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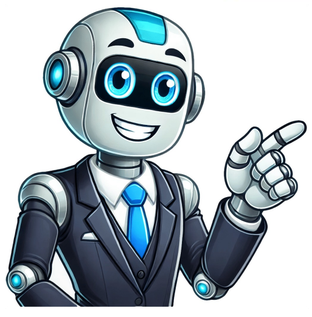

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your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. July 18, 2021Catherine Nuckols-Wilde Podcast: Play in new window | DownloadSubscribe: Apple Podcasts | RSSIt was a cold day in Florence, the cradle of the Renaissance. The year was 1698. Antonio Magliabechi received a
gentle tap at his front door. The eccentric book collector had a little window on his front door, which was unusual at the time, because he wanted to see who was coming first and then decide whether or not to answer the door. On this day, Signore Magliabechi opened the door quite enthusiastically as the person on the other side came bearing him an
exquisite gift. Magliabechi was the official librarian to the ruler of Florence, Cosimo de Medici, and while not tending to Grand Duke Cosimos book collection, he maintained a vast library of his own. In Magliabechis private home he had over 40,000 books and 10,000 manuscripts, but he had never seen nor held in his hands what the visitor brought to
him that day. It was a 92-page book dating back 150 years, created in the New World. The royal librarian shook with excitement as he perused the pages. He didnt know what to make of this work, but it would perhaps come to be the most unusual item in his entire collection. He could make out some of the scribblings throughout the book written in
Spanish, but Magliabechi wondered what the wonderful illustrations meant. There were pages of icons of animal heads: jaguars, rabbits, deer, and so one. This, followed by elaborately decorated human figures. The book that showed up at Magliabechis front door that day would later bear his name and is known today as the Codex Magliabechiano.
Scholars know now that the rare book, created by Aztec scribes on European paper sometime around 1540 in the first decades after the Conquest, is primarily a religious document. It is most likely based on a much older work dating back to a time before the Spanish, like so many other manuscripts from ancient Mexico that survive to this day. When
Magliabechi died in 1714 at the age of 81, he bequeathed his entire collection to the Grand Duke of Florence. The Grand Duke decided to turn Magliabechis very home into a library to keep the massive hoard intact. In 1861, Italys King Victor Emmanuel the Second combined Magliabechis tens of thousands of books and manuscripts with the private
library of the Grand Duke of Florence to form the Biblioteca Nazionale Centrale Firenze, or in English, the National Central Library of Florence. The Mexican codex calls this Italian library its home to this day.What exactly is a codex? As defined by Britannica online, a codex is, a manuscript book, especially of scripture, early literature or ancient
mythological or historical annals. In the Mexican context, codices are classified four ways. First, there is time of manufacture. Mexican codices are considered either pre-Hispanic or Colonial. Out of the hundreds of Mexican codices still in existence, only 15 can be authenticated as being created before the arrival of the Spanish. Many of the
manuscripts created in the early Colonial period were based on older pre-contact documents, but those documents are lost. Second, Mexican codices are classified according to culture. A codex can either be Aztec, Mixtec or Maya. The overwhelming number of codices surviving to this day are Aztec-produced. Third, codices are also classified
according to format. Some are like accordions and fold out. Others are in scroll form. Some are flat, comprised of loose sheets. Others are bound like modern-day books. The fourth and last type of classification for Mexican codices is according to material used. Many manuscripts were made from amate bark paper called amatl by the Aztecs. The bark
from fig trees was ground up into a paste and then flattened out to dry into sheets of paper. A codex could also be made from cloth, animal skins or in later times, European paper. The most ancient codices were probably made of cotton or maguey fibers, but as this practice dates back close to two thousand years, no early books from that time period
survive to this day. As a curious aside, most Mexican codices are presently located outside of Mexico. 180 of these ancient books alone are in the National Library of France in Paris. Many are in the hands of private collectors. Of course, no one knows just how many of these uniquely Mexican manuscripts can be found in the recesses of the famous
Vatican Library. Perhaps church officials do not even know the number.As mentioned before, the vast majority of ancient Mexican codices are Aztec in origin with few dating back to the time before the Spanish. Most of the Aztec books are made up of pictograms and images. The pre-conquest Aztecs did not have a sophisticated writing system like the
ancient Maya, but many of the images in the books had meaning so that the way they were arranged told a story recognizable to anyone. Along with the illustrations, the codices of the colonial period include text written with the Latin alphabet in either Spanish or Classical Nahuatl, the language of the Aztec Empire. Nahuatl was considered an official
language alongside Spanish throughout New Spain during various times during the colonial period, so it was not uncommon to find documents from this time written in that widely used indigenous language. Aztec scribes were called tlacuilos, which comes from the Nahuatl word, tlacuiloa, which means, to write through painting. Although many
professions in the Aztec world were reserved exclusively for men, many of the ancient codex scribes were women. Before the Spanish arrived, the codices were generally produced for the exclusive use of the members of the nobility and priestly class. Aztec codices covered many topics. They detailed religious observances and rituals, described things
connected with the calendar systems, delineated genealogies and royal histories, and chronicled important events. Many codices were land or tax records, which may seem boring to some but offer valuable insights on Aztec life to researchers. In the Aztec world there were libraries of books maintained by the priests or ruling families. A library was
called an amoxcalli, which combines two Nahuatl words, amox, meaning book, and calli, meaning house. The largest amoxcalli in the Aztec Empire was in the royal palace of the Kingdom of Texcoco, a subject state on the eastern shores of the lake of the same name. The wealthy rulers of Texcoco were known as poets and patrons of the arts. Early
Spanish accounts tell of a library at Texcoco full of thousands of books and manuscripts from all over the Aztec Empire and beyond, an ancient Mexican equivalent of the Great Library of Alexandria. Curiously, there is absolutely no mention of this library or its contents found in any written records after the Spanish Conquest. What happened to the
great library at the Texcoco palace is anyones guess. For more information about the Kingdom of Texcoco, please see Mexico Unexplained Episode #133. often-overlooked Mixtec people who lived in the lands now comprising the modern Mexican states of Oaxaca, Puebla and Guerrero, also had a codex tradition. The Mixtecs were one of the few
civilizations in ancient Mexico to develop a writing system. They didnt have an alphabet, but their writing system was more logographic in that their characters and pictures represented complete ideas or words, rather than sounds and syllables. One did not necessarily need to know the Mixtec language in order to read the codices written by Mixtec
scribes. Like the Aztecs, the Mixtecs chronicled the lives of their rulers, they wrote down heavenly observations, described festivals and rituals, and compiled bureaucratic records having to do with taxation and land ownership. All Mixtec codices that survive are on deer hide with much of the vibrant colors still very much alive many centuries later.
Two of these codices the Vienna Codex and the Codex Zouche-Nuttall date to the mid-or late 1300s, over 150 years before the Spanish Conquest and long before the Mixtecs saw encroachment on their lands by the Aztec Empire. Only one known Mixtec codex is in Mexico, all the others are in European libraries and private collections. The Codex
Colombino is housed in the National Museum of Anthropology and History in Mexico City. The deerskin book mostly focuses on the noble life and family history of a Mixtec ruler known as Eight Deer Jaguar Claw, who lorded over the Valley of Oaxaca in the 11th Century. The codex itself is does not date back to the 11th Century, but was created a few
hundred years later.The Maya perhaps get the most attention of all the ancient codex makers for a variety of reasons. For one, there are only 4 confirmed Maya codices in existence with many forgeries and frauds going on and off the short list over the years. Also, many ancient Maya books were destroyed in a very abrupt way by the early church
fathers and that seems to make even the most disinterested layperson take notice. For more information about the Great Maya Book Burning of 1562, please see Mexico Unexplained Episode #106. The Maya codices were all made from a bark paper called huun, whose technique was perfected sometime in the 5th Century AD. Codex makers had two
different names in Maya, ah tsib, literally, scribe, and ah woh, which meant, simply, painter. As was the case in other parts of Mesoamerica, the Maya codices belonged to the realms of the rulers and the priests. In the codices that exist the Maya authors wrote about the zodiac, celestial events such as eclipses and phases of the planet Venus,
horoscopes and other predictions, along with stories of the gods. The four Maya bark-paper books still in existence are the Dresden Codex, the Paris Codex, the Madrid Codex and the Grolier Codex. The most controversial and the most recently discovered codex on this list is the last one mentioned, the Grolier Codex. In 1965, a Mexican antiquities
collector, Dr. Josu Senz, was approached by two men who told him they could take him to view recently discovered ancient Maya artifacts that were available for purchase. Dr. Senz agreed and the men took him to a small airstrip outside of Tortuguero in the Mexican state of Tabasco. The book was supposedly found inside a wooden box in a cave
across the border in the mountains of Chiapas. Senz bought the codex and later tried to get it authenticated. It was immediately dismissed as a fake by about half the leading Maya scholars. Radio-carbon testing taken once in 1972 and again in 2012 yielded dates placing the codexs creation somewhere between the 11th and 12th Centuries. By 2018,
after years of scientific scrutiny and testing, the National Institute of Anthropology and History in Mexico City declared the Grolier Codex to be authentic. The institute explained that the book was made somewhere between 1021 and 1154 AD thus making it the oldest surviving codex in Mexico and the oldest known book in the Americas.The final
chapter is not yet written in the ancient Mexican codex saga. Since the 1990s there have been a handful of what archaeologists believe are Maya codices discovered at archaeological sites. These suspected codices are lumps of plaster accompanied by flecks of paint with most of the organic material rotted away. They are nonetheless being preserved
for some point in the future when the technology may exist to open them up and possibly view their contents. As the world of Maya archaeology is ever-changing and new discoveries happen on a weekly basis, it wouldnt be surprising if a new codex might suddenly appear to delight the world as the scribes had intended hundreds of years
before.REFERENCESBritannica OnlineCoe, Michael D. Breaking the Maya Code. New York and London: Thames and Hudson, 1992. We are Amazon Affiliates. Buy the book on Amazon here: Michael D. The Maya. New York and London: Thames and Hudscon, 1999. We are Amazon Affiliates. Buy the book on Amazon here: Charles. Published
Collections of Documents Relating to Middle American Ethnohistory, article 11.Guide to Ethnohistorical Sources Part 2; Handbook of Middle American Indians. University of Texas Press 1973, pp.341 November 3, 2019November 11, 2019Catherine Nuckols-Wilde October 6, 2019October 6, 2019Catherine Nuckols-Wilde September 1, 2019September
1, 2019Catherine Nuckols-Wilde ,the free encyclopedia that anyone can edit.111,866 active editors 7,011,182 articles in English1820 historical world mapHistory is the systematic study of the past with its main focus on the human past. Historians analyse and interpret primary and secondary sources to construct narratives about what happened and
explain why it happened. They engage in source criticism to assess the authenticity, content, and reliability of these sources. It is controversial whether the resulting historical narratives can be truly objective and whether history is a social science rather than a discipline of the humanities. Influential schools of thought include positivism, the Annales
school, Marxism, and postmodernism. Some branches of history focus on specific time periods, such as ancient history, particular geographic regions, such as the history of Africa, or distinct themes, such as political, social, and economic history. History emerged as a field of inquiry in antiquity to replace myth-infused narratives, with influential early
traditions originating in Greece, China, and later in the Islamic world. (Fullarticle...)Recently featured: Ian CarmichaelRusset sparrowEmmy NoetherArchiveBy emailMore featured articlesAboutWelsh presbytery meeting, 1940... that the term "middle judicatory", which many denominations use for their mid-tier organizations, originated in
Presbyterian courts (example pictured) for church discipline?... that texting someone a poop emoji in Japan is a way to wish them good luck?... that American football player Dominic Vairo went from being forced off the freshman team at Notre Dame to becoming captain of the varsity team?... that an anime programming block that originally aired on
the American television channel TechTV was the inspiration for the co-founder of a Japanese animation studio?... that ratline organizer Ivo Omranin once beat a suspected informant with an umbrella?... that a leak from a natural-gas storage field led to the destruction of or damage to almost 30 buildings in Hutchinson, Kansas?... that Lorenzo Pace
performed a candlelit flute concerto at the outset of his dissertation defense?... that Queen Afua inspired New York City mayor Eric Adams to become vegan?... that the Fuck Tree has been described as a "physical embodiment of desire"?ArchiveStart a new articleNominate an articlePhil HansonIn ice hockey, the Florida Panthers defeat the Edmonton
Oilers to win the Stanley Cup Finals.In motorsport, Robert Kubica, Yifei Ye, and Phil Hanson (pictured) of AF Corse win the 24 Hours of Le Mans.In the US state of Minnesota, state representative Melissa Hortman is assassinated and state senator John Hoffman is injured.Former president of Nicaragua and first elected female president in the
Americas Violeta Chamorro dies at the age of 95.Ongoing: Gaza warRussian invasion of UkrainetimelineSudanese civil wartimelineRecent deaths: Alfred BrendelAli ShamkhaniHamilton WanasingheAfa Ah LooGeoff PalmerStella ChenNominate an articleJune 19: Juneteenth in the United States (1865)Lou Gehrig baseball card1785 The proprietors of
King's Chapel, Boston, voted to adopt James Freeman's Book of Common Prayer, thus establishing the first Unitarian church in the Americas.1838 The Maryland province of the Jesuits contracted to sell 272 slaves to buyers in Louisiana in one of the largest slave sales in American history.1939 American baseball player Lou Gehrig (pictured) was
diagnosed with amyotrophic lateral sclerosis, now commonly known in the United States as "Lou Gehrig's disease".2009 War in Afghanistan: British forces began Operation Panther's Claw, in which more than 350 troops made an aerial assault on Taliban positions in southern Afghanistan.tienne Geoffroy Saint-Hilaire (d.1844)Sarah Rosetta Wakeman
(d.1864)Aage Bohr (b.1922)Clayton Kirkpatrick (d.2004)More anniversaries: June 18June 19June 20ArchiveBy emailList of days of the yearAboutDred Scott (c.1799 1858) was an enslaved African American who, along with his wife, Harriet Robinson Scott, unsuccessfully sued for the freedom of themselves and their two daughters, Eliza and Lizzie, in
the 1857 legal case Dred Scott v. Sandford. The Scotts claimed that they should be granted freedom because Dred had lived for four years in Illinois and the Wisconsin Territory, where slavery was illegal, and laws in those jurisdictions said that slave holders gave up their rights to slaves if they stayed for an extended period. The Supreme Court of the
United States ruled against Scott in a landmark decision that held the Constitution did not extend American citizenship to people of black African descent, and therefore they could not enjoy the rights and privileges that the Constitution conferred upon American citizens. The Dred Scott decision is widely considered the worst in the Supreme Court's
history, being widely denounced for its overt racism, judicial activism, poor legal reasoning, and crucial role in the events that led to the American Civil War four years later. The ruling was later superseded by the passage of the Thirteenth Amendment to the United States Constitution, which abolished slavery, in 1865, followed by the Fourteenth
Amendment, whose first section guaranteed birthright citizenship for "all persons born or naturalized in the United States and subject to the jurisdiction thereof", in 1868. This posthumous oil-on-canvas portrait of Scott was painted by Louis Schultze, after an 1857 photograph by John H. Fitzgibbon, and now hangs in the Missouri History Museum in
St.Louis.Painting credit: Louis Schultze, after John H. FitzgibbonRecently featured: Garni TempleIgor StravinskySabella pavoninaArchiveMore featured picturesCommunity portal The central hub for editors, with resources, links, tasks, and announcements.Village pump Forum for discussions about Wikipedia itself, including policies and technical
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AsturianuAzrbaycancaBosanskiFryskGaeilgeGalegoHrvatskiKurdLatvieuLietuviNorsk nynorskShqipSlovenina Retrieved from " 2This article is about the year 1865. For other uses, see 1865 (disambiguation).Calendar yearYearsMillennium2ndmillenniumCenturies18thcentury19thcentury 20thcenturyDecades1840s1850s1860s
1870s1880sYears1862186318641865 186618671868vte1865 by topicHumanitiesAnimationArchaeologyArchitectureArtLiteraturePoetryMusicBy countryAustraliaBelgiumBrazilCanadaChinaDenmarkFranceGermanyNew ZealandNorwayPortugalRussiaSouth AfricaSwedenUnited KingdomUnited StatesOther topicsRail transportScienceSportsLists of
leadersSovereign statesSovereign state leadersTerritorial governorsReligious leadersLawBirth and death categoriesBirthsDeathsEstablishments and disestablishments categoriesEstablishmentsDisestablishmentsWorks categoryWorksvte1865 in various calendarsGregorian calendar1865MDCCCLXVAb urbe condita2618Armenian calendar1314
Assyrian calendar6615Bah calendar2122Balinese saka calendar17861787Bengali calendar12711272Berber calendar2815British Regnal year28Vict.129Vict.1Buddhist calendar2409Burmese calendar1227Byzantine calendar73737374Chinese calendar (WoodRat)4562 or 4355to (WoodOx)4563 or 4356Coptic calendar15811582Discordian
calendar3031Ethiopian calendar18571858Hebrew calendar56255626Hindu calendars- Vikram Samvat19211922- Shaka Samvat17861787- Kali Yuga49654966Holocene calendar11865Igbo calendar865866Iranian calendar12431244Islamic calendar12811282Japanese calendarGenji 2 / Kei 1()Javanese calendar17931794Julian calendarGregorian minus
12 daysKorean calendar4198Minguo calendar47 before ROC47Nanakshahi calendar397Thai solar calendar24072408Tibetan calendar(male Wood-Rat)1991 or 1610 or 838to(female Wood-Ox)1992 or 1611 or 839Wikimedia Commons has media related to 1865.1865 (MDCCCLXV) was a common year starting on Sunday of the Gregorian calendarand a
common year starting on Friday of the Julian calendar, the 1865th year of the Common Era (CE) and Anno Domini (AD) designations, the 865th year of the 2ndmillennium, the 65th year of the 19thcentury, and the 6th year of the 1860s decade. As of the start of 1865, the Gregorian calendar was 12 days ahead of the Julian calendar, which remained in
localized use until 1923. Calendar year January 15: Union captures Fort Fisher.January 4 The New York Stock Exchange opens its first permanent headquarters at 10-12 Broad near Wall Street, in New York City.January 13 American Civil War: Second Battle of Fort Fisher Union forces launch a major amphibious assault against the last seaport held
by the Confederates, Fort Fisher, North Carolina.January 15 American Civil War: Union forces capture Fort Fisher.January 31The Thirteenth Amendment to the United States Constitution (conditional prohibition of slavery and involuntary servitude) passes narrowly, in the House of Representatives.American Civil War: Confederate General Robert E.
