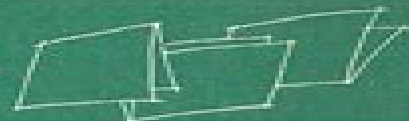


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RUMBO AL IDEAL

VIVO en el mar, eterno marinero,
grumete en una jarcia distendida
de palo a palo—el hilo de mi vida
que va de Dios a Dios—. Blanco velero

sobre el azul, llanura sin sendero,
bajo el azul, inmensidad dormida,
vuela entre dos cielos cual ave herida
llevándome en su mástil prisionero.

De día mi pupila iluminada
es azul—otro cielo en la mirada—.
De noche tiene estrellas, negro y bruma.

Sobre mi nave voy siempre de pie
con el ojo en un punto que no sé
si es fulgor de una estrella o de la espuma.

RICARDO OLLAQUINDÍA, S. J.

(Del libro inédito *Amores de juventud*.)

Hojas Literarias I

Carlos Manuel Trelles



Hojas Literarias I:

Hojas literarias, 1893 **Las vanguardias artísticas en España, 1909-1936** Jaime Brihuela, 1981-01-01 Jos Moreno Villa definió a los componentes de nuestras vanguardias artísticas de la anteguerra como un centenar de personas de primer orden trabajado con la ilusión máxima a alta presión. Sobre estos espasmos de excepción sus presupuestos sus realizaciones y el revulsivo del momento el profesor Jaime Brihuela ha escrito un estudio excepcionalmente valioso desarrollado a partir de una perspectiva histórica y social que abarca también los problemas específicos del lenguaje plástico. Hasta ahora no se había ofrecido un conjunto tan rico complejo y tan coherente en su aparente multiplicidad como el que nos brinda aquí el autor. La enormidad del material acopiado y su habil disposición cronológica y temática que permite lecturas múltiples pone en manos del futuro investigadores o del simple curioso un bloque informativo sin paralelo una bibliografía riquísima diversa y a veces inencontrable y una antología de textos significativos que vale en este tiempo de libro mosaico por muchas de ciertas pretenciosas publicaciones al uso. Alfonso Pérez Sánchez **Literatura cubana** Manuel de la Cruz, 1926 **Juan Ramon Molina** J. William Chaney, 1921 *Language Series*, 1921 Seeds of Insurrection Manuel Barcia Paz, 2008-12-15 On a late September day in 1837 shortly after sunset a group of six slaves marched into the small Cuban village of Girard de Melena beating African drums and singing loudly. Alarmed villagers rushed into the streets with machetes sabers and spears ready to take action against the disobedient slaves. Yet this makeshift parade never evolved into the violent rebellion the villagers expected. Though the slaves who lived on Cuban coffee and sugar plantations sometimes defied their captors by orchestrating fierce uprisings and committing murder and suicide they also resisted in less overt ways by running away feigning sickness breaking tools and by maintaining their own cultures. In *Seeds of Insurrection* Manuel Barcia examines many largely overlooked ways in which African and Creole slaves in Cuba defied domination in the first half of the nineteenth century. Ethnic and geographic origins as well as slaves' personal experiences affected their resistance to bondage. Dividing resistance into two broad types violent and nonviolent Barcia examines when and why the slaves chose certain forms. Creole slaves grew up in Cuba for example so they learned both the language of their ancestors and Spanish and they came to understand their Spanish masters as few African born slaves ever could. Consequently they cleverly used the few rights colonial laws offered them to their advantage. African born slaves by contrast carried with them their memories from home their religious beliefs jokes and songs and they dealt with enslavement by incorporating this cultural heritage into their everyday activities. Barcia demonstrates the ways in which the slaves made use of the privacy of their huts and barracks and the lack of surveillance in the fields to voice their ideas and opinions through song religion gossip folktales and jokes within an acceptable degree of safety. Relying primarily on transcripts of local and central court proceedings involving slaves free people of color slave owners and witnesses Barcia reveals the slaves' view of their world. He also explores the forms of domination practiced by colonial authorities plantation masters and overseers gleaning insight from innovative sources including medical reports and

diaries of rancheadores as well as public and private correspondence newspapers and the contributions of contemporary scholars In *Seeds of Insurrection* Barcia expands the definition of resistance and adds an invaluable dimension to the understanding of slavery in the Americas Colorado College Publication Colorado College,1904 **Folletos literarios I. Frutos coloniales** Francisco Coronado,1891 **Literatura 1** , **Anales** Academia de la Historia de Cuba,1919 Páginas quincenales de literatura ,1918 *Elias Nandino* Elías Nandino,2010-05-12 Though Latin America has a strong tradition of poetry many of its best poets remain untranslated in the United States Elias Nandino 1900 1993 was a Mexican poet who made his living as a surgeon and physician He published twenty volumes of poetry in his lifetime work often focused on solitude eroticism and love In recognition of his dedication to teaching and assisting young writers the National Young Poets Prize in Mexico is named in his honor This is the first book length English translation of Nandino s poetry *Biblioteca histórica cubana* Carlos Manuel Trelles,1922 *Catálogo general de la librería española e hispanoamericana, años 1901-1930. Autores* ,1932 **Publications** Colorado College,1904 **Monthly Bulletin of Books Added to the Public Library of the City of Boston** Boston Public Library,1905 *Special Warfare Area Handbook for Cuba* American University (Washington, D.C.). Foreign Areas Studies Division,1961 **Bulletin of the Public Library of the City of Boston** Boston Public Library,1905 **Free Cuba** ,1898 Free Cuba John Guiteras,1897

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la muerte como catarsis en el teatro cartelera de teatro cdmx - May 19 2023

web la muerte como catarsis en el teatro 1 de noviembre de 2019 3 00 pm por arantxa castillo fotos cortesía el día de muertos es la celebración mexicana por excelencia cada año esta fiesta viene acompañada con sentido del humor alegría pan

de muerto y calaveritas que sirven para recordar a nuestros difuntos y dialogar con la muerte