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KEY=SPANISH - YOSEF BRADSHAW

EPICS OF EMPIRE AND FRONTIER

ALONSO DE ERCILLA AND GASPAR DE VILLAGRÁ AS SPANISH COLONIAL CHRONICLERS

University of Oklahoma Press First published in 1569, La Araucana, an epic poem written by the Spanish nobleman Alonso de Ercilla, valorizes the Spanish conquest of Chile in the sixteenth century. Nearly a half-century later in 1610, Gaspar de Villagr , Mexican-born captain under Juan de O ate in New Mexico, published Historia de la Nueva M xico, a historical epic about the Spanish subjugation of the indigenous peoples of New Mexico. In Epics of Empire and Frontier—a deft cultural, ethnohistorical reading of these two colonial epics, both of which loom large in the canon of Spanish literature—Celia L pez-Ch vez reveals new ways of thinking about the themes of empire and frontier. Employing historical and literary analysis that goes from the global to the regional, and from the sixteenth to the twenty-first centuries, L pez-Ch vez considers Ercilla and Villagr  not only as writers but as citizens and subjects of the powerful Spanish empire. Although frontiers of conquest have always been central to the regional histories of the Americas, this is the first work to approach the subject through epic poetry and the main events in the poets’ lives. L pez-Ch vez also investigates the geographical spaces and landmarks where the conquests of Chile and New Mexico took place, the natural landscape of each area as both the Spanish and the natives saw it, and the characteristics of the expeditions in both regions, with special attention to the violence of the invasions. In her discussion of law, geography, and frontier, L pez-Ch vez carries the poems’ firsthand testimony on the political, cultural, and social resistance of indigenous people into present-day debates about regional and national identity. An interdisciplinary, comparative postcolonial interpretation of the history found in two poetic narratives of conquest, Epics of Empire and Frontier brings fresh understanding to the role that poetry plays in regional and national memory and culture.

A NEW HISTORY OF SPANISH LITERATURE

LSU Press First published in 1961, A New History of Spanish Literature has been a much-used resource for generations of students. The book has now been completely revised and updated to include extensive discussion of Spanish literature of the past thirty years. Richard E. Chandler and Kessel Schwartz, both longtime students of the literature, write authoritatively about every Spanish literary work of consequence. From the earliest extant writings though the literature of the 1980s, they draw on the latest scholarship. Unlike most literary histories, this one treats each genre fully in its own section, thus making it easy for the reader to follow the development of poetry, the drama, the novel, other prose fiction, and nonfiction prose. Students of the first edition have found this method particularly useful. However, this approach does not preclude study of the literature by period. A full index easily enables the reader to find all references to any individual author or book. Another noteworthy feature of the book, and one omitted from many books of this kind, is the comprehensive attention the authors accord nonfiction prose, including, for example, essays, philosophy, literary criticism, politics, and historiography. Encyclopedic in scope yet concise and eminently readable, the revised edition of A New History of Spanish Literature bids fair to be the standard reference well into the next century.

A COMPANION TO THE SPANISH RENAISSANCE

BRILL A renewed case for the inclusion of Spain within broader European Renaissance movements. This interdisciplinary volume offers a snapshot of the best new work being done in this area.

EDUCATIONAL FOUNDATIONS OF THE JESUITS IN SIXTEENTH-CENTURY NEW SPAIN

Univ of California Press This title is part of UC Press’s Voices Revived program, which commemorates University of California Press’s mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1938.

EL CANTAR DE LOS CANTARES EN EL HUMANISMO ESPA OL

LA TRADICI N JUDIA

Servicio de Publicaciones de la Universidad de Huelva Una de las singularidades del humanismo hisp nico son sus ra ces hebraizantes. M s all  de asertos m s o menos injustificados, esta monograf a pone sobre la mesa el conocimiento directo que los humanistas del XVI tuvieron de las interpretaciones judaicas del Cantar de los cantares y, en especial, de las lecturas que los jud os espa oles hicieron del poema b blico durante la Edad Media. Los nombre de Benito Arias Montano o fray Luis de Le n comparten protagonismo con otros biblistas filojudaicos del Siglo de Oro.

THE SPANISH DISQUIET

THE BIBLICAL NATURAL PHILOSOPHY OF BENITO ARIAS MONTANO

University of Chicago Press In this book, historian Mar a M. Portuondo takes us to sixteenth-century Spain, where she identifies a community of natural philosophers and biblical scholars. They shared what she calls the “Spanish Disquiet”—a preoccupation with the perceived shortcomings of prevailing natural philosophies and empirical approaches when it came to explaining the natural world. Foremost among them was Benito Arias Montano—Spain’s most prominent biblical scholar and exegete of the sixteenth century. He was also a widely read member of the European intellectual community, and his motivation to reform natural philosophy shows that the Spanish Disquiet was a local manifestation of greater concerns about Aristotelian natural philosophy that were overtaking Europe on the eve of the Scientific Revolution. His approach to the study of nature framed the natural world as unfolding from a series of events described in the Book of Genesis, ultimately resulting in a new metaphysics, cosmology, physics, and even a natural history of the world. By bringing Arias Montano’s intellectual and personal biography into conversation with broader themes that inform histories of science of the era, The Spanish Disquiet ensures an appreciation of the variety and richness of Arias Montano’s thought and his influence on early modern science.

