

# 소설을 통해 살펴본 남미 역사 이해

## Latin American history through the Novel

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🔊 [03:00]

Okay, we are going to start Garcia Marquez's *Of Love and the Other Demons* today.

That's nice fairly sure novels by Garcia Marquezgo... see? Not so fat.

Some of you will have read *Hundred Years of Solitude*, some of you will have read his great masterpiece, *Love in the Time of Cholera*? Two novels with love in the title, but this one were interested in his *Of Love and the Other Demons*.

Garcia Marquez is Colombian writer, he is lived in Mexico City for about 25 years, maybe 30, he's very much settled there but he writes about Colombia, and this is his most set novel in my view.

If you read *Hundred Years of Solitude*, you know it's about Colombia, but never mentions the world, Colombia.

This is a little different, we know we are in Cartagena.

Look at your map if you will, please, and you will see the Cartagena on the Caribbean coast of Colombia.

Colombia, at the top of Latin America, as you know, up to South America, Panama used to be a part, we know that from Galeano, Panama used to be a part of Colombia.

The U.S ... a next part of Colombia at 1903 in order to build Panama canal, but that's neither here nor there.

We know that Colombian has the both Caribbean coast above Panama on this side and a Pacific coast.

The coastal areas of Colombia are largely Afro-American or African-American or black that is a part of the remnants of a vast slave trade of Africa.

Cartagena is a coast of town and it was the slave trading center for South America.

The culture is very much influenced by that and we are now in the 18<sup>th</sup> century.



So, this is late colonial Colombia or new Grenada as it was then called, and so we have kind of a time frame, we have a historical setting in the past.

We're not going to really move up to the present at all in this novel, so let's think of this as a historical novel in the rather usual sense of the term historical novel.

So far, we've seen Galeano, we've seen Fuentes, and those are really are the historical slash, literally pieces, like choose them of the outset because they combine literature and history in funny ways.

But this one doesn't, this one is what we right expect, like set in the past and we get the trappings of a late colonial, decadent culture with different kinds of people here and there, we're going to here a lot about social class, there's an interesting paper, in fact up on your web site about your social classes that were reflected here and we certainly get a lot about the African sub-culture, if you want, or perhaps it's actually the European that is the sub-culture by this point unfortunately, Europeans are in charge of this church and that's what happens and it happens very badly at the end of this novel.

🔊 [06:07]

I wouldn't say this is happy ending to this novel.

But, let's start from the beginning now.

We have our setting, we know it's late 13<sup>th</sup> centuries because Garcia Marquez wants just to know that, how does he want to know that?

He gives us some hints.

In the library of the doctor, the portuguese Jew, who is flat inquisition and he's living in Cartagena, we know books in his library by voltaire, he likes music by Scarlatti.

So, all we have to do is look up voltaire's dates, which we've done, I'll give them to you, 1694 to 1778, that are happened to be a reference, it's tiny little reference on page 13, I wouldn't expect you necessarily to notice it.

We have also reference to the maniacal Scarlatti on page 36, his dates all about the same, 1685 to 1757.

So, we know we were in low 1700 toward the end of the colonial period.

And you just sense that if you've been to Cartagena, it's right on the water, it's exceedingly hot, it's one of those great world's cities that we read about those in Fuentes, all we subject to pirate attacks and so huge world, so you can walk around today, it's very beautiful city and beautifully taken care of now.

But so I want make as go to go as page numbers, just to say that we know the



setting and we know the dates and we're not going to stray those places or that place and those dates except in the forward.

And we're going to look at that now if you don't mind as page 3 ... it is right after the title page and it's in parentheses.

And it's a note that is given to us that starts with the date, 1949, wait a minute, this isn't a colonial period and this isn't the 18th century.

Look at the end of that note, it's signed 1994, so Garcia Marquez, in the sort of putting on the mask of his own faces that says word, so this is an author's note.


And he's telling us how he came to write this book.

He's giving us this note in 1994, which is the date of the publication of the book, but he's remembering back to his own past in 1949, when he was a journalist which is very well known, he began his career as a journalist on the Colombian coast.

