

Tratado De Las Idolatrias Supersticiones Y Costumbres

En el Tratado de las idolatrías, supersticiones y costumbres Jacinto de la Serna describe, entre otras, las costumbres de las indígenas aztecas durante el embarazo. Según comenta, no debían mirar los eclipses del Sol y la Luna, pues la criatura podría tener labios leporinos. Tampoco podrían contemplar ejecuciones, pues los niños nacían con una horrible soga de carne anudada a la garganta. Este tratado además ha sido extensamente citado por los expertos en sustancias psicótropas. Serna se ocupa de las diferentes sustancias que ingieren los indígenas en sus rituales y su

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texto se convirtió en una referencia en los estudios sobre el tema. Atrapados entre la abominación y la antropología cultural, por momentos poseídos por una curiosidad insaciable, Serna y Hernando Ruiz de Alarcón (también publicado por Linkgua) constituyen los autores de referencia en la tratadística del siglo XVI dedicada a los rituales de los habitantes originarios de México.

The Conquest of Mexico is a brilliant account of the Spanish conquest of Mexico, written from a new and unfamiliar angle. Gruzinski analyses the process of colonization that took place in native Indian societies over three centuries, focusing on disruptions to the Indian's memory, changes in their perception of reality, the spread of the European idea of the supernatural and the Spanish colonists' introduction of

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alphabetical script which the Indians had to combine with their own traditional - oral and pictorial - forms of communication. Gruzinski discusses the Indians' often awkward initiation into writing, their assimilation of Spanish culture, and their subsequent reinterpretation of their own past and recovers the changing Indian perceptions of the sacred and their 'absorption' of elements from the Christian tradition. The Conquest of Mexico is a major work of cultural history which reconstructs a crucial episode in the European colonization of the New World. It is also an important contribution to the study of the relationship between memory, orality, images and writing in history.

History and Mythology of the Aztecs

Idolatrías y supersticiones de los Indios

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Tratado de las idolatrías, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenes de México

The Conquest of Mexico

Todos Santos in Rural Tlaxcala

The ancient Aztecs dwelt at the center of a dazzling and complex cosmos. From this position they were acutely receptive to the demands of their gods. The Fifth Sun represents a dramatic overview of the Aztec conception of the universe and the gods who populated it—Quetzalcoatl, the Plumed Serpent; Tezcatlipoca, the Smoking Mirror; and Huitzilopochtli, the Southern Hummingbird. Burr Cartwright Brundage explores the myths behind

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these and others in the Aztec pantheon in a way that illuminates both the human and the divine in Aztec life. The cult of human sacrifice is a pervasive theme in this study. It is a concept that permeated Aztec mythology and was the central preoccupation of the aggressive Aztec state. Another particularly interesting belief explored here is the "mask pool," whereby gods could exchange regalia and, thus, identities. This vivid and eminently readable study also covers the use of hallucinogens; cannibalism; the calendars of ancient Mexico; tlachtli, the life-and-death ball game; the flower wars; divine transfiguration; and the evolution of the war god of the Mexica. A splendid introduction to Aztec religion,

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The Fifth Sun also contains insights for specialists in ethnohistory, mythology, and religion.

*In the rural areas of south-central Mexico, there are believed to be witches who transform themselves into animals in order to suck the blood from the necks of sleeping infants. This book analyzes beliefs held by the great majority of the population of rural Tlaxcala a generation ago and chronicles its drastic transformation since then. "The most comprehensive statement on this centrally important ethnographic phenomenon in the last forty years. It bears ready comparison with the two great classics, Evans-Pritchard's *Witchcraft Among the Azande* and Clyde Kluckhohn's *Navaho Witchcraft*."—Henry H. Selby*

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Codex Chimalpopoca

*An Epistemological Study of Anthropomorphic
Supernaturalism in Rural Tlaxcala*

*A Syncretic, Expressive, and Symbolic Analysis of the
Cult of the Dead*

*Interactions Between Christianity and Native
Religions in Colonial America
Literatures*

Alrededor del volcán Popocatepetl, los tiemporos, cuidadores del temporal o graniceros incursionan cada noche al mundo onírico para comunicarse con el volcán manteniéndolo contento, propiciando la lluvia y apaciguando el granizo que daña a sus cosechas. Para los

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graniceros, la comunicaci ó n con el volc á n es de vital importancia, sosteniendo una relaci ó n casi personal con é l, consider á ndolo un ser vivo consciente con el cual comulgan d í a a d í a. A trav é s de las narraciones de los sue ñ os de Don Epifanio, el lector se adentrar á en el inconsciente colectivo que permea el universo de los graniceros, en donde se manifiestan simbol í smos sincr é ticos a trav é s de sus sue ñ os arquet í picos que ayudan a comprender mejor la fusi ó n espiritual que aun se aprecia en M é xico.

