The Story Of Guadalupe: Luis Laso De La Vega’s Huei Tlamahuiçoltica Of 1649
The devotion to Our Lady of Guadalupe is one of the most important elements in the development of a specifically Mexican tradition of religion and nationality over the centuries. The picture of the Virgen na (Dark Virgin) is to be found everywhere throughout Mexico, and her iconography is varied almost beyond telling. Though innumerable books, both historical and devotional, have been published on the Guadalupan legend in this century alone, it is only recently that its textual sources have been closely studied. This volume makes available to the English reading public an easily accessible translation from the original Nahuatl of the story itself and the entire book in which the story is embedded. The study also provides scholars with new perspectives on a text long at the center of Mexican intellectual currents. Through the use of technical philological methods, it indicates that the text may have been authored in the mid-seventeenth century by a Spanish Mexican priest, based on an earlier text by a colleague of his, and that it was not the product of Nahautl oral tradition. The story of the apparition of the Virgin of Guadalupe to a poor indigenous man less than fifteen years after the Spanish conquest of Mexico did not come into prominence until the mid-seventeenth century. The first known telling of the tale appeared in a book published in Spanish in 1648 by the priest Miguel Sánchez. On the heels of the Sánchez version, the story was included in the book Huei tlamahuiçoltica published in 1649 by Luis Laso de la Vega, the vicar of the Guadalupe chapel and a friend of Sánchez. It had little impact initially, but by the twentieth century, with indigenism triumphant, it had become the best known version. There have been a few translations of Laso de la Vega's apparition story into English but only on a popular or devotional level. The present edition offers a translation and transcription of the complete text of the 1649 edition, together with critical apparatus, including comparisons of the Sánchez and Laso de la Vega texts, and various linguistic, orthographic, and typographical matters that throw light on the date and manner of composition.

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The Story of Guadalupe

Luis Lasso de la Vega

1998

The story of Guadalupe is the most important aspect in the development of Mexican national and religious identity and nationality. This volume makes available to the English-speaking public an easily accessible translation from the original Nahua text. The text and translation are presented in parallel columns. Each text is preceded by an introductory commentary that explicates the European background of the material and its new meanings and uses in the Mexican context.

Our Lady of Guadalupe

Stafford Poole

2017-12-05

A revised and expanded edition of this seminal history of the origins of the Guadalupe apparitions—Published by provider.

Religion in New Spain

Susan Schroeder

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 that the Spanish conquest was not able to impose itself on the pre-existing cultures. This volume makes available to the English-speaking public an easily accessible translation from the original Nahua text. The text and translation are presented in parallel columns. Each text is preceded by an introductory commentary that explicates the European background of the material and its new meanings and uses in the Mexican context.

Baroque Sovereignty

Anna More

2012-11-29

In the seventeenth century, even as the Spanish Habsburg monarchy entered its irreversible decline, the capital of its most important overseas territory was flourishing. Nexus of both Atlantic and Pacific trade routes and home to an ethnically diverse population, Mexico City produced a distinctive Baroque culture that combined local and European influences. In this context, the American-born descendants of European immigrants—or creoles, as they called themselves—began to envision a new kind of political subjecthood of Spain. The story of Guadalupe is one that speaks to the Baroque’s ability to accommodate the hybridities of colonial life.

Theologie 1

Timothy Matovina

2012-10-01

Theological reflections of Virgilio Elizondo and Gustavo Gutierrez are examples of the ecclesial fruitfulness of the common loci theologici of Scripture and tradition in conjunction with context and their own experience, Elizondo and Gutierrez illustrate through their theologies how every group must embrace their own unique theological reflection.