CULTURA Y HUMANISMO EN LA AMERICA COLONIAL ESPANOLA

LibrosEnRed Una fuerte corriente cultural dominaba Europa en la epoca del descubrimiento americano: el Renacimiento. [Este texto fue escrito sin tildes ni otros caracteres especiales para evitar errores con el navegador.]

HOW TO WRITE THE HISTORY OF THE NEW WORLD

HISTORIES, EPISTEMOLOGIES, AND IDENTITIES IN THE EIGHTEENTH-CENTURY ATLANTIC WORLD

Stanford University Press *An Economist Book of the Year, 2001. In the 18th century, a debate ensued over the French naturalist Buffon's contention that the New World was in fact geologically new. Historians, naturalists, and philosophers clashed over Buffon's view. This book maintains that the "dispute" was also a debate over historical authority: upon whose sources and facts should naturalists and historians reconstruct the history of the New World and its people. In addressing this question, the author offers a strikingly novel interpretation of the Enlightenment.*

SPAIN

THE CENTRE OF THE WORLD 1519-1682

Bloomsbury Publishing USA *The Golden Age of the Spanish Empire would establish five centuries of Western supremacy across the globe and usher in an era of transatlantic exploration that eventually gave rise to the modern world. It was a time of discovery and adventure, of great political and social change-it was a time when Spain learned to rule the world. Assembling a spectacular cast of legendary characters like the Duke of Alba, El Greco, Miguel de Cervantes, and Diego Velázquez, Robert Goodwin brings the Spanish Golden Age to life with the vivid clarity and gripping narrative of an epic novel. From scholars and playwrights, to poets and soldiers, Goodwin is in complete command of the history of this tumultuous and exciting period. But the superstars alone will not tell the whole tale-Goodwin delves deep to find previously unrecorded sources and accounts of how Spain's Golden Age would unfold, and ultimately, unravel. Spain is a sweeping and revealing portrait of Spain at the height of its power and a world at the dawn of the modern age.*

THE SALAZAR DOCUMENTS: INQUISITOR ALONSO DE SALAZAR FRÍAS AND OTHERS ON THE BASQUE WITCH PERSECUTION

BRILL *A bilingual edition of eye-witness reports on an early 17th-century witch panic or dream epidemic in the Basque country, written by a Jesuit, a Bishop, and a Spanish Inquisitor who analysed the phenomenon empirically from psychological and anthropological standpoints.*

A POLITICAL HISTORY OF SPANISH

THE MAKING OF A LANGUAGE

Cambridge University Press *Spanish is spoken as a first language by almost 400 million people in approximately 60 countries, and has been the subject of numerous political processes and debates since it began to spread globally from Iberia in the thirteenth century. A Political History of Spanish brings together a team of experts to analyze the metalinguistic origins of Spanish and evaluate it as a discursively constructed artefact; that is to say, as a language which contains traces of the society in which it is produced, and of the discursive traditions that are often involved and invoked in its creation. This is a comprehensive and provocative new work which takes a fresh look at Spanish from specific political and historical perspectives, combining the traditional chronological organization of linguistic history and spatial categories such as Iberia, Latin America and the US, whilst simultaneously identifying the limits of these organizational principles.*

THE SPANISH ARCADIA

SHEEP HERDING, PASTORAL DISCOURSE, AND ETHNICITY IN EARLY MODERN SPAIN

University of Toronto Press *The Spanish Arcadia analyzes the figure of the shepherd in the sixteenth- and seventeenth-century Spanish imaginary, exploring its centrality to the discourses on racial, cultural, and religious identity. Drawing on a wide range of documents, including theological polemics on blood purity, political treatises, manuals on animal husbandry, historiography, paintings, epic poems, and Spanish ballads, Javier Irigoyen-García argues that the figure of the shepherd takes on extraordinary importance in the reshaping of early modern Spanish identity. The Spanish Arcadia contextualizes pastoral romances within a broader framework and assesses how they inform other cultural manifestations. In doing so, Irigoyen-García provides incisive new ideas about the social and ethnocentric uses of the genre, as well as its interrelation with ideas of race, animal husbandry, and nation building in early modern Spain.*