Lee becomes general-in-chief.February 3 American Civil War: Hampton Roads Conference: Union and Confederate leaders discuss peace terms.February 6 The municipal administration of Finland is established.[1]February 8 & March 8 Gregor Mendel reads his paper on Experiments on Plant Hybridization at two meetings of the Natural History
Society of Brnn in Moravia, subsequently taken to be the origin of the theory of Mendelian inheritance.[2]February 21 John Deere receives a United States patent for ploughs.February 22 Tennessee adopts a new constitution that abolishes slavery.February American Civil War: Columbia, South Carolina burns, as Confederate forces flee from
advancing Union forces.March 3 The U.S. Congress authorizes formation of the Bureau of Refugees, Freedmen and Abandoned Lands.March 4 Washington College and Jefferson College are merged to form Washington & Jefferson College in the United States.[3]March 13 American Civil War: The Confederate States of America agrees to the use of
African American troops.March 18 American Civil War: The Congress of the Confederate States of America adjourns for the last time.March 1921 American Civil War: Battle of Bentonville: Union troops compel Confederate forces to retreat from Four Oaks, North Carolina.March 25The Claywater Meteorite explodes just before reaching ground level
in Vernon County, Wisconsin; fragments having a combined mass of 1.5kg (3.3lb) are recovered.American Civil War: In Virginia, Confederate forces capture Fort Stedman from the Union, although it is retaken the same day. Lee's army suffers heavy casualties: about 2,900, including 1,000 captured in the Union counterattack. Confederate positions
are weakened. After the battle, Lee's defeat is only a matter of time.March Hamm's Brewery opens in St. Paul, Minnesota.April 2: Jefferson Davis.April 9: Appomattox Court House.April 14: Lincoln shot.April 1 American Civil War Battle of Five Forks: In Petersburg, Virginia, Confederate General Robert E. Lee begins his final offensive.April 2
American Civil War: Confederate President Jefferson Davis and most of his Cabinet flee the Confederate capital of Richmond, Virginia, which is taken by Union troops the next day.April 6 German chemicals producer Badische Anilin- und Sodafabrik (BASF) is founded in Mannheim.April 9 American Civil War: Confederate States Army General Robert
E. Lee surrenders to Union Army General Ulysses S. Grant at Appomattox Court House, effectively ending the war.April 14Assassination of Abraham Lincoln: President of the United States Abraham Lincoln is shot while attending an evening performance of the farce Our American Cousin at Ford's Theatre in Washington, D.C., by actor and
Confederate sympathizer John Wilkes Booth.United States Secretary of State William H. Seward and his family are attacked in his home, by Lewis Powell.April 15 President Lincoln dies early this morning from his gunshot wound, aged 56. Vice President Andrew Johnson becomes the 17th President of the United States upon Lincoln's death and is
sworn in later that morning.April 18 Confederate President Jefferson Davis and his entire cabinet arrive in Charlotte, North Carolina, with a contingent of 1,000 soldiers.April 21 German chemicals producer BASF moves its headquarters and factories from Mannheim, to the Hemshof District of Ludwigshafen.April 26American Civil War: Confederate
General Joseph E. Johnston surrenders to Union Major General William Tecumseh Sherman, at Durham Station, North Carolina.Union cavalry corner John Wilkes Booth in a Virginia barn, and cavalryman Boston Corbett fatally shoots the assassin.April 27The steamboat Sultana, carrying 2,300 passengers, explodes and sinks in the Mississippi River,
killing 1,800, mostly Union survivors of the Andersonville Prison.April 27: Steamboat Sultana sinks.Governor of New York Reuben Fenton signs a bill formally creating Cornell University.May 1 The Treaty of the Triple Alliance of Argentina, Brazil, and Uruguay against Paraguay is formally signed, following the outbreak of the Paraguayan War.May 4
American Civil War: Lieutenant General Richard Taylor, commanding all Confederate forces in Alabama, Mississippi, and eastern Louisiana, surrenders his forces to Union General Edward Canby at Citronelle, Alabama, effectively ending all Confederate resistance east of the Mississippi River.May 5 In the United States:In North Bend, Ohio (a suburb
of Cincinnati), the first train robbery in the country takes place.Jefferson Davis meets with his Confederate Cabinet (14 officials) for the last time, in Washington, Georgia, and the Confederate Government is officially dissolved.May 10 American Civil War: Jefferson Davis is captured by the Union Army near Irwinville, Georgia.May 12 Electric
equipment and mobile brand Nokia founded in Tampere, Finland.May 1213 American Civil War Battle of Palmito Ranch: In far south Texas, more than a month after Confederate General Lee's surrender, the last land battle of the civil war with casualties, ends with a Confederate victory.May 17The International Telegraph Union is founded.French
missionary Father Armand David first observes Pre David's deer in Peking, China.[4]May 23 Grand Review of the Armies: Union Army troops parade down Pennsylvania Avenue (Washington, D.C.) to celebrate the end of the American Civil War.May 25 Mobile magazine explosion: 300 are killed in Mobile, Alabama, when an ordnance depot
explodes.May 28 The Mimosa sets sail with emigrants from Wales for Patagonia.[5]May 29 American Civil War: President of the United States Andrew Johnson issues a proclamation of general amnesty for most citizens of the former Confederacy.June 2 American Civil War: Confederate forces west of the Mississippi River under General Edmund Kirby
Smith surrender at Galveston, Texas, under terms negotiated on May 26, becoming the last to do so.June 10 Richard Wagner's opera Tristan und Isolde debuts at the Munich Court Theatre.June 11 Battle of the Riachuelo: The Brazilian Navy squadron defeats the Paraguayan Navy.July 2: Salvation ArmyJune 19 American Civil War: Union Major
General Gordon Granger lands at Galveston, Texas, and informs the people of Texas of the Emancipation Proclamation (an event celebrated in modern times each year as Juneteenth).June 23 American Civil War: At Fort Towson in Oklahoma Territory, Confederate General Stand Watie, a Cherokee Indian, surrenders the last significant Rebel
army.June 25 James Hudson Taylor founds the China Inland Mission at Brighton, England.June 26 Jumbo, a young male African elephant, arrives at London Zoo and becomes a popular attraction.JuneAugust English polymath Francis Galton first describes eugenics.[6]July 4 Lewis Carroll publishes his children's novel Alice's Adventures in Wonderland
in England[7][8] (first trade editions in December).July 5The U.S. Secret Service is founded.The first speed limit is introduced in Britain: 2mph (3.2km/h) in town and 4mph (6.4km/h) in the country.July 7 Following Abraham Lincoln's assassination on April 14, the four conspirators condemned to death during the trial are hanged, including David
Herold, George Atzerodt, Lewis Powell and Mary Surratt. Her son, John Surratt, escapes execution by fleeing to Canada, and ultimately to Egypt.July 14 First ascent of the Matterhorn: The summit of the Matterhorn in the Alps is reached for the first time, by a party of 7 led by the Englishman Edward Whymper; 4 die in a fall during the descent. July
14: Matterhorn climbed. July 30: Steamer Brother Jonathan sinks.July 21 Wild Bill Hickok Davis Tutt shootout: In the market square of Springfield, Missouri, Wild Bill Hickok shoots "Little Dave" Davis Tutt dead over a poker debt, in what is regarded as the first true western fast draw showdown.July 23 The SSGreat Eastern departs on a voyage to lay
a transatlantic telegraph cable.[7]July 26 The New Zealand Parliament first meets in Wellington on a permanent basis, making it de facto the national capital.[9]July 27Welsh settlers arrive in Argentina at Chubut Valley.Businessman Asa Packer establishes Lehigh University in Bethlehem, Pennsylvania.July 30 The steamer Brother Jonathan sinks off
the California coast, killing 225 passengers and crew.July 31 The first narrow gauge mainline railway in the world opens at Grandchester, Australia.July The Christian Mission, later renamed The Salvation Army, is founded in Whitechapel, London, by William and Catherine Booth.August 16 The Dominican Republic regains independence from
Spain.August 25 The Shergotty meteorite Mars meteorite falls in Sherghati, Gaya, Bihar in India.September 19 Union Business College (now Peirce College) is founded in Philadelphia.September 26 Champ Ferguson becomes the first person (and one of only two) to be convicted of war crimes for actions taken during the American Civil War, found
guilty by a U.S. Army tribunal on 23 charges, arising from the murder of 53 people. He is hanged on October 20, two days after the conviction of Henry Wirz for war crimes.[10]October 11 Morant Bay rebellion: Paul Bogle leads hundreds of black men and women in a march in Jamaica; the rebellion is brutally suppressed by the British governor
Edward John Eyre with 400 executed.[8]October 25 Florida drafts its constitution in Tallahassee.October 26The Standard Oil Company opens.The paddlewheel steamer SSRepublic sinks off the Georgia coast, with a cargo of $400,000 in coins.November 6 American Civil War: The CSS Shenandoah, last remnant of the Confederate States of America
and its military, surrenders in Liverpool after fleeing westward from the Pacific.November 10 Captain Henry Wirz, Confederate superintendent of Andersonville Prison (Camp Sumter) is hanged, becoming the second of two combatants, and only serving regular soldier, to be executed for war crimes committed during the American Civil War.November
11 Duar War between Britain and Bhutan ends with the Treaty of Sinchula, in which Bhutan cedes control of its southern passes to Britain in return for an annual subsidy.[7]November 17 Chincha Islands War: Action of 17 November 1865 A Spanish gunboat is captured by the Chilean tugboat Independencia off Tom, in the Bay of Concepcin,
Chile.November 26 Chincha Islands War: Battle of Papudo The Spanish ship Covadonga is captured by the Chileans and the Peruvians, north of Valparaso, Chile.December 11 The United States Congress creates the United States House Committee on Appropriations and the Committee on Banking and Commerce, reducing the tasks of the House
Committee on Ways and Means.December 17 Leopold II becomes King of the Belgians, following the death (on December 10) of his father, King Leopold I.December 18 Secretary of State William H. Seward declares the Thirteenth Amendment to the United States Constitution ratified by three-quarters of the states, including those in secession. As of
December 6, slavery is legally outlawed in the last two slave states of Kentucky and Delaware, and the remaining 45,000 slaves are freed.December 21 The Kappa Alpha Order is founded at Washington College, Lexington, Virginia.December 24 Jonathan Shank and Barry Ownby form the Ku Klux Klan in the American South, to resist Reconstruction
and intimidate carpetbaggers and scalawags, as well as to repress the freedpeople.Francis Galton.A forest fire near Silverton, Oregon, destroys about one million acres (4,000 km2) of timber.The National Temperance Society and Publishing House is founded by James Black in the U.S.Nottingham Forest Football Club, an association football based in
West Bridgford, Nottingham, England, is founded.January 5 Julio Garavito Armero, Colombian astronomer (d. 1920)January 9 Leo Ditrichstein, Austrian-born stage actor, playwright (d. 1928)January 19 Valentin Serov, Russian portrait painter (d. 1911)January 20 Yvette Guilbert, French cabaret singer, actress (d. 1944)January 27 Nikolai Pokrovsky,
Russian politician, last foreign minister of the Russian Empire (d. 1930)January 28Lala Lajpat Rai ("The Lion of Punjab"), a leader of the Indian independence movement (d. 1928)Kaarlo Juho Sthlberg, 1st President of Finland (d. 1952)[11]January 31 Henri Desgrange, French cycling enthusiast, founder of the Tour de France (d. 1940)February 4
Ernest Hanbury Hankin, English bacteriologist, naturalist (d. 1939)February 9 Beatrice Stella Tanner, later Mrs. Patrick Campbell, English theatre actress, producer (d. 1940)February 12Enrico Millo, Italian admiral and politician (d. 1930)[12]Kazimierz Tetmajer, Polish writer (d. 1940)February 17 Ernst Troeltsch, German theologian (d.
1923).February 19 Sven Hedin, Swedish scientist, explorer (d. 1952)February 21 John Haden Badley, English author, educator (d. 1967)February 28 Wilfred Grenfell, English medical missionary to Newfoundland and Labrador (d. 1940)Elma DanielssonMarch 1 Elma Danielsson, Swedish socialist, journalist (d. 1936)March 10 Tan Sitong, Chinese
reformist leader (d. 1898)March 15 Sui Sin Far, English-born writer (d. 1914)March 19 William Morton Wheeler, American entomologist (d. 1937)March 30 Heinrich Rubens, German physicist (d. 1922)April Richard Rushall, British sea captain and businessman (d. 1953)April 1 Richard Adolf Zsigmondy, Austrian-born chemist, Nobel Prize laureate (d.
1929)April 2 Gyorche Petrov, Macedonian and Bulgarian revolutionary (d. 1921)April 6 Victory Bateman, American stage and screen actress (d. 1926)April 9Violet Nicolson, English poet (d. 1904)Erich Ludendorff, German general (d. 1937)Charles Proteus Steinmetz, German-American engineer, electrician (d. 1923)April 14 Alfred Hoare Powell,
English Arts and Crafts architect, and designer and painter of pottery (d. 1960)April 16 Harry Chauvel, Australian Army general (d. 1945)[13]April 18 Lenidas Plaza, 16th President of Ecuador (d. 1932)April 26 Akseli Gallen-Kallela, Finnish artist (d. 1931)[14]April 28Vital Brazil, Brazilian physician, immunologist (d. 1950)Charles W. Woodworth,
American entomologist (d. 1940)Pieter ZeemanKing George V of the United KingdomMay 2 Clyde Fitch, American dramatist (d. 1909)May 3 Martha M. Simpson, Australian educationalist ((d. 1948)May 23 Epitcio Pessoa, 11th President of Brazil (d. 1942)May 25John Mott, American YMCA leader, recipient of the Nobel Peace Prize (d. 1955)Pieter
Zeeman, Dutch physicist, Nobel Prize laureate (d. 1943)May 26 Robert W. Chambers, American artist (d. 1933)June 2 George Lohmann, English cricketer (d. 1901)June 3 George V of the United Kingdom (d. 1936)June 9Albric Magnard, French composer (d. 1914)Carl Nielsen, Danish composer (d. 1931)June 13 W. B. Yeats, Irish writer, Nobel Prize
laureate (d. 1939)June 19Alfred Hugenberg, German businessman, politician (d. 1951)May Whitty, British stage and screen actress (d. 1948)June 21 Otto Frank, German physiologist (d. 1944)June 26 Bernard Berenson, American art historian (d. 1959)June 29 Shigechiyo Izumi, Japanese supercentenarian (d. 1986)Philipp ScheidemannJulia
MarloweJuly 1 Granville Ryrie, Australian Army general, politician, and diplomat (d. 1937)[15]July 13 Grard Encausse, French occultist (d. 1916)July 15 Alfred Harmsworth, 1st Viscount Northcliffe, Irish-born British publisher; founder of the Daily Mail and Daily Mirror (d.1922)July 23Max Heindel, Danish-born Christian occultist, astrologer, and
mystic (d. 1919)Edward Terry Sanford, Associate Justice of the Supreme Court of the United States (d. 1930)July 26 Philipp Scheidemann, 11th Chancellor of Germany (d. 1939)August 2Irving Babbitt, American literary critic (d. 1933)John Radecki, Australian stained glass artist (d. 1955)August 10 Alexander Glazunov, Russian composer (d.
1936)August 15 Usui Mikao, Japanese founder of reiki (d. 1926)August 17 Julia Marlowe, English-born American stage actress (d. 1950)August 20 Bernard Tancred, South African cricketer (d. 1911)August 22 Templar Saxe, British actor and singer (d. 1935)August 24 King Ferdinand I of Romania (d. 1927)August 27 James Henry Breasted, American
Egyptologist (d. 1935)September 4 Maria Karowska, Polish Roman Catholic religious professed and blessed (d. 1935)September 11 Rainis, Latvian poet, playwright (d. 1929)September 13 William Birdwood, 1st Baron Birdwood, British field marshal (d. 1951)September 26 Mary Russell, Duchess of Bedford, English aviator, ornithologist (d.
