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FEB - GARNER RAY

In five extraordinary apartments live five extraordinary families. Designed in the shape of a tongue, each apartment takes the name of a flavour – sweet, salty, sour, bitter and umami. And the tenants are no less eccentric. In Umami lives retired food anthropologist Alf, landlord and creator of the building. At Bitter lives manic depressive Marina, who neither eats nor paints but invents colours with words; at Sour lives newly parented (as well as New Age) couple Daniel and Daniela; and at Salty lives the Perez-Walkers with their daughter Ana, aka Agatha Christie, a precocious twelve-year-old who spends her days buried in detective novels to forget the unresolved death of her younger sister. Alf is also grappling with the death of a loved one. Recently bereaved, he types letters to his dead wife in the hope she will somehow respond, and together Alf and Ana lean on and support one another – until their lives threaten to spiral out of control. Darkly comic and dizzyingly inventive, Umami is a remarkable and heart-wrenching novel that is as compelling as it is whimsically devastating. Laia Jufresa's work has appeared in *McSweeney's*, *Pen Atlas* and *Words Without Borders*. In 2015 she was invited by the British Council to be the first ever International Writer in Residence at Hay Festival in Wales, and in the same year she was named as one of the most outstanding young writers in Mexico as part of the project *México20*. Umami is her first novel. She lives in Cologne, Germany. Sophie Hughes is a literary translator and editor living in Mexico City. Her translations have appeared in *Asymptote*, *PEN Atlas*, and the *White Review* and her reviews in the *Times Literary Supplement* and *Literary Review*.

Today, foreigners travel to the Yucatan for ruins, temples, and pyramids, white sand beaches and clear blue water. One hundred years ago, they went for cheap labor, an abundance of land, and the opportunity to make a fortune exporting cattle, henequen fiber, sugarcane, or rum. Sometimes they found death. In 1875 an American plantation manager named Robert Stephens and a number of his workers were murdered by a band of Maya rebels. To this day, no one knows why. Was it the result of feuding between aristocratic families for greater power and wealth? Was it the foreseeable consequence of years of oppression and abuse of Maya plantation workers? Was a rebel leader seeking money and fame—or perhaps retribution for the loss of the woman he loved? For whites, the events that took place at Xuxub, Stephens's plantation, are virtually unknown, even though they engendered a diplomatic and legal dispute that vexed Mexican-U.S. relations for over six decades. The construction of "official" histories allowed the very name of Xuxub to die, much as the plantation itself was subsumed by the jungle. For the Maya, however, what happened at Xuxub is more than a story they pass down through generations—it is a defining moment in how they see themselves. Sullivan masterfully weaves the intricately tangled threads of this story into a fascinating account of human accomplishments and failings,

in which good and evil are never quite what they seem at first, and truth proves to be elusive. Xuxub Must Die seeks not only to fathom a mystery, but also to explore the nature of guilt, blame, and understanding.

By one of the most original and learned critical voices in Hispanic studies—a timely and ambitious study of authority as theme and authority as authorial strategy in modern Latin American literature. An ideology is implicit in modern Latin American literature, argues Roberto González Echevarría, through which both the literature itself and criticism of it define what Latin American literature is and how it ought to be read. In the works themselves this ideology is constantly subjected to a radical critique, and that critique renders the ideology productive and in a sense is what constitutes the work. In literary criticism, however, too frequently the ideology merely serves as support for an authoritative discourse that seriously misrepresents Latin American literature. In *The Voice of the Masters*, González Echevarría attempts to uncover the workings of modern Latin American literature by creating a dialogue of texts, a dynamic whole whose parts are seven illuminating essays on seminal texts in the tradition. As he says, "To have written a sustained, expository book ... would have led me to make the same kind of critical error that I attribute to most criticism of Latin American literature.... I would have naively assumed an authoritative voice while attempting a critique of precisely that critical gesture." Instead, major works by Barnet, Cabrera Infante, Carpentier, Cortázar, Fuentes, Gallegos, García Márquez, Roa Bastos, and Rodó are the object of a set of independent deconstructive (and reconstructive) readings. Writing in the tradition of Derrida and de Man, González Echevarría brings to these readings both the penetrative brilliance of the French master and a profound understanding of historical and cultural context. His insightful annotation of Cabrera Infante's "Meta-End," the full text of which is presented at the close of the study, clearly demonstrates these qualities and exemplifies his particular approach to the text.

