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Historia General De Mexico Vol Ii

American Antiquarian Society



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La Política Partidaria en México (1917-1970) - Volumen II Arturo Villalpando Rojas, 2018-07-27 La segunda entrega de 200 Años de Vida Política Partidaria en México repasa el lapso donde se cimentó un orden que generó una larga etapa de crecimiento económico y estabilidad social. En las páginas de La Política Partidaria en México 1917-1970 quedaron atrás los traumáticos sucesos que agitaron al convulso siglo XIX. Las intentonas golpistas, las invasiones extranjeras, los levantamientos revolucionarios entre otros trances abrieron paso a una inédita reconstrucción material e institucional poblada de contrastes. El aserto atiende la etapa enmarcada por el arranque de la administración constitucional de Venustiano Carranza al cierre del gobierno que presidió Gustavo Díaz Ordaz. Hablamos de poco más de cinco décadas en que de casi nada tener en pie se pasó a la plenitud de un orden capaz de asegurar certidumbre al devenir nacional. Aquí se sucedieron trece gobiernos nacionales que desmenuzamos en sus principales variables para ofrecer una rica visión de lo acontecido enfatizando la paradoja que suscitó la unanimidad en la práctica política: la hegemonía electoral, el arrastre corporativo y el crecimiento económico frente a la irrupción de grupos subversivos, movimientos urbanos populares, desinterés en el voto e incesante desigualdad social. Luego de un arranque enmarcado por levantamientos armados, derrocamientos y magnicidios, brotó un orden político que poco a poco repuso la estabilidad anterior a la Revolución y cuyo epicentro lo asumió un partido de Estado. Y desde ahí transcurrió una sorprendente obra de gobierno que en paralelo casi socavó la vida cívica. *México Profundo* Guillermo Bonfil

Batalla, 2010-06-28 This translation of a major work in Mexican anthropology argues that Mesoamerican civilization is an ongoing and undeniable force in contemporary Mexican life. For Guillermo Bonfil Batalla, the remaining Indian communities, the de-Indianized rural mestizo communities, and vast sectors of the poor urban population constitute the *México profundo*. Their lives and ways of understanding the world continue to be rooted in Mesoamerican civilization. An ancient agricultural complex provides their food supply and work is understood as a way of maintaining a harmonious relationship with the natural world. Health is related to human conduct and community service is often part of each individual's life obligation. Time is circular and humans fulfill their own cycle in relation to other cycles of the universe. Since the Conquest, Bonfil argues, the peoples of the *México profundo* have been dominated by an imaginary México imposed by the West. It is imaginary not because it does not exist but because it denies the cultural reality lived daily by most Mexicans. Within the *México profundo*, there exists an enormous body of accumulated knowledge as well as successful patterns for living together and adapting to the natural world. To face the future successfully, argues Bonfil, Mexico must build on these strengths of Mesoamerican civilization, one of the few original civilizations that humanity has created throughout all its history. **The Medieval**

Heritage of Mexico Luis Weckmann, 1992 This book examines the medieval legacy that influences life in Spanish-speaking North America to the present day. Focusing on the period from 1517, the expedition of Hernández de Córdoba, to the middle of the seventeenth century, Weckmann describes how explorers, administrators, judges, and clergy introduced to the New World a