Tratado de las idolatrias, supersticiones, dioses, ritos, hechicerias y otras costumbres gentílicas de las razas

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aborigenes de Mexico Tratado de las idolatrías, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenes de México Tratado de las idolatrias, supersticiones, dioses... [etc.]. 2 Tratado de las idolatrías, supersticiones, hechicerías, y otras costumbres de las razas aborígenes de México Linkgua Ediciones SI El mestizaje cultural y la medicina novohispana del s. XVI Tratado de las idolatrías, supersticiones, hechicerías, y otras costumbres de las razas aborígenes de México Tratado de las idolatrias, supersticiones, dioses, ritos, hechicherias y otras costumbres gentilicas de las razas

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aborigenes de Mexico

Tratado de las supersticiones, idolatrías, hechicerías, y otras costumbres de las razas aborígenes de México

Tratado de las idolatrias, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenes de Mexico

El Tratado de las supersticiones y costumbres gentílicas que hoy viven entre los indios naturales de esta Nueva España contiene los apuntes de un viaje impresionante por el norte de México en el siglo XVI, en el que Hernando Ruíz de Alarcón se acerca a las costumbres nativas. Para escribir su libro, Alarcón recorrió el golfo de California y alcanzó el río

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Colorado. Tuvo contacto con los aborígenes de la zona y compiló abundante información sobre sus prácticas y costumbres guerreras, religiosas e incluso sexuales que aparecieron en el Tratado, publicado en 1629. Edición de referencia: Francisco del Paso y Troncoso, Tratado de las idolatrías, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenes de México, México, Fuente Cultural de la Librería Navarro, 1953.

Spiritual Encounters is a comparative and theoretically informed look at the religious interactions between Native colonial European cultures throughout the Americas. Religion was one of the most contentious, dramatic, and complex arenas of confrontation between Natives and Europeans

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during the colonial era. This volume fully explores the significance of colonial religious encounters. Case studies, organized by theme, showcase previously unexamined sources and offer interpretations that shed new light on Native-European religious encounters in the New World. One group of studies examines the extent to which Native peoples internalized Christianity and the cultural mechanisms that enabled them to do so. Other chapters assess in detail the often uneasy relationship between Christianity and coexisting indigenous religious practices involving sorcery and healing. A third set of essays looks at the broader political and economic forces underlying Native-colonial religious encounters. An introduction and epilogue by the editors

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provide valuable summaries of the broad patterns characterizing the religious interactions between the West and the Other in the colonial Americas.

Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures

Tratado de las idolatrías, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenes de México

Notas, comentarios y un estudio de Francisco del Paso y Troncoso. [2. ed., ampliada con importantes suplementos e índices].

Dimensión antropológica

Tratado de las idolatrias, supersticiones, dioses. dioses, ritos.

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hechcicerias y otras costumbres gentilicas de las razas aborigenes de Mexico

The Church in Colonial Latin America is a collection of essays that include classic articles and pieces based on more modern research. Containing essays that explore the Catholic Church's active social and political influence, this volume provides the background necessary for students to grasp the importance of the Catholic Church in Latin America. This text also presents a comprehensive, analytic, and descriptive history of the Church and its development during the colonial period. From the evangelization of the New World by Spanish missionaries to the active influence of the Catholic Church on Latin American culture, this book offers a complete picture of the Church in colonial Latin America. The Church in Colonial

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Latin America is ideal for courses in the colonial period in Latin American history, as well as courses in religion, church history, and missionary history.

*What did it mean to be a man in colonial Latin America? More specifically, what did indigenous and Iberian groups think of men who had sexual relations with other men? Providing comprehensive analyses of how male homosexualities were represented in areas under Portuguese and Spanish control, *Infamous Desire* is the first book-length attempt to answer such questions. In a study that will be indispensable for anyone studying sexuality and gender in colonial Latin America, an esteemed group of contributors view sodomy through the lens of desire and power, relating male homosexual behavior to broader gender systems that defined*

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masculinity and femininity.

