

Experiences of Conquest:

Agency During the Spanish-Mesoamerican Encounter

Overview:

In this series of units, students will reflect on the period of the Spanish and Mesoamerican contact from a variety of perspectives. Students will be challenged to consider different points of view and experiences of the conquest. After reviewing some thematic questions around *choices*, *storytelling* and some background texts on the *region* and *populations* of Mesoamerica, students will have a better basis to understand the circumstances of the people at the time and how their story has evolved with the changing historical landscape. Working with primary sources as well as some secondary sources, students will choose a research focus that will allow them to explore an area of interest. Inquiry skills will be built through the units to thereby prepare student to conduct independent research for a final project of their choosing. Students will evaluate the choices made by the Spanish, the Catholic Church, and different indigenous groups including the Aztecs, Mixtecs the Tlaxcalans. Ultimately students will reflect on the value and significance of choices to adapt, remain resilient or resist in the face of new influences. Through such a study students will hopefully be better able to understand the status and struggles of indigenous groups in Mexico today.

Overarching Questions:

1. How did Spanish and indigenous cultures influence each other in the development of the colonial world?
2. How do traditional narratives of conquest overlook the lasting legacy of indigenous cultures in the post-conquest Americas?
3. What impact might these narratives have had on Mexicans today?

Common Core:

Reading – 11.RT.1 11.RT.4, 10. RT. 7, 11.RT.7

Writing – 11.W.1; 11.W.3; 11.W.4; 10.W.5 11.W.10

Speaking and Listening – 10.SL.1; 11.SL.2; 11.SL.4; 11.SL.6

Language – 11.L.1; 11.L.2; 11.L.4; 11.L.6

Unit 1: Opening

Essential Questions:

What does it mean to adapt? Be resilient? or resist?

Is there one truth? Can two different people tell the same story?

Where are you and your ancestors from?

Overview:

This opening unit consists of three parts to help build some of the context and foundation for the rest of the units. The first unit focuses on the larger thematic questions of how to confront change and challenges. When do people choose to resist, remain resilient and when do they choose to adapt in this unit students will also begin to learn about some of the challenges facing Mexico today. The second set of activities is intended to help give students perspective on story telling and the truth. Since the units following do ask students to engage in historiographic analysis, this is a personalized way to get students to begin thinking about authorship, memory and motivations for storytelling. The last section is intended to help students begin to think about migrations of people and the notion of living in a place for a long period of time.

Sequence:

Activity A: Mapping Activity (1-2 days)

Vocabulary:

immigrant,
indigenous

migrate,

emigrate

1. **Mapping Activity** - Students create a map of their family by marking birthplaces and paths of movement of their own as well as that of their parents, grandparents and older ancestors on a world map. (See Appendix).
2. **Class discussion** - Discuss the difference between migrating to a place and or living in one place for a long time.
3. **Homework:** Students should take maps home and discuss their family history to make sure their maps are accurate. Students should also write a reflection about interesting stories or bits of information that they already knew of that they learned as they completed this mapping assignment.

Activity B: Writing the story: Multiple perspectives (2-3 Days)

Vocabulary:

Corroboration

Secondary source

Subjective

Primary source

Objective

1. Harness Activity:

- 1) **Write** - Offer students a prompt “Write about a time when you stood up for yourself or fought for something you believed in.” This should help them think about a moment in their own lives when they chose to resist something or someone, or perhaps a time when they were resisted. Students should include as much detail as possible. This can be timed writing.
- 2) **Pair Share** - Students will share out their stories in pairs. One student will have exactly 1 minute to share out their story while the other does nothing but listen. Only the student who is sharing is able to talk. Then second student will share for exactly 1 minute. If a student is done talking before the minute it up, they must remain silent until the time is up. After both students have shared out, then they will have one more minute to ask clarifying questions.
- 3) **Whole Class Share** - Students will be asked to retell each other’s stories.
- 4) **Reflect** - Students will then reflect on the process, and whether or not they felt as though their story was accurately represented through the secondary source.

2. For Homework: Students will write out their own story of resistance. They will also need to find corroboration in the form of a witness. Students should ask someone else who was a witness or a participant to write their version of the same story. Can introduce the homework assignment by playing a selection of Drake’s *The Search*, where he raps about multiple sides of a story. (See Appendix) (*Adapted from Anne Archer’s Zine Project*)

3. Class discussion for the following class – Students will share out findings after conducting interviews. Then a class discussion can take place on what is “*the truth*”. How can one work to find out what “really” happened in the past? Is it possible? What do you need? How might a person’s personal opinions and motivations affect how they represent a story? The teacher can choose to introduce the historical use of *corroboration* as a means of helping to verify the validity and truth of certain historical documents.

Final Assessment: Zine Project Production. (Students can complete the Zine project as homework as the class progresses through Activity C.) (See Appendix)

Activity C: Thematic connection: Choosing to adapt, remain resilient or resist

Vocabulary:

Adaptation

Resilience

Resistance

Opening Activities (May take between 1-3 days depending on the class):

1. **Article Study** - Focus on language. Students will read the following answer questions and participate in a discussion:

[The Wenatchee World Newsletter](#) According to the charts how many indigenous languages are spoken in Mexico today?

- a. How many people in Mexico speak one of these indigenous languages?
- b. What percentage of the population of Mexico speaks an indigenous language?
- c. According to the Article, “When voices go silent” what are some of the reasons that languages are dying? (See if you can identify at least 3)
- d. According to “Can hip-hop, texting save languages” how have texting, hip-hop videos on youtube and radio been helping to preserve less dominant and potentially endangered languages around the world?
- e.

[A 'like' for linguistics](#): Can social media save Mexico's unwritten languages? By Lauren Villagran

1. Why are Chatino and other indigenous languages in Mexico endangered?
 2. How has Ms. Cruz’s work helped to prevent the disappearance of Chatino?
 3. What are some of the reasons that indigenous languages do not have a writing system?
 4. Do you think it is important to preserve these languages? Explain.
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2. **Think–Pair–Share** - Discussion on the struggle of making choices in today’s globalizing world. What are some of the benefits and downsides in your own life as a result of the growing technology?
 3. **Video** - Watch and discuss NYTimes video [Two Countries No Home](#). Discuss the challenges faced by Rufino. Have students take notes as they watch the video and keep a list of the challenges faced by Rufino. What choices were made throughout Rufino’s life? Is there anything that could or even should be done to help people in Rufino’s position? (See Appendix)
 4. **Scenarios Activity - Decision Making in Mexico Today** – Students role-play different potential tough choices for Mexicans today. (See Appendix) This can be a singular activity followed by a whole class discussion or it can be expanded into a research and writing assignment.

Unit 2: Contemporary Resistance in Mexico

***some materials adapted from PIER Summer Institutes 2014 Lesson Plan for Classroom Teachers*

Essential Questions:

What general groups and people live in Mexico today?

What is life like for people living in Mexico?

What happened in 1994 in Chiapas? Are those struggles still continuing?

How have Indians in Mexico become so marginalized?

How did they come to recognize their rights?

Overview:

The purpose of this unit is to explore the function of resistance in Mexico by studying the uprising in Chiapas in 1994.

Activity A: Background on Chiapas Uprising

Note: there are a lot of resources, and teachers can be selective based on time and interest as to which readings, videos and activities to focus on. Additionally, some teachers may prefer to bring this unit at the end of a series of units on the Spanish Conquest and Mexican Revolution.

1. Read with the class: [Overview](#): On New Year's Eve, 1993, the Mexican state of Chiapas was thrust upon the international scene as the Zapatista guerrilla army seized control of the colonial city of San Cristobal de las Casas and 5 towns in the surrounding Chiapas highlands...

Questions:

1. How might this conflict affect or relate to you?
2. How might it relate to the legacy of the Spanish Conquest? (Students will be better able to answer this question at the end of the unit, but its important to get them to start thinking in this way?)

Activity B: The 1994 Uprising

1. **Read** "Chiapas: The Southeast in Two Winds" (Ch 1-2) and then individuals answer the following two questions.

1. What are the forces represented by the "The Wind from Above" and the "The Wind from Below"? (You can use a T chart to organize your response)
2. How does each force operate? What gives strength to each? Who supports each?

As a groups students will respond to the following questions:

1. What social, political and economic demands were made by the EZLN in 1994?
2. What conditions led to those demands?
3. Why did the emergence of the Zapatista movement coincide with the implementation of NAFTA?

2. Image Analysis students should read pages 31-33 in *Caught Between Two Worlds: Mexico at the Crossroads*. Then students should analyze two examples of Zapatista art and answer the following questions:

- What vision of a future world is illustrated in these paintings?
- Why do you think the Zapatista rebellion spread in Mexico?
- How might this movement be appealing to international communities?

3. Read Excerpt from the [Letter of Subcomandante Marcos in 1995](#) after the uprising

- Who is fighting?
- What are they resisting?
- On what grounds are they fighting?
- What are the particular struggles enumerated?

Optional Readings:

1. [First Declaration from the Lacandon Jungle](#)
2. [The Southeast in Two Winds A Storm and a Prophecy](#)
3. [Sixth Declaration](#)

Activity C: Where is the movement today?

2. Video: <http://www.youtube.com/watch?v=S2J9hfHKcMo>

Overview: The Zapatista Resistance did not end in 1994, and has continued through the creation and implementation of the Caracole system. Its important to recognize that resistance often continues after the historical moments that get codified in the annals of history. This video is intended to elucidate some of the developments that have taken place from 1994-2003.

Watch 1:00-5:55 and discuss the following questions:

1. What is the function of the Caracoles?
2. What is it that the Zapatistas are resisting?
3. From what you saw in the video, do you think they have been successful in that resistance?

Watch 27:00-35:21 and discuss the following questions:

1. What groups are being addressed by each speaker?
2. What are the speakers asking for?
3. Would you categorize these speeches as forms of resistance? Why?

Final Assignment: 1-2 page reflection

Students will write a 1-2 page reflection in response to the following question:

- What does the emergence of the EZLN in 1994 and the longevity of the Zapatista movement suggest about political and economic progress in 20th century Mexico.

Unit 3: Reports of the Conquest

Essential Questions:

1. *Who were the different parties involved in the Spanish Conquest of Mesoamerica?*
2. *What were some of the myths that were perpetuated about the conquest?*
3. *Which sources corroborate those myths? Which sources debunk those myths?*
4. *How can we accurately understand the different experiences of the people involved in this initial contact?*

Activity A: Mapping Tenochtitlan (borrowed from Anne Archer)

Students will look at a few different sources that describe and detail the city of Tenochtitlan in 1519.

Sources:

Bernal Diaz del Castillo's account of the city (including drawing)

National Geographic Map

Hollywood representation in Apocalypto

1. Students will read and annotate Conquistador Bernal Diaz's description of the Aztec city of Tenochtitlan. Annotations should include the definitions of words they don't know, as well as comments, connection to background knowledge, questions, and inferences.
2. Students will then locate each of the underlined items on the maps. (See Appendix)
3. Students will watch segment (from 1:00:00- 1:13:00) from Apocalypto and reflect on the different representation of Tenochtitlan

Activity B: How did the Spanish and different Mesoamerican groups see each other?

1. **As an opening activity** - Compare [Jan van der Straet's "Vespucci Awakens a Sleeping America"](#) with [Diego Rivera's Arrival of Cortes](#) and the conquest.

Share out and discussion for van der Straet's painting

1. What is going on in the picture?
2. The title of the picture is "Vespucci Awakens a Sleeping America". What can you infer now that you know the title?
3. Why is America "sleeping"?
4. What does this tell us about how the Europeans view the Native Americans?
5. What does this tell us about how Europeans saw themselves in the context of New World explorations?

Introduce Diego's Mural and ask:

6. What assumptions are made about the Spanish in this mural?
7. What assumptions are made about the natives in this mural?
8. Then tell the students that this was a mural painted by Diego Rivera, a Mexican painter in 1951.

9. *Students should then discuss with their partners and write why Jan Van der Straet's representation of the Spanish encountering the America's may be different from Diego Rivera's mural?*

2. **As a class** - Conduct a number of readings together to highlight and discuss the notion of POV and how an author's position may influence their representation of a story in a particular time.

- Activity 1: Model for students how a historian analyzes primary sources

Conduct an analytical comparison of two versions of Montezuma's greeting of Cortes (with the help of Robert Haskett's Handout – See Appendix). Here students will compare Cortes's written account with that of the Nahuatl account in the Florentine Codex. Subsequently students will also read Professor Haskett's explanation of some of the cultural and historical facts that might elucidate some of the more confounding aspects of the texts.

- **Activity 2:** Together the class will read three perspectives on the event of Cortes taking Montezuma's gold (adopted from Choices)

3. **In groups** students will analyze both primary and secondary texts to help them develop an understanding 1) of the circumstances of the Spanish arriving in Tenochtitlan 2) the responses from each group to each group 3) the multiple representations of the same historical event. (See Appendix)

Sources (See appendix for texts and questions adapted from [The National Humanities Center](#)):

- Sahagun/Leon-Portilla - Motecuhzoma's Omens w Reflection
- Hernan Cortes - [Description of Human Sacrifice and clearing of the temples](#)
- Las Casas - [A Short Account of the Destruction of the Indies/ Sermon of Montecinos](#)
- Excerpt from Florentine Codex - Spanish and Nahuatl (George Mason University Sources)
- Excerpt from Restall on Human Sacrifice
- Miguel León-Portilla Excerpt from [Visión de los Vencidos](#) - Aztec Account of conquest

Activity C: Myth Busting Archeologists

Opening: Have a discussion with students about the assumptions they had about the conquest of Mexico before beginning the unit and what they still think is true even after the previous assignments. This information can be recorded in a T chart.

Mini-Lesson: Highlight two particular Myths about power and authority during the conquest:

Myth #1: The Spanish completely subjugated the indigenous people of the region

Myth #2: Spanish completely destroyed indigenous faith and forced everyone to become Catholic

Discussion: How can you prove that something is not true what do you need?

Present the guidelines of the activity to the students (See Appendix)

Instructions: In groups, students will be given several pieces of evidence. It is their job to put the clues together to explain how the Spanish and the natives within the region of Oaxaca Mexico borrowed and shared ideas about art, architecture, religion and the leadership during the 16th century. On the hand out in italics, is a description from the [National Parks Services](#) of the steps archeologists must follow through their work. They too will be following similar steps.

After conducting an analysis, students will be asked to put together a written report of their findings. Then using PowerPoint, students will present their interpretations to the class. Students should first explain what “Myth” they are addressing, followed by an explanation of the artifacts they examined and their ultimate conclusions.

** Note teachers can evaluate the level of difficulty of each group and assign accordingly. The section on resistance can also be used as a separate lesson, since its format does depend largely on secondary sources.

Activity D: Perceptions of the Conquest and its Heroes over time

(Much of this unit was adapted from Susan Elliott’s Fulbright Project)

<http://lanic.utexas.edu/project/etext/llilas/outreach/mexico11/elliott.pdf>

1. Students will analyze different portrayals of Hernando Cortés and the Conquest both in Art and in writing and come to a conclusion about how portrayals of the conquest have changed over time.

Sources:

- Front Cover of “The Conquest of New Spain” by Bernal Diaz del Castillo in 1568
- Diego Rivera that hangs in the Mexican National Palace and was completed in 1935
- Nicolas Eustache Maurin entitled, “Conquest of Mexico Hernando Cortés (1485–1547)

Opposed to Human Sacrifice

- Francisco Lopez de Gomara, Cortes Excerpt
- Mrs. Edward Jemingham, “The Fall of Mexico”
- Neil Young, Cortez the Killer

Unit 4: Research Project

Essential Questions:

- What is power? Why do some groups come to overpower others?
- How should the conquest of Mexico be remembered?
- Why have Hernando Cortes and La Malinche become such controversial figures?
- Can the actions of historical heroes be morally ambiguous?
- Why are some figures in history vilified?
- How does the interpretation of historical information change over time?
- What do historical narratives tell us about national identity?

La Malinche:

(Many great resources can also be found at:

<http://chnm.gmu.edu/wwh/modules/lesson6/lesson6.php?s=o>)

This research unit will expose students to several critical themes in the Spanish and Aztec Encounter of the early 1500s, including questions about power dynamics, clashes of cultures and more importantly the historiography of this time in history. By the end of the unit students will be asked to evaluate the changing representation of Hernando Cortes and La Malinche throughout history. This historiographical approach emphasizes that students focus on the Source and Contextualization of a piece in order to assess the source's validity and reliability.

Resources:

(Images/Art)

- "Malinche Translating from Palace Roof Top." Pigment/ink on paper ca. 1570- 1585. In Book 12, Ch. 18 of Florentine Codex, Bernardino de Sahagún et al., Biblioteca Medicea Laurenziana, Italy.
- Mural by Melchor Peredo in Veracruz
- Barraza, Santa. "La Malinche
- 1982 sculpture erected in Coyoacan

(Text/Primary)

- Cortés, Hernán. Hernán Cortés to Emperor Carlos V., 1522. In Hernán Cortés: Letters from Mexico. Translated and edited by Anthony Pagden, 72-74. New Haven and London: Yale University Press, 1986.
- Díaz del Castillo, Bernal. Chap. 22-23 in The Discovery and Conquest of Mexico, 1517-1521. 1585. Translated by A. P. Maudsley. Noonday Press, 1965.
- Codex Florentino, accounts compiled by the Benedictine priest Bernardino de Sahagún (1585), Samuel M. Wilson, Dept. of Anthropology, University of Texas–Austin, National Humanities Center

(Text/Secondary)

- • Camilla Townsend, *Malintzin's Choices: An Indian Woman in the Conquest of Mexico*, Albuquerque: University of New Mexico Press, 2006, p. 7–8.
- • Octavio Paz, *The Labyrinth of Solitude: Life and Thought in Mexico*, Translated by Lysander Kemp, New York: Grove Press, 1961, pp. 85–87.
- What's in a name? by R. Michael Conner
- Tafolla, Carmen. "La Malinche." 1978. In *Infinite Divisions: An Anthology of Chicana Literature*. Edited by Tey Diana Rebolledo and Eliana Rivero. Tucson: University of Arizona Press, 1993. First published 1978 in *Canto al Pueblo: An Anthology of Experiences by Texas*: Penca Books.
- • Sosa-Riddell, Adaljiza. "Como Duele." 1973. In *Infinite Divisions: An Anthology of Chicana Literature*. Edited by Tey Diana Rebolledo and Eliana Rivero. Tucson: University of Arizona Press, 1993. First published in *El Grito*, Berkeley, CA.