ARCHITECTURE AND URBANISM IN VICEREGAL MEXICO

PUEBLA DE LOS ÁNGELES, SIXTEENTH TO EIGHTEENTH CENTURIES

Routledge *Architecture and Urbanism in Viceroyal Mexico presents a fascinating survey of urban history between the sixteenth and eighteenth centuries. It chronicles the creation and development of Puebla de los Ángeles, a city located in central-south Mexico, during its viceregal period. Founded in 1531, the city was established as a Spanish settlement surrounded by important Indigenous towns. This situation prompted a colonial city that developed along Spanish colonial guidelines but became influenced by the native communities that settled in it, creating one of the most architecturally rich cities in colonial Spanish America, from the Renaissance to the Baroque periods. This book covers the city's historical background, investigating its civic and religious institutions as represented in selected architectural landmarks. Throughout the narrative, Burke weaves together sociological, anthropological, and historical analysis to discuss the city's architectural and urban development. Written for academics, students, and researchers interested in architectural history, Latin American studies, and the Spanish American viceregal period, it will make an important contribution to the field.*

TECNOLOGÍAS DEL HUMANISMO

Servicio de Publicaciones de la Universidad de Huelva *Este libro trata sobre el humanismo español y las soluciones tecnológicas que desarrolla para resolver algunos de los problemas informativos y, por lo tanto, culturales que se derivan del descubrimiento de América. El contacto con América se entiende aquí como el desencadenante fundamental, junto a las exploraciones portuguesas en África y Asia, de la primera globalización del mundo moderno. Y globalización, por su parte, quiere decir ampliación y rediseño de las redes humanas de comunicación, intercambio y comercio y, a la vez, incremento exponencial de los nodos humanos con los que un humanista podría potencialmente llegar a interactuar. América será, pues, sinónimo de complejidad para el humanismo. Hay que aclarar, sin embargo, que esta complejidad que experimenta el humanismo español se dará tanto en América como en España, aunque de diferentes formas.*

THE VIRGIN OF GUADALUPE AND THE CONVERSOS

UNCOVERING HIDDEN INFLUENCES FROM SPAIN TO MEXICO

Rutgers University Press *Hidden lives, hidden history, and hidden manuscripts. In The Virgin of Guadalupe and the Conversos, Marie-Theresa Hernández unmasks the secret lives of conversos and judaizantes and their likely influence on the Catholic Church in the New World. The terms converso and judaizante are often used for descendants of Spanish Jews (the Sephardi, or Sefarditas as they are sometimes called), who converted under duress to Christianity in the fourteenth and fifteenth centuries. There are few, if any, archival documents that prove the existence of judaizantes after the Spanish expulsion of the Jews in 1492 and the Portuguese expulsion in 1497, as it is unlikely that a secret Jew in sixteenth-century Spain would have documented his allegiance to the Law of Moses, thereby providing evidence for the Inquisition. On a Da Vinci Code - style quest, Hernández persisted in hunting for a trove of forgotten manuscripts at the New York Public Library. These documents, once unearthed, describe the Jewish/Christian religious beliefs of an early nineteenth-century Catholic priest in Mexico City, focusing on the relationship between the Virgin of Guadalupe and Judaism. With this discovery in hand, the author traces the cult of Guadalupe backwards to its fourteenth-century Spanish origins. The trail from that point forward can then be followed to its interface with early modern conversos and their descendants at the highest levels of the Church and the monarchy in Spain and Colonial Mexico. She describes key players who were somehow immune to the dangers of the Inquisition and who were allowed the freedom to display, albeit in a camouflaged manner, vestiges of their family's Jewish identity. By exploring the narratives produced by these individuals, Hernández reveals the existence of those conversos and judaizantes who did not return to the "covenantal bond of rabbinic law," who did not publicly identify themselves as Jews, and who continued to exhibit in their influential writings a covert allegiance and longing for a Jewish past. This is a spellbinding and*

controversial story that offers a fresh perspective on the origins and history of conversos.

THE ROUTLEDGE RESEARCH COMPANION TO THE WORKS OF SOR JUANA INÉS DE LA CRUZ

Taylor & Francis Called by her contemporaries the "Tenth Muse," Sor Juana Inés de la Cruz (1648–1695) has continued to stir both popular and scholarly imaginations. While generations of Mexican schoolchildren have memorized her satirical verses, only since the 1970s has her writing received consistent scholarly attention., focused on complexities of female authorship in the political, religious, and intellectual context of colonial New Spain. This volume examines those areas of scholarship that illuminate her work, including her status as an iconic figure in Latin American and Baroque letters, popular culture in Mexico and the United States, and feminism. By addressing the multiple frameworks through which to read her work, this research guide serves as a useful resource for scholars and students of the Baroque in Europe and Latin America, colonial Novohispanic religious institutions, and women's and gender studies. The chapters are distributed across four sections that deal broadly with different aspects of Sor Juana's life and work: institutional contexts (political, economic, religious, intellectual, and legal); reception history; literary genres; and directions for future research. Each section is designed to provide the reader with a clear understanding of the current state of the research on those topics and the academic debates within each field.

