

# El Sabor Del Mundo Una Antropologa De Los Sentidos

## Resumen

Cristina Larrea Killinger

**Serie Anales de la Reunión Anual de Etnología ,2011**

*El sabor del mundo* David Le Breton,2007

**Olor, cultura y sociedad** Héctor Manuel Enríquez Andrade,2017-10-03 Mostrar cuáles han sido los avances alcanzados hasta este momento en los estudios sobre la modalidad perceptiva y proponer una serie de lineamientos para emprender el estudio del olor y las prácticas olfativas desde la perspectiva de la antropología de los sentidos.

*Nuevo mundo*,1909

**Abc Do Amor Da Linguagem** Devanilson Álvares,2017-01-02 O Amor e a Linguagem formam o único ponto de acesso da vida humana à divina. Segundo Platão, existem dois mundos ou duas realidades: a inteligível e a sensível. Essa concepção platônica é conhecida por Teoria das Ideias ou Teoria das Formas. O primeiro mundo, o inteligível, é constituído de ideias eternas, imutáveis e inatas. O segundo mundo, o sensível, ou seja, o mundo empírico é o mundo percebido pelos sentidos, o qual para Platão não passa de uma pálida reprodução do mundo das Ideias. Além da cosmologia, também a antropologia platônica é totalmente dualista. Platão desenvolve a noção de que o homem está em contato permanente com os dois tipos de realidade: a inteligível e a sensível. A partir Inspirado por O Banquete é possível inferir uma concepção de Amor, sendo ele o princípio originário de tudo. E inspirado pelo Evangelho de São João refletiu acerca da Linguagem, que igual ao Amor é inteligível, perene, imutável, incorruptível e una. Logo, podemos também dizer que a Linguagem é princípio originário de tudo. Há então dois princípios? Não! Nesta reflexão o Amor e Linguagem são atributos ao Deus judaico-cristão. O Amor promove a unidade entre diversas pessoas de mesmo ou de diferentes idiomas, tal como a Linguagem promove a unidade de diferentes palavras. As paixões unem os diversos tipos de sentimentos, todavia esses sentimentos mudam ao sabor do vento, igualmente são as palavras, elas mudam com o tempo, devido aos fatores históricos e políticos, tal como vemos hoje com o idioma português. Por tal motivo o Amor, como vimos, é suprassensível e imutável, portanto, não se pode confundir o Amor com a Paixão. Do mesmo modo, não se pode confundir Linguagem com Palavra. Tendo o Amor e a Linguagem as mesmas características, concluo que ambos são divinos, ou melhor, Deus. E o Homem, por estar em contato com inteligível e com o

sensível, está também em contato com o Amor e com as paixões, com a Linguagem e com as palavras.

### **Libros en venta en Hispanoamérica y España ,1992**

**La memoria de los sentidos** Juan Pimentel,Jana Cerná,2024-11-25 ¿A qué les supo la piña la primera vez que la probaron los europeos? ¿Era el olor del cempasúchil fuerte o agradable? ¿Cómo sonaban los volcanes y los pájaros americanos? ¿Son los sabores universales o locales? ¿Sentimos lo mismo todos los seres humanos o la percepción está mediada también por la cultura? Este libro se acerca a los encuentros que se produjeron en el Nuevo Mundo desde el gusto, el olfato, el tacto y el oído, los sentidos menores u olvidados, los mismos que fueron eclipsados por el irremediable ascenso de la imagen y la lectura en la época de la imprenta y la ciencia moderna. Quince especialistas de Latinoamérica, Europa y Estados Unidos abordan episodios de una historia fascinante. Son capítulos llenos de fragancias, armonías y sinestesias propensas al olvido, tan elusivos son sus rastros. Pero el cuerpo y los sentidos tienen memoria. Y muchas historias que contar. El cacao, el chile, la sífilis, la flora o los cometas encierran algunos episodios de los primeros contactos, los que alteraron precisamente los esquemas suministrados por el contexto cultural europeo. Se trata de recuperar las funciones que cumplieron las tempranas experiencias sensoriales del Nuevo Mundo —sus sabores, aromas, sonidos y sensaciones— como criterio de verdad en la temprana edad moderna, un periodo en el que los sucesivos encuentros y desencuentros entre Europa y América trajeron consigo la crisis de los antiguos saberes empleados para la interpretación del mundo natural y sensorial heredados de la Antigüedad y la Edad Media. De ese proceso dan cuenta también los saberes indígenas en relación con sus propias tradiciones, que fueron plasmadas en las representaciones pictográficas de los códices. La memoria de los sentidos presenta por tanto una amplia historia sensorial sobre el contacto temprano entre América y Europa. Su lectura invita a profesionales y estudiantes de distintas disciplinas como la historia, la antropología y la etnohistoria, así como al público en general, a aventurarse en una dimensión poco explorada de un complejo universo marcado por unas huellas no siempre fáciles de descifrar, las del pasado de los sentidos menores.

