

# 소설을 통해 살펴본 남미 역사 이해

## Latin American history through the Novel

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- ✓ **Dictated:** 김나정, 김민겸, 김성도, 문혜린, 박현서

🔊 [1:00]

Let's keep on with our investigation of love and other demons "이름".

We've talked a bit about this central issue of what goes wrong with "이름" and whether we can tell what she died of and we looked as you remember at the beginning supposedly factual statement by "이름" dated 1994 about his experience in 1948.

Whenever you get an author's comment like that at the beginning you have to say well is also a constructed piece I don't think we can say it's absolutely factual.

We can imagine that maybe this happened but he's setting us up with this question of the fate of the character because while she was bitten by a dog but then we see what the fictional saint's life tells us about her that she was considered to be possessed that and so forth.

We've already done that so you remember about that but what I want to do for the beginning here is to look at a few more threads that go through the novel.

And then look at some pictures and the pictures will be focusing on "이름" whom I believe is the kind of model for this character.

Some of the attributes of "이름" in this character, her torrent of streaming hair and so forth are significant I think.

I'm going to make that argument for you but first is there some place that you all want to go with this?

Is there some issue here that concerns use, some passage you liked particularly?

Please go ahead and direct this to that if you like.

Lexy, you were talking about the dream last time and the grape, shall we, that's one thread that I think is interesting.



This recurring image in the dream, may be we'll start there.

I want to look at this usual issue that we're looking at, it seems like throughout and that's the issue of syncretism and transculturation.

It's addressed very specifically a number of times by "이름".

He seems to want to argue for the same kind of cultural process that we've seen "이름" that we've seen "이름"s argue for in the buried mirror.

And that we've seen "이름" treat in a number of his "이름" as well and what we know is this the reality of Latin American history that various wildly different cultures mixed in ways that they didn't always in North America under protestant regimes those sometimes we see that happening in our own culture too and more and more now but as a colonial matter not so much.

So I want to look at that syncretism issue but let's look at the recurring dream here.

Let's look at page 111 that's, I'm not sure if that's the first place it comes up. I believe that. Where it is..?

🔊 **[4:03]**

Lexy, do you have those pages handy now I am?

We can start with the back and go forward to, we know that it is in the very last paragraph of the... I'm sorry I don't have those pages right hand and I thought I did.

But I can't see them.

Let's look at the very final image, we'll find it. Oh yeah now I've got the pages.

Thank you, they're written in the margin of my book. That's great.

Look at the very end one.

147, that's what Lexy was mentioning the other day as a kind of, let's say symbolic ending because we know that always the grapes have grown back on this... bunch of grapes that she's eating.

But now we see they don't. Look at the final.

"이름" never knew what happened to "이름" why he never came back with the, his basket of delicacies from the arcades and his insatiable nights.

On the 29<sup>th</sup> of May having lost your will to endure anymore, she dreamed again of



the window looking out on a snow-covered field from which “이름” was absent and to which he would never return.

In her lap, she held a cluster of golden grapes that grew back as soon as she ate them, but this time she pulled them off not one of by one but two by two hardly breathing in her longing to strip the cluster of its last grape.

The warder who came and to prepare her for the six session of exorcism found her dead of love in her bed, her eyes radiant and her skin like that of a newborn baby.

Strands of hair gushed like bubbles as they grew back on her shaved head.

Okay, so we see this desire to die if you want and somehow this absence of “이름”, the image of her beloved so we can read this very psychologically as for it has taught us to do about dreams as a kind of... measure, a thermometer of the unconscious.

That’s the way dreams are considered by psychologists after Freud anyway.

Now so we can read it that way, and I think that we have to read it that way, I don’t see how we cannot, it’s a kind of dream of despair.

Yeah, Ashley.

(Student Speaking)

Thank you. Thank you very much, I appreciate that.

Seventy-five, thank you.

It’s about three paragraphs down the second big fat paragraph.

That small, now tell me the dream says the “이름”.

It was very simple, I’m sorry says the bishop to the “이름”.

**🔊 [6:50]**

This is “이름”’s version of it and this is what’s kind of mystical, magical, miraculous that we see of course “이름” has the same dream that then “이름” will have that could be some of what would defy belief if this weren’t a book about belief.

In other words in a realistic novel it would be very hard to show two characters having an identical dream.

I mean Scott Fitzgerald couldn’t do that or a “이름” or even a flow bear, the real great



realistic novel doesn't do that.

So there, I mean “이름”, your question about magical realism, there's stuff here that we kind of permit in ways we would stay in a realistic novel.

In an Agatha Christie, you couldn't, you wouldn't know that two characters and whatever anyway, you get my point.

Here we have, “이름”'s dream.

“이름” have dreamed “이름” said at a window overlooking a snow-covered field eating grapes one by one from a cluster she held in her lap.

Each grape she pulled up grew back again on the cluster in the dream was evident the girl had spent many years at that infinite window trying to finish the cluster and was in no hurry to do so because she knew that the last grape that in the last grape laid death.

The strangest part concluded “이름” is that the what the window through which she looked at the field was the one in Salamanca during the winter when it snowed for three days and the lambs suffocated in the snow.

So it's had this experience of the snow, you could say that oftentimes one's experience leads to dreams, but we know that of course “이름” has never had experience of snow.

So it makes it the odder.

The bishop was moved one more since or two.

He knew “이름” too well to ignore the [08:33] of his dreams.

He had earned the place he occupied in the diocese and his affections through his many talents and good character.

The bishop closed his eyes to sleep for three minutes of his late afternoon siesta and so forth.

Okay, thank you. Then we're going to go to 157, thank you very much. Ashley I appreciate that.

Okay here at the top. “이름” was not alarmed.

There were tales of the viceroy long before who wanted to bring snow from the [09:08].

Ah, what you see, I'm sorry, look at the bottom of 156.

She says... She remarks in passing I've seen snow well on the Caribbean we know that a Caribbean coast that's going to be very difficult.