1937)Charles W. ClarkHovhannes AbelianWarren G. HardingJean SibeliusRudyard KiplingOctober 1 Paul Dukas, French composer (d. 1935)October 9 Arthur Hayes-Sadler, British admiral (d. 1952)October 10 Rafael Merry del Val, Spanish Roman Catholic Cardinal and Secretary of the Congregation of the Holy Office (d. 1930)October 12 Arthur
Harden, English chemist, Nobel Prize laureate (d. 1940)October 15 Charles W. Clark, American baritone (d. 1925)October 16 Rudolph Lambart, 10th Earl of Cavan, British field marshal (d. 1946)October 17 James Rudolph Garfield, U.S. politician (d. 1950)October 22Charles James Briggs, British general (d. 1941)Raymond Hitchcock, American actor
(d. 1929)October 23 Hovhannes Abelian, Armenian actor (d. 1936)October 26 Benjamin Guggenheim, American businessman (d. 1912)October 27 Tinsley Lindley, English footballer (d. 1940)November 2 Warren G. Harding, 29th President of the United States (d. 1923)November 11 Edwin Thanhouser, American actor, businessman, and film producer,
founder of the Thanhouser Company (d. 1956)December 8Rdiger von der Goltz, German general (d. 1946)Jean Sibelius, Finnish composer (d. 1957)December 12 Edwyn Alexander-Sinclair, British admiral (d. 1945)December 16 Olavo Bilac, Brazilian poet (d. 1918)December 19 Minnie Maddern Fiske, American stage actress (d. 1932)December 20
Elsie de Wolfe, American socialite, interior decorator (d. 1950)December 23Anna Farquhar Bergengren, American author and editor (unknown year of death)James M. Canty, American educator, school administrator, and businessperson (d. 1964)[16]Albrecht, Duke of Wrttemberg, German field marshal (d. 1939)December 25Evangeline Booth, 4th
General of The Salvation Army (d. 1950)Fay Templeton, American musical comedy star (d. 1939)December 28 Flix Vallotton, Swiss painter, printmaker (d. 1925)December 30 Rudyard Kipling, Indian-born English writer, Nobel Prize laureate (d. 1936)Ernest Hogan, African-American dancer, musician, and comedian (d. 1909)Habibullah Qurayshi,
Bengali Islamic scholar and educationist (d. 1943)[17]Abraham LincolnJohn Wilkes BoothJanuary 14 Marie-Anne Libert, Belgian botanist (b. 1782)January 19 Pierre-Joseph Proudhon, French philosopher, anarchist (b. 1809)January 28 Felice Romani, Italian poet, librettist (b. 1788)February 6 Isabella Beeton, British cook, household management
expert (b. 1836)[18]March 1 Anna Pavlovna of Russia, queen consort of the Netherlands (b. 1795)March 20 Yamanami Keisuke, Japanese samurai (b. 1833)March 30 Alexander Dukhnovich, Russian priest, writer and social activist (b. 1803April 1John Milton, Governor of Florida (b. 1807)Giuditta Pasta, Italian soprano (b. 1798)April 2 A. P. Hill,
American Confederate general (b. 1825)April 13 Achille Valenciennes, French zoologist (b. 1794)April 15 Abraham Lincoln, 16th President of the United States (b. 1809)April 18 Lon Jean Marie Dufour, French medical doctor, naturalist (b. 1780)April 24 Nicholas Alexandrovich, Tsarevich of Russia (b. 1843)April 26 John Wilkes Booth, American actor,
assassin of Abraham Lincoln (b. 1838)April 28 Sir Samuel Cunard, Canadian businessman, founder of the Cunard Line (b. 1787)May 5 Ben Hall, Australian bushranger (b. 1837)May 10 William Armstrong, American lawyer, civil servant, politician, and businessperson (b. 1782)[19] Paul BogleHenry John TempleLeopold I of Belgium July Dimitris
Plapoutas, Greek military leader (b. 1786)July 6 Princess Sophie of Sweden, Grand Duchess of Baden (b. 1801)July 7 The Lincoln assassination conspirators (executed)Lewis Powell (b. 1844)David Herold (b. 1842)George Atzerodt (b. 1835)Mary Surratt (b. 1823)July 25 James Barry, British military surgeon (b. 1795)August 4 Percival Drayton, United
States Navy officer (b. 1812)August 12 William Jackson Hooker, English botanist (b. 1785)August 13 Ignaz Semmelweis, Hungarian physician (b. 1818)August 16 Sir Frederick Stovin, British army general (b. 1783)August 27 Thomas Chandler Haliburton, Canadian author (b. 1796)August 29 Robert Remak, German embryologist, physiologist and
neurologist (b. 1815)September 2 William Rowan Hamilton, Irish mathematician (b. 1805)September 10 Maria Silfvan, Finnish actor (b. 1802)September 25 Andrs de Santa Cruz, Peruvian military officer, seventh President of Peru and President of Bolivia (b. 1792)October 16 Andrs Bello, Venezuelan poet, lawmaker, teacher, philosopher and
sociologist (b. 1781)October 18 Henry John Temple, 3rd Viscount Palmerston, Prime Minister of the United Kingdom (b. 1784)October 24 Paul Bogle, Jamaican activist, Baptist deacon and leader of the Morant Bay rebellion. (executed) (b. 1820)November 10 Henry Wirz, Swiss-born American Confederate military officer, prisoner-of-war camp
commander (executed) (b. 1823)November 12 Elizabeth Gaskell, British novelist, biographer (b. 1810)November 28Jos Manuel Pareja, Spanish admiral (suicide) (b. 1813)William Machin Stairs, Canadian businessman, statesman (b. 1789)November 29 Isaac A. Van Amburgh, American animal trainer (b. 1811)December 6 Sebastin Iradier, Spanish
composer (b. 1809)December 10 King Leopold I of Belgium (b. 1790)December 14 Johan Georg Forchhammer, Danish geologist (b. 1794)December 17 Luigi Ciacchi, Italian cardinal (b. 1788)^ "Kunnallinen itsehallinto 150 vuotta" [150 years of local self-government]. Nopolanews (in Finnish). February 6, 2015. Archived from the original on February
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ISBN978-0-9715738-2-6. OCLC55983178.Retrieved from " 3One hundred years, from 1701 to 1800For other uses, see 18th century (disambiguation).Millennia2ndmillenniumCenturies17thcentury18thcentury19thcenturyTimelines17thcentury18thcentury19thcenturyState
leaders17thcentury18thcentury19thcenturyDecades1700s1710s1720s1730s1740s1750s1760s1770s1780s1790sCategories:Births Deaths Establishments DisestablishmentsvtePolitical boundaries at the beginning of year 1700Storming of the Bastille, 14 July 1789, an iconic event of the French Revolution.Development of the Watt steam engine in the
late 18th century was an important element in the Industrial Revolution in Europe.The American Revolutionary War took place in the late 18th century. The 18th century lasted from 1 January 1701 (represented by the Roman numerals MDCCI) to 31 December 1800 (MDCCC). During the 18th century, elements of Enlightenment thinking culminated
in the Atlantic Revolutions. Revolutions began to challenge the legitimacy of monarchical and aristocratic power structures. The Industrial Revolution began mid-century, leading to radical changes in human society and the environment. The European colonization of the Americas and other parts of the world intensified and associated mass migrations
of people grew in size as part of the Age of Sail. During the century, slave trading expanded across the shores of the Atlantic Ocean, while declining in Russia[1] and China.[2]Western historians have occasionally defined the 18th century otherwise for the purposes of their work. For example, the "short" 18th century may be defined as 17151789,
denoting the period of time between the death of Louis XIV of France and the start of the French Revolution, with an emphasis on directly interconnected events.[3][4] To historians who expand the century to include larger historical movements, the "long" 18th century[5] may run from the Glorious Revolution of 1688 to the Battle of Waterloo in
1815[6] or even later.[7] France was the sole world superpower from 1659, after it defeated Spain, until 1815, when it was defeated by Britain and its coalitions following the Napoleonic Wars.In Europe, philosophers ushered in the Age of Enlightenment. This period coincided with the French Revolution of 1789, and was later compromised by the
excesses of the Reign of Terror. At first, many monarchies of Europe embraced Enlightenment ideals, but in the wake of the French Revolution they feared loss of power and formed broad coalitions to oppose the French Republic in the French Revolutionary Wars. Various conflicts throughout the century, including the War of the Spanish Succession
and the Seven Years' War, saw Great Britain triumph over its rivals to become the preeminent power in Europe. However, Britain's attempts to exert its authority over the Thirteen Colonies became a catalyst for the American Revolution. The 18th century also marked the end of the PolishLithuanian Commonwealth as an independent state. Its semi-
democratic government system was not robust enough to prevent partition by the neighboring states of Austria, Prussia, and Russia.In West Asia, Nader Shah led Persia in successful military campaigns. The Ottoman Empire experienced a period of peace, taking no part in European wars from 1740 to 1768. As a result, the empire was not exposed to
Europe's military improvements during the Seven Years' War. The Ottoman military consequently lagged behind and suffered several defeats against Russia in the second half of the century.In South Asia, the death of Mughal emperor Aurangzeb was followed by the expansion of the Maratha Confederacy and an increasing level of European influence
and control in the region. In 1739, Persian emperor Nader Shah invaded and plundered Delhi, the capital of the Mughal Empire. Later, his general Ahmad Shah Durrani scored another victory against the Marathas, the then dominant power in India, in the Third Battle of Panipat in 1761.[8] By the middle of the century, the British East India Company
began to conquer eastern India,[9][8] and by the end of the century, the Anglo-Mysore Wars against Tipu Sultan and his father Hyder Ali, led to Company rule over the south.[10][11]In East Asia, the century was marked by theHigh Qing era, a period characterized by significant cultural and territorial expansion. This period also experienced relative
peace and prosperity, allowing for societal growth, increasing literacy rates, flourishing trade, and consolidating imperial power across the vast Qing dynasty's territories. Conversely, the continual seclusion policy of the Tokugawa shogunate also brought a peaceful era called Pax Tokugawa and experienced a flourishment of the arts as well as
scientific knowledge and advancements, which were introduced to Japan through the Dutch port of Nagasaki. In Southeast Asia, the KonbaungAyutthaya Wars and the Ty Sn Wars broke out while the Dutch East India Company established increasing levels of control over the Mataram Sultanate.In Africa, the Ethiopian Empire underwent the Zemene
Mesafint, a period when the country was ruled by a class of regional noblemen and the emperor was merely a figurehead. The Atlantic slave trade also saw the continued involvement of states such as the Oyo Empire. In Oceania, the European colonization of Australia and New Zealand began during the late half of the century. In the Americas, the
United States declared its independence from Great Britain. In 1776, Thomas Jefferson wrote the Declaration of Independence. In 1789, George Washington was inaugurated as the first president. Benjamin Franklin traveled to Europe where he was hailed as an inventor. Examples of his inventions include the lightning rod and bifocal glasses. Tpac
Amaru II led an uprising that sought to end Spanish colonial rule in Peru.For a chronological guide, see Timeline of the 18th century.See also: Georgian eraMain articles: 1700s, 1710s, 1720s, 1730s, and 1740sEurope at the beginning of the War of the Spanish Succession, 1700The Battle of Poltava in 1709 turned the Russian Empire into a European
power.John Churchill, 1st Duke of Marlborough17001721: Great Northern War between the Russian and Swedish Empires.1701: Kingdom of Prussia declared under King Frederick I.1701: The Battle of Feyiase marks the rise of the Ashanti Empire.17011714: The War of the Spanish Succession is fought, involving most of continental Europe.
[12]17021715: Camisard rebellion in France.1703: Saint Petersburg is founded by Peter the Great; it is the Russian capital until 1918.17031711: The Rkczi uprising against the Habsburg monarchy.1704: End of Japan's Genroku period.1704: First Javanese War of Succession.[13]17061713: The War of the Spanish Succession: French troops defeated
at the Battle of Ramillies and the Siege of Turin.1707: Death of Mughal Emperor Aurangzeb leads to the fragmentation of the Mughal Empire.1707: The Act of Union is passed, merging the Scottish and English Parliaments, thus establishing the Kingdom of Great Britain.[14]1708: The Company of Merchants of London Trading into the East Indies and
English Company Trading to the East Indies merge to form the United Company of Merchants of England Trading to the East Indies.17081709: Famine kills one-third of East Prussia's population.1709: Foundation of the Hotak Empire.1709: The Great Frost of 1709 marks the coldest winter in 500 years, contributing to the defeat of Sweden at
Poltava.1710: The world's first copyright legislation, Britain's Statute of Anne, takes effect.17101711: Ottoman Empire fights Russia in the Russo-Turkish War and regains Azov.1711: Bukhara Khanate dissolves as local begs seize power.17111715: Tuscarora War between British, Dutch, and German settlers and the Tuscarora people of North
Carolina.1713: The Kangxi Emperor acknowledges the full recovery of the Chinese economy since its apex during the Ming.1714: In Amsterdam, Daniel Gabriel Fahrenheit invents the mercury-in-glass thermometer, which remains the most reliable and accurate thermometer until the electronic era.1715: The first Jacobite rising breaks out; the British
halt the Jacobite advance at the Battle of Sheriffmuir; Battle of Preston.1716: Establishment of the Sikh Confederacy along the present-day India-Pakistan border.17161718: Austro-Venetian-Turkish War.1718: The city of New Orleans is founded by the French in North America.17181720: War of the Quadruple Alliance with Spain versus France,
Britain, Austria, and the Netherlands.17181730: Tulip period of the Ottoman Empire.1719: Second Javanese War of Succession.[15]1720: The South Sea Bubble.17201721: The Great Plague of Marseille.1720: Qing forces oust Dzungar invaders from Tibet.1721: The Treaty of Nystad is signed, ending the Great Northern War.1721: Sack of Shamakhi,
massacre of its Shia population by Sunni Lezgins.1722: Siege of Isfahan results in the handover of Iran to the Hotaki Afghans.17221723: Russo-Persian War.17221725: Controversy over William Wood's halfpence leads to the Drapier's Letters and begins the Irish economic independence from England movement.Mughal emperor Muhammad Shah with
the Persian invader Nader Shah.1723: Slavery is abolished in Russia; Peter the Great converts household slaves into house serfs.[16]17231730: The "Great Disaster", an invasion of Kazakh territories by the Dzungars.17231732: The Qing and the Dzungars fight a series of wars across Qinghai, Dzungaria, and Outer Mongolia, with inconclusive
results.1724: Daniel Gabriel Fahrenheit proposes the Fahrenheit temperature scale.1725: Austro-Spanish alliance revived. Russia joins in 1726.17271729: Anglo-Spanish War ends inconclusively.1730: Mahmud I takes over Ottoman Empire after the Patrona Halil revolt, ending the Tulip period.17301760: The First Great Awakening takes place in
Great Britain and North America.17321734: Crimean Tatar raids into Russia.[17]17331738: War of the Polish Succession.Qianlong Emperor17351739: Austro-Russo-Turkish War.17351799: The Qianlong Emperor of China oversees a huge expansion in territory.17381756: Famine across the Sahel; half the population of Timbuktu dies.[18]17371738:
Hotak Empire ends after the siege of Kandahar by Nader Shah.1739: Great Britain and Spain fight the War of Jenkins' Ear in the Caribbean.1739: Nader Shah defeats a pan-Indian army of 300,000 at the Battle of Karnal. Taxation is stopped in Iran for three years.17391740: Nader Shah's Sindh expedition.1740: George Whitefield brings the First
Great Awakening to New England17401741: Famine in Ireland kills 20 percent of the population.17411743: Iran invades Uzbekistan, Khwarazm, Dagestan, and Oman.17411751: Maratha invasions of Bengal.17401748: War of the Austrian Succession.1742: Marvel's Mill, the first water-powered cotton mill, begins operation in England.[19]1742:
Anders Celsius proposes an inverted form of the centigrade temperature, which is later renamed Celsius in his honor.1742: Premiere of George Frideric Handel's Messiah.17431746: Another Ottoman-Persian War involves 375,000 men but ultimately ends in a stalemate.The extinction of the Scottish clan system came with the defeat of the clansmen at
the Battle of Culloden in 1746.[20]1744: The First Saudi State is founded by Mohammed Ibn Saud.[21]1744: Battle of Toulon is fought off the coast of France.17441748: The First Carnatic War is fought between the British, the French, the Marathas, and Mysore in India.1745: Second Jacobite rising is begun by Charles Edward Stuart in
Scotland.1747: The Durrani Empire is founded by Ahmad Shah Durrani.1748: The Treaty of Aix-La-Chapelle ends the War of the Austrian Succession and First Carnatic War.17481754: The Second Carnatic War is fought between the British, the French, the Marathas, and Mysore in India.1750: Peak of the Little Ice Age.Main articles: 1750s, 1760s,
1770s, 1780s, 1790s, and 1800s1752: The British Empire adopts the Gregorian Calendar, skipping 11 days from 3 September to 13 September. On the calendar, 2 September is followed directly by 14 September.1754: The Treaty of Pondicherry ends the Second Carnatic War and recognizes Muhammed Ali Khan Wallajah as Nawab of the
Carnatic.1754: King's College is founded by a royal charter of George II of Great Britain.[22]17541763: The French and Indian War, the North American chapter of the Seven Years' War, is fought in colonial North America, mostly by the French and their allies against the English and their allies.1755: The great Lisbon earthquake destroys most of
Portugal's capital and kills up to 100,000.1755: The Dzungar genocide depopulates much of northern Xinjiang, allowing for Han, Uyghur, Khalkha Mongol, and Manchu colonization.17551763: The Great Upheaval forces transfer of the French Acadian population from Nova Scotia and New Brunswick.17561763: The Seven Years' War is fought among
European powers in various theaters around the world.17561763: The Third Carnatic War is fought between the British, the French, and Mysore in India.1757: British conquest of Bengal.Catherine the Great, Empress of Russia.1760: George III becomes King of Britain.1761: Maratha Empire defeated at Battle of Panipat.17621796: Reign of Catherine
the Great of Russia.1763: The Treaty of Paris ends the Seven Years' War and Third Carnatic War.1764: Dahomey and the Oyo Empire defeat the Ashanti army at the Battle of Atakpam.1764: The Mughals are defeated at the Battle of Buxar.1765: The Stamp Act is introduced into the American colonies by the British Parliament.17651767: The Burmese
invade Thailand and utterly destroy Attuthaya.17651769: Burma under Hsinbyushin repels four invasions from Qing China, securing hegemony over the Shan states.1766: Christian VII becomes king of Denmark. He was king of Denmark to 1808.17661799: Anglo-Mysore Wars.1767: Taksin expels Burmese invaders and reunites Thailand under an
authoritarian regime.17681772: War of the Bar Confederation.17681774: Russo-Turkish War.1769: Spanish missionaries establish the first of 21 missions in California.17691770: James Cook explores and maps New Zealand and Australia.17691773: The Bengal famine of 1770 kills one-third of the Bengal population.1769: The French East India
Company dissolves, only to be revived in 1785.1769: French expeditions capture clove plants in Ambon, ending the Dutch East India Company's (VOC) monopoly of the plant.[23]17701771: Famine in Czech lands kills hundreds of thousands.1771: The Plague Riot in Moscow.1771: The Kalmyk Khanate dissolves as the territory becomes colonized by
Russians. More than a hundred thousand Kalmyks migrate back to Qing Dzungaria.1772: Gustav III of Sweden stages a coup d'tat, becoming almost an absolute monarch.Encyclopdie, ou dictionnaire raisonn des sciences, des arts et des mtiers17721779: Maratha Empire fights Britain and Raghunathrao's forces during the First Anglo-Maratha
War.17721795: The Partitions of Poland end the PolishLithuanian Commonwealth and erase Poland from the map for 123 years.17731775: Pugachev's Rebellion, the largest peasant revolt in Russian history.1773: East India Company starts operations in Bengal to smuggle opium into China.1775: Russia imposes a reduction in autonomy on the
Zaporizhian Cossacks of Ukraine.17751782: First Anglo-Maratha War.17751783: American Revolutionary War.1776: Several kongsi republics are founded by Chinese settlers in the island of Borneo. They are some of the first democracies in Asia.17761777: A Spanish-Portuguese War occurs over land in the South American frontiers.1776: Illuminati
founded by Adam Weishaupt.1776: The United States Declaration of Independence is adopted by the Second Continental Congress in Philadelphia.1776: Adam Smith publishes The Wealth of Nations.1778: James Cook becomes the first European to land on the Hawaiian Islands.1778: Franco-American alliance signed.1778: Spain acquires its first