EL HUMANISMO ESPAÑOL ENTRE EL VIEJO MUNDO Y EL NUEVO

THE SPECTER OF RACES

LATIN AMERICAN ANTHROPOLOGY AND LITERATURE BETWEEN THE WARS

University of Virginia Press Arguing that race has been the specter that has haunted many of the discussions about Latin American regional and national cultures today, Anke Birkenmaier shows how theories of race and culture in Latin America evolved dramatically in the period between the two world wars. In response to the rise of scientific racism in Europe and the American hemisphere in the early twentieth century, anthropologists joined numerous writers and artists in founding institutions, journals, and museums that actively pushed for an antiracist science of culture, questioning pseudoscientific theories of race and moving toward more broadly conceived notions of ethnicity and culture. Birkenmaier surveys the work of key figures such as Cuban historian and anthropologist Fernando Ortiz, Haitian scholar and novelist Jacques Roumain, French anthropologist and museum director Paul Rivet, and Brazilian sociologist Gilberto Freyre, focusing on the transnational networks of scholars in France, Spain, and the United States to which they were connected. Reviewing their essays, scientific publications, dictionaries, novels, poetry, and visual arts, the author traces the cultural study of Latin America back to these interdisciplinary discussions about the meaning of race and culture in Latin America, discussions that continue to provoke us today.

ROMANS IN A NEW WORLD

CLASSICAL MODELS IN SIXTEENTH-CENTURY SPANISH AMERICA

University of Michigan Press Romans in a New World shows how the ancient Romans haunted the Spanish conquest of the New World, more often than not as passionately rejected models. While the conquistadors themselves and their publicists challenged the reputations of the Romans for incomparable military genius and daring, Spanish critics of the conquest launched a concerted assault upon two other prominent uses of ancient Rome as a model: as an exemplar of imperialistic motives and behavior fit for Christians to follow, and as a yardstick against which to measure the cultural level of the natives of the New World. In the course of this debate, many Spaniards were inspired to think more deeply on their own ethnic ancestry and identity, as Spanish treatment of the New World natives awakened the slumbering memory of Roman treatment of the Iberian tribes whom modern Spaniards were now embracing as their truest ancestors. At the same time, growing awareness of the cultural practices--especially the religious rituals--of the American natives framed a new perspective on both the pre-Christian ancestors of modern Europeans and even on the survival of "pagan" customs among modern Europeans themselves. In this incisive study, David A. Lupher addresses the increasingly debated question of the impact the discovery of the New World had upon Europeans' perceptions of their identity and place in history. Romans in a New World holds much to interest both classicists and students of the history and culture of early modern Europe--especially, though not exclusively, historians of Spain. David A. Lupher's concern with the ideology of imperialism and colonization and with cross-cultural negotiations will be useful to students of cultural studies, as well. David A. Lupher is Professor of Classics, University of Puget Sound.

RECLAIMING THE POLITICAL IN LATIN AMERICAN HISTORY

ESSAYS FROM THE NORTH

Duke University Press Reclaiming the Political in Latin American History is a collection that embraces a new social and cultural history of Latin America that is not divorced from politics and other arenas of power. True to the intellectual vision of Brazilian historian Emilia Viotti da Costa, one of Latin America's most distinguished scholars, the contributors actively revisit the political—as both a theme of historical analysis and a stance for historical practice—to investigate the ways in which power, agency, and Latin American identity have been transformed over the past few decades. Taking careful stock of the state of historical writing on Latin America, the volume delineates current historiographical frontiers and suggests a series of new approaches that focus on several pivotal themes: the construction of historical narratives and memory; the articulation of class, race, gender, sexuality, and generation; and the historian's involvement in the making of history. Although the book represents a view of the Latin American political that comes primarily from the North, the influence of Viotti da Costa powerfully marks the contributors' engagement with Latin America's past. Featuring a keynote essay by Viotti da Costa herself, the volume's lively North-South encounter embodies incipient trends of hemispheric intellectual convergence. Contributors. Jeffrey L. Gould, Greg Grandin, Daniel James, Gilbert M. Joseph, Thomas Miller Klubock, Mary Ann Mahony, Florencia E. Mallon, Diana Paton, Steve J. Stern, Heidi Tinsman, Emilia Viotti da Costa, Barbara Weinstein

EL HUMANISMO EN EL NUEVO MUNDO

ENSAYO HISTÓRICO Y PERSPECTIVAS CONTEMPORÁNEAS

Miguel Angel Porrúa

SEARCHING FOR THE SECRETS OF NATURE

THE LIFE AND WORKS OF DR. FRANCISCO HERNÁNDEZ

Stanford University Press This collection of essays by historians, historians of science and medicine, and literary and textual scholars from several countries analyzes the achievements of Dr. Francisco Hernández (1515-87), author of the monumental The Natural History of New Spain, in the history of medicine and science in Europe and the Americas.

A COMPANION TO EARLY MODERN SPANISH IMPERIAL POLITICAL AND SOCIAL THOUGHT

BRILL This volume offers an account from a legal, theological and philosophical point of view of the historical and conceptual intricacies of the debates about the imperial expansion of the early modern Spanish monarchy.