And... but he wasn't alarmed.

There were tales of a viceroy long before who wanted bring snow from the [?09:28] to show to the natives we did not know that we had it right next to the C in "이름".

There's a big mountain right on the coast or near the coast of Columbia.

So there's "이름" means snowy mountains, right?

Perhaps with his innovative art stone for "이름" had accomplished the feat.

So this would be the "이름" who thought to bring snow from the [?09:57].

Again, if you want to go to the magical realism a paragraph like that, okay well yes.

"이름" wanted to bring snow from Spain to show the people in Columbia.

Come on, I mean maybe that would be possible in someone's ideas, but the actual reality of it wouldn't be.

## 🔊 [10:14]

Remember the first sentence of a hundred years of solitude? It has to do with ice.

I think when you grow up, scorching hot climate we should know this in [?10:25] we have air conditioning one fantasizes about the cold.

So anyway the snow up here is, so he wasn't surprised because there was a wild man who thought maybe bring snow from Spain.

No, said the girl, it was in a dream.

She told him about it.

She was sitting in front of a window where heavy snow was falling well one by one she ate the grapes from a cluster she held in her lap.

"이름" felt a brush of dread trembling at the imminence of a final answer he dared to ask how did it end.

I'm afraid to tell you, says "이름".

He did not need to hear more. He closed his eyes and prayed for her when he finished he was a changed man.

Don't worry, I promise you will soon be free and happy through the grace of the holy spirit.

So he already sees the premonitory, the premonition, the premonitory value of this dream which selectively began by referring to last time.

When you finish the last great view you dies, so he seems to know that about this dream.

What do we do with something like this? We get these three mentions of this.

We interpret it, we've just done that, we're students of literature.

So we don't just say well this happens three times in a row.

As a student of literature, you have to sort of ask these questions.

We were just readers on the street and one can perfectly well imagining, this imagine reading this novel just for the great pleasure of the language and not having to tear it apart like we do in literature classes.

But even a naïve reader, let me say we're not naïve readers because we read it as a business, we read it for interpretive reasons, we interpret for intellectual reasons and for artistic ones, we get more out of the book because we do this, we have to hope.

But what would you do if you are a reader on the street, you just say, oh I think I remember that reference to that dream someplace earlier.

In fact you might not even notice it, maybe the third time since it's in the very last paragraph the book you notice it.

🔊 **[12:25]**

But what do we as professional readers of literature do?

We have to say so what? We have to say what is this about, what does this mean?

So I've already suggested that there is the kind of we are used to reading dream psychologically, it's happened to all of us I know it has.

You wake up in this weird dream and you say I wonder what that means and well yeah yesterday this happened, maybe my subconscious was working on this issue or maybe not.

Maybe you all don't do that with your dream so you don't think twice about them.

But we almost always, most of us have to think about dreams sometimes cause dreams can be very scary and you wake up and oh glad that was just a dream. At least I do.

And so what do we do with about as professional readers? Okay. Somebody want to try more than I've tried? I mean I think it's kind of hard do something with this.

Grapes and snow and yeah, Jenny, you help us out here. Give us a reading on this, will you?

(Student Speaking)

It's what it takes the whole thing to a kind of mythic level but you're not quite sure what the myth is in a sense. Would you go along with that?

(Student Speaking)

You can say well that's also of terribly Christian.

And in fact that his blood becomes the wine of the communion, so it is the body of Christ.

And the lamb is also representative of that, so "이름" is putting in quite a lot of Christian image. This is after all the story about Christianity.

It has a certain point in history so we could read it like that, but eating these grapes ordinarily in Christian image would be a very good thing because you're taking communion.

It's the wine or the grape juice if you come from a protestant tradition where oftentimes wine isn't served at communion.

But I think we'd have to push it we'd say well as professional readers we don't want to overdo it.

Ah, the grapes mean Krogers or the grapes mean Wholefood, I mean we could make a mistake and over read it and say well this just, this equals that.

🔊 [15:00]

But anybody else wants to give that a shot and how are you affected when you saw over the third time this dream in any way.

In particular I mean obviously [15:09] thought about it or she would never mentioned it.



[Student speaking]

Yes, sort of totally it's a fantasy of escaping even.

But a kind of bleak escape into this landscape [15:40] suffocating.

[15:43] will do this to us.

And magical realism wanted us to assess readers.

It'll give us up that it's not relevant but we're used to reading the newspaper where we say use to reading realism or use to in a realistic novel the details always matter.

Think of Agatha Christie.

Think of a mystery.

A murder mystery where there are all these clues lying around.

Sometimes there'll be red hair ring as we might call it.

That is of fake clue that was posted.

Pull us off the track.

But usually realistic fiction every detail matters.

And we have to say well that leads to the next thing which leads to the next thing.

But in magical realism lots of times causality is undermined.

Now what is causality?

That's plot.

This happened to me walking out of the front door of my house.

And therefore I had to turn left instead of right.

And when I turned left instead of right I was hit by truck.

And then I had to go to the hospital.

You see that's what plot is.

One thing that leads to another.

We think of our lives in those terms.





Don't wait.

We think well it was my responsibility that I turned left you know when I saw the truck coming I should have stopped.

So we think that we aren't charged of cause and effect.

The word causality is one you should be in charge of causality.

It's a whole philosophical position.

Discussion about causal forces.

It does god's for knowledge if we assume that god knows everything god knows what's going to happen to me when i turn left.

Does that mean that I have to turn left?

Questions of pre-destination?

All of this goes back to how much control we have over what happens next.

[Student speaking]

And it said she, at the end she wants to die because she's madly eating the grapes faster than she is, as fast as she knows she needs, so they won't grow back.

🔊 **[18:00]**

So we can certainly interpret that way absolutely that is a kind of the escapist fantasy and the ultimate escape for her is death she just wants to die and she does.

