their canyon homelands due to climate change and social upheaval. For upwards of two centuries, migrations occurred in the area, the Acoma Pueblo emerged by the thirteenth century. This early founding date makes Acoma Pueblo one of the earliest continuously inhabited communities in the United States, the Pueblo is situated on a 60-foot mesa, about 60 miles west of Albuquerque, New Mexico. The isolation and location of the Pueblo has sheltered the community for more than 1,000 years and they sought to avoid conflict with the neighboring Navajo and Apache peoples. The first mention of Acoma was in 1598, the slave Estevanico was the first non-Indian to visit Acoma and reported it to Fray Marcos de Niza who related the information to the viceroy of New Spain after the end of his expedition. Acoma was called the independent Kingdom of Hacus and he called the Acoma people encaconados, which meant that they had turquoise hanging from their ears and noses 5. Its 8,000-acre campus is one of the largest in the United States, Stanford also has land and facilities elsewhere. The university was founded in 1891 by Leland and Jane Stanford in memory of their only child, Stanford was a former Governor of California and U. S. Senator, he made his fortune as a railroad tycoon. The school admitted its first students years ago on October 1, 1891, Stanford University struggled financially after Leland Stanfords death in 1893 and again after much of the campus was damaged by the San Francisco earthquake. Following World War II, Provost Frederick Terman supported faculty and graduates entrepreneurialism to build self-sufficient local industry in what would later be known as Silicon Valley. The university is one of the top fundraising institutions in the country. There are three schools that have both undergraduate and graduate students and another four professional schools. It is the alma mater of 30 living billionaires, 17 astronauts and it is also one

of the leading producers of members of the United States Congress. Sixty Nobel laureates and seven Fields Medalists have been affiliated with Stanford as students, alumni, Stanford University was founded in by Leland and Jane Stanford, dedicated to Leland Stanford Jr, their only child. The institution opened in on Stanfords previous Palo Alto farm, despite being impacted by earthquakes in both and , the campus was rebuilt each time. Besides the central campus described below, the university also operates at more remote locations, some elsewhere on the main campus. Stanfords main campus includes a place within unincorporated Santa Clara County. The campus also includes land in unincorporated San Mateo County, as well as in the city limits of Menlo Park, Woodside.

Doctor of Philosophy – A Doctor of Philosophy is a type of doctoral degree awarded by universities in many countries. The completion of a Ph. The requirements to earn a Ph. A student attaining this level may be granted a Candidate of Philosophy degree at some institutions. In many countries, a candidate must defend this work before a panel of examiners appointed by the university. Universities award other types of doctorates besides the Ph. In the universities of Medieval Europe, study was organized in four faculties, the faculty of arts. All of these faculties awarded intermediate degrees and final degrees, the doctorates in the higher faculties were quite different from the current Ph. No dissertation or original work was required, only lengthy residency requirements, besides these degrees, there was the licentiate. According to Keith Allan Noble, the first doctoral degree was awarded in medieval Paris around , the doctorate of philosophy developed in Germany as the terminal Teachers credential in the 17th century. Typically, upon completion, the candidate undergoes an oral examination, always public, starting in , in Ukraine Doctor of Philosophy is the highest education level and the first science degree. PhD is awarded in recognition of a contribution to scientific knowledge. A PhD degree is a prerequisite for heading a university department in Ukraine, upon completion of a PhD, a PhD holder can elect to continue his studies and get a post-doctoral degree called Doctor of Sciences, which is the second and the highest science degree in Ukraine. Scandinavian countries were among the early adopters of a known as a doctorate of philosophy 7. In areas of Latin America the term used is Pre-Hispanic. Other civilizations were contemporary with the period and were described in European historical accounts of the time. A few, such as the Maya civilization, had their own written records, because many Christian Europeans of the time viewed such texts as heretical, men like Diego de Landa destroyed many texts in pyres, even while seeking to preserve native histories. Only a few documents have survived in their original languages, while others were transcribed or dictated into Spanish, giving modern historians glimpses of ancient culture. Indigenous American cultures continue to evolve after the pre-Columbian era, many of these peoples and their descendants continue traditional practices, while evolving and adapting new cultural practices and technologies into their lives. Now, the study of pre-Columbian cultures is most often based on scientific. Asian nomads are thought to have entered the Americas via the Bering Land Bridge, now the Bering Strait, genetic evidence found in Amerindians maternally inherited mitochondrial DNA supports the theory of multiple genetic populations migrating from Asia. Over the course of millennia, Paleo-Indians spread throughout North and South America, exactly when the first group of people migrated into the Americas is the subject of much debate. One of the earliest identifiable cultures was the Clovis culture, with sites dating from some 13, years ago, however, older sites dating back to 20, years ago have been claimed. Some genetic studies estimate the colonization of the Americas dates from between 40, and 13, years ago, the chronology of migration models is currently divided into two general approaches. The first is the short chronology theory with the first movement beyond Alaska into the New World occurring no earlier than 14, –17, years ago, followed by successive waves of immigrants. The second belief is the long chronology theory, which proposes that the first group of people entered the hemisphere at an earlier date, possibly In that case, the Eskimo peoples would have arrived separately and at a later date, probably no more than 2, years ago.