2016 Victoria Urbano Critical Monograph Book Prize, presented by the International Association of Hispanic Feminine Literature and Culture Winner of the 2018 Katherine Singer Kovacs Prize presented by the Modern Language Association Honorable Mention, 2018 Elli Kongas-Maranda Professional Award presented by the Women's Studies Section of the American Folklore Society Analyzes cultural materials that grapple with gender and blackness to revise traditional interpretations of Mexicanness. *México's Nobodies* examines two key figures in Mexican history that have remained anonymous despite their proliferation in the arts: the soldadera and the figure of the mulata. B. Christine Arce unravels the stunning paradox evident in the simultaneous erasure (in official circles) and ongoing fascination (in the popular imagination) with the nameless people who both define and fall outside of traditional norms of national identity. The book traces the legacy of these extraordinary figures in popular histories and legends, the Inquisi-

tion, ballads such as "La Adelita" and "La Cucaracha," iconic performers like Toña la Negra, and musical genres such as the son jarocho and danzón. This study is the first of its kind to draw attention to art's crucial role in bearing witness to the rich heritage of blacks and women in contemporary México.

The Rebel is the memoir of a revolutionary woman, Leonor Villegas de Magnon (1876-1955), who was a fiery critic of dictator Porfirio Díaz and a conspirator and participant in the Mexican Revolution. Villegas de Magnon rebelled against the ideals of her aristocratic class and against the traditional role of women in her society. In 1910 Villegas moved from Mexico to Laredo, Texas, where she continued supporting the revolution as a member of the Junta Revolucionaria (Revolutionary Council) and as a fiery editorialist in Laredo newspapers. In 1913, she founded La Cruz Blanca (The White Cross) to serve as a corps of nurses for the revolutionary forces active from the border region to Mexico City. Many women like Villegas de Magnon from both sides of the border risked their lives and left their families to support the revolution. Years later, however, when their participation had still been unacknowledged and was running the risk of being forgotten, Villegas de Magnon decided to write her personal account of this history. The Rebel covers the period from 1876 through 1920, documenting the heroic actions of the women. Written in the third person with a romantic fervor, the narrative interweaves autobiography with the story of La Cruz Blanca. Until now Villegas de Magnon's written contributions have remained virtually unrecognized - peripheral to both Mexico and the United States, fragmented by a border. Not only does her work attest to the vitality, strength and involvement of women in sociopolitical concerns, but it also stands as one of the very few written documents that consciously challenges stereotyped misconceptions of Mexican Americans held by both Mexicans and Anglo-Americans.

Modernity at Gunpoint provides the first study of the political and cultural significance of weaponry in the context of major armed conflicts in Mexico and Central America. In this highly original study, Sophie Esch approaches political violence through its most direct but also most symbolic tool: the firearm. In novels, songs, and photos of insurgency, firearms appear as artifacts, tropes, and props, through which artists negotiate conceptions of modernity, citizenship, and militancy. Esch grounds her analysis in important rereadings of canonical texts by Martín Luis Guzmán, Nellie Campobello, Omar Cabezas, Gioconda Belli, Sergio Ramírez, Horacio Castellanos Moya, and others. Through the lens of the iconic firearm, Esch relates the story of the peasant insurgencies of the Mexican Revolution, the guerrilla warfare of the Sandinista Revolution, and the ongoing drug-related wars in Mexico and Central America, to highlight the historical, cultural, gendered, and political significance of weapons in this volatile region.

Childhood and Modernity in Cold War Mexico City traces the transformations that occurred between 1934 and 1968 in Mexico through the lens of childhood. Countering the dominance of Western European and North American views of childhood, Eileen Ford puts the experiences of children in Latin America into their historical, political, and cultural contexts. Drawing on diverse primary sources ranging from oral histories to photojournalism, Ford reconstructs the emergent and varying meanings of childhood in Mexico City during a period of changing global attitudes towards childhood, and changing power relations in Mexico at multiple scales, from the family to the state. She analyses children's presence on the silver screen, in radio, and in print media to examine the way that children were constructed within public discourse, identifying the forces that would converge in the 1968 student movement. This book demonstrates children's importance within Mexican society as Mexico transitioned from a socialist-inspired

revolutionary government to one that embraced industrial capitalism in the Cold War era. It is a fascinating study of an extremely important, burgeoning population group in Mexico that has previously been excluded from histories of Mexico's bid for modernity. *Childhood and Modernity in Cold War Mexico City* will be essential reading for students and scholars of Latin American history and the Cold War.