What I guess I wanted to say to, about the magical realism and causality is sometimes you're given steps that you really just.

You are going to have to stay well I'm just don't know exactly what that means or why that happen.

I like to go there with the whole issue of her death.

I'd rather not make a decision or I'd rather say yes, all of these things are true at once.

And it's hard what magical realism in this session is magical realist Garcia Marquez gets in fact as I said earlier.

It's his most historical novel.

Well, we actually have a historical setting rather than this kind of mythical [?18:53] the town in a hundred years of solitude that you almost read.

If you haven't it's the masterpiece of the twentieth century a hundred years of solitude by Garcia Marquez.

In its definition of magical realism stuff happens without any reason and usually we say, okay that happen.

The characterizes to heaven, a character with sheets, she is hanging out sheets and she suddenly goes up to heaven.

Later on and her sister-in-law says well where are my sheets?

She doesn't say oh that's rather unusual with that character ascended into heaven.

She says, where are my sheets.

So we were asked not to ask some of the same kinds of questions we would ask the realism.

Nonetheless, I think we're perfectly within our rights and indeed our duty as trained readers of literature to think about what this means.

Anybody else wants to make more comments, Billy?

[Student speaking]

Would you like us to vote?

Okay, I'm not kidding you.

I mean does everybody or anyone think she's actually possess which means you believe in the possession by devils, okay.


Anybody believed she's possessed? Okay.

[Student speaking]

So she thinks she was possessed in any case or she sees demons.

Now, so, okay Billy, hang on, we are taking on a poll here, men and women in the classroom not on the street.

Lisa, what do you think about this?

 **[21:00]**

[Student speaking]



Yeah, because in your reading the only way to figure out her incredibly idiosyncratic behavior is to figure that well it's to figure, one of the other, and it ends up being figured that she is possessed because she behaves in this way.

Okay so that's a non position one yes.

[Student speaking]

Yeah, but does that mean you believe that miracles that, miracles are performed by her intercession then you believe in miracles then as a reader.

[Student speaking]

Okay did you want to weigh in on this, this is a great way to go about this question, I think.

[Student speaking]

We haven't even discussed the matter for parents.

I mean her, the mother figures pretty magical wield to, at least excessive in certain ways in the father is excessive and other ways we haven't even discussed.

And this seems to be a disjunction in the cultural norms as well.

Yeah there's plenty of room reason for her to be upset, let's say.

So, Billy, do you want to take it back to where you started now.

Now we have a kind of sense about this.

You're reacting to my comment that I think it's all of them.

Okay maybe I don't really.

But it's a bit what Ashley was saying that when the novel presented in a certain way you have to say a lot of people in this novel believe she's possessed.

Do i believe in possession?

Well not really, no.

[Student speaking]

🔊 **[24:49]**

Yeah, they have the same dreams after all quiet a link.



[Student speaking]

So that's a real indicator of her, let's say her mental state, and her actual situations.

[Student speaking]

Okay, thank you.

I think that's useful

So we're talking both about a psychological state from being okay to be not okay

And we're also talking about, let's say, her relationship to catholic categories if you want to, and maybe a categories demonic that rather Christological.

Yeah, I think that's good.

Anybody want to add to that?

[Student speaking]

Yeah, I don't it's simplistic.

I think that might be a kind of defensive reaction.

But we know that she at one point it said that she could walk by Christians without their noticing her.

She imagines herself invisible.

She would just as soon be.

But when she can no longer be invisible then the behavior is we've seen.

Yeah, Lisa.

[Student speaking]

Jenny?

[Student speaking]

🔊 **[28:05]**

Yeah, I know the, however we sliced the confusion of a twelve-year-old girl.

I do think partly this is a huge critique of colonial structures, the racism of the imposing Catholicism.

So even though we're going to see and we have seen this discussion of simpliticism as positive as a strength of Latin American culture.

We're also going to see here that it has a surreal downside.

[?28:34] this doesn't want to.

You've pointed that a long time ago.

Point is basically wants to say, isn't this terrific that we've all come to all these cultures have converged.

And now we are the cultures that we have become and very interesting cultures and I guess I want to say yeah that's right.

Remember I said he wrote that book under the sign of 1992 the queen centenary of the discovery when Mexico, there's a huge diatribe about not one singles government penny being spent to celebrate the destruction of the indigenous world.

And he doesn't really want to go there.

He wants to say look cultures, you know cultures when and loose, and too bad.

And it's not great in the colonization.

It wasn't great.

But are we going to deny who we are?

Are we going to say that 1492 didn't happen or 1521 in the case of Mexico?

So [?29:27] is got a particular political spam.

And here i think in this novel Garcia Marquez has another.


He wants to show us that colonial culture was oppressive.

And if we don't believe it look at this girl who doesn't fit into these hierarchies and therefore is basically tortured and killed.

But that you see maybe she's really exist.

Anyway I see her as being tortured and killed largely.

Even I said I wasn't then I calmed down on one side of the other.

 **[30:00]**

Let's look at the syncretism for a minute here.



There is very specific and almost funny renditions of the notion we've been tracing. Look at page 11.

This is [?30:10].

"이름" is in the middle of the page 11 for the formidable black woman who ruled the house with an iron fist until the night before her death was the link between these two worlds.

Rulers and his servants.

"이름" possessed almost clear [?30:30] intelligence.

It was she who had reared serum idea.

"이름" became a catholic without renouncing her [?30:38] believes.

And she practiced both religions at the same time and at random.

[?30:45] she said because she, what she did not find in one faith was their in the other.

And so far. And that's where we need a there but you also see that she mediates between the Markey and his wife.

So, there's that "이름" we are going to see her again but let's go to the bishop page 102.

The bishop is an interesting figure.

Obviously he is rulling over the main, let's say authority figure for this exorcism which we see has disastrous.

