



The Mendoza Family In The Spanish Renaissance 1350 155

Mauricio Novoa



The Mendoza Family In The Spanish Renaissance 1350 155:

The Mendoza Family in the Spanish Renaissance, 1350 to 1550 Helen Nader,1979 **The Mendoza Family in the Spanish Renaissance, 1350-1550** Helen Nader,1972 *Loyola's Acts* Marjorie O'Rourke Boyle,1997-01-01 This revisionist view of Ignatius Loyola argues that his autobiography until now taken to be a literal documentary account is in reality a work of rhetoric a moral narrative that exploits the techniques of fiction In radically reinterpreting this canonical text our main source of information about the founder of the largest and most powerful religious order in Roman Catholicism Boyle paints a vivid picture of Loyola s world She surveys rhetorical and artistic theory religious iconography everyday custom and an astonishing array of scenes and subjects from curiosity to codes of honor to the holy places of Spain to the significance of apparitions and flying serpents Written in the tradition of Renaissance studies on individualism Loyola s Acts engages current interest in autobiography and in the history of private life The book also provides a powerful heuristic for interpreting a wide range of texts of the Christian tradition Finally this secular treatment of a canonized saint provides revealing insights into how a prestigious sixteenth century figure like Loyola understood himself This revisionist view of Ignatius Loyola argues that his autobiography until now taken to be a literal documentary account is in reality a work of rhetoric a moral narrative that exploits the techniques of fiction In radically reinterpreting this canonical text our main source of information about the founder of the largest and most powerful religious order in Roman Catholicism Boyle paints a vivid picture of Loyola s world She surveys rhetorical and artistic theory religious iconography everyday custom and an astonishing array of scenes and subjects from curiosity to codes of honor to the holy places of Spain to the significance of apparitions and flying serpents Written in the tradition of Renaissance studies on individualism Loyola s Acts engages current interest in autobiography and in the history of private life The book also provides a powerful heuristic for interpreting a wide range of texts of the Christian tradition Finally this secular treatment of a canonized saint provides revealing insights into how a prestigious sixteenth century figure like Loyola understood himself *The Relación de Michoacán (1539-1541) and the Politics of Representation in Colonial Mexico* Angélica Jimena Afanador-Pujol,2015-07-01 The Relaci n de Michoac n 1539 1541 is one of the earliest surviving illustrated manuscripts from colonial Mexico Commissioned by the Spanish viceroy Antonio de Mendoza the Relaci n was produced by a Franciscan friar together with indigenous noble informants and anonymous native artists who created its forty four illustrations To this day the Relaci n remains the primary source for studying the pre Columbian practices and history of the people known as Tarascans or P urh pecha However much remains to be said about how the Relaci n s colonial setting shaped its final form By looking at the Relaci n in its colonial context this study reveals how it presented the indigenous collaborators a unique opportunity to shape European perceptions of them while settling conflicting agendas outshining competing ethnic groups and carving a place for themselves in the new colonial society Through archival research and careful visual analysis Ang lica Afanador Pujol provides a new and fascinating

account that situates the manuscript's images within the colonial conflicts that engulfed the indigenous collaborators. These conflicts ranged from disputes over political posts among indigenous factions to labor and land disputes against Spanish newcomers. Afanador Pujol explores how these tensions are physically expressed in the manuscript's production and in its many contradictions between text and images as well as in numerous emendations to the images. By studying representations of justice landscape conquest narratives and genealogy within the Relación, Afanador Pujol clearly demonstrates the visual construction of identity, its malleability, and its political possibilities.

Jews and Converts in Late Medieval Castile Cecil Reid, 2021-04-05. *Jews and Converts in Late Medieval Castile* examines the ways in which Jewish-Christian relations evolved in Castile, taking account of social, cultural, and religious factors that affected the two communities throughout the fourteenth and early fifteenth centuries. The territorial expansion of the Christian kingdoms in Iberia that followed the reconquests of the mid-thirteenth century presented new military and economic challenges. At the same time, the fragile balance between Muslims, Jews, and Christians in the Peninsula was also profoundly affected. Economic and financial pressures were of overriding importance. Most significant were the large tax revenues that the Iberian Jewish community provided to royal coffers, new evidence for which is provided here. Some in the Jewish community also achieved prominence at court, achieving dizzying success that often ended in dismal failure or death. A particular feature of this study is its reliance upon both Castilian and Hebrew sources of the period to show how mutual perceptions evolved through the long fourteenth century. The study encompasses the remarkable and widespread phenomenon of Jewish conversion, elaborates on its causes, and describes the profound social changes that would culminate in the anti-converso riots of the mid-fifteenth century. This book is valuable reading for academics and students of medieval and of Jewish history. As a study of a unique crucible of social change, it also has a wider relevance to multi-cultural societies of any age, including our own.

