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Fifteen Poets of the Aztec World: León-Portilla, Miguel ...

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2016-11 Fifteen Poets of the Aztec World. Miguel Leon-Portilla (Author). 1992. 307 Pages. The second book recommended by my guide in Nahua thought. A difficult book. The poetry is lovely but I really wonder if the author (who translated the text from Nahua) is reading too much into the meaning of the original text.

Fifteen Poets of the Aztec World by Miguel León-Portilla

The poets - fourteen men and one woman - lived in the central highlands of Mexico and spoke Nahuatl, the language of the Aztecs, Texcocans, Tlaxcalans, and several other chiefdoms. These authors of "flower and song" (a Nahuatl metaphor for poetry, art, and symbolism) lived during the fourteenth, fifteenth, and sixteenth centuries.

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The poets - fourteen men and one woman - lived in the central highlands of Mexico and spoke ...

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5.0 out of 5 stars Fifteen Poets of the Aztec World. Reviewed in the United States on January 29, 2014. Format: ... This excellent collection of Aztec poetry covers over a dozen major Aztec poets, both men and women, as they grapple with life, love, war, loyalty, the gods, sex, and of course death. ...

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Because of that we can conclude it was a popular poem. In one version it has three verses, four in another, and ten in another. It is a call-and-response poem, a

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Aztec Poetry (2): Three Poems - Mexicolore

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Fifteen Poets of the Aztec World by LEON-PORTILLA, Miguel. Norman: University of Oklahoma Press, 1992. hardcover. good/very good. Illus. 8vo, blue cloth, d.w., pages throughout are wavy, corners...

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Fifteen Poets of the Aztec World Miguel Leon-Portilla, Author University of Oklahoma Press \$34.95 (307p) ISBN 978-0-8061-2441-4. Buy this book. These selections from two great manuscript ...

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Unknown Aztec poet, ÒThe Fall of TenochtitlanÓ Aztec Poetry ÒElegies on the Fall

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Aztec Poetry - River Dell Middle School

Biographies of fifteen composers of Nahuatl verse and analyses of their work are followed by their extant poems in Nahuatl and in English. The poets - fourteen men and one woman - lived in the central highlands of Mexico and spoke Nahuatl, the language of the Aztecs, Texcocans, Tlaxcalans, and several other chiefdoms.

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His works in English on literature included Pre-Columbian Literatures of Mexico (1986), Fifteen Poets of the Aztec World (2000), and with Earl Shorris, In the Language of Kings: An Anthology of Mesoamerican Literature, Pre-Columbian to the Present (2002). He also compared the literature of the Nahuas with that of the Inca.

Miguel León-Portilla - Wikipedia

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According to Miguel León Portilla in his book Fifteen Poets of the Aztec World, Macuilxochitzin lived in Mexico-Tenochtitlan during the pinnacle of the Aztec civilization. Portilla states that she lived her life at court and was "as wise and as competent as the king."

[Macuilxochitzin - Wikipedia](#)

According to Miguel Leon-Portilla in Fifteen Poets of the Aztec World: The living repository of the individual's memory, particularly that of the priests and sages, was not opposed, when the circumstances required it, to enrichments and adaptations of the "reading" of the book and the recalling of the word.

In this first English-language translation of a significant corpus of Nahuatl poetry into English, Miguel León-Portilla was assisted in his rethinking, augmenting, and rewriting in English by Grace Lobanov. Biographies of fifteen composers of Nahuatl verse and analyses of their work are followed by their extant poems in Nahuatl and in English.

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Who were the poets of Mexico in the days of Aztec splendor? What were the poems of a culture so different from our own? In this first English-language translation of a significant corpus of Nahuatl poetry into English, an expansion of his classic *Trece poetas del mundo azteca*, Miguel Leon-Portilla was assisted in his rethinking, augmenting, and rewriting in English by Grace Lobanov. Biographies of fifteen composers of Nahuatl verse and analyses of their work are followed by their extant poems in Nahuatl and in English. The poets - fourteen men and one woman - lived in the central highlands of Mexico and spoke Nahuatl, the language of the Aztecs, Tezcocans, Tlaxcalans, and several other chiefdoms. These authors of "flower and song" (a Nahuatl metaphor for poetry, art, and symbolism) lived during the fourteenth, fifteenth, and sixteenth centuries. Sources for the poems included indigenous "codices," "books of songs" now unfortunately lost, and renditions of them preserved by the Nahuatl oral tradition, which survived the Spanish Conquest and were recorded by several young natives in two manuscripts.

This volume presents ancient Mexican myths and sacred hymns, lyric poetry, rituals, drama, and various forms of prose, accompanied by informed criticism and comment. The selections come from the Aztecs, the Mayas, the Mixtecs and Zapotecs of Oaxaca, the Tarascans of Michoacan, the Otomís of central Mexico, and others. They have come down to us from inscriptions on stone, the codices, and accounts written, after the coming of Europeans, of oral traditions. It is Miguel

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León-Portilla's intention "to bring to contemporary readers an understanding of the marvelous world of symbolism which is the very substance of these early literatures." That he has succeeded is obvious to every reader.