And, but there's something sympathetic about him in assist comments that "이름" gives to him about [?31:31] and new Spain or new granada,

it's not new Spain, new Spain is Meso America, the next vice royalty is new granada beneath to the south you have map on your website.

Let's see the Abbas, it's about a third quarter of the way down we still lack defined proof, you see that, [?31:56] but the act of the convent tells us that the poor creature is possessed by the demons, the bishop to adverse knows this better than we do.

She thinks you've fallen into the snare of satan, said the viceroy. Not we're alone but all of Spains had to be shipped.



We crossed the ocean sea to impose a lower crisis when we have done so as masses and processions and festivals for patron saints, but not in the souls of man.

He spoke, I would say the Yucatan, he spoke of the Yukatan, we know that's Mexico, we know that's Maya country that part of Mexico that goes up, that kind of peninsula, you know where the Yukatan is.

He spoke of the Yucatan where they had constructed sumptuous cathedrals to hide the pagan pyramids not realizing that the natives came to mass because their sanctuary still lives beneath the silver alters.

That's pure definitions syncretism.

He spoke of the chaotic mixing of blood that had gone on since the conquest.

Spanish blood within the blood, and both of these would be of every sort, even "이름".

And he asked himself whether such a miscegenation that's intermarriage right or mixing of blood.

Miscegenation had a place in the kingdom of God despite his obstructed breathing in his old man's coffee ended without conceding opposed to the viceroy.

### 🔊 [33:13]

How can all these be but snares of the enemy know what can all this be but snares of the enemy.

The viceroy showed his distress, the disenchantment of your graces of the utmost gravity he said, "do not view it in that light your excellency" The bishop said in the most [33:29] manner.

I am on my attempting to clarify the strength of faith we require so that these people may be worthy of our sacrifice.

So he comes back to the party line in a way, "Yes, I'll go to murder them, if I have to in order"

The sacrificing refers to in order to convert peoples, and so forth but there's something I think transient or, let's say, something like a [33:55] like a thorn.

Thumb this little discussion of the Yucatan are here in "지역" we've been posted to the Yucatan.

"이름" understands that Mexico or Nestle America somehow precisely the most [34:09] place of, oh, do not, that doesn't necessarily whole true.



But in the reference to the pyramids and the cathedral's I think we have to take seriously here is it a good thing, is it a bad thing.

It's part of the discussion of the colonial setting that were living at the moment.

Go to one more if you want more this page 114 again, this is kind of put on the table what we do with it.

Well, I guess it depends.

Look at the bottom of 113.

Discussion with "이름" the Portuguese [34:48] who fled in to position to cut the [34:50]

Just so ironic because "이름" was the center of the position for this part of the new world.

But anyway, we will take that, he keeps books and his library that are on the index that means on the list of forbidden books.

But somehow he's under the radar screen talking to a priest about "이름", "이름" was radically anti catholic.

So, here we have this again that kind of odd conjunction of things we have the sense that this is an outpost of empire if this had been going in Portugal or Spain he would be in trouble as apparently since he was [35:29].

So, let's just say he stays and reading books that are forbidden by the catholic church and discussing them with priest.

Let's see, just three short paragraphs up from the bottom of 113.

I ask because of your remarkable "이름", he is a perfect pros.

And "이름" what a shame it was written by a French man.

You say that because you're a Spainard, said "이름"

"이름" and mixture of peoples and countries and so forth.

**🔊 [36:06]**

At my age with so much mixing of bloodlines, I am no longer certain where I come from, said "이름", or who I am.





No one knows in these kingdoms, said "이름" and I believe it will be centuries before they find out.

So here again, kind of look at this mixing of classism, national groups, though, Spain and France hardly existed as the countries we know that now.

But the idea is here to suggest that this is the colonial situation. Is it good, is it bad, is it celebrated, as when they do.

I don't think so, it's incredibly complicated.

The other part I'd go to if I were tracing the presentation of syncretism would be of course to the priest whom we discussed last time, "이름".

Let's look at him for a minute.

He's right around here some place.

Page numbers aren't so great, sorry.

It's 131 I believe, go there.

Not anybody got notarized and I guess 132, sorry, keep going, "이름"

Look at this long paragraph, when you see him again as a kind of admirable figure, "이름" are not going to say these all people were evil and that they were terrible tortures of indigenous peoples.

He's showing their belief system.

He's trying to put us back into the 18 century.

As readers, rather than allowing us to stay out and say, well it's really horrible with those people did at the end of the 18 century.

They were just, I think he just wants us to suspend our judgment.

It's the bottom of 131, where it comes and takes her necklaces and I think that is important because I want to show you some of "이름" necklaces in a minute.

The big point is made of them, bottom of 131, he took them from his pocket just as the superior of the convent had returned them to him in response to his demands.

He hung them around "이름"'s neck, he named and then find each one on African languages.



The red and white of the love and blood of "이름".

The red and black of the life and death of "이름".

The seven aqua and pale blue beads of "이름" ,if I were a really great professor I would have looked up all of these belief systems.

Maybe someone will want to do that in a paper.

🔊 **[39:00]**

He moved [39:03] southern text from your event of Congolese and from Congolese Mandingo suit with grace and fluency.

If he was perfectly handlable, if he's spoken to in languages she understands, if at the end she changed [39:17] only out of consideration for the Abbas who could not believe that "이름" was capable of so much sweetness.

He was "이름" a former prosecutor of the holy office in Seville.

Now what is the holy office, it's the inquisition.

He's been a prosecutor of the inquisition.

The most intelligent theologically inclined priests were made prosecutors because they were in the business of judging the behavior of, let's say, someone out of line, against the rules for what find inline.

So we think of the inquisition as a bit too horrible tortures but at the time and they didn't, they did prosecute people who's believes weren't inline.

So this is a terribly authoritarian and terribly dogmatic organization.

But at the time it was those people who like judges in our courts there, and considered to know the law and they are for the one trial.

So he was one of those for the inquisition in Seville and now [40:25] in the slave district.

