

Imagen Del Seor De Quillacas

Karl Kohut,Arbeitsgemeinschaft Deutsche Lateinamerika-Forschung

Sariri Ximena Medinaceli,2010 Los pastores están aquí. Atraviesan de cuando en cuando las ciudades andinas, pero nosotros pasamos de largo, como si su presencia fuera ajena. Y es que estamos viviendo un cambio: formas de vida que duraron siglos, quizá milenios, van desapareciendo. En los Andes ni siquiera conocemos la historia de los pueblos pastores e incluso nos preguntamos si realmente existieron como tales. Hoy podemos encontrarnos con una recua de llamas blancas, llegando de quién sabe dónde, en la avenida Costanera de la ciudad de La Paz; o participar en las ferias itinerantes del altiplano boliviano que culminan en la Feria de Ramos en la ciudad de El Alto, donde se comercia con ganado. Lo cierto es que las comunidades pastoriles siempre se fueron transformando. Es nuestro propósito acercarnos a parte de este proceso a partir del contacto de la sociedad andina con la europea. Esperamos que este trabajo aporte al reconocimiento de esta forma de vida: es un testimonio del pastoralismo móvil andino retratado en un momento de profundas transformaciones, no como algo raro e inusual, sino más bien como algo global en sus consecuencias. Es decir, reconstruimos un sistema de vida que tuvo un rol de primer orden en la creación de la sociedad andino-colonial y, por ello, en la creación del presente. En esta perspectiva, realizamos un estudio histórico que se inicia con el periodo colonial y llega a fines del siglo XVII. Nos concentramos en los llameros de la región de Oruro y discutimos las características de su participación en la sociedad colonial. Sin embargo, dado que el tema involucra de manera central la movilidad, necesariamente tocamos otras regiones. Como hipótesis de trabajo planteamos la posibilidad de que los pastores andinos hayan constituido un sector de la sociedad con dos características esenciales: su movilidad y su función como agentes de cambio. (Ximena Medinaceli)

Diagnóstico de los recursos naturales y culturales de los Lagos Poopó y Uru Uru, Oruro, Bolivia ,2002

Historia de Bolivia: Período prehispánico 2 Ximena Medinaceli,2006

Travaux de l'Institut français d'études andines ,2010

Ladies night Ramón Rocha Monroy,2007

Religiosidad popular en América Latina Karl Kohut,Arbeitsgemeinschaft Deutsche Lateinamerika-Forschung,1988

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Los indios aimaraes. [Traducción Jacques Monast,1972

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Los indios aimaraes : evangelizados o solamente bautizados ? Jacques Émile Monast, 1972

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Indigene Religionen Südamerikas Mark Münzel, 2021-08-18 There are three apparently contradictory aspects that define the religious features of South America: traditionally strong Catholicism, Protestant and Pentecostal denominations that have gained strength since the 19th century, and religions of pre-Columbian origin that have survived and developed further. This volume offers a descriptive account of these strands as the living religions of people today, which can be inquired into by ethnologists and religious scholars. In the process, the book divides South America into two religious areas: the Central Andes region, where pre-European traditions were already incorporated into local Christianity in many places during the colonial period, and the area east of the Andes (and to a lesser extent the northern and southern Andes), where separate religions survived more autonomously, but lost a large number of their adherents in the 20th century due to new, intensive Christian missionary work.

Serie Anales de la Reunión Anual de Etnología , 1999

Actas Sergio Mariano Bravo, Rosanna Caramella de Gamarra, 2004

Revista andina , 2004

Gracias a Dios y a los achachilas Alison Spedding, 2004

Imagen de Potosí y otras páginas dispersas Armando Alba, 2001

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