permanent holding in Africa from the Portuguese, which is administered by the newly-established La Plata Viceroyalty.1778: Vietnam is reunified for the first time in 200 years by the Tay Son brothers. The Ty Sn dynasty has been established, terminating the L dynasty.17791879: Xhosa Wars between British and Boer settlers and the Xhosas in the
South African Republic.17791783: Britain loses several islands and colonial outposts all over the world to the combined Franco-Spanish navy.1779: Iran enters yet another period of conflict and civil war after the prosperous reign of Karim Khan Zand.1780: Outbreak of the indigenous rebellion against Spanish colonization led by Tpac Amaru II in
Peru.1781: The city of Los Angeles is founded by Spanish settlers.George Washington17811785: Serfdom is abolished in the Austrian monarchy (first step; second step in 1848).1782: The Thonburi Kingdom of Thailand is dissolved after a palace coup.1783: The Treaty of Paris formally ends the American Revolutionary War.1783: Russian annexation of
Crimea.17851791: Imam Sheikh Mansur, a Chechen warrior and Muslim mystic, leads a coalition of Muslim Caucasian tribes from throughout the Caucasus in a holy war against Russian settlers and military bases in the Caucasus, as well as against local traditionalists, who followed the traditional customs and common law (Adat) rather than the
theocratic Sharia.[24]17851795: The Northwest Indian War is fought between the United States and Native Americans.17851787: The MarathaMysore Wars concludes with an exchange of territories in the Deccan.17861787: Wolfgang Amadeus Mozart premieres The Marriage of Figaro and Don Giovanni.1787: The Tuareg occupy Timbuktu until the
19th century.17871792: Russo-Turkish War.1788: First Fleet arrives in Australia17881790: Russo-Swedish War (17881790).1788: Dutch Geert Adriaans Boomgaard (17881899) would become the first generally accepted validated case of a supercentenarian on record.[25][26]Declaration of the Rights of Man and of the Citizen17881789: A Qing
attempt to reinstall an exiled Vietnamese king in northern Vietnam ends in disaster.1789: George Washington is elected the first President of the United States; he serves until 1797.1789: Quang Trung defeats the Qing army.17891799: French Revolution.1789: The Lige Revolution.1789: The Brabant Revolution.1789: The Inconfidncia Mineira, an
unsuccessful separatist movement in central Brazil led by Tiradentes1791: Suppression of the Lige Revolution by Austrian forces and re-establishment of the Prince-Bishopric of Lige.17911795: George Vancouver explores the world during the Vancouver Expedition.17911804: The Haitian Revolution.1791: Mozart premieres The Magic
Flute.17921802: The French Revolutionary Wars lead into the Napoleonic Wars, which last from 18031815.1792: The New York Stock & Exchange Board is founded.1792: PolishRussian War of 1792.1792: Margaret Ann Neve (17921903) would become the first recorded female supercentenarian to reach the age of 110.[27][28]1793: Upper Canada
bans slavery.1793: The largest yellow fever epidemic in American history kills as many as 5,000 people in Philadelphia, roughly 10% of the population.[29]17931796: Revolt in the Vende against the French Republic at the time of the Revolution.17941816: The Hawkesbury and Nepean Wars, which were a series of incidents between settlers and New
South Wales Corps and the Aboriginal Australian clans of the Hawkesbury river in Sydney, Australia.1795: The Marseillaise is officially adopted as the French national anthem.Napoleon at the Bridge of the Arcole1795: The Battle of Nuuanu in the final days of King Kamehameha I's wars to unify the Hawaiian Islands.17951796: Iran invades and
devastates Georgia, prompting Russia to intervene and march on Tehran.1796: Edward Jenner administers the first smallpox vaccination; smallpox killed an estimated 400,000 Europeans each year during the 18th century, including five reigning monarchs.[30]1796: War of the First Coalition: The Battle of Montenotte marks Napoleon Bonaparte's
first victory as an army commander.1796: The British eject the Dutch from Ceylon and South Africa.17961804: The White Lotus Rebellion against the Manchu dynasty in China.1797: John Adams is elected the second President of the United States; he serves until 1801.1798: The Irish Rebellion fails to overthrow British rule in Ireland.17981800: The
Quasi-War is fought between the United States and France.1799: Dutch East India Company is dissolved.1799: Austro-Russian forces under Alexander Suvorov liberates much of Italy and Switzerland from French occupation.1799: Coup of 18 Brumaire - Napoleon's coup d'etat brings the end of the French Revolution.1799: Death of the Qianlong
Emperor after 60 years of rule over China. His favorite official, Heshen, is ordered to commit suicide.1800: On 1 January, the bankrupt VOC is formally dissolved and the nationalized Dutch East Indies are established.[31]Main articles: Timeline of historic inventions 18th century, and Timeline of scientific discoveries 18th centuryThe spinning
jenny1709: The first piano was built by Bartolomeo Cristofori1711: Tuning fork was invented by John Shore1712: Steam engine invented by Thomas Newcomen1714: Mercury thermometer by Daniel Gabriel Fahrenheit1717: Diving bell was successfully tested by Edmond Halley, sustainable to a depth of 55ftc. 1730: Octant navigational tool was
developed by John Hadley in England, and Thomas Godfrey in America1733: Flying shuttle invented by John Kay1736: Europeans encountered rubber the discovery was made by Charles Marie de La Condamine while on expedition in South America. It was named in 1770 by Joseph Priestleyc. 1740: Modern steel was developed by Benjamin
Huntsman1741: Vitus Bering discovers Alaska1745: Leyden jar invented by Ewald Georg von Kleist was the first electrical capacitor1751: Jacques de Vaucanson perfects the first precision lathe1752: Lightning rod invented by Benjamin Franklin1753: The first clock to be built in the New World (North America) was invented by Benjamin
Banneker.1755: The tallest wooden Bodhisattva statue in the world is erected at Puning Temple, Chengde, China.1764: Spinning jenny created by James Hargreaves brought on the Industrial Revolution1765: James Watt enhances Newcomen's steam engine, allowing new steel technologies1761: The problem of longitude was finally resolved by the
fourth chronometer of John Harrison1763: Thomas Bayes publishes first version of Bayes' theorem, paving the way for Bayesian probability17681779: James Cook mapped the boundaries of the Pacific Ocean and discovered many Pacific Islands1774: Joseph Priestley discovers "dephlogisticated air", oxygenThe Chinese Putuo Zongcheng Temple of
Chengde, completed in 1771, during the reign of the Qianlong Emperor.1775: Joseph Priestley's first synthesis of "phlogisticated nitrous air", nitrous oxide, "laughing gas"1776: First improved steam engines installed by James Watt1776: Steamboat invented by Claude de Jouffroy1777: Circular saw invented by Samuel Miller1779: Photosynthesis was
first discovered by Jan Ingenhousz1781: William Herschel announces discovery of Uranus1784: Bifocals invented by Benjamin Franklin1784: Argand lamp invented by Aim Argand[32]1785: Power loom invented by Edmund Cartwright1785: Automatic flour mill invented by Oliver Evans1786: Threshing machine invented by Andrew Meikle1787:
Jacques Charles discovers Charles's law1789: Antoine Lavoisier discovers the law of conservation of mass, the basis for chemistry, and begins modern chemistry1798: Edward Jenner publishes a treatise about smallpox vaccination1798: The Lithographic printing process invented by Alois Senefelder[33]1799: Rosetta Stone discovered by Napoleon's
troopsMain articles: 18th century in literature and 18th century in philosophy1703: The Love Suicides at Sonezaki by Chikamatsu first performed17041717: One Thousand and One Nights translated into French by Antoine Galland. The work becomes immensely popular throughout Europe.1704: A Tale of a Tub by Jonathan Swift first published1712:

The Rape of the Lock by Alexander Pope (publication of first version)1719: Robinson Crusoe by Daniel Defoe1725: The New Science by Giambattista Vico1726: Gulliver's Travels by Jonathan Swift1728: The Dunciad by Alexander Pope (publication of first version)1744: A Little Pretty Pocket-Book becomes one of the first books marketed for children1748: Chushingura (The Treasury of Loyal Retainers), popular Japanese puppet play, composed1748: Clarissa; or, The History of a Young Lady by Samuel Richardson1749: The History of Tom Jones, a Foundling by Henry Fielding1751: Elegy Written in a Country Churchyard by Thomas Gray published17511785: The French Encyclopdie1755: A Dictionary of the English Language by Samuel Johnson1758: Arithmetika Horvatzka by Mihalj ilobod Boli1759: Candide by Voltaire1759: The Theory of Moral Sentiments by Adam Smith17591767: Tristram Shandy by Laurence Sterne1762: Emile: or, On Education by Jean-Jacques Rousseau1762: The Social Contract, Or Principles of Political Right by Jean-Jacques Rousseau1774: The Sorrows of Young Werther by Goethe first published1776: Ugetsu Monogatari (Tales of Moonlight and Rain) by Ueda Akinari1776: The Wealth of Nations, foundation of the modern theory of economy, was published by Adam Smith17761789: The History of the Decline and Fall of the Roman Empire was published by Edward Gibbon1779: Amazing Grace published by John Newton17791782: Lives of the Most Eminent English Poets by Samuel Johnson1781: Critique of Pure Reason by Immanuel Kant (publication of first edition)1781: The Robbers by Friedrich Schiller first published1782: Les Liaisons dangereuses by Pierre Choderlos de Laclos1786: Poems, Chiefly in the Scottish Dialect by Robert Burns17871788: The Federalist Papers by Alexander Hamilton, James Madison, and John Jay1788: Critique of Practical Reason by Immanuel Kant1789: Songs of Innocence by William Blake1789: The Interesting Narrative of the Life of Olaudah Equiano by Olaudah Equiano1790: Journey from St. Petersburg to Moscow by Alexander Radishchev1790: Reflections on the Revolution in France by Edmund Burke1791: Rights of Man by Thomas Paine1792: A Vindication of the Rights of Woman by Mary Wollstonecraft1794: Songs of Experience by William Blake1798: Lyrical Ballads by William Wordsworth and Samuel Taylor Coleridge1798: An Essay on the Principle of Population published by Thomas Malthus(mid18th century): The Dream of the Red Chamber (authorship attributed to Cao Xueqin), one of the most famous Chinese novels1711: Rinaldo, Handel's first opera for the London stage, premiered1721: Brandenburg Concertos by J.S. Bach1723: The Four Seasons, violin concertos by Antonio Vivaldi, composed1724: St John Passion by J.S. Bach1727: St Matthew Passion composed by J.S. Bach1727: Zadok the Priest is composed by Handel for the coronation of George II of Great Britain. It has been performed at every subsequent British coronation.1733: Hippolyte et Aricie, first opera by Jean-Philippe Rameau1741: Goldberg Variations for harpsichord published by Bach1742: Messiah, oratorio by Handel premiered in Dublin1749: Mass in B minor by J.S. Bach assembled in current form1751: The Art of Fugue by J.S. Bach1762: Orfeo ed Euridice, first "reform opera" by Gluck, performed in Vienna1786: The Marriage of Figaro, opera by Mozart1787: Don Giovanni, opera by Mozart1788: Jupiter Symphony (Symphony No. 41) composed by Mozart1791: The Magic Flute, opera by Mozart17911795: London symphonies by Haydn1798: The Pathtique, piano sonata by Beethoven1798: The Creation, oratorio by Haydn first performed^ Volkov, Sergey. 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Media related to 18th century at Wikimedia CommonsRetrieved from " 4The following pages link to 18th century External tools(link counttransclusion countsorted list) See help page for transcluding these entriesShowing 50 items.View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)List of decades, centuries, and millennia (links | edit)Goths (links | edit)Industrial espionage (links | edit)Romania (links | edit)20th century (links | edit)15th century (links | edit)16th century (links | edit)17th century (links | edit)1870s (links | edit)1624 (links | edit)1626 (links | edit)1642 (links | edit)1661 (links | edit)1756 (links | edit)1791 (links | edit)1608 (links | edit)1818 (links | edit)1743 (links | edit)1826 (links | edit)1828 (links | edit)14th century (links | edit)1860s (links | edit)1788 (links | edit)1st century (links | edit)13th century (links | edit)1787 (links | edit)1863 (links | edit)4th century (links | edit)12th century (links | edit)11th century (links | edit)1859 (links | edit)1900 (links | edit)1848 (links | edit)1866 (links | edit)1896 (links | edit)1895 (links | edit)1861 (links | edit)1648 (links | edit)1623 (links | edit)1662 (links | edit)1640s (links | edit)1770s (links | edit)1780s (links | edit)1789 (links | edit)1782 (links | edit)1840 (links | edit)1840s (links | edit)1883 (links | edit)1800s (decade) (links | edit)1801 (links | edit)View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Retrieved from " WhatLinksHere/18th_century" July 18, 2021Catherine Nuckols-Wilde November 3, 2019November 11, 2019Catherine Nuckols-Wilde Are you wondering how to convert your birthday into the Mesoamerican calendar? Its actually pretty simple, despite the complex mathematics that went into creating the calendar. But before you start, its important to understand how these calculations work. Here is an article that explains the Mesoamerican calendar. As mentioned in that article, the Calendar Round is composed of two very important calendars: the Sacred Round and the Solar Round. The Sacred Round (tzolkin to the Maya) was a series of 260 days and was taken into consideration for ceremonies, weddings, and warfare. Some sources seem to suggest that the day you were born on in the Sacred Round would determine your personality throughout your life. The Solar Round (known as the tun or haab) consisted of 360 days, with 5 unlucky days at the end. This calendar, clearly, marks the movement of the sun and seasons. You can determine your birthday using any combination of Mesoamerican calendars, but here we will use the Calendar Round. This provides a specific date within a 52-year period. This date refers to the season in which you were born (based off the solar calendar) and the significance of the sacred calendar at that specific junction of time. There are many online resources that you can use to calculate your birthday. Here are four that I recommend: Maya Calendar Converter (Smithsonian National Museum of the American Indian) FAMSI Date Conversion Tool (Images broken as of publishing of this article) Mayan Calendar Aztec Calendar Enter your birthday in each of these conversion tools. Although each one will show the Long Count at the beginning, the Tzolkin and Haab are labeled in each sequence. Try finding your birthday now! What other dates would you want to convert? Choose an amount Or enter a custom amount Your contribution is appreciated.Your contribution is appreciated.Your contribution is appreciated. DonateDonate monthlyDonate yearly Manuscript that presents traits of the Mesoamerican indigenous pictoric traditionSome examples of facsimile versions of Mesoamerican codicesMesoamerican codices are manuscripts that present traits of the Mesoamerican indigenous pictoric tradition, either in content, style, or in regards to their symbolic conventions.[1] The unambiguous presence of Mesoamerican writing systems in some of these documents is also an important, but not defining, characteristic, for Mesoamerican codices can comprise pure pictorials, native cartographies with no traces of glyphs on them, or colonial alphabetic texts with indigenous illustrations. Perhaps the best-known examples among such documents are Aztec codices, Maya codices, and Mixtec codices, but other cultures such as the Tlaxcaltec, the Purpecha, the Otomi, the Zapotecs, and the Cuicatecs, are creators of equally relevant manuscripts. The destruction of Mesoamerican civilizations resulted in only about twenty known pre-Columbian codices surviving to modern times.[2]:8During the 19th century, the word 'codex' became popular to designate any pictorial manuscript in the Mesoamerican tradition. In reality, pre-Columbian manuscripts are, strictly speaking, not codices, since the strict librarian usage of the word denotes manuscript books made of vellum, papyrus and other materials besides paper, that have been sewn on one side.[1] Instead, precolumbian pictorials were made in native, non-codical formats, some of these being the following:[3]Tira A manuscript painted or drawn on a long and more or less narrow strip composed of sheets of animal hide or paper. This is the most important format, for many of the rest derive of it. A well known example is the Codex Boturini.Screenfold A manuscript painted on a tira and folded like a screen in the fashion of an accordion. A classic example is the Codex Borgia.Roll A tira that has been rolled. An example is the Selden Roll.Lienzo A sheet of cloth, sometimes of grand format. The Lienzo de Quauhquechollan is a notable example.Boturini Codex, an example of a tiraCodex Bodley is a screenfoldThe Selden Roll, a tira that has been rolled rather than foldedThe Lienzo de Quauhquechollan, a cloth of large formatAccording to Donald Robertson and John B. Glass, the first scholars to propose a comprehensive census of such documents, five categories can be discerned among them.[1] The first is that of traditional pictorials (which we will name "traditional codexes" in this article), comprising numbers 1-599 in their catalog. The second is that of paintings and maps from the Relaciones Geogrficas, a set of questionnaires elaborated by the colonial bureaucracy of the Spanish Empire during the reign of Phillip II (numbers 601-699). The third category is that of Techialoyan manuscripts, a number of late colonial manuscripts created during the 17th century with the intention to serve as legal documents for indigenous communities, which display a noticeable similarity in style and format, as well as sharing a regional origin (numbers 701-799). The fourth category is that of pictorial cathecisms, also known as Testerian cathecisms (numbers 801-899). The fifth category is that of falsified pictorials. Finally, the category of nonpictorial texts which describe pictorials is contemplated, but not used, by Robertson and Glass (numbers 1000 and up), but examples of such documents exist too.Besides this primary classification, these documents can be further classified according to their origin, their region, and subject, Thus, in regards to their origin, manuscripts can be distinguished as pre-Columbian (like those of the Borgia group), those produced under Spanish patronage (the Codex Mendoza being a notable example), native colonial (for example, Codex Xolotl), and mixed colonial (like the Lienzo de Tlaxcala). In regards to their topic, these documents can be classified as dealing with the following topics: ritual-calendrical, historical, genealogical, cartographic, cartographic-historical, economic, ethnographic, and miscellaneous.These manuscripts can comprise many regions: Western Mexico (mainly Michoacan), Central Mexico (Mexico City and the State of Mexico, Guerrero, Hidalgo, Morelos, Puebla, Tlaxcala and Veracruz), Oaxaca, Southeast Mexico (Chiapas and Yucatan) and Guatemala. Regional schools have been identified: the classic division in the Central Mexican region was proposed by Donald Robertson, who distinguished among them the schools of Tenochtitlan, Tlatelolco and Tezcoco.[4]Codex Borbonicus, a traditional Mesoamerican codexThis category comprises most pre-Columbian and colonial Mesoamerican pictorials, and is by far the best-known and studied. Individual manuscripts in this category are numerous, totalling 434 in Robertson and Glass original census,[1] and their number keeps increasing thanks to the discovery of new native traditional codices in Mexican villages. An example of a recent addition would be the Codex Cuaxicala, a pictorial document from the 16th century currently kept by the homonymous community of Huachinango, Puebla. A list of the most representative manuscripts from this category would be the following:Pre-Hispanic codices: Aubin Tonalamatl, Codex Borbonicus, Codex Borgia, Codex Cospi, Codex Fjrvari-Mayer, Codex Laud and Codex Vaticanus B, the Aubin Manuscript no. 20, Codex Bodley, Codex Colombino, Codex Nutall, Codex Vindobonensis Mexicanus I, Codex Dresden, Codex Madrid, the Paris Codex, and the Maya Codex of Mexico.Native codices produced under Spanish patronage: Duran Codex, Ramrez Codex, the illustrations of Sahagun's Primeros Memoriales and the Florentine Codex, Codex Ros, Codex Telleriano Remensis, Codex Ixtlilxochitl, Codex Tudela, Codex Magliabechiano, Codex Mendoza, the Matrcula de Tributos, Codex Badianus, Relacin de Michoacan.Native colonial codices: From the Valley of Mexico: Codex Aubin, Codex Azcatitlan, Boban Calendar Wheel, Codex Boturini, Cdice en Cruz, Plano en papel de maguey, Codex Mexicanus, Mapa Quinatzin, Mapa Sigenza, Tira de Tepechpan, Mapa Tloztin, Codex Xolotl. From Central Mexico: Codices of Azoyu 1 and 2, Maps of Cuauhtinchan 1-3, Codex Huamantla, Codex Huichapan, Humboldt fragment 1, Historia Tolteca Chichimeca, Anales de Tula. From Northern and Western Oaxaca: Lienzo Antonio de Len, Codex Becker no. 2, Lienzo de Coixtlahuaca no. 1 and 2, Cdice Fernndez Leal, Lienzo de Santiago Ilhuitlan, Lienzo de Santa Mara Nativitas, Codex Porfirio Daz, Selden Roll, Lienzo de Zacatepec no. 1.Mixed native colonial codices: Records of colonial history: Lienzo de Cuauhquechollan, Codex of Tlatelolco, Lienzo de Tlaxcala; Genealogical: Confirmation des elections de Calpan, Circular genealogy of Nezahualcoyotl, Genealoga de los Prncipes mexicanos, Genealogie de Tlatzantzin, Genealoga de Zolin; Maps and cartographic-historical documents: Lienzo de Chalchihuitzin Vsquez, Mapa de Coatlinchan, Mapa circular de Cuauhquechollan, Codex Kinsborough, Lienzo de Misantla, Mapa de San Antonio Tepetlan. Economic and land records: Cdice de Santa Mara Asuncin, Cdice Chavero, Codex Cozcatzin, Matrcula de Huejotzingo,Humboldt fragments, Codex Kinsborough, Cdice Mariano Jimnez, Cdice Osuna, Oztoticpac Lands Map, Libro de Tributos de San Pablo Teocaltitlan, Census of Tepoztlan, Mapa catastral de Tepoztlan, Cdice de Tlamapa no. 3, Codex Vergara, Plans of Xochimilco, Codex Santa Anita Zacatlalmanco.