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Placido Tal Cual

Manuel Bretón de los Herreros



Plácido Tal Cual:

Plácido Domingo Figarola-Caneda,1922 *Poesías de Plácido* Plácido,1857 **Obras completas de Plácido** Gabriel de la Concepción Valdés,1862 **Plácido Martínez** Manuel Florencio Mantilla,1887 Obras Manuel Bretón de los Herreros,1883 **Obras** Bretón de los Herreros,1883 *Poesías completas de Plácido (Gabriel de la Concepción Valdés)*. Plácido,1862 *Plácido* Francisco Campos Coello,2020-09-03 Contrariamente a lo que se ha pensado y consta en los libros de historia y crítica literaria la célebre obra de Juan León Mera Cumandá 1877 no fue la primera novela ecuatoriana en defender los principios del cristianismo como fundamentos de la nación emergente Entre 1871 y 1872 Campos Coello Guayaquil 1841 1916 publicó por vez primera y por entregas su novela Plácido Sus acciones personajes y espacios inspirados por completo en una fase del Imperio Romano en que el cristianismo se expandía triunfante constituyen una prueba irrefutable de que este escritor como muchos de sus coetáneos pretendió fundar la nación sobre dos ejes fundamentales el catolicismo y la hispanidad Los lectores encontrarán en este libro una versión de la historia de San Eustaquio santo mártir del catolicismo conocido por el nombre de Plácido antes de su bautismo y conversión Pero este libro es más que una hagiografía Así como existen novelas latinoamericanas del siglo XIX que se pueden leer como suplementos de la historia oficial porque examinan o mitifican algún evento histórico relevante para las lites que fundaron el estado nacional podemos encontrar otras que además proyectan el destino y origen de la patria más allá de sus límites espaciales o temporales concretos Ambas clases de ficciones hallan correspondencia directa con la realidad nacional mediante alegorías y figuraciones que afirman su anclaje a la política y cultura de la época Todas ellas son verdaderas novelas fundacionales porque delimitan un espacio que sólo la visión de los artistas y estetas podrían dibujar el territorio de la imaginación y los afectos Esta es la primera edición anotada y la única en aparecer en más de un siglo También procura convertirse en una invitación a visitar un territorio que todavía puede ofrecer nuevas cosechas la novela latinoamericana del siglo XIX Obras de don Manuel Breton de los Herreros ... Manuel Bretón de los Herreros,1883 **Teatro.- Poesías. Opúsculos en prosa** Manuel Bretón de los Herreros,1883 La monja enterrada en vida ó el convento de San Plácido García Sánchez del Pinar,1858 **¡ Qué hombre tan amable! Comedia en tres actos. [In verse.]** Manuel Bretón de los Herreros,1841 **Diario de un misionero de Mainas** Manuel Joaquín Uriarte,1952 **Official Gazette** Philippines,1918 *Cuban Literature in the Age of Black Insurrection* Matthew Pettway,2019-12-30 Juan Francisco Manzano and Gabriel de la Concepción Valdés Plácido were perhaps the most important and innovative Cuban writers of African descent during the Spanish colonial era Both nineteenth century authors used Catholicism as a symbolic language for African inspired spirituality Likewise Plácido and Manzano subverted the popular imagery of neoclassicism and Romanticism in order to envision black freedom in the tradition of the Haitian Revolution Plácido and Manzano envisioned emancipation through the lens of African spirituality a transformative moment in the history of Cuban letters Matthew Pettway examines how the portrayal of African ideas of spirit and cosmos in otherwise conventional

texts recur throughout early Cuban literature and became the basis for Manzano and Plácido's antislavery philosophy. The portrayal of African Atlantic religious ideas spurned the elite rationale that literature ought to be a barometer of highbrow cultural progress. Cuban debates about freedom and selfhood were never the exclusive domain of the white Creole elite. Pettway's emphasis on African inspired spirituality as a source of knowledge and a means to sacred authority for black Cuban writers deepens our understanding of Manzano and Plácido not as mere imitators but as aesthetic and political pioneers. As Pettway suggests, black Latin American authors did not abandon their African religious heritage to assimilate wholesale to the Catholic Church. By recognizing the wisdom of African ancestors they procured power in the struggle for black liberation.

Semanario pintoresco español Francisco Navarro-Villoslada, 1849 **Dios los cria y ellos se juntan** Manuel Bretón de los Herreros, 1840 El día que me quieras José Ignacio Cabrujas, 1979 Poesías de Plácido Plácido, 1894 **Poesias de Plácido** Gabriel de la Concepción Valdés, 1856*

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