NEW WORLD LITERACY

WRITING AND CULTURE ACROSS THE ATLANTIC, 1500-1700

Bucknell University Press This book on the role of written and iconographic communication in the Atlantic World combines a broad outlook, geographically and chronologically, with the precise treatment of specific evidence extracted from the sources. This book opens up new worlds on the impact of books and images in the Atlantic World.

LOS NUEVOS TRATADOS DE EDUCACIÓN: EL LIBER DE EDUCATIONE DE ALONSO DE ORTIZ. EL HUMANISMO SALMANTINO DE LOS SIGLOS XV-XVI

EN PRIMERA ESCUELA DE SALAMANCA (1406-1516)

Ediciones Universidad de Salamanca Los estudios sobre la Universidad de Salamanca han destacado como un momento clásico de la misma la llamada «segunda escolástica», que se hace partir de Francisco de Vitoria. El Congreso celebrado en la Universidad de Salamanca en septiembre de 2011 bajo el título La primera escuela de Salamanca (1406-1516) se ha centrado en el estudio del pensamiento presente en dicha Universidad en el siglo XV y las primeras décadas del siglo XVI, que es el momento en el que tiene lugar un importante cambio, tanto en el ámbito de las universidades como en el de los reinos. En el siglo XV se pasa, en efecto, de la universidad medieval a la universidad moderna. Ese momento histórico coincide en Europa con el resurgir político de los reinos, que reivindican su autonomía frente al poder eclesiástico. Esto ocurre claramente en Francia con Luis XIV y asimismo en España a partir de la dinastía de los Trastámara, y de modo especial en la época de los Reyes Católicos. Esto lo analiza José Luis Villacañas en su obra sobre la Monarquía. El Congreso, cuyos resultados principales aquí presentamos, parte de un análisis de la nueva estructura de los saberes acorde con la reorganización de la Universidad como consecuencia de las Constituciones de Martín V. Ana María Carabias analiza la nueva institución académica del «colegio mayor» y el papel de los colegiales como «letrados» en relación con las labores de administración y servicios respecto a la monarquía. La reorganización de los saberes trae consigo una nueva idea de educación, que Pablo García Castillo investiga en su estudio sobre el tratado de Alonso Ortiz Diálogo sobre la educación del príncipe Don Juan, al que relaciona con los tratados sobre educación de los siglos XIV y XV, y del que destaca que puede incluirse en el contexto del humanismo salmantino del siglo XV, así como ser encuadrado dentro de las nuevas ideas sobre educación que aparecen en el contexto del Renacimiento. El segundo núcleo de estudios se centra en el análisis de tres grandes teólogos del siglo XV relacionados con la Universidad de Salamanca e implicados en las discusiones que están teniendo lugar en el seno de la Iglesia en cuanto a la interpretación de los textos, fundamentalmente de la Biblia y sobre el tipo de gobierno político de la Iglesia. En este apartado José Luis Villacañas analiza el papel del teólogo Alonso de Cartagena, destacando su cristianismo paulino y la incidencia que tiene en su interpretación de los textos bíblicos. Se detiene en su análisis de la teoría de la iluminación y destaca la importancia de este camino, pronto olvidado en la historia de Castilla y de España. El estudio de Inmaculada Delgado Jara analiza el tipo de exégesis bíblica practicada por otro de los grandes teólogos de la primera escuela de Salamanca: Alfonso Fernández de Madrigal, conocido por el sobrenombre de El Tostado. Destaca la inclinación de El Tostado por el sentido literal de la Escritura, al considerarlo su único sentido inmediato, lo que trae consigo el paso de una interpretación místico-moral de la Escritura a otra literal que implica una actitud crítica ante la tradición. Esto hace de El Tostado el exponente más alto de la ciencia sagrada en el siglo XV. Por último, el tercero de los estudios de este apartado, el de Antonio Rivera García, analiza el pensamiento de Juan de Segovia en dos puntos: sus ideas conciliaristas y sus ideas sobre el Islam. El autor se detiene fundamentalmente en el primero de los temas, que interpreta en contraste con la interpretación de Agamben y asociando las ideas de conciliarismo y paulinismo, viendo en las ideas de Juan de Segovia una expresión del humanismo castellano como tradición diferenciada del erasmismo. El tercer núcleo de estudios se centra en el análisis del humanismo de los profesores de artes de la Universidad de Salamanca en la segunda mitad del siglo XV y las primeras décadas del siglo XVI. Emiliano Fernández Vallina centra su estudio en el texto De optima politia de El Tostado, destacando que este autor inicia en la Universidad de Salamanca del siglo XV una corriente de pensamiento similar a la que autores como Salutati y Bruni protagonizaban en Florencia, y poniendo de relieve que lo hace apoyándose en Aristóteles y en el aristotelismo como un nuevo camino de interpretación del pensamiento político. José Labajos Alonso, que en nuestros días ha publicado las obras de Pedro Martínez de Osma y Fernando de Roa, aborda la significación histórica de estos profesores. Destaca el peso de Aristóteles en el pensamiento de Osma y la relevancia de su aristotelismo, así como el tomismo de su posición y la relevancia del mismo para el nuevo modo de hacer teología. Muestra cómo el primer intento de introducción del tomismo en la Universidad de Salamanca es obra suya, lo que legitima hablar de una primera escuela de Salamanca anterior a la llegada de Vitoria a esta Universidad. En el tercero de los bloques, Cirilo Flórez Miguel replantea de nuevo la interpretación de la fachada de la Universidad de Salamanca, viéndola como el texto político que cierra la evolución de las ideas histórico-políticas que se iniciara en el siglo XV en la primera escuela de Salamanca. Se detiene en las ideas políticas de El Comendador griego (Hernán Núñez de Guzmán) y su posible presencia en la decoración de la fachada. El Congreso se cierra con una reflexión general sobre el humanismo castellano del siglo XV y su significación para el derecho. En un primer bloque, centrado en la literatura, Carlos Moreno Hernández recorre algunos temas como el uso de la lengua vernácula, la retórica, la traducción o los nuevos cristianos que hacen presentes en el humanismo castellano del siglo XV algunos de los conflictos ideológicos presentes en el humanismo italiano del momento. En una línea similar Ana Vian Herrero analiza el diálogo de Lucena De vita felici mostrando cómo en él aparecen temas del humanismo italiano que sirven al autor como inspiración para algunos puntos de su diálogo. Destaca la presencia del epicureísmo, que choca con el aristotelismo dominante en el humanismo castellano (piénsese en Sobre la felicidad de Roa). Por su parte, Herbert Schambeck analiza, ya desde una perspectiva jurídica, el tipo de tomismo que caracteriza la primera escuela de Salamanca y destaca el que podemos llamar «humanismo tomista», su influencia en el Derecho y su peso en el pensamiento salmantino del siglo XV. Heribert Franz Koeck cierra esta serie de reflexiones apuntando a lo que será la segunda escuela de Salamanca y la importancia de la misma para la filosofía del derecho. Así pues, el Congreso ha analizado la situación de la Universidad de Salamanca en ese siglo que va de 1406 a 1516 (o hasta 1529), y en el que esta Universidad, como otras europeas, se transforma de universidad medieval en universidad moderna, transformación que con la renovación de los saberes permite diferenciar hasta tres líneas de pensamiento. La línea escolástica en la que destaca el «humanismo tomista» de los profesores de artes y la aplicación del método de Tomás de Aquino en los estudios teológicos; la línea del humanismo filológico, en la que de la mano de Nebrija y acompañado por profesores como Aires Barbosa, Hernando Alonso y Hernán Núñez de Guzmán triunfa el humanismo moderno; y finalmente la línea de los renovadores de los estudios de artes, con la entrada del nominalismo de la mano de Silíceo y la cristalización de la renovación de los saberes en los famosos Estatutos de 1529, siendo rector Pérez de Oliva. Con estos últimos se cierra el ciclo de renovación que se corresponde con la que hemos denominado Primera Escuela de Salamanca.

HISTORIC SITES AND LANDMARKS THAT SHAPED AMERICA: FROM ACOMA PUEBLO TO GROUND ZERO [2 VOLUMES]

FROM ACOMA PUEBLO TO GROUND ZERO

ABC-CLIO Exploring the significance of places that built our cultural past, this guide is a lens into historical sites spanning the entire history of the United States, from Acoma Pueblo to Ground Zero. • Covers locations across the entire United States • Includes photographs, illustrations, and sidebars • Serves as both an educational and research tool

TRATADO MILITAR DE FRONTINO

HUMANISMO Y CABALLERÍA EN EL CUATROCIENTOS CASTELLANO : TRADUCCIÓN DEL SIGLO XV

Editorial CSIC - CSIC Press El tratado Stratagemata de Frontino es una colección de unos quinientos exempla que tratan sobre tácticas militares diversas, astucias, disciplina y hechos y dichos célebres de los grandes caudillos militares de la antigüedad. Esta variada casuística está dispuesta ordenadamente para servir de ayuda e inspiración a los capitanes antes, durante y después de la batalla, con un apartado dedicado al cerco de ciudades. Frontino hizo este trabajo extraordinario de recopilación como apéndice a un tratado militar teórico que se ha perdido. En él su autor nos dibuja un cuadro vivísimo y fascinante de la vida de los ejércitos en el Mediterráneo y Oriente Medio principalmente. Algunos generales como Aníbal, Pirro o Escipión el Africano ofrecen al cónsul Frontino una fuente inagotable de inspiración y sus nombres se repiten una y otra vez. Otros protagonistas son menos conocidos, pero todos vienen a ilustrar lo que su autor desea poner de manifiesto por encima de todo, a saber, que el valor y la inteligencia son las cualidades más valiosas del hombre. Esta unión de talento militar y pluma fascinó en España a los caballeros del siglo XV que deseaban ser un eslabón más en una larguísima tradición de hombres que buscaron la gloria y servir a su patria con la espada y los libros. Las traducciones que se hicieron de Frontino y otras muchas (fenómeno sin parangón en Europa) responden al deseo de una aristocracia militar, poco ducha en latines a veces, pero que ha encontrado en el mundo clásico un referente prestigioso para sus aspiraciones modernas. Las armas y las letras son la expresión del modelo renacentista español que va fraguando en el siglo XV, como se intenta demostrar en la introducción al tratado. Por eso encontramos esta traducción anónima de Frontino en la biblioteca de don Pedro Fernández de Velasco, conde de Haro, junto a otros muchos romanceamientos de obras clásicas. Don Pedro, como su amigo Santillana, logró reunir una de las mejores bibliotecas de dicho siglo.

FRAY LUIS DE LEÓN. HISTORIA, HUMANISMO Y LETRAS

Universidad de Salamanca Peculiaridad de las acusaciones a Fray Luis en el marco del proceso a sus colegas salmantinos / Angela Alcalá / - Fray Luis de León profesor de la universidad de Salamanca / José Barrientos García / - Inquisición y censura de Biblias en el siglo de oro. La Biblia de Vatablo y el proceso de fray Luis de León / José Luis González Novalín / - Exégesis bíblica y erudición filológica en el humanismo español / Karl Hölz / - El emblema de fray Luis de León / Juan López Gajate / - La espiritualidad de fray Luis de León / Melquiades Andrés Martín / - Mito y sentido en fray Luis de León / Francisco Garrote Pérez / - De mística luisiana : ser o no ser / Antonio Márquez / - Fray Luis de León : el humanista más humano / Catherine Connor Swietlicki / - Las exposiciones del salmo 26 y del Libro de Job, de fray Luis de León, vocabulario común / José María Becerra / - Reportatum de angelis. Alcance, noticia y paralelismo con el corpus luisiano (Salamanca, curso 1570-1571) / Joaquín Maristany del Rayo ...

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Springer *Drawing upon economic history, cultural studies, intellectual history and the history of science and medicine, this collection of case studies examines the transatlantic transfer and transformation of goods and ideas, with particular emphasis on their reception in Europe.*

EL JURISTA EN EL NUEVO MUNDO

PENSAMIENTO. DOCTRINA. MENTALIDAD

Max Planck Institute for European Legal History <http://dx.doi.org/10.12946/gplh7http://www.epubli.de/shop/buch/54963>"The present work addresses the history of Derecho Indiano (Spanish Colonial Law) and proposes to examine the role played by Indiano-Castilian jurists in the New World as creators and enforcers of a science and the practice of law. They were given the task of organising and developing public authorities as well as the new society, and in their engagement with the temporary institutions, they were confronted with realities and situations as diverse as they themselves proclaimed them to be. The works brought together in this volume originally appeared in journals and collected works from different countries, and they are now being presented here in a revised edition. Castile was the kingdom overseeing the expansion across the Atlantic; an expansion to lands and peoples unknown to Europeans up till that point in time. The jurists who worked under these new and challenging circumstances belonged to the Castilian tradition, and they were immersed in this tradition not only due to their university education, but also as a result of their cultural environment and the very structure of the governing bodies and justice system of the kingdom. The confrontation with a reality that was, in so many respects, different from that of the Peninsular - as could already clearly be seen in accounts written by conquistadors, missionaries and the authorities from the early days - encouraged jurists to search for solutions to the new problems that had arisen. Over the years, this led to the creation of what would eventually shape a heterogeneously composed normative corpus, both in civil and canon terms. The differences between the Indiano and Castilian systems were marked to the point that it became a widely accepted truth that the Indiano order could not be fully understood or taken into account either by the advisors of Castile or the lawyers who travelled to the Americas with no prior knowledge of this particular law. Jurists who were born or based in the Indiano provinces would often come to discover the "constitutional discourse" of the monarchy; in other words, they experienced the unfolding plot, so to speak, not through theory, but rather through the impetus provided by the possible solutions to the numerous issues that had arisen. Although Castilian legal literature, which exerted a powerful influence, was present and being circulated throughout the Americas, preferences when it came to specific authors and legal bodies were as different as the readings and interpretations made of them. Several criteria both general and specific in nature took shape. Consequently, "local contexts", for example, were often discussed in the application of general norms and the "customary background" was similarly taken into account."