Urban Images of the Hispanic World, 1493-1793 Richard L. Kagan, Fernando Marias, Fernando Mariás Franco, 2000-01-01. This fascinating book examines the particular importance of cities in Spanish and Hispanic American culture, as well as the different meanings that artists and cartographers invested in their depiction of New and Old World cities and towns. Kagan maintains that cities are both built human structures and human communities, and that representations of the urban form reflect both points of view. He discusses the peculiar character of Spain's empire of towns, the history and development of the cityscape as an independent artistic genre, both in Europe and the Americas, the interaction between European and native mapping traditions, differences between European maps of urban America and those produced by local residents, whether native or creole, and the urban iconography of four different New World towns. Lavishly illustrated with a variety of maps, pictures, and plans, many reproduced here for the first time, this interdisciplinary study will be of interest to general readers and to specialists in art history, cartography, history, urbanism, and related fields.

The Protectors of Indians in the Royal Audience of Lima Mauricio Novoa, 2016-04-18. In *The Protectors of Indians in the Royal Audience of Lima*, History, Careers, and Legal Culture

1575 1775 Mauricio Novoa offers an account of the institution that developed in the vice royalty of Peru for the protection of Indians before the high courts of justice Making use of historical materials Novoa provides a comprehensive view on the formation of the legal elite in Lima during the colonial period reviews the litigation undertaken by indigenous plaintiffs and explains the legal culture that allowed the development of juristic doctrine around the Indian personal status *After Moctezuma* William F. Connell,2012-09-24 The Spanish invasion of Mexico in 1519 left the capital city Tenochtitlan in ruins Conquistador Hern n Cort s following the city s surrender in 1521 established a governing body to organize its reconstruction Cort s was careful to appoint native people to govern who had held positions of authority before his arrival establishing a pattern that endured for centuries William F Connell s *After Moctezuma Indigenous Politics and Self Government in Mexico City 1524 1730* reveals how native self government in former Tenochtitlan evolved over time as the city and its population changed Drawing on extensive research in Mexico s Archivo General de la Naci n Connell shows how the hereditary political system of the Mexica was converted into a government by elected town councilmen patterned after the Spanish cabildo or municipal council In the process the Spanish relied upon existing Mexica administrative entities the native ethnic state or altepetl of Mexico Tenochtitlan became the parcialidad of San Juan Tenochtitlan for instance preserving indigenous ideas of government within an imposed Spanish structure Over time the electoral system undermined the preconquest elite and introduced new native political players facilitating social change By the early eighteenth century a process that had begun in the 1500s with the demise of Moctezuma and the royal line of Tenochtitlan had resulted in a politically independent indigenous cabildo *After Moctezuma* is the first systematic study of the indigenous political structures at the heart of New Spain With careful attention to relations among colonial officials and indigenous power brokers Connell shows that the ongoing contest for control of indigenous government in Mexico City made possible a new kind of political system neither wholly indigenous nor entirely Spanish Ultimately he offers insight into the political voice Tenochtitlan s indigenous people gained with the ability to choose their own leaders exercising power that endured through the end of the colonial period and beyond **Aztec Latin** Andrew Laird,2023-04-07 Soon after the fall of the Aztec empire in 1521 missionaries began teaching Latin to native youths in Mexico This initiative was intended to train indigenous students for positions of leadership but it led some of them to produce significant writings of their own in Latin and to translate a wide range of literature including Aesop s fables into their native language *Aztec Latin* reveals the full extent to which the first Mexican authors mastered and made use of European learning and provides a timely reassessment of what those indigenous authors really achieved **The Mendoza Family in the Spanish Renaissance, 1350 to 1550** Helen Nader,1979 **Bulletin of Bibliography** ,1983 *Bibliographic Index* ,1982 *Arts & Humanities Citation Index* ,1991 A multidisciplinary index covering the journal literature of the arts and humanities It fully covers 1 144 of the world s leading arts and humanities journals and it indexes individually selected relevant items from over 6 800 major science and social science journals

National Union Catalog ,1979 Includes entries for maps and atlases *Cuadernos hispanoamericanos* ,1981-10

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José Luis Canet Vallés,Marta Haro Cortés,2014 En este monográfico se da cuenta del proceso de transformación del texto manuscrito al ejemplar destinado a la imprenta de la producción y difusión literaria impresa y del proceso que convierte el libro en un producto comercial y cultural Se dan cita en este monográfico los principales aspectos relacionados con los cambios textuales la técnica composicional y talleres impresores los agentes que participan en el proceso de elaboración difusión financiación y venta de incunables e impresos editores mecenas libreros así como la legislación y censura los gremios editoriales y las bibliotecas Sin olvidar los proyectos y líneas de investigación sobre los primeros tiempos de la imprenta española **Salamanca en la edad de oro** Conrad Kent,1995 *Boletín de la Real Academia de la Historia* Real Academia de la Historia (Spain),2001 Inventario de los libros que han tenido ingreso en la secretaría de la Real academia 1922-29 with v 83 85 87 89 91 92 96 99 **Book Review Index** ,1980-09

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