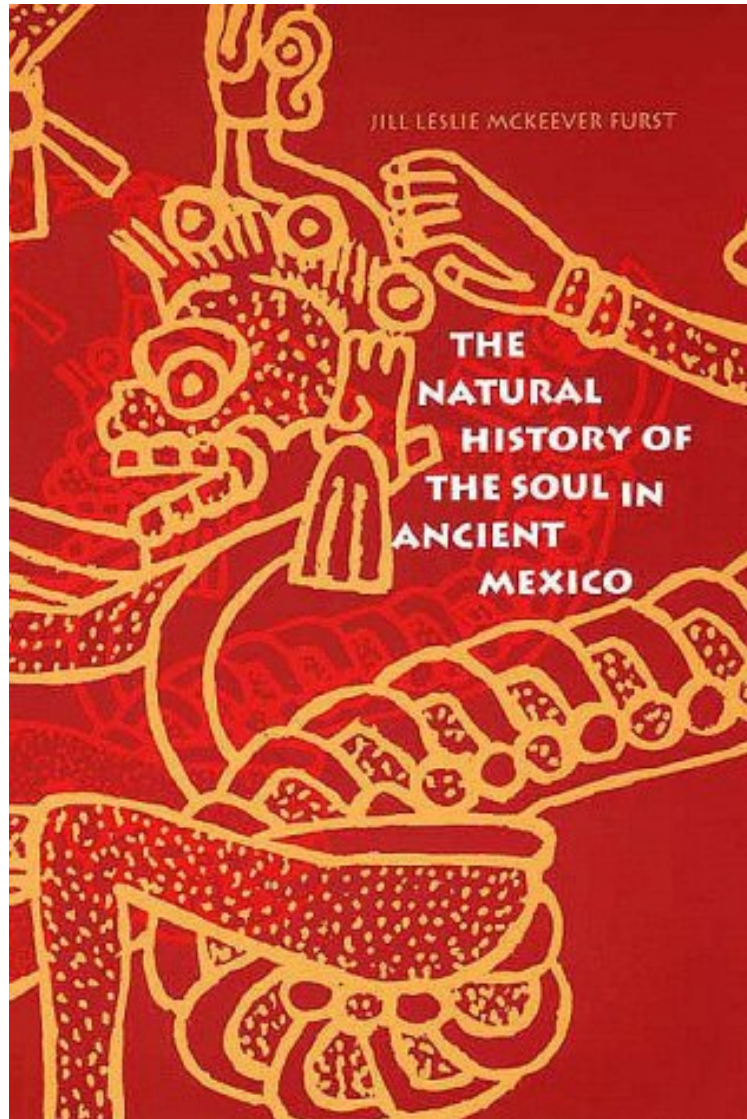


(Free download) The Natural History of the Soul in Ancient Mexico

The Natural History of the Soul in Ancient Mexico

Jill Leslie McKeever Furst

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Jill Leslie McKeever Furst : The Natural History of the Soul in Ancient Mexico before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Natural History of the Soul in Ancient Mexico:

0 of 0 people found the following review helpful. Comprehensive and fascinatingBy Edgar Martin del CampoMcKeever Furst's study of Mesoamerican souls reveals an intricate and coherent philosophy on the nature of the human body and its faculties of perception and vitality. This is an important window into Native American visions of intellect, emotion, health, and illness - and how they are intricately connected.0 of 0 people found the following review helpful. McKeever Furst did a good descriptive job here but left me disappointed when she ...By

CustomerQuite an impressive and thorough study of the meso american concept of the soul. McKeever Furst did a good descriptive job here but left me disappointed when she decided to leave out the concept of the nahualli. The concept of the fifth element of the living being that is still very much alive in many cultures in America and now is generally known as nahual. Since it's such an important element in the indigenous concept of live she misses an important link with nowadays living cultures. And leaves an interesting investigative project unfinished.

This fascinating, richly illustrated book explores basic Precolumbian beliefs about the soul among ancient Mesoamerican peoples. It focuses on the Central Mexican Aztecs called the Mexica who believed in multiple souls that animated the body, gave humans their shared and individual characteristics, and survived the body after death. Drawing on a wide range of sources, including visual representations on Precolumbian monuments, colonial Spanish chronicles, early medical and travel accounts, and modern ethnography, Jill McKeever Furst argues that the Mexica turned not to mental or linguistic constructions for verifying ideas about the soul but to what they experienced through the senses. According to McKeever Furst, Mexica definitions and characterizations of the souls were influenced by their observations of human physiology including birth, temperature changes in the body, normal aging, and the processes of death and dying and by their experiences with their environment, specifically the lands near lakes that provided them with unusual visual and olfactory sensations (one of the souls is based on the odor of marshes). Providing as supporting evidence native beliefs about the soul in the ideologies of other Uto-Aztecan speakers ranging from the United States to Central America, McKeever Furst challenges deconstructionist theories that cultural phenomena are purely mental constructs.