HUMANISMO Y EDUCACIÓN EN EL DICTATUM CHRISTIANUM DE BENITO ARIAS MONTANO

Servicio de Publicaciones de la Universidad de Huelva *El Dictatum Christianum de Benito Arias Montano fue utilizado como texto para la enseñanza de la lengua latina y de la religión cristiana en una cátedra de latinidad, fundada por el propio humanista en Aracena. Este estudio se plantea primero un marco teórico, en el que se analizan los presupuestos educativos defendidos por el humanismo renacentista, para luego ahondar en el modelo concreto que representa el libro montaniano.*

HEBREW BIBLE / OLD TESTAMENT: THE HISTORY OF ITS INTERPRETATION

II: FROM THE RENAISSANCE TO THE ENLIGHTENMENT

Vandenhoeck & Ruprecht *Dieser Band setzt das große internationale Standardwerk zur Rezeption der Hebräischen Bibel/des Alten Testaments, das christliche und jüdische Fachleute aus der ganzen Welt vereint, fort. Es stellt die alttestamentliche Exegese von den Anfängen innerbiblischer Schriftdeutung bis zur gegenwärtigen Forschung umfassend dar. Dieser Band widmet sich der Zeitspanne zwischen Renaissance und Aufklärung (1300–1800).*

ZUMARRAGA AND THE MEXICAN INQUISITION, 1536-1543

Pickle Partners Publishing *The purpose of this study is to investigate the inquisitorial activities of Don Fray Juan de Zumárraga, first Bishop and Archbishop of Mexico, 1528-1548. Zumárraga served as Apostolic Inquisitor in the bishopric of Mexico from 1536 to 1542, when he was superseded in that office by the Visitor General, Francisco Tello de Sandoval, largely because he had relaxed Don Carlos, the cacique of Texcoco, to the secular arm for burning, an act regarded as rash by the authorities in Spain. Throughout this essay an attempt is made to relate the Inquisition to the political and intellectual life of early sixteenth-century Mexico. Zumárraga is pictured as the defender of orthodoxy and the stabilizer of the spiritual conquest in Mexico. The relationship of the individual and of society collectively with the Holy Office of the Inquisition is stressed. With the exception of background materials, this study is based entirely upon primary sources, trial records which for the most part have lain unstudied since the sixteenth century. In all, two years of research in the Ramo de la Inquisición of the Archivo General de la Nación in Mexico City were consumed in ferreting out these materials. Subsidiary investigations in other sections of the Mexican archives were made in order to place the Inquisition materials in their proper perspective.—Richard E. Greenleaf*

UN INVENTARIO ANÓNIMO EN CASTILLA LA NUEVA

1494-1506

Editorial CSIC - CSIC Press *Inventario de una biblioteca privada perteneciente a un coleccionista anónimo del periodo entre 1494-1506 en Castilla la Nueva (Cuenca).*

NEGOTIATING PAST AND PRESENT

STUDIES IN SPANISH LITERATURE FOR JAVIER HERRERO

Rookwood Press

WIDENER LIBRARY SHELF LIST: SPANISH HISTORY AND LITERATURE

THE GOLDEN EMPIRE

SPAIN, CHARLES V, AND THE CREATION OF AMERICA

Random House From a master chronicler of Spanish history comes a magnificent work about the pivotal years from 1522 to 1566, when Spain was the greatest European power. Hugh Thomas has written a rich and riveting narrative of exploration, progress, and plunder. At its center is the unforgettable ruler who fought the French and expanded the Spanish empire, and the bold conquistadors who were his agents. Thomas brings to life King Charles V—first as a gangly and easygoing youth, then as a liberal statesman who exceeded all his predecessors in his ambitions for conquest (while making sure to maintain the humanity of his new subjects in the Americas), and finally as a besieged Catholic leader obsessed with Protestant heresy and interested only in profiting from those he presided over. The Golden Empire also presents the legendary men whom King Charles V sent on perilous and unprecedented expeditions: Hernán Cortés, who ruled the “New Spain” of Mexico as an absolute monarch—and whose rebuilding of its capital, Tenochtitlan, was Spain’s greatest achievement in the sixteenth century; Francisco Pizarro, who set out with fewer than two hundred men for Peru, infamously executed the last independent Inca ruler, Atahualpa, and was finally murdered amid intrigue; and Hernando de Soto, whose glittering journey to settle land between Rio de la Palmas in Mexico and the southernmost keys of Florida ended in disappointment and death. Hugh Thomas reveals as never before their torturous journeys through jungles, their brutal sea voyages amid appalling storms and pirate attacks, and how a cash-hungry Charles backed them with loans—and bribes—obtained from his German banking friends. A sweeping, compulsively readable saga of kings and conquests, armies and armadas, dominance and power, The Golden Empire is a crowning achievement of the Spanish world’s foremost historian.

HEREDEROS DE PROTEO

UNA TEORÍA DEL HUMANISMO ESPAÑOL

Servicio de Publicaciones de la Universidad de Huelva Este trabajo se basa en el estudio de la diferenciación y desarrollo del humanismo español. Diferenciación respecto de otros proyectos que también ayudan a definir el comienzo de la época moderna, pero frente a los cuales el humanismo se conforma como proyecto de cultura. Desarrollo, porque es precisamente su materialización en cuanto proyecto la que va mostrándonos diferentes aspectos del mismo conforme intervenga en los ámbitos de la organización social, la educación y la política. La vinculación con el ámbito de la política será una de sus constantes, pero esta relación se planteará en función de diversos paradigmas intelectuales, los cuales llevan al humanismo español a transitar las disciplinas de la historiografía, la filología y la teología.