

## **Brujeria Estructura Social Y Simbolismo En Galicia Antropologia Cultural De Galicia 2 Serie Antropologia Social 85 Spanish Edition**

Spanish Vampire Fiction since 1900: Blood Relations, as that subtitle suggests, makes the case for considering Spanish vampire fiction an index of the complex relationship between intercultural phenomena and the specifics of a time, place, and author. Supernatural beings that drink blood are found in folklore worldwide, Spain included, and writers ranging from the most canonical to the most marginal have written vampire stories, Spanish ones included too. When they do, they choose between various strategies of characterization or blend different ones together. How much will they draw on conventions of the transnational corpus? Are their vampires to be local or foreign; alluring or repulsive; pitiable or pure evil, for instance? Decisions like these determine the messages texts carry and, when made by Spanish authors, may reveal aspects of their culture with striking candidness, perhaps because the fantasy premise seems to give the false sense of security that this is harmless escapism and, since metaphorical meaning is implicit, it is open to argument and, if necessary, denial. Part I gives a

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chronological text-by-text appreciation of all the texts included in this volume, many of them little known even to Hispanists and few if any to non-Spanish Gothic scholars. It also provides a plot summary and brief background on the author of each. These entries are free-standing and designed to be consulted for reference or read together to give a sense of the evolution of the paradigm since 1900. Part II considers the corpus comparatively, first with regard to its relationship to folklore and religion and then contagion and transmission. Spanish Vampire Fiction since 1900: Blood Relations will be of interest to Anglophone Gothic scholars who want to develop their knowledge of the Spanish dimension of the mode and to Hispanists who want to look at some canonical texts and authors from a new perspective but also gain an awareness of some interesting and decidedly non-canonical material.

Uses a multidisciplinary approach to investigate the transcultural phenomenon of the devil in early modern Peru. This work demonstrates that the interaction between the Christian and the Andean worlds was far more complex than any interpretation that posits a clear dichotomy between conversion and resistance would suggest.

Women, Witchcraft, and the Inquisition in Spain and the New World investigates the mystery and unease surrounding the issue of women called before the

Inquisition in Spain and its colonial territories in the Americas, including Mexico and Cartagena de Indias. Edited by María Jesús Zamora Calvo, this collection gathers innovative scholarship that considers how the Holy Office of the Inquisition functioned as a closed, secret world defined by patriarchal hierarchy and grounded in misogynistic standards. Ten essays present portraits of women who, under accusations as diverse as witchcraft, bigamy, false beatitude, and heresy, faced the Spanish and New World Inquisitions to account for their lives. Each essay draws on the documentary record of trials, confessions, letters, diaries, and other primary materials. Focusing on individual cases of women brought before the Inquisition, the authors study their subjects' social status, particularize their motivations, determine the characteristics of their prosecution, and deduce the reasons used to justify violence against them. With their subjection of women to imprisonment, interrogation, and judgment, these cases display at their core a specter of contempt, humiliation, silencing, and denial of feminine selfhood. The contributors include specialists in the early modern period from multiple disciplines, encompassing literature, language, translation, literary theory, history, law, iconography, and anthropology. By considering both the women themselves and the Inquisition as an institution, this collection works to uncover stories, lives, and cultural practices that for centuries have dwelled in

Historiar la locura no solo entraña mostrar el desarrollo de la atmósfera emocional y cultural, los criterios sociales que la definen y que distinguen quién está enfermo de quién está sano; supone asimismo desvelar los contextos morales, jurídicos y médicos desde donde se configura la respuesta institucional para estas personas. ¿Cuáles eran los rasgos que definían a un «loco» en el transcurso de los siglos xiii al xvii y cómo variaron estos durante el xviii y el xix? ¿Era la locura un genuino problema religioso para la Inquisición? ¿Cuándo se fundaron los primeros manicomios en España, cómo evolucionaron y de qué manera se distribuían los enfermos mentales en ellos? ¿Qué función tuvieron el alienismo, la frenología, el magnetismo o el psicoanálisis en el conocimiento sobre la locura? ¿Cuál fue la política social y legal de los jefes de Estado y responsables de las políticas de salud pública a lo largo de la historia de España? ¿Cambió el concepto de locura en la Restauración borbónica o la República, durante la Guerra Civil o a lo largo de la dictadura franquista? El doctor Enrique González Duro, uno de los mejores conocedores de la realidad psiquiátrica y de las diversas alternativas tanto teóricas como prácticas que se han sucedido a través de los siglos en nuestro país, ofrece una clara respuesta a todas a estas cuestiones en su Historia de la locura en España.

