

Mesoamerican Voices Native Language Writings From Colonial Mexico Yucatan And Guatemala

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Mesoamerican Voices: Native-Language Writings from Colonial Mexico, Oaxaca, Yucatan, and Guatemala, edited and translated with Lisa Sousa and Matthew Restall. Cambridge University Press, 2005. "Reading Women into Mixtec Writings." In Essays in Honor of Mary Elizabeth Smith, edited by Elizabeth Boone. Tulane University Press, 2005.

CURRICULUM VITAE - UCLA History

Mesoamerican Voices by Matthew Restall, 9780521012218, available at Book Depository with free delivery worldwide.

Mesoamerican Voices : Native Language Writings from ...

Mesoamerican Voices is a well organized collection of native writings. There is a lot of great material here if you are reading just out of interest or doing some low-intensity research for whatever reason. I'd give it five stars, but I feel that it could include even more documents than it currently does.

Amazon.com: Mesoamerican Voices: Native Language Writings ...

Mesoamerican writing systems arose independently from other writing systemsin the world, and their development represents one of the very few such origins in the history of writing. The conquistadors brought their distinctive cultural creations, in the form of books, from Europe to the New World which further influenced native literature.

Mesoamerican literature - Wikipedia

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Mesoamerican Voices: Native Language Writings from Colonial Mexico, Yucatan, and Guatemala by Cambridge University Press (Paperback, 2005) Be the first to write a review.

Translated into English, these texts were written from the sixteenth through the eighteenth centuries by Nahuas from central Mexico, Mixtecs from Oaxaca, Maya from Yucatan, and other groups from Mexico and Guatemala. This collection provides college teachers and students access to important new sources for the history of Latin America and Native Americans. It is the first to present the translated writings of so many native groups and to address such a variety of topics, including conquest, government, land, household, society, gender, religion, writing, law, crime, and morality.

A 2006 collection of indigenou­s-language writings from central Mexico and Guatemala, written during the colonial period.

The Unheard Voice of Law in Bartolomé de las Casas’s Brevisíma relación de la destrucción de las Indias reinterprets Las Casas’s controversial treatise as a legal document, whose legal character is linked to civil and ecclesial genres of the Early Modern and late Renaissance juridical tradition. Bartolomé de las Casas proclaimed: "I have labored to inquire about, study, and discern the law; I have plumbed the depths and have reached the headwaters." The Unheard Voice also plumbs the depths of Las Casas’s voice of law in his widely read and highly controversial Brevisíma relación—a legal document published and debated since the 16th century. This original reinterpretation of his Very Brief Account uncovers the juridical approach voiced in his defense of the Indigenous peoples of the Americas. The Unheard Voice innovatively asserts that the Brevisíma relación’s legal character is intimately linked to civil and ecclesial genres of the late Renaissance juridical tradition. This paradigm-shifting book contextualizes the formation of Las Casas’s juridical voice in canon law and theology—initially as a secular cleric, subsequently as a Dominican friar, and finally as a diocesan bishop—and demonstrates how his experienced juridical voice fought for justice in trans-Atlantic debates about Indigenous peoples’ level of humanity, religious freedom, enslavement, and conquest. Reaching the headwaters of Las Casas’s hitherto unheard juridical voice of law in the Brevisíma relación provides readers with a previously unheard interpretation—an appealing voice for readers and students of this powerful Early Modern text that still resonates today. The Unheard Voice of Law is a valuable companion text for many in the disciplines of literature, history, theology, law, and philosophy who read Bartolomé de las Casas’s Very Brief Account and study his life, labor, and legacy.

The World of Indigenous North America is a comprehensive look at issues that concern indigenous people in North America. Though no single volume can cover every tribe and every issue around this fertile area of inquiry, this book takes on the fields of law, archaeology, literature, socio-linguistics, geography, sciences, and gender studies, among others, in order to make sense of the Indigenous experience. Covering both Canada's First Nations and the Native American tribes of the United States, and alluding to the work being done in indigenous studies through the rest of the world, the volume reflects the critical mass of scholarship that has developed in Indigenous Studies over the past decade, and highlights the best new work that is emerging in the field. The World of Indigenous North America is a book for every scholar in the field to own and refer to often. Contributors: Chris Andersen, Joanne Barker, Duane Champagne, Matt Cohen, Charlotte Cote, Maria Cotera, Vincente M. Díaz, Elena Maria García, Hanay Geiogamah, Carole Goldberg, Brendan Hokowhitu, Sharon Holland, LeAnne Howe, Shari Huhndorff, Jennie Joe, Ted Jojola, Daniel Justice, K. Tsianina Lomawaima, Jose Antonio Lucero, Tiya Miles, Felipe Molina, Victor Montejo, Aileen Moreton-Robinson, Val Napoleón, Melissa Nelson, Jean M. O'Brien, Amy E. Den Ouden, Gus Palmer, Michelle Raheja, David Shorter, Noenoe K. Silva, Shannon Speed, Christopher B. Teuton, Sean Teuton, Joe Watkins, James Wilson, Brian Wright-McLeod