And he says that he goes to the old convent of Santa Clara, that's in the first paragraph and he doesn't say that convent in Santa Clara is in Cartagena, but it is.

You can look at it up and you find that it to be a case.

And he says that he sent to cover the closing if you want deterring down of this colonial monument of the Clarisan nun.

 **[09:09]**

Anybody interested in Clarisan?

The female Franciscan, Santa Clara was saint Francis's female counterpart, it's known of, it's a convent devoted to poverty if you wouldn't be surprised to hear, the female Franciscans, but anyway we don't need to get into that.

What happens?

Turn the page and he starts to say, oh now they've gotten to the crypt, that's the place they were bury the important people of the town and we give a stone, in the middle of the second paragraph, down the Marquis de Casaldueiro, we're going to read about, because he's going to give him a fictional life, but apparently historical figure.

The very bottom of that paragraph, we were told, let's read that sentence, "The foreman attached no importance to this. It was not unusual for an American-born aristocrat to have prepared his own tomb and be buried in another."

This American born aristocrat is the translation in English for the word, "Criollo".

The hierarchy is that if you're Spaniard born in Spain, and you're fine, if you're Spaniard



born in the new world, you were in the lesser social class.

This was the way that Spain control the colonies.

They sent new people all the time.

New bureaucrats, new monarch, new church people, because they wanted them to be loyal to Spain, not to Colombia.

So, this "Criollo" that we're going to see is a Spaniel born in the new world, it's not mixed race, it's not a word "Creole" which we use in English to mean Louisiana food which does in a way mean in mixture, here Criollo means certain social class.

We're going to see this guy in the novel, he's very much decadent fellow, the father of our Heroine of our main character.

Then we get to that next paragraph...The surprise lay in the third niche of the high altar, on the side where the Gospels were kept.

“ The stone shattered at the first blow of the pickax, and a stream of living hair the intense colour of copper spilled out of the crypt.

The foreman, with the help of the labourers, attempted to uncover all the hair, and the more of it they brought out, the longer and more abundant it seemed, until at last the final strands appeared still attached to the skull of a young girl.”

Now, we're supposed to believe this.

We're supposed to say "oh, yeah, that often happen"

It's the journalist telling about this experience that he had, we can decide how much we want to believe, but the novel asks us to believe this story of the torrent of hair that we're going to hear all through at the novel.

Nothing else remained in there except for a few small scattered bones and on the dress stone eaten away by salt eater only a given name with no surnames was legible.

Sierva maria de todos los angeles. Sierva maria is how she's going to be called in the novel. And that means her servant Maria, or servant of Maria basically.

In any case there's her first long name long first name.

Spread out on the floor the her hair measured 22 meters 11centimeters.

The impassive formant explains that human hair grew centimeters after death and somehow this didn't seem so long.

And then what the next sentence which I'm interested in starts on top of page 5.

I on the other hand did think of so trivial a matter.

For when I was a boy my grandmother had told me the legend of a little twelve year old Maltese with hair that trailed behind her like a bright little train who had die of rabies caused by a dog biting was venerated down along the Caribbean was for the many miracle she had performed.

**🔊 [13:06]**

The idea that the two might use her was my new item of the day and the origin of the sport.

Okay so he tells us what she dies from. Rabies.

That's what he says.

The whole book the whole novel is going to question how she died and why.

The difference between the fact and the fictional version of this little saint's story.

She's not a saint she's venerated along the coast for the miracle she performed.

So she's not an official saint. I'm going to argue and show you some pictures that she's a kind of Mary Magdalene figure. Mary Magdalene was shown with her long copper hair and so forth. But for now let's just say we've gotten this kind of [?13:50]

20<sup>th</sup> century late 20<sup>th</sup> century knew about an earlier 20<sup>th</sup> century event that we're now going to hear about in a fictional context.

Okay so what we do with all this, we start on chapter 1 with this possibility of rabies.

We hear there's a rabid dog around the dog is killed and hung in the market.

It strikes me correct me if that's wrong but there is definitely the possibility that she has a dog bite on her ankle that is rabid.