La historia de la Inquisición Española es mucho más que la narración de los instrumentos de tortura o de la agonía de los que la sufrieron. El Santo Oficio era, ante todo, un Tribunal con su regulación jurídica, aspectos administrativos y organizativos, por lo que es un tema que compete directamente a los estudiosos de Historia del Derecho. En España se han hecho importantes trabajos de investigación acerca de este tema, aglutinados sobre todo en torno al Instituto de Historia de la Inquisición, con sede en la Univesidad Complutense de Madrid. Menos frecuentes han sido los estudios de carácter estrictamente procesal, por lo que no existía una monografía sobre la sentencia, que al fin y al cabo es el antecedente y el condicionante de los castigos y torturas, mucho más conocidos. Este libro cubre un hueco académico y editorial y descubrirá a todos los lectores aspectos inéditos no por legales, menos interesantes del Tribunal del Santo Oficio.

Entre los siglos XV y XVIII, aproximadamente 50.000 personas fueron ejecutadas en Europa tras ser culpadas del crimen de brujería. Entre los actos por los que fueron castigadas se incluían la utilización de magia nociva, el establecimiento de un pacto con Satán, haber mantenido relaciones sexuales con demonios o formar parte de un complot multitudinario y clandestino para la destrucción de la cristiandad. Lo que en la actualidad puede parecer, a primera

vista, el resultado de un pasado irracional y oscurantista, en verdad era la expresión –brutal, ciertamente– de una forma de entender la naturaleza, la historia, la teología y la política distinta a la contemporánea, pero perfectamente racional, coherente con el universo cultural, intelectual y conceptual en el cual se desarrolló. Se hacía necesario un análisis de los fundamentos intelectuales de la caza de brujas, el conjunto de ideas y representaciones que permitió llevar a cabo y justificar la represión de un delito inexistente, a través de los tratados demonológicos publicados por miembros de la elite cultural (ministros religiosos, teólogos, médicos) en Inglaterra entre el siglo XVI y el XVII. Partiendo de la historia cultural e intelectual, se accede a la forma en que los autores caracterizaban las relaciones entre lo humano, lo divino y lo diabólico en un contexto histórico permeado por las profundas transformaciones producidas por la Reforma protestante.

El enfoque de esta monografía, cuyos personajes centrales son las sabias, las brujas y las meigas, es estrictamente semántico-cultural. No es, en ningún caso, un libro frívolo. en él palpitan el sentimiento, la experiencia, el pensamiento y numerosos retazos de la vida en acción, exigiendo del no creyente una ineludible flexibilidad de pensamiento para penetrar en este universo que rezuma profundidad y riqueza. Si bien nunca lo captaremos y viviremos como sus

protagonistas, al menos podemos acercarnos para sopesar y evaluar antropológicamente esas cadenas de interpretaciones lógico-emotivas.

Using parish records to reconstruct local religious culture, this volume examines the relationship between the expectations of the Catholic Reformation and the religious practices and beliefs of parishioners in the diocese of Ourense in northwestern Spain.

The Vaqueiros de Alzada, a cattle-herding people in the Asturian mountains of Spain, have one of the highest suicide rates in Europe—and an attitude toward death that gives this statistic unusual meaning. *This World, Other Worlds* considers death among the Vaqueiros as a central cultural fact which reveals local ideas about the origin and destiny of humans, the relations of humans and animals, the configuration of the universe, and the nature of society. Interested chiefly in the conceptual and meaningful aspects of death, María Cátedra focuses on the cultural resources with which the Vaqueiros confront their own mortality—how they experience death and what this reveals about the way they see this world and other worlds. Applying sensitive ethnographic insight to a rich body of oral testimony, Cátedra discloses an unsuspected symbolic universe native to the Vaqueiros. Death is seen here in close, coherent relation to pain, age, and suffering; sickness and suicide, one must understand the cultural

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valuation of different ways of dying and the conditions under which suicides take place. To understand what it means to be a Vaqueiro is to understand how suicide can be perceived by a people as acceptable. A groundbreaking work in European ethnography, *This World, Other Worlds* takes symbolic analysis to a new level. In its illumination of local conceptions of death, grace, and sainthood, the book also makes a substantial contribution to the anthropology of religion. The description for this book, *Person and God in a Spanish Valley*, will be forthcoming.