[1]Contemporary codexes: This category, not contemplated by Robertson and Glass, comprises all new indigenous pictorials made with traditional techniques and with indigenous contents, such as the contemporary Otom Alfonso Garca Tllez Manuscripts.[5]Within these categories, some sub-groupings of codices that are closely related in subject or that share a common prototype exist. Among the most famous are the following:Borgia group: This well-known group comprises Codex Borgia, Codex Cospi, Codex Fjrvari-Mayer, Codex Laud and Codex Vaticanus B,Huitzilopochtli group: This grouping establishes the relationship between Codex Telleriano Remensis and Rios.Lienzo de Tlaxcala group: This group comprises all versions of the pictorial account of the Spanish Conquest in the point of view of the Tlaxcaltec, collectively known as the Lienzo de Tlaxcala. It is composed by three originals, all unknown nowadays, and 11 copies, many incomplete.Maya screenfolds: The Dresden Codex, Codex Madrid, Codex Paris and the Maya Codex of MexicoMagliabechiano group: This group has been studied in depth by Jos Batalla Rosado. Pictorials belonging to it are the Codex Tudela, Libro de Figuras, Cdice Ritos y Costumbres (lost), Codex Magliabechiano, Codex Ixtlilxochitl I, Codex Veytia and some images from the Dcadas of Antonio de Herrera. Non pictorial accounts in this group include: Cdice Fiestas, Cdice Cabezn and the Chronicle of New Spain of Salazar.Nutall group: Codex Colombino, Codex Bodley, Codex Nuttall, Codex Selden anc Codex Vindobonensis Mexicanus I.Sahagun drawings: Primeros Memoriales and Florentine Codex.Map of Metztitlan, from the Relacin Geogrfica de Metztitln (1579)This group comprises all the paintings and illustrations from the Relaciones Geogrficas, a series of documents produced as a result of questionnaires distributed to the territories under the jurisdiction of Phillip the Second, King of Spain, during the years 15791585. Besides their invaluable ethnohistorical, ethnological and geographical data, the Relaciones often includes a series of paintings and maps, some considered to display elements of the native cartographical tradition.The Techialoyan Codex of Cuajimalpa, an example of a Techialoyan manuscriptThe Techialoyan manuscripts is a group of indigenous Mexican manuscripts named after the Codex of San Antonio Techialoyan. These documents were produced during the 18th century, and reveal a set of common elements, including the use of amate paper, the presence of Nahuatl alphabetic glosses, their artistic style, their legal purpose and the fact that they were created in a number of villages in and around the State and the valley of Mexico.[1] They were first classified by Robert Barlow.[6] Some of them were produced by local indigenous artists in order to be recognized as legal documents for the colonial Spanish administration, but were deemed as forgeries. A foremost example of this class is the Codex Garca Granados.Pictorial cathecisms, also known as Testerian manuscripts, are documents containing prayers, articles of faith, or any part of the Catholic cathecism, either drawn or written through mnemonic images or ad-hoc hieroglyphs. They are called "Testerian" because they were once taught to be an invention of the Franciscan friar Jacobo de Testera; however, most documents of this tradition are unrelated to Testera, who was not even the first friar to use them.[7] For this reason, some scholars consider them as being an indigenous rather than a Spanish creation.[8] Therefore, the use of the term has been avoided in recent academic works.[9] Regardless, pictorial cathecisms form a clear group, characterized by the use of a new iconographic and a hieroglyphic repertoire unrelated to that of Mesoamerican cultures. Due to the fragmented and dispersed state of the manuscripts, many of which are still not even individually named yet, the study of this group is still incipient. Relevant works include those of Galarza,[10] Anne Whited Normann,[11] and Hill-Boone.[9]This category comprises forgeries created during the 19th and 20th centuries in order to deceive institutions and individual collectors regarding their authenticity. They vary noticeably in their contents, materials and techniques. Some are purely fantastical, while other combine disparate native styles and sources. Materials vary from native amate paper, to agave fibers, parchments, cloth, animals skins and even coconut fiber.[12] Notable examples in this category are the Codex Moguntiacus,[13] the Codex of Lieberec and the Codex Hall. Finally, some recently surfaced documents, like the Codex Cardona, are still waiting to be confirmed as either forgeries, Techialoyan documents or actual traditional pictorials.[14]Non pictorial manuscripts describing lost indigenous pictorials are rare; this category was contemplated, but not used, by Glass and Robertson originally, but in recent years such documents have emerged. One such example is the Cdice Cabezn, a textual copy of Codex Tudela that was never illustrated,[15] and the Codex Fiestas, a copy of the lost pictorial Libro de Figuras, although the former contains some sketches of illustrations that were never completed.[16]List of Aztec writing signs in the work of J. A. Aubin (1885).Much controversy has been dedicated to the relationship between pictures and writing in these documents. While the polemic has been settled regarding the Maya, whose writing system is recognized nowadays as being logo-syllabic,[17] the relationship between image and writing in non-Maya mesoamerican manuscripts, which comprise a vast majority of these documents, has not reached an academic consensus as of yet. Current specialists are divided between grammatological perspectives, which consider these documents as a mixture of iconography and writing proper,[18] and semasiographical perspectives, which consider them a system of graphic communication which admits "glottography", or a limited representation of language.[19] In regards to linguistic affiliation, the problem is increased by the fact that some of the foremost among these documents are for now impossible to assign to any particular language due to the lack of any noticeable phoneticism in them (like Codex Borgia), while some others seems to illustrate Spanish rather than native accounts (like Codex Magliabechiano), or are a mixture of Spanish and native alphabetic glosses with native hieroglyphic writing (like the Codex Mendoza). Thus, the classification of these documents by Glass and Robertson was originally agnostic on the polemic of pictography and hieroglyphic writing, as well as on the linguistic affiliation of these documents.[1]^ a b c d e f g Handbook of Middle American Indians. Volume fourteen, volume fifteen, Guide to ethnohistorical sources. Robert Wauchope, Howard Francis Cline, Charles Gibson, H. B. Nicholson, Tulane University. Middle American Research Institute. Austin. 2015. ISBN978-1-4773-0687-1. OCLC974489206.{{cite book}}: CS1 maint: location missing publisher (link) CS1 maint: others (link)^ Raven, James (2020). The Oxford illustrated history of the book (1sted.). Oxford (GB): Oxford University Press. ISBN978-0-19-870298-6.^ Galarza, Joaqun. (1990). El papel, el libro: los cdices mesoamericanos: gua para la introduccin al estudio del material pictrico indgena [The paper, the book: Mesoamerican codices: guide for the introduction to the study of indigenous pictorial material]. Rubn. 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OCLC951433139.{{cite book}}: CS1 maint: location missing publisher (link)Retrieved from " A longstanding tradition in Mesoamerica was the creation and use of manuscripts to mark important agricultural seasons, astronomical movements and accomplishments of rulers. In the Maya area, books were represented frequently and in important places, from stone monuments to painted ceramic vessels to murals. Unfortunately, the Spaniards that arrived to the Yucatan peninsula in the early 1500s sought to weaken and destroy Maya culture by targeting their written documents. Under the direction of Diego de Landa, a Spanish priest, they burned every Maya codex they could find, leaving us with unanswerable questions regarding what stories would have been told in those pages. But, as it turns out, they didnt get every codex. Today there are four known manuscripts, both whole and in fragments, that have been recovered and confirmed to be of Maya origin. These are the Dresden Codex, the Madrid Codex, the Paris Codex, and the Maya Codex of Mexico. Following is a summary of each of the four known Maya codices, with links to a full blog post with more detailed information on each codex: Summary Subject matter: Rituals and almanacs, Venus cycles and eclipses Date of creation: 1100 1300 AD, Yucatan Peninsula Current location: Schsische Landesbibliothek (SLUB) state library, Dresden, Germany. What it teaches us about Maya culture: The Maya carefully followed the movement of the planets and the moon, and used mathematical formulas to predict the movement of these celestial bodies. Many of the Maya deities might actually be representations of the moon and planets. Dresden Codex, image by author Summary Subject matter: Agricultural seasons and deities Date of creation: 1250 1450 AD, Yucatan Peninsula Current location: Museo de las Amricas, Madrid, Spain (original not on display, but a facsimile is on display in the museum for the public to view) What it teaches us about Maya culture: Not only did the Maya track the movement of the stars, they kept a careful record of the seasons and knew exactly when each one started. This was essential for a successful agricultural season, which the entire society depended upon. Close view of the Madrid Codex, an of almanac for Maya priests. (Wikimedia) Summary Subject matter: Rituals associated with period endings (katuns), patron deities and animals associated with astronomical signs found along the ecliptic Date of creation: 1250 1450 AD (although Bruce Love has suggested a date as early as 1185 AD), Yucatan Peninsula Current location: Bibliothque Nationale, Paris, France What it teaches us about Maya culture: Although ideas of a Maya zodiac have been exaggerated, the Paris Codex does show that a few important animals were associated with stations of the Sun, and that people were believed to have certain personality traits based on the day in which they were born. Paris Codex (Wikimedia) Summary Subject matter: Venus calendar Date of creation: 1021 1154 AD (the oldest surviving Maya codex), Chiapas highlands Current location: Museo Nacional de Antropologa, Mexico City, Mexico (not on display) What it teaches us about Maya culture: Maya scribes were creating codices away from the northern lowlands. These scribes also knew about the Venus cycles, and in this case, they included more information on the different stations of Venus than any other codex in the Maya group. Grolier Codex (Wikimedia) Click on the link next to each summary to read more about the four known Maya codices. The intricate world of Aztec writing, with its rich tapestry of codices, glyphs, and symbols, offers a fascinating glimpse into the culture and beliefs of one of the most advanced civilizations of Mesoamerica. Unlike many ancient writing systems, the Aztec codices were not merely tools for record-keeping; they served as vital expressions of history, religion, and daily life, encapsulating the essence of an entire society within their pages. Understanding these writing systems is essential to unraveling the complexities of Aztec society and its worldview. As we delve into the components and structures of Aztec codices, we will explore their various types, materials, and the techniques employed by scribes. These manuscripts provide a window into the past, revealing the significance of symbols and glyphs that communicated ideas, stories, and traditions. Furthermore, the journey of deciphering these ancient texts continues to challenge scholars today, highlighting the ongoing relevance of Aztec writing in contemporary studies of history and culture. The Aztec civilization, known for its rich cultural heritage and complex social structures, also developed a unique writing system that played a vital role in their society. Understanding Aztec writing involves exploring its historical context, the pivotal role of codices, and the various glyphs and symbols that were utilized. This section aims to provide a comprehensive overview of these aspects, shedding light on the significance of writing in Aztec culture. Historical Context of Aztec Writing The Aztec writing system emerged in a specific historical context, influenced by earlier Mesoamerican cultures such as the Olmecs and the Maya. The Aztecs, who rose to prominence in the 14th century, primarily inhabited the region that is now central Mexico. Their civilization was characterized by a complex social hierarchy, a rich pantheon of deities, and a robust economic system based on trade and agriculture. Writing in the Aztec world was not merely a means of communication; it was imbued with cultural significance. The Aztecs used a combination of pictographic and ideographic elements, which allowed them to convey information succinctly and symbolically. The historical backdrop of the Aztec Empire, marked by conquests and territorial expansion, necessitated the need for documentation and record-keeping. Codices, which were essential to this writing system, became critical tools for administration, religious practices, and historical narratives. During this period, the Aztecs faced various challenges, including warfare with neighboring tribes and the need for tribute collection. Writing served as a method for maintaining control and order within their expanding empire. The codices contained records of tributes, religious rituals, and significant events, functioning as both historical documents and tools for governance. The Role of Codices in Aztec Society Codices were integral to Aztec society, serving multiple purposes across administrative, religious, and cultural dimensions. These books, typically made from bark paper or animal skins, were intricately illustrated and often contained a combination of images, glyphs, and text. The Aztecs produced various types of codices, each with specific functions, including: Historical Codices: These recorded significant events, such as wars, conquests, and the reigns of rulers. They served as official records for future generations to understand their past. Religious Codices: These depicted rituals, ceremonies, and the mythology of the Aztec pantheon. They were essential for maintaining the cultural and spiritual beliefs of the society. Tribute Codices: These documented the tributes paid by conquered peoples, detailing the goods and services owed to the Aztec rulers, which were crucial for the empire's economy. In addition to their practical uses, codices played a significant role in the education of the Aztec elite. Young nobles were trained to read and interpret these texts, as knowledge of the codices was considered a mark of status and power. The transmission of knowledge through codices ensured the continuity of Aztec culture and governance, allowing the ruling class to maintain their authority. Moreover, the codices were not static; they evolved over time, reflecting changes in society, politics, and religion. As the Aztec Empire expanded, new codices were created to document the incorporation of different cultures and practices, leading to a rich tapestry of written history. Overview of Glyphs and Symbols The Aztec writing system is distinguished by its use of glyphs and symbols, which played a crucial role in conveying ideas, stories, and information. Unlike alphabetic systems, Aztec writing relied heavily on pictorial representations. Each glyph could represent a word, a syllable, or an entire concept, allowing for a nuanced form of communication. The following points highlight the essential features of Aztec glyphs and symbols: Pictographs: These are visual symbols that represent objects or concepts directly. For example, a drawing of a sun might represent the sun itself or the day. Ideographs: These glyphs convey abstract ideas or concepts, such as representing war or peace through specific symbols. Phonetic Elements: Some glyphs were utilized to represent sounds, allowing for the transcription of names and terms. The combination of these elements created a versatile writing system that could be adapted for various contexts. For instance, a single codex could illustrate a historical event while simultaneously incorporating religious symbols to emphasize its significance in Aztec cosmology. One notable aspect of Aztec glyphs is their artistic quality. The glyphs were often beautifully crafted, reflecting the artistic traditions of the Aztec people. The intricate designs were not merely utilitarian; they were also a form of artistic expression that showcased the skill of the scribes and the cultural values of the society. Understanding the meanings of glyphs is essential for deciphering Aztec texts. Scholars have identified numerous common glyphs, each with distinct meanings. For example, the glyph for water is represented by wavy lines, while the glyph for fire is depicted with flames. The ability to interpret these symbols is vital for reconstructing historical narratives and understanding the cultural significance behind various texts. The Aztec civilization, known for its rich cultural heritage and intricate systems of writing, utilized codices as key components of their communication and documentation. These codices were not merely books but were vital instruments that encapsulated the worldview, history, religious beliefs, and administrative functions of the Aztec society. Understanding the structure and components of these codices reveals much about the Aztec way of life, their intellectual achievements, and their methods of preserving knowledge. Types of Codices and Their Functions Aztec codices were categorized into various types, each serving distinct purposes. Broadly, they can be classified into historical, religious, and administrative codices. Each type played a crucial role in the functioning of Aztec society. Historical Codices: These codices documented the chronology of significant events, battles, and the lives of rulers. They served as a historical record that connected the Aztecs with their past, reinforcing the legitimacy of their rule. Religious Codices: These texts contained rituals, myths, and prayers directed to various deities. They were essential for maintaining the religious practices that underpinned Aztec society, ensuring that the gods were appeased through proper rites. Administrative Codices: These codices were crucial for governance and included tributes, census data, and land distributions. They functioned as bureaucratic tools that allowed for the efficient management of the empire's vast resources. These codices were typically created by highly trained scribes known as tlacuilos. They employed a specialized knowledge of glyphs and symbols to convey complex concepts succinctly. The codices, therefore, were not just informational but also artistic expressions that reflected the socio-political and religious ethos of the Aztec civilization. Materials and Techniques Used in Codices The creation of Aztec codices involved a sophisticated understanding of materials and techniques. Codices were primarily made from materials such as bark paper (amatl), deer hide, and later, European paper after the Spanish conquest. Each material had its own characteristics and implications for the durability and usability of the codex. Amatl was the most common material, derived from the bark of