Nellie Campobello, a prominent Mexican writer and "novelist of the Revolution," played an important role in Mexico's cultural renaissance in the 1920s and early 1930s, along with such writers as Rafael Muñoz and Gregorio López y Fuentes and artists Diego Rivera, Orozco, and others. Her two novellas, *Cartucho* (first published in 1931) and *My Mother's Hands* (first published as *Las manos de Mamá* in 1938), are autobiographical evocations of a childhood spent amidst the violence and turmoil of the Revolution in Mexico. Campobello's memories of the Revolution in the north of Mexico, where Pancho Villa was a popular hero and a personal friend of her family, show not only the stark realism of *Cartucho* but also the tender lyricism of *My Mother's Hands*. They are noteworthy, too, as a first-person account of the female experience in the early years of the Mexican Revolution and unique in their presentation of events from a child's perspective.

Mexican figures like La Virgen de Guadalupe, la Malinche, la Llorona, and la Chingada reflect different myths of motherhood in Mexican culture. For the first time, Melero examines these instances of portrayed motherhood as a discursive space in the political, cultural, and literary context of early twentieth century Mexico.

Critical study ranges from pre-Columbian times through the 20th century to explore Mexico's intrinsic association between art and religion; the role of iconography in Mexican art; and the return to native values. Unabridged reprint of the classic 1929 edition. 118 black-and-white illustrations.

Based on archival research, this study of Pancho Villa aims to separate myth from history. It looks at Villa's early life as an outlaw and his emergence as a national leader, and at the special considerations that transformed the state of Chihuahua into a leading centre of revolution.

In his exciting new book, based on a decade of ethnographic fieldwork, Maurice Magaña considers how urban and migrant youth in Oaxaca embrace subcultures from hip-hop to punk and adopt creative organizing practices to create meaningful channels of participation in local social and political life. In the process, young people remake urban space and construct new identities in ways that directly challenge elite visions of their city and essentialist notions of what it means to be indigenous in the contemporary era. *Cartographies of Youth Resistance* is essential reading for students and scholars interested in youth politics and culture in Mexico, social movements, urban studies, and migration.

Intense, despairing accounts of life in Mexico City. Seven stories depict harsh realities of life in urban Mexico and the tragedies of childhood innocence betrayed.

Eleven years before Uncle Tom's Cabin fanned the fires of abolition in North America, an aristocratic Cuban woman told an impassioned story of the fatal love of a mulatto slave for his white owner's daughter. So controversial was Sab's theme of miscegenation and its parallel between the powerlessness and enslavement of blacks and the economic and matrimonial subservience of women that the book was not published in Cuba until 1914, seventy-three years after its original 1841 publication in Spain. Also included in the volume is Avellaneda's *Autobiography* (1839), whose portrait of an intelligent, flamboyant woman struggling against the restrictions of her era amplifies the novel's exploration of the patriarchal oppression of minorities and women.

In a century torn by violent civil uprisings, civilian bombings, and

genocides, war has been an immediate experience for both soldiers and civilians, for both women and men. But has this reality changed our long-held images of the roles women and men play in war, or the emotions we attach to violence, or what we think war can accomplish? This provocative collection addresses such questions in exploring male and female experiences of war--from World War I, to Vietnam, to wars in Latin America and the Middle East--and how this experience has been articulated in literature, film and drama, history, psychology, and philosophy. Together these essays reveal a myth of war that has been upheld throughout history and that depends on the exclusion of "the feminine" in order to survive. The discussions reconsider various existing gender images: Do women really tend to be either pacifists or Patriotic Mothers? Are men essentially aggressive or are they threatened by their lack of aggression? Essays explore how cultural conceptions of gender as well as discursive and iconographic representation reshape the experience and meaning of war. The volume shows war as a terrain in which gender is negotiated. As to whether war produces change for women, some contributors contend that the fluidity of war allows for linguistic and social renegotiations; others find no lasting, positive changes. In an interpretive essay Klaus Theweleit suggests that the only good war is the lost war that is embraced as a lost war. Originally published in 1993. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This remarkable first novel depicts life in the small Mexican town of Ixtepec during the grim days of the Revolution. The town tells its own story against a variegated background of political change, religious persecution, and social unrest. Elena Garro, who has also won a high reputation as a playwright, is a masterly storyteller. Although her plot is dramatically intense and suspenseful, the novel does not depend for its effectiveness on narrative continuity. It is a book of episodes, one that leaves the reader with a series of vivid impressions. The colors are bright, the smells pungent, the many characters clearly drawn in a few bold strokes. Octavio Paz, the distinguished poet and critic, has written that it "is truly an extraordinary work, one of the most perfect creations in contemporary Latin American literature."