culture that was essentially medieval That the transplanted culture differentiated itself from that of Spain is due to the resistance of the indigenous cultures of Mexico **Proceedings of the American Antiquarian Society** American Antiquarian Society,1882 **Catalogue** Bernard Quaritch (Firm),1896 **Rewriting Maya Religion** Garry G. Sparks,2020-03-06 In *Rewriting Maya Religion* Garry Sparks examines the earliest religious documents composed by missionaries and native authors in the Americas including a reconstruction of the first original explicit Christian theology written in the Americas the nearly 900 page *Theologia Indorum* Theology for or of the Indians initially written in Mayan languages by Friar Domingo de Vico by 1554 Sparks traces how the first Dominican missionaries to the Maya repurposed native religious ideas myths and rhetoric in their efforts to translate a Christianity and how in this wake K'iche' Maya elites began to write their own religious texts like the *Popol Vuh* This ethnohistory of religion critically reexamines the role and value of indigenous authority during the early decades of first contact between a Native American people and Christian missionaries Centered on the specific work of Dominicans among the Highland Maya of Guatemala in the decades prior to the arrival of the Catholic Reformation in the late sixteenth century the book focuses on the various understandings of religious analyses Hispano Catholic and Maya and their strategic exchanges reconfigurations and resistance through competing efforts of religious translation Sparks historically contextualizes Vico's theological treatise within both the wider set of early literature in K'iche' languages and the intellectual shifts between late medieval thought and early modernity especially the competing theories of language ethnography and semiotics in the humanism of Spain and Mesoamerica at the time Thorough and original *Rewriting Maya Religion* serves as an ethnohistorical frame for continued studies on Highland Maya religious symbols discourse practices and logic dating back to the earliest documented evidence It will be of great significance to scholars of religion ethnohistory linguistics anthropology and Latin American history [The Body of the Conquistador](#) Rebecca Earle,2012-04-23 This fascinating history explores the dynamic relationship between overseas colonisation and the bodily experience of eating It reveals the importance of food to the colonial project in Spanish America and reconceptualises the role of European colonial expansion in shaping the emergence of ideas of race during the Age of Discovery Rebecca Earle shows that anxieties about food were fundamental to Spanish understandings of the new environment they inhabited and their interactions with the native populations of the New World Settlers wondered whether Europeans could eat New World food whether Indians could eat European food and what would happen to each if they did By taking seriously their ideas about food we gain a richer understanding of how settlers understood the physical experience of colonialism and of how they thought about one of the central features of the colonial project The result is simultaneously a history of food colonialism and race **Religion in New Spain** Susan Schroeder,Stafford Poole,2007 *Religion in New Spain* presents an overview of the history of colonial religious culture and encompasses aspects of religion in the many regions of New Spain In reading these essays it is clear the Spanish conquest was not the end all of indigenous culture that the Virgin

of Guadalupe was a myth in the making by locals as well as foreigners that nuns and priests had real lives and that the institutional colonial church even post Trent was seldom if ever above or beyond political or economic influence Susan Schroeder and Stafford Poole have divided the presentations into seven parts that represent general categories spanning the colonial era Encounters Accommodation and Outright Idolatry Native Sexuality and Christian Morality Believing in Miracles Taking the Veil and New Realities Guardian of the Christian Society The Holy Office of the Inquisition Racism Judaizing and Gambling Music and Martyrdom on the Northern Frontier and Tangential Christianity on Other Frontiers Business and Politics as Usual Sacred space can be anywhere and might not be bound by walls and ceilings As the authors of these essays show religion is often an attempt to reconcile the mysterious and unmanageable forces of nature such as storms droughts floods infestations of pests epidemic diseases and sicknesses it is an attempt to control the uncontrollable *Propriety and Permissiveness in Bourbon Mexico* Juan Pedro Viqueira Alban,1999-09-01 The eighteenth century in New Spain witnessed major changes among these one of the most significant was the adoption of French customs among the upper groups of society in response to the spreading ideas of the Enlightenment In addition New Spain s economy and culture were also changing radically The spread of these French inspired ideas and customs soon reached the rest of urban society These new ideas it has been assumed brought a relaxation of social customs But Viqueira Alban takes this assumption and raises the question Was it really a period of relaxation of social customs in this age of growth without development He discovered that the movement of rural workers and their families to urban centers created a concern within the church and government hierarchy about the threat of disorder leading to the need for new social restraints By the end of the eighteenth century New Spain was characterized by a very rich agitated and varied social life This book explores the history of Mexico City in the eighteenth century focusing on society social classes elite culture and popular culture *Propriety and Permissiveness* examines how the elite culture in Mexico City attempted to create more space between themselves and the masses Their anxiety about their status encouraged laws and practices that enforced social space Bullfighting the theater street diversions and the game of pelota called jai alai in the United States today are all examined as part of the culture of this period This new text is ideal for colonial Latin American survey courses courses on the history of Mexico and Latin American literature and courses on the popular culture and social history of Latin America **Catalogue Of The Books On The History, Geography, And Of The Philology Of America, Australasia, Asia, Africa.** Bernard Quaritch.,1886 *Africa and the Discovery of America: Foreword. Sources quoted (p. xiii-xxi) The history of copper and iron. The gypsies in Europe. The gypsies in Africa. African fetishism and totemism. The Bori. Fetishism and Sufism. The Caraiibs. The Areyto. Feathers and masks. The Caraiib social order. The Boratio. The Mandingo elements in the Mexican civilization. The Mexican New Year. Conclusions* Leo Wiener,1922 , **Ulama** Ted Leyenaar,2024-04-02 *Catalogue of the Third Part of the Remarkable Library Collected in Spain, Cuba and the United States* George A. Leavitt & Co,1888 **Aztec Thought and Culture**

