

Imagenes Casas Coloniales 1810

Luis González Obregón

Los aztecas bajo el dominio español (1519-1810) Charles Gibson, 1978 Basado en diez años de investigaciones, este estudio proyecta nueva luz sobre muchos de los grandes temas de la historia colonial española: la promesa primera de un acuerdo cultural entre los españoles y los indios, las divisiones crecientes de las dos sociedades, así como entre sí, y el continuo incremento de la explotación de los indios, a pesar de la oposición de la corona española.

Colonial Urbanism in the Age of the Enlightenment Claudia Murray, 2023-06-06 This book tells the story of how the monarchy aimed at creating a new capital city in a remote and forgotten area of the empire. It also shows how the local Creole bourgeoisie rapidly assumed the role of urban developers, and enhanced their economic status by investing in and controlling the Buenos Aires' property market. In a short period, from 1776 to 1810, the urban transformation of Buenos Aires helped increase the Crown's revenues and considerably reduced contraband trade. Nevertheless, urban changes generated an internal struggle for power for the control of the city between the Spanish loyalist and the local wealthier Creoles. As this book concludes, for an empire such as the Spanish, which was built upon a network of cities, the Crown's loss of the control of Buenos Aires' urban space was a serious threat to its power that foreshadowed Argentina's wars of independence.

La vida de México en 1810 Luis González Obregón, 1911

Desastres agrícolas en México: Epocas prehispánica y colonial (958-1822) Virginia García Acosta, Juan Manuel Pérez Zevallos, América Molina del Villar, 2003 El primer tomo de la presente serie reúne la información de más de tres mil fichas que forman el catálogo, y ofrece un estudio introductorio que resume los logros de la historiografía mexicana o mexicanista en esta materia, así como las perspectivas y los enfoques teóricos que han orientado los estudios sociales sobre desastres.

The Colonial Spanish-American City Jay Kinsbruner, 2010-01-01 The colonial Spanish-American city, like its counterpart across the Atlantic, was an outgrowth of commercial enterprise. A center of entrepreneurial activity and wealth, it drew people seeking a better life, with more educational, occupational, commercial, bureaucratic, and marital possibilities than were available in the rural regions of the Spanish colonies. Indeed, the Spanish-American city represented hope and opportunity, although not for everyone. In this authoritative work, Jay Kinsbruner draws on many sources to offer the first

history and interpretation in English of the colonial Spanish-American city. After an overview of pre-Columbian cities, he devotes chapters to many important aspects of the colonial city, including its governance and administrative structure, physical form, economy, and social and family life. Kinsbruner's overarching thesis is that the Spanish-American city evolved as a circumstance of trans-Atlantic capitalism. Underpinning this thesis is his view that there were no plebeians in the colonial city. He calls for a class interpretation, with an emphasis on the lower-middle class. His study also explores the active roles of women, many of them heads of households, in the colonial Spanish-American city.

Las reformas borbónicas y el nuevo orden colonial Pedro Pérez Herrero, Francisco de Solano, José María Muriá, Clara Bargellini, Guadalupe Jiménez Codinach, 2020-06-30 Este libro aborda las formas y los efectos de las transformaciones que practicaron los hombres de la llamada Edad de la Razón. El marco del Coloquio Internacional, Las reformas borbónicas y el nuevo orden colonial, destacados historiadores de México y España plantearon imaginativas vertientes de análisis de las características más notables de la época aludida, tales como la economía, el espacio, las jurisdicciones civiles, el arte y la transición al periodo independiente.

The Dominicans in the Americas and the Philippines (c. 1500-c. 1820) David T. Orique, Rady Roldán-Figueroa, Cynthia Folquer, 2024-08-06 The Dominicans in the Americas and the Philippines (c. 1500-c. 1820) is part of a renewal of interest in the global history of the Dominican Order. Many of the essays were carefully selected among some of the papers presented at the III International Conference on the History of the Order of Preachers in the Americas, a gathering that stands in continuity with the conferences of Mexico (2013) and Bogotá (2016). This book, the contributors of which are active researchers specializing in the history of the Order of Preachers in Latin America, is organized in four parts: Women and the Order of Preachers; "Benditos Bienes": Libraries and Material Patrimony; Missions, Devotional, and Daily Life; and The Order of Preachers and Their Writings. Contributions deal with different subfields including art history, gender studies, history of the book, and intellectual history more broadly. Additionally, it contains a chapter examining the historiography of the Order of Preachers in Latin America. Covering the time range from 1510 to the early nineteenth century, the book fills a gap in the historiography of the Order of Preachers in the Americas, especially in English-language scholarly literature. Students of Latin American history, the history of Christianity, and the history of global Catholicism will surely find the volume to be of great interest.

Indigenous Elites and Creole Identity in Colonial Mexico, 1500-1800 Peter B. Villella, 2016-01-25 Modern Mexico derives many of its richest symbols of national heritage and identity from the Aztec legacy, even as it remains a predominantly Spanish-speaking, Christian society. This volume argues that the composite, neo-Aztec flavor of Mexican identity was, in part, a consequence of active efforts by indigenous elites after the Spanish conquest to grandfather ancestral rights into the colonial era. By emphasizing the antiquity of their claims before Spanish officials, native leaders extended the

historical awareness of the colonial regime into the pre-Hispanic past, and therefore also the themes, emotional contours, and beginning points of what we today understand as 'Mexican history'. This emphasis on ancient roots, moreover, resonated with the patriotic longings of many creoles, descendants of Spaniards born in Mexico. Alienated by Spanish scorn, creoles associated with indigenous elites and studied their histories, thereby reinventing themselves as Mexico's new 'native' leadership and the heirs to its prestigious antiquity.