What happens we find out from the doctor in the novel do we not that this isn't the way rabies behaves that she probably doesn't have rabies because it would have popped up earlier than that.

So then we're given to think that perhaps she's possessed of the devil because of the way acts. This is just the plot summary. I'm doing it for you.

I could ask you to do it too. And then the church gets involved.

And possession is a very taken seriously. Any of you taken ecolonian American history you know the witches of Salem if you read those testimonies the women mainly women who were possessed of demons believed they were possessed.



They felt the devil had chosen them for reasons that they didn't understand.

They asked why me? But then they never said no no it's not me. I was just fine or I was just acting weird yesterday.

There's a real sense that the devil is a real broad and a huge danger.

So the inquisition goes on and the coition [15:36] no. no you said the clarification no it's not. All of this torturing what seems to us is exorcism as it's called officially that goes on.

We can be cynical as 20<sup>th</sup> century and 21<sup>st</sup> century inhabitants but one has to see that some of the characters in this novel are quite serious about saving this girl's soul.

**🔊 [16:02]**

Saving her from this possession that's occurred perhaps for no reason of her own.

But now let me ask you a few questions. What we know is that she's in turn and we know that she handles it badly. We're going to look at it a little more closely than that.

But let me ask you about how you feel about this whole question. Seems to me that this whole novel is constantly worrying the question of why.

It's giving us this luxurious decadent world of Carte Henan at this time but other than that and more importantly the main question seems to be why she dies.

The novel ends with her death and we end with her hair just been shaved growing back like bubbles gushing from her head.

What about this whole question of why I asked you to think about it on earlier.

Anybody want to suggest something or other? See I haven't heard from you much this semester. Did you get to the end of the novel? Tell me what you think about it.

Are you willing to say she love as what we're told at the end of the novel or are there other things going on here?

Well I might not remember exactly but she had said she had been told she would die after she saw snow. And so she had a dream that she had seen snow and I don't know when she does die she's kind of reliving a dream in her head.

That dream comes back 3 times and we remember her lover who's the priest Kai tan of the Laura has the dream as well or has the vision.

I think he doesn't have the dream so much but he has had exactly seen that in Spain that snowy feel.



Well do people die of dreams. Do you take this to be a magical real novel then that people die when they see something in a dream that's predicted or..

I think that if someone believes so much that they will die after they see something I mean the mind is such a powerful thing that it could happen. And then in this case you know she I made a point about the grapes in the other dream she was eating the grapes and then they grow back. But in this last one before she died she was eating them as fast as she could to try to keep she wanted to die. She felt as thought

Right.

And furthermore by then her physical situation is pretty disastrous isn't it because in an effort to dispossess her to have her demons cast out, she's been badly treated.

🔊 [18:42]

Okay so that's a possibility but then in that way you have to say that the dream is the signal for her death after all of these had made her want to die or have caused her to die.

Okay so that dream is important. I want to look at that. So jenny would you like to add to that?

Well I just want to say what you had said from the point in which she got the convent she wanted to die and nothing happened good for her there, I mean they took her beads and they treated her really badly and told those people and they gave her like a really bad pillows and everything.

But then Delora you know he left and they were in love and I kind of felt like maybe if he had left and they could have escaped together or something.

That was what we kept hoping.

Hope about the African priest and the priest who had been in Africa.

And I think that since he left she was like [19:44] stuff to live for and then they started exorcism and they put her on a stretcher and carry her into the wherever and shave her head and everything and personally I would have wanted to die too.

But I think that it was just one of those. This is the end and what's the point and... And I think she didn't want to end up like the woman who lived next to her. And you know who stayed there forever and tortured...

And you know right now she escaped Duncie Maria was at Duncie ..

Okay it's not duncie yeah.

Duncie Olivia sorry I didn't hear you. ..



Martina is the neighbor... she's the other prison mate. She's in prison for the murders.

Yeah I thought you meant the lady sleeping constantly in a kind of fog no.

No I was just saying Duncie because you said Duncie Olivia is another character who was Martina's first love from the lunatic

🔊 **[21:10]**

Sorry we have to get our characters straight thank you.