trees, particularly the fig tree. This paper was lightweight, flexible, and could be produced in large sheets. The preparation of amatl involved soaking the bark, then beating it into thin sheets before drying it under the sun. This labor-intensive process showcased the dedication of the tlacuilos to their craft. In terms of techniques, the Aztecs employed a variety of methods for inscribing their codices. They used natural pigments derived from plants, minerals, and insects to create vibrant colors that enhanced the visual appeal of the codices. The use of color not only served an aesthetic purpose but also had symbolic meaningsdifferent colors represented various elements of Aztec mythology and cosmology. For example, red was often associated with the sun and war, whereas blue could signify water and fertility. The actual act of writing involved intricate brushwork, where tlacuilos would carefully apply the pigments to the surface of the codex. Their skillful techniques allowed them to create detailed illustrations and glyphs that communicated complex narratives. The precision of these artistic expressions is a testament to the advanced knowledge and capabilities of Aztec scribes. Notable Aztec Codices and Their Significance Several codices stand out in historical importance due to their content and the insight they provide into Aztec life. Among the most notable are the Codex Mendoza, the Codex Borbonicus, and the Codex Fejrvry-Mayer. The Codex Mendoza is one of the most comprehensive surviving documents from the Aztec period. Compiled in 1541, it was intended for the Spanish King Charles V and provides a detailed account of the Aztec empire at its peak. The codex includes illustrations depicting tribute payments from various regions, descriptions of Aztec society, and a history of the Aztec rulers. Its significance lies not only in its content but also in its role as a bridge between the Aztec and Spanish worlds, illustrating the complexities of the cultural exchange that occurred during the conquest. The Codex Borbonicus is considered one of the most important ritual calendars of the Aztec civilization. Created around the time of the Spanish conquest, it details the 260-day tonalpohualli, or sacred calendar, which played a crucial role in Aztec religious practices. The codex is adorned with colorful illustrations of deities, ceremonies, and rituals, providing a glimpse into the spiritual life of the Aztecs. Its preservation is vital for understanding the continuity and transformation of indigenous beliefs in post-conquest Mexico. Another significant document is the Codex Fejrvry-Mayer, which focuses on the rituals and ceremonies associated with the Aztec gods. This codex is unique as it combines pictorial and textual elements, providing insights into the cosmology and religious practices of the Aztecs. The intricate illustrations and glyphs offer a rich source of information for scholars studying Aztec mythology, demonstrating how the codices served as repositories of sacred knowledge. In addition to these codices, many others exist that contribute to our understanding of the Aztec world. Each codex serves as a vital piece of the historical puzzle, offering insights into the complexities of Aztec society, governance, and religious beliefs. In conclusion, the structure and components of Aztec codices reflect a sophisticated system of writing that played a crucial role in the preservation of knowledge and culture. Through their varied types, meticulous materials, and artistic techniques, these codices not only communicated information but also expressed the rich tapestry of Aztec life. Understanding these elements allows us to appreciate the intellectual achievements of the Aztecs and their lasting impact on the study of Mesoamerican history. The Aztec civilization, known for its rich cultural heritage and complex societal structures, also developed a unique system of writing that played a crucial role in their communication and record-keeping. This section delves into the intricate world of Aztec glyphs and symbols, exploring common glyphs and their meanings, the art of interpretation, and the modern applications of Aztec writing studies. Understanding this ancient writing system provides invaluable insights into the beliefs, practices, and history of the Aztec civilization. Common Glyphs and Their Meanings At the heart of Aztec writing are its glyphs, which functioned similarly to letters and words in contemporary writing systems. Glyphs were not merely decorative; each symbol conveyed specific meanings and ideas, often representing objects, concepts, or actions. The Aztecs utilized a combination of pictorial symbols and phonetic elements, making their writing system both logographic and syllabic. Common glyphs in Aztec writing often represented elements of their daily lives, mythology, and cosmology. For instance, one of the most recognized glyphs is the "Tonatiuh," the sun god, depicted as a circular face with rays extending outward. This glyph symbolized not only the sun itself but also life, warmth, and sustenance, reflecting the importance of solar deities in Aztec religion. Another significant glyph is the "Atl," which means water. Represented by wavy lines, this glyph signified not only the physical element but also concepts of fertility and agriculture, as water was vital for the Aztec agricultural system. The Aztec understanding of the world was deeply interconnected with nature, and their glyphs often reflected this relationship. Additionally, the glyph for "Cipactli" symbolizes a crocodile and represents the earth in Aztec mythology. This glyph is linked to creation stories and the beginnings of the world, emphasizing the significance of animals and natural elements in their cosmology. Other notable glyphs include "Coatl," or serpent, which symbolizes knowledge and duality, and "Chicomecoatl," representing the goddess of agriculture and nourishment. Each glyph encapsulates a wealth of meaning, often requiring context to fully appreciate its significance. Understanding these common glyphs provides a foundation for deciphering the broader narratives and concepts embedded in Aztec writing. The Art of Interpretation: Methods and Challenges Deciphering Aztec glyphs presents a unique set of challenges, primarily due to the complexity of their writing system. Scholars have employed various methods to interpret these symbols, often drawing from a combination of linguistic analysis, historical context, and comparative studies with other Mesoamerican writing systems, such as Maya glyphs. The interdisciplinary nature of Aztec writing studies necessitates collaboration among linguists, historians, archaeologists, and anthropologists. One of the primary methods used in deciphering Aztec glyphs is the analysis of codices, which are ancient manuscripts containing a wealth of information, including historical accounts, religious texts, and legal documents. Codices such as the Codex Mendoza and the Codex Borbonicus are invaluable resources for understanding the structure and function of glyphs. These manuscripts often contain illustrations alongside glyphs, providing contextual clues that aid in interpretation. Another method involves the study of phonetic components within the glyphs. Some Aztec symbols represent sounds rather than whole words, allowing for syllabic reading. For instance, the glyph for "Tlaloc," the rain god, can be broken down into phonetic sounds, aiding in understanding how the Aztecs constructed words and phrases. This phonetic approach is crucial for deciphering names of gods, places, and significant historical figures. Despite advancements in understanding Aztec writing, numerous challenges persist. The lack of a comprehensive Rosetta Stone equivalent for Aztec glyphs means that scholars often rely on fragmented evidence. Additionally, the glyphs can have multiple meanings depending on their context within a codex or inscription, complicating the interpretation process. The interplay of imagery and text further adds layers of meaning, requiring careful analysis to avoid misinterpretations. Furthermore, the destruction of many Aztec texts during the Spanish conquest has resulted in significant gaps in the historical record. The reliance on later colonial accounts can introduce biases, making it essential for modern scholars to approach interpretations with a critical eye. Despite these hurdles, the ongoing study of Aztec glyphs remains a dynamic field, with new discoveries continually reshaping our understanding of this ancient writing system. Modern Applications of Aztec Writing Studies The study of Aztec writing is not confined to academic pursuits; it has modern applications that extend into various fields, including anthropology, history, art, and education. By deciphering Aztec glyphs, scholars gain insights into the cultural and social dynamics of the Aztec civilization, enriching our understanding of Mesoamerican history. In anthropology, the interpretation of Aztec writing contributes to a broader understanding of indigenous cultures in the Americas. By analyzing glyphs and the narratives they convey, anthropologists can explore themes of identity, power, and resistance within Aztec society. This perspective is particularly relevant in contemporary discussions about indigenous rights and cultural heritage. In the realm of art, Aztec glyphs have inspired modern artists and designers, leading to a resurgence of interest in Mesoamerican aesthetics. Contemporary artists often incorporate Aztec symbols into their work, blending traditional motifs with modern techniques to create pieces that honor and reinterpret indigenous heritage. This fusion of past and present serves as a bridge, fostering cultural appreciation and dialogue. Education also benefits from the study of Aztec writing, as it provides a rich context for teaching history and cultural studies. Incorporating Aztec glyphs into curricula engages students in the exploration of ancient civilizations and their contributions to human knowledge. By examining the complexities of Aztec writing, students develop critical thinking skills and an appreciation for the diversity of human expression. Moreover, the rise of digital humanities has opened new avenues for the study of Aztec writing. Digitization projects aim to preserve and make accessible ancient codices, allowing scholars and the public to engage with these texts in innovative ways. Online platforms enable collaborative research, fostering a global community of scholars dedicated to advancing the understanding of Aztec glyphs and their meanings. In conclusion, the deciphering of Aztec glyphs and symbols is a multifaceted endeavor that requires a deep understanding of historical context, linguistic structures, and cultural significance. Common glyphs serve as windows into the Aztec worldview, while the methods of interpretation highlight the challenges faced by scholars in unraveling this ancient writing system. The modern applications of Aztec writing studies illustrate the enduring relevance of these symbols, bridging the past with contemporary discourse and fostering a deeper appreciation for the rich tapestry of Mesoamerican history.The Aztec civilization, renowned for its rich cultural heritage and complex social structure, left behind a remarkable legacy in the form of codices. These ancient manuscripts serve as invaluable records, providing insights into the ways of life, beliefs, and historical events that shaped one of Mesoamerica's most influential societies. Through vibrant illustrations and intricate symbols, the codices not only document the Aztecs' history but also reflect their worldview, making them essential for understanding this fascinating culture. As we delve into the world of Aztec codices, we will uncover the various types that existed, from religious texts to records of economic transactions. Each codex tells a unique story, capturing the essence of a civilization that thrived in the heart of present-day Mexico. By interpreting the content and context of these manuscripts, we can gain a deeper appreciation for the complexities of Aztec society and the legacy it has left for future generations. The Aztec codices are invaluable historical documents that provide insight into the rich tapestry of Aztec civilization. These codices, primarily created before and after the Spanish conquest of Mexico, serve as essential records of time, history, culture, and belief systems. Understanding the codices requires a comprehensive overview of their definition, significance, and the historical context in which they were created. Definition and Importance of Codices Codices are essentially ancient manuscripts, often made from materials such as bark paper, deer skin, or cloth, that were folded in a concertina-like manner. The Aztec codices are characterized by their pictorial and hieroglyphic writing systems, which communicated complex ideas through a combination of images and symbols. These documents were created by skilled scribes who were trained in the art of writing and painting. The codices played a crucial role in the preservation of knowledge, culture, and history, serving as records of historical events, religious rituals, economic transactions, and social customs. The importance of the codices extends beyond mere documentation. They are considered works of art that reflect the aesthetic values of Aztec society. The intricate illustrations and vivid colors used in the codices not only convey information but also embody the spiritual and cultural beliefs of the Aztecs. Through the study of these texts, historians and archaeologists can reconstruct the social, political, and economic landscapes of the Aztec Empire. Moreover, the codices provide a unique perspective on the interactions between the Aztecs and the Spanish conquistadors. Many codices were created in response to the changes brought about by colonization, reflecting the ways in which indigenous people adapted to and resisted Spanish rule. This adaptation is evident in the hybridization of styles and content, as traditional Aztec themes were intertwined with European influences. Historical Context of Aztec Civilization The Aztec civilization flourished in central Mexico from the 14th to the early 16th centuries, marked by its sophisticated social structure, artistic achievements, and complex religious beliefs. The capital city of Tenochtitln, located on an island in Lake Texcoco, became a vibrant center of culture, politics, and commerce. The expansion of the Aztec Empire through a combination of military conquest and strategic alliances resulted in a diverse society that encompassed various ethnic groups and cultures. During this period, the codices emerged as a vital means of documenting the rapidly changing dynamics of Aztec society. The codices recorded not only political events, such as the rise and fall of emperors, but also geographic information, religious ceremonies, and the intricacies of the tribute system, which was essential for the sustenance of the empire. The tribute system relied on the collection of goods and services from conquered territories, and codices served as crucial tools for managing these complex economic relationships. In the realm of religion, the Aztecs practiced a polytheistic faith centered around a pantheon of gods, each representing various aspects of life and nature. The codices contained elaborate depictions of religious rituals, ceremonies, and mythological narratives that were essential for understanding the spiritual life of the Aztecs. The codices not only preserved these beliefs but also acted as a means of transmitting them to future generations, particularly in the face of the impending Spanish colonization that would radically alter the course of indigenous history. In summary, the codices are more than mere historical documents; they are essential keys to understanding the complexities of Aztec civilization. Their definition and significance, coupled with the historical context of their creation, underscore their importance as cultural artifacts that illuminate the past. The Aztec civilization, known for its rich cultural and historical legacy, produced a variety of codices that serve as crucial records of their society. These codices were not merely books in the modern sense; they were intricate, pictorial manuscripts that encapsulated the beliefs, practices, and daily lives of the Aztecs. Understanding the types of Aztec codices is essential for a comprehensive grasp of their civilization, as these documents provide insight into religious practices, historical events, economic transactions, and much more. This section delves into the diverse categories of Aztec codices, highlighting their distinctive characteristics and purposes. Religious Codices Religious codices were fundamental to the Aztec civilization, as religion permeated every aspect of life. These texts documented rituals, deities, and cosmological beliefs, serving as guides for worship and understanding the universe. Aztec religion was polytheistic, with a pantheon of gods associated with natural elements, agriculture, war, and more. The religious codices provided a framework for understanding these deities and their significance in everyday life. One of the most notable examples of a religious codex is the Codex Borgia. This codex is renowned for its elaborate illustrations depicting various rituals and ceremonies. It includes a calendar of religious festivals, which were critical to agricultural cycles and societal order. The Codex Borgia also illustrates the complex relationships between gods and the Aztec people, emphasizing the necessity of maintaining divine favor through rituals and sacrifices. Another important religious text is the Codex Fejervary-Mayer, which focuses on the cosmological aspects of Aztec belief. This codex features intricate imagery representing the duality of life and death, as well as the cyclical nature of the universe. The Codex Fejervary-Mayer serves as a reminder of the Aztec belief in the interconnectedness of all things, where human actions were believed to influence the divine. Documented rituals and ceremonies essential to Aztec religion. Illustrated the pantheon of gods and their significance. Provided calendars outlining important religious festivals. Historical Codices Historical codices serve as vital records of the Aztec Empire's history, chronicling events, conquests, and the lineage of rulers. These manuscripts provide insight into the political landscape of the time, as well as the interactions between the Aztecs and other civilizations. The historical codices often blend history with mythology, creating a narrative that reflects the Aztec worldview. The Codex Mendoza is one of the most significant historical codices. Commissioned by Antonio de Mendoza, the first viceroy of New Spain, this codex was created shortly after the Spanish conquest of the Aztec Empire. It contains a wealth of information about Aztec society, including tributes paid to the emperor, the organization of the empire, and the accomplishments of Aztec rulers. The Codex Mendoza is not only an invaluable historical record but also a testament to the sophisticated administrative systems of the Aztecs. Another crucial historical document is the Codex Tlatelolco, which presents a narrative of the founding of Tlatelolco, one of the major city-states in the Aztec Empire. This codex highlights the importance of Tlatelolco as a commercial hub and its role in the larger context of Aztec history. The Codex Tlatelolco also illustrates the conflicts between Tlatelolco and its neighboring states, revealing the complexities of Aztec politics. Chronicled significant events and conquests of the Aztec Empire. Documented the lineage of rulers and their achievements. Blended historical fact with mythological narratives. Economic and Tribute Codices Economic and tribute codices are essential for understanding the economic structure and social hierarchies within the Aztec civilization. These codices recorded tributes collected from conquered regions, trade agreements, and the distribution of goods. The economic system of the Aztecs was highly organized, and these documents reveal the intricate relationships between different city-states and the overall functioning of the empire. The Codex of the Tribute is a prime example of an economic codex. This document details the tributes paid by various provinces to the Aztec rulers, illustrating the vast reach of the Aztec Empire and the wealth it amassed through conquest and trade. Each page of this codex features pictographs representing the goods and services provided by the tributary regions, such as textiles, food, and precious metals. The Codex of the Tribute not only highlights the economic power of the Aztecs but also serves as a record of the diverse resources available throughout the empire. In addition to tribute records, the Codex Mapa de Cuauhtinchan provides insight into land distribution and agricultural practices. This codex outlines the various regions and their respective agricultural outputs, showcasing