The greatest novel of the Mexican Revolution, in a brilliant new translation by an award-winning translator *The Underdogs* is the first great novel about the first great revolution of the twentieth century. Demetrio Macias, a poor, illiterate Indian, must join the rebels to save his family. Courageous and charismatic, he earns a generalship in Pancho Villa's army, only to become discouraged with the cause after it becomes hopelessly factionalized. At once a spare, moving depiction of the limits of political idealism, an authentic representation of Mexico's peasant life, and a timeless portrait of revolution, *The Underdogs* is an iconic novel of the Latin American experience and a powerful novel about the disillusionment of war.

Cartucho and *My Mother's Hands* are autobiographical evocations of a childhood spent amidst the violence and turmoil of the Revolution in Mexico. They are noteworthy, too, as one of the few first-person accounts of the female experience in the early years of the Mexican Revolution and unique in their presentation of events from a child's perspective.

Don Catrín de la Fachenda, here translated into English for the

first time, is a picaresque novel by the Mexican writer José Joaquín Fernández de Lizardi (1776-1827), best known as the author of *El periquillo sarniento* (*The Itching Parrot*), often called the first Latin American novel. *Don Catrín* is three things at once: a rakish pícaro in the tradition of the picaresque; a catrín, a dandy or fop; and a criollo, a person born in the New World and belonging to the same dominant class as their Spanish-born parents but relegated to a secondary status. The novel interrogates then current ideas about the supposed innateness of race and caste and plays with other aspects of the self considered more extrinsic, such as appearance and social disguise. While not directly mentioning the Mexican wars of independence, *Don Catrín* offers a vivid representation of the political and social frictions that burst into violence around 1810 and gave birth to the independent countries of Latin America.

"Study of the role women played in the Mexican Revolution and the Spanish Civil War. Examines female figures such as the soldaderas of the Mexican Revolution and the milicianas of the Spanish Civil War and the intersection of gender, revolution, and culture in both the Mexican and the Spanish contexts"--Provided by publisher.

Mexican Literature in Theory is the first book in any language to engage post-independence Mexican literature from the perspective of current debates in literary and cultural theory. It brings together scholars whose work is defined both by their innovations in the study of Mexican literature and by the theoretical sophistication of their scholarship. *Mexican Literature in Theory* provides the reader with two contributions. First, it is one of the most complete accounts of Mexican literature available, covering both canonical texts as well as the most important works in contemporary production. Second, each one of the essays is in itself an important contribution to the elucidation of specific texts. Scholars and students in fields such as Latin American studies, comparative literature and literary theory will find in this book compelling readings of literature from a theoretical perspective, methodological suggestions as to how to use current theory in the study of literature, and important debates and revisions of major theoretical works through the lens of Mexican literary works.

The 1960s represented a revolutionary moment around the globe. In rural Mexico, several guerrilla groups organized to fight against the ruling Institutional Revolutionary Party (PRI). *Specters of Revolution* chronicles two peasant guerrilla organizations led by schoolteachers, the National Revolutionary Civil Association (ACNR) and the Party of the Poor (PDLP), which waged revolutionary armed struggles to overthrow the PRI. Both emerged to fight decades of massacres and everyday forms of terror committed by the government against citizen social movements that demanded the redemption of constitutional rights. This book reveals that these movements developed after years of seeking legal, constitutional pathways of redress, focused on economic justice and electoral rights, and became subject to brutal counterinsurgencies. Relying upon recently declassified intelligence and military documents and oral histories, it documents how long-held rural utopian ideals drove peasant political action that gradually became radicalized in the face of persistent state terror and violence. Placing Mexico into the broader history of post-1945 Latin America, *Specters of Revolution* explodes the myth that Mexico constituted an island of relative peace and stability surrounded by a sea of military dictatorships during the Cold War.

Young Jose Francisco grows up in Texas, determined to write about the border world - the immigrants and illegals, Mexican poverty and Yankee prosperity - stories to break the stand-off silence with a victory shout, to shatter at last the crystal frontier.