Witchcraft and magical beliefs have captivated historians and artists for millennia, and stimulated an extraordinary amount of research among scholars in a wide range of disciplines. This new collection, from the editor of the highly acclaimed 1992 set, *Articles on Witchcraft, Magic, and Demonology*, extends the earlier volumes by bringing together the most important articles of the past twenty years and covering the profound changes in scholarly perspective over the past two decades. Featuring thematically organized papers from a broad spectrum of publications, the volumes in this set encompass the key issues and approaches to witchcraft research in fields such as gender studies, anthropology, sociology, literature, history, psychology, and law. This new collection provides students and researchers with an invaluable resource, comprising the most important and

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influential discussions on this topic. A useful introductory essay written by the editor precedes each volume.

Rosalía de Castro (1837-85) wrote five volumes of poetry before succumbing to cancer of the uterus at the age of forty-eight. While she is perhaps best known for her more introspective and intimate poetry, Castro's mature works are also highly feminist and political in thematic orientation. This book examines the fascinating system of poetic techniques Castro employs in her works to link the compelling issues surrounding femaleness and identity- both national and individual- to the construction of a system of gendered symbolic language that has been vastly understudied by contemporary scholars.

"Few decisions in life should be more personal than the choice of a spouse or lover. Yet, throughout history, this intimate experience has been subjected to painstaking social and religious regulation in the form of legislation and restraining social mores." With that statement, Asunción Lavrin begins her introduction to this collection of original essays, the first in English to explore sexuality and marriage in colonial Latin America. The nine contributors, including historians and anthropologists, examine various aspects of the male-female relationship and the mechanisms for controlling it developed by church and state after the European conquest of Mexico and Central and South America. Seldom has so much light been shed on the sexual behavior of the men and women who lived there from the sixteenth to the eighteenth century. These chapters examine the variety of sexual expression in different periods and among

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persons of different social and economic status, the relations of the sexes as proscribed by church and state and the various forms of resistance to their constraints, the couple's own view of the bond that united them and of their social obligations in producing a family, and the dissolution of that bond. Topics infrequently explored in Latin American history but discussed here include premarital relations, illegitimacy, consensual unions, sexual witchcraft, spouse abuse, and divorce. Lavrin's opening survey of the forms of sexual relationships most discussed in ecclesiastical sources serves as a point of departure for the chapters that follow. The contributors are Serge Grunzinski, Ann Twinam, Kathy Waldron, Ruth Behar, Susan Socolow, Richard Boyer, Thomas Calvo, and María Beatriz Nizza da Silva. Asunción Lavrin is a professor of history at Arizona State University at Tempe. Her 1995 book, *Women, Feminism, and Social Change in Argentina, Chile, and Uruguay, 1890-1940*, won the Arthur P. Whitaker Prize from the Middle Atlantic Council on Latin American Studies.

En el presente manual se pretende dar, con un sentido primordialmente pedagógico, una somera visión de la Antropología que sea a la vez un resumen de las corrientes plasmadas en los textos que hasta ahora se consideran como tradicionales, y avanzada de las modernas orientaciones que están originando un traslado de la atención de los nuevos antropólogos desde el cada vez más inexistente marco de las llamadas sociedades primitivas al de la problemática emanante de la sociedad industrial. Todo ello dentro de un compromiso ideológico que no se niega ni renuncia . Y con la esperanza de que sea útil a las nuevas generaciones españolas de profesionales en la investigación de las Ciencias Sociales, que ya no se verán forzadas a invertir años de tanteo y aproximación personal al conocimiento de estas disciplinas como tuvimos que hacer los de la mía.