the importance of agriculture in sustaining the Aztec economy. The Codex Mapa de Cuauhtinchan also emphasizes communal land ownership and the role of local leaders in managing resources, reflecting the social structure of the time. Documented tributes from conquered regions and their significance. Illustrated trade agreements and economic relationships. Provided details on agricultural practices and land distribution. The Interrelationship of Codices While each category of codex serves a specific purpose, it is essential to recognize the interrelationship between them. The Aztec civilization was characterized by its holistic worldview, where religion, history, and economics were deeply intertwined. The religious practices documented in religious codices often had direct implications for the political and economic structures recorded in historical and tribute codices. For example, the tribute system was not only a means of economic control but also a way to appease the gods, ensuring their favor for the prosperity of the empire. The Codex Mendoza, with its blend of historical data and tribute records, exemplifies this interconnection. The codex not only chronicles the achievements of rulers but also details the tributes that were vital for maintaining their power and the favor of the deities. Similarly, the religious codices often refer to historical events, such as the rituals associated with the coronation of a new emperor or the sacrifices made during significant battles. Moreover, the artistic styles and symbols used across different types of codices reflect the shared cultural language of the Aztecs. The visual elements found in religious codices often appear in historical and economic texts, creating a cohesive narrative that binds these diverse records into a unified understanding of Aztec life. Conclusion In summary, the types of Aztec codicesreligious, historical, and economicoffer a multifaceted view of a civilization that was as complex as it was rich in tradition. Each category serves a distinct purpose, yet they are interconnected, reflecting the holistic nature of Aztec thought. Understanding these different types of codices is essential for appreciating the depth of Aztec culture and history, as they provide invaluable insights into a society that continues to fascinate scholars and enthusiasts alike. The Aztec codices are invaluable resources for understanding the complex history, culture, and social structure of the Aztec civilization. These manuscripts serve not only as historical records but also as artistic expressions that encapsulate the beliefs and practices of the Aztec people. Interpreting the content of these codices involves examining their symbolism, the language and writing systems used, and their roles within Aztec society. Symbolism and Art in Codices Aztec codices are rich in visual imagery, where every illustration carries profound meaning. The art within these documents is a combination of pictorial and ideographic elements that convey information beyond mere words. Through stylized representations, the codices depict deities, rituals, historical events, and daily life, encapsulating the spiritual and practical aspects of Aztec existence. One of the most significant features of Aztec art is the use of color and form to signify different concepts. For instance, the color red often symbolizes blood and sacrifice, while green represents fertility and agriculture. The representation of gods and goddesses, such as Quetzalcoatl and Huitzilopochtli, is characterized by specific attributes, such as feathers, which indicate their divine nature. These symbols were not arbitrary; they were deeply rooted in the Aztec worldview and cosmology. In codices like the Codex Mendoza, we observe intricate illustrations that depict tribute collection, the daily lives of individuals, and significant historical events. The combination of images and accompanying text allows scholars to infer the socio-political dynamics of the time. For instance, the depiction of tribute collections illustrates the economic structure of the Aztec Empire and its reliance on conquered territories for wealth and resources. Furthermore, the codices also feature scenes of warfare, which were central to Aztec culture. The symbolic representation of battles, including the use of specific glyphs to denote warriors and their achievements, highlights the importance of military prowess in maintaining the empire's dominance. The visual language of the codices thus acts as a narrative tool, telling stories of triumph and loss that resonate with the identity of the Aztec people. Language and Writing Systems The linguistic framework of the Aztec codices is primarily based on Nahuatl, the language spoken by the Aztecs. The writing system utilized in the codices is a combination of pictographs, ideograms, and phonetic elements. This hybrid system enabled the Aztecs to convey complex ideas and narratives in a visually engaging manner. Pictographs are images that represent objects or concepts directly, while ideograms convey abstract ideas. For example, a drawing of a maize plant may symbolize sustenance or agriculture. Phonetic elements, on the other hand, represent sounds and are used to spell out words. This combination allowed for a degree of flexibility and creativity in the codices, enabling the Aztecs to document their histories, religious beliefs, and cultural practices effectively. One notable example of this writing system is the Codex Borbonicus, which serves as a guide to the rituals of the Aztec calendar. It employs both pictorial representations and glyphs to articulate the significance of various ceremonies and their corresponding dates. This codex not only aids in understanding the religious practices of the Aztecs but also demonstrates their sophisticated grasp of timekeeping and astronomy. The use of nahuatl in the codices plays a crucial role in preserving Aztec heritage. As the Spanish conquest led to the decline of the Aztec Empire, the codices became essential for maintaining linguistic and cultural continuity. They serve as a testament to the resilience of Aztec identity, allowing future generations to access their ancestral language and traditions. The Role of Codices in Aztec Society Codices were not merely historical documents; they played a multifaceted role in Aztec society. They served as educational tools, religious texts, and administrative records, reflecting the diverse functions they fulfilled within the empire. In the realm of education, codices were instrumental in teaching young Aztecs about their history, mythology, and cultural practices. Through the visual storytelling found in these texts, children learned about their ancestors' achievements and the values that shaped their society. This educational aspect was crucial for fostering a sense of identity and belonging among the Aztec people. Religiously, codices held immense significance. Many codices contained rituals, prayers, and mythological narratives that were central to Aztec spirituality. The Codex Borgia, for instance, is renowned for its depictions of religious ceremonies and the pantheon of gods. These texts not only guided the practices of priests and religious leaders but also reinforced the communal identity of the Aztec people through shared beliefs and rituals. Administratively, codices were vital for governance and record-keeping. The Aztecs utilized codices to document tributes from conquered regions, maintain census data, and track land ownership. The Codex Mendoza is a prime example of an administrative codex that records tribute obligations, including the types and quantities of goods owed to the emperor. This information was crucial for the economic sustainability of the empire, enabling leaders to manage resources effectively. Moreover, codices also played a role in diplomacy. They were used to record treaties, agreements, and the terms of alliances, which were essential for maintaining peace and stability within the empire. The visual nature of these documents made them accessible to various audiences, transcending language barriers and ensuring that the terms were understood by all parties involved. In summary, the interpretation of Aztec codices unveils a rich tapestry of symbolism, language, and societal roles that reflect the complexities of Aztec civilization. Through their art, writing systems, and multifaceted functions, these codices provide invaluable insights into a society that was deeply interconnected with its history, religion, and governance. As scholars continue to study these ancient texts, they unlock the stories and knowledge that have shaped the legacy of the Aztecs, reinforcing the importance of preserving these cultural treasures for future generations. Aspect Description Symbolism Visual imagery conveying profound meanings related to culture, spirituality, and daily life. Language Combination of pictographs, ideograms, and phonetic elements primarily in Nahuatl. Education Used as tools for teaching history, mythology, and cultural practices to young Aztecs. Religion Contained rituals, prayers, and mythological narratives central to Aztec spirituality. Administration Vital for record-keeping, tracking tributes, and managing resources within the empire.

publicity, privacy, or moral rights may limit how you use the material. This article is an orphan, as no other articles link to it. Please introduce links to this page from related articles; try the Find link tool for suggestions. (August 2023)Conservation and restoration of Mesoamerican codices is the process of analyzing, preserving, and treating codices for future study and access. It is a decision-making process that aims to establish the best possible methods and tools of preservation and treatment. The conservation-restoration of Mesoamerican literature is essential for understanding the ancient civilizations of Mexico. Efforts of restoration have proved difficult due to their fragility and importance of preserving historical and evidential value. Non-invasive technologies have been a more recent advancement, making analysis and treatment of pre-Hispanic codices a delayed process. As analysis continues, digitization has also been a more recent and valuable means of making information accessible to a wider audience, thus contributing to further research and preservation. A page of the Precolumbian Mayan Dresden CodexPage 71 of the Codex Borgia, depicts the sun god, Tonatiuh.The Pre-Hispanic world had a rich tradition of writing and tlacuilolli (the art of painting codices) before Spanish colonization of the Americas when almost every native document was destroyed. The mere thirteen existing pre-Hispanic codices are now separated into three groups according to geographical region and subject matter. The Mixteca group originated from the Mixteca region of southwestern Mexico and contains predominantly myths, royal genealogies and history. The codices from this group include Codex Zouche-Nuttall; Codex Vindobonensis Mexicanus I; Codex Selden; Codex Bodley; and Codex Colombino. The Borgia group are believed to have been created in the Mixteca-Puebla region of central Mexico and they contain calendrical and ritual information. This group includes the Codex Borgia; Codex Cospi; Codex Laud; Codex Fejrvry-Mayer; and Codex Vaticanus B. Maya codices contained calendrical, astronomical and ritual information and are well known for being the source of today's understanding of Maya civilization. The surviving pre-Hispanic Maya codices include the Dresden Codex; Paris Codex; and Madrid Codex (Maya).Almost all archives and codices of ancient Mesoamerica were destroyed as a result of conquest. Missionaries, physicians, and naturalists from Europe desired to understand and preserve aspects of native customs. Francisco Hernndez de Toledo was sent to Mexico by the king of Spain in the 16th century to research medicinal properties of plants and native uses of plants.[1] Friar Bernardino de Sahagn also made it his life's work to preserve the cultural heritage of the people of Tepepulco (present-day Hidalgo).[2] Efforts such as these required them to learn native techniques to reproduce and preserve ancient knowledge in its traditional form. These preservation efforts were within a larger context of the assimilation of native people, and the documentation of native traditions by Europeans can be understood as a retelling through the lens of the conquerors. Much of what is known of Mesoamerican codex-making has been interpreted through these documents and reproductions. Preserving the last remaining codices means understanding how they were created; what materials and colorants were used; and what purposes they served. Recent efforts in codex preservation include non-invasive analysis; preventive conservation practices; digitization and reproductions.Non-invasive analysis through use of portable tools has been of vital importance to the conservation of Mesoamerican codices today. This is due to the delicate nature of the materials and pigments. The multi-technique integrated approcach of MOLAB in studying the Codex Cospi employed UV-vis absorption and emission to determine the sources of red colors on the pages.[3] The reflectance spectra (absorbance maxima at 370,530 and 555nm) indicated that there were features of an anthraquinonic lake of animal origin.[4] The UV-vis reflection measurements were taken using a portable spectrophotometer. Portable devices ensure that the object is not over-handled. X-ray fluorescence (XFR), Infrared (IR) Spectroscopy, Raman spectroscopy, Ultraviolet-visible spectroscopy (UV-vis), Optical microscopy, and reference materials (historical documents and a preparation of Maya Blue) were all used in the analysis of Codex Cospi to determine the sources of the different colorants used. And this was done without having to remove samples from the codex. The only invasive analysis carried out on the existing pre-Hispanic codices has been limited to small samples of the paper. In analyzing the Maya codices, analysis has confirmed the paper material as bark from one or more species of the genus ficus" with a white layer of calcium carbonate.[5] The only direct invasive analysis performed on the Madrid Codex consisted of an examination of two bark paper samples and was performed by Fudolf Schwede.[6] Both non-invasive and previous destructive analysis has shown the use of carbon black was homogenous between Cospi, Codex Fejrvry-Mayer, Madrid Codex (Maya) and Codex Colombino.[7] Recent technologies have enabled conservators and scientists to examine these documents without excessive handling or invasive sampling while much more has been discovered in regard to materials, colorants, and context.This method determines the chemistry of an object sample by measuring the fluorescent (or secondary) X-ray emitted from a sample when it is excited by a primary X-ray source.IR spectroscopy is used in determining and identifying the structural composition of an object. It measures absorption, emission and reflection of infrared light interacting with a molecule.A technique used to detect molecular vibrations. Used in the chemical analysis and characterization of solids, liquids and gases.Ultraviolet-visible (UV-vis) spectroscopy determines the concentration of analytes in a solution through light absorption or reflectance.This method employs the use of an optical microscope to analyze a sample.Digital microscopy employs a microscope that has a digital camera attached. This allows for images of a sample to be viewed and analyzed on an electric monitor display.The first page of the Codex Fejrvry-MayerThe existing pre-Hispanic codices have been examined in situ while employing different MOLAB techniques. These techniques include digital microscopy, Raman, UV-vis reflectance, and emission spectroscopy. To avoid stress, damage, and movement, supports were created by conservators to imitate the zigzag screenfold structure of the codices.[8] In examining the fragment Cortesiano, part of the Madrid Codex, a specially designed support was created to hold the document vertically so that the images would be visible without having to handle them during analysis.[9] The colorants, stylistic elements, and material components allow a better understanding of certain differences, as well as technical relationships between the codices, which contribute to the overall knowledge of the codex-making tradition in Mesoamerica.[10]Infrared spectroscopy allowed for analysis of the white layer covering on each side of the Codex Cospi and Codex Ferjrvry-Mayer to be identified as a composition of gypsum and calcium carbonate.[11] The white layer on the Codex Ferjrvry-Mayer is composed of a mixture of two different hydration forms of calcium sulfate: gypsum and anhydrite (anhydrous calcium sulfate).[12] In all the codices that were analyzed, the white layer on the back and front of each codex were identical in composition which provides evidence that the white background was prepared in a single moment, independently from the painting sessions.[13] Analysis between the codices have indicated clear-cut division between the Borgia group and Mixtec codices, which have gypsum-based paint covering an animal skin support, in contrast with the Maya codices which have a calcium carbonate-base covering a paper support.[14]Preventive conservation is the process and practice of eliminating or slowing the effects of agents of deterioration. It requires constant assessment of environmental factors that put the collection at risk and must consider the effects of certain agents of deterioration on the various materials that make up the collection. The agents of deterioration that may put a collection at risk are physical forces; theft; fire; water; incorrect temperature; incorrect relative humidity (RH); pollutants; dissociation; pests; and light. This practice has become interdisciplinary and often requires a collective knowledge of science, chemistry, physics, biology, engineering, systems science, and management all while considering different value systems of different cultures.[15]The Borgia Group are composed of long strips of deer hide folded like an accordion and sized with white gesso. The covers consist of hide or wood attached to each end. The Maya codices, in contrast, are composed of a long strip of bark paper, or Amate, folded in the same accordion-like, screen-fold way as the Codex Borgia group. The most important codices were likely adorned with jaguar fur covers, although there is only documentational evidence of this.In applying preventive conservation techniques to the preservation of Mesoamerican codices, the material composition of these objects put them at high risk. The colorants used on each of the codices are both organic and inorganic making the composite nature of these books difficult to preserve. The detection of orpiment on the verso of Codex Cospi and on both sides of Codex fejrvry-Mayer proved most unexpected as an inorganic pigment containing high amounts of arsenic trisulfide in the Raman spectrum.[16] As some of the codices contain inorganic pigment, such as carbon black, they require attention to environmental pollutants that might react with or change the chemical structure (such as corrosion or dissolution of constituents).[17] Along with the organic and inorganic pigments, gypsum and calcium carbonate were other compounds detected through analysis.Organic materials such as bark paper, deer skin, and colorants are highly susceptible to deterioration from fluctuations in RH as well as incorrect RH. Furthermore, organic materials are hygroscopic (absorbing and emitting water). These materials attract mold, insects, rodents and other pests, and they are highly sensitive to light.[18] The complex organic components of Mesoamerican codices, along with their fragility due to age, require a strictly controlled environment that limits exposure to light and maintains correct RH and temperature. It takes time for objects made from hygroscopic materials to adjust to changes in RH, which can range between a few hours (such as a sheet of paper) to several weeks (such as a wooden sculpture).[19] Although short-term fluctuations may be tolerated, damage can result in situations where the extreme change in temperature or RH remains long enough for the object to respond.