Infamous Desire

Tratado de las idolatrias, supersticiones, dioses... [etc.]. 2

Folk Practices in North Mexico

*Tratado de las idolatrias, supersticiones, dioses, ritos,
hechicerias y otras costumbres gentilicas de las razas
aborigenes de Mexico*

Bloodsucking Witchcraft

Here, at last, is the massively updated and augmented second edition of this landmark encyclopedia. It contains approximately 1000 entries dealing in depth with the history of the scientific, technological and medical accomplishments of cultures outside of the United States and Europe. The entries consist of fully updated articles together with hundreds of

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entirely new topics. This unique reference work includes intercultural articles on broad topics such as mathematics and astronomy as well as thoughtful philosophical articles on concepts and ideas related to the study of non-Western Science, such as rationality, objectivity, and method. You'll also find material on religion and science, East and West, and magic and science.

Jacinto de la Serna describe, entre otras, las costumbres de las indigenas aztecas durante el embarazo. Segun comenta, no debian mirar los eclipses del Sol y la Luna, pues la criatura podria tener labios leporinos. Tampoco podian contemplar ejecuciones, pues los ninos nacerian con una horrible soga de carne anudada a la garganta. Este tratado ademas ha sido extensamente citado por los expertos en

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sustancias psicótropas. Serna se ocupa de las diferentes sustancias que ingieren los indígenas en sus rituales y su texto se convirtió en una referencia en los estudios sobre el tema. Atrapados entre la abominación y la antropología cultural, por momentos poseídos por una curiosidad insaciable, Serna y Hernando Ruiz de Alarcón (también publicado por Linkgua) constituyen los autores de referencia en la etnohistoria del siglo XVI dedicada a los rituales de los habitantes originarios de México."

Spiritual Encounters

Treatise on the Heathen Superstitions that Today Live Among the Indians Native to this New Spain, 1629

EL CAMINO DEL HÉROE, SOÑADOR DE LLUVIA Y GRANIZO

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El resplandor intelectual de las imágenes

Tratado de las supersticiones y costumbres gentílicas

In this companion volume to History and Mythology of the Aztecs, John Bierhorst provides specialists with a transcription of the Nahuatl text, keyed to the translation, and a linguistic apparatus to help elucidate it. The Glossary offers definitions for all unusual usages in the codex, as well as careful treatment of many of the commonest (and most semantically flexible) verbs, adverbs, and particles. Detailed discussions of selected features appears in the Grammatical Notes, which complete the work.

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The Treatise of Hernando Ruiz de Alarcón is one of the most important surviving documents of early colonial Mexico. It was written in 1629 as an aid to Roman Catholic churchmen in their efforts to root out the vestiges of pre-Columbian Aztec religious beliefs and practices. For the student of Aztec religion and culture is a valuable source of information. Hernando Ruiz de Alarcón was born in Taxco, Guerrero, Mexico, in the latter part of the sixteenth century. He attended the University of Mexico and later took holy orders. Sometime after he was assigned to the parish of Atenango, he began writing the Treatise for his fellow priests and church superiors to use

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as a guide in suppressing native "heresy." With great care and attention to detail Ruiz de Alarcón collected and recorded Aztec religious practices and incantations that had survived a century of Spanish domination (sometimes in his zeal extracting information from his informants through force and guile). He wrote down the incantations in Nahuatl and translated them into Spanish for his readers. He recorded rites for such everyday activities as woodcutting, traveling, hunting, fishing, farming, harvesting, fortune telling, lovemaking, and the curing of many diseases, from toothache to scorpion stings. Although Ruiz de Alarcón was scornful of native medical

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practices, we know now that in many aspects of medicine the Aztec curers were far ahead of their European counterparts.

*Supplement to the Handbook of Middle American Indians,
Volume 3*

The Fifth Sun

Male Homosexuality in Colonial Latin America

*Tratado de Las Idolatrías, Supersticiones, Dioses, Ritos,
Hechicerías Y Otras Costumbres Gentílicas de Las Razas
Aborígenes de México. [A Collection of Works by Various
Authors.] Notas, Comentarios Y Un Estudio de Don
Francisco Del Paso Y Troncoso. (Segunda Edición*

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Ampliada.).