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When the Spanish arrived in Peru in 1532, men of the Inca Empire worshipped the Sun as Father and their dead kings as ancestor heroes, while women venerated the Moon and her daughters, the Inca queens, as founders of female dynasties. In the pre-Inca period such notions of parallel descent were expressions of complementarity between men and women. Examining the interplay between gender ideologies and political hierarchy, Irene Silverblatt shows how Inca rulers used their Sun and Moon traditions as methods of controlling women and the Andean peoples the Incas conquered. She then explores the process by which the Spaniards employed European male and female imageries to establish their own rule in Peru and to make new inroads on the power of native women, particularly poor peasant women. Harassed economically and abused sexually, Andean women fought back, earning in the process the Spaniards' condemnation as "witches." Fresh from the European witch hunts that damned women for susceptibility to heresy and diabolic influence, Spanish clerics were predisposed to charge politically disruptive poor women with witchcraft. Silverblatt shows that these very accusations provided women with an ideology of rebellion and a method for defending their culture.

Abraham on Trial questions the foundations of faith that have made a virtue out of the willingness to sacrifice a child. Through his desire to obey God at all costs, even if it meant sacrificing his son, Abraham became the definitive model of faith for the major world religions of Judaism, Christianity, and Islam. In this bold look at the legacy of this biblical and Qur'anic story, Carol Delaney explores how the sacrifice rather than the protection of children became the focus of faith, to the point where the abuse and betrayal of children has today become widespread and sometimes institutionalized. Her strikingly original analysis also offers a new

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perspective on what unites and divides the peoples of the sibling religions derived from Abraham and, implicitly, a way to overcome the increasing violence among them. Delaney critically examines evidence from Jewish, Christian, and Muslim interpretations, from archaeology and Freudian theory, as well as a recent trial in which a father sacrificed his child in obedience to God's voice, and shows how the meaning of Abraham's story is bound up with a specific notion of fatherhood. The preeminence of the father (which is part of the meaning of the name Abraham) comes from the still operative theory of procreation in which men transmit life by means of their "seed," an image that encapsulates the generative, creative power that symbolically allies men with God. The communities of faith argue interminably about who is the true seed of Abraham, who can claim the patrimony, but until now, no one has asked what is this seed. Kinship and origin myths, the cultural construction of fatherhood and motherhood, suspicions of actual child sacrifices in ancient times, and a revisiting of Freud's Oedipus complex all contribute to Delaney's remarkably rich discussion. She shows how the story of Abraham legitimates a hierarchical structure of authority, a specific form of family, definitions of gender, and the value of obedience that have become the bedrock of society. The question she leaves us with is whether we should perpetuate this story and the lessons it teaches. Candace Slater's new book focuses on narratives concerning Fray Leopoldo de Alpanseire (1864-1956), a Capuchin friar from Granada and probably the most popular nonconsecrated saint today in all of Spain. In tracing the emergence of a group of contemporary legends about Fray Leopoldo, Slater discusses both the stories she tape-recorded in the streets of Granada and the friar's official biography. She underscores the essential pluralism of the tales, their undercurrent of resistance to institutional authority, and their deep concern for the relationship

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between past and present. Bearing witness to the subtlety and resilience of even the most apparently conservative folk-literary forms, these stories are not only about the role of saints and miracles in an increasingly secular and industrial society but, first and foremost, also about the legacy of the Franco years. 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 1990.

En el centro de este estudio aparece la pregunta: ¿bajo qué condiciones los movimientos étnicos de protesta se convierten en conflictos de carácter violento? La tesis central aquí desarrollada resulta sistemáticamente puesta a prueba en cuatro casos concretos de regionalismo étnico (País Vasco, Cataluña, Irlanda del Norte y Quebec). Sin descuidar el problema -tantas veces ignorado en la literatura científica- de las consecuencias estructurales de una situación de conflicto continuado, el volumen termina con algunas propuestas destinadas a encauzar este tipo de situaciones.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. The study of witchcraft accusations in Europe during the period after the end of the witch trials is still in its infancy. Witches were scratched in England, swum in Germany, beaten in the Netherlands and shot in France. The continued widespread belief in witchcraft and magic in nineteenth- and twentieth-century France has received considerable academic attention. The book discusses the

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extent and nature of witchcraft accusations in the period and provides a general survey of the published work on the subject for an English audience. It explores the presence of magical elements in everyday life during the modern period in Spain. The book provides a general overview of vernacular magical beliefs and practices in Italy from the time of unification to the present, with particular attention to how these traditions have been studied. By functioning as mechanisms of social ethos and control, narratives of magical harm were assured a place at the very heart of rural Finnish social dynamics into the twentieth century. The book draws upon over 300 narratives recorded in rural Finland in the late nineteenth and early twentieth centuries that provide information concerning the social relations, tensions and strategies that framed sorcery and the counter-magic employed against it. It is concerned with a special form of witchcraft that is practised only amongst Hungarians living in Transylvania.