In pre-Colombian Mexico, song and dance were vital components of daily life. However, all that is left of this vast tradition of lyrical verse are fewer than 200 poems, most contained in three codices written just after the Spanish conquest. In this new translation, David Bowles employs the tools of English verse to craft accessible, powerful versions of selected songs from the Aztec and Mayan civilizations, striking a balance between the features of the original performance and the expectations of modern readers of poetry. With full-color illustrations, a thorough glossary and insightful introduction, 'Flower, Song, Dance' brings a neglected literary tradition to life for the 21st-century.

For at least two millennia before the advent of the Spaniards in 1519, there was a flourishing civilization in central Mexico. During that long span of time a cultural evolution took place which saw a high development of the arts and literature, the formulation of complex religious doctrines, systems of education, and diverse political and social organization. The rich documentation concerning these people, commonly called Aztecs, includes, in addition to a few codices written before the Conquest, thousands of folios in the Nahuatl or Aztec language written by natives after the Conquest. Adapting the Latin alphabet, which they had been taught by

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the missionary friars, to their native tongue, they recorded poems, chronicles, and traditions. The fundamental concepts of ancient Mexico presented and examined in this book have been taken from more than ninety original Aztec documents. They concern the origin of the universe and of life, conjectures on the mystery of God, the possibility of comprehending things beyond the realm of experience, life after death, and the meaning of education, history, and art. The philosophy of the Nahuatl wise men, which probably stemmed from the ancient doctrines and traditions of the Teotihuacans and Toltecs, quite often reveals profound intuition and in some instances is remarkably “modern.” This English edition is not a direct translation of the original Spanish, but an adaptation and rewriting of the text for the English-speaking reader.

A fast-paced debut that draws upon reservation folklore, pop culture, fractured gospels, and her brother's addiction to methamphetamine

He was sent from Spain on a religious crusade to Mexico to “detect the sickness of idolatry,” but Bernardino de Sahagún (c. 1499-1590) instead became the first anthropologist of the New World. The Franciscan monk developed a deep appreciation for Aztec culture and the Nahuatl language. In this biography, Miguel León-Portilla presents the life story of a fascinating man who came to Mexico intent on changing the traditions and cultures he encountered but instead ended up working to preserve them, even at the cost of persecution. Sahagún was

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responsible for documenting numerous ancient texts and other native testimonies. He persevered in his efforts to study the native Aztecs until he had developed his own research methodology, becoming a pioneer of anthropology. Sahagún formed a school of Nahuatl scribes and labored with them for more than sixty years to transcribe the pre-conquest language and culture of the Nahuatl. His rich legacy, our most comprehensive account of the Aztecs, is contained in his *Primeros Memoriales* (1561) and *Historia General de las Cosas de Nueva España* (1577). Near the end of his life at age 91, Sahagún became so protective of the Aztecs that when he died, his former Indian students and many others felt deeply affected. Translated into English by Mauricio J. Mixco, León-Portilla's absorbing account presents Sahagún as a complex individual—a man of his times yet a pioneer in many ways.

The first anthology in any language to represent the full trajectory of this remarkable literature.

This handsomely illustrated book offers a panoramic view of ancient Mexico, beginning more than thirty thousand years ago and ending with European occupation in the sixteenth century. Drawing on archaeological and ethnohistorical sources, the book is one of the first to offer a unified vision of Mexico's precolonial past. Typical histories of Mexico focus on the prosperity and accomplishments of Mesoamerica, located in the southern half of Mexico, due to the wealth of records

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about the glorious past of this region. Mesoamerica was only one of three cultural superareas of ancient Mexico, however, all interlinked by complex economic and social relationships. Tracing the large social transformations that took place from the earliest hunter-gatherer times to the Postclassic states, the authors describe the ties between the three superareas of ancient Mexico, which stretched from present-day Costa Rica to what is now the southwestern United States. According to the authors, these superareas—Mesoamerica, Aridamerica, and Oasisamerica—cannot be viewed as independent entities. Instead, they must be considered as a whole to understand the complex reality of Mexico's past and possible visions of Mexico's future.

Nezahualcoyotl (1402-1472), the "poet-king" of Texcoco, has been described as one of the most important pre-Hispanic figures in Nahua history. Since the conquest, European chroniclers have continually portrayed him as a symbol of Aztec civilization and culture, a wise governor and lawmaker, poet and patron of the arts, and proto-monotheist. Their chronicles have served as sources for anthropologists, historians, and literary critics who focus on these contrived images and continually reproduce the colonial propaganda on Nezahualcoyotl. This, as Jongsoo Lee argues, subsequently leads to a misrepresentation of the history, religion, literature, and politics of pre-Hispanic Mexico that are altered to support such images of Nezahualcoyotl. Lee provides a new assessment of Nezahualcoyotl that critically examines original codices and poetry written in

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Nahuatl alongside Spanish chronicles in an effort to paint a more realistic portrait of the legendary Aztec figure. Urging scholars away from sources that reinforce a Judeo-Christian perspective of pre-Hispanic history, Lee offers a revision of the colonial images of Nahua history and culture that have continued over the last five hundred years.

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