Other comments about this issue of why [21:29] pushed her.

Another thing I thought of was the other Aquino...

Let's look at that I see you on a certain page would you tell us which page you're on?

I'm on 133. It actually comes on page 132 I think he's introduced.

Then what about him?

I was just thinking you know finally she at the bottom of 132 she says that she recognizes him as once as an [21:49] south Asian and she was not mistaken. And so I mean after he dies an untimely death that also kind of kills her hope.

🔊 **[24:00]**

He told the few parishioners who came to the church that there would be no Mass because the priest was nowhere to be found.

At eight o'clock, with the sun already hot, the servant girl went to the cistern for water, and there was Father Aquino, floating on his back and wearing the breeches he kept on when he slept.

It was a sad, widely mourned death, and a mystery that was never solved, which the Abbess proclaimed as definitive proof of demonic animosity toward her convent.

So the... Abbess takes it as one more proof that the devil is a broad and so forth.

So yeah...this very discouraging also for Sierva Maria there's no question about it.

Other comments about this character...how she's caught in the middle as a possible that the culture wants to put her away unconsciously for not obeying the rules of the society she's in? Yeah. Lisa.

Well I think your point is her not being a part of either society.



They make a plan of saying that the walk she took with her father right before he checked her in to the convent that was her first time to ever be in society at all. She'd never seen white society wants... Can you imagine...

I can imagine that the contrast between of black servants quarters and they delete society and how a white girl could live her entire life and...you know be more comfortable speaking the language of the servants.

She would have been a shocking personality I think.

Shocking to everybody who fits into a category.

That's right.

And she doesn't fit...then we can say she does fit into the slave quarters.

We are going to look at Dominga de Adviento the another name that we need to keep in mind her ...what would you say mainly...

She fits in there except that she's white. So she doesn't. She can't her father.

And her father debates putting her in the ...it's not that her father is cruel.

It is ok. You are fish out of water will just toss you into this convent.

But yes. Her behaviors got to be understood at least in part in terms of this crossing over...or this...let's say shock of cultures and in part by her own ability ...I'm sorry by her inability to behave and other people's inability to accept somebody who said out of the norm. Yeah.

I would just going to add in there maybe I have a conspiracy theory problem but when I read the part about the... Abbess claimed as definitive proof, I read that is they hadn't killed like that he would...Why don't you read the sentence.

The line that you taught that we just last read on 135 the last time when it was a sad widely more death mystery that was never solved I read that is sort of like somebody decided to get rid of father Aquino because they wanted to her stay locked up.

No I think that's a misreading.

I don't think the..Abbess would bother...would ever have a priest knocked off to prove that she was right.

Yeah, yeah. It is mysterious and they have to takes that to confirm her believe system but I don't think we'd better read it that way I think that I really think that would be a wrong reading but I think that would be wrong. Yeah.

She manifested such this horrible character that you think she's capable anything evil.



So I would understand how you think that...but It's also interesting because she ...Abbess and the bishop had a very touch relationship and that Abbess sees ... Sierva's presents at her convent as a direct insult to her.

🔊 [28:00]

She does? Does she...I had forgotten that part.

I would have thought that she is bothered by it but why it would be an insult coming from the Bishop?

Because there...it explains towards the beginning of the book that maybe a century earlier there was a feud between Bishop...a previous Bishop and the cloistered nuns ...I think about territorial dispute and the nuns will driven out of the convent and there was Cessatio a Divinis.

They were not going to offer religious services and so there was just a really bad blood and ...

But is that connected directly? Would you show me where that's connected?

I'm very interested in that because I had forgotten that.

We are take the Abbess as a kind of she stands for the bad side of the church. She's in tiller and she's mean-spirited.

On the contrary, the Bishop and Cayetano we see is kind of sympathetic human beings I wanted to look at what the bishop has to say it in a certain point but I had forgotten that this linked. Would you show me where that is?

Sure and I wasn't. I'm not saying that I agree with the Abbess.

No, I understand.

But I don't remember exactly where it is. It's towards the beginning and he jumps around so much each paragraph seems to.