He is by the way, there's a paper on your website based on a particular saint, a particular priest who worked with the slaves in "지역" named saint "Peter clatter"

And you'll find some material on the website someone wrote on the subject.

And that's interesting because he's taking historical details from "지역명"

If you go to "지역명", today the biggest, nicest church is dedicated to the saint Peter clatter, whose bones lie under the alter.

He called himself the slave of the slaves, he wished to serve the slaves.

So this is based on the figure of history.

And now [41:11] selected to replace him in the exorcism.

He had brought, he, "이름" had brought 11 heretics jews and muslims to the stake.

But his reputation has based above all in the countless source he had wrested away from the most cunning demons in Andalusia, the south of Spain [41:32].

Notice the heretics he's brought to trial one jews and being brought to the stake has burned, has seemed to the burning alive of jews and muslims.

We know that's the results of 1492.

And it's [41:48], jews and muslims are asked to convert or to leave.

Heritics would be, heritics would be people have jews and muslims who were either pretending to christianity or haven't left one or the other.

But he's saved a lot of people to [42:07], from the most cunning demons and Andalsia.

He had refined taste in matters of the, and the sweet diction of the Canary islands, right, the Canaries.

He had Spanish territory.

He had been born here, look at that here I meant before the weed that we saw a minute ago too.

This is narrated by a kind of communal narrator that knows this territory been born here.

This is someone who lives in "지역" telling us the story.

It's not someone in particular, it's the point of view that we're getting that this is a kind of communal narrative and these things are known at the time.

He had been born here the son, if you were regular realistic retrospective narrative it would be there.



He was born there.  
I'm telling you a story about what had happened there.

The son of a royal solicitor married his quadrant slave and his band is [?42:59] once the purity of his lineage over four generations of white had been demonstrated.

🔊[43:06]

What anybody know about "고유명사" ? Purity of blood?

(student speaking)

No.

In the Spanish it's a different sort of racism if you want.

It is you had to prove over four generations that you weren't jewish.

So people could not come to the new world if they were new christians, remember we talked about this with "이름"

When "이름" was discussing this.

So, when you see here it's not U.S racist idea that one drop of black blood makes you black, which was the rule for judging this kind of thing.

What race you were instead of saying well I'm a mixture.

Here, the terrible prejudices is not against black but against [?43:59]

His distinguished achievements earned him a doctorate in Seville where lived in "지역" until he was fifty.

On his return to his native land, comings and goings between Spain and the new world, he requested the humblest parish became an enthusiast of African religions and languages and live like the slaves, lived among the slaves like a slave.

No one seemed more capable of communicating with serum idea and better prepared to confront her demons.

There's no doubt here.

The narrator has no doubt gives us no reason to doubt that father Tomas thinks there she's not possessed.

He's ready to confront her demons.

He's ready to see that this case to help her.

It's not like maybe she possessed and maybe she's not no.

"이름" recognized in once is an archangel of salvation as she was not mistaken, and we think oh, the novel is almost over, and she's free, no.

**🔊 [45:00]**

In her presence, he took apart the arguments in the acta and improved to the abess none of them was conclusive.

I can see when you get your conspiracy theory here, Lisa does seem...

He's so directly in contrast with what she wants, which is to see this thing done within hurry.

Student : For me, I also felt like...

I did read it as he didn't see her as possessed.

That's what I read that as.

I read that whole passages, he didn't think she was...

No one seemed more capable of communicating with her.

But for me, I read it as he didn't find her to be possessed.

The abess said she'd never known she was capable of such sweetness.

I felt like this priest found her to be a sweet, normal girl that was just so totally normal and that he was going to take apart the acta as an absolutely false document or an exaggeration in every step.

Prof : But we've been told up above that he does believe in demons not whether he believes that she's possess is another matter, but we are told that his restless away, countless souls from the most cunning demons in Andalusia, in the middle of the paragraph.

We're going to get another reference to demons.

I think we have to imagine that someone who is a prosecutor for the holy office does believe in demonic possession.

Student : Definitely does believe in demonic possession but I felt that he took when



look at her and because he was such an expert in this, he clearly burned folks at the stake that he could see that this was not an example of a possession and that the fact that he says here, he took apart the arguments in the acta and improved that none was conclusive that he was sort of looking at her demons as the demons on the paper that he needed to disprove, but that he clearly saw that this was just about paperwork.

Prof : Okay.

I think that's possible to read it that way that somehow she's been framed that she's been wrongly accused that he can help her in that way.

Student : They were knowledgeable enough too, or as expert as he is, to see that she wasn't possessed.

Prof : Okay, Okay. That's a possibility. Billy?

Student : I read that the same way, and he'd been one, he put his on the chick and he tells her sleep well, I have dealt with worse enemies in front of the abbess comes across the same, don't worry I can handle the abbess.

It was more like I can handle the abbess.

But as far as conspiracy theory, later on there, the abbess is like I was happy to comply, all I want is her out of here, I don't care how we do it.

When they part ways, it says that she had no idea she would never see him again, so she wasn't...

Prof : Yeah, I think it would be hard to imagine abbess running out and slaying if priest... and getting away with it, furthermore, so...

🔊 [47:54]

OK, let's keep on going here because there are more references to this.

But you see here, I guess this whole business about syncretism and mixing of cultures, here we see a very admirable character.

He understands the importance of African religions.

He's Christian but he's not trying to just say 'Oh, you know, those are worthless'.

He's becomes interested, he speaks African languages, and what happens to him, well, we know what happens to him.

So it's not that he's going to somehow hold the day in this novel, but nonetheless we're given something that isn't just well these people were all, these colonizing catholic clergy were all monsters.



He doesn't want us to come with that idea.

Sierva Maria, on the bottom of the 132, Sierva Maria recognized him at once as an archangel of salvation, and she was not mistaken.

In her presence he took apart the arguments of the acta improved to the abbess that none of them was conclusive.