The Story of Guadalupe

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1998

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dual role of the women in the church. The voices of these women ran from inspir raising new kinds of understandings about the church’s role in the community. They are claiming the church and are calling on the church to talk with them about these claims. Kate Du was baptized, made First Reconciliation, received First Communion, was confirmed, and married in Immaculate Conception Parish in Watertown, South Dakota. She was the first of the sixteen children of her parents. Her father, a professor, and her mother, a nurse, were both musicians and had a strong devotion to the Virgin Mary. The volume, completed in 1746 and written almost entirely from memory, is presented here in English for the first time, along with the Catalogo, Boturini’s annotated enumeration of the works he had gathered in New Spain. Stafford Poole’s lucid and nuanced translation of the Idea and Catalogo allows Anglophone readers to fully appreciate Boturini’s unique accomplishment and his unparalleled and sympathetic knowledge of the native peoples of eighteenth-century Mexico. Poole’s introduction puts Boturini’s body of material and scholarship into historical context. Boturini was documenting the knowledge and skills of native Americans whom most Europeans were doing their utmost to denigrate. Through extensive, thoughtful annotations, Poole clarifies Boturini’s references to Greco-Latin authors and their manuscripts, Indian myths, authors from classical antiquity, humanist works, humanist works, ecclesiastical and legal sources, and terms in Nahuatl, Spanish, Latin, and Italian. In his notes to the Catalogo, he points readers to transcriptions and translations of the original materials in Boturini’s archive that exist today. Invaluable for anyone interested in native American languages and culture, and religious practices, the Idea of a New General History of North America and the Catalogo also offer a rare perspective on the intellectual practices and prejudices of the Bourbon era—and on one of the most curious and singular minds of the time.

The Virgin of Guadalupe—Maxwell E. Johnson 2002 "The Virgin of Guadalupe, Lutheran minister Maxwell E. Johnson recognizes that this tradition is important not only to Latin American Catholics but also to all Latin American Christians. Acknowledging the significance (if not, necessarily, the historical accuracy) of the appearance of the Virgin is not simply a Roman Catholic need but a necessity for all Christian churches among whom the Hispanic presence is growing.

Mexican Phoenix: D. A. Brading 2002-12-19 A paperback of David Brading’s comprehensive study of the cult of Our Lady of Guadalupe.

Nahautl Theater: Our Lady of Guadalupe—Barry D. Sell 2006-12-01 The foundation legend of the Mexican devotion to Our Lady of Guadalupe is one of the most appealing and beloved of all religious stories. In this new edition, editors Barry D. Sell and Stafford Poole present the only known colonial Nahautl-language drama based on the Virgin of Guadalupe story: the Dialogue of the Apparition of the Virgin Saint Mary of Guadalupe, an anonymous work from the late seventeenth or early eighteenth century. The Mexican Portent, authored by priest Joseph Pérez de la Fuente in the early eighteenth century. The plays, never before published in English translation, are vital works in the history of the Guadalupe devotion, for they show how her story was presented to native people at a time when the church was not only teaches important spiritual truths but also employs indigenous actors and traditions. Accompanied here by introductory essays by Poole and Burkhardt and by three additional previously unpublished Guadalupan texts in Nahautl, this volume is the second in a four-volume series titled Nahautl Theater, edited by Sell and Burkhardt.

Guadalupe in New York—Althea Galvez 2010 Every December 12th, thousands of Mexican immigrants gather for the mass at New York City’s St. Patrick’s Cathedral in honor of Our Lady of Guadalupe’s feast day. They kiss images of the Virgin, wait for a bishop’s blessing—and they kiss each other. The ushers and lines for images, many of whom are dressed as traditional Mexican folk dancers. It is this juxtaposition of religious devotion with the entertainment industry that Sarah Galvez investigates in Guadalupe in New York. Guadalupe is a profound symbol for Mexican and Mexican-American Catholics and the patron saint of their country. Her name has been invoked in the name of peace and justice in Mexico and her image has been painted on walls, printed on T-shirts, and worshipped at countless shrines. For undocumented Mexicans in New York, Guadalupe continues to be a powerful presence as they struggle to gain citizenship in a new country. Through rich ethnographic research that examines Catholicism as practiced by Mexicans in New York, Galvez shows that it is through Guadalupan devotion that many undocumented immigrants are finding the will and vocabulary to demand rights, immigration reform, and respect. She also reveals how such devotion supports and emboldens immigrants in their struggle to provide for their families and create their lives in the city with dignity.

The Sacralization of Space and Behavior in the Early Modern World—Jennifer Mara DeSilva 2016-03-09 In the Early Modern period — as both reformed and Catholic churches strove to articulate orthodox belief and conduct through texts, sermons, rituals, and images — conflicting strategies competed to shape religiously informed behavior. The Sacralization of Space and Behavior in the Early Modern World explores individual and community involvement in the appropriation, reconfiguration and regulation of sacred spaces and the behavior (both animal and human) within them. The individual’s understanding of sacred space, and the way in which they approach various religious practices, depended on local landscape, group dynamics, and the dissemination of normative expectations. While these expectations were defined in a growing body of confessionalizing literature, locally and internationally traditional clergymen found their decisions contested, circumvented, or elaborated in order to make room for other stakeholders’ activities and needs. To clearly reveal the efforts of early modern groups to negotiate authority and the transformation of behavior with sacred space, this collection presents examples that allow the deconstruction of these tensions and
Flower Worlds—Michael Mathiowetz 2021-05-04 The recognition of Flower Worlds is one of the most significant breakthroughs in the study of Indigenous spirituality in the Americas. This new field of study explores the diverse range of scholars who create an interdisciplinary understanding of floral realms that extend at least 2,500 years in the past.