Other potential research topics:

- Midwives and the role of women before and after the Conquest
- La Virgen de Guadalupe
- Massacre - Cholula and Toxcatl
- Enriquillo
- Epidemics and Demographic Crisis
- Black Conquistadors and Native Allies

****Sample assignment sheet and resources with accompanying questions can be found in the appendix.

Appendix

Mapping Your History

(*adapted from Anne Archer's Zine project)

Step 1:

On the world map label the following continents and bodies of water:

1. North America / Central America *
2. Caribbean Sea
3. South America*
4. Africa*
5. Europe*
6. Asia / Mideast / Southeast Asia / India*
7. Australia*
8. Antarctica*
9. Pacific Ocean
10. Atlantic Ocean
11. Mediterranean Sea
12. Indian Ocean

Step 2:

Chose 4 dark colors. Use these colors to mark on your map the following:

Color 1: Your birthplace

Color 2: Your Mother and Father's birthplace

Color 3: Grandparents (maternal and paternal) birthplace

Color 4: Other Ancestors birthplace, you can approximate locations if you do not have exact information

Step 3:

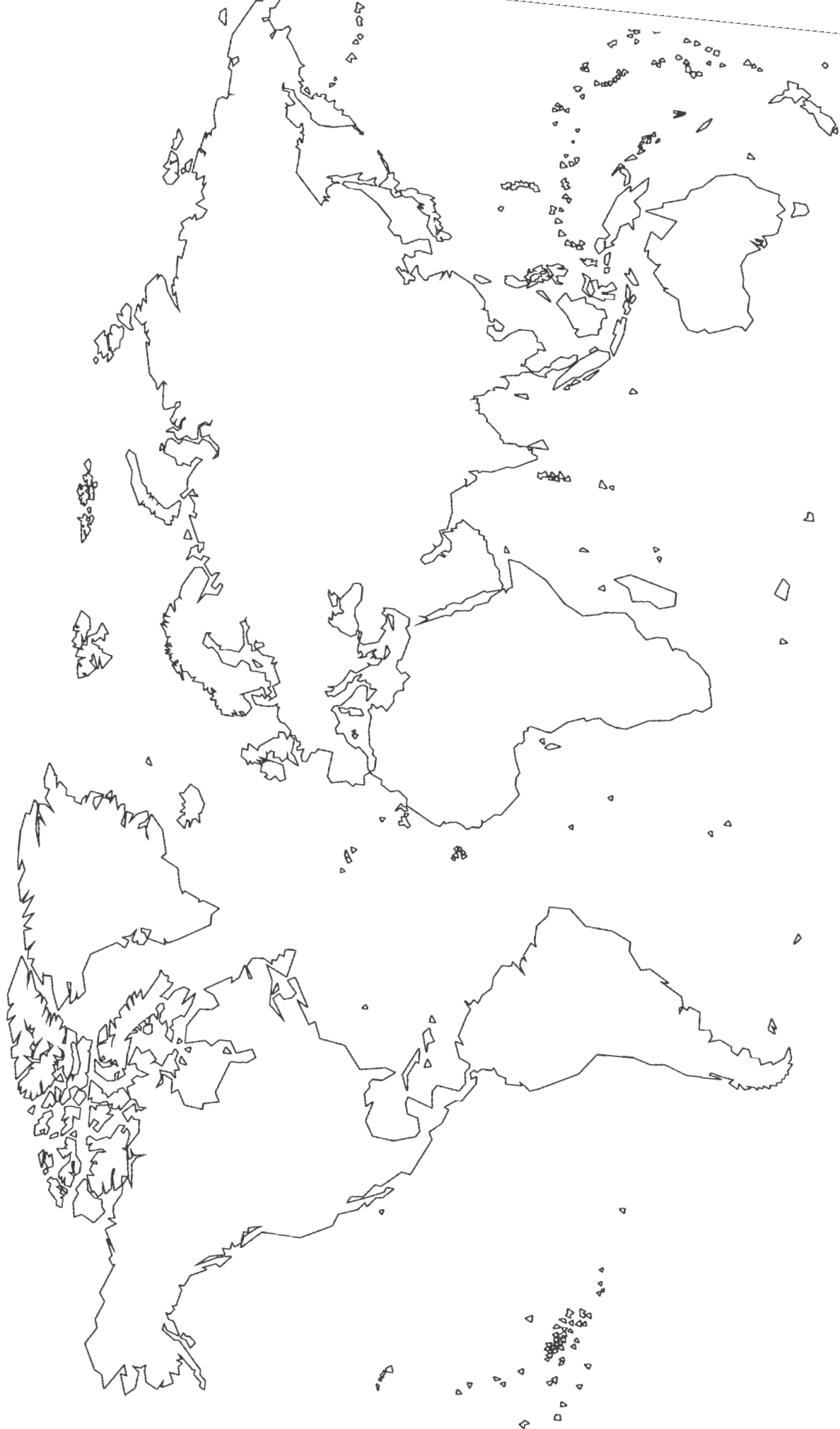
Create a legend or a key on the bottom left corner of your map indicating which colors represent which categories.

Step 4:

Draw different colored lines with arrows (to show direction) that join the dots, first from ancestors to grandparents, from grandparents to parents, from parents to you. Add line colors to the legend.

Step 5:

Write a short explanation of your family's journey, noting any interesting details you can find out from relatives. For example, students have written about African ancestors married to Native Americans. Many students with Caribbean heritage explore their mixed European, Taino and African heritages etc.



(*adapted from Anne Archer's Zine project)

Name:

Date:

The Search: Where does the truth lie?

Drake raps in “The Search”, “*They say there's two sides to every story and three when the truth get told*”. What do you think he means by this? How can there be multiple versions of the same story? In an effort to explore stories from our own lives follow the steps for this research assignment.

- Expand on the account you wrote in class of a time when you stood up for yourself or fought for something you believed in. (150-300 words)
- Conduct an interview with a witness who remembers the event you wrote about (i.e. parents, siblings, or friends). Ask them to tell you their version of the story. Make sure that you are asking them open-ended questions in order to get their version of the story. Don't try to change their account of the story. Take careful notes during the interview, and take note on which parts of the story differ.
- Write a reflection on the similarities and the differences between your story and your interview. What did your witness's account add to the story? What do you make of the differences in your accounts? After conducting your interview is there a “third story” that arises like Drake claims?

Decision Making in Mexico Today

Directions:

Part 1:

Together with your group mates read through the scenario you have been assigned. Once you have read the scenario and analyzed the accompanying image(s), create a chart below to identify some of the most relevant arguments in favor of one decision or another. Then debate with your group what might be the most efficient, ethical and reasonable solution to your scenario.

Part 2:

Your group may or may not come to a consensus, however the outcome, prepare a brief 3-5 minute presentation of your scenario and the critical pieces of information that led you to your decision. Likely, you will also have some questions; you should write those down and share them with the class as well.

Part 3:

You can complete the next part with your assigned scenario or choose a scenario that was presented by another group. Then write a letter from the point of view of the protagonist in the scenario explaining your decision to someone of importance to that person (your choice). You will need to do extra research and include 2-3 pieces of evidence to help justify your decision to your loved one. Your evidence can be incorporated as quotes or as paraphrasing.

SCENARIO #1 – Immigration

Your family has lived off of farming for generations. Growing the *three sisters*: corn, beans and squash has sustained you, but now family farms are no longer profitable and you cannot find work that pays enough money to meet your family's basic needs that includes shelter, clothes, health care, and education. Your parents are getting older, and you yourself have two children of your own to look after. You have heard about opportunities to work in the US where some of your friends have family. You hear that you can earn more in a month in the States than you can in a year in Oaxaca. You also have contacts that can help you make the trip. You are thinking of maybe taking your oldest son with you. What are the advantages and disadvantages of making this move? Is it worthwhile to leave your home in the hopes of an unknown? What will you be leaving behind if you move?



La Tierra Es De Quien La Trabaja OPPA

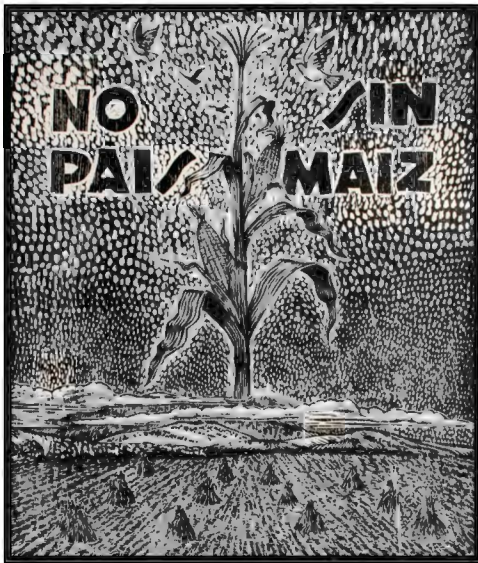
“The earth belongs to those who work it.” (reverse type:APPO)

(source:

<http://commonsense2.com/2007/12/art-culture/the-art-of-revolution-social-resistance-in-oaxaca-mexico/>

SCENARIO #2 – Farming

You and your family have been working as corn farmers for generations. The government has offered you subsidies (money) for fertilizer. If you accept the fertilizer you will also have to start growing transgenic corn. Your neighbor refuses to be dependent on the government for seeds and turns down the government's offer. If there is little rain in the coming year, your neighbor will have very little yield come harvest time, but if you take the fertilizer and transgenic corn you have a much higher chance of guaranteeing that you will have a decent harvest. Since this harvest is your livelihood, if you don't have a good harvest of corn you might not be able to put food on the table. What are some of the other advantages and disadvantages of accepting the government's subsidized fertilizer and transgenic corn?



No Pais Sin Maiz,
“No Country Without Corn”
ASARO Woodblock 2007

Source:
<http://commonsense2.com/2008/08/art-culture/asaro-images-of-oaxaca/>



Photo, ASARO Collective

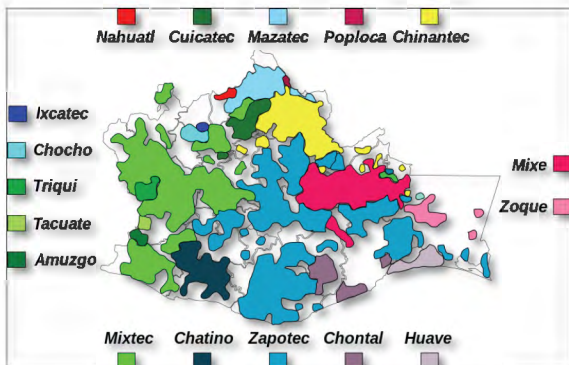
Source: <http://blogs.uoregon.edu/mesoinstitute/about/curriculum-unit-development/stem/ethnobiology/maizecorn/>

SCENARIO #3 – Education

You are a teacher in Oaxaca, Mexico. Being a teacher in Oaxaca means sometimes having to travel for an entire day to reach your school in a tiny community, teach for three days — to children of all grades — and travel back home for the weekend. It means having to deal with children who speak more than 20 different dialects. A fundamental part of the recent education reform package is new tests assessing the performance of teachers. Can all schools be held to the same testing standard, considering the challenges, lack of resources and language differences? If you don't cooperate, you could be fired? If you were fired, who would replace you? Would protesting or organizing a strike be productive?

Sources:

http://latitude.blogs.nytimes.com/2013/10/09/the-oaxaca-teachers-union/?_php=true&_type=blogs&_r=0



http://en.wikipedia.org/wiki/Indigenous_people_of_Oaxaca#mediaviewer/File:Oaxaca_indigenous_people.s



La Comuna de Oaxaca 2006
“The Community of Oaxaca 2006”

Source:

<https://zapateando.files.wordpress.com/2011/05/la-comuna-de-oaxaca.jpg>

SCENARIO #4 – Street Art

You are an artist, you are frustrated by the way people in your community are being treated, in particular you are angry by the methods used by the government and police to crackdown on the recent teacher strike. A friend tells you that a group of artists have formed a collective called ASARO (*Asamblea De Artistas Revolucionarios De Oaxaca/Assembly Of Revolutionary Artists Of Oaxaca*) to help articulate the struggles and issues of the day through art. You would like to join, but you need to find a job so that you can support your daughter. Joining would put you at greater risk of being arrested or “disappearing” seeing as the leadership in Mexico is working to keep the people calm and looking to get rid of any agitators. There are stories that police beat graffiti artists on sight. In fact the collective is so dangerous that the studio’s location is secret. Moreover, you are a single dad, and if something were to happen to you, your daughter would be left alone. What reasons are there for joining the collective and producing political art? Why would you not join?



Sources:

<http://econtent.unm.edu/cdm/landingpage/collection/asamblea>

<https://wayback.archive-it.org/1701/20131009181329/http://2.bp.blogspot.com/-NaeC2UlRLqA/UjU7rAizBgI/AAAAAAAAABZs/toN7ZGIrfD8/s1600/eduasaro.jpg>

SCENARIO #5 – Fishing

You are a member of the Ikoots, a fishing society in Oaxaca that has inhabited the Isthmus of Tehuantepec for more than 3000 years. You and your family depend on the ocean for your livelihood. Multinational corporations want to build wind turbines in the water along the coast, in the very ocean that has supported your way of life for centuries. The proposed Parque Eolico San Dionisio (San Dionisio Wind Park), is a wind farm that is proposing construction in the ocean along the coast, and would consist of 102 wind turbines in the water. It would take up 27 kilometers of coastline. With the construction of the wind turbines there is a threat to the aquatic and bird life in the area. Developers offer you 8 US dollars per square meter of your land, and your family has claim to about 10 hectares of (1 hectare = 10,000 sq.ft.). Your family has never had an opportunity to make such a fortune. What are the disadvantages of allowing these developers to have access to your land? What are the potential benefits?



Resources:

<http://www.ipsnews.net/2013/06/rural-mexican-communities-protest-wind-farms/>

<http://upside-down-world.org/main/mexico-archives-79/3952-indigenous-communities-in-mexico-fight-corporate-wind-farms>

<http://newint.org/blog/2014/04/04/mexico-wind-farm/>

SCENARIO #6 – Oil

You are a government official who needs to make a critical decision about the oil industry in Mexico. Seventy-five years ago the oil industry was nationalized (was transferred from private ownership to state ownership), and has been run by Petróleos Mexicanos (PEMEX). Pemex is one of the most profitable companies in the world. Yet, the company's profits have fallen 25% since 2004 because of corruption and inefficiency. Oil has been a great source of income for Mexico and has been used to help fund the development of infrastructure in Mexico as well as support social welfare. However, business has been slow, since the recent introduction of a new bill that allows private companies to compete with PEMEX. The president recommends that that the company “modernizes” and accepts private investment to help boost the company. Is progress and modernization necessary? If so, in order to modernize, do you have to abandon the idea that Mexican oil belongs to Mexicans?



El Petroleo es de Todos.
“Petroleum Belongs to All”
Graffiti art found in Miahuatlan, Oaxaca.
(Photo by Nitzan Ziv, August 2014)



Man standing in the Zócalo in Oaxaca
reading signs against privatizing oil in
Mexico. (Photo by Nitzan Ziv, July 2014)

SCENARIO #7 – Weaving

You are a weaver from Teotitlan del Valle, a village known for its textiles, especially rugs. You learned at a very early age how to card wool, spin it into yarn, dye it with natural dyes, and finally to weave it into a rug. Much of the wool and rugs today are cheaper to make synthetically, and therefore can be sold for less than your rugs which require a great deal of labor. Your business struggles in the face of this competition. However, business people from the US have come to Teotitlan asking weavers to weave colors and patterns reflective of Navajo and Santa Fe traditions, rather than your proud Zapotec symbols and colors. For US businesses the labor in Teotitlan is much less expensive, and they are offering an opportunity to turn a greater profit if you, as a weaver, are willing to work under their specifications. What do you do? Do you forgo the style of weaving for the sake of making more money? Is it okay for Americans to sell your rugs as southwestern when you live in Oaxaca, Mexico? Is it possible that these business people will have you alter other things about your weaving practice? What if it means the weaving process will be easier and faster? Is it bad to give up your traditions for economic reasons?



Left: Ludivina demonstrating how to make yarn out of hand-carded wool. Right: The dyeing process. (Teotitlan del Valle, July 2014. Photos by Nitzan Ziv.

Source:

Stephen, Lynn Zapotec Women: Gender, Class, and Ethnicity in Globalized Oaxaca

SCENARIO #8 – Pottery

You are a pottery maker and have been making pottery since you were 10 years old. Pottery making is a critical part of your community and identity. The pottery you make is created out of local materials, mud, water, and sand. You use leather and pieces of gourds to help you shape and decorate your pottery. While you enjoy what you do and make some money off of selling your work, you do not know how to read or write. You have a ten-year-old daughter in school. You debate teaching her how to make pottery the way your mother taught you. Will training her in the craft of pottery take away from her studies? If she finished school and moves on to do other things and does not know how to make pottery the way your ancestor have for generations, how will the tradition stay alive?



San Marcos Tlapazola. July 2014. Photo by Nitzan Ziv

SCENARIO #9 – Advocacy and Domestic Violence

You are one of few women in your community who have graduated high school and attended university. You graduated with a degree in law and have returned to your community to defend and advocate for women who are suffering from domestic violence. You encounter much resistance from both men, who do not think what you are doing is appropriate for a woman and from women who feel similarly. The husband of one of your clients threatens your life and warns you not to get involved. What do you do? Do you stop working in this community? If you do not work with the women in your own community, who will? What are the advantages and disadvantages?



Sin título

Untitled

ASARO, Woodblock print 2013

Gift of Alice Evans, Gabriela Martínez,
and Lynn Stephen

Source: <http://jsma.uoregon.edu/ASARO>

SCENARIO #10 – Drug Trafficking

You are a judge in the federal courts of Oaxaca, Mexico. A woman is brought before you accused of smuggling marijuana in between cities in Mexico. She identifies herself as a Mixtec and says that she works as a peasant farmer, growing mostly corn and beans. She speaks very little Spanish since Mixteca is her primary language, she also does not know how to read or write. She talks about how hard it is difficult to support her family and that she has been pretty desperate for money lately. Yet, she also claims that she did not know that the bag she was given by a cousin had 42kg of marijuana inside. According to Mexican law, this type of drug trafficking calls for 10-15 years in prison. What do you do?



Deshilando condenas. Bordando libertades, 2004
“Unraveling Condemns. Embroidering freedoms”
(Source: <http://www.docsd.org/2013/01/deshilando-condenas-bordando-libertades/#sthash.NjOyCa4Z.dpuf>)

Source: Documentary Film: Deshilando condenas. Bordando libertades.

Video Available at: https://www.youtube.com/watch?v=PqrnRx_ck-s

NAME: _____

DATE: _____

INSTRUCTIONS:

1. Read and annotate Conquistador Bernal Diaz's description of the Aztec city of Tenochtitlan. Annotations should include the definitions of words you don't know, as well as comments, connection to background knowledge, questions, and inferences.
2. Locate each of the underlined items on the maps on pages 3 – 4 and place the corresponding number beside it. For a model, see the "1" next to the temple on p. 3.

Description of Tenochtitlán, by Bernal Diaz del Castillo, *The History of the Conquest of New Spain*)

TEXT	ANNOTATIONS
<p>So we stood looking about us, for that <u>huge and cursed temple</u> (1) stood so high that from it one could see over everything very well, and we saw the <u>three causeways</u> (2) which led into Mexico, that is the causeway of Iztapalapa by which we had entered four days before, and that of Tacuba, and that of Tepeaquilla...</p> <p>[Note: The three main causeways were Tepeyac, Ixtapalpa, and Tlacopan. Tacuba and Tepeaquilla were smaller causeways. All five are represented on the map on page 4. For the purposes of this exercise, mark all of the causeways with a "2".]</p>	
<p>...and we saw the <u>fresh water that comes from Chapultepec which supplies the city</u> (3), and we saw the bridges on the three causeways which were built at certain distances apart through which the water of the lake flowed in and out from one side to the other, and <u>we beheld on that great lake a great multitude of canoes</u> (4), some coming with supplies of food and others returning loaded with cargoes of merchandise...</p>	
<p>...and we saw that from every house of that great city and of all the other cities that were built in the water it was impossible to pass from house to house, except by <u>drawbridges</u> (5) which were made of wood or in canoes; and we saw in those cities <u>Cues [temples] and oratories like towers and fortresses and all gleaming white</u> (6), and it was a wonderful thing to behold; <u>then the houses with flat roofs</u> (7), and on the causeways other small towers and oratories which were like fortresses....</p>	
<p>After having examined and considered all that we had seen <u>we turned to look at the great market place [Tlatelolco]</u> (7) and the crowds of people that were in it, some buying and others selling, so that the murmur and hum of their voices and words that they used could be heard more than a league off. Some of the soldiers among us who had been in many parts of the world, in Constantinople, and all over Italy, and in Rome, said that so large a market place and so full of people, and so well regulated and arranged, they had never beheld before.</p>	



Map of Tenochtitlan, from *The Broken Spears*, by Miguel León Portilla

<http://aliettedebodard.com/pics/tenochtitlan.jpg>

This map is based on one made by Hernán Cortés himself and first published in Nuremberg, Germany, in 1524.

"Mexico Regia et Celebris Hispaniae Novae Civitas." Engraving by George Braun and Franz Hogenberg. From *Civitates Orbis Terrarum* v.1. Cologne, 1572. Fray Angélico Chávez History Library NMHM, Map Collection (uncatalogued)

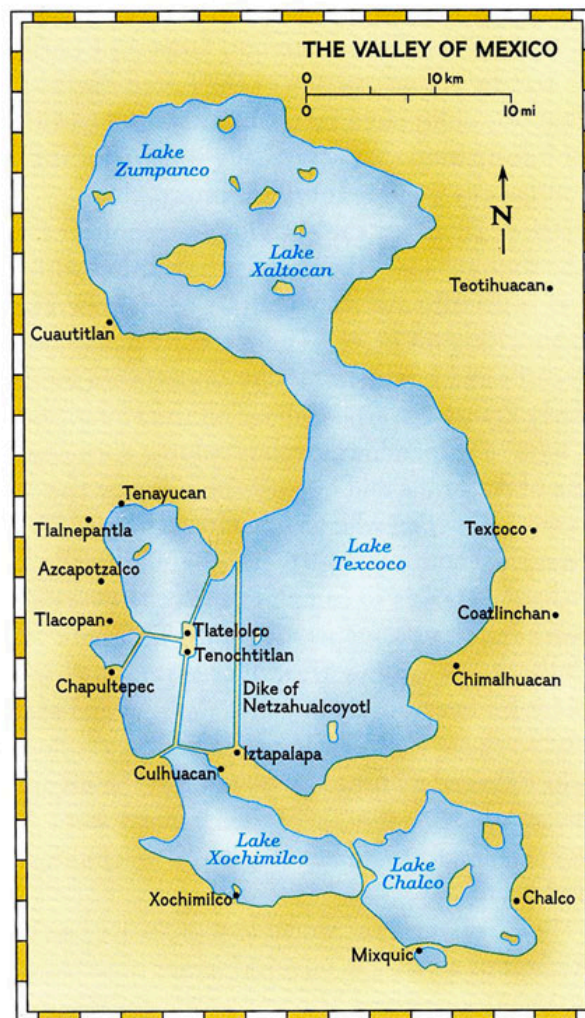


<http://www.palaceofthegovernors.org/exhibits/elhilo/mapsofmexico.html>



3. The Chapultepec aqueduct supplied the city with fresh drinking water. Built by the Aztecs, it transported water from the Chapultepec springs on the mainland to the city. Above, you can still see the arches of the aqueduct in Mexico City. (photo from Wikipedia). Can you find the aqueduct in the map to the left?

Map of the Valley of Mexico



<http://www.mexicolore.co.uk/aztecs/home/water-in-valley-of-mexico>

THE MYTHS OF MOCTEZUMA'S GREETING TO HERNANDO CORTÉS: **Understanding how historians analyze primary sources**

“One of the possible myths associated with the Conquest of Mexico is the idea Moctezuma more or less surrendered his political power to the Spanish king and to Hernando Cortés. Moctezuma seems to have done so at the very first meeting. The English-language translations transcribed below supposedly record Moctezuma’s speech to Cortés, but they come from two different perspectives and were driven by at least two different purposes. The first is one of the best-known accounts, coming from a manuscript written by Cortés himself, part of a letter addressed to king Carlos. The second comes from a Nahuatl-language account written by Nahua men in or around 1555. They were working under the direction of a Franciscan friar named Fray Bernardino de Sahagún; the excerpt presented here comes from “Book 12” of the friar’s Florentine Codex” (Haskett).

Directions: As you read through each account, answer the questions to help you further understand the sources as well as the analysis and interpretation of its significance.

Moctezuma’s Welcome, according to Hernando Cortés (*Cortés, Hernando*)

1. How does Cortes portray Montezuma?
2. What does he claim Montezuma tells him?
3. What motive would he have of conveying these ideas?
4. Why does Montezuma seem willing to give over control to Cortes?

Moctezuma’s Welcome, according to the Nahua authors of the Florentine Codex (*Lockhart, James*)

5. How would you describe Moctezuma’s tone in this excerpt?
6. Why would the Nahua version also give evidence of Montezuma’s ceding control?

From Professor Robert Haskett:

7. How does Professor Haskett account for the Nahua portrayal of Montezuma?
8. How does he explain the honorifics used by Montezuma to refer to Cortes?
9. What is the explanation Haskett offers for the different cultural interpretations of the gifts given by Montezuma to Cortes?

Reflection questions:

10. Do you think these explanations are plausible? Why?
11. How might you respond to Professor Haskett’s final question: How might all of these factors have made themselves felt in the Nahua and Spanish memories of the event recorded here?

I. Moctezuma's Welcome, according to Hernando Cortés

Cortés, Hernando, 5 Letters of Cortés to the Emperor , translated by J. Bayard Morris (New York: W.W. Norton & Company, Inc., 1928), 69-71

“When we had passed this bridge Muteczuma himself came out to meet us with some two hundred nobles.... Muteczuma himself was borne along in the middle of the street with two lords, one on his right hand and one on his left.... The two lords bore him along each by an arm, and as he drew near I dismounted and advanced alone to embrace [him], but the two lords prevented me from touching him, and they themselves made me the same obeisance as did their comrades, kissing the earth.... [Muteczuma brought] many various ornaments of gold, silver and featherwork, and some five or six thousand cotton clothes, richly dyed and embroidered in various ways, and having made me a present of them, he...addressed me in this manner: ‘Long time have we been informed by the writings of our ancestors that neither myself nor any of those who inhabit this land are natives of it, but rather strangers who have come to it from foreign parts. We likewise know that from those parts our nation was led by a certain lord (to whom all were subject), and who then went back to his native land, where he remained so long delaying his return that at his coming those whom he had left had married the women of the land and had many children by them and had built themselves cities in which they lived, so that they would in no wise return to their own land nor acknowledge him as lord; upon which he left them. And we have always believed that among his descendants one would surely come to subject this land and us as rightful vassals. Now seeing the regions from which you say you come, which is from where the sun rises, and the news you tell of this king and ruler who sent you hither, we believe and hold it certain that he is our natural lord.... Wherefore be certain that we will obey you and hold you as lord in place of that great lord of whom you speak, in which service there shall be neither slackness nor deceit: and throughout all the land, that is to say all that I rule, you may command anything you desire, and it shall be obeyed and done, and all that we have is at your will and pleasure. And since you are in your own land and house, rejoice and take your leisure from the fatigues of your journey and the battles you have fought....”

II. Moctezuma's Welcome, according to the Nahuatl authors of the Florentine Codex

Lockhart, James, trans. and ed., We People Here: Nahuatl Accounts of the Conquest of Mexico (Berkeley, Los Angeles, and London: University of California Press, 1993), 115-119.

“When Moteucçoma reached the Spaniards, at the place they call Huitzillan, ..there Moteucçoma himself put a necklace of gold and fine stones on Captain don Hernando Cortés, and gave flowers and garlands to all the other captains. After Moteucçoma himself had given this present, as they were accustomed to do, don Hernando Cortés asked Moteucçoma himself [if it was he], and Moteucçoma replied, ‘I am Moteucçoma.’ Then he prostrated himself before the captain, doing him great reverence, and then he raised himself face to face with the captain, very close to him. He began to speak to him in this fashion:

‘O our lord, you are very welcome, you have reached your land, your settlement, your home Mexico. You have come to sit on your throne and seat, which I have possessed for some days in your name. Other lords, now dead, had it before me...I have come last of all to rule and have charge of this your settlement of Mexico. We have all borne your commonwealth on our backs. Your deceased vassals can no longer see or know what is happening now. Would to the Giver of Life that one of them were alive now, and in his presence would occur what is occurring in mine; but they are absent. Our lord, I am not asleep or dreaming; with my eyes I see your face and your person. For some time I have been expecting this, for some time my heart has been looking in the direction from which you have come, having emerged from within the clouds and mists, a place hidden to all. That is surely what the kings who are gone announced, that you would come to rule these realms and that you would assume your throne and seat. Now I see that what they announced is true. You are very welcome; you have undergone great travails in coming such a long way; rest now. Here are your home and your palaces; take them and rest in them with all your captains and companions who have come with you.’

When Moteucçoma had finished giving his speech, Marina [La Malinche] interpreted it for don Hernando Cortés. When don Hernando Cortés understood what Moteucçoma had said, he said to Marina, ‘Tell Moteucçoma to console himself, relax, and not be afraid, for I and all who are coming with me like him very much; he will receive no harm from anyone. It has given us great pleasure to see him and make his acquaintance, as we have wished to do for a long time now. Our desire has been fulfilled, and we have come to his home, Mexico. We will speak at leisure.’”

From Professor Robert Haskett of Oregon University:

Cortés was writing to justify his actions and to legitimize his attempts to defeat and control the so-called Aztec Empire. If the Aztec emperor had actually and voluntarily placed himself and his realm under Spanish rule, then the question of legitimacy was definitively answered, and the subsequent “rebellion” against the Spaniards by the Aztecs and their allies was justifiably put down with great force. Equally justified was the usurpation of Aztec imperial sovereignty and its transfer to Cortés on behalf of the distant king. On this basis, alone, it is wise to be somewhat skeptical of the Cortés account. One might expect the Nahuatl rendition to be entirely different, and to lack any hint that Moctezuma was voluntarily ceding his sovereignty and his empire to the newcomers. Yet it seems as if even the Nahua authors of this excerpt ended up agreeing with the Spaniards that Moctezuma had in some way relinquished his ruling authority. Moctezuma is portrayed elsewhere in the Nahuatl text as a leader bedeviled by superstitious fears that his and the Aztecs’ fall was preordained and inevitable. Descriptions of frightening omens, among other things, preceded the account of Moctezuma’s welcome of Cortés to Tenochtitlan in “Book 12” of the Florentine Codex. Knowing these things, what can we make of this excerpt?

There are several other things to remember about these accounts, and particularly the Nahuatl-language one, while you are reading them. It is easier to see how the author’s personal and political agendas were being advanced in the Cortés account than to glimpse indigenous viewpoints in the Sahagún text. But here are some things to know that may help you assess the latter text, and even to glimpse some authentic “indigenous” elements in the excerpt from Cortés’s letter: The Nahua authors gathered and then edited information they received from other Nahua informants, most of the latter of whom were probably men of elevated social status. Moreover, most of these informants, and many of the Nahua authors, were from Tlatelolco, the “twin” island city to Tenochtitlan that had been conquered by the latter around a generation before the arrival of the Spaniards on the scene. Could there have been some lingering resentment on the part of the Tlatelolcas about their subjugation to the Aztecs expressed here? The Nahua authors were also working under what might be called the editorship of the Spaniard Sahagún. He would have had at least some control over the way in which the material in the text was presented, was probably quite familiar with the standard Spanish renditions of the pivotal meeting between the Aztec ruler and the would-be conqueror, and may have introduced number of changes before the actual account was produced in its surviving form around 1570; the first version of 1555 came at least a generation after the events described in it took place, while the “final” Nahuatl text appeared two or three generations after the dust of conquest had

settled, and after nearly everyone who had witnessed the events were long dead. Over these decades, how might the Nahuatl text have been crafted by both Nahuas and the friar-editor to explain why the Spanish had managed to defeat the Aztecs (and with them the Tlatelolcans)?

Such considerations aside, it is possible to detect standard polite, diplomatic rhetoric in the Nahuatl text, and even in the Spanish one. Nowadays in Mexico the polite way to greet a guest at the door is to welcome them something like this: “welcome to your home, make yourself comfortable (etc.).” In other words, there is a kind of inversion here, when the actual owner of the home greets the newcomer as its owner, a fancy and very friendly way of saying “welcome, come on in.” This polite convention has its roots in the elevated, ornate rhetoric of noble-class Nahuas of precontact times. A noble male would address a humble commoner man as “my father,” while the latter would call his actual social superior “my son.” A ruler’s throne could be called a seat belonging to a visitor; a ruler’s palace was the home of a newcomer being welcomed politely. This kind of linguistic inversion was everywhere, in other words.¹ So you should read the Nahuatl and Spanish texts with this tradition in mind. Does this change the way we might interpret these accounts?

Finally, keep in mind that the Aztecs believed that they were descended from migrants who came to the Valley of Mexico from elsewhere. Remember that Moctezuma must have been keeping himself informed about the arrival and activities of the Spaniards long before they arrived at Tenochtitlan. Bear in mind that lavish gift giving was a traditional part of Mesoamerican diplomacy as practiced by peoples such as the Aztecs, and that particularly rich gifts signaled political power and could even amount to a kind of threat (“beware, we’re so rich and powerful that we can afford to give you these things”). Those accepting such gifts were acknowledging the status of the gift givers. Moctezuma’s speech was given in Nahuatl, which most Spaniards did not understand at that time. Cortés relied on a translation made by his ally and interpreter, doña Marina, just as Moctezuma and the other Aztecs had to rely on doña Marina to interpret what Cortés said to them. How might all of these factors have made themselves felt in the Nahua and Spanish memories of the event recorded here?

Adapted from Choices Series:

<http://www.choices.edu/resources/detail.php?id=8>

The Spanish in Tenochtitlan: Three Perspectives

Introduction: Historians use a variety of primary sources to understand the past. Although the Aztecs had a written language and a library of books about Aztec history and culture when the Spanish arrived in Mexico, most of these books were destroyed in the Spanish conquest. Thus, historians have had to rely mainly on Spanish accounts and the memoirs of participants written years after New Spain was established. The following selections are from three of the most important primary sources that historians have used to piece together what happened when the Spanish arrived in central Mexico. All three excerpts describe the same event—the Spaniards' acquisition of gold while in Tenochtitlan. Like their spellings of Moctezuma's name, which in these selections is spelled Montezuma, Moteucçoma, and Muteczuma respectively, the three authors have different interpretations of this event. After you read the three accounts, answer the questions that follow.

Source A

Excerpt from the memoirs of Bernal Díaz, one of Cortés' soldiers in the conquest of Mexico. He wrote his memoirs over the last thirty years of his life, from about 1555-1584, decades after the Spanish defeated the Aztecs in Tenochtitlan.

[W]ithin twenty days all the chieftains whom Montezuma had sent to collect the tribute of gold, came back again. And as they arrived Montezuma sent to summon Cortés and our captains and certain soldiers whom he knew, who belonged to his guard, and said these formal words, or others of like meaning:—

“I wish you to know...that I am indebted to your great King, and I bear him good will both for being such a great Prince and for having sent to such distant lands to make inquiries about me; and the thought that most impresses me is that he must be the one who is to rule over us, as our ancestors have told us, and as even our gods have given us to understand in the answers we have received from them. Take this gold which has been collected;... That which I have ready for the emperor is the whole of the Treasure which I have received from my father....”

When Cortés and all of us heard this we stood amazed at the great goodness and liberality of the Great Montezuma, and with much reverence we all doffed our helmets, and returned him our thanks, and with words of the greatest affection, Cortés promised him that we would write to His Majesty of the magnificence and liberality of this gift of gold which he gave us in his own royal name. After some more polite conversation Montezuma at once sent his Mayordomos to hand over all the treasure and gold and wealth that was in that plastered chamber, and in looking it over and taking off all the embroidery with which it was set, we were occupied for three days, and to assist us in undoing it and taking it to pieces, there came Montezuma's goldsmiths from the town named Azcapotzalco, and I say that there was so much, that after it was taken to pieces there were three heaps of gold, and they weighted more than six hundred thousand pesos, as I shall tell further on, without the silver and many other rich things.... We began to melt it down there with the help of the Indian goldsmiths, and they made broad bars of it, each bar measuring three fingers of the hand across....

Some of our soldiers had their hands so full, that many ingots of gold, marked and unmarked {with the royal stamp}, and jewels of a great diversity of patterns were openly in circulation. Heavy gaming was always going on with some playing cards.... So this was the condition we were in, but let us stop talking of the gold and of the bad way it was divided, and worse way in which it was spent.

As Cortés heard that many of the soldiers were discontented over their share of the gold and the way the heaps had been robbed {to put aside extra gold for Cortés}, he determined to make a speech to them all with honeyed words, and he said that all he owned was for us, and he ...{wanted}... only the share that came to him as Captain General, and that if any one had need of anything he would give it to him, and that the gold we had collected was but a breath of air, that we should observe what great cities there were there and rich mines, and that we should be lords of them all and very prosperous and rich, and he used other arguments very well expressed which he knew well how to employ....

del Castillo, Bernal Díaz (translated by A.P. Maudslay). *The Discovery and Conquest of Mexico, 1517-1521* (New York: Da Capo Press, 1996).

Source B

Excerpt from Book Twelve of the Florentine Codex by Bernardino de Sahagún, a Spanish missionary. Because many original Aztec books were destroyed, some Spaniards created handwritten books, known as codices, such as this to record indigenous life prior to and during the Spanish conquest. It was originally written in Nahuatl, a widely spoken indigenous language, and the narrative was created by blending the stories of various indigenous people, mostly Aztec noblemen, who were interviewed by Sahagún and his students.

...And when [the Spaniards] were well settled, right away they interrogated Moteucçoma about all the stored treasure of the altepetl¹, the devices and shields. They greatly prodded him, they eagerly sought gold as a thing of esteem. And then Moteucçoma went along leading the Spaniards. They gathered around him, bunched around him; he went in their midst, leading the way. They went along, taking hold of him, grasping him. And when they reached the storehouse, the place called Teocalco, then all the [shining things] were brought out: the quetzal-feather head fan, the devices, the shields, the golden disks, the necklaces of the devils, the golden nose crescents, the golden leg bands, the golden arm bands, the golden sheets for the forehead.

Thereupon the gold on the shields and on all the devices was taken off. And when all the gold had been detached, right away they set on fire, set fire to, ignited all the different precious things; they all burned. And the Spaniards made the gold into bricks. And they took as much of the green- stone as pleased them; as to the rest of the green-stone, the Tlaxcalans² just snatched it up. And [the Spaniards] went everywhere, scratching about in the hiding places, storehouses, places of storage all around. They took everything they saw that pleased them.

Eighteenth chapter, where it is said how the Spaniards went into Moteucçoma's personal home and what happened there.

Thereupon they went to the place where Moteucçoma stored his own things, where all his special property was kept, called Totocalco. It seemed that they <all bunched together>, were struck [with hope], patted one another on the back of the neck, their hearts brightening. And when they got there and went into the storage place, they seemed to disperse in all directions, quickly going in everywhere, as though covetous and greedy. Thereupon [Moteucçoma's] own personal property was brought out, belonging to him alone, his own portion, all precious things.... They took all of it; they appropriated it, assigned and apportioned it to themselves....

And when the collection of all the gold was completed, thereupon Marina summoned to her, had summoned, all the noblemen. She stood on a lat roof, on a roof parapet, and said, "Mexica³, come here, for the Spaniards are suffering greatly. Bring food, fresh water, and all that is needed, for they are suffering travail, are tired, fatigued, weary, and exhausted. Why is it you do not want to come? It is a sign that you are angry."

But the Mexica no longer at all dared to go there. They were greatly afraid; they were limp with fear; they were taken aback. Fear greatly prevailed; it spread about. No one dared come out. It was as though a wild beast were loose, as though it were the deep of the night. Yet there was not for that reason halt or hesitation in delivering everything [the Spaniards] needed, but they delivered it fear-fully, they went in fear, they ran in fear as they went to deliver it. And when they had spilled it on the ground, everyone came running back in a lash, panting and trembling.

Lockhard, James (editor and translator), *We People Here: Nahuatl Accounts of the Conquest of Mexico* (Berkeley: University of California Press, 1993).

1. alpetl = a city or town
2. Tlaxcalans = indigenous group allied with the Spanish
3. Mexica = another name for the Aztec people

Source C

Excerpt from one of many letters that Cortés wrote to the King of Spain during the conquest. It was written and sent in 1520.

...When I discovered that Mutezuma was fully devoted to the service of your Highness, I requested him that, in order to enable me to render a complete account to your Majesty of the productions of the country, he would point out to me the mines from which gold was obtained; to which he consented with the greatest readiness, saying that it would give him pleasure to do so.

...I one day spoke to Mutezuma and said that your Highness needed gold for certain works that he had ordered to be completed, and I wished him to send some of his people, and I would send some of mine, to the lands and abodes of those lords who had submitted themselves on that occasion, to ask them to supply your Majesty with some part of what they possessed; since besides the necessity your Majesty had for the gold, it would serve as a beginning of their fealty⁴, and your Highness would form a better opinion of their disposition to render him service by such a demonstration; and I also requested that he himself would give me what gold he had, as well as other things, in order that I might transmit them to your Majesty. He immediately requested that I would designate the Spaniards whom I wished to send on this business, and he distributed them two by two, and five by five, among many provinces and cities, the names of which I do not recollect,...and with them he sent some of his own people, and directed them to go to the governors of provinces and cities, and say that I commanded each one of them to give a certain proportion of gold, which he prescribed. Accordingly all those caciques⁵ to whom he sent contributed freely what he demanded of them, as well jewels as plates and leaves of gold and silver, and whatever else they possessed; and melting down all that admitted it, we found that the fifth part belonging to your Majesty amounted to 32,400 pesos of gold and upwards, without reckoning the jewels of gold and silver, the feather-work, and precious stones, together with many other valuable articles that I set apart for your sacred Majesty, worth more than 100,000 ducats. These besides their monied value, were of so costly and curious workmanship, that considering their novelty and wonderful beauty, no price could be set on them; nor is it probable that any one of all the princes of the world to whose knowledge they might come, could produce any articles of equal splendor. It may seem to your Majesty like a fabulous story, but it is true, that all the natural objects, both on sea and land, of which Mutezuma has any knowledge, are imitated in gold and silver, as well as in precious stones and feathers, in such perfection that they appear almost the same. He gave me numerous specimens of many of these for your Highness,...and many other articles, so numerous and ingenious, that I am unable to describe them to your Majesty.

Cortés, Hernán. *The Dispatches of Hernándo Cortés, The Conqueror of Mexico, addressed to the Emperor Charles V, written during the conquest, and containing a narrative of its events* (New York: Wiley and Putnam, 1843).

4. fealty = loyalty to the King Spain

5. caciques = political leaders

Name: _____

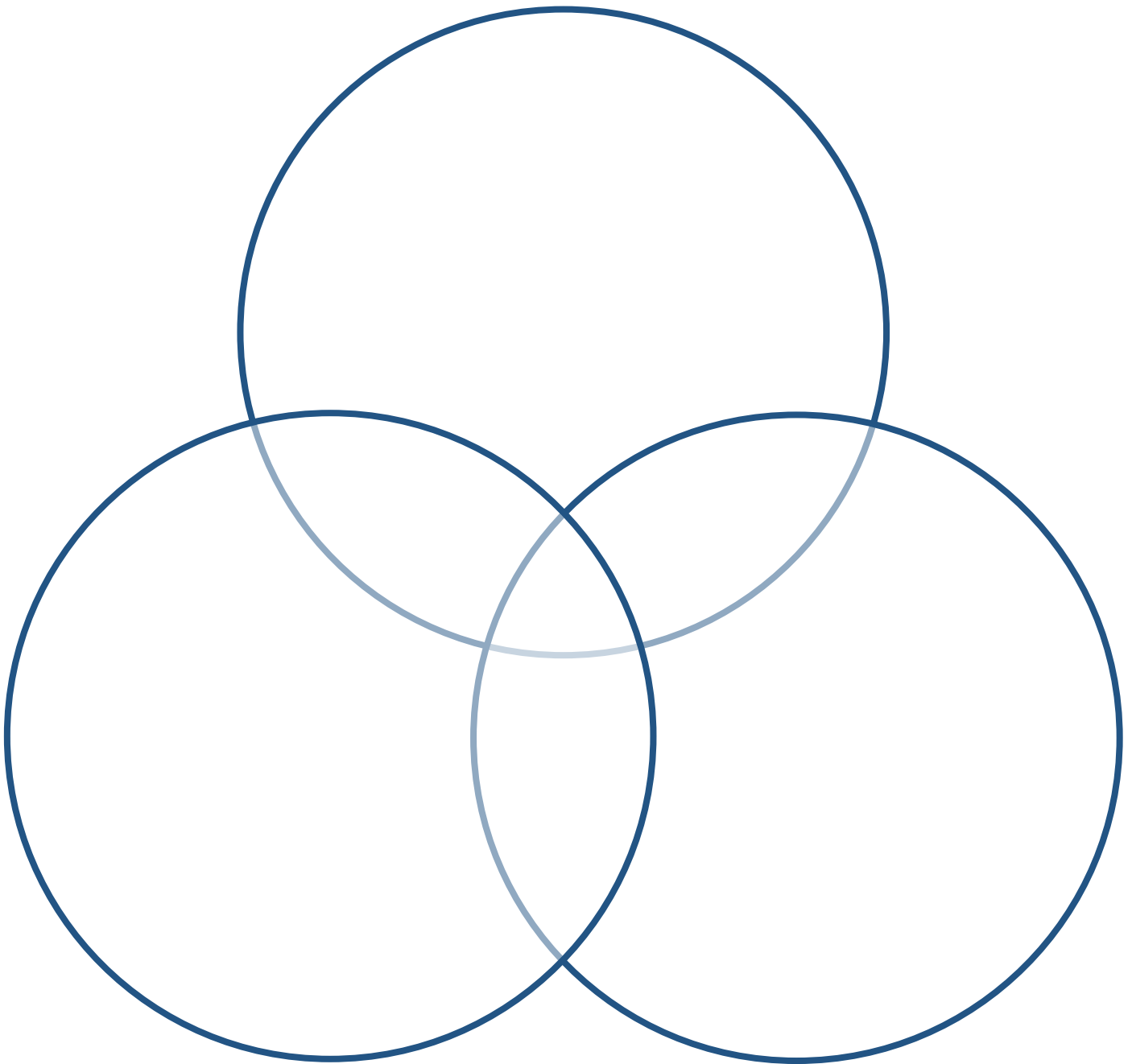
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The Spanish in Tenochtitlan: Three Perspectives

Question	Source A	Source B	Source C
Who is the Author? What do you know about them?			
What events are described in the selection?			
For what audience was the selection written?			
Why do you think this author wrote his document?			
Is this source accurate? Why or why not?			
What type of information would be useful to a historian?			

Name: _____
Date: _____

What similarities and differences are there among the three sources?



Name: _____

Date: _____

Adapted from National Humanities Center

<http://nationalhumanitiescenter.org/pds/amerbegin/contact/text7/text7read.htm>

Spanish Conquest: Aztec and Conquistador Encounter

Directions: *Read your assigned text once so that you can familiarize yourself with the reading and annotate appropriately. Then you will read it a second time and respond to the questions that correspond to your assigned reading. When you are done, you will then meet back with your group to chart the differences between the Spanish Conquistadors and the Native Aztecs.*

Overview:

Many factors conditioned the ways Europeans responded to Native Americans and the ways Native Americans responded to Europeans. Motivations, expectations, political and social structures, religious beliefs, concepts of civilization, and perceptions of wealth and power all played a role. Perhaps nowhere is the complex mingling of such forces more evident than in Hernan Cortés's encounter with the Mexica (Aztecs). Cortés landed at what is now Veracruz in Mexico on Good Friday, April 22, 1519. He set sail from the flourishing Spanish colony of Cuba. His troops included many men who had arrived on the island too late to grab their own estates. Thus when they came to Mexico, their greed was alloyed with a desperate resolve to capitalize upon a second shot at riches. To illustrate their mindset, the "**Requerimiento**," a proclamation in which the Spanish spelled out, quite bluntly, the deal they had in mind for the natives of the Americas: Convert to Christianity or be attacked.

The traditional story of the Aztec relationship with the Spanish, rooted in the Spanish perspective, describes how a "handful" of soldiers overwhelmed the Aztecs and wiped out their civilization. Much of that story comes from a series of **letters Hernan Cortés** sent to his royal sponsor King Charles I, in which he expresses his awe at the Aztec capital of Tenochtitlán (modern Mexico City).

For over 400 years the Indians' accounts of Mexico's conquest were not easily accessible, but in 1959 Mexican anthropologist Miguel León-Portilla published *Visión de los Vencidos* (*Vision of the Vanquished*). It weaves together selections from a variety of sixteenth-century **indigenous accounts**, some as early as 1528, into a narrative that describes among other things, Cortés's landing, the battles he fought and alliances he made on his march to Tenochtitlán, the Aztecs' defensive maneuvers, their almost successful retaliation, and finally their fall. An engaging read translated from Nahuatl, the language of the Aztecs, it reveals a world of omens, splendor, intrigue, diplomacy, and treachery.

Not only did Indians recount the cruelty of the Spanish conquest, so did a Spanish priest in Mexico, **Bartolomé de las Casas**. A human rights activist in today's terms, he compiled his eyewitness accounts of Spanish atrocities with others' from across the Caribbean and Central America, and presented them in 1542 to the Spanish king, imploring him to "extirpate the causes of so many evils." The king responded as las Casas hoped, issuing "New Laws" to moderate the treatment of the Indians, but they saw little enforcement in the New World. Las Casas titled his compilation *A Short Account of the Destruction of the Indies*.

Name: _____

Date: _____

Questions by Document: Respond to the following questions on a separate sheet of paper in complete and thoughtful sentences, backed by evidence where available.

Requerimiento:

- What is the intent of the Spanish? Explain and give evidence from the text.
- What is the tone of the letter? Supply evidence and direct quotes as to when the tone of the letter changes.
- What assumptions are made by the Spanish in their views of the native peoples? In other words, do they view them as subordinate, wild, uncouth, etc.?

Aztec View of Conquistadors

1. How does this document indicate the Aztecs' lack of technology compared to the Spanish?
2. What is the tone of the article?
3. Do you think the Aztecs would have viewed the Spanish in the same light if they had not heard the omens of doom?

Omens of Doom

- a. How might these omens, whether or not they were actual events or gossip spreading like wildfire, affect the Aztec view of the Spanish?

Letter from Bartolomé de las Casas

1. Is de las Cases critical of the natives or the Spanish?
2. Why might he write a letter like this to the King?

Letter from Cortes

1. What did Cortes do that angered the Aztec people in the temple?
2. How does the *Requerimiento* justify Cortes's actions?
3. Was Cortes justified in his actions?
4. What if Cortes honestly believed that the natives needed to become Christians in order to attain eternal salvation, are his actions justified now? Explain your answer.

Name: _____

Date: _____

Second Letter of Hernando Cortés to Charles V



About the Author

Born around 1485, Hernán Cortés was a Spanish conquistador and explorer who defeated the Aztec empire and claimed Mexico for Spain. He first set sail to the New World at the age of 19. Cortés later joined an expedition to Cuba. In 1518, he set off to explore Mexico. There he strategically aligned some native peoples against others to overthrow them. King Charles I appointed him governor of New Spain in 1522. Cortés died in Spain in 1547.

About the Document

In 1519, the Spanish attempted to expand their sphere of control in the New World. After several costly efforts to explore Mexico's Yucatán peninsula, the Spaniards embarked upon an exploration of what is now central Mexico. Hernan Cortéz, who led the mission, kept King Charles V informed of events in the Americas through a series of five extensively detailed letters. Under constant pressure to justify both his own leadership and the expenses of conquest, Cortéz missed no opportunity to **expound**¹ upon either the riches the New World held or the willingness of many **indigenous**² peoples to accept Spanish **tutelage**³ and rule. In the following excerpt, Cortéz relates his meeting with the Tlaxcalans, an indigenous civilization not fully under Aztec control.

Excerpt:

There are three halls in this grand temple, which contain the principal idols; these are of wonderful extent and height, and admirable workmanship, adorned with figures sculptured in stone and wood ; leading from the halls are chapels with very small doors, to which the light is not admitted, nor are any persons except the priests, and not all of them. In these chapels are the images or idols, although, as I have before said, many of them are also found on the outside; the principal ones, in which the people have greatest faith and confidence, I **precipitated**⁴ from their pedestals, and cast them down the steps of the temple, purifying the chapels in which they had stood, as they were all polluted with human blood, shed in the sacrifices. In the place of these I put images of Our Lady and the Saints, which excited not a little feeling in Mutezuma and the inhabitants, who at first **remonstrated**⁵, declaring that if my proceedings were known throughout the country, the people would rise against me; for they believed that their idols bestowed on them all temporal good, and if they permitted them to be ill-treated, they would be angry and withhold their gifts, and by this means the people would be deprived of the fruits of the earth and perish with **famine**⁶. I answered, through the interpreters, that they were deceived

¹ **Expound** - present and explain (a theory or idea) systematically and in detail

² **Indigenous** - originating or occurring naturally in a particular place; native

³ **Tutelage** - protection of or authority over someone or something; guardianship

⁴ **Precipitated** - cause to move suddenly and with force

⁵ **Remonstrated** - made a forcefully reproachful protest

⁶ **Famine** - extreme scarcity of food

Name: _____

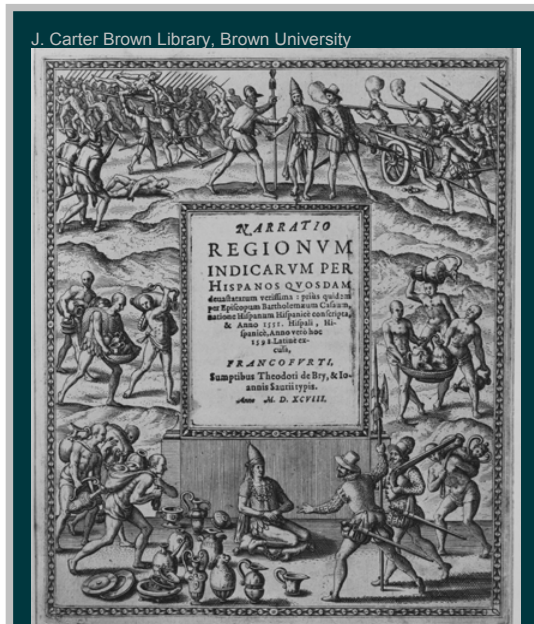
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in expecting any favors from idols, the work of their own hands, formed of unclean things; and that they must learn there was but one God, the universal Lord of all, who had created the heavens and the earth, and all things else, and had made them and us; that He was without beginning and immortal, and they were bound to adore and believe him, and no other creature or thing. I said every thing to them I could to divert them from their idolatries, and draw them to a knowledge of God our Lord. Mutezuma replied, the others assenting to what he said, That they had already informed me they were not the aborigines of the country, but that their ancestors had emigrated to it many years ago; and they fully believed that after so long an absence from their native land, they might have fallen into some errors; that I having more recently arrived must know better than themselves what they ought to believe; and that if I would instruct them in these matters, and make them understand the true faith, they would follow my directions, as being for the best." Afterwards, Mutezuma and many of the principal citizens remained with me until I had removed the idols, purified the chapels, and placed the images in them, manifesting apparent pleasure; and I forbade them sacrificing human beings to their idols, as they had been accustomed to do; because, besides being abhorrent in the sight of God, your sacred Majesty had prohibited it by law, and commanded to put to death whoever should take the life of another. Thus, from that time, they refrained from the practice, and during the whole period of my abode in that city, they were never seen to kill or sacrifice a human being.

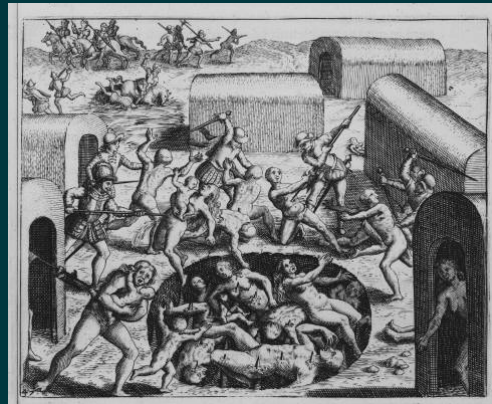
Original Source: Hernán Cortés, The Dispatches of Hernando Cortés, The Conqueror of Mexico, addressed to the Emperor Charles V, written during the conquest, and containing a narrative of its events. New York: Wiley and Putnam, 1843.

Name: _____

Date: _____



Title page, 1598 edition [Frankfurt] published by Theodore de Bry with his engravings



And thus pregnant and nursing women and children and old persons and any others they might take, they would throw them into the holes until the pits were filled, the Indians being pierced through by the stakes, which was a sore thing to see, especially the women with their children.

Bartolomé de las Casas

A SHORT ACCOUNT OF THE DESTRUCTION OF THE INDIES

written 1542, published 1552 [EXCERPTS]

PRESENTATION by Bishop don Fray Bartolomé de las Casas or Casaus, to the most high and potent lord Prince of all the Spains don Felipe, our lord _____

Most high and potent lord:

Because divine providence has ordered in this world that for the direction and common utility of the human lineage the world be constituted by Kingdoms and peoples, with their kings like fathers and shepherds (as Homer has called them) and therefore the most noble and generous members of the republics, for that reason no doubt of the rectitude of the royal spirits of those kings may be held, or with right reason might be held. And if any wrongs, failings, defects, or evils should be suffered in those kingdoms, the only reason for that is that the kings have no notice of them. For these wrongs &c, if they be present and reported, it is the duty of the king, with greatest study and vigilant industry, to root them out. . . .

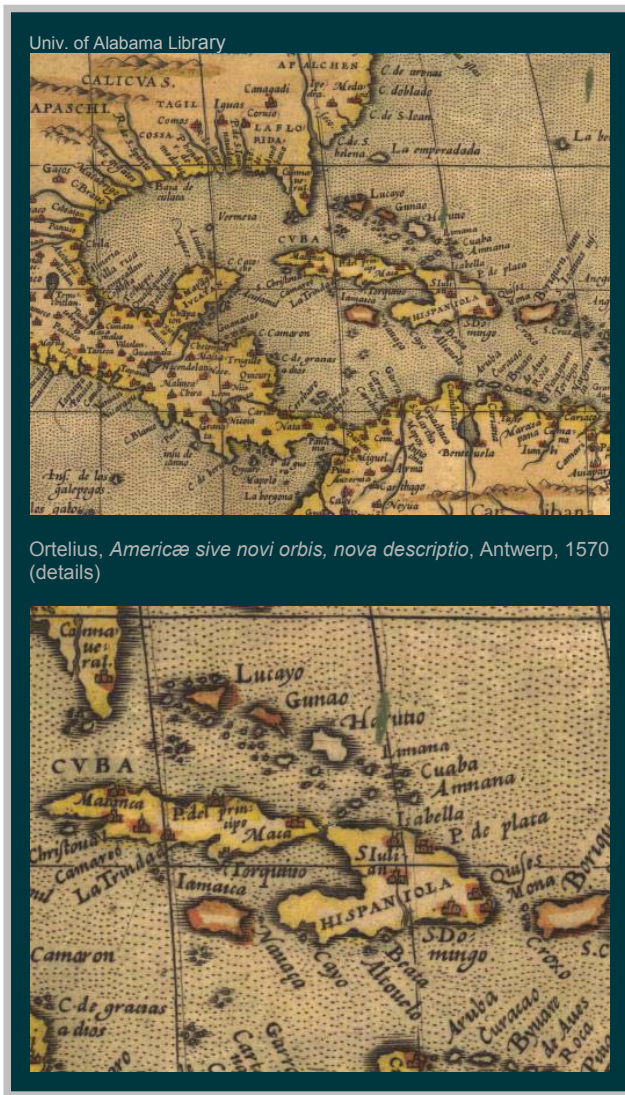
Considering, then, most potent lord, the evils and harm, the perditions and ruin — the equals or likes of which, never were men imagined capable of doing — considering, as I say, those evils which as a man of fifty years' and more experience, being in those lands present, I have seen committed upon those so many and such great kingdoms, or better said, that entire vast

and new world of the Indies — lands conceded and given in trust by God and His Church to the king and queen of Castile, to rule and govern them, convert them to belief in Christ and the Holy Catholic Church, and give them to prosper temporally and spiritually —, this subject was not able to contain himself from supplicating with Your Majesty, most importunately, that Your Majesty not concede such licence nor allow those terrible things that the tyrants did invent, pursue, and have committed against those peaceable, humble, and meek Indian peoples, who offend no person. . . .

Excerpted by the National Humanities Center, 2006: www.nhc.rtp.nc.us/pds/pds.htm. From Bartolomé de las Casas, *An Account, Much Abbreviated, of the Destruction of the Indies, with Related Texts*, ed. Franklin W. Knight, & tr. Andrew Hurley (Hackett Publ. Co., 2003), pp. 2-3, 6-8. Permission pending. De Bry's engravings in de Bry's 1598 edition of *Destruction*; digital images reproduced by permission of the John Carter Brown Library, Brown University.

Name: _____

Date: _____



[INTRODUCTION]

... Into and among these gentle sheep, endowed by their Maker and Creator with all the qualities aforesaid, did creep the Spaniards, who no sooner had knowledge of these people than they became like fierce wolves and tigers and lions who have gone many days without food or nourishment. And no other thing have they done for forty years until this day,¹ and still today see fit to do, but dismember, slay, perturb, afflict, torment, and destroy the Indians by all manner of cruelty — new and divers and most singular manners such as never before seen or read of heard of — some few of which shall be recounted below, and they do this to such a degree that on the Island of Hispaniola, of the above three millions souls that we once saw, today there be no more than two hundred of those native people remaining. The island of Cuba is almost as long as from Valladolid to Rome; today it is almost devoid of population. The island of San Juan [Puerto Rico] and that of Jamaica, large and well-favoured and lovely islands both, have been laid waste. On the Isles of the Lucayos [Bahamas] ... where there were once above five hundred thousand souls, today there is not a living creature. All were killed while being brought, and because of being brought, to the Island of Hispaniola where the Spaniards saw that their stock of the natives of that latter island had come to an end. ...

Two principal and general customs have been employed by those, calling themselves Christians, who have passed this way, in extirpating and striking from the face of the earth those suffering nations. The first being unjust, cruel, bloody, and tyrannical warfare. The other — after having slain all those who might yearn toward or suspire after or think of freedom, or consider escaping from the torments that they are made to suffer, by which I mean all the native-born lords and adult males, for it is the Spaniards' custom in their wars to allow only young boys and females to live — being to oppress them with the hardest, harshest, and most heinous bondage to which men or beasts might ever be bound into. ...

The cause for which the Christians have slain and destroyed so many and such infinite numbers of souls, has been simply to get, as their ultimate end, the Indians' gold of them, and to stuff themselves with riches in a very few days, and to raise themselves to high estates — without proportion to their birth or breeding, it should be noted — owing to the insatiable greed and ambition that they have had, which has been greater than any the world has ever seen before. . . [A]ll the Indians of all the Indies never once did

¹ i.e., since 1502, the year las Casas first went out to the Indies with the expedition led by Nicolás de Ovando. Las Casas is, then, implying that his *Brevisima Relación* will be based on personal experience and observation. It should be noted that las Casas did not adopt the views expressed in this account until 1514, twelve full years after he came to the Indies. He was, in fact, an *encomendero* at first, one of those who exploited the Indians, and it was not until he was exposed to the ideas of Antonio de Montesinos, a Dominican who preached that the Indians were "men," with souls, that las Casas' eyes were opened to the brutality of the Conquest. [Knight & Hurley, p. 6]

Name: _____

Date: _____

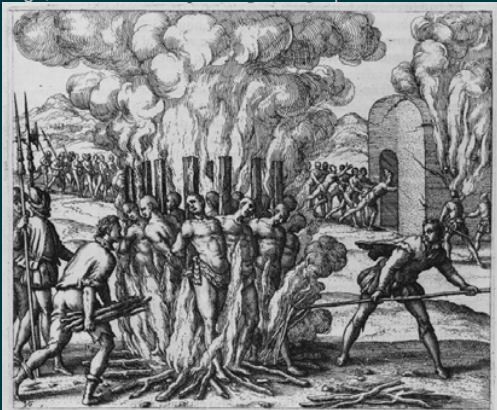
John Carter Brown Library, Brown University



They would erect long gibbets . . . and bind thirteen of the Indians at one time, in honour and reverence, they said, of Our Redeemer and the twelve Apostles, and put firewood around it and burn the Indians alive.



Another time, because the Indians did not give him a coffer filled with gold, . . . they killed an infinite number of souls, and cut off the hands and noses of countless women and men, and others they threw to the savage dogs, who ate them and tore them to pieces.



[T]he lord asked the holy father whether Christians went to the sky. The priest replied that they did, but only those who were good. And the cacique then said . . . that he did not desire to go to the sky, but rather down to hell, so that he would not be where *they* were and would not see such cruel people.

ought hurt or wrong to Christians, but rather held them to be descended from heaven, from the sky, until many times they or their neighbours received from the Christians many acts of wrongful harm, theft, murder, violence, and vexation. . . .

Las Casas proceeds to recount specific acts of cruelty perpetrated on the people of Hispaniola, San Juan (Puerto Rico), Jamaica, Cuba, Nicaragua, New Spain (Mexico), the Yucatan, Guatemala, Venezuela, Peru, Granada and other small Caribbean islands, and "Florida," referring to Spanish claims north of Mexico in North America.

TESTAMENT

I, Fray Bartolomé de las Casas, or Casaús, friar of the order of Saint Dominic, who by the mercy of God am here today in this court of Spain, was persuaded by the same notable persons resident in this Court . . . to set down an accounting of the hell that is the Indies, so that those infinite masses of souls redeemed by the blood of Jesus Christ may not die for all eternity without any help for it, but rather know their Creator and be saved. And by the compassion that I have for my native land, which is Castile, I pray that God not destroy it for the great sins committed against its faith and honour. . . .

I have great hope that the emperor and king of Spain, our lord Don Carlos, the fifth of that name, may come to understand (for until now the truth has always been most industriously covered over) the acts of malice and treachery which have been and still are being done upon those nations and lands, against the will of God and his own, and that he may bring an end to so many evils and bring relief to that New World which God has given him, as the lover and cultivator, as he is of justice.

For political as well as religious reasons, including the evidence from las Casas, King Charles issued the "New Laws of the Indies" in 1542 to moderate the treatment of the Indians. The New Laws were opposed and ignored by most colonial officials in Spanish America.

Name: _____

Date: _____

AZTEC ACCOUNTS OF THE SPANISH CONQUEST, 1500s

About the document:

Miguel León-Portilla, a Mexican anthropologist, compiled native accounts of the Spanish conquest of Mexico, publishing them in *Visión de los Vencidos* (Vision of the Vanquished, 1959) to present a chronological account from the perspective of the Indians of Mexico.

Excerpt:

They arrived in great haste at Xicalanco, took a hurried meal there, and then pressed on until they came to Tecpantlayacac. From there they rushed ahead and arrived in Cuetlaxtlan. As on the previous journey, they stopped there to rest. When they were about to depart, the village official said to them: “Rest for at least a day! At least catch your breath!” They said: “No, we must keep on! We must report to our king, Motecuhzoma. We will tell him what we have seen, and it is a terrifying thing. Nothing like it has even been seen before!” Then they left in great haste and continued to the City of Mexico. They entered the city at night, in the middle of the night. . . . The messengers went to the House of the Serpent, and Motecuhzoma arrived. The two captives [ordered by Motecuhzoma to be brought from the prison] were then sacrificed before his eyes: their breasts were torn open, and the messengers were sprinkled with their blood. This was done because the messengers had completed a difficult mission: they had seen the gods, their eyes had looked on their faces. They had even conversed with the gods! When the sacrifice was finished, the messengers reported to the king. They told him how they had made the journey, and what they had seen, and what food the strangers ate. Motecuhzoma was astonished and terrified by their report, and the description of the strangers’ food astonished him above all else. He was also terrified to learn how the cannon roared, how its noise resounded, how it caused one to faint and grow deaf. The messengers told him: “A thing like a ball of stone comes out of its entrails: it comes out shooting sparks and raining fire. The smoke that comes out with it has a **pestilent**⁷ odor, like that of rotten mud. This odor penetrates even to the brain and causes the greatest discomfort. If the cannon is aimed against a mountain, the mountain splits and cracks open. If it is aimed against a tree, it shatters the tree into splinters. This is a most unnatural sight, as if the tree had exploded from within.” The messengers also said: “Their trappings and arms are all made of iron. They dress in iron and wear iron **casques**⁸ on their heads. Their swords are iron; their bows are iron; their shields are iron; their spears are iron. Their deer carry them on their backs wherever they wish to go. These deer, our lord, are as tall as the roof of a house. “The strangers’ bodies are completely covered, so that only their faces can be seen. Their skin is white, as if it were made of lime. They have



Mexica (Aztec) priest performing the sacrificial offering of a living human's heart to the war god Huitzilopochtli, illustration in Codex Magliabecchi, ca. 1529

⁷ **Pestilent** - destructive to life; deadly

⁸ **Casques** - Helmets

Name: _____

Date: _____

yellow hair, though some of them have black. Their beards are long and yellow, and their moustaches are also yellow. Their hair is curly, with very fine stands.

“As for their food, it is like human food. It is large and white, and not heavy. It is something like straw, but with the taste of a cornstalk, of the pith of a cornstalk. It is a little sweet, as if it were flavored with honey; it tastes of honey, it is sweet-tasting food. “Their dogs are enormous, with flat ears and long, dangling tongues. The color of their eyes is a burning yellow; their eyes flash fire and shoot off sparks. Their bellies are hollow, their flanks long and narrow. They are tireless and very powerful. They bound here and there, panting, with their tongues hanging out. And they are spotted like an **ocelot**⁹.”

When Motecuhzoma heard this report, he was filled with terror. It was as if his heart had fainted, as it if had shriveled. It was as if he were conquered by despair. . . .

Adapted from the Codex Florentino, accounts compiled by the Benedictine priest Bernardino de Sahagún (1585)

http://nationalhumanitiescenter.org/pds/amerbegin/contact/text7/mexica_tlaxcala.pdf

⁹ **Ocelot** - a medium-sized wild cat that has a tawny yellow coat marked with black blotches and spots, and ranges from southern Texas through South America

Name: _____

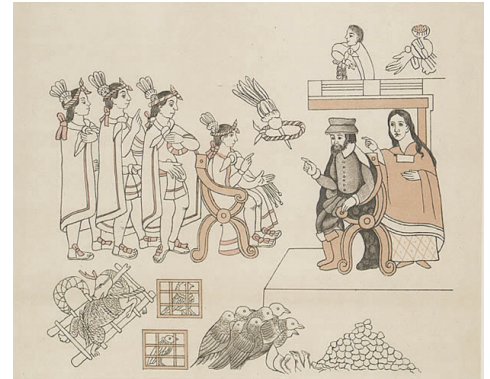
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Requerimiento:

Pronouncement to be read by Spanish Conquistadores to Defeated Indians

About the Text:

The Requerimiento [Requirement] was written in 1510 by the Council of Castile to be read aloud as an ultimatum to conquered Indians in the Americas. It asserted the religious authority of the Roman Catholic pope over the entire earth, and the political authority of Spain over the Americas (except Brazil) from the 1493 papal bull that divided the western hemisphere between Spain and Portugal. It demanded that the conquered peoples accept Spanish rule and Christian preaching or risk subjugation, enslavement, and death. Often the Requerimiento was read in Latin to the Indians with no interpreters present, or even delivered from shipboard to an empty beach, revealing its prime purpose as self-justification for the Spanish invaders.



Tenochtitlan, Entrance of Hernan Cortes. Cortez and La Malinche meet Moctezuma II. , November 8, 1519

Excerpt:

On the part of the King, Don Fernando, and of Doña Juana, his daughter, Queen of Castile and León, **subduers**¹⁰ of the barbarous nations, we their servants notify and make known to you, as best we can, that the Lord our God, Living and Eternal, created the Heaven and the Earth, and one man and one woman, of whom you and we, all the men of the world, were and are descendants, and all those who came after us...

Wherefore, as best we can, we ask and require you that you consider what we have said to you, and that you take the time that shall be necessary to understand and deliberate upon it, and that you acknowledge the Church as the Ruler and Superior of the whole world, and the high priest called Pope, and in his name the King and Queen Doña Juana our lords, in his place, as superiors and lords and kings of these islands and this Tierra-firme by virtue of the said donation, and that you consent and give place that these religious fathers should declare and preach to you the aforesaid.

If you do so, you will do well, and that which you are obliged to do to their Highnesses, and we in their name shall receive you in all love and charity, and shall leave you, your wives, and your children, and your lands, free without servitude, that you may do with them and with yourselves freely that which you like and think best, and they shall not compel you to turn Christians, unless you yourselves, when informed of the truth, should wish to be converted to our Holy Catholic Faith, as almost all the inhabitants of the rest of the islands have done. And, besides this, their Highnesses award you many privileges and exemptions and will grant you many benefits.

¹⁰ **Subduers** – people who bring a country or people under control by force

Name: _____

Date: _____

But, if you do not do this, and maliciously make delay in it, I certify to you that, with the help of God, we shall powerfully enter into your country, and shall make war against you in all ways and manners that we can, and shall subject you to the **yoke**¹¹ and obedience of the Church and of their Highnesses; we shall take you and your wives and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highnesses may command; and we shall take away your goods, and shall do you all the mischief and damage that we can, as to vassals who do not obey, and refuse to receive their lord, and resist and contradict him; and we protest that the deaths and losses which shall **accrue**¹² from this are your fault, and not that of their Highnesses, or ours, nor of these cavaliers who come with us. And that we have said this to you and made this Requisition, we request the notary here present to give us his testimony in writing, and we ask the rest who are present that they should be witnesses of this **Requisition**¹³.

Source: Samuel M. Wilson, Dept. of Anthropology, University of Texas–Austin, National Humanities Center
<http://nationalhumanitiescenter.org/pds/amerbegin/contact/text7/text7read.htm>.

¹¹ **Yoke** - of something that represents a bond between two parties also represents a burden

¹² **Accrue** - accumulate or receive

¹³ **Requisition** - a formal written demand that some duty should be performed or something be put into operation

Name: _____

Date: _____

Omens of Doom

Beginning in about the year 1502, rumors were heard in the Aztec empire about the appearance of bearded white men with strange behavior. Because Montezuma II was a very superstitious leader, he consulted his advisers, but then punished them for their lack of knowledge. For years before the arrival of the Spanish, he became more and more concerned about omens of doom concerning his reign and the continuation of the Aztec empire

Excerpt from PBS:

Since the omens were not reported until after the Conquest, there are questions about whether they were true events, or only justifications for the Aztec defeat. Some people find disasters easier to swallow if it is believed that they were foretold.

Every night there arose a sign like
a tongue of fire.

OMEN 1: According to legend, the Aztecs believed that the god Quetzalcoatl had sailed east to join the sun god, warning that he would return on Quetzalcoatl's name day to reclaim his kingdom. This would be the end of the Aztec Emperor. The Aztecs believed that this would occur in the year One Reed (which happened to be 1519) and that the god could take many forms, including that of a pale-skinned, bearded man.

OMEN 2: A comet streaked unexpectedly across the night, "like a spear plunged into the very heart of the heavens." The next morning, the sun destroyed this fire, but it reoccurred again at night for the better part of a year. The people worried that maybe the sun would not be able to destroy this fire forever... and the source of all life would not rise in the morning.

A woman was heard weeping, "My
children, we must flee far away
from this city!"

OMEN 3: The lake surrounding Tenochtitlan swirled and suddenly boiled up on a calm day and flooded many houses built next to the water.

OMEN 4: The sound of a woman wailing could be heard at night, saying "O my beloved sons, we are all going to die."

OMEN 5: The thatched roof of the temple of Huitzilopochtli on top of the Great Pyramid burst into flames.

Montezuma sees fighting men in
the distance, riding the backs of

Name: _____

Date: _____

OMEN 6: The temple of the god of fire was destroyed by a noiseless thunderbolt.

OMEN 7: Aztec fishermen brought an ashen bird like a crane with a crest on its head like a mirror to Montezuma. When the king looked in the mirror, he saw the heavens and stars and warriors riding on deer. When Montezuma asked his advisors to examine the bird, it disappeared.

OMEN 8: A comet fell from the sky, divided into three, and scattered sparks throughout the Valley of Mexico.

OMEN 9: Strange, two-headed people appeared. When taken to Montezuma's special zoo for misfit human beings, they disappeared.

Name: _____

Date: _____

Be a Myth Busting Archeologist!

Power and Authority in Oaxaca, Mexico (1500-1700)

Myth #1: The Spanish completely subjugated the indigenous people of the region

Myth #2: Spanish completely destroyed indigenous faith and forced everyone to become Catholic

What archeologists do:

Archeologists investigate and preserve fragile clues of former cultures so that people today and in the future will be able to understand our link to the past.

What you are tasked with doing:

In groups, you will be given several pieces of evidence. It is your job to put the clues together to explain how the Spanish and the natives within the region of Oaxaca Mexico borrowed and shared ideas about art, architecture, religion and the leadership during the 16th century. Below, in italics, is a description from the [National Parks Services](#) of the steps archeologists must follow through their work. You too will be following similar steps....

Step 1:

Research

Before an archaeologist begins a site survey, the area's background must be researched. The history can provide information about who lived there, what structures may have been in the area, and how the landscape has changed over time.

You and your group will also be required to do preliminary research to develop a better context for the time and place of the artifacts that you are investigating.

Step 2:

Survey

An area is inspected to record and collect artifacts found on the surface or in subsurface tests to determine potential significance of a site and to decide where it would be appropriate to conduct further testing or excavation.

In this case I have surveyed the area for you.

Step 3:

Excavation

The portions of the site to be investigated are usually divided into 1 meter square areas that are meticulously excavated until no more cultural material is found. The site is not dug just with shovels. Soil may be removed with trowels, paint brushes or dental picks. Larger artifacts are left in place until entirely uncovered, photographed and mapped. All soil removed is carefully screened so that small artifact pieces are saved. Artifacts are bagged and labeled with information on the soil layer from which they came, the excavator's names and site number.

In your case, you will be receiving the “artifacts” in the form of photographs that have already been cleaned and labeled.

Name: _____

Date: _____

Step 4:

Analysis

The archaeologist examines the objects to learn how and when they were made and used. Artifacts that are difficult to identify are replicated and experimented with to determine how they may have been used.

You and your group mates will need to analyze the artifacts you are given and determine their significance as it relates to the research question above.

Step 5:

Reporting

A report containing all information gathered from the site must be written.

Once you have completed your written report, you and your group mates will be asked to present your findings to the rest of the class.

Name: _____

Date: _____

Group 1: ICONOGRAPHY

Christian and Mesoamerican iconography

Step 1: Research

Directions: When answering the following questions, you may refer to different sources either in print or on the Internet, but all sources must be cited and will be reviewed. Answers must be phrased in your own words. If you copy a text it must be quoted and properly cited.

1. What is “iconography?”
2. Why is iconography used? What purpose does it serve?
3. Give an example of iconography that is common in Spanish churches in the 1500s.
4. Give an example of iconography that is common in Mesoamerica pre-contact.
5. Give an example of iconography that you are familiar with
6. Who was Tlaltecuhli? (see:
http://books.google.ch/books?id=7tGyviw2ZHwC&pg=PA128&dq=Tlaltecuhli&hl=en&sa=X&ei=LBVqVIeRG4X0PI2PgJAE&redir_esc=y#v=onepage&q=Tlaltecuhli&f=false)

Step 3: Excavation

1. Where is the image of the saint and guardian angel from?
2. When was it build?
3. What is the Codex Zouche-Nuttall?
4. When was it created?

Step 4: Analysis

1. What do the guardian angel below the angel and the image from the Zouche-Nuttall Codex have in common? Describe in detail.
2. Why is this similarity significant?
3. Why would there be a relief of a Mesoamerican deity on the bottom of a church column?
4. Assuming the local population knew about the relief at the base of the column, how might they interpret this? (You can offer a few interpretations)
5. How might these artifacts help debunk some of the ideas of what happened during the conquest?

Name: _____

Date: _____

Group 2: ARCHITECTURE

Casa de la Cacia, Teposcolula

Step 1: Research

Directions: When answering the following questions, you may refer to different sources either in print or on the Internet, but all sources must be cited and will be reviewed. Answers must be phrased in your own words. If you copy a text it must be quoted and properly cited.

1. What is a *cacica* (sometimes spelled cacique/a)?

Step 3: Excavation

1. When was the Casa de la Cacica in Teposcolua constructed?
2. What function did it serve?
3. Who lived there?
4. What was Mitla?
5. What does Document 1 say about houses of important people in the region of Meixco before the conquest?
6. What does Document 2 reveal about how cities were planed post contact in Teposcolula?

Step 4: Analysis

1. What similarities do you notice between the house and the three images from the codex that have been “excavated”?
2. What does this similarity reveal about power and control during the period in which the house was constructed and in use? (Think about how it was possible for so few Spaniards to come and control masses of people abroad. How could this have happened?)
3. How might these artifacts help debunk some of the ideas of what happened during the conquest?

Name: _____

Date: _____

Group 3: CODICES

Spanish and Mesoamerican use of Codices

Step 1: Research

Directions: When answering the following questions, you may refer to different sources either in print or on the Internet, but all sources must be cited and will be reviewed. Answers must be phrased in your own words. If you copy a text it must be quoted and properly cited.

1. What is a codex?
2. What were codices used for?
3. Who was Lord 8 Deer?

Step 3: Excavation

1. What happened to most of the Mesoamerican codices? Where are they today?
2. What was the purpose of the Lienzo of Ihuitlan? How do you know?

Step 4: Analysis

1. Why would the Spanish want to translate the stories in the Nuttall codex into Spanish?
2. What might be significant about the fact that they translated the story of Lord Eight Deer (Jaguar Claw)?
3. What is drawn into the codes from the Rufino Tamayo Museum? What might that tell us about the relationship of the Spanish and the indigenous people of the region?
4. How might these artifacts help debunk some of the ideas of what happened during the conquest?

Name: _____

Date: _____

Group 4: CHURCH ARCHITECTURE

Open-air cathedrals

Step 1: Research

Directions: When answering the following questions, you may refer to different sources either in print or on the Internet, but all sources must be cited and will be reviewed. Answers must be phrased in your own words. If you copy a text it must be quoted and properly cited.

1. What are missionaries?
2. Why was it important for the Spanish to convert the people in the region to Christianity?
3. What are some strategies you already know that the Spanish used to convert people during this conquest?

Step 3: Excavation

1. Where are the churches located?
2. What was Monte Alban?

Step 4: Analysis

1. Why would Christian Missionaries build open-air cathedrals? (Try to come up with at least 3 reasons)
2. What are the advantages of an open-air cathedral as opposed to closed and covered cathedral?
3. How might the local residents have received these open-air cathedrals? How do you know?
4. How might these artifacts help debunk some of the ideas of what happened during the conquest?

Name: _____

Date: _____

Group 5: RITUALS

Feathers

Step 1: Research

Directions: When answering the following questions, you may refer to different sources either in print or on the Internet, but all sources must be cited and will be reviewed. Answers must be phrased in your own words. If you copy a text it must be quoted and properly cited.

1. What are religious rituals?
2. Why are they important?
3. Describe a ritual that you are familiar with, either from home, or from a local religious center, or even from a film?

Step 3: Excavation

1. Where are these pictures from?
2. When was the excerpt from Fray Pedro de Gante written?

Step 4: Analysis

1. What techniques did Fray Pedro de Gante use to work with indigenous converts?
2. What do you see in the Mapa de Cuahatlantzinco that is notable?
3. What similarities do you see in the painted folded screen from 1690?
4. What do these artifacts reveal about how Christianity was accepted by the recent converts in the region?
5. What might this reveal about what happened to their own set of beliefs and rituals?
6. How might these artifacts help debunk some of the ideas of what happened during the conquest?

Name: _____

Date: _____

Group 7: RESISTANCE

María Achichina

Step 1: Research

Directions: When answering the following questions, you may refer to different sources either in print or on the Internet, but all sources must be cited and will be reviewed. Answers must be phrased in your own words. If you copy a text it must be quoted and properly cited.

1. Look up and define the word resistance?
2. What other historical moments of resistance are you familiar with? Why and how did those people resist?
3. What is the Codex Cardona?

Step 3: Excavation

1. Identify each document as either a primary or secondary source.
2. In your own words summarize separately, what Taylor, Wood and Katz explain about resistance by indigenous groups in the early stages of the Spanish conquest.

Step 4: Analysis

1. Why do you think indigenous groups did not join together to resist the Spanish as a whole?
2. Why were indigenous groups respectful of the King and Viceroy?
3. Why did they resist more on the small and local level?
4. Why do you think there is such scarce primary source evidence of resistance against the Spanish today?
5. How might María Achichina's story help debunk some of the ideas of what happened during the conquest?

Name: _____

Date: _____

Group 1 - ICONOGRAPHY



Photography of one of the statues placed on either side of the side entrance of the Church in Teposcolula. Photography by Nitzan Ziv.

Name: _____

Date: _____



Codex Zouche-Nuttall

(British Museum ADD.MSS 39671)

http://www.famsi.org/research/graz/zouche_nuttall/img_page80.html

Name: _____

Date: _____



Column base from a church carved from a prehispanic temple stone bearing a relief of the deity Tlaltecuhltli – Courtesy of Prof. Haskett



From the book "El Pueblo del sol" by Alfonso Caso



The Aztec earth mother goddess Tlaltecuhltli.
<http://www.natgeocreative.com/photography/1359634>

Name: _____

Date: _____

Group 2: ARCHITECTURE



Casa del la Cacica as it stands in 2014.
This structure was a pre-Columbian
palace that housed the leaders of the
community.

Photograph by Nitzan Ziv

Detail of the circular symbols
of preciousness and nobility in
the house of the Cacica.
Teposcolula. (S. Wood, 2009

Note the Jade stone
surrounding the iconic disc
symbol.



Name: _____

Date: _____



Image of iconography from Mitla. Circles as a symbol of water. Mitla was inhabited as early as 650 CE by Zapotecs. Mixtecs took over around 1000 CE.

**Document 1: ARCHITECTURAL FUSION AND INDIGENOUS IDEOLOGY
IN EARLY COLONIAL TEPOSCOLULA (<http://interamericaninstitute.org/teposcolula.htm>)**

“..the buildings in which the ruler lived were of a type that had a special name, "Tlatocacalli," which described this special class or type of building, notable because it was "... a good, fine, cherished, proper house." And the most notable visual feature of the building in the illustration is the disk frieze. There was clearly an association of the ruler, "or him who is esteemed," with a particular and appropriate type of special building in the pre-contact world.”

**Document 2: ARCHITECTURAL FUSION AND INDIGENOUS IDEOLOGY
IN EARLY COLONIAL TEPOSCOLULA (<http://interamericaninstitute.org/teposcolula.htm>)**

“Documentary evidence and standing buildings show that from an early date indigenous leaders in various parts of colonial Mexico were systematically manipulating elements of the incoming European architecture in a deliberate fusion with well known elements of pre-contact form culture, consciously creating new, distinctive, high status building types...

In Teposcolula and elsewhere, then, the evidence shows that the indigenous leadership participated in the process of urban planning, successfully transmitting important elements of their traditional culture into the new era as permanent and highly visible components of their new built environment.”

Name: _____

Date: _____



Codex Zouche-Nuttall

<http://www.mexicolore.co.uk/aztecs/aztec-life/tying-the-knot/kids>

Name: _____

Date: _____



Codex Vindobonensis Mexicanus I, p. 5.

<http://www.library.arizona.edu/exhibits/mexcodex/vind05.htm>



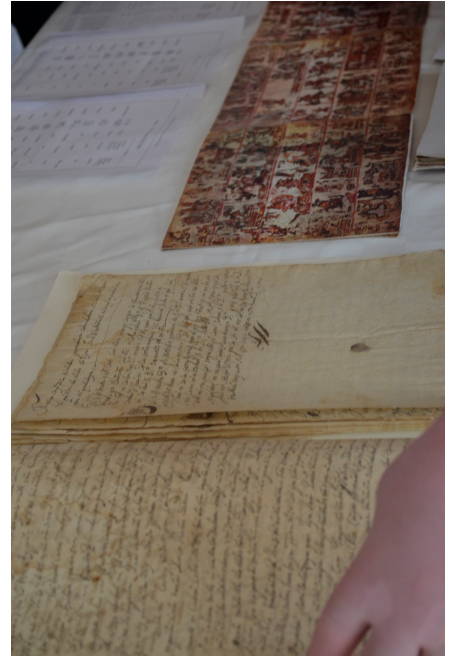
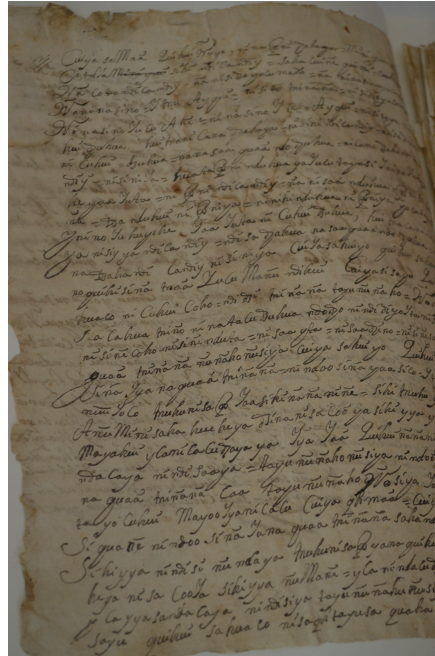
Vienna Codex

From the archives at the
British Museum

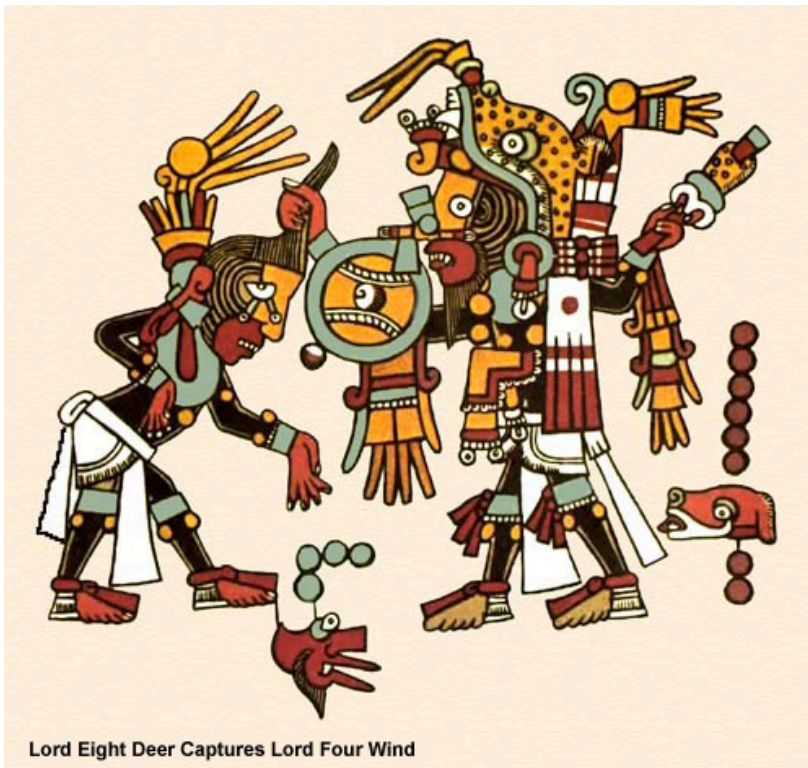
Name: _____

Date: _____

Group 3: CODICES



Dr. van Doesburg showing a group of teachers a Spanish translation of the story of Lord 8 Deer from the Nuttall Codex. Photos by Nitzan Ziv.

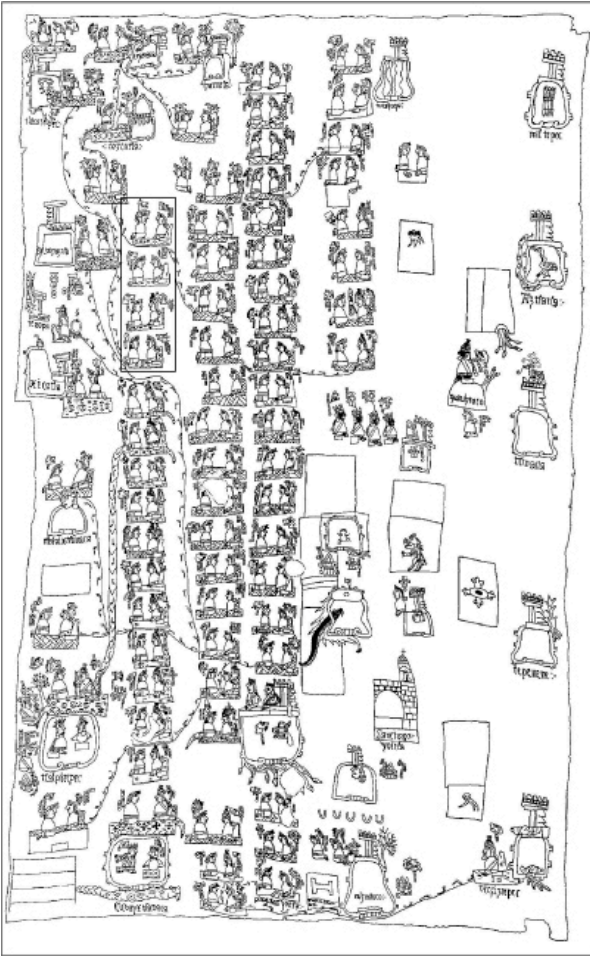


Lord Eight Deer Captures Lord Four Wind

<http://www.famsi.org/research/pohl/jpcodices/pohlmixtec4.html>

Name: _____

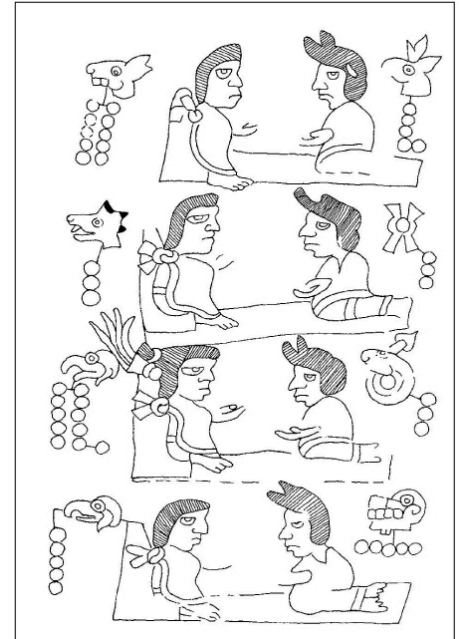
Date: _____



Lienzo of Ihuitlean

Pictorial Mixtec genealogies from the early colonial period demonstrate that native societies had been highly stratified since the pre-Hispanic era. For indigenous people, hereditary status played a large part in one's social standing, much as it did for their European counterparts.

Brooklyn Museum



An indigenous-style mapa in Oaxaca's Museo Rufino Tamayo. Courtesy of Dr. S Wood.

Name: _____

Date: _____

Group 4: CHURCH ARCHITECTURE



Above: The church at Teposcolula with the open chapels on both sides of the central nave. (S. Wood, 2009)
To the Left: Close up view of Capilla Abierta (Open Chapel) at Coixtlahuaca. The architecture of these spaces allows for excellent acoustics.
(Photo by Nitzan Ziv)

Name: _____

Date: _____



Images of Temples from Monte Alban (only 115 km away from Teposcolula approx. 1.5 hour drive). These Zapotec temples were constructed around 500 BCE, long before the Spanish arrived. Most of the religious rituals and ceremonies took place in the open spaces around the temples. (Photos by Nitzan Ziv)

Name: _____

Date: _____

Group 5: RITUALS

1557 -- Fray Pedro de Gante describing for King Philip II a technique he had developed in 1526 for working with indigenous converts: "Their whole worship had consisted in dancing and singing before their own gods.... Upon comprehending this and realizing that all their songs were composed to honor their gods, I composed a very elaborate one myself, but the subject-matter was God's law and our faith that Christ was born of the holy and undefiled Virgin Mary. About two months before Christmas I also gave them some designs to paint on their dancing togs because they always danced and sang in costumes that bespoke happiness, sorrow, or victory." (Stevenson, *Music in Aztec and Inca Territory*, 93.)



Dancing with feathers,
from the 17th-century Mapa de
Cuauhtlantzinco
(19th-century copy; University of
Oregon, courtesy of Stephanie
Wood)



Indigenous men
dressed in "pre-
conquest" outfits
dance the Mitote at a
wedding feast;
central Mexican
biombo (painted
folding screen) c.
1690

Name: _____

Date: _____

Group 7: Resistance

Document 1: In Drinking, Homicide, and Rebellion in Colonial Mexican Villages (1979), William B. Taylor writes that most rebellions of the ones he studies from 1680-1811 were not based on a banding together to resist intrusions on the whole but rather manifested as rioting and small-scale uprisings to particular local conditions (pg 133-134).

“The circumstances surrounding the village uprisings in...Oaxaca...despite impressive levels of violence...few are examples of complete breakdown in the system...between colonial rulers and village subjects. The community’s sense of outrage in an overwhelming number of cases was directed not against “the Ruler” – the king and the viceroy enjoyed unquestioned respect, but against individuals who personally embodied the abuse of authority in specific local cases of perceived deprivation of tyranny: the *alcalde* mayor [the Spanish official in charge of a district], his lieutenant in charge of the village, the royal tax collector, or the parish priest.”

Document 2: Dr. Stephanie Wood, or the University of Oregon

(<http://blogs.uoregon.edu/mesoinstitute/about/curriculum-unit-development/spanish-conquest/resistance/>)

“In his book, *The Nahuas* (1992), historian James Lockhart emphasizes how the micro-patriotism inherent in the independent socio-political entities or ethnic states, such as the altepetl, discouraged indigenous people seeing themselves as united with their neighbors and undermined pan-Indian unification. (One can imagine that fierce independence and community focus also ensured cultural survival to some extent; but these were not really “closed” communities. That was an exaggeration. Indigenous communities always traded with other communities and had marriage partners across communities.)”

Document 3: Historian Friedrich Katz, *Riot, Rebellion, and Revolution*, 1988 (pg 79)

“The crown and the church, because of their efforts to control the hacendados [owners of the estates] and the encomenderos [those who received legal rights to specified number of local laborers], acquired legitimacy in many Indians’ eyes. For a long time, this legitimacy constituted a powerful deterrent to any serious attack on the Spanish colonial system. Most rebellions were directed at local officials, and the Indians mostly remained firmly convinced that the crown, if it only knew, would redress their wrongs.”

Name: _____

Date: _____

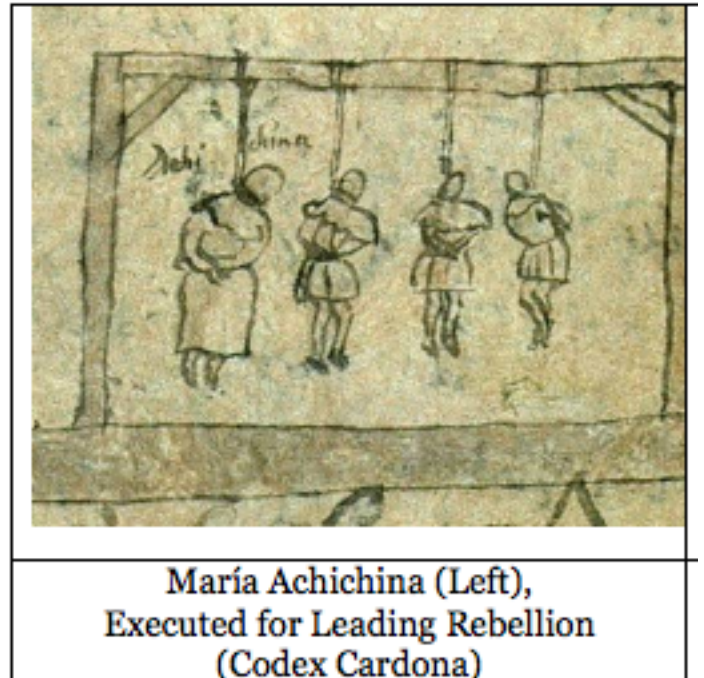
Document 4: Colonial Uprisings, Dr. Stephanie Wood of Oregon University.

(<http://blogs.uoregon.edu/mesoinstitute/about/curriculum-unit-development/spanish-conquest/resistance/>)

“There were some exceptions to the rule. A central-Mexican, sixteenth-century resistance movement is described in the possibly apocryphal Codex Cardona. In it, resistance efforts were led by a María Achichina (also spelled Axixina), who organized and armed people, only to be arrested by Spanish authorities and then hanged.”

Document 5: The Search for the Codex Cardona By Arnold Bauer (pg 92)

“The Codex Cardona devotes several pages and vivid illustrations to a second indigenous woman, Maria Axixina (or Achichina or Chichina), who was accused of gathering weapons in an apparent anti-Spanish conspiracy; she was discovered and hanged, and her house was burned. One of the Cardona’s illustrations shows her with accomplices carrying arrows; in another she’s dangling from the scaffold with co-conspirators.”



**María Achichina (Left),
Executed for Leading Rebellion
(Codex Cardona)**

The Search for Answers about the Cardona
By Stephanie Wood

A portrait of María Achichina in the Codex Cardona, possibly a late-colonial manuscript in private hands.
(Courtesy of S. Wood)

Name: _____

Date: _____

La Malinche Essay

We have spent the past couple weeks studying La Malinche and how she has been portrayed over the course of history. We have also spent time investigating the motivations of different writers for telling a story or describing an historical figure in a particular way. For this essay you are tasked with explaining how an image can change over the course of history and why? Select from the questions and prompts below to help you formulate your focus and thesis for this paper.

Why can history be seen differently over time?

Describe the role and reputation of Dona Marina that emerges from an analysis of the early (16th century) sources. Were these eyewitness accounts? Did the author/artist know Dona Marina personally? Describe the changes to Dona Marina's role and reputation evident in the later (20th century) sources.

Victim? Traitor? Survivor? Creator? Hero?

Evaluate Dona Marina's status as traitor, victim, or survivor. Express a thoughtful opinion, and in doing so, evaluate the validity of the sources. Which sources seem the most reasonable to use to draw conclusions? Why are there stark differences in the perception of Dona Marina/La Malinche over time? What can these sources really tell us about the lifestyle of women in 16th century Mexico?

Some other guiding questions for your essay:

1. Why have Hernando Cortes and La Malinche become such controversial figures?
2. Can the actions of historical heroes be morally ambiguous?
3. Why are some figures in history vilified?
4. How does the interpretation of historical information change over time?

Your essay should include:

- ☐ A clear introduction
- ☐ A complex thesis that is proven in the paper
- ☐ At least 3 body paragraphs
- ☐ Multiple pieces of evidence from a variety of sources
 - ☐ Clear explanation of sourcing of evidence
 - ☐ Clear contextualization of evidence
 - ☐ Corroboration of points by using multiple sources
 - ☐ Thoughtful analysis based on close reading of evidence
- ☐ A reflective conclusion

Essay should be:

- ☐ Typed
- ☐ Double spaced
- ☐ Checked for spelling and grammar
- ☐ And Turned in by: _____

Name: _____

Date: _____

What's in a name?

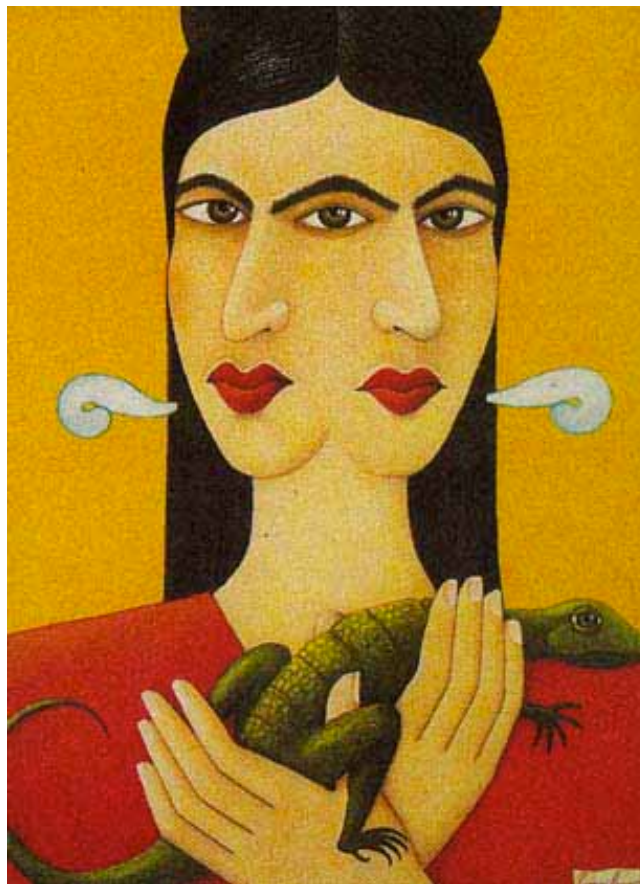
by R. Michael Conner

The woman called "la lengua de Cortés" (Cortés's tongue, or interpreter) was at birth named Malinalli (Nahuatl for one of the 20 days of the Mexicatl month, as well as for a kind of grass that can be used to make rope). She was also called Malinali Tenépal. The Nahuatl word tenépal means "a person who speaks a lot, with enthusiasm and fluency."

At her baptism the Spanish priest gave her the name of Marina. Bernal Díaz, who witnessed and recorded events of this era in *The Conquest of New Spain*, refers to her as Doña Marina. The homonym of the Spanish name, Malina, became Malintzin (the Nahuatl suffix "-tzin" denotes respect). Cortés was known as Malintzin-é, because the indigenous peoples had trouble pronouncing the Spanish *r*, so Cortés and Malintzin were known by almost the same name. Then, attempting to pronounce this Nahuatl name, Spanish-speakers rendered the soft Nahuatl *tzin-é* sound as *ch*; the result was Malinche.

Interestingly, Díaz also reports that, because of his close association with Marina, Cortés was also called Malinche, which, according to Díaz, translates as "Marina's captain." Prescott in *Conquest of Mexico* also says that Cortés was called Malinche, but he translates it as "Captain" and says that La Malinche means "Captain's woman."

Today Mexican Spanish-speakers use the word "malinchista" to mean "one who prefers foreign things," and for many Malinche is synonymous with "traitor."



La Malinche
by Rosario Marquardt, 1992

Name: _____

Date: _____

Letter, Hernan Cortes

This excerpt from Cortés' Second Letter, written to Charles V in 1519 and first published in 1522, is one of only two instances in Cortés' letters to the King that explicitly mentions his indigenous translator. The letters represent eye-witness accounts of the conquistadors' deeds and experiences. In spite of the close relationship between Cortés and doña Marina, his comments are terse and emphasize her usefulness. In the most frequently cited passage about doña Marina from these letters, Cortés describes her not by name, but simply as "la lengua...que es una India desta tierra" (the tongue, the translator...who is an Indian woman of this land).

Source: Cortés, Hernán. *Hernán Cortés to Emperor Carlos V., 1522*. In *Hernán Cortés: Letters from Mexico*. Translated and edited by Anthony Pagden, 72-74. New Haven and London: Yale University Press, 1986.

During the three days I remained in that city they fed us worse each day, and the lords and principal persons of the city came only rarely to see and speak with me. And being somewhat disturbed by this, my interpreter, who is an Indian woman from Putunchan, which is the great river of which I spoke to Your Majesty in the first letter, was told by another Indian woman and a native of this city that very close by many of Mutezuma's men were gathered, and that the people of the city had sent away their women and children and all their belongings, and were about to fall on us and kill us all; and that if she wished to escape she should go with her and she would shelter here. All this she told to Gerónimo de Aguilar, an interpreter whom I acquired in Yucatán, of whom I have also written to Your Highness; and he informed me. I then seized one of the natives of this city who was passing by and took him aside secretly and questioned him; and he confirmed what the woman and the natives of Tascalteca had told me. Because of this and because of the signs I had observed, I decided to forestall an attack, and I sent for some of the chiefs of the city, saying that I wished to speak with them. I put them in a room and meanwhile warned our men to be prepared, when a arquebus was fired, to fall on the many Indians who were outside our quarters and on those who were inside. And so it was done, that after I had put the chiefs in the room, I left them bound up and rode away and had the arquebus fired, and we fought so hard that in two hours more than three thousand men were killed. So that Your Majesty should realize how well prepared they were, even before I left my quarters they had occupied all the streets and had placed all their people at the ready, although, as we took them by surprise, they were easy to disperse, especially because I had imprisoned their leaders. I ordered some towers and fortified houses from which they were attacking us to be set on fire. And so I proceeded through the city fighting for five hours or more, leaving our quarters, which were in a strong position, secure. Finally all the people were driven out of the city in many directions, for some five thousand Indians from Tascalteca and another four hundred from Cempoal were assisting me.

Directions: Please respond to the questions on a separate sheet of paper that has your name, date and clear title for the document along with correlating numbers for each question.

1. Who is the author and what do you know about him?
2. When was this written?
3. What words does Cortes use to describe Dona Maria?
4. Why would Cortes be so abrupt in his description of a woman he knew intimately?
5. How valid is Cortes's assessment of Dona Marina?
6. Where would you place Cortes's account on the Traitor-Victim-Neither category? Why?

Name: _____

Date: _____

Personal Account, Bernal Diaz del Castillo

Perhaps the most famous 16th-century portrayal of doña Marina, this description is also the most extensive from the period. Díaz del Castillo claims she was beautiful and intelligent, she could speak Nahuatl and Maya. Without doña Marina, he says, the Spaniards could not have understood the language of Mexico. These words, while evocative, were written decades after Díaz del Castillo marched with Cortés on Tenochtitlan, and thus represent both his memory of doña Marina and his reply to accounts of the conquest written and published by others.

Source: Díaz del Castillo, Bernal. Chap. 22-23 in The Discovery and Conquest of Mexico, 1517-1521. 1585. Translated by A. P. Maudsley. Noonday Press, 1965.

...and paid great respect to us all, and they brought a present of gold, consisting of four diadems and some gold lizards, and two [ornaments] like little dogs, and earrings and five ducks, and two masks with Indian faces and two gold soles for sandals, and some other things of little value. I do not remember how much the things were worth; and they brought cloth, such as they make and wear, which was quilted stuff. This present, however, was worth nothing in comparison with the twenty women that were given us, among them one very excellent woman called Doña Marina, for so she was named when she became a Christian. Cortés received this present with pleasure...

So the talk ceased until the next day when the sacred image of Our Lady and the Cross were set up on the altar and we all paid reverence to them, and Padre Fray Bartolomé de Olmedo said mass and all the Caciques and chiefs were present and we gave the name of Santa Maria de la Victoria to the town, and by this name the town of Tabasco is now called. The same friar, with Aguilar as interpreter, preached many good things about our holy faith to the twenty Indian women who had been given us, and immediately afterwards they were baptized. One Indian lady, who was given to us here was christened Doña Marina, and she was truly a great chieftainess and the daughter of great Caciques and the mistress of vassals, and this her appearance clearly showed. Later on I will relate why it was and in what manner she was brought here. Cortés allotted one of the women to each of his captains and Doña Marina, as she was good looking and intelligent and without embarrassment, he gave to Alonzo Hernández Puertocarrero. When Puertocarrero went to Spain, Doña Marina lived with Cortés, and bore him a son named Don Martin Cortés.

Before telling about the great Montezuma and his famous City of Mexico and the Mexicans, I wish to give some account of Doña Marina, who from her childhood had been the mistress and Cacica of towns and vassals. It happened in this way: Her father and mother were chiefs and Caciques of a town called Paynala, which had other towns subject to it, and stood about eight leagues from the town of Coatzacoalcos. Her father died while she was still a little child, and her mother married another Cacique, a young man, and bore him a son. It seems that the father and mother had a great affection for this son and it was agreed between them that he should succeed to their honours when their days were done. So that there should be no impediment to this, they gave the little girl, Doña Marina, to some Indians from Xicalango, and this they did by night so as to escape observation, and they then spread the report that she had died, and as it happened at this time that a child of one of their Indian slaves died they gave out that it was their daughter and the heiress who was dead. The Indians of Xicalango gave the child to the people of Tabasco and the Tabasco people gave her to Cortés. I myself knew her mother, and the old woman's son and her half-brother, when he was already grown up and ruled the town jointly with his mother, for the second husband of the old lady was dead. When they became Christians, the old lady was called Marta and the son Lázaro. I knew all this very well because in the year 1523 after the conquest of Mexico and the other provinces, when Cristóbal de Olid revolted in Honduras, and Cortés was on his way there, he passed through Coatzacoalcos and I and the greater number of the settlers of that town accompanied him on that expedition as I shall relate in the proper

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time and place. As Doña Marina proved herself such an excellent woman and good interpreter throughout the wars in New Spain, Tlaxcala and Mexico (as I shall show later on) Cortés always took her with him, and during that expedition she was married to a gentleman named Juan Jaramillo at the town of Orizaba. Doña Marina was a person of the greatest importance and was obeyed without question by the Indians throughout New Spain. When Cortés was in the town of Coatzacoalcos he sent to summon to his presence all the Caciques of that province in order to make them a speech about our holy religion, and about their good treatment, and among the Caciques who assembled was the mother of Doña Marina and her half-brother, Lázaro.

Some time before this Doña Marina had told me that she belonged to that province and that she was the mistress of vassals, and Cortés also knew it well, as did Aguilar, the interpreter. In such a manner it was that mother, daughter and son came together, and it was easy enough to see that she was the daughter from the strong likeness she bore to her mother. These relations were in great fear of Doña Marina, for they thought that she had sent for them to put them to death, and they were weeping. When Doña Marina saw them in tears, she consoled them and told them to have no fear, that when they had given her over to the men from Xicalango, they knew not what they were doing, and she forgave them for doing it, and she gave them many jewels of gold and raiment, and told them to return to their town, and said that God had been very gracious to her in freeing her from the worship of idols and making her a Christian, and letting her bear a son to her lord and master Cortés and in marrying her to such a gentleman as Juan Jaramillo, who was now her husband. That she would rather serve her husband and Cortés than anything else in the world, and would not exchange her place to be Cacica of all the provinces in New Spain. Doña Marina knew the language of Coatzacoalcos, which is that common to Mexico, and she knew the language of Tabasco, as did also Jerónimo de Aguilar, who spoke the language of Yucatan and Tabasco, which is one and the same. So that these two could understand one another clearly, and Aguilar translated into Castilian for Cortés. This was the great beginning of our conquests and thus, thanks be to God, things prospered with us. I have made a point of explaining this matter, because without the help of Doña Marina we could not have understood the language of New Spain and Mexico.

Directions: Please respond to the questions on a separate sheet of paper that has your name, date and clear title for the document along with correlating numbers for each question.

1. Who is the author what do you know about him?
2. When was this written?
3. How are Cortes and Diaz's accounts alike?
4. How are Cortes and Diaz's accounts different?
5. Both Cortes and Diaz knew Dona Marina. Circle the words used by Diaz to describe her. Why is Diaz del Castillo's account more detailed? How valid is his assessment of Dona Marina?
6. What are the strengths/weaknesses of each account?
7. Where would you place Diaz's account on the Traitor-Victim-Neither category? Why?

Name: _____

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Nonfiction, Florentine Codex in the Spanish and Nahuatl Translation

This chapter from the Florentine Codex, a bi-lingual encyclopedia of central Mexican life and history was created by the Franciscan friar, Bernardino de Sahagún and indigenous advisors, painters and scribes. Nahuatl and Spanish texts appear side by side, and are accompanied by the image of Malintzin translating.

SPANISH	NAHUATL
<p>The Spanish text represents Sahagún's translation of the Nahuatl, although the two accounts are not identical. This, Spanish account is shorter than the Nahuatl, even though it pauses to describe doña Marina—as a bilingual woman seized in the Yucatan—and clarify that she was Cortés' interpreter. A sense of her role and its power emerges at the end of the text, when we read that the orders she issues on Cortés' behalf strike fear in the Aztecs who heard her.</p> <p><i>Source: Bernardino de Sahagún. "Of how the Spaniards entered Moteucōma's private home, and what happened there." Book 12, Chap. 18, p.124, 126 in Florentine Codex. ca. 1570-1585. In We People Here. Translated and edited by James Lockhart. Berkeley and Los Angeles: University of California Press.</i></p> <p>Chapter Eighteen, of how the Spaniards entered Moteucōma's private home, and what happened there. When the above had been done, [the Spaniards] attempted to find out about the special storehouse of Moteucōma, and he took them to his storehouse, named Totocalco, which means "bird house." The Spaniards went along very joyfully, thinking that they would find much gold there; on arrival they took everything out of Moteucōma's own storehouse, where there were many precious items of gold, silver, and precious stones, and they took it all. They removed all the gold and stones from the rich feather-pieces and put the feathers in the middle of the courtyard for their friends to take. Then Captain don Hernando Cortés gave orders through Marina, who was his interpreter—she was an Indian woman who knew the languages of Castile and Mexico; they took her in Yucatan. She began to call loudly to the Mexica tecutles [lords] and piles [nobles] to come to give the Spaniards the necessary food. But no one dared to come into their presence or approach them; they were all terrified and frightened. They sent them the necessary food, but those who carried it went trembling; when they put the food down, they tarried no longer, but immediately left, almost fleeing.</p>	<p>The Nahuatl version of this text describes indigenous objects, words and emotions in more detail than its Spanish counterpart, from the treasured items seized by conquistadors to the palace roof where Malintzin uttered her commands. In this text, she emerges as the crucial figure—the name of Cortés is never mentioned and the orders she gives seem to be hers alone, not a translation of his demands. So, too, is the fear she induces more palpable and poignant.</p> <p><i>Source: Bernardino de Sahagún. "Of how the Spaniards entered Moteucōma's private home, and what happened there." Book 12, Chap. 18, p.124, 126 in Florentine Codex. ca.1570-1585. In We People Here. Translated and edited by James Lockhart. Berkeley and Los Angeles: University of California Press.</i></p> <p>Eighteenth chapter, where it is said how the Spaniards went into Moteucōma's personal home, and what happened there. Thereupon they went to the place where Moteucōma stored his own things, where all his special property was kept, called Totocalco. It seemed that they (all bunched together), were struck [with hope], patted one another on the back of the neck, their hearts brightening. And when they got there and went into the storage place, they seemed to disperse in all directions, quickly going in everywhere, as though covetous and greedy. Thereupon [Moteucōma's] own personal property was brought out, belonging to him alone, his own portion, all precious things: necklaces with pendants, arm bands with quetzal leathers, golden arm bands, bracelets, golden bands with shells for the ankles, and the turquoise diadem, insignia of the ruler, and the turquoise nose rods, and other things without number belonging to him. They took all of it; they appropriated it, assigned and apportioned it to themselves. And when they had taken off each and every piece of the gold, when it had been detached, then they assembled all the precious feathers in the courtyard, in the middle of the courtyard.</p> <p>And when the collection of all the gold was completed, thereupon Marina summoned to her, had summoned, all the noblemen. She stood on a flat roof, on a roof parapet, and said, "Mexica, come here, for the Spaniards are suffering greatly. Bring food, fresh water, and all that is needed, for they are suffering travail, are tired, fatigued, weary, and exhausted. Why is it you do not want to come? It is a sign that you are angry."</p> <p>But the Mexica no longer at all dared to go there. They were greatly afraid; they were limp with fear; they were taken aback. Fear greatly prevailed; it spread about. No one dared come out. It was as though a wild beast were loose, as though it were the deep of night. Yet there was not for that reason a halt or hesitation in delivering everything [the Spaniards] needed, but they delivered it fearfully, they went in fear, they ran in fear as they went to deliver it. And when they had spilled it on the ground, everyone came running back in a flash, panting and trembling.</p>

Name: _____

Date: _____

Nonfiction, Florentine Codex in the Spanish and Nahuatl Translation

Directions: Answer the following questions in complete and thoughtful sentences making reference to the text wherever appropriate.

1. What is different between these two translations? Write specific examples of these differences.

2. What does this tell us about translations of sources?

3. Look back in the images we studied of La Malinche and find the one that is also from the Florentine Codex. How well does the painting reinforce the account or does it?

4. What do we learn from the three examples taken from the Florentine Codex about the role of women?

5. Would Dona Marina be a typical example of women of her time and place?

6. Where might these two sources go on Traitor-Victim-Neither chart? Why?

Name: _____

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Poem Analysis for La Malinche

Directions: After reading the two poems about La Malinche respond to the following questions in complete and thoughtful sentences. Include direct quotes from the poem where appropriate.

1. Who wrote the poems and when?

a.

b.

2. Define the concept la raza (the people).

3. What phrases are used by Tafolla to characterize Malinche?

4. What was Malinche's fate according to Sosa-Riddell?

5. What technique does Sosa-Riddell use to weave the story of both indigenous and Chicana people?

6. What do we learn about the image/role of women from the poems?

Name: _____

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Poem, Como Duele

One of the earliest meditations on Malinche and her meaning published by a Chicana in the United States. This narrative explores Malinche's fate and her abilities to negotiate difficult and competing cultural demands. It also grapples with the violence of colonization—in history, in Mexico and in the United States. The history it evokes is the intertwined history of indigenous and Chicana people, with Malinche as the figure who binds the Aztec past to the 20th-century present.

Source: Sosa-Riddell, Adaljiza. "Como Duele." 1973. In *Infinite Divisions: An Anthology of Chicana Literature*. Edited by Tey Diana Rebolledo and Eliana Rivero. Tucson: University of Arizona Press, 1993. First published in *El Grito*, Berkeley, CA.

Como Duele

Adaljiza Sosa-Riddell

Ese, vato, I saw you today
en Los y Sacra
en Santa Barbara, Sanfra
and everywhere else.
You walked, Chicano chulo,
eagle on your jacket,
y "carnales y carnalas,"
y "Que Viva la Raza."
But where were you when
I was looking for myself?
As if I didn't know.
Where the MAN and
all his pendejadas
sent you,
To Dartmouth, Los Angeles
City College,
Barber's School, La Pinta,
Korea, and Vietnam; too
many of you
returned wrapped como
enchiladas
in red, white, and blue.
A Chicano at Dartmouth?
I was at Berkeley, where,
there were too few of us
and even less of you.
I'm not even sure

that I really looked for you.
I heard from many rucos
that you
would never make it.
You would hold me back;

From What?
From what we are today?
"Y QUE VIVA"
Pinche, como duele ser
Malinche.
My name was changed, por
la ley.
Probrecitos, they believed
in me,
That I was white enough
to stay forever,
that I would never find you
again.
I found you, Chicano,
but only for a moment,
Never para siempre.
Temilotzin died the morning
after,
Malinche.
It's too late.
The world does not wait

for indecision,
neither do Chicanos.
And mis pobres padres
taught me
not to hurt
others too much.
Malinche, pinche,
forever with me;
I was born out of you,
I walk beside you,
bear my children with you,
for sure, I'll die
alone with you.
Perhaps I died before,

when I said good-bye
al barrio y al Cruiser.
He went to road camp,
por grifo y peleonero.
While I was saved—
for what?
Pinche, como duele ser
Malinche.
Pero sabes, ese,
what keeps me from
shattering
into a million fragments?
It's that sometimes,
you are el hijo de la
Malinche, too.

Name: _____

Date: _____

Poem, La Malinche

A well-known Chicana poem about Malinche. Tafolla took inspiration from the famous 1967 poem of the Chicano movement, “Yo Soy Joaquín,” but re-writes from an explicitly feminist perspective. The poem addresses the scene of European colonization, charting Malinche’s fate—as conquered woman, traitor, invincible survivor. Tafolla heightens the tension between traitor and survivor, raped slave and mother of la raza by writing as if Malinche herself was recounting her own history. Since none of Malinche’s 16th-century words have survived, the poem lends Malinche both an indomitable personality and powerful voice; she becomes a living figure, to be reckoned with in the present, and not merely a haunting ghost from the past.

Source: Tafolla, Carmen. "La Malinche." 1978. In Infinite Divisions: An Anthology of Chicana Literature. Edited by Tey Diana Rebolledo and Eliana Rivero. Tucson: University of Arizona Press, 1993. First published 1978 in Canto al Pueblo: An Anthology of Experiences by Texas: Penca Books.

La Malinche

Carmen Tafolla

Yo soy la Malinche.
My people called me Malintzín Tenepal
the Spaniards called me Doña Marina
I came to be known as Malinche
and Malinche came to mean traitor.
they called me—chingada
Chingada.
(Ha—¡Chingada! ¡Screwed!)
Of noble ancestry, for whatever that means,
I was sold into slavery by MY ROYAL FAMILY—so
that my brother could get my inheritance.
...And then the omens began_a god, a new civilization, the downfall of our empire.
And you came.
My dear Hernán Cortés, to share your "civilization"—to play a god, ... and I began to
dream ...
I saw
and I acted.
I saw our world
And I saw yours
And I saw another.
And yes—I helped you—against Emperor Moctezuma
Xocoyotzín himself.
I became Interpreter, Advisor, and lover.
They could not imagine me dealing on a level
with you—so they said I was raped, used,
chingada
¡Chingada!
But I saw our world

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and your world
and another.
No one else could see
Beyond one world, none existed.
And you yourself cried the night
the city burned
and burned at your orders.
The most beautiful city on earth
in flames.
You cried broken tears the night you saw
your destruction.
My homeland ached within me
(but I saw another).
Mother world
a world yet to be born.
And our child was born ...
and I was immortalized Chingada!
Years later, you took away my child (my sweet
mestizo new world child)
to raise him in your world
You still didn't see.
You still didn't see.
And history would call me
Chingada.
But Chingada I was not.
Not tricked, not screwed, not traitor.
For I was not traitor to myself_
I saw a dream
and I reached it.
Another world.....
la raza.
La raaaaa-zaaaaa ...