He informed her that the demons of America were the same as those of Europe, but the summoning and demon controlling them were different.

He explained the four common rules for recognizing demonic possession and helps her to see how easy it was for the demon to manipulate these so that the opposite would be believed.

He took his leave of Sierva Maria with an affectionate pinch of her cheek.

'sleep well. I have dealt with worse enemies.'

And they say just think to read the enemies here as the abbess, I continue to read them more or less as the demons, but he is going to figure out these American demons, but either way, he's going to be shortly drowned.

The abbess was so well disposed that she invited him to have a cup of the celebrated aromatic chocolate of the Clarrisans, with the anisette biscuits and confectionary miracles reserved for the elect.

As they ate and drank in her private refectory, he imparted his instructions for the measures that were to be taken next.

The abbess was happy to comply.

'I have no interest in whether things go well for that unhappy creature'.

'What I do beg of God is that she leave this convent at once'.

OK. So, we will leave this scene here but again, not only does it have to do with possession issue but also with the syncretism issue that we are looking at in the novel.

Right now, you have proposed your paper topic, here, it would be worth looking into Clarrisans as well as historical order as I said there, the female counterpart to the Franciscans, but their huge presence in Cartagena.

Clarrisans, by the way, I was just in Cartagena last year.

I did a sentimental journey husband, and I think I've told you in the late 60s, after we graduated from college.



And we hadn't been back because of the some of the violence that has shaken Columbia over the past 3 or 4 decades, but we went back last summer for the first time while summer before or less.

And I was really pleasure.

We went to our village.

There are now 2 stop lights in the village.

Progress has hit, and there are cars, and not everyone's riding horses anymore as we were.

🔊 **[51:03]**

At that time, about what's interesting is when we went to Cartagena, where we had been 40 years ago as well, and the place for this Clarrisans monastery, convent, I should say, was, it's now a luxury hotel just as he says in his introductory comment the one that stated in 1994.

So, I kept looking around the hotel, we weren't staying in that hotel, but we went, looked around because of this novel, I wanted to see it.

It's a kind of interesting place where they've kept some feel of an enclosed convent.

But there's absolutely no mention at all of this novel which I would have thought there would be some corner where they'd say, 'Oh, Garcia Marques wrote about this', but no.

I guess I'm the only literally tourist, there were not so many of us, but anyway, you might, you think about looking in to that as well as the whole issue of what exorcism was at that time and how that was manipulated in this particular part of the world.

As I said, Cartegena was a great center for the holy office or inquisition, so that might be kind of interesting to pursue.

Let me show you some pictures, can I?

I've said that we haven't talked other than kind of cultural fate of Sierva Maria.

How she's caught in the cross hairs of her culture and we all are to some extent, but most of us don't die from it.

I mean, we are all products of our culture of course, and to the extent, we rebel against our culture as the extent to which we're either happy or not happy oftentimes, but that's another story.

I want to show you a few pictures of Mary Magdalene, because I think she's the





model as I think St. Peter Klaver is the model for father Thomas dea kino.

There's a historical stuff going on here.

Remember this and I want to show you some pictures of baroque Mary Magdalene.

Mary Magdalene was very popular during the baroque period.

That's the period that we're talking about here, in this novel, starting in the 17<sup>th</sup> century in Europe.

And I will just show you a few kind of models of baroque art.

We're going to talk about it more.

This is Bernini's statue in Rome called 'the Trans-verberation of St. Teresa' or 'the Ecstasy of St. Teresa'.

St .Teresa was a nun, and she wrote about her ecstasy.

Her ecstasy, which means ecstasy standing outside yourself, it means the union of the worshiper with God in terms of Catholic culture, ecstasy is a good thing.

You have become united with God.

### [53:55]

Here you see there's a kind of eroticism in here and here.

What's going on?

This is an angel.

This is not Cupid, please.

He's got wings, although Cupid sometimes does, too.

He has an arrow.

The arrow is there's a place where in the writings of St. Teresa where she says, 'my heart was pierced by the word of God'.

That's what trans-verberation means.

This is very much the female mystic.

The female possessed as it were but by God.

Therefore, we don't use the word 'possession', certainly not demonic possession.

She's possessed by God's spirit.

So, this whole idea is a very sort of the 2 sides of a single coin possessed by the devil or ecstatically united with God and Christ.

So, the mystic says they're called her counterpart.

She's a Carmelite.

She found the Carmelite hadn't been found it a long time before that.

It's an order of nuns and priests.

They are both called Carmelites.

But she was the reformer of the orders, the discalced Carmelites, so-called.

Discalced soul is meaning without shoes.

She reformed the order and said 'look, we're going to have out of poverty, chastity, and obedience, but especially poverty.

Her counterpart is St. John of the cross.

He also is mistaken.

He's often shown with his head, his eyes rolling into the back of his head.

If you want to contrast the baroque to what came before it, which is the renaissance, take this statue, which is of course Michelangelo's David, as in David and Goliath, that thing over his shoulders, the slingshot.

It's sort of before he's killed Goliath.

But look at this contained corporeality and then look if you will this statue once again.

It's just a totally different style.

The baroque starts in Europe with the 1600s figure the 17<sup>th</sup> century in Europe.

But it goes longer.

It starts later about 1640 and goes through the 18<sup>th</sup> century.

So we can find tons of stuff in this novel if we wanted to and in fact I have wanted to.

That is baroque.



This is a baroque city.

It's toward the end of the baroque period.

Voltaire is the opposite.

Voltaire is neoclassical.

You have Jefferson and Franklin reading the philosoph the French neoclasses.

But this is still the baroque world of the counter- reformation.

So then, let's just see how we do here.

This is a Magdalene.

This is Mary Magdalene by Caravaggio.

We wouldn't know necessarily, Caravaggio is one of the great baroque painters.

This actually is dated 1596.

This painting, it's 4 years before the 17<sup>th</sup> century, 1600s.

