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Titolo	Tell me the story of how I conquered you [[electronic resource]] : elsewheres and ethnosuicide in the colonial Mesoamerican world // by Jose Rabasa
Pubbl/distr/stampa	Austin, : University of Texas Press, 2011
ISBN	0-292-74253-3 0-292-73546-4
Edizione	[1st ed.]
Descrizione fisica	1 online resource (279 p.)
Collana	Joe R. and Teresa Lozano Long series in Latin American and Latino art and culture
Disciplina	972/.02
Soggetti	Aztec art Aztecs - Missions Nahuatl language - Writing Mexico History Spanish colony, 1540-1810 Spain Colonies America Administration
Lingua di pubblicazione	Inglese
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Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Overture -- Reading Folio 46r -- Depicting Perspective -- The Dispute Of The Friars -- Topologies Of Conquest -- "Tell Me The Story Of How I Conquered You" -- The Entrails Of Periodization -- (In)Comparable Worlds -- Elsewheres.
Sommario/riassunto	Folio 46r from Codex Telleriano-Remensis was created in the sixteenth century under the supervision of Spanish missionaries in Central Mexico. As an artifact of seismic cultural and political shifts, the manuscript painting is a singular document of indigenous response to Spanish conquest. Examining the ways in which the folio's tlacuilo (indigenous painter/writer) creates a pictorial vocabulary, this book embraces the place "outside" history from rich this rich document emerged. Applying contemporary intellectual perspectives, including aspects of gender, modernity, nation, and visual representation itself, Josâe Rabasa reveals new perspectives on colonial order. Folio 46r becomes a metaphor for reading the totality of the codex and for reflecting on the

postcolonial theoretical issues now brought to bear on the past. Ambitious and innovative (such as the invention of the concepts of elsewhere and ethnosuicide, and the emphasis on intuition), *Tell Me the Story of Howl Conquered You* embraces the performative force of the native scribe while acknowledging the ineffable traits of 46r-traits that remain untenably foreign to the modern excavator/scholar. Posing provocative questions about the unspoken dialogues between evangelizing friars and their spiritual conquests, this book offers a theoretic-political experiment on the possibility of learning from the tlacuilo ways of seeing the world that dislocate the predominance of the West.
