

Historia Del Nuevo Mundo Carmen Bernand

Alexandre Coello de la Rosa

From Al-Andalus to the Americas (13th-17th Centuries) ,2018-06-12 From Al-Andalus to the Americas (13th-17th Centuries). Destruction and Construcion of Societies offers a multi-perspective view of the filiation of different colonial and settler colonial experiences, from the Medieval Iberian Peninsula to the early Modern Americas. All the articles in the volume refer the reader to colonial orders that extended over time, that substantially reduced indigenous populations, that imposed new productive strategies and created new social hierarchies. The ideological background and how conquests were organised; the treatment given to the conquered lands and people; the political organisations, and the old and new agricultural systems are issues discussed in this volume. Contributors are David Abulafia, Manuel Ardit, Antonio Espino, Adela Fábregas, Josep M. Fradera, Enric Guinot, Helena Kirchner, Antonio Malpica, Virgilio Martínez-Enamorado, Carmen Mena, António Mendes, Félix Retamero, Inge Schjellerup, Josep Torró, and Antoni Virgili.

Historia del nuevo mundo Carmen Bernand,Serge Gruzinski,1996 En este volumen se aborda el mestizaje entre la diversidad de pueblos que coexistieron y se enfrentaron en Am rica durante el siglo XVI: princesas incas, hechiceras indias, mulatos, jud os, misioneros de la selva brasile a, esclavos negros, piratas del Caribe, mestizos, tramperos franceses de Canad y puritanos de Boston van a inventar una segunda Am rica, sin saber que edifican el porvenir del continente.

Return to Aztlan Danna A. Levin Rojo,2014-03-10 Long before the Spanish colonizers established it in 1598, the “Kingdom of Nuevo México” had existed as an imaginary world—and not the one based on European medieval legend so often said to have driven the Spaniards’ ambitions in the New World. What the conquistadors sought in the 1500s, it seems, was what the native Mesoamerican Indians who took part in north-going conquest expeditions also sought: a return to the Aztecs’ mythic land of origin, Aztlan. Employing long-overlooked historical and anthropological evidence, Danna A. Levin Rojo reveals how ideas these natives held about their own past helped determine where Spanish explorers would go and what they would conquer in the northwest frontier of New Spain—present-day New Mexico and Arizona. Return to Aztlan thus remaps an extraordinary century during which, for the first time, Western minds were seduced by Native American historical memories. Levin Rojo recounts a transformation—of an abstract geographic space, the imaginary world of Aztlan, into a concrete sociopolitical place. Drawing on a wide variety of early maps, colonial chronicles, soldier reports, letters, and native codices, she charts the gradual redefinition of native and Spanish cultural identity—and shows that the Spanish saw in

Nahua, or Aztec, civilization an equivalence to their own. A deviation in European colonial naming practices provides the first clue that a transformation of Aztlan from imaginary to concrete world was taking place: Nuevo México is the only place-name from the early colonial period in which Europeans combined the adjective “new” with an American Indian name. With this toponym, Spaniards referenced both Mexico-Tenochtitlan, the indigenous metropolis whose destruction made possible the birth of New Spain itself, and Aztlan, the ancient Mexicans’ place of origin. Levin Rojo collects additional clues as she systematically documents why and how Spaniards would take up native origin stories and make a return to Aztlan their own goal—and in doing so, overturns the traditional understanding of Nuevo México as a concept and as a territory. A book in the Latin American and Caribbean Arts and Culture initiative, supported by the Andrew W. Mellon Foundation

Historias ,2001

Slave Subjectivities in the Iberian Worlds ,2023-12-18 The Iberian world played a key role in the global trade of enslaved people from the 15th century onwards. Scholars of Iberian forms of slavery face challenges accessing the subjectivity of the enslaved, given the scarcity of autobiographical sources. This book offers a compelling example of innovative methodologies that draw on alternative archives and documents, such as inquisitorial and trial records, to examine enslaved individuals' and collective subjectivities under Iberian political dominion. It explores themes such as race, gender, labour, social mobility and emancipation, religion, and politics, shedding light on the lived experiences of those enslaved in the Iberian world from the Indian Ocean to the Atlantic. Contributors are: Magdalena Candiotti, Robson Pedroso Costa, Rômulo da Silva Ehalt, James Fujitani, Michel Kabalan, Silvia Lara, Marta Macedo, Hebe Mattos, Michelle McKinley, Sophia Blea Nuñez, Fernanda Pinheiro, João José Reis, Patricia Faria de Souza, Lisa Surwillo, Miguel Valerio and Lisa Voigt. *Slave Subjectivities in the Iberian Worlds* is now available in paperback for individual customers.

Indigenous and Black Confraternities in Colonial Latin America Javiera Jaque Hidalgo,Miguel Valerio,2025-10-01 Employing a transregional and interdisciplinary approach, this volume explores indigenous and black confraternities –or lay Catholic brotherhoods– founded in colonial Spanish America and Brazil between the sixteenth and eighteenth century. It presents a varied group of cases of religious confraternities founded by subaltern subjects, both in rural and urban spaces of colonial Latin America, to understand the dynamics and relations between the peripheral and central areas of colonial society, underlying the ways in which colonized subjects navigated the colonial domain with forms of social organization and cultural and religious practices. The book analyzes indigenous and black confraternal cultural practices as forms of negotiation and resistance shaped by local devotional identities that also transgressed imperial religious and racial hierarchies. The analysis of these practices explores the intersections between ethnic identity and ritual devotion, as well as how the establishment of black and indigenous religious confraternities carried the potential to subvert colonial discourse.

Historia del nuevo mundo Carmen Bernand,Serge Gruzinski,1999

Anuario colombiano de historia social y de la cultura ,2008

La gaceta Fondo de Cultura Económica (Mexico),1996

Estudios de historia novohispana ,2005

No teníamos negros Montserrat Arre Marfull,2025-11-01 No teníamos negros no es solo un libro: es un acto de memoria, justicia y reconstrucción identitaria. Desde hace más de cien años en Chile ha existido la creencia de que somos uno de los pocos países blancos dentro del escenario latinoamericano y, por ende, sin orígenes afrodescendientes en nuestra genealogía y cultura. La historiografía oficial, la educación y los discursos culturales nacionales han sistemáticamente invisibilizado esta herencia africana en la sociedad chilena. *No teníamos negros* desmonta el mito de esta supuesta blanquedad y reivindica la profunda huella de las personas africanas y afrodescendientes en nuestra historia, música, literatura y vida cotidiana, desde la Conquista hasta el presente. Se trata de un análisis urgente, que aborda cómo el racismo y las políticas de blanqueamiento han operado históricamente y lo siguen haciendo a nivel social e institucional, afectando tanto a las personas hoy reconocidas como afrodescendientes chilenas como a la percepción de nuestra identidad nacional.

Siempre! ,1996

Jesuits at the Margins Alexandre Coello de la Rosa,2015-12-07 In the past decades historians have interpreted early modern Christian missions not simply as an adjunct to Western imperialism, but a privileged field for cross-cultural encounters. Placing the Jesuit missions into a global phenomenon that emphasizes economic and cultural relations between Europe and the East, this book analyzes the possibilities and limitations of the religious conversion in the Micronesian islands of Guåhan (or Guam) and the Northern Marianas. Frontiers are not rigid spatial lines separating culturally different groups of people, but rather active agents in the transformation of cultures. By bringing this local dimension to the fore, the book adheres to a process of missionary “glocalization” which allowed Chamorros to enter the international community as members of Spain’s regional empire and the global communion of the Roman Catholic Church.

Equis ,1999

Revista de hispanismo filosófico ,2000

Letras libres ,1999

La ilustración en el virreinato de Nueva Granada Renán Silva,2005 La crítica ilustrada de la realidad en las sociedades andinas - José Celestino Mutis y la cultura intelectual en la sociedad colonial neogranadina - El periodismo y la prensa a finales del siglo XVIII y principios del XIX en Colombia - Formas de sociabilidad y producción de nuevos ideales para la vida social - La teoría del poder divino de los reyes en el virreinato de Nueva Granada.

Diversión, devoción y deseo Bernardo Tovar Zambrano,2010 El énfasis del libro está puesto en la historia de las Fiestas de San Juan y San Pedro que desde la época colonial hasta el presente han venido celebrando en el Huila (Neiva) y el Tolima

(Ibagué). Sirviendo de contexto y contraste, el estudio incluye otras festividades sanjuaneras de España y de América Latina. De este modo, tres secciones estructuran la obra: la primera se refiere a la fiesta de San Juan Bautista en la España de la época del Descubrimiento y Conquista de América, y su establecimiento en el Nuevo Mundo. La segunda se ocupa de la fiesta colonial y republicana de San Juan, haciendo énfasis en Colombia. La tercera aborda los modernos festivales de Neiva e Ibagué, así como de algunas ciudades españolas y latinoamericanas. La investigación atiende a las prácticas festivas de San Juan que históricamente se han relacionado con el amor, el sexo, la salud, la suerte y otras incertidumbres de la existencia. Así mismo, en la celebración se dramatizan los conflictos sociales y las tendencias agresivas. La escenificación festiva de la hostilidad social conduce a la proyección de la agresividad sobre determinadas víctimas sacrificiales, tal como sucede con la muerte del toro, la matanza del cerdo, la quema de efigies humanas y otras representaciones del sacrificio. Esto expresa la íntima relación entre fiesta, violencia y sacrificio. El festejo de San Juan es la ocasión para el fluir de los deseos y el llamado a los excesos: es el advenimiento del goce. En la celebración los cuerpos se abren al amplio consumo de alimentos y bebidas, a la comunicación sexual, al baile y la marcha (desfiles, procesiones), al ruido estridente, al juego de las imágenes y al despliegue de la mirada. Concordante con todo ello, la fiesta pone en escena, igualmente, las tradiciones culturales de la colectividad, la reafirmación de los lazos de unidad y los emblemas de su identidad.

Encuentro de la cultura cubana ,2000

El pensamiento mestizo Serge Gruzinski,2000 La mezcla de culturas y los mestizajes resultantes, un fenómeno que crece día a día en todo el mundo, están poniendo en duda nuestras ideas sobre el tema. Pero se trata de fenómenos realmente nuevos? No es cierto que la universalización de la cultura empezó en América, durante el caos que siguió a la conquista, cuando el viejo y el nuevo mundo entraron en contacto? Igualmente, ya en el Renacimiento, la colonización occidental provocó un primer brote de mestizaje que, bajo diferentes formas, prefiguró muchos de los acontecimientos que están teniendo lugar en nuestros días, en el inicio de un nuevo milenio. Serge Gruzinski, en este libro fascinante, empieza analizando el México español que le proporciona numerosas pistas para su investigación, define lo que él llama el B+pensamiento mestizoB; y, en fin, propone una magistral exploración tanto de los B+mestizajes de la imagenB; como de la B+creación mestizaB;, demostrando que las artes y las culturas no han cesado de mezclarse entre sí a lo largo de los tiempos, más allá de cualquier frontera, desde las sierras de México a la Florencia de los Medicis, de las películas de Peter Greenaway al cine de Hong Kong.

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