Caravaggio really is one of the initiators of baroque painting.

It's realistic, it's emotional, and it's theatrical.

Why you say was so theatrical about this, here she's asleep well, yeah, she's not like Bernini's St. Teresa in ecstasy.

**🔊[57:00]**

She's asleep but we know and we know she's the Magdalene because the painting is label that, but it's also we know without the label because of this.

I'm going to show you a detail of this.

The pearls and the vessel of oil are Mary Magdalene's attributes.

What are attributes?

Attributes is a word that you use in art history to say, you know, St. Peter is always going to have keys.

You'll know St. Peter also because he's got a fringe bearded, little fringe of white hair.

Why keys?



Because Christ gives them the keys and he says ‘found the church, Peter, upon your is with these keys to the church’.

St. Paul will always have a sword.

There, if you learn the visual lexicon, you’ll know that pearls and this vessel of oil.

Why the vessel of oil?

Who knows about the Magdalene?

(Student Speaking)

She anointed Christ’s feet with her tears, I’m sorry, she washed.

Yeah, she anointed his feet with oil, and then there’s another scene where a woman who becomes Mary Magdalene washes his feet with her tears and dries them with her hair.

So, the other attribute is going to be the long hair.

You see, there it is.

It’s not as clear as that might be.

Furthermore, this costume would have been, I read it in history books, so I didn’t know this but I read it, that this is the costume of a prostitute.

She was a prostitute whom Christ converts, right?

And then she becomes, anybody read ‘the Da Vinci Code’?

There’s quite a lot about the Magdalene in that.

Some people know, there are actually cults to her now because it’s thought by some, especially feminist Christians, that she was Christ’s consort, Christ’s wife.

If you want Christ’s partnering, why shouldn’t there be a goddess someplace?

Well, the Virgin Mary takes that role of the virgin rather than the sexualized partner of Christ.

I don’t have any opinion on it.

I’m just interested in her representation and baroque art.

But I’ve pointed out too, and I’ll go back to the detail here.



Look at what a genius this guy, Caravaggio is.

He shows this reflection 3 times.

He wants to show the shimmering reflection, this kind.

And even we have the Magdalene sleeping.

Why is she sleeping?

Because she has converted.

How do we know that she's converted?

Because she's torn off the pearls that symbolize her luxurious life as a prostitute and thrown them on the floor.

You'll see more examples.

I'm going to show you of this pearls and this is where the necklaces of Maria, Sierva Maria come in a little bit.

Is this necklace thing is really very much an attribute of Mary Magdalene beyond her long torrents of hair.

These, by the way, are baroque pearls.

Baroque pearl means lumpy, pearl.

The word baroque seems to me an excrescence or lump or hump or bump

🔊 **[1:00:00]**

At least you can go into a pearl shop tours a day or jewelry shop in [?] will bring you out a bunch of ugly shaped things. What is a pearl made from.

It's made from a piece of grit in a gastric part. It doesn't have to be just an oyster, snails also they go along eating off the ground.

There little foot is their stomach.

That's what gastric part means and sometimes a piece of grit will in and get in and then the organize it.



Organism itself starts to protect itself against the grip by encasing it in what becomes a pearl.

Perfect metaphor for conversion

A piece of grit becomes a beautiful pearl, a unconverted self becomes a beautiful soul so the pearls are accidental you can read them like a book, and you will almost always see this vessel of oil along with Mary Macdalene.

Okay now I'm going to take you to others, let me just make sure on a, here we go.

Here's another example, this is by the Spanish baroque painter called a Alonso de Arco, and he's showing the moment of converting what is she doing.

She's ripping off her pearls. It's kind of before and after if you want because the pearls are both on her neck and also down here.

I'll show you those details, more baroque, pearls, these very-valued irregular pearls but what are these, they seem you know, the pearls [?] not strung together in this context suggest her liberation.

She's been converted from that life of sin and what else for tears, they symbolize her tears she becomes the great convert and the great penitent.

She's so sorry about her former life and she becomes really coincidentally reproduced in painting during the 17<sup>th</sup> century. Why is pennant such a big deal, because the protestants have thrown out pennants as its sacrament.

Do protestants , we are protestants asked or required to confess to a priest and do it atonement know.



According to Martin Luther, If you are a believer and you're sorry, that's good enough. So pennants and becomes of the seven catholic sacraments during the six, seventeenth century sixteenth century in seventy with the [?] fiber thrown out.

We can get into that later but when we, so the conversion is important because the catholic church has lost a third of its believers in Europe and because it's trying to convert believers all over the world and also big in the pennants is important because the challenge to the sacrament of pennants atonement is very real for the protestants from the protestants, the challenge.

So, oh, that's interesting. That's very interesting point.

🔊 **[1:03:00]**

Yeah. That would be just fine. Yeah, that's very interesting.

Suggesting that these, the broken pearls which are the sign of liberation the sign of her sadness, her tears, will lead her life to prayer. Take you back here.

So kind of before and after I said in this painting if I can get it back.

I'm not going to show you this right at the moment, sorry about that you can see them just quickly back to this one in particular by along so that article, you see the, what she's doing with her left hand is pushing away that world of luxury.

We see here, the perfume bottle but it's the [perfume?] bottle before she's going to wash. So it's kind of ironic.

Guess if it had a really had perfume her little jewelry box here and so forth pushing that away looking out above and of course the long hair at course of female flesh.

She was painted a lot in part because she was one of the figures of painters could paint nude of partially nude female.

There were requirements about that, it wasn't as, let's say [?] nineteenth and twentieth centuries have been about flesh, but [?] was man always portrayed the male because he could be portrayed nude as well or largely nude.

Let me show you just a few more Macdalanes.

What is those have to do with this novel something, maybe not a lot, but what I think about Garcia Marquez is that he was coming out of a cultural context for the macdalane would have been super known. As the wonder to me that there aren't several characters in here, named Mary Macdalane or that he didn't mean Mary is too obvious we do have the , but she might might well have name her out because there's so many things are similar. Oh, sorry.