Yeah, there's short scenes in this novel. I think ...Let's leave that in advance for the moment. What we know. Yeah, Illy did you have a...?

Yeah, I think it is the top of 66.

Top of 66? Thank you. What do you know. So that explains some of her...okay.

It took 20 years ...okay. Top is at that one that begins it took 20 years.

It took 20 years for tempers to cool and the dismantled convent to be restored to the Clarissans, but after a century Josefa Miranda was still simmering in rancour. Okay.



She inculcated the novices with her animosity, nurtured it...okay.

Thank you very much both of you...that is a very important link.

Nurtured it in her will rather than her heart, and embodied all responsibility for its existence in Bishop de Caceres y Virtudes and everything in any way related to him.

Okay, so there's a bad blood. That's exactly the way to put it and we see her reaction, therefore, was predictable when she was told that the Marquis de Casalduero, by order of the Bishop, had brought his twelve- year-old daughter, who showed mortal symptoms of demonic possession, to the convent.

She asked only one question. "But does any such marquis exist?" Her query was doubly venomous, because the affair had to do with the Bishop and because she had always denied the legitimacy of American-born aristocrats, whom she called "gutter nobility."

That hold class issue, so we've got a class issue, we've got a religious issue, a historical issue. Thank you.

Then on page 133, you have ...The Abbess saying... "I have no interest in whether or not things go well for that unhappy creature," "What I do beg of God is that she leave this convent at once."

We knew that she is not at all happy with the situation but I had forgotten there was a historical link for that reason. Yes.

I think she is one of my favorite lines in the entire novel which is or is it hers just because it's the devils ...just because the devil says it doesn't mean it isn't true do you remember that line or something like that will come to it but.. she's quite a figure in our presence here at the outset.

🔊 **[32:00]**

I think she says one is not to believe the devil even when he's speaking the truth.

Yeah, we will find that...that's one of my favorite line. Alright. Let's see.

So we've got all of this but I guess I sort of cheat on my hand because I think my own feeling about this death is that it's a religious and it's social and racial matter.

It's not a matter exactly of dying for love though that certainly part of it.

We know that she was widely in love with her lover, the priest.

Do we ever know why he doesn't turn up again?

Do we know why he abandons her in the prison?



Would you push...?

They seal off the entrance that he's been sneaking in and he loses his position aren't really exact details but he spends the remainder of his life at the leprosy hospital praying to contract leprosy.

And then he has no access to reap it all.

In way he's the other tragic hero of this ...or let's say victim.

The structure isn't it he...because in part he feel so guilty that he's fallen in love with this person whom he desperately wanting to demonize...demonize he thinks he can do it he believes deeply that he can help her.

I just wanted to... I'd found the passage that had contributed to my conspiracy... which was also in page 168 ...sorry 68.

Okay, wait. Let us get there. 68 coming up. Okay.

Sierva Maria sat down on the narrow bed, looking at the iron bars on the reinforced door, and this is how the servant found her when she brought a supper tray at five o'clock.

The girl did not stir. The servant tried to remove her necklaces, and Sierva Maria seized her by the wrist and forced her to let them go.

In the acta of the convent which began to be recorded that night, the servant declared that a supernatural force had thrown her to the ground.

And I just sort of felt like all the time that they refer to the acta the Abbess stands by ...as if it's you know...the absolute truth but this passages seems to sort of be lied the fact that there...in my view... consciously stretching that the facts.

Yeah. ...servant declare that the supernatural force...it doesn't say that she was. Interesting.

I think it is modern... so used to thinking about trials and evidence and proof ...again I read further of the salem which trials which were happening a century before this the end of the 17th century...1695...

1690's in there and we think of these rational puritans who begin to start ...seeing the demonic possession there all sorts now a books about that well it's largely against women because there were some women who owned property and some of these happen to be the women who were then...who stands to become be witch in the society has can gain something from there I mean we look for the rational responses to someone being thrown on the ground.

Your rational one is there's someone pretending that she thrown on the ground or



that the Abbess is ..