[20] Through assessing all the possible risks, conservators develop strategies that aim to balance these risks with the appropriate risk management strategies. Digitization and sharing of information are of utmost importance for improving the field of Conservation-restoration. A push toward digitization and digital records management will also work to prevent risks of dissociation.In the periods after conquest, there is evidence of a fusion of Spanish and Native influence that became common in manuscript making. Post-Hispanic codices contain a mixture of both Native and European styles and materials. Treatments have been conducted on Mesoamerican codices to prevent further decomposition and to assist in preservation. In current treatment of such codices, it is sometimes necessary to reverse old treatments for further preservation. Although, in the field of Conservation-Restoration it is recognized that no treatments are fully reversible. In the more recent treatment of the Huexotzinco Codex, or Huejotzingo codex,[21] the decision to unbind the pages, clean and treat them was agreed upon after careful consideration.Panel 1 of the Huexotzinco Codex; the panel contains an image of the Virgin and Child and symbolic representations of tribute paid to the administratorsThe condition both before and after treatment is to be thoroughly documented. Documentation often includes images for reference. A treatment proposal is prepared, revised, approved and documented as is the entire treatment process.The delicate leaves of the codex are placed in polyester film sleeves during analysis and treatment to protect them during handling.The leaves, or pages, of the codices can first be dry-cleaned with grated Staedtler Mars plastic eraser crumbs as used in the treatment of Codex Huejotzingo. Tests are conducted to determine how the ink and leaves will react to aqueous treatment. The risks of aqueous treatment on Mesoamerican codices include the ink seeping further into the pages and stresses from expansion and contraction.[22] Nonaqueous treatments are preferable for Mesoamerican codices. A solution of methyl magnesium carbonate was used in cleaning the Codex Huetjotzingo in which the leaves are submersed to give them an alkaline reserve.[23] Tetrahydrofuran (THF) is used to remove adhesives and staining caused by adhesives from the leaves prior to treatment with methyl magnesium carbonate.Mending with Japanese papers is a preferred method of repairing areas of loss. A micrometer is used to determine and match the thickness of the leaves. Matching the thickness of the leaves is important for preventing new stresses when the pages are put back together.Heat-set tissue toned with acrylic pigments is a preferred material due to flexibility, strength, and reversibility. This method also proved beneficial for attaining the appropriate tone of color.Silking is a treatment method in which large areas of loss are filled with laid paper with a layer of Crpeline (a French close-weave transparent silk) applied over it.[24] The process of silking causes the ink to blur over time and sink through to the opposite sides of the pages. To treat the silked pages of the Huejotzingo Codex, an aqueous solution was needed to remove the silking. "An alpha amylase enzyme solution was selected to detach the silk from the paper without transfer of ink"[25]plates 10 and 11 of the Dresden Maya Codex. Drawing by Lacambalam, 2001Concerning the surviving pre-Hispanic codices, digitization serves to contribute to new research findings and continued linguistic studies of ancient Mesoamerican civilizations. Research can be more easily conducted without having to travel around the world to view the codices in person. Allowing physical contact with the codices for research purposes contributes to risks of light exposure; physical risks of handling; environmental risks; and even possible theft. Facsimiles have been produced and published on Mesomerican codices in efforts to preserve their contents and to make them accessible. They are used by researchers and students to contribute to the knowledge of the pre-Hispanic Mesoamerican world as well as historical evidence of the impact of Spanish conquest.Aztec feather artisans or painters. Florentine Codex (ca. 1576) with native drawings and Nahuatl textBernardino de Sahagn recorded names and characteristics of plants and colors used by painters and documented his research in the Florentine Codex. The Florentine Codex is a primary resource for understanding the creation and uses of codices, as well as for understanding the politics of post-conquest Mexico. The use of gypsum, tzacuhtli (organic glue extracted from orchids), nacazclotle (dark red obtained from the wood of Caesalpinia coriaria), have all been described in the writings of Sahagn and others.[26] Francisco Hernndez recalls that tzhuatl (yellow-red extracted from Miconia laevigata) was commonly mixed with cochineal and alum in order to obtain the color.[27] This mixture is similar to the one detected on Codex Cospi.[28] Descriptions from the early years of conquest describe not only the materials and uses of codices, but also the reasoning and process of their destruction.The "fields of Maya epigraphy and religious iconography were born through the pioneering efforts of Ernst Frstemann, Eduard Seler, and Paul Schellhas," through early studies of the Dresden Codex.[29] The Madrid Codex (Maya) is especially important to researchers in that it was likely in use from the second half of the 15th century through the first decade of the 17th century, and it contains a paper patch with Latin and Spanish text.[30] This codex is a compilation of information drawn from across space and time as various portions are the result of the conversion in a Maya format of central Mexican almanacs such as those found in codices from the Borgia group.[31] This suggests that scribes had direct access to the Borgia Codex or other related manuscripts.[32] The intrusion of European stylistic elements," over time, would become more prominent in tlacuilolli, to the point of eclipsing the ancient native traditions[33]^ Domenici, Davide; Buti, David; Miliani, Costanza; Brunetti, Brunetto Giovanni; Sgamellotti, Antonio (2014). 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Encyclopedic content must be verifiable through citations to reliable sources.Retrieved from " Maya hieroglyphs from the ancient city of Palenque Luis Dumois, 1999How do we really know what happened in ancient Mexico before the arrival of the Spaniards and the introduction of writing?Many articles and books have been written on the history of ancient Mexico from Prescotts popular but biasedConquest of Mexicoin 1521, to innumerable studies of the Aztecs,the Maya, and other indigenous folk in scholarly journals hidden in research libraries. Archaeologists have unearthed many a vanished city long hidden in the jungle, thus adding to our historical knowledge of the ancient civilizations of the Americas. Recent advances in the decipherment of the Maya hieroglyphs has led to a new historical interpretation of the information stored in inscriptions on stelae or stone markers at many Maya sites, such as the Temple of Inscriptions at Palenque. The still colourful murals at Bonampak tell us much about warfare among the ancient Maya. Painted ceramic artefacts too add to our knowledge of historical events beforethe Spanish conquest.However, as important as these discoveries are, it is still outside knowledge collected by researchers and writers who did not participate in any of the events recorded. To get an idea how the Indians actually viewed these events we must turn to the pictorial and written manuscripts or codices produced by the people themselves. The codices themselves were generally in the form of long strips of native paper (amatl) or sized deerskin folded up into the shape of a moderate sized book, hence the name codex. Others were originally produced in book format.The late Maya scholar E. Thompson thought it was time to forgive Bishop Landa for destroying so many painted Maya books in the infamous bonfire at Mani because he left us hisRelacin de las cosas de Yucatan,a main primary source on the Maya. However, when we examine the contents of the remaining codices, we begin to realize just how much valuable historical evidence has been irretrievably lost. Only four Maya codices remain and two possibly pre-Hispanic Aztec codices. Other pre-Conquest codices include theBorgia Codexpainted in the Mixteca-Puebla style and a handful of Mixtec codices from the Oaxaca area. However, native indigenous writers and painters continued to produce these manuscripts long after the Conquest during the colonial period of Mexico, thus providing us with a vivid picture of Indian life under Spanish domination along with tantalizing glimpses back into the pre-Hispanic past.TheCodez Aubin Tonalamatland theTonalamatlof theCodex Borbonicusare two surviving Aztec codices that may be pre-Hispanic in date.The Aubin CodexTheAubin Codexcontains 18 screen-fold pages and is made out of 13 bark pieces pasted together, probably came from the Mexican state of Tlaxcala. The recent history of this codex illustrates the hazards through which many of these documents have passed before reaching us in their present state. TheAubin Codexwas sold several times before being legally exported to France in the 19th century, where it was deposited in the National Museum of Paris. This was the fate of most of the codices that were spared the cultural holocaust of the Spanish Conquest. Had these valuable manuscripts not been sent out of Mexico to various European cities they would undoubtedly have been lost.Pages from the Aubin Codex, which probably came from the Mexican state of TlaxcalaIn 1982, a patriotic Mexican by the name of Jose Luis Castaeda del Valle went to France, passed himself off as a student, and asked permission to see theAubin Codex.He then calmly put it under his coat and walked out of the Paris Museum and returned to Mexico, where he donated it to the library of the National Institute of Anthropology and History. When arrested for the theft, he claimed that he had acted in the best interests of Mexico by repatriating a national treasure. Of course he was exonerated and the Mexican government promptly modified the law protecting archaeological artefacts to include codices. Naturally the French authorities wanted it back but an agreement was worked out to be reviewed every three years. TheAubin Codexis currently on permanent loan to the Mexican Institute. That way everyone saved face.The Codex BorbonicusTheCodex Borbonicusis a pre-Hispanic or early 16th century ritual-calendrical codex from the Mexico City area. Painted on native paper, it comprises 36 leaves and contains later glosses (explanations) in Spanish. This type of codex is called aTonalamatl(tonalli,or birth sign andamatl,or paper) orTonalpohualli(count of the days), which serves as a guide to the numerous fiestas of the ancient Aztec calendar.Original page 13 of the Codex Borbonicus, showing the 13th trecena of the Aztec sacred calendar. This 13th trecena was under the auspices of the goddess Tlazolteotl, who is shown on the upper left wearing a flayed skin, giving birth to Cinteotl. The 13 day-signs of this trecena, starting with 1 Earthquake, 2 Flint/Knife, 3 Rain, etc., are shown on the bottom row and the right column.TheTonalamatlof theCodex Borbonicus,therefore, represents the 260-day sacred calendar as it intermeshed with the secular year of 360 days + 5 unlucky days. For example, the main panel for the Fourth Week, day one (named Xochitl, or Flower) shows the presiding god Huehuecoyotl (Old Coyote) accompanied by a figure playing a drum. Various other deities and symbols associated with each day are shown in the side panels, namely the 13 Lords of the Day, the 9 Lords of the Night, and the accompanying symbolic bird of each day in compartments below and to the right of the main panel. This pattern is repeated throughout the 20 weeks of the calendar.The Codex ColumbinoTheCodex Columbinois of special importance because not only is it (reportedly) just about the only pre-Hispanic codex left in Mexico, but it is also thought to be the oldest of the Mixtec codices. Originally there were seven fragments of this codex, which were late combined into three sections. At first it was thought to be related to theCodex Becker I,which was thus named after the German who re-discovered it after it disappeared in 1854. It was probably composed in the 13th century but then became separated from theCodex Columbinoaround 1541. The Mexican scholar Alfonso Caso (1896-1970) finally demonstrated conclusively that this part originally belonged to theCodex Columbino,thus reuniting the fragments. Accordingly, it became known asCodex Columbino-Becker Ibut was later renamed theAlfonso Caso Codexin honour of Caso. Such are the sometimes fragile connections that link modern Mexico to its pre-Hispanic past.At first scholars thought that theCodex Columbino-Becker Iwas a ritual calendar dealing only with the dates of various fiestas and religious ceremonies. This appeared to be confirmed by the famous German scholar E. Seler, who declared it a religious or mythological document. A later investigator, E. Castellanos, while badly misinterpreting parts of it, realized that it was basically a historical narrative. A. Caso worked out the genealogies of the ancient kings and queens of the Mixtec peoples of southernOaxacafrom his analysis of the Mixtec codices. We now know that this codex is simply one of several of the extant pre-Hispanic Mixtec codices that deal with the life and times of the most famous of the Mixtec warrior-kings, 8 Deer Tiger Claw.Religious ceremonies and rituals are often represented in these codices but it is clear that we are also dealing with genuine native history. However, in order to see things from the native point of view, we must first rid ourselves of certain preconceptions about how history should be written. In ordinary daily life, if six people describe the same event each from his or her own perspective, we will get six different versions of the same event. Of course there will be certain features common to all the descriptions but there will almost certainly be significant differences between one account and another.Different Voices, Differing StoriesExtract of page 2 of the Codex Colombino, depicting a Mesoamerican ballgameDeep cultural and linguistic differences existed between the Aztecs and the Spanish invaders at the time of the Conquest. For example, theAubin Tonalamatland theBorbonicus Tonalamatlpresent a view of sacred or cyclical time that would have been all but incomprehensible to the invaders. Furthermore, not only were the Aztecs and the Spaniards far apart in their world outlook but their respective motives for recording or writing history were completely different as well. It is hardly surprising, therefore, that the Indians and the Spaniards ended up with almost diametrically opposed views of the historical events in which they were involved. It is true that Spanish missionary-historians, such as Durn and Sahagn, left us detailed descriptions of the numerous ceremonies associated with the sacred calendar but they did so solely for the purpose of destroying these supposedly heathen beliefs in the cause of converting the natives to Christianity.According to theCodex Boturiniand other primary sources, the Mexica (later the Aztecs) set out on their pilgrimage in search of a new homeland led by their war god Huitzilopochtli. The entire heroic saga contains many elements we may regard as mythical or fictitious.However, comparative studies of other world-wide epic traditions confirm the historical basis of many epic poems and sagas that would otherwise be regarded as sheer fiction. Likewise, there is an underlying basis of historical truth in the Nahuatl texts written after the Conquest that suggests the Aztecs had a strong epic tradition in pre-Hispanic Mexico. The Mexicans too had their ancient Heroic Age.Published or Updated on: April 20, 2014byRonald A. Barnett 2014 INTRODUCTION: The word "codex" refers to a manuscript volume. The name derives etymologically from the Latin "caudex" meaning trunk of a tree, wooden tablet, book, code of laws (Oxford English Dictionary, CD-ROM version 3.0, 2002). The term has been applied to Mesoamerican hand-written books. There are four (or three) Maya Codices, or fragments of Maya Codices, that are extant in somewhat readable form. They are commonly called the Dresden, the Madrid and the Paris Codices (named for the cities where they are currently kept), and the Grolier (named for the Grolier Club of New York City, where it was first exhibited). There are still some Mayanists who dispute whether the Grolier is real or fake; hence the statement "there are four (or three) Maya Codices" For years the codices were thought to have been made from maguey fiber, but in 1910, R. Schwede studied the codices more thoroughly, and determined that they were made from a process using the inner bark of fig trees. This was then treated with a lime or lime-like coating on the surface, which surface was then written on by ink, with brushes. The black ink was carbon-black from soot, reds were made from hematite (iron oxide), and lovely bright blues, greens and yellows were also present. The codices were written on long strips of this paper, and folded in accordion style. The codex pages are roughly 4 by 9 inches (or 10 by 23 cm) in dimension. THE SURVIVING MAYA CODICES: To have only a meager four codices to work with seems very sad indeed, and sad it is. But it is also lucky that these four were able to escape the ravages of the damp climate of much of Central America, the 16th century purposeful European destruction of the so-called works of the Devil, the later European neglect, and the further damages during WWII. The codices that ended up in Europe seem to have arrived there as part of the "Royal Fifth" to Spain, and/or as souvenirs. Since the Spanish royal family had ties throughout Europe, especially with Austria, it is not surprising that the Dresden Codex, for instance, spent some time in Vienna. What with various sales, etc., three of the Maya Codices have ended up in Madrid, Dresden, and Paris. The tale of the Grolier Codex is quite different, having been "discovered" in 1965, in Mexico. Contents | Next Page Return to top of page November 3, 2019November 11, 2019Catherine Nuckols-Wilde October 6, 2019October 6, 2019Catherine Nuckols-Wilde September 1, 2019September 1, 2019Catherine Nuckols-Wilde August 18, 2019Catherine Nuckols-Wilde Looking for more information about Teotihuacan? Check out my online course, Experience Teotihuacan, which offers a detailed analysis of Teotihuacans art and architecture! Teotihuacan began to grow between 100 BC and about 250 AD. Although scholars arent entirely certain of the exact dates, we are confident that these were the estimated ranges based off of archaeological excavations and ceramic sequences. We know that, at its beginning, Teotihuacan was relatively small and was likely in competition with a nearby city called Cuicuilco, located to the south of modern-day Mexico City. However, at the beginning of the BC AD transition, a volcano named Xitle erupted and caused a flow of lava to pour over Cuicuilco and the surrounding area. People fled from this area, looking for a place to go. The most likely solution was Teotihuacan. This eruption actually coincides with Teotihuacans period of explosive growth. The city expands exponentially at this point, and Teotihuacan went from being a small urban city in competition with its nearby city to the main city in the area. After this, Teotihuacans population grew significantly. During this early period of Teotihuacans history, construction of most of its monumental architecture was completed. As Teotihuacan reached its height, it became the bustling metropolis that it is imagined to have been. It also established and grew trade relations that extended far beyond the valley of Mexico. Teotihuacan had cacao trade routes going all the way down the Pacific coast of Mexico and into Guatemala, and feather routes into the Peten region of the Yucatan. Teotihuacan was clearly no stranger to traveling far for exotic goods. Evidence of Teotihuacans art style and architecture also popped up at other sites along these trade routes, indicating that not only were physical items being exchanged, ideas were being exchanged as well. Teotihuacan did eventually decline; however, were not entirely sure why. Given the lack of information regarding the Teotihuacano government, its difficult to know if the citys decline was due to a political uprising, an attack from an outside city, or something entirely different. However, what we do know is that around the years 500 to 600 AD maybe even 650 AD the population at Teotihuacan declined significantly, and evidence suggests that the city was partially or entirely burned. This, however, does not indicate firm evidence for external destruction. Since some Mesoamerican rituals involved the completion or decommission of a city, building or valuable object by destruction or burning a ritualistic closing ceremony of sorts, it is difficult to know for sure if Teotihuacans end was self-inflicted or the cause of external pressures. What facts do show is that the city did decline, and eventually it ceased to be the world power that it was. However, Teotihuacans legacy would live on for many years to come. This post is an excerpt of my recently published eBook, Teotihuacan: Site Guide for Travelers and Students. Click here for more information about the eBook!

Codex definition world history. Mesoamerican codex. What is the definition of codex and which mesoamerican civilization used it. Mesoamerica codex. Codex definition mayan. What is an aztec codex.