

Escudos Heraldicos En San Marcos De Leon

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A Handbook for Travellers in Spain
Law and Apocalypse: The Moral Thought of Luis De León (1527?-1591)
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The American Cyclopaedia
Register of Officers and Agents, Civil, Military and Naval [etc]
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History of the Cabildo of Mexico City, 1524-1534
Publications - Quivira Society
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National Union Catalog
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Bernal Daz Del Castillo
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John Murray (Firm)
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Blackie National Neighborhood Coalition (U.S.)
George Ripley
United States. Department of the Interior
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Alfonso de Figueroa y Melgar
Lois Katherine Dyer
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continued from second series 23 24 25 30 books xiv xvii translated into english and edited with introduction and notes by alfred percival maudslay m a hon professor of archaeology national museum mexico relating the expedition to honduras the return to mexico the rule of the audiencia there and the record of the conquistadores with an appendix including the fifth letter of cortés to the emperor charles v 1526 this is a new print on demand hardback edition of the volume first published in 1916 owing to technical constraints the map of tabasco by melchor alfaro de santa cruz 1579 is not included

an eyewitness account of the conquest of mexico 1519 1522 this final volume describes the beginning of spanish rule

this book has two purposes the first is clearly historical the second is more philosophical and interpretive its success in the former will be less arguable than its attainment of the latter the contribution to the history of spanish letters consists in critically establishing the fact that the sources of fray luis de le6n s moral and spiritual thought are hebraic and that he can be seen to stand as one in a long line of christian hebraists both scholastic and humanist his philosophical views are cast in an hebraic tradition not in an hellenic one as supposed by nearly every other commentator i have stressed the presence of a living hebrew culture in spain after 1492 and i have suggested that this and the jewish parentage of fray luis are very significant i have also identified an intellectual debt fray luis owed to non jewish orientalists such as egidio da viterbo and girolamo seripando but even they learned from exiled spaniards i want to present fray luis as a most characteristic thinker in the world of baroque spain i think most will agree with the picture i have outlined the more audacious aspect is my wish to show the importance of the jewish heritage as found in the literary and philosophical production of this remarkable genius it is of course my contention that today know ledge about fray luis and what he stood for is extraordinarily important

includes entries for maps and atlases

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