Get that fact of snow ball to indicate that she's more unruly in misbehaved and then she is all that misbehavior has no rational explanation where somebody's grabbing at her necklaces in...got a prisoner in a strange place seems like there might be that as part of the explanation for behavior.

🔊 **[36:00]**

Okay, other comment about this?

We're going to look at those necklaces in a minute to or if not in a minute at least next time because I'm going to make this argument those sort of Marry Madlin story in a way.

And Marry Madlin is one of her attribute is pearls, she wears pearls around her neck and we identify her, at least until she could [36:23]?? which point is throw her pearls on the ground, you will see lots of pearls on the ground in the pictures, I'm going to show you next time.

I've mentioned that I'm interested in the bishop, Yeah, Billy.

Just in general overall, I've never really read on the book from a Spanish author or anything those are original in Spanish.

It's a novel for in a literature class, not just amateur novel anything, but didn't have elements of magical realism, especially if it doubt with original at all.

So, I don't know I slop it aside of whether It's, this is [37:05]??? atmosphere just bunch of group thing going on.

With the bunch of what going on?

Group think like, if you said...

Keeps getting reconfirm no matter what.

I'm sure you believe something and I'm see it and I'm just add on to because you already believe this thing happened on the first place.

Well, I think of that's kind of how I read the evil...such as, let's say now thank you got her know out of joint lots of reasons.

But I don't think that she is part of conspiracy, I think she is reading the word according to the texts she knows how to read.

We all do that.

So, I'm agreeing with you.



What was the African [37:48]??? Name of father, can you, was it...

Thomas Aquinas, I think of that.

Ok, that was I could remember, I thought I was think Thomas Aquinas.

That was actually used his name, and they use him to aquin at the beginning of the book.

Yeah, and the real [38:04]??? Thirteen century theologian, thank you, let's go to the about hair right the dedication.

It's a kind of almost funny for the hair it seems less concerned in resurrection than other parts of the body, Thomas Aquinas was very interested in Natural Science and I suppose there is something about hair continuing to grow, not meters and meters I don't suppose.

Apparently the fingernails as well but, now we're into more subjects.

It's the Saint Thomas quote that I loved and we're flat playing with many to go it's on page eighty just let me digress another we've mentioned Saint Thomas.

It's he, somehow it is ibis Saint Thomas as her guide, it's second to last paragraph on page eighty.

Saint Thomas said it and I'll be guided by him said the ibis.

One must not believed in demons even when they speak in the truth.

So, Saint Thomas here lose the [39:07]??? probably, well, he's the great theologian of count of reformations.

So, he lived from, let's said something like twelve to twelve seventy something I'm not sure that the state exactly, but thirteen century.

And he's Dominican, part of the Dominican order in he's the great theologian that three centuries later, becomes the way of thinking about theology for the catholic counter reformations.

So, it is kind of perfect that he's the dedication come from him, because it really is about catholic counter reformation.

This is about the inquisition, this is something inquisition.

The inquisition takes people whose believes may be off and cease just how off they are.

This is another matter, this is the exorcism run by [40:01]??? sort the good of person



who is possessed.

So, now Billy you're said you hadn't read another novel that's been translated in English by a Spanish writer, or...?

Just anything that what [40:21]??? class anything considered were they of studying almost everything was magical realism or has some sort of catharsism in any of some sort of indigenous, religious...

That's a good point.

I totally agree with you, it's not that there aren't novels about CDs in about you know, business man and about nature in lots of other things.

But Latin American culture is deeply catholic no matter whether there person is believe or not.

Just as in a way with glad on a Liman say about main stream U.S culture that is deeply protestant you're catholic or you're not in believe or cultures in the America will be driven by religion.

And so, as indigenous cultures were driven by religion and so, if you don't understand I think some of that but now the seems like an ice challenge, Elena Garo you're going to see and Simon Bolivar whose are next one.

They aren't so much about religious belief there are moments of magical realism and that seems to be as you said characteristic...

Whether it has to, it's so much in great in the culture they like for examples, if you reading one of those novels, any novel that has [41:41]??? To it someone's going to claim that they saw the boy flying overhead last night or you know the [41:48]??? Really the you know...