*In Praise of Historical Anthropology* is based on a fundamental conviction: the study of society cannot be undertaken without considering the weight of history and separations between disciplines in academics need to be bridged for the benefit of knowledge. Anthropology cannot be limited to situating its object in its immediate context; rather its true subject of study is society as a historical problem. The book describes the complex attempts to transcend this separation, presenting perspectives, methodologies and direct applications for the study of power relations and systems of social classification, paying special attention to the reconstruction of colonial situations. Following the maxim

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expounded by John and Jean Comaroff, this book will help us understand that historical anthropology is not a matter of merging the two disciplines of anthropology and history, but rather considering societies in their historically situated dimension and applying the tools of the social and human sciences to the analysis. In this vein, the book reviews the complex attempts to bridge disciplinary separations and theoretical proposals coming from very different traditions. The text, consequently, opens up hegemonic perspectives to include 'other anthropologies.'

By examining the ongoing tension between popular and official religion in Europe, this collection of essays contributes significantly to the continuing effort to understand the religious experience of ordinary people. Ranging from the Mediterranean to northern Europe and including both Roman Catholic and Eastern Orthodox traditions, the ethnographic contexts evoked in these essays enable us to see people actively and creatively shaping their religious domain, sometimes in collaboration with official ritual specialists, often in open rebellion against them. The use of folklore texts and extensive narrative quotations, combined with an approach highlighting key symbols such as pilgrimages and festas, provides a common theoretical orientation throughout the bookone that considers how religious discourses are formed by social disciplines and relationships of power and subordination. This volume includes "Spirits and the Spirit of Capitalism" by Jane Schneider, "The Priest and His People: The Contractual Basis for Religious Practice in Rural Portugal" by Caroline B. Brettell, "The Struggle for the

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Church: Popular Anticlericalism and Religiosity in Post-Franco Spain" by Ruth Behar, "Pilgrimage and Popular Religion at a Greek Holy Shrine" by Jill Dubisch, "Breton Folklore of Anticlericalism" by Ellen Badone, "Stories of Power, Powerful Stories: The Drunken Priest in Donegal" by Lawrence J. Taylor, and "Reflections on the Study of Religious Orthodoxy and Popular Faith in Europe" by Stanley Brandes.

Relacionado con Antropología cultural de Galicia, el presente libro recoge una antología de temas galaicos que tratan de profundizar en unos pocos problemas locales interrelacionando la costumbre, la tradición, el comportamiento, la norma, el fenómeno y la acción. Los motivos centrales son, a primera vista, simples: la casa, la aldea y la parroquia, la poesía popular y el fiadeiro, la dote y el matrimonio, los lobos y las ovejas, la salud y los remedios populares para vencer la enfermedad. Aparecen realizados en los estudios aquí realizados la concatenación de relaciones intersubjetivas, las frustraciones, ganancias y pérdidas de cantidades simbólicas en la convivencia vecinal, los contrastes, fuerzas, estrategias, tensiones y conflictos, y, especialmente, la condensación de todo este mundo de intercambios morales en representaciones colectivas y simbolizaciones. La potencia y expresividad del ritual manifestadas en los capítulos añadidos a esta nueva edición nos llevan directamente al núcleo del modo cultural regional. De este modo, esta obra se convierte en una galería de modos etnográficos que transportan un significado simbólico-moral. Traducción de uno de los capítulos de la obra póstuma del autor La ontología del ser

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social. En este capítulo se concentra un análisis sobre la figura del hombre trabajador como ente indisociable del tejido posindustrial bajo la óptica marxista de la dialéctica y la lucha antagónica.

Brujería, estructura social y simbolismo en Galicia Ediciones AKAL

Esta obra propone desmitificar un tema de ayer, de hoy y de siempre, tan sugestivo, atrayente y lleno de misterio como ha sido y continúa siendo la brujería. La brujería ha sido y es uno de tantos fenómenos de tipo paranormal que ha vivido la historia de la humanidad, surgido por un cúmulo de circunstancias políticas, sociales, económicas, a las que se debe añadir las espirituales, mentales y religiosas. Desde su aparición sobre la Tierra, los seres humanos han sentido la necesidad de buscar enlaces con ese supuesto o real más allá y de contestar a las preguntas: ¿quiénes somos?, ¿de dónde venimos? y ¿a dónde vamos?, sin conseguir unas respuestas plenamente satisfactorias. Las brujas han sido, para bien o para mal, un vehículo de unión con lo desconocido. El profesor Cardona ha puesto los puntos sobre las íes sobre ellas, reflejando los cambios de mentalidad en las diversas épocas y países, llegando hasta la época presente y profundizando en la brujería española y latinoamericana y en las injustas persecuciones de que fue objeto desde mediados de la Edad Media hasta el siglo XVII. En la obra se han analizado también las misas negras y la perduración de la brujería en el continente africano, para terminar con una aproximación a las fiestas populares protagonizadas por brujas o demonios.

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This collection of eleven essays furthers the dialogue between early modern history and the social sciences through an analysis of Fernand Braudel's *The Mediterranean and the Mediterranean World of Philip II*. The contributors review various historiographical traditions to arrive at conclusions on contemporary theory and practice in the exchange between history and the disciplines of geography, economics, sociology, anthropology, politics (diplomatic history and the study of revolutions), psychology (law), religion, and area studies (China and the Americas). Contributors Peter Burke, Emmanuel College, University of Cambridge Jan de Vries, University of California, Berkeley Mark Elvin, Australian National University, Canberra Jack A. Goldstone, University of California, Davis Antonio Manuel Hespanha, Universidade Nova de Lisboa Henry Kamen, Consejo Superior de Investigaciones Científicas, Institució Milà i Fontanals, Barcelona John A. Marino, University of California, San Diego Ottavia Niccoli, Università degli Studi di Trento Anthony Pagden, University of California, Los Angeles M. J. Rodríguez-Salgado, London School of Economics Bartolomé Yun Casalilla, Universidad Pablo de Olavide de Sevilla

Cuando se está celebrando el centenario del fallecimiento del polígrafo autor de la obra que en su momento no dejó indiferente a nadie y contribuyó a una sutil reivindicación de la heterodoxia en la cultura española de su tiempo, una relectura y análisis, a través de las comunicaciones y ponencias por parte de destacados especialistas de universidades e instituciones españolas, contribuye a suscitar nuevamente el interés y

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el debate en la actual sociedad española, en la que las ideas y prácticas religiosas están experimentando un acelerado proceso de cambios en un Estado, como el español, que en 1978 dejó de ser confesional.

Completo y riguroso estudio antropológico en el que, de la mano de la Santa Compañía, se aborda ese mundo extraño, inquietante y misterioso que constituye el laberinto mítico-creencial del occidente rural gallego.

Con el estudio pormenorizado de la medicina de los cheyennes, los dabu o los tonga, o mediante el análisis de la psicopatología chamánica, el autor –considerado como el creador de la moderna antropología moderna- desarrolla una detallada investigación sobre la naturaleza de las tribus primitivas.

This book—aimed at both the general reader and the specialist—offers a transatlantic, transnational, and multidisciplinary cartography of the rapidly expanding intellectual field of Galician Studies. In the twenty-one essays that comprise the volume, leading scholars based in the United States, Canada, the United Kingdom, and New Zealand engage with this field from the perspectives of queer theory, Atlantic and diasporic thought, political ecology, hydro-poetics, theories of space, trauma and memory studies, exile, national/postnational approaches, linguistic ideologies, ethnographic poetry and photography, Galician language in the US academic curriculum, the politics of children's books, film and visual studies, the interrelation of painting and literature, and material culture. Structured around five organizational categories (Frames, Routes,

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Readings, Teachings, and Visualities), and adopting a pluricentric view of Galicia as an analytical subject of study, the book brings cutting-edge debates in Galician Studies to a broad international readership.

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