Chapter 9 : February | | michael:dom.

The Collision of Two Worlds / Ross Hassig --Sect. II. Crown, Cross, and Lance in New Spain, An Empire Beyond Compare / Mark A. Burkholder -- 5. Faith and Morals in Colonial Mexico / Linda A. Curcio-Nagy -- 6.

It is well known that the Spaniards, led by Hernan Cortes, conquered the Aztecs; the most powerful civilization of Mesoamerica. However, there are many questions regarding the actual events. Was Moctezuma responsible for the conquest? Was Hernan Cortes a hero or a villain? The Conquest of the Aztec Empire. A Chronicle of the Collision of Two Worlds, depicts the historical events that preceded and followed the conquest of the Aztecs in six chapters. It explains simply and briefly the reasons for the domination by the Spaniards in America. A story always has a protagonist, and in this one it is the Aztecs who play a major role. There is one chapter devoted exclusively to the Aztecs which explains their origins from the migration from the mystic region of Aztlan, to their settlement in the Valley of Mexico in ; their feats to obtain the respect of the other neighboring tribes, their struggle to obtain their freedom from the Tepanecas, their lust for war, and their domination of Mesoamerica. Even though war was always a part of Aztec society, this does not mean that they were savages. To the contrary, the citizens of Tenochtitlan were required to act properly, respect their elders and have compassion for the poor and needy. The antagonist in the story was the conqueror Hernan Cortes; an adventurer who sought wealth and power in a clandestine expedition. From the moment he landed on the peninsula of Yucatan, with a few musket shots, blows of the sword, and a whole lot of diplomacy, Hernan Cortes and his Spanish entourage made their way to the Valley of Mexico. The conqueror persuaded the Indians to ally with the Spanish to break a domination that they thought superior. On the morning of November 8, , Hernan Cortes entered the city of Tenochtitlan with pomp and ceremony, and not a single gunshot. He was considered by the religious Moctezuma to be an emissary of Quetzalcoatl, the patron god of the Aztec priesthood of learning and knowledge. Soon enough, however, Cortes had lost the city along with most of his army back to the Aztecs. His strong desire to regain Tenochtitlan made him a target not only of the Indians, but also of his own soldiers who had little interest in returning to the Aztec capital. During the two years that the conquest lasted, Hernan Cortes not only found wealth and fame, but also discovered his destiny, which was to be the conqueror and creator of Mexico. The richness of this chronicle leads to a profound knowledge of the conquest. It thus provides answers to many questions and leads to an understanding of the great characters of this history as human beings that acted and reacted with the same passionate feelings that move people today: