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Juan Francisco Manzano, Author. A bilingual edition. | (English/Spanish). Wayne State University Press, Detroit, Publishers. | Ivan A. Schulman, Spanish version. English translated by Evelyn | Picon Garfield. Latin American Literature and Culture series. | Total 135 pages. 1996 edition, manuf.in the USA. some underlining.

Study of Cuban-born Manzano's memoirs offers a contrast between the life of Suárez y Romero's rural sugarmill slaves and that of an urban slave in Havana. . with mainstream culture within his self-description as a learned Black who speaks and writes in standard Spanish, a fact that separated him from other, raw slaves.

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29 May 2015 . This article examines Juan Francisco Manzano's Autobiografía de un esclavo, the only extant Spanish-language narrative written by a slave, . This reception is briefly situated in the context of contemporary receptions of belletristic rhetoric within the Cuban literary circle that solicited Manzano's life story.

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putting it into conversation with two other important moments in Afro-Cuban literature. Luis credits the first, the poetry and autobiography of the slave-poet Juan Francisco Manzano, with the genesis of Cuban literature. He then turns to the 1966 testimonio *Biografía de un cimarrón* by Miguel Barnet as an important and more.

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If, as Burton claims, Madden befriended Manzano while the later was still writing the *autobiografía*, Madden did not intimate anything about the autobiography's projected translation or audience. Del Monte and Madden thus circumscribe Manzano's sense of audience to men who have direct power over him. By contrast.

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Costumbrista documentation of these beliefs shows clearly that slaves and freed Blacks selected elements of their religious practices to make public, as they paraded in costumes designed specifically for Catholic holidays. The first section, "Iconic Representations in Rural Religious Practices: Biografía de un cimarrón,".

The Anthology of Hispanic Literature of the United States. . In Slave. Portraiture in the Atlantic World. Cambridge/NY: Cambridge University Press, 2013: 201-226. "Tras la visualidad del rostro esclavo (Exploraciones para un archivo). . Cigarette Marquillas," Journal of Latin American Cultural Studies 21.1 (April 2012): 61-.

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Manzano was born to del Pilar Manzano and Toribio de Casto in 1797. His married parents were both slaves to Señora Beatriz de Justiz de Santa Ana, his mother being her chief handmaid. Their mistress was a writer and poet. In his youth, Manzano was not allowed to play with other black children. He was treated like a.

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He recommended to include the exploited class and their struggles into Cuban history<ref>Shulman, Ivan A. The Autobiography of a Slave: Autobiografia De Un Esclavo. Detroit: Wayne State University Press, 1996:7</ref> Manzano's autobiography gave rise to testimonial literature which discovered and uncovered the.

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Biography. Jossianna Arroyo-Martínez is Professor of Latin American and Caribbean Literatures and Cultures in the Department of Spanish and Portuguese and the Warfield Center for African and African American Studies. She received her Phd from the University of California at Berkeley (1998) and taught at the University.

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