And everyone is going to believe it just because, they aren't to be religious, just indigenous especially if it's in the America's because you have, you said the mixture of the cultures there's no matter what you are, what you believe or if you're [42:07]???, it's part of your culture.

And somebody saw it, maybe they did.

And if you see something if she going to what it is, you're going to all reckless soon though that's, just like somebody, [42:20]??? Somebody could say that, just because how it they get raised.

I guess I don't know about everybody at all of the time, let's said that there are deep ceased believe systems which may includes such things about the body I can tell you lots of stories when I was a fiscal volunteer in a village in Columbia.

About believe systems had nothing to do with my sense of my health, or my bad



health, but people just said “Oh, my god. You’ve just done something. This is terrible.”

And I was very mean I’m saying, “Well, I don’t think I’m going to be paralyzed cause I was out riding on my horse then I came back and took a cold shower because there wasn’t hot water.”

And then, some of my friends, I had a Girlscout group.

And they came over after I just done this terrible thing that I have been riding my horse and I was hot and I come back and I take a shower.

And they just terrified for me, they are going to get paralyzed [43:18]???

I said, “No, I’m not.”

And they said, “Oh, but you are.”

And I said, “You know, if you done that, you would get paralyzed because you believe that but I don’t believe, I’m going to be paralyzed so I don’t think I will.”

And I didn’t, luckily.

If I had, first of all, I be paralyzed and secondly I would have been...

So, now what are we talking about in here?

We’re talking about a tiny bit about our cultures, yours in mind looking at another culture and the belief system we don’t share we called superstition.

Now we got to be careful of that because we want to respect that culture, there a plenty of stuff that goes on in our culture that when a Mexican comes to would say, “Well, that’s just Americans for you.”

They think you can explain everything rationally that there’s not flying person right there when I see him over.

Just one last thing the reason I brought it up in the first place, because nine out of ten book as I said that I’ve read, I’ve come to realize you need to believe the magical realism.

It’s...you like really did that happen or not, yes, it did happen.

And it didn’t happen, that person does believe it did happen.

It’s not people make things up...

Yeah, there is...

And if you take some like “Oh, my god. We’re going into fantasy novel, it is science





fiction.”

No! This is part of the stories that happening.

But in the reason I brought it up is because this one.

I just assume that these things are going to happening and gets the point we start and to say, “No, maybe they’re not.”

And that’s what was told me up in this place.

Yeah, I think so Garcia Marquez is [44:48]??? with you a little bit.

[44:49]??? with a little bit, he keeps us lots of reasons why this woman died.

Starting with the nonfiction supposedly nonfictions, of course it’s crafted thought through prophecy I telling she died of [45:02]???.

And then we see all of this cultural stuff and then I guess we’re asked to think about the indeterminacy of history.

If you want to say another way, I think this novel has a lot about how you write history.

He gives us a small version, that’s his [45:18]??? one.

If you want to think about the house and the wise and how does this person felt and what this was about.

We’re going to see it in next week’s novel to with Simon Bolivar, we know the history of Simon Bolivar.

Garcia Marquez cares about the history, he cares about the life of this hero.

So another word, I agree with you, you can’t interact the novel any novel requires that uses spend in your disbelief.

You read realistic novel by [45:48]???

And pretty soon you think this people this characters are more than the incur on the page.

You think they have feeling, you think they have names, you think they have drive certain kinds of cars, and so for...

I do agree with you that the Latin American novel is more interested what I would say called ‘spirit’ or ‘spirituality’ or ‘belief systems’.

Then and it is part of those reason, I don’t think I would teach this course the English history through the English novel.



But you can learn plenty of history it from the English novel.

But it seems to me that the Latin American novel was very involved in trying to decide about its own history about its own belief systems.

So, yes, it's the answer to your question.

It wasn't the question.

But, thank you, I think we need to keep all of these belief system questions in mind.

We're going to have to stop, so, I'm going to stop here I see our time is up.

Please if you haven't finished the novel do so.

On Thursday I'm very interested to pursue a number of this issue, the cultural issue.

So, we do some sense of [46:58]??? in this period of time.

See you next time.