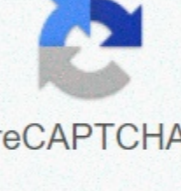


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Frontispiece of the codex mendoza

Azts manuscript The first page of Codex Mendoza. The Codex Mendoza is an Azts codex, believed to have been established around the year 1541. [1] It contains the history of both the Azte rulers and conquests, as well as a description of everyday life before the conquest of Azt society. The Codex is written in nahuatl, using traditional Azic pictograms, translating and explaining the Spanish text. It is named after Don Antonio de Mendoza, viceroy of New Spain and chief patron of indigenous artists. Mendoza knew that the destructions of conquest destroyed several native artifacts and that the craft traditions that created them had been destroyed. When the Spanish crown ordered Mendoza to provide evidence of the Azte political and tribute system, he invited trained artists and scribes educated at the Franciscan college in Tlatelolco to gather in a workshop where, under the supervision of Spanish priests, they could recreate the document for himself and the King of Spain. [2] The beautiful and instructive visual document they created became known as Codex Mendoza: it consists of 71 folios made of Spanish paper, 20.6 x 30.6 centimeters (8.25 x 12.25 inches). [3] The document is produced in the native style and is now tied to the spine in the style of European books. The Codex is also known as the Codex Mendocino and La colección Mendoza, and has been held at the Bodleian Library at Oxford University since 1659. He was removed from the public exhibition on December 23, 2011. [4] The Bodleian Library has four other Mesoamerican cubes: Codex Bodley, Codex Laud, Codex Selden and Selden Roll. History The Codex Mendoza in the Bodleian Library The manuscript was produced before 1529[5] 1553, when it was in the possession of French cosmographer André Thévet, who wrote his name on folios 1r, 2r, 70v, 71v. The last page of the manuscript explains the circumstances under which it was made. [6] The reader should apologize for the harsh style of interpreting drawings in this history, because the interpreter did not take any time or work at all... The interpreter received this history ten days before the fleet's departure, and interpreted it with negligence, for the Indians had come late to an agreement; and so it happened hastily and did not improve the style suitable for interpretation, and did not take time to polish the words and grammar or make a clear copy. The manuscript was therefore hastily prepared and was to be sent to Spain. More accurate information about the exact date of the manuscript and the reasons were produced is contradictory. Confession of conkstadors Jerónimo López, From 1547, may be relevant. [7] It was about six years ago, more or less, that one day I went into the home of an Indian named Francisco Gualpuyoqualcal, the master of painters, saw a book with parchment wraps, and asked him what it was, secretly showed it to me, and told me that he had done it at his lordship's bet. in which he must cast off all land since the founding of the city of Mexico and the lords that governed and ruled until the Spaniards and the battles and clashes that were and taking on this great city and all the provinces that it imposed and object and the task of these cities and provinces that made Moteczuma the main masters of this city and the prize that each knight gave him the tributes of the cities that he had and the plan that he employed for the aforementioned task, and how he outlined [?] the cities and provinces for him. (tr. H.B. Nicholson) Silvio Zavala argued that the book refers to Codex Mendoza.[8] and his arguments were re-formulated by Federico Gómez de Orozco. [9] If this is the case, the Codex was written around 1541 (more or less from López's memory six years ago) and commissioned by Mendoza. However, as Mr.B Nicolson pointed out, the description does not exactly fit the Code and identification is not certain. [10] Samuel Purchas, the future owner of the Codex, wrote in 1625, and the Spanish fleet was attacked by French private men, and the codex was taken to France along with the rest of the loot. [11] It is certainly André Thévet. Queen Elizabeth II. Thévet wrote his name in five places on the codex, twice dated 1553. It was later owned by Richard Hakluyt of England. According to Samuel Purchase, Hakluyt bought the Codex for 20 French francs. Soon after 1616, samuel purchase, then his son, john selden, got it. The codex was placed in the Bodleian Library of Oxford University in 1659, five years after Selden's death, where it remained in obscurity until 1831, when Vikom Kingsborough rediscovered it and drew scholars' attention. Content Written on European paper, contains 71 pages, consists of three parts: Section I, folios 1r to 17r or 18r, the history of the Aztic people from 1325 to 1521 - the founding of Tenochtitlan through the Spanish conquest. It lists the rulers and the cities they conquer. It is uncertain whether folios 17v and 18r are class I or II [12] Annex II. This section is closely linked to the Matrícula de Tributos, but Codex Mendoza contains five ranges that are not included in Matrícula. This probably represents material that is now missing from Matrícula, but is present when Codex Mendoza was copied. [13] Folios 56v–71v are a visual representation of the daily life of azates. Az MS. Arch. Selden's 73-85 folio. A, 1, currently foliated, is not part of the Codex Mendoza. These folios contain an original separate manuscript, apparently written in England in the first half of the seventeenth century. This manuscript contains tables of the comparative value of Roman, Greek, English and French money. The two manuscripts were linked in England at the beginning of the seventeenth century. [14] Section I Gallery's Folio 2 tenochtitlani retofounding. Folio 4 versoConquests by Chimalpopoca. Folio 5 versoConquests itzoatl. Folio 10 retoConquests aaxayacatl. Folio 13 retoConquests by Ahuitzotl. Section II Gallery Folio 17 verso Folio 20 recto Folio 37 recto Folio 43 recto Folio 46 recto Folio 47 recto Folio 52 recto Section III Gallery Folio 57 recto. The birth of a baby. Folio 58 recto Folio 60 recto. Penalties and chores for children, ages 11-14. Folio 61 recto (top) 15-year-old boys are starting training in the military or clergy. (bottom) A 15-year-old girl is getting married. Folio 62 recto. (upper rest) Student participation and penalties for inappropriate behavior. (bottom) Prepare to fight; Folio 64 recto(top) Duties of novice priests. (bottom) They give the ranks to warriors. Folio 65 recto (top) Ranks award priest-warriors. (bottom) Imperial officers. Folio 67 recto (top) Warriors scout the city at night in preparation for the attack. (center) Negotiations after surrender. (bottom) High-ranking commanders. The palace of Folio 69 rectoMoteczuma II. References ^ Berdan, F.F.; Anawalt, P. R. (1992). Mendoza code. P. 1. ^ Carrasco, David (1999). The city of sacrifice: The Azts empire and the role of violence in civilization. P. 19. ^ Anawalt, Patricia (2001). Codex Mendoza. Carrasco, David L. (ed.). The Oxford Encyclopedia of Mesoamerican Cultures: The Civilizations of Mexico and Central America vol.1. New York: Oxford University Press. 72-73. ISBN 978-0-19-514255-6. OCLC 872326807. ^ Bodleian Treasures - Codex Mendoza The Bodleian Library. ^ Berdan, F.F.; Anawalt, P. R. (1992). Mendoza code. P. 1. ^ Berdan, F.F.; Anawalt, P. R. (1997). The basic code is Mendoza. P. 148. ^ Berdan, F.F.; Anawalt, P. R. (1992). Mendoza code. Pp. 1, 1–2^ Zavala, Silvio (1938). 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