An original study of the popular theme of banditry in works of lit-

erature, essays, poetry, and drama, from the early nineteenth century to the 1920s, and banditry's pivotal role during the conceptualization and formation of the Latin American nation-state. While focusing on four crucial countries (Argentina, Mexico, Brazil, and Venezuela), it is the first book to address the depiction of banditry in Latin America as a whole.

This translation of a major work in Mexican anthropology argues that Mesoamerican civilization is an ongoing and undeniable force in contemporary Mexican life. For Guillermo Bonfil Batalla, the remaining Indian communities, the "de-Indianized" rural mestizo communities, and vast sectors of the poor urban population constitute the México profundo. Their lives and ways of understanding the world continue to be rooted in Mesoamerican civilization. An ancient agricultural complex provides their food supply, and work is understood as a way of maintaining a harmonious relationship with the natural world. Health is related to human conduct, and community service is often part of each individual's life obligation. Time is circular, and humans fulfill their own cycle in relation to other cycles of the universe. Since the Conquest, Bonfil argues, the peoples of the México profundo have been dominated by an "imaginary México" imposed by the West. It is imaginary not because it does not exist, but because it denies the cultural reality lived daily by most Mexicans. Within the México profundo there exists an enormous body of accumulated knowledge, as well as successful patterns for living together and adapting to the natural world. To face the future successfully, argues Bonfil, Mexico must build on these strengths of Mesoamerican civilization, "one of the few original civilizations that humanity has created throughout all its history."

Women have always been the muses who inspire the creativity of men, but how do women become the creators of art themselves? This was the challenge faced by Latin American women who aspired to write in the 1920s and 1930s. Though women's roles were opening up during this time, women writers were not automatically welcomed by the Latin American literary avant-gardes, whose male members viewed women's participation in tertulias (literary gatherings) and publications as uncommon and even forbidding. How did Latin American women writers, celebrated by male writers as the "New Eve" but distrusted as fellow creators, find their intellectual homes and fashion their artistic missions? In this innovative book, Vicky Unruh explores how women writers of the vanguard period often gained access to literary life as public performers. Using a novel, interdisciplinary synthesis of performance theory, she shows how Latin American women's work in theatre, poetry declamation, song, dance, oration, witty display, and bold journalistic self-portraiture helped them craft their public personas as writers and shaped their singular forms of analytical thought, cultural critique, and literary style. Concentrating on eleven writers from Argentina, Brazil, Cuba, Mexico, Peru, and Venezuela, Unruh demonstrates that, as these women identified themselves as instigators of change rather than as passive muses, they unleashed penetrating critiques of projects for social and artistic modernization in Latin America.

Mexicana and Chicana authors from the late 1970s to the turn of the century helped overturn the patriarchal literary culture and mores of their time. This landmark volume acquaints readers with the provocative, at times defiant, yet subtle discourses of this important generation of writers and explains the influences and historical contexts that shaped their work. Until now, little criticism has been published about these important works. Addressing this oversight, *Teaching Late-Twentieth-Century Mexicana and Chicana Writers* starts with essays on Mexicana and Chicana authors. It then features essays on specific teaching strategies suitable for literature surveys and courses in cultural studies, Latino studies,

interdisciplinary and comparative studies, humanities, and general education that aim to explore the intersectionalities represented in these works. Experienced teachers offer guidance on using these works to introduce students to border studies, transnational studies, sexuality studies, disability studies, contemporary Mexican history and Latino history in the United States, the history of social movements, and concepts of race and gender.

"A brief and majestic debut." —Matías Néspolo, *El Mundo Tochtli* lives in a palace. He loves hats, samurai, guillotines, and dictionaries, and what he wants more than anything right now is a new pet for his private zoo: a pygmy hippopotamus from Liberia. But Tochtli is a child whose father is a drug baron on the verge of taking over a powerful cartel, and Tochtli is growing up in a luxury hideout that he shares with hit men, prostitutes, dealers, servants, and the odd corrupt politician or two. Long-listed for The Guardian First Book Award, *Down the Rabbit Hole*, a masterful and darkly comic first novel, is the chronicle of a delirious journey to grant a child's wish.

