

Breaking Through Francisco Jimenez Copy

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secondary moderns examines lezama lima s analyses of latin american history and culture the study begins by carefully demonstrating how lezama breaks with the modern latin american intellectual tradition that has explored the question of latin american in terms of an identity politics and moves on to a close reading of the theories of aesthetics representation resistance criticism death religion and ethics that lezama puts forth via his notion of the american expression the work concludes by analyzing lezama s politics of affirmation by scrutinizing his writings on cuba and the cuban revolution secondary moderns represents a thorough analysis of lezama s cultural project latin american twentieth century thought and the complex intersection of latin american studies and the post heideggerian philosophical tradition refuting labels that have too hastily been attached to lezama s difficult works those works have been dubbed elitist or transcendentalist the text strives to establish lezama as one of the great thinkers of historicity in the modern age for while many critics have suggested that latin american modernity is born via a reading and rewriting of western discourses lezama s american expression is the site where this theory is most radically put into practice the practice moreover permits one to understand not only latin american cultural theory but western thought itself indeed lezama s aberrant reading of the west by its very aberrant character reveals aspects of the western tradition never before explored book jacket title summary field provided by blackwell north america inc all rights reserved

this is the first complete version in english of the book of the people of the quiche maya the most powerful nation of the guatemalan highlands in pre conquest times and a branch of the ancient maya whose remarkable civilization in pre columbian america is in many ways comparable to the ancient civilizations of the mediterranean generally regarded as america s oldest book the popol vuh in fact corresponds to our christian bible and it is moreover the most important of the five pieces of the great library treasures of the maya that survived the spanish conquest the popol vuh was first transcribed in the quiche language but in latin characters in the middle of the sixteenth century by some unknown but highly literate quiche maya indian probably from the oral traditions of his people this now lost manuscript was copied at the end of the seventeenth century by father francisco ximénez then parish priest of the village of santo tomás chichicastenango in the highlands of guatemala today the most celebrated and best known indian town in all of central america the mythology traditions cosmogony and history of the quiché maya including the chronology of their kings down to 1550 are related in simple yet literary style by the indian chronicler and adrian recinos has made a valuable contribution to the understanding and enjoyment of the document through his thorough going introduction and his identification of places and people in the footnotes

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