I'm sorry. Would you say that again?

I wouldn't make too much of the three although I suppose we could talk about the trinity if we wanted to but I guess the thing I was just looking at is the visual way that he's, he makes the pearl reflected in the oil which reflects up onto the glass which seems that reflect back onto the..

So I was just noticing that I guess I want to make too much of the three there. Thoughts of [?]. Hadn't thought about it.

🔊 **[1:06:00]**

Ok. Latest fifty and where might going page fifty six.



Here again a few more macdalanes. Sins have often, I mean she has a biblical basis though Mary Macdalane is often given for example is not mentioned that it's Mary Macdalane that wipes Christ feet that in annoyances feet a woman were told.

But several references to unidentified women have kind of been lumped into the story of Mary Macdalane.

But what we don't know, we know from the bible that she goes to find the tomb open.

She's at the foot of the crossed, if you ever see a crucifixion with women at the bottom, he will always be the suffering mother, the mother of Christ.

And it'll always be Mary Macdalane and she'll always ever hear done should be looking a little hysterical because she's an ecstatic herself in lots of ways.

And a third Mary whose kind of genetically identified three women and a man, the man is Saint John.

Those are biblical by. Let's say identification we also know that she goes.. could you know the bible, don't you?

I've think I noticed you reading. Revival.

Remember she goes and finds the tomb open. She's the one who finds the tomb open. She's the one who finds the tomb open and then she says where is my guide and she sees a figure at who seems with no since she thinks it's the gardener remember this is a big part of the crucifixion story.

She says "Oh my lord" and he says "Don't touch me. I haven't yet listened to my lord" so there are lot of painters of her reaching out to touch Christ looking at the real.

And.. he's saying, "No. Don't do that"



After that we don't have any biblical account of her, but there is a huge amount of legends aggressive around her in many other saints as well.

Then she goes to the south of France, and that she goes into pennants, here we have her in a cave, this is a cave in a penitential setting and that she's failed by angels bringing down her lunch to her because she's so concentrated on her suffering.

So here we have guess what the vial we would know in a minute nightly.

If we did it had only the hair we would know.in a minute nightly.

If we did had only the hair we would know from the vessel that it is.

The Macdalane now we have added the scholar in the book the scholar of mentor Mori reminding you that the things of this world are transitory and that you need to focus on your things in heaven and of course the book devotion to god's world so we have all of these things.

**🔊[1:09:00]**

Let's see. Did I say who that was by I forgot, oh yeah phillip the champagne was that one, a French, the French love painting the macdalane because she was supposed to have gone to France after Christ's death and their places in the south of France were to be this day.

There's a great devotion to that particular Saint.

This is an Italian version Greedgeni and I, we see the same scene that penitential scene in the cave and what is she doing she's visualizing Christ on the cross which she's looking at the crucifix, the better to understand and participate in Christ suffering.



There was a whole thing in the baroque that you could visualize, you could visualize Christ on the cross and the more you would concentrated on your visual imagination or you looked at a beautiful paintings, the more you would enter into the moment as it were unlike the protestants [bear worship?] on these churches and Massachusetts the protestants came to think that the visual image was an interruption to your worship.

That you needed to have a vertical and verbal relationship to Christ images were ok after they were accompanied by text but on their own, you really shouldn't let some unanchored believer emote in front of a suffering Christ in front of a Macdalane of the sore. Notice the folds, notice the drapery of dis Macdalane.

We would have notice that in others if I pointed it out the [the baroque glove?] of this kind of showing off this is a painter showing off what he can do on a flat piece of canvas to make it look incredibly depth I mean deep, the depth. Look at how the light is manipulated to give a sense of movement and depth.

This is something that the baroque really started and it has a lot to do with drapery, this idea of the fold, this kind of continuous line and that kind of thing is very hard to do apparently, so.

This is the Latin American and Mexican example of a Macdalane. I think it's a very different feel and different flavor if you want [?] in the Macdalane, she's less cocked [?] less elegant, I mean we still have some of the textured fabric properly unless accomplished artist whose name is known by the way but I want bother you with it.

Look at she's, she's in ecstasy this Macdalane we know cause of her eyes. We see that her eyes are quite world back but she's not focusing in any normal way she's in communion with Christ as she kind of looks at this crucifix, it's hard to see, but there it is.



The body of Christ here so swooning the hair the flesh all of it.

🔊 [1:12:02]

There we don't have the vessel that I can see in this painting but what we know is that she started in her penitential state.

If you had to put up picture on a cover of this, this is all kind of humorous one on the original, this is the original hardcover with a lot of her hair of course but it's kind of cartoonish.

I would have rather put something like this one in a way to suggest the suffering there would have been wrong suggestion because it would have showed Maria as a Christian which we know she wasn't.

But nonetheless it's kind of feeling of exhaustion this feeling of giving up. It seems to me to be here. That's the last one that relevant for our purposes.

So and I just wanted to show you these and suggest that there are always in which you can't analyze art and literature together if you want something that I like to do and in fact have done with this novel in a book I published last year if anyone's interested. I mean, I don't discuss the book for very long but I'm interested in the book, Baroque sources of Garcia Marcess's characters and so I talk about this novel in terms of iconography of saints and also more particularly iconography of Mary Magdalane.

Okay. I'm going to let you go at.

Yes. Right. Exactly. That is a kind of parody of this notion of ecstatic suffering Carmen Barcell's is literary agent. She's very known and she's made tons of money



for herself and for Latin American authors who works in Barcelona. So it's his literary agent. By thank you for pointing out that out.

Yes the base and tears very melodramatic theatrical all that we see they broke to be. Okay we will get on to [?] next time on the labyrinth the general in his labyrinth. So please read that over the weekend if you haven't started already we will have a quiz on Tuesday.

Bye.