The 1910 Mexican Revolution saw Francisco "Pancho" Villa grow from social bandit to famed revolutionary leader. Although his rise to national prominence was short-lived, he and his followers (the villistas) inspired deep feelings of pride and power amongst the rural poor. After the Revolution (and Villa's ultimate defeat and death), the new ruling elite, resentful of his enormous popularity, marginalized and discounted him and his followers as uncivilized savages. Hence, it was in the realm of culture rather than politics that his true legacy would be debated and shaped. Mexican literature following the Revolution created an enduring image of Villa and his followers. Writing *Pancho Villa's Revolution* focuses on the novels, chronicles, and testimonials written from 1925 to 1940 that narrated Villa's grassroots insurgency and celebrated—or condemned—his charismatic leadership. By focusing on works by urban writers Mariano Azuela (*Los de abajo*) and Martín Luis Guzmán (*El águila y la serpiente*), as well as works closer to the violent tradition of northern Mexican frontier life by Nellie Campobello (*Cartucho*), Celia Herrera (*Villa ante la historia*), and Rafael F. Muñoz (*¡Vámonos con Pancho Villa!*), this book examines the alternative views of the revolution and of the villistas. Max Parra studies how these works articulate different and at times competing views about class and the cultural "otherness" of the rebellious masses. This unique revisionist study of the villista novel also offers a deeper look into the process of how a nation's collective identity is formed.

A collection of essays exploring various aspects of Sandra Cisneros' novel *The House on Mango Street*.

Mexico in Its Novel is a perceptive examination of the Mexican reality as revealed through the nation's novel. The author presents the Mexican novel as a cultural phenomenon: a manifestation of the impact of history upon the nation, an attempt by a people to come to grips with and understand what has happened and is happening to them. Written in a clear and graceful style, this study examines the life of the novel as a genre against the background of Mexican chronology. It begins with a survey of the mid-twentieth-century novel, the Mexican novel which came of age in the period following the 1947 publication of Agustín Yáñez's *The Edge of the Storm*. During this time the novel resolved some of its most complicated problems and, as a result, offered a wider and deeper view of reality. Having established this circumstance, John Brushwood goes back in time to the Conquest and then moves forward to the twentieth-century novel. Passing from the Colonial Period into the nineteenth century, the author recognizes the relationship between Romanticism and the desire for logical social behavior, and then views this relationship in the perspective of the Reform, an attempt to bring order out of chaos. The

novel under the Díaz dictatorship is seen in three different phases, and the last Díaz chapter actually moves into the Revolution itself. The novel during the years of fighting is considered along with the first post-Revolutionary fiction. From that point the developing conflict within Mexican reality itself—a conflict between introversion and extroversion, nationalism and cosmopolitanism—reaches out to seek its solution in the novels of the first chapter.

A massive wave of violence has rippled across Mexico over the past decade. In the western state of Sinaloa, the birthplace of modern drug trafficking, ordinary citizens live in constant fear of being “taken”—kidnapped or held against their will by armed men, whether criminals, police, or both. This remarkable collection of firsthand accounts by prize-winning journalist Javier Valdez Cárdenas provides a uniquely human perspective on life in Sinaloa during the drug war. The reality of the Mexican drug war, a conflict fueled by uncertainty and fear, is far more complex than the images conjured in popular imagination. Often missing from news reports is the perspective of ordinary people—migrant workers, schoolteachers, single mothers, businessmen, teenagers, petty criminals, police officers, and local journalists—people whose worlds center not on drugs or illegal activity but on survival and resilience, truth and reconciliation. Building on a rich tradition of testimonial literature, Valdez Cárdenas recounts in gripping detail how people deal not only with the constant threat of physical violence but also with the fear, uncertainty, and guilt that afflict survivors and witnesses. Mexican journalists who dare expose the drug war’s inconvenient political and social realities are censored and smeared, murdered, and “disappeared.” This is precisely why we need to hear from seasoned local reporters like Valdez Cárdenas who write about the places where they live, rely on a network of trusted sources built over decades, and tell the stories behind the headline-grabbing massacres and scandals. In his informative introduction to the volume, translator Everard Meade orients the reader to the broader armed conflict in Mexico and explains the unique role of Sinaloa as its epicenter. Reports on border politics and infamous drug traffickers may obscure the victims’ suffering. *The Taken* helps ensure that their stories will not be forgotten or suppressed.