Manifestaciones religiosas en el mundo colonial americano Clara García Ayluardo,1997

Arquitectura colonial argentina Marina Waisman,1987

Local Religion in Colonial Mexico Martin Austin Nesvig,2006 The ten essays in Local Religion in Colonial Mexico provide information about the religious culture in colonial Mexico.

Mi casa no es tu casa Monika Therrien,Lina Jaramillo Pacheco,2004

The Möbius Strip Jonathan D. Amith,2005-10-10 The Möbius Strip explores the history, political economy, and culture of space in central Guerrero, Mexico, during the colonial period. This study is significant for two reasons. First, space comprises a sphere of contention that affects all levels of society, from the individual and his or her household to the nation-state and its mechanisms for control and coercion. Second, colonialism offers a particularly unique situation, for it invariably involves a determined effort on the part of an invading society to redefine politico-administrative units, to redirect the flow of commodities and cash, and, ultimately, to foster and construct new patterns of allegiance and identity to communities, regions, and country. Thus spatial politics comprehends the complex interaction of institutional domination and individual agency. The complexity of the diachronic transformation of space in central Guerrero is illustrated through an analysis of land tenure, migration, and commercial exchange, three salient and contested aspects of hispanic conquest. The Möbius Strip, therefore, addresses issues important to social theory and to the understanding of the processes affecting the colonialization of non-Western societies.

The Secret History of Gender Steve J. Stern,1997-02-01 In this study of gender relations in late colonial Mexico (ca. 1760-1821), Steve Stern analyzes the historical connections between gender, power, and politics in the lives of peasants, Indians, and other marginalized peoples. Through vignettes of everyday

The Colonial Andes Elena Phipps,Johanna Hecht,Cristina Esteras Martín,Metropolitan Museum of Art (New York, N.Y.),2004 The arrival of the Spanish in South America in 1532 permanently transformed the Andean cultural landscape. Within a generation, societies that had developed over thousands of years, including the great Inca Empire, had been irrevocably altered. The arts from the Spanish colonial period--those that drew on native traditions, such as textiles, silver, woodwork, and stonework, as well as painting, sculpture, and other genres introduced by the Spanish--preserve an unspoken dialogue that developed between Andean and European modes of expression.This beautiful book presents silver objects,

textiles, and other masterpieces of colonial Andean culture. Essays discuss the artistry of this culture and explain how it has been recently reevaluated and celebrated for its vibrant energy reflecting the convergence of two essentially distinct cultural traditions. This book accompanies an exhibition at The Metropolitan Museum of Art (September 29 to December 12, 2004). Elena Phipps is conservator, Textile Conservation, and Johanna Hecht is associate curator, European Sculpture and Decorative Arts, at The Metropolitan Museum of Art.

Capítulos de la historia colonial de Oruro Marcos Beltrán Avila,1925

Proa al Plata Nadia Andrea de Cristóforis,2009 Desde fines del s. XVIII los gallegos y asturianos se trasladaron en números crecientes al Río de la Plata. Diversas condiciones, a ambos lados del Atlántico, favorecieron este proceso. Al calor de las Reformas Borbónicas y la expansión económica tardo colonial, Buenos Aires se convirtió en el segundo o tercer destino de las corrientes originadas en el noroeste hispánico, luego de La Habana y Montevideo. Estas migraciones tempranas constituyeron el antecedente de las que posteriormente alcanzaron una dimensión masiva, contribuyendo a sentar las bases de las redes y cadenas migratorias de la segunda mitad del ochocientos.

Colonial Latin American Historical Review ,2003

Avatares de la memoria cultural en Colombia Carlos Rincón,2015-04-08 Existen tres acepciones del término avatares. Se llaman así, según la mitología indú, las diez formas diferentes en que se encarna en la tierra la diosa Vishnu. Con el sentido de cambio de figura el término pasó, en segundo lugar, a la lengua francesa hablada y de allí al castellano. Más recientemente, con ese nombre se designan en los nuevos medios digitales los dibujos y siluetas animadas que se asemejan al cuerpo y realizan acciones en la red. La inexistencia de un estado-nación condicionó, en el país que desde 1886 se llamó República de Colombia, la debilidad de los símbolos que pretendían asumir representación general. Pudo existir por más de un siglo sin un mapa-logo, enarbolar la misma bandera de Catalina de Rusia, tener un escudo con un atributo y el lema más contradictorios, y recurrir al Sagrado Corazón como ícono unificador. Que el oro de los indios se fundiera hasta 1940, no se requiriera de colecciones e instituciones que correspondieran a alguna clase de necesidades sociales de desarrollo de una memoria nacional, y acabaran por derrumbarsen clásicos y canon de una literatura que no cumplió las tareas de las literaturas nacionales, constituyen otros tantos avatares pertenecientes a la memoria cultural colombiana tratados en este libro

Pictured Politics Emily Engel,2020-03-23 The Spanish colonial period in South America saw artists develop the subgenre of official portraiture, or portraits of key individuals in the continent's viceregal governments. Although these portraits appeared to illustrate a narrative of imperial splendor and absolutist governance, they instead became a visual record of the local history that emerged during the colonial occupation. Using the official portrait collections accumulated between 1542 and 1830 in Lima, Buenos Aires, and Bogota as a lens, *Pictured Politics* explores how official portraiture originated and

evolved to become an essential component in the construction of Ibero-American political relationships. Through the surviving portraits and archival evidence—including political treatises, travel accounts, and early periodicals—Emily Engel demonstrates that these official portraits not only belie a singular interpretation as tools of imperial domination but also visualize the continent's multilayered history of colonial occupation. The first standalone analysis of South American portraiture, Pictured Politics brings to light the historical relevance of political portraits in crafting the history of South American colonialism.

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