The Codex Chimalpopoca

One of the great documents of colonial Mexico, the Codex Chimalpopoca chronicles the rise of Aztec civilization and preserves the mythology on which it was based. Its two complementary texts, Annals of Cuauhtitlan and Legend of the Suns, record the pre-CortŽsian history of the Valley of Mexico together with firsthand versions of that region's myths. Of particular interest are the stories of the hero-god Quetzalcoatl, for which the Chimalpopoca is the premier source. John Bierhorst's work is the first major scholarship on the Codex Chimalpopoca in more than forty years. His is the

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first edition in English and the first in any language to include the complete text of the Legend of the Suns. The precise, readable translation not only contributes to the study of Aztec history and literature but also makes the codex an indispensable reference for Aztec cultural topics, including land tenure, statecraft, the role of women, the tribute system, warfare, and human sacrifice. The cult of the dead, centered on Todos Santos, the All Saints Day-All Souls Day celebration, is one of the most important aspects of Mesoamerican Indian and mestizo religion. Focusing on rural Tlaxcala, in Mexico, Hugo Nutini presents a thorough description and analysis of the cult in its syncretic, structural, and expressive dimensions and describes its development from the

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original confrontation of pre-Hispanic polytheism and Spanish Catholicism, through colonial times, until the disintegration of the system of folk religions that is even now occurring. The discussion of the expressive component of the cult of the dead is a crucial contribution of the study. Professor Nutini shows that symbolism can be an adjunct to expressive studies, but not an end in itself. In addition, he postulates a theory that may serve as a model for studies of the combination and reconciliation of religious beliefs in other contexts. Emphasizing folk theology, teleology, and eschatology, rather than the mechanical and administrative components more frequently studied in works on Mesoamerican Indian and mestizo religions, he

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concludes that the local system is monolatrous, rather than monotheistic. Originally published in 1988. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

**Tratado de las idolatrías, supersticiones y costumbres
Tratado de las idolatrias, supersticiones, dioses, ritos,**

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**hechicerías y otras costumbres gentílicas de las razas
Aborígenes de México**

**Tratado de las Idolatrías, Supersticiones, Ritos,
Hechicerías y otras costumbres gentílicas de las razas
aborígenes de México**

**Birth Customs, Folk Medicine, and Spiritualism in the
Laguna Zone**

The Church in Colonial Latin America

The Mexican folkways described in this monograph, of scientific interest to anthropologists, will fascinate laypeople as well. Isabel Kelly collected these notes in the 1950s, as

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a diversion when official field work was not feasible, in the vicinity of Torreón and particularly in the nearby village of El Cuije, in northern Mexico. She recounts folk customs and habits, focusing on beliefs and practices related to health and healing and on notions concerning magic. These form, Kelly believes, a core of folk culture which has survived tenaciously in the rural areas and on the outskirts of the cities, among mestizo families

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of scant education and limited economic resources. These people are well acquainted with simple, matter-of-fact illnesses which result from natural causes and which respond to treatment by herbal and other home remedies or by modern medicines. But they also recognize the evil eye and the emotional upset known as "fright." They are thoroughly familiar with the ever-present danger of ailments which are not "natural" and God-sent, but which

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are deliberately inflicted by an enemy, through the artifice of a sorcerer or a spiritualist. Such "instigated" illnesses may take any form, from a cold in the head to a false pregnancy. If a person suspects that poor health results from such malevolence, he or she spurns Western medicine and looks instead to the witch or to the spiritualist as the only hope of a cure. El Cuije pays an annual quota from community funds to make available

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modern health services provided by the government. But community funds are similarly drawn upon to provide "medical" attention for those who repair to the sorcerers. Once a week the village truck takes all presumed witchcraft victims to a nearby town, where they receive clinical treatment from professional sorcerers. Kelly sees little that is genuinely indigenous in the beliefs and practices described; many of them demonstrably result from

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infiltration from the Old World in the years following the Spanish Conquest. She considers spiritualistic curing—important in northern Mexico and many other parts of Latin America—in some detail, but the specific outlines of its history in northern Mexico still awaited clarification at the time of her research.

Westernization of Indian Societies from the 16th to the 18th Century
estudios de emblemática y literatura

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novohispana

Tratado de las idolatrías,
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México

Tratado de las idolatrias,
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Aztec Gods, Aztec World