Miguel Leon-Portilla, 2012-11-28 For at least two millennia before the advent of the Spaniards in 1519 there was a flourishing civilization in central Mexico. During that long span of time a cultural evolution took place which saw a high development of the arts and literature, the formulation of complex religious doctrines, systems of education and diverse political and social organization. The rich documentation concerning these people, commonly called Aztecs, includes in addition to a few codices written before the Conquest, thousands of folios in the Nahuatl or Aztec language written by natives after the Conquest. Adapting the Latin alphabet which they had been taught by the missionary friars to their native tongue, they recorded poems, chronicles and traditions. The fundamental concepts of ancient Mexico presented and examined in this book have been taken from more than ninety original Aztec documents. They concern the origin of the universe and of life, conjectures on the mystery of God, the possibility of comprehending things beyond the realm of experience, life after death and the meaning of education, history and art. The philosophy of the Nahuatl wise men, which probably stemmed from the ancient doctrines and traditions of the Teotihuacans and Toltecs, quite often reveals profound intuition and in some instances is remarkably modern. This English edition is not a direct translation of the original Spanish but an adaptation and rewriting of the text for the English speaking reader. Proceedings of the American Antiquarian Society New Series, Vol. 1, 1880 - 1881

Anonymous, 2025-08-09 Reprint of the original first published in 1882. The Antigonos publishing house specialises in the publication of reprints of historical books. We make sure that these works are made available to the public in good condition in order to preserve their cultural heritage. **Political Essay on the Kingdom of New Spain, Volume 2** Alexander von Humboldt, 2020-03-27 Volume 2 of this critical edition includes the translation of Volumes 3 and 4 of the second revised French edition of Alexander von Humboldt's *Essai politique sur le royaume de la Nouvelle Espagne* from 1825 to 1827, as well as notes, supplements, indexes and more. Alexander von Humboldt was the most celebrated modern chronicler of North and South America and the Caribbean, and this translation of his essay on New Spain, the first modern regional economic and political geography, covers his travels across today's Mexico in 1803-1804. The work canvases natural scientific and cultural scientific objects alike, combining the results of fieldwork with archival research and expert testimony. To show how people, plants, animals, goods and ideas moved across the globe, Humboldt wrote in a variety of styles, bending and reshaping familiar writerly conventions to keep readers attentive to new inputs. Above all, he wanted his readers to be open-minded when confronted with cultural and other differences in the Americas. Fueled by his comparative global perspective on politics, economics and science, he used his writing to support Latin American independence and condemn slavery and other forms of colonial exploitation. It is these voluminous and innovative writings on the New World that made Humboldt the undisputed father of modern geography, early American studies, transatlantic cultural history and environmental studies. This two-volume critical edition, the third installment in the Alexander von Humboldt in English series, is based on the full text, including all footnotes, tables and maps of the second revised French edition of *Essai politique sur le royaume de la Nouvelle Espagne*.

from 1825 to 1827 which has never been translated into English before Extensive annotations and full color atlases are available on the series website *INDIAN LANGUAGES OF MEXICO AND CENTRAL AMERICA* CYRUS THOMAS,1911

The New International Encyclopædia Frank Moore Colby,Talcott Williams,1917 **The Origins of the Twenty First Century** Gabriel Tortella,2009-09-11 The object of this book is to is to explain rather than simply narrate the remarkable or rather unique set of events that constitute modern history from the Industrial Revolution to the beginnings of the twenty first century

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