Border of Death, Valley of Life—Daniel G. Groody 2007-05-24 This is a powerful, first-hand account of a religious ministry that reaches out to console, heal, and build the lives of poor and desperate immigrants who come to the United States in search of a better life. Daniel G. Groody talked with immigration officials, 'coyote' smugglers, and immigrants in detention centers and those working in the fields. The picture that emerges starkly contrasts with the negative stereotypes about Mexican immigrants. Groody's account offers insights into God, family, values, suffering, faith, and hope that offer a treasury of spiritual knowledge helpful to anyone, even those who are materially comfortable but spiritually empty. This book has a message that reaches across borders, divisions, and preconceptions; it reaches all the way to the heart.

The Oxford Handbook of Latin American Christianity—David Thomas Orquie 2020-01-10 By 2025, Latin America’s population of observant Christians will be the largest in the world. Nonetheless, studies examining the exponential growth of global Christianity tend to overlook this region, focusing instead on Africa and Asia. Research on Christianity in Latin America provides a core point of departure for understanding the growth and development of Christianity in the “Global South.” In The Oxford Handbook of Latin American Christianity, an interdisciplinary contingent of scholars examines Latin American Christianity in all of its manifestations from the colonial to the contemporary period. The essays here provide an accessible background to understanding Christianity in Latin America. Spanning the era from indigenous and African descendant peoples’ conversion to and transformation of Catholicism during the colonial period through the advent of Liberation Theology in the 1960s and conversion to Pentecostalism and Charismatic Catholicism, The Oxford Handbook of Latin American Christianity is the most complete introduction to the history and trajectory of this important area of modern Christianity.

Social Memory in Ancient and Colonial Mesoamerica—Amos Meggido 2010-02-26 Before the Spanish Conquest and well into the eighteenth century, Mesoamerican peoples believed that “time” and “space” were contained in earthly and heavenly receptacles that were visualized metaphorically. This circumscribed space contained the abodes of the dead. There, deities and ancestral spirits could be revived and the living could communicate with them. In Social Memory in Ancient and Colonial Mesoamerica, Amos Meggido uncovers the missing links in Mesoamerican peoples’ quest for their collective past. Analyzing ancient repositories of knowledge, as well as social and religious practices, he uncovers the unique procedures and formulas by which social memory was communicated and how it operated in Mesoamerica prior to the Spanish conquest. He also explores how cherished and revived practices evolved, how they were adapted to changing circumstances, and how they helped various ethnic groups cope with the tribulations of colonization and Christianization. Meggido’s volume also suggests how social and cultural historians, ethnohistorians, and anthropologists can rethink indigenous representations of the past while taking into account the deep transformations in Mexican society during the colonial era.

Daily Life of the Aztecs, 2nd Edition—David Carrasco 2011-07-06 Explore the fascinating details of the daily lives of the ancient Aztecs through this innovative study of their social history, culture, and continued influence, written from the perspective of the history of religions. • Images and interpretation of the recently discovered Aztec Codex “Mapa de Cuauhtinchan Codex” from 1542 and from new excavations in Mexico • Aztec poems and riddles • An updated glossary

The Greenwood Encyclopedia of Folktales and Fairy Tales—Donald Haase 2008 Provides alphabetically arranged entries on folk and fairy tales from around the world, including information on authors, subjects, themes, characters, and national traditions.

The Teabo Manuscript—Mark Z. Christensen 2016-12-13 Among the surviving documents from the colonial period in Mexico are rare Maya-authored manuscript compilations of Christian texts, translated and adapted into the Maya language and worldview, which were used to evangelize the local population. The Mereley Manuscript is well known to scholars, and now The Teabo Manuscript introduces an additional example of what Mark Z. Christensen terms a Maya Christian copybook. Recently discovered in the archives of Brigham Young University, the Teabo Manuscript represents a Yucatecan Maya recounting of various aspects of Christian doctrine, including the creation of the world, first fall of Adam and Eve, and genealogy of Christ. The Teabo Manuscript provides the first English translation and analysis of this late colonial Maya-language document, a facsimile and transcription of which are also included in the book. Working through the manuscript section by section, Christensen makes a strong case for its native authorship, as well as its contribution to the development of Maya religious texts, including the Morely Manuscript and the Books of Chilam Balam. He uses the Teabo Manuscript as a platform to explore various topics, such as the evangelical impact of the texts, their aspectual meaning in Aztec worldview, and how they influenced the living culture of the Maya. The book includes a first-hand account of the Maya peoples and their spiritual life, as well as important insights into how the Maya negotiated their precontact intellectual traditions within a Spanish and Catholic colonial world.

Aztec Religion and Art of Writing—Lisaan Laack 2009-03-27 Laack’s study presents an innovative interpretation of Aztec religion and art of writing. She explores the Nahua sense of reality from the perspective of the aesthetics of rhetoric and analyzes Seminatistico and embodied meaning in Mesoamerican pictorial writing.

Carnival and Other Christian Festivals—Max Harris 2010-01-01 With a riotous mix of saints and devils, street theater and dancing, and music and fireworks, Christian festivals are some of the most lively and colorful spectacles that occur in Spain and its former European and American possessions. That these folk celebrations, with roots reaching back to medieval times, remain vibrant in the high-tech culture of the twenty-first century strongly suggests that they also provide an indispensable vehicle for expressing hopes, fears, and desires that people can articulate in no other way. In this book, Max Harris explores and develops principles for understanding the folk theology underlying patronal saints’ day festivals, feasts of Our Lady of Charity, and Carnivals through the lens of vernacular Aztec history, law, and social relations, their aspectual meaning in Aztec worldview, and how they continue to be practiced today, as information events and how they continue to be practiced today, as local traditions and local authority—is often in articulate and complex dialogue with the power structures that surround it. This discovery sheds important new light on the meanings of religious festivals celebrated from Belgium to Peru and on the sophisticated theatrical performances they embody.

La Conquistadora—Amy G. Remenzynder 2014-03 La Conquistadora explores Mary’s prominence and influence on and off the battlefield in the culturally and ethnically diverse world of medieval Iberia, where Muslims, Christians, and Jews lived side by side, and in colonial Mexico, where Spaniards and indigenous peoples mingled.

Latinas in the United States, set—Vicki L. Ruiz 2006-05-03 Latinas in the United States: A Historical Encyclopedia records the contribution of women of Latin American birth or heritage to the economic and cultural development of the United States. The encyclopedia, edited by Vicki L. Ruiz and Virginia Sánchez-Korrol, is the first comprehensive gathering of scholarship on Latinas. This encyclopedia has left their mark on the historical and cultural landscape. With more than 300 photographs, Latinas in the United States offers a mosaic of historical experiences, detailing how Latinas have shaped their own lives, cultures, and communities through mutual assistance and collective action, while confronting the pressures of colonialism, racism, discrimination, sexism, and poverty. “Meant for scholars and general readers, this is a great resource on Latinas and historical topics connected with them.” – circledup.com

Aztecs on Stage: 2012-09-13 Nahua drama, one of the most surprising results of the Catholic presence in colonial Mexico, turns many individual historical and religious events with language and performance traditions of the Aztec (Nahuatl) peoples of central Mexico. Franciscan missionaries, seeking effective tools for evangelization, fostered this new form of theater after observing the Nahua’s enthusiasm for elaborate performances. The plays became a controversial component of native Christianity, allowing Nahua performers to present Christian discourse in ways that sometimes evoked subtle changes in meaning. The Indian’s enthusiastic embrace of Plays writing enabled the use of a language that was so unorthodox that Spanish censors prevented the plays’ publication. As a result, colonial Nahua drama survives only in scattered manuscripts, most of them anonymous, some of them passed down and recopied over generations. Aztecs on Stage presents accessible English translations of six of these eighteenth-century Nahua plays. All are based on European dramatic traditions, such as the morality and passion plays; indigenous actors played the roles of saints, angels, devils—and even the Virgin Mary and Jesus Christ. Louise M. Burkhardt’s engaging introduction places the plays in historical context, while directions and annotations in the works provide insight into the Nahuals’ production practices, which often incorporated elaborate sets, props, and special effects including fireworks and music. The translations facilitate classroom readings and performances while retaining significant artistic features of the Nahuals’ original works.

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