The arrival of European settlers in the Americas disrupted indigenous lifeways, and the effects of colonialism shattered Native communities. Forced migration and human trafficking created a diaspora of cultures, languages, and people. Gregory D. Smithers and Brooke N. Newman have gathered the work of leading scholars, including Bill Anthes, Duane Champagne, Daniel Cobb, Donald Fixico, and Joy Porter, among others, in examining an expansive range of Native peoples and the extent of their influences through reaggregation. These diverse and wide-ranging essays uncover indigenous understandings of self-identification, community, and culture through the speeches, cultural products, intimate relations, and political and legal practices of Native peoples. Native Diasporas explores how indigenous peoples forged a sense of identity and community amid the changes wrought by European colonialism in the Caribbean, the Pacific Islands, and the mainland Americas from the seventeenth through the twentieth century. Broad in scope and groundbreaking in the topics it explores, this volume presents fresh insights from scholars devoted to understanding Native American identity in meaningful and methodologically innovative ways.

"Contesting Archives makes vivid and concrete the way historians must proceed when faced with partial or contradictory sources. Historians and anyone interested in how historians work will appreciate the authors' strategies for, and cautions about, unearthing information about women from documents inside and outside the archive." Margaret Strob­el, coeditor of Expanding the Borders of Women's History --

Before the Spanish Conquest and well into the eighteenth century, Mesoamerican peoples believed that "time" and "space" were contained in earthly and heavenly receptacles that were visualized metaphorically. This circumscribed space contained the abodes of the dead. There, deities and ancestral spirits could be revived and the living could communicate with them. In Social Memory in Ancient and Colonial Mesoamerica, Amos Megged uncovers the missing links in Mesoamerican peoples' quest for their collective past. Analyzing ancient repositories of knowledge, as well as social and religious practices, he uncovers the unique procedures and formulas by which social memory was communicated and how it operated in Mesoamerica prior to the Spanish conquest. He also explores how cherished and revived practices evolved, how they were adapted to changing circumstances, and how they helped various ethnic groups cope with the tribulations of colonization and Christianization. Megged's volume also suggests how social and cultural historians, ethnohistorians, and anthropologists can rethink indigenou­s representations of the past while taking into account the deep transformations in Mexican society during the colonial era.

This volume makes a vital and original contribution to a topic that lies at the intersection of the fields of history, anthropology, and linguistics. The book is the first to consider indigenous languages as vehicles of political orders in Latin America from the sixteenth century to the present, across regional and national contexts, including Peru, Mexico, Guatemala, and Paraguay. The chapters focus on languages that have been prominent in multiethnic colonial and national societies and are well represented in the written record: Guarani, Quechua, some of the Mayan languages, Nahuatl, and other Mesoamerican languages. The contributors put into dialogue the questions and methodologies that have animated anthropological and historical approaches to the topic, including ethnohistory, philology, language politics and ideologies, sociolinguistics, pragmatics, and metapragmatics. Some of the historical chapters deal with how political concepts and discourses were expressed in indigenous languages, while others focus on multilingualism and language hierarchies, where some indigenous languages, or language varieties, acquired a special status as mediums of written communication and as elite languages. The ethnographic chapters show how the deployment of distinct linguistic varieties in social interaction lays bare the workings of social differentiation and social hierarchy. Contributors: Alan Durston, Bruce Mannheim, Sabine MacCormack, Bas van Doesburg, Camilla Townsend, Capucine Boidin, Angélica Otazú Melgarejo, Judith M. Maxwell, Margarita Huayhua.

This Oxford Handbook comprehensively examines the field of Latin American history.

The seventeenth century has been characterized as "Latin America's forgotten century." This landmark work, originally published in 1973, attempted to fill the vacuum in knowledge by providing an account of the first great colonial cycle in Spanish Central America. The colonial Spanish society of the sixteenth century was very different from that described in the eighteenth century. What happened in the Latin American colonies between the first conquests, the seizure of long-accumulated Indian wealth, the first silver booms, and the period of modern raw material supply? How did Latin America move from one stage to the other? What were these intermediate economic stages, and what effect did they have on the peoples living in Latin America? These questions continue to resonate in Latin American studies today, making this updated edition of Murdo J. MacLeod's original work more relevant than ever. Colonial Central America was a large, populous, and always strategically significant stretch of land. With the Yucatán, it was home of the Maya, one of the great pre-Columbian cultures. MacLeod examines the long-term process it underwent of relative prosperity, depression, and then recovery, citing comparative sources on Europe to describe Central America's great economic, demographic, and social cycles. With an updated historiographical and bibliographical introduction, this fascinating study should appeal to historians, anthropologists, and all who are interested in the colonial experience of Latin America.

