Sites and Descriptions

1. San Juan de Ulúa (Port of San Juan de Ulúa)
   1. Holy Thursday (March/April), 1519
   2. -96.1326, 19.2075
   3. HCNS p. 52
   4. On Holy Thursday, in the year 1519, we arrived with all the fleet at the Port of San Juan de Ulúa, and as the Pilot Alaminos knew the place well from having come there with Juan de Grijalva he at once ordered the vessels to drop anchor where they would be safe from the northerly gales…
   5. (HCNS, p. 52)
   6. From Cortes’s first significant encounter with the people in the far reaches of the Aztec Empire, ideas of gift giving, trade and tribute, and warrior culture are presented as major themes throughout the rest of the journey through Mesoamerica. Gifts of food and riches are given as signs of friendship and opening of trade, and displays of war technology through cannons and armor are taken at great value by the native people.
   7. Read more about gift exchange: The Gift, Marcel Mauss, p. 15-17.
2. Cempoala (Caciques of Cempoala)
   1. Summer 1519?
   2. -96.408889, 19.445
   3. HCNS p. 64
   4. As we approached, twenty Indian chieftains came out to receive us in the name of the Cacique, and brought some cones made of the roses of the country with a delicious scent, which they gave to Cortés and those on horseback with every sign of friendliness…
   5. (HCNS, p. 64)
   6. Cortes first arrives at Cempoala to be welcomed with open arms, but after traveling to Quiahuitztlan and returning, he and the Spanish destroy the natives’ idols and “evil images” in order to honor their Christian god. Despite their protests, the Caciques of Cempoala are overpowered by Cortes’s threats of violence and force, and instead stand by as the Spanish burn their priests to death, erect a Christian altar, and baptize eight of the native women. The Spanish arrival at Cempoala marks an important milestone of Mesoamerican belief systems, beginning the process of religious transculturation and syncretism through the mixing and practicing of Mesoamerican-Christian religions.
   7. Read more about the Mesoamerican reception of Christian religion: The Aztec-Spanish Dialogues of 1524, Bernardino de Sahagún, p. 19-20.
3. Quiahuitztlan
   1. Summer 1519?
   2. -98.23839, 19.32575
   3. HCNS p. 66
   4. The next day about ten o’clock we reached the fortified town called Quiahuitztlan, which stands amid great rocks and lofty cliffs and if there had been any resistance it would have been very difficult to capture it…
   5. (HCNS, p. 66).
4. Jalapa
   1. -96.9275, 19.54
5. Xico Viejo
   1. -97.05639, 19.44806
6. Tehuacan
   1. -97.392778, 18.461667
7. Ixtacamaxtitlan
   1. -97.816667, 19.616667
8. Tlaxcala
   1. September 23rd, 1519
   2. -98.166667, 19.433333
   3. HCNS p. 116
   4. Many of the chieftains came near to Cortés and accompanied him, and when we entered the town there was not space in the streets and on the roofs for all the Indian men and women with happy faces who came out to see us…
   5. (HCNS, p. 116).
   6. The arrival of the Spanish in Tlaxcala includes a significant passage from Castillo describing Doña Marina
9. Huexotzingo
   1. Fall 1519
   2. HCNS p. 127
   3. -98.406389, 19.161944
   4. [The Caciques of Tlaxcala] begged us in any case to go by Huexotzingo, where the people were their relations and our friends, and not by way of Cholula, for in Cholula Montezuma always kept his double dealings concealed…
   5. (HCNS, p. 127)
10. Cholula
    1. Fall 1519
    2. -98.306389, 19.063333
    3. HCNS p. 132
    4. After the people of Cholula had received us in the festive manner already described, and most certainly with a show of goodwill, it presently appeared that Montezuma sent orders to his ambassadors…[to attack] us by night or by day, get us into a hopeless plight and bring all of us that they could capture bound to Mexico…
    5. (HCNS, p. 132)
    6. The “Massacre at Cholula” chapter introduces the significance of human sacrifice in the Aztec world—Montezuma orders that 20 of the Spanish soldiers be kept for sacrificial purposes, and Castillo later describes how the Spanish release the dozens of prisoners in the city to prevent them from being sacrificed. While much of Castillo’s narrative focuses on a more transactional type of human sacrifice, the ritual has its roots in ideas of cosmic renewal that translated across economic, political, military, and artistic traditions.
    7. Read more about human sacrifice: Religions of Mesoamerica, David Carrasco, p. 105-112.
11. Amecameca
    1. Fall 1519
    2. -98.766667, 19.116667
    3. HCNS p. 150
    4. The next day we set out on our march, and, about the hour of high Mass, arrived at a town (Amecameca), where they received us well and where there was no scarcity of food…
    5. (HCNS, p. 150)
12. Ayotzingo
    1. Fall 1519
    2. -98.8975, 19.264722
    3. HCNS p. 153
    4. We went to sleep at a town called Iztapalatengo [this is clearly a mistake; the town was Ayotzingo] where half the houses are in the water and the other half on dry land, and there they gave us a good supper…
    5. (HCNS, p. 153)
13. Iztapalapa
    1. Fall 1519
    2. -99.093056, 19.358333
    3. HCNS p. 156
    4. And then when we entered the city of Iztapalapa, the appearance of the palaces in which they lodged us! How spacious and well built they were, of beautiful stonework and cedar wood…
    5. (HCNS, p. 156)
14. City of Mexico
    1. Fall 1519
    2. -99.133333, 19.433333
    3. HCNS p. 158
    4. When we arrived near to Mexico, where there were some other small towers, the Great Montezuma got down from his litter, and those great Caciques supported him with their arms beneath a marvellously rich canopy of green-coloured feathers with much gold and silver embroidery and with pearls and chalchihuites suspended from a sort of bordering, which was wonderful to look at. The Great Montezuma was richly attired according to his usage, and he was shod with sandals, the soles were of gold and the upper part adorned with precious stones…
    5. (HCNS, p. 158)

Sources

Carrasco, David. Religions of Mesoamerica. 2nd ed., Waveland Press, 2014. </br>

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