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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	A Note on Spelling and Translations -- Chapter 1: Introduction -- Chapter 2: Water and the Sacred City -- Chapter 3: The Tlatoani in Tenochtitlan -- Chapter 4: The City in the Conquest's Wake -- Chapter 5: Huanitzin Recenters the City -- Chapter 6: Forgetting Tenochtitlan -- Chapter 7: Place-Names in Mexico-Tenochtitlan -- Chapter 8: Axes in the City -- Chapter 9: Water and Altepētl in the Late Sixteenth-Century City -- Chapter 10: Remembering Tenochtitlan.
Sommario/riassunto	"In 1325, the Aztecs founded their capital city Tenochtitlan, which grew to be one of the world's largest cities before it was violently destroyed in 1521 by conquistadors from Spain and their indigenous allies. Re-

christened and reoccupied by the Spanish conquerors as Mexico City, it became the pivot of global trade linking Europe and Asia in the 17th century, and one of the modern world's most populous metropolitan areas. However, the Aztec city of Tenochtitlan and its people did not entirely disappear when the Spanish conquistadors destroyed it. By reorienting Mexico City-Tenochtitlan as a colonial capital and indigenous city, Mundy demonstrates its continuity across time. Using maps, manuscripts, and artworks, she draws out two themes: the struggle for power by indigenous city rulers and the management and manipulation of local ecology, especially water, that was necessary to maintain the city's sacred character. What emerges is the story of a city-within-a city that continues to this day"--

"The capital of the Aztec empire, Tenochtitlan, was, in its era, one of the largest cities in the world. Built on an island in the middle of a shallow lake, its population numbered perhaps 150,000, with another 350,000 people in the urban network clustered around the lake shores. In 1521, at the height of Tenochtitlan's power, which extended over much of Central Mexico, Hernando Cortes and his followers conquered the city. Cortes boasted to King Charles V of Spain that Tenochtitlan was 'destroyed and razed to the ground.' But was it? Drawing on period representations of the city in sculptures, texts, and maps, *The Death of Aztec Tenochtitlan, the Life of Mexico City* builds a convincing case that this global capital remained, through the sixteenth century, very much an AmerIndian city. Barbara E. Mundy foregrounds the role the city's indigenous peoples, the Nahuatl, played in shaping Mexico City through the construction of permanent architecture and engagement in ceremonial actions. She demonstrates that the Aztec ruling elites, who retained power even after the conquest, were instrumental in building and then rebuilding the city. Mundy shows how the Nahuatl entered into mutually advantageous alliances with the Franciscans to maintain the city's sacred nodes. She also focuses on the practical and symbolic role of the city's extraordinary waterworks--the product of a massive ecological manipulation begun in the fifteenth century--to reveal how the Nahuatl struggled to maintain control of water resources in early Mexico City"--