Mariano Azuela (Mexico, 1873–1952) was a medical doctor by profession, recipient of Mexico’s Premio Nacional de Literatura (1949), a distinguished member of El Colegio Nacional and, by mid-century, one of Mexico’s leading novelists and literary critics. The author of novels, novellas, plays, biographies, and literary criticism, Azuela served as field doctor under Francisco Villa during the Mexican Revolution and, after Villa’s military defeats in 1915, published *Los de abajo* (*The Underdogs*, 1915) while in exile in El Paso, Texas. This book of essays commemorates the first centenary of *Los de abajo*, and traces its impact on twentieth-century autobiographies, memoirs and, more specifically, on the *Novel of the Mexican Revolution*. *Equestrian Rebels: Critical Perspectives on Mariano Azuela and the Novel of the Mexican Revolution* includes a full-length introduction and nineteen essays by leading international scholars who study Azuela and other novelists of the Mexican Revolution – such as Martín Luis Guzmán, Nellie Campobello and, among others, José Rubén Romero – from current, yet contrasting and innovative theoretical perspectives. Especially written for this volume, these critical essays are grouped into five sections that separately probe and analyze Azuela’s realism and contemporary affinities with photography; Azuela’s literary criticism; centennial studies on *Los de abajo*; critical approaches to other novels by Azuela; three independent analyses of Nellie Campobello’s *Cartucho* (1931); and a concluding section on literary

representations of Mexican colonialism and revolution in the narratives of Juan Rulfo (*El llano en llamas*), Carlos Fuentes (*Gringo viejo*), and David Toscana (*El último lector*). This book will be of importance to scholars, teachers, students, and the general reader interested in topics related to the literary, cultural, and political forces and conflicts that led to the transformation of Mexico into a modern nation.

Full of Arriaga's trademark humor and irony present in his films and novels, *The Guillotine Squad* takes us back to one of the most exciting times in Mexican history. Feliciano Velasco y Borbolla de la Fuente, a lawyer, sells his famous invention, the guillotine, to Pancho Villa, the renowned insurgent general of the Mexican Revolution. Soon Feliciano finds himself immersed in the logic of this simultaneously bizarre, heroic, and cruel world of Villa's troops.

Legras views the factors that have both formed and stifled the integration of peripheral experiences into Latin American literature. He analyzes key works by novelists Juan Jos Saer (*The Witness*), Nellie Campobello (*Cartucho*), Roa Bastos (*Son of Man*), and Jose Mara Arguedas (*The Fox from Up Above and the Fox from Down Below*), among others, to provide a theoretical basis for understanding the plight of the author, the peripheral voice, and the confines of the literary medium.

World War I, the first 'total war' in history, set in motion profound changes in the economies, demographics, and philosophies of the warring states. In this book, leading experts on the Great War discuss its causes, character, and legacy. Their writings show that to study World War I is to encounter not only the dissolution of the four defeated empires—Russia, Germany, Austria-Hungary, and Turkey—but also the collapse of the optimistic assumption of progress that had defined the nineteenth century.

"An inside view of the workings of La Castañeda General Insane Asylum—a public mental health institution founded in Mexico City in 1910 only months before the outbreak of the Mexican Revolution"—

Iris rebels against police and bureaucratic harassment at her high school, then graduates to more global forms of protest. After an incident with the police, she flees to Mexico. No longer in school, she has time to continue her education. *The Pancho Villa Underground Railroad* is a comedy about political violence: *Theirs? Ours?*

Tomochic is a controversial and celebrated example of Mexican fiction. *Tomochic* is the fictional narration of the 1892 military campaign that resulted in the massacre of the small village of Tomochic, located in the Tarahumara mountains and ordered by the dictatorial regime of Porfirio Díaz. The work is narrated by an eyewitness, the then second lieutenant, Heriberto Frías, and written by him in collaboration with Joaquin Clausell, editor of the newspaper which published it in serial form between March and April of 1893. For a period after the series' publication, the author chose to maintain anonymity. It was expressly this stance which excited more public interest than any other Mexican writer of the 19th century and which eventually led to a drawn out trial to uncover the identity of the author and to implicate him. For, although it is a work of fiction, the general plot of the work, involving a confrontation between a professional army and a handful of citizens, was too similar to the actual massacre as to not be seen by Porfirio Díaz as a reproof of himself and his regime. As a piece of literature, the novel is also admired for its incorporation of two important trends of the nineteenth century—history as literature and the war novel.

Presents a collection of photographs documenting women camp followers in Mexico, from the Spanish conquest to the Mexican revolution.