**La memoria de los sentidos** Juan Pimentel,Jana Černá (Professor of philosophy),Rosa Angélica Morales Sarabia,2024 ¿A qué les supo la piña la primera vez que la probaron los europeos? ¿Era el olor del cempasúchil fuerte o agradable? ¿Cómo sonaban los volcanes y los pájaros americanos? ¿Son los sabores universales o locales? ¿Sentimos lo mismo todos los seres humanos o la percepción está mediada también por la cultura? Este libro se acerca a los encuentros que se produjeron en el Nuevo Mundo desde el gusto, el olfato, el tacto y el oído, los sentidos menores u olvidados, los mismos que fueron eclipsados por el irremediable ascenso de la imagen y la lectura en la época de la imprenta y la ciencia moderna. Quince especialistas de Latinoamérica, Europa y Estados Unidos abordan episodios de una historia fascinante. Son capítulos llenos de fragancias, armonías y sinestesias propensas al olvido, tan elusivos son sus rastros. Pero el cuerpo y los sentidos tienen memoria. Y muchas historias que contar. El cacao, el chile, la sífilis, la flora o los cometas encierran algunos episodios de los primeros

contactos, los que alteraron precisamente los esquemas suministrados por el contexto cultural europeo. Se trata de recuperar las funciones que cumplieron las tempranas experiencias sensoriales del Nuevo Mundo --sus sabores, aromas, sonidos y sensaciones-- como criterio de verdad en la temprana edad moderna, un periodo en el que los sucesivos encuentros y desencuentros entre Europa y América trajeron consigo la crisis de los antiguos saberes empleados para la interpretación del mundo natural y sensorial heredados de la Antigüedad y la Edad Media. De ese proceso dan cuenta también los saberes indígenas en relación consus propias tradiciones, que fueron plasmadas en las representaciones pictográficas de los códices. La memoria de los sentidos presenta por tanto una amplia historia sensorial sobre el contacto temprano entre América y Europa. Su lectura invita a profesionales y estudiantes de distintas disciplinas como la historia, la antropología y la etnohistoria, así como al público en general, a aventurarse en una dimensión poco explorada de un complejo universo marcado por unas huellas no siempre fáciles de descifrar, las del pasado de los sentidos menores.--Página [4] de la cubierta.

La cultura de los olores Cristina Larrea Killinger,1997 Este libro versa sobre el proceso de medicalización, la significación política del discurso médico desde la ilustración sobre procesos de medicación.

### **Antropología de los sentidos ,**

*Los sentidos* Ignacio Morgado,Ignacio Morgado Bernal,2019 Esta novedosa obra nos sumerge en los secretos del cerebro y analiza con detalle y rigor la mente humana y el mundo de los sentidos. ¿De qué soy consciente en cada momento? ¿Por qué no tenemos nombres para los miles de olores que podemos percibir? ¿Es lo mismo gusto que sabor? ¿Pueden los sonidos evocar colores? ¿Lo que percibimos se corresponde con la realidad? ¿Puede el cerebro humano entenderse a sí mismo? Un libro que explora las características de nuestros sentidos, muchas de ellas desconocidas, y describe el modo en que el cerebro recibe y procesa la información sensorial.

Sentidos de la antropología, antropología de los sentidos Fernando Giobellina Brumana,2003 En el presente volumen se recogen una serie de artículos y capítulos de libros que toman como temática el estudio antropológico de hechicerías y cultos populares, al que sigue una segunda parte dedicada a la figura y las ideas de Marcel Mauss.

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